Anatoly T. Fomenko

History: Fiction or Science?

CHRONOLOGY 6

“Go to, let us go down, and there confound their language, that they may not understand one another’s speech.” Genesis 11:7 (King James Bible)

“Russia is a riddle, wrapped in a mystery, inside an enigma.” Winston Churchill (1938)

“Human history becomes more and more a race between education and catastrophe.” H. G. Wells Outline of History (1920)

Anatoly T. Fomenko, Gleb V. Nosovskiy

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Anatoly T. Fomenko asserts the moral right to be identified as the author of this work. Translated from Russian by Mikhail Yagupov and Franck Tamdhu.
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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.
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Chronology 5
Russia = Horde. Ottomans = Atamans. Europe. China. Japan. The Etruscans. Egypt. Scandinavia. A. T. Fomenko, G. V. Nosovskiy
Chronology 6
Mediæval HordeAtaman World Empire. The Bible. Conquest of the Promised Land. The Reformation. Calendar and Easter.

A. T. Fomenko, G. V. Nosovskiy
Chronology 7 (Book II of Chronology 6)
A reconstruction of global history. The Khans of Novgorod = The Habsburgs. Miscellaneous information. The legacy of the Great Empire in the history and culture of Eurasia and America.

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this resulted in the inclusion of a great number of additional material in the current edition – including previously unpublished data.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.

From the Publishers

By the middle of the XVI century, the prime political agenda of Western Europe that had reached superiority in Sciences and Technologies, but was still inferior militarily, was to free itself from the control of the Great Horde. The Great Horde was busy in the XIV–XVI centuries expanding all over Eurasia, building Evil Empire, roads, and castles, collecting taxes and tributes to guilt the domes of Cathedrals, to erect Pyramids of Gizeh and Temples of Imperial graveyards in Egypt.

In the same days of yore, the impoverished West European provinces of Great Horde invented the compass, telescope, clocks, printing. They turned alchemy into chemistry, astrology into astronomy, rewrote history in their favor, and tried their best to wipe out the memory of the "Evil Empire." The concerted effort of the Aristocracy, black and white Catholic clergy, the Protestants, Humanists, and Scientists in the creation and dissemination of the ideas of the fictional Ancient World and Dark Ages during the XV–XVII centuries served this agenda perfectly.

The fictional Ancient World served their agendas to claim their particular priorities by representing events of the XI–XVI centuries as ones that happened thousands of years before and themselves as inheritors thereof, according to the Ancient Authorities they invented and confirmed by the sources they created under aliases. The fugitives from Byzantine and inheritors of Eurasian "Mongol" warlords became the European Aristocracy and claimed the selfrule of their lands, the Roman Curia declared its priority over the Oriental Orthodoxy of the Horde. Protestants translated the New and the Old Testament into native languages to ensure Christians' independent exercise of religion without voracious clergy.

Humanists and Scientists prepared the Enlightenment under cover of Antiquity. Savonarola and Bruno went to the stake for that. The Breakthrough New Chronology books published in the USA open new perspectives to check the veracity of History, of its events and characters by application of mathematics, statistics, DNA genealogy, population genetics, and astronomy. Indeed, the time has come to check chronology scientifically as it is the foundation of history. Moreover, world history must not serve JudeoChristian, Eurocentric, Muslim, Buddhist, or any other agenda, and it must become the science that reports the most probable past of the homo sapience species.

In the concluding volumes 6 and 7 of the series History: Fiction or Science? Dr. Fomenko et al identified and analyzed in the Bibles hundreds of quotes confirming firstly that the Bibles were written much later than presumed, secondly the Bibles reflect the events of the Middle Ages, and thirdly they were an important part of concerted effort of European themes of to free themselves from the clutches of Horde.

Once the Chronology of Civilization is returned to the realms of applied mathematics, logic and astronomy, and takes into account the irrefutably dated noncontradictory events and artifacts only, it shrinks drastically to approximately 1000 years. The civilization of population of human sapiens species is defined as a hierarchical system consisting of state, army, ideology, religion, exchange of goods, writing, communication transmission of information in time and space. The key events of history move to their more likely place on the time axis.

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Praise the Lord, O Jerusalem;
praise thy God, O Zion.
For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
He maketh peace in thy borders,
and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly.
He giveth snow like wool:
he scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
who can stand before his cold?
He sendeth out his word, and melteth them:
he causeth his wind to blow, and the waters flow. He sheweth his word unto Jacob,
his statutes and his judgments unto Israel. He hath not dealt so with any nation:
and as for his judgments, they have not known them. Praise ye the Lord.
Psalm 147:1220

Fig. 0.1. Cathedral of the Archangel in the Moscow Kremlin. Winter view. Taken from [96], ill. 24.

O Assyrian, the rod of mine anger,
and the staff in their hand is mine indignation.

I will send him against an hypocritical nation,
and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey,
and to tread them down like the mire of the streets.

… I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.
For he saith, By the strength of my hand I have done it …

… and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left,
have I gathered all the earth;
and there was none that moved the wing,
or opened the mouth, or peeped.

Isaiah 10:56, 10:1214

Fig. 0.2. An engraving from the Bible of Francysk Skaryna, allegedly published in 15171519. Israelite = God's fighters troops on the march. Notice the banners fluttering over the army. Taken from [71], v. 1, p. 453.

Fig. 0.3. Fragment of the same engraving. Russian
twoheaded eagle on the banner of one of the tribes of Israel. This imperial banner is emphatically depicted in the foreground. Apparently, as especially important.
Fig. 0.4. Fragment of the same engraving. A crescent moon and a sunstar on the banner of another tribe of Israel. This banner is depicted in front of the God's fighters = Israelite army. This is probably the Ottoman = Ataman banner.

Chronology 6

Sixth volume of History: Fiction or Science series

Book I

Mediæval Horde-Ataman World Empire • The Bible • Conquest of the Promised Land • The Reformation

Preface

Indifference to knowledge, to the very process of learning and research, it is not about the new chronology! The innovative approach to understanding both Russian and World history developed by Fomenko and Nosovskiy doesn't leave anyone neutral. One may approve or disapprove of this methodology in historical study but cannot be indifferent to it. My experience in communicating with people of very different status and ranks on the topic shows that there are very few people who would never hear about "The New Chronology." This fact can be seen as the main success of this theory on History. Researchers Fomenko and Nosovskiy have achieved their goal—they conveyed their discoveries, revealed new historical facts, shed light on the once dark corners of World history to the consciousness of those living in Russia and abroad. In my opinion, the new chronology has a huge impact on the entire post-Soviet area either by opposing the ideologies of local nationalism or by shaping the horizons of a new identity. Among other things, it also influences the mindset of modern Ukraine, trying to discover the roots of its true identity. This new English edition makes it possible for the English-speaking reader to familiarize themselves with the main points of the New Chronology. I consider the main purpose of the publication to be the same—to help the Reader to comprehend not only world history but also their own personal family story using the latest achievements of this historical method. I suppose that many people will wonder why the head of the World Union of Old Believers is writing an introduction to the book on the new chronology since the Old Belief is associated with a careful pedantic conservative approach to history. The Old Belief itself is a very crucial and not fully studied social and spiritual phenomenon. On the one hand, the Old Belief adheres to a traditional and conservative view on being, but on the other hand, it has never rejected the most revolutionary views on theology, public and social thought. In the XVII century, the Russian Orthodox Church experienced the Great Schism followed by religious persecution, which seemed to make Old Believers struggle to survive. Actually, it caused rapid intellectual, institutional and economic development in their environment. Endeavoring to adapt to the new and challenging living conditions, the Old Believers were the first to contribute to the Russian people's political, social, and theological transformations. By the late XIX and early XX centuries, the representatives of the Old Believers had given considerable impetus to the culture of the Modern Period. It underlay all the phenomena of the Silver Age, including literature, painting, and music. Without Old Believers, there would have never been either Matisse, Vrubel, Kandinsky, Maxim Gorky, or even Chaliapin. In addition, Konstantin Stanislavsky was an adherent of the Old Belief and changed a traditional view on theatre.

In hindsight, one can see that almost all major discoveries of the past weren't accepted either by society or academics at first. However, they won worldwide acceptance after the change of outdated scientific methods and approaches. It's sufficient to mention Einstein in physics or Lobachevsky in geometry, Karl Popper in philosophy, or Malevich in painting art. The development of any science is inevitable, which triggers the change of research methodology and therefore its perception of reality. But modern historical science is desperately clinging to outdated methodology and tries to defend the scientific approaches that have never been changed, at least since the XVII century! If history is really connected to contemporary studies, it isn't supposed to be afraid of using new methods and entering into new scientific discussions. I don't think that Leonardo would have been offended if his Mona Lisa had been placed next to Malevich's Black Square. I fail to suppose that Newton would have objected to Einstein's theory either. I wonder why, then, traditional historians so often take offense and ignore innovative research methods presented in the New Chronology. In the world of science, discussions have never been a problem.

On the contrary, lack of discussion and the fact that one regards any statement as the ultimate truth result in problems. I am neither for nor against the New Chronology, and I advocate a progressive scientific approach including such a subject as historical studies. While studying and comparing traditional historical views and modern methodology of the new chronology, the Reader will decide which approach they consider more reasonable.

Leonid Sevastyanov, Ph.D. Doctor of Philosophy, Gregorian University, Rome. President of the World Union of Old Believers.

Foreword

This is a new edition made by A.T. Fomenko. It differs markedly from the previous ones.

We rely on a new chronology established on the basis of mathematical methods and empirical-statistical results outlined in Chron1, Chapters 5-6; Chron2, Chapters 1, 8; Chron3, and also in Chapter 19 of this book. The primary chronological shifts discovered by A.T. Fomenko in "ancient" and mediaeval history is presented on the global chronological map (GCM), created by A.T. Fomenko in 1975-1979.

1) We are trying to restore the correct chronology and history of antiquity using the methods of exact sciences. We presented the empirical-statistical and mathematical-astronomical methods of analyzing historical texts in the books mentioned above. In this book, we do not have the opportunity to re-explain the formal results obtained by these methods.

Much of what has been said in this book is still a hypothesis. Nevertheless, they rely on a new chronology, obtained by us by fairly formal independent methods. On the other hand, we approve—with full responsibility—that doesn't exist and never existed a scientific basis for the Scaliger dates. Therefore, the history of antiquity will have to be written anew.

2) Let us pay attention to an important circumstance that sometimes escapes the attention of readers.
There are two layers in our books. The first is statistical, mathematical, and astronomical evidence related to chronology and only to it. The second layer is our attempts to give a new historical picture, consistent with mathematical chronology. The first layer seems boring to some readers, the second one is more interesting and exciting. Therefore, readers sometimes skip the "mathematical chapters" and go straight to the interpretational ones. And realizing how much they have to change their minds, they naturally begin to ask: where is the evidence? After all, the authors propose a revision of many blocks of ancient history. This is a serious thing.
Our "interpretation chapters," of course, are not in any way mathematical proof. They contain some rationale, mediaeval evidence we have collected, linguistic considerations, etc. The purpose of the "interpretive chapters" is this: we are trying to recreate the building of a consistent history of antiquity. Realizing that this is just one of many attempts. It may be erroneous, perhaps, in some particular details. But without it, the understanding of our main chronological results is rather challenging. After all, readers want to understand "what really happened"? And we give an approximate answer. We are being told sometimes: you have little or no evidence. But this is not the case. We have proof. And there are many of them. But they are contained in other chapters, other books, and scientific articles.
3) We do not claim the present to be a complete study of the Bible as a historical source. Our book is mainly devoted to one topic—how the pages of the Bible describe the mediaeval Russia-Horde of the XIV– XVII century, i.e., the Great = "Mongolian" Empire.
Our interpretation of the Bible is in many ways new and probably unusual for an unprepared reader. First of all, it is based on the mathematical and statistical studies of the Bible, set out in Chron1, Chapters 5-6, and Chron2, Chapter 7. And, in particular, on the new chronology, which claims that the Bible describes mediaeval European events. A natural question arises: which ones? This book is an attempt to answer it.
But the Bible describes a lot of events. Therefore, we have decided to restrict ourselves for now to just one topic, namely, Russia-Horde on the pages of the Bible. This choice is dictated by the leading role of Russia-Horde in mediaeval history (q.v. in Chron5). Therefore, it is natural to expect that the Bible, as the most important and voluminous primary source on the history of the Middle Ages, should have described the Great = "Mongolian" Empire in a rather vivid form.
Why have not such traces—in fact, quite obvious—been found in the Bible before us? Why haven't other scientists noticed them? After all, among them were some of the most prominent scholars of the Bible, who devoted their entire lives to studying the Bible. The reader has the right to ask: what is the advantage of the authors of this book over those respected scientists?
The answer is as follows. Our main advantage is the new chronology. Within the framework of the previous, Scaligerian version, a Bible researcher, coming across traces of mediaeval Russian-Horde history, simply could not understand them. A striking example is the famous Bible passages that directly speak of Róshe or Rós, the prince of Meshech and Tubal. Here the name Ros, as is known, was considered by mediaeval Byzantine authors to be the name of Rus (q.v. in Chron4, Chapters 3:10). Modern commentators, being convinced that the biblical events took place many centuries before our era (when Russia, according to Scaliger, did not yet exist as an organized state), accuse the Byzantines that they "did not know" history. In a sense, this is true: the mediaeval Byzantines at that time really did not yet know the future (and erroneous) Scaligerian chronology, which had not yet been invented.
This example explains the psychological reasons why previous Bible students either "did not notice" such evidence, or considered them isolated late insertions. Or they were generally interpreted as indications of some mysterious and vague "ancient events." And only after the "Scaligerian ban on chronology" is lifted, everything starts to fall into place. Apparently, no one really did this before us. This is our advantage. We are in a completely different position from our predecessors. It turns out that first, it was necessary to understand the chronology and only then proceed to interpret of the biblical historical evidence. Note that this circumstance is far from obvious. Significantly changing the chronology changes the interpretation of the texts. It turns out that the shifting of dates of biblical events in 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, we are surprised to begin to recognize in the biblical descriptions the vivid events of mediaeval history familiar to us. Including that of Russia-Horde. Almost immediately, we come across very frank and numerous descriptions of the Great = "Mongol" conquest. And it would be strange if the largest event of the Middle Ages did not reflect in the Bible.
4) In our research, we used every version of the Bible available to us and also drew on the work of several generations of its commentators. We had at our disposal the following editions of the Bible and other related texts. (For exact bibliographic references, see the bibliography.)

▪ The Bible. Books of the Holy Scriptures of the Old and New Testaments in Russian translation with parallel passages and appendices ([621]). A canonical translation of the Bible into Russian, slightly edited in the XX century, made in the XIX century at the direction of the Holy Synod. In recent years, many reprints have been made from this edition, differing only in the location of the attached maps and in the format. In particular, this is the publication of the Russian Bible Society (M., 1995). We will refer to this Bible as a Synodal translation. We draw the attention of our readers that when we give a reference to the Bible without specifying the edition, we always mean just such an easily accessible canonical translation.

▪ Explanatory Bible ([845]). A canonical synodal translation, provided with detailed, primarily historical, commentaries by the famous scientist A. P. Lopukhin.

▪ The Bible. Books of the Holy Scriptures of the Old and New Testaments. In Russian translation, with appendices ([69]).

▪ Teaching. The Pentateuch of Moses ([862]). A newly completed scientific translation of the Pentateuch of Moses. The author of the translation and comments is Doctor of Historical Sciences Ilya Shifman.

▪ Canonical Church Slavonic Bible ([70]). This translation, which is still used today by the Orthodox Church, was compiled and revised in the first half of the XVIII century. We will refer to it as the Elizabethan Bible.

▪ The Ostrog Bible (Ostrog, 1581; [621]). The first printed Bible in the Church Slavonic language, published by the printer Ivan Fedorov in the city of Ostrog, at the insistence of Prince Konstantin Ostrozhsky, in the XVI century.

▪ The so-called Gennady's Bible ([745]). A handwritten Bible, allegedly of 1499. Of the ten volumes announced for publication until the end of 2008, only four volumes have been released so far: volume 4 (Psalms), volumes 7 and 8 (New Testament), and also volume 9 (appendices, scientific description). The rest of the volumes of the Gennady's Bible have not been published yet for some reason.

▪ The Bible, allegedly published in 1517–1519 by

Francysk Skaryna ([71]).
▪ The Hebrew text of the Old Testament (Tanach)
([266]).
▪ Die Bibel, oder die ganze Heilige Schrift des
Alten und Neuen Testaments ([1104]). The famous German translation of the Bible made
by Martin Luther, allegedly of the XVI century.
However, since the time of Luther, this text
seems to have undergone sever editing. ▪ The Holy Bible, containing Old and New Testaments… Appointed to be read in Churches ([1450]). The canonical translation of the Bible
into English.
▪ The Holy Bible, containing Old and New Testaments… Authorized King James Version ([1451]). A canonical translation done under the direction of King James of England at the
beginning of the XVII century.
▪ The English Version of the Polyglot Bible…
([1449]).
▪ The Bible Encyclopedia ([66]). A useful guide to
biblical events, names, geography.
▪ The Book of Mormon ([397]). It is sometimes
called the Bible of Mormons.
▪ Josephus Flavius. Antiquities of the Jews ([878]).
Another version of the Bible with a more secular presentation. Flavius also occasionally mentions events or details that are not found in other versions of the Bible.

We quote the Russian text of the Bible unless otherwise stated, according to the edition [621].

At the end of this book, in Annex 4, all the biblical quotes used by us are presented in the form in which they are present in the Slavic text of the Ostrog Bible ([621]), less often in the Elizabethan ([70]) or, in isolated cases, according to publications [745] or [266]. All Church Slavonic quotations are made in the "semi-ustav" font.

There is no verse numbering in the Ostrog Bible, therefore in quotations from it the verse numbers are given by edition [70]. All of its spelling features are reproduced in quotations from the Ostrog Bible (superscripts, extension letters, etc.), with the only exception of the use in the original of different variants of the outline of some letters. This great work was done very carefully by the candidate of physical and mathematical sciences M. I. Grinchuk (Faculty of Mechanics and Mathematics of Moscow State University), during the publication of our book [BR]:2. Links to these quotes are given in the form "See Church Slavonic quotation ***." Instead of the asterisks, there is a quote number.

Since in the Ostrog Bible the words are not always separated by spaces, in quotations from it, the missing spaces are added in the form of

“␣” symbol. The “/” sign means line breaks. In the Ostrog Bible itself, no characters, such as the modern hyphen, were used when transferring a part of a word to a new line. In addition, in the quotes we cite in square brackets, we give the decoding of the numbers, which in the original are indicated by letters under the title. The reader accustomed to the modern version of Church Slavonic orthography should take into account such a feature of the Ostrog Bible as the frequent placement of extension letters one position to the left of their “natural” place. Accent marks also sometimes stand not above the vowel but the adjacent consonant. For some of the names mentioned in the Bible, the spelling according to the Hebrew Old Testament [266] is added, accompanied by a conditional transcription in Russian letters, q.v. in fig. 0.5.

5) We emphasize that our research is purely scientific and does not pursue political, social or religious purposes. Even when we analyze religious sources, including the Bible, we are only interested in the historical context of the documents. We do not touch upon issues of faith, and we have deep respect for the feelings of believers. Our research is in no way connected with different interpretations of specific purely religious issues. In particular, our book does not touch upon the foundations of various religions for which the Bible is the Holy book. Since the religious teach

א	А	י	И, Й	ו	О, У, В	ף פ	П, Ф
ב	Б, В	כ ך ק	К	ר	Р	ה ח	Х
ג	Г	ל ל	Л	ם	С	ץ צ	Ц
ד	Д	מ ם	М	ת	Т	ש	С, Ш
ז	З	נ ן	Н	ע	Э	ט	Т, Ф

Fig. 0.5. Hebrew letters.

ing stated in the Bible, we are not discussing them at all. This book focuses only on the historical and by no means the theological aspect of Bible study. We want to emphasize that all possible interpretations of our scientific chronological results by other authors or critics of our work in any theological sense remain entirely on the conscience of the interpreters.

Dozens of people helped us in our difficult work. We express our deepest gratitude to all of them for their help and support.

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Chapter 1

Introduction. General considerations

1.
LACK OF VOWELS IN OLD TEXTS SOMETIMES LEADS TO CONFUSION

We have already said in previous books that earlier many texts were written with only consonants. Vowels were then added "from memory." As a result, over time, the vowels were confused, forgotten, replaced by others. The consonants written down on paper were more stable. Imagine now how ambiguous it is today to read an ancient text written with consonants alone. When, for example, the combination SMN could mean either "Osman," or the name Simon, etc. And even more so when the word is an abbreviation of a long expression. For example, in Siberia the word "cheldon" is widespread, which comes from the expression "a man ["chelovek" in Russian] from the Don."

Nevertheless, the pronunciation of well-known, frequently repeated words is more or less unambiguous. However, the situation radically changes when a combination appears in the ancient text, meaning the name of a city, country, river, the name of a king. Here a wide variety of vowels can arise, sometimes radically changing the meaning of the text.

It should be borne in mind that some consonants tended to pass into each other with different pronunciations. For example, F turned into T and vice versa, P was confused with F, M with N, B with P, etc. Hence the discrepancies, such as Caesar or Czar, Firas or Tiras.

Finally, in different languages, a different direction of reading words was adopted—from left to right (as in European) or from right to left (in Arabic, Hebrew). As a result, the name Caspar could turn into Rabsak, the name Sar or Car—into Ras, etc.

This ambiguity in reading ancient texts could lead to confusion. Let's give an illustrative example. Everyone knows the expression: "More likely a camel will crawl through the eye of a needle …" The Bible says: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matthew 19:24). (See Church Slavonic quotation 1 in Annex 4.)

This phrase seems somewhat strange. Nevertheless, it is known that this verbal (and customary today) cliché could have arisen as a result of a misunderstanding. The word "camel" could have appeared here as a result of a mistranslating of the word "ro p e ." We quote, for example, a German etymological dictionary: "In the biblical expression, 'Rather a camel will pass through the eye of a needle,' the word 'camel' does not come from the Greek 'κάμηλος' ('camel'), but from 'κάμιλος' ('the mooring rope')" ([1110], p. 322). If they once confused the similar sounding words "κάμηλος" and 'κάμιλος," then instead of the quite understandable expression, "Rather the mooring rope (cable) will pass through eye of a needle," an absurd formulation with "camel" could have arisen.

In this case, the confusion "rope—camel" is harmless. However, when distortions arise in the reading of ancient chronicles, they can have far more serious consequences. They greatly distort the picture of the past. And we will see that the wrong, deeply rooted clichés really permeate many of our modern ideas about ancient history.

2.
DISPUTES ABOUT THE BIBLICAL DATE OF THE "CREATION OF THE WORLD" DID NOT STOP UNTIL THE MIDDLE OF THE XVIII CENTURY

As already described in Chron1, Chapter 1, in the XVII century, the Scaligerian chronology was based on the interpretation of numerical information collected in the Bible and calendar-astronomical calculations, the errors of which at that time could not yet be estimated. And the mistakes are sometimes huge—hundreds and thousands of years. About 200 (two hundred!) different versions of the "creation dates" have been proposed. The discrepancies between them amount to no less than 2100 years (q.v. in Chron1, Chapter 1:2). One should not think that disputes about the "date of the creation of the world" are a matter of the distant past. This date is different even in the printed Moscow Bibles of 1663 and 1751! Here is what is reported about the preparation of the 1751 edition:

"The chronology of the books of the Old Testament [was] brought into possible agreement with the chronology adopted by the Orthodox Church. The [chronological] discrepancies of the codes excluded any possibility to choose one and correct the Slavic chronology into accordance with it. This is why for every time span the correctors preferred the code that represented the most internal and external consistency in chronological issues" ([959], p. 67).

Further, Illarion Chistovich gives a comparative chronological table of editions of the Bible in 1663 and 1751, as well as some codes used for verification ([959], p. 68).

It is interesting to note that in almost all cases the largest numbers were recognized as "most consistent." Thus, they tried to make the dates as old as possible. Below is a table from [959].

So, until the middle of the eighteenth century, the era "from the creation of the world"—according to printed Russian Bibles—was almost two hundred years shorter.

3.
IN THE XVII–XVIII CENTURIES, MANY UNDERSTOOD THE RUSSIAN AND WORLD HISTORY IN A DIFFERENT WAY

It turns out that the history of Ancient Russia in the view of mediaeval chroniclers is closely connected with the "ancient" Roman Empire. We have already

	The Bible, 1663	*Alexandrian*	*Vatican*	*Complutensian*	*Revised (1751)*
From the Creation of the world to the flood	2162	2262	2242	2242	2262
From the flood to Abraham's leave of Mesopotamia	1207	1207	1307	1311	1307
From Abraham's leave to the exodus of Israel from Egypt	430	430	430	430	430
From the exodus to Solomon's temple	480	460	460	480	480
From the completion of the temple to the Babylonian captivity	423	476	422	422	422
From the Babylonian captivity to Jesus Christ	607	607	607	607	607
[TOTAL]	5310	5442	5468	5492	5508

said, in particular, that in the XVI century it was believed that the legendary Rurik was a descendant of the Roman Emperor Augustus.

We quoted S. Herberstein, who argued that the famous Attila was considered a Russian military leader, see

M. V. Lomonosov, apart from the works on physics and chemistry, has written the treatise, Ancient Russian History from the Beginning of the Russian People … to 1054, proving that the Slavs belonged to the "ancient" Roman history.

Prince Mikhail M. Shcherbatov, in his History of Russia from the Earliest Times, based on the works of "ancient" authors, writes in detail about the wars of the Scythians-Slavs-Sarmatians with the "ancient" Roman Empire.

This extensive work was created after Tatishchev's History, but before the History of the Russian State by N. M. Karamzin.

In addition to "ancient" sources, M. M. Shcherbatov uses Russian chronicles. "We find a mention of the Scythians in the Kievan Synopsis. … The Slavs helped Philip the Macedonian and Alexander, his son, to master the Universe, for which the latter, being in Alexandria, gave the Slavs a letter written with gold on parchment, where he claimed their lands for them and liberty" ([984], v. 1, p. 67).

In addition to textbooks on the history of Russia, familiar to everyone (the works of Nikolay Karamzin, Vasily Klyuchevsky, Sergey Solovyov, Sergey Platonov, etc.), there is a number of fundamental studies on Russian history that are, to our regret, practically forgotten today.

In addition to the already mentioned books by Mikhail Lomonosov and Mikhail Shcherbatov, these include the works of Alexander Chertkov, Tadeusz (Faddey) Wolański, Pavel Jozef Shafarik, Aleksey Khomyakov and others.

We wrote about some of them and their works in Chron1 and Chron5, Chapter 15.
Changing the prevailing point of view is extremely difficult. Here is a characteristic touch. The chronicles of Arab writers about the Varangians report: "The Varangians are a people speaking incomprehensibly. … They are the Slavs." Fren, in spite of the clear text, translated: "They [the Varangians] live byside the Slavs" ([125], p. 12).

4.
IMPORTANT PARALLELISM BETWEEN EVENTS DESCRIBED IN THE BIBLE AND EVENTS OF MEDIAEVAL EUROPE AND ASIA

In this book, we take a closer look at one of the most fundamental overlaps in "ancient" and mediaeval history. It has far-reaching implications and is important for understanding the origin of Scaligerian chronology and history. In our opinion, they are wrong. We mean that Scaligerian chronology and history are dead wrong in the correct dating and geographic localization of the events described in the Bible.

For the first time, this parallelism was discovered by mathematical methods and was partially described by A.T. Fomenko in Chron1, Chapters 5–6, and Chron2, Chapter 7.

In the present book, their correspondence is significantly expanded, supplemented with important facts. This allows us to express an idea—where and when the main historical events described in the Bible took place. Let us recall the main stages of the path we have already traveled.

a) According to the Scaligerian chronology, biblical events took place many centuries before the beginning of our era.

b) According to N.A. Morozov, who relied mainly on the analysis of the prophecies in Old Testament, biblical events should be "rejuvenated" and moved around the III–VI century A.D. ([543], [544]). Our research has shown that such move is clearly not enough.

c) According to the statistical results of A.T. Fomenko, set out in Chron1, Chapters 5–6, and Chron2, Chapter

7, biblical events, most likely, are significantly younger and took place in mainly in the XI–XVII century A.D. This differs from the dating of N. A. Morozov by about a thousand years and differs from the Scaligerian dating by about 1800 years or more. Initially, these results were obtained by mathematical methods, processing of various quantitative characteristics of ancient and mediaeval texts. Therefore it makes sense to try to read the Bible anew, taking into account the chronological shift, and look at the "ancient events" as the events of the Middle Ages, known to us from later sources.

In this book, we present "event parallelism" between biblical and European events. It is the result of

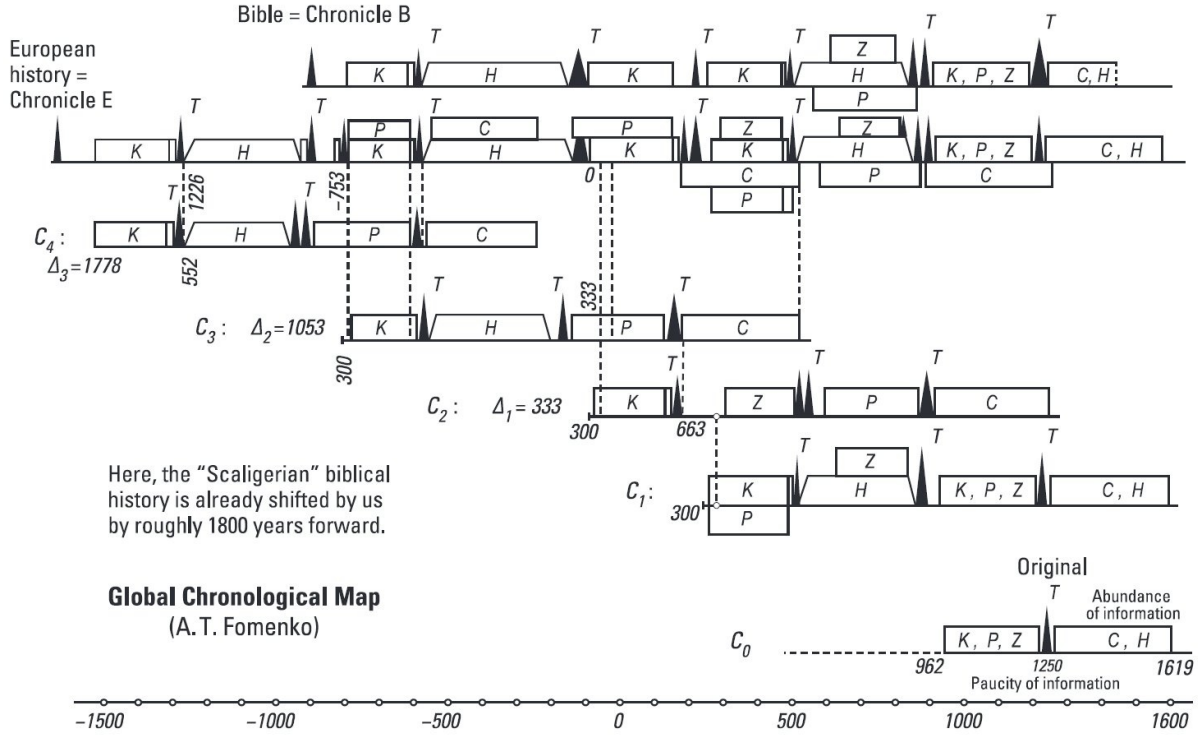

Fig. 1.1. The system of duplicates discovered by A.T. Fomenko, using mathematical methods, in the "Scaligerian textbook" of European, Asian and biblical history. Global Chronological Map. It turns out that the "Scaligerian textbook" was made by gluing together four practically identical short chronicles (q.v. in Chron1, Chapter 6).

one of three fundamental chronological shifts found in Chron1, Chapter 6. We are talking about the "deepest" shift—about 1800 years, called by A.T. Fomenko "Greco-Biblical." The name indicates that the shift made the events of the mediaeval Greek and mediaeval biblical stories more ancient, turning them into allegedly "ancient" Greek and allegedly "ancient" biblical ones.

This study is a continuation of our previous books, so we do not repeat the results and statistical methods described in detail in them. Figure 1.1 shows a global chronological map (GCM), constructed by A.T. Fomenko, showing the detected parallelisms and shifts. It can be called the system of chronological shifts, since it shows how the modern "Scaliger's textbook" on ancient and mediaeval history was obtained by superimposing and gluing four copies of the same "short chronicle." At the same time, three duplicates (copies) of the chronicle are shifted relative to the original down by about 330, 1050 and 1800 years. The most "profound" is the Greco-Biblical shift, which we will analyze here. The chronology of the modern "Scaligerian textbook" is unreal, phantom, populated with ghosts of real events.

The terms "phantom history" and "phantom chronolo g y," introduced in Chron1, seem to correctly reflect the essence of the problem. Events placed today earlier than the XI century A.D. in the modern "Scaliger

textbook" are by no means fiction or falsification. They are real, but they were put in the wrong place on the time axis by later chronologists. This is a phantom, a ghostly reflection of the real events of the Middle Ages.

A mirage is real in the sense that it reflects a really existing object. At the same time, the mirage is deceptive, since it shows the object not where it really is. Mirage transports objects in space, creating their numerous reflections. In our case, the chronological mirage transferred in time and sometimes in space the events that actually happened from the Middle Ages to ancient times and created a ghostly reflection there.

The top-line "Bible chronicle" in fig. 1.1 conventionally depicts the phantom biblical history after it has been processed by our mathematical methods. It is conventionally shown that the Bible is superimposed on the European chronicle of Scaliger, being, simply, a part of it.

In other words, the events described in the Bible are identified with mediaeval European-Asian events from the secular Scaligerian textbook.

At the same time, the "Bible chronicle" in fig. 1.1 conventionally depicts the Bible after the shift of its Scaligerian chronology upward by about 1800 years.

Roughening up the result obtained by A.T. Fomenko in Chron1), Chapter 6, and Chron2, Chapter 7, we can say that the Bible is a chronicle describing real events, the dates of which are at least at least 1800 years younger than the dates attributed to them by the Scaligerian chronology.

The problem can be looked at from the other side. After we found numerous duplicate repetitions in a secular Scaligerian textbook, I would like to find a historical ancient text of religiously colored content, where there are the same duplicates and exactly in the order in which they appear in the "Scaligerian textbook." It is remarkable that such a book exists and is widely known. This is the Bible.

Let us recall the canonical order of the books of the Old Testament (we will use the Bible of the 1968 edition of the Moscow Patriarchate):

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Kings, 2 Kings, 3 Kings, 4 Kings, 1 Chronicles, 2 Chronicles, 1 Ezra, Nehemiah, 2 Ezra, Tobit, Judith, Esther, Job, Psalms, Proverbs of Solomon, Ecclesiastes, Song of Solomon, Wisdom of Solomon, Wisdom of Jesus son of Sirach, Prophecy of Isaiah, Prophecy of Jeremiah, Lamentations of Jeremiah, Message of Jeremiah, Prophecies: Baruch, Ezekiel, Daniel, Jadiah, Hosea, Hosea Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, 1 Maccabees, 2 Maccabees, 3 Maccabees, 3 Ezra.

Question: Why are the Bible books in this order? Although in Chron1, Chapter 6, and Chron2, Chapter 7, it was indicated that modern biblical criticism arranges the books of the Bible in a slightly different order, the disagreements between historians are limited to details. Why do theologians and historians insist on the correctness of the canonical ordering of the Bible books? As we will see, because at one time exactly this order of books, and therefore events, was taken in the XVII–XVIII century as the basis for the erroneous Scaligerian chronology. Today, of course, this has already been forgotten, and historians adhere to the indicated order of the biblical books by tradition only.

Let us recall that the canon of the Bible is considered to be mostly completed only at the Council of Trent in the XVI century. But, as we will see, some books of the Bible were written or edited even later. And this is already the late Middle Ages!

Our reconstruction, based on new mathematical methods of chronology, is summarized as follows:
The order of the biblical books and, consequently, the events described in them, more or less coincides with the order of events in the erroneously elongated "textbook" of European history, filling (according to Scaliger) an interval of about 1000–1600 A.D. This means that first the Scaligerian chronology of the Bible needs to be shifted upward by at least 1800 years. But this is just the first step towards restoring the correct chronology of the Bible. It turns out that it is still impossible to limit ourselves to the shift by 1800 years.

The point is that Scaliger's textbook is phantom in the sense that the initial and most of it describes a ghostly, elongated European history with many duplicates. In fig. 1.1, they are denoted by repeated letter symbols. Hence phantom and biblical chronology. That is, following the Scaligerian European history, it should be shortened several times. As a result of lifting upward and overlapping-gluing of events, it almost entirely fits into a shorter time interval. Namely, the major mass of biblical events is transferred to the age of 1000–1600 A.D. Time boundaries are approximate.

Thus, the Bible in the form it took after canonization in the XVI–XVII century recorded the same erroneous chronological shifts that we found in Scaligerian European and Asian history. Therefore, the religious-theological tradition, insisting on the order of the Bible books adopted today, actually repeats— in another language—the same thing that Scaligerian historians say about the structure of their "Scaliger textbook." Therefore, all changes in the "textbook" that are needed to restore the correct picture will automatically entail similar changes in the chronology of the Bible. As well as vice versa.

Apparently, in the XVI–XVII century, both the Scaligerian secular textbook of "ancient" history and its religiously colored duplicate—the Bible—were simultaneously completed and canonized. Both texts told, in fact, about the same mediaeval events in Europe and Asia in the XI–XVII century. But one was intended for secular use, and the other was for religious use. The first was introduced as a mandatory textbook for schools and universities, the second—as a mandatory canon in the church. This happened first in the West in the XVI–XVII century, and then, several decades later, in Russia, after the pro-Western Romanov dynasty took the power. Naturally, both "textbooks" were consistent with each other, since they were created almost simultaneously by the same historical and theological school. On these two "whales" (and on one more —"geographical," which we will discuss below) our ideas about "antiquity" rest today.

Psychologically, especially at the first moment, it is difficult to imagine that "ancient" biblical events are a religiously colored description of mediaeval and even late mediaeval European events. Nevertheless, the discovered parallelism is evident enough and makes us look at the chronology of antiquity in a new way.

Remark 1. It is more accurate to speak about the identification of the Bible with only a PART of the erroneously lengthened Scaliger chronicle, fig.1.1. Some European-Asian events described in the "secular" Scaligerian textbook are not described in the Bible at all. Nevertheless, an essential part of the "Scaliger textbook" is reflected in the Bible.

Remark 2. Let us repeat that when working with ancient texts, one must constantly remember that ancient names and names often consisted only of inconsistent consonants. Vocalizations were added later, and often they were made according to the already established Scaligerian chronology and Scaligerian geography, see Chron1, Chapter 1. Therefore, we will often discard the vowels in order to isolate their ancient stable "skeleton" from the names. Of course, the skeleton of consonants could also change, but nevertheless it is more stable than vocalizations, which were largely determined by random factors.

Remark 3. To avoid confusion and to distinguish between the Scaligerian dates and the dates proposed by us, we usually supply the Scaligerian date with the word "allegedly." For example, instead of "Scaligerian date: VI century A.D." we will write shorter: "allegedly VI century A.D."

Remark 4. The well-known biblical names Israel and Judea, in fact, have a meaningful translation. N. A. Morozov drew attention to this in [544]. The word "Israelis" means "the Fighters of God," and the word of "Judeans" means "the Gloryfiers of God." It is believed that here we are talking about residents of two different states—Israel and Judea. According to the Bible, the once one kingdom was eventually divided into two: Israel and Judea. Although their history is closely intertwined. Moreover, reading the biblical text, it is sometimes difficult to understand where and how the border between Israelites and Judeans is.

We offer a new look at these terms. Perhaps the God's-fighters and the theologists, that is, the Israelites and the Judeans, are two estates within the same people. The Fighters of God (or God's-fighters) are warriors, the military caste, that is, people fighting for God on the battlefield. And the Gloryfiers of God are a class of clergy, that is, people who glorify God in the church.

The later editors of the Bible forgot about this, and therefore the line between the two terms in today's canon of the Bible is somewhat blurred. It is also possible that here we are talking about the allocation within the

Great = "Mongolian" Empire of its two parts—Russia-Horde = Israel and Ottoman = Atamania = Judea. The capital of Atamania was Czar-Grad = the evegelical Jerusalem = Troy. Probably, this explains the name of Jews = those who glorify God in Jerusalem = Throy.

This observation clarifies the statistical result obtained by A.T. Fomenko, according to which the stories of Israel and Judea, described in the Books of Kings (and again in the books of Chronicles), are two slightly different reflections of the same Holy Roman Empire of the alleged X–XIII century A.D.

As we will show in Chron7, Chapter 3, the Holy Roman Empire itself of the X–XIII century is, in fact, a phantom reflection of the Great Horde Empire of the XIV–XVI century. One and the same "Mongol" Empire was twice reflected in the Bible, being described by different chroniclers as Russia-Horde (Israel) and Ottomania = Atamania (Judea). Let us repeat that God's fighters = Israelites were the people fighting for God on the battlefield. In other chronicles they were called Crusaders—they spread the Christian faith among peoples.

Remark 5. Let us compare two images. Figure 1.2

Fig. 1.2. Pilate's trial. Miniature of the XVII century. On Pilate's head is a turban in the shape of a crescent. Pretty realistic mediaeval image. They really dressed like that, they really built such houses. Aprakos gospel. 1693. BAN, Arch. com. 339, sheet 646. Taken from [745], v. 7, p. 356.

shows Pilate's trial as imagined by a XVII century artist. This is a miniature from the Gospel of 1693. The artist is clearly not familiar with Western European examples of depicting "antiquity" based on the "scientific" Scaligerian chronology. The scene he showed is clearly mediaeval. Mediaeval armor of warriors, turban on Pilate's head, mediaeval stone houses in Jerusalem with high chimneys, mediaeval clothes. Pay attention to the realism of all the details. They really did walk in such clothes, they really sat under such canopies, they really built such houses.

Now let's look at the depiction of the same scene by later artists, for example, the XIX century. Here, for example, is the judgment of Pilate as imagined by R. Horn (XIX century), fig. 1.3. The painting is made in strict accordance with the "antique" style that developed in Western Europe in the XVIII century on the basis of the "scientific" Scaligerian chronology. Note the striking differences from the XVII century artist's depiction of the same scene (fig. 1.2). Compare, for example, how Pilate is drawn.

In the two centuries separating these images from each other, the perception of artists has completely changed. In particular, a lot of unrealistic details have appeared. Pilate's armor is fantastic, Pilate himself gracefully sprawled on a hard stone seat without pillows. According to the Scaligerians, he is not entitled to pillows—they look too Turkish, and not "antique." The clothes of the Jerusalemites are fantastic and can only exist in the imagination of the artist. Such "pictures of antiquity" became fashionable in the XVIIIcentury. We have been already accustomed to false historical clichés,

5.
HOW DEEP IS IT POSSIBLE TO DESCEND TO THE PAST IN SMALL STEPS ON THE LADDER

OF CHRONICLES BUILT OF STEPS?

Sometimes I hear: how can you doubt the correctness of the Scaligerian chronology, when there seem to be records of the events of antiquity that have been continuously kept over the centuries? For example, we have today long Roman chronicles, allegedly continuously stretching for two thousand years, from the first century to the present day. To this we answer: there are no such continuous chronicles, and not only in Roman history. We illucidate our statement.

What is "continuous chronicle"? Imagine a certain chronicler of the I century A.D. (or X century B.C.). He wrote a chronicle of his time. The result is a book that we will conditionally call the First Chronicle. It was bound in a separate volume and placed on a shelf. At this time, a stormy life happens, wars break out, cities are destroyed and built again. That is, not every year is convenient for a calm writing of the chronicles.

In the next generation, say 30 years later, when life in the state calmed down a bit, the second chronicler began writing history. He took the First Chronicle and read it carefully, with respect. Then, after thinking over the material, he retold it in his own style, with his own assessments of the events.

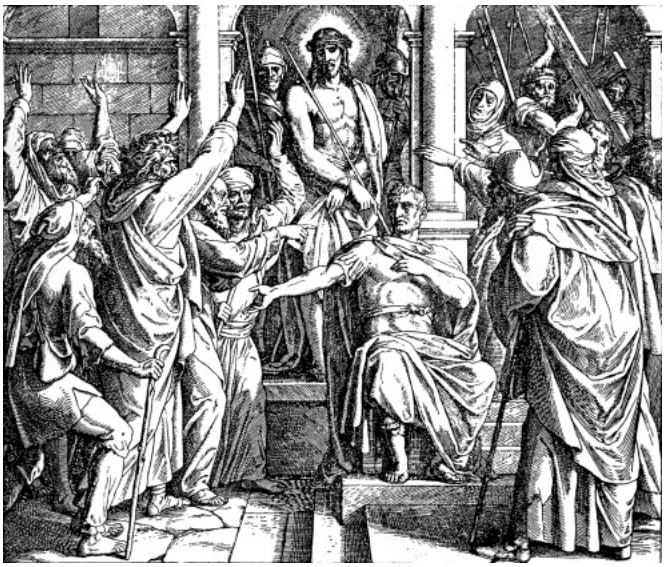

Fig. 1.3. Pilate's trial. Drawing of the XIX century, already in accordance with the recently proclaimed "new view of antiquity." Severe and at the same time carelessly graceful Romans, elegant fantastic attire, etc. Lithograph by R. Horne. Taken from the publication of V. Genkel, St. Petersburg, 1864.

Then he continued adding to the retold by him text for about 30 more years, describing contemporary events that he himself observed or heard about from eyewitnesses. The result is the Second Chronicle. They also bind it and put it on a shelf next to the First Chronicle.

By the way, this is how history textbooks are written today. Each subsequent author relies on his predecessor, but does not rewrite it literally, but retells it in his own way. Sometimes he compresses it, because the volume of your own book is limited, and you must tell so many new things in time.

In the next generation, the third chronicler took these two volumes, read them and incorporated them into revised form in his chronicle. Of course, he continued his own book for another 30 years, describing his modernity. The result is the Third Chronicle. As a result, a period of about 90 years was already reflected in it. They were bound and put on a shelf next to the first two.

Now there are three volumes on the shelf. It is important that they are separated from each other by a relatively short period of time—20 or 30 years. As, for example, we have on our shelf books written one after another about late Russian history from the XVIII century to our time.

Et cetera. Only such a chronicle, which has preserved all its "stepwise" predecessors, can be called continuous. And therefore more or less reliable.

If the description of history was not interrupted, then, by our time, two thousand years later, the 65th Chronicle should have appeared. And if the chroniclers began from the X century B.C., then—and the Hundredth Chronicle. In fact, this would be our modern textbook on ancient, mediaeval and modern history. Which tells about the events from the first century to the twentieth. Today, as such, we are persistently offered the "Scaliger-Petavius textbook" as allegedly very reliable.

To recognize the "Scaliger-Petavius textbook" as true, we need to make sure that today we have (for example, ones that survived in the archives) all the previous 64 step chronicles (or even 99 Chronicles), and as separate 64 (99) books. Somewhere on the shelf of some library today there should be all 65 volumes (or even 100), each of which is slightly thicker than the previous one. And every book should include the main content of all their predecessors. For example, the late history of Russia, starting from the XVIII century, is really described in a series of successive books of the XVIII century, XIX century, XX century, XXI century that are now on our shelf. And they all exist today, in principle are available. They can be taken, read, compared.

But concerning the "ancient" Scaligerian history, there is nothing of the sorts! On the shelves there are by no means 65 "stepwise" chronicles, but only about 10, created over the past 300–400 years. Moreover, the first of them were written only in the XVI–XVII century. Of course, some people talk about allegedly preceding eras. A legitimate question arises: on what basis can we trust chronology earlier than the XVI century? Indeed, today we do not have the previous first 55 (or even 90) "stepwise" chronicles—predecessors. There are only texts, the first of which were written in the XVI–XVII century.

Consequently, all our views on "ancient history" are entirely based on the opinion of the authors of the XVI–XVII century. On their subjective ideas about antiquity. And therefore, it is more correct to say not that "Julius Caesar lived in the first century B.C.," but that "in the opinion of the Scaliger and Petavius, Julius Caesar lived in the first century B.C."

This statement will be absolutely correct. Another question is whether Scaliger and Petavius correctly imagined antiquity?

Of course, if someone stubbornly wants to take their word for it unconditionally, then there is no problem for him. But faith differs from scientific knowledge in that knowledge can and should be rechecked. But, what if the chronologists and chroniclers of the XVI–XVII century were wrong, or even deliberately distorted something, talking about their present and distant past?

Based on the results of our mathematical analysis of old texts, we expressed the idea that the chronological

version of the XVII–XVIII century is grossly erroneous. In the XVII–XVIII century, world chronicles were written, in which scraps of reliable mediaeval material were incorrectly ordered and very many mediaeval events were artificially pushed back into the distant past.

In other words, moving from the more or less reliably described twentieth century down, and each time trying to substantiate our next step into the past by reference to the preserved stepwise chronicles, we will soon find that, going down the "steps of time," we will by the XVII century already come across an invisible barrier, or a certain wall, through which it is not so easy to pass. Here the staircase ends for some reason. Beyond this time frontier, something was happening that was not at all what the version of Scaliger and Petavius tells us about. Created, by the way, in the XVII century. After all, it was in this era that the global chronology and history of the "ancient" world were created. Is this concurrence a coincidence? In our opinion, not.

Apparently, in the XVII–XVIII century, somebody carried out a large and secret work to introduce the "reformatory chronology." General stories of the world have been written with incorrect dates. At the same time, some previous, correctly dated documents were interpreted by Scaligerian historians "from a new point of view" in their favor.

In result, today, from our XXI century, we look at the history of the earlier XVII century through the highly distorting prism of the editors of the XVII–XVIII century. The authentic chronicles and facts passed through their hands acquired a completely different look. Let us explain with an example.

Today it will be necessary to revise the dates on the books published in Europe in the XV–XVII century. Here, let's say, is the date 1552 in the Arabic notation. Does it follow from this that this is necessarily 1552 in the modern sense? Not at all. Recall Chron1,

Fig. 1.4. Fragment of Peter Apian's map showing the year of its creation. Taken from [1459], sheet XXIII, map 61.

Chapter 6:13, that the number 1 was previously often written as a capital Latin letter "I," sometimes even separated by a dot from the rest, e.g., I.552. Initially, the letter "I" was an abbreviation of the name Jesus (Iesus; later it was forgotten). Therefore, the date I.552 meant the 552nd year from the birth of Jesus Christ. But in Chron1, Chapter 6, and Antiquity is the Middle Ages, Chapter 2, the idea was put forward and substantiated that, according to the erroneous opinion of late mediaeval chronologists, Christ was born about 1053 A.D. Counting up 552 from 1053, we get 1605, not 1552. And if you count from the correct date of Christ's birth in 1152, then the year of publication of such a book will be 1704!

On the first sheet of Ptolemy's Geography, published by Sebastian Münster allegedly in 1540 ([1353]), the year of publication is stamped as MDXL. Today it is considered that M is a thousand years, D is five hundred years, etc. However, the letter M could have been an abbreviation for Megas = "greatest." On the icons of Christ, the two letters alpha and omega were often written. Omega, or Megas, meant "the Great, the Greatest, in relation to God"—Christ. Then we get the date: 540 from Christ. Again counting up 540 years from 1053 A.D., we get 1593, that is, the very end of the XVI century, and by no means its first half. And if you count from the correct year 1152, then you get 1692.

Another possibility. It is possible that in the MDXL date notation, the first two letters, MD, are the initial letters of words like Great Sovereign = Magnus Dominus (Mighty House, or Mongol House). They could mean the countdown of years from the beginning of the reign of some emperor. In addition, D is the initial letter of the word Divine. Then the date MDXL might mean "the fortieth year of the Great Sovereign." And we still have to find out—from which emperor the publisher of the book was counting the years. Starting from the XVII century, in one principality they began to count the years from their Great Sovereign, and in the neighboring one there was already another Great Sovereign. And each of them demanded that his subjects call him simply: "Great Sovereign," without further unnecessary clarifications, like "Great Sovereign Henry."

Let's take a map of the world of Peter Apian ([1343], p. 27, ill. 13). It is fully presented in Chron1, Chapter 5. Here we will show only a fragment of it, where the year of the map creation is written (fig. 1.4). Year stamped as M.DXX. By the way, we see only one point here, namely after the letter M. Therefore, this year may not be 1520, as it is believed today, but 1573 or even 1672. That is, much closer to us. This significantly affects the rating of the map. Or else it says "the twentieth year of the Great Sovereign." It remains to be seen—which one.

However, after the XVII century, dating such as "1756" should already be understood exactly as "1756 years from the first year of our era, according to Scaliger." There is no need to add 53 years (or 152) here. Since the Scaligerian version has already been firmly established here, one can be more or less confident that the book dated 1756 was actually published in 1756 in the modern sense of this date. That is, 246 years before 2002.

Apparently, Ptolemy's Geography was written in the XVI–XVII century as the third "whale" in order to bring it under the foundation of the building of the Scaligerian history being erected. That is, in addition to the first two "whales"—the Scaligerian secular textbook and the Bible—they also prepared a "geographic whale," where they recorded the Scaligerian distorted geography. With its many duplicates and shifts.

All three "whales"—chronicles: secular, religious and geographical, were made more or less in concert. Since then, the building of the Scaligerian history rests on these "three whales."

6.
ABOUT TERMINOLOGY

We will try to restore the original meaning, look and sound of important terms and names, as they sounded in the Middle Ages or even in the XIX century. For example, the Otoman Empire today is also called the Ottoman one. We stick to the old spelling of the name of the Otoman Empire, that is, with one "t" instead of two. For example, A. Lyzlov uses the form Ataman or Otoman. He writes: "Ataman—the forefather of the Turkish Sultan" ([497], p. 283).

The pronoun "Otoman" sounds almost the same as "Ataman," which exactly corresponds to our reconstruction, according to which the Ottoman Empire was founded by Cossack Atamans who came from Russia-Horde (q.v. in Chron4 and Chron5).

7.
PSYCHOLOGICAL NOTES

1) Once again, we revert to the question that is sometimes asked: why did you notice something that historians have not seen? What is your advantage? First, as we noted, we had predecessors. We have continued the critical tradition associated with the names of De Arsilla, Isaac Newton, Edwin Johnson, Nikolai Morozov, Wilhelm Cammeier and others. Secondly, relying on our new empirical-statistical dating methods, we found a huge number of duplicates = repetitions in the "Scaligerian textbook" and proposed a new, much shorter chronology.

Now you can look at the inconsistencies of the Scaligerian history through new looking glass. Including those noted by historians. But they were irresistibly hampered by the Scaligerian chronology. Therefore, the facts

contradicting it were either declared fantastic and absurd, or they tried to explain them within the framework of the Scaligerian chronology.

At the same time, they often revert to the forced violation of logic and common sense. Or they simply "did not notice" many amazing facts. Psychologically, they "turned away" from them as uncomfortable and disturbing.

In many cases, only the Scaligerian chronology— and only it!—prevented historians from drawing literally the same conclusions that we do. Unlike historians, we propose to set aside the Scaligerian chronology and use another, shorter one. It turns out that by doing so we remove a serious psychological prohibition that prevented us from comparing events that were mistakenly attributed to completely different eras.

2) In the view of modern man, the word "antiquity" is usually associated, for example, with the V century of the New Era, or with events before our era. "Deep antiquity" is earlier than the X century B.C. "The deepest antiquity"—already beyond the second millennium B.C.

The common today habit of precisely such time scales is one of the serious psychological obstacles to the perception of a new short chronology. But such a psychological content of the word "antiquity" for many centuries or even millennia did not arise by itself. This is the result of the infiltration of the Scaligerian, highly extended time scale into our consciousness over the past 300 years. Apparently, the very idea of a "long written history" lay on the prepared ground of natural human respect for the memory of the family, for its genealogical tree. One can understand the feelings of a person seeking to look into the distant past of their ancestors. And the further he sees, the higher the level of his personal self-affirmation.

The new chronology dictates a different psychological picture of the past. Now the word "antiquity" should be associated with the XV–XVII century, that is, with events that are 400–500 years away from us. The expression "deep antiquity" should now be attributed to the XIII–XIV century. And the words "deepest antiquity" are already XI–XII century.

Prior to the X–XI century, the era of silence of written documents begins. Apparently, from those times no written evidence (on paper, parchment, papyrus, stones) has come down to us. Thus, the words "antiquity," "deep antiquity" and "deepest antiquity" remain in our vocabulary, but are filled with a different content.

These epochs are approaching much closer to us, and the temporal scale is shrinking. We need to come to terms with the fact that, relying on written sources, we can look into the past not as far as we thought yesterday. But everything that we saw yesterday is visible today. Only closer.

3) You can often hear: "But the fact that Julius Caesar lived in the I century B.C. is well known to everyone! How can you doubt this?" Indeed, this point of view is widespread today. But we ask a counter question: "How do we know this? Who was the first to say that Julius Caesar lived in the I century B.C.? Where is it written and when were such chronicles created?" And then it turns out that answering these natural questions is not at all easy.

Serious analysis is required here. Which we have done in previous books. And we claim that phrases like, "Julius Caesar lived in the first century B.C.," first appeared in texts written not earlier than the XVI–XVII century. And on what basis the authors of the XVI–XVII century made such a conclusion—this is a separate and very difficult question. To which we tried to give an answer in the books Chron4 and Chron5.

4) Perhaps not all of the vocalizations, translations and variants of ancient names and geographical names we offer are successful. But we cite them to enable readers to continue their search and, perhaps, to correct us in some way. Let us repeat that our interpretations of ancient names and names in no event are anywhere providing for anything. This is just a necessary attempt to re-read the Bible from a new point of view, which we have developed as a result of the application of mathematical methods to history. We ask the reader to keep this in mind.

Fig. 1.5. Annunciation. The gospel setting is completely mediaeval. Robert Campin, allegedly ca. 1425. Fragment of an icon from the Cloisters Museum, New York.

Individual coincidences and consonances of names can be accidental. It is not every coincidence separately that is important, but their accumulation. The appearance of such a cluster, in addition to our statistical results, is already the basis for formulating well-founded hypotheses.

Again, linguistic traces are not evidence in and of themselves. They only help to clarify the reconstruction, already obtained by completely different, mathematical, and astronomical methods. And only in this sense are they useful. They "build up flesh" on the existing backbone of the new chronology. Some of the Bible passages that we interpret from a new perspective are dark and contradictory in themselves. These contradictions will also surface in our reconstruction. Sometimes we will offer opposite and even mutually exclusive interpretations. This will create difficulties for the reader. But we deliberately go for it, striving to introduce into scientific circulation as many new

facts as possible. Even if not fully understood ones. Moreover, our knowledge on some issues is limited, and we simply may not see what some readers will immediately see. We hope that readers will participate in further research.

In conclusion, we present in fig. 1.5 an ancient icon of the alleged XV century, depicting the Gospel Annunciation. The Virgin Mary is presented as a European woman of the Middle Ages. So is the environment around her.

Chapter 2

History of manuscripts and editions of the Bible

1.
WHAT IS A BIBLICAL CANON. WHY DURING THE MIDDLE AGES, THE CHURCH FORBIDS THE LAYMEN FROM READING THE BIBLE?

The Scaligerian chronology of biblical books, manuscripts, and their dating is precarious and insufficiently substantiated. It rests on the authority of chronologists and theologians of the era of Reformation when the question of biblical chronology and history became an essential weapon in the struggle between the Catholic and Protestant camps, which swept the whole of Western Europe in the XVI–XVIII century.

Today the Bible is a very definite collection of books. There are several options: Orthodox canon, Catholic, Jewish. Some books from one Canon are not included in another. However, this only applies to a few books.

In general, the modern Bible is practically the same canon. But one should not think that it existed before the XVI–XVII century in this, or almost in such, form, and this is not true. Of course, some books of the modern Bible, often in other editions that differ from modern ones, existed and were copied in the XIV–XVII century.

Some of these truly ancient manuscripts of the XIV–XVI centuries have survived to our time. But, firstly, their totality does not give the modern Bible. And secondly, even those parts of the modern Bible that can be found in the manuscripts of the XIV–XVI centuries are often presented there by other editions.

The exact composition of the modern biblical canon is by no means as ancient as many probably think. In the first half of the XVII century in Russia, for example, it was completely different. This is seen from the complete list of the Old and New Testaments books, placed in the Helmsman—the canonical church book, the text of which was verified very carefully.

We provide this list in Annex 2 of this book. It turns out, for example, that the New Testament included then several times more books than today. Many of the listed books are unknown to us today, and we do not know what ‘was written in them.

It is noteworthy that in the New Testament there were, it turns out, such books as the New Testament Joshua (along with the Old Testament one), the New Testament Chronicles (along with the Old Testament ones), a particular book Pedigree (?!), a certain book Jesus Semiramus (?!), New Testament Palea, the second Apocalypse, etc. And in the Old Testament, for example, the Book of Esther is absent. And this was in 1620!

In addition, it should be borne in mind that, in general, the Bible is not a book of worship, and that is, it is not used in its complete form in the church service. Both Christian and Jewish.

Liturgical—that is, read in the church and existing in separate canonical liturgical books—are only different parts of the Bible. Namely, the New Testament (except for the Apocalypse) and the Psalter in the Christian church.
These books exist separately from the Bible as liturgical books and have their names: Gospels, Apostle, Acts, Psalter. In addition, there is the so-called Paremeinik, containing individual passages from the Old Testament arranged in the order of their reading. They are indeed occasionally read in church but by no means exhaust the Old Testament. In addition, it is possible that the Paremeinik could have been changed in the XVI–XVII century since it is not read much in the church, and the parishioners could not notice his changes.

And in the Jewish church, the Torah (version of the Pentateuch) and the Talmud (interpretation of the Law) are used. Again, not the complete Bible.

Thus, the modern Bible, not a liturgical book, could easily undergo changes and editing even in the XVI–XVII century. Back then, books were expensive, so the Bible was a rarity like other books for home reading. Consequently, changes in it could occur imperceptibly for everyone, except for a narrow circle of professional theologians.

Moreover, in the Catholic Church, it was forbidden to read the Bible. Moreover, the ban was canceled only in the XX century. It is known that by "the bull of Pope Gregory IX in 1231, it was forbidden to read it [the Bible—Auth.].

The ban was formally canceled only by the Second Vatican Council" ([204], p. 67). Historians report: "The Church prohibits the distribution of the books of the Holy Scriptures among the laity and considers it a grave crime to translate these books from incomprehensible Latin into popular languages" ([698], p. 24).

The resolution of the Cathedral in Béziers allegedly of 1246 says:
"As for the divine books, the laymen should not have them even in Latin; as for the divine books in the vernacular, do not allow them at all either to clerics or laymen."
In the edict of Charles IV at the end of the XIV century, it is said: "According to the canonical regulations, it will not suit laymen of both sexes to read anything from the Scripture, even in the vernacular, so that through poor understanding they would not fall into heresy and error" ([698], p. 25).
Furthermore: "In the era of the Reformation, Cardinal Gozi wrote, on the order of the Roman Kuria, a discourse on the use of the Bible (Hosius, De expresso Verbo Dei), in which he put it this way: "To allow the people to read the Bible means to give the shrine to the dogs and throw pearls in front of pigs."
The Council of Trent (in the XVI century) forbade the laity the reading of the "heretical" translations of the New Testament unconditionally. It allowed the reading of the Old Testament books only under the bishop's supervision ([936], v. 1, p. 234).
Thus, in everyday life of the parishioners of the Catholic Church, the Bible appeared, as it were, gradually, "illegally" and, strictly speaking, it is not clear when. It is unclear too, when the pope's church decree banning the reading of the Bible ceased to be implemented in practice.
That is why in the Catholic environment in the XVI–XVII century, they could do a lot with the Bible unnoticed and without permission. And then pretend like "it always was."
It turns out that the Orthodox Jewish Church (except for the Karaites) was in the same position. "The Orthodox Jews did not allow the Bible reading, they could only get acquainted with the Talmud, which interpreted the archaic biblical statutes in a more modernized form" ([164], p. 99).
Therefore, in the Judaic, Jewish, Bibles some, significant but not noticeable to anyone—except for a narrow circle of people—changes could also occur until the appearance of the first printed editions. Those appeared not so long ago. For example, only "in 1731 [that is, only in the XVIII century!—Auth.] the first printing house in Crimea was founded, and published the first book in ancient Hebrew language three years later" [164], p. 112.
It is worth noting here that "The first translation of the books of the New Testament into Hebrew dates back to the time of the Reformation is attributed to Munster. The entire New Testament in Hebrew was published in London in 1661 in Gutter's polyglot" ([936], v. 1, p. 237).
Gutter's edition allegedly dates back to 1587 and to editions allegedly in 1477, 1488, and 1494 ([936], v. 1, p. 259).
As for the Karaites, that is, the Turkic-speaking Jews ([797], p. 542) were allowed to read the Pentateuch. The Karaites constituted "a separate movement in Judaism, opposed to the official doctrine based on the Talmud" ([164], p. 99). Moreover, in the XVIII century, "they do not follow the Talmud but honor only the Torah, that is, the Pentateuch, the first part of the Old Testament Bible" ([164], p. 87). However, this is just a tiny part of the modern Bible.
Thus, in Orthodox Judaism, the reading of the entire Bible was prohibited, and in Karaism, the complete Bible was absent altogether, except for the Pentateuch. In everyday life of the Orthodox Catholic Church and the East in general, the reading of the Bible was also prohibited in the Middle Ages. "The hierarchs in the 'Epistle of the Patriarchs of the Eastern Catholic Church on the Orthodox Faith' forbade all without distinction and reliable guidance to read some biblical books, and especially the Old Testament parts" ([256], p. 93).

This message was written in 1723 ([256], p. 96). It is believed that "in Ancient Russia, although not in such an open form as in Catholic countries, voices were heard at times calling for forbidding common people from reading the Bible" ([256], p. 97). As we will see, these alleged prohibitions on reading the Bible in the Middle Ages mean that the Bible was not completely written at that time. Highly likely, all the prohibitions were invented and written already in the XVII–XVIII century. Thereupon they were attributed to mediaeval rulers and popes. It is impossible to explain the amazing, from the point of view of Scaligerian history, fact that at least until the end of the XV century, there was no end of the XVI century (see below) Bible as we know it at all. Not only in the East but also in the West.

The well-known church historian A.V. Kartashov wrote: "The first handwritten Bible (even before the appearance of the printing press) was the Bible of 1490, created by the Archbishop of Novgorod Gennady. … Such an early interest in mastering the complete biblical text appeared in Russia in the XV century." ([372], v. 1, p. 600). Thus, if, at the very end of the XV century, the awakening of interest in the complete Bible is regarded by experts as very early, then what can we say about the XIV or XIII century? As we see, no one in the East was even interested in the Bible at the time. And in the West, they didn't read it because it was "forbidden." The question is—who read it in those centuries? And did it even exist then?

2.
MANUSCRIPTS OF THE BIBLE
2.1. Greek Bible manuscripts. Tischendorf's story

Fig. 2.1. Portrait of Konstantin Tischendorf (1815-1874).

Briefly, the development of this topic began in Chron1 , Chapter 1:7. Now let's dwell on this issue in more detail. "The most ancient more or less complete surviving copies of the Bible [in Greek—Auth.] are the Alexandrian, Vatican, and Sinai manuscripts. … All three manuscripts … are dated [paleographically, that is, based on the "style of handwriting"—Auth.] … in the second half of the IV century A.D. The language of the codes is Greek. … Each of the above codes has a complex and interesting history, which we know,

however, not completely. … Least of all is known about the Vatican Code—in particular, it is not clear how and where this manuscript got to the Vatican around 1475. … It is known about the Alexandrian Codex that, in 1628, … Patriarch Cyril Lucaris presented it to the English King Charles I" ([444], p. 267–268).

The Sinai Code had been discovered only in the XIX century by the famous theologian K. Tischendorf (1815–1874) ([444], pp. 268–270). See his portrait in fig. 2.1. So, all three of the most ancient codes of the Bible appear only after the XV century A.D. or even

after the XVII century.

Moreover, the reputation of the antiquity of these documents was created only in the XIX century (!) on the authority of K. Tischendorf, who based it only on the "style of handwriting."

However, the very idea of paleographic dating suggests the already known global chronology of other documents, and therefore in no way is an independent method of dating.

The well-known church historian Professor V. V. Bolotov wrote on this occasion: "When determining the time of writing initial manuscripts, forgeries can serve as a great obstacle. … There were always enough artisans to reproduce this handwriting. … There were imitations of the most ancient manuscripts and with a mercenary purpose" ([83], v. 1, p. 50).

In the light of what we have learned about the epoch of the XVI–XVII century, the following question arises: is it true that all the listed manuscripts of the Bible appeared in the XV century?

What if they are of a later origin? After all, the Sinai Codex was discovered only in the XIX century, and the history of the Alexandrian Codex can be traced back not earlier than the XVII century.

Only the Vatican Code appeared in the Vatican, allegedly around 1475. However, his story is considered to be the darkest. The encyclopedia Christianity says the following: "When and whence he got there is unknown. … Before the discovery of the Sinai manuscript, the Vatican Code was considered the oldest and most important. But the information about it was vague and incorrect, since it was accessible only to the most insignificant number of chosen people and was kept secret for the rest" ([936], v. 1, p. 261).

In general, as we now understand, the history of Italy, and in particular the Vatican, becomes reliable only from the end of the XVI–XVII century.

The other, more or less complete ancient manuscripts of the Bible, in Greek, are not known ([936], v. 1, [444]).

Sometimes they talk about the palimpsest manuscript of St. Ephrem the Syrian, kept in the Paris Library. It belongs to the V century A.D., but in reality, this text was discovered only in the XVII century ([936], v. 1, pp. 261–262). The fact is that the original biblical text was erased by someone from parchment, allegedly in the XII or XIII century, and replaced by the writings of St. Ephrem the Syrian.

The same Tischendorf appears again. "Much remained illegible and unread. Only the art of Tischendorf managed to overcome all obstacles; he published, with minor omissions, this important monument in 1843 in Leipzig. The manuscript is very incomplete: the Old Testament books are in fragments, and at least one third of the New Testament is missing" ([936], v. 1, p. 262).

Of the individual biblical writings, the most ancient is the manuscript of the prophecy of Zechariah and the manuscript of Malachi, allegedly dated to the VI century A.D., but this "dating" is also paleographic, that is, it is not independent ([444]). According to some scholars, "The most ancient of the preserved Bible manuscripts are written in Greek" ([444], p. 270).

It is useful to get acquainted with the activities of the German theologian Tischendorf (1815–1874), on whose authority rests the dating of the allegedly IV century of the most ancient Greek Bible manuscripts available in

various European book depositories.

N. A. Morozov, who specially studied the biography of Tischendorf, wrote: "Having secured a large subsidy from the Russian emperor, Tischendorf, who was at that time already a professor of the department of Biblical paleography specially arranged for him at the Theological Faculty of Leipzig University, went to Egypt and Sinai [allegedly Sinai—Auth.], where he found a handwritten copy of the Bible from the monks of St. Catherine, which he first printed (in 1862) as a document from the IV century discovered by him, and then seven years later presented to Emperor Alexander II, for which immediately and received Russian hereditary nobility.

The document presented by him to the emperor is now stored [in the time of N. A. Morozov—Auth.] in the St. Petersburg Public Library under the name "Codex Sinaiticus." It contains a complete collection of Old Testament and New Testament books written on parchment in large handwriting, in capital letters, which, according to Tischendorf, were used until the IX or X century A.D., writing in ordinary lowercase letters later" ([543], pp. 257–258).

Is the size of the letters a sufficient basis for dating? Especially in such important cases! By the way, it still needs to be proved that in the XVI–XVII, or even in the XIX century, someone (why not Tischendorf himself?) could not rewrite the Bible in capital letters?

Moreover, he had a personal interest here, and as a result, he had been granted hereditary Russian nobility. On this occasion, N. A. Morozov wrote: "In any case, one can only wonder that the Leipzig Protestant professor of biblical paleography, the German Tischendorf, who had the full opportunity to donate these manuscripts to his university, preferred to give them to distant … Russia" ([543], p. 258).

N. A. Morozov had the opportunity to examine the Sinai Codex personally. And this is what he says: "On a careful examination of the Codex Sinaiticus in the handwritten section of the Public Library, my attention was first drawn to the fact that the parchment sheets of the document were not at all frayed at the lower corners, not greasy and not soiled with fingers, as they were expected to be after a thousand years of use" ([543], p. 258).

Note that N. A. Morozov could have noticed all this only because he was lucky to hold the document in his hands. But for example, "on the phototypic images taken from it [the Codex Sinaiticus—Auth.], published in England, the pages seem much dirtier than they are," writes N. A. Morozov ([543], p. 259). This is weird. After all, the quality of professional photographs was very high even at the beginning of the XX century. Have the publishers of the photocopy of the Codex Sinaiticus tried to make it look "ancient"?

"Especially interesting," N. A. Morozov continues, "seemed to me in the Codex Sinaiticus the internal state of its parchment. Its sheets are very thin, beautifully worked, and, what is most striking, retained their flexibility, did not become fragile at all! This property is very important for determining the age of a manuscript. When we are dealing with documents that have lain for a millennium, even under the best climatic conditions, then at the slightest touch of their sheets, they break into smallest pieces. … The inner sheets of the Sinai Codex are in excellent condition, despite the obvious traces of the negligent treatment of it by monks who tore off its binding and outer sheets" ([543], p. 260).

The torn binding and outer sheets look extremely strange in combination with the excellent preservation of the Codex itself. But it was precisely the binding and the external (first and last) sheets that usually contained the information about a book, including who, where, and when created or copied it. And the binding itself can tell a lot about the time and place of its manufacture.

Therefore, it looks that the binding and outer sheets of the Sinai Codex were torn off not by the monks and not by those who used it, but, for example, by Tischendorf himself, to hide clear traces of the late origin of the manuscript. After all, we repeat, Tischendorf needed to find "a very, very ancient manuscript." The nobility, and even more so hereditary, was not given for nothing.

“In 1933, the Soviet government sold it [Codex Sinaiticus—Auth.] to the British Museum for 100,000 pounds sterling” ([589], p. 607).

Curiously, Tischendorf was “chased” by biblical manuscripts allegedly of the IV century. They became genuinely famous thanks to him, and he became famous thanks to them.

N. A. Morozov wrote: “The legend created by the same Tischendorf about unusual antiquity kept in the Vatican (and made known to researchers only in 1870)—a collection of Old and New Testament manuscripts, the so-called Codex Vaticanus—is crumbling. This one is also written in Greek on parchment that, like the Sinai Codex, has retained its flexibility and in the similar separate … small capital letters. According to the monks themselves [of the Vatican?—Auth.], it stays unknown when and how this copy found itself in the Vatican.

Having arrived at the Vatican, Tischendorf was the first to glorify the discovery. The Vatican book depository and himself referred to the Codex to the IV century as the greatest of all possible antiquities.

Cautious researchers, even before us, preferred to refer the Codex to … V century. Still, now we are forced to refer it to some time between the VI and XII century. Of course, nothing could prevent a lover of beautiful, ancient-looking manuscripts from finding in the XVI century a good scribe and making himself such a copy on parchment” ([543], p. 261).

We can add that such things could have been done not only in the XVI, but also in the XVII, and the XVIII, and even in the XIX century. As our research shows, even N. A. Morozov did not realize how much newer are the complete extant manuscripts of the Bible.

For example, here is a manuscript of the Bible discovered in the XVII century—the so-called Alexandrian Codex (Codex Alexandrinus). It was presented “in 1628 to the English King Charles I by the Patriarch of Constantinople, Cyril Lucaris, without indication of the time of writing, and is now kept in the British Museum in London” ([543], pp. 261–262).

As we will show in this book, the Bible in its modern form was significantly edited and supplemented even in the XVII century. Therefore, if the Alexandrian Codex was written before 1628, then it could not have been completed. And that is what we see! “It contains significant voids, the books of both Testaments and, in addition, two epistles of Clement of Rome, one of which is not completed and is recognized as counterfeit” ([543], p. 262).

Does it follow that even the set of biblical books in the XVII century was not still complete? Different Codexes at that time may have included different Bible books. For example, the epistles of Clement of Rome, no longer included in the modern Canon.

Here is another example. Daniel’s second prophecy is excluded from the final version of the Bible. Which, nevertheless, were distributed as copies in the XVII century. That is, in the XVII century, the question of whether to include it in the Canon or not wasn’t yet finally resolved. Better yet, reading this Canon is very useful today. Reading it, we discover that the second prophecy of the biblical Daniel is filled with mediaeval geographical and ethnic names. Therefore, it is likely that it was not included in the Canon. Despite the widespread popularity of this text at the time. We present it in Annex 3 to this book.

In conclusion, let us inform the reader about some disturbing details of the discovery of the Sinai Codex by Tischendorf. When Tischendorf, in search of ancient manuscripts, came to the monastery of St. Catherine, “he noticed in the library, in the middle of the hall, in a basket for waste paper, scraps of parchment, thrown away and intended for the furnace.

Following his scientific instinct, he took one of the sheets and recognized him as a part of a very ancient manuscript of the Bible. There were 129 sheets of it in the basket. Tischendorf bought 43 of them ([589], pp. 606–607). With these 43 sheets, he returned to Europe and then came to the monastery of St. Catherine

several times again. In the end, the manuscript was "found in its entirety" and was sold to the Russian Czar for 9,000 rubles. "That was a lot at the time" ([589], p. 607).

This whole adventure lasted for 15 years—from 1844 to 1859. There is something strange about all this. Let us remember that the manuscript seen by N. A. Morozov was in excellent condition. And yet, it was allegedly treated barbarously by ignorant monks. They tore it to shreds, threw it into a dirty basket, fired the oven with manuscripts.

Corollary. The Sinai Codex could have been fabricated by Tischendorf with the help of the monks of the monastery. He firstly places a trial order as a reservation. Most likely, the 43 sheets he took away the first time were just a sample of their work. Tischendorf has shown the sheets in Europe and was approved by vested interests. He returned to the monastery of St. Catherine and placed a full order. In total, he traveled there three times ([589], p. 607).

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Such is the history of the allegedly surviving most ancient Greek Bible manuscripts. It turned out that their dating to the "early Middle Ages" is extremely doubtful. It should be clearly stated that we do not have today the Greek complete Bible manuscripts reliably dated before the XVII century.

Let us now explore the history of the "Greek translation" itself. It is believed that seventy-two translators made the first translation of the Pentateuch from Hebrew into Greek, allegedly in the III century B.C., under the Egyptian King Ptolemy Philadelphus.

This translation, or rather the old Greek Bible, later became known as "Translation LXX" or "translation of seventy interpreters" ([936], v. 1, p. 231). But this translation did not survive to this day.

There are various assumptions—which of the surviving texts is most "similar" to the translation of LXX ([936], v. 1, p. 231). It is believed that the Sinai and Vatican Greek codes are close to the translation of the LXX. But the opinion is based only on the "Tischendorf dating" of these Codexes allegedly to IV–V century A.D. That is, again, on a dubious chronology. As we have seen, the Codexes themselves were highly likely written very recently.

We should bear in mind that in modern literature, the words "LXX translation" are often used simply in the sense of "the Greek text of the Bible." Therefore, the reader sometimes gets the deceptive impression that today there is an ancient canonical Greek translation of the Bible, made precisely by the 72 translators under King Ptolemy. This is not true.

Today we do not have an original (ancient) LXX translation. Therefore, the question is: was the translation of the LXX similar to the modern Bible, at least in general terms—included books, etc.?

The question also arises, as it is believed today that this translation was brought to Russia. The first translation of the Bible into Church Slavonic was made precisely from the translation of the LXX. But as we will see below, in Russia in the Middle Ages, they used utterly different "Bibles."
Corollary. To this day, we do not have the ancient Greek text of the Bible. And what we have is either of dubious origin or very late texts, whose history can be traced from us to the past, at best, to the XVI–XVII century. The same border appears again— the XVII century.

2.2. Hebrew Bible manuscripts

The point of view on the antiquity of the Hebrew manuscripts of the Bible has changed quite rapidly over time. In the XIX century, it was believed that there were no Hebrew Bible manuscripts earlier than the alleged IX century A.D. ([444]). The year 1008 A.D. as alleged age of the oldest Hebrew manuscript, containing the complete Old Testament Bible, was attributed as late as the XIX century to ([444], p. 270; [543], p. 264). On this topic, N. A. Morozov wrote:

“As for the antiquity of the Jewish” originals “that have come down to us, first of all, it turns out that any biblical manuscripts earlier than the X century were not found, although the manuscripts of a later time, mainly, the middle of the XVIII century, are numerous in various national book depositories of Europe.

However, the oldest Hebrew manuscript, containing only the ‘Pentateuch of Moses,’ is now in the British Museum is attributed to the alleged IX century. Another ancient Hebrew manuscript of the Bible, kept in our Public Library, contains ‘Isaiah’ and several other prophets. It is called the Babylonian Codex, although Firkovich found it not in Babylon but by the Crimean Karaites. I examined the state of this book and, regarding its qualities, came to the same conclusions as for the Sinai Codex: its sheets are too flexible for their alleged antiquity. There are none older than the described above two manuscripts in the Hebrew,” N. A. Morozov wrote in 1914. “The oldest Hebrew manuscript containing the complete Old Testament Bible refers only to 1009 A.D. (if not later). No primary documents certify the existence of at least some of its books before the Middle Ages” ([543], p. 263–264).

Fig. 2.2. Portrait of Abraham Firkovich (1787 or 1785–1874).

The library of the “oldest” biblical manuscripts was compiled by the famous Karaite scholar of the XIX century A. S. Firkovich, fig. 2.2. “Avraham Samuilovich Firkovich was born on September 27, 1787, in the city of Lutsk in Volyn. … A. S. Firkovich was one of the last representatives of mediaeval scholars. Knowing the Holy Scriptures perfectly, they were able to reproduce its entire chapters from memory. But at the same time, they lacked the most elementary ideas about scientific research methods. … By 1825 A. S. Firkovich founded in Yevpatoria a publishing house but soon stopped publishing, for he found another, one that later made the humble miller world famous. On his second trip to Palestine, he managed to collect an extensive collection of manuscripts. The Governor of the Novorossia, Honorary President of the Society of History and Antiquities M. S Vorontzov, contributed to this in many respects. A. S. Firkovich is one of the first who realized the enormous scientific value of these repositories” ([164], p. 101).

This reveals that only in the XIX century many books of Jewish tradition were introduced in the scientific circuit.

“He travels to Egypt and the Arab East. … In his collecting activity, A. S. Firkovich visited many places in

Central and Eastern Europe, where the Karaites once settled. This way, he collected a huge number of manuscripts, and they occupied two vast halls of the Imperial Public Library. The collection of manuscripts was divided into three parts in the library, according to the systematization of Hermann Strack and Albert Harkavy—the first, the second, and the Samaritan

collections. The predominance of manuscripts in Hebrew characterizes the first two parts. These biblical texts make up the most voluminous and valuable part of the collection. Until the recent (1949) discoveries in the Dead Sea region, they were considered the most ancient in the world" ([164], p. 101– 102).

"In 1856, he visited St. Petersburg and sold his first collection of manuscripts to the Imperial Public Library for 100 thousand rubles in silver" ([164], p. 102).

Let us see to what extent were the hypotheses about the antiquity of these biblical texts substantiated. "Disputes over the legacy of A. S. Firkovich flared up fiercely after the death of the Karaite collector-orientalist. In 1878 and 1881 [that is, at the end of the XIX century—Auth.] D. A. Khvolson visited the Iosafatov Valley [in the Crimea, where A. S. Firkovich lived—Auth.]. D. A. Khvolson conducted excavations there. … These studies were conducted in connection with fiery polemics about the authenticity of materials passed through A. S. Firkovich's hands. … D. A. Khvolson, responding sharply to criticism of opponents, defending A. S. Firkovich's collection as a whole from accusations of a massive fabrication [!—Auth.]. On the one hand, he refuted allegations of fabrications of dates and complete inscriptions, but, on the other, he discovered several false ancient texts. This concerned primarily the antiquating of the dates, and he pointed to several texts as wholly fabricated. After the Russian Revolution of October 1917, the Crimean theme in Soviet Hebraic studies was muted. ([164], p. 107).
So, let us repeat the question: to what extent are the hypotheses about the antiquity of the "most ancient" Hebrew biblical manuscripts in the world grounded? Why had the topic been "muted"?
Recently, studies of manuscripts from the collection of A. S. Firkovich have resumed. "In recent years, in the laboratory for the conservation and restoration of documents at the Academy of Sciences of the U.S.S.R., several biblical manuscripts allegedly dating mainly from the IX–X centuries have been examined with special devices. After reading them in infrared and ultraviolet rays, it became evident that the letters of the designated dates have been retouched, usually "Tav" was transformed as a result of cleaning up and drawing into "Resh," against the original date much older" ([164], p. 108).
We reiterate the question: to what extent are the hypotheses about the antiquity of the "most ancient" Hebrew biblical manuscripts in the world founded?
The following facts speak about the methods of work of A. S. Firkovich. Studying the gravestones of the famous Karaite cemetery in the Iosafatov valley in the Crimea, "many orientalists believe that A. S. Firkovich falsified some inscriptions on the gravestones to substantiate his theory of the origins of the Karaites. According to Hebraist A. Y. Harkavy, A. S. Firkovich, firstly, fabricated new dates on the tombstones; secondly, corrected the dates of inscriptions relating to the late Middle Ages; thirdly, incorrectly recalculated the dates into Christian dates; fourthly, invented new, allegedly proper to Crimea only, methods of calculation of dates" ([164], p. 106). Indeed, varied were the methods of A. S. Firkovich—"one of the last representatives of scientists of the mediaeval type." That is, of the type the founders of "scientific chronology"—I. Scaliger, D. Petavius, et al.—belonged to.
Falsification that is, "scientific work," was carried out as follows. "The dates on Jewish monuments were marked with letters, some of them could be very easily altered by changing or adding small details. For example, the letter "He," denoting 5000, turned into "Tav"—4000, to this was added 151 years according to the Crimean era [invented by A. S. Firkovich himself—Auth.] from the creation of the world, and the date became 1151 years more ancient. … It is important to note that the tombstones of the XVI–XVII century do not differ from "ancient" monuments in their durability, or their form, or type design" ([164], p. 106). Let us linger here. It seems to us that A. S. Firkovich was not a malicious forger who falsified dates solely out of love for 100 thousand rubles in silver. Perhaps he was sincerely trying to "fix history" with the best of intentions. Here's the thing. The Crimean Karaites in the XVIII–XIX century still remembered, albeit vaguely, that the old gravestones and monuments scattered around them belong to biblical times. That is, to the times described in the Bible. And so it probably was. Because, as we will explain below, biblical times span the era up to the XVI and XVII century. On the gravestones, there were, apparently, just such mediaeval dates. Until

the end of the XVIII century, local Karaites were apparently not too interested in the Scaligerian chronology or even chronology in general. Therefore, we did not see any contradiction here. It stands, say, on the grave of a contemporary of King Solomon the date 1550 A.D., in translation into our consensual chronology. So what? But Firkovich, who came here, already had a good idea of the "correct Scaligerian history." On the other hand, he fully trusted the local Karaite legends. Therefore, he was at a dead-end in front of the contradiction that had opened to him. The monument is from biblical times, that is, "very ancient," according to Scaliger. And the date on it is mediaeval, say from the XVI century. What to do? And Firkovich begins to sincerely "reconstruct the dates," believing that "the wrong letter was probably written" here. We need to correct the ancient stonecutter, and he diligently corrects.

Let's see what he did exactly. It turns out that most of the dates corrected by him began precisely with the letter denoting 5000 ([164], p. 106). Historians tell us that this refers to an era date from the Jewish creation of the world, which allegedly began in 3760 B.C. In this case, it turns out that the dates corrected by Firkovich belonged to the second half of the XIII century. Indeed: 5000 – 3760 = 1240. To this, we must also add the hundreds and tens of years present in the dates. And then the dates will be from the XIII–XVII centuries A.D. By reducing these original dates by 1151, Firkovich pushed them back to the beginning of our era. And thus, he "proved" the "antiquity" of the Karaites' stay in the Crimea.

Let us repeat once more: the overwhelming majority of dating of the surviving biblical manuscripts is based on paleography. As we have noted, such "dating" is entirely dependent on a presumed pre-known version of global chronology. But when it changes, all "paleographic dates" are automatically adjusted.

Let us recall a vivid example from the book Chron1, Chapter 1:7. "In 1902 the Englishman Nash purchased a fragment of an Egyptian papyrus manuscript whose dating cannot be agreed upon by the scientists to this day" ([444], p. 273). Finally, they agreed to consider the text to be from the beginning of our era. And so "after the discovery of the Qumran Manuscripts, the comparison of the" handwriting "in both Nash's papyrus and the Manuscripts allowed for the determination of a greater antiquity of the latter" ([444], p. 272–273). Thus, one papyrus fragment whose dating "cannot be agreed upon" pulls a whole lot of other documents after it. And nevertheless: "in the dating of the scrolls [Qumran—Auth.] great disagreements arose among scholars (from the II century B.C. to the time of the Crusades)" ([471], p. 47; [444], p. 27). Dating "early A.D." is believed to have been confirmed after 1962 by radiocarbon dating. However, as stated in Chron1, Chapter 1:15–17, radiocarbon method of dating samples is erroneous for dating the events that happened less than 2–3 thousand years ago due to significant errors of up to 2 thousand years.

Let us briefly recall the history of the discovery of the Qumran manuscripts. In 1947, a Bedouin, looking for a missing goat, entered a cave in a rock rising 300 meters above the level of the Dead Sea near its western shore ([589], p. 597). He found there, hidden in a vessel, three leather scrolls with texts written, as historians note, "in amazingly strong ink" ([589], p. 598). The manuscripts were regarded and bought for good money. The hunt for ancient texts began in these places. "The Bedouins were now looking all over the Judean desert: they knew that scientists were interested in the smallest fragments of manuscripts and that, in particular, they were paid very well for every square centimeter" ([589], p. 599). Later, more caves with scrolls were discovered. Some of them were called Qumran Manuscripts (q.v. in fig. 2.3 and 2.4). It is important to note that among the found manuscripts "were the remains of the library of the Christian monastery existing in this place" ([589], p. 599).

The question arose: when the manuscripts were written—except for the Christian ones,—and who hid them? They were not particularly interested in the Christian manuscripts found in the same location since they were presumed to be written much later. Science has solved this question. Approximately 1000 meters south of the Qumran cave, ancient ruins were discovered, next to which "was a vast ancient cemetery, which was attributed to some Muslim section" ([589], p. 600). Archaeologists have begun excavating the ruins. In their opinion, "the manuscripts could be hidden only by people who lived nearby: how could you not be interested in these, all close ruins of Khirbet Qumran?" ([589], p. 600). They excavated residential, occupational, service buildings, caves, wells, and a cemetery. Excavations have shown that there was a monastery. Firstly, archaeologists could not utter the word "monastery" aloud because the Scaligerian history implies that Jews never had monasteries. And the Qumran manuscripts are written in Hebrew letters. And secondly, because Christian monasteries appeared in the Scaligerian history of the Church only since the III–IV centuries A.D. ([797], p. 823).

Nevertheless, it was quite clear that this was, after all, a monastery. The archaeologists asked the question: "Who were these strange inhabitants of the Judean Desert, that led such a difficult life in a community,

organized in all respects not to ask from the outside world,

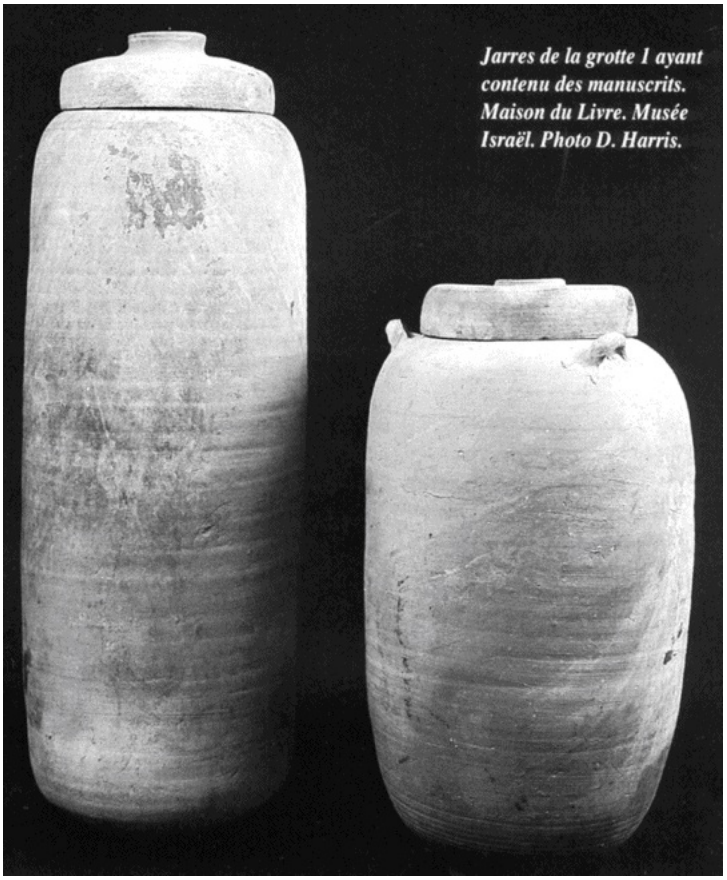


Fig. 2.3. Vessels in which the old Qumran scrolls were found, rolled into a tube. Taken from [1246], p. 7.

where amphorae and dishes were made on the spot and books were written and copied?" ([589], S. 601). And here, the "antique" author Pliny the Elder, who wrote the famous Natural History, allegedly in the I century A.D., came to the rescue. That is, just in the era that we're going to "date" the Qumran manuscripts. The "antique" author wrote: "To the west of the Dead Sea … the Essenes live [that is, probably the people of Isa, Jesus Christ, that is, Christians—Auth.], solitary men … without women … without money, living in a society of palm trees. However, they are renewed all the time, recruits come to them in large numbers, people tired of life, or prompted by the vicissitudes of fate to choose their way of life" (quoted from [589], p. 602). "Archaeological research … and the study of manuscripts led soon the entire scientific world to the conviction that the Essenes, about whom Pliny speaks, were inhabitants of Khirbet Qumran, and that the packages now opened were part of their library" ([589], p. 602). The Scaligerian chronology only blocks from recognizing in the description of Pliny a Christian monastery. Not necessarily Orthodox or Catholic. In the Middle Ages, there were different streams of Christianity. As we have shown in Chron5, the division of Christianity into Orthodoxy, Catholicism, Islam, and Judaism did not occur until the XVI century. Therefore, it is possible that up to the XVI–XVII century there were also monasteries, which are now called Muslim. And then, it becomes clear why there was a Muslim cemetery nearby. By the way, archaeologists later had to declare that the cemetery was not Muslim ([589], p. 601) since it was discovered that the ancient inhabitants of this particular community were buried on it. So, under the pressure of the Scaligerian history, archaeologists refused to identify Khirbet Qumran with a Christian monastery. However, as the research continued, more and more new facts were discovered, persistently saying that Khirbet Qumran was still a monastery. For example, we found ten copies of the "Community Charter." "The Charter demanded life in the community and community of property. … It prescribed … sacred bathing [that is, the rite of Christian

Fig. 2.4. One of the Qumran scrolls as found in the vessel. Taken from [1246], p. 91.

baptism or Muslim ablution? —Auth.] … established meetings and prayers, and also the order of food [that is, fast!—Auth.]" ([589], p. 603).

Historians date the Qumran manuscripts to the very beginning of our era, that is, to the time when Christian New Testament literature did not yet exist. But according to the reports of historians, there are New Testament texts among the Qumran manuscripts. "The Dead Sea manuscripts at our disposal can be conditionally divided into three groups: (1) the texts of the Hebrew Bible and … New Testament works [!—Auth.] … (2) Apocrypha; (3) works created by the Qumranites" ([830], p. 17).

Further, it turns out that the Qumranites, just like the Christians, had their creed. It was called "The Symbol of Faith" ([530], p. 71). Let us quote an excerpt from it, given in ([530], p. 71).

(A) "From God all-knowing everything that exists and that is … He created man …
(B) And put him two spirits. … These are the spirits of Truth and Falsehood.
(C) In the palace of light—the genealogy of Truth …"

And here, for comparison, are excerpts from the Christian Creed. Fragments corresponding to each other are indicated by the same letters in brackets.

(A) I believe in one God, the Almighty Father, creator of heaven and earth, visible to all and invisible.

(B) God is Truth from the True God.
(C) Light from light.

Of course, the language of modern Russian translations is very different from the language of the old Church Slavonic texts. Nevertheless, the generality of the topic is obvious. We see that among the Qumran manuscripts, there are variants of Christian Lord worshiping texts.

So, the inhabitants of Khirbet Qumran read the Bible written in Hebrew, and at the same time were, apparently, Muslims. And their monastery was like a Christian one. And they read the New Testament books. What kind of community was it? It seems to us that our new chronology explains the facts listed above. Most likely, the Qumran settlement was mediaeval and belonged to the Karaim, who used the letters, called today Jewish ([164], p. 103–104). On the other hand, they spoke in Tatar, as if in a "Muslim" language. And, as we will explain below, they were closely related to Christianity.

By the way, we were not the first to notice the connection between the Qumran manuscripts and the Karaites. Some historians are now beginning to speak about this aloud. We quote: "The closest to Karaimism were the views of the Sadducees … and the teachings of the Qumran Essene community" ([164], p. 99).

Then the following exciting fact becomes clear. It turns out that a well-known feature of the Karaim graves is their shallow depth. They "usually dug to a depth of up to one meter" ([164], p. 104).

This striking feature catches the eye of researchers because the graves of other peoples are dug much deeper. And then suddenly we learn that the same custom was found among the Qumran Essenes: "The bodies were buried to a depth of not more than one meter" ([589], p. 600). And in both cases, this feature is noted by researchers as unusual.

Another fact emphasizes the commonality of the Karaites and Qumrans, and both those and others separated themselves from official Judaism. About the Karaites, it is reported: "Karaimism … emerged as a separate teaching in Judaism, opposition to the official doctrine" ([164], p. 99). They write about the Qumran Essenes as follows: "The Essenes were a religious sect striving outside of the framework of official Judaism to live in the presence of God" ([589], p. 602).

But then, it is impossible not to pay attention to the apparent closeness of even their names: Karaim and Qumran. If we remember that the vowel sounds in words are changeable, then the remaining consonant skeleton is practically the same: KRM and KMR.

Thus, the Qumran community is, according to our reconstruction, the Karaim community. And the Karaites, as is well known, really lived, particularly in Egypt, that is, not far from the Dead Sea. See, for example, M. Etingof 's article "Karaites and Judaism" in Nezavisimaya Gazeta, February 1996.

In conclusion, let us return to the "ancient" Qumran manuscripts. In our opinion, they are by no means from the I century A.D., when, most likely, there were no manuscripts anywhere at all (there was no written

Fig. 2.5. Qumran scroll with the text of the Torah (17th chapter of Deuteronomy). The text is arranged in the form of wide book pages, as in a book spread. This idea seems to come from bound books, not from vertical scrolls, where the text was placed across the scroll in the form of a long narrow column of short lines. Taken from [530], p. 72.

Fig. 2.6. Qumran scroll with Hymns. Taken from [530], p. 70.

Fig. 2.7. Qumran scroll of the book of the prophet Isaiah. Taken from [530], p. 68.

language). And from the XVI–XVII centuries A.D. And they were written by the Karaim, who lived in a monastery near the Dead Sea.

By the way, it is known that in the Qumran (Karait) manuscripts, along with the Hebrew texts, texts were found in seven other languages ([589], p. 603). But Karaites sometimes wrote in "ancient" Hebrew letters not only in Hebrew but also in Karait, that is, Turkic ([164], p. 104). Perhaps this consideration will be helpful to researchers when decoding some of the Qumran texts that are not understood today.

The message that the Qumran texts contain an almost complete Bible, and not only the Pentateuch, raises, in the light of what we learned above about the time of the appearance of the complete Bibles, the idea that the Karaite monastery of Khirbet Qumran was still active in the XVII or even the XVIII century. In the end, even the Turkish administration, not to mention the Western Europeans, began to more or less control these places only from the end of the XIX century ([802], pp. 188–198). Therefore, it is difficult to say what happened here before the XIX century. It is possible that there were Karait communities up to the XIX century, which, of course, already had not only the Pentateuch, but also extracts from complete printed Bibles. Why, then, were not printed books found here? Perhaps because the Karaits preferred to use not books but handwritten scrolls ([164]). And Muslims for service in mosques were ordered to use only manual copies of the Koran.

It is worth noting that even the appearance of the "ancient" Qumran scrolls amazingly reminds modern Karaim scrolls, for example, of the XIX century, from their synagogues-kenassas. Both on those and other scrolls, the text is paginated, as in the books, fig. 2.5, fig. 2.6, fig. 2.7, fig. 2.8, and fig. 2.9.

The Chinese woodcut book scroll "Diamond Sutra" allegedly in 868 A.D. has the same look ([166], S. 121) (fig. 2.10). These pages follow one after the other, too, as in a book, one to the side of the other. As a result, such a "horizontal scroll" unfolds into a long horizontal strip, "cut" into separate pages (fig. 2.11). But this arrangement of pages reproduces the idea of a book that needs to be flipped, and where the pages on the spread are side by side, not one under another. And in really old scrolls, the lines of text were located across the scroll strip. Therefore, they held such a scroll

Fig. 2.8. Another fragment of the Qumran scroll. Paris, Bibliothéque Nationale, Ms. suppl. gr. 1294. Taken from [1229], page 9.

when reading it vertically. And the text was arranged in a long narrow vertical column of short lines. Special tables were used to create such vertical scrolls in the Middle Ages (fig. 2.12, fig. 2.13). Many images of vertical scrolls have survived on old icons (fig. 2.14), on engravings, vases (fig. 2.15). The text looked like a vertical stream of short horizontal lines. It was not at all cut into pages arranged horizontally, side by side ([139]). Such is the well-known old Rosetta stone discovered in Egypt (fig. 2.16). It also looks like a vertical scroll, not a book.

Even the first editions of the books sought to reproduce the appearance of the ancient vertical scroll. Therefore, two long narrow columns of short lines were placed on one page side by side. This is seen in fig. 2.12, which shows both vertical scrolls and books with two vertical narrow columns. See the top right of the engraving. Sometimes books are published in this way today. They have a certain shade of archaism.

Traces of the origin of the column of text from the vertical scroll are visible even in the ornaments with which the first books were decorated. The outlines of these patterns often resembled the edges of a vertical scroll stretched from top to bottom for reading. And twisted at the ends. This is how the first printed editions of the Bible and other books were designed (fig. 2.17, fig. 2.18).

Figure 2.19 shows the title page of the Bible, translated by M. Luther, published allegedly in 1534. The Bible is depicted here as being written on a vertical scroll which the angels unfold. Moving from top to bottom, they seem to reveal their text gradually.

Old images have survived, where both books and horizontal scrolls are shown side by side, made already in the image and likeness of bound books (fig. 2.20 and 2.21). Horizontal scrolls coexisted with bound books for some time. At first, it was not easy to bind books, so they were more expensive than horizontal scrolls—blanks for books. And only as the cost of bookbinding became cheaper, horizontal scrolls fell out of use, since it is more convenient to use a book than a scroll.

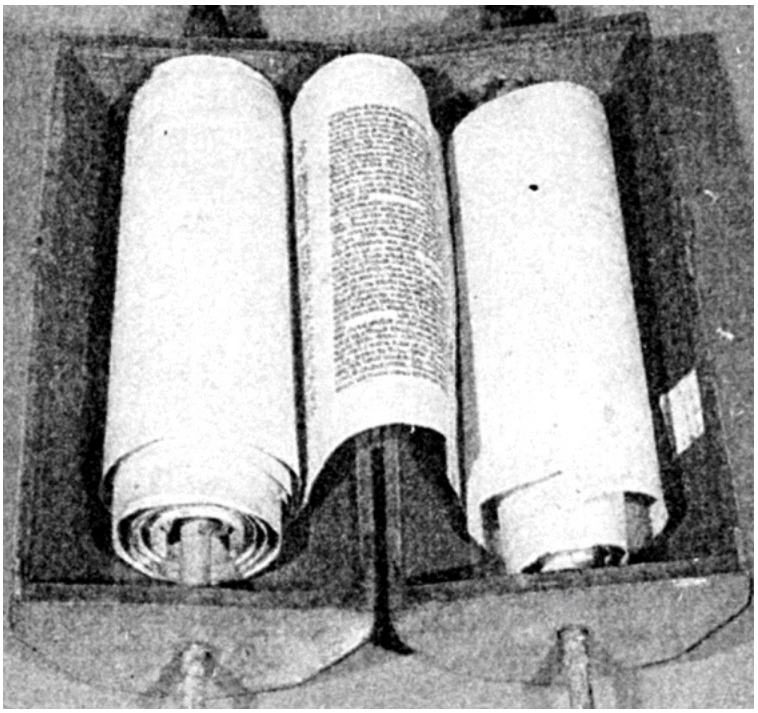


Fig. 2.9. Karaite Torah scroll from the Chufut-Kale kenassa (synagogue). The Karaite scrolls look exactly the same as the Qumran scrolls. Such a "horizontal" arrangement of the text is unnatural for a scroll and, apparently, comes from the practice of making books, and not vertical scrolls. Taken from [164], color insert between pp. 64–65.

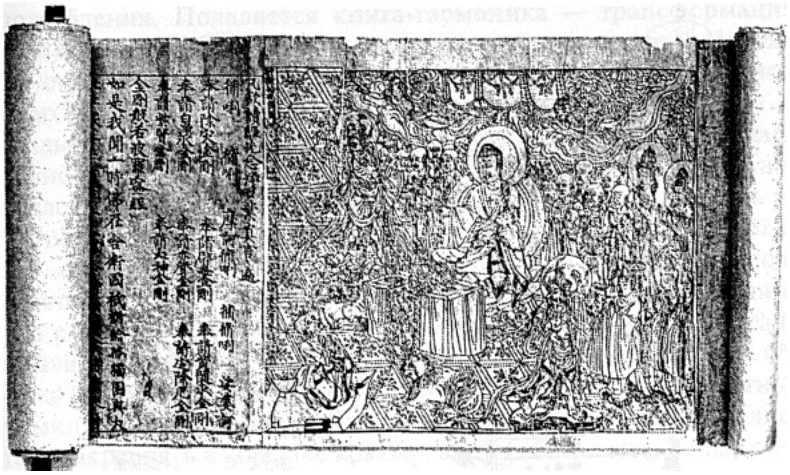


Fig. 2.10. "Diamond Sutra," allegedly of 868 A.D. China, Dunhuang. A typical example of a late horizontal scroll, already made like a book. So it is in vain to assure us that this scroll dates from the IX century. In fact, apparently, not earlier than the XVI–XVII century. Taken from [166], p. 121.

Summary.
The idea arises that both the Qumran and Karait scrolls appeared already in the book-printing era. The authors of these scrolls already knew the books well and were accustomed to wide pages placed side by side in the book's centerfold, and this was the pattern they used to make their scrolls. Same as in Crimea, Ukraine, Lithuania, and Qumran. Or maybe they even embroidered books into separate pages and glued them into long horizontal scrolls (fig. 2.5, fig. 2.6, fig. 2.7, fig. 2.8, fig. 2.9).

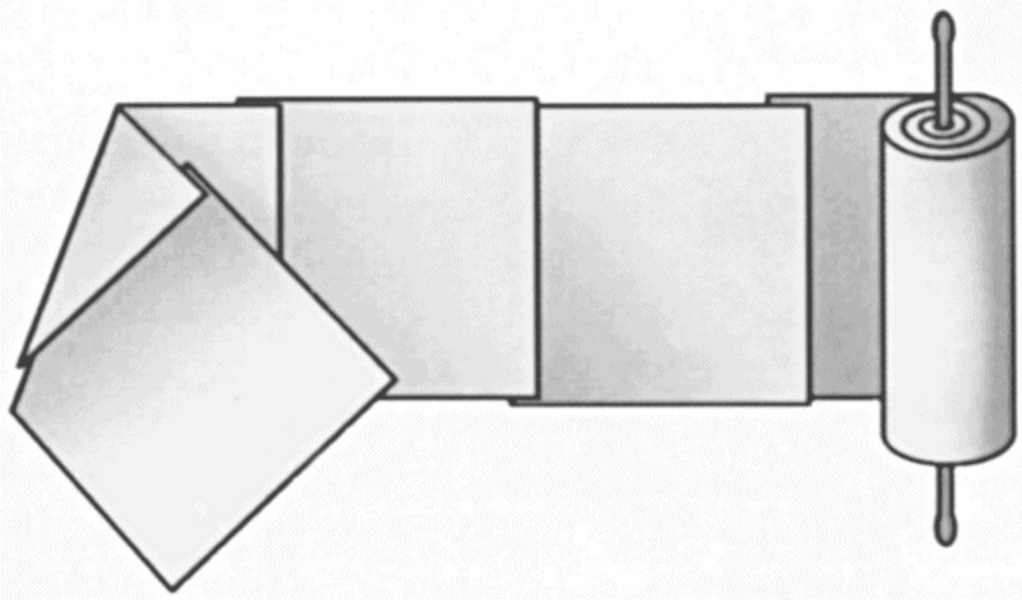


Fig. 2.11. The structure of the Qumran-like scrolls. It comes from the practice of making books, when the scroll is, as it were, cut into successive pages, horizontally. Taken from [1229], p. 8.

Our conclusion is as follows. The surviving Hebrew manuscripts of the Bible known today entered scientific circulation no earlier than the XVII century. And the assumption of historians about their supposedly deep antiquity is incorrect.

2.3. Slavic Bible manuscripts

To begin with, we present a list of Church Slavic-Russian manuscripts (including excerpts) dating from the XI–XIII century kept now in various book depositories of Russia. A total of 498 such manuscripts are known. As we will see, there are no Bibles in the modern sense of the word among them. Here is the list ([256], p. 90; [761]).

The Gospels and the Apostle—158;
Menaion—66;
Triode—30;
Liturgical texts of other types (these are Irmologia, Kontakaria, Oktoichs, Paraklitiks, Service Books, Sticheraria, Euchologia, Horologia) and liturgical collections—89;

Psalms—16;
Paremeinik's manuscripts—12;

Fig. 2.12. Monastic scriptorium. Portrait of the scribe J. Mielo. France, XV century. When writing the scrolls, special tables were used. Short lines were placed across the vertical scroll. It turned out to be a narrow, tall column of text. This ancient pattern was reproduced in the first bound books. Such a book is shown in the figure at the top right. Taken from [139], p. 37.

Explanatory Old Testament books (except for the Psalter), the so-called Paleia—4 (this is not the Bible); Apocalypse—1.

The researchers note the obvious fact that "not all biblical books were equally known and revered in Ancient Russia. The Gospels, the Apostle, and the Psalter were the most popular. … The rest of the books of the Old Testament … were noticeably inferior in popularity to the Gospel, to the Apostle, and the Psalter. In fact, until the very end of the XV century, the main corpus containing the Old Testament texts … was the Paremeinik, a collection of excerpts from the Old Testament scriptures used during divine services, and Paleia, presented by the Explanatory, Chronographic and Historical editions. Paleia contained the retellings of many Old Testament texts accompanied by anti-judean explanations, various comments and additions" ([256], p. 92).

We see that in mediaeval Russia, the Old Testament in today's sense of the word was not read, except for the Psalter. And they read a completely different Old Testament—Paleia. Today historians call it "a retelling of the Old Testament texts." However, today we doubt that. It turns out that Palea existed when the accepted Bible, most likely, didn't as yet. And then an honest thought arises: isn't the "canonical" Bible

Fig. 2.13. Another version of the engraving shown in the previous figure, depicting vertical scrolls. It is strange that the same engraving exists in two different versions. And we are not told which of them is the original and which is the edited "copy." We see that some old images were redrawn for some reason, changing them at the same time. When more, when less. Then "copies" were passed off as originals. Taken from [1171], p. 4.

known to us today a later translation of Paleia? This is confirmed by the fact that according to the opinion of all researchers, the first handwritten Bible—in the modern sense of the word—appeared in Russia only in 1499 (allegedly) ([256], p. 91; [372], p. 661). Namely: "The first for the whole East handwritten (even before the printing press) appeared the Bible of the 1490s. … In this enterprise of collecting and mastering the entire apparatus of the Holy Scriptures—the Russians are four centuries ahead of all their Orthodox brethen" ([372] p. 600). By the way, adding four centuries to 1499, we get the XIX century! And this is not a slip of the tongue of the famous scientist A.V. Kartashov. This is true. The modern canon of the Bible appeared in everyday life of other Orthodox churches outside of Russia, in particular, the Greek one, only in the XIX century ([372], p. 600).

And further: "The full clear code of the Orthodox Slavs appeared only in 1499—the so-called Gennady's Bible, created in the Novgorod Archbishop's scriptorium" ([256], p. 91).

In the modern sense of the word, the only Slavic manuscript complete Bible that has come down to our time —is the Gennady's Bible, allegedly made in 1499. Other Slavic handwritten Bibles of the pre-print era, if they existed, did not reach our time. Therefore, we don't know exactly what was written in them. In particular, the famous Bible allegedly brought to St. Vladimir during the baptism of Russia did not reach us.

Therefore, the only surviving handwritten Gennady's Bible deserves special consideration.
Usually, they paint us the following picture. "The Slavic translation of the Bible was for the first time undertaken by the holy first teachers of the Slavs— brothers Cyril and Methodius, in the second half of the 9th century. From here, through Bulgaria, it passed to us in Russia, where for a long time only separate, scattered books of the Bible were circulating. the collection of the Bible was collected by Archbishop Gennady of Novgorod on the occasion of his struggle with the Judaizers (1499)" ([845], section "The Concept of the Bible," p.VII).
But how can this be? We have just presented a list of Russian manuscript books of the XI–XIII century that have survived to our time, in which, for some reason, there is not a single representative of this supposedly ancient "Cyril-Methodius translation."

As we will now show, the picture offered to us above seems to be incorrect. It is painted to give the reader a false impression of the antiquity of the modern biblical canon. In this case, Slavic. It turns out that there is no reason to think that at that time in Russia, they knew at least scattered Slavic or Greek manuscripts of biblical books. Which, as it were, were carefully collected by the diligent Gennady and received the complete Slavic Bible. This is not true.

It turns out that Gennadiy's Bible is all written based on Western Latin, Jewish sources, and not Slavic. And not even Greek. "Archbishop Gennady in Novgorod had at hand … a Latin theologian … Croat Benjamin. Benjamin translated for Gennady several biblical books that were not found either in the Slavic text or in the Greek original. Gennady had his homegrown translator, a Muscovite Dmitry Gerasimov, who even left some words without translation" ([372], p. 600).

That is, in the Gennady's Bible, some Latin words are generally left without translation! From this, it is clear that we are offered drafts as the Gennady's Bible, a still raw, not fully translated text. Nevertheless, it is

Fig. 2.14. Antique wall painting in the Church of St. Paraskeva, in the village of Galata on the island of Cyprus. In the hands of the saints, vertical scrolls are depicted. Taken from [384], p. 107.

Fig. 2.15. “Ancient” Greek characters (teacher and student) on the so-called red-figure cup. The teacher holds a vertical old scroll, where the text is written in lines following one after another from top to bottom. In that era there were no books yet, so horizontal scrolls were not yet made. Taken from [1170], p. 2.

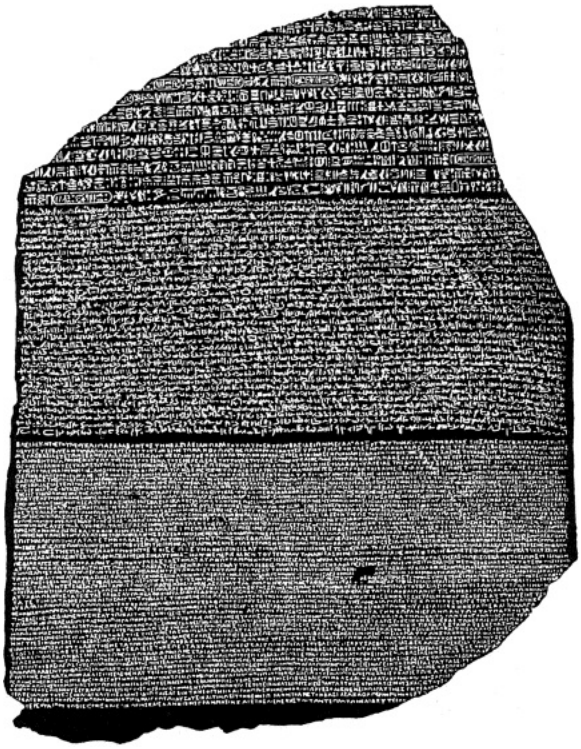


Fig. 2.16. One of the most ancient monuments of writing: the Rosetta stone. It contains the same text in three languages, written in Egyptian hieroglyphs, Egyptian demotic ("folk") script, and Greek. Its "pages" are arranged one below the other, forming a tall column, like on a vertical scroll. But not like in a book. Taken from [139], p. 13.

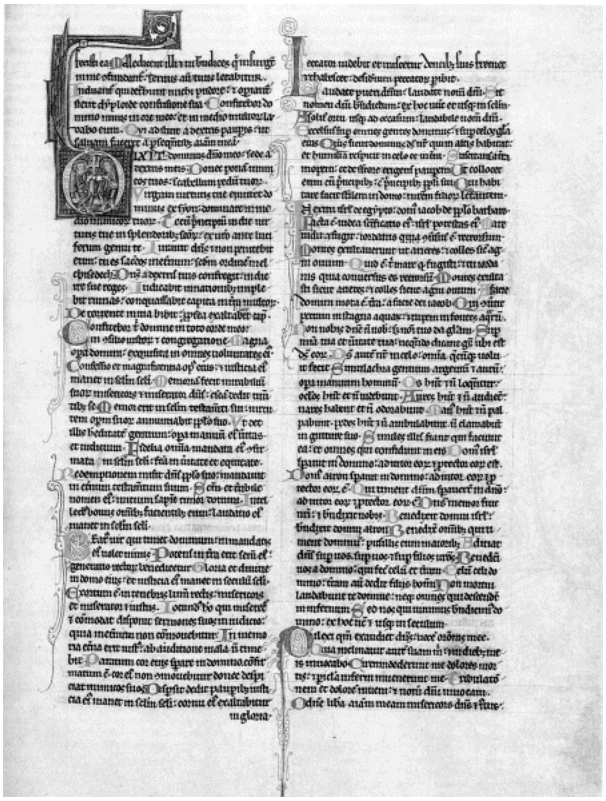


Fig. 2.17. A page of one of the first handwritten Bibles. Germany, allegedly XIII–XIV century (in fact, it is most likely XVI–XVII century). Although this is already a book, and not a scroll, the text is arranged in long, narrow columns, like on a scroll. Pay attention to the ornament. It depicts, as it were, the edges of a vertical scroll stretched out for reading from top to bottom. Taken from [139], p. 41.

Fig. 2.18. A page of one of the old books, where the text is located in two vertical narrow columns, and the ornament resembles the curved edges of a stretched vertical scroll. Taken from [1094], p. 50, ill.17.

Fig. 2.19. The title page of the Bible, translated by M. Luther. Wittenberg: H. Lufft, allegedly 1534. The Bible is depicted written on a vertical scroll, which the angels unfold from top to bottom. Taken from [139], p. 132.

Fig. 2.20. The horizontal scroll and bound book are shown as objects from the same era. They coexisted for a while. An old miniature depicts John the Evangelist. Paris, Bibliothéque Nationale, Ms. lat. 8850. Taken from [1229], p. 11.

Fig. 2.21. The horizontal scroll and bound book are shown as objects from the same era. They coexisted for a while. An old miniature depicts the Apostle Paul and the philosopher Seneca. Vatican, Biblioteca Apostolica Vaticana, Arch. Cap. S. Pietro C. 121, fol. 1r. Taken from [1229], p. 13.

believed that it was ordered "to re-whitewash all the books, even though work on many of them was far from completion. A draft of Gennady's Bible, reflecting an earlier stage of work on the set" ([778], p. 149).

We see that this Bible has remained unfinished and has come down to our time in four original copies together with its draft ([372], p. 601). It all looks strange. If, as we are assured, this Bible was created at the end of the XV century, and began to live an independent life, then it should have left its trail through both the XVI and XVII centuries in the form of its daughter copies. In which, for example, all Latin words must already be translated into Russian. But there is nothing of the kind. In addition, it is known that this "grandiose project" ([778], p. 149), apparently, mysteriously was not known either to the secular or Church authorities in Moscow at the end of the XV century. In any case, "there is no evidence that Ivan III or the Moscow Metropolitan was the initiator of this undertaking" ([778], p. 148).

The Gennady's Bible itself does not even have the name of Archbishop Gennady in it. Moreover, on its first sheet, it is directly written that it was made "by the order of the archdeacon monk Gerasim Popovka" ([778], p. 148).

So, on what basis was this Bible attributed to the initiative of Archbishop Gennady? It follows that the only basis for dating this Bible to the end of the XV century is the date stamped on its first sheet: 7007 (from the creation of the world) ([782], issue 1, p. 184). In addition, it is said that the manuscript was made in Novgorod the Great.

Naturally, later commentators had no choice but to ascribe it to Gennady, who was the Archbishop of Novgorod.

But I must say that in attributing the Novgorod Bible to Gennady, later commentators made a severe mistake and, as a result, found themselves in a difficult situation.

First, as we said, there is no Gennady on the Bible itself, and instead of him, there is the name of Archdeacon Gerasim Popovka.

Secondly, it is well known that Archbishop Gennady was one of the most fierce opponents of the so-called heresy of the Judaizers ([778], p. 132–147). But how to reconcile this with the fact that his translator—Gerasimov, it turns out, "was carried away by the heresy of the Judaizers"? ([372], S. 601).

We see that the "dating" of the Novgorod manuscript proposed to us today at the end of the XV century does not fit in with the situation of that era.

As G. Florovsky's research has shown, "Benjamin was entirely guided by Latin manuscripts, some of which he brought with him. … The Bible compilers didn't turn either to Greek manuscripts or even to the Greek publishers in Novgorod [and yet they are sitting in Novgorod, so all such manuscripts and publications should be at hand—Auth.]. Fully available Slavic materials (from liturgical books) were not sufficiently used either ([778], p. 148).

What sources did the translators of the Gennady's Bible rely on? Recent research by specialists has shown that the translators "turned not only to the Latin original but also to the Czech translation of the Vulgate, published in Prague in 1488. Benjamin and Dimiry Gerasimov, when compiling a commentary on the biblical texts, widely used Reuchlin's German encyclopedic dictionary, which stood 25 editions in Europe until 1504" ([778], pp. 148–149).

Conclusions.

1) "Gennady's" Bible is an unfinished and raw translation from Latin.
2) It only exists in 4 original copies and as a draft. Even the draft has survived! Obviously, they didn't use it in church, and moreover, it wasn't copied. And it lay all the time in the archive.
3) Attributing it to Gennady is controversial and does not correspond well to the atmosphere of the end of the XV century.
4) The dating of the manuscript is entirely based only on the date stamped on the first sheet. But it is not connected with any events in Russian history. With the same success, any other date could have been stamped on it. And to declare that it lay in the archives for many years, being unknown to anyone.
5) Ivan Fedorov, who published the first Russian Bible allegedly in 1581, in the preface to it (q.v. in [621]), describes in detail the difficulties he experienced in searching for biblical sources. But he does not say a word about the "Gennady's" Bible, created supposedly 80 years before him.
In our opinion, this manuscript was made in the XVII–XVIII centuries, during the time of the Romanovs, as part of an extensive program of "writing correct Russian history." Produced were "ancient" Russian chronicles, "ancient" Slavic Bibles, etc. Then they were relegated to the past "for more authority." By the way, why isn't the "Gennady's" Bible—the first and last, the only complete manuscript Slavic Bible—hitherto not published in a whole? For some reason, it was published only in separate fragments ([745]). The review of the Slavic handwritten complete Bibles begins and ends with the analysis of the "Gennady's" Bible because there are no others.
As for the manuscripts of separate biblical books, it is helpful to emphasize that, in the opinion of the historians themselves, there was no, for example, the following books: 1–2 Chronicles; 1, 2, 3 Ezra; Nehemiah; Tobit; Judith; 1, 2 Maccabees ([372], p. 601). Corollary. Up to the XVII century, there were no manuscripts of the complete Bible neither in church nor in household use in Russia until the XVII century. And the very concept of the Bible, that is, of the composition of its books, in Russia at the beginning of the XVII century was utterly different from what it is today. See Annex 2 to this book and [430].

2.4. The beginning of the XVII century as an impenetrable wall and a distorting prism in documented history

So, we came across a specific border—the beginning of the XVII century, separating more or less reliably

dated sources of the XVII–XIX century from unreliable ones. The latter should include all supposedly earlier documents up to the beginning of the XVII century. Of course, among them, there may be ancient originals, but very few of them remain.

Moreover, those of them that are most often referred to today, for some reason, "confirm very well" the chronology of Scaliger-Petavius. Therefore, the suspicion falls on the first of all, if not a forgery, then at least of purposeful later processing and distortion of the ancient original. In other words, almost all sources dated before the beginning of the XVII century are available today only in the edition of the XVII–XVIII century.

An important fact is that our statement fully applies to printed books. It turns out that books allegedly published in the XV–XVI century do not bear, as a rule, either year or place of publication. And those exceptions, when such data are available, require careful research in each case (we will talk about this). Recall that the Scaliger-Petavius chronology was created from the end of XVI up to the middle of the XVII century.

All of our research and the work of other critical scientists, whom we talked about, clearly indicate that the chronology created by Scaliger-Petavius is incorrect. And not only because of unintentional mistakes but also because of deliberate distortions and even falsifications. Therefore, we must be very cautious with all chronological data and documentary sources attributed today to belong prior than the middle of the XVII century. The shadow of the chronology and version of the history of Scaliger-Petavius seems to cover this entire epoch.

If medieval history before the XVI century was distorted mainly due to unintentional errors, it became falsified deliberately from the end of the XVI to the middle of the XVII century.

Deliberate falsification of the history of this era and the preceding periods took place. As a result, today, we consider the entire medieval history of the earlier XVII century through the prism of falsification of the XVI–XVII century.

Such an image of a distorting prism of the XVI– XVII century should constantly be in mind if we want to understand the events before the XVII century finally. Note that the goals of falsification were dictated by the political situation of the XVII–XVIII centuries, that is, the era of fierce struggle and schism that swept the whole of Western Europe during the Reformation.

In addition, during this period, as we have already said in Chron5, the rewriting of history began to hide the former dependence of the West on Russia-Horde. And in some countries—and even more recent their dependence on Osmania = Atamania.

Many scholars came across the "wall of the XVII century," that is, "the distorting prism of the XVI–XVII century," trying to understand ancient history sincerely. N. A. Morozov expressed himself most clearly: "I tried many times … to trace in documents how far the roots of these prejudices [that is, distorted ideas about ancient history—Auth.] extend back into the centuries, but almost everywhere I came across one and that the same impenetrable wall—XVI–XVII century, beyond which I could not see anything. … Behind the impenetrable wall of the XVI–XVII centuries and they [the critics of N. A. Morozov—Auth.] rarely managed to penetrate in the sense of documentary" ([542], p. 314).

This result was unexpected even for Morozov. He couldn't explain it and was probably even scared. At least he did not draw any conclusions and stated that the Scaligerian history, starting from about the VI– VII centuries A.D. and closer to us—is more or less accurate. Here is his main mistake. It was she who confused N. A. Morozov, although he advanced much further than all his predecessors.

We remember well our feelings when, under the pressure of more and more new facts, we were faced with the need to say aloud the words: The history of the XVI and even the beginning of the XVII century is greatly distorted. And this distorted history was then recorded in some allegedly also very ancient documents, which, therefore, should have been written, or heavily edited, not before the middle XVII century. This, of course,

could not be the result of just accidental errors. The same also applies to some Old Testament books. It is psychologically tough to realize this. But only after crossing the barrier can you understand medieval history.

2.5. The Vatican Library

Before proceeding with the story of Latin manuscripts and editions of the Bible, let us talk about the famous Vatican Library. Many are convinced that it was there— at least since the early Middle Ages, when Papal Rome, according to the Scaligerian chronology, supposedly had already reached its peak—that ancient and medieval Latin documents were, and still are, carefully preserved. And not only Latin but also Greek, Jewish, etc.

It is believed that the library was not subjected to ruin, did not burn down, did not perish. And at least the oldest copies of the Latin Bibles should be kept there,i.e., the ones that appeared allegedly in the IV–V century A.D. This is the so-called Vulgata, the first Latin translation of the Bible made, as it is believed, by Blessed Jerome allegedly in the IV century A.D. Later, his Latin translation was subjected to some corrections and editing ([936], v. 1, p. 233–234).

So, let's turn to the history of the Vatican Library. And immediately, we come across amazing things.
It turns out that "traditionally, the foundation of the Vatican Library was attributed to Pope Nicholas V (1447–1455)" ([1374], p. xi). But this is already the second half of the fifteenth century! Nothing at all is known about the library's fate before the XV century, as can be seen from Leonard E. Boyle's article on the history of the Vatican Library in a fundamental edition ([1374]). Note that this is not just another scientific publication, but the one edited in collaboration with the Vatican Library and reflects, in particular, the opinion of the Vatican itself. And the author of the article is Father Leonard Boyle, the Prefect of the Vatican Library.
But this is just the beginning. Suddenly it turns out that Pope Nicholas V did not found the Vatican Library. At best, he only expressed the idea of its foundation. It was founded by Pope Sixtus IV (1471–1484). But this is already the end of the XV century ([1374], p. xi). However, this "second foundation" was, as it were, not a foundation. Because, as we will find out later, it took the Vatican Library to be founded for the third time. And this happened already at the very end of the XVI century, that is, a century later. Under Pope Sixtus V (1585–1590). He is called "the third founder of the library" ([1374], p. xiii). The word "third" seems to have been added here "for clarity" by historians. Lest anyone think that the famous Vatican Library was founded only after 1585, that is, soon after the Council of Trent.
By the way, the creation of the Vatican Library at the end of the XVI century, puts a lot in its right place. We have already written a lot about the Council of Trent in the XVI century and its most important role in creating the concept of chronology known today as Scaligerian. It is not surprising that the justification of this concept and other church-historical ideas developed at the Council of Trent. It was necessary to create a library of "very ancient" documents.
Pope Sixtus V (1585–1590) was the actual first founder of the Vatican Library. And its two "previous foundations" are fiction, intending to lengthen the history of the newly created library. By the way, at the same time, in 1585–1590, the Vatican Library was built. The building has survived—possibly in a rebuilt form—to this day ([1374], p. xiv). And the primary reception of manuscripts and printed books to the Vatican Library occurred, as it turns out, only in the XVII century ([1374], p. xiv). Here is what the historians themselves say: "Although some manuscripts and books appeared in the library during the one and a half centuries of its existence, it didn't experience significant growth until the XVII century" ([1374], p. xiv).
At the same time, it is known which particular book collections made up the first main fund of the Vatican Library.
1) 2000 Latin and 430 Greek manuscripts and 8000 printed books were taken from Heidelberg by Maximilian of Bavaria, who captured the city in 1622. He presented them to the Vatican, which constituted the first significant donation in the library.
2) 1,500 Latin manuscripts from the library of the Dukes of Urbino entered the Vatican in 1658.
3) 2000 Latin manuscripts of the Swedish Queen Christina were bought from her heirs in 1690.
These are the receipts of the XVII century ([1374], p. xiv). There were two arrivals in the XVIII century.

1) 300 manuscripts from the Capponiani collection in 1746.
2) 3000 Latin and 473 Greek manuscripts from the Ottoboni library in 1748.
After that, until the end of the XIX century, no other significant acquisitions were noted in the Vatican Library. The rapid growth of its funds began at the end of the XIX century ([1374], pp. xiv-xv).
The Vatican Library, in today's public opinion, is surrounded by a certain aura of mystery. Many people think that it contains books collected by the popes over the alleged many centuries of the history of the Vatican. At some point, these books, stored in inaccessible basements, were finally brought out and put on the shelves of the Vatican Library building specially built for this. But this is not the case.
As we have just seen, the history of this library is generally typical and does not differ much from the history of other large European libraries. It is compiled from most different collections of books brought here from different countries of Europe in the XVII–XVIII century. The history of these collections cannot be traced back to the past.
By the way, nothing is said about the large collections of books allegedly extracted from the Vatican archives proper.
Thus, the overwhelming majority of the Vatican Library consists of books and manuscripts that entered it not before the XVII century. This circumstance is very important for a correct understanding of the fate of the Latin book tradition and, in general, the entire history of the XVI–XVII century. It is impossible to "prove antiquity" not only of manuscripts but also of the first printed editions, referring to the fact that they were kept in the Vatican Library earlier than the XVI–XVII century. For, as we have just seen, the history of the modern Vatican Library is not traced earlier than the end of the XVI century.
They will tell us: but in the basements of the Vatican, some documents were still kept. Indeed, it is believed that a secret library existed or exists now in the Vatican—the Bibliotheca secreta, which was in the personal jurisdiction of the Pope ([1374], p. xi). However, it turns out that there is no information at all about the secret library until the end of the XV century. And besides, apparently, there was not even a list of her books ([1374], p. xi).
Therefore, it is pointless to "prove" anything with links to the Secret Library. Even its existence before the end of the XV century still needs to be especially substantiated. In addition, a simple question arises: is the list of its books even approximately known today? Unfortunately, the article by the director of the Vatican Library, Leonard Boyle, does not clarify this issue in any way ([1374]).

2.6. Council of Trent of the XVI century and the Bible. Destruction of "wrong" books

It is assumed that the canon of the Bible was established by the Laodicean Cathedral allegedly in 363 A.D., but no acts of this and other early councils have been saved ([765], p. 148). The canon is considered officially established only from the time of the Council of Trent, convened in 1545 and lasted, intermittently, until 1563, that is, during the Reformation.

So, the controversy and struggle of different groups at the Council about the biblical canon, establishing a global chronology, lasted about seventeen years. And this happened at the end of the XVI century! This alone makes us take a closer look at the history of the struggle around biblical texts that unfolded in the XVI and, perhaps, in the XVII century.

At the same time, it is unclear which the Council of Trent discussed exactly which biblical texts. Is it true that precisely those we have today in the form of the generally accepted canon of the Bible? Didn't they change during the editing process after the XVI century, say, in the XVII century? In Chron5, we cited many examples of many secret chronicles subjected to tendentious editing in the XVII–XVIII century. For example, the Russian Tale of Bygone Years. Can we be sure that something similar did not happen to biblical texts at the same time? The validity of such questions is shown, for example, by the following circumstance.

It turns out that by order of the Council of Trent in the XVI century, many books, recognized as apocryphal, were destroyed [765]. An extensive list of books not recognized by the Council as canonical and therefore destroyed is given in [471], p. 76. Among them, for example, are named Chronicles of the Kings of the Jews and Israel. Unfortunately, we are unlikely to find out what exactly was written in the burnt Chronicles. Those who lit the fires destroyed our historical memory. The winners attributed the title Apocrypha to books that

contradict the version of the past they were creating. The apocryphal label glued to the "dangerous books" opened up vast opportunities for the hunt for them (as well as the authors) and destruction. It is essential to be aware that the Apocrypha, it turns out, "was many times more than works recognized … canonic" ([471], p. 76). Would it be too bold to think that the zealous executors of the decree not only destroyed the "incor

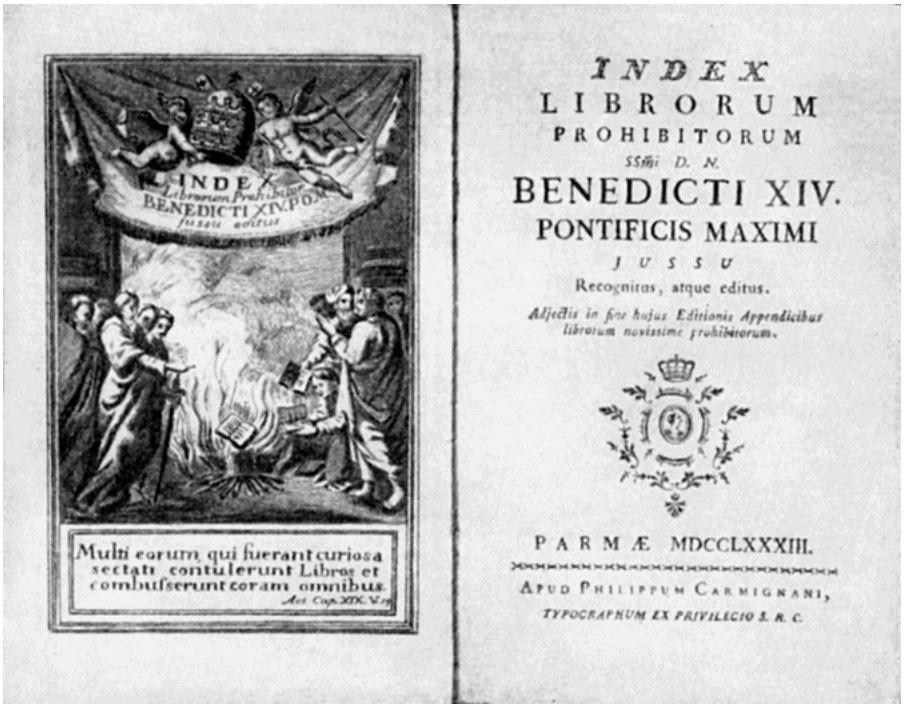


Fig. 2.22. The title page of the Index of Prohibited Books. Taken from [182], insert between pp. 80-81.

rect" biblical texts but also purposefully edited even those manuscripts that were deemed "more or less correct" throughout the XVI–XVII century?

The notorious Index of Forbidden Books (see fig. 2.22) began to be compiled by the Catholic Church in Italy, in the Vatican, starting in 1559 ([797], p. 488). At the same time, not only individual books were cursed and destroyed, and their authors were cursed too. Consequently, it was automatically implied that any books of such authors were subject to mandatory search and destruction. For example, Mavro Orbini's book On the Expansion of the Slavic People ([617]) contains a list of authors and primary sources that he used. Most of them are unknown to us today. Against many names, there is a note: dannato autore, which means the cursed author, that is, cursed by the Roman Church. So, not only individual books but also the names of the authors went into oblivion forever.

It is reported that "the Inquisitor Torquemada destroyed: six thousand volumes found in the Jewish quarters of Salamanca in 1490" [and most likely all this happened in the XVI–XVII century—Auth.].

Spanish Cardinal Jimenezan destroyed five thousand volumes in the Arabic language—in Grenada, in 1499 [allegedly—Auth.]" ([182], p. 57).

In the XVII century, " library searches began. The inquisitors made no exceptions, even for high-ranking officials. In 1602 in Spain, they searched the library of the Queen's confessor. They got to the Royal Library too. The humiliated Spanish King begged to leave him some forbidden books. In response to his request, in 1613, the 'grand' inquisitor issued an edict, establishing for the King a list of books with a strict reglamentation of the right to read" ([182], p. 55).

And further: "In addition to the main list of prohibited books, there were compiled indexes of 'cleansed' or to be 'cleansed' books, that is, those books that either underwent partial correction or should undergo it, if the

authors and publishers did not want their name to get into the Index" ([182], p. 55). "Indexes" of prohibited books also appeared in 1624, 1634, and 1640 ([182], p. 54). As we begin to understand, the written memory of the Great = "Mongol" Empire was massively destroyed in this era.

Special commissions had the right "to blot out any parts of the text, prohibit publications, carry out searches in bookstores, printing houses, inspect bales of books at the border. In all the harbors there were commissars of the Holy Tribunal, who allowed unloading only after making sure that there was no prohibited books" ([182], p. 53).

2.7. Latin Bible manuscripts

It is believed that there were two Latin translations of the Bible ([936], v. 1, p. 233). One of them is called Itala interpretatio ("Italian translation"), and the other— Vulgata, that is, "common." From the Itala interpretatio, we are assured, nothing has survived except the Psalms and the book of Job. And Vulgata supposedly reached us more or less in its original form. Furthermore, Itala is believed to have been translated from the Greek translation of the LXX and the Vulgate from the Hebrew text of the Bible. Both of these translations were attributed to Jerome, who allegedly lived in the IV century A.D.

Here is what the Christianity encyclopedia says: "From the translation of the LXX [that is, the Greek—Auth.] the following translations occurred, more or less important for the restoration of the ancient text of the LXX: … Itala interpretatio … but only the Psalms have survived from this processing … and the book of Job" ([936], v. 1, p. 233).

The story of the Vulgate is supposedly as follows. "In 382, Pope Damasus commissioned Jerome, an excellent scholar of the Hebrew language, to translate the Bible. … The difference between his translation and … the Italian translation made from LXX was very significant. There is a misuse. … Soon after its appearance, Jerome's translation suffered fate … of the Italian text: errors and distortions have been overflowing his copies. 'Corrections' began already in the VI century, but only worsened the matter. … From the manuscript of the Codex Amiatinus (the most ancient, allegedly VI– VII century A.D.—Auth.) Tischendorf published the Vulgate in 1861" ([936], v. 1, p. 233).

It is simply amazing how lucky Tischendorf was in the hunt after the most ancient manuscripts of the Bible. He found the most ancient Greek one, published the oldest Latin one. In our opinion, the point here is simply that Tischendorf unreasonably and tendentiously dated the "found" and published Bible manuscripts so that they were supposedly the most ancient.

However, in the case of the Latin Bible, "the publication [Tischendorf—Auth.] was met with skepticism in the scientific world. Since 1907, a commission has been working in the Vatican for the recovery of the Vulgata's text" ([936], v. 1, p. 233).

Moreover, it turns out that the Vulgate—that is, the Latin Bible—was officially recognized by the Catholic Church only in the XVI century, all at the same Council of Trent ([936], v. 1, p. 233). This means that in the Catholic Church the Bible appears as a canonical church book not before the second half of the XVI century.

So, Itala Bible allegedly wasn't saved. And the Vulgate allegedly remained and is widely known. The question arises: Is the text of the Latin Bible known today under the name of Vulgate still the same as it was in the Middle Ages? Do we know today what exactly was the text that came out of Jerome's pen?

By the way, this text was previously called not just the Vulgate, but the "Vulgate translation," which puts it in the same position as the "Italian translation" (Itala interpretatio). There were, therefore, two translations: into the Italian language and the Vulgate language. Thus, in the West, there was a specific language called "Vulgate," into which the Hebrew Bible was translated. The Vulgate language, that is, the folk, or vulgar language, was, therefore, widespread among a significant part of the population of Western Europe. This means that the "Vulgate translation" was done for these people. We will talk below about what kind of language it was. Substituting later the expression "Vulgate translation" by simply "Vulgate," Western

European biblical scholars could seek to obscure information about the Vulgate, that is, the people's language. And the book itself was either destroyed, or it has survived to this day under some other name.

Perhaps the names "Vulgata" and "Vulgate" language reflected the fact that the West was colonized by people from the Volga Horde, from the Volga River. Hence the names "Babylon," "Bulgarians." So the Vulgate language could be the Volga language in the broadest sense of the word. That is, the language spoken by the "Mongol" conquerors—Russian and Turkic. From here, perhaps, came the English "folk" = people, the German "Volk" = people, the troop.

The name Itala, too, probably originally did not

Fig. 2.23. Engraving, allegedly 1584, depicting Johannes Gutenberg. And in the book [139] it is stated that this image belongs to the XVII century ([139], p. 98). So which century does the earliest depiction of Gutenberg date from? And when did he live? Taken from [1279], p. 16.

indicate the territory of modern Italy at all. First, the Volga River was named after Itil. And, secondly, the word Ital can be a reverse reading of the Slavic word "liud," "liudi" ("folk," "people"). It could be that from here later came the name of Latinia and the Latin language.

As we have already said, the "dating" of the Bible manuscripts accepted today rests mainly on paleographic "considerations" about the styles of handwriting. The confessions of modern commentators show how shaky all such "dating" is.

Take, for example, the catalog French Book Miniatures of the XIII century in Soviet Editions ([537]), which includes descriptions of 15 manuscript books allegedly of the XIII century (1200–1270). Among the Latin-language manuscripts are three Bibles. The catalog publishers write: "Mediaeval scribes and illustrators rarely signed their works and leave information about the time and place of the code production. Not a single manuscript has the exact date of its creation" ([537], p. 38). Nor are there any dates on the handwritten French Bibles allegedly of the XIII century.

As mentioned in Chron1, Chapter 1:8, it is very difficult to read the ancient biblical text written with consonants only. Vocalizations were added later, so there is often ambiguity in the reading of certain words. It is especially true of proper names, geographical names, etc.

Moreover, in the ancient scripts, vowels were missing, and signs (dots) distinguished different consonants. Without them, the Arabic alphabet, for example, is generally reduced to about a dozen characters. For instance, letters B, Y, N, S, T look the same ([485], p. 40). And in Hebrew writing, letters B and V, as well as P and F, become indistinguishable. Difficulties in reading and the possibility of ambiguous interpretation also create similarities in the forms of many letters of the Hebrew "square" font (q.v. in fig. 0.5).

3.
THE FIRST PRINTED BIBLE

Typography is believed to have been invented by Johannes Gutenberg (fig. 2.23) in the middle of the XV century in Germany. And one of the first books he printed was the Bible. What is known about this in Scaligerian history?

It turns out that " all printed works released by Gutenberg keep the publisher's name in secret, the place and time of release are not stated in them. … The reason why Gutenberg stubbornly refused to mention his name in the books printed by him is not known" ([698], p. 66).

And further: "Gutenberg printed two Bibles: one 42-line and the other 36-line. On these books, the year of their release is not indicated. After a thorough comparison, it was established that the forty-two-line edition is the earliest. Its publication is believed to date back to the first half of 1456. … The publication of indulgences and the book Call to Christianity Against Turks for the first time directly put the printing press at the service of political tasks of its time" ([698], p. 70).

"Gutenberg was buried in Mainz, in a Franciscan church. Subsequently, this church was destroyed, leaving no trace of the inventor's grave" ([698], p. 109).

"The invention of typography is sometimes attributed to Laurens Janszoon Coster" ([575], ill. 21).

Fig. 2.24. An old portrait of Laurens Janszoon Coster, who, like Gutenberg, is called the inventor of typography. Taken from [575], ill. 21.

His portrait is shown in fig. 2.24. It is believed that he lived in the first half of the XV century.

“Printed editions of the New Testament appeared later than the editions of the Old Testament. The first edition of the entire New Testament appeared in the Complutensian Polyglot Bible in 1514” ([936], v. 1, p. 260).

Let us try to understand how the printed editions of the Bible were distributed over time, starting from the XV century. We used the encyclopedia Christianity ([936], v. 1), where there is a chapter detailing the biblical manuscripts, translations, and printed editions. Of course, not all editions of the Bible are listed in [936], but many of the major editions are mentioned. Of course, this is just a sample, but it can tell us a lot. In fig. 2.25, we have noted in which years exactly the most famous printed editions of the Bible appeared. We have separately selected Germany, France, England, and Russia, and put the other countries into the “Other” section. As a result, a very interesting picture emerged.

Germany. It is believed that Gutenberg had released the first printed Bible. But in the edition attributed to him, neither printer’s name nor the year of publication is indicated ([698], p. 70). It is believed that this edition should be dated back to around 1456. The Christianity encyclopedia tells us: “17 editions of the Bible appeared in Germany, five before 1477, without indication of year, the rest between 1477 and 1518. … The authors of these Bibles, of which most (7) were printed in Augsburg, are unknown; their connection with previous biblical translations almost not studied; it is unlikely that their text was comprehensible enough to contemporaries [?—Auth.], and all of them were forgotten with the appearance of Luther’s translation” ([936], v. 1, p. 235).

Figure 2.25 shows that the Germanic editions of the Bible mentioned in the encyclopedia Christianity were

mainly published allegedly in 1456–1550, that is, before the Council of Trent, which stretched from 1545 to 1563. It is noteworthy that in this era "the printshop of Hans Lufft in Wittenberg alone produced 100 thousand copies in 40 years. … To 1558, 38 editions of the Bible and 72 editions of the New Testament were printed" ([936], v. 1, p. 235). Was it possible that there were printing houses that printed 100 thousand (one hundred thousand!) copies of the Bible at the dawn of the book-printing era? That is, about two and a half thousand every year for 40 years in a row?

Recall that the printshops of the first two centuries of printing were very imperfect ([139]). Since dry paper did not absorb ink well, each sheet had to be moistened beforehand. Then each sheet was placed on a printing press. "The main part of the printing press was a wooden screw with a pressure lever—a 'bar.' … By turning the lever, the screw together with the platten could be raised or lowered. The work at the machine was hard and required remarkable physical strength combined with precision and coordination of movements" ([139], p. 99). Today, in the Gutenberg Museum in Mainz, they show how they did it on a printing press from the Gutenberg era (fig. 2.26). This machine is a reconstruction. The printing plate was smeared with ink by hand each time before each print. A special worker also carried out this work. Then the sheet was dried. "The dried sheets were again under

5 Germany

1480 1477
Cologne
Lübeck ?

1500 1494

France England Russia Others 1471 Italy 1478 Spain 1477 1487 1488 1494
12
1518 1523
1534 1545
1550
Council of Trent 1563
1514 1523
12
Denmark
1526 1517 1524 1525 1530 1525–1526 12 1530
1535 1536
1545 1550 1550
1560
1569 1568 1580 1572 (1581?)
Ostrog 1584 1587
1600 1604 1602 1607 1611 1608
1650 1647 1644
1663 1665 1661 First 1667 in Moscow
1700
1725
1750 1751 1756
1759 1757 1776
1780 1784 1793 1788 1800 1810 1806

Fig. 2.25. Distribution of traditional dating of the first printed editions of the Bible in Europe in the XV–XVIII centuries. Black circles—Bible editions, light circles—commissions and translations. Please note that after the Council of Trent, there is supposedly a strange lull in the editions of the Bible. Although it should have been the other way around—after the canonization of the Bible at the Council of Trent, the number of its editions should have increased. Apparently, many Bibles actually published after the Council of Trent were deliberately dated before it.

press to get an impression on the reverse side" ([139], p. 100). Then they were kept under a special load for 5–6 hours to somehow smooth them out.

And they want to assure us that a hundred thousand Bibles were printed in such a primitive way in that era? That is, a book that, as we have seen, the Church generally forbade to read at that time? Where did the authorities look?

The strangest thing is that the encyclopedia Christianity, having told us about the amazing surge of Bible printing in Germany allegedly in the second half of the XV—first half of the XVI century, turns completely silent about its German editions after the second half of the XVI century, that is, after the Council of Trent.

What's happened? After all, the corresponding chapters of the book [936] (v. 1, pp. 234–237 and 259–260) set out the history of printed editions of the Bible up to the XIX century. Is it possible that in the XVII–XVIII centuries the number of printed editions of the Bible in Germany became significantly less than in the XVI century? It is natural to expect that, on the contrary, it was after the Council of Trent, which approved the canon of the Bible, that a stormy period of Bible printing began.

But why then the encyclopedia Christianity does not say anything like that? On the contrary, it remains utterly silent about the printed editions of the Bible in Germany after the XVI century. But maybe particular conditions in Germany did not encourage the Bible printing? Let us take a look at some other countries.

France. Figure 2.25 clearly shows that the situation in France is remarkably similar to that in Germany. An evident surge of printed editions of the Bible occurred exclusively in the era of 1487–1545. After that, the encyclopedia Christianity finds nothing worthy of mention. It is worth paying attention to the following fact. It turns out that The Bible for Ordinary People ("La Bible pour les simples gens"), which was supposedly brief processing of the historical part of the Old Testament, was published without any year designation ([936], v. 1, p. 235). On what basis are these publications attributed today to the XVI century?

England. It's the same here. The surge of printed editions of the Bible is noted in the era of supposedly 1526–1568. Then only the 1604 commission, created by James II to revise the "Episcopal Bible," is mentioned (whether this work ended with a publication, is not indicated), and two editions of 1725 and 1810.

Russia. Here the picture is different. The first printed edition refers only to 1580 or 1581. This is the so-called Ostrog Bible (fig. 2.27). Then, in 1663, follows the first printed edition in Moscow. And in the XVIII century, four editions are mentioned: 1751, 1756, 1757, and 1759 ([936]). In the Romanovian history, they came up with an "explanation" for this supposedly late entry of Russia into the club of "print powers." They write this: "Russia was more than 100 years behind Western Europe in introducing the art of print. It was late because it was far behind its western neighbors in economic and political terms. In the days of Gutenberg, Russian land was under the Tatar rule" ([698], p. 116).

Other European countries. Here we again come across a picture similar to the German-FrenchEnglish. A big splash of the first printed editions of the allegedly XV–XVI centuries, then a sharp drop to almost zero. In the XVII century, only four editions were named, and several commissions were mentioned that were engaged in the revision of biblical books. We also displayed the commission dates in fig. 2.25. In the XVIII century, a noticeable increase in the number of publications began: 1776–1780, 1784–1788, 1793, 1806, etc.

Figure 2.28 shows a summary graph that summarizes—for all countries—the prints mentioned in [936]. The graphic has one brightly expressed maximum—about 80 editions—in the second half of the XV—the first half of the XVI century. Then the schedule drops sharply, and for some reason—it happens exactly before the Council of Trent in the second half of the XVI century.

Then, in the XVII century, there was a clear minimum of the schedule, and only in the XVIII century, the number of publications begin to grow. Thus, the Council of Trent acts as a kind of strange border: before it, we see many publications, and immediately after it—a whole century of "print lull." But it should be the other way around. As soon as the Council finally determined the canon of the Bible, it was then that the mass reproduction of the newly canonized Bible was to begin.

You can try to explain this oddity in different ways. For example, the encyclopedia "Christianity," for some

reason, kept silent about the editions of the Bible of the XVII century. Or the fact that there were conditions unfavorable for the printing of the Bible (what?).

Fig. 2.26. A worker at the Gutenberg Museum in Mainz demonstrates on a Gutenberg-era printing press how each sheet was printed. In particular, remarkable physical strength was required to press the 'bar.' Taken from [1279], p. 20.

We offer the following idea. Before the Council of Trent, there were very few printed editions of the Bible, if at all there were. The fact is that many "biblical events" are only just taking place at this time, and different chroniclers describe them differently. Therefore, there can be no talk of any generally recognized biblical canon. In the presentation and interpretation of events, there is a natural motley inconsistency and a struggle of opposing opinions. The rival factions are trying to assert their point of view. The need is ripe for convening a council, at which it would finally be possible to come to an agreement and crush the opposition.

Indeed, we see that in the second half of the XVI century, the famous Council of Trent takes place, where the canon of the Bible is being formed in a difficult struggle. Let us recall, by the way, that a Scaligerian version of the chronology was created right there. The struggle around the canon and chronology was serious is evident at least from the fact that the council lasted, with interruptions, for seventeen years. That is, for seventeen years, it was not possible to come to a consensus. Finally, the victory was achieved. And only after that the mass printing of "correct Bibles" begins.

And at once in different countries. Because the winning faction needs the widest possible dissemination of its version of the Bible, therefore, all other versions of the Bible are included in the Index of Forbidden Books, introduced, by the way, in 1546 ([698], p. 113). For them (and for their authors), bonfires are kindled.

Therefore, the true surge of printed editions of the Bible falls precisely in the XVII century. That is, the maximum schedule should be moved from the XVI century to the XVII century. The actual graph of the

frequency of Bible editions was probably similar to the one we depicted in fig. 2.29.

But in doing so, the winning faction was interested in giving the authority of antiquity to its newly written, compiled, edited, and canonized Bible. They tried to pretend that the canonized book was the same ancient respected book that already existed for many a hundred years. At the same time, one must think, they sentenced the following: of course, over the past millennia, "bad people" have distorted the sacred text. But we have finally restored the authentic ancient original. And we include all the "wrong" Bible texts in the Index of Forbidden Books. We earnestly ask everyone who has such wrong books at home to bring them to the fire. And hurry up. And also inform—where are the authors.

For the same purpose, Bibles printed in Western Europe in the XVII century either did not prudently mark the year of publication at all or put a false date—a hundred years earlier. The overwhelming majority of the biblical editions of the XVII century were artificially pushed back by a hundred years. The idea was simple: for pre-conciliar editions of the Bible to "emerge." This way, no one dares to doubt that the "ancient book" was approved at the Council of Trent.

As a result, the splash of graphics moved from the XVII century to the XVI century. And the XVII century has been stayed out. And today, we are surprised to find a strange failure here. At the same time, we are

Fig. 2.27. The title page of the Ostrog Bible. Taken from [621].

assured that in the XVII century, after the Council of Trent, the number of printed editions of the Bible allegedly decreased significantly compared to the previous XV–XVI century.

Now it becomes clear why Russia stands apart from the above list. The point is that the artificial aging of the Bible editions we described was undertaken exactly in Western Europe. After all, the Council of Trent was organized by the new Cath(f)olic, Western European church, in the era of the Reformation, the hard struggle against Protestantism. It is believed that the Orthodox caf(th)olic church did not take part in the Council. That is why she did not take care of the antiquity of her Russian first printed editions of the Bible in time.

As a result, it turned out that the dates of the first Russian editions of the Bibles more correspond to reality than the reformist, Western European ones. Russian editions did not push back a hundred years into the past. The first edition, in Ostrog, dates from 1580–1581, that is, the very end of the XVI century. However, it is possible that the Ostrog edition was nevertheless tried to be dated, and it was printed only in the XVII century. And only the Moscow edition of 1663—that is, the edition of the second half of the XVII century— is most likely already dated correctly. It is considered the first in Moscow.

According to our reconstruction, the printing of the Bible began more or less simultaneously both in Russia and in Western Europe. Starting from the very end of the XVI century. And the publication became widespread only in the XVII century.

The first printed editions of other books—not Bibles—also appeared in Russia at about the same time as in Western Europe, and not a hundred years later, as it is believed today. Otherwise, a very strange thing will turn out. While Western European printers mass produce the books in the Church-Slavic language ([139], p. 127–130), they are not printed in Russia.

Here we are faced with a unique circumstance. It turns out that in Western Europe, immediately after the invention of book printing, large circuits of books in the Church-Slavic language started. "In the era of incunabula [that is, allegedly back in the XV century—Auth.], the first printed books for Orthodox Slavs, typed in

Fig. 2.27a. Coat of arms of Prince Ostrogski on his editions. Note the Ottoman = Ataman crescent moons with a star = cross on this coat of arms. For the history of the publication of the Ostrog Bible see Ch.7:20.3. Taken from [80:1], v. 2, p. 105.

Cyrillic letters, appeared" ([139], p. 128). Moreover, as the researchers think, "certainly not in Russia."

The first printed Slavic books are liturgical books— the Book of Hours, Octoich, Triod, published in Krakow in 1491. "In 1483 … the first Slavic book was published, printed in Glagolitic font—the Catholic Missal. …

Neither name, nor address of the publisher in the colophone. … Part of the book's circulation was printed on parchment and published in Venice, where other Slavic books were also printed later on" ([139], pp. 129–130). In addition, in 1493 in Italy, in Venice, the verbatim Roman Breviary was published in the Church-Slavic language. In general, Venice was considered one of the leading centers of Western Europe for the publication of Slavic Orthodox books in Cyrillic ([139], p. 166). Figures 2.30 and 2.31 show, for example, an engraving and a page of one of such Venetian editions. Books in Slavic languages were published, it turns out, "in Rome, Parma, Ancona, Florence" ([139], p. 167).

However, the Slavic books were published not only in Italy, but also, for example, in Germany. "In the XVI–XVII centuries, books in the languages of the Southern Slavs began to be printed in such centers of the Reformation as Wittenberg, Urach, Tübingen" ([139], p. 167).

82
Council of Trent
13_7 9 2 3_1

Fig. 2.28. Frequency chart of the Bible from 1480 to 1800. The sharp peak before the Council of Trent is clearly visible. Why is there a decline in the number of editions after the canonization of the Bible at the Council of Trent?

But this raises a fascinating question. For whom, in Western Europe, were published books in the ChurchSlavic language? And in such huge numbers ([139]). Really for distant Russia? Were the carts loaded with books and sent on a long journey to snow-covered Muscovy? Unlikely. Most likely, they printed for their local Western European population, among which, therefore, there were many Slavs.

Our reconstruction fully explains this: in the era of the Great = "Mongol" conquest, then still sparsely populated Western Europe was settled by the Slavs who came there.

It got to the point that for some reason, the Church Slavonic Glagolic script of the Urach printing house in Germany ended up not just anywhere but in the Papal printing house in Rome ([139], p. 167). Simply put, it turns out that Papal Roman printshop used, in particular, Glagolitic Slavic fonts.

Of course, today, commentators have come up with an "explanation" for such a striking fact. They say that the Pope, wishing to convert distant Slavs to Catholicism, printed Slavic books for them with his own money. In our opinion, everything was much easier. Both the Pope and numerous figures of the Reformation published books in the Slavic language in Western Europe, not for distant "foreign Slavs," but for their own Slavic Western European worshippers.

And in Russia, similar books began to be published, according to historians, supposedly only a century later —in the second half of the XVI century. However, no justification for such dating is provided ([139]). These early printed Russian books, just like the Western European incunabula (the first printed books), do not contain either the year or the place of their publication.

And they date them based on some vague considerations, stipulating, however, that the dates are only "working," that is, as if conditional ([139], p. 214).

In our opinion, there was no time gap between the first printed books in Russia and in Western Europe. At the same time, according to our results (q.v. in Chron4), it is possible that, in Russia, many early Russian printed books were simply destroyed by the Romanovs. As we have shown, the Russian chronicles, attributed today to the XV–XVI century epoch, were actually written in the XVII–XVIII century. And those written in the XVI century, therefore, have been destroyed. The same thing happened with the printed books of the late XV–XVI century.

What about the first edition of the Greek Bible? After all, the first complete Greek translation of the Bible, as we have already said, was allegedly made under the "ancient" king Ptolemy Philadelphus. Greek books began

to be printed allegedly in the XVI century. For example, the astronomer Ptolemy's Almagest was allegedly printed in 1537. Presumably, the Greek Bible was also printed? It is striking that the first printed Greek Bible was issued to be 1821. That is the XIX century! A wellknown specialist in the history of the church, Professor A.V. Kartashov, writes: "The first printed Bible of the Greek text in folio was printed in Moscow only in 1821, on the initiative of the Russian Holy Synod. … The Greek Church decided to "reprint" this Moscow Greek Bible, which was done for the Greek by the rich English publishing house SPCK … in 1843–1850" ([372], v. 1, p. 600).

So, the descendants of the "ancient Greeks" for the first time received the Greek printed Bible through the Russian Holy Synod from the hands of the English publishers. And not in the XV, but only in the XIX century.

Now let's see—what the alleged first printed Bible of Gutenberg looks like. Figure 2.32 shows a page from it. The excellent quality is striking. Moreover, this is not just the first printed Bible, but one of the first printed books at all. It was allegedly printed in 1455 ([139],

Council of Trent
?

Fig. 2.29. This is how the graph of the number of Bible editions in the correct chronology should look like. After the canonization of the Bible, there was a sharp increase in the number of editions. A newly canonized book is published, and then there is an average monotonous growth associated with the development of book printing in general.

Fig. 2.30. A page from a medieval Church Slavonic book published in Venice. Engraving from the Cathedral

of Bozidar Vukovic. Venice, 1538. Taken from [139], p. 166.

p. 101). Is this the beginning of typography? After all that has become known to us, it is appropriate to doubt the correctness of such a dating. Most likely, this is the XVI–XVII century.

Conclusions.

1) The history of typography appears to have been artificially lengthened by at least 50–100 years.
2) As for the allegedly first printed editions of the Bible, they are artificially dated by about a hundred years or even more. Typography seems to have originated sometime in the XVI century. But today, hardly much remains of those early books. Like the manuscripts of the XVI century, they suffered greatly during the Scaligerian-Romanov cleansing and reworking of the history of the late XVI–XVII century.
3) By chance, only a few purely liturgical early printed books that had nothing to do with chronology survived. It is curious that among them, there are many publications in the Church-Slavic language. And not only Orthodox but also Catholic and Protestant.

Fig. 2.31. A page from a Church Slavonic book published in Venice. The cathedral of Bozidar Vukovic. Taken from [139], p. 166.

Fig. 2.32. A page from the Gutenberg Bible. Taken from [139], p. 103.

4) In its original form, only those ancient books and manuscripts that did not touch upon the issues of chronology and history could survive to this day. The Bible does not apply to such books. Allegedly, the first printed editions of the Bible, allegedly of the XV–XVI century, were most likely released in the XVII century and provided with incorrect dates, which put them back in the past by a hundred or more years.

As already mentioned in Chron1, Chapter 1, the Scaligerian geography of biblical events is highly questionable and devoid of archaeological evidence. This applies to both the history of the Old and New Testaments.

Let us recall that, according to the new chronology, Christ lived in the XII century A.D., and the main events of his biography, including the crucifixion, took place in Czar-Grad, also called Jerusalem. See Chron2, Chapter 2:1, and also our book Czar of the Slavs, for details.

Chapter 3

Events of the XII century of the New Era in the New Testament. Adoration of the Magi and the Baptism of Russia

1.
GOLDEN SARCOPHAGUS WITH THE RELICS OF THE THREE GOSPEL MAGI IN THE COLOGNE CATHEDRAL

1.1. What the Gospel says about the Magi

According to the Gospel of Matthew, after the birth of Christ, “in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying,

Fig. 3.1. General view of the sarcophagus of the Three Magi in its current state. Its front (main) wall is visible. Gold, precious stones, "antique" cameos and gems. The sarcophagus is located in the center of the Cologne Cathedral. Taken from [1017], illustration 30.

‘Where is He that is born King of the Jews? For we have seen His star in the East and have come to worship Him’ ” (Matthew 2:1–2). (See the Church Slavonic quotation 2 in Annex 4.) The Russian edition of the Bible gives here a commentary: Wise Men = Magi. (In Russian texts and tradition they are called “ Vo l k hv y.”) They are not named. The Gospel of Mark and the Gospel of John doesn’t even say a word about the Magi. Luke talks about some “shepherds” who came to Christ to worship him (Luke 2:8–20). As we have already said, by “shepherds,” he, most likely, meant “pastors,” that is, spiritual fathers. Their names are, however, are missing here either. Thus, the Gospels and the New Testament do not call the pastors-Magi by name.

1.2. What is known today about the history of the Ark with the relics of the Magi

It is believed that today the relics of the Three Wise Men are kept in Germany, in the famous Cologne Cathedral. They are enclosed in a special Ark—a box installed in the center of the Cathedral on a special dais. It is the main shrine of the Cologne Cathedral (q.v. in fig. 3.1). The ark dimensions are as follows: height 153 cm, width 110 cm, length 220 cm ([1399], p. 14). The base of the Ark is a wooden box. It is covered with

gold, richly decorated with precious stones, “antique” cameos, and gems. The Ark consists of three coffins with lids. Two of them lie at the base, and the third is placed on top. The official name of the Ark is the Shrine of the Three Kings ([1015], [1016], [1017], [1228]). These famous characters of ancient history are also called the “Three Holy Kings”—“Heiligen Drei Koenige” ([1399]) Thus, putting together different versions, we see that the same heroes appeared in different sources under the following titles:

1) the Three Magi;
2) the Three Wizards (three Wise Men);
3) the Three Shepherds (i.e., simply, pastors, spiritual fathers);
4) the Three Holy Kings.

The tale of the three Magi-WizardsVolkhvy may be connected with the history of the Great = “Mongolian” Empire. Our reconstruction well explains all four titles of the Magi. The MagiVolkhvy, at that time, were the inhabitants of the Golden Horde, that is, the ones from the Volga = Volkhov River, the “Volgarians” = “Bulgarians.” The fact that they were also called Magi means that at that time, they were considered as “Mongols,” that is, the “Great Ones.” Let us remind (q.v. in Chron5) that “Mongols,” were also called the people of Magog, or Magi. Let us also recall that the word “Mongol” is the Slavic “mnogo” (“many”), or the Greek “megalion,” that is, simply the translation of the Russian word “great.” Probably, the term “megalion” comes from the Slavic “mnogo,” “mog,” “moshch,” “moguchiy.” So, the Three Great, i.e., “Mongol,” Holy Kings came to worship Jesus Christ, probably from Volkhov = Volga. The Scaligerian version tells us the following history of the relics of the Magi-WizardsVolkhvy and the Ark that keeps them. For the first time, the relics of the Three Magi became known supposedly only at the beginning of the IV century, that is, three hundred years after Christ, when Helen, the mother of Emperor Constantine, brought the relics of the Magi to Czar-Grad. According to our new chronology, this was the XIV century.

The next mention of the shrine dates back to the alleged VI century, another two hundred years later. It is briefly reported that the relics are transferred to Milan in Italy, where they are kept in an “antique” sarcophagus ([1399], p. 47). After these fleeting mentions of the relics of the Magi on the pages of the Scaligerian history, reigns complete silence until 1164. Allegedly this year, Emperor Frederick I Barbarossa (1125–1190) gave the relics to Cologne and ordered their transportation from Milan to Cologne in Germany ([1015], p. 26). The order is immediately executed. Archbishop Rainald von Dassel transports the Magi. Note that the name of Emperor Barbarossa sounds like a combination of “Barbar” and “ R o s s ,” that is, “Barbar Russian,” or, perhaps, “Barbar P–Russ,” that is, again, “Barbar P-Russian,” or “B–Russian,” “Byelo-Russian.” Since Magi-Wizards can be associated with the “Mongol” Empire, the participation of Barbar-Ross in the fate of their relics may mean something more than a mere coincidence. After all, the Three Magi-Kings died, probably, not in one place and not in one year. Someone would then have to collect their relics together. The easiest way to do this was if they came from the same country. That country could be Russia-ScythiaVolkhovia. And therefore, Barbar-Ross could give the order to transport their relics. Perhaps, for some reason, they were transported through Italy (Milan?). It is further reported that in Germany, “soon after this [i.e., somewhere in the XII century or later— Auth.] work began on the creation of a golden boxark” ([1015], p. 26). This kind of golden coffins-sarcophagi is already well known to us: “ancient” Egypt and medieval Russia. For example, a wrought golden “shroud”—a sarcophagus in Moscow of the XVI century. And also the feretory of Czarevich Dimitri (q.v. in Chron5, Chapter 19).

Let’s go back to the history of the Ark. Then, after 1181, Nikolaus von Verdun led the work on the golden Ark. It is believed that the front wall of the sarcophagus was completed around 1209, and then the rear—around 1225 ([1015], p. 26). These dates should be treated very gingerly since they are extracted from Scaligerian written sources.

1.3. Restorations of the Ark of the Magi

The first one of them was carried out around 1730 ([1399], p. 49), allegedly because of the damage and loss of some of its fragments. Thus, today we see the result of a certain “revision” of the original appearance of the sarcophagus.

It is interesting to learn more about the “restoration” of the Ark. Its modern appearance is shown in fig. 3.1. Figure 3.2 shows the front wall of the sarcophagus as it looks today. Figures 3.3 and 3.4 show the main plot of

the front wall, depicting three Magi offering gifts to the Virgin Mary with the baby Christ in their arms. Figure 3.5 shows an enlarged view of the three Magi.

Now let's see how the Ark looked earlier. In fig. 3.6, you can see a rare image of it, made in 1671. As far as we know, no earlier images of the Ark (i.e., earlier than 1671) have survived. In any case, in the books available to us ([1015], [1016], [1017], [1399]), nothing is said about them. Figure 3.7 shows a view of the front wall of the Ark in 1781, and fig. 3.8 shows a view of its rear bench in 1781.

In fig. 3.9, we present an old engraving of the XVII century depicting the most valuable objects stored in the XVII century in the treasury of the Cologne Dom. It can be seen that the Ark of the Magi occupies the central place. By the way, it is worth noting that along with it, the engraving shows many other relics, some of which today, for some reason, are not exposed in the treasury of the Cologne Cathedral. In any case,

Fig. 3.2. The front side of the sarcophagus of the Three Magi in its present state. In the center is the Mother of God with Christ, on the left there are the Three Magi accompanied by Emperor Otto (without a crown). Taken from [1015].

when they visited the Cologne Cathedral, T. N. Fomenko and A.T. Fomenko did not see them there in June 2000. Some of them may have been lost.

It is instructive to compare the Ark of the Magi images: 1671, 1781, and the present. We are told that the Ark has been restored several times. Let's linger here for a moment. Usually, restoration is understood as the reconstitution of lost or damaged fragments. Restorers try to reproduce the ancient lost original as accurately as possible so as not to distort the historical truth. It must be assumed that in the case of the Ark, the restoration was especially careful and cautious given the enormous religious significance of the monument, which has happily survived and has come down to us from the distant past—from the depths of the XII or XIII century. It was expected that the Ark was surrounded by universal veneration in the Christian world. After all, it contained the remains of not just people, but kings and not just kings, but those who personally

came into contact with Jesus Christ in the first days of his life. It is natural to assume that the restorers did not dare to change a single ancient image, not a single old inscription, not a single ancient symbol. And they supposedly had at their drawings depicting the appearance of the sarcophagus in antiquity. In any case, this should be true for restorations after 1671, since, as we know, the old images of the Ark already existed then and even survived to this day (q.v. in fig. 3.6).

And now let's see how the restoration of the Ark was carried out in reality and whether this work can be called restoration.

1.3.1. Who and why destroyed thirty-six golden figures on the sarcophagus?
On the sarcophagus of 1671 (fig. 3.6), on its long sides, right and left, we see four rows of figures. The first (bottom) row and the third from the bottom are made up of large images, while the second and fourth rows are made up of smaller images. Since only half of the sarcophagus is visible in the picture of 1671, let us turn to another engraving of 1781, by the Bonn court councilor Vogel, featured in ([1201], p. 15). The title of the picture: "David's side of the ark of the Three Kings (according to Vogel)." It is clearly seen that there are nine figures in the second and fourth rows; that is, there are 18 such figures on each side. And in the first and third rows,

Fig. 3.3. The scene of the Adoration of the Magi from the front side of the sarcophagus (lower left part). Caspar knelt down and offered the gifts, followed by Melchior and Belshazzar. The procession is concluded by Emperor Otto (without a crown). Let's try to read the inscriptions over the heads of the Magi. The following is written: ✠ Otto [Re]x, ✠ Bal[ta]sar Me[l]chior, ✠ G[as]

Sancta Maria Mater Domini. Some of the letters are hidden behind the heads of the figures, so we could not read them. par, ✠
Taken from [1017], ill. 32. See also [1399].

like today, there are seven figures on each side. Thus, in 1671 there were 64 figures on the sidewalls of the sarcophagus—twenty-eight large in the first and third rows and thirty-six smaller in the second and fourth.

And these are not just some conventional, abstract figures. These are specific historical characters. Consider, for example, the first row from the bottom, called the "Row of Prophets," on the right side, called the side of Solomon. Part of it is visible in the engraving of 1671 (fig. 3.6). The prophets depicted are Amos, Nahum, Joel, Solomon, Ezekiel, Habakkuk, Aaron. In the 1671 drawing, small inscriptions above the heads of the characters are not visible. However, they are distinguishable in modern photographs of the Ark in [1015], [1016], [1017]. Details about them are described in the scientific commentary of the publication [1399], p. 39. These inscriptions on the sarcophagus

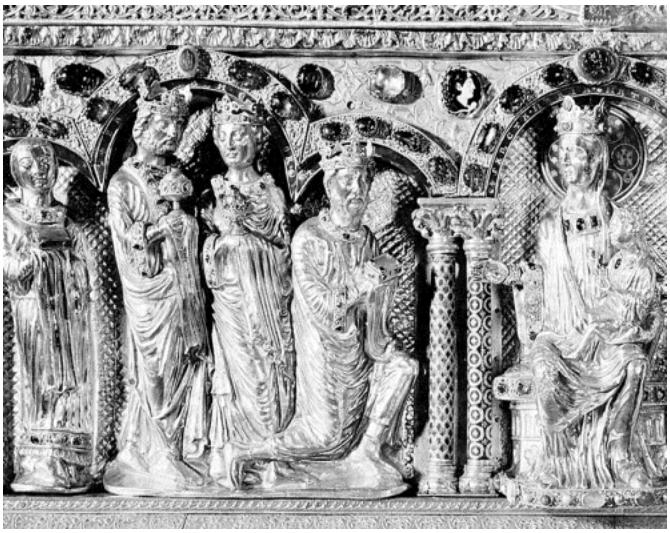


Fig. 3.4. Another photograph of the scene of the Adoration of the Magi on the front side of the sarcophagus. Taken from [1399], cover photo.

Fig. 3.5. The image of the Three Magi on the front side of the sarcophagus. Taken from [1017], ill. 32. See also [1017].

have survived to this day. We saw them in 1996. Although it is impossible to read from a distance—the sarcophagus is raised to a great height, covered with a thick glass bell, and fenced off with a lattice, which does not allow getting close to it.

In the third row from the bottom, called the "Row of the Apostles," the right side of Solomon, the apostles, are depicted: Thomas, Judas, John, James the Less, Andrew, Peter, and in the center between them—the seraph.

The first row of the left side, called the side of David,

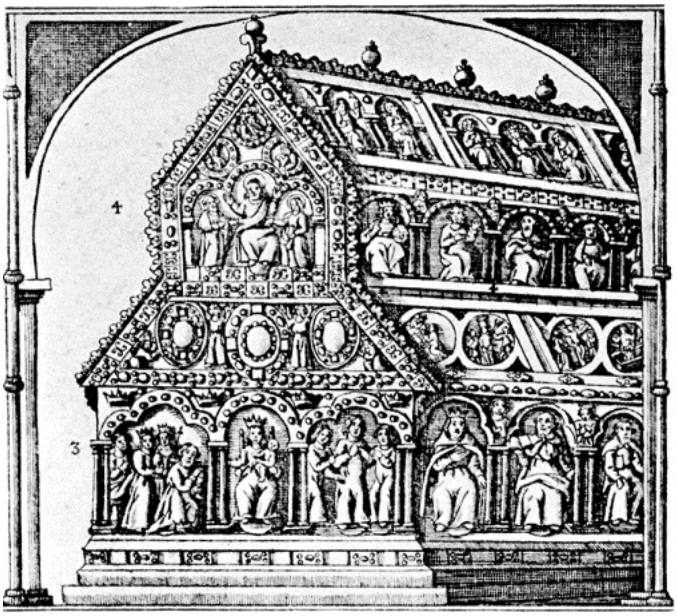


Fig. 3.6. View of the Ark of the Three Wise Men in 1671. Drawing from a 1671 brochure by Schönemann. It is clear that since then the ark has undergone major changes. Taken from [1399], p. 7.

shows the following famous biblical characters: Moses, Jonas, Abdias, David, Daniel, Joachim, Jeremias. This row is called the row of prophets, and each image is individualized and labeled with the prophet's name.

The third row from the bottom, called the row of the apostles, on the same left side of David, depicts: Paul, Matthew, James the Great, Bartholomew, Simon, Philip, and in the center between them is a cherub.

Thus, on the Ark in 1671, in the first and third rows, well-known figures of church history were represented. Now let's move on to the second and fourth rows. Maybe some no less famous secular characters are shown here—kings, emperors? In the engraving of 1671 (fig. 3.6), and the engraving of 1781, they are too small, so let's turn to the beautiful modern photographs of the Ark (fig. 3.1). And here we are, faced with a shocking fact. It turns out that all the figures of the second and fourth rows have disappeared. There were thirty-six of them here. But today, they are not! Instead, there are gold discs without inscriptions in the second row and gold plates with an arch in the fourth row, also without inscriptions. There are thirtysix discs and plates in total. They are placed precisely where there were figures in antiquity (in any case, back in the XVII–XVIII century).

We did not manage to find out anything about the fate of the disappeared thirty-six figures. Editions [1015], [1016], [1017], [1399] keep total silence about these images. Including the most detailed scientific publication [1399]. By the way, it was only thanks to this useful special pamphlet and book [1201] that we learned about the existence of the mysterious 36 figures, since the authors of these books placed old drawings from 1671 and 1781. If the drawings were not published, we would not have learned about the ancient images at all.

In the chronicle of events related to the Ark, only the following is sparingly reported. "1794. Evacuation of the Ark from the French revolutionary troops to Wedinghausen (Arnsberg), and from there to Frankfurt am Main. 1804. Return of the Ark. Many onlays, enamels, precious stones, inscriptions, and every single relief on the covers, are missing" ([1399], p. .49). In the caption to one of the modern photographs of the Ark, we read: "The loss of the reliefs on the lids is excruciating. The ornamented silver plates only relatively soften the bitterness of the loss" ([1399], p. 34). Why remove the thirty-six images from the sarcophagus? Where are they now? Probably they have ceased to exist, otherwise, presumably, they would have been returned to their former place. The restorers of the XVIII–XX century had at their disposal old drawings of 1671 and 1781, absolutely clearly showing that there were 36 more images on Ark. Since they have not been restored, the suspicion arises that the figures are lost irretrievably. They will tell us, perhaps, that they disappeared in the

era of the French Revolution and the wars that followed suit. However, it is difficult to imagine that, out of sixty-four golden figures, robbers, or some kind of calamity, destroyed exactly thirty-six gold figures of the second and fourth rows, without touching any figures of the first row, and removed only four figures of the third (they were restored in 1961–1973). Why such a strange selectivity of fires or robbers? Wouldn't it be easier for thieves to grab a removable shutter on the front wall of the Ark, decorated with precious stones and the most valuable "antique" gems and cameos? But the door survived, while two rows of figures disappeared entirely.

Most likely, the figures have been removed deliberately. And certainly not by outsiders, since access to the shrine should have always been stictly limited. It was done by those who had the right of access to the sarcophagus and touch it. That is, the servants of the temple themselves or the restorers. And this was hardly someone's personal initiative. An act of such magnitude—the removal and, apparently, ruthless destruction of more than half of the golden ark figures—could only have been committed with the approval or by direct order of senior officials. A simple restorer would not dare to even think of such blasphemy. But to execute the orders is another matter. Discipline obliges.

In our opinion, more than half of the golden figures of the Ark disappeared simply because they somehow ceased to suit the reformed Western European church of the XVII–XVIII century. They contradicted the Scaligerian history and so have been destroyed.

Now it is difficult to reconstruct who was depicted in the second and fourth rows. Perhaps there were some secular characters—kings, emperors. We have already encountered the deliberate destruction of images on the walls of temples, on sarcophagi, etc. For example, in Russian and Egyptian history. As soon as the images began to contradict the ideas of the rul

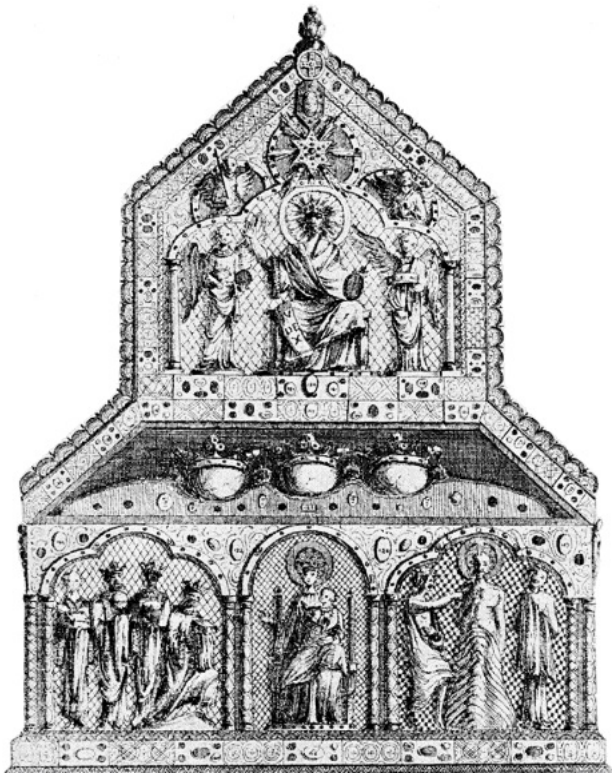


Fig. 3.7. View of the front side of the ark in 1781. Old drawing (Vogel). Comparing with the current state, we immediately notice many important changes. Taken from [1399], p. 30.

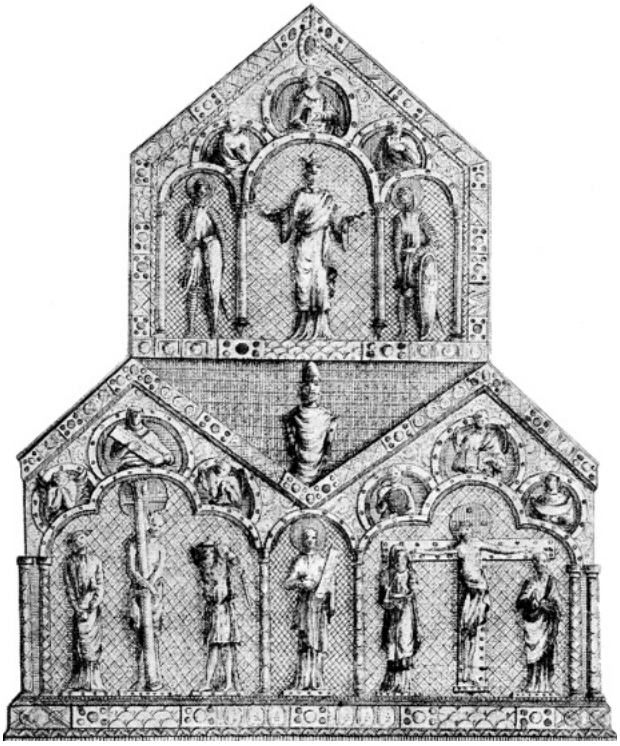


Fig. 3.8. View of the back side of the Ark of the Magi in 1781. Old drawing (Vogel). Taken from [1399], p. 31.

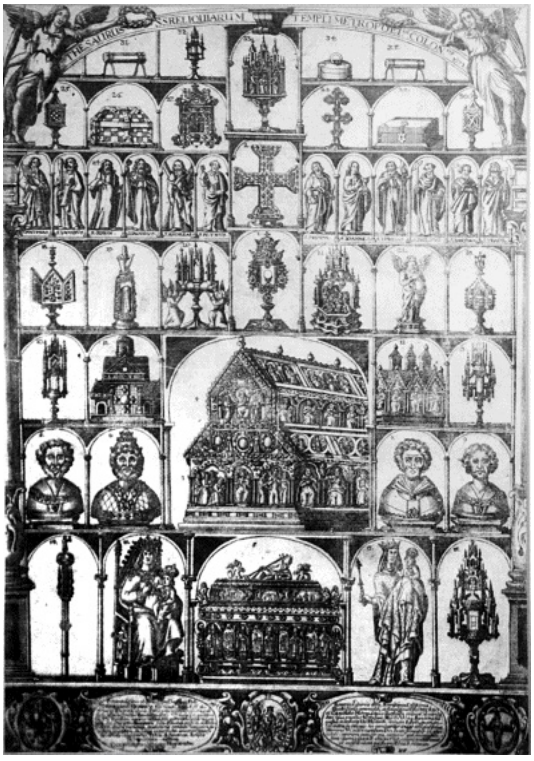


Fig. 3.9. Antique engraving from the treasury of the Cologne Cathedral. It depicts the most valuable items that were there in the XVII century. In the center of the engraving is the Ark of the Magi. At the same time, some of the relics shown in the picture are, for some reason, not on display in the treasury today. Photo taken by A.T. Fomenko in June 2000.

ers of the XVII–XVIII century about antiquity, which were changing towards the "correct history," they were immediately destroyed or edited. Antiquity was fitted into a recently written "history textbook." Perhaps, not all figures of the second and fourth rows began to be perceived as "incorrect," "seditious." Some could have been preserved. But to avoid unnecessary problems, they probably decided to clear the two rows of images altogether.

The question of when the 36 figures of the sarcophagus were destroyed can only be answered approximately. But this did not happen earlier than the XVIII century, since they are still featured in the drawings of 1671 and 1781. Most likely, the "improvement of history" took place precisely in the XVIII century. We have already repeatedly come across the fact that it was in the XVII–XVIII century that the Scaligerian version of history was actively introduced, and the chronicles were rewritten.

1.3.2. Why swap the figures in the first and third rows and change their names?
Further acquaintance with the "restorations" of the Ark raises new puzzling questions. It turns out that the "restorers" for some reason swapped some of the surviving figures of the first and third rows. Today, in the book [1399], pp. 38–41, an attempt is made to restore the original picture. A table clearly shows which figures have been moved and which ones have been made anew. Several old figures are said to have deteriorated.

We managed to find out something. Here are the results obtained by modern scientists. The number in the table indicates the current position of the figure in the row (the numbering begins from the front wall of the Ark).

The row of prophets on the side of David:
1. Moses—untouched.
2. Jonas—untouched.
3. Obadiah—previously stood in place No. 6, under the same name.
4. David—previously stood in place No. 3, under the same name.
5. Daniel—previously stood in place No. 4, under the same name.
6. Joachim—earlier stood in the row of the Apostles, on the side of Solomon, in place No. 6, under the name of Bartholomew. Here the "restorers" have changed the row, the place, and even the name. The Apostle was "converted" into a prophet.
7. Jeremiah—previously stood in the range of prophets on the side of Solomon, in place No. 5, under the same name.
Several prophets on the side of Solomon: 1. Aaron—untouched.
2. Habakkuk—earlier stood in the row of Apostles, in place No. 3, under the name of Andrew. The question is, why was the Apostle Andrew converted into the prophet Habakkuk?
3. Ezekiel—previously stood in place No. 6 in this row, under the same name.
4. Solomon—previously stood in place No.3 in this row, under the same name.
5. Joel—previously stood in place No. 2 in this row, under the same name.
6. Nahum—previously stood in place No. 4 in the row of prophets on the side of David, under the same name.
7. Amos—previously stood in place No. 5 in the row of prophets on the side of David, under the same name.
Several apostles on the side of David:
1. Paul—previously stood in place No. 5 on the side of Solomon, under the name of the Apostle Matthew!
2. Matthew today consists of two parts: the body taken from the Apostle Paul from place No. 1 of this row, and on this body is the head of the Apostle John!
3. Jacob the Elder—previously called Philip. 4. Cherub—the body is made anew. For some reason, the head of the Apostle Judas Faddeus is attached from place No. 6 of the same row. 5. Bartholomew—previously called Simon. 6. Simon—earlier stood in place No. 4, under the name of Jacob the Elder, in the line of apostles on the side of Solomon.
7. Philip—the body made anew. For some reason, the head of the Apostle Paul is attached to him, from place No. 1 of the same row.
Several apostles on the side of Solomon: 1. Peter—not touched.
2. Andrew—earlier, under the name of Thomas, stood in place No. 4 of the row of apostles on the side of David.

3. Jacob the Younger—previously placed as No. 2 in this row, under the same name.
4. Seraphim has a new head, placed upon the body of John, who earlier stood in place No. 2 in the row of the apostles on the side of David. 5. John—made anew.
6. Judas Thadda (Judas Thaddaeus)—the head is new, but the body was earlier No. 6 in the row of the apostles on the side of David, under the same name.
7. Thomas—made anew.
Thus, thanks to modern German researchers' accuracy and scientific conscientiousness, it is possible to more or less restore the picture of what happened. The "restorers" of the XVII or XVIII century did some extensive and strange work, rearranging and renaming the figures of the sarcophagus. Why did they do it? Perhaps the very order of figures and names had some kind of religious or historical meaning that they wanted to hide or change? Maybe the individual features of these or those portraits were of some importance? Otherwise, why transplant heads from one body to another and change their names? It is difficult to answer all these questions now. You can also try to explain the rearrangement of figures from one row to another—by the fact that after the plundering of the Ark in 1794–1804, the "restorers" of 1807 (the jeweler Pollack under the guidance of Professor Walraf) remade it, shortening it by 40 centimeters. That is, making rows of 6 figures instead of 7 [1399], p. 49. But head and body shifting were clearly due to other reasons.
One thing is obvious: something bothered and did not suit the "restorers" of the XVII–XVIII century. You should be aware that it is possible to penetrate the past of the sarcophagus not very far—probably not earlier than the XVII century. And what was done with the images on the sarcophagus, for example, in the XVI century, remains to be seen. It is unclear whether this will succeed.
Summary. In our opinion, all the strange activities that unfolded around the Ark in the XVII–XVIII century cannot be called "restoration." A completely different term is more appropriate here: deliberate distortion of history. Simply put, a forgery. Fortunately, not wholly successful.
In fairness, we note that some modern scientists understand all this well. For example, Walter Schulten, the author of a very interesting and conscientious scientific brochure [1399], is somewhat embarrassed by the ugly picture of the "restorations" of the XVII– XVIII century that he revealed. To somehow smooth over this impression and reassure the reader, he puts at the end of the brochure a special paragraph under the noteworthy title "On the meaning of restoration" ([1399], p. 47). Here he vaguely talks about the goals and meaning of restoration in general, urging to treat restoration "with understanding." That is, as if trying to carefully justify the "restorers" of the XVII and XVIII century.
We now turn to the most important—the front wall of the sarcophagus, which depicts the main event— the Adoration of the Magi to the infant Christ and the Mother of God.

1.3.3. "Restoration" of the main, front wall of the Ark Referring again to the drawing of 1671 (fig. 3.6). On the front wall, on the uppermost tomb, above the head of Christ, in a circle, one can see some kind of human image up to the waist. Then, in the interval from 1671 to 1781, for some reason, this figure was removed, and in this place, a big six-pointed star, called today the Star of David, suddenly appears. It is clearly visible in the figure of 1781 (fig. 3.7).

Further—even more interesting. After a while, the six-pointed star is also removed. She is no longer on the modern Ark. But there is no half-length image at this place either (fig. 3.2). The "restorers" decided not to restore it. Today you will see only a large gem surrounded by twelve small ones. Nice and safe. No feelings to hurt—no questions to raise.

The appearance and subsequent disappearance of the large Star of David on the main wall of the Ark, destruction, rearrangement of figures, etc., clearly reflect some religious battles of previous eras that unfolded around one of the main shrines of the Christian world. Therefore, all this "activity" around the Ark can in no way be called the scientific word "restoration." Perhaps it was some kind of struggle to create a "new, reworked" ancient history. Note, by the way, that a Christian cross appeared on the very top of the front wall in 1781 (fig. 3.7), which was absent in 1671 (fig. 3.6). The cross has survived to this day (fig. 3.2).

We go down the front wall below. In 1671, in the middle of the wall, we saw two prominent figures, similar to angels, and two more kneeling figures on the right and left (fig. 3.6). In the XVII or XVIII century, it's all

destroyed. Therefore there is nothing here on today's Ark (fig. 3.2). Only precious stones and "antique" gems sparkle in this place. Nice and safe. And the figures disappeared. The loss of two angels can be justified, maybe. But it's really interesting, who was portrayed by two kneeling figures, clearly not angels? Who disliked them and why? Today, only precious stones sparkle at this place on the front wall. They did not restore any figures.

By the way, these figures are no longer visible in the drawing of 1781 (fig. 3.7). But, perhaps, here, part of the front wall is removed. The fact is that a small fraction of the wall is removable. If, in fact, in the drawing of 1781, this part of the sarcophagus is removed, then we are allowed to look inside the Ark—as it was in the XVIII century. The skulls of the three Magi, covered with crowns, are visible. In the edition [1399], p. 30, it is reported that the crowns are now lost. It seems that the relics are lying next to each other, with their heads facing the front wall of the sarcophagus.

Note one more oddity of the Ark of the Three MagiKings. It turns out that the relics of not three but five people are stored in it. It is believed that the Three Wise Men lie below and above—two more: some saints Nabor and Felix ([1399], p. 14), whose relics are believed to have been added to the sarcophagus when it was transferred from Milan to Cologne. The sources available to us do not report anything about these saints, except for names that are not very informative: "Nabor," apparently, means "n o b l e ," since the sounds R and L often pass into each other. And the name Felix simply means "happy" or "lucky." Such epithets can be attributed to almost any ruler.

In this regard, it is worth noting that there was a Church tradition, according to which not only three Wise Men appeared to worship Christ and the Virgin Mary, but all four Evangelists along with them. For example, this is evidenced by the inscription on an old bell supposedly from 1400, which is now kept in the Cathedral of St. Lorenz, in the German city of Nuremberg. The bell is called Garausglocke, and it bears a Latin inscription that reads: "O Rex Gloriae veni cvm pace! S. Lvcas S. Marcvs S. Maevs S. Johanes Caspar Waltasar Melchior nos cvm prole pia benecdicat R(=V)irgo Maria Ave Maria gracia plena dominvs tecvm benedicta tv inmvlierbv et" ([1417], p. 31). According to [1417], the translation of the first part of the inscription is as follows: "O Great King, come in peace! St. Luke, St. Mark, St. Matthew, St. John, Caspar, Belshazzar, Melchior, with the pious people, bless the Virgin Mary …"

Let us return to the analysis of the front wall of the Magi's Ark. Moving further along with the images on it, we go down even lower. On the Ark of 1671, we see four royal crowns located in one row (fig. 3.6). Maybe they were surrounded by some kind of inscriptions. In the XVII or XVIII century, the crowns also disappeared, which can be seen from the drawing of 1781 (fig. 3.7). They have not been restored even today (fig. 3.2). Beautiful gems were placed in their place. Nice, and again, no questions asked. Maybe these crowns or inscriptions around them also carried some "wrong" information?

We take the last step, and, finally, we come to the image of the main plot—the worship of the MagiWizards. And now we will understand what precisely the "restorers" of the XVII–XVIII century tried to destroy. Fortunately, they failed in this ultimately. The fact is that the Scaligerian version introduced a lot of confusion even into the minds of its sincere followers. Working with documents and monuments, they successfully recognized something as "wrong" and immediately "improved the history." But it was still not possible to completely erase the traces of the actual past. Much was forgotten, confused, escaped the attention of history editors. In Chron5, we have given enough examples of this kind. Now we will see another fragment of the actual reality that survived happily.

1.4. Mediaeval Emperor Otton, together with the Magi, presents gifts to Jesus Christ

In the center is the Mother of God with the baby Jesus in her arms. Four figures are visible to her left. The closest to the Mother of God are the three Magi-Wizards with gifts (q.v. in fig. 3.3 and 3.4). Following them, a fourth man approaches the Mother of God, also with gifts. Written above his head: "Otton." To the right of the Mother of God is shown the baptism of Christ in the river Jordan by John the Baptist ([1016], p. 21). This whole picture perfectly fits the new chronology. Let us explain. The name Otton is well known in the history of the Middle Ages. That was the name of several emperors. It is believed that four were in the Holy Roman

Empire of the German Nation of the alleged X–XIII century. Otton I, the first of them, is considered the founder of this empire, allegedly at the end of the X century. According to the new chronology, Jesus Christ was born in 1152. And one of his phantom reflections—"Pope Hildebrand," was born, as we are told, in the first half of the XI century, just under one of the Ottons. Perhaps under Otton III, who ruled, according to the Scaligerian chronology, from 983 or 980 to 1002. Having rounded the date of Christ's birth and placing it exactly in 1000 (erroneously, instead of 1151), according to the Scaligerian account, the chroniclers naturally began to believe that Jesus was born under Otto.

Further, we recall that, according to our results, with the artificial transfer of the Czar-Grad and Russian "Mongol" history to Italy, that is, after the founding of Italian Rome in about 1380, the events associated with Andronicus-Christ from the XII century also "moved" from Czar-Grad to Italy, and were reflected there as "the story of Pope Hildebrand = Gregory VII." According to Scaligerian history, the supposedly Italian "Pope Hildebrand" lived in the phantom XI century.

According to the new chronology, it was under Emperor Otto that the events associated with the Gospel of John the Baptist unfolded (q.v. in Chron2, Chapter 2). The precurse was reflected in the Western European, the Italian version of history as the famous "Roman hero" John Crescentius allegedly of the XI century—a contemporary of Otto. Thus, the baptism of Jesus took place under Otto, allegedly in the XI century.

As it pictured on the Ark of the Magi-Wizards! Let us also recall that, according to our research (q.v. in Chron2, Chapter 2, and the book Czar of the Slavs), the famous Gospel Star of Bethlehem that flared up at the birth of Jesus and "towards which" the Magi-Wizards walked, is a supernova explosion around 1152.

This supernova was later erroneously attributed by medieval chronologists one hundred years before, in 1054 A.D. It points again to the XII century as the era of the life of Christ.

So, the presence of the emperor Otton on the sarcophagus of the Magi-Kings is not just natural, but moreover, it is in a certain sense necessary, and his absence would be strange. Probably, the sculptor tried to connect religious history with contemporary secular history.

But what is naturally and correctly perceived in the new chronology is entirely unnatural in Scaliger's chronology. The combination in one painting, as contemporaries, Jesus Christ, who allegedly lived in the I century, and Emperor Otto, who lived no earlier than the XI century, is unthinkable in Scaligerian history if the image is taken literally. And Scaligerian historians, as one would expect, propose to interpret it allegorically. They prefer to think that Emperor Otto IV is depicted here, who allegedly ruled in 1198–1215 ([1399], p. 48). As if he gave gold and precious stones to decorate the Ark, for which he was honored to be portrayed in a procession that allegedly approached the infant Christ a thousand years ago ([1016], p. 21, [1399], p. 48).

We will not deal with the question of "number IV" ascribed here by historians to Otto. All "numbers" of emperors, popes, etc., appeared, as we now understand, only in the later Scaligerian history. In any case, in the photograph, in the inscription near Otto's head, no number is visible at all (q.v. in fig. 3.3 and fig. 3.4). Suppose it is still there and is only covered by Otto's head, then in the light of all that we have already learned about the "restoration" of the sarcophagus in the XVII–XVIII century. In that case, it is appropriate to ask the question: did the number appear due to these "restorations"?

And regarding the "explanation" of later historians that the medieval emperor Otto, having donated gold and stones, demanded that his portrait with the name be included (drawn) into a sacred picture depicting a tremendous and famous event more than a thousand years ago, we will say the following. Of course, the emperor could have demanded during the temple's construction that he is portrayed there offering the temple as a gift to Christ himself. Or something like that.

But in the case of the Ark, we are faced with a completely different situation, which we will illustrate with the following analogy. During the reign of Joseph Stalin, film director Sergei Eisenstein created a famous film about Ivan the Terrible, who lived four hundred years before that. It is known that Stalin was interested in

the film and supported its creation, seeing in the activities of Grozny and his own certain political and historical parallels. Fighting opposition, etc. But, after all, Stalin did not come up with the wild idea of demanding to portray himself in the film in the form of an important boyar named Joseph Stalin, helping Grozny destroy enemies!

We are leaning towards a more natural explanation: the artist depicted the contemporaries—Emperor Otto, the Magi-Wizards, and Jesus Christ. Characters of the XII century.

By the way, all three Magi-Wizards have royal crowns on their heads. And for some reason, there is no crown on the head of Emperor Otto. It is believed that three golden crowns for the Magi—"the Holy Kings"—were made by order of Emperor Otto ([1399], p. 48). So maybe the three Magi-Kings were considered in their time as "more important kings" than Otto? Therefore, they are with crowns and Otto— without. And in the procession approaching Christ, Otto is the last, humbly follows the Magi-Czars, closes the procession as their subordinate. And he is depicted noticeably smaller in stature. But if the Volgari-Magi are the kings of the "Mongol" = Great Empire, then everything is clear. Their governor Otto is not supposed to wear a crown in their presence. Not by rank. Otherwise, a violation of the protocol.

1.5. Why one of them is a woman in the early pictures of the Adoration of the Magi?

In later Christian literature, painting, and sculpture, the three Magi-Wizards are usually depicted as men. In particular, in the Cologne Cathedral, a late sculpture, allegedly made in the XV century and installed behind the Ark, at its pedestal, also shows the Magi as men. Everything seems to be natural, and there are no questions here. Moreover, it is almost impossible to make out the figures' faces on the Ark itself today—you cannot come close to it. But we have excellent photographs, so it is interesting to take a closer look at the faces (q.v. in fig.3.3, 3.4, and 3.5).

And then a strange thing comes to light. It turns out that on the Ark, two Magi-Kings are depicted as men with beards, and the third figure standing between them is obviously female! She does not have a beard, and her type of face is very similar to that of the Mother of God.

Moreover, the Queen-Magus and the Czar-Magus standing next to her are covered by one arch, as if the sculptor united them into one whole. Perhaps it is a husband and wife, that is, a king with a queen, or a queen-mother with a king-son?

It is worth noting here that all other figures pictured on the Ark are always covered with only one arch, except, of course, the Virgin with the baby Jesus in her arms. But if once the artist united the Mother of God with the son Jesus by a single arch, then it is natural to assume that in the second case, the union of the female and male figures by one arch means the same thing. Thus, the union of the two figures of the Magi-Wizards—a man and a woman—under one arch could have a clear meaning: it was either a mother with a son, or a husband with a wife, or a father with a daughter.

We have a unique opportunity to check the fact of the woman's presence here, discovered by us, in another way. It turns out that the scene of the worship of the Magi-Wizards is depicted in the Cologne Cathedral not only on the ancient sacred sarcophagus but also in several other places.

In particular, on one of the ancient central colored stained-glass windows of the cathedral in the chapel of the Three Magicians, located on the axis of the cathedral behind the Ark (q.v. in fig. 3.10). The stainedglass window is called "The Window of the Three Magi" ([1017], p. 30, Pl. 53).

It is believed that it was made around 1320 ([1015], p. 33). Here the Wizard woman is depicted clearly and precisely as a woman! (See fig. 3.10—bottom left figure.) She has an open neck and shoulders. Real neckline! Very beautiful, feminine, with regular features (q.v. in fig. 3.11). There can be no doubt. And the other two Magi-Wizards are entirely unambiguously depicted as men.

Perhaps these ancient stained glass windows have also undergone "corrective restoration." However, here the

“restorers” apparently decided not to destroy the alleged XIV century original drawing. And it’s clear why. For the simple reason that the image is located relatively high in the cathedral, it is impossible to come close to it—access here is closed today. It is almost impossible to see its details from below and from afar. To save time and simplify the work, the “restorers” probably decided not to touch the old drawing but

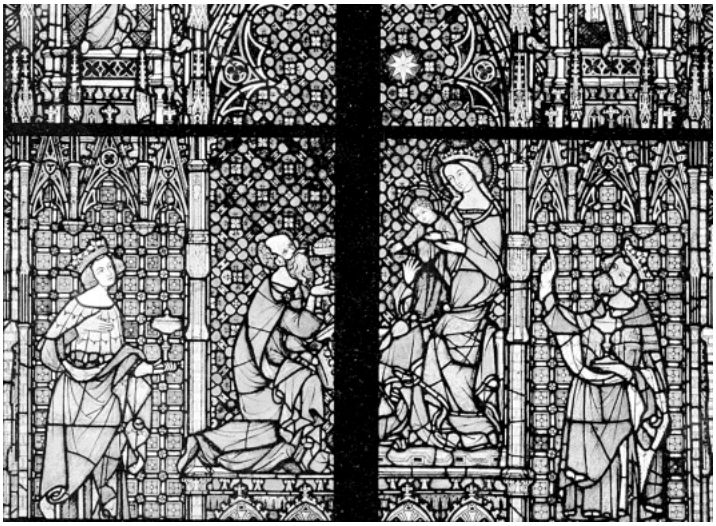


Fig. 3.10. Colored stained glass window of the Cologne Cathedral with a scene of the Adoration of the Magi. One of the oldest images of this plot. One of the Magi knelt down and brings gifts, the other is on the right, and the third figure on the left is clearly a woman. Taken from [1017], ill. 53. See also [1017].

only to renew it. Let one of the Magi remain a woman. Nobody will see it anyway. Or will not pay attention. But the sculpture of the Three Magi, which was supposed to be displayed in plain sight, at the bottom of the Ark, for the viewing of numerous visitors to the cathedral, had already been done carefully and skillfully. The project, one must think, was approved “at the very top.” No women. No deviations from the “corrected” history that is already beginning to freeze. The sculpture is believed to be part of the tombstone of Archbishop Dietrich Moers, who lived in 1414–1463. However, it could have been made later.

Thus, among the three Gospel Magi-Kings, there was a Magus-Queen. Below we will express an idea of who she is. But this fact in itself is fascinating. In any case, it strikingly does not fit into the Scaligerian history imposed on us.

2.
WHY IN THE SCALIGERIAN HISTORY THE NAMES OF THE THREE MAGI-KINGS HAVE BEEN HUSHED UP?

Formally, there seems to be no secret here. The Scaligerian history sparingly reports that the MagiVolkhvy (Volgari) were named. The first king is Baltasar or Belshazzar (Balthasar), that is, simply Valta-King. The second king was called Melchior, and the third king was called Caspar or Gaspar. A tribute is paid to them because not far from the Cologne Cathedral, the three streets located nearby are still called the names of the Magi—Balthasarstraße, Melchiorstraße, Kasparstraße (q.v. in fig. 3.12). In addition, once in the Cologne Cathedral, you can easily find out the names of the Magi by contacting the minister of the cathedral. Hear a po

Fig. 3.11. Fragment of a stained-glass window. Woman Magus Melchior. Cologne Cathedral, "Window of the Three Magi." Taken from [1017], ill. 53.

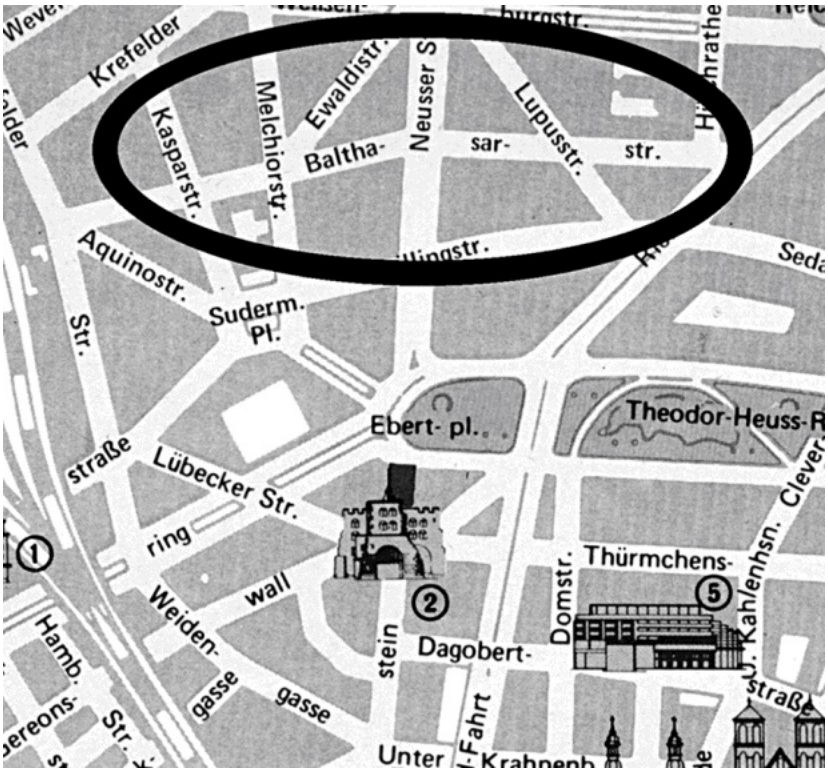


Fig. 3.12. Streets of Belshazzar, Melchior and Kaspar on the modern map of Cologne.

lite answer: Belshazzar, Melchior, Caspar. But if you don't guess to ask directly, then you will not be able to see their names anywhere in the Cologne Cathedral. Oddly enough. After all, it is natural to expect that visitors at the entrance should be greeted by a distinct inscription like: "Here are buried the great Kings-Magi such and such." Let us dwell on this issue in more detail.

To begin with, in the editions of the Gospels that have come down to us, and in general in the entire Bible in its present form, the names of the Magi-Wizards-Kings, for some reason, are not named. But on the Ark in the Cologne Cathedral, over the heads of the figures of the Magi, their names are written as soon. Unfortunately, it is difficult to see them on the Ark today. The inscriptions are very small. And the photographs available to us in editions [1015], [1016], [1017], [1399] are made so that the royal crowns on the heads of the Magi almost completely cover the names written behind them. Knowing the answer in advance, you can guess that above the head of the leftmost Magus-Czar is written: Baltasar or Valtasar. That is, Balta-King or Valta-King. The inscriptions over the heads of the queen and the other Magus are difficult to read. Only individual letters are visible (q.v. in fig. 3.3).

On the stained-glass windows, where the scene of the adoration of the Magi is presented in several versions, their names are absent. But the names of other heroes, for example, the biblical prophets, are on some stained-glass windows. And they are mentioned in all books and brochures sold here, including [1015], [1016], [1017], [1399]. And the names of the archbishops and other noble persons buried in the cathedral are not only available for viewing and reading but are carefully and in detail listed in the same literature. But the names of the main characters of the Cologne Cathedral, the listed books, all the stained-glass windows of the cathedral, all the sculptures, for some reason, keep complete silence.

In the center of the cathedral, there are several depictions of the history of the Magi, allegedly dated to the XIV century. They are located on the vertical panels of the choir ([1016], p. 12; [1017], p. 30, ill. 33). Here, the following events are depicted sequentially on five panels: the consecration of the Magi to bishops by St. Thomas, then their burial after death, then—the transfer by St. Helena of the remains of the Magi to Czar-Grad, from there to Milan and, finally, to Cologne ([1017], p. 30). But here, too, the names of the Wizards are not written anywhere. This can be seen from the enlarged photographs in [1017] and [1174]. Only the word Magi occurs twice here.

It's time to ask a self-explanatory question. Why is it that none of the books available to us about the sarcophagus says a word about the names of the Magi written on the Ark? What explains such an unexpected and, frankly, strange restraint? After all, the relics of the Magi are the main shrine, the historical and religious, and the cult center of the Cologne Cathedral! It would seem that their names should sound here at every step. Let's try to figure it out.

3.
THE MAGUS-WIZARD VALTA-KING IS A HERO OF BOTH THE OLD AND THE NEW TESTAMENT

Why did we dwell in such detail on the names of the Magi-Wizards-Kings? Because here we are faced with a serious question, which the Scaligerian history is trying not to discuss. So modern books tend to keep silent about these names as much as possible. It is one thing if the Magi-Wizards-Kings are unknown "shepherds" who wandered with herds in the pastures and accidentally decided to worship the Baby Jesus. After that, they silently disappeared from the historical stage. After all, it is in this spirit that the Scaligerian history discusses the Magi-Wizards-Czars. True, then it is entirely incomprehensible to the enormous importance attached to their relics.

And it is quite another matter if the Magi-Wizards-Kings are famous historical characters, real kings of a large influential kingdom, who left a noticeable mark not only in the Gospels but also in other sources, including the Old Testament books of the Bible. Written according to the new chronology, either simultaneously with the New Testament or even after it. Then it becomes a clear and respectful attitude of Western Europeans to the relics of these rulers.

It is not without reason that modern scholars assess the very fact of the appearance of relics in Germany,

allegedly in the XII century, in the following sublime expressions: "The great event of the XII century was the transfer of the relics of the Three Magi from Milan to Cologne in 1164 with the mediation of Archbishop Rainald von Dassel. Immediately after this, the creation of the Sarcophagus of the Three Magi began. … In honor of the newly found relics, Rainald ordered to renovate the Cathedral, adding two 'wooden' towers on the east side" ([1015], pp. 5–6).

Does it not follow from this that the Cologne Cathedral itself was conceived and built precisely as a gigantic tomb of the three Magi-Wizards-Kings? 157 meters high (today) ([1015], p. 52). And the hypotheses about the "renovation" of the cathedral are already of late origin, when the Scaligerian history pushed the date of its foundation to the IV century ([1015], p. 2), and has already largely forgotten the reasons and goals of rewriting history.

One of the Magi-Wizards-Kings is named on the sarcophagus Valta-Czar. The thought instantly arises that this is none other than the well-known Valta-King, about whom much is said in the Old Testament prophecy of Daniel. As we will show, analyzing the Old Testament, he is one of the kings of Russia-Horde-Scythia. Also called the Babylonian king in the Bible. He is a contemporary (according to the Bible, supposedly the son) of the Babylonian king Nebuchadnezzar (Daniel 5:2). By the way, the prophet Daniel was also called Valtasar, since Nebuchadnezzar ordered to rename Daniel to Belshazzar (!?): "And the chief of eunuchs, Daniel, renamed them Belshazzar …" (Daniel 1:7). (See Church Slavonic quotation 3). It also says: "Daniel, whose name is Belshazzar" (Daniel 4:16). Is there not in the "biography" of Belshazzar, outlined in the prophecy of Daniel, indications that he was one of the Magi-Kings-Shepperds who worshiped Jesus Christ? Apparently, there are. Judge for yourself.

Firstly, the Old Testament "biography" of Belshazzar mentions a strange phenomenon, which may well be regarded as an indication of the appearance of a star or comet during his lifetime. In any case, this is exactly how, and quite reasonably, N.A. Morozov proposed to understand the well-known biblical story that during the feast of Valt the Czar, a "hand" sent by God suddenly appeared on the "wall" of the royal palace (in heaven?) and who wrote the prophecy to Valta the King (Daniel 5:5–7; 5:24–28). If it really is a comet or "star"—as comets were often called in the Middle Ages—does it not follow from this that the prophecy of Daniel-Belshazzar tells here about the Star of Bethlehem that flared up at the birth of Jesus? That is, it is the memory of the famous supernova explosion of 1152 (erroneously dated by medieval chronologists in 1054) that survived in the Old Testament? In the Gospels, it was called a star, and the authors of the prophecy of Daniel-Belshazzar described it as a comet. As a "hand of God," something mysterious and vital written in heaven. Thus, Valta, the King who worshiped Jesus, and Valta the King from the Old Testament can be the same person.

By the way, the Star of Bethlehem is depicted on the stained-glass window "Windows of the Three Wizards" of the Cologne Cathedral, in the sky above the Infant Jesus, in the adoration scene the Magi (q.v. in fig. 3.10).

Secondly, even in Scaligerian history, it is well known that the prophecy of Daniel-Belshazzar is considered the Old Testament Apocalypse. It is incredibly close to the well-known New Testament Apocalypse = Revelation of St. John the Theologian in style, spirit, and terminology. Moreover, according to the results of our mathematical analysis of the Bible, part of the Old Testament prophecy of Daniel and the New Testament Gospels should be combined in time (q.v. in Chron1, Chapter 5:7.4).

Both of these Apocalypses tell about the appearance of Christ. The prophecy of Daniel-Belshazzar directly says that Daniel sees the great Judge, the "Son of Man" (Daniel 7:13): everlasting that will not pass away …" (Daniel 7:14). (See Church Slavonic quotation 4.)

Many biblical scholars consider the entire seventh chapter of the prophecy of Daniel-Belshazzar, as well as Chapters 8–10, to be the story of the appearance of Christ, a parallel to the New Testament Apocalypse, where Christ is the main character. But then it turns out that Daniel-Belshazzar here worships Christ when he says: "His body is like topaz, his face is like the sight of lightning; his eyes are like burning lamps. … And the appearance of my face has changed tremendously, there is no more cheerfulness in me. … In a daze, I fell on my face and lay with my face to the ground. But, behold, a hand touched me and set me on my knees

(Daniel 10:6, 10:8–10). (See Church Slavonic quote 5).

Here is the worship of the Magus = "Mongol" ValtaKing to the great Christ. They described, therefore, in the Gospels and the prophecy of Daniel-Belshazzar. Moreover, in the Old Testament prophecy, it is much more detailed than in the Gospels, and it simply says sparingly that the Magi "came and bowed down." And in the Old Testament, the plot is expanded in much more detail. From the point of view of the Scaligerian chronology, the appearance of the same Valta-King in the Old Testament prophecy Daniel and the New Testament is impossible. Since historians separate these texts by several hundred years. And in the new chronology, they fall into the same epoch, and no contradiction arises.

Thus, the huge Cologne Cathedral was not erected in honor of some shepherds. And in honor of really famous and real Kings or Magi = "Mongols," who worshiped Christ and were the first that recognized Him. And, one must think, spread Christianity in their country, or countries. Perhaps it was Scythia-Horde-Russia, which is still the biggest country in the world, where Orthodox Christianity was established and still preserved. Then it becomes clearer and the great role that in the Middle Ages was attached to the relics of the Magi-Kings. These were not just tsars, but rulers who made Orthodox Christianity the state religion of the greatest and powerful empire of the Middle Ages. That is the Great = "Mongolian" Empire. Incidentally, it also included Germany, where the Cologne Cathedral is located. Having colonized Western Europe, the Horde Russian Empire—in the person of the emperor Barbar-Ross—could well have created a center of worship here for its three holy Czars-Magi-Wizards. Then, after the collapse of the Horde Empire, all this was partially forgotten and partially concealed on purpose. The tendentious "restoration" of the Ark of the Three Magi in the XVII–XVIII century could serve the same purpose.

4.
OTHER PICTURES OF THE WIZARDS IN THE COLOGNE CATHEDRAL, EUROPEAN CHURCHES, AND MEDIAEVAL PAINTINGS

After all that has been said, it is especially interesting to return once again to the images of the Magi in the Cologne Cathedral. In addition to those that we have described, there are several more wonderful stainedglass windows, and the ancient ones, according to the historians themselves.

1) In the center of the cathedral, around the Ark of the Magi, high windows rise, called "Windows of Kings" ([1015], p. 29–31). Here, in the main window on the right, the Magi-Wizards-Kings adoration is again depicted (q.v. in fig. 3.13). Historians report that these stained glass windows date back to the XIV century, around 1311, and 95 percent of them are old. That is, they have been well preserved and have not been altered over the centuries. Thus, here we see, perhaps, really very ancient images of the Magi = "Mongols." The composition of the scene is the same as on the ark. On the right is the Mother of God with the baby Jesus. On the left—a pair of Magi standing in full growth, the Czar and the Czarina. And at their feet is the third Magus-King, offering gifts to Jesus in obeisance.

First, we see a woman here (q.v. in fig. 3.14). Secondly, it is very curious that the faces of the Magi have a rather pronounced Slavic type. Our reconstruction well explains this. We repeat that, most likely, the King and the Queen of the Volgars = Bolgars from Russia-Horde are depicted here. Later, with the change in the situation in Europe in the XVII–XVIII century, Western Europeans began to perceive the Slavic origin of the Magi = "Mongols" rather painfully. And in later images, the Slavic type of faces of the Magi-"Mongols" began to be diligently obscured. Moreover, the Queen was turned into a man. A mustache was attached to her, for example, in the altar painting by Stephen Lochner, allegedly dated to the XV century (q.v. in fig. 3.15).

This altar is located in the Cologne Cathedral, in its left half. In general, the artists of the later stainedglass windows of the Cologne Cathedral turned the Queen-Magi into a black woman! Such, for example, is the stained-glass window of the XIX century called "The Adoration of the Sephardic and the Magi." Located on the wall to the right, near the main entrance to the cathedral. A handsome man is depicted. Of course, a black man.

By the way, today's ministers of the cathedral are also sincerely convinced that all Three Wise Men have always been men. So they were taught. This is how they gradually and unhurriedly "improved" the story.

2) In the Cologne Cathedral, in the Chapel of the Three Kings, there is another ancient image of the worship of the Magi (q.v. in fig. 3.16). Melchior is pictured here as a woman.

3) As already mentioned, the story of the MagiWizards is also on several panels of the choir, in the center of the Cologne Cathedral. A fine photograph of these old and faded panels is given in [1174]. And what do we see? In the first scene of the adoration of

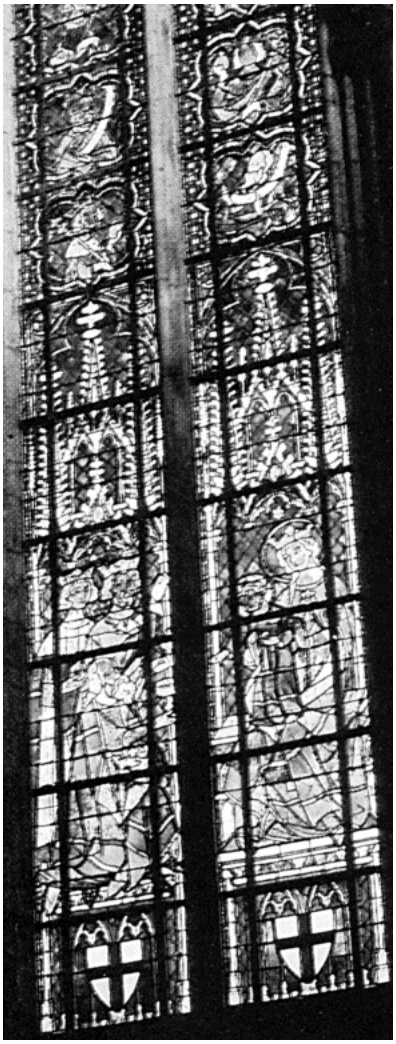


Fig. 3.13. General view of the right central "Window of the Kings." Taken from [1015], p. 31, ill. 29.

Fig. 3.14. A unique old image of the faces of the two Magi on one of the old stained-glass windows of the Cologne Cathedral, called "Window of the Kings." It is evident that one of the Magi is a white European woman. Taken from [1015], p. 30, ill. 28.

the Magi, a woman is clearly pictured. A woman's face, a woman's figure, an open dress with a neckline, a high hairstyle. There is no doubt about that. In the next scene of the consecration of the Magi to the episcopate, we 5) It is now interesting to turn to the images of

the Magi in other medieval Germanic paintings. Figure 3.19 shows a portion of the 1516 altarpiece at the Kapelle des Priesterseminars zu Essen-Werden, Germany. It is called "The Adoration of the Magi." You see Melchior in a crown on the left, clearly depicted as a woman but already a black woman. She is dressed in a woman's dress, and she has female legs. The femininity of her costume stands out especially against the background of the typically male attire of Valt the Czar and Caspar. Valta-Czar and Melchior, as usual, stand side by side, and Caspar knelt and presents gifts to Christ. This moment—a certain obvious commonality of Valt-Czar and Melchior—is emphasized by artists in almost all images of the worship of the Magi. Caspar, on the other hand, is usually slightly separated from this pair.

6) Here is another German medieval painting, "Adoration of the Magi," allegedly made around 1470 for one of the cathedrals in Cologne. It is shown in the book Unsere Liebe Frau, by Ernst Günther Grimme. The caption under it says: "Meister der Verherrliagain clearly see the Magi woman. She is first here on the left. Finally, in the scene of the death of the Magi, we see a coffin, where two Magi are lying side by side. One of them is a woman again. Apparently, the family connection is emphasized again— it is no coincidence that they were put in the same coffin. This is how relatives were usually buried.

Perhaps a similar plot is depicted in the medieval book Stundenbuch (q.v. in fig. 3.17). However, modern commentators suggest that "the scene of the dream of the Kings [Magi—Auth.] is shown here: the Angel informs them not to return to Herod" ([1105], p. 48). The Three Volkhvy lie side by side, under one blanket. In the foreground is the woman Melchior. If this is a dream scene, then most likely Melchior and Belshazzar are sleeping next to them. And he woke up—Caspar.

4) Another "Adoration of the Magi" is present in the Cologne Cathedral on the Biblical Windows (q.v. in fig. 3.18). Here Melchior is also presented as a woman.

Fig. 3.15. Fragment of a painting by Stephan Lochner, allegedly 1445, that adorns the altar in Cologne Cathedral. Melchior (with a mustache!) stands here behind Belshazzar. Note that the banner on the left shows an Ottoman crescent moon with a star. Taken from [1017], ill. 65.

Fig. 3.16. Adoration of the Magi in the Chapel of the Three Kings in the Cologne Cathedral. Melchior is a woman. Taken from [1390], p. 28.

chung Mariens." Here Melchior is depicted as a black woman with luxurious lush long hair. There is no doubt about it, and the black woman is from the late reformist trends.

7) We open, for example, the book The Golden Ark: Pictures of German Masters on a Gold Basis" ([1034]). Figure 7 shows a supposedly XV century painting by Meister von Schoeppinger, "Altar: Die Heiligen drei

Koenige.” Caspar brings the gifts. He is followed by Valta-Czar and Melchior. It is curious that there is a high hat on the head of Valt-Czar, which is considered today typically Tatar-“Mongolian.” He presents Christ with a golden ball, on top of which is pictured, as it were, a mediaeval city—donating his Empire? Melchior stands next to Valta-Czar. She is pictured as a white woman of the European type. There is no doubt about it. Very graceful, long legs with tight stockings. She is dressed in a spectacular fur coat. She prepares to present to Jesus, a golden model of the high tower of the stone Kremlin.

Fig. 3.17. An ancient miniature, where three Magi are shown lying side by side, under one veil. Ahead lies the woman Melchior. Two of the Magi are asleep, the third has woken up. Or a death scene is depicted here. Stundenbuch Pal. Lat. 537, vgl. S. 22–23, fol. 86r. Taken from [1105], p. 35.

8) On the golden sarcophagus of the Virgin Mary, kept today in the Aachen Cathedral is represented, the adoration of the Kings-Magi (q.v. in fig. 3.20). The general view of the scene is already familiar to us. Caspar kneels and brings gifts to Jesus, behind him are Belshazzar and Melchior. Caspar and Belshazzar are, without any doubt, depicted as men, and Melchior, the figure on the left, is undoubtedly depicted as a woman. The sarcophagus is considered to be ancient, allegedly of 1239 ([1204], p. 33). It is believed that the sarcophagus contains the clothes of Mary, which was on her on the night of Christ’s birth, and several other things related to the life of Christ.

9) In the center of Vienna, Austria, stands the main cathedral of the city—the St. Stephen’s Cathedral. It is believed that it was erected in the XII-XV century. One of its main shrines is the Wiener Neustädter Altar, which supposedly dates back to 1447. It has two clear images of the scene of the Adoration of the Magi. They are shown in fig. 3.21 and 3.22. In the first of them (fig. 3.21), one of the Magi, on the left, looks very much like a woman, and in the second (fig. 3.22), the left Magi, is without a doubt a white European woman.

10) Queen Melchior was portrayed as a woman not only in mediaeval Germany and Austria. In London, there is an old Psalter of Robert de Lisle in the British Museum, dating back to 1320. Among its illustrations, in scenes from the life of Christ, there is the adoration of the Magi. This image is from the book [1489] (p. 331, ill.371; British Museum, Arundel MS. 83 II, Fol. 124 r.). And again, among the three Magi, we undoubtedly see a woman with a magnificent hairdo in a dress.

11) Let us now turn to Italy. Extremely interesting, for example, is the adoration of the Magi in the depiction of the Florentine artist Giotto di Bondone on a fresco in the Arena Chapel in Padua (q.v. in fig. 3.23). It is believed that Giotto painted it allegedly in 1305, after the appearance of a comet allegedly in 1301 ([467], pp. 101, 102). The Three Magi approach the

Fig. 3.18. Image of the Three Magi in the Biblical Windows of the Cologne Cathedral. Melchior is a woman. Taken from [1015], p. 37, ill. 34.

child Christ. The heads of the Magi-Wizards are sur rounded by halos, as are the heads of Christ and the Virgin Mary. Behind the Magi, we see the figure of a person accompanying them without a halo. As, by the way, on the sarcophagus of the Magi in the Cologne Cathedral, where it is—Otto. One Magus has already knelt down and brings gifts, and behind him are two other Magi. And one of them is a European woman. No doubt about it, the image is large and clear.

12) The Vatican Library contains two mediaeval books, of which we present here two images of "The Adoration of the Magi" (fig. 3.24 and 3.25). In the drawings, one of the Magi is a European white woman.

13) In 1996, one of the authors of this book, A.T. Fomenko, visited the famous Orthodox Rila Monastery in Bulgaria. It is believed that it was founded in the X century ([127], p. 11). It burned several times and was rebuilt again in the XV century. In different places, on the vaults of the main church of the monastery, to the right of the altar, three different pictures of the worship of the Magi are pictured. And on all three frescoes, one of the Magi is clearly a woman. Unfortunately, we were unable to take photographs of the frescoes, and we did not find the corresponding photographs in the albums available to us. Curiously, these paintings were made or restored quite late, namely, in the XIX century. That is, when, in other places in Europe and Russia, the three Magi were already mainly painted as men. By the way, among the authors, or restorers, of the frescoes of the Rila Monastery, was the famous Bulgarian painter of the XIX century Zograf ([127], p. 60). So, we see that in Bulgaria, until the XIX century, the correct ancient tradition was preserved to represent one of the Magi as a woman. Apparently, the "new Scaligerian history" did not always reach remote mountain monasteries. Or it was silently ignored. They painted in the old-fashioned way, according to a long-established canon inherited from fathers, grandfathers, great-grandfathers.

The reader himself can now continue this list by referring to the albums of mediaeval European painting and sculpture. The theme of the adoration of the Magi was very popular among artists of the XIII– XVIII

centuries.

We hope that after the publication of our book, no one will think of adding a beard and mustache to the listed (and not listed) female magi in order to turn them into men and "reliably confirm" the Scaligerian story.

We found quite a few similar images, where a woman represents the Magus Melchior. We present some other similar images in Annex 1 to this book. It became clear that here we are faced with a mass phenomenon in the old painting on religious themes. It is quite clear that there has been a stable tradition of portraying one of the three Magi as a woman for a long time. And only over time, the tradition was replaced with a new one, Scaligerian.

Summary. In many old pictures, Queen Melchior appeared to be a white European woman. Apparently, the first and early images of the XII–XV centuries reflected reality well. For some time after Christ, who lived in the XII century, artists still remembered the truth. However, in some churches in Europe, this tradition survived, as we have seen, even up to the XIX century. But then, following the change in Church policy and submitting to new views on history, the artists

Fig. 3.19. Adoration of the Magi. A 1516 altarpiece in the Essen-Verden Chapel, Germany. One of the Magi is clearly a woman. A black woman for this once. Herausgegeben vom Bischöflichen Jugendamt / BDKJ Bistum Essen, Burgplatz 3, 4300 Essen 1.

Fig. 3.20. An ancient depiction of the Adoration of the Magi on the sarcophagus of the Virgin Mary in the Cathedral of Aachen, Germany. The Magus on the left is clearly a woman. Taken from [1099] p. 21. See also [1413], sheet 19.

began to gradually obscure the feminine features and turn the Slavic Queen, first into a black queen (q.v. in fig. 3.26), and then into a negro king.

This tendency was especially visible among secular artists. For example, in the art gallery of the Vienna City Museum of Art, about a dozen paintings of the XVI–XVIII centuries depicting the worship of the Magi are exhibited. In the overwhelming majority, they already represented all the Magi as men. Church artists in some places better preserved the correct old tradition.

5.
WHY IS THE KING SOLOMON SHOWN AS A WOMAN ON THE SARCOPHAGUS OF THE MAGI AND SOME OTHER ANCIENT IMAGES?

Digressing from the Magi for a moment, let us note one curious touch. The ark of the Magi-Kings, despite all the "restorations," still retained many ancient features and stubbornly refused to fit into the later Scaligerian version of history. For example, on its sidewall, we see the figure of the biblical King Solomon (q.v. in

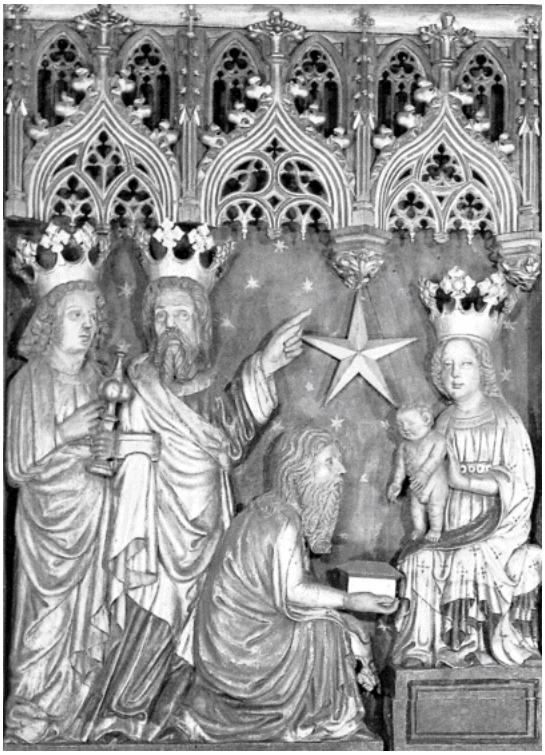


Fig. 3.21. The first depiction of the scene of the Adoration of the Magi on the altar of the XV century: Wiener Neustädter Altar in the main cathedral of the city of Vienna, Austria, St. Stephen's Cathedral. One of the Magi (left) is a white woman. Verlag: Richard Pietsch & Co. KG, 1010 Wien, Wollzeile 19.

Fig. 3.22. Another scene of the Adoration of the Magi on the same XV century altar—Wiener Neustädter Altar in St. Stephen's Cathedral in Vienna, Austria. One of the Magi (on the left) is a white woman. The

image is absolutely unambiguous.

Fig. 3.23. “Adoration of the Magi” by the Florentine artist Giotto di Bondone. The painting is allegedly of 1305. One of the Magi is a clearly white European woman. Taken from [1042], p. 37. The picture is also reproduced on the cover.

fig. 3.27). By whose name, by the way, this whole side of the sarcophagus is called ([1399], p. 24, 25). This is a famous king, about whom the Bible speaks much and usually with respect. And what do we see on the sarcophagus? In front of us is a woman! Woman’s face, woman’s hair, woman’s breasts. Look at the photo! Next to the figure is written: Rex Salemon = King Solomon. But today, we are assured that Solomon was a man!

Walter Schulten, the author of the scientific pamphlet [1399], cannot refrain from a confused comment: “One of the mysterious figures in the sarcophagus is called ‘Rex Salomo.’ However, her entire appearance, hair, body depict a woman. Maybe this Solomon is a symbolic image of the Church?”—Walter Schulten reassures the reader and viewer ([1399], p. 24). By the way, it is in vain that Walter Schulten quotes the inscription here as “Rex Salomo” as if helpfully suggesting a parallel with the woman Salome. In fact, on the sarcophagus, the name ends with a clear letter N. In fig. 3.27, the last four letters of the inscription are visible: “… emon.” That is, it is Solomon that is written and not some Salomo. However, on page 39, in the

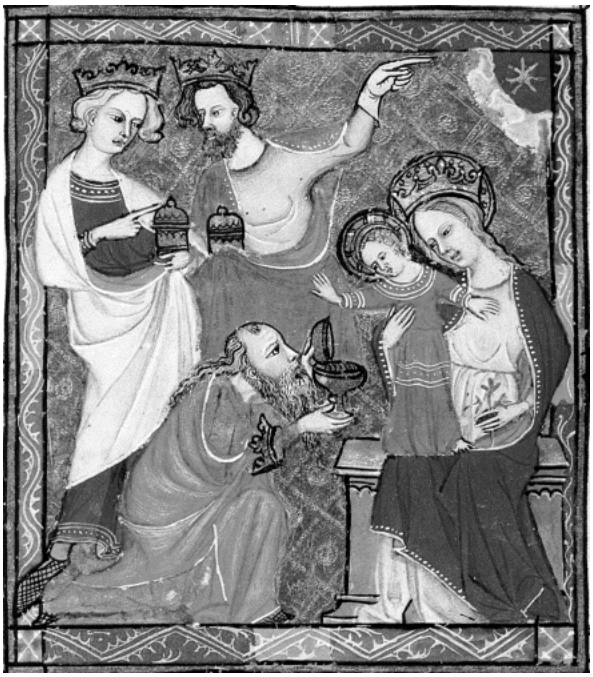


Fig. 3.24. “Adoration of the Magi” from a mediaeval book kept in the Vatican Library: Stundenbuch Pal. lat. 537, vgl. S. 22–23, fol. 86r. One of the Magi is a woman. Taken from [1105], p. 35.

table of images on the sidewalls of the sarcophagus, Walter Schulten nevertheless correctly quotes the inscription as Solomon ([1399], p. 39).

By the way, the “restorers” of the XVII–XVIII century did not touch the figure of Solomon. They just, for some reason, moved it from third place to fourth in the same row, see above. So it cannot be said that he turned into a woman as a result of the later “restoration.” Most likely, from the very beginning, he was represented by a woman. Although what this means, we cannot yet say.

T. N. Fomenko and A.T. Fomenko saw a similar image of the biblical Solomon in the form of a woman in the famous Spanish cathedral of Santiago de Compostela. Here is the so-called “Christological Column,” allegedly attributed to the XII century ([1233], p. 34). It is carved from white porphyry (q.v. in fig. 3.28). The column depicts characters from the New and Old Testaments, particularly Mary the Mother of God, David, and Solomon. This is asserted by the historians themselves ([1233], p. 34). Interestingly, Solomon is represented here as a woman (q.v. in fig. 3.29). There can

Fig. 3.25. “Adoration of the Magi” from a mediaeval book of the XV century, kept in the Vatican Library. One of the Magi is clearly a white woman. Stundenbuch aus Nordfrankreich. Vat. lat. 14935, fol. 69r. Taken from [1105], p. 37.

be no doubt about that. Moreover, the comparison of Solomon with the Virgin Mary, carved on the same pillar, directly above Solomon (q.v. in fig. 3.30), absolutely clearly shows that we are faced with two women and even dressed about the same. And the type of female faces is quite similar. So the stone craftsmen who made the reliefs of Solomon and Mary knew perfectly well what they were doing. By the way, King David, placed under Solomon, is represented by a man with a beard (q.v. in fig. 3.31).

Similar images of Solomon are known not only in Western Europe but also in Russia. For example, an old icon of the XV century from the iconostasis of the Trinity Cathedral of the Trinity-Sergius Lavra. Amazingly, the biblical King Solomon is quite frankly represented here by a woman ([48], image No. 58, “Solomon and Isaiah”) (q.v. in fig. 3.32).

Something is wrong with the Scaligerian version if the ancient evidence so openly contradicts it. In the new chronology, many of these oddities disappear immediately. In particular, the fact that Emperor Otto of the alleged XI century (but actually the XII century) and Christ are depicted as contemporaries is explained perfectly.

6.
FIGURE OF BIBLICAL AARON—PATRIARCH WITH A FEMALE BODY

Another mystery is the Old Testament Aaron’s figure on the Magi’s sarcophagus in the Cologne Cathedral (fig. 3.33). The reader can easily detect that a woman’s body undoubtedly crowns a bearded man’s head! On this occasion, however, there is no word in the sources available to us, although other cases of “confusion” of heads and bodies are mentioned in the book [1399]. Here the commentators generally fail to explain how women came to be among the biblical prophets and apostles.

7.
THE CRUCIFIXION OF GERO IN THE COLOGNE CATHEDRAL

According to the new chronology, Jesus Christ was crucified in the XII century in 1185 (see our book Czar of the Slavs). And now, a natural question arises. Since the Cologne Cathedral, as we have just seen, stores a lot of really ancient testimonies from the distant XIIXIV century, then, perhaps, it will be possible to find additional data on the date of the crucifixion of Jesus Christ. This expectation is justified.

The next most famous relic of the Cologne Cathedral after the sarcophagus of the Three Magi is the monument, called from ancient times the Crucifixion of Gero (fig. 3.34). It is a very antique crucifix surrounded by a veneration halo. In any case, the Scaligerian history believes that in 1248 it happily survived during the cathedral fire ([1015], p. 22). And therefore, allegedly, it already existed in the XIII century. At first glance, there is nothing strange about this crucifix

Fig. 3.26. Adoration of the Magi. A miniature allegedly from 1502–1516. Here Melchior is already represented by a black woman. Taken from [1105], p. 5.

ion—a common depiction of the execution of Jesus. The divinity of the crucified is emphasized by the large radiant disk of the Sun, against which the cross rises (q.v. in fig. 3.34). Above the head is written the classic formula "inri," that is, "Jesus of Nazareth the King of the Jews." The cross is placed on the altar of the Holy Cross, sometimes also called the "Altar of the Cross with the Crucifixion of Gero" ([1015], p. 22).

It turns out that this crucifixion, in some not very clear way, is stubbornly associated with the character of the alleged X century of the New Era—with Archbishop Gero of Horus (969–976), that is, with Chorus. As if he "presented the crucifixion" to the cathedral ([1017], p. 8). Today, the alleged tomb of Gero is shown in the Cologne Cathedral (q.v. in fig. 3.35). However, we failed to find out what is written on it and whether there is an old inscription at all.

But the name Chor is just one of the abbreviated forms of the name Christ. In addition, the name of Christ in the form of Chorus is well known in the "ancient" Egyptian history as the name of the god Horus or Chorus (q.v. in Chron5, Chapter 19:15). And in Istanbul, not far from the old city wall, there is still the famous Orthodox Church of Christ Chorus.

At the same time, the very ancient name of this monument, preserved by documents—the Gero Crucifix—seems to tell us that Gero was crucified here, that is, the character of the X century named Chorus will be crucified. Moreover, it is believed that this "Archbishop Horus" was a contemporary of Emperor Otton,

allegedly with number II (q.v. in [1015], p. 22; [1016], p. 25). And again, as in the scene of the adoration of the Magi, a couple appears: the emperor Otton and Chorus (Christ?). We also saw the Emperor Otton (but

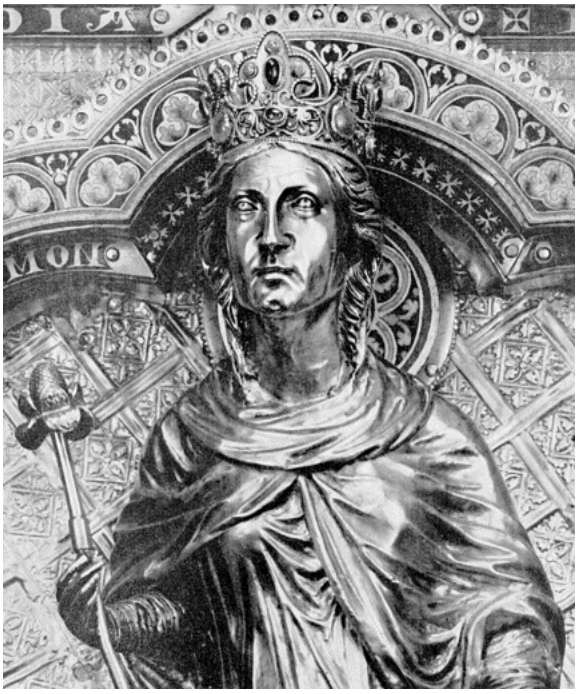


Fig. 3.27. Image of King Solomon from the side wall of the Cologne sarcophagus of the Magi. It is very curious that he is presented here as a woman! Taken from [1399], p. 25.

supposedly with a different "number"), and already the real Christ. Isn't the legend of Archbishop Gero = Horus and the crucifixion of Horus from the phantom X century just another reflection of a real event—the crucifixion of Christ in the XII century? The legend was mistaken for 150–200 years. The hundred-year shift in chronology is already well known to us (q.v. in Chron1, Chapter 6, and Chron2, Chapter 2). And the "explanation" that Archbishop Gero simply "pre sented" the crucifixion of the Chorus-Christ to the ca thedral arose after the introduction of the Scaligerian version of history.

Then it becomes clear why exactly the crucifixion of Gero "became,—as historians report,—a model for numerous crucifixes, distributed all over Europe …

The Gero Crucifix … is known as the ancient Euro
pean monumental sculptural image since antiquity" Fig. 3.28-3.29. Christological ([1015], p. 22). Apparently, in Europe and Asia of the Column in the Spanish CatheXII century, this was indeed one of the very first imdral of Santiago de Compostela. **ages of the crucifixion of Christ in Czar-Grad, made Supposedly dated back to the XII** immediately after the death of Jesus. Maybe even**century. There is no doubt that eyewitnesses to the suffering of Jesus. Therefore,**

King Solomon was portrayed here as a woman. Taken from he was taken as an authoritative model. [1233], pp. 34, 36.

8.
RUSSIA-SCYTHIA IN THE NEW TESTAMENT
8.1. Who are the Wizard Belshazzar and the woman-Wizard Melchior

We cited data in favor of the opinion that the Three Magi came from Rus-Scythia, probably in the XII century, that is, during the life of Christ. At least two of them were, apparently, Slavs, and among them came the woman-queen. Is it possible to indicate in Russian history the characters who were these Magi? Apparently, yes.

According to Scaligerian-Romanovian history, at the end of the X century, Russia adopted Orthodox Christianity. This important event for Russia took place under the Russian prince Vladimir, whose mother was Princess Malka. It is evidenced by the Tale of Bygone Years. Malka's father was called Mal, and she was called Malus, "little" (q.v. in fig. 3.36 and 3.37). Allegedly, it was Vladimir who sent his ambassadors to different

Fig. 3.30-3.31. Virgin Mary (on the left) on the Christological Column. The type of her face is similar to the female face of Solomon, and their clothes are also similar. King David (on the right) is depicted as a man with a beard. Taken from [1233], pp. 37, 36.

countries to tell him about other religions. When the ambassadors returned with their reports, Vladimir, comparing different religions, chose Christianity. And then he baptized Russia. This is, in brief, the essence of this famous plot ([715], sheet 48–63 turnover).

But in the XII century in Czar-Grad, according to our results, Christ was crucified. Thus, Russia adopted Christianity immediately and in full and did not wait a thousand years, as the Romanov-Scaligerian history assures. Perhaps Vladimir and his mother personally visited Czar-Grad, and it may well be that this visit was described in the Gospels as the adoration of the Magi—"Mongols."

Indeed, a Czar and a Czarina from the distant land of Volkhovia or Volgovia, Wallachia, Bulgaria appeared to Christ. In a word, the Wizards have come. Both, of course, are Slavs. The Czar's name is Vladimir, "the owner of the world," abbreviated Vlad. Here is Valda-King, that is, Valta-Sar, that is, Vladimir-King. And the Queen's name was Malka. Here is Queen Melkior or Melchior. The letter R at the end could be abbreviated as Rex, King, or Queen. By the way, in Hebrew, the word MLK (malik) means King, and MLKH (Malka), or MLKT (malkat), is the tsaritsa. Thus, Malusha-Malka is simply Czarine, and her father Malko is, of course, Czar. By the way, the name Malik or Melik, King, is still ordinary among Muslims.

But, most likely, the appearance of the Latin R at the end of the name Melchior is easier to explain. After all, the name Malka is just one of the forms of the usual Russian word "melkaya," that is, "small," small in stature. And the Russian letter "ya" ("Я") in writing and print differs from the Latin "R" only by its orientation. In Chron1 through Chron5, we have already given many examples of how easily letters were turned over in the Middle Ages, with the still not established rules of writing and reading, right up to the XVIII century. Therefore, the confused mediaeval Western Europeans quite probably could read the Russian name Melkaya as Melkior. Maybe the mother of Grand Duke Vladimir was really small, and that's why they called her Malka = Small?

We have already found Walda-King (Belshazzar) in the Old Testament, in the prophecy of Daniel. It is

Fig. 3.32. An old icon from the iconostasis of the Trinity Cathedral of the Trinity-Sergius Lavra depicting Czar Solomon. It is interesting that King Solomon is frankly depicted here as a woman. In [48] this icon dates from the XV century (1425– 1427). Taken from [48], image 58, "Solomon and Isaiah."

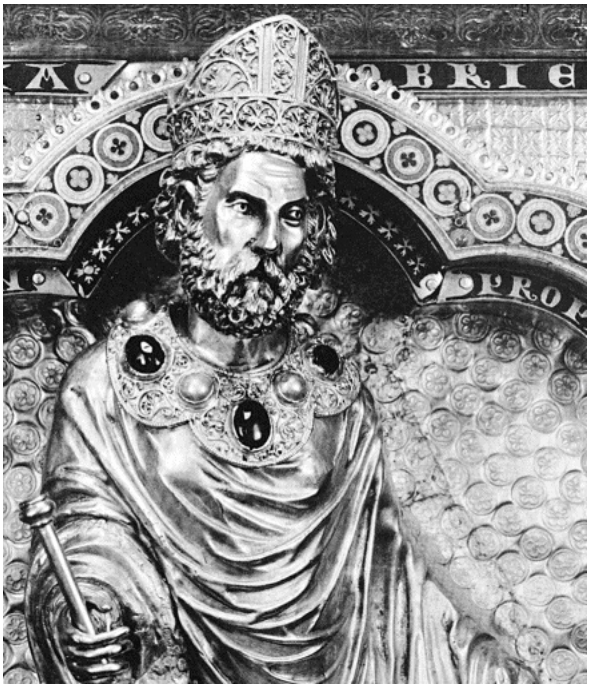


Fig. 3.33. The figure of the biblical Aaron on the Ark of the Magi in the Cologne Cathedral. It is amazing that a man's head is planted here on a woman's body! Schulten does not comment on this fact in any way, saying only that this is an image of Aaron. Taken from [1399], p. 19.

very interesting to see if the prophecy of Daniel also mentions his Queen Mother. In the Russian synodal translation of the Bible, the Czarina is indeed mentioned, close to Belshazzar (Daniel 5:10). Her name is not named, and no details are provided. One might think that she is Belshazzar's wife. But in the German Bible, translated by Martin Luther, this place reads more clearly. And here the Queen is called Koeniginmutter, that is, the Mother of the King! (See [1104], p. 1117.) Is it by chance that the Synodal translation of the Bible cunningly replaced "queen-mother" with simply "queen" ? If she was the Queen-Mother, it implied that she played an active role at that time and participated in the affairs of her son the King.

Even if the Czar and his Queen-Mother did not personally visit the Czar-Grad = Jerusalem, but only by their ambassadors (which, however, is doubtful, although this is precisely what the Romanovs' history says), all the same, the main characters were undoubtedly Czar Vladimir and Czarina Malka, and not some ambassadors. After all, Russia was baptized by Prince Vladimir! It is not surprising that the Gospels reported on the worship of Christ by exactly Kings and not their ambassadors. Presumably, the Gospels are right here—Vlad-Czar = Valta-Sar and Queen Malka = Melchior personally appeared in Czar-Grad. After all, a truly grandiose event was planned—the baptism of vast Russia. For this, the King and Queen should have personally come to Jerusalem on the Bosphorus. Ambassadors are not entitled to such rank.

It is appropriate to cite here mediaeval images of Assyrian kings, from Nebuchadnezzar to Belshazzar, from the World Chronicle, by H. Shedel (q.v. in fig. 3.38). It is immediately striking that in the minds of a mediaeval artist, the Assyrian tsars were no different from the Russian emperors. In one hand, they have an orb, in the other—a rod or scepter. Taking a closer look, we will see that only the last two kings—Sabadardacus and Belshazzar—have a state crowned with a cross. One gets the impression that the engraving tells us about the adoption of Christianity in the Assyrian Empire under Belshazzar or his predecessor. After all, the appearance of a cross on a state most likely means the adoption of Christianity.

The name Sabadardacus, that is, Sabad-Ardak, most likely means Savvaty Ordynsky or Savva Ordynsky. If Belshazzar is Prince Vladimir, who baptized Russia, then who is his Christian predecessor? In the version of the Tale of Bygone Years, this is, of course, Princess Olga, the first of the Russian rulers to be baptized. As we

will explain further, the chronicle princess Olga and the biblical Queen of Sheba are most likely the same person. But then one cannot but pay attention to the closeness of the names Savva Ordynsky (Saba-dardacus) and Czarina Savskaya. The fact that in different chronicles, the same ruler is presented once as a woman and another time as a man should not surprise us, as is the case with Melchior. After all, the historical and chronological versions that have come down to us were compiled much later than the events that took place.

8.2. Who is the third Wizard Caspar

In the Bible, the name Caspar, or Kaspar, or Gazpar, is never used ([670]). But we have already seen dozens of times that the authors of the Bible sometimes read

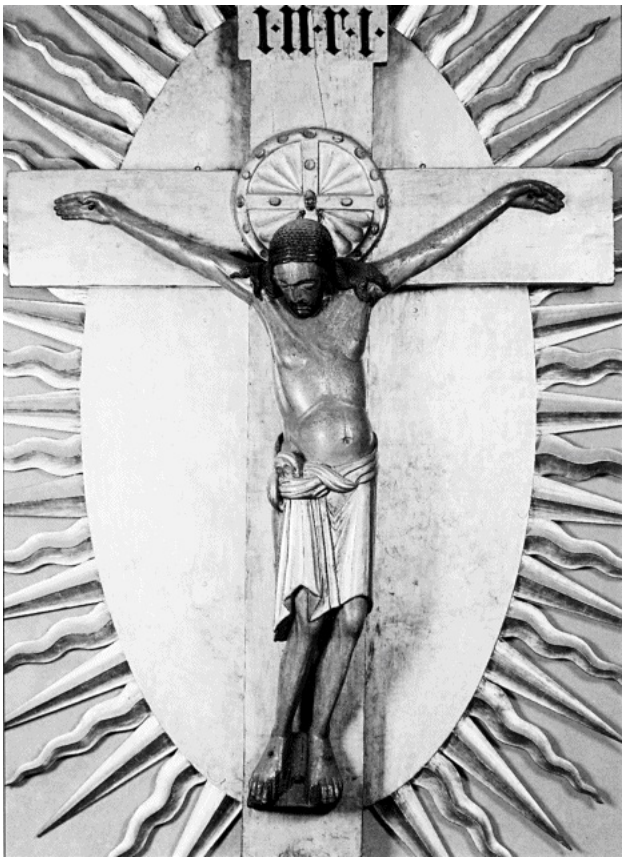


Fig. 3.34. One of the oldest crucifixes is the crucifixion of Gero, placed on the altar of the Holy Cross in Cologne Cathedral. Taken from [1016], p. 25.

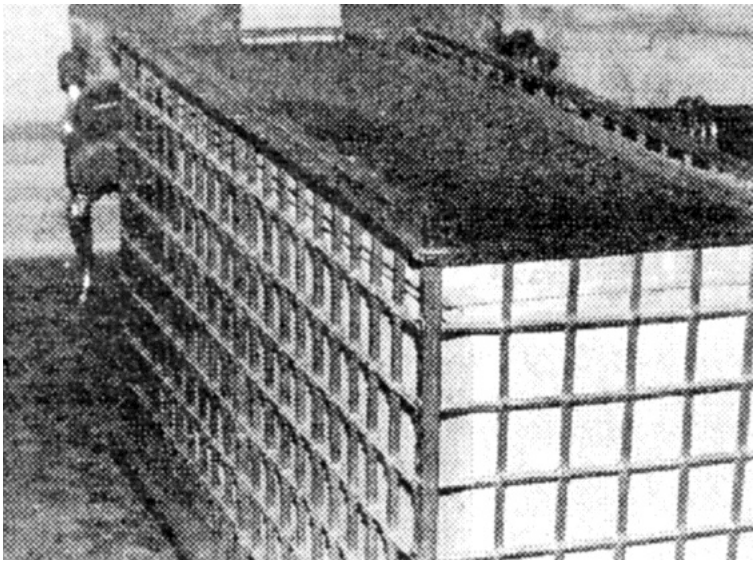


Fig. 3.35. Allegedly Gero's tomb in the Cologne Cathedral. Completely covered with a grill. What is written on it, we could not find out. Taken from [1106].

the names the other way around, as in the Arabic, Hebrew, or "ancient" Egyptian way of reading. Reading Kaspar this way, we get Rapsak or Rabsak. And this name is perfectly known to the Old Testament. It was the name of the outstanding Assyrian commander of the Assyrian King Sennacherib (Isaiah 36:2, Sirach 48:20, 2 Kings 18:17, etc.). It seems from the biblical story that Rabsak (Rabshakeh) could also be a contemporary of the famous Assyrian and Babylonian King Nebuchadnezzar, who ascended the throne shortly after Sennacherib. The fact is that the stories about Sennacherib and Nebuchadnezzar are placed in the Bible at the very end of the 2nd Book of Kings, close to each other (2 Kings 18, 24). And here, it is appropriate to remember that, according to Daniel's prophecy, Valta the King was a contemporary of this particular Assyrian King—Nebuchadnezzar.

Thus, it turns out that, according to the Old Testament, Rabsak and Baltasar may well be contemporaries. As the New Testament asserts, telling us about the worship of the Magi, Belshazzar and Kaspar (Rabsak) came together, i.e., they lived at the same time. We see that the Old Testament and the New Testament—or rather, the mediaeval commentaries on the New Testament—agree well with each other. Moreover, Assyria is Russia, which we talked about a lot in Chron5. Also, by the way, it turns out the reverse reading: Assyria—Russia.

Thus, when we read in Arabic, Hebrew, or "ancient" Egyptian, the biblical expression "Assyrian Rabsak," we get the Russian Kaspar. It turns out that the third Magus is the Russian commander, Kaspar. But in this case, everything immediately falls into place.

Three Magi arrived to worship Christ in Czar-Grad, that is, three "Mongols" = three Greats: King Vladimir (Valda-Sar), his mother, Queen Malka (Queen Melchior), and his Russian Cossack military leader Kaspar (or Rabsak, with the opposite biblical reading), which corresponds very well to our reconstruction of the history of Rus-Scythia. There were already two administrations in that era—a secular, princes, and military, that is, khans, Cossack military leaders, chieftains. Later, starting from the XIII century, this power was called the Ordyn. Recall that the words "Horde" and "Rat" mean the same thing—"army." Czar Vladimir and his mother represented the secular administration of the state and the ataman-Cossack Kaspar—military power. Perhaps he was the head of the Cossack-Khan Russian army.

