Part II.

NEW CHRONOLOGY AND CONCEPTION OF BRITISH HISTORY. ENGLAND AND RUSSIA (OR THE HORDE)

Introduction

The second part of our book is concerned with analysing the Scaligerian version of the "ancient" and mediaeval chronology of Britain.

The results of our research demonstrate that British history is most likely to have been extended arbitrarily by the mediaeval chronologists of the XVI-XVII century, and quite substantially so. The real documented history of England is a great deal shorter; the same applies to the real history of all the other countries.

"Ancient" and mediaeval British events described in the historical sources that have reached our day need to be transposed from the "antiquity" to the epoch that begins with the X-XI century A.D. Many of said events appear to be real, but pertain to the history of Byzantium or the Great = "Mongolian" Empire in the epoch of the XI-XVI century.

Furthermore, the new conception of history that we propose makes the position of England among the Western European countries of the XVI century a great deal more important than it is usually assumed.

We are beginning to realise why the mediaeval English kings listed a number of continental European countries as part of their title apart from England – France, for instance, which is common knowledge, as well as Spain, according to a number of sources: "Queen of England, France and Iberia = Spain (?)" ([639], page 122).

The reconstruction of the English history that we suggest concurs well with a similar "shortening of history" of a number of other countries – Italy, Greece, Egypt etc, qv in our previous publications on the topic. Further research can naturally introduce a number of alterations in the history of England, but they should not affect the main idea, as related below.

A brief scheme of the English history in its Scaligerian version

1.
THE OLDEST ENGLISH CHRONICLES

1.1. The Anglo-Saxon chronicle

We believe the readers to be more or less familiar with the Scaligerian version of Roman and Byzantine history – within the confines of the average university course at least. On the other hand, we are aware of the fact that the Scaligerian version of the "ancient" English history might not be known quite as well to some of the readers. Therefore, in the present paragraph we shall provide a brief structural description of the Scaligerian textbook on the "ancient" history of England.

We could naturally refer to some XX century textbook; however, all of them are in fact texts of a secondary nature, namely, renditions of earlier books on English history – often of poor quality. Therefore, we are more interested in the mediaeval documents of the XVI-XVII century, which these textbooks are based upon. These chronicles are chronologically closer to the period when the Scaligerian version of global chronology was created and solidified – the XVI-XVII century. This makes them a lot more valuable insofar as the reconstruction of real history is concerned, notwithstanding the fact that the texts in question were heavily edited by the Scaligerite historians.

The primary chronicles that we have chosen as basis of our analysis are as follows: the famous *Anglo-Saxon Chronicle* ([1442]), as well as the *History of the Brits* by Nennius ([577]) and the book under the same title written by Galfridus Monmutensis ([155]). In fig. 15.1 we reproduce a photograph of a page from the manuscript of Nennius' book. We believe this manuscript to date from the XVII century A.D. the earliest.

The abovementioned works de facto serve as the foundation that supports the entire modern conception of the "ancient" and mediaeval English history. Let us reiterate that this conception is strongly dependent on the Scaligerian chronology. An altered chronology shall radically alter our perception of the chronicles.

Finally, we have also used the famous *Chronological Tables* of J. Blair ([76]), which were compiled in the late XVIII – early XIX century, and comprise all the primary historical epochs as perceived by the European chronologists at the end of the XVIII century.

It is presumed that the so-called legendary history of England begins with the Trojan war, or the alleged XII-XIII century B.C. However, the millennium that is presumed to have passed between the Trojan War and the epoch of Julius Caesar, or the alleged I century B.C., is usually regarded as a "dark age". In the

chronological version of Scaliger and Petavius, which was created in the XVI-XVII century and serves as the basis of every modern textbook on the "ancient" and mediaeval history, the documented history of England begins around 60 B.C., which is presumed to be the year when the British Isles were conquered by Julius Caesar. Historians themselves recognise the fact that the first written evidence dates to circa 1 A.D., or the reign of Octavian Augustus. The *Anglo-Saxon Chronicle* begins its narration with this very year – the alleged 1st year of the new era ([1442], page 4).

The Anglo-Saxon Chronicle is in fact a collation of several separate manuscripts, namely:

Manuscript A – The Parker Chronicle, which spans the epoch between the alleged years 60 B.C. and 1070 A.D.

Manuscript B – The Abigdon Chronicle I, which covers the epoch of the alleged years 1-977 A.D.

Manuscript C – The Abigdon Chronicle I, which covers the epoch between the alleged years 60 B.C. and 1066 A.D.

Manuscript D – The Worcester Chronicle, which spans the epoch of the alleged years 1-1079 A.D. It is followed by an addendum that is presumed to date from the XII century; it covers the alleged years 1080-1130 A.D.

Manuscript E – The Laud (Peterborough) Chronicle, spanning the alleged years of 1-1153 A.D.

Manuscript F – The Bilingual Canterbury Epitome, which spans the alleged years 1-1058 A.D.

Historians believe all of these chronicles to be duplicates of a single original. In other words, they are all presumed to cover the same sequence of events, differing only in the amount of detail they contain. This is why they were arranged parallel to each other in [1442], which is very convenient, and gives us the opportunity to compare different reports of events that date from the same year. It is also possible that all the abovementioned manuscripts are merely different versions of the same chronicles – different copies, as it were.

