The Great War, the Great Empire and the great crusades

1.
WORLD WARS BEFORE THE XVII CENTURY

1.1. The "Great Exodus" reflected ten or thirteen times in the Scaliger-Petavius history textbook

Let us briefly recollect the construction of the "consensual history textbook", which reflects the Scaligerian version. According to one of the primary results of A. T. Fomenko's statistical chronology, this "textbook" can be decomposed into a series of relatively brief epochs, which duplicate one another and serve as a skeleton of the entire global chronology. These duplicate epochs are accompanied by descriptions of a great war, which usually ends with an "exodus" of the defeated party, a trinity of great rulers, or both. The global chronological map in Chron1 uses the term "Gothic and Trojan Wars" for referring to this series of duplicates, since it comprises the famous Gothic War and Trojan War.

The accounts of both wars are intertwined with the motif of a great exile, or exodus, considered extremely important by the mediaeval chroniclers. Even the relatively recent chronicles that date from the end of the XVII century often use the "Great Exodus" as the primary historical watershed. The Lutheran Chronograph of 1680, for instance, suggests dividing the entire history starting with the days of Adam into ten "exoduses".

It is most significant that the methods of statistical chronology as related in Chron1 and Chron2 revealed thirteen historical epochs, or blocks, which appear to be the chronological duplicates of the Gothic and the Trojan War, as well as the exodus. In other words, the "consensual history textbook" contains a total of thirteen exoduses; two of the duplicate pairs are in immediate proximity to each other. This is why we see ten or eleven exoduses. Statistical chronology provides a perfect explanation to the incorrect separation of history into periods as observed in the works of the mediaeval chronologists.

Could there have been several "exoduses" in real history? If so, we are instantly confronted with the issues of their exact number, correct dating and geographical localisation. The mediaeval "exodus theory" is explained well by the results of the statistical chronology. They fall over the very places of the Scaligerian history textbooks where one finds the collation points between the duplicate chronicles – mediaeval chronologists usually placed descriptions of great wars and exoduses here.

In other words, the great wars, or the exoduses, divide the Scaligerian textbook into more or less homogeneous duplicate blocks, marking the collation points between them. It goes without saying that the

latter have been diligently concealed under many layers of plaster – owing to the efforts of the XIX century for the most part. It is extremely difficult to see them using conventional observation methods – however, those offered by statistical chronology revealed these points to us.

A series of great wars, or exoduses, divides the "consensual textbook" into several sequences of stable imperial reigns, each of them equalling 200 to 400 years. In Chron1 and Chron2 we demonstrate that all these "imperial periods" in the ancient and mediaeval history duplicate each other. They are based on just two originals – some ancient empire of the XI-XIII century and the Great = "Mongolian" Empire of the XIV-XVI century. In the "Occidental" version, the "Mongolian" Empire must have become reflected as the Hohenstaufen Empire of the alleged XI-XIII century and the "Western" Habsburg Empire of the XIII-XVI century. We only begin to encounter correct datings of historical events from 1000 A.D. and on, albeit in but a small number of individual cases, whereas the incorrect datings only cease to appear after 1550 A.D., and some of them may be in need of amendment up until the very end of the XVI century.

1.2. The first and oldest possible original of the great wars, or exoduses

Thus, most of the events that predate 1000 A.D., as well as a number of events between 1000 and 1600 A.D. need to be re-dated to a more recent epoch, qv in Chron1 and Chron2. Let us use these results as starting points in our attempts to find the originals of the great wars, or exoduses – the ones that mark break points in consensual chronology and have spawned a multitude of duplicates in "distant past", in the epoch that postdates 1000 A.D. First of all, let us briefly formulate our primary hypothesis, giving a list of the four possible originals.

The first original: the epoch of Christ, or the XI century.

This may be the very epoch of the First Crusade, or the end of the XI century, and also possibly the epoch when the ancient Empire was founded as the predecessor of the Great = "Mongolian" Empire, whose imperial dynasty had later ruled as the Czars

of the Russian Great ("Mongolian") Empire of the XIV-XVI century. These monarchs must have indeed traced their lineage all the way up to Jesus Christ, or at least considered themselves to be his kin. The royal dynasty of the Great Empire perished during the Great Strife and the dissolution of the Empire in the XVII century.

The XI century is the oldest epoch in the documented history of humankind, and the entire volume of information pertaining thereto available to us today is very meagre indeed. The brief and rigid account given by the Gospels is only complemented with a few minor details that have survived in other ecclesiastical texts. The Gospels are basically all that we know about the epoch of Christ, or the XI century A.D.

1.3. The second possible original of the great wars, or exoduses

The second original is the world war of the XIII century, also known as the Trojan War; it was fought for the city of Czar-Grad, or the capital of the ancient Empire.

The Fourth Crusade of 1203-1204, the conquest of Constantinople by the Western armies and the division of the formerly united Empire into the Nicaean and Latin part all appear to pertain to the history of the Trojan War, as well as the ensuing conquest of Constantinople by Michael Palaiologos, Emperor of Nicaea, in 1261, followed by the banishment of the Latin emperors.

The war fought in Italy around the middle of the XIII century is part of the same Trojan War, as well as the exile of the Hohenstaufen dynasty from Italy by Charles of Anjou in 1266.

We have to point out the following duplicates of this great war in the phantom Scaligerian history of the "antiquity":

1) The Trojan War of the alleged XIII century B.C.

2) The division of the "ancient" Roman Empire into the Eastern and Western parts in the alleged IV century A.D. under Emperor Arcadius.

3) The division of the Kingdom of Israel as described in the Bible (in the books of Kings and Chronicles) into Israel and Judea in the reign of the Biblical kings Jeroboam and Rehoboam.

4) The conquest and pillaging of the "ancient" Rome by the barbarians in the alleged V century A.D.

5) The Gothic War and the exile of the Goths from Italy in the alleged VI century A.D. by the Byzantine troops of Emperor Justinian I.

1.4. The third possible original of the great wars, or exoduses

The third original may be identified as the Great = "Mongolian" conquest of the XIV century and the foundation of the "Mongolian" Empire with its centre in the Vladimir and Suzdal Russia, or Novgorod the Great as described in the chronicles (see Part 1 and CHRON5, where this topic is related in greater detail).

1.5. The fourth possible original of the great wars, or exoduses

This original might identify as the Ottoman (Ataman) conquest of the XV century, qv in CHRON6. A propos, even as recently as in the XVIII century some of the Russian authors had used the term "Ataman" instead of "Ottoman", which is a direct indication of the Ataman origins of the Ottoman empire. For instance, Andrei Lyzlov, a prominent historian of the XVIII century and the author of the Scythian History ([497]) relates the history of the Ottoman Empire in detail, using both forms – Ataman and Ottoman. For instance, he refers to "The Ataman, or the forefather of the Turkish sultans" ([497], page 283).

2.
WHAT WE KNOW ABOUT THE XI CENTURY, OR THE EPOCH OF CHRIST, TODAY

2.1. Christ and the "Judean War" of Joseph Flavius

The oldest layer of events in the series of the great wars, or exoduses, is that of the XI century A.D. In particular, the XI century appears to be the correct dating of the Nativity of Jesus Christ (let us remind the reader that 1095 A.D. is the most likely date that we have come up with, 1086 A.D. being another possibility; these datings are discussed in CHRON1, CHRON2 and CHRON6.

The XI century A.D. is very close to the threshold of 900-1000 A.D. as discovered by A. T. Fomenko. All the epochs located beyond this threshold in the Scaligerian version are inhabited by phantom reflections of later mediaeval events. In other words, there is no documented evidence of any historical event that predates the X century. Therefore, if some great war broke out in the XI century, it is doubtlessly the ear-
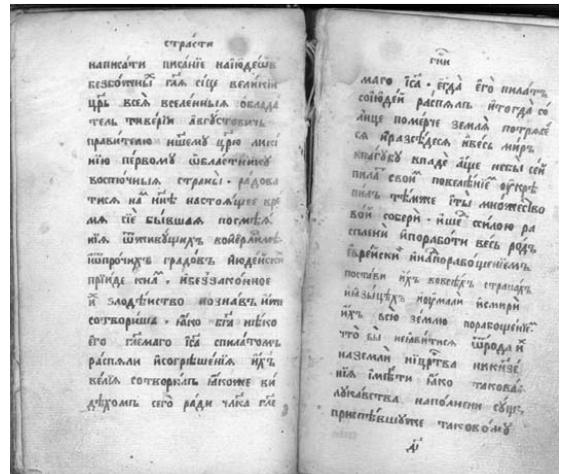

Fig. 20.1. Pages from a mediaeval Evangelical work entitled "The Passions of Our Lord" with the account of Jerusalem ("Judean Rome") conquered by the troops of "Great Prince Licinius". According to the "Passions", the troops were sent towards Jerusalem by Emperor Tiberius as a punitive measure after the crucifixion of Jesus Christ. Apparently, what we have before us is a description of the First Crusade of 1096.
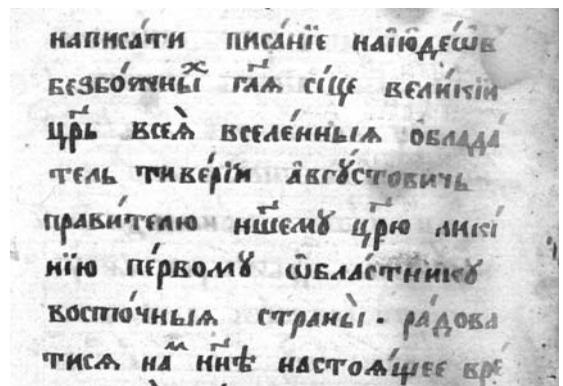

Fig. 20.2. Close-in of a page fragment from the previous illustration.

liest one that we know. Our reconstruction suggests that some major historical events did actually take place in the XI century; they may have partially become reflected as the "ancient" duplicate of the great wars. However, these phantoms reflect the events of the XIII-XV century for the most part – much more recent than those of the XI century. We shall cover them in the following sections.

