

# Despite the attempts of the XVII-XVIII century hoaxers, English chronicles retain a great deal of information concerning the real events of the XI-XVI century. England and Russia, or the Horde

## 1.

### **THE “ANCIENT” ROMAN CONSUL BRUTUS AS THE FIRST ROMAN CONQUEROR OF BRITAIN AND SIMULTANEOUSLY THE FIRST “ANCIENT” TROJAN KING OF THE BRITS**

Above we have given our analysis of the reign durations and periods, discovering the mutual superimposition of the English and Byzantine history. We are instantly confronted with the question of whether or not this corollary of ours receives any validation from the part of the “ancient” English chronicles. Let us attempt to read them from a new and unprejudiced viewpoint, casting away the false conception of their “great antiquity” that the modern textbooks insist upon.

We shall proceed to relate a number of well-known facts from the Scaligerian version of British history. Let us turn to the two works entitled “Historia Brittonum” written by Nennius and Galfridus Mone-mutensis, as well as the “Anglo-Saxon Chronicle”.

Galfridus claims the “ancient” Brutus to be the first king of the Brits ([155], page 5). The conquest of Britain is described as follows. After the end of the Trojan War and the fall of Troy, the ship of Aeneas ar-

rives to the shores of Italy. Two or three generations later, his descendant Brutus is born ([155], pages 6-7). However, Nennius is of the opinion that the time interval between Aeneas and the “ancient” Brutus is substantially greater ([577], page 173). He claims the Trojan War to predate the birth of the “ancient” Brutus by several hundred years. However, these discrepancies are of no importance to us, since we already realise all these “ancient” dates to be the creation of the Scaligerian historians dating from the XVII-XVIII century. They have nothing in common with reality.

The “ancient” Trojan Brutus leaves Italy shortly afterwards and arrives in Greece, becoming the leader of the Trojan survivors. He gathers a large fleet and departs from Greece, accompanied by a large army. A while later the Trojans disembark on an island, engage the locals in combat, defeat them and found the new kingdom – Britain.

The “ancient” Trojan Brutus is the first in the sequence of British rulers considered legendary today, since the Scaligerian chronology dated the events in question to a phantom antediluvian epoch.

Nennius tells a similar story of the “ancient” Brutus the Trojan, albeit more concisely. Nennius claims very explicitly that Brutus the Trojan “came to this island,

which was named after him – Britain. He had sown his seed there, and made it his dwelling. Britain has been an inhabited land ever since” ([577], page 173). Thus, mediaeval authors had been convinced that the name Britain derives from that of the “ancient” Trojan Brutus.

Further on, Nennius tells us of the opinion shared by several chroniclers about the fact that “the Isle of Britain was named after Brittas, son of Isicion and grandson of Alan” ([577], page 172). However, the most popular and credible version, which Nennius proceeds to cite right away, insists that Britain was named after “Brutus, the Roman consul” (*ibid*). We also find out that Brutus was of Alanian origin. We have already identified the Alanians as one of the Slavo-Scythian nations (see the table of mediaeval names above, for instance). In particular, “Alanians” happens to be an old name of the Polovtsy; the latter term stands for “Russian warriors fighting in the fields” (cf. “pole”, the Russian word for “field”). The very same nation was also described in a number of chronicles as the Polyane; the name “Poland” is another derivative (see CHRON5 for more details). Isicion, the father of Brittas, or Brutus, is most likely to be IS-Khan – a distorted version of the name Genghis-Khan, or, alternatively, Jesus’ Khan (Christian Khan). Bear in mind that Genghis-Khan, also known as the Conqueror of the World, had founded the Great = “Mongolian” Empire in the XIV century.

The *Anglo-Saxon Chronicle* reports the “first inhabitants of this land to have been Britons, who had come from Armenia [sic! – Auth]” ([1442], page 3; see Comment 6).

The term Armenia is used for referring to Romania, or the Roman and Byzantine Empire, which was also known as Romea and Romania. We see this country associated with Britain once again.

This chronicle evidence is naturally declared erroneous today. The commentary of a modern historian is as follows: the incorrect name Armenia should be read as Armorica, or Brittany (*ibid*). However, replacing Armenia by Armorica doesn’t alter anything substantially.

Old English chronicles are therefore of the opinion that Britain had first been conquered by the “ancient” Trojan Brutus, and simultaneously name its conqueror a Roman, or Romean, character known as

Consul Brutus, who is believed to have come here with his fleet, founding the British Kingdom and becoming the first king of the island.

## 2.

### **THE “ANCIENT” BRUTUS THE TROJAN FROM THE ENGLISH CHRONICLES, THE PATRIARCH OF THE BRITS, TURNS OUT TO BE A CONTEMPORARY OF JULIUS CAESAR AND GENGHIS-KHAN, CONQUEROR OF THE WORLD**

Everything appears to be clear so far. The only thing that remains is the estimation of the epoch when this famous Roman Brutus had lived. The answer can be found in any Scaligerian textbook on world history – there was the famous Roman consul named Brutus, a friend and brother-in-arms of Julius Caesar, who had taken part in many of his expeditions; he is believed to have lived in the alleged I century B.C. Brutus eventually betrayed his protector; Caesar’s bitter words “And thou, Brutus!” are known to us from childhood – they were uttered when Brutus had perfidiously struck Caesar with his sword.

A propos, the words of Caesar sound as “Tu quoque, Brute!” in the dignified “ancient” Latin. Apparently, this simply means “*Ty kak, brate!*” – the Slavic for “How could you, brother?” The possibility that the “ancient” Roman Julius Caesar could have spoken Slavic looks perfectly absurd from the consensual Scaligerian point of view. However, there is nothing surprising about it insofar as our reconstruction is concerned. Moreover, Julius Caesar (or Youri the Czar, considering the frequent flexion of L and R), appears to have been the Czar, or the Khan, of the Great = “Mongolian” Empire. He naturally spoke Slavic, likewise his brother, who transformed into “Brutus” on the pages of Scaligerian history. The “sweet-sounding” ancient Latin can be identified as Church Slavonic, deliberately mutilated to the point of being unrecognizable (see CHRON5 and CHRON6 for more details).

Let us however return to the “ancient” English chronicles. It is common knowledge that the treacherous murder of Caesar figures as one of the brightest episodes in the biography of the “ancient Roman” Brutus. However, Old English chronicles refer to virtually the same episode, claiming that the “ancient” Trojan Brutus, the first king of the Brits, also killed

his father – presumably accidentally, with an arrow that hit the Trojan “father of Brutus” by mistake ([577], page 173). This must be a somewhat distorted rendition of the legend about Brutus the “Roman” slaying Julius Caesar, his former friend and protector. In both versions, the English and the Roman, the people of the country banish Brutus as a result of this murder (or manslaughter).

