

HISTORY: FICTION OR SCIENCE?

SWORDS AND MANTLES TELL HISTORY



ANATOLY FOMENKO
GLEB NOSOVSKIY

HISTORY: FICTION OR SCIENCE? ● BOOK 18

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By Anatoly Fomenko and Gleb Nosovskiy

Book 18 of *History: Fiction or Science?* series.

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Anatoly Fomenko and Gleb Nosovskiy assert the moral right to be identified as the authors of this work.

Translated from Russian by Mikhail Yagupov

Design & layout: Paul Bondarovski

Project management: Franck Tamdhu

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Published by Delamere Resources LLC

Publisher's website: <http://history.mithec.com>

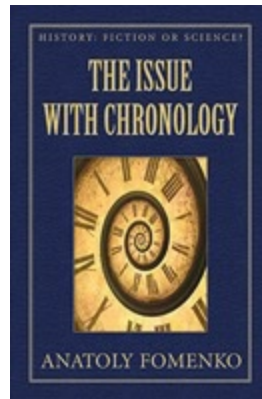
About the authors

- ***Fomenko, Anatoly Timofeevich*** (b. 1945). Full Member (Academician) of the Russian Academy of Sciences, Full Member of the Russian Academy of Natural Sciences, Full Member of the International Higher Education Academy of Sciences, Doctor of Physics and Mathematics, Professor, Head of the Moscow State University Section of Mathematics of the Department of Mathematics and Mechanics. Solved Plateau's Problem from the theory of minimal spectral surfaces. Author of the theory of invariants and topological classification of integrable Hamiltonian dynamic systems. Laureate of the 1996 National Premium of the Russian Federation (in Mathematics) for a cycle of works on the Hamiltonian dynamical systems and manifolds' invariants theory. Author of 200 scientific publications, 28 monographs and textbooks on mathematics, a specialist in geometry and topology, calculus of variations, symplectic topology, Hamiltonian geometry and mechanics, computer geometry. Author of a number of books on the development of new empirico-statistical methods and their application to the analysis of historical chronicles as well as the chronology of antiquity and the Middle Ages.
- ***Nosovskiy, Gleb Vladimirovich*** (b. 1958). Candidate of Physics and Mathematics (MSU, Moscow, 1988), specialist in theory of probability, mathematical statistics, theory of probabilistic processes, theory of optimization, stochastic differential equations, computer modelling of stochastic processes, computer simulation. Worked as researcher of computer geometry in Moscow Space Research Institute, in Moscow Machine Tools and Instruments Institute, in Aizu University in Japan. Faculty member of the Department of Mathematics and Mechanics MSU.

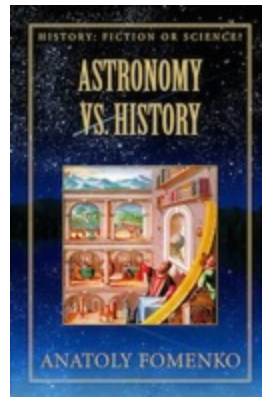
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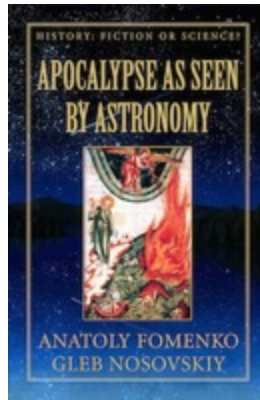
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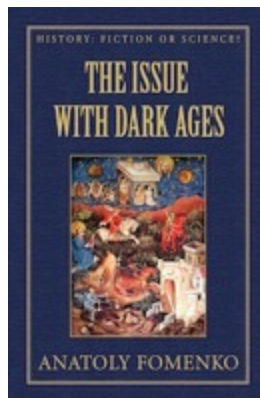
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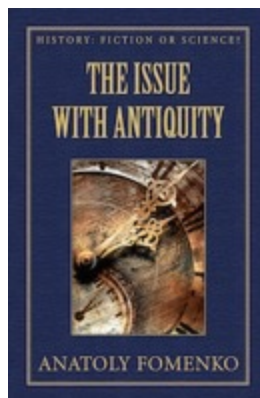
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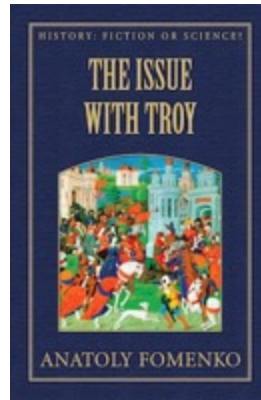
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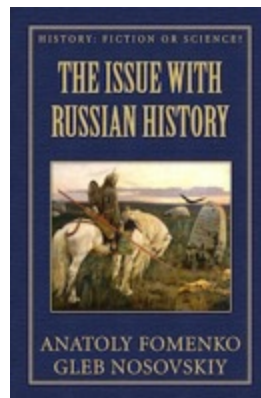
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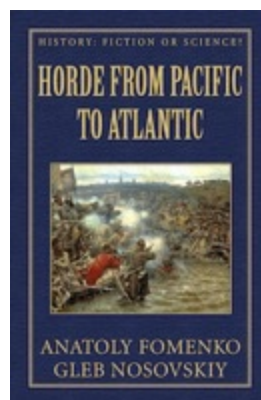
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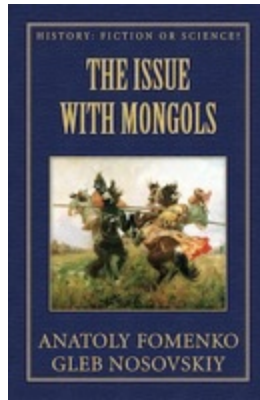
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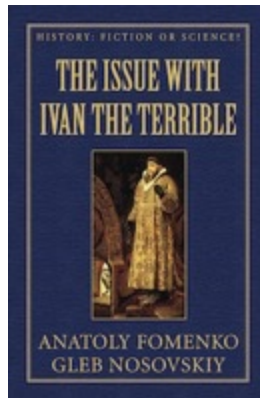
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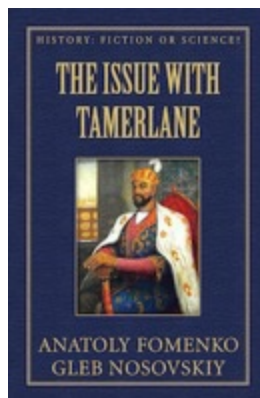
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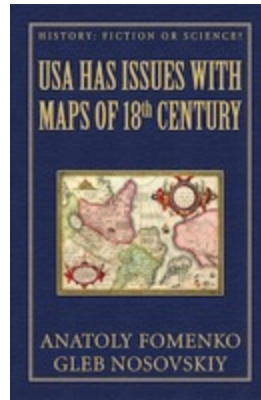
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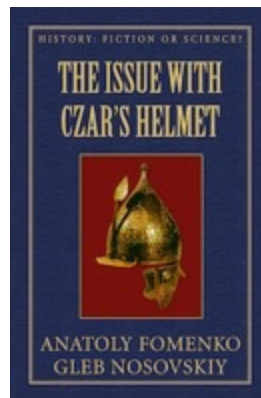
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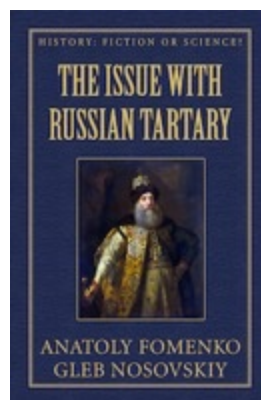
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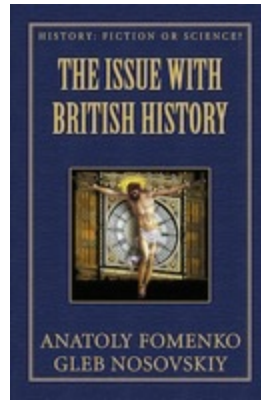
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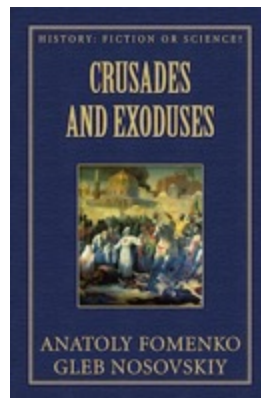
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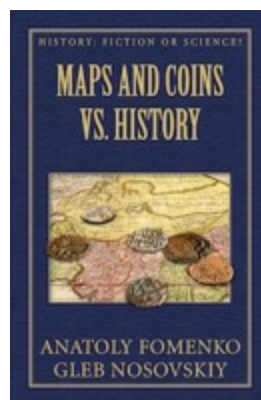
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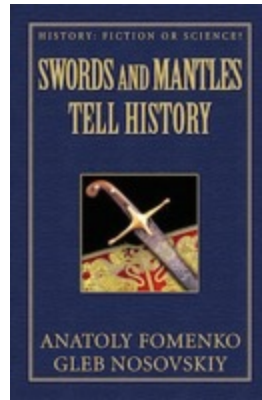
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From the publisher

E-book *Swords and Mantles Tell History*, from the series *History: Fiction or Science?*, contains data, illustrations, charts and formulae containing irrefutable evidence of mathematical, statistical and astronomical nature. You may as well skip all of it during your first reading. Feel free to use them in your eventual discussions with the avid devotees of classical chronology. In fact, before reading this book, you have most probably been one of such devotees.

After reading *History: Fiction or Science?* you will develop a more critical attitude to the dominating historical discourse or even become its antagonist. You will be confronted with natural disbelief when you share what you've learned with others. Now you are very well armed in face of inevitable scepticism. This book contains enough solid evidence to silence *any historian* by the sheer power of facts and argumentation.

History: Fiction or Science? is the most explosive tractate on history ever written – however, every theory it contains, no matter how unorthodox, is backed by solid scientific data.

The dominating historical discourse in its current state was essentially crafted in the XVI century from a rather contradictory jumble of sources such as innumerable *copies* of ancient Latin and Greek manuscripts whose originals had *vanished* in the Dark Ages and the allegedly *irrefutable* proof offered by late mediaeval astronomers, resting upon the power of ecclesial authorities. Nearly all of its components are blatantly untrue!

For some of us, it shall possibly be quite disturbing to see the magnificent edifice of classical history to turn into an ominous simulacrum brooding over the snake pit of mediaeval politics. Twice so, in fact: the first seeing the legendary millenarian dust on the ancient marble turn into a mere layer of dirt – one that meticulous unprejudiced research can eventually remove. The second, and greater, attack of unease comes with

the awareness of just how many areas of human knowledge still trust the elephants, turtles and whales of the consensual chronology to support them. Nothing can remedy that except for an individual chronological revolution happening in the minds of a large enough number of people.

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*History is a pack of lies about events that never happened
told by people who weren't there.*

George Santayana,
American philosopher
(1863-1952)

*Be wary of mathematicians, particularly when they speak the
truth.*

St. Augustine

*History repeats itself; that's one of the things that's wrong
with history.*

Clarence Darrow

*Who controls the past controls the future. Who controls the
present controls the past.*

George Orwell, *1984*

History of the New Chronology

By A. T. Fomenko and G. V. Nosovski

The first stage – the XVI-XX century, when various researchers periodically discovered major inconsistencies in the edifice of the Scaligerian chronology. We shall quote the names of some familiar scientists that dissented with the chronology of Scaliger-Petavius and reckoned that the real ancient and mediaeval chronology differed significantly.

De Arcilla – the XVI century, Professor of the Salamanca University, see *Chron1*, Chapter 1. The information on his chronological research is of a rather volatile nature, and it was only by accident that N. A. Morozov managed to learn of it. It is known merely that De Arcilla claimed “ancient” history to have been forged in the Middle Ages. However, we regrettably failed to have found any of his works. The Salamanca University could not give us any information about them, either.

Sir Isaac Newton (1643-1727) – the great English scientist, physicist, and mathematician devoted a large part of his life to chronology and published a large volume entitled *The Chronology of Ancient Kingdoms Amended. To which is Prefix'd, A Short Chronicle from the First Memory of Things in Europe, to the Conquest of Persia by Alexander the Great*. See [1298]; more details in *Chron1*, Chapter 1.

Jean Hardouin (1646-1729) – eminent French scientist and author of a large number of works on philology, theology, history, archaeology, and numismatics. He was also Director of the French Royal Library, and wrote a few chronological works with sharp criticisms of the entire Scaligerian chronology. He was of the opinion that most of the so-called “ancient artefacts” were either counterfeit, or belonged to a much more recent age. See details in *Chron7*, Appendix 3.

Peter Nikiforovich Krekshin (1684-1763) – the personal secretary of Peter the Great wrote a book criticizing the contemporary version of Roman history. It was “still fresh” in his day and age, and wasn’t taken for granted the way it is today. See details in *Chron4*, Chapter 14:30.

Robert Baldauf – the German philologist of the late XIX – early XX century. Assistant professor at the Basel University and author of the four volumes entitled *History and Criticisms* ([1025:1]). He came to the conclusion that the “ancient” literary works had been a lot more recent than one was accustomed to think, guided by philological considerations. Baldauf proved that those works were all mediaeval in their origins. See details in *Chron7*, Appendix 3.

Edwin Johnson (1842-1901) – English historian of the XIX century, criticized the Scaligerian chronology severely in his works ([1214] and [1215]), claiming that they needed to be truncated drastically. See details in *Chron1*, Chapter 1.

Nikolai Alexandrovich Morozov (1854-1946) – a prominent Russian scientist and encyclopedist, made a breakthrough in chronological studies. He criticized the Scaligerian version of chronology and history extensively. He offered the concepts of several new natural scientific methods of analyzing chronology and introduced scientific approaches to chronology making the latter a science de facto. See details in *Chron1*, Chapter 1.

Wilhelm Kammeyer (late XIX century – 1959) – a German scientist and lawyer, developed a method of verifying the authenticity of ancient documents. He discovered nearly all of the ancient and early mediaeval Western European documents to have been either copied or forged in a more recent age. He came to the conclusion that both ancient and mediaeval history were falsified, and wrote several books on the topic.

Immanuel Velikovsky (1895-1979) – a prominent psychoanalyst of Russian origin lived and worked in Russia, the UK, Palestine, Germany, and the USA. He wrote a number of books on ancient history that concerned several contradictions and peculiarities of ancient history. He also made an attempt of explaining them in relation to the Catastrophism

Theory. He is considered to be the founder of the “critical school” in chronology, but what he really did can be regarded as an attempt to protect the Scaligerian chronology from drastic changes, so his inclusion in the list of the founding fathers of the new chronology is rather arbitrary.

Velikovsky’s works are much better known than the earlier and more detailed ones by N. A. Morozov; this must have inhibited the development of the new chronology in the Western Europe of the XX century considerably. See details in *Chron7*, Appendix 3.

All in all, one has to state that the precariousness of the Scaligerian chronology was mentioned rather explicitly in the scientific works of the XVII-XIX century. The Scaligerian version of history had been subjected to extended criticisms, and the thesis of the global fabrication of ancient texts and artifacts was formulated. Nevertheless no one with the exception of N. A. Morozov managed to find a way of constructing a proven version of the correct chronology; even his version was hardly based on any substantial evidence, being incomplete and having inherited a number of substantial flaws from the chronology of Scaliger and Petavius.

The second stage – first half of the XX century. This stage should doubtlessly be linked to the name of N. A. Morozov. He was the first to have understood and formulated the fundamental idea about Scaligerian chronology being in need of a complete revision, not just the “ante-mundane” part, but also its entire edifice up to the VI century A.D. N. A. Morozov had used a number of innovative natural scientific methods for chronological analysis and quoted a number of indisputable arguments for proving his brilliant idea. The publication of his main works on the revision of the ancient history occurred in 1907-1932 ([542]-[544]). However, he held the erroneous opinion that post-VI century chronology had been basically correct. See details in *Chron1*, Chapter 1:3.

The third stage – the period of 1945-1973, can be characterized as one of “deliberate muting”. The historical science tries to cast the chronological research of N. A. Morozov and his predecessors into oblivion. The chronological discussions in Russia cease altogether, and an “alienation

zone” of sorts is created around N. A. Morozov’s works on chronology, whereas in the West, the debate becomes circular and doesn’t venture outside I. Velikovsky’s hypothesis of “Catastrophism.”

The fourth stage – which was the period of 1973-1980, commenced in 1973, when A. T. Fomenko, faculty member of the Department of Mathematics and Mechanics of the Moscow State University, was researching several problems related to celestial mechanics. He had noticed the 1972 article of the American astrophysicist Robert Newton ([1303]), where the latter described a strange leap in lunar acceleration, and the so-called parameter D'' . The leap occurred around the X century A.D. Using the Scaligerian datings of the writings that make reference to lunar and solar eclipses, R. Newton computed lunar acceleration as a time function on the interval of the I-XX century A.D. The leap in question comprises an entire mathematical order (!), and cannot be explained by the gravitational theory in any way. It was the issue of the discussion organized by the Royal Society of London and the British Academy of Sciences in 1972, and one that had spawned major controversy ([1453]). The discussion had failed to elucidate the situation in any way, and so R. Newton suggested to attribute the leap to certain mysterious extra-gravitational forces in the Earth-Moon system.

A. T. Fomenko noted that all the attempts of explaining the gap in the behaviour of D'' failed to raise the issue of the veracity of the eclipse datings that were the actual basis for R. Newton’s calculations. However, despite the fact that A. T. Fomenko was well outside the paradigm of historical research back in the day, he had heard that N. A. Morozov offered some new datings of the “ancient” eclipses in his work entitled *Christ*, published in 1924-1932. It has to be said that A. T. Fomenko’s initial attitude towards N. A. Morozov’s works was rather sceptical and based on whatever random information he had received on the subjects during informal discussions with fellow faculty members. Nevertheless, having overcome his scepticism, A. T. Fomenko unearthed an astronomical table by N. A. Morozov that contained the new datings and

performed a new calculation of the parameter D'' using the same algorithm offered by R. Newton. He was amazed to discover the disappearance of the mysterious leap and the transformation of the D'' diagram into an even, practically horizontal line. A. T. Fomenko's work on the topic was published in 1980 ([883]).