Let us reconstruct a more realistic general historical picture of the XI century and see how the events in question transformed in the phantom past.

We shall turn to the mediaeval ecclesiastical tradition, which appears to be the most stable source of information that we have today. The reason is that introducing changes into the ecclesiastical tradition is a very hard task indeed, despite the fact that some changes did occur – major ones at times. Let us point out that the greater part of the old ecclesiastical tradition, the Church Slavonic one in particular, is considered apocryphal, or "incorrect", nowadays. However, "apocryphal" is a much later label that was introduced in the XVII century the earliest. In many cases it only goes to say that yet another mediaeval text fails to concur with the Scaligerian version of history. Christians had used no such term before the XVII century. Moreover, it is known that the "apocryphal" texts that enrage modern commentators had been perceived as regular ecclesiastical texts by the mediaeval Christians. They were freely read, copied and included into various collections (see more on the subject in Chron6).

Let us turn to the mediaeval "Passions of Christ", for example (they include the famous "Epistle of Pilate to Tiberius", among other things – see [307], page 444). This work had been an integral part of the mediaeval Christian literature, but later became declared a "forgery" ([307], page 443). In particular, the modern scientific publication entitled *Jesus Christ in Historical Documents* ([307]), which contains many mediaeval works that were later declared erroneous, omits the "Passions" altogether, despite mentioning them as an apocryphal document ([307], page 443). However, this document bears direct relevance to the topic of the compilation. We have used a handwritten Church Slavonic compilation ([772]), which contains the "Passions of Christ" in particular.

The "Passions" claim that after the crucifixion of

Christ the city of Jerusalem was taken by the Roman troops on the orders of "Tiberius, son of Augustus, Lord and Ruler of the Whole World" ([772]). The conquest was led by "Great Prince Licinius" personally, who is also called "Czar and Supreme Ruler of the Orient" ([772]; see figs. 20.1-20.4). This conquest of Jerusalem is described as a great war whose itinerary and ideology liken it to a crusade. Bear in mind that the "Passions" also use the term "Judean Rome" for referring to Jerusalem (figs. 20.1 and 20.3). This is in good correspondence with our hypothesis that Jerusalem from the Gospels is the very same city as New Rome on the Bosporus, or Constantinople (Istanbul).

Quite obviously, the Scaligerites believe the data related in the "Passions" to be tall tales told by "the mediaeval ignoramuses", since they follow Scaliger in his belief that the siege and the conquest of Constantinople postdate the Crucifixion by some 40 years, dating them to the alleged year 70 A.D., or the reign of Titus Vespasian and the so-called Judean War ([877], pages 22-23). They are also of the opinion that the Judean War has nothing to do with Christ ([877], page 21).

Nevertheless, a careful study demonstrates that Scaligerian history contains a very vague reference to the pillaging of Jerusalem in the epoch of the Crucifixion by none other but Licinius. Presumably, "Marcus Licinius Crassus, member of the first triumvirate who had been given Syria as his domain had de facto pillaged Judea and even looted the Jerusalem Temple" ([877], page 10). However, there are no reports of any war or military campaign anywhere (ibid). Apart from that, Scaligerian chronology claims Licinius to have ruled over Syria in the alleged years 54-53 b.c., a long time before Tiberius ([877], page 511). The "Passions" obviously fail to fit into the framework of the Scaligerian chronology, which is why they were declared a "forgery". However, in the present case the mediaeval source is apparently correct; the Scaligerian version is errant.

Apparently, the First Crusade of 1096 had served as the original of the Judean War in the epoch of Christ. It had started shortly after the Crucifixion, which is precisely what we learn from the "Passions". Bear in mind that the new chronology dates the Nativity of Christ to 1095 or 1086, qv in Chron1 and Chron6.
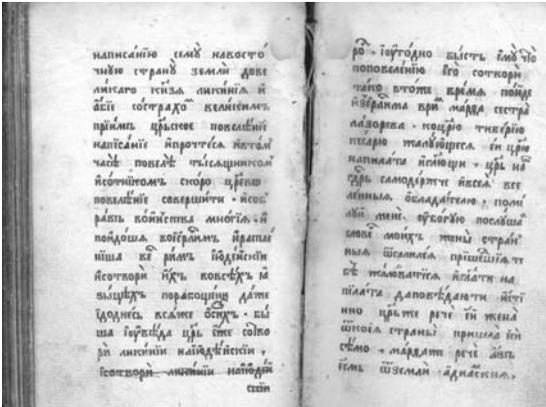
Fig. 20.3. Pages from the mediaeval work entitled "The Passions of Our Lord" with the account of the conquest of Jerusalem ("Judean Rome") by the troops of "Great Prince Licinius".
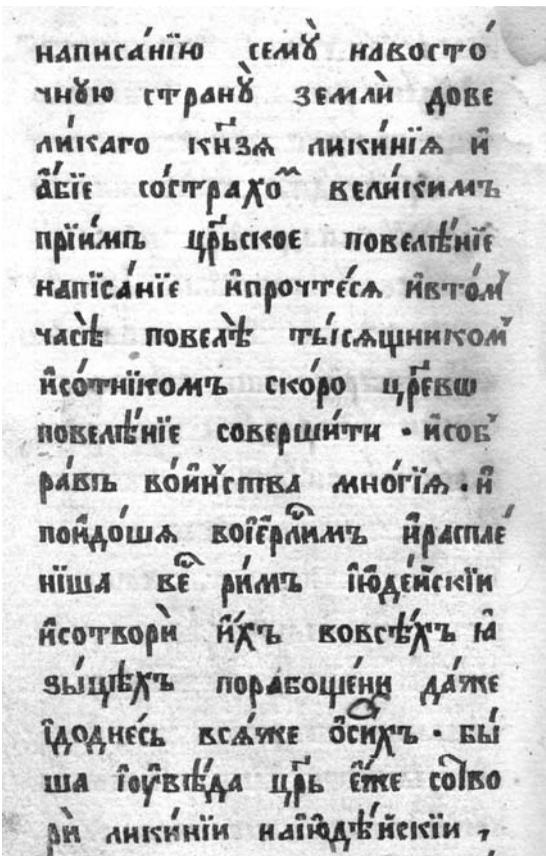

Fig. 20.4. Close-in of a page fragment from the previous illustration.

Alexis I Comnenus, the Byzantine = Roman = Greek emperor in the alleged years 1081-1113, may have been the very historical personality that also became reflected in Scaligerian history as the "ancient" Emperor Tiberius who was regnant in the time of the Crucifixion. According to our reconstruction, the Crucifixion falls over the 15th year of his reign, or 1095 (see Chron1 and Chron6). This is in good concurrence with the Gospel data (Luke 3:1).

As for Emperor Alexis I Comnenus himself, he is a biographical reflection of the more recent Czars, or sultans, of Czar-Grad in the epoch of the XIII-XVI century.

2.2. The first crusade of 1096. Alexandria in the XI century as the Old Rome in Egypt. Jerusalem = Troy = Ilion as Czar-Grad, or the New Rome

It is possible that the Old Rome had still been the imperial capital in the epoch of Christ. However, it had not been located in Italy, as the Scaligerian version of history claims. Its location may be identified as Egypt, or the valley of the Nile. However, this issue requires additional research.

The First Crusade is presumed to have been instigated by Alexis I Comnenus, Emperor of "Byzantium". The participants of the crusade can be identified as the "Byzantine" and Western European troops, who came to aid Alexis soon after the beginning of the war. We know little of the First Crusade nowadays – as a rule, the renditions we find in textbooks are all based on the Western European sources, which only describe the itinerary of the Western crusader troops. Only a number of special works report that the campaign was started in the East, and that the Western European crusaders arrived a while later, when the combatants had already engaged in battle (see [287], for instance). The general belief is that the crusaders came to assist the "Byzantine" emperor, who was fighting a holy war against the "infidels", having heeded the proclamation of the Pope ([287]). Scaligerites are of the opinion that the residence of the Pope had been in Italian Rome. However, the New Chronology claims that no such city had yet existed in Italy back then. The papal residence must have been in Alexandria, Egypt, or the Old Rome, which was identified as Alexandria by our reconstruction.

Let us ask a simple question. Who were the "infidels" fought by the participants of the First Crusade? Scaligerian historians believe the "infidels" in question to be Muslim. However, Islam had not yet existed as a separate religion in the XI century, according to our reconstruction. According to the accounts of the crusade, the "infidels" can be identified as the Judeans, who were the very party that the crusaders had opposed ([287]).

This is in perfect correspondence with the fact that the First Crusade began immediately after the Crucifixion as its direct consequence. Moreover, this also concurs with the opinion of the crusaders themselves – it turns out that they believed they were waging war on the Judeans, or the actual tormentors of Christ ([217], pages 117-118). Nowadays this belief shared by the crusaders of the First Crusade is believed to be a manifestation of their "mediaeval ignorance". However, the theory voiced by the Scaligerian historians about the alleged ignorance of the mediaeval authors was created primarily for the end of concealing blatant contradictions between the Scaligerian version and the old historical tradition, as our research has shown.