More information on the biography of "Russian Kaspar," that is, "Assyrian Rabsak," can be found in the 4th Book of Kings, Ch. 18-19. There, in particular, it is told about his campaign against Jerusalem, the collection of tributes, etc. By the way, Rabsak is noted as a commander of an exceptionally high rank.

And what could the name Kaspar, or Caspar, or Gaspar, itself mean? On the sarcophagus, by the way, it is present precisely in the form of Gaspar. Perhaps this is how Western Europeans perceived the Russian name of the "Mongol" commander Gaz-Par, or GazFar, or Gas-Tar? After all, the letters F, T, and P were often confused and replaced each other. We have seen many examples of this already. Let us now recall that Guzy, or Gaza, is just one of the old forms of the word Kazak (q.v. in Chron5). And the second part, Par, or Tar, or Far, can mean Tatar or Turk, abbreviated as TR or FR. In this case, the name Gaspar comes from the Russian expression Kazak-Tatar or Kazak-Turk.

But then it turns out that all three names of the Wizards = Volgar "Mongols" = Magi have well preserved the old Russian names:

• Vlad-Czar = the King who owns the world, that is, Vladimir;
• Malka ("little," "melka-ya") = little, small queen;
• Gas-Par, or Gas-Tar = Cossack-Tatar or Cossack-Turk, or Cossack-Trojan.

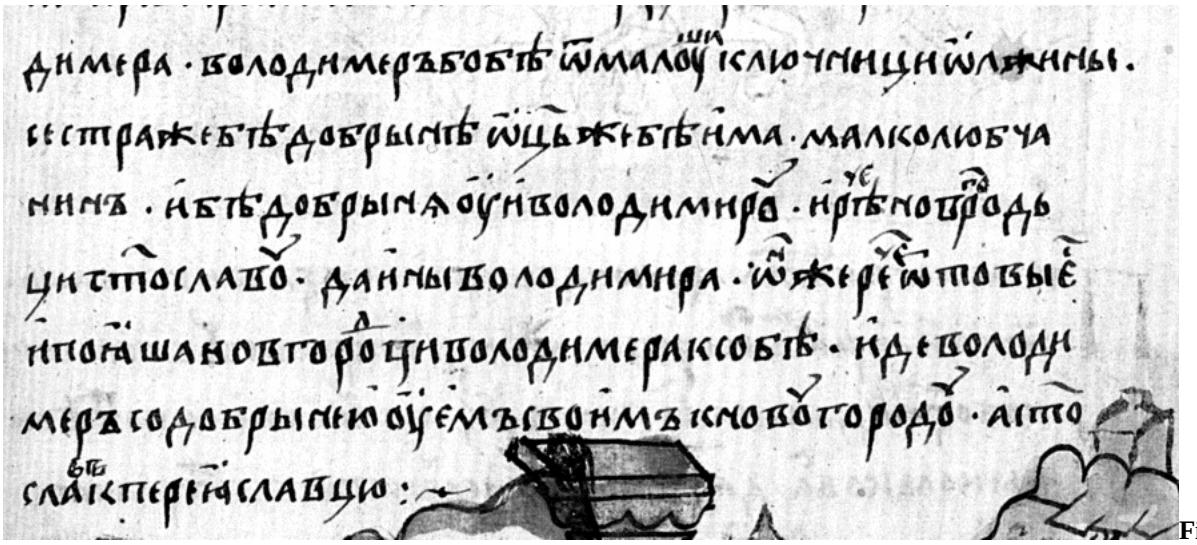


Fig. 3.36. A fragment from the Radziwill Chronicle, telling about Vladimir. Taken from [715], sheet 37.

володимеръ бо бѣ ѿ малоу ключници ѿлжины./ сестра же бѣ добрынѣ ѿцѣ же бѣ има. малко любча/ нинъ

Fig. 3.37. Church Slavonic quotation from the Radziwill Chronicle, talking about Vladimir (in the bottom—detailed representation of Slavonic text by M. I. Grinchuk). Taken from [715], sheet 37.

8.3. Western European artists were sometimes confused in Russian words

Let's try to understand why a white-haired Slavonian woman (by the way, exactly so depicted in the "Window of Kings" in the Cologne Cathedral, q.v. in fig. 3.14) then turned into a black woman. And then into a black man. The reason for these metamorphoses (or deliberate distortion) was that Western Europeans confused two Russian words: "chorny" ("black") and "chermny" ("dark-red," or simply "red"). There are commonly used expressions in the Russian language where "red" is a synonym of "beautiful, eye-catching." A beautiful girl is called "red." The "Red Square" means "beautiful square." So, a great queen could be called "red," meaning "beautiful," regardless of whether she was really beautiful. It could have been something like a mandatory title. However, it should be noted that on the stained-glass windows of the Cologne Cathedral, she is depicted as a really beautiful woman, even from a modern point of view (q.v. in fig. 3.10 and 3.14).

As a result of the closeness of the words meaning "black" and "red" ("beautiful"), the expression "Red Queen" could well have been mistakenly translated as "Black Queen" by foreigners, who had already forgotten the stratagems of the Russian language. Well, a black queen is, of course, a black woman, mediaeval artists decided simply. And they confidently took up their brushes. Transformation into a man is probably on

the conscience of later commentators. They tried to erase from history the great woman—Princess Malka, who came to worship Christ. And they were very successful in this.

By the way, philologists remark that the word "red," meaning "beautiful," suddenly fell out of use in the XV century ([955]) and became old-fashioned, "folkloric" ever since. At the same time, the word "chermny" just disappeared from the spoken language. It was at this time or later that Melchior began to "turn black."

By the way, it becomes clear why the late artists of Western Europe sometimes began to depict one of the Magi in the turban. This is how the Magus was usually painted, whom they declared an African or Ethiopian. For the simple reason that the Cossacks and Ottomans-Atamans wore a turban. Let's remind that the Russian world for turban, "chalma," comes from the Russian word "chelo"—forehead. Hence the words "shalom"/"shlem" (helmet), "chelovek" (human). But later, artists were already confused in the details of the ancient plot of the XII century, mixed and reshuffled the authentic details of the true history. Vaguely remembering some "chalma" for "turban," they no longer had an obvious idea of who wore it and why. So they depicted all these authentic details in various fantastic combinations.

By the way, the word "adoration," which is used today in all English books referring to the worship of the Magi, is consonant with the Russian word "dar" ("gift"). The latter is just the root of the former, exactly corresponding to the meaning of the plot: the Magi bring gifts ("dars") to Christ. And the well-known word "sarkophag" is only slightly different from Slavonic "Sar-Kovcheg", which means "Sar-Ark," i.e., "Czar-Ark," the "Royal Ark."

8.4. Jesus Christ is worshipped in Russia-Scythia in the XII century. Great = "Mongolian" conquest in

the XIII-XIV century

The result is a completely natural and, in a sense, inevitably obligatory picture. In the XII century, it was not some shepherds with their mooing flock, as they sometimes began to portray, worship Christ, but the higher laic and military power of the then Russia-Scythia-Tartary. However, in most mediaeval Western European paintings dedicated to the worship of three Magi = "Mongols," i.e., the Great, they are depicted exactly as kings, in luxurious mediaeval clothes, with rich decorations and gifts, with a solemn retinue. Thus, such pictures (the majority in this case) on the whole correctly reflect this aspect of the matter.

As we now understand, earlier Russia-Scythia and Ottomania = Atamania

Fig. 3.38. Engraving from Chronicle of the World, by H. Schedel. Nuremberg, A. Koberger, 1493. The "line of Babylonian kings" is depicted. Taken from [139], p. 119.

constituted a single whole, were part of one Empire. Therefore, Vladimir and Malka could represent Russia-

Scythia proper, and the Russian Caspar—the Ottoman = ataman part of Scythia. In their face, the whole vast Empire bowed to Christ. And the whole country adopted Christianity as a state religion. It was the baptism of Rus-Scythia in the XII century. And only a few centuries later, a split into Islam and Orthodoxy took place.

And what happened then, after the worship of three Magicians = "Mongols" to Jesus Christ in the XII century? About a hundred years later, Russia-Scythia, having already turned into Russia the Horde, began in the XIII-XIV century the great = "Mongol" conquest. As a result, she subordinated many countries to her influence, including Western Europe. And, spreading her Orthodox religion, she created new religious centers in different parts of the sprawling Empire. Including the Gothic = Gothic Cologne Cathedral for storing the relics of the Magi. And the Scaligerian story tells us quite correctly today that it is by order of the Barbar-Russian King (Barbarossa) that the relics of the Magi are transported to Germany. Here it is also appropriate to remember that Barbarossa was called Frederick. Perhaps the name Frederick gave us a completely understandable ancient expression FRD + Rex, that is, TRT + Czar, Tatar Czar, or Tartar King. And it turns out that the full name of Frederick Barbarossa originally meant: Tatar Czar Barbar Russian. And suppose you remember that Friedrich Barbarossa belonged to the Hohenstaufen dynasty, i.e., Goths, i.e., Cossacks (q.v. in Chron5), then, in full. In that case, he can be called as follows: Goth (Cossack) Tatar Czar Barbar Russian.

The name sounds so frank that it is difficult for us to add anything here. Then, of course, the primary understanding was forgotten. Consciously or unconsciously.

Sometimes historians suggest seeing in the name of Barbarossa a hint of his beard. (French barbe = beard, English barber's = barbershop). No objection here. To be honest, we do not see a fundamental difference in what the Western Europeans called the distant Great Czar: Goth (Cossack) Tatar Czar Barbarian Russian, or Goth (Cossack) Tatar Czar Bearded Russian. Beards were worn in Russia.

No wonder, according to the same Scaligerian history, in the XIII century on the site of the alleged "old temple," they began to build the Gothic Cologne Cathedral ([1017], p. 10–11). Who the Goths are, we already know well, and these are mediaeval Russian Cossacks. Thus, most likely, the Gothic Cologne Cathedral began to be erected by the Goths-Cossacks by order of Czar Barbarossa = Barbar-Ross. By the way, it turns out that the Cologne Cathedral is not at all so ancient as the Scaligerian history assures us. Most of it was built after 1842 (!) (q.v. in fig. 3.39). For more details, see Chron1, Chapter 1:13.4.

It is appropriate to recall here that, according to Scaligerian history, the name Cologne is just a slight modification of its original name Colonia Agrippina ([1228]). The city is still called Colonia in some languages. Today it is believed that it was an "antique" Roman colony conquered by the Empire. So the Scaligerite historians do not deny the very fact of conquering this territory by the conquerors in the past.

But they immediately add that these were "very great Romans-Italians in the very distant past," and not the Mongols (that is, the same "great ones") in the XIII-XIV century. The "Mongols," they say, did not come here. According to our reconstruction, we come across one of the traces of the real Slavic "Mongol" = great conquest of the XIII-XIV century. Then it was shifted by almost a thousand years into the past under the name of the famous Slavic conquest of Europe of allegedly IV-VI century.

One of the geographically convenient places of the conquered territory, on the river banks, was chosen by the "Mongols" for a military camp and a trade center. They called it the Colony of the Great = "Mongol" Empire. As described below, similar military headquarters, which later turned into large cities, were located in the Balkans. Moreover, as it turned out, many of

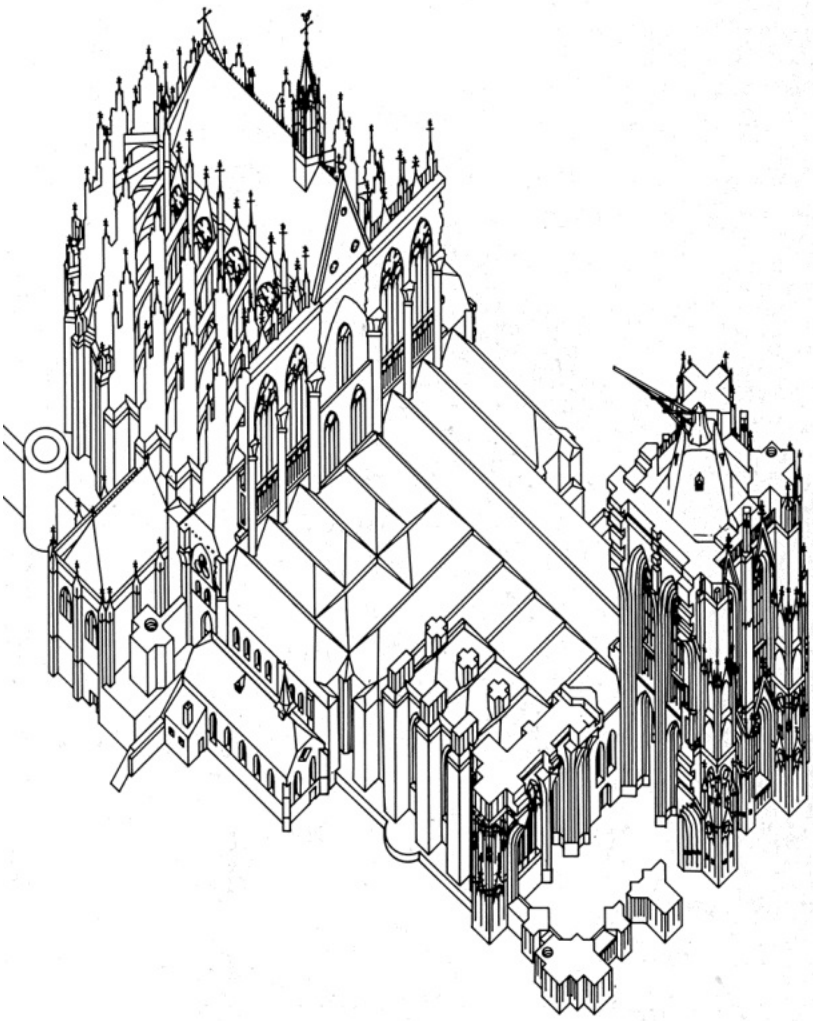


Fig. 3.39. View of the Cologne Cathedral in 1560–1842 [1017], p. 6, ill. 2, p. 19, ill. 23. After 1842, this species began to change. Taken from [1017], p. 19, ill. 23.

them are described in the Bible as the Tribes ("kolena" in Russian) of Israel. So it is possible that the name Cologne-Colony originally meant " t r i b e ." Colonia Agrippina = Agrippa's tribe?

Then a large Gothic Cathedral was erected here, the relics of the great "Mongol" kings were placed here for worship. This event's outstanding for the Colony-Cologne can be seen at least because the Three Holy Magi-Kings were declared patrons of the city, its guardians, and fathers. This was also noted on mediaeval maps of Cologne. For example, on the map of 1531 by Anton Woensam, as reported in [1228], pp. 7–8. And the three royal crowns of the Magi still adorn the coat of arms of the city of Cologne and are also present on its mediaeval maps (q.v. in fig. 3.40). Consequently, the relics of the three Magi-Kings were considered at the same time as a kind of ideological core around which the city of Colonia-Cologne was formed.

Some of the so-called "Roman camps," the remnants of which have survived to this day on the territory of

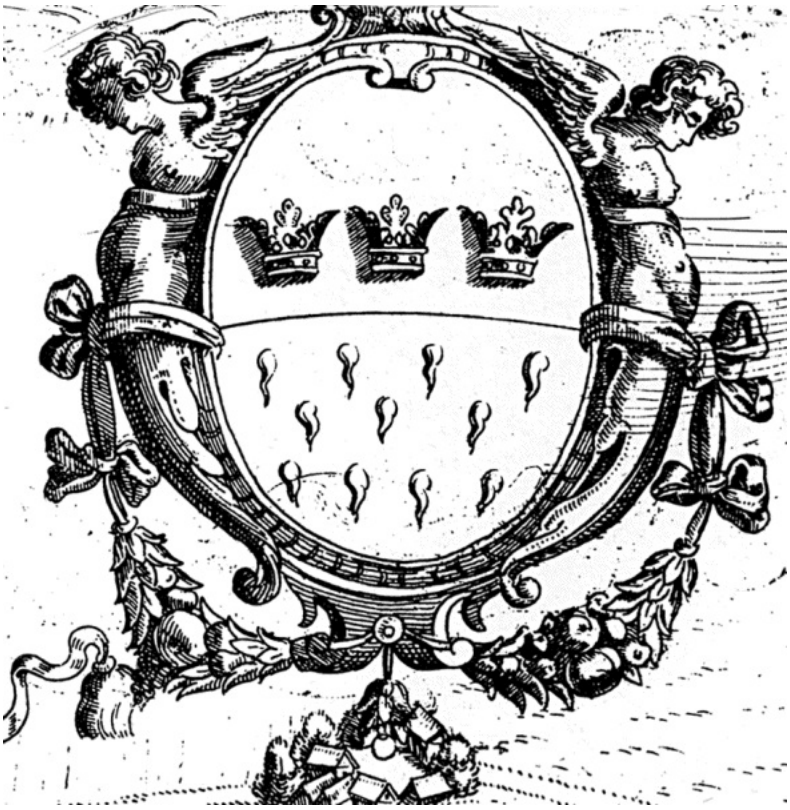


Fig. 3.40. Royal crowns of the Three Magi on the coat of arms of the city of Cologne, placed on a map around 1609. Map compiled by Abraham Hogenberg. It is worth noting that the coat of arms of Cologne with the three crowns of the Magi is adjacent to the imperial two-headed eagle on the 1609 map. Taken from [1228].

Germany, and in general throughout Western Europe, are, most likely, the remnants of the "Mongol" fortifications of the Horde Empire of the XIV–XVI century. After the XVII–XVIII century, they tried to forget or repaint the past beyond recognition permanently. For example, from white to black.

By the way, the transfer of relics to spread religion did take place in modern times. For example, after the Europeans conquered America, the relics of some European saints were also transported there to create new centers of religious worship in the conquered territory in the colonies, or "in Cologne." Then the events were forgotten, overgrown with new legends, residents began to perceive them already as "their own" history.

The listed facts reflect one of the actual events of the "Mongol," the Russian conquest. In any case, our reconstruction is more plausible than the version of later commentators, i.e., after the death of an unknown African or Ethiopian shepherd, his remains were found in a distant African pasture and carried with honors to the Cologne Cathedral to be placed in a golden sarcophagus. And why, by the way, in Cologne?

By the way, now it will become clearer why all the main Gothic, the Gothic cathedrals of Germany, are called the word "Dom." It is just the Russian word for "d o m ." Cologne Dom, Aachen Dom, etc. There is also a trace of the Slavic "Mongol" = Great conquest of Western Europe, and quite clear. It is difficult for us to add anything to the completely frank-sounding name Khan's Dom, that is, the Aachen Dom.

The Cologne Cathedral was erected as a gigantic tomb for the relics of the three Magi-Kings. Therefore, it is natural to expect that its very architecture reflects this purpose. One of the essential elements of the architecture of any cathedral is the number of its domes. It is often associated with the name of the cathedral. If there are several domes, then their number always reflects some symbolism. At the same time, the creators of the temples paid attention not only to the number of domes but also to their size. For example, a dome representing Christ will always be more significant than a dome representing any saint. From this point of

view, it is interesting to look at the domes (in this case, the spires) of Cologne Cathedral (q.v. in fig. 3.41, 3.42). As expected, there are three of them, which corresponds to the number of Magi-Kings buried here. At the same time, the size of the spires is significantly different. Ahead of two huge identical spires "walk" side by side, and behind them at some distance follows two times lower. It is like the Magi going to worship Christ. Which exactly corresponds to the picture we have reconstructed above—there is no equality among the three Magi. A couple of them are relatives: mother-queen and son-king (always depicted next to each other), and the third is separated from them. Perhaps he was in a subordinate position. We have already said that this is probably a commander, the head of the Horde military administration. This painting is perfectly preserved in the size and position of the spiers of the Cologne Cathedral.

9.
OUR RECONSTRUCTION

In the luxurious gold sarcophagus of the Cologne Cathedral, the relics of three Magicians = "Mongols" are kept:

• the great Russian prince Vladimir (Belshazzar), who baptized Russia,
• his mother, Princess Malka (Melchior),
• and his commander-khan, ataman Gaspar = Tatar-Cossack. The Bible called him the Assyrian Rabsak, that is, the Russian Kaspar, when read back.

They were among the first to visit and recognize Jesus Christ during his life in the XII century. Therefore they are respectfully described as Magi-Wizards in the Gospels and partially in the Old Testament. They baptized Rus-Scythia. Then they were declared saints. Today we are known by the names: Belshazzar, Melchior, and Gaspar. The famous Cologne House was erected specifically as the burial vault of these Magi, the three Volgar "Mongols" = Great mediaeval saints. Like Cologne-Colony itself, the Gothic Dom of Cologne was probably founded during the Slavic "Mongol" conquest of Western Europe. It is also the "ancient Roman" conquest of Europe. The relics of the Magi were delivered to Cologne-Colony by order of the King Barbar-Russian, or Bearded Russian, that is Barbarossa.

Then "sending" the life of Christ a thousand hundred years ago, from the XII century to the 1st century, the Scaligerian history tried to erase from the memory of descendants the critical fact that the Magi-Wizards are, in fact, the great = "Mongolian" kings of Russia-Scythia, who baptized Russia.

Thus, in the Gospels, we find the oldest surviving mention of Russia-Scythia of the XII century. Moreover, as we are now beginning to understand, this gospel story was directly related to the Baptism of Rus in the XII century.

10.
WHY AND WHEN THE NAME OF KING HEROD APPEARED IN THE GOSPELS

Recall that, according to the version of the Gospels that exists today, the activities of John the Baptist, the birth of Jesus Christ, the worship of the Magi take place during the reign of King Herod. True, sometimes it is assumed that we are talking here about two kings Herods, supposedly succeeding each other, but we will not delve into such later investigations here.

According to the results from Chron2, Chapter 2, King Herod from the Gospels was reflected in the Western European version as Emperor Otto, the ruler

Fig. 3.41. General view of the Cologne Cathedral. Three of its dome-towers are visible. Ahead, as it were, "walk" two Magi— Belshazzar and Melchior, and behind them—the smaller spire of Magus Kaspar. Taken from [1016], back cover.

of the Holy Roman Empire of the X–XIII century. In our reconstruction, he and his contemporary "Roman hero," John Crescentius, are the reflections of the Gospel King Herod and the Gospel John the Baptist from the XII century.

At the same time, the Gospels characterize King Herod negatively. Indeed, on his order, John the Baptist was executed. Herod tried, albeit unsuccessfully, to kill the Christ Child.

The crucifixion of Christ most likely took place in Czar-Grad = Yoros on the Bosphorus. Therefore, the real prototype of the "bad tsar" was one of the tsarcity rulers of the XII century. Which was reflected in the later chronicles as "Emperor Otto." Probably, the

Fig. 3.42. View of the Cologne Cathedral from the Rhine. Two large spires in front and a third, smaller one, in the back. Taken from a map of Cologne: Köln, Cologne, Colonia, Keulen. Tourist Office of the City of Cologne. Year of publication not specified.

primary text of the Gospels called the King by his real name. We are now not ready to propose a final reconstruction on this matter. Maybe his name really was Herod. But then we will have to admit that his name disappeared from the history of Czar-Grad for some reason.

In any case, there is no king named Herod in the version of the XII century history accepted today. Therefore, after all, his name was not Herod, but somehow different. For more details, see our book Czar of the Slavs, where we showed that the emperor Andronicus-Christ, also the great Russian prince Andrei Bogolyubsky, ruled in Czar-Grad was crucified there in 1185.

But then, for some reason, the editors of the Gospels changed the real name of the "enemy of Jesus" to a new one: Herod. Why? Here you can only guess. It is possible that after a while, all those involved in the execution of Andronicus-Christ (and their descendants) began to try to absolve themselves of responsibility for this atrocity. The usual trick is to shift the responsibility onto someone else. And starting from the XIV–XVI century, and even more so in the XVII– XVIII century, Western Europeans, and not only them, had a completely "suitable candidate"—Russia-Horde, to which many negative emotions were directed during the Reformation. In Chron5, we showed—with what black colors some chroniclers began to paint Russia-Horde at that time.

Therefore, it is likely that with the subsequent rewriting of the Gospels, they made a "small" edition. Instead of the actual name of the "bad tsar," they entered the name Herod, that is, Orda. At the same time, they

turned a blind eye to the fact that the name Orda itself appeared only 50–100 years later, in the XIII century. After that, Herod, and therefore the Orda, became a household name, meaning something awful. At the same time, the Scaligerian history tried to "forget" that Russia-Scythia in the XII century not only was not in opposition to Christ but on the contrary, one of the first bowed to him, accepted, and spread his religion. So they successfully repainted white into black. And black was hastily repainted to white.

11.
WHY IS THE ARK OF THE MAGI IN COLOGNE?

We have already answered this question above. Cologne was founded as a Colony during the Great = "Mongol" conquest of Western Europe. At the same time, the troops of the Empire, later called the "ancient" Roman, carried with them marching churches and the relics of saints, considering them their patrons. Holy relics helped to win victories on the battlefield. Historians report: "The Italian troops had a so-called 'karocchio'—a heavy cart in a harness of eight oxen, with a banner hoisted on it; in front of the carriage a monstrance with the consecrated "gifts" was fastened … a priest stood on the cart. In battle, the karocchio was

Fig. 3.43. A modern depiction of an ancient carriage ("karocchio") with consecrated gifts in the army of "old Rome." It is believed that "karocchio was first mentioned in 1039 (Milan). Carocchio was the moral support of the Italian soldiers" [264], book 1, p. 603. Maybe "karochchio" comes from the Russian word "Czarskaya" (transition of "Cz" into "K"). Taken from [264], book 1, p. 603.

behind the battle formation; the seriously wounded were sent here to receive remission of sins before death; the warriors rushed to karocchio in case of an unstable situation in battle and concentrated around their shrine" ([264], book 1, p. 603). Figure 3.43 shows a modern depiction of such a marching church.

The relics were carried in marching arks, similar to how the God's fighters, that is, the Israelites, carried with them the Ark of the Covenant with the fragments of the stone tablets of Moses. Then the wars ended. The troops settled in the colonized territories, and Cologne= colonies were built. The cart with the Magi's Ark stopped at one of these centers. A huge cathedral-mausoleum was built for Ark. This is how the Cologne Cathedral-tomb arose. Around the XIV–XVI centuries.

12.
THE CHILD JESUS CHRIST RECEIVED THE WORSHIP OF THE MAGI UNDER THE BANNERS WITH A CRESCENT AND A STAR

In Chron4 and Chron5, we cited important facts showing that the crescent moon with a star was a symbol of Czar-Grad, after which it became a symbol of the Ottoman = Ataman Empire and the entire Great = "Mongolian" Empire.

It is amazing that mediaeval images have survived, where the Evangelical Magi worship the Infant Christ against the background of banners on which the crescent with a star flutters.

Most likely, this is a memory that the evangelical events took place in Czar-Grad = the evangelical Jerusalem.

According to our reconstruction, Christ was born in the Crimea, on Cape Fiolent. See our book "Christ Was Born in Crimea." The Mother of God Died There." Some mediaeval artists of the XIII–XVI century even more or less remembered the real history. And when describing the Gospel Jerusalem and the gospel events in general, they naturally depicted a crescent moon with a star, a well-known symbol of Czar-Grad. Then, due to the widespread and forced introduction of the Scaligerian history, all such Ottoman = Ataman images dedicated to the Gospel themes began to be viewed as incorrect and ideologically harmful. The most dangerous were ruthlessly destroyed.

During a visit to the Wallraf-Richartz Museum in Cologne in 1998, T. N. Fomenko and A.T. Fomenko

Fig. 3.44. Mediaeval painting "Adoration of the Magi" by Jacob Van Utrecht, dating back to 1506–1530. On the left, behind the head of the Negro Magus, a mediaeval horseman in armor is depicted on a horse. In his hand is a red Ottoman banner with a crescent and a star. Cologne Wallraf-Richartz Museum. Taken from [1244], p. 43.

came across three such that happily survived mediaeval paintings. Figure 3.44 shows the painting "Adoration of the Magi" by Jacob Van Utrecht, dating back to 1506–1530 ([1474]).

By the way, the third Magus on the left is depicted here as a black man but, still surprisingly, resembles a woman. Feminine dress with a neckline, well-defined female breasts. However, this is not important to us, since the picture is interesting for us with a different plot. On the left, behind the head of the black Magus, we see a horseman clad in armor. In his hand flutters a red Ottoman bangle with a crescent and a star. Figure

3.45 shows our larger drawing of the banner.

Let's note one more exciting detail along the way. On the right, we see the Magus kneeling before the Christ Child. Usually, in this form, mediaeval art

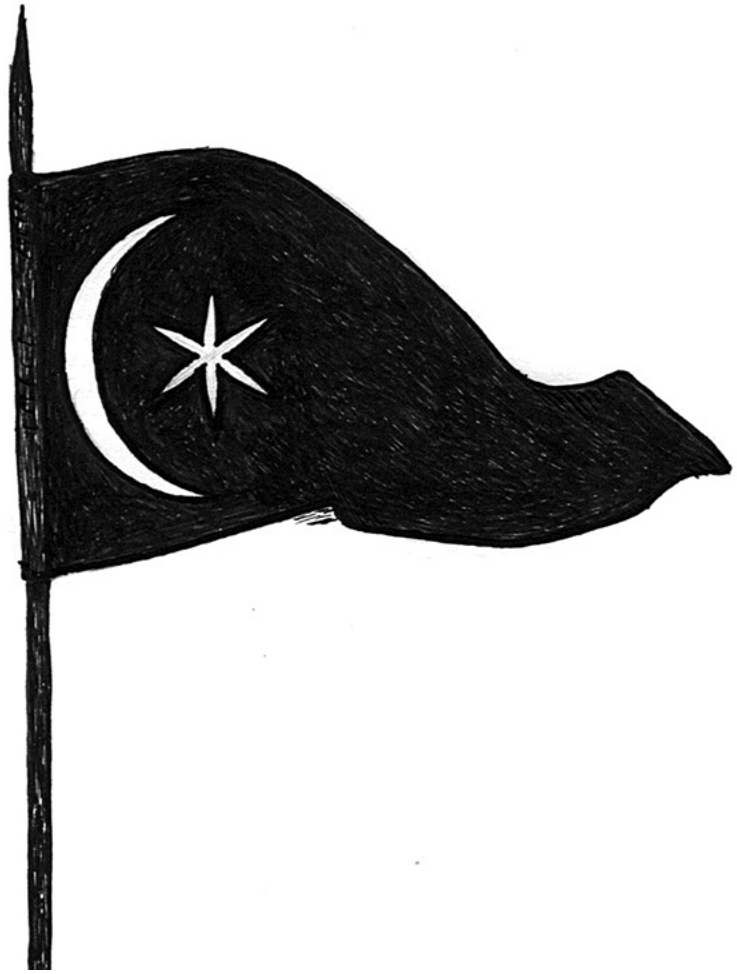


Fig. 3.45. Our drawing of the Ottoman banner with a crescent and a star from the painting by Jacob van Utrecht, depicting the worship of the Magi.

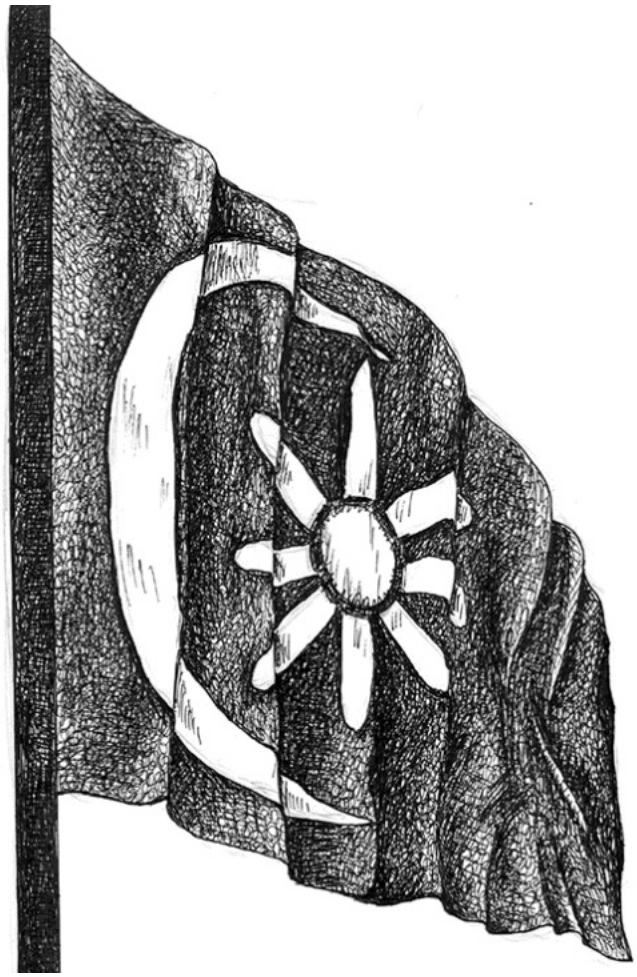


Fig. 3.46. Our drawing of the Ottoman banner with a crescent moon and a star from a painting dated earlier than 1550 by artist Bartolomäus Bruyn the Elder. The adoration of the Magi to the Christ Child is depicted. Wallraf-Richartz Museum in Cologne. See the museum catalog [1474], p. 101.

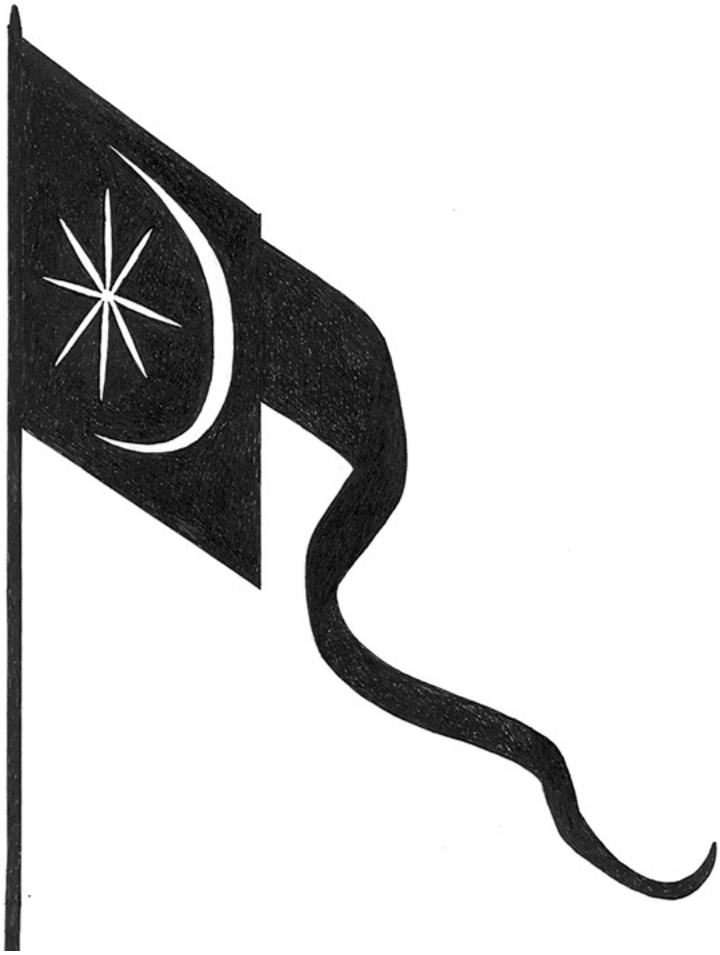


Fig. 3.47. Our drawing of the Ottoman banner with a crescent moon and a star from a painting dating back to 1550. Meister von St. Severin. The painting depicts the adoration of the Magi. Cologne Wallraf-Richartz Museum. See the catalog of the museum [1474].

ists depicted Caspar. However, on the sheath of the sword, Magus is quite clearly written, although similar, but still a slightly different name. Namely, Casper. From this angle, it would be interesting to study other paintings depicting the worship of the Magi to more clearly imagine under what names the three famous Magi were known in the Middle Ages.

Figures 3.46 and 3.47 show two more of our sketches of the Ottoman banner with a crescent and a star from mediaeval paintings.

These Ottoman = Ataman banners are depicted in paintings showing the Adoration of the Magi and are kept today in the Wallraf-Richartz Museum in Cologne. Both date back to earlier than 1550. The first painting is by Bartolomaeus Bruyn, the Elder, the second by Meister von St. Severin ([1474]).

All such images are perfectly explained by our reconstruction, according to which Christ lived for some time and then was crucified in Czar-Grad, the symbol of which was the crescent with a star.

Later it became a symbol of the Ottoman = Ataman Empire and the entire "Mongol" Empire of the XIV-XVI centuries.

13. THE GIFTS OF THE MAGI ARE STORED TO THIS TIME ON THE HOLY MOUNT AFON

Allegedly, the Gifts of the Magi are kept to this day in the Afon Monastery of St. Paul the Apostle ([233:1]). We provide a photograph of the Gifts in fig. 3.48. The following is known about them. "Of all the many treasures and valuable relics that are preserved with great piety in the Monastery of St. Paul on Holy Mount Athos, the first place undoubtedly belongs to the Honest Gifts, which the Three Wizards from the East brought to the Infant Christ.

As is known from the Gospel narrative, these Gifts are composed of gold, incense, and myrrh. Gold is in the form of twenty-eight small plates (5 × 7 cm) of various shapes. … The surface of each of them is covered with the finest filigree ornament, which is never repeated. Frankincense and myrrh were preserved in the form of about seventy balls the size of an olive tree. … For security reasons, the Gifts were placed in reliquary arks; only some of them are offered for veneration to the pilgrims of the monastery" ([233: 1]).

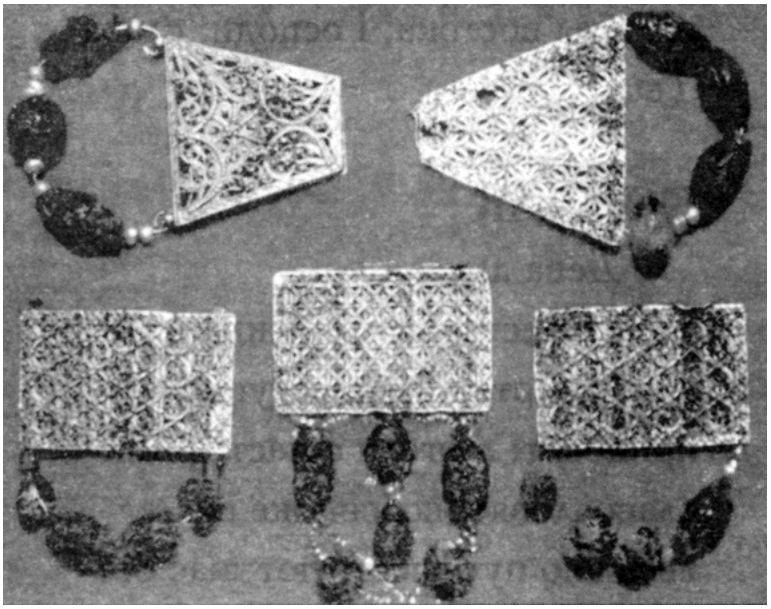


Fig. 3.48. Golden Gifts of the Magi, presented to Christ. Stored in the monastery of St. Apostle Paul on Mount Athos. The shrine was transferred to the Athonite monastery by the Serbian princess Mary, mother of Sultan Mohammed II the Conqueror.

It is believed that the Mother of God, Mary, gave the Gifts of the Magi to the Jerusalem Church. Then they are found in Constantinople, where they were "transferred" by the Emperor Arkady ([233:1]).

Since, according to our results, the Gospel Jerusalem is Czar-Grad, then, most likely, the Gifts of the Magi from the very beginning were kept in CzarGrad, where the Magi appeared to worship Christ in the XII century.

"After the fall of Byzantium, the widow of Sultan Amurat and the mother of the east conqueror Mehmed II Maria saved this relic from the infidels and personally brought it to the St. Paul Monastery on Mount Athos. The last Serbian despot, Georgy Brankovan, built a cathedral there. … The archives of the monastery also contain the Sultan's charter, which confirms the transfer of Honest Gifts to the Athos monks" ([233:1]).

An interesting circumstance is revealed along the way. It turns out that the mother of the famous Sultan Mehmed II the Conqueror, the conqueror of the world, was the Serbian Czarina Maria. So the wife of Sultan Murad II was the Slavic woman Maria. And the wife of Sultan Suleiman the Magnificent was the Russian Roxelana, see Chapter 12:7.

Modern historians rather dimly mention such facts. In this regard, the following curious question arises: what is known about the wives of other Ottoman sultans? How many Slav women are among them?

Chapter 4

Pentateuch. The Biblical Exodus and the conquest of the Promised Land are the Ottoman = Ataman conquest of the XV century

1.
GENERAL LOOK AT THE HISTORY OF THE BIBLICAL EXODUS. GREAT EGYPT OF THE BIBLE

Everyone is well aware of the biblical story of the Exodus of the 12 Israelite tribes from Egypt under the leadership of the prophet Moses. It is described in several large books of the Bible—Exodus, Leviticus, Numbers, Deuteronomy, Joshua. Acquaintance with the description leaves a vivid impression of the most extensive conquest of vast lands, methodically lasting for several decades. Moreover, the Bible story gives the impression of not vague memories or old legends. No, this is a detailed story with many details, sometimes down to the smallest detail. Scores of names and places are mentioned.

According to the new chronology, a conquest of this magnitude is most likely an event of the XIV– XV century. That was the era of the "Mongol" = Great Russian-Turkic conquest, and then the Ottoman = Ataman conquest, which followed 100–150 years later and also was Slavic-Turkic. And the very detail of the biblical description can also indicate an era not earlier than the XIV century.

One may object: the story of Moses has always been considered one of the oldest events in history. So it is presented in many mediaeval sources and legends of all religious movements in Europe. How can this story be attributed to the era of the Ottoman conquest, that is, to the XV century?

The answer is as follows. It can, albeit partially. We by no means want to say that the very name of Moses and the idea of him as an ancient hero who performed some great deeds appeared only after the Ottoman = Ataman conquest. The Pentateuch, like most of the old texts that have come down to us, is a layered chronicle. Mentions of a certain ancient Moses of the XI– XIII century could be in the texts of the XIV century.

Another thing is how detailed the picture of events was in them. One should not think that the Mosaic Pentateuch, sometimes mentioned in ancient sources, is precisely the text included in modern editions of the Bible. As we have already said, the current editions of the Old Testament books refer, apparently, to the era of the XVI–XVII centuries, that is, more than a hundred years after the Ottoman = Ataman conquest. And the canon of the Bible itself in its modern form arose not earlier than the second half of the XVI century as a result of the deliberate selection, significant editing, and stitching into one book of a certain (by the way, very small) share of all biblical texts that existed at that time in a huge number of very different variants.

Therefore, it is better to say that there are two, or even more, layers in the modern biblical Exodus. One layer of events relates to a certain Moses of the XI–XIII centuries. This layer is relatively weak—some names, some general descriptions. According to our reconstruction, it refers mainly to the Trojan War of the XIII century. Another layer that makes up the main content of the contemporary biblical text, including small details, is the events of the XV century. It is precisely this arrangement of the chronicles that have come down to us that we call layered chronicles.

So, let's turn to the history of the Exodus described in the Bible today. (By the way, the Latin name of the biblical book of Exodus spells and sounds almost the same in Russian—"Iskhod"—and has the same meaning.) First, let's take a very general look at the biblical Exodus.

The action begins in a great country called Egypt— apparently so large and powerful that, for some reason, according to the Bible, practically no one is at war with it. More precisely, the Bible does not say anything about any military attacks on Egypt. It makes Egypt very different from other countries described in the

Bible. Those are exposed to invasions, and they fight, they win, they lose. And Egypt somehow majestically exists on its own, in general, only deals with its internal problems. From time to time, the Egyptians go on long expeditions. Sometimes they win; sometimes they lose. Then they return to Egypt. But for some reason, no one goes to Egypt with the war and does not even try to conquer it.

A large army, consisting of twelve detachments = "tribes," is sent from Egypt on a distant military campaign. Unequivocally called "home guard" in the Bible (Exodus 12:17) and led by a supreme leader named Moses. Moreover, the campaign's goal is the conquest of a certain Promised Land, which once, long ago, was the homeland of their ancestors. Curiously enough, the Bible even names the year of the beginning of the campaign: 430. Not "A.D." or "B.C.," of course, but counting from some ancient moment of the arrival of their ancestors in Egypt. This is how it is described: "The time in which the children of Israel [and their fathers] dwelt in Egypt [and in the land of Canaan] was four and thirty years. After four hundred and thirty years, on this very day, all the home guard of the Lord was gone out of the land of Egypt by night" (Exodus 12:40–41). (See Church Slavonic quotation 6 in Annex 4.)

From what moment do 430 years are to be counted? Most likely, the semi-legendary "arrival of the ancestors in Egypt" was some ancient event. According to the new chronology, the most ancient event that could be remembered in written sources is the events of the XI century. Therefore, the earliest possible date could be 1000 A.D. As mentioned in Chron1, Chapter 6, and Chron2, Chapter 7, the chroniclers chose this year as the starting point. In this case, the troops of Moses set out on a campaign in about 1430 A.D. Let us remember this date for now.

When organizing the campaign, great difficulties arose. Pharaoh did not want to consent to it, "did not let go" of the army. In the end, he agreed, although not very confidently. Taking advantage of the moment, the army sets out on a campaign.

The Bible goes on to describe a long-term conquest campaign. As a result, large spaces have been conquered, and new large states, inhabited by conquerors, arose on them. The second half of the trip takes place under the leadership of Joshua, who replaced the deceased Moses.

2.
WHAT LANDS WERE CONQUERED BY THE ARMY OF MOSES? WHAT IS BIBLICAL PALESTINE

We are told that Moses' military expedition described in the Bible was the conquest of small modern Palestine. The question is, what traces of the events described in the Bible have survived here to this day? A special science called biblical archeology deals with the answer to such a natural question.

As mentioned in Chron1, Chapter 1:9, popular publications and guidebooks, of course, paint a rosy and serene picture of more or less complete correspondence between biblical descriptions and real archaeological and geographical data in these places. A modern tourist, driving through Palestine, will really "see"—with reverence looking at traffic signs from the bus window—for example, Jericho's "ancient" biblical city in one of the local Arab villages. It is unlikely that he will have a question—where did the huge stone walls of this ancient city, about which so much is said in the Bible, have gone. And if it does, then they will immediately confidently answer him: well, there were walls, but they collapsed from the sound of Joshua's trumpets. Therefore, today there is not the slightest trace of them. They pulled them apart to the last stone. What can be argued here?

Jericho is no exception. On the contrary, this is just one example of a general curious picture. In Chron1, Chapter 1:9, the famous archaeologist L. Wright has already been quoted on this occasion. Let us recall his main conclusion: "A huge majority of findings does not prove anything and does not refute anything. … Unfortunately, the desire to" prove "the Bible is imbued with many works available to the average reader. Certificates are wrong used, the conclusions drawn from them are frequently wrong, wrong, and half correct" (quoted acc. to [444], p. 17).

It is not for nothing that today's pilgrims to modern Jerusalem and Palestine, hoping to see the true traces of

biblical history, often return with disappointment and bewilderment.

But still—where did the "ancient biblical" archaeological evidence disappear in modern Palestine? Today only biblical names have "returned" there, but this happened relatively recently and is solely based on the Scaligerian book tradition. Local names of these "biblical places" are entirely different. Even so far. Take, for example, the famous biblical city of Shechem. The city is renowned in the Bible. For example: "And Joseph's bones, which the Israelites had brought up from Egypt, were buried at Shechem" (Joshua 24:32). (See Church Slavonic quotation 7 in Annex 4.) Moreover, Shechem becomes the capital of Joshua after the end of the conquest: "And Jesus made a covenant with the people that day and gave him a decree and a law in Sychem. … And Jesus sent the people away, each to his inheritance" (Joshua 24:25, 25:28). (See Church Slavonic quotation 8 in Annex 4.)

This name knows the city of Shechem in the Bible and "ancient" Roman sources. "There is no need to list all the historical and literary memories of this wonderful city. Its importance and position are confirmed, among other things, by the fact that coins were minted in Shechem under the Roman emperors" ([66], p. 654). Where is this most famous biblical and "antique" city in Palestine today? We are assured that "Ancient Shechem undefinedly located on the site of present-day Nablus or not far from it" ([66], p. 654). However, there is no real evidence. The local name of the settlement is different, and no reliable archaeological evidence is provided.

They also try to identify this settlement with the biblical Sychar. In medieval sources, it is believed that it was called Samaria, and then Neapolis, or simply Napolis, that is New City, or Novgorod ([66], p. 653). Etc. This alone shows how shaky the identification of the biblical Shechem with the Palestinian settlement of Nablus is today. And the archaeologists of the XIX century themselves cautiously noted, see above, that Nablus is, perhaps, not Shechem. But, they say, Shechem was still "somewhere here," nearby.

The picture is similar to other biblical names in modern Palestine.
They may object to us: What do you want? Several thousand years have passed since the time of Joshua, and all names have changed many times. The Arab conquest swept through these places, completely obliterating the traces of the previous history and culture. And in general, hurricanes, dust storms, etc.
However, let us turn to more stable features of the country, which, it would seem, should remain more or less unchanged over the centuries: climatic, geophysical, etc. First, let's see what Palestine looked like during the time of Joshua. Was it worth conquering?
Here is what is known about "ancient" biblical Palestine from historical sources. "In ancient times, it was the beautiful and fertile country, all ancient writers unanimously testify to this, presenting it richly decorated with beautiful valleys, rich fields, and meadows, cool poodles. The wheat, grapes, barley, rice, lentils, and cotton were cultivated here in great abundance; roses, lilies, daffodils, and other fragrant flowers covered ..the flowering fields; balsamic shrub, cypress, oak, almond, oil tree, pomegranates, palm trees, cedars … grew in … Galilee, the plain of Sarron, the mountains of Lebanon, Carmel, the Bashan and Hebron valleys were especially distinguished by vegetation, fertility and wealth, silver, gold and even precious stones" (Deut. 8:9, 23:19, Ezek. 22:18-19, and others). Honey with honey and milk and that will drink with water from heavenly rain. Diodorus of Sicily, Tacitus, Pliny, Josephus Flavius, and others unanimously testify to the wealth of nature in Palestine" ([66], p. 548).
Yes, such a country was worth conquering.
Now let's look at Palestine as it described in XIX century reference books. Let's use the review of its geophysical state, compiled by N. A. Morozov ([544], v. 2, pp. 653–673). Let's say right away that there is nothing like the paradise land described above here. Moreover, there is nothing even much more modest. XIX century Palestine is largely a rocky desert (q.v. in fig. 4.1).

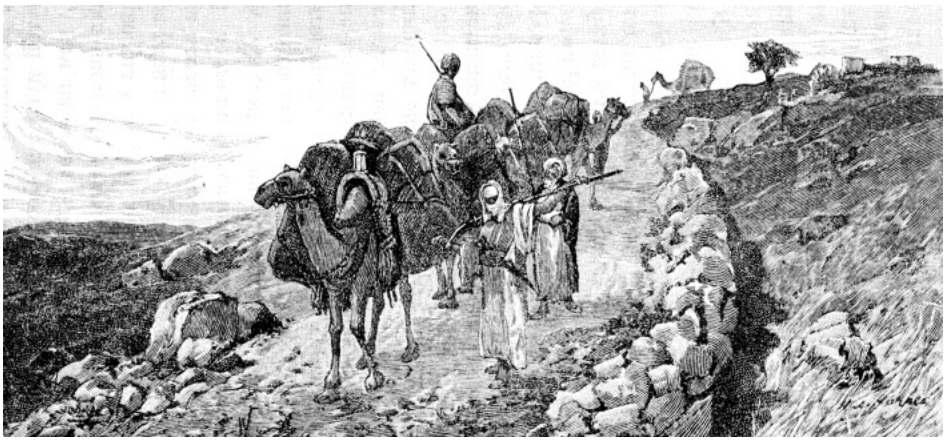


Fig. 4.1. The main caravan route in XIX century Palestine. Rocky desert. Taken from [544], v. 2, p. 658, ill. 170.

Only a narrow strip along the sea is relatively fertile. The following is reported. "Palestine consists of three narrow longitudinal stripes:

1) a strip of the western coastal plain,
2) a strip of the western upland,
3) a strip of fissure or channel of the El-Kebir river bank [today identified with the biblical Jordan.—Auth.] …
The coastal strip is characterized by numerous unnavigable streams, drying up in summer. … The entire coastal strip south of Cape Carmel is well cultivated and populated, but its width is small, only from three to four kilometers near Carmel and up to 12 kilometers at Jaffa (Joppa). It is the best economic part of Palestine. … The soil of a narrow coastal plain strip, consisting of reddish sand and the same clay, is especially suitable for growing orange and lemon trees. In the mountainous strip … soft clay soil … is preserved, where possible, in the depths of the rocks, where winter showers cannot wash it out, and its preservation is the resident's primary care. Palestine has never been fertile" (quoted from [544], v. 2, pp. 653–659). Thus, the main task of the then inhabitants was, at least in the XIX century, not to preserve the harvest of fruits and cereals but preserving the soil itself on which anything could grow.
About the biblical Jordan River. After reading the Bible, many are left with the impression that the surrounding area of Jordan is incredibly fertile. But as Jordan in Palestine, we are presented with the Shariat El-Kebir River (q.v. in fig. 4.2). Let's turn to its description, compiled in the XIX century. "In the northern part, near Lake Hule, the tributaries of El Kebir formed a flat 10 kilometers wide … densly covered with reeds, overgrown with outlines and varieties of papyrus. Between Lakes Hule and Tabariya, the El Kebir channel was dug in ancient lava flows … to the Dead Sea Shiriat El-Kebir is 110 kilometers long. … The width of the river is only 15 meters here. … Its reservoir is the Dead Sea with wild desert shore" (quoted from [544], v. 2, pp. 658–659).
And further: "In the irrigating water, there is feeling … a shortage on the entire elevated strip. There are many keys at the foot of the mountains near Khalil [allegedly the biblical Hebron.—Auth.], but extremely little in the vicinity of El-Quds [this is supposedly biblical Jerusalem.—Auth.]" (quoted from [544], v. 2, p. 661). Figures 4.3 and 4.4 are engravings showing the harsh living conditions in XIX century Palestine. So, there is a striking contradiction between the biblical descriptions of the most fertile Palestine and what we find in modern Palestine. The author of the Bible Encyclopedia well feels this contradiction quoted above. He is compelled to write: "According to its position, Palestine belongs to the fertilest countries. If at our time there are many desert and unfertile lands, population living in small settlements, caves and huts, as predicted by the Prophet Moses" ([66], p. 548). In

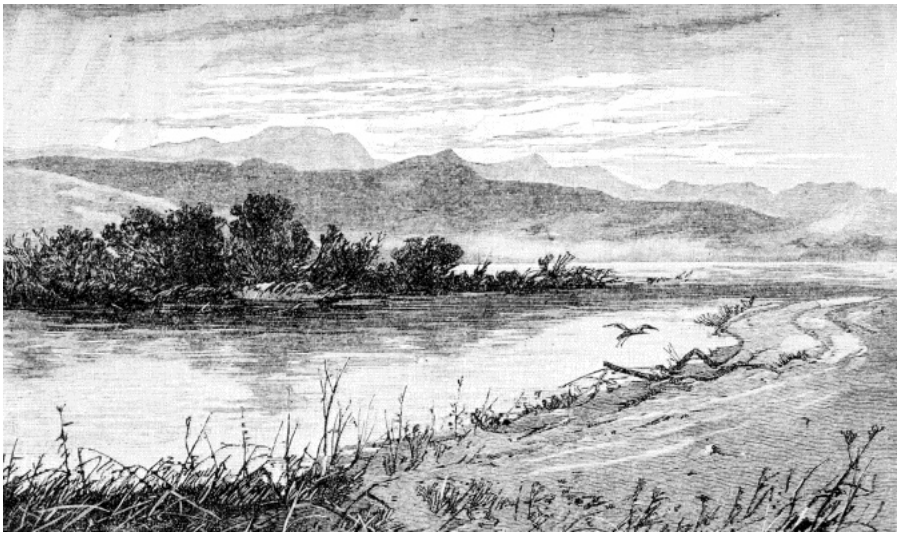


Fig. 4.2. The mouth of the river Sheriat-El-Kebire, proposed today as the biblical Jordan. 19th century engraving. Based on Geika's book "The Holy Land." Taken from [544], v. 2, p. 660, ill. 171.

other words, Moses is to blame for everything! By his predictions, in the end, he spoiled the climate and even the very land in Palestine.

In our opinion, it follows from all this that the biblical campaigns of the conquest of Moses and Joshua took place in all other places. And the climate of these places is fully consistent with those enthusiastic descriptions of biblical Palestine, which we read from the "ancient" authors. Namely, from our results, it follows that here we are talking about the Ataman = Ottoman conquest of the XV century. In particular, the Balkans, the northern Mediterranean, Western Europe, and Turkey were conquered. Fertile places in Europe and Asia.

Below we will tell you in more detail what exactly the Bible speaks about in the books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua.

Let's make a helpful note. When analyzing ancient texts, one should try to separate the event outline from the subjective attitude of the chronicler to the events described. Both components are certainly important and interesting. But one should be aware that the division of heroes into "good" and "bad" often depends on the clan affiliation of the chronicler and on how he perceives the material presented. Therefore, we will first highlight the eventual outline of the history of the biblical Exodus. And for now, we will ignore the assessments of events and heroes given by biblical authors. If the biblical chronicler of the XVI–XVII century, who lived a hundred years after the events, un

Fig. 4.3. Palestine of the 19th century. Grinding flour in a rather primitive way. Taken from [544], v. 2, p. 670, ill. 177.

Fig. 4.4. Palestine of the XIX century. Primitive millstones are in use. Taken from [544], v. 2, p. 671, ill. 177.

derstood what he was talking about, perhaps his psychological assessments would be completely different.

3.
RUSSIAN-HORDE HISTORY OF THE XV CENTURY. SPLIT OF THE GOLDEN HORDE

Before moving on through the Bible, it is necessary to inform the reader about the historical situation of the XV century, namely, about the collapse of Russia = "Mongolian" Empire = Golden Horde in the era of the Ottoman conquest of the first half of the XV century. Unfortunately, Russian sources can give us almost nothing here. As we found out, the familiar Romanov version sets out the history of the Great = "Mongol" Empire from the conquest of Genghis Khan = Georgy Danilovich = Rurik and his brother or nephew Batu = Ivan Kalita = Kalif, and up to Dmitry Donskoy, that is, until the end of the XIV century.

After Dmitry Donskoy, the Romanov version jumps to the more secret history of the White Horde = Lithuania, subordinate to the Golden Horde. This is since it is Moscow—the city of the White Horde—that becomes the capital of all Russia in the epoch of the XV–XVI century. The Romanov historians, having "lost" this transfer of the capital to Moscow in the 16th century, inserted into the all-Russian dynastic history a piece of the White Horde history instead of the Golden Horde history. See below for details. Therefore, in the history of the Golden Horde of the first half of the XV century, Romanov's history illuminates very poorly and, as it were, from the outside, "from the bottom up." "The main tsarist story" is told through the mouths of the subordinates of the White Horde, Muscovites, or Smolensk citizens.

At the same time, the history of the Golden Horde of this period is brought to us by the Arabian chronicles. Of course, this is also a view from the outside, but still a little more detailed. Romanov historians carefully cleaned out the history of the Golden Horde. And in Arab sources, if there was a cleansing—and most likely there was—it was significantly weaker. At least as far as the Golden Horde history is concerned. Unfortunately, it is difficult for us to access these sources, and many of them have not been translated or even published. Nevertheless, according to Arab sources, the history of the Golden Horde of this period is more or less restored. Now we will briefly talk about it.

The Romanov version "jumps" from the history of the Golden Horde in the era of great turmoil—the struggle of Dmitry Donskoy = Khan Tokhtamysh, a prince, a descendant of Genghis Khan, with the Horde commander who rebelled against him—Mamai. Mamai was not a king, but he had actual power. As we described in Chron4, Chapter 6, Dmitry Donskoy = Tokhtamysh defeated Mamai in the Battle of Kulikovo. Still, after a while, Dmitry Donskoy fled and ended up at the Lithuanian = Belo-Horde court, that is, in White Russia.

This era is described as a major turmoil in the Horde. Non-Chingizids come to power, that is, rulers who are not descendants of George = Genghis Khan. Perhaps this happens after the death of Simeon the Proud = Alexander Nevsky, who is believed to have died of the plague.

However, according to the law of the Horde, people who are not descendants of George could not be the supreme khans. The descendants of George the Victorious = Genghis Khan tried to regain real power. "Military actions [between Timur, the ruler in Samara, and Tokhtamysh = Dmitry Donskoy.—Auth.] Unfolded on the vast expanses of Desht-i-Kipchak [that is, the state of Egypt, or "local Egypt" in translation. —Auth.] From Tyumen to Crimea, from Barn to Khorezm [i.e., Kostroma.—Auth.]" ([164], p. 61).

About the era of 1420, historians, referring to Arab sources, write as follows: "There was a fierce struggle for the throne between the numerous branches of the Genghis tree. … Bloody strife that shook the Eurasian steppes …" ([164], p. 63).

Added to this are natural disasters: deep snow on September 15, 1427, which destroyed all crops, see above, three-year famine, etc. Great = "Mongolian" Empire begins to crack. At this time, non-Genghizids are often in power. That is, the old law of succession to the throne has been violated ([164], p. 61).

Therefore, influential khans receive a serious reason not to obey the central government. As a result, part of

the troops—the Ottomans = atamans—goes to the conquest of the Balkans and Southern Europe. In 1453 they took Czar-Grad and found a new Ottoman = Ataman Empire there. At this time, the White Horde = Lithuania under the rule of Boris Alexandrovich Tverskoy—a descendant of Dmitry Donskoy = Tokhtamysh, also seeks to secede. South Russia that is, Ukraine and Crimea, are also trying to secede. Following them, Poland is trying to become independent. And all together, they are trying to destroy the Golden Horde.

The message of the Arab chronicler al-Ayni (his message is dated to 1427) says the following: "In the lands of Desht [that is, in Russia-Horde = Egypt = Desht-i-Kipchak.—Auth.] great disorder, Khans dispute the Kingdom from each other, one of them, named Devlet-Berdy, took possession of Crimea and the adjacent territory, another Mehmed Khan took possession of Saray and the lands belonging to it; and the third, named Borak, occupied the lands bordering on the lands of Timur-Lenk" ([164], p. 65).

Here, by the Arab authors under the name of Mehmed appears either Ottoman = Ataman Mehmed II or his father. The capture of Sarai is probably the capture of Czar-Grad in 1453. And Borak mentioned right there, apparently, the Grand Duke Boris Alexandrovich of Tverskoy, who established himself in the White Horde = Lithuania. By the way, sources call him not the Grand Duke but Czar ([636]).

The central government of the Horde has long resisted the partition of the Empire. But eventually, around 1481, signs of schism appear. At first, the "Mongol" Empire was probably divided into two parts—the White Horde = Lithuania, that is, Russia, and Atamania = Osmania. Subsequently, in the XVI–XVII century, different lands continued to separate. Russia-Horde and Atamania tried to suppress the rebellion by military force. In the end, the Romanovs breakthrough to the throne of the Horde, finally destroying the Empire.

These events formed the basis of many books of the Bible.

4.
BIBLICAL EGYPT OF THE EXODUS IS RUSSIAHORDE OF THE FIRST HALF OF THE XV CENTURY

The biblical Exodus begins from Egypt. The question is, what is biblical Egypt? We have already repeatedly encountered the fact that many ancient geographical names are placed on the modern map of the world in a completely different country, see Chron5, Chapters 21–22.

Let's try to understand what Egypt is, proceeding only from its description in the Bible. To avoid confusion, we will introduce two terms: biblical Egypt and modern, that is, African Egypt. As we will show, these are different countries.

4.1. Special position of Egypt in the Bible

We have already noted the unique position of Egypt among other countries described in the Bible. Nobody tries to capture him by military force, as he has no real rivals. According to the biblical description, Egypt does not wage a single external war in the era preceding the Exodus. One even gets the impression that he has no one to fight because the surrounding peoples, in general, already obey him. Pharaoh, or the King of Egyptians, the supreme ruler, reigns supreme over Egypt.

Egypt is also depicted as a kind of universal center of grain supplies. For example, here are the so-called "granaries of Joseph," called in the Bible "cities for stores" (Exodus 1:11). Some mediaeval chroniclers called them "granaries of Joseph." When the famine began, "people from all countries came to Egypt to buy bread" (Genesis 41:57). (See Church Slavonic quotation 9 in Annex 4.)

4.2. What we learn about Egypt from the biblical descriptions of the ten "Plagues of Egypt"

Useful information about the geophysical conditions of Egypt during the Exodus is drawn from the description of the famous ten Plagues of Egypt. The Bible describes them as some kind of natural disasters that hit Egypt. It is interesting to see what kind of disasters = "plagues" are meant.

Let's say that biblical Egypt was located in modern Egypt in Africa. Then maybe Egypt was attacked by some terribly ferocious crocodiles that crawled out of the Nile? After all, the whole life of African Egyptians, including natural disasters, was somehow connected with this great river. Or maybe the Bible will somehow show us that Egypt is a sea country? For example, after a fierce storm that scattered ships, a terrible sea monster appeared in the Mediterranean Sea, or something like that?

Nothing of the sort. For some reason, the disasters described in the Bible are entirely different. At the same time, they turn out to be quite realistic but point to another country.

First plague. Allegedly, the water in Egypt turned into blood. "Every receptacle of their waters … will turn into blood, and there will be blood throughout all the land of Egypt, and in wooden and stone vessels. … And all the water in the river turned into blood" (Exodus 7: 19-20). (See Church Slavonic quotation 10 in Annex 4.)

From this description, it is difficult to understand what is at stake. Therefore, let us turn to a more detailed exposition of this episode by Josephus Flavius in his "Jewish Antiquities." It is worth noting that this famous book is just a slightly different presentation of the same Bible, or rather, the Old Testament.

Here is what Flavius writes: "The water in the river turned into blood … while the water not only became similar in color to the blood but in its quality it remained sweet and fully suitable for drinking and had not changed in its composition" ([878], v. 1, p. 102–103).

Note that the words of Flavius, as a Jewish author, about the turning of water into blood in the non-Jews, while it does not happen with the Jews, are easily explained. Indeed, the transformation of wine mixed with water into the blood is a well-known mystery of the Christian Church. In contrast, the Jewish Church does not recognize it. Most likely, the biblical mediaeval chronicler of the XVI–XVII century conscientiously tried to understand the old text relating to the dispute between Christian and Jewish theologians about the transformation of wine and water into the blood during Christian communion. This rite is well known and is still practiced in the Christian Church. However, the mediaeval chronicler, was already under the influence of a chronological error made a little earlier, which carried the events of the Exodus into antiquity. When, allegedly, there was no Christian communion at all.

The result was an intricate biblical description of the "first plague of Egypt." They say the Egyptians "suffered" from the fact that they had to drink water turned into the blood as if in the literal sense of the word, and while the Jews did not have to drink such water. So, that was "the plague."

By the way, let us pay attention to one curious circumstance. According to the Bible, the "first plague" is not even a plague. The fact is that immediately after its description, the Bible says: "And the Egyptian wizards, with their enhances, did the same" (Exodus 7:22). (See the Church Slavonic quotation 11 in Annex 4.) So the Egyptian wizards, that is, the priests, also turned water into blood. It is pretty clear that here we are not talking about a real disaster, simply about some church action. Committed to Egypt. The Egyptian wizards did not hurt themselves and their people. Apparently, we are talking about the sacrament that took place in the Egyptian Christian churches.

So, from this, it can be drawn that the Egypt of the time of the Exodus is a Christian land. Where in Christian churches communion takes place with wine mixed with water. This description fits well with the Russia-Horde of the XV century.

Commentary. Let's linger here for a minute. We have just used the book of Josephus Flavius as an additional source on biblical Old Testament events. And we saw that it is the text of Flavius, which says practically the same thing as the Bible, but with more content. From it, it becomes immediately apparent what the essence of the "first plague" is. There are other cases when Flavius gives many accurate and interesting details, which are not in the Bible for some reason. But there are also opposite examples when the Bible describes the picture more clearly, and Flavius does not understand it. And yet, the book of Flavius is nothing more than another presentation of the same Old Testament. The same sequence of presentation, the same events, the

same heroes.

It can be seen that these are not two different stories about the same era but simply two versions of the same text. One is religious. This is the Bible. The other is written in a free, elegant secular form, characteristic of the texts of the Renaissance of the XV–XVII century. This is Flavius.

They may say: Flavius copied everything from the ancient Bible. He rewrote the old manuscript, refreshing it in the spirit of the Renaissance. However, a comparison of the texts shows that this is not true. We find many new details in the book of Flavius. And they are not invented. They—as we are now beginning to understand —reflect the essence of the matter.

In some cases, its text is more precise than the alleged "old" biblical. Moreover, it is lucid not because his language is clearer but because his book sometimes contains more details, which are not in the Bible.

It seems to us that the following conclusion follows from this can be drawn: "archaic" Bible written not before the book of Flavius. Perhaps even this was a deliberate archaization of the same text or texts processed by Flavius. One gets the impression that the Bible and Flavius have the same primary source. And both books, the Bible and Flavius'—were created, apparently, at about the same time. Thereby, Flavius wrote in a secular manner and the Bible in an ecclesiastical, drier, and archaic manner.

In the XV–XVII century, there could be several biblical texts. Then they were processed and turned into the Bible and the book of Flavius. And any literary text processing, be it archaization or modernization, is inevitably associated with the loss of information. Since the editor has no new information, sits in his office and edits a book. And those parts that he for some reason did not understand or perceived as uninteresting, he omits. Not necessarily with malicious intent, but simply cannot rewrite what he does not understand in another language. It is possible that in the XVI–XVII century, someone needed to make a "very old-fashioned" sounding Bible. Apparently, this activity began precisely in the XVI–XVII century to create a new Scaligerian history. By the way, at this time in the Russian tradition, some texts described the Old Testament history in a completely different key. It is a Paleia. It gives the impression of a text that does not depend on the "archaic" Bible and, what is essential, covers only a tiny part of the plots described by the supposedly "old" Bible.

So, in Flavius, we sometimes find new and exciting details that clarify the essence of the "ancient," that is, in reality, mediaeval events. Therefore, in the future, we will sometimes refer to the Flavian Bible, which is called today "Jewish Antiquities." Many of the details given by Flavius also fit surprisingly well in the epoch of the XV–XVII century.

Second plague. It lies in the fact that in biblical Egypt appeared a huge number of frogs. "I will smite all your territory with frogs. So the river shall bring forth frogs abundantly, which shall go up and come into your house, … into the houses of your servants, on your people, into your ovens, and into your kneading bowls. … Then the Lord spoke to Moses: Say to Aaron, 'Stretch out your hand with your staff over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt' " (Exodus 8:2-3, 8:5). The Ostrog Bible here instead of the word "ponds" gives "debri" (thickets), that is, it indicates dense impenetrable forests! (See Church Slavonic quotation 12 in Annex 4.)

From this story, it can be learned that the described country is very rich in water sources: rivers, lakes, streams. It is a wooded country, since it speaks of debri [621]. Yes, and frogs are found only in reasonably moist soil. In modern Egypt, this can only be along the Nile. But already a little to the side of the river, in the dry, hot sand of African Egypt, of course, there are no frogs. It is worth recalling that the Nile River, flowing through modern Egypt for about one and a half thousand kilometers, does not have any inflows ([99], p. 2). In addition, the Nile is the only river in Egypt ([85], v. 15, p. 447). There are also few lakes there. The largest is located in the Nile delta, along the Mediterranean Sea, and is separated only by sand spits ([85], v. 15, p. 447). Thus, the lakes are, as they were, part of the sea.

How does the Bible speak of Egyptian "rivers" and "ponds" when there is only one river and almost no lakes?

And about the "Egyptian debri," when there is nothing like this anywhere? At the same time, without mentioning a word about the sea, which is in African Egypt!

It seems to us that all this biblical description does not correspond well to modern Egypt. But Russia— or rather middle Russia—is a country with rivers and woods, with many frogs.

Let us further pay attention to the biblical story that "frogs shall come into your kneading bowls." It is reminiscent of the well-known old Russian way of keeping milk from curing by putting frogs in it. The frogs were washed and put in milk. The quality of the milk did not deteriorate from this, and it did not sour longer. Something we have not heard of such a custom among the inhabitants of the sultry African Egypt. And in Russia, this custom is not only known but was also popular until refrigerators appeared. Here we again come across an example of how the later biblical author essentially does not understand the meaning of the old text lying before him, which, perhaps, is already a hundred years old. He tries to understand it, and he gets an intricate literary image.

As in the first case, the Egyptian wizards successfully "repeated" Moses' plague with frogs. As we have seen, this means that a common fact of everyday life is being described, and by no means a disaster.

Third plague. The Bible says: "And when Aaron stretched out his hand with the staff and struck the dust of the ground, gnats came on people and animals. All the dust throughout the land of Egypt became gnats" (Exodus 8:17). (See Church Slavonic quotation 13 in Annex 4.)

The well-known commentator of the Bible, Professor A. P. Lopukhin writes about this: "According to Philo and Origen, shared by many interpreters, these were midges, mosquitoes, the usual scourge of Egypt during the flood period" ([845], commentary on Exodus 8:16–17). However, A. P. Lopukhin continues further, the biblical gnats "appear from the dust of the earth, while mosquitoes appear 'out of the water'; for mosquitoes, it cannot be said that they 'appeared on people and livestock' " ([845], comment on Exodus 8:16–17). At the same time, in Russia, the wellknown moshka (blackfly) lives in the soil and is a serious nuisance for people and livestock. Much more than mosquitoes. Penetrates under the clothes, gets into eyes, ears, nostrils, hair roots.

By the way, here the "Egyptian wizards" for some reason did not want to "repeat after Moses" the third plague. Note that the plagues, starting with the third, are indeed described already as real natural disasters—the Egyptian wise men can no longer "repeat" them after Moses.

This is natural and removes some of the strangeness of the biblical story when the wise men sought, ostensibly, with all their might to surpass Moses in sending disasters to Egypt. This strangeness arose as a result of a misunderstanding by the later author of the old story.

Fourth plague. God says to Pharaoh: "I will send swarms of flies on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms of flies, and also the ground on which they stand" (Exodus 8:21). (See Church Slavonic quotation 14 in Annex 4.)

It follows that there are many flies in biblical Egypt. There is nothing specifically southern about it. On the contrary, an amazing abundance of flies is observed in forests, meadows, swampy areas. For example, there were always enough flies, gadflies, horseflies, and mosquitoes in the middle lane in Russia, and they always caused trouble for people and livestock. Some types of flies in Russia really "bite like dogs." Not to mention the northern Russian lands, where the famous gnus (midges) is a true disaster at certain times of the year.

Fifth plague. The Bible says: "Behold, the hand of the Lord will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence" (Exodus 9:3). (See Church Slavonic quotation 15 in Annex 4.)

Here, a large loss of livestock is being described. A well-known disaster in many countries. Again, there is nothing specifically African here. Livestock deaths were everywhere. And from the history of mediaeval

Europe, we know how often such events were attributed to the machinations of sorcerers and wizards. It is a typically mediaeval picture. And the Bible explains the described events in the same mediaeval spirit— the actions of Moses and Aaron.

Some might argue that the Bible mentions camels here, which means we are talking about some southern countries and certainly not about Russia. After all, there are no camels in Russia.

Of course, in our time and for a long time, camels in Russia are not kept. But we are talking here about the XIV–XV centuries, when, according to our reconstruction, Russia was the metropolis of the huge Great = "Mongolian" Empire. Caravan trade routes between East and West passed through the Russian-Horde Empire. For example, the Great Silk Road (q.v. in Chron5, Chapter12:4.3). Therefore, in the Horde Empire at that time, there must have been a lot of camels. After all, only a camel is capable of long journeys with a load across arid terrain. Therefore, only camels were used on those sections of the imperial caravan routes where water is rare.

Only with the development of navigation and the opening of new sea routes to the East in the XV–XVI century, the importance of trade caravans begin to decline, and the number of camels in the Empire started to decline. But in the south, in some places, they were kept for a long time. For example, even in relatively recent descriptions of the Crimea of the XIX century, one can read that "they [the Crimean Tatars.—Auth.] have two-humped camels" ([852], p. 22). Although today camels are no longer kept in Crimea.

Sixth plague. The Bible says: "And the Lord said to Moses and Aaron: take a handful of ashes from the oven and let Moses throw it to heaven … and there will be inflammation on people and livestock with boils throughout all the land of Egypt" (Exodus 9:8–9). (See Church Slavonic quotation 16 in Annex 4.)

Some severe infectious disease, accompanied by abscesses, has been described. Nothing specifically African. In European and Russian history, such epidemics still flared up in the XVIII–XIX century.

Seventh plague. The Bible says: "I will send the worst hailstorm that has ever fallen on Egypt. … And the Lord sent thunder and hail, and lightning flashed down to the ground. … Throughout Egypt hail struck everything in the fields—both people and animals … and stripped every tree. … (The flax and barley were destroyed, since the barley had headed and the flax was in bloom. The wheat and spelt, however, were not destroyed, because they ripen later.) … [Then] the thunder and hail stopped, and the rain no longer poured down on the land" (Exodus 9:18, 9:23–25, 9:31–33). (See Church Slavonic quotation 17 in Annex 4.)

Again, nothing specifically African or even just southern. We do not know how often thunderstorm threats, lightning flashes, and intense hail falls in modern Egypt. Breaking trees. However, let us explain that even ordinary rains sometimes fall at intervals of up to five years ([85], v. 15, p. 447). "Within most of the country, the climate is hot, with temperature fluctuations, rare random precipitations and any worthy clouds" ([85], v. 15, p. 447).

Pay attention to the listed set of crops: barley, flax, wheat. In comparison, the main crops of African Egypt are cotton and rice ([797], p. 424). Maybe this was not the case before, and in Africa, they grew mainly wheat and flax. But if biblical Egypt is Russia, then the set of crops presented in the Bible becomes more natural.

Eighth plague. The Bible says: "I will bring locusts into your country . … The east wind had brought the locusts; they invaded all Egypt and settled down in every area of the country. … [Then] a very strong west wind caught up the locusts and carried them into the Red Sea" (Exodus 10:4, 10:13–14, 10:19). (See Church Slavonic quotation 18 in Annex 4.) Fig. 4.5 shows an old drawing from the Chronicle of Hartmann Schedel, depicting a locust invasion.

Again, nothing specifically African. Locusts are also known in Russia, and they are especially abundant in the vicinity of the Black Sea. It also happens in the middle zone—the so-called "Central Russian locusts" ([797], p. 1165). In Russia, this is indeed a disaster, but in more southern regions, not everywhere. There, the attitude towards locusts was often quite different. For example, a Syrian native Fadlallah abu-Khalqihi, who traveled

in 1891–1892 in the region of Palestine, Syria, and Mesopotamia, writes about the residents the following: "At the appearance of locusts, they prefer them to any other food" ([802], p. 193). So, in these places, not so far from African Egypt, the locusts were, it turns out, a dainty. Not a disaster. Not like in Russia. By the way, the mention of the Red Sea in the Bible may indicate the Red Sea near modern Egypt and the Black Sea of southern Russia. The following fact confirms this identification. It turns out that in the Hebrew text of the Bible, the name Yam Suph is used for this sea, "which is usually traditionally translated as 'Red Sea,' but means 'Reed Sea,' or 'Sea of Seaweed' " ([281], p. 197. But it is not the Arabian Red Sea, but the Black and Azov Sea, with their numerous estuaries, which are famous for the reed growth.

Let us repeat that it was precisely the territory adjacent to the Black Sea that was fairly often subjected to the disastrous invasion of locusts.

At the same time, it should be noted that this "plague of Egypt," unlike all the previous ones, can be attributed only to southern steppe Russia but not to its northern regions. And all the last "plagues," as we have seen, responded quite precisely to Russia's middle and northern regions. And what is surprising. Josephus, for some reason, skips the seventh "plague of Egypt" in his book, going straight to the next one. Is it because in the old texts used by both Flavius and the compilers of the "archaic" Bible, there were disagreements about this "plague"? Some chroniclers mentioned locusts, while others did not. And it's clear why. This "plague," although it is regular Russian, falls out of a number of the previous ones. All other plagues are Middle Russian and North Russian, and this one is South Russian.

Ninth plague. The Bible says: "Then the Lord said to Moses, 'Stretch out your hand toward the sky so that darkness spreads over Egypt—darkness that can be felt.' … And total darkness covered all Egypt for three days. No one could see anyone else or move about for three days" (Exodus 10:21–23). (See Church Slavonic quotation 19 in Annex 4.)

What can a seemingly strange expression, "darkness that can be felt," mean? It is not very clear from the text of the Bible. Let us then turn to Flavius. He writes about this in more detail. "The Egyptians were shrouded in a dense impregnated fog so that they ceased to see anything … due to the thick air … suffocate from such a dense fog" ([878], p. 104).

The text becomes much clearer, and everything falls into place. A dense fog is described. Which may continue for several days. We do not know how often dense three-day fogs are in African Egypt. But in Europe, and certainly, in Russia, fogs are quite common. Moreover, thick fogs hinder movement. For example, on long Russian roads, it is easy to get lost. That is why it is said in the Bible: "No one could … move for three days." Of course, this is not so much a terrible disaster, but a great inconvenience, seriously disrupting economic life.

It should be noted that the Ostrog Bible contains a completely unambiguous description of fog: mist and

Fig.4.5. “Locust Invasion” from Hartmann Schedel’s World Chronicle, allegedly 1497.

smoke (q.v. above). But the text of the Elizabethan Bible has already been edited: “gloom,” “storm.” Traces of the north have been removed.

Tenth distress. The Bible says: “Every firstborn son in Egypt will die, from the firstborn son of Pharaoh … to the firstborn son of the female slave. … There will be loud wailing throughout Egypt” (Exodus 11: 5–6). (See Church Slavonic quotation 20 in Annex 4.)

Let us also turn to Flavius: “God struck the Egyptians with a disease. … That night, the plague attacked all the firstborn from the Egyptians” ([878], p. 105). So, here is a plague epidemic.

Such epidemics are known in Europe and Russia. One of the largest epidemics broke out in Europe and Russia in the era preceding the Ataman = Ottoman conquest of the XV century. It was so terrible that Russian chronicles repeatedly described it and, as a result, apparently, “multiplied” and “spread” for several decades—from the middle of the XIV century to the middle of the XV century. Karamzin, for example, speaks of the interval from 1352 to 1427 ([362], v. 5, col. 124). This plague engulfed not only Russia but almost the entire “Mongolian” = Great Empire. Karamzin writes about the middle of the XIV century: “From Peking to the shores of the Euphrates and Ladoga, the bowels of the earth were filled with millions of corpses, and the states were deserted. Foreign historians of this calamity tell us … everywhere more young people died than old” ([362], v. 4, col. 168-169).

Even the great Russian prince Simeon the Proud died of the plague (q.v. in ibid., col. 166). At the same time, Russia was especially devastated. Karamzin reports: “The plague, which since the time of Simeon the Proud visited Russia several times, more terrible than the previous one, opened up in the reign of Vasily Dmitrievich. … Having devastated Asia, Africa, Europe, it has not raged anywhere as long as in our Fatherland, where from 1352 to 1427 at different times countless people were its victims” ([362], v. 5, col. 124).

It is striking that both the Russian chronicles and the Bible simultaneously note here a unique feature of this particular plague epidemic: during it, most of all, young people died. In the biblical presentation, this feature of this epidemic was reflected as the death of the first children, eldest sons, firstborn. That is the death of the heirs. When young people die, first of all, it turns out that the heirs die before their fathers. This is what the Bible emphasized. And the characteristic biblical message about the death of the heir (firstborn) of Pharaoh is a reflection of the death of the young Grand Duke Simeon the Proud. Thus, all the characteristic features of this biblical story are present in the Russian history of the second half of the XIV–XV century A.D. Reread the biblical description of the plague again and compare it with the description of Karamzin.

4.3. Biblical "Plagues of Egypt" is a reflection of the known period of epidemic and natural disasters in Russia of the first half of the XV century

Above we said that the Bible contains a dating of the Exodus of the army of Moses, which approximately indicates the year 1430. Immediately before the Exodus, the "plagues of Egypt" described above fall on Biblical Egypt. It is amazing that in the pages of Russian history dating back to the years 1420–1430, we see a description of the outrageous disasters that befell Russia. We have already talked about the terrible plague, which flared up with special force during these years. It was the last link in a series of several other terrible disasters in Russia of this period ([362], book 2, v. 5, ch. 2, col. 125–126). Russian descriptions of some of them resonate remarkably well with similar biblical stories.

Here, for example, Karamzin's text: "In 1419 deep snow fell on September 15 [!—Auth.], when the bread had not yet been harvested; there was a general hunger and lasted for about three years all over Russia; people ate horse meat, dog meat, moles, even human corpses; thousands died in houses and died on the roads from the extraordinary cold in winter in 1422. … In 1421, unusual flood flooded most of Novgorod and 19 monasteries; people lived on roofs; many houses and churches collapsed. The phenomena must still be added winters without snow, unheard of storm, stone rains, and … the comet of 1402. … The Russians wait for the end of the world, and this thought have the most enlighted people of this time" ([362], book 2, v. 5, ch.2, col. 125–126).

It is difficult to get rid of the impression that, for example, the stone rains of the Russian chronicles—this is the extraordinary biblical hail. And Karamzin's testimony about deep snow covering Russia on September 15 (in the earliest autumn, almost in summer), snow, which, having fallen at such a time, should have killed all greens in the fields and trees, makes us take a fresh look at the eighth "plague of Egypt," which stands apart —the "locust plague."

Let us recall that there were some disagreements or ambiguities regarding this plague in the primary sources. For some reason, Flavius does not have it. We have already noted that the "locust plague" somewhat stands out from the rest of the routine northern plagues by its too southern origin. After all, locusts are mainly southern insects, and it only rages in the south. Perhaps it was not a question of locusts but something else? Let's turn again to the Bible's story about the "eighth plague" and try to guess what this may be about. To do this, we will remove the word "locust" from the text, replacing it with the conventional symbol xxxxx.

"I will bring xxxxx into your country. [It] will cover the face of the ground so that it cannot be seen. [It] will devour [i.e., kill!—Auth.] what little you have left after the hail [therefore, the event takes place shortly after the terrible hail, in summer or autumn.—Auth.], including every tree that is growing in your fields. [It] will fill [cover?—Auth.] your houses, the those of all your servants and all the Egyptians—something neither your parents nor your ancestors have ever seen from the day they settled in this land till now" (Exodus 10:4-6).

And further: "The Lord made an east wind blow across the land all that day and all that night. By morning the wind had brought the xxxxx" (Exodus 10:13). (See Church Slavonic quotation 21 in Annex 4.)

The Bible especially emphasizes the incredible strangeness of the event: no one has ever seen or remembered such a thing. "Never before had there been such a plague of xxxxx, nor will there ever be again" (Exodus 10:14). (See Church Slavonic quotation 22 in Annex 4.) This is a completely unusual, unthinkable natural phenomenon. Biblical chronicler is sure that this cannot be repeated twice. The phenomenon was a terrible

disaster for the country because all the green drowned on a huge territory, tightly covering the earth: "[It] covered all the ground until it was black. [It] devoured all that was left after the hail—everything growing in the fields and the fruit on the trees. Nothing green remained on tree or plant in all the land of Egypt." (Exodus 10:15). (See Church Slavonic quotation 23 in Annex 4.)

This terrible event takes place in summer or autumn, shortly after a heavy hail has destroyed the crops and completes the destruction of crops begun by the hail. Something brought by the east wind densely covers the ground, destroys all green in the country. And then, a few days later, it disappears without a trace as soon as the wind blows from the other side. "And the Lord changed the wind to a very strong west wind, which caught up the xxxxx and carried them [it?] into the Red Sea.[a] Not a xxxxx was left anywhere in Egypt" (Exodus 10:19). (See Church Slavonic quotation 24 in Annex 4.)

And now replace the symbol xxxxx here with the word "snow" and compare all this with the story of Karamzin about deep snow that quite unexpectedly fell on September 15th and destroyed, naturally, all the greens in the fields and the trees. And it's instantly and in huge areas of the whole country. Remember the biblical: "By morning …" A cold wind from the east brought snow at night, and a few days later a warm wind from the west, that is, from the opposite side, "carried away" the snow, that is, it probably simply melted it. Moreover, the Bible says that xxxxx (snow, locusts?) was "thrown into the sea." As for the snow, these words of the Bible may be taken quite literally—the melted snow will really be rivered into the sea.

So, perhaps, the Bible and the Russian chronicle, in the retelling of Karamzin, just told us about one and the same event happened in Russia in the XV century? And the locusts instead of snow was inserted by a later editor, already mistakenly convinced that the biblical events allegedly took place in the south. And this is why he took the story about the snow as a mistake in the old document. But then he thought for a while and "realized": after all, all this—the destruction of all greenery, something that flew from the sky and densely covered the earth—still resembles locusts. Perhaps he was confused by the apparent consonance of the Russian words "purga" (blizzard) and "prugi" which allegedly denotes locusts in the Ostrog Bible (see above). Instead of the original word "purga" (blizzard) in the old original, the editor substituted the word "prugi," which sounds close to the Russian word for "jump," and thus could mean locusts.

Of course, locusts cannot cover the whole country at once so that the land is not visible, they cannot destroy all the greenery in one day—but it looks like it! Consequently, decided the later editor, here we are talking about locusts. And "corrected" the text. This is probably how the modern biblical story about the "plague of locusts" arose. But another editor, Josephus Flavius, who processes the same "ancient," perhaps a hundred years old documents, turned out to be not so quick-witted. He did not come up with the idea of replacing snow with locusts, and therefore he had to skip altogether the "strange" (for him) description of the eighth Egyptian plague.

In conclusion, we will emphasize that in our reconstruction, the agreement between the date of the Exodus from biblical Egypt = Russia-Horde indicated in the Bible and the Russian chronicles of the "Egyptian plagues" is perfect: about 1430.

As will be seen from what follows, most likely, it was this time in the history of Russia-Horde—a wellknown period of crop failures, famine, and strong internal unrest of the first half of the XV century—and was vividly reflected in the pages of the Bible in the well-known story about ten "Egyptian plagues." Let us repeat once again that biblical Egypt is, apparently, Russia-Horde. We will describe below why such confusion arose in biblical place names.

4.4. What is "heavenly manna" and where it fell

The book of Exodus tells in detail about the famous manna from heaven that fell from heaven to earth during the campaign of the Israelite God's fighters towards the Promised Land. They "ate manna forty years … until they reached the border of Canaan" (Exodus 16:35). (See Church Slavonic quotation 25 in Annex 4.)

In the Promised Land itself, manna no longer fell. Let's see now how it is described in the Bible. "That

evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, thin flakes like frost [!— Auth.] on the ground appeared on the desert floor. Each morning everyone gathered as much as they needed, and when the sun grew hot, it melted away. … It was white like coriander seed …"" 14, 16:21, 16:31).

The Book of Numbers adds: "The manna was like coriander seed and looked like bdellium. The people went around gathering it, and then ground it in a hand mill or crushed it in a mortar. They cooked it in a pot or made it into loaves. And it tasted like something made with olive oil. When the dew settled on the camp at night, the manna also came down" (Numbers 11:7–9).

And again: "Then Moses said to them, 'No one is to keep any of it [i.e., manna.—Auth.] until morning.' However, some of them paid no attention to Moses; they kept part of it until morning … but it was full of maggots and began to smell" (Exodus 16:19–20). (See Church Slavonic quotation 26 in Annex 4.)

In biblical studies, there are different opinions about what heavenly manna is. So far, this is generally an open question. See discussion of the problem in [845], commentary on Exodus 16:13-15.

Let's formulate our idea right away. Here is described the fallout in autumn or winter of snow pellets, that is, fine snow resembling groats. Note that the word "manna" still means small groats in Russian. Thus, both fine snow and edible wheat groats were called semolina = groats. That is bread, coarse flour. A later biblical editor, having already forgotten the true original meaning of this episode and being confused, used the words "bread" and "flour" (q.v. in [621]) to explain what the "manna from heaven" is.

The reason for the confusion is understandable. On the campaign, the army carried with them the usual manna groats as a supply. And in the absence of drinking water, it was necessary to use snow falling out from time to time, which is also sometimes very similar to manna groats. The original biblical chronicler rightly compared snow to semolina, and a later editor got confused about this. Later it grew into a problem of biblical studies.

The Bible says that it's no other, but the Israelites called this "heavenly bread" manna: "The people of Israel called the bread manna" (Exodus 16:31). (See Church Slavonic quotation 27 in Annex 4.)

The question is, in what language this type of wheat cereal is still called manna? We do not undertake to judge all modern languages, but, in any case, this is how this particular kind of wheat coarse-grained flour is still called in Russian. And let's add: in English, the expression "manna croup" has a synonym—"Russian croup" ([955], v. 1, p. 509).

Someone may object: is the biblical description of "manna from heaven" really similar to the description of snow? Let's retake a look at this description.

It is said that the manna fell out with the dew, that is, at night or in the morning, and as soon as the sun appeared, the manna melted. For spring or autumn snow, this is natural and understandable. Manna is named white and shallow. The snow in the form of grains is white and fine. It is further said that Manna was to be gathered from the earth and consumed as food. It is easy to imagine how the warriors walked and collected snow pellets so that they could then drink the resulting water. And not only drink but also use it for cooking. That is, as it is said in the Bible, boil in boilers, bake cakes, etc. An indication of the sweet taste of Manna: it "tasted like wafers made with honey" (Exodus 16:31); "it tasted like something made with olive oil" (Numbers 11:8); "providing every pleasure and suited to every taste" (Wisdom of Solomon 16:20). In all these cases, ordinary sweet water was meant, as opposed to bitter seawater.

However, instead of all such reasoning, we can do it simpler. Let's again take the Bible's version that we have already used more than once—the book of Flavius Antiquities of the Jews—and see what it says. And he says the following: "The people knew not what it was, and thought it snowed, and that it was what usually fell at that time of the year" ([878], v. 1, p. 115). Moreover, according to Flavius, the events take place at a time when Israelites experienced a strong lack of drinking water: "There was too little moisture … and if by

chance they stumbled upon some water, it was too moody to drink" ([878], v. 1, p. 113). According to Flavius, the lack of water was the main reason for the rebellion of the God's fighters Israelites. "In response," manna from heaven fell upon them. That was the snow that brought relief to the troops. By the way, let us note once again that the Israelites are depicted here in the Bible precisely as an army, as regiments on the march. In the Ostrog Bible, it is written directly: "In the evening, quails swooped down and covered the camp, and in the morning dew lay near the camp; and then, on the surface of the desert, appeared something resembling white seeds, like ice on the ground" ([621], Exodus, chapter 16). (See Church Slavonic quotation 28 in Annex 4.)

It is worth noting that in the Ostrog Bible manna from heaven is quite frankly compared with ice. Which is natural: coarse snow is really small pieces of ice.

It is not only the Ostrog Bible that compares manna from heaven to ice. In the Russian Synodal translation, in the English, German Bible, it is said that manna "looked like bdellium" (Numbers 11:7). According to the Bible Encyclopedia ([66]), "according to the interpretation of LXX [seventy interpreters.—Auth.] bdellium is the same as anthrax … so called by its similarity with ice" ([66], p. 86). That is, simply put, bdellium means ice. In this regard, it should be noted that on the contrary, in biblical reading, the word "bdellium" turns into the Russian word "holod" ("cold"). Incidentally, Flavius uses here the word "bdellius" ([878], v. 1, p. 115), which, when read back, turns into the Russian word "lyod" (ice). It is not for nothing that the Bible says (Numbers 11:8) that sometimes it was necessary to crush manna, that is, ice, in a mortar.

It is not for nothing that manna from heaven was also compared with beads, again with small white grains. This is exactly what the Ostrog Bible says, for example: "It looked like pure beads" ([621], Numbers, Chapter 11). Beads are a perfect image for fine white coarse snow.

And in the Elizabethan Bible, this word is translated as "crystal": "And the sight of it is like the kind of crystal." "Looking like crystal" is exactly ice.

It may be asked: how's that in the manna of heaven, that is, in the snow, as you say, worms appeared, if the Manna was left untouched on the ground (Exodus 16:19-20)? The answer is easy. The snow left on the soil naturally melted on a warm day. And worms could indeed appear from the ground if, for example, it was overdue spring snow or snow in slightly more southern regions. On the other hand, in wheat, semolina worms could also naturally develop during long-term storage.

So, we see repeatedly that the Bible describes snow, and this means that there is no talk of Africa here. In our opinion, the Bible tells about an army that came out from the north, from Russia-Horde, and is heading on a long campaign to warmer regions—to the Promised Land. That is, to the land that was promised.

4.5. Biblical Egypt is Kipchak or Gipchak, that is, Russia-Horde

Let us ask ourselves a question: when did African Egypt get this name? It turns out that local North African residents call it differently. In Arabic and Turkic, Egypt is called MSR. With different vocalizations: Misr, Misra, Misir, Musyur.

The name Egypt appeared on the map of Africa relatively recently, already under the pressure of the Scaligerian history that took shape in Europe. Residents called their country in the Middle Ages in a completely different way. Here is what the famous Egyptologist Heinrich Brugsch reports: "In ancient inscriptions, as in the books of the later Egyptian Christians, Egypt is designated by a word that means "black land," in Egyptian 'Km.t' or 'Kemet.' … The Egyptians called themselves "people of the black land" and … hitherto, as far as we know the inscriptions, nowhere was found another name to designate the Egyptian people" ([99], p. 77).

G. K. Vlastov, the commentator of Brugsch, adds here: "The name of Egypt was unknown to the residents of Nil. … Opinions were expressed … that the word Egypt could come from the name of the city Coptios or Gyptios" ([99], p. 77).

The question is, where did the name Egypt come from, that is, the name GPT or KPT without vocalization? Let us recall that in the Persian and Arab sources of the XI–XV centuries, mediaeval Russia-Horde was called Desht-iKipchak, that is, "the steppe Kipchak" ([797], p. 381). Recall also that, in Arabic writing, vowels are indicated by superscript characters and are of secondary importance. That is why the Arabic name of Russia as Kipchak is, in fact, the same as Egypt! Thus, mediaeval Arab and Persian sources brought to us the name of the Great = "Mongolian" Empire—Egypt. And in African Egypt, we repeat once again, this country has never been called so before. They called it Egypt only in modern times.

Further, in the Hebrew text of the Bible, instead of the word Egypt, there is the word Mits-Rim, Heb. MZRIM, vocalization—Mizraim. As the Egyptologist Heinrich Brugsch writes, this name "is based on the ancient form of the word, in which the root sounds are M-Z-R, but which hitherto have not been explained satisfactory" ([99], p. 78). Brugsch even calls this biblical name mysterious name ([99], p. 78).

Since the Scaligerian history sees some kind of riddle here, we are allowed to express the following idea. The name Miz-Rim sounds quite frankly MS-Rome or Mos-Rome, that is, simply Moscow Rome. Let us recall that the name Moscow was derived from the name of the biblical patriarch Moskh, or Mosokh (Moskh or Moskh) ([493], [940]). And here, unexpectedly, another thought arises: does the name Moses itself (also the Moskh or Moskh) originate from the name of Moskh or Moscow? By the way, the name Moses in Russian was often turned into Mosy. And the Jews also call Moses Moshe or Mosh, which again is consonant with Moskh. And also with the name Mish, that is Michael (Michal, translated as "who is like God"). And also consonant with the name Mehmed (Muhammad, Muhammed, Mohammed). In the east, in Muslim countries, Moses is called Musa or Musha. Recall that in Greek, Arabic, and Hebrew pronunciations, S and SH constantly pass into each other, and in writing, they differ only in superscript dots. As a result, the name Musa became Musha, and vice versa. But the name Musha is practically the same as Misha, that is, Michael. The name Moses could be confused with the name Misail, which practically coincides with the name Michael. Note that Misail or Mishal in translation from Hebrew also means "who is like God," and Mikhei (Hebrew Mikha) translated as "like God.." Let us also mention the word Messiah (Hebrew Mashiach—Mshih).

All of the above variations of the name Moses form a kind of single "bush" from which different chronicles, including the Bible, took different versions of this name. The emergence of such linguistic parallels here is explained by the fact that the army of Moses set out on a campaign from Russia-Horde, one of the centers of which, starting from the XV century, Moscow, and Moscow Russia in general, began to become.

4.6. Magi in the Bible and Magi in Russia

Talking about Egypt, the Bible says a lot about the Magi, apparently about the Egyptian priests. In particular, it is the Wizard-magicians, the wizards argue with Moses when he tries to get permission from the Pharaoh for his campaign. See, for example, Exodus 7:22, 9:11, etc. But the Volkhvy (wizards) are well known in Russian history. "Volkhvy, in Ancient Russia, is the name of the ministers of pre-Christian cults" ([797], p. 242). That is, this is the old Russian name for priests. And Christian or pre-Christian is already a question of chronology. And since the Scaligerian-Romanovian chronology is erroneous, the Volkhvy were actually Christian priests.
In this regard, we recall that the name Volkhvy itself probably comes from the word Volga. From the name of the Volga River, meaning "moisture," many other known names in history have come. Here can be added the Valakhi (a.k.a. Turks, q.v. in Chron5), Valakhia, and the river Volkhov in the Pskov region, as well as Bulgaria. And, of course, the Volkhvy (Wizards).

4.7. Vegetation of biblical Egypt in the picture of Lucas Cranach, the artist of the XVI century

We open the album of the famous mediaeval artist Lucas Cranach the Elder ([1258]). Some of his paintings are devoted to biblical subjects—the crucifixion of Christ, the flight of Joseph and Mary to Egypt, the expulsion of the merchants from the temple, the worship of the Magi, John the Baptist preaching in the forest, David and Bathsheba. Let's look at the pictures from the following point of view. Above we expressed the idea that biblical Egypt is mediaeval Russia. And the Gospel Jerusalem is Czar-Grad = Constantinople. Let's see how Lucas Cranach depicts the nature of various biblical passages. Namely, vegetation, landscape,

sky color, etc. It turns out that all of his paintings on biblical themes depict a purely southern landscape, except one. This is the painting "Rest on the Flight to Egypt" (q.v. in fig. 4.6).

So, how did the famous XVI century artist Lucas Cranach imagine the biblical Egyptian landscape? We look at the picture. It depicts a lawn in a forest, a spring gushing out of a sandy slope, a white birch, a fir, whose branches are covered with frost. Above the spring is a small Russian fir tree. The color of the sky is blue, purely northern. And, in general, the frost in the picture clearly emphasizes that a rather cold morning is depicted here. There is no trace of the southern landscape. On the contrary, it is noted in every possible way that this is a northern landscape, typical of central Russia. Once again, we repeat this painting by Lucas Cranach, "Rest on the Flight to Egypt," is strikingly different from his other paintings on biblical themes, where the events take place in the south.

Today we are assured that biblical Egypt and African Egypt are the same in the blazing heat and almost entirely devoid of rain in the Nile Valley. But Lucas Cranach, the artist of the XVI century, didn't think so. Otherwise, he would not have painted several magnif

Figure 4.6. Painting by Lucas Cranach the Elder "Rest on the Flight to Egypt." Taken from [1258], p. 19.

icent mushrooms in the lower-left corner of the picture, similar to boletus or even porcini mushrooms. I would like to know whether the Egyptian inhabitants of the Nile Valley often collect porcini mushrooms under their feet? It usually rains once every five years ([85], v. 15, p. 447), so mushrooms are unlikely to grow in African Egypt.

So what country did Lucas Cranach have in mind when he portrayed Russian fir covered with frost? Could it be the red-hot surroundings of the pyramid field in modern Egypt? It is highly doubtful. The mediaeval artist clearly emphasizes the northern character of the vegetation, and which was unusual for him. He lived in the center of Western Europe. And in many of his paintings, he depicted a typical Western European landscape.

What made Lucas Cranach paint biblical Egypt as central Russia? In our opinion, the reason is simple. Lucas

Cranach knew what he was doing. And he depicted exactly what he wanted to represent. The flight to biblical Egypt was, for him, the flight to Russia. This is another indirect but vivid confirmation of our reconstruction.

5.
THE BEGINNING OF MOSES' JOURNEY
5.1. Moses at the Court of the Egyptian Pharaoh

Flavius begins to tell the story of Moses in a slightly different way from the canonized Bible. In the canonical version, Moses is just an adopted son of Pharaoh's daughter. And for Flavius, he is a major Egyptian commander who won, in particular, an important victory "over the Ethiopians" ([878], v. 1, pp. 95–96). Intrigues began against him at the court of the Pharaoh. "They were afraid that Moses, given his success, would plan to carry out a coup d'état in Egypt, … [so] they began to advise the king to kill him" ([878], v. 1, p. 96). Moses was forced to flee.

In the canonized version of the Bible, the flight of Moses from Egypt is explained differently by a simple everyday story. He allegedly killed an Egyptian on the street and fled, fearing retribution (Exodus 2:12, 2:15). Remaining in exile for some time, Moses then learned about the death of Pharaoh and returned to Egypt = Kipchak. "Now the Lord had said to Moses in Midian, 'Go back to Egypt, for all those who wanted to kill you are dead' " (Exodus 4:19). (See Church Slavonic quotation 29 in Annex 4.)

During the exile, Moses became firmly convinced of his decision to conquer the Promised Land. The Bible describes Moses' conversation with God on Mount Horeb. Note that the word " h o reb," or "g o reb," is, perhaps, just the Russian word "gora" (mountain). As noted in Chron1, Chapter 1:9, the biblical Mount Horeb, a.k.a. Zion, a.k.a. Sinai, is a volcano and is most likely identified with the famous Italian Vesuvius. The volcanic nature of this mountain is repeatedly emphasized by the Bible, for example: "Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently." (Exodus 19:18). (See Church Slavonic quotation 30 in Annex 4.) Thus, Moses spent his exile somewhere in Western Europe since he visited Vesuvius.

In this conversation, God commands Moses to bring people out of Egypt and populate with them the fertile lands of the Canaanites, the Hittites, the Amorites, the Perizzites, the Girgashites, the Hivites, and the Jebusites (Exodus 3:17, 23:23).

In the list of these lands we immediately recognize the famous mediaeval Morea, or Amorea, that is, Greece. Indeed, the German historian Ferdinand Gregorovius reports that all Greece together with the islands was called Morea by the local population. "The barbaric name of Morea, or Moreas, … the Italians turned it into Amorea" ([195], p. 147).

By the way, the famous historian Jakob Philipp Fallmerayer believed that the word Amorea comes from the Slavic "more" ("sea") ([195], pp. 147–148). Of course, other historians opposed this as an "obviously incorrect" interpretation of the name Morea ([195], pp. 147–148).

Further, in the biblical name of Perizzites, it is easy to recognize the capital of France, Paris. As for the Hittites, they are Goths, as we already wrote in Chron5. Also, Gothia was once the name of Crimea ([852], p. 19).

But the first on the list is the land of the Canaanites, that is, the land of the Khan. As we have already described in detail, this was the name of the entire Great = "Mongolian" Empire, which stretched, starting from the XIV century, over vast areas of Europe, Asia, and Africa. And later America.

5.2. The purpose of Moses's journey. The first attempt of the "Mongolian" Empire to cope with the focuses of the largest epidemics

As we have already said, the biblical Exodus is the Ottoman = Ataman conquest of the XV century. But then it turns out that the Exodus was not the conquest of some other state hostile to Egypt-Russia. Places, where

the military campaign of Moses went, had already been conquered a hundred years earlier by the Grand Duke Georgy Danilovich, a.k.a. Genghis Khan, and his brother Ivan Kalita = Caliph, a.k.a. Batu Khan. The "Promised Land" was the Canaanite (Khan's) Land, and it already belonged to the Great = "Mongol" Empire. The Canaanites recognized the power of the great Czar-Khan, regularly paid tribute, had representatives of the Khan's administration, the Horde governors.

But the army-militia of Moses is not just going to conquer some new lands but wants to settle down there and start a new life. In other words, none of the warriors is going to return. This is why they take a wagon train with their wives and children, which even causes specific difficulties when organizing the expedition.

Further, the expedition is conceived for many years. The Khan lands, which the troops of Moses intend to conquer and repopulate for the second time, are already occupied. Different peoples live on them, including the descendants of the great = "Mongols" of the XIV century, which govern these lands. However, from the very beginning, it is assumed that the army of Moses should completely clean these territories from the population already existing there.

This goal of the expedition itself looks highly unusual. As a rule, conquerors enslave local residents, force them to work for themselves, pay tribute. Why destroy the population completely?

Yes, and from the practice of the great = "Mongol" conquest, it is well known that the conquered population, as a rule, remained in their places, were not exterminated, retained their local customs. But it was only obliged to carefully—and better ahead of schedule—pay the tribute.

Therefore, a new military campaign was not an ordinary conquest, and Moses had something completely different in mind. To understand what the Bible is talking about here, let's turn to the history of the Middle Ages.
As we have already said, the end of the XIV century and the beginning of the XV is the time of severe turmoil in Russia-Horde. Moreover, a huge epidemic broke out, engulfing all of Eurasia and taking away a significant part of the population of the Empire. Let us ask ourselves a question: how could an epidemic of a certain disease spread so widely—from Japan to England?

After the emergence of the Great = "Mongol" Empire, it began to pay special attention to the laying of trade routes along with the entire territory of the Empire, connecting remote areas. The following is reported: "From the center of the Golden Horde—Saray, in all directions for thousands of kilometers, postal lines were installed … Pits were installed on all lines 25 kilometers, on which there were up to 400 horses. 250 miles per day [horses were often changed.—Auth.]." ([183], v. 1, p. 42). In a week, it was possible to travel from Moscow to Constantinople. In addition, the largest markets were set up, where merchants from all parts of the Empire met. For example, the Molozhsky market near Yaroslavl, the market in Azov, in Caffa (modern Feodosia), etc. Caravan routes went as far as modern China.

Returning to the question—how could the disease of the end of the XIV-XV century, described by many chronicles, spread quickly almost throughout the Empire—we now immediately find the answer. The disease simply moved along the trade and postal routes that entangled the entire Empire. This was not the case before. The disease, having originated somewhere, for example, in Italy, remained there. Without going far beyond its limits. But, with the emergence of the Great = "Mongol" Empire, the situation changed radically. Now a disease, say the plague, having arisen somewhere in the Black Sea region (and this is one of the known centers of plague where it exists in wildlife), did not stay here but began with caravans, goods, mail to move over great distances, striking more and more new regions. And the wider the affected area, the more the disease rages and the more difficult it is to extinguish it. We need a quarantine service. After such an extensive epidemic of the end of the XIV-XV century, the first for the emerging Empire, ways were nevertheless found to prevent the spread of the disease. Quarantines were invented. And for the first time, there was nothing like that before.

5.3. The conquest of the Promised Land as an attempt to extirpate the focus of the epidemic

Let's go back to the Bible. The Bible calls the suffering of people in Egypt = Kipchak from diseases as the reason for Moses' campaign to conquer the Promised Land. The Ostrog Bible directly speaks of this: "And I saw their diseases," the Lord says to Moses, commanding him to go on a campaign (Exodus 3:7). Below we will see that the troops of 'Moses will be sent to Western Europe and the south. But plague or cholera, for example, come from the south. Why head south, right into the epicenter of a terrible epidemic? A careful reading of the biblical book of Exodus from a new perspective clarifies the issue. Most likely, the entire military expedition—the conquest of the XV century—was not intended to subjugate new territories. They were conquered and subdued long ago, in the XIV century. The purpose of the conquest of the XV century was (as the Book of Exodus speaks directly and in many places, emphasizing this all the time) the complete extermination of the former residents of the Promised Land. Destruction of all their homes, personal belongings, etc. And the resettlement in these territories of new people from Egypt = Kipchak.

In this regard, we will advance the following consideration. In that distant epoch of the XV century, it was still thought that terrible diseases, like plague and cholera, exist only in people, and not in the surrounding nature. Therefore, as the "Mongol" rulers of the XV century believed, to eliminate the foci of the disease, it is enough to destroy the population of those places from where a great infection got into the world. Therefore, a cruel order was probably issued not only to exterminate the entire local population but also to destroy their property, which sick people touched, burn their homes, etc. After they seized the booty, the soldiers of Moses were ordered to pass even gold and jewels through fire! The Bible says: "And Eleazar the priest said to the soldiers who went to war: this is the decree of the law, which the Lord commanded to Moses: gold, silver, copper, iron, tin and lead, and everything that passes through the fire, lead through the flame" (Numbers 31:21–23). (See Church Slavonic quotation 31 in Annex 4.)

This brutal action of the universal extermination of the inhabitants of the regions affected by the epidemic is described not only in the Bible. Probably, the same events, but shifted by the Scaligerian chronology from the XV century to the II century, landed on the pages of the "ancient" Roman chronicles. Take, for example, "The Chronicle of Matteo Villani." It is included as a Supplement in the "New Chronicle, or History of Florence" by Giovanni Villani ([243]). Here is what Matteo Villani tells in the chapter "On an Unheard-of Pestilence": "The great pestilence, as you know, was at the time of the emperors Marcus Aurelius Antoninus and Lucius Aurelius Commodus in [allegedly.—Auth.] the year of 171 after Christ, it began in Egyptian Babylonia and covered many countries in the world. When Lucius Commodus returned from Asia with his Roman legions, he cruelly exterminated the provinces' inhabitants to do away with the infection. In Rome, he slaughtered a sgnificant part of inhabitants" ([243], p. 452).

So our reconstruction is fully confirmed by the independent testimony of other, non-biblical chronicles.
So, one of the main incentives for organizing the campaign of Moses and Joshua from Egypt = Kipchak = Russia-Horde to the Promised Land, that is, to the south, to the Mediterranean and Western Europe, was the desire of the Great = "Mongol" Empire to eradicate foci of infectious diseases in these places. The troops of the God's fighters = Israelites (further we will often call the Israelites with the term "the God's fighters"), re-conquering the land of Canaan, the Khan countries, warned of the possibility of infection in battles with the enemy and in contacts with the local population. To avoid the outbreak of an epidemic in the army of the God's fighters, they took the strictest measures. Including a strict quarantine. The tremendous importance attached to this side of the campaign by its leaders is evident, at least from the fact that the Bible devotes many dozens of pages to the necessary quarantine and medical measures during the conquest of the promised land. Moreover, preventive measures were introduced into the minds of the God's fighters = Israelites in the form of a binding law. Violation of which was severely punished.
This is how the Bible says it. The Israeli soldiers who defeated the enemy in battle and returned to the camp were ordered the following: "Anyone who has killed someone or touched someone who was killed must stay outside the camp seven days. On the third and seventh days you must purify yourselves and your captives. Purify every garment as well as everything made of leather, goat hair or wood. … Gold, silver, bronze, iron, tin, lead and anything else that can withstand fire must be put through the fire, and then it will be clean. … And whatever cannot withstand fire must be put through the water [that is, probably, boil!—Auth.]. On the seventh day wash your clothes and you will be clean. Then you may come into the camp" (Numbers 31:19–20, 31:22– 24). (See Church Slavonic quotation 32 in Annex 4.)

This is a rather vivid and medically competent requirement of establishing a quarantine after a battle.
And further: "Anyone out in the open who touches someone who has been killed with a sword or someone who has died a natural death, or anyone who touches a human bone or a grave, will be unclean for seven days" (Numbers 19:16). "And the Lord said to Moses: say to the priests … that none shall defile himself for the dead among his people, except for his relatives who are nearest to him" (Leviticus 21:1–2). (See Church Slavonic quotation 33 in Annex 4.)
The last requirement is clear. After all, the priest communicates with so many people. Therefore, his touch could especially quickly spread the infection, which the drafters of the biblical laws were terribly afraid of. They were allowed to touch only their neighbors, i.e. when it was almost impossible to avoid contact.
Many pages of the Bible are devoted to the most detailed medical description of the signs of contagious diseases. It carefully lists how many days of quarantine the patient must endure between examinations, when he is clean, when he is unclean, what kind of pest he should have, etc. (Leviticus 12–14). The military doctors of the God's fighters = Israelites were well aware that the disease can be spread with the help of clothing. Therefore, it is required to "burn that garment in which is the plague, whether warp or woof, in wool or in linen, or anything of leather, for it is an active leprosy" (Leviticus 13:52). (See Church Slavonic quotation 34 in Annex 4.)
And further: "It is a spreading plague; you shall burn with fire that in which is the plague" (Leviticus 13:57). (See Church Slavonic quotation 35 in Annex 4.)
Moreover, if a house turned out to be infected in the land of Canaan = Khan, then "the house [should be broken down], its stones, its timber, and all the plaster of the house [should be carried] outside the city to an unclean place" (Leviticus 14:45). (See Church Slavonic quotation 36 in Annex 4.) Recall that it is really necessary to burn the atmosphere of an infected house during plague or cholera epidemics.
The leaders of the army of the God's fighters = Israelites insisted on the destruction of the population in the land of Canaan = Khan if suspicion of infection fell on him. It was forbidden to take the things of the killed. This immediately shows that the trip to the Promised Land was not an ordinary conquest, when the things of the vanquished usually go to the winners, but had a completely different meaning. Repeatedly sounding in the Bible, the demand for the complete extermination of the people of the land of Canaan is accompanied by promises that the Israelites = the God's fighters will not suffer from some terrible diseases. And contagious, judging by the precautions described in the Bible. The Bible says: "And the Lord … will afflict you with none of the terrible diseases of Egypt which you have known. … Also you shall destroy all the peoples whom the Lord your God delivers over to you; your eye shall have no pity on them" (Deuteronomy 7:15– 16). (See Church Slavonic quotation 37 in Annex 4.) At the same time, a long-term program of extermination of the inhabitants of the land of Canaan and the settlement of other people is prescribed (see, for example, Deuteronomy 7:22; Exodus 29–31). But this program did not apply, by the way, to aliens, strangers. The Bible recommends to these people the usual rules of hospitality. Here is one such example: "Love the stranger" (Deuteronomy 10:19; q.v. in Leviticus 19:33-34). The "law of complete annihilation" of the population in the conquered lands was softened over time, already under Joshua. But at first, it was observed strictly, with an iron consistency. Then the conquerors, having spent a long time in their new country, eventually realized that not all residents are carriers of infectious diseases and learned to distinguish the sick from the healthy. The usual medical practice began. The total extermination has stopped.

5.4. Manna-snow as a source of water in the focus of epidemics

Let's return once more to the "manna from heaven," which the army of Moses gathered in the "wilderness." We have already said that it was ordinary snow. It was used as a source of water. But after all, according to our results, the army of Moses moved not at all through the waterless sandy or stony desert, but through the fertile regions of Western and Southern Europe. A natural question arises. Why was it necessary to melt the falling snow, if there are generally enough water sources in these places? The answer is simple. Being in the center of epidemics, the soldiers, naturally, feared infection and were afraid to drink water from wells, springs, and other reservoirs. After all, water is one of the main carriers of plague and cholera. Perhaps the troops were even ordered not to use local water, which could be contagious. In such conditions, of course, the troops should have had an acute shortage of water.

5.5. Making bricks in Egypt as a military duty

Let's return to the events in Egypt = Russia, which preceded the campaign. So, Moses is going to set out on a campaign from Egypt = Kipchak. According to the Bible, he needs to obtain permission from the Pharaoh—the Egyptian = Kipchak king. As we understand,—the supreme Horde Khan. The events are probably taking place in Novgorod the Great = Yaroslavl. Apparently, Moses is one of the Horde khans.

All Bible readers know that the Israelites = God's fighters worked long and hard in Egypt = Kipchak. The Bible speaks about this several times.

"So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field" (Exodus 1:13-14). (See Church Slavonic quotation 38 in Annex 4.)

So, it turns out what exactly does the army do. It turns out that in anticipation of the Pharaoh's decision, the army of the Israelites = God's fighters makes bricks. "And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, 'Let us go …' Let more work be laid on the men, that they may labor in it, and let them not regard false words" (Exodus 5:8–9). (See Church Slavonic quotation 39 in Annex 4.)

The troops make bricks. Which, by the way, is very natural. What else should the soldiers do without being on the march? It is known what—to build military fortifications. For example, fortress walls. And what were the fortress walls made of? They used to be made of stone. But from the XV–XVI century, fortifications, for example, in Russia, began to make from brick. All Russian-Horde military structures, in particular the kremlin, previously erected from white hewn stone, in this era are rebuilt from a brick. In this form, they have come down to us. Presumably, such work required a very lot of bricks. Here is the Bible and describes the monotonous and hard work of the Israelites = God's fighters, making bricks.

One consideration is worth making here. Probably, the burned brick of the right shape, in the form of standard parallelepipedes, appeared for the first time precisely in the XV–XVI century. And earlier, the walls were laid either from cobblestones and large debris or from hewn stone.

Therefore, if there appears a story about work on the manufacture of bricks in some ancient text, one should think that we are talking about an era not earlier than the XV century.

5.6. The quarrel of Moses with Pharaoh

According to the Bible, Pharaoh behaves somewhat strangely. He now and then permits Moses to march but immediately reverses his decision and forbids the march (Exodus 8–12). This is repeated several times. Perhaps the fact is that from a legal point of view, such a re-conquest of own land, already belonging to the Empire, looked illegal. The center could not just send a military expedition to its provinces—the lands of Canaan, that is, the Khans, where its governors have been sitting for a long time.

It should be noted that during a long discussion of the expedition, Moses speaks to the Pharaoh as a person of the same circle as him. It is not surprising if he is one of the Horde khans. At the end of the dispute, when Pharaoh once again changed his mind and again refuses to let Moses go on a campaign, even threatening him with death for disobedience, Moses sharply responds and, angry, leaves the palace: "Then he went out from Pharaoh in great anger" (Exodus 11:8). Presumably, not every interlocutor of the Pharaoh was allowed to leave the palace "in great anger." By the way, the word "pharaoh" or "tiran" is similar to the word "t hro n ," in the sense of the king's throne.

As the Bible goes on to say, Moses eventually received permission to march (Exodus 12:31). Moreover, it is emphasized that Pharaoh gave it at night, as if secretly (Exodus 12:31).

5.7. The army of Moses takes the field

The army of Moses hastily, without waiting for the morning, takes the field. "They were driven out of Egypt and could not wait, nor had they prepared provisions for themselves" (Exodus 12:39). All this points to the

atmosphere of some kind of turmoil. And such turmoil in the Great = "Mongol" Empire was in the XV century. We talk about this in Chapter 4:3.

It should be noted that, as the Bible says, the army of Moses sets out not very willingly. And then, throughout the entire expedition, he constantly and longingly remembers his native Egypt = Kipchak, where he lived well and calmly. Moses has to work hard every time to persuade the Israelites = the God's fighters to continue on their way. Every now and then, he explains to the army how wonderful it will be to live in the Promised Land. And in response, he constantly hears: we were fine in Egypt = Kipchak as well. "So the children of Israel [that is, the fighters for God.—Auth.] wept again and said: 'Who will give us meat to eat? We remember the fish which we ate freely in Egypt [i.e., the state paid for them.—Auth.], the cucumbers, the melons, the leeks, the onions, and the garlic; but now our whole being is dried up; there is nothing at all except this manna before our eyes!' " (Numbers 11:4–6). (See Church Slavonic quotation 40 in Annex 4.)

And further: "Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. … Oh, that we had died by the hand of the Lord in the land of Egypt [Kipchak.—Auth.], when we sat by the pots of meat and when we ate bread to the full!" (Exodus 16:2–3). (See Church Slavonic quotation 41 in Annex 4.)

Because of such sentiments, Moses even had to lead the army in a roundabout way, "For God said, 'If they face war, they might change their minds and return to Egypt [Kipchak.—Auth.]. So God led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt ready for battle" (Exodus 13:17– 18). (See Church Slavonic quotation 42 in Annex 4.)

Note that the Ostrog Bible uses the following expression here: "And the sons of Israel exited the fifth tribe" (Exodus 13:17–18). What does it mean? Let's remember that in mediaeval geography, the earth was divided into the so-called climates, regions, tribes. See Ptolemy's maps in the following chapters. The fifth and sixth "climates" were inhabited by the Russians, which is why they were sometimes called "the sixth and fifth people" (q.v. in "The Last Prophecy of Daniel" in Annex 3 of this book). It turns out that the "exodus from the fifth tribe" (climate) is an exit from the borders of Russia.

And again, the question arises. If, according to our reconstruction, the army of Moses is marching not in the desert but in South and West Europe, then where does the strange "meat problem" come from? There should be enough livestock around. Our answer will be the same: moving towards the centers of epidemics, the army of Moses was afraid not only to drink water from local wells, but also to slaughter local cattle for food. It is fair to assume that meat, too, can be contagious. Is it not from this that the well-known prohibition against eating pork originated? In addition, the meat of local cattle could be considered unclean also because in some parts of Europe at that time, probably, bestiality was practiced.

In any case, the Bible points out: "Whoever mixes with cattle, put him to death, and kill the cattle. Do not follow the customs of the people that I drive away from you; for they did all this. … And I said to you: own their earth, and I give you the earth to inherit" (Leviticus 20:15, 20: 23–24). (See Church Slavonic quotation 43 in Annex 4.)

6.
THE JOURNEY OF MOSES. CROSSING THE SEA
6.1. The Bible: Through the midst of the sea upon the dry land

So, leaving the capital, the army goes to the Red Sea. Modern commentators habitually place the Red Sea next to African Egypt, identifying it with the Red Sea. However, given what we saw above, another reading is not excluded. It is, in fact, to the Russian Black Sea that the army of Moses is marching, going down from north to south.

The confusion here is caused by two Russian words: "cherny" ("black") and "chermny" ("dark-red," or simply "red"). Their spelling and pronunciation are almost the same, but they mean two perfectly different colors: black and red.

Meanwhile, in the capital (as we have shown above, the following events were taking place in Novgorod the Great = Yaroslavl). "It was announced to the king of Egypt [Kipchak.—Auth.] that the people had fled" (Exodus 14:5). (See Church Slavonic quotation 44 in Annex 4.)

It sounds strange because shortly before this, the Bible said that the Pharaoh himself let Moses go. Our idea is as follows. The Pharaoh allowed Moses to start the campaign kind of unofficially. Sort of, you take the field with the troops, and I pretend to know nothing about it. For all consequences of the campaign you'll be the only responsible.

In the capital, a noise rises: "What did we do? Why did we let the Israelites [= God's fighters.—Auth.] go?" (Exodus 14:5). (See Church Slavonic quotation 45 in Annex 4.)

The Bible further describes the Pharaoh's unsuccessful "pursuit" of Moses. Pharaoh's troops sank in a sea called the "Red" in the Bible.

The description of the crossing of the Black Sea by Moses' troops on the dry gound, and the death of their pursuers in the same Black Sea, is so interesting that we will dwell on it in more detail. It is how the Bible describes this event. "And the children of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and their left. … And by the morning, the water returned to its place; and the Egyptians ran towards [the water]; then the Lord overthrew the Egyptians amid the sea. … And [the children of Israel] saw the Egyptians dead on the seashore" (Exodus 14:22, 14:27, 14:30). (See Church Slavonic quotation 46 in Annex 4.)

Here, the Bible gives the following explanation: "The floods stood upright as a wall, and the depths were congealed in the heart of the sea" (Exodus 15:8). And the Ostrog Bible says about the same: "The waters congealed as a wall, and the waves [!—Auth.] congealed in the midst of the sea" ([621], Exodus, Chapter 15). (See Church Slavonic quotation 47 in Annex 4.)

We see a fairly vividly described crossing of the ice-covered river! Indeed, it is clearly stated that the waves congealed, that the water turned into a wall, that they walked through the sea on dry land. Of course, the later editors of the Bible, either not understanding or deliberately eliminating references to an ice-covered surface of the water, taught us the fantastic idea that the seas have parted and the God's fighters passed between them as between two walls. Today they even show it in the movies. Thus, we have a choice. Either consider the picture fabulous or see in it an authentic event—the troops crossing the frozen river on the ice. Ice is water that has become a wall from the cold. Then the element of miracle, clearly reflected in the Bible, can be easily explained. The army crossed the river already on the weak spring ice, probably at night, when the ice was somewhat stronger. In the morning, the ice started to melt, which became an insurmountable obstacle in the path of the pursuers. Moreover, the pursuers could step on the weakening ice in the morning and fall into the water. And they died. Of course, the fugitives took such luck as a wonderful deliverance. As for the drift of ice, let us recall that this event begins abruptly, sometimes unexpectedly. At such a moment, in the absence of modern, powerful stone bridges with special ice cutters, the connection between the two banks of the river was interrupted entirely for at least several days. It is impossible to cross a large river in boats during an ice drift. To build some kind of temporary bridge, either. Especially if the river was enormous as the Volga.

We may be told: but the Bible speaks of a sea! Let us remind you that in the old texts, rivers were often called seas. Moreover, in Scaligerian history, there are several cases when the alleged Black Sea was completely frozen. So, for example, allegedly "500 years B.C., the ices of Bosphorus were so strong that the Chersonesian Scythians fought on them and passed on them with carts, intending to go to India. 400 years after that, Neoptolemus [that is, "new Ptolemy," which means "new God's fighter" ([544]), "new Israel"—Auth.], the commander of Mithridates, defeated the Scythians in a naval battle at the same place of Bosphorus and defeated them in winter on ice. … In 764, the entire Black Sea was covered with ice 30 feet thick. It was possible to travel on it from Tauris to Thrace [that is, on ice supposedly across the whole Black Sea.—Auth.]. … In 801 the Black Sea was covered with ice throughout the winter. … In 401 A.D. the Black Sea was covered with solid ice. In 768, not only the Black Sea froze, but also the Dardanelles Straits, the depth of the snow

reached in places up to 50 feet. In 822, the Danube was covered with ice. In 860, the Adriatic Sea froze [well, this is too much!—Auth.]" ([137], note 7).

The picture drawn here is, of course, too absurd to be taken literally. But let us note that all these stunning climatic cataclysms allegedly occurred only before the X century A.D. And then, in a strange way, they suddenly stopped. It is clear why. As it was shown in Chron1, Chapter 6, and Chron2, Chapter 7, the Scaligerian history before the XI century is entirely ghostly, phantom. This part of it entirely consists of distorted reflections of later events. If so, then the Black Sea and the entire Pacific Ocean could be successfully covered with thick ice.

Freezing of the whole Black Sea is sheer absurdity. Therefore, in the old chronicles, some other water bodies were called "Black Sea." Most likely, some frozen rivers. Let us also recall that, on the contrary, in the old chronicles, rivers were sometimes called seas. For example, this was the case of the Mediterranean Sea, which was drawn as a large river. This is explained by the fact that sailors couldn't estimate the sea width in the era of coastal voyages (only along the coasts, due to the lack of a compass then). So the seas on mediaeval maps were drawn in the form of wide rivers. As one of the numerous examples, we have already cited the famous map of 1480 by Hans Rüst (q.v. in Chron1, Chapter 5:9. The same can be said about the depiction of the seas on the famous Hereford map (q.v. in Chron1, Chapter 7:1.7). Fig. 4.7 shows an old world map of allegedly 1109, on which all seas are pictured as long, narrow rivers. Moreover, even the huge ocean surrounding the whole earth has the form of a narrow river.

Figure 4.8 shows an old engraving from the Scorina Bible, showing the passage of the Israelites = God's fighters across the Jordan River.

Some additional traces of the fact that the original text of the Bible specifically meant the ice-covered river we find, for example, in the Ostrog Bible. Here, when describing this event, the author used a rather strange expression: "All who live in Canaan melted" ([621], Exodus, Chapter 15). In the modern translation, the word "melt" was replaced with "grieve," and it turned out: "All the inhabitants of Canaan grieved" (Exodus 15:15). The result was a seemingly clear text that eliminated the strangeness of the phrase about "melted people." Accidentally preserved in the ancient text of the Ostrog Bible, the word "melted" most probably referred to the melted river ice. Then, when the later editors eliminated, cleaned out the traces of the north in the Bible, they removed the ice but accidentally kept the word "melt." At the same time, a rather clumsy expression turned out, which an even later editor, naturally, corrected once again and finally turned into "All the inhabitants of Canaan were grieving." The text became smooth.

It is also possible that there was a wholly understandable but northern expression in the original text: "ice melted." The editor, who already knew little Russian, confused the words "lyod" (ice) and "lyudi" (people). As a result, the strange expression "people melted" appeared in the new edition of the Bible. Possible reconstruction of this transformation of words: "ice" "lyod" " l y u d i ." By the way, the Polish words "lód" = ice, and "lud" = people, are pronounced the

same: "
⟶
⟶
lyud" (people)!

Here is another "northern trail," a trail of cold, ice, freeze winter in the Bible. In its modern translation, a somewhat strange passage, which we have already quoted, attracts attention. Here it is: "And the children of Israel saw the Egyptians dead on the shore of the sea" (Exodus 14:30). (See above and Church Slavonic quotation 46 in Annex 4.)

How can this be? After all, it has just been said that the Egyptians were drowned in the middle of the sea: "The Egyptians pursued, and all Pharaoh's horses, his chariots, and his horsemen went after them into the middle of the sea. … And the water returned and covered the chariots and riders of all the troops … none of them remained" (Exodus 14:23, 14:28). (See Church Slavonic quotation 48 in Annex 4.)

And after all this, the God's fighters = Israelites see them on the shore? By the way, which one? If we were talking about the real sea, then it is difficult to suppose that they could see its other side from one side of the real sea! Even if we are talking, as is commonly believed, about the Gulf of Suez of the Red Sea, then its width is not less than 20 kilometers. But it is not very difficult to see people on the other side from one side of the river. Let's turn again to the Ostrog Bible. It says here: "And saw the sons of Israel the Egyptians dead on the border of the sea" ([621], Exodus 14). (See Church Slavonic quotation 46 in Annex 4.)

Here the ancient word "izmersha" in the Russian original means rather "frozen" than "d e a d ." Moreover, the word "izmersha" had already been used in the Russian chronicles precisely in the sense of "frozen." Here is, for example, what the Kholmogory Chroni

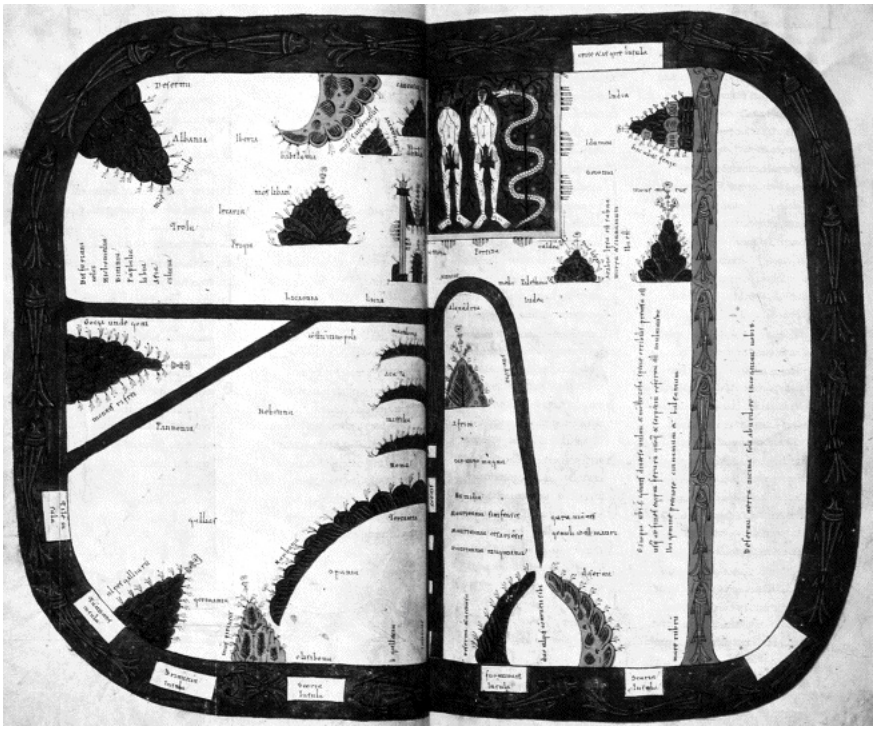


Fig. 4.7. A world map of the alleged year 1109, where the seas are shown as long narrow rivers. By the way, as historians say, "the main characteristic of this map [marked on it.—Auth.] is the fourth continent" ([1177], commentary to ill. 13). That is America. But in this case, the map was created in the epoch of the XV–XVI century. The still quite primitive level of the maps of that time is visible. Taken from [1177], ill. 13, insert between pp. 106–107.

cle says about the Battle of the Ice: "Yako ozeru podvignutisya izmershu"—"It's like moving a frozen lake" ([931], p. 69).

Now everything becomes clear. Early spring, cold, ice drifts on the river, and the Israelites = God's fighters joyfully see frozen pursuers on the other side of the river, who can no longer reach them. The pursuers might be pulled out of the icy water from under the ice.

And here is another "northern trail." The Explanatory Bible ([845]), in a commentary to Exodus 14:21, explains: "The action produced by the wind is denoted in the original text by the verb " b a k a ," which means "to rip," "to split," "to leave." The use of such a verb in the Hebrew text, now considered the original, also indicates breaking the ice.

6.2. "Antiquinty": Alexander the Great. Crossing the water as on dry land is another reflection of the Ottoman conquest of the XV century

Josephus Flavius, describing the passage of Moses through the waters as by land, himself directly points to the parallel between this event and a similar event in the "biography" of Alexander the Great. Flavius

Figure 4.8. Old engraving "Joshua Leads the People of Israel across the Jordan." Taken from [71], v. 1, p. 733.

says here: "And let no one be amazed at the extraordinary nature of the story [about the crossing of Moses through the waters.—Auth.] … After all, not that long ago [writes Flavius, probably, in the XVI–XVII century.—Auth.] the Pamphilian Sea also backed before by the army of the Macedonian Czar Alexander … and gave him the opportunity to pass. … All the historians who described the deeds of Alexander agree with this" ([878], v. 1, p. 110).

Nothing is surprising here for us. The fact that the allegedly "antique" conquest of Alexander the Great is a reflection of the Ottoman = Ataman conquest of the XV century has already been shown by us earlier. At the same time, a partial imposition of Alexander the Great on the biblical Joshua was revealed. But Joshua is the immediate successor of Moses in the conquest of the Promised Land. This is the same era. Therefore, it is natural that such a striking event as the passage of soldiers through the weak ice was reflected in the biblical book of Exodus and the "biography of Alexander." The fact is that both texts tell, in general, about the same thing.

Flavius, saying that "all historians agree with this," is not mistaken. We open, for example, Plutarch, his famous Comparative Biographies ([660]). In his biography of Alexander, he writes: "The rapid advance of the Macedonians through Pamphylia provided many historians with pictorial material for fiction and exaggeration. As they say, the sea, by divine will, retreated before Alexander. … Undoubtedly, it is this incredible story that Menander makes fun of in one of his comedies: "I succeed in everything, just like Alexander. I will walk through the sea" ([660], v. 2, p. 407, chapter "Alexander," section XVII).

So, Alexander's crossing over the sea is a famous event. True, both Flavius and Plutarch mention him in passing, emphasizing his implausibility and supposed irreality.

To understand what is the matter here, let us turn to a detailed story about the deeds of Alexander in a famous book called Alexandria ([10]), allegedly of the XV century. It is a story about Alexander, which is believed to have been formed in the XIV-XV century "in southern Europe and gained wide popularity among

the southern Slavs, Greeks and Romanians. … The novel about Alexander the Great, usually called the 'Serbian Alexandria,' appeared in Russian writing in the XV century. … In the XV century, the Russian edition of Serbian Alexandria was formed. … The novel about Alexander fascinated Russian scribes no less than their Western and Eastern counterparts" ([10], p. 6). Many Russian copies of Alexandria have survived ([10], pp. 210–211). The edition [10] uses a copy from the collection of the famous Kirillo-Belozersky Monastery.

One of the main events in the "biography" of Alexander the Great is his struggle with the powerful Persian King Darius. As we said in Chron5, Persia in the old chronicles is most often Russia-Horde. In almost the same form—Persia—the ancient name of Russia-Horde has survived to our time in the terms P-Russia = Prussia, B-Russia = Belarus. The root of this word is Rus. And the old name of modern Iran—Persia—has the same origin. After all, even in the Scaligerian history, it is well known that Persia = Iran was one of the parts of the Great = "Mongolian" Empire. This territory was conquered in the XIV century by Genghis Khan = the great Russian prince Georgy Danilovich the Victorious = Rurik.

The story of Alexander's struggle with Darius is reminiscent of the collision of the biblical Moses with the Pharaoh. At the same time, Moses is here partially identified with Alexander and Pharaoh—with Darius. The original of this conflict is the well-known events in the Golden Horde of the XV century, which eventually led to its split in the XV century into two friendly states—Russia-Horde and Osmania = Atamania. Thus, now we are not discussing the original, but only the correspondence between its two different descriptions, incorrectly dated in the Scaligerian history and referred to the deep past—namely, the parallelism of the "biographies" of Moses and Alexander the Great.

Recall that ancient sources consider the Persian = P-Russian Czar Darius (= Horde?) to be a great Czar, standing at the head of the world power. In the minds of mediaeval authors, the change from Persian dominion to Macedonian changed world rule. In general, the entire ancient history was divided in the XVI–XVIII century into several periods: Babylonian, Persian, Macedonian, and Roman. Therefore, King Darius rules, in a sense, over almost the entire world of that time.

This is what the book Alexandria tells. King Darius drives Alexander out of the kingdom. Alexander writes to him: "You have plotted … to drive me out of my kingdom" ([10], p. 99). Thus, Alexander was either sent or was about to be sent into exile. Then Alexander, disguised (?), appears at the court of Darius. He "went to Persia under the guise of an ambassador in Persian clothing" ([10], p. 98). All this reminds the corresponding story of Moses at the court of Pharaoh: Moses was a great military leader, he sought the kingship, he was expelled, then he returned to the court of Pharaoh.

The story already familiar to us with Moses, whom the Pharaoh threatened with death, tried to detain him, and then arranged a pursuit for him, is repeated in general terms in the biography of Alexander. The book Alexandria described the night feast of Czar Darius when he was given the advice to seize Czar Alexander. But "the Czar [Darius.—Auth.] pondered and did not order to seize him" ([10], p. 100). Taking advantage of this, Alexander flees from the capital at night—like Moses in the Bible. "They opened the gates for him, and leaving the city, he sat on a mighty horse and raced up to the Arsinor river before dawn" ([10], p. 100). At the same time, Czar Alexander illegally took with him some of Darius's golden bowls ([10], pp. 99–100). The book Alexandria returns to these golden cups several times. And here we remember that the Bible says something similar of the flight of the Israelites—the God-Fighters led by Moses from Egypt. "The sons of Israel, according to the word of Moses, asked the Egyptians for things of silver and things of gold … and they gave him, and he robs the Egyptians" (Exodus 12:35–36). (See Church Slavonic quotation 49 in Annex 4.)

Probably these two stories describe the same mediaeval event:
• Moses robbed the Egyptians, taking silver and gold," that is, "vessels [!—Auth.] of silver and gold"; and
• Alexander robbed Darius, taking golden bowls."
Let us return to Darius. "Darius, having come to his bedroom, summoned twelve of his nobles … and ordered Xylidonian king Candarcus to capture Alexander" ([10], p. 100). The pursuit of Alexander begins, as does Pharaoh's pursuit of Moses.
Note that the name Candarcus that appeared here may simply mean Khan Darkus, that is, a Khan called

Darkus. Maybe here Darkus is the Orda, the Horde Khan? Yes, and the name of Darius himself, too, probably means the same thing—Orda, in reverse reading: Dar—Rad.

But let's return to the running Alexander, who reaches the Arsinor River before dawn. It is amazing that further the book Alexandria directly says the following: "It was [the Arsinor river, that is.—Auth.] covered with ice, and he [Alexander.—Auth.] moved to the other side of the river" ([10], p. 100).

However, according to Alexandria, his pursuers were unable to cross the river as the ice was melting. The following is said. "Candarcus [Horde Khan?— Auth.] … took three hundred of the best horsemen with him and rode to the Arsinor river. At this time, the sun rose, and ice was on the river. They saw Alexander driving along the other side and realized that they were disgraced. Alexander shouted to them: "Why to chase the wind if you cannot catch it up?"

Before us is another version of the story about the miraculous passage of the Ottoman = Ataman commander Moses-Alexander through the "thickened waters" = ice, and saving him from the persecution of Pharaoh Darius, the Horde king, called the Persian, that is, P-Russian or White-Russian.

This "episode with ice" is woven by Alexandria into the story of Alexander's battle with Darius. At the same time, Alexander defeated Darius ([10], p. 101–103). Before that, Alexander writes to Darius: "Be ready with all your soldiers for battle, in fifteen days on the Arsinor river" ([10], p. 99). It is possible that in some chronicles, the battle of Alexander with Darius was transferred directly to the ice of the Arsinor river. By the way, their conflict is not like a war between hostile states. Rather, it is a struggle for power within one state, an internecine struggle between the various khans of the Horde. At the funeral of Darius, Alexander, along with others, carries on his shoulders the royal "golden chariot" with the body of Darius. The funeral of Darius is described as the burial of his own and not someone else's defeated king. Darius himself gives his daughter Roxane in marriage to Alexander. After that, he gets all the power ([10], p. 103).

In conclusion, we note that today's historians cannot point to the Arsinor River on the map of modern Persia, where the described events took place. They even say that "the name of the river is fabulous" ([10], p. 240).

After all that has been said, it is not so difficult to understand what the word Arsinor means. Let us remind once again that the names of the person and places in old texts must be read both forward and backward since they passed through the hands of chroniclers who wrote both from left to right (European way) and from right to left (Hebrew, Arabic). Then the word Arsinor turns into the word Ronis-Ra, that is, simply, Rona Ra. Let's remind that the word Rona means "flow, river" from the old Slavic verbs "to drop," "to flow" (q.v. in [866] and Chron5, Chapter 11:5.3). The ending "is" in "Ronis" is the usual late Latin-Greek ending for many words. Thus, Arsinor is simply the Ra River, that is, the Volga River, since—and this is well known —the Volga was called Ra in the Middle Ages (q.v. in [797], p. 1084; [1347], pp. 334, 336). Another possible explanation is as follows. The name Arsinor could have appeared as a result of slightly incorrect reading and translation of the name of the Moskva River or some other "Moscow" river. Indeed, Moscow = MSK = Russian word "myshyak" for "arsenic" = Arsinor. Or "Arsinor" comes from the word "Rusin," that is, Russian river.

If Arsinor is the Volga river, where could the "Persian king Darius" live if it took a few hours to reach the Volga from his capital? Its capital could be, for example, the city of Suzdal = biblical Susa, which, as we will see below, is actually mentioned in the Bible. Either Novgorod the Great = "Nineveh, the great city" = Yaroslavl, located right on the Volga. Or Vladimir. Or any other of the Horde capitals.

Thus, both in the Bible and in Alexandria, the passage of an army across the ice is closely intertwined with some kind of battle—either next to the river or right on its ice. In the latter case, some of the pursuers could have drowned when the ice cracked. We do not insist that the events took place on the Volga = Ra, but, at the same time, we note that in winter, the Volga really freezes not only in the upper and middle but partially in the estuary reaches too.

6.3. Russian History: Alexander Nevsky and the Battle on the Ice

Thus, in Scaligerian history, there are at least two famous episodes when a victory in an inevitable battle was won, not without the help of breaking the ice. But that's not all. Anyone familiar with Russian history will remember another similar story. This is the famous Battle on the Ice when Alexander Nevsky defeated the Livonians (Germans) on the ice of Lake Peipus (q.v. in fig. 4.9).

However, the place of the battle in Russian sources is indicated in different ways. In some, this is Lake Peipus

(Chudskoye Lake in Russian) in the Pskov region. In others, Lake Ladoga. See, for example, the Vologda Chronicle ([145], p. 165). It dates the battle to 1241. Note that the Ladoga and Peipus lakes are far enough from each other, about 200 kilometers. Thus, even the location of the battle raises questions.

During the battle, many Livonians drowned in the lake. Possibly because of the cracked ice.
Apparently, all three mentioned battles are reflections of one and the same real event, probably from the XV century. We cannot yet say where exactly it happened.
Let us now recall the details of the Battle on the Ice. Grand Duke Alexander Nevsky is at war with the Livonian Germans. This is what the Kholmogory Chronicle reports:
"Alexander set up his troops on Lake Peipus, near Uzmen, near the Voroniy Rock, and lined them up, and stepped on that Lake Peipus. … And then there was a ferocious battle with Germans, and, strange, no fear, even though the frozen lake moved [under them]. It looked like God's hosts came to help Alexander. And fled the Germans, driven away for seven versts on the ice. 531 Germans lay dead, infinitely many captured. … Many drowned in the lake. Was it on the 5th day of April" ([931], p. 69). The Kholmogory Chronicle dates the battle to 1242.
Basing on other Russian chronicles, V. N. Tatishchev reports that, after the Battle of the Ice in 1243, "Alexander's name was famous in all countries from the Varangian Sea to the Pontic Sea, and to the Khvalinian Sea, and to the Tiberian country, and to the Ararat Mountains, and to the other side of the Khvalinian Sea" ([832], v. 5, p. 33).
In other words, it was said here that the news of the Battle on the Ice, on a supposedly remote northern lake, immediately thundered and spread throughout all countries, by the way, mainly southern ones, that is, those, against which, in particular, the Ottoman = Ataman conquest of the XV century was directed. The Khvalinian Sea is the Caspian Sea, and the Pontic Sea is the Black Sea, etc.
Let us briefly outline some correspondence points between the biblical story about the passage of Moses across the Black Sea and the description of the Battle on the Ice in the Russian annals. Both narratives are pretty close, and they may be talking about the same event. urday, and both armies stood up to the rising sun" ([832], v. 5, p. 33).

a . Bible. The Israelites retreat, and the Egyptians pursue them but die as a result (Exodus 14:15–18). This is somewhat reminiscent of the well-known military technique of luring the enemy.

n b. Russian history. And here Alexander Nevsky, quite deliberately, lured the Germans onto the ice of the lake: "As he saw them [that is, the Germans.—Auth.], Alexander moved back [retreated.—Auth.], and they followed him [pursued Alexander on the lake.—Auth.]" ([832], v. 5, p. 32).

a . Bible. The event takes place at the beginning of the second month, because immediately after the description of the "battle of Moses with Pharaoh" the Bible gives the date of the arrival of the Israelites = the God's fighters in the desert of Sin—"the fifteenth day of the second month" (Exodus 16:1). The first month was usually considered March, so

a . Bible. The action takes place on the Black Sea, which has become a wall. Pharaoh's enemy army dies.

n b. Russian history. The battle takes place on the ice of a lake near some "Voroniy" Rock. "Vorona" means "crow" in Russian, so the rock is probably black. Thus, the same color appears in both stories: black. The enemy Livonian-German army was also completely defeated.

a . Bible. Pharaoh's army drowns in the sea. Moses is the winner.
n b. Russian history. Many Livonians-Germans drown in the lake. Alexander Nevsky is the winner.

a . Bible. The event takes place early in the morning: "And on morning guard the Lord looked at the camp of the Egyptians … and threw the camp of the Egyptians into confusion" (Exodus 14:24).

n b. Russian history. The Battle on the Ice also takes place early in the morning. Tatishchev sets out the chronicle as follows: "That day was Sat

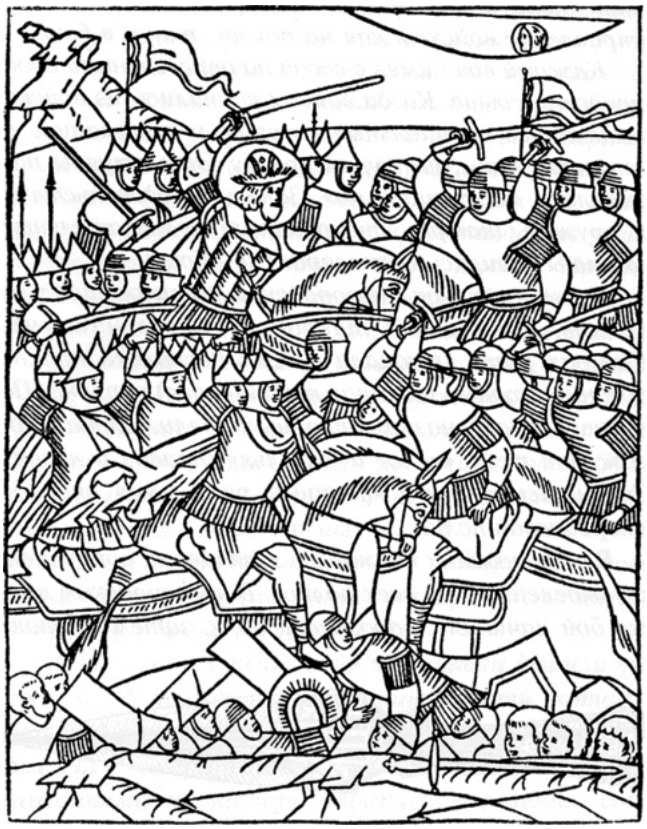


Figure 4.9. Antique miniature “Battle on the Ice.” Taken from [264], book 1, p. 845.

the second month in April. Therefore, the Bible gives a date around April 15th. It is the same for lunar months—the lunar year also begins in March. This is the month when Easter is celebrated, and the Bible directly links the Exodus of the Israelites from Egypt in the first month with the Easter festivities (Exodus 12:1-20; 12:14).

n b. Russian history. The Kholmogory Chronicle gives the date of the Battle on the Ice: April 5th ([931], p. 69). Tatishchev gives April 15 ([832], v. 5, p. 33). The latter is a good match with the biblical date.

a . Bible. The immediate successor of Moses and the continuer of his work is Jesus Navin (Joshua). More precisely, he is called “Jesus, son of Navi” (q.v. below).

n b. Russian history. Alexander is called Nevsky. Allegedly, it means that he is from the river Neva. The words Navin and Neva (Nevsky) are quite close. These are different readings of this name in the original source. Some relate it to the words “n e w,” or “Novgorod,” or “n av i ,” or “navis” (Latin for “ship”).

7.
REFLECTION IN THE BIBLE OF THE APPEARANCE OF ISLAM

During his campaign, Moses gives the Israelites a new law. Perhaps this is where the name of the biblical book Deuteronomy, the “second law,” comes from. Thus, the Bible indicates the emergence of a new religious and ritual movement. Actually, this is exactly what the Scaligerian history claims. But, as we already understand, the events described here by the Bible take place, probably, in the XV–XVI centuries. The question is, what kind of new religious movement emerged in that era? We have already talked a lot about this in Chron5.

Let us remind: according to our results, it was in the XV–XVI century that a religious split of the formerly united Christianity into Orthodoxy, Islam, Catholicism, and Judaism was outlined. And since the book of

Exodus most likely describes the Ottoman = Ataman conquest, it is curious to see if there are traces of early Islam in the biblical texts. It turns out that there are, and quite noticeable. For example, the Bible speaks of the prohibition to drink wine. This is a striking feature that immediately distinguishes Islam from other religions. This is what the Bible says: "And the Lord said to Aaron: Do not drink wine and strong drinks, you and your sons with you, when you enter the tabernacle of the congregation" (Leviticus 10:9). (See Church Slavonic quotation 50 in Annex 4.)

Let us recall that, for example, in the Orthodox and Catholic Church, wine is drunk even at an altar during communion. Here in the Bible, probably, the earliest stage of the emergence of Islam is recorded. Perhaps, at first, it was forbidden to drink wine "in the tabernacle," and then it was banned altogether.

The Bible also forbids image worship. "Turn ye not unto idols, nor make to yourselves molten gods" (Leviticus 19:4). (See Church Slavonic quotation 51 in Annex 4.)

Recall that Islam strictly prohibits any images of living beings in temples. Perhaps it began with the prohibition of only sculptural images. By the way, in Russian Orthodoxy, sculptural images were also practically prohibited. Probably, the origins of the prohibition were common among mediaeval Orthodox and Muslims. In Islam, images of people, animals, and birds in temples are generally prohibited.

Traces of such a prohibition can be traced in Russia of the XV–XVI century. We mean the painting of the old Cathedral of St. Basil the Blessed on the Red Square in the very center of Moscow (q.v. in fig. 4.10, 4.11, 4.11a). It is an old painting, which has survived to this day on a significant part of the area of its walls and vaults (it is believed that it was restored in modern times), sharply differs from the usual painting of Orthodox churches. This is a clean ornament—no people, birds, animals. Perhaps, in that era of the XV–XVI century, the beginning of the separation of Orthodoxy and Islam, such restrictions existed for some time in Russia.

So, individual examples that speak of iconoclastic prohibitions in Russia in the XV–XVI century have survived to this day. As we have shown, one of them is the Intercession Cathedral of St. Basil the Blessed. This example is very striking. Another example is the painting of the Uppsala Cathedral in Sweden (q.v. in fig. 4.12). Uppsala is the old ecclesiastical center of Sweden. There is an old cathedral, the vaults of which are painted with floral ornament, in places exactly the

Figure 4.10. The original painting of the 16th century in St. Basil's Cathedral in Moscow. It is considered renovated in the 18th century. Disclosed in the XX century. There are no images, except for a vegetable

pattern. Taken from [96], p. 54, ill.30. See also [627], p. 400.

same as the XVI century ornament in the Moscow St. Basil's Cathedral. Note that Uppsala Cathedral is, in a sense, the main cathedral in Sweden. It's here that the Swedish monarchs are crowned. It is also their burial place, the place of their tombs. Apparently, this explains the preservation of the "archaic" paintings on the vaults of the cathedral. Which, we repeat, fairly accurately reproduce the painting of St. Basil's Cathedral in Moscow. The same "iconoclastic" ornament (q.v. in fig. 4.12).

Apparently, in the XV–XVI century epoch, a wave of iconoclasm swept throughout the Great = "Mongol" Empire. In Russia, it did not hold out, but in the Ottoman Empire, on the contrary, it developed strongly to the present state. In Western Europe, in many Catholic cathedrals, traces of iconoclasm are still visible (there are practically no icons there). However, there are no formal prohibitions on the images of people and animals in the Catholic Church today.

The Bible mentions plural marriage many times. The biblical patriarchs had several wives. And Solomon, for example, actually described a harem. It also brings the biblical practices of the Pentateuch closer to those of the Muslims. The Muslims were allowed polygamy, and the rich had harems. In particular, all sultans had harems.

Fig. 4.11. Exclusively floral ornament of the original painting of St. Basil's Cathedral (allegedly in the 18th century there was a "renovation"). Fragment. Photo taken by G.V. Nosovsky in 2001.

Fig. 4.11a. Revealed original painting of St. Basil's Cathedral. On its sites, which are considered the oldest today, bricks are depicted. These are probably traces of the most severe period of iconoclasm in Russia. Photo taken by G.V. Nosovsky in 2001.

8.
TO THE NORTH OR THE SOUTH DID THE ISRAELITES GO FROM EGYPT TO THE PROMISED LAND?

Let us ask ourselves: in what direction did the God's fighters = Israelites go from Egypt to the Promised Land? According to the Scaligerian history, they left African Egypt and moved into modern Palestine—that is, from south to north.

According to our results, the Bible speaks here mainly of the Ottoman conquest of Western Europe, the Balkans, and Constantinople in the XV century. But the Ottomans = Atamans, as you know, went to Czar-Grad from the north, from the Balkans, that is, to the south ([240]). This corresponds very well to our reconstruction, according to which the Ottoman = Ataman conquest began from Russia-Horde, located north of Czar-Grad.

But, in this case, one can tell us that the biblical Promised Land should be for the Israelites = God's fighters in some southern countries. What does the Bible say about this? Amazingly, this is exactly what it claims! Moreover, directly and unequivocally:

"And Moses sent them [from the desert of

Fig. 4.12. The painting of the vaults of the cathedral of the old capital of Sweden - the city of Uppsala. We see here the same vegetative "iconoclastic" pattern as in the old painting of the 16th century in St. Basil's Cathedral in Moscow. From the video, kindly provided to us by S.M. Burygin and made in the summer of 1999.

Paran] to look out for the Land of Canaan and said to them: go to this south country" (Numbers 13:18). (See Church Slavonic quotation 52 in Annex 4.)

The biblical text here is completely frank: the Promised Land of Canaan for the God's fighters = Israelites is a southern land. Moreover, the Promised Land is located, according to the Bible, far enough from Egypt = Kipchak. The God's fighters do not even really know what trees grow there, what fruits they collect, what dwellings they build there. So, preparing for the campaign, Moses wants to find out what kind of fruits grow on the land he will conquer. While in the "desert" of Faran, perhaps still in the land of Pharaoh, that is, still in Russia-Horde, he orders his spy-scouts in the land of Canaan as follows:

"Go up the mountain and examine the earth, what it is, and the people living on it … and what are the cities in which it lives, does it live in tents or in fortifications? And what is the land like, is it fat or lean? Is there a tree on it or not? Be bold and take from the fruit of the earth" (Numbers 13: 18-21). (See Church Slavonic quotation 53 in Annex 4.)

So, to reiterate, the biblical statement that the Promised Land is south of Egypt fits very well with our reconstruction. And it contradicts the Scaligerian history. This circumstance, of course, should have been noticed by the Scaligerian commentators of the Bible. And what do we see? Really noticed. The commentary on this important Bible passage (Numbers 13:18) in the fundamental edition of the Bible commentaries ([845]) is oddly short. It takes only half a line. And it sounds like this: "To this southern Land of Canaan, Negeb." It is striking that the commentators here do not clarify the text but try to correct it. Indeed, the Bible clearly states that the entire Land of Canaan is a southern country for the God's fighters. And in the comments, instead of trying to explain how to understand all this, a strange trick is done—the biblical words "to this southern country" are cut out and added in other words so that it turns out as if we are talking only about the southern part of Canaan. Something is wrong!

It is worth noting that in the Ostrog Bible ([621]), this "dangerous place" about the southern Land of Canaan is discarded. A competent editor noticed the "incongruity" in time and immediately deleted it. So that the Bible readers do not have "unnecessary questions." And in the XIX century, when preparing the Russian version of the Bible, apparently, they already forgot about the reason for such censorship and restored this

important expression—southern country.

9.
HOW AND WITH WHAT THE ARMY OF ISRAELITES = THE GOD'S FIGHTERS FOUGHT. FIRE CANNONS AND MUSKETS

9.1. Cavalry. Phalanx. Tribe = military column

The Bible says: "When you come to the land that the Lord your God gives you, and you take possession of it, and settle on it … then put a king over you. … Only so that he does not multiply horses himself and does not return the people to Egypt to multiply horses" (Deuteronomy 17:14–16). (See Church Slavonic quotation 54 in Annex 4.)

It follows from this that horses, according to the Bible, are mainly grown in Egypt = Kipchak. Therefore, far from Egypt, the maintenance of a large cavalry army would be rather difficult without close ties with it. The Bible holds here the idea that dependence on cavalry makes the kings of the Promised Land dependent on Egypt, which is undesirable. Concerning African, modern Egypt, this would sound rather strange. After all, the cultivation of large herds of horses, for example, for the army, requires extensive steppe pastures. And there was nothing of the kind in modern Egypt and is not nowadays. Where in the Middle Ages Eurasia were huge horse herds bred? The answer is well known. In the steppes of Russia-Horde, to the north from the Black Sea.

Therefore, after the end of the campaign of conquest, the Bible prescribes the God-fighting Israelites— and does it in the form of a law!—to reform the army. Namely, to turn it, for the most part, into the infantry. With a limited number of cavalry. Apparently, there were difficulties with pastures. And here we immediately remember that something similar is well known from the history of the XV–XVI century. When it comes to the Ottoman = Ataman army, all primary sources unanimously emphasize that its selected units were unmounted. Including the core of the Ottoman army—the famous janissary. They marched on foot ([797], p. 1571). At the same time, it is believed that the word janissary ("yanychary") itself literally meant "new army" ([797], p. 1571). It is also known that the main striking force of the Ottoman = Ataman army was the infantry, equipped with cannons. Since there was not enough pasture for cavalry in the Ottoman = Ataman Empire, they even adopted special laws that strictly forbade plowing pastures.

This fact, of course, does not prove that the Godfighting Israeli army is the Ottoman = Ataman army. However, it fits perfectly into our reconstruction. And in the Scaligerian history, it doesn't look very clear.

Let's return once again to the parallel between the "biographies" of Alexander the Great and the biblical Moses. It turns out that Alexander the Great was the first to introduce a new kind of infantry—the famous Macedonian phalanx. It is believed that it is to this military invention that he owes his successes in battles. Probably, this is how the Ottoman army of the janissaries was reflected in the "antique biography" of Alexander.

By the way, the word "phalanx" has several meanings: a pole, a link, a row, a phalanx of fingers, something like a straight section. For example, a poisonous centipede is called a phalanx because it consists of many links. In Russian, the closest in meaning are the words "koleno" ("knee") and "kolenchatiy" ("knee-type"). The latter, according to the Dahl dictionary, means "cranked, consisting of knees, broken, toothed, articular, formed from straight links." The Vasmer dictionary ([866]) indicates that "phalanx" in Russian means "chlen" ("member")—a word that is a modification of the Slavic "knee." According to philologists, here "K" passed into "Ch."

And now let us remember that the Bible, speaking about individual detachments or regiments of the God's fighters = Israelites, calls them " kn e e s ." Today, it is believed that here we are talking about clans or tribes. But it is possible that some kind of special military system is meant. Indeed, in the Bible, the God's fighters = Israelites are described as a well-organized army. Therefore, it is natural to assume that its division into knees, simply, reflected the division into regiments. But then, by the very meaning of the word knee, it is

nothing more than a phalanx. The thought involuntarily arises that the biblical tribes are the same as the Macedonian phalanxes. The same word in two different languages. Meaning a new type of infantry army, invented by the Ottomans = Atamans in the XV century. This is the Janissaries = "new army" in translation. In any case, historians associate both the extensive conquests of Alexander and the large-scale conquests of the Ottomans = Atamans with the invention of the infantry of a new type.

The Janissaries apparently had a special system, which left in modern military terminology the words, like "flang,"—obviously from the word "phalanx," and also "column"—apparently from the word "koleno."

9.2. Iron chariots = firing cannons

Describing the wars of the God's fighters = Israelites, the Bible pays special attention to the army's presence and a number of iron chariots. One even gets the impression that at that time, there was a curious and simple rule: who has the most iron chariots has the most chances to win the battle. For example: "The Lord was with Judas, and he took possession of the mountain; but he could not drive out the inhabitants of the valley, because they had iron chariots" (Judges 1:19). (See Church Slavonic quotation 55 in Annex 4.)

The question is, if the iron chariots were ordinary carts or carts made of iron, then why did they give such remarkable strength to the inhabitants of the valley?

Another example: "The sons of Joseph said: the mountain will not remain behind us, because all the Canaanites who live in the valley have iron chariots. … But Jesus said … you will drive out the Canaanites, although they have iron chariots" (Josh 17:16-18). (See Church Slavonic quotation 56 in Annex 4.)

And further. Gathering for battle, the military leader "Sisera called all his chariots, nine hundred chariots of iron, and all the people that he had" (Judges 4:13). (See Church Slavonic quotation 57 in Annex 4.)

Over and over again, it feels like the iron chariots are some kind of weapon. Let us ask ourselves: what is an iron chariot? That is, something iron on wheels and clearly of a military nature? The answer suggests itself: it's a cannon. It has wheels and is made of iron. During transportation, the cannon is rolled like a cart, often with the help of horses (q.v. in fig. 4.13, 4.14, 4.15). Cannons were transported in this way even in the XX century. Naturally, the more cannons an army has, the stronger it is. Finally, it becomes clear why it was impossible to drive the inhabitants out of the valley, who had cannons. It is interesting to note that the biblical word for these chariots has become in our time the name of the Israeli tanks—"Merkava" (mrkbh) ([826], p. 362–363).

Let us remind once again that the infantry, equipped with cannons, was the Ottoman = Ataman army ([240]).
9.3. Stone cannonballs

Now the following episodes also become more explicit. A battle with five kings is described. "As they fled from before Israel, while they were at the descent of Beth-horon, the Lord threw large stones from heaven on them as far as Azekah, and they died; there were more who die from the hailstones than those whom the sons of Israel killed with the sword" (Josh 10:11). (See Church Slavonic quotation 58 in Annex 4.)

Of course, it can be assumed that a stone collapse in the mountains has been described. But, perhaps, it is talking about something completely different. Recall that the cannonballs of the first mediaeval cannons were made of stone. And then "stones falling from the sky on the enemy" could be stone cannonballs. Moreover, in the previous paragraph, we have already seen that the Bible probably preserved information about iron cannons. Which, presumably, fired stone cannonballs.

9.4. Hornets = muskets

By the way, the cannons could fire not only cannonballs. But also buckshot. That is, the same stones, but small. Buckshot was hammered into the muzzles of cannons, and when fired, it flew like a shot, striking many people. Indeed, the Bible contains, for example, the following

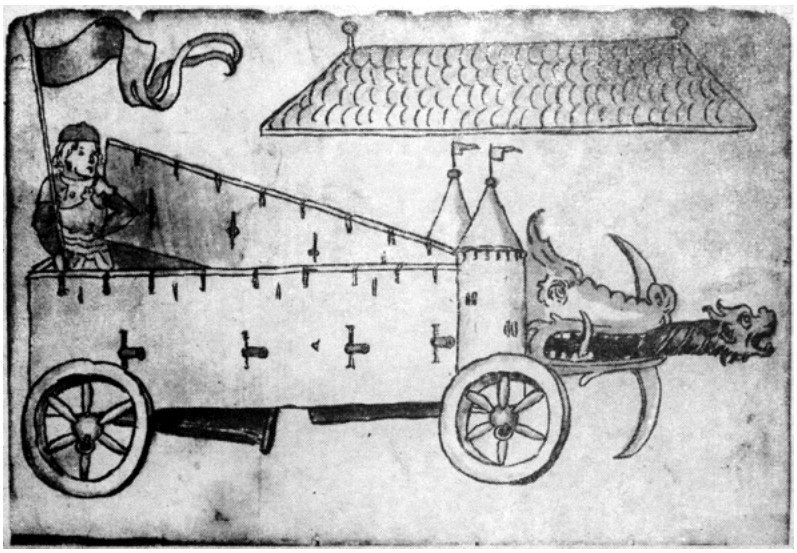


Fig. 4.13. The Iron Chariot is probably a large cannon on four wheels. The cart-carriage, apparently, is bound with riveted iron. A drawing from the "Treatise on Throwing Weapons," 80s of the XV century [739], p. 55. Taken from [739], ill. 9.

interesting details. Describing the battles of the Israelites = the God's fighters, the Bible says: "This is how the Lord God says to Israel: … I sent hornets before you, who driven them [enemies.—Auth.] from you, the two kings of Ammorean" (Josh 24:2, 24:12). And again: "The Lord thy God will send the hornets to them [i.e., to the enemies.—Auth.]" (Deuteronomy 7:20). (See Church Slavonic quotation 59 in Annex 4.)

So, the Bible describes some "hornets," that is, something flying ahead of the army and stinging, participating in the battle, and conquering enemies. And better than a sword or bow. Apparently, here is described buckshot, which was fired from cannons. Or some similar firearms.

Why does the Bible call firearms with the word "hornet," which is a fly? Recall that the hornet is a large stinging fly, a large wasp. The answer is simple. It is known that the name of the very first guns, muskets, comes from "mushka" (little fly in Russian; q.v. in [85], v. 28, p. 606).) The encyclopedia informs: "Musket (Spanish 'mosquete,' through the Late Latin 'muscheta'—the bolt of a crossbow,—which [again] comes from the Middle Latin word 'musca' meaning 'fly') … is a hand firearm with a matchlock. For the first time [according to modern historians.—Auth.] appeared in Spain at the beginning of the XVI century. … In Russia muskets appeared in the XVI century. … The name 'musket' remained until 1810 only for flint weapons" ([85], v. 28, p. 606).

The hornets, that is, stinging flies probably appeared on the pages of the Bible only from the imagination of later editors, who probably no longer understood that it was the era of the XV–XVI century that was described. At that time, the first muskets had already been in use. Therefore, having met in the old text a phrase like "… muskets striking the enemy," they interpreted it as "flies (hornets) stinging and driving the enemy away."

But enigma remains: how could the name of a gun come from a fly? We are offered the following scientific solution to this problem. "Musket … from the French 'mousquet'— hand firearm with a matchlock … from the Middle Latin 'musca'—fly, the name of the throwing projectile; a swiftly flying sparrowhawk whose plumage is spotted if it were covered with flies" ([866], v. 3, p. 20).

Fig. 4.14. Detail of the Czar's Place in the Assumption Cathedral of the Moscow Kremlin, depicting a battle. In the foreground, the horses are carrying what appears to be a large cannon on four wheels. Before us is really a war chariot, as described in the Bible. Drawing. Taken from [331], v. 1, p. 109.

Thus, the explanation is as follows. We are told that, although a musket has nothing in common with a fly, but there is a bird, a sparrowhawk, which can be compared to a musket. It is fast like a bullet! And its plumage is spotted. And the spots resemble flies. The mediaeval Spaniards considered all this and called the new weapon with the original Latin word "fly," "mosquete" = "musket."

Such an explanation can hardly be called convincing. But let's imagine for a moment that the Latin word musca (fly) came to Latin from the Russian language. Then everything instantly falls into place. After all, the Russian word mushka means not only a fly but also a gun foresight! It is not surprising that in Russia, where there are so many midges, the sight was compared precisely with a midge that came into view. And they called the sight mushka. Therefore, the new weapon with a foresight was named musket in Russian. After all, before that there were no foresights. Probably, the newly-invented convenient sight caught the imagination of the soldiers and gave the name to the entire gun. By the way, Russian writers of the XVIII century called the musketeers "mushkateers," obviously deriving this word from mushka ([866], v. 3, p. 20).

It turns out that the West borrowed the name of the new weapon, muskets, from the Russian language. This

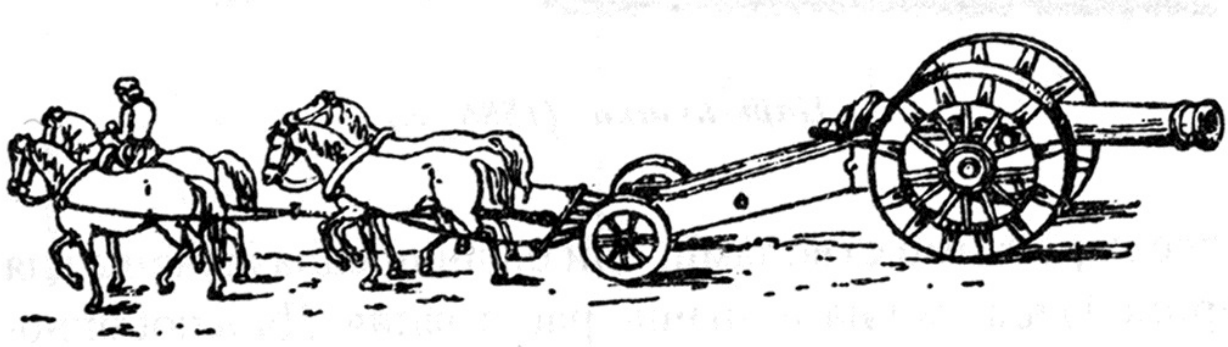


Fig. 4.15. Spanish weapon of the XVI century. It is equipped with four wheels. Biblical writers called these heavy cannons iron chariots. Taken from [264], book 2, p. 155.

most likely means that the muskets themselves first appeared in Russia. This is in good agreement with our results that the Ottoman = Ataman conquest of the XV–XVI century came from Russia. After all, the invention of muskets was supposed to give a noticeable military advantage.

That could be one of the reasons for the success of the Ottomans = Atamans. They were probably armed with new weapons—muskets, which were still unknown to their opponents. Subsequently, already at the beginning of the XVI century, muskets appeared in Western Europe, and brought here by the Ottoman conquest.

In conclusion, let us note one curious riddle of modern comparative linguistics. As we have seen, the Latin word musca, meaning fly, and the Russian word mushka, coincide. Based on the Scaligerian chronology, linguists naturally believe that the Russian word mushka is borrowed from the West. Namely, from the French mouche (fly) ([866], v. 3, p. 20). But, on the other hand, it is known that the Russian word moshka is originally Russian and even Proto-Slavic! Until now, it has been preserved in almost all Slavic languages ([866], v. 2, p. 667).

It turns out that the word moshka was always known in Russia, and the word mushka had to be borrowed from the French? But moshka and mushka are one and the same word! Recall that in Cyrillic, Church Slavonic, and Old Russian, the letter U was often written as OU.

The direct connection between the Latin musca and the Proto-Slavic moshka is noted by Max Vasmer ([866], v. 2, p. 667). At the same time, the word musca is considered not just Latin, but "Middle Latin" ([866], v. 3, p. 20). That is, it was not in the early Latin language. Some Latin dictionaries do not have this word at all (q.v. in [654]). Therefore, most likely, this word is of Slavic origin. Like the word mushket, derived from it to name a gun equipped with a mushka.

The Bible mentions that the Israelite = God-fighting army was divided into thousands. For example: "Each one was a head of the house of their fathers among the thousands of Israel" (Joshua 22:14). In the Ostroh Bible ([621]), this passage reads as follows: "Men and princes of the tribes of their fathers, chiefs of the thousands of Israel." (See Church Slavonic quotation 60 in Annex 4.)

The division into thousands is a well-known feature of the "Mongol" = Great army, the Russian-Horde army. The commanders of the thousands were called "tysyachniki"—"thousanders."

10.
"COPPER SERPENT" OF MOSES AND FIRE-SHOOTING CANNON-MUSKETS

The Bible says: "And the Lord sent poisonous serpents against the people, which stung the people, and a multitude of the people and the children of Israel died" (Numbers 21: 6). See Church Slavonic quotation 61 in Annex 4.

In the ordinary Bible, however, it is omitted (or deleted) that the serpents could fly. But in the Bible of Mormons, which we will talk about in detail, later on, it is directly stated that the serpents hostile to the God's fighters were precisely flying (1 Nephi 17:41). This makes us suspect that this is actually some kind of weapon. Either about crossbow arrows, or about bullets, cannonballs. To cope with these "serpents," according to the usual Bible, Moses had to make himself a brass serpent. With his help, Moses dealt with the opponent serpents (Numbers 21: 9). But let's remember that in copper, or rather in bronze, at that time, in the XV–XVI century, the cannons were cast. So is it not about cannons or muskets? This assumption is independently confirmed by the following circumstance. It turns out that the Bible scholars believe that the "bronze serpent" made by Moses in the desert is also figuratively described by the prophet Isaiah. This is evidenced by the commentary in [69], p. 2382. Here are the relevant Bible passages.

"… the rod that hits you is broken, for from the root of the serpent will come the viper, and the flying dragon

will be its fruit" (Isaiah 14:29).

"… from whence come … the viper and fiery flying serpent" (Isaiah 30: 6).
"… and dust shall be the serpent's meat" (Isaiah 65:25). (See Church Slavonic quotation 62 in Annex 4.)
In these fragments of the book of Isaiah, it is told about the hitting rod, the serpent's root, and the flying dragon that comes from all this. A flying dragon (fire-breathing?), feeding on dust, that is, gunpowder, is a wonderful image for cannons spewing fire and smoke.
Interestingly, the Ostrog Bible says that these "soaring asps" (that is, asp-black guns) are carried on the shoulders and carried on camels (q.v. in the above quote). Probably, they were referring to the camels

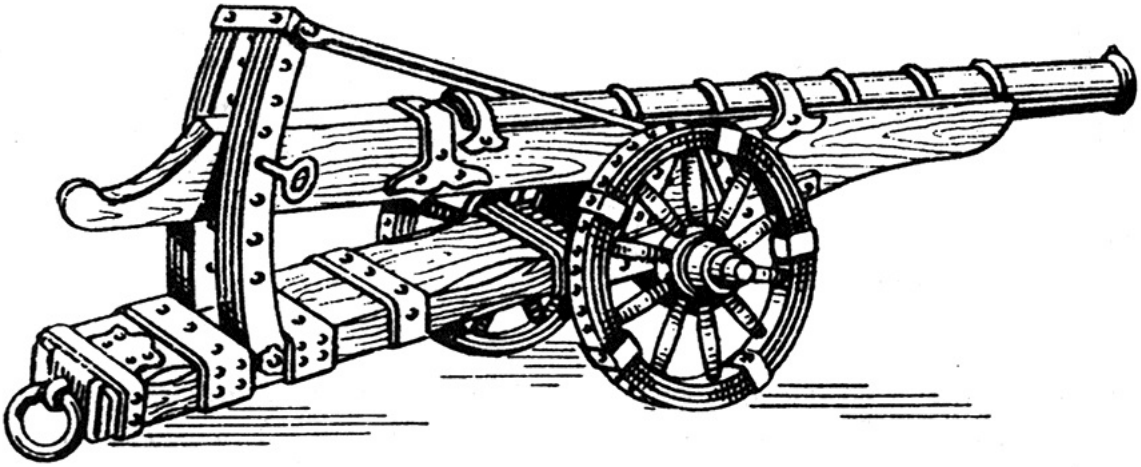


Fig. 4.16. "Long French serpentine of the XV century" [264], book 2, p. 16. It becomes clear why mediaeval firearms = serpentines were later confused with serpents = serpentines. Taken from [264], book 2, p. 16.

used in the Horde troops. Thus, both light small arms and heavy guns are described. During subsequent editing, the text was changed, and the original meaning disappeared.

In addition, elsewhere in the Bible (2 Kings 18:4), the "bronze serpent" of Moses is directly named Nehushtan (NKHSHTN or NKHSTN). Let us take a closer look at the word Nehushtan, the meaning of which the biblical scholars do not understand. At least, neither in the Explanatory Bible ([845]), nor in the Bible ([69]), supplied with detailed modern commentaries, the word Nehushtan is not explained. However, this name is under discussion. But since the sounds M and N, as we know, easily passed into each other, the name Nehushtan is almost instantly associated with the word "mushketon"—a blunderbuss. That is—the well-known to us firearm mushket or mushketon. Thus, it turns out that the word mushketon—only in a slightly distorted form —is directly named in the Bible. Recall that we have already found traces of descriptions of muskets in the Bible. And now we see that the Bible has brought to us even the very word mushket, mushketon. Note that the first muskets were actually small cannons. They were heavy, weighing 8–10 kilograms. They shot from them with the help of special bipods, since it is very difficult to aim from such a musket without a bipod. They were equipped with a matchlock, like cannons ([85], v. 28, p. 607). Moreover, as the Encyclopedia says: "Mushketon (outdated)—1) a shortened musket … 2) a small artillery weapon; loaded with a ball that weighed 250– 300 g, or 10–12 bullets" ([85], v. 28 , p. 608).

Let's go back to the biblical serpents. It turns out that "in Numbers 21:6 poisonous snakes [we are talking about 'snakes' that attacked the God's fighters = Israelites in the desert.—Auth.] are named in Hebrew 'seraphim,' 'the scoring' " ([845], commentary on 2 Kings 18: 1-8). And the Bible Encyclopedia translates the word "seraphim," in particular, as "flame, burning" ([66], p. 637).

But this quite frankly brings the biblical "stinging serpents" closer to a fire, scoring weapon.
Note that the Latin word "serpens," which means serpent, and the Hebrew word "seraphim" are very close.

And they could get confused. That, in fact, we see in the Bible, since, at least in one place in the Bible, the serpents are called seraphims. Perhaps, in other places in the Bible, in its original ancient text, instead of "serpents," that is, "serpens," there was "scorching," that is, "seraphims." That is guns. For example, mediaeval cannons of the XV century, which are considered French today, were called "serpentines" ([264], book 2, p. 16; q.v. in fig. 4.16 for such a cannon).
So we found evidence that the "serpents" and "stinging serpents" often mentioned in the Bible are just firearms, muskets. Here is one more confirmation of our observation. Historians, compilers of the Kremlin Armoury album, report: "The earliest and rarest example of hand firearms is culverin of the second half of the XV century. It was rather difficult to handle such a heavy weapon. … The long wick resembled a snake, hence the name of the gun—'culverin' (from the French word 'couleuvre'—'grass snake') ([187], p. 188). Thus, one of the types of firearms, a variant of the musket, was actually called "snake" or "serpent" in the Middle Ages. Therefore, it is not surprising that muskets are also called serpents on the pages of the Bible.

11.
WHERE IS THE BANNER OF MOSES KEPT TODAY?

Let's return to the Bible. It talks about the brass serpent, the "scorching brass" made by Moses to protect the God's fighters = Israelites. "And the Lord said to Moses: Make yourself a bronze serpent and put it on the banner. … And Moses made a bronze serpent and put it out on the banner" (Numbers 21:8–9). (See Church Slavonic quotation 63 in Annex 4.)

If our idea of serpent = cannon is correct, then it is a cannon that should have been drawn on the military banner of the Ottomans = Atamans. The question is, was that so?

It turns out that this was indeed the case. However, it was discovered quite by accident, during a visit by A.T. Fomenko in 1996 to the Vienna Museum, Austria (Museen der Stadt Wien). On the second floor, in the so-called Turkish Hall, various items related to the history of the siege of the city of Vienna by the Turks in the XVI-XVII century are collected. Here is a huge, crimson-red Ottoman military banner, which occupies the entire wall. By the way, a few years later, the flag was removed for some reason. Fortunately, the photographs taken by A.T. Fomenko and the video of 1996 have survived.

The museum plaque says: "The big military banner of the Turks. 1684 (?)." The exact dating of the banner is unknown to the staff of the museum. The size of the banner is several meters in length and taller than human growth in height. It is amazing that on the banner is perfectly clearly pictured a huge carriage-mounted cannon, top view (q.v. in fig. 4.17, 4.18). Although the banner a good deal faded, nevertheless, the barrel of the cannon, with typical muzzle extension at the end, the characteristic outlines of the rear (a bump at the other end), two cannon wheels, and, finally, a bifurcated cannon carriage, are all clearly visible. This is the only image on the banner. True, there are several balls drawn around. These are probably cannonballs. A vertical stripe was drawn in front of the muzzle of the cannon, possibly depicting a fortress wall. It turns out that the cannon shoots directly at the wall. Which is natural: one of the main tasks of artillery is to destroy fortifications. Above the rear of the cannon, there appears to be a cloud of smoke in the form of a patterned flower. Smoke erupts from the fuse hole in the back of the cannon. Thus, the "flower" represents the explosion of gunpowder in the cannon.

We see very similar images of Ottoman = Ataman cannons on the following mediaeval plans-maps, exhibited in the same museum of the city of Vienna:

1) Plan of the city of Vienna during the siege of the city by the Turks in 1529. Made by Niklas Meldemann, Nuremberg, 1530 (q.v. in [1382]).

2) Turkish plan of the city of Vienna (Die Türken vor Wien). This plan dates back to the time of the Turkish siege of Vienna in 1683.

Figure 4.19 shows a fragment of a mediaeval plan for a siege of the city of Vienna in 1683 by the Ottomans = Atamans. Several cannon batteries of the Ottomans are visible, firing at the city. Exactly as on the military

banner of the Ottomans, the wheels of each cannon are "flattened," that is, they are drawn as if lying on the ground, next to the barrel of the cannon (q.v. in fig.4.20).

Figure 4.21 shows a fragment of the plan for the siege of Vienna by the Ottomans in 1529. Two cannons with a bifurcated carriage are clearly visible (q.v. in fig. 4.22), as on the large military banner of the Ottomans = Atamans.

It is curious that the artist Albrecht Dürer depicted a cannon in a similar way, allegedly in the XVI century (q.v. in fig. 4.23). See the bottom of Dürer's engraving. The same bifurcated cannon carriage with a "flower" disc in front. This is probably a cannon wheel here.

There is no doubt that on the big Ottoman military banner is pictured precisely a cannon.
All this ideally corresponds to the biblical description, according to which, Moses had put on the banner a brass serpent = "brazen scorching," that is, he painted a bronze cannon on the banner of the God's fighters = Israelites. Let us recall once again that in the XV–XVI century cannons were cast from bronze, that is, from an alloy of copper and tin.
By the way, an interesting question arises. Isn't this huge military banner of the Ottomans = Atamans, exhibited in the Vienna museum, the very same banner of Moses the Bible is talking about? After all, the year of manufacture of the banner is not known exactly.
The bifurcated carriage of the cannon depicted on the Ottoman banner in the Vienna Museum clearly shows the inscription in Arabic letters. It is fascinating to see what is written here. After all, this is an inscription on the famous large military Ottoman = Ataman banner. Therefore, it can reveal to us something forgotten from the history of the XVI-XVII centuries. At our request, the inscription was read and translated by a specialist in Arabic culture T. G. Chernienko. The inscription is striking. It turns out that this is the beginning of the 48th sura of the Quran called "Victory"—not quite in the same form as in the modern Quran, but with a different ending to the second verse. Here is its translation:
"We gave you a clear victory so that Allah would forgive you what preceded your sins and what happened later, and so that he would complete his mercy to the Cossacks."

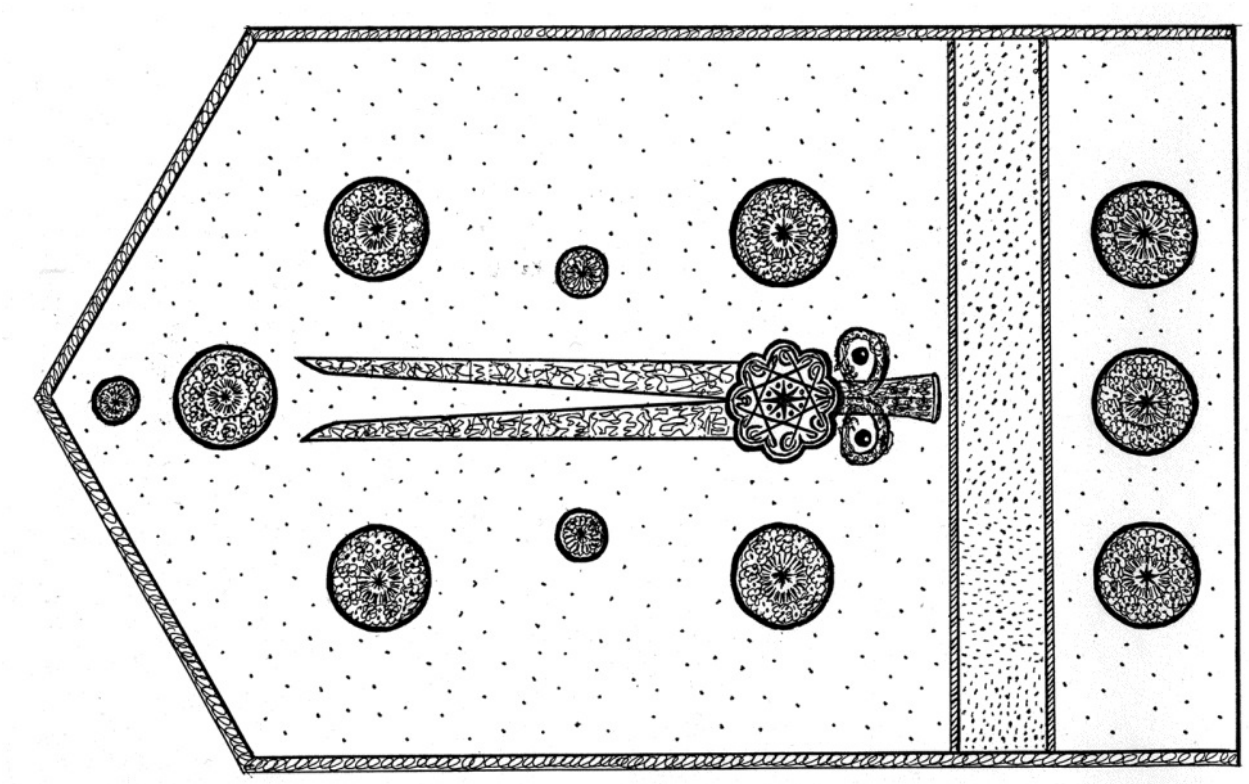


Fig. 4.17. Large military Ottoman = ataman banner of about 1684, exhibited in the museum of the city of Vienna (Austria). The main image on the banner is a cannon. The size of the banner is several meters in length and taller than human height. The sketch was made by T. N. Fomenko from a video recording of 1996 (A.T. Fomenko), and photographs of 1997 (Prof. Peter Gruber).

Fig. 4.18. The image of a cannon on the military banner of the Ottomans = Atamans of the XVII or XVI century. On the bifurcated carriage there is an Arabic inscription, at the end of which a word is added written in non-Arabic letters. The inscription on the upper half of the carriage is intended for reading (from right to left). The inscription on the lower half of the carriage is a mirror image of the same inscription. The inscription reads: "We have granted you a clear victory, so that Allah will forgive you that which preceded from your sins and which was later, and so that he could complete his mercy to the Cossacks." These are the first two verses of Sura 48 from the Quran, where at the end, instead of the word "you" (as in the Quran), the word Cossacks is put. The sketch was made by T. N. Fomenko from a video recording of 1996 (A.T. Fomenko), and photographs of 1997 (Prof. Peter Gruber). For details of the translation, see Annex 6.

According to another reading, the last word is not "Cossacks," but "Khan" or "Canaan." (See Annex 6 to this book for translation details.)

In the Quran, however, the phrase doesn't end with "Cossacks" (or "Khan," or "Canaan"), but with "you" ([427]). And on the banner, the last word of the quote is replaced with "Cossacks." Moreover, this word is added in Phoenician letters, while the rest is in Arabic (q.v. in fig. 4.24). The appearance of the word "Cossacks," and "Canaan," exactly corresponds to our results, according to which the Ottoman = Ataman Empire, a.k.a. the biblical Canaan, was founded by the Cossacks who came from Russia-Horde.

So, on the large military Ottoman banner, which, as we now understand, either itself is the well-known biblical banner of Moses or is made after his model, it is plainly said that this is the military banner of the Cossacks.
The word kazaki is written here with only consonants, like the rest of the inscription, in the form of KSS or KCC. According to another reading—KNN. It turns out, as T. G. Chernienko told us, the word kasas means, in Arabic and Persian, "shedding blood." Which in its meaning is very close to the word warrior, cossack. It this it is clear that the word Kazak in almost the same form and in almost the same meaning entered the southern languages—Arabic, Persian. According to our reconstruction, this happened, most likely, in the XV century as a result of the Ataman = Ottoman conquest, which began from Russia-Horde and was directed to the south.

The Ottoman = Ataman conquest is described in the Bible as the conquest of the Promised Land. That is, the land of Canaan. Therefore, the Ottoman Empire could rightfully call itself Canaan. Which, most likely, meant the Khan's Land. Thus, the second possible reading of the mysterious word on the military banner of the Ottomans = Atamans also ideally corresponds to our results. According to this, the Ottoman Empire was the kingdom of the biblical Canaan with its capital in Czar-Grad = Jerusalem.

Let us linger here and explain the reading of the word kasas or Canaan. Let's start with the fact that the word is not written in Arabic letters. T. G. Chernienko suggested that Phoenician letters were used here. The fact is that the Arabic script, like almost all other writing systems, comes, as is commonly believed, from a single ancient Phoenician alphabet ([85], v. 33, p. 104–105). Moreover, in mediaeval commercial correspondence in the East, there was a custom to write certain common words or phrases in Phoenician

letters in their Aramaic form, regardless of the document's language ([85], v. 33, p. 105–106). Let us now recall that this word, inserted on the military banner in the sura from the Quran, is written in different letters (fig. 4.24). The authors of the inscription wanted to highlight this word, in particular, to emphasize that this is an insert into the text of the Quran. Given the above, it is natural to expect that the insert is made in Phoenician letters.

It remains to note that the first letter of the word— the Phoenician " k a p p a ," or KAF, is read as K. The second, fourth, and sixth letters of the word are the Phoenician "ay i n ," meaning in Arabic a special short consonant, and in other languages using the Arabic

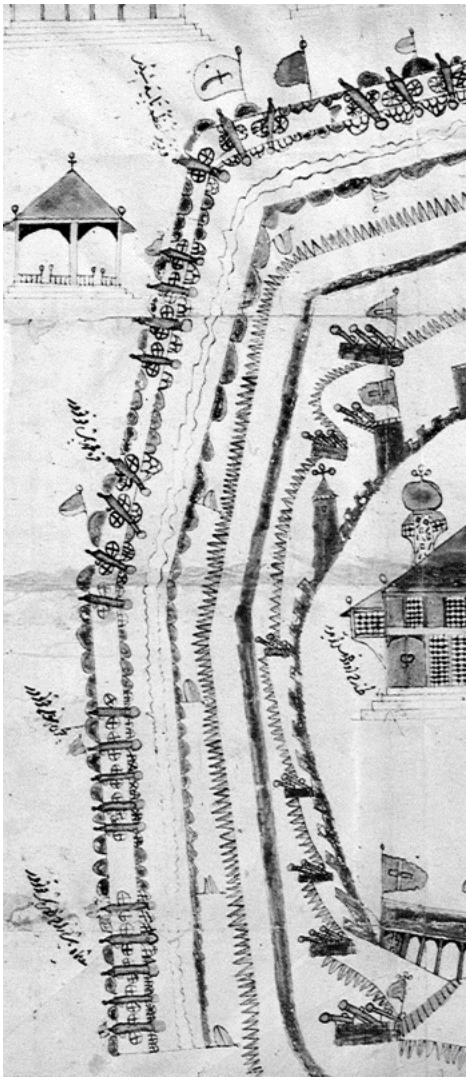


Fig. 4.19. A fragment of an Ottoman mediaeval plan depicting a siege by the Ottomans = atamans of Vienna in 1683. Each cannon of the Ottomans is depicted in a projection from above, as on the large military banner of the Ottomans = Atamans. Die Türken vor Wien. Türkische Planzeichnung zur zweiten Belagerung Wiens 1683. Kolorierte Federzeichnung. HM Inv.Nr. 52.816 / 1, Museen der Stadt Wien.

script usually generally not readable. If you read it by the first letter of its name, "ay i n ," it turns out A.

And the third and fifth letters are either the Phoenician "tsade," or "s a n ," or the Phoenician "n u n ." The fact is that the Phoenician letters "tsade" and "nun" are similar, and therefore both of them are suitable at the same time. The result is KSS or "kasasa" or, the second possibility, KNN ("kanana"). That is the word

“kasas,” “kazak.” Or the word “Canaan.” Even in modern translations of the Bible into Arabic, the word “Canaan” is spelled KNN. That is, almost the same as on the Ottoman military banner, if the third letter is the Phoenician “nu n .”

Over time, the meaning of the inscription on the banner was forgotten. By the way, in the Vienna Museum, the banner of the Atamans hangs on the

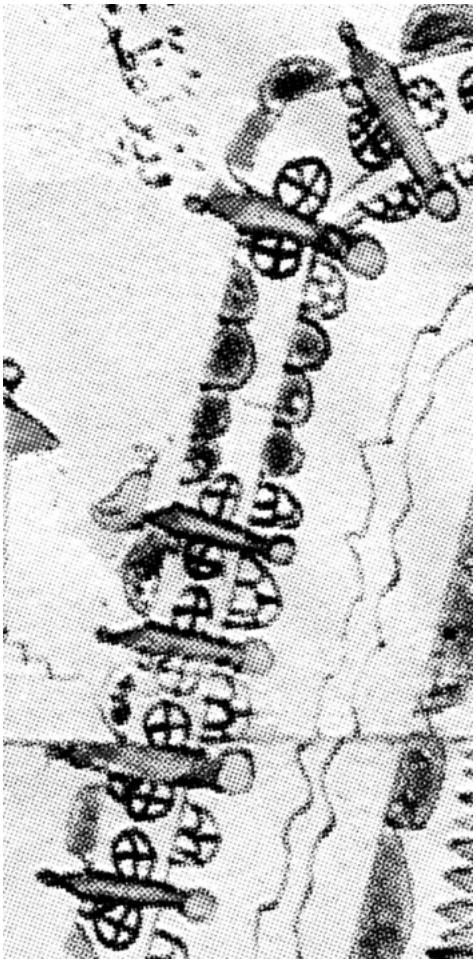


Fig. 4.20. Ottoman = Ataman cannons on the plan of the siege of Vienna in 1683.

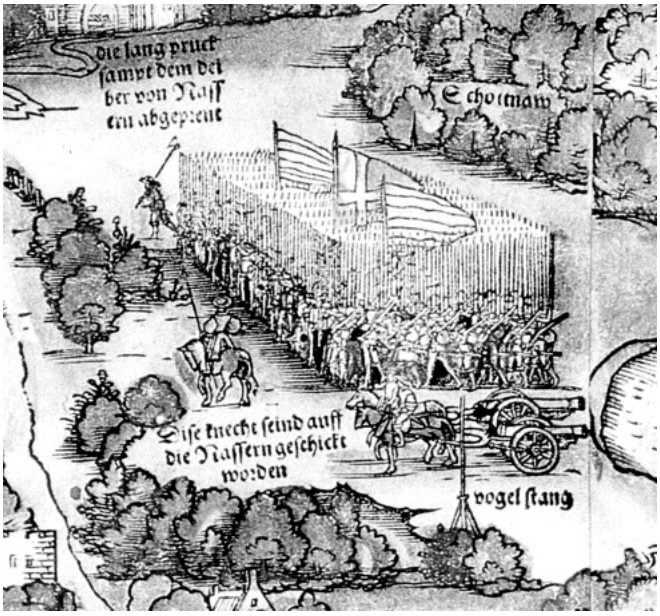


Fig. 4.21. A fragment of a mediaeval plan depicting a siege by the Ottomans = Atamans of Vienna in 1529 (Niklas Meldemann). Cannons with a bifurcated carriage are visible, as on the large military banner of the Ottomans. Taken from [1382].

wall incorrectly, upside down. In this position, the Arabic inscription on it cannot be read. In the figure in our book, we, of course, give the image of the banner in its correct position (q.v. in fig. 4.17, 4.18). That is, when the barrel of the cannon looks to the right, and not to the left, as in the museum.

Further, it is possible that someone could mistakenly take the inverted Phoenician letters, which are used to write the word "Cossacks" on the lower cannon carriage, for Greek (q.v. in fig. 4.24). In that case, it could very well be read as "Tololo." The fact is that the inverted letter "kaf " looks like the Greek "lambda." And then the word "Cossacks" turned into the word "Tololo," or "Attila," or "Ful," or "Pul." The name of Attila is well known to us. He is considered a famous commander of the era of the Migration Period, the Slavic conquest of the alleged IV–V century. But we have already said that this invasion is just a phantom reflection of the Slavic and Ottoman = Ataman conquest of the XIV-XV centuries. Moreover, we also noted that in the Bible the conquering commander Attila was reflected under the name of the Assyrian king Pul or king Ful (2 Kings 15:19). That is, as we now understand, the Russian Czar Attila.

Thus, in some of the chronicles describing the Ottoman = Ataman conquest of the XV–XVI century, the huge Ottoman = Ataman banner could enter under the name of "Attila's banner," that is, the biblical banner of King Pul = Ful. And the Ottoman Cossack sultan-conqueror got on the pages of the chronicles under the name Attila.

It is very interesting that there is also a large "artillery banner" with the image of a firing cannon and flying cannonballs in Russian history. The

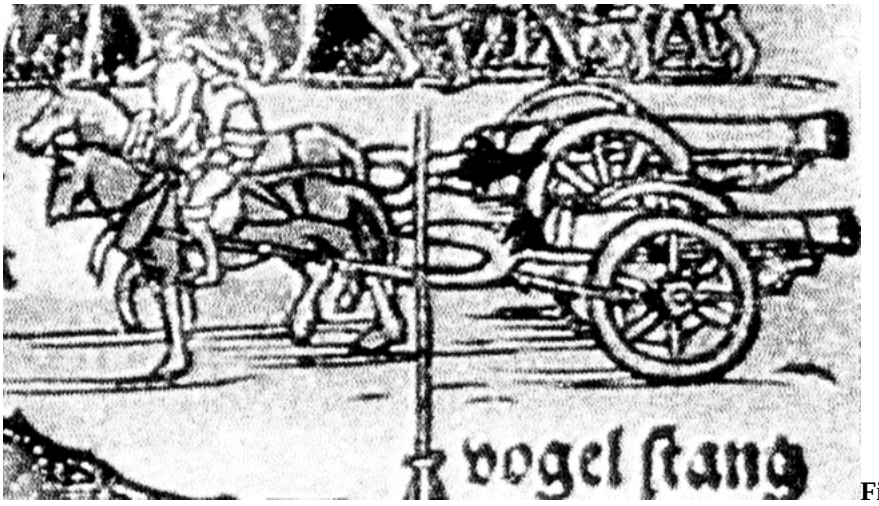


Fig. 4.22. Fragment of the plan for the siege of Vienna in 1529. Cannons with a bifurcated carriage. Taken from [1382].

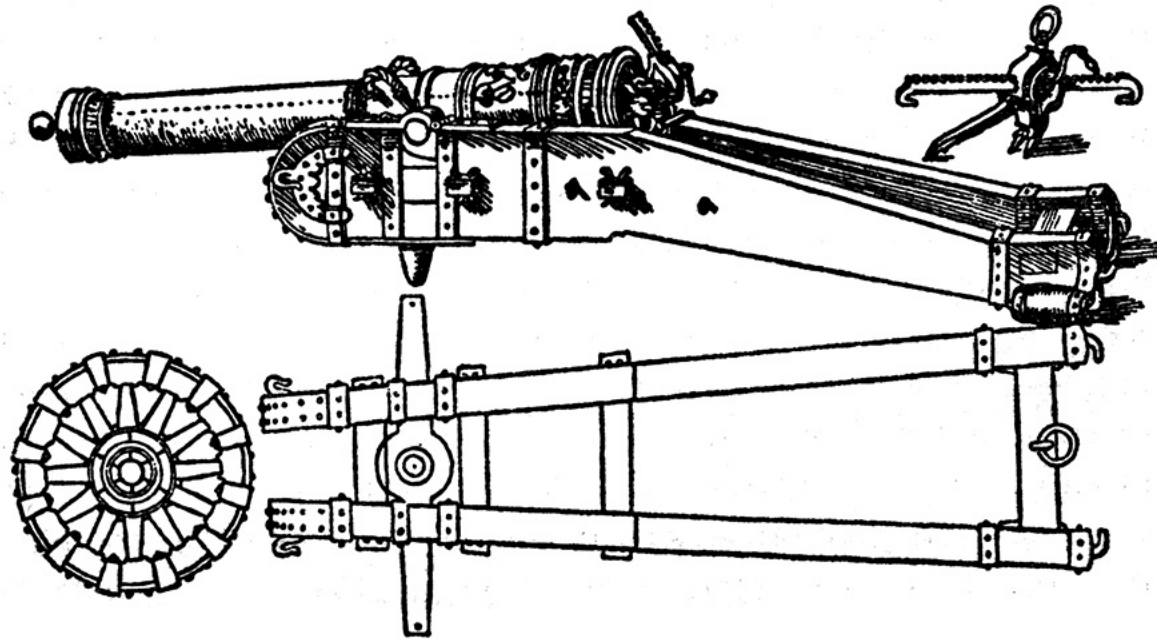


Fig. 4.23. A cannon on an engraving by Albrecht Durer. The top view of the cannon is very similar to the image on the old Ottoman = Ataman banner in the Vienna Museum. The same bifurcated carriage and a "flower" disc, apparently a wheel. Taken from [265], p. 215.

Fig. 4.24. Fragment of an inscription on the Ottoman banner with the word KASAS or HANAAN. Our drawing.

flag of the 1745 model has been preserved. It is exhibited in the St. Petersburg Artillery Museum (q.v. in fig. 4.24a). On solemn occasions, it was taken out in a special ceremonial timpani chariot (q.v. in fig. 4.24b). The picture in fig. 4.24c shows the removal of this banner at the Epiphany parade on January 6, 1761. Thus, in the Russian military tradition, we also come across a special banner with a large firing cannon image. We most likely discovered a common tradition of Russia-Horde and Ottomania-Atamania, dating back to those distant times of the XIV-XV century, when gunpowder and firearms were invented in Russia (see our book The Baptism of Russia). "The copper serpent displayed on the banner," that is, the image of a cannon on the banner, evoked admiration, fear, respect and therefore became an important military symbol of the Cossack = Israeli troops of the Great Empire— reflected in the Old Testament.

12.
A CARRIAGE-MOUNTED CANNON IN THE RUSSIAN COATS OF ARMS

It turns out that a carriage-mounted cannon was also depicted in the Russian coats of arms. Namely: "A carriage-mounted cannon was in the coats of arms of Vyazma, Smolensk, and Smolensk province" ([162], p. 34). That is, in the coat of arms of Smolensk only, since Vyazma is situated nearby and "owns the coat of arms of Smolensk as the next in size tenure of these Princes" ([162], p. 37; q.v. in fig. 4.25). It is worth noting that the coat of arms of Vyazma depicts not only a carriage-mounted cannon but also a stripe above it, clearly reminiscent of a fortress wall with fortified towers. They are depicted as three triangular projections. True, in the official name of the coat of arms, this stripe is evasively called "titlo." But this is the same drawing as on the big military Ottoman = Ataman banner. Namely, a carriage-mounted cannon and a strip, possibly depicting a fortress wall.

As we said in Chron5, Smolensk was the capital of the White Horde = White Russia. The cannon in his coat of arms responds well to our reconstruction, according to which the Ottomans = Atamans set out on their campaign to conquer the Promised Land from Russia-Horde. This explains the commonality of the military symbols of the troops of the Horde proper and the Ottomans = Atamans.

In addition, a carriage-mounted cannon (mortar) is depicted in the coat of arms of the Russian city of Bryansk ([162]). There are cannonballs drawn next to the cannon (q.v. in fig. 4.26). As well as on the military banner of the Ottomans = Atamans. Moreover, in both cases, nothing else is painted in the coat of arms. Bryansk is also situated nearby Belarus, that is, "White Russia."

The image of a cannon with a bifurcated carriage, as on the military banner of the Ottomans = Atamans,

Fig. 4.24a. Russian “artillery banner” with the image of a two-headed eagle, a firing cannon and two flying burnt grenadecores. Military-Historical Museum of Artillery, Engineering Troops and Signal Corps. St. Petersburg, Alexandrovsky Park. Photo taken by A.T. Fomenko in 2009.

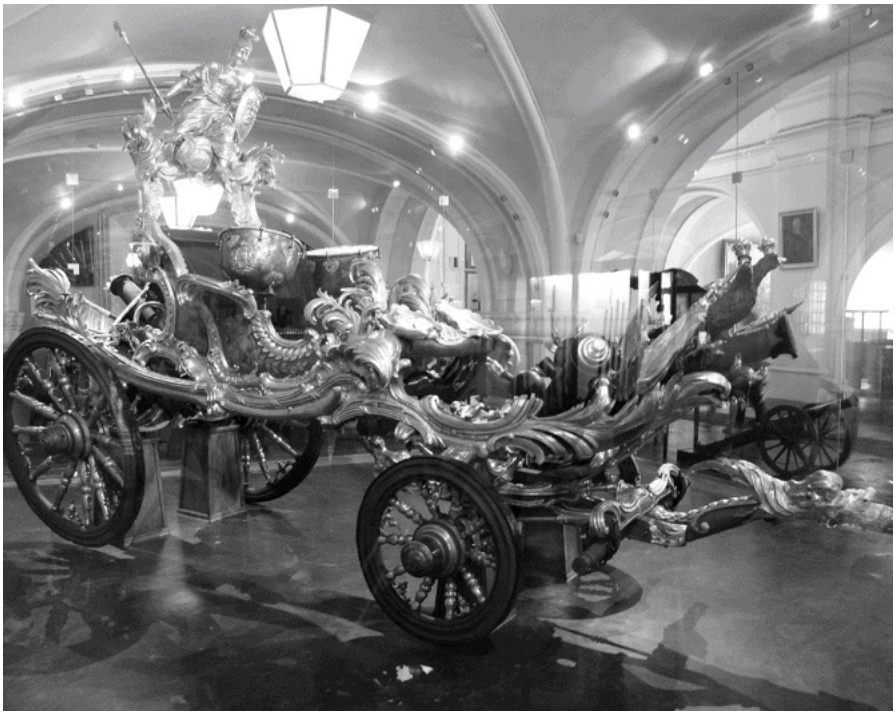


Fig. 4.24b. The ceremonial kettledrum chariot, on which the Russian artillery banner was taken out on ceremonial occasions. Made in 1760. Artillery Museum, St. Petersburg. Photo of 2009.

Fig. 4.24c. "The banner of the Russian artillery at the Epiphany parade on January 6, 1761." Banner of the sample of 1745. Artist A. D. Reinpolsky, 2003. Artillery Museum, St. Petersburg. Photo of 2009.

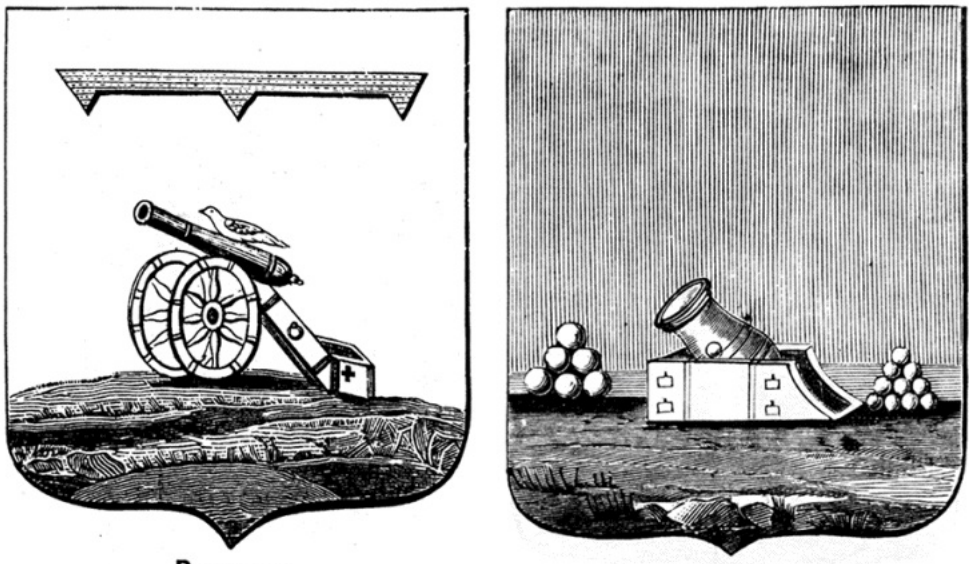


Fig. 4.25-4.26. On the left: The coat of arms of Vyazma, Smolensk province, it is also the coat of arms of Smolensk. A carriage-mounted cannon. At the top, apparently, there is a fortress wall with fortifications. On the right: Mortar cannon on the coat of arms of Bryansk. Nearby are cannonballs stacked in two pyramids. Taken from [162], pp. 37, 19.

later turned into the image of a terrible fire-breathing dragon with an open mouth. The outlines of a cannon on the Ataman banner, with flat wheels, and the outlines of a "dragon," are quite close. The wheels could be turned into wings, the muzzle of a cannon with fire flying out of it—into a fire-breathing mouth, a carriage—into a tail. This is how the literary myth was created.

Returning to the Bible, we will make one remark. In the Book of Numbers, it is emphasized that on the banner of Moses, with a bronze serpent ascended to it—a scorching copper!—you needed to look out to stay alive (Numbers 21: 8–9). Now this phrase is becoming quite clear. The military banner existed so that the warriors in the battle could see it, follow it, and be encouraged, knowing that the banner was not captured and the commander was alive. Which, of course, allowed them to avoid defeat in the sense that it increased the organization of the troops and prevented panic.

13.
IMAGES OF GUNS IN MEDIAEVAL ILLUSTRATIONS TO THE BIBLE

So, the Bible quite often mentions cannons and firearms in general, for example, muskets. But then diligent editors of the XVII and XVIII century glossed over such references, and in today's version of the Bible books, the "gunshot theme" in the pages of the Bible is largely muted. However, it turns out that something happily escaped the scrutiny of the Scaligerian editors.

In 1998, T. N. Fomenko and A.T. Fomenko visited the famous Gutenberg Museum in the German city of Mainz. A mediaeval Bible attracted our attention on the museum's second floor, allegedly from 1536, printed in Zurich (Christoffel Froschauer). A mediaeval artist painstakingly illustrated her. Imagine our surprise when on one of the pages of the Bible, we saw an image of the Old Testament army with a cannon (q.v. in fig. 4.27). This is an illustration of the Old Testament. Biblical Israelites = God's fighters are depicted as typical mediaeval warriors with mediaeval weapons on the streets of a mediaeval city. Moreover, they carry with them a carriage-mounted cannon! Figure 4.28 shows our drawing of the cannon image.

Thus, in the Gutenberg Museum, we were fortunate enough to find a surviving trail of authentic old images

of biblical scenes with cannons, which perfectly agrees with our results. There was probably a lot more. Presumably, such images were then carefully edited or, simply, destroyed. Nevertheless, as we can see, some have survived. It would be very interesting to flip through the surviving old Bibles of the XVI-XVII century, and we are convinced that there are many exciting things in them.

14.
"ANCIENT" GREEK GODS DEFEAT THE "ANCIENT" TITANS BY SHOOTING THEM FROM CANNON MUSKETS

In Germany, in the Berlin State Museum, the surviving fragments of the famous Pergamon Altar are exhibited. Figure 4.29 shows a modern reconstruction of it with the remains of the original stone bas-reliefs that once covered the altar. It is believed that this grandiose structure about 120 meters long "was created around 165–156 B.C., during the reign of Czar Eumenes II" ([1296]). As historians rightly point out, the monument is an outstanding example of "ancient" Greek art ([1296]).

Among the few surviving remains of a sumptuous stone frieze, there are striking fragments. Our attention was drawn to them by professors of Moscow State University, mathematicians A. O. Ivanov and A. A. Tu

Fig. 4.27. A page from a mediaeval Bible, from the Gutenberg Museum in the German city of Mainz. A mediaeval artist, illustrating the Old Testament, depicted an Israeli army carrying a carriage-mounted cannon. Printed in Zurich (Christoffel Froschauer), allegedly in 1536. Photo taken by T. N. Fomenko in 1998.

Fig. 4.28. The image of an Israeli cannon from the mediaeval Bible, allegedly made in 1536. The Gutenberg Museum in Mainz, Germany. A sketch by T. N. Fomenko.

Fig. 4.29. Modern reconstruction of the famous Pergamon Altar, on display today at the Berlin State Museum. Taken from [1296].

zhilin. Figure 4.30 shows the surviving figure of the goddess Phoibe, carrying a long heavy trunk on her shoulder, spewing out flames. The horizontal barrel and the horizontal flame are directed at the titan trying to resist the goddess (q.v. in fig. 4.31). It is difficult to shake off the impression that the sculptor has depicted a heavy musket here. It is believed that the first muskets appeared at the beginning of the XVI century ([797], p. 847). At first, they were just small cannons, then their size gradually decreased. They shot from them, putting a heavy barrel on a special tripod stand, bipod. Probably, they also fired from the shoulder, as they do today, firing from heavy flamethrowers and grenade launchers. Only with time did the muskets become lighter, the soldiers began to shoot from the hand. Thus, on the frieze of the Pergamon Altar, we see an ancient type of musket from the late XV—early XVI century, when it was still a rather heavy small cannon, so one had to shoot from the shoulder.

We see a completely similar musket cannon on the shoulder of another "ancient" Greek goddess Hekate (q.v.

in fig. 4.32). A heavy, slightly inclined downward trunk on the shoulder of the goddess spews out a horizontal flame in the direction of a titan throwing a stone block (q.v. in fig. 4.33).

We see another cannon-musket in the hands of the goddess Leto (q.v. in fig. 4.32. This time, the goddess just holds it in outstretched arms, at the hip. Also horizontally, as it should be to hold a firearm. The musket is aimed at the enemy. By the way, the horizontal position of muskets and the fire escaping from them in

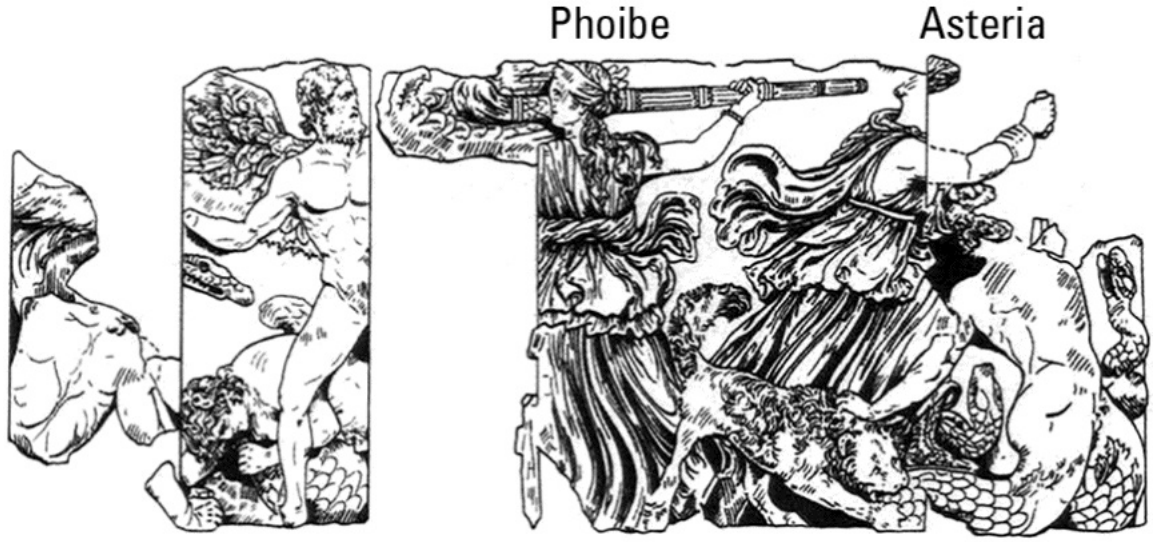


Fig. 4.30. Pergamon Altar. The image of the "ancient" Greek goddess Phoibe with a mediaeval cannon-musket in her hands. Taken from [1296].

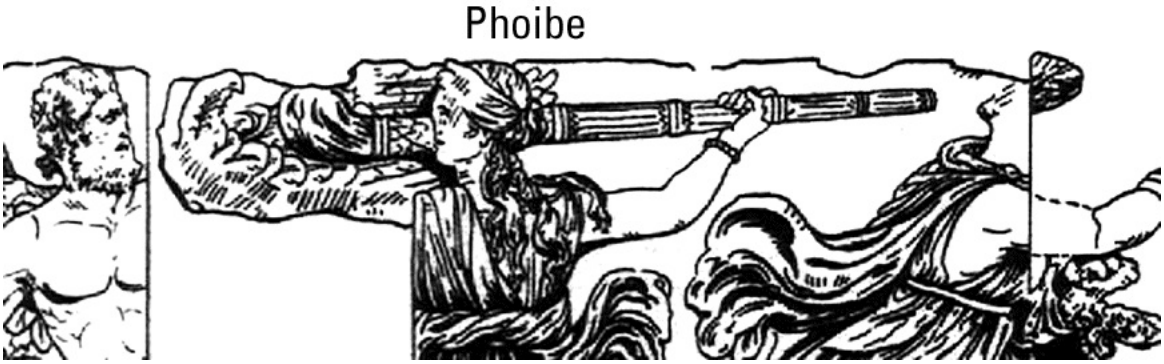


Fig. 4.31. Fragment of the Pergamon Altar with the image of an "antique" musket cannon. Taken from [1296].

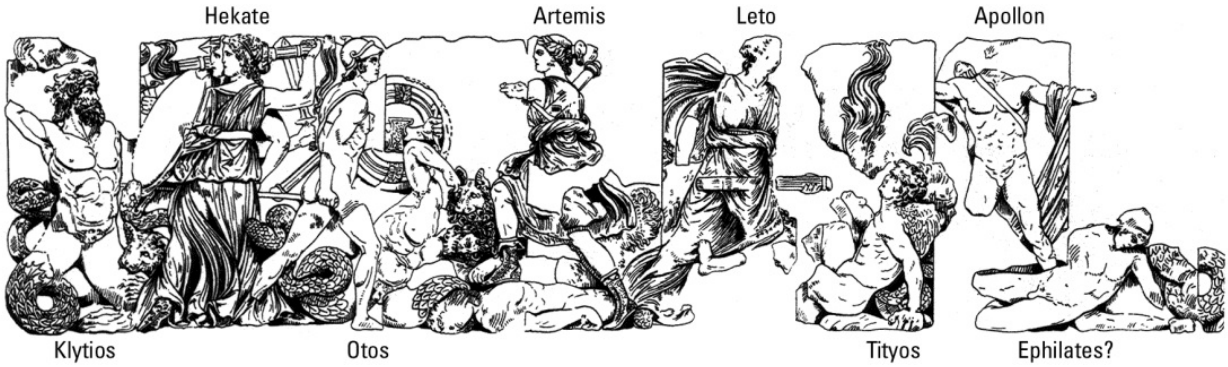


Fig. 4.32. Pergamon Altar. The image of the "ancient" Greek goddess Hekate with a mediaeval cannon-musket in her hands. Probably the same muskets are depicted here by the goddess Leto and by the god Otos. Taken from [1296].

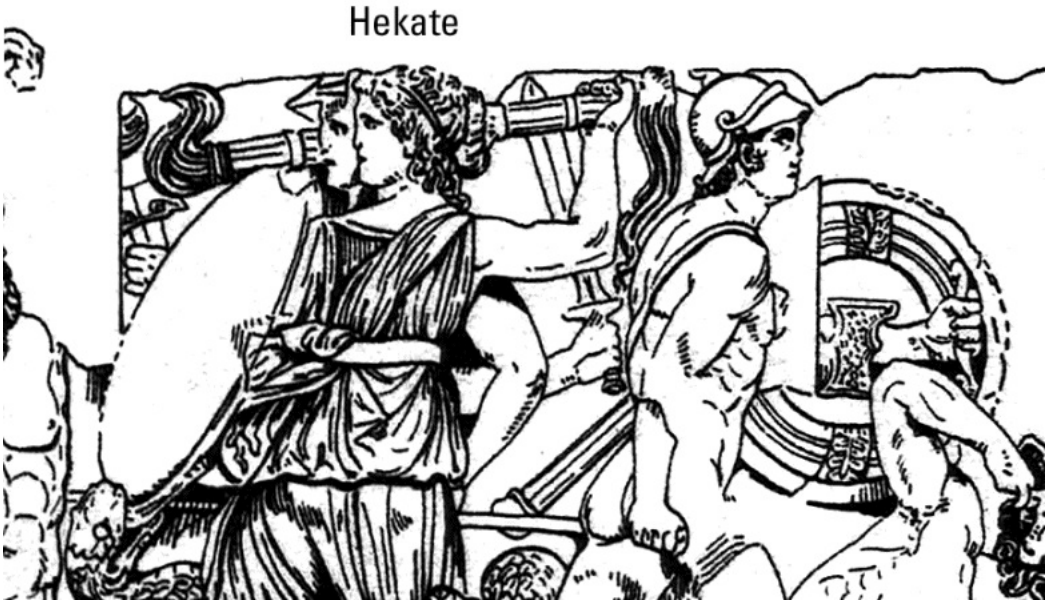


Fig. 4.33. Fragment of the previous drawing with "antique" musket cannons. Taken from [1296].

all three images that survived on the Pergamon Altar shows that these are musket guns, and not, say, torches. Corollary. The fact that on the "ancient" Pergamon Altar there are absolutely clear images of cannons, or even muskets, can mean only one thing. The altar was made not earlier than the XV century, and perhaps much later.

We find an identical image of a firing musket in the hands of the "ancient" gods among the mediaeval illustrations to some biblical books (q.v. in fig. 4.34). Before us is a miniature "Isaiah's Prayer" from a mediaeval Parisian psalter kept in the Paris National Library. The biblical prophet Isaiah (on the right) is depicted next to the "ancient" Greek goddess. She is holding a mediaeval musket pointed down. Fire erupts from the muzzle, also directed down. The mediaeval artist who illustrated the biblical book still remembered something from the real history of the Middle Ages. Therefore, following the historical truth, he painted

Fig. 4.34. The image of a musket on a mediaeval miniature from the Paris Psalter. Paris, National Library. The Old Testament prophet Isaiah (on the right) is presented here along with the "ancient" Greek goddess, in whose hands a mediaeval musket shooting downward. Taken from [381], p. 459.

Fig. 4.35. One of the earliest mediaeval images of a musket cannon, dating from around 1400. It is difficult to doubt that it is practically identical with the "antique" images of muskets on the Pergamon Altar and in the Paris Psalter, see above. Taken from [1217], pp. 272-273.

the "ancient" Greek goddess as a character from the XIV–XVI centuries, firing from a musket cannon.

For comparison, here is a mediaeval drawing of one of the earliest cannon-muskets from the book "A History of Warfare," by John Keegan ([1217], q.v. in fig. 4.35. The image dates from the early XV century, around 1400. It is practically identical with the "antique" images of muskets on the Pergamon Altar and in the Parisian psalter. John Keegan notes that "a century later a soldier will carry this weapon on his shoulder" ([1217], pp. 272–273). That is, exactly as shown in the "antique" images, which belong to the XV–XVI century, and not to the era of deep antiquity, where the erroneous Scaligerian chronology sets them.

Figure 4.36 shows a mediaeval depiction of a primitive cannon. We have borrowed it from the same book by John Keegan ([1217]). The miniature dates back to 1326 and is considered the earliest surviving old image of a cannon. Shown is a "jug" from which a flame bursts out. The drawing strikingly resembles the mysterious "antique" Greek fire. Until now, historians cannot understand how this "ancient fire" acted. But it is now becoming clear that Greek fire is just mediaeval gunshot cannons. There is no mystery. It arose only because the description of mediaeval firearms, the early gun, was mistakenly attributed to antiquity when there were no firearms yet. We present in fig. 4.37 is an old image of a ship "with Greek fire enclosed in earthen vessels" ([578], book 1, p. 132). However, as we now understand, these are not clay vessels, as historians mistakenly think, but ancient cannons. The same as in the picture dated 1326 (q.v. in fig. 4.36).

The name "Greek" is also understandable, and it comes from "Greece" or "Gorus," or "Horus," that is, Christ. So "Greek Fire" is a slight distortion of its original name: Christian Fire. The cannons were used by the Christian troops of the "Mongol" Empire.

A very interesting "ancient" Roman image on the sarcophagus is shown in fig. 4.38. In the hands of the "antique" goddess, we see an object very similar to a

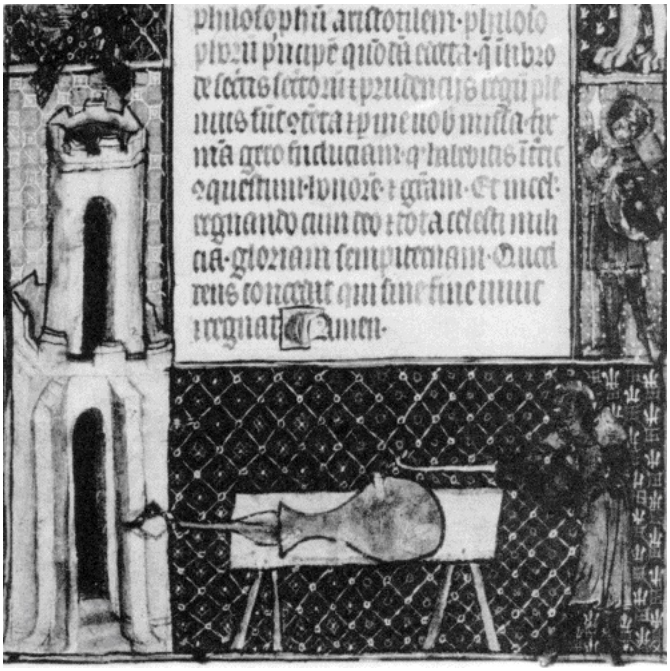


Fig. 4.36. Supposedly the earliest known mediaeval image of a cannon (allegedly of 1326). Taken from [1217], pp. 272-273.

mediaeval musket. She shoots forward and up, somewhere in the crown of a tree in front of her. A stream of fire erupts from the muzzle of the pipe. Moreover, the fire goes exactly in the direction of the pipe. It is difficult to get rid of the impression that a "antique" hunt scene is shown here—shooting at birds from a firearm musket. We are told that this is an image of the "ancient" Elysium ([966], v. 2, p. 399). Maybe. The only thing we want to add is that in the "ancient" Elysium, it seems that the Horde gods were having fun shooting with guns at birds. Consequently, all this happened in the Middle Ages. Around the XV or XVI century.

But then the thought involuntarily arises that the famous Perun, who, from time to time, throws the "ancient" Greek god Zeus at his enemies, is also some kind of firearm. Cannons, muskets, gunpowder, cannonballs, buckshot, etc. Moreover, Fiery Perun is considered the most important weapon of Zeus. "Ancient" Greek sources report that in the war with the Titans, "which lasted ten years, Zeus was helped by a hundred-handed; the Cyclops forged him thunder, lightning and Perun" ([533], v. 1, p. 463). In general, it is believed that in possession of Zeus were "thunder and lightning" (Hes. Theog. 504) ([533], v. 1, p. 463). Of course, natural phenomena—thunderstorms, thunder, lightning, volcanic eruptions—could have played

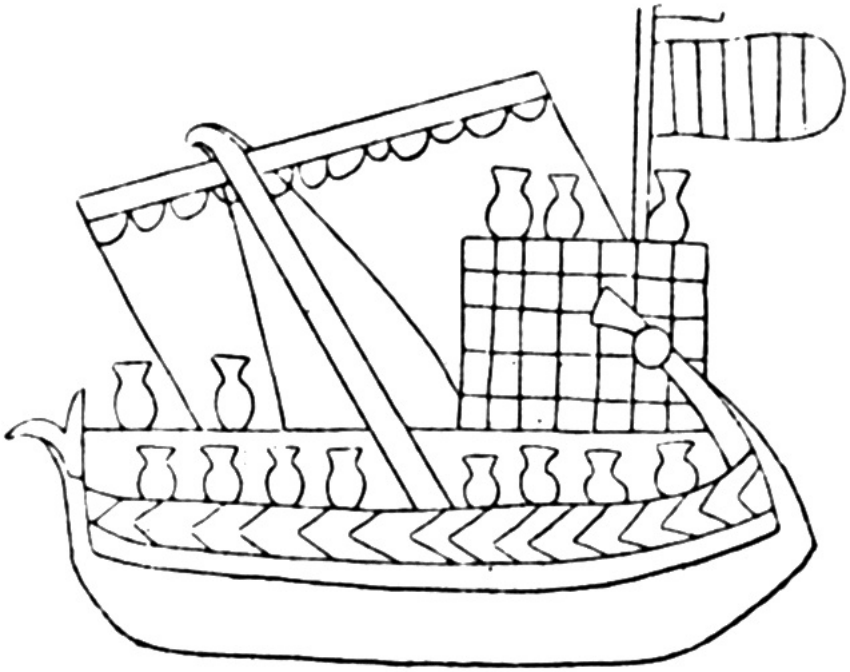


Fig. 4.37. An image from an ancient Arabic manuscript of “Greek fire” on a ship. Shown “jugs of fire,” as historians think [578], book 1, p. 132. We are convinced that the “jugs” are molded from clay. In fact, they are most likely metal cannons. A whole battery of firearms is installed on the ship. Heavy cannon ships were adopted in the XV-XVI centuries in Russia-Horde and Ottoman = Atamania (Great Port). On their model, warships continued to be built under the Romanovs. Taken from [578], book 1, p. 132, ill. 105.

a role in the emergence of such images. But the constant “ancient” recollections that the fire weapon of Zeus was forged for him by the cyclops blacksmiths, see above—that is, made from metal—indicates that it was about some kind of real metal weapon, spewing fire, thunder, and stones—cannonballs, buckshot. Cannons and muskets, invented in the Middle Ages, were metal weapons.

Talking about the “ancient” Perun, the encyclopedia informs that “the god of thunder is already in theIndo-European tradition associated with the military function and, accordingly, was considered the patron saint of the home guard and its leader (among the Slavs—the prince)” ([533], v. 2, p. 306). So Perun was in ancient times an independent god, whose attributes were stones and arrows. And not just arrows, but thundering arrows ([533], v. 2, p. 306). It is difficult to get rid of the impression that here “ancient” myths speak

Fig. 4.38. “Ancient” -Roman image on the sarcophagus. In the hands of the “antique” goddess - a mediaeval musket, from which she shoots forward and upward, somewhere in the crown of the tree in front. It is difficult to get rid of the impression that a hunting scene is shown here - shooting at birds with a musket. Taken from [966], v. 2, p. 399.

of firearms that spew fire and throw stone cannonballs at the enemy. It is enough to remove the psychological prohibition imposed by the Scaligerian chronology to see this. Which forcibly pushed all such references to primary sources into the “deepest past,” when there were no gunpowder, cannons, muskets, and cannonballs.

The word Perun itself may be just a slight distortion of the Slavic words “per,” “peret,” that is, “to push forw ard .” The word “peret” could well be applied to a cannon, which pushes forward, a stone cannonball. Along the way, it is worth noting that the English word “push” sounds almost the same as the Slavic word “pushka” (cannon). So in the English language, we see traces of the same convergence: the cannon pushes forward the cannonball. The word “pushka” is possibly connected with the word “pusk” (launching, e.g., of an arrow, etc.). Since the sounds “sh” and “s” often passed into each other, the Russian “pusk” and the English “push” virtually mean the same. It is possible that the word Perun is close to the word “porokh” (powder), especially since the English letter “h” and Russian “kh” sound the same, and the Russian letter “H” is spelled as Latin “N.” The word Perun may also be a modification of the word “pharaoh” (“faraon” in Russian). Then the god of thunder and lightning “Perun” = “Pharaoh.”

So, all the listed military attributes of Zeus—fire, thunder, stones, thunder arrows—are extremely naturally explained by the new chronology, which moves the “ancient” Greek myths into the Middle Ages, namely, in the XIII–XVI centuries. In the Middle Ages, such military attributes unambiguously indicated firearms, cannons, muskets, mortars. So the famous “Greek Fire,” used by the “ancient” Greeks on the battlefields, is also, most likely, a firearm of the Middle Ages. And the battles of the “ancient gods” are mediaeval.

Most likely, the famous “pipes,” with which, as the Bible says, the walls of Jericho were destroyed, are mediaeval cannons. In fig. 4.39, we give an interesting mediaeval depiction of the biblical story about the capture of the city of Jericho, made by the Italians Lorenzo Ghiberti and Benozzo Gozzoli ([442], p. 6, ill. 5). On the left, we see people who directed pipes at the walls of Jericho, surprisingly similar to those shown in the above “antique” images of cannons or muskets. Maybe the artist meant ordinary pipes here. But all the same, looking at the image, it is difficult to say unequivocally what was meant here. Either the warriors are blowing into the pipes or aiming with muskets (q.v. in fig. 4.40). By the way, see how the biblical Jericho is depicted. It is a powerful mediaeval fortified city, and there were apparently none of the kind in Palestine. Such a city should have left corresponding traces, but there is nothing like this in sight.

Figure 4.41 shows a mediaeval miniature by Jean Fouquet of 1470 “The Fall of Jericho” ([533], v. 1, p. 489). Biblical Jericho is depicted as a typical mediaeval European city.

In conclusion, one psychological observation. As we have already said, in some old Bibles exhibited in museums, or in those that we managed to look through in private collections, we come across the most curious illustrations every now and then. For example, cannons in the Israeli troops going to conquer the "Promised Land" can be seen in the Gutenberg Museum in Mainz (q.v. in fig. 4.27 and 4.28). The two-headed Russian eagles on the banners of the same Israeli troops are shown on the pages of the Scorina Bible ([71], q.v. in fig. 0.2). Etc.

It became clear that many illustrations in the mediaeval Bibles confirm our reconstruction. A natural desire arose to turn to consolidated modern albums or catalogs, which would have collected mediaeval biblical illustrations that have come down to our time. Having begun our search, we soon stumbled upon several modern publications. However, having leafed through them, we became convinced that there was nothing of the kind there. Of course, we have not seen all the catalog albums of this sort. Nevertheless, there was a clear feeling that the compilers of biblical albums, willingly or unwillingly, choose and publish only those mediaeval illustrations that are familiar from the modern, that is, actually Scaligerian, point of view. In other words, they instinctively try to avoid and pass by the illustrations, which look "strange" in the opinion of the publishers. Like cannons in the troops of the biblical Israelites. Probably, publishers and historians are afraid of something. They shy away from asking unnecessary questions, not wanting to draw readers' attention to disturbing biblical images. As a result, readers get the wrong idea about mediaeval depictions of biblical events and see a kind of falsification in them. An involuntary but a significant distortion of mediaeval sources is also possible. After all, targeted sampling is also one of the methods of

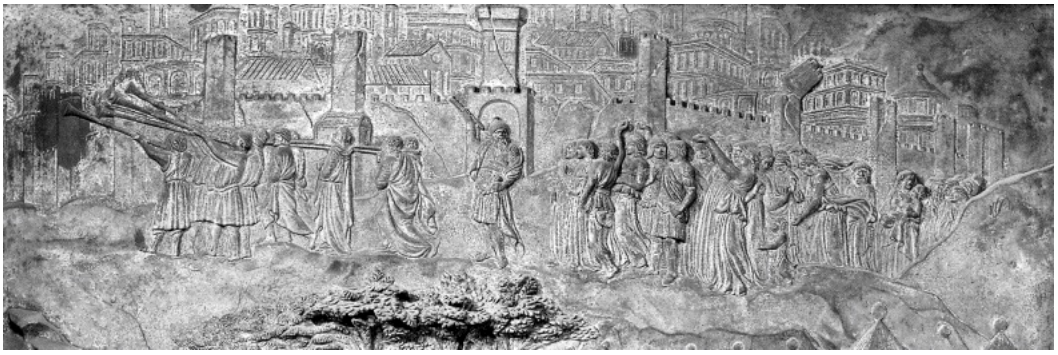


Fig. 4.39. Mediaeval depiction of the Old Testament story of the capture of the city of Jericho by Italians Lorenzo Ghiberti and Benozzo Gozzoli. We see people pointing "pipes" at the walls of Jericho, remarkably resembling cannons or muskets. The warriors carry them on their shoulders, as it should be for heavy mediaeval muskets-cannons. Taken from [442], p. 6, ill.5.

Fig. 4.40. Fragment with muskets. Taking biblical Jericho. Taken from [442], p. 6, ill.5.

falsification. It changes the general impression and paints the wrong picture in front of the reader, which is what happens in this case.

15.
HUGE RUSSIAN-HORDE CANNONS OF THE XVI– XVII CENTURY WITH NAMES AND IMAGES OF THE KINGS OF THE "ANTIQUE" TROY

N. V. Gordeev, the author of an interesting book Czar Cannon, reports: "In Russia, the first guns appeared in the XIV century" ([184], p. 7). S. Bartenev, the compiler and author of the book The Moscow Kremlin in the old days and now, wrote: "The walls and barbicans of the Kremlin in the XVI century … had been equipped with a wide variety of artillery, which included cast iron, iron, and brazen guns, starting with the smallest, that fired small bullets, and ending with cannons of 6 to 8 lb caliber (2400 to 3200 g), one per floor of the tower. In addition, huge monsters, giant bombards, lay on the ground below" ([51], v. 1, p. 40; quoted in [184], p. 8).

Some of the preserved old Russian cannons of the XVI–XVIII century can be seen today near the building of the Kremlin Arsenal. It turns out that the Russian army of the XVI-XVII century was armed with large Trojan cannons, that is, the cannons on which the kings of the "antique" Troy were depicted. One of these large cannons, made by the famous XVI century master Andrey Chokhov, is very interesting. N. V Gordeev informs: "In 1590, a cannon was manufactured under the name Troilus, i.e. 'Trojan Czar.' The barrel of the

Fig. 4.41. French miniature by Jean Fouquet "The Fall of Jericho" (1470). Paris, National Library. Old Testament Jericho is depicted here as a typical mediaeval city. Taken from [533], v. 1, p. 489.

Fig. 4.42. The large Moscow cannon Troilus, cast in the 16th century. “Detail with the image of the Trojan king. Cannon “Troilus.” Master Andrey Chokhov “[184], p. 21.

Fig. 4.43. Another large Moscow cannon “Troilus,” cast in the 17th century. “Detail with the image of the Trojan king. Cannon “Troilus.” Craftsman Yakov Dubina. 1685 “ [184], p. 28.

cannon is cast from bronze. … On the breech of the barrel there is an inscription: “By the grace of God, by the order of the Czar and Grand Duke Fyodor Ivanovich of All Russia, this pishchal [‘squeak’] Troilus was

made in the the year of 7098 (1590). Made by Andrey Chokhov." In the center of the breech is the figure of the Trojan Czar with a banner in his left hand and a sword in his right. … Barrel caliber 195 mm, gun weight 7 thousand kg. The total length of the barrel is 4350 mm" ([184], p. 22). Figure 4.42 shows a detail of this cannon "with the image of the Trojan Czar" ([184], p. 21). Let's remind that Troilus was the name of one of the famous Trojan Czars ([851], p. 230), the son of the no less famous Trojan Czar Priam, who ruled the "most ancient" Troy during the Trojan War.

Several of these Trojan cannons have survived in Moscow. Here is another similar large cannon of the XVII century, also called Troilus. N. V. Gordeev writes: "The cannon Troilus was cast from copper in 1685. The barrel bore is smooth. … On the breech of the barrel is a cast inscription: 'By the grace of God, by the order of the Great Sovereign Czars and Grand Dukes Ivan Alekseevich, Piotr Alekseevich, Autocrats of All the Great and Small and White Russia, cast this pishchal called Troilus, on whose breech the Trojan Czar is p i c t u re d .' The breech is flat, with a cast relief image of a figure sitting on a throne. Next to the figure there is an inscription: 'Pishchal Troilus.' Caliber 187 mm, weight 6438 kg, total length 3500 mm. The cannon stands on a decorative cast-iron carriage in front of the southern facade of the Arsenal, to the left from the entrance arch" ([184], p. 29). The breech of this large cannon Troilus, cast by master Yakov Dubina, is shown in fig. 4.43.

Within the framework of Scaligerian-Romanovian history, all this looks extremely strange. On the one hand, Russian foundry masters of the XVI-XVII century, casting large Russian cannons, naturally depict the great Moscow czars on the cannons. For example, on the famous "Czar Cannon," cast by Andrey Chokhov in 1586, "there is a cast image of a galloping horseman on the right side of the barrel. This is a portrait of Czar Fyodor Ivanovich, under whose rule a cannon was cast. Above the image there is an inscription: By God's mercy the Czar and Grand Duke Fyodor Ivanovich, Sovereign and Autocrat of All the Great Russia" ([184], p. 14).
On the other hand, other large Russian cannons depict and directly name the supposedly "most ancient" Trojan kings who ruled in distant Troy allegedly about three thousand years ago.

In the XVI century, a large cannon called Achilles was also cast in Russia ([184], p. 20). Today it is in St. Petersburg. Again we see a Russian cannon with an "antique" name. By the way, in the book Reconstruction, Chapter 3:18, we show that the great Russian CzarKhan Ivan III Vasilyevich—he is also Frederick III Habsburg—was called Scythian Achilles ([940], sheet 341, rev.). So the presence in the mediaeval Russian artillery of cannons named Achilles becomes not only understandable but even unavoidable.

We have given only three examples of Russian "antique" cannons, taken from a small book [184]. We do not know how many of these cannons were cast and what percentage of them survived.

Our reconstruction explains this picture well. Most likely, Russian cannon masters, even in the XVII century, leaving alone the XVI century, well remembered that "antique" Troy is Czar-Grad = Jerusalem = Istanbul, where the Ottoman = Ataman sultan rules, an ally of Russia-Horde. This is why on some of the huge Russian-Horde cannons, the Russian-Horde Czars-Khans of the XVI century were depicted, and on others—their contemporaries and allies, the Ottoman = Ataman sultans. As we showed in Chron5, the Russian-Horde and Ottoman = Ataman troops fought together, side by side, as united armies of two parts of a single Great = "Mongolian" Empire. Although in the XVII century, Russia-Horde and Ottomania = Atamania were no longer as closely related as in the XVI century, the memory of the recent unity-kinship was still strong. Even in the XVII century, already under the first Romanovs, the Trojan cannons continued to be cast in Russia.

Let's give another example of the same kind. Figures 4.44 and4.45 show a large Russian cannon "New Persian" ([184], p. 36). The "Persian" is depicted in a chalma (turban). On the smooth breech of the cannon the inscription is cast: "With the approval of the God's Anointed Great Sovereigns and Czars and Grand Dukes Ioann Alekseevich, Piotr Alekseevich … this pishchal called New Persian was cast in the reigning city of Moscow in the year of 7194 (1686)" ([184], p. 33). The caliber of the gun is 180 mm, the weight is

Fig. 4.44. Large Moscow cannon New Persian, cast in the XVII century (1685) by the master Martyan Osipov. Taken from [184], p. 36.

5800 kg, and the total length is 4 meters 90 cm. Along the edge of the breach, there is an inscription: "Pishchal named Persian, cast in 7194 …" ([184], p. 33). In 1969, the cannon Persian stood in front of the southern facade of the Kremlin Arsenal, to the left from the entrance arch ([184], p. 33).

As we understand, in the era of the Great = "Mongolian" Empire, Persia, or P-Russia, was called White Russia. And the turban was worn by the Cossacks. So

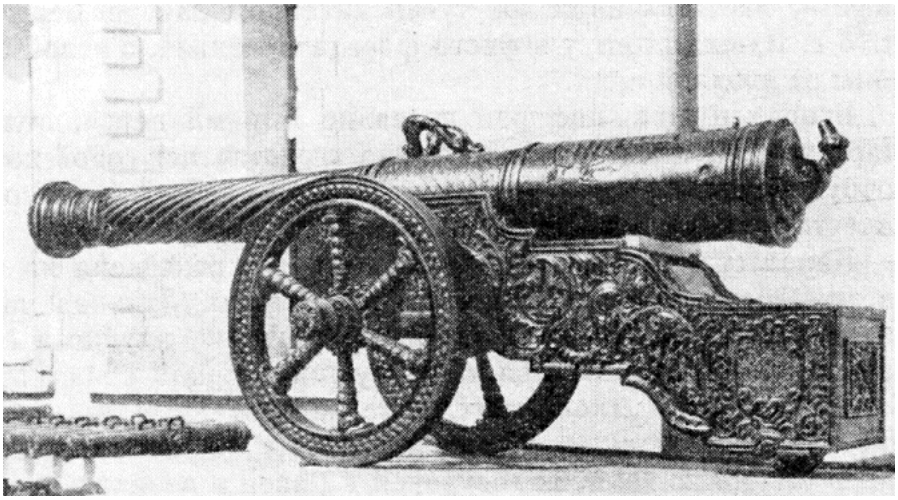


Fig. 4.45. General view of the cannon New Persian. Taken from [184], p. 34.

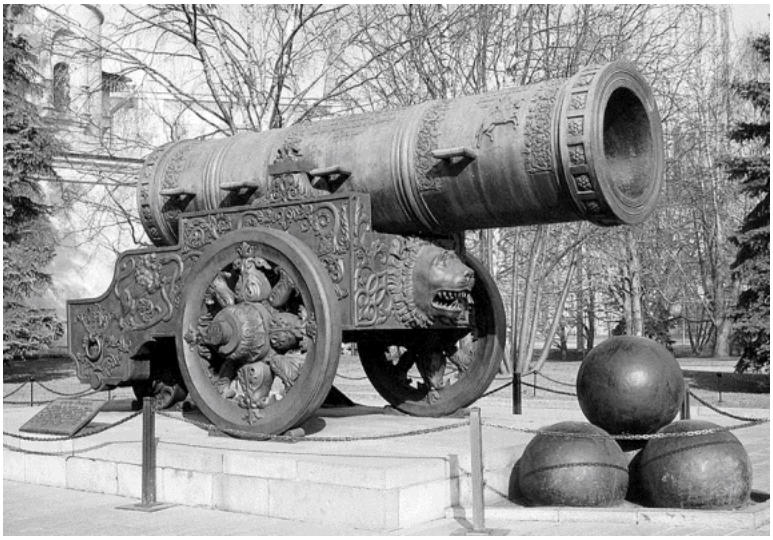


Fig. 4.46. The Czar Cannon (mortar), cast by Andrey Chokhov in the XVI century. Today it stands in the Moscow Kremlin. Taken from [549], p. 33.

“Persian in a turban” was a White-Russian Cossack in a turban, whose image on the Russian cannon looked more than natural.

Since this cannon, cast at the end of the XVII century, was called New Pers, we can expect that earlier, there was a cannon named simply Pers. It should have been very famous, since a newly cast cannon was named in his honor, with the addition of the word “ne w.”

Experts in the history of artillery note that the giant Russian cannons of the XVI century era clearly demonstrate the leading role of the Russian army at that time. The famous 40-ton “Czar Cannon” of the XVI century, standing today on the territory of the Moscow Kremlin, was the largest cannon made by master Andrey Chokhov (q.v. in fig. 4.46). But it turns out that it wasn’t so much outstanding in the range of other giant Russian cannons of the epoch. Professor M. I. Falkovsky, in his book Moscow and the History of Technology, writes that “by its type, Czar Cannon is a mortar. … In the XVI century, of course, there was no caliber 890 in any country. But the relatively immense dimensions of the Czar Cannon did not differ significantly from other mortars even in the XVII-XVIII century” (quoted from [184], p. 14).

And further: “A lot of large cannons were also made by other cannon-casting masters. … Before Chokhov’s Czar-Cannon, huge cannons of the same name had already been known in Moscow. … E.g., in 1488, master Pavel Debosis cast a mortar called Czar Cannon. In 1554, in Moscow, a cast-iron cannon was made with a caliber of 650 mm [recall that the caliber of Chokhov’s Czar Cannon is 890 mm.—Auth.] and weighing 1200 pounds. In 1555, a 600 mm cast-iron cannon was made, weighing 1020 poods. The fact that there were other huge cannons in Moscow is evidenced not only by written sources, but also by the XVI–XVII century plans and drawings of Moscow and the Moscow Kremlin, sketches of travelers and officials of foreign embassies. In the XVI century Kremlin, the cannons were placed at the main entrance gates—Spassky and Nikolsky, as well as on the Red Square. These cannons have not survived” ([184], p. 18).

So, it turns out that there were enough cannons and mortars comparable in caliber to Czar Cannon in the Russian army of that era.

By the way, Czar Cannon is a mortar designed for firing buckshot, not cannonballs. So the four giant cannonballs forming a pyramid in front of it in the Kremlin today have nothing to do with it. According to N. V. Gordeev, “these are decorative cast-iron grenades, hollow inside. The thickness of their shell is 9 cm” ([184], pp. 17–18).

“In ancient times, Czar Cannon was also called the ‘Russian Shotgun,’ since it was designed for shooting with ‘shot.’ Czar Cannon did not have to participate in hostilities [as historians believe today.—Auth.], but there is no doubt that it was cast precisely as a combat weapon, and not for purely decorative purposes. … N. I. Falkovsky believes that, expecting an invasion of Tatars and building new fortifications, Muscovites would hardly have engaged in the manufacture of a “fake” cannon weighing 2400 poods. Several other authors adhere to the same conclusion” ([184], p. 16).

Isn’t the opinion instilled in us today by historians (that Czar Cannon is a “sham” and was cast only as a czarist whim, to satisfy “Moscow vanity”) part of the propaganda campaign of Romanov historians, the purpose of which was and is the consignment to the oblivion of the history of the Great Empire? Meanwhile, evidence of a completely different kind about Russian cannons has been preserved. For example, the following ones. “Andrey Chokhov cast a lot of cannons. So, cannons with his name participated in all campaigns of Ivan the Terrible, in particular, in Livonia. Under the Czar Fyodor Ivanovich, the famous master cast the Czar Cannon and a whole range of other huge cannons,

Fig. 4.47. Huge Russian-Horde cannons of the XV century. Miniature of the Chronicle of the allegedly XVI century, depicting the defense of Moscow allegedly in 1451. Taken from [550], p. 73.

including an interesting mortar named False Dmitry [!?—Auth.]. Characteristic for all Chokhov’s cannons are colossal dimensions, splendid decor, and excellent quality” ([184], p. 13).

“In this period [the XVI century .—Auth.], many cannons were cast. So, for example, in 1588, Chokhov had cast a hundred-barrel pishchal (squeak) from copper. The caliber of each barrel was 50 mm. The making of this pishchal was, of course, the second miracle of foundry art after the Czar Cannon” ([184], p. 18).

“In the 1940s and 1950s, … on the walls and towers of the Kremlin and in the place of the old fortress ditches, many round stone cannonballs measuring in diameter 15 to 30, and sometimes up to 60–70 cm, were collected. Colossal size for cannonballs” ([184], pp. 5–6).

In fig. 4.47, we present an old miniature from the Russian chronicle allegedly of the XVII century depicting the defense of Moscow allegedly in 1451. A large mortar is clearly visible on the city wall, comparable in size to the giant Czar Cannon of the XVI century known to us today. Fig. 4.48 shows an old miniature depicting a huge cannon, cast in Moscow by Pavel Fryazin in 1488 ([550], p. 64). So, as we see, even from the Scaligerian-Millerian history, the Russian artillery of the XV century is very impressive. Fig. 4.49 shows "a medium-sized artillery gun of the XVI century" ([264], book 2, p. 158). Figure 4.50 shows an image of medium-sized Russian cannons of the XVII century.

Figure 4.51 shows old field guns and mortars used by the Zaporozhian Cossacks. A large mortar is shown at the top right. So such large guns for shooting with buckshot were installed not only on the walls of cities but also on the battlefields.

It turns out that the huge Czar Cannon mortar standing in the Kremlin today is noticeably inferior in size to other Horde mortars that were in service with the Russian army of the XVI century. Historians

Fig. 4.48. "A cannon cast in Moscow by Pavlin Fryazin. 1488. Miniature of the Chronicle of the 16th century." [550], p. 64.

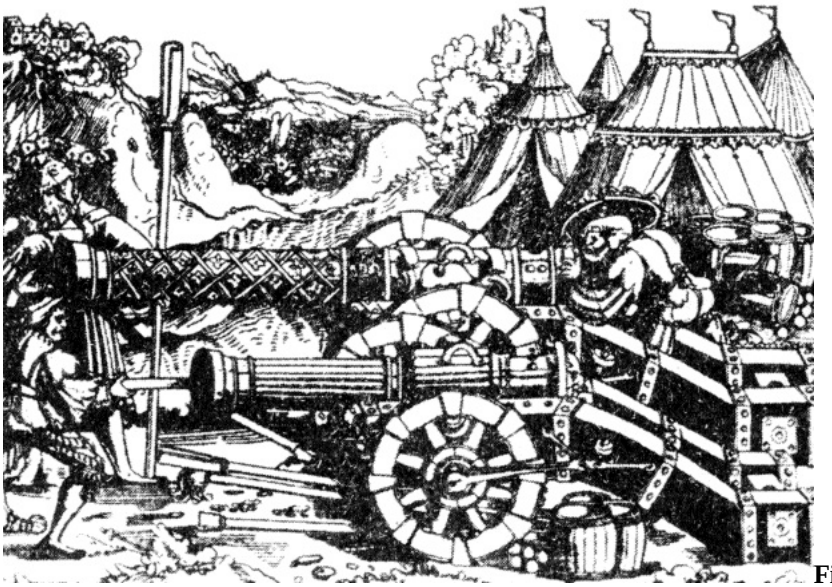


Fig. 4.49. Old engraving. Cannon of the 16th century. It is considered average in size. Taken from [264], book 2, p. 158.

