

The other colonization of America

According to maps and neochronology



Andreu Marfull Pujadas

Prologue by A.T.Fomenko

Based on research by Eric Guillot and
the New Chronology of Fomenko and Nosovskij

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Prologue by A.T.Fomenko

NEW CHRONOLOGY AND CONCEPT OF THE WORLD HISTORY

The book by Andreu Marfull is devoted to the application of New Chronology to many aspects of European and American history. New Chronology was developed by A.T.Fomenko and G.V.Nosovskij and is devoted, in particular, to the investigation of traditional version of European and American chronology and history. It should be mentioned that this tradition was established only in 15-17th cc. (and especially by Scaliger and Petavius) as a result of attempts to construct the global chronology of Europe, Asia and America at that time.

The results of New Chronology show that modern version of European and American history (which is in fact a slightly modernized version of 15-16th cc.), was artificially prolonged backward and became much longer as it was in reality. The real history and chronology of Europe and America, as it was reflected in written documents (ancient and medieval), was much shorter. The same is true for other countries, for example, for China.

In correct version, ancient and medieval European events are to be transferred to the epoch which begins from 9-10th cc. Moreover, many of these events prove to be the reflections of certain events from real history of 12-17-th cc. This effect for European and American history corresponds to the similar "shortening effects" for traditional histories of other countries (China, Egypt, Russia etc.).

The new concept of global history and chronology confirms some ideas which were expressed by different scientists in 16-20th cc. The most important were ideas of famous Russian scientist N.A.Morozov (1854-1946) who had an extremely wide range of scientific interests in many different branches of natural science and history. Very interesting works devoted to the problems of traditional chronology were written by Isaac Newton, J.Gardouin, R.Baldauf, E.Johnson and others.

As a result of application of statistical methods to historical science, A.T.Fomenko discovered a "fiber structure" of our modern "textbook in ancient and medieval history". In such a way we will call a modern chronological tradition in history which is expressed in all our textbooks. It was proved that this "textbook" consists of four more short books which speak about the same events, the same historical epochs. These short "textbooks" were then shifted one with respect to other on the time axis and then glued together preserving these shifts. The result is our modern "textbook" which shows the history much longer than it was in reality. To be more precise, we speak here only about a "written" history, i.e., such history which left its traces in written documents which finally, after their certain evolution, we possess today. Of course, before it, there was a long "pre-written" history, but information about it is lost.

Resume is as follows. History which we in principle could learn about today, starts only in 9-10th cc. "A.D."

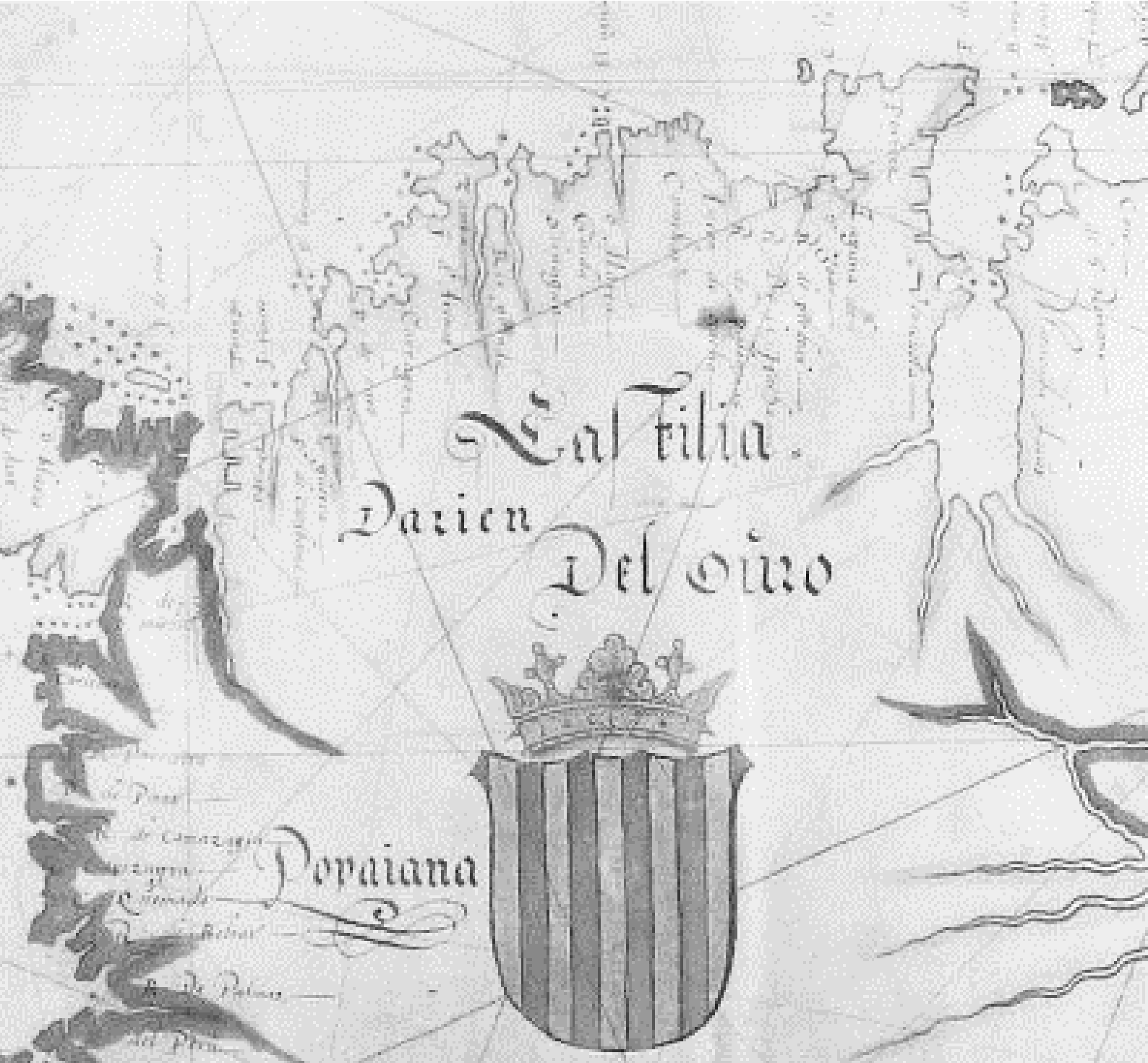
We do not think that all hypothesis, which are suggested by New Chronology are final ones. Surely, they are subject to further corrections and clarification. Nevertheless, the general concept of New Chronology is quite clear and seems to be a final one.

The aim of present work by Andreu Marfull is to present main points of new results of reconstruction of the real European and American history. This work is based, in particular, on Enric Guillot's research material, and is very interesting. It is shown that the most widespread symbols on maps of the 15th - 17th centuries were the Portuguese, Catalan, Cathars and Ottoman symbols. Then, the Catalans and Ottomans occupied a good part of America; and also: the Catalan presence in America is the main one, above Portuguese and Castilian. And official history says that neither Catalans (nor Cathars) nor Ottomans did anything to America, at least not as conquerors. These facts were initially mentioned in the books by Fomenko and Nosovskij, but the present research by Andreu Marfull and Enric Guillot is very complete and discover a new effect in American history.

The present book by Andreu Marfull will be interesting for many people who try to realize the real ancient and medieval history of Europe and America.

A.T.Fomenko, April 2023

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Presentation

In this work, prepared with Enric Guillot's research material (which he has kindly agreed to share), it is shown that: 1) the most widespread symbols on maps of the 15th and 17th centuries were the Portuguese, Catalan, and Ottoman symbols; 2) the Catalans and Ottomans occupied a good part of America; and 3) the Catalan presence in America is the main one, above Portuguese and Castilian. But instead, official history says that neither Catalans nor Ottomans did anything to America, at least not as conquerors. Given this contradiction, which is supported by other evidence and reasons, the question that arises is why is it denied? Or, put another way, does it make sense to say, everywhere, that this never happened? In this sense, the case of the Catalans, it is especially intriguing, insofar as it is a Christian kingdom, unlike the Ottoman one, which is understood

as Muslim. And they were in conflict. It could be that Christian zeal has erased the Ottoman presence, but why the Catalan one? According to the official account, there is no reasonable explanation, unless we go back to the 18th century, when it is known that the Catalans are occupied by the Castilian powers under the command of the Bourbon king, and force the dismantling of their institutions, as well as the condemnation official use of their language, Catalan. But, of course, accepting this means validating a disturbing hypothesis: the entire history of the 16th and 17th centuries has been manipulated. And it makes a lot of sense, since, in an inconsistent way, according to this official story, the Catalans decided to stop caring about the world and even abandoned the use of literature of their language, hitherto of recognized diffusion and prestige. And this does not link with the information that the maps give. In any case, in this research this approach it is proposed as an argued hypothesis, which is proposed to contrast and resolve.

With the problem and the hypothesis raised, a method and a discussion are developed. In a summarized way, to promote a debate, other theses and investigations are presented, which jointly help to find an explanation.

To avoid misunderstandings, before starting this research it is convenient to clarify what the Catalan emblems refer to. This are the set of territories organized around the Principality of Catalonia, which here are assimilated to Tarraconensis, honouring an investigation by Ivan Giménez, which shows that the name Aragon comes from the term Tarraconensis (with Catalan capital), and that the kings of Aragon knew each other, really like kings of the Tarraconensis. On the other hand, it should be said that in none of the maps studied here (and in the rest of the previous historical maps, except for some unpublished or unique maps), the flag of the kingdom of Aragon appears, and the flags of Barcelona (Catalonia) do, and Valencia, as well as the rest of the kingdoms of the so-called Tarraconensis, Catalan. In fact, precisely one of the pillars of this investigation consists of deciphering the meaning of that denomination.

The structure of the document is simple: made an introduction where the contradictions of the official account of the conquest of America, is shown the need to open one's mind and be willing to delve deeper with a critical spirit, with the use of logic applied to other research streams. Below is the research by Enric Guillot, which is the extension of a first sample of maps with a Catalan presence in America, published in 2012. Some maps are reported that are the subject of statistical analysis, from which questions and evidence arise that call into question the account of the official story. Afterwards, the maps are shown and commented on, in order to go deeper into them, and, later on, to dislodge the contradictory space that cartographic analysis expresses, a logical dissertation is developed based on four investigations: one by Ivan Giménez; another of his own, which expands and reinforces the findings of Giménez; another of the Russian mathematicians Anatoly Fomenko and Gleb Nosovskij, with contributions from the complementary research of Chronology X-185; and a last one, focused on presenting the thesis of Jewish, princely, Catalan and Occitan identity Christopher Columbus, King of the Jews. This quadruple contrast allows finding common points and reasons for its interpretation, while the order of the investigations is determined by the scope of its deepening, so that, after this

analysis, in the end the resolution is deciphered the hypothesis raised here. And, finally, as a conclusion, the main findings are summarized.

As a final note -of this introduction- highlight that the official history contradicts this investigation, but given the results obtained, a series of reasons and contrasted evidence are proposed, which suggest that the history presented here has the capacity to contradict the official story. The hypothesis is confirmed, giving it a reasoned explanation. From there, let everyone make their interpretation.



THE GREAT CONTRADICTIONS OF THE CONQUEST OF AMERICA

According to the chronicle that is explained in all the schools, the conquest of America begins with the discovery of Christopher Columbus, in 1492, in favour of Castile. This is corroborated by the documentary evidence of a papal bull that so stipulates. In 1494 Castilla and Portugal agreed, with the Treaty of Tordesillas, to divide up the planet (half the world each), and it was not until the 17th century that there began to be English (1608), French (1609) or Dutch (1625). Of course, with the nuance that the French Protestant Huguenots made some incursions into America in the 16th century, without success, but later they returned, in the 17th century, when they were no longer Protestants. Thus, in the eyes of the basic universal school, it represents that, in the 16th century, all the expeditions of the kingdoms of Spain and Portugal were carried out by conquerors at the service

of Castile and Portugal, just as all the failed French companies were at the service of from France.

Therefore, a clear and well-exposed story is presented, despite having multiple weak points. For example, why did Castilla get that privilege, and have no competition while Europe was in permanent conflict? Or, while Castile and Portugal were conquering, did the nations of Europe fight and nobody cared what happened in the Iberian Peninsula?

In the 16th century, in Europe, the Holy Roman Empire was fighting against Ottoman expansion and against French interests in Burgundy, Lorraine, the Netherlands, and, above all, in Italy. Genoa and Venice made different alliances for control of their routes through the Mediterranean, and the Catalans had not been involved in anything since the time of the Catholic Monarchs. According to the official chronicles (all of them), the Crown of Aragon (where the Catalan powers are officially located) never showed the slightest interest in going to America, they say because it was in decline and had no warrior spirit or commercial vision. So much so that the king practically never set foot on Catalan land between the 16th and 17th centuries, and the Catalan parliaments never - never- touched on America. The diaries of the Generalitat de Catalunya confirm this. They only dealt with local issues without significance. Nothing to do with the enormous medieval activity, which created up to 135 Catalan sea consulates throughout Europe and North Africa, from the Atlantic and throughout the Mediterranean (before the discovery), while the first Castilian sea consulate does not appear until 1494, in Burgos (Guillot, 2012). What a great great contradiction! But there is more. There is the case of the brand-new shipyards in Barcelona, of which half still remain, which were capable of making dozens of ships at a time, but which were of no use to the company in America. Another big contradiction. Or even what to say about the great Mallorcan cartographic school (Catalan and Jewish) that had been able to draw up a map of the world in Catalan. They were interested in the world until America was discovered, what another great contradiction. And, finally, what to say about the Catalan occupations of half of Italy, Greece and North Africa, and the navy that they maintained for centuries in collaboration with the Order of Rhodes... Did they forget to navigate and trade, fight, when is America discovered? How many contradictions!

Well, neither the Catalans, nor the Genoese, nor the Venetians, nor a whole Germanic emperor, who owned half of Europe and received half of Italy thanks to the Catalan conquests, had any interest in America, nor did the brand-new Ottoman Empire, despite its alliance with France. Yes, an alliance. In 1534, the Ottomans made an "unnatural" alliance with France to fight against the Holy Empire, which was maintained until the time of Napoleon, while the French themselves were protagonists in command of the Order of Rhodes, later said of Malta, to fight against the Ottomans (another big contradiction). And what is even more disturbing: in 1535, in Paris, it was agreed to fund the Society of Jesus, which became official in 1540, in Rome (the last other great contradiction).

How, then, to understand these great contradictions? Well, all that history - official- is the result of a great manipulation. The books and all the official documents, especially the Spanish ones, are manipulated. But also, the French. The Ottomans actively participated in the conquest of America at the hands of

the French, as well as the Catalans, who did it sometimes alone, sometimes with the Leonese and sometimes with Castile. And the maps shown here corroborate that the Catalan presence was more significant than the Castilian one.

How should it be understood then? To begin with, it is obvious that an attempt was made to erase all the maps that reported the Catalan and Ottoman presence (which usually appear together), but the erasure was not effective. A few that have been recovered have been preserved, digitized and, thanks to people like Enric Guillot, have been studied and are the testimony of another history that, for the sake of the memory of all peoples, it is necessary to rewrite.

Everything seems to indicate that the Castilian-Portuguese conquest was not at all placid and other peoples participated. The discovery shook all of Europe and the Middle East, to the point of altering historical reality. Why? Probably, to commit a change of the historical vision of reality on the scale of the creation of a new symbolic power, which has to do with Roman Catholicism and the Pope of Rome (this will be discussed in more detail later).

In the -reasonable- eyes of incredulity (that is, it is logical to feel incredulity when reading this), the following fact serves as a reflection: all official information is not subject to critical revisionism until well into the 19th century, not to mention the 20th century, when the official archives began to be opened to the public for investigation. That is to say, all history can be questioned until the 19th and 20th centuries. For this reason and for all the contradictions raised here, **it is recommended to open your mind** when studying the material that is shared below.

An example is the work of Miguel-Anxo Murado, who in 2013 published *La invención del pasado: Verdad y ficción en la historia de España* ("The Invention of the Past: Truth and Fiction in the History of Spain"). He makes an incisive critique of the creation of the history of Spain, questioning the historians themselves who in the 19th century disavowed the Spanish historians of the 16th and 17th centuries. It even identifies a large number of pictorial imaginaries that, in the 19th century, staged the great events of the history of Spain, such as the painting "Discovery of America" made by the painter and academic Dióscoro Teófilo Puebla Tolín, in 1862, which since then fills up the history books. Columbus is represented with the Castilian flag taking possession of the discovered lands. His criticism is not of the paintings themselves, but of his ability to make us see things that (according to him) did not really happen the way they are painted. Murado knows how to see the rehash of epics that official history has dictated, highlighting the epic recreation, for the glory of Castilian Spain, of the myths of Covadonga and the Cid Campeador, and, by rebound, of the "Reconquista", which narrates as throughout eight centuries the essentially Castilian troops drove the Mohammedans out of Spain. He attributes it to the need to create a glorious peninsular past, just when Spain awakens from its failure as a colonial empire and, in an equivalent vein, associates it with the nationalist romanticism common throughout Europe. In this line, his work fits with the vision given to this research. In fact, part of the conclusions that are addressed deal precisely with the issue of the Christian reconquest of Spain and Portugal. Why? Because the thesis is raised that it is an exaggerated chronicle, in its message and in the real time that was dedicated to it. The official history has contextualized it as a heretic

invasion that was later fought and defeated. But really, there are no contemporary sources that certify it. Everything is based on later chronicles that, as this work denounces, could easily be forgeries or documents that have been manipulated. Ignacio Olagüe, in his book *Los árabes no invadieron jamás España, o La Revolución islámica en Occidente* ("The Arabs never invaded Spain, or The Islamic Revolution in the West") (1974, posthumous work), documents this as well. He concludes that there was no invasion and that, in fact, it was the peninsular people who adopted the Mohammedan faith. Before the evidence of a story without documentary foundation, he gives another explanation that makes sense to it, although it does not move outside the official chronological map. Along these lines, in the 21st century, only the historian Emilio González Ferrín (2018) defends this thesis, which has not been followed by the (always) conservative Spanish academic establishment.

But these works are not the only ones that point to the adulteration of the past, there are many more. Those of the Toledo religious and historian Román de la Higuera stand out, regarding the history of Spain (because it is excessively patriotic) and that of the Spanish martyrdom, both dated in the 17th century. The first is entitled *Historia eclesiástica de Toledo* ("Ecclesiastical History of Toledo"), and the second *Martyrologium Hispanum Anamnesis o Commemoratio ómnium ss. Hispanorum, Ponyficum, Martyrum, Confessorum, Virginum, Viduarum, ac sanctarum mulierum*, which represents that it is the work of the Bishop and Inquisitor General, Juan Tamayo de Salazar. Regarding the second work, the consensus in recognizing that it is an invention stands out. The historian Antonio Yelo Templado, in his work of the year 1984 (p. 287) corroborates it, saying:

The Spanish scholarship of the 16th century was applied with special interest to the study of Antiquity, focused according to the pietist currents of the time on the investigation of the Saints. Local patriotism was proud of the maximum antiquity of its populations and at the same time of its greatest possible number of Saints. Historians exhausted resources and created a body of historiography, the validity of which was generally recognized.

Román de la Higuera dedicated half his life to this work, which spanned four volumes, and Salazar was none other than the head of the Inquisition, but his works have been accused of forgeries. And this point is not minor, highlighting that it was at that time when they wanted to order the past, and almost anything was worth it if the idea was to extol, in this case, Spain. For example, there is the case of the lineage of kings of Spain who, in books from the 18th and 19th centuries, report that it was started by the sons of Noah, and they ruled this kingdom until the arrival of the Romans. All of them well documented, with their names and biography. Now it looks outrageous, but these books are the same ones that relate to the Roman governors of Spain, the Visigothic kings of Spain, the epic of Don Pelayo and the Reconquest. Then if the first lineage is not credible. Should we believe others too? No.

To finish contextualizing the reader in the exercise of the invention of the past, there is also the case of noble origins. It is known that, at the same time, the reproductions of the great noble lineages were disseminated, and they are based on affirmations, not on documents, in their vast majority. In the case of Spain, all were fundamentally from Toledo. It is considered a fanciful era (see the work of Alvarado Planas, from 2019), but the nobility of the surnames and their

titles have been maintained. This statement, which casts doubt on the authenticity of half of Spain's noble history, can be contrasted by consulting the different digitized archival funds, which contain genealogy and heraldry books or manuscripts, such as the Biblioteca Digital Hispánica and its Hemeroteca Digital; the Virtual Library of Bibliographic Heritage; or the Biblioteca Virtual Miguel de Cervantes. His analysis reveals the special interest in belonging to the families of the historic capital of Castilla, Toledo, in the same way as the Toledos, the main surname of the Dukes of Alba. And, as demonstrated in this investigation, it may be a deliberate manipulation that coincides with the changes of names and identities of the Jewish population.

This book deals with all these topics. Whether or not a work is credible in conservative eyes, it gives it, at least, a comprehensive explanation. That is, it treats it as a set, and resolves it as such.



THE STATISTICS

Eric Guillot has worked on a total of 73 maps from the 15th to the 17th centuries, most from the 16th and 17th centuries. List:

1. 1421: Portolan Chart, (Francesco de Cesanis), [© Fondazioni Musei Civici Venezia: Museo Correr, Cl. XLIVa n. 0013].
2. 1484: Mediterranean and Europe, (Arnald Domenech), [© Library of Congress, Geography and Map Division, G5672.M4P5 1484 .D6 Vault:Vellum 4].
3. 1485: Nautical chart of Western Europe and Africa, (Pedro Reinel), [© Archives Départementales de la Gironde, 2Fi 1582 (bis)].
4. 1492: Portolan chart of Mediterranean, (Jorge de Aguiar), [© Beinecke Rare Book and Manuscript Library, University of Yale, New Haven, USA, 30ced/1492].