Thus, the *Anglo-Saxon Chronicle* spans the epoch between the alleged 1st year of the new era and the XI century A.D. Manuscript E ends abruptly with the description of events that took place in the alleged year 1153 A.D. Scaligerian history assures us that all of these chronicles were written around the XI-XII

Fig. 15.1. Photograph of a page from the "Historia Brittonum" by Nennius. Taken from [155], page 220.

century A.D. However, a critical study demonstrates it to be a mere hypothesis, which is based on the Scaligerian chronology, presumably known a priori. For instance, Manuscript A only exists in two "copies", both of which were made in the XVI century A.D. ([1442], page xxxiii). An earlier copy of the manuscript (the original of both) is said to have perished in a blaze. The history of all the other manuscripts that comprise the *Anglo-Saxon Chronicle* is related in [1442] – and rather vaguely, at that. For instance, we learn of no reasons why they were dated in this particular manner.

One gets the impression that historians employed the following method of dating the chronicles in question: if the chronicles end their narration with the events of the alleged XI-XII century, the existing copies of these chronicles must date from the same epoch. However, this "simple consideration" implies all the events described in the chronicles to be dated
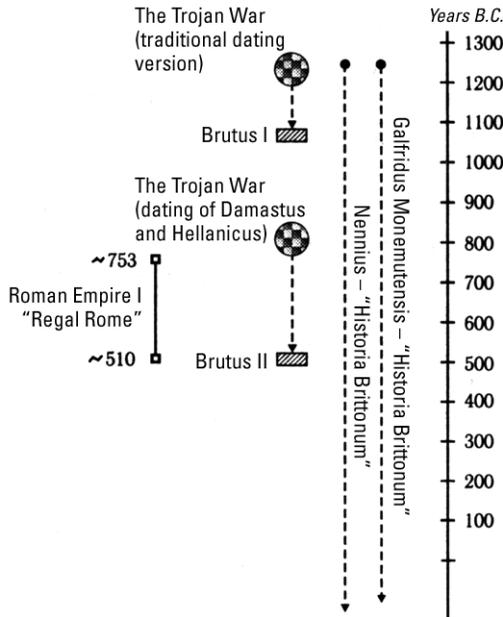
Fig. 15.2. Scaligerian dating of the events described by the famous mediaeval English chroniclers – Galfridus Monemutensis and Nennius. See [577] and [155].

correctly. If this fails to be the case, the dating of the chronicles shall change automatically.

We must point out that the problems with reconstructing the true origins of said Old English chronicles are known quite well, and British historians speak of them openly. For instance, the historian Dom David Knowles was forced to make the following statement: "The issue of the origins and respective dependencies between the different versions [of the Chronicle] is so complex that any sort of discussion on the topic implies the use of advanced mathematics" ([1442], page xxxi; see also Comment 1 at the end of Part 2). We must add that the historian has voiced a perfectly valid consideration – involuntarily, perhaps. Modern scientific research in the field of chronology is impossible without the use of mathematics.

G. N. Garmonsway reports further that every modern analysis of the *Anglo-Saxon Chronicle* is invariably based on the revision of its initial publication (John Earle, 1865) made by Charles Plummer in 1892-1899. According to Garmonsway's cautious remark, the

manuscripts A and E are "associated" with the names of XVI century figures, namely, Archbishop Parker (1504-1575) and Archbishop Laud (1573-1645). It turns out that other manuscripts of the Chronicle "had once belonged to Sir Robert Cotton (1571-1631), and are nowadays part of Cotton's manuscript collection kept in the British Museum" ([1442], page xxxi; see Comment 2).

Thus, we arrive at the hypothesis that the manuscripts of the *Anglo-Saxon Chronicle* that we have at our disposal today were actually written in the XV-XVI century the earliest. Why are they dated to the XI-XII century nowadays? As we mentioned it earlier, the answer must be quite simple. The Chronicle ends its narration with the events of the XI-XII century in Scaligerian dating, hence the presumption that the authors of the Chronicle had lived in the XI-XII century. However, firstly, the events of the XI-XII century may well have been described by a much later author, who had lived in the XV, XVI or even the XVII century. Secondly, the Scaligerian dating of the Chronicle's text depends on the dating of the events it relates. If it turns out that said events really took place in a different epoch, the dating of the text that we have today shall also need to be altered.

The fact that these chronicles use B.C. / A.D. datings speaks volumes of their rather late origin. It is common knowledge, even among the Scaligerites, that the chronology was only introduced in the late Middle Ages ([76]). Below we shall be citing a number of facts proving that the authors of the *Anglo-Saxon Chronicle* had already been familiar with the Scaligerian version of the global chronology of the antiquity. This version was created in the XV-XVII century A.D., which is yet another piece of evidence telling us that the version of the Chronicle known to us today is of a rather late origin.