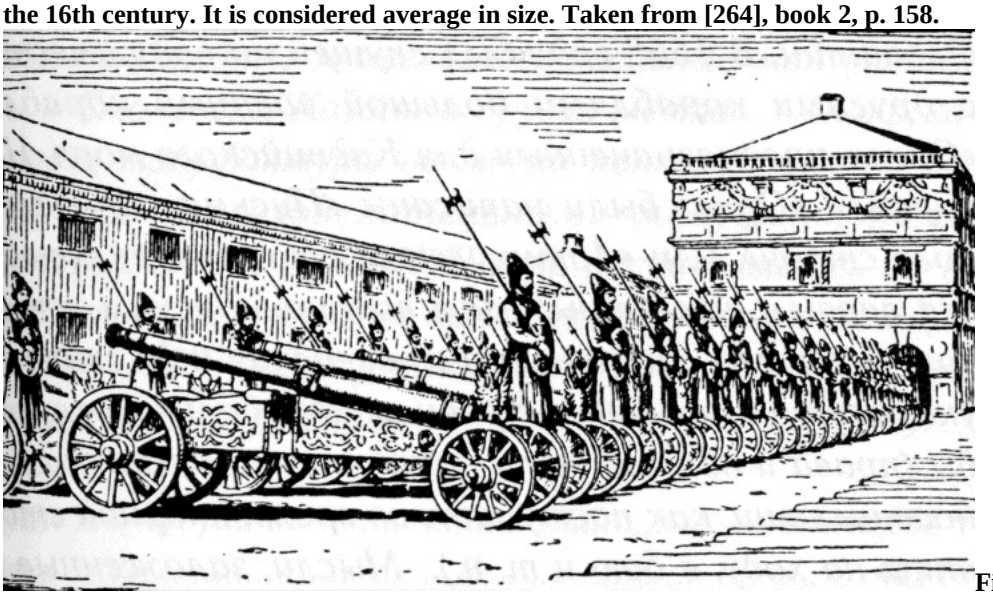


Fig. 4.50. Engraving "Russian artillery before the parade in the 17th century." These tools are relatively small. Taken from [264], book 2, p. 585.

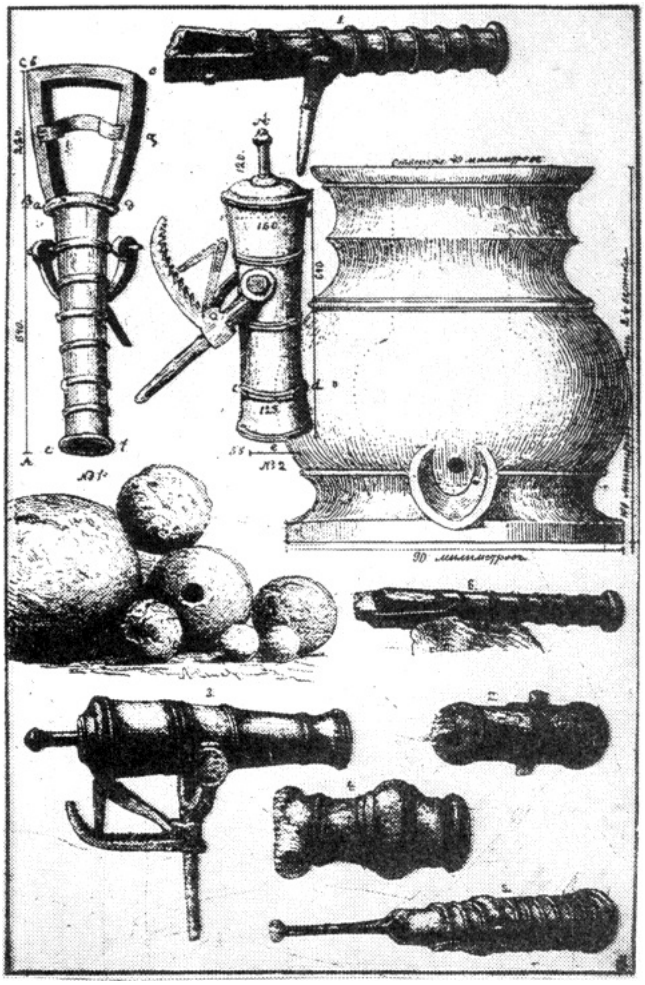


Fig. 4.51. “Zaporozhye guns and mortars” [169], insert between pp. 240-241. On the right is a large field mortar for grapeshot shooting.

report: “In the report of Juan of Persia to King Philip III of his stay in Russia in 1599– 1600, it is said that the ‘large square’ [Red Square] ‘was filled with cannons so huge that two people could enter each of them to clean it.” Two years later, the secretary of the Austrian embassy, Georg Tectander von der Jabel wrote about the same cannons in his report: “On the square, at the gates of the castle [of the Kremlin—O. I.], there are two huge cannons, in which a man can easily fit.’ … A Pole, Samuel Maskiewicz, who was in Moscow in 1610, says that in Kitay-gorod he ‘saw a gun that is loaded with a hundred bullets and fires the same number of shots. It is so high,’ Maskiewicz continues, ‘that reaches my shoulder, bullets are the size of a goose egg. This weapon stands against the gate leading to the Live Bridge [this bridge led from Zamoskvorechye to the Kremlin’s Frolov Gate.—O. I.].’ … Maskiewicz says that ‘in the middle of the market’ [Red Square] he saw such a large mortar that three men could sit inside it and play cards there. … It is known that, since 1555, there were two huge cannons on the Red Square: the Kashpir’s cannon, cast in 1554 by the master Kashpir Ganusov, Chokhov’s teacher (its weight was 19300 kg, length—4.48 m, ball weight—320 kg), and the cannon called ‘Peacock,’ cast in 1555 by Stepan Petrov (weight 16320 kg). These cannons were also sent to the area of the Live Bridge leading to Zamoskvorechye. … In 1627, three giant cannons were mounted on special wooden ‘chunks,’ or ‘bulwarks,’ covered with earth” ([301:1], p. 114–116).

It is understandable why these giant mortars were installed opposite the bridges leading to the Kremlin. In the event of an attack, pre-adjusted cannons could sweep away the enemy trying to break through the bridges with buckshot fire. The large volume of buckshot fired by cannons of this size made it possible to hit bridges and cover a huge area around the Kremlin.

Today it is still difficult to reconstruct the true history of cannon business in Russia before the XVII century. Presumably, after the Romanovs came to power and, as a result, the very fact of the existence of the Great = "Mongolian" Empire was forgotten, most of

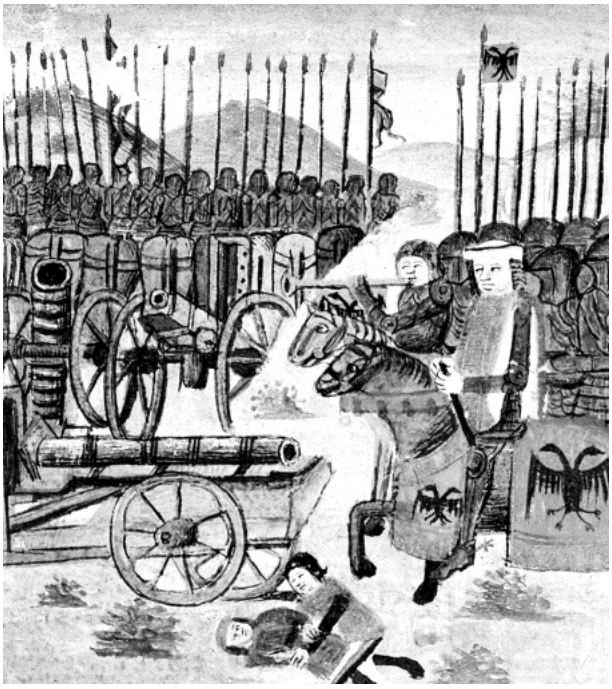


Fig. 4.52. Miniature from the French book, Les Quinze Joies de mariage, allegedly from the end of the XV century. Probably, here are depicted the troops of Ottomania = Atamania and Russia-Horde, conquering the "Promised Land." Taken from [1485], ill. 207.

the Russian-Horde cannons were destroyed and sent to recasting. The same was done to the huge Horde bells (q.v. in Chapter 18:17). Something similar—a deliberate plunge into oblivion—happened with the history of the Russian-Horde fleet—they convince us today that, before Peter the Great, Russia "practically did not have a fleet." But there were so many cannons in Russia-Horde that some of them survived despite all the Romanov recasting. And today we can still, at least partially, imagine what the Russian-Horde and Ottoman = Ataman army of the XV–XVI century was. The remnants of her monstrous heavy artillery, standing today in the Moscow Kremlin, clearly show that the army was strong.

Fig. 4.52 shows a miniature from an old French book, Les Quinze Joies de Mariage, dated to the alleged year 1485 (q.v. in [1485], ill. 207). The miniature is in no way described in words in the book itself. The

Fig. 4.53. Mediaeval cannon on display at the Germanisches National Museum in the city of Nuremberg. Photo taken by A.T. Fomenko in June 2000.

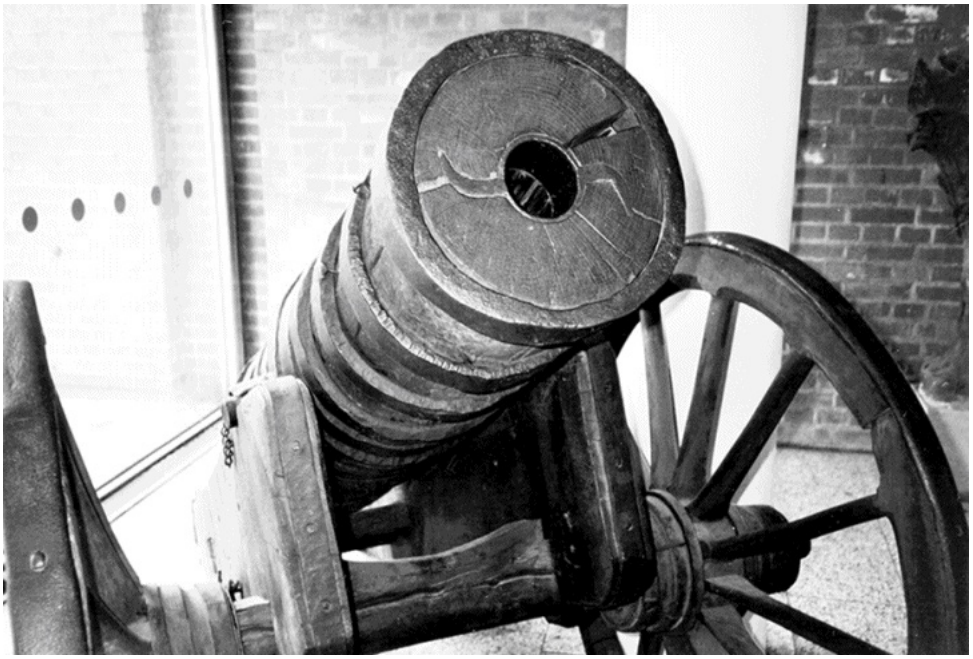


Fig. 4.54. Front view of a cannon from the German National Museum in Nuremberg. The wooden trunk surrounding the inner, metal, is bound on the outside with hoops for strength. Probably, field guns were lightened in this way. Photo of 2000.

modern historian reports that “the war scene … is not accompanied here by any definite textual commentary, it only conveys the atmosphere” ([1485], p. 170). The picture shows a large army on the march, with heavy cannons. All warriors are chained in iron from head to foot. The coats of arms are clearly visible on their armor and banners—black two-headed imperial eagles on the red field. As we now begin to understand, these are most likely the troops of Russia-Horde and Ottomania-Atamania, who are entering Europe to conquer

the “Promised Land.”

In fig. 4.53 and 4.54 we present photographs of a mediaeval cannon on display today at the Germanisches National Museum in Nuremberg. This is the largest of several antique cannons on display in the museum. Its inner thin metal trunk is enclosed inside a thick log, which, in turn, is enclosed for strength from the outside by iron hoops. Perhaps the Ottoman and Horde masters specifically used this technology to lighten field cannons, to make them more convenient for quick transportation on the march and maneuvering. Similar light cannons were previously used in the Russian army. They were called pishchals (squeaks).

16.
NEW INQUISITION IN WESTERN EUROPE ON THE PAGES OF THE BIBLE

The Bible says a lot about the abominations and vile customs of the former inhabitants of the land of Canaan, whom the Israelites = the God’s fighters exterminated. We will be told that conquerors often justify their actions by the “vileness” of those they conquer. Nevertheless, it is curious to see what exactly the “abominations” were. Let’s say right away that their list, which we will now present, surprisingly accurately corresponds to the well-known list of crimes persecuted by the mediaeval Western European Inquisition. The so-called “new inquisition” was introduced at the end of the XV century in certain countries of Western Europe, and by 1542 it covered the whole of Western Europe ([204], pp. 29, 231). All such Bible testimonies about the Inquisition perfectly correspond to our reconstruction, since the end of the XV—beginning of the XVI century is exactly the era of the greatest scope of the Ottoman = Ataman re-conquest of Europe. As we already said in Chron5, Chapter 12:10, the previous wave of the Inquisition, usually attributed by the Scaligerian history to the XIII century, is most likely just a phantom reflection of the Inquisition of the XV–XVI century.

It turns out that the requirements of the Inquisition of the XV–XVI century are quite fully reflected in the Bible, namely, in the Pentateuch. Recall that, according to our reconstruction, the Pentateuch tells mainly about the events of this particular era.

Let’s quote the Bible. Speaking about the Canaan = Khan land customs, she lists sexual perversion, sodomy, bestiality, etc. The Bible says, referring to the God’s fighters: “Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. Even the land was defiled; … The native-born and the foreigners residing among you must not do any of these detestable things, for all these things were done by the people who lived in the land before you, and the land became defiled. … Keep my requirements and do not follow any of the detestable customs that were practiced before you came …” (Leviticus 18:24–27, 18:30). (See Church Slavonic quotation 64 in Annex 4.)

Recall that sexual perversion is one of the main crimes persecuted by the Western European Inquisition of the XV–XVI century. The Inquisition punished the most severely of the other crimes: witchcraft, divination, various types of magic. As a rule, this was punished with death. And what do we see in the Bible?

We quote:
“Do not practice divination or seek omens. … Do not turn to mediums or seek after wizards” (Leviticus 19:26, 19:31). See Church Slavonic quotation 65 in Annex 4.
Like the Inquisitional Tribunals, the Bible requires the death penalty for these acts: “If a man has sexual relations with a man as one does with a woman, both of them … are to be put to death. … If a man marries both a woman and her mother, … both he and they must be burned in the fire. … ‘If a man has sexual relations with an animal, he is to be put to death, and you must kill the animal. … A man or a woman who is a medium or a wizard must be put to death” (Leviticus 20:13–16, 20:27). (See Church Slavonic quotation 66 in Annex 4.)
Here the Bible describes even the famous mediaeval inquisitorial executions—burning of the accused on the stake. Those “fires of the Inquisition.”
Thus, we find confirmation of our reconstruction, according to which the biblical Canaan = Khan land is, in particular, Western Europe. And the very institution of the Inquisition, as can be seen from the Bible, was, it turns out, introduced by order of the Ottomans = Atamans.

cal names that have survived to this day. This is another argument for the fact that the Ottoman = Ataman conquest, a.k.a. biblical conquest of the Land of Canaan by the God's fighters, swept, in particular, across Western Europe. Note that the Ottoman = Ataman conquest, which covered vast territories, could not be carried out by any single army or detachment forces. Different military units headed in different directions. And indeed, in the Book of Joshua (Jesus Navin), when talking about the army of the Israelites = the God's fighters, it is reported that, as a rule, they didn't attack the enemy with their full force at once, but rather used a few tribes-columns or smaller detachments.

N. A. Morozov in [544], v. 2, noted a striking circumstance. It turns out that you can easily read the unvocalized text of some paragraphs of the Book of Exodus, if you suppose that the Mount Sinai = Horeb = Zion is located in Italy. Biblical descriptions of this mountain indicate that it is an active volcano. Most probably, the Italian Vesuvius was meant (q.v. in Chron1, Chapter 1:11). As we have already noted, biblical names of places appeared in modern Palestine just recently, after Palestine was incorrectly identified with the biblical Promised Land. And in the Middle Ages there were no biblical names there. Let us now recall examples of biblical geographical names that still exist in almost the same form in Europe. Briefly about this has already been said in Chron1, Chapter 1:11.

1) Mount of the Amorites = Greece.

The Bible says: "The Lord … spake unto us in Horeb [that is, right in the mountain, as if from inside the mountain.—Auth.], saying, Ye have dwelt long enough in this mount. … Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, …" (Deuteronomy 1:6-7). (See Church Slavonic quotation 67 in Annex 4.)

As we have already noted, Amorea is, apparently, the famous mediaeval Morea, or Amorea. This was the name of mediaeval Greece.

As already mentioned in Chron1, Chapter 1:11, in the biblical Book of Exodus, there are apparent enough traces of mediaeval Western European geographi

2) Land of Canaan = Genoa.

N. A. Morozov noted that in the unvocalized Bible, instead of the "Land of Canaan," we find "knun." Canaan or Knun here can mean Genoa. But in the Middle Ages, the Genoese colonies were located, in particular, along the coasts of the Mediterranean and Black Seas: in Italy, in Constantinople, in the Crimea, etc. This is natural since, as we now understand, the very word Genoa, or Canaan, comes from the word " K h a n ," the Khan's land. Genoa in Italy is just one of the surviving traces of this name, which denoted, in particular, the countries of Western Europe conquered by the Great = "Mongols" in the XIV century.

3) Aravs = Arabs.

In Deuteronomy, in the above-quoted fragment of the Ostrog Bible, it is said: "And you will go the mount of the Amorites, and to all the inhabitants, Aravs, up the mountain and in the plain." (See Church Slavonic quotation 67 in Annex 4.) Apparently, Arabs are directly called "aravs" here. Even today, we are calling the Arabian Peninsula "Arav i a n ." The mention of the Arabs in the Bible would instantly transpose the biblical events into the Middle Ages. The editors of the Bible understood this very well. This is why in the Synodal translation the word "arab" is omitted.

4) Lebanon = Mont Blanc or Albania.

God's fighters = Israelites invade: "… the land of Canaan and Lebanon as far as the great river, the Euphrates" (Deuteronomy 1: 7). (See Church Slavonic quotation 68 in Annex 4.)

In the unvocalized Bible, "lbnun" stands for Lebanon. This means " w hi t e ," the same as Mont Blanc = White Mountain. Mont Blanc is a famous mountain in Europe. In addition, the biblical Lebanon, or "lbnun," maybe simply European Albania. Located, by the way, very close to Greece = Morea, or Amorea. Or Livonia.

5) Euphrates = Prut.

Then the God's fighters go to "the great river, the Euphrates" (Deuteronomy 1:7). In the unvocalized Bible, there is "prt" instead of "Euphrates." Recall that behind the Mont Blanc there is the Danube River with a large tributary called the Prut, that is, "prt." In Arabic, the Euphrates is called "al-Furat." Here "al" is an article, and the Greek prefix "eu" means "something good." That is, "Ev-Furat" is the Good Prut. Or "Furat" comes from the word "Tartars."

Again, all this is nearby. Here the Bible outlines one of the military detachments of the God's fighters, after their invading Europe, the way from Vesuvius in Italy to the neighboring countries.

6) Desert of Paran = Phlegraean Fields.

The march of this military corps begins like this: "We left Mount Horeb and went to the hill country of the Amorites. You remember that big, terrible desert that we walked through" (Deut 1:19). In parallel places (Num 13: 1, 13:27), the Paran (Faran) Desert is called. (See Church Slavonic quotation 69 in Annex 4.)

Indeed, next to Vesuvius-Horeb are the famous Phlegraean Fields—vast burnt areas filled with small volcanoes, fumaroles, and lava beddings.

7) Kadesh Barnea and the cities of Varna, Suzdal, Kazan.
Conquering the country, the God's fighters "came as far as Kadesh Barnea" (Deuteronomy 1:19). (See Church Slavonic quotation 70 in Annex 4.)
Here the old Bulgarian town Varna is named in plain text. Or Brno in Moravia. N. A. Morozov believed that here is mentioned Cadix-on-Rhone, one of the names of Geneva.
And regarding the name Kadesh, we will express the following thought. The Encyclopedic Dictionary says: "Qadi is a judge in Muslim countries, single-handedly carrying out legal proceedings based on Sharia" ([797], p. 520). Therefore, the phrase 'Kadesh Barnea' could mean 'Barnea, the City of the Judge.' The capital could well have been called the City of the Judge since the king, the supreme judge of the country, was there. And also the chief judges. By the way, the old Russian capital Suzdal could also get its name from the word "sud" (court). Indeed, in the past, the name Suzdal was written as Suzhdal, which is consonant with the words "judge," "judgement." By the way, then the thought arises that there should have been many Kadesh. After all, there were many centers of legal proceedings, as well as capitals. Indeed, biblical scholars have long noted that the name Kadesh in the Bible seems to be floating: "Under this name, it is understood sometimes a city, sometimes a vast desert" ([66], p. 374).
In addition, the word Qadi is considered an Arabic form. And in the Turkic and Persian versions, it sounds like "Kazi" ([797], p. 520). Therefore, the city of Kadesh could also be called the city of Kazan. So isn't it Kazan?
Before moving on, let's make a helpful note. The God's fighters quite often go "from mountain to mountain." Sometimes you even get the feeling that they walk "between the mountains," stop "on the mountain," live "on the mountain." On the way, they are sometimes attacked "from the mountains." This is all a bit strange if you believe that "mountain" always means only an actual mountain or hill in the Bible. But the word "mountain" in Russian ("gora") is very close to the word "city" ("gorod"), so it can be supposed that in the Russian Orthodox Bible, the God's fighters marched from city to city, stopped, if possible, in the cities. They were also attacked from the cities. At the same time, this is another trace of Slavic personal and geographical names in the Bible.
Or there was a confusion of words similar to the Greek "oros" = mountain; "horos" = border, boudary, limit; "hora" = country, place, position ([123]). And the Hebrew words "kheir" = city and "hr" = mountain are quite similar to each other, especially in pronunciation: "hair" and "har" ([826]).

8) Mount Seir and Czar-Grad.

The Bible says about the fighters against God: "And they traveled for many days around Mount Seir" (Deuteronomy 2:1). (See Church Slavonic quotation 71 in Annex 4.)

The name Seir, or Sair or Sheir, was left by theologians without translation. And if we translate, following Morozov, we get Devil's Ridge, Devil's Mountain ([544], v. 2). There is a mountain massif with a similar name to the East from the Lake Geneva—Les Diablerets (lit. "the abode of devils").

But we find another explanation of this text more interesting. Perhaps "Mount Seir" is simply the City of Sar, the City of Czar, or Czar-Grad = Constantinople. Then, for example, the words of the Book of Ezekiel become understandable: "This is what the Lord God says: 'I am against you, Mount Seir! I will punish you and make you an empty wasteland. I will destroy your cities, and you will become empty' " (Ezekiel 35:3–4). (See Church Slavonic quotation 72 in Annex 4.)

If this is an ordinary mountain, then the text sounds somehow strange. How could an ordinary mountain make God so angry? And what is this mountain on which there are many cities? But if Mount Seir is the City of Czar, then everything immediately becomes clear. There are indeed many other cities under CzarGrad. And God was angry with the Czar-Grad: "I will make Mount Seir an empty ruin. … I will cover its mountains with those who are killed. There will be dead bodies all over your hills, in your valleys, and in all your ravines" (Ezekiel 35:7–8). (See Church Slavonic quotation 73 in Annex 4.)

And again, if an ordinary mountain is described, then it is somehow strange to hear that there are some other hills and valleys on the mountain. But if we are talking about the Czar-City, then it could well be located on the hills and in the valleys.

By the way, the Bible calls Seir not only a mountain but also "the area called Seir," "the country of Seir" (Genesis 32:3, 36:30). It confirms further that the biblical "mountains" are often something else.

9) Mount Hor and mediaeval Or in Crimea. Other interesting facts are connected with the biblical Mount Seir. "On it," it turns out, there is a mountain Hor with the tomb of Aaron ([66], p. 633). Is there another mountain on the mountain? It's kind of weird. But if we are talking about the Czar-City, then everything is clear. Then it turns out that in the subordination of Czar-Grad there was also some kind of Hor mountain, or a city of Hor. What is this city? He is well known in the history of the Middle Ages. Or is a fortified city located on the Perekop Isthmus, which connects the Crimean peninsula with the mainland. It was built in the XV century by the Khans Mengli Girai and his son Sahib I Giray ([852], p. 26, 80). Its fortress used to be of great military-strategic importance for the Ottoman = Ataman Empire. Mentioning it in the Bible takes us back to the Middle Ages. It should be noted here that the word "or" (yell) is a widespread Slavic, which in its verbal form ("orat") also has the old meaning "to plough, dig" ("pakhat, perekapyvat" in Russian). So the words "or" and "Perekop" virtually mean the same.

10) City of Edom = Evdom near Constantinople.

The God's fighters also went the following way: "The Israelites left Mount Hor and traveled on the road that goes to the Red Sea. They did this to go around the country of Edom" (Numbers 21:4). (See Church Slavonic quotation 74 in Annex 4.)

As we already wrote, "Red Sea" in this quote is "biblically corect," but not historically. Or (Perekop) is located on the shores of the Black Sea, not Red. And Edom, as is known in the Scaligerian history, is the mediaeval name of the city located near Czar-Grad ([876], p. 247). Maybe this is, simply, another name for Czar-Grad itself. And the name Edom, by the way, is also quite understandable from the Slavic word "d o m ." Here the word Edom, or Dom, meant not just a dwelling, but a city, a state, an Empire. Hence the "reigning Dom." By the way, the Bible mentions that the King's Road passed along Edom (Numbers 20:17). It is known that in the Middle Ages one of the outskirts of Constantinople was called Edom, or Evdom ([876], pp. 247–248). "There were several palaces on Evdom, the Field of Mars, the so-called tribunal, where solemn exits of the emperors took place. … Military parades took place on Evdom, troops returning from the victory were met there, solemn divine services were performed, it was the favorite place for rest and entertainment of the imperial court. … The old custom of proclaming emperors on Evdom" ([876], p. 247–248; q.v. also in [61],

book 3, pp. 57–92, [1212], pp. 408–411). Apparently, this famous place in Constantinople is described in the Bible as Edom.
the Romanian cities of Arad or Oradea. However, their names are most likely also associated with the Horde.

12) Sons of Lot = Latins, Catholics, or just "people."
The "sons of Lot" (Deuteronomy 2:19), met by the God's fighters along the way, may well be identified with the "Latins," that is, LT without vocalizations. By the way, the God's fighters met the sons of LT (Latins?), passing by Ar (Deuteronomy 2:18). But we have already identified the biblical Or, or Ar, with the mediaeval city of Or on the Perekop Isthmus. And the isthmus itself was called by the same name Or ([852], pp. 19, 80).
It remains to recall that until the end of the XV century in Crimea there were a lot of Italians, that is, "sons of Lot," Latins ([852]). "In 1320, a Catholic bishopric was founded in Caffa [now Theodosia in the Crimea.—Auth.]; its diocese stretched from Saray on the Volga to Varna in Bulgaria" ([852], p. 35). The rule of the Italians in Caffa ended only in 1475, when the Ottomans took Caffa ([852], p. 35).
It is also possible that the name Lot is a variant of the word "lud"—"people."

11) Elath = Elhovo, Ezion-Gaber = Gabrovo.
The Bible says: "And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-Gaber, we turned and passed by the way of the wilderness of Moab." (Deuteronomy 2:8). (See Church Slavonic quotation 75 in Annex 4.)
Since all this happens not far from the Bulgarian Varna and Czar-Grad, then in the biblical Elath we recognize the large Bulgarian city of Elhovo. And in Ezion-Gaber we recognize the other well-known Bulgarian city of Gabrovo. Maybe they called him Zion Gabrovo, because Ezion, this is probably Zion. In general, the word Zion has the meaning of Holy in the Bible. Which, by the way, corresponds to the obvious consonance of the word Zion with the words San, Saint. For example, San Francisco, Saint Francis; San Denis, that is, Saint-Denis, etc.
Finally, "the way of Arad" or "Arabian," which in the Synodal translation was turned into "the way of the plain," means either the path of the Horde, or indicates the movement of troops past the same city of Or. Or

13) Caphtor = Caffa, Gaza = Khazaria.

It is striking that the famous mediaeval Crimean Caffa immediately appears in the Bible: "As for the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them" (Deuteronomy 2:23). (See Church Slavonic quotation 76 in Annex 4.)

Here the biblical Gaza is, apparently, the famous mediaeval Khazaria. Let's remind that in the Middle Ages, "Crimea continued to be called Khazaria" ([852], p. 19). Further, the biblical Caphtor is probably Caf-Tor, that is, Caffa Turkish. And the biblical Caphtorim are, perhaps, the inhabitants of Caffa Roman. It is known that there were several religious communities in the Crimean Caffa. Namely, the Catholic community, Armenian, Muslim, Orthodox, and so on. Perhaps that is why the city was divided into corresponding districts: Caffa Roman, Caffa Turkish, etc.

14) Arnon = Arno or Rona.

The Bible says, "Pass over the river Arnon" (Deuteronomy 2:24). (See Church Slavonic quotation 77 in Annex 4.)

But Arnon is the still existing Italian river, Arno! Or the French Rhone. It should be said, though, that the word "Rhona" meant simply "river" in the Middle Ages, as we described in detail in Chron5, Chapter 11:5.3. As for the word "Ar n o n ," it is just a variant of the word "Rhona."

15) Jahaz = Jassy.

The Bible says: "Then Sihon came out against us … to fight at Jahaz" (Deuteronomy 2:32). (See Church Slavonic quotation 78 in Annex 4.)

Apparently, the famous European city of Jassy in Bessarabia is named here. Today it is in Romania. The Synodal translation called it Yaaz, that is, Yaz or Yass. And the Ostrog Bible expresses itself unambiguously: Yasa (q.v. above).

16) Mount Gilead = Galata or Galatia.

The Bible says, "… All the way to [the mount of] Gilead, there was no city that was too strong for us" (Deut 2:36). (See Church Slavonic quotation 79 in Annex 4.)

But the city of Galata, or Galatia, still exists in Bulgaria, next to the city of Varna, as its suburb. By the way, from the text of the Bible, it is clear once again that the word "mount" in the Bible often means a city. That is: "before the city of Galata there was no other city that was too strong for us." Another famous Galata is one of the districts of old Istanbul. The Galata Tower is located here. Let us also recall mediaeval Galatia.

17) Bashan = Bassano or Bosnia.

The Bible: "We set out and went up along the road to Bashan" (Deuteronomy 3:1). (See Church Slavonic quotation 80 in Annex 4.) The city of Bashan, or Bassan, is constantly mentioned in the Bible. The city of Bassan (Vassan)—Bassano del Grappa—still exists in Italy. In addition, Basan can also mean the well-known Balkan Bosnia. By the way, in Russian, Bosnia was previously called Basania, and its inhabitants Basanians.

18) Edrei = Edirne (Adrianople, Odrin) or Adria.
The Bible: "Then King … of Bashan came out to meet us … for a battle at Edrei" (Deuteronomy 3:1). (See Church Slavonic quotation 81 in Annex 4.)
It is difficult not to see in the name of Edrei the well-known mediaeval city of Edirne, where the temporary capital of the Ottomans = Atamans was located before they took Czar-Grad. The Greek name of the city is Adrianople, that is, the city of Adria(n). Moreover, in Bulgaria, the city of Edirne is still called in Bulgarian Odrin ([378], p. 172). This is the slightly modified word Horde.
By the way, the city of Odrin stands on the Arda River, that is, simply the Horde.
In southern Europe, in Italy, the city of Adria still exists, near the mouth of the Po River, which, by the way, flows into the Adriatic Sea. Not far from Milan there is also the city of Adro. The names Adria and Adro are also similar to the biblical Edrei.

19) Jordan = Fierce Don, i.e., a strong river.
The Bible says much about the Jordan River (in Hebrew—Yarden, irdn). As A. S. Khomyakov noted, in the name Jordan, or Yarden, or Eridan, the Slavic combination "Yariy Don" sounds, that is, fierce, raging, strong river. Recall that "don" previously meant "river" in general (q.v. in Chron5, Chapter 11: 5.3. Perhaps, it is the Danube called "Fierce Don" in the Bible.

20) Sixty cities of the Og of Bashan.

The Bible: "Then we captured all his … 60 cities" (Deuteronomy 3:4). (See Church Slavonic quotation 82.)

Let's note the number of cities—sixty! And this is only in one of the relatively small areas conquered by the God's fighters = Israelites. If the Promised Land is, in particular, Southern and Western Europe, as we propose to consider, then such an abundance of cities will not surprise anyone. And if we attribute the biblical description to modern Palestine, most of which was just a rocky desert in the Middle Ages, then it looks rather weird.

21) Mount Hermon = Germany.

The Bible: "We took that land on the east side of the Jordan River, from Arnon Valley to Mount Hermon" (Deuteronomy 3:8). (See Church Slavonic quotation 83 in Annex 4.)

Probably, the Bible, calling it Hermon (hrmun), speaks here about Germany. Or about a German city, as in the Bible the word "mount" often means city (q.v. above).

22) Salecah = Solkhat.

The Bible: "[We took] all the cities of the plain, all of Gilead and Bashan as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. Only King Og of Bashan remained from the remnants of the Rephaim. In fact, his bed [i.e., coffin.—Auth.] was made of iron. It's in Rabbah of the Ammonites, isn't it?"(Deuteronomy 3: 10-11). (See Church Slavonic quotation 84 in Annex 4.)

We have already spoken about Gilead, Bashan, and Edrei. It remains to understand what is Salecah. It's not at all difficult. In Scaligerian history, Solkhat is known as the ancient capital of Crimea. Moreover, in the XIII century, Solkhat "was the largest city on the peninsula. It had many beautiful mosques and large schools where Arab sciences were taught. He conducted a great trade. … The city was the birthplace of the Sultan Baybars, the ruler of Egypt. … The Khans has their mint here" ([852], p. 34, 87).

Further, the Bible mentions here the famous Italian Ravenna—under the name of Rabbah, and the famous tomb of Theodoric the Great (allegedly 493–526 A.D.), located in Italian Ravenna! Probably, the biblical Og is Gog, that is, Goth.

Perhaps, however, it says here that Og is not the "Czar of Bashan," but the "Czar-Grad of Bashan," and his "bed of iron" is its foundation on the Iron Mountain see the quotation from the Ostrog Bible.

And one more note about the just quoted fragment. Comparing the Synodal translation with the Ostrog Bible shows that the "cities on the plain" were initially called cities of Minor. As we already understand, the uncoordinated MSR, or MZR(im) is one of the biblical names for Egypt = Russia-Horde. But later translators could no longer put the explicit name Egypt here, since they had already mistakenly assigned all the other place names from this fragment (Gilead, Bashan, etc.) to the territory of present-day Jordan. Our reconstruction removes this problem since, in essence, all the cities subordinate to the "Mongol" Empire were Egyptian.

Let us remind once again that biblical place names in modern Palestine appeared only recently. They were not there in the Middle Ages. As there were no numerous cities mentioned in the Bible, flowering plains and gardens, fertile lands, numerous rivers, and lakes. At the same time, it turns out that it is not so difficult to find most of the biblical placeholders associated with the campaign of Moses on the map of mediaeval southern and western Europe. They still exist in almost the same spelling as in the Bible. And it was exactly where the wave of the Ottoman = Ataman conquest of the XV–XVI century passed.

18.
WHAT "DESERT" THE TRIBES = COLUMNS OF MOSES WALKED THROUGH FOR FORTY YEARS

The Bible says that the God's fighters spent several dozen years to conquer the Promised Land, and more precisely—not less than forty years. The fact is that when the God's fighters set out on a campaign, Moses was 80 years old (Exodus 7:7), and when he died, he was supposedly 120 years old (Deuteronomy 34:7). "And you shall remember the whole way that the Lord your God has led you these forty years in the wilderness" (Deuteronomy 8:2). Such a duration of the God-fighting conquest is in good agreement with the timing of the advancement of the Ottomans = Atamans in the XV century, when they re-conquered the countries of Europe, Africa, and Asia, previously conquered and colonized during the Great = "Mongol" conquest of the beginning of the XIV century.

The Bible says that before the complete conquest of the Promised Land, the army of Moses for about forty years allegedly wandered "in the desert" (Exodus 15:22, 16:1, etc., Numbers 33:38, Deuteronomy 1:3). The question arises: why are the countries of Western and Southern Europe called "desert"? Of course, maybe here the word "desert" is used in the sense of "field," that is, for forty years the army has been on the battlefields, that is, in war.

Well, such a somewhat unexpected interpretation may also be proposed. Let's remember that the army all this time suffers from a lack of meat and bread. We have already talked about it. At the same time, while in

the countries of Southern and Western Europe, the army of the northerners, who came from the Russia-Horde, apparently was forced to feed mainly on southern fruits. Let us recall that the soldiers were afraid to eat the meat of local cattle, fearing infection. And there was not enough bread for people accustomed to Russian food. Of course, the unusual "fruit" food caused discontent among the troops. Therefore, they constantly demand meat and bread from Moses. So, in the "desert," the God's fighters are forced to eat only fruit, that is, they are served "just dessert" for lunch. Is it because in some Western European languages, the words "desert" and "dessert" are spelled almost the same?

19.
MOSES—THE KING OF THE SARACENS

So, according to our results, Moses was the king-khan of the Ottomans = Atamans. Let us remind you that in the Middle Ages, the Ottomans were often called Saracens. This word itself is probably one of the forms of the word "Czar's." Note that the word Saracen practically coincides with the name of one of the old Volga capitals of the Golden Horde—the city of Czaritsyn (Czar + Son?).

It turns out that there were Russian sources that directly called the biblical Moses the Czar of the Saracens, that is, the Czar of the Ottomans = Atamans. From the point of view of Scaligerian history, this amazing fact was happily brought to us by short explanations of the medieval indexes of "prohibited books." For example, in one of the Index's lists ([741], a manuscript of the late XV—early XVI century from the Kirillo-Belozersk collection), the lost today Russian version of the biblical book Exodus is titled "The Rise of Moses." Next to the title, there is the following comment: "Moses reigned over Saracens" ([937], p. 359). And this is not a mistake! Historians add: "A similar commentary is also found in the text of the Index of Prohibited Books in the Kormchaia Book of the middle or second half of the 20s of the XVI century" ([937], p. 359; q.v. also in [980], pp. 53–56).

Here we come across traces of the destroyed medieval biblical tradition, which, as we now clearly see, presented the biblical history amazingly, not the way modern editions of the Bible present it to us today. Of course, many of these books later declared "false," were destroyed. And today, we can judge their content only by such short notes, and this is how Scaligerian history was created.

The question is, when were the Indexes of Prohibited Books compiled? That is, lists of books that should have been searched for and destroyed. Romanovian historians say that the Indices began to appear in Russia in the XI century ([937], p. 356). As if convincing us that the Romanov administration of the XVII–XVIII century had nothing to do with it. But this is not the case. On the one hand, we are told that the Indexes of Prohibited Books were available in almost all monastic libraries ([937], p. 361). But on the other hand, it is known that in the same monastic libraries lay quietly and were in free use (and even for a long time were included "in the service-books and four of the unmoveable and moveable feast readings collections") these same allegedly prohibited works ([937], pp. 361–362).

The picture turns out to be ridiculous. The authorities ordered the monks to find and destroy prohibited books. The monks, instead, went to their library, took these very banned books from the shelf, calmly entered the church, and began to read them aloud! After finishing their service, they put the cursed book back on the shelf next to the Index, which threateningly demanded its immediate destruction. And this, allegedly, happened not in one or two but all Russian monasteries of the XV–XVI century!

Our thought is simple. In the XV–XVI century, there were no Indexes of Prohibited Books in Russia yet. Most likely, they were compiled only under the Romanovs, following the mold of the Index of Prohibited Books of the new Western Catholic Church. And in the XVII century, the books listed in them were destroyed for the most part. That is, under the Romanovs and by order of the Romanovs. And then, to wash off the accusation of remaking Russian history, they announced their own Indexes of Prohibited Books, allegedly originating from the XI–XVI centuries. But didn't make corrections in the old catalogs of monastic libraries. So a contradiction has arisen, which is being revealed today and helps us look into the dark kitchen of forging the "correct Russian history" in the XVII–XVIII century.

Returning to Moses as the king of the Saracens, the Czar's Sons, we note that the new chronology explains the medieval ideas that are considered absurd in Scaligerian history today. Many of them are just right.

We have given an important example of how many Bible books had been changed during the XVI–XVII century, branched into different editions, while keeping the same title. For example, the Book of Exodus. Today we have only one version at our disposal. Many people think that it was always one, that today the Book of Exodus is the same book, which is mentioned under this name in some texts of the XV–XVI century. We see that this is not the case. Somewhere in the XVIXVII century, many biblical books were rewritten differently, changing the dates and geography. At the same time, they removed and obscured the events in Russia-Horde. The old, authentic, and correct texts were destroyed. Probably, controversy arose around this "activity." Not everyone agreed. Faint echoes of such discussions have reached us. For example: "The heretics made the Exodus of Moses crooked," writes the author of the end of the XVI century ([937], p. 359). That is: "The heretics presented the Exodus of Moses incorrectly." And, as we now understand, his indignation is justified.

20.
WHERE HAVE THE OTTOMANS = ATAMANS COME FROM, ACCORDING TO THE LUTHERAN CHRONOGRAPH OF 1680

We are taught that the Ottomans are immigrants from Asia Minor who, before starting their conquests, decided to move to Europe. And then, allegedly, they returned to their native places, but already as conquerors who came from the Balkans, that is, from the north ([455], p. 192). The capital of the Ottomans = Atamans ([455], p. 186, 179) was transferred to the Balkans, allegedly from Asia Minor, and it is not very clear where exactly it came from. This is the famous Odrin = Adrianople. According to our reconstruction, the Ottomans = Atamans immediately came from the north, from Russia-Horde. They founded the capital first in Odrin (Adrianople) and then, going down to the south, took Czar-Grad, and only then invaded Asia Minor.

Interestingly, the Lutheran Chronograph of 1680 confirms our findings. It is said, verbatim: "There is an Ottomann, Osman or Ottoman, a common tribe, the son of Otrugarel, who has gone to Saltan Alad, grudging at the King of Huns, the ruler has become worthless over Germany. This one died, the son of the Ottoman kingdom, the heir is from worthless, and the royal title is honored" ([940], sheet 258, 258 rev.). (For the Church Slavonic quotation, see fig. 4.55.)

We see that the Lutheran Chronograph says nothing about the "Asia Minor origin" of the Ottomans. On the contrary, the following is said about the founder of the Ottoman state, Osman or Ottomann (Ataman?). He is the son of Otrugarel, governor of Germany. After a quarrel with the King of the Huns (that is, the Hungarian, according to our reconstruction), he fled to the court of Saltan Alad ([940], sheet 258). That is, most likely, Arada, or Horde, since the sounds L and R were often confused. When Otrugarel died, Ottoman, by his will, received the royal title. Here the Lutheran Chronograph tells the story of Moses, and it sounds about the same in Josephus Flavius (q.v. above). But in the Lutheran Chronograph, we see the pure European medieval geography of all the events described: Germany, Hungary, Horde.

21.
WHERE IS MOSES BURIED?

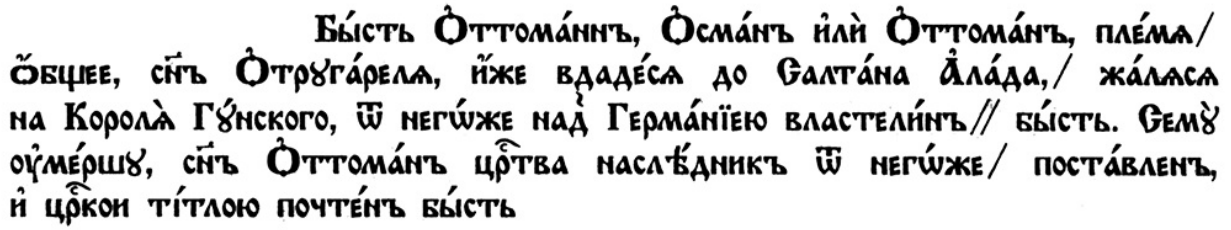

Бы́сть Ѻттома́нъ, Ѻсма́нъ и҃лѝ Ѻттома́нъ, пле́мя/ ѻ҃бщее, сн҃ъ Ѻтрюга́рела, и҃же вдаде́ся до Салта́на А҃ла́да,/ жа́лася на Короля́ Гю́нского, ѿ негю́же на҃д Герма́нїею властели́нъ// бы́сть. Семю́ оу҃ме́ршю, сн҃ъ Ѻттома́нъ цр҃тва наслѣ́дникъ ѿ негю́же/ поста́вленъ, и҃ цр҃кои ти́тлою почте́нъ бы́сть

Fig. 4.55. A quote from the Lutheran Chronograph of 1680, which speaks of the purely European origin of the Ottomans = Atamans. Taken from [940], sheet 258, 258 rev. Detailed representation by M. I. Grinchuk.

The Bible ends the story about Moses in the following way: "Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. Then the Lord showed him all the land … [the description of the lands given to Moses follows.—Auth.]. Then Moses … died there in the land of Moab. The Lord had told Moses this would happen. He buried Moses in Moab. This was in the valley across from Beth Peor. But even today, no one knows exactly where Moses' grave is" (Deuteronomy 34:1, 34:5–6). (See Church Slavonic quotation 85 in Annex 4.)

As we said, the word "mount" in the Bible often means "city." Therefore, Mount Nebo can be a city of Nebo, that is, a new city. That is, either Novgorod = Yaroslavl in Russia-Horde or New Rome (Rome = City), that is, Czar-Grad. But, according to the Bible, under Moses, the land of Canaan is not conquered yet. In the XV century, this corresponded to the fact that the Ottomans = Atamans had not yet taken Constantinople, and it will fall only in 1453. Therefore, Novgorod = Yaroslavl on the Volga is more suitable here.

In this regard, let us note that, according to the Bible, Mount Nebo, a new city, is "on top" of a certain Pisgah. What is this Pisgah? It is mentioned in the Bible several times. Moreover, one should not think that this is some kind of mountain, although it is said about the "top of Pisgah" and "the foot of Pisgah" (Numbers 21:20; 23:14, Deuteronomy 3:17, 3:27, 34:1). The fact is that the word "mount" in modern editions of the Bible, as applied to Pisgah, was inserted in all cases by modern editors since it was italicized in the canonical edition ([68]). And as stated on page 5 of this edition, all "words in italics are for clarity and communication." Therefore, we will omit the word "mount" in italics in the quotations below.

Thus, we should not consider ourselves bound by the condition that Pisgah is some kind of mountain. On the contrary, it follows from the text of the Bible that it is most likely a river. For example, it says: "To the sea of the plain, the sea of salt, at the foot of … Pisgah" (Deuteronomy 3:17). (See Church Slavonic quotation 86 in Annex 4.)

One gets the impression that Pisgah is a river here. And its mouth, that is, the place where it flows into the sea, is called the sole. Indeed, we still speak in Russian: the top of a river, that is, its upper reach, and the lower space of a river, that is, its lower course. In this case, the mouth could sometimes be called a sole.

Or again: "In the land of Moab, on the top … Pisgah, facing the wilderness" (Numbers 21:20). (See Church Slavonic quotation 87 in Annex 4.)

Thus, "at the top of Pisgah" is the whole vast land of Moab, mentioned many times in the Bible. And again, the Scaligerian picture of a large country, supposedly located on the top of the slope of the allegedly mount Pisgah, causes bewilderment. Even if it's big. But if Pisgah is a river, the meaning of the text becomes completely clear. The land of Moab is located in the upper reaches of the Pisgah River, on its deserted bank. And immediately a natural thought arises that Pisgah is the Volga. Which really, and even still, the eastern low-lying coast is less built-up than the western one. The fact is that the eastern coast over large areas was flooded with water during the floods of the Volga.

By the way, here in the Ostrog Bible Pisgah was "translated" as "cut through," and in the Elizabethan Bible —"excised." This is similar to describing a river with many tributaries. This is the Volga in the upper reaches. Large rivers flow into it: Mologa, Kostroma, Oka, Sura, Vetluga, Kama, etc.

And here we remember that Novgorod = Yaroslavl is located in the upper current of the Volga. And then it turns out that Moses, the hero of the XV century, the predecessor of Mohammed II, returns with a victory to Novgorod = Yaroslavl, reports on the lands he conquered and receives them in possession. After all, in Novgorod = Yaroslavl, the central Horde government is in that era—according to our reconstruction. Only it could appoint Moses as the legitimate sovereign of the countries it conquered. Then Moses dies. It is interesting to look for traces of his grave "in the land of Moab, against Beth-Fegor." As we said, the biblical land of Moab was probably located somewhere in the upper Volga. The editors of this part of the Bible,

apparently in the south of Western Europe in the XVIXVII century, no longer knew about the burial place of the Horde Moses.

22.
MOSES ON THE PAGES OF THE RUSSIAN HISTORY OF THE XV CENTURY

If our reconstruction is correct, then we should expect that the biblical outcome should leave a bright mark in Russian chronicles and the history of the Golden Horde. Which, as we now understand, is also Russian history. Let us explain once again that this is the history of the all-Russian central government with the capitals in Veliky Novgorod = Yaroslavl, Rostov, Vladimir, and Suzdal. Then the Romanovs presented it as a story about a supposedly "foreign" Golden Horde. And the history of White Russia = Lithuania = White Horde (the main cities—Smolensk, Moscow) of that era was then portrayed as the history of supposedly all Russia.

Let us turn to the work of N. M Karamzin History of the Russian State ([362]).

22.1. Who founded the Ottoman Empire

In Chron5, we expressed the idea that the Ottoman = Ataman conquest of the XV century was the recurrence (after the XIV century) of the Russian-Horde conquest of Asia Minor and Western Europe. This view may seem unusual at first. Therefore, we will tell you what is known in Scaligerian history about the founding of the Ottoman state. Although these facts are generally known, they, as a rule, are very sparsely and as if casually covered in monographs and textbooks.

Here is what, for example, N. M. Karamzin writes, referring to foreign sources. In Russian history, such information was thoroughly cleaned out by the first Romanovs. "The people, referred to in the Eastern chronicles as Gots [that is, Goths—Auth.], in the Byzantine Oguzes or Uzes [that is, the Cossacks, as described in Chron5.—Auth.], tribal with the Torks, who should have wandered in the steppes of the Astrakhan, served Vladimir the Holy, did position after near Kyiv and … made a part of the Russian Mounted Troop.

These People… under the name of Ottoman Turks founded the most strong monarchy, the most horrible for the three parts of the world, and famous up to the present" ([362], v. V, ch. III, col. 210).

To put it briefly, it will turn out: Astrakhan and Zaporozhian Cossacks-Atamans, moving from Kyiv as a part of the Russian army, founded the Ottoman Empire. Then it is understandable why it was called Otoman or, simply, Ataman. It was also called Ottoman—maybe just Rosman or Cosman. After all, the first consonant of words was sometimes lost. And the ending "man" meant just that, "man."

And what if—they may tell us—Karamzin was mistaken? But no. It turns out that modern textbooks tell us much the same thing. Of course, while carefully avoiding references to Russia so as not to touch the "sore spot." For example, G. L Kurbatov writes that as a result of the Mongol conquest "in the East … was stregthened the dominance of the Turkic Oguzian tribe—kays,—which became the core of the future Ottoman state" ([455], p. 179).

If we say the same thing, but more succinctly, we get the following: the Turkic Guzes, again, Cossack-Atamans, founded the Ottoman Empire. So G. L. Kurbatov repeated literally the same thing that N. M. Karamzin said. But the words of Kurbatov are the point of view of modern historians.

They divided the Ottoman conquest into two eras, separated by the 20-year turmoil of 1402–1420 ([455], p. 190). In our opinion, the first era of the Ottoman = Ataman conquests, attributed by historians to the XIV century, is the Great = "Mongol" conquest. Let us clarify that historians, apparently, mistakenly shifted it back a hundred years, from the XIV to the XIII century.

The turmoil in the Ottoman = Ataman history of the early XV century is, in our opinion, a reflection of the turmoil in the Golden Horde. We talk about it in Chapter 4:3, and the Internecine wars in the Horde

accompanied it. And the second wave of the Ottoman = Ataman conquest of the XV century is the original of biblical events described in the Pentateuch of Moses. That is, the re-conquest in the XV century of lands that had already been conquered earlier in the XIV century.

It is important that the Ottoman = Ataman troops went to the conquest of Czar-Grad = Constantinople in the XV century from the Balkans as it should be according to our reconstruction since these are the Cossack troops of Russia-Horde. Note that the Ottomans = Atamans come into the field of view of Western Scaligerian history only from the moment when they already appeared in the Balkans. As for how the Ottomans = Atamans got to the Balkans from the southern Russian steppes, as Karamzin directly writes, there is some confusion in the Scaligerian history. Allegedly, they got to Asia Minor, then, in a strange way bypassing Constantinople, "jumped" to the Balkans and then moved from the Balkans back to Constantinople.

There is no confusion in the new chronology. During the Great = "Mongol" conquest in the XIV century, Asia Minor, in particular, was colonized. As a result, the Ottomans = Atamans came, as historians correctly note, from the Russian steppes.

And in the XV century, there was a repeated conquest of Czar-Grad and Asia Minor. And again from Russia-Horde. Moreover, this, as it were, the second campaign of the Horde against Czar-Grad, begins to be covered by the Scaligerian history only from the moment the Ataman troops invaded the Balkans. Turning to the Russian chronicles, we will now try to restore its prehistory, the complete picture of the ataman conquest of the XV century.

22.2. Founder of Kazan Khan Ulug Mehmet and biblical Moses

It is incredible that on the pages of Russian history of the XV century, the story of the biblical Moses, as one of the main characters of the Russian history of that era, sounds in a vivid form. Since we have already discussed the Exodus of Moses described in the Pentateuch, we will not repeat all the details here. 1a. Bible. The prominent commander Moses with the

army has been expelled from the capital of Egypt. This is the result of some kind of intrigue. The events occur in the midst of natural disasters in Egypt, the so-called "Egyptian executions." As we have already said, the word Egypt, or Hipt, Kopt, is, apparently, the same as Kipchak. That is, Russia-Horde.

n 1b. Russia-Horde. At the beginning of the XV century, the Golden Horde obeys Khan Mehmet ([362], v. 5, col. 148). However, he completely rules Russia, having freed it from all taxes (ibid., col. 158). This indicates that Russia was the metropolis of his Empire. In 1437, "Mehmet was expelled from the Ulus by his brother Kichim … having about three thousand warriors" (ibid., col. 158).
And further: "This Kipchak outcast became the renewer or the true first head of the Kazan kingdom, based on the ruins of ancient Bulgaria" (ibid., col. 159). Note that the date 1437 is very close to 1430, which we have already restored from the Bible as the approximate date of the Exodus of Moses. Thus, in the Russian history of the XV century, exactly where necessary, there is a noble outcast from Kipchak, that is from Egypt, fare with military order and then founded a large kingdom. Russian history reflected him under the name Mehmet and in biblical history under the name Moses.

2 a. Bible. Moses runs and camps … before BaalZephon (Exodus 14:2). Here he is overtaken by the troops of the Pharaoh (Exodus 14:9). The famous episode takes place with the passage of Moses' troops across the sea, the waters of which "thickened" and became "like a wall." As we found, this reflects a very real transition of troops through a frozen body of water, probably a river. So the defeat of the Pharaoh's troops is somehow connected with ice. Incidentally, the Bible does not describe any real battle here. First, the Israelites = the God's fighters were afraid of the Pharaoh: "they were terrified, and the children of Israel cried out" (Exodus 14:10). However, then the Pharaoh's troops miraculously perish as if by themselves, without the participation of the Israelites. So, the backbone of the plot is as follows: escape, the city of Baal-Zephon, ice, miracle, the death of the pursuers.

n 2b. Russia-Horde. And in the Russian history of the XV century, fleeing Khan Mehmet, seeking asylum,

occupies the city of Belev ([362], v. 5, col. 158). The name of the city, Belev, could sound like Beltsev. But in this case, it is practically identical to the biblical Baal-Zephon. Then, in the city of Belev, Khan Mehmet was besieged by the Moscow governors. "Coming to Belev, the Moscow governors rejected all the peace proposals of Mehmet, terrified by their force" (ibid., Column 159). A battle is being prepared, but a miracle occurs. "The Kazan chronicler tells that Ulu-Mehmet made himself an ice town and before the battle, he prayed in an empty Christian church; that some wonderful light brought him out of the fortification and gave him the courage to strike at the Russians" (ibid., note 289). So, again there is ice and a miracle. Further, in full accordance with the Bible, it turns out that the battle did not actually take place. Karamzin writes: "And so look! The Princes of Mehmet said … with their finger pointing them [that is, the Moscow governors.—Auth.] at the Russian warriors, who at this very minute were running in crowds from the city walls, striken by sudden horror. All the Moscovite troop trembled and with a cry rushed to flee. … The Moghols could hardly believe their eyes. … And they returned to the Khan with the news that the large army of the Grand Duke disappeared as smoke" (ibid., col. 159). So, the backbone of the plot is exactly the same as in the Bible: escape, the city of Beltsev (Baal-Zephon), ice, miracle, the death of the pursuers. In our opinion, the Bible and the Russian chronicles tell us here about the same event of the XV century in Russia-Horde.

Comment. Please note that Khan Mehmet prayed in the Christian church before the battle. This should not be the case in Scaligerian history. How could a Muslim pray in a Christian church? Probably, the reader might think, here the chronicle was mistaken. However, there are too many such "mistakes." Here, for example, is the message of the Russian historian of the XVII century Andrei Lyzlov about the Crimean khans of the XV–XVI century: "Once the Khan of the Crimea Haji-Girei, fighting against his adversary, asked for help from the Most Holy Theotokos (in the Orthodox Dormition Monastery), promising a famous offering and honor to the image to repay it and create tacos … having bought wax and candle making and delivering tamo in a whole year, hedgehogs and his heirs, the Crimean khans are many things to create" (quoted acc. to [54], p. 38). Thus, apparently, in the XV century, there were no religious differences between the khans and Orthodox princes.

3 a. Bible. The dwelling place of the Israelites = the God's fighters in Egypt = Kipchak is called in the Bible "the land of Goshen" (Exodus 8:22, 9:26, etc.).

n 3b. Russia-Horde. Khan Mehmet, expelled from the center of Russia-Horde, first founded, as already mentioned, Kazan and the Kazan Kingdom. Karamzin writes: "In a few months Kazan was filled with people. From the Golden Horde itself, Astrakhan, Azov and Taurida, residents flocked there, recognizing Mehmet as king" ([362], v. 5, col. 159).Apparently, the biblical name Goshen or Goshen is a slightly distorted word Kazan or Gazan.

22.3. The Great Prince, King, Autocrat Boris Alexandrovich of Tver and the biblical Moses

It will be about the well-known composition of the XV century "Coenobite Thomas's Word of Praise," written, as it is believed, around 1453 ([636], p. 607). That is, exactly when they took Czar-Grad = Constantinople. This alone makes us take a closer look at this work—who and how is praised in Russia in such a significant year. The "Word of Praise" has no analogs in the old Russian literature. This is a whole book devoted to one topic—the praise of the Russian Grand Duke Boris Alexandrovich of Tver, a Great Czar, an Autocrat, and a Czar Above Czars ([636], p. 284, 302).

The book "was not included in the official Moscow literature" and has not fully reached us. It breaks off in mid-sentence, some of its leaves are torn ([636], pp. 608, 610). We quote it in a scientific translation ([636]). And in cases where modern publishers "slightly correct" the old text, we, of course, cite the ancient original.

Throughout the book, Czar Boris Alexandrovich is constantly compared with Moses. And in a rather curious way. For example: "And they alone call him Moses, with God's help the new Israel, God who is saved by the city of Tver wisely ruling" ([636], p. 271). Moreover, he is called reigning over the biblical Promised Land! Here is the text:

"The great Russian princes and nobles learned about the wisdom and power of the Grand Duke Boris

Alexandrovich, reigning in that God's Promised Land" [636], p. 281.

Here's another thing: "Now there are many pious sons of Tver, they flow into the trail of you, but having found you a guide, and like Moses is a new Israel" ([636], p. 284). "Shepherd be Great Prince Boris Aleksandrovich, hedgehog passes and the order of new Israel, God-saved city of Tver" ([636], p. 302).

And also: "The Great Prince Boris Aleksandrovich … the election of David, the slave of his passion Israel in the realization of yourself " [636], p. 302. Here it is plainly said that the Grand Duke Boris Alexandrovich appointed one of his subordinates, named David, his dignity ruler over Israel. Along the way, we note that here modern translators could not stand it and falsified the text. "Translating" it as follows: "Choosing David, God's servant, (!) shepherd of the people of Israel, as an example for himself (?)." "Competently" changing only two words wholly distorted the meaning. Feels professional. They hoped that no one would look at the original.

Moreover, Czar Boris Alexandrovich turns out to be so great that he sends down the royal message, not to anyone but the Byzantine Emperor John. And John, with gratitude and joy, accepts him. Historians believe that here we are talking about John VIII Palaeologus (1425–1448) ([636], p. 609). The whole picture contradicts the Scaligerian-Romanovian ideas about the international role of the Russian grand dukes of that era so much that the book's publishers [636] "corrected" in this place not only the translation but even the text of the first source! True, we must give them their due, they honestly informed about this amendment in the comments on page 609.

22.4. What is Tver and the Grand Principality of Tver

If we assume that Tver, which is constantly referred to in the "Word of Praise," is a small northern Russian city of Tver in the upper Volga, then, of course, the picture emerging when reading the book looks at least strange. Some prince of a small northern town is constantly called Moses. Governs Israel, rules Novgorod. Places and removes the Moscow and Vladimir princes. He sends his governors in all directions, sends down the royal message to the great Byzantine emperor. And he happily thanks him. And in general, his reign is compared with the reign of Augustus, who subjugated many neighboring countries ([636], pp. 270, 286, 316, 318, 320-321, 326, 328).

Moreover, it turns out that God spread the peoples on Earth, and they settled "in the village of the Grand Duke Boris Alexandrovich" ([636], p. 278). And further: "And from all lands, they came to him, and brought great gifts to him. Now from the capital cities, and then from Rome. And not only from the faithful kings he received great honor and great gifts but also from the unfaithful kings" ([636], pp. 312–313). So what happens? From all lands and the capitals of different countries, did they respectfully and trepidly carry gifts to the distant northern Tver? Isn't it strange?

Modern historians and archaeologists have long and unsuccessfully tried to find at least some traces of the glorious former greatness of the XV century in the northern Russian Tver. But they cannot even reliably establish the location of the Tver Kremlin although his images have survived. One of them—a lithograph from an icon of the XVI-XVII century—is given in [636], p. 614.

All oddities will disappear if you think about the name Tver. In the book's text, it is written as Tfer, that is, in fact, as TTR or TFR. But what if it's just the name of Tir, that is, Czar, the Czar's City? In other words, Czar-Grad. The TTR form could also indicate Tatar or Turkish. Which fully corresponds to the essence of the matter.

Everything falls into place. Here Tfer = TTR is CzarGrad, and the Grand Duke Boris Alexandrovich from the XV century is an indisputable biblical Moses or his contemporary. At least in part, he is Khan Mehmet or Mehmed II, who captured Czar-Grad, that is, the city of TTR, in 1453. And it immediately becomes clear why the Tver principality was called the House of the Holy Savior, that is, the House of Christ the Savior ([636], p. 614). Such a name for Czar-Grad is quite natural. However, it is possible that Novgorod the Great, Yaroslavl, was also called Czar-Grad.

It also becomes clearer that the Grand Duke Boris Alexandrovich (Moses?) founds the big city of Lublin ([636], p. 298). Several pages are devoted to this event in the "Praise." Historians cannot indicate the city of Lublin in the modern Tver region ([636], p. 612–613). We will put it this way: what if we are talking about the founding of the famous Polish city of Lublin? Or the no less renowned city of Ljubljana—the capital of Slovenia in the Balkans? If we talk about the Ottoman = Ataman conquest of Khan Moses, then such geography is quite natural.

Here it is useful to return once again to the quote we have already quoted from the Arab chronicler alAyni from 1427. Speaking about the Kipchak, that is, about Russia-Horde, that is, as we now understand, about biblical Egypt, he wrote: "There is a big turmoil in the lands of the Deshts, the khans are challenging the kingdom from each other, of whom, by the name of Devlet-Berdy, seized Crimea, and the adjacent territory; another Muhammad Khan took possession of Saray, and the adjacent lands; and the third named Borak, occupied the lands bordering with the lands of Timur-Lenk" (cit. acc. to [164], p. 65). Possibly Grand Duke Boris Alexandrovich of Tver is performing here under the name Borak.

In the Middle Ages, the name Tver, or Tfer referred, in the form of Tiberias, or Tiberian land, to the places near Jerusalem ([455], map on page 147). But we already know that in the Middle Ages, Jerusalem was first called Czar-Grad. In addition, in [832], v. 5, p. 33, when referring to Asia Minor, Turkey, it is directly said: Tiberian country. The word Tiberian practically coincides with Tverian.

Part of the city of Yaroslavl is still called Tveritsa. This name can be seen on the maps of Yaroslavl. For example, the name Tveritskaya Sloboda was on the old map of Yaroslavl in 1799 ([996], pp. 176-177). It is believed that prisoners once inhabited this part of the city from Tver after the capture of Tver by the Yaroslavl people. But since the Ottoman = Ataman conquest of the XV century probably began from the territory of Russia-Horde, it is possible that Tveritsa in Yaroslavl = Novgorod was the place of settlement of a part of the captured Constantinople after the capture of Czar-Grad by the atamans in 1453. And the Grand Duke Boris Alexandrovich could be called "of Tver" because it was he who took Czar-Grad, that is, Tiberias. And since in Russian the word Tver was previously written as Tfer, and since during translations F is easily transformed into T, the word Tfer could turn into TTR or into *Tters*, or Tatars, Tartars. This is how Great Tartary appeared on the maps. Translating back, we get Tver the Great, or the Grand Duchy of Tver. Known to us from our Russian history. And as we now begin to understand, it meant the whole of Russia-Horde in the XV century. In addition, the name TFER, or TTER, could have turned into the famous "antique" name Tir. We will also mention here the Black Sea Tavria or Tavrida. In the reformatory West of the XVII–XVIII century, the word Tatar, or Tartar, began to be considered a symbol of hell.

Summary. The "Praise" describes the era of the Ataman conquest of the XV century. The protagonist of the "Word of Praise"—Grand Duke Boris Alexandrovich of Tver—is either a partial prototype of the biblical Moses or was his contemporary and closely associated with him. The city of Tver, most likely, means CzarGrad. Either Constantinople or Novgorod = Yaroslavl.

Of course, one can interpret in different ways the fact that the "Word of Praise" constantly compares Boris Alexandrovich of Tver with Moses. But, in any case, there is a stable tradition of the XV–XVI century to call their great contemporaries with biblical names. And already 100–150 years later, that is, in the XVIXVII century, the chroniclers who were looking for the ancient stories about Moses (which by that time could have already been almost completely lost), for lack of other, took for them "the Moses texts of the XV century." Sincerely correcting them. This is how the layered chronicles arose.

23.
OUR RECONSTRUCTION OF THE BIBLICAL STORY OF MOSES. LAYER FROM THE XV CENTURY

In our opinion, the following four pairs of rulers, or pairs of eras, are duplicates, reflections of the same reality of the XV–XVI century (q.v. in fig. 4.56).

One should not think that Russian and Ottoman sources are ideally correct descriptions of that era. In Chron4, Chapter 1, we have already shown that Russian history was greatly distorted, and the documents

were edited.

The same thing happened in Turkey in the XVIIXIX centuries and even in the XX century. Therefore, all four lines in fig. 4.56 may contain date errors and confusion between rulers.

1) The biblical era of Moses is the time of the Ottoman = Ataman conquest of the first half of the XV century. In the image of Moses merged: Mehmed I (1402–1421), Murad II (1421–1451), and Mehmed II the Conqueror (1451–1481).

It is also the "antique" era of the wars of the Macedonian king Philip II the Conqueror.
It is also the era of Khan Ulugh Muhammad in Russian history, who ruled around 1420-1450. The exact dates are unknown to us.
2) The biblical era of Joshua (Jesus Navin), who re

Partial mutual superimposition of some eminent characters of biblical, Ottoman-Ataman, "ancient," and Russian history Bible
Ottomans = Atamans

Antiquity
Russian history Moses

Mehmed I (1402-1921), Murad II (1421-1451), Mehmed II the Conqueror (1451-1481)

Philip II of Macedon
Khan Ulugh Muhammad (between 1420 and 1430-1446) Joshua (Jesus Navin)

Suleiman the Magnificent (1520-1566)
Alexander the Great
Suleiman the Magnificent, Ivan IV "the Terrible" Fig. 4.56. The characters of biblical, "ancient" and Russian history listed here in the same column are most likely phantom reflections of the same Russian-Horde or Ottoman-Ataman ruler of the XV-XVI century.

placed Moses, is the time of the Ottoman = Ataman conquest, starting with the capture of Czar-Grad in 1453 by Mehmet II and ending with the most remarkable flourishing of the Ottoman Empire under Suleiman II the Magnificent (1520–1566). Note again that Suleiman was called El-Kenani ([336], v. 5, p. 148–149). Great Khan, since Kenani and Khan are two slightly different pronunciations of the same name.

It is also the "antique" era of Alexander the Great, who continued the conquests of Philip II. The image of Alexander the Great is layered, and it absorbed events from the XV century (Mehmed II the Conqueror, or Ulugh Muhammad) and events from the XVI century.

This is also the era of Suleiman II, the Magnificent (1520–1566) in Russian history. And also, partially, the period of his contemporary, Ivan IV "the Terrible."

Chapter 5

Book of Jesus Navin (Joshua). Continuation of the Ottoman = Ataman conquest under Jesus Navin

1.
WHAT DOES NAVIN OR NAVGIN MEAN

Joshua Navín is one of the most famous characters in the Bible. It is believed that the word Navin, translated from ancient Hebrew, means "fish" ([66], p. 497, as well as [544], v. 3, p. 684). But in some Church Slavonic texts of the XVI-XVII centuries, the name of Joshua was written in a slightly different form—Navgin. This is how (Navgin) is written, for example, in the famous book of the XV century Alexandria, which describes the life of Alexander the Great ([10], p. 27, 237). It should be noted that in Russian the name Navgin has the meaning of fish, since navaga is a species of commercial sea fish. Moreover, this fish lives only in northern seas, from the Kola Peninsula to the Gulf of Ob ([797], p. 851). Therefore, in the Middle Ages, it was well-known precisely in Middle Russia, where it was delivered, for instance, from Arkhangelsk. But it was hardly known in the Mediterranean. Let us also note the consonance of the Latin word "navigare" = "to sail, to go to sea" ([237], p. 664), the Russian word "navaga" (for fish species), and "Navgin" as the name of Joshua. Thus, this name may contain a Russian or Latin root—"navaga," "navigare." If so, the ending "-in" in "Navgin" is probably, not accidental since it is the usual ending in Russian surnames. Let us quote the Old Slavonic Dictionary: "Navgin—adj. to the male name Navi. …" ([814], p. 345).

Another possibility: the name Navin is a slight modification of the word "n e w." Compared with the English "n e w," which also carries traces of the Slavic roots of the same meaning "n o v," "n e v," "n av." This is where the names of the biblical patriarch Noah, the "ancient" hero Aeneas, or Alexander Nevsky come from. Finally, the name Navin in the form Navgin probably once meant Nav + Khan, New Khan, who replaced the king-khan Moses.

2.
WHERE JESUS NAVIN (JOSHUA) FOUGHT

Joshua continues the conquests begun by Moses. The Bible says that before crossing the Jordan River (apparently the Danube), the army of the God's fighters = Israelites camped in four camps. "The Israelites are to camp … each of them under their standard" (Numbers 2:2). (See Church Slavonic quotation 88 in Annex 4.)

In each of the four camps, three tribes are located as follows.
• The camp of Judas to the east consisted of the tribes: Judah, Issachar, Zebulun (Numbers 2:3–9).
• The camp of Reuben to the south consisted of the tribes: Reuben, Simeon, Gad (Numbers 2:10–16).
• The camp of Ephraim to the west consisted of the tribes: Ephraim, Manasseh, Benjamin (Numbers 2:18–24).
• The camp of Dana to the north consisted of

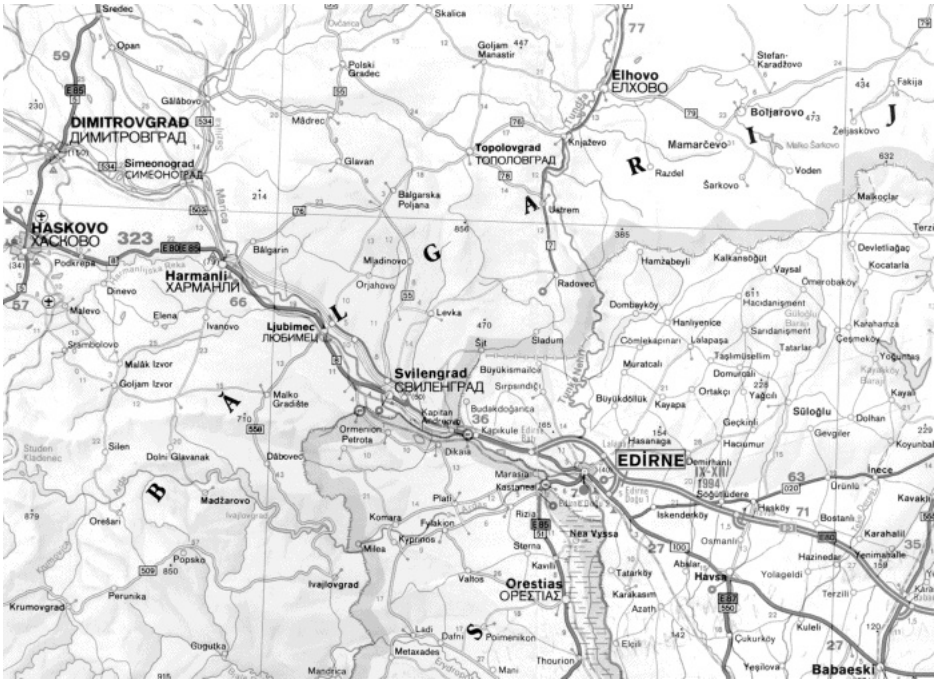


Fig. 5.1. Fragment of a modern map of Bulgaria, Turkey, and Greece. Shell EuroKarte. Tuürkei. Westlicher und mittlerer Teil.
the tribes: Dan, Asher, and Naphtali (Numbers 2:25–31).

Now we will find many of these names on the map of Bulgaria, around Adrianople, the former capital of the Ottomans = Atamans before they took Czar-Grad. Let us take a modern map of Bulgaria and Turkey (q.v. in fig. 5.1).

1) Camp of Judas.

Let's start with the biblical camp of Judas. Without vocalizations, it is just one letter D, so it's hard to say anything here. But one cannot fail to notice that the local name of Adrianople is Edirne or Odrin. The city stands on the Maritsa River, not far from the confluence of the Arda River. The name Odrin is Od + Rona, that is, Juda + River. Let's remind that Rona is just a river (q.v. in Chron5, Chapter 11:5.3). In this case, the camp of Judah is Edirne, that is, Ed on the Rhone, or Judas on the Rhone—the capital of the Ottomans on a river. But, according to the Bible, the camp of Judas is the main camp. It's at the top of the list, and it is the largest, it comes out first (Numbers 2:9). No wonder Edirne is the capital.

Move on. The name of the tribe = columns of Issahar, possibly derived from Issa Char, or Jesus Chor. What is Chor? Recall that Christ was sometimes called Chorus. Moreover, in Constantinople, there is still a well-known Christian church of Christ Chorus, where "Jesus Chorus" is written next to the image of Christ (q.v. in fig. 5.2). Therefore, Jesus Chorus, that is, the Old Testament Issahar, is a well-known mediaeval name that brings to us one of forgotten names of Christ—Chor, or Char. But in this case, referring to the map of Bulgaria (q.v. in fig. 5.1), we immediately find not far from Edirne, about 50 kilometers, the city of Harmanli, which could mean Har-Man. Here "man" is the usual ending, like

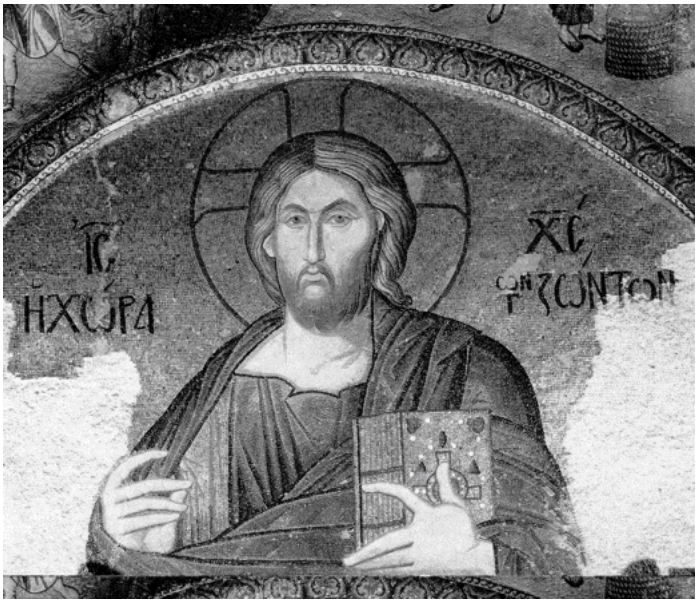


Fig. 5.2. An old mosaic from the Church of the Holy Saviour in Chora, Istanbul. To the left of the face of Christ is written: "Jesus Chorus." Taken from [1207], p. 23.

in the words Osman, Ataman, etc. By the way, Issakhar = Harmanli that we have found is located on the same river Maritsa. Which is natural—the camps of the troops should be connected by a convenient route of communication, for example, along the river.

Tribe = column of Zebulun. We look at the map of Bulgaria (fig. 5.1). Halfway between Edirne and Harmanli, on the same river Maritsa, there is the city of Svilengrad, that is, the city of Svilena, that is, probably, Zebulun. Svilen and Zebulun are just two slightly different pronunciations of the same name. So, all three camps of Judas ended up on the same river in Bulgaria and not far from each other.

2) Camp of Reuben.

The following should be said about the name Reuben. We have already given many examples of how easily R and L sound passed into each other in medieval texts. As for southern China and Japan, these sounds are still the same.

Therefore, the name Reuben could well have the form Lubim, or Lyubim, from the Slavic word for "love." The Bible itself unexpectedly confirms this seemingly casual observation. Here's what it says about the origin of this name. "Leah conceived and bore a son, and named him Reuben, because, she said, now my husband will love me" (Genesis 29:32). (See Church Slavonic quotation 89 in Annex 4.)
It is clearly stated: Reuben is from the word "love." And now let us turn again to the map of Bulgaria

(fig. 5.1). We don't have to go far. On the same river Maritsa, and in the same place, we see the city Pet. Apparently, this is where Reuben's tribe stood during the Ataman conquest.

Tribe = column of Simeon. On the same river Maritsa, slightly higher, at a distance of about 30 kilometers from the town of Lyubimets, we see the town of Simeonograd, that is, Simeon City. Here we find the name Simeon in its purest form. It is curious that consistently moving according to the biblical description of the tribes' disposition, we went through, it turns out, all major cities on the Maritsa River, above Edirne. In the circle of 80 kilometers.

Tribe = Gad's column in the camp of Reuben. This is the last tribe of the first two camps. We did not find a suitable name for it in Bulgaria. Except, perhaps, for Haskovo (Gad-sky?), which is very close to Lyubimets

and Simeonograd. However, further away, in Hungary, there is the city of Gadoros, not far from the Romanian city of Arad. Perhaps the name GadoRosh comes from Gad Rosh, that is, Gad Russian.

So, we found all the tribes of the two camps of Joshua—except, perhaps, one (Gad). It is noteworthy that all these names were found next to each other, on the same river, a tributary of the Danube = Jordan, in a circle with a 30–40 kilometers radius. Among them, the old Ottoman = Ataman capital Edirne = Adrianople, corresponding to the main camp of Judas. Interestingly, all these camps have turned into large cities over time. This confirms once again that the identifications we are proposing are not accidental.

By the way, "in antiquity," the Maritsa River had a different name—in Greek, it was called … Hebros. See, for example, the map in the Bible edition [68] (q.v. in fig. 5.3). In other words, it was called the Hebrew River. Was it because the six tribes = columns of Israel camped on its banks?

As for the other six tribes, from the camps of Ephraim and Dan, there are no traces of them in the names of big cities near the Maritsa River. But south of Haskovo, there are villages Dinevo (Dan's tribe?), Malk Izvor and Golyam Izvor (Asir's tribe?), as well as Avrem (Ephraim's tribe?) (q.v. in fig. 5.1).

Perhaps these God's fighters camps were located on the other side of the Dardanelles, in southwestern Turkey. Let's continue, following the Bible, listing the tribes = columns of Israel. Meanwhile, the corresponding Turkish cities are moving approximately in the direction from northwest to southeast.

3) Camp of Ephraim.

There are two large cities next to each other—Edremit and Bergama (Pergamum). Without vocalizations, we have DRM(T) and BR(G)M, or PR(G)M. Considering the transitions F—P and F—T, both options are close to the name Efrem, FRM without vocalization.

Tribe = column of Manasseh. The large city of Manisa is located not far to the south.
Tribe = column of Benjamin. A little closer to the coast is the city of Menemen, whose name is close to the biblical Benjamin = Bin Amin since the sounds B and M also sometimes pass into each other.
4) Camp of Dan.
Continuing to the southeast, we find the city of Aydin. Perhaps here, "ay" is a prefix meaning " h o l y." The same as in the names Ai-Petri = Saint Peter, Hagia Sophia = Saint Sophia, etc.
Tribe = Asira column. It was impossible to find a city of such name. However, we will point out the numerous cities in this part of Turkey, including the words: Sar, Saray, Hisar, or Shekhir. For example, the cities: Serik, Sarykemer, Sarayköy, Akhisar, Afyon-Karahisar, Balfkesir, Gölhisar, Karahisar, Serinhisar, aka Kyzylhisar, Akshehir, Alashehir, etc. Some of them are pretty big.
Tribe = column of Naphtali. Even further to the southeast is the now well-known large Turkish port and resort—city of Antalya. NTL without vowels, which is close to NFL = Naphtali.
In toto, the following picture is taking shape (q.v. in fig. 5.4). Six militant camps are located in Bulgaria, and six other are scattered along the coast of Turkey. The Bible (Numbers 2:17) says that amid these twelve camps, there should be (Numbers 1:49 ff.) the camp of the Levite priests, keepers of the Tabernacle of Revelation.
And there it is! Almost in the center is Czar-Grad = Jerusalem, the most significant religious center. The tribes = columns dispositioned in Bulgaria protect it from continental Europe, and the columns in Turkey cover the Mediterranean coast of Asia Minor.
Now we will glance at other place names in the Book of Joshua.

Fig. 5.3. Map from the Russian edition [68] of the Bible, where the Bulgarian river Maritsa is called by its old Greek name—Hebros. Taken from [68], last pages.

5) Timnath-Serah.

After the partition of the conquered countries, Joshua took the city of Saray, or Timnath-Serah, as his personal inheritance (Joshua 19:50). Where he was buried (Joshua 24:30). It turns out that on some old maps, a part of Istanbul is called the Big Barn. See, for example, fig. 5.5. It is here that the imperial and then the sultan's Topkapi palace is located. Furthermore, the word "Sarai" is still used in the names of various districts of Istanbul, such as Ak-Saray, that is, the White Saray, and Azure Saray (q.v. in fig. 5.5). So, in our opinion, the Saray mentioned in the Bible as "the city of Joshua" is Czar-Grad = Istanbul.

6) Makkedah.

The Bible, in many places, mentions the camp of Joshua in the city of Makkedah (Joshua 10:10, 10:16– 17, 10:21, 10:28–29).

The name Makkedah clearly sounds to anyone in the well-known Balkan country Macedonia.
7) Libnah.
According to the Bible, Joshua took Makkedah and went from there to Libnah (Joshua 10:29, 10: 31–32). In the biblical name Libnah, we recognize the wellknown Balkan country Albania. Or it is the Bulgarian city of Pleven (Plevna), which is also well-known.

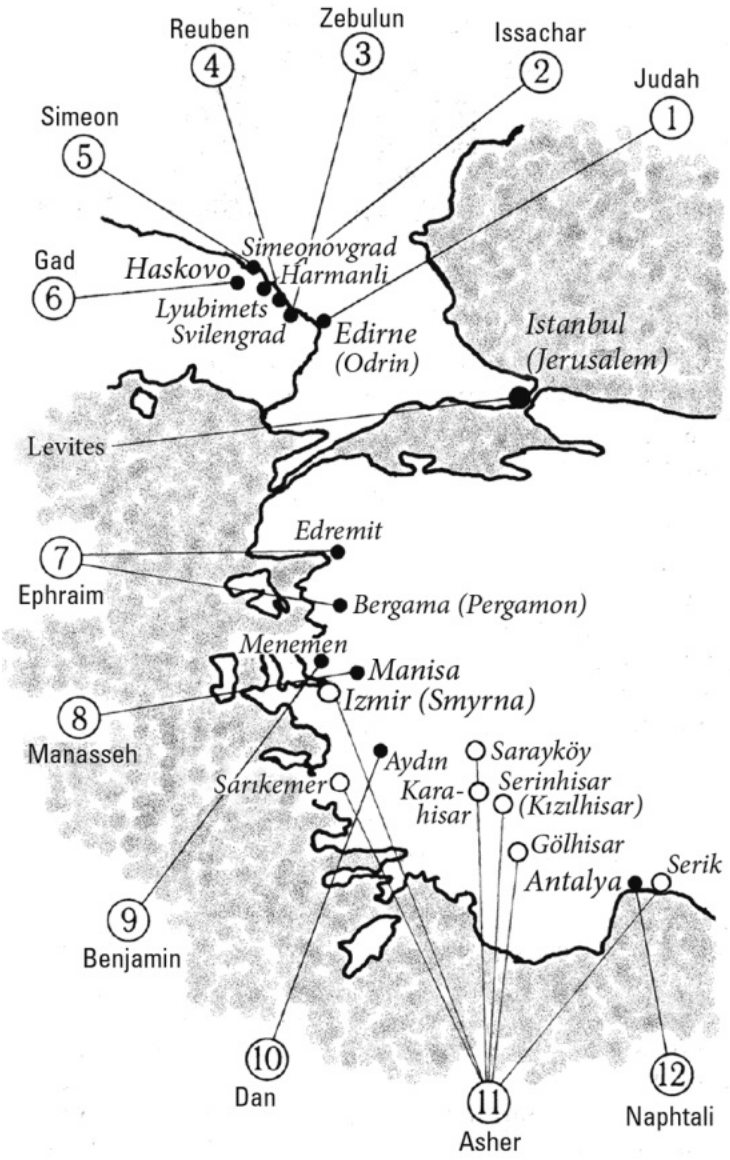


Fig. 5.4. The camps of the twelve tribes = columns of Israel on the map of the Balkans. White circles are possible locations of the Asher tribe.

8) Waters of Merom.

The Bible mentions the "Waters of Merom" (Joshua 11:5, 11:7). It is difficult to wave away the impression that the Bible means the Marble Sea, on Istanbul's shores.

9) Lachish.

From Libnah (that is, from Albania or Bulgaria), Joshua goes to Lachish (Joshua 10:31). Most likely, this is the well-known Walachia. Recall that Walachia in the Middle Ages was the region's name in the south of Romania between the Carpathians and the Danube ([797], p. 189). Furthermore, at that time, Walachians were called Turks ([517]). By the way, the famous imperial palace in Constantinople is called the Palace of Blachernae. Therefore, the biblical name Lachish most likely indicates either the Balkan Walachia or, again, Czar-Grad.

10) Eglon.

From Lachish, the God's fighters move to the city of Eglon (Joshua 10:34). The name Eglon resembles the name of the big Bulgarian city Elhovo, or Elgovo.

11) Kadesh-Barnea.

Finally, "Joshua subdued the whole region, including the hill country … together with all their kings. He left no survivors. … Joshua subdued them from Kadesh-Barnea to Gaza" (Joshua 10:40–41). (See Church Slavonic quotation 90 in Annex 4.)

We have already talked about Kadesh-Barnea. Most likely, this is the famous Bulgarian Varna. And the word Kadesh is Qadi, that is, judge. Varna is on the Black Sea coast. And on the opposite side of the Balkans, near the coast of another sea, the Mediterranean, we easily find the city of Keşan or Kesan. Recall that the sounds "sh" and "s" often pass into each other, for example, in Greek pronunciation. In the name Keşan, or Geşan, we recognize not only Gaza but, by the way, also Kazan. This is another example of the transfer of geographical names during distant conquests. Thus, describing the campaigns of Joshua, the Bible clearly indicates the cities as the Black Sea (Varna) and as the Mediterranean Sea (Keşan).

12) Bethel and Bethlehem.

The Bible speaks a lot about the area called Bethel (Joshua 7:2) and the city of Bethlehem (Joshua 15:59). Let us recall that in Asia Minor, near Czar-Grad, there is a well-known region of Bithynia. Probably, in some books of the Bible, it is called Bethel when it comes to Balkan and Asian events. At the same time, as we have already seen (and will see again below), the Bible

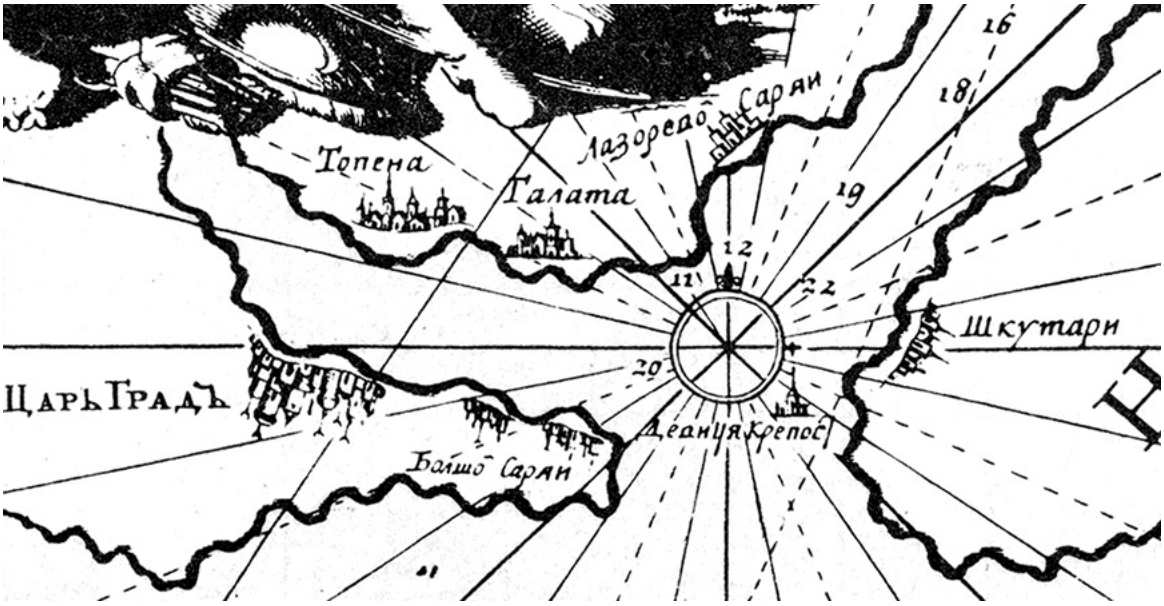


Fig. 5.5. Fragment of the Russian map of the Black Sea (1699– 1700) depicting Czar-Grad and its environs. Part of CzarGrad is called the Big Saray. Taken from [73].

also reflects more northern events in Russia-Horde. In these cases, the biblical Bethel, or Bethil, turns out to be Lithuania. This identification is corroborated by the fact that Bethil, in the reverse reading, turns into Litheb, that is, Lithuania. It is also known that the word Livonian in some documents of the epoch of Ivan IV "the Terrible" has the form Lithonian ([794], p. 213–215).

13) Geba.

The famous biblical city of Geba, or Gibea (Joshua 18:24; 1 Kings 15:22). The Bible Encyclopedia asserts the fact that Geba and Gibeah are the same cities ([66], p. 155). Recall that the biblical Geba is also called Benjamin Geba (1 Kings 15:22).

Take one more look at the map of the Balkans and Turkey. About 50 kilometers east of İznik, medieval Nicaea, we see the Turkish city of Geyve, and this is probably the biblical Geba.

14) Gilgal.

During the conquest of the Promised Land, the camp of the God's fighters = Israelites is always in Gilgal (Joshua 10:7, 10:9, 10:43; 14:6). From there,

Fig. 5.6. Mediaeval Galata Tower, allegedly erected in 1342. It rises 62 meters above the Golden Horn Bay. Taken from [1211].

Fig. 5.7. Mediaeval Galata Tower in Istanbul. Taken from [1464], p. 89.

Joshua goes to war and returns there. If we assume that this is a specific city or area, then such an attachment to the same place during a long conquest looks strange. The troops are moving forward and forward, capturing huge new territories, and for some reason, the commander regularly returns to a certain Gilgal. It would be natural if Gilgal were the capital. But the Bible does not say anything like that. And with the end of the war, Gilgal disappears mysteriously and without a trace. This strange circumstance is noted in the Bible Encyclopedia ([66], pp. 150–151). Commentators are forced to suppose that the name Gilgal belongs to at least three different places.

At the same time, one cannot but notice that the word Gilgal practically coincides with the well-known Russian word Kalka. In Russian chronicles, many battles take place "on Kalkas." However, it is not possible to unequivocally indicate this place in Russia. The same thing happens to the biblical Gilgal. The name is known, but nobody can find it on a map.

We propose the following solution to the issue. Note that in the XV–XVIII centuries, the most important of the confidants of, for instance, the Crimean Khan was "Kalga-Sultan, who has in his hands the troops, protection of the country, command over the whole army in the name of Khan. … When appointing a new khan, the Istanbul court usually also appointed Kalga-Sultan" ([852], p. 26). The biblical word Gilgal is the Russian Kalka or Turkish Kalga, and it simply meant a military field headquarters in general. Or a battlefield. And the position of Kalga-Sultan meant Field Sultan, that is, kind of a minister of war, a field

commander, a chief field commander. And since there are many battlefields, there are many Kalkas. By the way, this is what they wrote in the Russian chronicles: "fought on kalkas," not "fought on Kalka." That is, fought on the battlefields. The same way there are many biblical camps of Gilgals, that is, "field headquarters." The troops moved, along with them moved the field headquarters. The war ended— the military headquarters ceased to exist. And the Bible stopped talking about Gilgal.

15) Gilead.

Another name often mentioned in the Bible in relation to Joshua's conquests is Gilead (Joshua 17:5). But, firstly, Galatians are a well-known people of the Middle Ages in Asia Minor ([797], p. 269). Secondly, in Scaligerian history, it is believed that Galatians are Celts ([797], p. 269). Celts inhabited, in particular, Western Europe and England. And thirdly, in Czar-Grad itself, there is still a famous medieval Galata Tower, 62 meters high (q.v. in fig. 5.6 and 5.7). So well-known that it was even depicted on nautical geographical maps. Next to the inscription "Czar-Grad" (q.v. in fig. 5.5).

So our conclusion is as follows. The biblical conquests of Joshua are the Ottoman = Ataman re-conquest of the Balkans, Western Europe, Czar-Grad, Asia Minor, and North Africa in the XV century. At the same time, the Bible uses the medieval names of localities and cities in a slightly distorted form, mostly preserved today.

3.
WHY WALLS OF JERICHO FELL. BIBLICAL JERICHO IS CZAR-GRAD

The famous story of the capture of the city of Jericho by the troops of Joshua has long attracted the attention of Bible scholars. Recall that the Bible describes Jericho as a well-fortified city. The main obstacle to its capture was its mighty walls, which had to be destroyed (Joshua 6:3–4).

We already understand that one of the Ottoman = Ataman conquests of the XV century is most probably described, begun by Khan Moses. Therefore, it is just natural for a description of the capture of Czar-Grad in 1453 to appear in the Bible. It is one of the most critical events in the history of the Atamans' conquests, and the Bible cannot pass it by. Indeed, the book of Joshua begins with the fact that having crossed the Jordan (probably, from the north, from Russia-Horde to the south, across the Danube River), the troops of the God's fighters = Israelites begin the siege of Jericho surrounded by mighty walls. In the whole Book of Joshua, this is the only case when a city had to be besieged to be captured. And there are simply no other applicants for the "fall of Jericho" but the Czar-Grad.

So the thought arises that the siege and capture of the biblical Jericho is the famous siege and capture of the Czar-Grad by Mehmed II. Let's see if we find confirmation of it in the Bible itself.

1) The full description of the siege of Jericho revolves around its walls. But it is well-known that the mighty triple belt of the fortress walls around Constantinople was rightfully considered one of the wonders of medieval fortification art.

2) The Bible says that the besiegers destroyed the walls of Jericho in a somewhat unusual way. Say, with the help of a "loud sound" emitted by some "jubilee pipes" (Navin 6:3). In our opinion, "jubilee pipes" are simply cannons. And the "loud sound" is the cannonade. They destroyed the walls with heavy siege cannons.

By the way, where does this seemingly strange name, "jubilee pipes," come from? Why are the cannons called so in the Bible? The Latin word "bellum" means "war" ([237], p. 128). So the biblical "jubilee pipes" are simply military pipes. Now it's all clear. If cannons are pipes, they can only be military pipes.

Let's see what the Turkish historian Djelal Essad re

Fig. 5.8. Old engraving depicting military parade in Turkey-Atamania. The Janissaries are marching on foot after their leaders, riding in front of them on horses. Taken from [1032], insert after p. 212.

ports about the capture of Constantinople. It is known that the walls of Czar-Grad were destroyed by the Ottomans = Atamans with especially powerful huge siege cannons. Djelal Essad reports: "A big cannon, first placed in front of the Kaligaria Gate, was moved to the Gate of St. Romanus. … Two other cannons were also placed there, throwing stones of 75 kilograms. 14 small-caliber batteries were positioned between the Xylokerkos Gate and Seven Towers Gate" ([240], p. 42).

The siege of Czar-Grad = Jericho began as follows. "At dawn, the first cannon shot rang out, followed soon by a general cannon firing. Terror seized the whole city. It took at least two hours to load the big cannon. … All these cannons directed their fire at the corners of the base of an imaginary triangle, taken in the weakest part of the walls, to punch the gap and then shoot at the top of this triangle" ([240], p. 43).

The big cannon broke down and exploded. "While the Ottomans were praying, a thunderstorm burst out over the city with strong thunders [those biblical trumpet sounds in addition to the cannonade.—Auth.]; from the blaze of lightning, the whole sky seemed bloody. This phenomenon revived the hopes of Muslims and had an overwhelming effect on the Byzantines. … On Tuesday morning, May 29, 1453, at dawn, sounds of suras (horns), kettledrums, naqqars (small drums) gave the signal for the start of the assault. … Cannons thundered. … A terrible battle went along all the walls … ominously from time to time the pipe sounds of suras [horns.—Auth.] were heard. … The battle had been going on for more than two hours. Wide gacks were broken between the Gate of St. Romanus and the Charisian Gate" ([240], p. 52–53). Apparently, the capture of Czar-Grad is reflected in the Bible as the capture of Jericho after its walls collapsed from "loud sounds of jubilee trumpets."

3) The Bible says that the storming of Jericho began immediately after the Easter celebration. "On the evening of the fourteenth day of the month, while camped at Gilgal on the plains of Jericho, the Israelites celebrated the Passover. The day after the Passover, that very day, they ate some of the produce of the land" (Joshua 5:10– 11). (See Church Slavonic quotation 91 in Annex 4.)

It is clearly stated here that the Israelites were wait

Fig. 5.9. Painting by Giovanni Brindesi depicting Turkish military attire in the early XIX century. Among other Turkish soldiers, a Janissary is depicted, apparently on the left, with a saber on his side. Taken from [1032], insert after p. 212.

ing for the end of the Lent and the Passover to begin the assault. Let us remind, by the way, that the Easter holiday lasts one week—the so-called bright week.

What do we know about the storming of CzarGrad by the Ottomans in 1453? Djelal Essad reports: "This memorable siege began on April 6, 1453. … On April 6, 1453, at dawn, the first cannon shot rang out" ([240], p. 40, 43).

Let's check up the date of Christian Easter in 1453. The answer is given by the computus of Easter: it's the 1st of April! Counting one week forward, we get April 7th. So, the assault on Czar-Grad began almost immediately after Easter, at the end of the bright week. This is perfectly consistent with the Bible's message and confirms our identification of the capture of Jericho with the fall of Czar-Grad. In this regard, we recall once again that the ritual differences between Islam and Orthodoxy arose later, that is, in the XVI–XVIII centuries. See Chron5 for details.

4) What does the name Jericho mean? We clearly hear the word "horn" in it. In this form—horn—it has survived to this day in English, German and Swedish. But then the thought immediately arises that under the name Jericho the famous Golden Horn Bay is meant, where Czar-Grad stands. Let us recall the well-known detail associated with the Golden Horn.

In the Middle Ages, its entrance was locked with a heavy iron chain stretched between the banks. The chain blocked the passage to the bay for the enemy. The Golden Horn was put, so to speak, "on construct i o n ." Incidentally, Djelal Essad says: "The Ottoman fleet … could not cross the Golden Horn, which was locked by the famous chain" ([240], p. 42). And then the following words of the Bible become more explicit: "Jericho locked out and was locked out in fear of the sons of Israel" (Navin 5:16 [there is no verse Joshua 5:16 in

Western versions of the Bible.—Ed.]). (See Church Slavonic quotation 92 in Annex 4.)

When speaking of the defense of Jericho, the Bible even uses the same word as Djelal Essad—locked. If we were talking about ordinary fortress gates, it would be strange to report that they were locked before the siege specifically. And the word "locked" is repeated twice. It's as if it's not clear that the city gates should not remain wide open when the enemy approaches. But since it was about a great chain across the bay, then such a unique defensive technique was worth reporting.

5) Special place of Jericho among other cities captured by Joshua emphasizes the following passage in the Bible: "Now when Joshua was near Jericho, he looked up and saw a man standing in front of him. … Then Joshua fell facedown to the ground in reverence, and asked him, 'What message does my Lord have for his servant?' The commander of the Lord's army replied, 'Take off your sandals, for the place where you are standing is holy' " (Joshua 5:13–15). (See Church Slavonic quotation 93 in Annex 4.)

This is all that the messenger of the Lord said to Joshua. What did his words mean? Apparently, they only meant that the place where Jericho was standing was holy. This is completely natural for us. According to our results, Czar-Grad was also called Jerusalem. In it, or near it, Andronicus-Christ was crucified in the XII century. The city has truly become holy for Christians. And this is what the Bible said.

6) As we have concluded in Chron5, Czar-Grad was taken in 1453 by the Russian-Turkic army of the Ottomans = Atamans. It is known that the famous Janissaries were its main striking force. As is also known from the Scaligerian history, they were Slavs ([192], p. 48). We may be told: yes, Slavs, but Slavs were taken prisoners or brought up from childhood in Turkish environment. That is, they were sort of "Turkified" Slavs. In any case, they bore Turkish names.

But then it suddenly turns out that the names of the Janissaries were by no means Turkish. And what are they? We open the book [240] of the Turkish historian Djelal Essad. Here's what he says on this topic. During the last assault on Constantinople, one of the Ottoman Janissaries showed exceptional heroism. His name was Hasan Ulu Abadli. Let's ask the reader: has he noticed anything strange? Most likely, no. But the Turkish historian Djelal Essad Bey, who came from a noble Muslim family and was a professional military ([240], p. 9), saw a striking contradiction here. He writes: "Gammer says that this soldier was a Janissary. But judging by his name, Ulu Abadli, he was Turkish" ([240], p. 53). So what happens? Djelal Essad states the following: Janissaries did not have Turkish names. And what names did they have, we ask? Our reconstruction answers: Russian. Such as Ivan, Igor, Mikhail, Svyatoslav. And Djelal Essad knew that very well. Therefore, he said that a hero with a Turkish name could not be a Janissary!

For example, here is the name of one of the famous Turkish Janissaries: "Janissary Mikhail, Serbian from Ostrovitsa" ([336], v. 5, p. 111.)

Furthermore, it turns out that the bodyguards of the medieval Byzantine emperors were Russian. Here is what German historians of the late XIX century report: "Of these Russians was made up a naval squadron, and later the department of Imperial bodyguards—Varangians" ([336], v. 5, p. 77). From this, we also learn that the Russian bodyguards of the Byzantine emperors were called Varangians.

In conclusion, let us recall the report of the famous historian T. N. Granovsky, already cited by us in Chron4: "The Sultan had the best infantry in Europe. … Odd was the lineup of that infantry. … Janissaries won all the great battles, of Varna, of Kosovo, they also captured Constantinople. Thus, it's by Christian population that the Turkish Sultan sustained his power" ([192], p. 48).

German historians of the late XIX century reported the following: "Most of the Turks owe their origin to Christian mothers, or to mothers of non-Mongolian race anyway" ([336], v. 5, p. 140).

Didn't the former Slavism and Christianity of the Janissaries play some role in changing the attitude towards them on the part of the later Turkish sultans after the religious schism and the transition of Turkey to Islam? In any case, at the beginning of the XIX century, Janissaries had been cut out in Turkey. According to Djelal

Essad, in Istanbul, “the decree on the annihilation of Janissaries was proclaimed in 1826 by Mahmud II” ([240], p. 253). Sultan Mahmud II executed thirty thousand Janissaries ([855], p. 47).

Incidentally, it is reported that the Janissaries were shot with buckshot ([336], v. 5, p. 176).
Figure 5.8 shows an old image of the Janissaries in a Turkish military parade. They go on foot, and their leaders ride in front on horses. Another drawing shows Turkish military clothing from the early XIX century (q.v. in fig. 5.9). On the side, we see a Janissary with a saber. In both images, the Janissaries are very reminiscent of the Zaporizhzhia Cossacks. Their faces are typically Slavic (q.v. in fig. 5.10).
Figure 5.11 shows two very interesting equestrian portraits of Sultan Mahmud II—before and after the extermination of the Janissaries in 1826. On the first of them, the Sultan is dressed in traditional Ottoman = Ataman clothes. On the second, made after the destruction of the Janissaries, the Sultan is already dressed in European style, and his beard is cropped short in West European fashion. As for the rest, the portraits are identical. The second portrait was painted to replace the first to clearly show the radical change in customs at the Sultan’s court. We see that the destruction of the

Fig. 5.10. Fragment of the drawing in fig. 5.8 depicting the Janissaries. They have pronounced Slavic faces. Taken from [1032], insert after p. 212.

Fig. 5.11. Equestrian portraits of Sultan Mahmud II before and after the extermination of the Janissaries in 1826. In the first portrait (on the left), the Sultan is still dressed in traditional Ottoman = Ataman clothes. On the second, made after the execution of the Janissaries with buckshot, the Sultan is depicted in West European clothing. As for the rest, the portraits are identical. The second portrait (on the right) clearly highlights the change in custom in Istanbul after the annihilation of the Janissaries. Taken from [1032], insert after p. 212.

Janissaries—the old Slavic core of the Turkish army— in 1826 marked the rejection of the new generation of Turkish sultans from their Slavic Horde past and the Slavic = Ataman traditions. Now the sultans began to look for role models in Western Europe.

Note that all this happens after the victory over Pugachev and the defeat of Moscow Tartary (q.v. in Chron4, Chapter 12), and after the massacre of the Mamluks in Egypt (q.v. in Chron5, Part V). After the defeat of two significant remnants of the medieval Great = "Mongol" Empire. Apparently, after this, the Sultan's court finally "broke down." Turkey has followed the path of greater and greater subordination to the Western European "new order." But before embarking on this path, Istanbul had to cut out the Janissaries.

By the way, doesn't the word Janissary, or Janissary, itself mean simply Czar Jan, or Czar Ivan, or Czar's Warriors? This is quite consistent with their role as the élite royal guard protecting the throne.

7) Our idea that the capture of the biblical Jericho is an event of the XV century during the Ottoman = Ataman conquest of Europe and Asia is indirectly confirmed by the following striking fact.

It turns out that the ceremonial military helmet of the Moscow Czars, even at the time of the first Romanovs, was called the "Jericho Hat" ([662], p. 173). In Chron4, we have already cited photographs of Mikhail Romanov's helmet. "The steel surface of the helmet is well-polished and covered by a very fine golden inlaid pattern. Apart from that, the helmet is decorated with a variety of gemstones—diamonds, rubies and emeralds" ([662], p. 173). Gold notching and ornaments on the helmet were made in 1621 by the master Nikita Davydov ([187], p. 163). It is believed that the damask steel helmet itself—the "Jericho Hat"—was made earlier, and Nikita Davydov only decorated and painted it ([187], p. 163). In our reconstruction, such a name for the parade military helmet of the Moscow Czars is easy to explain. It appeared after the capture of Jericho = Czar-Grad on the Bosphorus (a.k.a. Jerusalem of the Gospels) by the troops of the Russia-Horde in 1453. This helmet is still on display in the Armory Chamber of the Moscow Kremlin (q.v. in fig. 5.12).

8) In Czar-Grad of the era of the Ottomans = Atamans there was symbolism, which today is considered exclusively Jewish. Figures 5.13 and 5.14 show two old color miniatures of the Ottoman period, depicting the

festival in Czar-Grad = Istanbul and other moments in the life of the Ottomans = Atamans. We see many six-pointed stars among the decorations and symbols, called today "Stars of David" (q.v. in fig. 5.15). It turns out that in those days, the six-pointed star was a common Christian symbol. Only later, when Christianity split into several branches, the former symbols, including religious ones, were distributed among the confessions that had arisen. Each of them took for itself some part of the symbolism and began to say that "it has always been this way." Since the XVIII century, it has been believed that the Star of David is an exclusively Jewish symbol, and the crescent is an exclusively Muslim one. So was consolidated the split of the Empire.

9) Finally, let's note an interesting detail. It is known that in 1453, after the capture of Czar-Grad by the Ottomans = Atamans, a great feast was organized in their army. The Turkish historian Djelal Essad writes: "To celebrate the victory, the Sultan [Mehmed II.— Auth.] gathered an army for the feast. … He was so delighted that himself served food and fruit to his viziers. … The festivities continued for several days. Some time later, the Sultan sent a letter and gifts to the Egyptian Sultan [as we now understand, to the Russian Czar-Khan.—Auth.) to inform him of the conquest of Constantinople. Mehmed granted Chrisians freedom of their confession and some churches, and appointed a patriarch" ([240], p. 59).

In the framework of our reconstruction, every

Fig. 5.12. The ceremonial military helmet of the Moscow Czars called "Jericho Hat". Taken from [662].

thing is clear here. Russian-Horde Ottoman = Ataman troops took Czar-Grad. They immediately sent a report to their homeland, that is, to Russia-Horde, a.k.a. biblical Egypt. Naturally, an Orthodox patriarch was appointed in the conquered city.

Let's return to the holiday of the Ottomans = Atamans after the capture of Czar-Grad. Do we need to prove to the reader that the Cossacks = Atamans, that is, the Ottomans, having taken Czar-Grad, made big booze on this occasion? But today, it is believed that CzarGrad was taken by Muslims, who did not drink wine. It is where historians face difficulties. The Turkish historian Djelal Essad is perplexed: "Some Europeans claim that during these festivities the

Muslims were drinking, singing, and all possible sins. These historians do not take into account that Muslims, especially in the Middle Ages, never touched strong drinks, of course, prohibited by their religion" ([240], p. 58). According to our reconstruction, there is no contradiction here. The wine was forbidden to Muslims later, and at that time, in the XV–XVI century epoch, the Ottomans = Atamans were still ordinary Christians. And the Cossacks did not deny themselves wine on big holidays.

In fig. 5.16, 5.17, 5.18, there is an old engraving representing the capture of Jericho as an event of the Middle Ages. Joshua storms Jericho ([1267], sheets 26 and 27). The engraving is featured in the "Florentine Chronicle," allegedly dating back to the XV century ([1267], p. 2). Joshua is depicted as a medieval European knight in heavy armor. In particular, the stirrups are shown, which were the invention of the Middle Ages.

By the way, on the engraving, on the dome of one of the buildings of the biblical Jericho, we see the Christian cross (q.v. in fig. 5.17 and 5.18). This is perfectly explained by our reconstruction. Constantinople of the XV century is indeed a Christian city. Here, in the XII century, Christ was crucified.

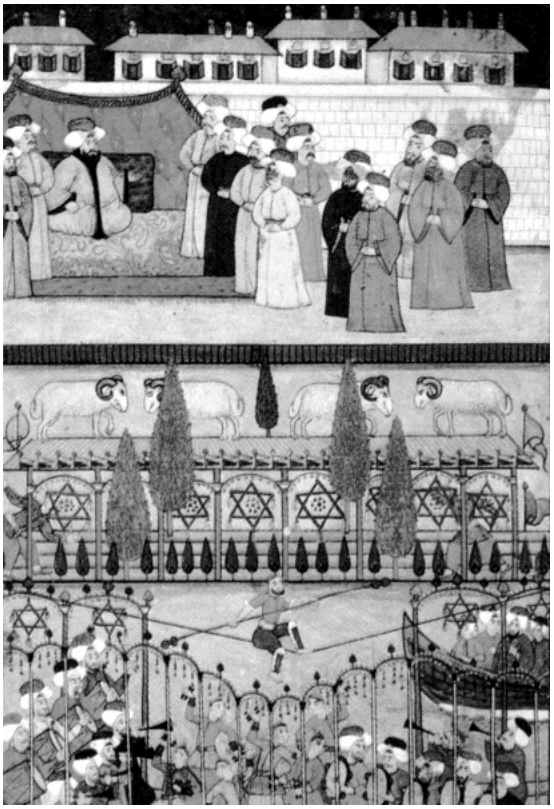


Fig. 5.13. Ottoman miniature. At the festival in Istanbul, we see six-pointed Christian crosses as symbolic decorations. Today they are called the Stars of David and are considered exclusively Jewish. See plot below. Taken from [1206], p. 63.

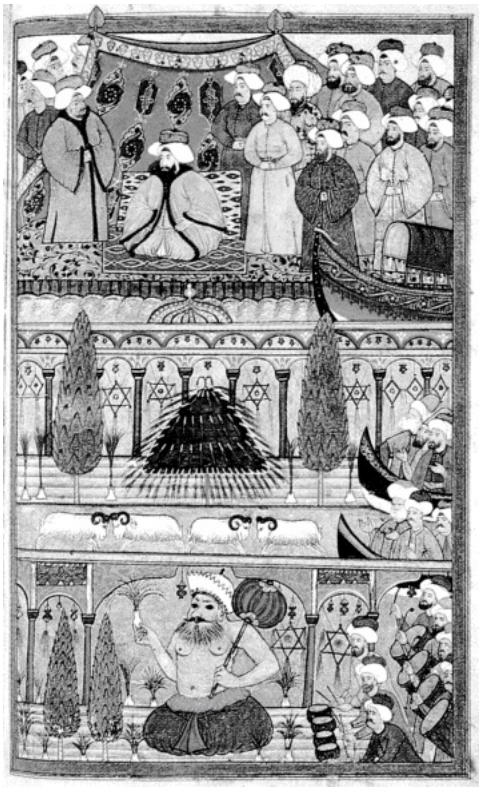


Fig. 5.14. Ottoman miniature. Among the city symbols and decorations, there are quite a few six-pointed Christian crosses-stars, today called the Stars of David. See the two bottom plots. Taken from [1206], p. 63.

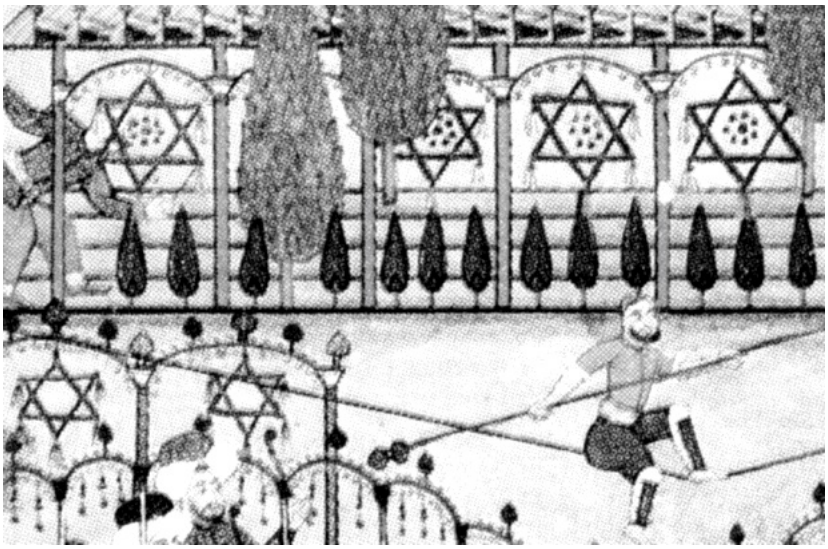


Fig. 5.15. Six-pointed stars on the Ottoman miniature. We see that the cross-star of David was formerly a Christian symbol. Czar-Grad was the capital of Judea, that is, Osmania = Atamania. "Israel" meant Russia-Horde and the entire Great = "Mongolian" Empire. Taken from [1206], p. 63.

4.
ATAMAN = OTTOMAN CONQUEST OF THE PROMISED LAND BY JOSHUA IS ALSO ATTRIBUTED TO THE APOSTLE JACOB

4.1. The Holy Apostle James and his burial in the famous Spanish Cathedral of Santiago de Compostela

It is believed that the Holy Apostle James, one of the twelve disciples of Christ, was allegedly born in the I century in Palestine and was the son of Zebedee and Mary Salome ([1322], p. 3). Today he is sometimes called Jacob, or Jacob, or St. James. The Apostle James was executed in Jerusalem allegedly in the I century. He was decapitated ([1322], p. 4). It is believed that he

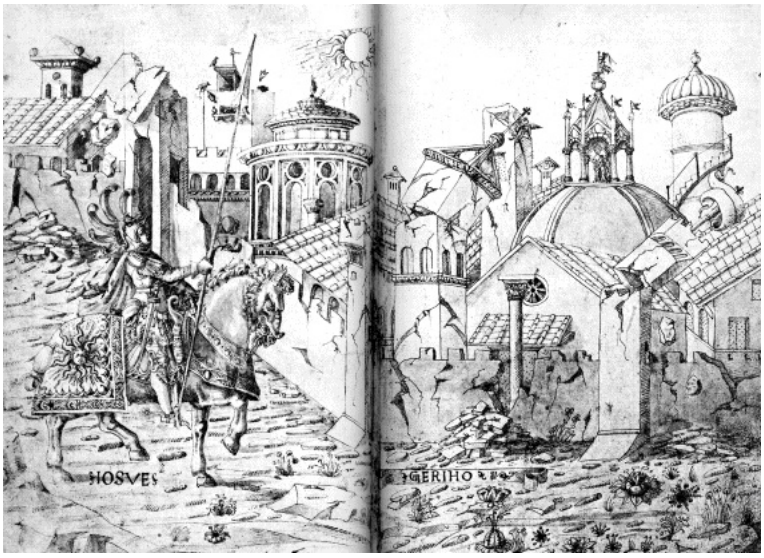


Fig. 5.16–5.17. On the left: Image of Joshua capturing the Old Testament city of Jericho. An engraving from the "Florentine Chronicle," allegedly of the XV century. Joshua is presented as a European mediaeval knight. On the right: This is how the biblical Jericho is depicted, taken by the Israelites = the God's fighters during the conquest of the Promised Land. Note the Christian cross on one of the domes of Jericho buildings. Taken from [1267], sheets 26–27.

was buried in Spain, thereafter the tomb was forgotten. However, about a thousand years later, it was "suddenly discovered." It happened supposedly in the IX century ([1322], p. 6). The discovery of Jacob's body is shown in an old miniature (q.v. in fig. 5.19). However, let us pay attention to the fact that what we see is by no means an old dried-up relic, but the body of a person who has just died. Therefore, Jacob probably died no earlier than the IX century, perhaps in the XII–XIII century. The fact is that the oldest pictorial image of this event dates from the alleged XII century ([1322], p. 7). So, most likely, there were no "thousand years of oblivion." According to the new chronology, Jesus Christ lived in the XII century. Consequently, his Apostles lived in the XII–XIII century. Therefore, the appearance of the tomb of Jacob not earlier than the IX century does not contradict the new chronology. We faced a similar situation in the history of the burial of St. Matthew (q.v. in Chron7) and St. Mark (q.v. in Chron1, Chapter 7:6.6). They were also discovered in about the XII–XIII century.

Figure 5.20 shows the discovery of the tombs of Jacob and two of his disciples. Note that the tombs are in a building that resembles an Ottoman = Ataman mosque. On the sides of the mosque, there are two high minarets. This is as it should be, since we are talking, most likely, about the era of the Ottoman = Ataman conquest of Spain.

It is believed that Jacob was buried in Spain, in the huge Gothic Cathedral of Santiago de Compostela (q.v. in fig. 5.21). Today they show a sarcophagus with the relics of the Apostle. The origin of the name of the city and the cathedral is explained as follows. The name Sant-Iago is Saint Jacob, and Compo-Stela (Campo de la Estrella, in Spanish) is the Latin phrase "Campus Stellae," that is, "Field of Stars," or "Camp of Stars" ([1322], p. 7; [1233], p. 10). It is believed that in this place "many stars flashed at night" as if pointing to the believers at the forgotten grave of the Apostle James ([1322], p. 7). That is, in the night sky, where,

presumably, the crescent moon shone, stars suppos

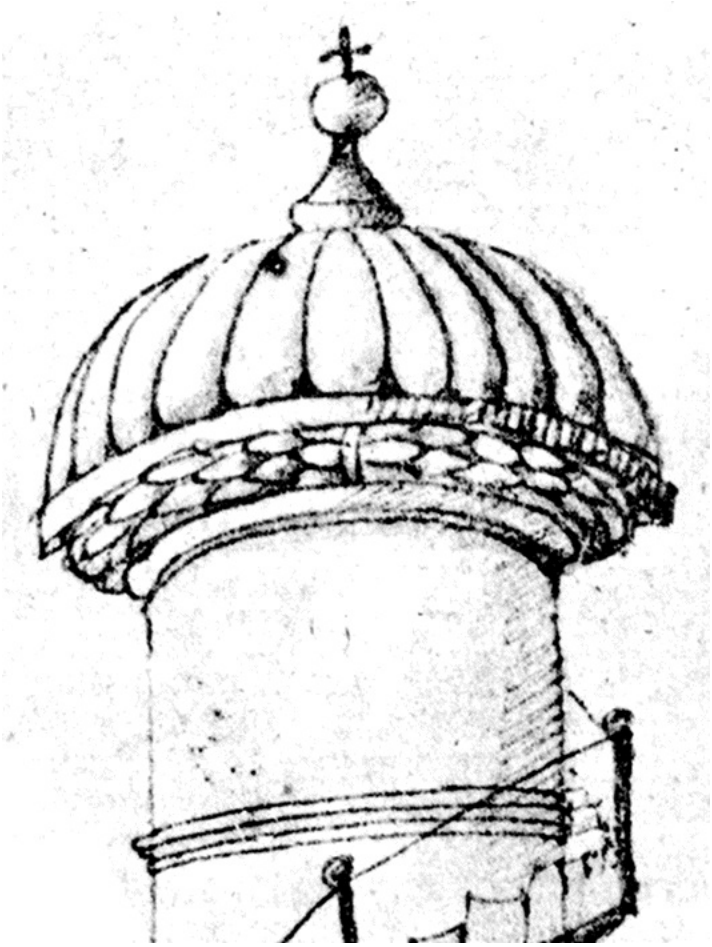


Fig. 5.18. Fragment with a Christian cross over Old Testament Jericho. Taken from [1267], sheet 27.

edly suddenly flashed. Most likely, we are faced with a vague memory of the Ottoman conquest of these places in the XV–XVI century. Recall that the symbol of the Ottomans = Atamans is the crescent with a star. Most likely, Ottoman symbolism is reflected in the name of the city of Santiago de Compostela.

The Cathedral of Santiago de Compostela was allegedly built several times. The "first Roman temple" was allegedly built in the I century. Then it was destroyed. What happened in the period of the II–VIII centuries is considered practically unknown ([1059], pp. 11–12). The "first cathedral" was built on this site allegedly in 1075. However, then it

was allegedly "significantly reconstructed" in the XII century, and in the XV century, and in the XVII–XVIII century ([1059], p. 14). So the grandiose cathedral that we see today was most likely built no earlier than the XVII–XVIII century.

The symbol, or, if you prefer, the coat of arms of St. James, is a cross in the form of a sword decorated with cres cents (q.v. in fig. 5.22, 5.23).

Fig. 5.19. Antique miniature depicting the discovery of Jacob's body in the IX century, allegedly about a thousand years after his death. However, we see the body of a person who has just died. Most likely, the Apostle James actually died not earlier than the IX century, and not at all in the I century. "Ensevelissement du corps de Saint Jacques à Iria Flavia en Galice, peinture de Astorga. Musée Lasaro Galdiano, Madrid" ([1487], p. 168). Taken from [1487], p. 15.

Fig. 5.20. A miniature, allegedly of the XII century, showing how the tombs of Jacob and two of his disciples were found. It can be seen that the tombs are inside the Ottoman = Ataman mosque with high minarets on the sides. Taken from [1322], p. 7. "Théodomire découvre le tombeau de Saint-Jacques. Manuscript. Archives de la Cathédrale Saint-Jacques, La Corogne" ([1487], p. 168). See also [1487], page 16.

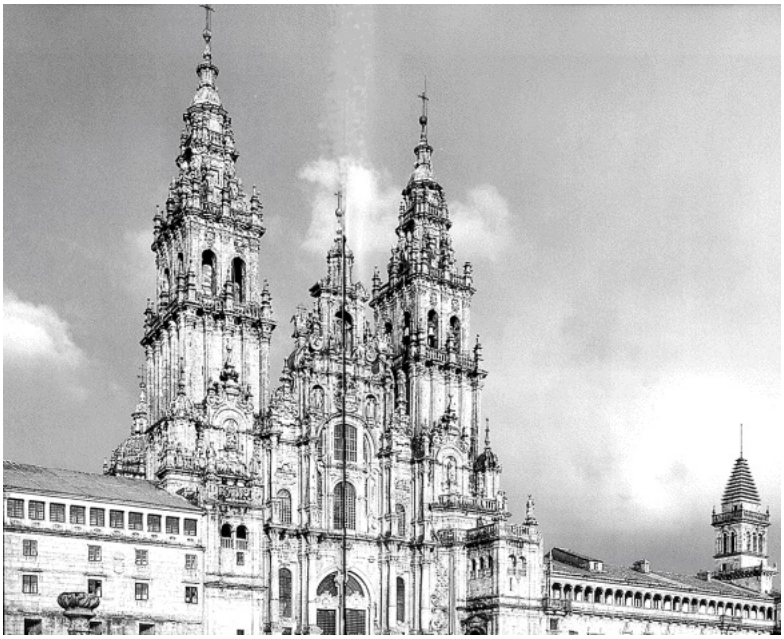


Fig. 5.21. General view of the Spanish Cathedral of Santiago de Compostela. Taken from [1322], pp. 12-13.

Moreover, in the center of the enormous Cathedral of Santiago de Compostela, right above the main altar, rises a sizeable magnificent statue of St. James, covered from head to toe with gold and precious stones. On the chest of the Apostle is the sword-cross decorated with the Ottoman crescent from precious stones (q.v. in fig. 5.24 and 5.25). So the Ataman symbolism is present in most of the old images of the Apostle James. And first of all, on the central statue of him in the Cathedral. Today, the crescents on his coat of arms are sometimes depicted as looking like anchors. However, most likely, this is a manifestation of later reformist attempts to get away from Ottoman = Ataman symbolism.

Another symbol of St. James is considered to be a seashell crossed by two

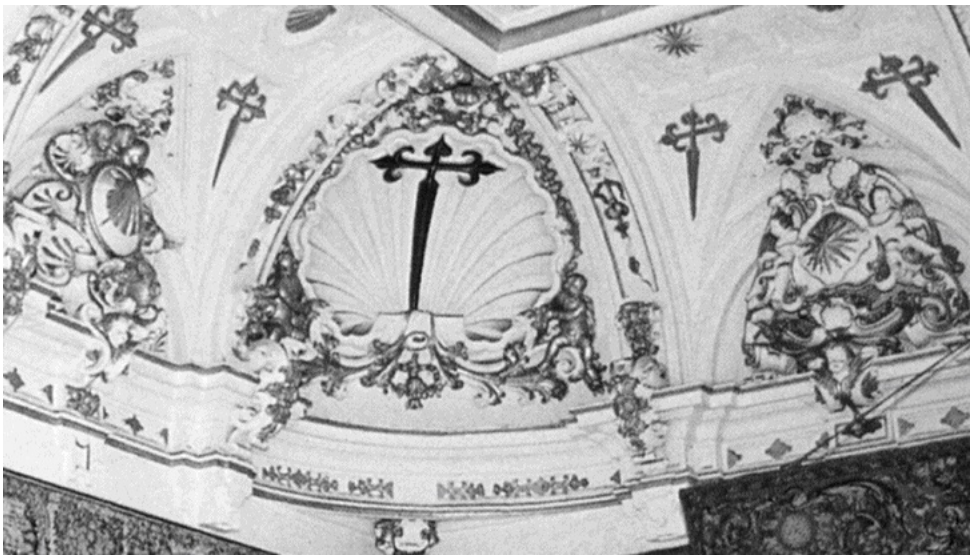


Fig. 5.22. The cross-swords of St. James, decorated with crescents, in the Spanish Cathedral of Santiago de Compostela. Taken from [1322], p. 18.

swords (q.v. in fig. 5.26). Swords are, of course, a symbol of the Ottoman conquest. And the ocean shell most

likely appeared because, having conquered Spain, the Ataman troops finally reached the westernmost point of the European continent and ended up on the shores of the Atlantic Ocean. It was definitely a major event. In memory of it, a bright symbol arose—a seashell against the background of crossed swords. Sometimes swords were drawn on the sides of the shell (q.v. in fig.5.27 and 5.28).

Fig. 5.24. Sculpture of St. James above the main altar of the Spanish Cathedral of Santiago de Compostela. Richly decorated with gold and precious stones. Taken from [1322], p. 43.

Fig. 5.23. The cross-sword of St. James with crescent "anchors" in the Cathedral of Santiago de Compostela. Taken from [1322], p. 44.

4.2. The Apostle Jacob, as a knight-commander, personally participates in the famous Battle of Clavijo with the "Muslims"

It is reported that St. James personally participated in the famous battle of the Middle Ages at Clavijo. In Scaligerian history, it turns out that he did it many centuries after his death. Which, of course, is ridiculous. The personal participation of Jacob in the battle is asserted by the "legend of the Battle of Clavijo" ([1233],

Fig. 5.25. Cross-sword on the chest of St. James. In the very center is the Ottoman = Ataman crescent made of precious stones. Taken from [1322], p. 43.

Fig. 5.26. A seashell against the background of crossed swords, as a symbol of St. James. Taken from [1059],

p. 103.

Fig. 5.27. Seashell with crossed swords on the sides as a symbol of St. James. The symbolism is clear—the Ataman troops have finally reached the ocean. Taken from [1487], p. 131.

Fig. 5.28. Seashell and crossed swords as a symbol of St. James. Taken from [1487], pp. 142-143.

p. 38). Historians write as follows: "The legend that the Apostle Saint James appeared before the Asturian king Ramiro I and helped him in the battle with the troops of Abd ar-Rahman II, the king of Córdoba, in the Battle of Clavijo, is contained in the 'Privilegio de los votos' of 1150" ([1233], p. 38).

It is reported that during the "Reconquista, the Apostle [James.—Auth.] became the Patron Saint of Spain"

([1322], p. 9). Numerous old images have survived, where Jacob is presented as a real mediaeval knight fighting the "Moors"—"Muslims." As we are beginning to understand now, here we see the reflection of internecine clashes in the era of the Ottoman "reconquista" of the XV–XVI century. In particular, in the territory of Spain. We give some images of Jacob the Knight in fig. 5.29, 5.30, 5.31, and 5.32.

Figures 5.33 and 5.34 show two versions of the same banner depicting the conquest of St. James. On the first banner (fig. 5.33), we see Jacob leaning on a stirrup, on which the Ottoman crescent is visible (q.v. in fig. 5.35). Thus, Jacob is presented here as Ottoman = Ataman, who is literally and figuratively supported by the crescent moon. On the other hand, under the hooves of his horse, the corpse of the enemy is lying, on whose shield the Ottoman crescent is also visible (q.v. in fig. 5.35). As we have already said before, those were the internecine battles of the era of the conquest of the Promised Land. Behind Jacob's back is seen a two-headed imperial Horde eagle with raised wings. As we have already noted, this is the same Ottoman crescent with a pitchfork-shaped cross-star. Further on, there is a slant "Saint Andrew's" cross made of two knotty logs.

It is now very interesting to compare this banner with alternative version, shown in fig. 5.34. Before us is seemingly the same banner, but the reformers have noticeably "cleaned up" its symbolism. Removed dangerous symbols. For example, the Ottoman crescents are completely erased. As a result, Jacob is barefoot and without a stirrup at all (q.v. in fig. 5.36). The Horde's double-headed eagle is also completely wiped out. As a result, a lot of free space appeared between the two columns. To fill it in somehow, the words "PLVS OVLTRE" were added. The tendentious editing is evident. They tried to get away from the Ottoman and Horde symbols. Once again, we are catching the falsifiers of the XVII–XVIII century by the hand.

Again and again, we find it useful to compare different versions of the same image. A trend is emerging. It turns out that the plots of some paintings, frescoes, etc., "changed over time."

Most likely, all these images—even after a tendentious distortion—convey to us the turbulent events of the XV–XVI centuries, the era of the Ottoman = Ataman conquest of the Promised Land by the God's fighters = Israelite troops of Joshua = Saint James.

It also becomes clear that Saint James is usually depicted in a large hat, which is very reminiscent of an Ottoman turban (q.v. in fig. 5.37 and 5.38). Apparently, in the original images of the XV–XVI centuries,

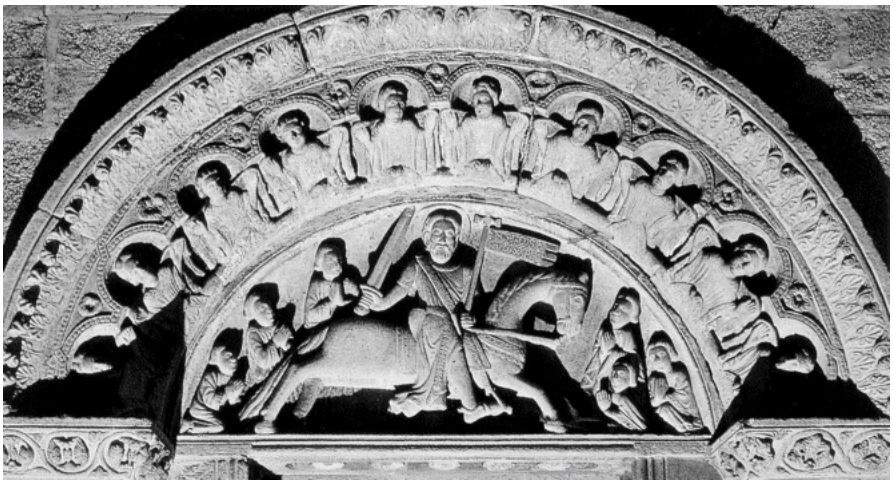


Fig. 5.29. The stone bas-relief, the so-called Clavijo Tympanum, in the Spanish Cathedral of Santiago de Compostela. Depicts St. James as a crusader warrior with a sword in hand, personally participating in the mediaeval battle of Clavijo. The bas-relief dates from the alleged XII century [1059], p. 125. Taken from [1233], p. 38.

Jacob was wearing a turban. But then the editors of the XVII–XVIII centuries replaced the Ataman's turban, which had become dangerous, with a "big hat." And since the turban was changed gradually, and at first it

was not very noticeable, the believers did not pay special attention to the falsification. They were told that "it's more beautiful so." As a result, the new generation got used to seeing Jacob in a hat and wrongly decided that "it has always been like this."

4.3. The map of St. Jacob's pilgrim paths is the military map of the routes of St. Jacob's = Joshua's Ataman conquest of the XV–XVI century

Today Santiago de Compostela enjoys the same great respect in the Christian world as he did in the Middle Ages ([1322], p. 9). The relics of St. James in the Cathedral are the object of worship of thousands and thousands of pilgrims who travel here from all over the world. The pilgrimage to the relics of Jacob began, as it is believed, in the XI–XII century and does not stop to this day. In the Middle Ages, the square in front of the pulpit was called "Paradise" ("Paraiso" in Spanish) and was the final point where the numerous paths of the pilgrims converged ([1059], p. 28). It is believed that the peak of popularity of Santiago de Compostela as the ultimate destination of pilgrimage falls on the XII–XV centuries. Then, in the XVII–XIX centuries, the wave of worship, for some reason, somewhat subsided ([1322], p. 9). Now we are beginning to understand why. The Scaligerian history tried to consign to deep oblivion the former places and objects of veneration of the Great = "Mongol" Empire. The efforts were partly successful. However, it turned out that the old tradition is very tenacious, and in the XX century, the veneration of the relics of Jacob flared up with renewed vigor ([1322], p. 9–10).

Very interesting is the information that has come down to our time about the mediaeval tradition, which strictly demanded that pilgrims, even starting their journey from distant countries of Europe, come to worship Santiago de Compostela only following special ways drawn on the map of Western Europe and forming a complex and intricate web. The following is reported: "When deciding to make a pilgrimage to the tomb of St. James, an endless stream of pilgrims

Fig. 5.30. An old image of St. James called "St. James, Soldier of Christ," or "Conqueror of the Moors". As we now understand, this is an image of the conquest of the Promised Land by the Ataman troops of Joshua. Archive of the Cathedral of Santiago de Compostela. "Tumbo B." Taken from [1322], p. 8.

set out on the road from the doors of their homes, directed by an accurate guide (itinerary), by the various alternatives of movement allowed by the road system that existed in Europe at that time" ([1322], p. 10).

This system of medieval European roads is known as the Santiago Pilgrim Routes. There was a special medieval map with a neatly drawn canonized network of "sacred roads of St. James." True, only a late version of this map, dating from 1648, has survived to our time. That is, already a map of the Reformation era. How the maps looked before will probably, no longer be possible to find out. The original versions of the map of "Jacob's paths" were destroyed during the rebellion of the XVII century. But the map of 1648 is being reprinted today. It spreads worldwide and plays the same role as an absolutely indispensable guide for every pilgrim who wants to worship the tomb of Jacob

Fig. 5.31. The sculptural image of the XVIII century St. James as a Christian knight defeating the "Moors." As we now understand, this is an image of the conquest of the Promised Land by the "Mongol" troops of Joshua. Taken from [1059], p. 103.

in Spain. We present this map in fig. 5.39–5.41. "Everyone who wants to make his way to Compostela must do so by the authorized road network" ([1322], p. 10).

"In 1987, UNESCO recognized this general concept of pilgrimage routes in Santiago, declaring it the "Primary European Cultural Itinerary" ([1322], p. 10).

Attention is drawn to the extremely high religious status given in the Middle Ages to the "Jacob's Routes" network covering all Western Europe. It is believed that in 1119 an order has been approved according to which every year, when the day of St. James, celebrated on July 25, falls on Sunday, is declared a Holy Year. Such an event occurs every 6, 5, 6, and 11 years. So, the pilgrims who made a pilgrimage to the relics of St.

James in such a Holy Year receive in the Cathedral of Santiago de Compostela the complete forgiveness of all sins, complete indulgence ([1322], p. 10).

Fig. 5.32. Knight Saint Jacob in battle. A painting allegedly of the XVI century. As we now understand, this is an image of the conquest of the Promised Land by the Israeli (Horde) troops of Joshua. "Saint Jacques le Matamore, peinture de Pérez de Aleiso, XVI^{e} siècle. Église Saint-Jacques, Séville" ([1487], p. 168). Taken from [1487], p. 12.

Fig. 5.33. Banner of St. James. Jacob, as it were, supports, lifts up, the Ottoman crescent moon on his stirrup. Behind Jacob, a two-headed Horde eagle is shown. "Image de Saint Jacques le Matamore. Real Armeria de Madrid" ([1487], p. 170). Taken from [1487], pp. 90–91.

Fig. 5.34. Another version of the same banner of Jacob. Its tendentious treatment is immediately visible. The editors removed the Ottoman crescents and the Horde double-headed eagle. “Saint Jacques le Matamore, bannière. Real Armeria, Madrid” ([1487], p. 172). Taken from [1487], p. 148.

A.T. Fomenko and T. N. Fomenko had a chance to visit the Cathedral in July 2000. As we were told there, each pilgrim must appear with written evidence that he actually personally visited a certain number of the mandatory, pre-approved points-cities marked on the map of 1648. The document presented by the pilgrim in the Cathedral must contain stamps issued only at those nodes of the route network that the church approves.

If the number of visited “musts” is less than required, the pilgrimage to Santiago de Compostela is not considered as “done.”

Consider the following extremely strange circumstance. If the authors of the old map of “Jacob’s Routes” set out to show the pilgrims the shortest paths to the relics of Jacob in Santiago de Compostela, then such map would be completely different. From several major cities in Europe, optimal and shortest routes would be indicated, each leading to their final point in the west of Spain. But the map of 1648, based on the lost old maps, is far from being like this! There is not even a trace of optimality in it. Its routes are pretty chaotic. The “Jacob’s Routes” intersect many times, forking from various centers-nodes in various directions, which have nothing to do with the supposedly obligatory

Fig. 5.35. A fragment with the crescent moon on Jacob's stirrups and on the shield of his defeated enemy. Taken from [1487], pp. 90–91.

Fig. 5.36. A fragment where it is clearly seen that the Scaligerian editors preferred to portray Jacob on a horse barefoot than to keep the stirrup with the Ottoman crescent. Taken from [1487], p. 148.

A complex network is thrown over the whole of Western Europe and is not at all directed exclusively to Western Spain. It seems that the map was not drawn for pilgrims, but for other purposes. For which ones? What is shown on the map?

Summary. The question arises: where did such a strange custom of pilgrimage come from? Why is the main emphasis on compulsory adherence to a certain canonical network of routes in Western Europe? Why are pilgrims advised to wander the chaotic road network? Why are Eastern Europe and Russia free from such routes? As can be seen from the map of 1648 (q.v. in fig. 5.39–5.41), as well as from its other variants described, for example, in [1487], the network of "Jacob's Routes" does not apply to Russia and Turkey. On the map of 1648, only Western Europe is generally represented.

The answer to our questions is given by the Scaligerian history itself. You just need to think critically about the information it communicates. As A.T. Fomenko and T. N. Fomenko reported in the Cathedral of Santiago de Compostela in July 2000, the difficult

movement to Western Spain. One feels that the pilgrims are deliberately forced to wander through some intricate network and only then are offered, finally, to head to Santiago de Compostela. Moreover, such a wandering seems at first glance senseless. But it was unlikely that it was like this from the very beginning. Sure, there was some sense in this system, but today it is forgotten.

For comparison, let us recall, for example, the Muslim pilgrimage to Mecca. After all, no one is forcing modern European Muslims to get to Mecca exclusively along some specially approved routes marked on a certain canonical guide map. Nobody requires believers to travel along the tangled network of roads with obligatory marks in the "waybill" at pre-approved points, including those far from Mecca. The pilgrim must

arrive in Mecca itself, and what route he has taken to get there is his own business.

The same can be said for modern pilgrimage to Palestinian Jerusalem.
One glance at the map from 1648 is enough to understand that the complex network of routes originally had a quite different meaning, designately very important. Otherwise, it would not be given such an exceptional status even today, after hundreds of years.

Fig. 5.37. The spire of the Spanish Cathedral of Santiago de Compostela with a statue of St. James in a niche. Taken from [1233], p. 11.

Fig. 5.38. Central sculpture of St. James atop the Cathedral of Santiago de Compostela. On Jacob's head there is a "hat" that clearly resembles the Ottoman = Ataman turban. Taken from [1233], p. 10.

Fig. 5.39–5.40–5.41. Map of 1648 with a network of "Jacob's Routes" densely covering Western Europe. See, for example, [1487], pp. 46-47. We reproduce the map from its large color reprint, for sale near the Cathedral of Santiago de Compostela. We bought it in 2000.

routes on the map of 1648 depict "the paths of the religious conquest of St. James and his disciples." That is, as they explain to us today, the disciples of Jacob followed these paths and, by conviction, in a word, patiently spread the Christian faith among the pagans. The recalcitrant they killed. Calling them "Moors."

All clear. Our idea is very simple. The canonical map of "Jacob's Routes" is a military map on which in the XV–XVI centuries the routes of the Ottoman = Ataman conquest of the Promised Land by the troops of Joshua = Saint James were marked. The invasion rolled from East to West. Troops moved from Russia-Horde and Osmania-Atamania. Therefore, on the map of 1648, no "paths of pilgrimage" in the eastern territories, that is, east of Germany, are marked. Horde military field maps were intended to conquer precisely Western Europe, Africa, and, in general, the lands lying west of Russia-Horde and Ottomania-Atamania. The chaotic nature of the routes also becomes clear. "Mongolian" troops moved per the requirements and conditions of the war. At the same time, the general direction of movement was, of course, to the west, particularly to the west of Spain.

The conquest of the Promised Land was, of course, not only the spread of the Christian faith but also a glorious military invasion. They persuaded pagans not only with words, but also with weapons. As we now understand, in case of resistance—with heavy howitzers, mortars, and cavalry. In a sense, the Scaligerian interpretation of the map as the paths of "Jacob's conquest" is, in general, fair. The only thing that needs to be corrected in this version is the very meaning of the XV–XVI century events, and it was about the Ataman conquest of Joshua = Saint James.

Fig. 5.42. Fragment of an old map of Galicia, a region in Spain. Here, not far from Santiago de Compostela, are the Cape "End of the Earth" and the city with the same interesting name. XVII century map. Galicia. Gallaecia Regnum, descripta a F. Her Ogea ord. Praed. et postmo dummultis in locis emendata et aucta. Amsterdam, apud Guilj Blaeau, sa [mitad s. XVII]. Mapa de Galicia, gravado al cobre, coloreado de época. Compuesto por Hernando Ogea, Religioso Dominico, nace en Orense a mediados del siglo XVI. Impreso en Ambres hacia 1615. Edita ALMONEDA / VIGO.

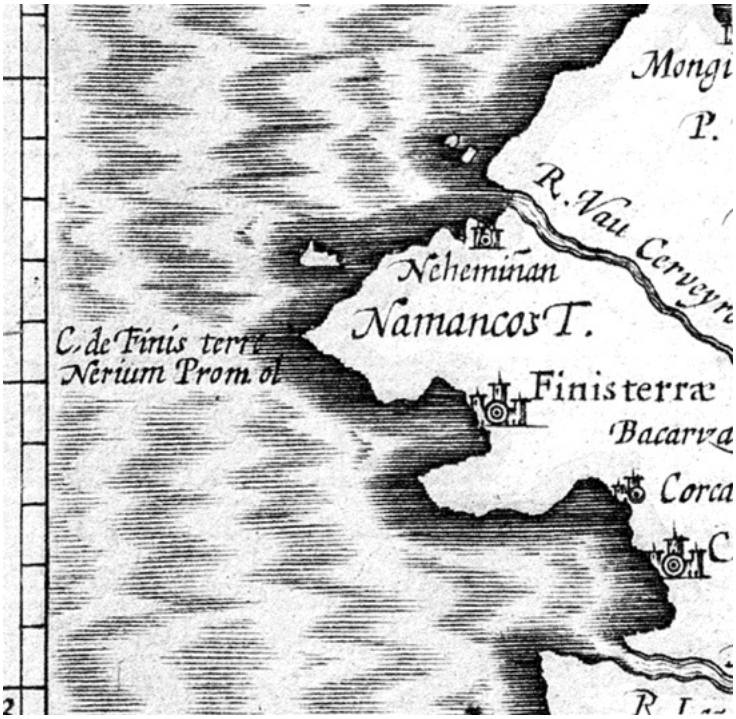


Fig. 5.43. Fragment of an old map of Spanish Galicia of the XVII century. Cape "End of the Earth" and the city of "End of the Earth".

The world was soon conquered. The God's fighters reached the Atlantic. But the movement did not stop. Horde flotillas soon left the ports of Western Europe, heading further across the ocean to conquer unknown lands on the other side. We will talk about this stage of the conquest of the Promised Land further.

Now let's go back to Western Europe. The military and religious leaders of the "Mongol" God's fighters understood perfectly the significance of the events that took place. They created the Great = "Mongol" Empire. The kings-khans wanted to perpetuate their deeds.

To this end, the map of the military routes of the Ataman = Ottoman conquest of the world was declared sacred, canonical. So that people do not forget the events of the unique era, the population was ordered to make a pilgrimage along the military routes, while moving to the west. Western Spain was indicated as the endpoint. Namely, the city of Santiago de Compostela, "Camp Star"—and, we add,—the Crescent. Saint James was buried there.

Nearby there is a cape called at that time "The End of the Earth"—"C. de Finis terre" (q.v. in fig. 5.42 and 5.43). Here is the westernmost point of the European continent. And next to it is the city with the same name, "The End of the Earth" ("Finis terræ") (q.v. in fig. 5.43). The name "End of the Earth" has survived there to this day. In addition to this "End of the Earth," several other places have the same name. For example, in France.

However, the difference between the "Spanish End of the Earth" and others is that this "end" exactly corresponds to the modern understanding of the west-east, that is, the location of the North Pole, from where the meridians originate. The people who put the westernmost "End of the Earth" on the map of Spain already well understood where the North Pole is and what the meridians are. The "Spanish End of the Earth" is located to the west of all other "ends."

Numerous pilgrims, who began their wanderings along the military routes of the Ataman conquest in the XV–XVI century, seemed to "repeat its paths." In this, according to the plan of the "Mongol" rulers, a respectful memory of the very fact of the creation of the Empire should have been frozen forever. At first, it

was so. People still remembered recent events. Many sincerely wished to “repeat them,” as it were, following the recent roads of the colonization war. The most western military Ataman = Ottoman camp on the con

Fig. 5.44. Large relief map of Western Europe with “Jacob’s Routes” made of metal and placed inside the Cathedral of Santiago de Compostela, near the altar. It is located directly under the ancient bas-relief of the alleged XII century, depicting the conquests of St. James. Although the map was made only a few years ago, it probably reproduces some kind of old map. Photo taken by A.T. Fomenko in July 2000.

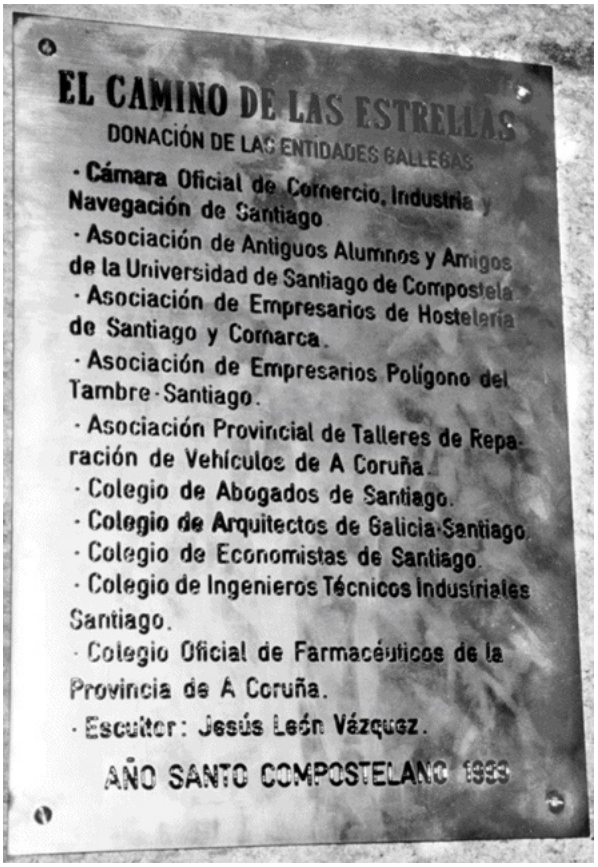


Fig. 5.45. Commemorative plaque next to the map of Western Europe on the wall of the Cathedral of Santiago de Compostela. The official organizations involved in the creation and installation of the map are listed. Photo of 2000.

tinent—Santiago de Compostela, two steps from the "End of the Earth," was indicated as the destination. To consolidate in the minds the custom of pilgrimage, they promised absolution.

But time relentlessly smoothes out memories. Soon events began to fade and fade. Their direct participants died. The descendants took up their problems. The memory faded. But the custom was already formed, canonized, supported by both the Empire and the Church. It turned into a great event in the life of a great kingdom.

And yet, over time, the true meaning of the pilgrimage was forgotten. This was facilitated by the Reformation when rebellious Western Europe broke away from the metropolis of the Great = "Mongol" Empire. The new rulers who came to power wanted to quickly extinguish the memories of the Empire. To this end, for a start, the content of the pilgrimage to the relics of St. James was also distorted. They began to say that the route map was just a map of "the religious conquests of Jacob," and that he, they say, "fought with the crescent moon and a star." Ottoman crescents were carefully wiped from ancient images. As, for example, Jacob's stirrups, which we talked about above. So the

Fig. 5.46. Fragment of a relief map. It depicts eight swords with stars, thrust into all the main countries of Western Europe. Photo of 2000.

Fig. 5.47. Fragment of a map of Europe. The “roads of Jacob” and the sharp ends of blades piercing the countries of Western Europe are visible. Photo of 2000.

very essence of the Ataman’s conquest of the Promised Land was artificially plunged into oblivion.

This fact has been firmly erased from the memory of Western Europeans. In the Bible, it remained under the title “The Conquest of the Promised Land.” But, thanks to a specially invented Scaligerian chronology, he was thrown far back into “the deepest antiquity.” Thus breaking all ties with the events of the very recent past.

4.4. Highly expressive map of the conquest of the Apostle Jacob in the Cathedral of Santiago de Compostela

In the light of all that has been said, the following striking fact acquires a special meaning. During our visit to the Cathedral of Santiago de Compostela in June 2000, we immediately noticed a large relief map of Western Europe made of metal (q.v. in fig. 5.44). We photographed the map from different points, trying to highlight as many details as possible. As the ministers of the cathedral informed us, the map was made relatively recently, several years ago, and placed in a place of honor, right under the oldest bas-relief depicting the conquests of St. James. We have already shown this famous bas-relief in fig. 5.29. Several years ago, there was an empty niche under the bas-relief, where there was some kind of image or statue. Or there was a window opening with stained-glass windows and old images. Then it could have been laid with bricks. The niche is visible in the photo from the old guide to the Cathedral (q.v. in fig. 5.29). There is still no relief metal map of Europe here. It is possible that earlier, in the XV–XVI century, there was some kind of a similar map, which was later removed. And in our time, a metal duplicate or a map based on old images that were in the Cathedral was put in its place.

The relief map of Europe is placed here for a reason. This can be seen from the fact that next to it on the wall there is a metal plate with a list of eleven official organizations that took part in the creation of the map and its installation (q.v. in fig. 5.45). We must be aware that the Cathedral of Santiago de Compostela is not an ordinary cathedral, but one of the most famous temples in the world, a center of worship for thousands of believers who come here from everywhere. It is quite obvious that the installation of a large map of Europe in the very center of the largest functioning cathedral, close to its altar and the main, over-altar statue of St. James, could take place only with the approval of the highest church hierarchy. Actions of this level certainly need the official consent of the church and take place with its direct participation.

So what is shown on the map? It turns out that it shows the already familiar dense network of "Jacob's Routes" that covers Western Europe and England. In detail, this network differs from the map of 1648, but on the whole, it more or less accurately reproduces the old original. However, it is possible that when creating the relief map, some other ancient images were used, where the network of "Jacob's Routes" was somewhat different from the map of 1648.

The most stunning that in all major countries of Western Europe, huge swords are vertically impressed with big stars shining on the handles (q.v. in fig. 5.46). There are eight swords in total. Swords hit England, western Spain, the Iberian Isthmus, southern France, then northern France, Italy, Scandinavia, Germany, apparently the Balkan countries (q.v. in fig. 5.47). In the distance, the territory of Russia is visible on the map, but there are no longer any swords there. Which is natural.

The map is striking in its amazing frankness and spontaneity. It is impossible to express it more clearly and directly! As we now understand, the result of the Ataman's conquest of the Promised Land is depicted with absolute unambiguousity. It is presented in a military manner, rough and open. In each of the conquered countries, they simply stuck a sword. And since swords pierce all the main countries of Europe, including England and Scandinavia, then the whole of Western Europe is shown here having submitted to the Ottomans.

It is difficult to say how clearly the modern responsible persons in Spain, at whose instructions this map was made and hung, imagine the true essence of the events depicted on it. Most likely, the map is interpreted today as an illustration of just "the religious conquests of St. James." As we already said, this is generally correct, but only with the important addition that the conquest was not only religious but also military. However, it is possible that at one time another, more explicit map of the conquest hung in the cathedral. Maybe it was removed for some reason and then restored, but in a softened form. From this point of view, it is interesting to re-analyze the history of the wall paintings of the cathedral from the XVI–XVII centuries.

The metal map fits the essence of the matter so well that it is perceived absolutely naturally in the Cathedral of Santiago de Compostela. If you put such a map anywhere, then Santiago de Compostela is the most suitable place. Here is the westernmost point of the Ottoman = Ataman conquest on the European continent. Further conquered and colonized territories were already overseas.

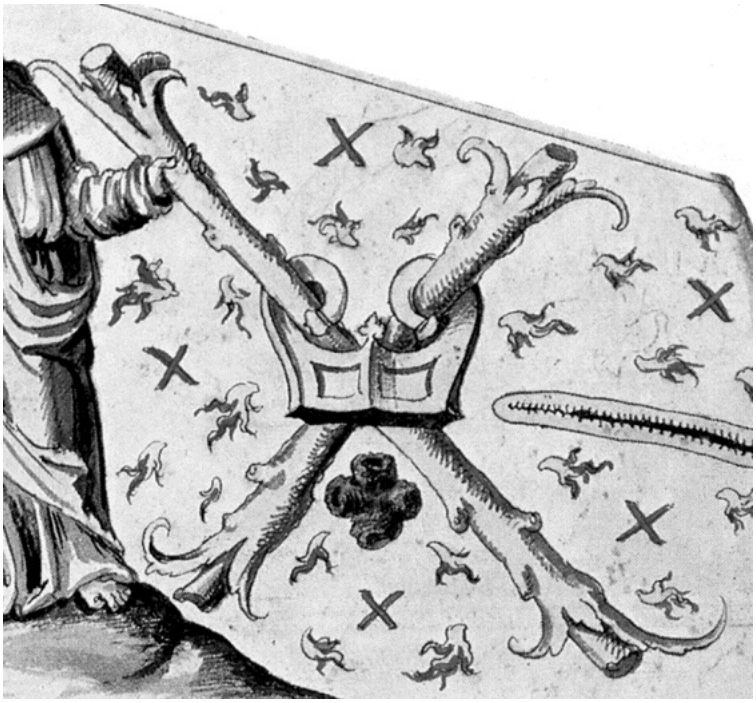


Fig. 5.48. The slant Russian St. Andrew's cross on the banner overshadowing the conquest of St. James. Here the cross of the Apostle Andrew the First-Called is presented in the form of two crossed gnarled tree trunks. "Image de Saint Jacques le Matamore. Real Armeria, Madrid" ([1487], p. 170). Taken from [1487], pp. 90–91.

We have seen a similar example earlier in Russian history. As noted in Chron4, Chapter 6:11.4, in our time, in Moscow, at the foot of Tagansky Hill, a large cross was erected in memory of Dmitry Donskoy. That is, exactly at the very place where, according to our results, the Battle of Kulikovo really took place. We see something similar in Spain. In a mysterious way, fragments of the memory of the true past, of the correct history, from time to time emerge from the depths and appear on the surface of public life. Sometimes in a bizarre, distorted, but still true form.

4.5. The banner of the Apostle Jacob, with the Russian slant St. Andrew's cross from branched logs, as one of the symbols of the Ataman conquest of the Promised Land

We have already seen that the conquest of St. James took place under the imperial Horde double-headed eagle and an oblique cross formed by two gnarled logs (q.v. in fig. 5.33, 5.34, 5.48). The slant, or St. Andrew's, cross is well known in the history of the last centuries. This is the Russian cross of the Apostle Andrew the First-Called. He was the main element of the symbols of the Russian Navy. "St. Andrew's flag, aft flag of the ships of the Russian Navy, white (since 1865) with a diagonal blue cross (the so-called cross of St. Andrew the First-Called), established in 1699 by Peter I" ([797], p. 58).

As we now understand, the history of the cross of St. Andrew the First-Called, that is, the cross of Jacob, as a symbol of the Horde-Ataman fleet, began long before the Romanovs. Such a flag flew, among others, over the God's fighters = Israelite troops and warships of the Horde Empire during the conquest of the Promised Land in the XV–XVI centuries. Including on the battlefields in Spain.

4.6. The stopped sun and the St. Andrew's cross = the cross of Jacob on the banners of the Ottomans = Atamans as a symbol of Joshua

The slant Russian cross of Andrew the First-Called = the cross of St. James made of crossed gnarled tree trunks, we also see over the knightly troops in the Western European battles of the XV–XVI centuries. For

example, it is depicted in numerous engravings by Albrecht Dürer, as part of his famous "Triumphal Arch of Maximilian." We present some of these very rare engravings in figures 5.49, 5.50, 5.51, 5.52, 5.53, 5.54, 5.55, 5.56.

Today it is believed that they depict the European wars of the predecessors of the Emperor Maximilian I. Now we understand that this is true in whole, but not the whole truth. The Scaligerian history tried to hide the fact that it was the conquest of the Promised Land by the Ottoman = Ataman troops of Joshua = St. James. In particular, on the battlefields, under the banners of Jacob, we see large Horde cannons firing at the enemy (q.v. in fig. 5.50). (The entire "Triumphal Arch" is published in our book [REC]: 3.)

Now let's pay attention to an interesting circumstance. On many Ottoman banners, we see that the diagonal cross of Andrew the First-Called = the cross of St. James is surrounded by two types of symbols, shown in fig. 5.55 and 5.57. The first shows the sun moves across the sky but flows into the royal crown placed across its path. As a result, the sun seems to have hit it and stop. We see an even more explicit symbol of the stopped sun in fig. 5.57 and 5.58. Here the sun is shown as if sandwiched between two royal crowns,

Fig. 5.49. The slant military cross of Andrew the First-Called = the cross of St. James on the fields of internecine battles of the era of the Ataman = Ottoman conquest of the Promised Land in the XV–XVI century. Engraving from "The Triumphal Arch of Maximilian" by Albrecht Dürer. Taken from [1067], sheet 25.

Fig. 5.50. The slant cross of Andrew the First-Called = the cross of St. James on the fields of internecine battles of the era of the Ataman = Ottoman conquest of the Promised Land in the XV-XVI centuries. Engraving from "The Triumphal Arch of Maximilian" by Albrecht Dürer. Taken from [1067], sheet 25.

Fig. 5.51. The military cross of Andrew the First-Called = the cross of St. James on the fields of internecine battles of the era of

Fig. 5.52. The slant cross of Andrew the First-Called = the cross of St. James on the fields of internecine battles of the era of the Ataman = Ottoman conquest of the XV-XVI centuries. Engraving from "The Triumphal Arch of Maximilian" by Albrecht

Fig. 5.53. The military cross of Andrew the First-Called = the cross of St. James on the fields of internecine battles of the era of

Fig. 5.54. The military cross of Andrew the First-Called = the cross of St. James on the fields of internecine battles of the era of

Fig. 5.55. The symbol of the stopped sun on the Russian-Horde banners of the XV–XVI century. The sun in its motion swooped down on the crown placed across its path and stopped. Engraving from "The Triumphal Arch of Maximilian" by Albrecht Dürer. "Stopped sun" in the Bible is a reflection of the heliocentric system of the world, discovered by Tycho Brahe and Nicolaus Copernicus (q.v. in Chron3, ch. 11:7.6). The sun was "stopped" by placing it in the center of the planetary system. Taken from [1067], sheet 25.

which stopped it in the sky. The sun's rays powerlessly break out in both directions between the crowns that hold back the movement of the sun.

We see the same plot with the sun stopped in the sky in another engraving from Dürer's "Triumphal Arch" (fig. 5.59).

And now let us recall the famous biblical episode about the stopping of the sun by Joshua during the conquest of the Promised Land. "Joshua said to the Lord in the presence of Israel: 'Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon.' So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies … The sun stopped in the middle of the sky and delayed going down about a full day. There has never been a day like it before or since" (Joshua 10:12-14).

Thus, on the banners of the Ataman = Ottoman troops, we see the symbol of Joshua—the stopped sun. Moreover, in combination with the Russian slant cross of St. Andrew the First-Called, that is, with the cross of Jacob. For the connection of the "stopped sun" with the discovery of Tycho Brahe and Nicolaus Copernicus, see Chron3, Chapter 11:7.6.

4.7. Other traces of the Horde and Ataman = Ottoman symbols in the Cathedral of Santiago de Compostela

The Museum of Santiago de Compostela contains old manuscripts. They contain a lot of interesting things.

For example, in fig. 5.60 is shown an old miniature, where it is quite clearly written: “The Horde King” (q.v. also in fig. 5.61).

As we have already said, a large seashell was probably chosen as one of the symbols of St. James for the reason that the Ataman troops led by him finally reached the ocean, reaching the westernmost point of the European continent. But it is possible that the shell was also used in the symbol because it could be depicted like an Ottoman crescent. This idea is visible

Fig. 5.56. The slant Russian cross of the Apostle Andrew the First-Called made of crossed logs. It is such a cross that is present on the banners of the Apostle James. Engraving from “The Triumphal Arch” by A. Dürer. Taken from [1067], sheet 29.

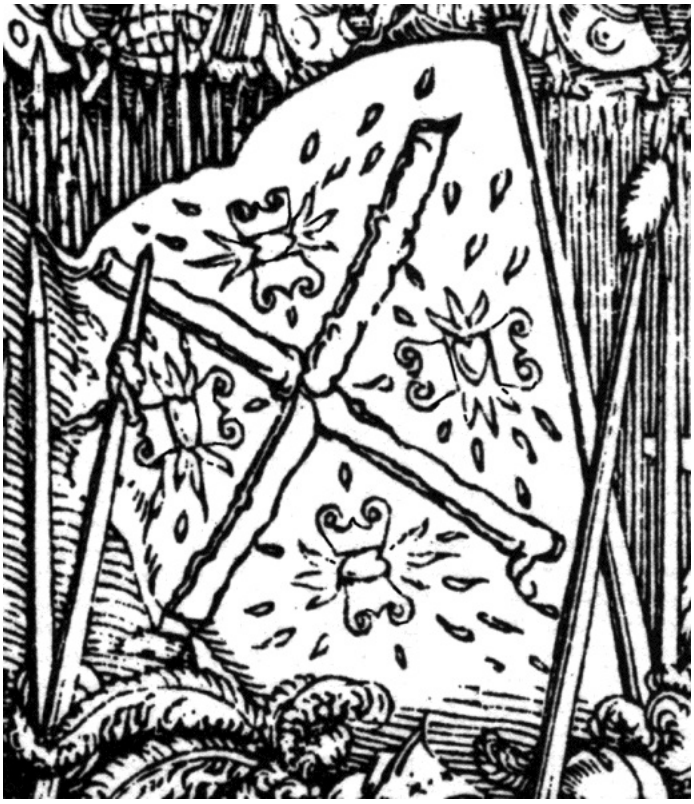


Fig. 5.57. The symbol of the frozen sun on military banners of the XV–XVI century. Two crowns clamped the sun on both sides and prevent it from moving. The sun's rays are shot out to the sides between the two crowns. Engraving from "The Triumphal Arch" by A. Dürer. Taken from [1067], sheet 25.

in some of the jewels kept today in the cathedral's museum. We show in fig. 5.62 a photograph of two large metal shells, possibly gilded. They are designed in such a way that they may well symbolize a crescent moon with outgoing rays.

The same idea, in an even more explicit form, is realized on the stone bas-reliefs of the Cathedral of Santiago de Compostela. Figure 5.63 shows one of them, where a seashell plays the role of a crescent moon with a star-cross.

Figure 5.64 shows another bas-relief, where the Ottoman crescent on the shield-coat of arms is depicted unambiguously. Above is a Christian cross and seashells. On the right and the left, the coat of arms is supported by angels. That is, the Ottoman crescent is represented here (as, indeed, in all other images of the Cathedral of Santiago de Compostela) as an object of worship and deepest respect. And by no means as an enemy symbol, as they are trying to convince us of that today. They say that Christian churches were

Fig. 5.58. The symbol of the stopped sun on a military blanket. Two crowns "locked" the sun from both sides and prevent it from moving. Engraving from "The Triumphal Arch" by A. Dürer. Taken from [1067], sheet 19.

decorated from top to bottom with crescents with stars as a sign of victory over the Ottoman enemies. On the walls of the cathedral, we see large old stone crosses similar to the Qatari ones. There are quite a few of them. Between the four ends of the cross are placed—above the crescent and the star, and below— the letters Alpha and Omega, symbols of Christ (q.v. in fig. 5.65 and 5.66). And again, on all such crosses, the crescent moon with a star is placed even higher than the letters Alpha and Omega.

So it can't be said that the crescent moon with a star is "a sign of a defeated enemy." On the contrary, it is quite obvious that medieval artisans, who carved numerous Ottoman crescents with stars on the Cathedral of Santiago de Compostela walls, worshiped them as Christian symbols.

In conclusion, let us note an interesting detail. In the Cathedral of St. Lorenz, in the German city of Nuremberg, there is an old image of St. James (q.v. in fig. 5.67). On his headdress, we see a seashell already well-known to us. But this hat is a warm winter hat with earflaps! This is probably how they reflected that the Ataman = Ottoman conquerors came to relatively warm Western Europe from places where there are frosts and snow, cold winters.

5.
THE GRAVE OF JESUS, OR JOSHUA, ON THE OUTSKIRTS OF CZAR-GRAD

The Bible says that Joshua was buried in Timnath Serah (Joshua 24:30), which we have already identified with Czar-Grad. It is incredible that until now, on the outskirts of Istanbul, on Mount Beykos, there is a Muslim shrine called the "Grave of Jesus Navin" ([240], p. 76; [1181]). See the details in the following chapters. According to local legends, Joshua fought in these places ([1181]). It fits perfectly with our renovation.

At the same time, we note that, in our opinion, this giant "grave" (17 meters long and 3 meters wide) is not the grave of Joshua.

It is most likely the site of the crucifixion of Jesus Christ. And the Bosphorus mountain Beykos itself, on the top of which the "grave" is located, is Golgotha of the Gospel.

Such a confusion of the place of the crucifixion of Jesus Christ with the tomb of Joshua happened after the evangelical events were (on paper!) transferred from Jerusalem = Czar-Grad to modern Palestine. But the real Golgotha = Mount Beykos remained in Istanbul,

Fig. 5.59. The dragon-eagle stops the sun, blocking its path with the royal crown. Engraving from "The Triumphal Arch" by Albrecht Dürer. We have published it entirely in [REC]: 3. By the way, for the first time in Russia. Taken from [1067], sheet 29.

Fig. 5.60. Antique miniature with the inscription "Ordoni Rex." By the way, the biblical Jordan, or Eridan, could have come from the words Horde, Hordia, honor. Taken from [1233], p. 64.

Fig. 5.61. A fragment of a miniature with the inscription "The Czar of the Horde." Taken from [1233], p. 64.

where many remembered for a long time that it was here that Christ was crucified. However, time passed, memory was erased, and history textbooks insisted that Jesus was crucified in modern Palestine. Then the Ottomans-Turks remembered another famous Jesus—Jesus Navin (Joshua). As we now understand, who lived in the XV century and was a great Ottoman = Ataman commander. Therefore, the memory that it was here that he fought, and it's this city that he was buried in, could not be erased from the memory of the Ottomans. Despite all the pressure of the Scaligerian history. Therefore, they connected the name of Jesus Navin with the place of the crucifixion of Jesus Christ on Mount Beykos.

This Czar-Grad tradition, of course, fundamentally contradicts the Scaligerian history. Perhaps Turkish historians are embarrassed by their compatriots' seemingly "ignorant" belief that Joshua fought near Czar-Grad and was buried there.

Therefore, in modern travel guides to Istanbul, it is unlikely that you find even a mention of the famous Beykos, which enjoys great reverence among the Ottomans in our time.

And now let's return to the Bible and see again where, in its opinion, Joshua is buried. The answer is: "And they buried him in the land of his inheritance, at Timnath Serah in the hill country of Ephraim, north of

Mount Gaash" (Joshua 24:30). (See Church Slavonic quotation 94 in Annex 4.)

We have already shown that the biblical "mounts" often denote cities. Therefore, here, most likely, we are talking about the city of Efremov, or the city of TRN. Recall that the vowels in biblical names of persons and places are conditional, and F and T in translation and rewriting often pass into each other, as well as M and N. Perhaps the city of TRN is the city of Troy. But Troy, we recall, is another famous name of Czar-Grad. Like Jerusalem. And again, it turns out that Joshua is buried in Troy = Istanbul.

Apparently, we can point to the tomb of Jesus Navin (Joshua) in modern Istanbul (perhaps symbolic). This is the famous tomb-mausoleum of Mehmed II

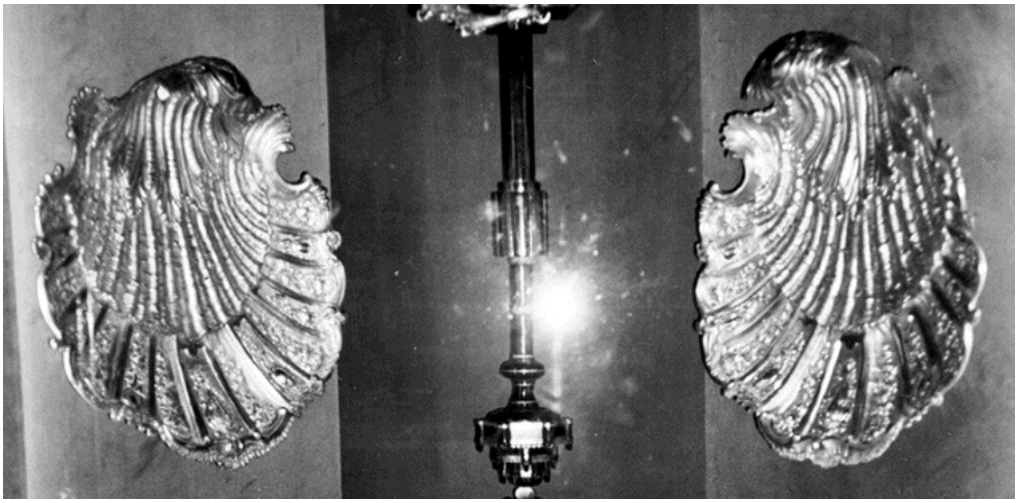


Fig. 5.62. Two large luxury metal shells from the Museum of the Cathedral of Santiago de Compostela. They are made in such a way that they resemble Ottoman crescents with rays emanating from them. Photo July 2000.

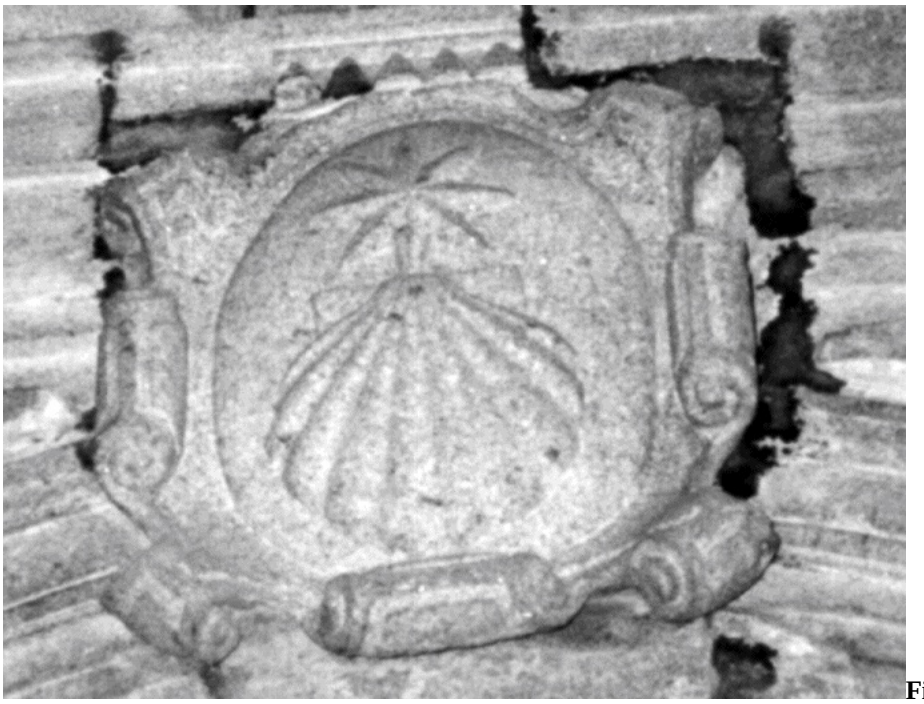


Fig. 5.63. Bas-relief in the Cathedral of Santiago de Compostela. A cross-star rises from the crescent-shell. Photo of 2000.

Fig. 5.64. Coat of arms on the wall of the Cathedral of Santiago de Compostela. It depicts the Ottoman crescent moon, respectfully supported by two angels. Photo of 2000.

in the city center. Today it is located next to the huge mosque named after him—Mehmed Fatih Camii, that is, the "Mosque of Mehmed the Conqueror" = Mehmed II. It is also called Fatih (q.v. in fig. 5.68). And it turns out that Mehmed II himself was called Fatih Mehmed Khan, that is, Mehmed Khan the Conqueror.

This interesting fact was reported in 1996 to G.V. Nosovskiy by Muslims who came to worship on Mount Beykos. But Khan is simply the title Kagan in a soft southern pronunciation. And Kagans-Khans, as is well known, were the titles of the great Russian princes (q.v. in Chron4, Chapter 14:2). As for all subsequent sultans of Istanbul, they were no longer called Khans, and only Mehmed II was called so. And this is now becoming clear.

As soon as the Great = "Mongol" Empire divided into Russia and Ottomania = Atamania, the Turkish sultans gradually stopped using the old Russian-Horde title Khan or Kagan and began to be called sultans.

6.
DISTRIBUTION OF THE CONQUERED LANDS BY JOSHUA AND ALEXANDER THE GREAT

After the end of the conquest, Joshua distributes the conquered lands by lot to his army (Joshua 14-19). Above we have already outlined partial parallelism between Joshua and Alexander the Great. Therefore, it is curious to see the analog of this event in the biography of "ancient" Alexander. Let's turn again to the medieval Serbian Alexandria ([10]). Here's what it says.

"Having gathered his troops, Alexander went to Persis [to P-Rusia, that is, to White Russia-Horde?— Auth.]. He came to his queen Roxana, and arranged many festivities and feasts, and divided the kingdoms of the earth. To Antiochus he gave the Indian kingdom and all the Marsidon and Seversk land, and to Philo the Persian kingdom and all of Asia and Cilicia, and gave Egypt and Jerusalem, and all Palestine and

Fig. 5.65. Large stone cross on the wall of the Cathedral of Santiago de Compostela. There are quite a few such crosses in the cathedral. At the top are the crescent moon and a star, and at the bottom are Alpha and Omega. Consequently, all these symbols were once Christian. Only later, allegedly starting from the epoch of the XVI–XVII century, the crescent and the star became purely Muslim symbols. Photo taken by T. N. Fomenko in 2000.

Fig. 5.66. Another stone cross on the wall of the Cathedral of Santiago de Compostela. The crescent moon and a star above, and Alpha and Omega below. Taken from [1059], p. 89.

Fig. 5.67. An old image of St. Jacob in the Cathedral of St. Lorenz in Nuremberg, Germany. On Jacob's head is a warm winter hat with earflaps. Photo taken by A.T. Fomenko in 2000.

Mesopotamia and Syria to Ptolemy, and to Seleucus gave the Roman kingdom, and to Lamedausz gave the German land and the Parisian kingdom. He shared all this …" ([10], p. 127).

In the comments to [10], it is reported that in other copies of Serbian Alexandria, among the lands distributed by Alexander the Great, are also named England and the French Marseille (!) ([10], p. 250). Thus, in the "ancient" history, it turns out, there are such medieval countries as Germany, France (Parisian land), and England. On this occasion, historians evasively write: "The names of the lands distributed by Alexander … reflect the mediaeval geographical concepts" ([10], p. 251). I.e., erroneous concepts.

In our opinion, everything is quite natural. Moreover, it would be even strange if France, Germany, or England, and Marseille did not find themselves on the list of European countries of the XV–XVI century—the era of the Ataman conquest.

7.
PRECIOUS STONE OF JOSHUA AND PRECIOUS STONE OF ALEXANDER THE GREAT

It turns out that Alexander the Great wore on his helmet the same precious stone as Joshua. This stone is mentioned several times in Serbian Alexandria ([10], p. 92, 95). It is presented to Alexander the Great by the biblical prophet Jeremiah in Jerusalem: "The prophet ordered the dignitaries to bring the stone, on it was written the name of the Lord of Sabaoth; that stone was worn on the helmet by Joshua" ([10], p. 92).

This is an indirect confirmation of the correspondence we found between Joshua and Alexander the Great. By the way, today, you can see how it all looked. The fact is that the Ottoman = Ataman sultans wore a huge precious pin with a large gem in the frame on their turban, on their foreheads. Sometimes several large stones were placed in the center. The pin was stuck into the fabric (q.v. in fig. 5.69 and 5.70). Apparently, this was an important part of the sultan's vestments. Joshua, like his duplicate Alexander the Great, was a Sultan and therefore wore such a stone.

8.
CANNONS IN THE ARMY OF ALEXANDER THE GREAT

We have already said that the Bible brought to us a description of the shelling of Czar-Grad (Jericho) with the heavy cannons of the Atamans during the siege. It seems that the cannons also rattled on the battlefields during the wars of Alexander the Great. "Realizing" that the allegedly "ancient" Alexander the Great "could not have had artillery," the later editors of the XVII–XVIII centuries tried to "correct" the chronicles they inherited so that cannons, cannonballs, gunpowder disappeared

Fig. 5.68. Fatih Mosque, it is also the Mosque of Mehmed II the Conqueror. His tomb is located nearby. Taken from [1464], p. 66.

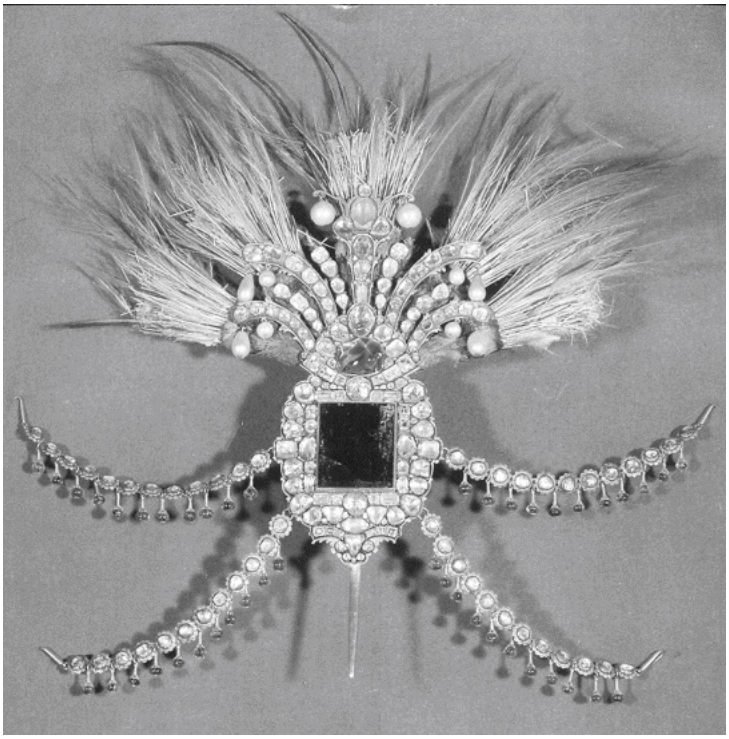


Fig. 5.69. Precious pin with a stone, which was pinned to the sultan's turban. Taken from [1465], p. 43.

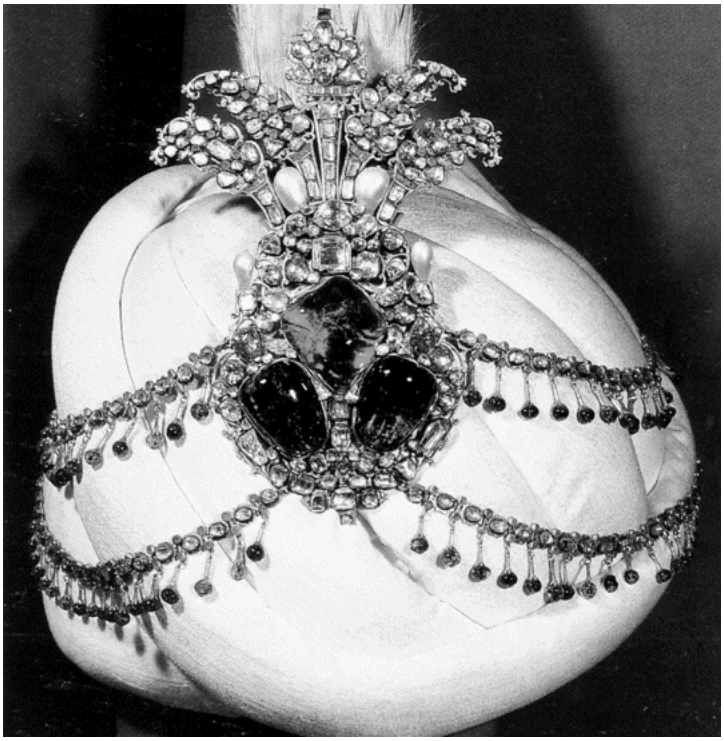


Fig. 5.70. Luxurious pin with three gems on the sultan's turban. Taken from [1465], p. 46.

from their pages. Yet visible traces remained even in the repeatedly censored and painstakingly edited texts. Here are some examples. This is what the "antique" author Quintus Curtius Rufus says about Alexander's capture of the city of Tire. Probably, we are talking again about the capture of Czar-Grad in 1453 by the

Ottomans = Atamans. “The Czar began to shake the walls from all sides with hits of throwing cannons” ([375], p. 53). And further: “The crows and iron paws, thrown out by engines, hit many” ([375], p. 55). Today we are credibly explained that this refers to purely mechanical devices made of logs, ropes, twisted ox veins, etc. And such “engines,” they say, smashed the stone fortress walls. Possible. Doubtful though. Most likely, the old original texts described cannons. It’s the cannonballs, and not some mysterious “crows and iron paws,” that shook and broke through the stone walls. The touch of fabulosity in the descriptions written by the later editors is noteworthy. If there really were some primitive ballistas, their description would be as much realistic. Other strange details of the “antique” weapons also become clearer. “They glowed copper shields over high fire, filled them with hot sand and boiling sewage [the late editor’s fantasy rages because of the interdiction to use the words “copper cannon,” “gunpowder,” “buckshot,” etc.—Auth.], and suddenly threw them [a cannon shot?—Auth.]. There was nothing that scared the besiegers more, because the hot sand penetrated under the cuirass [that is, the hot buckshot punched the shells?—Auth.], burned through everything it touched” ([375], p. 55). Etc. All this is most likely the events of the XV–XVI centuries.

9.
THE RELICS OF JOSEPH IN THE ARMY OF THE GOD’S FIGHTERS = ISRAELITES

Bible says, “So Joseph died … And after they embalmed him, he was placed in a coffin in Egypt” (Genesis 50:26). (See Church Slavonic quotation 95 in Annex 4.)

Apparently, it’s a sarcophagus with relics that they meant here. Going on a long campaign, the army of Moses took with them the relics of Joseph: “Moses took the bones of Joseph with him” (Exodus 13:19). (See Church Slavonic quotation 96 in Annex 4.)

And when the conquest of the Promised Land was basically completed, Joseph’s bones (relics) were buried in Shechem (Joshua 24:32).

Let us recall that the name Shechem, in the form of Zygia, is well known in medieval geography. It is believed that part of the North Caucasus and the Kuban were called Zyxia ([852], p. 75). Furthermore, Crimea was also called Zyxia ([852], p. 19). Maybe some other lands too. It is essential for us that this geographical name was used in the Middle Ages. It would be curious to look for traces of Joseph’s burial.

In the Cossack troops, there were also regimental field churches, which they carried with them. For example, such a field church was in the army of Ataman Platov. Later he had given it to the Moscow Rogozhskaya Old Believer community, where it is still kept. In the field churches, as in ordinary ones, there should have been parts of relics. Therefore, the God’s fighters = Israelites probably carried with them in their field church the relics of Joseph. And then, as the Bible says, at the end of the conquests, they stopped somewhere and buried a sarcophagus with relics. Probably by building a special tomb. Something similar happened with the relics of the Holy Magi, as described in Chapter 3. Their relics too accompanied the troops, and at the end of the campaign of conquest were buried in Cologne, where part of the “Mongol” = Great army settled.

The Christian custom of venerating the relics of saints is well-known. In distant military campaigns, our ancestors carried with them sacred objects—icons or holy relics. The warriors believed that they would help in battles.

Exactly this custom is described in the Old Testament when talking about the conquest of the Promised Land. In Egypt, according to our results, in Russia-Horde, the relics of Saint Joseph are in the ark. Recall that the biblical Joseph is a Christian saint. The

10.
PARTITION OF THE LAND CONQUERED BY THE OTTOMANS = ATAMANS IN THE XV CENTURY.

What Russian documents tell about it

We have already said that the famous conquerors of the XV century (the Ottomans = Atamans) came from

Russia-Horde. In the Bible, in the Pentateuch, their conquests are presented as the conquest of the Promised Land. Naturally, such a major event should have left a bright mark on Russian history. Moreover, from the point of view of Russian chroniclers, it should have looked not just as a conquest but also as the largest partition of the conquered lands. But we seem to know nothing of the kind in Russian history. We are not told about this. Anyone more or less familiar with the Romanovian version of history will say: there is nothing like it there. There was no partition of the Promised Land in the XV century!

But we will show now that even in the Romanovian version, bright traces of this most important event of the XV century have survived—the partition of the lands of Europe and Asia between the Ottoman = Ataman conquerors and the Russian-Horde governors. This event is simply known to us under a different name, but the one known well. This is the grandiose and long "partition of Novgorod lands" in the late XV—early XVI century.

Note that the word Novgorod means the same as New Rome, that is, Constantinople. Because the word Rome simply meant "city." That is why, for example, Titus Livy's work on the history of Rome is called "History from the foundation of the city"—"Ab urbe condita" ([483]). Here "urbe" is "city."

Let us remember what the Russian chronicles say about the "division of the Novgorod lands." Novgorod was conquered under Ivan III the Terrible in 1471–1478 ([941], p. 45). It was at the time when the conquests of Ataman Mehmed II ended. In 1475, he captured Caffa (Feodosia) and annexed Crimea. It was the end of the XV century Ottoman conquests.

In Russian history, at this time take place the following events, which are, at first glance, difficult to explain. "After the conquest of Novgorod, the treasury became the owner of enormous riches. The authorities didn't even know what to do with them" ([775], p. 72). The very wording is surprising. Where have you seen such authorities who were so confused that "didn't know what to do" with the seized wealth?

And what kind of huge wealth was discovered and captured by Russian troops in the foggy northern Novgorod swamps? After all, they are trying to convince us that the story is about the capture of Novgorod on the Volkhov River, that is, a rather small settlement in the Pskov region, lost in swamps.

We may be told: here, the chronicler is exaggerating. He called "wealth" a dozen of carts with monastic utensils and some swamps conquered with great difficulty. Everything shouldn't be understood so literally.

But it turns out that the partition of the "Novgorod" lands continued for several dozens of years. Until the middle of the XVI century! It happened as follows.

First to demand their share in the conquered lands were the brothers of Czar Ivan III ([775], p. 72). Then a grandiose division began. R. G. Skrynnikov reports: "Not only princes, but also great boyars, who led the war with Novgorod and then headed the new land administration, wished to participate. … The Duma initially distributed the lands confiscated in Novgorod among the nobility" ([775], p. 72).

But there were not enough nobles . To the partition were drawn (not invited, but drawn!) children of the boyars and gentry. But they were still not enough! In Russia, it turned out that there were not enough nobles, children of the boyars, and even gentry, to put them as governors on all conquered lands ([775], p. 74). Finally, what do you think the serfs were drawn in. The conquered lands, almost forcibly, started to be distributed even to the "best serfs." This is how it looked. Immediately after the conquest of Novgorod, that is, about 1478, "about one and a half to two thousand Moscow servicemen received estates in the Novgorod lands. … By the beginning of the XVI century, the funds of confiscated estates in Novgorod were so great, and the number of boyars' children was so insufficient, that the government was forced to allocate estates to over a hundred of combat serfs from the dissolved boyars' retinues" ([775], p. 74).

Note that by the beginning of the XVI century, the grandiose division of the "Novgorod" lands had continued for almost twenty years. And they still hadn't settled. There were no more "superfluous" nobles. Boyar children were not enough! Serfs were set in motion. And all the same, many of the conquered lands were still

waiting for zealous owners. The government was rushing about in search of a way out. We quote further: "Under such circumstances, the treasury was able, after the generation of 'old' landowners, to provide with land the second and third generation—the sons and grandsons of the 'old' landowners, who were 'called on duty.' Later on it became a tradition. … The newly born military service system could function only in the condition of permanent agressive and annexationist wars" ([775], p. 74–75).
All this continued until the middle of the XVI century. When, finally, "the growth of the local funds slowed down" ([775], p. 75). So, only by "using" the sons and grandsons was it possible to somehow ensure the management of the gigantic conquered territories.

Where were all these lands situated? Let's try to figure it out. Fortunately, Russian sources have preserved the names of some of those lands for us. For example, "within the Novgorod land, an extensive appanage principality was formed for Prince Fyodor Belsky. … Belsky received "the town of Demon in patrimony and Moreva with many districts" ([775], p. 72). Anybody wishing to find this "Moreva with many districts" in the swamps of Volkhov? And the city of Demon? While they're searching (a priori in vain), we will show you that these are famous medieval names.

Moreva is the famous medieval Morea, that is, Peloponnese. See, for example, [85], v. 28, p. 302. Another localization is also possible: Moreva is Moravia. Either the eastern part of the modern Czech Republic or Serbia, where the Morava River also flows and the Danube has two tributaries of such name.

And the city of Demon is Lacedaemon in Morea (Peloponnese). That is the "Laconian Demon," or the city of the Demon in Laconia. Let us remind that Laconia is the region of the Peloponnese ([819], p. 887) and that it's in Laconia that the "ancient" city-state Sparta was situated.

As for Morea, we add the following. F. Gregorovius informs: "All Greece, including islands, was generally called Romania; as for its folk name, Morea, it … later spread on Peloponnese or Achaea" ([195], p. 147). So it is understandable why the Russian chronicler talked about "Moreva with many districts." In "ancient" Greece, there were many principalities-districts. And the Peloponnese itself is not small.

Summary. During the division of the "Novgorod" lands at the end of the XV century, the Russian boyar Fyodor Belsky received in his inheritance, neither more nor less, all of Greece with the islands. Or "just" the Peloponnese. By the way, Belsky was not a capital boyar. He arrived in Moscow from Lithuania very recently, only in 1482 ([775], p. 72).

Nevertheless, he immediately received the whole Morea in his inheritance. That is Greece or the Peloponnese. Presumably, the capital boyars got even better pieces.
By the way, our reconstruction is in perfect agreement with the well-known medieval tradition, according to which the nobility received surnames from the names of their patrimonies. In this case, Belsky could get the name from Balkan or the White Sea. Earlier in Russia, it was the Mediterranean Sea that was called "White," and by no means the modern northern White Sea ([90], p. 167). (For details, see Chron4, Chapter 14:18.2.)

It is quite clear that now it is necessary to re-examine the old Russian documents on the distribution of "Novgorod" lands in the XV century. Unfortunately, in the book we used, only one example with the lot of Fyodor Belsky is given. The lot turned out to be Greece or "just" the Peloponnese. It is interesting to see other examples as well. Where are the other, more tasty morsels located? After all that we have told, the reader himself will probably be able to indicate several other destinies in the "Novgorod Promised Land."

Our idea is simple: "Novgorod lands" meant all countries re-conquered by the Ottomans = Atamans in the XV century. Including Western and Southern Europe, Asia Minor, probably African Egypt, America.

Note that, exactly according to the Bible directions (when describing the conquest of Moses and Joshua), all the "Novgorod Promised Lands" were completely cleared of the former landowners: "In the Novgorod land, all local patrimonial secular land tenure was destroyed completely" ([775], p. 74).

But let us return to the Russian boyars, their children, slaves, etc., who were asked to take possession of

distant lands. It turns out that not everyone took it! Many capital Russian boyars tried with all their might to evade resettlement to the remote lands of Europe and Asia. Life was good for them in Russia-Horde too. Perhaps only because he agreed to leave to own Greece, Fyodor Belsky was out of work in the capital— Novgorod the Great = Yaroslavl. Others, on the other hand, were pickier. The following is reported: "In Novgorod, the estates were received by those Moscow nobles who agreed to move to the outside" ([775], p. 74). Indeed, it is easy to understand the problems of the Russian-Horde government, which was trying to force the nobles to leave their homeland, Russia-Horde, and start a new life as governors in distant countries. Not everyone was ready for such a change in their lives. "Remoteness of Novgorod, bad roads … It was difficult to manage from Moscow [supposedly, but in fact, at that time from Novgorod the Great.— Auth.], therefore, it's the Novgorod clerks who were in charge of local affairs there. … Novgorodians in their service followed not Moscow, but Novgorod rules" ([775], p. 76).

Indeed, Western and Southern Europe, and even more so Egypt and America, are very far from Novgorod the Great = Yaroslavl. Therefore, the Horde instructions were compiled separately. Each country and each continent had its own set of instructions.

11.
WAS AUSTRIAN VIENNA ONE OF THE HORDEOTTOMAN CAPITALS IN THE XVI CENTURY?

11.1. Why the main Christian Cathedral of Vienna was crowned with the Ottoman = Ataman crescent

In the center of Vienna rises a huge Christian, today Catholic, Gothic Cathedral of St. Stephen, erected, as it is believed, in the XII-XV century (q.v. in fig. 5.71). "It is one of the most important cathedrals in Central Europe" ([1445], p. 3). The height of the central stone tower is 133 meters, or 137 meters, including the imperial eagle, which today crowns the cathedral's spire. It is believed that the cathedral was completed in 1433, although it was repeatedly restored ([1445], p. 3).

St. Stephen's Cathedral was and is considered the center of Vienna. This is how he is depicted on the famous medieval plan of the city of Vienna in 1530 (q.v. in fig. 5.72). It describes Vienna simply as the surroundings of its main cathedral. The project was drawn by Europeans, namely by Nicholas Meldemann in Nuremberg, Germany, in 1530 and exhibited at the Historical Museum of the City of Vienna ([1382]). See also the publication of the plan in ([1404], p. 590).

Today, the history of the Ataman attacks on Vienna is presented as attempts by the Ottomans to conquer Austria that did not belong to them and was at the time ruled by the "Western European" dynasty of Habsburgs. Despite all efforts, the Ottomans = Atamans, allegedly could not conquer Vienna. Neither in the XVI century, when in 1529 Sultan Suleiman the Magnificent laid siege to it, nor in the XVII century when in 1683 the Ottomans appeared for the second

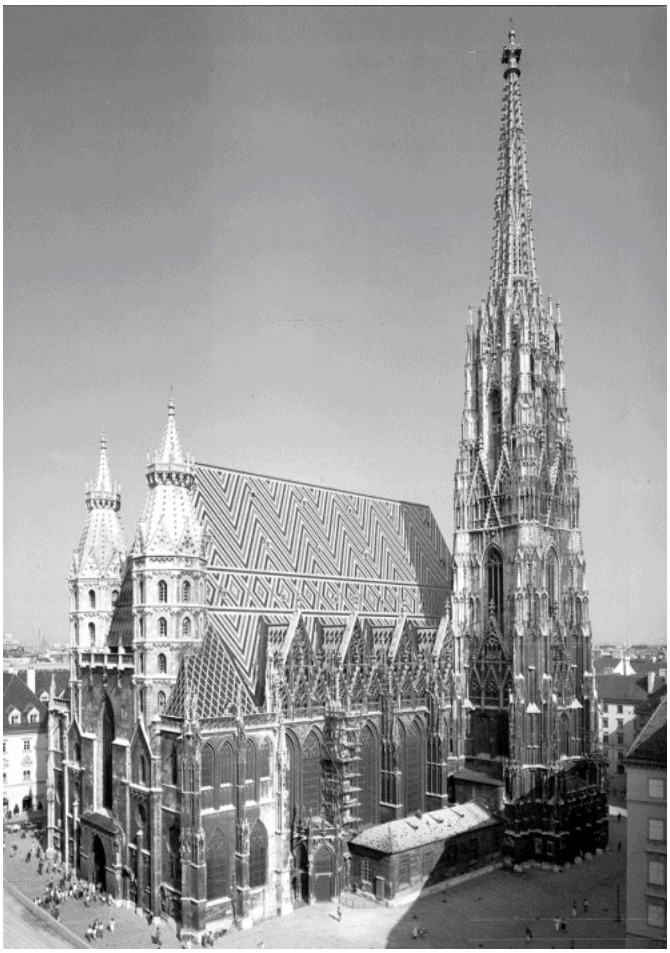


Fig. 5.71. St. Stephen's Cathedral, Vienna. Taken from [1445], p. 5.

time under the walls of the city. Thus, today we are told that Vienna never submitted, let alone belonged to the Ottomans. On the contrary, it has always been a stronghold of the purely Western European Habsburg dynasty. Who were the Habsburgs by the middle of the XVI century? In the chapter on the Reformation, we will explain in detail below, and Chron7, Chapter 3. But even now, we can suspect that the history of the Habsburgs before the XVI century is not at all the same as it is told us today.

In Chron5, we have already noted that Austria (Österreich, that is, the Eastern Reich) was one of the strongholds of the Great = "Mongol" Empire in Western Europe. That is why it received the name "Eastern Kingdom ," since, from the point of view of other Western Europeans, the governors of the Eastern Kingdom of the Horde were sitting in Vienna. Or maybe the great Eastern Czar-Khan himself occasionally dropped in. Therefore, during the Ataman conquest of the XVI

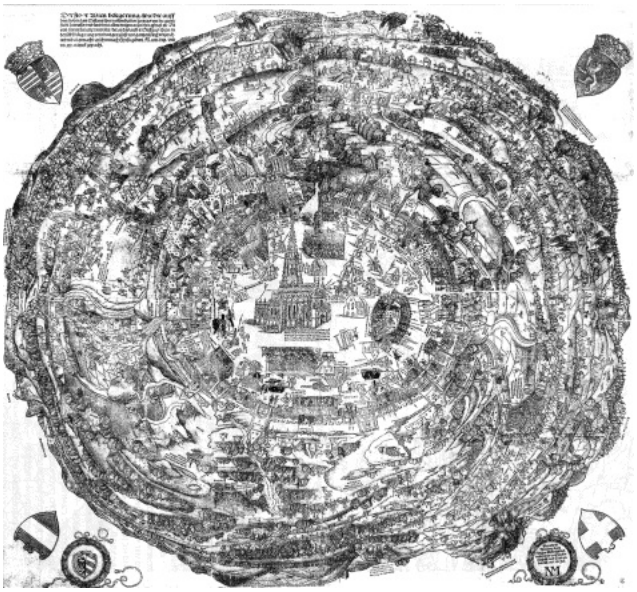


Fig. 5.72. Mediaeval plan of the city of Vienna in the XVI century. Compiled in 1530 by Niklas Meldemann, Nuremberg, 1530. Today it is exhibited in the Historical Museum of the City of Vienna ([1382]).
century, Vienna, naturally, should have been one of the Ottoman capitals.

Our reconstruction, of course, contradicts the Scaligerian version accepted today. Let's see whose version is confirmed by real medieval evidence.

Today on the spire of St. Stephen's flaunts imperial eagle, crowned with a cross. But it's today. And what was at the top of Vienna's main cathedral in the XVIXVII century? The answer is amazing. Until 1685, on the spire of Stephen's Cathedral was the Ottoman crescent with an eight-pointed star embedded into it. This is clearly seen even on the above-mentioned medieval plan of the city of Vienna (q.v. in fig. 5.72). An enlarged fragment of the plan (q.v. in fig. 5.73 and 5.74) shows the spire of the cathedral with the crescent moon.

The crescent moon with a star on the spire of St. Stephen is seen in many other old images as well. Moreover, Vienna's history of its replacement by an imperial eagle with a cross is well known. To this event is dedicated a special exhibition in the Historical Museum of the city of Vienna. The names of the masters who carried out the difficult operation (removing the crescent and hoisting an eagle instead of it at the great height of the spire) are also known. This was done in 1685–1686 by the master Nikolaus Ressytko with his two sons, Jacob and Lukas. Three old prints telling about this are today on display in the Museum of the city of Vienna, on the first floor. Here, you can see the crescent with a star (q.v. in fig. 5.75, 5.76, and 5.77). It is metallic and gives the impression of being gilded. That is, it is made the same way as crosses are still made in Christian churches. Its old depiction is shown in fig. 5.78 and 5.79.

At the same time, it is surprising that such an important event in the cathedral's history is somehow not reflected in its guidebooks and descriptions, as, for example, in [1061], [1445]. Minor repairs to the towers and cleaning of the walls are scrupulously noted. But the change of the main symbol crowning the cathedral is, in a strange way, bypassed with complete silence. Formally, nothing seems to be hidden. Anyone can go to Vienna and visit the city's Historical Museum, as A.T. Fomenko did in 1996. There the visitor will see everything. But only if he pays attention. No one will tell him where to look. Simply put, if you know about this fact in advance, then you will find everything about it, but if you don't, you won't.

Thus, until the second half of the XVII century, at the top of the main Christian Gothic cathedral in Vienna flaunted the Ottoman = Ataman crescent with a star. On other churches in Vienna and the lower spiers of the same Cathedral of St. Stephen's, there were, of course, the usual crosses (q.v. in fig. 5.73 and 5.80). And the eight-pointed star is also one of the forms of the cross. Such forms of the cross can be seen in many Russian churches.

It is very interesting that in the same medieval depiction of the siege of Vienna by the Ottomans = Atamans in 1529, we see on the Ottoman banners the crescent moon with a star and the ordinary Christian cross (q.v. in fig. 5.81 and 5.82).

So, the Ottoman crescent with an eight-pointed star is a crescent with a cross. In essence, the same as the crosses with a crescent moon on the domes of Russian churches. Only the shape of the cross is different. We see that the Russian and Ottoman old symbols of the XVI century—a cross with a crescent and a star

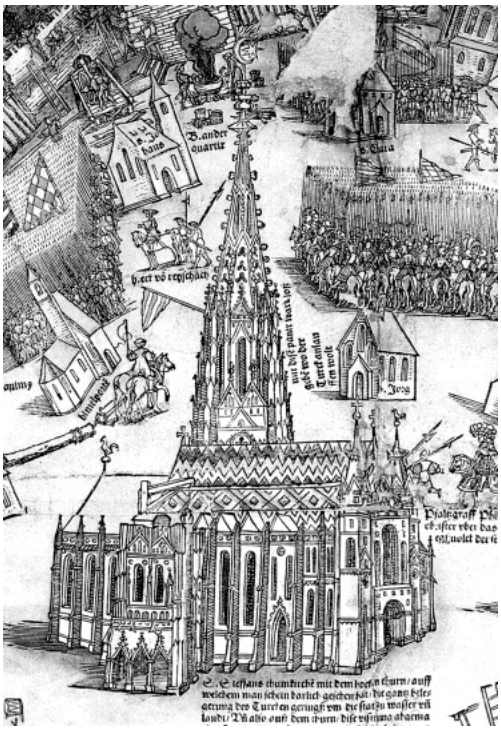


Fig. 5.73. A fragment of a mediaeval plan of the city of Vienna depicting a crescent and a star on the spire of the Gothic Christian Cathedral of St. Stefan. The plan was drawn up in 1530. Taken from [1382].

Fig. 5.74. Detail of Vienna's mediaeval plan from 1530. A crescent moon with a star on the spire of the Christian Cathedral of St. Stephen in Vienna. Taken from [1382].

Fig. 5.75. Modern view of the crescent moon with a star from the spire of St. Stephen's Cathedral, exhibited in the Historical Museum of the city of Vienna. It can be seen that one of the four axes is torn off the star. Namely, the one that was vertically worn on the spire of the

cathedral. As a result, the star went from eight-pointed to sixpointed. At the same time, the star itself was separated from the crescent and roughly attached to three long sticks. As a result, the star moved away from the crescent. From the video made by A.T. Fomenko in 1996.

cross with a crescent—are generally the same. But these symbols are somewhat different in form. The crescent moon with a cross-star is a symbol of the Ottomans = Atamans who sat in Czar-Grad. Therefore, its appearance on the spire of the main cathedral of Vienna, on the one hand, does not contradict the fact that the cathedral is Christian. On the other hand, it indicates the submission of Vienna in the XVI century to Ottoman Istanbul.

It's understood why today, the Scaligerian history prefers to keep silent about the medieval crescent at the Cathedral of St. Stephen. Otherwise, it will come out that the Ottomans = Atamans owned Vienna until the XVI century. As, by the way, our reconstruction claims. But then it turns out that the history of the sieges of Vienna by the Ottomans in the Scaligerian version is very strongly distorted. There were no wars between different states, but some kind of internal strife within the Ataman lands. Then Vienna broke away from the Great = "Mongol" Empire and declared that it had never been under the rule of the Ottomans. But the center and metropolis of the great Eastern Kingdom—Österreich (Austria). And that the Habsburgs earlier than the XVII century were, they say, purely Western European rulers, as if they had nothing to do with the Great Empire. Therefore, in 1686, the crescent moon was removed from the spire of St. Stefan. But only after the Romanovs had finally quarreled with Turkey. And when it became clear that one could no

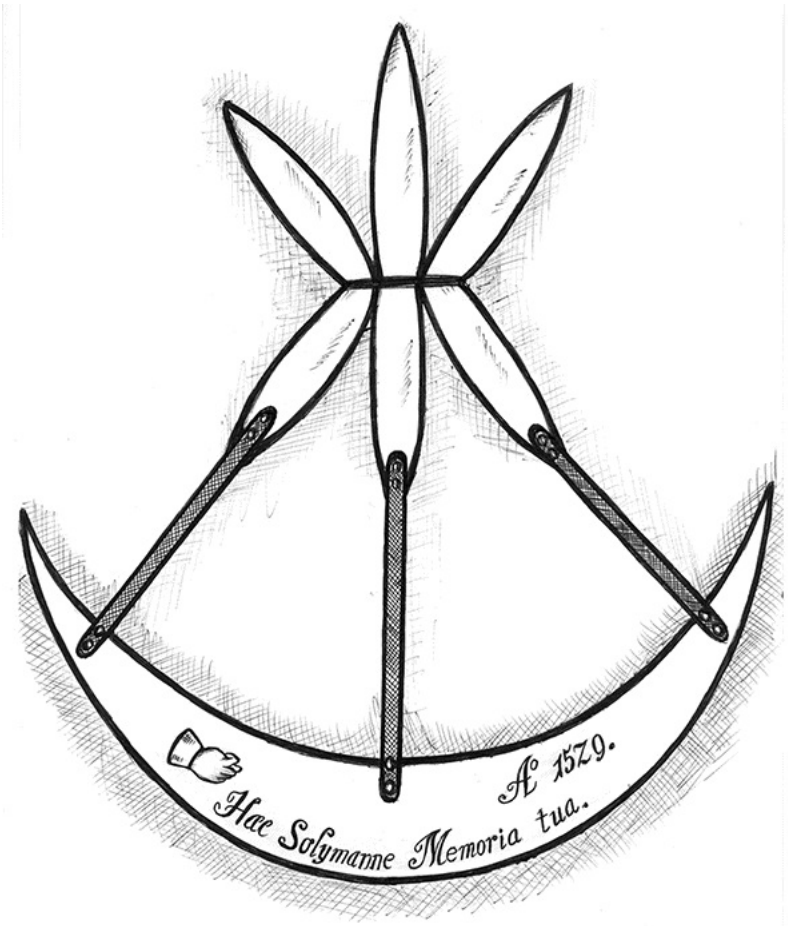


Fig. 5.76. Modern view of the crescent moon with a star from the spire of St. Stephen's Cathedral. Our drawing from the 1996 video.

longer be afraid of the sultan's anger in Istanbul. And before that, they behaved cautiously and prudently did not touch the crescent. After all, the danger that Vienna would again fall under the sultan's rule was still palpable.

In the Historical Museum of the city of Vienna, there is an old engraving showing the siege of Vienna by the Ottomans = Atamans (q.v. in fig. 5.83). Here, too, is depicted the Cathedral of St. Stephen. At its top, we see the crescent moon with a star (q.v. in fig. 5.84). By the way, the Ottomans = Atamans storming Vienna are shown as typical Cossacks, in high hats (q.v. in fig. 5.85).

11.2. The joy of release

In the XVII century, Vienna was finally freed from the power of the Ottomans = Atamans. To celebrate it, the crescent moon was removed from the spire of the main cathedral, and after a while, the imperial eagle was planted there. It is curious to see how the mediaeval inhabitants of Vienna expressed their joy at the liberation from the rule of the Horde. Having removed the crescent, they engraved fico on it (q.v. in fig. 5.86), and wrote next to it: "Hæc Solymanne Memoria tua. A° 1529" (q.v. in fig. 5.76), i.e., in memoria of Suleiman —a fico. In this form, the crescent moon is exhibited today in the Historical Museum of the city of Vienna.

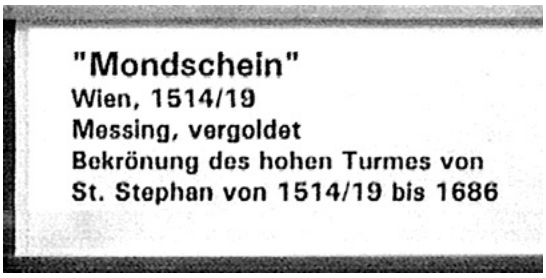


Fig. 5.77. Museum plaque next to the crescent moon in the Historical Museum of the City of Vienna. From 1996 video.

Fig. 5.78. An old depiction of a crescent moon with a star just re moved from the spire of St. Stephen's Cathedral. The star is still eight-pointed, its rays touching the crescent. The tip is visible, which was planted vertically on the spire of the cathedral. The engraving is on display today in the Historical Museum of the City of Vienna, next to the crescent itself. From the video of 1996 (A.T. Fomenko).

The question is, when did this proud and bold inscription appear? Apparently, after the crescent was removed, that is, in the years 1685–1686. Indeed, in an old engraving depicting the removal of the crescent moon, it is shown completely clean. There are no inscriptions (let alone the bold fig) on it yet (q.v. in fig. 5.78 and 5.79). Which is natural. It is hard to imagine that there was something with such an engraving at the top of Vienna's main Christian cathedral. The crescent moon is shown to stay clean as before on another old drawing, exhibited in the museum next to the previous one (q.v. in fig. 5.87).

But on another old engraving, showing the imperial eagle already made for hoisting at the cathedral, an old crescent is also drawn—below, under the eagles—but with a figurine and a "proud" inscription (q.v. in fig. 5.88, 5.89, and 5.90). All three engravings are displayed today in the same Historical Museum of the City of Vienna next to the crescent moon.

Let's return to the engraving showing the view of the central spire of St. Stephen's Cathedral immediately after removing the Ottoman crescent from it (q.v. in fig. 5.78), which is depicted in the engraving right there, next to it, and still without a figurine. It is very interesting that there is not a cross at all at the top of the cathedral, instead of a crescent, but a striped flag-weather vane (q.v. in fig. 5.91). Moreover, immediately below it, we still see something resembling a crescent—a crossbar with ends bent up. Probably, the

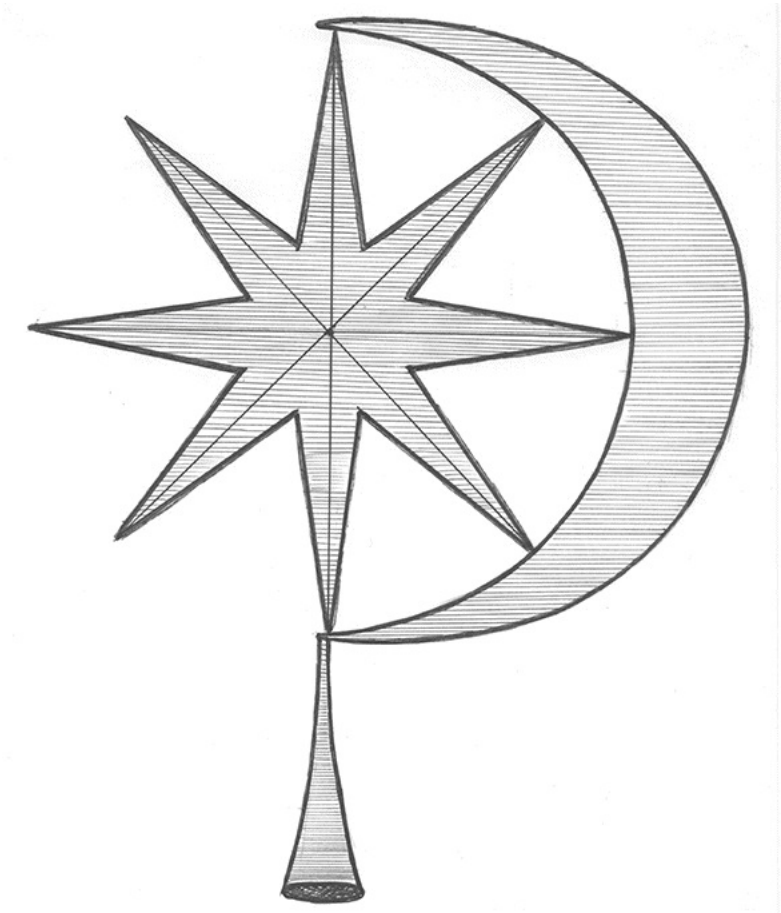


Fig. 5.79. An old depiction of a crescent moon with a star just removed from the spire of St. Stephen's Cathedral. Our rendering from the 1996 video.

Fig. 5.80. Detail of Vienna's mediaeval plan of 1530. Common Christian crosses are visible on the steeples of churches. Taken from [1382].

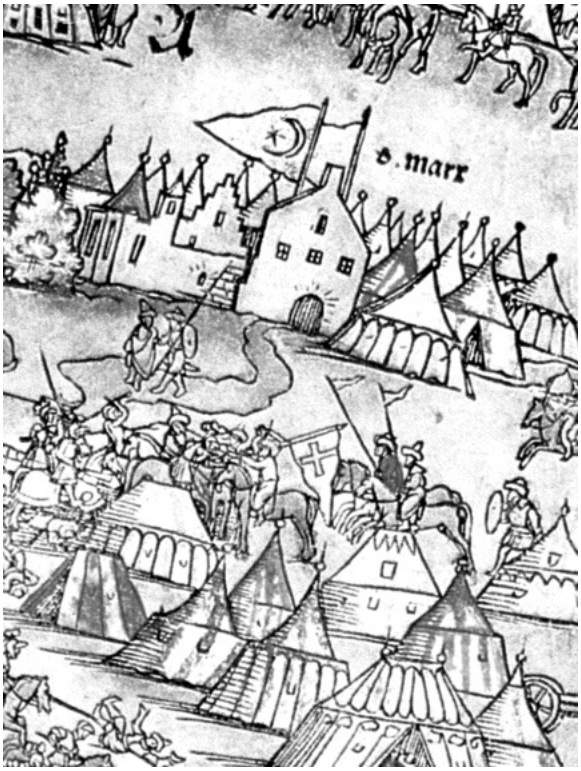


Fig. 5.81. Christian cross on the banner of the Ottomans = Atamans storming Vienna. See the bottom of the figure. Fragment of the mediaeval city plan of Vienna of 1530. Next to it is a banner with the crescent and a star. Taken from [1382].

citizens of Vienna of the XVII century were so accustomed to their native Ataman crescent with a star that they have left at least some kind of it for the first time. Also, the Ottomans = Atamans could still return … Strange that at the time, they did not put a cross at the cathedral! The two-headed eagle with a cross was hoisted on the spire only later.

A big picture was painted to celebrate the event, convincingly telling about the victory over the Ottomans (q.v. in fig. 5.92). The tablet reads: "Kaiser Leopold I as the conqueror of the Turks" (Kaiser Leopold I. als Türkensieger. Georg Andreas Wolfgang d. A. nach Anton Schoonjans).

At the feet of the proud Western European Leopold I, a defeated Turk humbly bowed. By the way, Ottoman = Ataman looks like a real Cossack. On his head is a Cossack forelock"oseledets" (herring hairstyle) (q.v. in fig. 5.93). So the citizens remembered

Fig. 5.82. Christian cross on the banner of the Ottomans = Atamans storming Vienna. Two flags are waving nearby: one with a cross, the other with the crescent and a star. Fragment of the mediaeval city plan of Vienna of 1530. Taken from [1382].

for a long time that there were Cossacks, Ottomans = Atamans in the XVI-XVII centuries. He was gone only in the second half of the XVII century.

By the way, on the cannon depicted in the painting with Kaiser Leopold I, we see the inscription: "Monarchæ Hæc Vindicisora," i.e., "The kingdom (state) of Veneds" (q.v. in fig. 5.94). It follows that at the end of the XVII century, Austria or Turkey was called Venedia.

11.3. Ottoman minarets at the Christian cathedrals of Vienna

Once again, take a close look at the Cathedral of St. Stephen (q.v. in fig. 5.71). In addition to the central spire, the cathedral has two more towers. It is striking that both are equipped with a circular balcony almost at the very top. Exactly as it is still done with the

Fig. 5.83–5.84. Old engraving showing the siege of Vienna by the Ottomans = Atamans. In the center is the St. Stephen's Cathedral with the Ottoman crescent moon on the spire. Note that here the crescent moon with the star is aligned with the regular cross at the top. Historical Museum of the City of Vienna. From the video made by A.T. Fomenko in 1996.

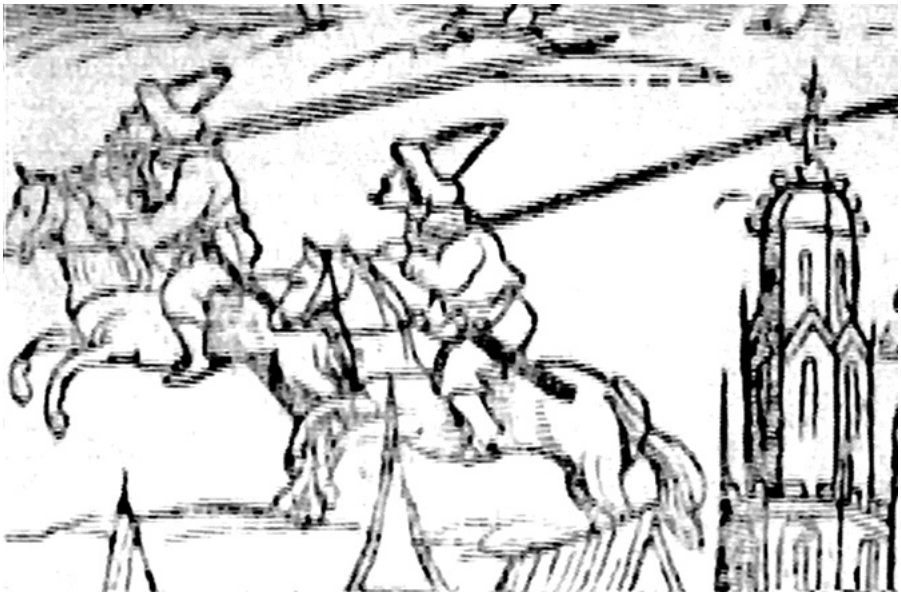


Fig. 5.85. Ottomans = Atamans attacking Vienna. Depicted as Horde Cossacks, in high hats. Antique engraving from the Historical Museum of the City of Vienna.

Fig. 5.86. An impressive figurine engraved on the Ottoman = Ataman crescent of the St. Stephen's Cathedral. From 1996 video.

Ottoman = Ataman minarets thus, these towers of the Gothic cathedral could serve as minarets. We see that the features of a Christian temple and a Muslim mosque are mixed in St. Stephen's Cathedral, which fits well with the new chronology since Islam was only beginning to separate in the epoch of the XV–XVI centuries from the unified initially Christianity.

Until when did the conservative people of Vienna continue to mix their Christian churches with minarets? The answer is rather unexpected: until the middle of the XVIII century. It was then when a huge cathedral of Charles VI was erected in Vienna, equipped with two pronounced, 47 meters high towers-minarets ([1455], p. 3; q.v. in fig 5.95).

At the top of each tower, balconies are visible, onto which doors open from the inside. Exactly as in the Muslim minarets. Recall that the muezzins climb the inner staircase, go out onto the balcony and

Fig. 5.87. Another old depiction of the crescent moon with a star, just removed from the spire of St. Stephen's Cathedral. No fig and no inscription here. The engraving is on display today in the Historical Museum of the city of Vienna, next to the crescent itself. Our sketch from the video by A.T. Fomenko, filmed in 1996.

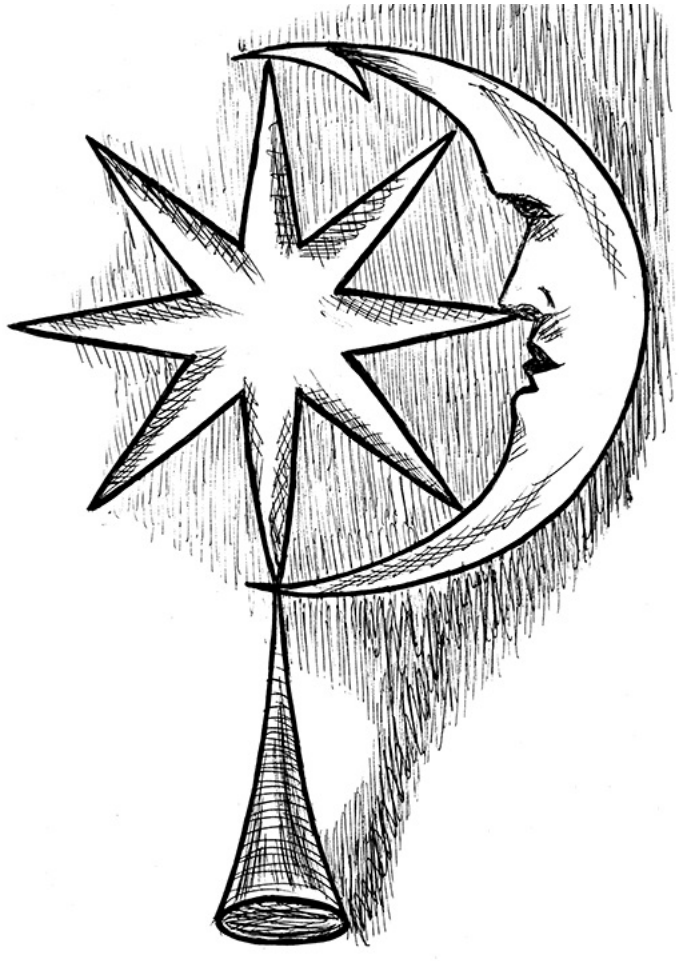


Fig. 5.88. An old engraving from the Historical Museum of the city of Vienna, depicting the re

placement of the Ottoman = Ataman crescent on the spire of St. Stephen's Cathedral with a new symbol—the imperial double-headed eagle. By the way, the new
symbol still resembles an Ottoman crescent moon with a star-cross. A

"star" cross rises from the body of the eagle, and the raised wings of the eagle look like a crescent. The eagle's head resembles a pitchfork cross. From 1996 video.

Fig. 5.89. Crescent moon in an old engraving. Here it has already been removed and the proud fig sign is engraved on it with a bold inscription. From the 1996 video.

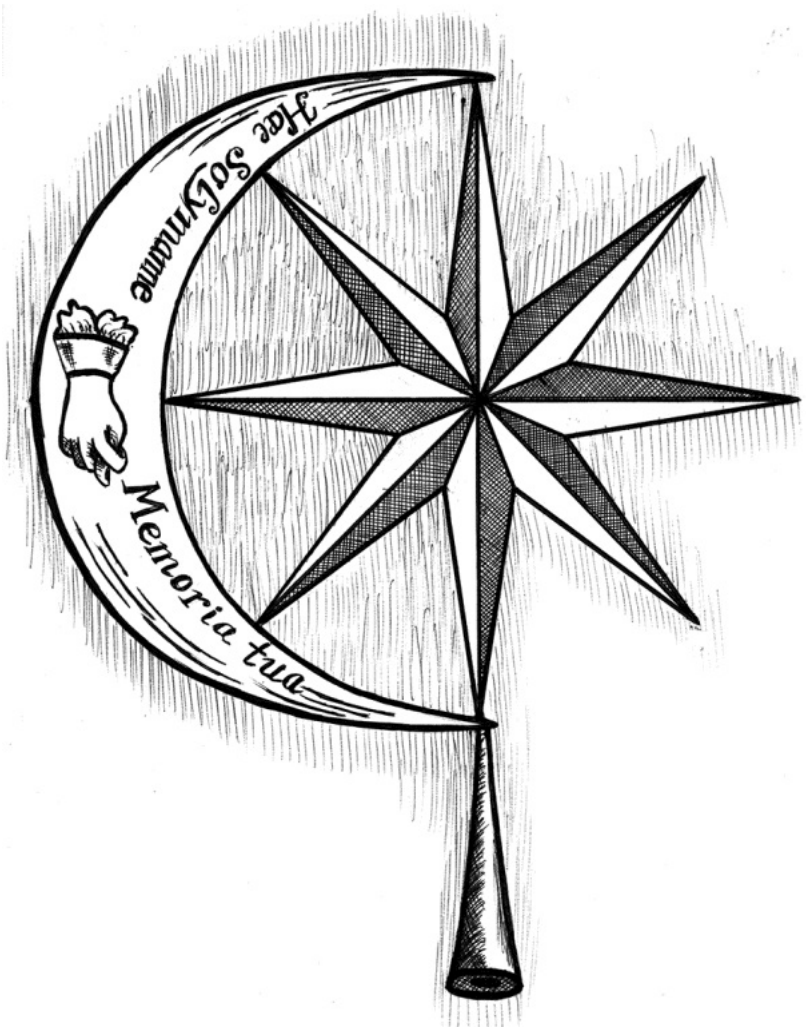


Fig. 5.90. This was the appearance of the removed crescent moon at the moment when a cross with an imperial eagle was hoisted on the spire of the cathedral. There is already a figurine and a proud, bold inscription. An engraving depicting a crescent and the cross that replaced it is exhibited in the Historical Museum of the City of Vienna next to the crescent itself. Our drawing from the 1996 video.

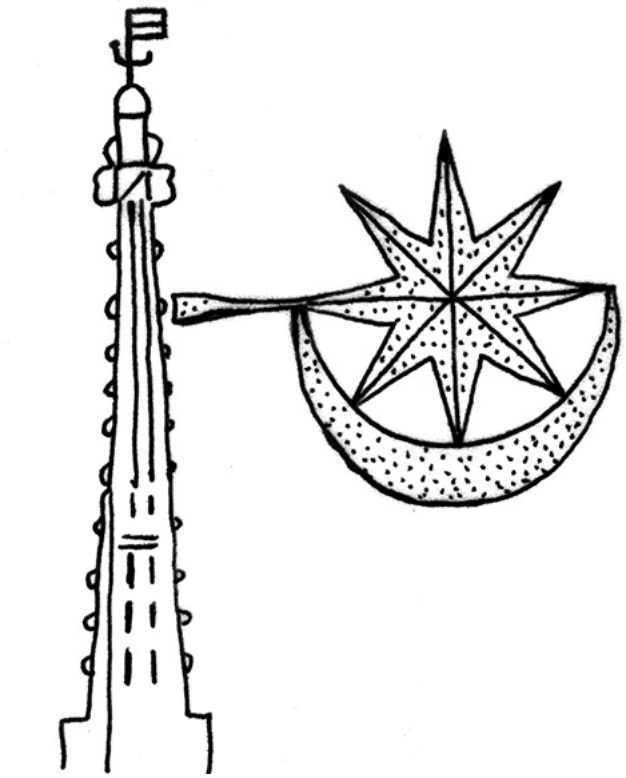


Fig. 5.91. A fragment of an old engraving with a view of the spire of St. Stephen's Cathedral immediately after the Ottoman crescent was removed from it, but before the imperial twoheaded eagle was placed there. It is interesting that during this period of time a striped flag-weather vane, probably Protestant, was attached to the spire. Our sketch from the 1996 video.

loudly call the faithful to prayer. Perhaps the columns of St. Charles's Cathedral never served as minarets. Maybe even the doors to the balconies are false. But the fact remains—in their appearance, these are obvious minarets. Viennese architects of the XVIII century have not yet forgotten how to build them. Although at that time it was probably already an archaic style for them. Fading in the past. Together with the Ottoman = Ataman past of one of the largest Horde capitals, Vienna on the Danube River. From the Slavic word "venetz" ("crown").

12.
OTTOMAN = ATAMAN CRESCENT WITH A STAR OVER EUROPE AND ASIA OF THE XIV–XVI CENTURIES

12.1. The crescent with a star is the old symbol of the Czar-Grad

According to the historians themselves, since the early Middle Ages, that is, long before the rise of Islam, "the crescent began to be associated with Byzantium (modern Istanbul). … The Byzantines declared … the crescent is a symbol of Byzantine. … About a thousand years after Constantine, the founder of the Turkish Muslim Empire, Sultan Osman, approved the crescent as a symbol of his faith. … The modern star shape, with five ends, appeared

Fig. 5.92. The painting exhibited in the Historical Museum of the City of Vienna as a proof of the victory of the Vendians over the Turks. The self-confident Western European Kaiser Leopold I looks with dignity at the Ottoman = Ataman lying at his feet. On the left are formidable cannons. The artist presented the defeated Ottoman as a typical Russian Cossack. From the video made by A.T. Fomenko in 1996.

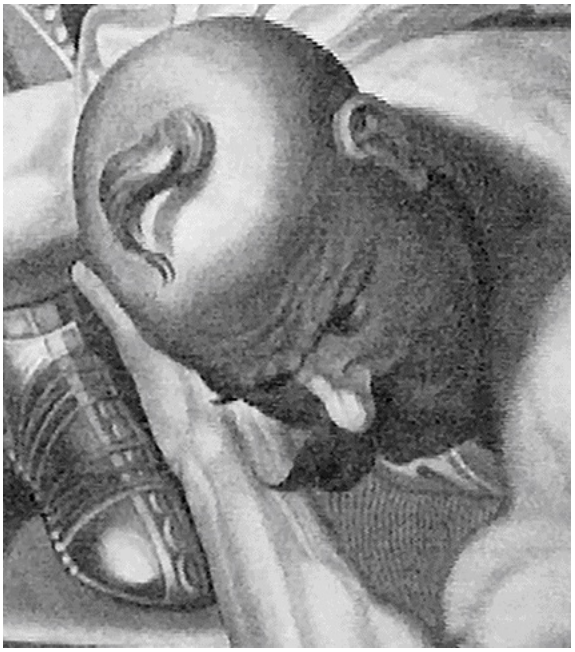


Fig. 5.93. Ottoman = Ataman in the picture. On his head is a Cossack forelock. From 1996 video.

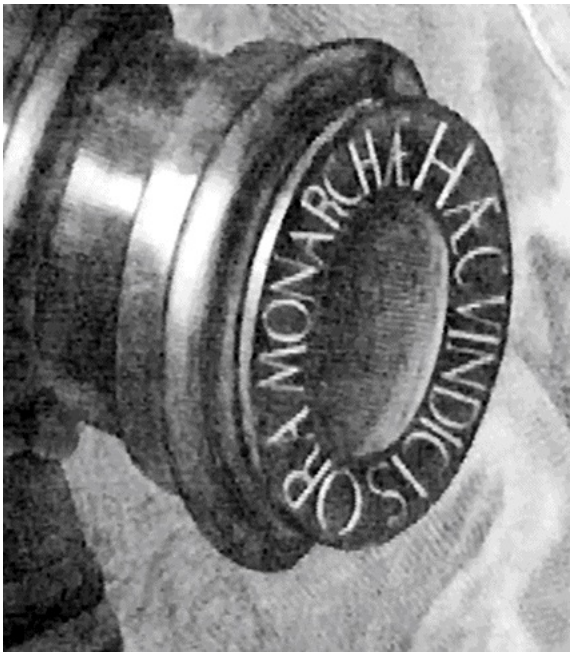


Fig. 5.94. The muzzle of the cannon in the painting "Kaiser Leopold I as the Conqueror of the Turks."

Fig. 5.95. Cathedral of St. Charles in the center of Vienna, built in the first half of the XVIII century. In front of it there are two towers in the form of Muslim minarets, with balconies for muezzins. Adapted from [1455], cover.

in 1844" ([882], pp. 178–179). The encyclopedia also reports that before 1844 the star had more ends. How much is not said? But, as we now understand, there were eight of them. In this form the Ottoman = Ataman star with a crescent hovered over the city of Vienna up to the second half of the XVII century.

Czar-Grad's, and then Ottoman = Ataman symbol, the crescent, was reflected in the "antique" texts. Let us remind you that Alexander the Great was also called Iskander the Two-Horned (q.v. in Chron2, Chapter 6, and Chron5). Now we understand why. Because many chronicles under the name of Alexander the Great partially describe Suleiman II the Magnificent, an outstanding Sultan-Ataman. And all the sultans wore the crescent moon as a symbol of Czar-Grad. Later editors slyly converted the crescent into horns.

12.2. The Virgin Mary with Christ is frequently pictured standing or sitting on the crescent

Sometimes you can hear the argument that the widespread of the Ottoman = Ataman crescent in Europe is explained, they say, by the fact that once the Europeans defeated the Ottomans. And in memory of the

Fig. 5.96. Engraving by A. Dürer, where the Virgin Mary and Christ are shown seated on the crescent. A "star" is placed above the crescent in the form of a wreath of several stars. Probably, the star of Bethlehem is depicted here = a supernova explosion of about 1152 (erroneously dated later by mediaeval chronologists to 1054). Taken from [1234], engraving 219.

Fig.5.97. Virgin Mary with Jesus Christ sitting on the crescent moon. Fragment of “The Triumphal Arch of Maximilian.” Taken from [1067], sheet 19.

Fig.5.98. Virgin Mary with Christ standing on the crescent. Cathedral of Santiago de Compostela, Spain. Taken from [1233], p. 46.

Fig. 5.99. Fragment of the Pala d'Oro altar, allegedly of the XII century, from the Aachen = Khan House. Bread with a cross and an object in the shape of a crescent are lying on the table near Jesus' hand. Taken from [1165], p. 104, ill. 36.

victory, they included a crescent moon in their emblems and state symbols. In some very rare cases, this may have happened. Still, it is difficult to imagine that the symbol of a defeated enemy would rise on the towers of Christian churches, where Christians who fought with this enemy pray. Most likely, the crescent moon acquired such a high status in the state symbols of Asia and Europe for the simple reason that the life and crucifixion of Christ are associated with Czar-Grad = the Gospel Jerusalem. Perhaps the crescent moon symbolized a solar or lunar eclipse associated by church tradition with the crucifixion of Christ. And the star is the star of Bethlehem that flared up at the moment of His birth.

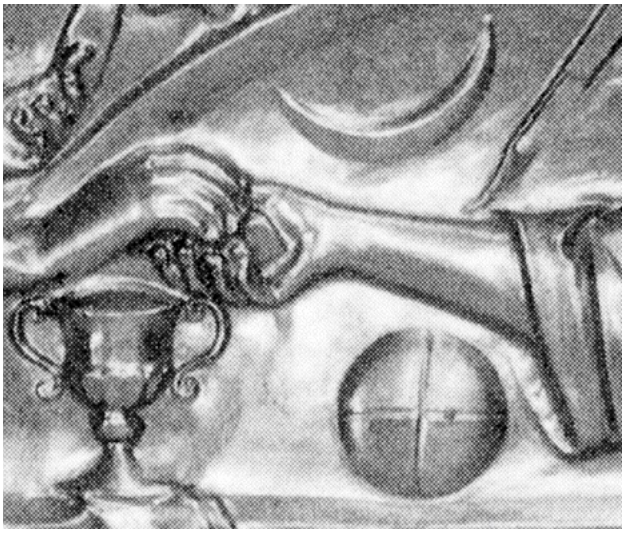


Fig. 5.100. Bread with a cross and a crescent-shaped object on the table, right in front of Christ.

That is a supernova explosion of about 1152 (erroneously dated by mediaeval chronologists to 1054).

Probably, this is precisely why the crescent moon with a star became the symbol of Czar-Grad, see above. Therefore, the Virgin Mary with Jesus Christ was often depicted sitting on a crescent moon, for example, in A. Dürer's engraving (q.v. in fig. 5.96). Similar images can also be seen in the official "Triumphal Arch of Maximilian" by A. Dürer (q.v. in fig. 5.97). Figure 5.98 shows the Virgin Mary with Christ standing on the crescent moon in the Cathedral of Santiago de Compostela, Spain.

In some images, the crescent moon is directly associated with Christ. For example, fig. 5.99 shows

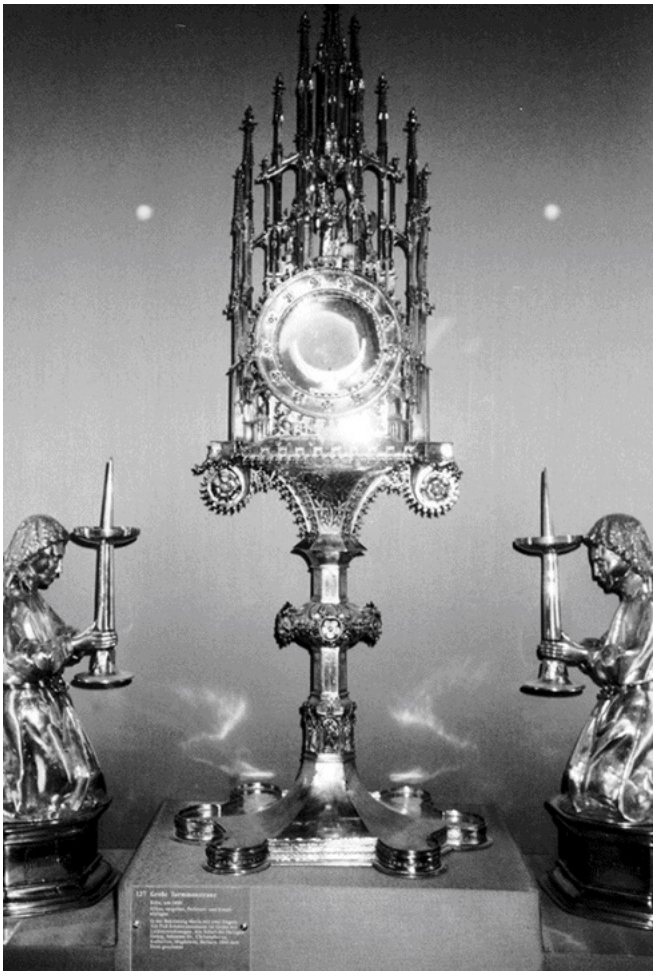


Fig. 5.101. Luxurious monstrance with a precious crescent moon inside. Treasury of the Cologne Cathedral. Photo taken by T. N. Fomenko in June 2000.

Fig. 5.102. Luxurious monstrance with a precious crescent moon inside. Treasury of the Cologne Cathedral. Photo taken by T. N. Fomenko in June 2000.

Fig. 5.103. Luxurious monstrance with a precious crescent. Treasury of the Cologne Cathedral. Photo taken by T. N. Fomenko in June 2000.

a fragment of the ancient altar of the Pala d'Oro, allegedly of the XII century, which is now kept in the Aachen = Khan House in Germany. The scene of the Last Supper is depicted. Christ and the twelve Apostles. For some reason, two are standing behind, and their faces are almost invisible. At the hand of Christ, on the table, is a round bread with a cross, and above his hand we see the crescent moon. More precisely, a narrow object in the form of a perfect crescent (q.v. in fig. 5.100).

12.3. People in Europe worshipped the crescent even without the Virgin Mary and Jesus on it

One should not think that the Ottoman crescent as an object of worship in Europe is always directly connected with the Virgin Mary and Christ. Not at all. Here, for example, is a collection of ancient luxurious monstrances in the trea

Fig. 5.104. Luxurious monstrance with a precious crescent. Treasury of the Cologne Cathedral. Photo of 2000.

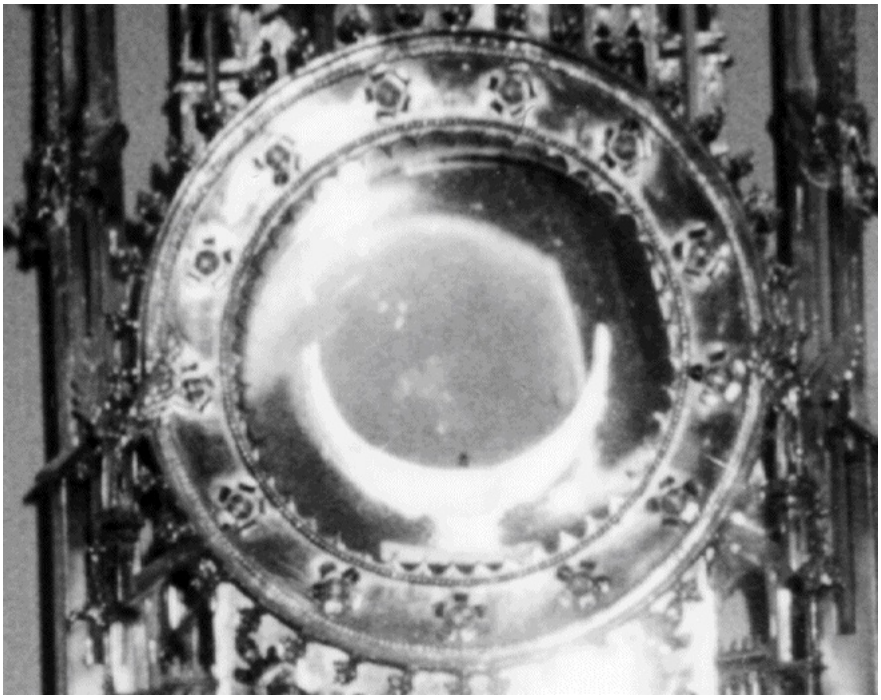


Fig. 5.105. Fragment. Monstrance with a crescent. Photo of 2000.

Fig. 5.106. Fragment. Monstrance with a crescent. Photo of 2000.

sury of the Cologne Cathedral in Germany (q.v. in fig. 5.101, 5.102, 5.103, 5.104). Gold, silver, many precious stones, the finest finishing. Inside the monstrances, as the main value, there is an Ottoman crescent. Apart from it, there is nothing inside. There is no image of the Virgin Mary, no image of Christ. Only the crescent moon! In fig. 5.105 and 5.106, we show enlarged fragments. Each crescent moon is a unique piece of art and is of great value. Gold with a silver (fig. 5.105), and gold with rubies (fig. 5.106). The crescent moon in fig. 5.106 is just bejeweled. It is pretty clear that the object of worship was the crescent itself. Our reconstruction fully explains this since the Ataman = Ottoman crescent is a symbol of Czar-Grad = Troy = the Gospel Jerusalem. One of the main symbols of the Horde-Ataman Empire, which in the era of the XIV–XVI centuries stretched out in the vast territories of Europe, Asia, Africa, and America. It can be seen that in the Cologne Cathedral,

and not only there, but the Ottoman crescent was also highly respected in that era. In general, it is still respected.

True, the respect is justified by not so old arguments, invented in the XVII–XVIII centuries only and rather far from the historical reality of the XIV–XVI centuries.

12.4. Ottoman = Ataman crescent on the paintings of Hieronymus Bosch and Albrecht Dürer depicting the Passion of Christ

Let's pay attention to the painting by the famous artist Hieronymus Bosch (allegedly c. 1450–1516). The picture is called "Esse Homo" (q.v. in fig. 5.107). The famous Gospel story is depicted—Pilate's trial over Christ. But the events unfold in a clearly mediaeval city. Moreover, there is a bright detail that allows you to say—in which city. A red banner hangs from one of the city's stone towers with a crescent (q.v. in fig. 5.108, 5.109). In addition, in the foreground, one of the warriors holds a poleaxe decorated with a crescent moon (q.v. in fig. 5.110). But the crescent is a well-known Ottoman symbol, and the red banner with a crescent is the Ottoman = Ataman flag. Most likely, the city in Bosch's painting is Czar-Grad. We have already said that the crescent was the ancient, still pre-Ottoman symbol of the city of Constantinople ([882], p. 178–179). This is stated, for example, in the Encyclopedia of Signs and Symbols ([882], pp. 178–179). The Turkish historian Djelal Essad says the same, reporting that Sultan Mehmed II in 1453 for the first time added a star to the crescent moon, the former symbol of ancient Byzantine: "As the official emblem of the state, the Sultan adopted the crescent, the sign of the ancient Byzantine, and added a star" ([240], p. 59).

Or here's another picture of Bosch, "Christ Crowned with Thorns" (q.v. in fig. 5.111). The crowning of Christ with a crown of thorns is depicted. On the headcover of a man standing to the left of Jesus, the crescent with a star is clearly visible (q.v. in fig. 5.112). By the way, the cape is red, like the flag with a crescent moon and a star in the previous painting by Bosch. The artist, thus, once again depicted, in the form of a head cape, the same flag of Czar-Grad. Note that the crescent, as a symbol of Czar-Grad, appears in the Scaligerian history only in the era of the alleged IV century A.D., that is, in the age of Constantine the Great ([882], pp. 178– 179). Thus, Bosch's picture contradicts the Scaligerian version but agrees well with the New Chronology.

There are many such examples. Scaligerian history painstakingly calls them anachronisms, having come up with a theory that mediaeval artists, writers, chroniclers ignorantly rejuvenated antiquity, depicting "ancient" subjects in mediaeval vestments. In other words, mediaeval people "out of ignorance" did not know the Scaligerian story. Yes, they didn't know it. But not out of ignorance, but because the Scaligerian "fantasy" was created after them, or at the same time, in the XVI-XVII centuries. Hieronymus Bosch still had no idea that in no case should one draw the CzarGrad crescent with a star in a picture with the passions of Christ. Most likely, he took some old icon-painting image, based on it, he created his famous painting, carefully preserving a crescent moon with a star. The icon must have died. Or it was destroyed. And Bosch's painting has survived. Later commentators slyly attributed the crescent moon on it to the artist's "liberty," or "ignorance."

It is worth noting that, unlike other works of Bosch, this picture is made in an absolutely realistic manner, without any elements of fantasy.

By the way, today, it is believed that after the XVI century Hieronymus Bosch was "forgotten." His works allegedly "become difficult to understand. The glory of Bosch goes down in the XVII century. Only in the XX century Bosch has been rediscovered" ([91], Introduction). But in this case, a reasonable question arises:

Fig. 5.107. The painting "Esse Homo" by Hieronymus Bosch, representing the judgment of Christ. In the background, on the tower of Jerusalem, a red banner with an Ottoman crescent. Taken from [91].

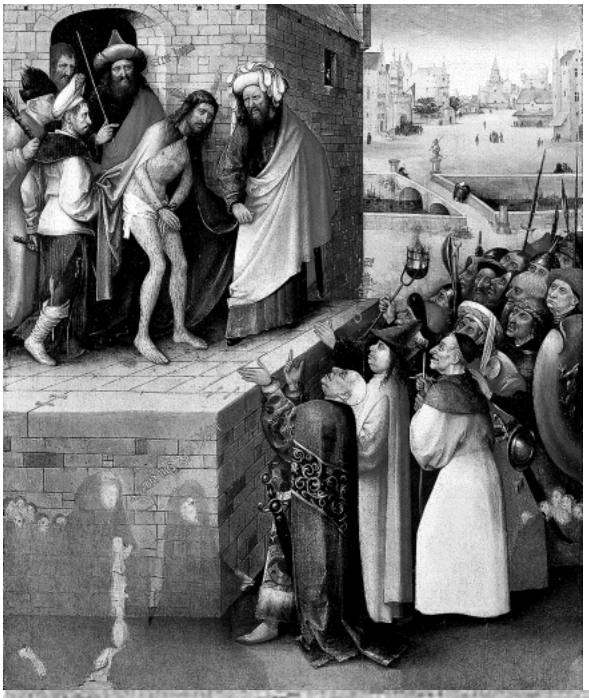


Fig. 5.108–5.109. Fragments of the painting “Esse Homo” by Hieronymus Bosch. Red banner with the Ottoman crescent on the city tower of Jerusalem.

Fig. 5.110. A warrior in the crowd holds a poleaxe decorated with the crescent moon.

dition, according to which the crucifixion of Jesus took place in a city where it is so cold that warm winter clothes are needed. It does snow sometimes in CzarGrad. The same cannot be said about modern Jerusalem in Palestine, where later mediaeval historians mistakenly attributed the evangelical events.

12.5. Ottoman crescent with a star as the coat of arms of the German city of Halle

Fig. 5.111. Mediaeval painting by Hieronymus Bosch "Christ Crowned with Thorns". On the head cover of the man on the left is clearly visible a crescent moon with a star, that is, the symbol of Czar-Grad. This confirms our conclusion that Czar-Grad is called Jerusalem in the Gospels. Taken from [91].

Is it true that Bosch really lived in the XVI century? Maybe he lived later? And he was not forgotten.

Figure 5.113 shows A. Dürer's engraving "Christ before Caiaphas." On the head of Caiaphas, we again see the Czar-Grad crescent with a star.

Let's note an interesting "climatic detail," reflected in one of A. Dürer's engravings (q.v. in fig. 5.114). This is the way of the cross of Christ. On the left, a man is seen accompanying Christ and dressed in a warm sheepskin coat. Moreover, he has a large winter hat with earflaps on his head. Probably, these are traces of some tra

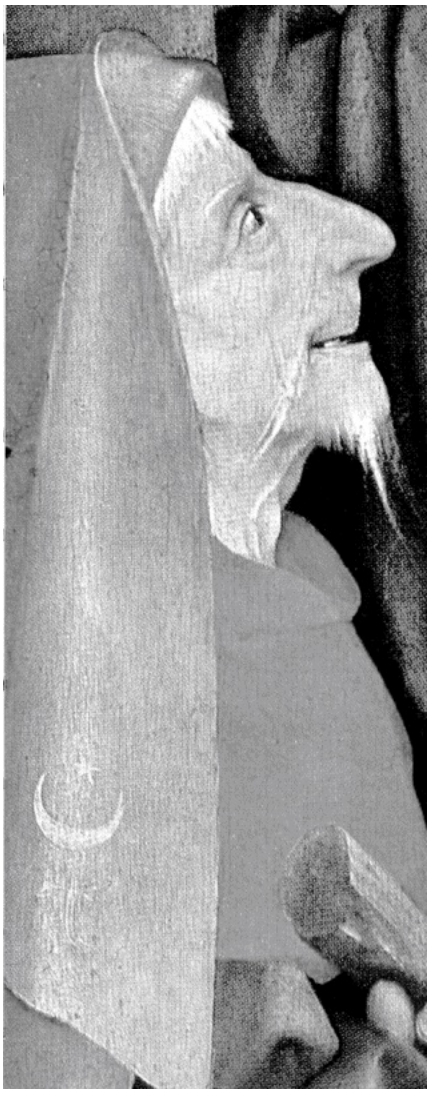


Fig. 5.112. Fragment of a painting by Bosch. A crescent moon with a star on a red head cape of one of the witnesses of the passion of Christ. Taken from [91].

The coat of arms of the famous German city of Halle is shown in Fig. 5.115 and 5.116. This is the Ottoman = Ataman crescent with a star. Professors of Moscow State University A. O. Ivanov and A. A. Tuzhilin drew our attention to this. We talked about the wide distribution of such a symbol in mediaeval Western Europe and Russia-Horde above and in Chron4, Chapter 10:2. Modern historians offer us such an "explanation" today. Say, in this case, a crescent moon with a star indicates salt mines in the vicinity of Halle ([1430]). The star, they say, is a symbol of a crystal of salt. And the crescent is, supposedly, a ladle with which they scooped salt. Let's doubt this. Most likely, the Ottoman = Ataman crescent with a star, preserved in the coats of arms of some cities in Germany, is a memory that once these lands were part of the Great = "Mongol" Empire of the XIV–XVI centuries.

12.6. Ottoman crescent with a star over the mediaeval German city of Cologne

Figure 5.117 shows a fragment of a plan for the German city of Cologne, dating back to 1530. Woodcut by Anton Venzam Worms consists of nine large sheets. It was presented in 1531 to Emperor Charles V and his brother Ferdinand ([336], v. 7, insert between pages 252–253).

The Cologne Cathedral under construction is visible, the Rhine river. And above, in the very center of the

Fig. 5.113. Engraving by A. Durer “Christ before Caiaphas”. On the head of Caiaphas we see the Ottoman crescent. Let’s remind that, according to our results, Christ was crucified in CzarGrad = Gospel Jerusalem. Taken from [1234], engraving 235.

engraving, is the emperor with a banner in his hands, which depicts the Ottoman crescent moon with a star (q.v. in fig. 5.118). Our reconstruction perfectly explains this fact. The German city of Cologne, that is, Colony, was founded on the Rhine during the Great =

Fig. 5.115. Coat of arms of the German city of Halle. We see the Ottoman crescent moon with a star. Taken from [1430].

Fig. 5.114. Engraving by A. Dürer "Christ Carrying the Cross". On the left is a man in a winter sheepskin coat and a warm hat with earflaps. Christ was crucified in a city where it is quite cold, such as Czar-Grad. Taken from [1234], engraving 243.

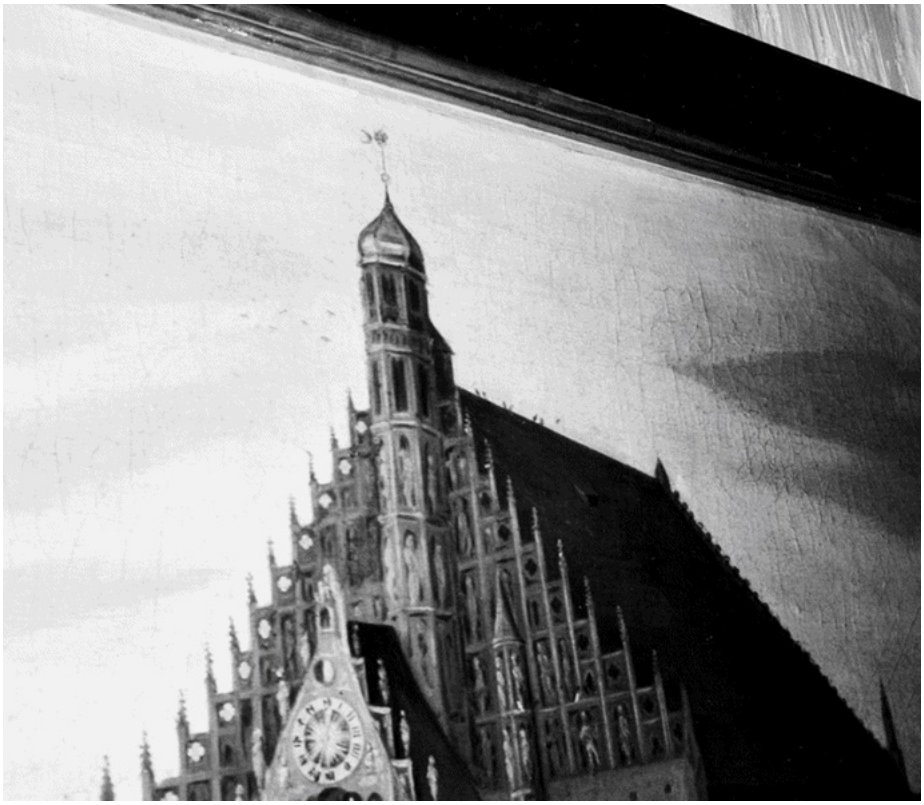
"Mongol" conquest. The symbols of the Great Empire at that time were the cross and the Ottoman crescent

moon with a star (q.v. above, as well as in Chron4, Chapter 10:2, and Chron5). In the XVI century, Orthodoxy and Islam diverged not far from each other.

Fig. 5.116. Another version of the coat of arms of the German city of Halle. Ottoman = ataman crescent with a star.

Fig. 5.117. Fragment of the plan of Cologne, dated 1530. In 1531, the engraving was presented to Emperor Charles V and his brother Ferdinand. Taken from [336], v. 7, insert between pp. 252–253.

Fig. 5.118. A fragment of the plan depicting the emperor holding a banner with the Ottoman crescent moon with a star.