Our simple and natural hypothesis that the legendary conquest of Britain was carried out by this very “Roman” Brutus, a contemporary of Caesar, is confirmed by the chronicles, although they do not make any direct references to Brutus the “Trojan” being either an ally or a foe of Caesar’s. Indeed, every English chronicle without exception claims Britain to have been conquered by Julius Caesar for the first time. Caesar arrived to the island with the Roman military fleet of 80 vessels ([1442], page 5). The conquest of the island required some effort, and so Caesar returned to Britain with a fleet that already counted 600 ships, no less. The natives were defeated as a result, and the Romans founded a kingdom in Britain. Moreover, Nennius claims that “Julius Caesar was the first Roman to have sailed towards the Isle of Britain; he had conquered the kingdom of the Brits and crushed the opposition of the natives” ([577], page 176). Thus, if Brutus was the first Roman to have landed on the island, and the same is also said about Caesar, the two must have been contemporaries and allies, who had conquered the island together. Let us present the summary as a table.

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a. The “ancient” Trojan *Brutus* is the first king of the Brits.

b. *Julius Caesar*.

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1a. *Brutus* is the first Roman (and also Trojan) to arrive to the island, conquer it and found a kingdom there.

■ 1b. *Julius Caesar* is the first Roman who came to the island, conquered it and founded a kingdom.

2a. *Brutus* arrives in Britain accompanied by a large military fleet.

■ 2b. *Julius Caesar* invaded Britain as the leader of a large naval force.

3a. The “ancient” Trojan *Brutus* “accidentally” kills his father with an arrow.

■ 3b. The Roman Brutus, a friend and contemporary of *Julius Caesar*, perfidiously kills Caesar, “his fatherly protector”.

4a. The murder of *Brutus* the father by his son, Brutus the Trojan, was foretold by a seer ([577], page 173).

■ 4b. The murder of *Julius Caesar* by his friend Brutus the Roman was also foretold by a diviner (see Plutarch’s report in [660], for instance).

5a. The “ancient” Trojan *Brutus* was exiled from his homeland as the perpetrator of a major crime.

■ 5b. The people of Rome banish Brutus the Roman to punish him for the murder of *Julius Caesar*.

6a. The Roman consul *Brutus* stands at the very source of British history.

■ 6b. *Julius Caesar*, who lived in the alleged I century B.C., is the conqueror of Britain. Scaligerian history considers the “real” history of Britain to begin with this very epoch.

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Common sense dictates that the epoch of the first conquest of Britain by Brutus the Trojan, which is presumed to have preceded the new era by many centuries, and the epoch when Britain was conquered by Julius Caesar (the alleged I century B.C.), need to be superimposed over each other. The chronological shift that separates these two renditions of the same events from each other in the Scaligerian textbooks equals some 700 or 800 years at least.

We therefore claim that the “ancient” Trojan and Roman consul Brutus, the forefather of the Brits and the key character to stand at the source of British history, to be the very same person as Brutus the Roman from the epoch of Julius Caesar (the alleged I century B.C.). The “duplication” only occurred in chronicles, brought to life by the quills of Scaligerite historians in the XVII-XVIII century.

Connoisseurs of the “ancient” history may recollect yet another Roman consul named Brutus – the third historical character to bear this name. His lifetime is dated to the alleged VI century B.C. He is believed to have banished the Roman kings from Rome

and founded the Roman republic. According to our research, the epoch of Brutus the republican, or the alleged VI century B.C., is yet another phantom duplicate of Caesar's epoch (see CHRON1 for more detail). We see "three Bruti" as a result, all of them phantom reflections of the same military leader, who must have lived in the XIV-XV century A.D. and conquered the British isles, founding a new province of the Great = "Mongolian" Empire here and naming it after himself alongside Czar Youri, who was transformed into Julius Caesar by the Scaligerite chroniclers. The island was named after the brother of Czar Youri. Bear in mind that, according to our reconstruction, the brother of Genghis-Khan identifies as Batu-Khan, aka Ivan Kalita, or Caliph.

The ideas that we voice and the facts listed above are completely at odds with the Scaligerian chronology, and not just the chronology of Britain. Modern historians try to work their way around the embarrassing evidence of Brutus the Trojan being a Roman consul as contained in the ancient chronicles of Britain, likewise the fact that the "ancient" Brits had been the descendants of the "Roman" Brutus and the Romans. In particular, the modern commentators of Nennius and Galfridus (A. S. Bobovich and M. A. Bobovich) try to put the reader at ease in the following manner: "The idea to trace the lineage of the Brits to the Romans is hardly original: the Frankish rulers had already traced their genealogy to the Trojans in the VI century" ([155], page 270). We might add that they were perfectly justified in doing so, qv in CHRON1. Further on, historians make the following cautious remark: "There are several Bruti known in Roman history" (*ibid*). After placating us with this vague statement, they don't ever return to the topic again. We are beginning to realise why – otherwise they would have to make the inevitable conclusion that the "ancient" Brutus the Trojan had been a contemporary of Julius Caesar, which contradicts the chronology of Scaliger and Petavius.

This instantly moves the so-called "ancient and legendary" history of Britain forward in time by more than two thousand years, which superimposes the epoch of the alleged XIII-I century B.C. over the epoch of the XIII-XVI century A.D. As we shall see below, none of these events could have predated the XIV century A.D.

### 3. BIBLICAL EVENTS ON THE PAGES OF THE ENGLISH CHRONICLES

"Historia Brittonum" by Galfridus Monemutensis is based on the chronological foundation of Biblical history – Galfridus occasionally inserts phrases such as "Samuel the Prophet had ruled over Judea in that epoch" ([155], page 20). These occasional references are scattered all across the chronicle of Galfridus and form a rough skeleton of Biblical history, weaving the Biblical kings and prophets into the British historical fabric. However, Galfridus gives us no absolute datings; his entire chronology is of a relative character – all he tells us is the name of the Biblical king or prophet who had lived around the time when this or the other event took place in British history. Therefore, an unbiased analysis of the English chronology leads us to the necessity of delving into the Biblical chronology.

Our analysis of the Biblical chronology identifies the Biblical epoch as the XI-XVI century A.D., qv in CHRON1, CHRON2 and CHRON6. Therefore, the "ancient" history of Britain, which is linked to the events described in the Bible, is also moved forward in time – from the Scaligerian "chronological depths" to its proper place in the late Middle Ages.

### 4. THE LOCATION OF THE "ANCIENT" TROY

The opinions of the modern historians and archaeologists on the real locations of certain famous "ancient" cities are often arbitrary and lack any kind of substantiation at all, qv in CHRON1. For instance, the XIX century historians locate the famous Homer's Troy at the southern end of the Hellespont straits, whose name apparently translates as "Sea of Helen" – "Helen" + "Pontus" (sea). Then H. Schliemann allegedly "proved" some nondescript settlement in these parts to have "really" been the famed and powerful Troy; however, his "proof" doesn't hold water. Moreover, there are reasons for serious suspicions of forgery – we are referring to the so-called "gold of Priam" that is presumed to have remained buried on this site for over two millennia and found by Schliemann during excavations (see more details in [443]; also CHRON2, Chapter 2:5.1.5.