Why do researchers pay so much attention to the *Anglo-Saxon Chronicle* in their reconstruction of the English history? The explanation is very simple – the chronicle in question is presumed to be the first historical text written in English and using the "Years of Grace" chronology (see [1442], page xxiv; also Comment 3). We must make the following comment in re the transcription of dates used in the *Anglo-Saxon Chronicle*. It is presumed that the Anno Domini dates were known as "Years from the Incarnation of Our
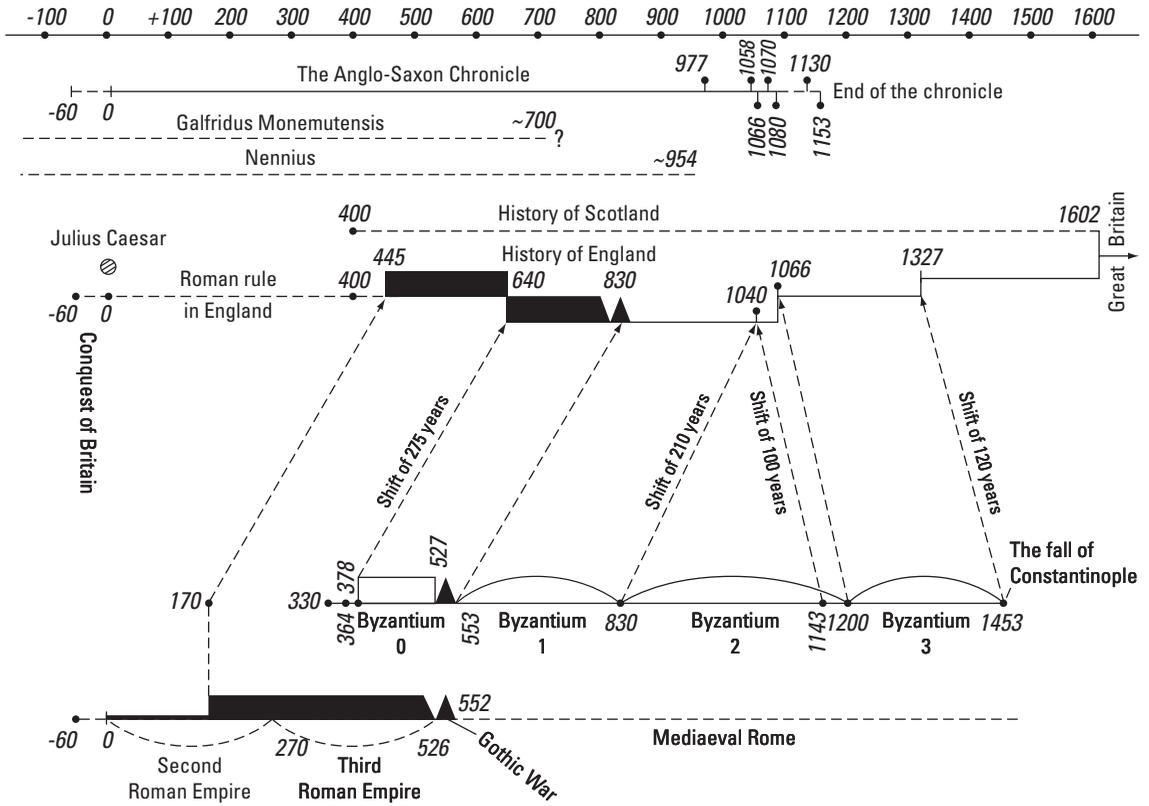
Fig. 15.3. Parallelism between the mediaeval history of England and Byzantium discovered in the course of our research with the application of formal mathematical and statistical methods.

Lord" in mediaeval England; another presumption is for the above to be equivalent to the "Years of Grace". This alleged equivalence of the two ancient eras requires a special analysis, and we shall revert to this below. For the meantime, let us point out the phonetic similarity between the words "grace" and Greece.

It is possible that "Years of Grace" really translates as "Greek years", implying a chronology that is somehow related to Greece or the Greek faith. It is also possible that the words "grace", "Greece" and "Christ" are all related in some way – the association may be lost today. Should the above prove veracious, the Greek faith shall be another alias of the Christian religion. Let us remind the reader that, according to our reconstruction, Christ had lived in Czar-Grad on the Bosporus, or the Byzantine capital; this is also where he was crucified, qv in the table below ([517]).

Let us instantly make a disclaimer: we do not consider phonetic and linguistic parallels to be independent proof of anything at all. They can only serve as auxiliary considerations, becoming meaningful inside a parallelism, or superimposition, that covers a period of several centuries. When similar names manifest in both currents under comparison simultaneously inside a rigid superimposition, it lends some credulity to linguistic parallels as well.

The *Anglo-Saxon Chronicle* is written in a rather arid language. It is separated into chapters that correspond to individual years. It goes without saying that there are gaps and omissions. It is presumed that the *Anglo-Saxon Chronicle* describes the events that took place between the I century A.D. and the XI-XII century A.D. (see figs. 15.2 and 15.3). The dryness of the text and the lack of literary embellishments is

Fig. 15.4. Painting from the Museum of Vatican. Approximately dates from 1425 A. D. We see the Annunciation, which is consensually dated to the alleged I century A.D. However, the setting and the clothes are obviously mediaeval. Taken from [713], page 96.

likely to indicate that the document in question is indeed an important one – possibly edited in the XVII century, but based on real ancient evidence nevertheless. The correctness of the datings ascribed to the events related in the Chronicle by later chronologists of the XVII-XVIII century is an altogether different issue.