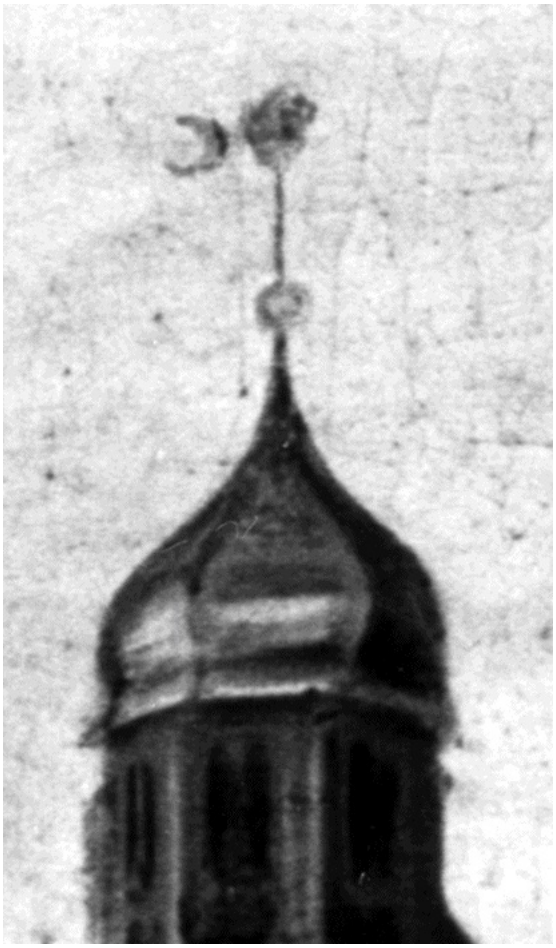


Fig. 5.119–5.120. An old painting that is now in the Fembohaus city museum in Nuremberg (Stadtmuseum Fembohaus). It depicts the mediaeval town hall of Nuremberg. At the top of it we see the Ottoman crescent. Photo taken by T. N. Fomenko in June 2000.

Therefore, we see the Ottoman crescent moon with a star over the city of Cologne, next to the famous Cologne Dom. Then, in the XVII-XIX centuries, all such symbols were carefully cleaned out.

12.7. Ottoman crescent over the old town halls of Western European cities—Stockholm and Nuremberg

top of the town hall rises (q.v. in fig. 5.119 and 5.120). It can be seen in the picture absolutely clearly. Today, of course, there is no longer any crescent moon with a star above the town hall of Nuremberg, and it was taken off during the Reformation. The Ataman crescent was once a symbol of Nuremberg, was no longer mentioned, and was soon forgotten. The painting, fortunately, survived.

But in the capital of Sweden, Stockholm, the crescent moon above the city hall still flaunts. S. M. Burgin, who visited Stockholm in the summer of 1999, informed us about this

(q.v. in fig.5.121 and 5.122). A golden crescent crowns one of the spiers of the Stockholm City Hall. On the same building of the town hall, you can also see the stars, which are here separated from the crescent and placed on their own spiers.

As we can see, the Swedes were more committed to the old imperial symbol, the crescent moon, than the Germans. At least the city authorities of Stockholm still keep the crescent moon on the spire of their town

In the city museum (Stadtmuseum Fembohaus) of the old German city of Nuremberg, there is an old painting

depicting the main square of Nuremberg in front of the city hall. Remarkably, the Ottoman crescent on the

Fig. 5.121. The gilded Ottoman = Ataman crescent on the spire of the city hall of Stockholm, Sweden. Photo of 2000.

Fig. 5.122. Stockholm City Hall. Built in 1911–1923 by the architect R. Estberg ([85], v. 41, p. 27). On one of the spiers (which is on the left), there is an Ottoman = Ataman crescent (see the previous picture). Photo of 2000.

hall. However, they do not advertise it very much. For example, on Swedish tourist postcards with views of Stockholm, we were unable to find a clear photograph of the Stockholm crescent.

12.8. Order of St. Michael and Order of the Crescent

Figure 5.123 shows two Western European mediaeval coats of arms ([1485], ill. 162). The coat of arms of the Order of St. Michael is on the left, and the coat of arms of the Order of the Crescent is on the right. The right coat of arms, not only in its name but also in shape, coincides with the Ottoman crescent. The coat of arms of the Order of St. Michael has already moved somewhat away from the original crescent, but it clearly retained traces of its Ottoman = Ataman origin. A modern commentator says the following: "Under one royal crown two coats of arms are united, on the left is the royal coat of arms with lilies and the insignia of the Order of St. Michael, on the right is the coat of arms of the Order of the Crescent. This pair of coats of arms indicates that the codex [in which they are pictured.—Auth.] belongs to Charles VIII, the King of France" ([1485], p. 137).

It is curious that the third coat of arms, drawn below, historians cannot identify with any coat of arms known today ([1485], p. 137).

12.9. The Virgin Mary, with the Ottoman crescent on her head, imprinted on the famous cross of Emperor Lothair

The Dom in the German city of Aachen houses one of the most famous pieces of mediaeval art—the cross of Emperor Lothair. It is believed that the splendid cross, decorated with precious stones, was made around

1000 A.D. ([1165], p. 89). We will talk about it in more detail in subsequent chapters. Here we will pay attention to the reverse side of the cross (q.v. in fig. 5.124). Above the crucifix, the Ottoman crescent is visible (q.v. in fig. 5.125). But fascinating is the depiction of the weeping Mother of God, bowing at the crucifixion. On her head is a sizeable Ottoman crescent (q.v. in fig. 5.126). This is a scarce image of Mary that has survived to our time. It clearly shows that the crescent moon was considered an important Christian symbol associated with Christ

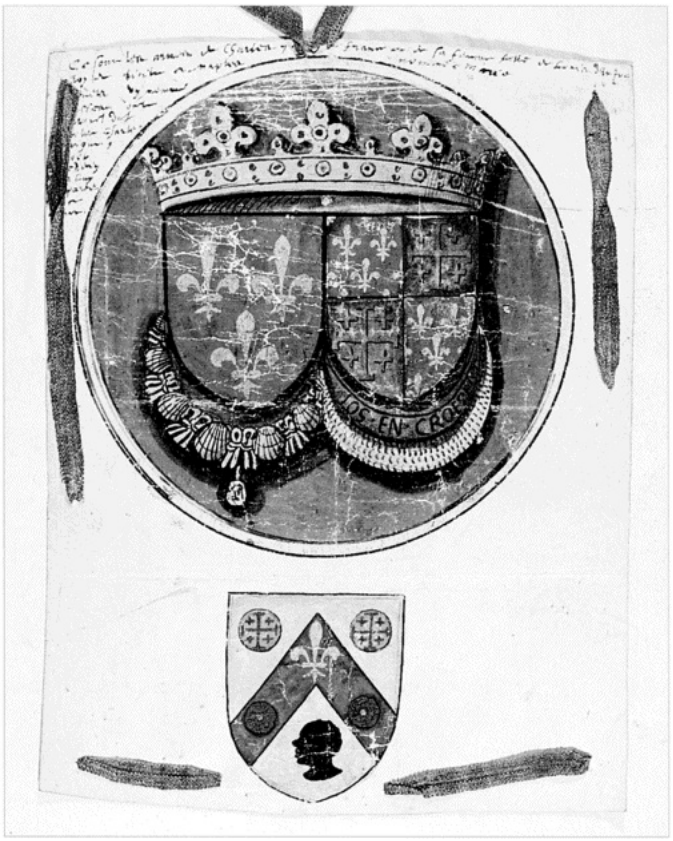


Fig. 5.123. Under the royal crown, considered today French, two coats of arms are combined—the Order of St. Michael and the Order of the Crescent. The Order of St. Michael closely resembles the Ottoman crescent. A miniature allegedly of the XV century from the book "Le Livre des simples médecines" by Matthæus Platearius. Taken from [1485], ill. 162.

and the Virgin Mary. By the way, pay attention to the unusual, according to today's concepts, the inscription over the crucifix (q.v. in fig. 5.125).

12.10. Ataman crescent as a symbol of Japanese samurai

The same Ottoman = Ataman crescent in the form of two "horns" was also on the helmets of the mediaeval knights of some knightly orders of Europe. A clear image of the crescent moon also adorned the helmets of the famous Japanese samurai. In Chron5, Chapter 7:1, we have already shown such helmets from the Tsurugajo Castle Museum in the city of Aizu in Japan. Another image of a crescent moon on a samurai helmet from the same Japanese museum is shown in fig. 5.127. From a military point of view, such decorations are unnecessary. Apparently, it is a symbol. Thus, even

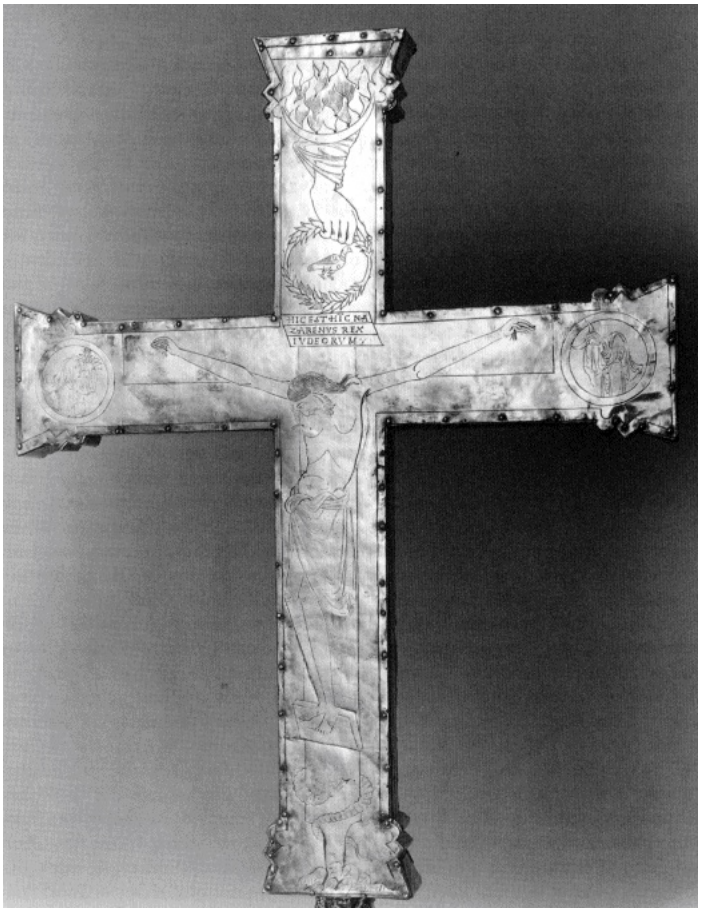


Fig. 5.124. Reverse side of the famous cross of the Emperor Lothair. The cross was allegedly made in the XI century A.D. Taken from [1165], p. 90.

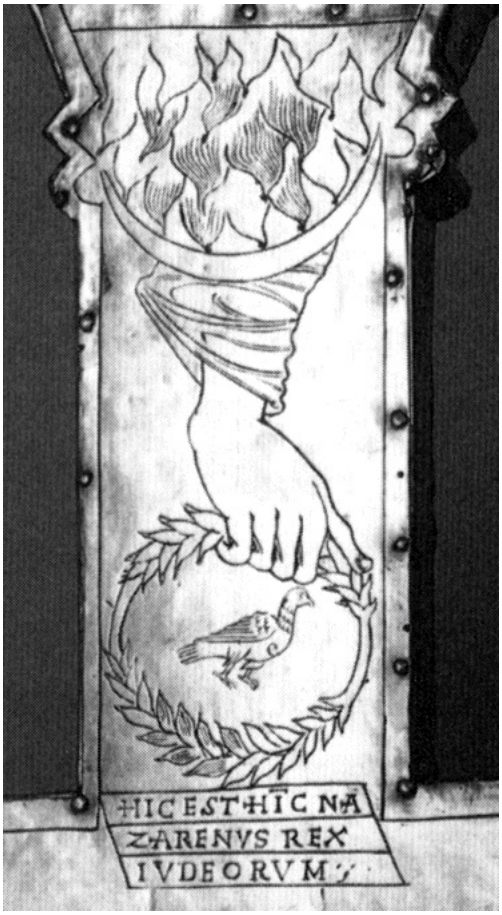


Fig. 5.125. Ottoman crescent moon over the crucifixion of Christ on the cross of Lothar. Taken from [1165], p. 90.

Fig. 5.126. Ottoman crescent moon above the head of the Virgin Mary on the cross of Lothar. Taken from [1165], p. 90.

Fig. 5.127. Ottoman = Ataman crescent on the helmet of a mediaeval Japanese samurai. The crescent is yellow, which probably symbolized gold. Tsurugajo Castle Museum in AizuWakamatzu, Japan. Taken from the museum guide.

in faraway Japan, we see the same famous symbol of Czar-Grad, the crescent. Probably, this tradition dates back to the epoch of the XV century, when the Atamans, under the banners of Mehmed II = Moses, re-conquered the Canaan = Canaanite lands of Europe and Asia.

The descendants of the Ottomans = Atamans— European knights and Japanese samurai—preserved in their arms the memories of the Great = "Mongol" Empire. And the name "samurai" itself, isn't it derived from the name Samara, or the biblical Samaria? And the name of the ancient Japanese capital, Kyoto, is it connected with the word China? As we already know (q.v. in Chron5, Chapter 21:25), the name China is one of the names of the Great = "Mongolian" Empire. Other variants of the same name are Scythia or Skitia.

The Japanese samurai are likely descendants of the Great = "Mongols" who conquered the Japanese islands in the XIV-XV centuries. Then they mixed with the local population, although they retained their dominant position in society for a long time.

12.11. Ottoman = Ataman crescent with a star in the "ancient" world

Figure 5.128 shows the basalt relief from the "ancient" Asia Minor citadel of Aleppo, attributed today to the IX–VIII centuries B.C. ([533], v. 1, p. 458). The gods are depicted holding the Ottoman = Ataman crescent

Fig. 5.128. Basalt relief from the Aleppo citadel, allegedly dated to the IX–VIII century B.C. ([533], v. 1, p. 458). However, the gods are holding in their hands the Ottoman = Ataman crescent moon with a star.

with a star in their hands. So, most likely, this citadel belongs to the era not earlier than the XII, or even the XV century A.D.

13.
WHY AND HOW IN THE ERA OF REFORMATION THE OTTOMAN CRESCENT WAS ALTERED IN WESTERN EUROPE AND ITS ORIGINAL SENSE HIDDEN

As we already said, starting from the end of the XVI century, with the growth of the Reformation rebellion, the rulers of the regions separating from the Empire began to rewrite history and change state symbols. First of all, this concerned the two-headed imperial Horde eagle and the Ottoman crescent moon with a star. As we showed in Chron4, Chapter 10:2, a crescent moon with a star sometimes turned into an anchor, into horns on a knight's helmet (q.v. in fig. 5.129), etc. Moreover, the reformers altered the symbolism gently, gradually, and unobtrusively. It is understandable. In that era, it was difficult, and not necessary, to immediately and radically change state and religious symbols. If only for the simple reason that the majority of the population still remembered the old symbolism and had long been accustomed to it. Moving too abruptly would raise puzzling questions. Perhaps, it would even generate social tension since it would indicate a change in the state system, a coup. Therefore, the reformers did this. For example, instead of the former Ottoman crescent with a star, they drew a kind of anchor, still very similar to a crescent. And they used to say that "so beautiful." Then, after a while, they drew a real anchor. The crescent moon disappeared. And since the descriptions, for example, of coats of arms, already mentioned the "anchor," people gradually forgot about the crescent.

13.1. The rooster on the hairpins of European cathedrals as one of the variants of the Ottoman crescent image

On the spiers of many European cathedrals, you can see a rooster or a rooster sitting on a cross (q.v. in

fig. 5.130 and 5.131). The question arises, why was the rooster chosen as one of the essential Christian symbols? Moreover, this symbol was considered so important that it

Fig. 5.129. A fragment of an engraving by Albrecht Dürer, where it can be seen that the Ottoman crescent was sometimes depicted in the form of horns on a military helmet. Taken from [1234], engraving 320.

was placed in the most prominent place, on the towers of many cathedrals. It turns out that there is nothing mysterious here. In the Middle Ages, the rooster was considered a symbol of the Sun or Moon, a month or a crescent. We have already encountered this while analyzing the "ancient" Egyptian horoscopes on the "ancient" Egyptian bas-reliefs (q.v. in Chron3).

Recall that the usual astronomical sign of the Moon is a narrow crescent.
On the Egyptian Round Dendera Zodiac, the Sun is depicted as a disk with the head of a rooster inside it (q.v. in Chron1, Chapter 3). On another "ancient" Egyptian bas-relief, at the entrance to the Big Dendera Temple, we see a disc with a rooster's head wholly inside of it. That is, the rooster symbolizes the Sun or the Moon (q.v. in fig. 5.132). Our identification of the "rooster disk" with the Sun or the Moon coincides with the one proposed by the Scaligerian Egyptologists. In their opinion, the god Osiris had a double name, "Osiris-Moon," and one of his symbols was precisely the "rooster disc" ([1062], pp. 22, 68, 69; q.v. in fig. 5.133). At the same time, it should be remembered that the rooster could also symbolize the Sun. Duality is manifested in the fact that the Egyptian Osiris-Sun was also identified with the Moon (q.v. above).
The symbolic identification of the Moon or the Sun with a rooster is psychologically understandable. The rooster, as you know, cries early in the morning, wakes people up at sunrise. People woke up, looked at the dawn sky, and saw the dying moon and the rising sun there. So the rooster could become a symbol of the Moon, the crescent, and also the Sun. By the way, the very shape of the rooster's body is partly reminiscent of a crescent with its horns facing up.
Thus, in the XIV-XVI centuries, the rooster could be one of the symbols of the moon, the crescent. In some regions, a crescent was raised on the towers of temples, as a symbol of Ottoman = Atamania, and in others,

the same Ataman crescent was made in the form of a rooster. So in the XIV–XVI centuries, people perceived the rooster on the spiers of cathedrals as a symbol of the Ottoman crescent. However, during the Age of Reformation, relations with the Ottomans became strained. They began to speak less and less about the former Horde-Ottoman symbols throughout Europe and Asia, and as a result, they were completely forgotten. The rooster crescent has undergone various modifications but still more or less retained a crescent shape. Even today, many roosters on the towers of European temples look like crescents (q.v. in fig. 5.130). We emphasize once again that the crescent moon with a star is simply one of the forms of the Christian cross. Therefore, it is not surprising that the rooster on the towers of the temples sometimes sat on the cross, as in the case of the Cathedral of St. Lorenz in Nuremberg (q.v. in fig. 5.130).

13.2. Crescents as half-wheels on some German coats of arms

We repeat that the Ottoman crescent moon with a star in one of the old forms of the Christian cross, see, for example, number 25 in the table of Christian crosses in Chron1, Chapter 7:6.1. During the Reformation, it was sometimes turned into half a spoked wheel, and

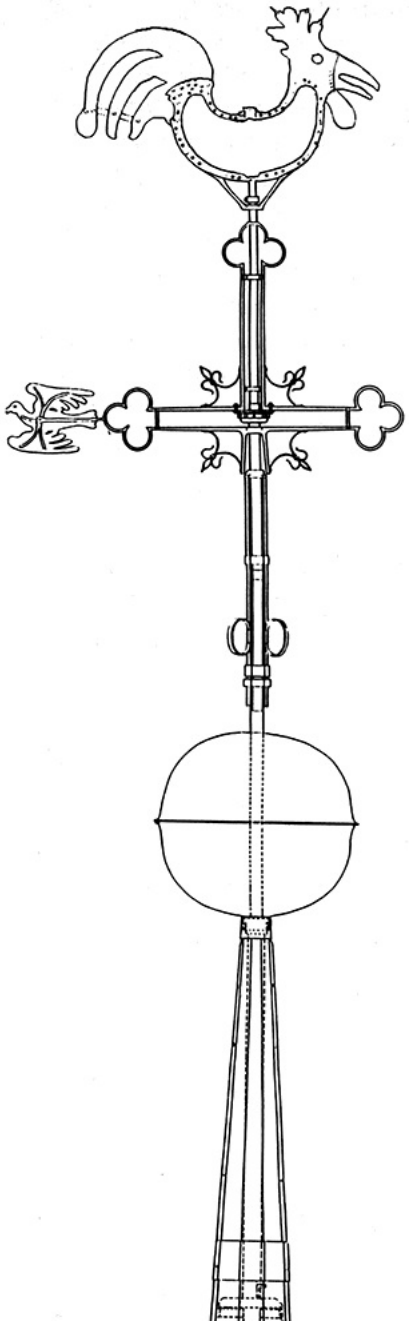


Fig. 5.130. A rooster sitting on a cross adorned the spire of St. Lorenz Cathedral in Nuremberg, Germany. Taken from [1421], p. 7.

Fig. 5.131. Large metal crescent rooster, removed in 1910 from the spire of St. Lorenz Cathedral in Nuremberg. Taken from [1417], p. 4.

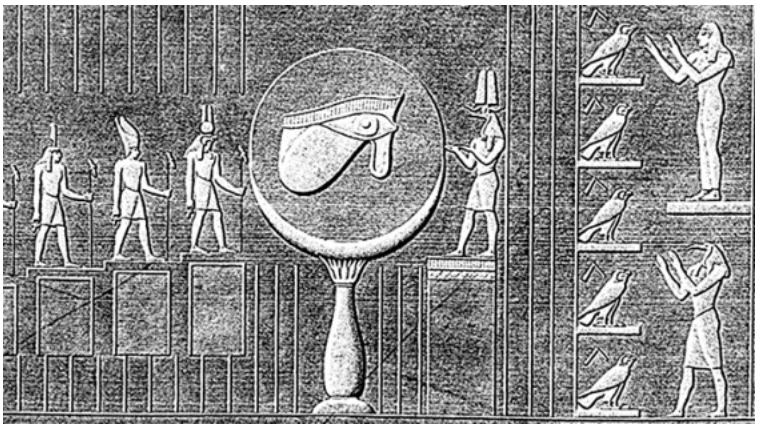


Fig. 5.132. A fragment of a bas-relief in the Egyptian Great Dendera Temple. A disc with a cock's eye is inscribed in a crescent moon. It is a symbol of the Moon or the Sun. Taken from [1100].

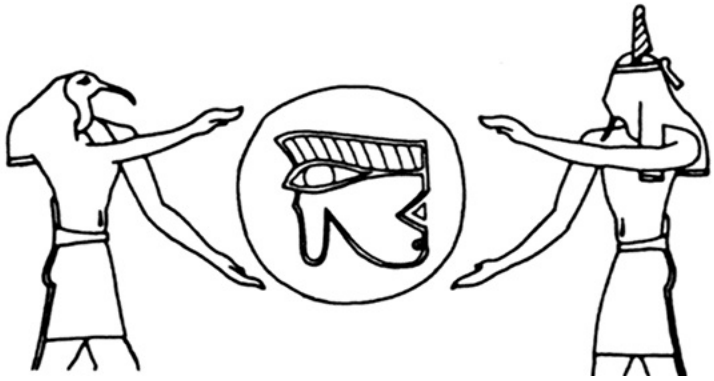


Fig. 5.133. “Ancient” Egyptian Osiris-Moon/Sun and his symbol, “cock’s disk.” Taken from [1062].

the star was deformed, for example, into a lily flower. Figure 5.134 shows two mediaeval coats of arms from St. Lorenz Cathedral in Nuremberg. Here the crescent moon was turned into a half of a wheel, and the star into a lily on the lower coat of arms, and some kind of a crescent on the upper coat of arms.

Figure 5.135 shows several more German coats of arms, allegedly of the XV century. In the second row on the right, the Ataman = Ottoman crescent with a star is visible. In the first and third rows, we see the coats of arms, where a half of a wheel was made from a crescent moon, and a star was turned into a flower.

Note also the ancient fork-shaped cross in the second and third rows.

14.
GIFT OF ALEXANDER THE GREAT = JOSHUA TO THE SLAVS AT THE PARTITION OF EUROPE AFTER THE OTTOMAN = ATAMAN CONQUEST OF THE XV CENTURY

In the Middle Ages, the so-called “Gramota” (Charter), or Gift, of Alexander the Great to the Slavs was widely known. It is believed that it was first published in Prague in 1541 ([562], pp. 46–47). The Charter was translated

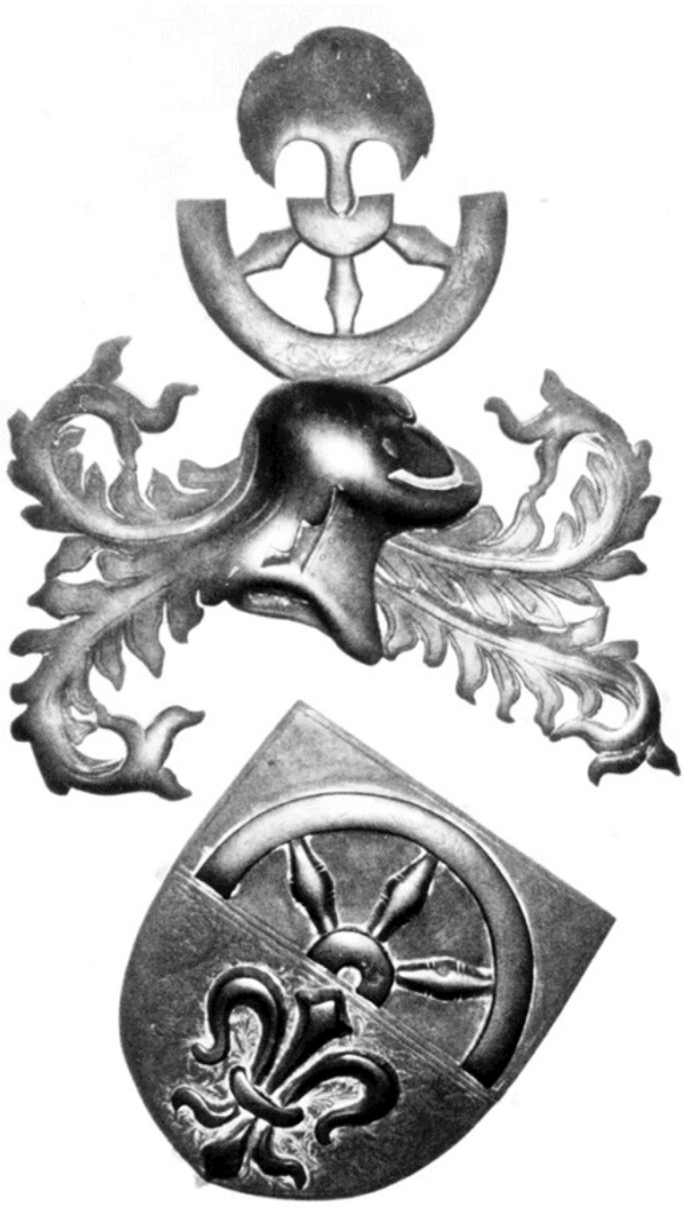


Fig. 5.134. Ataman = Ottoman crescent moon with a star-cross, turned into a half of a wheel with a lily flower (see the lower coat of arms), or into some kind of a crescent again (see the upper coat of arms). Cathedral of St. Lorenz in Nuremberg. Photo taken by A.T. Fomenko in June 2000.

into other European languages and Latin. There are also known Russian texts of the Charter dating back to the XVII century.

Many copies of this famous text have come down to our time. For two hundred years, many historians wrote about it. It is cited, for example, by the following authors:
• Cyllenius, D. De vetere et recentiore scientia militari.—Venetiis, 1559;

• Sarnicius, S. Descriptio veteris et novæ Poloniæ.— Cracoviæ, 1585;
• Paprocky, B. Zrcadlo slawného margrabstwy Morawského.—Olomouc, 1593;
• Orbini, M. Il regno degli Slavi.—Pesaro, 1601;
and many others ([562], p. 84).
• Bielski, M. Kronika wssystkyego swyata.— Kraków, 1551; Bielski, M. Kronika Polska.— Kraków, 1597;

• Orichovius, S. Rerum Polonicarum (1552). In: Dlugoss, J. Historiæ Polonica liber XIII …— JGKrause, Lipsiæ, 1712, v. 2, III;

It is important to emphasize that the Charter of Alexander was treated as a reflection of an unquestionably true historical event for a long time. It is believed that doubts about the authenticity arose in Western Europe in the XVI century, but "in the East Slavic scholarly

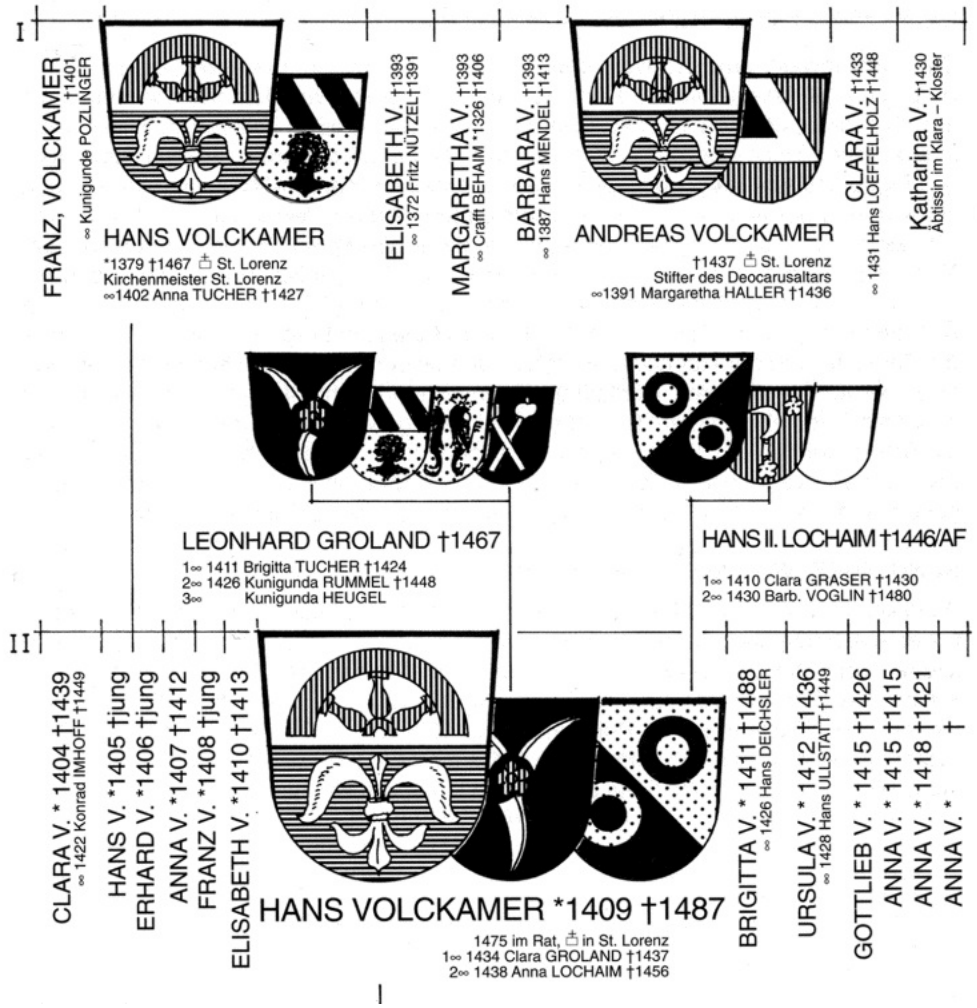


Fig. 5.135. Several Germanic coats of arms, where the Ataman = Ottoman crescent with a star, the Reformers turned into half a wheel, and the star-cross was converted into a flower that looks like a lily. Taken from [1425], p. 41.

environment of the XVII century, trust in the diploma of Alexander the Great was not only preserved but … was accompanied by the fabrication of new mythologemes" ([562], p. 91). Notice such harsh expressions as "fabrication," "mythologemes." Considering everything we already know, we should expect that these words of historians may hide something very interesting. This is not the first time a familiar picture has been repeated: we are told that the mediaeval authors of the XV-XVII centuries were mistaken, not understanding anything even in their contemporary history. Without noticing it, they said all sorts of nonsense. And only later, historians finally corrected the mediaeval ignoramuses. How did you fix it? It's very simple. They came up with the "correct" Scaligerian chronology, from which it immediately began to follow that the mediaeval chroniclers were, as a rule, complete ignoramuses in chronology.

Let's return to the Charter of Alexander the Great. We must be aware that the versions that have come down to us are the result of multiple translations and rewrites. Moreover, the translations were quite late, when the translators already had a poor understanding of what the charters were talking about. Therefore, the

charters known today sometimes differ from each other in spelling some names and titles. Also, sometimes they contain fantastic details that have appeared due to translators' misunderstanding of the original. But the differences do not relate to the essence of the matter, and therefore we cite this Charter in one of the most famous translations of the first Czech edition of 1541 ([1173], page 319; [562], p. 47). The modern Russian translation is given according to [562], pp. 45–46. Here is this famous text.

The Charter of Alexander the Great

My Alexander Filippa Krále Macedonského w Knijžetstwij znamenity Rzeckého Cysařstwij začatel welikeho Jupitera Syn skrze Nectanabu oznameny přyznawatel Bragmanských á Stromu Slunce a Miesyce potlačytel Perskych a Medskych Králowstwij Pán Swieta od wychodu Slunce až do západu od poledne až do puol nocy. Oswijcenému pokolenij Slowanskemu a Jazyku gijch milost, pokog y také pozdrawenij od nás a budúcych nassych námiestkuow po nás w zprawowánij Swieta. Proto že gste nám wždycky přytomni byli v Wijre prawdomluwnij w odienij Statečnij nassy pomocnijcy Bogownij a nevstalij nalezeni byli dáwame a na wás přenessyme wám swobodnie a na wiečnost wssecku Kraginu Swieta od puol nocy až do Kragin Wlaskych polednijch aby tu žadny nesmiel bydliti ani se posaditi ani se osaditi gediné wassy. A gesližeby pak niekdo tu nalezen byl tu obywage budiž wass Služebnijk y buducý geho Služebnijcy bud'te wassych potomkuov: Dán w Miestie Nowém nasseho založenij Alexandrý: Genž gest založeno na welikém Potoku rzečeném Nylus: Léta Dwanacteho Králowstwij nassych s powolenijm welikych Bohuow Jupitera Marsa A Plutona. A weliké Bohynie Minerwy: Swiedkowé této wiecy gsu. Statečny Rytijrz náss Lokoteka: A ginych Knijžat Gedenact kreréž gestli že bychom bez plody sessli zuostawugeme ge Diedice wsseho Swieta.

Translation:

We, Alexander, Philip, King of Macedon, in glorious reign, the initiator of the Greek Empire [in the Czech edition it is said, "Rzeckého Cysařstwij," i.e., the "Kingdom of Rzhetsk."—Auth.], the son of the great Jupiter, foreshadowed through Nectanebo, believer in the Brahmans and the trees, the Sun and the Moon, the conqueror of the Persian and Median kingdoms, the ruler of the world from sunrise to sunset, from South to North, to the enlightened Slavic family and their language from us and on behalf of our future successors, who after us will rule the world, love, peace, and also greetings.

For you have always been with us, were our truthful, loyal, unchanging, and brave fighting allies, we give you freely and forever all the lands of the world from midnight to noon Italian lands, so that no one would dare to live or reside here, nor settle but you. And if someone were found living here, he will be your servant, and his descendants will be the servants of your descendants.

Given in the New City [that is, in New Rome = Czar-Grad?—Auth.], Alexandria, founded by us, which is on the great river called the Nile. In the 12th year of our reign, with the permission of the great gods Jupiter, Mars, and Pluto, and the great goddess Minerva. Our state knight Lokoteka ["Logothete" in other editions.—Auth.], and other 11 princes, are witnesses of this, who, if we die without offspring, remain the heirs of the whole world.

Note that "Logothete" is a Byzantine title. In Scaligerian history, of course, he is considered "later" for many hundreds of years ([562], p. 80). In other versions of the Charter, there is "Arabs" instead of "trees," "emperor" instead of "initiator" ([562], p. 55), etc. It is quite clear that the Charter (Gift) uses mediaeval terminology. In its other versions, along with the Slavs, the Russians and "Moskhi" (i.e., Moscovites) are mentioned ([562], p. 42).

Studying the Gift of Alexander the Great from the standpoint of the New Chronology, it should be noted that the expression "Rzeckého Cysařstwij" most likely corresponds to the Polish "Rzesza," that is, "Reich," "Res," in a sense, for example, "Res-public," "Reichskaisertum," "Kaiserreich." Let us clarify that the Czech Cysař is precisely the Russian Czar, whence the German Kaiser. And the phrase "přytomni byli v Wijre prawdomluwnij" can also be understood as "preserving the Orthodox faith." By the way, regarding the origin of the word "Res" and the word Respublika, see Chron5, Chapter 8:1.8.

A. S. Mylnikov says: "One should not dismiss the hints contained in some sources of the XVI–XVII centuries that the original of the Charter of Alexander of Macedon is or, at least, was in Constantinople" ([562], p. 80). In some copies of the Charter, it is directly stated that its Latin copies are translations "from an ancient Greek book that was found in Constantinople" ([562], p. 73). At the same time, "it remained … unclear: in what language … could be written … the alleged original? … Stryjkowski, referring to some Czech, Croatian, and Bulgarian chronicles … asserted that in ancient Czech chronicles its is just said that the Charter was written 'in Slavic' …" ([562], p. 73). Stryjkowski wrote that "the original Charter, issued by Alexander to Slovaks on parchment and written in gold ink in Alexandria, is still in the Turkish treasury, which Emperor Mehmed captured simultaneously with Constantinople" ([562], p. 73).

The still unpublished History of the Russian State, written in the middle of the XVIII century by the Yaroslavl merchant Vasily Krasheninnikov, says, "Iuli Valtasar, the secretary of the Constantinople Caesars, acquired [the Charter.—Auth.] in the imperial library in Constantinople. It is on parchment in golden letters and kept in St. Vitus Cathedral in Prague" ([562], p. 75). Of course, in the XVIII century, the Romanian historian would not have written such a thing. In the official historical environment, the Scaligerian-Romanovian version already dominated, which began to declare the Gift of Alexander the Great a forgery stubbornly. However, among educated people who did not belong to this environment, many and, as we now discover, interesting and valuable memories of what the true history looked like were still preserved. What has a person with the biblical name Valtasar to do with the mediaeval court of Constantinople? From the point of view of the Scaligerian chronology, his name sounds strange here. But that's just natural in our reconstruction. In addition, we once again come across the already known superimposition of Joshua over Alexander the Great and Charlemagne (q.v. in Chron2, Chapter 10). Indeed, the Gift of Alexander the Great is associated here with the name of Charlemagne.

As we have seen, the original language of the Charter is still unclear today. "The authors of the XVI– XVII centuries declared that the mysterious original was written either 'in Slavic,' or in Greek, or in Latin" ([562], p. 75). From our point of view, the Charter was given to the Slavs after the Ottoman conquest of the XV century, and therefore it was written in Slavic. Perhaps with copies in Greek and Latin.

Of course, the Charter does not fit into the Scaligerian chronology at all. And the modern historian does not understand how scientists of the XV, XVI, and even XVII century could take it seriously. Indeed. After all, Alexander the Great lived, allegedly, in the IV century B.C., and the Slavs appeared on the historical scene only allegedly in the X century B.C. In any case, allegedly not earlier than in the first centuries of our era. And the very idea that the Muscovites could agree on something with the "ancient" Alexander the Great cannot even be discussed in Scaligerian history. It's just ridiculous, they say.

The new chronology explains both the Charter itself and the time of its appearance. It appeared in the XV century A.D., after the Ataman conquest of Europe. It is not for nothing that the Charter became known exactly from the middle of the XV century ([562], p. 49). For us, it is absolutely clear why it was Alexander the Great who gave the Charter to the Slavs. The fact is that the Ottoman conquest of the XV century after Khan Moses was led by Khan Joshua. He is identified, at least in part, with the "ancient" Alexander the Great. The conquest itself was Slavic-Turkic. Therefore, Khan Joshua = Alexander the Great gave the conquered lands to his soldiers—the Slavs. Including Muscovites. It also becomes clear why the original of the Charter was in Czar-Grad. For the simple reason that the capital of the Ottomans = Atamans became Czar-Grad, that is Constantinople.

In all the texts of the Charter (without exception) cited in [562], among the lands given to the Slavs, the Balkans are necessarily mentioned ([562], p. 85). Indeed, the Balkans are still inhabited by Slavs.

A. S. Mylnikov further draws attention to the proximity of the "idea and individual elements of the plot" of the Charter of Alexander the Great and the "Testament of Solomon" from the Chronography of the Byzantine historian Michael Psellos ([562], p. 81). The appearance in connection with the Charter of the name of the biblical king Solomon is also explained by our results. Because the biblical Solomon is essentially a reflection of the famous Ataman sultan of the XVI century—Suleiman the Magnificent, we will discuss this in detail below. But the era of Suleiman = Solomon is just a few decades after the Ottoman conquests of Joshua

= Alexander the Great. Therefore, the Charter, given to the Slavs by Alexander the Great, could well be reflected in the subsequent testament of Solomon = Suleiman the Magnificent in the XVI century.

It is curious that the mediaeval descriptions of the original of the Charter (signed in gold, given in Alexandria, etc.), as noted by A. S. Mylnikov, "strongly resembled the formulas used in the Moscow business practice of the XVII century. For example, in the postscript to the letter on behalf of Czar Alexei Mikhailovich … we read: 'These are two charters written on medium Alexandrian sheets, border and the Moscow sovereign's name written in gold" ([562], p. 74–75).

Such similarity of the Charter of Alexander the Great and Moscow Charters of the XVII century further strengthens modern historians' idea that Alexander's Charter is a forgery. The "antique" Alexander the Great just could not draw up his letters almost the same way as the Moscow Czars of the XVII century! It looks impossible in Scaligerian history. But there is nothing strange in it per the new chronology. The opposite would be strange. Since the office work of the Ottomans = Atamans of the XV–XVI centuries came from Russia and therefore had much in common with the Moscow office work in the XVII century. That is 150–200 years after the Ottoman = Ataman conquest, the conquest of Alexander the Great = Joshua = Charlemagne.

Adding the results we have just obtained to those enunciated in Chron2, Chapter 6:18–19, we see that the Czar-Khan-Ataman Suleiman the Magnificent is described on the pages of various chronicles under different names, among which the most famous are: Charlemagne, biblical Joshua, and "antique" Alexander the Great. In particular, the popular mediaeval "Song of Roland" tells about the wars of Suleiman the Magnificent = Joshua.

15.
HOW MEDIAEVAL AUTHORS IMAGINED THE STORY OF ALEXANDER THE GREAT IN RELATION TO THE HISTORY OF THE SLAVS

Let us quote excerpts from the book [562]. Its author is our contemporary, and of course, he finds the mediaeval facts and opinions absolutely ridiculous. He cites them only as examples of very widespread "mediaeval mythologemes." The modern historian can only wonder how "massively ignorant" the mediaeval chroniclers were.

The mediaeval Polish author of the XVI century "Orzechowski believed that 'under the leadership of Philip and Alexander,' the Slavs 'conquered the whole world.' The goodwill [to the Slavs.—Auth.] of Alexander the Great Orzechowski explained by Alexander's own Slavic origins. … About the same wrote Sarnitski (in 1585. —Auth.). In this way, another mythologeme was supported, the creator of which, it seems, was Miechowita. Following him was the Dalmatian his- torian Vinko Pribojević (d. After 1532) in his treatise on the origin of the Slavs [Venice, 1532.—Auth.], … without hesitation asserted that both Philip of Macedon and his son were Slavs. … Similar ideas began to be linked with another mythologeme—about the participation of the Slavs in the Trojan War, their foundation of Venice, etc. It was in this frame that the Charter was presented by Belsky. … After the successful wars of the Slavs against Macedonia, the hero's father, Philip, a junior yet, was taken hostage by the Slavs and learned the Slavic language. When he became a ruler, among the peoples submitted to him there were Slavs, who enjoyed his special trust. These feelings he transmitted to his son [Alexander the Great.—Auth.], and the consequence of that was the Charter. … Similar framing of the Charter is found in some monuments of Russian historical thought of the XVII century. So, in the Chronograph [q.v. in [939], sheet 739.—Auth.] … it was said that after the victories of the Slavs at the Balkans, they took hostage the son of the king's son Philip, father of the great king Alexander of Macedon, who was then in young age, and the Slavs kept him in great honor, as it should be with the royal children. … So when later he grew to become Alexander the Great and destroyed and conquered all kingdoms of the earth, and was called the winner and king of the universe, he ordered to give to the Slavic language a charter with his stamp, and the Czechs kept it as a treasure" ([562], p. 88–89).

In some copies of the Charter of Alexander the Great, the names of some Slavic, or, more precisely, Russian princes, as they are named there, are indicated. "To the glorious Russian race, princes and sovereigns, from

the Varangian Sea to the Caspian Sea, to our excellent and beloved … To Brave Velikosan, Prudent Hassan, Fortunate Hauassan, glory for eternity" ([562], p. 62).

This is what the original looks like: "Glorioso stemmati Ruthico, princinpibus ac gubernatoribus a mari Waregho ad Caspium, præsignibus ac dilectis nostris Hrabano Velikosano, Prudenti Hassano, Fortunato Hauassano æternam salutem" ([562], p. 62).

According to the Charter of Alexander the Great, three named Russian princes—Velikosan, Hassan, and Hauassan—participated in the conquest of the Balkans and Southern Europe. Amazingly, there is another mediaeval text of a completely different origin, where the names of these Russian princes reappear. But now it turns out that they are moving on and conquer Egypt and the Jerusalem countries. This text is called "On the history and origins of the Russian land and the creation of Novograd and where the family of Slavonic princes comes from" ([562], p. 42). We quote: "Reporting the successful military campaigns of the Slavs 'in the Egyptian countries,' and that they "demonstrated much bravery in the Jerusalem and barbarian countries,' the author, without specifying the chronology, wrote: 'Commanders of the Slavs and Russians then were the princes of following names: 1. Velikosan, 2. Hassan, 3. Aveshasan, who surpassed many with their bravery and wisdom' [CCRC, v. 31, p. 12]" ([562], p. 43).

Thus, two different mediaeval texts, apparently speaking about the same Russian princes, in one case talk about the conquest of the Balkans and Southern Europe, and in the other about the conquest of Egypt and the Jerusalem countries. This ideally corresponds to our results. The biblical conquest of the Promised Land by the Ataman-Khan Joshua, that is, of the Jerusalem countries, was the Ottoman = Ataman, predominantly Russian, re-conquest of the Balkans, Europe, Africa, and Asia in the XV century. And Jerusalem in the biblical Pentateuch, describing, as we have already found out, the Ottoman conquest of the XV century, is apparently called Czar-Grad.

Of course, Scaligerian historians consider all such statements of mediaeval texts to be fiction from the first to the last word. But such "criticism" took shape only starting from the XVII–XVIII centuries. Previously, all such texts were perceived quite naturally, as we can see, including the Charter of Alexander the Great.

But in the XVII and XVIII centuries, their fierce condemnation began. It was conducted in high tones. One of the "zealots" of the Scaligerian-Romanovian history exclaimed: these are fictions inscribed "in the people's history by the flatterers and court bearers of Czar Ivan and other Russian sovereigns" (quoted from [562], p. 91). He also "called the distributors of such fables 'jesters' " ([562], p. 91).

It is noteworthy that the arguments were purely chronological. There could be nothing "Slavic in antiquity," they say, because "the Slavs appeared on the Balkans 800 years after Alexander of Macedon" ([562], p. 92). This style of "new criticism" is characteristic. It is quite clearly seen that after the XVII century, the Scaligerian chronology became the "tool" with which they began to smash the old, basically correct history—reshaping it in a new way. Therefore, it is not surprising that starting from the XVII century, "faith in the authenticity of the Charter faded away" ([562], p. 92).

Tatishchev placed the Charter in the first edition of his work but then excluded it from the second edition as "forgery" ([562], p. 92). It turns out that "at the time of Peter the Great, when Tatishchev began his state activity, the legend about Aleksander's 'gift' remained attractive" ([562], p. 93). That is, people have not yet been told that "all this is not true." But then they lucidly suggested how to describe the past now.

The turn in the XVII century of the historical view from its previous, correct direction to the new, Scaligerian, is clearly visible. They turned persistently, assertively, and, in the end, achieved their goal. Let us repeat it once more: with the help of the Scaligerian chronology. That's what it probably was invented for.

16.
OTTOMAN = ATAMAN CRESCENT AND RUSSIAN-HORDE TAMGA ON WESTERN EUROPEAN MEDIAEVAL WEAPONS

ally covered with Ottoman crescents from top to bottom (q.v. in fig. 5.138). According to our reconstruction, this is the armor of the Atamans and Horde = Israelites who participated in the Ottoman conquest of the Promised Land, that is, Western Europe, Africa, and America in the XV–XVI centuries. The Bible describes the Ottoman conquest as the campaigns of Joshua (q.v. in Chapter 5:4). Then, already in the era of the Reformation, the surviving weapon was declared "purely German," allegedly belonging exclusively to German knights. Today historians want to convince us that the frank Ottoman = Ataman and Horde symbols on such weapons "did not mean anything special." Or it indicated "the victory of the Germans over the Ottomans." As we now begin to understand, the "explanation" is wrong.

2) A chic gilded half-armor, considered Italian today (q.v. in fig. 5.139). The museum plaque reads Milan

In 2002, in the hall of the Hermitage, in St. Petersburg, where Western European mediaeval weapons were exhibited, the attention of T. N. Fomenko and A.T. Fomenko was attracted by rich armors decorated with Ottoman = Ataman crescents and the Horde tamga. Here are some examples.

1) Luxurious gilded half-armor, considered Germanic today: Augsburg, around 1590 (as the museum plaque says) (q.v. in fig. 5.136). An equally rich gilded shield is attached to the armor (q.v. in fig. 5.137). All these weapons are liter

Fig. 5.136. A rich semi-armor plated with gilding. Germany, Augsburg, c. 1590. According to our reconstruction, this is the armament of the Ottomans = Atamans, who re-conquered the promised land in the XV–XVI century. Ottoman crescent moons are scattered all over the armor. Hermitage, room 243: Western European weapons. This and subsequent photographs in the Hermitage, St. Petersburg, were taken by T. N. Fomenko and A.T. Fomenko in July 2002.

(?), 1570–1575. A gilded and ornate shield is attached to the armor (q.v. in fig. 5.140). The armor and the shield are decorated with the Russian-Horde tamga (q.v. in fig. 5.141). The same tamgas cover the helmet (q.v. in fig. 5.142). Remarkably, practically the same Horde tamga is found on the columns of the Moscow Assumption Cathedral (q.v. in Chron5, Chapter 2:1).

3) Rich gilded children's armor, considered today "purely Germanic." The museum plaque reads Germany, Nuremberg, the middle or second half of the XVI century (q.v. in fig. 5.143). Decorated with Ottoman = Ataman symbols, which we talk about in Chapter 5:4. It is the slant St. Andrew's cross, a well-known Russian-Horde symbol. See in the center, on the chest of the armor. St. Andrew's cross is surrounded by the symbols of the stopped sun, one of the main biblical symbols of Joshua = Charlemagne. The sun, in its motion, "stumbles" on the royal crown and stops. We talk about this symbolism in the chapter dedicated to the

Fig. 5.137. Luxurious gilded shield decorated with Ottoman crescents. Augsburg, Germany, c. 1590. Hermitage, St. Petersburg, room 243: Western European weapons.

Fig. 5.138. Augsburg gilded half-armor, c. 1590. Ottoman = Ataman crescents, St. Andrew's cross on the chest and the cross of St. James.

"Triumphal Arch of Maximilian," created by Albrecht Dürer (q.v. in Chapter 5:4.6, and in Chron7, Chapter 8:8). According to our reconstruction, this luxurious armor was made for one of the children of the Ottomans = Atamans in the era of the conquest of the Promised Land by Russia = the Horde and Ottomania = Atamania.

4) We're not talking about the fact that Spanish mediaeval weapons were often decorated with Ottoman = Ataman crescents with a star. This is noted even by Scaligerian historians. Therefore, we will restrict ourselves here to just one example (q.v. in fig. 5.144).

5) Figure 5.145 shows an Italian helmet with an interesting engraving. The shield covering the ear and neck of the knight depicts a king or deity (possibly wearing a crown). The figure is holding a crescent moon in the outstretched hand (q.v. in fig. 5.146). We find almost the same symbol in the images of the Maya in America (q.v. in Chron7, fig. 14.110 and 14.111). As part of our reconstruction, nothing is surprising here. Ottomans = Atamans, and Cossacks = the Horde, having conquered the Promised Land in Europe and Asia, crossed the ocean, and colonized America. Hence the kinship of the symbols of the XV–XVI centuries is found in Europe and America.

17.
JUBILEE PIPES IN THE ARMY OF MOSES AND MEDIAEVAL CHRISTIAN JUBILEES. The "New Era," establishing the Christmas on "year zero," was introduced circa 1582, that is, during the Gregorian Reform

Let us return to the question of why the Bible calls the cannon-trumpets of the God-fighting Israelites during the siege of Jericho “jubilee trumpets.” Let’s see what the Bible says about jubilees in general. It turns out that throughout the Bible, jubilees (or rather, jubilee years) are mentioned only in the Pentateuch of Moses (Leviticus 25–27, Numbers 36:4, Joshua 6). That is, only in books describing the conquest of the Promised Land. According to the Bible, the Jubilee was supposed

Fig. 5.139. Gilded half-armor of the XVI century, decorated with Russian-Horde tamgas, but considered “purely Italian”.

Fig. 5.141. Luxurious half-armor of 1570– 1575, decorated with Russian-Horde tamgas.

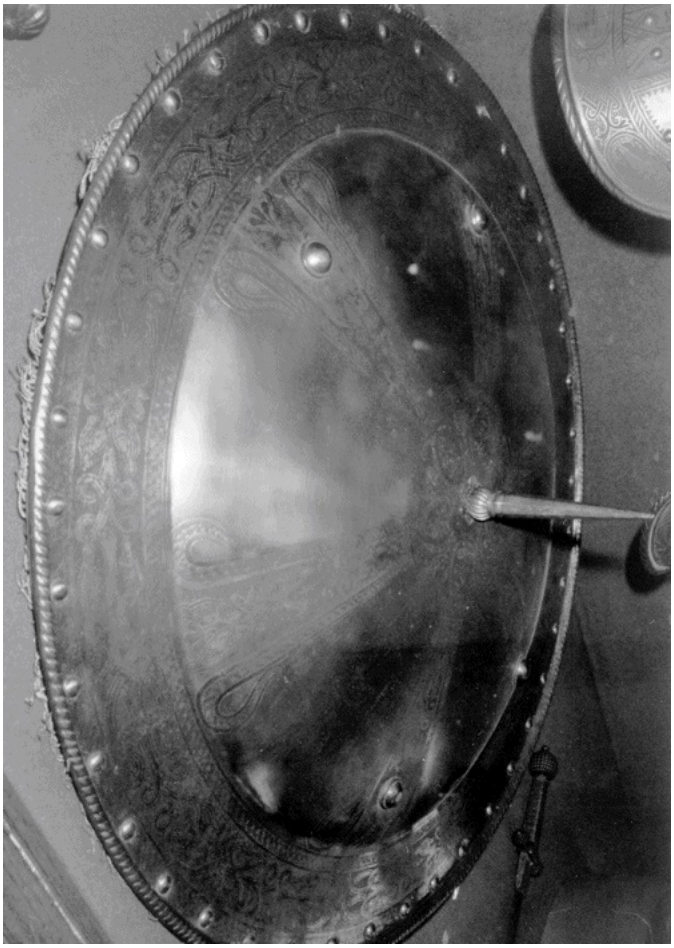


Fig. 5.140. Gilded shield of the XVI century, decorated with Russian-Horde tamgas, but considered “purely Italian”.

Fig. 5.142. A helmet of a rich semi-armor, also decorated with Russian-Horde tamgas, but declared today "purely Italian". Photo of 2002.

Fig. 5.143. Children's gilded armor of the XVI century, considered today "purely German." Decorated with the RussianHorde St. Andrew's slant cross, symbols of the sanctified Sun (symbol of Joshua), floral ornaments.

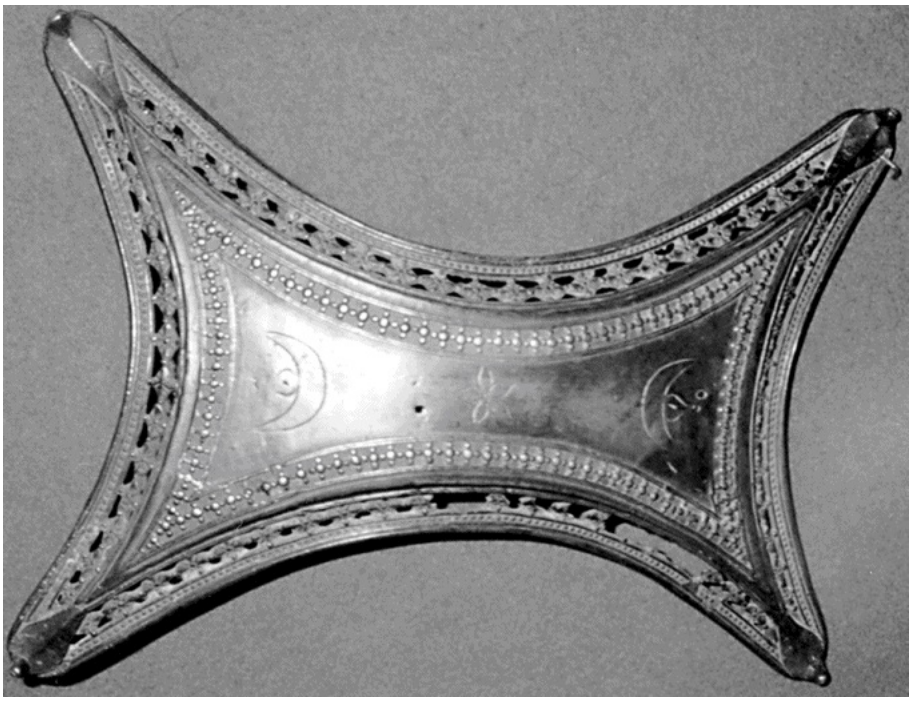


Fig. 5.144. Spanish fencing shield "boce" of the early XVI century, decorated with an Ottoman crescent moon with a star.

to be celebrated every 50 years as a kind of "feast of purification." It is said: "The Lord said to Moses on Mount Sinai: … on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; … The fiftieth year shall be a jubilee for you" (Leviticus 25:1, 25:9-11).

Now let's turn to "ancient" and mediaeval history. Maybe there are also references to such anniversaries? If there is, then it is interesting to see when such anniversaries were celebrated in Europe. Maybe just in the era of the Ottoman conquest of the XV century? If so, then our assumption about the identity of the Ottomans = Atamans and biblical God's fighters = Israelites will receive another confirmation. Indeed, our expectation prediction is justified, moreover, in a vivid form.

We must say right away that we could not find detailed comments on such anniversaries in modern historical works. But, fortunately, we have at hand the ancient Lutheran Chronograph of the XVII century, which is fundamental in the scope of material printed in the Church Slavonic language and accurately describes the world history from the creation of the world to 1680. Having turned to it, we found that indeed anniversaries were celebrated, and only in one era, and did not last long. They often coped in the years 1390–1550, exactly during the years of the Ottoman conquest. Jubilees were established in memory of Christ ([940], sheet 332). Note that these jubilees were celebrated on the days of the January calends ([940], sheet 344). Therefore, the Nativity of Christ, close to the January calends, was celebrated and not some other Christian holiday.

The Popes fixed the years of jubilees. According to the Lutheran Chronograph, the first "Jubilee of Christ's Nativity" was introduced by Pope Urban IV in 1390. It was initially conceived to be celebrated every 30 years, then every ten years, but in 1450, at the behest of Pope Nicholas VI, it has become a fiftieth-year jubilee ([940], sheets 332, 344–346, 365). Note that an extraordinary celebration of the anniversary in 1390 takes place exactly in the era of the Battle of Kulikovo in 1380.

As we now understand, such a coincidence of dates is hardly accidental. The extraordinary anniversary could indeed be celebrated precisely after the Battle of Kulikovo and in connection with it. We have shown that the battle of Kulikovo between Dmitry Donskoy and Mamai was reflected in "ancient Roman history" as the famous "ancient" battle between Constantine the Great and Maxentius, preceding the adoption of

Christianity in the Roman Empire. The fact that "antique" Rome is a phantom reflection of mediaeval Russia-Horde of the XIV-XV centuries, and Constantine the Great is a reflection of Dmitry Donskoy, we tell in the book "Baptism of Russia." Here we just note that the Battle of Kulikovo is associated with major religious reforms in the Great = "Mongol" Empire of the late XIV—early XV century. It was them that were reflected in later chronicles as "the adoption of Christianity in Russia." Therefore, the celebration of the Christian Jubilee in 1390, immediately after the Battle of Kulikovo, seems natural.

Let us now carry out a simple but interesting calculation. Note that if the Jubilee from the Nativity of Christ in 1390 was celebrated every thirty years, and in 1450 every fifty years, then by simple calculations, we get a complete list of possible (from the point of view of mediaeval Roman Popes) years of the Nativity of Christ. Namely: 1300, 1150, 1000, 850, 700, 550, 400, 250, 100 A.D., and so on, with a step of 150 years into the past (150 is the least common multiple of the numbers 30 and 50). It is striking that the resulting list of dates does not include the year A.D. where historians place the Nativity of Christ today. It turns out that the Popes who arranged the Jubilee did not at all think that Christ was born at the beginning of our era, as the later chronologists of the XVI-XVII centuries stated. The date of the Nativity of Christ, for the Popes of the XIV century, was obviously completely different. Say, they might think it coincides with 1150 A.D. (though, of course, they did not use the "A.D.," which was introduced much later). The year 1150, in contrast to the "year zero," is indeed included in the above list. Note that 1150 A.D. as the beginning of the countdown of years from the Nativity of Christ differs only two years from the actual date of Nativity in 1152. Good concordance.

For the sake of completeness, we present Church Slavonic quotations from the Lutheran Chronograph concerning the establishment and celebration of mediaeval Christian Jubilees. The quotes are highly interesting.

"This Urban (Pope Urban IV.— Auth.), or Bartholomew, having announced the Bull, fixed the day of April 11, of the year of Christ 1389, so that every thirtieth year will be Jubilee of the Nativity of Christ,

Fig. 5.145. XVI century Italian helmet: "Burqunet, by Nergroli, Milanese, 1560–1570," as the museum plaque says. On the side is the figure of a man with the crescent in his hand..

Fig. 5.146. A figure with the crescent moon in hand on a XVI century Italian mediaeval helmet. Unfortunately, we were unable to take a better photo. On the video we have, the crescent moon and all the details are clearly visible.

who was baptized in the thirtieth year and began to preach. But, stopped by death, he himself did not work the Jubilee" ([940], sheet 332).

It says here that Pope Urban IV, in 1389, instituted the "Jubilee of the Age of Christ," which was to be celebrated every 30 years, starting in 1390. The first Jubilee was indeed celebrated in 1390 but already under the next Pope. Further, we learn that subsequently, the order of assignment of jubilee years was changed. Namely: "Boniface (Pope Boniface IX.—Auth.), formerly Pietro Tomacelli, a thirty years youth, worked the Jubilee twice, first the thirtieth year, as was set up by his antecessor [predecessor.—Auth.], in the year of Christ 1390, and second in the year 1400" ([940], sheet 332).

Thus, Pope Boniface IX turned the Jubilee from thirty to ten and began to celebrate it every ten years. As can be seen from what follows, this procedure lasted until 1450. Indeed, its celebration in 1450 under Pope Nicholas V was already the sixth in a row, corresponding to the celebration from 1390 to 1450 every ten years. But since 1450, the Jubilee was changed to fifty years, that is, it had to be celebrated every 50, not every ten years. Indeed, Chronograph says:

"Nicholas, or Tommaso Parentucelli, born of a doctor father, is a famous defender of the teachings. Added three thousand books to the Vatican Library and put it in good order. In the calend of January, of the year 1450, worked the fifty years Jubilee (already its 6th)" ([940], sheet 344).

But the 50 years Jubilee didn't stay long because already in 1464, Pope Paul II ordered to change it to 25 years. Paul II himself did not live up to 1475 when the Jubilee was to be celebrated, so the next Pope Sixtus IV, who ruled, according to the Lutheran Chronograph, from 1471 to 1484, celebrated it. Thus, the seventh celebration of the Jubilee took place in 1475:

"Paul II, or Pietro Barbo. … Jubilee changed to 25 years" ([940], p. 344).
"Sixtus IV, or Francesco della Rovere. … Jubilee every 25 years. Worked already the seventh in Rome" ([940], p. 344).
The eighth celebration took place under Pope Alexander VI in 1500. It was accompanied by a widespread sale of indulgences and absolution:

“Alexander VI, or Rodrigo de Borja. … The first to send and sell in Germany most voluminous Jubilee letters with absolutions, in the year of Christ 1501. The Jubilee, of which three hundred thousand crowns were collected, was worked the eighth time in the year of Christ 1500” ([940], sheet 346).

Further, the Lutheran Chronograph reported the ninth and tenth Jubilees under Pope Clement VI in 1525 and Julius III in 1550 ([940], sheets 345, 346). However, the next celebration of the Jubilee, which fell in 1575, under Pope Gregory XIII, already didn’t take place. At least the Lutheran Chronograph, when talking about Pope Gregory XIII, says nothing about the Jubilee. And this is understandable. After all, it was under this Pope, allegedly in 1582, that the famous “Gregorian” reform of the calendar took place, which we will discuss in detail in Chapter 19. However, around 1582, the reformers may have just had an idea of such reform, and the reform itself, as a significant social and political action, was carried out several decades later. Maybe even in the XVII century.

The reform was based on the erroneous calculations of Joseph Scaliger (1540–1609) and then of “Dionysius the Small,” that is, most likely, Dionysius Petavius (1583–1652). They moved the Nativity of Christ from the XII century to the beginning of our era and pushed the adoption of Christianity back to the IV century. The calculation error of Scaliger and Petavius (Dionysius) was approximately 1100 years (q.v. in Chron7, Chapter 19).

As we have already noted, the order of celebrating the mediaeval Christian Jubilees contradicted these erroneous calculations. Therefore, starting from the end of the XVI century, especially from the beginning of the XVII century, when the “calculations of Dionysius” were nevertheless canonized, they tried to forget about the former supposedly “wrong” Jubilees.

Indeed, neither in 1575, nor in 1600, nor in subsequent years, the Lutheran Chronograph no longer reports anything about Jubilees. They completely disappear from pages.

Thus, we happily groped for that important moment when we canonized the erroneous (for one thousand hundred years!) date of the Nativity of Christ. This was the epoch of the Gregorian Reform of 1582. Then the celebration of the “wrong,” from the point of view of the reformers, but in fact absolutely correct, Christian Jubilees of the XV–XVI centuries, stopped.

Let us return to the biblical “jubilee trumpets.” Now we know that indeed, in 1450, just three years before the capture of Constantinople by the Ottomans = Atamans, the celebration of Jubilees every fifty years, as the Bible says, was introduced in Europe. Moreover, mediaeval Jubilees, in exact accordance with the biblical description, were accompanied by absolution. The Bible calls it “cleansing.”

But then it becomes clear why the Bible calls the giant Ataman cannons, which smashed the impregnable walls of Constantinople-Jericho in 1453 “jubilee trumpets.” After all, these canons most likely were cast in preparation for the campaign, that is, around 1450. And this is precisely the year of the establishment of the fifty years Jubilees.

In conclusion, we emphasize that the celebration of the Jubilees is by no means an ordinary event. As we have already said, we managed to find only one mention of Jubilees in all “ancient” and mediaeval history. Therefore, the superimposition of Biblical and mediaeval Jubilees that we have discovered is hardly accidental. Of course, today, we are constantly celebrating a wide variety of jubilees. But we must be aware that this is a consequence of a “clearing” chronology that has been conducted over the past 400 years. In the Middle Ages, when chaos reigned in the methods of chronology, and in the chronology as such, there were practically no jubilees.

Chapter 6

The History of Russia-Horde of the XIV–XVI centuries in the last chapters of the Books of Kings

The four biblical books, 1-2 Samuel and 1-2 Kings [1-4 Kings in Russian Orthodox version.—Ed.], and two Books of Chronicles [1-2 Paralipomenon in Russian Orthodox version.—Ed.], tell the history of Israeli and Judean kings. At the same time, the Books of Chronicles retell the events that were already described in the Books of Samuel and Kings. In Chron1, Chapter 6, and Chron2, Chapter 7, A.T. Fomenko, using the mathematical methods, discovered that the Books of Samuel and of Kings actually describe the European history of the XIII–XVI centuries and some events from the history of the XI–XIII centuries. However, the European history of the XI–XIII centuries in the Scaligerian "textbook" is itself, for the most part, a reflection of the later history of the XIII–XVI centuries.

Let's talk about the new identifications that we have discovered. First of all, about the identification of some events in biblical history with the events in Russia-Horde of the XV–XVI centuries. To begin with, let's see under what names Russia-Horde appears on the pages of the Bible.

1.
ASSYRIA AND RUSSIA
1.1. Assyria-Russia on the pages of the Bible

The Biblical Encyclopedia says: "Assyria (from Asshur).— The mightiest Empire in Asia. … Most probably Assyria was founded by Asshur, who built Nineveh and other cities. According to other [sources], Assyria was founded by Nimvrod. … In the general meaning of the word, Assyria included all countries and peoples up to the Mediterranean Sea in the west and up to the Indus River in the east. The main city [of Assyria] was Nineveh. Under the names of Babylonians, or Chaldeans, is meant the people of the country where the main city was Babylon, and, finally, under the name of Syrians—the people of the country where the cities were first Zobah, and then Damascus, and which bordered with the land of Canaan [Khan's land.—Auth.]. According to the most ancient legends, Assyria was founded by Bel, or Vil" ([66], pp. 67–68).

It may be useful to bear in mind that the founder of Assyria was known under various names—Asshur, Bel, or Vil, as well as Nimvrod (Nimrod), the creator of the Tower of Babel. Until the XVII century, European chronicles clearly stated that the state founded by Asshur = Vil = Bel = Nimvrod covered the whole world and was the first kingdom on earth ([940]). Here is, for example, what the Lutheran Chronograph of the end of the XVII century reports on this topic: "And so the first Assyrian king Nemrod, in the 45th year of his rule, sent the princes called Assur, Mid, Magog, and Moskh, to 4 different places and countries of the world, to populate [those lands] with people and found kingdoms called after their names—Assyria, Midia, Magog, and Moscow" ([940]), sheet 66). And further: "Of Magog were born Getans and Massageteans, the Scythian tribe" ([940], sheet 9, verso).

In Chron5, we expressed and substantiated the idea that the country described in the Bible under the name Assyria is the mediaeval Russia-Horde. And the biblical names Assyria, or Assur, as well as Asur, or Syria, or else Ashur, are just a reverse reading of three well- known mediaeval names of Russia. That is, Assyria, or Assur Rus, or Asur, or Syria Rasha, or Ashur.

Russia is still called "Rasha" in English. In the bib→lical books 1 Kings 12–22, in the corresponding chap→ters of Chronicles and the Prophecies, the state of Assyria is described as an enemy without, constantly attacking the Israeli-Judean kingdom. These biblical books reflected the Western European point of view and were largely created by chroniclers of the XV-XVII centuries. Therefore, it is convenient to distinguish two parts in the Bible:

1) Pentateuch + 1–2 Samuel + 1 Kings 1–11, and
2) 1 Kings 12–22 + 2 Kings + Prophecies. Apparently, they were written by different authors. Roughly speaking, we can suppose that the first group of books was initially written by the Horde and East Ottoman (Ataman) chroniclers, and the second group by Western European chroniclers. Of course, such a division of the Old Testament into two parts is very approximate since the biblical texts have been edited many times. Later revisions have significantly blurred and distorted the picture.
Recall that the books 1–2 Samuel and 1–2 Kings are duplicated in the Bible by 1–2 Chronicles. Therefore, 1–2 Chronicles should also be added to the above two parts of the Bible. We will constantly mean this, but in order not to clutter up the presentation, we will omit the mention of the Books of Chronicles when talking about the two parts of the Bible that we have highlighted.
We will conditionally call the first group of biblical books the East Bible and the second the West Bible for brevity and convenience. So:
East Bible = Pentateuch + 1–2 Kings + 3 Kings 1–11, West Bible = 1 Kings12–22 + 2 Kings + Prophecies. It is interesting that in the East-Bible, practically nothing is said about Assyria. If something is said, it is mainly in neutral tones. At the end of the East Bible, a conversation begins about Syria and the wars with it. At the same time, the Bible makes a specific distinction between Assyria and Syria ([66], p. 650). According to our reconstruction, this is because Russia-Horde itself was called Assyria before its division in the XV century. That is, Assyria is the entire Great = "Mongolian" Empire. And Syria is a Russia-Horde of a somewhat smaller size, already in the era of the beginning of the split of the Empire into parts. It is sometimes difficult to clearly distinguish between the biblical concepts of Assyria and Syria.
But the West Bible speaks about Assyria often and a lot. In its books, Assyria embodies the image of a powerful enemy.
Such a distribution of emotions becomes understandable now. If the East Bible was written mainly by the Horde and the Ottoman = Ataman authors, then it's not surprising that the attitude toward Russia-Horde is favorable here. Although, of course, between RussiaHorde and Ottomania = Atamania sometimes disputes arose, leading to battles. But the main thing was that at that time, they constituted a single "Mongolian" Empire. Hence the benevolent or neutral tone of the Horde and Ottoman = Ataman authors of the East Bible when it concerns Syria-Assyria.
But the authors of the West Bible were mainly Western Europeans, who lived on the Khan = Canaanite lands in Europe and underwent both the first and the second conquest of Russia-Horde and Atamania. Therefore, Assyria = Russia, starting from the Reformation of the XVI century, embodied the image of the worst enemy. Many fragments of the West Bible indirectly confirm the identification of Biblical Assyria with Russia-Horde. For example, the Syrian (Russian?) kingdom is somehow connected to king Hadadezer (1 Kings 11:23–25). But his name, Hadadezer, sounds like Horde-Czar, that is, Czar of the Horde.
The West Bible says a lot about the Assyrian invasions of Israel. "Then Pul king of Assyria invaded the land [of Israel]" (2 Kings 15:19). (See Church Slavonic quotation 97 in Annex 4.)
In Chron1, Chapter 6, and Chron2, Chapter 7, the superimposition of the history of the Israeli and Judean kings on the era of the Middle Ages was discovered using the method of dynastic parallelisms. At the same time, it turned out that the Assyrian king Pul, or Tul, may be identified with the famous Attila. It turns out that Attila (Atila, or Atilla) is called Russian czar in the West Bible. He was paid tribute, and "the king of Assyria turned back" (2 Kings 15:20). (See Church Slavonic quotation 98 in Annex 4.) The fact that Attila was one of the famous leaders of the Great = "Mongol" conquest of the XIV century was discussed in Chron5. The West Bible returns to this topic in the next chapter, but this time, instead of king Pul-Tul, Israel is invaded by the Assyrian king Tiglath-Pileser (2 Kings 16:7–10). And further: "So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria" (1 Chronicles 5:26). (See Church Slavonic quotation 99 in Annex 4.)
They relocated many people to "the river Gozan" (1 Chronicles 5:26). By the way, the Lutheran Chronograph of 1680 ([940]) also mentions another name for Tiglath-Pileser—Tul Assur, that is, again, Attila Russian. The name Tiglath-Pileser sounds like Teglattellasar due to the frequent transition of "P" and "T" into each other. But the letter "T" at the beginning of a name can also be a common prefix article (q.v. in Chron5). In this case, the name Teglattellasar could simply mean Attila-Czar (Attila-Czar). As a result, the biblical Assyrian king Teglattellasar may just be the Russian Czar Attila. By the way, Mavro Orbini also says that Attila was a Russian czar (q.v. in Chron5). And "the river Gozan" may turn out to be either Kazan, standing on the Volga, or the "Cossack river," since Ghuzzes = Oghuzes = Cossacks (q.v. in Chron5).

When listing the sons of Asher, the Bible says: "All these were the sons of Asher, heads of the houses of their fathers, elite soldiers, powerful warriors, chiefs among the tribal leaders. The number of them listed in the genealogies for service in war was 26,000 men" (1 Chronicles 7:40). (See Church Slavonic quotation 100).
The Bible describes Assyria-Russia as follows: "O Asshur, the rod of my anger, and the staff in whose hand is my indignation. I will send him against an ungodly nation. … I will give him charge to seize the spoil, to take the prey, and to tread them down like the mire of the streets. … I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks. For he says: By the strength of my hand I have done it, and by my wisdom, … Also I have removed the boundaries of the people, and have robbed their treasuries; so I have put down the inhabitants like a valiant man. … My hand has found like a nest the riches of the people, and as one gathers eggs that are left, I have gathered all the earth; and there was no one who moved his wing, nor opened his mouth with even a peep" (Isaiah 10:5–6, 10:12–14). (See Church Slavonic quotation 101 in Annex 4.)
The West Bible names three main cities or three capitals in Assyria = Russia. These are Babylon, Nineveh, and Damascus.

1.2. Biblical Babylon is the White Horde or the Volga Horde. And after the Ottoman conquest, Babylon is probably Czar-Grad

Babylon is one of the capitals of Assyria, and Babylonian kings are often Assyrian kings at the same time. As well as vice versa. For example: "Therefore the Lord brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks … and carried him off to Babylon" (2 Chronicles 33:11). (See Church Slavonic quotation 102 in Annex 4.)

West Bible associates with Babylon the religious cult of Ba'al, considered as "wrong" and deserving of condemnation (2 Kings 10:18–28; 11:18). It is possible that here we are talking about the White Horde, or the Volga Horde, concentrated around the Volga. This is consistent with the identification of Biblical Assyria as Russia-Horde. No wonder Asshur, the founder of Assyria, was also called Bel ("white" in Russian), or Vil.

Then, after the capture of Czar-Grad in 1453 by Russia-Horde and the Ottomans = Atamans, the name Babylon was probably transferred to Czar-Grad. This name was "mobile" and meant the capital, the main city. When the capital moved, the name moved, like it was with the names Rome and Jerusalem.

1.3. Nineveh, the great city = Novgorod the Great

The West Bible says: "So Sennacherib king of Assyria (Russia?—Auth.) departed and went away, returned home, and remained at Nineveh" (2 Kings 19:36). (See Church Slavonic quotation 103 in Annex 4.)

Nineveh is often called "Nineveh, the great city" (Jonah 1:1; 3:2–3; 4:11; Judith 1:1). Since Assyria is identified with Russia-Horde, a natural thought arises that Nineveh, the great city, is Novgorod the Great. The name Nineveh—NNV is probably a slightly distorted pronunciation of the word "new"—NW.

But in this case, the Bible should also reflect in some form the famous "Massacre of Novgorod," which we talked about before. Our expectation is brilliantly met. Prophet Tobit, taken captive to Nineveh, says to his son Tobias: "Go into Media, my son, for I surely believe those things which Jonah the Prophet spake of Nineveh, that it shall be ruined. … Before he died, he heard of the destruction of Nineveh, which was taken by Nebuchadnezzar and Assuerus" (Tobit 14:4, 14:15). (See Church Slavonic quotation 104 in Annex 4.) There is no verse Tobit 14:15 in the Ostrog Bible.

If "Nineveh, the great city ," is Novgorod the Great, then it is natural to assume that here the Bible calls the Russian = Assyrian czar Ivan III the Terrible, or Ivan IV the Terrible, by the name of Nebuchadnezzar. It was he, in both of his duplicate reflections, who defeated Novgorod the Great.

In the West-Bible, the whole book of the Prophet Jonah is dedicated to the impending defeat of Nineveh. In this regard, we note that the Massacre of Novgorod under Ivan III the Terrible in 1478 is very close in time to the era of the famous Russian Metropolitan Jonah (1448–1461) ([372], v. 1, p. 362). Under Jonah himself,

Novgorod had not yet been conquered, but, apparently, its defeat was already brewing. So it is described in the book of the Prophet Jonah. Under Jonah, Nineveh has not yet been destroyed, although the possibility of such a defeat is the subject of the book itself.

The destruction of Nineveh is directly described in the book of the Prophet Nahum, which is entirely dedicated to it. "The Lord has given a command concerning you, Nineveh: Your name shall be perpetuated no longer. Out of the house of your gods I will cut off the carved image and the molded image. I will dig your grave, for you are vile. … O Judah, keep your appointed feasts. … For the wicked one shall no more pass through you; he is utterly cut off. … The gates of the rivers are opened, and the palace is dissolved. … Take spoil of silver! Take spoil of gold! There is no end of treasure, or wealth of every desirable prize. … Nineveh is laid waste!" (Nahum 1:14–15, 2:6, 2:9, 3:7). (See Church Slavonic quotation 105 in Annex 4.)

Pay attention to a striking detail—the mention of the river gates in Ninevia. From this follows that, firstly, Ninevia stands on a river, which is in good agreement with the identification of Nineveh as Yaroslavl = Novgorod the Great. Yaroslavl stands on the Volga. Secondly, the famous river gates and river towers were indeed important parts of the fortifications of Yaroslavl. The fact is that the Yaroslavl fortress (kremlin) was located on the spit, at the confluence of the Kotorosl River and the Volga. The spit was crossed by a ditch connecting the Volga and Kotorosl and closed at both ends by river gates. They are still standing on the Volga side. Such a fortress arrangement is sporadic. Therefore, the appearance of such vivid detail on the pages of the Bible is a good confirmation of our proposed identification of Nineveh, "the great city," with the city of Yaroslavl = Novgorod the Great.

The book of the Prophet Zephaniah is also dedicated to the defeat of Nineveh. "And He will … destroy Assyria, leaving Nineveh utterly desolate and dry as the desert. … Woe to the city of oppressors, rebellious and defiled!" (Zephaniah 2:13; 3:1). (See Church Slavonic quotation 106 in Annex 4.)

Reread attentively the quotation from the Ostrog Bible and note that the meaning of the last phrase in the course of "editing" has become exactly the opposite in the modern edition of the Bible. Imperceptibly, they have changed history.

The identification of the biblical Nineveh with Novgorod is sometimes directly carried out in Russian chronicles ([661], p. 36). Moreover, in some texts, Novgorod is called Nineveh, and in others, Czar-Grad. As we shall see, not by accident either. For example, Novgorod is presented as Czar-Grad in church liturgical texts ([661], p. 35). In the Laurentian Chronicle, "Novgorod appears as Ninevia. … The same is in the Hypatian Chronicle, apparently in the Trinitarian Chronicle, in the Moscow Codex of the late XV century, in the Resurrection Chronicle, etc." ([661], p. 36). Thus, in the annals, Russian Novgorod was more often called Ninevia than Czar-Grad.

The city of Ninevia is located in the "land of the Assyrians" (Tobit 1:3). Moreover, one of the Assyrian kings was called Enemessar (Tobit 1:2). The Elizabeth Bible says Enemessar, and the Ostrog Bible says Shalmaneser. For Western Europeans, the name Enemies-Sar may sound like "Enemy-Sar," that is, "Enemy-Czar." Cf. the English word "enemy" with the French "ennemi." By the way, the name of the Assyrian king Sennacherib, often mentioned in the Bible, probably comes from the Slavic name Svyatogor. The fact is that "Sen" is the transcription of the French word "saint" ("svyatoy" in Russian), and "cher," "chir," "chor," "gor" may easily mean "mountain" ("gora" in Russian). Recall that in Russian epics, Svyatogor is a mighty hero, who has no equal, a giant, whose head reaches the clouds, and the earth can hardly bear him.

1.4. Biblical Syrian Damascus = Russian Moscow

Syrian kings live in Damascus (1 Kings 15:18). In Damascus, king Hazael was enthroned: "Go … to Damascus … anoint Hazael as king over Syria" (1 Kings 19:15). (See Church Slavonic quotation 107 in Annex 4.) The name of the king Hazael is possibly the Slavic name Zloy, meaning "evil", that is, the Evil king (2 Kings 12:17). Further, in Damascus rules, for example, "Ben-Hadad, king of Syria" (2 Kings 8:7, 8:9). The Assyrian (Russian?) king Tiglath-Pileser went to Damascus and captured it. After that, king Ahaz comes to the Assyrian (Russian?) king in Damascus (2 Kings 16:9–10).

In our opinion, in the biblical name Damascus (in Hebrew, DMSK or DMShK), the first sound, "D" or "T" is something like a definite article, a prefix similar to the English "t h e ." In this case, the name Damascus, or D-Masq, could mean Moscow, or T + Moskh, T + Mosokh.

In this regard, let us pay attention to the following Bible verse, in which Abram laments: "I remain childless, and the steward of my house is Eliezer of Damascus?" (Genesis 15:2). (See Church Slavonic quotation 108 in Annex 4.)

Here in the Bible, along with two clearly Horde-Russian names, Damascus = T–Moscow and Eliezer (Heb. Aliezr, possibly Ilya-Czar, that is, the "God-chosen Czar"), is another one, "translated" as "steward," but preserved in the Ostrog Bible (see above) in its original form—"son of Maseck," that is, the son of Mosokh = Moscow. The Hebrew text also gives BN-MShH, or BN–MSK, where BN = "son." An evasive "translation" of this expression as "steward" or "master" was proposed by the commentator Rabbi Shlomo Yitzchaki, allegedly 1040–1105 ([401], p. 107-. In fact, it looks like the name Meshech = Mosoch (Heb. MShH or MSK), placed next to the name Damascus (Heb. DMShK or DMSK), assimilated to the latter and changed the appearance of its last letter K.

All this is consistent with the fact that, according to the new chronology, in the XVI century Moscow became the capital of Russia-Horde, that is, Assyria, in the pronunciation of the authors of the West Bible.

The Bible says: "The Syrians of Damascus came to help Hadadezer king of Zobah" (1 Chronicles 18:5). (See Church Slavonic quotation 109 in Annex 4.) Perhaps it says here that Russian Muscovites came to help the Czar of the Horde, Hadadezer.

The Bible: "… sent to Ben-Hadad king of Syria, who dwelt in Damascus" (2 Chronicles 16:2). (See Church Slavonic quotation 110 in Annex 4.)

The biblical name Ben-Hadad practically coincides with the well-known mediaeval name of the Slavic tribe Veneti (q.v. in Chron5). Therefore, after translation from the biblical language into medieval,"Ben-Hadad, king of Syria" may well mean "Veneti, Russian Czar."

Another interpretation is also possible. Perhaps the name Ben-Hadad, Ivan Dad, contains the Slavic word "tyatya" (father). Remember also the close-sounding Slavic word "dyadya" (uncle). By the way, Ben-Hadad is called the "son of Hazael" (2 Kings 13:3). That is, Czar Ivan, Father-son of the Evil Czar?

Further, the Bible says: "The army of Syria came up against him [king Joash.—Auth.]; and they came to Judah and Jerusalem, and destroyed all the leaders of the people from among the people, and sent all their spoil to the king of Damascus" (2 Chronicles 24:23). (See Church Slavonic quotation 111 in Annex 4.)

The outstanding role of Damascus = T -Moscow is also emphasized by the fact that there were, it turns out, the "gods of Damascus," mentioned together with the "gods of the kings of Syria" (2 Chronicles 28:23). Damascus is called a rich city (Isaiah 8:4).

We will make the following remark regarding the addition of the sound "T" at the beginning of the name Moscow, which led to the appearance of the name T–Moscow, or Tamask, or Damask. In Chron5, we have already discussed the same effect that turned the name Russian into the name T-Russian, that is, into Etruscans. It is possible that the well-known biblical name Tubal could also come from T + Bal, that is, T + White, or T + Volga. In other words, the term initially could indicate the White Horde or the Volga Horde. The trace of this name has also been fixed in the modern Baltic. Further, we pointed out that the biblical Tubal could also indicate the Siberian Tobol as one of the huge administrative regions into which the Great = "Mongolian" Empire was divided. By the way, the old capital of Siberia was the city of Tomsk, not far from which later arose the city of Novosibirsk. And the name Tomsk actually coincides with the name Damascus (Tamascus).

As we have already said, the addition of the prefix "T" to some names in the Bible is probably a trace of a

definite article, like the English “the,” German “der, die,” Greek “το,” Bulgarian “ът,” “та.” Compare also with the Russian words “tot,” “ta” (meaning “that one”). The presence of an article with proper names still serves as a sign of respect. For example, in English today, you cannot just say “Bible.” It is imperative to say “the Bible.” Not just Almagest, but, necessarily, the Almagest. Because today there is only one Bible in the world, and the famous Almagest is also the only one. The famous city of Moscow is also the only one. That is why a respectful article was added to its name. The result was Da-Mascus.

2.
THE ASSYRIAN-BABYLONIAN CZAR NEBUCHADNEZZAR IS THE RUSSIAN CZAR IVAN THE TERRIBLE

2.1. Ivan III Vasilyevich the Terrible and Ivan IV Vasilyevich the Terrible as two partial duplicates in Russian history

Before moving on to the story of how Ivan the Terrible was reflected in the Bible, we will have to deviate from the biblical topic and talk about the parallelism we have found in Russian history. It turns out that the Romanovian history of Czar Ivan III is largely a reflection of the era of Ivan IV. This circumstance is very important for the correct understanding of many parts of the Bible. Because the Bible, it turns out, tells a lot about the epoch of the XV-XVII centuries, particularly about Russia-Horde of that time.

We have encountered many times the manifestation of a century-old chronological shift in Russian and Western European history. Now we will see its manifestation again in the biographies of two famous Russian rulers—Ivan III (1462–1505) and Ivan IV (1547–1584).

1 a. Ivan III in the XV century. Name and duration of the rule.
One of the most famous Russian czars. Ruled for 43 years (1462–1505). His name was Ivan Vasilyevich, since his father was Vasily II the Blind. It turns out that Ivan III was called the Terrible. Here is what Karamzin writes about this: “He was the first in Russia to have been given the surname of Terrible” ([362], v. 6, col. 215). He was also called the Great: “German, Swedish historians of the XVI century unanimously assigned him the surname ‘the Great’ ” ([362], v. 6, col. 215). Therefore, the full name of this ruler of Russia is as follows: the Great Czar Ivan Vasilyevich the Grozny.

Karamzin, of course, drew attention to such a curious duplication of the surname “Terrible” in the biographies of Ivan III and Ivan IV. And he tried to somehow soften the parallelism, which naturally suggests itself here, with evasive reasoning: “He was the first in Russia to have been given the surname of Grozny, but in a praiseworthy sense: terrible for enemies and obstinate disobedient ones. However, not being such a tyrant as his grandson Ivan Vasilyevich the Second, he undoubtedly had a natural cruelty in his character, tempered in him by the power of reason” ([362], v. 6, col. 215).

The following characteristic, given by Karamzin to Ivan III on the ground of the surviving chronicles, is curious: “Thus, embracing with his mind the state system of powers that stretched to the Tiber, to the Adriatic and the Black Sea, and to the borders of India, this Monarch was preparing a celebrity of his foreign Policy” ([362], v. 6, col. 62). Nikolay Karamzin speaks here about foreign policy since he no longer understands that the ancient chronicles actually spoke about the power of the Russian Czar, which extended to the entire Great = “Mongolian” Empire. In that era, it was not foreign, but the internal policy of Russia-Horde. For the simple reason that the Empire also included Western Europe. And India. And not only them.

n 1b. Ivan IV in the XVI century. Name and duration of the rule.
Also one of the most famous Russian czars. He ruled for 37 years (1547–1584). His duplicate, Ivan III, ruled for 43 years. Ivan IV was also called Ivan Vasilyevich since his father was Vasily III. It is well-known that he was called the Great and nicknamed the Terrible. Therefore, his full name was as follows: the Great Czar Ivan Vasilyevich the Terrible.
of the legs. … The patient died on March 15, 1490”

Thus, the full names of the two Czars Ivans—the Third ([435], p. 299). “Prince A. M. Kurbsky directly acand

the Fourth—are completely identical. In addition, cused … Ivan III in this death" ([778], p. 116). The they are the only czars in Russian history, whom the son's name was Ivan Ivanovich, or Ivan the Young chroniclers nicknamed Terrible. No one else was called ([778], p. 116). The chronicles, telling about this that. Later historians decided that Ivan Vasilyevich time, emphasize the "courage of the son" and "the IV the Terrible was allegedly the "grandson" of Ivan cowardice of the father" in the war with the Tatars. Vasilyevich III the Terrible. Today these two Czars "The son was braver than his father and did not Ivans are separated on the pages of the Romanovian obey him" ([435], p. 285). The son insisted on his version of history by about 80 years (q.v. in fig. 6.1). own. And soon, he died.

2 a. Ivan III in the XV century. Ivan as "the first Mos[n] 3b. Ivan IV in the XVI century. The early death of his cow Czar."
It is believed that he was the first of the Moscow grand princes to be called the Czar of All Russia ([776], p. 23). In correspondence with Western European rulers (allegedly with the Habsburgs in Austria), Ivan III "was given the title of Czar, and even Caesar, and he called himself 'the Sovereign and Czar of All Russia' " ([435], p. 300). True, today, it is believed that he accepted such a title "unofficially," and, as it were, "inconclusively" ([776], p. 23).
son and heir Ivan Ivanovich. "In the late autumn of 1581, personal grief fell on the Terrible. … By his fault died the heir of the throne, Czarevich Ivan. … A nervous shock … served as the basis for the illness and imminent death of the heir" ([838], p. 135). "As contemporaries testified, the father [Ivan IV.—Auth.) … looked with alarm and envy at the increased authority of his son, he was afraid of a conspiracy" ([838], p. 135). As in the history of Ivan III, under Ivan IV, his son "repeatedly and persistently de[n] 2b. Ivan IV in the XVI century. Ivan as "the first Mos cow Czar."
It is believed that officially and "truly" Ivan IV became the Czar of All Russia. They write like manded troops from his father in order to defeat the Poles" ([776], p. 234). And here we see the same motive —the increased authority of the son and, as a result, the envy of the father. According

this: "Thanks to the Czar title, Ivan IV suddenly appeared before his subjects in the role of the successor of the Roman Caesars" ([776], p. 25). As a result of Ivan's "chronological split," an important event also doubled—the first adoption of the royal title in Moscow. As a result, in the Romanovian version of history, we see today two "first" Moscow Czars of All Russia—one in the XV century and one in the XVI century.

3 a. Ivan III in the XV century. The early death of his son, heir, and co-ruler Ivan Ivanovich.
In 1490, "an important change took place in the family of Ivan Vasilyevich: his elder son, thirty-two years old, his coruler and heir, fell ill with a disease

1450 1500 1550
1462 1505
Ivan III the Terrible Basil the Blessed 1547 1584shift
Ivan IV
the Terrible

Capture
Conquest of Novgorod

of Czar-Gradof Kazan
1453 1478 1552

Russia Capture Defeat of Novgorod

1570

Capture Capture of Jerusalem of Jerusalem Assur, Assyria, Nebuchadnezzar Nebuchadnezzar Asshur + Babylon
Blessed Czar

Figure 6.1. Parallelism between Ivan III "the Terrible" from the XV century and Ivan IV "the Terrible" from the XV century. Let us recall that, in fact, Ivan "the Terrible" is the "sum" of several Russian Czars-Khans (q.v. in Chron4, Chapter 8).

to the Englishman Horsey, "the Czar feared for his power, believing that the people had too good an opinion of his son" ([776], p. 234).

This story has repeatedly inspired writers and painters. There is even a legend that Ivan IV personally dealt a fatal blow to his son with staff in the head in a fit of anger. Remember, for instance, the famous painting by Ilya Repin, "Ivan the Terrible and His Son Ivan."

These two practically identical "stories of Ivan Ivanovich, son and heir," appeared due to a split in one actual plot. Two bright duplicates were spaced apart in time by 91 years due to the same 100-year chronological shift in Russian history..

4 a. Ivan III in the XV century. Poisoned wife, Maria. The first wife of Ivan III, Maria, died in 1472 ([838], p. 94). "Ivan's wife, princess Maria of Tver, died. They said that she was poisoned. The death of this princess remains a dark event" ([435], p. 263).

n 4b. Ivan IV in the XVI century. Poisoned wife, Maria. In 1569, the wife of Ivan IV, Maria Temryukovna Cherkasskaya, died ([838], p. 126). "Dark rumors that Maria was poisoned by the Terrible are legendary" ([776], p. 209). "The Terrible, as they say, considered his rival, Vladimir of Staritsa, involved in her death" ([838], p. 126). And again, the shift between the duplicates is 97 years, which nearly coincides with the 100-year shift in Russian history..

5 a. Ivan III in the XV century. Repression of Novgorod the Great.
In the biography of Ivan III the Terrible, much attention is paid to his struggle with Novgorod. The Czar wanted to "put down Novgorod the Great." Karamzin writes: "Ioannes sent a folded letter to the Novgorodians, declaring them war and enumerating their insolences" ([362], v. 6, col. 23). The war with Novgorod occupies most of the biography of Ivan III. "The last hour of Novgorod liberty has struck! This important incident in our History is worthy of a detailed description" ([362], v. 6, col. 62). Further, on many pages, Karamzin describes the siege and conquest of Novgorod by Ivan III. Here is what the "Abbots and Priests of All Seven Councils" wrote about it: "You have laid anger on your fatherland, on Novgorod the Great; your fire and sword walk on our land; Christian blood is shedding. Sovereign, have mercy" ([362], v. 6, ch. 3, col. 71).

Finally, Ivan III "turned Novgorod the Great entirely to his will … Ioannes acquired untold wealth in Novgorod, and loaded 300 carts with silver, gold, precious stones … So, Novgorod submitted to Ioannes, after having for more than six centuries, in Russia and in Europe, the reputation of a People's Power, or of a Republic" ([362], v. 6, col. 79–82). The conquest of Novgorod in 1478 is described here as "plunging it into silence." Nikolay Karamzin: "The special history of Novgorod falls silent here. … The conquest of Novgorod is an important epoch of this glorious reign" ([362], v. 6, col. 86–88).

n 5b. Ivan IV in the XVI century. The Massacre of Novgorod.
The capture and brutal massacre of Novgorod in 1570 is one of the most famous events in the biography of Ivan IV. Analyzing the chronicles, historians write: "The defeat of Novgorod stunned the contemporaries. Few knew the truth about the causes of the tragedy: from the very beginning the Novgorod case was surrounded by a deep mystery. … Contemporaries argued that either 20, or 60 thousand people died in the Massacre of Novgorod" ([776], pp. 149, 157).

Thus, the two "Massacres of Novgorod"—under Ivan III in 1478 and under Ivan IV in 1570—are spaced apart in time by 92 years. Probably, they are duplicates, reflections of the same real event, but moved apart

by later chronologists by about 100 years. Let us recall that in Chron4, Chapter 3, we discovered that Novgorod the Great is Yaroslavl and a group of surrounding cities.

It is also possible that the description of the defeat of Novgorod by Ivan III is actually the description of the capture of Czar-Grad by the Ottomans = Atamans in exactly the same era, in 1453. The name Novgorod can also mean New Rome = Czar-Grad since Rome simply means "city." The defeat of Novgorod the Great = Yaroslavl is an event of the second half of the XVI century.

Let us also note the following correspondence between the "two" Massacres of Novgorod. Both Ivan III and Ivan IV gave the same order for the massive expulsion of all unreliable persons from the Novgorod land. A modern historian rightly draws attention to such a parallel between the biographies of the two rulers: "The resettlement undertaken by the Terrible [that is, by Ivan IV.—Auth.) recalled the similar measures of his grandfather. But if Ivan III persecuted the privileged Novgorod leaders, then Ivan IV fell upon the lower strata" ([776], p. 146).

Most likely, in reality, both the upper and lower strata of Novgorod were subject to resettlement. And with the artificial chronological bifurcation of this event, it turned out that "Ivan the Terrible-grandfather" resettled only the nobility, and "Ivan the Terrible-grandson"—only commoners.

6 a. Ivan III in the XV century. Conquest of Kazan. Ivan III conquered Kazan in 1469. Karamzin writes: "A numerous host walked on dry land, another swam along the Volga; both approached Kazan, defeated the Tatars … and forced Ibrahim to conclude peace at all the will of the sovereign of Moscow, that is, fulfilling all his demands. … This deed was the first of the famous successes of the reign of Ioannes" ([362], v. 6, col. 16).

n 6b. Ivan IV in the XVI century. Conquest of Kazan. The conquest of Kazan in 1552 was one of the main events during the reign of Ivan IV the Terrible. Like his "grandfather," this was the first military feat of Ivan IV ([362], v. 8, col. 71–115). Kazan's "two" conquests are separated in time by 83 years due to a hundred-year chronological shift.

7 a. The epoch of Ivan III in the XV century. The capture of Czar-Grad in 1453.
Above, we indicated the parallel events—the capture of Kazan by Ivan III in 1469 and Kazan by Ivan IV in 1552. However, in the biography of Ivan III, there is another famous event, surprisingly well superimposed on the capture of Kazan a hundred years later by "his grandson" Ivan IV in 1552. It is the capture of Czar-Grad in 1453. Formally, then ruled Vasily II the Blind, the father of Ivan III. However, Vasily was blind, and Ivan III, even before he acceded to the throne, "participated in the governing of the principality, helping his blind father" ([942], p. 39). Therefore, Ivan III could well take some part in the capture of CzarGrad. Recall that, according to our reconstruction, Ottomania = Atamania, and Russia-Horde took Constantinople together.

n 7b. Ivan IV in the XVI century. Conquest of Kazan in 1552.
The capture of Czar-Grad in 1453, in the era of Ivan III, is almost exactly 100 years away from the capture of Kazan by Ivan IV in 1552. This is the magnitude of the chronological shift, which partly shuffled the documents about the events of the XV and XVI centuries. Therefore, it is quite possible that fragments of documents about the capture of Czar-Grad in 1453 were later included in the biography of Ivan IV the Terrible.

2.2. Kazan as Czar-Grad, and Czar-Grad as Kazan

The capture of Kazan by Ivan the Terrible is described in the famous "Kazan History." "It includes fragments of chronicles, chronographs, stories, Scriptures. This is a huge œuvre, which contains multitude … of texts, authoritative in the Muscovite kingdom" ([661], p. 179).

Researchers have long noticed that the " Kazan History" in its early versions has some deep and difficult-to-explain connections with another well-known work, "The Tale of the capture of Czar-Grad by the Turks in 1453."

“The characters of the ‘Kazan History’ begin to play out their drama … according to the ‘Tale of the Capture of Czar-Grad by the Turks in 1453’ ” ([661], p. 183). At the same time, “as A. S. Orlov already showed … the Kazan citizens turned out to conduct themselves like Greek Christians defending a great city, and the Russians like Hagarenes attacking it” ([661], p. 181). So, already A. S. Orlov, at the beginning of the XX century, in his work [620], clearly pointed out an amazing parallel between the descriptions of the capture of Kazan by Ivan the Terrible and of the capture of Czar-Grad by Mehmed the Conqueror. True, he did it in a purely scientific work published in a journal accessible to specialists only, and not, of course, in a textbook on Russian history for schools or at least universities.

It turns out that during the capture of Kazan, Ivan the Terrible appears first as the Greek Czar Constantine, and, “just before the fall of the city, Ivan in the ‘Kazan History’ turns from Czar Constantine into Mehmed” ([661], p. 185). Researchers have found many parallels between the descriptions of the storming of Kazan and the storming of Constantinople [661], pp. 182–190.

Thus, as it turns out that in the old Russian texts a lot is written that sharply contradicts the Scaligerian–Romanovian history but is well explained by the new chronology. “In Russian folklore and historical representations, the campaign against Kazan coincides with the moment of accession [to the throne] and even with the beginning of the Muscovy in general” ([661], p. 189).

When the first Romanovs destroyed the memory of the capture of Czar-Grad by the Russian Muscovites together with the Ottomans = Atamans (who, by the way, also came from Russia-Horde) and rewrote the history of the XV–XVI centuries, they, or rather their historians, tried to also edit the huge “Kazan History.” It is known that it was under the Romanovs that another, second version of it appeared. “In the second version of ‘Kazan history,’ which became widespread in the XVII–XVIII centuries, the description of the Kazan victory lost connection with ‘The Tale of the Capture of Constantinople by the Turks’ ” ([661], p. 202). All is clear.

We will limit ourselves to the listed examples, which indicate the existence of striking parallels between the biographies of the two “Terribles”—Ivan III from the XV century and Ivan IV from the XVI century. The topic is very interesting, and here we have just started developing it. For further analysis, see our book The Prophet Conqueror.

After the “purge” of Russian history, undertaken by the Romanovian historians, gaping voids formed in it. Edited duplicates of the surviving documents were used to fill them out. This is how Ivan the Terrible “split in two.” Now it is difficult to say in which century the original of the main events of his biography is. Only one thing is clear: either in the XV century or in the XVI century. Therefore, either part of the documents of the “Terrible Czar” from the XV century was raised by a hundred years, or, on the contrary, some real events from the XVI century were pushed back into the past a hundred years down. Therefore, below we will sometimes talk about one Czar Ivan Vasilyevich the Terrible, using at the same time facts from the biographies of both “Terribles”—Ivan III and his “grandson,” Ivan IV and bearing in mind that some facts could come down to us from the XV century, and others from the XVI century.

2.3. The mad Nebuchadnezzar and Vasily the Blessed as one of the periods of the reign of Ivan IV the Terrible

Nebuchadnezzar is one of the most famous kings mentioned in the Bible. He is called the Babylonian king and reigns in Babylon (2 Kings 24:10). Then he set out on a campaign against Jerusalem, besieged it, captured, and destroyed it, and took the inhabitants into captivity, resettling them to Babylon.

Nebuchadnezzar captured Nineveh, a great city (Tobit 14:4, 14:15). In this regard, we have already noted that the biblical story about Nebuchadnezzar could include elements of the biography of Ivan III the Terrible from the XV century or of Ivan IV the Terrible from the XVI century. Let’s check whether our assumption is justified. It is justified and in a vivid form. Judge for yourself.

In Romanovian history, it is believed that Ivan IV the Terrible often signed his literary works with a strange

pseudonym— Parfeny Urodivy, or Yurodivy (Parthenius the Simple) ([651], p. 188). Dmitry Likhachov says about it this way: "The Terrible was … a kind of mystifier. … His works, signed with the name of a certain Parfeny the Simple (that is, Fool for Christ), are of special interest" ([651], p. 199).

In Chron4, Chapter 8, we have established that under the single name "Terrible," Romanovian history united four separate Russian czars. The first of them is the real Ivan IV (1547–1553), reflected in Russian history and as Basil the Blessed, that is, the Blessed Czar. Recall that Basil = basileus = king (czar). According to our results, Czar Ivan IV at the end of his life, in 1553, fell ill, retired, turned into a holy fool (q.v.in Chron4, Chapter 8:5). Four years later, in 1557, he died. It was in his honor that St. Basil's Cathedral was built in Moscow. In Romanovian history, it is believed that Czar Ivan was dying but then "recovered" and continued his rule. However, he has changed a lot in appearance.

Ivan IV might still be alive after 1557. The news about it is very dark. Karamzin retells the old information that Ioannes the Blessed was buried in the Cathedral of St. Basil the Blessed in 1589, and the funeral ceremony was exceptionally spectacular ([362], v. 10, ch.4, note 469). This is likely the correct dating of the death of Basil the Blessed, that is, Ioannes the Blessed, that is, Czar Ivan IV the Terrible. Here he is directly called Ivan the Blessed. In this case, it becomes clear why the Romanovian historians declared that a single czar covered the entire epoch of the "Terrible". Simply because Ivan IV the Terrible really lived all this time. But he became Blessed, foolish, and did not influence state affairs. In reality, however, three other czars ruled successively, about whom we talked about in Chron4, Chapter 8. Therefore, the Romanovian historians write that all this time, Ivan the Terrible lived in the monastery of the Alexandrovskaya Sloboda (Alexandrov Kremlin). He changed into monastic clothes, rang the bells. From time to time, the Terrible shows a "tendency toward foolishness" ([775], p. 503). Numerous scenes are known when the Terrible changes into a monastic dress or some kind of sheepskin coat, humiliates himself, etc. ([775]).

Ir is probably true. Blessed Czar Ivan IV spent all the last years of his life, up to 1589, in a monastery. At the same time, Romanovian historians indicate 1584 as the date of the death of Czar Ivan IV. And this is really close to 1589—the date of the death of Ivan the Blessed.

What does the Bible say about the Assyrian-Babylonian king Nebuchadnezzar? "King Nebuchadnezzar … was walking about the royal palace of Babylon. The king spoke, saying, 'Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?' … [And] a voice fell from heaven: 'King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen.' … That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws. And

Figure 6.2. Biblical Nebuchadnezzar on the pages of Schedel's World Chronicle. Scepter with a cross, royal power, turban or turban on the head. Most likely, this is an old image of Khan Ivan IV the Terrible. Taken from [139], p.119.

at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me. … At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me" (Daniel 4:26–31, 4:33). (See Church Slavonic quotation 112 in Annex 4.)

The plot is so extraordinary that the Bible comes back several times, giving some interesting new details. Here are just a few of them.

The Bible: "O king, the Most High God gave Nebuchadnezzar your father [Nebuchadnezzar] a kingdom and majesty, glory and honor. And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. But when his heart was lifted up, and his spirit was hardened in pride [very similar to the corresponding characteristics of Ivan "the Terrible," isn't it?—Auth.], he was deposed from his kingly throne, and they took his glory from him. Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. They fed him with grass like oxen" (Daniel 5:18–21). (See Church Slavonic quotation 113 in Annex 4.)

From this point of view, King Nebuchadnezzar is unique—the Bible does not report anything like this about any other king. Here we are clearly faced with some real events that made a deep impression on the

biblical chronicler, and therefore, he paid great attention to this episode. In our opinion, the unique biblical story of "blessed Nebuchadnezzar" is very close to the story of the corresponding period at the end of the life of Ivan IV the Terrible, when he turned into the "blessed king"— Blessed Basil. It is curious that the Bible, just like the Romanovian version of Russian history, says that Nebuchadnezzar (Ivan IV?) recovered and returned to the kingdom after losing his mind. In reality, we repeat, he never returned, but his successor ascended the throne. In Russian history, according to our reconstruction, it was Dmitry (1553–1563).

It turns out that in some mediaeval texts, Ivan IV the Terrible and Ivan III the Terrible were directly called Nebuchadnezzar. Thus, M. B. Plyukhanova notes that in the "Kazan History," "Ivan IV is likened to

Nebuchadnezzar (in the Novgorod Chronicle—Ivan III)" ([661], p. 200).

Remarkably, the chronicle attributed the biblical name Nebuchadnezzar to both Ivan IV and Ivan III. Once again, there is a convergence of the images of these two kings. Above we have already given images of the Babylonian kings from Schedel's World Chronicle. Figure 6.2 shows a "portrait" of Nebuchadnezzar from this book, allegedly published in 1493. In one hand, he holds the royal scepter with the Christian cross. In the other—the royal orb. On the head is an Ottoman turban or a Cossack chalma. All is clear. Before us is Emperor Ivan IV "the Terrible" with the usual attributes of the Khan's power.

Today, of course, it is believed that the name of Nebuchadnezzar was attached to the Terrible simply as a "literary ornament." But now we begin to understand that many genuine old testimonies became "literary adornments" only under the pen of the later Romanovian editors. And in the source texts, these are the real names of mediaeval characters.

And what could the name Nebuchadnezzar itself mean? We were not the first to ask the question. Linguists have already done this, and some experts have concluded that Nebuchadnezzar was a Slav! We quote from [547]: "The conjecture of the famous linguists Michaelis and Büttner is that the biblical king Nebuchadnezzar was a Slav, since this name is consonant with 'Heaven-Pleasing Czar.' "

Perhaps Michaelis and Büttner might well be right. But, based on a new reconstruction of Russian history, we will offer a slightly different Russian, Slavic reading of the name Nebuchadnezzar. It could mean Navu-Hodono-Sar, that is, the New Godunov Czar. The Godunov family and Czar Godunov appear in Russian history right in the epoch of Ivan IV the Terrible. Moreover, as we have shown in Chron4, Chapter 9, the Godunovs were a royal family. It is possible that some Russian czars of the XV–XVI centuries could be called Godunov. Cf. also with Russian words "ugodny" ("pleasing"), or with Russian and Polish "godny" ("able, suitable, worthy"), or with Polish "godność" ("dignity, high rank").

The Romanovs, trying to present Godunov as a rootless usurper, allegedly an outsider who seized royal power, completely erased the name of the Godunovs from Russian history of the XV–XVI centuries. But the Bible happily preserved it for us in the name of Nebuchadnezzar.

The transfer of the name of Godunov by the West Bible to Ivan the Terrible can be explained not by the fact that he really bore this name (which is possible) but by the fact that the West Bible is mainly a Western European source. Its authors could make mistakes, describing events happening far from them, in the center of the Great = "Mongol" Empire. Its authors could make mistakes, describing events far from them in the center of the Great = "Mongol" Empire.

2.4. In the mediaeval Russian texts, Czar-Grad = Constantinople was sometimes called Jerusalem

A researcher of mediaeval Russian symbolism, M. B. Plyukhanova, writes: "Constructions that include names—symbols are often alien to the modern mind. A wonderful example is the "Tale of the City of Jerusalem," known in manuscripts since the XVII century. … 'There will be in Russia the incipient city of Jerusalem; and in that city, there will be the cathedral and apostolic church of Sophia the Divine Wisdom.' … In the 'Word about the Antichrist,' … 'the time will come for Czar Michael to reign in the city of Rome and Jerusalem Czar-Grad.' … Moscow in the historical song about the anger of the Terrible against his son can be called Czar-Grad. Czar-Grad in a spiritual verse can be called Jerusalem. In the Ukrainian carol, Christmas takes place 'in Rome, in Rome, in Jerusalem' " ([661], p. 18).

And further: "The 'Weepings' of John Eugenikos about the destruction of the great city of Constantinople-Jerusalem were found in Novgorod just a few years after the mourned events happened" ([661], p. 200). Metropolitan Philip in the XV century directly called Constantinople the New Jerusalem ([661], p. 200).

2.5. The capture of Czar-Grad in 1453, in the epoch of Ivan III the Terrible, is the capture of Jerusalem by Nebuchadnezzar

The capture of Jerusalem is one of the main deeds of Nebuchadnezzar. "The servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city … and the king of Babylon, in the eighth year of his reign, took him [Jehoiachin king of Judah] prisoner. And he carried out from there all the treasures of the house of the Lord and … carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives. … None remained except the poorest people of the land. And he carried Jehoiachin captive to Babylon" (2 Kings 24:10– 15). (See Church Slavonic quotation 114 in Annex 4.)

After a while, the same Nebuchadnezzar takes Jerusalem a second time. All the main events are basically repeated. "Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and they built a siege wall against it all around. So the city was besieged … Then the city wall was broken through, and all the men of war fled … So they took the king [Zedekiah of Judea—Auth.] and brought him up to the king of Babylon at Riblah, … and took him to Babylon" (2 Kings 25:1–2, 25:4, 25:6–7).

And further: "[In the] nineteenth year of King Nebuchadnezzar king of Babylon, Nebuzaradan … a servant of the king of Babylon, came to Jerusalem. He burned … all the houses of Jerusalem … [and] carried away captive the rest of the people who remained in the city" (2 Kings 25:8–9, 25:11). (See Church Slavonic quotation 115 in Annex 4.)

Thus, in the Bible, there is, as it were, a repetition of the story of the capture of Jerusalem by Nebuchadnezzar. The same thing, as we have seen, happens in Russian history. The capture of Kazan by Ivan IV, as it were, repeats the capture of Constantinople = Jerusalem in the era of Ivan III. Moreover, even in the Russian chronicles edited by the Romanovs, direct indications have survived that Ivan IV's campaign against Kazan was probably a campaign against Jerusalem. M. B. Plyukhanova writes in this regard: "The campaign of Ivan IV against Kazan is twice compared with the arrival of the Romans to Jerusalem. … Ivan IV is likened to Antiochus, who came 'to captivate Jerusalem' " ([661], p. 199–200). The crafty verbs "compared" and "likened" are here, apparently, the result of the later Romanovian revision of the original texts. In which, presumably, it was directly written that the Russian Czar Ivan takes Jerusalem, i.e., the Czar-Grad.

The fact that Czar-Grad was previously also called Jerusalem is evidenced by many facts given in Chron5.

2.6. The Massacre of Novgorod = Yaroslavl in the epoch of Ivan IV the Terrible is the capture of Jerusalem by Nebuchadnezzar

In 1570, Ivan IV the Terrible takes Novgorod (Yaroslavl, according to our reconstruction), and orders the cruel destruction of the city. "Contemporaries argued that 20 to 60 thousand people died in the massacre of Novgorod. About a hundred years ago, historians tried to clarify the scale of the tragedy" ([776], p. 157). A difficult task, and the estimations of various commentators differ, but all agree that the destruction of the city was terrible.

The name Yaroslavl, or Jaroslaw, is possibly consonant with the word Jerusalem. Note that the letters M and W differ only in orientation—W is the inverted M, and vice versa. And in ancient times, there were still no established rules for arranging letters in a line. So M and W were often confused.

Therefore, the name Jaroslaw could be read as Jerusalem, that is, Jerusalem. In addition, in Chron5, we noted that due to the frequent transition from L to R and vice versa (children often confuse L and R), the name Jerusalem could also sound like Jesus-Rome, Russian Rome.

2.7. Jerusalem was a placeholder name applied to different cities

Let's summarize. In the West Bible, the books 2 Kings and 2 Chronicles contain the description of the capture of Czar-Grad in 1453, the capture of Kazan in 1552, and the defeat of Novgorod = Yaroslavl in 1570. What fragments of the biblical text refer to the defeat of CzarGrad, Kazan, or Novgorod = Yaroslavl, we cannot yet say. However, Yaroslavl appears in the Bible more often as the Assyrian = Russian capital "Nineveh, the great city," that is, Novgorod the Great.

In any case, on the pages of the Bible, we come across the description of important events in Russian history of the XV–XVI centuries.

Those events are collected in one place in the Bible and called "the capture of Jerusalem," as if in all cases it was the same city. Because Jerusalem was a floating name applied to different cities. Probably, many religious movements had their own Jerusalem. And the evidence of this has survived. Here is what, for example, the famous Eusebius Pamphili wrote: "Small towns of Phrygia—Pepuza and Tymion—he [Montanus—Auth.] called Jerusalem" (cited in [295], p. 893).

2.8. The Babylonian captivity and resettlement of the epoch of the XV–XVI centuries
The Bible indicates three waves of the famous Babylonian captivity.

The first captivity and resettlement are described as follows. The Assyrian king Shalmaneser (that is, Shalman Czar) attacks Israel and resettles the Israelites. The Bible says: "The king of Assyria deported Israel to Assyria and settled them in Halah, in Gozan on the Habor River and in towns of the Medes" (2 Kings 18:11). (See Church Slavonic quotation 116 in Annex 4.)

Most likely, the countries named here are Gaul = biblical Halah, France (or Galicia, or the Principality of Galicia), and Iberia, that is, Spain = biblical Habor. In general, we are talking about the Great = "Mongol" conquest of the XIV century. In this case, "captivity in Gaul" is the famous Avignon captivity of the XIV century, analyzed in Chron2, Chapter 7:16. As we have shown, it is indeed described in the Bible as one of the Babylonian captivities.

The second captivity and resettlement. Assyrian-Babylonian king Nebuchadnezzar (Ivan the Terrible) be

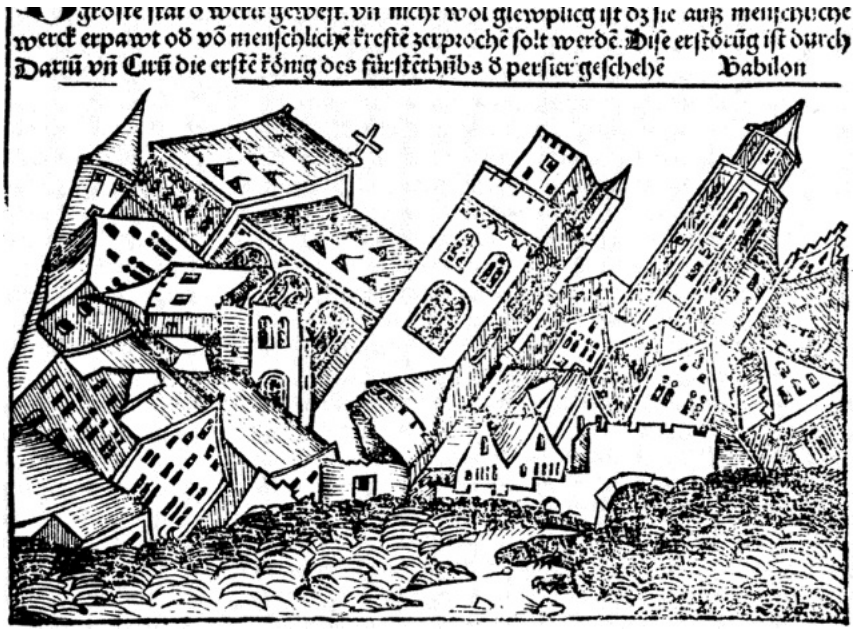


Figure 6.3. Medieval engraving from the World Chronicle by Hartmann Schedel (Nuremberg, A. Koberger, allegedly 1493). Earthquake in Babylon. On the "antique" Babylonian houses there are Christian crosses. Taken from [139], p.119.

sieges Jerusalem (Czar-Grad) and takes it "in the eighth year of his reign" (2 Kings 24:12). The Bible says: "And he carried into captivity all Jerusalem … and the mighty of the land he carried into captivity from Jerusalem to Babylon" (2 Kings 24:14–15). (See Church Slavonic quotation 117 in Annex 4.)

Here, most likely, it is said about the resettlement of prisoners from Czar-Grad to Russia, in particular, to

Moscow. It was in 1453, during the epoch of Ivan III the Terrible. In Romanovian history, Ivan III has not yet formally begun to rule but is already a de facto Czar instead of his blind father. Old images have survived, where biblical Babylon is shown as a Christian city, with Christian crosses on the roofs (q.v. in fig. 6.3).

The third captivity and resettlement . The Bible once again returns to the attack on Jerusalem by the same king Nebuchadnezzar, that is, Ivan IV the Terrible, the reflection of which is Ivan III the Terrible. According to the Bible, Nebuchadnezzar, for the second time, takes Jerusalem and resettles its inhabitants to Babylon for the second time. As we have already seen, in Russian history, such a repetition corresponds to a centenary shift, mixing up the events of the XV and XVI centuries. In the epoch of Ivan IV, the events take place in the middle of the XVI century. It is either the capture of Kazan in 1552 or the capture of Novgorod = Yaroslavl in 1570.

So, as a result of the conquest of CzarGrad = Jerusalem at different times, at least two significant groups of captive immigrants from Czar-Grad arose. One, earlier, in the XIV century, in France, in Avignon. The other in Russia, in the XV–XVI centuries, particularly in Moscow and Novgorod = Yaroslavl. We will talk about these foreign migrants separately. With them are associated critical events in Russia-Horde of the XV-XVII centuries.

The biblical "Babylonian captivity" combines exceptionally well with the descriptions of the 1570 expulsion of inhabitants from the capital Novgorod = Yaroslavl, defeated by Ivan IV the Terrible. "To prevent possible treason, the oprichnina authorities issued an order on the expulsion of all unreliable per

Figure 6.4. A medieval image in which the Saracens lead the captured crusaders into Babylonian captivity. From the book of Matthew of Paris, allegedly of the XIII century. Taken from [1268], p.156.

sons from the Novgorod and Pskov lands. … About 2 to 3 thousand townspeople, including women and children, had been exiled. That was a mass expulsion of inhabitants from Pskov and Novgorod" ([776], p. 146).

In conclusion, let us present a fascinating drawing from a mediaeval manuscript of the famous chronicler Matthew of Paris, allegedly of the XIII century ([1268], p. 156; q.v. in fig. 6.4). It depicts the battle of the Saracens with the Crusaders, after which the Saracens take the captive Crusaders to Babylon. It is curious that in the inscription on the figure, the Saracens are called not at all Saracens, but Khorezmians of Babylon (Chorosmini cum babilonicis). Thus, we have before us a mediaeval image of the mediaeval Babylonian captivity. The Khorezmian Babylonians represent the Assyrians, and the Jews represent Western European

inhabitants.

By the way, in Chron4, we have already pointed out that Khorezm, lost by historians, is the Russian Kostroma. Then it becomes clear why the Saracens take the prisoners to Babylon. Because mediaeval Babylon is Russia-Horde of the XV–XVI centuries.

Chapter 7

Russian history of the late XVI century and the early XVII century on the pages of the Book of Esther

1.
LATE ORIGIN OF THE BOOK OF ESTHER

The Book of Esther occupies a particular position in the Bible. As we will now show, it belongs to a group of six biblical books from the first Book of Ezra to the Book of Esther, which describe very late events in the center of the Great Empire. It is the story of its disintegration, starting from the late XVI century. And these books themselves appeared in the biblical canon no earlier than the late XVI—early XVII century .

As we understand it, many really old Bible copies of the XVI century do not contain the Books of Esther. Moreover, it is often not mentioned in the old lists of biblical books, and even in the lists of the XVII century. For example, the book of Esther is not in the list of biblical books contained in the Nomocanon (Kormchaia Book) of 1620 ([430]). It is not even among the famous Qumran manuscripts: "All the books of the Hebrew Bible were found in the Wadi Qumran caves, except the Book of Esther" ([830], p. 18).

Before setting out the vivid overlap of the biblical history of Esther on the Russian events of the XV–XVI centuries, and partially even the beginning of the XVII century , which we discovered, let us give a brief dictionary of the correspondences between biblical and Russian names. It turned out as a result of the analysis of the book of Esther, and we decided to preface our story with them to make it easier to understand.
• Persia is P-Rusia, Russia-Horde of the XVI century.

• The throne city of Susa in Persia is the city of

Suzdal, the old Russian capital.
• The Persian King Artaxerxes is the Russian ArtaXerks, the Duke of the Horde, or the Czar of the Horde. It is Ivan III the Terrible = Ivan IV the Terrible.
In addition, we recall that the text of the Bible was originally written with only consonants, that is, without vocalizations. Therefore, the pronunciation of biblical names can be different, and we will take this into account. A rough diagram of the correspondence between the Book of Esther and the history of the XVI century is shown in fig. 7.1.

2.
THE PERSIAN KING ARTAXERXES AND HIS CAPITAL SUZA

a . The Book of Esther.
Events unfold in the Persian Kingdom under the great king Artaxerxes. Its capital is the throne city of Susa. King Artaxerxes quarrels with his wife, Vashti. She is accused of insufficient respect for her husband, and the King banishes her. This is how the Bible describes it.

"This is what happened during the time of Artaxerxes [Hebrew Ahasuerus] … who ruled over 127
1450 1500 1550
Vasily III 1505
1462 1505shift Ivan III the Terrible
Elena of Wallachia Elena (an alien) Glinskaya
15331566 1547

1600 1650 Beginning of
the oprichnina Michael of Russiaterror (Romanov)1584 1613 1645

Ivan IV the Terrible Godunov 1645AlexisMarfa Sobakina 1598 1605 of Russia
Struggle1605Strife1613 Sophia Feodor1598PalaeologusStruggle agaist the heresy 1584against the of Lutheranism
heresy of the Judizers Zakharyins, then RomanovsSuzdal
Capture Skhariya of Czar-Grad
1453
1552 Capture of Kazan by "the Terrible"
Capture of Jerusalem Susa Capture of Jerusalem by Nebuchadnezzar

Ahasuerus
Queen Artaxerxes Longimanus ("Long-Handed"!) Vashti

Slaughter of the Persians Purim holiday
Esther (an alien, Persian-Jewish Jewess) struggle

Figure 7.1. Parallelism between the events described in the Old Testament Book of Esther and the Russian history of the XVI century, and their reflection in the Russian history of the XV century with the chronological shift of about 100 years backward.

provinces stretching from India to Ethiopia. At that time King Artaxerxes reigned from his royal throne in the citadel of Susa" (Esther 1:1–2). (See Church Slavonic quotation 118 in Annex 4.)

On some mediaeval maps, particularly on the famous map of Cosmas Indicopleustes (q.v. in Chron5, Chapter 13:2), the whole earth was divided into four parts: India, Ethiopia, Scythia, and Celtia. In fig. 7.2, we show the central portion of that map again. Therefore, the words of the Bible that Artaxerxes owned lands from India to Ethiopia may mean that, from a mediaeval point of view, he owned of a half of the whole world.

n b. The reign of Ivan IV and the phantom reign of Ivan III.
The Bible tells about the bright events in P-Russia, in White or Muscovite Russia of the XV–XVI centuries that amazed the contemporaries. The capital is the city of Suzdal = Suza. Probably, it really was the Czar-Khan's headquarters up to the XV–XVI century. There are indirect indications of this. Thus, the well-known church figure of the

Fig. 7.2. Fragment of the world map with the countries of the world: India, Scythia, Ethiopia, Celtia. Miniature of the XVII century from Christian Topography by Cosmas Indicopleustes. Taken from [636].

Fig. 7.3. Portrait of Ivan the Terrible. Hans Weigel, Nuremberg, allegedly the second half of the XVI century. Engraving from the book Reliable Portraits of the Moscow Sovereigns, St. Petersburg, 1882. Taken from [77], p. 35.

late XV century, Joseph Volotsky, in his letters to the Bishop of Suzdal, calls him "the head to all" ([690], p. 14). That is, he considers him the head of the Russian Church.

As mentioned in the Bible, India is, as shown in Chron5, a mediaeval Russian state. The very name of India comes from the Russian word "inde" ("far"). A country far from them, India was called Russia-Horde by Western Europeans and other people living far from the metropolis.

Arta-Xerxes, the Horde-Czar, the Horde ruler, is Georgy Vasilyevich, brother of Ivan IV "the Terrible." Power was concentrated in his hands when Ivan IV retired and became Basil the Blessed. However, since the book of Esther was most likely written in the XVII century , some events from the reigns of the last Horde czars-khans were included into it, e.g., of Fyodor Ivanovich, who ruled about twenty years later. Figure 7.3 shows an old portrait of Ivan "the Terrible."

In the course of the matter, we note the following, apparently not an accidental circumstance. In the Paleia of the XVII century , kept at number 297 in the Rumyantsev manuscript fund of the State National Library of Russia, one and a half pages dedicated to Czar Artaxerxes are completely washed off. It is the third quarter of sheet 248 and the first half of sheet 249. It looks as follows. After the words "but according to the Bible," we find one and a half pages washed off, and then the text continues: "Artaxerxes was called …" Someone, apparently, did not like the content of these pages very much. Basing on what we already know, we can imagine what exactly could have been written there.

3.
THE QUARREL BETWEEN ARTAXERXES AND QUEEN VASHTI

a. The Book of Esther .
The Bible tells about the quarrel between King Artaxerxes and his wife Vashti. The subjects of the Czar demand to banish Vashti and to replace her with another czarina.

The Bible says: "When King Artaxerxes was in high spirits from wine, he commanded … to bring before him Queen Vashti … in order to display her beauty to the people and nobles. … [But] Queen Vashti refused to come. Then the king became furious and burned with anger. … He spoke with the wise men … 'According to law, what must be done to Queen Vashti?' he asked. 'She has not obeyed the command of King Artaxerxes.' … Then Memucan replied in the presence of the king and the nobles, '… If it pleases the king, let him issue a royal decree … that Vashti is never again to enter the presence of King Artaxerxes. Also let the king give her royal position to someone else who is better than she.' … So the king did as Memucan proposed" (Esther 1:12–13, 1:15–16, 1:19, 1:21). (See Church Slavonic quotation 119 in Annex 4.) This episode can be called "an attempt to replace a wife."

n b. The reign of Ivan IV and the phantom reign of Ivan III.
Allegedly, in the XV century, we see the following story, very reminiscent of the biblical story about "an attempt to replace a wife." Note that these events were vividly and fully preserved in the phantom Russian history of the XV century.

The wife of Ivan III, a duplicate of "Ivan the Terrible," was Sophia Palaeologus. "A conflict, significant on its consequences, happened in the family of the Grand Prince. Its reasons are not completely clear. … The Grand Duchess Sophia was subjected to disgrace. … The entourage of Elena Stefanovna won" ([838], p. 99). As we will see later, Elena will soon take the place of Czarina Sophia, albeit unofficially. Thus, it is Elena who will figure in the Bible under the name Esther. More on this below.

Historians date the official disgrace of Czarina Sophia allegedly in 1497 ([838], p. 99), but put the beginning of these events allegedly back to 1490, when the son of Ivan III died. It was precisely from 1490 that "the prejudice of Muscovites against the 'Roman woman' Sophia … intensified" ([778], p. 116).

The Grand Duchess Sophia, with the wives of the boyars, fled to Beloozero ([778], p. 116). The disgrace of Czarina Sophia lasted until 1499. The name of the Russian Czarina Sophia and the name of the biblical

Queen Vashti (Hebrew Usti, or Ushti) have a similar skeleton of consonants, taking into account the transition of the sound “f ” (“ph”) into “t ,” and vice versa.

Fig. 7.4. King Artaxerxes banishing Queen Vashti. The painting “The Banquet of Ahasuerus and Queen Vashti,” by the Jacopo da Sellaio, allegedly of 1490. Historians report: “This board, together with four others now stored in the Uffizi (“The Banishment of Vasti,” “The Triumph of Mordecai”), Budapest, and in the Louvre, was part of a cabinet made in 1490” ([194], p. 103). As we now understand, this painting was most likely created in the XVI–XVII century . Taken from [194], p. 103.

A hundred years later, in the XVI century, similar events unfold, although references to them in the sources are rather faint. There, the wife of Czar Fyodor Ivanovich is Irina. It turns out that in some chronicles she is “likened” to Anastasia ([362], v. 10, ch. 1, col. 9). But the name Anastasia is close to the biblical name Vashti. The “attempt to replace a wife,” described in the Bible, took place in the same way in the history of the XVI century known today. “The Metropolitan, the Shuiskys, and their friends, secretly agreed with the Muscovite merchants, and some civilian and military officials, to solemnly beg Czar Feodor, in the name of all Russia, to divorce from his infertile spouse, letting her go to the monastery, and take another wife” ([362], v. 10, ch. 1, col. 45). Just like the Bible states, a new wife (bride) was chosen for the czar, Princess Mstislavsky. “A charter was written and confirmed by kissing the cross” ([362], v. 10, ch. 1, col. 46).

So, in the Russian history of the XV–XVI centuries, we see a couple of close descriptions, spaced apart by a hundred years, of “an attempt to replace a czarina” reminiscent of the biblical story of the “attempt to replace” Queen Vashti in the Book of Esther.

Figure 7.4 shows the painting “The Banquet of Ahasuerus and Queen Vashti,” allegedly of 1490. Here we see, in particular, the expulsion of Queen Vashti by King Artaxerxes (Hebrew Ahasuerus). The Queen stands on the right as if being pushed out of the royal hall. By the way, she has a heavy fur hat on her head.

Fig. 7.5. Fragment of the old painting "The Banquet of Ahasuerus and Queen Vashti," depicting the banishment of Assyrian queen Vashti. On her head is a heavy fur hat, as on the heads of many other participants in the banquet. According to our reconstruction, the feast of the Russian-Horde Czar-Khan is depicted here. Taken from [194], p. 103.

The rest of the characters are also wearing large fur hats (q.v. in fig. 7.5). It looks like the artist depicted the customs and clothing of a northern country— probably, the metropolitan Russia-Horde, and by no means the sultry Persia, in its modern state and geographical situation.

4.
CHOOSING THE BRIDE FOR A PERSIAN KING

a. The Book of Esther .
"Persian" customs of choosing the bride for a king are described in the Book of Esther as an important state affair in which the entire kingdom took part. The selection of a bride was a long and multistage procedure, which embraced not only the capital but the whole country.

The Bible: "Let a search be made for beautiful young virgins for the king. Let the king appoint commissioners in every province of his realm to bring all these beautiful young women into the harem at the citadel of Susa [Suzdal?—Auth.]. … Then let the young woman who pleases the king be queen" (Esther 2:2–4). And further: "Before a young woman's turn came to go in to King Artaxerxes, she had to complete twelve months of beauty treatments prescribed for the women … And this is how she would go to the king" (Esther 2:12–13). (See Church Slavonic quotation 120 in Annex 4.)

n b. The reign of Ivan IV and the phantom reign of Ivan III.
In Russia, the choice of brides for the Czar took place almost as described in the Bible. It is how the mediaeval author Pavel Iovy, who visited Russia, describes Moscow customs. "The Moscow sovereigns, wishing to marry, command to select maidens who are distinguished by beauty and virtue, from the entire Kingdom and present them to the Court. Here they are examined by reliable dignitaries and loyal wives of boyars … At last, after long and painful waiting of the parents, the one that will please the Czar is declared

worthy of marriage with him … Thus, the Moscow sovereigns, despising, like Ottoman sultans, the reknowned royal clans, selected maidens for the most part of low and common origin to the nuptial bed" (quoted from [282], pp. 109–110).

The famous historian Ivan Zabelin writes: "The Grand Duke Ivan Vasilyevich chose a bride for his heir, son Vasily, out of one thousand and five hundred girls summoned to the bride ceremony from landowners or officers from all over the world" ([282], p. 109). And further: "Trusted people were sent to the regional centers and other cities … who, together with the local authorities, the governor or the voevode of the region, had to review all the girls of the designated district" ([282], p. 110). Just as described in the Bible, in Moscow was built for brides "a huge and sumptuously decorated house, with many chambers" ([282], p. 111). There they were waiting for the royal review.
So, the "Persian" custom of choosing brides, described in the Book of Esther, perfectly coincides with the Moscow customs of the XV–XVI centuries. This amazing identity of Russian and Biblical customs was also noted by Ivan Zabelin ([282], p. 109).

5.
THE NEW WIFE OF THE KING ARTAXERXES, THE FOREIGNER ESTHER

a. The Book of Esther .
Esther was chosen as a new wife to King Artaxerxes, and her other name is Hadassah. She is Jewish, the adopted daughter and relative of Mordecai, one of the captive Jews resettled from Jerusalem = Czar-Grad by the Czar Nebuchadnezzar = Ivan the Terrible.

The Bible says: "There was in the citadel of Susa a Jew of the tribe of Benjamin, named Mordecai … who had been carried into exile from Jerusalem by Nebuchadnezzar king of Babylon. Mordecai had a cousin named Hadassah … who was also known as Esther" (Esther 2:5-7). (See Church Slavonic quotation 121 in Annex 4.)

Esther takes part in the complex procedure of choosing the bride, and the choice falls on her. "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti" (Esther 2:17). (See Church Slavonic quotation 122 in Annex 4.)

Note that Esther was, as it were, an undercover Jewess at the court of king Artaxerxes. It turns out that her adoptive father Mordecai forbade her at first to reveal to the king her origins and her faith. The Bible says: "Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai" (Esther 2:20). (See Church Slavonic quotation 123 in Annex 4.)

n b. The reign of Ivan IV and the phantom reign of Ivan III.
According to our reconstruction, the biblical Esther is Elena of Wallachia, the wife of Ivan the Young, the son of Ivan III. The story of Elena of Wallachia is incorrectly dated to the XV century in the Romanovian version of history. In fact, the events took place in the second half of the XVI century. Elena is truly a foreigner who came to Moscow from the south. "In 1482, the heir Ivan Ivanovich married the daughter of the Moldavian ruler Elena of Wallachia" ([778], p. 115). In strict accordance with the testimony of the Bible, she was Jewish ([690], p. 11). Moreover, an undercover Jewess ([690], p. 12). The fact is that she belonged to the famous "heresy of the Judaizers," which at that time in Russia had a clandestine character ([690], pp. 10–12). As stated in the editorial preface to [690], "outwardly the adherents of heresy remained Orthodox Christians and preserved outward piety. In public … they were strict adherents of Orthodoxy, denounced and cursed false doctrines. In secret, they performed their foul deeds" ([690], p. 9–10).

We use the term "heresy" as accepted today, although such a word was not used in the old Russian language. In Russia, they said "infidels," not "heretics"; "evil faith," not "heresy." See below for details.

Esther's identification with Helen is confirmed by the fact that Esther's adoptive father was called Mordecai (Heb. MRDKI, or MRDHI). And Elena of Wallachia was the daughter of the Moldavian ruler (q.v. above). But since the sounds "L" and "R" were confused, the biblical name Mordecai can simply be the phrase

Molde-Cai, Moldavian Khan, or Moldavian sovereign. Thus, the Bible actually indicates that Esther's "adoptive father" was a Moldavian ruler. Let us remind that Moldavia was also called Wallachia (q.v. in Chron5). Therefore, Elena-Esther was nicknamed "Voloshanka" ("of Wallachia"), that is, Moldavian.

The biblical heroine is called Esther (Hebrew ASTR). What does it mean? It turns out that "the literature of the Judaizers was mainly astrological" ([372], v. 1, p. 491). They were engaged in "guessing the fate on the stars" ([690], p. 16). A contemporary of these events, the famous Joseph Volotsky, at the end of the XV century, wrote about the founder of the heresy of the Judaizers as follows: "He was trained … in sorcery and witchcraft, and astrology" ([690], p. 9).

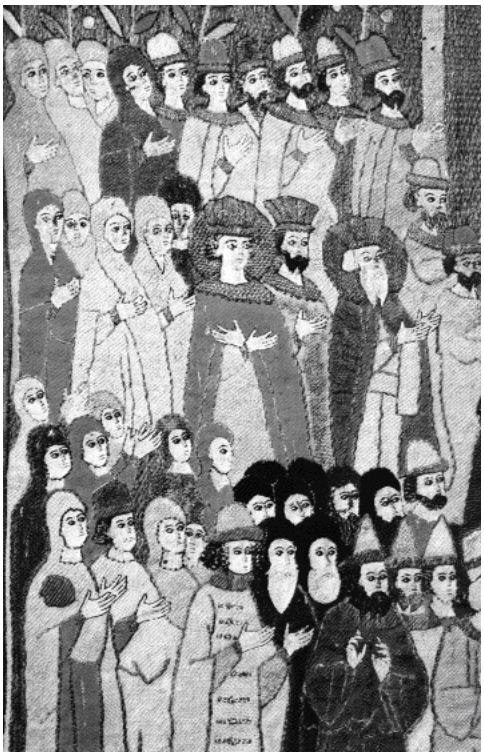


Fig. 7.6. Embroidered bedspread that belonged to Elena of Wallachia. It is believed that Ivan III with his family is depicted here ([550], p. 74). In the center on the right is Ivan III with a gray beard and a halo. Behind him (to the left) is his son Vasily wearing the crown, but without a halo ([812], p. 60). Taken from [550], p. 74.

But then the thought instantly arises that the biblical name Esther is simply Aster, that is, a Star. And the picture is completely understandable. The Bible directly indicates that the new wife of King Artaxerxes belonged to a sect that was engaged in astrology.

Further, it is known that the adherents of the heresy of the Judaizers changed their names. At the same time, apparently, they retained the first letter of the previous name, as follows from the examples of such replacements given by Joseph Volotsky ([690], p. 24). By the way, the custom to keep the first letter of the name when changing it is a well-known Russian mediaeval church custom. If so, it is quite probable that Princess Elena could have changed her name to Esther, keeping the first letter intact—the letter "E" in this case.

So, our idea is that the biblical Esther is the Moldavian princess of the alleged XV century Elena of Wallachia, that is, of Moldavia. And her father, the Moldavian Khan, is the biblical Mordecai. Here we are still talking about the Russian phantom history of Ivan III, allegedly of the XV century. Its main plot is largely a reflection of the real events of the XVI century, erroneously, or deliberately, attributed to the XV

century as a result of a 100-year chronological shift.

6.
THE HERESY OF THE JUDAIZERS OF THE LATE XV (IN FACT, XVI) CENTURY IN RUSSIA AND THE TURMOIL IT PRODUCED IN THE MOSCOW STATE

Looking ahead, let us say right away that these vivid events in Russia-Horde of the late XV century (in reality, the late XVI century) make up the content of the biblical Book of Esther.

Church history specialist A.V. Kartashov writes: "In 1470, in Novgorod, emerges the heresy of the socalled "Judizers." Its idea is brought in from the outside. The Novgorodians, in 1470, invited as a ruler the Kiev Prince Alexander [according to other sources, he was a Lithuanian prince ([690], p. 9).—Auth.]. … The prince arrived to Novgorod … with assistants who brought ideological novelties from the West … The novelties were not from the Christian West, but from the Western Jewry. The prince's retinue included his Jewish physician Skhariya" ([372], v. 1, p. 489). A.V. Kartashov says further that within a year some members of the "circle of the highest Novgorod clergy" joined the heresy.

"The kindred, professional and familial character of the sect is catching the eye. … By all indications, the whole case was fundamentally staged as a secret conspiracy. … For ten years, the sect managed to preserve its conspirative way of life. … At the end of 1479, the conqueror of Novgorod, Ivan III, arrived and was fascinated by the talents and courtesy of the cunning free-thinking protopopes [i.e., the prists—members of the sect.—Auth.]. He decided to transfer them to his capital. He made [the priests] Aleksei the archpriest of the Assumption Cathedral, and Denis the archpriest (protopop) of the Cathedral of the Archangel. One must not think that this honorary transfer was the Grand Duke's personal idea, but was suggested to him by the secret union of the Judaizers, the Muscovite branch of which was already established at the very Court of Ivan III and was headed by his Minister of foreign affairs, the dyak of the Ambassadorial Prikaz, Feodor Vasiliyevich Kuritsyn. … All was kept dark until 1487, when in Novgorod the conspiracy failed" ([372], v.1, p. 490-491).

Let us briefly outline further events according to the version dated back to the XV century ([372], v. 1). In reality, we repeat, the events took place in the XVI century, a hundred years later. The general canvas of the events was preserved, but the character names were changed.

In the alleged year 1487, the Novgorod Archbishop Gennady discovers the heresy of the Judaizers and begins to persecute it. In Novgorod (Yaroslavl, according to our reconstruction) the heresy was eliminated. However, for some reason, the heretics were not touched in Moscow since they constituted the retinue of the Czar Ivan III. Nevertheless, Gennady and other hierarchs of the Russian Church insist on the cruel persecution of heretics: "Execute heretics—burn and hang them!" ([690], p. 13).

Allegedly, a council was appointed in the year 1490 against the heretics. The threat of complete defeat hung over them. But their number already included the daughter-in-law of Ivan III, the wife of Ivan the Young, Elena of Wallachia—the Moldavian. If she wasn't with them from the very beginning. The wedding of Ivan the Young and Elena of Wallachia took place allegedly in 1482 or 1483 ([778], p. 115; [282], p. 54). Soon after the birth of Elena's son Dmitry, strife began in the family of Ivan III. The family scandal erupts, in the center of which are Sophia Palaeologus, the wife of Ivan III, and the young daughter-in-law Elena. Ivan III quarrels with his wife, Sophia Palaeologus.

In March, allegedly of 1490, Elena's husband, the son and co-ruler of Ivan III, Ivan the Young, unexpectedly dies. Some thought he was poisoned, and the doctor who treated him was executed.

After this, the quarrel between Elena of Moldavia and the wife of Ivan III, Sophia Palaeologus, flares up with even greater force. From that moment on, the conflict between Ivan III and his wife Sophia takes on open forms. Finally, Ivan III removes his wife Sophia and frankly approaches Elena, the young widow of his deceased son. She enters, so to speak, "in complete confidence" of Ivan III. This is the biblical "story of Esther." Figure 7.6 shows "an image of Ivan III with his family on an embroidered bedspread of Elena of

Wallachia" ([550], p. 74). The bedspread allegedly dates back to the late XV century. Ivan III is depicted (center right) with a gray beard and a halo. Behind him stands a man wearing a crown but without a halo. This is his son Vasily.

Two opposing camps emerge. One is Sophia Palaeologus with her son Vasily, and another is Elena of Moldavia with her son Dmitry. The situation is aggravated by the fact that both boys are possible heirs to the Moscow throne. On the side of the first camp are the Russian Orthodox Church, Joseph Volotsky, Archbishop Gennady. Behind the the second camp is the heresy of the Judaizers.

And here Czar Ivan III himself, at first, and for a long time, gives preference to the second camp, that is, actually supports the heresy of the Judaizers. The threat of the defeat of heresy disappears. Moreover, in the same critical year, allegedly 1490, the Judaizing heretic Zosimus ([372], v. 1, p. 495) became the Metropolitan of Moscow. Archbishop Gennady of Novgorod and other hierarchs of the Russian Church demand a council be convened to annihilate the heresy in Moscow. The council allegedly convenes in 1490 but does not take any decision against the heretics. The apogee of the triumph of the heresy of the Judaizers in Moscow is the imprisonment of Vasily, the son of Ivan III, and the cruel executions of Vasily's entourage and the retinue of Czarina Sophia. They were drowned in the Moscow River. Sophia Palaeologus flee to Beloozero. Elena of Wallachia, the Moldavian, is triumphant. Allegedly in 1498, when Ivan III was still alive, her son Dmitry is magnificently coronated. The cap of Monomakh is put on him. He becomes the co-ruler of Ivan III.

With this, as we will soon see, the biblical Book of Esther ends its story.
But to complete the picture, let us tell you what happened next. After some time, Ivan III "repented" and, allegedly in 1499, returned his favor to his wife, Sophia Palaeologus, and his son Vasily. Vasily was announced as heir. Soon, allegedly in 1503, Sophia Palaeologus died. At the same time, Ivan III himself falls ill. "In 1503, Ioannes III repented his former softness to the heretics and asked for pardon from the Orthodox clergy" ([690], p. 16). Now the pendulum moved in the opposite direction, and the retaliatory blow was powerful. Elena of Wallachia was imprisoned and soon died, allegedly in 1505. In 1504, the execution of the Judaizing heretics rages through Moscow. From this moment, the heresy of the Judaizers ceases to exist in Russia. But this is not a gratis victory for Ivan III. Allegedly in 1505, he dies.
However, as we will see, the biblical Book of Esther no longer says a word about all this.
And what is the attitude of Western European sources to all this ominous story that unfolded at the end of the XV century in the center of the Empire, in Russia-Horde? Some idea is given in the book Notes on Muscovy by Sigismund von Herberstein, the author of the XVI century ([161]). In general terms, we can say that he praises Dmitry, the son of Elena of Wallachia, in every possible way and considers him the legal heir. And Vasily, the son of Sophia Palaeologus, Herberstein portrays as a usurper and treats him extremely negatively ([161], p. 68).
We accompany the dating of the XV century with the word "allegedly," because the events actually took place a hundred years later, in the epoch of Ivan "the Terrible" and the oprichnina.
The above facts are taken by us from the books: [372], v. 1, pp. 489–505; [282], pp. 54–55; [690], pp. 8–32; [778], pp. 115–153.
But let us return to the analysis of the Book of Esther.
We must say right away that in Romanovian history, the very appearance of the heresy of the Judaizers in Russia is considered a kind of mystery. To historians of the church, it is not very clear how and why this heresy emerged in Russia. Here is, for instance, what the well-known church historian A.V. Kartashov says about this: "Specialists in the history of secret societies in Europe have to figure out to what kind of the latter belonged" the sect of Judaizers, which appeared in Russia ([372], v. 1, p. 491).
We can give, as part of our reconstruction, a clear answer to this really difficult question. Our hypothesis is as follows. The Judaizers, who appeared in Russia in about 1470, are a group of prisoners taken out by Russia-Horde from Czar-Grad = Jerusalem captured in 1453. Or from the provinces of Czar-Grad, such as the Crimea.
This event is described in the Bible as the "Babylonian captivity." For example, one of the main Judaizers, Feodor Kuritsyn, the future Minister of foreign affairs under Ivan III, was taken (sent) from Crimea, where he was allegedly held captive for about four years. He was actually "received as a gift" from the Crimean Khan ([372], v. 1, p. 494). And the Crimeans probably participated in the storming of Czar-Grad in 1453.

Ivan III's idea was simple: to use the educated "Jerusalem captives" at home, so to speak, "in their specialty." Sometimes even giving them government positions. At that time, the Great = "Mongol" Empire considered itself so strong that its Khans did not fear the "subversive work" of some prisoners appointed to high positions.

7.
HAMAN, THE CHIEF RULER UNDER KING ARTAXERXES AND THE ENEMY OF MORDECAI AND THE JUDIAZERS.
The edict of Haman and Artaxerxes

a. The Book of Esther .
The Bible says: "King Artaxerxes honored Haman … giving him a seat of honor higher than that of all the other nobles. All the royal officials … knelt down and paid honor to Haman, for the king had commanded this" (Esther 3:1–2). (See Church Slavonic quotation 124 in Annex 4.)

By order of Haman, letters are sent to all regions of the Empire on behalf of the King Artaxerxes. "Dispatches were sent by couriers to all the king's provinces with the order to destroy, kill and annihilate all the Jews … and to plunder their goods" (Esther 3:13). (See Church Slavonic quotation 125 in Annex 4.)

The content of Haman's letter to the governors of the regions is very interesting. By the way, in the Hebrew Bible, the text of the charter of Artaxerxes is absent. Haman writes the following: "One malign people, whose laws are hostile to any people, has mixed up with all the tribes of the universe … and leads a way of life alien to the laws of all other people, and … commits the greatest atrocities. … We commanded in our charters known to you … to completely annihilate the enemy with swords, without any regret or mercy" (Esther 3:13). (See Church Slavonic quotation 126 in Annex 4.)

Note the imperial terminology of the letter. It is not just about Persia—Russia, but about the entire universe at once, since the decrees were issued to the whole Great = "Mongol" Empire.

By the way, the biblical name Haman is wellknown in the mediaeval history of Russia and the East. The Dictionary of the Russian Language of the XI-XVII Centuries ([782]) says: "Amin (Amen) is a high-ranking person at the court. … 'And sent [Sultan Mehmed] his judges through the cities, faithful pashas, and qadis, and shubashis, and amins [amens.—Auth.], and ordered to judge straight' " ([782], pp. 35–36). Here the Dictionary quoted the XVII century Russian text describing the events of 1549.

Thus, the biblical name Haman from the Book of Esther may well be just a mediaeval designation of a high-ranking state official.

n b. The reign of Ivan IV and the phantom reign of Ivan III.
Apparently, the Bible cites here a decree allegedly of the late XV century, directed against the heresy of the Judaizers in Russia and, probably, prepared on behalf of both Ivan III = Artaxerxes, and his son and co-ruler Ivan the Young = Haman. It is a critical moment for the heresy of the Judaizers. Preparations were underway for the council of the alleged year 1490. Archbishop Gennady called for the ruthless extermination of the heretics ([372], v.1, p. 495). He wrote: "A council must be convened only in order to execute the heretics—to burn and hang! … They definitely should be punished and cursed" ([690], p. 13).

In addition: "The Novgorod Archbishop Gennady outlined a clear scheme of the trial of the heretics. … The Archbishop demanded reprisals against all the apostates, in Moscow as in Novgorod" ([778], p. 143).
should have been written a little differently. The Ostrog Bible says: "the second after our king" (q.v. the quote). The reason for this biblical confusion is understandable: son versus father, or father versus son. The fact is that both father and son were called the same—Ivan. The biblical authors of the Book of Esther, who probably wrote the book in the West, were confused about such subtleties. The metropolis was far from them. But the fact of kinship between Haman = Havan = Ivan the Young and Artaxerxes = Ivan III was noted correctly.

According to Joseph Volotsky, the Judaizers "committed such iniquities as the ancient heretics did not commit" ([690], p. 9). It is clear that the terminology of the biblical writing of Haman and the opponents of the Judaizers allegedly of the XV century is practically the same.

According to Russian documents (q.v. above), part of the heresy of the Judaizers came to Russia from the West. This means that the Book of Esther may have passed through the Latin language. But in the old Latin texts, the letters "M" and "W" coincide in shape and differ only in their position on the line. With the old, not yet established way of reading—from right to left, left to right, top to bottom, or bottom to top—they could easily be confused. If you flip "M," you get "W," and vice versa. The fact that such confusion actually took place can be seen at least from the following example. It is known that the Talmud is written in the so-called Aramaic language. It is a Semitic language believed to have originated in Arab countries. That is, in Arabia = Aravia = Arawia, in the broad sense of the word. That is, it was the Arawaic language. However, in the Jewish tradition, it is called Aramaic. Why? Perhaps because the letters "M" and "W" were confused, the words Aramaic and Arawaic turned into each other.

Returning to the story of Esther, one cannot fail to notice that the biblical name Haman, after replacing "M" with "W," that is, with the Russian sound "V," turns into the name Havan, that is Ivan—the name of Ivan III's son and co-ruler, Ivan the Young. By the way, the kinship between Ivan III and Ivan the Young was reflected in the Book of Esther. It says that Haman = Havan is "our second father" (Esther 3:13), along with the king Artaxerxes. (See Church Slavonic quotation 127 in Annex 4.)

In fact, in the Russian history of the XV century, it

8.
DELIVERY OF THE JEWS FROM PUNISHMENT THANKS TO ESTHER AND THE DEATH OF HAMAN

a. The Book of Esther .
The Jews demand Esther, who has already become the new wife of Artaxerxes, to prevent the massacre planned by Haman, and she successfully copes with the demand. As if by chance, it happens that the king Artaxerxes sees Haman "falling on the couch where Esther was reclining" (Esther 7:8). (See Church Slavonic quotation 128 in Annex 4.)

The king is enraged: "The king exclaimed, 'Will he even molest the queen while she is with me in the house?' " (Esther 7:8). (See Church Slavonic quotation 129 in Annex 4.)

Haman was killed, and the king's anger subsided (Esther 7:8–10). The Judiazers are saved. And Esther is given the estate of Haman (Esther 8:7).

n b. The reign of Ivan IV and the phantom reign of Ivan III.
The related events in Russian history are described rather vaguely and in hints since they affect family relations in the circle of the Russian Czar Ivan III and cast a shadow on him.

"When setting out the history of the persecution of heretics [Judaizers.—Auth.], one should not forget that the disputes about heresy were accompanied by a political crisis generated by the death of the heir Ivan the Young on March 7, 1490. The heir's son Dmitry [from his wife Elena.—Auth.] was small, and Elena of Wallachia was in charge of all affairs at the court of the heir. The Orthodoxes were extremely alarmed by the fact that Elena patronized the heretics [Judaizers.—Auth.]" ([778], p. 142). A vivid point: immediately after the death of Ivan the Young, the threat of destruction of the Judaizers disappears. Furthermore, the Judaizer Zosimus immediately (in October 1490) becomes the Metropolitan of Moscow ([372], v. 1, p. 494).

The main points of parallelism are:
• Artaxerxes = Ivan III.
• Haman = Ivan the Young.
• The death of Haman = the death of Ivan the

Young.
• Esther = Elena of Wallachia, the young wife of Ivan the Young.
• Mordecai (starting from the middle of the Book of Esther) = Elena's son Dmitry.
• The salvation of the Jews = the salvation of the Judaizers.

Due to the appearance of Czar Ivan III in person at the council of the alleged year 1490, which nevertheless convened to condemn the Judaizers, "the question of the Moscow heretics dropped off by itself " ([778], p. 144). Ivan III, who supported the Judaizers, conducted the matter so that the council punished only two insignificant persons. And that was only because they lost heart and confessed their sins at the trial. That is, they punished those who repented. None of the other heretics, including the primary and high-ranking officials, was touched ([778], p. 142–146).

It is worth mentioning that the quarrel in the family of Ivan III began immediately after the birth of Elena's son Dmitry. It is curious that "on the occasion of the birth of Dmitry, the sovereign [Ivan III.—Auth.) decided to present the young daughter-in-law with the jewels of his first wife, but it turned out that Sophia [his second wife.—Auth.] had 'lost' them" ([778], p. 115). Ivan III became angry and took away from Sophia = Vashti and her entourage their jewelry. Some flee to Lithuania because of this ([778], p. 115–116). With the birth of Dmitry, a scandal arose in the family of Ivan III. Relatives suspected something. When Ivan III sends gifts to Ivan the Young's grandmother to Tver on the occasion of the birth of her great-grandson Dmitry, the envoy is "kicked out of the house with a scandal" ([282], p. 55).

These and subsequent events, namely, the quarrel of Ivan III with his wife Sophia, the approach of the young Elena of Wallachia to himself, make one suspect that Elena, for a while, officiously took the place of his wife Sophia. It seems like all the same is described in the Bible, when a new wife, Esther, replaces Artaxerxes' previous wife, Vashti.

The Bible says that Haman was executed by order of king Artaxerxes (Esther 7:9). It is very interesting that in the history of the XV century, Czar Ivan III = Artaxerxes was accused of the death of his son Ivan the Young = Haman. It was bluntly written, for example, by Prince A. M. Kurbsky ([778], p. 116).

The death of the biblical Haman is a consequence of the cunning of the Jews. And in the Russian history of the alleged XV century, the death of Ivan the Young is attributed to his attending physician "Mistro Leon Zhidovin from Venice" ([778], p. 116). The famous Italian doctor was beheaded.

And now let us turn to those remnants of the "story of Esther," which nevertheless survived in the Russian history of the XVI century, in their true place. The main characters are still the same:
• Ivan IV the Terrible, instead of his duplicate Ivan III the Terrible,
• his young son Ivan Ivanovich, instead of Ivan the Young,
• Ivan Ivanovich's wife Elena, instead of Elena of Wallachia.

The same plot emerges again: the death of the king's son because of his wife, due to something dubious going on between the king-father and the son's wife. In the XVI century, the picture looked like this. "The last quarrel between the Czar and his son broke out in the Aleksandrovskaya Sloboda … Once the Terrible found his daughter-in-law, Princess Elena, in just her nightgown, sitting on a bench in a hot room. … He struck her. … Ivan Ivanovich tried to protect his wife, grabbed his father by the hands, but the Terrible struck him too. This scene was described by the Jesuit Possevino. … An Italian interpreter, who was in the Sloboda at the time of a quarrel in the royal family, told him that the prince was very badly wounded in the head with a staff. … Englishman Jerome Horsey … describes the death of the heir somewhat differently. According to him, the Terrible in a rage hit his son with a staff in the ear. … He fell ill with a fever and died on the third day" ([776], p. 235). There were other versions as well. This scene, allegedly from the XV century, is the same that we find in the biblical Book of Esther. The

Fig. 7.7. Fragment of the painting by Ilya Repin "Ivan the Terrible and his son Ivan."

father-king and the son-co-ruler find themselves at the bedside of the son's young wife. By the way, according to the Bible, Esther is apparently the wife of a son since Haman is called "our second father" (Esther 3:13). A quarrel breaks out, as a result of which the son dies.

Once again, we note that young Ivan Ivanovich received a blow from his father with the staff in the face, in the temple. And the Ostrog Bible, telling about the anger of the king Artaxerxes against Haman, as a result of which Haman dies, directly writes a remarkable phrase: "Haman's face changed " ([621]). In the modern canon, this passage sounds somewhat different: "They covered Haman's face" (Esther 7:8). Something happened to his face. The later editors of the Bible no longer understood what it was, and therefore wrote in different ways.

Thus, Ilya Repin, in his famous painting "Ivan the Terrible and his son Ivan," without suspecting it, depicted the famous biblical scene of the death of Haman from the Book of Esther (q.v. in fig. 7.7).

9.
THE JEWS CRASH THEIR OPPONENTS IN RUSSIA-HORDE AND IN HONOR OF THIS

ESTABLISH THE PURIM HOLIDAY

a. The Book of Esther .
The Bible says that after the fall and death of Haman = Ivan the Young, the Jews managed to take revenge on their opponents and defeat them. In honor of such an event, a memorable holiday of Purim was established. The reason for the attack of the Judiazers on their opponents was the decree of king Artaxerxes, which canceled the previous decree on the persecution of the Judiazers. The new edict was already praising the Jews.

The Bible says: "The king's [Artaxerxes'.— Auth.] edict granted the Jews in every city the right to …

destroy, kill and annihilate the armed men of any nationality or province who might attack them and their women and children, and to plunder the property of their enemies" (Esther 8:11). The sons of Haman are executed.

The Bible: "On the thirteenth day of the twelfth month, the month of Adar … the enemies of the Jews had hoped to overpower them, but now the tables were turned and the Jews got the upper hand over those who hated them. The Jews assembled … to attack those determined to destroy them" (Esther 9:1–2).

The Bible: "The Jews struck down all their enemies with the sword, killing and destroying them … In the citadel of Susa, the Jews killed and destroyed five hundred men. … They also killed … the ten sons of Haman" (Esther 9:5–10). It is interesting to note that the Ostrog and Elizabethan Bibles further say: "And on that day they plundered their estates." But in the Synodal translation, and in the Hebrew Bible, the exact opposite is written: "But they did not lay their hands on the plunder."

The Bible: "The Jews in Susa came together on the fourteenth day of the month of Adar, and they put to death in Susa three hundred men, but they did not lay their hands on the plunder. Meanwhile, the remainder of the Jews who were in the king's provinces also assembled to protect themselves and get relief from their enemies. They killed seventy-five thousand of them but did not lay their hands on the plunder" (Esther 9:15–16). (See Church Slavonic quotation 130 in Annex 4.)

In honor of the victory, the Jews establish the two-day holiday of Purim. The Bible: "Therefore these days were called Purim, from the word pur [lot; because of all that had happened to them]" (Esther 9:26). (See Church Slavonic quotation 131 in Annex 4; it is given here according to the Elizabethan Bible, since this fragment is missing in the Ostrog Bible.)

The name of the holiday is noteworthy. In Hebrew, it is Purim, or Furim. The word pur, in reverse reading, gives rup, or rub. Here sounds the Russian word "rubka" ("chopping"), that is, "destruction." This would correspond to the meaning of the holiday: we chop our enemies. Hence the name of the holiday: Purim = in reverse, "mi rub(im)" = "we chop." The Russian translation of the word "lot" ("zhrebiy") has similar meaning. Vladimir Dahl writes: "Zhrebiy … A chopped off piece of smth. A piece with a mark for throwing and deciding by fate" ([223], v. 1, col. 1330.) That is, the first meaning of the word "lot" is a stump, a small part, a chopped off piece of something.

Below we will see a wholly analogous and vivid explanation of the word Purim—Zhrebiy ("lot") in Russian history in the biography of Ivan IV the Terrible. But already in the XVI century, about a hundred years later.

It also turns out that the Jewish massacre of the Persians-Russians, described in the Book of Esther, is closely connected with the Jewish rebellion in Perm the Great = Germany in the XVI century, i.e., with the Perm rebellion. Purim = Perm. Purim is a Permian holiday.

n b. The reign of Ivan IV and the phantom reign of Ivan III.
The Russian events of this time in the phantom version of the XV century, under Ivan III, have reached us very incompletely, and their description is very poor. It is probably because Ivan III was personally involved in unpleasant events for Russia-Horde. No wonder he later asked for forgiveness from the church. He was finally officially forgiven, but the stain remained on him. And in the future, they will try to forget about all these events. However, some information survived. Today, this allows us to understand that the Bible here describes a period of allegedly 1490–1499, when the Jews were in power in Moscow: Elena of Wallachia, Feodor Kuritsyn, and others.

Joseph Volotsky says the following about these events: "Soon the prince [i.e., Ivan III in the alleged year 1490. —Auth.) sent the innocent into exile, and they suffered verious persecutions—fetters, prisons, looting of property" ([690], p. 32). Widespread persecution unfolded in the Russian Church ([690], p. 31). Let us remind you that in 1490 the Judaizer Zosimus became its head. The Bible, as a religious source, of course, attached particular importance to this.

The persecution continued for a long time. In the alleged year 1497, the enemy of the Judaizers, czarevitch Vasily Gavriil, the future Czar Vasily III, was accused of conspiracy. They stated that he was going to "commit violence" against Dmitry, the son of Elena of Wallachia. "Vasily's allies [the list of their names follows.—Auth.] … were submitted to cruel executions, some quartered, some had their heads chopped off, some were sent to prisons. The Grand Duchess Sophia [the wife of Ivan III.—Auth.] was banished"([838], p. 99. The women of her retinue were drowned in ice-holes in the Moscow River. Sophia herself—Czarina and Grand Duchess!—fled to Beloozero ([778], p. 116). "The winners were Dmitry's entourage and his mother, Elena Stefanovna [of Wallachia.—Auth.]" [838], p. 99).

And what corresponds to the above-listed events in the XVI century? You don't have to search for a long time. It is the famous epoch of the establishment in Russia by Ivan IV "the Terrible" of the cruel oprichnina. The period of 1563–1572 was nicknamed the reign of terror. So much has been written on this topic that we do not need to repeat here the well-known details of the terrible massacre unleashed under Ivan IV the Terrible in the XVI century. We have already seen great confusion between the events of the times of Ivan III the Terrible and Ivan IV the Terrible. Apparently, this era of the XVI century, along with its own events, in the Romanovian presentation were absorbed many events from the XV century and vice versa. The pogrom of the XV century under Ivan III the Terrible—the era of the Judaizers— corresponds to the famous oprichnina of the XVI century under Ivan IV the Terrible.

But then one cannot fail to see that for a person unfamiliar with the Russian language, and especially who writes with only consonants, as in the Bible, "PR" in the word oprichnina, or oprishnina, easily turns into "PUR." That is, into the word from which the name of the Jewish Purim holiday originated, and about which the Bible says: "in their tongue 'the lot' is called Purim" (Esther 9:26). And in fact, the very word oprichnina carries the meaning of "lot, share, part." Introducing the oprichnina, Grozny divided the state into two unequal parts. "The Czar took to the oprichnina the Suzdal, Mozhaysk, and Vyazma districts, as well as about a dozen others, very small ones" ([776], p. 106). About the word "zhrebiy" ("lot") Vladimir Dahl says: "The word 'zhrebiy' turned to mean a 'lot of land.' … To each one his lot" ([223], v. 1, col. 1330).

By the way, the Ostrog Bible of 1581 doesn't mention the word Purim. There, the holiday established by the Jews has no name ([621]). It is possible that the name Purim appeared later.

Further, it is striking that the Bible contains a vivid story about the Russian oprichnina of the XVI century. At the end of the Book of Esther (Esther 10:3) it says the following. We will use the text of the Ostrog Bible, not the canonical translation, since the Ostrog Bible expressed it more clearly.

Let us quote in modern language: "Peoples gathered to annihilate the name of the Jews … And the Lord saved His people [that is, the Jews, on behalf of whom this text was written.—Auth.) And the Lord delivered us from all these evils … And for this He created two lots—one for the people of God, and the other for all the rest." (See Church Slavonic quotation 132 in Annex 4.)

Here it is quite clearly said about the division of the country into two lots, that is, into two fates. One for the Jews, the other for all the rest. Thus, it turns out that in the XVI century, the oprichnina lot in Russia—smaller but close to the capital—was

1566 **Beginning of the oprichnina**

terror
(Purim)

1490
Death of the Young (Haman)

5 March (acc. to the Chronograph)

3 March.....5 March 13 Adar
4 March.....6 March

5 March .....7 March Death of Ivan
the Young

20 March.....22 March **Purim** 14 Adar
holiday
15 Adar
30 Adar 21 March.....23 March 1 Nisan
29 March.....31 March 9 Nisan
30 March.....1 April 10 Nisan 31 March.....2 April 11 Nisan 1
April.....3 April 12 Nisan 2 April.....4 April 13 Nisan 3
April.....5 April 14 Nisan 4 April.....6 April

First spring full moon 6 April 1490 First spring full moon 4 April 1566 15 Nisan

First spring full moon
15 Nisan

Fig. 7.8. The dates 13th, 14th, and 15th of the month of Adar, and 15th of Nisan. It turns out that the Jewish holiday of Purim was established in 1566. That was the beginning of the famous oprichnina terror in Russia in the XVI century.

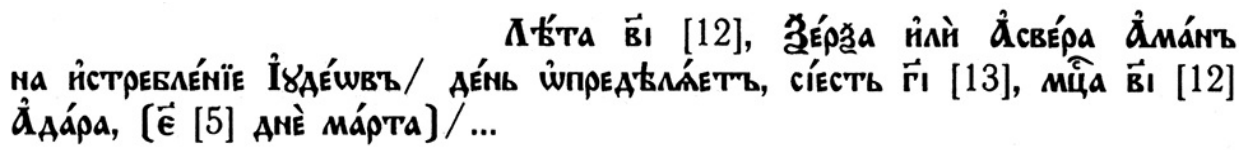

Лѣ́та ѵ̈і [12], Зе́рꙋа и҃лѝ А҃све́ра А҃ма́нъ на и҃стребле́нїе І҃ꙋде́wвъ/ де́нь ѡ҃предѣла́етъ, сі́есть г̈і [13], мц҃а ѵ̈і [12] А҃да́ра, [є̈ [5] днѐ ма́рта]/...

Fig. 7.9. Quote from the Lutheran Chronograph with the date of the establishment of the Purim holiday. Taken from [940], sheet 73, rev.

singled out as Jewish. And the rest of the country, the so-called Zemshchina, went to all others. Thus, in our reconstruction, a complete understanding of the distant events of Russian history of the XVI century arises.

The same situation with two lots = purims is clearly described in the reflection of the XV century. But here, the lots are presented not in the political but in the ecclesiastical sense. It is clearly stated that the metropolitan part—Moscow—was "Judaizing." And the rest of the country, headed by Novgorod the Great, found itself, in the ecclesiastical sense, in a different camp, that is, in opposition to the capital (q.v. in [690], pp. 14–17). Perhaps this is one of the reasons why Novgorod the Great was soon fiercely defeated by Ivan IV the Terrible. At the end of the oprichnina.

Summary. The famous holiday of Purim was established by the Jews in Russia-Horde in the XVI century in memory of the victory of the heresy of the Judaizers in Moscow and memory of the introduction of the famous oprichnina in the second half of the XVI century. It was the biblical "massacre of the Persians," that is, the Russians.

Some of these events then "descended" into the XV century, with a hundred-year chronological shift.

10.
IN WHAT YEAR WAS THE BIBLICAL HOLIDAY OF PURIM ESTABLISHED

Purim is still celebrated among the Jews. Moreover, it is celebrated on the fourteenth and fifteenth days of the month of Adar ([66], p. 587). It is the lunar date. The fourteenth Adar falls in thirty days, or one lunar month = 29.5 days, before the fifteenth of Nisan. That is, thirty days before the first spring full moon. Since Adar is a lunar month preceding Nisan ([66], p. 24; q.v. in fig. 7.8). Let's remind that the first spring full moon is 15 Nisan ([393], p. 174).

The Lutheran Chronograph of 1680 also gives here the Julian date of the Purim holiday. It turns out that the thirteenth Adar, in the year of the establishment of the holiday, fell on March 5 ([940], sheet 74, revers; q.v. in fig. 7.9).

As we have seen, the holiday of Purim was established in honor of an event that occurred a month before the first spring full moon. According to the Lutheran Chronograph of 1680, in honor of the event that took place on March 5. The Bible connects it with the death of Haman. But Haman, or Havan, as we said, is most likely Ivan the Young, the son of Ivan III. It is believed that he died, or was killed, on March 7, allegedly in 1490

([778], p. 142). And its original of the XVI century, Ivan Ivanovich, the son of Ivan IV the Terrible, falls ill and dies on the third day after the fatal blow to the temple, that is, in the face. If the day of the supposed extermination of the Judiazers, as the Chronograph says, is in the XV century, then this date falls on March 5. That is precisely the day pointed to in the Lutheran Chronograph.

Above, we took the date of establishment of the Purim holiday (March 5) from the Lutheran Chronograph (q.v. in fig. 7.9). But it can be calculated independently. The fact is that the dates of the spring full moons are calculated astronomically. It turns out that in 1490 the full spring moon, that is, the fourteenth moon or the fifteenth of Nisan, fell on April 6. It is shown by our calculation using the Gauss formulas ([393], pp. 176-177). And since day 13 of Adar falls on one lunar month and one day earlier, it turns out that the holiday of Purim was actually established on March 5, 1490.

Let us ask a question: in what other years of the XV–XVI centuries did day 13 of Adar in the Jewish lunar calendar fall on March 5 of the Julian solar calendar? This happened, it turns out, in 1441, 1460, 1472, 1479, 1490 (!), 1536, 1555, 1574. That is, unevenly and rarely enough. Only eight times in two hundred years. The appearance in this series of the year 1490 fits perfectly with our reconstruction (q.v. in fig. 7.8).

At the same time, we note that in the XVI century, in the third year after the beginning of the oprichnina, that is, in 1566, the full spring moon fell on April 4 (q.v. in Annex 5). Purim was celebrated two days—the fourteenth and fifteenth Adar ([66], p. 587), not the thirteenth Adar. So, in fact, three consecutive dates at once are associated with the holiday: 13, 14, and 15 Adar. Therefore, strictly speaking, one must also consider the case when March 5 fell on the 14th or 15th day of the month of Adar. A calendar problem with such slightly extended conditions has the following solutions in the XVI century: 1509, 1528, 1536, 1547, 1555, 1566 (!), 1574, 1585 (q.v. in Annex 5 to this book).

But then the year 1566, that is, the third year of the oprichnina will also satisfy our conditions, since that was when ruthless terror against the Zemshchina opposition unfolded (q.v. below). The fact is that, in 1566, the day of March 5 fell on the 15th of the month of Adar. To see this, you do not even need to recalculate the date, because if the spring full moon occurred 2 days earlier than by the Julian calendar, then 13 Adar will also move from March 5 to March 3. Therefore, Adar 15 will fall on March 5 (q.v. in fig. 7.8).

So, 1566 is a satisfactory solution to the calendar problem. Consequently, the holiday of Purim could have been established in the XVI century, in the third year of the oprichnina. Does this correspond to the biblical description of the "defeat of the Persians" in the book of Esther? It does, and perfectly. Indeed, exactly in 1566, the opposition convenes a council, where it demands that Ivan "the Terrible" stop the oprichnina ([776], p. 118). In the person of Vasily Kolychov (Umnoy-Kolychov), "the zemstvo opposition [against the oprichnina.—Auth.] gained one of the most active and energetic leaders. Kolychov agreed to occupy the Metropolitan see, but at the same time categorically demanded to dissolve the oprichnina. The behavior of the igumen [Father-Superior.—Ed.] of the Solovetsky Monastery enraged the Czar. … The Zemsjchina officials appealed to the Czar with the demand to abolish the oprichnina. … The nobles demanded the immediate abolition of the oprichnina order. They were supported by over 300 distinguished persons of Zemshchina, including some boyars of the Court. According to Schlichting, the opposition announced itself in 1566. The Czar rejected the appeal of Zemshchina nobles and used the emergency powers granted to him by the decree of the oprichnina to punish Zemshchina. 300 petitioners were imprisoned. The government, however, could not keep in custody the cream of the nobility of the capital, and already on the sixth day almost all the prisoners were released. 50 people recognized as the instigators underwent a softer execution: they were beaten with sticks in the market square. Several had their tongues cut short, and three nobles were beheaded. The execution of the nobles in Moscow made such an impression that the czarist diplomats were forced to issue special explanations abroad. Regarding the execution of the members of the Zemsky Sobor, they declared … After a short time … the Czar remembered those who had been released and subjected them to disgrace" ([776], p. 118–120).

The stormy events of 1566 became a prelude to the complete defeat of the Zemshchina opposition. After that, "a gloomy time came in the history of the oprichnina, from which little reliable news has been preserved. Historians are forced to turn … to the memoirs and notes of foreigners" ([776], p. 132). Some of the

oprichnics, who later fled abroad, have shaken Western Europe with "chilling stories about the atrocities of the Moscow tyrant" ([776], p. 132). Terror began in Moscow. Those were the years 1566–1572. For example, in the book of R. G. Skrynnikov, the epoch of 1566-1572 is described in two chapters, entitted "The Terror" and "The Novgorod Massacre" ([776]).

Thus, it becomes quite clear why exactly 1566 was the reason for the establishment of the Purim holiday— to celebrate the "massacre of the Persians by the Jews."

11.
THE INTERNATIONAL WOMEN'S DAY OF MARCH 8 AS A HOLIDAY IN HONOR OF ESTHER

As we can see, starting from the XVI century, the history of Esther is inextricably merged with the holiday of Purim. In this regard, one cannot but pay attention to the following curious circumstance. We quote from the Encyclopedic Dictionary: "The decision on the annual celebration of International Women's Day was made in 1910 at the 2nd International Conference of Socialists in Copenhagen at the suggestion of Clara Zetkin. For the first time the holiday was held in a number of European countries in 1911, in Russia—in 1913" ([797], p. 780).

A natural question arises: why was March 8 chosen as the date for celebrating the International Women's Day? Particular attention should be paid to the year when the Women's Day was first introduced in Russia. The fact is that, despite the international status of the holiday, it is mainly celebrated only in Russia. It is generally not celebrated as International Woman's Day in Western Europe, America, and other countries. Moreover, it is practically unknown to anyone. Today, you can hear from some foreigners a mocking remark-question: the Woman's Day is called "International," but celebrated only in Russia. Why?

It is easy to establish that in 1913, that is, the year of the introduction of the Women's Day in Russia, Purim, in accordance with the lunar calendar, should have been celebrated on March 9 and 10. Purim is celebrated for two days, and in 1913, 14 Adar fell on March 9, and 15 Adar fell on March 10. That is, very close to March 8. Note that in 1910, the lunar-calendar date of the first day of Purim fell on March 13, and in 1911, on March 1. Here we have calculated 14 Adar by astronomical lunar phases, not taking into account the possible fluctuation of this date by one or two days due to special calendar prescriptions adopted today in the Jewish calendar ([393], pp. 252, 254). Dates are in the Julian calendar ("old style").

So, we see that in 1913, the beginning of the Purim holiday almost exactly coincided with March 8, according to the "old style." Doesn't this circumstance explain the choice in 1913 of March 8 for the introduction of the International Women's Day in Russia? That is, of the Day of the Woman Esther! If so, then it becomes clearer why this day is especially celebrated in Russia, where in the XVI century unfolded the stormy and grave events of the story of Esther—a woman who, as we now understand, directly contributed to the coup d'état in the Great = "Mongol" Empire, which led to its split in the XVII century .

So, March 8 could have been chosen in 1913 as the first celebration in Russia of the Day of the Woman Esther, since that year the Purim holiday fell on the exact lunar calendar date, without adjustments for the days of the week, on March 9–10. Suppose the hypothesis we have formulated is correct. Then, from a formal point of view, the annual date of Women's Day could continue to be calculated according to the lunar calendar as a date immediately adjacent to the date of Jewish Purim. But, probably, the initiators of the introduction in 1913 of the celebration of the Day of Women in Russia decided, to simplify, to "untie" the new, just introduced, holiday from Purim, and simply fix the date of March 8 for Woman's Day as a constant, fixed date, first in the Julian calendar in 1913, and then, after the transition to a new style, in the Gregorian calendar. And Purim remained a lunar-calendar holiday, floating relative to the Gregorian calendar.

Having untied the Day of the Woman Esther from Purim, they apparently solved another problem. Namely, of obscuring the initial proximity of the first celebration of "Woman's Day" in Russia in 1913 and the Jewish holiday of Purim in 1913. In order to make the holiday popular and natural, it was given a more generalized and quite understandable sound as a mother's day, a woman's day in a broad symbolic sense, without a clear indication of a specific woman Esther. The true meaning of the first celebration of "International Woman's

Day" in 1913 in Russia as the "Day of Esther" was probably only understood by the initiated. For example, by Clara Zetkin, who first voiced this idea. As for the rest of the citizens of Russia, that is, the descendants of the Russians-"Persians," it was probably decided that they should not be reminded of the gloomy (for Russia) events of the XVI century associated with Esther and the Purim.

12.
THE THEME OF ESTHER IN EUROPEAN ART OF THE XVII–XIX CENTURIES

In the XVII–XIX centuries, Esther's story became very popular in Western European painting, literature, and art in general. Historians report: "The image of Esther was reflected in painting (Michelangelo, Tintoretto, Rembrandt, Veronese, Rubens, Claude Lorrain, etc.), literature (Racine, Lope de Vega, etc.), musical and dramatic arts" ([533], v. 2, p. 670). It turns out that under the Romanovs, one of the Russian ships was solemnly named "Queen Esther." So Western Europe and the Romanovs treated the allegedly "very ancient" biblical queen Esther with great, and now understandable to us, reverent respect. As to their own.

Specialists in the history of art have long noted that the Old Testament plots began to be used often in the art of Europe and Russia only at the end of the XVI century. Before that, as a rule, artists turned only to New Testament themes ([822], p. 101). For example, L. B. Sukina writes, "An inexhaustible source of plots in the Christian culture of Europe and Russia, however, is the Bible. … However, preference was most often given to the New Testament. Only later the Renaissance of the XVI century, Mannerism, and Baroque … for the first time widely turn to the Old Testament themes" ([822], p. 101).

As for Russia, "stories about David and Bathsheba, Susanna and the elders, Judith and Holofernes, Solomon and Shulamite, appear in the fresco paintings of

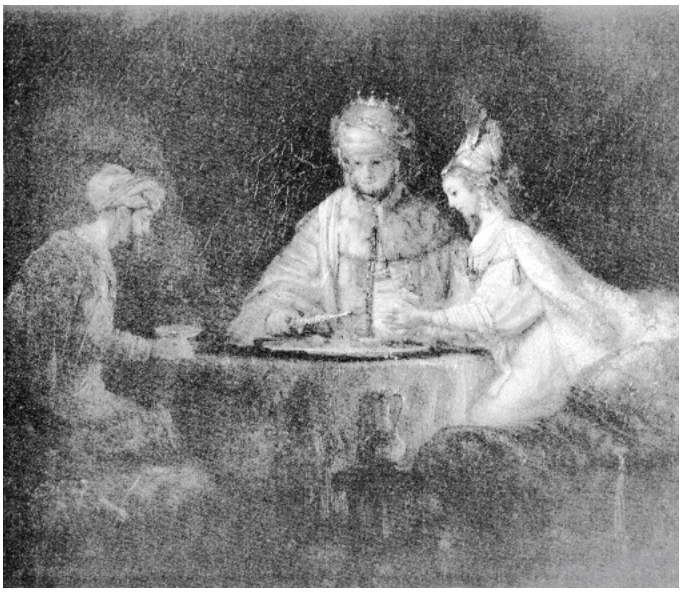


Fig. 7.10. Rembrandt's painting "Ahasuerus and Haman at the Feast of Esther." Taken from [1368], pic. 25.

churches only towards the end of the XVII century . The plot of the Book of Esther begins to be used in visual arts, probably, earlier than others" ([802], p. 102).

Thus, we see that in Russia, as in Western Europe, biblical themes, including the plot of the Book of Esther, became popular only in the XVII century . It turns out that the story of Esther in the XVII century became not silmply popular in Romanov Russia, but very popular. Let us use the article "The Story of Esther in Russian culture of the second half of the XVII century " by L. B. Sukina ([822]). It turns out that the story of Esther became the theme of an exceptional theatrical performance at the Royal Court of Alexei Mikhailovich

Romanov. Moreover, it was the very first performance of the court theater. L. B. Sukina rightly notes that "Esther's plot had to firmly enter the culture so that it could be offered as a

Fig. 7.11. Fragment of the Rembrandt's painting. Haman in an Ottoman turban, or Russian chalma. Taken from [1368], pic. 25.

play for the first performance of the court theater of Czar Alexei Mikhailovich. The first performance of the 'comedy,' titled 'Artaxerxes' Act' ('Esther'), took place on October 17, 1672. The play was performed by the 'amateur' troupe composed of talented young men of the German (Kukuy) Quarter" ([822], p. 103).

It is significant that historians themselves note the following striking fact. It turns out that this court performance draws direct parallels between Artaxerxes and Czar Alexei Mikhailovich Romanov, Esther and Czar's wife Natalya Naryshkina, between the biblical Jews and the Protestants of the era of Alexei Mikhailovich. And, finally, between Mordecai and Artamon Matveyev. L. B. Sukina writes about this: "In the prologue of the drama, Artaxerxes is frankly compared with Czar Alexei Mikhailovich, who also married a second marriage to a girl from an ordinary family (Natalya Kirillovna Naryshkina), much younger than himself, and, just as Artaxerxes saved Jews from death, Alexei sheltered in Moscow the Protestants. Comparison of the tutor of the young Russian Czarina, Artamon Matveyev, with Esther's tutor Mordecai is also quite transparent" ([822], p. 103–104).

All this is perfectly explained by our results. In contrast to the previously used New Testament stories, the

Fig. 7.12. Artaxerxes (Ahasuerus) in the painting by Rembrandt. He is also in an Ottoman turban, or a Horde chalma. Taken from [1368], pic. 25.

spread of the Old Testament biblical plots at the end of the XVII century was caused by the fact that many of their events took place in the XVI century and, thus, were then still relatively recent, fresh. That a play about Esther became the first court performance in Romanovian Russia was also quite natural from the point of view of our reconstruction. After all, it's thanks to the story of Esther that the Romanovs finally came to power. It is clear that this plot was pleasant to them. It is reported that "the performance made the most favorable impression on the royal court and the royal family who were present at the premiere, and the czar himself was, according to one of the actors, Ringuber, simply fascinated by the spectacle" ([822], p. 104).

"It is known that after this, 'Esther' ('Artaxerxes' Act') was staged several times and shared success with another comedy, 'Judith.' Some historians of the Russian theater suggested that later, at the end of the XVII century , another play was staged on the plot of the

Fig. 7.13. A painting by Rembrandt called "Haman and Mordecai" or (!?) "David and Uriah." Haman (or David), too, is depicted here wearing an Ottoman turban, or a Russian-Horde chalma. Taken from [1368], pic. 28.

Book of Esther, 'Esther and Ahasuerus' (Ahasuerus is the name of Xerxes, or Artaxerxes, in Hebrew), which was attributed to Dimitry of Rostov" ([822], p. 104).

In some Russian depictions of the XVII century, the heroes of Esther's story are presented in traditional Russian clothes. L. B. Sukina writes: "The lid of a chest survived from the middle of the XVII century, was painted on the theme of the Book of Esther. … Stylistically, the painting follows the ancient Russian icon-painting tradition. … All the characters are dressed in Russian-Byzantine clothes" ([822], p. 103).

Everything is clear, and everything is correct. The artist had painted the story of Esther quite rightly. It's just natural that all characters were dressed in Russian clothes, since it all happened in the XVI century Russia, in Moscow.

Figure 7.10 shows Rembrandt's painting "Ahasuerus and Haman at the Feast of Esther" (1660). As we now understand, the painting was created about a hundred years after the events in Russia-Horde described above. Although Rembrandt already lived in the epoch when the Scaligerian chronology was more or less established, he is still quite close to the period of the oprichnina and the "story of Esther" that unfolded in the second half of the XVI century. By the way, in Latin, the name Artaxerxes sounds like Ahasuerus. Figure 7.11 shows a fragment of the painting with Haman in an Ottoman turban or Russian-Horde chalma. Figure 7.12 shows Artaxerxes wearing a Horde chalma. The artist understood everything correctly.

In fig. 7.13, we give another picture of Rembrandt, called "Haman and Mordecai," or (!?) "David and Uriah." Haman, or David, is also depicted here wearing an Ottoman turban or a Russian-Horde chalma.

THE TRANSFORMATION IN THE XVI CENTURY OF MOSCOW INTO THE CAPITAL OF RUSSIA IS CONNECTED WITH THE EVENTS DESCRIBED IN THE BOOK OF ESTHER

As we have seen, the Book of Esther calls the throne city of Susa (that is, apparently, the Russian city of Suzdal) the capital of king Artaxerxes = czar of the Horde. In Russian history, it is believed that the end of the alleged XV century is the epoch of rapid stone construction in Moscow and the construction of the Moscow Kremlin. Ivan III allegedly gave the order to build the first stone palace in Moscow in 1492. "Before that, the grand dukes lived in wooden buildings," N. M. Karamzin concludes from this ([362], v. 6, col. 49). The palace was allegedly built in 1499, after which, "to please the sovereign, the nobles began to build [in Moscow] stone houses for themselves" ([362], v. 6, col. 50).

Apparently, here we come across a XV century reflection of the most important event in the Russian history —the transfer of the capital to Moscow. For some reason, Ivan III left his former capital, Suzdal, to settle in Moscow.

This idea is indirectly confirmed by a striking episode from the beginning of the oprichnina under Ivan IV the Terrible in the XVI century, which, as we can see, is largely the original of the era of the Judaizers from the XV century.

Oprichnina (Purim, in biblical terms) begins with Ivan IV the Terrible quarreling with his Duma and performing some strange actions, such as "taking away the shrines." It is believed that for some reason, he took the most revered icons from all the churches. Then he left the capital. We are told that he left Moscow. But what if he actually left Suzdal, that is, the biblical Susa? After that, "the royal cortege wandered around Moscow for several weeks, until it reached the fortified Alexandrov city" ([776], p. 102). There the Czar stopped and stayed for a long time.

Let us think for a minute. After all, to get from Moscow to Aleksandrovskaya Sloboda, there is no need to "wander" for several weeks. One could get there in a single day. Taking one's time. It seems to us that, in reality, this episode describes the journey of the Czar from Suzdal in search of a suitable place for a new capital.

Such an "exodus" of the Czar from the old metropolis could be explained by the fact that, having brought the Judaizers closer to him, he completely lost a common language with the Duma, and a significant conflict began in the capital (Suzdal). Then the King takes the "shrines" and leaves Suzdal. Moscow was choosen as the new capital. And it was there, at the end of the alleged XV century, that stone construction began, the construction of cathedrals, the Kremlin, etc. The words "taking away the shrines" probably mean that the Czar moved the religious center from Suzdal to Moscow. "The royal family left the capital, taking with them all … 'shrines' and the entire state treasury" ([776], p. 101).

According to the quoted historian, the "shrines" were supposedly in Moscow before. In our opinion, they were in Suzdal.

Thus we have discovered that the Book of Esther describes the Russian history of the late XVI century. The book substantially complements Russian history, and has retained a lot of valuable information. Without it, we would have hardly understood so much.

By the way, comparing the Ostrog Bible of 1581 with the current biblical canon, we see how, during the XVI–XVII centuries, the editors purposefully worked on the biblical text. For example, new terms have appeared in it. The Ostrog Bible does not yet contain the word Purim, it speaks only of "two lots." In later editions, the word Purim somehow "imperceptibly" emerges. Further, the term "people" is replaced by "pagans" (Esther 10:3). Etc.

14.
THE VICTORY OF THE JEWS. MORDECAI BECOMES CO-RULER OF ARTAXERXES 15. THE KING ARTAXERXES WAS ALSO CALLED BY THE NAMES ASVER, ASSUER, AND

AHASUERUS

a. The Book of Esther .
The Bible says: “And the edict was issued in the citadel of Susa. When Mordecai left the king’s presence, he was wearing royal garments of blue and white, a large crown of gold and a purple robe of fine linen … For the Jews it was a time of happiness and joy, gladness and honor” (Esther 8:14–16). (See Church Slavonic quotation 133 in Annex 4.)

Thus, Mordecai is crowned King. It is the culmination of the triumph of the Jews.

n b. The reign of Ivan IV and the phantom reign of Ivan III.
Allegedly, in the XV century, at the height of the heresy, two forces were fighting. The court of Czarina Sophia Palaeologus, with her son Vasily, oppose the Judaizers, and the court of Elena of Wallachia, with her son Dmitry, support the Judaizers ([778], p. 142). In the alleged year 1498, Dmitry is coronated ([778], p. 152). To this moment, he is about 14–15 years old. He was married immediately as he reached the age of fifteen, when it was already allowed to get married. By the way, with the marriage of Ivan IV, they also waited until he reached the age of fifteen ([776], p. 21).

Thus, the episode in the Book of Esther about Mordecai’s dressing in royal clothes apparently describes the appointment of the heir and his subsequent marriage (upon reaching the age of 15) of the young Czarevich (heir to Czar) Dmitry, the son of Elena of Wallachia. “Dmitry Ivanovich is coronated; they put on his shoulders the barma decorated with sacred images and precious stones, and on his head, the ‘Monomakh’s Cap’ ” ([838], p. 100).

By the way, the very name Dmitry, or Mitry, as it often sounded in Russian, is quite close to the biblical name Mordecai. Furthermore, as we already said, it was customary for the Judaizers to change their names, keeping the first letter of it. Therefore, within the sect, Mitry could carry the “pseudonym” Mordecai. Indeed: Dmitry—Di-Mitry—Midriy—Mordecai.
a. The Book of Esther.

The Lutheran Chronograph of 1680 also called the king Artaxerxes Asver ([940], sheet 73, rev.). The name Asver sounds almost the same as the Russian word “izuver” (sadistic zealot). And what is an izuver? Today the word simply means “a brute person.” However, its old meaning is different: “an apostate from the faith.” A dictionary says: “Izuver—one who stubbornly adheres to a false faith, an apostate” ([786], p. 209).

The Explanatory Bible adds: “The name of the king … according to one of the Greek variations—Artaxerxes, according to other—Asieros … according to the Vulgate—Assuerus (i.e., Assue-Rus.—Auth.)” ([845], commentary on Esther 1:1). It also states that Artaxerxes is the same as Agasver, or Assuer. That is practically the same word as “izuver,” i.e., “sad i s t .” Needless to say that the name Assie-Rus, or Assie-Ros, contains the component Rus, that is, Russian?

The Hebrew text contains the name of king Ahasuerus (Heb. Ahsurus or Ahshurush). He “was usually identified with Xerxes, or Artaxerxes” ([826], p. 88). This name has a meaningful translation: Ak-ShaUrus, or Ak-Czar-Urus, means the white Russian Czar. White Czar (Ak Sha) is a well-known mediaeval eastern epithet of the Russian Czar. It can also be understood as “the king of White Russia.”

n b. The reign of Ivan IV and the phantom reign of Ivan III.
The name Asver, or Izuver, is precisely applicable to Czar Ivan III the Terrible, reflected in the Bible as Artaxerxes = Czar of the Horde. After all, it was he who supported the Judiazers and gave them power in Russia-Horde. In addition, the name Izuver also had the meaning of “Terrible.” For example, in the old Russian language, the expression “to izuver the eyes” meant “to look asquint, awry, viciously” ([786], issue 6, p. 209). Therefore, the word sadist could have a fierce, formidable meaning, which is perfectly consistent with the name of Ivan III the Terrible.
Conclusion. After the defeat of the heresy of the Judaizers in Russia, later historians, trying to somehow whitewash Ivan III, could interpret his primary nickname “apostate from the faith” (i.e., izuver) as fierce,

formidable, using the second meaning of the verb "izver." The idea was natural. Since Ivan III was forgiven, we must also forget his sins. Let him rather remain in history as Terrible than as apostate, or apostate from the faith.

16.
THE END OF THE BOOK OF ESTHER

a. The Book of Esther .
The story of Esther breaks off when Mordecai becomes king and "two lots" arise, two regions in the state. One for the Jews, the other for all the other "nations" hostile to them. We have already quoted the modern canon of the Bible and the Ostrog Bible, where this is said a little more clearly.

n b. The reign of Ivan IV and the phantom reign of Ivan III.
Allegedly in the XV century, in the era of the heresy of the Judaizers, the country split into two parts. It is believed that it happened only in the ecclesiastical sense. But for the Bible, a religiously colored source, such a division was primordial. One part is Moscow, where the Metropolitan was the Judizing Zosimus. The other part is the rest of Russia, headed by Novgorod the Great and Suzdal, and with its own Orthodox hierarchy—Gennady, Niphont, Joseph Volotsky. And in the XVI century, under Ivan IV "the Terrible," there was even a clear administrative-political division of the state into two parts—oprichnina and zemshchina.

17.
WHY IVAN III HAD TO CALL FOREIGNERS TO BUILD THE MOSCOW KREMLIN CATHEDRALS

We have been persistently told that when Ivan III supposedly planned to "renovate," but in fact, as we now understand, to build for the first time, the Kremlin stone cathedrals, he had to turn to Western European, or at best, to Western Russian masters (in the case of the Annunciation Cathedral, from Pskov). Bricklayers of Vladimir-Suzdal Russia did not participate in the construction of Moscow stone cathedrals.

From this a "scientific conclusion" is made that the Russian masters did not know how to do anything significant. They could lay stoves, build huts, or dig cellars. Sometimes, with great difficulty, they could build small wooden temples. As for stone temples, they were rare and tiny.

And there is "proof " of this. For the construction of the Assumption Cathedral, Ivan III first called Moscow architects Krivtsov and Myshkin. But, "having been brought to the vaults, the huge building collapsed" ([553], p. 6). Karamzin remarks with satisfaction on this occasion: "Seeing the need to have the best artists in order to erect a temple worthy to be the first in the Russian State, Ioannes sent to Pskov for the local masons, the pupils of the Germans, and ordered … whatever the cost, to find an architect in Italy … for the construction of the Assumption Cathedral Church. … Italy, already awakened by the dawn of science, knew how to value the monuments of ancient Roman, graceful architecture, despising the Gothic … irregular, heavy, and the Arabian, wasteful in petty decorations" ([362], v. 6 , col. 47).

In a word, the Italians were already beginning to despise (though timorously yet) the imperial old Russian, Gothic = barbarian, Horde-Ottoman architecture. At the same time, they more and more boldly respected the so-called "antique" architecture, that is, according to our reconstruction, the Horde-"Mongolian" one, brought by the Horde to the West in the era of "Renaissance."

N. M. Karamzin is echoed by N. I. Kostomarov. Equally satisfied. He is sure that the Russian masters were "innocently surprised" at the overseas innovations. Especially they were allegedly shaken by the wheel used by Fioravanti for lifting stones ([435], p. 274). Russians in the XV century had not yet seen wheels—such a conclusion suggests itself. There were no carts. A wild, impoverished country.

And everything would be clear and good: enlightened Italians and inept Russian masters. But here an unexpected question arises. After all, the Assumption Cathedral in Moscow is not so huge, and it was built on the model of the Assumption Cathedral in the city of Vladimir. But the Vladimir cathedral is still standing. It is believed to be from the XII century. And it did not collapse!

On this model they tried to build both the first (collapsed) and the second cathedral in Moscow. "The work began with the construction of the Assumption Cathedral, which by its size and appearance was supposed to reproduce the majestic Vladimir Assumption Cathedral" ([553], p. 6). Here we are talking about the first, collapsed cathedral. Apparently, the new Moscow craftsmen did not yet know how to build such huge structures. Then the Italian was summoned. He was first sent to Vladimir to examine and measure the model, that is, the Dormition Cathedral ([362], v. 6, col. 48). "Fioravanti reproduced the model quite accurately" ([553], p. 8), introducing, of course, some minor "Latin innovations." This gave reason for later commentators, such as Karamzin, to cunningly call the Moscow Assumption Cathedral "a monument of Greek-Italian architecture."

The same story was repeated with the Moscow Archangel Cathedral. Here they summoned the Italian Aloisio the New ([553], p. 6). He also applied "Italian decor" to the traditional example of an old Russian cathedral.

So, why didn't Ivan III simply summon the Vladimir masters to build him in Moscow the same wonderful cathedral as in Vladimir? After everything we have learned about that epoch, the answer is obvious. That was the time of an irreconcilable religious split between Moscow and the old Russian cities—Novgorod = Yaroslavl, Vladimir, Rostov, Suzdal, etc. Therefore, Orthodox Russian masters were simply not welcome. Moscow heretics decided to invite "their own." And where were "their own"? Naturally, in Western Europe. On this occasion, they directly wrote as follows: "The management of construction passed into the hands of Latins heretics" ([778], p. 105).

Summary. In Russia-Horde, they knew how to build, and built a lot. Including huge cathedrals and kremlins. But there was a period when, due to religious schism, Moscow found itself in church isolation within the Horde itself. Apparently, the heresy of the Judaizers reflected the struggle between the Western and Eastern parties in the capital of the Great "Mongol" Empire. For a while, the Western party gained an advantage. And, of course, she called for the construction of her new cathedrals in her new capital, Moscow, "her own," close in faith, Western European masters. That is, from the western regions of the Horde, which were still part of the Empire. Having received an order from the capital of the Empire to arrive in Moscow for construction, the Italian craftsmen, of course, could not disobey. Such a wild thought could not have occurred to them. At the same time, as historians tell us, the naive Italians, who allegedly "voluntarily came to Moscow," found themselves there in the position of slaves. Allegedly ignorant of the wild Moscow customs, bewildered Italians discovered with horror that "the Moscow ruler considered everyone who was in his hands as his slave" ([435], p. 290).

18.
THE APPEARANCE OF THE RUSSIAN BIBLE IN THE EPOCH OF THE HERESY OF THE JUDIZERS.

WHO WROTE IT?

Allegedly at the end of the XV century in Russia, "under pressure of the heresy of the Judaizers," the first complete, though still handwritten, Russian Bible was prepared ([372], v. 1, p. 600). Today we are asked to believe that it was compiled at the direction of Archbishop Gennady to combat the heresy of the Judaizers ([845], section "The Concept of the Bible," p. VII). But this sounds extremely strange. In fact, as it turns out, that Bible already included the Book of Esther, translated by a Jewish translator, originally from Lithuania, and "he was obviously carried away by the heresy of the Judaizers" ([372], v. 1, p. 601). What does it mean?

In our opinion, the "first Russian Bible" was prepared by the Jews themselves. Only later it was attributed to Archbishop Gennady. This is why, as we already said, the name of Gennady is not even mentioned in the preface to it.

This idea is indirectly confirmed by the fact that, as you know, the Judaizers actually translated the Bible into Russian. A.V. Kartashov writes: "The Jews tried to translate some parts of the Bible into living spoken Russian. … The Church Slavonic text is recited in the XV–XVI century Russian, with some admixture of Belarusianisms. The latter explicitly indicates that this literary document originated in Lithuanian Russia. … Also known is the so-called Psalter of the Judaizers" ([372], v. 1, p. 504).

By the way, in the same era, the Bible for the first time becomes available to the general population in the West. There it is associated with the Reformation: "Hiding the Bible from the people, the West … was in no hurry to completely codify and publish it. Only the Reformation gave the Bible to the West" ([372], v. 1, p. 504).

It turns out that the heresy of the Judaizers in Russia and the Reformation in Western Europe are strongly linked. The views of the Judaizers were "of a typical Reformation character. … It was already the shadow of the Reformation that spread its wing above the part of Ancient Russia adjacent to Western Europe" ([372], v. 1, p. 503).

So, the first complete handwritten Russian Bible, in the modern sense of the word and in almost usual for us form, later cunningly attributed to Gennady, apparently came from the pen of the Judaizers in the era of the Reformation. In the West, thanks to the same Reformation, the complete Bible for the first time comes into wide circulation. Reportedly, the heresy of the Judaizers in Russia and the Reformation in the West are very close to each other. Let us repeat that before this era, the Bible, in the modern sense, was not read either in Russia or in the West.

19.
WHAT THE BIBILICAL BOOK OF ESTHER PASSED OVER IN SILENCE

Allegedly in 1499–1504, the heresy of the Judaizers was defeated. "In the spring of 1499, Ivan III returned the favor to his wife and son [that is, to Sophia Palaeologus and Vasily.—Auth.)" ([838], p. 100). The church council was convened. "At the council of 1503, the Josephites won the victory [i.e., the supporters of Joseph Volotsky and opponents of the Judaizers.—Auth.)" ([838], p. 101). In 1504, executions of heretics swept across Moscow. "All of them were charged with heresy" ([838]). Apparently, this is why the Book of Esther breaks off its story just before the defeat of the heresy. They didn't want to write about the defeat.

Today, of course, it is difficult to unambiguously assess the role that the heresy of the Judaizers has played in Russian history. Different opinions clash here. We have already cited one point of view. That was a categorically negative attitude towards heresy among the famous abbot of the Volokolamsk monastery Joseph Volotsky, Bishop Niphont of Suzdal, Archbishop Gennady of Novgorod, Joasaphus of Rostov, and many others ([690], pp. 14–15). This is the official point of view of the modern Russian Orthodox Church, judging, for example, by the editorial preface to the publication [690], carried out with the blessing of the Patriarch of Moscow and All Russia Alexy II. The heresy of the Judaizers of the XV century is described there as follows: "Skhariya, or rather, with his hands Satan himself, took up the planting of Judaism in the bosom of our church" ([690], p. 9).

But there is also a different point of view. O. V. Tvorogov, for example, writes very sympathetically about the Judaizers of the XV century: "In reality, it was about people with broad philosophical and natural scientific interests, who, in their views, approached Western European humanists. … Elena Stefanovna [of Wallachia] was in prison, her son Dmitry was in disgrace; already nothing could protect the heretics from the punishing hand of the Orthodoxes headed by Joseph Volotsky, the most implacable persecutor of any free thought. … In 1504, on behalf of Ivan III, Vasily Ivanovich, and Metropolitan Simon, the heretics were ordered "to be executed by death as criminals." … This reprisal marked the beginning of a new period in the history of Russian social thought and Russian culture in general. "One of the reasons for the failure of the Renaissance in Russia," writes D. S. Likhachev, "was the death of the heretical movement. … That movement had a serious progressive significance. … The victory of the official church heavily affected the fate of the Renaissance ideas in general" ([838], p. 102). So, Academician D. S. Likhachev also condemned the rout of the heresy of the Judaizers. That is, it turns out that O. V. Tvorogov and D. S. Likhachev considered the revolt generated by Elena-Esther a progressive phenomenon.

The "Renaissance ideas" in Russia nevertheless took their revenge in the XVII century . Perhaps the Book of Esther, edited precisely in the XVII century , to some extent reflects this "final result"—the crushing defeat of Russia-Horde during the "Great Time of Troubles" at the beginning of the XVII century and the coming to power in Moscow of the pro-Western Romanov dynasty.

So, we have pointed out a striking parallel between the Book of Esther and the Russian events of the late XVI century. One might get the impression that the main Russian events reflected in the story of Esther took place mainly at the end of the XV century. However, it is not so. The events of the XV century themselves are largely a reflection of the later events that unfolded in Russia-Horde in the XVI century. We have already partially noted this, pointing out the reflection of the oprichnina in the Book of Esther. Why, then, did we start from the XV century? The fact is that the events of the XVI century, described in the Book of Esther, are presented very vaguely by the current version of Russian history. This is the result of the "activity" of the Romanovian historians. Apparently, they distorted the Russian history of the preceding XVI century most of all. They "cleaned out the XVI century" and pushed its events down by 90–100 years, where we find them as the alleged story of Ivan III the Terrible. In fact, the true Russian events of the late XV century are almost never brought to us by Romanovian history. All or almost everything that we described above took place in the XVI century, and even in the early XVII century .

And in the XVI century itself, the story of Esther = Astra (the astrologer) was smeared by Romanovian historians throughout the century. As a result, the "divorce from his first wife" got into the biography of Vasily III and, more vaguely, into the biography of Fyodor Ivanovich. The heresy of the Judaizers is present in Russian history in the middle of the XVI century. The holiday of Purim (in honor of the oprichnina) we see in the biography of Ivan IV, and maybe even in the events of the Time of Troubles of the early XVII century . As the Book of Esther shows, all these events are more compressed in time and probably took place in the second half of the XVI century. Their continuation was the Great Time of Troubles in Russia, partially reflected in the Book of Esther.

Let us move on to a more detailed story about the layer of events of the XVI century.

20.
RUSSIAN HISTORY OF THE LATE XVI CENTURY IN THE BIBLICAL BOOK OF ESTHER

20.1. Esther in the epoch of Vasily III in the XVI century and Elena Glinskaya

Let us recall the main moments of the history of biblical Esther. It begins with the change of the wife of the king Artaxerxes, that is, the king Assu-Rus ([845]). He drives out his proud wife Vashti and chooses a new one, a foreigner Esther.

This biblical story is vividly present in the XVI century. "After 20 years of married life, Vasily III imprisoned his wife in a monastery. … The Grand Duchess resisted the divorce with all her might. … The second wife of the Grand Duke was a young Lithuanian woman, Princess Elena Glinskaya, who was not distinguished by great nobility. … The Moscow aristocracy did not approve of the choice of the Grand Duke, and monks fromBelozersk declared his marriage to be fornication" ([776], pp. 5–6). As in the XV century, a dubious new wife Elena appears in the place of the former, lawful wife of the Grand Duke. Her name is Elena, like Elena of Wallachia. "The boyars hated Glinskaya [Elena.— Auth.] … they reviled her as an evil sorceress" ([776], p. 14). And again we see an exact analogy with the story of Elena of Wallachia. She was a follower of Skhariya, that is, she was trained in "sorcery, witchcraft, and astrology" ([690], p. 9). Hence the name Esther, that is, Aster—a star, astrology.

Elena Glinskaya was brought to Moscow in the XVI century by the international adventurist Mikhail Glinsky. "All Europe knew about the adventurist machinations of Glinsky" ([776], p. 12). He apparently is described in the Bible under the name of Mordecai. Elena Glinskaya is his niece ([776], p. 11). The Bible says something similar: Esther was the adopted daughter of Mordecai, and also the daughter of his mother's brother, according to the Ostrog Bible, or the daughter of his father's brother, according to the Elizabethan Bible, that is, his cousin.

As in the XV century, soon Vasily III (here he already acts as an analogue of Ivan the Young from the XV century) dies unexpectedly, 3 years after his dubious marriage. There were rumors that Vasily had been poisoned. The power switches over to Elena Glinskaya (a XV century analogue of Elena of Wallachia = Esther) and her favorite called Ivan ([776], p. 10). "The young widow, having barely mourned for her

husband's death, made Ovchina [Prince Ivan.—Auth.] her favorite" ([776], p. 10). That is, in the XVI century, there is, in fact, Prince Ivan in power, with his mistress, illegal wife Elena ([776], p. 10–11). Everything here demonstrates a vivid analogy with the events that unfolded around "Esther from the XV century."

Elena and Ivan, in the XVI century, organize terror. Many Novgorodians , supporters of Prince Andrey, Vasily's brother, were executed . "On the 'great road' from Moscow to Novgorod, gallows were placed, and the nobles who took the side of Prince Andrey were hanged on them" ([776], p. 13). Apparently, it was this event that was reflected in the pages of the book of Esther. The Bible says that Haman = Havan was hanged on some huge tree (Esther 5:14, 6:4, 7:10, 9:25). His ten sons and many of his followers were killed (Esther 9:14). For some reason, the Bible twice emphasizes the "height" of this "tree"—50 cubits, or 50 something (Esther 7:9). Perhaps the "tree" is a reflection of the many wooden gallows placed by Elena and Prince Ivan along the long road from Moscow to Novgorod = Yaroslavl.

20.2. The "revival" of the heresy of the Judizers in the XVI century and the Reformation

The XVI century and the beginning of the XVII century is the era of the Reformation and religious wars in Europe. The encyclopedia Christianity says: "The Reformation … one of the largest events in world history, whose name denotes a whole period of modern times, covering the XVI and the first half of the XVII century (the Reformation period, 1517–1648)" ([936], v. 2, p. 471).

It turns out that in the XVI century the heresy of the Judaizers "reappears" in Russia. "The huge pan-European Reformation movement brought to Russia new food for critical minds. … Lithuanian Russia was contagiously engulfed and agitated from the outside by the Reformation storm … [Protestantism] is also coming to the surface in Moscow. … As the Moscow investigation showed … the freethinking of the Judaizers continued to exist in Moscow and other northwestern limits" ([372], v. 1, pp. 506, 508). The defeat of heresy in the XVI century dates back to 1555. As in the XV century, the church council was convened. Judizers were convicted and sent to prison ([372], v. 1, p. 508). A.V. Kartashov notes that the new heresy in its teaching coincides with the heresy of the Judaizers of the late XV century. In the XVI century, as in the XV century, it spread strongly, "many were infected" ([372], v. 1, p. 510).

Under Ivan IV the Terrible, as in the history of Ivan III of the alleged XV century, the Lutheran heretics were at first threatened with complete defeat. But then, unexpectedly, things turned the other way around. They surrounded the Russian throne in a tight ring and crushed their opponents, using the Czar's unlimited trust. This is exactly the era of the oprichnina of the XVI century. As in the case of the heresy of the Judaizers under Ivan III, the heresy of the Lutherans in the XVI century has long penetrated into Russia. But the stormy events associated with it appear only about 10 years after the first signs of the appearance of heresy in Russia. The following is reported: "The Orthodox clergy were more suspicious of the Protestant heresy than of Islam. Protestant trends penetrated into Russia before the Livonian War, as evidenced by the trial of Matvei Bashkin in 1553. But then the Czar's administration had the opportunity to brand Lutheranism as the worst heresy . During the campaign against Polotsk, Metropolitan Macarius announced that the Orthodox army was waging a holy war against the 'nasty Lutherans' who settled in Lithuania" ([775], p. 281).

Everything changed dramatically with the beginning of the oprichnina in 1563. Lutheran burghers were resettled to the cities of Vladimir-Suzdal Russia—Vladimir, Kostroma, Uglich and Nizhny Novgorod ([775], p. 281). Representatives of the Orthodox Church "tried by all means to prevent the spread of the Lutheran heresy in Holy Russia and to this end demanded that the Protestant settlers be banned from holding their services … but their attempts met with resistance from the oprichnina. The Czar punished the Metropolitan who forced one German Protestant to convert to Orthodoxy. Rumors about this penetrated into Protestant Germany in a very exaggerated form. It was said that the Moscow Metropolitan … had to pay 60,000 (!) Rubles for the violence against the Lutheran. German merchants who traveled to Moscow praised the Czar's tolerance and disposition to the Germans. The Czar, they reported, reveals extensive knowledge of religious issues. He … understands the difference between Orthodoxy and Catholicism, he is seriously thinking about uniting churches" ([775], p. 281).

To the great indignation of the Orthodox clergy, the Czar "allowed the German burgher immigrants to practice their cult. Protestant preacher Watterman freely traveled through the Russian cities where the Germans lived, teaching them the Lutheran heresy. … The Csar not only defended the heretics, but also approached some of them to himself. He enrolled in the oprichnina K. Eberfeld, A. Kalp, I. Taube, and E. Kruse. Eberfeld, a doctor of law from Petershagen, enjoyed special influence in the oprichnina. … He was present at all the Czar's meetings with the boyar duma. It was rumored that he was instructed to find for the heir to the throne a bride in Germany. The presence of Lutheran "advisers" in the oprichnina aroused special suspicion of the adherents of Orthodoxy, who condemned the Czar's rapprochement with the godless Germans" ([775], pp. 281–282).

Thus, as we can see from the documents, throughout the entire oprichnina in the XVI century the story already known to us from the XV century as the heresy of the Judaizers, is repeated in almost the same form. That is, the story of the biblical Esther. Let's note a bright touch. Lutheran Eberfeld is instructed to find a bride for the heir to the Russian throne. Apparently, this is exactly what is told in the Bible in the form of a story about how Mordecai married Esther to king Artaxerxes. And in the story of the XV century, Esther, a.k.a. Elena of Wallachia, is the wife of the heir to the throne, Ivan the Young.

20.3. The second appearance of the complete Slavic Bible at the end of the XVI century

The Slavic Ostrog Bible was published in 1581. This happened, according to our reconstruction, after the defeat of the heresy of the Judaizers in the XVI century. A duplicate of Esther's story, pushed back to the XV century, definitely connects the appearance of the first Slavic Bible with the heresy of the Judaizers. As we have seen, it was the Judaizers who made this Bible. But they did not have time to print it. They were defeated in Moscow. Nevertheless, a printed edition of the Bible based on this manuscript did appear. It was published by Ivan Fedorov in Ostrog, that is, in Lithuanian Russia ([372], v. 1, p. 601). Here is what A.V. Kartashov writes about this edition: "Four copies of the Gennady Bible have survived to this day. … This Moscow text formed the basis of the edition, and thus colored the Church Slavonic Bible forever" ([372], v. 1, p. 601). That is, the "Gennadiyevsky" codex, it turns out, later served as the basis for all known Church Slavonic and, therefore, Russian Bibles.

It is very interesting now to look with new eyes at the well-known story of the printer Ivan Fedorov. We are accustomed to the Romanovian version, accord

Fig. 7.14. Personal “publishing mark” of Ivan Fedorov. Photo of the original book sheet. By the way, the last word of the name has survived only partially—only “Moscow” is visible (further broken off). Taken from [550], p. 112.

ing to which, albeit a famous printer, he is, in general, a man of simple class. After his expulsion from Moscow, he wandered around different cities until he settled in Ostrog.

To begin with, his name was not Ivan Fyodorov, but Ioann Fyodorovich, the Muskovite printer, as is clearly stated on his personal publishing sign (q.v. in fig. 7.14 and 7.15), and in the inscription on his tombstone (q.v. in fig. 7.16).

It is very strange. A simple, even outstanding printer could not be called like that, since the ending “-vich” (Fedorovich) then meant belonging to the high circles of aristocracy. In the XVI century, and even in the early XVII century, for the unreasonable use of the ending “-vich,” one could immediately be sent to the chopping block. The ending “-vich” was “reserved for persons of a certain social class—high-ranking nobles, such as boyars, state officials, etc. People of lower ranks, even if they were princes, were called by their first name only [without patronymic], until they reached a higher position. … It is known that the Muscovite boyars were indignant about the fact that … [Bogdan] Khmelnytsky … who became the Hetman of the Zaporozhian Host, and then of virtually all Ukraine, wrote his name with a patronymic” ([101], p. 119).

This alone shows that the story of Ivan Fedorov(ich) is not at all the clear as it is presented to us today. He was some kind of noble person, perhaps a Judaizer. If so, the defeat of the heresy could be the reason of his flight from Moscow. And “Fedorov” is not at all his surname but his patronymic.

Ivan Fedorov is considered to be the first Russian printer. However, the prefix “first” is added unfairly, since there were “pre-Fedorov” prints published in Moscow ([139], pp. 210–214). Figures 7.17 and 7.18 show the pages of two such editions.

The Romanovian story of Ivan Fedorov is as follows. His origins are unknown. Where he was born is unknown. His publishing activity began in 1563, the year the oprichnina began. That is, with the beginning of the triumph of the heresy of the Judaizers—the biblical Purim, according to our reconstruction. But then “a

riot of the mob crushed their printshop in the Kremlin and prompted them to flee from an ungrateful homeland to Russian Lithuania. There they settled with the Lithuanian hetman. … Ivan Fedorov then moved to Lvov … but got ruined and mortgaged the printshop to a Jew (1579) … From Lvov Ivan Fedorov was summoned to Ostrog by Prince K. K. Ostrozhsky, who planned to print the first Russian (Slavic) Bible. … That was the famous Ostrog Bible, which later returned to Moscow" ([372], v. 1, p. 599).

The printshop of Ivan Fedorov was the printshop of the oprichnina. It worked from 1563 to 1565 ([775], p. 282). But it was not the first printshop in Russia. "Printing was not new to Russia. Already in the mid50s of the XVI century, books in Russia were printed by the 'master of printed books' Marusha Nefediev" ([775], p. 282). At the beginning of the oprichnina, "the authorities started to build a printing house in Moscow. The case was entrusted to … the deacon … Ivan Fedorov and his assistant Piotr Mstislavets" ([775], p. 282).

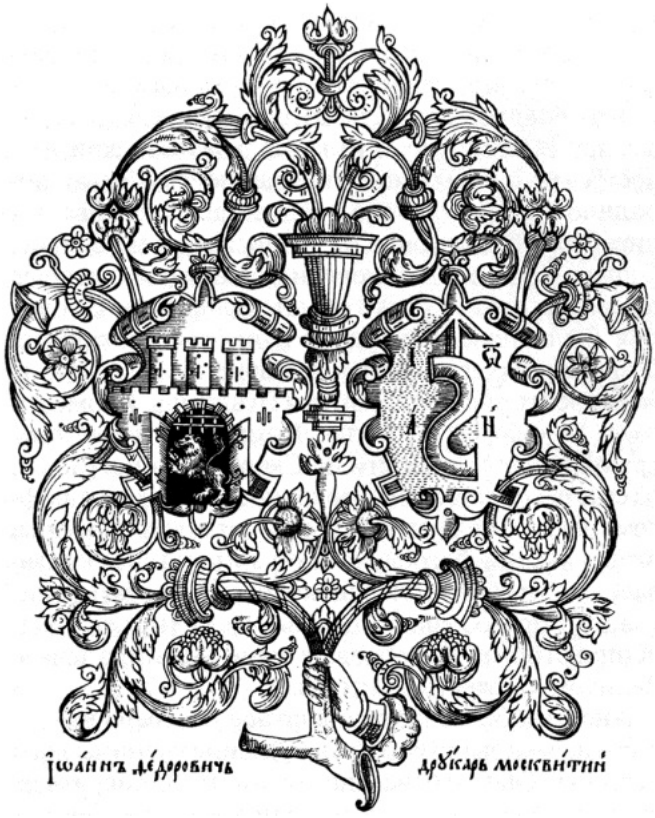


Fig. 7.15. A sketch (made by historians) of Ivan Fedorov's personal "publishing mark" from his Apostle (Lvov, 1574). Here the name Moskvitin is drawn in full, although the end of it is lost on the original sheet (q.v. in fig. 7.14). Taken from [139], p. 216.

Fig. 7.16. The tombstone of the pioneer printer Ivan Fedorov, that is, Ioannes Fyodorovich. Drawing from the mold of A. S. Uvarov. By the way, where is the stone itself today? Has it survived? Why today we are shown only an old Uvarov's drawing, and not the original plate? "The inscription on the edge of the tombstone: "Ioann Fyodorovich, Muscovite printer, who with his diligence revived the [book] printing, deceased in December 1583 in Lvov …" And in the middle of the tombstone: "Let him be peace and resurrection from the dead. Printer of books unseen before." In the center of the tombstone, there is the publishing mark of Ivan Fedorov" ([746], p. 49).

Fig. 7.17. The narrow-font Four Gospels. “Anonymous” printer. Allegedly of 1555. Printer is unknown, but this is definitely a pre-Fedorov edition. Taken from [139], p. 210.

Fedorov’s printing house provoked strong opposition from the Russian Orthodox Church. It is reported that Fedorov and Mstislavets “were forced to leave Russia. At the beginning of the XIX century, it was believed that Fedorov had to leave Russia because of persecution by the Orthodox clergy. … G. I. Kolyada believed that Ivan Fedorov was forced to leave Russia due to the accusations of heresy. A. A. Sidorov and E. L. Nemirovsky suggested that the accusation of heresy was associated with the reflection in Fedorov’s books of Western Reformation trends or heretical ideas similar to those of Matvei Bashkin” ([775], p. 282).

But after all, the heresy of Matvei Bashkin is identified by the historians themselves with the heresy of the

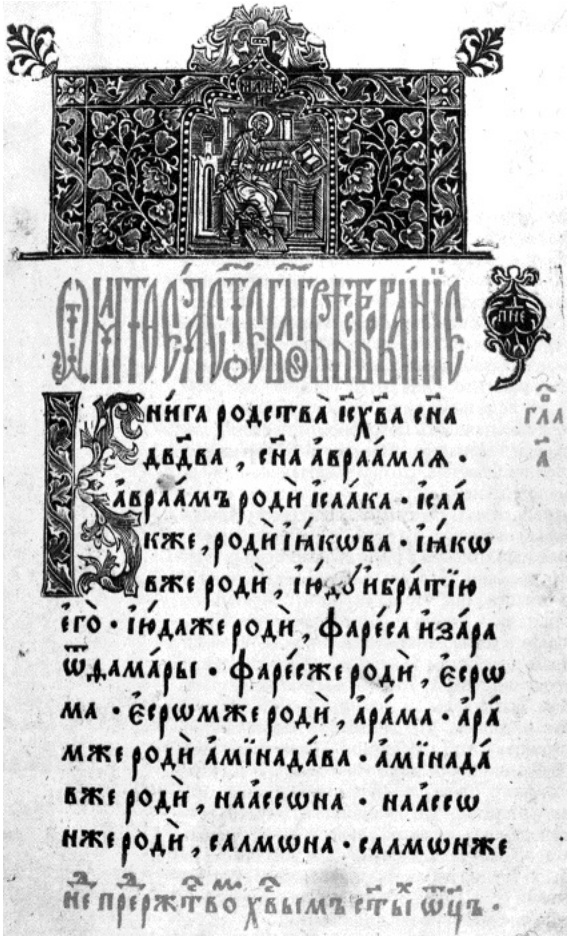


Fig. 7.18. The medium-font Four Gospels. “Anonymous” printer. Allegendly of 1560. Printer is unknown, but this is definitely a pre-Fedorov edition. Taken from [139], p. 213.

Judaizers. We have already talked about this. Moreover, commentators connect the church dispute of the era of the Judaizers, well-known in Russian history, with the activities of Fedorov. “E. L. Nemirovsky tried to connect the history of Russian printing with the struggle between Josephites [followers of Joseph Volotsky.—Ed.] and non-possessors” ([775], p. 282). “The defenders of antiquity looked [at Fedorov.—Auth.] with suspicion” ([775], p. 284). The highest Orthodox clergy, the boyars of the Zemshchyna regions, believed that Fedorov’s calls to “correct the books” in the Protestant spirit lead to a schism in the Church ([775], p. 284). Finally, Fedorov was expelled.

Conclusion. Ivan Fedorov(ich) was one of the

Fig. 7.19. Coat of arms on the second sheet of the ABC, by Ioannes Fyodorovich (Ivan Fyodorov), of 1578. Below is the Ottoman = Ataman crescent with a star and a crescent with a star = cross. Taken from [746], sheet 2.

noble Judaizers (of the Zakharyins?), who fled after the defeat of the heresy from Moscow to Lithuania. There he printed the Bible that was written in Moscow but could not be publish in time. Manuscripts prepared for printing remained in Moscow. Then they were found and correctly associated with the era of the Judaizers. But the manuscripts were referred to the XV century, which is already wrong. The same way, and also incorrectly, the heresy itself was "exiled" from the XVI century into the previous.

By the way, pay attention to the first two pages of the famous ABC by Ivan Fedorov, printed, it is believed, in 1578. On the first sheet, the name of the printer is given: "Ioann Feodorovich" ([746], p. 1). And on the second sheet, we see the coat of arms, where in two version the same symbol is presented: the Ottoman = Ataman crescent with a star (q.v. in fig. 7.19). At the bottom left, we see a crescent moon with a star, and on the right, a crescent moon with a star = cross. Some sheets of Ioann Fyodorovich's ABC are decorated with different versions of the "Mongolian"-Horde tamga ([746], [867]). One such tamga is shown in fig. 7.20.

20.4. The repentance of Ivan IV at the end of the oprichnina and the repentance of Ivan III

As we said, Ivan III repented, removed the Judaizers from himself, reconciled with his former wife Sophia. This unique episode—the Czar's repentance, somehow connected with his wife and with the rejection of

heresy—is repeated in almost the same form in the XVI century in the history of Ivan IV "the Terrible." As soon as the oprichnina ended (1572), and with it the dominance of Lutherans at the royal court ceased, the church council convened in Moscow ([362], v. 9, col. 114). "The council was dominated by the Novgorod archbishop Leonid [apparently, the original of Gennady from XV century.—Auth.]. … The humility of the great Czar deeply touched the archbishops and bishops; they shed tears, grieving over the guilt and the guilty. Ioannes in the temple before Easter … was obliged to pray for Czarina Anna" ([362], v. 9, col. 114–115).

In the exposition of the Romanovian historian Karamzin, it is completely incomprehensible what exactly Ivan IV the Terrible repented of. Formally, Karamzin's story means the following. Ivan IV decided to enter into an illegal fourth marriage. And he very much repented of this. So much so that the church, seeing such a serious repentance, could not help but allow the king to marry, immediately punishing the king for something. At the same time, they said that such a marriage is a terrible lawlessness. And the council threatened "with a terrible church oath to anyone who, like Ioannes, would dare to take a fourth wife"

Fig. 7.20. One of the instances of the Horde tamga that adorned many sheets of the Ivan Fyodorov's ABC. Taken from [746], sheet 34.

([362], v. 9, col. 115). But Ivan was allegedly allowed such an unheard-of lawlessness. Karamzin writes about this fourth marriage: "Church lawlessness unheard of in Russia before" (col. 114).

This whole ridiculous story reminds us of a similar anecdote from the life of Ivan IV the Terrible told by the Romanovian historians,. He allegedly left the throne, and instead of himself, placed on it Simeon Bekbulatovich. And bowed humbly to him. And Simeon, whenever he wanted to issue a decree, turned to the Terrible for permission.

We talked about the reasons for the confusion in the Romanovian version of history in Chron4, Chapter 8. Here we are faced with the second example of the same confusion. Its reasons are also the same. In fact, in the XVI century, the story of Esther unfolds in Russia. But the Romanovian historians, talking about it and trying to erase it from the XVI century, eventually got confused themselves and soon forgot the truth. And Karamzin, looking intently at the skewed testimonies that have come down to him, may be sincerely trying to understand them. In fact, the following happened.

The original picture is not difficult to restore from its surviving duplicate in the XV century. There it is natural and understandable. Ivan III repents for patronizing the heretics and for expelling his lawful wife Sophia because of Elena of Wallachia = Esther. Then he makes peace with Sophia, and the church promises to pray for her. All this happened precisely in the XVI century, and not at all in the XV century. Moreover, "Ivan III" is the king of the oprichnina era. Perhaps Georgy or Ivan Ivanovich. Sophia is an exiled wife returning to the king under the name of Anna. Maybe this is the former wife Anastasia, who did not die, but was expelled. The history of "Ivan the Terrible" is so distorted by Romanovian historians that it needs to be studied from a new point of view. The czar brought repentance, first of all, for the oprichnina and for the Lutheran Judaizers.

20.5. Esther and Ivan IV the Terrible in the XVI century

In the biography of Ivan IV the Terrible, there is one mystery (among many others) associated with the choice of one of his wives. This is the mystery of Vasilisa Melentyevna. Allegedly, she is the sixth wife of Ivan IV. And as if not very much the wife. It is not for nothing that Karamzin, listing the wives of the Terrible, avoids in the case of Vasilisa the word "czarina" ([362], v. 9, ch. 5, note 494). There is almost no information about her. Usually they quote a rather obscure passage from the Chronograph: "[The Czar] prayed with the widow Vasilisa Melentieva, that is, with a married woman" ([776], p. 212). With regard to this record, many historians have even argued that this is generally an invention. Indeed, it looks strange. After all, Russian tsars usually did not marry widows. Moreover, Vasilisa is called married here .

Nevertheless, as R. G. Skrynnikov proves, "Vasilisa was a real historical person" ([776], p. 212). Thus, even the very fact of "the existence of Vasilisa Melentyeva" requires special proof. So little information has survived about her.

Her name, Vasilisa, most likely means simply "czarina," since Basileus means "czar." Her second name, or patronymic, Melentyevna, clearly resembles the same name Elena that invariably accompanies the biblical Esther in the pages of Russian history. It is also known about Vasilisa Melentieva that her husband was killed by the oprichnics ([776], p. 212). That is, he was killed during the biblical Purim = Oprichnina. This is where the information about her ends. Probably, before us is a dull trace of the story of Esther, which was vividly placed in the XV century: Elena of Wallachia, the wife of Ivan the Young, etc. In any case, there is a "candidate for the title of Esther" among the wives of Ivan IV the Terrible. And at the same time, here the traces of the later most thorough "cleaning" of Russian history are most clearly visible.

Another bright trace of the "history of Esther" under Ivan "the Terrible" in the XVI century was preserved in one of the letters of repentance attributed to him. The certificate is dated by S. B. Veselovsky to 1572, The certificate is dated by S. B. Veselovsky to 1572, 322; as well as [203], p. 56). In the letter, as the historian G. L. Grigoriev reports, "the Terrible says about himself that he 'became like Reuben who defiled his father's bed.' In the Bible we read, 'And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine …' The Terrible could liken himself to Reuben by having sinned with the wife or concubine of his father, or any older relative" ([203], p. 58). G. L. Grigoriev puts forward the as

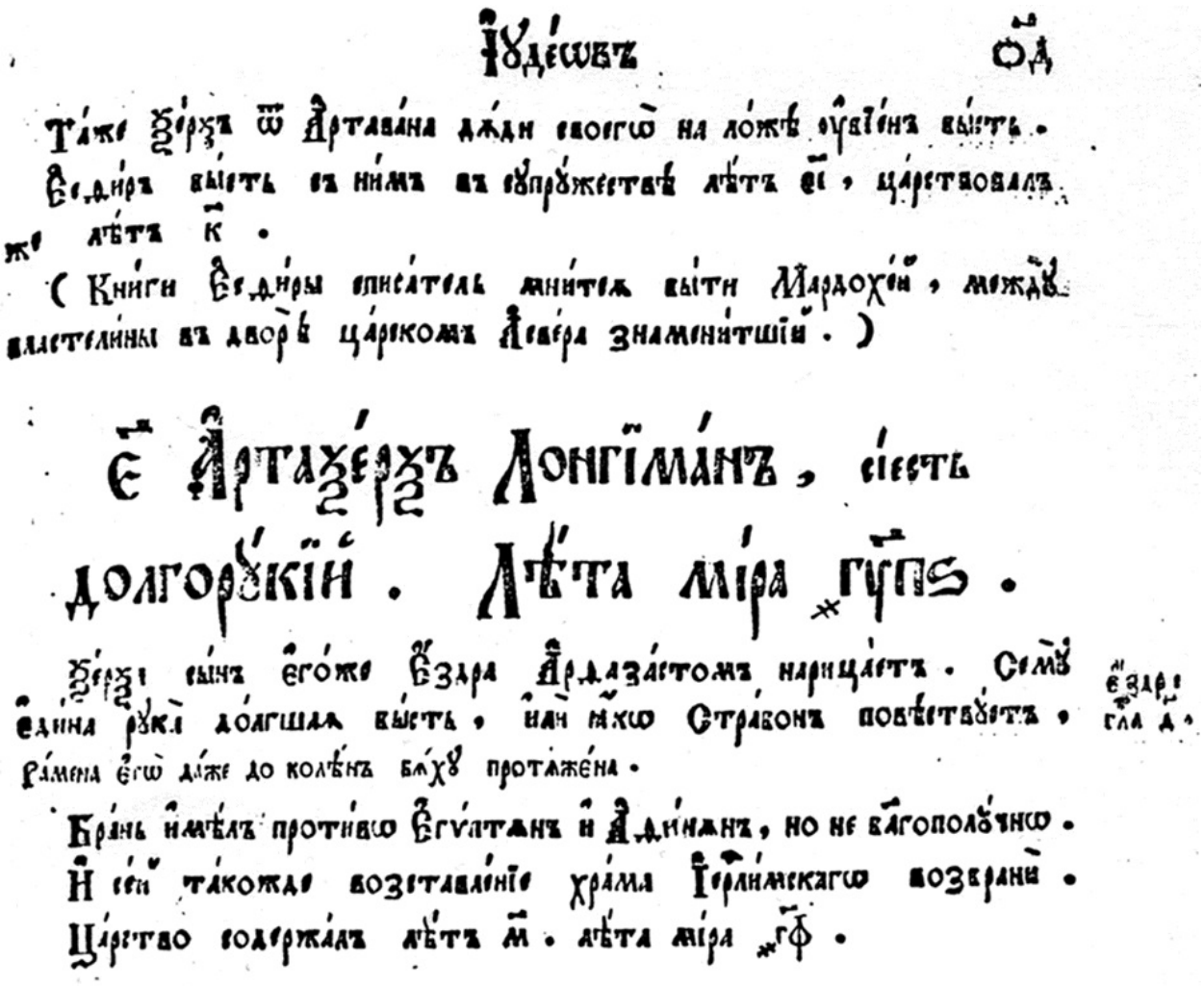


Fig. 7.21. A fragment from the Lutheran Chronograph, talking about Artaxerxes the Long-Handed. Taken from [940], sheet 74.

in fact, the defeat of the Zakharyin clan, from which the Romanovs would soon emerge. During the Moscow case, numerous Zakharyins were executed or expelled: boyar YakovlevZakharyin, relatives of the deceased boyar YuryevZakharyin, boyar KhironZakharyin. Please note that the word Zakharyin is, as it were, an addition to various surnames. But then, in light of what we already know, a question arises. Are not these Zakharyins the very same Skhariyans, pupils of Skhariya? That is, the Judaizers, allegedly defeated in 1499–1504, under the repented Ivan III the Terrible. After all, Zacharias and Skhariya (Hebrew Zkhrikh or Zkrikh) are one and the same name, albeit pronounced slightly differently. Our guess is indirectly confirmed by the following striking touch. It turns out that in the XVI century Czar Ivan IV the Terrible, having ordered to kill the relatives of the deceased Yuryev-Zakharyin, "did not allow their bodies to be buried according to

sumption "about the presence of a hidden struggle for the Moscow throne between Ivan the Terrible and his stepbrother Georgy" ([203], p. 63). Here G. L. Grigoriev, apparently, is close to the truth. According to our results, after Ivan IV = Vasily the Blessed himself fell ill and retired, power passed to his brother Georgy. He is also the biblical Artaxerxes. It was with him that the oprichnina flared up. By the way, Elena, apparently, is called "Bilhah" in the Bible (q.v. above).

21.
THE END OF THE OPRICHNINA AND THE DEFEAT OF THE ZAKHARYINS IN THE XVI CENTURY.

Why did the Romanovs distort the Russian history in the XVII century

It is known that the oprichnina, under which the terror-Purim was launched, ends with the famous Moscow defeat of 1572. At this time, the oprichnina itself was being smashed. As the documents show, this was, Christian custom" ([776], p. 167). What's the matter? After all, an Orthodox czar is obliged to bury any Orthodox Christian in a Christian way. Even if he were his worst enemy. And here, an unexpected ban.

Before us is a clear sign of religious turmoil. The behavior of the Czar becomes understandable if the Zakharyins were heretics. An Orthodox czar could not bury heretics in a Christian way. But this brings the Zakharyins of the XVI century even closer to the Skhariyans = the Judaizers of the XV century. Moreover, the defeat of the Zakharyins falls just at the end of the oprichnina. Which fully corresponds to the allegedly XV century story of the Judaizers under Ivan III the Terrible. In both cases: the seizure of power by relatives or co-religionists of the wife, ten years of triumph, then a rout, which has the character of a struggle against religious heresy.

Our conclusion is as follows. The future Romanovs came from the Zakharyin-Skhariyan clan of heretics. Its reflection, deliberately pushed back 70–80 years

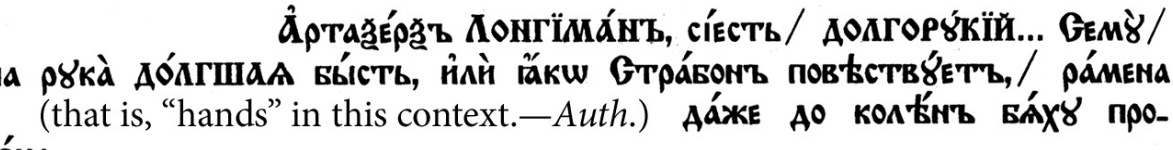

Ѧртаѯе́рѯъ Лонгїма́нъ, сі́есть/ долгорꙋ́кїй... Семꙋ/ є́дина рꙋкà до́лгшаѧ бы́сть, йлй ѩкш Стра́бонъ повѣ́ствꙋ́етъ,/ ра́мена є́гѡ (that is, "hands" in this context.—*Auth.*) да́же до колѣ́нъ бя́хꙋ протажѐна

Fig. 7.22. A quote from the Lutheran Chronograph, talking about Artaxerxes the Long-Handed. Detailed representation by M. I. Grinchuk. Taken from [940], sheet 74.

backward, into the XV century, is the well-known secret society of Judaizers in Russia. The idea of such a shift of the heresy of the Judaizers into the past is understandable. The Romanovs cleaned out from Russian history both traces of their participation in the oprichnina terror and their direct connection with the officially damned heresy of the Judaizers . The memory of heresy has remained to this day. Church anathema to the Judaizers also remained in force, at least until the XVIII century ([690], p. 17). But this allegedly did not apply to the Romanovs and Zakharyins. Because in the Romanovian history textbook that they themselves wrote, the Judaizers and the Zakharyins are separated from each other by an artificially created 70 to 80-year gap. Moreover, the main motive of the falcification was an attempt to hide participation in the heresy, and not in the terror. Participation in the terror as such would not raise doubts about their power. After all, you can always say: our good ancestors smashed bad people, enemies. But participation in the officially damned religious heresy is a much more dangerous accusation for a new dynasty.

22.
KING ARTAXERXES AND PRINCE YURI DOLGORUKY

1530 1550 1570 1590 1610
1547 "The Terrible"1584
Feodor Ioannovish 1584 1598 The Seven Boyars Ivan V1533 14 1547 9 *1572* SimeonIvan IV

15476 1553 *1572* 12
Dmitry The Great Strife.

10
Advent of power

of the Romanovs. The end of the "Horde Dynasty"

1120 1140 1160 1180 1200 IziaslavStrife.
Transfer of the capital from Kiev to Vladimir 10 (1169).
VsevolodMstislav The end of the Kiev 9
Russia
9 121125 14 1139YaropolkYuri

Dolgorukiy
1157**17** 1174**Andrey**
Bogolyubsky

Fig. 7.23. Fragment of parallelism between two periods of Russian history, with a shift of 410 years, combining Yuri Dolgoruky ("the Long-Handed") with one of the "Terrible" czars of the XVI century (q.v. in Chron4, Chapter 2:3).

Commentators have long tried to find traces of the biblical king Artaxerxes in secular Scaligerian history. As a result, the following conclusion was made: "It is debatable which king could really be meant here. In any case, it would be most reliable to talk here of only either Artaxerxes Longimanus, or Xerxes" ([845], note to Esther 1:1). But, as the Lutheran Chronograph of 1680 reports, Artaserxes Longimanus means Artaxerxes the Long-Handed (Dolgoruky in Russian). King Artaxerxes was nicknamed "Long-Handed" because, "according to Strabo, his hands were so long that touched his knees" ([940], sheet 74; q.v. in fig. 7.21 and 7.22).

He is also directly called "Artaxerxes Dolgoruky" in the Russian Explanatory Bible ([845], commentary on Daniel 9:25).

But in Chron4, Chapter 2:3, we presented a correspondence between the two epochs of Russian history with a shift of 410 years. At the same time, Prince Yuri Dolgoruky, allegedly 1148–1157, is precisely superimposed on the era of oprichnina = Purim under Ivan IV the Terrible. Or, rather, one of the czars of the "Terrible" era, whom we conditionally called Ivan V (1563–1572). We reproduce a snippet of parallelism in Figure 7.23.

Thus, all the data agree on the fact that in the Book of Esther, under the name of Artaxerxes is described the Russian Czar-Khan of the XVI century oprichnina = Purim era known to us today under several names: Ivan and Yuri Dolgoruky,. The name Artaxerxes Longimanus means, probably, Horde-Xerxes the Long-Handed (Dolgoruky). The Latin letter "X" in the name Xerxes is read as "ks." But the Slavic and Greek letter "X" reads as "h." The name Xerxes seems to be of Greek (or Slavic) origin. Therefore, it could be read as "Kherkh," which would sound virtually the same as Gerg, that is, George, or Yuri. Thus, the biblical name Artaxerxes Dolgoruky frankly sounds like Horde-Yuri Dolgoruky. But in the Romanovian history, Yuri Dolgoruky is … the founder of Moscow.

Fig. 7.24. Statue of Yuri Dolgoruky (“the Long-Handed”) = biblical Artaxerxes Longimanus (“the Long-Handed”) = CzarKhan Ivan the Terrible. In the second half of the XVI century, he made Moscow the capital, having moved it from Suzdal = Old Testament Susa, or from Novgorod the Great = Yaroslavl. Photo of 1995, Moscow.

It is curious that, as follows from the report in the Lutheran Chronograph, the “antique” Strabo knew very well that the Russian Grand Duke Yuri Dolgoruky had a long arm, below the knee. When did the “antique” Strabo live? It turns out that in the XVI–XVII century. Not long before his immortal works came out from under the printing press. And it is difficult to suppose that his gigantic work Geography in 17 books, which today occupies 770 pages of modern dense text in edition [819], was repeatedly rewritten over many hundreds of years, as the Scaligerian story assures us. Strabo allegedly lived from 64 B.C. to 23 A.D. ([819]).

So the famous monument to Yuri Dolgoruky in the very center of Moscow is in fact a monument to Khan Ivan “the Terrible” of the XVI century = the biblical Czar-Khan Artaxerxes (q.v. in fig. 7.24).

23.
TRANSFER OF THE CAPITAL OF RUSSIA-HORDE TO MOSCOW IN THE MID-XVI CENTURY

According to our results, Moscow was founded only at the end of the XIV century on the site of the Battle of Kulikovo of 1380. But it’s in the second half of the XVI century, around 1564, under Ivan IV “the Terrible,” that Moscow turned into the capital of Russia-Horde. Now it becomes clear why in the Romanovian history the foundation of Moscow is associated with the name of the Russian prince Yuri Dolgoruky, that is, as we have seen, the “Persian” king Artaxerxes the Long-Handed.

Most likely, the events unfolded like this. After the story with Esther, in connection with the unrest and discontent in the capital of Suzdal, Czar Ivan IV the Terrible left Suzdal and went towards the future capital of Moscow. He stopped on the way to Aleksandrovskaya Sloboda (the modern city of Aleksandrov). This place is located not far from Sergiyev Posad. The creation of a new capital began in Moscow. For the first time, stone Kremlin cathedrals, the Kremlin itself, etc., are being built. Then the Czar moves to Moscow. And then defeats Novgorod = Yaroslavl and, probably, Suzdal. This happens around 1564–1572. The Novgorod = Yaroslavl massacre was so severe that in the future the capital remained in Moscow.

24.
CONTINUATION OF THE STORY OF ESTHER IN THE XVII CENTURY. THE GREAT STRIFE IN THE

GREAT = "MONGOLIAN" EMPIRE

Esther's story led in the XVII century to the Great Strife in Russia. Basically, that was the defeat of Russia-Horde. The Great = "Mongolian" Empire split and ceased to exist in its old forms. Over time, the Russian Empire collected some, not very distant lands, but far from reaching its former size and power.

The history of the Great Strife is very poorly known to us. In general terms, the events of this period are as follows. The military defeat of Russia. The fall of the former dynasty. Murder (poisoning) of her last Horde Czar Boris "Godunov." The coming to power of his relative, Dmitry (allegedly) the Impostor, with his wife, a foreigner and heterodox, allegedly a Catholic, Marina Mniszech. Then—the largest war, the real details of which we, most probably, simply don't know. Then—foreign intervention. Poles, Germans, and Western Europeans in general, invade Russia. Foreign troops occupy Moscow and the Kremlin. Subsequently, memoirs of the invasion participants appeared in the West. Among them are Poles, Germans, French ([554], p. 132). One of them, a Polish officer, wrote: "2000 Germans were ordered to burn the city [Moscow.—Auth.], with a detachment of unmpounted hussars [that is, Poles,—Auth.] and two cavalry squadrons" ([554], p. 25).

We affirm that some of these events are reflected in the biblical Book of Esther. At the same time, the central event of the book—the heresy and the massacre of the "Persians" by the Jews—is directly related to the defeat of Russia-Horde during the Great Strife. The scale of the event is enormous. It summed up the entire history of Europe, Asia, and America, at the end of the XVI century. It was the defeat of the Great = "Mongol" Empire that served as the reason for the inclusion of the Book of Esther in the canon of the Bible and for the establishment of the Jewish holiday of Purim. This is why the Book of Esther is the last in the biblical canon. Before the Great Strife, that is, before the final defeat of the old Russia-Horde, it was premature to include in the Bible a triumphant story about the "Persian massacre."

Let us take a quick look at some of the traces of the events of the XVII century that got into the Book of Esther.

Haman in the book is, of course, Boris "Godunov." It was he who allegedly plotted to destroy Czarevich Dmitry, who allegedly died, but then "resuscitated" in the pages of Russian history as Dmitry the Imposter and in the end defeated Boris "Godunov." Exactly as the Book of Esther says: "the wicked Haman" conspires against the "good Mordecai," and this terrible plan almost succeeds. But then, miraculously, Mordecai escapes and, having got the better of his enemy, kills him and organizes a massacre in "Persia,"

Perhaps that is why the full biblical names of Haman and Mordecai bear traces of these events. Indeed, Haman's full biblical name is Haman son of Hammedatha the Agagite (Esther 3:1), Hebrew HMN BN-HMDTA HAGGY. By isolating the skeleton of consonants from this set, we get MNDFVGN, or MN-DVGN, since "F" and "V" can be considered the same sound. And in this case, the name Godunov—GDNV—apparently, emerges here.

The full biblical name of Mordecai sounds like this: Mordecai son of Jair, the son of Shimei, the son of Kish, from the tribe of Benjamin (Esther 1, introduction, 2:5), Hebrew MRDKI (MRDHI) BN-IAIR BN-SMEI

(ShMEI) BN-KIS (KISh) ASI (AISh) IMINI. We see here the following set of names: Jair, Shimei, Kish, Benjamin.

The first of them is very interesting— Jair, which sounds close to the name Uarus. But it is well-known that the church name of Czarevich Dmitry, who was allegedly killed in Uglich, was Uarus. We quote: "Czar Ivan III had the name Timothy; Czar Vasily III was Gabriel, Czarevich Dmitry (killed in Uglich) was not Dmitry, but Uarus; one name is royal, the other is church name" ([586], p. 22).

By isolating the backbone of consonants from the names Shimei, Kish, Benjamin, we get something like Uarus SMKSVNMN, or Uarus SMZVN-MN, that is, Uarus Samozvan, or Uarus Samozvanets ("Impostor" in Russian). Let us recall that the combination of "KS" in the old Cyrillic alphabet until the middle of the XVIII century was conveyed by one letter called "xi," which, according to its outline, easily passed into the letter "zemlja" ("zeta")—"Z." It becomes clear that, until he was coronated, he was just Uarus the Impostor, and after the coronation he became Dmitry. And the memory of him in Russian history remained as of Dmitry the Impostor. And in the Bible—as about Uarus the Impostor.

The later biblical editors of the XVII century, no longer understanding what the word "impostor" was doing here, divided it into parts and turned it into Shimei—Kish—Benjamin.

The "main" name of Mordecai is quite consonant with the name Dmitry, and has a close skeleton of consonants. Let us remind once again that the Bible was written with only consonants, and the pronunciation of its names can be considered arbitrary, conditional.

Thus, the Bible reflects even the events of the XVII century. This means that the final canon of the Bible, in the form in which we have it today, did not appear until the middle, or perhaps even the second half of the XVII century.

And there is a vivid example of this, to which we will move on.

25.
STEPAN RAZIN ON THE PAGES OF THE BIBLE. THE DEFEAT OF THE RUSSIA-HORDE

Editing of some of the books of the Bible probably continued until the XVII century. Such a thought comes when reading, for example, the following passage of the Bible: "And Hadad [Horde?—Auth.] went back to his country. And God raised up against Solomon another adversary, Rezon son of Eliada, who had fled from his master, Hadadezer [Czar of the Horde?—Auth.] king of Zobah. When David destroyed Zobah's army, Rezon gathered a band of men around him and became their leader [!—Auth.]; they went to Damascus, where they settled and took control" (1 Kings 11:22–24). (See Church Slavonic quotation 134 in Annex 4.) By the way, Razin sailed along the Volga, so his name could mean "Son of the Volga," Ra-Son, or Ra-Zin… Recall that the Volga was called Ra.

Wasn't this story inserted into the first Book of Kings as an allusion to the well-known tale of ataman Stepan Razin? The name Rezon (Hebrew RZUN) is simply the name Razin. Like ataman Razin, the biblical Rezon fled from his sovereign—the Czar of the Horde (Hadadezer), gathered around him people, "robbers." This is the word used, for example, in Skaryna's Bible ([71]). He became the chief of the gang. In the Elizabethan Bible—the commander of the rebellious regiment. Even the terminology here resembles Romanovian style. The Romanovian chroniclers called the army of ataman Razin the "robber gang." The capital Moscow is also mentioned here in the form Damascus = T-Moscow. Thus, editorial additions were made to the Bible books up to the XVII century.

Why to make such a striking insertion in the Bible? Of course, it is possible that the editors of the XVII century did not recognize recent events and sincerely took their description for "ancient history." And inserted it into the Bible. This is not excluded. For example, if the text was written in a language not very familiar to them. Did the editors already understand Russian poorly? But another explanation is also possible, quite in the spirit of mediaeval scholasticism and an increased interest in reading "predictions of

current events" from supposedly ancient books. Modern events could not be presented to the reader as a "newspaper chronicle," meaning that the book has just been written. And as a wonderful foresight of the supposedly "ancient sages" who, as if in the deepest past, with a prophetic gaze, saw the events of the distant future for them—the XVII century. And they even indicated the names. "Guessed," for example, the name of the ataman Stepan Razin. Thus, according to the editors of the XVII century, the prestige of the supposedly "ancient" book only increased.

One way or another, the editors who inserted such a piece into the Bible have served us well. We get a fantastic opportunity to date the manuscripts and editions of the Bible that have come down to us. Namely, those that contain an insert about Razin can most likely be attributed to the second half of the XVII century, and not earlier. From this point of view, it is curious now to look at the early editions of the Bible, allegedly of the XV–XVI centuries. Here are some examples.

1) The Ostrog Bible, allegedly published in 1581 in Ostrog. The fragment with Razin in it looks significantly different. And even located differently. Namely, closer to the beginning of chapter 11 of the first Book of Kings. Whereas in the Synodal translation, this passage is moved ten verses down (1 Kings 11:23–25). The Ostrog Bible tells, in general, a different story. It says: "And the Lord raised up against Solomon … Razdron son of Eliada, who fled from Barameth and Hadadezer, king of Zobah, his master, and he gathered men around him, and he was the commander of the re g i m e nt ." Here we are talking about a certain commander, a commander named Razdron. Not Razin. There is not a word about any "robbers" and "gangs." And the name Razdron only vaguely resembles Razin. In short, the text of the Ostrog Bible does not in any way recall a war against Razin.

What happened? Apparently, in the XVII century, the editors of the Bible, unable to resist the desire to place their joy at the victory over Razin, which was so important to them, began to look for a "suitable" place in the sacred text for this. And they found some inconspicuous story about a certain commander named Razdron. The story seemed to fit. "Corrected" the name Razdron to Rezon (Razin), replaced the word "regiment" first with "rebel regiment," and then with "gang." And in some editions, for example, in the supposedly very old Bible of Skaryna ([71], v. 2, p. 421), the word "robbers" was in general frankly entered. At that time, the Bible has not yet lost its meaning as a book that is directly related to the events of the modern era. This is not surprising since a significant part of the Bible is devoted to the events of the XV–XVI century, immediately preceding the events of the XVII century. Thus, the Ostrog Bible does not mention Razin and his "robbers." So, it is very likely that it is really ancient, published in the XVI century.

2) The Lutheran Chronograph of 1680. It comes from the end of the XVII century, but its detailed, down to the smallest things, presentation of biblical events does not contain anything about Razin. Consequently, the authors of this Chronograph of the late XVII century used a fairly old Bible, probably one of the XVI century.

3) In the Antiquities of the Jews by Josephus Flavius, a fragment about Rezon is already present ([878], v. 1, p. 423). Here he is called Raazar, apparently the result of a merger of two words: Razin and Czar (Zar). In vivid form, there are "robbers" and "robber bands" led by Raazar. Therefore, the text of the book of Flavius available today, most likely, was finally edited no earlier than the second half of the XVII century.

4) In the German Bible [1104], allegedly translated by Martin Luther (or only based on some of his lost translation), a fragment about Rezon is also present ([1104], p. 467). Here he is named Reson. Consequently, this text of the German Bible was finally edited not earlier than the second half of the XVII century.

5) There is also a fragment about Razin in the English Bible ([1450], [1451]). Here he is called Reson (1 Kings 11:23). We see that this Bible was not finally edited until the second half of the XVII century.

Conclusion. Of the Bibles at our disposal, only one, Ostrog Bible, was tested for genuine "antiquity" earlier than the middle of the XVII century. Plus, the Bible was used in the 1680 Lutheran Chronograph. We see that the author of the Lutheran Chronograph "for some reason" used not exactly the same German Bible that today is presented as allegedly "Lutheran."

All other Bibles listed above were edited up to the second half of the XVII century inclusive.

26.
THE ORIGINAL OF ESTHER IN THE RUSSIAN HISTORY OF THE XVI CENTURY AND A SERIES OF HER EARLIER DUPLICATES

We discussed two striking reflections of Esther's story in Russian history. One of them is in the era of the heresy of the Judaizers under Ivan III the Terrible, where Esther is Elena of Wallachia. Another is in the era of the Seven Boyars after the death of Vasily III, where Esther is Elena Glinskaya. However, neither the first nor the second reflection occupies the correct place on the time axis. The original story of Esther is associated with the oprichnina of the XVI century and the Great Strife of the early XVII century, whose roots lie in the late XVI century. Unfortunately, we cannot give as clear a picture of Esther as we did for the era of Ivan III at the end of the alleged XV century. And it's clear why. It was precisely the epoch of the XVI century, a key one in Russian history, that the Romanovian historians processed to the utmost. Their goal was to hide both the very moment of the split of the Great = "Mongol" Empire and its reasons. Only by a happy coincidence, a more or less exact duplicate of this story was preserved in the XV century under Ivan III, and, as Romanovian historians did not recognize it, they didn't wipe it off immediately and removed from the Romanovs the accusation of the heresy of the Judaizers.