5. 1500: Part corresponding to the America of the General Letter of Juan de la Cosa (published in 1837), [© Biblioteca Nacional de España, bica0000041165].
6. 1502: Mapa de Cantino, (Anonymous), [© Biblioteca Estense Universitaria, Modena, C.G.A.2].
7. 1504: Portulan Atlantik, (Pedro Reinel), [© BSB-Bayerische Staatsbibliothek, BSB Cod. Icon. 132].
8. 1506: Planisphère nautique, (Nicolaus de Caverio), [© Bibliothèque nationale de France, GE SH ARCH-1].
9. 1507: Universalis Cosmographia Secundum Ptholomaei Traditionem et Americi Vespucii Alioru[m]que Lustrationes, (Martin Waldseemüller), [© Library of Congress, Washington, G3200 1507 .W3 Vault].
10. 1509-10: Karte Süd- und Ostafrikas sowie des Indischen Ozeans, (Anònim (Reinel)), [© Herzog August Bibliothek, Wolfenbüttel, ibid., S. 37.].
11. 1511: Carte de l'Océan Atlantique Nord-Est, de la Mer Méditerranée et de la Mer Noire, (Salvat de Pilestrina), [© Bibliothèque nationale de France, CPL GE AA-563 RES].
12. 1513: Tabula Terre Nove (Martin Waldseemüller), [© The British Library, BL Mapes C.1.d.8].
13. 1516: Navigatoria Portugallem Navigationes Atque Tocius Cogniti Orbis Terre Maris..., (Martin Waldseemüller), [© Library of Congress, Washington, Jay I. Kislak Collection Rare Book and Special Collections Division (43)].
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17. 1529: Lettera di Giovanni da Verrazano navigatore fiorentino a Francesco I re di Francia sulla scoperta di nuove terre nella costa settentrionale d'America, (Girolamo da Verrazano), [© BAV - Biblioteca Apostolica Vaticana, Città del Vaticano, 950713].
18. 1534: Carte nautique de l'Océan Atlantique et de la Mer Méditerranée, (Gaspar Viega), [© Bibliothèque nationale de France GE B-1132 RES].
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20. 1537: Portogallo, Gaspar Viegas, (Gaspar Viegas), [© Biblioteca Riccardiana - Entenze, Cod. Ricc. 1813].
21. 1540: Novae Insvlae, XVII Nova Tabvla, (Sebastian Münster), [© John Carter Brown Library, Z P975 1540g [R] /1-SIZE].
22. 1540: Map of America, Europe, Africa y Castello da Myna, (Jorge Reinel), [© Biblioteca Barone Ricasoli-Firidolfi Firenze, Cortes., Pl. 15.].
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24. 1543: World chart, which includes America and a large "Terra Java" Australia?, (Guillaume Brouscon), [© Henry E. Huntington Library, HM46].
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28. 1550: Portuguese manuscript chart of the North Atlantic and neighbouring lands, (Anònim), [© Royal Geographical Society, London, S0018726].
29. 1550: Map of the new World, (Sebastian Münster), [© The New York Public Library, Map Div. 02-236].
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33. 1550-60: Portuguese Atlas, (Anonymous), [© National Maritime Museum, Greenwich, London, F1542, P/14].
34. 1555: Cosmographie universelle, selon les navigateurs tant anciens que modernes (Guillaume le Testu), [© Service historique de la Défense, D.1.Z14].

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57. 1600: Carta Atlantico Norte e Sul, (Luis Teixeira), [© Museu de Marinha, Lisboa, ATLAS K3].
58. 1600: Nautical Chart of Mediterranean Sea, (Luis Teixeira), [© Henry E. Huntington Library, HM1549].
59. 1600: Portolan Atlas, (Anònim), [© Henry E. Huntington Library, HM34].
60. 1602: Nautical chart of Mediteranean Sea and Europe, (Joan Oliva), [© Henry E. Huntington Library, HM40].
61. 1614: Atlas de Joan Oliva, Messina, (Joan Oliva), [© Fundació Bartomeu March Severa].
62. 1618: Carte nautique de l'Océan Atlantique, de la Méditerranée et d'une partie de l'Océan Pacifique, (Domingos Sanches), [© Bibliothèque nationale de France, CPL GE AA-568 RES].
63. 1620: Portolan Chart, (Anonymous), [© Henry E. Huntington Library, HM47].
64. 1623: Map of the World, (Antônio Sanches), [© The British Library, Add 22874].
65. 1625: Carte de l'Océan Atlantique, (Jean Dupont), [© Bibliothèque nationale de France, Ge SH Arch 9].
66. 1630: Portolan Atlas, (Portuguese anonymous), [© Henry E. Huntington Library, HM 39].
67. 1633: Portolan chart of the Atlantic Ocean and adjacent Continents, (Pascual Roiz), [© Library of Congress, G9111.P5 1633 .R7 Oversize Vault: Vellum Chart 16].
68. 1640: Portulano de João Teixeira Albernaz, (João Teixeira Albernaz), [© ANTT- Arquivos Nacionais Torre do Tombo, PT-TT-CRT 198].
69. 1643: Atlas Universal de João Teixeira Albernaz, (João Teixeira Albernaz), [© ANTT- Arquivos Nacionais Torre do Tombo, PT-TT-CRT 210].
70. 1644: Atlas, (Anonymous), [© BNCf-Biblioteca Nazionale Centrale Firenze, Med. Palatino 57].

Senyals Heràldics classificats per les Nacionalitats històriques existents en el segle XV al XVIII al Continent Amèricà.																
Taula (4)	Catalans	Castellans	Portu guesos	Otomans	Francesos	Britànics	Germànics	Itàlics	Hispànics	Holandesos	Balcànics	Grecs	Nòrdics	Resta	Dubtosos	
TOTALS	(111)	(222)	(333)	(444)	(555)	(666)	(777)	(888)	(911)	(922)	(933)	(944)	(955)	(999)	(000)	
382	139	24	140	22	25	11	0	0	6	1	0	0	0	4	10	Individuals
309	173	102	0	0	1	0	7	0	9	0	0	0	0	1	16	Compostos 1r quarter
300	142	107	0	1	0	0	0	0	4	0	0	0	0	0	46	Compostos 2n quarter
991	454	233	140	23	26	11	7	0	19	1	0	0	0	5	72	
100%	45,81%	23,51%	14,13%	2,32%	2,62%	1,11%	0,71%	0,00%	1,92%	0,10%	0,00%	0,00%	0,00%	0,50%	7,27%	

Author: Eric Guillot, 2023.

Table 5. Nationality of censored heraldic signs presented worldwide

Nacionalitat dels Senyals Heràldics Censurats presents arreu del Món.																
Taula (5)	Catalans	Castellans	Portu guesos	Otomans	Francesos	Britànics	Germànics	Itàlics	Hispànics	Holandesos	Balcànics	Grecs	Nòrdics	Resta	Dubtosos	
100,00%	48,02%	0,00%	35,24%	0,00%	1,32%	3,08%	0,00%	1,76%	0,44%	0,00%	0,00%	0,00%	0,44%	2,64%	7,05%	
TOTALS	(111)	(222)	(333)	(444)	(555)	(666)	(777)	(888)	(911)	(922)	(933)	(944)	(955)	(999)	(000)	
163	58	0	80	0	3	7	0	4	0	0	0	0	1	6	4	
64	51	0	0	0	0	0	0	0	1	0	0	0	0	0	12	
227	109	0	80	0	3	7	0	4	1	0	0	0	1	6	16	

Author: Eric Guillot, 2023.

Table 6. Nationality of the censored heraldic signs presented in the American continent

Nacionalitat dels Senyals Heràldics Censurats presents en el Continent Amèricà.																
Taula (6)	Catalans	Castellans	Portu guesos	Otomans	Francesos	Britànics	Germànics	Itàlics	Hispànics	Holandesos	Balcànics	Grecs	Nòrdics	Resta	Dubtosos	
100%	83,65%	0,00%	14,42%	0,00%	0,96%	0,00%	0,00%	0,00%	0,96%	0,00%	0,00%	0,00%	0,00%	0,00%	0,00%	
TOTALS	(111)	(222)	(333)	(444)	(555)	(666)	(777)	(888)	(911)	(922)	(933)	(944)	(955)	(999)	(000)	
53	37	0	15	0	1	0	0	0	0	0	0	0	0	0	0	Individuals
12	12	0	0	0	0	0	0	0	0	0	0	0	0	0	0	Compostos 1r quarter
39	38	0	0	0	0	0	0	0	1	0	0	0	0	0	0	Compostos 2n quarter
104	87	0	15	0	1	0	0	0	1	0	0	0	0	0	0	

Author: Eric Guillot, 2023.

Table 7. Comparison of the presence of heraldic signs towards the Castellians, by country, in the American continent

Comparativa de la presència dels Senyals Heràldics catalans vers els castellans, per Països, en el continent amèricà.														
Taula (7)		SENYALS CATALANS (111)					SENYALS CASTELLANS (222)							
		TOTAL	Individuals	Compostos 1r quarter	Compostos 2n quarter	%	TOTAL	Individuals	Compostos 1r quarter	Compostos 2n quarter	%			
(ARG)	Argentina	28	2	10	16	52,83%	25	2	14	9	47,17%			
(BAH)	Bahames	2	0	2	0	50,00%	2	0	0	2	50,00%			
(BOL)	Bolívia	3	1	1	1	60,00%	2	1	1	0	40,00%			
(BRA)	Brasil	46	7	22	17	69,70%	20	1	9	10	30,30%			
(CAN)	Canadà	19	7	3	9	65,52%	10	2	8	0	34,48%			
(COL)	Colòmbia	32	9	15	8	62,75%	19	3	7	9	37,25%			
(CUB)	Cuba	5	0	5	0	45,45%	6	0	1	5	54,55%			
(ECU)	Equador	6	5	1	0	85,71%	1	0	0	1	14,29%			
(ESA)	El salvador	1	0	1	0	50,00%	1	0	0	1	50,00%			
(GFR)	Guaiana fran	5	0	3	2	71,43%	2	0	0	2	28,57%			
(GHO)	Guaiana hola	7	1	2	4	63,64%	4	0	2	2	36,36%			
(GRO)	Groenlàndia	2	0	1	1	100,00%	0	0	0	0	0,00%			
(GUA)	Guatemala	1	0	0	1	100,00%	0	0	0	0	0,00%			
(GUB)	Guaiana Ang	5	0	3	2	71,43%	2	1	0	1	28,57%			
(HON)	Hondures	1	0	0	1	33,33%	2	0	1	1	66,67%			
(MEX)	Mèxic	42	6	22	14	56,76%	32	3	11	18	43,24%			
(NIC)	Nicaragua	5	5	0	0	100,00%	0	0	0	0	0,00%			
(PAN)	Panamà	4	4	0	0	100,00%	0	0	0	0	0,00%			
(PAR)	Paraguay	2	0	1	1	100,00%	0	0	0	0	0,00%			
(PER)	Perú	30	12	11	7	68,18%	14	2	5	7	31,82%			
(PUE)	Puerto rico	5	0	2	3	55,56%	4	0	3	1	44,44%			
(RDO)	República de	4	0	3	1	66,67%	2	0	0	2	33,33%			
(URU)	Uruguai	4	2	1	1	100,00%	0	0	0	0	0,00%			
(USA)	Estat units d	107	50	31	26	69,48%	47	5	23	19	30,52%			
(VEN)	Veneçuela	46	15	18	13	70,77%	19	3	7	9	29,23%			
(XIL)	Xile	42	13	15	14	68,85%	19	1	10	8	31,15%			
	TOTALS	454	139	173	142	66,08%	233	24	102	107	33,92%			

Author: Eric Guillot, 2023.

As a result of this analysis, Eric Guillot highlights:

The first conclusion is the result of observing that in Table 3, the presence of Portuguese signals -843- and Ottoman signals -713- equal the total number of Catalan signals -718-, throughout the world. On the contrary, in Table 4, the Portuguese -140- and Ottoman -23- signals present in the American continent drop suddenly, compared to the Catalan -454- and Castilian -233- signals. The drastic reason for this decline is that most of the Portuguese signs historiographically correspond to the presence of the Portuguese Empire in its commercial bases in America, Africa and Asia; and those of the Ottoman Empire they are mostly throughout the Eastern Mediterranean, Black Sea, North Africa, the Middle East, and along the entire Indian Ocean coast; On the contrary, the Hispanic nations were present, mainly, throughout the American continent with the exception of the current Brazilian territory.

The second conclusion is that, as we can observe, the number of Catalan signals -454- present in the American continent, almost double the number of Castilian signals -233-. Given this, we would have to ask ourselves, which was the predominantly present Hispanic nation and therefore the protagonist in the discovery, exploration and conquest of the American continent? If we base the answer exclusively on strictly numerical parameters, the answer is obvious, the Catalan nation. Therefore, perhaps we should start calling what is now called the Spanish Empire simply the Catalan Empire. (...)

In the following tables 5 and 6, we can examine the censored/adulterated heraldic signs present in the world and throughout the American continent, classified by the different nationalities existing in the 15th century. (...) We quickly realize that most of the censored, adulterated signs are Catalan and Portuguese heraldic signs, 109 and 80 respectively worldwide and 87 and 15 in the American continent. (...) On the contrary, we do not find in the entire world, nor in the entire American continent, not a single Castilian heraldic sign that has suffered any type of censorship or adulteration. Surprising, right? (...)

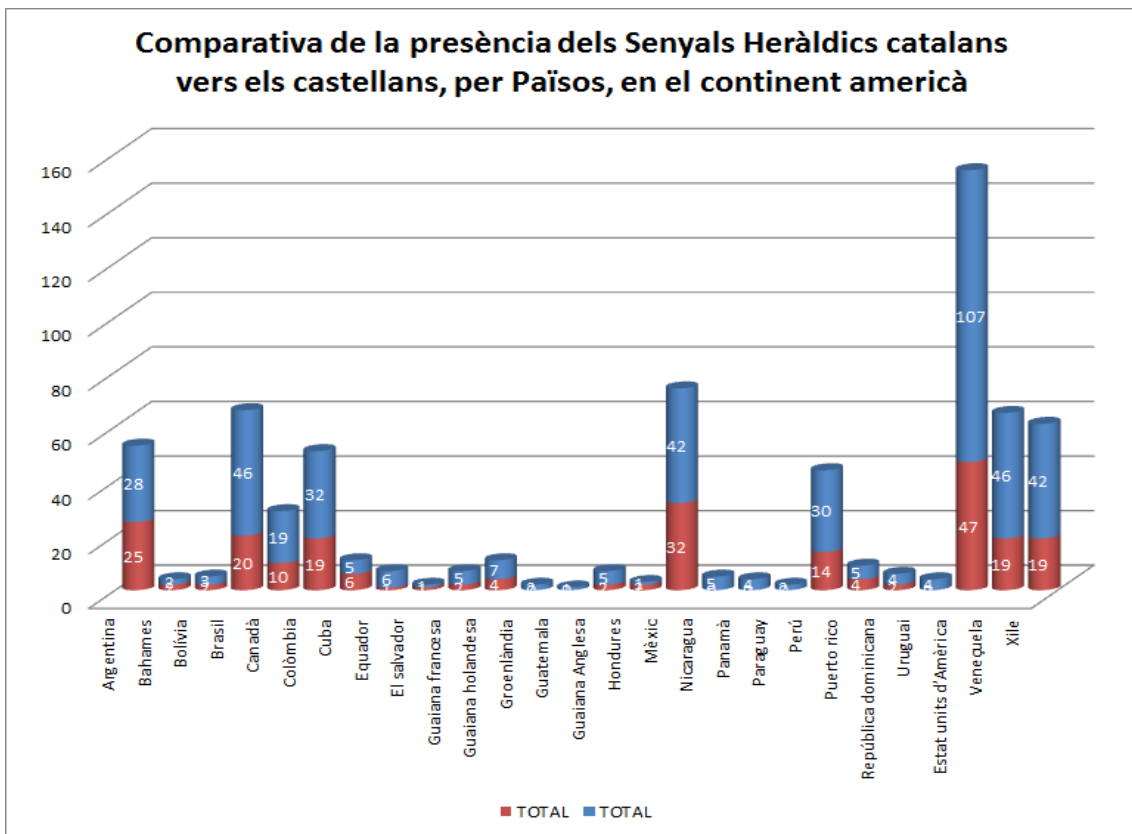
We know that it is the winners who always write and rewrite history, according to their needs, censoring, retouching or deleting everything that interests them for their own benefit. Clearly, the Spanish case, where the Castilians were the final winners of the disputes between the different Hispanic nations, is no exception.

Therefore, when we only find censored or adulterated Catalan and Portuguese signals and at the same time, we do not find any Spanish that has not suffered the slightest censorship/adulteration, the statistical conclusion becomes evident: the censors were in favour of telling the story in the Castilian way, thus leaving us for posterity an official Spanish historiography in the Castilian style.

Analysing, from now on, exclusively the statistical data geographically circumscribed within the American continent, we find statistical Table 7, where we can verify and compare the location of the heraldic signs of the Catalan nations and the Castilian nation, in the current countries of American people. (...) As a result of the comparison, I have indicated in green the majority presence of the Catalan or Castilian heraldic signs, for each of the countries described. Again, and for the most part, statistics overwhelmingly show us the result of said comparison. At least, and on paper, the Catalan presence in the different American countries is clearly superior to the Castilian presence.

Graph 1 describes the result of Table 7:

Graph 1. Comparison of the presence of Catalan heraldic signs towards Castilians, by country, in the American continent



Author: Eric Guillot, 2023.

As can be seen, the Catalan presence stands out in the United States of America, Mexico, Venezuela, Brazil, Chile, Colombia, Peru, and Argentina. And Guillot concludes the following:

The statistical numbers are cold and aseptic, but not the conclusions that are drawn. Having said this, during the 16th and 17th centuries in the American continent we have been able to verify that:

1. Numerically, the presence of shields and flags with heraldic signs of the Catalan nations almost doubles the presence of shields and flags with heraldic signs of the Castilian nation.
2. The physical location of shields and flags with heraldic signs of the Catalan nations, in the current American countries, is in the majority compared to the heraldic signs of the Castilian nation.
3. There are almost a hundred cases of censored, adulterated representative heraldic signs of the Catalan nations, while, at the same time, there is not a single case of censorship/adulteration that affects a representative sign of the Castilian nation.
4. As the 17th century progressed, the presence of Castilian heraldic signs increased while the heraldic signs of the Catalan nations decreased. Thus, these historical maps also reflect in America the political changes that are taking place in the territories and metropolises of origin of the different nations.
5. Most of the authors of these cartographic works are foreigners, neither Catalan nor Castilian, which guarantees the objectivity and neutrality of the information present in the database.

I deduce, therefore, that all this iconographic documentation has been preserved thanks to the fact that it was physically outside the official Spanish censorship in the Castilian style, which has left few examples within Spanish territory. (...)

Now what we should ask ourselves is why the contrasted presence of Catalan heraldic signs during the 16th and 17th centuries on the American continent, with 454 signs that represent 45.85% of the total, practically equals all the other heraldic signs of the set of European nations, ... Why is it still affirmed by the official Spanish academic historiography that "Por Castilla y por León, nuevo mundo halló Colon" ("Columbus found a new world through Castilla and León"), while denying the presence of the Catalan nations in this historic event?

As seen in this chapter, the main symbols that appear on the explored world maps are, in this order, the Portuguese, the Catalans and the Ottomans, with a Catalan and Ottoman presence in America that defies official historiography. The Castilians are quite a bit lower on this list, with the detail that lions and castles have been considered in their calculation, and lions are usually on the side of the Catalan emblems. And, also according to this scientific study of cartographic analysis, the emblem that has been most adulterated has, by far, been that of the Catalans. Awesome.



THE MAPS

Before showing the maps that express the presence of Catalan and Ottoman emblems in America, it is worth noting their "Spanish singularity". While French and Ottomans are clearly shown united, sometimes with only French symbols, and sometimes with only Ottoman symbols, while the Portuguese emblems are also unmistakable, sometimes with the official Portuguese flag and sometimes with the emblem of the Order of Christ (the order from the Templars that settles in Portugal and is the protagonist of colonization), in the case of the "Spanish" symbols is different. Although the official account says that Castile was the protagonist, and certainly there are maps that attest to this, with correct emblems of the quartered shield with the two castles and the two lions, the truth is that, in the set of maps analysed, this presence is less. Guillot, with a

complementary statistical analysis carried out on 60 maps in which they appear, only in 10.48% of the cases is it shown exactly as it corresponds to the official Castilian-Leon emblem. With two castles and two lions in a certain way. This detail is not minor, since this situation is not manifested in the official documents of the previous era, and it draws attention. Instead, the "Spanish" presence is varied. On some maps the traditional Castilian symbol is shown, but on many others, it appears differentiated, preferably in the form of only Catalan flags (which also embrace Aragon, according to official logic, although this factor is qualified in this work), as well as with emblems in which the Catalans and the Leonese appear, or others with the Catalans and the Castilians. And this happens on the same maps. In some territories you can see the Catalan flag, in others the Castilian and Leonese flag, in others the Catalan and Leonese flag and in others the Catalan and Castilian flag. What does this tell us, then? Clearly, it tells us that the conquering power differs and that they are treated as differentiated powers. Three powers are seen, Catalan, Castilian and Leonese.

Finally, it should also be noted that, although each map is assigned a date, most do not, and have been dated by historiographical consensus or by attached documents that may have been manipulated.

Catalans and "Leonese" by America

This first sample of maps presents one of the most interesting findings of Enric Guillot: the Catalan presence in America with a predominance of the symbol of the lion, not the characteristic castle of Castile.

To begin with, however, to fully understand the bases of this research, it is advisable to first show the Catalan symbols. It is necessary to clearly show how the Catalan symbols are displayed in the lands they occupy in Europe.

Next, the Catalan emblem in Catalonia, Valencia, and Naples:

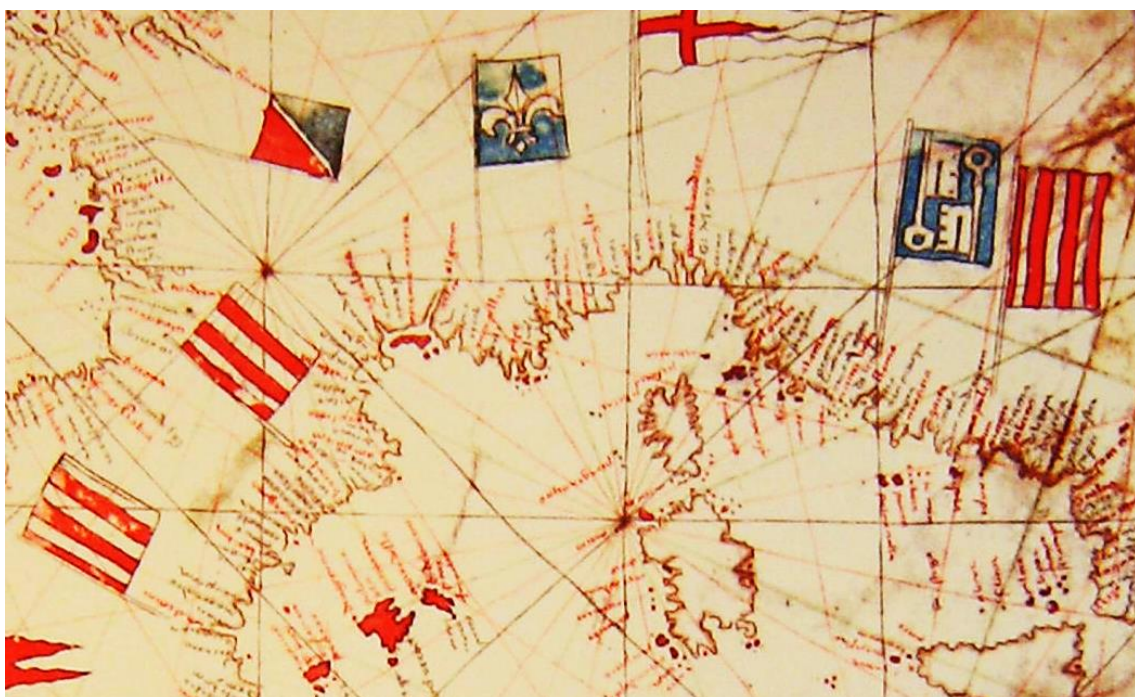


Figure 1. Author: Pedro Reinel, 1485. Archives Départementales de la Gironde, [2Fi 1582 (bis).