1.2. "History of the Brits" by Nennius

This chronicle is relatively brief, comprising 24 pages of [577]. More than 30 manuscripts of this work are known to us today [577]. Modern commentators report: "The earliest manuscripts date from the IX or the X century A.D., and the latest ones – from the XIII or even the XIV century. The authorship of certain manuscripts is attributed to Gildas. Nennius is seldom mentioned as the author of the oeuvre. What we have at our disposal is most likely to be a compilation… The original text has not survived, but we have an Irish translation of the XI century" ([577], page 269). The text is given according to the publication entitled "Nennius et l'Historia brittonum" (Paris, 1934). Some of the manuscripts are concluded with pages from the "Annales Cambriae", a manuscript that is presumed to date from around 954 A.D.

The work of Nennius does not have any annual separation or indeed any chronological indication whatsoever, with the exception of the following two fragments. At the beginning of the chronicle there is a brief table entitled "On the Six Ages of the World", which indicates intervals between a number of Biblical events in years – in accordance with the version of Scaliger and Petavius, which is highly remarkable. Chapter 16 contains a "chronological validation" with approximate intervals between certain events of English history, characterised by extreme brevity.

Thus, the authorship of the text is dubious, and no original had survived. The translation dates from the alleged XI century. The text itself contains no independent chronological scale, which makes the issue of whether or not the manuscripts of the *Anglo-Saxon Chronicle* are dated correctly all the more poignant. A propos, the text of Nennius is written in an unconstrained literary manner, with many rhetorical embellishments. This fact alone betrays the text to belong to a well-developed literary tradition, which had required time and literary experience. It is a possible indication of the chronicle's late origin – the XVI-XVII or even the XVIII century.

It is presumed that Nennius describes events distributed across the historical interval beginning with the Trojan War (the alleged XII or XIII century B.C.) and ending with the IX or the X century A.D. Scaligerian historians have stretched the rather compendious text of Nennius over the gigantic interval of two thousand years. This has led to great lacunae in his narration as regarded from the Scaligerian point of view. In figs. 15.2 and 15.3 we provide a schematic representation of the epoch allegedly described by Nennius as a dotted line. If we are to believe the Scaligerian chronology, Nennius offhandedly omits entire centuries, making gigantic leaps, without even being aware and carrying on with his narration quite unperturbed.

1.3. "Historia Britonum" by Galfridus Monmutensis

The chronicle in question is presumed to date from the 1130's or the 1140's ([155], page 196). Galfridus is said to have based his work on the text of Nennius, to the extent of repeating the "mistakes" of

the latter ([155], page 231, comments to Chapter 17; also page 244). The book of Galfridus is a voluminous oeuvre that comprises some 130 pages of [155]. Unlike the *Anglo-Saxon Chronicle*, the text contains no annual chronological division. The language of Galfridus is a highly evolved acrolect with a great number of rhetorical embellishments and much moralising. It is even presumed that Galfidus had not only been a historian, but also a poet. His book indeed appears to supersede the work of Nennius, which is precisely what the English tradition claims. Galfridus is also said to have based his work on the "Ecclesiastical History of the Angles" by St. Bede the Venerable ([155], page 244).

It is noteworthy that modern historians point out "the distinctly manifest orientation of Galfridus towards the ancient tradition" ([155], page 207). He doesn't merely refer to the "ancient" themes, but also emulates the style of the "ancient" authors ([155], page 207). It is as though Galfridus was completely immersed in the atmosphere of the "antiquity" as he was writing his book. Modern specialists presume Galfridus to have borrowed some of his stories from the "ancient" authors – Stacius, for instance, without mentioning it openly ([155], page 236).

Modern commentators write that the work of Galfridus had been extremely popular in the Middle Ages: "There are about two hundred [sic! – Auth.] copies of the 'Historia' in existence … made in scriptoria between the XII and the XV century, which is when the first printed edition came out" ([155], page 228). The first printed edition came out in Paris in the alleged year 1508 – the XVI century the earliest, that is.

In figs. 15.2 and 15.3 we provide a schematic representation of the historical epoch allegedly described by Nennius in Scaligerian datings. It virtually covers the same historical interval as the work of Nennius, between the Trojan War of the alleged XII or XIII century B.C. and the alleged VIII century A.D. Although the book of Galfridus is much more detailed than that of Nennius, it cannot cover this long a period completely, and contains huge lacunae. However, Galfridus doesn't appear to notice this, either – he carries on with his narration smoothly and without haste, without being aware that he skips over entire historical epochs, according to the Scaligerites.