However, the elimination of the enigma from celestial mechanics led to another question of paramount importance: what was one supposed to do with the chronology of the ancient times in this case? The eclipse dates were supposed to be evidentially linked to a vast array of historical materials. Since N. A. Morozov's works helped to solve a complex celestial mechanics problem, A. T. Fomenko decided to study them in more detail. The only professor from the MSU Department of Mathematics and Mechanics to have had Morozov's *Christ*, already a bibliographical curiosity by that time, in his possession, was M. M. Postnikov. He was interested in N. A. Morozov's research and occasionally told his colleagues about it. In 1974, A. T. Fomenko approached M. M. Postnikov with the suggestion of reading a series of introductory lectures on N. A. Morozov's works. M. M. Postnikov had acquiesced after a brief hesitation, and read five lectures for a group of mathematicians that worked in the MSU Department of Mathematics and Mechanics later the same year.

As a result, a group of mathematicians developed an interest in chronological problems, regarding them from the point of view of applied mathematics. It became obvious that the complexity of this issue demanded the development of new independent methods of dating. Hence the main focus in 1973-1980 was on developing methods of analyzing historical texts that were based on mathematical statistics, a number of which was proposed and formulated by A. T. Fomenko in 1975-1979. They allowed for the elucidation of the global picture of chronological misdatings in Scaliger's version and elimination. More specifically, A. T. Fomenko had discovered three important chronological shifts, of roughly 333 years, 1053, and 1800 years respectively. These shifts are only inherent in the erroneous chronology of Scaliger-Petavius, and have nothing to do

with the correct one. It turned out that “the Scaligerian textbook” was compiled from four copies of one and the same brief chronicle.

The first scientific publications on this topic were composed and prepared for publishing in 1973-1980.

The fifth stage – 1980-1990 can be characterized by the publication of articles on the new methods of dating and achieved chronological results in specialized periodicals dedicated to pure and applied mathematics. The first publications on the topic were the two articles by A. T. Fomenko ([883] and [884]) published in 1980, as well as the preprint by A. T. Fomenko and M. M. Postnikov ([681]), published the same year. In 1981 a young mathematician by the name of G. V. Nosovskiy, specializing in probability theory and mathematical statistics, actively joined the new chronology research. This period saw the publication of several dozens of scientific articles on independent empirical-statistical and astronomical methods in chronology. They were written by A. T. Fomenko, either alone or in collaboration with the mathematicians G. V. Nosovskiy, V. V. Kalashnikov, S. T. Rachev, V. V. Fyodorov, and N. S. Kellin (see [Bibliography](#)).

It has to be mentioned that the research was supported by Academician E. P. Velikhov, the physicist that proposed two of A. T. Fomenko’s articles with the description of methods and a global picture of chronological misdatings to be submitted to the *Doklady AN SSSR* (a periodical of the USSR Academy of Sciences), and Academician Y. V. Prokhorov, the mathematician who had done the same for two articles by A. T. Fomenko, V. V. Kalashnikov, and G. V. Nosovskiy on the issue of dating Ptolemy’s *Almagest*.

A. T. Fomenko made reports concerning the new dating methods at scientific seminars on mathematics conducted by Academician V. S. Vladimirov, Academician A. A. Samarsky, Academician O. A. Oleynik, and Corresponding Member S. V. Yablonsky, as well as a scientific seminar on history conducted by Academician I. D. Kovalchenko, a specialist on applying mathematical methods to history, who was

genuinely interested in those methods and claimed that historians needed to delve deeper into chronology issues.

Over the period of 1980-1990, A. T. Fomenko, G. V. Nosovskiy, and V. V. Kalashnikov presented their reports on the new methods of independent dating at a number of scientific conferences on mathematics.

The position of Academician A. N. Kolmogorov in this respect is most interesting. When A. T. Fomenko was presenting a scientific report on the new methods of dating at the Third International Conference on Probability Theory and Mathematical Statistics in Vilnius, 1981, A. N. Kolmogorov came to the presentation and spent the entire forty-plus minutes that it took standing in the back of the hall, having strategically chosen a spot where he wouldn't be seen from the hall, retaining the ability to see and hear everything that was going on at the blackboard. A. N. Kolmogorov departed immediately after the presentation and did not approach the person at the blackboard. It has to be said that A. N. Kolmogorov's health was already quite frail by that time, and being forced to stand for forty minutes must have taken a considerable effort on his part.

Later on, in Moscow, A. N. Kolmogorov invited A. T. Fomenko over to his residence and inquired whether he could borrow any of his publications on chronology. He was given a brief 100-page essay written by A. T. Fomenko in 1979 that had circulated around as a manuscript prior to its publication as a preprint in 1981 ([888]). Apart from that, A. T. Fomenko had given A. N. Kolmogorov a more exhaustive 500-page typewritten text on the topic. In two weeks' time, A. N. Kolmogorov invited A. T. Fomenko to converse with him once again. During the two-hour discussion it became clear that A. N. Kolmogorov had made a thorough study of the materials. He had asked a large number of questions, and his primary concern was about the dynastical parallelisms between the ancient dynasties, including the biblical ones, and those of the Middle Ages. He said he was frightened by the possibility of a radical reconstruction of several modern conceptions based on ancient history. He

had no objections to the legitimacy of the methods. Finally, A. N. Kolmogorov gave the 500-page text back to A. T. Fomenko and asked whether he could keep the 100-page essay as a present. The request was complied with.

One has to add the following report that A. T. Fomenko received orally from one of the partakers of the conversation that is to be described below. A while ago, Professor M. M. Postnikov submitted an article with an overview of N. A. Morozov's chronological research in a journal titled *Uspekhi Matematicheskikh Nauk* (The Successes of Mathematical Sciences). The following dispute among members of the journal's editing board, among them Academicians P. S. Alexandrov and A. N. Kolmogorov, ensued. A. N. Kolmogorov refused so much as to touch the article, saying something along the lines of "This article is to be rejected. I spent enough time and effort fighting Morozov in the days of yore." However, he added the following: "And yet we shall all look perfectly idiotic if it turns out that Morozov was right." The article was rejected.

This conversation sheds some light on the events of the days when N. A. Morozov's research was practically vetoed. Today we are being convinced that everything had happened "automatically" and that N. A. Morozov's research was of little enough interest to have been forgotten by everyone in a short time. We are now beginning to understand that the forces opposing N. A. Morozov were all the more formidable to have needed the assistance of A. N. Kolmogorov. It is also noteworthy that A. N. Kolmogorov considered it possible for N. A. Morozov to have been correct.

Apparently, ever since the time N. A. Morozov's research was cast into oblivion, historians have been constantly bothered by the possibility of someone resuming it. It is hard to find another explanation for the peculiar fact that as early as 1977, when the research conducted by the Moscow State University mathematicians was in its earliest stages without any publications on the topic, the *Communist* magazine published an article by A. Manfred, Doctor of History, with a severe criticism of "the new

mathematical methods” in history. The names of the methods’ authors weren’t mentioned, but the implications were perfectly clear. A. Manfred wrote the following: “If these ‘young’ scientists are given any degree of liberty at all, they will drown the book market in summaries of numeric data. The ‘new’ tendencies need to be overcome by scrupulous critical analysis, since they are holding back the progress of global historical science...” (*Communist*, July 1977, issue 10, pages 106-114).

In 1981, immediately after our first publications on chronology had come out, the History Department of the USSR Academy of Sciences gathered for a special session on June 29, 1981, the criticism of our work being its main objective. The Learned Secretary of the History Department of the USSR Academy of Sciences, Cand. Hist. Sci. V. V. Volkov, and the Learned Secretary of the Principal Tendencies of Human Society Development Council of the History Department of the Academy N. D. Loutzkov sent A. T. Fomenko an official note saying, among other things, that: “The Department’s session took place on 29 June, 1981, conducted by the Vice Academician Secretary of the Department, Academician Y. V. Bromley... Your conclusions were sharply criticized by the specialists of six humanities institutes as well as the staff members of the Sternberg Institute of Astronomy” (8 May 1984).

The most vehement criticisms of the 1981 session belonged to the Corresponding Member of the USSR Academy of Sciences, Z. V. Udaltsova, and the chairwoman of the commission, Y. S. Goloubtsova, both of them historians. Y. S. Goloubtsova was in charge of a special commission of historians that had been assembled to analyze our works. The materials of this discussion have provided the basis for a series of articles with harsh criticisms of our research in various historical periodicals.

A similar “discussion” recurred in 1998-1999, as shall be mentioned below.

The sixth stage – the post-1990 period. It can be characterized as “the stage of publishing books on new chronology.” This is when the books

that covered our chronological research, as well as those containing derived hypotheses about what pre-XVII century history had really looked like, started to appear. The first book on this topic was A. T. Fomenko's *Methods of Statistical Analysis of Narrative Texts and their Application to Chronology* (MSU Publishing, 1990). The foreword was written by A. N. Shiryaev, President of the International Bernoulli Society for Mathematical Statistics and Probability Theory in 1989-1991, Corresponding Member of the Russian Academy of Sciences, Doctor of Physics and Mathematics, Head of the Probability Theory Studies Section of the Moscow State University Department of Mathematics and Mechanics, Head of the Probability Theory and Mathematical Statistics Department of the V. A. Steklov Mathematics Institute of the Russian Academy of Sciences.

It has to be mentioned that this book was supposed to have been published much earlier. It was already typeset by the Publishing House of the Saratov University in 1983-1984 and edited by Cand. Hist. Sci. S. A. Poustovoyt (Moscow). However, the publishing house received a sudden missive from the historians of Leningrad, Head of the Universal History Sector, the Leningrad division of the USSR History Institute, Corresponding Member of the USSR Academy of Sciences, V. I. Routenburg, Learned Secretary T. N. Tatsenko, Cand. Hist. Sci., Head of the History of Ancient States Formerly on USSR Territory and the Ancient World Group, I. A. Shishova, Cand. Hist. Sci., Learned Secretary I. V. Kouklina, Cand. Hist. Sci. Among other things, they wrote that our research was "obviously contradicting the founding principles of the Marxist historical science... the Universal History Sector as well as the history of Ancient States Formerly on USSR Territory and the Ancient World Group considering the publication of A. T. Fomenko's *Methods of Statistical Analysis of Narrative Texts and their Applications to Chronology* an absolute impossibility". The historians demanded the publication of the book to be stopped in the most categorical way, and so the typesetting of the book was recycled.

The Nauka Publishing House planned to publish our book titled *The Geometrical and Statistical Analysis of Star Configurations. The Dating of the Star Catalogue of Almagest* authored by A. T. Fomenko, V. V. Kalashnikov and G. V. Nosovskiyy in 1991. It was reviewed and submitted for publishing. However, when a significant part of work had already been done, the Nauka publishing house all but ceased its publishing activity due to the change of the political and economical climate in the country. The book was published later, in 1995, by the Faktorial Publishing House that had received the prepared materials from Nauka, which would subsequently resume work and publish two more of our books on chronology in 1996 and 1997.

As we can see, the release of A. T. Fomenko's *Methods* in 1990 was followed by a break of sorts. After that, starting in 1993, a number of books covering the current stages of our research eventually got published. This was when the term *New Chronology* had been coined in reference to the chronology that was beginning to emerge due to the application of our new dating methods. It was new in the sense of differing from the consensual chronology of Scaliger-Petavius, and should have really been called *the Correct Chronology* due to its freedom from the errors of the Scaligerian school.

The publication of books on the new chronology was undertaken by a number of Muscovite publishing houses: MSU Publishing, the MSU Educational Centre of Pre-University Education Publishing, as well the publishing houses Nauka, Faktorial, Kraft, Olimp, Anvik, and Delovoi Express. Outside Russia our books on chronology were published in both English and Russian by Kluwer Academic Press (the Netherlands), CRC Press (USA), and Edwin Mellen Press (USA). In 2000-2003 the entire material was collected, processed and arranged as the seven volumes of *Chronology*.

Starting in 1995-1996, a large number of articles discussing our books on the new chronology began to appear in various newspapers and magazines. Most of them expressed two polar points of view. One camp

enjoyed our books a great deal, whilst the other was positively infuriated by them. About a hundred of such articles appeared every year; their numbers surged dramatically in 1999-2000.

In 1998, the Free Russia radio station had been broadcasting a series of radio programmes for over six months, where Y. S. Chernyshov brilliantly rendered the contents of our books. Namely, he had read the nearly complete text of the two of our books on the radio – *The Empire* and *The New Chronology of Russia, England, and Rome*. In addition to that, the first couple of chapters of *The Biblical Russia* also received a reading. The programmes were resumed in 2001, but ceased shortly after that, despite Y. S. Chernyshov being ready to continue with them.

In 1998, seven series of the Night Flight programme on TVC (produced by ATV Studios, a.k.a. Author Television, hosted by A. M. Maksimov) featured A. V. Podoinitsyn, a Muscovite economist and a member of the informal “New Chronology” organization as their special guest. A. V. Podoinitsyn had related the main points of our research and answered a great many of the viewers’ questions live. The programmes had caused a great resonance.

In 2001 and 2002 G. K. Kasparov, the World Chess Champion, voiced his support of the critical part of the New Chronology publicly.

In 1999, the prominent writer, sociologist, logician, and philosopher A. A. Zinoviev, who had just returned to Russia after many years spent in emigration, got in touch with us. Having read some of our publications, he decided that our concept was generally a correct one, concurring well with his own research in the field of history and historical falsifications. He voices a number of related ideas in his preface to the new edition of our *Introduction to the New Chronology*, 2001, Kraft Publishing (read it in Book 1 of the *History: Fiction of Science* series).

In 1996, our materials on the new chronology started to appear online. The number of related web sites keeps on growing and at the moment there are about ten of them in Russia and at least one in Germany, which is the brainchild of Professor E. Y. Gabovitsch (Karlsruhe and Potsdam,

Germany), the founder of the new German Salon of History – the institution where the new chronology has been discussed very actively over the last couple of years. E. Y. Gabovitsch has also helped us immensely with archive research he had conducted in Germany. A number of valuable ideas and considerations of his have helped with the reconstruction of the true history.

The web site is currently becoming increasingly popular in Russia, offering constant discussion opportunities for both proponents and opponents of the new chronology; its URL is chronologia.org.

The reaction of historians during the period of 1990-1998 was rather lukewarm and didn't go beyond the odd occasional article whose authors didn't even bother to give scientific counter-arguments but merely expressed their disapprobation. The radical change came about in 1998. One of the Presidium sessions of the Russian Academy of Sciences was gathered with the sole purpose of discussing our research.

Later on, the History Department Bureau of the Academy was called for a special session, and the issue was also discussed at the subsequent session of the Mathematics Department Bureau. The History Department Bureau had proposed an entire combat plan for opposing the new chronology, which was implemented most visibly in December 1999, when the History Department of the MSU organized a large conference suggestively enough named “The Myths of the New Chronology”. The main point of the conference agenda was that of a categorical deprecation of our research, and the conclusion was made that the new research should be pronounced perfectly unacceptable, all research concerning the New Chronology was to be banned, and its authors reprimanded severely. (See details in *Chron7*, Appendix 4). A rather amusing process commenced shortly afterwards. The materials of this conference were published several times under different titles and covers, with minute variations. Our opponents went so far as to publish a whole series of book under the title of “Anti-Fomenko”. There are seven such books to date, and all of them duplicate each other; it looks like their number might grow

in near future. We familiarized ourselves with the criticisms thoroughly and learned that the historians haven't managed to find any original counter-arguments. The material was presented in a more "scientific" and "advanced" manner, with considerable progress made in the fine art of attaching labels. We have written a detailed reply, see *Chron7*, Appendix 4.

Starting with 1996, a number of books proving the falsity of Western European mediaeval chronology were published by German scientists (see *Chron7*, Appendix 3). However, the authors of works appear to misperceive the entire scale of the problem, thinking that several minor local corrections of the Scaligerian chronology should suffice. This is a mistake that they need to become aware of before they succeed in any of their endeavours. At the same time, the critical part of those works is written thoroughly enough. The first book that has to be mentioned in this respect is Uve Topper's *The Great Campaign* on the falsification of history, as well as *C-14 Crash* by Blöss and Nimitz that conveys to us the knowledge of radiocarbon analysis (see *Bibliography*).

The years 2000-2001 have been marked by the publication of such books as *The True History of Russia* and *Multi-Optional History* by Alexander Goutz, a mathematician from Omsk, and N. I. Khodakovsky's *The Temporal Spiral*. A. Boushkov's *The Russia That Never Was* is also visibly influenced by our works. This list can be continued. Despite the fact that the key chronological issues are not related in these books, they unravel several new and interesting facts that confirm our general concept.

However, we must firmly disagree with a number of ideas voiced in these works and ones similar to them. Being in favour of such activity in general, we beg to differ between these works and our scientific research of chronology. We regard ascribing what we clearly did not say to us, or speaking on behalf of the New Chronology without our consent, as perfectly unacceptable. All that we deem worth relating is already published in our books, or will be formulated in the upcoming ones. They

remain the original source for the entire concept of the New Chronology. It is also unacceptable to ascribe our ideas and results, leave alone the basic postulates of our concept, to others. We thoroughly deprecate the use of the term that we coined along with the entire concept of New Chronology for the propaganda of views that we do not share.

Let us mention another interesting effect. The recent publication of certain authors is clearly derivative, spawned by the “echoes” of the New Chronology. Such “informational reverberations” are doubtlessly of use; nevertheless, one has to bear in mind that they neither constitute the essence of the New Chronology, nor its foundations, namely, the natural scientific dating methods and the new concept of history that has evolved from those as our hypothesis. Any attempts to replace the foundations of the New Chronology with derivative observations of linguistical or historical nature may create the illusion of being essential or evidential to the New Chronology. This is untrue. The conception is based on statistical and astronomical dating methods first and foremost.