The following fragment of a Portuguese map from 1511 also serves as an example, with Catalan coats of arms in Algiers, Majorca, Sardinia, Sicily, and Tripoli:



Figure 2. Author: Joan Salvat de Pilestrina, 1511. Bibliothèque nationale de France [CPL GE AA 563 RES].

These maps are a sample of many others in which, in general, identification with Catalans stands out with two or more red bars, sometimes on a yellow background, as will also be seen in America. On the other hand, the null presence of the kingdom of Aragon stands out, a fact already commented, but this detail also applies to the kingdom of Navarre. They only appear very late and, in any case, very punctual. That is to say, the maps cast doubt on the existence of these two kingdoms in the Middle Ages, since they were not identified, and, as will be pointed out later, there are reasons to affirm that it is a story that, in any case -in the form that has been written - is anachronistic with reality.

In other words, the red bars on these maps have nothing to do with the current flag of Spain, which acquired its design in 1785, nor with the kingdom of Aragon, at least with the kingdom that Spain has written in its place. And, in a complementary way, no less important, to add that there are many maps of the time that show the Catalan symbols on Andalusia, and there is no map that shows the Castilian symbols on the Catalan cities. Below is the case of a map from 1502, the Carta de Cantino, which is also relevant because it does not show the coat of arms of Castile in Andalusia, but rather a lion (which may be from the kingdom of León, or perhaps not), with the Catalan flag:

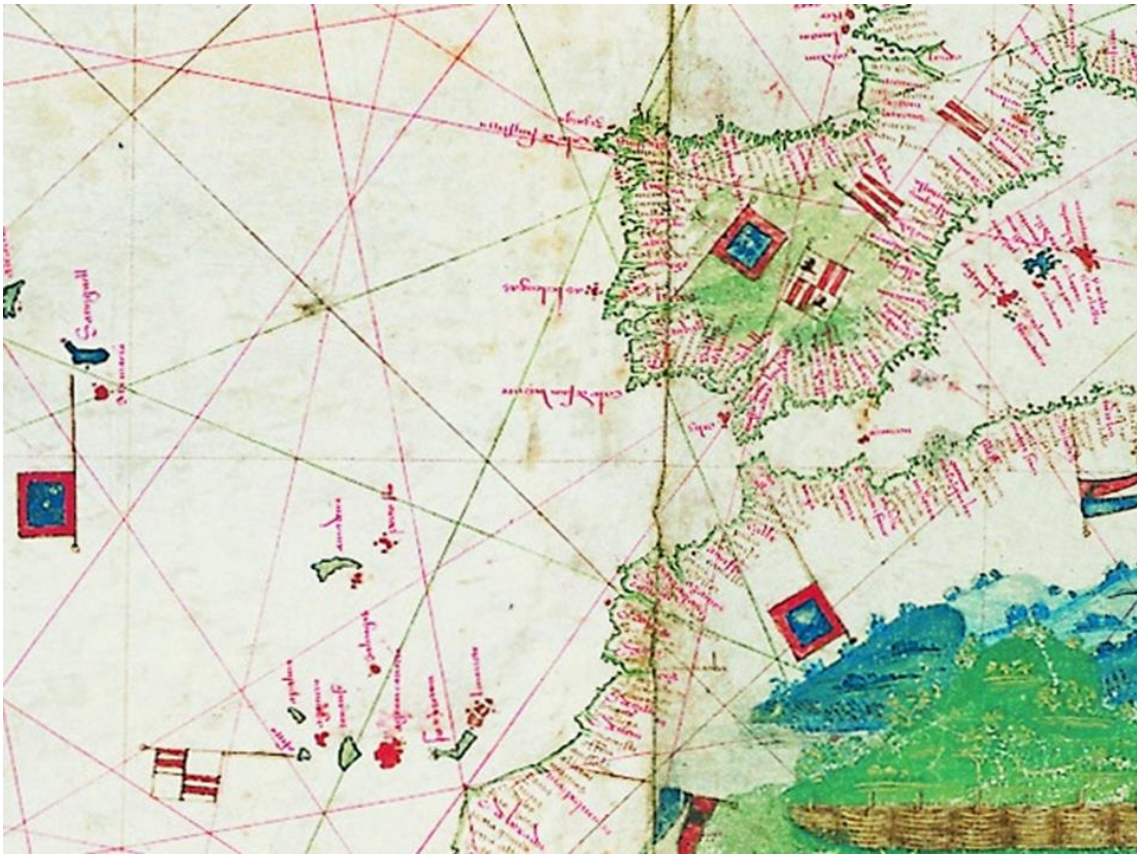


Figure 3. Anonymous author, 1502. Carta de Cantino. © Biblioteca Estense Universitaria, Modena [CGA2].

This map, officially dated 1502, is in dialogue with the Catalan Atlas by Abraham Cresques, from 1375, where the Catalans are shown in the Canary Islands. But this doesn't fit in with the official story either (because it says she was Castilian), like the lion in Andalusia. The kingdom of León never reached Andalusia, and while it may certainly be a simple curiosity, the fact is that it is not. It is not because, for example, as the following map from 1535 shows, the king is seen wearing the Catalan-Leonese coat of arms, with a curious reference. Under the king, it reads, large: TARACONENSIS (which refers to Tarragona, a Catalan city), being a serious anachronism, unless history has been manipulated. Tarraconensis is the name that official history assimilates to a province from Roman and Visigothic times, which is said to have ceased to exist in the 8th century, and it is said that it embraced the Iberian Peninsula (Hispania). In other words, it unites Catalans and Leonese (and Castilians). The map where the king appears with lions, without Castile (with the Byzantine cross on his chest) and with the text Tarraconensis occupying a large part of Hispania, is this:



Figure 4. Author: Jacobus Russus, 1535. "Carta Náutica". © Fundación March Severa.

In addition, the following case, from 1546, where the Leonese and Catalans appear in Andalusia and in North Africa:



Figure 5. Author: Joao Freire, 1546. Portolan Atlas. © Henry E. Huntington, California [HM 35, f3].

It means, it's not something minor. Why does a lion appear when it seems like a castle should appear? In fact, on many maps it is like that, you can see the castle, but this does not explain the notable presence of the lion. Officially, Castilla y León were united in 1230, and since then it is said that the model of Castilla has been imposed, which will be dominant. Along these lines, what does Guillot say? Well, he sees an anachronism and, after submitting to observation the existing historical documents between the 13th and 16th centuries, he identifies a potential assimilation between the lion and the sign of the king of the confederation of kingdoms and territories of the so-called Crown of Aragon (or Catalan- Aragonese). Why? Well, because of a curious map (because no two are the same) that shows the replacement of the symbol of the Catalans (the flag with red bars on a yellow background) by some lions. This is the map of Viscount Maggiolo, from 1562, where the lion dominates the entire Iberian Peninsula (and in Sardinia and Sicily, although it cannot be seen in the following image) above the symbols of Castile and the Catalan flag:



Figure 6. Author: Jacopo Maggiolo, 1562. "Portolan chart of the Mediterranean Sea, Black Sea, and west African coast". © The British Library, Londres, Shelfmark Add MS 9810.

The lion, then, although it points to the kingdom of León, it seems that it transcends the official crowns of Castile and Aragon. It is necessary to rethink history. But this is not all. Even "Leonese" and Catalans appear in America, in 1541, with the somewhat adulterated Catalan flag. In this case, the anachronism is double: Castilla does not appear, which is supposed to have been the only Spanish protagonist, and Catalans and Leonese appear instead. The map:

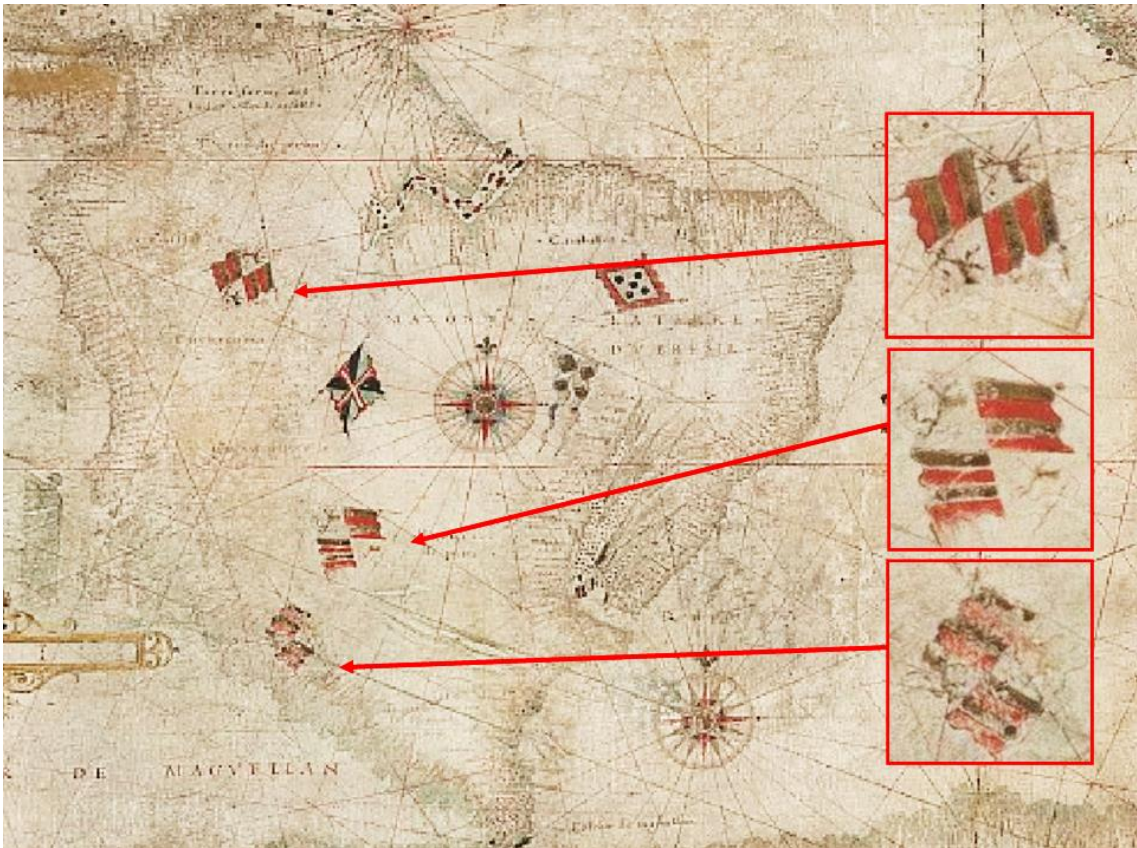


Figure 7. Author: Nicolas Desliens, 1541. Weltkarte, Handzeichnung, auf Pergament. © Dresde, Sächsische Landesbibliothek [SLUB/KS A19883].

Also, this world map, from 1543, where the lions cannot be seen well, but if the image is enlarged they do not gives rises to any doubt:

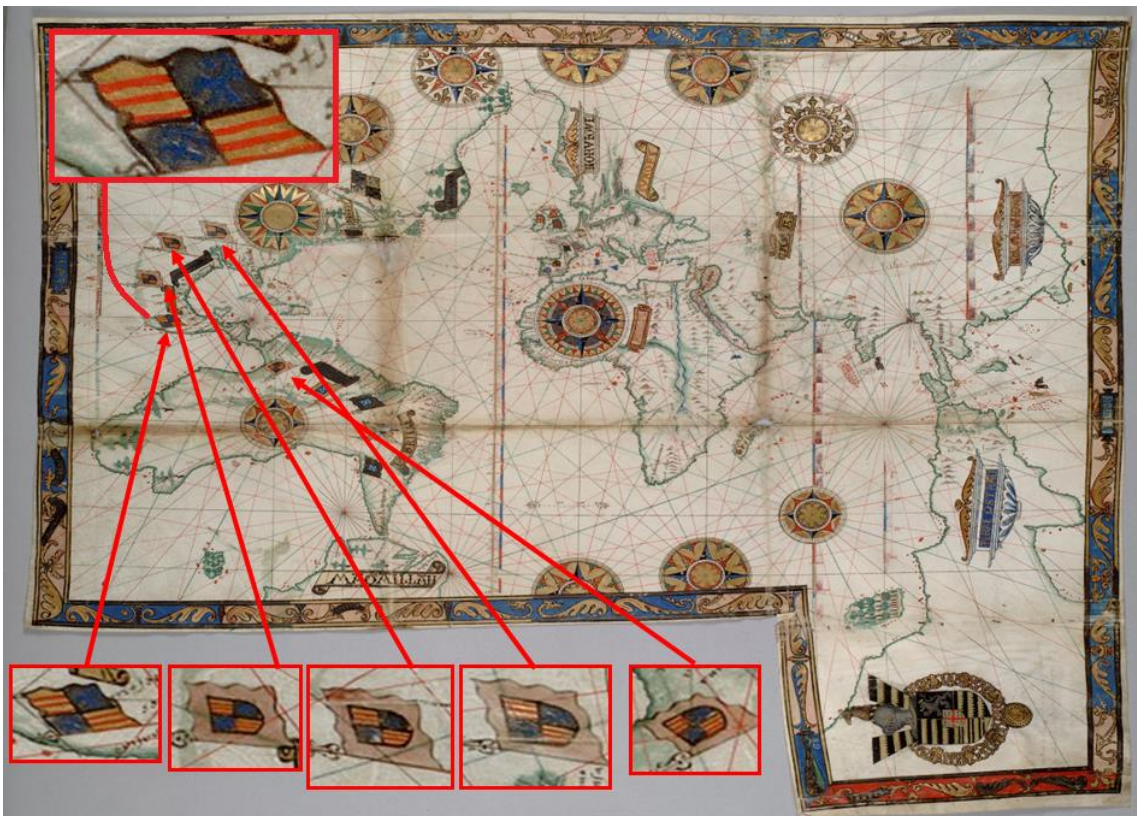


Figure 8. Author: Guillaume Brouscon, 1543. © Library Henry E. Huntington, California HM 46 Binding.

Or that other one, from 1550:

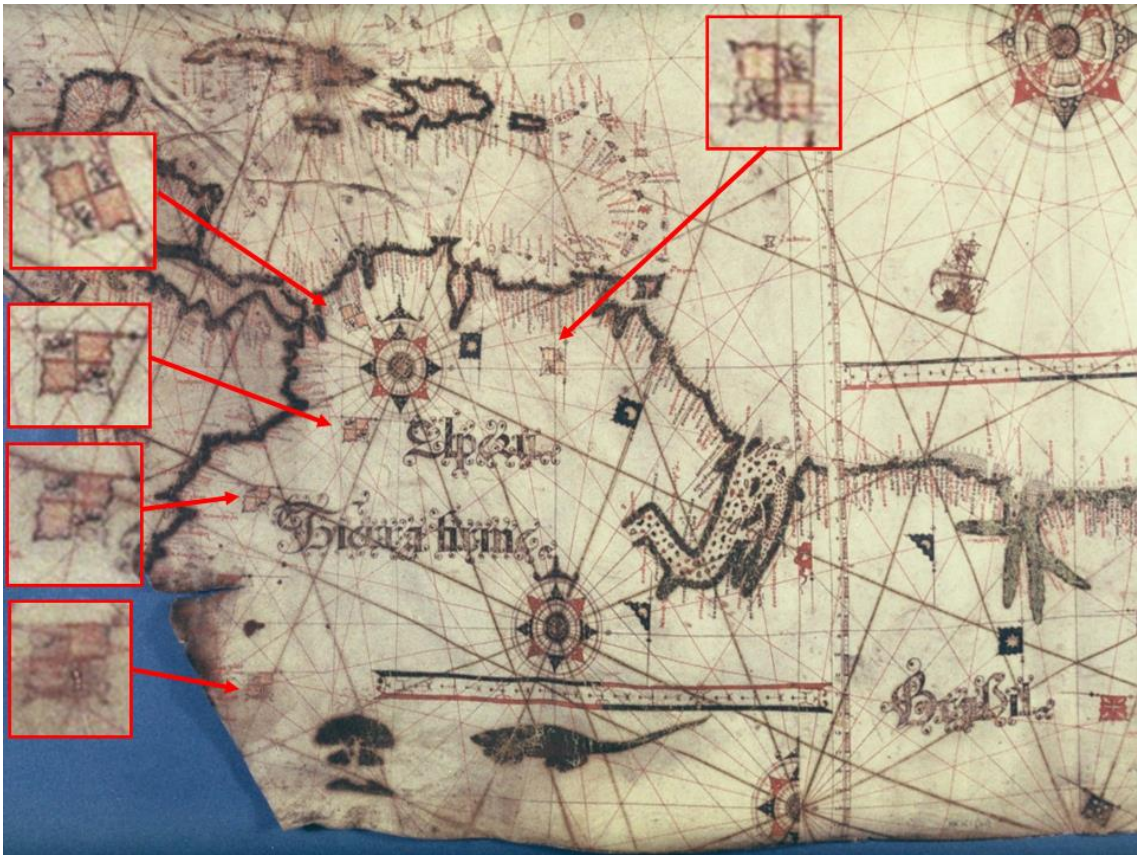


Figure 9. Author: Portuguese anonymous, 1550. "Portuguese portolan of the Atlantic". © Bodleian Library, Oxford, Filmstrip Roll 194B, frame 4.

Also noteworthy is the series of maps by Guillaume le Testu, a French Huguenot, where he shows the dominant presence of the Catalan and Leonese flags, plus the Franco-Ottoman presence. There is the case of Brazil, rotated 90 degrees:

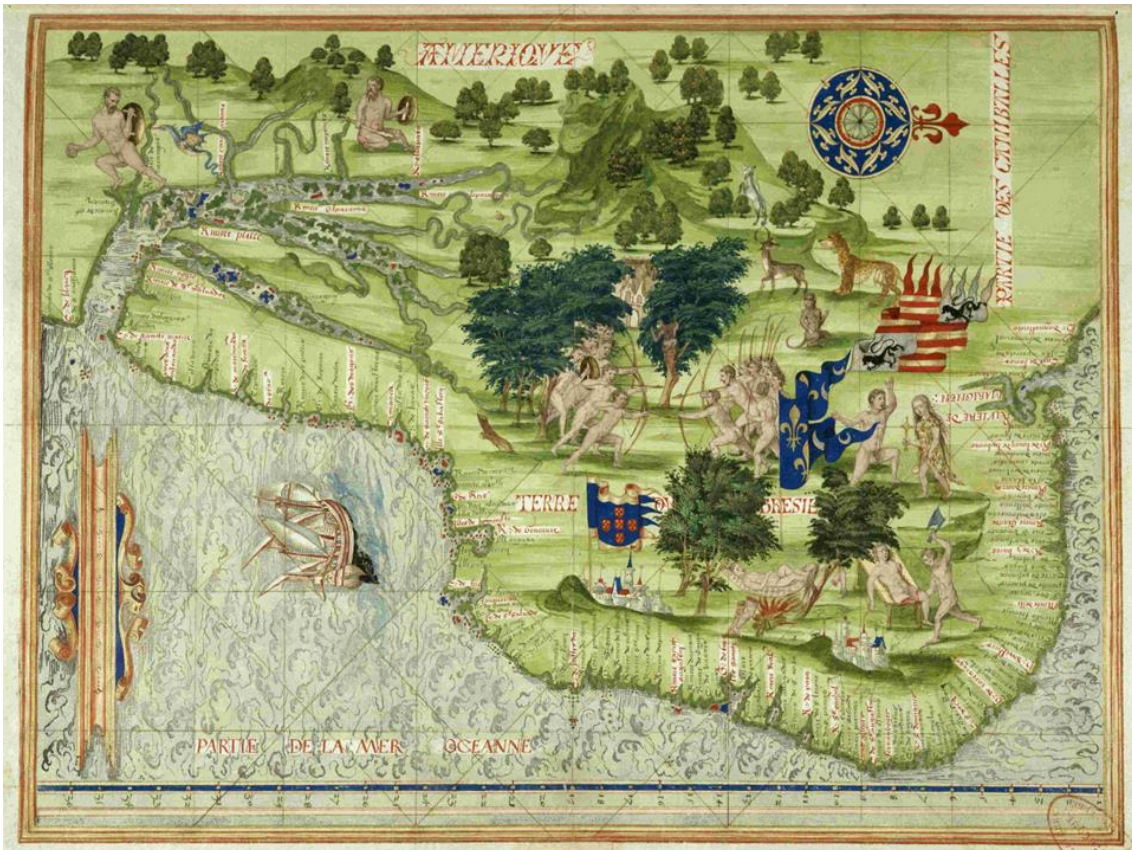


Figure 10. Author: Guillaume le Testu, 1555. © Vicennes, Service Historique de la Défense - [D1z14_03_549].

The case of the Strait of Magellan and Uruguay, while in Argentina the Catalans appear with the Castilians:



Figure 11. Author: Guillaume le Testu, 1555. © Vicennes, Service Historique de la Défense - [D1z14_03_547].