As we noted, the era of Ivan IV the Terrible is a scary part of Russian history. Historical mysteries are associated with almost every event there, and historians are confused by the most seemingly simple questions. One of the darkest spots is the story of his wives, about whom practically nothing is known. Even the dates are unknown.

Moreover, the history of Ivan IV the Terrible in the form we are accustomed to today was still entirely unknown for V. N. Tatishchev. In his (or, rather, published under his name; q.v. in Chron4, Chapter 1) detailed History, he reaches the year 1558, that is, the middle of the XVI century, and then strange things begin. After 1558, for some reason, he immediately jumps to 1571, that is, he skips over 13 years. Then he literally just glances at the years 1563, 1572, 1577. And then the story ends at a half-phrase ([832], v. 6, p. 278–281). V. N Tatishchev, or someone under his name, still does not know anything about the oprichnina, about the wives of Grozny, about Malyuta Skuratov, about Kurbsky, etc.

The strangest thing is that after this V. N. Tatishchev resumes his consistent story, starting with Fyodor Ivanovich, that is, from the year 1583. In toto, if not counting a few phrases, he skips no less than twentyfive years (1558–1583).

Is it because the Romanovian historians wrote "ev
Anastasia (Uliana) Maria (poisoned)
Ivan IV 1563 1572Vashti Artaxerxes
1553 Ivan Ivan IV ?
IvanovichZeresh Haman Marfa
Sobakina

Beginning of the oprichnina. Slaughter of the children of Ivan IV a from his rst wife(s) Esther Slaughter of

the sons of Haman
b
Maria Ivan III(poisoned)
Sophia
Ivan Ovchina
Ivan
the Young Elena of Wallachia SolomoniaVasily III Saburova
Elena Glinskaya Slaughter of the boyars of Vasily III C
Slaughter of Vasily's familyd
Vladimir
Yaropolk
"Esther" (wife
of both Yaropolk
and Vladimir *Sviatopolk* == *Ivan V*Slaughter by

Sviatopolk (son of "Esther") e of the children of Vladimir (Boris, Gleb)

Figure 7.25. Conditional diagram of the main events of the Book of Esther. Both the original in the XVI century and four of its duplicate reflections in earlier epochs are presented. These are just some of reflections, there are more of them in Russian history.

erything necessary" after Tatishchev? In any case, N. M. Karamzin's history of the oprichnina appears in its almost modern form.

At the same time, the Karamzin version is strikingly different from Tatishchev's as regards the history of Grozny before 1558. The backbone of events, in general, is the same, but the details are completely different. It can be seen that they relied on different primary sources, which is very strange. As we said in Chron4, Chapter 1, Tatishchev's sources are considered lost. "Accidentally." But the Karamzin's sources "happily survived." Of course, also by accident.

Figure 7.25 conventionally depicts a diagram of the main events of the story of Esther in several versions. The most interesting to us is the original from the XVI century. Strongly generalizing, its backbone can be described as follows.

• Plot 1: Two co-ruling czars. Their names are Artaxerxes and Haman. Haman is called "our second father" (Esther 3:13). Or "second after," in the Ostrog Bible. Thus, they have a family relationship: either father and son, or brother and elder brother. Ahasuerus without vowels can also be read as Agha-ShaUrus—"elder brother, the Russian czar (shah)," since Agha means "elder brother." Who exactly is older, Artaxerxes or Haman, is not very clear from the Bible. On the one hand, the Bible says that Artaxerxes is supposedly older, on the other hand, Haman is called "our second father."

Regarding their names, we repeat that Haman is, apparently, Ivan. The name Artaxerxes is Horde-Xerxes. What is Xerxes? In this word, both combinations of "KS" are conveyed by the Greek and Cyrillic letter "xi" ("χ"), or the Latin letter "x ." But the Latin "X" ("x") in Greek or Slavic text is read as " h ," that is, a very soft "g ." But then we get the name Gerg, which is the wellknown name, Georgy. So, it may very well be that the names of the two co-rulers are Ivan and George.

• Plot 2: Two wives. According to the Bible, these are Vashti and Zeresh. Vashti is the wife of Artaxerxes, that is, Horde-Georgy. And Zeresh (Hebrew ZRS, or ZRSH; Esther 5:14) is the wife of Haman = Ivan. The name Zeresh (Zeres, Zerez) probably meant simply Czarina (Queen).
• Plot 3: Third rival woman and heresy. Then a third woman, Esther, appears, and she pushes back both wives—Vashti and Zeresh. As a result, Vashti is banished, and Zeresh is defeated. Recall that the heretic Esther receives the house of Haman, the husband of Zeresh (Esther 8:1).
• Plot 4: Sexual scene. Artaxerxes, Haman, and Esther participate in it. The scene leads to the death of Haman, and here Esther acts as a wife or lover of both.
• Plot 5: Slaughter of csar's children, and then a massacre. In the Book of Esther, this is the murder of the children of Haman and the massacre of the Persians by the Jews. In honor of this event, the Jewish holiday Purim = Lot (fate, destiny) is established.
• Plot 6: As a result—the enthronement of a relative of Esther. In the Bible, this is the rise to power of Mordecai.

We will not repeat the description of the duplicates C and D shown in fig. 7.25. Let us focus on the original in the XVI century and see what other events of that century fill the diagram.

• Plot 1: Two co-ruling czars. It turns out that Ivan IV had a co-ruler Georgy (Yuri), his brother, two years younger than him ([651], p. 27). Historians usually do not like to talk about Georgy and prefer not to mention him. Or, if they mention him, they immediately add that he was allegedly incapacitated, weak in mind, etc. ([775], p. 110). However, he was the co-ruler of Ivan IV. Karamzin says: "This prince, deprived of intelligence, enjoyed ostentatious signs of respect, and, incapable of either military or state affairs, only nominally reigned in Moscow, when the Czar was absent from the capital. But his wife, Uliana, was considered the second Anastasia" ([362], v. 9, col. 26). The name Uliana is practically the same as Elena =

Esther, already well-known to us from several duplicates.
• Plot 2: Two wives. The story of wives of Ivan IV the Terrible is one of the darkest ones. The first two were Anastasia and Maria. In fact, it is not very clear which one of them was the wife of Ivan IV, and which one was the wife of Georgy. For some reason, Georgy's wife was considered "the second Anastasia" (q.v. above). Since we are peering into the deliberately confused history of the XVI century, we cannot and should not grasp the small details. They will most likely be fiction slipped into our heads by Romanovian historians. Therefore, we will not wonder who was married to whom. At the same time, there are no particular oddities associated with either Anastasia or Maria. The only thing to note is that Maria was poisoned. As, by the way, was Maria of Tver in the XV century ([362], v. 9, col. 114).
• Plot 3: Third rival woman. The third wife of Ivan IV is considered to be Marfa Sobakina. But the oddities begin here. For some reason, she did not become Ivan's actual wife. Moreover, for some reason, this circumstance was "evidenced by the verdict of the higher clergy (?—Auth.)" ([776], p. 210). She died in 1571, just before the end of the oprichnina and the coming to power of the old branch of the Horde dynasty: Simeon (q.v. in Chron4, Chapter 8). In our opinion, Marfa is the biblical Esther, and her name (Marfa, or Martha, or Marda) is a slightly distorted name Mordecai. In the old Church Slavonic typography, variants of letters "F" (fita, F) and "D" ("Д, D") looked almost the same and could easily be confused.

Marfa's family name was Sobakina (from the Russian work "sobaka"—"dog"). This brings her closer to the oprichnina, of which a dog was a well-known symbol. Descriptions of the oprichnina have survived, so the later authors paid great attention to this symbol. For example, "the author of a German brochure of 1572 described the return of Grozny in Moscow after the Novgorod campaign. A nobleman rode in front of him, and on his chest was a chopped off head of a big English dog. Ivan IV rode on a horse with a large silver head of a dog on his chest, and at every step of the horse the mouth of the dog opened and loudly clanged its teeth" ([775], p. 224).

Such descriptions are not to be taken too literally. But one thing is sure: a dog, in some form, became a bright symbol of the oprichnina. Perhaps the symbol was associated with the family name of Marfa—Sobakina? Note that it was during the oprichnina that Marfa Sobakina became the wife of Ivan the Terrible. Let us also recall the Sobakina Tower of the Moscow Kremlin, and the Söyembikä (Sobakina?) Tower in the Kazan Kremlin. And the Sobakina Tower, like the rest of the Kremlin, was built precisely in the time of the oprichnina. We will tell you more about this below.

So, the very name of Marfa Sobakina, apparently, indicates her connection with the oprichnina. In addition, as we have seen, it was after Marfa's death that Ivan the Terrible repented to the Church. In the same way, Ivan III the Terrible repented in the XV century duplicate after the death of Elena of Wallachia.

Unfortunately, we learn practically nothing about Marfa from the Romanovian history. Therefore, we cannot say anything more definite.

Very little is generally known about the next wives of Ivan IV. Karamzin writes: "The tales of the seven marriages of Ioannes were hitherto incorrect and do not agree with one another" ([362], v. 9, ch. 5, note 494). Karamzin found a text of the XVII century that he considered more or less trustworthy and set out the vague history of Grozny's wives. However, he himself admits that the source is not entirely reliable. As a vivid example, let us cite the fact that the documents do not say anything about any of the relatives of the fifth wife. "We also do not see any of her relatives at court, in ranks, among the closest royal people" ([362], v. 9, col. 162). But any royal marriage automatically brought to power the entire family of the wife. Relatives had always received ranks at court, and in this case, there is none of this.

After studying the fragmentary survived data, we got the impression that the story of the fourth, fifth, and sixth wives of Ivan IV is just a distorted repetition, duplicates of the stories on his first, second, and third wives. At the same time, Marfa Sobakina corresponds to Vasilisa Melentyevna, whom we have already identified with Esther.

• Plot 4: Sexual scene. In the XVI century, traces of it were rather vague. Nevertheless, a special decree of the higher clergy (!?), which we have already mentioned, has survived. For some reason, it is emphasized that

Marfa Sobakina was not the actual wife of Ivan IV. It is unclear why this fact should have been noted at all, much less attested. The Romanovian chronicles are clearly hiding something here, but what exactly is difficult to say. Perhaps it was the story that the Romanovs attributed to the XV century (Elena of Wallachia) or the early XVI century (Elena Glinskaya) and the biblical chroniclers described in the Book of Esther.
• Plot 5: Slaughter of csar's children, and then a massacre. In the era of the oprichnina, Marfa Sobakina is associated with the persecution and execution of the close relatives of the first two czarinas— Anastasia and Maria ([362], v. 9, col. 110). Karamzin himself admits that he does not know the circumstances of this case, and he has to guess the reason for their execution. And the persecution, murder of the relatives of the first wives is a vivid trace from the history of the biblical Esther = Elena of Wallachia.
• Plot 6: As a result—the enthronement of a relative of Esther. In our reconstruction of the era of Ivan IV the Terrible, the time of the oprichnina is the time of reign on behalf of the young Ivan Ivanovich (q.v. in Chron4, Chapter 8). Perhaps he is the son of Marfa. Ivan the Terrible himself by this time is already, apparently, Vasily the Blessed. Other people rule the state.

According to the Bible, at the end of the era of Esther, Mordecai became Czar. What traces of it do we see in the XVI century? Very vague, but some have survived. The following is known: "a great impact on Ivan the Terrible was acquired at the time [we are talking about the last years of the oprichnina.—Auth.) by Westphalian astrologer and physician E. Bomelius, who came to Russia from England.

In London, Bommel was imprisoned … for witchcraft. In May 1571, he became Grozny's personal physician and court astrologer. Physician and astrologer, Bomelius became one of Grozny's trusted advisers. Advised Grozny on poisoning. Moreover, he prepared poisons for the courtiers who fell out of favor and killed the personal servant of Grozny, etc." ([775], pp. 439–440).

Russian sources of that time say that "the sent from abroad Bomelius 'seduced the Tsar away from the faith' and 'planned to kill many people of the boyar and princely families' " ([775], p. 498). After the end of the oprichnina, Bomelius tried to escape from Russia, but was caught in Pskov and executed ([775], p. 484). Probably, the story of Bomelius, an astrologer, physician, and poisoner, is the trail of the biblical Mordecai that came down to us in the XVI century.

27.
TRACES OF ESTHER IN RUSSIAN HISTORY OF THE EARLY XVII CENTURY

In conclusion, we note that in the story of Esther in the XVII century, where Dmitry the Impostor appears as Mordecai, a woman named Marfa (Marda) also appears. She is the Impostor's mother. The accession of Dmitry to the Russian throne is the accession of the son of Marfa, and she plays a vital role in this story. But a lot of work is yet required here before it will finally be possible to restore the accurate picture. After all, the whole history of Dmitry "the Impostor" has been incredibly thoroughly cleaned up and distorted by Romanovian historians.

28.
THE STORY OF ESTHER = ELENA OF WALLACHIA AS DESCRIBED BY THE

"ANTIQUE" PLUTARCH

It turns out that the story of Esther is also told by the famous historian of "antiquity," Plutarch, in his Comparative Biographies, as the story of the Persian king Artaxerxes Mnemon, the "grandson" of the Persian king Artaxerxes the Long-Handed (Artaxerxes I) ([660], v. 3). It immediately follows that the "antique" Plutarch lived and worked no earlier than the end of the XVI century. However, this is no longer news for us. We have cited data identifying Plutarch with Petrarch and moving the time of his life in the XVI–XVII century (q.v. in Chron1, Chapter 7:4). Let us now describe in more detail what exactly Plutarch says about Esther = Hadassah.

In Comparative Biographies, in the section "Artaxerxes," Plutarch speaks in detail about the Persian king Artaxerxes Mnemon, about his brother Cyrus, about Statira, the first wife of Artaxerxes, and also about

Atossa, the second wife of Artaxerxes, who replaced Statira after her poisoning. Incidentally, Plutarch gives two other names for Artaxerxes. Namely, his name, it turns out, was Arsikas and Oarses ([660], v. 3, p. 349). Both names are most likely just slightly distorted pronunciations of the words Russian and Rus. Note also that the name of Artaxerxes the First (he was also called Arthoxerxes) sounded in Persian like Artakhtayarsha, as reported in ([163], p. 553, commentary to the History of Herodotus). Thus, Plutarch's book can shed additional light on heresy and the palace coup in the metropolis of Russia-Horde in the middle of the XVI century, which eventually led to the split of the Great = "Mongol" Empire in the XVII century. It should be noted that the name of Statira, the first wife of Artaxerxes, is again consonant with the name Esther.

We have already said that in the story of Esther = Elena of Wallachia, the motive of two co-ruling czars is clearly stated. In the XVI century version of Ivan IV "the Terrible," let us recall his brother and co-ruler Georgy, or Yuri ([651], p. 27). So, exactly this fact is described by the "antique" Plutarch. He also reports about two elder brothers (out of four)—Artaxerxes and Cyrus ([660], v. 3, p. 349). They are co-rulers and at enmity with each other. The fight ends with the death of Cyrus. He was killed in a battle by Artaxerxes ([660], v. 3, p. 355). Apparently, this is a reflection of the events in Russia-Horde in the middle of the XVI century.

King Artaxerxes is married to Statira, whom he loves and respects. Plutarch says: "Statira is strong with the love and trust of Artaxerxes" ([660], v. 3, p. 360). At the same time, the king's mother, Parysatis, hates Statira and, in the end, poisons her ([660], v. 3, p. 360–361). In Russian-Horde history, all events related to Esther = Elena of Wallachia took place inside the royal court. At first, they were only an internal family affair of the Czar-Khan. Plutarch gives literally the same assessment of similar events at the court of "the Persian Artaxerxes." He says the following: "Such were the family circumstances of the king of Persia" ([660], v. 3, p. 361).

Esther appears on the pages of the book of Plutarch under the name of Atossa, daughter (!) of Artaxerxes ([660], v. 3, p. 363). Recall that the Bible also calls Esther Hadassah (Esther 2:5–7). (See Church Slavonic quotation 121 in Annex4.) But the names Hadassah and Atossa are virtually identical. Moreover, in the comments to the History of Herodotus, it is reported that the name of Atossa in Persian sounded like "Hutausa" ([163], p. 55). (Here Herodotus speaks of Atossa, considering her the daughter of Cyrus and the wife of Cambyses.) But the names of Hadassah (according to the Bible) and Hutausa (according to Herodotus) practically coincide. Thus, both Plutarch and Herodotus refer to Esther by the same name as the Bible.

This is what Plutarch says about Atossa. Artaxerxes' mother, Parysatis, unexpectedly "perceived that he was violently enamoured of one of his own daughters, named Atossa, but that, chiefly on his mother's account, he concealed his love and restrained himself, though some historians state that he had already had some secret commerce with the girl. When Parysatis suspected this, she caressed the girl more than ever, and was continually praising her beauty and good qualities to the king, saying that she was a noble lady and fit to be a queen. At last she persuaded him into marrying the girl and proclaiming her as his lawful wife, disregarding the opinions and customs of the Greeks, and declaring that he himself was a law to the Persians and able to decide for himself what was right and wrong. Some writers, however, amongst whom is Herakleides of Cyme, state that Artaxerxes, besides Atossa, married another of his daughters, named Amestris. … Atossa lived with her father as his wife, and was so much beloved by him, that when leprosy broke out over her body he was not at all disgusted with her, but prayed for her to Hera …" ([660], v. 3, p. 363).

In the Russian-Horde original of the story of Elena = Esther, this woman is described as a conspirator, an astrologer associated with magic, with the secret sect of the Judaizers. Very similar features related to Atossa = Hutausa also appear in the work of Herodotus. Talking about Dareios, the son of Hystaspes, he says, for example, that Atossa was the "wife of a magus" ([163], p. 167). The comments read: "Atossa (Pers. Hutausa), the eldest daughter of Cyrus, wife of Cambyses, the Magus Gaumata (false Smerdis) and Darius I" ([163], p. 554). It is possible that here we are talking about the same Atossa as in Biographies of Plutarch. Still, the chroniclers were already confused in several duplicates, into which the same Russian-Horde story of the heretic Elena = Esther was multiplied.

So, again we see the already well-known beginning of the story of Esther. The great king has a wife (Statira, according to Plutarch), but then the young Atossa appears to replace her. Statira dies, and it is not very clear from Plutarch's story whether this happens even before Artaxerxes' connection with Atossa or after.

In Russian-Horde history, one of the major consequences of the "story of Esther" is the death of the czar's son, married to Elena = Esther. Moreover, the son dies as a result of a "sexual dispute" between him and the czar-father because of Elena = Esther. For example, in the version attributed today to the era of the "Terrible," Czar Ivan the Terrible himself kills his son Ivan with a blow of the staff at the temple (q.v. above). And what Plutarch tells about this? He tells a very similar story. Judge for yourself.

"Artaxerxes, who was now very old, perceived that his sons were caballing with their friends and with the chief nobles of the kingdom to secure the succession. The more respectable of these thought that Artaxerxes ought to leave the crown to his eldest son Darius, as he himself had inherited it, but Ochus his younger son, who was of a vehement and fierce disposition, had a very considerable party, who were ready to support his claims, and hoped to be able to influence his father by means of Atossa; for he paid her especial attention, and gave out that he intended to marry her and make her his queen after his father's death. It was even said that he intrigued with her during his father's life. Artaxerxes knew nothing of this: but as he wished to cut off the hopes of Ochus at once … he proclaimed Darius his heir. … There is a custom among the Persians that whoever is declared heir to the throne may ask for anything that he pleases, and that the king who has nominated him must, if possible, grant his request. Darius … asked for Aspasia, the [king's concubine]" [660], v.3, p. 365.

Thus, from this slightly (but not too much) confused picture arises in full height the familiar story of Elena = Esther. As described by Plutarch, the reflection of Mordecai is the Persian Ochus, and the reflection of Ivan the Young is the Persian Darius. Plutarch's two young women, Atossa and Aspasia, reflect the main character, Elena = Esther. Both are the concubines of king Artaxerxes, and Atossa is even his wife. The fates of Atossa and Aspasia were so closely intertwined inside the royal family that the chroniclers could confuse them and sometimes even identify them as one. Moreover, if the chroniclers did not belong to the Horde court, they had no access to the tight royal circle. Plutarch was probably one of such distant chroniclers. Because of the royal concubine Aspasia, a dangerous sexual conflict erupts between the king and his son. As we already understand, it will soon lead to dramatic events with severe consequences.

Let us return to Plutarch. "Now, Darius vexed his father by asking for this lady; for the Persians are excessively jealous about their women; indeed, not only all who approach and speak to one of the king's concubines, but even any one who drives past or crosses their litters on the high road, is punished with death. Yet, Artaxerxes, through sheer passion, had made Atossa his wife, and kept three hundred most beautiful concubines. However, when Darius made this request, he replied that Aspasia was a free woman, and said that if she was willing he might take her. … When she was sent for, as she, contrary to the king's expectation, chose to go to Darius, the king let her go … but he soon afterwards took her away from him again. … This he considered to be not a harsh, but rather a playful way of reproving his son; but Darius was much enraged at it, either because he was so deeply enamoured of Aspasia, or because he thought that he was being wantonly insulted by his father" ([660], v. 3, p. 366).

Events are developing rapidly. A conspiracy is being built against Artaxerxes, where Darius plays the leading role. At the same time, Darius's comrades-in-arms inflame him by emphasizing "the successes of Ochus," telling Darius that "his brother was bringing female [Atossa's] influence to bear to secure his own succession, and when his father was in such a vacillating and uncertain frame of mind. He who could break the laws of the Persians—which may not be broken—out of his passion for a Greek girl …" ([660], v. 3, p. 366).

Recall that in the Russian-Horde original of the story of Elena = Esther, an episode follows in the bedroom, wherein some dramatic way, in an ambiguous situation, the czar, the wife-concubine, and the young son-heir collide. Plutarch tells literally the same thing. The conspirators "had determined to break into the king's chamber by night and murder him in his bed" ([660], v. 3, p. 367). Artaxerxes takes security measures, and when the conspirators burst into the king's bedroom, he disappears, convinced of the reality of the conspiracy.

Plutarch continues: "Darius and his children were brought before a court formed of the royal judges, who were appointed by the king to try him. As the king himself did not appear but impeached him by proxy, he ordered clerks to write down the decision of each judge and to bring it to him. As all decided alike, and sentenced Darius to death, the officers of the court removed him into a prison hard by. The executioner … took hold of Darius's hair with his left hand, dragged down his head, and severed his neck with the razor. Some historians state that the king himself was present at the trial, and that Darius, when proved guilty, fell on his face and begged for mercy: at which the king sprung up in anger, drew his dagger, and stabbed him mortally. … This was the end of the conspiracy" ([660], v. 3, p. 367–368). Many other conspirators were also executed.

We see that Plutarch tells the already familiar Russian-Horde story of the XVI century about the conflict between the czar and his son "over a woman." As a result, the czar kills his son. Moreover, we repeat once again, the whole family drama was perceived by those around him as a clear violation of the canons and customs of the Persians. As a kind of shameful behavior of the main person, Artaxerxes.

It is worth noting that the parallelism between the biblical story of Esther and the version of Plutarch should be known to historians, since Plutarch and the Bible speak in plain text about the Persian king Artaxerxes, and, as we showed above, all the main moments of Esther's history are presented by Plutarch absolutely unambiguously. It is all the more strange that in the detailed commentaries with which modern historians have provided the chapter "Artaxerxes" in Plutarch's edition [660], not a word is said about the biblical history of Esther and Artaxerxes. It would seem interesting to compare what exactly Plutarch says about Artaxerxes and Hutausa (Atossa) and how this plot was refracted in the Bible, in the story about Artaxerxes and Hadassah (Esther). But no, commentators remain completely silent about the fact that the same events are described both by Plutarch and in the Bible. The question is, why are historians silent? Apparently, because then you will have to put two stories side by side, compare them and make sure that there really is a duplication of the same story in the Scaligerian version of history. Moreover, the duplication is not literal but distorted since various chroniclers tried in different ways to reconstruct the events of the recent past. It will become clear that the chroniclers could have confused and distorted the names. For example, the same hero could be called both Ochus (in Plutarch's Biographies) and Mordecai (in the Bible).

Let us now turn to another son of Artaxerxes, Ochus. According to the plot of events set forth by Plutarch, he is clearly identified with the biblical Mordecai. As we have already quoted, Ochus was in a secret relationship with Atossa (the wife of Artaxerxes), promised to make her queen after the death of her father, and "had many supporters in the palace" ([660], v. 3, p. 365). Recall that, according to the Bible, Mordecai becomes the ruler in Persia. Plutarch says the same thing: "Now [after the death of Darius.—Auth.] Ochus was encouraged by Atossa to form high hopes, though he still feared his remaining legitimate brother Ariaspes, and his natural brother Arsames. … He, therefore, plotted against both of them, and as he was by nature both crafty and cruel, he indulged his cruelty in his treatment of Arsames, while he made use of his cunning to ruin Ariaspes" ([660], v. 3, p. 368).

As a result, Ochus seeks the death of both Arsames and Ariaspes. Old Artaxerxes did not endure their death and "could bear up no longer, but sunk at once through grief and misery. He lived ninety-four years, and reigned sixty-two, and was thought to be a mild prince, and a lover of his subjects, though this was chiefly because of his successor, Ochus, who was the most savage and cruel tyrant that ever ruled in Persia" ([660], v. 3, p. 368).

Note that both the "Terrible" in the Romanovian version, and Artaxerxes in the version of Plutarch, lived and ruled for quite a long time.

It is noteworthy that Plutarch, like the Bible, interrupts his story about Esther at the moment of the accession of Ochus and does not say a word about other events, which, as we know, are very dramatic and end with the death of the heretic Esther and her companions.

We have not dealt with a more detailed analysis of the story of Esther, according to Plutarch. Still, from what has already been said, it is clear that, using Plutarch's story, one can significantly clarify the dark places of

the Russian-Horde history surrounding the conspiracy and coup d’état, which eventually led to the split of the Great Empire.

Chapter 8

Russian history of the late XVI century on the pages of the Book of Judith

1.
SUMMARY OF THE BOOK OF JUDITH
This is what the biblical book of Judith tells. We highlight the backbone of events.

1) Assyrian king Nebuchadnezzar, ruling in Nineveh, goes to war against king Arphaxad and defeats him in battle. It looks like a civil war.

2) At the same time, Nebuchadnezzar is angry with his former western allies, who cease to be afraid of him, begin to consider him more or less equal to themselves, and show signs of independence.

3) Nebuchadnezzar plans a grandiose military campaign against the West to restrain the pride of the western kings and return their lands to the rule of Assyria.

4) The commander Holofernes is appointed the commander of the Assyrian army. First, it is planned to conquer the country and the city of Bethulia. The Assyrians invade the domain of Bethulia.

5) A wealthy Jewish widow, Judith, decides to save her country from an enemy invasion. She infiltrates Holofernes' camp, gains his trust by cunning, and enchants Holofernes. Left alone with him, she kills him, chopping off his head with a sword.

6) The Assyrian army is demoralized and flees. The Israelites attack the Assyrians, drive them to Damascus, smash them, plunder and enrich themselves.

Since the events take place under the Assyrian King Nebuchadnezzar, the suspicion immediately arises that the Book of Judith describes the Russian and European history of the XVI century. As we will now see, the inference is justified. Apparently, we are talking about the events of the era of the Russian Czar Ivan IV the Terrible from the XVI century, or his reflection, Ivan III the Terrible, allegedly from the XV century. He has already been identified as the Assyrian King Nebuchadnezzar. In addition, the story of Judith clearly shows the features of the story of Esther, already known to us. A foreign woman, a Jewess, enters the "Persian" King's court and becomes his wife, or "an intimately close person." As a result, the son, or the closest relative, the coruler of the czar, tragically dies. Then follows the massacre of

the "Persians" by the Jews. Apparently, it is not for nothing that in the modern [Orthodox] biblical canon, the Book of Judith is placed next to (right before) the Book of Esther.

Let's move on to the details.

2.
THE WAR OF THE ASSYRIAN KING NEBUCHADNEZZAR WITH KING ARPHAXAD IS THE CAPTURE OF KAZAN BY IVAN THE TERRIBLE

a. The Book of Judith. War of the Assyrian king Nebuchadnezzar with king Arphaxad.
The Assyrian king Nebuchadnezzar reigns "over the Assyrians in the great city of Nineveh. At that time Arphaxad was ruling over the Medes in Ecbatana" (Judith 1:1). (See Church Slavonic quotation 135 in Annex 4.)

Assyrian king Nebuchadnezzar is identified with the Russian Czar Ivan IV the Terrible from the XVI century. The biblical "Nineveh, a great city," was superimposed on our Novgorod the Great = Yaroslavl. The name of the king Arphaxad, or ArtaKsad, probably comes from the word Horde = Arta, and, perhaps, from the name Kazan (KZN), which was distorted in the Bible to KSD (KZD). At the same time, the Bible says that Arphaxad rules in Ecbatana. It is possible that Ecbatana (or KBTN, or GBTN, or GPTN) is a distorted Egypt (HIPT). We talked about this in the section devoted to the campaign of Moses. But biblical Egypt, described in the Pentateuch, is RussiaHorde. Therefore, here, too, we do not go beyond the RussianHorde history.

So, the Book of Judith speaks of two kings: one Assyrian, that is, Russian, the other —Czar of the Horde, that is, Cossack, Russian. In other words, it tells about two neighboring rulers inside the Great = "Mongolian" Empire. At the same time, Nebuchadnezzar, Ivan the Terrible, is presented as the main king, and Arphaxad— as also a king, but of a lower rank.

Then Nebuchadnezzar = Ivan the Terrible attacked Arphaxad = the HordeKhan, "mustered his forces against King Arphaxad and was victorious in his campaign. He routed the whole force of Arphaxad … and took possession of his cities. He pressed on to Ecbatana [EgyptRussia.—Auth.], took its towers, sacked its marketplaces, and turned its glory into shame. … Then he returned to Nineveh … and there he and his forces relaxed and feasted" (Judith 1:13–14, 1:16). (See Church Slavonic quotation 136 in Annex 4.)

[n] b. War and taking of the Kazan by Ivan IV the Terrible = Ivan III the Terrible.

Apparently, the Bible, telling about Nebuchadnezzar, described the famous campaign of Ivan IV the Terrible against Kazan in 1552 or the capture of Kazan in 1469 by its duplicate Ivan III the Terrible. Recall that the capture of Kazan is considered one of the main events of the era of the Russian "Terrible Czar." Therefore, it is not surprising that it got into the Bible.

3.
THE ATTEMPT OF THE WESTERN KINGS TO SEPARATE FROM NEBUCHADNEZZAR IS THE REFORMATION IN WESTERN EUROPE

a. The Book of Judith. Attempt of the Western kings to separate from the Assyrian king Nebuchadnezzar. His rage.
The following important event is connected with the campaign of the Assyrian king Nebuchadnezzar against Arphaxad. Many of his former allies and governors refused to participate in the war with Arphaxad and began to show signs of independence. Declaring that Nebuchadnezzar is not the most important king in the world, but just "one of them." This is what the book of Judith says. "Then Nebuchadnezzar, king of the Assyrians, contacted all the inhabitants of Persia [Russia?—Auth.] and all who lived in the west [Western Europe?—Auth.], the inhabitants of Cilicia and Damascus [Moscow?—Auth.], Lebanon [Albania?—Auth.] and Antilebanon [?—Auth.], and all who lived along the seacoast" (Judith 1:7). (See Church Slavonic quotation 137 in Annex 4.)

It is followed by a long list of other peoples whom Nebuchadnezzar commanded to go with him to war. The listing itself shows that we are talking about huge territories, among which, first of all, western peoples and kings are named. In our reconstruction, this is Western Europe of the XV–XVI century.

But former subordinates and allies grew bolder and began to show obstinacy. The Bible says so: "But all the inhabitants of the whole land made light of the summons of Nebuchadnezzar, king of the Assyrians, and would not join him in the war. They were not afraid of him, since he was {only a single opponent}. So they sent back his envoys emptyhanded and disgraced. Then Nebuchadnezzar fell into a violent rage against all the land, and swore by his throne and his kingdom that he would take revenge on all the territories … and would destroy with his sword all the inhabitants" (Judith 1:1112). (See Church Slavonic quotation 138 in Annex 4.)

[n] b. The striving of Western Europe in the XVI century to get out of the influence of Russia-Horde. The above passage from the Bible describes the political situation of the XVI century in the "Mongol" Empire and its Western European regions. At that time, according to our results, Western Europe seeks to break away from Russia-Horde and "throw off the yoke." Local nobility and imperial governors are

beginning to show independence. It was the famous era of the Reformation in Western Europe when the political struggle for independence began under the slogan of a religious Reformation. The encyclopedia Christianity reports, for example, the following fact showing how accurate the biblical description of European events in the XVI century is. "In 1552, the princes [Protestant.— Auth.] promulgated a manifesto, declaring that they take arms to release Germany from bestial slavery" ([936], v. 2, p. 480). But 1552 is precisely the year of the conquest of Kazan by Ivan IV the Terrible, that is, of the already described biblical war with king Arphaxad. The Bible accurately reflects the events of the XVI century. In the same year, when Grozny took Kazan, the Protestant princes declared their desire to "throw off the bestial yoke."

Note that the expression "Protestant princes" here meant "disobedient princes," since "protest" actually meant disobedience to the authority of the emperor ([936], v. 2, p. 479).

In the Middle Ages, Scythians were called Scots, which means "beasts" in Russian (q.v. in Chron4, Chapter 18:11, and Chron5). This is why "bestial slavery" is "Scythian slavery," i.e., the power of the Empire, which they wanted to get rid of.

Czar of RussiaHorde Ivan IV "the Terrible" was naturally worried about such tendencies and planned a military campaign to the West to appease rebellious Europe. Below we will talk about the intentions of Ivan the Terrible in the words of his contemporary Pantaleone ([161]). These plans of Ivan the Terrible horrified the whole of Europe.

4.
PREPARATION OF THE VINDICTIVE CAMPAIGN OF THE NEBUCHADNEZZAR IS THE PREPARATION OF THE LIVONIAN CAMPAIGN BY IVAN THE TERRIBLE

chadnezzar, i.e., the Russian Czar Ivan the Terrible, planned a grandiose punitive military campaign to restore his shaken power and punish the rebels. Here is the biblical story: "There was a discussion in the palace of Nebuchadnezzar, king of the Assyrians, about taking revenge on all the land, as he had threatened. … They decided to destroy all who had refused to obey the order he had issued. When he had fully recounted his plan, Nebuchadnezzar, king of the Assyrians, summoned Holofernes, … second only to himself in command, and said to him: '… Go forth from my presence, take with you … one hundred and twenty thousand infantry and twelve thousand cavalry, and proceed against all the land of the west, because they disobeyed the order I issued. … I will cover all the land with the feet of my soldiers, to whom I will deliver them as spoils" (Judith 2:1–7). (See Church Slavonic

quotation 139 in Annex 4.)

Holofernes began preparations for the march. He summoned his military commanders, drew up a campaign plan, prepared supply wagons, recruited soldiers "and drew them up as a vast force organized for battle. … Then he and all his forces set out on their expedition in advance of King Nebuchadnezzar, to overrun all the lands of the western region [!—Auth.] with their chariots, cavalry, and picked infantry. A huge, irregular force, too many to count, like locusts, like the dust of the earth, went along with them" (Judith 2:16, 2:1920). (See Church Slavonic quotation 140 in Annex 4.) As we have already found out above, the Bible calls cannons "chariots."

The campaign began from the capital, Nineveh. About Holofernes, it is said: "He was allowed to destroy all the gods of the land, so that every nation might worship only Nebuchadnezzar, and all their tongues and tribes should invoke him as a god" (Judith 3:8). (See Church Slavonic quotation 141 in Annex 4.)

On the way, Holofernes descended "to the plain of Damascus" (Judith 2:27), that is, the plain of DMoscow. This passage from the Bible confirms the movement from East to West, and the path from Novgorod the Great = Nineveh "the great" = Yaroslavl to the west passes through the Moscow region.

a. The Book of Judith. Assyrian king Nebuchadnezzar prepares a vindictive expedition to the West. According to the Bible, the Assyrian King Nebu^{n} b. Preparation by Ivan IV the Terrible of a punitive

military campaign to Western Europe.

Sigismund Herberstein, a contemporary of these events, writes: "In January 1567, there was a general rumor that the Grand Duke of Moscow was already completely prepared to march on Lithuania and adjacent countries (!—Auth.) next year … Due to so many campaigns and glorious deeds, the name of the Muscovites became the subject of great fears for all neighboring peoples and even in the German land" ([161], p. 78).

The beginning of the revolt in the west of the Empire, in Western Europe, apparently dates back to the 1540s. Some Western European governors—Protestant princes—wanted to secede from the Empire and become independent. That is, to separate from the Russian Czar Khan. At that time, the young Ivan IV was the Emperor. Later historians, obscuring the essence of the matter, extremely cleverly presented us with the beginning of the rebellion. They portrayed the matter as if it's the royal title of Ivan IV that had caused "bewilderment among the

neighbors in the West." As if they just considered it incorrect to call Ivan IV "czar." And Ivan IV insisted that his royal title was "the correct one" ([161], p. 301). This was supposedly the whole dispute. A harmless squabble. As we now understand, the matter was not at all the title, but an attempt of some Western European governors to unrecognize the power of the Novgorod CzarKhan. It is this rebellion that is described in the Book of Judith.

The opinion of the Czar himself about the revolt is conveyed to us by the wellknown correspondence between Ivan IV and Kurbsky. Of course, one should not think that today we have the original letters to Kurbsky, written by the Czar. The historians admit that in the XVII century, these letters underwent some thorough revision ([651], pp. 257, 323, 345). However, there are still a few things that can be learned from them. Ivan IV writes to Kurbsky: "If the subjects do not obey the Czar, the internecine wars will never cease, for it is evil to grab for themselves … and to bog down into internecine wars and disobedience. … As for the the German cities you're talking about, due to imbecility of our traitors, they are God-given to us" ([651], pp. 34–35, 38).

Further, Grozny for a whole page reproaches Kurbsky and other governors for they didn't actually fulfill the Csar's order to suppress the religious and political revolt in Germany by military force. He doesn't see any obstacle to this, except conspiracy among his confidants. "If not for your vicious resistance, then, with God's help, all Germany would already be under the Orthodoxes" ([651], p. 38). When Grozny finally forced his governors to launch the repression, fifteen German cities were captured immediately and easily ([651], p. 38). But then the case stalled again because of intrigues.

5.
PANIC IN WESTERN COUNTRIES AT THE NEWS OF THE BEGINNING OF THE ASSYRIAN = HORDE-RUSSIAN PUNITIVE CAMPAIGN

a. The Book of Judith. Panic in western countries at the news of the beginning of the Assyrian punitive campaign.

The Assyrian Holoferne sets out on a campaign, implementing the plan of Nebuchadnezzar. He begins by destroying the first recalcitrant regions, looting and burning them. The West is seized with panic: "Fear and dread of him [Holofernes] fell upon all the inhabitants of the coastland, upon those in Sidon and Tyre [Hebrew CR, or ZG, i.e., Czar Grad?—Auth.], and those who dwelt in Sur and Ocina, and the inhabitants of Jamnia. Those in Azotus and Ascalon also feared him greatly. So they sent messengers to him to sue for peace in these words: 'We, the servants of Nebuchadnezzar the great king, lie prostrate before you; do with us as you will. Our cities and their inhabitants are also at your service; come and deal with them as you

see fit' " (Judith 2:28–3:2, 3:4–5). (See Church Slavonic quotation 142 in Annex 4.)

Holoferne suspended the march and "set up his camp between Geba and Scythopolis [!—Auth.], and stayed there a whole month to replenish all the supplies of his forces" (Judith 3:10). (See Church Slavonic quotation 143 in Annex 4.)

Thus, having demonstrated their intentions and having carried out the first intimidation, the army of the Assyrians is suspended, pulling up their carts before the start of the main offensive.

Panic in the West is growing: "When the Israelites who lived in Judea heard of all that Holofernes, the ranking general of Nebuchadnezzar king of the Assyrians, had done to the nations, and how he had looted all their shrines and utterly destroyed them, they were in very great fear of him, and greatly alarmed for Jerusalem" (Judith 4:1–2). (See Church Slavonic quotation 144 in Annex 4.)

[n] b. Panic in Western Europe of the XVI century at the news about the planned campaign of Ivan IV the Terrible.
What was happening in Western Europe when the campaign was being prepared can be judged by the words of a contemporary of events: "The name of the Muscovites became the subject of great fears for all neighboring peoples, even in German lands, so the anxiety arises that the Lord, for our terrible sins and crimes, will expose us to grievous trials from the Muscovites … and will severely punish us" ([161], p. 78).

6.
THE ASSYRIAN INVASION OF BETHULIA IS THE SECOND RUSSIAN INVASION OF LITHUANIA, I.E., WESTERN EUROPE, IN THE XVI CENTURY

a. The Book of Judith. Assyrian invasion and siege of Bethulia.
The Assyrian troops of Holofernes enter the "seacoast country" called Bethulia, where the sons of Israel and the Jews live (Judith 3:6, 4:6). It is not very clear whether Bethulia is just a city or a whole country. In some places, the Bible speaks of "the city of Bethulia" (Judith 10:6), but from other fragments one gets the impression that Bethulia is not only a city but also a large area: "Holofernes ordered his whole army … to break camp and move against Bethulia, seize the passes into the hills, and make war on the Israelites" (Judith 7:1). (See Church Slavonic quotation 145 in Annex 4.)

Holofernes begins the siege of Bethulia (Judith 7). The Bible says: "The Assyrian army was encamped in the plain, covering all the land. Their tents and equipment were spread out in profusion everywhere, and they formed a vast multitude"

(Judith 7:18). And further: "The Assyrian came from the mountains of the north, with myriads of his forces he came; their numbers blocked the wadies, their cavalry covered the hills" (Judith 16:3). (See Church Slavonic quotation 146 in Annex 4.)
[n] b. Wars of Russia with Lithuania in the XVI century.

The biblical name Bethulia was probably derived from the reverse reading of the name Lithuania, or Livonia, Latinia. Lithuania is indeed a coastal country, as the Bible says about the country or city of Bethulia. The wars with Lithuania are major events of the era of Ivan III the Terrible and Ivan IV the Terrible ([362]).

7.
THE ASSYRIAN, THAT IS, RUSSIAN WARLORD HOLOFERNES DIES AT THE HAND OF THE WOMAN JUDITH

a. The Book of Judith. The Assyrian Holofernes dies at the siege of Bethulia from the hand of the woman Judith.
At the moment when the position of Bethulia [Lithuania?—Auth.] becomes critical due to the successes of the Assyrians, Jewess Judith appears on the stage. She is a wealthy widow (Judith 8:2), "beautiful in appearance and very lovely to behold" (Jude 8:7). It is interesting that, judging by the Bible, Judith occupied a very high position. Indeed, having heard about the hesitations of the Jews, who were already inclining to surrender Bethulia to the Assyrians, she "sent … to summon … the elders of her city" (Judith 8:10). They immediately obediently appeared, and Judith delivered a long speech before them (Judith 8:11–34). While blaming the "rulers of the people of Bethulia" (Judith 8:11) for their weakness, she declared that she intended to save the Jews from destruction. This plot strongly resembles a similar situation with Esther, who took active steps to save the Jews from the intrigues of the evil Haman = Havan.

Like Esther, Judith appears right in the camp of the Assyrians and asks to lead her to the commanderinchief Holofernes. Recall that Holofernes is named in the Bible as the second person after the King himself, the great Nebuchadnezzar; Holofernes was "second only to himself " (Judith 2:4). But since Nebuchadnezzar is a reflection of Ivan the Terrible, the "second person" after him is probably his son Ivan Ivanovich, or George, the younger brother and coruler of Ivan IV. In the XV century version, it is Ivan the Young. It turns out that a wealthy and beautiful Jewish widow appears before the second person in the Assyrian Empire. This corresponds to the events from the "story of Esther," when EstherElena becomes the wife of the son of the "main king." As we already know, soon after this, the "second person of the Empire" tragically dies because of a woman. Ivan the Young died allegedly in the XV century, and Ivan Ivanovich, also allegedly, in the XVI century. It is natural to assume that in the history of Judith, under the name of

Holofernes, the second person in the Assyrian Kingdom, appears the same son or relative of the "main king." Therefore, it may be expected that Holofernes should shortly die because of Judith.

Our guess is true. Holofernes liked Judith and brought her closer to himself. Just like Ivan III, or Ivan IV, brought closer to himself the insidious Elena Esther. Finally, Judith's story has the same overt sexual connotation as Esther's story. "Then Judith came in and reclined. The heart of Holofernes was in rapture over her and his passion was aroused. He was burning with the desire to possess her, for he had been biding his time to seduce her … Judith was left alone in the tent with Holofernes, who lay sprawled on his bed, for he was drunk with wine" (Judith 12:16; 13:2). (See Church Slavonic quotation 147 in Annex 4.)

Judith takes the sword and chops off Holofernes's head. So, because of an insidous woman, dies the "second person" in the Assyrian = Russian Kingdom. It is not for nothing that the Bible specifically emphasizes this particular circumstance: "The Lord struck him down by the hand of a female" (Judith 13:15). (See Church Slavonic quotation 148 in Annex 4.)

[n] b. The epoch of the XVI century: the son of the "chief czar" dies because of a woman.

The book of Judith repeats the plot of the Book of Esther, that is, the already familiar dramatic events of the XVI century of the era of Ivan IV the Terrible, or his phantom reflection, Ivan III the Terrible from the XV century. Apparently, the biblical Esther is described under the name of Judith, and under the name of the Assyrian warlord Holofernes, who died from her hand, is described either Ivan Ivanovich (the deceased son of Ivan IV the Terrible), or Ivan the Young (the deceased son of Ivan III the Terrible).

Fig. 8.1. “Judith with the Head of Holofernes” (1619–1620), by Cristofano Allori. Florence, Uffizi. Taken from [194], p.381.

The name Holofernes, or Oloternes, may come from the Russian name Lyuty, meaning “fierce.” The deceased relative of the Fierce = Terrible czar might take on such a fierce nickname and end up on the pages of the Bible under the name Lyuty, or Oloternes. And since the authors of the Book of Judith, included in the West Bible, worked in the West and understood the Russian language poorly, it is not surprising that they confused versions of the same nickname.

Figure 8.1 shows the famous painting “Judith with the Head of Holofernes” by Cristofano Allori. Historians report: “Perhaps the most famous Florentine painting of the XVII century, it was created in 1619–1620, and at the same time handed over by the author to the Medici family” ([194], p. 381). As we can see, in the XVII century, the story of Judith was popular in Western Europe. In every possible way, the reformers emphasized their joy at the liberation from the Fierce Assyrians, that is, the Fierce Russians.

8.

OTHER TRACES OF BIBLICAL HOLOFERNES IN THE RUSSIAN-LITHUANIAN WAR OF THE

XVI CENTURY

8.1. The death of Maluta Skuratov in Lithuania

The head of the oprichnina, the famous Malyuta Skuratov, died in 1572 during the storming of the Wittenstein fortress ([362], v. 9, col. 128). This man, around whom many legends developed, was at the center of the events of the era of Ivan IV the Terrible. Here is how N. M. Karamzin describes his death: "The Russians took Wittenstein by storm; but the Czar (the Terrible.—Auth.) lost a friend: Maluta Skuratov died the fair death of a warrior, loosing his life storming the wall, as if to prove that his atrocities had surpassed the measure of earthly executions. Ioannes … burned at the stake all the captives, Swedes and Germans—a sacrifice worthy of the deceased" ([362], v. 9, col. 128). Perhaps the personality of the Lyuty Malyuta Skuratovor also contributed to the image of the biblical Holofernes. result of the LivonianRussian war is briefly formulated as follows: "After twenty years of efforts, apparently ready to be crowned with success, the Moscow state was again cut off from the Baltic Sea and Europe" ([118], pp. 361–362). In this sense, the loss of Livonia for Russia was also a loss for Olferiev. No wonder the Book of Judith speaks here about the defeat of the Assyrians led by Holofernes.

The biblical Holofernes, a duplicate of Olferiev, died. And what was the fate of the Russian Olferiev? We were unable to find data on his death. True, in the Synodikon, in the list of persons executed under Ivan IV the Terrible, the name of Olferiev is mentioned ([775], p. 540). The Synodikon was compiled in the Moscow Epiphany Monastery ([775], p. 13). Thus, a certain Olferyev was executed. But in the Synodikon he is named without initials, so it is difficult to say anything definite.

On the other hand, in the history of the Livonian War (however, under 1564), it is reported that the Russian "chief commender has disapered, and no one could explain the circumstances. Grozny suspected that his military plans were given to the Lithuanians by the leaders of the boyar opposition" ([776], pp. 85–86).

8.2. Olferiev, the substitute for Maluta Skuratov

After the death of Malyuta Skuratov, the Czar appointed to the post of "oprichnik-inchief " the nobleman Roman OlferovNashchekin who soon also went to Lithuania for military negotiations. The name Olferov, or Olferiev, already quite frankly resembles the biblical Holofernes. Little is known about this man. "By the grace of the Czar, he became the Keeper of the Seal and headed the entire administrative apparatus of the oprichnina" ([776], p. 176). He was called like this: "Roman, a

great man." Some believed that he "appears before us as the 'great man' of the oprichnina" ([776], p. 177).

Thus, after the death of Malyuta Skuratov, Olferiev becomes the head of the oprichnina apparatus. In 1581–1582, Russia was forced to cede large territories to Livonia. At least temporarily, Moscow is losing the Livonian War ([118], pp. 356–357). Probably, this defeat was reflected in the Bible as the defeat of the Assyrians = Russians after the death of Holofernes. Russian Olferiev participates in negotiations with Livonia, that is, like the biblical Holofernes, he is closely connected with Lithuania = the biblical Bethulia. The

9.
THE DEFEAT OF ASSYRIA = RUSSIA-HORDE IN THE LATE XVI CENTURY

a. The Book of Judith. The defeat of the Assyrians after the death of Holofernes. The death of Holofernes leads to panic in the camp of the Assyrians and to their defeat. At the same time, the Bible says an interesting phrase: "One Hebrew woman has brought disgrace on the house of King Nebuchadnezzar" (Judith, 14:18). (See Church Slavonic quotation 149 in Annex 4.)

At first glance, the phrase is not very appropriate. After all, the Assyrian commander, not named here in the Bible, is killed by a direct relative of the King Nebuchadnezzar. Even though the Bible says that Holofernes is the "second person" in the Assyrian Kingdom after Nebuchadnezzar, what does the king's "house," his family or relatives, have to do with it? But if you remember the story of Esther, this formulation becomes quite natural. According to our analysis of the Bible, the Jewess Esther entered the house of the "main king" as the wife of his closest relative, or as the second wife of the "main king" himself. Therefore, the quoted phrase from the book of Judith is well explained by our reconstruction. According to it, the stories of Judith and Esther are just two different versions of the same events.

Let us return to the Book of Judith. The Bible continues: "Holofernes is lying on the ground, and his head is missing. When the leaders of the Assyrian army heard this, they tore their tunics and were greatly dismayed, and their loud cries and shouts rose up throughout the camp" (Judith 14:18–19). And further: "Overcome with fear and trembling, they … all rushed out and fled by every path across the plain and through the hill country. Those who had camped … around Bethulia also took to flight. Then the Israelites, everyone that was a soldier, rushed out upon them. … With one accord they fell upon the enemy [the Assyrians.—Auth.] … with great slaughter, even beyond Damascus and its borders. The rest of the people of Bethulia fell upon the Assyrian camp and plundered it, acquiring great riches" (Judith 15:2–3, 15:5–7). (See Church Slavonic quotation 150 in Annex 4.)

It is extremely interesting that, according to the Ostrog Bible, the Assyrians "ran along the Polish roads and the 'holmic' [hill] paths" (q.v. above). Recall that Kholm, or Chelm, is a large city in eastern Poland, near the present borders with Belarus and Ukraine. But in the Elizabethan Bible, these details are already disguised: "[They] ran along every path of the plain and the upland." The editors of the XVII–XVIII century diligently wiped away especially obvious traces of the events of the XVI century.

[n] b. The massacre of the "Persians," according to the Book of Esther, and the loss of Russia-Horde in the Livonian War of the XVI century; the Great Strife in Russia; foreign intervention; the seizure of Moscow by foreigners.
In the above description of the Book of Judith, one can recognize the massacre of the "Persians" organized by the Jews as a result of Esther's victory in the inner palace struggle. And also the loss of Russia in the Livonian War of the XVI century, which we briefly described above. Let's add a bright detail that brings the described defeat closer to the Book of Judith. We repeat that "at the beginning of 1564 'that is, immediately after the beginning of the "Esther's oprichnina."—Auth.], the Czar was informed about the defeat of his army in Lithuania. The first news of the defeat was greatly exaggerated. The chief commander disappeared, and nobody could evaluate the size of the catastrophe. Grozny suspected that his military plans were given away to the Lithuanians by the leaders of the boyar opposition" ([776], pp. 85–86).

The defeat of the Russian troops, like the Assyrian ones in the Bible, is directly linked to the strange disappearance of the commanderinchief. Concerning the betrayal of the boyar opposition, we note the following. Its prominent representative, Prince Andrei Kurbsky, accuses Ivan the Terrible that he "killed the strong of Israel" ([776], p. 87). We draw the reader's attention to the fact that biblical terminology sounds quite natural in Kurbsky's letter. Today historians regard all such phrases as the desire of mediaeval authors to deliberately "archaize" their messages. As we now understand, this is not the case. In the XV and XVI centuries, biblical terminology was the language of the time. Many biblical events happened then.

Let us return to the Book of Judith. It is possible that its final edition dates back to the XVII century and absorbed fragments of the Great Strife in Russia. Remember the death of Boris Godunov, the invasion of Russia by Czarevich Dmitry, supposedly the Impostor. And then foreign intervention, when foreigners occupy Moscow, that is, the biblical Damascus = DMoscow ([554], pp. 25, 132). It is not accidentally that the Book of Judith directly says that the "sons of Israel," pursuing the defeated Assyrians, passed "even beyond Damascus" (Judith 15:5). In this case, the Bible talks here about the events of the Great Strife of 1605–1613.

Thus, it turns out that some books of the Bible— at least the Book of Judith and a fragment of 1 Kings (11:22–24)—have absorbed the events of Russian history even from the first half of the XVII century.

By the way, in the Book of Judith, the enemies are the Assyrians, and in the Book of Esther—the Persians. But a closer look reveals that the Book of Judith also connects the victory of Israel over Assyria simultaneously with the victory, as it were, over the Persians. In the song of praise dedicated to Judith, the Bible says: "The Persians trembled at her boldness" (Judith 16:10). There is nothing surprising here. In the Bible, Assyria and Persia are closely intertwined, since they are practically the same thing: Assyria = Russia, Persia = PRussia = Belarus = White Russia.

By the way, there is the following riddle in biblical studies. Commentators fail to find the "land of Rassis" mentioned in the Book of Judith. The Biblical Encyclopedia says: "Rassis (Judith 2:23)—Unknown land or area" ([66], p. 597). But there is no mystery here: the land of Rassis is Russia.

10.
"ESTHER" IS A LOOK FROM INSIDE, AND "JUDITH" IS A LOOK FROM OUTSIDE AT THE SAME EVENTS IN THE "MONGOLIAN" EMPIRE OF THE LATE XVI CENTURY
11.
THE BIBLICAL TRAITOR ACHIOR IS PRINCE KURBSKY

11.1. Biblical story of Achior at the siege of

Bethulia

In the Bible, the books of Judith and Esther go one after another. And this is understandable. As we have seen, they talk, in general, about the same things. However, they do not repeat but rather complement each other. The Book of Esther is a view from the capital of the Empire. The authors of this book are not so much worried about the events on the outskirts of the Kingdom—in Western Europe, etc. —as about the details of intrigues at the court of the great CzarKhan in the capital of the Empire, in Novgorod the Great = Yaroslavl, in Suzdal = Susa. And the Book of Judith gives us a look at the same events, but from a distance, from Western Europe, which was then still part of the Empire. From a distance, it wasn't easy to discern the details of the palace intrigues. Another issue was considered the most important. They expected and feared punishment—the appearance of the Empire's punitive troops. If the author of the Book of Esther is primarily concerned about the career of Mordecai at the royal court, then the author of the Book of Judith is more concerned about the fate of Western Europe.

This difference is reflected in the choice of names: Esther and Judith. Esther is ASTR, from the word "astrology." It is important for the author of the Book of Esther that she is an astrologer, a sorceress. It was a "court specialty," which was an integral part of court intrigues in the Middle Ages. And a chronicler living far from the significant capital's court is hardly interested (if even informed of) in the astrological hobbies of the court circle. It is essential for him that the woman is a Jewess. The question of religion interested everyone in the first place. Because the impending war had a religious connotation, this probably explains the choice of the name: Judith is simply a Jewess. When Holofernes was going to march on the West, one of the commanders of King Nebuchadnezzar, Achior, "the leader of all the Ammonites" (Judith 5:5), tried to prevent him. Moreover, he expressed his objections in the form of a long monologue speech, which occupies almost the entire chapter 5 of the Book of Judith.

Achior is an "intermediate" character between the Assyrians and the Bethulian, that is, Lithuanian, Israelites. Probably, Lithuania, that is, Latinia, at that time meant all the western Latin lands of the Empire. On the one hand, Achior is a commander of Holofernes and heads in his army "all the Ammonites" (Judith 5:5, 6:5). On the other hand, he, in every possible way, dissuades Holofernes from attacking Bethulia = Lithuania. He even threatens him, saying that the Israelites have their God on their side, who will punish the Assyrians (Judith 5).

Achior's speech provokes the wrath of Holofernes and the Assyrians. "Holofernes … said to Achior: 'Who are you, Achior and you mercenaries of Ephraim, to prophesy among us as you have done today and tell us not to make war against the people of Israel because their God will defend them?' … Then Holofernes ordered his slaves … to seize Achior and take him away to Bethulia and hand him over to the Israelites" (Judith 6:1–2, 6:10). (See Church Slavonic quotation 151 in Annex 4.)

The Assyrians seize Achior, bind him and hand him over to the Jews. Those greeted Achior very cordially: "They set Achior in the midst of all their people, and Uzziah [the king.—Auth.] questioned him about what had happened. … Then they reassured Achior, and praised him highly" (Judith 6:16, 6:20). (See Church Slavonic quotation 152 in Annex 4.)
By the way, the Ostrog Bible describes the circumstances of Achior's escape to Bethulia in a slightly different way. According to it, Achior, at the time of his monologue speech, is already in Bethulia. Indeed, the Assyrians, indignant of the Achior's speech, declare that "whenever their strong have been captured [that is, the Israelites in Bethulia.—Auth.], he will be pierced with the same sword as them" ([621]; q.v. also in Judith 5). (See the Church Slavonic quotation 153 in Annex 4.) In the modern translation, we are presented with it this way: "At my return [says Holofernes.—Auth.] the sword of my army and the spear of my servants shall pierce

your sides, and you shall fall among their wounded" (Judith 6:6).

And further, Holofernes himself, being angry, says to Achior: "When we have killed them all as one man, then you too will perish with them from the Assyrian sword" ([621]; q.v. also in Judith 6). (See Church Slavonic quotation 154 in Annex 4.) The modern translation reads like this: "[We] will destroy them as one man. … You will not die until you perish along with them" (Judith 6:3, 6:8).

The modern biblical canon has been cleaned up by editors here. For some reason, they tried to conceal the fact that Achior seemed to have fled to Bethulia before he turned to the Assyrians with his speech. Moreover, the modern canon distorts another fact. According to the Ostrog Bible, the Assyrians, taking Achior to Bethulia, are attacked by slingers, take flight, and leave Achior alone. And the modern canon presents the matter as if the Assyrians deliberately left Achior near Bethulia. The difference seems to be small, but the meaning of the episode is distorted. It seems that Achior actually fled from the Assyrians to Bethulia = Lithuania.

The modern translation of the Bible says: "So the slaves took him and led him out … and came to the springs below Bethulia. When the men of the town saw them, they seized their weapons and ran out of the town to the top of the hill, and all the slingers kept them from coming up by throwing stones at them. So … they bound Achior and left him lying at the foot of the hill, and returned to their master" (Judith 6:11–13). (See Church Slavonic quotation 155 in Annex 4.)

Thus, next to the Assyrian commanderinchief Holofernes, turned out to stand an influential military leader somehow connected with the Israelites, supporting them and soon even ending up in their camp.

11.2. The flight of Prince Andrey Kurbsky to Lithuania

It's time to articulate our idea clearly. The Book of Judith vividly describes the famous story of the flight of Prince Andrei Kurbsky to Lithuania in the XVI century. Let us briefly recall this story. Andrei Kurbsky is a personal friend of Ivan IV the Terrible and enjoys his trust. In the Polotsk campaign, "he commanded the vanguard of the army. … Usually the best commanders were appointed to this post" ([776], p. 88). Grozny ordered Kurbsky to go to the city of Yuryev as governor. He stayed there for a year, "after which he fled to Lithuania" ([776], p. 89). "To flee from Yuryev was extremely difficult, and Kurbsky wrote that only the fidelity of his servants saved him from a 'persecution around my neck' " ([775], p. 185). And further: "The reason for the haste was that Moscow friends secretly warned the boyar about the impending royal disgrace … [The Czar] wanted to punish him, but

he fled abroad" ([776], p. 89).

It is important that in the letter to Kurbsky, Ivan IV the Terrible accuses him of countering the conquest of Germany: "How childishly frightened you were of the Lithuanian troops! And to Paide you went reluctantly, by our order, unsuccessfully anyway, only tormented the troops! So, this is your diligence, these are your efforts to capture the supersolid German cities? If not for your vicious resistance, then, with God's help, all Germany would already be under the Orthodoxes" ([651], p. 148).

In the course of the matter, we note that modern translators of the Old Russian text went for a direct forgery here, trying to obscure the true meaning of this fragment of the letter of Ivan IV. The fact is that, in the original, the phrase referring to Germany sounds like this: "So, this is your diligence, these are your efforts to solidify the supersolid German cities?" ([651], p. 38, p. 363). It is clear from the old original that this was not about the capture of the German cities, but about their solidifying. That is, about establishing solid order, about suppressing the rebellion in the cities that, apparently, already belonged to the Empire. Of course, modern commentators cannot agree that RussiaHorde in the XVI century already reigned over Germany for a long time. That is why they roughly change the text: instead of "solidify," they put "capture." Hoping no one will notice. But someone did.

Thus, Prince Kurbsky is one of those who hinder Ivan IV to suppress the rebellion in Europe. In every possible way he prevents the punitive campaign. Ivan IV the Terrible gives the order to seize him, but at the last moment Kurbsky escapes to the very Lithuania that he prevented from conquering. And from there he sends his famous letters to Grozny. That is, as it were, "speaks a speech." Moreover, he speaks already from Lithuania, that is, from Bethulia.

As we can see, these are practically the same events as in the Bible.
Incidentally, Achior is called in the Bible "Ammonite mercenary" (Judith 6:5). But the name Ammon practically coincides with the name Haman already known to us from the story of Esther. That is, with the name Ivan. And it turns out that the Bible calls Achior the Ivan's mercenary. It corresponds to the very essence of the matter in Russian history of the XVI century, since Prince Kurbsky was in the service of Czar Ivan IV the Terrible.

11.3. The monologue of the biblical Achior is actually the famous letter of Prince Kurbsky to Ivan the Terrible

Achior's speech in the Bible occupies almost an entire chapter of the Book of Judith, namely, 17 large verses (Judith 5:5–21). Achior recounts the history of "this

people," summarizing the Exodus of the Israelites from Egypt. From the point of view of traditional biblical studies, it is not entirely clear why he says all this. Only the last words of his speech are relevant to the case, where he tries to shield the inhabitants of Bethulia, declaring that they are not guilty of anything: "So now, my master and lord, if there is any oversight in this people … and we find out their offense, then we can go up and defeat them. But if they are not a guilty nation [which Achior hints at.—Auth.], then let my lord pass them by" (Judith 5:20–21). (See Church Slavonic quotation 156 in Annex 4.)

According to Achior, the inhabitants of Bethulia have no oversight, and therefore there is nothing to punish them for. Hence, again, it follows that Holofernes's campaign is not a conquest, in which such a speech by Achior would be at least strange, but a punitive expedition. If the country is "not guilty," there is no reason to punish it.

The biblical speech of Achior is, apparently, the first famous letter of Prince Kurbsky to Ivan the Terrible. Kurbsky writes: "What wrong did the Chrisitans in your entourage do to you, and what did they angered you with? Didn't they ruin the superproud kingdoms and subjugate them to you in everything? … Wasn't it thanks to their efforts and wits that the supersolid German cities were given to you by God?" ([651], p. 7).

The same thing is said here as in the speech of Achior. As we already know, the conquest of the Promised Land, which Achior talks about, is the history of the Ottoman = Ataman conquest of the late XV century. As a result, all the West, including the German lands, was again submitted to the Novgorod CzarKhan. That's what Prince Kurbsky says. And, like Achior, he defends in every possible way the Czar's loyal servants who conquered Germany for him. As we understand it, he protects the Western European descendants of the Great = "Mongolian" OttomanAtaman conquerors who ruled in Europe but subordinated to the Russian-Horde CzarKhan. However, in the XVI century, they firmed up and decided to secede from the Empire. The same Protestant princes desired to free themselves from "bestial (Scythian) slavery."

Of course, today, historians are trying to narrow the meaning of Kurbsky's letter and hide the fact that it talks about the conquest of Western Europe by RussiaHorde. Therefore, when they translate the old text of the XVII century into modern Russian, they falsify slightly more the translation. So, the German cities given to Ivan by God, turned to God-given wisdom (?) of his commanders. It looks like again they hoped that no one would notice the forgery ([651], p. 119). Yet somebody did.

It should be noted that Kurbsky's first letter and Achior's monologue speech in the Book of Judith are of approximately the same length. It is possible that the biblical "message of AchiorKurbsky" is noticeably closer to the lost original of the Kurbsky's letter than its copy that came down to us edited in the XVII century. Moreover, maybe the Bible has brought to us the original. After all, having got on the pages of the Bible, it had probably "lost" its belonging to Russian history due to the introduction of a "new point of view" on the Bible as a book of supposedly great antiquity. Consequently, it was "lost" for Romanovian historians and happily escaped a ruthless revision in the XVII century. In this case, the Bible reveals to us yet another dark page in the Russian history of the XVI century. Thanks to the Bible, we now understand it much better.

By the way, the biblical name Achior, AHR, or AKR, probably comes from the name AndreyKURbsky, or AKUR. Remember that the ending "skiy" is a Slavic grammatical element, which often disappears in translation to other languages. However, another explanation of the name Achior is not excluded. It sounds like A-GIOR, that is, AGEORGY, or AYURI. After all, Kurbsky was the governor in Yuriev. Therefore, in the Bible, he could be referred to as the Yuryevsky governor, AGIOR.

After his flight to Bethulia, the biblical Achior was received and treated kindly by the Israelite King Uzziah (Judith 6:16–21). And Prince Kurbsky, even before he escaped to Lithuania, established close contacts with King Sigismund II and the Lithuanian hetman, Prince Radziwill ([776], p. 90). Perhaps Sigismund was reflected in the Bible under the name of King Uzziah?

11.4. The answer of Ivan the Terrible to the traitor Andrey Kurbsky is the answer of the Assyrian Holofernes to the traitor Achior

In the Bible, after Achior's monologue speech, the Assyrian commanderinchief Holofernes comes out with a response speech. Its text occupies half of the Chapter 6 of the Book of Judith (6:19). The question arises: does this speech reflect any realities from Russian history? Apparently, yes.

As you know, the response to the missives of Prince Kurbsky were the wellknown messages of Ivan IV the Terrible ([651]). Interestingly, the meaning of the first letter of the Terrible to Kurbsky is very close to the answer of Holofernes to Achior. The essence of the Czar's response is as follows. "All the argumentation of Grozny's message boiled down to the thesis of the great boyars' betrayal. Boyars, wrote Grozny, need arbitrariness instead of state power; and where the Czar does not obey the subjects, civil strife never ends; all kingdoms will fall apart from disorder and internecine conflicts. The boyars tried to oppose the unrestrained willfulness of

the monarch, whose power was approved by God" ([776], p. 96).

Grozny also accuses Kurbsky of treason. By the way, now Grozny's letter is becoming clearer to us. Apparently, in the original text, he wrote about the rebellion in Western Europe of the XVI century, about an attempt to leave RussiaHorde, about the betrayal of the Horde boyars and governors and local princes. The later Romanovian edition erased specific traces of the imperialHorde terminology, but the essence still survived.

The biblical Holofernes says practically the same thing. Words and expressions are, of course, different, but the essence of the answer is very similar. The threats to the Israelites, the promise of punishment and vengeance, the accusation of Achior as a traitor, etc.

It is pertinent to recall that the name Holofernes sounds similar to the Russian name Lyuty, which is a synonim of Grozny. So the "Holofernes's answer," perhaps, is the answer not of the commanderinchief but of the Fierce = Terrible Czar himself.

The text of the first letter of the Terrible, which has come down to us edited in the XVII century, is larger in volume than the answer of Holofernes in the Bible. Apparently, the letters of Grozny were edited by Romanovian historians with particular care. It is not without reason that two editions of his first message have come down to us: short and lengthy ([651]).

Let's summarize. Achior's biblical speech goes back to the first message of Prince Kurbsky to Czar Ivan IV the Terrible. And Holofernes's biblical response goes back to the first message of the Russian Czar to Prince Kurbsky.

12.
THE BOOKS OF JUDITH AND ESTHER REFLECT, IN PARTICULAR, THE JOY OF LIBERATION OF WESTERN EUROPE FROM THE "MONGOL YOKE"

In the visual arts of Western Europe, the biblical stories of Esther and Judith became very popular precisely in the XVI–XVII centuries. In part, this is probably due to the joy of liberation from the power of the Great = "Mongol" Empire in the XVI–XVII centuries. As we said, the story of Esther was depicted on the canvases of such famous Western European artists as Michelangelo (allegedly 1475–1564), Tintoretto (allegedly 1518–1594), Rembrandt (1606–1669), Rubens (1577–1640), Claude Lorrain (1600–1682), and others. In the literature: Jean Racine (1639–1699), Lope

Fig. 8.2. Painting called today “Judith,” by Giorgione, allegedly of 1504–1505 ([533], v. 2, p. 677).

de Vega (1562–1635), and others ([533], v. 2, p. 670). The genrally admitted dates of life of these authors are taken by us from [797].

It is believed that the story of Judith is the content of the painting by Giorgione, allegedly created in 1504–1505 ([533], v. 2, p. 677).

In this connection, we make the following remark. Today, the works of these artists and writers are dated to the XVI–XVII centuries. The question may arise: do the dates of creation of their works agree with our new chronology of the events described in the books of Esther and Judith? It is not exluded that some historians

will try to show us the works of art depicting the same events of the XV–XVI centuries, but supposedly created before the XV century. Our answer is as follows.

Firstly, the dates of life of some of the artists and writers listed (and not listed) by us are part of the Scaligerian chronology, and therefore are extremely doubtful. Moreover, the history of the XV–XVI centuries is the most distorted of all, being the most painful for the creators of the "correct history." Some of these artists could live closer to us in time than it is believed today. Or some later created paintings were attributed to them. Paintings could be edited and falcified as easily as chronicles. And they probably were. With the restoration of the true chronology, the dates of life of many kings and entire dynasties are returning to their true places. Those dates are shifting closer to us. And then the dates of life of some artists and writers automatically move up.

Secondly, having heard the phrase: "The picture of such and such an artist depicts a plot from the biblical Book of Judith or Esther," one should not at all think that this is so obvious. Take, for example, the painting of Giorgione that we have mentioned above (q.v. in fig. 8.2). It depicts a woman with a sword stepping on a man's head lying on the ground. Today the picture is called "Judith" ([533], v. 2, p. 677). But such a name does not follow from the picture itself. With the same success, it could be called "Herodias with the head of John the Baptist." We all know that, according to the Gospels, at the request of Salome, daughter of Herodias, King Herod ordered that John the Baptist's head be cut off and taken to Herodias (Matthew 14:6–11). And the evangelical events, according to our results, belong to the XII century. So, the artist of the beginning of the XVI century could well depict in his picture really the most ancient Gospel story of the XII century. Furthermore, he could have a completely different, not at all biblical, story in mind. This example shows how ambiguous is the identification of pictorial images with literary subjects.

Thirdly, even if the picture has an inscription, like: "The biblical Judith (or Esther) is depicted here," one should immediately ask: how do you know that the artist himself wrote it? And the next, even more, important question: when did the inscription appear on the painting or on its frame? It may well be that it appeared much later, when the ScaligerianRomanovian chronology had already taken shape. And art critics began to "bring in line" with it the visual and literary material. To polish the history of art. They set the dates of life of artists and writers, tying them to kings and emperors, calculated the years of painting, etc. But if today gross errors are found in the Scaligerian chronology, then all the work on chronologizing art history must be done anew. And it is difficult to say in advance which new, truly correct dates will appear on the paintings of famous mediaeval artists. One thing is clear: most of them will move closer to us. And the shifts will sometimes be very significant.

The appearance of a large number of paintings and literary works on the themes of Esther and Judith in the XVII–XVIII centuries is explained by the "joy of liberation" experienced by the West Europeans as a result of the defeat of the RussiaHorde and the split of the Great = "Mongol" Empire in the XVI–XVII centuries. The allegorical meaning embedded in such images is probably as follows. The enlightened West has finally defeated the barbarian East. Indeed, the beautiful Western European woman Judith with a confident hand chops off the head of the fierce eastern monster of the Horde. This "correct" point of view began to be introduced into the consciousness of contemporaries by the rebellious governors of the Horde in the West of the split Empire. To suppress the still living in the people and still fresh memories of the true history of the Middle Ages. Not only the ScaligerPetavius chronology was called for help, but also the "correct art."

A question may arise: if many Western European peoples were well aware of their true very recent history, then how was it possible to make them so easily forget it? We will talk about this in the next chapter. Here we will answer briefly. That was not easy. Moreover, it was incredibly difficult. Many layers of Western European society and entire peoples fiercely resisted. And then a sword was called to help the word. The "new Bible" and the "new order" were persistently implanted by fire and sword. For a long time Europe was shaken by bloody wars, evasively called today "religious." Those were the wars of the Reformation.

By the way, the terminology of the authors of the books of Esther and Judith correctly reflects the realities of the XVI century. The Book of Judith uses the words "Israelites," "the sons of Israel," when referring to the Western rebels whom Nebuchadnezzar wanted to appease. Indeed, earlier, in the XIV–XV centuries, Europe was conquered by the God's fighters, the Israelite warriors, and became the Khan's = Canaanite land. Their descendants rebelled in the XVI century. So Ivan IV the Terrible wanted to punish the descendants of the sons of Israel, the warriors of RussiaHorde, who had previously settled in Europe.

And the Book of Esther uses the word "Jews," which is understandable. Here we are talking about the Godworshipers, representatives of a different social estate. They are not warriors, but a sort of priests, clergymen. They were in the capital of the Horde Empire and close to the royal court.

13.
REFLECTION OF THE STORY OF ESTHER, I.E. OF THE RUSSIAN HISTORY OF THE XVI CENTURY,

IN THE OLD TESTAMENT BOOK OF JUDGES

It turns out that the Old Testament includes another reflection of the "story of Esther," and a vivid one. We are talking about the death of the commander Sisera set out in the Chapter 4 of the Book of Judges.

For better understanding, we recall that the story of Judith and the commander Holofernes, killed by her, is, apparently, a Western European variant of the story of Esther from the second half of the XVI century, unfolded in the capital of Russia-Horde, that is, Assyria. Looking ahead, let's say right away that the Book of Judges sets out the story of JudithEsther in a short mixed version, which includs both the events reflected in the Book of Esther and the events that fell into the Book of Judith.

We now turn to the Chapter 4 of the Book of Judges. The Bible says: "Again the Israelites did evil in the eyes of the Lord. … So the Lord sold them into the hands of Jabin king of Canaan, who reigned in Hazor. Sisera, the commander of his army, was based in Harosheth Haggoyim" (Judges 4:1–2). (See Church Slavonic quotation 157 in Annex 4.)

As we already understand, Hazor is Russia in reverse reading. In other books of the Bible, Russia is called Assyria, or Syria. The king of Canaan is the Czar-Khan, or the Czar over the Khan's land. His name Jabin is, most likely, the wellknown name Ivan. The name of his general Sisera is simply Caesar, or Czar.

So, in light of what we already know about the Bible, it turns out that the Book of Judges says the following here. The Israelites angered God, and he delivered them into the hands of the CzarKhan Ivan, who reigned in Russia. Caesar, or Czar = Sisera, was appointed as his military leader.

Further, it is said about the military power of the CzarKhan Ivan = the Canaanite Jabin. In particular: "He had nine hundred chariots fitted with iron and had cruelly oppressed the Israelites" (Judges 4:3). (See Church Slavonic quotation 158 in Annex 4.)

The commander Caesar = Sisera goes on a campaign against the sons of Israel. This scares the people, but God promises to defeat the troops of Caesar = Sisera: "I will lead Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands" (Judges 4:7). (See Church Slavonic quotation 159 in Annex 4.)

The commander is chosen from the side of Israel, Barak (Judges 4:6), whose name is probably a slight distortion of the Slavic word "vrag" ("enemy"). Thus, it turns out that, according to the Bible, the troops of Caesar = Sisera are moving towards the

Enemy = Barak. This course of events makes the choice of the name Barak by the biblical chroniclers understandable.

Note further that events are taking place somewhere around Bethel (Judges 4:5). But we already know that the biblical Bethel, or Vethil, is simply Lithuania, Livonia, Latinia, in opposite reading. It is appropriate to recall here that the biblical "story of Judith" is a reflection of the RussianLivonian war of the XVI century. Thus, the Book of Judges takes us precisely to LivoniaLatinia = BethelVethil. According to the Book of Judith, that is exactly where the events related to the death of the commander Holofernes unfolded.

Recall that the Assyrian (that is, Russian, according to our reconstruction) commander Holofernes perishes from the hand of a woman Judith. The Book of Judges predicts a similar fate to the Hazorian (that is, again, Russian) commander Sisera. The Book of Judges says in this regard: "For the Lord will deliver Sisera into the hands of a woman" (Judges 4:9). (See Church Slavonic quotation 160 in Annex 4.)

Soon the troops of the Hazorian = Russian military leader Sisera = Caesar entered the land of the sons of Israel. Further, the defeat of Sisera's troops is described: "At Barak's advance, the Lord routed Sisera and all his chariots and army by the sword … and all Sisera's troops fell by the sword; not a man was left" (Judges 4:15–16). (See Church Slavonic quotation 161 in Annex 4.)

Thus, the Enemy (Barak) defeated the troops of the Russian (Hazorian) commander.
And here, in full accordance with the story of JudithEsther, a woman appears in the Book of Judges. "Sisera, meanwhile, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there was an alliance between Jabin king of Hazor and the family of Heber the Kenite. Jael went out to meet Sisera and said to him, 'Come, my lord, come right in. Don't be afraid.' So he entered her tent, and she covered him with a blanket" (Judges 4:17–18). (See Church Slavonic quotation 162 in Annex 4.)
The meaning of the episode becomes quite clear if we remember the story of Esther-Judith. Elena is the name of a woman reflected on the pages of the Bible as Esther or Judith. Elena is the wife of Ivan the Young, she is Elena of Wallachia, Elena the Moldavian (q.v. above). And the Book of Judges called her Jael, that is, Hela. Most likely, this is a slight distortion of the name Elena. Further, according to the Book of Esther, this woman is either the wife or the relative of the Jew Mordecai. And the Book of Judges says that Jael = Helen is the wife of Heber the Kenite. That is, the wife of a Khan's Hebrew, or "a Jew at the Khan's court." The fact is that Heber means "Hebrew." This is where the name of science of Hebraism (Hebraic studies)

comes from. So, the Book of Judges accurately reflects the Russian history of the XVI century, when Elena of Wallachia and her relative appear at the Russian-Horde Khan's court.

Also true is the indication in the Book of Judges that, initially, there was peace between the house of Heber the Kenite (the Khan's Hebrew) and the house of Jabin, the Czar of Hazor = Ivan, the Russian Czar. It corresponds to the situation at the HordeKhan's Russian court in the second half of the XVI century.

Sisera enters the house of Jael = Elena, goes to bed, and here Jael = Elena kills him. And she does it in a very remarkable way. The Book of Judges says: "Jael, Heber's wife, picked up a tent peg and a hammer and went quietly to [Sisera] while he lay fast asleep, exhausted. She drove the peg through his temple into the ground, and he died. Just then Barak came by in pursuit of Sisera, and Jael went out to meet him. 'Come,' she said, 'I will show you the man you're looking for.' So he went in with her, and there lay Sisera with the tent peg through his temple—dead" (Judges 4:21–22). (See Church Slavonic quotation 163 in Annex 4.)

Most likely, this is a reflection of the death of Ivan the Terrible's son from a blow to the temple with a staff. The staff or stake, with which they inflicted a fatal blow to the temple, is one of the main features of the plot. It even got to the picture of Ilya Repin, "Ivan the Terrible and his son Ivan." And in the biblical story of Haman, a duplicate of Ivan the Young, it is also said that his "face changed," and that "Haman's face was covered." In the Book of Judith, this story is described as the death of the commander Holofernes from the hand of a woman who cut off his head. In particular, according to the Book of Judges, the act of the woman Jael is, as it were, a betrayal of King Jabin since earlier it was said that peace reigned between the houses of Jael and of Czar Ivan. And again, this reflects well the essence of the events of the second half of the XVI century at the Russian Khan's court. Recall that the story of Esther is the story of a conspiracy.

Let's pay attention to the old painting by Felice Ficherelli, "Jael and Sisera" (q.v. in fig. 8.3). It depicts the assassination of the commander Sisera— probably of a czar, or a son of a czar = SiSarah— by the woman Jael (q.v. Judges 4). In the Ficherelli painting, Jael, i.e.,

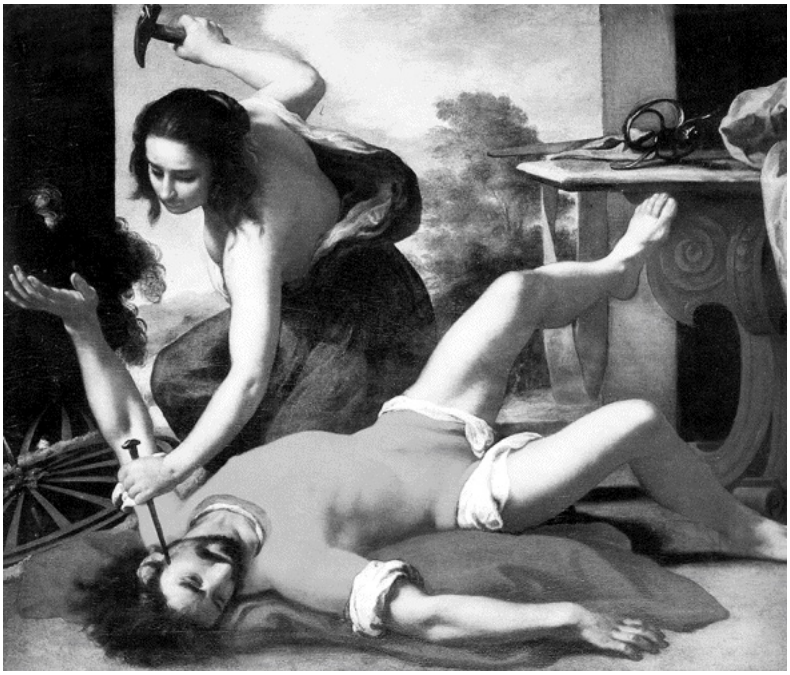


Fig. 8.3. Painting “Jael and Sisera” by Felice Ficherelli. The Old Testament tells about the murder by a woman called Jael of a commander called Sisera. According to our reconstruction, this is one of the reflections of the story of Esther, that is, of Elena of Wallachia of the XVI century. Another refraction of the same plot is known to us, for example, from the painting by Ilya Repin “Ivan the Terrible and his son Ivan.” There the “Terrible” kills his son with a blow of his staff to the temple. Taken from [194], p. 408.

Elena of Wallachia, hammers a massive nail into the temple of the defeated SiSarah. SiSarah’s bright red shirt seems to emphasize his royal origins.

In the story of EstherJudith, after the events described above, there is a “massacre of the Persians” by the Hebrews. Apparently, the Book of Judges tells about the same event. “On that day God subdued Jabin king of Canaan before the Israelites. And the hand of the Israelites pressed harder and harder against Jabin king of Canaan until they destroyed him. … Praise the Lord!” (Judges 4:23–24, 5:2) (See Church Slavonic quotation 164 in Annex 4.)

Thus, the story of EstherJudithJael is reflected in several biblical books.

Chapter 9

The Reformation of the XVI–XVII centuries as the liberation of Western Europe from the rule of the Great = “Mongolian” Empire

1.
THE TRUE MEANING OF “REFORMATION.” WHO DID WESTERN EUROPEAN REFORMERS REALLY FIGHT AGAINST?

The split of Russia-Horde was the most significant event in world history. It cannot be looked for among some minor second rate events. However, it should be in plain sight as something very well known, perhaps under a different name. And it should have happened somewhere in the late XVI—early XVII century. What is it? The answer arises as soon as the question is asked. It is the famous Protestant Reformation. Today it is believed to have been mainly a religious movement. However, historians themselves report many facts that go far beyond such a narrow interpretation.

It is well known that the XVI century and the beginning of the XVII century is the era of the Reformation and religious wars in Europe. The encyclopedia Christianity rightly says: “The Reformation … is one of the biggest events in world history, whose name denotes a whole period of modern times, covering the XVI and a half of the XVII century (the Reformation period, 1517–1648). Although this event is often called more definitely the religious (or church) Reformation, but in reality, it had a much broader significance, being an important moment in religious, as well as political, cultural and social history of Western Europe. The very term Reformation, which in the XVI century began to denote almost exclusively the Church transformations that were taking place at that time, initially, in the XV century [in fact, apparently, starting only from the XVI century.—Auth.], was applied in general to all kinds of state and social transformation; for example, in Germany … there were projects of similar transformations bearing the names ‘Reformation of Sigismund,’ ‘Reformation of Frederick III,’ etc.” ([936], v. 2, p. 471).

Then, as the same encyclopedia reports, in the writings of later historians, the meaning of the Reformation was narrowed down to only a religious movement. Today we begin to understand why they did this. Traces of the Great = “Mongol” Empire were diligently cleared from history. What they could, they cleaned out, and what they could not, they distorted. Names were changed. The old names were given

new meaning. Then they themselves forgot the reasons for the changes and began to sincerely believe that "it has always been like this."

Now the following facts become especially significant. It turns out that in the XVI century the driving force behind the Reformation was the idea of being "offended by the 'paganism' of the 'whore of Babylon,' and … of intolerance to the yoke of immeasurable power of 'Antichrist ,' as they expressed in the XVI century their attitide toward the Roman Church and the Pope" ([936], v. 2, p. 471). "At the beginning of the XVI century, emerged the aspiration for national liberation from Rome" ([936], v. 2, p. 476).

Our results clarify the situation. The emboldened Western Europe began to louder and louder call the power of the Great = "Mongol" Empire the "Antichrist, the kingdom of the pagans, Babylon," and "Papal Rome." As we showed in Chron5, it is extremely doubtful that Italian Rome and its Church had any real power in Europe at that time, let alone an excessive power. Here the later historians made an imperceptible substitution of names. In reality, the "excessive power" for Western Europeans at that time was not the power of Italian Rome, but of the Great = "Mongol" Empire. And the cursed word "Rome" in that era did not at all point to Italy, but to Russia-Horde, whose capital in the XVI century became Moscow, called the Third Rome. Today it is believed that Moscow took the proud name of the Third Rome, as it were, shyly, without pretending to anything. But Western Europe allegedly strenuously and insincerely persuaded Russia, saying, "You are indeed the Third Rome and have the right to world domination. And don't refuse please."

Listen to what historians themselves write on this topic: "It is impossible to prove that in the Moscow state of the late XV—early XVI century there was a self-consciousness of the heir to the Byzantine Empire in the political sense of the word [that is, the self-consciousness of the world dominancy.—Auth.). However, in the West, they tried to inculcate this idea upon the Russian sovereign. … Should a thought that was born in the westen minds …" etc. ([810], p. 205).

Thus, the documents convey to us a mediaeval Western European view of Russia as a center of world domination. Modern commentators, of course, do not like this much, and they are trying to "explain" to us that the West was allegedly just wheeddling Russia into becoming its ally in the fight against Osmania = Atamania. Unsuccessfully anyway, until the epoch of the Romanovs. In fact, as we understand now, Ottomania = Atamania and Russia-Horde before the Romanovs made a single whole. And such statements on the part of the West were just statements of fact and habitual expression of subservient attitude.

The reformers of Western Europe of the XVI century began to actively preach "the

liberation of the spirit from the deadly letter of tradition" ([936], v. 2, p. 471). Presumably, from ancient Orthodoxy, which reigned initially upon the whole territory of the Great Empire. Under the banner of the struggle against religion, they launched a struggle against the Empire itself. They pretended to be aiming at religion, but in fact they were shooting at the Empire. The propaganda became more and more destructive. As says the encyclopedia Christianity, "In this regard, the Reformation resulted in destruction of the religious unity of Western Europe, formation of new confessions, and founding of new Churches" ([936], v. 2, p. 471).

Replace the words "mediaeval Catholicism" in the encyclopedia Christianity with "mediaeval Orthodoxy of the Great Empire," and you will see the true events of the XVI century. Look: "It [supposedly Western European Catholicism.—Auth.] was a whole system that imposed its framework on all cultures and social organization of mediaeval Catholic peoples: its universalism denied nationality, its theocratic idea crushed the state," ([936], v. 2, p. 471). And further: "Where there was a religious protest, emerged an opposition to Rome" ([936], v. 2, p. 472). In fact, opposition to the Great = "Mongol" Empire.

A very singular weapon was used. The struggle was based on "the ideas of ancient philosophy and science, ancient politics and Roman law" ([936], v. 2, p. 472). And finally becomes clear why many literary works of the XV–XVI centuries suddenly and so energetically began to be declared "antique," that is, supposedly "very, very ancient," and therefore "very, very respected." The empires of the XIV–XV centuries, just edited by "ancient authorities," also sought to undermine the Great Empire. Namely, the "ancient Tituses Liviuses" of the XV–XVI centuries started to create a legend of the "ancient" Roman World Empire ,with its center in Western Europe, which was then defeated by terribly evil barbarians, and which, of course, everybody wanted to revive in order to break free from the barbaric yoke of the "Mongol" Empire. This is how those freshly written and edited "ancient texts" should have been perceived by the Western reader.

It becomes clear that it was exactly "for the reform that the Council of Trent was convened" in the middle of the XVI century. It becomes clear why it lasted so long. Apparently, there the imperial forces of Europe fought against the reformist forces. Presumably, the struggle was fierce. It is unlikely that today we will find out exactly what happened at the council. After all, its documents and protocols also passed through the distorting prism of editing in the XVII–XVIII centuries. The encyclopedia Christianity informs: "The reformers of the XVI century themselves appeal to the secular authority, inviting it to take the case of the reform in its hands" ([936], v. 2, p. 474). From this it is clear that the struggle went far beyond the purportedly exclusively religious disputes. Western Europeans fought in the name of the ideas of "distinctive nationality, independent state, and an independent

society" ([936], v. 2, p. 474), of beaking away from the Horde-Russia. And it is natural that "political parties, starting from the XVI century, very often concurred with religious parties. … In a word, almost all political revolutions of the XVI–XVII centuries were closely connected with the religious Reformation" ([936], v. 2, pp. 474–475).

Apparently, today we still very vaguely imagine the history of primary Lutheranism. It seems that in the beginning it was a purely religious movement and did not call for destruction of the state power of the Great Empire. The call for religious reforms did not mean its overthrow, since the principle of religious tolerance was in effect in the Empire. Therefore, Luther himself (q.v. in 9.1), being a religious reformer, could as well remain a monarchist, a supporter of the Empire. Only later, after the victory of the political anti-imperial Reformation, the history of the original Lutheranism (as, perhaps, the story of Martin Luther himself) was tendentiously rewritten. But some traces survived. That is why the encyclopedia Christianity recognizes: "Lutheranism … has a monarchist character, Zwinglianism is of republican one (from Switzerland it spread to the imperial cities of West Germany)" ([936], v. 2, p. 475). The anti-imperial, that is, anti-"Mongol" orientation of the political Reformation emerges from the following facts: "The Reformation severed from Rome [read: from the Great = "Mongol" Empire.—Auth.] half of the Western European nations, and in some Protestantism won a complete victory, in others—only partial victories" (ibid.).

It turns out that the most mottled was the picture of the Reformation in Germany, Switzerland, the Netherlands, which consisted of many separate principalities ([936], v. 2, p. 475). Apparently, here the Great = "Mongol" Empire at one time created especially many small appanage principalities, in each of which they appointed their governor. Therefore, in the era of the outbreak of the West European rebellion of the XVI century, these areas were the most split. There were many more or less equal imperial branch centers in

Fig. 9.1. Ancient portrait of Martin Luther by Lucas Cranach the Elder. Taken from [1258], p. 36.

them. When the power of the Empire weakened, the regions disintegrated into many small independent "states." All this led to the wars. And this is understandable. Apparently, at first, many remained faithful to the imperial idea. But when a strife broke out in the center of the Empire, those who sought to secede prevailed in the periphery. That is the Protestants. They began to be called so precisely for their disobedience to the imperial power ([936], v. 2, p. 479). Instead of the word "m u t i ny," they used a neutral word, "protest," slyly obscuring the essence of the matter.

The encyclopedia Christianity reports further: "Only a few countries were almost completely unaffected by the movement [of the Reformation.—Auth.]' ([936], v. 2, p. 475). Here we are talking about the southern Romanesque nations. This indication is very interesting. Apparently, in Southern Europe, there were especially many descendants of the conquerors from Russia-Horde and Ottomania = Atamania. As we already wrote, in Italy in the XV–XVI centuries there were still many Etruscans, that is, Russians (q.v. in Chron5, Chapter 15). The Balkans were also almost entirely Slavic. That is, probably, why these countries especially stubbornly resisted "reforms" and for some time remained faithful to the idea of the

Great Empire. Now it becomes clear why the later "history improvers" replaced Russia-Horde in the history of the XV–XVI centuries with the Italian Rome. And then they angrily attacked the "Italian Rome and its Church." Because there were many Etruscans there. With one stone they killed two birds:

1) wiped out the traces of Russia-Horde from the documents, and
2) struck a blow, in particular, to the Et-Ruscans in Italy, accusing them of "imperial claims of the Catholic Italian Roman Church."
It is curious that "the religious Reformation began in Germany, where it merged with the political and social revolution" ([936], v. 2, p. 475). Germany at that time was a "federation of principalities and free cities," it was in a "chaotic state" ([936], v. 2, p. 475). It was not without reason that Ivan IV the Terrible wrote about the betrayal of the boyars. Apparently, many Western European governors betrayed the Great = "Mongol" Empire and decided to secede. This is how it looked in Germany. "The princely [imperial.—Auth.] power was dissatisfied with both the cities and the so-called imperial knighthood [that is, some imperial Horde governors?—Auth.] … and in the intellectual circles of Germany there were people who dreamed of a complete internal reorganization of the state. In their milieu originated plans and projects of reforms. … The movement was especially strong among the imperial knighthood. The princes were opposed to the Emperor" ([936], v. 2, p. 476). The question of the role of the Emperor in Germany at that time is extremely interesting.

2.
WESTERN EUROPEAN EMPEROR CHARLES V IS THE ASSIRO-BABYLONIAN NEBUCHADNEZZAR, OR IVAN IV THE TERRIBLE

Charles V (1519–1558) was the Holy Roman Emperor at that time. His name simply means "Fifth King." Here is his story at a glance. "Charles was the greatest of the emperors of the Habsburg Empire. He inherited a giant empire: Spanish kingdoms, Spanish America, Naples, Sicily, the Netherlands, and the hereditary Austrian lands. The main problems he stumbled upon were the Protestant Reformation in Germany, dynastic conflict with Francis I in France, in particular for the supreme authority in Italy; problems with the Ottoman Turks, who were at the height of their might at the time. He had difficulties with the Spanish subjects, who initially viewed him as a foreigner. At first he successfully fought against the Protestant princes in Germany, but finally was forced to compromise with them and make peace (1555) in Augsburg. … As King of Spain he was the most fortunate. The conquest of Mexico and Peru marked the heyday of the Spanish Empire. In 1556, Charles renounced of all his titles and retired to a monastery" ([1447], p. 156).

Note that the "hereditary lands" are Austria = Österreich = Eastern Kingdom, that

is, Russia-Horde.
There is a noteworthy detail about the Fifth King. He is always "far away" from Germany and many other countries of Western Europe. It is not even clear from the Western European chronicles where his capital was. He is, of course, recognized by everyone as supreme ruler, the great king, but he seems to soar somewhere in the sky, in the distance. Sometimes he appears in Germany, then in Spain, then in France. But most often it's his commanders and governors who act on behalf of Charles V. The troops of the Fifth King control gigantic territories. We are told (q.v. above) that the power of his Empire extends even to most of the American continent! He is considered the supreme ruler in Mexico and Peru, though he probably never appeared there in person.
Our opinion is as follows. Apparently, the biography of the "Fifth King" compiled in Western Europe tells about the supreme ruler of the "Mongol" Empire. The Empire is on the verge of a split, but still remains whole and gigantic, as stated in the biography of Charles V. As we see, so far the Empire covers not only Europe, but also huge territories in America: Mexico and Peru. Presumably, also Alaska. In Chron5, Chapter 21, we show that in the Middle Ages the name Austrriki was used to designate Russia-Horde. That is why the "hereditary Austrian lands" of the Fifth King means Russia-Horde. By the name of the Fifth King, Western chroniclers meant the supreme Czar-Khan of the Great Empire, Ivan IV "the Terrible." He is described in the Bible as the famous Assyro-Babylonian King Nebuchadnezzar. He barely appeared in the countries subject to him. The governors ruled there, relying on the troops of the Horde-Russia and Ottomania = Atamania.

3.
WHO WERE THE HABSBURGS BEFORE CHARLES V

The name of the Habsburg Empire bears an imprint of the Great = "Mongol" Empire. It is believed that the name Habsburgs appeared at the "ruling house of Austria" in 1282 ([1447], p. 363). That is, just in the epoch of the Great = "Mongol" conquest. But if Austria, or Austrriki, is one of the ancient names of Russia-Horde (q.v. in Chron5, Chapter 21), then the Austrian Habsburg House is a Russian-Horde dynasty (q.v. in Chron7, Chapter 3). The Habsburgs of the XIV–XVI centuries are the khans of the "Mongol" Empire. It's on their behalf that their governors ruled in Western Europe and in other lands of the Empire. This is why the name Austria (Österreich = Ost-Reich = Eastern Reich) appeared. Then it narrowed down to the name of one of the governorships in Europe, where, as elsewhere, the power of the Eastern Kingdom was exercised, that is, the kingdom whose capital was located in the East. Otherwise, along with the Eastern Reich, in Europe would have to also exist—and be comparable in size and influence—a Western Reich.

And what does the name Habsburg mean? The word "burg," naturally, means

“city” (“gorod” in Russian). As for “hab,” in Cyrillic letters it looks exactly the same (“hab”), but is pronounced “n av,” which is the Old Slavonic word meaning “n e w.” Thus, “habsburg” is simply “new city” = “nav gorod” = “novy gorod” = Novgorod. And this is the name of the old capital of Russia-Horde—Novgorod the Great = Yaroslavl. It is no suprise that the Habsburgs then quickly forgot the Novgorod-Yaroslavl origin of their family name. After the collapse of the Great = “Mongol” Empire in the XVI–XVII centuries, Western Europeans began to rewrite their history, replacing it with the “correct” one, where there was no place for Russia-Horde.

It is striking that some Bible passages have survived, where everything is called by its authentic mediaeval name. Today such biblical passages are perceived as “strange tales” about mediaeval European history. According to historians, the monks allegedly rewrote such passages from the Bible, replacing the biblical names with mediaeval European ones. Today these passages are presented to us as examples of “obvious” mediaeval ignorance and supposedly mediaeval reverence for “horribly ancient biblical history.” As if mediaeval chroniclers wrote the history of their contemporaries taking the phrases from the “most ancient” Bible and only replacing “ancient biblical” names with mediaeval ones. Let us give a vivid example.

Known mediaeval chronicle of the monk John of Winterthur, who in the alleged year 1340 wrote about the campaign of Duke Albrecht of Habsburg in Switzerland in the alleged year 1292. In particular, he described the siege by Albrecht of the city of Zurich. It turns out that “most of the chronicle is the paraphasing of the Bible with replaced names. The chapter on the measures taken by the Swiss against the approaching troops [of Albrecht.—Auth.] is directly copied from the fourth chapter of the Book of Judith: people of Israel prepares for the attack of the Assysian warlord Holofernes” ([925], p. 104).

Our opinion is as follows. If someone replaced the names, it was not at all a monk from Winterthur, but a later biblical author who created the Bible based on mediaeval chronicles, including that of a “monk from Winterthur.” But we already understand what is really described in the biblical Book of Judith. It describes the XVI century campaign of the Russian-Horde troops against rebellious Europe. Under the leadership of one of the Russian warlords of the time, called Holofernes in the Bible. And in Western Europe, as we learn now, he was called Albrecht of Habsburg. That is, Albrecht of Novgorod. The name Albrecht (AlbRecht) can be interpreted as “White Reich.” It is not without reason that on some maps of the XVI–XVII century Moscow is called the capital of White Russia. See, for example, the mediaeval plan of Moscow of 1610, of the times of Sigismund III (q.v. in fig. 9.2–9.3).

It is interesting to take a look now, from a new point of view, at the history of the famous "reactionary" who brutally suppressed, as we are told today, the "liberation movement in Europe"—the famous Spanish Duke of Alba (1507–1582). His full name is Fernando Álvarez de Toledo ([797], p. 44). He was especially active in the second half of the XVI century. Perhaps he is one

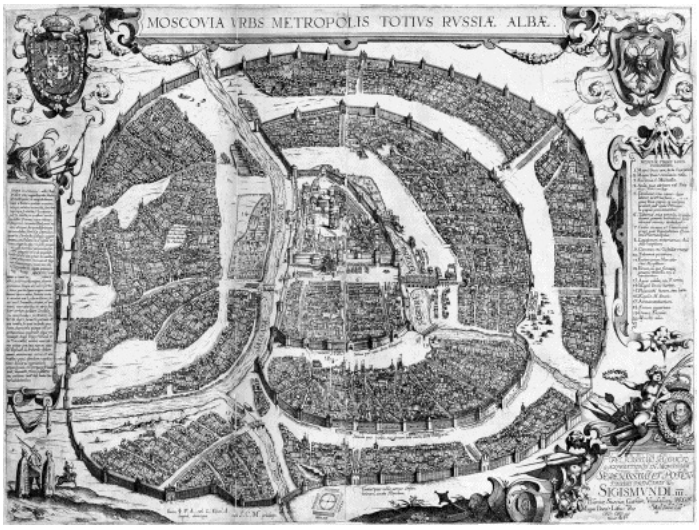


Fig. 9.2–9.3. Mediaeval plan of Moscow in 1610, dedicated to Sigismund III. Here Moscow is called the capital of White Russia— Rvssiæ Albæ. Taken from [773], pp. 24–25. See also [283], endpaper.

of the Russian-Horde commanders sent by Ivan the Terrible to suppress the Western European rebellion of the Reformation.

By the way, his name, Alvarez—AlbaRes, Alba Rus—may be interpreted as White Rus, that is, White City of Vienna, there is an old engraving from 1559 depicting the attack of the Ottomans = Atamans on Vienna in 1529. Significantly, it is presented as an attack by the Assyrian king Sennacherib on Jerusalem (q.v. in fig. 9.4). The following is written: "View of the city of Vienna

Russian . No wonder his deeds, described by the historians of the victorious Reformation, are presented in the darkliest colors. Reading today the old chronicles and history textbooks, one should be aware that, basically, we are not faced with reality but with a particular political agenda of those days. And political assessments are never impartial.

In the Historical Museum of the

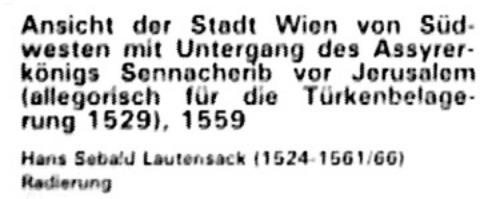


Fig. 9.4. Caption under ancient engraving. The siege of Vienna by the Turks in 1529 is presented as the siege of Jerusalem by the Assyrian king Sennacherib! From the video made by A.T. Fomenko in 1996. Historical Museum of the City of Vienna.

from the southwest with the attack of the Assyrian king Sennacherib on Jerusalem (allegory for the Turkish siege of 1529), 1559. Hans Sebald Lautensak (1524–1561/66).” Of course, modern commentators perceive all such images as “allegories.” They are trying to convince us of this. However, as we understand now, mediaeval artists depicted not an allegory at all, but real biblical events of the XVI century.

4.
THE STORY OF RENOUNCEMENT BY THE “FIFTH KING” OF HIS TITLES AND HIS RETIREMENT TO MONASTERY IS SIMILAR TO THE STORY OF ST. BASIL THE BLESSED

Returning to the Western European version of the biography of the Fifth King = Charles V, one cannot but pay attention to a striking detail. It turns out that at the end of his life, in 1556, the Fifth King renounced all his titles and retired to a monastery.

This is extremely similar to the well-known story of St. Basil the Blessed. Recall that, according to our reconstruction, Czar Ivan IV the Terrible fell seriously ill in 1553, retired, and turned into a fool for Christ. He was called St. Basil the Blessed, that is, simply, the Blessed King. Recall that Basil = basileus = king. Information about the year of his death is contradictory. According to some reports, he died around 1557 ([936], v. 1, p. 339), which, in fact, almost coincides with 1556, when the Fifth King = Charles V retired to monastery. It is unlikely that such a coincidence is accidental. And in the Bible there is the same characteristic episode ot the Assyrian-Babylonian king Nebuchadnezzar. He too turned into a “Blessed One,” ate grass, became, as it were, a holy fool (q.v. in Chapter 6:2).

Figure 9.5 shows an old Russian icon depicting St. Basil the Blessed. Today, in the Cathedral of St. Basil the Blessed in Moscow, they show the “tomb of the saint” (q.v. in fig. 9.5a). However, the museum staff themselves report that the tomb is a late replica of the XVIII century, and the original XVI-century tomb “has not survived.”

Our opinion is as follows.
• Russian biography of Ivan IV the Terrible,
• Western European biography of Emperor

Charles V, and
• biblical biography of king Nebuchadnezzar— are but three different descriptions in different languages of the same outstanding Czar-Khan of the Great = "Mongol" Empire of the XVI century—Ivan

the Terrible.

Ivan the Terrible reigned over a gigantesque Empire that stretched from Novgorod the Great = Yaroslavl to the east—to Alaska and North America, and to the west—through Central and Western Europe, to Mexico, Peru, and South America.

Fig. 9.5. Icon of the first half of the XVIII century depicting St. Basil the Blessed. According to our reconstruction, Basil (Vasily) the Blessed is the abdicated Ivan IV "the Terrible." He is also Charles V Habsburg of the Western European chronicles, as well as the Old Testament Nebuchadnezzar. Taken from [331], v. 1, p. 191.

5.
WHO WAS FREDERICK BARBAROSSA?

Let us take the book [999] about the mediaeval Germanic Emperor of the Holy Roman Empire Frederick II (allegedly 1194–1211–1250). Recall that mediaeval chronicles confused him with the famous Germanic Emperor of the Holy Roman Empire Frederick I Barbarossa (allegedly 1125–1152–1190). It is said, for example, in [459], v. 1, p. 220. In Chapter 2, we pointed out that Frederick I Barbarossa (Barbar-Ross or Barbarian Russian) is, perhaps, a reflection of the later Czar-Khan of the Great = "Mongol" Empire. And

Fig. 9.5a. "Tomb of St. Basil the Blessed" in the Moscow Cathedral of Vasily (Basil) the Blessed on Red Square. The museum administration dates this remake to the XVIII century. It's hard to say what is inside. The real tomb "has not survived." Photo taken by G. V. Nosovsky in January 2001.

what do we see in the book [999]? It opens with an official portrait of Emperor Charles V = the Fifth King (q.v. in fig. 9.6). Dressed in luxurious royal clothes, he holds in his hands a scepter and an orb, as in similar portraits of Russian monarchs. The signature under the portrait is curious. The author of the book [999], David

Abulafia, reports: “Emperor Charles V in coronation regalia, which were previously worn by Frederick II” ([999], p. 10). Should we conclude that the great Emperor did not have coronation regalia of his own, and had to use second-hand rusty and dusty regalia of his distant predecessor Frederick II?

Apparently, here we are faced with a clear trace of the fact that various mediaeval chronicles described the

Fig. 9.6. Official Western European portrait of Emperor Charles V (1519–1558). The capture under the portrait in [999] says: “Emperor Charles V in coronation regalia previously worn by Frederick II.” Mediaeval chronicles often confused Frederick II (allegedly 1194–1250) with Frederick I Barbarossa (allegedly 1125–1190). Taken from [999], p. 10.

Fifth King of the XVI century under the name Frederick II, and under the name of Frederick I Barbarossa, that is, the Barbarian Russian, and as the biblical Nebuchadnezzar. This again brings the Fifth King of the XVI century closer to his contemporary Ivan IV the Terrible, who could well have been nicknamed in the

West the Barbarian Russian. Denounced as a "barbarian" because he fought the Reformation, trying to prevent the split of the "Mongol" Empire. In the heat of passion, propaganda leaflets like the one shown in fig. 9.7 were distributed throughout Europe, depicting the fierce customs of "terrible Russia" headed by Ivan the Terrible.

Our conclusion about the correlation of Charles V with Frederick Barbarossa is unexpectedly confirmed

Fig. 9.7. Ancient engraving "Executions of Ivan the Terrible" from the German book Conversations in the Kingdom of the Dead (1725). Western European propaganda leaflet in the spirit of the Reformation era. This is how Russia-Horde was depicted in Western Europe after the collapse of the Great = "Mongolian" Empire and the liberation from its power. Taken from [331], v. 1, p. 154.

by our previous studies of mediaeval dynasties using mathematical and statistical methods. In Chron1, Chapter 6:2–3, we have presented the dynastic parallelism, which combined the Holy Roman Empire of the alleged X–XIII centuries with the Habsburg Empire of the XIII–XVII centuries. Overlapping occurs with a chronological shift of approximately 360 years. A snippet of parallelism is shown in fig. 9.8. We see that in terms of statistical methods Frederick I Barbarossa is also superimposed upon Charles V. Thus, the different approaches are consistent. Both rulers are likely the reflections of the same real "Terrible" Czar of the XVI century.

By the way, in the old images (q.v. in fig. 9.6 and 9.9), Emperor Frederick II holds in

his left hand the royal orb in the form of a globe. The map on the orb is divided into three parts. The top half of the map is Asia. The lower half of the map is divided in two: Eu

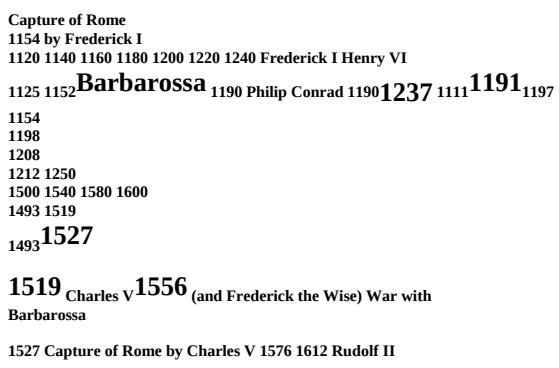


Fig. 9.8. Fragment of parallelism between the Holy Roman Empire of the alleged X–XIII centuries and the Habsburg Empire of the XIII–XVII centuries. The superimposition of Frederick I Barbarossa upon Charles V = the Fifth King of Habsburg (Novgorod). See Chron1, Chapter 6:4, for more details.

rope on the left, and Africa on the right. In the center is the city of Jerusalem. (See other examples of such charts in Chron5, Chapter 11:1.2.) Another similar map is shown in fig. 9.10.

Thus, according to fig. 9.9, the Empire of Frederick = Charles V = Ivan the Terrible covers the entire world of the time—Asia, Europe, and Africa. Which exactly corresponds to our reconstruction. It was the Great = "Mongol" Empire, which also included America. By the way, Frederick is called here the King of Jerusalem, the King of Sicily, and the Emperor of Rome.

6.
THE STRUGGLE OF THE FIFTH KING AGAINST THE REFORMATION. The collapse of the Great = "Mongol" Empire. Europe breaks free from the "Scottish = Scythian yoke"

"In 1552, the princes [in Germany.— Auth.] issued a manifesto, declaring that they were taking up arms to free Germany from the Scottish slavery" ([936], v. 2, p. 480). The word "Scottish" most likely means "Scythian" here, and directly indicates that Western Europe, primarily Germany, sought to break out of the control of Russia-Horde and Ottomania = Atamania. Recall that the Scots were also called Scythians ("Scithi") in the Middle Ages ([1442], p. 3, commentary 4). It is believed that Charles V "left Germany … and generally had little interest in German national affairs" ([936], v. 2, p. 477).

Meanwhile, strife began in Germany. In 1522–1523 and 1524–1525, there were the Knights' Revolts. "Both happened under the banner of the religious Reformation" ([936], v. 2, p. 477). Some of the governors of the Fifth King tried to cope with the situation: "In the absence of Charles V, at the head of Germany was the imperial government (Reichsregiment), which consisted of electors and commissioners from individual districts of Germany. In 1522, it invited the Saxon bishops to take measures against Wittenberg riot ([936], v. 2, p. 477). Let us recall that one of the duties of the governors of the Great = "Mongol" Empire was the accurate payment of tribute to the central government. Naturally, Germany strove to free itself from this duty. Today we are told about this in such evasive expressions: "The [German. —Auth.] government itself favorably reacted to the Reformation, hoping it will help to free Germany from papal extortions" ([936], v. 2, p. 477).

Under the pen of later history rewriters, the tribute paid by Europe to Russia-Horde and Ottomania = Atamania, that is, ordinary state taxes, turned into "papal extortions" of allegedly Italian Rome. At the same time, the tribute to the Horde could really be called "papal extortion" since the power of the Empire was largely exercised through the Church hierarchs, bishops. In Western Europe, the bishops held, for example, legal proceedings. Perhaps they also collected taxes for the benefit of the Empire.

In 1529, the Diet of Speyer was convened, at which, on behalf of Emperor Charles V, it was proposed to restore order. The Emperor himself was again somewhere "far away." But the opinions of the participants in the Diet were divided. Five princes and 14 empowered imperial cities protested. "The protest was an act of disobedience to the Emperor" ([936], v. 2, p. 479). This is where the word "Protestants" originated from. By the way, the word "Speyer" could well derive from the Slavic word "spor" (dispute)—it was the name of the city where a vital dispute took place. It is not for nothing that on one of Ptolemy's maps this city is called Spira, practically the Slavic word "spor" ([1353], map 34).

"In 1530, Charles V, after a nine year absence, came to Germany, having appointed a meeting of the Imperial Diet in Augsburg. At this Diet, the demand of submission met refusal. … [But] Charles V was again distracted from the internal affairs of Germany by his complex international policy" ([936] , v. 2, p. 479). He was allegedly engaged in a war with France and the Turks. As we understand now, the most important task at that time was the temperation of Kazan, since Kazan was a big city adjacent to the capital and the center of a kingdom subordinate to the Empire. Which, of course, did not mean that the Fifth King was oblivious to distant French, American, and Ottoman affairs. As well as to German ones.

In 1545, the Fifth King made peace with the Ottomans. Apparently, the internecine

feuds between Russia-Horde and Ottomania = Atamania died out for a while. Perhaps the disagreements of the Fifth King with the "Turks," that is, with the Muslims, are the disagreements between Ivan the Terrible and Kazan, that is, also with Muslims. The results of the "reconciliation with the Turks" (with Kazan?) were immediate to show up. "The first result of the new peace was the suppression of the Cologne Reformation. In 1545, at the insistence of Charles V, Pope Paul III convened a council in Trent, but the Protestants refused to participate in it" ([936], v. 2, p. 479). Thus, the Council of Trent was initially convened by the imperial government. It is possible that today we misrepresent its history. After the victory of the Reformation in the XVII century, the history of this important council might also be rewritten.

However, the Reformation in Western Europe kept on moving. The Fifth King's attempts to deal with it were unsuccessful. "The Reformation of the XVI century caused a number of wars, both internecine

Fig. 9.9. Emperor Frederick II. From the Chronicle of Matthew of Paris, allegedly of the XIII century. In the left hand of Frederick is the royal orb in the form of a globe with a Christian cross at the top and with the inscriptions: Asia (top), Europe

and Africa (bottom). It means that, in the XIV–XVI centuries, the Czars-Khans of the Christian "Mongol" Empire reigned over almost the whole world. Later the original meaning of the symbol was forgotten and interpreted allegorically. Taken from [1268].

Fig. 9.10. An ancient map from the book Etymologiae by Archbishop Isidore of Seville. G. Zainer, Augsburg, 1471. Taken from [1160], p. 34, Tafel 2.2.

and international. … By the middle of the XVI century began the epoch of dreadful religious wars [not just religious.—Auth.], which acquired international character—an epoch that lasted for an entire century (counting from the beginning of the Schmalkaldic War in 1546 to the Peace of Westphalia in 1648)" ([936], v. 2, p. 486). The famous Thirty Years' War of the first half of the XVII century became exceptionally bloody. Now we understand what really happened. In heavy murderous wars, the Great = "Mongol" Empire was splitting apart. Western Europe succeeded. At the same time, the Protestants drove a wedge between Russia-Horde and Ottoman = Atamania. And pitted them against each other. As we know, both goals have been achieved.

Apparently, Spain resisted the split of the Empire longer than others in Europe. The

imperial positions were the strongest there. In Chron5, we have talked about especially close ties between Russia-Horde and Spain as one of the strongholds of the Great Empire. That is why the Spanish Philip II is declared today to have been "the main leader of the international reaction of the second half of the XVI century. … The Spanish King becomes the leader of the international reaction, using not only the means that his enormous monarchy provided him, but also the support of Catholic parties in certain countries" ([936], v. 2, p. 487).

The reformers also changed the very meaning of the word "Catholic." In fact, the word Catholic still makes part of full name of the Orthodox Russian Church, which is OrthodoxCatholic Universal Church. Therefore, in the XIV–XVI centuries, the term "catholic" most likely meant the unified Christianity that reigned throughout the "Mongol" Empire. But after the breakaway of Europe from it in the XVI–XVII centuries, the term "Catholic" started to mean only the Western European religion, which had separated itself from the Orthodoxy. So was born the Catholic Church.

**If we return to the terms their former meaning, then from the pages of modern books will emerge a quite different picture, consistent with our reconstruction. For example, historians write: "Catholicism [we will say, the religion of the" Mongol **
"Empire.—Auth.) strove to suppress national independence. Protestantism [and we will say, the religion of the Reformation, directed against the Empire.—Auth.), on the contrary, was toghtly coupled with national independence. Therefore, in general, the international struggle between [imperial—Auth.] Catholicism and [anti-imperial —Auth.] Protestantism was the struggle between the cultural reaction, absolutism, and conjugation of nationalities, on the one hand, and cultural development, political freedom and national independence, on the other" ([936], v. 2, p. 487). In fact, what is described here is the struggle of Western Europe against the Great = "Mongol" Empire. Starting from the XVII century, victorious Europe condemned in every possible way the "old Catholicism" and exalted the "new Catholicism."

Historians themselves speak of "old Catholicism" and "new Catholicism," that is, Catholicism of the New Time, which in the XVI–XVII centuries replaced the previous religion in Europe ([936], v. 2, p. 488). And it's true—the former Imperial Orthodoxy was replaced by the religions of the Reformers. The name Catholicism was retained, but new content was put into it. Thus they obscured the fact that a different religion reigned in Europe until the XVI century. This is how a religious "coup d'état" was carried out.

Apparently, the history of the Habsburgs falls into two stages. The first is before the Reformation of the XVI century. The second is after it. The Habsburgs of the XIV–XVI centuries are the "Mongol" khans of Russia-Horde. And in the XVII century, the Habsburgs became anti-"Mongol." Then it becomes clear that at the head of the

“old Catholic camp,” it turns out, “were the Habsburgs—first the Spanish (at the time of Philip II), then the Austrian (during the Thirty Years’ War)” ([936], v. 2, p. 487). Those were the “Mongol” Habsburgs (= Novgorodians) yet. But after the victory of the Reformation, the new Western rulers, having illegally appropriated the imperial name of Habsburgs, distorted the previous history and presented it as if it had always been what it had only become in the XVII century.

7.
THE STRUGGLE OF THE WESTERN EUROPEAN REFORMATION OF THE XVI–XVII CENTURIES WITH THE SPLINTERS OF THE GREAT = “MONGOL” EMPIRE.
A bright example: the rout of the Cathars in France

7.1. Who were the Cathars?

The history of the Cathars is one of the fascinating and mysterious pages of the Middle Ages. Let us briefly recall how it is presented to us in the Scaligerian version, starting from the XVII century. We rely on the publications of French historians: [1020], [1376] [1403], [1402], [1028], [1439], [1349], [1157], [1050], [1114], [1284], [1372], [1115], [1377], [1327], [1477], [1005].

Allegedly in the X–XI century, in Western Europe, especially in France, arose a new Christian doctrine, the adherents of which were called Cathars. Then they began to be called Albigensians (Albigeois) ([1402], p. 6;

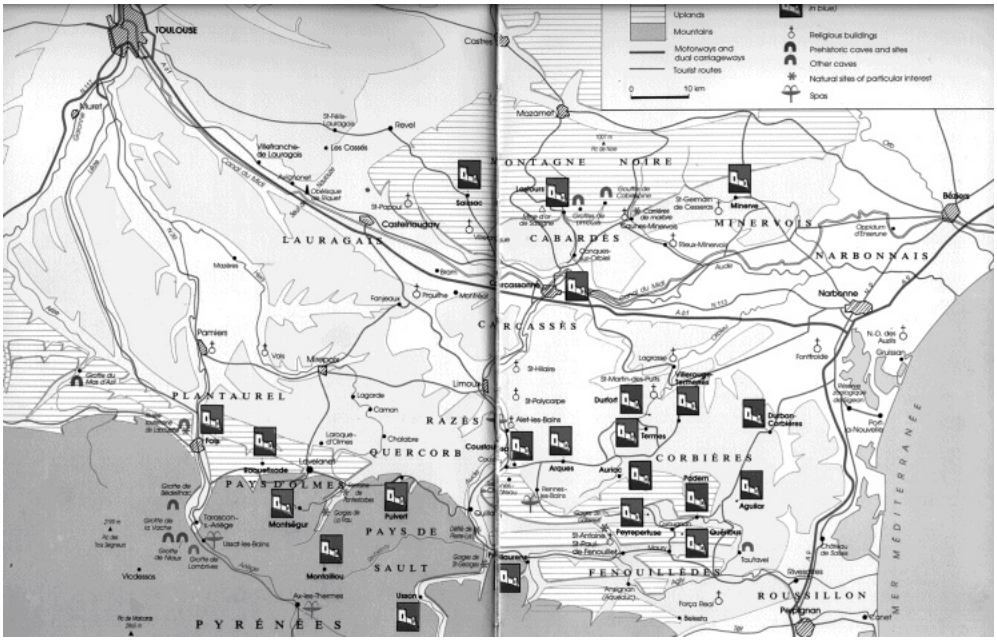


Fig. 9.11. Map of the south of France, showing the main mediaeval towns and castles of the Cathars. They are depicted as dark rectangles with white towers inside.

Taken from [1020], pp. 34–35.

[1020], p. 7). It is believed that the latter name comes from the name of the city of Albi in southern France, where the positions of the Cathars were especially strong. "Alba" translates as "white." It is further believed that "the religion of the Cathars was the Christian religion" ([1020], p. 7). However, it differs in details from today's Orthodoxy and Catholicism. It was declared heresy. It is believed that the Cathars practiced dualistic Christianity. Namely, "dualism is based on a simple idea. Two principles underlie everything: Good and Evil. However, there is only one God, the God of Good. … Evil is a lower principle that created the "World," that is, in other words, matter and time" ([1020], p. 7).

It is believed that the Cathar heresy spread widely, primarily in southern France, and met with opposition from the new Catholic Church. In France, "the four main 'dioceses' of the Cathars were Agen, Albi, Carcassonne, and Toulouse" ([1020], p. 13). The conflict was growing, and in the first half of the alleged XIII century, crusades were organized against the Cathar regions. The Cathars fiercely resisted, but were defeated, their powerful castles destroyed, and many Cathars were ruthlessly killed. After that, allegedly starting from the XIV century, they "leave the scene of the Middle Ages." However, the south of France is still called the "land of Cathars" ([1020], p. 3). Little is left of them today. But what has survived makes a strong impression. First of all, there were powerful mediaeval castles-fortresses in the cities and on the tops of mountains and rocks, which controlled trade routes and military roads. The majestic structures "received the specific name 'Cathar Castles' " ([1020], p. 3). Here are the names of some of the famous Cathar castles: Montségur, Peyrepertuse, Quéribus, Puilaurens, Puivert, Roquefixade, Termes, Carcassonne. Many of them lie in ruins today. Figure 9.11 indicates the main cities and mediaeval castles of the Cathars.

This is the current version of the events, created in the XVII century. Let us try to understand what is hidden behind the late Scaligerian story.

7.2. When and from where came the Cathars to Western Europe

Starting from the XVII century, the Scaligerian history tells us that the Cathar religion "is closely tied with the ideas of the Bulgarian sect of Bogomils" ([1020], p. 7). At the same time, the Bogomils are dated to the alleged XI century. Historians note that the name "Bogomils" meant "Friends of God" ([1020], p. 7). We can agree with this, since indeed the word "mil" is a variant of the Slavic word "mily" (sweet), which in combination with the word "God" gives a quite understandable name, meaning "Sweet to God," or "Friends of God." However, historians try to obscure the connection between the Cathars and the Bulgarian Bogomils, immediately

adding the following: “The symbolic themes of the Bogomil inspiration are mistakenly attributed to the Cathars” ([1020], p. 7). Nevertheless, the fact that the Cathar religion originated from the Bulgarian Bogomils is considered reliably established. Historians say: “It should be noted that modern studies definitely show that the Bulgarian Bogomilism of the XI century and the Catharism, known in the West from the XII to the XIV century, is one and the same religion” ([1376], p. 6). In addition: “Having come from the East, this heresy [we are talking about the Cathars.—Auth.] developed in Bulgaria and the name Boulgres (Bulgarians) maintained … used to describe its initial origin” ([1439], p. 68).

We see no reason for objection here. Except for one, but essential, point. To what time should be attributed the emergence of the Cathars as a branch of the Bulgarian = Volgarian Bogomils in mediaeval France and Western Europe? Historians insist on the XI century. Knowing what we already know, it is impossible to take this dating seriously. According to our reconstruction, the Bulgarian = Volgarian peoples, Sweet to God, appeared in Western Europe only in the XIII–XIV century as a result of the “Mongol” conquest, which originated in Russia-Horde, that is, in the very country where the famous Volga River flows. The conquest “flooded” not only Western Europe, but many other lands as well. Therefore, the Cathars most likely appeared in France in the XIII–XIV century as part of the troops of the Great = “Mongol” conquerors. Then, in the XIV–XVI centuries, they formed the backbone of the ruling class, the aristocracy in France.

Other facts confirm our idea. For example, the region in the south of France, inhabited by Cathars, was designated on mediaeval maps as Roussillon (q.v. in Chron5). The name has survived to this day, although on today’s map (q.v. in fig. 9.11, bottom right) the Rousillion area is already significantly smaller than on the mediaeval map. But then it turns out that the lands where the Cathars settled began to be called Roussillion. That is, probably, Russian Lions, or Russian Alans. Our reconstruction explains this well, since the Great = “Mongol” conquest had really come from Russia-Horde.

It turns out further that the Cathars spread widely in mediaeval southern France and other countries of Western Europe, including Spain, Germany, Flanders, Northern France, Italy, Bosnia ([1376], p. 7). Moreover, the Cathars, it turns out, “never called themselves that” ([1376], p. 7). That is, as others called them. Cathars are their external name. They called themselves simply Christians, and Good Christians ([1376], p. 7). Historians report that in the north of France, the Cathars were called Bulgares, in Italy and Bosnia—Bougres ([1376], p. 7). Thus, the fact that the Cathars were also called Bulgarians is well known to historians.

Another name for the Cathars— Albigensians— comes, as it is believed in the

Scaligerian history, from the word Alba = "white" ([1020], p. 7). It is also well explained by our reconstruction. Apparently, this is a trace of the name White Horde = White Russia, Belarus. And the very word Alba, which was read by some mediaeval peoples in the opposite direction (which we have encountered many times) sounds like BL. That is, again, "bel" (white), or Babylon, or, once again, Bol-gars, Vol-gars, from the Volga River. The name Alba has survived to this day in the name of the city of Albi—one of the centers of the Cathars in the south of mediaeval France, not far from Toulouse ([1028]). And the word Guezes, or Goitses, the second part of the name Albigeois (Albigeois), apparently comes from the word Goths, or Guzes, or Cazes, that is, Cossacks. For identification of the Goths and the Guzes with the Cossacks, see Chron4 and Chron5. And then the full name of the Albigensians becomes clear: White Goths or White Cossacks, that is, the troops of the White Horde. And in the name of the French capital—Paris—also sounds P + Russia, Prussia, BRussia, White Russia. The name of the French city of Bordeaux, that is, BOrdo, might also indicate the White Horde. And, probably not by chance, there are cities with the same name Brest in the West of France and in the West of Belarus.

The map compiled by historians (q.v. in fig. 9.12) shows the Cathars-Bogomils' distribution throughout practically all Western Europe. So they lived not only throughout France but also in Spain, Germany, England, Greece, Turkey, and the Balkans. Our reconstruction perfectly explains such a widespread of the Bulgarians-Cathars. These are traces of the conquest of Western Europe by the Great = "Mongol" Volgars in the XIV century.

And now let us try to understand where the word "Cathar" came from. Let us say right away that modern historians have no consensus on this matter. Various guesses were made. One of them is as follows: the word "Cathar" allegedly comes from the Greek "katharos," which meant "pure" ([1376], p. 7). Another guess tries to derive the name of the Cathars from the word "cat," namely, from the Latin "catus," or German "Katte, Ketzer, Katze" ([1376], p. 7). The advocates of the latter guess refer to the authoritative opinion of the "Catholic critic Alain de Lille" ([1376], p. 7), who allegedly lived in the XII century and asserted that the Cathars got their name because they kissed the cat on the posterior ([1376], p. 7). He was a serious, thoughtful scientist. However, by no means did he live in the XII century, but, most likely, in the XVII or the XVIII century, when the victorious "Catholic critics" in Western Europe launched active propaganda and began to inspire their flock to explain how to "correctly understand" the recent history of the defeated Cathars. True competition ensued—who will come up with a more disgusting characterization. They were—they were authoritatively instilled in the people—very bad people, inveterate heretics. The cat was kissed. And in the posterior. And under the tail. They believed in the devil Lucifer. In general, a vile heresy. Forget about it

quicker.

Our thought about the origin of the word Cathar is simple. Our reconstruction suggests it. Note that the Latin letters "r" and "Y" were written and are written quite similarly, especially in cursive, by hand. In the Middle Ages, they could be confused, unconsciously or deliberately. But in this case, the name Cathar is immediately identified with the word Cathay. And the word Cathay, or Kitai, is already wellknown to us (q.v. in Chron5). This is one of the names of the mediaeval Scythia, or Kythia. Moreover, the Cathay form is on many mediaeval maps and in many documents. For example, a map of allegedly 1635 from the Blaeu's Atlas ([1036], pp. 198–199). We have reproduced it in Chron5, Chapter 6:5.

The fact that the letters "r" and "Y" did pass into each other can be seen from the following example. Today in French there is the word "pays," which means "country," "region." And in the Latin language there is the word "pars," which means the same: "part of the country," "region." Pars and pays are obviously variants of the same word. They were obtained by the transition from "Y" to "r," or vice versa.

Thus, the thought arises that the Cathars are aliens from Scythia, that is, Scythians. Our reconstruction well explains this, since the "Mongol" Scythian conquest came from Scythia, that is, from Russia-Horde. The conquerors who came to Western Europe, who settled there and, naturally, constituted the highest local nobility, retained their name Scyths, that is, Cathay. Then, over time, in the local spelling the letter "Y" was confused with the letter "r." So from the Scythians came the Cathars. Or, already in the XVII–XVIII century, when writing the "reformatory" history, "Scyths" got slyly changed one letter, turning (on paper, that is, in chronicles) the well-known Scyths into mysterious "heretics" Cathars. Who kissed the cat in the ass. As a result, the connection of the Western European descendants of the Great = "Mongol" conquerors with the Scythians of the XIV–XV century was hidden and plastered for a long time. Therefore, after the word Cathars, we will allow ourselves to add their real name— Scyths, Kitai.

Other geographic names that have survived to this day on the map of France also indicate the connection between the Cathars = Scythians and Russia-Horde. For example, one of the Cathar regions is called Carcassès (q.v. in fig. 9.11). The city of Carcassonne in this area was one of the most famous centers of the Cathars = Scythians. A mighty Cathar castle still stands there (fig. 9.13). Carcassonne was the military center of the entire region. Moreover, the name Carcassès is considered compound, since the surrounding area was also called Causse ([1403], p. 9). That is, the name Carcasse was obtained by merging two words: "Car" and "Causse." But

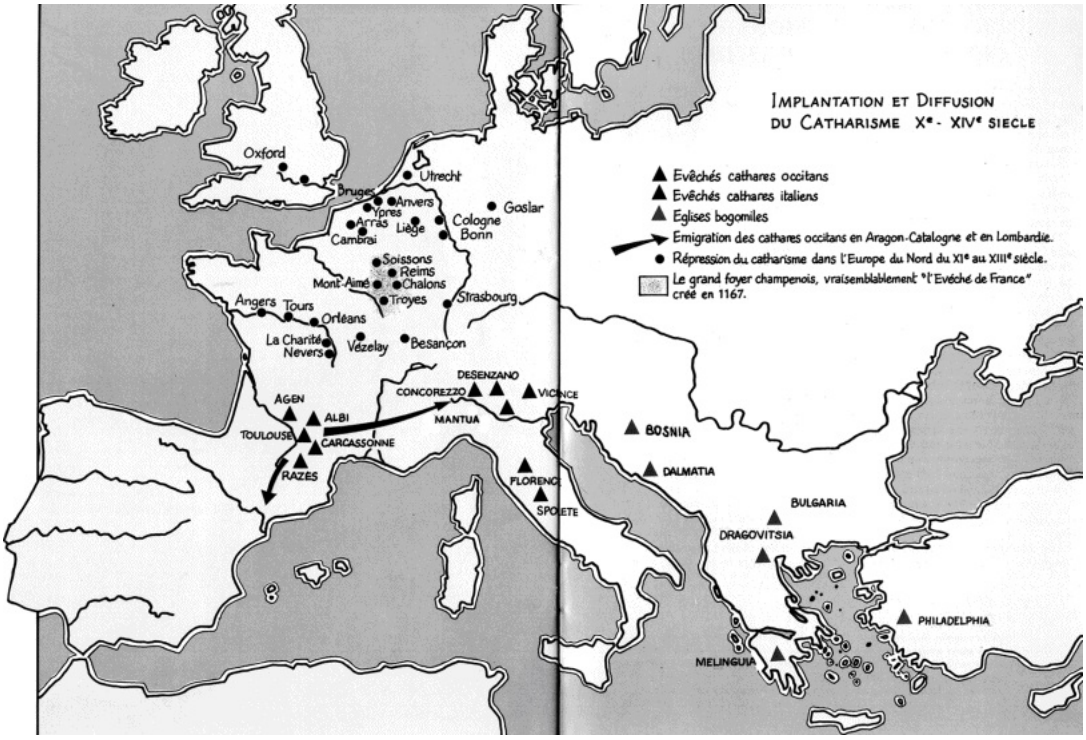


Fig. 9.12. Map of the Cathar settlements in Western Europe, titled: "Disposition and spread of the Catharism in the X–XIV century." Triangles of different colors indicate the Cathar dioceses in Occitany and Italy, as well as the Bogomil churches. The arrows indicate the migration of the Occitan Cathars to Aragon, Catalonia, and Lombardy. Black circles denote areas of repression against the Cathars in Northern Europe in the alleged XI–XIII century. The shaded area is a major Cather center in Champagne, probably the "Diocese of France," allegedly established in 1167. Taken from [1376], pp. 26–27.

then we immediately recognize the well-known name of the Czar's Cossacks, since "C a r," or "C z a r," meant Czar's, and "Causse" is "Cossacks" (q.v. in Chron5).

In this regard, one cannot but pay attention to the famous city in Spain, in the country neighboring France. This is Zaragoza (Saragossa). After all, Carcassonne and Saragossa is practically the same name, since the Latin C was read both as "K" and as "S." But in the name Saragossa the Czar's Cossacks sound even more frankly, that is, CzarCasses. Moreover, the variant Zaragoza = Zara + Goza = Czar's Guzes, which gives again the Czar's Cossacks. By the way, the presence of the word "Czar" in this name is recognized even by Scaligerian historians. It is believed that the Spanish name for Zaragoza initially looked like Caesar Augusta. But Caesar is the same word as king.

Another example. On the map of France in fig. 9.11, we see the name Cabardès in

the Cathar = Scythian country. But Kabarda (Kabardia) also exists in Russia, in the North Caucasus. In the XVI century, the Kabardians were considered the original subjects of the Ryazan princes, then left the Ryazan possessions ([183], v. 2, p. 28). Today it is believed that Kabarda in Russian documents always meant a small Caucasian mountainous region. But the coat of arms of Cabardinia, among the thirty largest regions of the Empire, was included in the large Russian coat of arms in the XVI century, and even back in the XVII century (q.v. in fig. 9.14). For a complete depiction of the Russian state seal of the XVII century, see Chron4, Chapter 14:20.2. The coat of arms of Cabardinia is placed here in the lower part of the large coat of arms, between

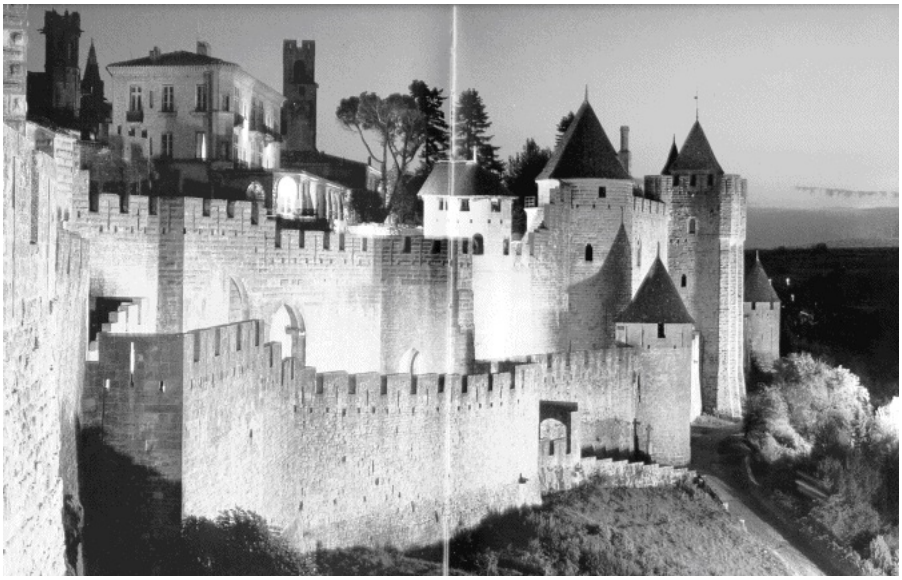


Fig. 9.13. The Cathar castle in the city of Carcassonne. Taken from [1020], pp. 98–99.

the coats of arms of Yugorsk (Hungarian?) and Iveria (Spanish) (q.v. in fig. 9.14). Did Kabarda in the Russian imperial coat of arms mean France or southern France? After all, this coat of arms, as we showed in Chron4, Chapter 14:20, stood on the large Russian coat of arms in a row with the coats of arms of Germany, Austria, Spain, England. Moreover, between the coats of arms of Hungary and Spain, which corresponds to France's geographical position.

On the same map of France (fig. 9.11), several more interesting names become better understandable in Slavic. This is Razès = Russia (cf. also with the mediaeval name Rascia for Russia). Or Lauragais = la + "ovrag" (ravine). Here "la" is the article. It is a narrow valley along which the Canal du Midi was then dug— the South Channel between the Garonne River from Toulouse and the Mediterranean Sea. The valley was called the Ravine. Or here is the name Pais d'Olmes = Country of the Hills. These are the foothills of the Pyrenees.

During the “Mongol” conquest of the XIV–XV centuries, part of the Cossacks could have come to France, including from the territory of the Caucasus. Let us remind that the name Caucasus probably came from the word Cossacks. Perhaps, having conquered Western European lands, the Cabardinian Cossacks left their mark in mediaeval France in the form of the name Kabarda = Cabardès.

Further, it is believed that the Cathars = Scythians densely inhabited the southern France region of Languedoc ([1376], p. 4). Historical information about the origin of the name Languedoc is very interesting. It turns out that Langue-d’Oc simply means “the language of Oc” [1020], p. 3,13; [1376], p. 2. But the word “ak” is very well-known in the Turkic languages, for example, Turkish, Kazakh, Kyrgyz. Where it stands for “white” and is spelled “a k .” In this case, Languedoc = “the language Ok,” or “Ak,” that is, white language. This is consistent with the name of the Cathars—Albigeois, White Goths, or White Cossacks, White Horde. Recall that Alba = white. Türkic words like “ak” = white in the languages of Western Europe should not

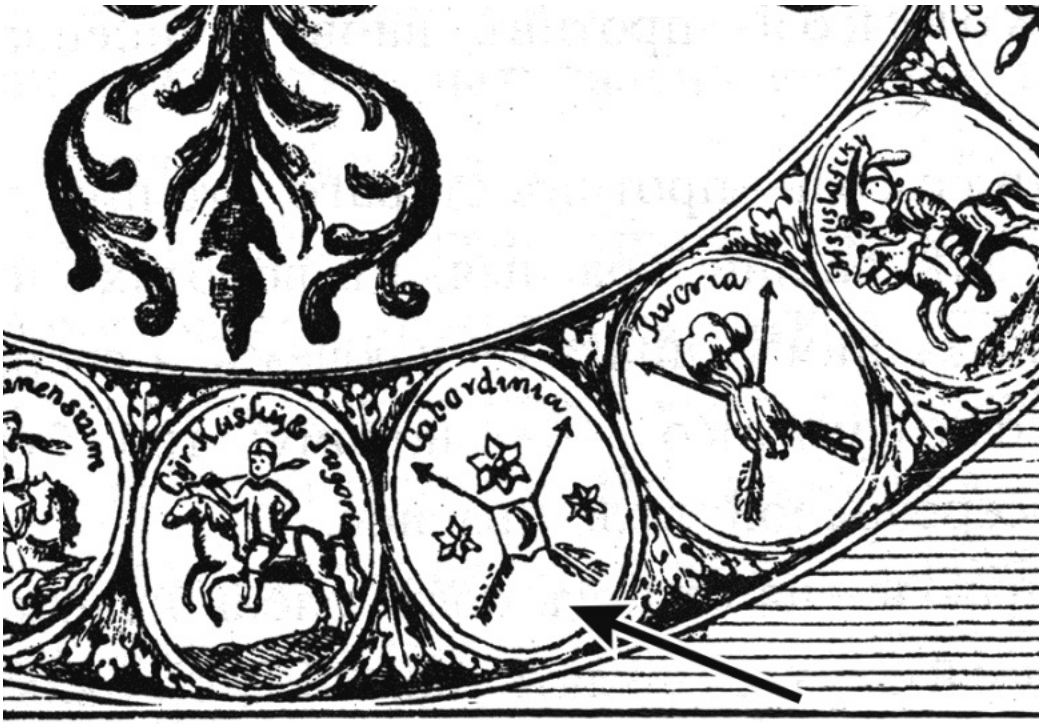


Fig. 9.14. Fragment of the state seal of the Russian Empire of the XVII century with the coat of arms of Cabardinia. Taken from [162], p. XI.

surprise us. On the contrary, their absence would be strange. The fact is that the “Mongol” (including the White-Horde) conquerors spoke Slavic and Turkic languages. And we really see that both variants of the word “white” are firmly entrenched in France—both as Alba and as Ok = Ak.

Note one more possible variant of the origin of the name Language Ok = Languedoc = Langue d'Oc. After all, the Language Ok can be understood as a manner of speaking with an accent on letter "o." The name of the language indicated that the people who spoke it made such an accent. And now let us ask the question: who and where spoke like this? The answer suggests another well-known name for the Langue d'Oc. It turns out that this language was also called Occitan ([1376], p. 2). But in this case, does not this name come from Oc + tan, or Ok + Don, OkRiver, or Oka River? Recall that the word "don" used to mean simply "river" (q.v. in Chron5, Chapter 11:5.3). But it is well-known that people living in the basin of Volga River always spoke and still speak making a strong accent on letter "o." Also, the well-known Oka River flows into the Volga. In the Old Slavonic language, the Oka River was called Oka Don. If Ok is a Turkic Ak, which means " w h i t e ," then we get the White River. That is, again, Volga River.

So, the thought arises that the name Oc + Tan, or Ok + Don of the old language of Southern France brings to us traces of its origin from the language of the Scythian-Horde conquerors from Volga who spoke making a strong accent on letter "o." And such vivid detail of the dialect set them apart from the background of the local Western European population who then called the "Mongol" conquerors the "ok people"—"those who accentuate the 'o' vowel." It must be assumed that the Cathars = Scythians did not call themselves that, because they did not pay attention to their own accent.

Remark of M. I. Grinchuk: "On the basis of the prevalence of the letter 'o' (just this letter, since it is most characteristic for the pronunciation that existed in the past), the Russian language is easily distinguishable in Europe. In the Russian language, the 'o' vowel is used most often. The Russian language is unique in this. In all other languages, in which we had access to sufficiently lengthy texts, the 'e' or 'a' vowels are prevaling. We have checked this assertion in Germanic languages (English, German, Swedish, Danish), Romance (French, Italian, Spanish, Portuguese, Romanian), Slavic (Polish, Czech, Bulgarian, Ukrainian, Belarusian), Turkic (Turkish, Turkmen, Uzbek) , Semitic (Arabic, Hebrew), and Finno-Ugric (Finnish) languages."

It is remarkable that historians themselves associate the Cathar religion with Bulgaria = Volgaria. Thus, unexpectedly, two different aspects of the history of the Cathars = Scythians agree: the origin of their religion and the origin of their "oking" language. It turns out that both religion and language originate in the same place, namely, in the basin of Volga.

Of course, over time, the "oking" or white language of the Volgarian-Bulgarian conquerors of the XIII– XIV century evolved in France, moved away from its Slavic

original source, and today it does not seem to be similar to Slavic. It is believed that the changed langue d'Oc is still used in some regions of Spain and France, and that it is of Latin origin. At the same time, an analysis of the Occitan vocabulary clearly shows that the language of Oc in its modern form is very close to French. It sounds like an ancient French dialect. We base this conclusion on the Occitan-French dictionary [1005]. At the same time, one cannot fail to note a significant number of obvious parallels between French and Russian words (see the dictionary compiled by us in the book Russian as the basis of Latin and European languages).

Thus, our reconstruction satisfactorily explains the origins of both the langue d'Oc and its name.

In conclusion, we will quote a modern historian: "In the Middle Ages, the Oc language, once widely used and enriched by troubadours, gave birth to a brilliant culture. … Today, as the Occitan language, it still forms a powerful linguistic foundation for the whole region" ([1020], p. 3). It remains to add that in the language Oc are written many old Cathar = Scythian texts ([1376], p. 4). For example, "the entire text of the New Testament was translated to the Occitan language for use by the Cathars from Languedoc" ([1376], p. 4). Today the name Occitan is pronounced as "Oxitan." Probably, this is where the word "Occident" comes from, which is translated today as "Western." Indeed, as a result of the conquest, the Cathars settled and mastered the Western part of the Great = "Mongol" Empire. From the point of view of the metropolis, Russia-Horde, they were located in the West.

Unfortunately, very few texts written by the Cathars (Scythians) themselves have survived. Historians report: "The Cathar writings … should have been quite numerous, but the persecution led to disappearance of most of the texts" ([1376], p. 2). Today it is recognized that the Catholic Church "subjected Catharism to the most horrific repressions" ([1376], p. 2).

In passing, we note that the famous mediaeval Lombards, who once inhabited Germany, could get their name from the combination of "Long Beards" (bard = beard), or from another combination—"Language of the Bearded."

In fig.9.15 and 9.16 we show several Cathar = Scythian crosses. A wide square cross is inscribed in the circle. There is, of course, nothing "heretical" in such a cross. On the contrary, it is clearly associated with the canonical images of the Christian cross. In particular, images of a halo = a circle around the head of Jesus Christ. Inscribed in a halo = a circle was a cross, the ends of which abut the circle's border (q.v. in fig. 9.17 and 9.18). Take away the face of Christ, and you will see exactly the Cathar = Scythian cross. We see such crosses in England as well. Figure 9.19 shows a monumental Cathar = Scythian cross in Ireland, allegedly in the X century.

So, to the questions posed above, we offer the following answers.

Who are the Cathars? Answer: Scythians.

Where did they come from? Answer: from RussiaHorde, from the Volga River.
When? Answer: In the XIV century.
Their religion? Answer: most likely, Orthodox Christianity.
What is their language? Answer: White language, that is, the language of the White Horde, which, in Turkic, sounded like Ak language, Ok language. Or the name meant Ok—the "oking" (with an accented "O" sound) language from the Volga River, from the Oka river.

7.3. What happened further to the Cathars = Scythians in Western Europe

The fate of the Cathars is tragic. It is believed that in the XIII century, they were defeated and almost completely exterminated. However, as we understand now, it did not happen in the XIII century but in the late XVI century or early XVII century, when the Rebellion of Reformation broke out in Western Europe, which ended victoriously. The Great = "Mongol" Empire collapsed. For some time, certain regions of Western Europe remained faithful to the idea of the Empire and stubbornly resisted the rebels. Apparently, the land of Cathars in France was one of such faithful imperial regions. But the Cathars had lost. Their cities and castles were ruthlessly destroyed. As historians write, in the Cathar regions, especially in Toulouse and Carcassonne, "the battles were too numerous to count" ([1020], p. 25). Then, when writing the "reformist" history, the bloody era was deliberately pushed three hundred years backward. As a result, the defeat of the Cathars = Scythians "left" the XVI–XVII century for the distant and misty XIII century. Let us see in more detail how their history ended in France.

The Cathar religion was declared "heresy" in Western Europe. Today the term Cathar heresy is firmly entrenched behind Catharism. In this regard, let us remember that it was in the XVI century that fierce wars broke out, supposedly mainly religious ones. Various heresies were fought in Western Europe. It is believed that the word "heresy" always indicated some kind of deviation from the true religion. But now one more thing can be added to this habitual interpretation of heresy. Probably, the struggle of the West Europeans of the XVI–XVII century "against heresies" was a war agaist Orthodoxy, that is, against the religion of the Russians. The word "heresy" could be a variant of the word "russky" ("Russian"), pronounced as "russkhi," or "khirussy"—"heresy." Let us recall that in the old

Fig. 9.15. Cathar = Scythian crosses. Taken from [1376], back cover.

Fig. 9.16. Wide Cathar = Scythian cross of circular shape. Taken from [1020], p. 11.

Russian language the word “heresy” was not used. In Russia they used to say “infidels,” not “heretics.”

It is believed that the word “heresy” came into the Russian language from the Ancient Greek “haíresis” ([866], v. 2, p. 24). What does it mean in Greek? It turns out that its main original meaning was “taking, conquering” ([123], column 32). There are other meanings: choice, disposition to someone, determination, intention, chosen way of life or thought, phil

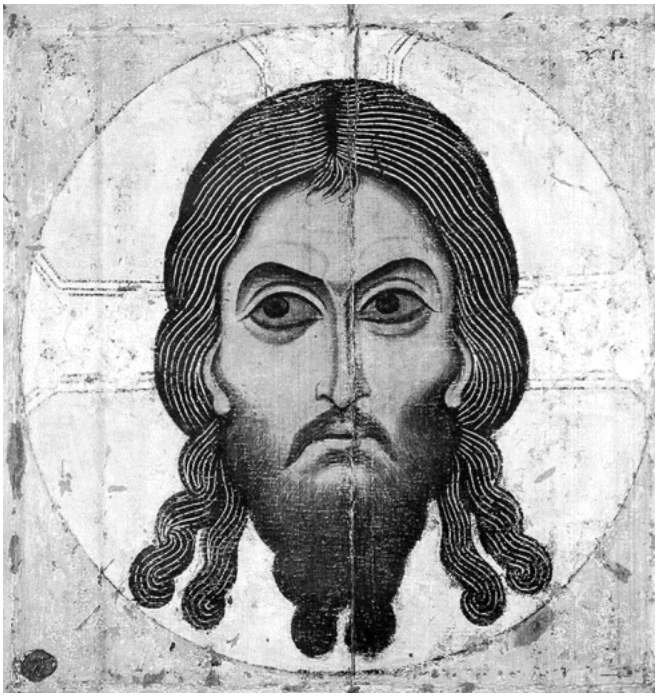


Fig. 9.17. “The Saviour Not Made by Hands.” An icon of the late XII century from the Assumption Cathedral of the Moscow Kremlin. The face of Christ against the background of a wide cross inscribed in a halo circle. Taken from [308], icon 97.

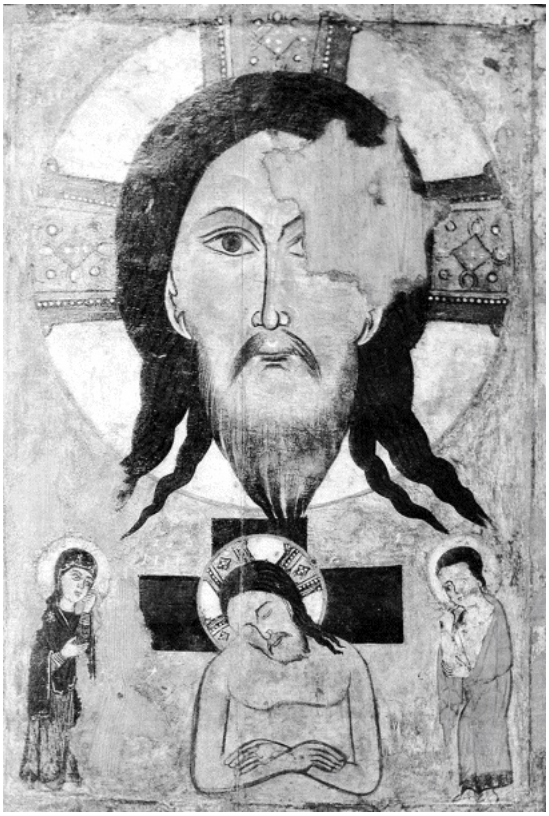


Fig. 9.18. “The Saviour Not Made by Hands with the Lamentation of Christ.” XVI century. A wide Cathar cross inside the halo circle clearly belongs to the Orthodox symbolism. Taken from [308], icon 98.

Fig. 9.19. Cathar crosses in Monasterboice, Ireland. Allegedly around 900. In the foreground is a cross with the scenes of the Passion of Jesus. Taken from [504], p. 39.

osophical or religious sect. As we can see, there was nothing intrinsically bad or negative in the word. And "haíresis" meant mainly "war" and "conquest"—everyday things in the deep antiquity. Probably hence the name of the god of war, Ares. It is quite possible that the interpretation of this word as "religious sect" was added already in the XVII century. Otherwise it just does not fit with its main meaning—"conquering." On the other hand, we have already noted the obvious connection between the words "Russ" (Russian) and Ares—the god of war. It is not surprising that the Greeks chose the name "Russ" = Ares for their god of war. See also hērōs = "hero; 1) the name of the heroes and knights of ancient times … 2) the name of the demigods" ([123], column 592).

It is also possible that the word "heresy" relates to the name Horus, one of the forms of the name Christ (q.v. in Chapter 5). In other words, that was the fight with the Great Empire. Including, its religion, Orthodoxy. The religion of the Russes, of the Bogomils, which was declared "very bad." Initially, the word "haíresis" = heresy, in combination with the word "Russian," did not have negative connotation. But the rebellious governors of the Empire in Western Europe skillfully created and then

used religious discrepancies to split the Empire and gain political independence. They tried to get rid of the Russian-Horde power. For this purpose, the word "heresy" = Russian was given a negative meaning. It was used to incite religious hatred. Supporters of the former Empire, who were still loyal to it, fell under accusations of "heresy." That opened up the broadest possibilities for their suppression, up to physical destruction. Cathars = Scythians were one of those groups of the imperial Western European population, to which "re-education" was applied in full. Bonfires were blazing. So, the label "Cathar heretics" most likely meant in those days simply the Scythian Russians, or the Scythian Horus, Christ.

Probably, the tendentious brand "heretic" was introduced into use during the Reformation. For this, the well-known mediaeval names of Rutya and Ruthenia, which Western Europeans used to call Russia earlier, were "competently" distorted (q.v. in [517] and Chron5, Chapter 22:1. Rutya is simply Orta, Orda, or Horde = "Rat'—"army" in old Russian. After all, the word "heretic" is close to the word " Ho rd e ." Without vocalizations, we get practically the same skeleton of consonants: HRTC and HRT. Therefore, the word "heretic" in Western Europe could mean earlier simply the "hordynets"—warrior of the Horle. And initially, it did not have negative connotation. A dark and gloomy one appeared later. When in the rebellious Europe of the XVI–XVII century they began to crack down on the imperial Hordes. It was then that the word "hordynets" was turned into a deadly brand of heretic. And the "heresy" was usually "cured" by stake.

It is also possible that the word "heretic" turned out to be a reverse reading of the word "Cathar." Indeed, discarding the vowels, we see almost the same consonant skeletons: HRTC = "heretic," and RHTC = "Cathar," in reverse reading. One way or another, in the epoch of the Reformation, the word "heretic" indicated belonging to Russia-Horde, to its Orthodox faith.

It becomes clear why so many "heresies" suddenly appeared in Western Europe precisely in the XVI–XVII century. The new Reformed Catholic Church fought against them for a long time, and stubbornly. "New Catholicism" received state support only in the XVI–XVII century due to the anti-imperial rebellion in Europe. Reformed Catholicism immediately began a struggle with the former imperial Russian-Horde Catholic Orthodoxy. Which, slightly distorting the pronunciation, was called "heresy." And the word "hordynets" (HRT—"Horde") was turned into the brand "heretic" (HRTC—"heretic"). After that, the "heresies" and "heretics" were destroyed, so to speak, "on a legal basis," in particular, by the crusades of the XVI–XVII century. The defeat of the Cathars is a prime example of this.

To better imagine the fate of the Cathars = Scythians in France, let us recall an instructive story. In order to intimidate them, the leader of the crusade against the

Cathars, Simon de Montfort, "ordered the punishment of the rebels [as they began to call the Cathars = Scythians.—Auth.], who stood in his way, in an exemplary manner. He selected a hundred people from the arrested Cathars, ordered them to gouge out their eyes and cut off their ears, lips and noses. At the same time, one prisoner was blinded "only" in one eye, so that he could bring his comrades-in-arms to the most glorious castle in this area—the Cabaret fortress [again the Cossack Kabarda!—Auth.], which still did not succumb to the crusader army" ([1020], p. 22). But that was just the beginning. The religious leader of the Crusaders, who took, allegedly at the beginning of the XIII century [in fact, in the XVI century.—Auth.], the large Cathar = Scythian city of Carcassonne, the abbot and papal legate Arnaud Amalric, turned to his troops before the decisive assault with words that became notorious: "Kill them all! God will know his own" ([1020], p. 17). Under this slogan, the Cathars were exterminated by thousands (q.v. in [1020], [1376]).

This is how the rebels cleared Western Europe of the Cathars = Scythians in the XVI century. And in the XVII century, distorting the chronology and "exiling" events into the distant XIII century, they "cleansed" the XVI century and disclaimed responsibility for the very recent rebellion against the imperial "Mongol" power. By the way, isn't the name Amalric a slightly distorted pronunciation of the Ottoman = Ataman name Omar? There would be nothing surprising here, since in the XVI century, some imperial governors, the Ottomans and "Mongols," rebelled against the "Mongol" Empire.

Repressions against the Cathars were widespread not only in France but throughout Western Europe. On a map compiled by historians (q.v. in fig. 9.12), the countries of residence of the Cathars = Scythians are marked, and black dots show where the repressions against them began. It is worth noting that, even though the chronological shift of three hundred years pushed the main wars against the Cathars from the XVI century to the XIII century, something remained in the correct chronological place. At the same time, many events of the XVI century were "smeared" over the entire time interval from the X century to the XIV century (see the legend on the map in fig. 9.12).

Many events of the true history of the XIII–XVI centuries have come down to us under the guise of "bad heresies." This tendentious plaster was applied by the Scaligerian historians of the XVII–XVIII century. Therefore, one should take a closer look at the history of the main "heresies."

In modern historical science (first of all, in French) the attitude towards the Cathars = Scythians is mixed. On the one hand, in southern France, their loud and dramatic story is heavily advertised. Cathar cities, Cathar castles, unsubdued Cathars, the fires of the Catholic Inquisition … On the other hand, it is constantly emphasized

that "it was a very long time ago," that Catharism is "a terribly bad heresy" that disappeared without much trace. By the XIV–XV century, almost nothing remained of it. And when today's historians from time to time come across clear traces of the widespread proliferation of Catharism in the XIV–XV centuries, they try to muffle them. Here is just one example.

In the basement of the Paul Dupuy Museum in Toulouse, A.T. Fomenko and T. N. Fomenko saw in 1997 several large stone Cathar crosses (q.v. in fig. 9.20). They are almost identical to the crosses that can be seen today in old Cathar images and in Cathar castles (q.v. in fig. 9.15 and 9.16). It is remarkable that, in this particular case, historians and archaeologists know the dating of the crosses. It turns out that the Cathar crosses displayed in the basement of the Paul Dupuy Museum are dated to the XIV–XV century. And what did we see on the museum plaque next to them? It is written rather evasively: "Stèles discoïdales. Pierre sculptée. Ateliers du Lauragais, XIV–XV s." That is: "Discoidal stelae. Carved stone. Lauragais workshops. XIV–XV century." Not a word is said that these are obviously the Cathar crosses. Formally, the museum plate looks correct. After all, the stone steles are indeed discoidal, not square. But why isn't it said explicitly that these are the Cathar crosses? Because their late dating does not fit at all with the Scaligerian history of the Cathars = Scythians.

On the other hand, historians still admit the existence of the Cathars = Scythians in Western Europe at least up to the XIV century (see, for example, the legend in fig. 9.12), and sometimes even up to the XV century ([1376]). Consequently, forced to admit this circumstance under the pressure of facts, historians try to gloss over it whenever possible.

7.4. Chronological riddles of the Cathar castles

Let us turn to the history of the Cathar castles, many of which were built not only in cities but on the tops of mountains and inaccessible rocks. Moreover, almost always at crucial points that were convenient from a strategic point of view ([1403]). Today many of them are almost completely destroyed. Lying in ruins are such famous Cathar = Scythian castles as Montségur, surrounded by the greatest number of legends and mysteries, the four Lastours castles, the huge Peyrepertuse fortress, Puivert, Puilaurens, Quéribus, Roquefixade, Usson, Minerve, Montaillou, San Jordi, Durban, Aguilar, Villerouge-Termenès, Durfort, Termes, Auriac, Coustaussa, Saissac, Ensérune, and many others ([1403]). Broken walls, collapsed towers, piles of chipped stone … Figures 9.21 and 9.22 show the ruins of one of the largest Cathar = Scythian fortresses, Peyrepertuse. Figure 9.23 shows the ruins of the Quéribus castle.

The very nature of destruction suggests that the castles were ruthlessly destroyed with the help of cannons. Nobody was going to "restore" the fortifications, and they tried to demolish the fortifications up to the foundation. They strove to erase forever the very memory of the Cathars = Scythians. It is clearly seen that here the entire complex system of powerful fortifications of the Cathars was systematically and completely destroyed. Their network of castles densely covered the entire Languedoc, southern France. By the way, only the huge "Mongol" Empire was able to create such a grandiose system of military installations. It is believed—and there is no reason to doubt—that they were destroyed in the bloody Crusade wars against the Cathars = Scythians. Allegedly, a long time ago, at the beginning of the XIII century.

But here's a weird thing. The Scaligerian history, created starting from the XVII century, tells us that, almost all Cathar castles were then allegedly restored and for a long time served as reliable royal fortresses until the late XVI—early XVII century. And then they were destroyed again. So to speak, for the second time ([1020], [1403]). In principle, this is possible. Destroyed, rebuilt, destroyed again, rebuilt again. But the point is that in the case of the Cathar castles, "secondary destruction" looks mysterious. For example, here is what they tell us about the fate of the Roquefixade castle, not far from the castle of Montségur, on the same line of defense ([1020]). It turns out that it emerges from the darkness of the XIV–XV century as an operational royal fortress. The royal garrison is settled in well-equipped fortifications, and by no means in the gray ruins.

The further story resembles a lousy joke. Allegedly in 1632, King Louis XIII "traveled in the direction of Toulouse" ([1020], p. 40). Passing by his majestic castle Roquefixade, he stopped, thought about it, and allegedly ordered to mercilessly destroy the castle, "because now there is no use in it and it is too expensive to maintain it" ([1020], p. 40). The modern historian ends this strange story with the words: "Its [the castle's.—Auth.] state shows the zeal with which the royal soldiers demolished the castle in 1632" ([1020], p. 40; q.v. in fig. 9.24).

Most likely, the Scaligerian historians later came up with a fantastic story to somehow explain the destruction of the castle in the first half of the XVII century. They could not say (or have forgotten) that the castle was destroyed in the epoch of the XVI–XVII century Crusades against the Cathars. For historians have already "pushed" these events to the XIII century. After that a void formed on the site of the XVII century. To fill it, it was necessary to urgently come up with an awkward fable about the ridiculous order of the king. Or to tendentiously interpret some reasonable order that did not come down to us. Yes, historians said, we admit that the castle was really demolished in the first half of the XVII century. But this wasn't done by

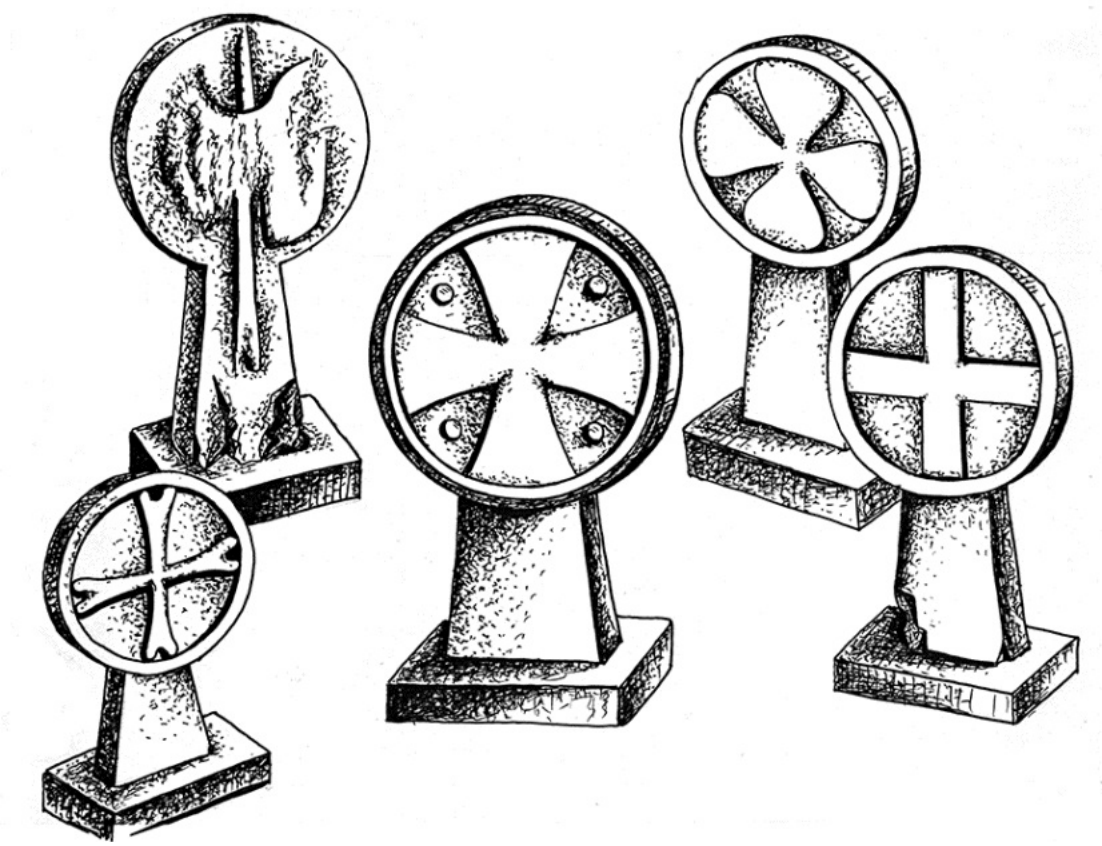


Fig. 9.20. Stone Cathar = Scythian crosses in the basement of the Paul Dupuy Museum in Toulouse, France. Our sketch from the video made by A.T. Fomenko in 1997. Historians date the crosses to the XIV–XV century, when the Cathars allegedly long ago disappeared from Western Europe.

the crusaders during the war against the Cathars. It is ridiculous to even think so. Because the Cathars lived here a long time ago, three hundred years earlier, and not in the XVII century. King Louis destroyed the castle since his treasury was poor. They barely raised money to pay the soldiers to demolish the castle.

But let us even admit that the castle Roquefixade really suffered such a strange fate. In the XVII century, the impoverished King Louis XIII did not want to mothball it or use it as a sentry post. Or as a warehouse, or as a prison, finally. And he ordered to simply demolish it. By the way, it's a hard work to tear down such powerful walls and towers.

But such fantastic stories also tell us (albeit only since the XVII century) about other Cathar = Scythian castles. Let us turn to the history of maybe the most famous Cathar = Scythian castle Montségur (q.v. in fig. 9.25). It turns out that it also emerges from the darkness of the XIV–XV century as a functioning royal fortress

([1020], p. 48). Historians report that “the castle was occupied up to the XVI century, after which it was completely abandoned” ([1020], p. 48). But today it lies in ruins (q.v. in fig. 9.26). Moreover, only the remains of the outer belt of the walls survived, and even them in a deplorable state (q.v. in fig. 9.27). This means that someone destroyed Montségur, practically wiped it off the face of the earth, only in the late XVI, or even early XVII century. Who did it? Was it again the king (for lack of money?) who gave the order to his troops to leave the castle, after which it quickly collapsed “by itself ”? Or did the king also order the demolition of Montségur? In 1997, T. N. Fo

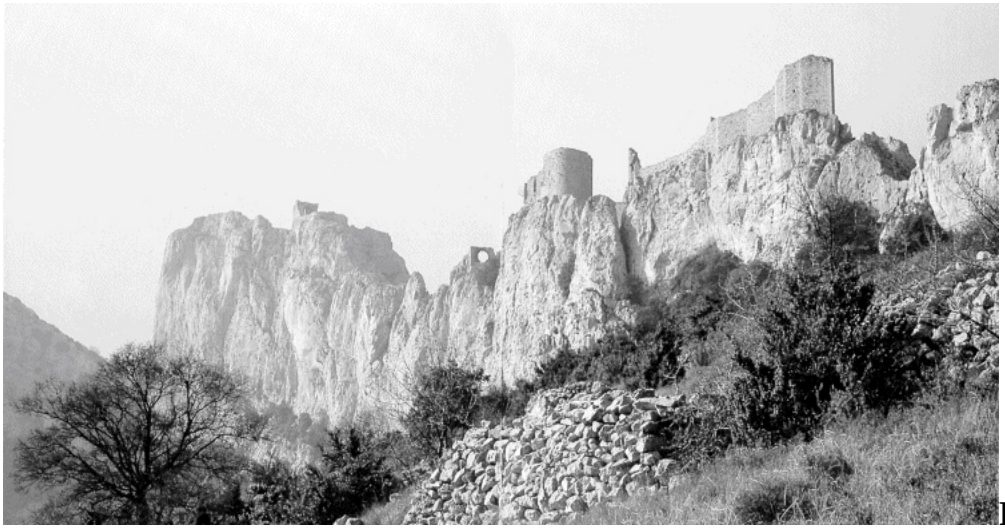


Fig. 9.21. Ruins of the Cathar = Scythian Peyrepertuse Castle erected on a high limestone ridge. Taken from [1403], pp. 16–17.

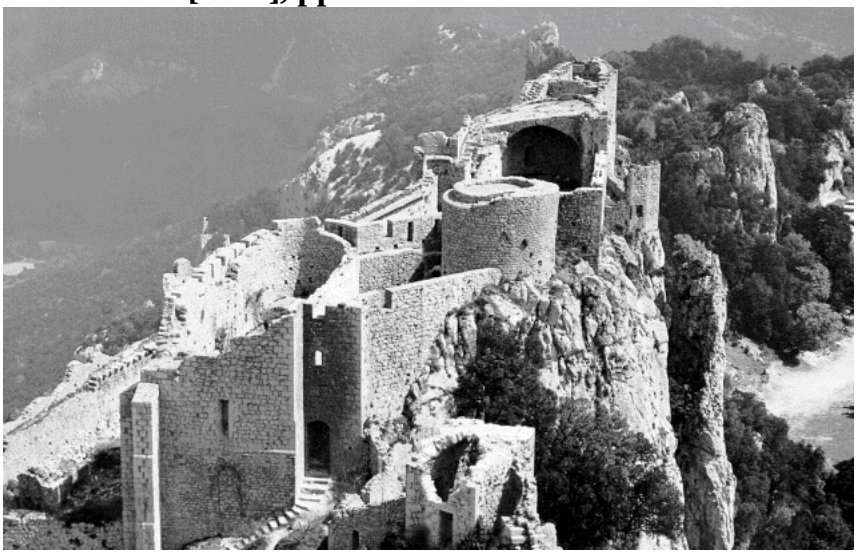


Fig. 9.22. Ruins of the Cathar = Scythian Peyrepertuse Castle. Inside view. Taken from [1020], pp. 64–65.

menko and A.T. Fomenko visited and examined the legendary castle. It is out of the

question that castles of this class could “fall apart by themselves.” The huge stone blocks fit neatly together and are firmly bonded with cement. Massive walls and towers form a single stone-concrete monolith. Such structures can only be blown up with gunpowder. Cannons were needed here.

Almost the same strange story is told to us (and also only starting from the XVII century) about the Puilaurens castle. Allegedly after signing the treaty on the border with Spain in 1659, “the castle ceased to be strategically important. For some time the castle was used as a prison, but the attitude to it was increasingly negletful. Finally, it was abandoned and gradually turned to ruins” ([1020], p. 59). So, they say, quietly and gradually, by the middle of the XVII century, the mighty castle of Puilaurens practically disappeared from the face of the earth.

In almost the same words we are told about the allegedly “imperceptibly quiet” destruction in the XVII century of the mighty operational Peyrepertuse for

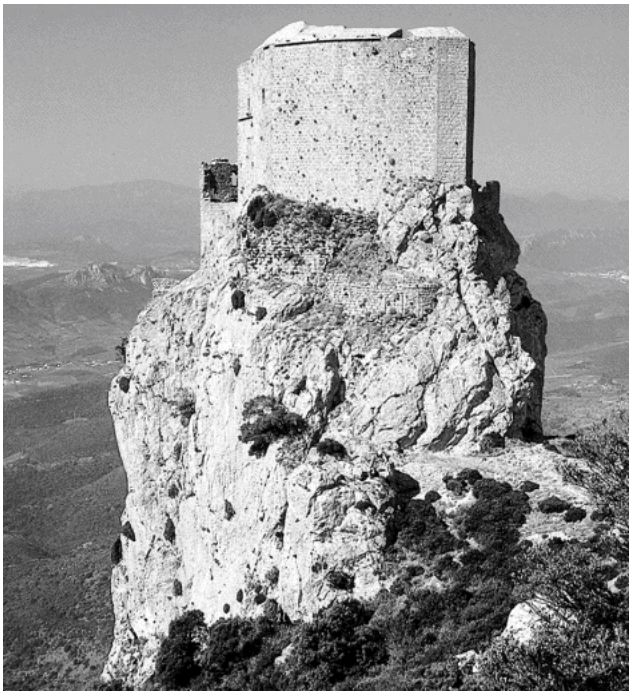


Fig. 9.23. Ruins of the Cathar = Scythian Quéribus castle on the top of a high cliff. Taken from [1020], cover.

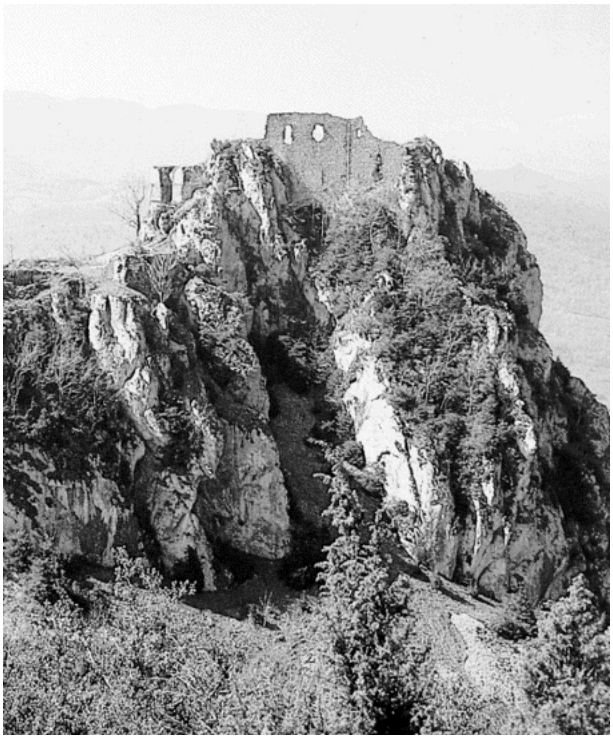


Fig. 9.24. Ruins of the Cathar = Scythian Roquefixade Castle. Taken from [1020], p. 40.

tress ([1020], p. 63). And so forth. We will not go on with the examples since their surprising monotony is tiresome ([1020]).

Our reconstruction explains all this jumble of oddities. Most of the Cathar = Scythian castles functioned up to the late XVI—early XVII century. Then, during the revolt of the Reformation in Western Europe, they were captured and destroyed by the rebels rushing to exterminate the Cathar = Scythian warriors faithful to the Great = "Mongol" Empire. Then the authors of the false Scaligerian history pushed the war back into the past, into the XIII century.

In particular, the story of the fall of the Montségur castle in the XVI–XVII century has left for the past, for the XIII century. The powerful Cathar castle erected on the top of a steep mountain was considered impregnable (q.v. in fig. 9.28). Catholic troops laid siege to it in the spring of allegedly 1243. The stubborn siege lasted a whole year ([1020], p. 30). About 400–500 Cathars = Scythians, locked in the castle, fiercely defended it. The Crusader assaults over and over again ended in failure. The castle was captured only as a result of betrayal ([1020], p. 30). The surviving "Cathars were asked to choose between renouncing their faith and being burned alive. More than two hundred "perfects" [as the Cathars were called.—Auth.] refused to renounce their faith. All of them died at the stake at the foot of the

mountain" ([1020], p. 48). Already in our time, in 1960, a monument to the burned Cathars = Scythians was erected on that place. Until today, many come to the castle to worship. At the top of the mountain, there is usually no loud talk.

7.5. Count Simon de Monfort is described in the Bible as king Abimelech, and by "ancient" Plutarch as Pyrrhus

Count Simon de Montfort is the most famous character of the Cathar war of the alleged XIII century, the vanquisher of the Cathars. He was also called Simon the Strong ([1020], p. 27). It is believed that he led the largest Crusade against the Cathars and defeated them in heavy and fierce battles ([1020]). He received for that the nickname Lion of the Crusade ([1020], p. 27). However, his victory was not final. The war with the Cathars = Scythians continued for a long time, even after the count's death.

Let us make an important remark. With a downward shift of 300 years, the actual events of the XVI—early XVII century were mixed in the Scaligerian "textbook" with the true events of the XIII–XIV century. Therefore, in the biography of Simon de Montfort, finally edited not earlier than the XVII century, the events of both the XVI century and the XIII–XIV century were intertwined. Today, the Scaligerian version "entirely" places Simon de Montfort in the XIII century. According to our results, events of the "Mongol" conquest of the XIII–XIV century and the civil war in the Western European part of the Great Empire of the XVI century could have contributed to his "biography." Both wars are associated with the "greats" = "Mongols." In the XIII–XIV century they were victorious, and in the XVI—early XVII century they were defeated. Therefore, the Scaligerian Simon de Montfort can be a "composite" character. Moreover, it should be remembered that in the internecine war of the XVI—early XVII century, the imperial "greats" = "Mongols" fought against their own rebellious "Mongol" governors appointed by the Empire.

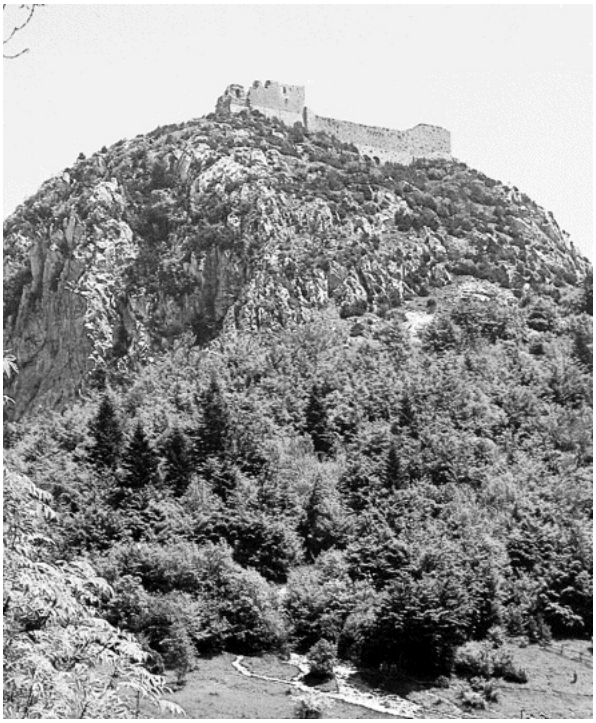


Fig. 9.25. View of the Cathar = Scythian Montségur castle from the platform at the foot of the mountain. Taken from [1020], p. 46.

The very name of Simon de Montfort hints at his belonging to the "Mongols." After all, Simon = Russian Semyon is a variant of the name Osman. It was widespread both in Russia and in Turkey. And the name Montfort is composed of the words "mont" (mountain) and "fort" (fortress). By the way, the word "fort" could originate from the name TRT, or TTR, that is, " Tat ar." Let us remind that the sounds "F" and "T" often passed into each other. Or "fort" comes from a close word "O rd a ," "O r t a ." With the definite article "T" = "F." As we now understand, the troops of Horde-Russia built many fortifications in the conquered territories of Western Europe. Including the Cathar castles in France. These Tatar fortresses were called TRT, or "forts," in Europe—the Horde, or Tatar fortresses. And the name TRT = TTR = Tatars can be just a variant of the word Horde, that is, RD or RT without vocalization.

One cannot but pay attention to the fact that the English word "fortress," and the French "forteresse," are now acquiring a precise meaning. It is simply fort + ress, or Horde + Russ, that is, Russian Horde, or Tatar

Fig. 9.26. Aerial view of the ruins of the Cathar = Scythian Montségur castle. Taken from [1402], cover.

Russian fortification, the military structure of RussiaHorde. After the Reformation, the old meaning of the term "fortress" was forgotten. Probably, hence the English-French word "force" = strength, that is, TRus, or Etruscan, TRussian. Let us recall that the Russian word "sila" (force) also means "power, multitude, army" ([955], v. 2, p. 162). That is, Horde, or troops.

Thus, the name of Simone de Montfort could mean Ottoman Mountain Tatar. Other meanings are also possible: Otoman Mongol Tatar, or Ottoman Mountain Horde. Of course, we have lost the habit of treating names as literally meaningful. Today names are given to people without regard to their original meaning as words. However, in those distant times, the names of people were nicknames, and their meaning was important.

Simon-Osman de Montfort died during the siege of the city of Toulouse, allegedly in 1218 ([1020]). His death occurred under unique circumstances that deserve a separate discussion. During the siege of Toulouse, "a stone launched by the ballista hit Simon

Fig. 9.27. Interior view of the ruins of the Cathar = Scythian Montségur castle. Taken from [1402], pp. 22–23.

de Monfor in the head" [1020], p. 27. In another presentation, the story reads like this: "He was killed by a stone fired by a military machine, successfully installed on the walls of Toulouse, and operated, as the legend says, by women and girls" ([1020], p. 27). Chronicler Pierre des Vaux de Cernay adds: "And the stone hit him right in the right place, and hit the count exactly in the steel helmet, and so that his eyes, brain, teeth, forehead and jaw were smashed to pieces. He fell to the ground, dead, bleeding and blackened" (quoted in [1020], p. 27).

As far as we know, in the entire mediaeval Scaligerian history of Europe there is no other such case of a famous commander dying in a battle of a stone thrown by a woman or women. The case is so unique that it is often remembered when talking about the Albigensian wars with the Cathars = Scythians.

It should be noted that ballista—a military throwing machine—in often called mangonel in English ([1020], p. 27). Cf. also the French mangonneau = "mediaeval catapult-type throwing weapon." Could it be that once such military engines were called mongols in Europe? Then it might be that a Mongol weapon killed SimonOsman (Ottoman) de Montfort. By the way, in the civil war of the XVI century, this would not be surprising, but even inevitable, since the imperial "Mongols" fought there with other (rebelled) "Mongols." But let us return to the main detail of the popular plot—to the stone thrown by a woman or women.

Let us turn to the "ancient" world. In the whole "ancient" history there is only one case when an outstanding commander was killed by a stone thrown at him by a woman. The stone hit him right in the head. That was the case of the famous "antique" Pyrrhus. He is described in "ancient" sources as a major Macedonian

commander. Here is how Plutarch tells about the death of Pyrrhus during the assault on the city of Argos. An old woman, resident of Argos, "watched the battle [from a window.—Auth.), and seeing that her son had entered into a single combat with Pyrrhus …

Fig. 9.28. Montségur Castle at the top of the mountain. Taken from [1402], p. 11.

took a roof tile and with both hands threw it at Pyrrhus . The tile hit him in the neck below helmet and chrushed the neckbone" ([660], v. 2, p. 64). Mortally wounded, Pyrrhus fell from his horse and died.

Let us now turn to the Bible. Only one case is described in the entire Bible where a famous commander was killed by a stone thrown by a woman, hitting him in the head. This is the biblical king Abimelech.

Here is what the Old Testament Book of Judges tells us. A woman from the city of Thebez watched the battle from a window of a tower besieged by Abimelech's warriors (Judges 9:51–53). "And Abimelech came unto the tower, and fought against it … And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull" (Judges 9:52–53). (See Church Slavonic quotation 165 in Annex 4.) Abimelech is mortally wounded and dies.

Thus, we have before us three remarkably similar descriptions of a unique event: a famous commander, besieging a city, dies at the hand of a woman throwing a stone at him from the city wall, or from a besieged tower, and this stone hits the commander precisely in the head. Let us repeat that such a case is unique in the entire mediaeval history of Europe. In the entire "ancient" history such a case is also unique. Finally, there is only one such case in the entire biblical history. We claim that we have before us three different descriptions of the same event in the Middle Ages that happened either in the XIII–XIV century or in the XVI century. And it got both on the pages of French history and on the pages of "ancient" authors, including Plutarch (= Petrarch?), as well as on the pages of the Old Testament. (For additional identifications of the "antique" Pyrrhus with the biblical Abimelech, see Chron2, Chapter 7.)

Different chroniclers gave different names to the same commander. Some wrote down his name as Count Simon = Osman (Ottoman) de Montfort. Others wrote: Macedonian general Pyrrhus. Still other—king Abimelech. With regard to the name de Montfort, and the name Pyrrhus, let us say the following. In French sources, it turns out that de Montfort was the count of Épernon ([1020], p. 27). In addition, the city of Toulouse, where Osman de Montfort died, is located quite close to the Pyrenees. Therefore, the "antique" name Pyrrhus can be derived either from the name Épernon, or the Pyrenees. That is, it indicates the approximate place of events. Finally, Simon-Osman is called in the annals both the count of Monfort and of Épernon ([1020], p. 27). If you translate the names—Mont = mountain, Fort = fortress, Épernon = Pyrenees—you get an utterly understandable expression like the Count of the Mountain Fortresses in the Pyrenees.

Now let us turn to the name of the city where the biblical king Abimelech died. In the Bible, the city is called Thebez, in Hebrew, TBZ (Judges 9:50). But this is clearly the French Toulouse. The fact is that the Latin letters "b" and "l" look very similar. Especially in cursive, or written by hand (e.g., "ℓ"). The Hebrew letters "B" and "L" also look quite similar. Therefore, the unvocalized names TBZ and TLZ are

virtually the same. The constant occurrence of the letter U written as V in mediaeval texts might also play a role here, thus turning the name Toulouse into Tovlovze, or TVZ (TBZ). So, the biblical city of Thebez is most likely the French Cathar = Scythian city of Toulouse. But it looks like the French Toulouse is also mentioned in the Book of Judges in plain text. In the very first chapter, it is said: "And the man went into the land of the Hittites [i.e., the Goths.—Auth.], and built a city, and called the name thereof Luz: which is the name thereof unto this day" (Judges 1:26). (See Church Slavonic quotation 166 in Annex 4.)

The city of Luz (Heb. LUZ or LVZ) in the land of Goths—this may probably be Toulouse (with "tou" as the definite article).

According to Plutarch, the city where Pyrrhus died was called Argos ([660], v. 2, p. 64). But Argos is close to the name of the Spanish Saragossa (Zaragoza), which, in its turn, is practically identical to the name Carcassonne (see above).

Thus, the "antient" Plutarch indicated as the place of death of Pyrrhus = Simon de Montfort not Toulouse, but the nearby Cathar city of Carcassonne. Or Spanish Saragossa. Calling it Argos. But Argos sounds like the famous Spanish region Aragon! By the way, after getting acquainted with the biography of Simon de Montfort, it becomes clear why the "ancient" Plutarch indicated Carcassonne and not Toulouse. The fact is that after his death, the body of Simon de Montfort was transported exactly to Carcassonne, where he was initially buried ([1020], p. 28). Thus, the "ancient" Argos of the "ancient" Plutarch is the famous Cathar = Scythian city of Carcassonne. Now it is interesting to take a closer look at other "ancient" events that took place in the "ancient" city of Argos.

Let us return to the Bible. The biblical Abimelech, that is, Simon de Montfort, first wages a difficult war against the inhabitants of the city of Shechem (Judges 9:1 ff.), and especially against the tower of Shechem (Judges 9:47, 9:49 ff.). Curiously, the Bible indicates that "the men of Shechem set men in ambush against him on the tops of the mountains" (Judges 9:25). (See Church Slavonic quotation 167 in Annex 4.)

This corresponds well to the fact that many Cathar (Scythian) castles were actually erected precisely on the top of the mountains and rocks ([1020]).

And under the name of the biblical tower of Shechem (Heb. MGDL SCM, or ShKhM) is probably meant the famous Cathar castle of Montségur, erected on the top of a mountain (q.v. in fig. 9.28). Indeed, the name Montségur is made of the two words—"mont" and "s é g u r." The word "mont" means "montain." And the word "s é g u r," or "sehur" (SHR without vocalizations), may well be a variant of the name SHM, or SIHEM, since the sounds "R" and "L" were often confused. The

names SIHEM and SEHUL are close. Therefore, the name of the Cathar = Scythian castle Mont + Segur = Mountain Sehur probably means the same as the biblical tower of Shechem.

It is clear where the word tower or mountain of Shechem came from in the Bible. After all, the Montségur castle was actually built on the top of a high and steep mountain (q.v. in fig. 9.28). It is remarkable that it is still called "pog ," meaning "top of the cliff " ([1020], p. 47), which can refer to a "pointed tower." The word "pog" might well come from the Slavic word "pochka" (bud), which is associated with a (rocky) knob, a hill, a boss. Wed Polish pak [pok] = kidney. Cf. also the Polish word "p a k ."

The biblical Book of Judges also notes that the tower of Shechem is located on the top of mount Zalmon: "And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon" (Judges 9:47– 48). (See Church Slavonic quotation 168 in Annex 4.)

On mount Zalmon, Abimelech and his army gather branches and set fire to the tower of Shechem. In the name of the mountain Zalmon, or Zal (Sar) + Mon (confusion of "L" and "R"), or Mon + Sar, the same distorted name of the Monségur castle may sound. Or is it "mount Solomon"? After all, the pronunciation of the Hebrew name is as follows: "khar tsal(e)mon."

And apparently not by chance the area where Montségur is located is called pays d'Olmes, which sound similar to the biblical Zalmon, and even closer to the Elmon Mountain from the Ostrog Bible (q.v. in the quote above). And nearby there is a village called Laroque-d'Olmes, that is, the Rock of Olmes = Mount Olmes = exactly the Elmon Mountain.

At the same time, it is possible that there were several Shechems. Therefore, Shechem mentioned in different books of the Bible can be different cities. Above we have already indicated a possible location of the biblical Shechem mentioned in the Book of Joshua, and that was in the Caucasus or Crimea. So it may well be that Shechem in the Book of Joshua is a city in the Caucasus, Kuban, or Crimea, and Shechem of the story about king Abimelech in the biblical Book of Judges is a Cathat = Scythian castle of Montségur in France.

The following fact confirms the identification of the "tower of Shechem" from the biblical Book of Judges with the Cathar castle of Monségur = Mount SHM. The biblical Abimelech storms the tower of Shechem and burns all its inhabitants in fire: "So each of the people likewise cut down his own bough and followed Abimelech, put them against the stronghold, and set the stronghold on fire above them, so that

all the people of the tower of Shechem died, about a thousand men and women“(Judges 9:49). (See Church Slavonic quotation 169 in Annex 4.)

But this is an obvious description of the fall of the Montségur castle, when more than two hundred Cathars = Scythians, who refused to change their faith ([1020], p. 8, [1403], p. 14), were burned at stake near its walls.

This happened allegedly in 1244, after the death of Simon-Osman de Montfort (allegedly in 1218, but in fact in the XVI century). But as a bright event, the biblical chroniclers wrote it down in his biography, that is, in the biography of Abimelech. The Cathar drama continues to attract attention to this day. For example, an opera with the same title was written about the fall of the Montségur castle ([1402], p. 30).

So the modern monument, standing on the site of the burning of the Monségur Cathars = Scythians, is a monument to the inhabitants of the biblical city of Shechem from the Book of Judges (q.v. in fig. 9.29).

Fig. 9.29. A modern monument erected on the site of the burning of the Cathars at the foot of the mountain on which Montségur castle stands. Photo taken by A.T. Fomenko in 1997.

This place near the walls of the castle of Montségur is called the Field of the Burnt ([1020], p. 48).

The Bible also did not pass by in silence the order of Count Simon de Montfort to brutally mutilate hundred Cathars = Scythians, sparing only one of them ([1020], p. 22). The nature of injuries (q.v. abouve) was such that most of the victims certainly died soon. Here is what the Bible says about the evil deed of king Abimelech: "Then he went to his father's house at Ophrah and killed his brothers, the seventy sons of Jerubbaal, on one stone. But Jotham the youngest son of Jerubbaal was left, because he hid himself " (Judges 9:5). (See Church Slavonic quotation 170 in Annex 4.)

Although the details are different, they are most likely the same plot. Further, the Old Testament correctly states that in the era of Abimelech a struggle began with the cult of Baal (Judges 6:25, 6:28, 6:30). And the seventy executed were the sons of Jerubbaal. But Baal is simply white, Babylon. It indicates the Albigeois = Cathars = Bulgars = Volgars—the Orthodox faith of the White Horde.

Until now, in Toulouse, the name of Simon-Osman de Montfort is known to almost all inhabitants and is surrounded by veneration. The place of his death, where he was struck with a stone in the head, is marked with a memorial plaque (q.v. in fig. 9.30). Nearby, near the Sorano Theater, there is a large old park, a botanical garden with valuable species of trees. The writing on the board reads:

ANCIENS JARDINS DE MONTOVLIEV DVRANT LE SIEGE DE TOVLOVSE AV COVRS DE LA CROISADE CONTRE LES ALBIGEOIS SIMON DE MONTFORT

TROVVA ICI LA MORT EN 1218 "LA PIERRE VINT TOVT DROIT LA OV IL FALLAIT "VENC TOT DREIT LA PEIRA LAI ON ERA MEISTIERS

S.I . 1966

That is: "The old garden of Montoulieu. During the siege of Toulouse in the course of the Crusade against the Albigensians, Simon de Montfort was killed here in 1218. 'The stone hit right where it had to.' [The last phase is also repeated in Occitan]."

The remains of the mediaeval wall of the XVI century have survived in the park—a large stone arch-gate (q.v. in fig. 9.31 and 9.32). In the XIX century, they were partially reconstructed. The gate is located very close to the place of death of the count, two hundred meters

Fig. 9.30. A plaque in Toulouse, on the wall surrounding the old park, on the edge of which Simon de Montfort died. Photo of 1997.

from the memorial plaque. Of course, today's residents of Toulouse think that the wall has nothing to do with the death of the count, since it is from the end of the XVI century, and the count allegedly died in the XIII century. They are wrong. It turns out that the Toulouse fortress wall of the XVI century is contemporary to the war against the Cathars. Moreover, Simon (Osman) de Montfort died very close to this wall.

By the way, it would be fair to add to the inscription on the memorial plaque that Count Simon (Osman) de Montfort is the biblical king Abimelech and the famous "ancient" commander Pyrrhus. So, we have succeeded at pointing to the place of death of one of the most famous "ancient" and biblical heroes.

The body of Simon-Osman de Montfort = Pyrrhus = Abimelech was transported from Toulouse to Carcassonne ([1020], p. 28). However, in 1224, Amary de Monfort (Omar, again an Ottoman name?), the son of Simon-Osman de Montfort = Pyrrhus = Abimelech, after a military defeat, set out from Carcassonne, "taking with him the body of his father, sewn in cowhide so that his tomb in the Church of Saints Nazarius and Celsus in Carcassonne would not be desecrated by enemies" ([1020], p. 28). Today in this church you can see a memorial plaque dedicated to the Crusader. It is not very clear where Simon-Osman de Montfort = Pyrrhus = Abimelech was actually reburied later (see details below). The Bible is also silent about it (Judges 9).

In the Albigensian wars, it often happened that some "Mongols" killed other "Mongols." This is probably why the Bible's attitude to Count Simon de Montfort is mixed. It concludes the story about him with the words: "Thus God repaid the wickedness of Abimelech, which he had done to his father by killing his seventy brothers" (Judges 9:56). (See Church Slavonic quotation 171 in Annex 4.)

We see that the well-known expression "Pyrrhic victory" is now becoming more saturated.
In November 2001, A.T. Fomenko visited the Basilica of Saints Nazarius and Celsus in Carcassonne (q.v. in fig. 9.32a), where it is believed was once the original tomb of Simon de Montfort. Today it is no longer there, but the tombstone remains in the temple (q.v. in fig. 9.32b and 9.32c). The official guide to the cathedral says sparingly: "The tombstone of 'Simon de Montfort,' leader of the Albigensian Crusade, Viscount

Fig. 9.31. Remains of the fortress wall and stone gate of the XVI century, near which Simon de Montfort died. View from the park to the street. Toulouse, France. Photo taken by T. N. Fomenko in 1997.

of Béziers & Carcassonne, was killed in 1218 during the siege of Toulouse. He was first buried here, and now is in Monfort l'Amaury, where his son transported his

body, having been forced to surrender.”

Thus, the burial of Simon de Montfort in the Church of Saints Nazarius and Celsus is considered to have been the very first, and therefore is the most interesting. Although we have not seen the secondary, later tomb mentioned in the guidebook, historians admit that in any case it is the secondary. But it is not clear whether it is genuine.

The name of Simon de Montfort is not accidentally taken in quotation marks by the authors of the guide to St. Nazarius Cathedral. The fact is that there is no inscription on the tombstone.

It is attached vertically to the cathedral wall, in its right half, opposite the altar. The slab is very large, rather thin (about five centimeters in thickness), and flat. It makes a somewhat strange impression. The image of a deceased knight in armor and a helmet is shallowly scrabbled (precisely scratched, not stampted). Let us repeat that the inscriptions are entirely absent. There is no family or military coat of arms, except for the image of a lion. One gets the impression that the thin remake slab was made of cheap plaster or concrete. After that they pictured a mediaeval knight rather casually. It is unlikely that this more than modest slab adorned the first tomb or sarcophagus of the famous Count Simon de Montfort. Presumably, there were corresponding inscriptions on the primary slab, certifying that this was the grave of the great Simon de Montfort. Apparently, the first tomb was destroyed for some reason. After that, a “second burial” was made in another place. However, they nevertheless decided to

Fig. 9.32. Exterior view of the remains of the wall and the XVI century fortress gate in Toulouse. Simon de Montfort died not far from here. Photo of 1997.

Fig. 9.32a. General view of the Basilica of Saints Nazarius and Celsus in the Cathar

city of Carcassonne, southern France, Here is kept a tombstone allegedly from the very first tomb of Simon de Montfort, once located here. Taken from [237:1], p. 41.

mark the place of the first grave. For this, they made a simple plastered or concrete "board" and hung it on the cathedral wall, next to which, probably, Simon de Montfort was buried initially.

The too obviously conditional "Simon de Montfort slab" strikingly contrasts with a fragment of probably genuine old stone relief slab attached next to it on the cathedral wall (q.v. in fig. 9.32d). Historians report: "A stone with a scene of the siege. This is how this queer bas-relief is named. Probably, it is the side of a sarcophagus. … It depicts a certain siege. Although it is known that the stone belongs to the first half of the XIII century, it is still unclear whether this is the siege of Carcassonne in 1209, or in 1240, or the siege of Toulouse in 1218, in the course of which Simon de Montfort died" ([237: 1], p. 52).

On the massive bas-relief, we really see a multitude of fighting armed knights, and a catapult on the right. After all that we already know about Simon de Montfort, a suspicion arises: is the survived fragment of the original tomb of Simon de Montfort? The slab looks like the side of a sarcophagus. Judging by the thoroughness of the bas-relief, the sarcophagus was rich and large. Most likely, there were inscriptions on it. Perhaps they did not suit the later editors in the XVII–XVIII century. For example, there could be "wrong names" or bright traces of the symbolism of the "Mongol" Empire. So the sarcophagus was broken. But one of the fragments, however without inscriptions, was nevertheless preserved and hung next to the remake—a "board" with a schematic depiction of a knight.

This is not the end of the oddities associated with the burial of Simon de Montfort. For example, the book [1028: 1], which tells in detail the history of the Cathars. The chapter on Simon de Montfort reports on his initial burial in the Cathedral of St. Nazarius and includes a photograph of his tombstone (q.v. in fig. 9.32e). Moreover, it was emphasized that the tombstone is still in the St. Nazarius Cathedral of the city of Carcassonne: "His body was transported to Carcas

Fig. 9.32b. A tombstone allegedly from the original tomb of Simon de Montfort, now kept in the Basilica of Saints Nazarius and Celsus. No inscription at all. The image is shallowly scratched on a flat surface of a slab, most likely made of plain plaster. Photo taken by T. N. Fomenko in November 2001.

sonne for burial in the Cathedral of Saint Nazaire. His tombstone can still be seen there" ([1028: 1], p. 31). The book was published in 2001, exactly in the year when A.T. Fomenko visited the cathedral. But today this tombstone is not in the St. Nazaire Cathedral! Maybe it was moved to some other place? By the way, the tombstone shown in fig. 9.32e also gives the impression of a late remake. In any case, now there is a completely different slab hanging on the wall (without inscriptions at all), which we have described above.

Figure 9.32f is a late scene depicting the death of Simon de Montfort. The picture is most likely conditional, made as a visual aid to the story written in the XVII–XVIII century. Above is a falling pierced lion, the symbol of Simon de Montfort, on whose coat of arms was a lion. The painting is in the Saint Sernin Cathedral in the city of

Toulouse. At the same time, the fact that large canvases were dedicated to the death of Simon de Montfort already in modern times indicates the importance of this event to France.

7.6. A new look at the history of Catholic cathedrals of the south of France of the XIII–XVII centuries

After all that has been said, we will have to look differently at the history of many cathedrals in France in the XIII–XVII centuries. Today we are told that the Cathar "heresy" of the alleged XI–XIII centuries was defeated in the XIII century, after which it had left the historical stage. However, according to our results, the

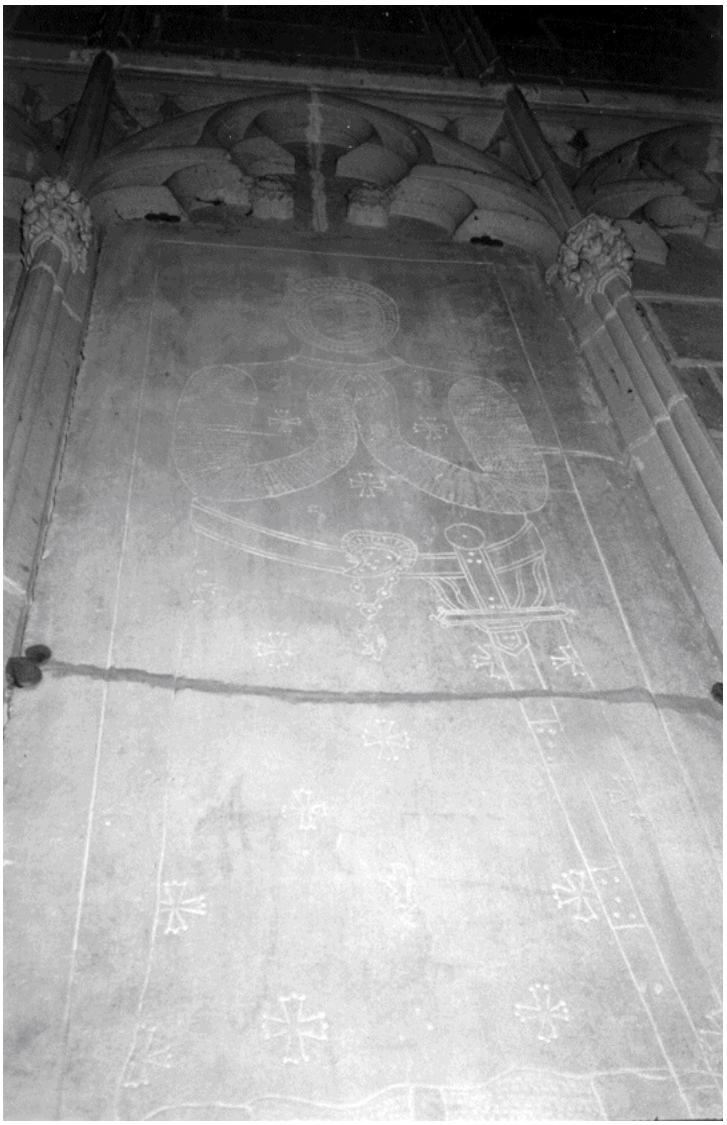


Fig. 9.32c. A tombstone allegedly from the original tomb of Simon de Montfort, now kept in the Basilica of Saints Nazarius and Celsus. Photo taken by T. N. Fomenko in

November 2001.

Fig. 9.32d. A stone bas-relief depicting a certain siege. Attached to the wall of the the Basilica of Saints Nazarius and Celsus in the city of Carcassonne, Southern France, next to the "tombstone of Simon de Montfort." This is possibly a fragment of the genuine rich original sarcophagus of Simon de Montfort. Taken from [237:1], p. 52. See also in [1060:1], p. 25.

century it always functioned as a Catholic church ([1028], p. 6).

But as we understand now, the cathedral in Albi was built by the Cathars in the XIV century, and until the XVI century, or even the beginning of the XVII century, operated as the Cathar = Scythian Christian church. Only after the defeat of the Cathars = Scythians in the XVI–XVII century it was transformed into a Catholic church. Ever since we are told that "it has always been like this." The Cathar origin of the church was wiped out from the pages of Scaligerian history. However, traces of its Cathar past are still visible today. The cathedral combined the functions of both a temple and a military fortress. Incredibly thick walls, strong foundations. "The windows are raised 20 meters above the foundation, made high and narrow" ([1028], p. 8). Historians rightly emphasize the obvious military role of the temple: "The cathedral was not only a formidable fortress, but also the watchful guard of the city" ([1028], p. 14).

XIII–XIV century was precisely the time when the Cathars = Scythians appeared in France as "Mongol" conquerors. They had laid the basis from which in the epoch of the Great Empire of the XIV–XVI centuries the aristocratic ruling class of France emerged.

One of the Cathars = Scythians centers in the XIV– XVI centuries was the city of Albi (meaning "white"), not far from Toulouse. Recall that the Cathars were also called Albi-gensian, that is, "White Goths," or "White Cossacks." In the city of Albi, there is still a huge cathedral, called today the Basilica of Saint Cecilia (SaintCécile) ([1028]; q.v. in fig.9.33 and fig. 9.34). Historians are never tired to repeat that the Cathars themselves usually did not build anything, they only used the existing buildings. Supposedly, they did not build anything significant in Albi, one of their main centers. Dugouts, huts, a couple of houses, nothing more. This would be weird. And the grandiose cathedral standing here was erected, as we are assured in chorus, "of course, not by the Cathars." It was allegedly laid down in 1282, after the victory over the Albigensian Cathars, and completed only in the XVII century. It is believed that since the XIII Tall, slender towers attached to the sides of the cathedral resemble minarets (q.v. in fig. 9.33 and 9.34). Inside the cathedral resembles a Byzantine basilica, or even a mosque, despite the numerous later reconstructions and additions that fell out of the general style of the cathedral. For example, today, a significant area inside the church is occupied by an "outpatient clinic"—a structure in the form of a separate temple. It was built later and in a completely different style. Most likely, in the XVI–XVII century, when the captured Cathar = Scythian cathedral was transformed into a modern Catholic church. If we remove the "dispensary," then the internal similarity of the cathedral with the Byzantine basilica and mosque will become even more evident. Many pictorial and sculptural images in the cathedral contain tamgas—patterns familiar to us from the history of Russia-Horde (q.v. in Chron4). By the way, the city of Albi stands on a river called Tarn ([1028]). That is, on the Trojan = Frankish or Pharaonic river. On the river of a Pharaoh or of the Turks.

It is interesting to also rethink the history of other Catholic cathedrals in the south of France. And not only in the south. And not only in France. See the map of the widespread distribution of Cathars in Europe in fig. 9.12 again. Apparently, most of these cathedrals were erected in the XIV–XVI centuries as temples of the Great = "Mongol" Empire. Then they were partially rebuilt.

7.7. Cathar = Scythian crosses in the Gothic churches of France

It is remarkable that to this day in some Gothic cathedrals of France images of the Cather = Scythian crosses have been preserved. That is, wide Orthodox crosses inscribed in a circle. They are depicted on stone sculptures, mosaics, and stained-glass windows. For example, in the famous Notre-Dame de Paris such crosses adorn the main columns inside the temple. Moreover, they are present here in two forms: flat crosses and embossed-convex (q.v. in fig. 9.35). There are also Cathar crosses on the stained-glass windows. But how can this be? Today we are usually told that the Cathar cross is a heretical, bad cross. This is why the Catholic Church burned it out

with fire and sword. So why do the Orthodox Cathar crosses stand proudly on the colonnade of the Notre-Dame Cathedral? One of the main temples not only of Paris, the French capital, but of the entire France in general. Today it is believed that the cathedral was mainly built in the XIII century. Moreover, it is emphasized that it was built in the era of the fight against the Cathars. So why, while fighting the Cathars, to decorate the walls of the Catholic churches with the Cathar crosses? That is, with crosses worshipped by the enemies?

Our reconstruction removes this oddity. The Cathar cross is a normal Orthodox cross, inserted in a nimbus circle surrounding the face of Christ. There was nothing heretical about him, of course. On the contrary, in the XIV–XVI centuries, it was, so to speak, the official imperial cross. Or rather, one of its varieties. Other images confirm our idea in the same Notre-Dame Cathedral. In the side galleries, to the right and left of the altar, mediaeval sculptural images of scenes from the life of Christ have been preserved. They are set against the background of a wall covered with a pattern. Drawing and sculptures merge into a single artistic image. It is remarkable that on the left (from the entrance) wall, behind the head of Christ, the Cathar cross is depicted every time. Therefore, when you look at the sculpture, you see the head of Christ surrounded by a nimbus in which the cross is inscribed. The result is an ordinary Orthodox image. Especially clearly, the Cathar cross behind the head of Christ is seen here in the following scenes: Adoration of the Magi, Marriage in Cana of Galilee, the Lord's Entry into Jerusalem, the Last Supper, Christ washes the feet of his disciples ([1336], p. 16–18; q.v. in fig. 9.36).

Moreover, we see the same thing above the main entrance to the Notre-Dame Cathedral. On the central portal of the Last Judgment, there is a sculptural

Fig. 9.32e. The tombstone of Simon de Montfort, featured in the book [1028:1] of 2001, and allegedly located in the Basilica of Saints Nazarius and Celsus in the city of Caracasson. However, it was not there in 2001. Instead, there was a completely different stone, which we have shown above. Taken from [1028:1], p. 31.

image of Christ. Behind his head, on the wall of the cathedral, the Cathar cross is again depicted.

It becomes clear that the Cathar crosses in Notre-Dame Cathedral are simply one of the canonical forms of the Orthodox cross. Nothing is surprising here. Most likely, the cathedral was erected as an imperial Cathar = Scythian temple in the era of the XIII– XVI centuries. On the territory of France, as one of the provinces of the Great Empire. During the rebellion of the Reformation, the newly emerging new Catholic Church declared all Cathars "bad heretics." And their Orthodox cross was interpreted as a symbol of "heresy." They passed their sins onto others and took the cathedral for themselves.

The "heretics" were destroyed. The castles were destroyed. The books were burned. But for some reason, the Orthodox = Cathar crosses were still not removed from the

walls of Notre-Dame Cathedral. Today it is hard to say why. Or they have forgotten about their reworking of history. Or they decided that it was enough to destroy the Cathars = Scythians. And let the remnants of their symbolism, they say, live. Where nec

Fig. 9.32f. "Allegory of the death of Simon de Montfort," by Jean-Paul Laurens. Ceiling of the Town Hall of Toulouse. The picture is arbitrary, created in 1899, based on the old legend of Monfort. Taken from [1060:2], p. 117.

Fig. 9.33. The main cathedral of the city of Albi in the south of France. Today it is called the Cathedral Basilica of Saint Cecilia. Taken from [1028], p. 7.

Fig. 9.34. The huge Cathedral Basilica of Saint Cecilia in Albi. Apparently built by the Cathars. Taken from [1028], p. 6.

essary, we will declare this symbolism heretical. And in other places, we will pretend that it does not exist. We will not notice. Or, with slightly editing, we will declare it "ours." New generations will soon forget whose crosses they really are. We will not tell anything about this in schools.

Incidentally, the French Notre-Dame Cathedral (q.v. in fig. 9.37) is similar to the Cologne Cathedral in Germany. Most likely, both cathedrals, like other Gothic temples of Western Europe, were erected as temples of the Great Empire in the era of the XIV–XVI centuries.

If the Cathar crosses were one of the symbols of Orthodoxy in the Great Empire, then the rebels of the Reforma

Fig. 9.35. A Cathar = Orthodox cross on one of the columns of the Notre-Dame de Paris cathedral. Photo taken by T. N. Fomenko in 1997.

tion, who introduced a new, reformatory Catholicism, were, therefore, the most real schismatics, apostates from the true faith. That is, heretics, if you use the late, invented terminology by them. We begin to understand that it is not for nothing that Scaligerian historians turned the religious history of the Reformation upside down. The rebels, true apostates from the old faith, they declared "good." And those who remained faithful to Orthodoxy were branded "bad heretics." In other words, they changed black to white and vice versa. The usual method.

Apparently, the new reformatory Catholicism of the XVI–XVII centuries sought to quickly separate from the

Fig. 9.36. Christ washes the feet of the disciples. One of the many images of Christ against the background of the Cathar = Orthodox cross on the panels of the Notre-Dame de Paris cathedral. Taken from [1336], p. 18.

Orthodox Catholic faith. For this, the rituals in the Western European Church were significantly changed. For example, the ban on the naturalistic depiction of the nude and half-naked human body, both in secular and church painting, was lifted. Which is strictly prohibited in Orthodoxy and Islam. Therefore, numerous paintings and sculptures of this kind, including the "antique" ones, with which Western European museums are now filled, appeared only from the late XVI—early XVII century. Later declaring these works, and at the same time their creators, "very ancient," the Scaligerian historians laid the "authoritative foundation" for a completely fresh practice. The dangerous accusation of hereticalness was removed from her, and obvious violations of the canonical Orthodoxy of the Great Empire were pushed far back into the past.

At the foot of the monument to the Cathars = Scythians, on the Field of the Burned near the castle of Montsegur, in our time (we were here in 1997) there is a small flat stone on which Bacon's words are carved: "The heretic is not the one who is burned, but the one who kindles the fire" (q.v. in fig. 9.38). Along with the philosophical meaning put by Bacon, these words also acquire a literal meaning. Indeed, Orthodox Cathars were burned at the stake. And it was kindled by the rebels of the Reformation, who acted in the XVI century as "new Catholics." Which should with good reason be called heretics, using their own invented word.

7.8. The Cathar = Scythian banner on the coats of arms of French and Spanish

regions and cities, and on the maps of different countries

At the foot of the monument to the burned Cathars = Scythians near Montsegur, instead of a memorial wreath, we saw a rectangular cloth woven from fresh flowers. It shows several vertical stripes of the same width. The colors of the stripes alternate —yellow and red (q.v. in fig. 9.39). To the question—what is it?— they answer: the banner of the Cathars.

Then, analyzing the history of the Cathars, we saw the coat of arms of the Roussillon region. This is exactly the banner of the Cathars with the same vertical alternating yellow and red stripes of the same width (q.v. in fig. 9.40). This is natural since, as already mentioned,

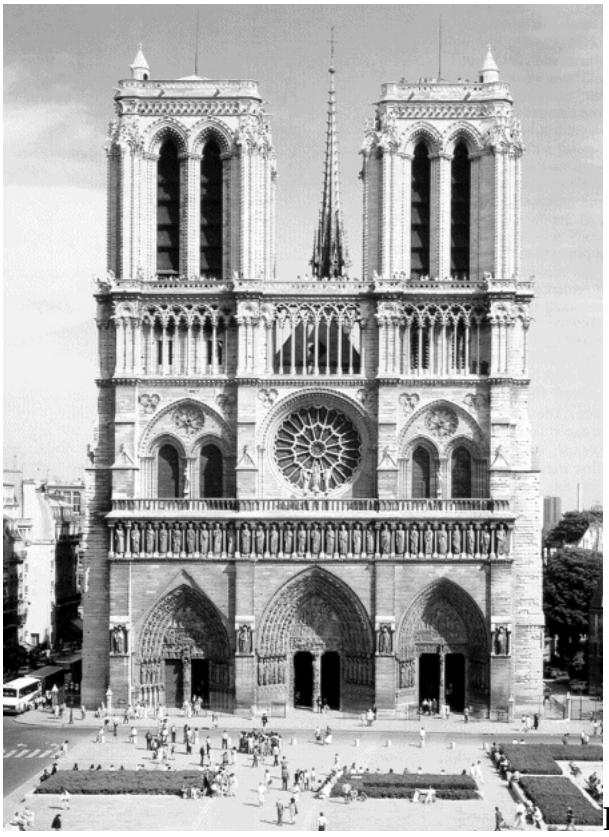


Fig. 9.37. The Notre-Dame de Paris cathedral. Taken from [1336], p. 22.

the Roussillon region—that is, the Russian Lions or the Russian Alans—was one of the most Cathar = Scythian in Western Europe. Their banner is also present on the coat of arms of the southern French county of Foix (q.v. in fig. 9.41). The same yellow-red color and the same arrangement of stripes. Foix County is a famous Cathar region [1020]. We also see the Cathars' banner on the coat of arms of Roger I, Count of Foix (q.v. in fig. 9.42).

Cathars were also common in Spain. For example, Spanish Aragon is one of the significant Cathar regions. And as a result, the coat of arms of Aragon also coincides with the flag of the Cathars (q.v. in fig. 9.43). The same banner is still included in the coats of arms of some Aragonese cities and villages. For example, fig. 9.44 shows the coat of arms of the Span

Fig. 9.38. A modern monument to the burned Cathars = Scythians at the Montségur Castle. Photo of 1997.

Fig. 9.39. The Cathar banner, woven from yellow and red natural flowers, at the foot of the monument to the burned Cathars near the Montségur Castle, France. A

sketch from the video made by A.T. Fomenko in the summer of 1997.

ish city of Torreciudad. Figure 9.45 shows the coat of arms of Aragon from a map allegedly of 1582–1624. The large Cathar = Scythian flag is placed on the coat of arms on the left. In addition, two Cathar flags and crosses form a second, smaller coat of arms, placed on the right side of the map (q.v. in fig. 9.45). The banner and coat of arms of the Cathars are also on the maps of many other countries. Both European and overseas.

Figure 9.46 shows a fragment of a 1640 map of Italy. It is surrounded by the coats of arms of the Italian regions. Among them are two coats of arms with the Cathar flag: red-yellow vertical alternating stripes (q.v. in fig. 9.47). On the right half of the same map, on the other side of the Gulf of Venice, Dalmatia is indicated, where we also see a large coat of arms, including the Cathar flag (q.v. in fig. 9.48 and 9.49).

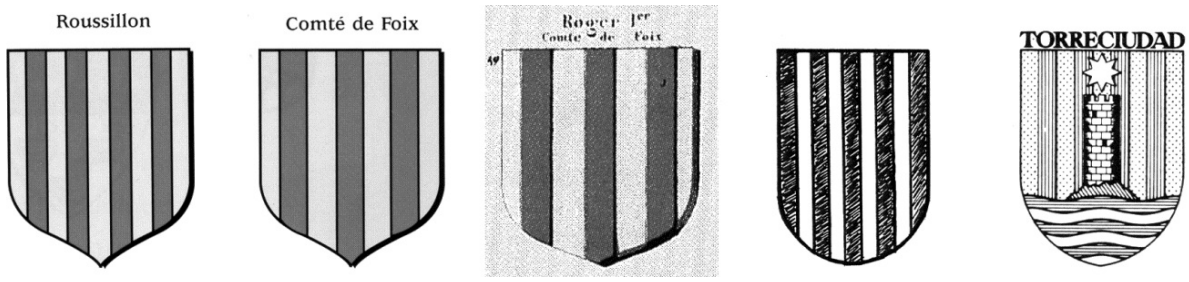


Fig. 9.40. Coat of arms of the French region of Roussillon with the Cathar banner. Yellow and red vertical stripes of equal width. Taken from [1216], p. 52.
Fig. 9.41. Coat of arms Fig. 9.42. Coat of arms of the French county of of Roger I, Count of Foix with the Cathar Foix, with the Cathar banner. Yellow and red banner. Yellow and red vertical stripes. Taken vertical stripes. Taken from [1216], p. 53. from [1216], p. 6. Fig. 9.43. Coat of arms of the province of Aragon in Spain. Fig. 9.44. Coat of arms of the city of Torreciudad in Aragon, Spain. Adapted from [1457], cover.

The Cathar red and yellow striped flag is also on the map of the island of Sicily in 1635 (q.v. in fig. 9.50 and 9.51.

7.9. Ottoman = Ataman crescent with a star in the seals of Raymond VII, Count of Toulouse

Raymond VII became Count of Toulouse allegedly in 1222 ([1020], p. 31). He is also a famous character in the war with the Cathars. It came to the fore soon after the death of Simon de Montfort, who was allegedly killed in 1218. A crusade was launched against Raymond VII, and he "was declared an 'enemy of the King and the Church' " ([1020], p. 28). Then, allegedly in 1229, he, as "Count of Toulouse, forced to take part in the fight against the Cathar heresy" ([1020], p. 29). He died, allegedly, in 1249. Two of his seals have survived (q.v. in fig. 9.52 and 9.53). They clearly show the Ottoman = Ataman crescent with a star. Our reconstruction explains this fact. Toulouse, like all Western Europe of that era, was part of the Horde-Ottoman = Ataman Empire.

7.10. Ottoman = Ataman crescent with a star on the medieval knight and city coats of arms of Western Europe

It turns out that the Ataman crescent with a star is present on many mediaeval coats of arms of knights and the coats of arms of the cities of Western Europe. We talked about this earlier (q.v. in Chapter 5:12). We give new examples in fig. 9.54, 9.55, and 9.56. In addition, on the French coats of arms, such "Mongol" symbols as the imperial double-headed eagle and the lion standing on its hind legs are often found, that is, the imperial coat of arms of the city of Vladimir = Owner of the World

([1477], [1331]).

Figures 9.57, 9.58, and 9.59 show the famous French gobelin "The Lady with the Unicorn" dating back to the end of the XV century. The Ottoman crescent is the main symbol here, and we see him on shields, on banners, on the flagpoles, on the top of the tent.

Figure 9.60 shows an old engraving, "Internecine War in France," of XIV century. On the shield of the French knight on the right, we see the Ottoman = Ataman crescent. Once again, we emphasize that the depicted is the civil war.

It is clear that in that era the crescent moon was highly revered in France.
Figure 9.61 shows the coat of arms in several places on the old castle walls in the Spanish city of Peniscola. It is believed that the castle was erected around the XIV century. The old coat of arms is fascinating. Above is an episcopal or cardinal Christian hat, on the sides are the keys of St. Peter, a well-known Christian symbol. But in the very center of the coat of arms, we see the Ottoman crescent in the most honorable place. There was clearly some kind of image under it, but it was erased or knocked down for some reason. The combination of the cardinal's hat, the keys of St. Peter, and the Ottoman crescent in one coat of arms clearly show that these symbols were combined earlier

Fig. 9.45. Cathar banners on the map of Aragon in Spain. One Cathar banner is on the left coat of arms, and two Cathar banners are on the smaller coat of arms on the right. Taken from [1036], p. 130.

in the same ritual. They began to oppose the crescent and the cross only after the

division of unified Christianity into several branches in the XVI–XVII century.

Figure 9.62 shows a military coat of arms topped with a crescent moon with a cross. And in fig. 9.63 there is another military coat of arms, where a real star is already placed between the "horns" of the crescent. We see that the cross and the star are simply different images of the same symbol. So the "horns" on the knights' helmets are a crescent moon, a well-known symbol of Czar-Grad.

Trying to somehow explain the wide distribution of the Ataman crescent with a star in Western Europe, where, according to the Scaligerian version, "it could not have happened," historians have come up with a "theory." The bottom line is this. In the Middle Ages, the following custom was allegedly practiced. As soon as a state or army defeated another, the victors immediately inserted the symbols of the defeated into their state or religious symbols. For memory, they say. For example, today we are sometimes told that the presence of the Ottoman crescent on many Russian crosses (at the foot of the cross (q.v. in Chron4, Chapter 10:2) is explained "very simply." Christianity defeated Islam in some wars, so they placed the defeated crescent moon under the Christian cross.

The "theory" is extremely tight, to say the least. Something in modern times, such cases have not been observed. For example, the countries of the anti-Hitler coalition defeated Germany in World War II. But neither in Russia, the USA, France, or England, no one came up with the wild idea of raising the swastika, which was then a symbol of German fascism, on their state flags, coats of arms, or seals.

Fig. 9.46. Fragment of a map of Italy showing the vicinity of Naples. Among the coats of arms of the Italian regions, we see two coats of arms with Cathar banners. Taken from [1036], pp. 116–117.

Fig. 9.47. Close-in. Cathar banners included in the coats of arms of two regions of Italy in
1640. Taken from [1036], p.116.

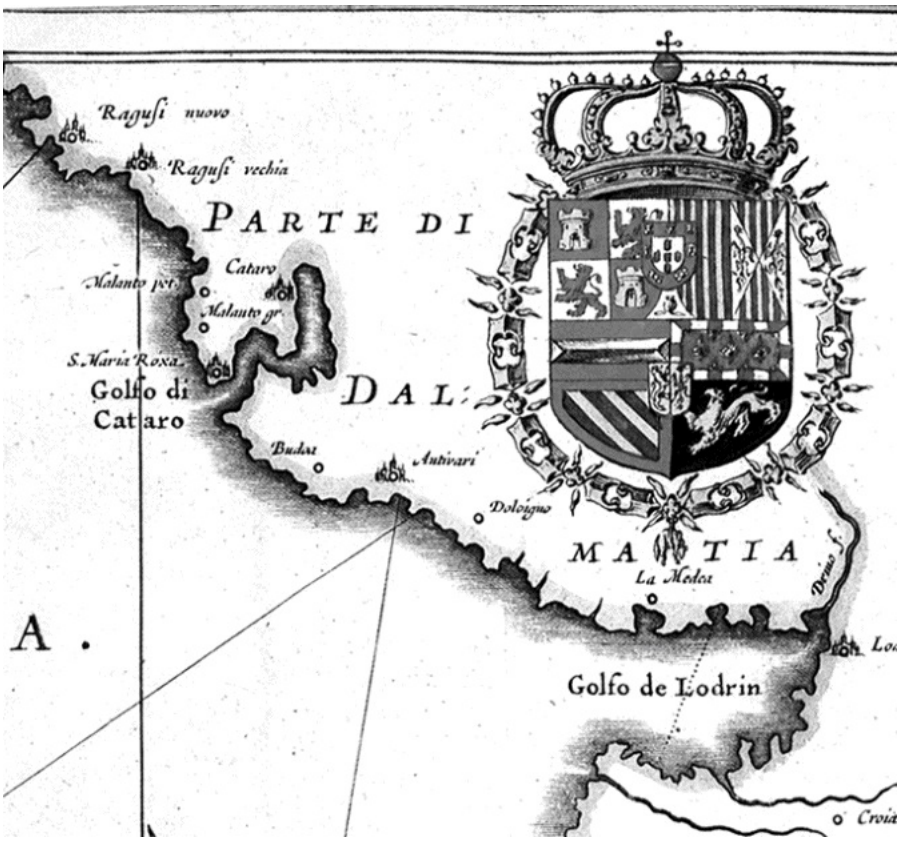


Fig. 9.48. The yellow-and-red Cathar banner included in the large coat of arms placed in Dalmatia. Fragment of a map of Italy from 1640. Taken from [1036], p. 117.

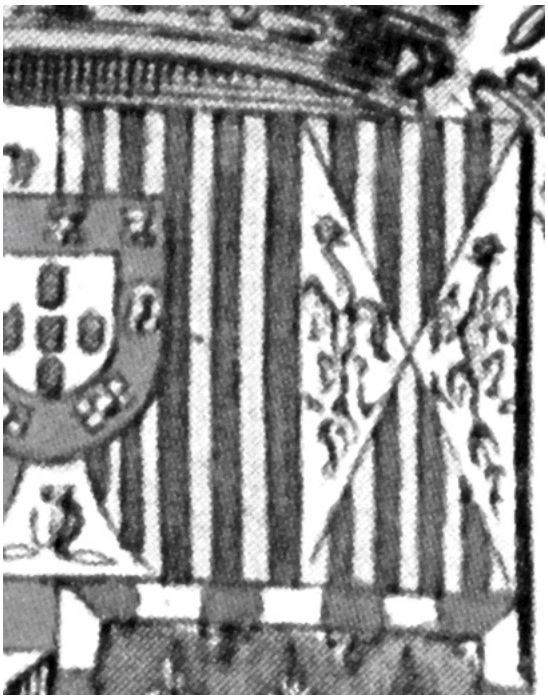


Fig. 9.49.
Close-in of the coat of arms
with the Cathar banner on the map of Italy, featuring a part of the Adriatic coast of Dalmatia. Taken from [1036], p. 117.

They may say: knights and generals placed the Ottoman crescent and a star on their coats of arms in memory of their victories over the atamans. That is to say, in the order of personal initiative, without giving it an official state shade. It is also doubtful. Accurate military history has done quite the opposite. The victors triumphantly threw the banners and coats of arms of the defeated at their leaders' feet. For example, to the Kremlin wall in Moscow during the 1945 Victory Parade. None of the winners hung on their chests and, moreover, did not constantly wear orders and insignia of defeated enemies.

So, the presence of the Ottoman = Ataman crescent with a star in the official mediaeval symbolism means a simple thing. This state, region, city was part of the Great Empire at that time, one of the symbols of which was the Ottoman crescent moon along with the cross.

7.11. Why the Cathars were accused of "worship of the Devil"

A new understanding of the history of the Cathars = Scythians allows us to see another tendentious distortion. Today we are told that both God and the Devil were worshiped. Therefore, they are disgusting heretics. It is just that they were destroyed. In this regard, let us pay attention to the fact that the Old Testament often accuses the Israelite and Jewish kings of worshiping the god Baal. That is, Theos Baal, DeVaal, which easily turns into the word Devil. Most of these accusations are concentrated in the books of Judges, 3–4, Kings, and Chronicles. This can be seen from the biblical index [670]. These books seem to have undergone heavy editing during the Reformation and most closely reflected the views of those who supported it.

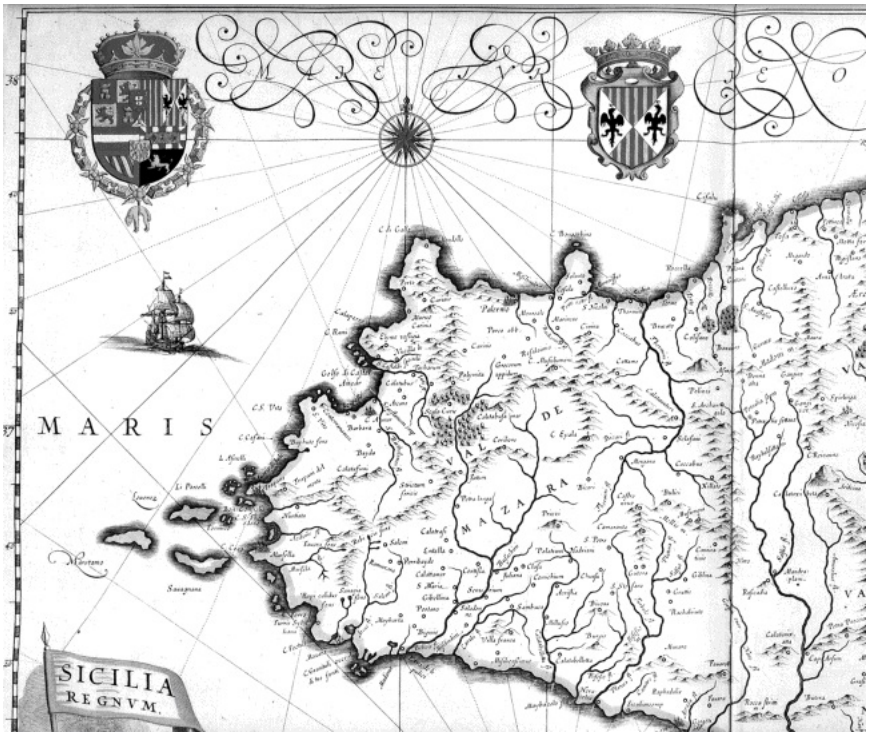
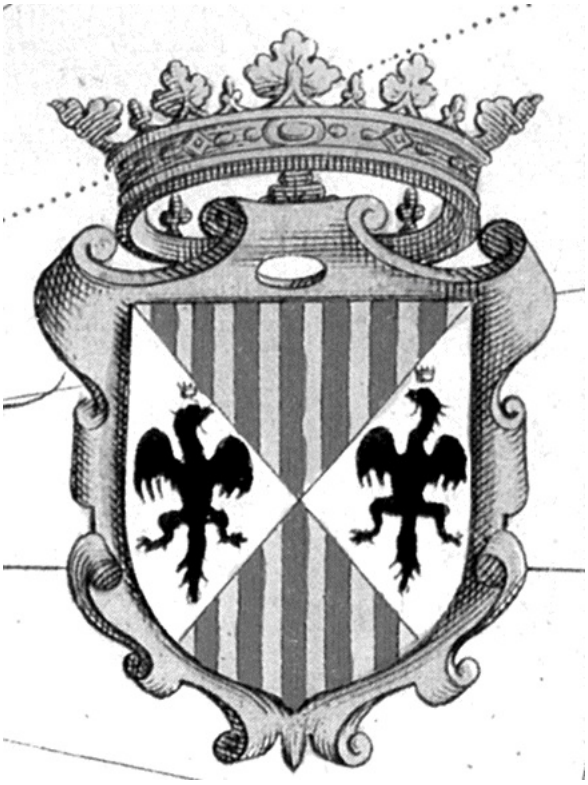


Fig. 9.50. Cathar coats of arms on the map of the Sicily. Taken from [1036], pp. 118–119.

Baal is constantly mentioned in the Old Testament Book of Judges (2:11, 2:13; 3:7; 6:25, 6:30–32, etc.). Moreover, it speaks of serving the Baals and the Asherahs (Judges 3:7). In Hebrew, at-hbelim vat-hashtrut. Is it not about the god of Babilon and AsTatar, that is, the Volga and JesusTatar? In a somewhat abbreviated form: IsTarta, or Astarta. Here Asa = Jesus.

Apparently, in the XIII–XVI centuries in Western Europe, with the word DBaal = God Baal = God Baal = God of the Bulgarians, he is the God of the Cathars = God of the Volgars = God of Babylon = God the White, that is, the God of the White Horde, they called the God of the "Mongol" Empire. Because it was in that era, its religion, Orthodox Christianity, spread everywhere, including in Europe. By the way, as we have already noted, on behalf of Jesus = Asa, the name of the whole Asia probably also originated.

Fig. 9.51. Fragment with the Cathar banner on the map of Sicily. Taken from [1036], pp. 118-119.



But in the XVI century, the rebellion of the Reformation broke out in Western Europe. The rebellious governors began a struggle not only with the Empire, but also with the Orthodox faith. Apparently, the Orthodox DBaal = Theos Baal = God of Bulgars = God of Volgars they declared a "bad god." Probably, from that moment on, the word DBaal acquired a negative meaning in Western Europe. At the end of the XVI—beginning of the XVII century, DBaal was credited with all the ugliest that they could think of. The edition of the biblical Book of Judges known to us today also refers to the god Baal negatively: "Then

Fig. 9.52. Mediaeval seal of Raymond VII, Count of Toulouse. The seal clearly shows the Ottoman crescent moon with a star. Drawing by T. N. Fomenko from the photograph in [1362].

Fig. 9.53. Another medieval seal of Raymond VII, Count of Toulouse, France. The seal features the Ottoman crescent moon with a star. Our drawing from the photograph in [1331].

the Israelites did evil in the eyes of the Lord and served the Baals. … They aroused the Lord's anger because they forsook him and served Baal and the Ashtoreths" (Judges 2:11, 2:13). (See Church Slavonic quotation 172 in Annex 4.)

Such accusations in the Old Testament Book of Judges are now becoming understandable. We have already found that the book describes some of the events of the Reformation, for example, the war with the Cathars = Scythians.

Today it is explained to us that the Cathars believed in both God and the devil. But the "theory of Cathar dualism" may have arisen only at the end of the XVI—XVII century, when the Scaligerian editors slyly changed the concept. The good has been replaced

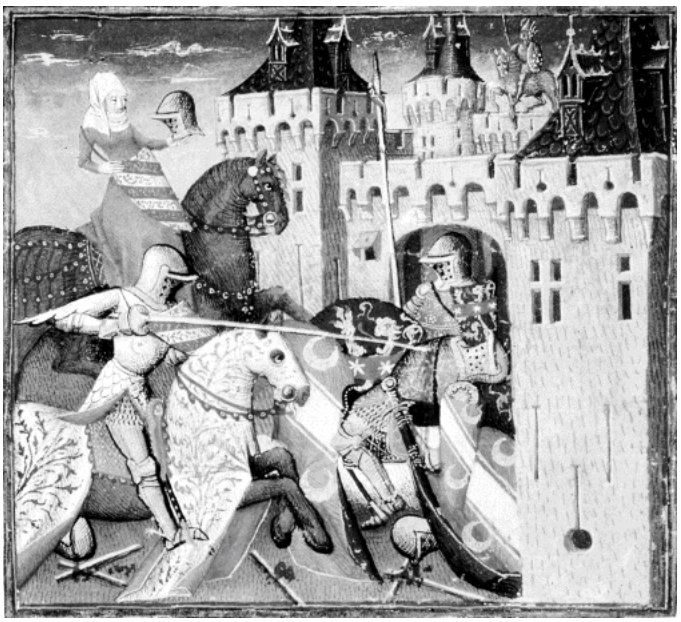


Fig. 9.54. Mediaeval image of the XIV century. The knight on the right is adorned with Ottoman crescents and stars. "Lancelot conquering the Dolorous Gard castle with the help of the magic shield given by the Lady of the Lake." National Library of France, Paris. Taken from [1477], p. 39.

by the bad. The Cathars = Scythians, most likely, believed in God Christ, who was called the God of the Bulgarians = the God of the Volgars.

Most likely, the original biblical texts spoke positively about DBaal, the White God. Editors of the late XVI and early XVII centuries replaced positive characteristics with negative ones. At the same time, they tried to turn DBaal into some unknown pagan god (1 Kings 18). Addressing the younger generation, they inserted into the Bible militant instructions-orders like: "Tear down your father's altar to Baal and cut down the Asherah pole beside it" (Judges 6:25). (See Church Slavonic quotation 173 in Annex 4.)

As we can see, they set children against their parents. With those who tried to protect God Bulgar = Baal, that is, the Orthodox faith, the conversation was short:

“Are you going to plead Baal’s cause? Are you trying to save him? Whoever fights for him shall be put to death by morning!” (Judges 6:31). (See Church Slavonic quotation 174 in Annex 4.)

Interestingly, the Ostrog Bible has preserved traces of the former positive attitude towards Baal in this fragment. The meaning of its text is as follows: “Whoever caused him [Baal] an offense, let him die.”

The biased processing of the Bible was by no means literary, and pursued completely different goals. New, reformatory ideas were actively introduced into public consciousness with the help of the “renewed” Old Testament. Taking it into service, the Catholic crusaders of the XVI– XVII centuries began to cleanse Western Europe of Orthodox “Mongols”—including the Scythians = Cathars—so to speak, “on a legal basis.” They relied on the authority of the Old Testament, not suspecting, for the most part, that it had recently been edited.

Some details of the merciless beating of the Cathars = Scythians of the late XVI—early XVII centuries probably found their way onto the pages of the biblical books of 1 and 2 Kings. But then, along with the entire Bible, they were cleverly carried back into the deep past. For example, according to the Bible, the prophet Elijah says to the king of Israel Ahab, “Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Baal” (1 Kings 18:19). (See Church Slavonic quotation 175 in Annex 4.)

Here they were tested and convincingly proved that the Baal, the White or Bulgarian faith, is very bad. After which “Elijah commanded them, ‘Seize the prophets of Baal. Don’t let anyone get away!’ They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there” (1 Kings 18:40). (See Church Slavonic quotation 176 in Annex 4.)

Presumably none of them hid. Here, probably, by “Israeli land” is already understood only a small part of the Great Empire, namely, the rebellious Western Europe.

According to the Bible, the “cleansing” of Western European countries from the religion of Baal = Bela = Bulgarian = Volgarian God ended as follows. King

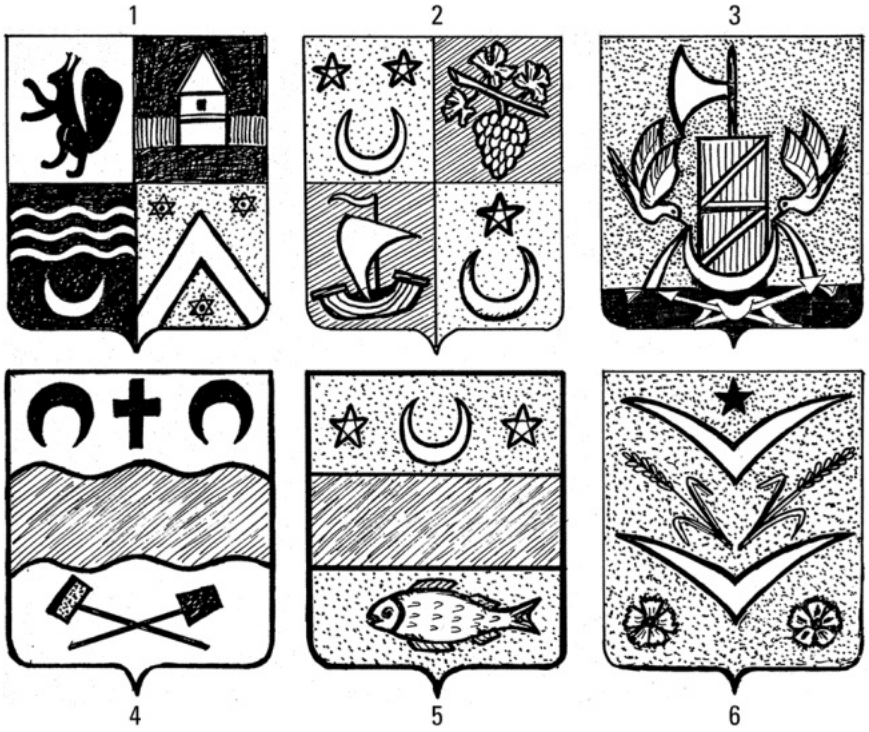
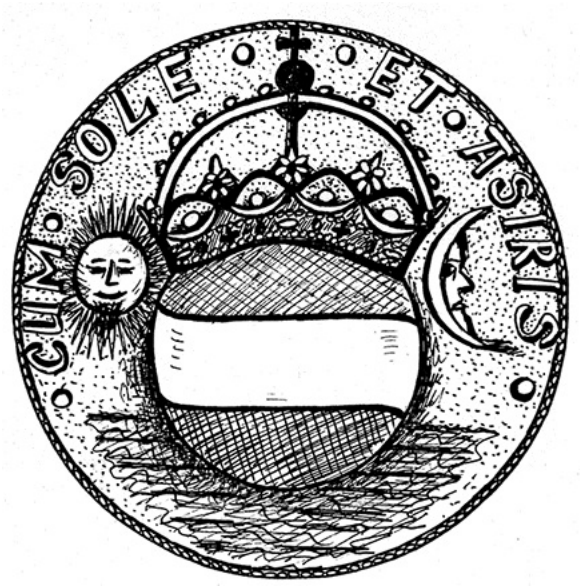


Fig. 9.55. French coats of arms featuring the Ottoman = Ataman crescent with a star. 1) Saint-Mandé (dept. Val-de-Marne); 2) Champigny-sur-Marne (Valde-Marne); 3) Villejuif (Val-de-Marne); 4) Neuilly



sur-Marne (Seine-Saint-Denis); 5) Orsay (Essonne); 6) Vélizy-Villacoublay (Yvelines). The sketch was made by T. N. Fomenko from the poster "Armorial des communes de l'Île-deFrance." Gaso Mériel, 1996.

Fig. 9.56. Medal on the arms of King Philip

IV of Spain, circa 1650. Our drawing from the photograph in [1216], fig. 242.

Fig. 9.57. The famous French gobelin tapestry series “The Lady with the Unicorn” (“La Dame à la licorne”). End of the XV century. The tapestry is filled with Ottoman = Ataman crescents. The last (sixth) gobelin, titled “À Mon Seul Désir.” Musée national du Moyen Âge – Thermes et hôtel de Cluny, Paris. Réunion des muse’es nationaux, Paris, 1988.

Jehu of Israel tricked all the prophets of Baal into the temple and ordered them to kill everybody (2 Kings 10:24), which was fulfilled exactly (2 Kings 10:25). After that, the result is summed up with satisfaction: “They demolished the sacred stone of Baal and tore down the temple of Baal, and people have used it for a latrine to this day. So Jehu destroyed Baal worship in Israel” (2 Kings 10:27–28). (See Church Slavonic quotation 177 in Annex 4.) We already know (from the French chronicles, for example) how it looked. “Kill them all! God will know his own.”

7.12. Brief reconstruction of the history of Cathars

1) The Bulgarian Cathars are the Volga Scythians who came to France in the XIV century from Russia-Horde during the great = “Mongol” conquest. They settled here, created, as conquerors, the ruling class. Their religion was Christian, ancient Orthodox.

2) In the era of the Great Empire of the XIV–XVI centuries, the Cathars = Scythians, partially mixed with the local population, created a kind of culture, built cities, cathedrals, fortresses, some of which today continue to be called Cathar.

3) At the end of the XVI—beginning of the XVII century, during the rebellion of the Reformation in Western Europe, the Cathars = Scythians were defeated in a difficult civil war.

4) Their history was "exiled" from the XIV–XVI centuries to the XI–XIII centuries. The substitution took place in the XVII–XVIII century. At the same time, it was announced that the Cathar = Scythian Gothic cathedrals already from the XIII century, that is, from the very moment of their construction, were

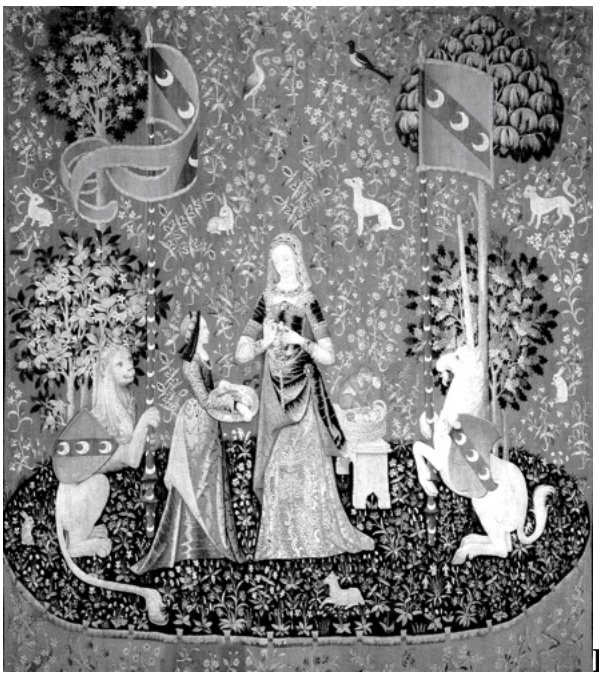


Fig. 9.58. French gobelin series "The Lady with the Unicorn". The second gobelin, "Smell." Filled with crescents.

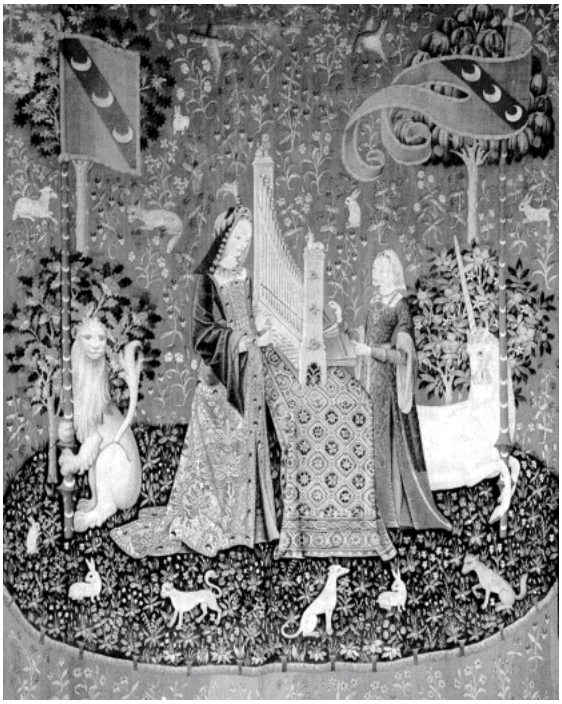


Fig. 9.59. French gobelin series “The Lady with the Unicorn”. The third gobelin, “Hearing.” Many Ottoman crescents.

allegedly always “truly Catholic.” In a new, reformatory sense. It was a forgery. The Bulgarian = Volgarian Orthodox religion of the Cathars = Scythians was declared “heresy.”

5) Some striking events in the history of the Cathars = Scythians then found their way to the pages of the Bible. For example, the story of Count SimonOsman de Montfort Pyrrhus Abimelech is briefly described in the Old Testament Book of Judges (chapter 9). Some even later “ancient” authors of the XVI– XVII century spoke about this. For example, Plutarch (= Petrarch?).

We must pay tribute to the historians of the XVII century. They carried out a well-organized and coordinated order of the new rulers who illegally came to power in Europe and Russia in the XVII century. They succeeded, albeit with difficulty, in a significant enterprise. Unable to completely erase from the memory of peoples the memories of the Great Empire of the XIII–XVI centuries, historians of the XVII–XVIII century made a crafty substitution of dates. Having come up with an incorrect, lengthened chronology, they “exiled” the Empire to the distant past. Where do we see today its vague, worn out traces under the guise of the “ancient” great movement of the Slavic peoples and the Roman Empire. So, at first glance, a simple operation—distorting dates—made it possible to “solve” several problems at once. Far from scientific.

8.
REFORMERS ROUT SOME “MONGOL” IMPERIAL TEMPLES IN FRANCE

Let’s go back to the history of Notre-Dame Cathedral. Over the past centuries, it has undergone interesting changes. In particular, historians report an interesting fact. It turns out that on the cathedral’s facade, there were 28 large stone statues of the “kings of Judah and Israel” ([1272], p. 137) in a row. But during the French Revolution of the end of the XVIII century, “the original statues were destroyed in 1793 by the Commune, because these figures were taken for images of the kings of France [!—Auth.]” ([1272], p. 137). The pitiful remains of the original statues, namely the disfigured heads of the kings, are today on display in the Paris Cluny Museum (Museum of the Middle Ages). By the way, stone heads were discovered recently, only in 1977 ([1336], p. 25). The figures of the kings, standing today on the facade of Notre-Dame Cathedral (q.v. in fig. 9.64), were made anew in the XIX century. It is difficult to say how close they are to the lost originals. In any case, historians note: “The sculptors of the nineteenth century tried to imitate them [statues of kings.—Auth.]. … Unfortunately, this attempt was unsuccessful” ([1336], p. 25).

But let us return to the strange “mistake” of the Parisians, who, it turns out, identified the kings of Judea and Israel with the kings of France. Perhaps the “confusion” in the minds of the Parisians arose in the wake of the revolutionary storm? Was it a momentary delusion? But no. Historians note that also “in early times, they thought that these 28 kings were the kings of France” ([1336], p. 25). That is, it turns out that they thought so even before the revolution of the XVIII century.

Today’s historians regard this belief only as a mistake of the French ([1336], p. 25). They say that not very educated Parisians, from the “early times” up to the French Revolution of the XVIII century, were grossly mistaken in who is depicted on the facade of the main Parisian temple. Our reconstruction immediately removes the strangeness. In fact, there was no mistake. In the XIV–XVI centuries, the kings-khans of the Great = “Mongol” Empire were indeed both Israeli-Judean kings and French rulers at the same time. Since their religious and secular power extended everywhere, including to France. Everyone knew this well. Including the Parisians. As we can see, even before the XVIII century. More precisely, those who smashed the statues—their inspirers—still remembered something from factual history. After the rebellion of the Reformation, already at the end of the XVIII century, against the background of the outbreak of the revolution, the reformers put the last polish on the Scaligerian history. Finally, they decided to throw out the statues of the “Mongol” czars-khans, which had become hated, from the main cathedral of Paris.

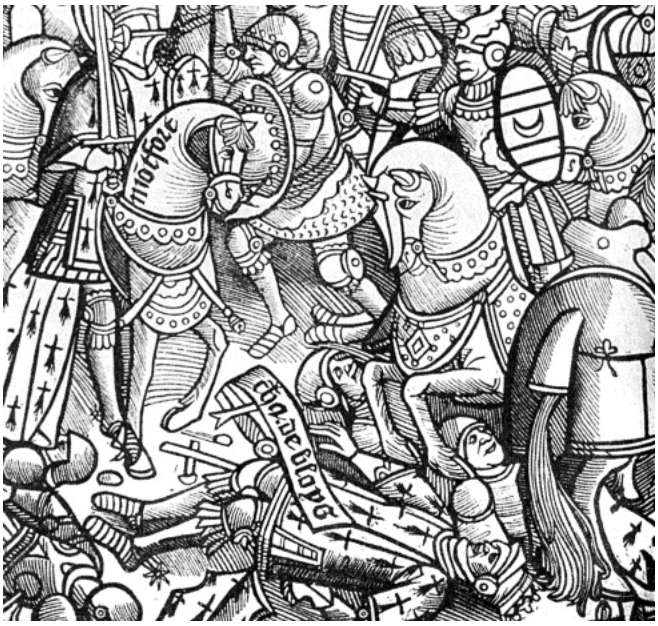


Fig. 9.60. Engraving “Internecine War in France” of the XIV century. On the French knight’s shield on the right is the Ottoman crescent. Moreover, there are no other symbols, except for the crescent moon, in his armament. On the left are the knights of Montfort. Taken from [264], book 1, p. 778.

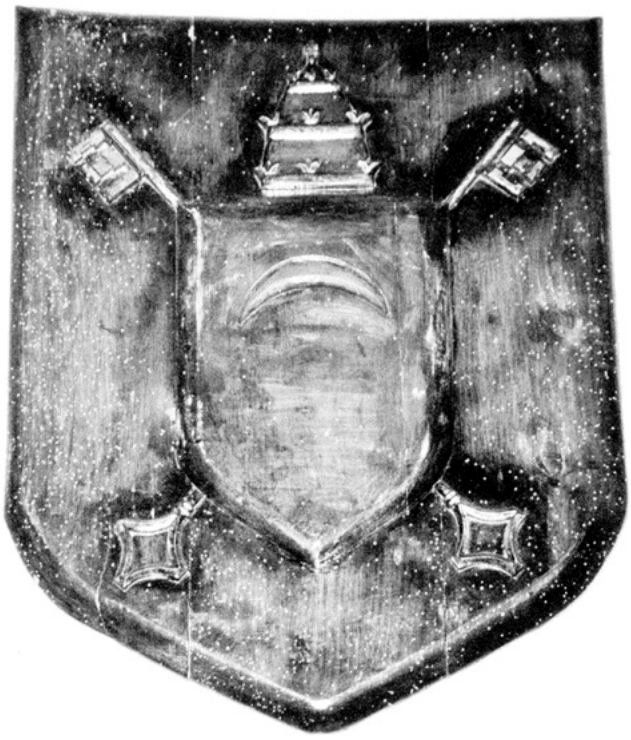


Fig. 9.61. The coat of arms on the wall of the allegedly XIV century Peniscola Castle in Spain. We see the Christian cardinal’s hat, the Keys of St. Peter, and in the very

center, the Ottoman = Ataman crescent. Photo of 2000 courtesy of A.V. Podoinitsyn. Details on the castle are taken from the brochure “Visit of the Castle of Peniscola,” Diputació de Castelló.

Fig. 9.62. Military coat of arms of the XVI century. On the top of the helmet are "horns" with a cross, a variant of the Ataman crescent with a star = cross. Armoiries germaniques, comprenant un écu surmonté d'un heaume à cimier et à lambrequins, XVI^{e} siècle. Musée national de la Renaissance, Écouen, France. Taken from [1216], p. 35.

It turns out that Notre-Dame Cathedral is far from the only example of this kind. In the same year, 1793, the Republican Convent had given permission for the destruction of a large number of tombstones in the Cathedral of St. Denis. Today it is a suburb of Paris. At the same time, “the remains were thrown into unmarked graves” ([1272], p. 311). According to historians, mediaeval French kings, queens, royal children, relatives, and prominent figures were buried in the tombs ([1272], p. 312). As we can see, in the XVIII century, the “history improvers” decided to clean the royal tombs at the same time. However, clarification is required here. As

we now understand, it was not the great czar-khans of

Fig. 9.63. Military coat of arms of the early XIX century. On the helmet are "horns" with a star, a variant of the Ataman crescent with a star = cross. Taken from [1216], p. 23.