Scaligerian chronology is of the opinion that Troy was destroyed in the XII-XIII century B.C. ([72]), and has never been rebuilt since then. However, certain mediaeval Byzantine authors mention Troy as an existing mediaeval city – Nicetas Aconiatius and Nicephorus Gregoras, for instance ([200], Volume 6, page 126). As we said in CHRON1, the “ancient” Titus Livy indicates a place called Troy and a Trojan region in Italy. Certain mediaeval historians directly identify Troy as Jerusalem, for example, [10], pages 88, 235, 162 and 207. This cannot fail to confuse the historians of today.

Let us remind the readers of the other name of Troy – Ilion, whereas the alias of Jerusalem is Aelia Capitolina ([544], Volume 7). We can clearly see the difference between the names Alia and Ilion.

In CHRON1 we cite data that lead us to the presumption that Homer’s Troy identifies as Constantinople, or New Rome, whereas the Trojan War is the very first world war in history. It took place in the XIII century A.D., which postdates the Scaligerian dating by some 2600 years.

The identification of the Great Troy as Constantinople is de facto implied by the sources that tell us about the epoch of the crusades. Chronicler Robert de Clari reports the Great Troy to have stood next to the entrance to branchium Sancti Georgii ([286], page 210). The name is presumed to apply to the Dardanelles straits; however, it is common knowledge that Villehardouin, another famous chronicler of the Fourth Crusade, uses the name for referring to both the Dardanelles and the Bosphorus. M. A. Zaborov also points out that “Villehardouin uses this name [the pass of St. George – Auth.] for referring to both the Dardanelles and the Bosphorus” ([286], page 238).

Therefore, the Great Troy may have been located near the entrance to the Bosphorus, which is exactly where we find Constantinople today.

Thus, there was absolutely no need for seeking the “remnants” of the Great Troy among the numerous Turkish settlements, all similar to one another, which is where Schliemann appears to have “discovered” his faux Troy. It shall suffice to point at the famous ancient city of Istanbul.

The famous mediaeval “Romain de Troie” by Benoit de Sainte-Maure was finished between the alleged years 1155 and 1160. “The oeuvre is based upon the ‘Legend of Troy’s Destruction’ written by a cer-

tain Dares, allegedly a living witness of the Trojan War [apparently, one of the crusaders – Auth.], Benoit regards the antiquity through the prism of contemporaneity... He bases his narration to the heroic epos of the ancient Greece, whose characters are transformed into noble knights and fair ladies, whereas the Trojan War itself becomes a series of jousting tournaments... Medea figures as a court lady dressed in French attire of the middle of the XII century” ([517], page 235).

However, in this case the Trojan War becomes an event of the crusader epoch, according to Benoit de Sainte-Maure. As for the “prism of contemporaneity” applied to Sainte-Maure’s references to Troy, it is an attempt of making the ancient sources conform to their Scaligerian standards. Their descriptions of the “antiquity” are radically different from those of the XVII-XVIII century.

## 5.

### THE REASON WHY RUSSIA AND BRITAIN ARE BOTH PRESUMED TO BE INSULAR STATES ACCORDING TO THE ENGLISH CHRONICLES

The fact that Great Britain is an island should hardly surprise anyone – unlike Russia, which doesn’t remotely resemble an island geographically. Nevertheless, the “Chronicle of the Dukes of Normandy” written by the famous chronicler Benoit de Sainte-Maure in the alleged XII century A.D. ([1030]) claims the following to be true.

“They have an isle called Kansi, and I believe it to be Rosie [Russie in another copy – Auth.]. Its shores are washed by a vast salty sea. Like bees from hives, thousands of them swarm out into battle, full of rage, with their swords ready; moreover, this nation can attack large kingdoms and win great battles” ([1030], see Comment 5).

Russia is referred to as Rosie or Russie here ([517], page 240). If we turn to the table of mediaeval names cited above, we shall get additional proof to the fact that the country mentioned in this manner is indeed Russia. V. I. Matouzova, who had included this text into her book entitled “Mediaeval English sources”, comments this passage as follows: “Rosie – Russia. The presumed insular geography of the country resembles the reports...” ([517], page 244). V. I. Ma-

touzova also mentions several other chroniclers who had believed Russia to be an island, in particular Arabs and Persians. One needn't think that the "Arabs and Persians" in question wrote their book in modern Persia or the Middle East. As we demonstrate in CHRON1, CHRON2 and CHRON6, Persia is the name that the old chronicles had used for referring to P-Russia, or the White Russia (hence the name Prussia). Apart from the Middle East, Arabic was also used in Russia (see CHRON4, Chapter 13).

The Isle of Kansi as mentioned in a number of old chronicles is Scandinavia. However, Scandinavia also isn't an island. Could the name Kansi be a slight corruption of Khansi, or "*khanskiy*" (the khan's)?

The Chronicle of St. Edmond's Monastery, which dates from the alleged XIII century, reports the Tartars to have invaded Hungary coming from "the islands" ([1446]; also [517], pages 100-101).

What could be the matter here? The Tartars, or Cossacks, are known to have inhabited the continent and not any islands of any sort. The easiest we can do is accuse the old authors of total ignorance, which is the usual practise with the modern historians, who are only too glad to leave the problem well alone.

However, another explanation is possible. The English word "island" may have had a different meaning originally – possibly, a collation of "Asia" and "land", or "Asian land". Some country in Asia? Without vocalisations we shall come up with SLND in both cases, and the vowels were extremely impermanent before the invention of the printing press, changing all the time, qv in CHRON1.

Everything becomes instantly clear. Russia could indeed have been considered a faraway Asian land by the Westerners; even today, a larger part of its territory is in Asia and not Europe. The English chroniclers of the Middle Ages were perfectly correct to call Russia an Asian land, which invalidates yet another reason to accuse them of ignorance.

If the Old English authors used the word Russia for referring to an Asian land, could "England the island" have indeed been a faraway land in Asia initially, transforming into the insular Great Britain somewhat later?

We have already discovered the parallelism between the English and the Byzantine, or Mongolian, history. Both Russia (aka the Horde) and Byzantium are Asian countries for any Western European chronicler.

Where had England, or Britain, really been located in the XI-XIV century A.D.? As we can see, the answer isn't just far from obvious – it was extremely hard to find. Jumping ahead, let us merely indicate Byzantium, or a part of the "Mongolian" Empire.

## 6. THE LOCATION OF BRITAIN CONQUERED BY BRUTUS. THE ITINERARY OF HIS FLEET

The answer to the question formulated in the name of the section seems to be apparent – "ancient" Britain had been where it remains until this day. However, let us refrain from jumping to conclusions so far.

Bear in mind that after having "murdered his father involuntarily", Brutus was exiled from Italy, and so he went to Greece ([155], page 7). However, the exact location of the country whence he was banished remains questionable, as well as the very fact of his exile. We shall refrain from giving any estimates presently.

It is presumed further that upon arriving to Greece and "reviving ancient ties of blood, Brutus found himself among the Trojans" ([155], page 7). Several wars break out in Greece and Italy. Galfridus pays a great deal of attention to these wars. Then Brutus assembles his army and heads off accompanied by a fleet. This fleet is presumed to have headed towards the modern British Isles via the Atlantic. Is this indeed the case? What if the chronicles really describe military operations in the Mediterranean and on the territory of Greece and Byzantium?