A. T. Fomenko, G. V. Nosovskiy
April 2001

1.

The allegedly illegible inscriptions on mediaeval swords

Inscriptions presumed illegible are by no way an exclusive trait of Russian coins. One finds them on the numerous mediaeval swords found in Europe and particularly on the territory of the former USSR and its immediate neighbours ([254]).

A. N. Kirpichnikov, a famous specialist in the history of mediaeval weapons, reports the following:

“In the 1870s, A. L. Lorange, a staff member of the Bergen Museum in Norway, began to study the swords of the Vikings and was amazed to have found previously undiscovered symbols and lettering upon them... By 1957, K. Leppäaho had refurbished 250 early mediaeval swords and found dozens of inscriptions and symbols... In 1963, A. K. Antejn, a historian and a specialist in metallic artefacts, started his research of swords... The scientist found over 80 blades with lettering, symbols and ornamentation in the museums of Latvia and Estonia... Over 99 swords found ... on the territory of the ancient Russia, in Latvia and in the Kazan region of the Volga have been studied [by A. N. Kirpichnikov – Auth.]...

Formerly unknown shapes were found on 76 blades... The amazing abundance of letters and symbols that were revealed on the objects known quite well and for a long time is explained by certain peculiarities of the branding process... The symbols and the lettering found on the objects of the IX-XIII century ... were branded while still *red hot* with the use of iron or damask wire. Even after removing the layer of corrosion from the blade, these shapes are hardly visible at all. It was only after the application of a special etching solution known as the Hein reactive (copper and ammonium chloride) that the surprised observers could see the symbols that appeared on the blades as though they came from the very depths of oblivion” ([385], page 149).

It is presumed that the letters in questions transcribed “the names of the smiths who had forged the blades or their workshops. The craftsmen have been Carolingian and came from the Western Europe; they must have worked in the regions of the Rhine or the Danube... Some of the names were *unknown previously or very rare*. Therefore, *the Russian soil has preserved the work of several Occidental smiths who remain unknown in their homeland*” ([385], page 50).

Let us ask the following question: how do we know that these swords were made in the Western Europe, if the names of the craftsmen inscribed on them are *unknown in the Western Europe*? We shall cite a very vivid example from an article in [385], which illustrates the “method” used by the archaeologists in order to “identify” the origins of such swords. A. N. Kirpichnikov reproduced a photograph, adding the following comment:

“This *beautiful* sword handle, shaped as intertwined monster bodies, *allowed to identify the blade as Scandinavian*” ([385], page 51).

Thus, the country of origin is identified by the beauty of the sword’s handle. Finely wrought handles must come from Scandinavia or Western Europe, plainer ones may end up classified as Russian. However, A. N. Kirpichnikov has discovered the lettering that said “*Lyudota Koval*” on one of these “typically Scandinavian” swords ([385], page 54). The first word is a Slavonic name, and the second is a well-known Slavonic word for “smith.” A. N. Kirpichnikov says the following about the sword in question:

“The *finely crafted* bronze handle with a textured handle looking like tangled monster bodies is similar to the Scandinavian adornments of the XI century. *Every research publication refers to it as to a Scandinavian sword found in Russia*” ([385], p. 54).

A. N. Kirpichnikov tells us further:

“In the XII century the marking technique changed. The new ornaments were lined

in *brass, silver and gold*. The actual markings changed as well; the smiths' names were replaced by *long chains of letters... Most of such inscriptions, including the ones that we found, remain sans interpretation*" ([385], page 50).

Where were most of these findings made? We have deliberately forborne from studying this issue in greater depth. The following selection of swords may nonetheless give one an idea about the distribution of the findings; the inscriptions upon them are abbreviated. The data were taken from [254], page 17.

"A complete list of the swords with abbreviated inscriptions comprises 165 items... If we are to take into account the sites of the findings, or, in cases when those remain unknown, the places where they are kept, the findings are distributed across the European countries as follows:

USSR – 45 (Latvia – 22, Estonia – 7, Ukraine – 6, Lithuania – 5, Russia – 5),
East Germany – 30,
Finland – 19,
Switzerland – 12,
West Germany – 12,
Poland – 11,
Czechoslovakia – 9,
France – 8,
Great Britain – 6,
Denmark – 5,
Norway – 4,
Spain – 2,
Sweden – 1,
Italy – 1" ([254]), page 17).

As we can see, most of the findings were made in the USSR and its closest neighbours and not in Scandinavia.

There are many swords (*thousands*, no less) that haven't been furbished

to date ([385], p. 55). And “only a tenth of the four thousand swords dating from the VIII-XIII century kept in various European collections has been studied” ([385], p. 55).

What is written on the swords exactly? As we have already found out, modern historians are hardly capable of reading the lettering with confidence. This is easy enough to understand; the inscriptions are in fact strings of letters that whimsically combine Cyrillic and Roman characters as well as other symbols. For instance, in [254] we can only see *two* more or less sensible interpretations of names: Constantine and Zvenislav ([254]). The first name is international, and the second is typically Slavonic.

Other incomprehensible sequences of characters are usually interpreted in the following manner. *Each character* is presumed to stand for the *first letter* of some *Latin* word, which implies that the entire inscription is an acronym. However, this point of view makes it rather easy to interpret *any sequence of symbols* in any given language.

Also, the researchers are for some reason certain that most swords hail from the Western Europe, hence the tendency to interpret symbols and series of symbols within the confines of the Latin language. Interpreting (or misinterpreting) said symbols as Romanic characters, the researchers transform them into lengthy texts of a religious nature.

Let us cite a typical example from [254], which is the inscription on a sword found near the village of Monastyrishche in Voronezh Oblast, q.v. in fig. 3.1. The photograph was taken from A. N. Kirpichnikov’s article in [385]. The interpretation suggested by Dbroglav is as follows. First he converts the symbols into Romanic characters, coming up with NRED-[C]DLT as a result. Then he gives the following Latin interpretation of this alleged acronym: N[omine] RE[demptoris] D[omini] (C[hristi]) D[omini] L[igni] T[rinitas]. See [254], Table VIII (“NR” group). The translation is as follows: “In the Name of the Redeemer – the Lord and the Cross of Our Lord Christ. The Trinity” ([254], Table VIII).



Fig. 3.1. Sword hilt allegedly dating from the X century. Taken from [385].

The letters in round brackets were added by Dbroglav. We have already related our sceptical opinion of this “interpretation method” applied to incomprehensible inscriptions as suggested by the learned historians. We are of the opinion that the problem of interpreting obscure inscriptions found on swords and coins is of the greatest interest, possibly also of tremendous complexity. It needs to be formulated explicitly and solved. Basically, it can be rendered to a well-known problem of decipherment; such problems are successfully solved by experts in this field, who also use mathematical methods.

We haven’t conducted a study of the actual problem. Nevertheless, we must voice a certain consideration that might be of use in the future. The so-called “cryptographic writing,” or letterings employing letters that strike us as uncanny nowadays, appears to have been very common before the XVII century, in Russia as well. There are indubitable interpretations of some such inscriptions in existence, including the one found in a Russian book of the XVII century that was deciphered by N. Konstantinov ([425]). We already mentioned it in *Chron4*, Chapter 13:6. This Russian inscription had also been considered indecipherable by historians for many years. We reproduce it once again in figs. 3.2-3.3, where one sees the symbol decipherment table suggested by N. Konstantinov ([425]).

Сію = # j . : ρ ϑ ρ м ⊙ # і = ρ = # ψ б ъ і * ρ і ⊙ ρ + э ш б л ѣ і љ ρ љ м л ю ш # S II m x ρ ρ x m ? + j ϑ r ⊙ Δ ϑ j x = # j . : ρ ϑ ш м ⊙ Δ # j = Δ = # ψ б m ϑ j + Δ β : ⊙ л m ѣ j љ Δ љ м о х ю ш j # ϑ = м j ϑ x м э x л ρ = м x	СІЯ КНИГА СТОЛНИ КА КНѢЗЬ МИХАИЛА ПЕТЪРѢВИЧА БОРЯТ/И/ НСКОВА, А РОСПИСА ЛЬ СІЮ КНИГУ СТО ЛЬНИКЪ КНѢЗЬ ОСИ ПЬ ФЕДРОВИЧЬ БОРЯТИНСКОЙ СВОЕЮ РУКОЮ
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Cyrillic letters	Their cryptographic interpretation	Symbols from Cyprus	Their cryptographic interpretation	Altered graphemes	Their cryptographic interpretation	Pictogram of Cheronese	Its cryptographic interpretation
Г	А	ρ	А	∴	Г	љ	Б
Э	Е	#, #	В, Н	⊙	Д		
І, ј	И	↑	Е	ψ	З		
Ь	ъ, ы	⊙, ⊙	Л	=, II	К		
љ	Ч	⊙	О	∴	М		
Ю	Я	+, +	П	м	О		
		Х, л	Р	ϑ	С		
		^, S	С	β	Ф		
		ш, ш	Т				
		я, я	У, Ю				
		*	Х				

Figs. 3.2-3.3. Baryatinskiy's inscription, its decipherment, and the table of symbols compiled by N. Konstantinov. Taken from [425].

Let us apply *the same table* to the lettering on the sword that we have just mentioned. We shall come up with the following: SIKER (or SIKERA), a division mark, and another word that reads as VOPE or NOVE. The second part of the inscription remains obscure; however, the first word is clearly “*sekira*,” which is the Russian for a special type of sword. This goes to say the inscription is *in Russian* and not in Latin; also, the sword was found in the Voronezh Oblast.

We shall proceed with applying this method to *all the drawn copies* of the inscriptions found on swords as reproduced in the article of A. N. Kirpichnikov. There are four of them.

The *first* one has just been discussed (see figs. 3.1 and 3.4). A. N. Kirpichnikov provides a reproduction of the sword’s reverse side, whereupon we see a *tamga* (fig. 3.4), the “Tartar” symbol that we already know well enough and have discussed in detail.

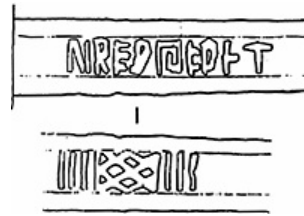


Fig. 3.4.

The remaining three contain the names of the mysterious Western European smiths, presumably in Latin. Bear in mind that they have never been known to anyone in the Western Europe, q.v. above.

Inscription #2 is reproduced in fig. 3.5. A. N. Kirpichnikov suggests to read it as “CEROLT.” There is no such word in the Latin dictionary ([237]). Therefore, it is suggested to consider the word to be the name of a craftsman. Let us note that this “method” allows interpreting any incomprehensible acoustic pattern as an old and forgotten name. However, the application of N. Konstantinov’s table yields the word “SORDTSE.” The letter “Ts” is missing from the table, but we have reconstructed it from the context. This doesn’t contradict N. Konstantinov’s table. The resulting word is the archaic version of the Russian word for “heart” (“*serdtse*”), it is perfectly apropos on a sword. On the reverse of the sword we see the Russian (or Tartar) *tamga* once again.



Fig. 3.5.

Inscription #3. See fig. 3.6. A. N. Kirpichnikov suggests to read it as a sequence of Romanic characters once again, which yields “ULEN.” There is no such word in Latin ([237]); name-wise, it resembles the Slavic name Oulian the most. Konstantinov’s table yields “ISON” or “YASON” (resembles “*yasniy*,” or “clear,” also a fitting word to put on a sword).

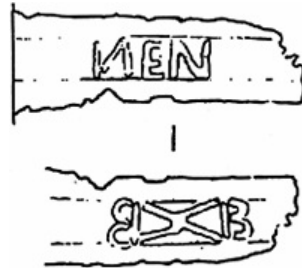


Fig. 3.6.

Inscription #4. It can be seen in fig. 3.7. A. N. Kirpichnikov suggests reading the characters as Romanic, coming up with “LEITPRIT”. This word doesn’t exist in the Latin language ([237]). The application of Konstantinov’s table gives us “TSESTARIE” (or “TSESTANIE”). It resembles the archaic Russian word “*tsestit*,” or “to clean” (see M. Fasmer’s dictionary, [866]). The inscription can therefore translate as “clean,” or “pure” – “pure steel,” “clean weapon,” or something along those lines. On the reverse we see the symbol that stands for the letter “B,” according to the table.



Fig. 3.7.

We do not imply our interpretation to be correct. Four brief inscriptions hardly suffice for any conclusions at all, especially seeing how we had to decipher sequences of barely understandable symbols. We are simply

trying to attract the readers' attention to the problem and point out the possible uniformity of the "cryptographic" inscriptions on coins, swords, books, etc. It is most likely to have nothing "cryptographic" about it, simply being an old forgotten alphabet used in Russia, and, possibly, other places as well, Western Europe, for instance, up until the XVII century or even later.

Finally, let us quote from A. N. Kirpichnikov's article:

"In Russian science, the swords ... provoked a revolution in scientific thought. The majority of the debates concerned the origins of the swords; some regarded them as weapons used by the Norman invaders who had conquered the Eastern Europe and colonized the Slavs. Others objected, and justifiably so, that the swords were used all across Europe by Normans as well as the Slavs [in Part 3 we shall learn about the two identifying as the same nation – Auth.]. The debates became more heated over the course of time – the findings of swords classified as "Varangian" led a number of scientists to the hypothesis that the first state of the Eastern Slavs, or Kiev Russia, was founded by the Normans" ([385], page 51).

It is possible that the Varangian (Norman) swords were forged in Tula, or Zlatoust (a town in the Ural region)? In fig. 3.8, we see a handle of a Viking sword with a "Mongolian" *tamga*, q.v. in fig. 3.9.



Fig. 3.8. Hilt of a Viking sword. Above we see a Horde *tamga*. Taken from [264], Volume 1, page 488.

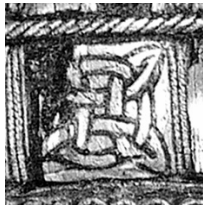


Fig. 3.9. A close-in of a *tamga* as used by the “Mongol” Horde on the hilt of an ancient Viking sword.

2.

Italian and German swords with Arabic lettering

In July 1999, about a dozen of *Italian and German* swords of the XIII-XIV century were exhibited in the Royal Ontario Museum, Toronto, Canada. Two of them can be seen in figs. 3.10 and 3.11. One cannot help noticing that *Italian and German* swords are decorated with *Arabic* lettering, for some reason lacking so much as a single word in either German or Italian (at least, we haven't found anything of the kind).

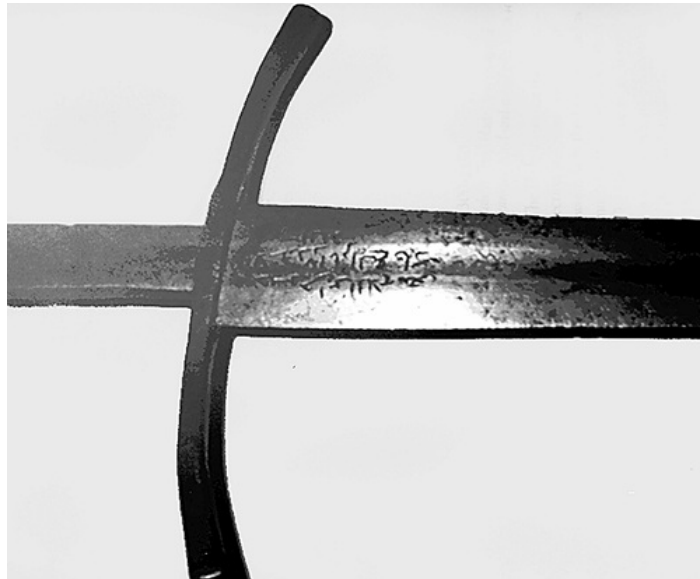


Fig. 3.10. Italian sword with Arabic lettering. ROM Museum of History, Toronto, Canada. Photograph taken in 1999.

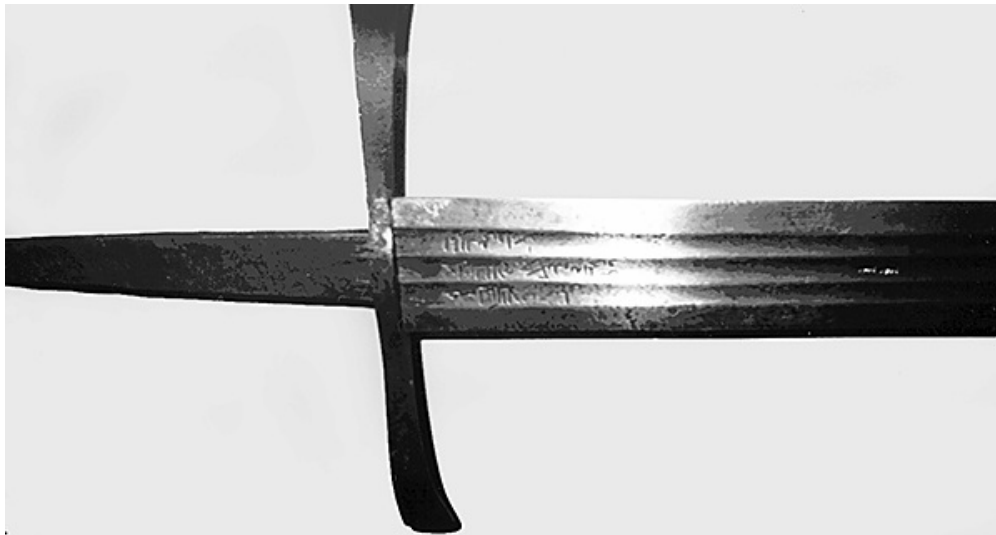


Fig. 3.11. German or English sword with Arabic lettering. ROM Museum of History, Toronto, Canada. Photograph taken in 1999.