Fig. 15.5. Painting by Piero della Francesca, a mediaeval Italian artist (allegedly dating from 1420-1492 A.D.). The title is as follows: "Battle of Emperor Constantine and Maxentius". Famous "ancient" theme from the history of the "ancient" Roman Empire (the alleged IV century A.D.). The characters and the setting look typically mediaeval – and hailing from the late Middle Ages to boot. Taken from [16], page 39.
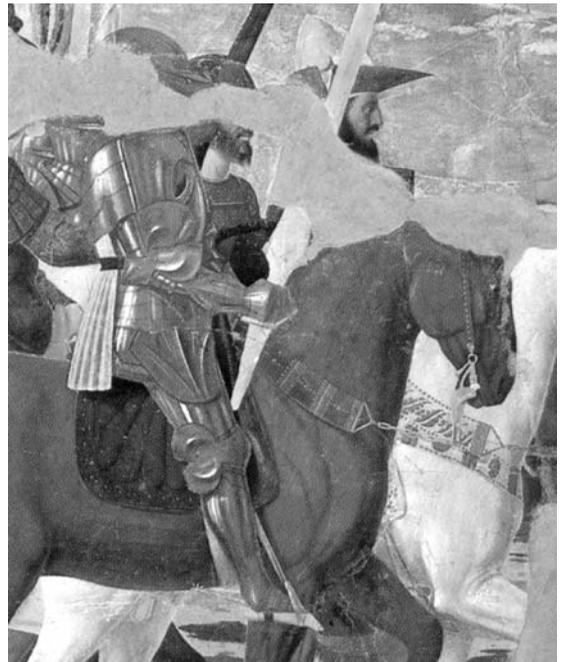

Fig. 15.6. Fragment of Piero della Francesca's painting entitled "Battle of Emperor Constantine and Maxentius". The "ancient" Roman rider looks like a typical mediaeval knight of the XV-XVI century wearing heavy plate armour that covers his entire body. Taken from [16], page 39.

1.4. Several other "ancient" English chronicles

We have used other English chronicles of the alleged IX-XIII century in our research, including the ones collected by V. I. Matouzova in her compilation entitled *The Mediaeval English Sources* ([517]). We shall refrain from giving a detailed characteristic of these chronicles. Instead, we shall present to the reader a most remarkable table that we have compiled in accordance with the materials collected in Matouzova's book, which are based on her analysis of the English chronicles (see the next section).

1.5. The names of the cities, ethnic groups and countries known to us today as reflected in mediaeval English chronicles

Some of the readers might think that mediaeval chronicles refer to London as London, Kiev as Kiev, Russia as Russia and so on. This is occasionally the case in relatively recent texts dating from the XVIII-XIX century. However, this is an exception rather than a rule for the early and primordial chronicles of the XV-XVI century. Ancient chronicle often use completely different names; in this case, one requires a special research, which is often far from easy, in order to understand the real identity of the names in question. Mediaeval texts often use thoroughly different names for referring to the same countries and nations, which usually have nothing in common with the names used today. In other words, the names of the ancient cities and nations known to us today are the ones that became immortalised by the Scaligerian history in the XVII-XX century.

However, it turns out that other opinions on these matters were rather common in the Middle Ages, and they often differ from the consensual ones drastically. It would be very interesting to see how the mediaeval English sources referred to the cities and nations that we believe to be familiar nowadays. Apparently, mediaeval authors had oftentimes adhered to completely different conceptions of the ancient and mediaeval history. It is for this very reason that the modern historians are forever accusing mediaeval chroniclers of ignorance, confusing different historical epochs, collating the "antiquity" with the Middle Ages and so on. We provide several typical examples of

how the mediaeval artists saw the "antiquity" in figs. 15.4-15.7. It is perfectly obvious that the "antiquity" in their rendition is the mediaeval epoch of the XIV-XVI century.

The table that we have compiled demonstrates the geographical names used by the ancient English chronicles in lieu of their alleged modern equivalents. The identification of these mediaeval names has been made by V. I. Matouzova ([517]).

**THE TABLE OF NAMES AND THEIR
MEDIAEVAL EQUIVALENCE**

(In accordance with the ancient English chronicles)

The Azov Sea = Maeotian Lakes, Meotedisc fen, Maeotidi lacus, Maeotidi paludes, palus Maeotis, paludes Maeotis, paludes Maeotidae and Paluz Meotidienes.

Alania = Valana, Alania, Valves, Polovtsy [sic! – see below] and Albania.

Albanians = Liubene, Albani, Alania, Albion = Britain and Albania on the shores of the Caspian Sea (modern Iran?); also Albania as a province of the Great Asia, washed by the Caspian Sea in the East [sic!] and the Arctic Ocean in the North.

Amazonia = Maegda Land, Maegda londe and Amazonia.

Bulgarians = Wlgari, Bulgari, Bougreis and the Volga Bulgars.

River Bug = Armilla.

The Vandals = Wandali, Baltic Slavs.

Hungary = Hungaria, Hunia, Ungaria and Minor Ungaria.

Byzantium = Greece or Graecia; Constantinople = Constantinopolis.

The Valachians = Coralli, Blachi, Ilac, Blac, and the Turks [sic! – see below].

Valachia = Balchia.

Volga = Ethilia, or Ithil.

The Gauls = Galichi.

The Galitsk and Volynsk Russia = Galacia, Gallacia and Galicia.

Germany = Gothia, Mesia, Theutonia, Germania, Allemania and Jermaine.

The Hibernian Ocean = The English Channel and Hibernicum occeanum.

Hibernia = Ireland [sic!]