Russia-Horde who were buried in Saint Denis, but their French governors, who ruled in France on behalf of the Great Empire. The khans were buried more honorably—in African Egypt, in the royal cemetery.

It is believed that the surviving sarcophagi were transported to Paris and only in 1816 were returned to Saint-Denis ([1272], p. 311). A legitimate question arises: is it true that the tombs were returned in the same form in which they were once taken out of Saint-Denis? For example, instead of broken lids of sarcophagi in Paris, new ones could be made. And with new inscriptions.

At the same time, the surviving inscriptions could be edited in the Parisian workshops. The old names that interfered with the Scaligerian history were shot down (?). New ones (?) were added according to the textbook of the "correct" French history. After all, we are already familiar with the strange activity of the first Romanovs around the burials of the Russian czarskhans (q.v. in Chron4, Chapter 14: 5–6). Something similar seems to have taken place in France. And not

only in France. Throughout Western Europe of the XVII–XVIII centuries.

Today in Saint-Denis, 79 surviving sarcophagi can be seen in the form of lying figures. “All tombs are empty since the time of the Revolution” ([1272],

p. 312). Figure 9.65 shows the “sarcophagi of the Merovingian epoch, made of plaster (gypsum) and discovered during excavations in 1947” ([1375], p. 25). Indeed, all of them are empty!

How many sarcophagi were originally in Saint Denis? The following episode prompts the answer. After the French Revolution, already in 1817, when they began to put in order what had survived after the pogrom, “the bones of about 800 kings and queens, high-ranking royal courtiers, princes of the blood” were buried in the common grave of Saint-Denis ([1272], p. 313).

But then it turns out that before the revolution, there were at least eight hundred tombs in Saint-Denis. And only 79 survived! That is, at the end of the XVIII century, consciously and almost completely was destroyed a huge necropolis. Where, according to our reconstruction, were buried the French governors and prominent figures of the Frankish region of the “Mongol” Empire, many of whom were Cathars = Scythians.

Finally, we have all heard about the destruction of the Paris Bastille during the French Revolution in 1789. In that era, the Bastille was a royal prison. It is believed that the rebels destroyed it as a symbol of despotism ([1272], p. 71).

In fact, the Bastille was not always used as a prison. In the XIV century, the Bastille was erected by Charles V as a royal fortress and his residence [1272], p. 71. So at the end of the XVIII century, they destroyed not just a prison but also the former castle of the Fifth King. Isn’t this Charles V from the XIV century another phantom reflection of Emperor Charles V of the same number from the XVI century? That is, a reflection of the Assyrian-Babylonian czar Nebuchadnezzar = the Russian-Horde Czar-Khan Ivan IV the Terrible? Then everything falls into place. On July 14, 1789, a powerful Cathar = Scythian castle, erected in the XVI century as a remote French residence of Czar-Khan Nebuchadnezzar = Ivan IV the Terrible, who has now become hated, was demolished to the ground in Paris. The rebels expressed their joy of liberation “from tyrants” by “smashed into pieces 83 stone blocks [of the Bastille.—Auth.] and sending them out in the provinces as a terrible reminder of the evil of despotism. For a year people danced at this place” ([1272], p. 71).

An old view of the Bastille in 1734 is shown in fig. 9.66. No wonder it looks like a

cathedral in the Cathar = Scythian city of Albi (q.v. in fig. 9.33 and 9.34).

We see that on the wave of the French Revolution at the end of the XVIII century was used to cleane up history in the right direction.

9.
“THE JOY OF LIBERATION” SPREAD IN SOME COUNTRIES OF WESTERN EUROPE IN THE XVI–XVII CENTURY.
Medieval propaganda against the Roman Church

So, the Reformation of the XVI–XVII centuries was an era of rebellion in the West and the Great = “Mongol” that split the Empire. Certain social groups in Western Europe rejoiced openly. In particular, in connection with the liberation from the central authority of the Church of Russia-Horde, which at that time was identified with the “Roman papal authority.” We present in fig. 9.67 as an eloquent example of “the joy of liberation,” the painting by Girolamo da Treviso “The Pope Stoned by the Four Evangelists,” dated to about 1536.

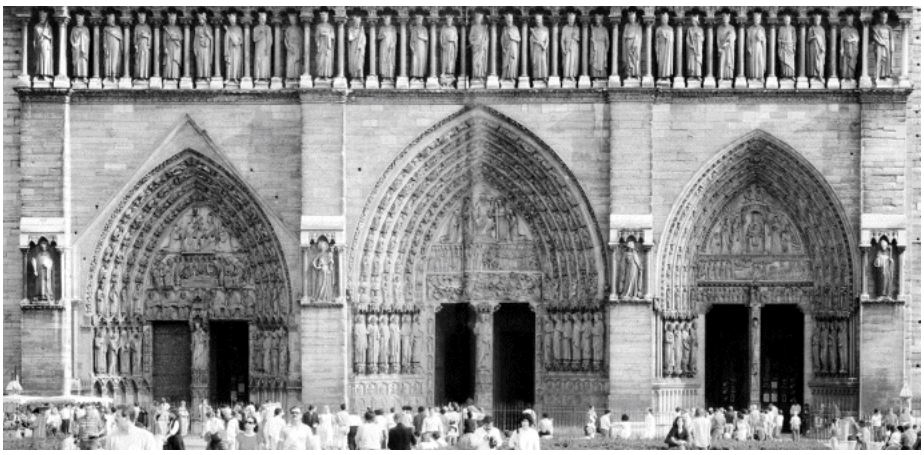


Figure 9.64. Facade of the Notre-Dame de Paris cathedral. A row of 28 statues of the kings of Israel and Judea, previously considered the kings of France in the XVIII century. These new statues were made in the XIX century to replace those destroyed in the XVIII century. Taken from [1336], pp. 24–25.

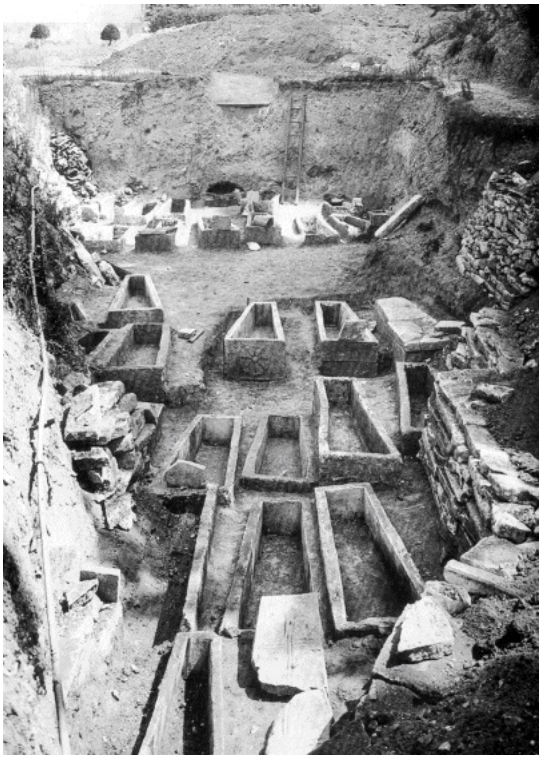


Fig. 9.65. Merovingian sarcophagi, discovered in 1947 during excavations at Saint-Denis. All sarcophagi turned empty. According to historians, all the tombs in Saint-Denis have been empty since the French Revolution. We see that a massacre has taken place here. The "Mongolian" past of France was destroyed. Taken from [1375], p. 24.

Historians comment as follows: “Four evangelists punish the Pope, prostrate on the ground, along with the allegories of Greed and Hypocrisy; it is hard to imagine a more eloquent propaganda” ([930], p. 273–274).

Four handsome men are throwing heavy stones at the defeated Pope. Two dead women are already lying on the ground. According to our results, in that era, the Pope personified the spiritual power of the Russian-Horde Czars-Khans. Moscow was called Rome. The emboldened rebels-reformers are calling to throw stones at the secular and spiritual head of the Russian-Horde Empire. On the ground is a state document clamped with seals. The artist instructs the viewer how to deal with papal and imperial decrees now. Never obey anymore. Trample them.

In the era of the Reformation, propaganda leaflets, like the one shown in fig. 9.68 ([492], p. 199), were actively distributed in some countries of Western Europe. The papacy is depicted in a repulsive manner. The rebels-reformers strenuously cultivated the West Europeans, trying to wipe out from the memory of the peoples respect for the Empire, for its secular and spiritual institutions. They used all

available means, including visual and propaganda. The rough language of the poster was used, so to speak (q.v. in fig. 9.68). Today historians evasively name such surviving flyers as follows: "Caricature of popes and monks. Engraving of the Reformation era" ([492], p. 199). The Pope, that is, the spiritual head of the Great Empire of that time, is depicted in a disgusting form. Wool, claws, a huge mouth, a Sabbath on the head. Sitting on some important document, sealed with many stamps attached with laces. The agitator artist, as it were, urges: not to obey the orders of the imperial power! Moreover, he frankly teaches—for what it is now necessary to use the documents of the Horde Empire. They are only as good as toilet paper. This idea has survived to our time, turning into a well-known and vulgar saying.

Famous artists did not disdain such "progressive activity" either. Some were sincere, others tacitly obeyed the new rules of conduct. Someone was probably forced

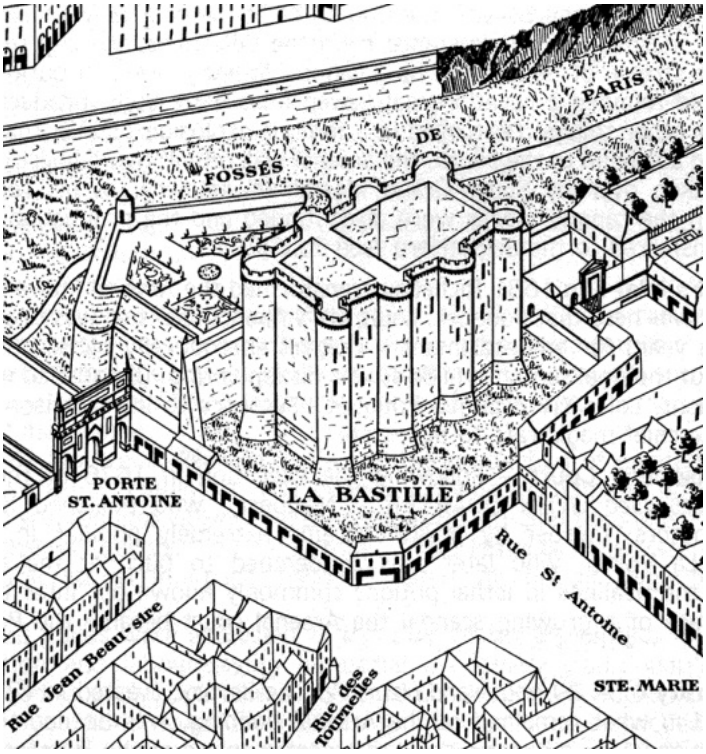


Fig. 9.66. View of the Bastille in 1734. Taken from [1272], p. 71.

Fig. 9.67. Painting by Girolamo da Treviso "The Pope Stoned by the Four Evangelists" (a.k.a. "A Protestant Allegory," c. 1538–44). Windsor, Royal Library, circa 1536. The "joy of liberation" from the power of the Pope is depicted. The jubilant reformers of the XVI–XVII centuries are trying to "stone" the secular and spiritual power of the Great = "Mongolian" Empire. Taken from [930], pp. 273–274.

calling for revolutionary action. Business instructions, as it were. In fig. 9.72, we see a leaflet, evasively called "A satirical leaflet against the clergy" ([492], p. 249). A noble warrior pierces the Pope with a long spear. The agitator artist seems to be calling: stick, at last, a long lance into the fat belly of the fat Pope. Watch and learn how to do it. In the hand of the Pope, tied to the throne, is depicted the breaking key of St. Peter, the symbol of the Roman church. And also a broken sword. Finally, we have broken the Empire's war sword! State documents, clamped with seals, are lying on the ground. From the mouth of dying Pope falls out a long tongue, which lists Western European cities and provinces, apparently already separated from the Empire.

The stream of curses and incendiary appeals that the Western European reformers-revolutionaries of the XVI–XVII century poured out on the "Roman papal Church" was in fact aimed at splitting the Great Empire. Historians present to us all these deby force. For example, an engraving of the XVI century by the famous artist Lucas Cranach (q.v. in fig. 9.69). A dirty pig on its hind legs, in a church dress, hums something. Traces of an unpleasant disease are visible. Today this propaganda leaflet is accurately called as follows: "Caricature of Lucas Cranach on the

ignorance of monks" ([492], p. 37). Don't take it seriously, folks, the artist was only joking.

Figure 9.70 shows a French leaflet called "I am the Pope," allegedly directed against Alexander VI ([492], p. 167). Again, a rather disgusting image. Wool, claws, fangs, horns.

Another example is shown in fig. 9.71. Jesuits with dog heads and one of them gnaws either a lamb or a horse. Western European agitator artists vied with each other to outdo each other in choosing unpleasant labels for the Empire.

It must be admitted that the assertive and shameless propaganda has finally borne fruit. If you repeat the same thing long enough, you can make yourself believe in anything.

Finally, leaflets of a more outspoken kind were distributed. Not just "accusatory" ones, but loudly structive stages of the bloody rebellion as "healthy criticism through the mouth of progressive humanity of the rotten Roman papal Church." Pointed exclusively at Italian Rome. That is untrue. Italian Rome at the time was just one of the provincial spiritual and secular residences of the "Mongol" Empire. Vatican = Batu-Khan. The main power was concentrated in the center of the Empire, in Russia-Horde and Ottomania-Atamania. The reformers aimed precisely at it.

After the victory of the Reformation, they said something like this. The main Roman Church was always located in Italian Rome. Yes, it was bad, but it was always ours. Rumors that once Rome and its Church were in Russia are absurd and politically harmful. We strongly advise against spreading such rumors. Our main Roman Church in Italy was wrong, but we carefully corrected it, reformed it. And now it is good. As for all those old flyers against the Roman Church, they were harsh but benevolent, and even humorous criticism of our slightly lost church. You don't need to take those sheets of paper seriously. Any disgreements? Against heresies we always have an argument—the stake.

Fig. 9.68. A Western European propaganda leaflet from the Reformation period depicting the "Papal Church of Rome" in disgusting form. In the XVI–XVII centuries, this kind of propaganda became one of the manifestations of the violent struggle of the rebels against the spiritual authority of the Great = "Mongolian" Empire. That is, Russia-Horde. Taken from [492], p. 199.

10.
WHEN AND WHERE ORIGINATED THE INDOEUROPEAN LANGUAGES

The following should be noted when speaking about the history of the Cathars = Scythians. The era of the Reformation in Western Europe gave impetus to another process with far-reaching consequences. Namely, to the creation of new languages based on the former Slavic (and Turkic).

In Scaligerian history, the theory of the origin of Indo-European languages from distant India occupies an important place. Moreover, India is understood in the modern sense—as a country on the Indian subcontinent. It is believed that the language left India and spread over many countries in the deepest antiq

Fig. 9.69. Propaganda leaflet engraving "On the ignorance of monks" by the famous XVI century artist Lucas Cranach. Taken from [492], p. 37.

uity. We see no reason for objection here, except for one. Where was that “ancient India” actually located? Where did the Indo-European languages come from? And when was that?

According to our results, this is the Russia-Horde of the XIV–XVI centuries. As a result of the great = “Mongol” conquest, a huge Empire arose, along with that the Slavic language spread and took root in the XIV–XVI centuries. Then, in distant parts of the Empire, it evolved in different directions. After its split in the early XVII century, individual branches of the Old Slavic language diverged even further. Eventually, modern Western European and some other languages emerged from them. The Bible describes this as “Babylonian confusion of tongues” when people stopped understanding each other. It happened in the late XVI—early XVII century.

Fig. 9.70. A French propaganda leaflet in France entitled "I am the Pope" directed against Pope Alexander VI. This is how the Reformators represented the imperial "Mongolian" church. As you can see, there was a lot of hatred. Taken from [492], p. 167.

The Bible says: "The whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. … And they said, 'Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.' But the Lord came down to see the city and the tower which the sons of men had built. And the Lord said, 'Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another's speech.' So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth" (Genesis 11:1–2, 11:4–9).

After the rebellion of the Reformation, the natural process of the divergence of

languages was spurred on by special government measures. The deferred governors of the Empire began to introduce new alphabets on their territories, change the grammar, come up with new fonts and vowels, and new reading rules. For example, in some places, the practice of reading "not as written" has been introduced. A striking example of this is the French language. It is written, for example, Foix—the name of a Cathar city near Toulouse—and it reads " f u a ." The goal is clear—to acquire national and cultural, and linguistic independence as soon as possible. In the XVII century, they tried to do away with the legacy of the Great Empire in their newly formed countries. First of all, to quickly move away from the Slavic language and Slavic writing.

This is not so difficult to do. The teaching of a new language was introduced in schools, and after one or two generations the old language and writing were forgotten by the bulk of the population. Old books, written in Slavonic and old type, became incomprehensible. Not being renewable, they gradually disappeared. In Western Europe of the XVII century, the process proceeded incredibly quickly since it was apparently elevated to the rank of a state program of paramount importance. No wonder they introduced an index of prohibited books. The previous history, books, writing, and at the same time the "heretics" were thrown into the fire.

The custom of reading differently from what is written, for example, in French, was introduced not so long ago. Here's an interesting fact. It turns out that in southern France, in some villages and small towns, residents spoke many modern French words as they are written, not by the rules of the modern French language. That is, they pronounce all the letters aloud. It applies, in particular, to the names of some French villages. A.T. Fomenko was told about this by local inhabitants in 1997. Sometimes this leads to interesting situations. In everyday speech, the inhabitants of the towns pronounce many modern French words "as written," that is, they sound all the letters. But when sending letters by state mail, you have to pronounce the same words in a modern way, omitting some letters.

Fig. 9.71. Caricature of the Jesuits. Engraving from 1632. Taken from [492], p. 251.

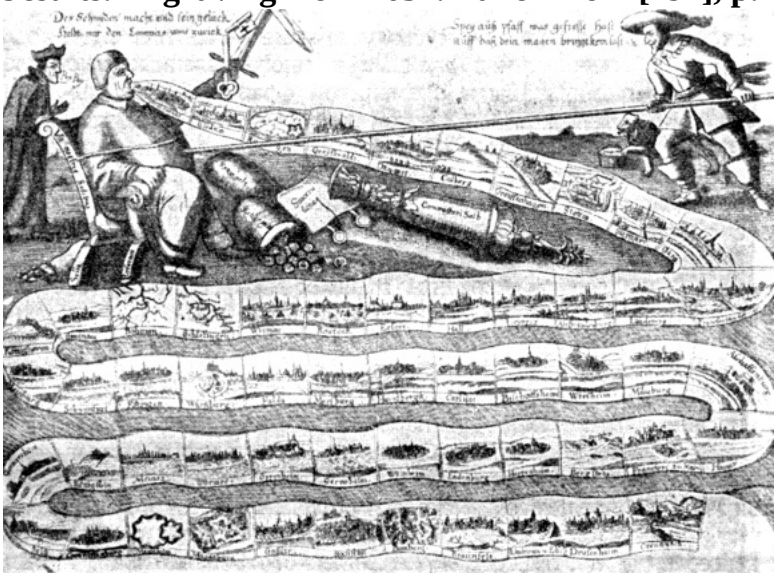


Fig. 9.72. "A satirical leaflet against the clergy in connection with the successes of the Swedes in the 30-year war" [492], p. 249. This is how the Reformers called to do with the clergy of the "Mongol" Empire. A lance in the stomach.

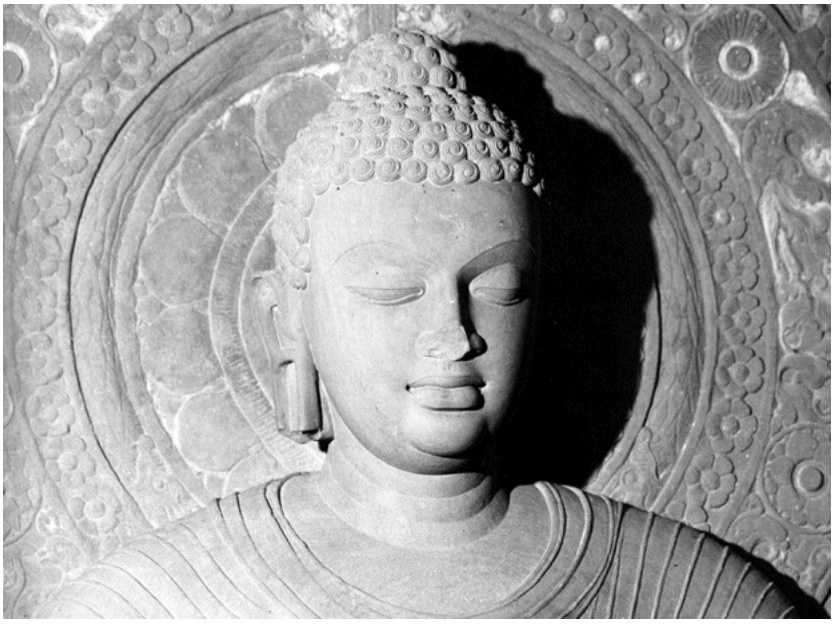


Fig. 9.73. The elongated ears of the Buddha. Moreover, the tip of the long ear is beaten off. Taken from [930], p. 131.

Fig. 9.74. Colossal 14-meter high Buddha statue at Yungang Grottoes temple. Shanxi, China. Note the elongated ears of the Buddha. Taken from [930], p.140.

It is understandable why in some places in France reading all written letters has been preserved. These are not yet wholly forgotten traces of the former, “pre-reform” Slavic language, which existed until the XVI–XVII century, in which all

written letters are pronounced.

Today Latin, the language of the "ancient" Roman Empire, is considered the foundation of many Western European languages. And this is true. It is only necessary to clarify which Empire we are talking about.

According to our results, this is the Great Empire of the XIV–XVI centuries. Ancient Latinia is, in fact, Ruthenia, that is, Russia-Horde. Let us recall that in the Middle Ages Russia was called Ruthenia, or Ruthia, that is, Orda, or Horde (q.v. in [517] and Chron5, Chapter 22:1).

The fact is that the sounds "R" and "L" were often confused. As a result, some authors called Ruthenia, that is, Russia-Horde, Luthenia, or Latinia. The fact that Ruthenia and Luthenia as one and the same country described in detail in the "ancient" Egyptian texts, was noted by the famous Egyptologist Heinrich Brugsch (q.v. in [99] and Chron5, Part V). No wonder there is a huge number of parallels between Latin and Slavic words (q.v. in our book Russian as the basis of Latin and European languages).

Therefore, the "ancient" Latin language originated from the Ruthenian, the Slavic language of RussiaHorde of the XIV–XVI centuries. Consequently, many Western European languages are based on the Slavic = Ruthenian language.

11.
WHY IN THE XVI CENTURY THE GERMAN NOBILITY "WENT OUT OF MIND"

The contemporary American historian Erik Midelfort, working in German archives, came across an amazing fact. It turns out that in the XVI century, a strange wave of insanity hit the German nobility. Neither before nor after anything like this was observed. Midelfort wrote a book about it, Mad Princes of Renaissance Germany (1996). We have used a brief review from the magazine Spiegel, published in the Russian weekly Za Rubezhom (No. 50 (1863), 1996).

Erik Midelfort discovered a really inexplicable thing. According to his calculations, in the XVI century, in Germany, 178 imperial counts, 88 abbots, 21 dukes, landgaves and margaves, 50 archbishops and bishops, 7 Kaiser electors, and Kaiser Rudolf II himself, allegedly went mad!

What were the manifestations of this epidemic of insanity? For example, Albert Frederick, Duke of Prussia, allegedly went crazy like this. He tore Luther's portraits to shreds and went to bed in full military attire, expecting that "Muscovites and Turks" were about to attack Germany. But acording to our reconstruction, the

actions of Frederick of Prussia were by

Fig. 9.75. Map of Austria by Wolfgang Lazius. From his Typi chorographici provinciarum Austriae (1561). This map of Austria from the Habsburg era is placed on the chest of an imperial double-headed eagle. Taken from [1127], p. 159. See also [1343], p. 39.

no means insane. He had every reason for fears. In the XVI century, the Assyrian = Russian Czar-Khan, and his ally the Ottoman Sultan-Ataman, really prepared a punitive campaign against Germany seized by the rebellion of the Reformation.

The "madness" of Emperor Rudolph is even more curious. It turns out that he became startlingly unsociable and avoided any meetings with strangers. That is, he did not come out to anyone, and it is believed that he even refused to meet with his son. In addition, he allegedly moved his capital to Prague. That is, he was not in Vienna. But nobody saw him in Prague either. And he was known there as a "Prague Castle recluse." Such an "invisible emperor."

All this looks extremely strange. And again, in our reconstruction, everything takes its place. The reign of Rudolf II (1576–1612) was an epoch of turmoil that ended in 1613 with the split of the Great Empire. The creation of the image of a reclusive emperor was most likely one of the methods of political struggle in Western Europe of that era. It was then that the Habsburg dynasty changed. The earlier Habsburgs were the czarskhans of the "Mongol" Empire. And starting from the XVII century, the Habsburgs were already Western European rulers who came to power on the

wave of the Reformation. It is not without reason that our statistical studies have shown that there is a pronounced gap in the chronicles of the Habsburg dynasty in the XVI century (q.v. in Chron1, Chapter 6:2–3).

There was no general madness of the nobility. Individual cases, of course, could have taken place. Maybe Albert Frederick of Prussia really went crazy with fear of the Assyrian punitive troops from Moscow. There was turmoil, war, rebellion, the collapse of the Great Empire. People felt and behaved appropriately in the tense environment. But then, when these events were erased from history, the behavior of the Western European nobility close to insanity began to look strange to historians.

Various "theories" have arisen. About the genetic degeneration of the Habsburgs, about their general madness. Allegedly due to "degeneration," their earlobes and chins were stretched out and became excessively long. But long ears are a sign of royal or divine origin in the East (q.v. in fig. 9.73 and 9.74). As, by the way, in America, among the Incas. So maybe the long ears of the Habsburgs and eastern kings and gods are

Fig. 9.76. Altarpiece of the Christian St. Charles Church in Vienna. Above, the

symbol of God in the form of a golden triangle with the name “Yahweh” in Hebrew.

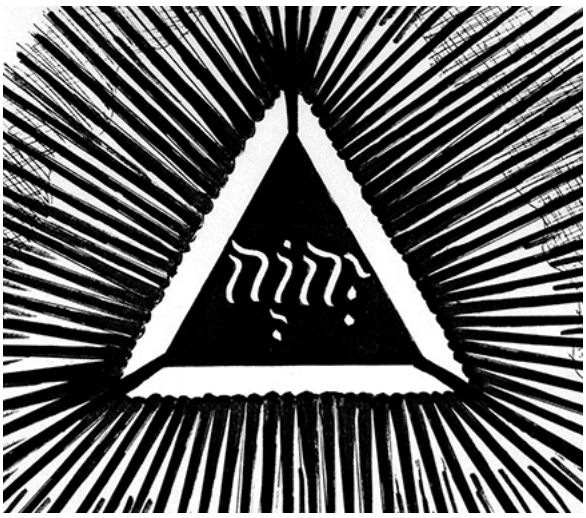


Fig. 9.77. Image of a triangle with the Hebrew inscription “Yahweh” = God above the altar of the Christian St. Charles Church in Vienna. Our sketch from the video made by A.T. Fomenko.

closely related things? The “Mongol” Empire stretched from East to West, so it is possible that the sign of royal origin—long ears—is the same. And in Western Europe, the Habsburgs, and the East. And even among the American Incas. And also at the giant stone statues of the distant Pacific Easter Island.

12.
WHY THE RUSSIAN COAT OF ARMS AND THE COAT OF ARMS OF HABSBURGS COINCIDE

The Russian coat of arms is a two-headed eagle. As it is believed, since the XV century (q.v. in Chron4, Chapter 14:24). Thus, from the point of view of Western Europeans, the Russian czars are the rulers of the Eastern Kingdom, of which the coat of arms is a twoheaded eagle.

But the coat of arms of the Habsburgs was also a twoheaded eagle. And they ruled, in particular, in Austria. At the same time, the word Austria, Oesterreich, also means” Eastern Kingdom,” Eastern Reich. Figure 9.75 shows a map of Austria in 1561. Austria is placed here on the chest of a large two-headed eagle. Only two of its heads, paws, and tips of wings protrude from the map. The double-headed eagle is on many maps of Europe and America of the XVI–XVII centuries (q.v. in Chron7, Chapter 5).

It turns out that from the point of view of Western Europeans, there were two

Eastern Kingdoms at once, and both with absolutely the same coat of arms. One of them was Russia, and the other was Austria. Moreover, in the XV–XVI century, all Western European rulers—kings, dukes, etc.—were considered in their rank lower than the eastern kings with a two-headed eagle on their coat of arms. No other rulers, except the eastern ones, were called emperors.

Today it is believed that the eastern kings of the XV–XVI century with a double-headed eagle on the coat of arms were, of course, the Austrian Habsburgs. And about the Russian eastern kings-khans with a twoheaded eagle on the coat of arms knew nearly nothing. But as we now understand, a substitution was made here in the XVII century. Instead of the well-known Eastern czars-khans with the two-headed eagle of the "Mongol" Empire, they were substituted by their former governors who ruled only in the territory of modern Austria. Austria substituted the eastern kingdom of Russia-Horde. Apparently, the name Austria was assigned exclusively to these places only in the XVII century. It was taken away from all of Russia-Horde. One of the old names of Russia-Horde was just Austrriki (q.v. in Chron5, Chapter 22:1). Only after the XVII century there really appeared two different eastern kingdoms with the same coat of arms, a two-headed eagle—Russia and Austria.

13.
WHAT SINGULARITIES APPEARED IN SOME CATHOLIC CHURCHES OF WESTERN EUROPE AFTER THE VICTORY OF THE REFORMATION?

We enter the huge St. Charles Cathedral in Vienna, the capital of Austria. It was built in the first half of the XVIII century in the "ancient Roman" style. However, it is equipped with a pair of columns—minarets (q.v. in fig. 5.95). Entering the cathedral, we see the following picture (q.v. in fig. 9.76). Above the altar is the name of God in a golden triangle with diverging golden rays. The name of God is written in Hebrew— Yahweh (q.v. in fig. 9.77). The temple makes a strange impression and does not correspond to the usual idea of a Christian temple. Its strange, mixed symbolism can be called both Jewish and Christian. Isn't the appearance of Judeo-Christian symbols in some Catholic churches connected with the victory of the Reformation in the XVI–XVII century? And with the "heresy of the Judaizers" in Russia?

For example, the palace chapel at the residence of the French kings in Versailles looks very similar. The same is the name of Yahweh in the triangle, written in Hebrew, from which the rays radiate.

14.
WHY DID NAPOLEON IN THE WAR OF 1812 MARCH ON MOSCOW

INSTEAD OF PETERSBURG

There is an interesting circumstance in the war of 1812. Having attacked Russia, Napoleon moved to Moscow. The history of the war shows that it was the capture of Moscow that Napoleon, for some reason, considered to be the goal of the war. At first glance, there is nothing strange here. Because today Moscow is the capital of Russia. Naturally, in order to achieve

Fig. 9.78. "Napoleon I in Coronation Robes," by Anne-Louis Girodet de Roussy-Trioson (c. 1812). "In the vestments of Roman Emperor, Bonaparte becomes Napoleon on December 2, 1804" ([328], p. 280). Château de Courson, Essonne, France. Taken from [328], p.280.

the goals of the war, you need to conquer the capital of the state. But at the time of Napoleon and Alexander I, the capital of Russia was Saint Petersburg. And by no means Moscow. And then immediately, there is a feeling of strangeness in the behavior of Napoleon. Indeed, let's think logically. The French Emperor decided to achieve his political goals in the reconstruction of Europe and the world. However, he is hindered by the Russian Czar, who has a completely different opinion on many issues.

Napoleon starts a war in order to force Alexander to sign the necessary treaty. A

large army, in which the French and representatives of almost all Western European nations are on a campaign against Russia. Russian Czar Alexander is in the capital, in St. Petersburg. Napoleon's most natural decision would have been to send a huge army there. Moreover, from Poland, where Napoleon set out from, it was no further to St. Petersburg than to Moscow. Good roads, well-established communication routes. Moreover, in Petersburg is not only the Czar—there are his court, top government officials, the exquisite palaces, rich estates. The appearance of an enemy army even in the outskirts of St. Petersburg would have caused, if not panic, a noticeable tension in the Russian government.

Nevertheless, Napoleon goes to Moscow. Marches through the rugged Bryansk forests. Takes Smolensk. Still without turning to St. Petersburg, he continues to move to Moscow. Fights the big battle on the Borodino field. In the end, Napoleon enters Moscow, abandoned by the inhabitants. Instead of turning to Petersburg and ending the war victoriously, he settles in the Kremlin and waits for winter without leaving Moscow. This strange behavior is now getting some explanation. Napoleon and Western Europe probably viewed his campaign as revenge for the previous Russian-Horde conquest of Europe in the XIV–XV century. Therefore, Napoleon was eager to go precisely to the old capital of Russia-Horde, Moscow. Petersburg was not of particular interest to him. Since St. Petersburg and its environs, including the so-called "Novgorod the Great on the Volkhov," have never been the capital of Russia-Horde. Western Europe never obeyed Petersburg. Therefore, Western Europeans did not seek to take it.

But Moscow, at least from the second half of the XVI century, was the capital of the "Mongol" Empire. It was Moscow that owned Western Europe until the late XVI—early XVII century. And Western Europe in the time of Napoleon remembered this well. Of course, the memory was preserved already at a subconscious level, since the Scaligerian historical "science" of that time had already "reassured" Western Europeans stating that there was never any dependence of Western Europe on Russia. And it could not be, they say. But the customers of this theory, who ruled in Europe in the XVIII–XIX century, still understood, albeit dimly, that the Scaligerian history was just the propaganda they needed, created by themselves. And that barely two hundred years have passed since Europe freed itself from the rule of Russia-Horde = Assyria.

Naturally, as soon as a real opportunity arose, Western Europe tried to take revenge. And for the first time in many centuries, a huge Western European army entered the territory of Russia-Horde. There was nothing like this before. Russian-Horde and Ottoman = Ataman troops in Europe always moved from East to West. Now, in 1812, for the first time, Western European forces marched East into the very heart of the Great Empire. Napoleon stood at the head of the army. Probably,

the dream of the glory of the former Horde Empire's conqueror, especially its old capital, overshadowed even Napoleon's common sense. The former is, as far as can be judged from his other campaigns, a sober practitioner. He did not find the strength to turn to Petersburg when the opportunity opened up for him to enter Moscow and settle in the Kremlin. That is, where the great kings-khans of the Great Empire once lived. Where they sat on the imperial Horde-Roman throne, it is not for nothing that Napoleon donned the toga of the Roman Emperor at the time of his coronation in France (q.v. in fig. 9.78). Presumably, he wanted to look like the "Mongol" Emperors. True, French historians and fashion designers made "antique clothes" for Napoleon to the extent of their distorted understanding of history that had little in common with the true history of Rome = RussiaHorde.

Chapter 10

“Restoration” = construction of Jerusalem = Moscow after the Babylonyan captivity. Jerusalems: where and how many they were

1.
THE NAME JERUSALEM WAS MOBILE AND AT DIFFERENT TIMES ATTRIBUTED TO DIFFERENT CITIES

Mediaeval men had an unusual for us religious view of geography. According to him, some, seemingly purely geographical names, were associated in people’s minds not with a place, that is, with some point on the map, but with religion.

Geographic names often had different meanings than today, and they were more mobile on the map. For mediaeval men, the mobility and repetition of names had their meaning. It is forgotten today. When analyzing old sources, we subconsciously seek to squeeze them into our modern understanding of geography.

Jerusalem is a prime example of such a mobile name. For example, allegedly in the XIV century, a certain sect of Pepuzians, or Peluzians, argued that Jerusalem was a kind of Pepuza. At the same time, Pepuza was just a village. Here is what Matthew Blastares says: “The Montanists were also called Pepuzians, because they believed Pepuza, a village in Phrygia, to be a divine place, and they called it Jerusalem” ([17], p. 47).

Eusebius Pamphili wrote about this: “Small towns of Phrygia—Petuza and Tymion —he [Montanus.— Auth.) called Jerusalem” (quoted in [295], p. 893). Of course, one must never forget that initially, there was one, central Jerusalem, where the evangelical events of the XII century took place. It is Czar-Grad on the Bosphorus. But in addition to this, Jerusalem, which was geographically distant for many, later local centers of religious worship appeared. Sometimes, they were called Jerusalem because they emerged as political and religious centers of a particular community or country. And we will see such examples.

2.
THE FOUNDATION OF ROME AND THE VATICAN IN THE LATE XIV CENTURY AS THE ESTABLISHMENT BY THE GREATS = “MONGOLS” OF A BRANCH OF JERUSALEM IN ITALY

We have already said that probably the first Babylonian captivity took place due to the Trojan War of the XIII century and the subsequent "Mongol" conquest of the XIV century. Immigrants from the defeated Jerusalem = Czar-Grad and the "Mongols" who arrived after them settled, particularly in the territory of modern France, in Avignon. It has left its mark in history as the "Avignon captivity of the Popes" (q.v. in Chron2, Chapter 7:16). It is not very clear whether it was actual captivity or, on the contrary, we are talking here about the governors of the Great Empire. All their "captivity" could only consist in the fact that, being in the imperial service, they had to serve far from their native Jerusalem = Czar-Grad.

Then, around 1380, the "Mongol" bishops-gover

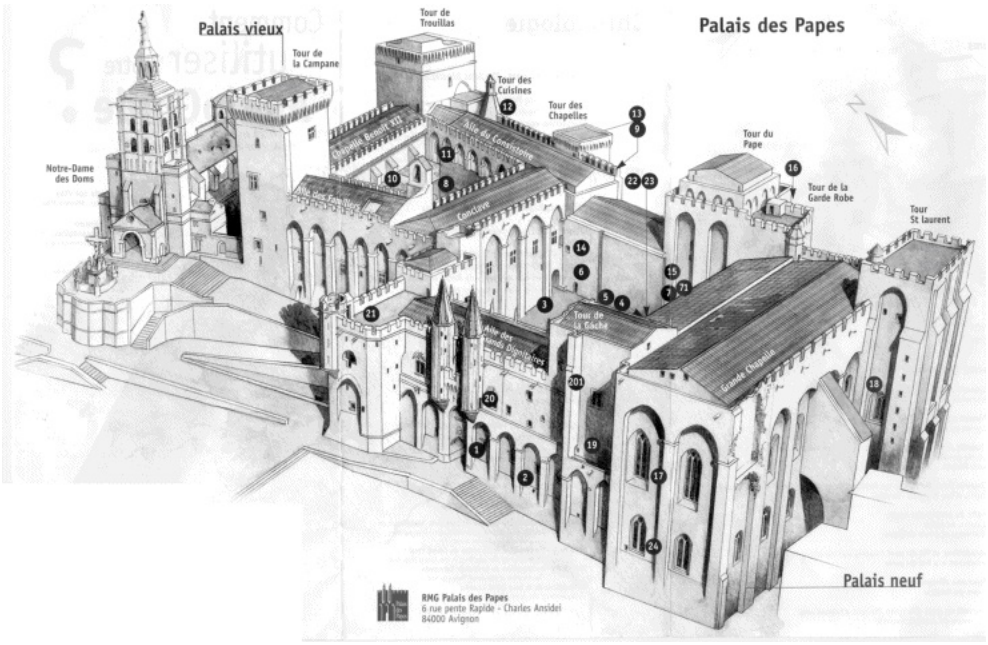


Fig. 10.0a. The Palais des Papes in Avignon, France, in its current state. It is very unlikely that the palace could be built in this form before the XVI century. Adapted from the guidebook (given to all visitors): Le Palais des Papes. Le Pont Saint-Bénézet – Pont d'Avignon. Avignon: RMG Palais des Papes, 2001.

nors moved to Italy to found Rome, the future capital of the Reformed Catholicism and the papacy. There arose the Western European center of the Catholic Church, the Vatican, as a branch of the central impe rial Church of the Horde. These events were reflected in the Bible in one of the stories about the return from Babylonian captivity and the "restoration" of Jerusa lem. But this was not an authentic restoration since

the original gospel Jerusalem, Czar-Grad, existed all the time. However, later one of its former notorious names, Jerusalem, was taken away from it.

The Bible speaks rather obscurely about the "rec reation" of Rome-Jerusalem in Italy in the XIV cen tury. As we understand, a significant part of the Bible was written in the XV–XVI century in Russia = Israel and Ottomania = Judea. It described the events as viewed from the old imperial center of Vladimir-Su zdal Russia (that is, from the biblical Assyria-Persia) and Czar-Grad on the Bosphorus (that is, from Judea, the gospel Jerusalem), and in some cases, probably, from Kazan. Note that in the XVI century, before the Church "Council of the White Cowl," the Novgorod and Kazan Archbishops, apparently, were considered superior to all other archbishops (later, the Archbishop of Moscow was added to them). For instance, only the Novgorod and Kazan Archbishops "sealed their letters with red wax," while the others with black one ([372], v. 1, p. 442). Red wax was considered a sign of a higher position. To allow the same to the Archbishop of Moscow, it was required to convene a council in 1563 ([372], v. 1, p. 442).

In the XVI century, Kazan apparently was the second to Novgorod = Yaroslavl independent religious center, the local Jerusalem.

It is not surprising that the ancient events of the distant XIV century, such as the establishment of the Vatican, a branch of the Imperial Orthodox Church in the Italian Rome, were rather dimly covered by the

Fig. 10.0b. The papal bedroom in the Palais des Papes in Avignon, France. The floral pattern of the wallpainting is practically the same as on the walls of the St. Basil the Blessed Cathedral in Moscow, which was called "Jerusalem." Taken from [1160: 1], p. 20.

XVI century authors of the Bible, who lived in the Horde metropolis. After all, they described events in a remote region of the Empire, which was not considered of particular importance by the center. But when the East Bible, written in Russia-Horde, came to the West, the weight of Western European events was increased in it by addition of the West Bible texts written there. It was then that the "Avignon captivity of the Popes" of the XIV century took place.

Today, in the French city of Avignon, the Palais des Papes is considered the main attraction. Its current plan is shown in fig. 10.0a. It is said that the palace exists since the XIV century ([1160: 1], p. 8). In fig. 10.0b and 10.0c, the wallpaitning of the papal bedroom is shown. It is evident that the floral pattern of the frescoes is practically identical to the pattern on the interior walls of St. Basil's Cathedral in Moscow (allegedly restored in the XVIII century). We talked about the ancient wallpainting of the Moscow "Jerusalem" Cathedral in Chapter 4. Thus, it is evident that the former unity of religious traditions of the XV–XVI centuries, which reigned in the vast lands of the Great Empire, included France of that time.

The basis of the biblical description of the "revival of Jerusalem" after the Babylonian captivity is, apparently, a well-known event from the XVI century, to which we will now turn.

Fig. 10.0c. A fragment of wallpainting in the papal bedroom of the Palais des Papes. The same style as in the St. Basil the Blessed Cathedral in Moscow. Taken from [1160: 1], p.21.

3.
TRANSFORMATION OF MOSCOW INTO THE CAPITAL OF RUSSIA-HORDE IN THE XVI CENTURY AS THE "RESTORATION" OF JERUSALEM IN RUSSIA-HORDE

3.1. Moscow was built in the XVI century as a new Jerusalem

In Chron5, we substantiated the idea that the gospel Jerusalem is New Rome = Czar-Grad, and that Christ was crucified there in the XII century. Thus, the names Rome and Jerusalem are firmly related, and sometimes they mean the same thing.

Therefore, Moscow, which became the Third Rome in the XV–XVI centuries, had to inherit the appearance of the gospel Jerusalem. We talked about it in Chron5, Chapter 12:9.2. Let us supplement our analysis with new material.

Under Boris "Godunov," according to the Moscow's official point of view, Moscow was already the Third Rome, and it was considered as the heir to Jerusalem of the Gospel. I. E. Zabelin writes: "This [Moscow.— Auth.) was a city, approaching which the pious Germans said that this is Jerusalem" ([283], p. 187). Saint Basil's Cathedral in Moscow, "in the XVI and XVII centuries, was often called simply 'Jerusalem' " ([305], p. 190).

Figure 10.1 shows an old engraving from the book of Adam Olearius depicting this Cathedral. It is believed that the church "was built in 1555–1561 on the site … of the Trinity church" ([773], p. 29). But there is also another version of the same engraving, almost identical, exhibited in the New Jerusalem Museum in the town of Istra near Moscow. The caption to the engraving clearly says that the depicted St. Basil the Blessed Cathedral is, in fact, the Cathedral of the Holy Trinity, otherwise called Jerusalem, as well as the Moscow church. The inscription in French says: "Ste. Trinité, ou Jérusalem, Église de Moscou …" An explanatory plaque from the New Jerusalem Museum in Istra says that the engraving was made according to the drawings of Nicolaes Witsen, XVII century, Holland. By the way, Adam Olearius himself calls this cathedral "the Trinity Church, which the Germans call Jerusalem" ([773], p. 29).

Note that some of the engravings in the book of Olearius were retuched and redrawn from edition to edition. The image of the St. Basil the Blessed = Jerusalem Cathedral in fig. 10.1 is taken from the 1656 edition of the book ([773], p. 29). But in

the first, original edition of 1647, the same engraving looked different (q.v. in fig. 10.2). The Lobnoye Mesto was on the right, and the Czar, Patriarch, and retinue entered it from the left. For the rest, the two versions of the engraving are identical. Moreover, this is not just a mirror image, since the Cathedral itself looks exactly the same in both engravings. Something was changed in the appearance of the Lobnoye Mesto only.

So, until the XVII century, the concept of "Jerusalem" did not have quite the same meaning as it does nowadays. Today, we are accustomed to Jerusalem being a specific city, a geographical location on the map. However, there was a different view of the very concept of "Jerusalem" in the Middle Ages. It could have meant the center of the Universal Church, or even just a local church. If the center moved, Jerusalem followed.

Fig. 10.1. Engraving from the book The New Supplemented Description of the Muscovite and Persian Journey, by Adam Olearius. Schleswig, 1656. St. Basil's = Jerusalem Cathedral is depicted. As the title suggests, it is a revised edition of the original book. It would be interesting to compare the two editions. What exactly had been revised? Taken from [773], p. 29.

Fig. 10.2. Engraving from the first, 1647 edition of the book The Description of the Muscovite and Persian Journey, by Adam Olearius, depicting St. Basil's = Jerusalem Cathedral. The engraving differs from the one featured in the 1656 edition published a few years later. The Lobnoye Mesto is drawn in a different way. Taken from [90], p. 149.

3.2. The history of the "restoration" of Jerusalem, according to the Bible. Kings Artaxerxes, Cyrus, Darius

According to the Bible, Jerusalem was captured and destroyed by the Assyrian (i.e., apparently, Russian) king Nebuchadnezzar. He took some of the inhabitants into captivity and settled them in one of his capitals, Babylon. This is described as the Babylonian captivity. The captives live in Babylon for allegedly seventy years (Jeremiah 25:11, 29:10). However, the Bible also indicates another period—seven years from the destruction of Jerusalem to the appearance of the decree on its restoration.

It is said: "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. … 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' " (Daniel 9:24–25). (See Church Slavonic quotation 178 in Annex 4.)

According to Daniel, this means 70 ‘sevens’ (seven years each) elapsed from the destruction of Jerusalem to the birth of Christ, and 69 = 62 + 7 ‘sevens’ elapsed from the decree on the restoration of Jerusalem to Christ. Consequently, the decree on the restoration of Jerusalem appeared after one ‘seven,’ that is, seven years after its destruction.

After the specified period, the Assyrian-Persian king Artaxerxes and the Persian king Cyrus allowed the Jews to restore Jerusalem. They also decide to return to the Jerusalem Temple the treasures seized and taken away by Nebuchadnezzar. A large group of Hebrews travels to Jerusalem and begins its restoration. First, the Jerusalem Temple is built, then the walls and buildings are erected. Construction was interrupted when local Syrian rulers opposed the rebuilding of Jerusalem on their territory. It took one more appeal to the Persian rulers. After that, the restoration of Jerusalem continued and ended.

Jerusalem was rebuilt under three Persian kings— Artaxerxes, Cyrus, and Darius. Moreover, there is confusion in the Bible, who of them ruled over whom. However, this is insignificant to us, so we will talk about the three Persian kings at once, without specifying their order. Let us recall that Artaxerxes was identified with one of the czars of the era of “Ivan IV the Terrible.” And the names Cyrus and Darius mean simply “king” and “ Ho rd e .” Maybe these are two kings following Artaxerxes. Since the events occur in the Russian history of the XVI century, we are most likely talking about the Czars Boris Godunov and Feodor Ioannovich. Maybe the name Feodor got on the pages of the Bible in the form of Darius. Persian czars, according to our results, are Russian czars = P-Russian, or White-Russian, White-Horde.

3.3. The first restoration of Jerusalem in the seventh year of Artaxerxes. Restoration of Kazan in 1554

According to the Book of Ezra, in the seventh year of Artaxerxes, the idea of rebuilding Jerusalem arises (Ezra 7:7). The priest Ezra inspects the ruins of the burnt city, returns to the king, and receives instructions from him to prepare the restoration of Jerusalem based on voluntary donations and the return of treasures previously captured by Nebuchadnezzar (Ezra 7). A large group of Hebrews, led by Ezra, travels to destroyed Jerusalem. The following is the description of a large gathering in the square of the burnt city.

Let us note a striking detail showing that the city is badly destroyed. The meeting takes place on the street, under the open sky, and, moreover, under pouring rain. For some reason, the Bible emphasizes this twice: “Within the three days, all the men of Judah and Benjamin had gathered in Jerusalem. And on the twentieth day

of the ninth month, all the people were sitting in the square before the house of God, greatly distressed by the occasion and because of the rain. But there are many people here and it is the rainy season; so we cannot stand outside. Besides, this matter cannot be taken care of in a day or two, because we have sinned greatly in this thing. Let our officials act for the whole assembly" (Ezra 10:9, 10:13–14). (See Church Slavonic quotation 179 in Annex 4.)

The picture is perfectly clear. The city is destroyed. That is, the military fortress, walls, fencing, all have been raized. Permission from the King of the Horde has been obtained to rebuild the fort. Residents gather, inspect the ashes. It is raining, and there is nowhere to hide in the ruined fort. The buildings are damaged, and there is no covered meeting place. The gathering assigns elected leaders to the task of rebuilding (Ezra 10:9, 10:13–14).

The meeting is closed. People disperse. The double emphasis on rain is not very clear here. After all, what's so terrible about rain? The warriors who came to restore the fortress, it seems, should be accustomed to bad weather.

We could confine ourselves to the described picture and move on. But our experience shows that it is helpful to compare the canonized Bible translation with the old Bible texts. We take the Ostrog Bible and suddenly come across an amazing circumstance. It turns out that the Synodal translation quite gracefully "bypasses" curious details, from which a completely different picture of this seemingly ordinary scene emerges.

First of all, the Ostrog Bible speaks about the snowy winter in Jerusalem. "And all the people of Judah and Benjamin gathered in Jerusalem in the ninth month, the 20th day of the month. And all the people sat down before the House of God, trembling because of sin, and besides, it was winter. But there were many people, and the time was snowy, and it was impossible to stand outside" ([621], 1 Ezra, chapter 10). That immediately transfers the described events from the supposedly southeastern warm Mediterranean to much more northern regions.

So, the real picture is quite different. Permission from the King of the Horde has been obtained to rebuild the fortress. Residents gather, inspect the ashes. It happens, as clearly stated, at the end of the ninth month, that is, in the middle of December, since the first Jewish month is March-April ([66], p. 15). It snows. There is nowhere to hide in the ruined fortress. Presumably, frost grows more potent in the street. The Ostrog Bible says that "the time is s n o w y." That is why people tremble. Not because it's just raining. But because of snow and frost! December in Russia is a frozy month. At this time, it is so cold that it is impossible to stand outside for a long time. It happens that the temperature drops below –30 degrees

Celsius.

It is interesting to note that in the Elizabethan Bible, the falsifying editors still retained the word " w i nt e r." Yet, they had already removed the word "snow": "people trembled from winter, winter time." The editors decided that "winter" can still be understood as simply "cold." However, on reflection, after a while, the word "winter" was removed in further translations. It's calmer this way.

We face again the systematic extermination by later editors of the numerous traces of winter, snow, etc., from the original text of the Bible. Those traces indicated that many biblical events took place not in Africa's hot sands or in the no less hot modern Palestine, but much further north. According to our reconstruction—in Russia-Horde.

And in this case, the attentive editors, replacing the word "snow" with "ra i n ," tried to remove from the biblical text an all too clear indication that the restored Jerusalem is somewhere in the middle latitudes, with snow in winter.

It must be said that the publication in 1988 of the Ostrog Bible, based on an ancient copy kept in the library of the Moscow State University, was the first after 1581 ([621]). We must thank the Commission for the Preservation and Publication of Written Language Monuments under the Soviet Culture Fund, as well as the Moscow State University library. Without this publication, much would stay hidden. By the way, it would also be good to see the complete edition of the Gennady's Bible. They started to publish it in 1992, but, for some reason, not from the first, but the seventh volume (!?) ([745]). That is, not from the Old, but the New Testament. The opposite would be more logical. As for the Old Testament, it stays unpublished in full since 2008. The publication was stopped for some reason.

What's the matter? Perhaps the matter is that the modern New Testament texts differ little from the texts of the XV–XVI centuries. After all, as we now understand, they tell about really ancient events from the XII century, which were deep antiquity even in the epoch of the XV–XVI centuries. But the Old Testament books of the XV–XVI centuries talked about current events. Therefore, the old editions of the Old Testament books, written not earlier than the XV–XVI centuries and rewrtitten until the second half of the XVII century, were very different from their modern versions. Doesn't it explain why the publication of the Gennady's Bible began with the New Testament and stopped when the time had come to print the Old Testament?

But let us return to the biblical events. The restoration of Jerusalem began under the king Artaxerxes the Long-Handed (Dolgoruky in Russian). The Explanatory

Bible says: “The year of the decree on the restoration of Jerusalem … Such a decree was issued by Artaxerxes the Long-Handed only in the twentieth year of his reign” ([845], commentary on Daniel 9:25; see also Nehemiah 2:1). This is exactly the same Artaxerxes the Long-Handed known to us from the Book of Esther. And therefore, he falls into the era of Ivan IV the Terrible, i.e., into the second half of the XVI century. As Karamzin says, Ivan IV, together with his brother Yuri, began to rule in 1547. To this year is referred the coronation of Ivan IV ([362], v. 8, col. 67, as well as v. 9, ch. 1, col. 26).

Counting 20 years from 1547, we get 1567 as the date of the decree on the restoration of Jerusalem. A natural question arises: if the restoration of Jerusalem is somehow connected with the Russian history of the XVI century, then quite vivid traces of such an important event should have remained there. And, indeed, there are such traces in Russian history. Such an event got to the pages of the Bible and is described in two large books: the Book of Ezra and the Book of Nehemiah.

What burned city is the Bible talking about? It happens in the seventh year of Artaxerxes, that is, according to the new chronology, around 1554, that is, approximately two years after the capture and burning of Kazan by Ivan IV the Terrible. So, maybe the Bible is talking about Kazan?

Since Kazan still exists, therefore, it was restored. Presumably, soon after its capture by Ivan IV. As we understand, the conquest of Kazan was the result of the internecine war in Russia-Horde. The inhabitants of Kazan were punished, but, of course, the rebuilding of the city soon began.

Let us formulate our idea. The meeting on the streets of the burnt city, described in the Book of Ezra, marks the beginning of the restoration of Kazan in about 1554. It should be noted that the Bible quickly forgets about this restoration. The book of Nehemiah, which follows the Book of Ezra, tells about the more grandiose construction of Jerusalem, but already in the twentieth year of Artaxerxes the Long-Handed. Therefore, a specific problem has long been known in scientific biblical studies: when did they rebuild Jerusalem, in the seventh or the twentieth year of Artaxerxes? It was decided that “this event took place in the interval … between the seventh and the twentieth year of the reign of Artaxerxes” ([845], commentary on Daniel 9:25).

3.4. The Khazar Khaganate, one of the mysteries of mediaeval history

Recall that Jerusalem, in the mediaeval sense, was the sacred city of particular religions. Each of them had “their own Jerusalem.” There was, of course, the main, the gospel Jerusalem = Czar-Grad. But it was far away and not accessble to

everyone. “Locally,” they created their own Jerusalems—the holy cities. Apparently, Kazan was Jerusalem for its inhabitants too.

And here we come close to a possible solution to one of the most exciting mysteries of history: what was the Khazar Khaganate? Where and when it existed? And how did it supposedly disappear with all its people, the Khazars?

Let us briefly recall its history. The Encyclopedic Dictionary says: “The Khazar Khaganate … the state in the middle of the VII—end of the X centuries headed by a khagan. The capital—Semender, then, from the beginning of the VIII century, Itil (i.e., the Volga.—Auth.). At the beginning of the VIII century, its territory included the North Caucasus, the Azov region, most of the Crimea, steppe and forest-steppe territories up to the Dniepyr. … Religions: Judaism, Islam, Christianity. In 964–965 it was defeated by Prince Sviatoslav Igorevich. The Khazar language … belongs to the Turkic l angu ages (Bulgar group)” ([797], p. 1433). It turns out that Crimea was called Khazaria ([852], p. 19).

The Scaligerian-Romanovian chronology pushes the Khazar Khaganate back to the VII–X centuries A.D. A large and powerful state was located in the northern Black Sea region ([658]). Figure 10.3 shows the Khazar Khaganate and its territories ([658], p. 44). The historian S. A Pletneva writes: “The history of the Khazar Khaganate is one of the nodal themes of the mediaeval history of Eastern Europe” ([658], p. 3). It is believed that the Khazar Khaganate occupied a huge territory (q.v. in fig. 10.3), that it existed for about three hundred years, and was defeated by the Russian princes Svyatoslav, and then Vladimir. The capital of the Khaganate, “Itil, was turned [by Vladimir.—Auth.) into smoking ruins” ([658], p. 71). But the true era of Svyatoslav and Vladimir is already known to us. It is

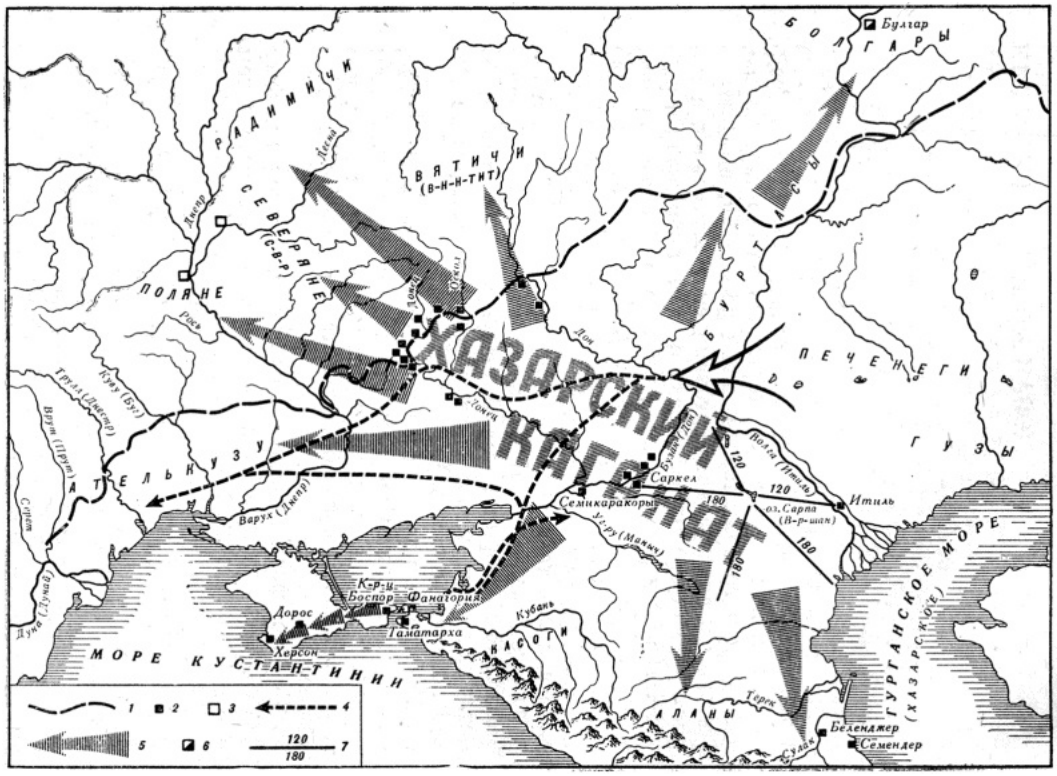


Fig. 10.3. Map of the Khazar Khaganate, compiled by historians. On the Volga, only one "Khazar" city, Bulgar, is indicated. Exactly where Kazan is located. Taken from [658], p. 47.

the XV–XVI centuries, as we have shown in Chron4, Chapter 2. Everyone is well aware of the powerful state with which the Russian Czars fought in that era. It was the Kazan Kingdom. It is likely the same allegedly "ancient" Khazar Khaganate, about which Byzantine and Western European authors wrote so much. The Kazan Kingdom was one of the largest states within Russia-Horde. It was part of the Great Empire, was located near its center, Novgorod the Great = Yaroslavl. It was located on the same Volga river! Kazan Khans, that is, Khagans, occupied high position in the Empire. Note that the capital of the Khazars, Itil, was also called Saksin ([658], p. 77). But in the name Saksin, sounds Kazan. Or Saxony.

We find vivid evidence of the identification of the "ancient" Khazar Khaganate and the mediaeval Kazan Kingdom in the famous letter of the Khazar Khagan = Khan Joseph to Spain, to the city of Cordoba. It is written in Hebrew. Joseph lists subordinated and other neighboring peoples. The listing is extremely curious. Let's start with the fact that in the letter, "the inhabitants of Germany were called 'niemtsy,' that is, as they were called by the Slavs—Russians" ([658], p. 6). Or read, for example, the following words in the letter of the Khagan, that is, Khan, Joseph: "I live by the river called Itil, at the end of the Gurgena river. (Here, says the historian S. A. Pletneva, is apparently meant the Volga River, and its left tributary,

the Belaya River, which were considered to be Itil in the ancient past)" ([658], p. 9). So, the capital of Khagan = Khan Joseph is next to the Volga and some other river. At the same time, he calls Volga the river Gurgena, that is, the river of Georgy. This alone shows that we are talking about events after the "Mongol" conquest, that is, after the XIV century. Historians themselves believe that on the site of Kazan, there was one of the large "ancient" Khazar cities, which they called Bulgar, that is, simply, the Volga city (q.v. in fig. 10.3).

This is followed by an interesting enumeration of the allegedly "ancient" peoples who lived at the time of the allegedly "ancient" Khazar Khaganate. Amazingly, all the names turned out to be mediaeval, but precisely those used in the XVI century. This is what the list looks like in reverse translation from Hebrew, given in [658], p. 9.

"Numerous peoples are settled along this river: burt-s, bulg-r, s-v-ar, arisu, z-r-mis, v-n-n-tit, s-v-r, s-l-viyun" ([658], p. 9). Isn't it true that "the deepest antiquity" emanates from these mysterious and incomprehensible names of long-extinct peoples? Names written with dashes. They lived a long time ago, and only their exotic names were happily brought to us by mediaeval documents. But if we omit the dashes and remember that we have before us, most likely, an unvocalized text, we will get the following:

• Bulg-r are, most probably, Bulgars, or Volgars, inhabitants of the Volga basin. In the XVI century, there could already be modern Bulgaria in the Balkans.
• S-v-ar, and s-v-r, mean either Serbs, or simply "northern," or Siberia, Simbirsk (town of). Recall, for example, NovhorodSiverskyi in Chernihiv province of northern Ukraine. There was also the Principality of Novgorod-Seversk in the Middle Ages ([797], p. 1181).
• Z-r-mis is obviously Cheremisa, the name of the Cheremis people. In the XVI century, they were the subjects of precisely the Kazan kingdom. The name Cheremisa, or Mari, was in use until 1918 ([797], p. 1479). In the XVI century, their territory was part of the Kazan kingdom, now it is the Mari El Republic. Cheremisa were well-known at the time of the war with Kazan. Karamzin mentioned them ([362], v. 8, col. 104).
• V-n-n-tit is clearly Veneti, or Baltic (Vistula) Veneti, a well-known mediaeval name for Slavs (q.v. in Chron5).
• As for the "completely mysterious" name S-l-viyun, we will allow ourselves to read it as Slavs.

Conclusion. The "ancient" Khazar Khagan = Khan Joseph had listed in his letter the peoples of the XVI century. This by itself allows to almost unambiguously identify the allegedly "ancient" Khazar Khaganate with the mediaeval Kazan

kingdom of the XV–XVI centuries.

Why did we give the Khazar Khaganate so much space in our story about the restoration of Jerusalem, according to the biblical Book of Ezra? Let us formulate our reconstruction. The meeting of biblical Hebrews in the ashes of Jerusalem in the seventh year of the Assyrian-Persian king Artaxerxes is a meeting of the Kazan people, in about 1554, in the ashes of the Kazan Kremlin, destroyed by Ivan IV the Terrible in 1552.

Historians describe the downfall of the Khazar Khaganate the following way. It all started with the adoption of Judaism under the Kaghan Obadiah. After that, "Jews from different Muslim countries and from Rome [that is, from Czar-Grad.—Auth.] began to come there. … A large number of them settled in Itil. They took the Obadiah's throne into a tight ring. The adoption of Judaism by the Kaghan, the Czar, and the entire Itil nobility, alienated them from the rest of the Khazar aristocracy. … All who did not accept the Jewish religion, including Christians and Muslims, united against the government" ([658], pp. 61–62). The war lasted several years ([658], p. 63). Finally, the Khazar Khaganate perished, conquered by the Russians ([658], p. 68–69).

This is probably another description of the defeat of Kazan by Ivan IV the Terrible in 1552. The same event is described in the Bible as the defeat of Jerusalem by the Assyrian king Nebuchadnezzar. Traces of the subsequent Babylonian captivity have come down to us in the story of the downfall of the Khazar Khaganate in the following form. A mediaeval Arab author writes that "the Russians seized this country, and the inhabitants of Itil sought refuge on the island of Bab al-Abwab and entrenched there" ([658], p. 69). Apparently, "the island of Bab al-Abwab" is the slightly distorted name of Babylon. In any case, "Bab al" clearly sounds Babel, or Babil, that is, Babylon. And the Babylonian captivity is called the refuge. Perhaps it was. For some, it was a captivity, and for others, it was a refuge.

Then the Khazars returned to Itil and tried to rebuild the city but under Russian rule. At the same time, according to the mediaeval Arab author, they already turn out to be not Jews but Muslims. Interestingly, the original source calls the city by the name of Khazar, not Itil. That is, Kazan ([658], p. 70). Today, in modern Kazan, there are still many Muslims.

This restoration of Kazan by the returned Khazars is probably described in the Bible as the first restoration of Jerusalem in the seventh year of Artaxerxes. That is, we repeat, approximately in 1554, just two years after the destruction and burning of the city by Ivan IV the Terrible. And according to our results, one of the duplicates of Grozny in Russian history is precisely the "ancient" Prince Vladimir,

who finally destroyed the Khazar Khaganate.

4.
THE BOOK OF NEHEMIAH.
THE SECOND RESTORATION/CONSTRUCTION OF JERUSALEM IN THE TWENTIETH YEAR OF ARTAXERXES IS THE CONSTRUCTION OF MOSCOW IN THE XVI CENTURY

4.1. The construction of Jerusalem under Nehemiah is the construction of the Moscow Kremlin in about 1567

In the biblical canon, the Book of Ezra is followed by the Book of Nehemiah. Nehemiah reports that he turned to king Artaxerxes with a request to allow him to visit the destroyed Jerusalem and to issue him a royal pass for the local "governors of Trans-Euphrates." King Artaxerxes gives Nehemiah the letter he needs. Nehemiah sets off, arrives in burned Jerusalem, and inspects the ruins. Then brigades of builders arrive there, and a grandiose construction begins. Walls, gates, towers are being erected. After some time, immigrants from Babylon arrive in the revived Jerusalem. A grand celebration is arranged, and a new life begins.

Let us make a useful note. The Synodal translation, talking about the construction of Jerusalem, uses the word "restore" instead of the word " b u i l d ." Although the Ostrog Bible, for example, constantly uses (from Nehemiah 3 onwards) the word "create," that is, " b u i l d ." So, in fact, the Book of Nehemiah is clear about building. The Bible editors required the easy substitution of the word "build" with the word "repair" to depict Jerusalem being built on the site of the former capital. That is, as if "in the old" and not in a new place.

We have already said that during the time of the oprichnina under Ivan IV the Terrible, the construction of the Moscow Kremlin had just begun. But Romanovian historians attributed this event to the era of the earlier Ivan III, allegedly in the XV century. In fig. 10.4, we reproduce "one of a series of miniatures depicting the construction of the currently existing walls and towers of the Kremlin" ([627], p. 265). In fact, in the XV century, a new stone Kremlin was built in Novgorod the Great = Yaroslavl.

Fig. 10.4. The construction of the Kremlin walls under Ivan III, allegedly in 1491. Miniature from the Regal Book, the main volume of the Illustrated Chronicle of Ivan the Terrible set (allegedly mid-XVI century). As we now understand, this miniature depicts the second restoration of Jerusalem described in the Old Testament. Taken from [627], p. 265.

The construction of the Moscow Kremlin, pushed backward to the XV century, was controlled, as we are told, by the Judaizers: "The management of the construction passed into the hands of the Latin heretics" ([778], p. 105). Let us explain that here R. G. Skrynnikov speaks of the heresy of the Judaizers. Thus, in the era of the oprichnina, the large-scale construction of Moscow unfolded under the direction of the Hebrews, the "Judaizers." And since all these events occur shortly after the Babylonian captivity due to the defeat of Jerusalem = Kazan (?) by the Czar Nebuchadnezzar = Ivan IV the Terrible, the following thought arises. When talking about the second rebuilding of Jerusalem, the Bible, in the Book of Nehemiah, actually talks about the large-scale construction in Moscow. Which at this very moment becomes the Russian capital instead of Novgorod the Great = Yaroslavl. The construction of

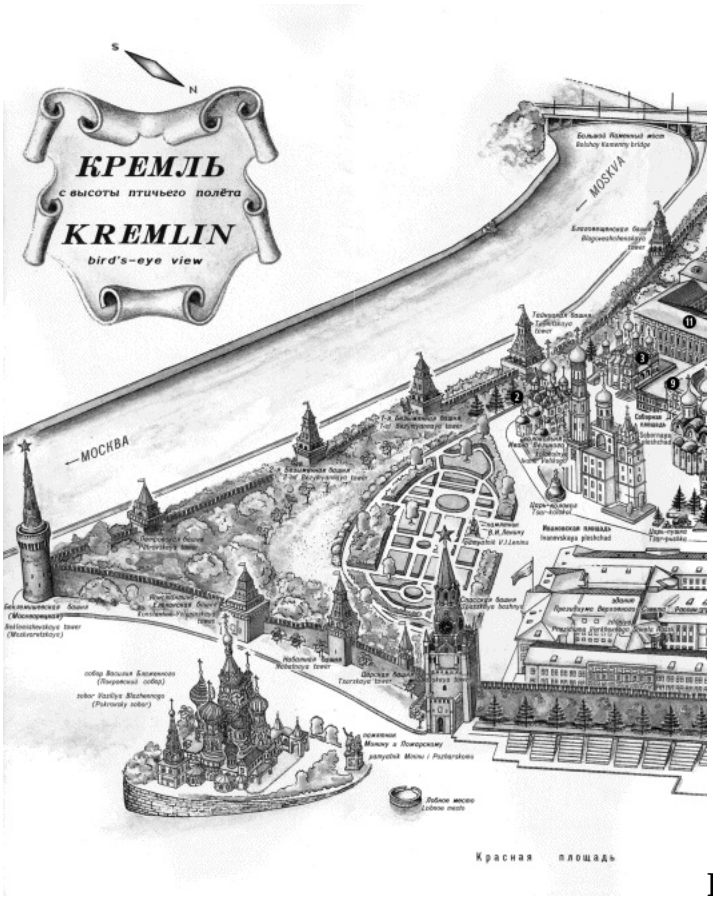
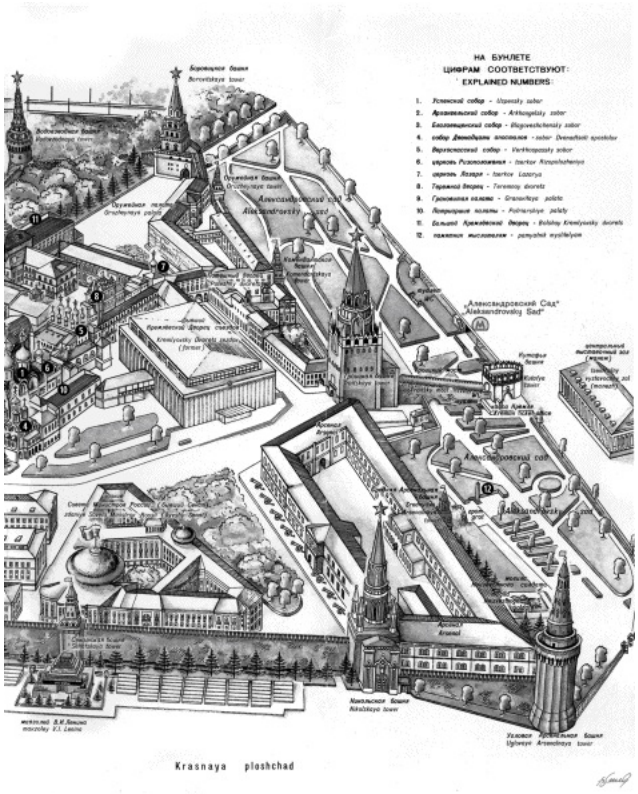


Fig. 10.5. Plan of the modern Moscow Kremlin showing the old names of the towers and gates. Left side of the



plan. Yukon Co.,

Fig. 10.6. Plan of the modern Moscow Kremlin showing the old names of the towers and gates. Right side of the plan. Yukon Co.,

the new capital of Russia-Horde, Moscow, could be presented by the Kazan, that is, the Khazar, Jews as the "restoration" of their former Jerusalem. Since during the oprichnina it was apparently they who took power at the Russian court. And they built the new capital, in contrast to the old one, as their own Jerusalem.

Of course, by that time, Moscow as a settlement had already existed from about 1380, after the Battle of Kulikovo. But the stone Kremlin was not there yet, and the city was not yet the capital. The metropolitan history of Moscow begins only in the second half of the XVI century.

Commentary. Our subsequent identifications are based on the Synodal translation of the Bible. However, it is helpful to compare it with the earlier Ostrog Bible of 1581. It turns out that it is often much clearer. And it allows us to understand the seemingly dark places in the Synodal translation. We repeat that the essence of the matter does not depend on which translation of the Bible we use. The subjects we discuss are so bright, and they are so various, that any translation will be of use.

4.2. The six fortress gates of the "restored" Jerusalem are the six old gates of the Moscow Kremlin

According to the Book of Nehemiah, the builders of Jerusalem fortress wall made six gates in it. Their construction is described in the Bible by the same verbal formula: "and they built such and such gate, and mounted its wings." There are exactly six gates in the wall of Jerusalem fortress. Let us list them.

1) The Sheep Gate (Nehemiah 3:1). In the Ostrog Bible, this gate is called the Herd Gate.
2) The Fish Gate (Nehemiah 3:3). The same in the Ostrog Bible.
3) The Jeshanah [i.e., Old] Gate (Nehemiah 3: 6). The Old Gate in the Ostrog Bible.
4) The Dung Gate (Nehemiah 3:14). In the Ostrog Bible this gate is called the Dirty Gate in one place (Nehemiah 3), and the Putrid Gate in another (Nehemiah 2).
5) The Valley Gate (Nehemiah 3:13). In the Ostrog Bible this gate is called the Vale Gate, or Dale Gate.
6) The Fountain Gate (Nehemiah 3:15). In the Ostrog Bible, it is called the Source Gate.
(See Church Slavonic quotation 180 in Annex 4.) The Book of Nehemiah also mentions several other gates, but only as kind of landmarks, not a word is said about their construction. Moreover, the specified verbal formula is not applied to any of them. Apparently, those are ordinary gates and doors of various buildings and structures, not large fortress gates. Unlike ordinary gates, a fortress gate is a complex engineering structure, so their construction is discussed specially. When describing the construction of all the six Jerusalem fortress gates listed above, the Bible gives the names of those who exactly built each of them.
Let us now turn to the history of the fortress walls of the Moscow Kremlin. It turns out that there too were precisely six old fortress gates. A well-known local historian of the XIX century, a connoisseur of old Moscow, Ivan Kuzmich Kondratyev (1870–1904), wrote: "In old times, there were six of them [the Kremlin gates.—Auth.)" ([421], p. 44). Exactly six Kremlin gates are highlighted on various old images and plans of the Moscow Kremlin from the late XVI through XVIII century. See, for example, "The Album of Ancient Views of the Moscow Kremlin" in the book of the famous historian of Moscow I. E. Zabelin The History of the City of Moscow ([283]). Modern reconstructions of the development of the Moscow Kremlin also show that at the end of the XV century, the Kremlin walls had precisely six gates ([359], p. 38). The names of the gates, at least since the XVII century, were as follows:
1) The Konstantino-Eleninsky Gate. "Walled up under the Czar Mikhail Feodorovich" ([421], p. 47). It stays walled up to this day, but its arch is still visible on the wall of the Konstantino-Eleninskaya tower. It was also called Timofeyevsky gate ([283], p. 602), or the Lower gate [283], p.601. For simplicity, we will call it Timofeyevsky gate.
2) The Spassky Gate. It was also known as Frolovsky gate ([421], p. 49), and Myasnitsky gate ([283], p. 418). 3) The Nikolsky Gate ([421], p. 44).

4) The Troitsky (Trinity) Gate. It was also called Kuryatny, or Kuretny gate ([421], p. 45), as well as Rizopolozhensky, Znamensky, Bogoyavlensky, Neglinsky gate ([283], p.416, 418).
5) The Borovitsky Gate ([421], p. 44). It was also known as Predtechensky gate ([421], p. 47).

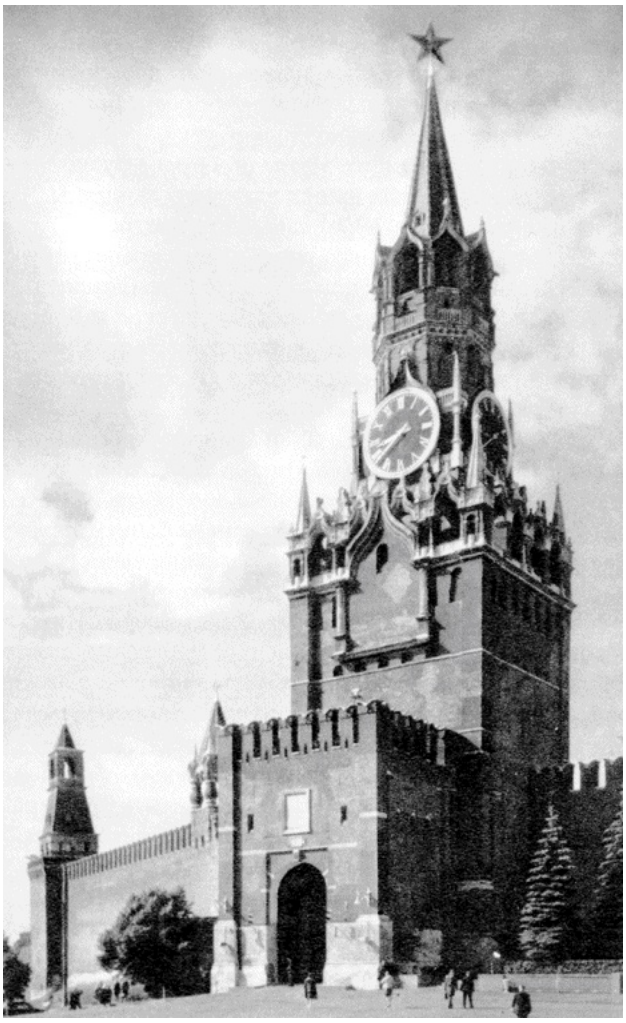


Fig. 10.7. The Spasskaya = Frolovskaya Gate of the Moscow Kremlin, called in the Bible the Sheep Gate of Jerusalem. Taken from [627], p.302.

6) The Taynitsky (Secret) Gate ([421], p. 44). Today the gate is bricked up, but its trace is still visible on the Kremlin's Tainitskaya tower.

(All listed gates, or corresponding towers, are shown in fig. 10.5 and fig. 10.6.) Thus, there are as many old gates in the Moscow Kremlin as there are in the Jerusalem fortress wall (according to the Book of Nehemiah). So far, this does not tell much, especially since the names of the Moscow Kremlin gates known today are

completely different from those in the Bible.
However, the known names of the Moscow Kremlin gates appeared only in the XVII century, under the first Romanovs. Only under Mikhail Feodorovich and Alexei Mikhailovich Romanov did the modern, euphonious names of the gates appear. It is not surprising since the Kremlin was built only at the end of the XVI century.

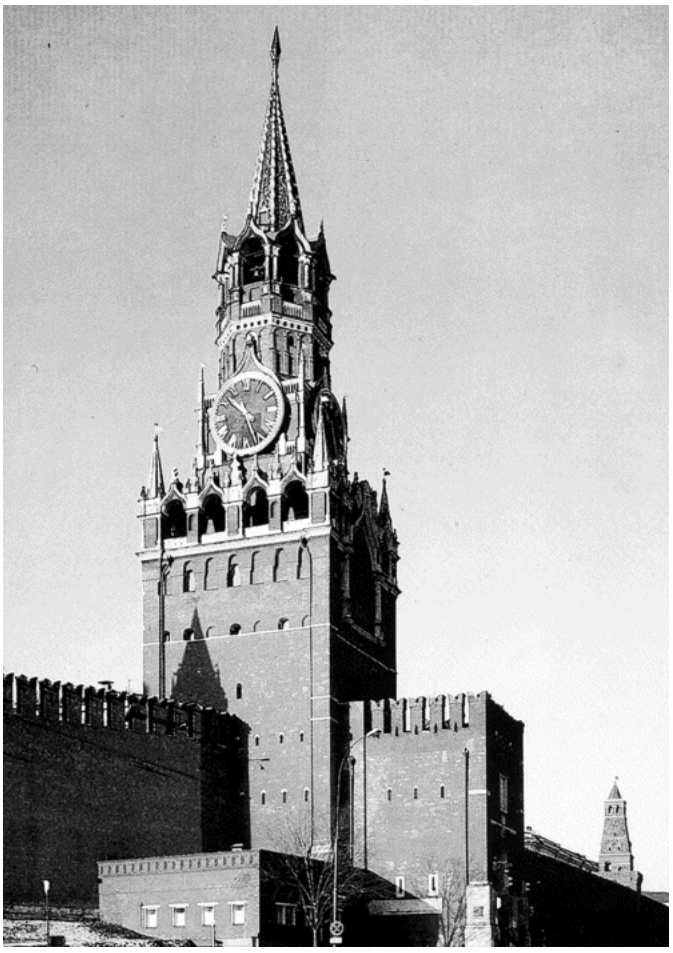


Fig. 10.8. The Spasskaya = Frolovskaya Tower of the Moscow Kremlin. Taken from [96], p. 83, ill. 59.

While the construction was in progress, the gates were probably called very simply: Dirty, where it was dirty; Fish, where fish was sold; Herd or Sheep, where the sheep was kept, etc. These were, so to speak, working titles.

Later, when the construction was completed, finishing work was completed, the domes were gilded, such ugly names as, for example, Dirty or Dung, became utterly unthinkable. And, of course, the gates came up with official, euphonic names, under which they still exist today. Alexei Mikhailovich even issued a special decree in 1658, ordering "to rename all the Kremlin and Belgorod [Moscow 'White City.'—Auth.] gates" ([283], p. 418).

That is why it is curious to refer to the old maps and descriptions of Moscow. For example, of the XVII century. And to see what exactly was in old Moscow next to one or another Kremlin gate.

4.3. The Sheep (or Herd) fortress gate of Jerusalem = the Spassky Gate of the Moscow Kremlin

We will start with the Sheep = Herd Gate of Jerusalem. The Sheep Gate is mentioned first in the Bible (Nehemiah 3:1). Probably because the Bible considers it to be the main gateway to Jerusalem.

The main gate of the Moscow Kremlin is considered the Spassky Gate (q.v. in fig. 10.7 and 10.8).
In the Ostrog Bible, the Sheep Gate of Jerusalem is called the Herd Gate. This name is perfect for the Kremlin's Spassky Gate. Zabelin reports: "Since ancient times, the Spassky Gate was called Frolovsky (Frolo-Lavrinsky), most probably after the name of the church. There were three such churches in the name of Saint Florus in ancient Moscow, and all of them were located in areas where there were animals, that is, horses or cattle. As you know, Saints Florus and Laurus are still revered as patrons of the horse herd, as well as of cattle. For this reason, temples were erected in their name near one or another cluster of cattle" ([283], p. 201).
Thus, according to I. E. Zabelin, a prominent expert in the history of Moscow, the old name of the Spassky Gate, Frolovsky, originated from the herds or

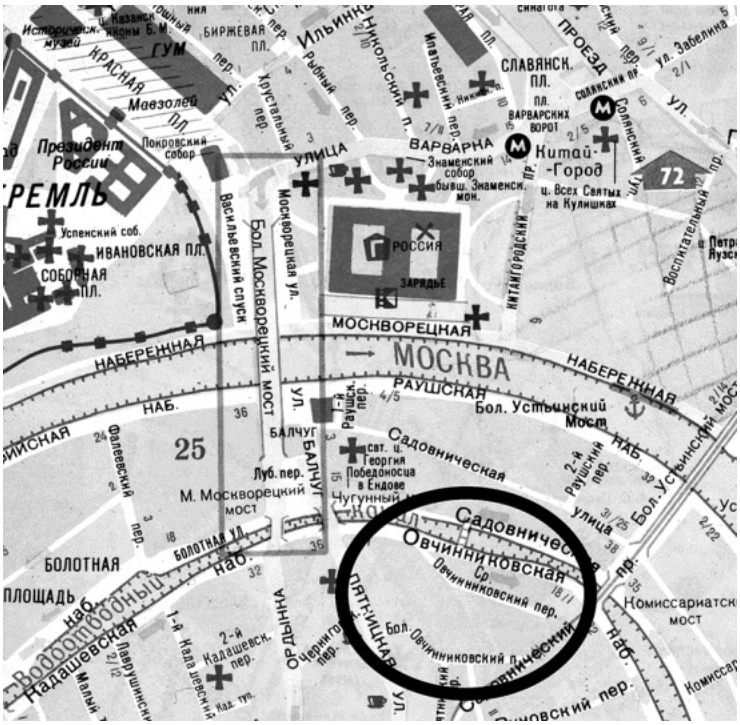


Fig. 10.9. Ovchinnikovskaya Quay, Ovchinnikovskiy Lane, Bolshoi Ovchinnikovskiy Lane, opposite the Kremlin, on the other bank of the Moskva River. Taken from [551], p. 77.

clusters of animals located in front of them. Including, presumably, sheep. Hence the Sheep (Herd) Gate mentioned in the biblical Book of Nehemiah as one of the gates of Jerusalem.

On some old plans of the Kremlin, the shopping arcade opposite the Spassky Gate, next to the Cathedral of St. Basil the Blessed, is designated as "shops selling skins (fur) of different kinds of animals" ([283], p. 23). Presumably, here they sold, first of all, Russian sheepskin coats, skins, etc., well-known to this day. In addition, the embankment of the Moskva River, opposite the Kremlin in this place, is still called the Ovchinnikovsky (sheepskin) Quay (q.v. in fig. 10.9). Therefore, it is not for nothing that the Spassky Gate is called the Sheep Gate in the Bible.

4.4. The Spassky Gate of the Moscow Kremlin was also called Jerusalem Gate

It turns out that the Kremlin's Spassky Gate was also called Jerusalem Gate ([283], p. 199). "Foreigners who visited Moscow called this [Spassky.—Auth.] gate Jerusalem gate because the patriarchal donkey procession walked through it to Moscow Jerusalem, as they called the glorious and wonderful temple of St. Basil the Blessed [!—Auth.]" ([283] p. 199). This fact confirms our identification of the gates of the Moscow Kremlin with the gates of Jerusalem fortress.

This is probably why the Spassky Gate was considered the main gate of the Kremlin. They were called the Great one, and considered holy ([283], p. 198, 200). Therefore, the listing of the Kremlin gates usually begins with the Spassky Gate.

It agrees very well with the fact that the listing of the gates of Jerusalem in the Bible also begins with the Sheep (or Herd) Gate, which we identify with the Spassky Gate.

4.5. The Fish Gate of Jerusalem fortress = the Timofeyevsky Gate of the Moscow Kremlin

After the Sheep (or Herd) Gate, the Bible speaks of the Fish Gate (Nehemiah 3:3). Apparently, in the Kremlin, it is the Timofeyevsky = Konstantino-Eleninsky Gate, which is located very close to the Spassky Gate (q.v. in fig. 10.10). Why is it called the Fish Gate in the Bible? It turns out that the name Fish is quite natural for the

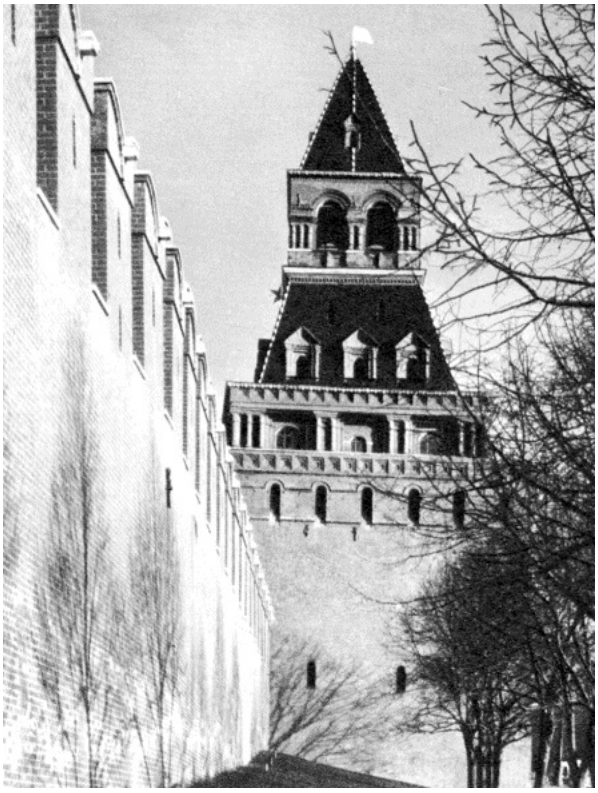


Fig. 10.10. Konstantino-Eleninskaya = Timofeyevskaya Tower of the Moscow Kremlin. The Fish Gate of Jerusalem in the Bible. Taken from [627], p. 305.

Timofeyevsky Gate. And that is how it was most likely called initially.

The fact is that right in front of it in old Moscow, there were the "Rybnye Riady"—the Fish Market. It is stated, for example, in the caption to the old plan of Moscow (q.v. in fig. 10.11). The fish market was located next to St. Basil's Cathedral.

Therefore, it was natural to call the gate of the Kremlin opposite this market the Fish Gate. As it is said in the Bible. Even today, opposite the Timofeyevsky = Konstantine-Eleninsky Tower and almost immediately after Red Square, there is a street called "Rybny Pereulok" (Fish Lane) (q.v. in fig. 10.12).

Today the Timofeyevsky Gate is bricked up, but it is clearly visible, for example, on the old Kremlin plan of the XVII century (q.v. in fig. 10.13 and 10.14).

According to some researchers, the Timofeyevsky Gate, located near the Spassky Gate, in the past could be considered the main gate of the Kremlin ([421],

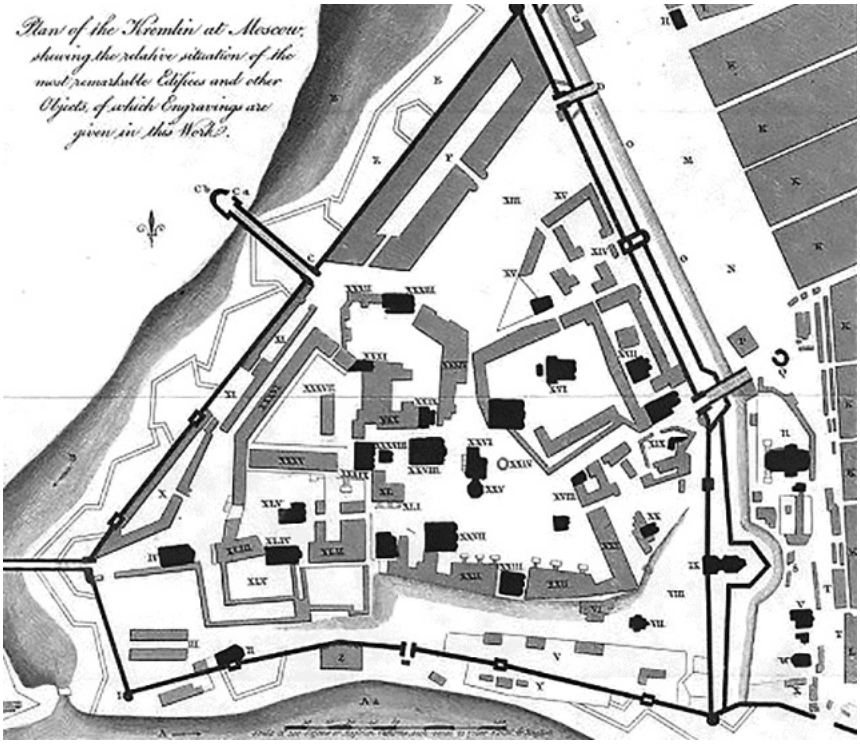


Fig. 10.11. Schematic plan of the Moscow Kremlin of the XVIII century. Engraved by Joseph Skelton after a drawing by William Wilkins, Jun., drawn after an original sketch by [Francesco] Camporesi. First published in Edward Daniel Clarke's book, Travels in Various Countries of Europe, Asia, and Africa. Part the First: Russia, Tahtary, and Turkey. London: Cadell and Davies, 1811. The description of the plan in [283], p. 23, indicates that opposite the Konstantino-Eleninskaya tower, in which the Timofeevskaya gate was located, there was a Fish Market. This is why this gate is called the Fish Gate in the Bible. Taken from [283], ill. No. 2.2, at the end of the book.

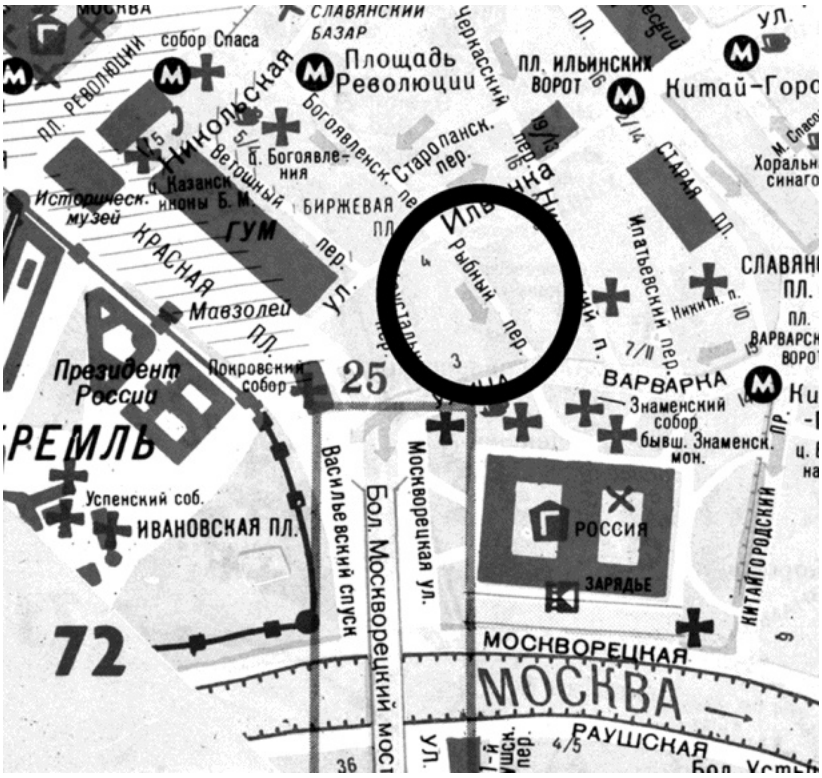


Fig. 10.12. An old Moscow street, called Rybny Pereulok (Fish Lane), still exists not far from Red Square, opposite the Timofeyevskaya Tower of the Kremlin. Taken from [551], p. 72.

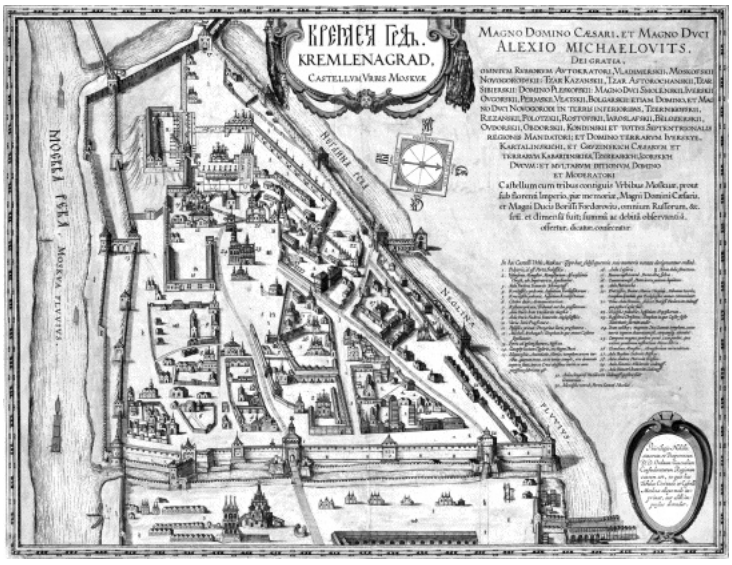


Fig. 10.13. “Kremlenagrad,” or “Godunov Drawing” ([627], p. 271). The plan of the old Moscow Kremlin in the early 1600s ([773], p. 22). Engraving by an unknown master, mid-XVII century. The plan is believed to date back to the era of Boris Godunov. The original is lost. The engraving is shown in Blaeu’s Atlas: Atlas Maior,

sive Cosmographia Blaviana. Amsterdam, Joan Blaeu, 1662, V. 2. (Second Volume de la Geographie Blaviane. A Amsterdam, chez Jean Blaeu, 1663.) Taken from [773], p. 22. See also [331], v. 1, p. 106; and [627], p. 270-271.

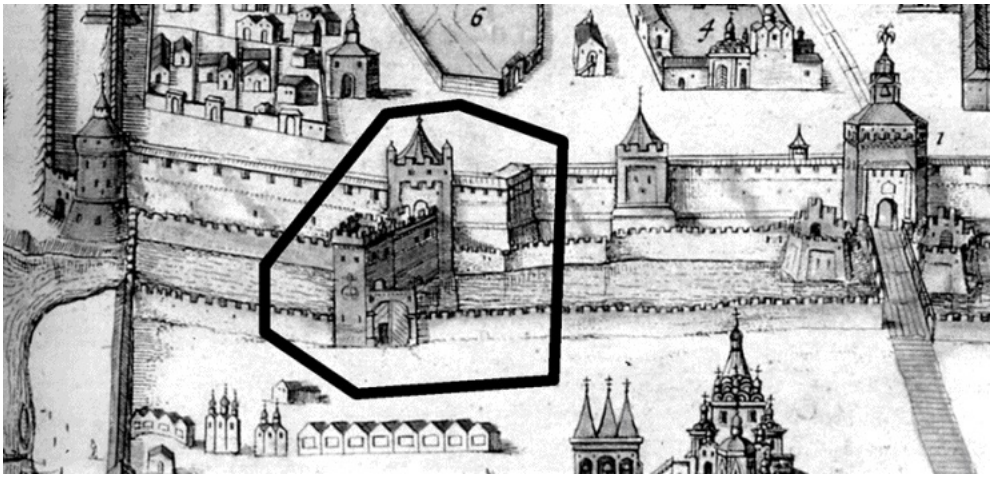


Fig. 10.14. Fragment of the "Kremlenagrad" of the 1600s. The Timofeyevskaya Gate Tower (outlined), which has not yet been laid, is clearly visible. In the Bible, it is called the Fish Gate of Jerusalem. Note that the Kremlin was earlier surrounded by double and triple walls. Just as Czar-Grad = the gospel Jerusalem (q.v. in Chron5, Chapter 8. Taken from [773], p. 23.

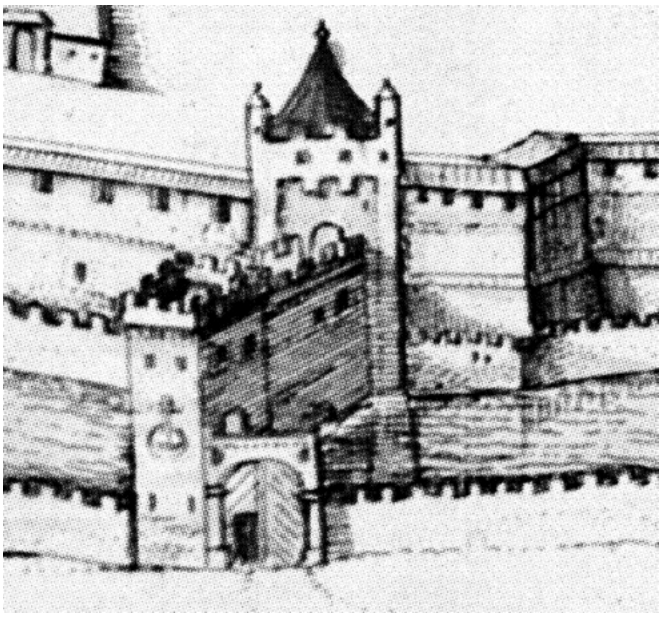


Fig. 10.15. The Kremlin's imposing Timofeyevskaya gate tower. Image from the early XVII century plan. Note the triple walls surrounding the Moscow Kremlin. Taken from [773], p. 23.

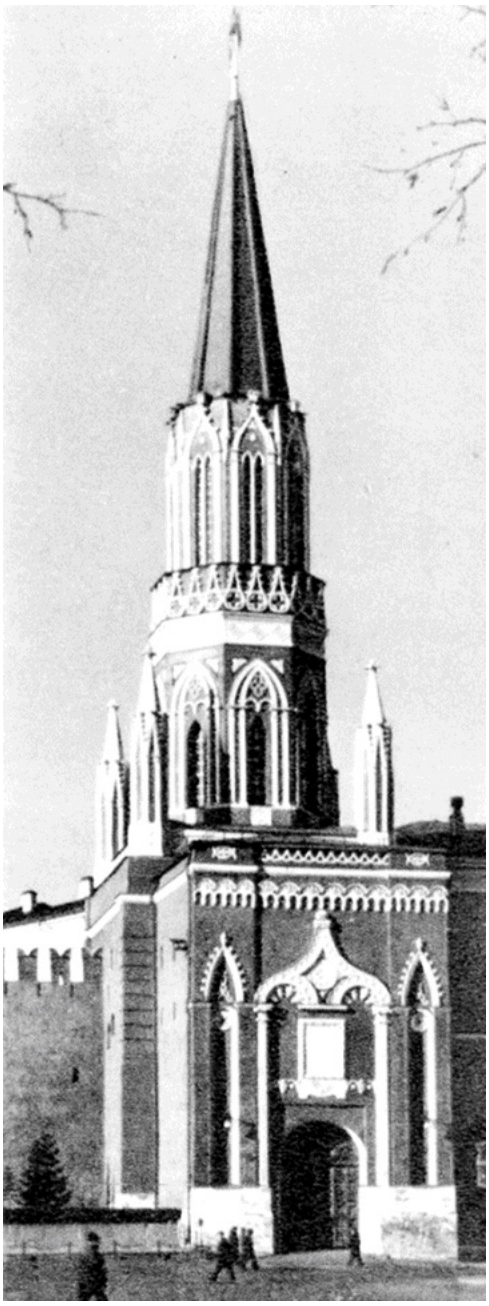


Fig. 10.16. The Nikolskaya Tower of the Kremlin. Called the Old Gate of Jerusalem in the Bible. Taken from [627], p. 314.

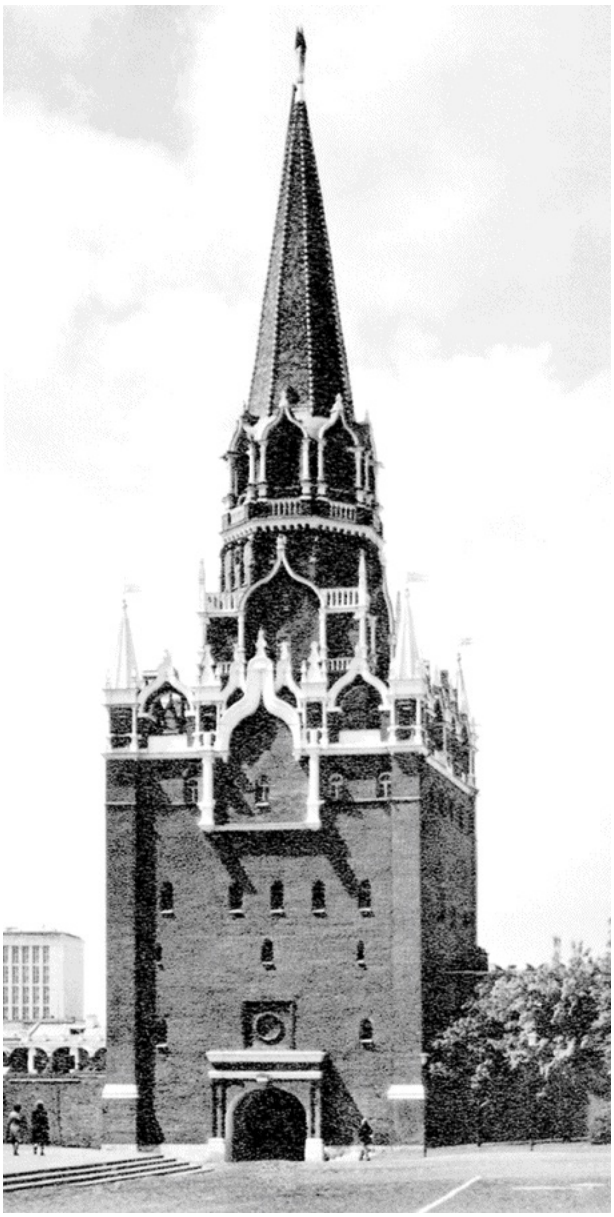


Fig. 10.17. The Troyitskaya (Trinity) Gate Tower of the Moscow Kremlin. Called the Dung (Dirty, Purulent) Gate of Jerusalem in the Bible. Taken from

church of St. Nicholas the Old" ([283], p. 202). Thus, their full name should have sounded like the Old Nikolsky gate. So, the Bible quite rightly attributes to this gate the name Old.

4.7. The Dung (Dirty, Putrid) Gate of Jerusalem fortress = the Troitsky (Trinity) Gate of the Moscow Kremlin

[627], p. 311.

The next fortress gate of Jerusalem is named in the Bible the Dung (Dirty, Putrid) Gate. Moving along the wall of the Moscow Kremlin from the Nikolsky Gate and passing through the modern Alexander Garden, in a few minutes, we come to the next Kremlin gate, called the Troitsky (Trinity) Gate today (q.v. in fig. 10.17). Was the name Dirty ever associated with them? Yes, it was. And quite evidently.

I. K. Kondratyev reports: "The Troitsky Bridge led to it [the Troitskaya Tower.—Auth.], because on this side of the Kremlin flowed the muddy and dirty Neglinnaya River, the banks of which were very ugly and always loaded with sewage. … In 1820, it was ordered to lay out a garden on this very place. … Dirty banks of the Neglinnaya hid themselves under beautiful alleys" ([421], p. 45). However, before the garden was planted, "garbage and sewage was

p. 47). This gate tower was indeed very imposing (q.v. in fig. 10.15).

So, as we see, the old maps of Moscow fully confirm the validity of identifying the Timofeyevsky Gate with the biblical Fish Gate.

4.6. The Jerusalem Old Gate = the Nikolsky, or Old Nikolsky, Gate of the Moscow Kremlin

The next fortress gate of Jerusalem is called the Old Gate in the Bible. Walking along the wall of the Moscow Kremlin from the Spassky Gate, with Red Square on the right, we soon reach the next Kremlin gate, which is called Nikolsky today (q.v. in fig. 10.16). Was the name "Old" ever associated with them in the history of Moscow? Yes, it's was.

I. E. Zabelin informs: "The Kremlin's Nikolaevsky, or Nikolsky, Gate … is nicknamed after the monastery

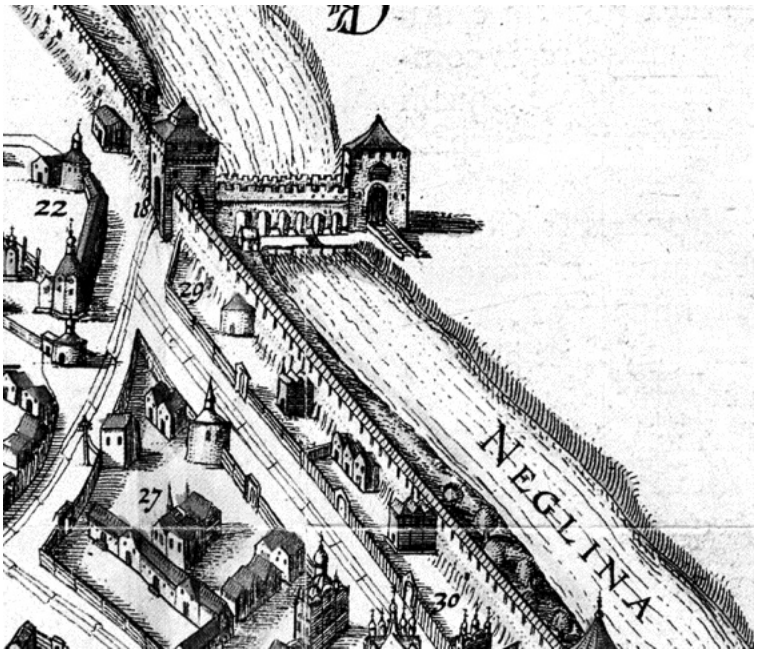


Fig. 10.15. Fragment of the XVII century “Kremlenagrad” plan depicting the Troitsky Gates of the Kremlin and the Neglinnaya (Neglinka) River. Taken from [773], pp.22-23.

Fig. 10.19. Borovitskaya gate tower of the Moscow Kremlin, named in the Bible the Valley Gate of Jerusalem. Taken from [627], p. 309.

brought here from the surrounding dwellings" ([813], issue 1, p. 23). The old image of the Troitsky Gate of the Kremlin and the Neglinka River flowing past it is shown in fig. 10.18.

Thus, the Bible justly assigns this gate the name Dung (Dirty, Putrid).

4.8. The Jerusalem fortress Valley (Dale) Gate = the Borovitsky Gate of the Moscow Kremlin

The next gate of Jerusalem fortresses called the Valley Gate in the Bible. Moving through the same Alexander Garden along the wall of the Moscow Kremlin from the Troitsky Gate, we soon come to the next gate, called Borovitsky today (q.v. in fig. 10.19). Is it connected to the name Valley? Yes, it is. Moreover, directly and unambiguously.

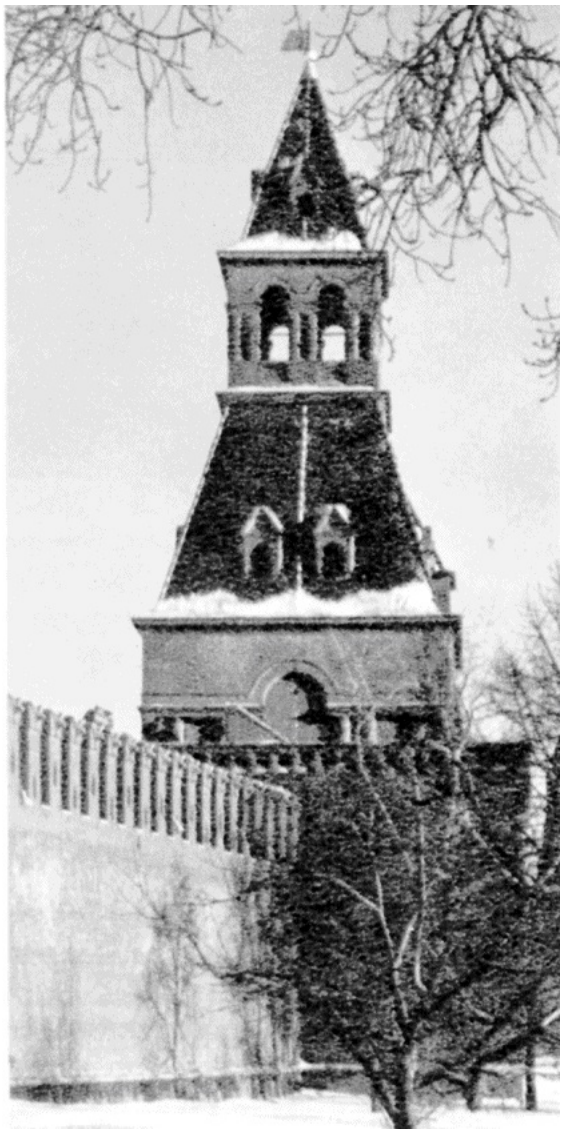


Fig. 10.20. Taynitskaya gate tower of the Moscow Kremlin, called the Fountain (Source) Gate in the Bible. Taken from [627], p. 307.

I. E. Zabelin writes about the Borovitsky Gate: "Most likely, first they opened the way not directly to the hill, but only to the lap of the Kremlin, as is evident now from the walled up arch in the Borovitskaya Tower, which even later [!—Auth.] still led to the Lap" ([283], p. 86). At the same time, "the lap of the Kremlin has long been called the low-lying embankment of the Kremlin area" ([283], p. 600).

Thus, the Bible correctly calls this gate the Valley Gate.

4.9. The Jerusalem fortress Fountain Gate = the Taynitsky Gate of the Moscow Kremlin

The next and last gate of Jerusalem fortress is called the Fountain (Source) Gate in

the Bible (Nehemiah 3:15). Moving along the walls of the Moscow Kremlin from the Borovitsky Gate, we come out to the Moskva River, and, walking along with it for a few minutes, we come to the next and last Kremlin gate, called today the Taynitsky Gate (q.v. in fig. 10.20). Is the name Fountain (Source) related to them? Yes, it is. And again, directly.

Taynitsky is the only gate in the Kremlin wall on the side of the Moskva River. Consequently, from it lies the closest path to the river, to the water. Furthermore, the Taynitskaya tower "had a barbican with an underground passage and a hidden gate opening directly to the river. Inside the barbican was a secret well, from which the tower got its name. The barbican was connected to the tower by an arched passage" ([662], p. 26; q.v. in fig. 10.13, 10.21, 10.22, and 10.23). Therefore, this gate could rightfully be called the Source (Fountain) Gate.

There were underground wells in some of the other Kremlin towers, but only Taynitsky Gate opened directly to the principal source of water, the Moskva River. Therefore, the name attributed to it in the Bible is quite correct.

The circle is complete. We walked around the entire Moscow Kremlin and, according to the Bible, around the whole of Jerusalem fortress. And we have identified all six fortress gates (q.v. in fig. 10.24 and 10.25).

As we have already noted, on the Sigismund's plan of Moscow, the Kremlin is called Czar-Grad (q.v. in fig. 10.26). That is, Czar-Grad was not only the name of Constantinople but also of Moscow, of the Moscow Kremlin.

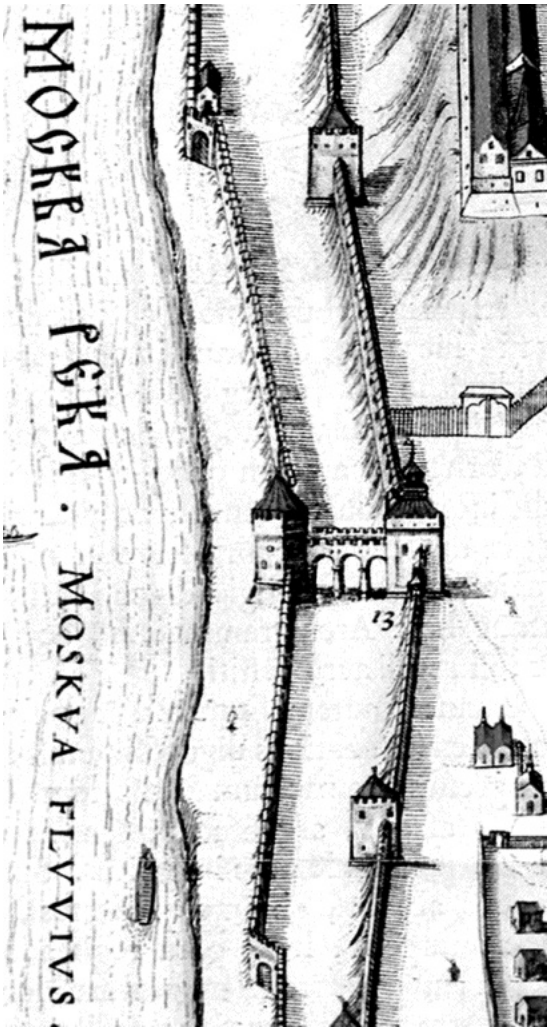


Fig. 10.21. Fragment of the XVII century “Kremlenagrad” plan depicting the Taynitskaya gate tower of the Kremlin. The barbican is clearly visible. Taken from [773], pp.22–23.

4.10. The distance between the Valley Gate and the Dirty Gate in Jerusalem. The size of the Sheep Gate

The Bible provides additional interesting information concerning the Valley (i.e., Borovitsky) Gate, which can be compared with the plan of the Moscow Kremlin. “The Valley Gate was repaired by Hanun and the residents of Zanoah. They rebuilt it and put its doors with their bolts and bars in place. They also repaired a thousand cubits of the wall as far as the Dung Gate” (Nehemiah 3:13).

The Ostrog Bible says more precisely: “Hannum built the Dale Gate, and also dwellings. They built all this and put gates and locks and bolts, and the length of the wall was a thousand cubits to the Dirty Gate” ([621], Nehemiah 3). (See Church

Slavonic quotation 181 in Annex 4.)

That is, between the Valley (Dale) Gate to the Dung (Dirty) Gate, there was a thousand cubits of the wall. The Synodal translation gives the same figure (Nehemiah 3:13). It should be noted that this is the only distance that the modern Bible indicates when talking about the building of Jerusalem (Nehemiah 3). It's all the more interesting then to see whether this distance corresponds to the distance between the Troitskaya

and Borovitskaya towers of the Moscow Kremlin. (The Ostrog Bible gives another dimension related to the Kremlin fortress, which we will discuss later.)

This distance in the Moscow Kremlin is approximately 380 meters. We determined it according to the first geodetic plan of Moscow of 1739 ([655]). According to that plan, the distance between Troitskaya and Borovitskaya towers is 180 sazhens, which is approximately 380 meters. Starting from the XVII century, the Russian sazhen was equal to 2.133 meters ([85], v. 37, p. 595). The Russian sazhen was also called "eagle sazhen," or "Czar's sazhen" (q.v. in ibid.).

The Bible gives the distance in cubits. "The cubit is an ancient measure of length. The length of the cubit ranged from 370 mm (in Ancient Syria) to 555 mm ('royal cubit' in Babylon)" ([85], v. 25, p. 369). Since the Bible repeatedly says that the events take place on the territory of Syria, it is natural to suppose that the unit of measure was Syrian cubit (that is, ancient Russian cubit). One thousand such cubits equal 370 m. We

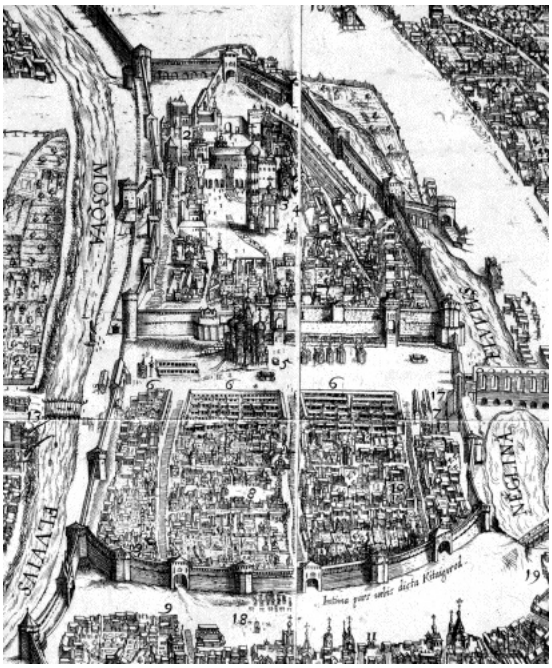


Fig. 10.22. Fragment of the Sigismund's plan of Moscow. Engraving by Lucas Kilian, 1610. We have presented this plan in full in Chapter 9:3. It is very interesting that in the explanatory texts to the plan, the Kremlin is called Czar-City, that is, Czar-Grad! So Czar-Grad was not only the name of Constantinople but also of Moscow, of the Moscow Kremlin. Taken from [773], pp. 24–25. See also [283], No. 2.1 in the album at the end of the book.

Fig. 10.23. Fragment of the Sigismund's plan of Moscow showing the Taynitskaya Tower. Taken from [773], pp. 24–25.

got the same wall length as in the Moscow Kremlin. The difference of 10 meters can be considered insignificant, since it is within the accuracy of our measurements.

Thus, the biblical author indicated the distance between the two gates of the Moscow Kremlin with good accuracy.

Note that the cubit measure was also used in Russia. It is believed that from the XI century the Russian cubit was equal to 455– 475 mm. But as we can see, even in the XVI century in use was the ancient Syrian, or simply the Old Russian unit, which equalled 370 mm. Doesn't it follow that the size of the Russian cubit of 455–475 mm was introduced only in the XVII century, during the well-known metric reform? Introduced at the same time, when the "Czar's arshin" was established, that is, already under the first Romanovs ([85], v. 3, p. 227).

Another measurement of the Jerusalem fortress is indicated in the Ostrog Bible, which is omitted in the modern canon. It is the height of the Sheep (Herd) Gate:

“And they built the Herd gate. They consecrated it, and hung the gate wings, and it stands 100 cubits high” (Nehemiah 3). (See Church Slavonic quotation 182 in Annex 4.)

It is said here that the height of the Sheep (Herd) Gate tower is apparently 100 cubits. Translating, as we have just done above, into modern measures of length, we get 37 meters. We have already identified the Jerusalem Sheep Tower with the Moscow Spasskaya Tower. Today the Spasskaya Tower is heavily built on—its high multi-tiered top was erected only in the XVII century. And it was rebuilt several times after that ([662], p. 35–36). “The walls and towers of the Kremlin built by Italians differed from the current ones in their appearance. … Therefore, it’s not so easy to imagine the appearance of the Kremlin in the epoch of Ivan III [in fact, Ivan IV, since, as we understand, the Kremlin was built a hundred years later.—Auth.]. … The towers had no pyramidal stone tops, and were covered with wooden tents” ([359], p. 59).

We emphasize once again that initially, the tent of the tower, that is, its superstructure, was entirely made

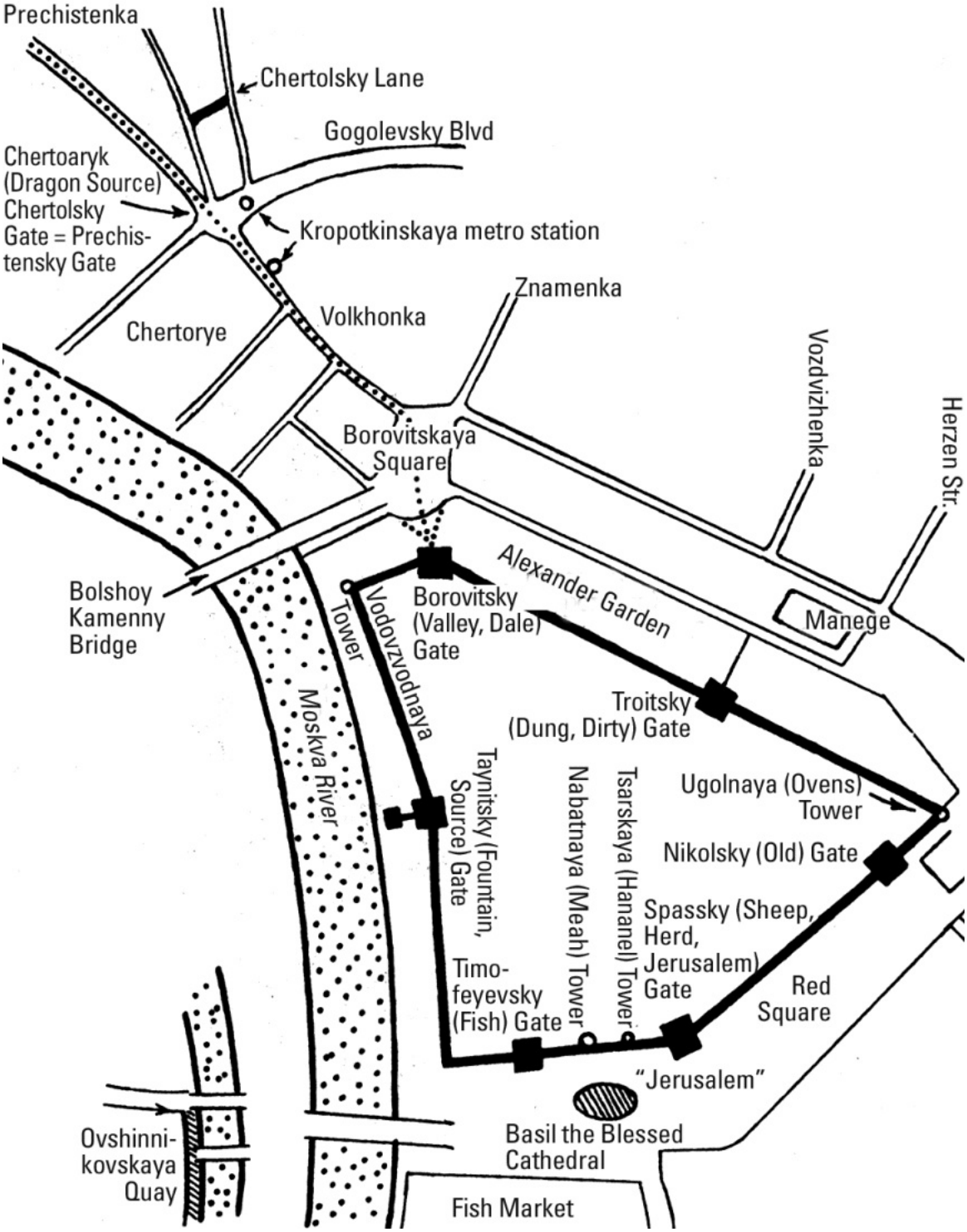


Fig. 10.24. The plan of the Moscow Kremlin as described in the Book of Nehemiah about the construction of Jerusalem. The dots (top left) mark the path of the biblical prophet Nehemiah to the Valley Gate. See below for details on the reconstruction of Nehemiah's path.

of wood ([662], p. 35). For example, in fig. 10.27, the Spassky Tower = biblical Sheep Tower, does not yet have its modern hipped roof.

The height of the tower itself, that is, the height of its stone, brick base shell, is easy to determine by the Timofeyevsky, Senate, and Nabatsky towers standing nearby (q.v. in fig. 10.5 and 10.6). The height of the Spasskaya Tower without the tent is given in the reference book. The Timofeyevsky = Konstantino-Eleninskaya tower height is 36.8 m, the Nabatsky tower is 38 m, and the Senate tower is 34.3 m ([662] p. 32). Therefore, the height of the Spasskaya Tower itself, without the late hipped top, is about 36–38 m. And one hundred Syrian cubits are equal to 37 m, which

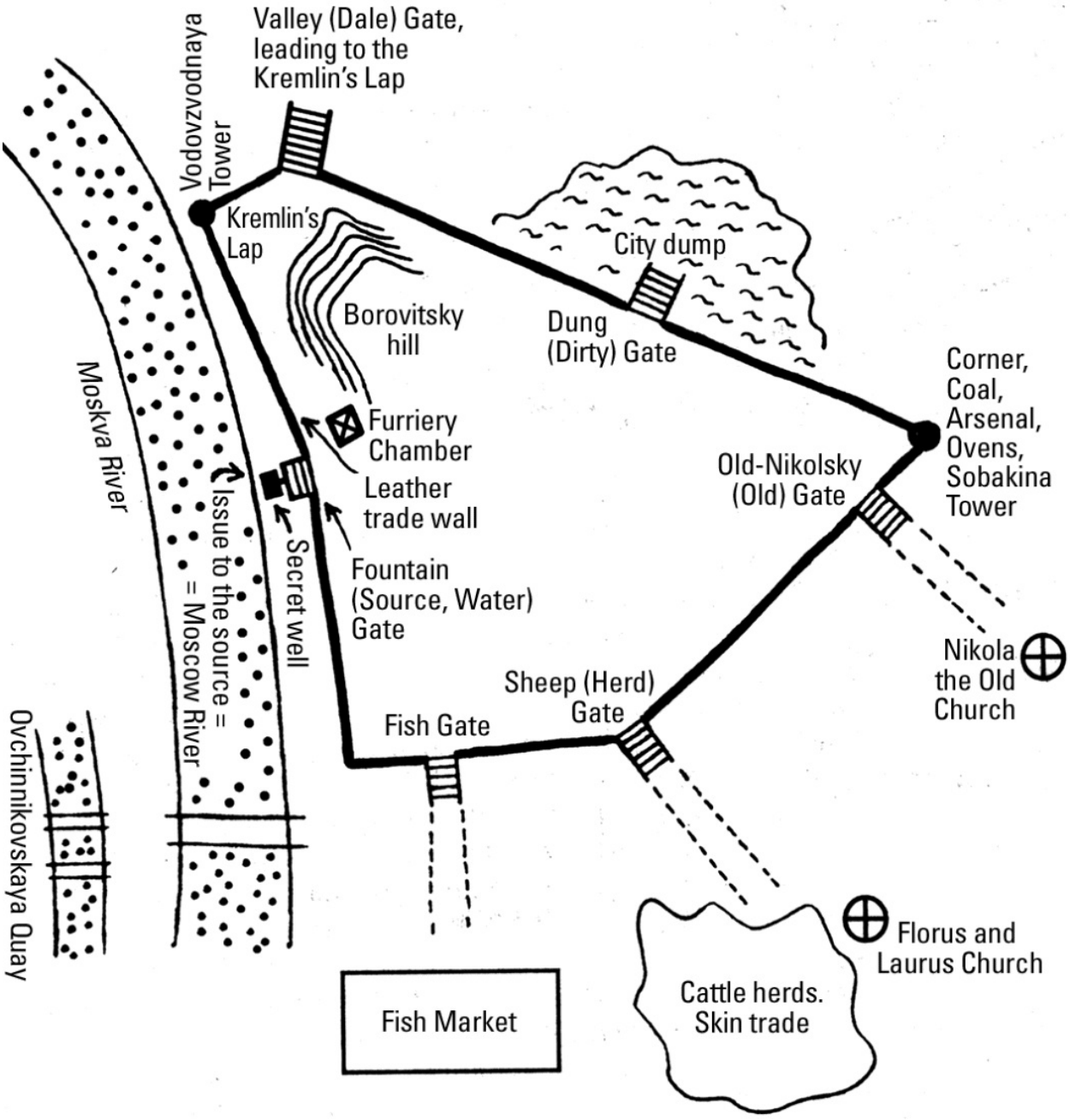


Fig. 10.25. Six old fortified gates of Jerusalem, that is, the old Moscow Kremlin. They are named in the Old Testament after the places in old Moscow. corresponds, according to the Bible, to the height of the Sheep = Herd Tower.

So, we see another excellent agreement of the biblical indications with the dimensions of the Moscow Kremlin: biblical 37 meters and Moscow 36–38 meters.

Commentary. The Syrian, that is, Russian, cubit appears in the biblical story of the construction of Jerusalem for a reason. The Bible directly indicates that during the construction of Jerusalem, king Artaxerxes wrote letters on this matter "in Aramaic

script and in the Aramaic language" (Ezra 4:7). It is not surprising that the builders of Jerusalem = Moscow used the Syrian cubit. Let us repeat that here Syria and Assyria mean Russia-Horde.

4.11. Fortress towers of the "restored" Jerusalem = towers of the Moscow Kremlin

In addition to the gate towers, there were also ordinary towers in the walls of Jerusalem. The Book of Nehemiah mentions the following.

4.11.1. Meah and Hananel Towers = Kremlin's Nabatnaya (Tocsin) and Tsarskaya (Czar's) Towers

The Bible mentions two towers—Meah and Hananel—between the Sheep and Fish Gates. In the Ostrog Bible, instead of the first, the "pillar of a hundred cubits" is named, and instead of the second, "the pillar of Anamoel" (q.v. above, Nehemiah 3:1). But the Sheep and Fish Gates are the Spassky and Timofeyevsky Gates of the Kremlin. How many towers are there between them? There are exactly two of them (q.v. in fig. 10.5 and 10.6). They are called Nabatnaya (fig. 10.28), and Tsarskaya (q.v. in fig. 10.29). Moreover, the Tsarskaya Tower is but a superstructure above the wall. Unlike other towers, it does not jut out of the Kremlin wall. It is called Tsarskaya (Czar's) because, according to the legend, Ivan IV the Terrible himself watched from it what was happening on Red Square. In 1680, it was rebuilt ([662], pp. 33–34).

It turns out that the Jerusalem Meah Tower is the Kremlin's Nabatnaya Tower. And the Jerusalem Tower of Hananel is the Kremlin's Tsarskaya Tower. And then we suddenly realize that the biblical name Hananel means the same as the name Tsarskaya (Czar's). After all, Hananel, is most likely Khan's, that is, Czar's, tower.

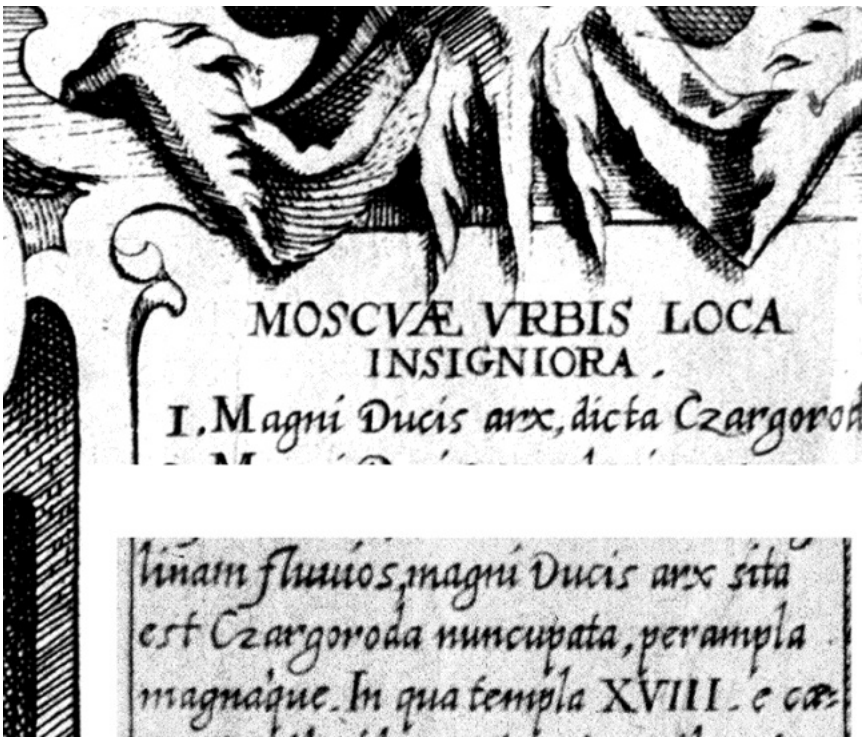


Fig. 10.26. Fragments of Sigismund's plan, where the Moscow Kremlin is called Czar-Grad. Taken from [773], pp. 24–25.

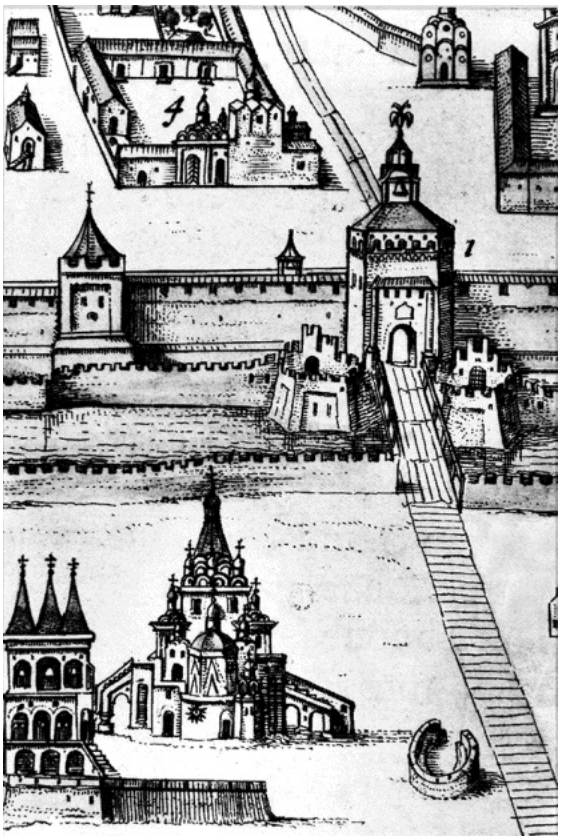


Fig. 10.27. The Kremlin's Spasskaya Tower in the XVI–XVII century. Fragment of the "Kremlenagrad" plan (c. 1600). Note the triple belt of the Kremlin walls in that era. Taken from [96], p.53, ill.28. See also [773], p. 22; [331], v. 1, p. 106; [627], pp. 270–271.

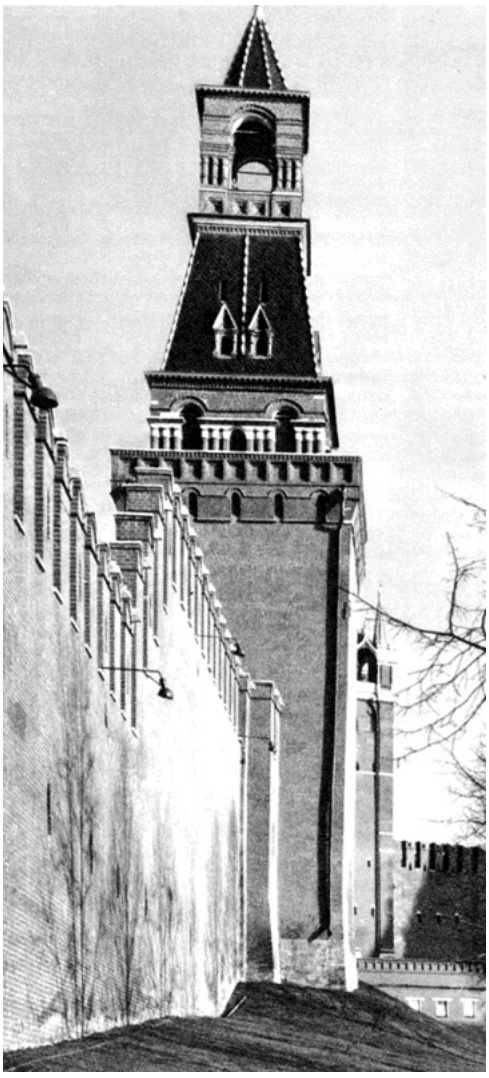


Fig. 10.28. The Nabatnaya tower of the Moscow Kremlin, called the Tower of Meah in the Old Testament. Taken from [627], p. 304.

Fig. 10.29. The Tsarskaya (Czar's) Tower of the Moscow Kremlin, called the Tower of Hananel in the Bible. Taken from [549], p. 17, ill. 5. See also [627], p. 303.

As for the other tower, we cannot indicate such a striking overlap. However, there is no contradiction here. The backbone of the biblical name Meah is one letter "M," which in old texts, especially in Latin, easily passed into "N." Moreover, in mediaeval Western European texts, the same tilde was used over the preceding vowel instead of the letters "N" and "M" (q.v. in Chron5, Appendix 1).

4.11.2. The Tower of the Ovens = the Arsenal Tower of the Kremlin
Further, the Bible names one tower—the Tower of the Ovens—between the Old Gate and the next pair of gates described in one verse (Nehemiah 3:11). The mentioned pair is the Valley Gate and the Dung Gate (Nehemiah 3:13). In the Kremlin, these are Borovitsky Gate and Troitsky Gate. On the Kremlin wall, between the Nikolsky Gate and the Borovitsky Gate, there are four towers without gates. We have already discussed all the towers with gates. Of the four non-gate towers, three are small, and one is enormous (q.v. in fig. 10.5 and 10.6). Therefore, it is natural to expect that since the Bible mentioned only one tower here, then it's, consequently, the largest—the Corner Arsenal (Sobakina) Tower, the strongest

corner tower of the Kremlin (q.v. in fig. 10.30). It was also called Coal Arsenal tower ([421], p. 48), and the Sobakina Tower ([662], p. 43).

In the Bible, it is called the Tower of the Ovens. What could "ovens" have to do with the Kremlin's Coal Tower? At first glance, nothing. But let's take a closer look. And put ourselves in the shoes of an editor or translator who has already basically forgotten the Russian language. He diligently reads the old text and sees the name "Ugolnaya." But the meaning of this word depends on what syllable you accent! If it's the second, you get "angular, corner." And you accent the first syllable, the word would mean something made of, or related to coal. We find coal in furnaces, ovens. Therefore, the word "ugolnaya" can be interpreted as "related to ovens."

Fig. 10.30. The Corner Arsenal (a.k.a. Sobakina), Tower of the Moscow Kremlin. In the Old Testament, it is called the Tower of the Ovens. Taken from [627], p. 313.

The Bible does not mention any more towers without gates. Let us turn to fig. 10.5

and 10.6 and see which non-gate Kremlin towers the Bible found worthy of mentioning. We see that such two non-gate towers are located just opposite St. Basil's Cathedral. Here the main events used to take place on Red Square. One of the towers mentioned is the Tsarskaya one, where the Czar himself watched the Red Square. And of all the other non-gate towers the Bible named only the Corner, or Coal, or Arsenal, or Sobakina Tower, which stands out sharply and is quite comparable in size to the gate towers. Indeed, none of the other non-gate towers of the Kremlin stand out in any way.

4.12. The Dragon Source opposite the Valley Gate in Jerusalem is the Chertoryk River opposite the Borovitsky Gate of the Kremlin

The Bible says that the biblical prophet Nehemiah, heading to Jerusalem on horseback at night, rode "through the Valley Gate past the Dragon Source" (Nehemiah 2:13). (See Church Slavonic quotation 183 in Annex 4.) We will describe his further journey through the Moscow Kremlin later.

Our attention is drawn to the seemingly mysterious Dragon Source. According to the Book of Nehemiah, it is located just opposite the Valley Gate, that is, the Borovitsky Gate.

Where in Moscow, opposite the Borovitsky Gate, is the Dragons Source? It turns out that it is still there, although, like most of other Moscow rivers and brooks in our time, enclosed in an underground pipe. However, until the XIX century, it flowed on the surface and caused a lot of trouble to Muscovites. Recall that the word "dragon" in Russian in the XIX century meant "devil, heck." It is reported by V. Dahl's dictionary ([223], v. 1, col. 1217).

Let us now turn to the plan of ancient Moscow (q.v. in fig. 10.31). It depicts the reconstruction of a supposedly very ancient Kremlin. Nevertheless, the Borovitsky Gate is already there. The road to the gate passes by the place called Chertorye. A few hundred meters before the Borovitsky Gate, the road crosses the brook or river called Chertory ([359], p. 32). At the place of this intersection, there were in the past the Chertolsky Gate of the White City. By the decree of Alexey Mikhailovich (Alexis of Russia) of 1658, the gate was renamed Prechistensky ([283], p. 418). The river Chertoryk is also shown on another plan of the city of Moscow (q.v. in fig. 10.32). There you can clearly see the Chertolsky Gate of the White City, located on the road to the Borovitsky Tower Gate, at the intersection of the road with the Chertory (or Chertoryk) River. In this place "there was a small square, in heavy rains flooded with water by the Chertoryk stream; now in its place is the vestibule of the Kropotkinskaya metro station" ([763], p. 72). Nearby the Kropotkinskaya metro station, there is to this day a street called Chertolsky Lane ([858], p. 365).

But the name Chertoryk is, in fact, Chert-Aryk,that is, the Heck's Source, or the Dragon Source. Situated

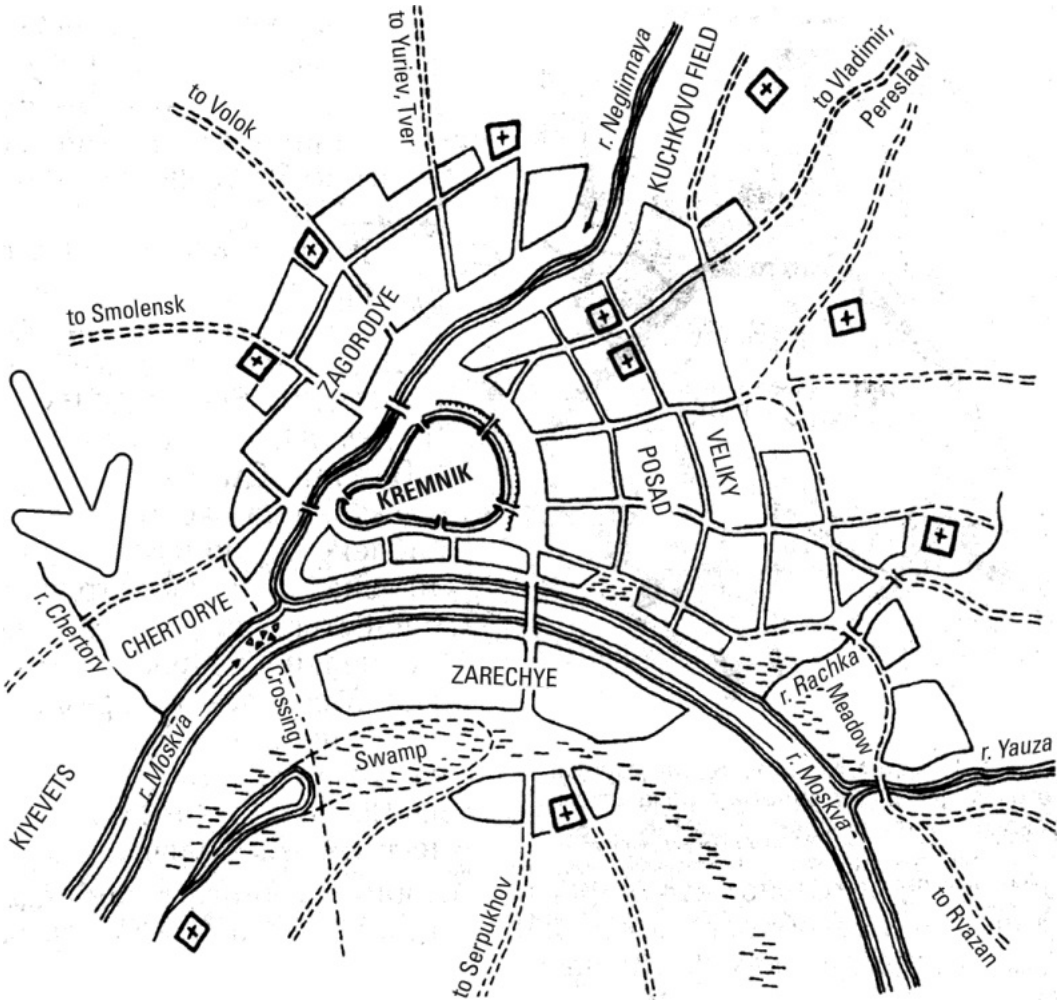


Fig. 10.31. Modern reconstruction of the plan of ancient Moscow. A white arrow points at Chertorye and the river Chertory. Taken from [359], p.32.

Shelah at the King's Garden as far as the steps that go down from the City of David" (Nehemiah 3:15). (See Church Slavonic quotation 184 in Annex 4.)

That is, all of the above structures are located somewhere near the Fountain Gate. In the Ostrog Bible, this place sounds like this: "And the leather trade wall up to the Czar's Square up to the steps that descend from the city of David" (Nehemiah 3). Thus, the Ostrog Bible does not mention the Czar's Garden, but instead speaks of the Czar's Square, where the steps descend from the City of David, i.e., from the Czar's Palace.

Let us turn to the map of the Kremlin (q.v. in fig. 10.13 and 10.14), where the Kremlin adjoins the Taynitsky Gate, i.e., the biblical Fountain Gate, where a high

hill is still located. There was the Czar's Palace (q.v. in fig.10.34, 10.35, and 10.36). Today there is the Grand Kremlin Palace,

right opposite the Borovitsky Gate, on the road to it. Just as the Bible says (q.v. in fig. 10.24).

So when was the biblical Book of Nehemiah written, if it brings to us with such scrupular accuracy the smallest details of the geography of the Moscow Kremlin and its surroundings? Everything indicates that the book was not written earlier than the end of the XVI century, and it is not such a great antiquity. Therefore, it is not surprising that many of the small geographical details described in the Book of Nehemiah have survived, and that they can be found in old and modern Moscow guidebooks. The path of the Old Testament prophet Nehemiah through Moscow to the Valley Gate = the Borovitsky Gate is reconstructed by us in fig. 10.33.

4.13. The King's Garden and the City of David inside the Jerusalem walls = the Czar's poolside garden and the Czar's Palace in the Kremlin

Next to the Fountain Gate of Jerusalem, the Bible places the King's Garden, the Pool of Shelah, and the "City of David." The Bible says that the same master who built the Fountain Gate also built "the wall of the Pool of

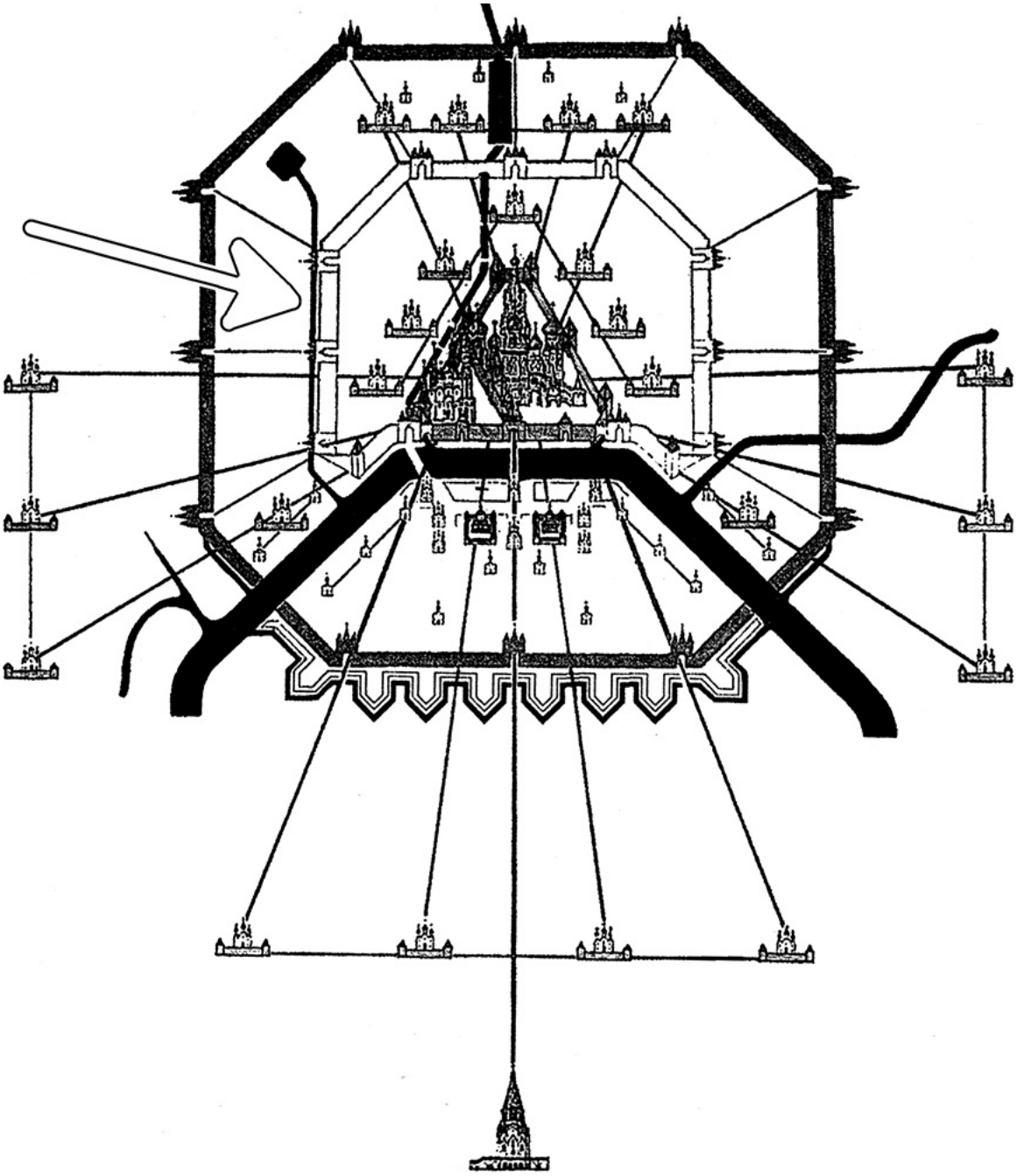


Fig. 10.32. Plan of the Kremlin, Kitay-Gorod, White City and Zemlyanoy City of old Moscow. The river Chertory is poited at with a white arrow on the left. Taken from [359], p. 87.

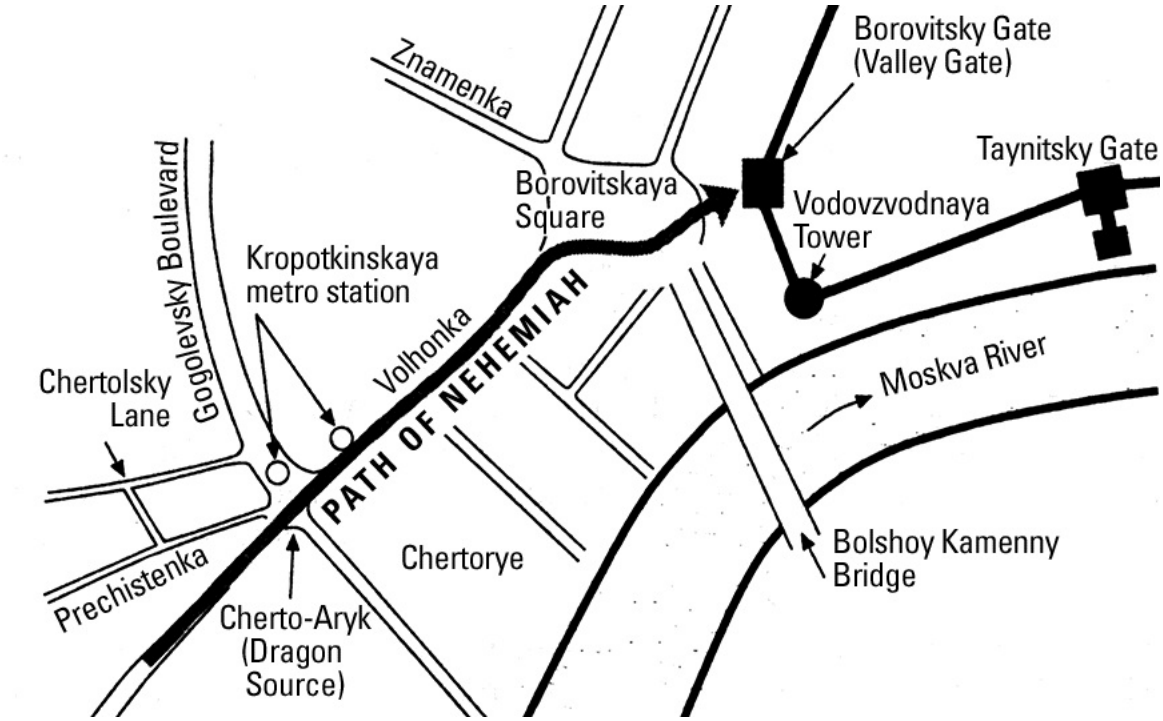


Fig. 10.33. The path of the Old Testament prophet Nehemiah to the Valley Gate of Jerusalem. Our reconstruction.

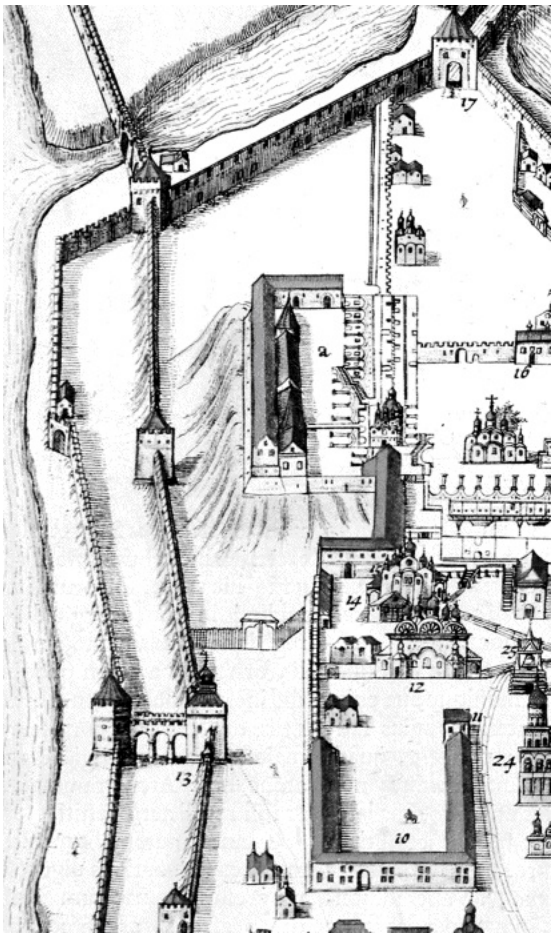


Fig. 10.34. Figure 10.34. Fragment of the Kremlin plan (“Kremlenagrad”), around 1600. A high hill is visible where the Royal Palace was located. Taken from [773], p. 22.

built in the middle of the XIX century ([662], p. 120; [824], p. 38–39). Remnants of the old royal palace today are the Terem Palace, the Czarina’s Golden Chamber, and the Palace of Facets. They can be accessed directly from the Grand Kremlin Palace ([662], p. 125).

The Palace of Facets is one of the oldest structures in the Kremlin. This was a part of the ancient royal palace overlooking Cathedral Square, and in ancient times had “access to Cathedral Square through the socalled Red Porch and Stairs, which have not survived to this day” ([662], p. 128).

Thus, in strict accordance with the words of the Bible, we see here, in the Kremlin, the Cathedral, or Czar’s Square, the famous Red Porch and the Stairs coming out of the “Holy anti-chamber” of the royal palace = the Palace of Facets. By the way, the walls of the holy anti-chamber are painted on biblical themes, although the Palace of Facets is not a temple, but a “civil building” ([662], p. 128–129). That is why the

Bible called the Kremlin palace the "City of David." It is well known that the royal decrees were announced from the Red Porch, from the royal staircase. "This porch has a historical significance. Our sovereigns stood on its steps when the people gathered to look at them and bow to them. … From here our sovereigns also marched to the Cathedral of the Assumption for the sacred rite of coronation" ([421], p. 121). Therefore, it is not surprising that the biblical description of the internal structure of the Moscow = Jerusalem Kremlin begins with this building.

Let us now pay attention to the biblical Pool of Shelah and the King's Garden adjacent to the Jerusalem wall with the Fountain = Taynitsky Gate. The Synodal translation mentions them, but the Ostrog Bible does not indicate any pool or garden here. The idea arises that in the era of the authors of the Ostrog Bible, published in 1581, there was simply no pool of Shelah and no garden in the Kremlin. They appeared later! Did the later editors neatly introduce them into the Old Testament? Let us try to figure it out.

Take a look at fig. 10.13, 10.14, and 10.34. A high hill pictured behind the Kremlin wall that connects the Troitskaya Tower with the Vodovzvodnaya Tower. The letter "a" in the top of the hill denotes "construction of a new palace" (Nova Aulae structura). On this place were the mansions of Czar Ivan, then the stone chambers of Czar Boris, then the magnificent man

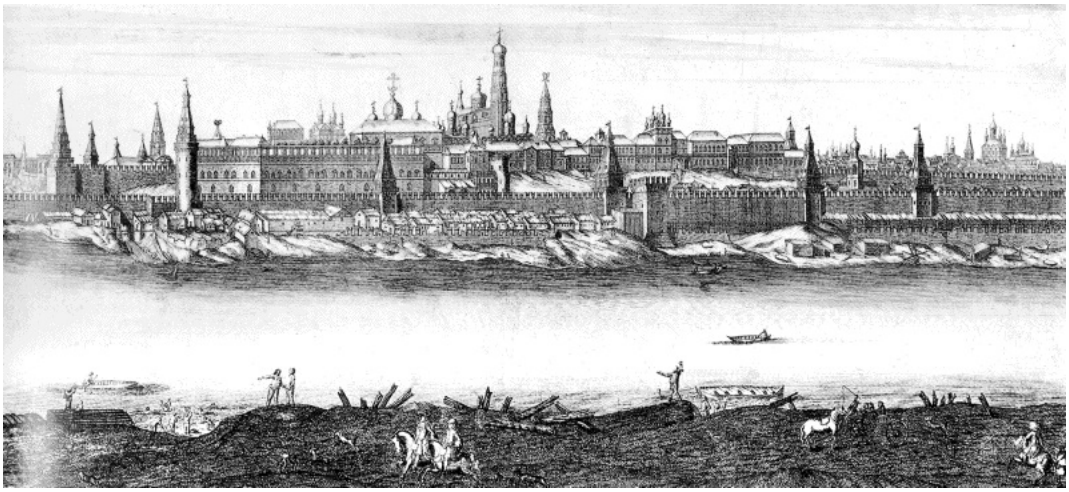


Fig. 10.35. View of the Kremlin from behind the Moskva River at the beginning of the XVIII century. The hill inside the Kremlin is clearly visible. At its top is the Ivan the Great Bell Tower. The Taynitskaya Tower is depicted together with the barbican leading directly to the Moskva River. This is the Old Testament Fountain Gate. Engraving by Pieter Picart (1668/69–1737) and his students. Taken from [773], p. 63. See also [283], insert 4.

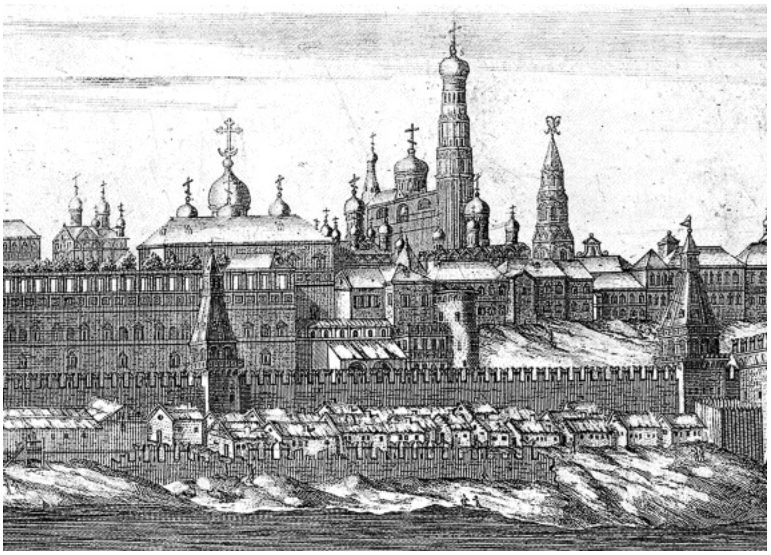


Fig. 10.36. Fragment of an engraving by Pieter Picart. Kremlin hill, on top of which are the Kremlin cathedrals and the Ivan the Great Bell Tower. Note the huge Ottoman crescent moon with a star-cross on the dome. It is clearly seen that from the side of the Moskva River at that time, at the beginning of the XVIII century, the Kremlin walls still had two rows. Taken from [773], p. 48.

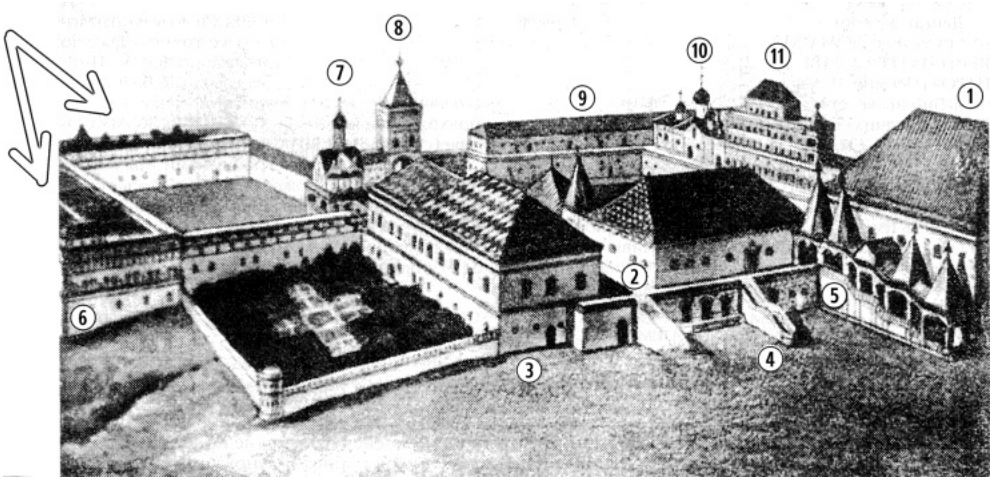


Fig. 10.37. Kremlin Palace in the middle of the XVII century. View from the Cathedral Square. Drawing by an unknown artist. State Historical Museum. 1) The Palace of Facets. 2) The Czarina's Golden Chamber. 3) Naberezhnaya Chamber. 4) Golden Porch. 5) Red Porch. 6) Reserve palace and Upper Poolside Garden. 7) Church of Presentation. 8) Kolymazhny Gate. 9) Armory. 10) St. Lazarus Church. 11) Terems. Taken from [824], p. 41.

sions of the Impostor and Marina ([283], p. 596–597).
Presumably, it was here that the Czar's Square and the

Red Porch were originally located. However, this is not far from the Palace of Facets.

However, "subsequently, instead of a chamber, there was a so-called poolside garden here, about which the news appear only at the end of the XVII century. It can be assumed," writes I. E Zabelin, "that the arrange ment of the garden here began under Czar Mikhail, in 1633, when they started to pump the water from the Moscow River to the palace" ([283], p. 598). On the roof of the Godunov Reserve Palace was arranged the garden, which was named Upper Poolside Garden. In 1633, it started to receive water by a pipeline from the Vodovzvodnaya Tower. In 1633–1635, in a building next to the Upper Poolside Garden, but lower than it, was laid out the Lower Poolside Garden. The two gardens were called the Red Poolside Gardens. Each of them had five greenhouses, where foreign plants and southern fruit trees were grown. The Upper gar den was decorated with "water jets" (fountains) and ponds with swimming fish. In one of these ponds little Peter I played with his toy-ships" ([824], p. 41–42).

On an old engraving of the middle of the XVII century (q.v.in fig. 10.37), in the left corner, the Upper Poolside Garden on the roof of the Kremlin palace is visible, and we have pointed it out with arrows.

Of course, the Old Testament could not fail to mention such an amazing engineering structure as the royal garden on the roof of the palace, where exotic southern plants grew in the harsh Moscow climate. It is the King's Garden named in the Bible (Nehemiah 3:15). There was the Pool of Shelah in this garden, but the word Shelah (or Siloam) could simply mean "(monasctic) cell" ("kelya" in Russian), and then the Pool of Shelah would mean a "pool in a cell." There was a water supply system in the palace. But water supply not to the buildings, but to the rooms, was an exotic rarity in those days. And the biblical pool of Shelah is a pool in a cell, which is "kelya" in Russian, "sellaria" in Latin, meaning sipmly "room, hall" ([237], p. 914). That is, the term is fully consistent with the essence of the matter.

So, what did we discover here? If all these amazing things that the Synodal text of the Old Testament tells us about—a garden on the palace roof, greenhouses, water supply, pools in the palace—were only built in 1633, and until then there was a square about which the Ostrog Bible speaks, then, and therefore, the modern

cannonized version of the Book of Nehemiah describes the innovations of 1633! That is to say, the Old Testament was doubtlessly edited after 1633. This is the second time that we catch the XVII century Bible editors by the hand. The first time it was with the example of Stepan Razin. As for the Ostrog Bible, it turns out that it is indeed ancient, written in the XVI century.

4.14. Semiramis Gardens in Babylon

It is believed that Babylon was made the royal capital by the Assyrian queen Semiramis ([819], p. 88). She built in Babylon a stone fortress ([940], sheet 66, rev.). And also, according to some reports, the famous hanging gardens, one of the seven wonders of the world ([533], v. 2, p. 426). Since biblical Assyria is Russia-Horde, then here, most likely, we are talking about the construction of a stone Kremlin in Moscow during the oprichnina era, and about the construction of gardens on the roof of the royal palace in the Kremlin in the first half of the XVII century, which amazed the contemporaries. At the same time, Queen Esther, was apparently called Semiramis in the Bible. The Kremlin gardens were not built at once, but most sources also attribute the gardens of Semiramis not to Semiramis herself but to her descendant, Nebuchadnezzar II ([533], v. 2, p. 426). "Nebuchadnezzar … built the precious vertograd through efforts immeasurable and wonderful" ([940], folio 79, rev.). "Vertograd" is an archaic Russian word for "garden."

Here is what is known about the hanging gardens in Moscow. The historian N. M. Moleva reports: "The Moscow gardens are the theme for a special story. Foreigners couln't stop wondering … The second type of gardens in Moscow was represented by "upper," or "hanging," gardens laid out on the roofs of stone buildings, and even on churches. In the Moscow Kremlin, the largest were the upper and lower poolside gardens. … Of smaller size was the garden laid out to the east of the altar of the house church of Peter and Paul, on the roof of the "podklet." The principle of making "hanging" gardens was that the roof of the building was covered with leaden boards welded together, and their edges were bent up to a height of about 90 centimeters. The resulting container was filled with earth blended according to a special recipe. In such soil were planted walnuts, which bore fruit in the conditions of Moscow, peach trees, barberries, apple trees, pears, and flowers. The trees took root so well that even after the Poolside Palace was long abandoned, and the maintenance of the gardens stopped, they continued to bear fruit in 1737, under Empress Anna Ioannovna, 24 apple trees and 8 pears. Water in the "hanging" gardens was supplied by a plumbing system, which allowed to also fill small ponds with a mirror of about 200 square meters. It was on one of these Kremlin ponds that Peter I made his first trips on his sailing toy-ships" ([537: 1], p. 19–21).

At that time, crops were grown in Moscow and the Moscow region, which today

seem unusual. N. M. Moleva reports that, for example, “in the village of Pakhrino, near Moscow, the inventory notes: ‘Behind the sheep yard there is a mulberry garden with 5,000 trees in 4 large rows, … and the trees are of four cubits each and more.” Mulberry trees were needed for the intensive and sufficiently successful development of sericulture in Moscow, directed by ‘visiting’ specialists from the south. The Czar’s decree of 1678 ordered the Astrakhan governor to find new silkworm breeding specialists on his lands and in the region of Terek for urgent delivery to Moscow. The breeding of watermelons was also successful. In 1660, according to the Czar’s decree, watermelon seeds were sent from Moscow to Chuguev to ‘arrange’ melon plantations there” ([537: 1], p. 23–24).

And further: “According to the 1702 census, in Moscow alone, the palace owned 52 gardens, not counting the embankments of the Bersenyev gardens. There were 46694 apple trees, 1565 pears, 42 duli-plums, 9136 cherries, 17 grape bushes, 582 plums, 15 strawberry beds, 7 walnut trees, a cypress bush, 23 prune trees, and 3 thorn bushes in those gardens. However, Peter I did not deal with gardens and did not spend money on them. All these were the remains of the former luxury” ([537: 1], p. 26).

The question is, are there still any traces in Moscow of one of its former names—Babylon? Yes, there are. 4.15. The name Babylon in old Moscow

In old Moscow, not far from the Kremlin, there was the name Babylon. It was the name of the left tributary of the Moskva River, just above the already mentioned Chertory ([449], p. 24; q.v. in fig. 10.38). Moreover, at

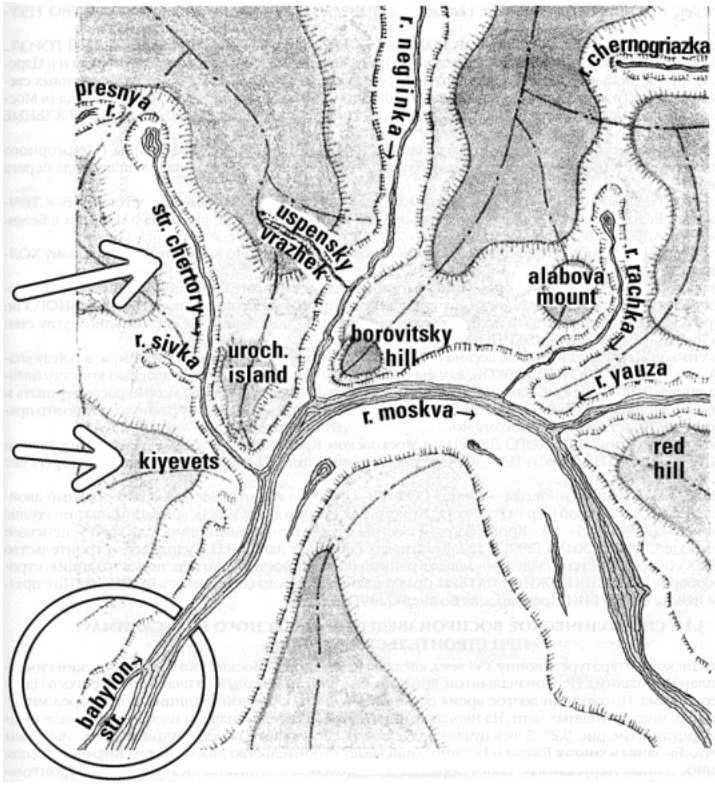


Fig. 10.38. Plan of the ancient area around the future Moscow Kremlin. Taken from [449], p. 24.

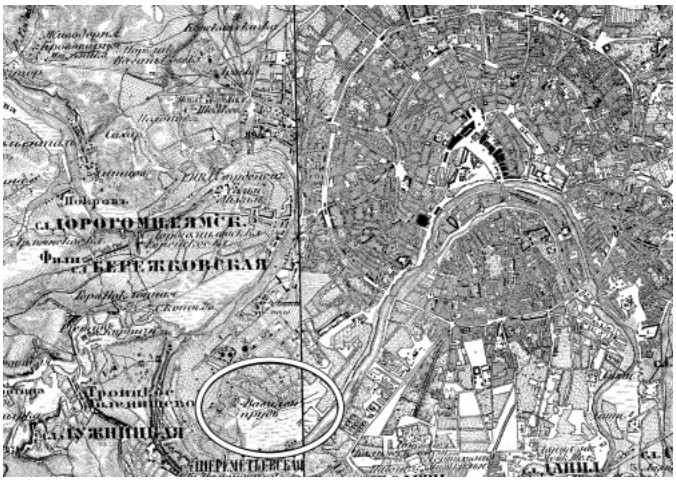


Fig. 10.40. Fragment of a map of Moscow in 1860 with the

name “Babylon Pond.” Curtesy of: Kartair Publishing House, Moscow, 1998.

Fig. 10.39. Fragment of a military topographic map of Moscow and its environs in 1860. On No
vodevichy Field, the name Babylon Pond has been preserved. The map was published in the series
Rarities of Russian Cartography. Scientific-editorial publishing house “Kartair” of

Igor Romanovich

Anokhin, Moscow, 1998.

least until 1860, Babylon's name remained behind one of the large Moscow ponds (q.v. in fig. 10.39). We present here a fragment of the military-topographic map of Moscow and its environs in 1860 (q.v. in fig. 10.40).

Do not think that the name Babylon was given to the local river and pond by local villagers who grazed their herds here even before the emergence of Moscow. All such royal, imperial names appeared here only after Czar Ivan IV "the Terrible" (or rather one of the czars of the second half of the XVI century) arrived on the banks of the Smorodinka River and built a powerful stone Kremlin here. By the way, according to our reconstruction, not far from the famous Kulikovo field, about 300 meters. Later, the Smorodinka River will be renamed into the Moskva River ([506], p. 5). The name Moscow did not immediately stick on to the future capital. A. F. Malinovsky reports that after the construction of the city of Moscow, local people, "by force of old habit, for a long time continued to called it Kuchkov" ([506], p. 5). The olf name of Moscow was, in fact, Kulikov, from the famous Kulikovo Field. The Battle of Kulikovo took place on the territory of modern Moscow, in the area of Old Square (q.v. in Chron4, Chapter 6.

But then, along with the name Moscow (recall here the biblical patriarch Mosoch or Meshech), to this place were also transferred other imperial denominations. Such as Kiev (q.v. in fig. 10.38). And also the name Babylon. As we have already said, the biblical name Babylon was also one of the names of the Great = "Mongol" Empire. It comes from the White Horde, Volga, Volgars, Bulgars.

4.16. "Wall of leather trade" inside the Jerusalem fortress = the Furriery Chamber

of the state treasury in the Kremlin

It is still too early for us to leave the king's house and the king's garden mentioned by the Bible. Let us repeat that in the Ostrog Bible this passage sounds like this: "And the wall of leather trade, up to the Czar's square and to the steps leading from the city of David" (Nehemiah 3:15). And in the Kremlin, we are now near the Czar's Palace and the Cathedral of the Archangel. This part of the Kremlin faces the Moskva River, adjacent to the Kremlin wall between the Taynitsky Gates and the corner Vodovzvodnaya Tower. Were there any buildings related to the leather business? And why does the Ostrog Bible mention them, but the Synodal translation does not?

In the book by I. E. Zabelin, we read the following: "Near the Cathedral of the Archangel, on the side of it that faces the river, there was a special building where downstairs was located the Furriery Chamber, adjacent to the buildings of the Czar's Kazenny Dvor [State Treasury.—Ed.] and constituting its craft department producing the fur commodity. By the end of the XVII century, the office building became very dilapidated, and the chambers [including the furriery.—Auth.] crashed in many places, it became very dangerous to sit in them, therefore on March 14, 1670, was issued the Czar's decree to transfer meetings and all works from the building in the Kremlin to different locations, to Kitay-gorod and the White City" ([283], p. 255).

So, we found in the Kremlin, and exactly where the Ostrog Bible indicates, the Furriery (Tannery) Chambers. Cf. ancient Russian "skora" = skin, fur; also Polish "skóra" = skin, leather, fur ([955], v. 1, pp. 171, 416). So why did the Ostrog Bible inform about the Furriery Chamber in the Kremlin, calling it "the wall of leather trade," while the Synodal translation is silent about it? Is it because the Furriery Chamber existed there only until 1670, and the canonical translation of the Bible dates back to the Slavic translation of 1674? The Furriery Chamber was abolished in 1670. Consequently, the Synodal translation, which had already taken into account this change and deleted the obsolete title, was edited after 1670.

This could very well be. Let us recall that "the Moscow first printed Bible of 1663 was a reprint of the Ostrog Bible with minor amendments, mainly in spelling" ([372], v. 1, p. 602). However, as A.V. Kartashov further reports, "Patriarch Nikon was dissatisfied with this publication. And even after him, the Moscow council of 1674 decided "to translate the Bible again, the Old and New Testaments, from the Greek books, from the translation of the Septuagint themselves." But the matter did not come to a new edition then.

Under Peter the Great, the volume of the work was enlarged, expanded, and the

new scruptures saw the light only in the so-called Elizabethan Bible, which we keep on using even today, with minor corrections, in the Synodal editions" ([372], v. 1, p. 602).

So, A.V. Kartashov explained everything. We will see more striking cases when the canonical translation reflects the changes in the construction of the Kremlin that took place in the XVII century, even in the second half of it! It means that the people who edited (allegedly "re-translated") the Bible at the end of the XVII century understood perfectly well what it was really about.

4.17. The tombs of David inside the Jerusalem wall are the Czars' tombs in the Kremlin's Cathedral of the Archangel

Moving further through the Book of Nehemiah, we read the following: "Nehemiah … made repairs up to a point opposite the tombs of David, as far as the artificial pool and the House of the Heroes" (Nehemiah 3:16). The Ostrog Bible provides more details: "… even to the cave of the tomb of David, and to the Fish Tower, which is superbly created, and to the House of the Brave." (See Church Slavonic quotation 185 in Annex 4.)

We have just visited the royal gardens of the Kremlin, near the corner of Vodovzvodnaya Tower. As be

Fig. 10.41. The Cathedral of the Archangel in the Moscow Kremlin. Contemporary photography. Taken from [552], cover.

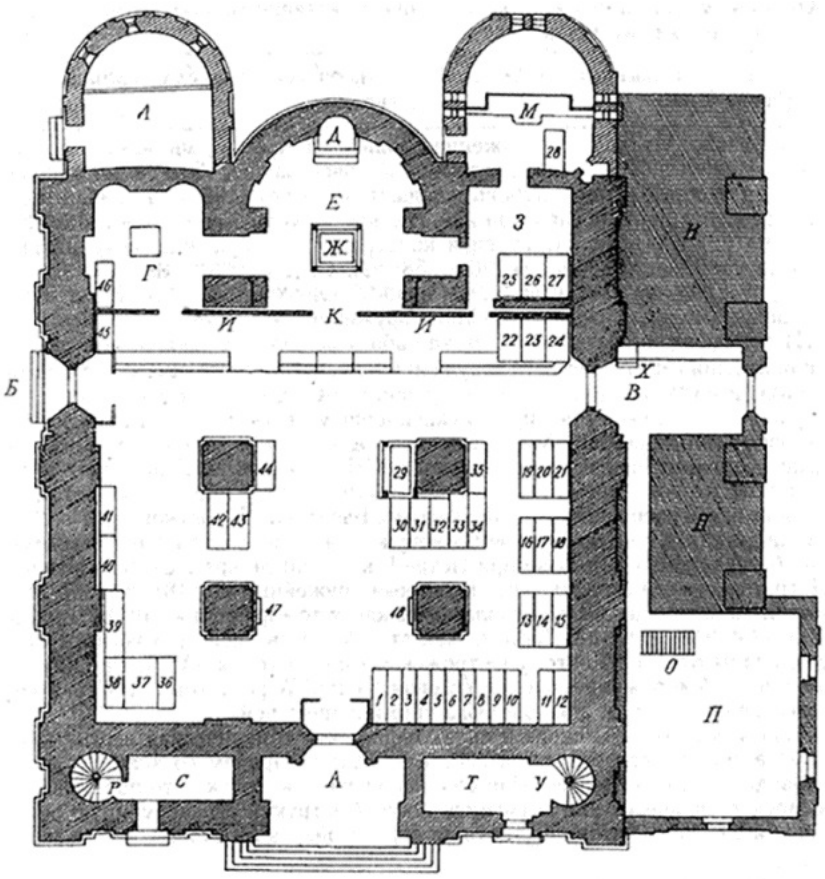


Fig. 10.42. Plan of the Cathedral of the Archangel indicating the alleged royal and princely tombs. Taken from [662], p. 300–301.

fore, the Bible leads us inside the Kremlin, along its long wall facing the Moscow River. After the "hanging" royal gardens and palace buildings, we come to the famous Cathedral of the Archangel (q.v. in fig.10.5, 10.6, 10.13, and 10.14). The Cathedral still stands and serves as the old burial chamber of the Russian Czars ([662],

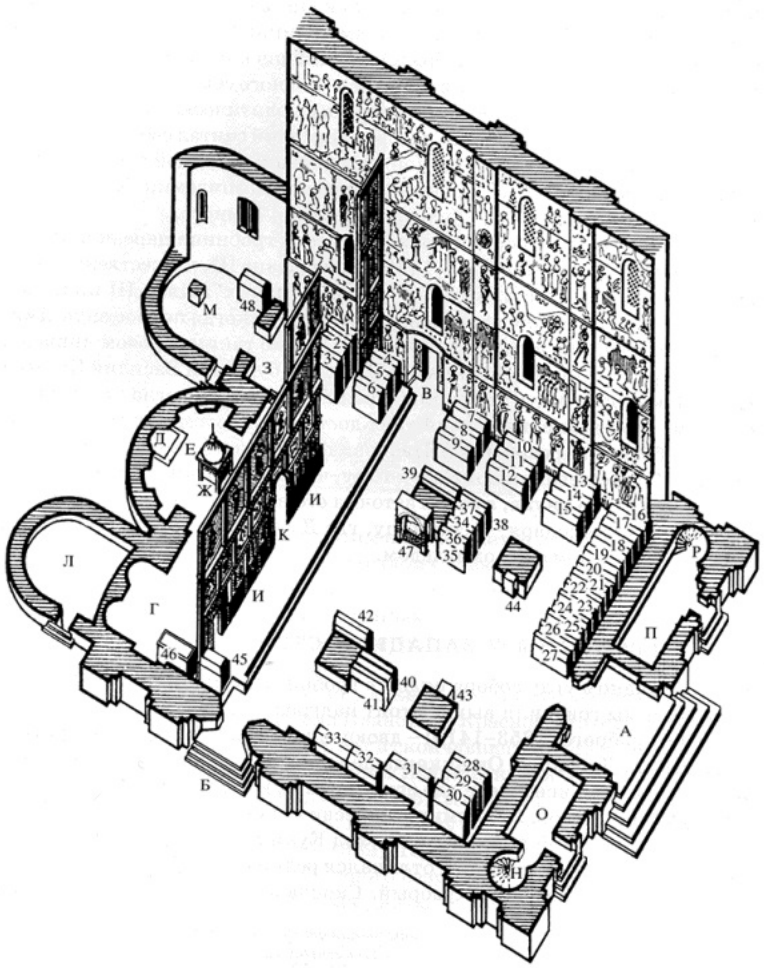


Fig. 10.43. Plan of the Cathedral of the Archangel indicating the alleged royal and princely tombs. Taken from [107], p. 126.

Fig. 10.44. The alleged tombs of Russian princes and czars in the Cathedral of the Archangel. Taken from [552], p. 10.

p. 82; q.v. in fig. 10.41, 10.42, and 10.43). Note that the Cathedral's floor is almost entirely covered with tombs (q.v. in fig. 10.44). The view of the Cathedral of the Archangel in the XIX century is shown in fig. 10.45.

We see that the Bible does not forget to mention this famous temple. By the way, the Ostrog Bible here

Fig. 10.45. The Cathedral of the Archangel in the XIX century. Lithograph of the XIX century. At the northern facade, one can see the " 'Gothic' vestibule of M. F. Kazakov, demounted during the restoration of the 1920s" ([107], p. 97).

is again more accurate than the Synodal translation. It speaks precisely about the den of the coffin of David, that is, about the building, where the tombs or tomb are located.

It is possible that in the XVI century there was only one tomb, "the tomb of David." Didn't many "ancient" tombs of the alleged XIV–XV centuries, for example, of Ivan Kalita, appear only in the time of the Romanovs, when they began to depict Moscow as a "very, very old capital"?

4.18. The "House of the Heroes" and the Fish Gate inside the Jerusalem wall are the House of the Brave, the Armory, and the Timofeyevsky = Fish

Gate in the Moscow Kremlin

Following the text of the Bible, we continue to move along the wall inside the Jerusalem fortress. After the tombs of David, the Book of Nehemiah goes straight to the House of the Heroes and to the "Fish tower, made splendidly" (q.v. above and Nehemiah 3:16). Let us return to the Moscow Kremlin. Moving in the same

direction, along its wall, after the Archangel Cathedral, we go to the Timofeyevsky Gate (the Fish Gate in the Bible) located in the Konstantino-Eleninsky Tower of the Kremlin. Opposite them, inside the Kremlin, there was, judging by the plan of the times of Czar Boris Godunov (q.v. in fig. 10.13 and 10.14), "the House of the Brave or the Armory House" ([662], p. 64–65, insert; as well as [283] , p. 27). So much for the biblical House of the Brave or the House of the Strong.

The Bible again demonstrates an excellent knowledge of the Moscow Kremlin of the XVI–XVII century. And the "Fish Gate, splendidly created" mentioned in this place by the Ostrog Bible is, of course, the powerful fortress tower with the Timofeyevsky = Fish Gate, already well-known to us. In vain the creators of the canonical translation of the Bible corrected the Fish (Gate) here to "artificial pond." Apparently, they innocently (or not) decided that fish supposed a pond. Perhaps they have already forgotten what's it all about.

So, what did the Bible say and what did it miss when moving from corner to corner inside the Kremlin, along the fortress wall facing the Moscow River? It turns that the Bible named all the main Kremlin buildings. But omitted the following ones: the prikazy [ministries of today.—Ed.], the Mstislavsky yard, and the Sitsky yard (q.v. in fig. 10.13 and 10.14)—secondary buildings that had nothing to do with either the royal person or the powerful fortifications.

Let's move further along the Jerusalem fortress wall, with the Bible and the Moscow Kremlin guide in our hands.

4.19. The armory at the corner of the Jerusalem fortress is the Arsenal at the corner of the Kremlin, close to the Corner Tower

The Bible's next guidance on Jerusalem buildings is: "… a point facing the ascent to the armory as far as the angle of the wall" (Nehemiah 3:19). (See Church Slavonic quotation 186 in Annex 4.)

Everything is correct. Continuing our movement along the walls of the Kremlin, we soon come to the Nikolskaya Tower, and then to the huge Corner Tower. "This is the most powerful corner tower of the Kremlin, deeply buried in the ground" ([662], p. 43). "It is believed that the Sobakina Tower [Arsenalnaya, or Corner Tower.—Auth.] is the most remarkable building, in terms of architecture and structure, that has survived to this day" ([359], p. 58–59).

It turns out that it is exactly here, at the corner of the Kremlin, that the Kremlin Arsenal was located ([283], p. 336). Apparently, this is what the Bible calls "armory at the angle of the wall."

And here again we stumble upon the work of the editors of the XVII century. In the Ostrog Bible of 1581, we read the corresponding passage of the Book of Nehemiah. Instead of "armory at the angle," there is: "… opposite the entrance from the angle" (Nehemiah 3).

The same place in the Elizabethan Bible reads different: "The pillar at the entrance, touching the angle." Here it is said in plain text that the tower is round—the pillar. Let us remind that the Sobakina Tower is really round (fig. 10.30).

Where is the Armory here? Not a word about it. Instead, the Bible quite rightly speak of "the strongest corner," the most powerful corner tower of the Kremlin. What's the matter then? We look at the plan of the Kremlin of the late XVI—early XVII century and see that at that time there was no Armory yet (q.v. in fig. 10.13 and 10.14). Instead of it, there was the courtyard of Grigory Vasilyevich Godunov ([283], p. 27; q.v. in fig 10.46). When the Armory appeared in this corner of the Kremlin is not entirely clear. It is known that it was there in 1701, already under Peter I, when, after the Kremlin fire, Peter ordered to build here a stone house for arms ([283], p. 336). Some kind of armory might be located here before, but, anyway, it was not here before the middle XVII century, as the old Kremlin plans show absolutely clearly. Therefore, the Ostrog Bible of the late XVI century did not yet know

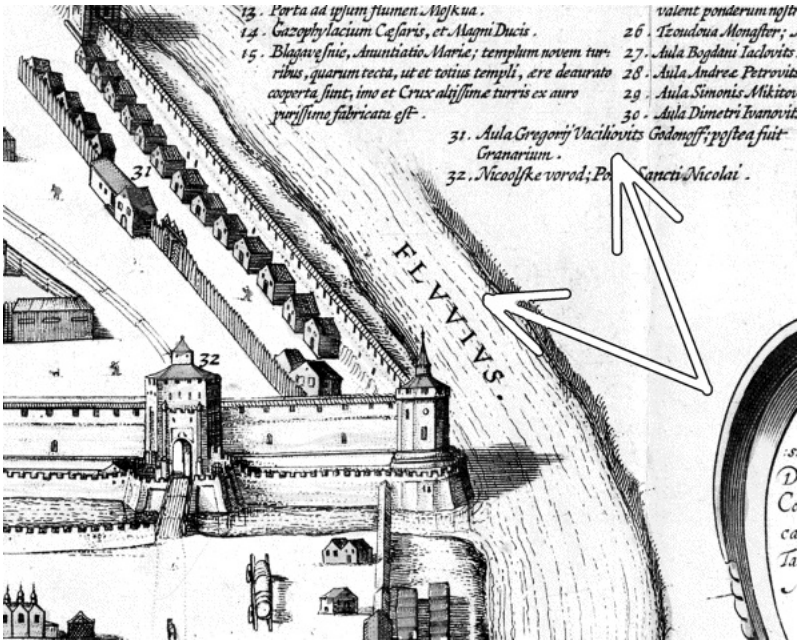


Fig. 10.46. Fragment of the "Kremlenagrad"—the plan of the Kremlin of the early XVII century, dating back to the era of Godunov. There is still no Arsenal near the Sobakina Tower. At that time, there was the courtyard of Grigory Vasilyevich Godunov. See number 31 on the plan and in the commentary. Taken from [773], p.

anything about an armory near the Corner Tower. But the editors of the XVII century already knew about it, and, naturally, mentioned it.

Thus, we see again that the canonical Book of Nehemiah was edited (or written) in the middle XVII century. And with knowledge of the matter. Apparently, in Moscow. Or from the words of eyewitnesses who have just visited Moscow. Otherwise, it is difficult to explain the biblical author's quick and timely reaction to the ongoing construction in the Moscow Kremlin in the XVII century.

4.20. The "House of the High Priest" inside the Jerusalem fortress is the Assumption Cathedral in the Kremlin

After the Armory at the corner, the biblical author approaches the house of the High Priest. The Bible says, "from the angle to the entrance of the house of Eliashib the high priest … from the entrance of Eliashib's house to the end of it" (Nehemiah 3:20–21). The Ostrog Bible says, "From the corner to the gate of the house of Suv, the High Priest … from the gate of the house of Suv to the end of the house of Suv" (Nehemiah 3). (See Church Slavonic quotation 187 in Annex 4.)

In the Moscow Kremlin, moving in the same direction, that is, bypassing the Kremlin from the inside, counterclockwise, we turn sharply to the left of the Corner Tower and, bypassing various minor buildings—the courtyards of the boyars Kleshnin, G.V. Godunov, Belsky, and B. Godunov—finally approach the Patriarchal Chambers and the Assumption Cathedral (q.v. in fig. 10.47).

We see that the Old Testament ignores the courtyards of the boyars, but at the Patriarchal Chambers and at the Assumption Cathedral the biblical author stops and mentions them twice in a row. The Bible rightly calls the courtyard of the Moscow Patriarch or the Assumption Cathedral the House of the High Priest. Or perhaps, under this name the Old Testament unites both. After all, they are located in the Kremlin, very close to each other. And here, for the first and only time among the builders, the Bible mentions priests: "The repairs next to him were made by the priests from the surrounding region" (Nehemiah 3:22). (See Church Slavonic quotation 188 in Annex 4.)

It is interesting that the Ostrog Bible, in contrast

Fig. 10.47. The Assumption Cathedral in the Kremlin. Taken from [553], cover.

to the Synodal translation, even accurately specifies which priests work: "Built by the priests from Polish Jordan" (Nehemiah 3). Thus, we suddenly learn that the Polish priests were zealously working on constructing the Jerusalem Temple—the house of the high priest. This fact is unthinkable in Scaligerian history. And it was not for nothing that the Old Testament editors of the XVII century instantly deleted the mention of the Poles and instead wrote the evasive "priests from the surrounding region" (Nehemiah 3:22). Let us recall that this is not the only direct mention of Poland in the Ostrog Bible, which was replaced in later editions with neutral wording (q.v. in Chapter 8:9).

Our reconstruction explains well the noted fact.

4.21. The King's House and the "high pillar" near it inside the Jerusalem fortress are the Czar's Palace and the Ivan the Great Bell Tower in the Kremlin

The Ostrog Bible indicates that we reach "the descent and the corner" (Nehemiah 3). In the Synodal translation, instead of "descent," there is the word "corner," which again obscures the meaning of the text: "to the angle and the corner" (Nehemiah 3:24). (See Church Slavonic quotation 189 in Annex 4.)

The fact is that, in Moscow Kremlin, we returned to the same place from which we started. Namely, we reached the Czar's Palace and Cathedral Square, which are located on a high hill. If we continue our movement, we really come to a sharp slope down to the Moscow River. The slope is rightly called "spusk" (descent) in the Ostrog Bible. In addition, we are located in the western corner of the Kremlin, not far from the Borovitsky = Valley (Dale) Gate that leads to the Podol (lap).

Here the Ostrog Bible indicates the following buildings: "Opposite the descent, and the pillar that rised high from the House of the King, that is, in the courtyard of the dungeon … Even before the garden of the Water Gate" (Nehemiah 3). The Synodal version says: "Opposite the angle and the tower projecting from the upper palace near the court of the guard … Opposite the Water Gate toward the east and the projecting tower" (Nehemiah 3:25–26). (See

Fig. 10.48. The Vodovzvodnaya (“water supply”) Tower of the Moscow Kremlin. Taken from [549], p. 17, ill. 6.

Church Slavonic quotation 190 in Annex 4.)

Thus, we made a circle and returned again to the garden at the Water Gate. That is, between the Taynitsky Source Gate and the Vodovzvodnaya (“water supply”) Tower (q.v. in fig. 10.48). There is indeed the Czar’s Palace in the Kremlin. And opposite it, very close, on Cathedral Square and Ivanovskaya Square, stands the famous Ivan the Great Bell Tower»the highest structure of old Moscow. In Moscow, this bell tower was called “Ivanovsky Pillar” ([421], p. 111–112).

In the Ostrog Bible it is quite rightly called “the pillar that has risen high.” Figure 10.49 shows the Ivan the Great Bell Tower as it looked in the XVI–XVII century. In its original form, the bell tower really looked like a huge pillar 81 meters high ([359], p. 60). Therefore, the Old Testament rightly called the bell tower “the pillar, which is exalted on high.” It looks like a pillar even today (q.v. in fig. 10.50), despite being later built up. In the Kremlin Guide, we read: “The Ivan the Great

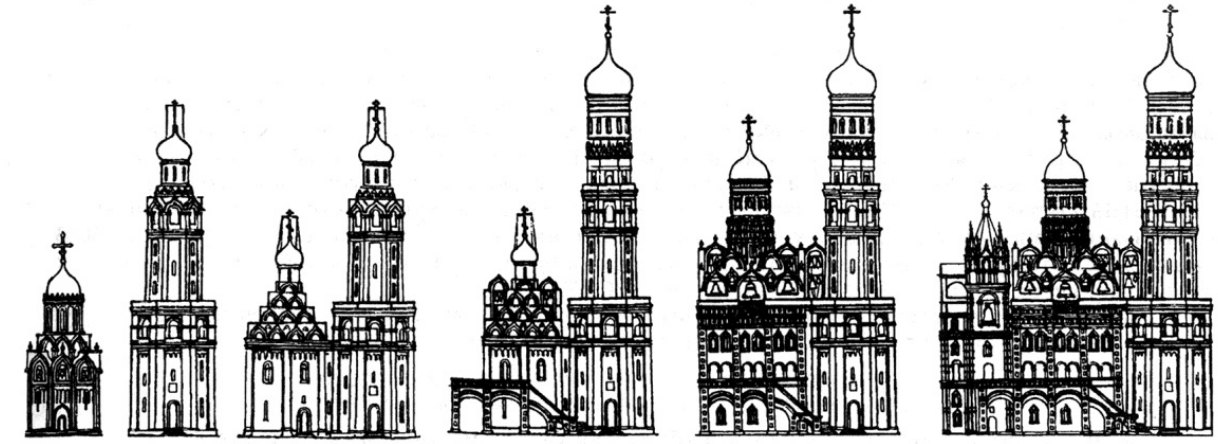


Fig. 10.49. The Ivan the Great Bell Tower, as it looked in the XVI–XVII centuries. Reconstruction by M. P. Kudryavtsev. Taken from [359], pp. 62–63.

Fig. 10.50. Contemporary photograph of the Ivan the Great Bell Tower. Taken from [549], ill. 49.

Bell Tower is a three-tiered pillar-shaped structure with fundement on level of the bottom of the Moscow River" ([662], p. 84).

And the Bible, apparently, called the Cathedral Square, located exactly opposite the Taynitskaya Tower, the "dungeon yard." The name Taynitskaya could indicate a secret, hidden, or cache source.

Regarding this passage in the canonical translation, it is necessary to repeat again that the editors of the XVII century tried to obscure and obscure the completely clear original text. Judge for yourself. This is how they slyly "translated" this passage: "Opposite the angle and the tower projecting from the upper palace near the court of the guard" (Nehemiah 3:25). Instead of "the pillar that was raised high," they wrote: "the tower projecting from the upper palace." It turned out to be an obscure text. Although, perhaps, there was

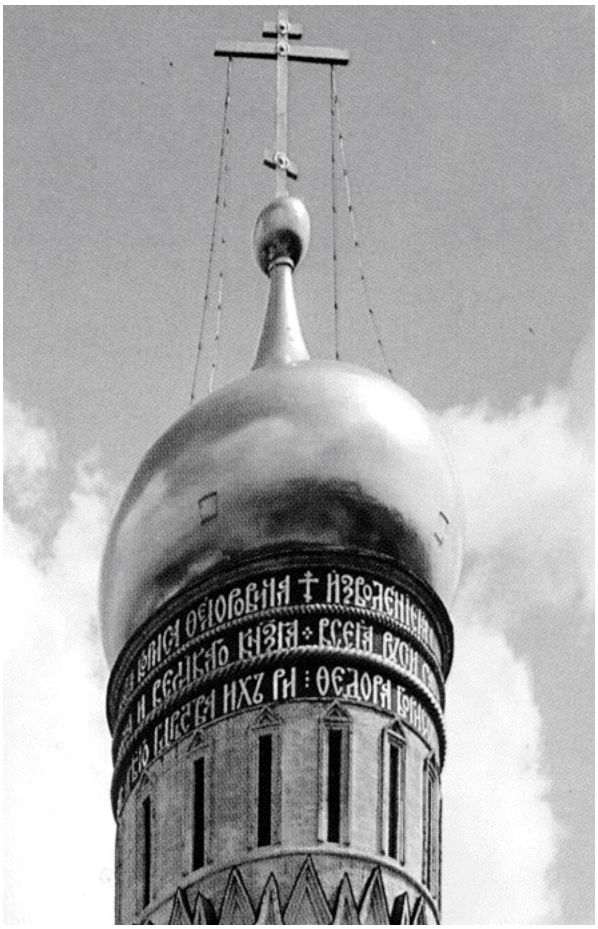


Fig. 10.51. The upper part of the Ivan the Great Bell Tower. Taken from [549], p. 32, ill. 49.

no malicious intent here, the editors simply did not understand what it was about. Or they understood and wiped the traces of Russia and the Moscow Kremlin from the pages of the Old Testament on purpose.

Along the way, let us note a striking detail directly related to chronology. As already mentioned in Chron1, Chapter 6:12, in the Middle Ages, when recording dates, they sometimes omitted the millennium, which naturally led to an artificial assignment of documents to more ancient times. How widespread was the custom to omit the millennia is shown by the following fact. Even in the inscription under the very dome of the Ivan the Great Bell Tower—that is, at the highest point of old Moscow —the date of completion of the construction in 1600 A.D., recorded as 7108 from Adam, is given without the first number 7 (q.v. in fig. 10.51). It is written simply 108, namely "the year of their reign 108" ([662], p. 84). If the senior figures in the dates were omitted even in such solemn inscriptions, then what can be said about other written sources?

Let us return to the Old Testament story about the construction of the Jerusalem

fortress. We stopped at the "great pillar," that is, at the Ivan the Great Bell Tower. Further, the Ostrog Bible indicates the following: "From the side of the great and high pillar to the wall of the church" (Nehemiah 3:27). (See Church Slavonic quotation 191 in Annex 4.)

This reference to a church is the only one in the Book of Nehemiah. The Synodal translation is as follows: "from the great projecting tower to the wall of Ophel." (Nehemiah 3:27). We are talking about the buildings on the Cathedral Square of the Kremlin, opposite the Ivan the Great Bell Tower from the Annunciation Cathedral to the Assumption Cathedral. And it is quite right in the Bible that the Assumption Cathedral—the main cathedral of the state—is called the church.

In the Synodal translation, instead of the word church, they put Ophel. In the Hebrew text, it is EPhL, or EPL. In a number of other Bible verses, the same unvocalized word means tumor (1 Samuel 5:6, 5:9, 5:12, 6:4, 6:5), or hill (2 Kings 5:24, Micah 4:8). The hill is a quite natural comparison for a large mediaeval Russian temple, and actually, the country's main cathedral.

Let us explain in this regard that in the Synodal translation, the word church, and all its derivatives in the canonical books of the Old Testament, are absent altogether, with the only exception in the Book of Zechariah: "Throw them into the church treasury" (Zechariah 11:13). Nowhere else in the entire Old Testament does the word church appear. This can be seen from the complete alphabetical list of all words used in the canonical Bible ([670], the socalled "Biblical Symphony"). Apparently, such a strange cleansing of the Old Testament from the word church was carried out by the editors of the XVII–XVIII centuries. The fact is that the word church means in Russian exclusively a Christian church. Jewish temples are called synagogues, Muslim ones—mosques, not churches. This cleansing was part of the work to eradicate traces of Christianity in the Old Testament. They also cleaned out almost all the words Christ, bishop, and other related to Christianity. They tried to carry the Old Testament to the pre-Christian era.

However, "Christian traces" survived, for example, in the Old Testament Psalter printed in Moscow in the early XVII century ([MET2]: 1, pp. 356, 363). And also, as we just saw, in the Ostrog Bible.

4.22. The Horse Gate inside the Jerusalem fortress are the state Argamak (Akhal-Teke) stables in the Borovitsky corner of the Kremlin

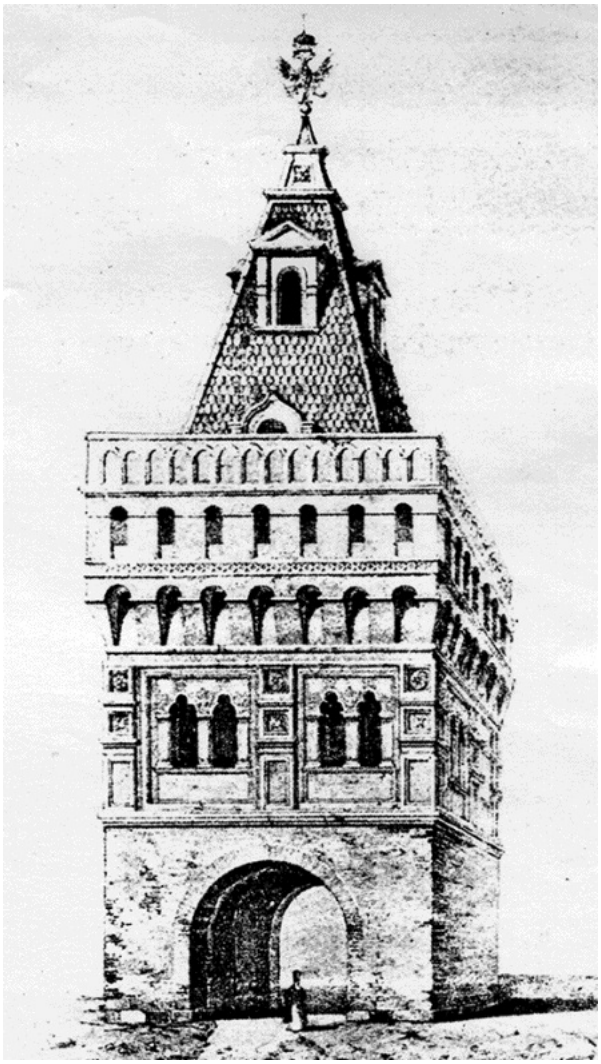


Fig. 10.52. The Red, or Kolymazhny, or Armorial Gate leading to the Czar's Argamak stables of the Kremlin. Taken from [283], p.594, insert 17.2.

After finishing with the Cathedral Square of the Kremlin, the Bible goes to the area "above the Horse Gate" (Nehemiah 3:28). The Ostrog Bible specifies: "Up to the Horse Gate." (See Church Slavonic quotation 192 in Annex 4.)

Indeed, the corner of the Kremlin behind the Cathedral Square, behind the Czar's Palace, and adjacent to the Borovitsky Gate, where the Armory is today, was previously fenced off from the Czar's Palace by a wall. In this corner were the State Argamak Stables.

Zabelin writes: "The Grand Duke fenced off his new courtyard in the Borovitsky corner by a wall with a gate and set up there special stables, Argamak stables. In the XVII century, this gate was rebuilt in the form of a beautiful tower, which is why

they were called Red, and also Kolymazhny“ ([283], p. 594).

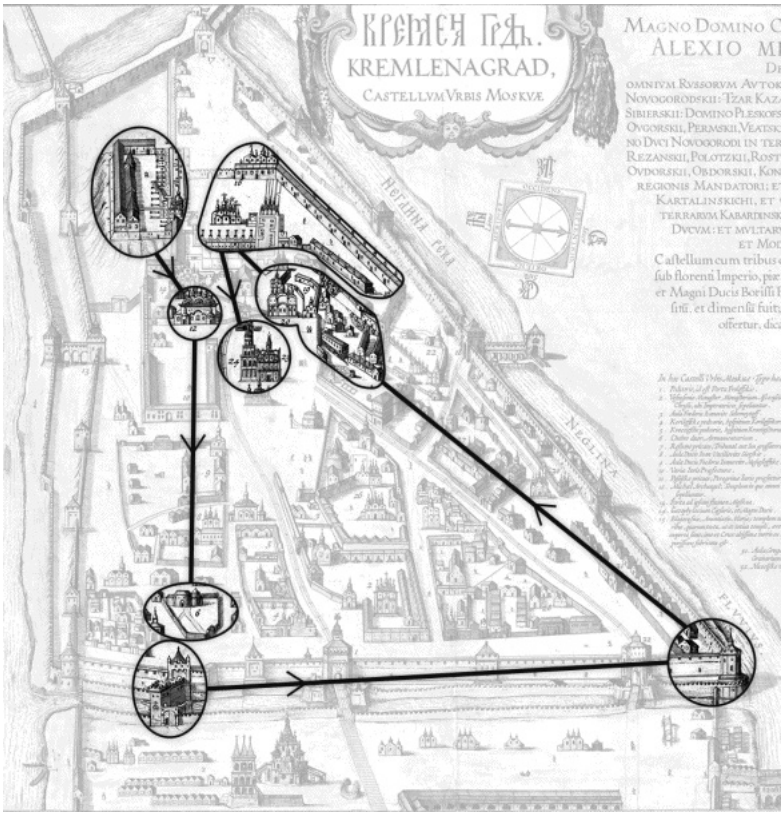
The gate led from the Czar’s Palace to the Czar’s Stables ([283], p. 600). You can see it in fig.10.13 and 10.14. At the time, there was no tower yet. The gate was just cut in the wall. The Red Kolymazhnaya Tower appeared here in the XVII century (q.v. in fig. 10.52). In fig. 10.37, it is under number 8.

Czar’s garden and palace
(King’s garden, City of David)

Czar’s palace (King’s House)

Cathedral of the Archangel (Tombs of David) Assumption Cathedral (House of the High Priest)

Ivan the Great Bell Tower
(pillar risen high)



House of the Brave, Armory
(House of the Heroes)

Timofeyevskaya (Fish) Tower
(Fish Tower)
Arsenal next to the

Corner Tower (armory at the corner)

Fig. 10.53. The itinerary of the biblical author in the Moscow Kremlin. It is believed that he described the buildings inside the Jerusalem fortress. We marked all the buildings mentioned in the Old Testament on the Kremlin plan dating back to the era of Boris Godunov.

construction of the New Imperial Palace in 1847” ([283], p. 590). It is believed that

right there, at the top of the mount, the Metropolitan's chambers were originally located ([283], p. 591).

This is probably why the Old Testament correctly notes here that "above the Horse Gate, the priests made repairs, each in front of his own house" (Nehemiah 3:28). And according to the Ostrog Bible: "Priests created, each opposite his own house." (See Church Slavonic quotation 193 in Annex 4.)

4.23. A full tour along the Jerusalem wall is a full tour along the wall of the Moscow Kremlin

Having described the construction in the Borovitsky corner, the Old Testament author, as we can see, made a full circle inside the Moscow Kremlin, calling it Jerusalem (q.v. in fig. 10.53). We have traced in the picture the path that we have just traveled, following all the links to the area, all the directions of the biblical Book of Nehemiah. We did not miss any of them. The rest of the text of the third chapter of the

The Borovitsky corner of the Kremlin is located on the Borovitsky Hill. Therefore, the Ostrog Bible quite correctly emphasized here that "the Horse Gate" is located on a very high place, or next to such place: "Up to the Horse Gate." Indeed, the Czar's stables in the old Kremlin were located on the highest hill of the Kremlin, Borovitsky, which has been largely demolished. I. E Zabelin writes: "Entering the Borovitsky Gate, we enter the area of the original town of Moscow. This area has now completely changed its primeval appearance. At the beginning it was a high riverside mount projecting to the mouth of the Neglinka River with a steep cape, which even in the early XIX century was difficult not only to ride, but even to walk upon from the Borovitsky Gate. A more sloping entrance was to the left of the gate, along the line of the building of the present Armory, where the Czar's stables, or Argamak stables, were formerly located. The steep mount received its present rather sloping square during the Book of Nehemiah lists the names of the builders of the Jerusalem fortress.

As could be expected, the itinerary has formed a closed curve. We returned to the same point from which we departed (q.v. in fig. 10.54). That's how it should be with an accurate and fairly complete description of the construction.

The biblical author repeated the same path twice, and, curiously, each time he moved in the same direction—that is, counterclockwise. First time—describing the construction of the gates, walls, and towers of the Jerusalem fortress, and second—talking about the buildings inside it.

It is noteworthy that all major buildings inside the Moscow Kremlin are called by name in the Old Testament. Only the names of the courtyards of the boyars and other not-so-significant buildings are skipped. They were simply called plots, or, in the Ostrog Bible, "stogna," the Church Slavonic for square or street.

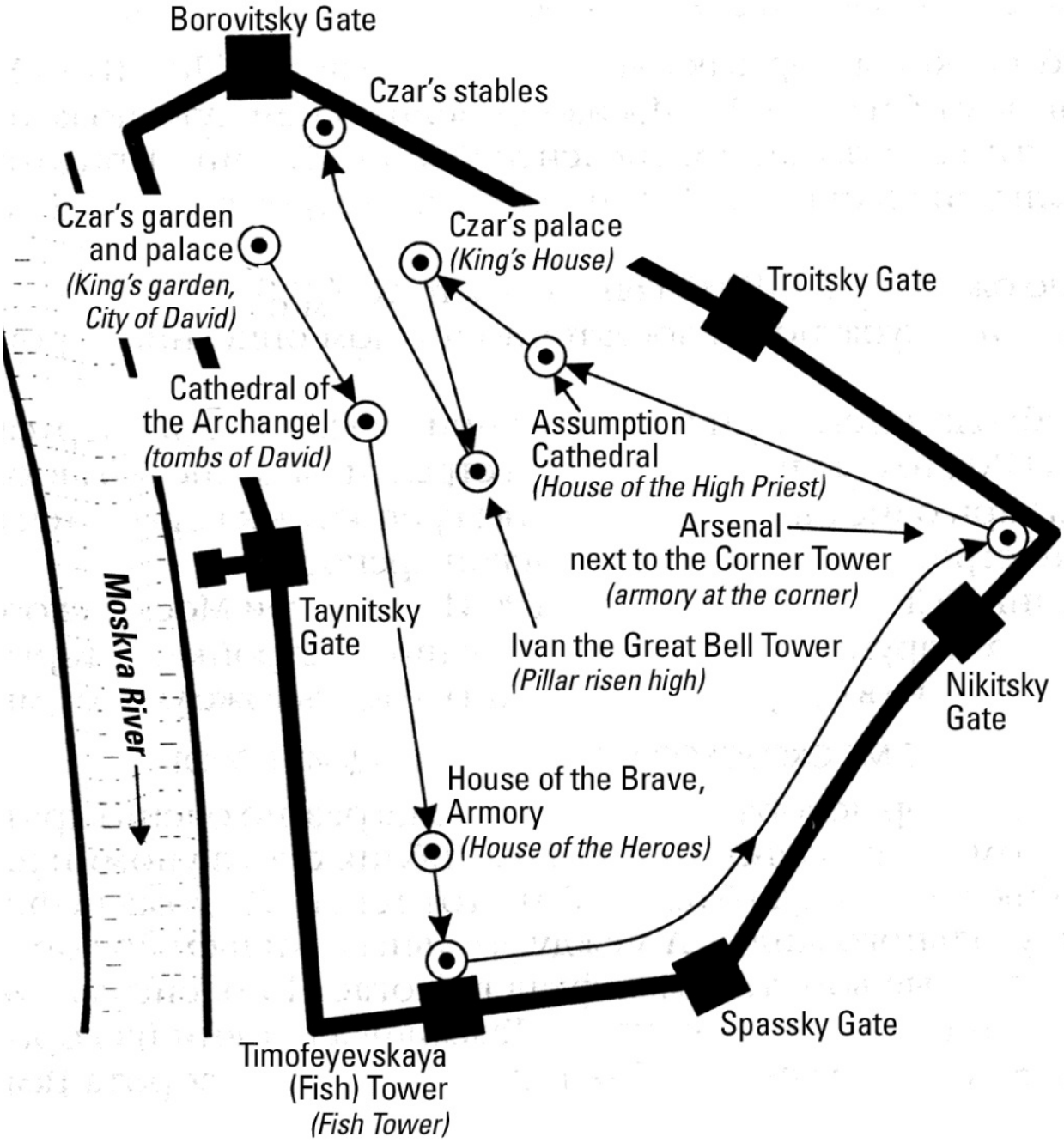


Fig. 10.54. A brief outline of the itinerary of the biblical author, describing the inside buildings of the Jerusalem fortress, that is, the Moscow Kremlin. Our reconstruction.

([66], p. 153). And the Ostrog Bible directly calls the gates of Gammiphkad "the Judgment Gate."

But in the Moscow Kremlin, there really was a gate of such name. That is the Troitsky Gate (Dung, or Dirty Gate in the Bible). I. E Zabelin reports that in the early XVII century, "at the very Troitsky Gate, there was the Czar's Judicial Prikaz [ministry]" ([283], p. 600). In the XVII century, it was located on the left side of the Troitsky Gate, inside the Kremlin ([283], p. 420).

The Old Testament description of the Jerusalem fortress ends here.
In conclusion, we will present an interesting miniature from the book La Bible historiale by Guyart des Moulins, published in Paris allegedly at the end of the XIV century ([1485], p. 82). Before us is an illustration to the Book of Ezra (q.v. in fig. 10.55). Its caption says: "The depiction of the construction of a temple in Jerusalem at the behest of Cyrus, king of the Persians" ([1485], p. 86). It is curious that here the restored Jerusalem is shown on the riverside. In fact, all three stripes around the picture, except for the left vertical one, are painted in blue, depicting water. And white 4.24. The Inspection Gate of Jerusalem is the Judicial Prikaz of the Moscow Kremlin, opposite the Troitsky (Trinity) Gate

At the conclusion of Chapter 3 of the Book of Nehemiah, the biblical author, very briefly, turns in the opposite direction. Once again he mentions the Troitsky (Trinity) Gate, the Corner = Sobakina Tower, and the Spasskaya Tower. He writes:

"After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the Gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the Sheep Gate repaired the goldsmiths and the merchants" (Nehemiah 3:31–32). (See Church Slavonic quotation 194 in Annex 4.)

What is this mysterious Gate Miphkad? In the Bible Encyclopedia, we read: "Gammiphkad … one of the gates of Jerusalem, otherwise called Judgment Gate" lambs of the waves are running along the blue river. The left stripe is colored red and clearly depicts land. At the bottom left, the builder stands on the very bank of the river, and his left leg is partially submerged in the water. His foot, also painted blue, is visible through the water. The king and his servants cross the river, approaching the wall of Jerusalem under construction from the outside. In the middle of the right vertical stripe, something resembling a fish is depicted.

Similar blue ribbons depicting water are sometimes found in the other miniatures of the book [1485]. In Fig. 10.56, we give, for example, a miniature illustrating the biblical story of the creation of land and water by God. The land is depicted here in

red-orange in the center, and outside it is surrounded by a blue ribbon with white lambs, clearly indicating water. In some cases, such a ribbon can be a simple ornament, but in the two adjacent miniatures in the book [1485] we have given, it is undoubtful that water is shown here.

Fig. 10.55. Color miniature from the book La Bible historiale by Guyart des Moulins, allegedly of the XIV century. The restoration of Jerusalem at the behest of Cyrus, king of the Persians, is shown. The city stands on the bank of the river, depicted by a blue ribbon with white wave lambs. Taken from [1485], ill. 87.

Thus, the mediaeval author, who illustrated the biblical account of the restoration of Jerusalem, depicted it on the banks of a river. As you know, at the walls of modern Jerusalem, in modern Palestine, no river flows. But the Moscow Kremlin stands on the banks of the Moscow River. We come across indirect evidence of the correctness of our reconstruction.

4.25. New unexpected method of dating old Bibles

From what we have learned about the biblical building of Jerusalem after the Babylonian captivity, we suddenly get a good way to find out whether a particular Bible was finally edited before the XVII century or already in the middle of the XVII century. The method is as follows. We take the Bible. If it contains the Book of Nehemiah, then you need to look:
1) Is it said about the Pool of Shelah (or Shiloah),

that is, about a "cell pool," or water supply in the Czar's Palace of the Moscow Kremlin, built around 1630? Or about the Czar's garden = "gardens of Semiramis" that appeared in the Moscow Kremlin at about the same time (Nehemiah 3:15).

2) Is it said about the "armory at the angle of the wall" (Nehemiah 3:19) = Arsenal in the corner of the Kremlin near the Sobakina = Corner Tower? The Arsenal appeared there only in the middle XVII century.

3) Whether any mention of the "wall of leather trade" (Nehemiah 3:15, see the Ostrog Bible) is omitted? The leather trade wall in the Moscow Kremlin lost its name only after the Czar's Furriery Chambers moved to another place in 1670.

If all three conditions, or at least the first two, are met, then it can be argued that this Bible was edited no earlier than the middle XVII century. This dating method applies to the Bibles edited in a variety of languages—English, French, Hebrew, German, etc.

Let us apply this method, for example, to the German Bible [1104], which is considered to be based on

Fig. 10.56. Color illustration from the book La Bible historiale by Guyart des Moulins, allegedly of the XIV century, depicting the creation of land and water by God. The land is surrounded by water, represented by the blue ribbon with the white lambs of the waves. Taken from [1485], ill. 87.

Luther translation made in the XVI century. Above, we have already checked whether it mentions Stepan Razin, that is, the events of the middle XVII century. And we have found a fragment which confirmed that it does. Now let us do the same to the Book of Nehemiah. In Chapter 3:15, we read: "Teich der Wasserleitung bei dem Garten des Königs." In translation it means: "Pond of the water pipeline at the garden of the king," or "near the garden of the king." A scrupulous German biblical editor or translator of the XVII century—now we can say this directly—closely following the emerging technological innovations in the Jerusalem fortress in Moscow, definitely used the term "water-pipe" here. Such things, of course, didn't exist in the time of Luther.

By the way, to the above three traces of the XVII century in some old Bibles, a fourth trace should be added—the mention of Stepan Razin in the 1 Kings 11:23–25.

It would be interesting to apply the described method to other Western European Bibles. Including those considered today "very ancient." For example, to the French Bibles allegedly of the XIII century.

5.
WHEN WAS MOSCOW BUILT? The foundation of Moscow under Yuri Dolgoruky is the construction of the Kremlin by Ivan IV the Terrible in 1567

Today it is believed that Moscow was founded by Prince Yuri Dolgoruky around 1147 or 1156 ([359], pp. 27, 29). Literally everyone "knows" about it today. Numerous colorful posters on the Moscow streets, television programs, books, newspapers talked about the recently celebrated alleged 850th anniversary of Moscow. Only eyewitnesses were missing. But instead of them were solid, "very, very ancient" chronicles.

We will have to disappoint the reader. It looks like Moscow was founded much later. This became clear to us long ago, when it was discovered that it was on the territory of the future Moscow that the famous Battle of Kulikovo took place in 1380. At that time, in place of Moscow, there was, most likely, still an open field. In addition, we have already shown that the capital of Russia-Horde moved to Moscow only in the XVI century, under Czar-Khan Ivan IV. Until that time, and only after the Battle of Kulikovo, only some appanage Belarusian, that is, Lithuanian princes could be in Moscow (q.v. in Chron4).

But, as we have seen, the history of Ivan III the Terrible is largely a reflection of the much later history of Ivan IV the Terrible, who lived in the XVI century. Let us turn to the previously discovered dynastic parallelism in Russian history, reflecting a 400-year chronological shift. The fragment we need is shown above in fig.

7.23. Recall that parallelism was discovered by mathematical and statistical methods, independent of the studies of the old annals and documents made in this chapter.

In fig. 7.23, we see that the founder of Moscow, Grand Duke Yuri Dolgoruky, with a 400-year shift, rises right in the era of Ivan IV the Terrible. The corrected years of the reign of Yuri Dolgoruky are as follows: 1563–1572. Instead of erroneous Scaligerian-Romanovian 1148–1157. The years 1563–1572 are exactly the famous era of the Oprichnina. We find perfect agreement with our results, according to which the construction of the Moscow Kremlin belongs to the XVI century, to the era of the Oprichnina. That is, to the time of the biblical Esther. And it is described in the Bible as the "restoration" of Jerusalem after the Babylonian captivity. Moreover, to the people who wrote it down in the Bible Kazan was apparently Jerusalem. Taken by Ivan IV the Terrible, that is, the Assyrian-Babylonian king Nebuchadnezzar, in 1552.

So what happens? It turns out that the Russian chronicles are, in general, right. They rightly say that Prince Yuri Dolgoruky founded Moscow. You just need to understand them correctly. And to correct the incorrect chronology introduced by the Romanovian historians. Recall that in the Bible the builder of Moscow—Russian prince Yuri Dolgoruky ("the Long-Handed" in Russian)—is present as Assyro-Babylonian king Artaxerxes Longimanus = Dolgoruky. That is, Arta-"Xerxes" Dolgoruky, or Horde-Georgy = Gurgiy Dolgoruky.

After this brief reminder, let us turn to the XVI century. And let's see what is said about the construction of Moscow. And in general of a new capital.

Historians are sure that the Moscow Kremlin, with all its cathedrals, powerful walls, gates, and towers, was built in the XV century. Therefore, they have to write the following: "Ivan the Terrible inherited the beautifully rebuilt city and palace, but neither he nor the

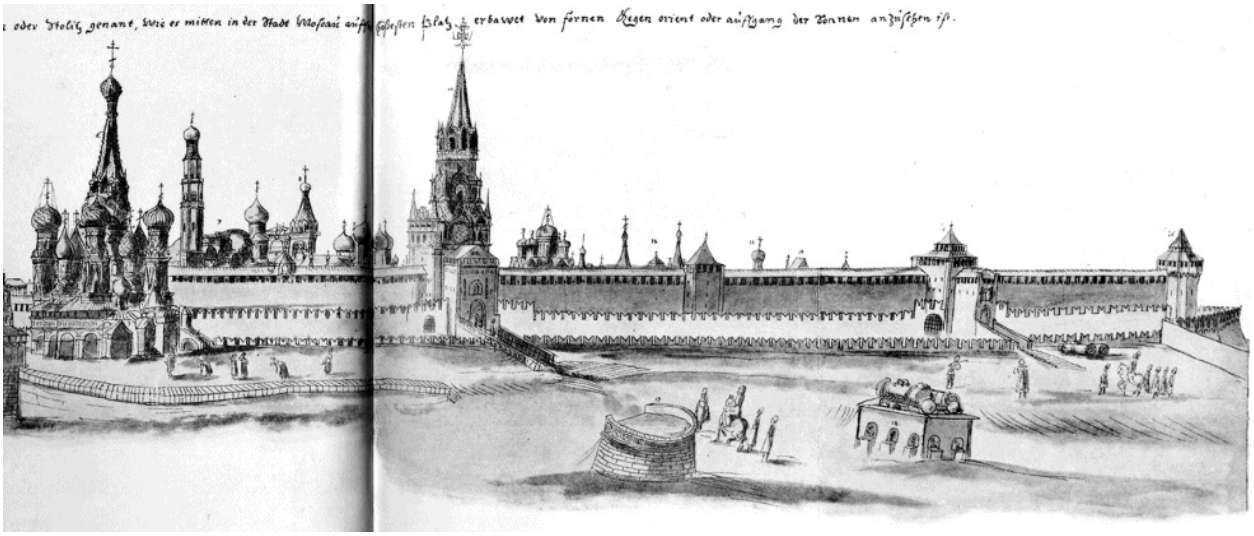


Fig. 10.57. Engraving by J. R. Storn, mid-XVII century. “View of the Kremlin from the Red Square. 1661–1662.” Clearly visible is the triple belt of walls, as in Constantinople. The right part of the engraving: from the Spassky Gate to the Neglinnaya = Sobakina Tower. Taken from [773], p. 20. See also [283], insert III.

Muscovites managed to use it orderly” ([359], p. 57). We are already guessing what will be discussed further. Now we will be told that Ivan the Terrible “had to rebuild the Kremlin a n e w.” True, the “explanation” is required: where did the magnificent and relatively recently rebuilt stone Kremlin disappear? Of course, the commentators will not have any particular difficulties here. The terrible Moscow fires will come to their aid. Very, very ferocious and scary fires. They “cleared away” the very place where Ivan the Terrible now had to rebuild everything anew.

Let’s continue with the quote. “ Three brutal fires of 1547 literally burned Moscow off ” ([359], p. 57). How well it turned out! After all, the reign of Ivan the Terrible began right in 1547. He reigned in Moscow, which, it turns out, did not exist. Disappeared. Burnt off. And had to be “built anew.”

We quote further. “Grozny was forced to launch extensive construction works to restore the [allegedly— Auth.] burnt down Kremlin palaces and other capital buildings. … In the XVI century were repaired [read: built.—Auth.] the temples, built anew [read: built for the first time.—Auth.] the palace buildings. … The Golden Chamber, [allegedly.—Auth.] burned in 1547, is being restored [apparently, simply built.—Auth.]. It is decorated with a golden roof with weather vanes in the form of golden horses” ([359], p. 57).

Another circumstance indirectly indicates that the Moscow Kremlin was built for the first time only in the second half of the XVI century. Namely, the final steps in

the construction of the Kremlin were made only in 1599–1600. “In 1599–1600 … the second row of lower fortress walls was built along the Moscow River” ([662], p. 86). Let’s stay here for a minute. They want to assure us that the Moscow Kremlin stood with one belt of stone walls for hundred years, and they were too lazy to build the second belt in the XV century. Wars and invasions swept over the country, the Crimean Khan stormed Moscow, and the defenders of Moscow somehow did not bother to erect two more protective belts of the walls. But then the difficult decades had passed. And only a hundred years later the Muscovites woke up and decided to build two more belts of walls for no reason at all. In the XVII century, there were already three of them (q.v. in fig. 10.27 and 10.57). Just like in Constantinople. For some reason, a triple belt of walls was built there at once, which is quite natural. The same would be no less natural in Moscow. One Empire, one culture, similar military-technical solutions.

In our opinion, the triple belt of the Kremlin walls was built without significant interruptions. Therefore, the construction of the second belt of walls in 1600 means that the first belt was erected shortly before, that is, in the second half of the XVI century.

Fig. 10.58. View of the Ivan the Great Bell Tower and the annexe to it destroyed by the French in 1812. “Ivan the Great’s bell tower remained unharmed (it only cracked). The Petrok Maly Belfry and the Filaret’s Annexe turned into ruins” ([96], ill. 89). Drawing by architect A. Bakarev. Taken from [96], ill. 89. See also [283].

“In those same years, the architectural appearance of the tallest structure of ancient

Moscow—the Ivan the Great Bell Tower—was finally established. The third tier was built on. … The most interesting in this huge structure [experts in architecture are naturally and justly surprised.—Auth.] is that it is perfectly unified in its forms and does not give the impression of having been built, and then rebuilt with additions, and it's for almost a hundred years, and not just by different architects, but also by people of different national cultures" ([359], p. 60).

All this shows that, most likely, there were no longterm "restorations," supposedly by "architects of different schools," simply, there were no such different architects. It was built, at once and for the first time, in the XVI century. It was an oeuvre of a single architectural school with its style. And it was built very solidly. So solidly that Napoleon in the XIX century could not blow up the Ivan the Great Bell Tower. It was possible to destroy only the annexe (q.v. in fig. 10.58 and 10.59), and even that, with difficulty ([662], p. 86).

Moreover, the memory that the Ivan the Great Bell Tower, or the Pillar, began to be built only at the end of the XVI century, and by no means in the XV century, remained in Moscow for a very long time. Here is what the famous connoisseur of old Moscow, author, and

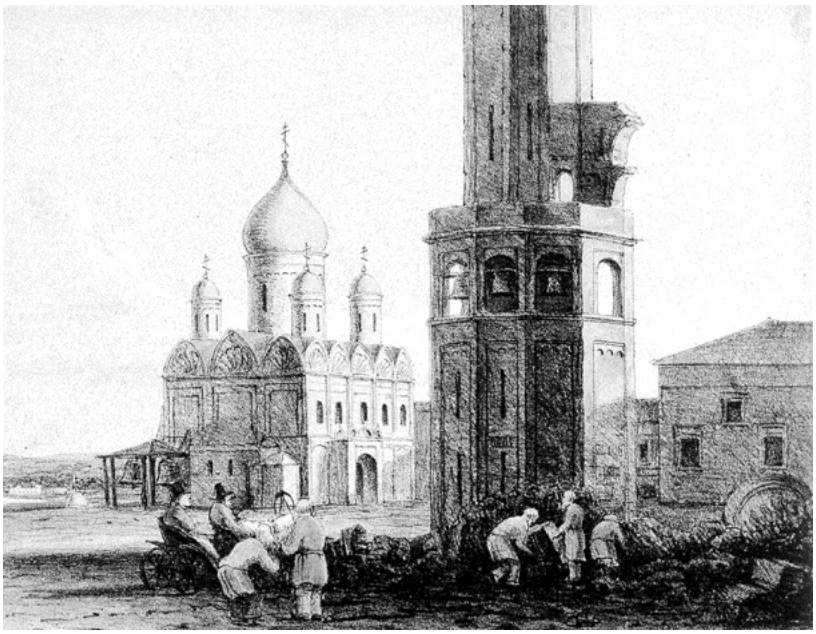


Fig. 10.59. "View of the Ivan the Great Bell Tower in the Kremlin," by D. T. James (first third of the XIX century). The Ivan the Great Bell Tower after the explosion on October 7, 1812, by the French retreating from Moscow. Everything around collapsed, but the bell tower, in general, did not suffer. Taken from [773], p. 170.

ethnographer Ivan Kuzmich Kondratyev (1870–1904) writes. "The construction of

the bell tower began at the end of the reign of Fyodor Ivanovich, but finished under Boris Godunov in 1600" ([421], p. 110). But the end of the reign of Fyodor Ivanovich (1584–1598) is the very end of the XVI century. Exactly what we indicate.

When the Romanovs began to distort Russian history, they needed to push back into the past the construction of the Ivan's Pillar. But in full view, at the height of 80 meters under the dome of the pillar, there was a colossal inscription "made of colossal gilded copper letters," which directly named Czar Boris and the date of "completion of the construction"—1600. What to do with the date? Absolutely clear. "After the death of Godunov, this inscription was covered, but then again opened by order of Peter the Great" ([421], p. 110).

So, there are serious reasons to believe that the Moscow Kremlin was first built in the second half of the XVI century. Further—even more interesting. Has the Romanov history preserved information about the connection between the Kremlin and the Oprichnina, with the era of Esther, with the "restoration" of Jerusalem? Yes, they have survived, and they are very bright. But first, let's turn to modern archaeological research in the Kremlin. What will archaeologists tell us about the prehistory of Moscow? What happened in the XV–XVI centuries? The fact is that in the XIX–XX centuries, a lot of construction work was carried out in the Kremlin, and therefore excavations were carried out. As a result, a rather detailed archaeological picture of the history of the Kremlin construction was elaborated ([359], p. 24).

There it is. "Materials of archaeological excavations and observations, historical data and research allow us to imagine the unknown origin … and development of the original settlement … on the site of the core of the city of Moscow as follows. It was located at the foot of Borovitsky Hill … The cape of Borovitsky Hill itself was occupied, probably, under the fenced sanctuary of the temple. … By the middle of the [alleged.— Auth.] IX century, one can presumably attribute … the emergence of a fortified settlment on the Neglinka River. Traces of the early, "Novgorodian" system … of the administrative and military structure remained in Moscow until the XIV–XV century. … A new period in the development of the city on Neglinka … The appearance of the ancient city helps to reveal the "Borovitsky" names of the Kremlin's objects. If you put them on the plan, then you can indicate the zones of the former forest" ([359], p. 26). Archaeologists today attribute all this to the era of the IX century. That is, long before Yuri Dolgoruky.

But then, in the XII century, Yuri Dolgoruky begins to "re-found" Moscow. Where does he found it? It turns out, at the same place, in the estuary of the Neglinka River ([359], p. 29). As if there was nothing there before. Modern researchers, bumping into such a strange fact, even decide that Yuri Dolgoruky probably "did not found

the capital, but only renewed, reconstructed it" ([359], p. 29). Just as, in their opinion, Ivan the Terrible "restored" Moscow from "terrible ashes."

Let us go further. What does Ivan the Terrible do during the Oprichnina of the XVI century with his capital and his palaces, allegedly standing there for a long time? It is known that after the beginning of the Oprichnina, Ivan the Terrible decides to move the capital to a new place. "First, Czar Ivan planned to build a 'special' Oprichnina palace inside the Kremlin, but then considered it prudent to move his residence … "off the city" as they spake then … In six months, beyond Neglinnaya was built a powerful castle. It was surrounded by stone walls. The gates, bound with iron, were decorated with the figure of a lion, the open mouth of which was turned towards the Zemshchyna [as if threatening the rest of the country.—Auth.). The spiers of the castle were crowned with black double-headed eagles. Day and night, several hundred oprichnina shooters were on guard on its walls. The departure of the head of the state from the Kremlin caused unwanted rumors, as a result of which the Ambassadorial Prikaz (Ministry of Foreign Affairs) officially announced that the Czar has built himself a residence outside the city 'for his convenience' " ([779], p. 63). This grandiose stone castle was called the Castle on Neglinka ([779], p. 63).

Let us say right away that modern historians have significant difficulties here. The Romanovian "chroniclers" made them think that Ivan the Terrible, leaving the gates of the Moscow Kremlin, crossed the narrow river Neglinka, immediately stopped, thought, and decided to build right there a luxurious country palace "for his convenience." Literally under the Kremlin walls, on the Neglinka bank, opposite the Troitsky Gate— that is, the Griazny, Dung Gate, according to the Bible ([775], p. 304)—at "a gunshot distance" from the Kremlin, as historians are forced to think today ([779], p. 63). We are talking about a distance of probably some hunderd meters.

The location was really "suitable." Here, on the bank of the Neglinka, there was an extensive city dump. This is why the Kremlin gate on this side were called, according to the Bible, the Dung Gate. It was difficult to find a "better" place for the Czar's country residence. "On this side near the Kremlin flowed a muddy and dirty Neglinka, the banks of which were very ugly and always covered with dirt, so that the site of the current Kremlin garden remained one of the most unsightly" ([421], p. 45). And further: "It was the most swampy place of all along the Neglinka River" ([813], issue 1, p. 23). Czar Ivan had strange tastes, according to the Romanovian historians. So maybe it's better to trust common sense and not them?

According to our results, Czar Ivan did not move to the garbage dump. His capital at that time was Novgorod the Great = Yaroslavl. He lived in his palace in Suzdal =

Biblical Susa. During the oprichnina schism and strife, he left Suzdal, "went off town." And he went far away. Some time after, he reached Moscow, which was then still a small town, a village. He stopped and decided to found there his capital. To begin with, he built the first Grad (city) on Neglinka. Therefore, archaeologists rightly say today that Moscow began in the "city on the Neglinka." But it was, of course, not in the foggy XII century, and even less so in the dark IX century. The building of the first fortress on the future Kremlin site began in the second half of the XVI century. That is, in the era of the Oprichnina.

The place was well chosen. There was, of course, no garbage dump there yet. Construction began near the famous site of the Battle of Kulikovo. The forests rustled all around. The Kremlin was founded on the site of bor (pinery), that is, a good clean forest. Hence the name Borovitsky. In addition, the first "Grad on Neglinka" was built at the intersection of three significant and important roads of that time [allegedly the XII century.—Ed.): Novgorod–Ryazan, Kiev–Rostov, Smolensk–Suzdal" ([359], p. 23). No wonder, by the way, one of the roads led from Suzdal. Czar Ivan arrived by it to his future capital, Moscow. He drove, presumably, on the road and not in the wilderness. From that time, i.e., from the second half of the XVI century, the Moscow Kremlin began to grow.

In the distorted Romanovian history, traces of the true events of that distant era have survived. The transformation of Moscow into new capital and the beginning of the construction of a powerful stone Moscow Kremlin in the XVI century (according to the latest technology of the time) has come down to us in the form of memories of the construction of "the new capital of Czar Ivan in the distant Vologda surrounded by the thick forests." Here is what they write about it: "In his [the Czar's.—Auth.] head was born a plan for founding Oprichnina's own capital in Vologda. There he conceived to build a powerful stone fortress, like the Moscow Kremlin [historians cannot fail to note this similarity.—Auth.]. The authorities began to implement this plan immediately. In a few years the main southeastern wall of the fortress with ten stone towers was erected. A grandiose Assumption Cathedral grew inside the fortress. About 300 cannons … were delivered to Vologda and dumped there in a heap. Five hundred oprichny archers. around the clock guarded the walls of the Oprichnina capital … The construction of a grand fortress in the faraway Vologda land … The Czar and the guardsmen were afraid of internal turmoil" ([779], p. 63–64).

Today, there is none of this in Vologda. No trace! Of the large old churches, only the St. Sophia Cathedral stands. There is a monastery two kilometers from the city ([185], p. 87–89). But there is neither a powerful stone Kremlin, nor the grandiose Assumption Cathedral. And in Moscow, there is still a huge Kremlin—by the way, indeed with ten stone towers in the southeastern part—and the majestic Assumption

Cathedral in the center.

In the above-cited description of the "Vologda construction under Czar Grozny [Terrible]," it seems, is told about the construction of a stone Kremlin in Moscow by Grozny. The Romanovian historians "exiled" the construction to distant Vologda only because on paper they "had already built Moscow." As we now understand, in the XVI century, there was only a tiny village surrounded by forests on the site of the future Moscow. And today's historians are surprised to discover similarities between the mythical "grandiose Vologda Kremlin" and the real huge Moscow Kremlin for the simple reason that they are one and the same.

And the word Vologda in the description of construction could have arisen due to the incorrect reading of some expressions such as the "great city" or "great state," written in an abbreviated form, under the titles.

Our reconstruction is as follows. Moscow was founded on the site of the Battle of Kulikovo (1380) at the end of the XIV century. The old city center was located near the Staro-Simonov Monastery. Perhaps it was the capital of one of the small appanage principalities. But until the XVI century, Moscow was only a small village. At the end of the XVI century, during the turmoil and Oprichnina—the era of the biblical Esther—the Czar leaves Suzdal = biblical Susa and founds his new capital on the site of the future Moscow Kremlin. Then he builds the Moscow Kremlin. For this, he calls Italian masters. He could not or did not want to call his Russian masters. Since the country was split into two hostile parts: the Oprichnina, led by the Czar, who surrounded himself with Judaizing heretics, and the Zemshchina (landowners), to which the old capitals of Vladimir-Suzdal Russia belonged. This construction of Moscow, and the whole situation in general, Romanovian historians pushed a hundred years backward, to the era of Ivan III. And also gave rise to other duplicate reflections in Russian history. In particular, the story of Yuri Dolgoruky, allegedly of the XII century. As a result, the false impression arose that Moscow had been founded several times. Allegedly in the XII century or even earlier. The first city on Neglinka, allegedly in the IX century.

By the way, in the architecture of Moscow under construction, apparently, there were many elements attributed today exclusively to Western Europe. Today, for example, we are convinced that "Roman aqueducts" were built exclusively in Italy, Byzantium, and Western Europe. But it turns out that similar structures were built in Russia. In any case, even in the XVIII century in Moscow and the Moscow region, aqueducts were built, which are now called "Roman" ones. Figure 10.60 shows the Rostokinsky aqueduct dating back to the end of the XVIII century. Most likely, similar structures of the Third Rome were created in Russia-Horde earlier, in the XVI–XVII centuries.

6.
MOSCOW WAS BUILT AS JERUSALEM

6.1. The builders of the Moscow Kremlin in the XVI century partially imitated the Kazan or Czar-Grad Kremlin

During the "restoration" of Jerusalem, the old Jerusalem was copied. According to our reconstruction, the construction of the capital of Moscow in the XVI century was reflected in the Bible as the "restoration" of the former Jerusalem after the Babylonian captivity. Natives of the defeated Kazan = Khazar Jerusalem (or of Czar-Grad) of the XVI century, arriving in Moscow in the retinue of Ivan the Terrible, were building the Moscow Kremlin. It is natural to assume that they tried to reproduce their famous Kazan Kremlin, which was destroyed several years ago. Let us see if historical facts support our assumption. Yes, they do. Not in all details, but bright traces are evident. Although we did not have the opportunity to compare the Moscow and Kazan Kremlins in detail, since we do not have a good description of the old Kazan Kremlin. Recall that historians point to the proximity of legends of the fall of Kazan and Czar-Grad.

1) Let's start with St. Basil's Cathedral (q.v. in fig. 10.61). It is known as a unique, dissimilar to any other temple. It turns out, though, he had a sample. That was the Kazan temple. Completely destroyed. But there are legends about it. It turns out that "with its architec

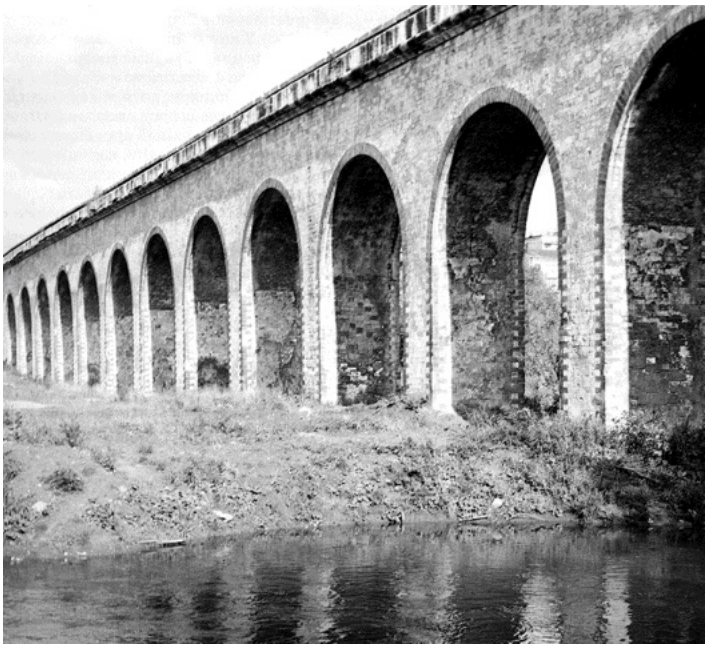


Fig. 10.60. Rostokinsky aqueduct. End of the XVIII century ([550], p. 161).

tural forms, Basil the Blessed most of all resembles the Kul Sharif Mosque in Kazan,

with its 8 minarets … The eight towers of Basil the Blessed, located around the central tent, manifest an amazing concordance with these 8 minarets … reproducing the shape of the main mosque in the form of an Orthodox temple" ([944], p. 757).

Of course, historians are surprised: how could an Orthodox church be "copied" from a Muslim mosque? But the Cathedral of Vasily the Blessed does not resemble any of the known Muslim mosques of the XVI–XX centuries. In our reconstruction, the church schism into Orthodoxy and Islam belongs to the epoch of the XVI–XVII centuries. Therefore, in the XVI century, the Kazan Mosque could well have been in the form of an Orthodox church.

2) There are common features between the Kazan Kremlin and the Moscow one. Let's only point to the most striking ones. Both are located at the confluence of rivers. The two rivers form two sides of the Kremlin triangle and are natural water barriers. An artificial moat protects the third side of the Kremlin triangle. So far, nothing surprising here. Many Russian kremlins are arranged this way. But both in Kazan and in Moscow, there is a "fish name" just opposite the artificial ditch. In Moscow, this is the Fish Market, which gave the "biblical" name to the Fish (Timofeyevsky)

Fig. 10.61. St. Basil's Cathedral in Moscow. It was called Jerusalem (see above). Taken from [549], p. 35.
Tower and Gate. And in Kazan, this is the Rybnoryadsky ("fish market") ravine ([944], p. 730).

3) Both in the Kazan fortress and the Moscow Kremlin, there was the Taynitsky Gate ([944], p. 734). In both cases, they led to a secret water source, the Taynitsky spring ([944], p. 734–735).

4) However, the most curious is the presence in the Kazan and the Moscow Kremlin of the Sobakina Tower. In the Bible, it is also called the Coal Tower, or Ovens Tower. In the case of the Kazan Kremlin, it is called Sumbekina Tower ([944], p. 738 (267)), or Syuyumbekina Tower ([944], p.743 (270)) (q.v. in fig 10.62 and 10.63). It is associated with a certain queen Sumbeki, or Syuyumbeki. But in the era of the Oprichnina, as we now understand, the biblical Esther played the most important role. Esther is Martha Sobakina (q.v. above). Thus, both in the Moscow and the Kazan Kremlin, a famous tower is associated with a woman's name—Sobakina or Sumbeki. Both in Moscow and in Kazan, it is one of the most powerful Kremlin towers. We talked above about the origin of the name Sobakina of the Moscow tower. The fact that the tower named after Sobakina-Esther, is also present in Kazan, probably indicates a connection between Esther-Sobakina and Kazan. As we have already said, Kazan was probably one of the centers of that heresy of the "Judaizers" to which the Czarina-Queen Sobakina-Esther belonged.

It would be interesting to explore the legends about the tower of "Queen Syuyumbeki" in Kazan.
It is possible that Czar-Grad could sometimes be called Kazan, since the words Kazan and Knyaz (Russian for "Prince") could be confused. So Czar-Grad could be called Knyaz-grad.

6.2. Strange plans of Moscow in the engravings accompanying the book of Sigismund von Herberstein of the XVI century

We showed that the Moscow Kremlin was built at the end of the XVI century. They may object to us: How could this be, if, after all, there are descriptions of Moscow and engravings depicting the Moscow Kremlin in the middle of the XVI century? For example, in the well-known book [161] by Sigismund von Herberstein. We will answer the following. First, some of the XVI century editions could be reprinted in the XVII century with the aim of "correcting history" and then backdated. An earlier date was put on the title page. This could apply to the Herberstein book as well.

On the other hand, a single glance at the alleged prints of the Moscow Kremlin, presented by Herberstein, is enough to see how much they differ from the real Moscow Kremlin. We reproduce two strange plans of the alleged Moscow Kremlin from the alleged 1556 edition of the Herberstein book (q.v. in fig. 10.64), and from the alleged 1576 edition (fig. 10.65). The second plan is, in general, a duplicate of the first, with the addition of some details. Take a close look at both plans. Neither the first nor the second has anything to do with the appearance of the real Moscow Kremlin. Neither the number of gates and towers, nor their location, nor the number of the main Kremlin cathedrals, nor their location, nor even their general appearance, co

Fig. 10.62. The Sumbeki (Syuyumbeki) Tower in the Kazan Kremlin. From the drawing by Edward Turnerelli. First half of the XIX century. Taken from [944], p. 731.

incide with reality. And these are the plans supposedly of the second half of the XVI century! That is, when, according to Romanovian chronology, the Moscow Kremlin has long been built approximately in the form in which we see it today.

Both Herberstein's plans clearly show that in the XVI century, there was nothing like this in Moscow yet. Or this is a plan of some other city. Or we have before us a certain ideal blueprint, roughly tied to the Moscow terrain. The only similarity between Herberstein's plans and real Moscow is that a city is depicted at the confluence of two rivers. But most of the old Russian cities are located in the same way. There is nothing specifically Moscovite here. There is even a special scientific term: "Old Russian cities of the sector-cape type" ([359], p. 86). Such are, for example, Yaroslavl, Pereslavl, Galich, Pskov, Kursk, etc.

Our idea is as follows. At the time of Herberstein, the Moscow Kremlin was still under construction, and it has not yet taken its final form. That is why

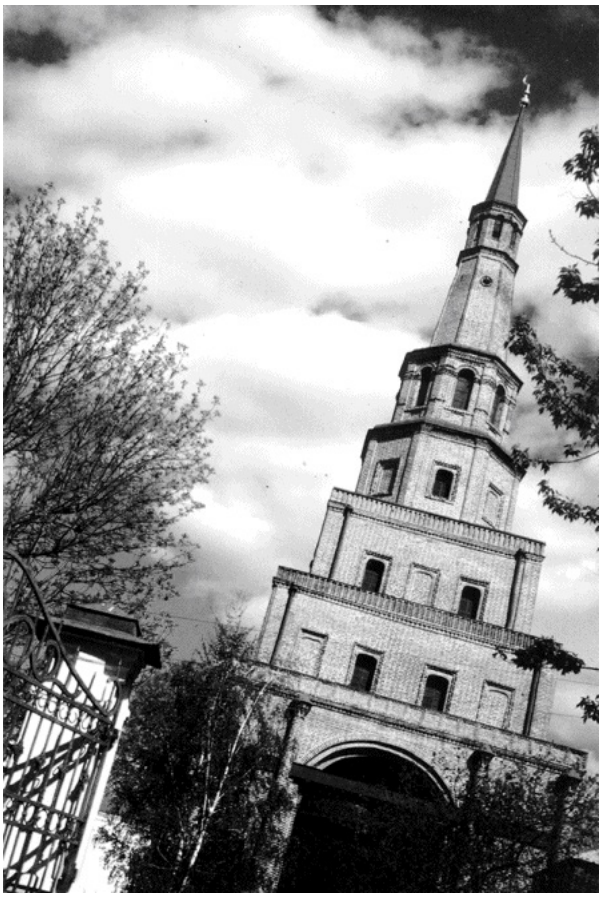


Fig. 10.63. The Syuyumbeki Tower in its modern state. The inclined position of the tower (perfectly vertical in reality) is just an artistic trick of the photographer. Taken from [6], p. 17.

Herberstein put something ideally generalized in his book. This is how, they say, Moscow should look like in the future. Apparently, this is the plan of Jerusalem, which still had to be built. Therefore, the architecture of Moscow cathedrals on Herberstein's plans is similar to the architecture of the temples of Czar-Grad, that

is, old Jerusalem = Troy.

By the way, under the same title, "Plan of Moscow from S. Herberstein's edition of 1556," we are shown today different engravings passed off as originals. We reproduce one in fig. 10.64, and the other in fig. 10.66. But they are different! In general, they are similar, but differ in detail. For example, the inscriptions are made differently. Where is the original, and where is the edited copy? They don't tell us a word about this. This fact proves that the plates of some old engravings were edited for one purpose or another. Later versions were declared originals. In this case, the deviations are insignificant. But in other cases, they could be much more important.

Fig. 10.64. Strange engraving. Allegedly the Moscow Kremlin on the old plan attached to the 1556 edition of Sigismund von Herberstein's book Notes on Muscovite Affairs. Historians themselves "define this plan of Moscow as fantastic" ([627], v. 1, p. 35. Reproduced from: Siegmund von Herberstein, Moskoviter wunderbare Historien. Basel, 1563. Taken from [627], v. 1, p. 35. See also [161].

6.3. Czar-Grad = the gospel Jerusalem as the main symbolic model at the construction of Moscow

M. P. Kudryavtsev showed that during the construction of Moscow, two samples were reproduced. The first is Czar-Grad. The second is Jerusalem, as a

A well-known researcher of the urban planning com position of the city of Moscow, the head of the sector of Russian urban planning art at the Andrei Rublev Scientific Research Museum, M. P. Kudryavtsev (1938–1993) collected and analyzed in his book Moscow—the

Third Rome a lot of material about the construction of Moscow ([449]). He showed that Moscow was built on the model of Jerusalem, and certainly not modeled on the Al-Quds settlement in modern Palestine. The image of Jerusalem is widespread in mediaeval literature.

According to the new chronology, the first Jerusa lem was the Bosphorus Czar-Grad, where Christ was crucified in the XII century (q.v. in Chron5 and Czar of the Slavs). Therefore, the image of Jerusalem, which spread in the Middle Ages, largely copied, with elements of convention and coarseness, the plan of Czar-Grad. kind of ideal book image. As we now understand, both samples are the same. Moscow was built on the model of Czar-Grad = the gospel Jerusalem. Kudryavtsev, of course, could not say so. Therefore, he compares the plan of Moscow with the ideal Jerusalem (not to be confused with Al-Quds!). In icons, miniatures, and other images. He compares the plan of Moscow with Czar-Grad separately. And he makes sure that all three plans are extremely similar. This fits well with our results. Moscow in the XVI century was built exactly on the model of Jerusalem. Moreover, as we noted, there were already several "later Jerusalems." For example, Kazan. Presumably, all the later Jerusalems were built on the same model, its famous prototype—Czar-Grad. As Kudryavtsev notes, the famous Bulgarian city of Veliko Tarnovo, for example, was built on the model

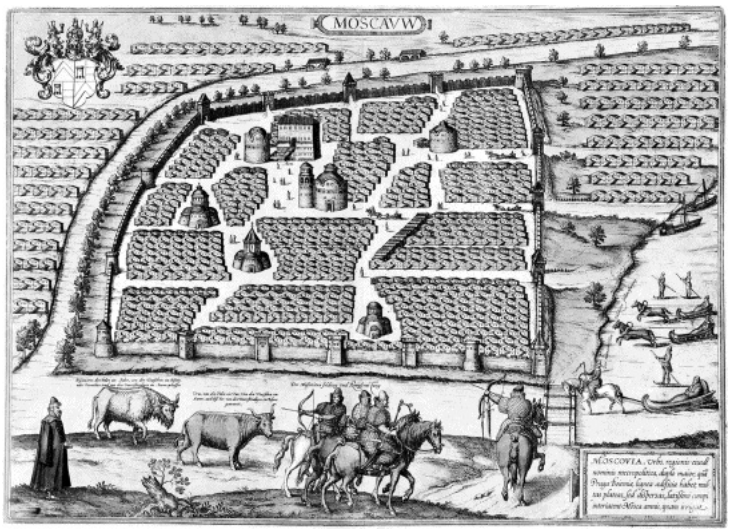


Fig. 10.65. Strange engraving. Allegedly the Moscow Kremlin on the old plan attached to the 1556 edition of Sigismund von Herberstein's book Notes on Muscovite Affairs. Frans Hogenberg (1540–1590), Simon Novellanus (second half of the XVI century). From the 2nd volume of the Georg Braun's six-volume atlas

Civitates orbis terrarum (“About the most notable cities of the whole world”). Cologne, 1575 (?). In the book [90], the following is said about this plan: “Re-engraving of the plan of Moscow from the book of S. Herberstein, published in the 2nd volume of the edition Civitates orbis terrarum: De praecipuis totius universi urbibus, liber secundus. Cologne, 1588–1592, table 47” ([90], p. 49). Taken from [773], p. 21. See also [506] and [90], p. 49.

of the gospel Jerusalem. Moreover, earlier, the city of Veliko Tarnovo was called Czar-Grad ([449], p. 175)! Probably, Tarnovo = Tar New = Czar-(Grad) New.