Historians have noticed this circumstance a long time ago; it is rather odd as seen from the Scaligerian viewpoint, after all. After some consideration, they came up with an “explanation”, which was put on the notice plate next to the swords. The suggestion is that “the Arabic lettering indicates that the sword in question was stored in the arsenal of Alexandria, Egypt.” In other words, the Italian and German swords somehow ended up in the Egyptian city of Alexandria, where they were taken to the Arsenal and decorated with Arabic lettering. This strikes us as odd; the lettering was most likely made *during the forging* of the swords, on hot steel. It must indicate the same as the Arabic lettering on the ancient Russian armaments, as discussed in *Chron4*, Chapter 13:10, namely, that in the XIV-XVI century the idiom known as Arabic today counted among the languages spoken all across the “Mongolian” = Great Empire, which had comprised Italy and Germany.

3.

The reason why the coronation mantle of the Holy Roman Empire is covered in Arabic lettering exclusively

In fig. 3.12 one sees the famous coronation mantle of the Holy Roman Empire. We have found a representation thereof in the section of [336], Volume 6 (inset between pages 122 and 123) entitled “The Regalia of the Holy Roman Empire of the German Nation”; the book is a rare œuvre of the XIX century.



Fig. 3.12. Coronation mantle of the Holy Roman Empire. From the Scaligerian viewpoint it is truly amazing that the only lettering found on the item is Arabic. Taken from [336], Volume 6, inset between pages 122 and 123.

German historians wrote the following:

“The royal German regalia, or insignia, are the garments usually worn by the German king or emperor *during coronation or on other festive occasions* as symbols of his royal power... Some of them have gone missing; however, most of

the objects, including the most important ones, have survived until the present day” ([336], Volume 6, pages 122-123).

It is most amazing as regarded from the Scaligerian viewpoint that there’s an *Arabic inscription on the coronation mantle of the Holy Roman Empire*. There’s no other lettering anywhere upon it. Thus, the mediaeval rulers of the Holy Roman Empire wore a ceremonial mantle covered in *Arabic* lettering, not “German” (see figs. 3.13, 3.14 and 3.15).



Fig. 3.13. Left part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [336], Vol. 6, pages 122-123.

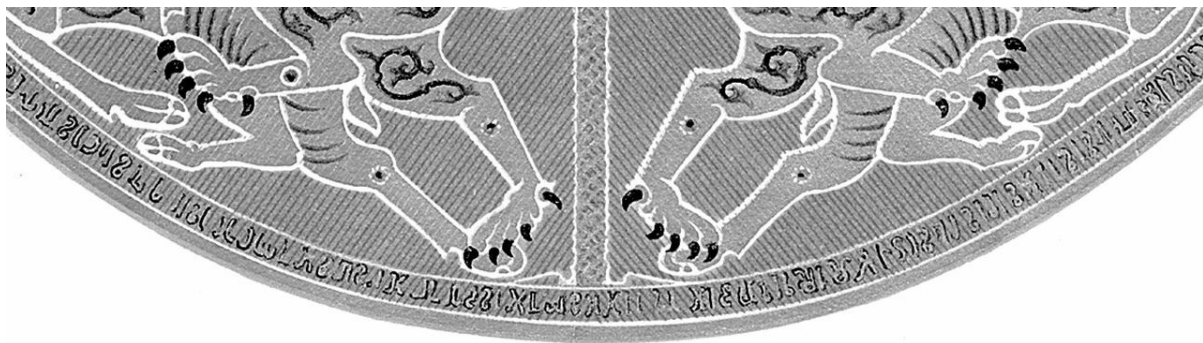


Fig. 3.14. Central part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [336], Vol. 6, pages 122-123.



Fig. 3.15. Right part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [336], Vol. 6, pages 122-123.

Scaligerite historians are trying to find some sort of an “explanation” to this fact, which naturally strikes them as surprising – they do it in the following clumsy manner:

“According to the *Arabic* inscription found near the fringe of the mantle, it was made in the 528th year of Hejirah, or 1133 a.d. [allegedly – Auth.] in the ‘happy town of Palermo’ for Roger I, King of Normandy; it *must* have been taken away from the Norman trophies of Henry VI after some of the imperial regalia had perished in the storm of Vittoria and placed in the imperial treasury” ([336], Volume 6, pages 122-123).

In other words, we are told that the emperors solemnly started to use this “foreign Arabic mantle” instead of their own “perished German regalia”; it hadn’t occurred to them to make a new German mantle, or, perhaps, the emperors of the Holy Roman Empire didn’t have the money necessary to make a new coronation mantle to replace the one that perished, preferring to wear a second-hand import instead.

We believe the picture to be crystal clear; what we see is the very same effect as we have noticed in case of the countless “Arabic inscriptions” on the ancient Russian weapons. It is most likely that the coronation mantle of the Holy Roman Empire had been worn by the local rulers of Germany, a province of the “Mongolian” = Great Empire, regnant on behalf of the main Russian Czar, or Khan of the Horde. The mantle was obviously covered in “Mongol” lettering as a symbol of the “Mongolian” Empire, which was subsequently declared “exclusively Arabic” by the historians. However, back in those days the most important documents and inscriptions were written in Slavic as well as in “Arabic.”

Incidentally, historians also report that the precious regalia of the Holy Roman Empire include “the so-called sabre of Charlemagne, an *oriental* antique” ([336], Volume 6, pages 122-123). Although it isn’t depicted in

[336], one gets the obvious idea that this *sabre* might be decorated with *Arabic* lettering, likewise the Russian weapons of the Middle Ages.

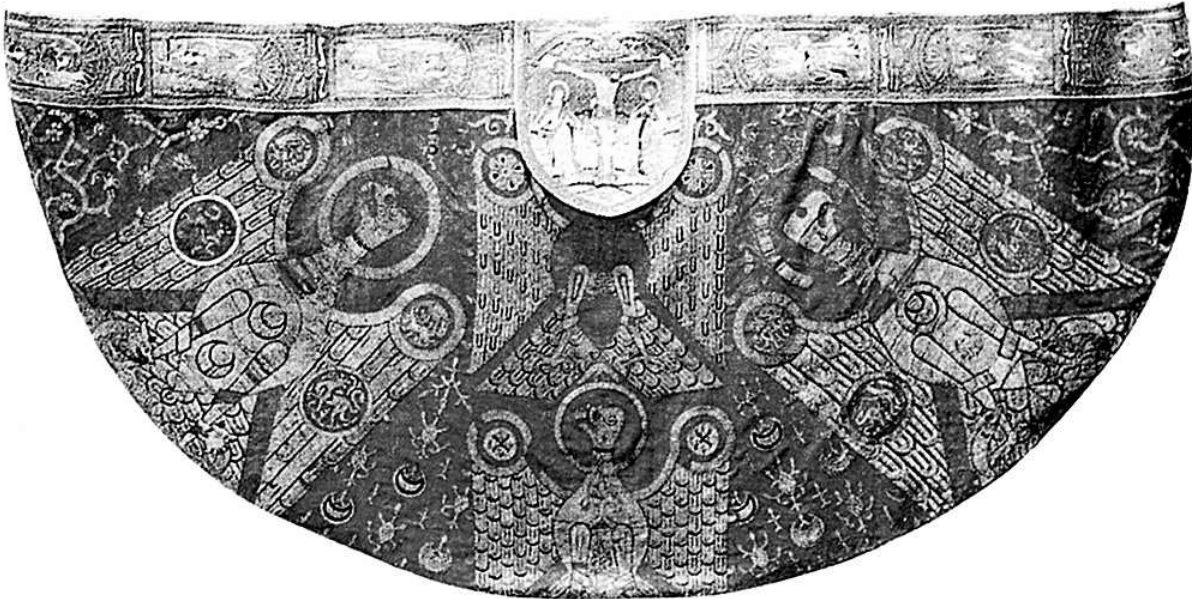


Fig. 3.16. Mantle of Charlemagne. Kept in the Aachen Cathedral. Decorated with Ottoman = Ataman crescents and crosses. Taken from [1231], page 19.

Let us now regard the luxurious ceremonial mantle of Charlemagne (fig. 3.16). It is nowadays kept in the treasury of the Aachen Cathedral in Germany. It is presumed to have been made around 1200 ([1231], page 19), although Scaligerian history presumes Charlemagne to have lived several centuries earlier. Therefore, historians make the following evasive comment in this respect:

“The mantle has been worshipped in the Cathedral of Metz as the Mantle of Charlemagne ever since the XVII century” ([1231], page 19).

It is most noteworthy that Charlemagne’s mantle is decorated with *Ottoman (Ataman) crescents and crosses*. The large crescents were placed on the chest of the imperial eagle in particular, q.v. in fig. 3.17.



Fig. 3.17. A close-in of the Imperial eagle on the mantle of Charlemagne. We see Ottoman = Ataman crescents on the eagle's chest. Taken from [1231], page 19.

4.

Church Slavonic inscription in the *glagolitsa* script in the Catholic Cathedral of St. Vitus in Prague

In fig. 3.18, we reproduce a modern photograph made in the *Catholic Cathedral of St. Vitus (Prague)* by G. A. Khroustalyov in 1999.



Fig. 3.18. Photograph of the Orthodox cross with a Church Slavonic inscription rendered in the *glagolitsa* script from the Catholic Cathedral of St. Vitus in Prague. Photograph taken by G. A. Khroustalyov in 1999.

Deep in the inner reaches of the cathedral, to the left from the main entrance, one sees an *Orthodox* cross carved in wood with an inscription upon it, which is, oddly enough, in Church Slavonic (see fig. 3.19). The script used is the *glagolitsa*, which is somewhat older than the Cyrillic alphabet. The inscription translates as “In the beginning was the Word, and the Word was with God, and the Word was God.”



Fig. 3.19. A close-in of the cross fragment with the *glagolitsa* inscription from the Catholic Cathedral of St. Vitus in Prague.

This is how the Gospel according to John begins [the original contains the Church Slavonic version of the phrase – Trans.]; thus, we see a *Church Slavonic* inscription in a *Catholic* cathedral in Prague. However, we are told that Prague has always been a Catholic city, ditto the Cathedral of St. Vitus, which theoretically means that all the inscriptions found therein should be in *Latin*.

From our reconstruction's point of view, there is nothing odd about the Church Slavonic inscriptions in the Catholic cathedrals of the Western Europe. There must have been much more of them before the XVII century; as we can see, some have even survived until our day and age.

Let us formulate the following theory about the name of Prague's main cathedral. It is possible that St. Vitus of Prague can be identified as Batu-Khan. As we point out in *Chron4* and *Chron5*, the name *Vatican* may also be a derivative of Batu-Khan. The same root could have transformed into Vitus. As for the frequent flexion of B and V, it is a known fact in linguistics.

5.

The peculiar title of Alexei Mikhailovich Romanov, a Russian Czar of the XVII century, as inscribed on his seal

A. S. Chistyakov's book entitled *The History of Peter the Great* contains a reproduction of an old seal used by Czar Alexei Mikhailovich, the father of Peter the Great ([1960], page 20, fig. 3.21).



Fig. 3.21. State seal of Czar Alexei Mikhailovich. Taken from [1960], page 20.

There is a long string of text placed along its rim, which translates as follows:

“We, the Great Ruler by God’s Mercy, Czar and Great Prince Alexei Mikhailovich, Liege of the Entire Greater, Lesser and White Russia, Heir, Lord and Sole Ruler of our Father’s and Forefathers’ Lands of the Eastern and

Western Infidels.”

The inscription is of the greatest interest indeed. Apparently, Alexei Mikhailovich ruled over the Eastern and even the Western states and lands apart from the Lesser and White Russia, lands of the *infidels*, as it were, which is what his seal of state claims (see fig. 3.22). Apart from religious differences, this word is also likely to mean that the countries in question had no longer been part of the Empire. He is also said to be the owner of said lands by inheritance, since, according to the seal, they had once belonged to his “*father and forefathers.*” This title must date back to the pre-Romanovian Czars (or Khans) of Russia, or the Horde, the epoch when the “Mongolian” = Great Empire spread from the British Isles to Japan, and even America, q.v. in *Chron4*, Chapter 12, and *Chron6*, Chapter 14.



Fig. 3.22. A close-in of the inscription on the seal of Czar Alexei Mikhailovich with the words “Lord and Sole Ruler of our Father’s and Forefathers’ Lands of the Eastern and Western Infidels.” Taken from [960], page 20.

The modern version of Russian history makes this version of the seal look very strange and extremely pompous. What exactly is Alexei Mikhailovich referring to when he claims on his *seal of state*, no less, that his forefathers reigned over many “infidel” lands to the west and the east of Russia? The Scaligerian and Millerian version of history makes these claims sound outrageous. Historians will naturally suggest some “theory” to explain this, namely, that Alexei Mikhailovich was a great eccentric, fully aware of the fact that his ancestors had never reigned over *such a*

multitude of remote territories, but the alleged custom of the epoch stipulated making unjustified claims of this kind. Our reconstruction explains this perfectly well – indeed, in the epoch of Alexei Mikhailovich the memory of the lands recently owned by the Czars (or Khans) of the pre-Romanovian epoch had still been very much alive.

Another thing to say about the seal of Alexei Romanov is that we see six cities to the left and to the right of the bicephalous eagles; in the right part of fig. 3.21 they are marked V, Z and S, and in the left – V (or Ts, the reproduction isn't quite clear), M and R. One wonders about what cities these might be exactly.

Below, to the left and right of the eagle, we see armed warriors. They appear to be divided; one army is depicted on the left, and the other on the right. This could be a reference to the Western and the Eastern Hordes of the Empire. Underneath the eagle's paws we see two ornaments that resemble the Ottoman (Ataman) star and crescent symbol to a great extent.

6.

Stone effigies on ancient Russian grave-mounds. The “Stone Maids of the Polovtsy”

According to historian G. Fyodorov-Davydov,

“Ancient stone effigies can be found in nearly every historical museum of the Russian south: in Rostov, Novocherkassk, Azov, Krasnodar, Stavropol, and the cities of the Crimea. They are abundant, *hundreds of stone statues*... They are just as monumental and mysterious as the enigmatic idols of the Easter Island... Researchers are *still debating* the identity of their creators, as well as the purpose of their making” ([871], p. 74).

Apparently,

“These stone idols had originally stood on *grave-mounds* and hills, and were then taken to peasants’ plots of lands and to landowners’ estates, later to be exhibited in museums or installed in provincial parks for amusement” ([871], page 74).

“In the XVIII century, they were called ‘stone men’ or ‘stone maids’” ([871], page 74).

Such statues weren’t only found in the south, discoveries were also made in the vicinity of Moscow (in Kuntsevo and in Zenino, according to the *Readings of the Imperial Society of History and Russian Antique Studies at the University of Moscow*, 1870, Volume III). Kuntsevo lay to the west of Moscow, and Zenino in 21 verst (1 verst = 1.3 miles) as of 1870. One of the effigies stands in the reception hall of the Russian National Library and can be seen by anyone (see figs. 3.23-3.24). It was brought to Moscow by request of the Imperial Society of History and Russian Antique Studies (as mentioned above) in 1839.



Fig. 3.23-3.24. Stone statue of a warrior originating from the Horde and known as “Stone Maid of the Polovtsy” courtesy of modern historians. Currently located in the reception hall of the State Library of Russia, Moscow. Photograph taken by A. T. Fomenko in 1995.

A distinctive characteristic of these effigies is “the vessel, cup or horn that they hold pressed against their stomachs” ([871], page 76). The statue exhibited in the hall of the Russian National Library is no exception (see fig. 3.25). There is a large X-shaped cross on its back (see fig. 3.26). This cross is known as the Cross of St. Andrew. Ever since the epoch of Peter the Great, banners with such crosses have been used by the Russian navy ([797], page 58). By the way, on the side of this male effigy we see a scimitar as well as a bow and a quiver of arrows (see fig. 3.27). These armaments were indeed typical for *Russian* warriors – up until the XVII century.



Fig. 3.25. Stone vessel pressed against the stomach of the Horde statue. Photograph taken in 1995.



Fig. 3.26. Russian military Cross of St. Andrew (X-cross) on the back of the Horde stone statue. Photograph taken in 1995.



Fig. 3.27. Scimitar and quiver on the side of the Horde statue. Photograph taken in 1995.

Ever since the epoch of the Romanovs, historians have adhered to the opinion that these statues were vestiges of the conquest of Russia by the foreign tribes of the Polovtsy. A historian writes: “For the Russians, these stone monsters symbolised the dominancy of the Polovtsy over the steppes, which is why they were very prone to *destroying and defacing* these statues” ([872], page 76). We are already well familiar with this trend of systematic defacement which has affected the Russian sarcophagi, the Egyptian statues, carvings in stone, etc. Who could have been offended by them? Hardly the local populace.

The modern opinion is that the Polovtsy, or the invaders who built the statues, had come to Russia from afar, from the Mongolian steppes, Tuva, and Altai ([871], page 75). We are told that as the Polovtsy moved further west, these “stone maids” spread *all across Russia*.

We are of the opinion that the “stone maid mystery” is nonexistent, it only results from the fact that the Romanovs replaced many of the ancient Russian customs, including the funereal rites, by new ones, which has led to the false assumption that the latter have existed in Russia since times immemorial. Moreover, many of the Russian chronicles were either written or heavily edited under the Romanovs. Many of the documents were destroyed. The remaining meagre selection of chronicles was declared mind-bogglingly ancient. It has become conventional to consider any custom left outside the scope of these “Romanovian antiquities” foreign and untypical for Russia; every remaining trace of such customs was declared to have been left by *foreign* invaders.

Here is a typical example of such thinking. It is known that most of the stone effigies considered herein were found in Russia. However, “one encounters them in the East as well, in the vast steppes of Kazakhstan, Altai, Mongolia and Tuva” ([871], page 75). This leads the learned historians to the conclusion that Russia was conquered by invaders from Mongolia, the most distant of these lands, who are said to have conquered Kazakhstan, Altai, etc., “en route.” Consider this: “In the beginning of the second millennium the Polovtsy made a *breakthrough to the West*. They

marched through Kazakhstan quickly, and came to the Volga region in the middle of the XI century” ([871], page 75).