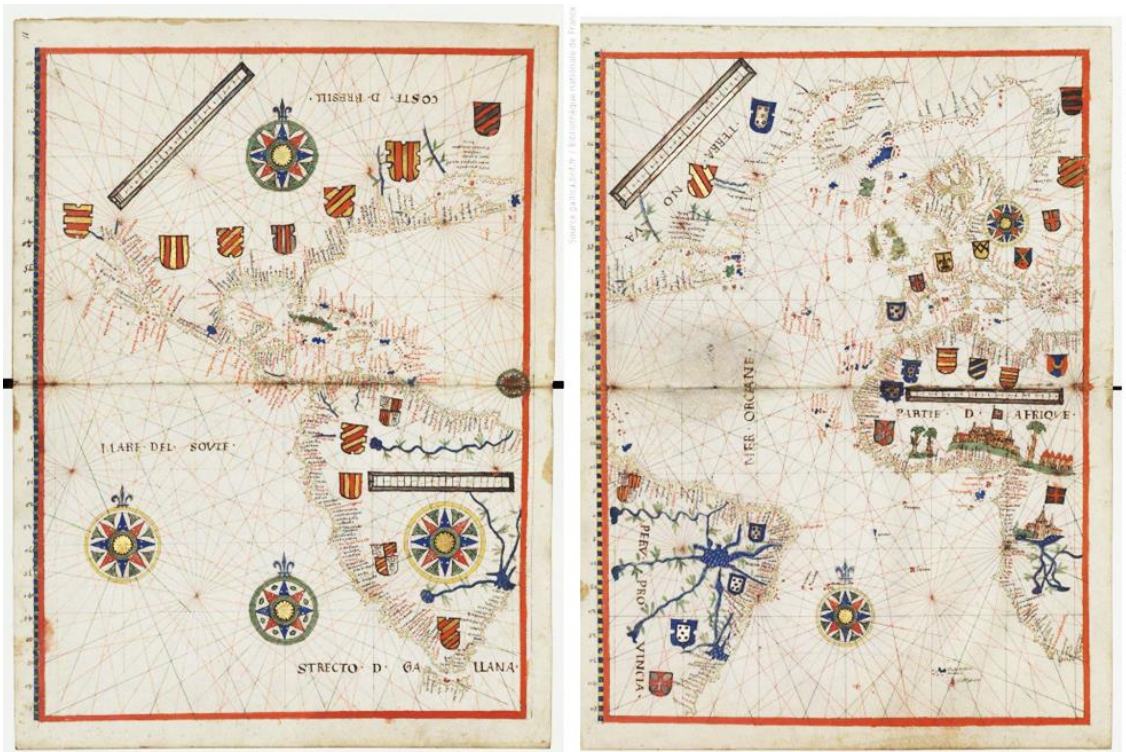


Figure 13. Author: Angelus, 1575. "Portulan de l'Amérique du Nord et du Sud". © Bibliothèque nationale de France, MSS fr. 9669 Feuille 9v-10r, Feuille 10v-11r.

Finally, within this Catalan-Leonese series, add this map of unknown year, which seems -according to the maps studied- modern (due to the precision of the map). It is probably a recent work that pretends to tell the hidden story. As can be seen, Catalans and Leonese are superimposed on the one hand, and on the other, now the Castilians appear. The Portuguese assimilate the lions with the Catalans (reflection by Enric Guillot).

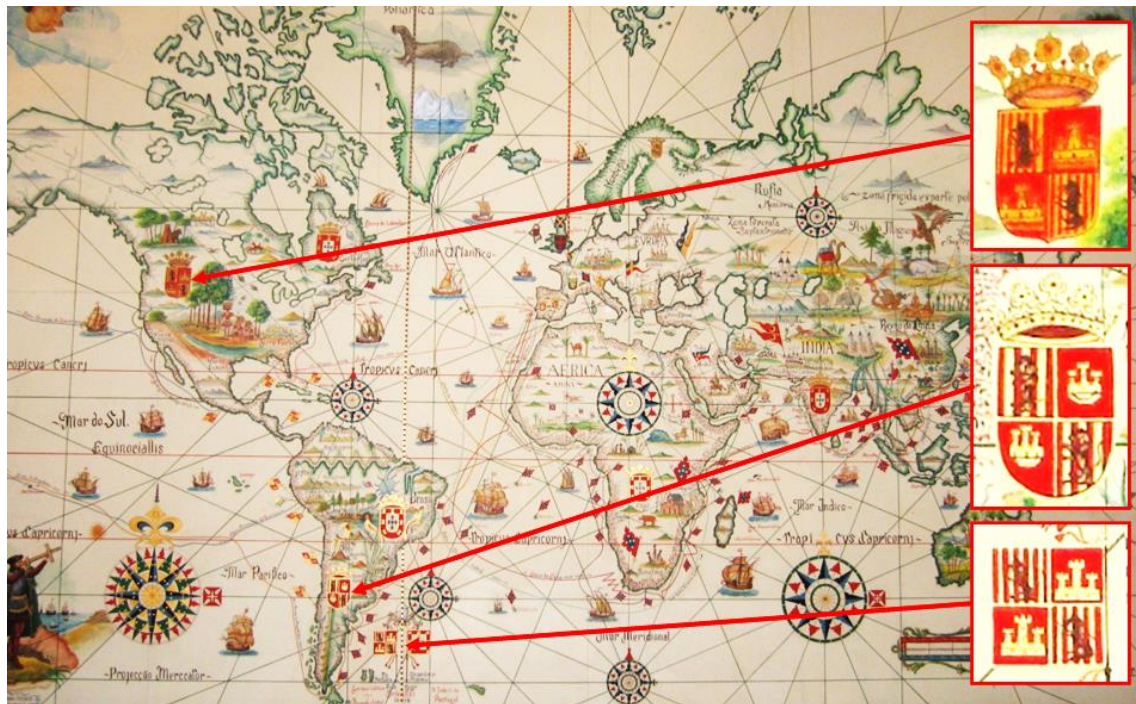


Figure 14. Author: Anonymous Portuguese, undated. "Planisfério dos Descobrimentos Marítimos e Explorações dos Portugueses". © Museo de Marinha, Lisboa [MM.06247].

More maps with Catalan evidence in America

To finish documenting this research, more maps with Catalan emblems are shown, some sharing prominence with the Castilians, and others not. They stand out (see information at the bottom of each map):

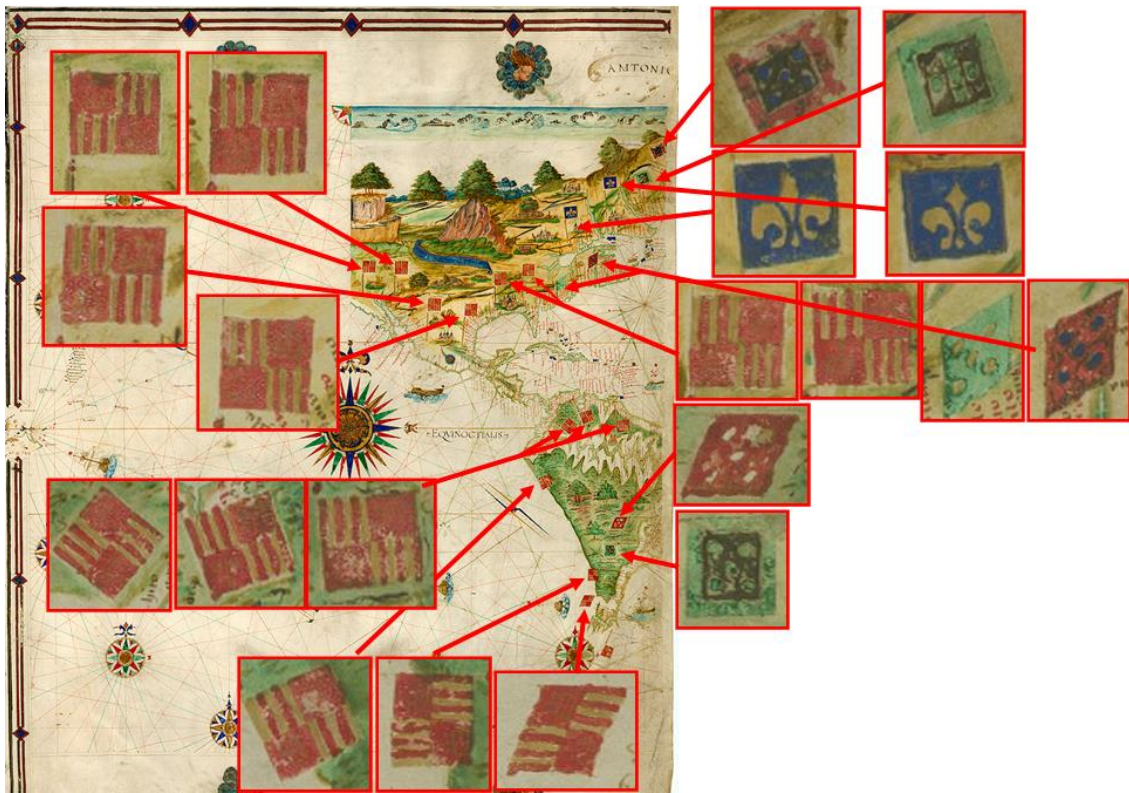


Figure 15. Author: Antonio Pereira, 1545. "North and South America". © Jonh Carter Brown Library and Brown University, Call Number: B546 / 2 Ms. / OVERSIZE.

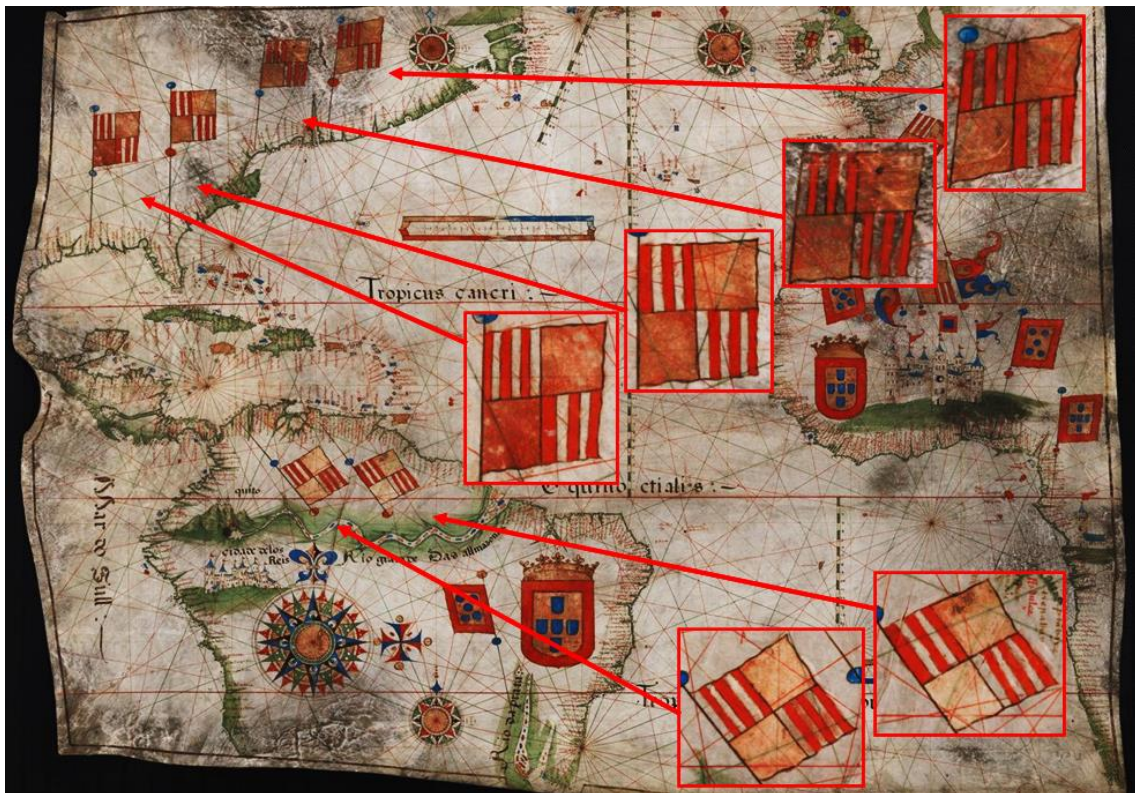


Figure 16. Author: Jorge Reinel, 1550. "Carte nautique portugaise de l'Océan Atlantique". © Bibliothèque National de France [GE B-1148 (RES)].

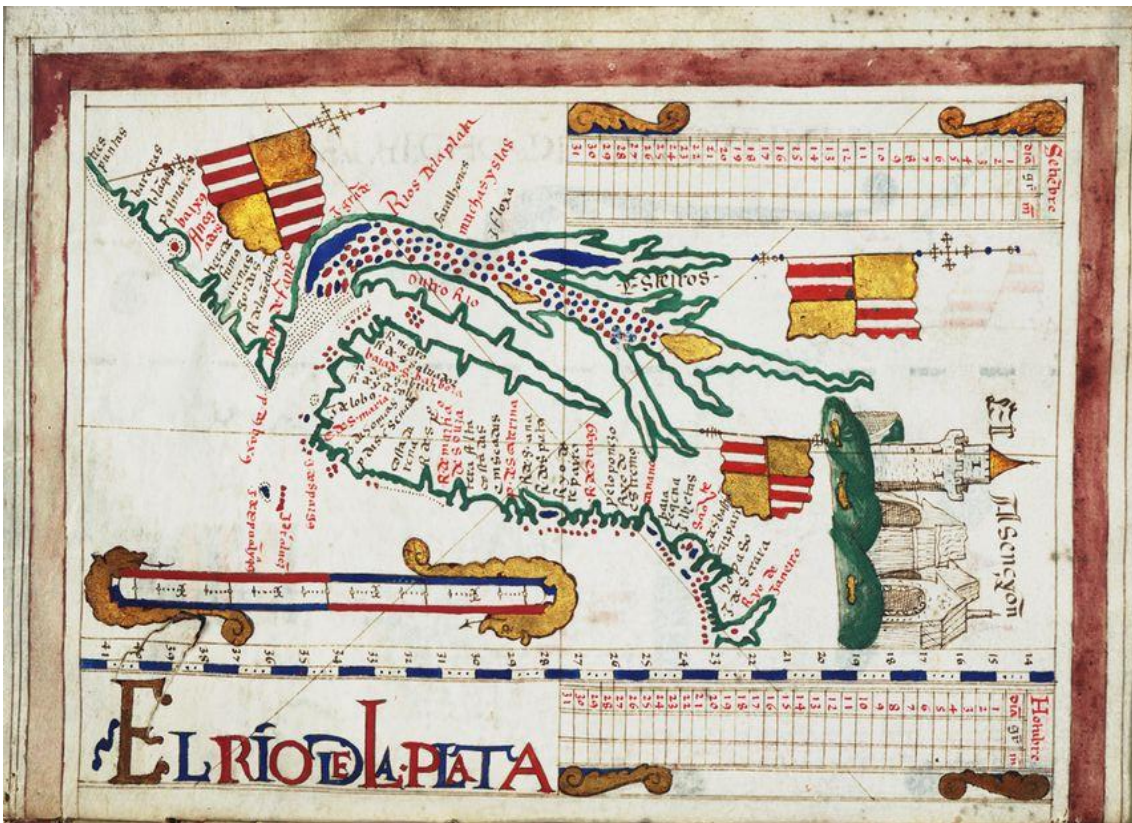


Figure 17. Author: Portuguese anonymous, 1550-1560. © National Maritime Museum, Greenwich, London [F1539, P/14(12r)]. Argentina turns 90 degrees.

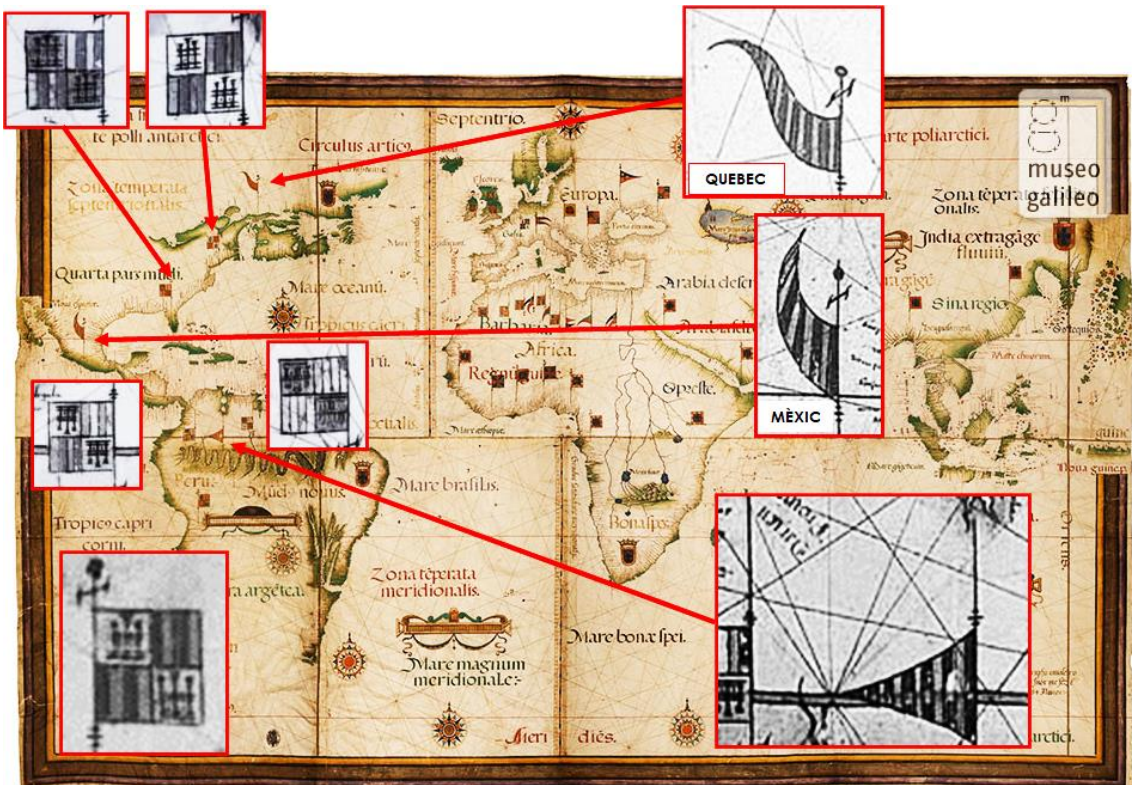


Figure 18. Author: Lopo Homem Reineis, 1554. Planisferio. © Istituto e Museo de Storia della Scienza, Florencia Inv. 946, collocazione SD A 037. Exclusive Catalan flags in North America, Mexico and Venezuela.

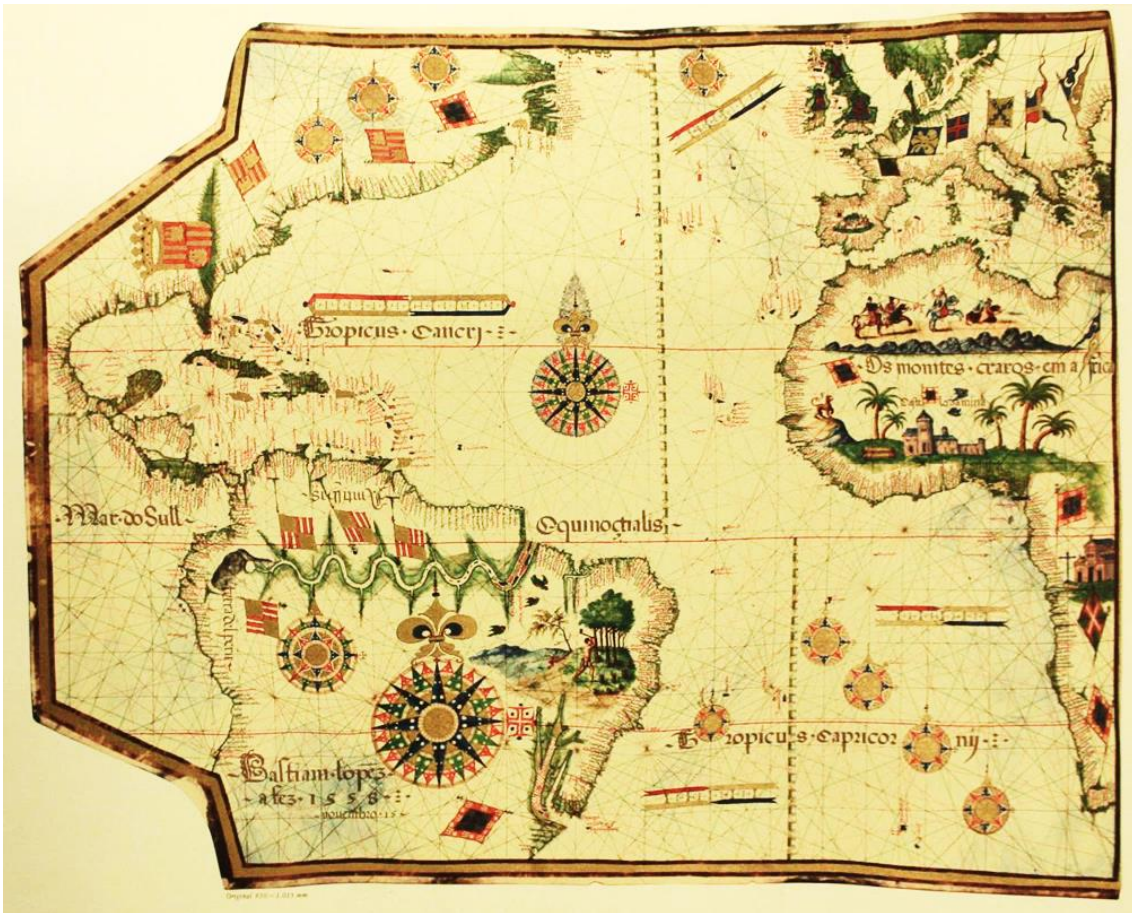


Figure 19. Author: Sebastiao Lopes, 1558. "Chart of the coast-lines of part of Europe, Africa, and America". © British Museum, Add. 27303.