NB: One must not identify the Judaism of the XI century, or the religion of Judea (the Balkans and Asia Minor with a capital in Constantinople) as per our reconstruction as modern Judaism. The issue of the relations between the modern Judaic faith and Judaism of the XI century is rather complex, and we shall withhold from considering it presently.

2.3. The conquest of the Balkans and Asia Minor as the primary objective of the First Crusade

It is believed that the First Crusade of 1096 was launched towards the south-eastern coast of the Mediterranean, or the modern Syria and Palestine ([287]). However, it is known that most of the military action took place much further north – in the Balkans and in Asia Minor. The first battles were fought in Hungary, no less, en route to Constantinople ([287], pages 50-51). Scaligerian commentators are trying to alleviate matters with the suggestion that the local landowners had killed thirty thousand crusaders enraged at the fact that they were marching over their fields

([287], pages 50-51). However, this must be a report of a real battle and not some skirmish with the landowners.

Our reconstruction is as follows. The Western crusaders came to assist Alexis I Comnenus, Emperor of "Byzantium", whose army had conquered the Balkans and Asia Minor, or the mediaeval Judea, according to our reconstruction. In particular, they had captured Jerusalem = Troy = Constantinople-to-be. It is known that the Western European crusaders and the "Byzantine" troops took Nicaea by storm and fought battles in the west of Asia Minor ([455], page 147). It also turns out that the crusaders were de facto the allies of the Egyptian army ([287], page 106). Moreover, the Egyptians are also said to have captured Jerusalem – in 1098, presumably, a year before the crusaders ([287], pages 106 and 110). Apparently, the conquest of Jerusalem by the Egyptian is yet another reflection of the very same First Crusade, where the "Byzantines" were called Egyptians.

Modern historians believe the XI century Egyptians to have been Muslim. The bizarre alliance of the crusaders and the Egyptians in the war that was presumably fought against the Muslim owners of Jerusalem is explained as a consequence of discord amidst the Muslims ([287], page 106). Our reconstruction suggests a different interpretation. In CHRON6 we demonstrate that the Old Testament, which was written after the XI century, uses the term "Egypt" for referring to Russia, or the Horde. Therefore, earlier chronicles are also likely to use the word in reference to the ancient "Byzantine" Empire, or the predecessor of the Great = "Mongolian" Empire. The ancient capital of this empire is the Old Rome; it may indeed have been located in the valley of the Nile, in African Egypt. This may be the reason behind the confusion in the chronicles.

Let us linger on the events of the First Crusade as described in Scaligerian history for a longer while.

As we point out above, written sources claim that the conquest of Palestine had not been the primary objective of the XI century crusaders. The expansion into Palestine is described as the result of an "initiative" of the Western European crusader troops, which had followed the completion of the main task, namely, the defeat of the main forces of the foe in Asia Minor in alliance with the "Byzantines", or the Romans

([287]). Alexis I Comnenus, Emperor of "Byzantium", had led the troops that fought in Asia Minor: "Their leaders [those of the Western crusaders – Auth.] were very sober in their estimation of the situation. Many of them became the vassals of Alexis [more likely, had been his vassals all along – Auth.]. The conquest of Nicaea and the enforcement of Byzantine authority in the west of Asia Minor actually marks the end of the alliance between Byzantium and the crusaders" ([455], page 147).

We find out that the mediaeval crusader army was concerned with the conquest of Asia Minor first and foremost – not Syria or the territory of the modern Palestine. Sources report most of the military action of the First Crusade to have taken place in Asia Minor and the Balkan Peninsula. The fighting had started on the territory of the modern Hungary; the crusaders reached Constantinople upon having suffered substantial losses ([287]). It is likely that the primary opponent of the crusaders was based in Asia Minor and the Balkans – Hungary in particular. The objective of the crusade had therefore been the conquest of the Balkans and Asia Minor. Their motivation is perfectly clear: this was the location of Jerusalem, or Constantinople – the city of Christ, which is where the crusaders were heading.

It is commonly presumed that after the conquest of the Balkans and Asia Minor, the Western European crusaders had also "conquered" Syria and Palestine – allegedly, without the visa of Emperor Alexis Comnenus. However, they had founded crusader principalities there, which were subordinate to the Byzantine emperor, since the latter had been the liege of the crusader leaders.

Where was the Syria that the crusaders of the First Crusade had conquered? Was it the same Syria as we see in the modern maps?

Hardly so. For instance, it is reported that the crusaders had conquered the city of Edessa ([287]). According to the principle of geographical localisation with the aid of the maps dating from the XII-XVIII century, we can only identify this city as the modern Odessa. Our opponents might object to this, claiming the city to have been founded as late as in 1785, on the site of the Turkish fortress known as Hadjibey ([866], Volume 3, page 121). However, the "Edissan Tartars" were already known in the XVII

century, for example ([101], page 64). This might lead us to the conclusion that the name Odessa is old and pertinent for this region. It is possible that the Turkish fortress of Hadjibey had also been called Odessa or Edessa before it became officially titled Odessa in 1785.

2.4. The transfer of the old imperial capital from Alexandria, or the Old Rome, to New Rome = Jerusalem = Troy = Constantinople in the XI century

It is possible that the capital of the ancient "Byzantine" kingdom was transferred from the African Alexandria, or Old Rome, to Czar-Grad on the Bosporus, which eventually became known as Constantinople, or the New Rome, after the First Crusade. The name Constantinople, or "Constantine's City", is of a more recent origin. In the XI-XII century the city was known as Jerusalem, or Troy. Scaligerian chronology dates the transfer of the capital to Czar-Grad to the beginning of the alleged IV century A.D. Scaliger was some 700 years off the mark.

Vague memories of the fact that the imperial capital had once been the African city of Alexandria are still alive in Scaligerian history. We remember that Alexandria was the capital of Alexander's empire. We are also told that, upon having settled in Alexandria, Alexander the Great had for some odd reason cast all of his "ancient" Greek customs aside, donned some "Persian" attire and started to behave like a real Pharaoh.

We have to recollect the hypothesis of N. A. Morozov in this respect, namely, that the Egyptian pyramids had been the sepulchres of the first Byzantine emperors ([544]). However, our reconstruction differs from Morozov's. Morozov believed that the mummies of the emperors, or pharaohs, had always been taken to Egypt from Constantinople, and that Alexandria was merely the imperial graveyard and not the capital. We are of the opinion that the Egyptian Alexandria had once been a real capital, and that the first Roman = Greek = "Byzantine" emperors were all buried in the vicinity of their old capital.

However, after the transfer of the capital to Constantinople and then to Novgorod the Great, or the Vladimir and Suzdal Russia, the bodies of the de-

ceased Emperors (Czars, or Khans of the Horde) must indeed have been embalmed and transported to the old dynastic graveyard in Egypt, Africa. We believe the "ancient" Greek legend of Charon, the boatman taking the dead across a large and sombre river to Hades on his boat, to be a reflection of such voyages. The legend must be very old indeed – we believe it to date from the XI-XV century A.D.

2.5. The Evangelical Galilee = Gaul = France. The Evangelical Canaan in Galilee as the French Cannes

The common belief is that the First Crusade of 1096 was launched from Southern France – the so-called "Abbeys of Cluny", which play a major part in the Scaligerian history of the XI century. The evangelical ecclesiastical reform that took place in the Western Europe around the middle of the XI century is known as the Cluny Reform. Our reconstruction makes it perfectly natural – after all, the South of France is the Evangelical Galilee (Gaul), or the place where Christ had spent his childhood and adolescence.

Let us remind the reader that the Gospels indicate Bethlehem as the birthplace of Christ. We identify it as Bythinia, a place near Jerusalem = Troy = Constantinople. According to the Gospels, soon after the birth of Christ Joseph and Mary moved to the Biblical Egypt, and then to Galilee, or Gaul (France). This is where they decided to settle.

It is easy enough to estimate their former place of residence – indeed, the Gospels say that they had lived near Canaan in Galilee. This city still exists under the very same name – the French city of Cannes (Khan?) in the South of France, amidst the Abbeys of Cluny and right next to Nice.

According to the Gospels, Joseph, Mary and the infant Christ had first fled from Herod to Egypt before settling in Galilee, or France. Information on Egypt as mentioned in the Gospels can be found in CHRON6; for the meantime, we must just state that there are many data in favour of the theory that the Biblical Egypt is not the same geographical area as the modern Egypt in Africa – the name was used for referring to northern regions. Most likely – Russia, or the Horde.

2.6. The biography of Pope Hildebrand. The date when the Holy See was moved to Rome in Italy

Although the Scaligerian chronology had shifted almost all of the Evangelical events into the early A.D. epoch, many of their traces remained in the XI century. One of the most vivid ones is the biography of Pope Gregory VII Hildebrand (see fig. 20.5; the name translates as "Ablaze with Gold"). It goes without saying that the final edition or even the creation of this biography dates from the end of the XV century the earliest. It becomes obvious from the mere fact that the biography in question describes the great ecclesiastical schism, which is dated to the early XV century by the New Chronology, qv in CHRON5 and CHRON6. As for the XI century, which is the epoch of Hildebrand, there could have been no popes anywhere in Italy, since the Italian city of Rome had not yet existed. As we mentioned already, the Holy See must have still been in Alexandria during that epoch – in the valley of the Nile, that is. Even in the XVI century the Patriarch of Alexandria bore the title of "The Pope, Judge of the Universe and the 13th Apostle" ([372], Volume 2, page 39). He retains the papal title until this day.