Our reconstruction arranges things in the correct order. The direction of the expansion had been the reverse, and it was started by the Russians, who had also conquered territories in the East. This becomes obvious from the following simple observation alone.

It turns out that the stone effigies of the “Polovtsy” found in the steppes of Kazakhstan, Altai, Mongolia and Tuva are “*male as a rule ... often with a drooping moustache* [characteristic for the Cossacks, as a matter of fact – Auth.]” ([871], p. 75). However in Russia “*more than 70 per cent of the earliest Western statues* [found in Russia and not in the East – Auth.] *of the Polovtsy are female*. We are confronted with a mystery that *still defies a scientific explanation* [*sic!* – Auth.]” ([871], p. 76).

We have to admit that there is nothing mysterious about this fact, it simply reveals the location of the homeland of the warriors who erected these statues. It is obvious that in their homeland (Russia) the statues on grave-mounds were of *both sexes*, since the land had been inhabited by both men and women. However, very few women took part in the military campaigns. The male warriors died and were buried on the spot, without transporting the bodies back to the distant motherland. Therefore, the statues erected in the conquered territories must have been almost exclusively *male*, which is exactly the case with Kazakhstan, Altai, Tuva, Mongolia, etc. Actually, the suggestion that the statues were built by the “Polovtsy” might be derived from the fact that they were built *in the fields* (cf. the Russian adjective for “field” – *polevoy*).

Therefore, we are of the opinion that the stone effigies of the “Polovtsy” are simply the *ancient Russian memorial monuments*.

Actually, one cannot fail to pay attention to the bizarre fact that the parts of the statues that actually got chiselled off are the *faces*; we see this to be the case with the statue in the Russian National Library as well as the photographs of the statues available to us. Why the *faces*? Could it be that they looked explicitly Slavic?

We have a direct mediaeval piece of evidence about the “Mongolian” (or Russian, as we realise today) origins of the statues’ makers. According to G. Fyodorov-Davydov, “William of Rubruck, a monk from the Western Europe who travelled to the faraway Karakorum in *central Mongolia* [or central Russia, according to our reconstruction – Auth.], the capital of the Mongol khan, in the middle of the XIII century, leaves some interesting evidence... Among other things, Rubruck reports the following: ‘The Komans mount large mounds over the deceased and install *statues* upon them, facing east and holding chalices near their stomachs” ([871], page 75).

It is hard to disagree with the historians’ opinion that Rubruck is referring to the very “stone maids of the Polovtsy,” taking the chalices into account. As for the “Mongolian Komans,” they are most likely to identify as horsemen, seeing as how the archaic Russian word for “horse” was “*komon*” (see the “Tale of Igor’s Campaign,” for instance).

Stone effigies of the Scythians weren’t just found in the East – they also exist in Europe. In fig. 3.28 one sees a male statue carved in stone, which is “the idol of the Scythian sanctuary ... installed upon the ancient grave-mound of Tsygantcha over the Novoye Selo ford across Lower Danube” ([975], page 736).

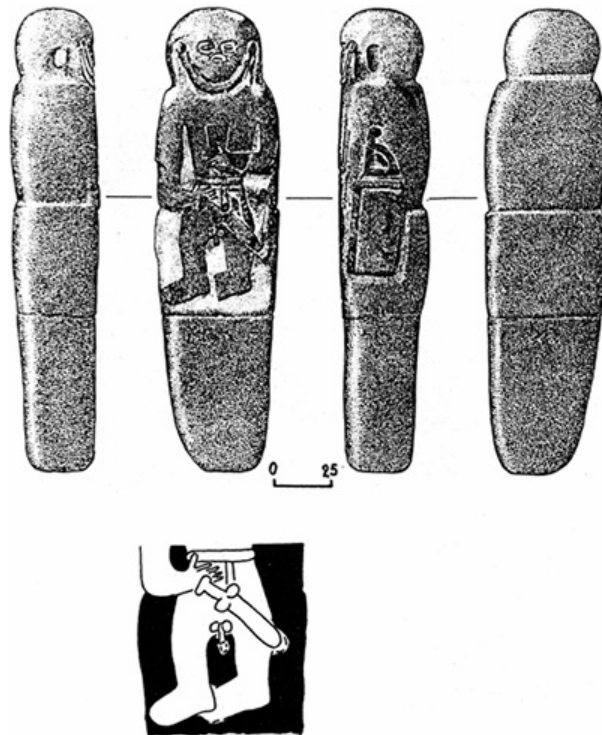


Fig. 3.28. Stone statue of a Scythian warrior with a sword. Tsygantcha Mound, Lower Danube. Archaeologists date it to the V-IV century B.C. Today we realize that they are wrong. Taken from [975], page 736, ill. 57.

In figs. 3.29, 3.30, 3.31 and 3.32 we see a stone statue of a female, which is kept in the State Hermitage of St. Petersburg. We find the following legend on the notice plate: “An effigy of the Polovtsy, XII century, Krasnodar region.” The face of the statue is disfigured; it is holding a chalice against its stomach and has a hood that falls over its back.



Figs. 3.29-3.30. A stone effigy made by the Polovtsy. Front and side views. The Hermitage, St. Petersburg. Photographs taken in 2000.



Fig. 3.31. A stone effigy made by the Polovtsy. Rear view. The Hermitage, St. Petersburg. Photograph taken in 2000.



Fig. 3.32. A stone effigy made by the Polovtsy. Head of the statue. The Hermitage, St. Petersburg. Photograph taken in 2000.

In fig. 3.32a we see a stone statue from the National Museum of History in Moscow. It is a female figure with a “chalice” held close to its stomach. A propos, there is no notice plate anywhere near it, so we know nothing of where the statue was discovered. Could it be Moscow? The absence of plates can be explained by the fact that, according to Scaligerian and Millerian history, the Polovtsy never lived in the region of Moscow, therefore it is somewhat incongruous to make such findings here.



Fig. 3.32a. Ancient Scythian stone effigy exhibited in the Moscow State Museum of History. The statue is female, and holds an object that is considered to be a chalice pressed against its stomach. There is a hat on the head of the statue; it also appears to have braids.

In fig. 3.32b we see ancient stone statues built by the Horde in the Altai region of Xinjiang, China.

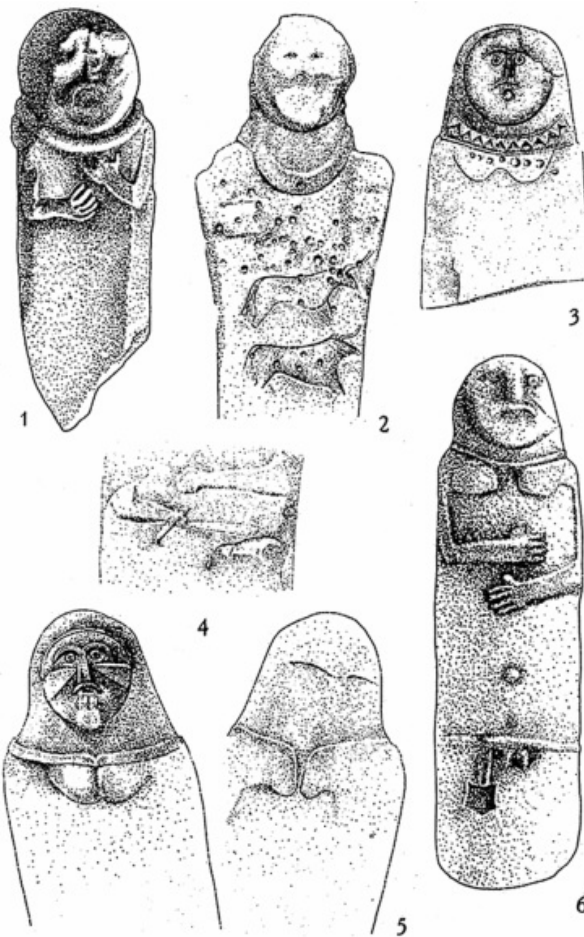


Fig. 3.32b. Ancient Scythian effigies of stone from the Altai region of Xinjiang, China. Taken from [772:1], page 28.

Let us point out the detail that characterises most of these Scythian effigies – they all hold some object near their stomach, which is considered to be a chalice. It is most noteworthy that some of the statues found on the American continent (the “ancient” Toltec and Mayan territories, for instance) look *strikingly similar*. In fig. 3.33 we see a photograph of one such statue from Yucatán (Merida Museum). It is presumed that such stone effigies were made by the Mayans and the Toltecs ([1056], page 9). The human figure here is reclined and *holding a large flat chalice against its stomach*.

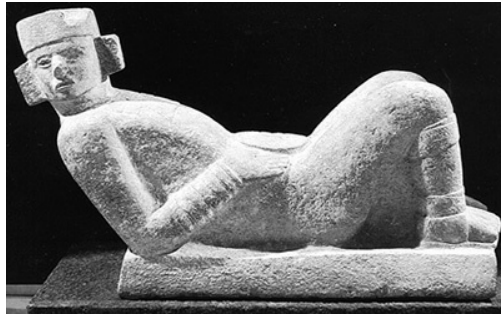


Fig. 3.33. Ancient stone effigy of the deity Chac Mool. Yucatán, Mexico. The statue is virtually identical to the ones made by the Polovtsy, or the Scythians (they look as human figures holding chalices against their stomachs). Taken from [1056], page 9.

Another ancient Toltec effigy of stone can be seen in fig. 3.34; it is also shaped as a reclining human figure, the god Chac Mool that holds a chalice pressed to its stomach (fig. 3.35).



Fig. 3.34. Ancient stone effigy of the deity Chac Mool at the entrance of the Warrior Temple in Chichen-Itza. Human figure with a chalice held at stomach level. Taken from [1056], page 34.



Fig. 3.35. A close-in of a statue that portrays a deity worshipped by the Mayans and the Toltecs. The primary motif is the same as in case of the Scythian statues. The statue holds a chalice near its stomach. Taken from [1056], page 34.

The statue is located in Chichen Itza, near the entrance to the large “Warrior Temple” ([1056], pages 34-35). Let us point out that these statues were treated with respect in America, as deities, no less.

The positions of the Scythian and American statues are different; however, the main motif, or the *chalice held near the stomach*, is the same for both types. The reason such duplicates exist is very simple: we see traces of a common culture that emerged as a result of the XV century conquest of the Americas by Russia (or the Horde) and the Ottoman (Ataman) empire. The colonists had brought their customs with them. See Chron4 and Chron6 for more details.

7.

N. A. Morozov's input into historical science is great; however, his pro-Western theory is erroneous

Above, in Annex 1 to *Chron4*, we cite the most interesting ideas from N. A. Morozov's work on Russian history ([547]). We believed it expedient to acquaint our readers with N. A. Morozov's point of view, since this part of his oeuvre was only published recently. On the other hand, after having conducted an independent research of the problem, we came to the unambiguous conclusion that some of N. A. Morozov's hypotheses about Russian history are *manifestly erroneous*.

In particular, his primary hypothesis about the Occidental origins of the "Mongol and Tartar yoke" in Russia as a result of its conquest by the Western European crusaders is *completely wrong* in our opinion.

We are aware of the fact that our conception explicitly contradicts the concept about the allegedly indubitable supremacy of the Western Europe over Russia and all things Russian, which has taken root over the time of the Romanovian reign. This misconception even managed to take in N. A. Morozov, which is why he never managed to understand Russian history as it is. His tremendous experience in the field of analyzing the "ancient" history critically revealed a great many facts to him, yet he could not explain them. The realisation of this fact must have kept him from the publication of his manuscript on the history of Russia ([547]).

The "pro-Western" delusion of Morozov is easy enough to understand – he wasn't the only one by far to have fallen under its influence instilled in our minds by the "Romanovian education." We can easily relate to the fact that many of our readers would find it easier psychologically to consider the Russian state a product of the Western crusader conquest. It could be discomfoting, yet easy due to the sheer force of habit.

The reverse postulation – namely, the fact that Russia was the very Great (or Mongolian) Empire that conquered a great many countries at some point in time – is *a lot more difficult to get accustomed to psychologically*.

8.

The Western European countries and their fear of the “Mongols and Tartars”

Mediaeval Western sources dated to the epoch of the XIII-XV century nowadays speak of the terrible menace to the West presented by the “Tartar and Mongol invaders” based in Russia. As we realise today, all of them were written later, in the epoch of the XVI-XVII century.

This fear is voiced in numerous Hungarian, German and English documents. We have cited many related materials above, in *Chron4*, Chapter 18:16. For instance, while referring to the “Tartars and the Mongols,” English chroniclers *do not conceal their terror* in the face of the nations of Gog and Magog impending over the Western Europe.

All of these Western European writings (dated to the XIII-XV century today and more likely to date from the XVI-XVII century in reality) give the impression of a deep, almost physiological, antagonism between the “Western nations” and the “Mongols.” The military power of the “Turks” and the Russian “Mongols” was perceived as the most terrifying thing of all. According to our reconstruction, the forces in question were the united armies of Russia, or the Horde, and the Ottoman (Ataman) Empire.

After the ascension of the Romanovs in Russia, the fears of the Westerners have abated to a great extent. However, these emotions were very pronounced in the XVI-XVII century.

In figs. 3.36 and 3.37 we reproduce the ancient engravings from Sigismund von Herberstein’s *Notes on Muscovite Affairs* allegedly dating from the XVI century ([161]).



Fig. 3.36. Russian monarch receiving an ambassador. The Russian Czar is wearing a turban with a feather. Ancient engraving from Sigismund von Herberstein's "Notes on Muscovite Affairs" (Frankfurt am Main, Zigmund Feyerabend, 1576). Taken from [161].



Fig. 3.37. Russian monarch receiving an ambassador. The Russian Czar and his entourage wear heavy plate armour. Ancient engraving from Sigismund von

Herberstein's "Notes on Muscovite Affairs" (Frankfurt am Main, Zigmund Feyerabend, 1576). Taken from [161].

In the first one, which we already reproduced in *Chron4*, we see the Russian Czar receiving an envoy. The Czar, or Khan, is wearing a *huge turban* with a feather on his head and a luxurious mantle, which clearly makes him look like an Oriental ruler. In the second engraving he appears to be taking part in some campaign; we see faraway camps in the field. The Czar is sitting on his throne, and there is a crown with escallops on his head. He is wearing heavy plate armour, likewise his coterie. This engraving is most noteworthy, since nowadays only the Westerners are depicted in this manner (under the assumption that Russians had never possessed such armaments, wearing hides, gowns and leather helmets, complemented with the odd occasional hunting knife, usually of a foreign origin). The enormous manufacturing facilities of Tula and the Ural region were presumably incapable of making heavy armaments, just nails and horseshoes.

One must note that after the Romanovian censorship of the XVII-XVIII century the surviving authentic portraits of the Russian Czars wearing heavy plate armour and turbans have become perceived as extremely uncanny. Millerian historians have painted an altogether different picture of the Russian rulers of the XIV-XVI century, much more primitive and even savage to some extent.

9.

The Great = “Mongolian” conquest resulted in a westward migration of geographical names

9.1. The Volga and the Bulgarians

N. A. Morozov was perfectly correct to note that “in the Bible, the Volga is reflected as the river Phaleg. The Greeks confused the Walachians and the Bulgarians (or Volgarians, as they were known in Byzantium), which shouldn’t surprise us, since both names are derived from the word Volga. ‘*Bulgarian*’ means ‘*Volgarian*,’ whereas ‘*Walachian*’ is a corrupted version of “*Vologi*,’ or the inhabitants of the Volga region. Nicetas Acominatus in his rendition of Bulgarian history before 1206 always uses the term ‘*Walachian*’” ([547]).

Apparently, in the epoch of the “Mongolian” = Great conquest of the XIV century, *mediaeval Bulgaria was named after the Russian river Volga (and the Volga Bulgars)*. This could have happened in the very first stage of the “Mongolian” imperial expansion and the conquest of the lands that lay the closest to the Russian borders. Later on, after the decline of the Empire in the XVII century, the name Bulgaria (or “*Volgaria*”) lingered on the Balkan peninsula, which is where we can observe it to this day.

9.2. On the names of the rivers (such as the Don, the Danube, the Dnepr and the Dniester)

We have already mentioned the fact that the name Volga was given to many rivers and derives from the word “*vlaga*” (“water” or “moisture”). The name Don is of an even greater interest. Today it is usually associated with just one river, the modern Don in Russia. However, in *Chron4*, Chapter 6:2.12, we demonstrate that the name was also used for referring

to River Moskva. Furthermore, it turns out that the word “don” simply stood for “river,” and still does in many languages.

This fact is known well enough to many linguists. The Etymological Dictionary of M. Fasmer ([866], page 553) report that the names “Don” and “Danube” are synonymous, and also stand for “river” in many ancient languages, not just the Slavic:

Turkish: DON = Tan = “great river”;

Ancient Indian: DANU = “oozing liquid”;

Ancient Avestan: DANU = “river”;

Ossetian: DON = “river.”

As for the *Slavic* languages, M. Fasmer reports that many Russian dialects still use the word “*dunai*” (the Russian for “Danube”) in the meaning of “a creek”; in the Olonets region, for instance, whereas the same word stands for “a deep river with steep banks” in Polish, whereas in Latvian “*dunavas*” means “a small river or a spring” ([866], page 553).

In general, rivers named “Dounayets,” which is basically the same name as “Don” or “Danube,” could be found all across Russia in the XIX century, namely, the provinces of Kursk, Smolensk, Ryazan, Kostroma, Mogilyov, Vyatka, Tomsk, Chernigov, Vitebsk, etc. They may still exist. Furthermore, we have Dunaie in Lithuania and Dunaec in Poland ([866], page 553).