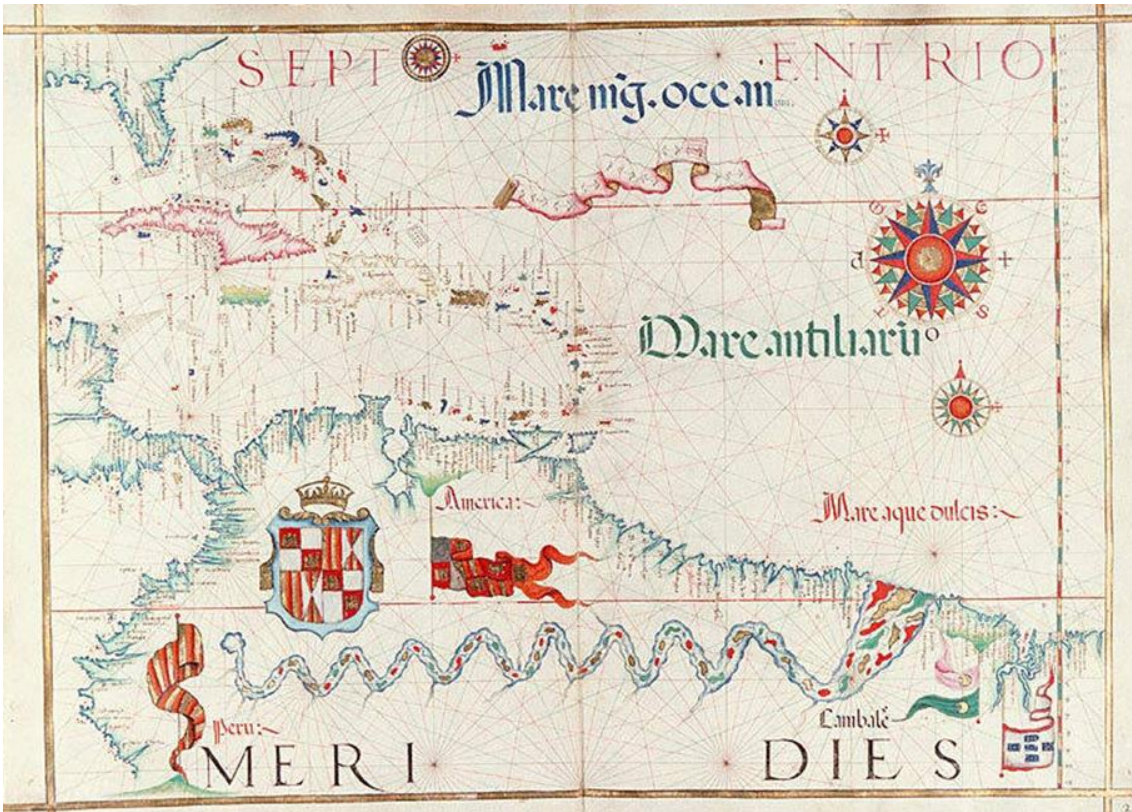


Figure 20. Author: Diogo Homem, 1561. "Nautical map. Caribbean Sea. Cuba. Florida. Northern South America". © Hill Museum & Manuscript Library, Codex Vindobonensis Palatinus 335, folio 2. Here appears the shield of the crowns of Castile and Aragon, without Navarra and Granada. It is a shield that appears on some maps, but residual. Exclusive Catalan flag in Peru.



Figure 21. Author: Lázaro Luís, 1563. Codice da Lazaro Luís. © Academia das Ciências, Lisboa, [MS-14-1] P. 3 F. Labrador Peninsula (Newfoundland) rotates 90 degrees.



Figure 22. Author: Lázaro Luís, 1563. Codice da Lazaro Luís. © Academia das Ciências, Lisboa, [MS-14-1] P. 7 F. Catalan presence throughout America, without seeing Portugal.

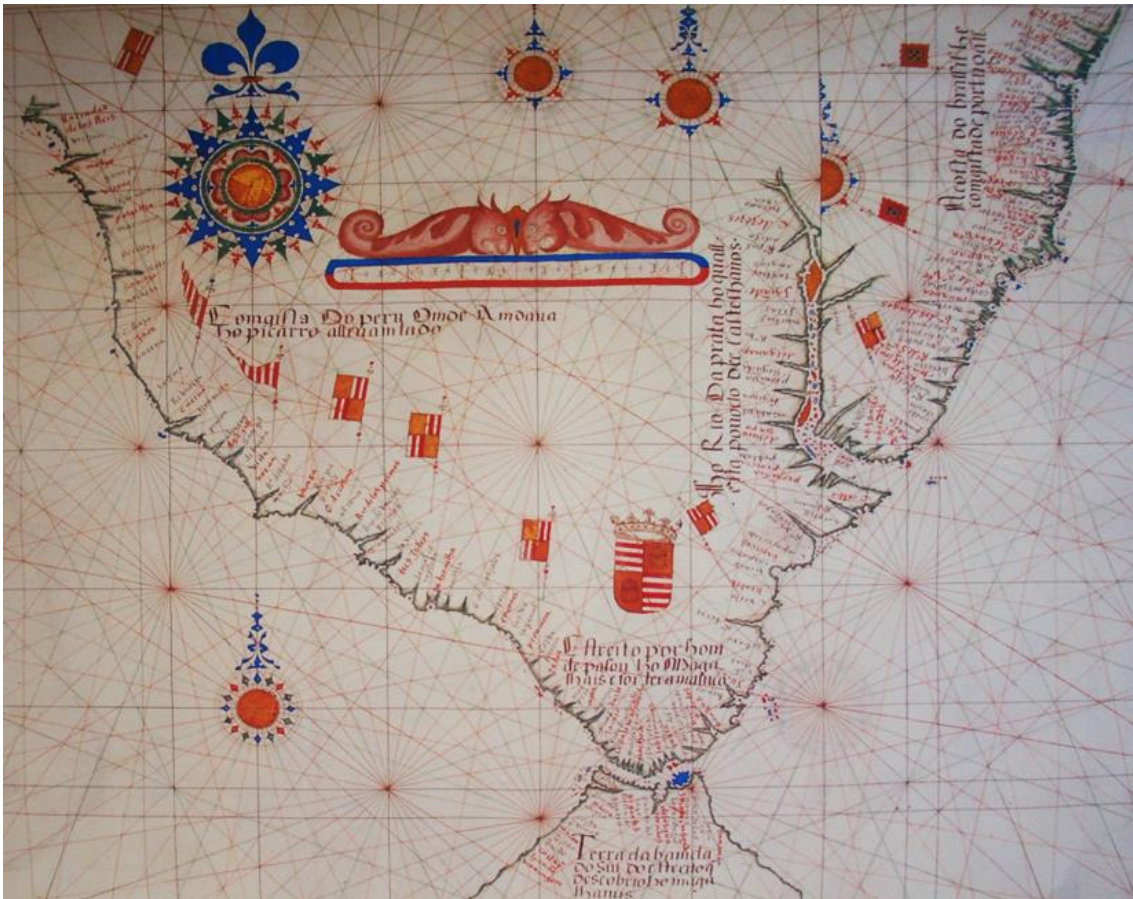


Figure 23. Author: Lázaro Luís, 1563. Codice da Lazaro Luís. © Academia das Ciências, Lisboa, [MS-14-1] P. 4 R. Strait of Magellan, with a Catalan presence in Chile and Argentina.

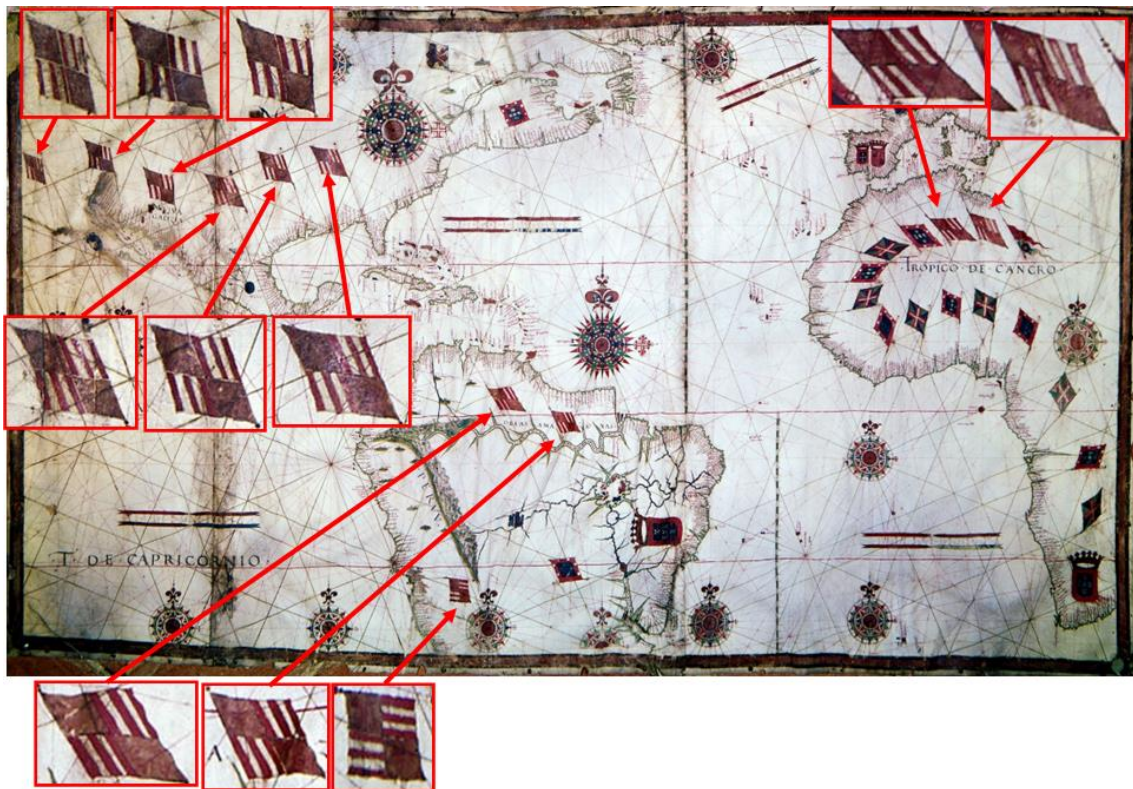


Figure 24. Author: Sebastiao Lopes, 1570. "Portulano, pergamino iluminado". © Biblioteca de Paço Ducal de Villa Viçosa, Evora, Portugal.

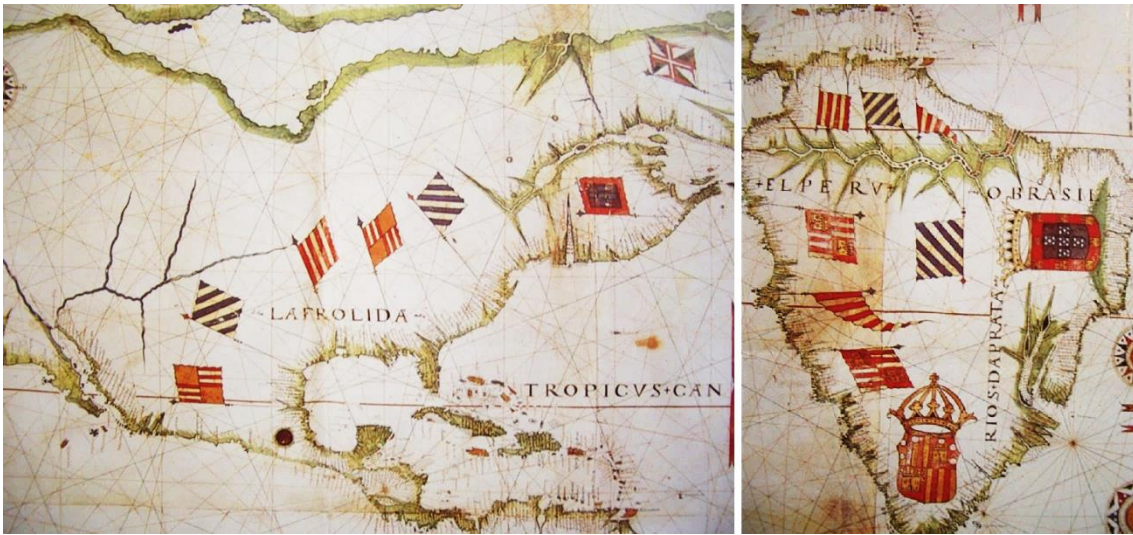


Figure 25. Author: Sebastião Lopes o Pedro de Lemos, 1583. © Bibliothèque nationale de France. [CPL GE SH ARCH 38]. Catalan flags throughout America, and partial presence of the emblem of Castilla.

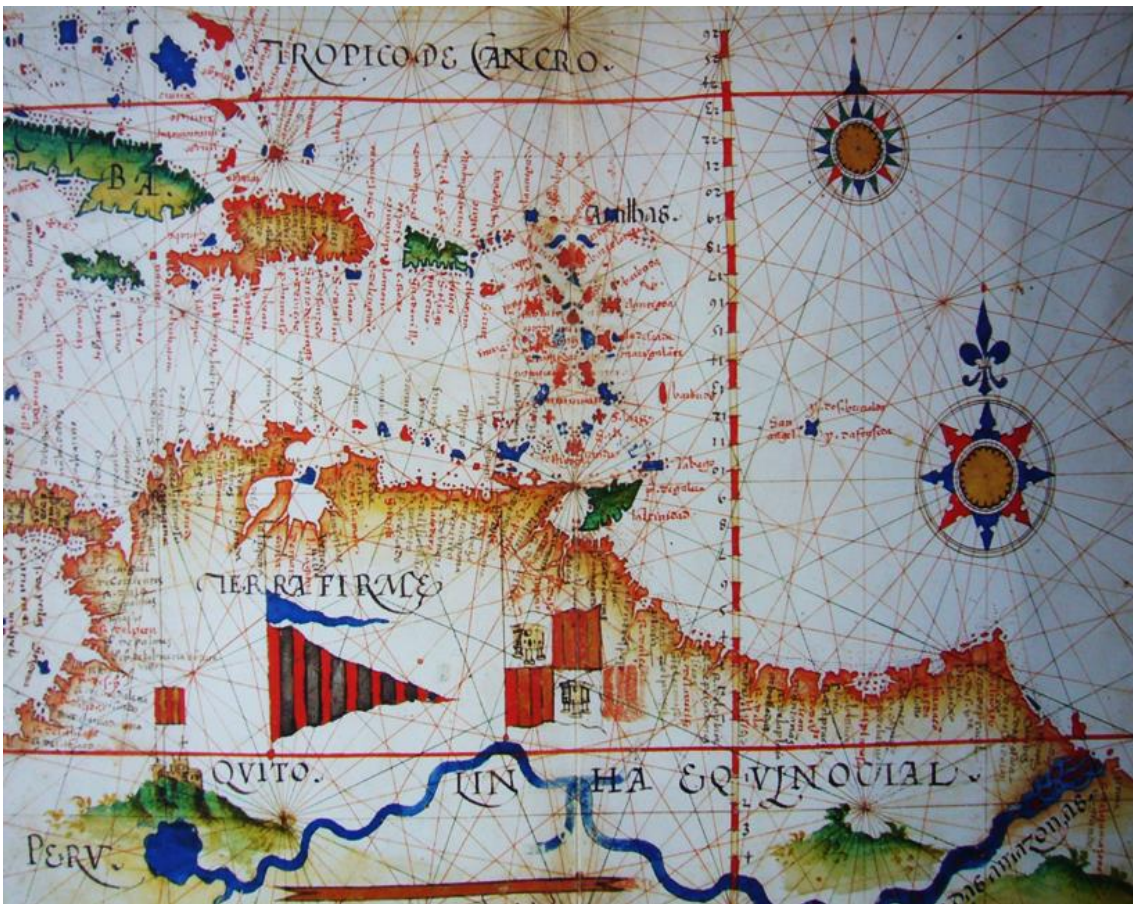


Figure 26. Author: Luis Teixeira, 1585. «North America from Mexico pasto de Chesapeake Bay, de Coastal Charts of the America and West Africa». © Hispanic Society of America, plato XIII]. Great only Catalan flag in Venezuela.



Figure 27. Author: Luis Teixeira, 1585. "North America from Mexico pasto de Chesapeake Bay, de Coastal Charts of the America and West Africa". © Hispanic Society of America, plate XIV].



Figure 28. Author: Luis Teixeira, 1585. "North America from Mexico pasto de Chesapeake Bay, de Coastal Charts of the America and West Africa". © Hispanic Society of America, plato XV]. Catalan only flag in northern Mexico.

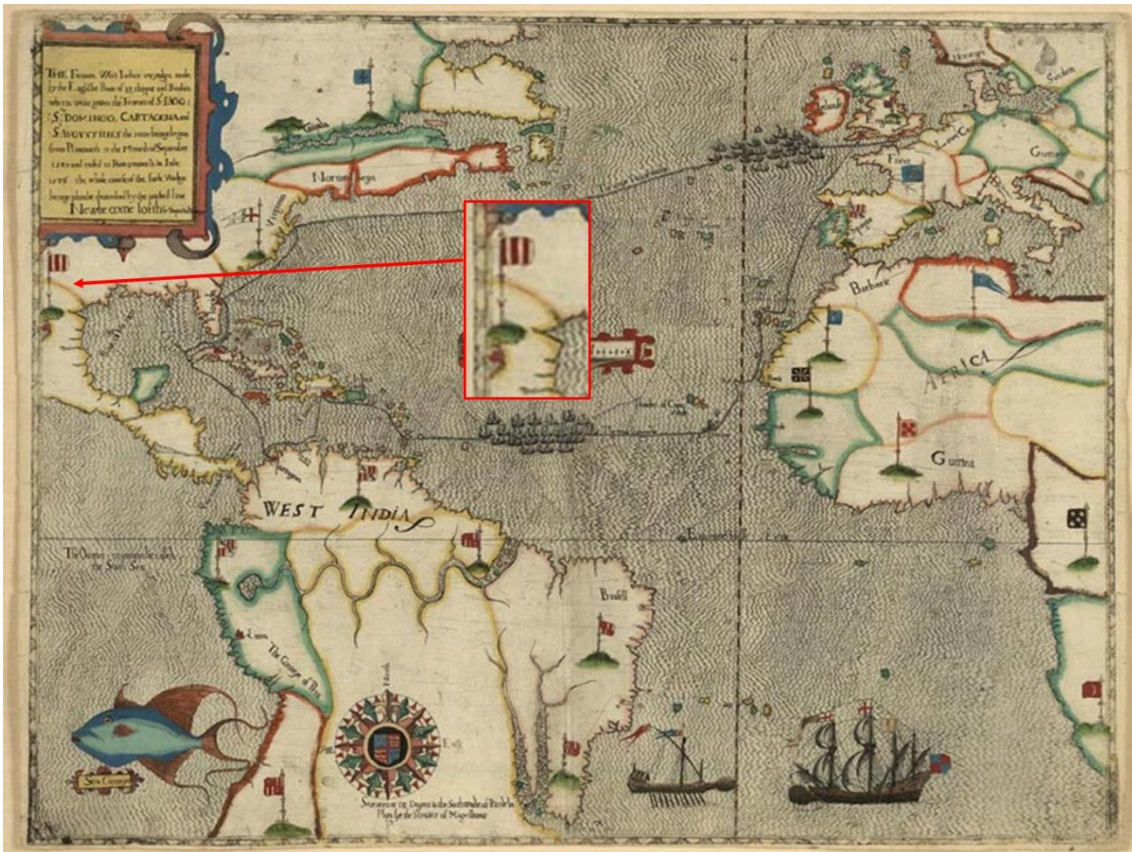


Figure 29. Author: Bautista Boazio, 1589. "Route of Drake's Voyage". © Library of Congress, Washington Rare Book and Special Collections Division (112)].



Figure 30. Author: Bartolomeu Lasso, 1590. "Kaart van Midden-Amerika". © Maritiem Museum Rotterdam MMR-WAE898 H. Only Catalan flag in North America.



Figure 31. Author: Jan Dirckx, 1599. "Carte de l'Océan Atlantique Nord". © Bibliothèque National de France, GE SH ARCH 4. Only Catalan flag in Colombia. In North America the coat of arms of the Holy Roman Empire appears.

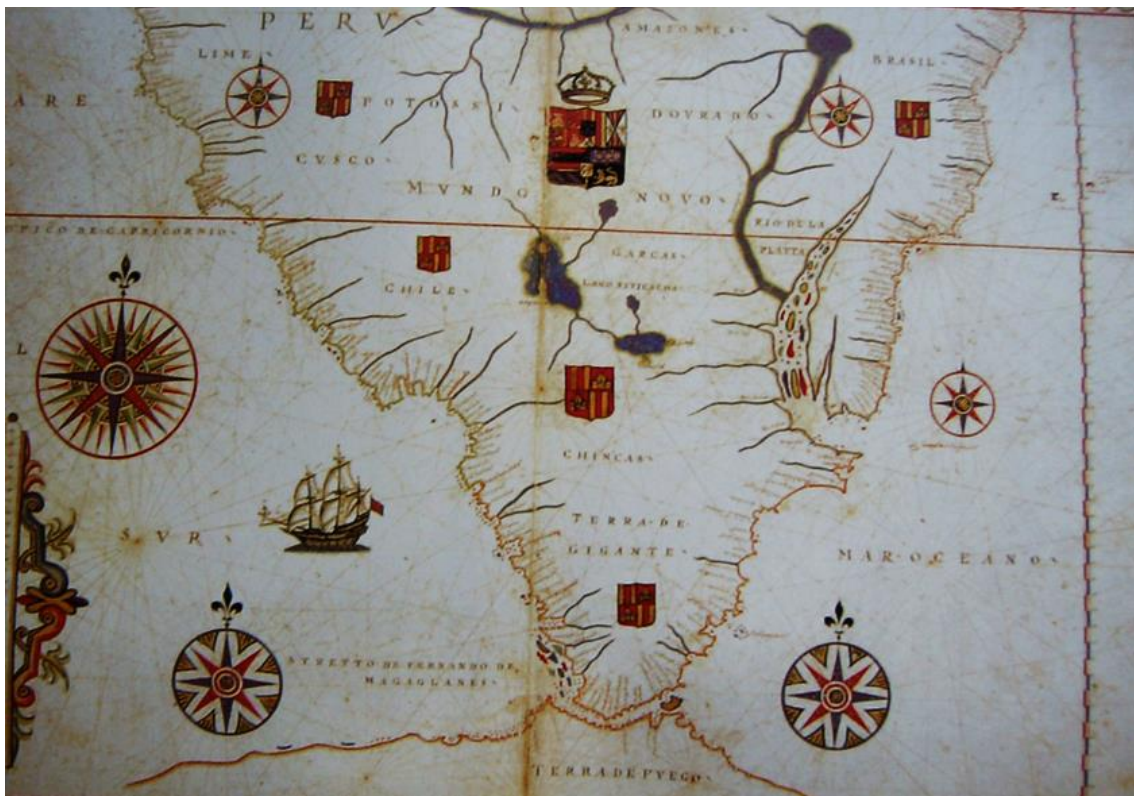


Figure 32. Author: 1614, Joan Oliva, 1614. © Fundació Bartomeu March Servera, [Eighth map of the work]. Strait of Magellan.



Figure 33. Author: 1614, Joan Oliva, 1614. © Fundació Bartomeu March Servera, [Ninth map of the work]. The Portuguese do not appear in America.

The manipulated maps

This section documents the evidence of map manipulations, carried out on the maps themselves or as copies, which Enric Guillot has documented. For example, we start with the cases of the maps by Luis Teixeira dated in 1585 (on the left) and in 1600 (on the right), where it can be seen that in the 1585 version some red bars of the Catalan flags are painted blue:



Figure 34. Luis Teixeira. Left: © BNCB-Biblioteca Nazionale Centrale Firenze, su concessione del Ministero per i Beni e le Attività Culturali (1585). Right: © Museo de Marinha, Lisboa, Atlas K3 (1600).

Or that other one, where you can see the Catalan flag over Mexico City, from 1640.