As for the city of Rome in Italy, our reconstruction implies that it was only built in the XIV century, which is also the epoch when the Holy See was moved to Italy. The reasons behind this, as well as why the mediaeval Italian popes had claimed secular power and not just ecclesiastical, are related in CHRON6.

2.7. Had the Italian city of Rome been a capital in the antiquity?

Why does the Scaligerian version locate the "ancient" Rome in Italy? Possibly, due to the fact that the final version of European history was written in Italy for the most part, during the Reformation epoch of the XVI-XVII century. It had naturally pursued political goals. It must be noted that Rome in Italy had never been a strong citadel. Let us recollect the fortifications of the mediaeval cities that had once been capitals of large state. The sturdy walls of Constantinople, for instance, stand to this day. Apart from that, the hopeless military and geographical disposition of

Fig. 20.5. An old portrait of Gregory VII Hildebrand. Miniature from a mediaeval chronicle kept in the National Library of Paris. Taken from [287], pages 254-255.

Rome in Italy precludes it from ever having been a capital of a global empire, either in the antiquity or in the Middle Ages. This fact was pointed out by N. A. Morozov in [544]. We must also remind the readers that Italy has only existed as an independent state starting with the XIX century, when it had broken away from Austria. The legend of Italian Rome as the conqueror of many lands and the capital of the mighty Roman Emperor at some point in the "antiquity" is nothing but a work of fiction made up by the Scaligerite historians.

2.8. The Babylonian Kingdom replaced by the Greek

Let us return to the mediaeval concept of several kingdoms put in succession as mentioned above. The first change may date from the epoch of the XI century. The name of the Babylonian Kingdom could stem from that of the old imperial capital – the city of Babylon in Egypt. Bear in mind that certain mediaeval maps indicate Babylon as a city in the vicinity of Cairo, qv in figs. 18.6, 18.7 and 18.8. The new name (the Greek Kingdom) must be related to the new "Greek" faith, or Christianity. The word Greece is possibly a slightly corrupted version of the name Horus, or Christos, which transforms the ancient "Greek Kingdom" into a "Christian Kingdom". That is to say, the word "Greek" had once been a synonym of the word "Christian".

2.9. The beginning of the Christian era in the XI century as the dawn of the Greek Kingdom

There are several conspicuous circumstances that allow us to identify the beginning of the Christian era in the Empire as the dawn of the Greek Kingdom, or, possibly, the kingdom of Horus = Christ.

Firstly, it is assumed that the Gospels and other Christian books that comprise the New Testament were originally written in Greek: "As it is commonly known, the entire Holy Writ of the New Testament was written in Greek, with the exception of the Gospel according to Matthew, that tradition claims to have been written in Aramaic initially. However, since the Aramaic text in question has not survived, the Greek text of Matthew is considered the original" ([589], "Foreword", page 5*). In general, early Christian literature had been written in Greek exclusively. Another known fact is that during the first couple of centuries after the introduction of Christianity, Christian services were conducted in Greek – in the West as well as the East ([793] and [78]).

Secondly, the "Byzantine" = Romean Christian Empire was traditionally referred to as the Greek or Romean (Roman) Empire, and not Byzantium. Its emperors were known as Greek or Romean Emperors, and the Byzantines themselves called themselves Romeans of Greeks. The word "Byzantium" must have

been coined in the XIX century the earliest – apparently, around the time when the name Greece = Horus = Christ became rigidly affixed to modern Greece, which had then segregated from Turkey. Historians dislike the name "Romea" all the more that it resembles the name "Rome" too obviously.

Scaligerian historians have made a "toy model" of the entire Greek = Christian Empire and placed it on the territory of the modern Greece, which had occupied a tiny part of the mediaeval Greece, or Byzantium. The ancient Kingdom of Macedon also transformed into a Greek province. In reality, Macedon (or Macedonia) still exists in the Balkans as a Slavic state.

The modern Israel is another example of this sort, being a "scaled-down" model of the Great = "Mongolian" Empire. It turns out that Israel as mentioned in ecclesiastical sources had actually been this gigantic empire of the XIV-XVI century, modern Israel comprising but an infinitesimal portion thereof.

3.
A NEW POINT OF VIEW ON A NUMBER OF WELL-KNOWN CONCEPTS AS SUGGESTED BY OUR RECONSTRUCTION

And so, we suggest the following identifications: $a = b = c$.

1) ALEXANDRIA.

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a. The city of Alexandria (or, possibly, Cairo in Egypt).

■ *b.* The same city was known as the Old Rome, capital of the "Byzantine" Empire before the transfer of the capital to New Rome, or Constantinople.

■ ■ *c.* It is also known as Babylon, the capital of the ancient Kingdom of Babylonia in the epoch of the XI century.

This famous ancient city exists until the present day – however, according to the New Chronology, the famous history of the "ancient" Egypt in its entirety falls over the epoch that postdates 900 A.D.

2) THE EGYPTIAN PYRAMIDS.

The oldest pyramids are of a modest size; they are the graves of the first "Byzantine" Roman = Romean Emperors (or Pharaohs) of the X-XI century. The capital of the Roman = Romean Empire had still been in the Nile Valley in Egypt.

After the transfer of the capital to New Rome on the Bosporus, the bodies of the deceased emperors, or pharaohs, were still transported to the Valley of the Dead and Luxor in Egypt – the old family burial ground. The bodies required embalming before transportation, which is how the custom of embalming the corpses of the pharaohs, or emperors, was introduced. This custom would be extraneous in Egypt, since a dead body buried in hot sand isn't affected by putrefaction, as it was pointed out by N. A. Morozov ([544]).

After the foundation of the Great = "Mongolian" Empire in the XIV-XVII century, the custom of embalming the Great Russian Czars, or Khans of the Horde, had still existed up until the Romanovian epoch, which is what we learn from the account of Isaac Massa, for instance, an eyewitness of the events that took place in Moscow in the early XVII century ([513]). He writes that after the incineration of the body of the so-called "Czar Dmitriy Ivanovich, the Impostor", this act was largely criticised by the Muscovites, who "were saying that the body needed to be embalmed" ([513], page 132). In the epoch of the XIV-XVI century, when the "Mongolian" Empire had reached the peak of its power, the large Egyptian pyramids were built; these were made of concrete – a novelty in that epoch. The gigantic concrete blocks were cast one by one, right at the construction site – nobody transported them or hauled them all the way up to the top of the pyramid (see more on this in CHRON5). It is possible that the largest pyramid (the Pyramid of Cheops) didn't mark the grave of any Khan, but rather served as a symbolic grave, or temple, consecrated to Christ.

All the Egyptian pyramids were built in the X-XI century A.D. the earliest – some of them may have been built as late as in the XVII century.

3) JERUSALEM.

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a. Jerusalem.

■ *b.* The same city is known as Troy.

■ ■ *c.* Other names of the city include "Czar-Grad" and "Constantinople".

Fig. 20.6. A plaque on the wall near the entrance to the "grave" of Jesus on Golgotha (Mount Beykos). This symbolic grave is surrounded by a metal grate and a stone wall with two entrances. The legend on the plaque translates from Turkish as "St. Jesus". From a video recording of 1996.

Fig. 20.7. A view of the symbolic "grave" of Jesus on Golgotha (Mount Beykos). The actual "grave" is behind a tall wall in the back. In the foreground we see a short wall and a small grave-yard adjacent to the stone wall surrounding the place of the Crucifixion, or the "grave" of Jesus. Photograph taken in 1996.

Fig. 20.8. The holy spring next to the symbolic "grave" of Jesus on Mount Golgotha, or Beykos. Photograph taken on a Sunday in May 1996.

Fig. 20.9. A view over the Bosporus (the Evangelical River Jordan) from the top of Golgotha, or Beykos. This is the highest hill in the vicinity of the Bosporus. On the slopes of the hill to the right one sees the ruins of an old Byzantine fortress. From a video recording of 1996.

The city in question identifies as the modern city of Istanbul. It had been the capital of the old Romean or "Byzantine" Empire of the XII-XIII century, the predecessor of the Great = "Mongolian" Empire. Therefore, the ancient city of Troy stands until this day and can be visited without any complications whatsoever – it is known to us as Istanbul.

This is where Christ was crucified in the XI century A.D. The Golgotha also stands until this day – at its foot we find Beykos, a suburb of the modern Istanbul. The gigantic symbolical grave of "St. Yusha", or Jesus, can still be found at the top of this hill. A photograph of the entrance to the territory of the "burial ground" can be seen in fig. 20.6, and in fig. 20.7 we see the view of the actual sepulchre. In fig. 20.8 one sees the "holy spring", and in fig. 20.9 – a view over the Bosporus from the grave of "St. Yusha". See more on the topic in CHRON5 and CHRON6.

4) The First Crusade.

a. The First Crusade of the XI century.

■ *b.* The same campaign is known as the Judean War of the alleged I century A.D.

It was the conquest of Jerusalem = Troy = New Rome = Constantinople-to-be right after the crucifixion of Christ, which had happened here.

5) The Jerusalem Temple of Solomon as described in the Bible.

The Temple of Solomon in Jerusalem (Troy) stands until this day – it is the famous Hagia Sophia in Constantinople. This temple was formerly known as "The Great Church" ([465], page 21; also page 175, comment 45).