This is what M. P. Kudryavtsev wrote about the construction of Moscow. “The construction of Moscow is perceived (in Russian chronicles.—Auth.) similar to the triangular shape of Constantinople. The legend of the beginning of Moscow says: ‘A big city will be built on this place, and the triangular kingdom will spread …’ ([283], p. 55)” ([449], p. 195–196).

At this point, M. P. Kudryavtsev breaks off a quote from I. E. Zabelin, who, in his turn, quotes the chronicle here. And the quote has a very interesting continuation: “… and in it, people of various Hordes will multiply” ([283], p. 55). Maybe M. P. Kudryavtsev did not like to mention the Horde, so just cut it off?

Then M. P. Kudryavtsev continues: “In Moscow, the name of the Czar’s City [that is, Czar-Grad!—Auth.] was given to the White City. … Similar is the number of monasteries located inside the Theodosian Walls of Czargrad and in the Czar’s (White) City of Moscow, although it is impossible to speak of exact coincidence of their number because of the contradictory information contained in studies on Constantinople. … Although the outlines of the walls of the White City [in Moscow. —Auth.] are not very similar to the triangle of the walls of Constantinople, quite real correspondences are visible in their comparison.

The south line of the walls of Constantinople, passing along the seashore of the Propontis (Sea of Marmara), corresponds to the south line of the walls of the White City, the Kremlin, and Kitai-Gorod, which runs along the bank of the Moskva River.

The eastern line of the walls of the White City corresponds to the northeastern walls of the Czargrad sea coast of the Golden Horn. … The land section of the walls in Czargrad is located in the west, and in the White City—in the west and north. …

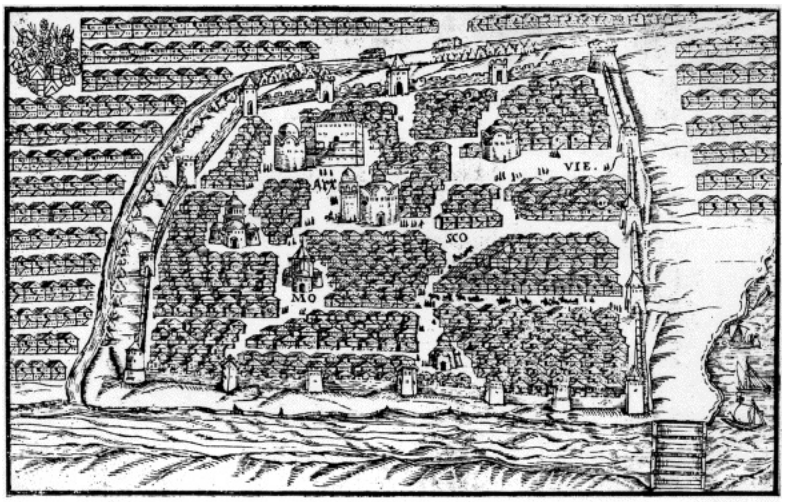


Fig. 10.66. Another version of the plan of Moscow, allegedly included in the book of S. Herberstein in 1556. But this version differs in detail from the previous. Anyway, both versions are now passed off as original. Taken from [161], ill. 12.

The main Borovitsky hill of the Kremlin has a cape position, like the Constantinople hill of the Acropolis. …
In the southwestern corner of the walls of the White City, a single seven-hip gate tower was built (while all other gate towers were three-hipped). An explanation of such a unique structure in architecture can only be given by comparing it with the location of the Heptapyrgion (seven-tower fortress) in the southwestern corner of the Czargrad walls …
The second symbol of Constantinople in Moscow is very peculiar. … Near the Andronikov Monastery, a stream called the Golden Horn flows into the Yauza River, as if denoting that the Yauza … serves as a parallel to the Golden Horn in the Gulf of Constantinople. The location … along the banks of the Yauza of the Ivanovsky Monastery can be considered as a confirmation of this interpretation of the Yauza River. By its symbolic location, this is a direct correspondence to the Constantinople monastery of John the Baptist. …
The complex of the Czar's Palace buildings in the Moscow Kremlin, square in plan, had as prototypes the palaties [Czar's palaces.—Auth.) of both Rome and Czar-Grad (the similarity of which has already been mentioned). …
The main church of Constantinople—St. Sophia— received a kind of double symbol in the center of Moscow—the Assumption Cathedral and the Church of the Nativity of Christ in the second tier of the Assumption belfry under the pillar of Ivan the Great" ([449], p. 195–196).
In addition, "there are known cases of people calling the Moscow Assumption Cathedral the Cathedral of St. Sophia" ([449], p.222). By the way, as Kudryavtsev further reports, "the construction of the Sophia cathedrals in Russia, which was widespread in the early period, gradually passed into the tradition of the

construction of cathedrals of the Assumption of the Mother of God, which was celebrated the same day as the celebration of the icon of St. Sophia the Divine Wisdom" ([449], p. 196).

6.4. Symbolic reproduction of the "Heavenly Jerusalem" at the construction of Moscow in the XVI century

In Christian literature, by the end of the XVI century, when they began to build Moscow, a certain symbolic plan of Jerusalem had already taken shape. Initially, of

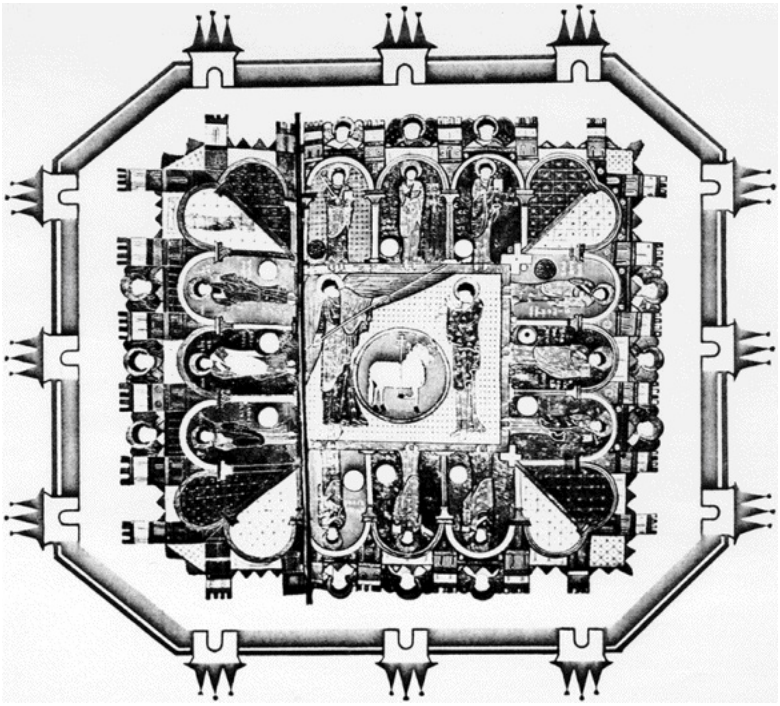


Fig. 10.67. Image of the Heavenly City of Jerusalem from the cover of the book by M. P. Kudryavtsev ([449]). A miniature from the Apocalypse allegedly of the XIII century. National Library in Paris. Taken from [449].

course, it was written off from the actual plan of CzarGrad = the gospel Jerusalem. But then it developed for a long time in a purely bookish tradition and acquired many symbolic, conventional features. On icons and miniatures, Jerusalem began to be depicted as a square with 12 gates. Figure 10.67 shows one of the miniatures, where Heavenly Jerusalem is shown as a square city with three gates on each side, 12 gates in total.

Let us emphasize an important circumstance. We showed above that the Bible, in the books of Ezra and Nehemiah, describes the construction of the Moscow Kremlin, calling it "the restoration of Jerusalem." Thus, these Old Testament books

were written after the construction of the Moscow Kremlin in the XVI century and describe precisely Moscow construction. However, the concept of the ideal Jerusalem and its symbolism existed before. This is how, for example, Jerusalem is described in the Apocalypse. That is, in the book dated by us (see below) by the end of the XV century—an era earlier than the construction of the Moscow Kremlin. "And he showed me the great city, holy Jerusalem, which descended from heaven from God … It has a large and high wall, has twelve gates and on them twelve angels; on the gates are written the names of the twelve tribes of the sons of Israel: from the east there are three gates, in the north there are three gates, in the south there are three gates, in the west there are three gates. The city wall has twelve foundations, and on them are the names of the twelve apostles of the Lamb of God" (Apocalypse 21:10, 21:12–14). (See Church Slavonic quotation 195 in Annex 4.)

All this is accurately depicted in the ancient French Apocalypse allegedly of the XIII century. Written, in fact, not earlier than the end of the XV—beginning of the XVI century. This symbolic image of Jerusalem (q.v. in fig. 10.67) was placed on the cover of his book about Moscow by M. P. Kudryavtsev, not by chance. It turns out that the plan of the Moscow city walls—of Moscow, and not the Moscow Kremlin!—reproduced, as it was possible, exactly such perfect Jerusalem. This amazing fact is fully revealed in the fundamental research of M. P. Kudryavtsev. We present two figures from his book, referring to [449] for details (q.v. in fig 10.68 and 10.69). Therefore, on the cover of his book, M. P. Kudryavtsev entered the old miniature from the Apocalypse with Heavenly Jerusalem into the plan of the Moscow walls.

Kudryavtsev continues: "Moscow, from deep ancient, adopted separate characteristic features of the structure of Jerusalem" ([449], p. 198). Let's add on our own: the words "from ancient times" will now have to be understood as follows: from the XVI century. Kudryavtsev notes numerous similarities between Moscow and the Jerusalem model, and here are just two examples.

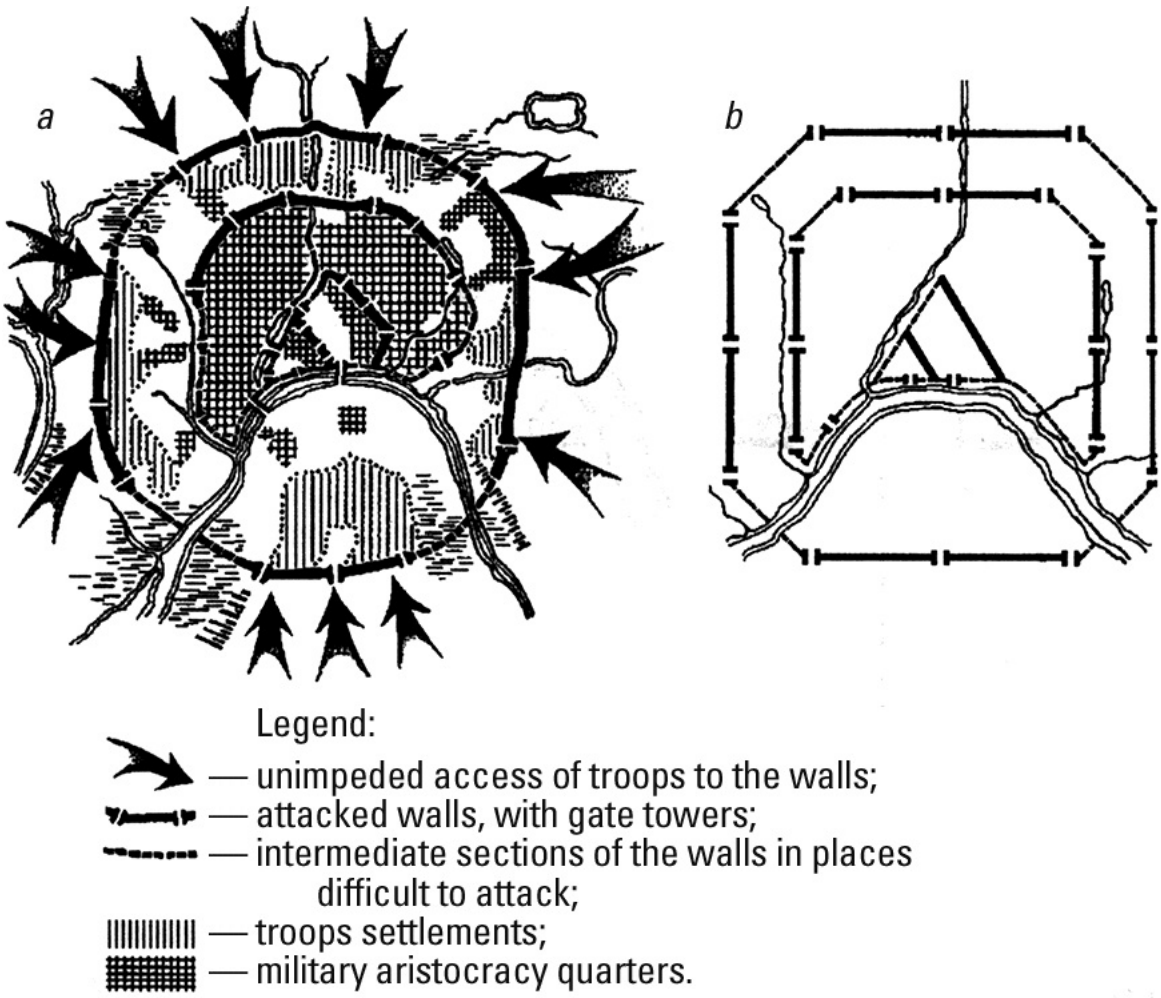


Fig. 10.68. Natural and strategic scheme of the walls of Moscow. On the left: disposition on the terrain. On the right: schematic diagram. Taken from [449], p. 32.

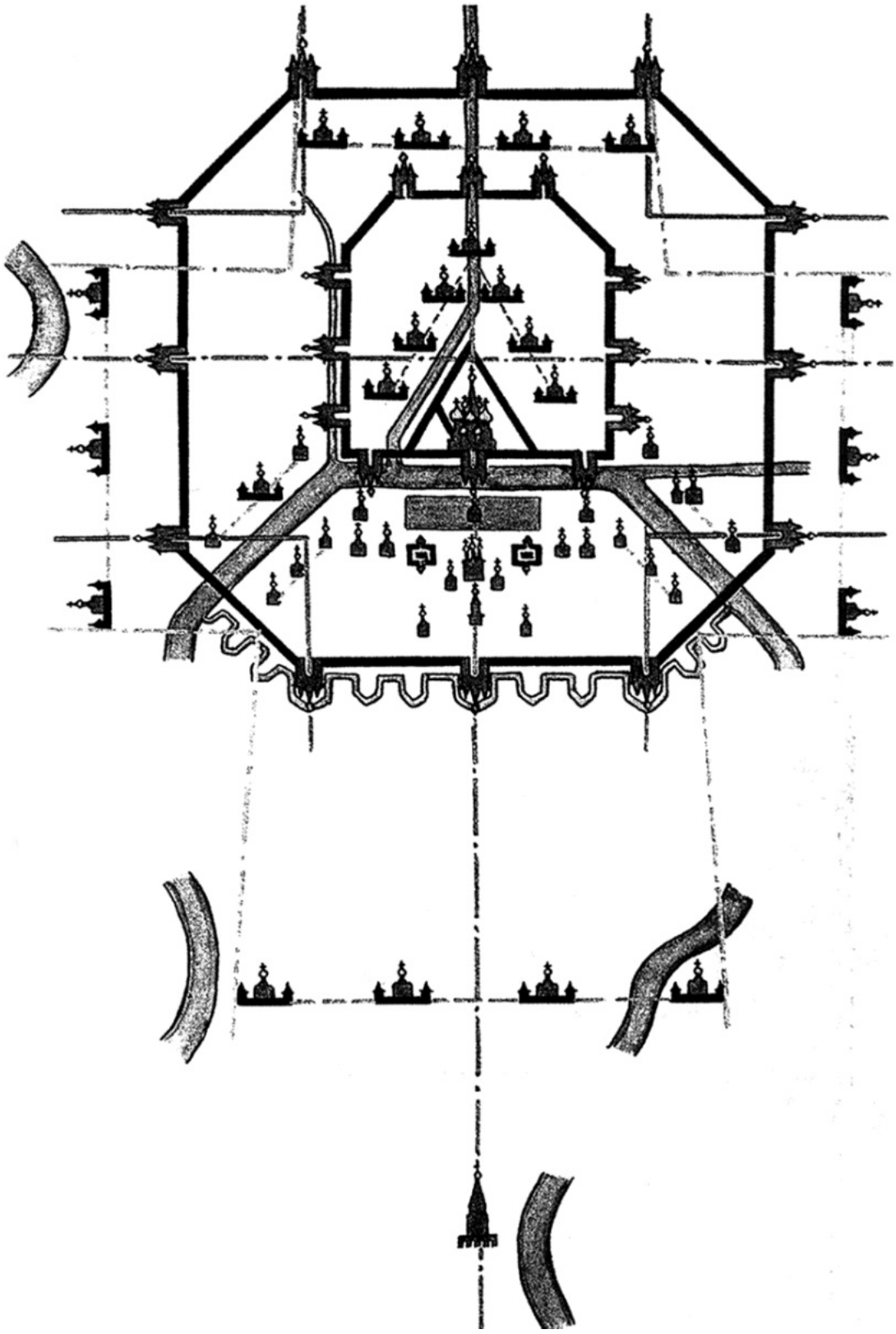


Fig. 10.69. An idealized scheme of the urban planning composition of Moscow at the

end of the XVII century (M. P. Kudryavtsev). Taken from [449], p. 138.

1) Worship Mount. Moscow Poklonnaya Hill corresponds to the Poklonnaya Hill of Jerusalem ([449], p. 199). Let us explain that, in fact, according to our reconstruction, Poklonnaya Gora, that is, the mountain where Christians worship the Holy Resurrection ([449], p. 199), is the famous Beykos Mont on the outskirts of the Bosphorus Czar-Grad = Istanbul. It is the Mount Golgotha. Today, at its top, which rises about 200 meters above the Bosphorus, there is a huge symbolic grave called "the tomb of Jesus" since the Middle Ages. See Chron5 for details.

2) Church of the Holy Sepulchre and the Lobnoye Mesto. Kudryavtsev reports: "The Church of the Holy Sepulchre … was already inside the new walls of Jerusalem. … In its likeness, the Church of the Nativity of Christ with the chapel of the Resurrection was built in the center of the Kremlin. The Mount Golgotha (Lobnoye Mesto) … in the time of Christ, was situated outside the city wall … Moscow's Lobnoye Mesto, in the likeness of ancient Jerusalem, is moved beyond the Kremlin wall to Red Square" ([449], pp. 201–202).

Let's stop for a minute and discuss the emerging picture.
1) The primary evangelical Jerusalem was the Bosphorus Czar-Grad. In the XII century, Christ was crucified, and here there is the Mount Beykos = Golgotha with the symbolic tomb of Jesus.
2) Then, the image of the gospel Jerusalem penetrated Christian literature and was idealized. The idea of Heavenly Jerusalem began to live an independent life, divorced from its earthly prototype.
3) In the XVI century, the construction of the Moscow Kremlin began, and then the Moscow city wall. Building city walls—not Kremlin ones!—was conducted according to the ideal plan of Heavenly Jerusalem. In addition, during the construction of Moscow, some of the characteristic features of CzarGrad were reproduced.
4) And only after that, at the end of the XVI—beginning of the XVII centuries, they wrote or substantially edited the Old Testament books of Ezra and Nehemiah, where the construction of the Moscow Kremlin is set out in all details and is called "the restoration of Jerusalem." Therefore, Jerusalem in the book of Nehemiah is very different from the ideal Jerusalem, as described, for example, in the Apocalypse. The Jerusalem of the Book of Nehemiah is a concrete structure, namely the Moscow Kremlin. And the Jerusalem of the Apocalypse is a kind of ideal model. It was embodied to one degree or another during the construction of Moscow and some other capitals.
5) Thus, in Moscow several times, the image of the gospel Jerusalem was embodied. First, in the era of the oprichnina, they built Jerusalem = the Moscow Kremlin. What was taken here as a sample, we do not know for sure. Maybe the Kazan

Kremlin. And then, at the end of the XVI century, the outer walls of Moscow were built. Here the ideal example of Heavenly Jerusalem from Christian literature has already been reproduced.
Kudryavtsev reports: "In 1592 … the last city wall of Moscow was erected. It ran along the line of the present Garden Ring. … Its length reached almost 15 km, there were only 58 towers, of which 12 with gates …

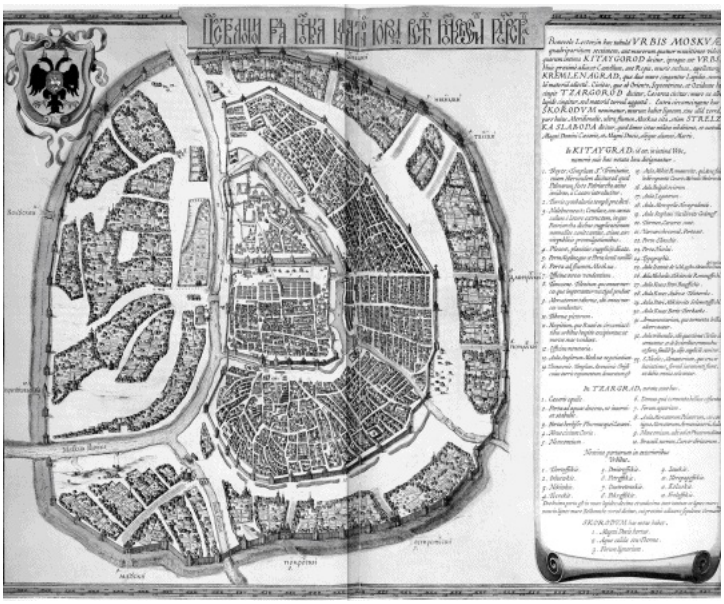


Fig. 10.70–71. Plan of Moscow, published in 1662 in Atlas Blaeu. It is believed that it goes back to the plan for Moscow drawn up on the orders of Boris Godunov. Taken from [1036], pp. 44-45.

from north to south it is 4 km 800 m and from east to west—4 km 700 m, i.e. more than four versts. … After a series of destruction and restoration, the gates of this wall in the XVII century become stone … like the White City, the wall in the geometric scheme is a square with cut corners. … The first four sections had three gates to four cardinal points. … The geometric center of the city is Lobnoe mesto on Red Square" ([449], pp. 85, 87; q.v. in fig. 10.69). This plan, as M. P. Kudryavtsev rightly notes, quite accurately follows the model of Heavenly Jerusalem, described in the Apocalypse and depicted in miniatures, fig. 10.67.

In conclusion, we present the plan of Moscow, published in Blaeu's Atlas of 1662 (q.v. in fig 10.70 and 10.71). It is believed that it goes back to the plan drawn up under Boris Godunov at the end of the XVI century ([1036], pp.44–45).

6.5. The biblical Book of Nehemiah describes not just the construction of the ideal Jerusalem but the Moscow Kremlin

Discovered by M. P. Kudryavtsev, adherence to the ideal Jerusalem model during

the construction of Moscow manifests itself not only in Moscow but also in other mediaeval capitals, primarily Russian, but not

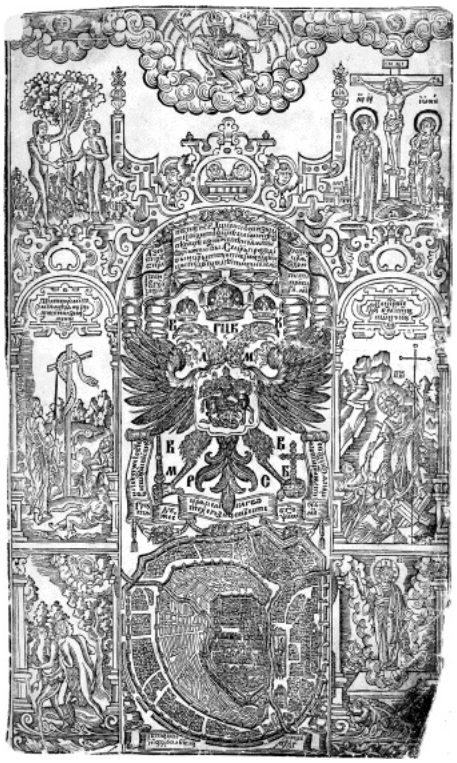


Fig. 10.72. The title page of the Bible of 1663, made for Czar Alexei Mikhailovich Romanov. Russian State Library. Here is a plan of Moscow with an inscription talking about Jerusalem! Taken from [679], p. 26.

only. These include, as reported by M.P. Kudryavtsev, for example, the following capitals: Vladimir, Kiev, Novgorod, Pskov, Suzdal, Kashin, Veliky Ustyug, Yaroslavl, Tobolsk, Czar-Grad, the most ancient part of Venice, "and many other cities domestic and foreign" ([449], p. 226). Moscow, apparently, was the main capital, built on the ideal Jerusalem model, and therefore the construction of the ideal Jerusalem reached its greatest scale. The technical capabilities of the late XVI century made it possible to do this. But this, apparently, was the general approach to the construction of almost any mediaeval capital.

However, as we have seen, all this applies only to the city walls of Moscow, which were built in 1592, when the Oprichnina was already behind. But in the books of the Bible describing the restoration of Jerusalem, primarily in the book of Nehemiah, they do not at all mean the ideal Christian model of Heavenly Jerusalem. Since the book, as we have seen, describes the construction of the Moscow Kremlin, there are not twelve gates, but six. There is no square plan. Etc. All the details of the Old Testament description do not refer to the ideal model of Jerusalem but specifically to the Moscow Kremlin of the XVI century.

6.6. Moscow as Jerusalem on the cover of the Bible of Czar Alexey Mikhailovich Romanov

M.P Kudryavtsev quotes the most curious "title page of the Bible of 1663, engraved for Czar Alexei Mikhailovich. The plan of Moscow is placed in the center" ([449], p. 226; q.v. in fig. 10.72). Above the plan of Moscow, there is an inscription, "Awake, awake, Jerusalem, clothe yourself with strength!" (Isaiah 51:9; q.v. in fig. 10.73). The inscription is on vertical ribbons (q.v. in fig. 10.74). It speaks directly about Jerusalem. It is curious that it is placed as a mirror image, fig. 10.75. Hiding from the uninitiated? Note that the word Moscow is absent on the title page at all. It turns out that here Moscow is directly called Jerusalem. This important circumstance could not fail to be noted by M. P. Kudryavtsev: "Thus, the title page of the Bible of Alexei

«Востáни востá/ни іерлíме
їобле/цыся вкрѣпо/стьмыщы Твоея» (Isaiah 51:9)

Fig. 10.73. The inscription over the plan of Moscow. Detailed representation by M. I. Grinchuk. Taken from [679], p. 26.

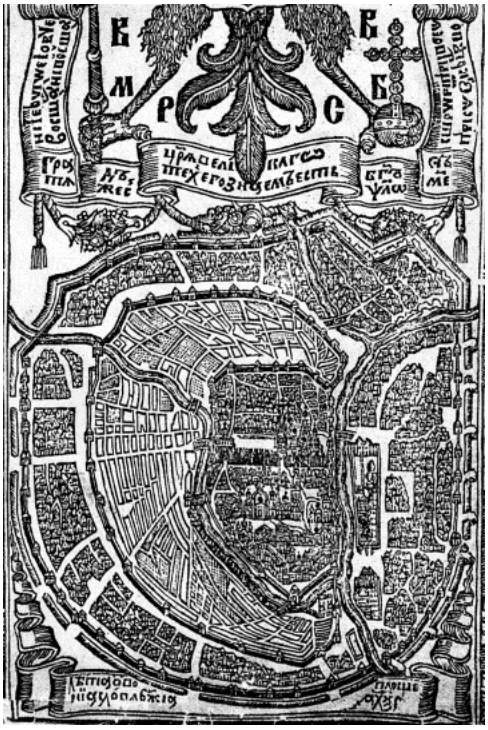


Fig. 10.74. Fragment. Plan of Moscow, with an inscription about Jerusalem, on the title page of the Bible of Czar Alexei Mikhailovich. Taken from [679], p.26.

Mikhailovich can be regarded as a kind of proclamation of Moscow as 'New Jerusalem' " ([449], p. 227). Let's think for a minute. The Bible was printed in Moscow under Alexei Mikhailovich. In the entire Bible, as it is believed today, not a word is said either about Moscow or the Russian state. However, not only the coat of arms of the state is placed on its cover, but also a fairly detailed plan of Moscow. Directly called the plan of Jerusalem. And the Bible says a lot about Jerusalem. But we have already found out that in the Bible under the name of "restoration of Jerusalem," the construction of the Moscow Kremlin in the XVI century is described in detail. Therefore, such a cover of the first printed Moscow Bible means that both the people who published it and Alexei Mikhailovich himself understood this perfectly! And, perhaps, at that

Fig. 10.75. A mirrored inscription about Jerusalem above the plan of Moscow on the title page of the Bible of Czar Alexei Mikhailovich. Taken from [679], p.26.

time, they did not hide it from anyone. In other words, for them, the Bible was a book about modernity, not just about ancient history. The decision to make the Bible a book, supposedly speaking only exclusively about ancient history, was taken, therefore, later. It is another touch that underlines how obscure in Russian history is the time of the first Romanovs.

It turns out that concerning the modern Bible, Moscow is in a clearly distinguished, unique position. It is about her that the modern Bible speaks in its Old Testament books Esther, Judith, Ezra, Nehemiah, telling, in particular, about the restoration of Jerusalem, about the Assyrian kings, etc. Therefore, it was the plan of Moscow that was placed on the cover of the Bible. And not, say, Constantinople or Paris. There are hardly any editions of the Bible, the covers of which depict, say, a plan of London or Berlin under the name of Jerusalem.

7.

DOES THE BIBLE SPEAK ABOUT KUZMA MININ AND DMITRY POZHARSKY?

So, we have shown that the biblical book of Nehemiah, speaking of the restoration of Jerusalem, actually reports on the construction of the Moscow Kremlin, and not earlier than the second half of the XVI century.

These events date back to the era of the Oprichnina, when, according to the chronicles, the Oprichnina capital of Czar Ivan the Terrible was built. Apparently, the tsar's wagon train only temporarily stayed in the famous Aleksandrovskaya Sloboda on the road from Suzdal = biblical Susa to Moscow. Further study of the issue showed that the picture is even more enjoyable.

It is believed that Aleksandrovskaya Sloboda (today the city of Aleksandrov of the Vladimir region) in the era of the oprichnina was the capital of Russia in the full sense of the word for about twenty years, from the beginning of the Oprichnina in 1563 ([12], p. 17). Apparently, this is true. Sources say that a luxurious palace complex and many auxiliary buildings have been built in Aleksandrovskaya Sloboda. "The sovereign's court in Sloboda included the royal mansions, the palaces of the boyars and nobles, outbuildings, the royal garden, a unique system of ponds and locks that filled the defensive ditch with water. Various palace-state departments, the Oprichnaya Duma, the royal court worked in the Aleksandrovskaya Sloboda. Prikaz (ministry) of foreign affairs and diplomatic service" ([11], p. 7–8). Here the czar received foreign ambassadors. In the XVII century, the memoirs of the Danish ambassador Ulfeldt about the royal receptions in Sloboda were published in the West. "Impressions about the Aleksandrovskaya Sloboda, about the Russian Tsar—'the cruel pharaoh,' the ambassador reflected in his book The Journey into Russia of the Danish Envoy Jacob Ulfeldt" ([11], p. 9).

By the way, the fact that the Danish ambassador called the Russian Czar—pharaoh is, as we now understand, not a literary comparison. The Russian tsar was the Egyptian Pharaoh of the Bible, some of the books of which were written at that time. And its capital in Aleksandrovskaya Sloboda in the chronicles of that time, apparently, was called Alexandria of Egypt. Therefore, news about the "antique" Alexandria library could be connected with the Alexandrovskaya Sloboda. That is, about the famous library of Ivan the Terrible, probably located in the Aleksandrovskaya Sloboda ([11], p. 6). In this case, the destruction of the famous "antique" Alexandria library from the fire may reflect the actual fact of the complete defeat of the Alexandrovskaya Sloboda in the Romanov era of the XVII century.

Today historians must explain somehow why the capital suddenly ended up in

Aleksandrovskaya Sloboda, not in Moscow. Historians write: "Another paradox was that the oprichnina yard, which was being built in the first months after February 1565 in Moscow … was a kind of branch of the capital of the oprichnina as a whole, that is, the Aleksandrovskaya Sloboda. Already by the autumn of 1565, all the threads of internal government gathered in the Sloboda. … Since 1568, it housed the royal book-writing chamber and the printing yard" ([12], p. 15–16). Here not only books were printed, but also bells were cast ([11]).

The "explanations" of historians are approximate as follows: Czar Ivan the Terrible was a tyrant, and therefore moved the capital from Moscow to Aleksandrovskaya Sloboda. Our point of view is different. Capital construction in Moscow at that time simply had not yet begun. At the beginning of the oprichnina, the Russian-Horde capital—the royal, khan's headquarters—was moved from Suzdal, from the biblical Susa to the Aleksandrovskaya Sloboda and stayed there for about fifteen years. Probably only Ivan Simeon, at the end of the XVI century, after the defeat of the oprichnina, conceived once again to move the capital to a new place, even further to the West, at a distance of about a hundred kilometers. And he began to rebuild Moscow. The construction of the new capital in Moscow was seen as the construction of the New Jerusalem.

At the beginning of the XVII century, strife broke out again. Moscow was on fire, and the Moscow Kremlin passed from hand to hand. It is believed that Moscow was almost completely burned down. So, Jerusalem-Moscow of the XVI century was burned and badly damaged at the end of the Great Strife, during the interregnum and major battles on the streets of Moscow at the beginning of the XVII century, before the Romanovs came to power. At the same time, the Moscow Kremlin was badly damaged. According to I. E Zabelin, even at the end of the reign of Mikhail Romanov in 1645, "throughout the entire Kremlin-city, along the city wall and in the towers, in places by dozens of fathoms, brick crumbled, collapsed" ([284], p. 165. The restoration of the Moscow Kremlin begins ([284], p. 165). That is, of the "burnt Jerusalem."

Isn't this restoration described in the biblical book of Nehemiah as the restoration of burnt Jerusalem? In this case, the idea arises that under the name of the biblical Nehemiah, leading the restoration of Jerusalem, the Old Testament described the famous Kuzma Minin. Recall that Kuzma Minin Sukhoruky collected money for the militia to liberate Moscow from the Poles ([799], book 4, v. 8, p. 641). It was he who was appointed to be in charge of the treasury of the militia ([578], book 2, p. 943). Is the name (or nickname?) related Minin with the fact that he collected money? After all, the money collected for the restoration of biblical Jerusalem was called or measured by minas. This is indicated by the book of Nehemiah (7:71) and the book of Ezra (2:69). And the very biblical name Nehemiah is probably a reverse reading

of the same word mina or Minin.

The name of Kuzma Minin disappears from the pages of Russian history after 1612. But was not Kuzma Minin, the biblical Nehemiah, supervising the restoration work in the Moscow Kremlin? Unfortunately, according to the sources available to us, it was not possible to find out.

It should be noted that the theme of the liberation of Jerusalem sounds vivid in the sources telling about the liberation of Moscow by the militia of Kuzma Minin and Prince Dmitry Pozharsky at the beginning of the XVII century. Here is what S. M. Solovyov reports: "Prince Dimitri, Kuzma and all the military people put their trust in God, and as Jerusalem, says the chronicle, was cleaned by simple people, like in the Moscow state, ordinary people gathered and went against the godless Latins" ([799], book 4, v. 8, p. 644). This is what the Russian chronicle says.

It is not the only example of comparison in the annals of the liberation of Moscow from the Poles with the Old Testament restoration of Jerusalem. Let us recall that in the Bible, in the books of Ezra and Nehemiah, Zerubbabel is constantly mentioned along with Nehemiah as one of the main participants in the restoration of Jerusalem (q.v. in Ezra 2:2, 5:2; Nehemiah 7:7, 12:47). But in what terms contemporaries described the actions of Kuzma Minin. At the same time, of course, one must understand that their texts have come down to us after the processing of the XVII century. "God puts forward a certain husband … who, seeing many oppressed, was greatly offended and, like Zerubbabel, was sick with his soul for the people of the Lord" (quoted in [578], book 2, p. 938).

I. E Zabelin wrote the following about Minin: "His soul, like Zerubbabel, was capable of getting sick, that is, to get sick with the feeling of people's freedom, as the soul of the Zerubbabel was sick, releasing his people from the Persian captivity, recovering for this people the Jerusalem temple. … The similarity of the personality of Minin with this biblical personality was recognized without a judgment, for Minin also served the truth, occupying (like a zemstvo headman) the administration of judicial affairs of his brethren" (quoted in [578], book 2, p. 938).

Fig. 10.76. Monument to Minin and Pozharsky on Red Square in Moscow. Erected in 1818. Taken from [549].

Presumably, the original texts dealt with MininZerubbabel, and only then the Romanovian editors "unhooked" the two nicknames from each other. And they began to explain to us that it was just an "analogy."

We have seen many times that such comparisons with the Bible on the pages of the annals are often the result of their later edition. Direct identifications with biblical events were artificially remade into "parallel," "analogy," "association."

It is curious that according to the Explanatory Bible ([845]), in the commentary to Nehemiah 8:9, another name for Nehemiah, namely Tirshatha, in the Greek modification, apparently sounded like Arpharates or Artharates. This name appears in 2 Ezra 9:49 instead of Nehemiah's name. Doesn't the word Artharates simply mean Arta-Rat, that is, the Horde Rat, the militia? After all, it was the militia that was led by Minin-Nehemiah together with Pozharsky in Russian history.

As for the second hero, who entered along with Minin in the annals of Russian history, Prince Dmitry Pozharsky, he was also reflected in the pages of the Bible. This is probably the biblical prince Sheshbazzar (Ezra 1:7–8, 1:11). Sheshbazzar receives the vessels of the House of the Lord for the restoration of Jerusalem from

the hands of Mithredath, the keeper of treasures (Ezra 1:8). Perhaps in the biblical name Sheshbazzar the name Pozharsky was refracted: Bazar—fire, because "fire" is "pozhar" in Russian.

So, it turns out that the famous monument to Minin and Pozharsky on Red Square in Moscow is a monument to the Old Testament Horde heroes Nehemiah and Sheshbazzar (fig. 10.76). Figure 10.77 shows an old engraving of 1818 depicting a military parade at the opening of the monument to Minin and Pozharsky.

The biblical Nehemiah, Kozma Minin, was buried in Nizhny Novgorod, in the Transfiguration Cathedral of the Kremlin [366], p. 125. In fig.10.78, we present an old photograph of Minin's chapel tomb. Figure 10.79 shows the actual tomb of Kozma Minin = the biblical Nehemiah in the crypt of the Nizhny Novgorod Cathedral. The tomb of Prince Pozharsky, possibly the biblical Sheshbatsar, is shown in Fig. 10.80.

When the "restoration" work in Moscow ended, a story about them was inserted into the Bible in the form of the book of Nehemiah. Then they published the Bible of Czar Alexei Mikhailovich, on the cover of which a map of Moscow-Jerusalem was placed. We talked about this above. Probably, the publication was released on the completion of restoration work in Jerusalem-Moscow in the middle of the XVII century.

The fact that, when talking about the restoration of Jerusalem, the biblical book of Nehemiah actually speaks of the construction of the Moscow Kremlin after the capture of Kazan in the XVI century is confirmed by images on old Russian icons. For example, historians report the following about the painting of the Assumption Cathedral in the Moscow Kremlin: "Two years later [allegedly in 1552–1555.—Auth.] an icon of unprecedented dimensions appeared in the Assumption Cathedral against the Czar's place. Many Russian soldiers depicted on it left the city engulfed in flames to rush to the heavenly city—the Heavenly Jerusalem … The Leader … turned to the rider in the royal attire—Vladimir Monomakh … Angels extend the crowns of glory to the young warrior, and the Mother of God, who is in heavenly Jerusalem, fastened her eyes at him, for this is the Czar Ivan Vasilyevich. The burning city is Kazan taken by him" ([96], p. 46).

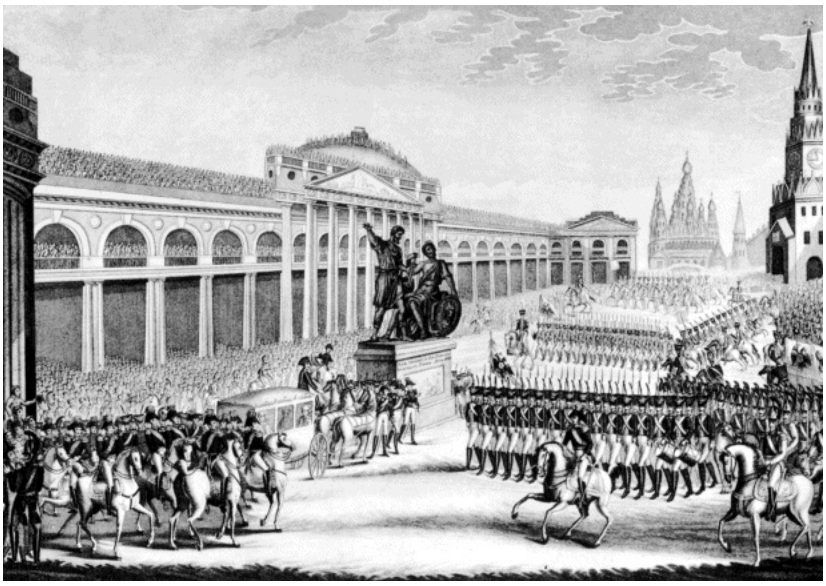


Fig. 10.77. Military parade on February 20, 1818, at the opening of the monument to Minin and Pozharsky. Initially, the monument was erected along the axis of the Senate Tower and the Trade Rows. In 1930, the monument was moved to the Cathedral of the Intercession of the Most Holy Theotokos on the Moat = Cathedral of St. Basil the Blessed ([96], p. 113). Taken from [773], p. 172. See also [96], p. 113, ill. 93, and [708], p. 356.

Completely this icon "Blessed Host" is shown in fig.10.81, and its fragment, with Ivan the Terrible and Moscow = Jerusalem, see fig.10.82. Great importance was attached to the icon. They write as follows: "The symbol of the reign of Ivan the Terrible … the icon 'Blessed is the Host of the Heavenly King' ('The Militant Church') has become" ([331], v. 1, p. 181).

At the beginning of August 2001, A.T.Fomenko and T. N. Fomenko visited the Kremlin of Nizhny Novgorod, where, as we knew, at the beginning of our century there was the tomb of Kuzma Minin (q.v. in fig. 10.78 and 10.79). It was interesting to look at the current state of the tomb. However, it turned out that today it is no longer there. According to the official guide of the Nizhny Novgorod Kremlin, in the 1930s the main Kremlin cathedral was blown up. Here was Minin's tomb and many other tombs of Russian princes ([500: 1], p. 245–316). At the same time, the Temple of the Nizhny Novgorod Kremlin was considered one of the main burial places of Russian rulers. However, they decided to correct the "wrong" Russian history. Moreover, this is no longer the Romanov era, but much closer to us. So, the cathedral was blown up. In its place, in the same thirties, a building was erected in the then-popular Constructivist style. According to the guide, this large gray administrative building was planned to be built in the shape of an airplane. However, only a "fuselage" and something like chopped off wings were built. That

was the end of it. In 2001, the government offices of Nizhny Novgorod were located here, right on the site of numerous destroyed graves.

According to the guide, Minin's relics miraculously survived and were transferred to a nearby small church. Today, here on the floor, to the left of the entrance to the church, you can see a remake slab on which Minin's name was written (q.v. in fig. 10.82a). But what is under

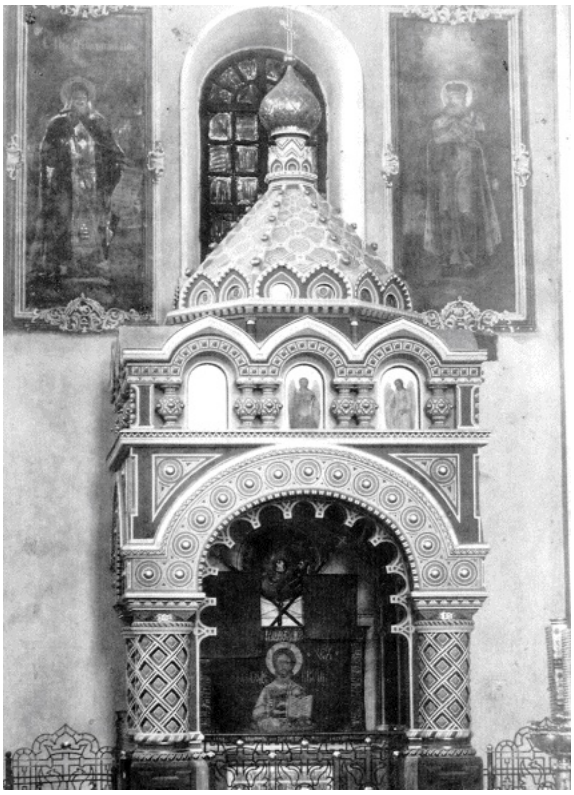


Fig. 10.78. Chapel-tomb of Kozma Minin = Old Testament Nehemiah. The tomb was located in the Transfiguration Cathedral of the Nizhny Novgorod Kremlin. Taken from [366], p.125.

it is difficult to say. The remake stove was "carefully" laid later. There are no remnants of an old slab or sarcophagus, no ancient inscriptions, or at least their copies-sketches, there is not a trace here. Nearby, on the left in the wall of the church, the relics of four Russian princes are buried. Their old sarcophagi are also not visible. Only on the wall, in two small niches-recesses, the names of the princes were painted on the plaster (q.v. in fig. 10.82b). All other old princely burials in Nizhny Novgorod were irrevocably lost during the remaking of Russian history with the help of dynamite. The bulk of the "unnecessary" relics and sarcophagi, apparently, were decided not to endure. And even more so the old plates with inscriptions. After all, the inscriptions could be "completely wrong."

During a trip along the Volga in 2001, we visited several old Volga cities: Uglich, Yaroslavl, Kostroma, Nizhny Novgorod, Kazan, Simbirsk (Ulyanovsk), Samara, Saratov, Czaritsyn (Volgograd), Astrakhan. Acquaintance with each of them revealed a bleak picture. There are very few buildings and monuments dating back to the XVII century. And practically all the inscriptions and frescoes on them have been destroyed. It turns out that most of the old cathedrals, as we were told, were "rebuilt" by the Romanovs in the XVII–XVIII centuries "due to dilapidation." But even these Romanov buildings were blown up carefully and competently in our era, in the thirties of the XX century. The scope of the Romanov purges is visible at least from the fact that the Tatar Astrakhan was generally razed to the ground and the city was moved to the other side of the Volga! See details in Chron5, Chapter 14:14.

8.
THE ERA OF THE XVI–XVII CENTURIES AS THE TIME OF THE CREATION OF THE THEORY OF THE ORIGIN OF PEOPLES FROM THE BIBLICAL FOREFATHERS

As we have seen, some important sections of the Bible were written for the first time in the XVI century. And the very idea of creating a modern Bible as a single set appeared at that time. At the same time, the composition of the code itself began to be discussed. Inexact accordance with this, in the XVI century, there was a surge of scientific—scholastic interest of scientists of that time to the question of the origin of peoples from the biblical forefathers ([562]). It turns out that

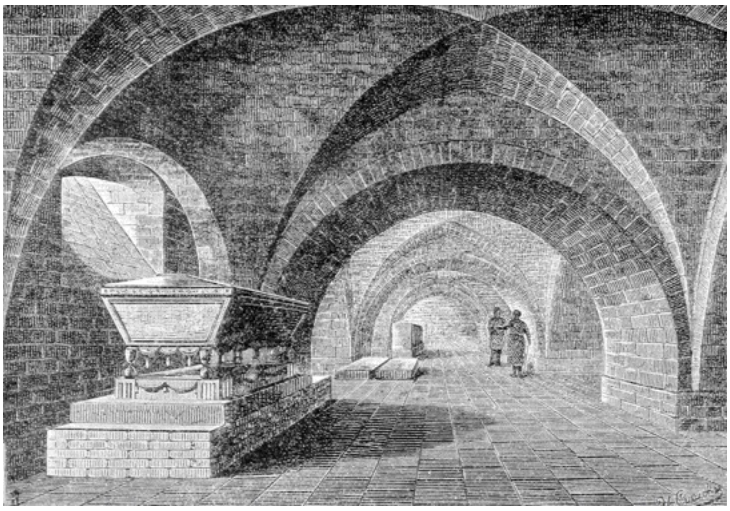


Fig. 10.79. Tomb of Kuzma Minin = the Old Testament Nehemiah. It was located in the burial vault of the Nizhny Novgorod Cathedral. Taken from [304], v. 3, p. 254.

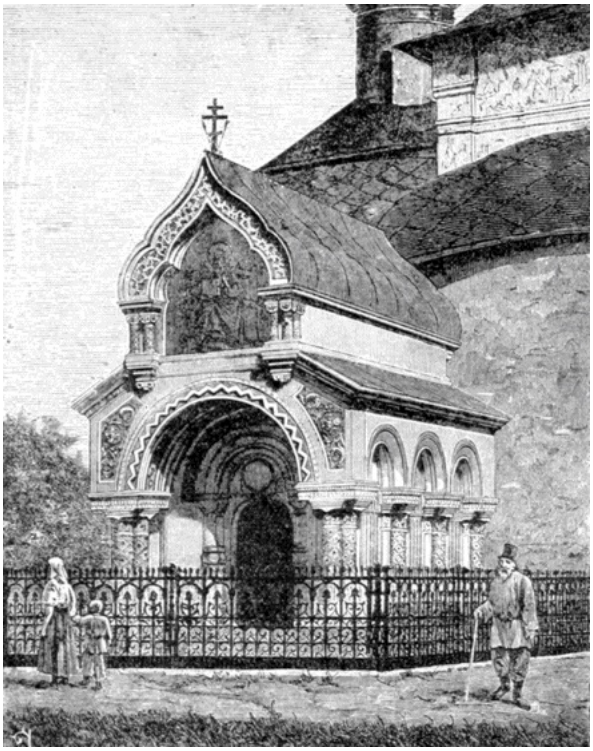


Fig. 10.80. The tomb of Prince Pozharsky, possibly the Old Testament Sheshbazzar, in the chapel of the Saviour Monastery of St. Euthymius. Taken from [304], v.3, p.253.

throughout the entire XVI century, there were heated debates in the scientific community—which peoples came from whom, how to rank the biblical forefathers in seniority, etc. ([562], pp. 21–44).

A. S. Mylnikov writes: "It was in the XVI century that the search for the Old Testament Slavic 'forefathers' [and not only Slavic ones!—Auth.] not only did not stop, but even intensified … Various authors, starting from a common source for them—the Pentateuch Moses, came to the opposite conclusions" ([562], p. 22). Of course, these "genealogical studies" of the XVI century seem surprising to a modern person who is convinced that the Bible froze many centuries ago. However, we have shown that in the XVI century, the Bible was only just being created as a collection of old and newly written books. Naturally, there were many discrepancies in the XVI century. Different authors held different points of view. All this activity of the XVI century was the preparation of the Bible as a set, and by no means an analysis of the Bible as a long-standing canon of books.

Significant disagreements existed over the question of who was the forefather of the Slavs. "Noting … the disagreement regarding the candidacy of the biblical" forefather "of the Slavs in Slavic and German historiography, Cromer singled out,

in particular, the views according to which the Slavs came from Japheth and his son Javan [Ivan.—Auth.]. Almost literally noted three decades later the same thing the Polish historian Maciej Stryjkowski … The search for the biblical "forefathers" of the Slavs, so characteristic for Polish historical thought of the XVI century, was not their exceptional monopoly. This can be judged by the "Compendium on Cosmography" by the Italian Guglielmo Postello (1510–1581), published in Basel in 1561, that is, at the very peak of similar genealogical research … One of the sections of his book, entitled "On Japheth and His Descendants, the founders of peoples ," was dedicated to the Old Testament" forefathers "of Italians, Scythians,

Figure 10.81. The icon "Blessed is the Host" allegedly from the middle of the 16th century. The Orthodox army is moving from the city engulfed in flames - probably Kazan - to the Heavenly Jerusalem, probably to Moscow. In the middle row, with a huge scarlet banner, is depicted, according to historians, Ivan the Terrible. Taken from [331], v.1, p.141.

Fig. 10.82. Fragment of the large icon "Blessed is the Host." Following the Archangel Michael in the direction of Heavenly Jerusalem, Ivan the Terrible rides

on a horse (according to the historians themselves) with a red banner in his hand. According to our reconstruction, here is depicted the entrance of Khan Ivan "the Terrible" to the Moscow = Jerusalem erected by him in the second half of the XVI century. Taken from [331], v. 1, p. 178.

Fig. 10.82a. A replica tombstone, under which the remains of the relics of Kuzma Minin are supposedly located. Church of the Nizhny Novgorod Kremlin. Photo taken by A.T. Fomenko in August 2001.

Germans and a number of other peoples, including the Slavs, whom Postello collectively called Moskovits [that is, descended from Moskh.—Auth.) … In the German scholarly environment … similar investigations were reflected in general historical vaults … Interest in these topics was retained in the coming decades. Indicative in this sense is the Historical Geography of the German theologian, poet and historian Hermann Mosemann— Fabronius (1570–1634), which survived in 1612–1616. three editions … The belief in the Old Testament origins of Slavic

genealogy retained its attractiveness up to the XVI–XVII centuries … and more and more preference was given to Mosokh" ([562], p. 22–25).

Note that Mosokh was also called Meshekh and Mesek ([562], p. 24). By the way, the name Mesek sounds almost the same as Moscow.

At the same time, Japheth was called "our father Christian" ([562], p. 23–24). Which, by the way, does not at all fit into the ideas that have been instilled in us. Indeed, according to Scaliger-Petavius, the patriarch Japheth lived many thousands of years before Christ. Our reconstruction explains this mediaeval point of view well since Christ lived in the XII century, and the Pentateuch of Moses was written in the XIV–XVI centuries. Naturally, all the biblical forefathers mentioned in it were Christian fathers.

The peak of discussions noted by historians in the XVI century of the theory of the origin of peoples means only that the theory itself appeared in the XVI

Fig. 10.82b. Burials of four Russian princes in the wall of the church, next to a remake tombstone in memory of Minin. Photo taken by T. N. Fomenko in August 2001.

century . Moreover, it appeared in disputes, the echoes of which have reached us. And, most likely, it was then that they "proved" that the forefather of the Slavs was not Ivan = Javan, but Mosokh. Why Ivan was considered the ancient forefather of

the Slavs is understandable. According to our reconstruction, this is Ivan Kalita, that is, Caliph or Caliph. He is, apparently, Presbyter John (q.v.in Chron5, Chapter 8:4–6), which in the XIV century led the "Mongol" Slavic conquest. As a result, the Great Empire arose. The name Ivan, in the Bible—Javan, firmly entered Russian life. This is one of the most common Russian names. Hence, by the way, and the Greek Ioann.

But the name Moscow in Russian onomastics seems to stand alone. It seems to have no traces in Russian names. At first glance, there is no noticeable number of Russian geographical names of rivers, cities, villages descended from this root. What's the matter? Perhaps this name is actually present in Russia and is well known to us, but slightly different. And then the thought arises that the name of the patriarch Mosoch, or Meshech,— as it is present in the Bible—is Muzh (man, husband in Russian), Muzhik (man, macho), Moguchi (mighty), that is, Mosy, that is, the famous name of Moses. In Russian, double vowels were not used, so Moses sounded like Mosy. In addition, the Jewish forms of the name Moses—Moishe, Moshe—are practically identical with Meshech, Muzh, Muzhik. We see that the forms of the name Moses: Mosy, Musa, Moishe are close to the name Mosokh: Mesek, Meshek, Mosch, Musk, "Muscovites" (q.v. in [562], p. 24). In fact, they are the same name!

Our idea is this. The name of Moscow comes from the name Muzh (man, husband) = Mosei—Mosoch, or Meshekh. And the word Muzhik and the name Moses are well known in Russia, and even in the XIX century, they were shared among Russians. Today the name Moses is considered purely Jewish, but back in the XIX century, when names were given according to the Christian calendar, it was common among Russians.

9.
WHY THE NEW RUSSIAN CAPITAL, BUILT IN THE XVI CENTURY, IS CALLED MOSCOW

The answer is highly likely the following. Moscow was named after Mosokh—Muzh —Moses. That is, the biblical forefather Moschus was the Russian-Horde Ottoman Khan Moses from the XV century, the era of the Ottoman = Ataman conquest. Let us recall that the Ottomans = Atamans under the leadership of Moses came from Russia-Horde, called Egypt in the Pentateuch. Perhaps they came from the very places where Moscow is now located. This hypothesis explains a lot in our history. In particular, it is in perfect agreement with the fact that Moscow, as capital, was built at the end of the XVI century. In the era when the Horde Khan Moses of the XV century had already become an "ancient" hero. Perhaps somewhat legendary. In addition, in the XVI century, they began to change the chronology, and the reflection of Moses could go far into the past. But in Russia, apparently, they still

remembered—albeit dimly—where his famous campaign began.

10.
TRANSFORMATION NOT EARLIER OF THE XVII–XVIII CENTURIES OF THE VILLAGE ALQUDS IN PALESTINE INTO A "RESTORED" JERUSALEM

According to our results, the Old Testament restoration of Jerusalem has nothing to do with Jerusalem in modern day Palestine. Or it has such a weak relationship that we could not notice it. The question arises: when and why did the idea arise, which then grew into the conviction that the biblical Jerusalem is located exactly where it is located on the map today? That is, on the eastern coast of the Mediterranean Sea, in the depths of modern Palestine. About 50 kilometers from the Mediterranean Sea and about 25 kilometers from the Dead Sea.

The explanation can be as follows. Jerusalem in its present place appeared on the maps of the world, including the "antique" ones, compiled and reproduced in Europe in the epoch of the XVII century. So far, only as a point on paper. That is, someone, sitting in Europe, say in Germany, put a dot on the map and said: "Here is the biblical Jerusalem." Why did they do it?

We will bring to the attention of the reader considerations that seem plausible to us. As we have seen, after the success of the Reformation in Europe, the split of the Great Empire, and the accession of the pro-Western Romanovs in Russia, the only serious threat to Western Europe was Ottomania = Atamania. In the XVII century, it still fully retained the spirit of the "Mongol" Empire. Although, of course, it was far from having its power. However, it was a large and powerful shard of the vast Empire. Posed a real threat to Europe. And therefore, in the XVII century, all the forces of Western Europe were thrown into the fight against Turkey-Atamania. Indeed, as we know from the more or less reliable history of this era, the European states, with the participation of the Romanovs, are making plans for a crusade against Turkey. The plans resulted in many years of Russian-Turkish wars at the end of the XVII–XX centuries.
The very idea of the planned Crusade was naturally associated with the "liberation of Jerusalem." Moreover, there really was Jerusalem in Turkey. This is Istanbul, formerly Czar-Grad, Constantinople, Troy, it is also ancient Jerusalem. Jerusalem of the Gospels is the holy city where Christ was crucified in the XII century. The city that the whole Great Empire once knew about. It was the capital of Ottoman = Atamania. But the West European and Romanov ideologists of the XVII century did not want to indicate the capital of Turkey—Istanbul—as the target of the Crusade. And it's clear why. For the religious consciousness of a mediaeval person, the fact that Jerusalem is the capital of some neighboring state, even a Turkish one, did not mean at all that the state was heretical and that Jerusalem had to be liberated by

force. People of the XVII century are not yet accustomed to the idea of an insurmountable chasm between, say, Catholicism and Islam. After all, only relatively recently—in the XVI–XVII centuries—a religious split occurred, and many still remembered something about the former religious unity of the "Mongol" Empire.

Therefore, the fact that the sacred evangelical Jerusalem is the capital of the Turkish Sultan for many could mean that the Sultan is a bearer of a more genuine faith than, say, the French king. To whom God did not give Jerusalem. But he gave it to the Sultan. And therefore, perhaps, the Sultan should obey? And to fight, on the contrary, with the French king? In general, the situation was slippery.

It was much more literate to say that Jerusalem, of course, is under the rule of the Turks, but they, being evil heretics, turned it into a remote place, not showing due respect to the sacred city. Then the Crusade against the Turks is much easier to establish. It is also extremely useful to designate a "sacred target" behind the Turks. So that for its mastery, it was necessary first to conquer all of Turkey. What, in fact, was the main idea.

But from this it immediately follows that sacred Jerusalem must be shown, although on the territory of Turkey, but not in the capital. And somewhere far away, in the boondocks. But, of course, at the same time, they tried to find a place that more or less corresponded to the well-known biblical description of Jerusalem and its environs as the Promised Land, which flowed with milk and honey, covered with blooming gardens, and generally resembled paradise. But Western Europeans have not been allowed into Turkey for a long time. Therefore, it was difficult to know exactly where the rivers flow with milk and honey in Turkey and where not. From general considerations, apparently, they decided that the eastern coast of the Mediterranean Sea meets the requirements of the biblical description in the best possible way. Indeed, the beautiful sea, the magnificent climate … But it was bad to put on the map the "Jerusalem point" on the very coast of the Mediterranean Sea. The fact is that the Gospels, and indeed the Bible in general, do not describe Jerusalem as a port or a coastal city. It is described as a city far from a large open sea, although a lake is mentioned next to it. True, the Jordan River must flow nearby. The real gospel Jerusalem—Czar-Grad—is really remote from the large open sea and stands on the long Bosphorus Strait. Like the small Sea of Marmara, which was depicted on many mediaeval maps in the form of a long wide river. It was considered Jordan.

Therefore, the "Jerusalem point" was placed on the map at some distance from the Mediterranean coast. Just fifty kilometers from it. How could its inventors know that in these places the fertile land stretches only in a narrow strip along the Mediterranean coast. And fifty kilometers away is mostly rocky desert.

So, we put an end to it. And they wrote on the map next to it the name Jerusalem. Thus, they solved one of the main ideological tasks of the planned Crusade against

the Turks—they have a cherished point in their very rear, which they should strive to master. And to master it, you need to conquer all of Turkey.

After that, the preparation of the Crusade turned into a practical plane. In the printing houses of Western Europe, the multiplication of "correct" geographical maps began. They were indicating the "real suffering Jerusalem" in Palestine. The moment was perfect. It was at this time that cartography was developing rapidly. Geographic information quickly was accumulating, thanks to the recently begun distant and even circumnavigation of the world. Previous charts quickly were becoming obsolete and looked archaic. Subsequently, they will be deliberately declared "ancient," that is, "terribly ancient." Even if Jerusalem is "out of place" on them, it will easily be attributed to the imperfection of the geography "a thousand years ago." What do you want from the "ancient" Greeks? They drew as best they could. See—what imperfect charts they had! Even Jerusalem was "wrongly" pointed out. Or, look, what nonsense—Judea is drawn in Burma!

At the same time, of course, the real shortcomings of the old maps of the XV–XVI centuries were played up. For example, there are still irregular outlines of continents, conventions of depicting countries, etc. Distortions of real outlines were present on maps until the XVII century.

After "geographic preparation with Jerusalem," they began to unleash a "holy" war against the disobedient fragment of the Great Empire—Turkey-Atamania. The slogan was proclaimed. The banners are unfolded, and the target in the backyard of the Turks is indicated.

Wars have begun. They lasted a long time, with varying success, and were bloody. Only at the very end of the XVIII century, that is, almost two hundred years later, the Europeans, having not achieved the complete defeat of Turkey by that time, were still able to land troops in its backyard, in Egypt. Close to the cherished point —"suffering Jerusalem" in Palestine. It was the famous Egyptian expedition of Napoleon at the very end of the XVIII century, which began in 1798. Only in 1799 was Gaza taken in Palestine. The Europeans, finally, found themselves two steps away from the Palestinian "Jerusalem point" ([941], p. 89). Then Sur was taken on April 3, 1799, and on April 8 the victory at Nazareth followed ([941], p. 89). That is, finally, "they reached Jerusalem." True, Napoleon has to urgently return to Europe, in August 1799.

So, Western Europeans reached the "cherished Jerusalem" only at the very end of the XVIII century, in 1799. War is raging in Europe at this time, and Napoleon seeks to subjugate the European states. In the end, he succeeds except for England. In 1809, peace was concluded with Austria, which was highly beneficial to Napoleon. He received more than two thousand square miles of territory with a 3 million population and annexed some of the Balkan lands ([941], p. 92).

Further, 1810–1812, before the invasion of Russia, is the pinnacle of Napoleon's glory. He is reaping the fruits of his military victories. Europe is completely

subordinate to him.

Let's see what is being done at this time in conquered Palestine. First of all, we are, of course, interested in the history of the famous Jerusalem Church of the Holy Sepulchre, built under Constantine the Great at the beginning of the Christian history of the Empire. "The main monument of Christian Jerusalem, the supreme Christian shrine is the Church of the Holy Sepulchre" ([936], v. 1, p. 585). The seizure of the Temple was proclaimed the goal of the XVII– XVIII century crusades against Turkey-Atamania. Let's see when this Temple was built.

Of course, we will be told that it was built here, that is, in Palestine, "a very long time ago." Back in the days of Constantine the Great. Who lived allegedly in the IV century. But, they will immediately add, that ancient temple ," unfortunately, has not reached us." It was damaged many times and even destroyed to the ground. The encyclopedia Christianity reports: "In 936, 969 and 1010, the destruction of the Church of the Holy Sepulchre occurred again. After the destruction that occurred in 1187 and 1244, news from 1310 about the beautiful church again appears; in the following centuries, however, it collapsed and was in most of it was recovered only in 1719. In 1808 this church was also plundered during a fire" ([936], v. 1, p. 586). One might get the impression that when Western Europeans came to Jerusalem at the very end of the XVIII century, they found the Church of the Holy Sepulchre here. Let it be rebuilt many times, but still proudly standing in the village of Al-Quds among the rocky desert. And "proving" that this is not a simple village, but really the ancient biblical Jerusalem. The same cherished goal, towards which the Western European "crusaders" of the XVII–XVIII centuries have been striving for so long and persistently. Apparently, now the holy Temple, which finally opened to the admiring eyes of the Europeans, is no longer threatened by the intrigues of the evil Turks, who cared for it so badly.

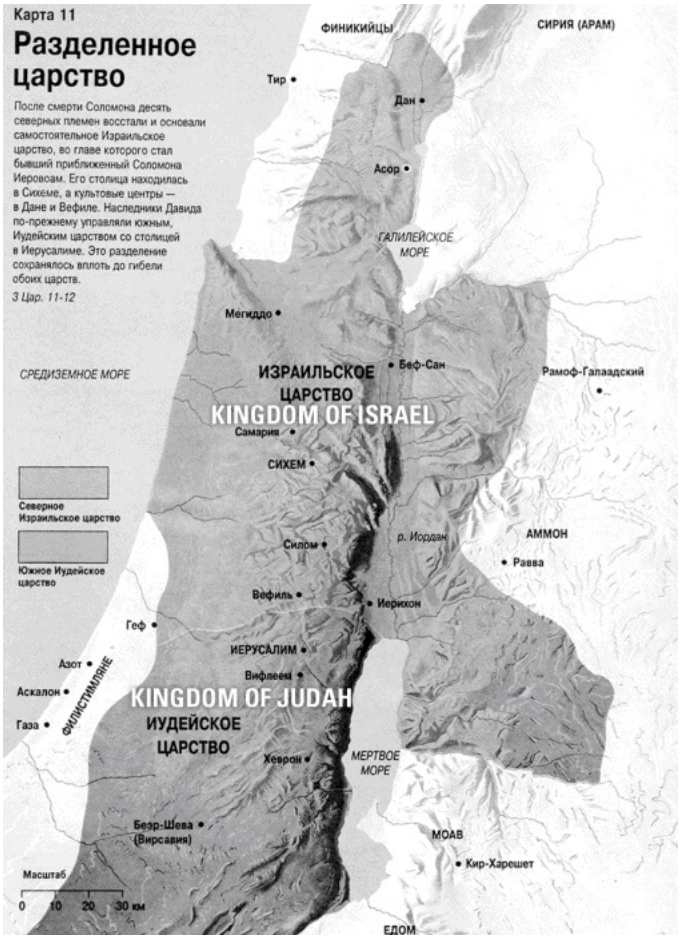


Fig. 10.83. Map of the Kingdoms of Judah and Israel, according to the version accepted today. Almost all “ancient cities” are located not along the sea coasts and river banks, but for some reason in the mountains. Adapted from [235], maps 11 and 12.

And what do we see? The encyclopedia Christianity informs: “In 1810 the church was built again. … The dome of the church was restored in 1868. … The portals are of the Romano-Gothic style, with Romanesque reliefs, modern to the building itself [that is, in 1810.—Auth.]. … On the left side, in the middle, there is a local rock, furnished with lamps along the edges … on which, according to legend, the body of the Savior was laid upon being taken down from the cross … represents a large two-tiered chapel. … After the fire of 1888 … the whole place is tastelessly overlaid with hewn stone and a stepped staircase was built [that is, after 1888.—Ed.] leading to the upper platform of the former rock, and now the churches. … The whole rock [the former, and now is a church.— Auth.] is covered with hewn slabs, and only the pits in them (up to a foot deep) serve, according to legend, a designation of the place of the erected crosses. … The present Aedicule of the Holy Sepulchre appeared only after the reconstruction of the rotunda in 1810 [!—Auth.]. The question that if

represents the Holy Sepulchre itself, can be solved only with the help of archaeological research, which is now inaccessible" ([936], v. 1, p. 586). It was written in the nineteenth century ([936], v. 1, p. 6).

Thus, Mount Golgotha turns out to be just a chapel. That is, instead of a mountain, there is a building built in 1810 or even later. And the grooves for the crosses exist only in the stone cladding of 1888. The Holy Sepulchre itself cannot be seen. Maybe it is, but underground. However, it is not allowed to dig and search for it. Competent ones.

But since we are told that the Church of the Holy Sepulchre was rebuilt in 1810—that is, at the beginning of the XIX century!—does it not follow from this that there was simply no temple at this place until the XIX century?

It should be noted that the capital of the State of Israel today is not in Jerusalem, but just on a narrow fertile strip of the Mediterranean coast, in Tel Aviv. Where, by the way, is the majority of modern densely populated centers located. Isn't it strange that the ancient Israelites neglected the flourishing coast and founded their capital and other leading cities— Nazareth, Bethlehem, Hebron, etc.—in the interior of the mainland? As can be seen from the modern reconstruction of the geography of ancient Israel and Judea, for some reason, there are practically no cities of ancient Israel and Judea on the Mediterranean coast. See, for example, the map in the Bible [68], pp. 1003–1008 (q.v. in fig. 10.83).

Let's give a "historical reconstruction of antiquities" of the Palestinian Al-Quds, called Jerusalem, fig.10.84. It is the result of many years of meditation by biblical scholars who tried to apply biblical descriptions of Jerusalem to the village of Al-Quds. We must pay tribute to the efforts of scientists. They studied the Bible thoroughly and painted everything that is mentioned in the Bible on the area they proposed. It is clear that after "so many dramatic thousands of years" have passed, one cannot demand that they also find in the right places the remnants of the structures mentioned in the Bible. For example, powerful fortress walls, giant towers, and gates. There is none of this.

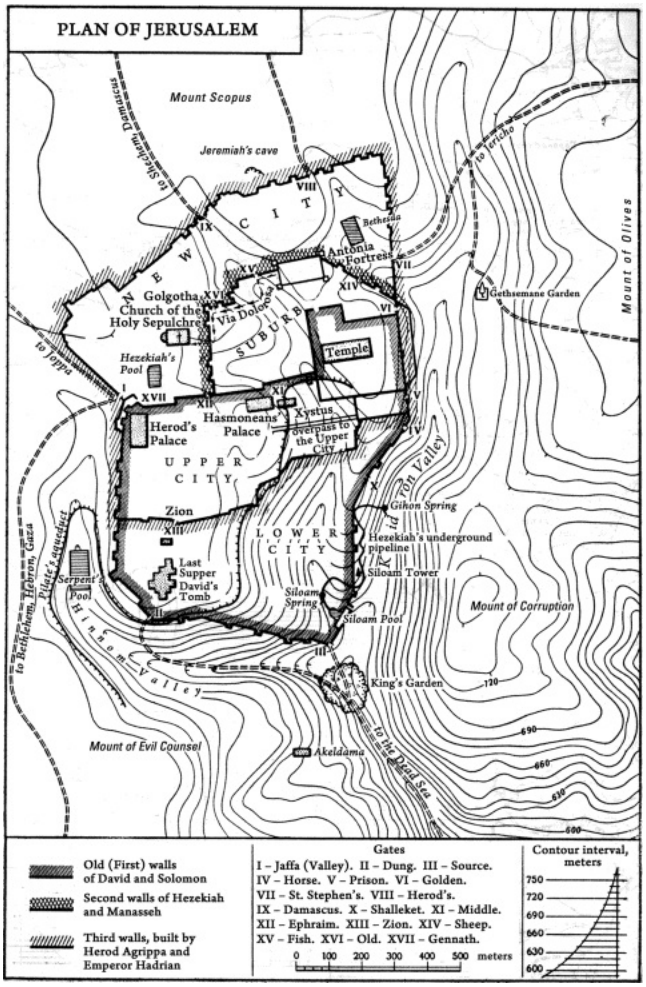


Fig. 10.84. Plan of ancient Jerusalem. Modern reconstruction by biblical scholars. Adapted from [68], insert after p. 1002.

The following questions arise. What evidence exists on the ground that this particular location is described in the Bible as Jerusalem? Are they there or not? After all, if there are no reliable bindings, you can draw on the ground a similar plan of biblical "antiquity" almost anywhere in the world with the same success. The gorge should be called the Valley, the spring—the Spring, etc. Incidentally, the map in fig. 10.84 does not answer that question. From what large enough source did the city feed on water? Today, of course, you can put up a water pumping station and drive water from the Jordan for several tens of kilometers. But neither a thousand nor even a hundred years ago, there were no waterworks.

Why on the plan, fig. 10.84, the wall length between the gates of the Valley and the Dung is almost 700 meters? Indeed, the Bible clearly states that the distance is one thousand cubits (Nehemiah 3:13). Which is, as we have already discussed in detail, about 370 meters. If the cubit is considered ancient Syrian, which is natural in the biblical context. But even if you consider it "Babylonian"—the greatest!—you still

get only 550 meters. But not 700 in any way. In this we allow ourselves to see a defect in the reconstruction of the biblical scholars.

11.
NEW JERUSALEM OF PATRIARCH NIKON NEAR MOSCOW

Indirect evidence that in the XVII century, the position of "correct Jerusalem" was not yet settled on the geographical map is the well-known attempt of the Russian Patriarch Nikon to depict Jerusalem in the area near Moscow (q.v. in Chron5, Chapter 12:9). Apparently, Nikon tried to do near Moscow the same thing Western Europeans did in Palestine, having only gotten there at the end of the XVIII—beginning of the XIX centuries. That is, to put a "new Jerusalem point" on the map. Nikon came up with the idea to put it near Moscow. And at the same time become the Patriarch of Jerusalem. He was not far from the truth. Moscow was already being built like Jerusalem. And it was the construction of Moscow that got on the pages of the Bible, in the books of Nehemiah and Ezra, as the construction, "restoration" of Jerusalem. Maybe Nikon still remembered it. We must give him his due—his buildings in New Jerusalem near Moscow and Zvenigorod are much grander than what Western Europeans portrayed in Palestine in 1810. Nikon accurately reproduced in his New Jerusalem a complex and clearly artificial, invented "from the head," which arose due to a lack of understanding of the old text, the plan of the old church of the Holy Sepulchre (see details below).

As we have already said (q.v. in Chron5, Chapter 12:9), Nikon was defrocked as a patriarch. In particular, and for his New Jerusalem ([305], p. 175). No more similar attempts were made to transfer Jerusalem.

12.
THE DEFEAT OF TURKEY-ATAMANIA

It is useful to look again at the history of the wars with Turkey in the XVII–XIX centuries from a new point of view. As we understand, from the end of the XVI century, after the history of Esther, that is, the oprichnina in Russia-Horde, and Ottomania = Atamania separated. Because it tried to prevent a similar pogrom in my country. Perhaps that is why, after the Romanovs came to power, when Russia-Horde not only ceased to be a threat to the West but rather, on the contrary, to a large extent itself became an instrument in the hands of Western states, some tacit agreement of European countries immediately arose, setting its own the purpose of the division and destruction of Ottomania = Atamania as an empire. V. O. Klyuchevsky aptly wrote about the European policy of that time: "Turkey is an international European prey. The essential solution was not to cut in pieces between the neighnoring countries but split in parts of which it [Turkey.—Auth.] consists.

For a long time it was unclear in whose name it was possible to act [emphasizes V. O. Klyuchevsky.—Auth.). Many countries which should have been liberated were under Ottoman yoke. This idea is vague in the Danish project. A new period in the history of the East question. … A new phase of the East question—decomposition of Turkey into tribal parts located in Russia" ([396], p. 273–274).

V. O. Klyuchevsky clearly sets out the common European goal of that period. This is already the XIX century. The slogan of the liberation of the Holy Sepulchre became too archaic, even naive, so they had to look for new ones.

Let's look at the chronology of the European-Turkish wars, starting from the XVI century, immediately after the Ataman conquest. And let's see how Rus or Russia acts in this case. Namely, we will divide the chronology into periods already known to us in Russian history.

1) History of the XVI century before the Oprichnina, i.e., before 1563.
As we know, at this time, Russia-Horde and Ottomania = Atamania are allied parts of a single "Mongolian" Empire. The systematic settlement of the lands conquered by the Ottomans in Europe and Asia, which is in charge of the Novgorod Prikaznaya Izba, continues.
In 1523–1544, Atamans fought with invariable success in Western Europe. They are confidently routing the governors in Austria and Hungary. Europeans accurately and even ahead of schedule pay tribute to the Sultan or just the usual imperial tax. Moreover, Western Europe of that era is itself an integral part of the Great Empire. It is believed that there were no wars in Russia-Horde at this time. See the book "Empire."
Then the wars of Russia-Horde with Kazan and Astrakhan begin. Ottomans = Atamans at this time in Europe are not fighting. Probably, both those and other wars were fought together. Russia-Horde and Ottomania = Atamania acted as a single whole. They fought together in Europe, and pacified Kazan and Astrakhan. As we already know, at the end of this period— in the XVI century—the Horde was preparing a big march to Western Europe, to Germany, to pacify the incipient rebellion of the Reformation. At that time, Russia-Horde and Ottomania = Atamania were still allies, therefore, most likely, they are united and are going to march.
2) History of the XVI century at the period of Oprichnina (1563–1572)
Suleiman's only Ottoman campaign against Austria in 1566 falls here. The first failure of the chieftain's weapon. Death of the Sultan on the march. The campaign was undertaken by the Ottomans on their own, without Russia-Horde. Probably, seeing that turmoil reigns in the capital in Russia-Horde, the Atamans decided to conquer Europe on their own. However, they did not have enough strength. At the very end of the oprichnina in Russia, in 1571, we see the defeat of the Ataman fleet

at Lepanto ([941], p. 80). Thus, in the "oprichnina interval" of the history of Russia-Horde, two major and, in general, the only military failures of the Ottomans occur in the entire XVI century. And not a single victory.

3) History of the years 1572–1642, i.e., after the Oprichnina.

In 1573, luck returned to the Ottomans = Atamans. In 1573 they conquer Cyprus [941], p. 80. Then, until 1642, chronological tables say nothing about major military operations of the Atamans. In these 70 years, there have been no major campaigns of Atamans in the West. As well as the major European attacks on Ottomania = Atamania.

4) Defeat of Turkey.

From the middle of the XVII century, according to the chronological tables [941], an incessant series of wars between Europe and Ottomania = Atamania begins. As soon as Western Europe despairs conquering Turkey, one gets the impression that it tries to drag Russia into the war. And Russia is against Turkey. Turkey was haunted for two hundred years. As a result, the Turkish Empire suffered a military defeat.

"By the end of the XIX—beginning of the XX century, Turkey was turned into a semi-colony of the European powers. After the defeat of Turkey in the First World War, the Entente powers began to divide not only the territory of the collapsed Ottoman Empire, but of Turkey itself " ([797], p. 1360). Thus ended the dramatic story of the struggle against the last fragment of the Great = "Mongol" Empire, which remained faithful to the idea of the Empire for the longest time. However, this idea persisted in the Ataman Empire, apparently, only until the XVIII century.

13. HISTORY OF ACQUAINTANCE OF EUROPEANS WITH THE "HOLY PLACES" OF MODERN PALESTINE

This story is very instructive. In a nutshell, it is like this. Acquaintance began only after Napoleon. And even until the end of the XIX century, Europeans were confused about how to locate the biblical holy places in an inappropriate location. Where to "find" the walls of biblical Jerusalem, the Church of the Holy Sepulchre, etc.

The encyclopedia Christianity informs the following: "In the Middle Ages, there is no scientific attitude to the Holy Land and its antiquities. But there is a monastic and pilgrim tradition about the position of holy places. Only with the beginning of philological and historical study of the Bible in the epoch of the Reformation [that is, from the XVII century!—Auth.], there appears a scientific interest in biblical antiquities" ([936], v. 1, p. 211). However, all the "scientific interest" has so far been purely theoretical. Since the Europeans have hardly ever entered Palestine, it is what the encyclopedia Christianity says directly in the following lines:

"Biblical archeology could receive a new, truly scientific direction only after the Napoleon expedition to Egypt, the direct study of the countries of the classical East began in the middle of the XIX century!—Auth.) by American Edward Robinson who made two trips (1838 and 1862) i.e., the mid-XIX century! The architect Shik, who settled in Jerusalem [and this is already 1870–1880!—Auth.], took up specially the topography of the holy city and especially the Old Testament temple. Jewish Temple and the Temple of the Resurrection were discovered by Edward Robinson. The conclusions of the archaeologist were not always free from fantasies and hobbies" ([936], v. 1, p. 211).

One would think that poor architect Chic, who worked here on behalf and with the money of the American Palestine Exploration Fund, could do without fantasies, frowning at the deserted shores of the Dead Sea, where he had to find, or at least mentally imagine, biblical shrines: luxurious cities, rich temples, blossoming gardens, full-flowing rivers flowing with milk and honey, etc.

It should be said that the efforts of archaeologists at the end of the XIX century did not answer even such a seemingly simple question—where did the walls of ancient Jerusalem pass? Which Edward Robinson allegedly examined in 1838 and 1852 ([936], v. 1, p. 211). What could he "inspect" there at the end of the XIX century, when the question "about the direction of its (Jerusalem's.—Auth.) walls and gates is not resolved yet" ([936], v. 1, p. 211)? Apparently, there was nothing to inspect at that time.

14.
WHAT DO THE PILGRIMS VISITING TODAY JERUSALEM IN MODERN PALESTINE DISCOVER

The modern journalist Tatyana Tolstaya writes about her visit to Jerusalem in modern Palestine the following: "The Old City, surrounded by a wall, occupies only one square kilometer of area and contains four quarters … ; the streets are steps; climbing the stairs, you find yourself not above, but below; you go straight, and return to the same place … We walk along the Via Dolorosa—the Way of the Cross

[Jesus Christ.—Ed.] to Calvary, numbering 14 sites. The guide writes that the way is historically uncertainable, basically invented in the XVIII century. Nevertheless, it is all scheduled. Here the Lord fell. Here he met his Mother. Here Simon put his shoulder and helped to carry the cross. Here the Lord fell again. Here he is leaning on the wall—here is a dent in the wall. Women from our group, and an elderly Armenian couple, and some pale, shaken old man quietly cry, whisper, stroke the dent. We leaf through the guide: The house is built in XIV century. We leave to a small square in front of the Church of the Holy Sepulchre—the goal of pilgrimage for all Christians. The guide dryly reports that many visitors to the Temple are disappointed: no grandeur, no architecture, the building is squeezed in among some walls, sheds, houses; everything is built-rebuilt, done and unfinished; six different Christian communities jointly own the Temple and cannot agree among themselves on how to complete the roof. Among other things, it is unclear whether it was actually erected over Golgotha, the site of the crucifixion, and whether the tomb found nearby is the real tomb of the Savior" ([848], pp. 271–273).

By the way, as far as we know, none of the Russian emperors ever appeared in the "Holy Land" in modern Palestine, and probably not by chance. Presumably, they perfectly understood that all the "Palestinian shrines" were painted and then built quite recently.

Chapter 11

Who and when created the Bible?

1.
RECONSTRUCTION OF THE HISTORY OF THE CREATION OF THE MODERN BIBLE. WHO, WHERE, AND WHEN WROTE THE PENTATEUCH

changes in the Moscow Kremlin, that is, in the biblical Jerusalem of the books of Ezra and Nehemiah. These changes in the XVII century were timely reflected in the Old Testament text. It is possible that some books of the Bible were considered in the XVII century as

Let us summarize the analysis of biblical history. A schematic of our reconstruction is shown in fig. 11.1. The events of the New Testament are more ancient than the Old. The New Testament describes the oldest actual events in world history. These are the distant events of the XII century A.D., the life and sufferings of Christ. The earlier ones are covered with thick darkness for us because of the lack of documents of those times. Probably due to the lack of writing. It was still in its infancy.

Therefore, the biblical names "New" and "Old" should be rearranged. No wonder one of the first books of the Old Testament is called Deuteronomy, that is, the Second, or New Law. The author of the Book of Deuteronomy probably meant that the First Law was given by the Christian Testament, later renamed to "New."

In the XVII century, the Bible was finally edited, implanted into society, and replicated. To give it weight and "antiquity," several fake, supposedly "ancient," editions and manuscripts, were created. However, they were few, mostly incomplete, and did not contain all the books of the modern canon. There still were people alive who remembered what was actually written in

the Bible. And they closely watched, for example, the

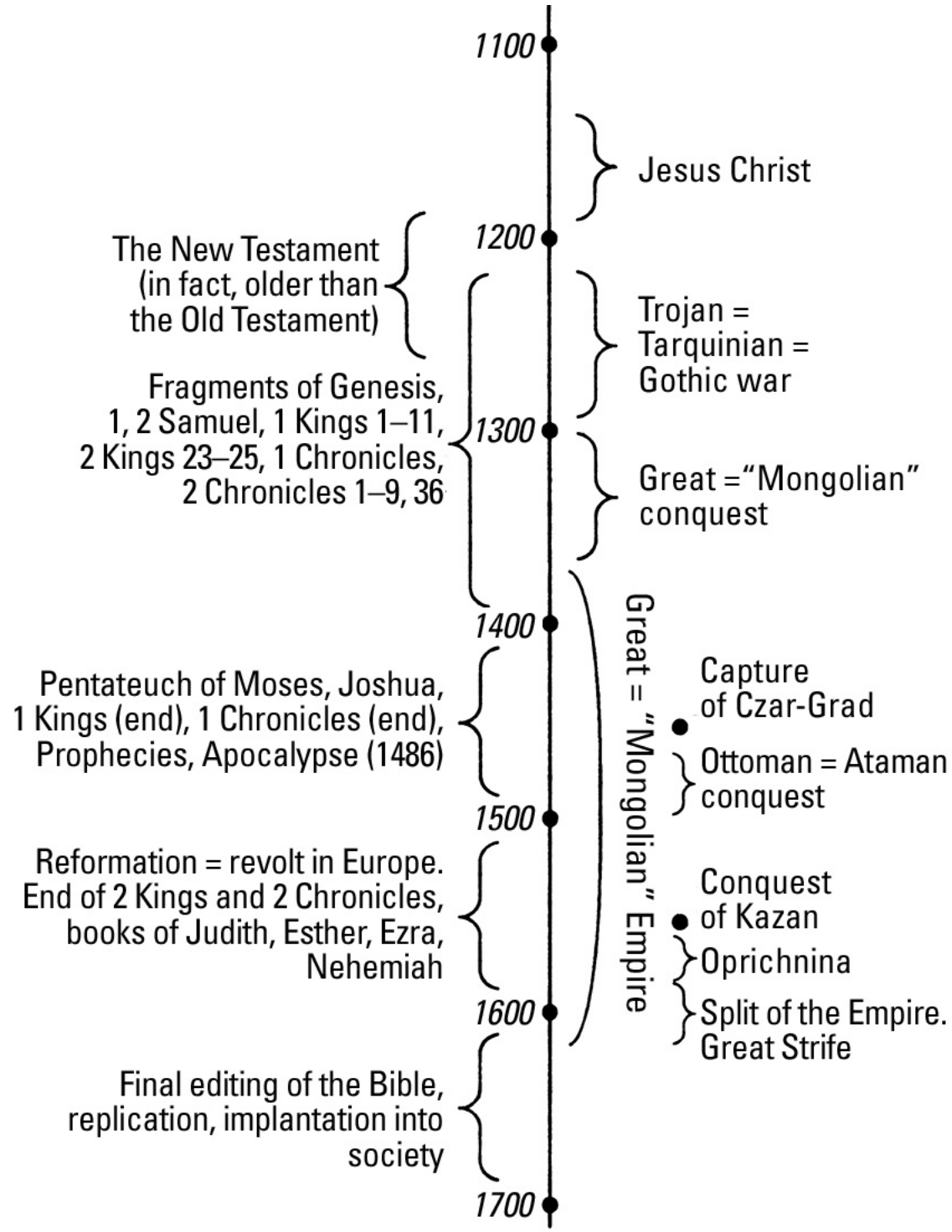


Fig. 11.1. New chronology of major biblical events.

"history for the initiated." Slightly encrypted with unusual names and knotty conventions, not already perspicuous to everyone. But then the memory of this meaning of the Bible—hidden from the overwhelming majority of people—was erased even in such a narrow circle. And everyone sincerely believed that the Bible

is a “very ancient book” describing “the most ancient events.” This happened, most likely, already in the XVIII century.

Experts in the history of Judaism report that in the Middle Ages it split into at least two streams. One of them was called “Orthodox (rabbinic) Judaism” ([164], p. 101). The other was Karaite Judaism (q.v. in ibid.). It is believed, for example, that “in 1161 [allegedly.—Auth.], in Constantinople, there were up to 2000 Rabbinic Jews and up to 500 Karaites. “Johann Schiltberger mentions that two kinds of Jews live in Kaffa, probably Rabbinic and Karaite” ([164], p. 100).

This is how historians see the difference between Rabbinic and Karaite Jews.

1 a. The main book of the Rabbinic Jews was the Talmud. They “developed an oral law—the Talmud, which became the main legal provision for Rabbinic Judaism. The Talmud reflected new ideas for Judaism” ([164], p. 100). It is believed that during the Middle Ages, rabbis did not read the Pentateuch. “Orthodox (Rabbinic. —Auth.) Jews did not allow reading the Bible, they could only get acquainted with the Talmud” ([164], p. 99).
theories, the Karaites descend from the Khazar Jews ([164], p. 87). That is, according to our reconstruction, from the Volga peoples of Kazan. In cases where mediaeval texts report that some of the Polovtsian nomads in the Black Sea steppes are Jews, these reports are usually regarded as information about the Karaites ([164], p. 99).

3 a. The language of the Rabbinic Jews in the Middle Ages is the Aramaic language. It is from the Semitic group of languages ([164], p. 98). Many peoples still speak such languages of the Middle East and North Africa. In particular, the Arabs. And the very name Aramean, taking into account the transition of W into M, turns into Arawian, that is, Arabian, Arabic. Perhaps this points to the Arabian Peninsula, where modern Palestine is located.

Regarding the identification Aramaic = Arabian, recall that the letter M differs from W only by its orientation on a sheet of paper. In mediaeval times, this could lead to confusion. An example of old text, where, apparently, neither rows nor columns can be discerned and it is not clear in which direction to read, we give in Figure 11.2. This is a photograph of a stone slab from the Royal Kurgan Museum in Kerch, Crimea, Bosporus Kingdom.

n 3b. Spoken language of the Karaites is Tatar, Turkic. At the same time, in the sacred books, the Karaites used the Hebrew language, written in the

n 1b. The main book of the Karaite Jews was the Pentateuch of Moses. At the same

time, they denied the Talmud: “Kleeman notes that they [the Karaites.—Auth.] do not follow the Talmud, but honor only the Torah, that is the Pentateuch, the first part of the Old Testament Bible” ([164], p. 87). This testimony of the German merchant Nicolas Ernest Kleeman dates back to 1769.

2a. Mediaeval Rabbinic Jews are considered the descendants of the inhabitants of modern Palestine.

n 2b. Mediaeval Karaites are considered part of the Tatars. Their customs are Tatar, the spoken language is Tatar ([164]). According to one of the

Fig. 11.2. Antique inscription carved on a stone slab. The Royal Kurgan Museum in Kerch, Crimea. The slab dates to the “ancient” Bosporus Kingdom that existed in the vicinity of Kerch. In the inscription, it is extremely difficult to understand even the direction of reading. Letters and symbols are scattered across the field with seeming chaos. Photo taken by G.V. Nosovsky in 1996.

same Hebrew letters as today. This is the difference between the Karaites and the Rabbinic Jews, whose sacred books (the Talmud and others) are written almost exclusively in Aramaic. This has been the case at least since the late Middle Ages. At the same time, it is unclear whether the Karaites, for example, in the XIX century, understood the Hebrew sacred texts. It turns out that in the XIX century, in the Karaite religious school in Crimea, “for the first two years, boys (girls were not admitted to school) learned to read in Biblical Hebrew, not understanding the meaning of the text. The living spoken language of the Crimean Karaites was the Crimean Tatar” ([164], p. 103). G.V. Nosovsky, having visited Crimea in 1996, was surprised to learn the following. On the right of the entrance door to one of the Karaite kenesas = synagogues in the Chufut-Kale fortress, built in the XVII century, there is a Karaite inscription in Hebrew. It turns out that Karaites cannot read this inscription of the seventeenth century. The local guides say so. We cannot judge how

“unreadable” the inscription is, therefore we present it in fig.11.3.

Fig. 11.3. Photo of an unreadable (?) inscription on the Karaite kenesa = synagogue of the XVII century in Chufut-Kale, Crimea. Photo of 1996.

It is known that the Karaites used Hebrew letters for ordinary Tatar, Karaite inscriptions. For example, “the epitaphs on the monuments are made in the overwhelming majority in Hebrew, although there are also in Karaite, but in Hebrew letters” ([164], p. 104).

This doesn’t mean that the Karaites, or the Tatar Jews, lived and live only in Crimea. They were spread over many areas of the Great Empire. Karaites lived in Lithuania, Ukraine, Constantinople, in the steppes of the Black Sea region. Moreover, “a lot of Karaites ended up in Spain, where in the XI–XII centuries [allegedly.—Auth.] was a school of grammar of the Biblical Hebrew language, which by that time was de facto dead for more than a millennium. It was used only in divine services, and for gravestone inscriptions” ([164], p. 100). In this regard, let us note that it was in Spain and Portugal in the XV century, that is, in the era of the Ottoman conquest, that the printing in Hebrew font began. For example, in Portugal of the XV century, books were published only in Biblical Hebrew ([139], p. 125).

Thus, the Hebrew script, and even the Hebrew language itself, in the Jewish tradition is most closely associated with the Karaites.

The history of the settlement of the Karaites in different countries of Europe and Asia is obscure. The study [164] tells how the Karaites, according to their own legends, appeared in the Crimea. "According to the legends preserved among the Karaites, in the XVIII—early XIX centuries, they came to Crimea together with the Tatars. … They told so themselves to Peyssonnel, Keppen and other authors who wrote about it. The Crimean Republican State Archive contains a petition on behalf of the Karaites to … Count Platon Zubov, the ruler of Novorossiya and Bessarabia, written in 1794. The Karaites asked to equalize them in rights with the Tatars, to free them from the double poll tax, which was established for Rabbinic Jews … It was precised that the Karaites settled in Crimea 450 years ago" ([164], p. 100).

So, the Karaites state that they came to the Crimea together with the Tatars approximately in 1350. That is, in the middle of the XIV century, which was the epoch of the Great = "Mongol" conquest. Recall that we date this conquest to the XIV, and not to the XIII century, as does the Scaligerian-Romanovian history. This statement of the Karaites makes us pay more attention to their legends. The Karaites could not extract correct dating from the Scaligerian-Romanovian textbooks, which erroneously date the conquest to the XIII century.

Our reconstruction is as follows. In the XV century, the Ottoman troops of the Horde, who left under the leadership of Moses to re-conquer the "Mongol" lands of Western and Southern Europe, as well as Asia Minor and Africa, were tribes of various faiths. In the Great = "Mongolian" Empire, the principle of religious tolerance was in effect. Among them were the Jews—so to speak, the imperial Jews, that is, the "Jews of the Empire." According to one of the translations into Russian proposed by N. A. Morozov, the word Jew meant Glorifying God, that is, God-glorifyer. These are the mediaeval ancestors of the Karaites. Therefore, they settled throughout the Empire, from Madrid to Czar-Grad. Resettlement took place both during the Great = "Mongol" conquest of the XIV century and during the Ataman invasion of the XV century. After the conquest of the XV century, the Jews = the Orthodox Christians wrote their history, or rather, the history of the conquest campaigns of the Ottomans = Atamans. Naturally, from the standpoint of their religious teaching. Others must have written other stories. In addition, religions were just beginning to split, and there was much more in common between them than today.

It is interesting to note that the Jewish priest is called kohen, that is, kagan, khan. And the "ancient" title of the Jewish prince is nasi ([826], p. 144). This word is usually used with the article: ha-nasi, practically the same as konaz—the "Mongol-

Tatar" form of the Russian word knyaz (prince).

The Karaites began the history of the Empire with the "creation of the world," as it was then customary, and brought it to the end of the Ottoman conquest of the XV century. This is the biblical Pentateuch and the Book of Joshua. In other words, the main part of the East Bible. The God's fighters, that is, the Israelites, are called in it the military units of the Horde-Atamania. And the priests, who went on campaign with the Horde, are called God-glorifyers, that is, Jews. Russia-Horde was called Israel, and Ottomania = Atamania was called Judea, with its capital in the gospel Jerusalem = Czar-Grad, the holy city.

The Pentateuch, in Hebrew, is called Torah (Torkh, Turkh), that is, "Law." Where did the name come from? The following simple answer suggests itself. It is known that one of the most important legislative institutions of the Golden Horde was called Ture ([164], p. 61). "Genghis Khan established the order of succession to the throne. … This covenant was fulfilled as sacred, turning into a legal institution—Ture, having fundamental significance for the entire legal system of the Golden Horde" ([164]. p. 61). Thus, the word Ture meant "law" in the Turkic language. Probably, the Pentateuch—Torah—was written by the Tatar Jews = Karaites. Therefore, they called it the Tatar word Ture, that is, "the Law." Perhaps the very name "Turk" came from this word—"those who carried the law," that is, the Lawers.

For some time, these books lived inside the Karaite environment. However, in addition to the Karaites, there were other Jews, southern and western European, as well as from Arabia, the Middle East, modern Palestine. First of all, the rabbinic Jews. They were quite different from the Karaites. They had their own religious books—the Talmud, their own language—Aramaic. However, both of them were called Jews. Because of this, over time, they were largely identified. This is clearly seen from the history of the Karaites, who were constantly forced to prove their difference from the rabbinic Jews. From the point of view of representatives of other religions, the difference is by no means obvious. Over time, the lines between Rabbinic Jews and Karaites have likely blurred and disappeared. Moreover, the Empire split. Conventionally, we can say that the Karaites are Eastern Jews, "Mongol"-imperial, who wrote their East Bible, most of the modern canon. And the rabbinic Jews are the southwestern Jews who wrote their West Bible, which is a minor part of the canon.

Both the East Bible and the West Bible described, in general, the same history of the "Mongol" Empire of the XIV–XVI centuries. But from different positions. Karaites = Eastern Jews, being "imperial Jews," reflected the point of view of the Empire, the point of view of the "Mongol" conquerors. Because they were part of the Horde

troops. They were part of the Great = "Mongolian" army, the entire Russia-Horde. That is why they call themselves Israel, God's fighters, warriors for God. One of the twelve tribes of Israel, by the way, is called the tribe of Judah in the Pentateuch. Perhaps it was the Jewish part of the Horde army.

And the Rabbinic Jews who lived in Southwestern Europe and Asia found themselves in the position of conquered. They came under the blow of the Ataman conquest of the XV century. Hence the different style of the West Bible.

A striking indicator that confidently separates the West Bible from the East Bible is the attitude of their authors to Assyria, that is, to Russia-Horde. The West Bible contains numerous curses against Assyria = Russia. And the books of the East Bible usually do not mention Assyria = Russia at all. Since their authors—the Karaites-are part of Assyria, they belong to its troops and look at Assyria = Russia from the inside, not from the outside. And they talk about Israel, that is, about same Assyria, but under a different name: the Fighter for God. As it turns out (q.v. in Chron7, Chapter 13), the Jews of the Reformation epoch came out of the class of financial, so to speak, banking workers of the Empire. They served the treasury and bookkeeping of the Empire, scattered throughout Eurasia, Africa, and America.

Time has passed. The Great Empire spread over vast territories of Eurasia, Africa, and America. Rabbinic Jews, being subjects of the Empire, willy-nilly became close to the Imperial Jews, that is, to the Karaites. In particular, they accepted their books, having already forgotten that the Pentateuch describes the very conquest when the Great Horde conquered their own southwestern ancestors. Eastern Jews—Karaites after the collapse of the Great Empire, also adopted part of the traditions of southwestern = rabbinic Judaism. But, apparently, to a lesser extent. As can be seen from the history of the Karaites. At least in the XIX century, they did not yet recognize the Talmud and argued that they were "completely different" from the Rabbinic Jews ([164]). Thus, with the emergence of the Great Empire, a common corpus of Jewish books was gradually created, later called the Bible, or rather the Old Testament. It included both the books of the East Bible—"Mongolian" - imperial, and books of the West Bible—rabbinical.

Then the "Mongol" Empire was split. The privileges of the Karaites as imperial Jews disappeared. Their former dominant position has been reversed. The main influence in the Jewish community of the late XVI—XVII centuries was received by the southwestern rabbinic Jews. It is possible that the imperial Jews = Karaites fell under the blow of a negative attitude towards the Great Empire in reformed Western and Southern Europe. From this point of view, it is interesting to study the history of mediaeval closed quarters—ghettos for Jews in some cities of Western Europe. They were intended to separate the Jews from the rest of the population.

The very name of the quarters ghetto ([1447], p. 330)—Ghetto, or Hetto—that is, "a place for the Goths" (?), perhaps indicates that the people who lived here were once called Goths or Hittites. Does this not mean that in the post-Reformation Western Europe of the XVII–XVIII centuries, Karaites and other imperial Jews were forcibly isolated in such quarters. Something like prisoners of war. In Romanov Russia, the ghetto was not introduced, choosing a milder form—the Pale of Settlement.

It is believed that at present there are very few Karaites left.
And the common, "united" Bible remained. And it was already in full control of the rabbinic Jews. In the XVII–XVIII centuries, it was they who determined the interpretation, dating and geographic localization of biblical events. The Rabbinic Jews placed them in a very different place, namely in the Middle East. And they dated, in the spirit of the Reformation ideology, the deepest antiquity.
Let us return once more to the term "Jew." Its meaning in the old texts is far from unambiguous. The same word, "Jews," could mean different communities of people. It has a meaningful translation, meaning God-worshiper, that is, Glorifying God. Such positive formulas were widely used.
A striking example is a word Orthodox. Orthodox Christians in Russia call themselves this name. But Muslims also call themselves the Faithful, which means actually the same thing—Orthodox. In addition, the word Orthodox in Orthodox texts is often replaced by the word true. Such positive-sounding formulas were not the monopoly of just one religion. The same applies to the word Jew. Therefore, in the Bible, we see various uses of this word: Judea, the tribe of Judah, the sons of Judah, etc. In different places in the Bible, this word could have different meanings. For example, the word Judea = Bogoslavtsy (praising God) could mean priests in general, not necessarily just Jews. Elsewhere in the Bible, it is the Tribe of Judah, probably the Jews themselves.

2.
TRANSLATION OF THE BIBLE FROM HEBREW TO SYRIAN AND GREEK LANGUAGES

We are told that the Hebrew Bible was translated into Syriac and Greek in Egypt under King Philadelphus Ptolemy. Josephus Flavius tells about this. "After Alexander [the Great] reigned for twelve years, and after him Ptolemy Soter forty-one years, power over Egypt passed to [Ptolemy] Philadelphus, who ruled the country for thirty-nine years. He ordered to translate the Law and freed in Egypt Jerusalems, numbering up to one hundred and twenty thousand people" ([878], v. 2, p. 92).

What era is Flavius talking about? Ptolemy Philadelphus allegedly lived in the III

century B.C. ([1447], p. 695). According to the new chronology, the answer is as follows. Biblical Egypt is identified with the Russia-Horde of the XIV–XVI centuries. Alexander the Great that is, Macedonian, is largely a reflection of Mehmed II the Conqueror. This is the era of the conquest of Czar-Grad. Mehmed II is a contemporary of Ivan III the Terrible. The third Czar after Alexander— as Flavius says—falls on the second half of the XVI century. We are talking here, perhaps, about Egypt = Russia, so we find ourselves in the era of Ivan IV the Terrible. By the way, he is also the third Czar after Ivan III the Terrible. But it was under Ivan IV, the release of Jerusalem and the return from the Babylonian captivity, that took place, see the previous chapter. It is the era of the oprichnina of the XVI century. And it was then, as we have seen, that the Slavic Bible appeared in Russia. First handwritten and then printed. True, it was never published in Moscow at that time. But it was printed in Ostrog in 1581. This is the famous Ostrog Bible. And it was prepared, as we said, apparently in Moscow.

Let's go back to Flavius. It turns out that the "Egyptian" king Ptolemy Philadelphus is distinguished, in particular, by the fact that he collected a huge book depository with hundreds of thousands of volumes ([878], v. 2, p. 92). But since Ptolemy Philadelphus is, most likely, Ivan IV "the Terrible," then here Flavius tells us, apparently, about the famous library of Ivan the Terrible. It is considered lost and is still being sought.

According to Flavius, Ptolemy Philadelphus was told "that the Jews also have many interesting and worthy of the royal library of works. … But translating of these books into Greek will cause considerable difficulties due to the Hebrew script and language. The language has similarities with the letters and the Syrian language, however, the Hebrew language is still peculiar. Nevertheless … there are no obstacles to the translation of these works and to their placement in the royal book depository" ([878], v. 2, p. 92).

Thus, apparently, in the XVI century, the question of translating from the Hebrew language of the XVI century of the Hebrew sacred manuscripts into Syriac, that is, Russian, and Greek was raised. The manuscripts were intended for the tsarist library of Ivan IV the Terrible. At the same time, as Josephus rightly notes, there were no difficulties with translating into Syrian—that is, Russian. Apparently, in Moscow, many people easily translated from Hebrew into Russian. It is curious to note Flavius that the Hebrew language of that time was close to the Syrian, that is, to the Russian language, according to our hypothesis. It is interesting to understand this. Unfortunately, the Hebrew language of the XVI century is probably not well known today.

In this regard, we note an interesting circumstance. In the manuscript collection of

Count Rumyantsev, which served as the basis for the Russian State Library (formerly the Rumyantsev Museum, then the Lenin Library), number 231 contains the manuscript of the Kormchaya (Helmsman) of the XV–XVI centuries. It includes a "Jewish-Russian dictionary"—sheet 379 and further. That is, a dictionary for translation from the "ancient" Hebrew language into Russian.

Let's remind that Helmsman is dated by XV-XVI centuries. That is, exactly the era when—according to our reconstruction—in Russia the Hebrew Bible was translated into Slavic, Russian = Syrian. The wellknown historian A. Vostokov in his description of the manuscripts of the Rumyantsev Museum here notes: "Not only Jewish, but many Greek and even Slovenian words are called Jidovian" ([149], commentary on the manuscript 231).

Let us repeat that the translation of the Bible from Hebrew into Syriac = Russian was made, probably, in Moscow in the XVI century, in the era of the oprichnina. Ivan Fedorov published it in 1581 in Ostrog.

As for the translation into Greek, let's say the following. As Flavius notes, difficulties arose here. And this is now clear to us. After all, qualified translators were required who knew two foreign languages at once: Hebrew and Greek.

It was probably difficult to find such people in Moscow in the XVI century. They had to be called from afar. They were called. And, for reliability, seventy people at once. Or even seventy-two, as stated on the title page of the Ostrog Bible ([621]). It was made, presumably, already in the XVII century, since the Scaligerian date is already on the sheet. Foreign translators obediently and quickly came (to Moscow?) And translated the Bible from Hebrew into Greek. This is the translation of the Seventy Interpretations known to us today, that is, seventy translators. Today the original Greek translation of seventy interpreters is considered lost ([936], v. 1, p. 232).

The following circumstance is curious. Flavius innocently tells that when the "Egyptian" king Ptolemy was informed about the existence of "very ancient" Hebrew manuscripts that should be translated into Syrian, he wanted to hear the justification for the value of the texts, "and ordered Demetrius to submit his petition regarding the Hebrew books. Under these kings [Ptolemies] everything was done according to the established forms, and it was the forms that were observed with the greatest accuracy" ([878], v. 2, p. 95).

Apparently, here Flavius, by the way, informed us about the order that reigned at the Moscow court of Ivan IV "the Terrible." Demetrius compiled the required report. Among other things, he considered it necessary to explain to the great king

why earlier about these texts "according to Jewish Law"—that is, Deuteronomy?—nobody heard. "Neither poets, nor historians, nor those who ruled the state in accordance with it, do not mention him: after all, this legislation is sacred and should not be profaned by unclean lips" ([878], v. 2, p. 95).

Thus, the Czar was explained why he had not heard anything about such important texts before and why it was necessary to spend money on translating it. But another explanation is also possible. As we have seen, until the end of the XVI century, the Bible was truly unknown. At least the Old Testament as it stands today. Because many texts of the Old Testament were first created only at the end of the XV–XVI centuries, and described the events of the XV–XVI centuries contemporary to them.

Therefore, the "Egyptian king Ptolemy"—the Russian Moscow czar of the XVI century—still does not know anything about these materials. They have just been written. And almost immediately offered for translation. Moreover, as supposedly "very, very ancient."

In what form were the "ancient" texts presented to the great Czar? Flavius—still innocent—tells a beautiful story. Having received the Hebrew manuscripts, "for some time the king considered the thin parchment with a surprise and was amazed by the invisible bonding of separate sheets between themselves (which was done very skillfully)" ([878], v. 2, p. 102).

It is hard to shake off the impression that the tsar, who is accustomed to scrolls on real parchment, that is, on leather, was handed a bound paper book! Flavius called the paper "thin parchment." After all, it differs sharply from parchment in that it is significantly thinner. Naturally, the stitched binding of the book surprised the tsar. After all, the peculiarity of a book in comparison with a scroll of parchment is really an "invisible" binding of the sheets of the book. We do not see how the sheets are connected in the book, since the binding threads are hidden in the spine. And in the scroll, the places where individual sheets of leather were glued together are in plain sight. In the XVI century, the bound paper book began to supplant the parchment scrolls. But at the royal court, they still wrote on more durable and therefore expensive parchment. It is known that scrolls were used in Russia until the XVII century.

So, our idea is as follows. The Old Testament books of the Bible were written in the Jewish tradition, mainly in the XV-XVI centuries. Some of them, namely, the East Bible, were created by the Eastern, "Mongol" = imperial Jews-Karaites. The other part, the West Bible, is written by southwestern rabbinical Jews. By the end of the XVI–XVII centuries, the books were combined into a single set, already close to the modern Old Testament. It was translated in Moscow in the XVI century during the

oprichnina, into Slavic, as well as into Greek. And then into Latin. Maybe in Moscow, or maybe in Western Europe. The Bible was soon printed. The Slavic translation of that time has survived. This is Gennadiy's handwritten Bible, allegedly from 1499, and the Ostrog printed Bible based on it. The Latin translation, apparently, also survived. This is the next paragraph.

3.
THE BIBLE HISTORY IN WESTERN EUROPE

It is believed that the Bible was translated into Latin by Blessed Jerome in the IV century A.D. directly from the Hebrew ([936], v. 1, p. 233). This translation is called the Vulgate. It turns out that this is not the only Latin translation of the Bible used in Western Europe. Along with the Vulgate, there was another, supposedly even more ancient translation, called Itala, Itala interpretatio, that is, Italian Translation, or, again, Latin Translation. The words Italy and Latinia differ only in the direction of reading: tal—lat, and apparently meant the same thing before. Therefore, there could be confusion between the concepts "Italian translation" and "Latin translation."

Historians regret that the book Itala = Latin translation did not reach us. From her only the Psalms and the book of Job remained. By the way, the Latin Psalter, which is still used in Rome during divine services, comes, it turns out, from Itala. It is called Psalterium Romanum. Thus, Itala left its mark in the liturgical books of the Latin Church. And the rest of her books, except for the book of Job, allegedly disappeared without a trace.

By the way, the same blessed Jerome had the most direct relation to Itala. It is believed, however, that he did not translate it, but only "processed" it. However, all that has survived from Itala is Jerome's processing. It turns out that in the history of the Latin Church there is another Latin Bible—Itala. And also actually attributed to Jerome.

According to historians, Itala was lost, and Vulgata was preserved. The question arises: is it true that these Bibles were in the same language? Here's the thing. First, it is strange that the same person—Blessed Jerome—made two Latin translations. Which for some reason were very different from each other. Historians emphasize a not very clear, but significant difference between Itala and the Vulgate. They write this: "The difference between his translation [that is, the Vulgate.—Auth.) and the ancient Italic [that is, Itala," processed "by the same Jerome—Auth.] … turned out to be very significant. Hence the misunderstanding. The people, accustomed to the old text, sometimes gave a sharp feeling of their dissatisfaction" ([936], v. 1, p. 233–234).

In addition, the full titles of these two Bibles, Italian Translation, abbreviated Itala, and Vulgate Translation, abbreviated Vulgate, suggest two different translations of the Bible into two different languages. One translation into Italian or Latin. And the other—in a certain Vulgate Language. What language is this? Let us recall our survey of the first printed editions of the Bible and church books in general. In what languages were the first editions printed in Western Europe? Mostly two. In Latin and in Church Slavonic. Therefore, it is natural to assume that the Vulgate language was called the Church-Slavic language. It is Russian, it is Bulgarian, that is, Volgar, or Vulgar, or Bulgar. This is probably where the word Vulgate comes from. And also the word Vulgars = common people, which is already quite close to the word Bulgarian, or Volgar. In Latin, they wrote Vulgar, that is, Bulgar, or Vulgars.

Then, in Western Europe of the XVII century, the Slavic language was declared crude and common immediately after the split of the Great = "Mongol" Empire. Probably to make it easier to eradicate the Slavic Russian language in Western Europe. Which was still spoken by a significant portion of Western Europeans. The goal is quite understandable—they wanted to forget about the previous connection with Russia-Horde and separate from it not only politically, but also in the field of culture. Then they gave the word vulgarny a new shade—"rough," "ugly." In a word, inelegant. Not like the new, "very fresh" languages of Western Europe. For example, graceful, noble (German: edel) "ancient" Latin. Or mellifluous "ancient" Greek. The language of the gods. However, it was created on the basis of the Slavic language only in the XV–XVI centuries.

There is a vivid confirmation of this. And it is contained not just anywhere, but in the works of V. N. Tatishchev. He writes about the Slavic alphabets the following: "The first, named Geronimov, Jeronim, an oriental teacher, who was from the Slavonic clan, was composed for 383 years, and the Russians call him Gerasim. This is still in Illyria, that is, Slavonia, Dalmatia and the other Slovenian peoples there," use, and the Bible was printed by this. Another, Kirillova … was composed for the Bulgarians, which we now use" ([832], v. 8, p. 95).

So, Tatishchev claims that the translator of the Bible Jeronim was a Slav and invented the Slavic alphabet, in which the Bible was first printed. It is easy to understand that this Glagolic Bible, printed in Jerome's letters, is the famous Jerome's Vulgate.

And the Slavic letters invented by Jerome are the so-called Glagolitic. Which was used, first of all, in present-day Slovenia and Croatia, that is, in Slavonia and Dalmatia. The first editions of Church Slavonic books were actually printed in Glagolitics at the end of the XV–XVI centuries ([936]). Of course, today it is believed that the Bible was not among them. However, as we can see, this is not the case. The

Bible was among them. Another thing is that this Glagolic Bible either has not survived, or it is one of those first Glagolic books, which are now called differently because it is not the Bible in the usual sense today, which appeared only after the Council of Trent.

So what happens? Jerome Vulgate came from Russia-Horde? And was it originally a Slavic Bible? This contradicts the claim by historians that the Vulgate is supposedly a Latin Bible.

Our idea is this. Originally there were two translations of the Bible from Hebrew. The first—Itala—is into Latin. The second translation—Vulgate—into Slavic. Itala was intended for the Latin-speaking population of the "Mongol" Empire. Particularly in Italy. And the Vulgate is for the Slavic population. Throughout Western Europe at that time, a significant part of the population was Slavic and spoke Slavic. But then, during the separation of Western Europe from Russia-Horde in the XVII century, they did the following. The Slavic Vulgate was destroyed. As a "very harmful book," preventing the progressive cleansing of elegant Western European culture from the vulgar language of the former "Mongol" = great conquerors. But the very famous name of the Vulgate—known much more widely than Itala—was transferred to the Latin translation. In other words, they artificially glued the word Vulgate to the old Itala. At the same time, they had to declare that "the former Itala was lost." So, today the former Itala "lives" under the name of the Vulgate. And the real Slavic Vulgate was destroyed. Or forgotten.

Note that the very word Bible is clearly associated with the name Babylon, or Babylon. But we already know that under the name of Babylon and the Babylonians, the Bible first describes the Volga Horde, and then—the city of Czar-Grad, conquered by the Ottomans in the XV century. The glorious name Babylon was transferred to the capital of the Ataman Empire. And since the Pentateuch was written just in the era of the Ottoman conquest, the name "Bible" could mean "Babylonian book."

The described substitution and rearrangement of names—apparently deliberate—greatly confused the history of manuscripts and editions of the Bible. And today it complicates the reconstruction of reality. The fact is that over the past two or three centuries, people have developed the habit of associating quite specific images with certain names and terms. When they say today: "The Latin Bible Vulgate was published in such and such a year," then, at first glance, everything is clear and there is no ambiguity. And only close analysis reveals that the phrase is ambiguous. Indeed.

First, the original “Latin Vulgate” was most likely a Slavic Bible, then destroyed. Secondly, the publication date could be “calculated” based on shaky considerations or falsified.
Third, older Bibles usually include only a portion of the modern Bible. For example, only the Pentateuch, or, on the contrary, without the Pentateuch. Other options are also possible. And today, all such incomplete editions are still called by the same word Bible. To it a modern person is accustomed to investing a very definite meaning, implying at once the entire modern biblical canon. Thinking like “it’s always been this way.” Which is wrong. It became so only after the XVII–XVIII centuries.
Fourth, the very content of the old Bible books, in many cases, was very different from what we know today.
Therefore, one should be careful about such seemingly authoritative statements of modern encyclopedias and books on biblical studies. In the XVII–XVIII centuries, we see that biblical studies were deliberately confused with hiding the traces of the creation of fake history.
By forbidding parishioners to read the Bible, they secretly destroyed some texts, edited others, and rewrote others. The title of one book was glued to another. And they announced that the old book had disappeared. In fact, they were looking for and destroyed copies of it. No wonder they introduced the “Index of Forbidden Books.” And accidentally surviving copies of the previous book were then forgotten, dilapidated, and disappeared.
All this activity was carried out in secrecy. There

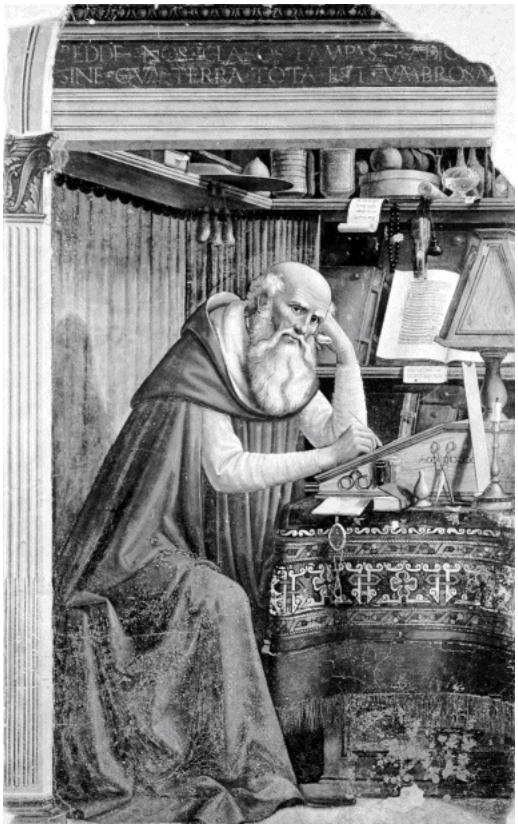


Fig. 11.4. Saint Jerome. Painting by Domenico Ghirlandaio, allegedly the XV century. Florence, Church of Onisanti. Taken from [528], pp. 16–17.

fore, by confusing others, in the end, they confuse themselves. And they began to forget the accurate picture. Moreover, they acted sincerely. Convinced themselves that they were creating the "right story." And the disciples and followers also sincerely believed the "primary sources" that came down to them. They were deceiving, saying: "It has always been this way." As a result, many oddities and contradictions arose in biblical studies. They began to be "explained" with varying degrees of ingenuity, selecting "their own explanation" for each case.

Let's go back to the first printed Bible. As we have seen, the Slavic Bible—in the modern sense—was created in Russia at the end of the XVI century. At the

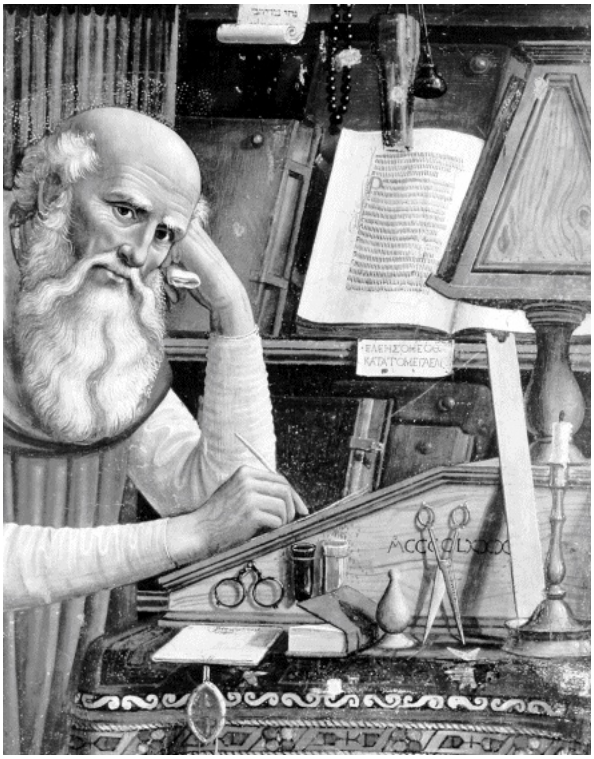


Fig. 11.5. Fragment of the painting “Saint Jerome.” Typical mediaeval items, such as pince-nez glasses and steel scissors. To make scissors, you must already be able to drill iron with steel drills or have steel punches for making holes in the metal. The halves of the scissors should rotate around the bolt inserted into the hole. And we are told that Jerome lived in the IV century A.D. It must be said that the fallacy of the Scaligerian chronology is often revealed when looking at it precisely from the point of view of industrial technologies. Taken from [528], pp. 16–17.

same time as the Latin canon of the Bible. Most likely, they were created more or less simultaneously and by the same circle of persons. And they also printed them almost simultaneously. Perhaps Slavic even earlier, since at that time the language of the Empire was still Church Slavonic. He was well known in Western Europe as well. And not only in it. The first printed Slavic Bible—Ostrog—dates back to 1581. It must be assumed that the Latin Bible, in the modern sense, was also published after that. There were probably earlier versions of the Bible, which were very different from the modern one. Often they included only the Pentateuch. Judging by the message of V. N. Tatishchev, the first Bible of Jerome was printed in Glagolitic. In the XV

Fig. 11.6. Painting by Bartolomé Bermejo from 1490. The removal of Christ from the cross. On the left is Saint Jerome with a lion. On Jerome's face—a pince-nez, a purely mediaeval subject. Taken from [1476], p. 43.

century in Western Europe, for example, in Venice, Slavic books, including liturgical books, were printed in Glagolitic ([139], pp. 129–130). Beginning from the XV century, as it is believed, from 1483, in Western Europe, numerous glagolitic books have been printed not only for Orthodox Christians but also for Catholics ([139], pp. 129–130).

It is possible that some—or even many—Western European printshops were "Mongol"-imperial and subordinate to the central administration of Russia-Horde. They printed books in

Fig. 11.7. Mediaeval pice-nez on the face of St. Jerome. Taken from [1476], p. 43.

Slavonic. In any case, for example, the Lubeck typographer of the XV century, Bartholomew, received a prize from the Russian Czar Ivan III ([362], v. 9, column 28). But the city of Lubeck is located in Germany. Further, one of the first English printers, in 1480, was the famous John, nicknamed Lithuanian ([139], p. 124). Probably a Lithuanian, that is, he came from White Russia. In Spain, in the royal printing house, the printer Stanislav worked at the end of the XV century, nicknamed Polonus, simply Pole ([139], p. 125). Thus, even in the distant countries of Western Europe, Slavic printers worked. Presumably, in the countries of Central Europe closer to Russia-Horde, there were even more of them.

Let us recall that Jerome received the order to translate the Bible not from anyone but Pope Damasus ([936], v. 1, p. 233). That is, probably from the Pope of Damascus, that is, of Moscow. But this is already the epoch of the XVI century since only in the XVI century the capital of Russia-Horde was moved to Moscow. Previously, power was in Veliky Novgorod = Yaroslavl, Vladimir, Suzdal. That is, in the famous "antique" Susa.

Saint Jerome was often depicted by artists of the XVI–XVIII centuries. As an example, we give in fig. 11.4 and 11.5 a painting by Domenico Ghirlandaio "Saint Jerome." By the way, here, next to Jerome, we see glasses! It is curious that Jerome was portrayed with glasses by a variety of artists. For example, fig. 11.6 shows a 1490 painting by artist Bartolomé Bermejo. On it we also see Heronym with glasses (q.v. in fig. 11.7). At his feet is a lion, the constant companion of Jerome. So it is in

vain that the Scaligerian story assures us that Jerome lived in the IV century, and he lived much later when glasses had already appeared.

As we have already said, the first printed editions of the complete Old Testament date no earlier than the end of the XVI—beginning of the XVII century. Only the first printed editions of the New Testament can be attributed to an earlier epoch of the XVI century. The date of the first edition of the New Testament in Scaligerian history is 1514 ([936], v. 1, p. 260). Recall that, according to the new chronology, the events of the New Testament are the oldest known to us in written history. These are the events of the XII century connected with the life and crucifixion of Christ. And the Old Testament events took place later—in the XIII–XVII centuries. Therefore, it is natural to expect that the prints of the Old Testament should follow the editions of the New Testament. It is what happens in our reconstruction of the history of the first printed editions. It is more correct to call the New Testament—the Old Testament and the modern Old Testament—New. This would restore the correct sequence of events. It is possible that in the XVI–XVII centuries when rewriting history, the reformers deliberately confused the picture by swapping the words Old and New. As a result, the ancient history of Christ was moved from the beginning of the Bible to its end.

4.
MIXED LANGUAGES AND BABYLONIAN COOPERATION

As we now understand, the split of the "Mongol" Empire in the XVI–XVII centuries led to the emergence of independent states headed by either former imperial governors or the leaders of local political movements. Many of them embarked on a course of separation from the Empire—political and cultural. Among such renovation measures, the problem of language occupied an important place. In the former Empire, the primary language spoken by many peoples was Slavic, in particular Russian. In many areas of the former Empire, the Russian language was declared the "language of the invaders" and began to oust it from everyday life. The active inventing of new, often even artificial languages started. They were developed according to a simple scheme. On the basis of the Slavic language, by changing some of the rules of grammar and spelling of words, they introduced new pronunciation and, therefore, changed the pronunciation. A new language emerged. This could be done quickly enough, within one or two generations. Some of the new languages were artificial, so-called "dead." They were not spoken of in everyday life. These are "ancient" Latin, "ancient" Greek, "ancient" Hebrew. They were declared "very ancient." And others, no less artificial, were introduced into life. After one or two generations, the Slavic language was squeezed out and forgotten.

As we note in Chapter 9:10, traces of this very process, which was widespread in the

rebellious XVI–XVII centuries, are conveyed to us by the biblical Book of Genesis in the well-known story of the confusion of languages as a result of the Babylonian Pandemonium. It is said: "The whole world had one language and a common speech. … Then they said, 'Come, let us build ourselves a city, with a tower that reaches to the heavens … The Lord said, 'If as one people speaking the same language … 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 [Heb. BBL.—Auth.]—because there the Lord confused the language of the whole world" (Genesis 11:1, 11:4, 11:6–9). (See Church Slavonic quotation 196 in Annex 4.)

One of the layers of this legend could have come down to us from the distant Trojan War of the XIII century and the "Mongol" conquest of the XIV century. But the main layer is most likely the split of the Great Empire at the beginning of the XVII century. The name Babylon, or Babylon, BBL, was originally called the White, or Volga Horde. The names White, Volga, BBL, VVL, VL, BOL-gary, T-Bal formed one "bush" that grew from the root BL = BBL. Then, after the conquest of Czar-Grad in 1453, the name Babylon, apparently, passed to it.

The name Babylon was associated with the entire Great Empire. And its schism led, according to the Bible, to the confusion of languages in Babylon. Perhaps the Slavic interpretation of the name Babi-Lon as Papa-Lon, or Papa-Lono, "the bosom of the father," belongs to the same Babylonian bush of names, which could indicate the White or Volga Horde as the Father of the Empire. Or to the Mother of the Empire — BabaLono.

The name Babylon also carries the memory of the huge pyramids of Egypt. Recall that the Egyptian city of Cairo, near which they are located, was sometimes designated on mediaeval maps as Babylon or as a city adjacent to Babylon (q.v. in Chron5).

5.
OLD EXPLANATION OF THE NAME "RUSSIA" AS "DISPERSION" REFLEXES THE GREAT = "MONGOLIAN" CONQUEST

The term "scattering" is associated with the biblical account of the Babylonian pandemonium. The Bible says about the builders of the Tower of Babel: "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 11:9). (See Church Slavonic quotation 197 in Annex 4.)

It is curious that the word "Russia," which is still sometimes pronounced as "Russ,"

in the XVI century in Russia was related to the word “scattering.” S. Herberstein begins his book Notes on Muscovy precisely with this. After listing the different opinions that ex

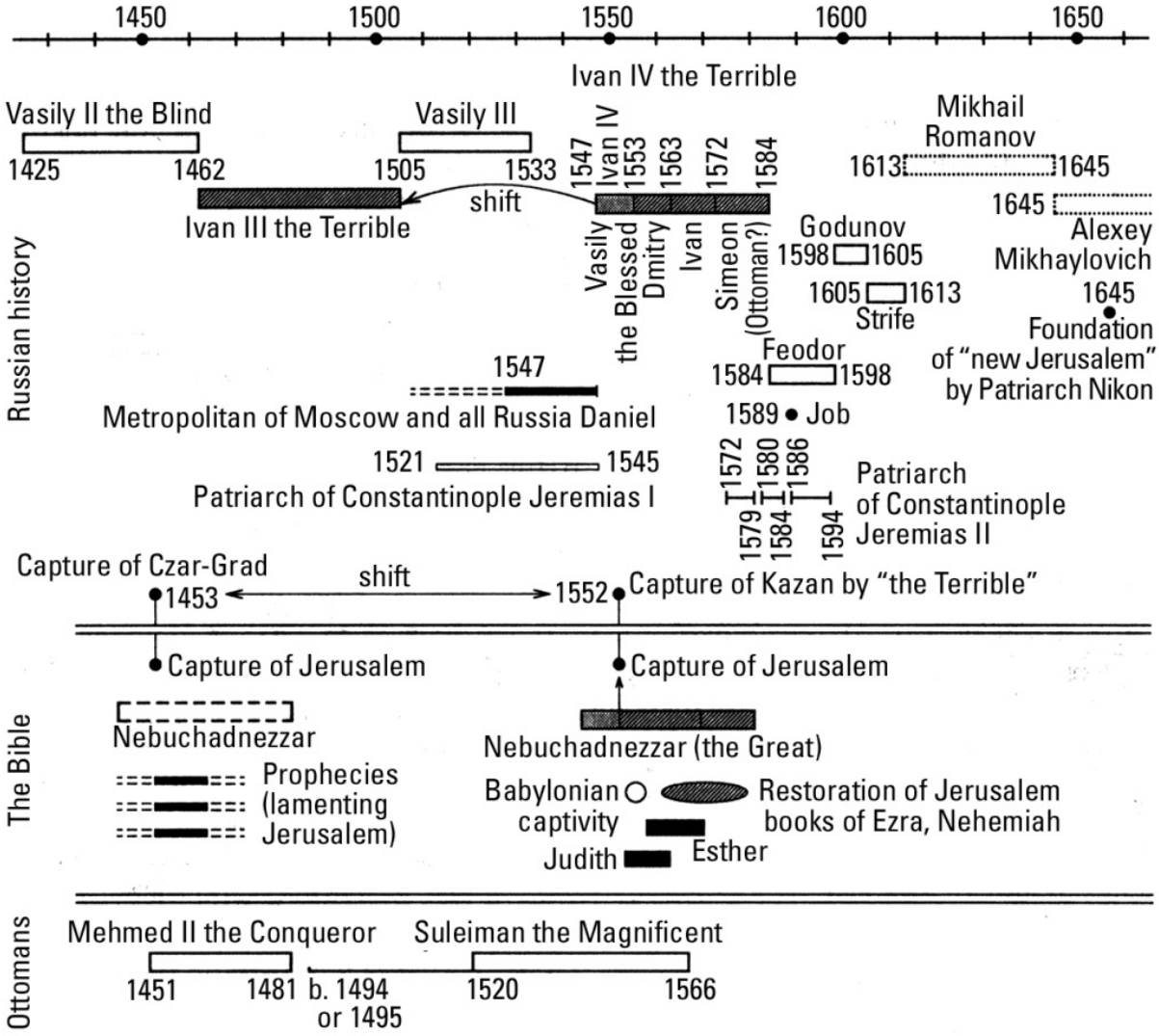


Fig. 11.8. The final reconstruction of the biblical events of the 15th-16th centuries associated with Russian history.

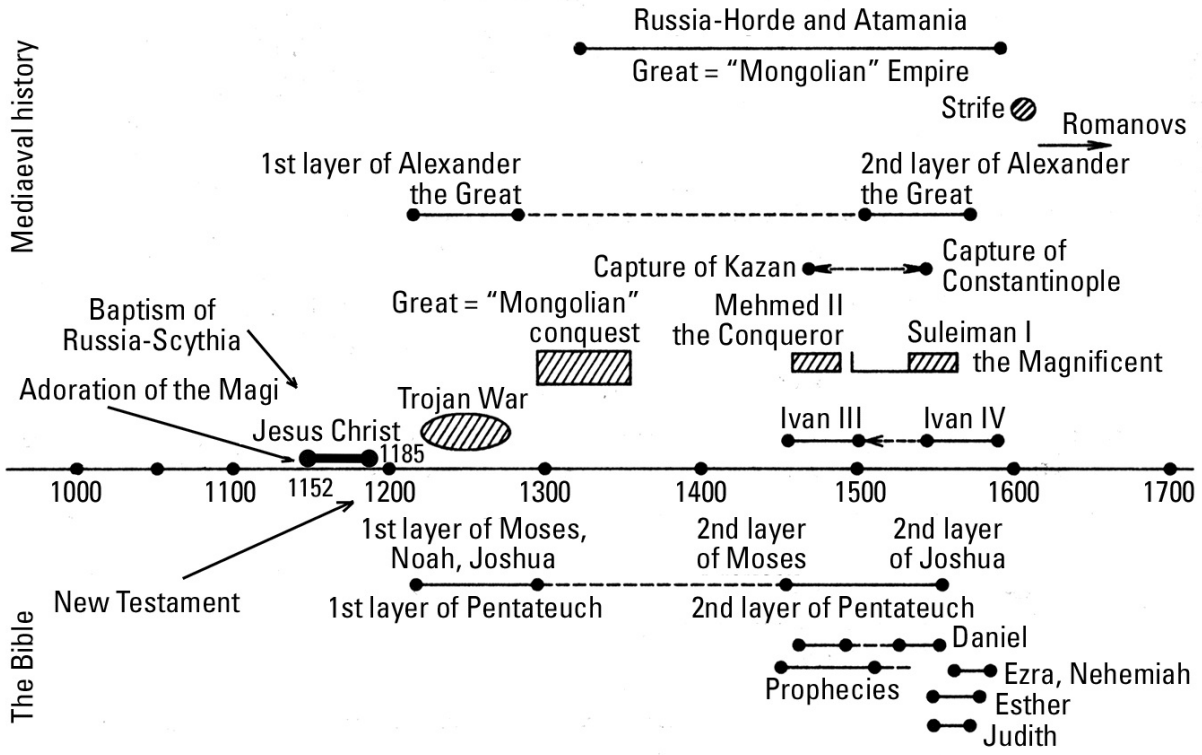


Fig. 11.9. Reconstruction of some biblical events of the XI–XVI centuries.

isted in the West about what the word Russia means, S. Herberstein writes: "The Muscovites themselves [in other editions of his book there is the word 'Russians.'—Auth.], rejecting such opinions as not corresponding to the truth, they assure as if their country was originally called ' R o s s e y a ,' and this name indicates the scattering and difference of its people, because 'rosseya' in Russian means 'dispersion' or 'scattering.' This opinion is obviously true, since to this day various peoples live always with the inhabitants of Russia. … From the Holy Scriptures we know that the word 'dispersion' is also used by the prophets when they speak about the resettlement of the peoples. … But whatever was the origin of the name 'Russia,' this people, speaking the Slavic language … multiplied so much that either he drove out other tribes living among him, or forced them to live in his way, so that all of them are now called by the same word, 'Russian' " ([161], p. 58).

Our explanation: the biblical "scattering" of peoples after the Babylonian pandemonium is the emergence of the Great Empire due to the Russian-Horde conquest of the XIV century, the formation of Russia = dispersion of peoples, or, as they said then, the "Russian Kingdom." Covering, in particular, all of Eurasia. And the second scattering is the split of the Empire in the XVII century and the emergence of many new languages instead of the former single, Slavic.

6.

POSSIBLE ORIGIN OF THE NAME OF MOSCOW FROM THE WORDS "MIX," "MIXING"

Note that the word Babylon in the Bible is interpreted as mixing: "That is why it was called Babel—because there the Lord confused …" (Genesis 11:9). The Ostrog Bible expresses itself more clearly: "For this reason, the name of that place was called Mixing as the Lord mixed all the tongues in the mouth" (Genesis 11). Thus, the Bible states that the word Babylon means confusion. But in this case, one of the names of the capital of Russia-Horde must have the meaning of mixing. And indeed it has. The word Moscow could come from the word "mix." The similarity between the words Moscow and "mix" is enhanced by the fact that in the Bible, Moscow is called Meshekh (q.v. in Chron5). And the word Meshekh is almost "mixture." The word Moscow itself may be a distortion or some ancient form of the word mixture, mixing. This name of the metropolis answers the essence of the matter. A multilingual speech sounded on the streets of the world capital. In addition, the Empire united, as it were, mixed, the most diverse peoples.

In conclusion, we present more detailed schemes of our reconstruction of the biblical events of the XVXVI centuries (q.v. in fig. 11.8 and 11.9).

Chapter 12

Biblical King Solomon is Suleiman, and ancient Istanbul is Jerusalem

1.
WHAT THE BIBLE TELLS ABOUT KING SOLOMON

2.
WHO APPOINTED SOLOMON KING OF JERUSALEM

About Solomon speak Chapters 2–11 of 1 Kings, and Chapters 1–9 of 2 Chronicles. He rules after kings Saul and David. At the same time, Solomon from the very beginning reigns in Jerusalem, while his predecessors, Saul and David, first ruled in other cities. Jerusalem becomes the capital of the kingdom during the reign of David (1 Kings 2:11).

Kings Saul, and especially David, fight a lot. Solomon practically no longer wages wars but expands and decorates Jerusalem. His most famous act is the construction of a huge and magnificent Temple of the Lord. Its structure and construction are described in the Bible in great detail. The wisdom of King Solomon is emphasized, as well as his legislative activity.

According to Chron1, Chapter 6, and Chron2, Chapter 7, with the statistical combination of biblical and European history, King Solomon is superimposed on the Byzantine emperor Justinian I, allegedly of the VI century, one who "restores" the famous temple of St. Sophia in Czar-Grad. In particular, the Temple of the Lord, built by Solomon, and the Temple of St. Sophia, "restored" (built?) by Justinian I, are superimposed, two stories about one Temple. The Temple erected by Solomon in Jerusalem is often called the Temple of Solomon. Thus, it turns out that the Temple of St. Sophia in Constantinopol is the Temple of Solomon in Jerusalem. Talking about Solomon, the Bible repeatedly mentions Hiram—friendly and powerful king of Tyre (1 Kings 5:1 ff). Hiram helps Solomon to build the Temple of the Lord (1 Kings 5). By the way, the name Hiram (Heb. HIRM, 1 Kings 5:15 in the Tanakh) is very reminiscent of the Russian words "khram" (temple), "khoromy" (a vast house). Therefore, it is possible that Hiram is not the real name of some distant great king, but a nickname "glued" to him because he helped Solomon build the "Khram" (the Temple). So to speak, Hiram = "the temple-building king."

From the Synodal translation of the Bible, one might think that the distant king

Hiram, albeit very powerful, is in general equal to Solomon in his position. Moreover, Hiram treats Solomon well, rules a friendly country. However, Hiram turns out to be not just a distant friend of Solomon, but his sovereign. That is, Solomon is in some sense subordinate to Hiram. It is clearly and unequivocally said, for example, in the Russian Chronograph of 1512 ([747]). As for the dating of the Chronograph, we note that it is considered conditional. In our opinion, the dating is most likely wrong. It is based only on the fact that one of the Chronograph's articles mentions the date 1512. It only follows that the Chronograph was written not earlier than 1512.

Let's return to king Hiram. The Chronograph says: "And Hiram, king of Tyre, sent his people to anoint Solomon instead of David" ([747], p. 126). Thus, Solomon was actually confirmed by king Hiram, i.e., he received royal power in Jerusalem from the hands of Hiram. It is very interesting. It turns out that a powerful king rules somewhere in the distance, but his power extends to Jerusalem. Because it is Hiram who places Solomon here as a subordinate king. In the Chronograph, instead of Solomon, there is Soloman, that is, practically Suleiman.

Our reconstruction explains this well. According to it, the Ottomans invaded Asia Minor from Russia-Horde. Therefore, for some time, they obeyed CzarKhan of Russia. Having invaded Asia Minor and capturing Czar-Grad (the gospel Jerusalem) in 1453, the Atamans ruled in it on behalf of Russia-Horde. And only after the strifes of the late XVI—early XVII centuries and the split of the Great Empire, they became independent. They no longer obeyed the Romanovs and even fought them.

But reading the Synodal Bible, you can no longer see any of this. Why? Because the later editors tried to destroy the traces of the Great Empire. We have seen many examples of such "activity." In this case, the editors cunningly distorted the text of the Bible, excluding from it a clear indication that king Hiram sent his people to anoint Solomon as king. Judge for yourself. This is how the editors "translated" the following passage: "When Hiram king of Tyre heard that Solomon had been anointed king to succeed his father David, he sent his envoys to Solomon, because he had always been on friendly terms with David" (1 Kings 5:1). (See Church Slavonic quotation 198 in Annex 4.)

They inserted just a couple of words and competently distorted the text. A completely different picture emerged: Solomon became king in Jerusalem, and the distant Tyrian king Hiram, having learned about this, simply sent his envoys to him. Moreover, it is entirely incomprehensible from the revised text—why? What did the envoys come to Jerusalem for? To congratulate? To hand over something? The Synodal translation is silent. We see that as a result of the editorial revision, a slight

understatement arose. Of course, if we did not have the Russian Chronograph at our disposal, we would never have guessed that there is something meaningful behind this slightly uneven text. After all, the subordinate position of the famous Solomon concerning king Hiram changes a lot in the understanding of biblical history. And the editors were well aware of this too. Otherwise they would not distort the text. After all, otherwise it would become clear that the principal capital of the kingdom, which included Jerusalem, is by no means Jerusalem but another city. It is the biblical city of Tyre.

The name of Tyre, the capital of the Tyrian king Hiram, most likely meant simply "Czar," and that was the city of the King. What in that era, according to our results, was Novgorod the Great = Yaroslavl.

It is possible, by the way, that the names Hiram and Pharaoh are two versions of the same word. 3.

SEAL OF SOLOMON

One of the old Russian manuscript collections of the XVII century contained the Seal of Czar Solomon. The collection is included in the Rumyantsev Foundation of the State Library of Russia under number 348. Currently, there is no manuscript sheet with this seal. Was it torn out by someone? A handwritten note indicates the absence of a sheet in the description of the fund. Nevertheless, this seal, apparently, made such a deep impression on the famous historian A. Vostokov in its time that he reproduced it in his description of the manuscripts of the Rumyantsev Foundation ([149], p. 541). We adduce the seal, according to the drawing by A. Vostokov, in fig. 12.1.

The first thing that catches the eye is the Easter cycles clearly indicated on the seal: the 28-year solar cycles clearly indicated on the seal: the 28-year solar year lunar cycle—the "circle of the moon." As we will describe in Chapter 19 of Chron7, all these concepts did not appear earlier than the IX century A.D., almost two thousand years after Solomon's Scaligerian "dating." By the way, isn't that an explanation why this interesting sheet with the seal of Solomon was "accidentally" lost? A. Vostokov writes about the seal: "In a circle, there is a square, divided into 36 cells, in which the famous Latin verse is written: "sator arepo tenet opera rotas" ([941], p. 4). By the way, the inscription is a "flip-flop," that is, it is equally read both from left to the right and from right to left. Isn't it curious that the Latin text, written in Cyrillic, appeared on the seal

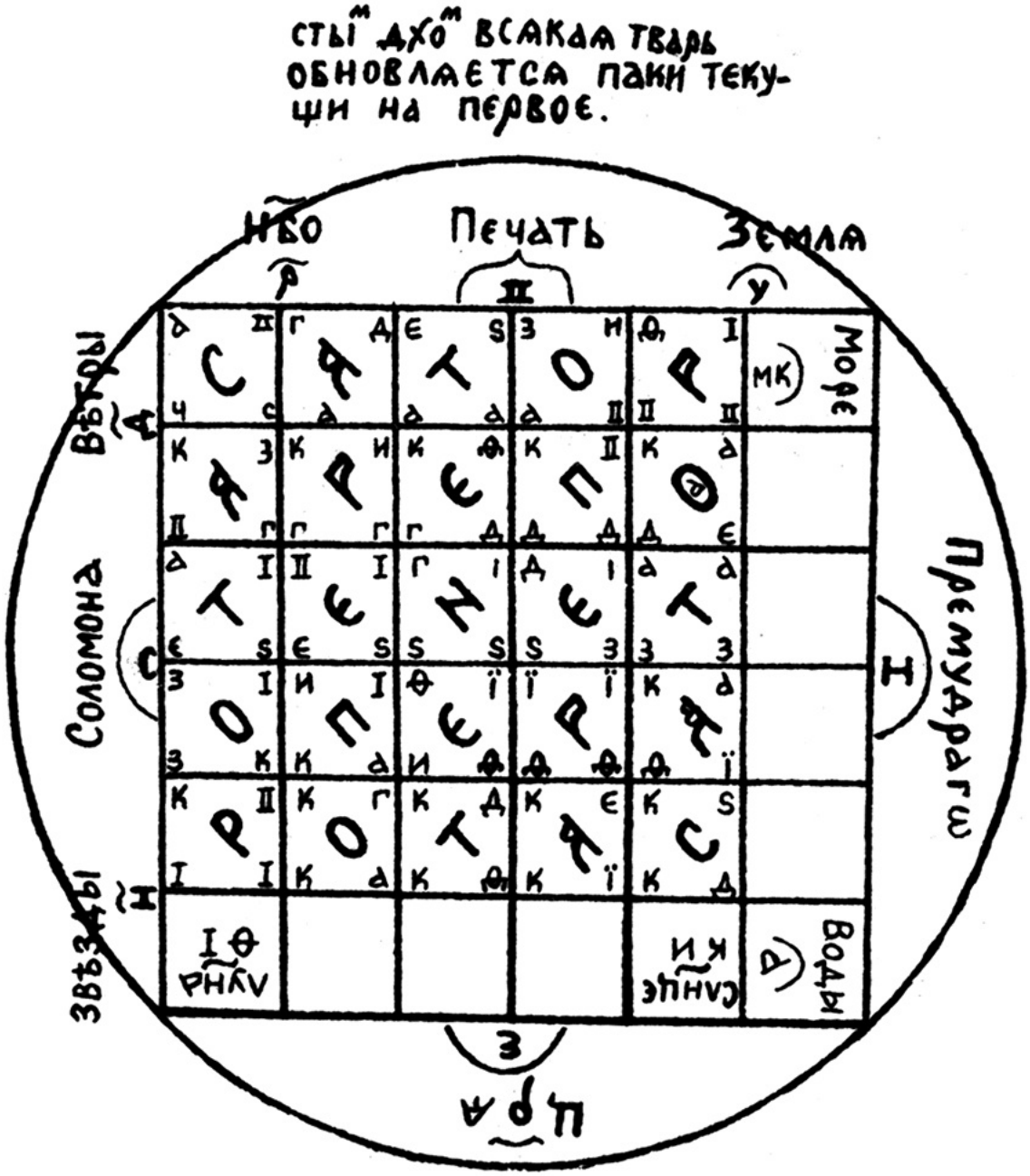


Fig. 12.1. “The Seal of the Wise King Solomon” from the Russian manuscript collection of the XVII century. The seal depicts the basics of the mediaeval Easter calendar. Namely, the 28-year “Sun circle” and the 19-year “Moon circle”. This is clearly a mediaeval seal. Taken from [149], p. 541.

of the “ancient” king Solomon, who allegedly lived in the Middle East, not far from the Dead Sea, in the XI century B.C.?

4.

WHEN SOLOMON LIVED? BIBLICAL SOLOMON = SULTAN SULEIMAN THE MAGNIFICENT

In Chron5, we discovered that the biblical king David is one of reflections of the famous Mehmed II the Conqueror. He is also Philip II the Conqueror, the father of Alexander the Great, as well as the "ancient" Egyptian Pharaoh Thutmose. Mehmed II the Conqueror lived in the XV century. But in this case, king Solomon—according to the Bible, the next after David—turns out to be some famous ruler of the XV–XVI centuries. Is there a suitable candidate in the history of the Ottomans? Yes, there is one.

The famous Sultan Suleiman the Magnificent, born in 1494 or 1495, became the Sultan in 1520, and died in 1566 ([941], p. 80). One of the most prominent rulers of the Ataman Empire. His name, Suleiman, virtually coincides with the name of the biblical king Solomon. For a mediaeval portrait of Suleiman the Magnificent, q.v. in 12.2.

The biblical king Solomon is considered to be very wise. He did impartial justice, established correct laws, spoke many parables. "God gave Solomon wisdom … [which] was greater than the wisdom of all the people of the East … He was wiser than anyone else … And his fame spread to all the surrounding nations. … From all nations people came to listen to Solomon's wisdom …" (1 Kings 4:29-31, 4:34). (See Church Slavonic quotation 199 in Annex 4.)

Recall that one of the duplicates of the biblical Solomon is the Byzantine emperor Justinian, allegedly of the VI century (q.v. in Chron1, Chapter 6). Note that Justinian was also considered a wise legislator. Even

Fig. 12.2. An old portrait of Sultan Suleiman the Magnificent (1520–1566), or, as we now understand, the biblical Solomon. The artist is unknown. End of the XVI century. Magyar Nemzeti Múzeum, Budapest. Taken from [1404], p. 553.

Fig. 12.3. Mosque in Istanbul, attributed today to Suleiman the Magnificent = Solomon. Taken from [855], p. 60.

his very name means Just. And what is known about Sultan Suleiman, a possible prototype of both the biblical Solomon and the Byzantine Justinian? In fact, he was also called Suleiman the Lawgiver ([240], p. 242).

Moreover, under Justinian, allegedly in the VI century, a certain Solomon was the ruler of Africa. Today he is considered "Justinian's governor in Africa" ([452], p. 134). In our opinion, the names Solomon and Justinian are two nicknames of the same ruler. As for the fact that Africa is a floating geographical concept which meant different lands, we wrote about it in Chron5, Chapter 21:6.

Documents say that one of the outstanding deeds of Sultan Suleiman the Magnificent was the construction of a huge mosque in Istanbul. Today it is believed that this is a mosque in the center of the city, allegedly built in 1550–1557 by the architect Mimar Sinan ([855], p. 59; q.v. in fig. 12.3). This is the largest mosque in Istanbul. Moreover, it is the center of a whole complex. It stands out from the rest of the mosques for its excellent engineering design. A big step forward in monumental construction. But when you look at it, the question involuntarily arises: was this grandiose, and at the same time elegant, structure built in the middle of the distant XVI century? After all that we have learned about the history of large structures in Europe and Asia, such a dating of the Suleiman Mosque looks suspicious. A structure of such an engineering level could not have been built earlier than the XVIII century. Later the construction of the mosque could be attributed to Suleiman the Magnificent, pushing it a hundred or two hundred years back in history. Our thought may be confirmed by the fact that in this mosque, "the central dome was decorated in the XIX century in the Ottoman Baroque style by the Fossati brothers" ([855], p. 60).

But in this case the question arises: what did Suleiman the Magnificent really build? With the "Suleiman mosque" taken away from him, what will remain?

5.
WHEN WAS THE FAMOUS TEMPLE OF SAINT SOPHIA BUILT IN ISTANBUL?

Will remain the huge temple of Hagia Sophia, identified with the Temple of Solomon, i.e., Suleiman.

Our idea is as follows. In the middle of the XVI century, Sultan Suleiman the Magnificent erected a gigantic temple of St. Sophia (q.v. in fig. 12.4, 12.5, and 12.6). This was the first temple of such enormous size. Previously, nothing like this was built in CzarGrad. Therefore, the engineers did not yet have experience in megalithic construction. Of course, they tried their best. However, the building soon

began to creep under the pressure of the monstrous mass of the dome. And then we are surprised to learn that the successor of Suleiman the Magnificent, Sultan Selim II, in 1573, had to strengthen the walls of Hagia Sophia

Fig. 12.4. Temple of Hagia Sophia in Istanbul. That is, as we are beginning to understand, the biblical Temple of Solomon. Taken from [1259], p. 12.

Fig. 12.5. View of the Hagia Sophia = Temple of Solomon in the XIX century. Taken

from a modern postcard. Aytur, Hocapasa Camii Sok. Plevne Han No. 2 Kat 2/7–8. Sirkeci, Istanbul.

with huge stone “butresses” that took on the load of the dome, which sprawled the walls ([1122], p. 64). A realistic picture is emerging. Apparently, in the years 1550–1557, Suleiman erects Hagia Sophia. It is the first experience of building huge temples. It turned out to be not entirely successful. After about twenty years, the temple began to sprawl to such an extent that Selim II had to strengthen it with “butresses.” It is hard to imagine that the Church of Hagia Sophia was erected, or “restored,” in the VI century, after which it stood until the XVI century, and only supposedly after a thousand years began to creep under the load of the dome! But if the temple was built in 1550–1557, then the picture becomes clear.

Further, the Church of St. Sophia is made of bricks ([240], p. 111). The question is, when did the brick come into use for buildings? We cannot give an exact answer, but, talking about Moses, in Chapter 4, we expressed the idea that bricks of a regular shape, in the form of a parallelepiped, began to be widely used only in the XV–XVI centuries. Previously, they were built of stones. And the first bricks of the XIII–XIV centuries still looked like cobblestones that did not have a definite shape. From such shapeless bricks in the form of cobblestones, mixed with ordinary stones, were built the ancient walls at the base of St. Peter’s Cathedral in Geneva, dated by historians to the XI century (testimony of G.V. Nosovsky). According to the new chronology, this is most likely the XII–XIV century.

Only then did the builders come up with the idea that buildings can be conveniently laid from small standard parallelepiped bricks. From this point of view, the construction of Hagia Sophia with bricks became realistic in the XVI century.

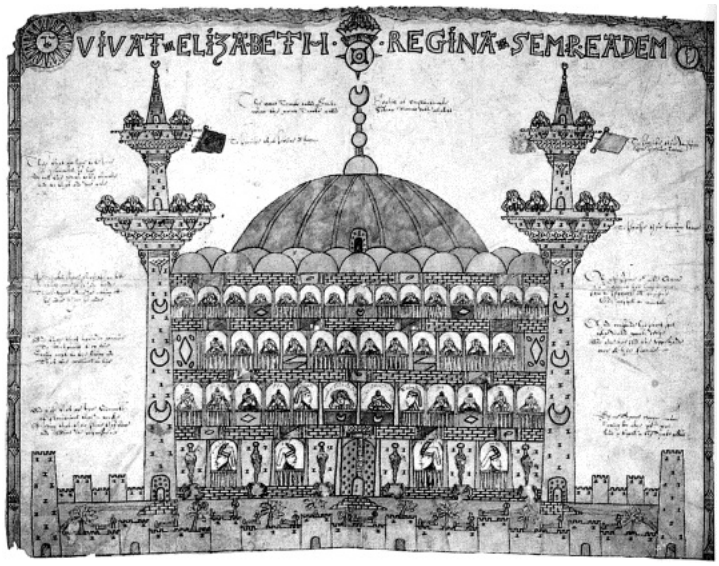


Fig. 12.6. Image of the Hagia Sophia, taken by an Englishman who was captured by the Ottomans, and attributed to the era of Queen Elizabeth I (1596–1662). It must be said that it differs markedly from the images of the Hagia Sophia of the XIX-XX centuries. Taken from [1122], p. 44.

6.
WHY THE XV CENTURY ARTIST'S DEPICTION OF THE SIEGE OF THE CZAR-GRAD BY THE TURKS IS CONSIDERED "WRONG"

6.1. Temple of Hagia Sophia in the miniature of the XV century

The book [1122] contains a wonderfully colored miniature of the XV century depicting the siege of Constantinople by the Ottomans in 1453 ([1122], p. 38; q.v. in fig. 12.7). Miniature is taken from the XV-century book: Jean Miélot, Passages d'Outremer, kept in the National Library of Paris. It is believed to be a rare contemporary depiction of the event. And what do we see?

See how Czar-Grad is depicted. In general, it is very correct and competent, as the commentators note. Its geographical position, the Golden Horn Bay, the coast of the Sea of Marmara, the fortress wall, the position of the hills, the pontoon bridge thrown by the Atamans across the Golden Horn, cannons, siege structures, etc., are all depicted competently. Historians admit that, in general, the miniature accurately reflects the mediaeval reality ([1122], p. 39), with two exceptions.

First, in the center of Czar-Grad, we see the temple of St. Sophia. That's it without a doubt. The temple is clearly labeled St. Sophia (q.v. in fig. 12.8). But its appearance is strange. By no means it looks like what we see today in the center of Istanbul. In miniature, this is a mediaeval Gothic cathedral! The same architecture as the old Russian churches (q.v. in Chron4, Chapter 14:47) and Catholic cathedrals of Western Europe. An elongated silhouette, tall narrow Gothic windows, a round window with stained glass on the front wall of

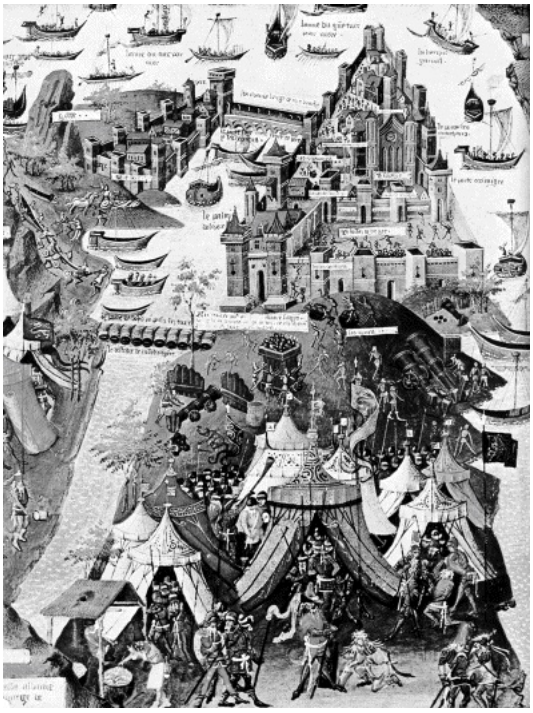


Fig. 12.7. The XV century miniature depicting the capture of Czar-Grad by the Ottomans in 1453. The Hagia Sophia clearly looks like a Christian temple, a classic Gothic cathedral. Ottomans = Atamans also look completely different from their image created by modern historians. Taken from [1122], p. 38.

the cathedral. Two side high Gothic towers. Slim and high spire in the center. This Gothic temple has nothing in common with the architecture of modern Hagia Sophia.

Second. The weapons and clothing of the Ottomans = Atamans storming the walls of the city are strikingly different from the ideas suggested to us by historians. In particular, there are no turbans. The warriors are either dressed in iron armor and round helmets of the simplest form or shown in high Russian caps. By the way, it is in such Cossack Russian caps that the Turks storming Vienna are depicted, and on the mediaeval plan of the city of Vienna, which we cited in Chapter 5:11. The engraving of the plan of the city of Vienna, by the way, is also old and contemporary to the events depicted of the XVI century.

So what happens? Contemporaries depict the Ottomans of the XV–XVI centuries just like Russian Cossacks or as knights clad in heavy armor. And current commentators, based on later Turkish images that appeared not earlier than the XVIII century, assure us that the artists of the XV–XVI centuries "did not understand anything" and were "grossly mistaken" in depicting their contemporary reality. But instead, on the contrary, it is the old images of the XV–XVI centuries

that are to trust in the first place if we really want to understand what was happening at that time.

In the case of the miniature in fig. 12.7, we are faced with vivid mediaeval evidence that the temple of St. Sophia in Czar-Grad besieged by the Atamans (q.v. in fig. 12.8), had nothing to do with St. Sophia in its modern form. In the XV century, it was a Gothic cathedral of the old type, preserved today in Western Europe (q.v. in Chron4, Chapter 14:47). An important conclusion follows from this. In its modern form, the Hagia Sophia Cathedral was built by the Ottomans themselves after capturing the Czar City in the middle of the XV century. Consequently, the cathedral was built at the end of the XV–XVI century. This is in good agreement with our reconstruction, according to which

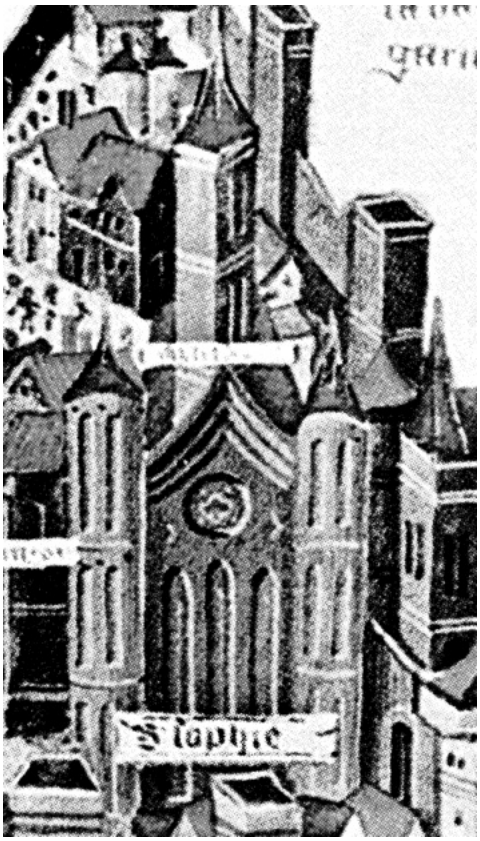


Fig. 12.8. Fragment. Temple of Hagia Sophia on a miniature of the XV century. It is clearly visible that before us is a Gothic = cathedral. Today the Hagia Sophia looks completely different! Taken from [1122], p. 38.

St. Sophia was erected by Sultan Suleiman the Magnificent in 1550–1557. And the Gothic cathedral that stood there was probably destroyed by the Ottomans during the assault. Or after.

We must say that modern commentators are annoyed by the "ignorance" of mediaeval artists and chroniclers. Those who stubbornly do not want to know Scaligerian history and at every step depict and write things that do not fit into the Scaligerian version in any way. Regarding this XV century miniature, the commentator writes: "Despite the artist's disregard for such details as the equipment of the Ottoman warriors, and the architecture of Hagia Sophia, the famous Ottoman artillery and the way their warships were ferried overland from the Bosphorus, as well as the pontoon bridge … clearly visible" ([1122], p. 39).

In other words, almost everything is depicted correctly, a lot of correct details. But how the famous Hagia Sophia temple, which has allegedly been standing in Czar-Grad for many hundreds years, looked like, the contemporary artist "doesn't know." And he doesn't know what the Ottomans look like either. And even (about this commentators are silent) "does not know" about the Ottoman crescent, which is not depicted in the miniature at all. And which, according to the ideas of modern historians, was supposed to fly on all the banners of the Ottomans who were going to attack.

6.2. The Kazan dragon on the banner of the Ottomans = Atamans in the picture of the XV century

And here an interesting question arises. What is depicted on the banners of the Ottomans = Attamans storming Czar-Grad on a miniature of the XV century? Answer: a dragon on two legs. It is especially clearly visible at the left edge of the picture, on the blue banner, (q.v. in fig. 12.9 and 12.10). The same dragon, only less distinct, is also on the golden banner stuck in the central tent of the Atamans. And here

Fig. 12.9. Blue Ottoman = Ataman banner with a dragon on its hind legs. Taken from [1122], p. 38.

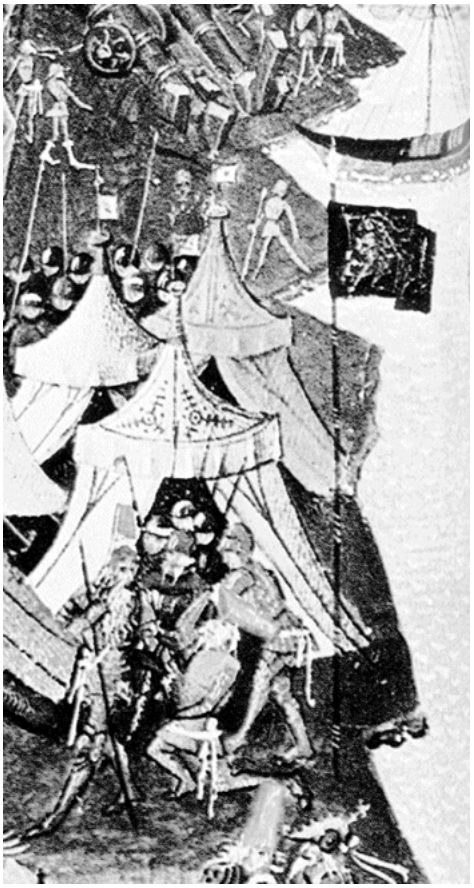


Fig. 12.11. The black banner of the Ottomans, apparently depicting Saint George on horseback, slaying the dragon. Note Christian triangular crosses depicted on the front tent of the Ottomans, and on the rear tent on the right is a simple Christian cross. Taken from [1122], p.38.

Fig. 12.10. Fragment. Banner of the Ottomans = Atamans with the Kazan coat of arms. It may also be a lion on its hind legs—the coat of arms of the city of Vladimir ("World Owner"). Taken from [1122], p. 38.

Fig. 12.12. Fragment. Banner of the Ottomans = Atamans with Saint George. Taken from [1122], p.38.

we remember that the dragon is the coat of arms of the city of Kazan (Kniaz-Gorod). “The coat of arms of the Kingdom of Kazan—a black crowned dragon in a silver shield, dark red wings and tail, golden beak and claws” ([193], p. 236).

Thus, on the banners of the Ottomans = Atamans who took Czar-Grad in 1453, the coat of arms of the city of Kazan fluttered. Or, if you like, a Chinese dragon. That is, Scythian. Which, in general, is the same thing (q.v. in Chron5).

And then we suddenly realize that we are faced with a vivid confirmation of our reconstruction. After all, we already said in Chapter 4 that the Ottomans =

Atamans, heading from Russia-Horde to the capture of Czar-Grad, first of all, founded the city of Kazan. So, Czar-Grad was taken by Kazan. There was at that time their main headquarters, Saray.

6.3. Saint George on the black banner of the Ottomans = Atamans besieging Czar-Grad

What other symbols do we see among the Ottomans storming Constantinople? The next one is amazing. It is a large black banner, where you can see the image of a horseman striking something with a spear from top to bottom (q.v. in fig. 12.11). But this is Saint George! Of course, the image is small and not very clear. A magnifying glass is required to recognize it in [1122] (q.v. in fig. 12.12). It is the only reason why it survived and even got into the print edition. Had thay noticed it, they might not have published it. Because the Ottomans = Atamans, going in 1453 to storm Constantinople under the Russian black grand-princely banner with St. George—this is such a sedition for the Scaligerian history that comments are unnecessary here. And the new chronology explains this and similar facts, of which many have survived. The fact that the grand-ducal Russian banner was black is well known. For example, Karamzin indicates it in his description of the Battle of Kulikovo ([362], v. 5, col. 39; q.v. also note 76 in v. 5, ch. 1). By the way, the fact that the Ottoman banner is black is visible even without a magnifying glass.

Once again, we repeat that now we are collecting crumbs of truthful information that have happily come down to our time. After all, all such miniatures, engravings, etc., passed the censorship of the Scaligerian

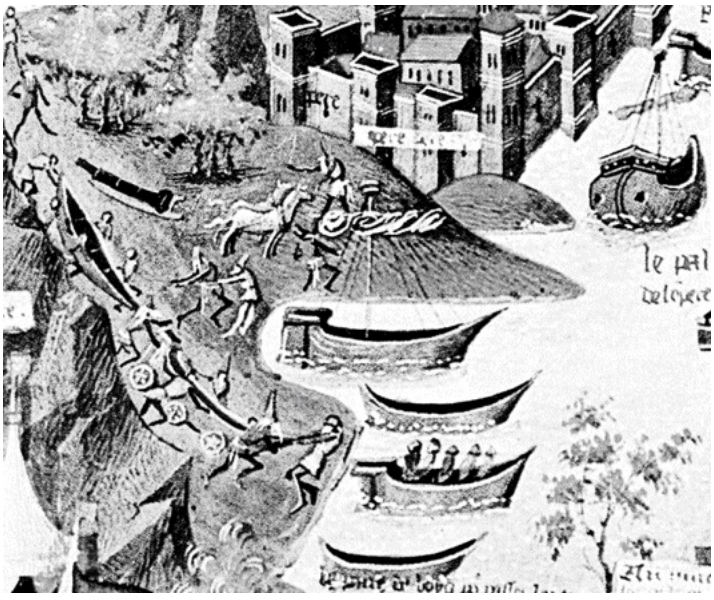


Fig. 12.13. Ottomans = Atamans drag their large boats over land by putting them on

wheels. In this way, part of the fleet was transported to the Golden Horn Bay and ended up right at the walls of Czar-Grad. The Russian prince Oleg did exactly the same, storming Czar-Grad. Taken from [1122], p. 38.

editors, were purged. All striking facts were noticed and destroyed. But something left. Understanding what the matter is, today, these little surviving crumbs can be noticed. You just need to look closely at the old drawings and documents. In fact, we have to work as investigators, unraveling the crime in subtle traces. At first glance, the alibi is convincing. However, it soon becomes clear that not all traces were hidden. And then the false building collapses.

6.4. Boats on wheels. Russian Prince Oleg and Ottoman = Ataman Mehmed II

On the same miniature of the XV century, at its left edge, it is depicted how the Ottomans, who put their largest boats on wheels, ferry them overland to the Golden Horn Bay (q.v. in fig. 12.13 and 12.14). But any person who is in the slightest degree familiar with Russian history will immediately exclaim: but this is the famous story of the Russian chronicle about how Prince Oleg, allegedly in the X century, took Czar-Grad!

This is how Karamzin describes this bright event: "The chronicle says that Oleg put his ships on wheels and by the force of wind alone, on loose sails, he went by ground with the fleet to Constantinople. Maybe [the parallel Karamzin quite rightly points out.—Auth.] he wanted to do what later did Mehmed II: he told the soldiers to drag ships by the shore to the harbor [that is, to the Golden Horn.—Auth.) in order to proceed to the city walls" ([362], v. 1, col. 79). Karamzin noticed everything right. But he did not perceive the true sense of it. The capture of Czar-Grad by Oleg and by Mehmed II was the same event. This is why "both of

Fig. 12.14. The soldiers of the Russian prince Oleg, having put the boats on wheels,

go to attack Czar-Grad. Miniature from the Radziwill Chronicle. Taken from [715], sheet 15.

them" roll their boats by land on wheels. As far as we know, this story is unique and took place precisely at the capture of Constantinople.

By the way, commentators do not always write that Mehmed II put his big boats on wheels. Sometimes they say that the Ottomans dragged their boats over the pine planks ([362], v. 1, ch. 5, note 309). However, Turkish historians, such as Djelal Essad, describe this event of the XV century as follows: "They laid thick wooden rollers, oiled with lard and oil, and in one night more than 70 vessels of various sizes were dragged along this road with the force of people, horses and oxen. With a tailwind, the sails greatly facilitated the work. … In the morning the galleys stood in the Golden Horn, on the other side of the chain" ([240], p. 48).

Thus, not only do Russian chronicles speak of ships on wheels, but Djelal Essad also reports this since the rollers are the same wheels. Modern guidebooks to Istanbul tell about this, for exampl: "The inhabitants of Constantinople saw … the troops of the Ottoman Sultan Mehmet II who were dragging ships on wheels over the hills" ([1123], p. 5).

Thus, the reports of Russian chronicles about Oleg, and Turkish sources about Mehmed II, practically coincide here.

And the artist of the XV century even frankly depicted boats on wheels in the army of Mehmed. Exactly like the Russian Oleg from the alleged X century. Chronological shift is 500 years.

7.
THE GRAND TEMPLE OF ST. SOPHIA IN CZARGRAD IS THE TEMPLE OF SOLOMON IN JERUSALEM

7.1. The Grand Temple of Sophia, the Little Temple of Sophia, and the Temple of Irina

The huge temple of Hagia Sophia standing today in Istanbul (Ayasofya in Turkish) is, firstly, not the most ancient main temple of the city. Secondly, it would be better to call it the Great Temple of Hagia Sophia, because not far from it, on the other side of the hippodrome, there is another temple, much smaller in size, called the Little Temple of Hagia Sophia (Kucuk Ayasofya in Turkish) ([855], p. 71). But then a legitimate question arises. Which of these Czar-Grad temples of St. Sophia is meant when one or another old text speaks of St. Sophia in Czar-Grad? Obviously, one must assume that before the construction of the Grand Sophia, the Little Sophia

was not called “little,” since there was no other yet, but was simply called Hagia Sophia. Today historians believe that Little Sophia was built later than Grand Sophia. Although also under Justinian ([855], p. 71). Most likely, the picture is the opposite. First they erected the Little Sophia, and only then, in the XVI century, the Grand Sophia. By the way, the name of the biblical Solomon appears in the story about the construction, or“restoration,” of Hagia Sophia by the Byzantine Emperor Justinian. Allegedly, having completed the construction of Hagia Sophia, the delighted Justinian exclaimed: “Solomon, I defeated you!” ([240], p. 110).

Let us turn to the “Legend of the Saint Places in Czaregrad,” written by the Russian Archbishop of Novgorod Anthony, allegedly in 1200. It has come down to us in the manuscript of the XVI century ([399], as well as [787], issue 7, p. 120). It is noteworthy that Anthony describes Hagia Sophia as the biblical Temple of Solomon. He says: “In the temple of Hagia Sophia, the tablets of the law of Moses and the icon case were preserved, with manna inside” ([399], as well as [787], issue 7, p. 129). This vivid mediaeval testimony directly identifies the Sophia Cathedral of Constantinople with the famous biblical Temple of Solomon.

Today, the Grand St. Sophia is located outside of the wall surrounding the territory of the Sultan’s palace. And inside the territory of the palace, on the inner side of the wall, just a few dozen meters from

Fig. 12.15. Temple of Saint Irene in Czar-Grad. Taken from [1464], p.58.

Fig. 12.16. Wall of the temple of St. Irene in Istanbul. The temple has sunk deep into the ground. Today its lower part has been excavated and is now visible. Photo of 1996.

Grand Sophia, stands the most ancient main temple of Constantinople—the Temple of St. Irene, Aya İrini Kilisesi. It is very similar to Grand Sophia in architecture, only much smaller (q.v. in fig. 12.15). If you look at the cape with the Sultan's Palace from the side of the Bosphorus, you can see a high hill, where there are two churches nearby—Grand Sophia and Irene. Grand Sophia is outside the palace, the other is smaller, but Irene is in the Sultan's Palace itself.

If you walk around Grand Sophia today, then a few oddities catch your eye.
7.2. Why are there no traces of sinking in the ground of St. Sophia

The first oddity is that there are no apparent traces of sinking of the temple in the ground. The excavation made in front of it does not reach the walls of several meters, so it does not allow us to be sure whether the walls of the Grand Sophia have sunk into the ground. The walls of the Grand Sophia are plastered, therefore, it is difficult to say if there are traces of re-laying of windows and doors to raise them, as in other churches that have really sunk into the ground. In the same places where there is no plaster, and there are such places on the walls, no traces of re-laying due to immersion in the ground are perceptible. Why, by the way, was the plaster applied? For example, the nearby St. Irene temple is more ancient, but it is not plastered. It is also imperceptible that in the Grand Sophia there were windows located too low or already extending into the ground.

In this sense, the Grand Sophia is noticeably different from the temples of Irene and

the little temple of St. Sophia. For example, the Little Sophia today is actually at the bottom of a pit. To enter it, you need to go down a few steps. The temple of Irene has also sunk in the ground, and a trench is dug around almost the entire perimeter to a depth of about four meters. The excavation is visible in fig. 12.16. Today the ground is at the height of the left edge of the pit, where the tree grows. The ground level runs approximately in the middle of the photo.

And this is understandable. Old buildings are gradually sinking into the ground. Therefore, they have to be dug in so that the walls do not collapse, including due to dampness in the ground. In addition, doors, windows, etc., have to be repositioned and lifted. All these signs of antiquity are clearly visible both at Little Sophia and at the temple of Irene (q.v.in fig. 12.16 and 12.17). Pay attention to the traces of the doors and windows of Irene's temple that have sunk into the ground and therefore have been blocked. Today, those windows that have not yet been laid are already practically at ground level (q.v.in fig. 12.16 and 12.17).

But the Grand Sophia has no signs of subsidence. For example, in fig. 12.18, the lower part of its win

Fig. 12.17. Wall of the temple of St. Irene in Istanbul. The temple was buried in the ground and dug up to a depth of four meters. The excavation is visible in the photograph. Traces of doors and windows sinking into the ground are visible. Other windows, covered with bars, are already practically at ground level, which runs approximately in the middle of the photo. Photo taken by G.V. Nosovsky in 1996.

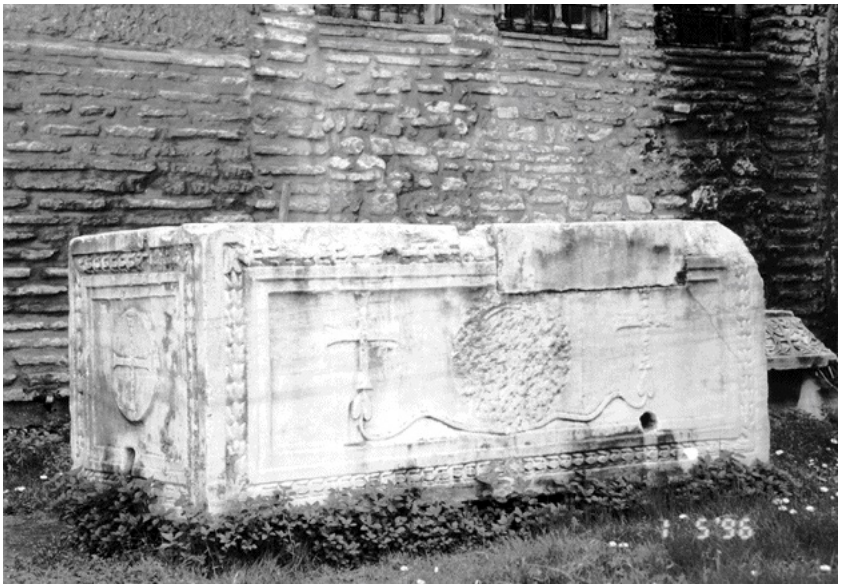


Fig. 12.18. The wall of the Hagia Sophia to the right of the entrance. BRICK walls are clearly visible. There is a sarcophagus in front of the wall. The bottom of the windows is visible at the top. The windows are located just above human height. There are no other windows that have grown into the ground. Photo of 1996.

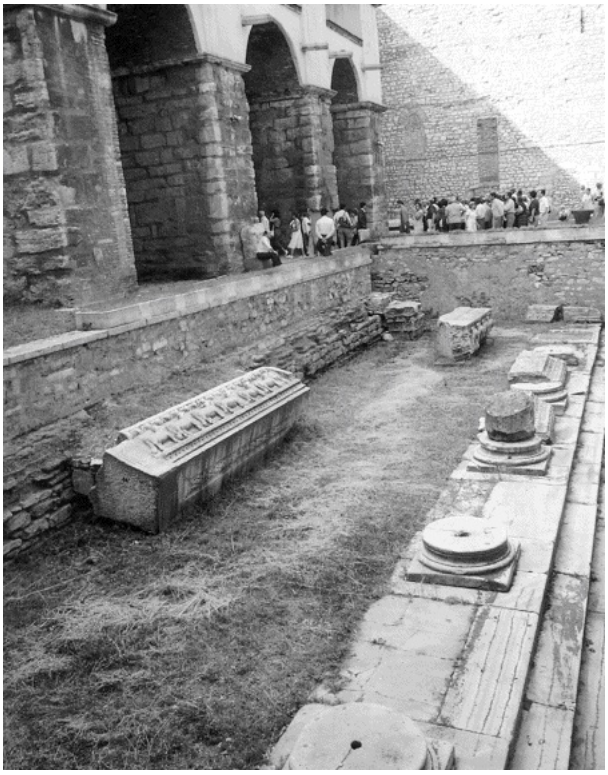


Fig. 12.19. At the bottom of the excavation, at the entrance to the Grand Sophia, one can see the remains of the porch of the temple of Sophia of the Justinian era, which

have supposedly been buried here for many centuries. However, the edge of a concrete cushion lying on the vaults of the cellars protrudes from the wall of the excavation. There could be no remnants of the old porch. Taken from [1123], p. 4.

dows is visible from above, located just above human height. There are no windows that have grown into the ground here. Of course, it may be that the Grand Sophia temple has a good foundation to prevent the building from sinking into the ground. In this case, it turns out that the Grand Sophia was laid down already in the era of advanced monumental construction when builders learned to erect such large structures. It is in good agreement with our idea that the Grand Sophia was erected only in the XVI century. Indeed, the Turkish historian Djelal Essad reports that the Grand Sophia "was built on a square base of 75 meters a side. … They had to put its foundation on a network of vaults covered with a layer of uniform concrete 25 feet thick" ([240], p. 110). Thus, the Grand Sophia is indeed built on a huge, deep foundation. And with the use of concrete! And they want to assure us that all this was done in the VI, or even in the IV century? Including the use of concrete? Let us doubt this.

Apparently, this concrete cushion slab under the Grand Sophia is visible in the excavation made in front of the entrance to the temple and presented to tourists. In order, apparently, to convincingly show the remains of "ancient Sophia," burned down under Justinian—several steps and the base of the columns (q.v. in fig. 12.19). At the bottom of the excavation are the remains of the porch of the Justinian's Sophia, supposedly resting here for many hundred years. At the same time, it can be seen that the edge of a concrete cushion protrudes from the wall of the excavation, which lies on the vaults of the basements, which the builders deeply dug into the ground. It is clear that there could be no remnants of the old porch here. Most likely, they were added later, for tourists. Let them admire and take pictures.

7.3. The Grand Sophia as the first Ottomans = Atamans' experience of cyclopic construction

Today the Saint Sophia temple is a huge stone massif. It can be seen that the sprawling structure was many times surrounded by bulls and outbuildings to squeeze the walls and hold the dome. All this gives the impression of a first experience—such gigantic structures have not yet been reliably built. Later architects and builders studied the example of the Grand Sophia. The stone massif of the Grand Sophia is so huge that

Fig. 12.20. Interior view of the Grand Sophia at the beginning of the XX century. Adapted from [240], insert between pp. 32–33.

Fig. 12.21. Interior view of the Grand Sophia in the middle of the XIX century. Taken from [1122], p. 39.

even in extreme heat, cold reigns inside the temple. The building is not warming up. In other mosques of Istanbul of the same size, the temperature difference is felt much less. An interior view of the Grand Sophia is shown in fig. 12.20 and 12.21.

After the first experience with the Grand Sophia, the Istanbul builders, presumably, acquired fundamental construction skills. And they were immediately sent to build other grandiose temples. Indeed, the old part of Istanbul is literally covered with huge mosques, whose size and architecture are close to the Grand Sophia. But, as you know, they began to erect already in the Ottoman = Ataman era. All of them were built in the XVI–XVIII centuries. So what happens? If you believe Scaligerian chronology, then the Czar-Grad builders, having allegedly erected the huge Grand

Sophia in the VI, or even in the IV century, calmed down and took a break for about a thousand years. Then, with the arrival of the Atamans, they returned to construction sites and continued the massive erection of temples, almost indistinguishable in architecture from the Grand Sophia. This is hardly possible.

7.4. The legend of precious stones

We believe that the huge temple built by Sultan Suleiman the Magnificent in 1550–1557 was the Grand Sophia. And not at all the mosque that is attributed to Suleiman today. It was built much later. A beautiful story is associated with the construction of the Temple of Suleiman, which is considered semi-legendary today. It sounds like this.

During the construction of the Temple of Suleiman, the Persian Shah sent Suleiman a box "full of precious stones, and in the enclosed letter the Shah wrote the following: "I heard that you do not have enough funds to complete the construction. Sell these stones and finish it soon. I want to contribute to this charitable cause." The letter infuriated the Sultan. He said [to the architect.—Auth.]: "These stones are worth nothing compared to those of which my mosque was built. Mix them with the rest of the stones" ([855], p. 62).

The Sultan's order was carried out. Of course, you can only treat this as a legend. It is clear that it is unlikely that the architect mixed precious stones with building stone blocks. Let's remind that the mosque, attributed today to Suleiman, was built of stone and trimmed with marble from the inside. But if the Temple of Suleiman is the Grand Sophia, then the legend turns into a reasonable story. The fact is that the Grand Sophia is covered with precious mosaics from the inside. Small pieces of smalt, in most cases covered with gold or painted in different colors. The size of these stones is comparable to the size of precious stones. Therefore, precious stones could be used in some of the most important pieces of mosaics. For example, in the most revered images. It would not be surprising that precious stones were also inserted among the pieces of smalt covered with gold. The surviving remnants of the luxurious golden mosaic of the Grand Sophia are visible on its walls even today when the plaster is gradually removed from them. Even so, the remains of the gold covering of the huge vaults are impressive.

Now let us remember that the biblical Solomon also laid out his temple from the inside with pure gold. This is what the Bible says: "Solomon covered the inside of the temple with pure gold … So he overlaid the whole interior with gold" (1 Kings 6:21–22). (See Church Slavonic quotation 200 in Annex 4.)

Today, there is no gold on the walls in the mosque attributed to Sultan Suleiman.

But in St. Sophia there is. And a lot. The cathedral was literally covered with gold from the inside. Djelal Essad wrote about Hagia Sophia: "The capitals and cornices are covered with gold, and the dome is decorated inside with mosaics on a gold background. … The throne was made of gold with precious stones inlaid in it. … Six thousand golden lamps were burning simultaneously. Discos, bowls, chalices, everything was of gold and adorned with precious stones. According to Procopius, there were 40,000 pounds of silver in the altar. … The portal was made of gilded silver" ([240], p. 112–113). In the XVIII–XIX centuries, the Grand Sophia lost most of its golden splendor.

All this indirectly confirms our idea that the temple of Solomon and the temple of Suleiman are one and the same building, and that is the Great Sophia in Czar-Grad, that is, the Jerusalem of the Gospels. By the way, is there a lot of gold and precious stones left from the Temple of Solomon allegedly standing in AlQuds? We will be told: centuries, millennia, robbers, wars, fires, bad Turks. The gold was plundered and taken away. The gems are gone. Maybe. But there is still a gigantic temple that perfectly matches the biblical description. It is the Grand Sophia in Czar-Grad.

7.5. Why does the Sinodal translation of the Bible rename the altar to "davir," and "kyot" to "ark"?

In the Synodal translation of the Bible, when describing the Temple of Solomon, the words "davir" and "ark" are often used (1 Kings 6–7). They give the reader the impression that they are talking about something ancient and unusual, and certainly not belonging to the Christian era. Curiously, such words are not used in the Slavic Bibles, for instance, in the Ostrog Bible ([621]). Completely different words are used there. Instead of "d av i r," everywhere is written "a l t a r." And instead of "ar k ," everywhere is said "kyot" (icon case) ([621]; q.v. in 1 Kings 6-7). Thus, in Christian churches common Christian terminology is used. It can be said, of course, that the biblical chroniclers found it opportune to use the same words when describing both mediaeval Christian churches and very ancient Jewish temples. But for some reason, the Synodal translators were greatly disturbed by this. Is it because the unity of terminology could lead the reader to dangerous reflections? Including chronological. After all, Christian terminology in an allegedly ancient Jewish temple sounds very strange.

7.6. Why does the Sinodal translation of the Bible hide that the Temple of Solomon was built of bricks?

The very construction of the ancient biblical temple of Solomon of bricks does not seem to be too surprising, since in the Pentateuch of Moses it is already said that the Israelites, before leaving Egypt, were engaged in making bricks (Exodus 5:7–8). Let

us recall that, according to our reconstruction, Egypt of the books of the Pentateuch is Russia-Horde. But we have already said that the brick most likely indicates the era of the XV–XVI centuries. At least brick of the correct shape, in the form of a parallelepiped. The Synodal translators also understood this. Otherwise, it is difficult to explain the fact that when comparing the Synodal translation with the Ostrog Bible, the following circumstance immediately catches the eye. In the Synodal translation, when describing the construction of the Temple of Solomon, the clear instructions of the Ostrog Bible on the construction of bricks are carefully "smeared." Moreover, it is clear that a brick of the correct shape was still a new material at that time.

Let us start with the strange history of the Synodal translation. "In building the temple, only blocks dressed at the quarry were used, and no hammer, chisel or any other iron tool was heard at the temple site while it was being built." (1 Kings 6:7). (See Church Slavonic quotation 201 in Annex 4.)

It follows that the building blocks of correct form surprised the biblical chronicler. They didn't even have to be hung up, adjusted to each other! But after all, with any stonework, chisel, of course, cannot be dispensed with. No matter how well the stones in a distant quarry are dressed, they still have to be adjusted to each other. And here—nothing of the kind. And this, of course, amazed the biblical chronicler. Consequently, this method of construction was something new and unusual for him. One gets the impression that brick construction is described. The only thing that spoils the impression is that in the Synodal translation the brick is called "block dressed at the quarry." After all, a brick is not dressed, but molded and fired. Let's turn to the Ostrog Bible.

This is how this passage sounds when translated into modern language: "And when the temple was being built of unhewn stone, already uniform when it was delivered, no iron tools at all were heard in the temple when it was being built" ([621], 1 Kings 6).

That is, the temple was built of unhewn but uniform stones. What stones could be decribed so? Most likely, bricks.

And then it becomes clear why "no chisel was heard" at the construction site. The bricks were laid, as it is today, without a hammer and without a chisel. Row by row, cementing them together. The biblical chronicler, accustomed to "loud" stone construction, is clearly struck by the relative silence that reigned around the constructed Temple of Solomon. And it was, according to our reconstruction, in Istanbul of the XVI century, when the Christian Church of St. Sophia was erected under Sultan Suleiman the Magnificent. It was built of bricks. Those that we see

today. In some places stone blocks were used, but in general it was built of bricks. This can be clearly seen even today in those parts of the walls where there is no plaster (q.v. in fig. 12.18). It is known that the dome of Hagia Sophia is also built of bricks: "A giant dome built of light bricks from the island of Rhodes" ([855], p. 43). And further: "All those bricks were arranged in regular rows" ([240], p. 111).

7.7. Scaffolding around the Temple of Solomon

How were large buildings built in "antiquity"? It is believed that there was no scaffolding at that time. It is known that this is a late invention. It is also believed that the temple of Hagia Sophia was built—for the last, third time—allegedly in the VI century under Justinian in a "fantastically short time," just five years ([855], p. 42). Commentators say about this construction: "It is hard to believe that at the level of technical equipment of that time [allegedly in the VI century.—Auth.] ten thousand workers had built this huge cathedral in just five years. Instead of wooden scaffolding, they used earthen ramparts, as the Egyptian pyramid builders" ([855], p. 42).

Of course, without scaffolding such a speedy construction may seem "fantastic." But what if they had it? We have already expressed the idea that Saint Sophia was actually erected in the XVI century. And therefore, during its construction, undoubtedly, they should have used scaffolding. By the way, the mosque, attributed today to Suleiman, was also built (allegedly in the XVI century) very quickly—from 1550 to 1557, in about seven years. It is close to the five years of construction of Hagia Sophia "under Justinian."

And what does the Bible say about it? Does it mention the scaffolding around Solomon's Temple? If it wasn't known in the alleged VI century, then there shouldn't have been any trace of them in the deepest antiquity of the X century B.C. In the Synodal, edited Bible, as we understand it, it is useless to look for a honest story about the scaffolding around the Temple of Solomon. This is what we read: "And he built the side rooms all along the temple. The height of each was five cubits, and they were attached to the temple by beams of cedar" (1 Kings 6:10). (See Church Slavonic quotation 202 in Annex 4.)

It is not very clear how some mysterious "side rooms" can be attached to the entire temple with beams. We'll have to turn to the Ostrog Bible again. It says the following: "Around the entire temple an extension was made, five cubits in height, which was attached to the temple with cedar logs" ([621], 1 Kings 6). It is clearly said that around the entire temple were made bundles of cedar logs, which were then removed. The question is, what is it? Scaffolding made of cedarwood, as we understand it, is described here quite clearly and unambiguously.

The mention of scaffolding in the Bible is well explained by our reconstruction, since the construction of the Temple of Solomon, that is, the Temple of Hagia Sophia in Istanbul in the XVI century, of course, was already carried out with the help of scaffolding. This is why it was erected so quickly, in five or seven years. By the way, the Turkish historian of the XIX century Djelal Essad reports that during the restoration of Hagia Sophia (allegedly in the VI century) scaffolding was used ([240], p. 116). Although, as we have seen, modern commentators disagree with this and say that bulk earthen ramparts were used ([855], p. 42). Apparently, Djelal Essad was right. It is only necessary to replace the VI century with the XVI century, that is, to shift the date forward by about a thousand years.

7.8. Who worked on the construction of the Temple of Solomon—stonecutters or woodcutters?

Presumably, both masons and woodcutters worked on such a large construction site. If the temple were made of stone, then, of course, a huge number of stonecutters would be required. But if they were built of bricks, then, basically, woodcutters had to serve the construction. The brick had to be burned, which requires a lot of firewood. In addition, a lot of logs are again needed for scaffolding. The Ostrog Bible, when describing various kinds of work during the construction of the Temple of Solomon, mentions eighty thousand people cutting [something.—Auth.] in the mountain ([621], 1 Kings 5:15). The Synodal translation at this place states that there were "eighty thousand stonecutters in the hills" (1 Kings 5:15). However, elsewhere, at the beginning of Chapter 3, the Ostrog Bible already quite clearly states: "eighty thousand cutting wood in the mountain" ([621], 1 Kings 3). That is, it is clearly said that a large number of woodcutters in the mountain preparing the necessary wood for construction. The picture becomes clear. About 80,000 lumberjacks in the mountains harvest timber, which is then used to burn the huge mass of bricks and for the scaffolding of the Temple of Solomon.

And the Synodal translation again slyly talks about "masons in the mountains." By the way, transferring this passage from 1 Kings 3 to 1 Kings 2:35.

We again came across traces of tendentious processing of the Bible by editors of the XVII–XVIII cen

Fig. 12.22. Interior view of the Temple of Little Sophia, built by Justinian allegedly in the VI century. Taken from [1464], p. 71.

Fig. 12.23. Interior view of the mosque attributed today to Suleiman the Magnificent. Almost the entire surface of the walls does not bear any images. Strict Muslim style. Even those individual patterns that are visible in the circles are, in fact, inscriptions in Arabic. Taken from [1464], p. 62.

tury. They diligently obscured the "wooden and brick footprints," replacing them with "stone" ones. Why? Is it because in Palestine, where the chronologists of the XVII–XVIII centuries mistakenly assigned the Temple of Solomon, it is difficult to find so many forests to provide work for eighty thousand lumberjacks for several years? Indeed, from the description of the Ostrog Bible, it is clear that the Temple of Solomon was built in a city, around which there was a lot of forest in the mountains. Indeed, there is a lot of forest around Istanbul.

7.9. Why the sultans of the XV–XVII centuries prayed in the temple of Sophia among golden mosaics and icons

Today, images of people and animals are strictly prohibited in Muslim temples and mosques. It is believed that the ban arose a long time ago, and that, obviously, in the era of the Ottomans = Atamans, it was strictly followed. In this sense, Muslims are true iconoclasts. This is well-known from the history of the last two centuries, and today no one doubts that it has always been this way. But is this true? If so, then it is natural to expect that Sultan Mehmed II, having seized CzarGrad in 1453 and turned many Christian churches into mosques, destroyed or hid (for instance, plastered) numerous icons and paintings that covered the walls. In the first place, it is with this that he is believed to have turned Christian cathedrals into Muslim mosques. Indeed, today in Istanbul, if you enter some Turkish mosque converted from a Christian temple, you will not see any frescoes, mosaics, or other Christian images. All of them are either destroyed or plastered. And on top of the plaster, a floral or just geometric ornament is drawn. See, for example, fig. 12.22, which shows the current state of the Christian church of the Little Hagia Sophia. The temple was converted into a mosque. The mosque, attributed today to Suleiman the Magnificent, is especially strict in this sense (q.v. in fig. 12.23).

When were Christian images in the churches of Istanbul actually plastered? For example, in the main Christian church, the Grand Sophia?

It turns out that in the middle of the XVII, or even in the middle of the XVIII century ([1123], p. 20; [1122], p. 64). From the point of view of the prejudices entrenched today, this striking fact is well known to Istanbul historians. True, they are not very eager to talk about it. But still they do, and we are grateful to them for that. Namely, when describing the history of the Church of St. Sophia, the following is reported: "The transformation of St. Sophia into a mosque was carried out with great respect for the building. … The pulpit was replaced by the reading-desk and the mihrab for prayers. … But the icons, iconostases, and mosaics of the Christian church remained intact [!— Auth.]; even some mosaics with images of people were preserved" ([153], p. 13).

According to the chronological table of reconstructions and other changes in Hagia Sophia, the internal Christian mosaics were covered with plaster only around 1750, in the middle of the XVIII century ([1122], p. 64). Another study on the history of Hagia Sophia states that "despite the Muslim ban on the use of any human images, he [Mehmed II.—Auth.] preserved many Christian mosaics, including the image of the Virgin and Child on the apse. This mosaic was not plastered until the second half of the seventeenth century" ([1123], p. 20). However, in the revised new edition [1122] of the same book, it is said more clearly: "The Mother of God with the Christ

child and the archangels were plastered during the reign of Mahmud I (1730–1754)" ([1122], p. 43). True, it is added that some other mosaics were closed at the beginning of the XVII century, during the reign of Ahmed I (1603–1619).

We present this wonderful Christian mosaic of the Virgin in fig. 12.24. Gold, precious stones. Moreover, we repeat, these are only minor remnants of the golden luxury of the Grand Sophia.

It becomes clear that at least until the beginning of the XVII century, and maybe later, the Grand Sophia temple, in which the sultans prayed for many decades, did not change its appearance as a Christian temple. In other words, the Istanbul sultans prayed in a Christian church right up to the XVII century, and maybe even up to the XVIII century! This does not at all fit into the prejudices instilled in us about the Ottomans = Atamans. But it perfectly meets our reconstruction, according to which the Ottomans came from Russia-Horde, were Christians, prayed in Christian churches. The Christian icons were not covered with any plaster. And all the major changes in their ritualism, at least those associated with iconoclasm,

Fig. 12.24. The famous mosaic on the dome of the Grand Sophia, above the altar, depicting the Virgin. Laid out in gold. Like other mosaics on the dome. Taken from [1122], p.50. See also [1123], p. 13.

prevailed only in the epoch of the XVII–XVIII centuries. Therefore, Sultan Suleiman the Magnificent of the XVI century, most likely, was building the Christian Grand Sophia. We are offered to consider that he prayed in the Cathedral

of Hagia Sophia in front of Christian icons, and at the same time was building another Muslim temple-mosque in a very strict Muslim iconoclastic spirit. In other words, we are told that the great Sultan (and not only him!) lived a double life. He erected a strict Muslim mosque with one hand, and with the other crossed himself the Christian way in front of Christian icons.

In the Scaligerian "history," not only the great sultans of Istanbul lived double lives, but the Crimean khans too. Being Muslims, they prayed in Christian churches! For example, historians write the following about the famous Orthodox Assumption Monastery of the Caves in Crimea: "At the end of the XV century, after the capture of Crimea by the Turks in 1475, the Assumption Monastery became the residence of the Metropolitan, the center of Orthodoxy in Crimea. … According to Andrey Lyzlov: 'When the Crimean Khan Hacı Giray fought against his enemies, he asked for help from the Most Holy Mother of God (in the Assumption Monastery). He promised her a glorious offering and honor to her image, and if he returned with profit and victory, he promised to buy wax, and make candles, and set them there a whole year, and make sure that his heirs, the Crimean khans, keep on doing so as well" ([54], p. 38). That is, the Muslim Crimean khans in the XV–XVI centuries worshiped the Christian Mother of God!

Let us ask the question: have readers seen many wax candles in modern Muslim mosques? Not to mention the wax candles in front of the icons? None. And in Orthodox churches, wax candles are still used constantly.

By the way, the very Christian name of the temple, Saint Sophia, for some reason did not bother the Ottomans = Atamans. Why? After all, they were supposedly Muslims and, having turned the temple into a mosque, had to change the temple's name, since there is no Hagia Sophia in Islam. Modern commentators are forced to note this fact, but they do not offer any satisfactory explanation ([1122], p. 43).

7.10. Who of the Ottoman = Ataman sultans decorated the Grand Sophia, and with what exactly

Refusing Sultan Suleiman the Magnificent the credit of having built the Grand Sophia in the XVI century, historians are still forced to associate his name with this Christian temple. It turns out that Suleiman put huge candlesticks in the Grand Sophia. They still stand on both sides of the altar. "Huge candlesticks on both sides were donated by Sultan Suleiman I" ([855], p. 45). (By the way, some chronicles confused Suleiman I and Suleiman II). Maybe someone would be happy to hush up this fact and hide it. For example, it is slyly to attribute the candlesticks to Justinian, pushing them, like the entire temple of Sophia, to the VI century. If such a huge temple was successfully exiled in the VI century, then what to say about

candlesticks? Why weren't they sent there too? For the simple reason that "the inscription on them praises Sultan Suleiman" ([1122], p. 43). Reluctantly, but they had to leave the candlesticks in the XVI century.

However, the participation of Suleiman the Magnificent in the decoration of the Grand Sophia is not limited to candlesticks. It's thanks to him that the crescent moon on the top of the temple was gilded. It is believed that the cross that initially stood there was replaced with a crescent immediately, under Mehmed II, that is, around 1453. However, it was allegedly gilded only a hundred years later, during the reign of Suleiman the Magnificent ([153], p. 13). At the same time, the crescent moon was covered with "fifty thousand molten gold coins" ([1259], p. 15). They did not spare gold. According to our reconstruction, it turns out that Suleiman installed a gilded crescent on Hagia Sophia immediately, at the time of its construction in the XVI century. By the way, the chronological table of construction in the Grand Sophia, given in [1122], clearly shows that after the capture of Czar-Grad in 1453, and up to 1566, the Ottomans allegedly did nothing in the Grand Sophia ([1122], p. 64). And then, at the end of the XVI century, they supposedly realized it and began to richly decorate and complete it. All clear. The real construction of the Grand Sophia in the middle of the XVI century was slyly declared "the construction of the Suleiman mosque." Therefore, they deleted it from the chronology of the Grand Sophia. Only fragmentary information about its completion by the Atamans at the end of the XVI century has survived.

The heirs of Suleiman the Magnificent did not forget about Grand Sophia, but continued to guard and protect it. In 1573, "the first supporting structures were built" ([855], p. 42). During the reign of Murad III (1574–1595), two huge marble vessels with lids, as tall as a man, were installed. (For the consecration of water?) Each vessel has a tap on the side, like a samovar (q.v. in fig. 12.25). Vessels of exactly the same shape and with exactly the same taps were also used in Orthodox churches in Russia for the consecration of water. True, they were made not of marble but metal.

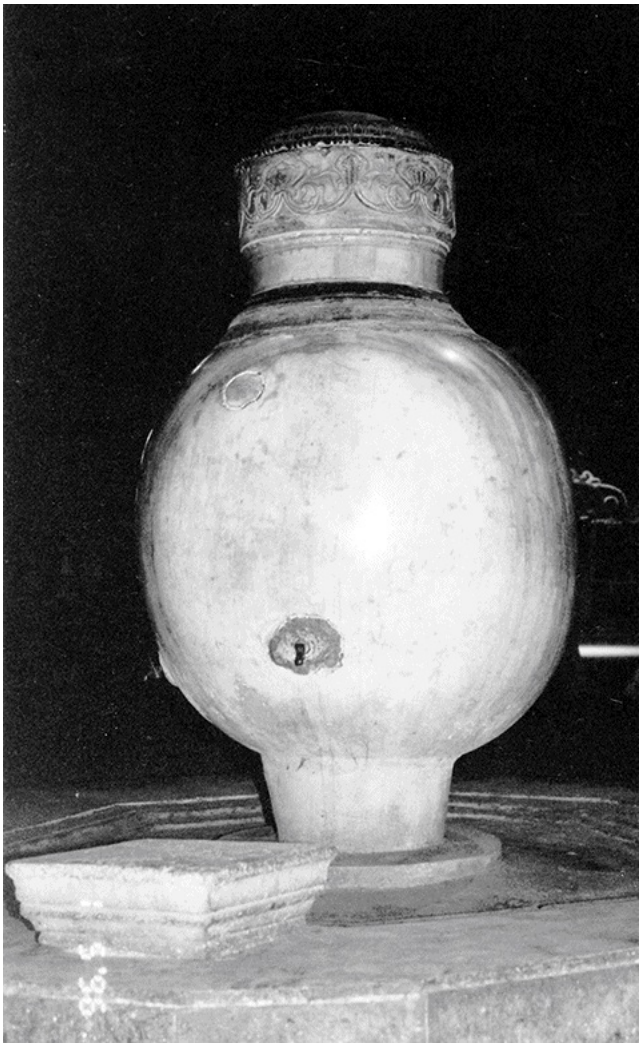


Fig. 12.25. One of the marble vessels in the Grand Sophia. Probably for the consecration of water. Installed by Sultan Murad III at the end of the XVI century. Photo of 1996.

Let us repeat that these Orthodox vessels for the consecration of water were installed not by anyone, but by the Ottoman = Ataman Sultan Murad III at the end of the XVI century, that is, according to our reconstruction, soon after the construction of the Grand Sophia. Modern commentators find it difficult to explain the Christian act of the supposedly Muslim Sultan, so strange to them. For example, in the book [855] a hypothesis is put forward that "the parishioners used them [vessels.—Auth.] for ablution" ([855], p. 45). But the vessels are inside the temple, and at Muslim mosques parishioners wash their feet outside, in front of the entrance. The arrangement of the vessels inside the temple excludes the very idea of "washing feet."

In the book [1123], it is directly stated that these vessels (donated, allegedly, by a

Muslim sultan) are from

Greece, that is, of truly Orthodox Christian origin ([1123], p. 26).

For some reason, right after Suleiman the Magnificent, minarets were added to the Grand Sophia. Initially there was only one minaret. Later the second was added by Selim II (1566–1574), and then two more—by Murad III (1574–1595) ([1123], p. 21). Thus, by the end of the XVI century, the Grand Sophia was strengthened, completed, and decorated. This correlates with our reconstruction, according to which the temple was originally built only in the middle of the XVI century.

7.11. Why the Grand Sophia began to be used as a burial vault only in the early XVI century

Here's another big oddity in the Scaligerian history of the Grand Sophia. The temple was allegedly built in the VI century, or even in the IV century. Nevertheless, for some reason, the Byzantine emperors were not buried in it ([240], p. 108–122). They were buried in the small church of the Holy Apostles. Moreover, this small temple was also built by Justinian and the same architects who built the Grand Sophia ([452],

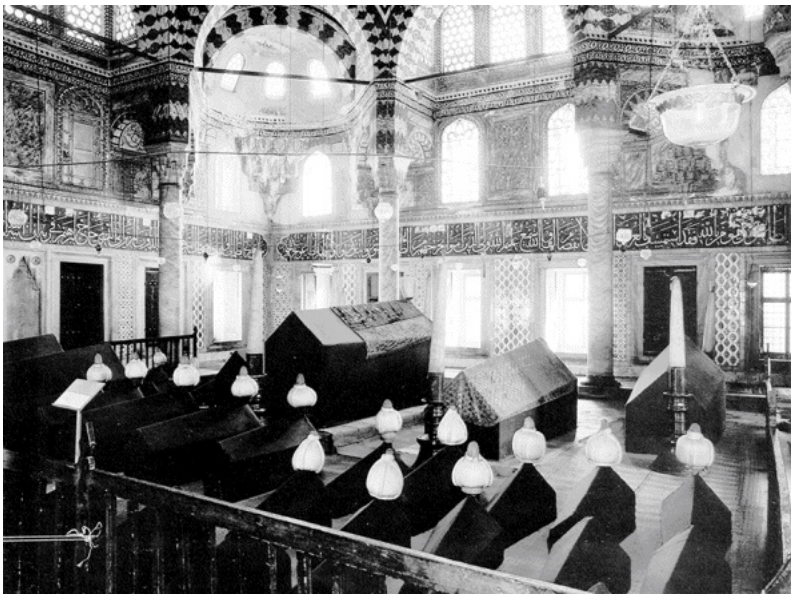


Fig. 12.26. Mausoleum of Sultan Selim II in the Grand Sophia. Taken from [1259], p. 15.

v. 2, p. 87). Weird. Allegedly, two temples were constructed simultaneously—a small one and a huge one, the main one. And the emperors were buried not in the main temple, but a small one!?

Then their tombs were transferred to the Church of St. Irene ([240], p. 123). The burial vault of the imperial family of Komnenos, allegedly in the XI–XIII centuries, is the Pammakaristos Church ([855], p. 56). In addition, the residence of the patriarch in the XV– XVI centuries was also, for some reason, not located in the Grand Sophia ([855], p. 56). And not at all because he was kicked out of there by the "bad" Ottomans. It turns out that even before the Ataman conquest, the residence of the Byzantine patriarch was the Church of the Holy Apostles ([855], p. 56).

Let's go back to the burials in Grand Sophia. It turns out that even in the Ottoman era of the XIV–XV centuries, the first Ottoman sultans, for some reason, were not buried in Grand Sophia either ([240], p. 122). Although this huge temple supposedly has existed for a long time.

And "suddenly," ultimately "unexpectedly," starting from the end of the XVI century, the first, and then numerous sultan's tombs appear in the temple of Grand Sophia: "Selim II (1566–1573.—Auth.), his wives and children, … Murad III (1573–1595.—Auth.), … Mehmed III (1595–1603.—Auth.), Ibrahim (1640– 1648.—Auth.), Mustafa I (1617–1618.—Auth.), his mother and wife, Mehmed IV (1648–1687.—Auth.), Mustafa II (1695–1702.—Auth.), and up to one hundred (!—Auth.) princes and princesses" ([240], p. 122). The dates of life of the sultans taken from ([240], p. 323). Figure 12.26 shows, as an example, the luxurious mausoleum of Selim II in the Grand Sophia.

More than half of the sultans of 1566–1702 are listed here ([240], p. 122). And up to a hundred princes and princesses! But at the same time, in the entire history of the Grand Sophia, the era of burials in it is only 1566–1702. And before the middle of the XVI century not a single burial!

It turns out that only after many hundreds of years did the rulers of Czar-Grad Istanbul finally realize that Grand Sophia could be used as a burial vault. And for more than a thousand years such a thought did not occur to anyone. It should be noted that in mediaeval Europe and Asia mediaeval temples became burial vaults of great kings immediately upon construction. What's the matter? Why did the Grand Sophia turn out to be a strange exception in Scaligerian history? You can build different hypotheses on this score. Modern commentators probably have some kind of "explanation" for this peculiar circumstance.

We see no need to analyze their assumptions. Our reconstruction explains this fact quite simply. No one was buried in the Grand Sophia before the XVI century simply because it did not exist. The temple was erected only in the middle of the XVI century, and after the completion of the work, they immediately began to bury here the Ottoman = Ataman rulers.

Pay attention to the date of the last sultan's burial in the Grand Sophia. that was in 1702. Probably, in the early XVIII century, in Istanbul appeared at last new large and already Muslim mosques, where they began to bury subsequent sultans, who already were true Muslims and did not want to be buried in the Christian Hagia Sophia. Also, by that time, the attitude towards the temple changed dramatically. As we have already said, it was around 1750 that they began to cover its Christian mosaics with plaster.

Thus, until the early XVIII century, there was only one large temple in Istanbul—the Christian St. Sophia, which didn't exist until the XVI century. Therefore, the first sultans were buried in other places. It is clear that when a huge mosque, later attributed to Suleiman the Magnificent, was built in Istanbul, his tomb was moved there, as well as the tomb of his wife, Roxelana. You can still see them there today.

7.12. Suleiman the Great's wife—Russian Roxelana. The wife of king Solomon is the daughter of the Egyptian Pharaoh

The wife of the biblical king Solomon was the daughter of the Egyptian Pharaoh. The Bible says: "Solomon made an alliance with Pharaoh king of Egypt and married his daughter. He brought her to the City of David …" (1 Kings 3:1). (See Church Slavonic quotation 203 in Annex 4.)

As we have shown, biblical Egypt is Russia-Horde. But then it turns out that Solomon's wife is a Russian princess, the daughter of the Russian Czar-Khan. Let's see if there is confirmation in the biography of Suleiman the Magnificent. Yes, and very bright.

It turns out that the wife of Suleiman the Magnificent was indeed the Russian Roxelana ([855], p. 61). "In the neighboring (to the tomb of Suleiman I) [we repeat that some authors confused Suleiman I and Suleiman II.—Auth.] türbe, of no less magnificent form, rest the remains of Roxelana, or "Russian." … She was the beloved wife of the Sultan, who rejected for her sake all his wives" ([153], p. 22).

The mediaeval author Michalon Lituanus calls Roxelana "the most beloved wife of the current Turkish emperor" ([487], p. 72). The commentator reports here that "Roxelana, a Ukrainian woman, the wife of the Turkish Sultan Suleiman I (II.—Auth.) the Magnificent … exerted a great influence on state affairs" ([487], p. 118). For a mediaeval portrait of Roxelana, see fig. 12.27. Historians write about Roxelana as follows: "It is known that she was a Slav—according to some sources, the daughter of a Ukrainian priest, according to others, Russian or Polish. Some authors even call her full name—Anastasia Gavrilovna Lisovskaya" ([522: 1], p. 87).

By the way, the Bible, for some reason, passes over in silence the name of the wife of king Solomon. Is this again the result of careful processing of the ancient text by editors of the XVII–XVIII centuries? For example, the name of David's wife, Solomon's mother, Bathsheba, is preserved in the Bible (2 Samuel 11:3; 1 Kings 2:13).

It is noteworthy that the name of Roxelana is written on her portrait, kept in the Sultan's palace of Istanbul (q.v. in fig.12.27 and12.28), as follows: "Rossa Solymanni Vxor" ([1206], p. 46). This is just a slight

Fig. 12.27. An old portrait of the Russian Roxelana, the wife of Sultan Suleiman the Magnificent. Pay attention to the inscription. Taken from [1206], p.46.

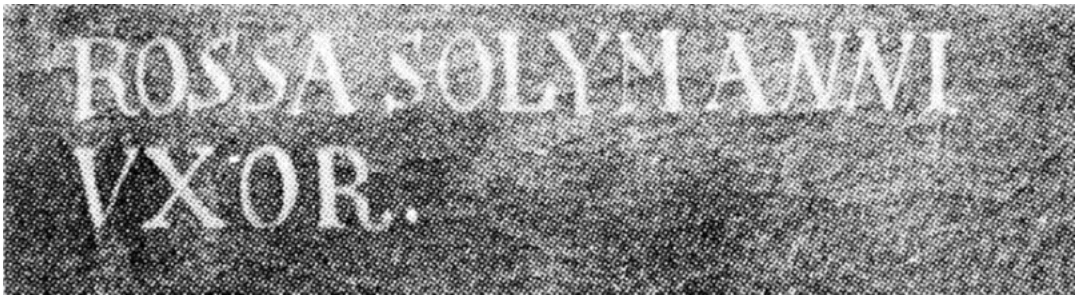


Fig. 12.28. Fragment of the portrait of Roxelana with an inscription. Taken from [1206], p. 46.

distortion of the words “Russian Solomon’s Czarina.” The word “Solymanni” may be the known female name Solomonia. The very word “Russian” in her name most likely indicates her royal origin. This was customary in the Middle Ages. For example, “Anne of Austria,” “Mary of Burgundy,” did not indicate nationality, but belonging to the reigning, ruling family of the corresponding country. It is unlikely that Roxelana was just a slave, as commentators are trying to convince us today ([240], p. 239).

Another old portrait of Roxelana with a similar inscription is shown in fig. 12.28a. See also fig. 2.28b,

Fig. 12.28a. Another portrait of Roxelana with the inscription “Rossa Solymanni Vxor.” Taken from [275: 1], p. 94.

where the word “Rossa” is also featured. By the way, it can be seen there that the Latin letter “s” was sometimes written similarly to “f,” but with a shorter horizontal bar.

Let us turn to the Bible. Solomon’s wife is called Pharaoh’s daughter (1 Kings 3:1). We have already seen that the Bible, as a rule, refers to the Russian-Horde Czar-Khan as Pharaoh. But in some chapters of the Bible, he is not called Pharaoh, but Hiram. For example, where it speaks about King Solomon. Therefore, Solomon’s

wife could also be perceived as "the daughter of Hiram (Pharaoh)." And what do we learn about Roxelana—the wife of Suleiman the Magnificent? It turns out that he called her Hurrem (Hürrem Sultan) ([1404], p. 571). This name is clearly consonant with Hiram. That is, Roxelana was also called "Hiram's Daughter."

Let's say the following about the name of Roxelana. If you read it from right to left, taking into account the usual transition from "M" to "N," you get the name Melchior. That is, the name of the female Magus (q.v. in Chapter 3). We cannot explain this yet. But there may be something interesting here.

Fig. 12.28b. Another similar portrait of Roxelana. Taken from [1371: 1], p. 17.

7.13. Vague memories that Sultan Suleiman in the XVI century actually built a Christian temple

A strange legend is associated with the mosque in Istanbul, the construction of which is attributed today to Sultan Suleiman. This legend is well explained by the hypothesis that in the XVI century Suleiman did not build a mosque, but a Christian temple, the Grand Sophia.

They tell the following ([240]). A certain Greek mason, who worked on the construction of the Suleiman's mosque, carved a cross on a huge porphyry slab intended for the altar. The mason was allegedly executed immediately in the presence of the infuriated Sultan. And "a porphyry slab, already unsuitable for the

mosque, was left in front of the entrance … the side with a cross turned to the ground" ([240], p. 248–249).

The Turkish historian of the late XIX century, Djelal Essad, was outraged by this legend. He wrote: "As for the cross, it is difficult to suppose that a Greek worker dared to carve it in presence of a thousand Muslims. … And even if he really carved it, it would not be difficult to erase that cross, thus making the slab suitable for its original purpose. This legend is just a slander" ([240], p. 249).

The picture is clear. In the XVI century, Ottoman = Ataman Suleiman = Solomon actually erected the temple of St. Sophia, a Christian cathedral. It was just natural for a cross to be in its altar. After a while, the religion of the sultans, and of the country as a whole, had changed. And the cross was removed from the altar of Grand Sophia. As it was removed from the dome and replaced with a crescent ([1123], p. 20). So to speak, the first step to "improve the history."

But a second step was also required. Apparently, the Turkish sultans of the XVIII–XIX centuries were worried that in the people's memory the construction of Grand Sophia was still associated with the name of Ataman Suleiman = Solomon. They had to build a new luxurious mosque and call it the mosque of Suleiman—

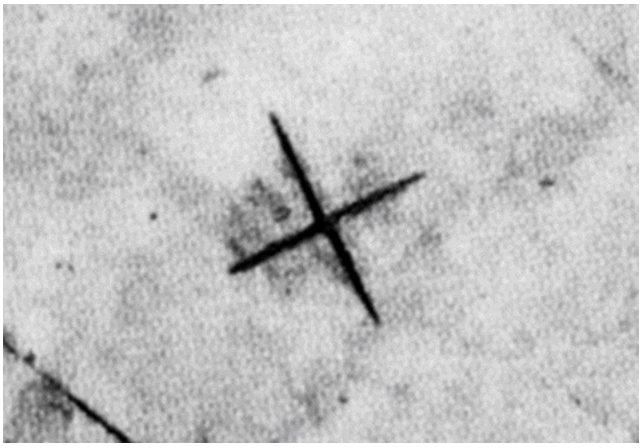


Fig. 12.29. A small cross on the stone floor of the Great Sofia. These crosses mark the projection of the dome's circumference. They were made during the construction of the dome. Taken from [1123], p. 14.

the one who lived in the XVI century. To this mosque they moved (on paper!) all the legends associated with the construction of Grand Sophia, which, in its turn, was pushed to the VI century, thus completely removed from the history of the XVI century. But as a result, a glow of the Christian Grand Sophia fell on the new mosque, allegedly Suleiman's. To "explain" the resulting contradiction, they came up with a legend about the unfortunate Greek mason, executed for tracing a cross.

Another explanation is also possible. The legend of a Greek mason does not assert that the cross was Christian, but for some reason stresses that it was small ([240], p. 248). Why did the ancient story retain such a strange detail? Is there anything like this in the Grand Sophia? It turns out that yes. There is indeed a row of small crosses carved in the stone floor. They mark the projection of the dome's circumference onto the floor (q.v. in fig. 12.29). Most likely, they had a purely constructional

Fig. 12.30. Mosaic in the Great Sophia. It is believed that Emperor Constantine IX and Empress Zoe are depicted on the right and left of Christ. However, the inscription above the king's head has been clearly changed, and, in particular, the name of the king has been changed. Taken from [1464], p. 44. See also [1259], p. 14.

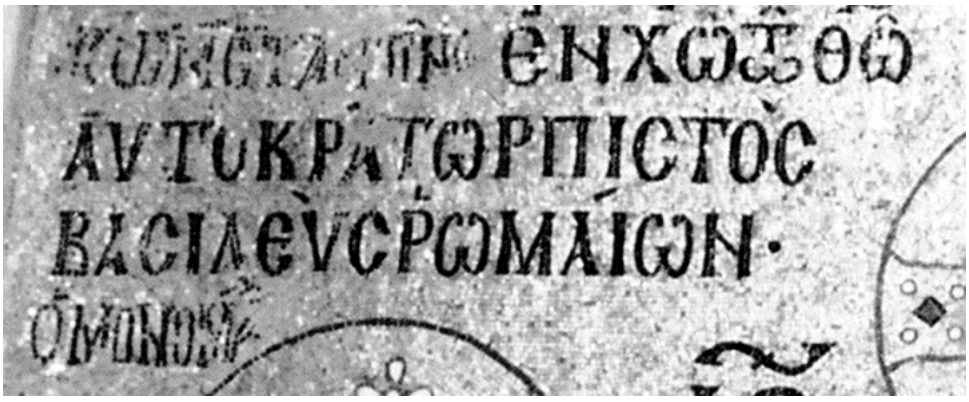


Fig. 12.31. Fragment of the inscription on the mosaic. It is quite obvious that the inscription was rearranged. They also changed the name of the king. Taken from [1464], p. 44. See also [1259], p. 14.

significance—the builders used them to better align the circumference of the dome's

base. Since crosses had nothing to do in the mosque attributed to Suleiman, and the legend asserted the crosses "should have been there," they came up with an explanation—in a sense, turned the slab with a cross "face down."

But most likely, this legend reflects the initial achitectural consonance of the small crosses on the floor of the Grand Sophia and its main crosses on the altar and the dome.

7.14. Why did they break and replace the inscriptions on the vaults of the Grand Sophia?

Many people think that the ancient mosaics, which, as we know, deteriorate very slowly, have mostly come down to us in their original form. This is not true. It turns out that some mosaics were rearranged, and not for the sake of their restoration or renewal, but for the purpose of editing history. Let's give a vivid example.

On the gallery of Grand Sophia there is a famous mosaic depicting Christ, on the right and left of whom are the king and the queen (q.v. in fig. 12.30). Today it is written above the king's head that it is Emperor Constantine. However, it is obvious that the emperor's name has been altered, and very inaccurately (q.v. in fig. 12.31). The fix is so striking that commentators have come up with a funny theory to explain it. Allegedly, Empress Zoe, depicted in the mosaic on the right, got married several times. But even so, what does the mosaic have to do with it? It turns out that it does have something. We are assured that "with each marriage the Empress changed the face and name of her husband in the mosaic. Traces of these changes are clearly visible" ([855] p. 44). Thus, not only the name, but even the face of the king was shifted. Moreover, the faces of the Empress herself, and even the face of Christ, were shifted either! For the face of the queen commentators, upon reflection, "found a way out." They say, it was done by Michael V Kalaphates, who hated her ([1122], p. 61). And historians did not find anything better regarding the shifting of the face of Christ than to declare that His former face "did not sufficiently harmonize" with the new images of the royal couple. Therefore, they say, shifting was the only solution ([1122], p. 61).

Let us doubt that the reason for all these distortions was the Empress's marriages, or the hatred of the heirs, or the fine art laws. As we understand, the reasons are much more serious. And it wasn't done so long ago. When exactly? Let us express an idea. It is known that in 1847, that is, already in the XIX century, an extensive "restoration" of Grand Sophia was carried out. The mosaics were cleaned. Then something was done to them. Then they were plastered again ([1122], pp. 46, 64). Or were they plastered for the first time? Plaster was removed already in our time. It turns out that in the XIX century European specialists were invited for the

restoration—Swedish architects, the Fossati brothers (Gaspare and Giuseppe) ([1122], pp. 46, 64). Did they "tweak the history"? Did they knock off the old inscriptions and replace them with new, "historically correct" ones, taken from the Scaliger-Petavius textbook?

As we see, the case of the mosaics of the Grand Sophia is far from being as simple as it would seem. It is important to understand that when the plaster is being removed from the walls today, it is not the old mosaics of the XVI century (according to our reconstruction) that reappear, but the mosaics processed by Europeans in the middle of the XIX century and "brought in line" with the Scaligerian version of history. Presumably, they did not leave to us the drawings of the old mosaics.

8.
THE CHURCH OF SAINT IRENE AND THE OLDEST PLAN OF CZAR-GRAD

Today, very close to the Grand Sophia, there is an older Christian church of St. Irene (q.v. in fig. 12.15). It is believed that "before the construction of Hagia Sophia, the church of St. Irene was the city's patriarchal cathedral" ([855], p. 58). It is believed that it was built

Fig. 12.32. View of the Istanbul Topkapı Palace from the roof of the Hagia Sophia. Nearby, behind the first belt of the palace walls, right inside the palace is the Church of St. Irene. Taken from [1206], p. 13.

by Constantine the Great, allegedly in the IV century, together with the Grand Sophia. Then the temple of St. Irene burned down, was destroyed, and finally rebuilt by Constantine V, allegedly in the VIII century ([855], p. 58). We emphasize that the church of St. Irene is located right in the Sultan's palace (q.v. in fig. 12.32).

Thus, it turns out that throughout the history of Czar-Grad two churches stood side by side in this place: the old main church of St. Irene and the new main temple of St. Sophia. So, it would be natural to see them both depicted side by side on the old plans and maps of the city. At least on the plans featuring not only the Grand Sophia, but other churches of the capital as well. Do we see them? Let's turn to the oldest existing map of Czar-Grad. First of all, it turns out that the map is dated to the first half of the XV century ([1123], p. 5; q.v. in fig. 12.33 and 12.34). This plan is very important since it shows Czar-Grad just before the conquest by the Ottomans = Atamans in 1453. Many churches are shown. There must be among them the church of St. Irene, of course. We look at the plan and see that there is really a church in that place, looking like St. Irene. But it stands alone. No other churches nearby. It turns out that the Grand Sophia had not been built yet. Let us repeat that the plan is from the early XV century. This is in good agreement with our reconstruction, according to which the Great Sophia was built by the Ataman Suleiman = biblical Solomon in the XVI century.

The plan has descriptive labels (q.v. in fig. 12.33). Unfortunately, the full inscription on the main temple (of St. Irene?) is hardly readable (q.v. in fig. 12.35). Replacing illegible letters with question marks, we get the following: S-I(?)R(???). The inscription may mean S-Ierene, or Saint Irene. In any case, it doesn't look like Hagia Sophia, or S-Sophia.

Thus, the oldest surviving plan of Czar-Grad of the XV century confirms our idea that in the XV century, the modern temple of St. Sophia did not stand there yet.

It is believed that there are no survived maps of Czar-Grad older than the XV century. In fig.12.36 we present the plan allegedly made in 1450 ([1459], map LVIII). Figure 12.37 shows a map of Czar-Grad allegedly made in 1422. It is believed that this is "the

Fig. 12.33. The oldest surviving map of Czar-Grad and its environs. It dates back to the first half of the XV century. In front of the Hippodrome, only one temple is depicted, which, therefore, is the temple of St. Irene. Thus, in the first half of the XV century, the Church of St. Sophia had not yet been built. Taken from [1123], p. 5.

oldest plan that have come down to us" ([336], v. 5, pp. 138–139). When we compare it with another "oldest plan" (q.v. fig. 12.33), we see that both are based on the same original. In general, they are similar. At the same time, they differ from each other in essential details. Today we are told that the plan in fig. 12.37 is "reproduced from the manuscript" by Franz Etzold. But are we sure that the drawing in the manuscript kept in the National Library of Paris is an authentic original? Cound't it be just another later "copy"? In any case, the plan in fig. 12.33 is clearly different from it. Has the real original been preserved? Or today this map only exists in its various "copies" made in the XVII–XVIII centuries? Could the original be considered "wrong" and destroyed? Note that similar questions about originals earlier than the XVII century arise whenever it is possible to discover and compare with each other several later versions of "old maps," issued either as old originals or as their completely authentic copies.

Let us return to the plan in fig. 12.37. Near the Hippodrome we see a temple, near which is written "S. Sophia" (q.v. in fig. 12.38). It is possible, however, that the inscription was made later, by the Scaligerian historians, who announced that the

temple of Sophia was built in the VI century. Let us repeat that here, in fact, should be the really ancient temple of St. Irene. It still stands today. So, if the plan is really 1422, then there should only be St. Irene on it. There should be no St. Sophia. If the plan was drawn in the XVI century, then it should already feature both St. Irene and St. Sophia. The fact that on the plan allegedly of 1422 only one church is depicted, and next to it is written "St. Sophia," means only one thing: forgery.

The same may be said of the image of Saint Sophia on another plan of Czar-Grad, allegedly of 1520 (?) ([336], v. 5, pp. 138–139; q.v. in fig 12.39). Here, next to the temple, is written: "S. Sophia," but the building we see is completely different from Hagia Sophia of today. The plan shows an elongated building with a gable roof, similar to European mediaeval Christian

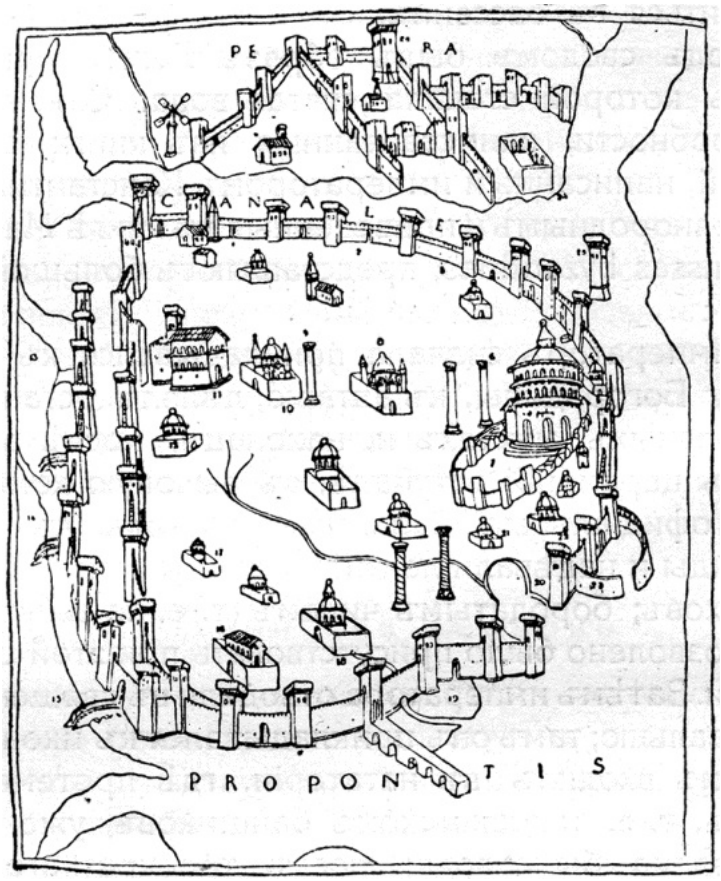


Fig. 12.34. Drawing of the oldest surviving map of Czar-Grad from the beginning of the XV century. Taken from [240], p. 134.

cathedrals. Nothing to do with Hagia Sophia that stands today in Istanbul and was allegedly built in the VI century (q.v. in fig 12.40).

Figure 12.41 shows the entire plan of Constantinople allegedly made in 1520 (?) ([336], v. 5, pp. 138–139). As historians note (and this is true), the map is drawn

neatly and skillfully. All the main buildings of Czar-Grad are depicted. We have already noted the first feature of the plan of 1520—the amazing Roman-Gothic European look of the temple named "Hagia Sophia." The second feature of the plan is also immediately evident. On the left, in the Bosphorus, three ships are shown. Over one of them, a flag with an imperial double-headed eagle flies (q.v. in fig. 12.42). As we already understand, this is the old coat of arms of Russia-Horde and the Great = "Mongolian" Empire. Naturally, ships with such flags stood in the ports of Czar-Grad.

On the other ship, two flags with the Ottoman crescent are visible (q.v. in fig. 12.43). It's all clear again. Czar-Grad was the capital of Ottomania = Atamania. The symbol of the city was the crescent moon with a star.

On the third ship, we see a flag with a Christian cross, and above it, on a high mast, a flag with a sphinx (q.v. in fig. 12.44). It is pertinent to recall that the Sphinx is present in the symbolism of the Golden Horde. In Chron5, Chapter 16:13.1, we have given a photograph of a sphinx found during excavations in the Golden Horde on the Volga. As we have shown, the Sphinx is actually a Christian symbol—a cherub with four faces: a lion, a man, an eagle, and a bull. In Christianity, it is well-known that these images personify four evangelists: Mark, Matthew, John, and Luke, respectively (q.v. in Chron5, Chapter 18). Perhaps the ship with the Sphinx on the flag came from African Egypt, where the famous "ancient" Egyptian Great Sphinx is located. Since both flags with the Sphinx and the cross were raised on the same ship, "ancient" Egypt was a Christian kingdom. The ship could have arrived from Russia-Horde, described in the Bible under the name Egypt (see above).

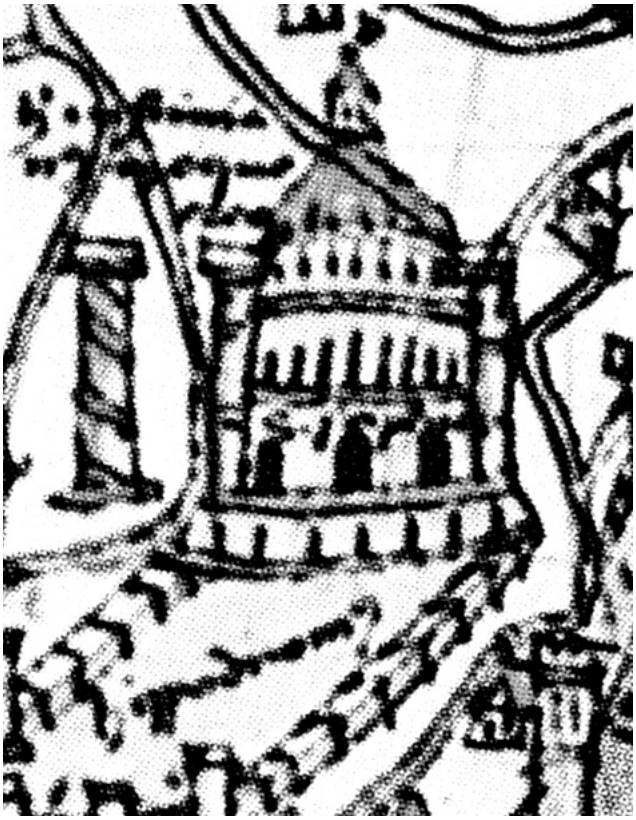


Fig. 12.35. Fragment of the plan of Czar-Grad depicting a temple near the Hippodrome. Taken from [1123], p. 5.

Figure 12.45 shows an image of Constantinople of the XVII century. Figure 12.46 shows a XVII century drawing of Topkapi, the main palace of Constantinople. Figures 12.47 and 12.48 show an engraving of the late XVIII century with a view of Istanbul of that time.

Let us note a circumstance that seems strange from the point of view of modern ideas about the religious history of the Ottomans. It is believed that the Atamans, having conquered Czar-Grad, transformed almost all Christian churches into mosques. Djelal Essad writes: "Following the Turkish conquest, most of the churches were converted to mosques. … Byzantians retired to suburbs and left these buildings; so it's just natural the Turks turned them into holy buildings—because their religion allows to pray in any holy place" ([240], pp. 133–134).

However, the Church of St. Irene, which after the conquest of the city by the Ottomans turned out to be the only church on the territory of the Sultan's palace, did not become a mosque ([855], p. 58). Maybe the sultans built for themselves another mosque nearby? No, nothing is known about this. Maybe they destroyed St. Irene's church? No, they didn't. So what happened? All or almost all the churches

of Czar-Grad had been converted into mosques, and the one located right in the Sultan's palace remained Christian? Should this be understood in such a way that the sultans went to pray there? Today it is believed that the sultans used it simply as an arsenal, keeping weapons in them ([855], p. 58). But after what we have learned about Hagia Sophia, we doubt it.

9.

THE DIMENSIONS OF THE BIBLICAL TEMPLE OF SOLOMON COMPARED TO THE DIMENSIONS OF THE LITTLE SOPHIA AND GRAND SOPHIA IN CZAR-GRAD

We said that, even according to the Scaligerian history, Justinian built two churches of St. Sophia. Namely, Little and Grand Sophia. They are very similar in architecture.

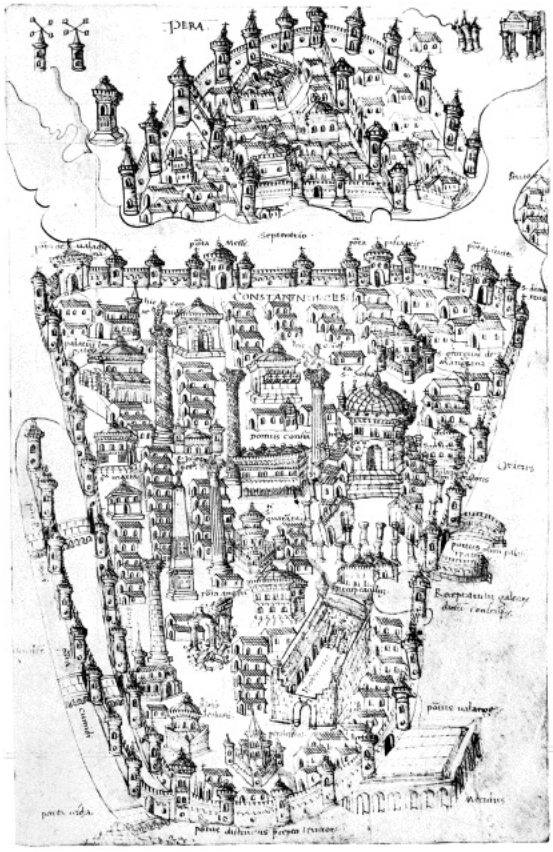


Fig. 12.36. Ancient image of Czar-Grad, allegedly dated around 1450. Map from the Buondelmonte manuscript, "Liber Insularum …" Italian ms., ca. 1450. Taken from [1459], map LVIII.

Fig. 12.37. The oldest of the plans of Czar-Grad that have come down to us, allegedly 1422. Historians comment: “Constantinople one century before the conquest by the Turks; from “Liber insularum archipelagi”, editus per presbyterum Christoferum de Bondelmontibus de Floretia, 1422. The oldest surviving plan. … Drawn by the hand of Franz Etzold from a photograph taken from the manuscript … kept in the Paris National Library.” Taken from [336], v. 5, pp. 138–139.

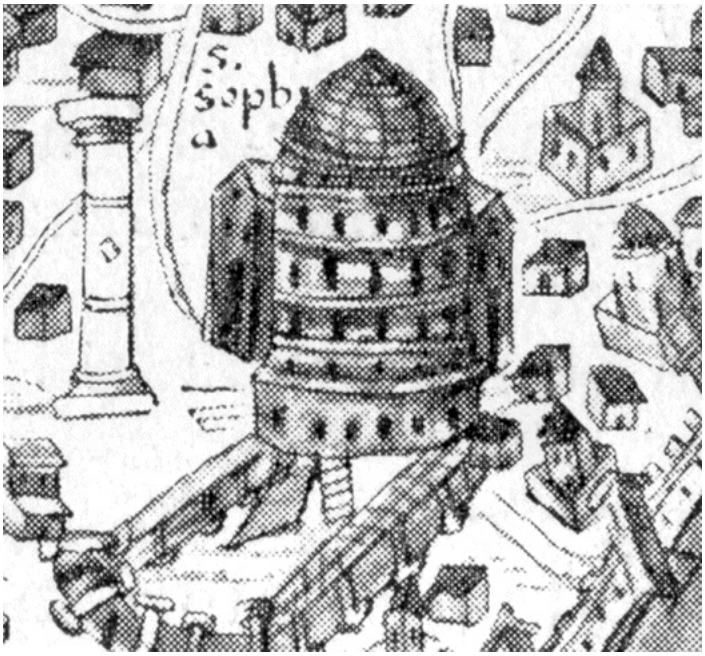


Fig. 12.38. Fragment of the Czar-Grad plan. Allegedly the Hagia Sophia. Taken from [336], v. 5, p. 138–139.

Apparently, first was built the Little Sophia. And then, having “trained” on it, they erected a truly grandiose temple of Grand Sophia. By the way, in the Scaligerian history of Jerusalem, it is also believed that at least two temples of the Lord were built—the First Temple, and then the Second Temple. Perhaps this is a reflection of the fact that two churches of St. Sophia were erected in the XVI century—first the Little, then the Grand.

Fig. 12.40. Temple of Hagia Sophia in Istanbul, a.k.a. Constantinople, a.k.a. Gospel Jerusalem, a.k.a. “antique” Troy. Most likely, the Hagia Sophia is the biblical Temple of Solomon. In its present form, it was built in the XVI century by Sultan Suleiman (Solomon) the Magnificent. Later, in the XVII–XVIII century, the temple was converted into a mosque. Taken from [1122], p. 17.

Fig. 12.39. The alleged temple of St. Sophia on the plan of CzarGrad of allegedly 1520. We see a typical European Christian cathedral with a gable roof. Nothing in common with the modern Hagia Sophia. Taken from [336], v. 5, pp. 138–139.

The Bible gives the dimensions of Solomon's temple in Jerusalem. That is probably the very first temple of the Lord. "The temple that King Solomon built for the Lord was sixty cubits long, twenty wide and thirty high. The portico at the front of the main hall of the temple extended the width of the temple, that is twenty cubits, and projected ten cubits from the front of the temple" (1 Kings 6:2–3). (See Church Slavonic quotation 204 in Annex 4.)

As we have already said, "The cubit is an ancient measure of length. … The length of one cubit ranged from 370 mm (in Ancient Syria) to 555 mm ("royal cubit "in Babylon)" ([85], v. 25, p. 369). That is about half a meter. Therefore, the dimensions of the Temple of Solomon, that is, of its nave, without annexes, are approximately 30 meters in length, 10 meters in width, and 15 meters in height. According to our reconstruction, in the description of the biblical Temple of Solomon might be combined the descriptions of both the Little Sophia and the later Grand Sophia. This is why it is interesting to compare the dimensions of the biblical first temple of Solomon and the temple of Little Sophia.

The dimensions of Little Sophia are as follows: "The height of the dome exceeds 19 meters, and the sides of the plan are 34 and 30 meters" ([240], p. 124). Thus, the maximum size of the plan—about 30 meters— coincides with the length of the Temple of Solomon. The height of Little Sophia is about 19 meters, and the height of the Temple of Solomon is about 15 meters.

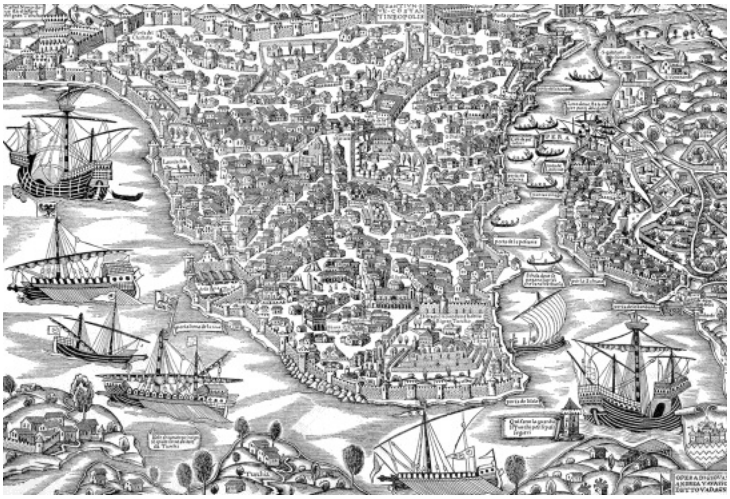


Fig. 12.41. The old plan of Constantinople, allegedly of 1520. Historians comment: "Constantinople, two centuries after the conquest, painted (and published) by Giovanni Abdrea Vavassore detto Vadagnino, Venice 1520 (?). Drawn by Franz Etzold from a photograph of the original at the German National Museum in Nuremberg." Taken from [336], v. 5, p. 138–139.

A good match too. As for the width of the temple of Solomon—10 meters—it is most likely the width of its central part, the so-called "nave." In Christian churches of Istanbul, it is usually a third of the total width, which corresponds to approximately 10 meters. For example, in fig. 12.49, we give the plan of the Grand Sophia. This standard proportion is clearly visible there—about 1:3. So, the Bible, speaking about the Temple of the

Lord in Jerusalem = the Temple of Solomon, gives the dimensions not of the Grand, but of the Little Sophia in Czar-Grad.

The dimensions of the Grand Sophia are as follows: the height of the central dome is 55 meters, the length in the plan is 77 meters, the width is 72 meters

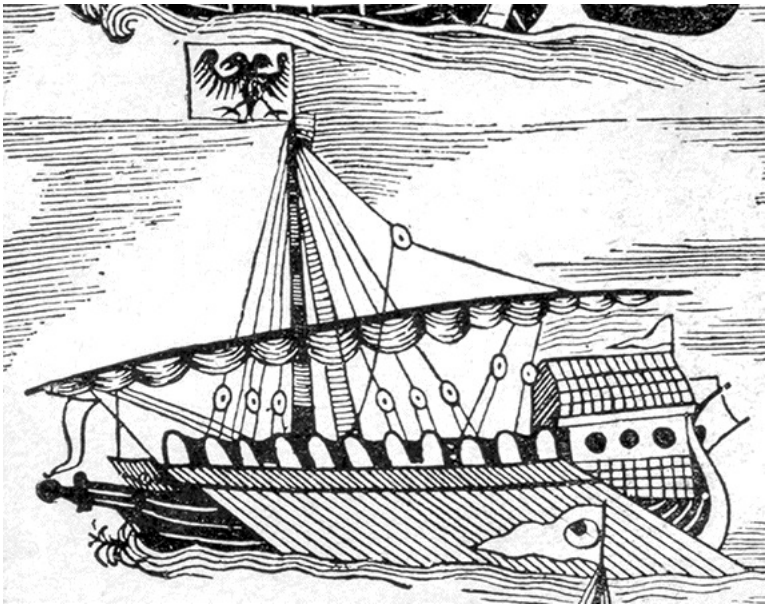


Fig. 12.42. Fragment. A ship with an imperial double-headed eagle on the flag. Taken from [336], v. 5, pp. 138–139.

Fig. 12.43. Fragment. Ship with Ottoman crescent moons on flags. Taken from [336], v. 5, pp. 138–139.

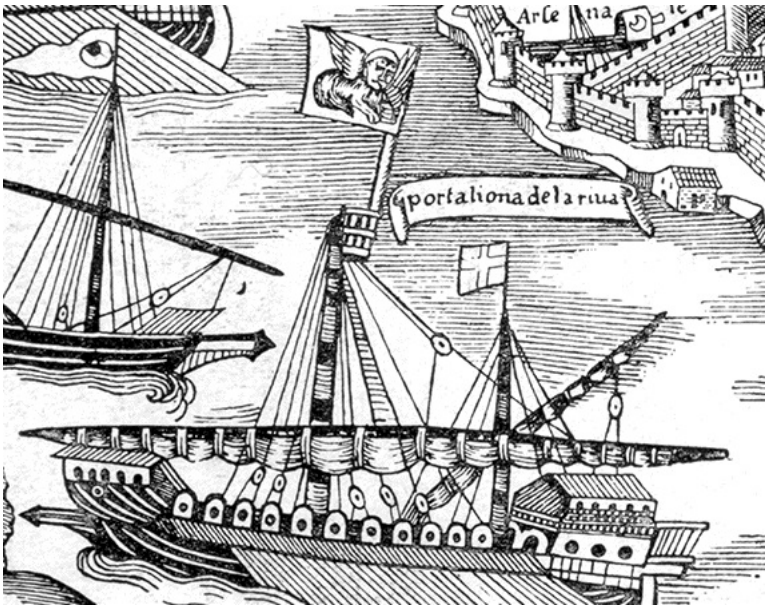


Fig. 12.44. Fragment. Ship with a sphinx and a Christian cross on the flags. Taken from [336], v. 5, pp. 138–139.

Fig. 12.45. View of Istanbul in the drawing of the XVII century. Taken from [1464], back cover of the book.

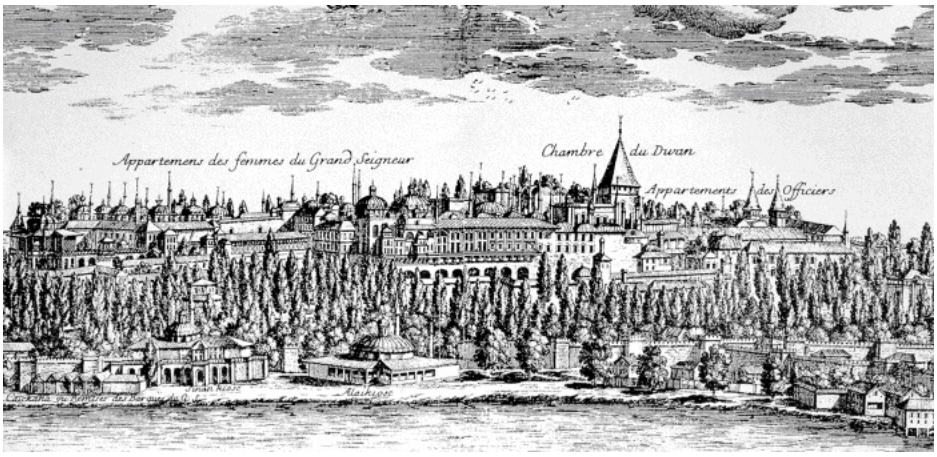


Fig. 12.46. View of the main sultan's palace Topkapi in the drawing of the XVII century. Probably, the name Grand Seigneur meant "Grand Duke," and Dwan, or as they used to say Divan (that is, the State Council under the Sultan), came from the Slavic Duma. The fact is that the letters W and M differ only in orientation and could easily pass into each other. We have already given quite a few such examples. Taken from [1206], p. 110.

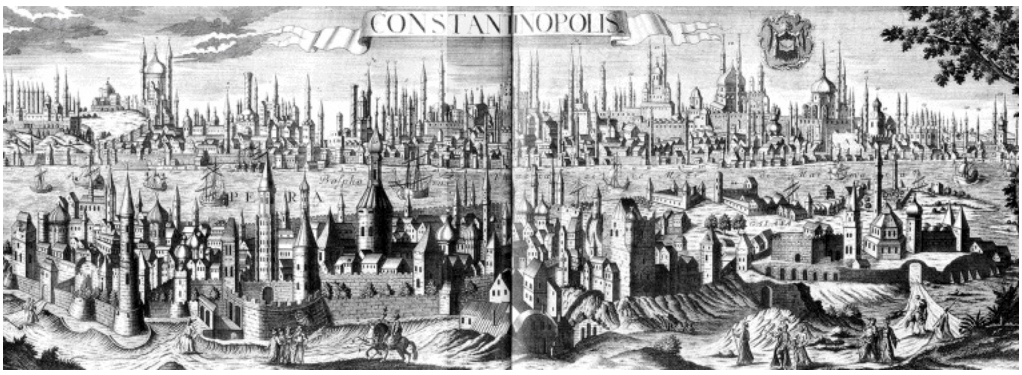


Fig. 12.47–12.48. "Panorama of Constantinople, the capital of the Ottoman Empire." Austrian engraving of the late XVIII century. Taken from [431], pp.24-25.

([452], v. 2, p. 82–83). That is, the Grand Sophia in all its dimentions is more than twice as large as the Little. It looks like the biblical chroniclers really combined in the description of the Temple of Solomon the descriptions of the Grand and Little Sophia. Apparently, according to historians, both of the latter temples were built in the same era, in the XVI century, under Emperor Justinian, that is, under the Sultan Suleiman the Magnificent = King Solomon.

By the way, Josephus Flavius, talking about the Temple of Solomon, says: "The height of this building reached sixty cubits. … On this (main) building there was another floor of the same size, so that the total height of the entire building reached one hundred and twenty cubits" ([878], v. 1, p. 400). This description is extremely similar to the description of the dome above the main building of the cathedral. Exactly as in the Grand Sophia—a huge dome forms, as it were, "one more floor." Moreover, Flavius correctly indicates the height of the Grand Sophia—120 cubits, i.e., approximately 60 meters.

10.
MINARETS IN FRONT OF THE BIBLICAL TEMPLE OF SOLOMON, AND MINARETS IN FRONT OF ST. SOPHIA

And now, one curious detail from the Bible. The Synodal translation says of the Temple of Solomon: "The narthex at the front of the main hall of the temple extended the width of the temple, that is twenty cubits, and projected ten cubits from the front of the temple" (1 Kings 6:3). (See Church Slavonic quotation 205 in Annex 4.)

The ambiguity of the synodal text is remarkable. Try to draw what is described. Difficult. Now see what the

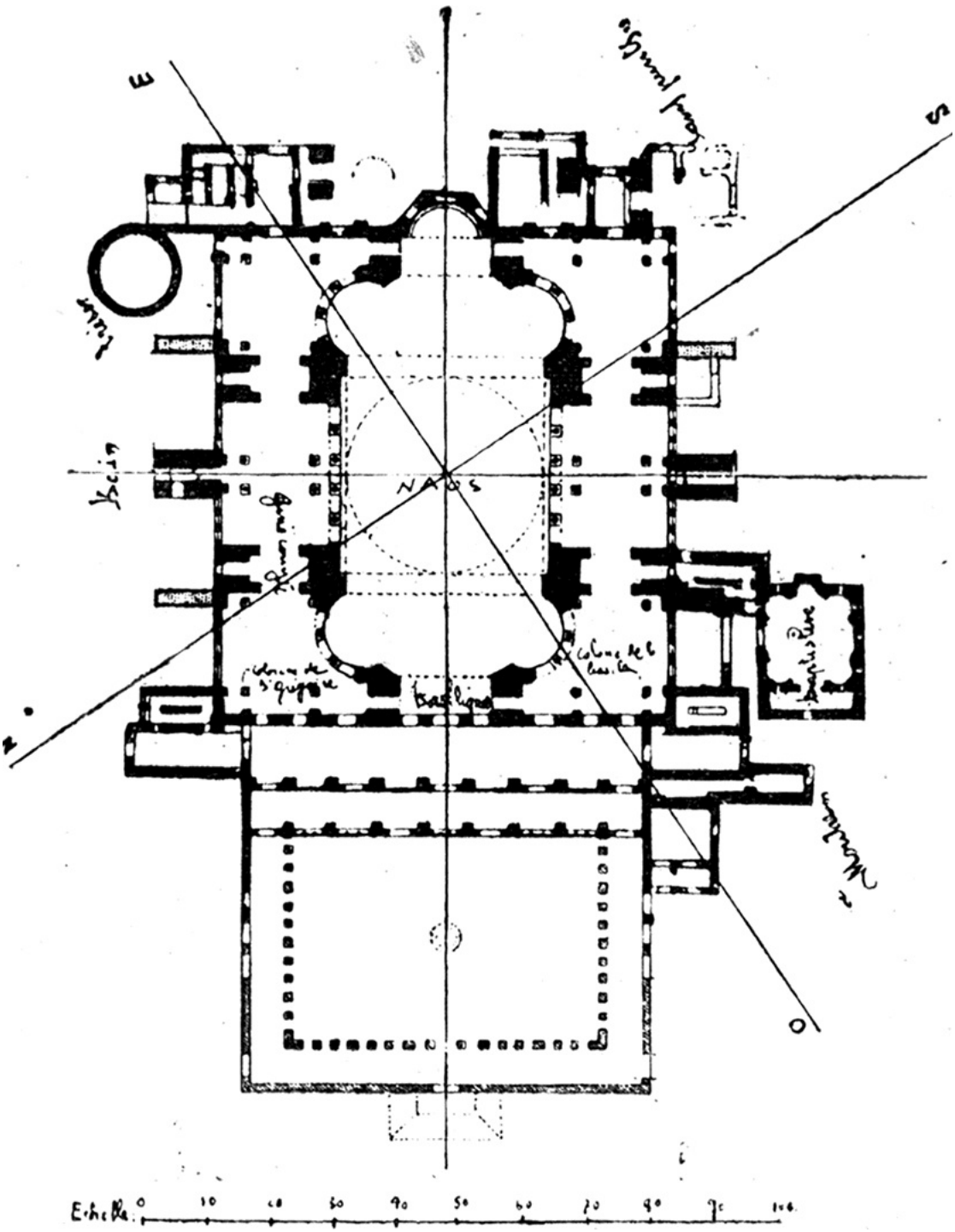


Fig. 12.49. Plan of the Grand Sophia. Taken from [240], p. 117.

Fig. 12.50. Ancient underground reservoir—Basilica's cistern or Underground Palace—in the center of Istanbul. Taken from [855], p. 73.

Ostrog Bible says about this. It describes an amazing thing: "And the vault ["komara" in Russian.—Auth.] that was in front of its brow ("chelo" in Russian.—Auth.] was twenty cubits in length, and the same in height. It was ten cubits in width. The vault was in front of the entrance to the temple" ([621], 3 Kings, chapter 6).