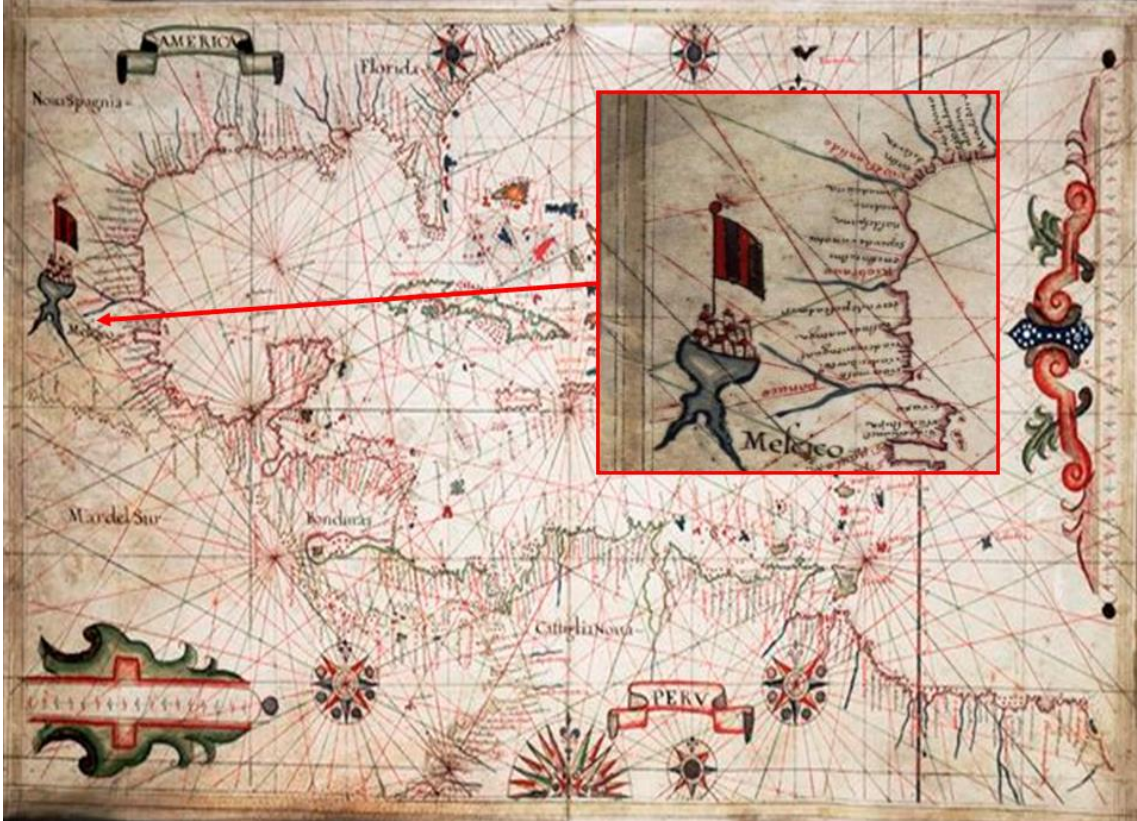


Figure 35. Author: Joan Oliva, 1640. © National Maritime Museum, Greenwich, London. [F1796, P/8 (2)].

The same author, Joan Oliva, in 1592, makes a similar one that has not been manipulated:

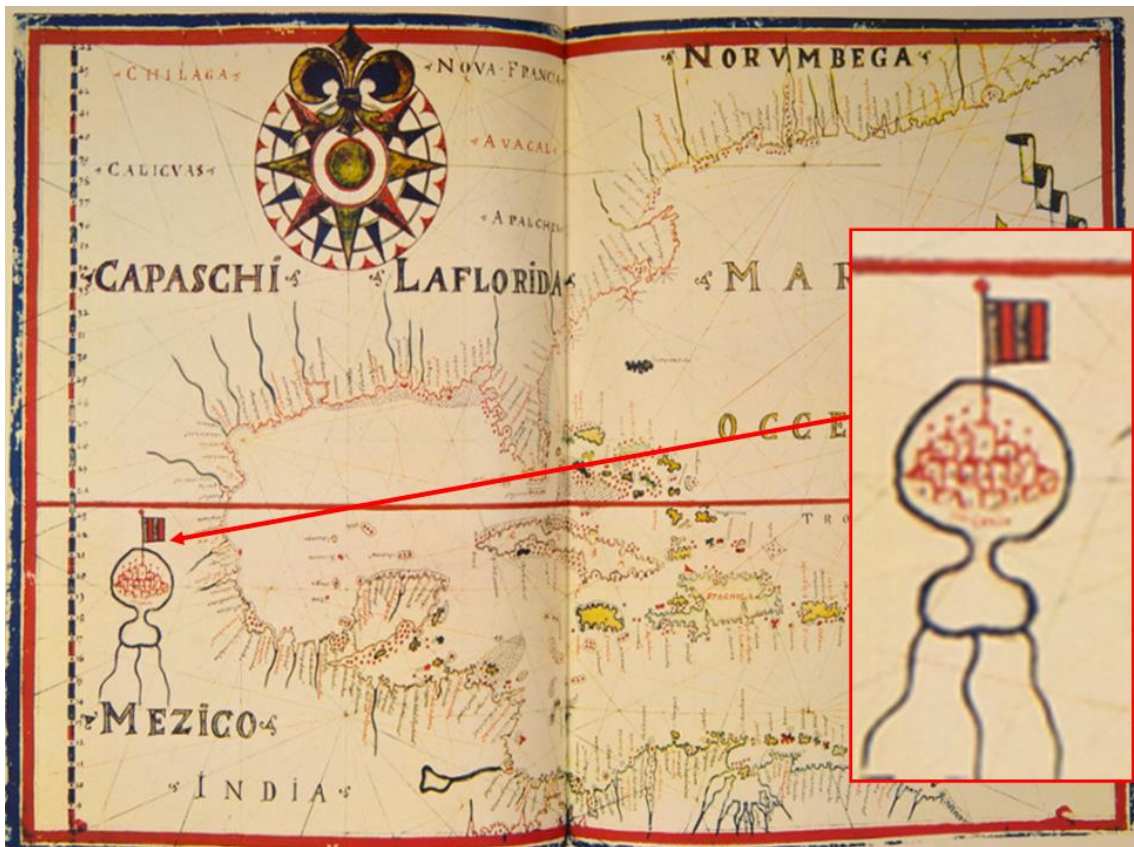


Figure 36. Author: Joan Oliva, 1592. © National Maritime Museum, Greenwich, London, Nat. Mar. Mus., P22, 2].

There is also manipulation in this anonymous Portuguese map from 1630, where Catalan signs are painted. Here only North America is shown, but the same is true for the South:

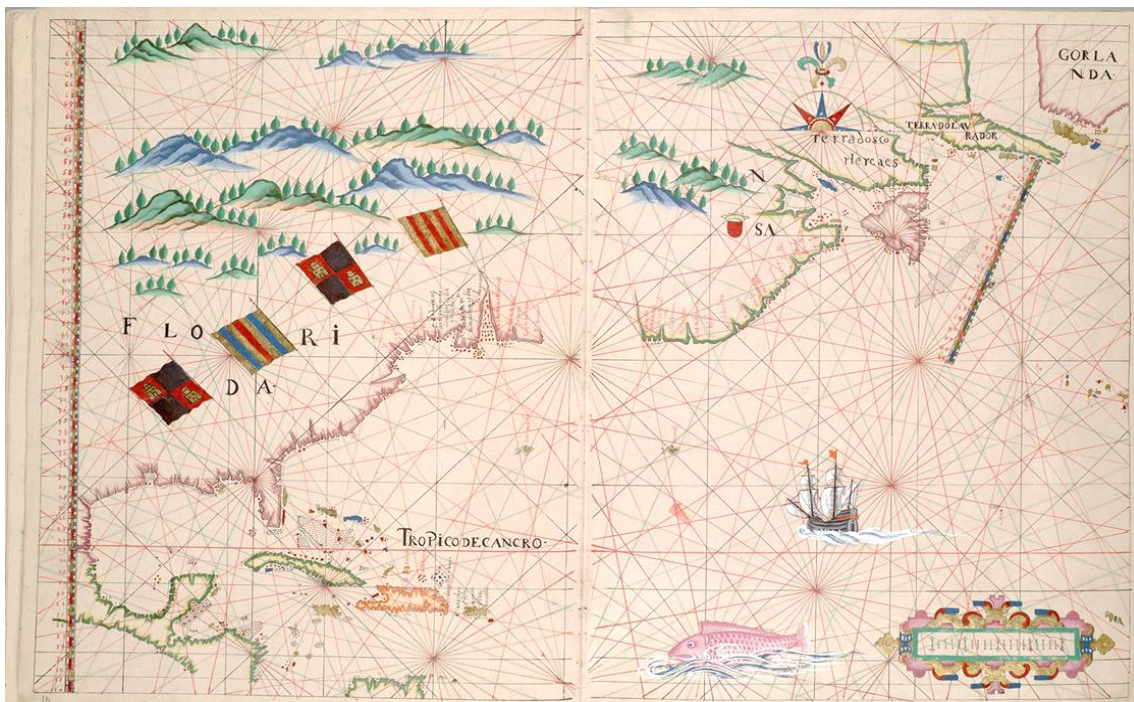


Figure 37. Mapa anónimo portugués, de 1630. © Huntington Library. [HM 39 ff. 40v-41].

Or this one from 1640, by João Teixeira Albernaz, where red bars are also painted blue. North America is shown here, but the same is true for the south:



Figure 38. Author: João Teixeira Albernaz, 1640. © ANTT Arquivo Nacional Torre do Tombo. [PT-TT-CRT 198].

The blue graffiti on the Catalan shields is widespread, and also affects the following maps:

- Author: Jorge Reinel, 1535. © National Maritime Museum, Greenwich, London, [G213:2/4]. Catalan flags all over America.
- Anonymous Portuguese, 1550. © Royal Geographical Society, London. [S0018726]. Catalan flags in America, Equatorial Guinea and North Africa.
- Portuguese anonymous, 1550-1560. © National Maritime Museum, Greenwich, London. F1542, P/14(13v) // [F1537, P/14(11r)]. Catalan flags in Colombia and in the Strait of Magellan.
- Author: Lázaro Luís, 1563. © Academia das Ciências, Lisboa. [MS-14-1] P. 7 R. Catalan flags from Texas to Labrador.
- Author: Sebastião Lopes, 1565. © The Newberry Library. [MS map 26/22]. Catalan flag in Colombia and Venezuela.
- Author: Diago Homem, 1568. "Mundu novus, map of the Central America". © Sächsische Landesbibliothek, Dresde Mscr. Dresd.F.59a].
- Author: Domingos Teixeira, 1570. "Carta Atlántica". © Bodleian Library, Oxford [Map: MS. K1 (110)]. Catalan flags all over America.
- Author: Bartomeu Olives, 1580. © Huntington Library. [HM 32, f2 f3 y f.4]. Catalan flags in Brazil, Venezuela, Mexico City and in Labrador.
- Author: Luis Teixeira, 1585. «North America from Mexico pasto de Chesapeake Bay, de Coastal Charts of the America and West Africa». © Hispanic Society of America, plato XIII].
- Author: Luis Teixeira, 1590-1599. "Fragment d'une carte nautique représentant les côtes de l'Amérique centrale et de l'Amérique du sud sur

l'Océan Atlantique et sur l'Océan Pacifique". [© Bibliothèque National de France, GE D 20353 RES].

- Author: Domingos Sanchez, 1618. "Carte de l'Océan Atlantique, de la Mer Méditerranée, d'une partie de l'Océan Indien et de l'Océan Pacifique". [© Bibliothèque National de France, CPL GE AA 568 RES].
- Author: Pascoal Roiz, 1633. "A portan chart of the Atlantic Ocean and adyacente Continents". © Library of Congress, G9111.P5 1633.R7 Oversize Vault Drawer: Vellum Chart 16 Vault.
- Author: Alonso Peres, 1648. © Servicio Geográfico del Ejército, Cartografía de Ultramar, v. 1, 1949: pl. 16.
- Author: João Teixeira Albernaz, 1667. "Planisphère nautiques". © Bibliothèque National de France, GE D-9182.

And, surprisingly, this one from 1706, which seems to be telling us that the events of the 16th century must be understood in the 18th century:

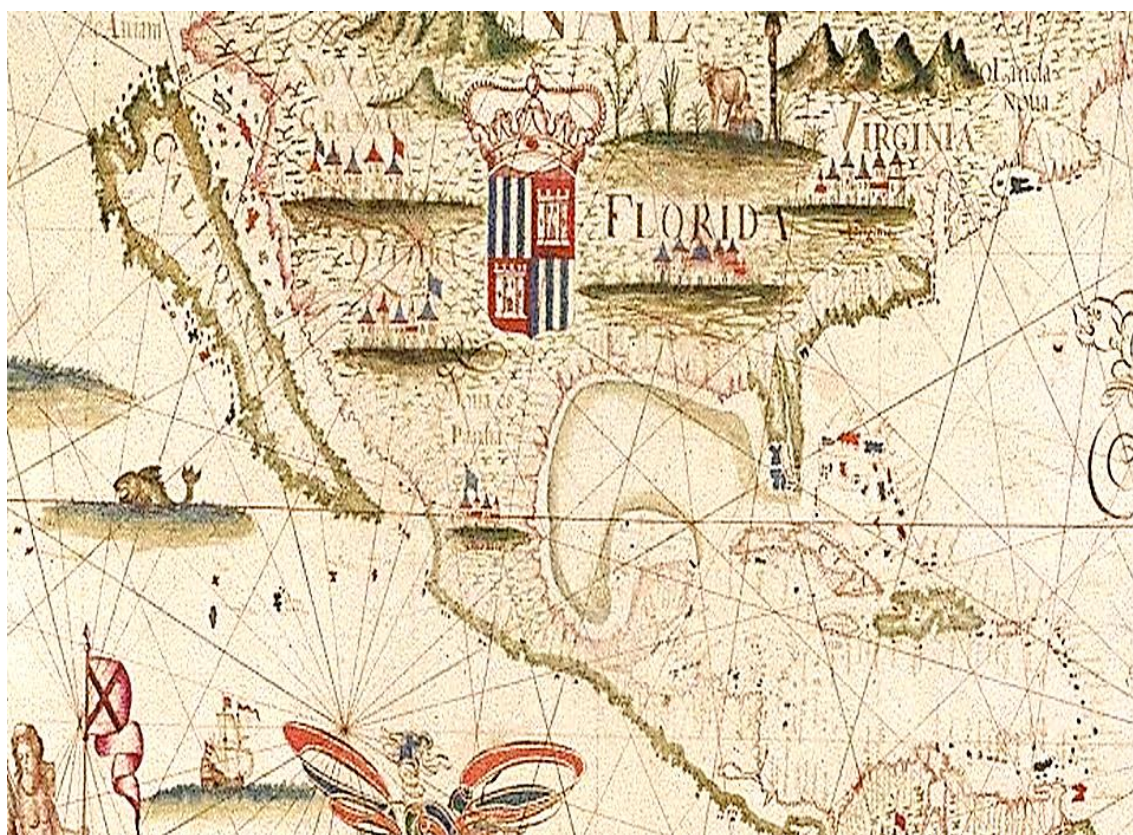


Figure 39. Author: Da Costa E Miranda, 1706. © State Library of New South Wales. [ML ref. ML 857].

Not only have Catalans been extracted from colonial history, but also attempts have been made to hide their presence in a clumsy way. Some of them have been simple inventions dressed up as copies of originals, such as the copy made by Charles Athanase Walckenaër in 1835, where the entire Caribbean is seen with the emblems of Castilla y León. It represents a partial copy of the General Letter of Juan de la Cosa of 1500, who is said to have participated in the second voyage of Christopher Columbus in 1493 and in the expedition of Alonso de Ojeda in 1499. This letter is usually displayed everywhere as proof that Columbus discovered America through Castile, with the anachronism that half a continent has already been mapped, when it is impossible. It would take decades to reach North America and it would not be until 1500 to reach Brazil. It is a forged map. On his site, the following map, from 1502, known as the Carta del Cantino,

acquires greater credibility, where the Caribbean and the coast of Venezuela appear, with the only flags of the Catalans and Leonese but with a nuance, it appears written "Rey of Castella", in Catalan (in Castilian is written Castilla, and in Portuguese it is written Castela). In other words, another contradiction: the king of Castile represented with the Catalan and Leonese symbols, a fact that is either another anachronism or that has been manipulated (the texts have been added to the map?):

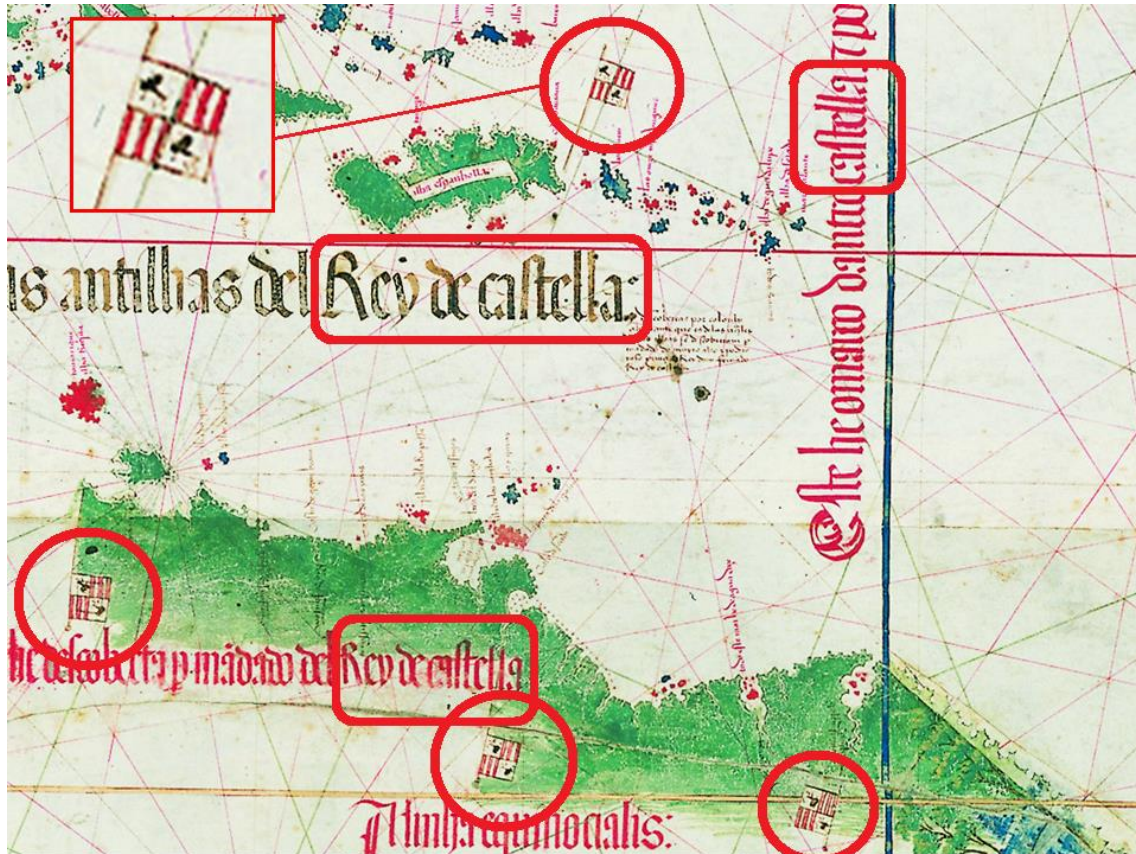


Figure 40. Author anónimo, 1502. Carta del Cantino. © Biblioteca Estense Universitaria, Modena [CGA2].

These are manipulated maps, like this copy of the year 1843 made by Otto Progel, presumably on the map of Jorge and Pedro Reynel of 1519, where ATILHAS DE CASTELA and MAR VISTO DE LOS CASTELHANOS appear very large. But curiously, you can see Catalan and Catalan-Castilian flags, plus Ottoman flags. This copy is important, because it is from the year 1843 and indicates that the original map had not yet been well understood or that the original was different from the official one.



Figure 41. Author: Otto Progel, 1843. Copy of the Letter of Jorge Reinel of 1519. © Bibliothèque nationale de France [CLP GE AA 564 RES].

To get out of doubt, we look at the original and we see that it follows the same profile, but there are more flags, the Castilian symbols do not appear, and CASTELA is not read in large letters either. In the previous copy, from 1843, it is clear that CASTELA has been added and, curiously, it shows an Ottoman flag, which does not appear on the supposed original map. Who knows, maybe it's because these are two manipulated copies. In fact, this statement is not gratuitous, since it is known that this work (with more pages) was sold in 1855 by a Paris bookseller named Charavay, to the Portuguese Viscount of Santarem, who later resold it to Emmanuel Miller. Well, we are, perhaps, before some maps manipulated in the 19th century that have been passed off as a set of authentic maps from 1519. Let's see the detail of the map of the Caribbean:

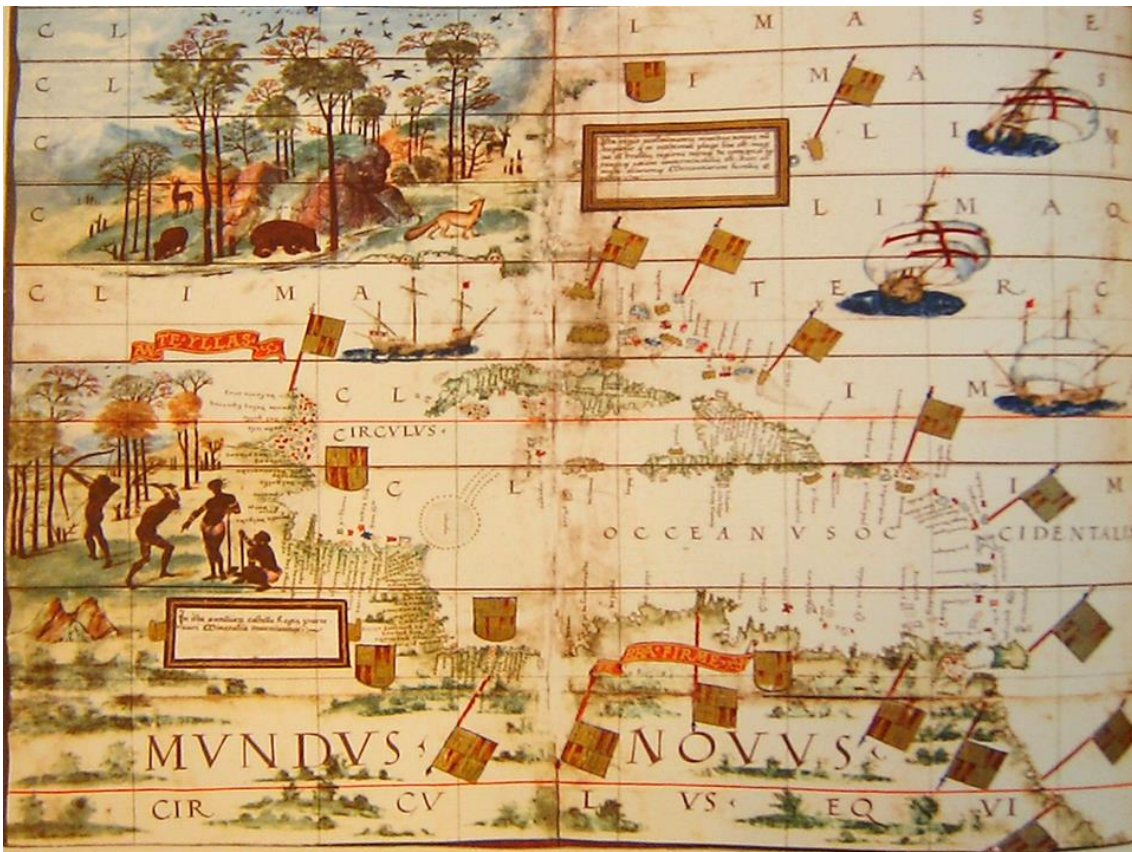


Figure 42. Author: Jorge Reinel, 1519 (documentado desde 1855). Atlas Miller: Cartes de l'Océan Atlantique et de la Méditerranée. © Bibliothèque nationale de France [CPL GE AA 640 RES Feuille 6].