Let us turn to "The Holy Places of Czar-Grad" of the alleged year 1200 A.D., written by Anthony, the Russian Archbishop of Novgorod, which has reached us as a XVI century copy ([399]; also [787], issue 7, page 120). It is most spectacular that Anthony describes the Hagia Sophia as the Biblical Temple of Solomon: "Among the halidoms of the Hagia Sophia we find the Tablets with the Law of Moses, as well as a receptacle with manna" ([399]; also [787], Issue 7, page 129).

This vivid mediaeval report openly identifies the Hagia Sophia in Constantinople as the famous Biblical Temple of Solomon, and the Biblical Epoch – as the Middle Ages starting with 1200 the earliest! See Chron6 for more details concerning the Temple of Solomon in Istanbul. Thus, the famous temple of Solomon in Jerusalem, which the historians believe to have been destroyed some 2000 years ago, exists until the present day – the readers can go to Istanbul and visit it.

6) The Biblical Israel.

First we have the Roman (aka "Byzantine") Empire of the XII-XIII century with its capital in New Rome on the Bosporus, also known as Jerusalem and Troy. Then, between the XIV and the XVII century, it pertains to the Great = "Mongolian" Empire with its capital in Novgorod the Great = Yaroslavl.

7). Biblical Judea, "Ancient" Rome and "Ancient" Greece.

The places in question can all be identified as Asia Minor and the Balkans with a capital in Czar-Grad

Fig. 20.10. Byzantium (Turkey). Theatre ruins in Hierapolis. According to our reconstruction, these are the authentic "ancient" Graeco-Roman buildings. In reality, they date from the XIV-XVI century and not the very beginning of the new era. The destruction took place during the Ottoman conquest of the XV-XVI century. Taken from [1259], page 104.

on the Bosporus. Other names of the capital are Jerusalem, Constantinople and Troy. The name Judea was primarily used in ecclesiastical sources – other names of Judea in mediaeval sources are Greece and Romea. Its Balkan part was known as Rumelia up until the XX century. Nowadays we use the arbitrary term "Byzantium" for referring to this territory as it had been in the Middle Ages.

The "ancient" Western European sources (whose contemporary editions all date from the XVI-XVII century) describe Romea (Judea, or "Byzantium") as the "ancient Greece" or the "ancient Rome". In other words, according to our reconstruction and the New Chronology, these two terms as used in the Scaligerian version of history often refer to the same state – namely, the mediaeval "Byzantium".

According to our reconstruction, this very land had been the hotbed of the "ancient" culture in the XIV-XVI century. Numerous "ancient" cities were built here and proclaimed "classical" examples of the "ancient" architecture. Christianity of the XIV-XV century took on the appearance of the "ancient" Bacchic cult – the "ancient" temples of Apollo, Jupiter and other gods were built. This "ancient" culture and religion perished after the Ottoman = Ataman conquest of the XV century, which had been launched from Russia, or the Horde (see Chron6 for more details). The numerous "ancient" city ruins in Turkey

Fig. 20.11. Byzantium (Turkey). The ruins of Trajan's temple with "Corinthian" columns. According to our reconstruction, these are the authentic "ancient" Graeco-Roman buildings. In reality, they date from the XIV-XVI century and not the very beginning of the new era. The destruction took place during the Ottoman conquest of the XV-XVI century. Taken from [1259], page 69.

Fig. 20.12. Byzantium (Turkey). Ruins of and "ancient" city in Pergam. According to our reconstruction, this city, likewise numerous other destroyed "ancient" cities, was built in the XIV-XVI century and fell during the Ottoman conquest of the XV-XVI century. Taken from [1259], page 135.

may well be considered artefacts of that epoch – according to our reconstruction, they were destroyed during the Ottoman = Ataman conquest, and their inhabitants evicted; these cities have remained desolate ever since (see figs. 20.10, 20.11 and 20.12).

4.
JERUSALEM, TROY AND CONSTANTINOPLE

Let us discuss the identification of Jerusalem as Troy and Constantinople made by our reconstruction at greater length. According to a popular mediaeval belief, the city of Jerusalem was located "at the centre of known world" (see the map of Rüst, for instance, as reproduced in Chapter 5 of CHRON1). This opinion of the mediaeval geographers and cartographers does not concur with the geographical loca-

tion of the city known as Jerusalem nowadays. By the way, this belief is common for all the mediaeval texts and had been shared by both the Byzantines and the Western crusaders, who are known to have reached Jerusalem successfully, after all, and must therefore have had some knowledge of geography.

"Augustus had believed Judea to be the centre of the Earth… Moreover, Jerusalem is located right at the crossroads of the East and the West, which puts it in the centre of the world as we know it" ([722], page 234). This is what the crusaders had believed. Leo Deacon, the Byzantine historian, reports the following of Emperor Nicephor II Phocas: "He had … gone to the blessed land at the centre of the Earth, also known as Palestine, which is where rivers of milk and honey run, according to the Holy Writ" ([465], page 40).

We are of the opinion that there is just one famous ancient city that fits this description – Constantinople, which is indeed located right at the centre of the "known world" as it had been in the Middle Ages. Indeed, Constantinople stands on the Bosporus Strait, which separates Europe from Africa and Asia – "halfway between the North and the South", in other words. It also lays roughly halfway between the westernmost and the easternmost countries known in the Middle Ages (the British Isles and Indochina, respectively).

The environs of Constantinople in Asia Minor are presumed to be populated by the Turks. However, the word Turk is very similar to the words Trojan and Frank – we have the same unvocalized root of TRK and TRN. Moreover, mediaeval chronicles derive the word Turk from the name of the legendary chieftain Thiras (or Phiras, qv in [940], for instance). This brings the words Turk and Frank even closer to each other. Moreover, the area that lies to the north-west of Constantinople is called Thracia, and the name is present in the maps until the present day.

The name Thracia is almost identical to that of Francia (France), which confirms our hypothesis about Constantinople being the "ancient" Troy and the Turks identifiable as the "ancient" Trojans (in some of the mediaeval texts at least) once again.

The term "Franks" was naturally applied to the inhabitants of France as well; the words "France" and "Thracia" must be related. Mediaeval historians may have confused the Thracians with the Franks – hence the confusion in the geographical localisation of historical events.

5.
EGYPTIAN HIEROGLYPHS AND THE HEBRAIC LANGUAGE

5.1. Geographical names were subject to flexibility before the invention of the printing press

It turns out that many geographical names and concepts had changed their meaning greatly over the course of time – therefore, we cannot simply refer to "the city of Rome" in our analysis of the ancient history, but only to "the city of Rome in one century or another". The chronological localisation of the city shall affect the geographical – in the X and the XI century it must have been Alexandria or Cairo in Egypt. Then, in the XII-XIV century, the name passed over to New Rome on the Bosporus, also known as Constantinople, Jerusalem and Troy. "Third Rome" is a popular alias of Moscow. Rome in Italy was only founded in the XIV century, after the Western expansion campaign of Ivan Kalita, aka Batu-Khan (see Chron6 for more details).

Therefore, the geographical localisation of names found in chronicles can be regarded as a time function. The names of countries, cities etc had "lived in time" and moved about in geographical space. This needs to be understood – at dawn of civilisation, a given geographical name wasn't affixed to a single geographical location. After all, there had been no unified system of communication, some languages and alphabets had still been in stages of formation, and geographical names likewise. The latter were immobilised much later, when printed books and homogeneous geographical maps were introduced. However, this took place during a relatively recent epoch, which must always be borne in mind when we work with old sources.

For instance, upon seeing the word "Rome" in a mediaeval text, we must instantly enquire about the identity of the "Rome" in question and its location during the epoch of the text's creation. This doubtlessly makes our historical analysis more difficult. It would be much simpler to assume that the name Rome had always corresponded to a single geographical location, which seems quite natural to us nowadays, when names of towns and cities do not drift across the maps anymore. However, this wasn't the case in the past, which is very easy to explain. How could people record and share the information on the geography of the world around them? This requires some device that allows the manufacture of several dozen copies of a map or a manuscript – otherwise the information becomes subject to flux and quick alterations. Old localisations are forgotten and new ones introduced; this process is very difficult to control. Apparently, the migration of geographical names and the frequent alteration of their meaning have only stopped with the introduction of printed books, which enable rigid fixation of information and its propagation among the educated populace.

Therefore, the names of towns and nations, as well as the meaning of these names, changed frequently before the invention of the printing press. The migration of names could be a result of emigration of some part of educated population from one place to another. For example, after the fall of Constantinople in the middle of the XV century, many representatives of the ruling class, the aristocracy and the intellectuals fled New Rome and emigrated to Europe and to Russia. They may have initiated the migration of several geographical names as well.

5.2. Egyptian hieroglyphs of the XI-XVI century as the "Hebraic" language of the ecclesiastical tradition

It is possible that the Egyptian hieroglyphs are the very Hebraic, or Aramaic, language, which is often mentioned in mediaeval texts. Let us emphasise that we are referring to the mediaeval term used in ecclesiastical Christian literature. The term "Hebraic" was used for the ancient language of the Bible before its translation into Greek.

Nowadays the Hebraic language of the Bible is believed to be the predecessor of the modern Hebrew. However, this appears to be incorrect. The meaning of the term "Hebraic" has been changing over the years, and could be interpreted differently during different epochs. This is another manifestation of the mutability of the old names over the course of time.

According to our hypothesis, the holy books of the Christian church were also written in the ancient Egyptian hieroglyphs, or in Hebraic.