Thus, the word “Don” had simply stood for “river.” Therefore, chroniclers must have used the word in question in the same meaning, which implies that a great many rivers may have been referred to as “Don” in chronicles. We are therefore faced with a *multitude of “Dons.”*

Apart from that, the names “Dnepr” and “Dniester,” which rank among the largest European rivers, are also derived from the word “Don,” likewise the Danube (*Dunai*), which is merely a slight modification of the word in question. All of the above is explicitly stated in M. Fasmer’s *Etymological Dictionary* ([866], page 518). The first two letters of all these names (DN) can therefore be translated as “river”. This is by no

means a hypothesis of ours, but rather a fact *known well* to the specialists. Linguistic debates merely concern the meaning of the suffixes – PR in “Dnepr”, STR in “Dniester”, and so forth ([866], page 518).

Coming back to the Volga, one must point out that in Hungarian chronicles, for instance, it is referred to as “Ethul id est Don,” or “River Ethul” (“Ithil”).

According to the perfectly justified observation of N. A. Morozov, the tribe of Dan as mentioned frequently in the Bible must have simply referred to the Slavs residing in the regions of the Don or the Danube.

Moreover, it is known quite well that in mediaeval texts the Slavs were often called “Danes”; now we realise that the word in question can translate as “people living near rivers.” Russian names of the Cossack regions are all derived *from the names of rivers* – Yaik, Don, Kuban, Dnepr, Irtysh, etc.

9.3. The hussars, the Khazars, the cuirassiers and the Czar-Assyrians (or Sar-Russians)

According to N. A. Morozov, “linguistic relics ... allow for the formation of the hypothesis that the Hungarian [and Russian – Auth.] *hussars* are the descendants of the *Khazars*.”

However, there are more obvious traces. Apart from the Hussars (Khazars) there were also armoured *cuirassiers*. Where does their name come from? Let us recollect the fact that mediaeval rulers strived to, and actually did, keep armies of foreign mercenaries by their side in order to facilitate the suppression of uprisings among their subjects. We shall realise that the *cuirassiers*, or armoured horsemen, were of a *foreign origin*. Their name, as well as the very word cuirass, is also foreign in origin and resembles ‘Cyrus of Assyria,’ or ‘Army of the Assyrian Czar’” ([547]). It is most likely that the word “cuirassier” as used for heavily armoured mounted troops in Europe is a linguistic relic of the *conquest of the Western Europe by the invader army of Russia, or the Horde*.

It is possible that a number of the “Sar-Russ” (“Czar-Russian”) regiments stayed in the colonised European territories for a long time as military garrisons, or the “western group of forces” of the Horde, left in Europe to maintain order and ensure regular tribute payments to Russia, or the Horde. See more details in Part 3.

Let us once again emphasise that the names Syria = Assyria = Ashur famous in the “ancient” history and mentioned in numerous sources, including the Bible, transform into “Rus” or “Russia” when reversed (in the Hebraic or Arabic fashion, for instance).

9.4. The actual identity of the Khazars

It turns out that a *direct identification* of the Khazars can be found in a work of the early XIX century by Georgiy Koniskiy, Archbishop of Byelorussia, entitled *History of the Russians, or the Lesser Russia* ([423]).

Having analysed a number of old documents, G. Koniskiy came to the conclusion that historians are incorrect in their understanding of the origins of the Khazars, the Pechenegs, the Polovtsy, etc. He is of the opinion that *all these nations are Slavic* in origin, and the wars between them were “civil feuds of the Slavs disputing the borders of their domains ... and conflicts between their Princes; the errors of the historians are explained by the *multitude of names borne by the same nation*” ([423], p. 2).

Georgiy Koniskiy reports the following:

“Eastern Slavs were known as Scythians or Skitts [Scots in the British version, as mentioned in *Chron4*, Chapter 18:11 – Auth.] ... their cousins in the South were called Sarmatians ... or Russians (Rousnyaks) due to the colour of their hair [“*roussiy*” stands for “fair-haired” in Russian – Trans.], the ones that lived near the Northern coasts were known as Varangians ... and the ones in the middle received their names from their ancestors, sons of Japheth: Rosses and Roxolans after Prince Rus, as well as Muscovites and Moschs after Prince Mosoch, whose nomads lived in the area of River Moskva. Hence the name of the Muscovite Kingdom, which eventually became the Kingdom of Russia.

The Slavs invented even more names for themselves. The *Bulgars* lived in the region of River Volga. The *Pechenegs* were baking their food [“bake” is “*pech*” in Russian – Trans.]. The Polyane and the *Polovtsy* lived in the fields [“*pole*” is the Russian for “field” – Trans.]. The *Drevlyane* lived in the woods, among the trees [the Russian for “tree” is “*derevo*” or “*drevo*” – Trans.]. The *Kozars* were all those who rode horses and camels, invading the lands of their neighbours; this name was eventually given to *all the Slavic warriors recruited from their midst to guard the borders of their homeland*. They also made their own armaments, whole clans of them.

However, whenever they would leave their lands in times of war, civilians provided them with necessary support, collecting money between themselves; this tax would later receive the indignant name of “*tribute* to the *Kozars*. These warriors ... were renamed *Cossacks* by Constantine Monomakh, the Greek Czar, and have kept this name until this very day” ([423], page 3).

We have thus come up with the following picture.

1) The name “*Kozars*” (or “*Khazars*”) is the *ancient name of the Russian Cossacks*; the name of *Kazan*, in particular, and the whole *Kazan Kingdom* in general must be another derivative. The legendary *Khazars* didn’t disappear anywhere, as assumed in Romanovian history. They still inhabit their former territories under their own name of the *Cossacks*. As a matter of fact, certain historians are convinced that the *Don Cossacks* live on the territory formerly inhabited by the *Khazars*, whom they are supposed to have massacred completely. We are of the opinion that no such massacre ever took place; the *Khazars* still inhabit the same lands as the *Cossacks*.

2) The *Khazars*, or the *Kozars*, were *Slavic* – to a large extent at the very least.

3) The *Pechenegs* and the *Polovtsy* were *Slavic* as well; the latter can be identified as the *Poles*. We suggested this as a hypothesis in *Chron4*, and now we see it mentioned as a fact in a source dating from the early XIX century. Let us remind the readers that we mention this in reference to the *Tartar* and “*Mongol*” conquest, when the *Pechenegs*, the *Polovtsy*, the

Tartars and the Russians, all *fought between themselves*. According to G. Koniskiy and our hypotheses voiced earlier on, the wars in question were civil feuds of the Slavs. Once again we see that the notorious “Tartar and Mongol invasion” was merely the unification of the Russian lands under the authority of the *Eastern* “Horde” dynasty of Rostov, Suzdal and Yaroslavl.

4) Georgiy Koniskiy describes the structure of the ancient Russian state as divided into civilians and warriors, or the Horde – civilian populace and the Cossacks, in other words, which is in *perfect concurrence* with our reconstruction of Russian history.

5) G. Koniskiy describes the “*Kozar tribute*” as the tax required for the sustentation of the army, which had once existed in Russia. We also formulated this as a hypothesis in *Chron4*, pointing out that the mediaeval Russian military tax was the very “Tartar tribute,” or tithe. Our reconstruction explains the “strange” assertions of Koniskiy’s, who states it quite plainly that the army tax in Russia was indeed known as the “*Kozar tribute*” (or *Cossack tithe*). It has to be said that Old Russian had the word “*kazachye*” (literally, “the Cossacks’ own”) which stood for “taxation” or “tribute.” This important fact is recorded in the *Dictionary of the Russian Language in the XI-XVII Century* ([1787], page 19).

We can therefore see that the Tartar tribute, the Kozar tribute, and the Cossack tithe can all be identified as *one and the same thing*.

9.5. Slavic names on the map of the Western Europe

The name of the *Tatra* Mountains could have appeared after the conquest of the Czech lands by the “*Tartars*,” or the Russian Cossacks from the East.

Furthermore, one gets the impression that the mediaeval “Mongolian” = Great Empire had comprised the entire Europe as well as Russia and Turkey in the epoch of its maximal expansion. This is the reason why there were many towns and cities with *Slavic names* in mediaeval Prussia, whose very name (P + Russia) speaks volumes of its former proximity and

relationship with White Russia. Moreover, there are many such names on the territory of the modern Germany formerly known as Prussia. It suffices to study any map of the German North, for instance, the area adjacent to Berlin, the former capital of Prussia (P + Russia).

In order to represent this effect quantitatively, T. N. Fomenko did the following in 1995. She took a detailed modern map of Germany (*Deutschland, Germany, Allemagne, Germania*. Hallwag AG, Bern, Switzerland), which indicates 14841 cities and towns; approximately fifteen thousand, that is.

Out of those, she selected the names that sounded distinctly Slavonic – Kieve, Kladen, etc. It turned out that there are 920 such names on the territory of Germany, slightly less than a thousand, which comprises 6.2 per cent of all the names. This number is large enough. It is curious that the majority of Slavic names are concentrated on the territory formerly known as Prussia, or P-Russia, which is another proof of close ties that existed between Russia and P-Russia in the Middle Ages.

It is also known that in the XX century, under the regime of the National Socialists, many *Slavic* names of towns and villages in the North of Germany and the area formerly known as Prussia were deliberately replaced by more “German-sounding” ones in order to *obliterate every trace* of the former unity of Germany (as Prussia) and Russia. It would be interesting to conduct a similar study of a map of the *pre-war* Germany, or, better still, a XIX century map of Germany and Prussia. We haven’t managed to do it so far.

Other Western European countries also have many names that sound Russian or Slavic. *This was noticed a long time ago, and many scientific publications were made on this subject.* Many such examples from all across the Western Europe were collected by the famous Russian historians A. D. Chertkov ([956]) and A. S. Khomyakov ([932]).

Let us add a number of our own observations thereto. For instance, the famous Lake Geneva is also called Lake Lemman on modern Swiss maps (Lake Geneva being its second name). The similarity with the Russian and

Ukrainian name for “bay” (“*liman*”) is truly striking (see [223], Volume 2, page 651).

The very name Geneva might be derived from the Slavic word for “new”, “*novoye*.” This may be implied by the name of the city as transcribed on an old stone exhibited in the Museum of Archaeology, which is situated in the basement of the ancient Cathedral of St. Peter in Geneva. One of the present book’s authors, G. V. Nosovskiy, saw this stone personally in 1995. The inscription says “NAVAE” (the rest is impossible to decipher). The modern notice plate claims the name to be the name of the city transcribed as “Genavae,” however, there’s *no sign of the first two letters, although this part of the stone is in a good condition*.

The initial name of the city may have indeed been Navae (“New”), the prefix “Ge” being a more recent addition, for instance, as the abbreviation of the word “*gorod*” (“city”). The old name of Geneva could therefore have translated as “New City,” or G-Navae in brief.

NOV is presumed to be a common Indo-European root (Latin: *novum*, *nova*; French: *neuf*, *neuve*; German: *neu*; English: *new*, etc.).

There are many such examples. For instance, the name Vienna may have derived from the Slavic word for “crown” (“*venets*”). Another version is that it derives from the name of the Slavic tribe of Venedes, q.v. in Part 3.

The same might apply to the name Venice as a possible derivative of the name “Venedes” (or “Vendians”). The latter is mentioned in Fasmer’s *Etymological Dictionary* (see [866], “*Venden*”). This hypothesis is confirmed by the Old Russian name of the Venetians – “*Veneditsi*” ([866], Volume 1, page 290).

One must also consider the toponymy of the rivers Rhone and Rhine.

Certain scientists (for instance, A. S. Khomyakov and A. D. Chertkov – see [932] and [956]) claimed that the region of the Rhone was *populated by the Slavs*, and that the modern inhabitants of that area are their descendants. It would be noteworthy to look up the name of the river in a Russian etymological dictionary. Fasmer’s *Etymological Dictionary of the*

Russian Language reports the following ([866], Volume 3, page 501).

“*Ronit*” and “*Ronyu*” means “to spill” in Serbian and Church Slavonic, as well as virtually every other Slavic language, and “to flow” in Slovakian. There was also the Upper German word “*rinnan*” (“*rinnen*” in modern German), which also translated as “flow”; the same word meant the same thing in the Gothic language. Also cf. the English word “run” (in the meaning of “flow”).

All these words are ideal for the name of a river. Let us emphasise that this root is nowadays the most common for the Slavic languages in particular; this is confirmed by the *Indo-European Etymological Dictionary* by Y. Pokorniy ([1347], Volume 1). It turns out that the French form of the name Rhone (Rhône) corresponds to the Greek name Eridanos, or simply Jordan ([1347], Volume 1, p. 334). The same word family includes the Greek name of the Volga – Ra ([1347], Volume 1, pp. 334 and 336), likewise the Russian word for “river” (“*ryeka*”). See [1347], Volume 1, p. 331. The name of the Rhine in Germany must also be related to the above.

The part of France that borders with Spain (slightly to the West from the estuary of the Rhone) was given as Roussillon on the maps of the XVIII century ([1018] and [1019]). “Russian Ilion”, or “Russian Troy,” perhaps? Or, alternatively, “Russian Lions.”

Therefore, the XIX century historians may have been correct in their claim that the region of Rhone was once populated by the Slavs, as well as many other parts of the Western Europe.

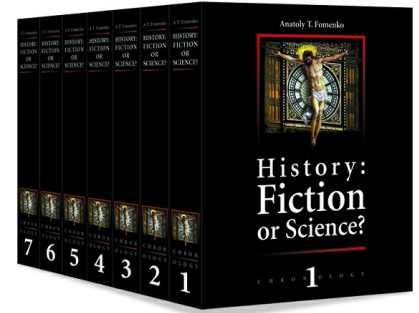
After the fall of the “Mongolian” = Great Empire in the XVII century, the territory of the Western Europe was cleared from its Slavic inhabitants to some extent, but by no means completely. Their former areas of residence fell under the influence of France, Germany, etc. The Slavic past was largely forgotten.

Some of the Slavs, who were pushed back to the East in the XVII-XVIII century, returned to the territory of the modern Russia and rejoined with their ethnic cousins, having brought over certain relics of the Western

culture – in particular, Latin words, names and customs.

What mainstream historians say about the New Chronology?

They do say quite a lot with innumerable learned words. Alas and alack, they have not produced a single refutation with verifiable proofs of mistakes in astronomical, statistical, physical and logical theories and developed and applied methods of New Chronology. They say they couldn't, wouldn't and shouldn't because they are not mathematicians, statisticians, ingeneers, etc., etc., but historians. Well, ignorance is not a proof per se. Read on.



The **New Chronology** is a fringe theory regarded by the academic community as pseudohistory, which argues that the conventional chronology of Middle Eastern and European history is fundamentally flawed, and that events attributed to the civilizations of the Roman Empire, Ancient Greece and Ancient Egypt actually occurred during the Middle Ages, more than a thousand years later. The central concepts of the New Chronology are derived from the ideas of Russian scholar Nikolai Morozov (1854-1946), although work by French scholar Jean Hardouin (1646-1729) can be viewed as an earlier predecessor. However, the New Chronology is most commonly associated with Russian mathematician Anatoly Fomenko (b. 1945), although published works on the subject are actually a collaboration between Fomenko and several other mathematicians. The concept is most fully explained in *History: Fiction or Science?* book series, originally published in Russian.

The New Chronology also contains *a reconstruction*, an alternative chronology, radically shorter than the standard historical timeline, because all ancient history is “folded” onto the Middle Ages. According to Fomenko’s claims, the written history of humankind goes only as far back as AD 800, there is almost no information about events between AD 800–

1000, and most known historical events took place in AD 1000–1500.

The New Chronology is rejected by mainstream historians and is inconsistent with absolute and relative dating techniques used in the wider scholarly community. The majority of scientific commentators consider the New Chronology to be pseudoscientific.

History of New Chronology

The idea of chronologies that differ from the conventional chronology can be traced back to at least the early XVII century. Jean Hardouin then suggested that many ancient historical documents were much younger than commonly believed to be. In 1685 he published a version of Pliny the Elder's *Natural History* in which he claimed that most Greek and Roman texts had been forged by Benedictine monks. When later questioned on these results, Hardouin stated that he would reveal the monks' reasons in a letter to be revealed only after his death. The executors of his estate were unable to find such a document among his posthumous papers. In the XVII century, Sir Isaac Newton, examining the current chronology of Ancient Greece, Ancient Egypt and the Ancient Near East, expressed discontent with prevailing theories and proposed one of his own, which, basing its study on Apollonius of Rhodes's *Argonautica*, changed the traditional dating of the Argonautic Expedition, the Trojan War, and the Founding of Rome.

In 1887, Edwin Johnson expressed the opinion that early Christian history was largely invented or corrupted in the II and III centuries.

In 1909, Otto Rank made note of duplications in literary history of a variety of cultures:

“... almost all important civilized peoples have early woven myths around and glorified in poetry their heroes, mythical kings and princes, founders of religions, of dynasties, empires and cities—in short, their national heroes. Especially the history of their birth and of their early years is furnished with phantastic [*sic*] traits; the amazing similarity, nay literal identity, of those tales, even if they refer to

different, completely independent peoples, sometimes geographically far removed from one another, is well known and has struck many an investigator.” (Rank, Otto. *Der Mythos von der Geburt des Helden.*)

Fomenko became interested in Morozov’s theories in 1973. In 1980, together with a few colleagues from the mathematics department of Moscow State University, he published several articles on “new mathematical methods in history” in peer-reviewed journals. The articles stirred a lot of controversy, but ultimately Fomenko failed to win any respected historians to his side. By the early 1990s, Fomenko shifted his focus from trying to convince the scientific community via peer-reviewed publications to publishing books. Beam writes that Fomenko and his colleagues were discovered by the Soviet scientific press in the early 1980s, leading to “a brief period of renown”; a contemporary review from the journal *Questions of History* complained, “Their constructions have nothing in common with Marxist historical science.” (Alex Beam. “A shorter history of civilization.” *Boston Globe*, 16 September 1991.)

By 1996, his theory had grown to cover Russia, Turkey, China, Europe, and Egypt [Emp:1].