For instance, the army of Brutus comes to Spartin. Modern commentary of historians: "Location unknown" ([155], page 230). Of course, if we are to presume that Brutus travelled at a distance from the Mediterranean, we shall find no such city anywhere. However, if the events took place in Greece, the city can be easily identified as the famous Sparta.

Further Galfridus describes the itinerary of Brutus' fleet, which is presumed to "prove" the fact that Brutus had indeed travelled via Atlantic and arrived to the shorts of the British Isles. However, Galfridus apparently "repeats the error contained in his source – the *Historia brittonum* of Nennius, who had, in turn, misinterpreted Orosius" ([155], page 231). Further we find out that "likewise Nennius, Galfridus erro-

neously places the Tyrrhenian Sea beyond the Herculean Columns. The Tyrrhenian Sea is the name used for the part of the Mediterranean that washes the western coast of Italy" ([155], page 231).

Galfridus didn't make any mistakes of any sort – he is referring to complex military manoeuvres inside the Mediterranean (near the coast of Italy in particular, which is where we find the Tyrrhenian Sea). The fleet of Brutus must have remained in the Mediterranean; modern historians accuse Galfridus and other chroniclers of "mistakes" for the sole reason that they attempt to apply the modern Scaligerian ideas of the ancient history to authentic ancient texts. The numerous contradictions that emerge from this approach are immediately blamed on the ancient authors, whereas it should really be the other way round.

Further Galfridus describes a battle between the army of Brutus and the Greeks at River Akalon ([155], page 8). Modern commentary is as follows: "This name must be a fantasy of Galfridus... E. Faral's book... voices the assumption that the description of the Trojan victory over the Greeks was borrowed by Galfridus from the story told by Etienne de Blois about the victory of the crusaders over the Turks at a river referred to as 'Moskolo' by the author, in March 1098" ([155], page 230).

Real events described by Galfridus slowly begin to emerge from underneath the thick coats of Scaligerian whitewash. The author describes the epoch of the crusades using some ancient documents as his source – Byzantium in the XI-XIII century A.D. It is also possible that the campaign of Brutus ("brother"), or the campaign of Julius Caesar (Youri the Czar) identifies as the Great = "Mongolian" Conquest of the XIV century started by Czar (Khan) Youri = Georgiy Danilovich = Genghis-Khan and continued by his brother Ivan Kalita = Caliph. This conquest had at some point reached the British Isles. See more in re the "Mongolian" conquest in Part 1 of the present book.

Thus, the conquest of Britain partially transfers into the XIV century A.D. from the I century B.C., being also a partial reflection of the Trojan War of the XIII century A.D., which was fought for Constantinople = Troy = Jerusalem = Czar-Grad.

A while later, the fleet of Brutus arrives to "the island known as Albion in those days" ([155], page 17).

According to the modern commentary, "Albion (or Albania) is one of the oldest names used for Great Britain (or a part thereof) as registered in the ancient sources" ([155], page 232). Galfridus keeps using Albania as a synonym of Britain ([155], page 19).

We learn that Britain and Albania are two different names of a single country. Once we renounce the Scaligerian point of view, which stubbornly tries to identify Britain of the XI-XIII century as modern Britain, we shall recognize this "British Albania" as either the Balkan Albania, which had been a Byzantine province in the Middle Ages, or the White Russia (Alba). Thus, Galfridus explicitly locates mediaeval Britain in the "early days" in the vicinity of Byzantium.

Albion is still used as the old name of Britain. This results from the fact that the "ancient" history of Britain was based on Byzantine and "Mongolian" chronicles that wrote about the Balkan Albania as well. The name eventually transformed into "Albion". Alternatively, the British Isles became named Albion as a result of the "Mongolian" conquest in the XIV-XV century, when the country was invaded by the troops of the White Horde (Alba = White).

## 7.

### **BRUTUS HAS TO FIGHT AGAINST GOG AND MAGOG DURING THE CONQUEST OF BRITAIN (AKA THE TARTARS AND MONGOLS OR THE TEN TRIBES OF ISRAEL)**

Having disembark on the shores of Albania, "Brutus named the island Britain after himself, while his companions became Brits" ([155], page 17). It is possible that Albania the Asian country became Albania the island due to the fact that Brutus had reached it by sea – the disembarkation in Byzantium transformed into the conquest of an island (or, alternatively, chronicles tell us about the Russian fleet invading the islands that shall eventually be known as the British Isles).

Who does Brutus encounter here? Giants, no less – apparently, a reference to the various nations that populated the territory of Byzantium and Russia (the Horde): "One of these giants was particularly repulsive; his name was Goemagog" ([155], pages 17-18). According to Galfridus, this giant was exceptionally strong and fearsome. The army of Brutus attacked the



Fig. 18.1. Ancient miniature depicting the fight between King Arthur and a giant. We see the legend “Gigas” over the head of the latter – Gog, that is. Let us remind the reader that Gog and Magog were the names used for the “Mongols and the Tartars”. Taken from [155], page 64-65.



Fig. 18.2. A fragment of the previous illustration with the name “Gigas”.

twelve giants with Goemagog among them. The Brits are pushed back initially, but finally “crush the giants completely, save for Goemagog” ([155], page 18). The battle against Goemagog continues, and finally the Brits manage to defeat him as well.

In fig. 18.1 we see an ancient miniature entitled “King Arthur Fights the Giant” ([155], pages 64-65). Over the head of the giant we see the name Gigas (or Gog, qv in fig. 18.2).

What real events may Galfridus be describing in this poetic manner of his?

1) The victory of the Brits (“brothers”), or the crusaders, who managed to conquer Byzantium.

2) The fight against Goemagog, one of the most dangerous opponents.

Who is Goemagog? We have mentioned him briefly in Part 1. Let us now expound the manner at greater length.

The commentary of the modern historians is as follow: “Galfridus combines two names into one – Gog and Magog” ([155], page 232). The commentator of the chronicle points out further that Gog and Magog are mentioned frequently in the Bible – the Book of Revelations and the prophecy of Ezekiel. Let us remind the reader what the Biblical book of Ezekiel tells us about these fearsome and mighty nations:

“Set thy face against Gog, the land of Magog, the chief prince of Rosh, Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Rosh, Meshech and Tubal... Gog shall come against the land of Israel” (Ezekiel 38:2-3, 38:18 and on). The Biblical author believes these two nations to bring death and destruction.

The Book of Revelation also speaks of the armies of Gog and Magog with fear: “Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea” (Revelation 20:7).

According to the modern commentator, “Folk tradition eventually transformed Gog and Magog into malicious giants. Statues of Gog and Magog have stood in London ever since the Middle Ages (near the entry to the City, next to the modern city hall)” ([155], page 232).