Gothia = Germany, Gotland Isle, Scandinavia and Tauris.

The Dacians = Danes, Dani, Daneis, Dacians, Deni [denizens of the Danube region?].

Denmark = Denemearc, Dacia, Dania and Desemone.

The Danish = Daci, Dani, Norddene and Denen.

The Dardanelles Strait = Strait of St. George (branchium Sancti Georgii).

The Derbent Strait = Alexander's Gate, Alexandres herga, Porta ferrea Alexandri and claustra Alexandri.

Dnepr = Aper.

The Dogi = the Russians, qv below.

Don = Danai, Thanais and Tanais.

The ancient Russia = Susie, Russie, Ruissie, Rusia, Russia, Ruthenia, Rutenia, Ruthia, Ruthena, Ruscia, Russcia, Russya and Rosie.

Danube = Danubius, Hister, Danuvius, Damaius, Deinphirus, Don, Danai and Thanais.

The Iron Gate (see *Derbent*).

Ireland = Hibernia or Hybernia.

Iceland = Ysolandia.

Caucasus = Tauris, beorg Taurus and Caucasus.

Caspian Sea = Caspia garsecge and mare Caspium.

Cassaria = Khazaria [sic! – see below].

Kiev = Chyo [sic!], Cleva [sic!] and Riona [sic!].

The Chinese = Cathaii.

The Coralli = Valachians, qv above, and Turks, qv below.

Red Sea = mare Rubrum.

The English Channel = Hibernicum occeanum.

Marburg = Merseburg.

Moesia = Germany, qv above.

Narva = Armilla.

The Germans = Germanici, Germani, Teutonici, Theutonici and Allemanni.

The Netherlands = Friesia, Frisia and Frise.

The Normans = Nordmenn.

Ocean = garsecg, Oceano, Oceanus, Occeanus and Ocean.

The Pechenegi = Getae.

The Polovtsy = Planeti, Captac, Cumani, Comanii, Alani, Values and Valani.

Prussia = Prutenia [sic! – P-Ruthenia = P-Russia].

The Prussians = Prateni, Pruteni, Pructeni, Prusceni, Praceni and Pruceni.

Riona = Kiev, qv above.
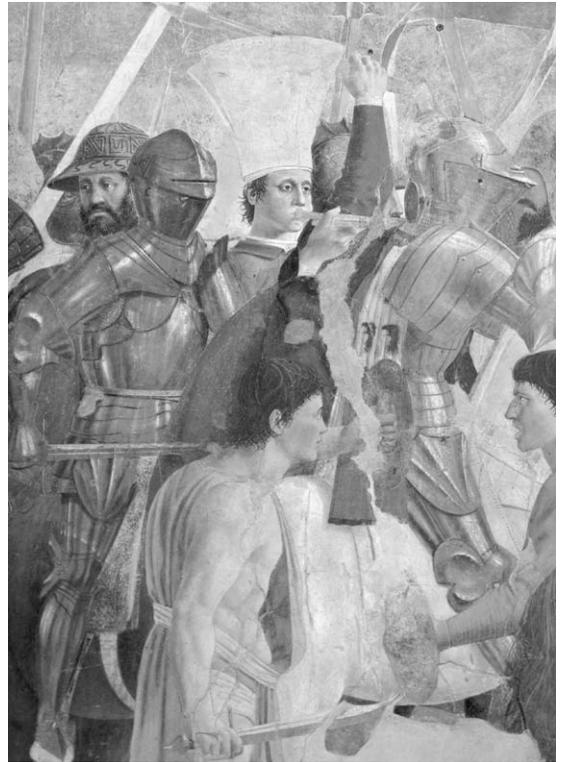
Fig. 15.7. Fragment of Piero della Francesca's painting entitled "Battle of Emperor Heraclius and Chosroes (allegedly dating from 1420-1492). The theme is said to date from the VII century A.D. What we really see is a group of late mediaeval knights wearing heavy plate armour; there are helmets with visors on their heads. Taken from [16], page 43.

The Rugi = Russians and Baltic Slavs, qv below.

The Ruhr Mountains = Rithean, or Ural (Hyperborean) Mountains.

The Russians = Russii, Dogi [sic!], Rugi [sic!], Rutheni [sic!] and Rusceni.

The Ruteni = Russians, qv above.

Arctic Ocean = Scythian Ocean, Sciffia garsecg, Occeanus Septentrionalis and mare Scythium.

Sithia = Scythia, qv below.

The Scandinavians = the Goths (Gothi).

Scythia = Sithia.

The Scythians = Scithes, Scythae, Cit [sic!], Scithia, Scythia, Sice [sic!] and Barbaria (barbarians).

The Baltic Slavs, or *Sclavi* = Winedas, Wandali and Roge.

Taurus = Caucasus, qv above.

Tauris = Gothia [sic!].

Tanais = Don, qv above.

The Tartars (and *the Mongols*) = Tartareori, gens Tartarins, Tartari, Tartariti, Tartarii, Tattari, Tatari, Tartarei and Thartarei.

Tyrrenian Sea = mare Tyrene.

The Turks = Coralli, Thurki, Turci, Blachi, Ilac and Blac [sic!].