Fomenko’s claims

According to New Chronology, the traditional chronology consists of four overlapping copies of the “true” chronology shifted back in time by significant intervals with some further revisions. Fomenko claims all events and characters conventionally dated earlier than XI century are fictional, and represent “phantom reflections” of actual Middle Ages events and characters, brought about by intentional or accidental misdatings of historical documents. Before the invention of printing, accounts of the same events by different eyewitnesses were sometimes retold several times before being written down, then often went through multiple rounds of translating and copyediting. Names were translated, mispronounced and misspelled to the point where they bore little

resemblance to originals.

According to Fomenko, this led early chronologists to believe or choose to believe that those accounts described different events and even different countries and time periods. Fomenko justifies this approach by the fact that, in many cases, the original documents are simply not available. Fomenko claims that all the history of the ancient world is known to us from manuscripts that date from the XV century to the XVIII century, but describe events that allegedly happened thousands of years before, the originals regrettably and conveniently lost.

For example, the oldest extant manuscripts of monumental treatises on Ancient Roman and Greek history, such as *Annals* and *Histories*, are conventionally dated c. AD 1100, more than a full millennium after the events they describe, and they did not come to scholars' attention until the XV century. According to Fomenko, the XV century is probably when these documents were first written.

Central to Fomenko's New Chronology is his claim of the existence of a vast Slav-Turk empire, which he called the "Russian Horde", which he says played the dominant role in Eurasian history before the XVII century. The various peoples identified in ancient and medieval history, from the Scythians, Huns, Goths and Bulgars, through the Polyane, Duleby, Drevliane, Pechenegs, to in more recent times, the Cossacks, Ukrainians, and Belarusians, are nothing but elements of the single Russian Horde. For the New Chronologists, peoples such as the Ukrainians, Belarusians, Mongols, and others who assert their national independence from Russia, are suffering from a historical delusion.

Fomenko claims that the most probable prototype of the historical Jesus was Andronikos I Komnenos (allegedly AD 1152 to 1185), the emperor of Byzantium, known for his failed reforms; his traits and deeds reflected in 'biographies' of many real and imaginary persons (A. T. Fomenko, G. V. Nosovskiy. *Czar of the Slavs* (in Russian). St. Petersburg: Neva, 2004.). The historical Jesus is a composite figure and reflection of the Old Testament prophet Elisha (850-800 BC?), Pope Gregory VII (1020?-1085),

Saint Basil of Caesarea (330-379), and even Li Yuanhao (also known as Emperor Jingzong, or “Son of Heaven”, emperor of Western Xia, who reigned in 1032-1048), Euclides, Bacchus and Dionysius. Fomenko explains the seemingly vast differences in the biographies of these figures as resulting from difference in languages, points of view and time frame of the authors of said accounts and biographies.

Fomenko also merges the cities and histories of Jerusalem, Rome and Troy into “New Rome” = Gospel Jerusalem (in the XII and XIII centuries) = Troy = Yoros Castle (A. T. Fomenko, G. V. Nosovskiy. *Forgotten Jerusalem: Istanbul in the light of New Chronology* (in Russian). Moscow: Astrel, AST, 2007). To the south of Yoros Castle is Joshua’s Hill which Fomenko alleges is the hill Calvary depicted in the Bible.

Fomenko claims the Hagia Sophia is actually the biblical Temple of Solomon. He identifies Solomon as sultan Suleiman the Magnificent (1494–1566). He claims that historical Jesus may have been born in 1152 and was crucified around AD 1185 on the hill overlooking the Bosphorus.

On the other hand, according to Fomenko the word “Rome” is a placeholder and can signify any one of several different cities and kingdoms. He claims the “First Rome”, or “Ancient Rome”, or “Mizraim”, is an ancient Egyptian kingdom in the delta of the Nile with its capital in Alexandria. The second and most famous “New Rome” is Constantinople. The third “Rome” is constituted by three different cities: Constantinople (again), Rome in Italy, and Moscow. According to his claims, Rome in Italy was founded around AD 1380 by Aeneas, and Moscow as the third Rome was the capital of the great “Russian Horde.” Similarly, the word “Jerusalem” is actually a placeholder rather than a physical location and can refer to different cities at different times and the word “Israel” did not define a state, even not a territory, but people fighting for God, for example, French St. Louis and English Elizabeth called themselves the King/Queen of Israel.

He claims that parallelism between John the Baptist, Jesus, and Old Testament prophets implies that the New Testament was written before the

Old Testament. Fomenko claims that the Bible was being written until the Council of Trent (1545–1563), when the list of canonical books was established, and all apocryphal books were ordered to be destroyed. Fomenko also claims that Plato, Plotinus and Gemistus Pletho are one and the same person; according to him, some texts by or about Pletho were misdated and today believed to be texts by or about Plotinus or Plato. He claims similar duplicates Dionysius the Areopagite, Pseudo-Dionysius the Areopagite, and Dionysius Petavius. He claims Florence and the House of Medici bankrolled and played an important role in creation of the magnificent ‘Roman’ and ‘Greek’ past.

Specific claims

In volumes 1, 2, 3 and 4 of *History: Fiction or Science?*, Fomenko and his colleagues make numerous claims:

- Historians and translators often “assign” different dates and locations to different accounts of the same historical events, creating multiple “phantom copies” of these events. These “phantom copies” are often misdated by centuries or even millennia and end up incorporated into conventional chronology.
- This chronology was largely manufactured by Joseph Justus Scaliger in *Opus Novum de emendatione temporum* (1583) and *Thesaurum temporum* (1606), and represents a vast array of dates produced without any justification whatsoever, containing the repeating sequences of dates with shifts equal to multiples of the major cabbalistic numbers 333 and 360. The Jesuit Dionysius Petavius completed this chronology in *De Doctrina Temporum*, 1627 (v.1) and 1632 (v.2).
- Archaeological dating, dendrochronological dating, paleographical dating, numismatic dating, carbon dating, and other methods of dating of ancient sources and artifacts known today are erroneous, non-exact or dependent on traditional chronology.

- No single document in existence can be reliably dated earlier than the XI century. Most “ancient” artifacts may find other than consensual explanation.
- Histories of Ancient Rome, Greece and Egypt were crafted during the Renaissance by humanists and clergy - mostly on the basis of documents of their own making.
- The Old Testament represents a rendition of events of the XIV to XVI centuries AD in Europe and Byzantium, containing “prophecies” about “future” events related in the New Testament, a rendition of events of AD 1152 to 1185.
- The history of religions runs as follows: the pre-Christian period (before the XI century and the birth of Jesus), Bacchic Christianity (XI and XII centuries, before and after the life of Jesus), Christianity (XII to XVI centuries) and its subsequent mutations into Orthodox Christianity, Catholicism, Judaism, and Islam.
- The *Almagest* of Claudius Ptolemy, traditionally dated to around AD 150 and considered the cornerstone of classical history, was compiled in XVI and XVII centuries from astronomical data of the IX to XVI centuries.
- 37 complete Egyptian horoscopes found in Denderah, Esna, and other temples have unique valid astronomical solutions with dates ranging from AD 1000 and up to as late as AD 1700.
- The Book of Revelation, as we know it, contains a horoscope, dated to 25 September - 10 October 1486, compiled by cabbalist Johannes Reuchlin.
- The horoscopes found in Sumerian/Babylonian tablets do not contain sufficient astronomical data; consequently, they have solutions every 30–50 years on the time axis and are therefore useless for purposes of dating.
- The Chinese tables of eclipses are useless for dating, as they contain too many eclipses that did not take place astronomically. Chinese tables of comets, even if true, cannot be used for dating.

- All major inventions like powder and guns, paper and print occurred in Europe in the period between the X and the XVI centuries.
- Ancient Roman and Greek statues, showing perfect command of the human anatomy, are fakes crafted in the Renaissance, when artists attained such command for the first time.
- There was no such thing as the Tartar and Mongol invasion followed by over two centuries of yoke and slavery, because the so-called “Tartars and Mongols” were the actual ancestors of the modern Russians, living in a bilingual state with Turkic spoken as freely as Russian. So, Russia and Turkey once formed parts of the same empire. This ancient Russian state was governed by a double structure of civil and military authorities and the hordes were actually professional armies with a tradition of lifelong conscription (the recruitment being the so-called “blood tax”). The Mongol “invasions” were punitive operations against the regions of the empire that attempted tax evasion. Tamerlane was probably a Russian warlord.
- Official Russian history is a blatant forgery concocted by a host of German scholars brought to Russia to legitimize the usurping Romanov dynasty (1613-1917).
- Moscow was founded as late as the mid-XIV century. The battle of Kulikovo took place in Moscow.
- The tsar Ivan the Terrible represents a collation of no fewer than four rulers, representing two rival dynasties: the legitimate Godunov rulers and the ambitious Romanov upstarts.
- English history of AD 640–1040 and Byzantine history of AD 378–830 are reflections of the same late-medieval original.

Fomenko’s methods

Statistical correlation of texts

One of Fomenko’s simplest methods is statistical correlation of texts. His basic assumption is that a text which describes a sequence of events will

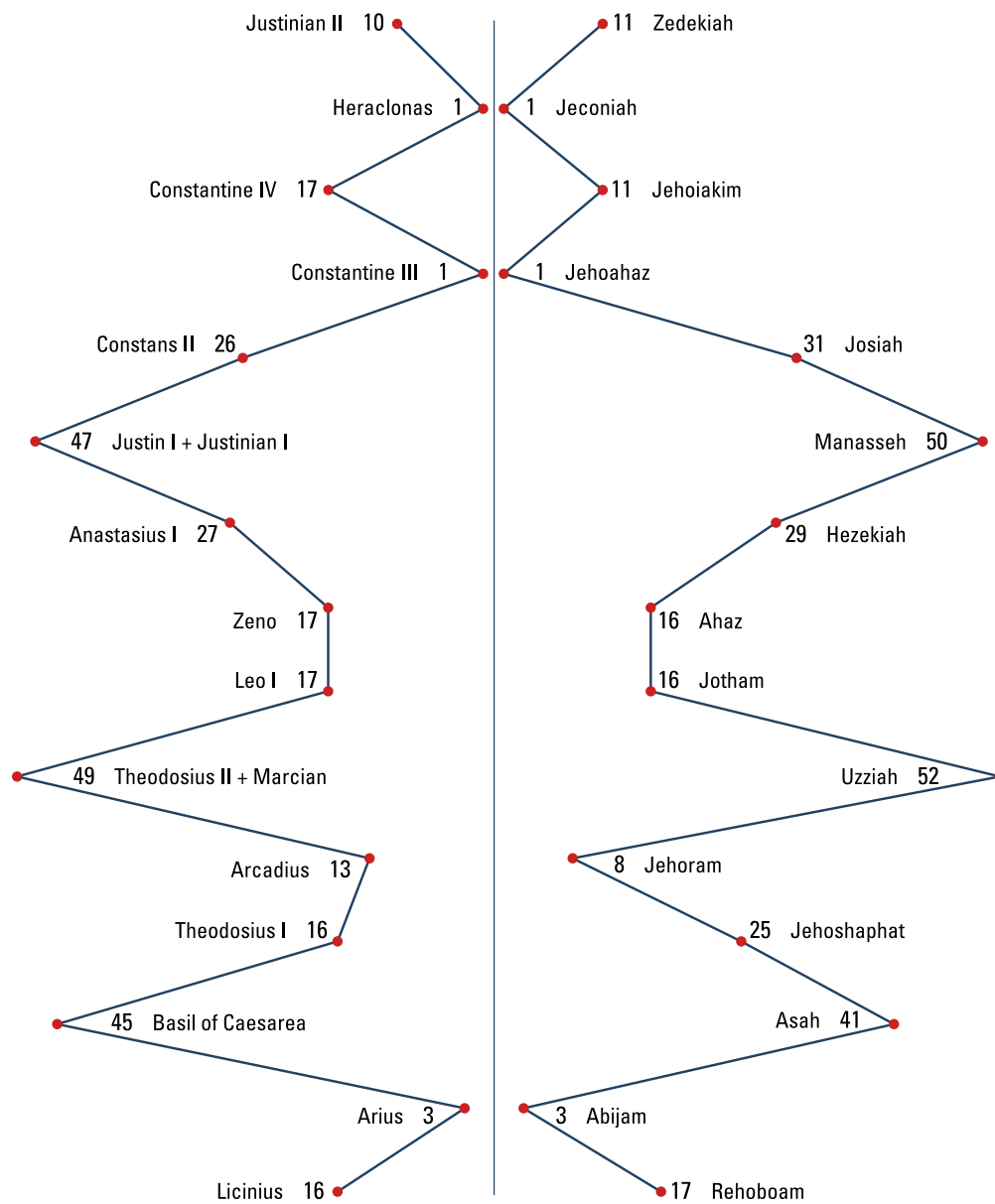
devote more space to more important events (for example, a period of war or an unrest will have much more space devoted to than a period of peaceful, non-eventful years), and that this irregularity will remain visible in other descriptions of the period. For each analysed text, a function is devised which maps each year mentioned in the text with the number of pages (lines, letters) devoted in the text to its description (which could be zero). The function of the two texts are then compared. (*Chron1*, pp. 187–194.)

For example, Fomenko compares the contemporary history of Rome written by Titus Livius with a modern history of Rome written by Russian historian V. S. Sergeev, calculating that the two have high correlation, and thus that they describe the same period of history, which is undisputed. (*Chron1*, pp. 194–196.) He also compares modern texts, which describe different periods, and calculates low correlation, as expected. (*Chron1*, pp. 194–196.) However, when he compares, for example, the ancient history of Rome and the medieval history of Rome, he calculates a high correlation, and concludes that ancient history of Rome is a copy of medieval history of Rome, thus clashing with mainstream accounts.

Statistical correlation of dynasties

In a somewhat similar manner, Fomenko compares two dynasties of rulers using statistical methods. First, he creates a database of rulers, containing relevant information on each of them. Then, he creates “survey codes” for each pair of the rulers, which contain a number which describes degree of the match of each considered property of two rulers. For example, one of the properties is the way of death: if two rulers were both poisoned, they get value of +1 in their property of the way of death; if one ruler was poisoned and another killed in combat, they get -1; and if one was poisoned, and another died of illness, they get 0 (Fomenko claims there is possibility that chroniclers were not impartial and that different descriptions nonetheless describe the same person). An important property

is the length of the rule. (*ChronI*, pp. 215–223.)



Sample Fomenko parallelism.

Fomenko lists a number of pairs of unrelated dynasties – for example, dynasties of kings of Israel and emperors of late Western Roman Empire (AD 300-476) – and claims that this method demonstrates correlations between their reigns. (Graphs which show just the length of the rule in the two dynasties are the most widely known; however, Fomenko’s conclusions are also based on other parameters, as described above.) He

also claims that the regnal history from the XVII to XX centuries never shows correlation of “dynastic flows” with each other, therefore Fomenko insists history was multiplied and outstretched into imaginary antiquity to justify this or other “royal” pretensions.

Fomenko uses for the demonstration of correlation between the reigns exclusively the data from the *Chronological Tables* of J. Blair (Moscow, 1808-1809). Fomenko says that Blair’s tables are all the more valuable to us since they were compiled in an epoch adjacent to the time of Scaligerian chronology. According to Fomenko these tables contain clearer signs of “Scaligerite activity” which were subsequently buried under layers of paint and plaster by historians of the XIX and XX centuries.

Astronomical evidence

Fomenko examines astronomical events described in ancient texts and claims that the chronology is actually medieval. For example:

- He says the mysterious drop in the value of the lunar acceleration parameter D (“a linear combination of the [angular] accelerations of the Earth and Moon”) between the years AD 700–1300, which the American astronomer Robert Newton had explained in terms of “non-gravitational” (i.e., tidal) forces. By eliminating those anomalous early eclipses the New Chronology produces a constant value of D beginning around AD 1000. (*Chron1*, pp. pp.93-94, 105-6.)
- He associates initially the Star of Bethlehem with the AD 1140 (± 20) supernova (now Crab Nebula) and the Crucifixion Eclipse with the total solar eclipse of AD 1170 (± 20). He also believes that Crab Nebula supernova could not have exploded in AD 1054, but probably in AD 1153. He connects it with total eclipse of AD 1186. Moreover he holds in strong doubt the veracity of ancient Chinese astronomical data.
- He argues that the star catalog in the *Almagest*, ascribed to the Hellenistic astronomer Claudius Ptolemy, was compiled in the XV to XVI centuries AD. With this objective in sight he develops new

methods of dating old stellar catalogues and claims that the *Almagest* is based on data collected between AD 600 and 1300, whereby the telluric obliquity is well taken into account.

- He refines and completes Morozov's analysis of some ancient horoscopes, most notably, the so-called Dendera Zodiacs—two horoscopes drawn on the ceiling of the temple of Hathor—and comes to the conclusion that they correspond to either the XI or the XIII century AD. Moreover, in his *History: Fiction or Science?* series finale, he makes computer-aided dating of all 37 Egyptian horoscopes that contain sufficient astronomical data, and claims they all fit into XI to XIX century timeframe. Traditional history usually either interprets these horoscopes as belonging to the I century BC or suggests that they weren't meant to match any date at all.
- In his final analysis of an eclipse triad described by the ancient Greek Thucydides in *History of the Peloponnesian War*, Fomenko dates the eclipses to AD 1039, 1046 and 1057. Because of the layered structure of the manuscript, he claims that Thucydides actually lived in medieval times and in describing the Peloponnesian War between the Spartans and Athenians he was actually describing the conflict between the medieval Navarrans and Catalans in Spain from AD 1374 to 1387.
- Fomenko claims that the abundance of dated astronomical records in cuneiform texts from Mesopotamia is of little use for dating of events, as the astronomical phenomena they describe recur cyclically every 30–40 years.

Rejection of common dating methods

On archaeological dating methods, Fomenko claims:

“Archaeological, dendrochronological, paleographical and carbon methods of dating of ancient sources and artifacts are both non-exact and contradictory, therefore there is not a single piece of firm written evidence or artifact that could

be reliably and independently dated earlier than the XI century.” (*Chron1*.)