These two mediaeval nations are quite famous; according to a number of chroniclers, they can be identified as the Goths and the Mongols. In the XIII century the Hungarians identified Gog and Magog as the Tartars ([517], page 174). This fact alone suffices to realise that the events described by Galfridus took place in Byzantium and Russia (Horde). In fig. 18.3 we reproduce an old illustration from the “Chronicle” by Matthew of Paris, which depicts the invasion of the Tartars. The mediaeval author of the miniature portrays the Tartars as Europeans that look distinctly Sla-



Fig. 18.3. Ancient miniature from the Chronicle of Matthew of Paris depicting the invasion of the Tartars. The “Tartar” in question looks perfectly European and has a Slavic face. Taken from [1268], page 78.



Fig. 18.4. A close-in of a fragment of the previous illustration. The face of the “Tartar” looks typically European.

vic – long fair hair et al, qv in fig. 18.4. This fact concurs perfectly well with our reconstruction, which claims that the “Tartar” invasion had really been Slavic.

We must also point out the following circumstance, which is of paramount importance. According to old folk tradition, that had been referenced in the Russian textbooks up until the XIX century, the Muscovite Kingdom “was found by Mosoch, the Biblical patriarch” – hence the Greek name of Moscow (Moska). Thus, the Biblical reference to the “prince of Rosh, Meshech and Tubal” is most likely to be telling us about the Russian Mosokh as well as Tubal (Tobol) in Siberia, qv above. But when did the foundation of Moscow really take place? Even in the Mil-

lerian and Romanovian history the first mention of Moscow dates from the XII century A.D. the earliest; in Part 1 we demonstrate that Moscow may have been founded even later. Even if we are to assume that the actual name Moscow might predate the foundation of the city by a few hundred years, we shall see that the mention of Gog, Magog and the Prince of Rosh, Meshech and Tubal in the Old English manuscripts dates them to the epoch of the XII-XIII century A.D. the earliest.

In CHRON6 we demonstrate that the Great = “Mongolian” Conquest of the XIV century and the Ottoman = Ataman conquest of the XV-XVI century that had followed it was described in the Bible as the conquest of the “Promised Land” by the tribes of Israel. Apparently, the very fact that the Tartars and the Mongols, or Gog and Magog, were identified as the tribes of Israel is referred to directly in the ancient chronicles; old maps also make it perfectly obvious ([953]).

Historians report the following: “The invasion of the Mongols and the Tartars ... was considered to be an ‘omen’ of the imminent Apocalypse, and many have identified those nations as Gog and Magog, including Matthew of Paris” ([953], page 178). Several geographical maps of the Middle Ages “depict the nations Gog and Magog beyond the Caspian Sea, chased there by Alexander of Macedon. This is where the Tartars came from... Matthew writes about the Tartars and the Mongols who suddenly swarmed Europe from behind their mountains. He traces the lineage of the Tartars to the ten tribes of Israel pushed behind the mountains by Alexander of Macedon, thus fusing several myths into one, likewise Peter Camestor and other scientists – the myth of Gog and Magog as well as the one of the Ten Tribes” ([953], pages 180-181).

Let us also consider the ancient mediaeval map of the alleged XIII century as cited in [953], page 181 (number XIV.2.1, Cambridge, CCC, 26). The following is written there: “Closed-off area beyond the Caspian mountains. Here be the Jews that the Lord saved us from after the prayer of King Alexander; they shall come before the Judgement Day as the Lord’s scourge, and they shall herald the demise of all the other nations” ([953], page 182).

There is another ancient map with a similar inscription: “The Lord hath heard the prayer of King Alexander, and made the Jews dwell behind these



Fig. 18.5. Miniature entitled “The Nations of Gog and Magog Surrounding the Camp of the Holy” from the Book of Revelations with comments by Andrew of Caesarea. Second half of the XVII Century. According to historians themselves ([953], pages 180-181), the riders depicted as the nations of Gog and Magog are in fact Israelites storming some city. Taken from [623], page 70.

mountains in reclusion. They shall break free before the Judgement Day and wipe out every nation to comply with the will of the Lord. The mountains stand tall and strong; forbidden and impenetrable are the Caspian Mountains” ([953], page 182). Let us consider another old map (XIV, 2.3, London, BL, Royal 14 C. VII, f. 4v-5, allegedly dating from the XIII century). According to the quotation provided by L. S. Chekin, the following is written here: “Nine tribes remain here – Gog and Magog, confined by Alexander. This is where the Tartars came from – the ones who are said to have brought their armies here from behind the mountains of rock, conquering vast territories” ([953], page 183). In fig. 18.5 one sees an ancient miniature from the Book of Revelation (a copy dating from the second half of the XVII century). The miniature is entitled “The Nations of Gog and Magog Surrounding the Citadel of the Holy” ([623], page 70). We see numerous horsemen wear-

ing helmets and shields, with chain mails over their shoulders. The XVII century authors must have still remembered that the Book of Revelation referred to the Cossack (or Tartar) cavalry, heavy and light.

This is the commentary of L. S. Chekin, a historian. “Gog and Magog... These nations were confined behind the Caspian (or Caucasus) Mountains by Alexander of Macedon, which is where they shall await the Judgement Day. Gog and Magog are mentioned in various versions of the legend of Alexander and a number of eschatological prophesies (pseudo-Methodius of Patar, the Words of the Sybil etc)... The new motifs – namely, identifying Gog and Magog as the ten ‘missing tribes’ of Israel, one of which, in turn, is revealed to be the Mongols and the Tartars, became reflected in the maps of the Middle East compiled by Matthew of Paris... According to the map XIV.2.3.1, now, after the Tartars had already ‘revealed themselves’, nine of the tribes remain, cloistered here by Alexander ... The fictitious travel diary written by some author who had adopted the pseudonym of John Mandeville (circa 1360) discusses the possibility that Gog and Magog might choose a maritime escape route ... whereas the Turkish traveller Evlia Celebi (circa 1650) mentions Gog and Magog, locked up somewhere near the Bosphorus by Alexander, as well as iron ships of some sort, whose function remains unclear” ([953], pages 205-206).

Our reconstruction provides a perfect explanation for the numerous reports that mediaeval chronicles (some of which were quoted above) make about Gog and Magog = the Tartars = the Israelites (cf. the Russian word “*koleno*” used as a synonym of “tribe” in the present case and the word “column” in the meaning of a military formation). The realisation that dawns upon us is that the events discussed earlier all took place in Russia (the Horde) and the Ottoman = Ataman empire of the XIV-XVI century. Western Europeans of the XV-XVII century had referred to them as to Gog and Magog, or the Mongols and the Tartars, or the “tribes of Israel” (the Theomachists). This is why they dwell secluded in Russia (the Horde), on the territories “beyond the Caspian Sea and the Caucasus”, qv above. Everything is crystal clear – the Bosphorus is where we find the famous Czar-Grad, or Istanbul, the capital of the Ottoman (Ataman) Empire, an ally of Russia (the Horde) in the

XIV-XVI century. This was whence the famous Ottoman fleet sailed forth into long voyages.

As we can see, certain mediaeval texts appear to reflect the grandiose trans-oceanic expeditions undertaken by Russia (the Horde) and the Ottoman (Ataman) Empire in the XV-XVI century – the American continent was conquered as a result of these ([953], pages 205-206). This is why the old maps and chronicles as quoted above (apparently dating from the XVI-XVII century) have preserved the memory of some “iron ships” built by Gog and Magog, although a vague one; it defies the understanding of modern historians who cannot operate outside the paradigm of Scaligerian history ([953], pages 205-206). Nevertheless, Scaligerian history has kept the memory of America colonised by the ten “missing tribes of Israel”, no less (see CHRON6 for more details).