5.3. The Hebraic, or Egyptian hieroglyphic script replaced by the Greek alphabet in the epoch of the XIII-XV century. The bilingual texts of Egypt

According to the ecclesiastical tradition as reflected in the Bible, initially the Holy Writ had been written in a single language – Hebraic, or, possibly, the language of the hieroglyphs. Other holy languages came into being later. In the Middle Ages it was assumed that there were three holy languages – Hebraic, Greek and Roman (presumably, Latin). Ecclesiastical literature was only written in these three languages.

What was implied under the distinction between several "holy languages" initially? Our hypothesis is that it marks the transition from hieroglyphic writing to alphabetic. More specifically, this hypothesis can be formulated as follows:

1) Hebraic as mentioned in ecclesiastical texts is simply the hieroglyphic transcription system – just that, and not an actual spoken language. The only thing that changed in the transition to Greek, or the Christian language, for instance, was the system of transcribing words – the spoken language remained the same.

2) A great many texts in "Hebraic" were carved in stone; they have survived until the present day. We are referring to the Egyptian hieroglyphs that cover vast spaces of the "ancient" Egyptian pyramids and temples, which were built in the XI-XIII century, according to our reconstruction. It is possible that the old texts of the Bible (the "tablets of stone") still survive among them.

3) The translation of the holy texts from "Hebraic" to Greek did not affect the spoken language that they were read in – they had merely been transcribed into a new alphabet that came to replace the hieroglyphs.

Let us explain. The hieroglyphic system is doubtlessly cumbersome and complex in actual use – however, its concept is very simple. The words are transcribed as pictures, or hieroglyphs. The simplicity of the concept provides for greater accessibility – it is clear that the very first system of writing had to be like this.

On the contrary, the concept of the alphabetical system is a lot more complex than that of the hieroglyphic. It is ultimately a lot simpler and easier to use. Nowadays it is this very system that we believe to be the most natural and obvious. However, one must be aware that the alphabetical system had required a large body of preliminary work. One needed to disassemble spoken language into syllables, and those into individual sounds, which were then categorised and ascribed to individual symbols, with a special grammar system devised to control their use and so on. It is for this reason that we remember the names of the inventors of certain alphabets – Cyrillics, for instance.

The very conception of an alphabet is extremely non-trivial, unlike that of hieroglyphic writing, and

could only have come to existence as part of a well-developed scientific school.

Apparently, the alphabetic system of writing was introduced in the epoch of the Romean "Byzantine" Empire of the XII-XIII century, or even later. It had eventually replaced the old hieroglyphic system. However, the inhabitants of the old imperial capital and the family burial grounds of the Czars, or the Khans, must have remained true to the old hieroglyphic system of writing up until the XVII-XVIII century.

The new alphabetic system became known as the "Greek language" in order to distinguish it from the "Hebraic" language of the hieroglyphs. The actual holy language of the epoch had hardly undergone any changes. It must have been the Greek, or Christian language of the mediaeval "Byzantium". It must be noted that most specimens of this medieval Greek = Christian language defy interpretation nowadays – in many cases, even specialists cannot read them, unlike the "ancient" Greek, which many people can read with ease. We believe the "ancient" Greek to be a relatively recent language – one that must have come to existence in the XVI-XVII century. This is the language that the Scaligerian hoaxers had converted the old documents into, editing and changing them in any which way they wanted. The authentic old documents must have been destroyed afterwards. The authentic Greek (or Christian) language must be the almost completely forgotten language of mediaeval Greece, or "Byzantium".

Later on, when other languages developed alphabets of their own, the term "Greek language" became applied to the spoken language of ecclesiastical service as opposed to the actual alphabetical system, which had initially been exclusively Greek, or Christian.

5.4. The reason why a great many inscriptions in Egyptian hieroglyphs remain beyond the attention scope of researchers and publishers

As we mentioned above, many hieroglyphic texts have survived until the present day in Egypt, carved into the stone walls of the ancient temples. The volume of this written information is truly mind-boggling. We shall just cite a number of examples after Y. P. Solovyov, a Professor of the Moscow State University, a prominent expert in Egyptian history, who shared all this information with us after his return from Egypt.

1) There is a Ptolemaic temple in the town of Edfu, to the north of Asuan – its condition is pretty good. The dimensions of the temple are roughly 35 metres by 100 metres, and its height equals some 15-20 metres; there are many columns and halls inside it. All the walls are covered in hieroglyphs and drawings, with abundant graphical information. If all of these texts were to be published, they would take up a volume of a thousand pages in a modern book by a very rough estimate.

2) The temple of Isis on the Isle of Phyla, upstream from Asuan. Its dimensions are roughly 70 by 100 metres, and its height equals some 30 metres. All the walls are covered in writing, from the inside and from the outside, including the walls of the internal rooms.

3) The temple of Dendera, with an area of approximately 100 by 50 metres and a height of about 30 metres. All covered in hieroglyphs on the inside. There are few inscriptions on the outside; however, this is compensated by a large volume of artwork.

4) The two famous gigantic temples in Luxor and Karnak. Their Cyclopean walls are completely covered in hieroglyphs. This gives us thousands of square metres of text, despite the dilapidated state of the temples.

5) The Ramessarium, or the funereal temple of the whole Ramses dynasty. Completely covered in writing. The temple of the wife of Thutmos III. Lettering all over. The walls of funereal mausoleums and chambers are all covered in hieroglyphs; some of them are larger than modern underground stations. Mere copying of these texts will take years.

A rough estimate of the entire volume of all these texts found on the walls of Egyptian temples claims them to equal some fifty thousand pages of a modern book at the very least – that is a multi-volume publication; a whole encyclopaedia, if you will. Thus, we are thinking of extremely interesting information in a large volume. The Egyptian temples are all a gigantic book carved in stone – the Biblical tablets, if you will. One such wall, which is in fact a whole page covered in hieroglyphs, can be seen in fig. 20.13.

Readers might enquire about the actual meaning of these hieroglyphs. It is amazing, but, to the best of our awareness, the overwhelming majority of these
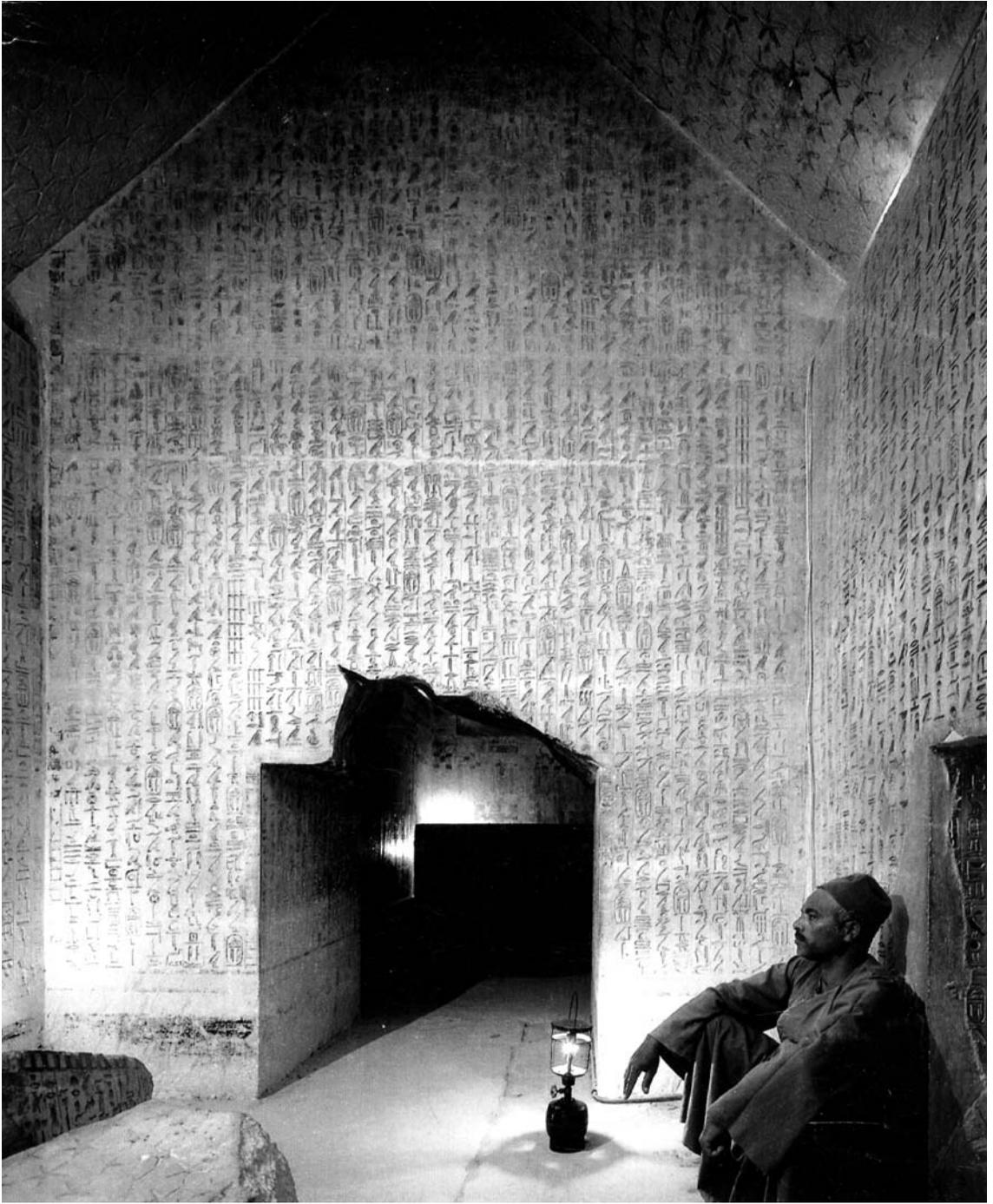
Fig. 20.13. Walls of an underground chamber covered in "ancient" Egyptian hieroglyphs. It turns out that there's a vast number of such "ancient" walls in Egypt. By the way, on the right, behind the sitting Arab, one can see that in this particular case the "ancient" hieroglyphs were drawn on plaster, which eventually started to peel off. Taken from [1282].

texts have neither been deciphered, nor even published to this very date – all the above material requires a separate research. If we are to assume that the modern Egyptologists are capable of interpreting hieroglyphic texts, one should expect the hundreds and thousands of square metres of walls covered in hieroglyphic lettering to be copied, photographed, studied, restored, read, translated, commented and published – as a multi-volume publication available to specialists at the very least. We haven't managed to find any such publication anywhere. Some individual texts were published, often without translations of any sort, but they don't comprise a thousandth part of the whole volume of lettering found upon the walls of Egyptian temples. It is possible that we haven't been exposed to the entire bulk of available materials, and will be happy to discover that somebody had conducted this work at some point; in this case, we would like to receive exact references to the author, the time and the place.