The Ural Mountains = Riffeng beorgum, Hyberborei montes, montes Riph(a)eis, Hyperborei montes.

France = Gallia and Francia.

Friesia = The Netherlands, qv above.

Khazaria = Cassaria and Cessaria [sic!].

The Khazars = Chazari.

Chyo = Kiev, qv above.

The Black Sea = Euxinus, Pontius, mare Ponticum, the Great Sea, or mare, and Majus.

Scotland = Scotia and Gutlonde.

Genghis-Khan = Cingis, Churchitan, Zingiton, Chirkam, Cliyram, Gurgatan, Cecarcarus, Inghischam, Tharsis [sic!], David [sic!] and Presbyter Johannes [sic!].

Yaroslav Vladimirovich the Wise, Great Prince of Kiev = Malesclodus, Malescoldus, Julius Clodius and Jurius Georgius.

We have the following to say in re the identity of Yaroslav the Wise. As we can see, mediaeval English chronicles refer to him as to Malescoldus. However, M. P. Alexeyev quotes other names of this monarch used in the historiographical tradition of the Western Europe in [14]. One of these names is Juriscloht; it obviously contains the name Youri (Juris, or Jurius). Another name of Yaroslav is Julius Claudius, or Juliusclodius, no less. This is the name that Guillom of Jumiege, a chronicler from Normandy of the alleged XII century, uses for referring to Yaroslav the Wise. The English author Orderic Vitalius uses the same name for Yaroslav – Julius Claudius ([14]).

This is what we find written in some of the Old English texts: "He fled to the Kingdom of the Dogi, which we prefer to call Russia. When Malescoldus, the king of this land, had found out who he was, he received him with honour" ([1068] and [1010]). The Latin original is as follows: "Aufugit ad regnum Dogorum, quod nos melius vocamus Russiam. Quem rex terrae Malescoldus nomine, ut cognovit quis esset, honeste retinuit" ([1068]).

Now let us imagine the same text without the comment of the chronicler that the Kingdom of the Dogi was in fact Russia. It would read as follows: "He fled to the Kingdom of the Dogi. When Malescoldus, the king of this land, had found out who he was, he received him with honour".

Since we are accustomed to the Scaligerian version of history, we would probably interpret this passage as a description of British events, the Dogi being some nation in England and Scotland, and Malescoldus – the king of either Scotland or England. This interpretation would initially strike us as perfectly logical. In reality, the English chronicle uses the name Dogi for referring to the Russians.

One is confronted with another issue of great interest. Who were the famous Scottish kings bearing the name of Malcolm? We have Malcolm I (the alleged years 943-958), Malcolm II (the alleged years 1004-1034), and Malcolm III (the alleged years 1057-1093). Could these names hide the identities of the Scythian Czars (Khans) or their European representatives from the epoch of the "Mongolian" Empire?

The glossary of synonyms, or duplicates, as presented above, shall prove extremely useful in our analysis of the English history.

2.
THE SCALIGERIAN CHRONOLOGY OF BRITISH HISTORY

2.1. Scotland and England: two parallel dynastic currents

In figs. 15.2 and 15.3 we see a rough scheme of the British history in its consensual version. It begins with the alleged I century A.D., or the conquest of Britain by Julius Caesar. The English chronicles proceed with what is de facto a rendition of the Scaligerian history of Rome, occasionally mentioning this or the other Roman emperor visiting England. According to these chronicles, no independent English monarchs had yet existed in the epoch of the alleged years 1-400 A.D. For the sake of simplicity, we shall now consider the Scaligerian chronology of Britain as rendered in the work of J. Blair dating from the end of the XVIII

century ([76]). The "amendments" made by the historians of the XIX-XX century do not affect the general picture, and are thus of little importance to us. We use quotation marks around the word "amendments" to point out that minor alterations of a blatantly incorrect picture make no sense whatsoever.

In the alleged V century A.D. Rome loses power over Britain, and the first independent monarchs emerge there. From this moment on, British history becomes divided in two – the history of England and the history of Scotland.

In other words, the alleged V century A.D. marks the naissance of two dynastic currents – the English and the Scottish. Both currents appear to be moving in parallel along the time axis, merging in 1603 and becoming the single dynastic current of Great Britain.

In the alleged year 404 A.D. Fergus I, King of Scotland, founds a long dynasty of Scottish rulers, which continues uninterrupted until 1603 A.D. In 1603, under Jacob I (1603-1625), the United Kingdom of Great Britain comes to existence. One must note that the sequence of the Scottish rulers is well ordered and has virtually no co-rulers. The royal dynasty of Scotland covers the entire interval of 1200 years between the alleged years 404 and 1603 evenly and without superimpositions. This is an example of a "well-written history", where each king occupies a separate place on the time axis (see the dotted line in figs. 15.2 and 15.3).

Actual English history looks completely different.

2.2. English history of the alleged years 1-445 A.D. England as a Roman colony

The period between the alleged year 60 B.C. and the first years of the new era is considered to be the epoch of the conquest of Britain, started by the Roman troops of Julius Caesar (see fig. 15.3).