Dendrochronology is rejected with a claim that, for dating of objects much older than the oldest still living trees, it isn't an absolute, but a relative dating method, and thus dependent on traditional chronology. Fomenko specifically points to a break of dendrochronological scales around AD 1000.

Fomenko also cites a number of cases where carbon dating of a series of objects of known age gave significantly different dates. He also alleges undue cooperation between physicists and archaeologists in obtaining the dates, since most radiocarbon dating labs only accept samples with an age estimate suggested by historians or archaeologists. Fomenko also claims that carbon dating over the range of AD 1 to 2000 is inaccurate because it has too many sources of error that are either guessed at or completely ignored, and that calibration is done with a statistically meaningless number of samples. Consequently, Fomenko concludes that carbon dating is not accurate enough to be used on historical scale.

Fomenko rejects numismatic dating as circular, being based on the traditional chronology, and points to cases of similar coins being minted in distant periods, unexplained long periods with no coins minted and cases of mismatch of numismatic dating with historical accounts. (*Chron1*, pp. 90-92.)

He fully agrees with absolute dating methods for clay tablets or coins like thermoluminescence dating, optically stimulated luminescence dating, archaeomagnetic, metallographic dating, but claims that their precision does not allow for comprehensive pinpointing on the time axis either.

Fomenko also condemns the common archaeological practice of submitting samples for dating accompanied with an estimate of the expected age. He claims that convergence of uncertainty in archaeological dating methods proves strictly nothing per se. Even if the sum S of probabilities of the veracity of event produced by N dating methods exceeds 1.00 it does not mean that the event has taken place with 100%

probability.

Reception

Fomenko's historical ideas have been universally rejected by mainstream scholars, who brand them as pseudoscience, but were popularized by former world chess champion Garry Kasparov. Billington writes that the theory "might have quietly blown away in the wind tunnels of academia" if not for Kasparov's writing in support of it in the magazine *Ogoniok*. Kasparov met Fomenko during the 1990s, and found that Fomenko's conclusions concerning certain subjects were identical to his own regarding the popular view (which is not the view of academics) that art and culture died during the Dark Ages and were not revived until the Renaissance. Kasparov also felt it illogical that the Romans and the Greeks living under the banner of Byzantium could fail to use the mounds of scientific knowledge left them by Ancient Greece and Rome, especially when it was of urgent military use. However, Kasparov does not support the reconstruction part of the New Chronology. Russian critics tended to see Fomenko's New Chronology as "an embarrassment and a potent symbol of the depths to which the Russian academy and society have generally sunk ... since the fall of Communism." Western critics see his views as part of a renewed Russian imperial ideology, "keeping alive an imperial consciousness and secular messianism in Russia."

In 2004 Anatoly Fomenko with his coauthor Gleb Nosovsky were awarded for their books on "New Chronology" the anti-prize of the Moscow International Book Fair called "Abzatz" (literally 'paragraph', a euphemism for a vulgar Russian word meaning disaster or fiasco) in the category "Esteemed nonsense" ("Pochotnaya bezgramota") awarded for the worst book published in Russia.

Critics have accused Fomenko of altering the data to improve the fit with his ideas and have noted that he violates a key rule of statistics by selecting matches from the historical record which support his chronology, while ignoring those which do not, creating artificial, better-than-chance

correlations, and that these practices undermine Fomenko's statistical arguments. The new chronology was given a comprehensive critical analysis in a round table on "The 'Myths' of New Chronology" chaired by the dean of the department of history of Moscow State University in December 1999. One of the participants in that round table, the distinguished Russian archaeologist, Valentin Yanin, compared Fomenko's work to "the sleight of hand trickery of a David Copperfield." Linguist Andrey Zaliznyak argued that by using the Fomenko's approaches one can "prove" any historical correspondence, for example, between Ancient Egyptian pharaohs and French kings.

James Billington, formerly professor of Russian history at Harvard and Princeton and currently the Librarian of Congress placed Fomenko's work within the context of the political movement of Eurasianism, which sought to tie Russian history closely to that of its Asian neighbors. Billington describes Fomenko as ascribing the belief in past hostility between Russia and the Mongols to the influence of Western historians. Thus, by Fomenko's chronology, "Russia and Turkey are parts of a previously single empire." A French reviewer of Billington's book noted approvingly his concern with the phantasmagorical conceptions of Fomenko about the global "new chronology."

H.G. van Bueren, professor emeritus of astronomy at the University of Utrecht, concluded his scathing review of Fomenko's work on the application of mathematics and astronomy to historical data as follows:

"It is surprising, to say the least, that a well-known (Dutch) publisher could produce an expensive book of such doubtful intellectual value, of which the only good word that can be said is that it contains an enormous amount of factual historical material, untidily ordered, true; badly written, yes; mixed-up with conjectural nonsense, sure; but still, much useful stuff. For the rest of the book is absolutely worthless. It reminds one of the early Soviet attempts to produce tendentious science (Lysenko!), of polywater, of cold fusion, and of modern creationism. In brief: a useless and misleading book." (H. G. van Bueren, *Mathematics and Logic*.)

Convergence of methods in archaeological dating

While Fomenko rejects commonly accepted dating methods, archaeologists, conservators and other scientists make extensive use of such techniques which have been rigorously examined and refined during decades of use.

In the specific case of dendrochronology, Fomenko claims that this fails as an absolute dating method because of gaps in the record. However, independent dendrochronological sequences beginning with living trees from various parts of North America and Europe extend back 12,400 years into the past. Furthermore, the mutual consistency of these independent dendrochronological sequences has been confirmed by comparing their radiocarbon and dendrochronological ages. These and other data have provided a calibration curve for radiocarbon dating whose internal error does not exceed ± 163 years over the entire 26,000 years of the curve.

In fact, archaeologists have developed a fully anchored dendrochronology series going back past 10,000 BCE. “The absolutely dated tree-ring chronology now extends back to 12,410 cal BP (10,461 BC).”

Misuse of historical sources and forced pattern matching

Critics of Fomenko’s theory claim that his use of historical sources is highly selective and ignores the basic principles of sound historical scholarship.

“Fomenko ... provides no fair-minded review of the historical literature about a topic with which he deals, quotes only those sources that serve his purposes, uses evidence in ways that seem strange to professionally-trained historians and asserts the wildest speculation as if it has the same status as the information common to the conventional historical literature.”

They also note that his method of statistically correlating of texts is very rough, because it does not take into account the many possible sources of

variation in length outside of “importance.” They maintain that differences in language, style, and scope, as well as the frequently differing views and focuses of historians, which are manifested in a different notion of “important events”, make quantifying historical writings a dubious proposition at best. What’s more, Fomenko’s critics allege that the parallelisms he reports are often derived by alleged forcing by Fomenko of the data – rearranging, merging, and removing monarchs as needed to fit the pattern.

For example, on the one hand Fomenko asserts that the vast majority of ancient sources are either irreparably distorted duplicate accounts of the same events or later forgeries. In his identification of Jesus with Pope Gregory VII (*Chron2*, p. 51) he ignores the otherwise vast dissimilarities between their reported lives and focuses on the similarity of their appointment to religious office by baptism. (The evangelical Jesus is traditionally believed to have lived for 33 years, and he was an adult at the time of his encounter with John the Baptist. In contrast, according to the available primary sources, Pope Gregory VII lived for at least 60 years and was born 8 years after the death of Fomenko’s John-the-Baptist equivalent John Crescentius.)

Critics allege that many of the supposed correlations of regnal durations are the product of the selective parsing and blending of the dates, events, and individuals mentioned in the original text. Another point raised by critics is that Fomenko does not explain his altering the data (changing the order of rulers, dropping rulers, combining rulers, treating interregna as rulers, switching between theologians and emperors, etc.) preventing a duplication of the effort and effectively making this whole theory an ad hoc hypothesis.

Selectivity in reference to astronomical phenomena

Critics point out that Fomenko’s discussion of astronomical phenomena tends to be selective, choosing isolated examples that support the New

Chronology and ignoring the large bodies of data that provide statistically supported evidence for the conventional dating. For his dating of the Almagest star catalog, Fomenko arbitrarily selected eight stars from the more than 1000 stars in the catalog, one of which (Arcturus) has a large systematic error. This star has a dominant effect on Fomenko's dating. Statistical analysis using the same method for all "fast" stars points to the antiquity of the Almagest star catalog. Rawlins points out further that Fomenko's statistical analysis got the wrong date for the Almagest because he took as constant Earth's obliquity when it is a variable that changes at a very slow, but known, rate.

Fomenko's studies ignore the abundance of dated astronomical records in cuneiform texts from Mesopotamia. Among these texts is a series of Babylonian astronomical diaries, which records precise astronomical observations of the Moon and planets, often dated in terms of the reigns of known historical figures extending back to the VI century BCE. Astronomical retrocalculations for all these moving objects allow us to date these observations, and consequently the rulers' reigns, to within a single day. The observations are sufficiently redundant that only a small portion of them are sufficient to date a text to a unique year in the period 750 BCE to 100 CE. The dates obtained agree with the accepted chronology. In addition, F. R. Stephenson has demonstrated through a systematic study of a large number of Babylonian, Ancient and Medieval European, and Chinese records of eclipse observations that they can be dated consistently with conventional chronology at least as far back as 600 BCE. In contrast to Fomenko's missing centuries, Stephenson's studies of eclipse observations find an accumulated uncertainty in the timing of the rotation of the earth of 420 seconds at 400 BCE, and only 80 seconds at 1000 CE.

Magnitude and consistency of conspiracy theory

Fomenko claims that world history prior to 1600 was deliberately falsified

for political reasons. The consequences of this conspiracy theory are twofold. Documents that conflict with New Chronology are said to have been edited or fabricated by conspirators (mostly Western European historians and humanists of late XVI to XVII centuries). The lack of documents directly supporting New Chronology and conflicting traditional history is said to be thanks to the majority of such documents being destroyed by the same conspirators.

Consequently, there are many thousands of documents that are considered authentic in traditional history, but not in New Chronology. Fomenko often uses “falsified” documents, which he dismisses in other contexts, to prove a point. For example, he analyzes the Tartar Relation and arrives at the conclusion that Mongolian capital of Karakorum was located in Central Russia (equated with present-day Yaroslavl). However, the Tartar Relation makes several statements that are at odds with New Chronology (such as that Batu Khan and Russian duke Yaroslav are two distinct people). Those are said by Fomenko to have been introduced into the original text by later editors.

Many of the rulers that Fomenko claims are medieval doppelgangers moved in the imaginary past have left behind vast numbers of coins. Numismatists have made innumerable identifications of coins to rulers known from ancient sources. For instance, several Roman emperors issued coinage featuring at least three of their names, consistent with those found in written sources, and there are frequent examples of joint coinage between known royal family members, as well as overstrikes by kings who were known enemies.

Ancient coins in Greek and Latin are unearthed to this day in vast quantities from Britain to India. For Fomenko’s theories to be correct, this could only be explained by counterfeit on a very grand and consistent scale, as well as a complete dismissal of all numismatic analyses of hoard findings, coin styles etc.

Popularity in forums and amongst Russian imperialists

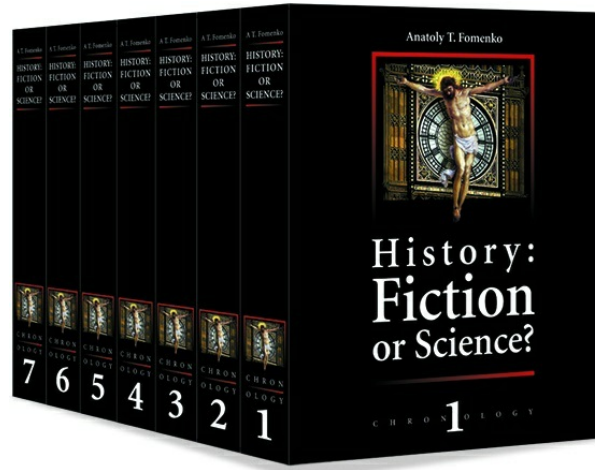
Despite criticism, Fomenko has published and sold over one million copies of his books in his native Russia. Many internet forums have appeared which aim to supplement his work with additional amateur research. His critics have suggested that Fomenko's version of history appealed to the Russian reading public by keeping alive an imperial consciousness to replace their disillusionment with the failures of Communism and post-Communist corporate oligarchies.

Alexander Zinoviev called the New Chronology "one of the major scientific breakthroughs of the XX century."

(Wikipedia text retrieved on 2nd August, 2015.)

Overview of the seven-volume print edition

History: Fiction or Science?



Chronology 1

A. T. Fomenko

Introducing the problem.

A criticism of the Scaligerian chronology.

Dating methods as offered by mathematical statistics.

Eclipses and zodiacs.

Chronology 2

A. T. Fomenko

The dynastic parallelism method.

Rome. Troy. Greece. The Bible.

Chronological shifts.

Chronology 3

A. T. Fomenko, T. N. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy

Astronomical methods as applied to chronology.

Ptolemy's Almagest. Tycho Brahe. Copernicus.

The Egyptian zodiacs.

Chronology 4

A. T. Fomenko, G. V. Nosovskiy
Russia. Britain. Byzantium. Rome.

Chronology 5

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

Chronology 6

A. T. Fomenko, G. V. Nosovskiy
The Horde-Ataman Empire.
The Bible. The Reformation.
America. Passover and the calendar.

Chronology 7

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

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Separate books on the New Chronology

Prior to the publication of the seven-volume *Chronology*, we published a number of books on the same topic. If we are to disregard the paperbacks and the concise versions, as well as new re-editions, there are seven such books. Shortened versions of their names appear below:

1. *Introduction*.
2. *Methods 1-2*.
3. *Methods 3*.
4. *The New Chronology of Russia, Britain and Rome*.
5. *The Empire*.
6. *The Biblical Russia*.
7. *Reconstruction*.

• BOOK ONE. *Introduction*.

[Intro]:1. Fomenko, A. T. *New Experimental Statistical Methods of Dating Ancient Events and their Application to the Global Classical and Mediaeval Chronology*. Pre-print. Moscow, The State Television and Radio Broadcast Committee, 1981. Order #3672. Lit. 9/XI-81. No. BO7201, 100 p.

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[Intro]3. Fomenko, A. T. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?)*. Essay. Moscow, Publishing House of the Moscow State University Department of Mechanical Mathematics, 1993. 204 p.

[Intro]:4. 2nd edition, revised and expanded. Fomenko, A. T., and G. V. Nosovskiy. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?)*. Moscow, Kraft-Lean, 1999. 757 p. Kraft Publications

released a concise version of this book in 2001. 487 p.

[Intro]:5. Another revision. Fomenko, A. T., and G. V. Nosovskiy. *What Century Is It Now?* Moscow, AIF-Print Publications, 2002. 511 p.

• **BOOK TWO, PART ONE: *Methods-1*.**

[Meth1]:1. Fomenko, A. T. *The Methods of Statistical Analysis of Narrative Texts and their Chronological Applications*. (The identification and dating of dependent texts, statistical chronology of the antiquity, as well as the statistics of ancient astronomical accounts.) Moscow, The MSU Publishing House, 1990. 439 p.

[Meth1]:2. 2nd revised edition came out in 1996 as *The Methods Of Mathematical Analysis of Historical Texts. Chronological applications*. Moscow, Nauka Publications, 1996. 475 p.

[Meth1]:3. Several chapters of the book came out in 1996, revised and extended, as a separate book: Fomenko, A. T. *The New Chronology of Greece. Antiquity in the Middle Ages*, Vols. 1 and 2. Moscow, MSU Centre of Research and Pre-University Education, 1996. 914 p.

[Meth1]:4. The English translation of the book, extended and revised to a large extent, was released under the following title: Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications to Historical Dating*. Vol. 1, *The Development of the Statistical Tools*. Vol. 2, *The Analysis of Ancient and Mediaeval Records*. The Netherlands, Kluwer Academic Publishers, 1994. Vol. 1: 211 p. Vol. 2: 462 p.

[Meth1]:5. A Serbian translation titled Фоменко А. Т. *Статистичка хронологија. Математички поглед на историју. У ком смо веку?* was published in 1997. Belgrade, Margo-Art, 1997. 450 p.

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[*Meth2*]:2. A revised and substantially extended version of the book as the second volume in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications*, Vol. 2. Moscow, Kraft and Lean, 1999. 907 p.

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[BR]:5. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters II (The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity. History of the XIV-XVI Century in the Last Books of the Kings. The History of the XV-XVI Century in the Last Chapters of the Books of the Kings. History of the XV-XVI Century in the Books of Esther and Judith. The Reformation Epoch of the XVI-XVII Century)*. Moscow, Faktorial Press, 2000. 223 p.

• **BOOK SEVEN: *Reconstruction*.**

[Rec]:1. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History (The New Chronology)*. Book 1. Moscow, The Delovoi Express Financial Publishers, 1999. 735 p.

[Rec]:2. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. The Research of 1999-2000 (The New Chronology)*. Moscow, The Delovoi Express Financial Publishers, 1999. 615 p.

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We have to point out that the publication of our books on the New Chronology has influenced a number of authors and their works where the new chronological concepts are discussed or developed. Some of these are: L. I. Bocharov, N. N. Yefimov, I. M. Chachukh, and I. Y. Chernyshov ([93]), Jordan Tabov ([827], [828]), A. Goutz ([220]), M. M. Postnikov ([680]), V. A. Nikerov ([579:1]), Heribert Illig ([1208]), Christian Blöss

and Hans-Ulrich Niemitz ([1038], [1039]), Gunnar Heinsohn ([1185]), Gunnar Heinsohn and Heribert Illig ([1186]), Uwe Topper ([1462], [1463]).

Our research attracted sufficient attention to chronological issues for the Muscovite publishing house Kraft to print a new edition of the fundamental work of N. A. Morozov titled Christ, first published in 1924-1932.

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