However, if the majority of the texts in question remain without translation until the present day, and haven't even been copied, which is what we believe to be the case, we are confronted with a number of poignant question and hypotheses.

QUESTION 1. Are the modern Egyptologists really capable of reading all the hieroglyphic writings carved on the walls of the Egyptian temples? What if they can only read a small part of these texts – namely, the ones similar to the bilingual stones and papyri, accompanied by their Greek translation.

QUESTION 2. How do they interpret the Egyptian hieroglyphs that differ from the ones encountered in bilingual texts? After all, few such texts have survived until our day. Common sense suggests that the interpretation of a hieroglyph without any hints of any sort is a very complex task – if not altogether impossible. Our hypothesis is as follows:

1) Egyptologists are only capable of reading a small part of hieroglyphic inscriptions that have reached our day – namely, the ones found in the few bilingual texts that have reached our day. Hence the limited nature of their active vocabulary.

2) The meanings of most hieroglyphs are forgotten nowadays, which makes interpreting the major part of the surviving ones an all but impossible task.

3) This is the very reason that most "ancient"

Egyptian texts haven't been read until this day – nobody even bothered to copy them. Stone carvings are abandoned, and are gradually becoming destroyed. Each year, historical science loses hundreds of pages of authentic ancient chronicles.

It is possible that the "Hebraic" version of the Bible can be found among these hieroglyphs, since the very word Bible stems from the same root as the word Babylon, or Byblos. Let us remind the readers that the word Babylon had been used for referring to Cairo in the Middle Ages, qv above. Modern historians are errant when they think that the old texts were written in the "ancient" languages that they know – "ancient" Hebraic, "ancient" Greek and "ancient" Latin. All of them are in fact literary, or ecclesiastical, languages introduced in the XIV-XVII century. In the XVII-XVIII century, during the creation of the Scaligerian history, they were declared "ancient". These are the languages of the "ancient sources", still believed to serve as the ferroconcrete foundation of the Scaligerian version.

We believe that the hieroglyphic Egyptian writing spread across the entire continent in the XII-XVI century, together with the Christian faith. In particular, it had reached China. Chinese hieroglyphs appear to be but a modified version of the Egyptian ones. N. A. Morozov also pointed out the connexion between the Egyptian and Chinese hieroglyphic writing. Therefore, the Oriental civilizations are of the same origin than the European civilization, and we shall return to this below.

5.5. The forgotten meaning of the Church Slavonic word for "Jew" ("Yevrey")

The Russian word for "Jew", which is "еврей" (pronounced "yevrey"), is presumed to be of Church Slavonic or Greek origin ([866], Volume 2, page 6). As the analysis of its use in mediaeval texts demonstrates, it had originally been a form of the Russian word for "priest" ("ierey"), neither referring to any ethnic group, nor indeed to a religion.

Let us remind the reader that the word "yevrey" had initially been spelt with the use of the letter *izhitsa* instead of *vedi* in Church Slavonic: "еѵрей" (see [503], for instance). Both versions – "iерей" and "еѵрей" must be derived from the complete form "ieѵрей",

which still survives, and can be found in the Slavic Ostrog Bible of 1581 ([621], page 26 of the New Testament, foreword to the Gospel According to Luke. The full form of the word is obviously the predecessor of both words – "еврей", if we are to omit the first vowel "i", and "iерей", if we omit the *izhitsa*.

It also has to be said that the Slavic letter *izhitsa* can be read in two ways: as V and as I, hence the higher possibility that the progenitors of the respective modern Russian words for "Jew" and "priest" had really been a single word. This observation is also confirmed by the fact that the mediaeval texts in Church Slavonic often use the words "*yevrey*" and "*ioudey*" (Judean) side by side, which would be odd if these words had indeed been synonymous. Nevertheless, we can encounter them both on the same page of a mediaeval text. Everything becomes clear if we distinguish between them in the manner suggested above.

6.
THE EGYPTIAN ALEXANDRIA AS THE OLD IMPERIAL CAPITAL

6.1. History of the XI-XII century: an approximated reconstruction

In the present stage of the research we can only reconstruct the ancient history of the XI-XII century in a very general and approximated fashion. We relate our reconstruction below.

Up until the end of the XI century, the capital of the state that later became known as the Roman Empire had apparently been in the valley of the Nile in Egypt. This makes the claim of modern historians about Egypt being the cradle of culture and civilization correct.

In the X-XI century the inhabitants of this land learnt how to make weapons out of copper, and later steel. Around the end of the XI – beginning of the XII century, the capital is transferred to Czar-Grad on the Bosporus, also known as Jerusalem and Troy.

These are the origins of the ancient Rome, or the centre of the ancient "Byzantine" Empire. The Empire begins to colonise the Mediterranean region. It is obvious that the epoch's primitive system of communications made the distant parts of the Empire virtually independent from the centre. Basically, this is how the modern history textbooks describe the Byzantine Empire of the X-XII century. The Egyptian, or "Byzantine" power in Europe appears to have been concentrated around a few harbours on the Mediterranean coast.

We are looking at the political naissance of the European civilization, or the roots of the secular and dynastic history of Europe and Asia, which turn out to be Egyptian.

On the other hand, the roots of the ecclesiastical history can be traced to the Balkans and to Asia Minor – an ancient region whose centre had been in Jerusalem, also known as Troy, which eventually became known as Constantinople, and later Istanbul. The area around Constantinople, or Jerusalem, had been known as Troad, Thracia, Khan's Land (or Canaan in the Bible), and also Judea. It is the birthplace of the ancient cult that later became Christianity.

It is possible that Judea had been subordinate to the Egyptian Rome, or Alexandria. The Romean Empire is called Israel in the Bible; the actual word "Israel" is translated as "Theomachist", which is a synonym of the name "Ptolemy". Bear in mind that the Ptolemaic dynasty had been regnant in Alexandria, which concurs well with the hypothesis that the capital of Israel had originally been in Alexandria.

6.2. Alexandria as the centre of Greek science

Alexandria is believed to have been the centre of the Greek (Christian, or Byzantine) science in the Middle Ages. For instance, Claudius Ptolemy, the author of the Greek Almagest, came from Alexandria. The city itself is often mentioned in the Almagest; even the name Ptolemy can be associated with Alexandria as the name of the dynasty that had reigned there.

Another example is the Orthodox Paschalia, or the set of rules for calculating the date of the Easter, including the table of the lunar phases and calendar tables. The Paschalia had been widely used in Byzantium, and was allegedly developed in Alexandria, which is why it is also widely known as the Alexandrian Paschalia.

Alexandria is also the city where the largest and most famous library of the antiquity had stood – the very Alexandrian Library that is nowadays believed to have perished in a blaze.

6.3. Alexandria as the obvious capital

The geographical location of the Egyptian Alexandria does in fact make it a likely capital of the ancient Empire, unlike the Italian city of Rome. Alexandria is a large seaport and it is located in the fertile valley of the Nile. The Alexandrians had abundant copper mines at their disposal, which makes it possible that the industrial use of copper was invented in Alexandria and marks the beginning of the Copper Age in our civilization.

6.4. Several authors of the XVII century had believed the Egyptian pyramids to have been the sepulchres of Ptolemy = Israel and Alexander the Great

Let us cite an interesting piece of evidence contained in the Lutheran Chronograph of 1680 ([940]). This is what we learn about Emperor Octavian Augustus: "When Augustus came to Egypt, he was shown the bodies of Alexander the Great and Ptolemy, which had been kept in their sepulchres for a long time" ([940], page 101).

Therefore, as recently as in the XVII century some chroniclers had been of the opinion that the rulers buried inside the Egyptian pyramids were the actual founders of the Greek = Christian Kingdom, Alexander the Great and Ptolemy, or Israel (Theomachist). We believe that they were correct. By the way, both Alexander and Ptolemy are believed to be Greek, and the very word "pharaoh" identifies as the Greek word "tyrant", or "ruler". However, the research related in Chron6 demonstrates that the Scaligerian descriptions of Alexander the Great and King Ptolemy contain a distinct layer of the Russian history of the Horde, which dates from the XV-XVI century.