L. S. Chekin continues to emphasise that the Jews from the ten “missing tribes” of Israel “were occasionally believed to inhabit the Caucasus and Scythia; the Christian tradition ... likened them to Gog and Magog. In particular, they were believed to have been driven beyond the Caspian Mountains by Alexander the Great and cloistered there... This gave new reasons for identifying the missing tribes of Israel as Gog and Magog... Both myths (of Gog and Magog as well as the missing tribes of Israel) were applied to the Mongols and the Tartars... The Jews were proclaimed the collaborators of the latter” ([953], page 209).

According to our reconstruction, all the various names listed above (the Mongols, the Tartars, the Ten Tribes of Israel and the nations of Gog and Magog) really refer to the same historical “character” – namely, the army of Russia (the Horde) and the Ottoman (Ataman) Empire, which had colonised vast lands in Eurasia and America around the XIV-XV century, founding the Great = “Mongolian” Empire.

Thus, we must draw an important conclusion once we return to the English chronicle of Galfridus. During their disembarkation in Byzantium (or England), in the epoch that cannot possibly predate the XIII century, the army of Brutus (Brother) ran into a number of large ethnic groups, among them the Goths = Cossacks = Russians = the Horde = the “Mongols” (Great Ones). They had played a very important role in mediaeval Europe and Asia in the XIII-XIV century A.D.

## 8. JULIUS CAESAR FOUND HIMSELF CLOSE TO THE RUSSIAN LANDS DURING THE CONQUEST OF BRITAIN, OR ALBANIA

Let us recollect that the epoch of Brutus (Brother) is also the epoch of Julius Caesar = Yuri the Czar = King George. In this case, the military campaigns of Brutus must be somehow described in the texts that refer to the campaigns of Julius Caesar.

When Galfridus comes to the end of the Brutus section, he commences with his story of Julius Caesar, having presumably skipped several hundred years. As we understand today, he begins the same story “the second time over”, or comes back to the events of the same XIV-XV century, albeit related in a different manner.

According to Galfridus, “Roman history tells us that after the conquest of Gaul, Julius Caesar came to the Ruthenian coast. Having seen the Isle of Britain thence, he made an enquiry about this land and the people living there” ([155], page 37).

Scaligerian historians are of the opinion that the above passage is yet another demonstration of the author’s mediaeval ignorance. Modern commentary reads as follows: “The Ruthenians identify as a Gaulish tribe that had inhabited Aquitania (the South-East of Gaul). It is impossible to see Britain from there, and so Galfridus is making a mistake in his reference to the Ruthenians” ([155], page 238).

Who are the Ruthenians? Let us turn to the glossary that we have compiled from the materials of V. I. Matouzova ([517]); we shall find the answer immediately. The Ruthenians were Russians, and many mediaeval chronicles use this name for referring to them. The name may be a derivative of the word Horde (in its Slavic forms *Orta*, *Ruta* and *Rat*) – the Russian army, in other words.

It is common knowledge that the Russian army had waged many wars in Byzantium, attacking Czar-Grad (or Constantinople), among other things. Therefore, the Russians had indeed occupied certain Byzantine provinces in the Middle Ages, and it was easy to see Albania, or Byzantium, from one of the adjacent territories.

We therefore believe the Ruthenians as mentioned by the English chronicles in the context of Caesar’s

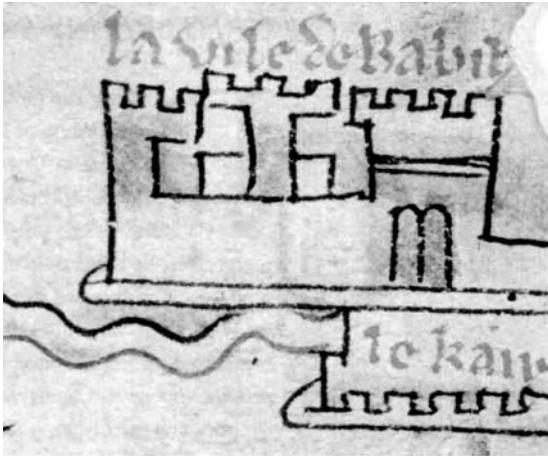


Fig. 18.6. Fragment of an old map where Cairo and Babylon are drawn as neighbours. Taken from [1268], page 145.

conquest of Britain, or Albania, to be the same nation as the Russians in the XIII-XIV century A.D.

The Great = “Mongolian” conquest began in the XIV century; the Russians (or Ruthenians) came to France, known as Gaul in the Middle Ages, as a result of this military expansion, and not just Gaul, but Western Europe in general and beyond that, qv in CHRON5. Galfridus is therefore perfectly correct to report that the Ruthenians had lived in Gaul. “Ruta” (or “Rutha”) translates as “Horde”, as simple as that.

Let us revert to the campaigns of Julius Caesar as described by Galfridus. Caesar invades into Albania, or Britain, assisted by a fleet. This is where he engages in combat with the Brits ([155], page 38), defeating them and conquering their country. Let us stop and reflect on the identity of the Brits in the XII-XIV century. The Scaligerian “explanation”, which calls them the “descendants of Brutus,” doesn’t really explain anything. Our experience in these matters leads us to the assumption that the Brits of the XIII-XIV century can be identified as some real Mediterranean nation.

Let us once again turn to the dictionary of mediaeval synonyms that we compiled after the book of V. I. Matouzova ([517], see above). We shall instantly see that mediaeval sources use the word “Pruten” for referring to the Prussians (PRTN). This may well be the mediaeval equivalent of BRT, or the Brits men-

tioned by Galfridus, and one can therefore assume that Caesar had fought the Prussians in the Middle Ages. Britain, or BRTN, as mentioned by the sources of this epoch, is most likely to identify as PRTN = Prutenia, or mediaeval Prussia. The name Prutenia may also have been used for the White Horde.

However, another answer is possible. According to the Anglo-Saxon Chronicle, the language of the Brits was Welsh ([1442], page 3). However, the Welsh, or the Walachians, were already identified as the Turks, or the Ottomans (qv in the table of mediaeval synonyms referenced above). In this case, the Brits may have been identified as the Turks (or the Ottomans) – in some of the chronicles at least. This brings us back to the Byzantine or Russian (“Mongolian”) localisation of the early British history.

## 9.

### THE LOCATION OF LONDON IN THE X-XII CENTURY. THE FOUNDATION OF LONDON IN THE BRITISH ISLES AS REGISTERED CHRONOLOGICALLY

Many of the modern readers believe that the city known as London today had always been where we know it to be nowadays. However, let us see what the ancient British chronicles have to say on this matter.