But let's continue. In fact, the graffiti also affects peninsular territories, as is the case with this map by Lopo Homem Reineis, from 1550, in which the Catalan flag has been painted blue in Valencia:

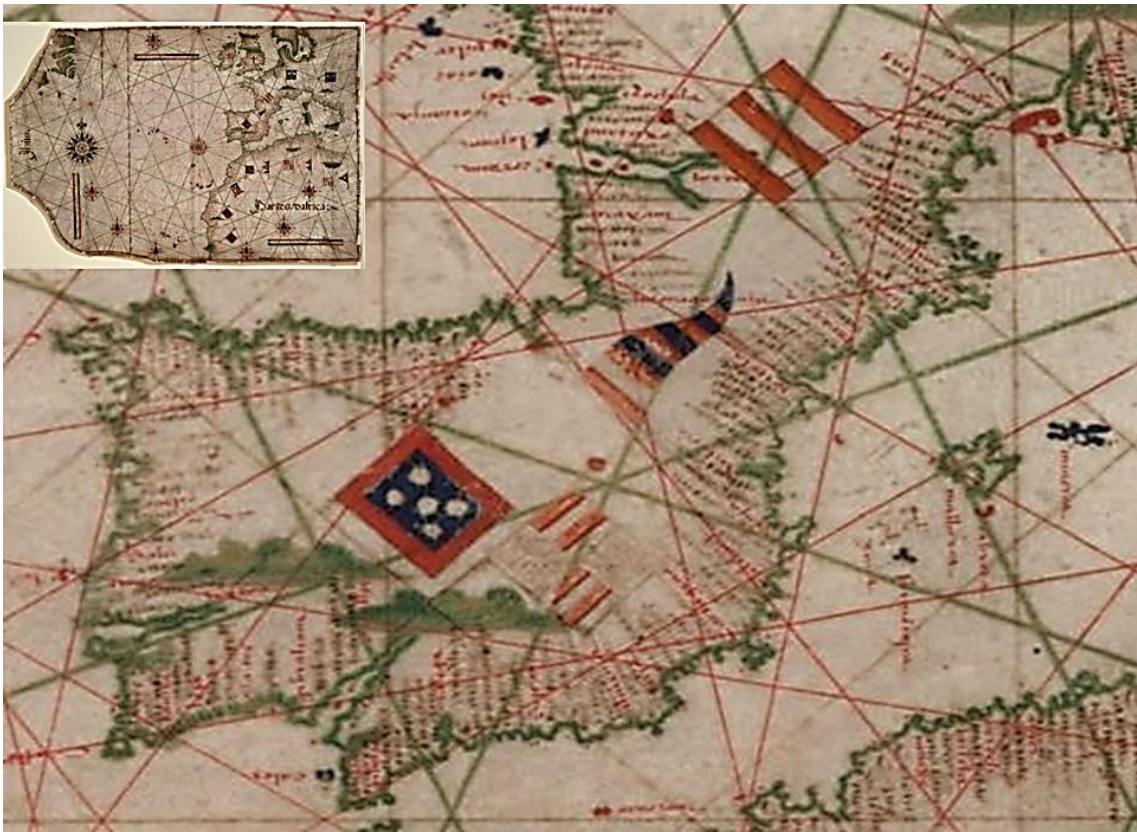


Figure 43. Author: Lopo Homem Reineis, 1550. © Biblioteca Nacional de Portugal, Lisboa. [CC 1230 R.].

And they also affect the kingdom of Sicily, as can be seen on this 17th century map. Red bars appear on a blue background:



Figure 44. Author: Ioannem Ianbonium, 17th century. Flemish Cartographic School. © <http://www.florenceprints.com>

The Ottoman presence in America

As has been seen, on some maps the crescent emblem appears on the American continent. Also, to introduce this selection of maps that corroborate it before it is shown what was the setting of the symbols around the Mediterranean. It is known, and it is well documented, that the Arab orbit is basically identified with a crescent and that multiple symbols appear in the European environment. The following maps, from 1511 and 1524, serve as an example, in which the Catalan and Ottoman emblems stand out.

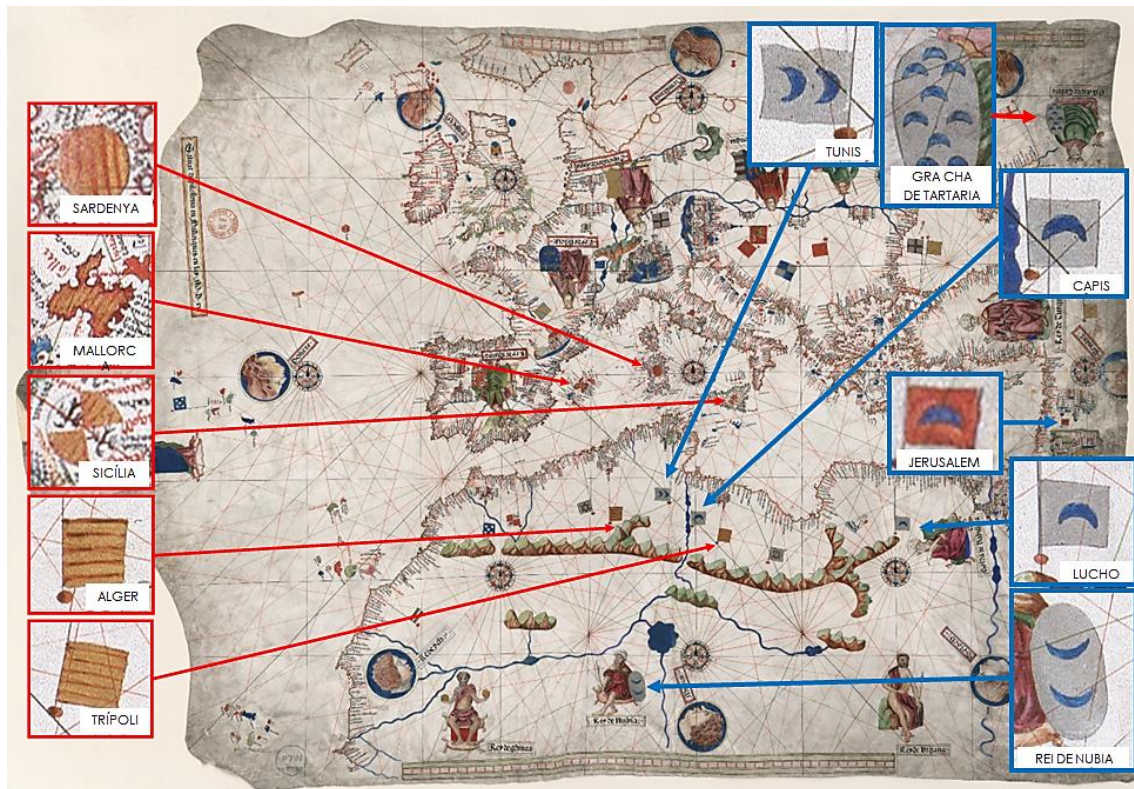


Figure 45. Author: Salvado de Pilestrina, 1511. "Carte de l'Océan Atlantique Nord-Est, de la Mer Méditerranée et de la Mer Noire". © Bibliothèque nationale de France, Ge. AA. 563.

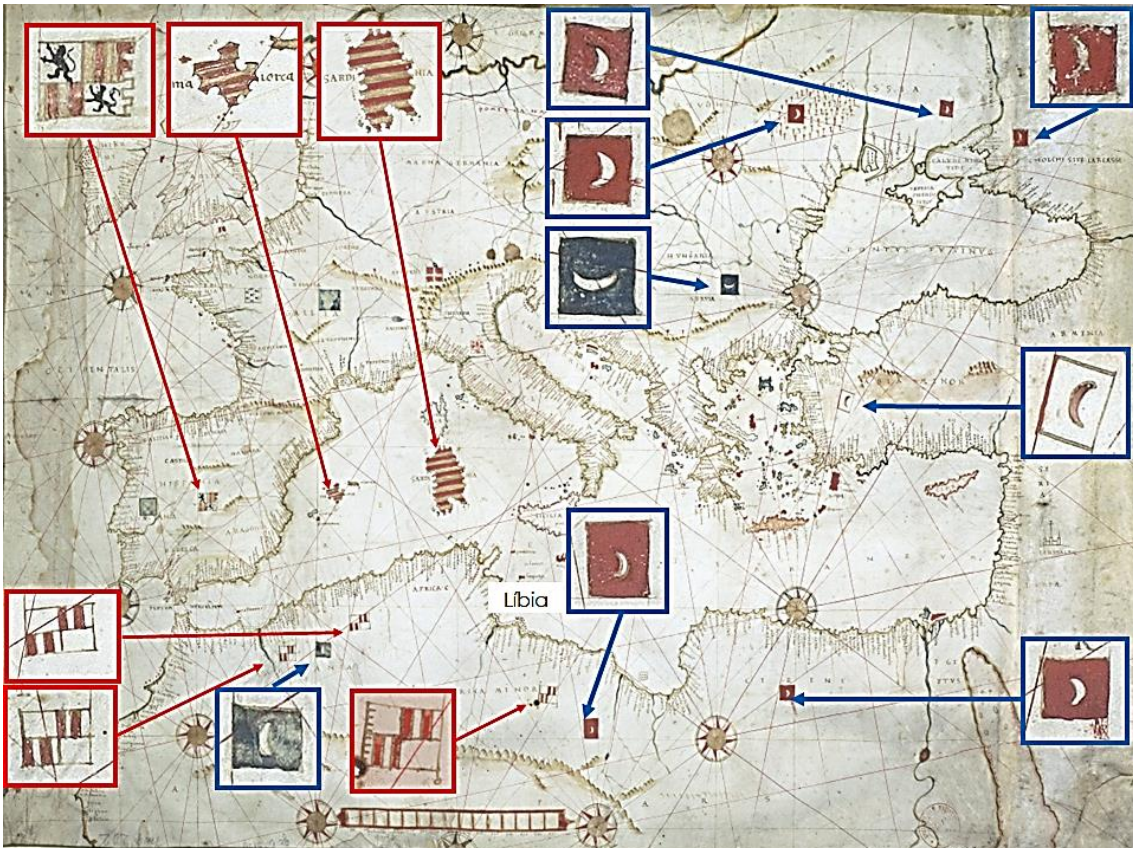


Figure 46. Author: Girolamo da Verrazano, 1524. "Carte de l'Océan Atlantique Nord-Est, de la Mer Méditerranée et de la Mer Noire". Bibliothèque Nationale France, CPL GE C 5100 RES.

Now, let's start with the Ottoman presence in America. Map of 1519, where they appear on the southern coast of the Caribbean, in present-day Venezuela:

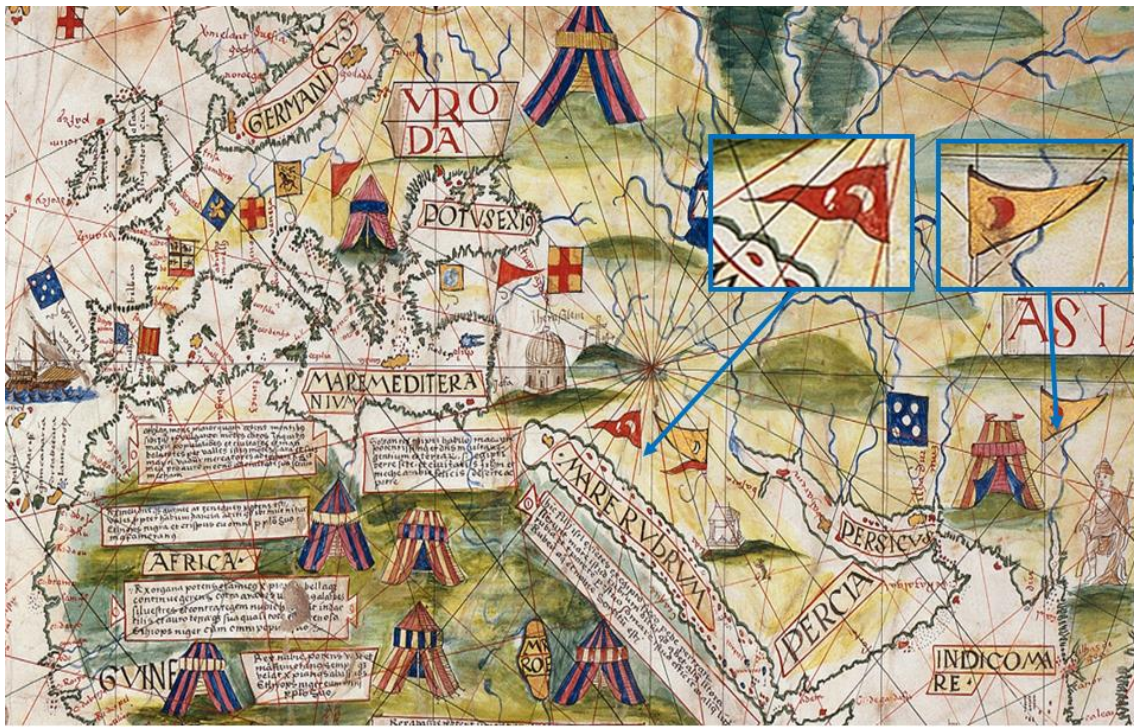


Figure 47. Author: Pedro y Jorge Reinel, 1519. "Carta Kunstman I". © Bibliothèque nationale de France, CLP GE AA 564 RES.

Map of 1535 where they appear in North America (where the State of Georgia, then Ottoman land, is now) and in Venezuela, highlighting the complementary presence of the Catalans:

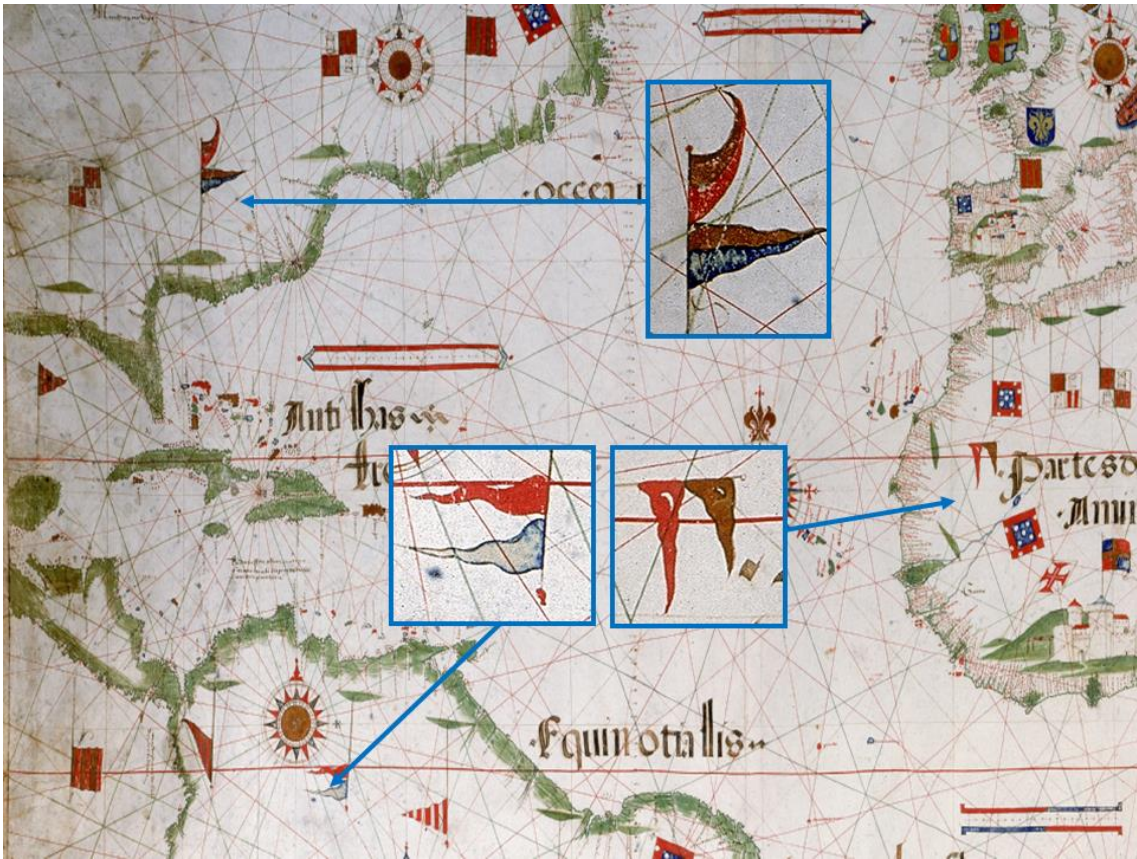


Figure 48. Author: Jorge Reinel, 1535. "North Atlantic chart". © National Maritime Museum, Greenwich, London, G213:2/4.

Map of 1550, with Ottoman flags on the east coast of North America, and in north-central South America:

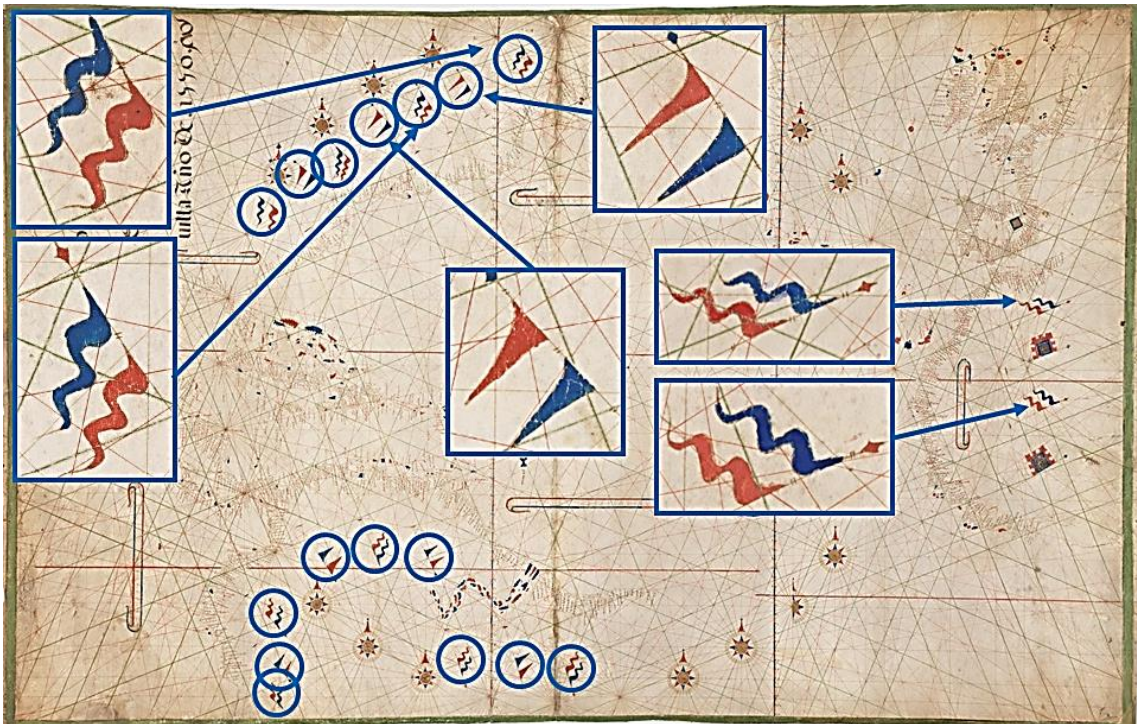


Figure 49. Author: Diego Gutierrez, 1550. "Ocean Atlantique Parchemin". © Bibliothèque nationale de France, GE SH ARCH 2.

Ottoman landmarks on the entire Atlantic coast of North America, and in South America, on the next two sheets of the same 1550 map:

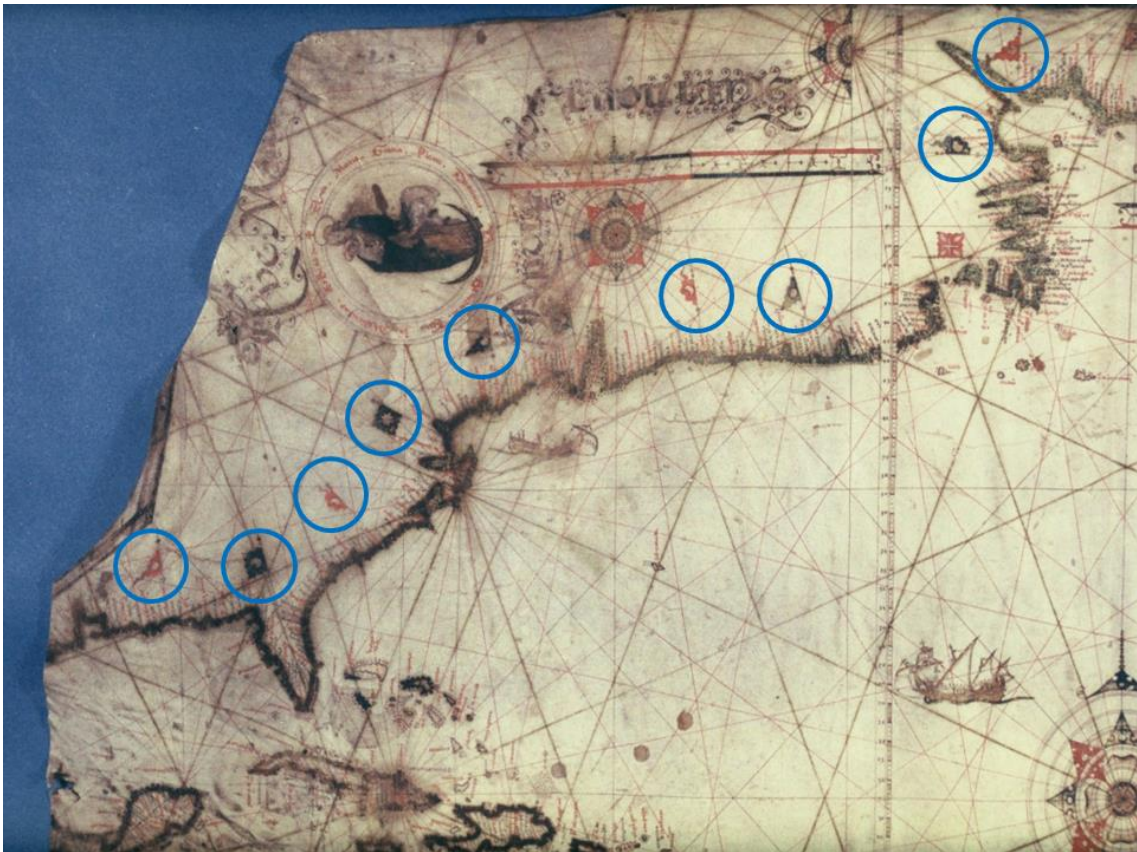


Figure 50. Author: Portuguese anonymous. "Portuguese portolan of the Atlantic." © Bodleian Library, Oxford, Filmstrip Roll 194B.