7. THE WARS FOUGHT FOR AND AROUND CONSTANTINOPLE (JERUSALEM)

Let us briefly reiterate the primary conception of Roman History within the framework of the general reconstruction that we relate herein.

All the originals of the great wars, or exoduses, or global dynastic changes as reflected in the Scaligerian history textbook were really linked to one and the same focal event – changing ownership of Jerusalem = Troy = Constantinople. The city had changed a number of owners over the period of the X-XVI century, or the historical epoch that covers the entire real, or documented ancient history.

Later chronologists became confused about the numerous conquests of Constantinople, and all the wars fought for this city became lumped together by later chronologists; these layered descriptions were then divided into a number of arbitrary epochs and placed in the deep antiquity, with different localizations and altered names. These constitute the series of the most vivid duplicates inherent in the Scaligerian chronological version. In terms of the statistical chronology they can be described as the series of the Gothic = Trojan = Tarquinian Wars as represented in the global chronological map, qv in Chron1. Each phantom was based on real documents, which were nonetheless compiled by different chroniclers. Hence the varying subjective descriptions of the same historical events encountered in different chronicles, which we fail to recognise as duplicates the first time we see them.

The first war in the series is likely to have been fought near the end of the XI century, or the epoch of Christ. This war is known to us as the First Crusade. Mediaeval chronologists have spawned numerous duplicates of this war in the "ancient" and mediaeval history; this fact is hardly surprising, considering as how the version of chronology known to us today was created by the mediaeval clergy, which had obviously regarded the events related to Christianity as the most important ones in history and analysed them with the utmost caution. Nevertheless, somebody's chronological error had separated the Evangelical events from the war of the XI century A.D. and ascribed them to the I century A.D. despite the direct indications of several ecclesiastical sources that the war began immediately after the crucifixion and resurrection of Christ. On the other hand, the actual war, or the First Crusade, remained in its correct chronological position (the XI century).

Let us attempt to imagine the implication of Christ's lifetime misdated to the I century A.D. instead of the XI. It is obvious that the mediaeval chronologists who had adhered to the erroneous dating

of the I century A.D. must have meticulously removed all the obvious traces of the Evangelical events from the XI century chronicles. Indeed, they believed these events to be the most important in human history. Therefore, as soon as they noticed traces of these events in certain texts, they instantly dated them to the I century A.D., falsely believing it to be the epoch of Jesus Christ. Alternatively, they could edit the source, transforming the actual descriptions of events into the "recollections of the ancient author" and replacing accounts of real historical events by their presumed recapitulations.

This is why the surviving editions of mediaeval texts are structured in such a way that whenever the "ancient author" describes an epoch that duplicates the epoch of Christ, or the XI century, he usually begins to recollect historical events, and often mentions the names of Evangelical characters. We cannot find any real traces of the primary historical event of the XI century, or the crucifixion and resurrection of Jesus Christ, in any historical text – the only surviving accounts of this epoch known in Scaligerian history are the Gospels of the alleged I century A.D. Mediaeval chronologists of the XVI-XVII century had sought all such accounts out laboriously, and provided them with erroneous datings. As a result, the Evangelical tale of the "Passions of Christ" has virtually got no duplicates anywhere in the Scaligerian version, despite the incorrect dating of the crucifixion itself.

Nevertheless, the mediaeval chronologists had overlooked a number of minor details. Naturally, the latter could only pertain to substantially altered renditions that had little in common with the famous ecclesiastic accounts – otherwise the events in question would be identified as Evangelical and dated to the I century A.D. Traces of Evangelical events in the XI century A.D. are nothing but a collection of discombobulated legends and individual names.

8.
THE DIVISION OF EMPIRES. ISRAEL AND THE NICAEAN EMPIRE; JUDEA AND THE LATIN EMPIRE

The second original of the Great War is to follow – it marks the end of the ancient Roman Empire and the beginning of the new kingdom division, or the conquest of Constantinople by the crusaders during the Fourth Crusade in 1204. After that, the Romean "Byzantine" Empire fell apart into several kingdoms and principalities. Scaligerian history is of the opinion that the old royal "Byzantine" dynasty and the Romean aristocracy fled to the city of Nicaea in Asia Minor, which is where they founded the Nicaean Empire as the successor of the old Romean Empire, joined by the Patriarch of Constantinople, while the Western crusaders elected a new emperor from their own number and founded the Latin Empire with Constantinople as its capital. The Nicaean Empire in Asia Minor is believed to have struggled for the return of Constantinople; the struggle ended in the conquest of Constantinople by the army of Michael Palaiologos, Emperor of Nicaea, in 1261, and the exile of the Latin emperors from the city ([455]).

However, some sources of the XVI-XVII century had been of the opinion that after the fall of Constantinople in 1204 the Romean Emperor of "Byzantium" had fled to Russia and not to Asia Minor. For example, the eminent Polish historian of the XVI century, Matthew Stryjkowski, writes the following in his book ([1429]; the chapter is entitled "On the Conquest of Constantinople, or Czar-Grad, the Most Glorious Capital of the Greek Caesars and Patriarchs by Mehmet II, King of the Turks, in the 1453rd Year of Our Lord, or the Year 6961 Since Adam, in the Reign of Kasimir, son of Jagiello, King of Poland and Great Prince of Lithuania":

"And so it came to pass that in the 1200th year of Our Lord the Venetians and the French came from across the sea, and took over Constantinople. Ascarius, the Greek Caesar, fled to Tersona and then to Galich, which the Greeks call Galatia. When he came to the capital of Russia, Roman, the Russian Prince and Monarch, received him with honours and consideration. This is how the Latins took over the glorious kingdom of Greece" ([1429]).

This report of Stryjkowski is in excellent correspondence with the history of Russia, or the Horde, in our reconstruction. It helps us with the understanding of the dynastic undercurrents of the Great = "Mongolian" Conquest of the XIV century. As we have seen, the conquest began some 100 years after the fall of Constantinople under the onslaught of the Western crusaders. The purpose of the conquest is

perfectly clear – the restoration of the old Empire. If the old Romean, or "Byzantine" dynasty had indeed fled to Russia, as Stryjkowski is telling us, it becomes obvious just why the Great = "Mongolian" Conquest was launched from the Horde, or Russia, as well as the reason why the Western campaign of Ivan Kalita (Caliph), or Batu-Khan, had been among the first directions of the "Mongolian" expansion (see Part I). The grandiose restoration of the Empire began, started by the descendants of the old Romean dynasty of "Byzantium" who had fled to Russia after the fall of Constantinople. The restoration wasn't merely a success – the "Mongolian" conquest of the XIV century resulted in the creation of a qualitatively new Empire, which was much larger and better centralised than the old Romean Kingdom, or "Byzantium". Eventually, "Mongolia" conquered the entire Eurasia and North Africa, and later also gathered lands in America (in the XV-XVI century; see Chron5 and Chron6).

As we demonstrate in Chron1, Chron2 and Chron6, the Bible describes mediaeval European events of the XI-XVI century. It uses the word "Israel" for referring to the Christian Empire, namely, the ancient empire of the XI-XIII century, which we apparently know very little of today, and its successor, the Great = "Mongolian" Empire of the XIV-XVI century. How do we identify the Biblical Judea? One must bear in mind that the Bible uses the term "Judean Kingdom" for referring to a relatively small part of Israel centred around Jerusalem, the old capital. Judea was populated by a maximum of two Biblical tribes (1 Kings 12:20). There were twelve tribes altogether. In European history Judea is the old centre of the empire, Czar-Grad and its environs, as well as the ancient Rumelia, or the Balkans.

The Biblical division of the kingdom into Israel and Judea must be a reflection of two events, the first being the fragmentation of the ancient "Byzantine" Empire of the XI-XIII century after the Trojan Wars

of the XIII century. Scaligerian history of this epoch describes the conquest of Constantinople by the Western troops in 1204 and the foundation of the modestly sized Latin Empire around Constantinople, known as the Biblical Judea. The remaining part of the empire founded a new capital in the Biblical Shechem (1 Kings 12:25). The Scaligerian version believes that the old dynasty, which was banished from Czar-Grad by the Westerners, chose the city of Nicaea for its capital – allegedly, in Asia Minor. Historians suggest that Nicaea, or Shechem, can be identified as the modern city of Iznik ([85], Volume 29, page 618). However, our reconstruction deems it more likely that Shechem, the Biblical capital, or MCHSH in reverse, is Mosoch, or Moscow – not the modern city, which had not existed yet; one must remember that the name had once been used for referring to the entire Russia, or the Horde.

We know little of the events of the XI-XIII century nowadays; for the most part, the surviving sources report the events of the XIV-XVI century. Older events have become obliterated from the "written memory" of humankind for the most part. Nowadays we can only resort to guesswork, with nothing but vague outlines of historical events at our disposal.

The second event that became reflected in the Biblical account of the division of the kingdom into Israel and Judea might identify as the division of the Great = "Mongolian" Empire into Russia, or the Horde, and Turkey, or Atamania, in the XV-XVI century. Israel shall therefore identify as Russia as the Horde, and Judea – as Turkey, or Atamania. The capital of Turkey, or Judea, identifies as Czar-Grad, the ancient capital of the "Byzantine" Empire, also known as the Biblical city of Jerusalem.

Furthermore, it is possible that the two Biblical kingdoms of Israel and Judea reflected the segregation of the Western Europe from the East, with the Western Europe identifying as Judea, and Russia, or the Horde – as Israel, qv in Chron6.