For instance, Galfridus tell us the following: “Having finished with his division of the kingdom, Brutus found himself consumed with a burning desire to found a city... He did found one, instantly dubbing it New Troy [sic! – Auth.]. The newly founded town had borne this name for many centuries; eventually, the name transformed into Tronovant. However, later on Lud ... who had fought against Caesar ... gave orders to name the city Caer Lud after himself [the word Caer translates as ‘city’, cf. Cairo; more on the subject below – Auth.]. This had eventually led to a great fight between himself and his brother Nennius, who bitterly resented the fact that Lud wanted to obliterate the very name of Troy from the memory of their descendants” ([155], page 18).

This is what the chronicle tells us further on: “The name transformed into Caerludane, and then, after one language had replaced another, into Lundene, and finally Lundres” ([155], page 37). The modern commentary is as follows: “Trinovant – the old name

of London” ([155], page 232). The name Londres exists until the present day – this is how the French and the Spanish transcribe the name London.

Thus, ancient English chronicles claim Lud, or London, to be the former Trinovant, or New Troy. What is New Troy? Most likely, the New Rome, or Constantinople, aka Czar-Grad. This corollary is in excellent correspondence with everything that we have discovered above, and also suggests a Byzantine and “Mongolian” localization of the events pertaining to the early British history.

Galfridus appears to be telling us about some old military campaign of Brutus (Brother) that dates to the XI-XII century. This campaign had resulted in the foundation of New Troy, which later became known as Constantinople. Alternatively, he describes the “Mongolian” conquest of the British Isles in the XIV century by the brother of Genghis-Khan, which had resulted in the foundation of a city that became known as New Troy, or Czar-Grad. This city eventually became known as London.

Let us cite another typical fact and recollect the famous city of Tyrnovo in Bulgaria. The name resembles Trinovant and translates as “New Troy”, being a collation of “Troy” and “Nova” (Tyr + Novo). The name Trinovant may therefore be of Byzantine origin and come from the Balkans. The Russian word for “new” is “*noviy*” – cf. also the Latin “*novus*”. New Troy must have thus been used as the name of London once. This is precisely what we learn from the chronicle of Galfridus, which reports the transformation of the name New Troy into Trinovant. The “transformation” results from the two parts of the word changing order.

The City of Lud must simply mean “City of LD”, or “City of LT” – the city of the Latins, or the city of the “people” (*lyudi*) in Russian. A capital under this name may well have become reflected in British chronicles. Bear in mind the foundation of the Latin Empire in Byzantium around 1204 in Scaligerian chronology. Its capital may have been known as Caer Lud, or “Latin City”. According to Nennius, the word “*caer*” had once meant “city” in the language of the Brits ([577], page 190).

The name Caer (Cair) Lud also provides us with another reason to identify New Troy as Constantinople and thus also London of the XII-XIII century.

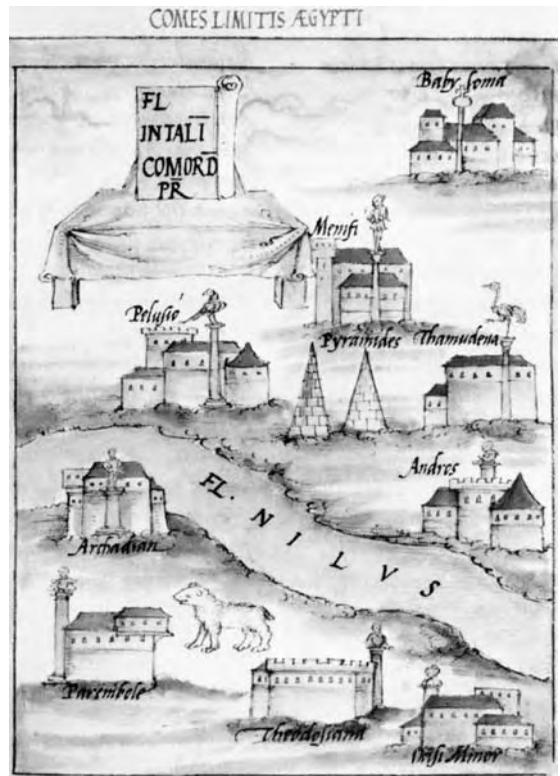


Fig. 18.7. The city of Babylon is placed right next to the Egyptian pyramids in an old map from the manuscript entitled “Notitia Dignitatum”, which is supposed to date from the IV-V century A.D. The original is presumed to have perished – however, we have copies of the “Spirensis” codex allegedly dating from the X century. However, this codex also “disappeared in the XVI century”, according to [1177], page 244. Taken from [1177], page 245.



Fig. 18.8. Close in of a fragment of the previous illustration depicting the “ancient” city of Babylon. We see a tall tower in the centre of the city (a Muslim minaret?) with a Christian cross on its dome.

The first consonant of the word “Caer” may have stood for “TS” as opposed to “K” – the two were frequently confused for each other. In this case CR means “Czar”, and Czar-Grad is another name of Constantinople.

Therefore, Caer Lud, or London as described in the ancient British chronicles, is most likely to be the City of the Latin Czars (CR LT, Czar-Grad or Constantinople). It may also have been known as “Czar of the People”, or “Sovereign of Nations”, bearing in mind the similarity between the words “Lud” and “*lyudi*” (people).

A propos, the Egyptian city of Cairo and the “ancient” city of Babylon, which Scaligerian historians locate between Tigris and Euphrates, also dating it to times immemorial, were depicted as two neighbouring cities on certain ancient maps – a fragment of one such map is reproduced in fig. 18.6. The modern commentary states that “Cairo and Babylon are depicted as neighbouring cities” ([1268], page 145).

The “ancient” city of Babylon is also depicted as standing right next to the Egyptian pyramids on an ancient map reproduced in fig. 18.7 (see [1177], Volume 1, page 245). We can see the Nile, large pyramids, and the city of Babylon, or Babylonia, near them – on top and to the right. The most interesting fact is that the compilers of this ancient map apparently believed Babylon to have been a Christian city. Indeed, at its very centre we see a tall tower topped by a cross (see fig. 18.8). The tower itself resembles a Muslim minaret – on its top we see something that resembles balconies used by muezzins when they call Muslims to congregate for their prayers.

If this is the truth, we find another evidence of Christianity and Islam being two different offshoots of a formerly united religion. We shall naturally find no Christian crosses upon modern minarets; however, we believe the schism between the two religions to date from a relatively recent epoch, namely, the XVI-XVII century.

Let us revert to the name “Caer”, or “Cair”, which had once stood for “city”. As we have seen above, nearly every ancient city founded by the Brits had this word as part of its name, which reflects a memory of its origin – the word Czar. For instance, the chronicle of Nennius tells us the following: “These are the names of all the British cities existing to date, 28

of them altogether: Caer Gwartigirn, Caer Gwyntwick, Caer Myncip...” ([155], page 190). And so on, and so forth. The name of every British city begins with the word Caer.

It is easy enough to understand that the entire narration of Galfridus that concerns the toponymy of the name London is offhandedly declared erroneous by the representatives of the modern historical science. According to the learned historians, “The toponymy of the name London suggested by the author (namely, its derivation from the name Lud), is thoroughly inconsistent. Ancient authors (such as Tacitus and Ammianus Marcellinus) call the city Londinium or Lundinium. The real toponymy remains debatable” ([155], page 237).