The period between the alleged I century A.D. and 445 A.D. is considered to be the epoch of the Roman rule in England, which is ruled by the Roman emperors "remotely". There are no independent English monarchs or local governors. This period of English history in the rendition of the "Anglo-Saxon Chronicles" is basically a rendition of the Roman imperial history between the alleged I century A.D. and the middle of the V century A.D. in the Scaligerian version.

In the section covering the events of the alleged year 409 A.D., the "Chronicle" reports that the Romans were defeated by the Goths, fleeing from England and never ruling over it again ([1442, page 11). See Comment 4.

2.3. The epoch between the alleged years 445 and 830 A.D. Six kingdoms and their unification

Starting with the alleged year 445, several kingdoms emerge in England, each of them possessing a dynastic current of its own. We are referring to the following six kingdoms (heptarchies):

Brittany = Britain,
Saxons = Kent,
Sussex = South Saxons,
Wessex = West Saxons,
Essex = East Saxons,
Mercia = Mercia.

These six kingdoms coexist until the alleged year 828 A.D., which is when they merge into a single kingdom of England in the course of a war. This takes place under Egbert, who becomes the first ruler of the united England. According to [76] and [64], the period of circa 830 A.D. can be called the end of the heptarchy: "Under Egbert, King of Wessex, all the Anglo-Saxon kingdoms united into a single state of the early feudal period" ([334], page 172).

2.4. The epoch of the alleged years 830-1040 A.D. ends with the Danish conquest and the decline of the Danish Empire

Starting with the alleged year 830, the English chronicles only refer to a single dynastic current of rulers in the united kingdom of England.

The alleged years 1016-1040 mark a watershed in the history of England. In 1016, Knut (Canute the Great, King of the Danes) conquers England and becomes the monarch of England, Denmark and Norway. An old portrait of Canute the Great and his spouse Emma can be seen in fig. 15.8.

This reign is reported to have been rather unstable. After the death of Canute in the alleged year 1035, the Danish Empire falls apart. In the alleged year 1042, the English throne is re-captured by Edward the Confessor, a representative of the old Anglo-Saxon

Fig. 15.8. Canute the Great, king of Denmark (and, later, England – allegedly regnant in 1016-1035. He and his spouse Emma are laying a cross upon an altar: "Canute accepting the Greek title of Basileus after being baptised a Christian" ([328], page 119). Taken from [328], page 119.

Fig. 15.9. "The seal of Edward the Confessor. We see the same legend on both sides: Sigilium Edwardi Anglorum Basilei. This title was also borne by his predecessors, Ethelstan (946-955) and Edgar (925-940)" ([328], page 119). Taken from [328], page 119.

dynasty (1042-1066). An old portrait of his can be seen in fig. 15.9. In fig. 15.3 we mark 1040 as one of the most important breakpoints in the Scaligerian history of England.

2.5. The epoch of the alleged years 1040-1066 A.D. The rule of the old Anglo-Saxon dynasty and its end

The reign of Edward the Confessor ends in 1066, which is another famous breakpoint. According to the Scaligerian chronology, the following important events happened that year – the death of Edward the Confessor, the Norman conquest of England by William I the Conqueror (the Bastard), and the famous Battle of Hastings, wherein William defeats the Anglo-Saxon king Harold and becomes William I, King of England (1066-1087). This important date (1066) is also marked in fig. 15.3.

2.6. The epoch between the alleged years 1066 and 1327 a.d. The Norman dynasty followed by the dynasty of Anjou. The two Edwards

This epoch begins with the Norman reign. The entire first part of the historical period between the alleged years 1066 and 1327 is comprised by the reign of the Norman dynasty ([64], page 357) – the alleged years 1066-1153 (or 1154). The dynasty of Anjou comes to power right after that and reigns between the alleged years 1154 and 1272 ([64], page 357). In 1263-1267 a civil war breaks out in England ([334], page 260). In the late XIII – early XIV century, an oligarchic monarchy emerges in England under the two kings of the new dynasty – Edward I (1272-1307) and Edward II (1307-1327). The end of this epoch is marked by the expansion wars with Wales, Scotland and Ireland. The war ended in 1314, the Scots being the victorious party.

As we have estimated, this epoch (the early XIV century) was the epoch of the Great = "Mongolian" conquest. In CHRON5 we demonstrate that this conquest also reached England.

Therefore, the fact that a new dynasty came to rule over England around this time is perfectly natural. One must also note that the first three kings of this

dynasty all bore the name Edward; the name sounds similar to the word "Horde".

2.7. The epoch between 1327 and 1602

This period begins with the reign of Edward III (1327-1377), and ends with the formation of Great Britain as a result of the unification of England and Scotland. The following period (1600 and on) shall not be considered in the present analysis, since it is of no relevance to our analysis of the "ancient" English history.

SUMMARY: We have therefore discovered that the Scaligerian history of England contains a number of remarkable breakpoints, which provide for a natural division of this history into several historical epochs. We shall soon witness this division to be anything but random, and explained by the existence of phantom duplicates and chronological shifts inside the history of England.

NB: It has to be pointed out that Ruthenia or Ruthia as aliases of Russia are perfectly understandable – they derive from the Russian words for "army" ("*orda*" or "*rat*"), as well as "*rada*", or "council".