That is, the length of a certain structure, placed in front of the temple's facade (i.e., simply in front of it), equals its height. What could that be? Apparently, that could be a bell tower or a minaret. The question is: what is in front of the Little Sophia in Istanbul? Answer: there is actually a minaret in front of it. We see it described in the Ostrog Bible. As for the Synodal translation, "for some reason," we find in it once again a clearly obscured description of what is described rather clearly in the Ostrog Bible.

However, elsewhere in the Bible, two minarets are already described quite frankly, standing on the sides of Solomon's temple: "For the front of the temple he made two pillars, which together were thirty-five cubits long, each with a capital five cubits high. … He erected the pillars in the front of the temple, one to the south and one to the north" (2 Chronicles 3:15, 3:17). (See Church Slavonic quotation 206 in Annex 4.)

Now recall that there was only one minaret in front of the Grand Sophia in the lifetime of Suleiman the Magnificent. Suleiman's successor, Selim II, added another one. That is, according to our reconstruction, Suleiman = Solomon first erected one

minaret (a bell tower?), and the second was added in the late XVI century. Apparently, this is why the Bible first (in 1 Kings) says about one "vault" (minaret?), and only later (in 2 Chronicles) says about two, already quite openly calling them "pillars in the front of the temple."

These words of the Bible allow us to assert that the Temple of Solomon is a mediaeval building. Indeed, "the first specially built minarets date back to the middle of the IX century. … Until the XIII century, there was only one minaret at the mosque (the exception is the Meccan mosque with four minarets). … In the XIV century, pairwaise symmetrical arrangement of minarets becomes dominant in Iran and Central Asia, then this technique reaches Egypt and Yemen" ([317], p. 157).

The capital at the top of each pillar, as the Bible says, is most likely the balconies for the muezzins and the turret at the top of the minarets, where the muezzins came out to say prayers from.

By the way, in the second book of Chronicles, the height of the narthex-"minaret" in front of the Temple of Solomon is said to be 120 cubits, that is, about 60 meters. "The portico at the front of the temple was twenty cubits long across the width of the building and a hundred and twenty cubits high" (2 Chronicles 3:4). (See Church Slavonic quotation 207 in Annex 4.)

But this is almost exactly the height of the Grand Sophia!
Finally, we recall that the old Czar-Grad temples and "ancient" Christian and Ottoman mosques are buildings with a characteristic wide and low dome, which, apparently, is called "brow" ("chelo" in Russian) in the Ostrog Bible (q.v. above). Domes of other architectural styles are taller and even pointed. For them, the comparison with "brow" would sound farfetched.

11.
THE MYSTERIOUS "MANY WATERS IN THE MIDDLE OF THE DAVID'S PILLAR" IN JERUSALEM ARE GIANT UNDERGROUND RESERVOIRS OF MEDIAEVAL ISTANBUL

The well-known Old Russian book, The Pilgrimage of the Hegumen Daniel ([633], pp. 25–115), is considered "the oldest of the Russian descriptions of pilgrimage to the Holy Land. For all subsequent Russian journeys this monument of the early XII century served as a model" ([633], p. 627). Historians date this source to the XII century.
In the Pilgrimage, there is a chapter titled "On the

David's Pillar," describing Jerusalem. It says the following: "There is a wondrous

pillar … made quadrangular … in the middle of it there are many waters" ([928], p. 40).

The literal interpretation of "many waters in the middle of the pillar" is, of course, absurd. However, there is still in Istanbul an old structure that perfectly matches this description. This is the famous giant underground reservoir (the so-called cistern), above which, on the earth surface, really stands a quadrangular pillar.

"This is the greatest and most impressive of all underground reservoirs. The giant reservoir was built in the VI century [again allegedly in the era of Justinian = Solomon.—Auth.]. … The reservoir capacity is of 80,000 cubic meters, its length is 140 meters, and its width is 80 meters. 336 columns … stand in twelve rows of 28 in each. … On these 8-meter columns remain the traces by which it is possible to monitor the water level" ([855], p. 73; q.v. in fig. 12.50).

What was the purpose of building such a reservoir? The fact is that there is little natural fresh water in Czar-Grad. So they had to build an aqueduct to bring the fresh water from the Belgrade forest, which is 19 kilometers from the city ([855], p. 73). The water accumulated in giant underground storage facilities. Apparently, in case of a siege.

Our reconstruction is as follows: the grandiose Czar-Grad underground reservoirs-cisterns are the Jerusalem "many waters" located "in the middle of the pillar." In fact, under it.

One may ask the people in modern Jerusalem = Al-Quds, by nature waterless, where do they have "many waters"? They will answer: "Nowhere, they have dried up." Or: "How can you trust that uneducated Daniel?" Or something like this.

But in Istanbul, "many waters in the middle of the pillar" do not only exist, but are famous and corresponding to the description of Daniel.

12.
"THE SEA ON TWELVE OXEN" OF THE TEMPLE OF SOLOMON IN JERUSALEM = THE ISTANBUL WATER STORAGE CISTERNS

Fig. 12.51. The base of one of the columns of the Basilica cistern. 336 of these columns stand in 12 rows. The columns are 8 meters high. At the base of the column shown in the photograph is the huge head of Medusa, lying on its side. Taken from [855], p. 73.

Describing the Temple of Solomon, the Bible mentions a certain vessel that is directly related to this temple—"the sea on twelve oxen." It says: "And he made the Sea of cast bronze, ten cubits from one brim to the other; it was completely round. Its height was five cubits … Below its brim were ornamental buds encircling it all around, ten to a cubit … It stood on twelve oxen … the Sea was set upon them, and all their back parts pointed inward. … It contained two thousand baths" (1 Kings 7:23–26). And further: "And under it was the likeness of oxen encircling it all around, ten to a cubit, all the way around the Sea. The oxen were cast in two rows, when it was cast. … It contained three thousand baths" (2 Chronicles 4:3, 4:5). (See Church Slavonic quotation 208 in Annex 4.)

So, the "sea" is described as a large vessel with water, with a capacity of 2 or 3 thousand "baths." Commentators believe that one "bath" is approximately 36 liters

([878], v. 1, p. 546). A simple calculation shows that the

“vessel” contained about one hundred thousand liters of water—one hundred tons. It is a pool measuring 10 × 10 meters, and its depth is 1 meter. For some incomprehensible reason, the “sea” was allegedly raised above the ground and, according to commentators, placed on twelve bronze oxen. They argue as follows:

“A new tackle of the [Jerusalem.—Auth.] temple and the grandiose œuvre of Hiram was the socalled bronze or ‘cast’ sea, that is, a pool in the temple’s yard called sea because of its vastness. … The pool was set upon 12 colossal bronze statues of oxen” ([845], commentary on 1 Kings 7:23–26). By the way, does not the word “cast,” used to describe the “sea,” simply mean “filled” with water?

The question is, what is the purpose of “raising” a hundred tons of water above the ground? Isn’t it simpler to make a pool in the ground, as it is usually done? But no, the biblical authors insist that the sea was set upon the twelve oxen. By the way, regargin the “oxen,” the Bible says that “all their back parts [were] pointed inward” (1 Kings 7:25).

At first glance, the description looks like an artistic exaggeration. But is it really? Most likely, no.
Our idea is as follows. The “sea” of the Temple of Solomon is, once again, the giant underground water storage reservoir in Czar-Grad—the Basilica Cistern. The text of the Bible does not contradict this interpretation. Indeed, the indicated volume of several thousand “baths” becomes perfectly understandable if we assume that in Hebrew the word “bath” (BT) is a distorted “bet” = “house” (“bit”).
And the twelve “oxen,” which the sea is set upon, are the twelve rows of columns supporting the vaults of the Istanbul underground Basilica reservoir.
The very name of the reservoir, Basilica Cistern, means “Reservoir of Saint Sophia,” since the nearby Grand Sophia is a basilica. This was the name for this type of temple ([452], v. 2, p. 82).
The biblical indication that the “back parts” of the oxen were “pointed inward” is fully consistent with the essence of the matter. The bases of the columns are really pointed inward, abut under water against the bottom of the reservoir (q.v. in fig. 12.51).
Josephus Flavius reports the following. Solomon “invaded the desert region … and, having taken possession of it, founded a vast city there. … The reason for the construction of such a city … is the fact that there is no water at all to the south, while only in this corner one could find springs and cisterns. Having built and surrounded the city by very strong walls, the king gave him the name Fadamera, which is the name under which it is known to this day to the Syrians, while the Greeks know it under the name of Palmyra” ([878], v. 1, p. 415). Apparently, here

Flavius is actually talking about the construction in Czar-Grad of underground cisterns, quite naturally called "fadamera," which means "sea of water." As we have already said, there was really little natural fresh water in Czar-Grad. That is why Ottoman Suleiman = Solomon built this impressive engineering structure in Istanbul in the XVI century. Of course, it deeply impressed the contemporaries. What is essential here is that Josephus Flavius directly writes that Solomon built a cistern for water. Flavius is already confused as to where exactly Solomon built it, but he correctly associates the name of Solomon with the Czar-Grad name of the Cistern, thus indirectly identifying Jerusalem with Czar-Grad. By the way, Josephus Flavius also mentions cisterns in connection with king David. He writes: "David turned to his friends with the remark: 'How nice is the water in my homeland!' And he especially praised the quality of water in the cistern at the city gate" ([878], v. 1, p. 375). Here in the Flavius's story the cistern reappears. A question for archaeologists: how many remains of the cisterns have been found in the vicinity of the Dead Sea?
We may be told that the cisterns were found in Palestinian Jerusalem = Al-Quds. More precisely, archaeologists discovered some underground workings and immediately called them "cisterns." However, the question remains: are these real cisterns, and not quarries, cellars, or other structures? After all, as far as we know, no remnants of ancient water supply systems have been found near these "cisterns." Do they really want to assure us that the water was dragged into these "cisterns" in jugs?

13.
ON AN ANCIENT ACCIDENT IN JERUSALEM WATER TANKS DURING A SNOWY WINTER

Some may object to us: Josephus Flavius called the "cisterns" not at all what you are talking about. He could mean some kind of barrels, vessels, tanks, buckets, basins, or something like that, which is by no means a huge underground structure. However, Flavius tells a story which makes it clear that he means large underground reservoirs. Among other things, his story is also curious because it describes a snowy winter in Jerusalem. Here is that story.

"One winter day a lion accidentally fell into a cistern, and since the hole of the well was rather narrow, and, besides of it, covered with snow, he almost suffocated there. Seeing no means of salvation, the lion began to growl loudly. Incidentally, Vaneas passed by and heard the roar of the beast. He went in the direction of the sounds, descended into the cistern, and with a single blow of the stick that he had in his hand killed the lion" ([878], v. 1, p. 376).

Fig. 12.52. Snowy winter in Istanbul. Taken from [1123], p. 9.
Several conclusions follow can be made from this.

1) The cistern was underground and accessible by a well.
2) The cistern was large, since a lion fell into it, and then a man entered. That is to say, it was possible to descend into the well by some kind of stair. And, most likely, the man and the beast did not wallow in water there, but stood on dry land. That is, the cistern was a fairly large underground structure with water storage reservoir occupying only some part of it, while another part stayed dry. The vast Istanbul underground cisterns are just like this. Even today you can go down the stairs and find yourself on the shore of a large unwith a sword or a saber. Indeed, the Turkish historian Djelal Essad reports that the Ottomans once called the saber "pala," which is a variant of the Russian word "palka"—stick ([240], p. 53). The Russian term "palash" (broadsword) for a special type of saber used up to the XIX century has the same root.

14.
THE TOPKAPI PALACE IN ISTANBUL ON THE SITE OF THE FORMER PALACE OF BLACHERNAE

The Topkapi Palace (a.k.a. the Palace of the Sultans) is located on a high promontory, at the confluence of the Golden Horn and the Sea of Marmara, on the site of the former imperial Palace of Blachernae. Let us note that the word "Bal-Ahrn" occurs in the Bible (e.g., Exodus 7:8), and is translated "and [to] Aaron" (Exodus 7:8). Aaron is the brother and companion of Moses. It is possible that there was in the capital the palace of Moses and Aaron, that is, the Blachernae Palace of

Moses.

The palace exhibits a splendid collection of porcelain containing 10,700 items. It is believed that this is Chinese porcelain of the XIII–XX centuries. Ottoman = Ataman sultans loved Chinese porcelain and, curiously, used it as everyday tableware. "Most of it [porcelain.—Auth.] was in the palace kitchens, although some items were kept in the treasury" ([1206], p. 66). This collection provides an unexpected conclusion. It turns out that, judging by the Sultans' collecderground reservoir.

3) There was snow in biblical Jerusalem. The hole of the well was even covered with snow. That is to say, there was not little snow. It happens to snow in Istanbul. The photographs of snowy Istanbul can be seen, for example, in [855], p. 63, and [1123], p. 9. On one of the photos the Grand Sophia and all its surroundings are covered with snow (q.v. in fig. 12.52). It is hard to imagine that Josephus Flavius described Al-Quds—the modern Jerusalem.

In conclusion, we will note that Vaneas (Vanya, Ivan) kills the lion with a single blow of a stick. What kind of stick? One can hardly kill a lion with an ordinary stick. Most likely, Vaneas was armed

Fig. 12.53. "Chinese porcelain" older than the XVII century from the Sultan's collection in Istanbul. This porcelain is practically indistinguishable from the famous Gzhel porcelain, which was produced in Russia for many years. Taken from [1206], p. 66–67.

Fig. 12.54. The ceremonial sultan's caftan at the Topkapi Palace Museum in Istanbul. Before us is a typical old Russian caftan. Taken from [1465], p. 35.

tion, the well-known today national Chinese style of painting on porcelain appears not earlier than the XVII century. Only from this time on appear the Chinese pagodas, Chinese dragons, the Chinese themselves in Chinese clothes and Chinese landscapes. We are talking about the modern perception of China. And what do we see on the supposedly Chinese porcelain dating back to the XVII century?

Two typical examples of Chinese porcelain of the XIV–XVII centuries from the Sultans collection are shown in fig. 12.53. It is amazing, but they are practically indistinguishable in their colors (white and blue) and design from the well-known Russian Gzhel porcelain, which has been produced for several hundred years in the vicinity of the town of Gzhel, located between Moscow and Vladimir.

Thus, until the XVII century, articles of porcelain produced in Russia and China are practically indistinguishable. In this regard we recall that in Chron5, Chapters 4–6, we analyzed the Chinese chronology and showed that the Chinese history known to us today is

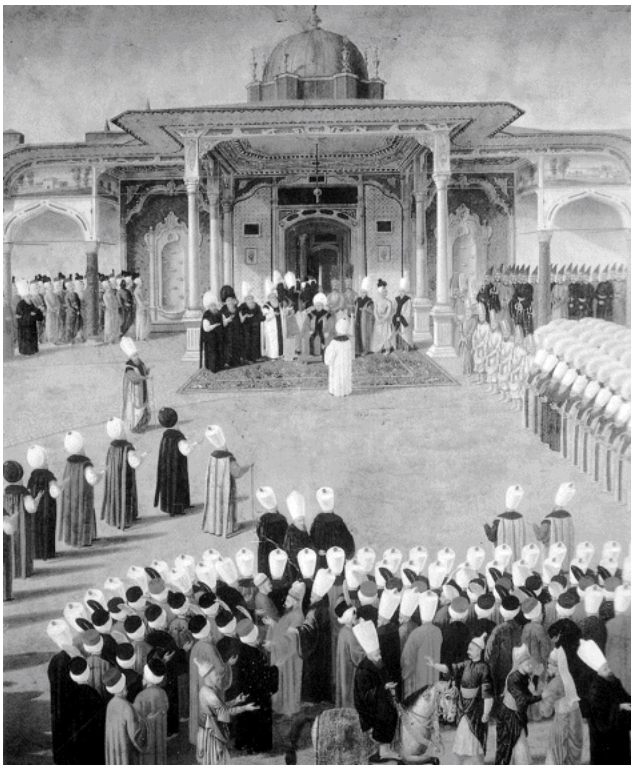


Fig. 12.55. Ancient Turkish image of the ceremony in the Sultan's palace. Ottomans = Atamans are dressed in caftans, boyar hats on their heads. Taken from [1465], back cover.

one of the latest. And the Russian word " Ki t a i ," meaning "China," in contrast to the English word China, didn't mean the country of China at all in the Middle Ages, but Russia-Horde. The name "Kitai" is a slightly modified "Skitia," or Scythia, probably originating from the Russian word for "nomads," "wanderers," as the equestrian units of Russian-Horde army were called then, that is, the Cossacks.

Perhaps the Russian word for porcelain, "farfor," came from the word "Tartar" as a result of replacing "F" with "T" because of the double reading of the Old Slavonic letter "fita." In this case, it points to Great Tartary, that is, to mediaeval Russia-Horde.

Today the word "farfor" (porcelain) is considered Persian ([797], p. 1393), which is also true. As we already understand, mediaeval Persia was part of Russia-Horde either. Therefore, "Persian farfor" most likely meant "P-Russian Tartary," that is, the White-Russian Horde.

So, in the Sultans' collection, there is porcelain relatively recently brought from modern China, as well as the old Russian Gzhel. Ottomans = Atamans came from Russia-Horde and for a long time maintained a close relationship with it.

Let us note in passing a well-known fact: the old Russian and Ottoman = Ataman outerwear were called by the same word— ”c a ft a n .” Indeed, the cut of the old Russian and Ottoman caftans is the same. Figure 12.54 shows the XVI century ceremonial sultan’s caftan from the Topkapi Museum in Istanbul. This is a typical old Russian caftan, with floor-length sleeves and slits at the top of the arm sleeves, with a row of laces across the chest.

In fig. 12.55, we give an old Turkish image of a court ceremony in the Sultan’s palace. It is clearly seen that the Ottoman = Ataman courtiers are dressed in caftans, and they have high hats on their heads. But the boyars wore exactly such hats in Russia, which were called “boyar hats.” Which again brings together the Ottoman and Old Russian customs.

15.
THE MOSQUE-CHURCH OF MEHMED II CONQUEROR IN ISTANBUL

Today, the Mosque of Mehmed the Conqueror in Istanbul is a huge mosque (q.v. in fig. 5.68), built, like the rest of the great mosques in Istanbul, approximately after the model of Hagia Sophia. However, not all visitors pay attention to the fact that it is literally attached to a small church adjoining the mosque from the side of the altar (q.v. in fig. 12.56). A little church entirely in the Russian style, without minarets, with porches, with a pattern typical of Russian churches of bricks rotated at 45 degrees and protruding from the walls. The church sunk deep into the ground. Today it is practically falling apart, tied with iron hoops so as to strengthen it and not let it disintegrate (q.v. in fig. 12.57). There is a plaque on the wall of the church, where it is written that this is the old Mosque of Mehmed II the Con

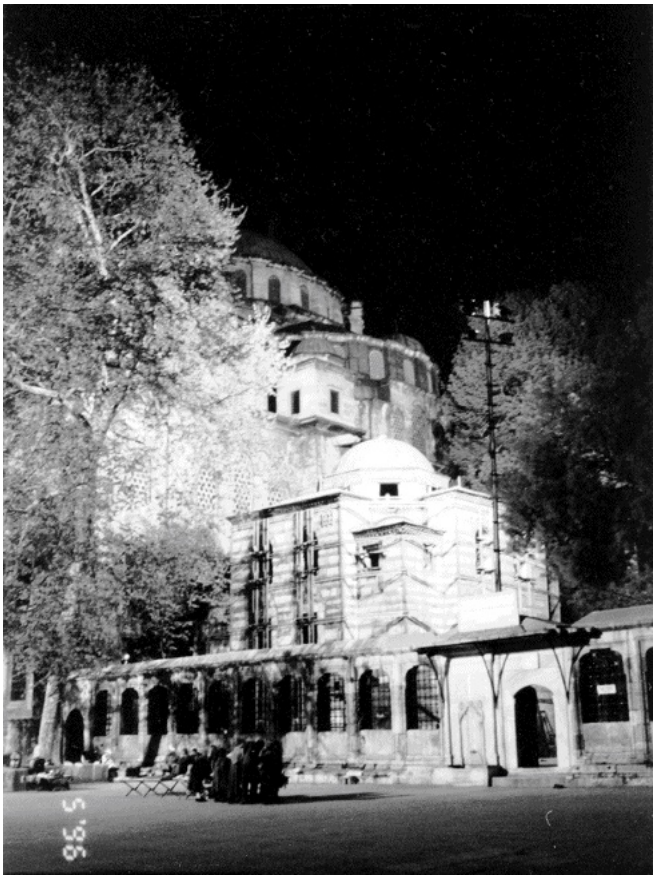


Fig. 12.56. The original Mosque (Church?) of Mehmed II the Conqueror. Later, a large mosque was added to it, which is depicted today in all guidebooks as “the Mosque of Mehmed the Conqueror.” Photo taken by G.V. Nosovsky in 1996.

Fig. 12.57. Close-up view of the Church of Mehmed II the Conqueror. The building is gradually falling apart. To protect it, it was pulled together from all sides with iron reinforcement. Photo of 1996.

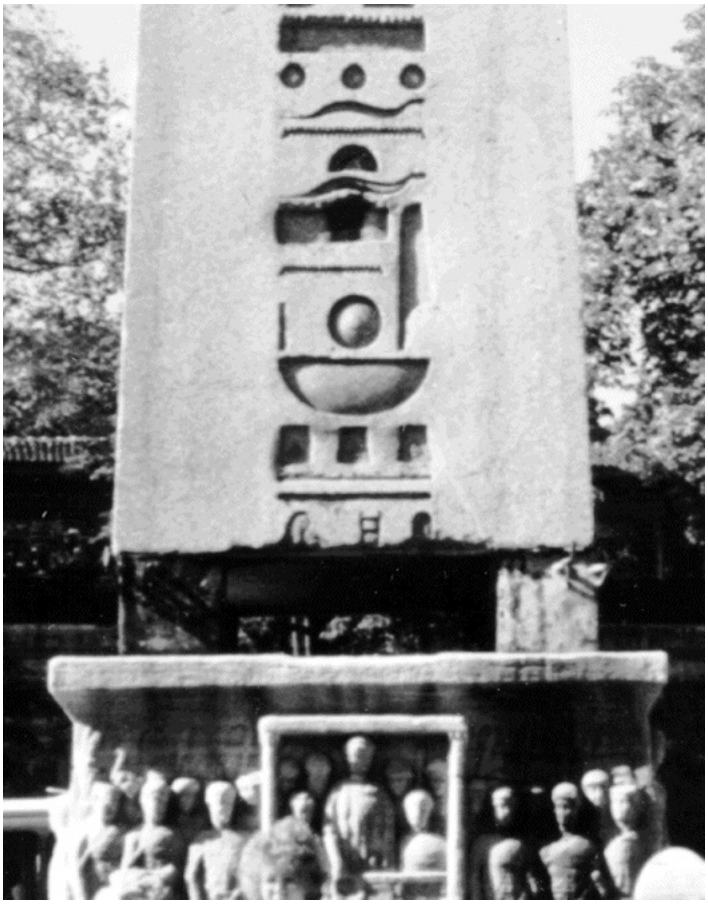


Fig. 12.58. Foundation of the obelisk of Thutmose-Theodosius at the Hippodrome in Istanbul. It is clearly seen that for some reason the obelisk was cut from below. Part of the inscription was lost after that. Photo taken by T. N. Fomenko in 1995.

queror under restoration. In 1996, there stood new oriental-style gypsum grilles near it. They were used to replace old iron bars, indistinguishable from window bars in old Russian churches. Later they will probably say that "there have always been oriental grills here." It's amazing how this old small mosque-church of Mehmed II the Conqueror is unlike the rest of the mosques in Istanbul built, as we now understand, much later, including the new version of the Mosque of Mehmed II the Conqueror.

According to Turkish sources, among all the sultans, only Mehmed II the Conqueror was called Khan. His full title is Fatih Sultan Mehmet Khan, or in Turkish pronunciation: Fati Sultan Memet Khan. Unfortunately, we were unable to find a mention of this in the writings of modern historians. Although in a conversation with G.V. Nosovsky, during his visit to Mount Beykos in 1996, this fact was reported as allegedly well-known in Istanbul. It is very interesting to check the validity

Fig. 12.59. "The Burnt Column" in Istanbul, attributed to Constantine the Great. Taken from [855], p. 82.

of such evidence. If this is really so, then the indicated title of Mehmed II exactly corresponds to our reconstruction, according to which he really was Khan.

16.
PECULIARITIES OF THE EGYPTIAN OBELISK OF THUTMOSE-THEODOSIUS IN ISTANBUL

This famous obelisk stands at the Istanbul Hippodrome, not far from the Grand Sophia. It is presumed that it was made for the "ancient" Egyptian Pharaoh Thutmose, but then transported by the Byzantine Emperor Theodosius to Czar-Grad. We described in detail the obelisk of Thutmose-Theodosius in Chron5, Chapter 20:7.2 and 20:8. Let us add an interesting fact to its story.

The obelisk is covered with "ancient" Egyptian hieroglyphs. But, looking more closely, we notice that the lower part of the obelisk is cut off. This can be seen from the fact that the cut runs right in the middle of the line of hieroglyphs (q.v. in fig.

12.58). We do not know who, when and why cut the obelisk. However, it should be noted that on the floor of the cut-off inscriptions, on one of the sides of the obelisk, in one row are depicted a hill, a ladder, and an egg. But these are wellknown Christian symbols! Namely, Golgotha, the ladder symbolizes Ascension to heaven; an Easter egg—the symbol of the Resurrection. Today, the obelisk stands on four apparently modern massive metal cubes put under its corners. The cubes resemble four "legs" supporting the obelisk and leaning on the pedestal.

By the way, as we already noted (q.v. in Chron5, Chapter 20:8), in an Ottoman miniature of the XVI century, the pedestal of the obelisk of Thutmes-Theodosius looks entirely different. There are no bas-reliefs or inscriptions on it, and the pedestal is lined with luxurious green malachite. (By the way, doesn't the malachite originate from the Ural mountains?) And today, the obelisk stands on an "antique" pedestal, attributed by historians to the era of Emperor Theodosius. It means that this "oldest" pedestal was made in the XVI century earliest.

Today we are assured that this "ancient" Egyptian obelisk is about three and a half thousand years old ([240]). That is, supposedly, it was created about one and a half thousand years before Christ. Is this why they sawed off the obelisk from below to remove a Christian inscription? Moreover, they have removed the most visible part, at the obelisk's bottom, the closest to visitors standing on the ground.

In the new chronology, the presence of Christian symbols on an "ancient" Egyptian obelisk is just natural, it would even be strange if they weren't there (q.v. in Chron5, Part V).

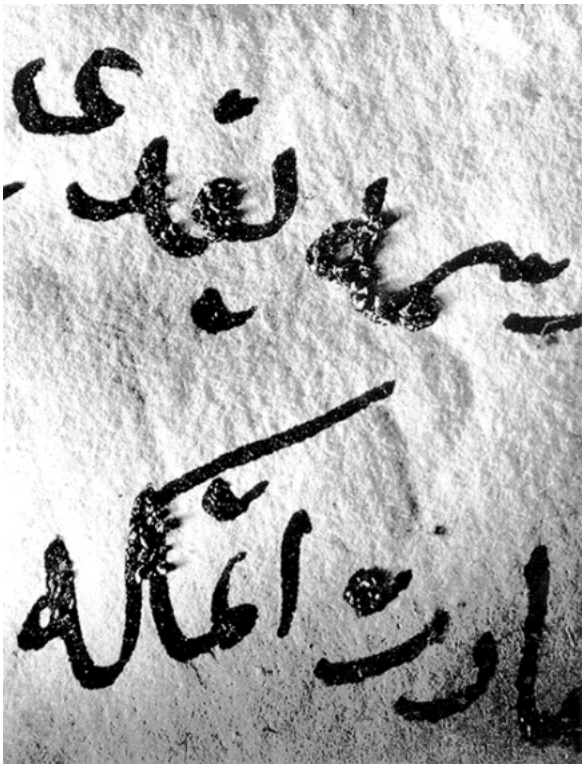


Fig. 12.60. Fragment of the poem of Suleiman the Magnificent = biblical Solomon. The text is covered with gold. Taken from [1404], p. 567.

ors," let us tell you about the so-called burnt column of Constantine. Let us explain that today there are two columns of Constantine in Istanbul. One is at the Hippodrome and is attributed to Constantine VII Porphyrogenitus ([855], p. 48). The other column, far from the Hippodrome, is attributed to Constantine the Great ([855], p. 82; q.v. in fig 12.59). The column of Constantine the Great is called today the "Burnt Column." However, it is not very clear how a stone column could be burnt. It is a granite pillar standing on a shapeless stone pedestal. Powerful iron braces peep out of the pillar. Many iron hoops surround the pillar. Modern guidebooks respectfully recount the column's glorious "ancient"

17.
BURNT COLUMN OF CONSTANTINE IN ISTANBUL

As an example of how beautiful legends about modern or mediaeval monuments emerge even today, turning them into "ancient edifices of famous emperpast ([855], p. 82). Roman legions, senators, great men of "antiquity" allegedly passed before it. Generally speaking, the column is "very ancient," allegedly of the IV century. As for what reason it was installed, the guidebooks are silent.

In 1996, G.V. Nosovsky stood near the column, filming it with a video camera. An

elderly Turk came up and, incidentally, said that earlier in his memory, about forty years ago, this granite pillar was the axis of a fire-tower. A spiral stair wound around the pillar, of which there are still traces in the form of iron hoops, covering the pillar in places where the stair was attached to it. The Turk said that as a boy he climbed the watchtower by the stair, and that from there most of the city was visible.

The fact that the column was a fire-tower explains the origin of its name—Burnt. It becomes clear why a shapeless pile of stones fastened with cement was used as a pedestal. After all, the foundation was hidden behind the cladding of the watchtower. Later, when the watchtower was no longer needed, the cladding was removed. Presumably, soon after that they "remembered" that the pillar was not just a pillar, but a column of the great "antique" Constantine. Why not? Once upon a time there was a column of Emperor Constantine, universally venerated. And then a fire-tower was built around it. And later yet they broke the cladding of the tower and remembered that its axis was the legendary column of "antiquity." Sound fine, but we would prefer to see at least some evidence of why the column is considered "antique" and attributed to Constantine the Great.

18.
SULEIMAN THE MAGNIFICENT AND BIBLICAL SOLOMON—POETS, SINGERS OF LOVE

It is well known that the Bible features literary works attributed to King Solomon. These are his "Song of Songs" and "Book of Wisdom." The Song of Songs is a poetic work and speaks of love in frank expressions. It is interesting that Suleiman the Magnificent is also credited with poetic works about love. Historians report: " 'I am the Sultan of Love,' said Suleiman, who wrote poetry in Persian and Ottoman Turkish under the pseudonym Muhibbi (which means 'beloved friend'). Skillfully rewritten by a court calligrapher, his poems were often adorned with specks of gold sprinkled on wet ink. Patron of the arts, Suleiman prided himself on his writing style. The collection of his poems is presented in the Topkapi Palace—the residence of the Ottoman sultans for almost 400 years—which has been a museum since 1924" ([1404], p. 566).

Figure 12.60 shows a fragment of a sheet with Suleiman's poem. The ink is powdered with gold particles. As we now understand, this is one of the surviving works of the biblical Solomon. The works of Suleiman the Magnificent are included in the Bible. These are the Song of Songs and the Book of Wisdom, otherwise called the Book of Proverbs.

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-petalled 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 Jaka. 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

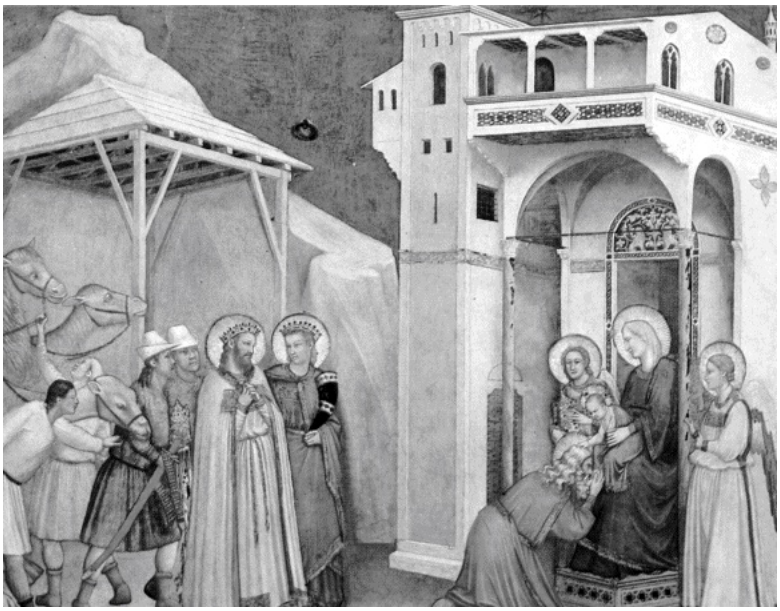


Fig. p1.8. Adoration of the Magi. Taken from [58], p. 61.
logne, Germany. It is clearly seen that the third Magus on the left is a woman.

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

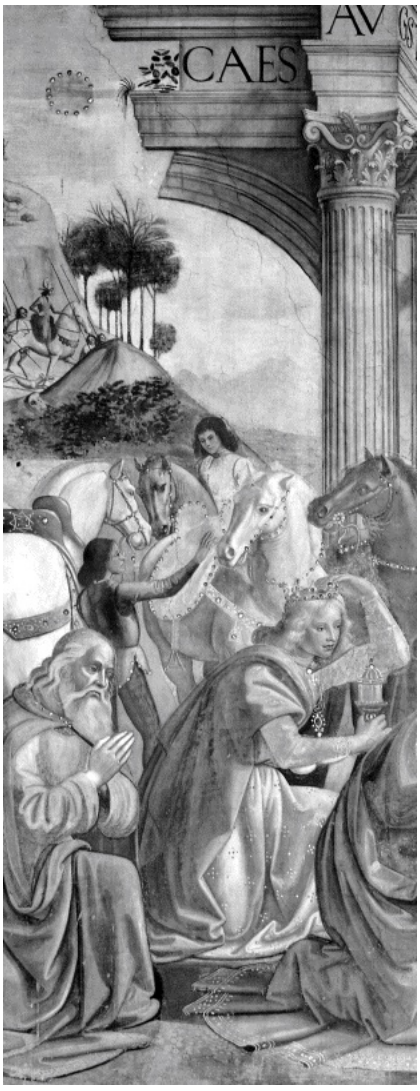


Fig. p1.9. Adoration of the Magi. Taken from [528], p. 45.

from her lie men, which can be seen from their beards and mustaches. The woman's face in the center is nicelooking, 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, Künstverlag.

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.

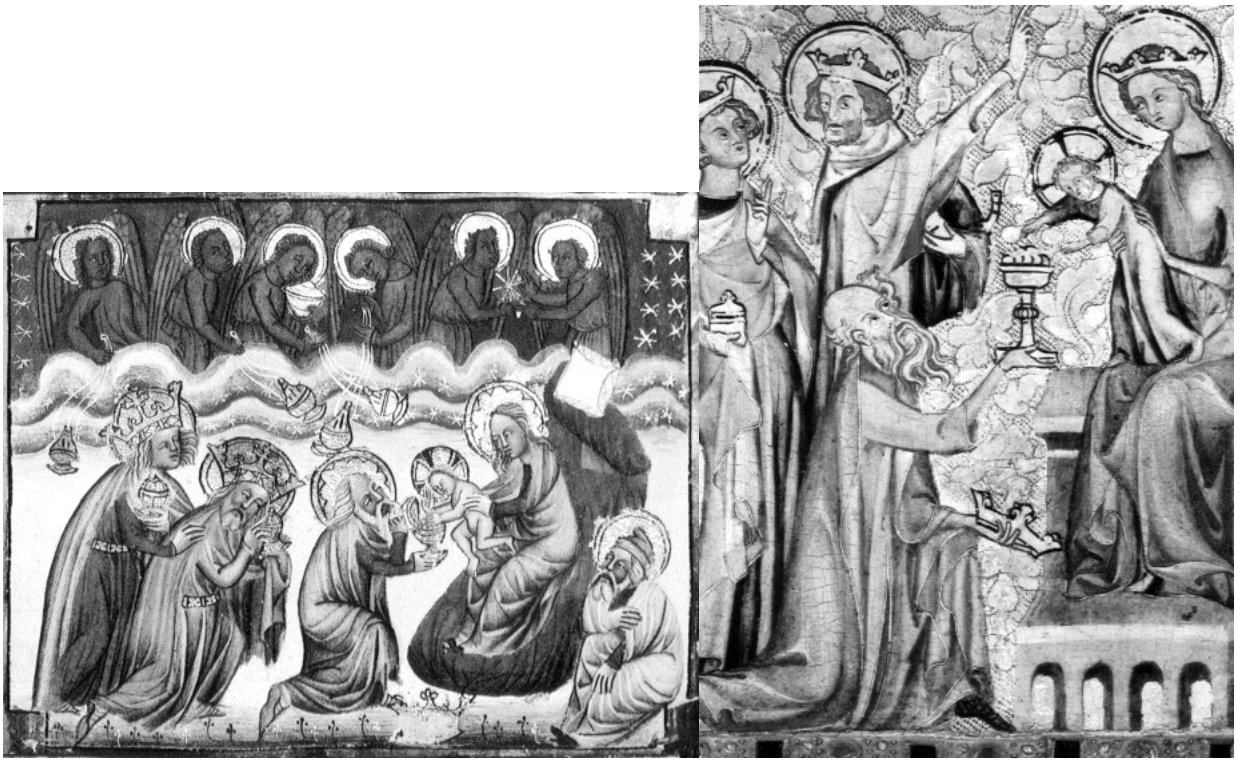


Fig. p1.14. Adoration of the Magi. Taken from [1244], p. 27.

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 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.

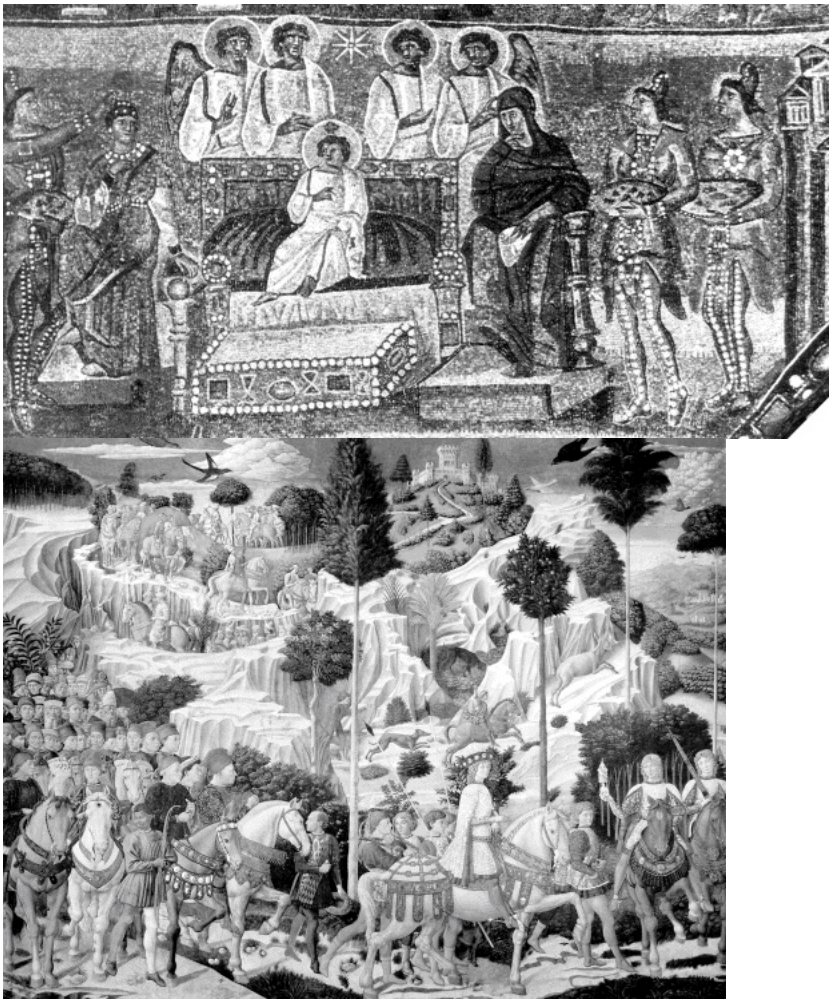


Fig. p1.19. Adoration of the Magi. Fragment. Taken from [442], p.28.

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.

Fig. p1.25. Adoration of the Magi. Taken from [713], p. 101, No. 83.

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.

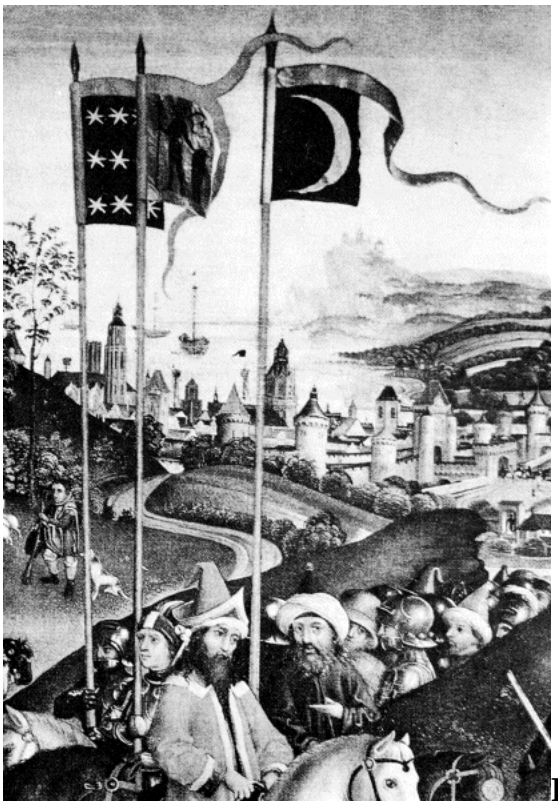


Fig. p1.27. Adoration of

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.

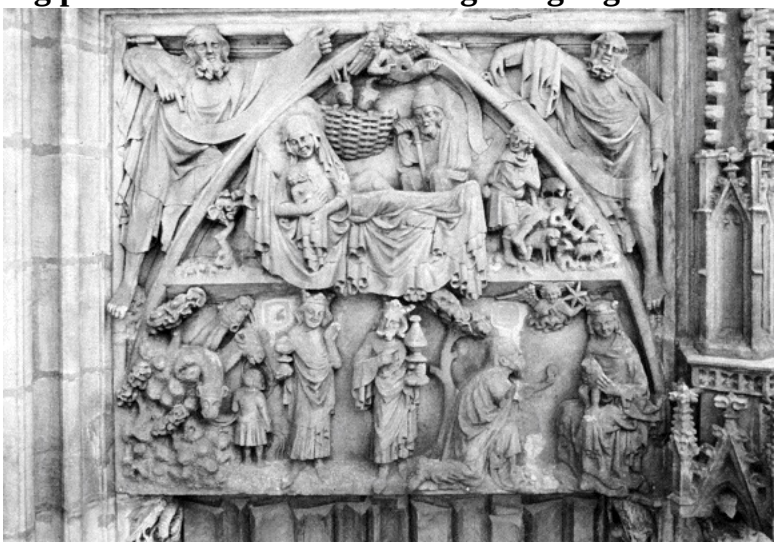


Fig. p1.30. Adoration of the Magi. Taken from [1425], p. 62.

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.

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 Godpel 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

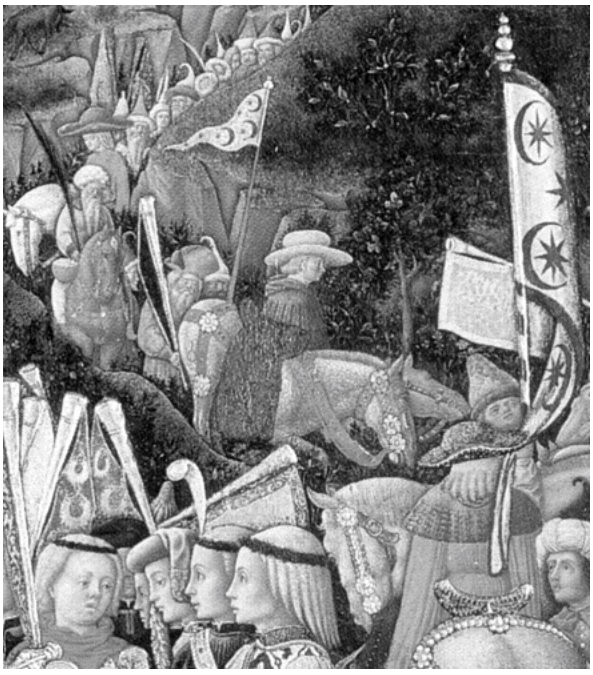


Fig. p1.35. Fragment of a painting by Antonio Vivarini. Several banners with Ottoman crescents and stars in the retinue of the Magi worshiping Christ. The largest Ottoman banner is on the right (with three crescents), in the distance - a banner with three crescents, and on the left below - two more small 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, Hezekiel, 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, Krinitsa, Joseph Matafiin, Cosma Indikoplov, Anastasius the Sinaite, Athanasius the Great, Apostolics, Jesus Navvin (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 Semicholm (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 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 Semicholmniy. 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 Semicholm 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 Semicholm, 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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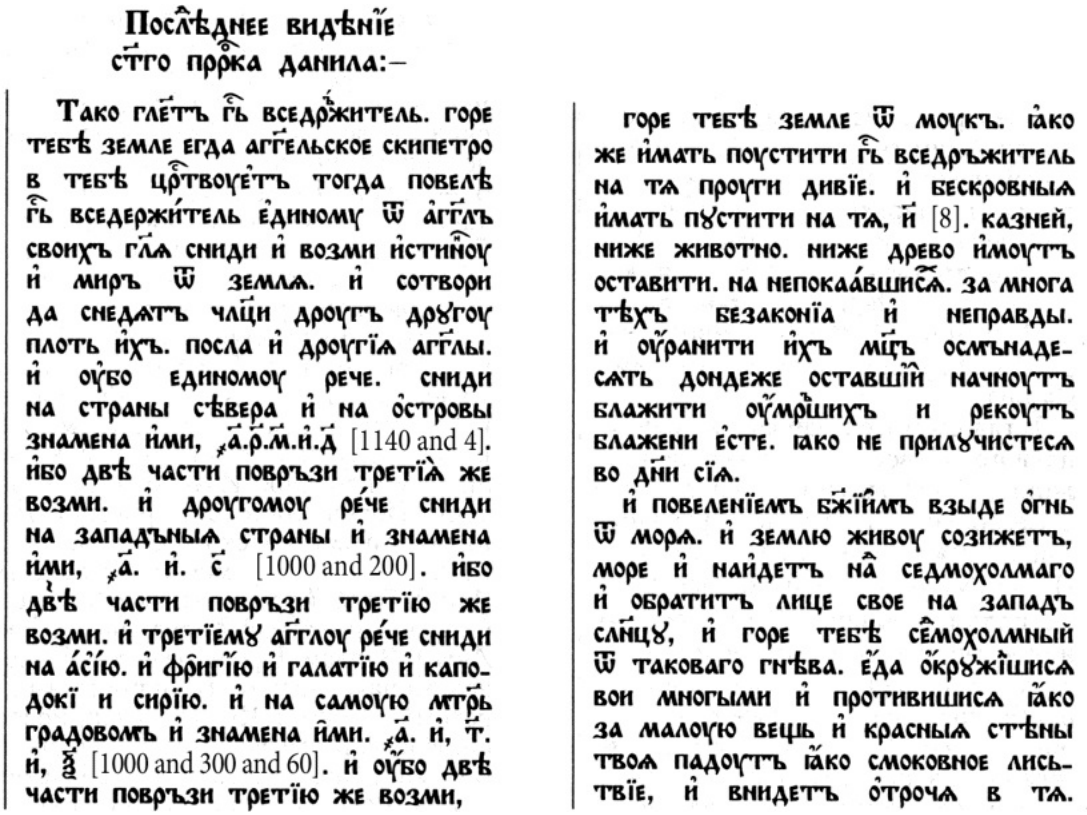
So, in the Old Testament prophecy of Daniel, mediaeval Russians, Tatars, Ismailtyans are named, and among the Tatars, Ishmaelites and Ethiopians are mentioned. It speaks of baptism—"baptizes," and mediaeval Saluna is mentioned. In the end, there are explicit Christian formulas. In particular, the name of Antichrist is mentioned. On the other hand, the text is attributed to the Old Testament prophet Daniel.

In fig. p3.1, p3.2, andp3.3 we give the original text. 562 | history: fiction or science? chron 6 | Book 1

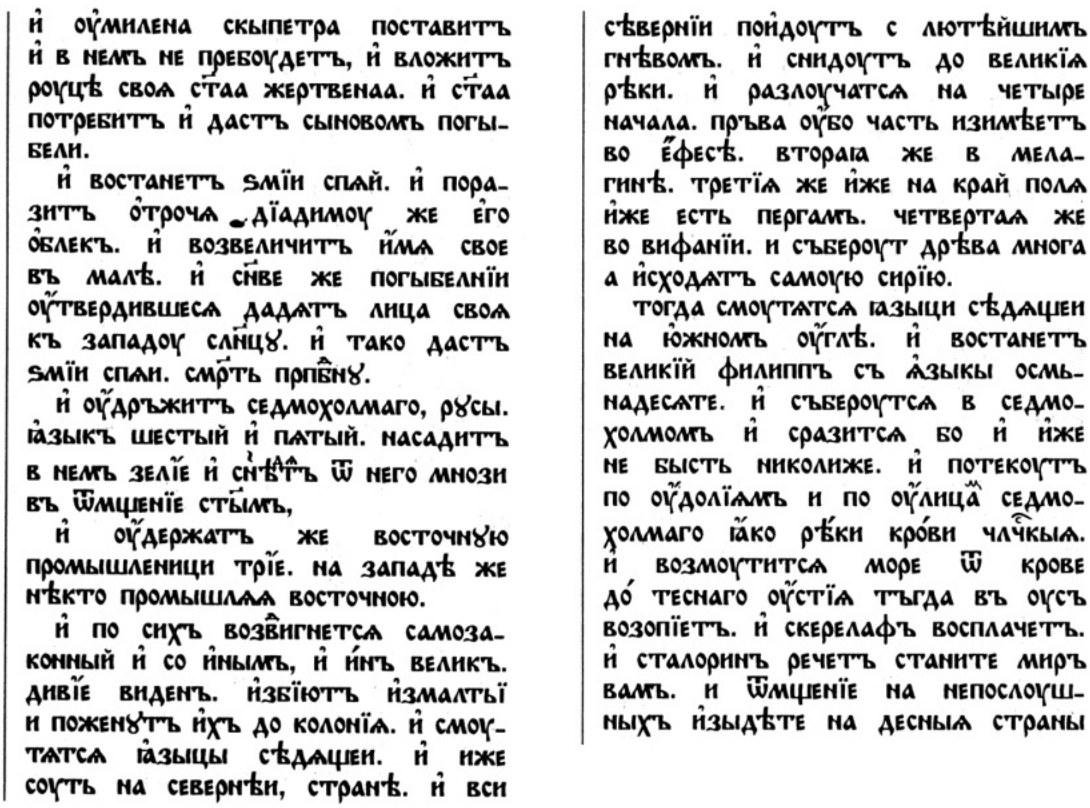


Послѣднее видѣніе
стго прр҃ка данила:–

Тако глетъ гь вседр҃житель. горе тебѣ земле егда агльское скипетро в тебѣ цр҃твуетъ тогда повелѣ гь вседержитель єдиному ѡ̃ ағлъ своихъ глм сниди и возми истиноу и миръ ѡ̃ землѧ. и сотвори да снедатъ члци дроугъ дроугоу плоть ихъ. посла и дроугїѧ агглы. и оубо единомоу рече. сниди на страны сѣвера и на ѻстровы знамена ими, ҃а.р.м.и.д [1140 and 4]. ибо двѣ части повръзи третїѧ же возми. и дроугомоу рече сниди на западъныѧ страны и знамена ими, ҃а. и. с [1000 and 200]. ибо двѣ части повръзи третїю же возми. и третїемоу агглоу рече сниди на асію. и фригїю и галатїю и каподокї и сирїю. и на самоую мтр҃ь градовомъ и знамена ими. ҃а. и, т. и, ҃ѯ [1000 and 300 and 60]. и оубо двѣ части повръзи третїю же возми, горе тебѣ земле ѡ̃ моукъ. ꙗко же имать поустити гь вседръжитель на тѧ проуги дивїе. и бескровныѧ имать пѹстити на тѧ, и [8]. казней, ниже животно. ниже древо имоутъ оставити. на непокаа́вшисѧ. за многа тѣхъ безаконїа и неправды. и оуранити ихъ мцъ осмънадесать дондеже оставшїи начноутъ блажити оумр҃шихъ и рекоутъ блажени єсте. ꙗко не прилучистесѧ во дни сїѧ.

и повеленїемъ бжїимъ взыде огнь ѡ̃ морѧ. и землю живоу созижетъ, море и найдетъ на седмохолмаго и обратитъ лице свое на западъ слнцѹ, и горе тебѣ сѣмохолмный ѡ̃ таковаго гнѣва. ѣда окр҃ѹжїшисѧ вои многыми и противившисѧ ꙗко за малоую вещь и красныѧ стѣны твоѧ падоутъ ꙗко смоковное лиственїе, и внидетъ ѻтроча в тѧ.

Fig. p3.1. The original text of the Last Prophecy of Daniel. First part. Detailed representation by M. I. Grinchuk.



и оумилена скыпетра поставитъ
и в немъ не пребоудетъ, и вложитъ
роуцѣ своя стаа жертвенаа. и стаа
потребитъ и дастъ сыновомъ погы-
бели.

и востанетъ змїи спай. и пора-
зитъ отроча дїадимоу же его
облекъ. и возвеличитъ има свое
въ малѣ. и сиве же погыбелнїи
оутвердившеся дадятъ лица своя
къ западоу слнцу. и тако дастъ
змїи спан. смрть прпвноу.

и оудръжитъ седмохолмаго, русы.
їазыкъ шестый и пятый. насадитъ
в немъ зелїе и снѣтъ w него мнози
въ wмщенїе стымъ,

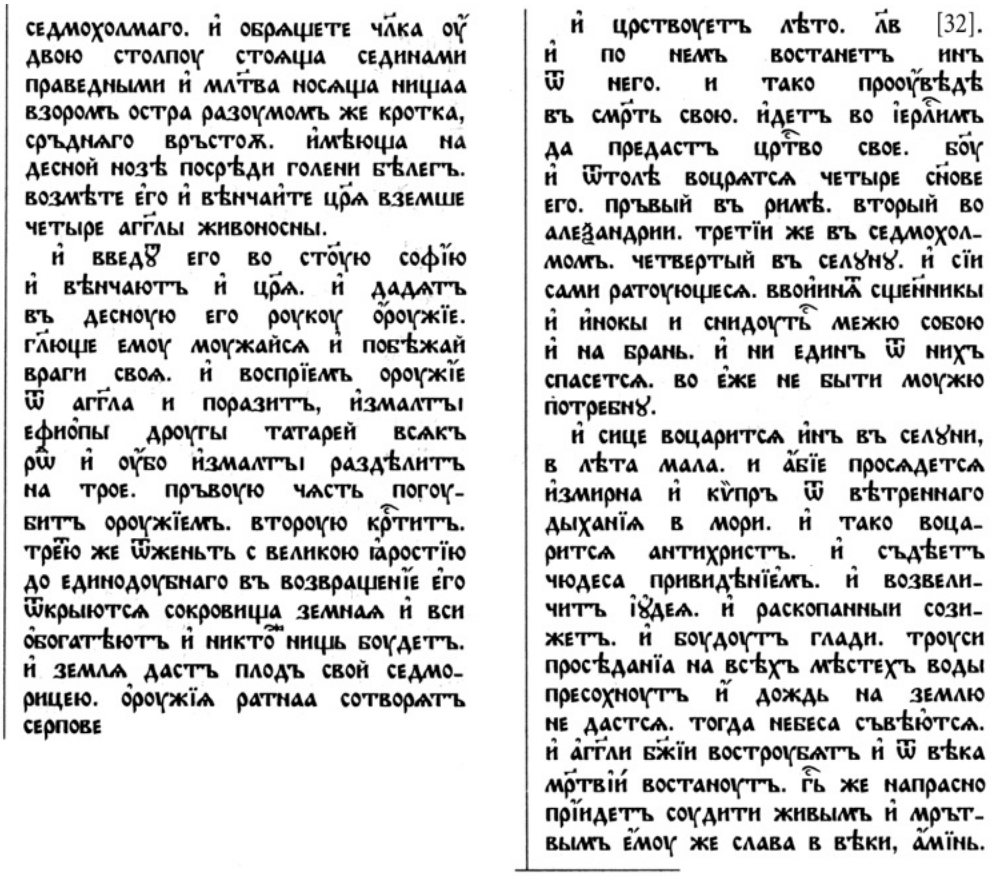
и оудержатъ же восточнуюю
промышленици трїе. на западѣ же
нѣкто промышлаа восточною.

и по сихъ возвигнетсѧ самоза-
конный и со инымъ, и инъ великъ.
дивїе виденъ. избїютъ измалтыї
и поженутъ ихъ до колонїа. и смоу-
тятсѧ їазыцы сѣдмцеи. и иже
соуть на севернѣи, странѣ. и вси
сѣверніи пойдоутъ с лютѣйшимъ
гнѣвомъ. и снидоутъ до великїа
рѣки. и разлоучатсѧ на четыре
начала. пръва оубо часть изимѣетъ
во ефесѣ. втораіа же в мела-
гинѣ. третїа же иже на край поля
иже есть пергамъ. четвертаа же
во вифанїи. и събероут дрѣва многа
а исходятъ самоую сирїю.

тогда смоутятсѧ їазыци сѣдмцеи
на южномъ оуглѣ. и востанетъ
великїй филиппъ съ азыкы осмь-
надесате. и събероутсѧ в седмо-
холмомъ и сразитсѧ бо и иже
не бысть николиже. и потекоутъ
по оудолїамъ и по оулица седмо-
холмаго їако рѣки крови члчкыа.
и возмоутитсѧ море w крове
до теснаго оустїа тъгда въ оусъ
возопїетъ. и скерелафъ восплачетъ.
и сталоринъ речетъ станите миръ
вамъ. и wмщенїе на непослоуш-
ныхъ изыдѣте на десныа страны

Fig. p3.2.

The original text of the Last Prophecy of Daniel. Second part. Detailed representation by M. I. Grinchuk.



седмохолмаго. и обращете чл҃ка оу҃ двою столпоу стоѧща сединами праведными и мл҃тва носѧща ницаа взоромъ остра разоумомъ же кротка, сръднаго връстож. имѣюща на десной нозѣ посрѣди голени б҃лег҃ъ. возмѣте е҃го и вѣнчайте ц҃рм҃. вземше четыре аг҃глы живоносны.

и введ҃ его во сто҃ую софі҃ю и вѣнчаютъ и ц҃рм҃. и дадатъ въ десноую его роукоу о҃роужі҃е. глюще емоу моужайсѧ и побѣжай враги своѧ. и воспрі҃емъ ороужі҃е ѿ аг҃ла и поразитъ, измалтъı ефіопы дроугы татарей всѧкъ рѡ҃ и оу҃бо измалтъı раздѣлитъ на трое. пръвоую часть погоубитъ ороужі҃емъ. второую кр҃титъ. трі҃ю же ѿженьть с великою ꙗростію до единодоубнаго въ возвращені҃е е҃го ѿкрыютсѧ сокровища земнаѧ и вси обогат҃ѣютъ и никто҃ ниць боудетъ. и земл҃ дастъ плодъ свой седморицею. ороужі҃ѧ ратнаа сотворатъ серпове

и цр҃ствоуетъ л҃ѣто. л҃в [32]. и по немъ востанетъ инъ ѿ него. и тако прооу҃вѣдѣ въ см҃рть свою. идетъ во і҃ерл҃имъ да предастъ цр҃тво свое. бо҃у и ѿтолѣ воцрѧтсѧ четыре сі҃нове его. пръвый въ римѣ. второй во алеѯандріи. третіи же въ седмохолмомъ. четвертый въ селу҃ки. и сіи сами ратоующесѧ. ввоинѧ сщен҃никы и і҃ноки и снидоутъ межю собою и на брань. и ни единъ ѿ нихъ спасетсѧ. во е҃же не быти моужю потребну҃.

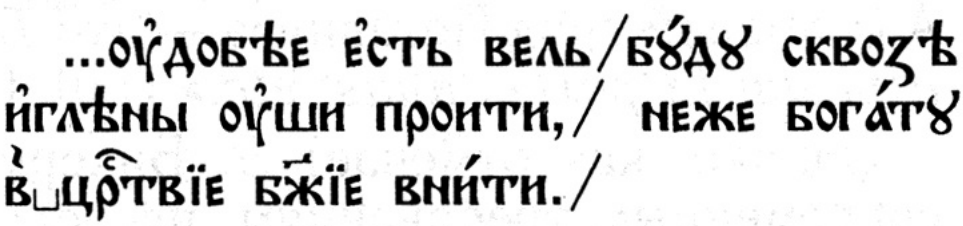
и сице воцаритсѧ і҃нъ въ селу҃ни, в лѣта мала. и а҃бі҃е просѧдетсѧ і҃змирна и кѵ҃пръ ѿ вѣтреннаго дыханіѧ в мори. и тако воцаритсѧ антихристъ. и съдѣетъ чюдеса привидѣні҃ѣмъ. и возвеличитъ і҃ѯдеѧ. и раскопанныи созижетъ. и боудоутъ глади. троуси просѣданіа на всѣхъ мѣстехъ воды пресохноутъ и҃ дождь на землю не дастсѧ. тогда небеса съвѣютсѧ. и аг҃ли б҃ѕі҃и востроубятъ и ѿ вѣка м҃ртвіи҃ востаноутъ. г҃ь же напрасно пр҃і҃идетъ соудити живымъ и мрътвымъ е҃моу же слава в вѣки, а҃мі҃нь.

Fig. p3.3. The original text of the Last Prophecy of Daniel. Third part. Detailed representation by M. I. Grinchuk. annex 4

annex 4

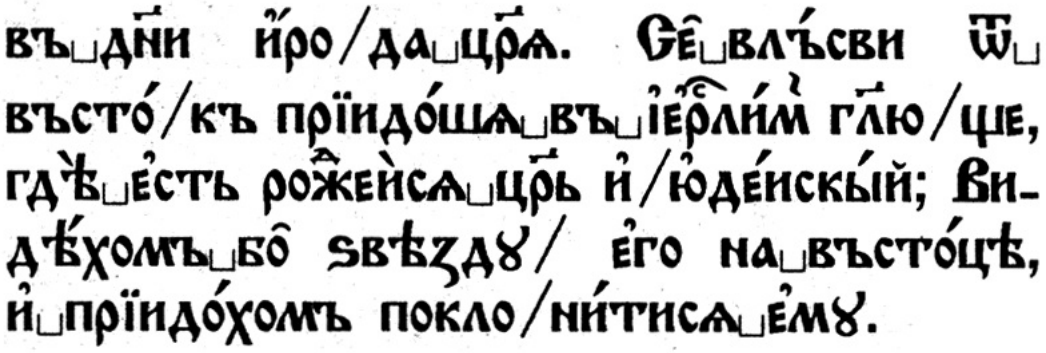
Church-Slavonic quotations, mostly from the Ostrog Bible of 1581

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.

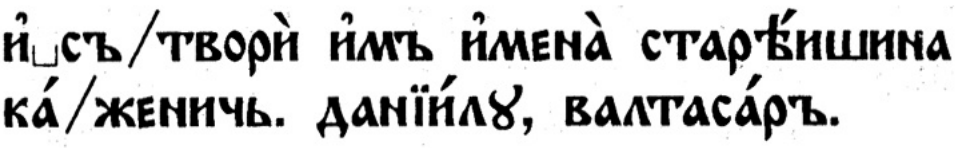

...оу҆добѣе є҆сть вель/бу́ду сквозѣ
и҆глѣны оу҆ши проити,/ неже бога́ту
в҃ ц҃рствїе б҃жїе вни́ти./

Quotation 1.

Matthew 19:24.

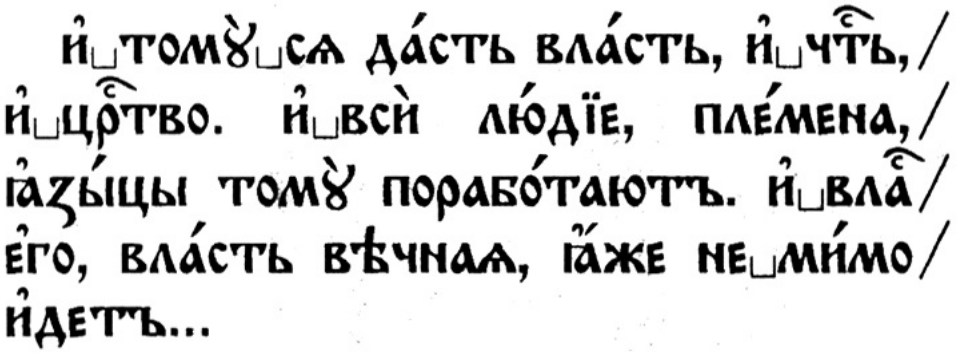

въ д҃ни и҆́ро/да ц҃ра҆. Се҆ влъ́сви ѿ
въсто́/къ прїидо́ша въ і҆ер҃ли́м҃ гл҃ю/це,
гдѣ҃ є҆сть рожеи҆са ц҃рь и҆/юде́йскы́й; ви-
дѣ́хомъ бо҃ звѣ́зду/ є҆го на въсто́цѣ,
и҆ прїидо́хомъ покло/ни́тиса є҆му.

Quotation 2. Matthew 2:1–2.


и҆ съ/твори҆ и҆мъ и҆мена́ старѣ́шина
ка́/женичь. данїи́лу, валтаса́ръ.

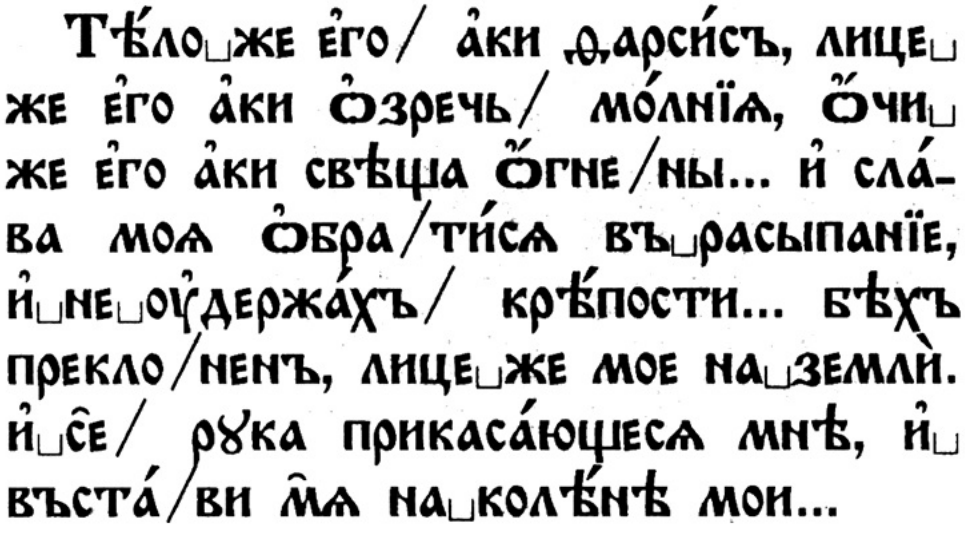
Quotation 3.

Daniel 1:7.


и томѹ сѧ дасть власть, и чтъ, / и цр҃тво. и вси людїе, племена, / и҆зыцы томѹ порабо́таютъ. и вла҃ / его, власть вѣчнаѧ, и҆́же не ми́мо / идетъ...

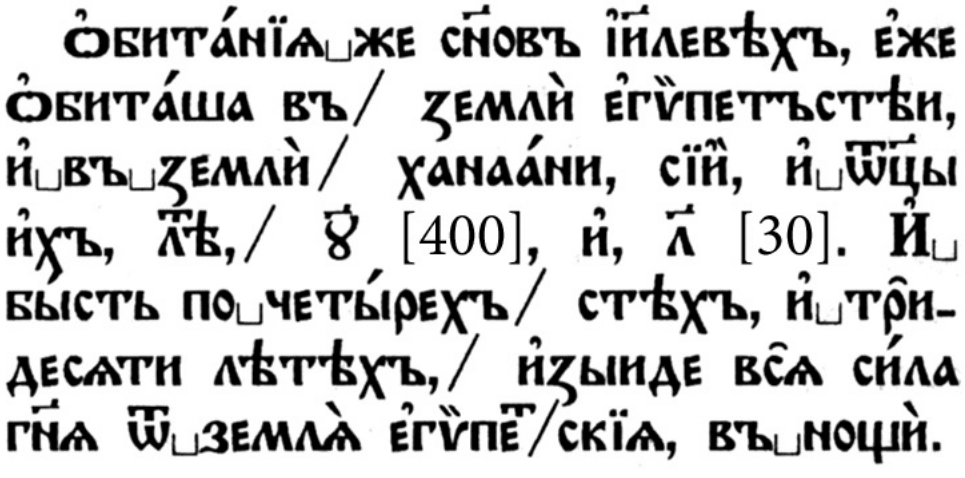
Quotation 4.

Daniel 7:14.


Тѣло же его / а҆ки ѳарси́съ, лице же его а҆ки о҆́зречь / мо́лнїѧ, о҆́чи же его а҆ки свѣща о҆́гне/ны... и сла́ва моѧ о҆́бра/ти́сѧ въ расыпанїе, и не о҆у҆держа́хъ / крѣпости... бѣхъ прекло/ненъ, лице же мое на земли. и се / рѹка прикаса́ющесѧ мнѣ, и въста́/ви мѧ на колѣнѣ мои...

Quotation 5.

Daniel 10: 6–11.


о҆бита́нїѧ же сн҃овъ їи҃левѣхъ, е҆́же о҆бита́ша въ / земли е҆гѵ́петъстѣи, и въ земли / ханане́йстѣи, сїи҃, и ѿцы и҆хъ, л҃ѣ, / ѳ҃ [400], и, л҃ [30]. И҆ бысть по четы́рехъ / стѣхъ, и три/десати лѣтѣхъ, / и҆зыиде вс҃ѧ си́ла г҃на ѿ земли е҆гѵ́пе҃/скїѧ, въ нощи.

Quotation 6.

Exodus 12:40–41.

Й кóсти/ їѡсифѡвы йзнесóша снóве їйлéви йз/ єгѵ̑пта. й въкопáша йхъ въ сихéмѣ...

Quotation 7.

Navin 24:32.

Й завѣщà їсѹсъ/ завѣтъ къ лю́демъ въ дн҃ь о҃нъ./ й дáсть имъ ѻправдáнїѧ й сѹ́дъ въ/ сихéме... Й ѿпѹстѝ їсѹсъ лю́ди ко/єгóждо въ мѣ́ста своѧ.

Quotation 8.

Navin 24:25, 24:28.

й всѧ/ страны̀ прїидóша въ єгѵ̑пе҃т, кѹпова́/ти...

Quotation 9.

Genesis 41:57.

...вс҃ѧ вóды питїѧ йхъ, й да бѹ́дѹ/ въ кровь, по всéи зе́млѝ єгѵ̑пе҃стѣи/ въ съсѹ́дѣхъ древа́ны̀ й ка́менны̀... й спровéрже/ всю вóдѹ рѣ́чнѹю́ въ кровь...

Quotation 10.

Exodus 7:19–20.

Сътвори́ша же й волхвы̀ єгѵ̑пе҃стїи/ волхвова́нїемъ свои́мъ та́кожде./

Quotation 11.

Exodus 7:22.

се а҃зъ побїю̀ предѣ́лы твоѧ всѣ/
жа́бами. и҆ се и҆зве́ржетъ рѣ́ка жа́бы,/
і҆ и҆зълѣ́зѣше вънїи́дутъ въ домы̀/
твоѧ... и҆ въ домы̀ рабо́въ и҆/ людїи
твои́хъ, и҆ въ т҃ѣ́ста твоѧ,/ и҆ въ
пе́ци твоѧ... И҆ речѐ г҃ь къ мои҃сїю.
рцы̀/ а҃а҃ро́ну бра҇ту твое́му. простри
ру́/ку твою, и҆ же́злъ твои на рѣ́ки,/
и҆ на и҆сто́чники и҆ на де́бри. і҆ и҆зъ҃же-
нѝ/ жа́бы на́ зе́млю е҆гу́петъскую.

Quotation 12.

Exodus 8:2–3, 8:5.

...и҆ бы́сть скни́/пы въ чл҃цѣхъ
въ ско́тѣхъ, и҆ на всѧ́/комъ пѣ́ску
земно́мъ бы́сть скни́пы,/ въ все́и
землѝ е҆гу́петъстѣи.

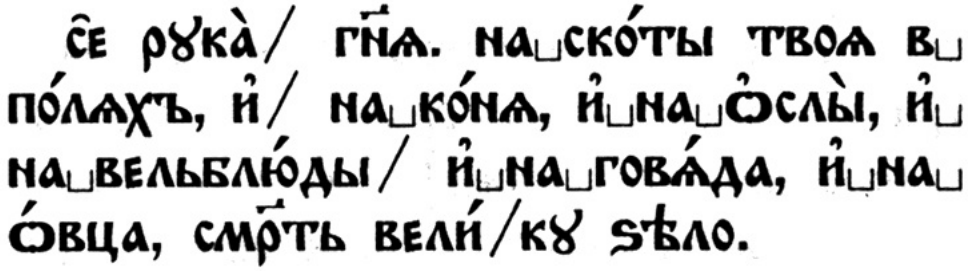
Quotation 13.

Exodus 8:17.

се а҃́зъ пущу̀ на́ та и҆ на рабы̀
твоа̀,/ и҆ на́ люди твоѧ̀, и҆ на домы̀
ваша пе́/сїѧ мухи, и҆ напо́лънатсѧ
домо́ве/ е҆гу́петъстїи пе́сїи́хъ мухъ,
и҆ в зе/млѝ на не́иже суть.

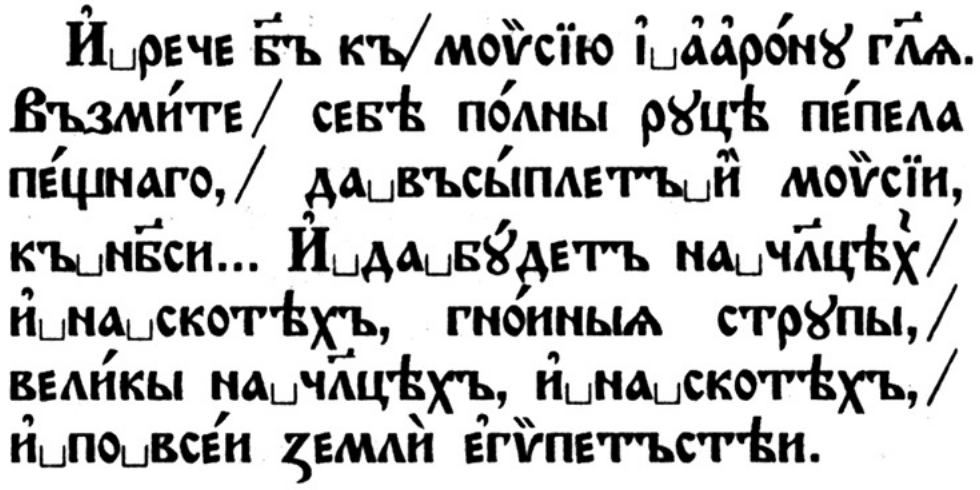
Quotation 14.

Exodus 8:21.


сѐ рꙋкà/ гн҃а. на скоты̀ твоѧ в
по́лѧхъ, и҆/ на конѧ, и҆ на ѻ҆слы̀, и҆
на вельблю́ды/ и҆ на говѧ́да, и҆ на
о́вца, смр҃ть вели́/кꙋ sѣло.

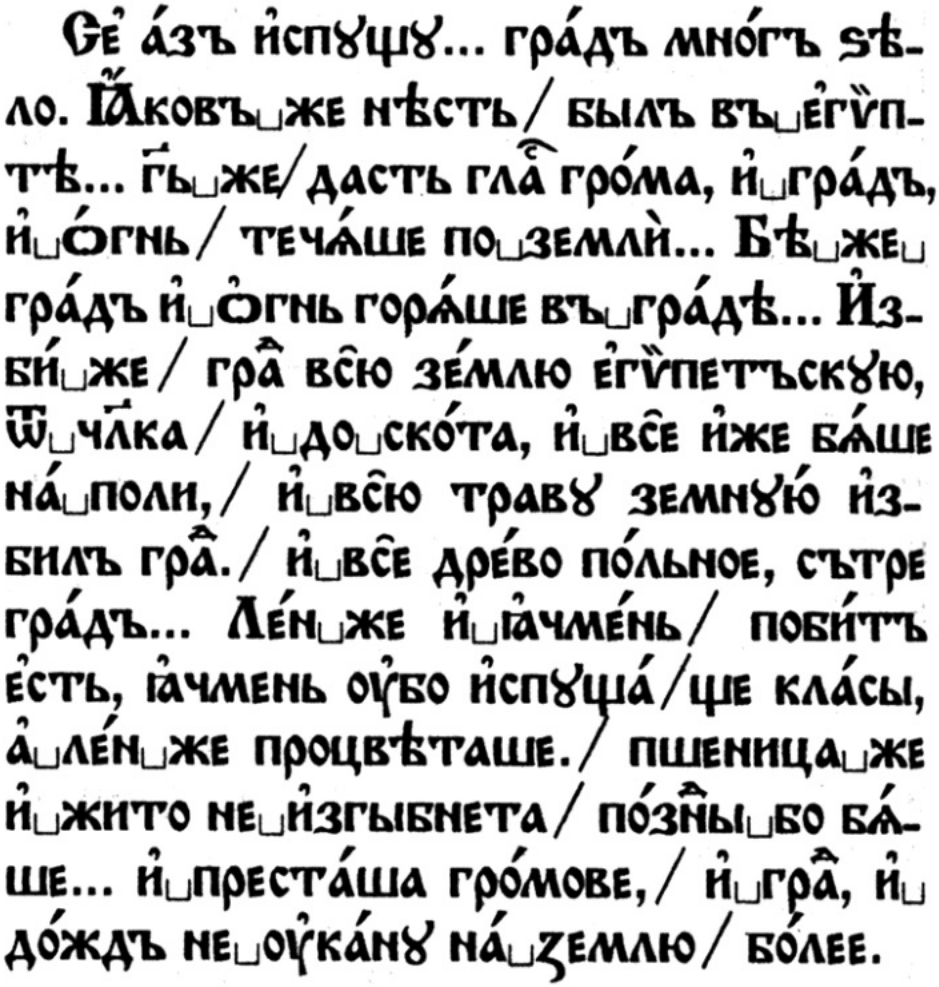
Quotation 15.

Exodus 9:3.


И҆ рече бъ̀ къ̀/ моу̑сїю і҆ ааро́ну гл҃а.
Възми́те/ себѣ̀ по́лны рꙋцѣ̀ пе́пела
пе́цнаго,/ да въсы́плетъ и҆̑ моу̑сїи,
къ нб҃си... И҆ да бꙋ́детъ на чл҃цѣ́х̀/
и҆ на скотѣ́хъ, гноѝныѧ стрꙋпы,/
вели́кы на чл҃цѣ́хъ, и҆ на скотѣ́хъ,/
и҆ по всеѝ zемлѝ е҆гу̑петъстѣи.

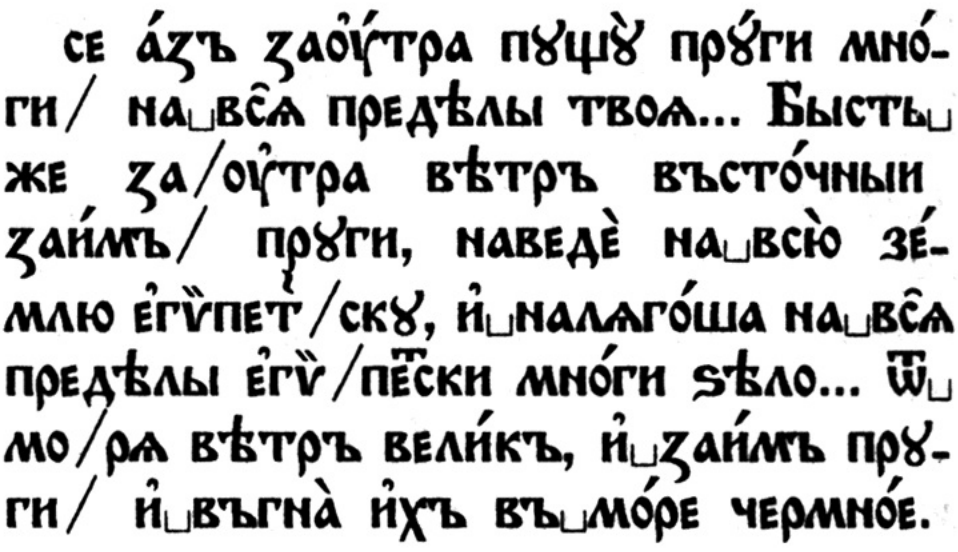
Quotation 16.

Exodus 9:8–9.


Се азъ испущу... градъ многъ ѕѣло. Іаковъ же нѣсть / былъ въ єгуптѣ... гь же / дасть гла грома, и градъ, и огнь / течаше по земли... Бѣ же градъ и огнь горяше въ градѣ... Изби же / гра всю землю єгупетъскую, ѿ члка / и до скота, и все иже бяше на поли, / и всю траву земную изби гра. / и все древо польное, сътре градъ... Лен же и ячмень / побитъ єсть, ячмень оубо испущаа / ше класы, а лен же процвѣташе. / пшеница же и жито не изгыбнета / позны бо бяше... и престаша громове, / и гра, и дождъ не оукану на землю / более.

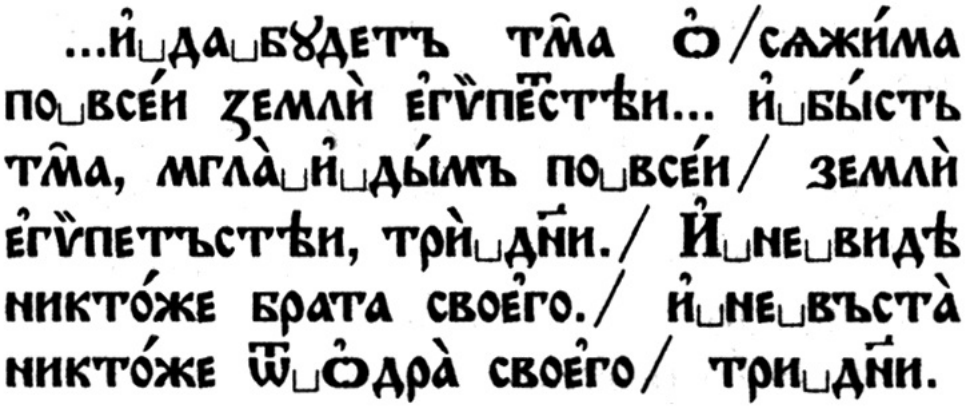
Quotation 17.

Exodus 9:18, 9:23–25, 9:31–33.


се азъ заутра пущу пруги многи / на вся предѣлы твоя... Бысть же за / утра вѣтръ въсточеныи заимъ / пруги, наведѐ на всю землю єгупет / ску, и налагоша на вся предѣлы єгу / пески многи ѕѣло... ѿ мо / ря вѣтръ великъ, и заимъ пруги / и въгна ихъ въ море чермное.

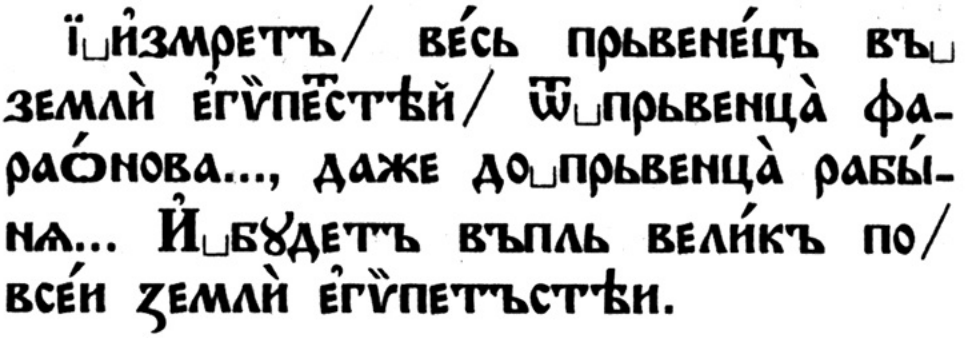
Quotation 18.

Exodus 10:4, 10:13–14, 10:19.


...и да будетъ тма ѻ/сажима по всеи земли егупестѣи... и бысть тма, мгла и дымъ по всеи/ земли егупетъстѣи, три дни./ И не видѣ никтоже брата своего./ и не въста никтоже ѿ ѻдра своего/ три дни.

Quotation 19.

Exodus 10:21–23.


Їизмретъ/ весь прьвенецъ въ земли егупестѣй/ ѿ прьвенца фараѻнова..., даже до прьвенца рабына... И будетъ въпль велик по/ всеи земли егупетъстѣи.

Quotation 20.

Exodus 11:5–6.

се а́зъ заоу́тра пущу́ пру́ги мно́ги/ на всѣ́ предѣ́лы твоя́, и покры́ютъ/ всѣ́ лице́ земно́е, и не възмо́жеши ви́/дѣти земл҃а. Ѝ пои҃да́тъ ве́сь ѻ̀/ста́токъ, и́же ѻ̀ста҃ ѿ гра́да, і̀и́зъ/и҃да́тъ всѣ́ко дре́во расту́щее и́з҃зе/мл҃а. Ѝ напо́лнатсѧ до́мове твоѝ..., ѝ всѝ до́мо/ве по всеи́ землѝ е҆гу́петъ-стѣи./ е҆го́же не сѹ̑ никогда́же ви́дели ѻ̑ц҃и/ твоѝ ни прадѣ́ди и́хъ./ ѿ него́же дн҃е/ бы́ша на землѝ.

гл҃ъ же наведѐ/ вѣ́тръ въсто́чныи на всю̀ зе́млю, въ/ то́и дн҃ь ѝ той̀ ноци. Бысть же за/оу́тра вѣ́тръ въсто́чныи заи́мъ/ пру́ги...

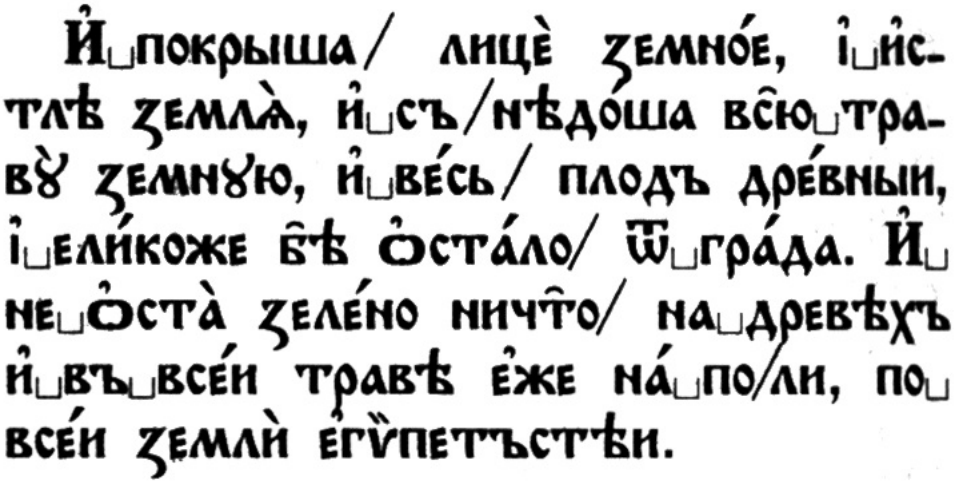
Quotation 21.

Exodus 10:4–6, 10:13.

прежде бо си́хъ/ не бы́ша сицевїи пру́зи на землѝ, ниже посе́мъ бу́дѹтъ.

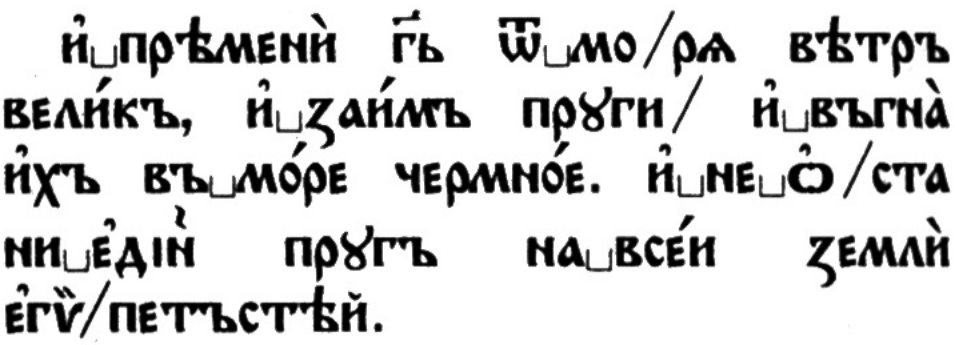
Quotation 22.

Exodus 10:14.



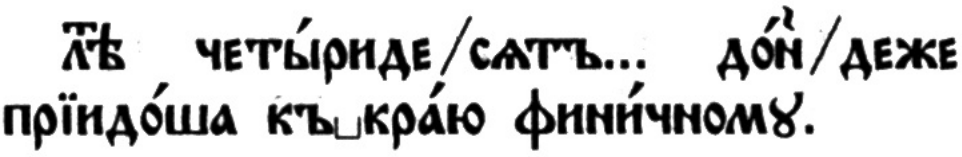
Quotation 23.

Exodus 10:15.



Quotation 24.

Exodus 10:19.



Quotation 25.

Exodus 16:35.

Бы́сть же ве́черъ, прїи/до́ша красте́ли, и покры́ша ве́сь по́/лкъ. заоу́тра же ѡсмза́ющи рост҃ъ/ ѻко-ло по́лка, и се на лицы пусты́ни,/ а҃ко сѣ́мя бѣ́ло а҃ки ледъ на землѝ... и заабра̀/ ра́но ра́но... идѣ́же ѻгрѣ́ашеслн҃це, раста́ше... ѻна́/ же бѣ́ше а҃ко сѣ́мя ко-рїа́нъдрово./ и а҃ко мука̀ бѣ́ло...

Ма́нна же бѣ́ше а҃ки сѣ́мя корїа́ндро/во е҃сть, ѻбли́чїе е҃го а҃ко ѻбли́чїе би/сера чи́ста. Йсхожда́ху лю́дїе, и/ съ-бира́ху, и мела́ху в жёрнова̑, и/ тол-ца́ху въ ступа́хъ..., и бѣ́ше вкуше́нїе е҃го, а҃ко/ вкуше́нїе мукы̀ съ е҃ле́ом̀. Ѳгда̀ же/ схожда́ше роса̀ на по́лкъ но́щїю, схо/жда́ше же ма́нна на́ на.

И рече моу҃сїи к нн̑,/ никто́же да ѡставитъ на оу́трїа ѿ/ него, и не послу́шаша моу҃сїа..., и сгнїа́ся чр҃вми и въсмерді́ся.

Quot. 26. Ex 16:13–14, 16:21, 16:31, Num 11:7–9, Ex 16:19–20.

И прозва́/ша сн҃ове їн҃леви и҃ма е҃го ма́нна.

Quotation 27. Exodus 16:31.

Бы́сть же ве́черъ, прїи/до́ша красте́ли, и покры́ша ве́сь по́/лкъ.

заоу҃тра же ѡсмза́юци рост҃ь/ ѻко-ло по́лка, и се на лицы̀ пусты́ни,/ а҃ко сн҃ѣжа бѣ́ло а҆ки ледъ на зе́млѝ.

Quotation 28.

Exodus 15:13–14.

по днех҃ же ѻны҃/ мно́гихъ, оу҃мре цр҃ь е҆гу҃пе́тскїи./ И҆ рече г҃ь къ мои҃-сїю въ зе́млѝ мадїа́м̀/ст҃ѣи, ходѝ, і҆ и҆дѝ паки въ е҆гу҃пе҃,/ и҆змро́ша бо всѝ и҆щ҃ущеи дш҃а твоеа./

Quotation 29.

Exodus 4:18–19.

гора́ же сина́искаа кѹра́шеса/ вс҃а, схожде́нїм ради бж҃їм на нь҃ю,/ въ ѻг-нѝ. и҆схожда́ше же дымъ,/ а҃ко ды́мъ пе́цныи. и҆ оу҆жасо́шаса/ всѝ лю́дїе ст҃ѣло.

Quotation 30.

Exodus 19:18.

Й рече/ єлїазáръ жрецъ, къ мужѣ̀
сúлы,/ приходáщимъ съ сѣча рáт-
нымъ. сѐ/ ѻправлéнїе закóна єже за-
повѣ́да гь моѷсїю. Развѣ сребрà и
злáта,/ и мѣди и желѣза, и коси-
тера (χασσίτηρος — 'tin'), и ѻло/ва.
всáка вещь иже пройдѣ́ сквоsть/
ѻгнь ѻгнемъ искýситсѧ...

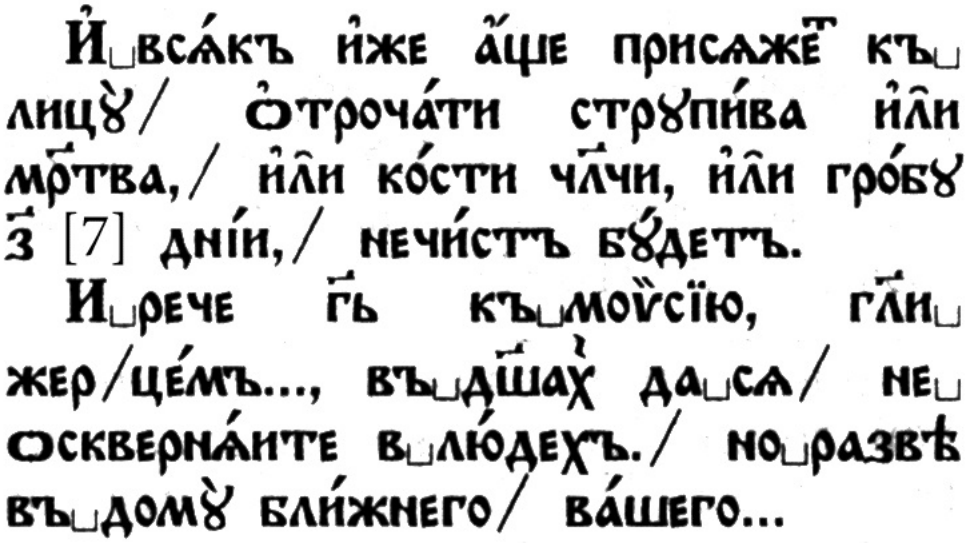
Quotation 31.

Numbers 31:21–23.

Вы же стáни/те вн̀ѣ пóлчица з̀
[7] днїи, всáкъ оу̀/бúвыи дш̀у и при-
сáгїи оу̀бїéному,/ да ѻчúстѧтсѧ, въ
г̀ [3rd] дн̀ь, и въ дн̀ь/ сѣ́мыи... Й
вс̑ѧ/ ѻдежда, и всякъ сосýдъ кóжа-
нѣ̑,/ и вс̑е съдѣ́лано ѿ козли́чины,
и вс̑ѧ̑/ сос̑у дрéвянъ да ѻчúстите...
Развѣ сребрà и злáта,/ и мѣди и
желѣза, и коситера, и ѻло/ва. всá-
ка вещь иже пройдѣ́ сквоsть/ ѻгнь
ѻгнемъ искýситсѧ, но вѡ̑ны/ ѻчи-
щенїѐ ѻцы́ститсѧ. Й вс̑е єже не/
пройдетъ сквоsть ѻгнь, да пройдѣ́/
сквоsть воду. І йсперéте ризы ваш̑/
въ дн̀ь сѣ́мыи и да ѻцы́ститсѧ, и
по/тѡ̑ да внúдетъ въ пóлчице.

Quotation 32.

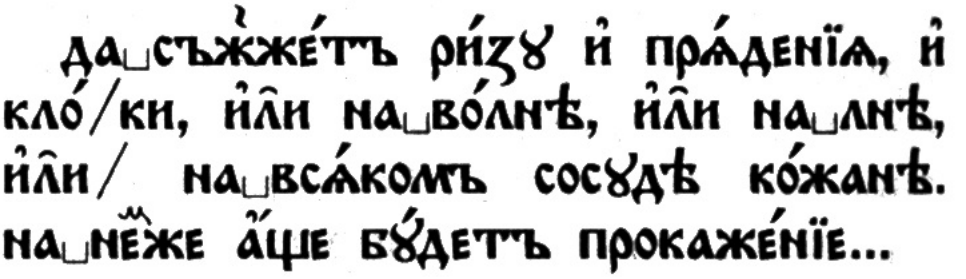
Numbers 31:19–20, 31:22–24.


Й вса́къ и́же а́ще прися́же къ лицу́/ ѻ҆строча́ти струпи́ва и́ли мр҃тва,/ и́ли ко́сти чл҃чи, и́ли гро́бу з҃ [7] дни́и,/ нечи́ст҃ъ бу́детъ.

И рече г҃ь къ моу҃сїю, гл҃и жер/це́мъ..., въ дш҃а҃х да ся/ не ѻскверна́ите в люде́хъ./ но развѣ въ дому́ бли́жнего/ ва́шего...

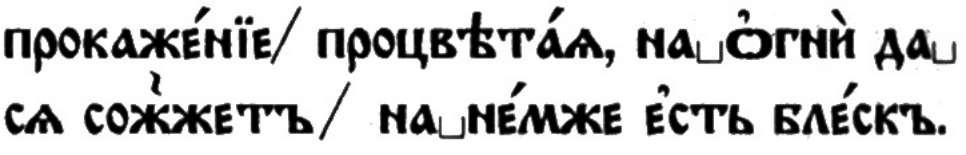
Quotation 33.

Numbers 19:16, Leviticus 21:1–2.


да съ҆жже́тъ ри́зу и пра́денїа, и кло́/ки, и́ли на волнѣ, и́ли на лнѣ, и́ли/ на вса́комъ сосудѣ ко́жанѣ. на не҃же а́ще бу́детъ прокаже́нїе...

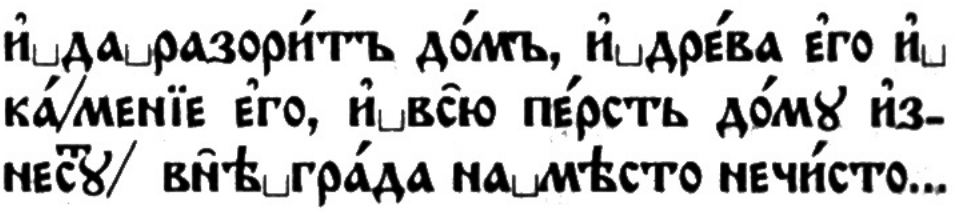
Quotation 34.

Leviticus 13:52.


прокаже́нїе/ процвѣта́а, на ѻ҆гнь да ся сожже́тъ/ на не́мже е҆́сть бле́скъ.

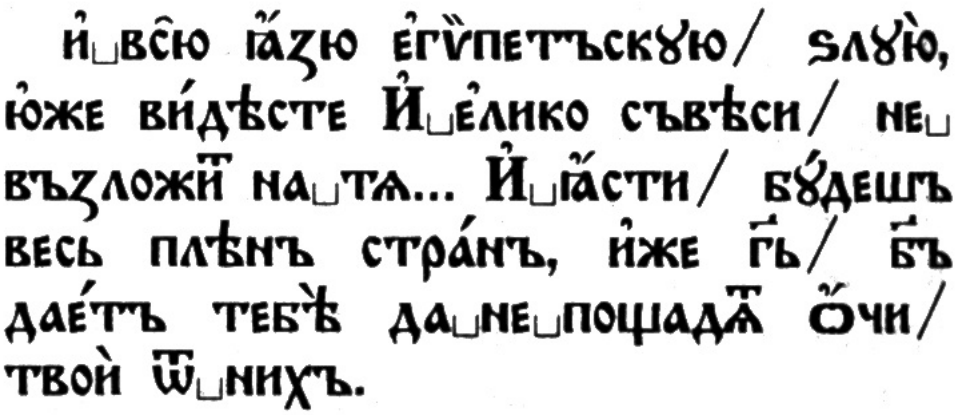
Quotation 35.

Leviticus 13:57.


и да разори́тъ до́мъ, и дре́ва е҆го и ка́/менїе е҆го, и всю пе́рсть до́му изнесу́/ вн҃ѣ града на мѣсто нечи́сто...

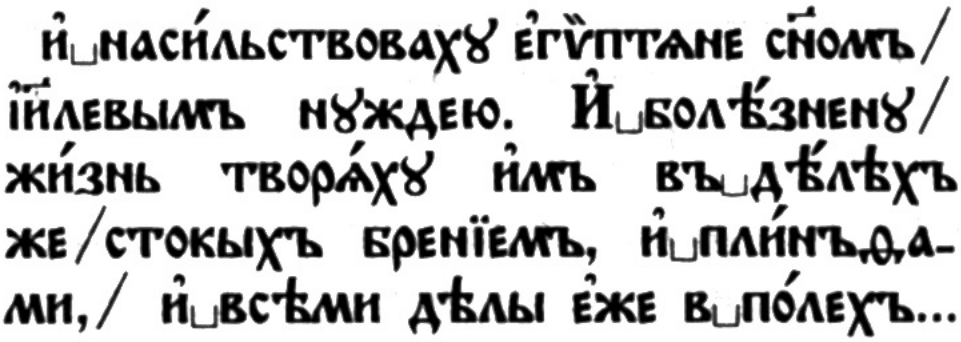
Quotation 36.

Leviticus 14:45.



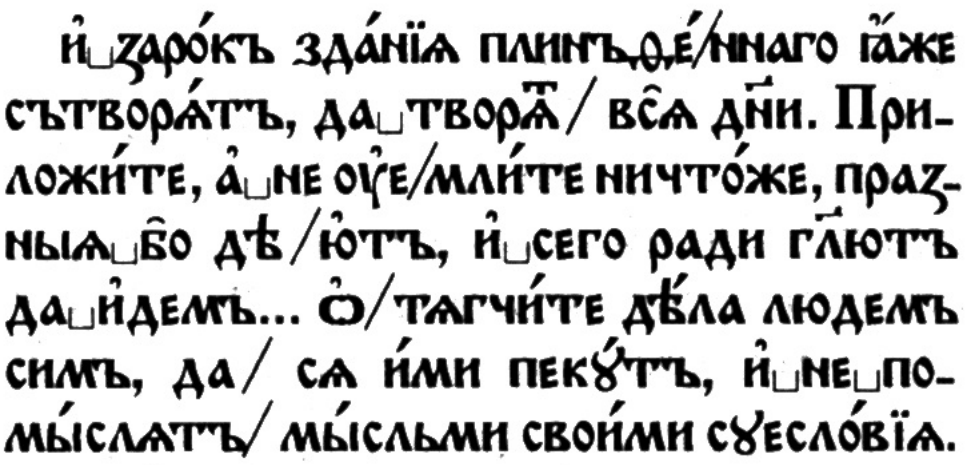
Quotation 37.

Deuteronomy 7:15–16.



Quotation 38.

Exodus 1:13–14.



Quotation 39.

Exodus 5:8–9.

Й сѣдѣше плáка/хýся сн҃ове їи҃лви. й рекóша, кто҃/ ны напитáетъ мáсъ. Помянýхо҃/ бо рыбы, ѣ҃же ѣ҃дóхомъ въ землѝ е҃гу҃/пе҃тѣ, тýне. Й смóквы й дыни,/ лýкъ, й червлéный лýкъ, й чесно҃./ А҃ нн҃ѣ дш҃а нáша йсхлà, ничтóже тóчїю мáнна пр҃е҃ очима нáшима.

Quotation 40.

Numbers 11:4–6.

възроптáша вéсь събóръ сн҃овъ їи҃ле/выхъ, на моу҃сїя, й ааронá. Й ре/кóша к нимъ сн҃ове їи҃левы, оу҃нè бѣ/ да бы́хомъ, йзмéрли оу҃ѧзвéни ѡ҃ гá/ в землѝ е҃гу҃петъстѣи, е҃гдà сѣдá/хомъ тамъ, на҃ котлы̀ масны́ми,/ и ѣ҃дáхомъ хлѣбы до сы́тости...

Quotation 41.

Exodus 16:2–3.

...да не/ когдà раскáю҃ся лю́дїе вúдѣвше рáть/ й възвратя́тся въ е҃гу҃пе҃. Й ѡбве/дè бъ лю́ди пу́темъ, въ пустыню/ къ чрьмнóмꙋ морю. пя́тогоже колѣ/на йзыдóша сн҃ове їи҃левы ѡ҃ земл҃а/ е҃гу҃петъскїя.

Quotation 42.

Exodus 13:17–18.

І҆иже а҆ще дастъ ло́же своѐ/ четверо но́жному смр҃тїю да о҆у́мретъ а/ четвероно́жное же да побіе́тсѧ... и҆ да не хо/ди́те въ зако́ны стра́ньскїѧ и҆хже а҆/ ѿгонѭ ѿ васъ, ꙗ҆ко сїѧ всѧ сътво/ри́ша, и҆ гнꙋ́си бы́ша мнѣ.

Quotation 43.

Leviticus 20:15, 20:23.

Възвѣщено́ же бы҃/ цр҃ю е҆гу́петъскомꙋ, ꙗ҆́ко бѣжа́ша лю́дїе.

Quotation 44.

Exodus 14:5.

чтоҀ се҆ сътвори́хомъ, е҆́же ѿпꙋстѝ/ти сы́ны і҆и́левы...

Quotation 45.

Exodus 14:5.

и҆ внидо́ша сы́нове і҆и́левы посредѣ/ мо́ре по́сꙋхꙋ. и҆ водаҀ и҆мъ стѣна/ бысть о҆десну́ю и҆ стѣнаҀ о҆шꙋю́ю... и҆ о҆у҆/строи́сѧ водаҀ ко дно́ꙋ на мѣ́сто своѐ./ предо дне́мъ. е҆гу́птане же бѣжа́/ша по́ водо́ю, и҆ страсѐ гь е҆гу́птѧ/ны посредѣ мо́ре... И҆ видѣша сно́/ве і҆и́левы е҆гу́птяны и҆зме́рша при/ кра́и мо́ре.

Quotation 46.

Exodus 14:22, 14:27, 14:30.

ѡгꙋ/стѣша ꙗ҆ко стѣна̀ во́ды, ѡгꙋстѣ/ша во́лны (!—*Auth.*) посредѣ мо́ра.

Quotation 47.

Exodus 15:8.

Гна́ша же є҆гꙋ̑птяне и҆ вниду́ша вслѣ̂/ и҆х҃ъ, и҆ всѧ́къ ко́нь фараѡ́новъ, и҆/ колесни́ца, и҆ всѧ̂ники посредѣ мо́ра... и҆ ѡбрати́вшисѧ/ вода̀ покры̀ колесни́ца и҆ вса́дники,/ и҆ всю̀ си́лꙋ фараѡ́новꙋ, и҆дꙋщꙋю̀ въ/слѣ́дъ и҆х҃ъ въ мо́ре, и҆ не ѡста̀ ѿ҆ ни̑/ ни е҆ди́нъ.

Quotation 48.

Exodus 14:23, 14:28.

и҆ съ/твори́ша [сыны Израилевы] ꙗ҆коже ѕаповѣ́да̀ и҆мъ мои̑/сїи. І҆ и҆с-

проси́ша ѿ҆ є҆гꙋ̑птянъ съ/сꙋ́ды сре́бряны и҆ ѕла́ты..., и҆ да́ша и҆мъ, и҆ плѣ/ни́ша є҆гꙋ̑птяны...

Quotation 49.

Exodus 12:35–36.

И҆ гла́ гдь къ а҆а҆ро́нꙋ рекїи,/ вина̀ и҆ сике́ра не пїи ты̀ и҆ сы́нове твоѝ/ с҃ тобо́ю. є҆гда̀ въхо́дите въ хра́мъ свѣдѣ́нїа.

Quotation 50.

Leviticus 10:8–9.

не послѣдуите и҃дѡломъ, и҃ богъ съ/лїанъ не сътвори́те себѣ.

Quotation 51.

Leviticus 19:4.

И҃ посла҃ а҃ моу҃сїи/ ѿ пусты́ни а҃а҃ро́на * съгляда́ти зе/мля҃ ханаа́нь-скїа҃. И҃ рече къ ни́мъ/ взы́дите пу-сты́нею се́ю...

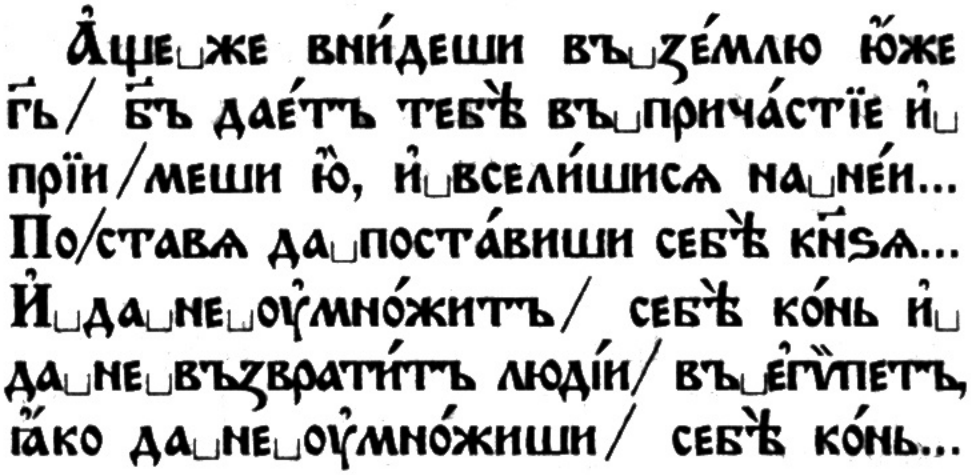
Quotation 52.

Numbers 13:18.

и҃ да възы́/дите на горѹ. И҃ съ-гляда́ите зе́/млю. какова҃ е҆́сть, и҃ лю́ди сѣ́дя҃/щаа҃ на не́и... и҃ какови гра́ди в нихъже/ живѹтъ сїи, ѻ҃гра-жде́ни ли сѹ́ть/ и҃ли не ѻ҃гражде́ни. И҃ какова земля҃/ и҃зо ѻ҃би́лна ли, и҃ли не и҃зо ѻ҃би́лна,/ сѹ́ть ли на не́и са-же́ни садо́вїе, и҃ли не сѹ́ть, и҃ оу҃крѣ-пи́вшеся, възмѣ/те ѿ плода҃ земли҃.

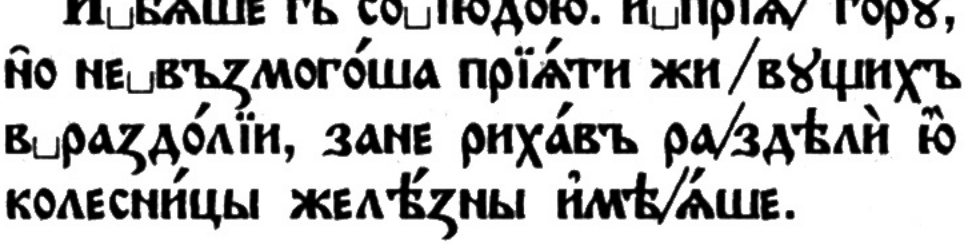
Quotation 53.

Numbers 13:18–21.


Аще же вни́деши въ зе́млю ю́же гь/ бъ даетъ тебѣ въ причастїе и прїи/меши ю, и вселишисѧ на нея... По/ставѧ да поста́виши себѣ кнзѧ... И да не оумно́житъ/ себѣ ко́нь и да не възвратитъ людїи/ въ е҆гу́петъ, ꙗ҆ко да не оумно́жиши/ себѣ ко́нь...

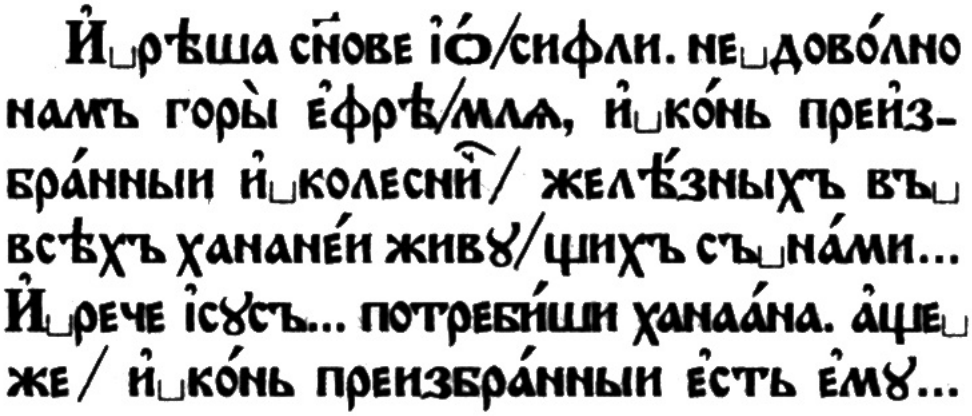
Quotation 54.

Deuteronomy 17:14–16.


И бѧше гь со іюдою. и прїѧ/ гоу, но не възмогоша прїѧти жи/вущихъ в раздо́лїи, зане рихавъ ра/здѣли ю колесни́цы желѣзны имѣ/ѧше.

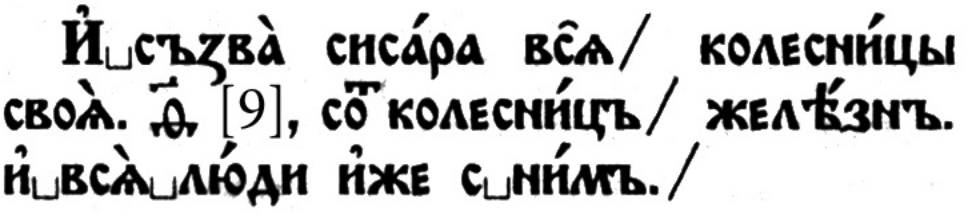
Quotation 55.

Judges 1:19.


И рѣша сно́ве ісф/сифли. не довóлно намъ горы е҆фрѣ/млѧ, и ко́нь прейзбра́нный и колесни/ желѣзныхъ въ всѣхъ хананеи живу/щихъ съ на́ми... И рече ісусъ... потребиши хананѧ. а҆ще же/ и ко́нь преизбра́нный е҆сть е҆му...

Quotation 56.

Navin 17:16–18.


И съзва сиса́ра всѧ/ колесни́цы своѧ. ѳ҃ [9], со колесни́цъ/ желѣзнъ. и всѧ лю́ди иже с ни́мъ./

Quotation 57.

Judges 4:13.

Въ/негда́ же бѣжа́ху сїи ѿ лица̀ сно́въ/ їи́левъ, до въсхо́да ведеро́ньска./ и гь просы́па на на ка́менїе вели́кое съ/ нбсе даже до а҃зи́ка, и бы́сть мно́жа/ише оу҃ме́ршихъ ѿ града ка́менна,/ не́же оу҃бїе́ныхъ, ѿ сно́въ їи́левыхъ/ мече́мъ на сѣ́чи.

Quotation 58.

Navin 10:11.

...се гле́тъ гь бъ їи́левъ... И посла̀ первѣе шершъ/ни, и ѿгна́ша ѿ лица̀ вашего два/ цр҃а а҃ммо҃рреиска. не ѻру́жїе́ твои,/ ниже лу́комъ твои.

И ше́ршни/ по́слетъ гь бъ твои на ни́хъ до́нде҃/ потреба́тсѧ...

Quotation 59.

Navin 24:2, 24:12, Deuteronomy 7:20.

мужѝ и кнзи/ домо́въ ѿчьствъ и҃хъ, и҃же су́ть/ тысѧщницы їи́левы.

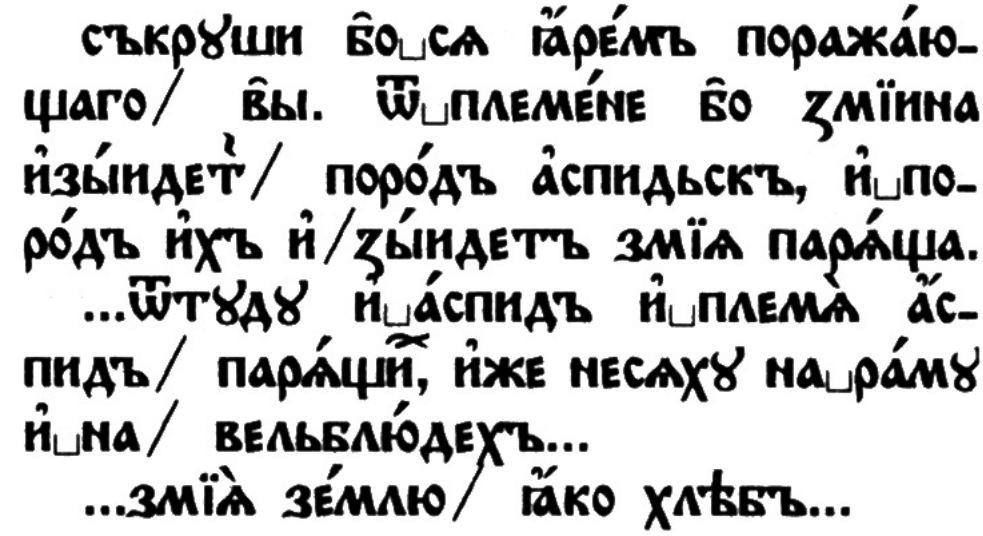
Quotation 60.

Navin 22:14.

І пустѝ гь на́ люди sмїа оу҃морѧ́юща,/ и оу҃ѧда́ху людїи. и оу҃мора́ху мно́/ги ѿ сно́въ їи́левъ.

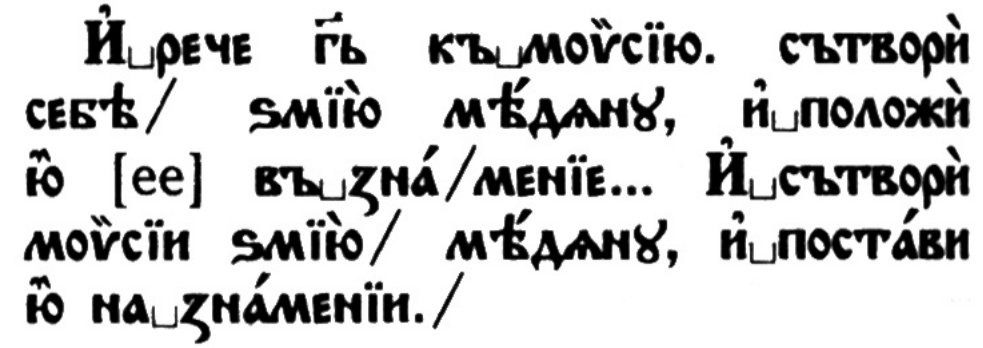
Quotation 61.

Numbers 21:6.


съкрꙋши бо сѧ їареме́ть поражáющаго/ вы. ѿ племене́ бо зміина ѝзы́идетъ/ поро́дъ а̀спидьскъ, ѝ поро́дъ ѝхъ ѝ/зы́идетъ змїѧ парáца.
...ѿтꙋдꙋ ѝ а́спидъ ѝ племѧ а̏спидъ/ парáцїи, ѝже несѧхꙋ нарáмꙋ ѝ на/ вельблю́дехъ...
...змїѧ зе́млю/ їако хлѣбъ...

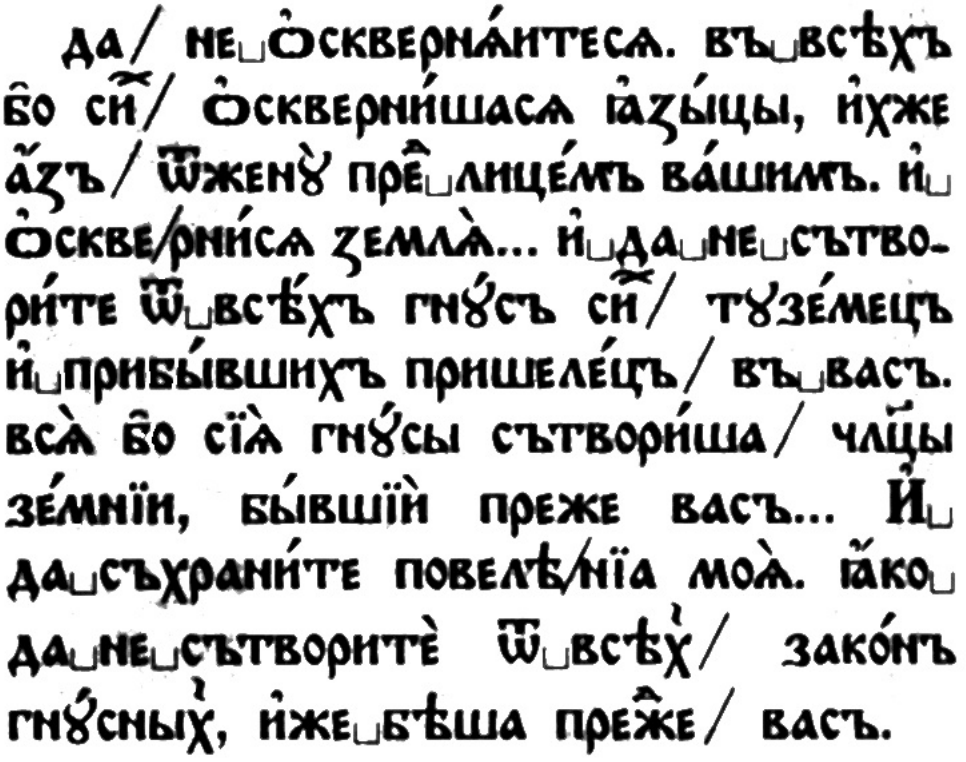
Quotation 62.

Isaiah 14:29, 30:6, 65:25.


Ѝ рече гь къ моу̏сїю. сътворѝ себѣ/ sмїю мѣ́дяну, ѝ положѝ ю̏ [ee] въ зна́/менїе... Ѝ сътворѝ моу̏сїи sмїю/ мѣ́дяну, ѝ поста́ви ю̏ на зна́менїи./

Quotation 63.

Numbers 21:8–9.


да/ не ѡскверна́итеса. въ всѣхъ
бо сѝ/ ѡскверни́шася ѩзы́цы, ѝхже
а҃зъ/ ѿженѹ̀ пре́ лице́мъ ва́шимъ. ѝ
ѡскве/рни́са зе́мл҃а... ѝ да не сътво-
ри́те ѿ всѣхъ гнѹ́съ сѝ/ тѹзе́мецъ
ѝ прибы́вшихъ прише́лецъ/ въ васъ.
вса̀ бо сїа̀ гнѹ́сы сътвори́ша/ чл҃цы
зе́мнїи, бы́вшїѝ пре́же васъ... Ѝ
да съхрани́те повелѣ/нїа мо҃а. ꙗ҃ко
да не сътворитѐ ѿ всѣ̀х/ зако́нъ
гнѹ́сныхъ, ѝже бѣ́ша пре́же/ васъ.

Quotation 64.

Leviticus 18:24–27, 18:30.

...ѝ не вражи́те,/ ѝ ни сра́ща смо-
три́те ѿ пти́цъ... да не послѣ́дѹите
ѡчтро́бнымъ ба́снѣ̄/ ѝ къ волхво́мъ
не прїи́ди́те...

Quotation 65.

Leviticus 19:26, 19:31.

Ѝ ѧ҆ще кт҃о/ бу́детъ с мужескимъ по́ломъ ло́же/ же́ньско... съ/ме́ртїю да оу́мрета... І́ иже ѧ҆ще по́имет҃ъ жен҃ѹ и мт҃рь е҃ѧ... въ ѻ҆гни́ да съжгѹ́т҃ е҆го/ і́ихъ... І́ иже ѧ҆ще дастъ ло́же свое҆/ четверо но́жномѹ смр҃тїю да оу́мрет а/ четверономо́жное же да побіе́тсѧ... и мужъ и жена҆, иже ѧ҆ще/ бу́детъ въ нихъ въ оу҆тро́бѣ ба́сни/ и҆лѝ въ̀лъшвленїе, смр҃тїю да оу́/мрета ѻ҆ба.

Quotation 66.

Leviticus 20:13–16, 20:27.

Гд҃ь бъ на́шъ гл҃а на́мъ/ въ хори́вѣ гл҃ѧ, довлѣе́т҃ъ ва҃ жи́ти/ въ горѣ сей́. ѡ҆брати́тесѧ, и въ/здви́гнетесѧ вы̑, и҆ внӥи́дѣте въ го/рѹ ѧ҆мморре́искѹ. и҆ къ всѣмъ насе́лни/ко҆м̀, ѧ҆ра́вы, въ горѹ̀ и҆ поля́нѹ, и҆ на/ восто́къ (Elizabeth Bible: къ ю҆́гѹ), дѹбра́вы, и҆ по долгъ мо́/рѧ землѝ хана҃ски.

Quotation 67.

Deuteronomy 1:6–7.
Ostrog Bible Elizabeth Bible

...по... землѝ хана᷄ѣ᷄ски. ...Й въ... зе́млю ха-
й␣супроти́ву/ дубравы наа́ню и̓ во а̓нтїлїва́нъ,
до␣рѣкѝ вели́кїѧ е̓ѷфра́- да́же до рѣкѝ вели́кїѧ,
тѣ./ рѣки̓ е̓ѵфра́та.

Quotation 68. Deuteronomy 1:7.

Й␣воздви́гшесѧ ѿ␣хори́ва прои̓/до́-
хо᷅ всю пусты́ню вели́кую, и̓␣стра́/ш-
ную о᷅ну...

Quotation 69.

Deuteronomy 1:19.

...и̓␣прїидохо́м᷄/ до␣кадисва́рнїи.

Quotation 70.

Deuteronomy 1:19.

...и̓␣о᷄быходихом᷄/ го́ру, сеи́ръ,
дн̄и многи./

Quotation 71.

Deuteronomy 2:1.

...се̑ гл̄етъ/ а̓дона́и г̄ь, се̑ а̓зъ
на́␣тѧ/ го́ро сеи́ръ, и̓␣простру́ ру́ку
свою на́/ тѧ, и̓␣поста́влю т̑ѧ пу-
сту, и̓␣о᷄/пустѣ́еши. и̓␣въ␣гра́дѣхъ
твои́хъ/ пусты́ню сътвору́...

Quotation 72.

Ezekiel 35:3–4.

Й постáвлю горȣ сейръ, пȣ/стȣ ѻпȣстѣвшȣ... й напóлню ѫзвеныхъ хóлмы/ твоѧ, й дéбри твоѧ, й на всѣхъ/ пóлехъ твойхъ, ѫзвенїи мечемъ/ падȣтъ в тебѣ.

Quotation 73.

Ezekiel 35:7–8.

Й въздвигó/шасѧ ѿ ѻра горы пȣтéмъ йже къ мó/рю чермнóмȣ. й ѻбыидóша зéмлю/ ѥдóмлю...

Quotation 74.

Numbers 21:4.

Й минȣ́хомъ брáтїю свою сн҃ы/ їсáвла, живȣ́ща в сейрѣ оу҃ пȣтѝ/ ара҃скаго (Elizabeth Bible: ара́вскагѡ) ѿ ѥлóна, й ѿ гасїѻ́на гавé/ра...

Quotation 75.

Deuteronomy 2:8.

Й ѥвéи/ живȣ́щїѧ, въ ара́ѳѣ (Elizabeth Bible: въ ѧсирѡ́ѳѣ) до гáзы, капа/докїи ше҃ше йзъ кападокїй́ потреби́/ша а҃...

Quotation 76.

Deuteronomy 2:23.

...й пройдѣте вы дéбрь арнó/ню...

Quotation 77.

Deuteronomy 2:24.

Й/зы́де сїѡ́нъ... проти́ву на̑... на́ брань, въ/ и́су.

Quotation 78.

Deuteronomy 2:32.

...й до го/ры гала́довы. й не бысть гр̂а оу̓це/лѣ́вый на̑...

Quotation 79.

Deuteronomy 2:36.

И обрати́вшьсѧ възыидо́хо̑/ пу-те́мъ иже къ васа́ну./

Quotation 80.

Deuteronomy 3:1.

і̀ йзы́де, й ѡ̑гъ цр̄ь васа́нь/ проти́ву намъ... на́ брань въ/ а̀д-раи́мъ.

Quotation 81.

Deuteronomy 3:1.

Й взя́хомъ вс̑а гра́ды йхъ..., ѯ̄ [60], гра́дъ./

Quotation 82. Deuteronomy 3:3–4.

Й взя́хомъ... зе́млю... ѡ̂/ сію страну̀ йѻрда́на. ѿ водоте́ча а̀рно́на до горы̀ а̀ѐрмони.

Quotation 83. Deuteronomy 3:8.

Вс҃и гра́ды мисо́ровы и҆ всего галаа́да,/ и҆ всего васа́на, да́ждь до҆ е҆́лхи. И҆ до/ і҆ѡрда́на (Elizabeth Bible: е҆драи́ма) вс҃а гра́ды цр҃твїѧ ѻ҆́гова въ/ васа́нѣ. Ꙗ҆́ко точїю и҆ ѻ҆гъ гра҃ цр҃ь/ васа́нь ѻ҆ста́ ѿ рафаи́ма. с҃е ѻ҆́дръ его́/ ѻ҆́дръ желѣ́зенъ, с҃е то́и е҆́сть на҆ краи...

Quotation 84. Deuteronomy 3:10–11.

И взы́де моу҆сїи ѿ а҆рово҃да мо/а́вла. на҆ гор҃ѹ моа́влю, на/ ве́рхъ фазга, е҆́же е҆́сть/ прямо е҆рихѹ. и҆ показа҃/ е҆мѹ г҃ь вс҃ю зе́млю...

И҆ скончасѧ тѹ моу҆сїи... въ҆ зе́млѝ моа́вли... И҆ погребо́ша е҆го́ въ҆ зе́млѝ моа́вли./ бли́зъ до́мѹ фого́рова. и҆ не҆ свѣ́де ни/ктоже погребе́нїа е҆го́, даже и҆ до҆ дне́./

Quotation 85. Deuteronomy 34:1, 34:5–6.

...до҆ мо́ра а҆ра́въскаго. и҆ мора/ сланаго, до҆ а҆си́доха (Elizabeth Bible: по҆д а҆сидѡ́домъ) фа҃ги...

Quotation 86. Deuteronomy 3:17.

...на̀ поли моа́вли, / ѿ вéрха простѣ-
чéнаго зрѧ́щаго прѣ̂ лицѐ / пустына.

Quotation 87.

Numbers 21:20.

чл҃къ дръжа́ися по / чину̀ своемѹ̀,
и̓ знáменїю, / и̓ по домо́мъ ѻ҃тчьства
и̓хъ, / да ся въполча́ютъ сн҃ве їи҃лвы.

Quotation 88.

Numbers 2:2.

И̓ зачéнши лїѧ́ родѝ / їáкову сн҃ъ
и̓ нарече и҃мѧ емѹ̀ рувн҃, / сúрѣчь...
нн҃ѣ мѧ̂ възлюбѝ м҃ѹ / мой.

Quotation 89.

Genesis 29:32.

І̓ и̓збѝ / їсѹсъ всю̂ зéмлю гóрскую,
и̓ нагéвъ, / и̓ рáвную, и̓ ѧсидо́ѳа и̓
всѧ цр҃ѧ и̓хъ. / и̓ не ѻ҃ста̀ в̓ них҃ъ
ни є́дúнъ оу҃цѣлѣвъ / ...І̓ и̓збѝ и̓хъ /
їсѹсъ ѻ҃ кадисвáрни, даже до гáзы...

Quotation 90.

Navin 10:40–41.

И̓ ста́/ша сн҃ове їи҃левы въ галга́-
лѣхъ. и̓ съ/твори́ша пáсхѹ въ чет-
вертыи на́де/сѧтъ дн҃ь м҃ца сего съ
вéчера на зáпа̂/ їерихóну на̀ поли.
И̓ ѣдо́ша ѻ҃ пше/ни́ца землѧ̀ ѻ҃нож̀...

Quotation 91.

Navin 5:10–11.

Є҃ри/хо҆нъ же ꙁаключенъ и҆ ѻ҃гражденъ…

Quotation 92.

Navin 5:16.

…є҆гда ба́/ше і҃сусъ о҆у҆ є҆рихо́на. и҆ въꙁрѣ́въ ѻ҃/чи́ма свои́ма, и҆ ви́дѣ чл҃ка стоѧ́ща/ пре҆ни́мъ… І҃сусъ же па́дъ ни́цъ на҆ ꙁемлю и҆ по/клони́ся є҆му́. и҆ рече: г҃и что҃ вели́ши/ рабу́ твоє́му. Рече҆ воє҆во́да гн҃ь/ къ і҃сусу и҆ꙁу́ви сапо́гъ с҆но́гу твоє́ю/ мѣ́сто бо́ на҆ не́мже ты҆ стои́ши ст҃о/ є҆сть…

Quotation 93.

Navin 5:13–15.

И҆ погребо́ша є҆го́ въ҆ предѣ́лехъ прича́/стїѧ є҆го́ въ҆ ѳ҃амнасаха́ръ въ҆ горѣ́/ є҆фре́мли…

Quotation 94.

Navin 24:30.

и҆ сконча́ ся҆ і҃ѻ́сифъ…/ и҆ погребо́/ша и҆ въ҆ рацѣ́/ є҆гу҃петъстѣ́й.

Quotation 95.

Genesis 50:26.

И҆ взя́ть мш҃ї҃сїи/ ко́сти і҃ѻ́сифо/вы съ҆ собо́ю…

Quotation 96.

Exodus 13:19.

Въ дни́ же его́ взы́иде/ фу́ла цр҃ь
а҆сси́рі́скїи на зе́млю і҆и́леву…

Quotation 97. 2 Kings 15:19.

и҆ възврати́ся цр҃ь сси́ръ/скъ.

Quotation 98. 2 Kings 15:20.

И҆ въ҆зви́же бъ і҆и́левъ дх҃ъ фу́ла
цр҃а/ а҆сси́рі́ска. и҆ дх҃ъ ѳегла҆ѳафа-
ласа́ръ/ цр҃а а҆ссси́рьска.

Quotation 99. 2 Kings 16:7–10; 1 Chronicles 5:26.

Вси сі҆и́ сно́ве/ а҆сси́ровы, вси кня́зи
племе́нъ/ и҆ ѿ҃чествъ и҆збрани. и҆
кр҃е́пки си́лою/ кня́зи воево́дамъ.
сочте́нїе же и҆х҃/ въ вре́ма брани на
вополче́нїе, ѯ҃к҃ [20000],/ и҆ ѯ҃s҃ [6000]
мужїи.

Quotation 100. 1 Chronicles 7:40.

Го́ре а҃сси҃рїемъ, же́злъ/ и҃ро-
сти моеѧ, и҃ гнѣ́въ е҃сть в҃ руку́/
йхъ. гнѣ́въ мои пущу́ на҃ страну́/
безако́нну, и҃ свои́хъ люди́и повелю́/
сътвори́ти плѣнъ и҃ плѣне́нїе. и҃
по/пра́ти гра́ды, и҃ положи́тї а҃ въ҃
пра҃... наведе́тъ на҃ смы́слъ вели́каго
цр҃ѧ/ а҃сси҃рїиска, и҃ на҃ высоту́ сла́вы
о҃чїю/ е҃го. рече҃ бо҃, кр҃пости́ю си́лы
моеѧ/ сътворю́, и҃ премудростїю ра́-
зума/ моего҃ т҃и́му предѣ́лы и҃зы́-
комъ,/ и҃ си́лу йхъ плѣню́, и҃
сътрасу́ гра́ды/ насе́леныѧ. и҃ все-
ле́нную всю о҃бойму́/ руко́ю моею́
и҃ко гнѣ́здо҃, и҃ и҃ко о҃/ста́вленыѧ
и҃ица въ҃зму́: и҃ не҃ бу́де҃/ никтоже
иже оу҃бѣжи́тъ мене҃,/ и҃ли т҃вѣща́-
етъ ми҃ съпроти́внѣ.

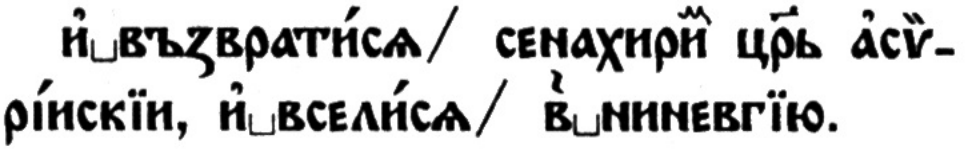
Quotation 101.

Isaiah 10:5–6, 10:12–14.

того ра́ди наведе на҃ ни҃/ нача́лники
во́и цр҃ѧ а҃сси҃рїиска. Иже/ и҃а́ша ма-
насїѧ и҃ сваза́ша чѣ́пми и҃ о҃/ко́вы
но́жными, и҃ веду́ша въ҃ вави҃/ло́нъ.

Quotation 102.

2 Chronicles 33:11.



и въздвратися/ сенахирі цр҃ь ассѵ-
рійскїи, и вселися/ в ниневгїю.

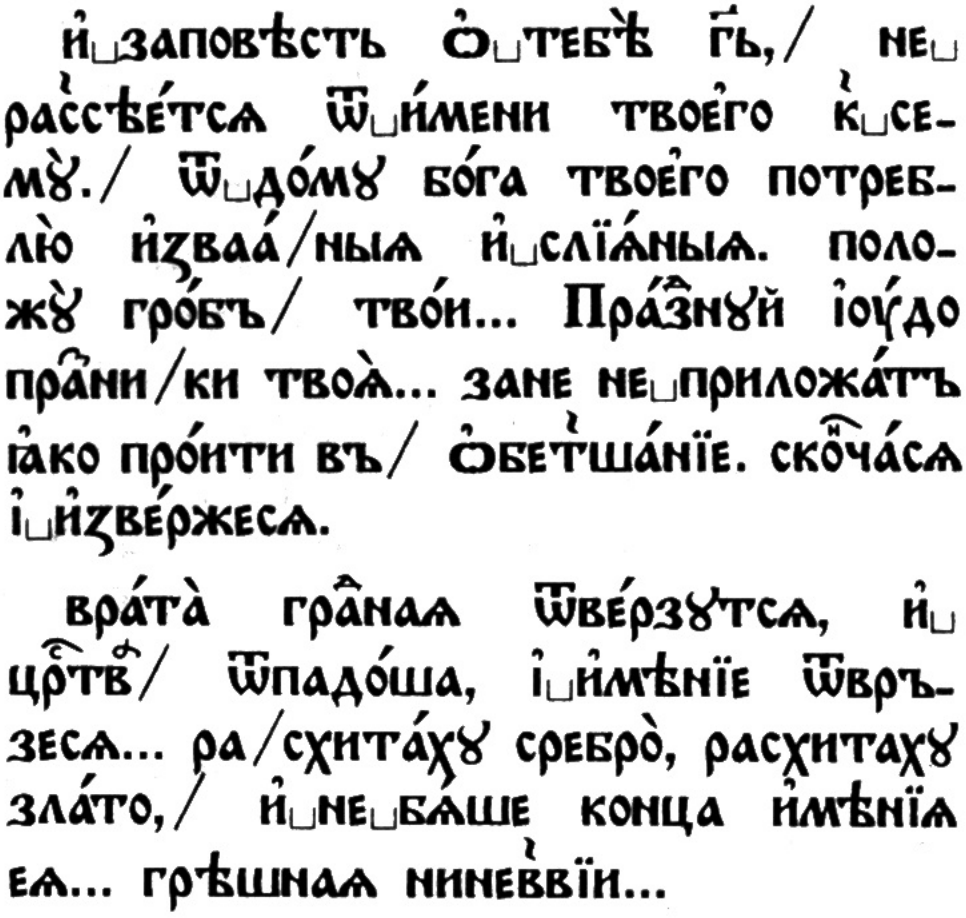
Quotation 103.

2 Kings 19:36.

близ҃ъ є҆сть/ погѵбленїе ниневїю,
не прїидетъ бо҃/ сло҃во гн҃е...

Quotation 104.

Tobit 14:4.

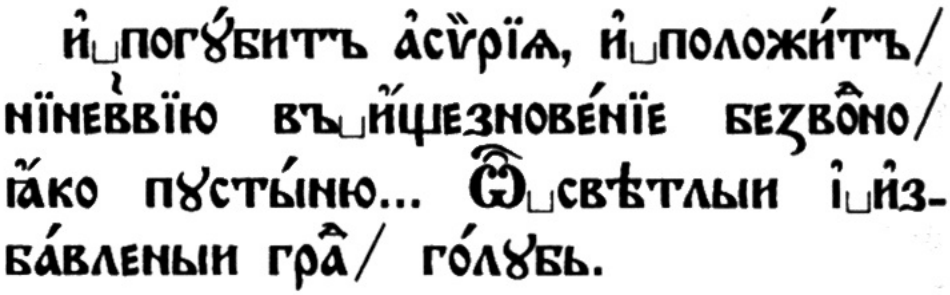


и заповѣсть о҆ тебѣ гь,/ не
рассѣе́тся ѿ имени твое́го к семѵ./ ѿ до́мѵ бо́га твое́го потреб-
лю̀ и҃зваа́/ныя и слїа́ныя. положѵ̀ гро́бъ/ твои́... Пра́҃зныи і҃оу҃до
пра҃ни/ки твоѧ̀... зане не приложа́тъ
а҆ко про́ити въ/ о҆бе҃тша́нїе. ско҃ча́ся
і҃ и҃зве́ржеся.

врата̀ гра҃наа ѿве́рзѵтся, и
цр҃тв҃/ ѿпадо́ша, і҃ имѣнїе ѿвръ-
зеся... ра/схита́хѵ сребро̀, расхитахѵ
зла́то,/ и не бѣ́ше конца имѣнїа
ем҃... гр҃ѣшнаа ниневві...

Quotation 105.

Nahum 1:14–15, 2:6, 2:9, 3:7.

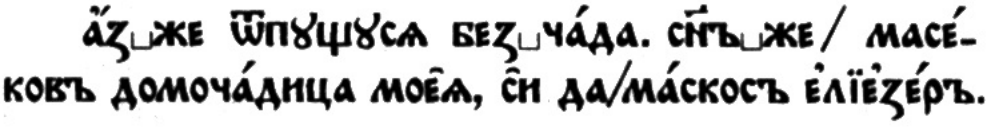


Quotation 106.

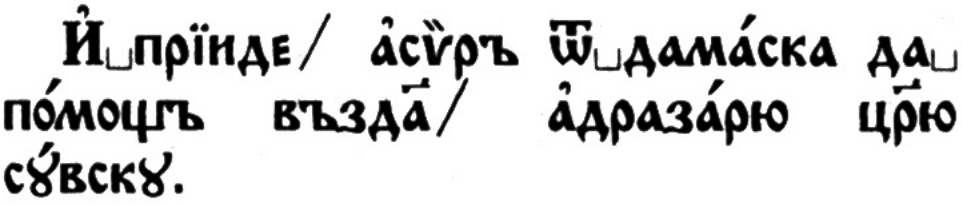
Zephaniah 2:13, 3:1.

Quotation 107.

1 Kings 19:15.

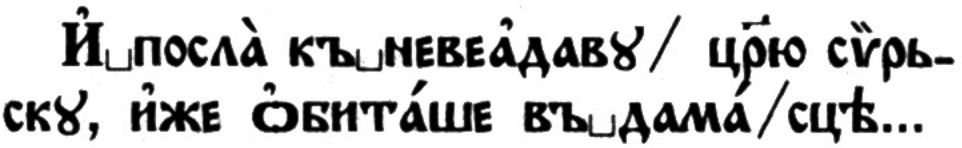


Quotation 108. Genesis 15:2.



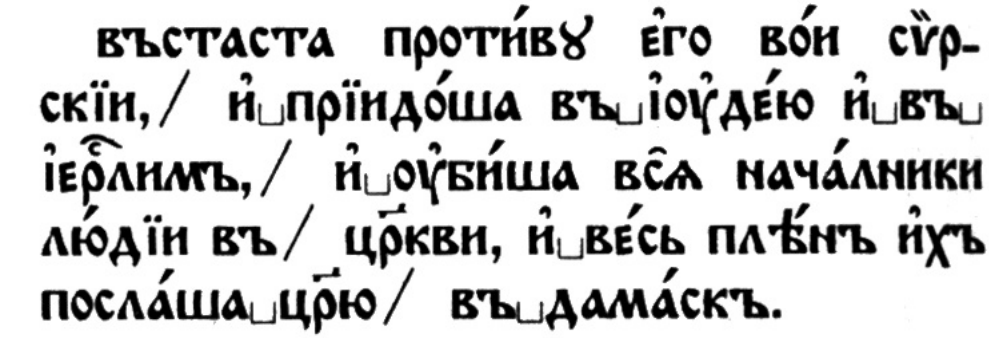
Quotation 109.

1 Chronicles 18:5.



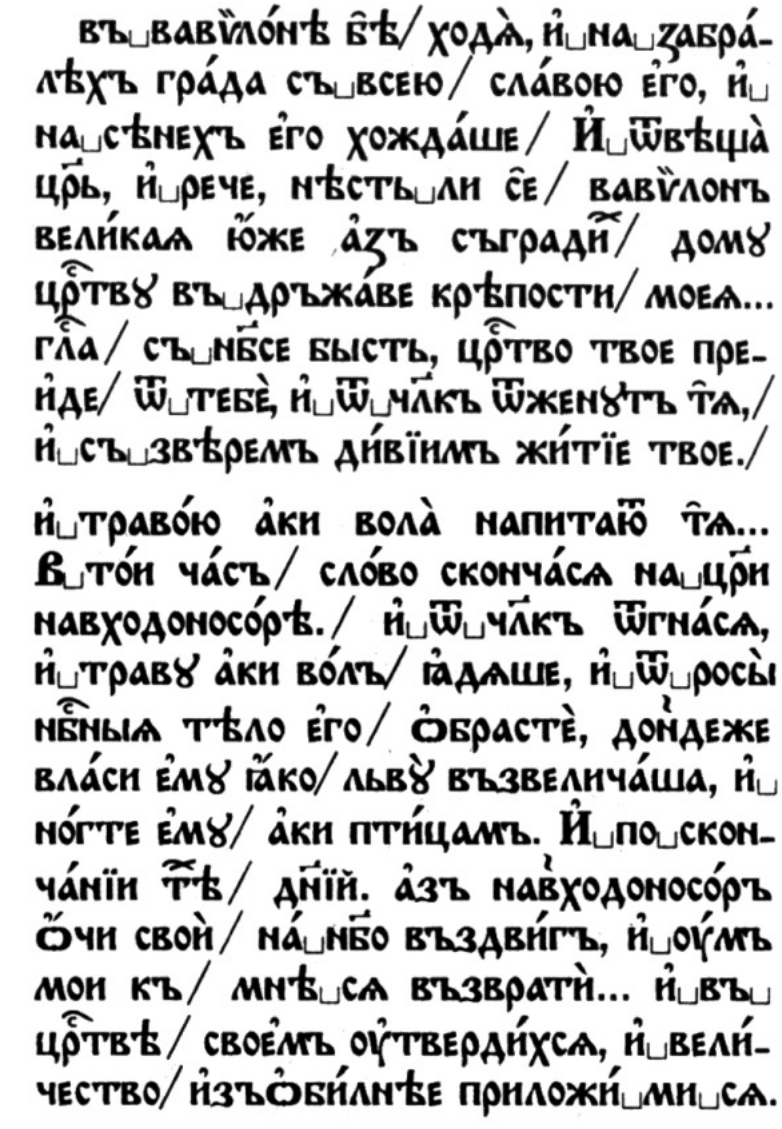
Quotation 110.

2 Chronicles 16:2.

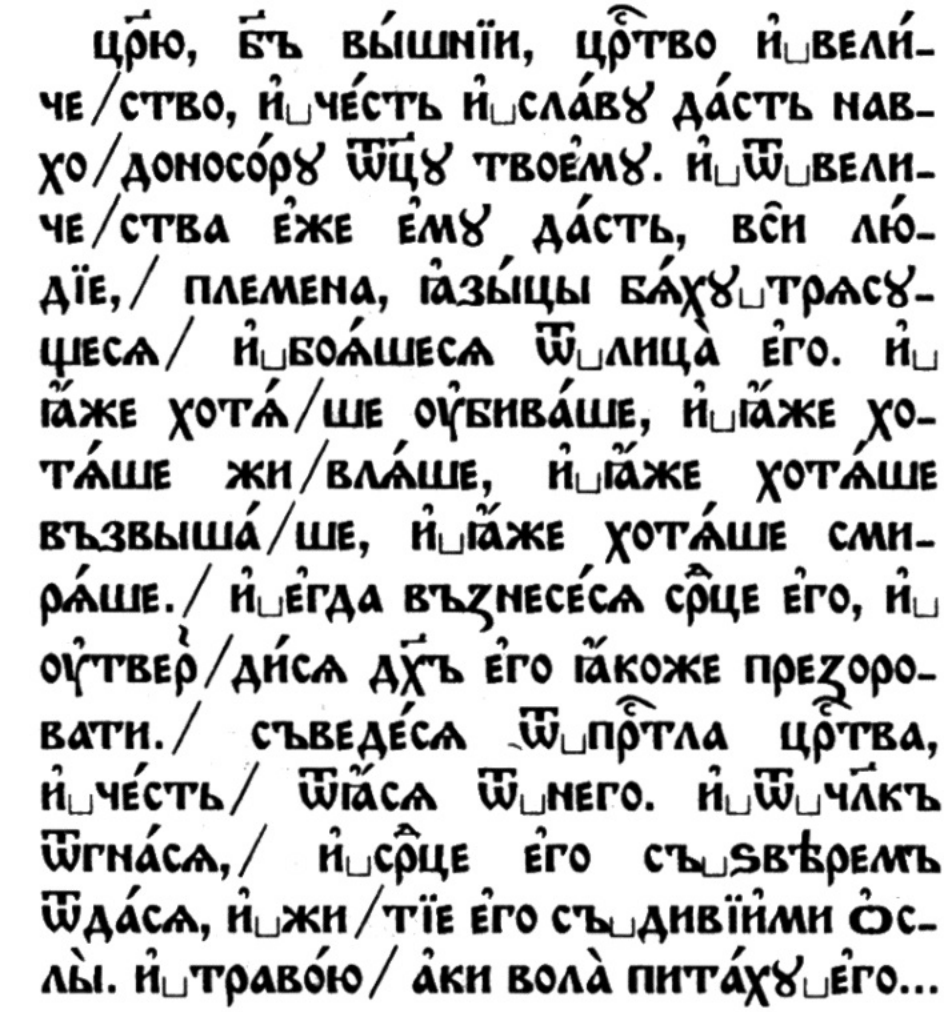


Quotation 111.

2 Chronicles 24:23.

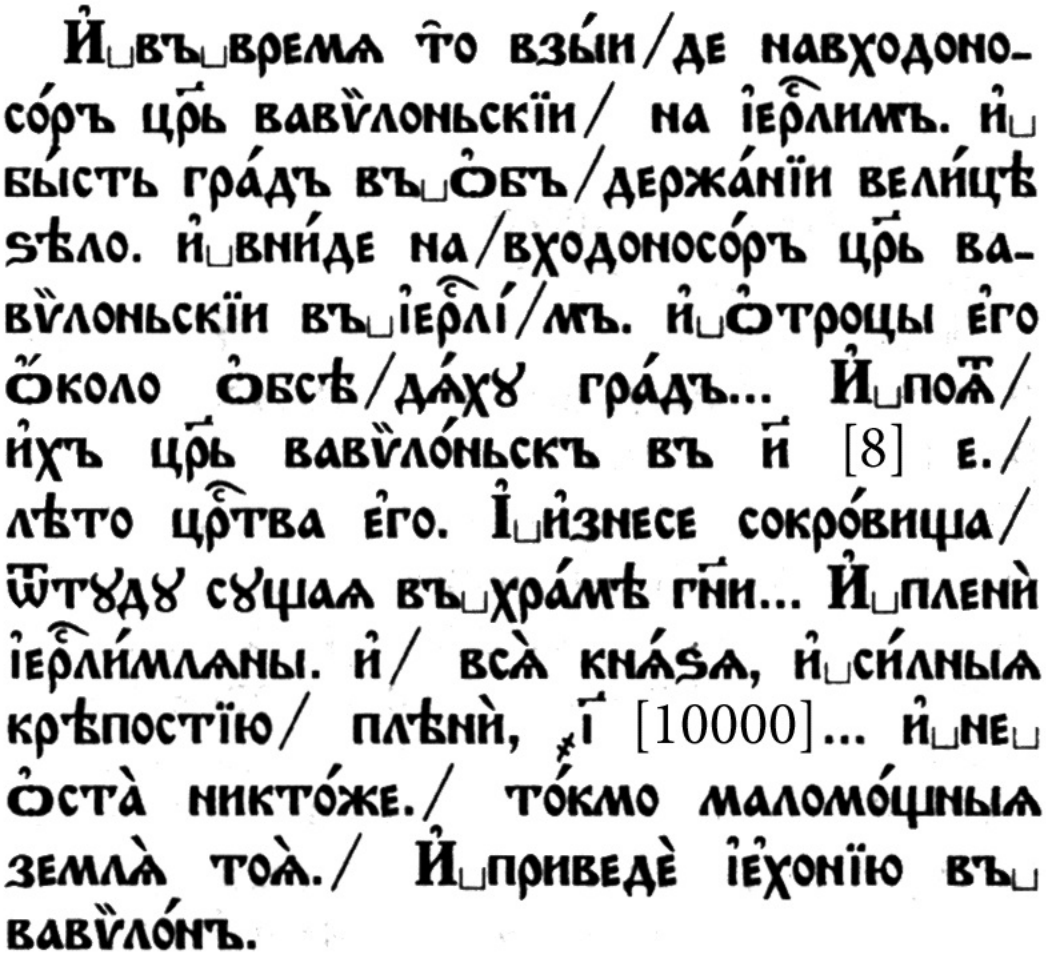


Quotation 112. Daniel 4:26–31, 4:33.


цр҃ю, бъ вы́шнїи, цр҃тво и҆ вели́-
че/ство, и҆ че́сть и҆ сла́ву да́сть нав-
хо/доносо́ру ѿц҃у твое́му. и҆ ѿ вели́-
че/ства е҆́же е҆му́ да́сть, вс҃и лю́-
дїе,/ племена, ꙗ҆зы́цы ба́ху трасу́-
щесѧ/ и҆ боя́шесѧ ѿ лица̀ е҆го́. и҆
ꙗ҆́же хотя́/ше оу҆бива́ше, и҆ ꙗ҆́же хо-
тя́ше жи/вля́ше, и҆ ꙗ҆́же хотя́ше
възвыша́/ше, и҆ ꙗ҆́же хотя́ше сми-
ря́ше./ и҆ е҆гда̀ възнесе́сѧ ср҃це е҆го́, и҆
оу҆тверж҃/дисѧ дх҃ъ е҆го́ ꙗ҆коже презоро-
вати./ съведе́сѧ ѿ прт҃ла цр҃тва,
и҆ че́сть/ ѿ ꙗ҆́сѧ ѿ него́. и҆ ѿ чл҃къ
ѿгна́сѧ,/ и҆ ср҃це е҆го́ съ звѣремъ
ѿда́сѧ, и҆ жи/тїе е҆го́ съ дивїими ѡ҆с-
лы̀. и҆ трава́ю/ а҆ки волà пита́ху е҆го́...

Quotation 113.

Daniel 5:18–21.


Й въ врема то взыи/де навходоно-
сóръ цр҃ь вавѹ̑лоньскїи/ на і҆ер҃лимъ. й
бысть грáдъ въ ѻ҆бъ/держáнїи велúцѣ
sѣло. й внúде на/входоносóръ цр҃ь ва-
вѹ̑лоньскїи въ і҆ер҃лí/мъ. й ѻ҆троцы є҆го
ѻ҆коло ѻ҆бсѣ/дáхѹ грáдъ... Й пож҃/
йхъ цр҃ь вавѹ̑лóньскъ въ и҃ [8] е./
лѣто цр҃тва є҆го. І҆ йзнесе сокрóвища/
ѿтѹдѹ сущаа въ хрáмѣ гн҃и... Й плени҆
і҆ер҃лúмляны. й/ всѧ кнásа, й сúлныа
крѣпостїю/ плѣни, ,і҃ [10000]... й не
ѻ҆ста҆ никтóже./ тóкмо маломóцныа
земл҆а тоѧ./ Й приведѐ і҆ехонїю въ
вавѹ̑лóнъ.

Quotation 114. 2 Kings 24:10–15.

И бы́сть, в лѣто ѳ҃ [9] е цр҃тва/ е́го..., прїиде навхodоносо́ръ/ цр҃ь вавѵ҆лóньскїи, с҃а̀ и всѧ/ си́ла е́го на іер҃ли́мъ и ѻбъ/ступѝ и҃ ѿвсю́ду. и создáша ѻкр҃т/ гра́да бо́иницы. и бы́сть гра́дъ въ/ ѻбдержáнїи... И ѿвръзесѧ/ гра́дъ. и вси мѫ́жи во́ѝнстїи изыи/до́ша... и по́мша цр҃ѧ и приведо́ша и҃/ къ цр҃ю вавѵ҆ло́ньскѹ въ девла́ѳѹ (Elizabeth Bible: въ ревла́ѳѹ. —*Ed.*)./ и гл҃а с ни́мъ сѹ́дъ... и въведѐ и҃ въ вавѵ҆ло́нъ./

...в лѣто ѳ҃і҃ [19], навхodоносо́ра цр҃ѧ ва/вѵ҆ло́ньска прїиде наоу҆зарда́нъ./ а҆рхимахи́ръ рабъ цр҃ѧ вавѵлóньскаго/ въ іер҃лимъ. И зажѐ... всѧ̀ домы іер҃ли́мла... И ѻста́/токъ людїи избы́вшихъ въ̀ градѣ/ ѻста́виша... наоу҆-за҃/да́нъ воєво́да.

Quotation 115.

2 Kings 25:8–9, 25:11.

і҆ изведе/ цр҃ь а҆сѵ҆рїи́скїи самара́не въ а҆сѵ҆рїю./ и посади́ ѧ҃ въ а҆ла́и и въ а҆во́рѣ при рѣ/цѣ̀ газо́нѣ. и въ предѣ́ле м҃и́ски./

Quotation 116.

2 Kings 18:11.

Й плени ієр҃ли́мляны… и крѣпкїѧ
землѧ тоѧ въведѐ а҃ на/ пресели́нїе
ѿ ієр҃лима въ вавѷло́нъ./

Quotation 117.

2 Kings 24:14–15.

Й бысть… въ днѣ҃ артаѯе́рѯа./ сїи ар-
таѯе́рѯ ѿ синдикїѧ (Elizabeth Bible:
ѿ їнди́и), иже/ ѡблада҃ рк҃з [127],
страна́ми индѣи́ски/ми (Eliz. B., in brackets:
да́же до є҆ѳїо́пїи). Въ дни же тыѧ є҆гда
сѣде на/ столѣ ц҃рства своє́го артаѯе́рѯ,/
в сѷса́нѣ (Eliz. B.: въ сѷ́сѣхъ) гра́дѣ.

Quotation 118. Esther 1:1–2.

Й не послѷша є҆го а҆сти́нь/ ц҃рца по-
йтѝ… Й ѡпечали́ся/ ц҃рь й прогнѣ-
вася… и рече бли́жнимъ свои́мъ…
по ѕако́нѷ что/ подоба́етъ сътвори́-
ти ц҃рци а҆сти́ни/ иже не сътворѝ
повеле́нїѧ ц҃ра артаѯе́рѯа… и рече/
мѷхеи пр҃е ц҃ремъ и болары… а҆ще лю-
бо е҆сть ц҃рю повели́ ц҃рскимъ/ повеле́нїемъ… ниже да внидетъ/ кто-
мѷ ц҃рца къ немѷ. и ц҃рство ѥ҆ѧ/ да
предасть ц҃рь лѷ́чшеи ѥ҆ѧ… и сътво-
ри́/ ц҃рь ꙗ҆коже рече є҆мѷ мѷхе́и…

Quotation 119.

Esther 1:12–13, 1:15–16, 1:19, 1:21.

...да вз҃ыщ҃ютъ цр҃ю дв҃цы/ нерастлѣнны крáсны з҃ракомъ./ и̑ да постáвитъ цр҃ь взыскáтела,/ въ всѣхъ странáхъ цр҃твїа своегѡ./ да съберýтъ дв҃цы дѣвъствéнїи,/ добро з҃рáчны, къ сýсáнý градý в чертогъ жéньскїи... и̑же ю҃/ възлю́битъ цр҃ь, да постáвитъ/ въ а̑стúны мѣсто.

сúце бо҃ ѣ҃ вре́ма дв҃цъ/ и̑же вни́ти къ цр҃ю, е̑гда и̑спóлнїсѧ/ з҃акóнъ, в҃і [12] м҃ць..., и̑ тогда прихождáше къ/ цр҃еви.

Quotation 120.

Esther 2:2–4, 2:12–13.

и̑ мýжъ бы҃/ і҆ѹдéискїи в сýсáнѣ грáдѣ и́ма е́мý/ мардохéй..., и̑же бáше плене́нъ ѿ і҆ерлí/ма навходосóромъ цр҃емъ вавѵ̑лонъ/скимъ. и̑ бáше е́мý дв҃ца..., и́ма е́и е̑сфи́ръ а̑ки оу҃ѧ его.

Quotation 121.

Esther 2:5–7.

и̑ ѡ҃блюбѝ цр҃ь е̑сфи́ръ паче всѣ дв҃ць/ дв҃ственѝ... и̑ вѡ҃ложѝ вѣнецъ цр҃кїи на главѹ̀ е́ѧ.

Quotation 122.

Esther 2:17.

и҆ ѣ҆сѳи́р же/ не повѣ́дающи ро́да своего́, ни лю́дїи/ свои́хъ. сице бо заповѣ́да е́и мардохе́и… ѣ҆сфи́р же не и҆змѣ́/ни о҆бы́чаа своего́.

Quotation 123.

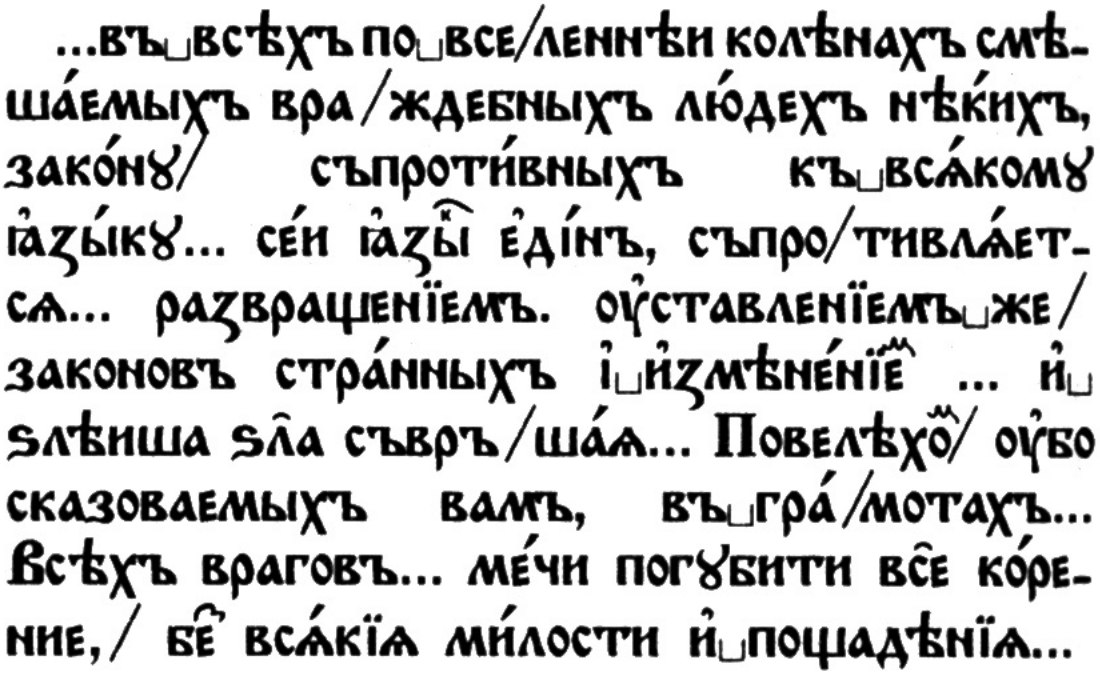
Esther 2:20.

…прослави цр҃ь а҆рта/ѕерѯъ а҆мана…, и҆ възнесе/ его́, и҆ прѣ́почиташе҆ сѧ всѣ́/ дроуговъ его́, и҆ вси́ и҆же въ/ дворѣ́ цр҃ѧ поклоня́хоусѧ ѥ҆моу, си́це/ бо повелѣ́ цр҃ь творити.

Quotation 124. Esther 3:1–2.

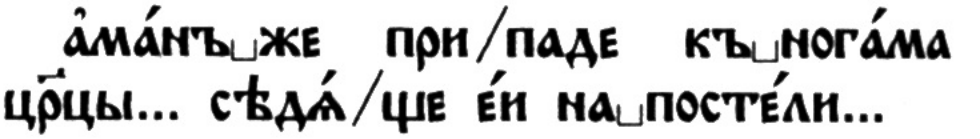
И҆ по/сла̀ послы̀ съ писанїе́мъ а҆ма́нъ,/ въ всѣ̀ цр҃тво а҆рта҃ѕерѯово, да побїю́/ р҃ѡ́ жидовъскїи…, и҆ да въсхит҃а́/ и҆мѣнїѧ и҆хъ.

Quotation 125. Esther 3:13.



Quotation 126. Esther 3:13.

Quotation 127. Esther 3:13.



Quotation 128. Esther 7:8.

Quotation 129. Esther 7:8.

...въ всѣкомъ градѣ, да помагаютъ имъ да мстятсѧ супернікомъ ихъ, іакоже хотѧтъ...

Въ вї [12] мцѣ иже є адаръ въ гї [13] днь... погибоша супостати іоудеѣ ни єдинъ бо противѧсѧ имъ боѧсѧ и.

и в сусанѣ градѣ побиша іоудеи пятьсотъ мужїи..., и ї [10], снов аманово выхъ...

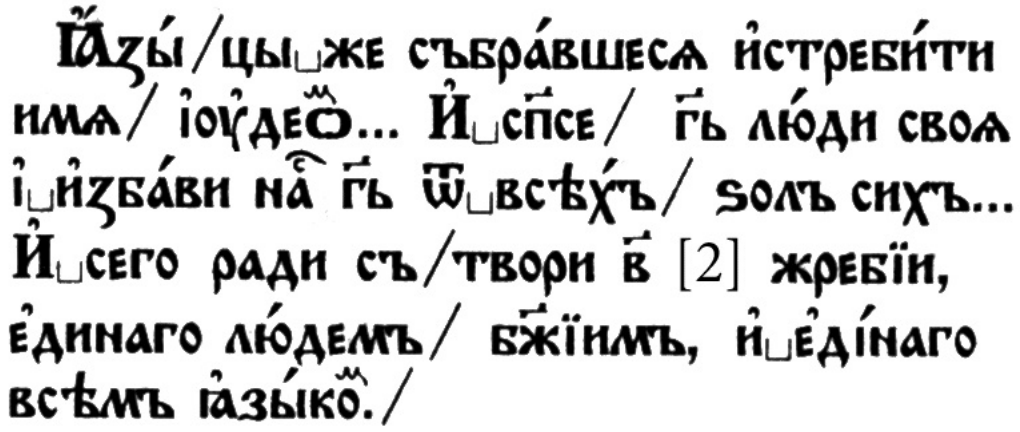
И събраша іоудеи иже в сустѣ гради въ дї [14] днь адара мца, и ибиша мужїи тї [300]... прочїи же іоудеи иже по всему цртвїю събра/шасѧ... избиша ѡ ни ѣї [15000]...

Quotation 130.

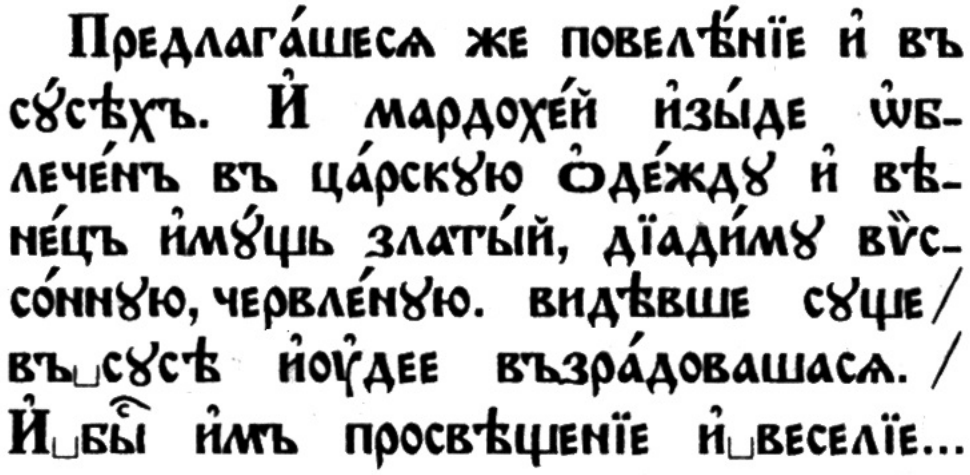
Esther 8:11, 9:1–2, 9:5–6, 9:10, 9:15–16.

Сегѡ ради наркошасѧ дніе сіи фурімъ ради жребїй, занѣ дїалектомъ ихъ жребїи наріцаютсѧ фурімъ...

Quotation 131. Esther 9:26; taken from the Elizabeth Bible.



Quotation 132. Esther 10:3.



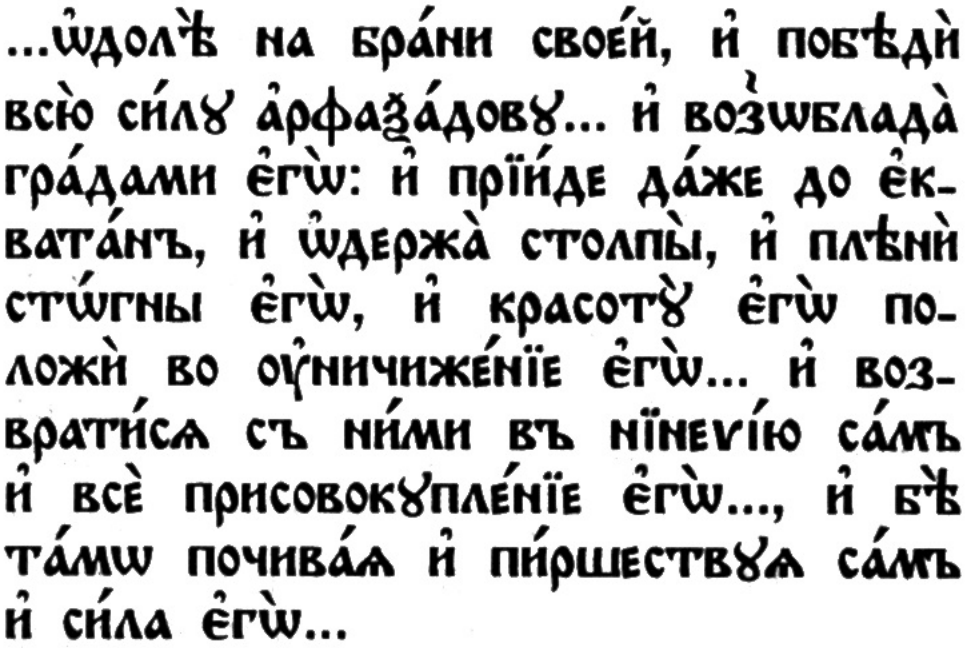
Quotation 133. Esther 8:14–16. (The first two phrases are from the Elizabeth Bible, they are not in the Ostrog Bible.)

Й҃ въздви́же г҃ь на соло́/мона сту-
жа́ющаго. раздро́на сн҃а/ є҆лиде́кова,
и́же и҃збѣ́жа҃ ѿ҃ вараме́ѳ҃ы/ и҃ а҆д-
раза́ра ц҃р҃а сѹ́вска господи́на свое҃/
й҃ събра́шасѧ к҃ нему́ мѹ́жи, й҃ б҃ѣ/
воєво́да по́лку҃ в҃негда҃ побѣ́жда́ше
а҃/ дв҃дъ. й҃ прїидо́ша в҃ дама́скъ./
й҃ вселй́шасѧ в҃ не҃ й҃ воц҃рисѧ в҃
седо́ку҃... (1 Kings 11:23–24). Й҃ въз-
врати́сѧ а҆де́ръ в҃ зе́млю свою./
(1 Kings 11:22.)

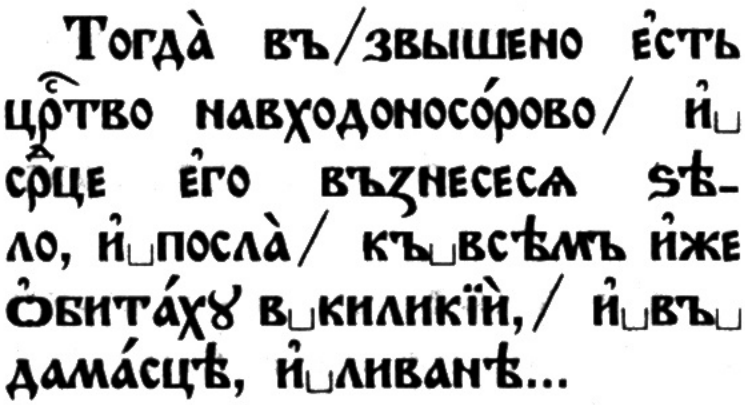
Quotation 134. 1 Kings 11:22–24.

А҆рфаза́тъ҃ бо҃ ц҃рь҃ ме҃ски҃и ѻ҃/бьѧ
мно́ги ꙗ҆зы́ки подъ/ ц҃рт҃во свое. Й҃
то́и созда҃/ гра҃ си́лныи ст҃ѣ́ло, є҆гоже
и҃/менова҃ є҆҃ква҃ѳ҃а́нисъ .

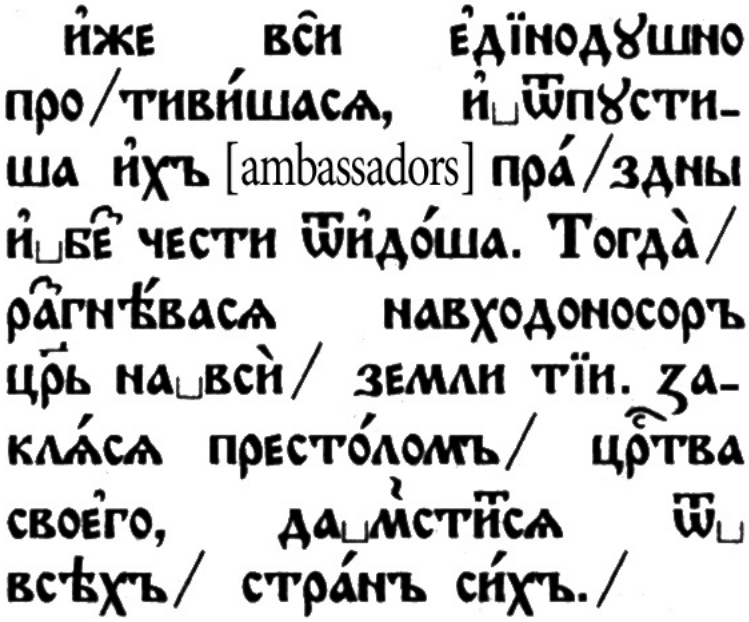
Quotation 135. Judith 1:1. (The text of the Book of Judith in the Ostrog Bible differs significantly from the lengthier editions of the Synodal translation and the Elizabeth Bible.)


...ѿдолѣ на бра́ни свое́й, ѝ побѣдѝ всю̀ си́лу а҆рфаѯа́дову... ѝ возшблада̀ гра́дами е҆гѡ̀: ѝ прїи́де да́же до е҆ката́нъ, ѝ ѿдержа̀ столпы̀, ѝ плѣнѝ сти́гны е҆гѡ̀, ѝ красоту̀ е҆гѡ̀ положѝ во оу҆ничиже́нїе е҆гѡ̀... ѝ возврати́ся съ ни́ми въ нїневі́ю са́мъ ѝ всѐ присовокупле́нїе е҆гѡ̀..., ѝ бѣ та́мѡ почива́а ѝ пи́ршествуа̀ са́мъ ѝ си́ла е҆гѡ̀...

Quotation 136. Judith 1:13–14, 1:16. (This fragment is from the Elizabeth Bible, it is not in the Ostrog Bible.)


Тогда̀ въ/звышено е҆сть цр҃тво навхodоносо́рово/ ѝ ср҃це е҆го̀ възнесеса̀ сѣ-ло, ѝ посла̀/ къ всѣмъ ѝже ѻбита́ху в киликі́ѝ,/ ѝ въ дама́сцѣ, ѝ ливанѣ...

Quotation 137. Judith 1:7.



Quotation 138. Judith 1:11–12.

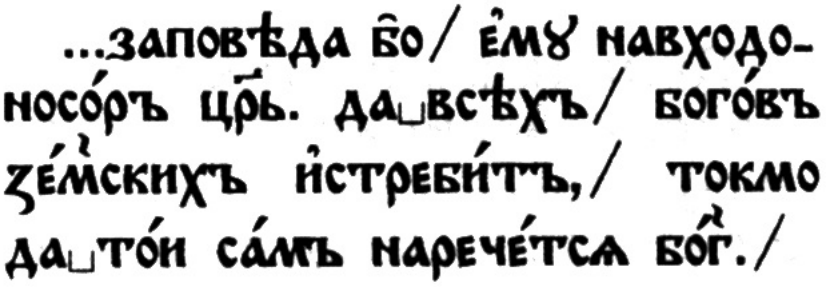
Бы́сть сло́во въ домꙋ нав-
хо/доносо́ра цр҃а а҃сꙋрїиска. да/
мстится. и҆ вззва́ всѣхъ/ ста-
рѣишинъ и҆ воево́дъ и҆збра́н-
ныхъ/ свои́хъ. і҆ и҆мѣ с ни́ми
та́инꙋ совѣ/та своего́, повѣда
помышленїе своѐ в немъ быти.
да повинитъ всю/ землю сво-
ему́ цр҃тву, и҆ реченное оу҆/гѡно
бы́сть всѣмъ. И҆ възва́ на/вхо-
доносоръ цр҃ь ѳолофе́рна нача́л-
ника/ воемъ свои́м, и҆ рече ему́.
И҆зыиди/ на всѣ цр҃тва запа́-
нымъ, проти́ву/ сихъ наипаче
иже оу҆ничижи́ша по/веленїе мое.
да не ѡпꙋститъ о҆ко/ твое ни
е҆ди́ному цр҃тву, всякъ же/ гра́
оу҆тверженъ покори́шъ мнѣ./

Quotation 139. Judith 2:1–7.

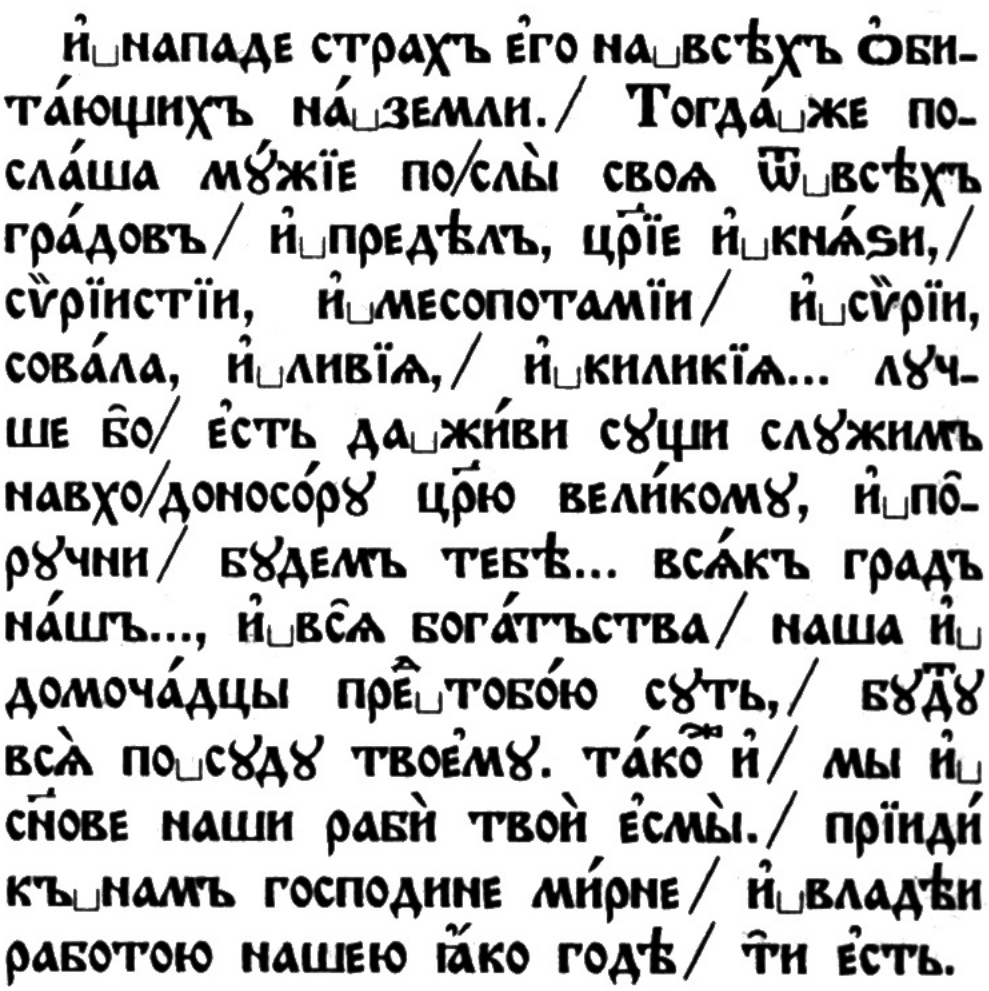
И҆ повелѣ пре́ и҆ти все/му
воиньству въ мно́жествѣ... і҆
и҆зы́де то́и и҆ все/ во́иньство
съ колесни́цами и҆ конники/ и҆
сътрѣлцы, иже покры́ша лице
зе/мли а҆ко прꙋзи.

Quotation 140. Judith

2:16, 2:19–20.


...заповѣда бо/ ємоу навходоносоръ цр҃ь. да всѣхъ/ боговъ зємскихъ истребитъ,/ токмо да той самъ нарече́тсѧ бг҃./

Quotation 141. Judith 3:8.


и нападе страхъ его на всѣхъ обитаю́щихъ на̀ земли./ Тогда́ же послаша мужїе по/слы̀ свои҃ ѿ всѣхъ гра́довъ/ и предѣлъ, цр҃їе и кня́зи,/ сѵ̑рїистїи, и месопотамїи/ и сѵ̑рїи, сова́ла, и ливїи҃,/ и киликїи҃... лучше бо/ е́сть да жи́ви сущи служимъ навхо/доносо́роу цр҃ю вели́кому, и по̂ручни/ бѹдемъ тебѣ... всѧ́къ градъ на́шъ..., и всѧ богатъства/ наша ѝ домоча́дцы пре̂ тобо́ю сѹ́ть,/ бѹ́дѹ всѣ̀ по сѹдѹ твое́мѹ. та́ко҃* и/ мы ѝ сн҃ове наши рабы̀ твоѝ е́смы̀./ прїиди́ къ намъ господине ми́рне/ и владѣи работою нашею ꙗ̑ко годѣ/ ти̑ е́сть.

Quotation 142. Judith 2:28, 3:2, 3:4–5.

прїиде къ йдумеѣ/ в зе́млю гава-
о́тъску, й плени́ гра́/ды и́хъ, й пре-
бысть ту тридесать/ дн̃їи в ни́хже
собра́ти повелѣ всѝ/ вои́ си́лы своея.

Quotation

143. Judith 3:10.

Тогда слы́шащи сїя сн̃ове/ їи̃леви,
иже о́бита́ху въ/ землѝ їоу́динѣ,
оу́стра/шишася ст̃ѣло ѡ̃ лица̀ е́го./
тре́петъ й оу́жасъ нападѐ/ на ни̃.
да не тоже сътвори̃ їер̃ли́му... иже
сътвори прочимъ/ гра́домъ...

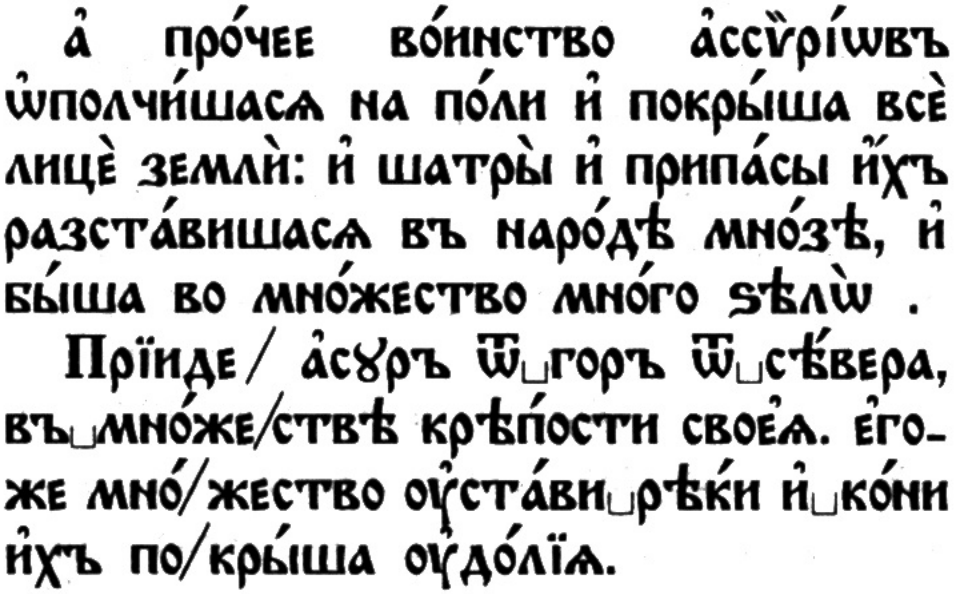
Quotation

144. Judith 4:1–2.

Олофе́рнъ же... за/повѣда во́емъ
своймъ, да/ възы́идутъ проти́ву
ве/ѳулїа...

Quotation 145.

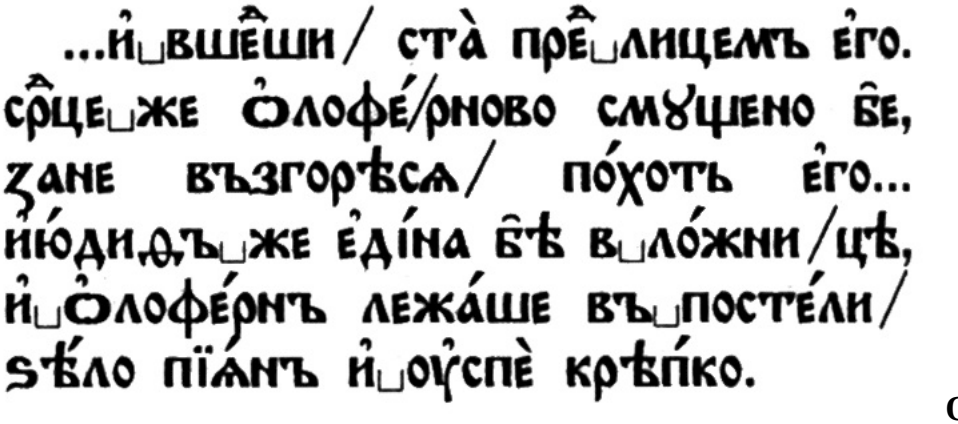
Judith 7:1.


а прочее воинство ассѵрíѡвъ ѡполчи́шасѧ на по́ли и покры́ша всѐ лицѐ землѝ: и шатры̀ и припа́сы и̑хъ разста́вишасѧ въ наро́дѣ мно́зѣ, и бы́ша во мно́жество мно́го сѣлѡ̀ .

Прїиде/ ассуръ ѿ горъ ѿ сѣ́вера, въ мно́же/ствѣ крѣпости своеѧ. ѐго-же мно́/жество оу̓ста́ви рѣкѝ и конѝ и̑хъ по/кры́ша оу̓до́лїѧ.

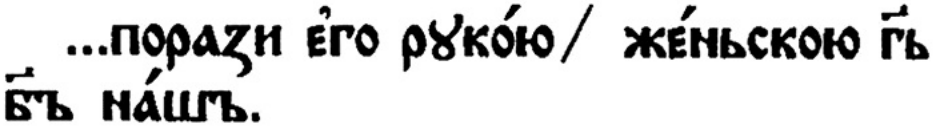
Quotation 146.

Judith 7:18, 16:3. (Fragment 7:18 is from the Elizabeth Bible, it is not in the Ostrog Bible.)


...и̑вше̑ши/ стà пре̑ лицемъ ѐго. ср̑це жѐ о̀лофе́/рново смуще́но бе̑, ꙗ̀не възгорѣ́сѧ/ по́хоть ѐго... и̑ю́ди́ѳъ жѐ ѐди́на бѣ̑ въ ло́жни/цѣ, и̑ о̀лофе́рнъ лежа́ше въ посте́ли/ сѣ́ло пїа́нъ и̑ оу̓спѐ кр̀ѣпко.

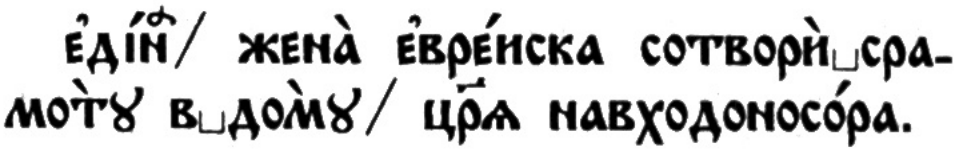
Quotation 147.

Judith 12:16, 13:2.


...порази ѐго рукою́/ же́ньскою г̑ь б̑ъ на́шъ.

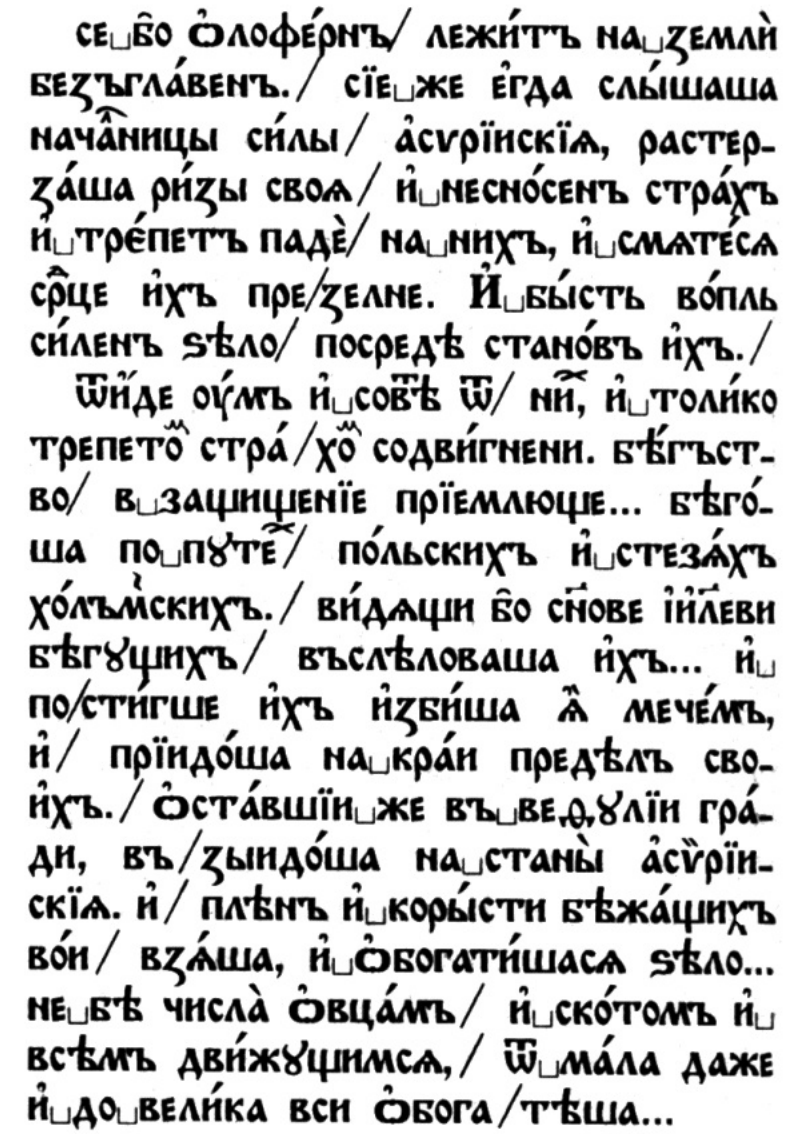
Quotation 148.

Judith 13:15.


ѐди́н̑/ жена̀ ѐвре́иска сотворѝ сра-мо̀ту̀ в дому̀/ ц̑ра навходоносо́ра.

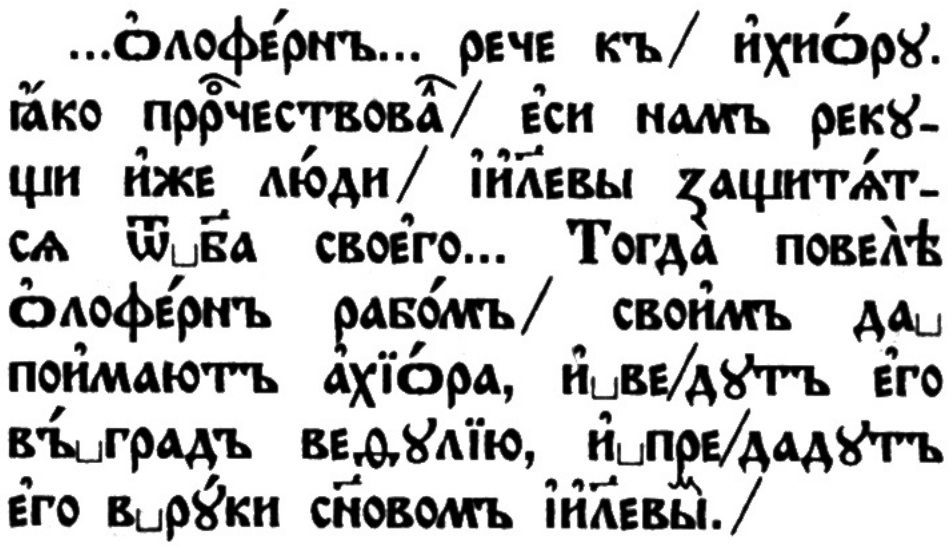
Quotation 149.

Judith 14:18.


се бо Олоферънъ лежитъ на земли безъглавенъ. сіе же егда слышаша начаницы силы асурійскія растерзаша ризы своя и несносенъ страхъ и трепетъ паде на нихъ, и сматеся сръце ихъ прежелне. И бысть вопль силенъ сѣло посредѣ становъ ихъ.

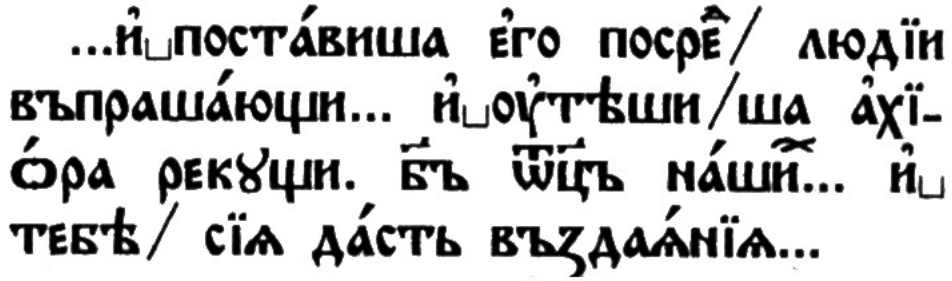
Ійде оумъ и совѣ ѡ ни, и толико трепето стра хо содвигнени. бѣгъство въ защищеніе пріемлюще... бѣгоша по путѣ полскихъ и стезахъ холъмскихъ. видящи бо снове іїлеви бѣгущихъ въслѣловаша ихъ... и постигше ихъ избиша а мечемъ, и прійдоша на краи предѣлъ своихъ. Остався же въ ведуліи ради, възыдоша на станы асуріискія. и плѣнъ и корысти бѣжащихъ вои взяша, и обогатишася сѣло... не бѣ числа овцамъ и скотомъ и всѣмъ движущимся, ѡ мала даже и до велика вси обогатѣша...

Quotation 150. Judith 14:18–19, 15:2–3, 15:5–7.



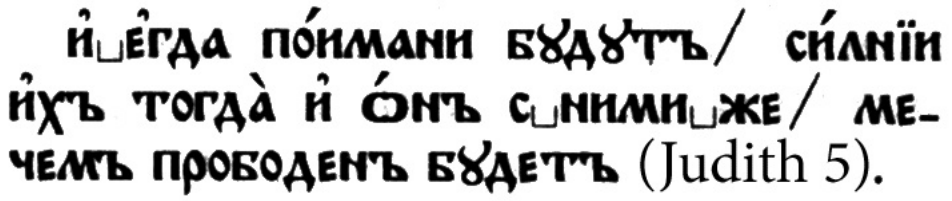
Quotation 151.

Judith 6:1–2, 6:10.



Quotation 152.

Judith 6:16, 6:20.


 (Judith 5).

Quotation 153.

Judith 5.

Quotation 154.

Judith 6:3, 6:8.

Й вза́ша его́ рабѝ Олофе́рновы, йдо/ша чрезъ по́ле. Й его́гдаже когда̀ при/ближа́хуся къ гора́мъ, йзыи-до́ша противъ йхъ пра́цницы. Тїи же/ оу́клоня́ющисѧ на страны горы̀, й/ привяза́ша а҃хїо́ра къ дре́ву рука́ма/ й ноги́ма, й та́ко свя́зана ѿ ве́рвиць/ оста́виша его́, й обрати́шасѧ къ/ господи́ну своему́.

Quotation 155.

Judith 6:11–13.

Сего ра́ди/ господине моѝ въ̀зыщѝ а҃ще е́сть/ каѧ безаконїѧ... вз҃ы́идемъ к нимъ... й бу́/ду́тъ повинни по̂ и́го си́лѣ твое́и./ А҃ще ли не съгрѣши́ша лю́дїе сїи..., не мо́жемъ про/ти́витисѧ имъ.

Quotation 156.

Judith 5:20–21.

И приложи́ша сно́ве їѝлѣви съ/твори́ти с҃ло пре̂ гмъ... Й ѿда́стъ а̃/ гь в рꙋцѣ ѝа́вину цр҃ю хана/о́ню, йже цр҃твова въ а҃со́рѣ./ й воево́да его́ си́лный бы́сть сиса́ра./

Quotation 157.

Judges 4:2.

ꙗ҆́ко/ ѳ҃ [9], со́т҃ колесни́цъ желѣ́зны҃ѣ бѣ́аше/ є҆́му, и҆ сїи стужи́мъ і҆и҃леви сѣ́ло./

Quotation 158.

Judges 4:3.

А҆зъ же приведу́ к тебѣ́/ в҆ водотечь, кисо́нъ, сиса́ру́ воєво́ду́/ си́лы а҆ви́нѧ. и҆ колесни́ца є҆́го и҆ мно́/жество во́и є҆́го, и҆ преда́мъ и҃ в҆ ру́ку́/ твою.

Quotation 159.

Judges 4:7.

...въ/ ру́ку́ же́ньску́ преда́стъ г҃ь сиса́ру́./

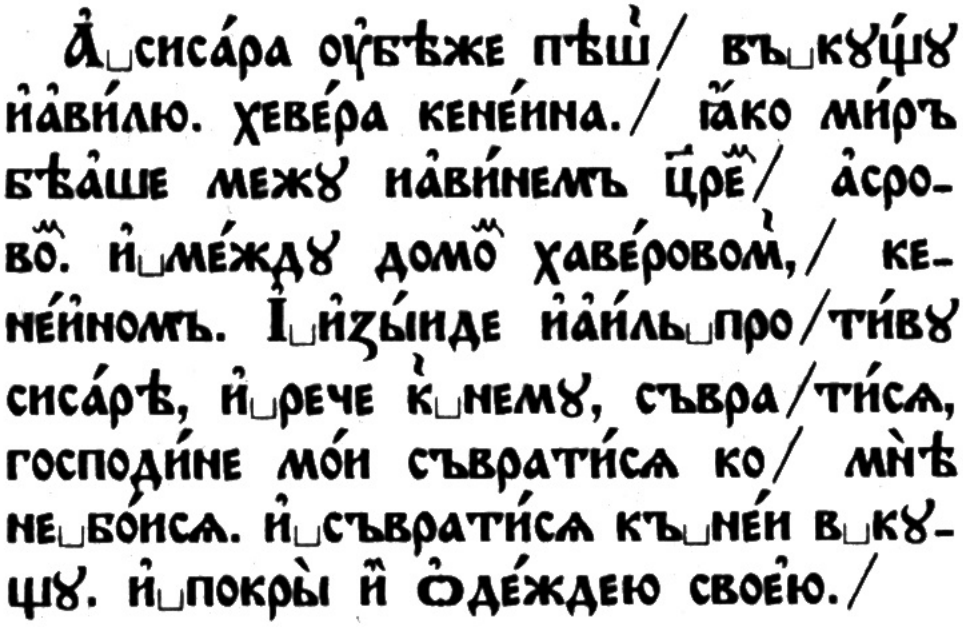
Quotation 160.

Judges 4:9.

и҆ сътрѐ г҃ь сиса́ру́. и҆ всѐ/ о҆ру́жїе є҆́го. и҃ ве́сь по́лкъ о҆́стрїе҃/ мечѐ пре҃ вара́комъ... и҆ падѐ ве́сь по́лкъ/ сиса́ринъ о҆́стрїемъ мечѐ, не о҆стѐ/ же и҃ни҆ є҆ди́нъ.

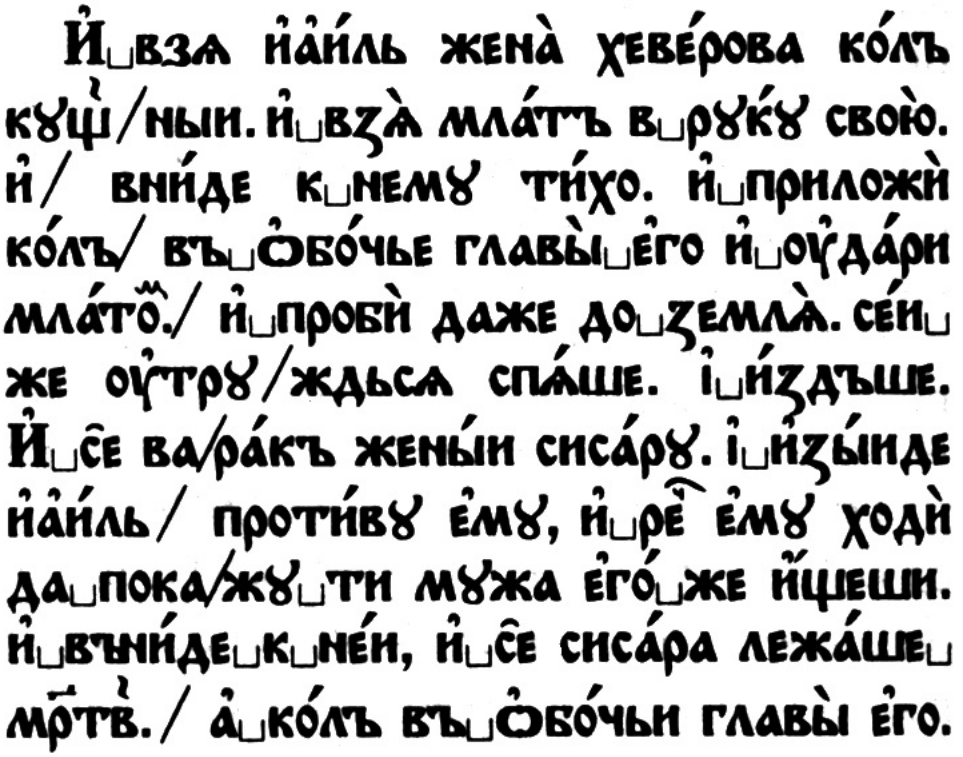
Quotation 161.

Judges 4:15–16.



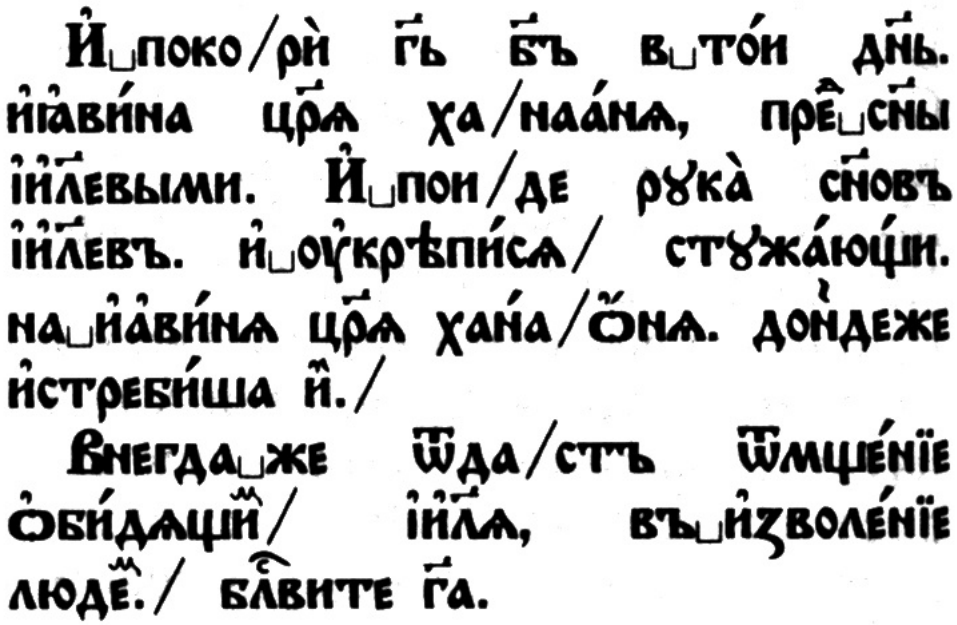
Quotation 162.

Judges 4:17–18.



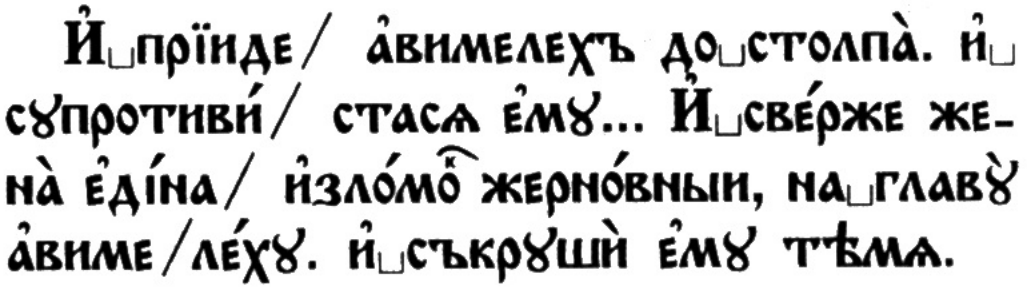
Quotation 163.

Judges 4:21–22.

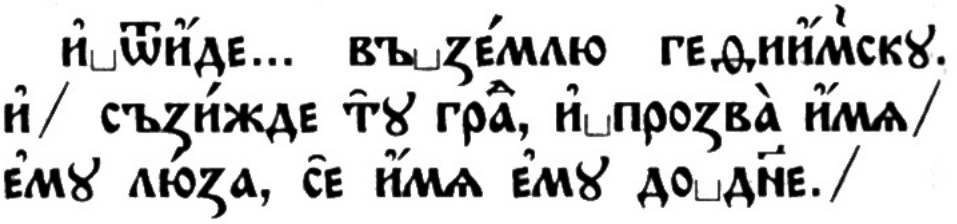


Quotation 164.

Judges 4:23, 5:2.

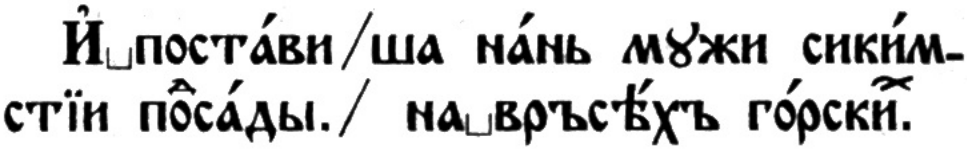


Quotation 165. Judges 9:52–53.



Quotation 166.

Judges 1:26.



Quotation 167.

Judges 9:25.

Й повѣдаша авимелеху, яко събрашася тамо вси/ мужи столпа сикимска. Й взыде/ авимелехъ в гору елмонову.

Quotation

168. Judges 9:47–48.

Й оусѣкоша вси людїе вѣтвїа, й взяша й пойдоша/ въслѣдъ авимелеха. й възложиша/ на твердиль. й запалиша онѣхъ/ твердиль огнемъ. і йзмроша вси/ людїе столпа сикимска до, а [1000]. мъ/жеи й женъ.

Quotation

169. Judges 9:49.

і избѝ братїю свою сны/ еровоалевы, о [70], мужъ на камени/ единомъ. толико остà іоаѳамъ/ снъ іоровоаль мнїи съкрыбосм./

Quotation 170.

Judges 9:5.

Й шдà бъ слo авиме/лехъ яже сътворѝ щу своему./ иже оубивъ, о [70]. братїа своеа.

Quotation

171. Judges 9:56.

Й сътвори́ша сы́нове їи́левы зло́е
пре̂д гм̑ъ. и́же послужи́ша ваа́лу...
Й ѡста́виша г̑а. и послужи́/ша
ваа́лу. и астартови.

Quotation 172.

Judges 2:11, 2:13.

И разорѝ ѡлтарь ваа́ль, и́же
е́сть/ ѿц̑а твое́го, и са́дъ и́же оу̑
него̀ да/ посѣче́ши.

Quotation 173.

Judges 6:25.

вы ли нн̑е прю̀/ гл̑е́те ѿ ваа́ла,
и вы ли е́го сп̑се́те, но а́ще кт̑о
сътвори́лъ е́му е́сть кри/вину, да
оу́мретъ до заоу́тр҃їа...

Quotation 174.

Judges 6:31.

И събери къ мнѣ... на гор҃у кар-
мильскую,/ и прр̑ки бе҃зстудным.
ваа́ловы./ ф̑, и н̑ [400 and 50]...

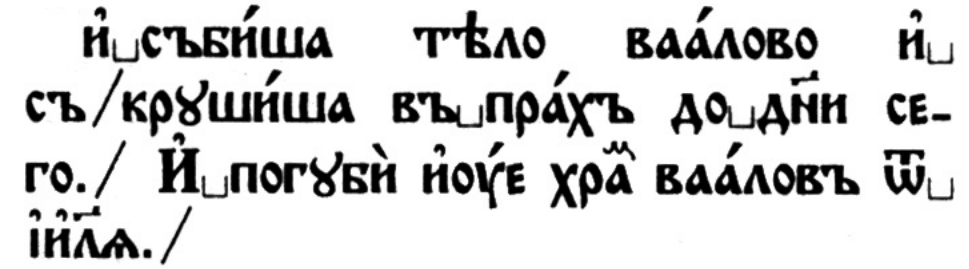
Quotation 175. 1

Kings 18:19.

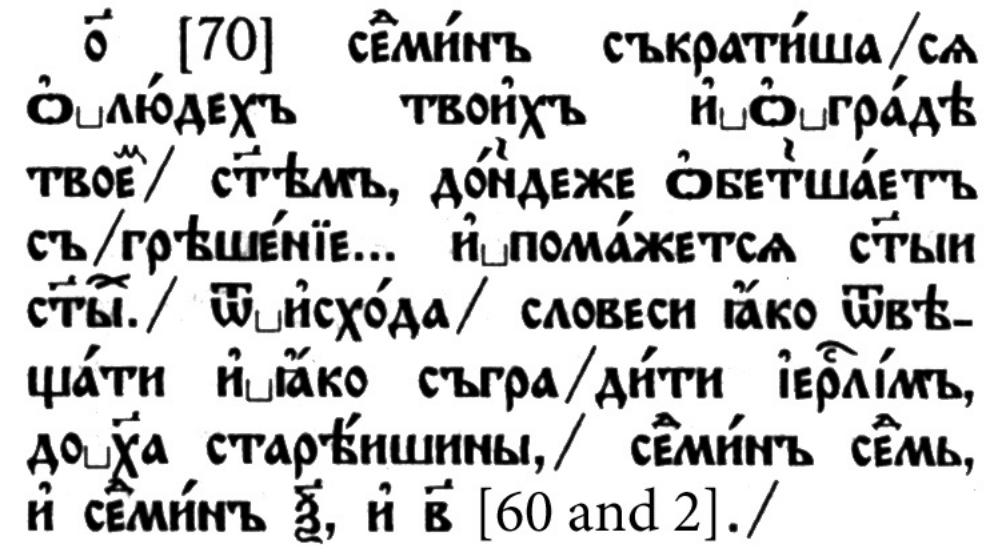
Й р̂е и́лїа҃ к люде̑/ поима́ите
прро́ки ваа́ловы да ни е́дї̂/ скры́ет-
ся ѿ ни̑. и прїа́ша и ведѐ а̑/ и́лїа҃
на пото́къ ки́совъ, и закла́ и̑/ т̑у.

Quotation 176. 1

Kings 18:40.



Quotation 177. 2 Kings 10:27–28.



Quotation 178. Daniel 9:24–25.

Й събра́/шасѧ вс҃и лю́дїе їоу҆дины
й вен҃їами́ни/ въ їер҃лимъ. тре́ми
дн҃ьми. йже/ е҆́сть мц҃ъ, ѳ҃. [9].
к҃ го [20th] дн҃а мц҃а./ й сѣдо́ша
вс҃и лю́дїе напре҃ домо҃ бж҃їй҃/ о҆
дрожа́нїѧ за грѣ́хъ й съ зимо́ю...
о҆ба́че лю́дїе мно́зи суть, й
вре́мѧ/ снѣ́жно. й нѣ́сть мо́цно
сто́ати/ вн҃ѣ. й дѣ́ло нѣ́сть дн҃и
е҆ди́наго и҃ли/ дв҃ѹ... да стану́тъ
кн҃зи на́ши...

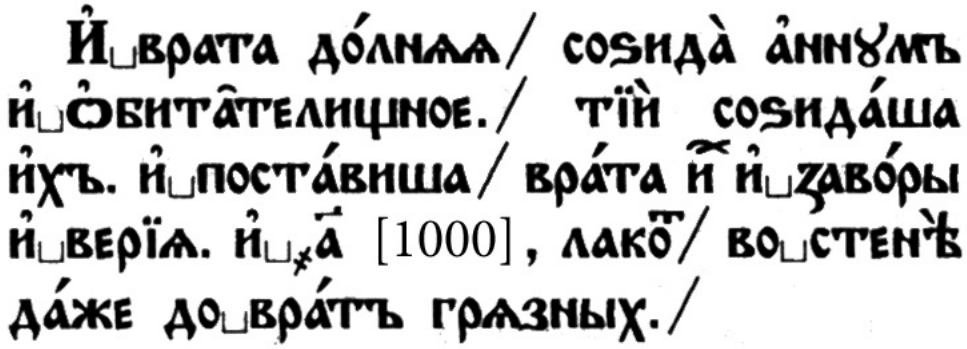
Quotation 179.

1 Ezra 10:9, 10:13–14.

врата/ ста́дныѧ
вра́та же/ ры́бнаа
й вра́та стары́е
й вра́та гра́знаѧ (Neh 3:14); й къ
вра́томъ гнойны҃ (Neh 2:13)
Й врата до́лнѧѧ (Neh 3:13); въ
врата до́лѹ (Neh 2:13)
й вра́та/ исто́чника (Neh 3:15);
къ вра́томъ ключа҆̀ (Neh 2:14)

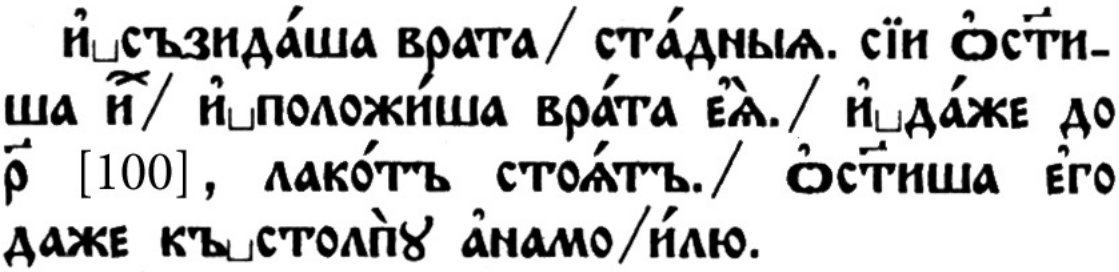
Quotation 180.

Nehemiah 3:14, 2:13, 3:13, 2:13, 3:15, 2:14.



Quotation 181.

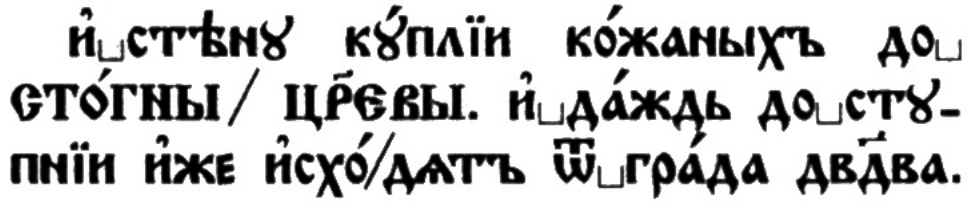
Nehemiah 3:13.



Quotation 182. Nehemiah 3:1.

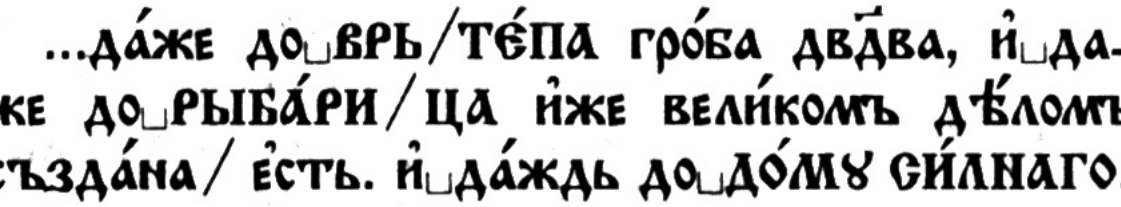
Quotation 183.

Nehemiah 2:13.



Quotation 184.

Nehemiah 3:15.



Quotation 185. Nehemiah 3:16.

Quotation 186.

Nehemiah 3:19.

и҃ ѿ оу҃гла да́же до/ вра́тъ до́му сѹ́вовыхъ, сщ҃е́нника/ вели́каго... ѿ вра́тъ до́му сѹ́вова, до по/стигне́нїѧ до́му сѹ́вова.

Quotation 187.

Nehemiah 3:20–21.

И҃ по не́мъ/ съзида́ша сщ҃енницы, мѹ́жи ѿ поль/скаго і҃ѻрда́на.

Quotation 188.

Nehemiah 3:22.

да́же до оу҃клоне́нїѧ и҃ да́же до/ оу҃гла.

Quotation 189. Nehemiah 3:24.

...проти́ву/ оу҃клоненїѧ, и҃ сто́лпъ и҃же възвы/си́ся ѿ до́му цр҃ева высо́ко, то̀ е҆́сть/ въ дворѣ́ темни́цы... да́же до вертогра́да/ вра́тъ во́ды҃ къ въсто́ку. и҃ сто̂пъ/ и҃же възвыси́ся.

Quotation 190. Nehemiah 3:25–26.

ѿ странѣ сто̂/па̀ вели́каго и҃ высо́каго да́же до стѣ/нѣ цр҃кви.

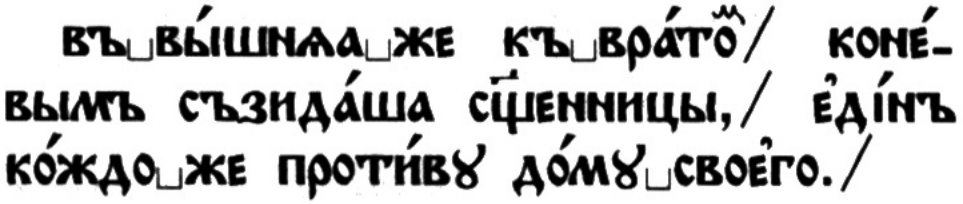
Quotation 191.

Nehemiah 3:27.

въ вы́шнаѧ же къ вра́то̃/ коне́вымъ, (Neh 3:28)

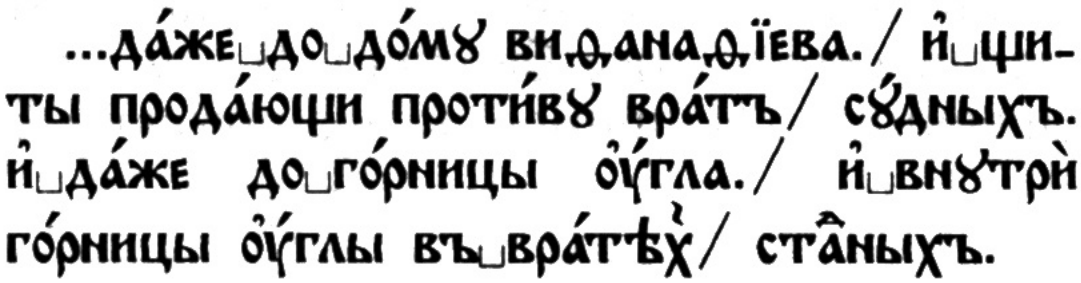
Quotation 192.

Nehemiah 3:28.

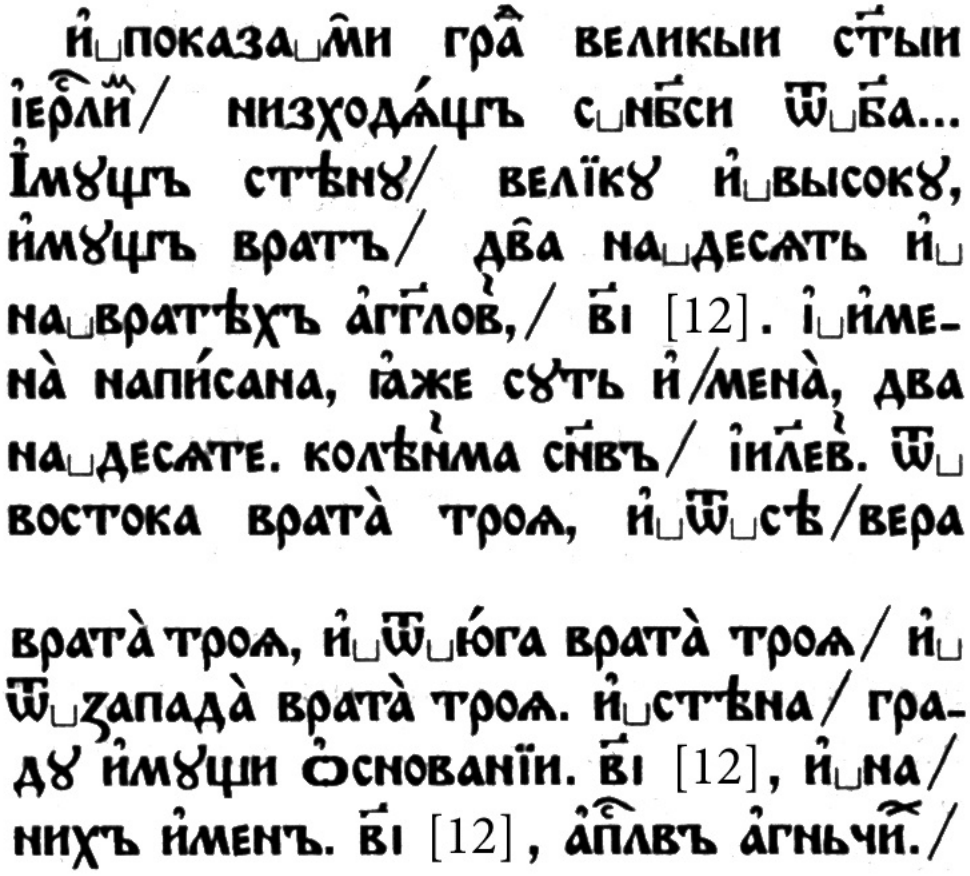


Quotation 193.

Nehemiah 3:28.



Quotation 194. Nehemiah 3:31.



Quotation 195.

Apocalypse 21:10, 21:12–14.

И бѣ вся земля оустà єдíна/ и гла́съ єдíнъ всѣмъ... И рѣша прїидѣте/ да созúждѣ себѣ гра и стóлпъ є́муже/ бу́детъ ве́рхъ до нб̄сѣ... И ре́че г̄ь, се́ ро́дъ/ єдíнъ, и ꙗзы́къ єдíнъ всѣмъ... Прїидѣте/ и изшéше смѣсимъ ӣ ту ꙗзы́ки ӣ,/ да не оуслы́ша̄т̄ ко́ждо дру́га своє́го./ И расѣя ӣ ѿту́ду г̄ь по лицу всегѡ̀/ землѧ, и престáша зúждуще гра/ и столпъ. Сего ра́ди наречéся ймя/ мѣсту тому смѣше́нїе, ꙗ̆ко ту/ смисì г̄ь оустà всѣ́хъ ꙗ̆зы́къ.

Quotation 196. Genesis 11:1, 11:4, 11:6–9.

Сего ра́ди наречéся ймя/ мѣсту тому смѣше́нїе, ꙗ̆ко ту/ смисì г̄ь оустà всѣ́хъ ꙗ̆зы́къ. И ѿ/ту́ду расѣя ӣ г̄ь по лицу всегѡ̀ зе̄млѧ./

Quotation 197. Genesis 11:9.

И посла хирáмъ цр҃ь тꙋ́рскъ/ ѻ҆́т-
роки своа помазáнїѧ рā/ солóмони
слы́ша бо́ ꙗ́ко по/мáзаша е҆́го на
цр҃тво въ дв҃а/ мѣ́сто ѿ҆ц҃а е҆́го. ꙗ́ко
любя́/це бѣ́ хирā дв҃да всѧ дн҃и.

Quotation 198.

1 Kings 5:1.

И дасть г҃ь смы́слъ и мꙋ́дрость со-
ло́/монꙋ, мно́го sѣ́ло и разли́тїе ср҃ца...
И распро/страни́ся мꙋ́дрость солóмо-
нꙋ sѣ́ло/ паче смы́сла всѣ́хъ стары́хъ
чл҃къ... И оу҃мꙋдрѣ́ паче всѣ́хъ чл҃къ...

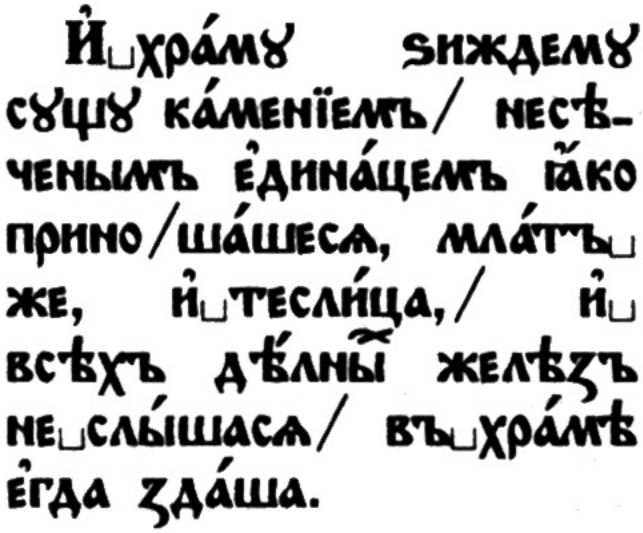
и прослáвися и҃мѧ е҆́го во всѣ́/ стрá-
нахъ ѻ҆́кр҃тъ... И прїидóша вси лю-
дїе/ слы́шати премꙋ́дрость солóмоню...

Quotation 199. 1 Kings 4:29–31, 4:34.

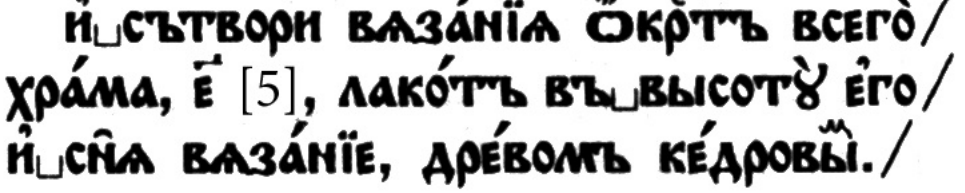
И сътвори҇/ ѻ҆лтáрь кéдровый
протúвꙋ ѻ҆лтаря҇/ ѻ҆бъ́мтъ и҃ зла-
томъ и весь хрáмъ/ ѻ҆бъ́тъ злáто҃
до скончáнїѧ всемꙋ́/ храмꙋ.

Quotation 200.

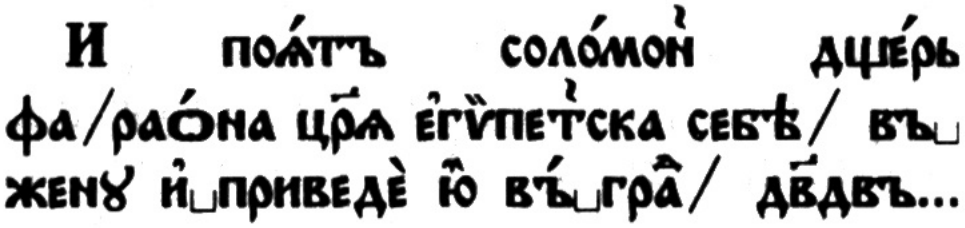
1 Kings 6:21–22.


Й хра́му ѕижде́му сущу ка́менїемъ/ несѣченымъ є́дина́цемъ ѩко прино/ша́шеса, мла́тъ же, и тесли́ца,/ и всѣхъ дѣ́лны́ желѣзъ не слы́шаса/ въ хра́мѣ є́гда зда́ша.

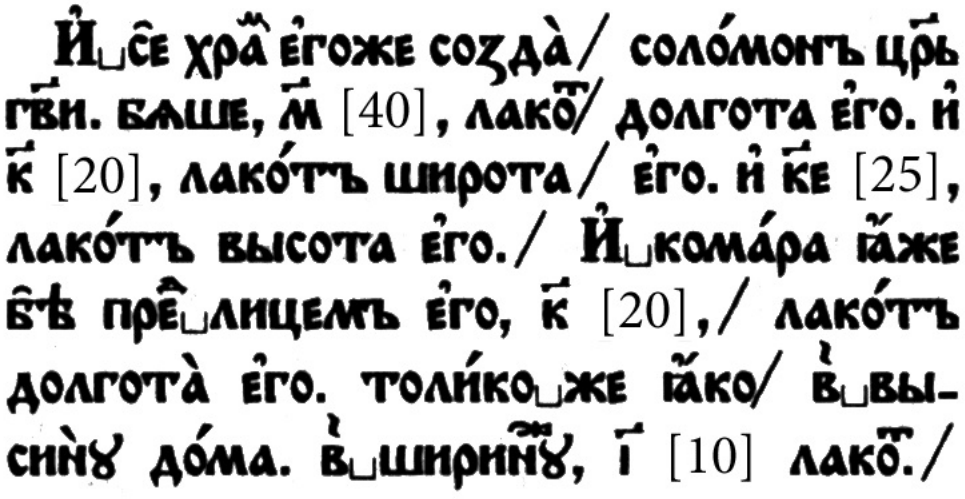
Quotation 201. 1 Kings 6:7.


и сътвори вазáнїа ѻ́крꙋ́тъ всегѡ̀/ хра́ма, е́ [5], лако́тъ въ высотꙋ̀ є́го/ и сн҃а вазáнїе, дре́вомъ ке́дровы́./

Quotation 202. 1 Kings 6:10.


И пóтъ соломо́нь дце́рь фа/раѻ́на цр҃а є́гꙋ́пе́тска себѣ/ въ женꙋ̀ и приведѐ ю̑ въ гра̑/ дв҃двъ...

Quotation 203. 1 Kings 3:1.


И сѐ хра̑ є́гоже создà/ соло́монъ цр҃ь гв҃и. бѧше, м҃ [40], лако҃/ долгота є́го. и к҃ [20], лако́тъ широта/ є́го. и ке҃ [25], лако́тъ высота є́го./ И комáра ѩже бѣ прѐ лицемъ є́го, к҃ [20],/ лако́тъ долготà є́го. толи́ко же ѩко/ въ вы-синꙋ̀ до́ма. въ ширинꙋ̀, і҃ [10] лако҃./

Quotation 204.

1 Kings 6:2–3.

Й комара иже бѣ пред лицемъ его, к [20],/ лакотъ долгота его. толико же иако/ в высинѹ дома. в ширинѹ, і [10] лакоть./ Комара бысть й сїм предлице храмѹ./

Quotation 205.

1 Kings 6:3.

пред двермь/ паки цркви два столпа сътвори,/ иже ле [35], лакотъ имѣахѹ высотѹ./ паки главы ихъ, е [5], лакотъ... тїи же столпы поставь/ пред лицемъ цркви. единаго одесную/ адругаго ошюю.

Quotation 206.

2 Chronicles 3:15, 3:17.

й притворъ пред/ челомъ, иже дръжашесм в должинѹ/ по мѣри ширины дому лакотъ, к [20]./ паки высота, рк [120], лакотъ бѣ.

Quotation 207.

2 Chronicles 3:4.

Й сътворѝ мо́ре лїа́но, ѕ [5]./ лако̀, ѿ кра́я до кра́я є́го, кру́гло/ о́коло є́го, ѕ [5], лако́тъ высота̀ є́го./ й о́коло є́го, л [30]. ла́ктеи, й по́по́ры/ є́му ба́ху й испо́ди въ о́коло, і [10]./ лако́тъ, й състоѧ̀ мо́ре о́коло ві [12],/ воло́въ по мо́ремъ... й всѣмъ ба́ху созда́ди къ себѣ̀ й мо́ре/ ба́ше верхѹ̀ и̓х̀.

...подо́бїе же воло́во/ бысть по нимъ. й і [10], лако́тъ нѣко́/тораго, и̓знѹ́тръ рѣ́занїа. о̀бъ/дръжа́ци оу̓мыва́лницѹ. а̀ко о̀ двѣ̀/ стра́нъ гѹ́бы мо́рскїа о̀бхожда́ху. воло́ве же ба́ху ли́аны... въмѣща́ю/цииже, г [3000], мѣ́ръ...

Quotation 208. 1 Kings 7:23–26; 2 Chronicles 4:3, 4:5.

конста́нти́нъ, наре́че́ныи въ сто́лъ/ кр҃щенїи васи́лїе, блг҃тїю бж҃їею кнѧ/жа о̀стро̀зское, воево́да кїѐвскїи, ма̂/шало̂ землѝ волы̀ское и про̀а

Quotation 211. From the preface to the Ostrog Bible.

Й Възбѹди гд҃ь богъ и другаго вра/га На Саломона и̓менемъ Разона сына Гелиадданова:/ Он̀ же ѹтече ѿ Ададезера Царѧ Соа̀ска господина/ своего. Й собра противъ є́му мужеѝ и быть̂ князь/ надъ разбо́йниками

Quotation 212. From the 3rd Book of Kings in the Bible of Skaryna.
Skaryna's Bible Synoidal translation Ostrog Bible

Й внегда схожаше Моисѣи з҃ горы/ Синаи дер҃жаи Две доⷭ҃це каменне сведениⷯ. Й҃ не/ вѣдѧше того ꙗко рогато бѣ лице є҃го... Ѻни҃ же видываху ли/це выходѧщего Моисеѡ ꙗко бѣ рогато.

Когда сходил Моисей с горы Синая, и две скрижали откровения были в руке у Моисея при сошествии его с горы, то Моисей не знал, что лице его стало СИЯТЬ ЛУЧАМИ... И видели сыны Израилевы, что СИЯЕТ лицо Моисеево... (Исх 34:29, 34:35).

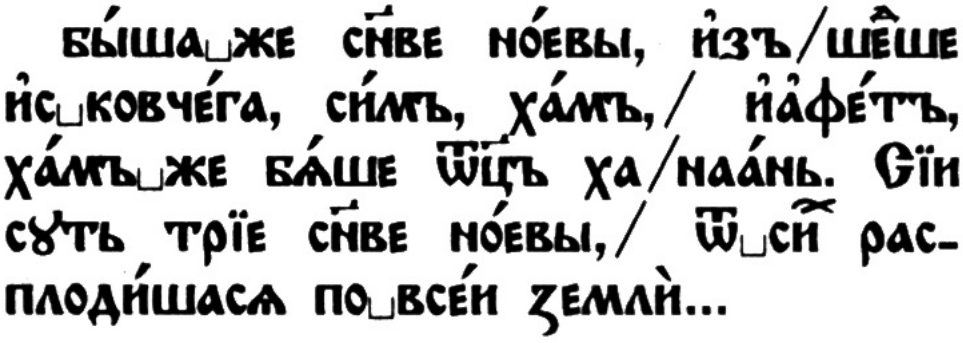
Сходᲂ́щꙋ/ моⷭ҃сїю съ҃ горы̀ синаи́ски, и҃ ѻ҃бѣ до́/сцѣ въ҃ рꙋ́кꙋ бѣ́ста моⷭ҃сїинꙋ. схо/дᲂ́щꙋ҃ же є҃мꙋ съ҃ горы̀, моⷭ҃сїи҃ же не/ вѣ́дѧще, ꙗ҆́ко просла́/вися ѻ҃бли́чїе/ пло́ти лица҆̀ є҃го... Й҃ видѣ́ша сы҃/ве їи҃левы, ꙗ҆́ко просла́/вися лицѐ моⷭ҃сїо҃во.

Quotation 213. Exodus 34:29, 34:35.

Есть же распятие господне къ встоку лиць, есть же на камени высоко было яко стружия выше. Камень же тый был круголъ, яко горка мала. А посреди камени того, на самом врьху, высѣчена есть скважня лакти воглубле, а вширѣ мний пяди кругъ; и ту был въдруженъ крестъ господень. Исподи же под тѣмъ каменемъ лежить прьвозданаго Адама глава...; и тъ камень просѣдеся над главою Адамлею... И есть разсѣлина та на камени том и до днешняго дне... Есть Распятие господне и камен-ет святый озданъ стѣною все... Двери же имат двои...

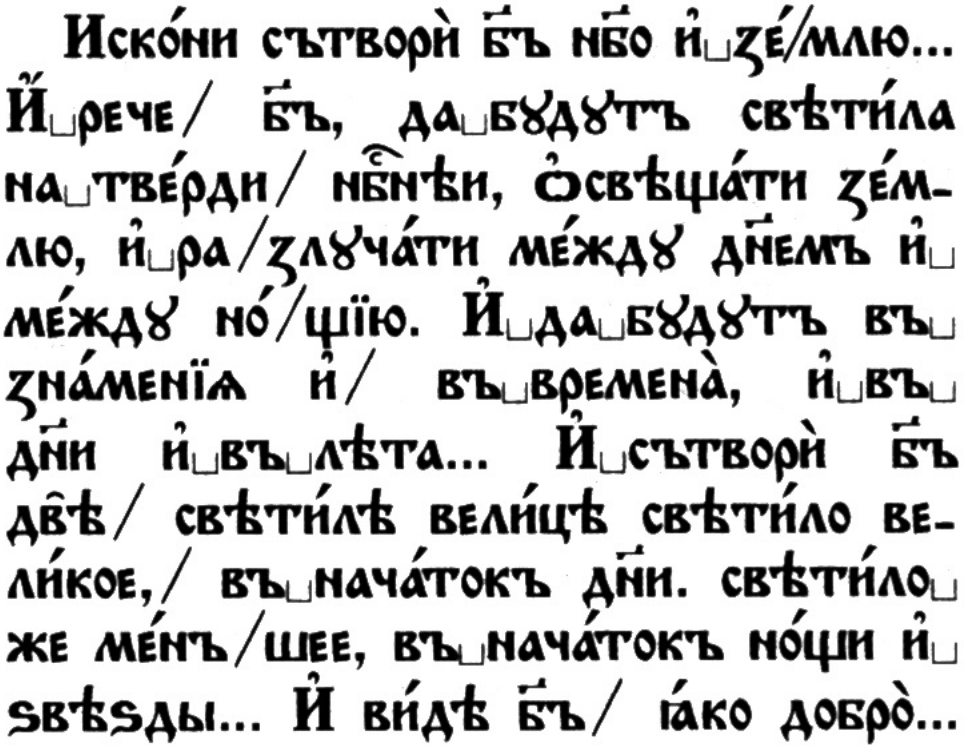
Quotation 209.

From The Pilgrimage of the Hegumen Daniel.



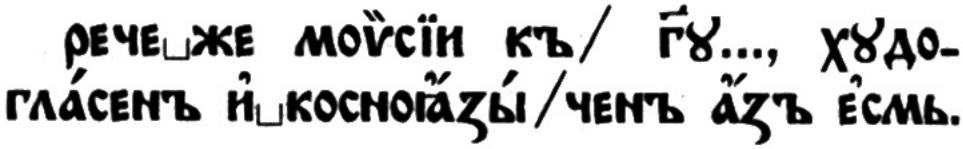
Quotation 210.

Genesis 9:18–19.



Quotation 214.

Genesis 1:1, 1:14, 1:16, 1:18.

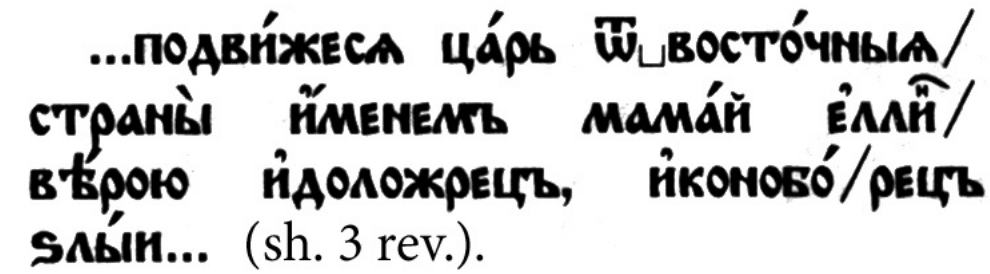


Quotation 215.

Exodus 4:10.

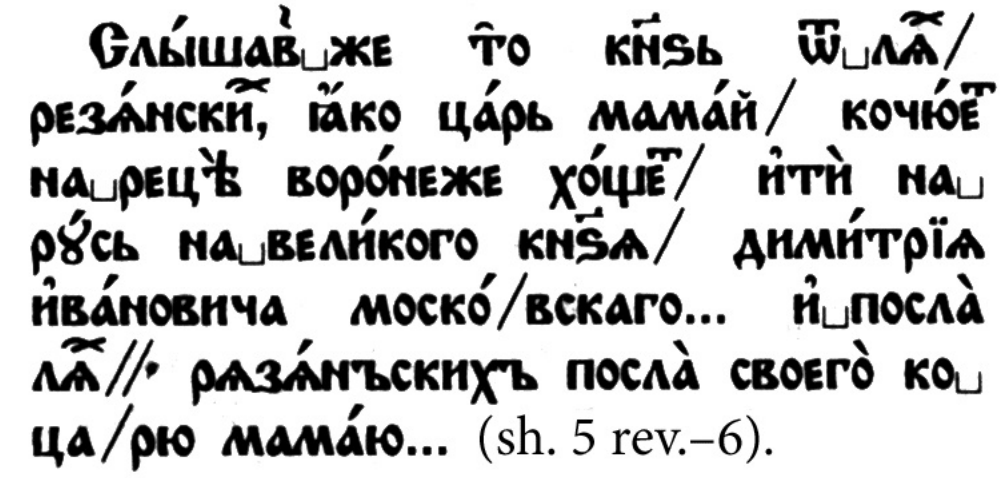
Quotation 216.

Genesis 1:1.

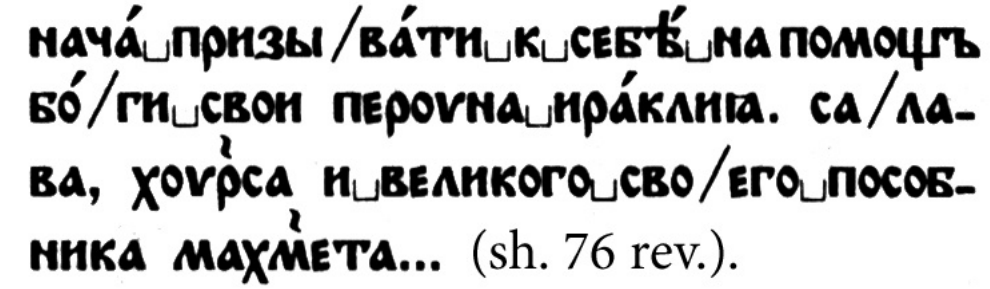

...подви́жеса ца́рь ѿ восто́чныа/ страны̀ и́менемъ мама́й е́лли́/ вѣ́рою идоложрецъ, иконобо́/рецъ зълы́и... (sh. 3 rev.).

Quotation 217.

The Tale of the Rout of Mamai, sh. 3 rev.

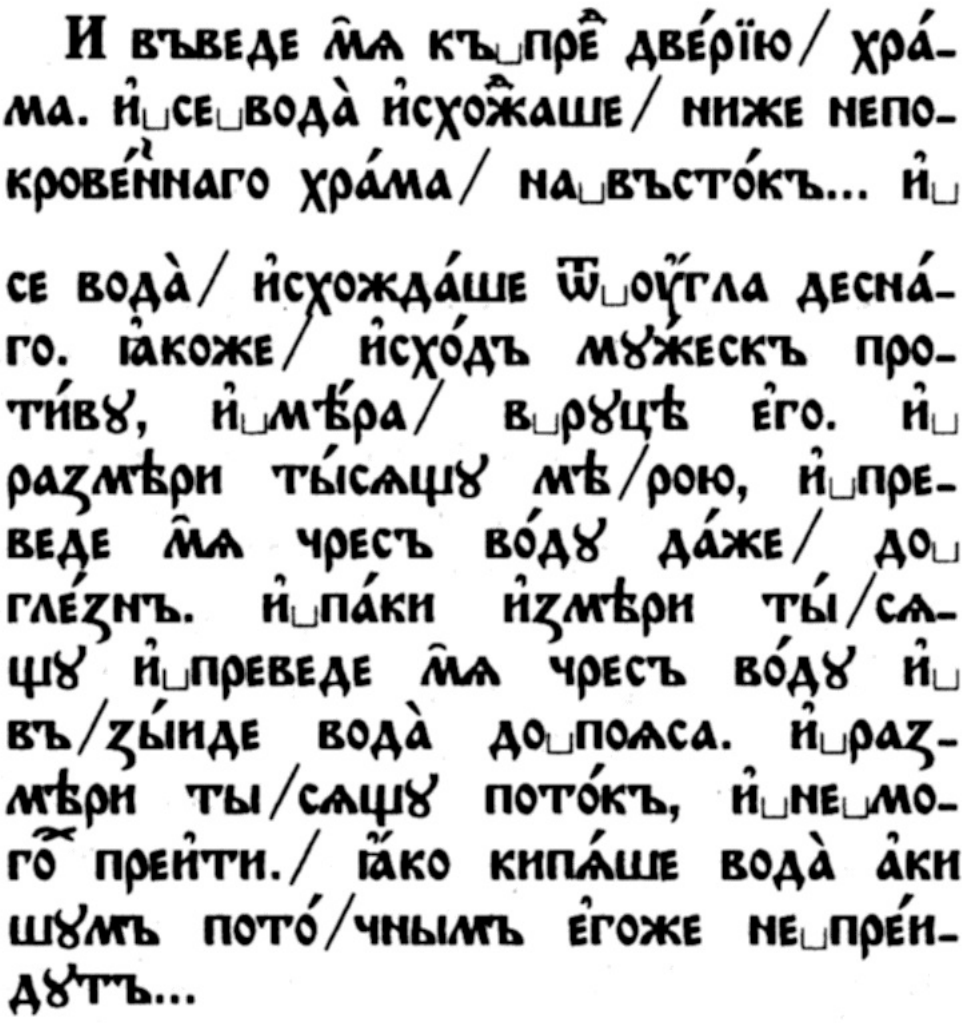

Слы́шавъ же то кнзь ѿ ла̃/ резáнскы̃, я̆ко ца́рь мама́й/ кочю́е̃ на рецѣ̀ воро́неже хо́це̃/ и́тѝ на рꙋ́сь на вели́кого кнза̀/ дими́трїа̀ ива́новича моско́/вскаго... и̇ посла̀ ла̃// рязáнъскихъ посла̀ своегѡ̀ ко/ца/рю мама́ю... (sh. 5 rev.–6).

Quotation 218. The Tale of the Rout of Mamai, sh. 5 rev.–6.


нача́ призы/ва́ти к себѣ́ на помощь бо́/ги свои перꙋна ира́клиа. са/лава, хоурса̀ и великого сво/его посо́бника махме́та... (sh. 76 rev.).

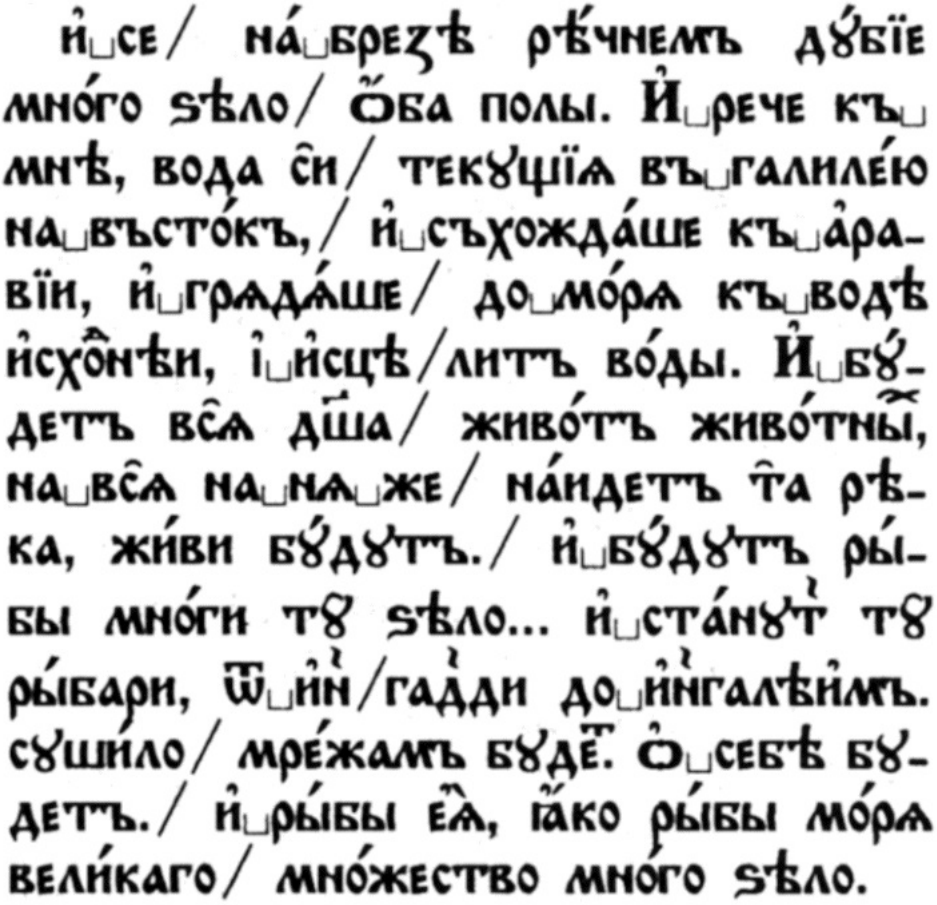
Quotation 219.

The Tale of the Rout of Mamai, sh. 76 rev.


И въведе мѧ къ прⷮ двеⷬріїю/ храⷨ-
ма. и се вода исхожаше/ ниже непо-
кровеⷮнаго храⷨма/ на въстокъ... и
се водà/ исхождаⷨше ѿ оу҃гла деснаⷨ-
го. ѩкоже/ исходъ мужескъ про-
тиⷷву, и мⷮра/ в рⷧцⷮ его. и
размⷮри тысѧщу мⷮ/рою, и прⷮ-
веде мѧ чресъ воду даⷨже/ до
глеⷶзнъ. и паки измⷮри тыⷷ/сѧ-
щу и прⷮведе мѧ чресъ воду и
въ/зыиде водà до поⷨса. и раз-
мⷮри тыⷷ/сѧщу потокъ, и не мо-
го҃ прⷮйти./ ѩко кипѧⷨше водà ѧки
шумъ потоⷯ/чнымъ егоже не прⷮи-
дутъ...

Quotation 220.

Ezekiel 47:1–5.



Quotation 221. Ezekiel 47:7–10.

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 occurances 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 acording 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“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

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 –2 5 * a 14 1 3
a 6 3 4
a 19 –4 –25 * a 10 0 3 * a 2 3 3
a 22 3 4
a 7 –2 5 * m 29 1 4
a 18 3 3
a 3 –2 4 * m 26 1 4
a 14 3 2
m 30 –2 3 * a 19 –1 –27 * a 11 1 5
m 26 –2 3 * a 15 –2 4 *

5226 –282 6 18 1 a 2 a 6
5227 –281 7 19 2 m 22 m 27
5228 –280 8 20 3 a 10 a 13
5229 –279 9 21 4 m 30 a 2
5230 –278 10 22 5 a 18 m 23
5231 –277 11 23 6 a 7 a 10
5232 –276 12 24 7 m 27 m 30
5233 –275 13 25 8 a 15 a 18
5234 –274 14 26 9 a 4 a 8
5235 –273 15 27 10 m 24 m 29

5236 –272 1 28 11 a 12 a 14
5237 –271 2 1 12 a 1 a 4
5238 –270 3 2 13 m 21 m 25
5239 –269 4 3 14 a 9 a 12
5240 –268 5 4 15 m 29 m 31
5241 –267 6 5 16 a 17 m 21
5242 –266 7 6 17 a 5 a 10
5243 –265 8 7 18 m 25 m 30
5244 –264 9 8 19 a 13 a 16
a 7 1 4 m 23 –4 5 * a 11 –2 3 * a 3 1 3 a 23 1 –26 a 8 –2 3 * m 30 0 3 * a 19 1 3 a 11 3 4 m 27 –2 5 * a 15 1 2 a 7 3 3 m 23 –2 4 * a 12 0 3 * a 3 3 2 a 23 3 –27 a 8 –2 5 * m 31 1 5 a 19 3 3

5245 –263 10 9 1 a 2 a 6
5246 –262 11 10 2 m 22 m 26
a 4 –2 4 * m 27 1 4

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

5247 –261 12 11 3 a 10 a 13
5248 –260 13 12 4 m 30 a 2
5249 –259 14 13 5 a 18 m 22
5250 –258 15 14 6 a 7 a 11
5251 –257 1 15 7 m 27 m 30
5252 –256 2 16 8 a 15 a 18
5253 –255 3 17 9 a 4 a 7
5254 –254 4 18 10 m 24 m 28
5255 –253 5 19 11 a 12 a 15
5256 –252 6 20 12 a 1 a 3
5257 –251 7 21 13 m 21 m 24
5258 –250 8 22 14 a 9 a 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“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

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 –2 5 * a 22 –1 –25 * a 13 3 3

m 29 –2 4 * a 18 0 3 * a 10 3 3

+ m 25 –2 3 * a 14 –2 4 * a 6 1 4

m 22 –2 3 * a 10 –2 3 * a 2 1 3 a 22 1 –26 a 7 –2 4 *

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 –2 3 * 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 –2 4 * m 26 1 4 a 15 3 3 m 30 –2 3 * a 19 –1 –27 * a 11 3 3 m 27 –2 4 * a 15 –2 4 *

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“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

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“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

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“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

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“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

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“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

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“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

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“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

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 **“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

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“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

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“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

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“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

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 **“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

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“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 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“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 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“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

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“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

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“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

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“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

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“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

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“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

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“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

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, ence ence 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“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

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“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 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“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

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“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

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“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

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“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

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 DifferDifferencomputus, 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“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

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“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

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“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

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“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

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
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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
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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
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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

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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 inscriprion 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

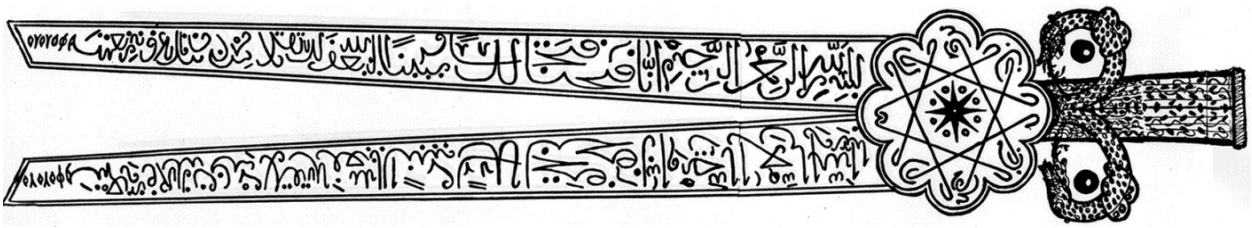

Fig. p6.1. A large military Ottoman = Ataman banner of allegedly c. 1684 (exact date is unknown). Exposed in a museum in the city of Vienna, Austria. Drawing by T. N. Fomenko from the video made by A.T. Fomenko in 1996. See Chapter 4:11 for details. The exact date of the banner is unknown.

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 wtiring of X–IX c. B.C.
ʔ	ا	ا ا	ܐ	א	א	𐡀	ʔ aleph	𐤀
b	ب	ب	ܒ	ב	ב	𐡁	b bet	𐤁
g	ج	ج ج	ܓ	ג	ג	𐡂	g gimel	𐤂
d, ð	د ذ	د ذ ذ	ܕ	ד	ד	𐡃	d dalet	𐤃
h	ه	ه	ܗ	ה	ה	𐡄	h	𐤄
ß or w	و	و	ܘ	ו	ו	𐡅	w waw	𐤅
z	ز	ز	ܙ	ז	ז	𐡆	z zayin	𐤆 𐤇
ħ, x	ح خ	ح	ܚ	ח	ח	𐡇	h heth	𐤈
tˤ, θˤ	ط ظ	ط	ܛ	ט	ט	𐡈	t teth	𐤉
j	ى	ى	ܝ	י	י	𐡉	y yodh	𐤊
k	ك	ك ك	ܟ	כ	כ	𐡊	k kaph	𐤋
l	ل	ل ل	ܠ	ל	ל	𐡋	l lemedh	𐤌
m	م	م م	ܡ	מ	מ	𐡌	m mem	𐤍
n	ن	ن	ܢ	נ	נ	𐡍	n nun	𐤎
s			ܣ	ס	ס	𐡎	s semekh	𐤏
ʕ, ɣ	ع غ	ع ع	ܥ	ע	ע	𐡏	ʕ ayin	𐤐
p	ف	ف ف	ܦ	פ	פ	𐡐	p pe	𐤑
sˤ, tˤ	ص ض	ص	ܨ	צ	צ	𐡑	sˤ tsade	𐤒
kˤ or q	ق	ق	ܩ	ק	ק	𐡒	k qoph	𐤓
r or ɾ	ر	ر	ܪ	ר	ר	𐡓	r resh	𐤔
ʃ, ɬ	ش س	س	ܫ	ש	ש	𐡔	ʃ shin	𐤕
t, θ	ت ث	ت	ܬ	ת	ת	𐡕	t taw	𐤖

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^Ts^Ts^, 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 ig. 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. Nosovsky 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.

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