Thus, after the crusades of the XI-XIII century certain chronicles began to use the name New Troy for referring to Czar-Grad, or New Rome. After the foundation of the Latin Empire around 1204, the capital of Byzantium was called the Latin City, or Caer Lud (Czar of the People), and, finally, London. This name was transported to the insular Britain when the ancient Byzantine and “Mongolian” chronicles ended up there.

Nennius lists 28 British cities in his chronicle, claiming the list to be exhaustive ([577], page 190). Caer was the word the Brits had used for “city” ([577], page 283). However, the ancient capital of Egypt in Africa is called Cairo. The word itself might be a derivative of “Czar”. Therefore, the word “caer” must be Eastern in origin, likewise the ancient history of Britain.

Galfridus proceeds to tell us that the city of New Troy, or London, had been founded on River Thames ([155], page 18). We believe the name to have been a reference to the Bosphorus initially, which is where we find Constantinople. This strait is very long and relatively narrow; it does look like a river on maps, and connects the Black Sea with the Sea of Marmara.

Let us also take a closer look at the word Thames. Bearing in mind the Oriental manner of reading words from the right to the left and the word “sound”, a synonym of the word “strait” ([23], page 941). Reversed and unvocalized, it looks as “DNS” – possibly, a version of TMS (Thames). The word may therefore have been used for referring to a strait in general before becoming an actual name of a river in England.



Fig. 18.9. Fragment of a Russian military naval chart of 1750 where the strait between England and Ireland is called the Strait of St. George. Copy from the original that was kept in the study of Peter the Great. Apparently, the name “Strait of St. George” came from Byzantium together with the Byzantine chronicles. Taken from [73]. Alternatively, it may have been brought here during the “Mongolian” conquest, when the army of the Horde sent by Genghis=Khan, or Youri (George) came to the British Isles.

There is also some important evidence to the fact that many modern British names were imported from Byzantium in the Russian naval chart of 1750 as reproduced in the atlas entitled *Russian Naval Charts. Copies from Originals* ([73]). We believe the Czar-Grad, or Constantinople, to be the historical prototype of London; this city is located next to the Sound of St. George – a name used for referring to both the Bosphorus and the Dardanelles in the Middle Ages, qv above. Is there anything of the kind anywhere in the vicinity of the British Isles? There is, in fact – the long and narrow strait between Ireland and Great Britain is referred to as the “Sound of St. George” in the map of 1750, qv in fig. 18.9.

The name is most likely to have migrated to the British Isles as a result of the “import” of the old Byzantine and “Mongolian” chronicles. Alternatively, it is yet another trace of the Great = “Mongolian” Conquest, when the British Isles were conquered and populated by the army of Russia, formerly known as the Horde. This army had managed to conquer almost the entire world under the banners of their Great Czar, or Khan – Youri, also known as Julius Caesar, Gyurgiy, King George, Genghis-Khan and St. George the Vic-

torious. It is perfectly natural that we should find his name upon the maps of the lands discovered and conquered by his army.

## 10. THE OLD COAT OF ARMS OF LONDON AND THE ENGLISH KINGDOM OF EAST SAXONS DEPICTS THE OTTOMAN SCIMITARS (OR CRESCENTS)

The city of London on the British Isles is also most likely to have been founded by the “Mongols”, or the “Great Ones”, in the epoch of the Great Conquest instigated by the Horde and the Ottomans in the XIV-XV century. It would make sense to turn to the map of John Speede dating from 1611-1612 ([1160], pages 166-167). Here we see the city of London as part of the East Saxon Kingdom, qv in figs. 18.10. and 18.11. In the top part of fig. 18.11 we see the legend “East Saxons King Dome”. The second part of the word “kingdom” in its archaic transcription is written separately, at the bottom on the left – immediately above the name London. This might be a reference to the fact that London had been the capital of the East Saxon Kingdom.

Let us also point out the most significant fact that concerns this part of the map. Next to London and the legend “East Saxons King Dome” we see a large coat of arms, which is of the utmost interest to us (see fig. 18.11). What we see is a military shield with three scimitars drawn upon a field of red – they look distinctly Ottoman, as professional weapons with wide and heavy front parts of the blade. Furthermore, the way the scimitars are drawn on the shield makes them resemble three Ottoman crescents. One must bear in mind that the map dates from the early XVII century, when the Reformation had already begun, likewise the falsification of the ancient history. It is possible that the old crest of London and the East Saxon Kingdom had borne even more explicit scimitars, or crescents. Let us enquire about their possible origins, especially given that the mediaeval Saxons had never used anything remotely resembling these Turkish weapons (at the very least, Scaligerian history reports nothing of the kind).

Apparently, what we see is a very vivid trace of the “Mongolian”, or Ottoman conquest. The presence of



Fig. 18.10. Fragment of a map by John Speede dating from 1611-1612. We see the East Saxons Kingdom indicated upon it, as well as its coat of arms (the House of London) with three sabres that look very much like the Ottoman scimitars and can be interpreted as Ottoman crescents. Taken from [1160], pages 166-167.



Fig. 18.11. Close-in of the East Saxon coat of arms (House of London) from the map of John Speede. Taken from [1160], pages 166-167.

the Ottoman scimitars, or crescents, on the crest of the East Saxon is explained well by our reconstruction, which claims the name London to have been transferred to the banks of the Thames by the Horde and the Ottomans, or the Atamans, in memory of the old London – Czar-Grad or Troy on the Bosporus, that is. The crescent is the ancient symbol of Czar-Grad, as we explain in CHRON6. Later on, after the conquest of

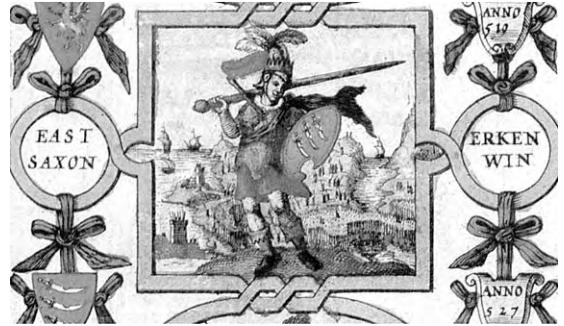


Fig. 18.12. Another representation of the crest of the East Saxons from the left part of John Speede's map. Warrior with a shield with three Ottoman scimitars against a red field. Taken from [1160], page 166.



Fig. 18.13. Coat of arms of London from a map of London dating from 1700. There are no more Ottoman crescents, or scimitars – we see groups of three oddly elongated leonine shapes against a field of red – this is what the initial Ottoman crescents have transformed into. Taken from [1160], page 271.

Constantinople by the Ottomans in 1453, the crescent became the imperial symbol of the Ottoman = Ataman Empire, which means there is nothing surprising about the fact that the capital of the British Isles founded by the “Mongols” and the Ottomans had once borne the symbol of Constantinople upon its crest – the crescent, or the Ottoman scimitar.

The military nature of this mediaeval coat of arms