Figure 51. Author: Portuguese anonymous. "Portuguese portolan of the Atlantic." © Bodleian Library, Oxford, Filmstrip Roll 194B.

Map of 1550/1560, with Ottoman presence in Venezuela:

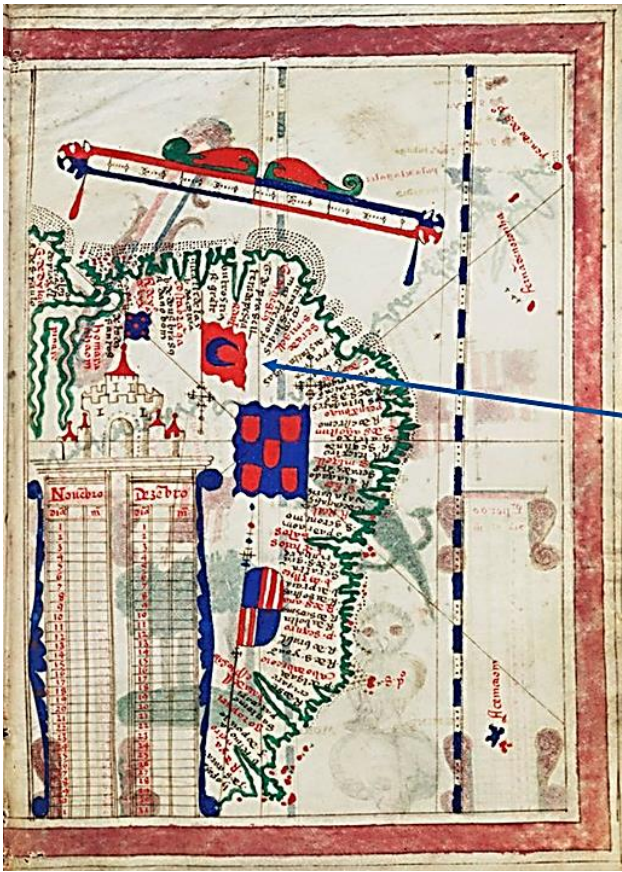


Figure 52. Author: Portuguese anonymous, 1550/1560: "Atlas, Caribe". © Museo Nacional Marítimo, Greenwich, London, F1538, P/14(11v).

Map with Ottoman presence in North America:

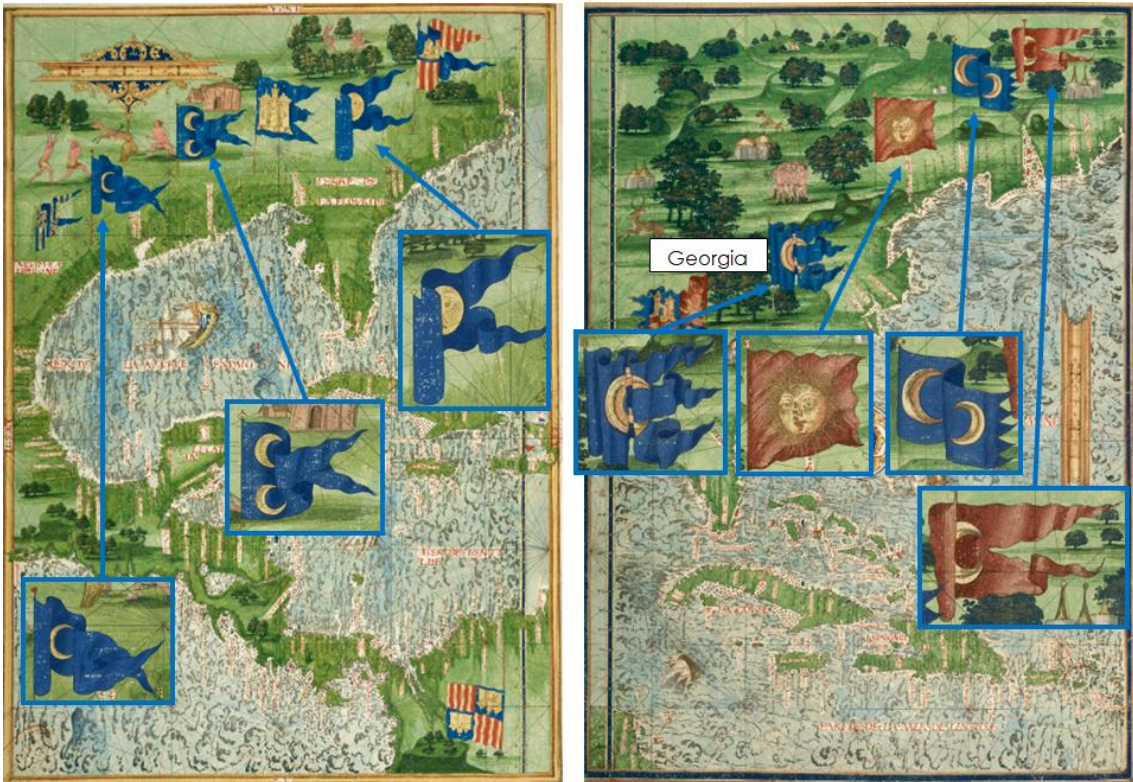


Figure 53. Author: Guillaume le Testu, 1555. "Cosmographie universelle selon les navigateurs tant anciens que modernes". © Service Historique de la Défense, Manuscrito 607, D1z14_03_563 y _565.

East coast of North America, with the presence of the French fleur-de-lis:



Figure 54. Author: Guillaume le Testu, 1555. "Cosmographie universelle selon les navigateurs tant anciens que modernes". © Service Historique de la Défense, Manuscrito 607, D1z14_03_575.

Previous Atlas, this time with the Ottoman emblem with fleurs-de-lis, in Brazil (map rotated 90 degrees):

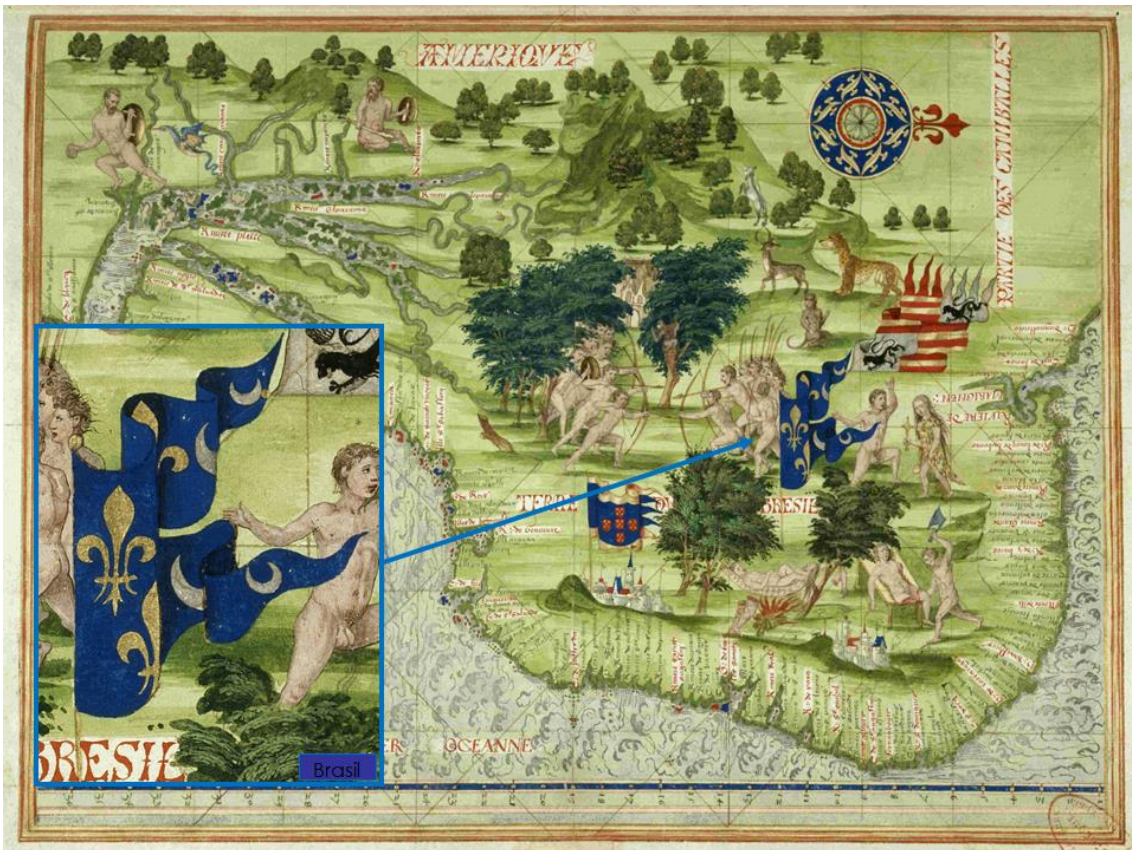


Figure 55. Author: Guillaume le Testu, 1555. "Cosmographie universelle selon les navigateurs tant anciens que modernes". © Service Historique de la Défense, Manuscrito 607, D1z14_03_549.

From this atlas, by Guillaume le Testu, the representation, throughout the oceans, of naval fights stands out, highlighting the one between the Ottomans and the Catalan-Leonese:

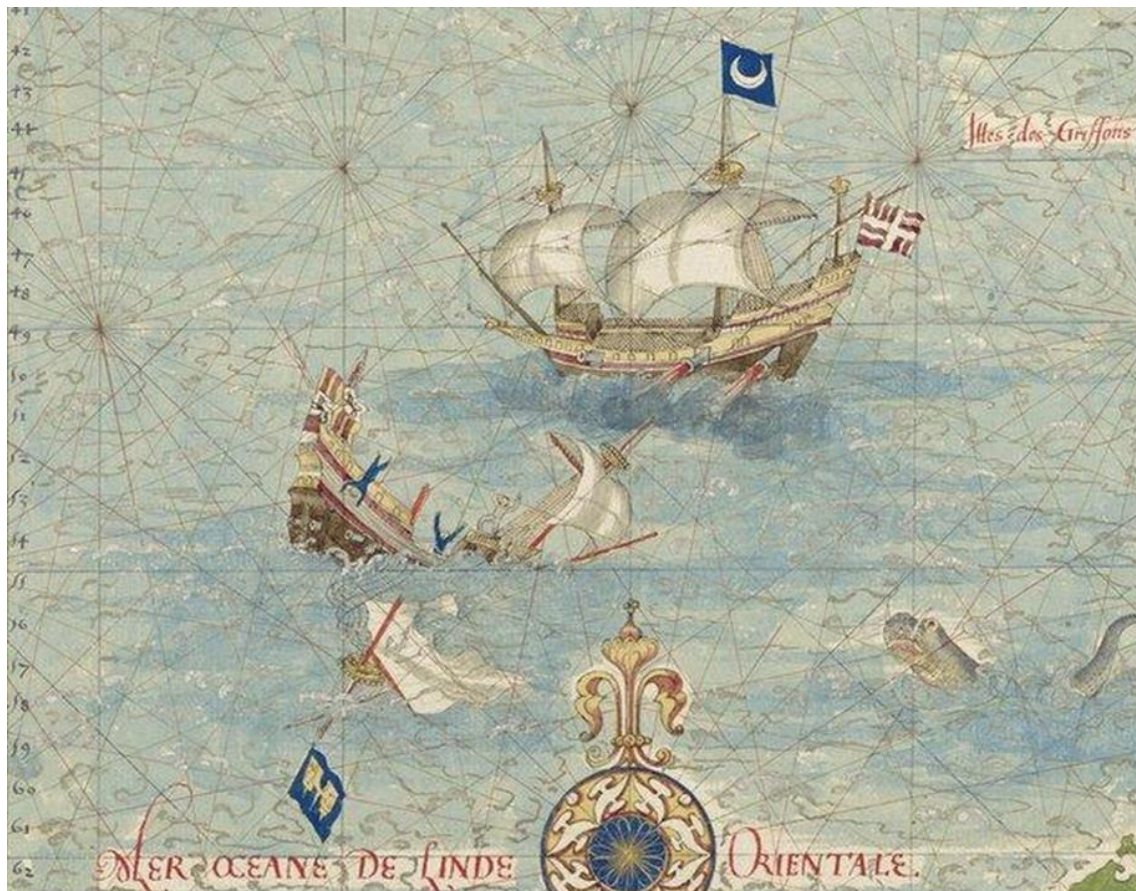


Figure 56. Author: Guillaume le Testu, 1555. "Cosmographie universelle selon les navigateurs tant anciens que modernes". © Service Historique de la Défense, Manuscrito 607, D1z14_03_531.

Map of 1554-1559 with Ottoman presence in present-day Guyana:

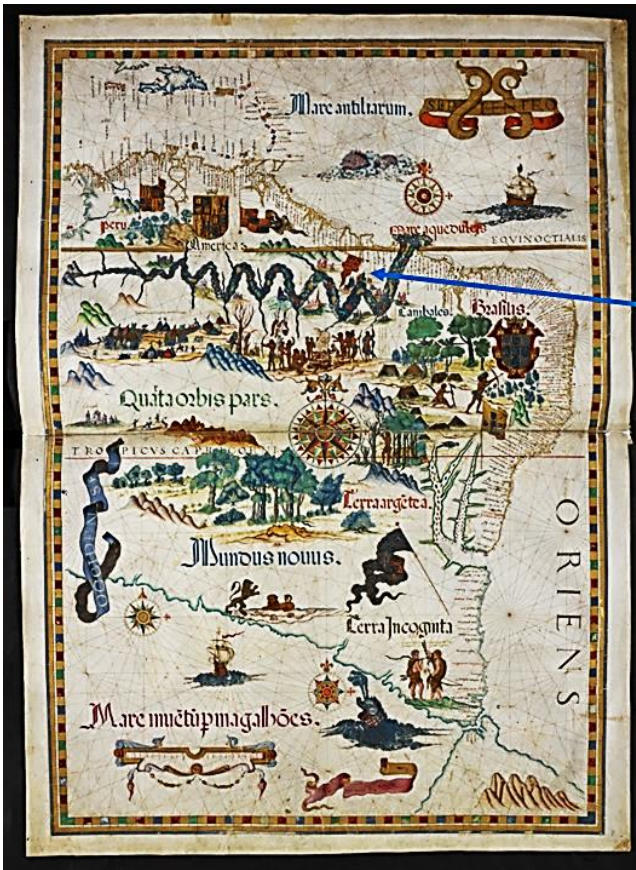
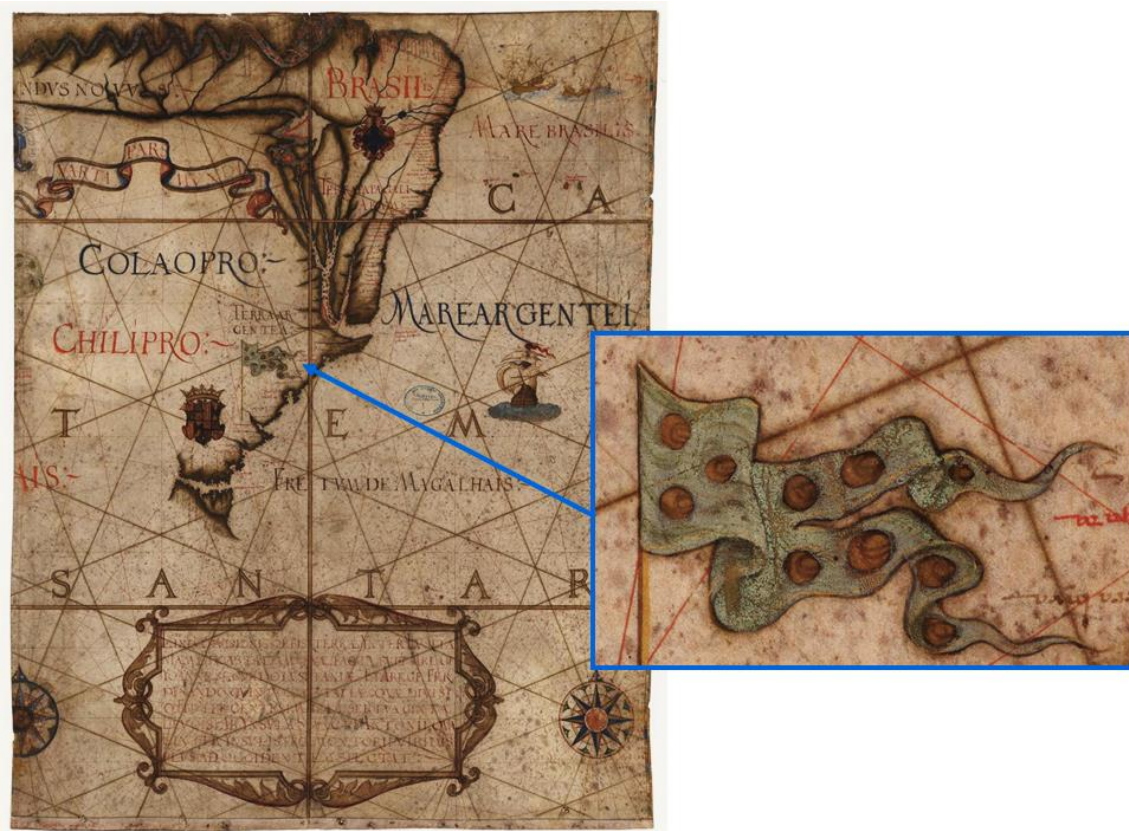


Figure 57. Author: Diogo Homem, 1554-59: "Queen Mary Atlas". British Library, Add. 5415A, fol. 24r.

Two sheets of a 1559 map, with an Ottoman presence in northern Mexico, and in Argentina:



Figure 58. Author: Andreas Homem, 1559: "Universa ac navigabilis totius terrarum orbis descriptio". © Bibliothèque nationale de France, GE CC 2719 RES, fol. 2.



Source gallica.bnf.fr / Bibliothèque nationale de France

Figure 59. Author: Andreas Homen, 1559: "Universa ac navigabilis totius terrarum orbis descriptio". © Bibliothèque nationale de France, GE CC 2719 RES, fol. 8.

Three sheets from a 1561 map with Ottomans in North America, Brazil, and Argentina:

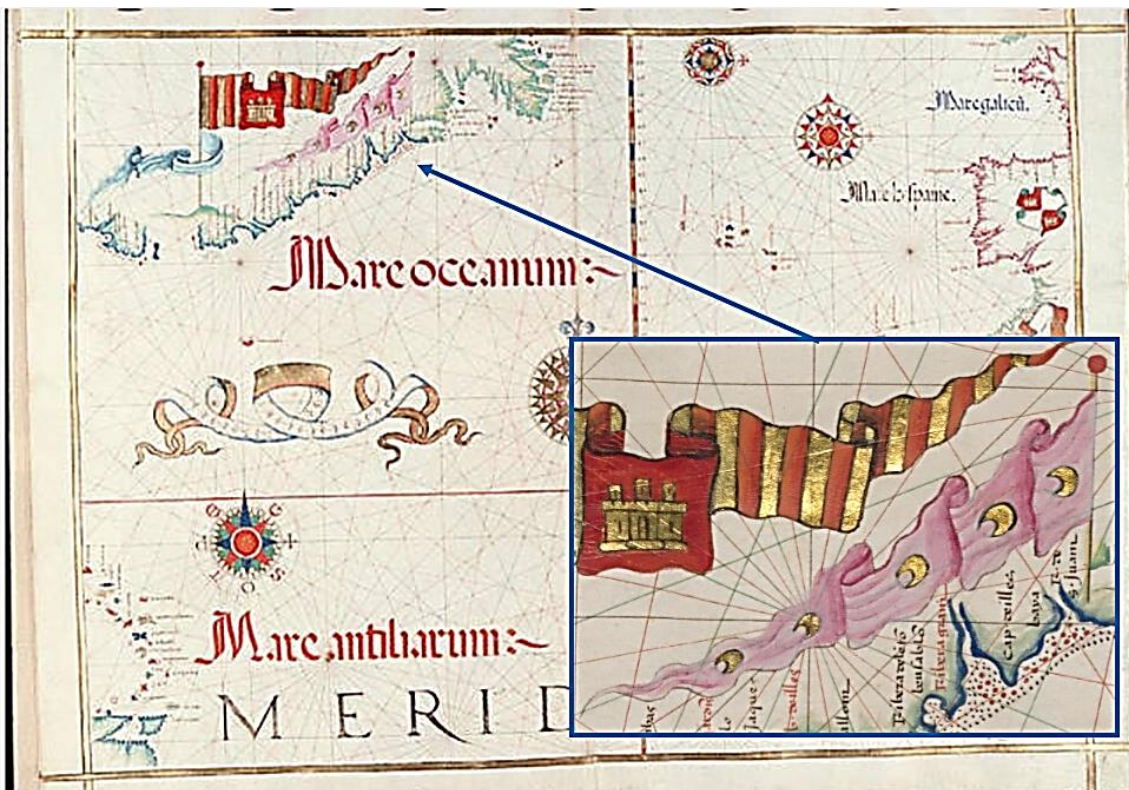


Figure 60. Author: Diogo Homem, 1561. "Atlas Universal". © Nationalbibliothek Österreichische and the Hill Museum & Manuscript Library, Codex Vindobonensis Palatinum, Cod. 335 HAN MAG, fol. 9.

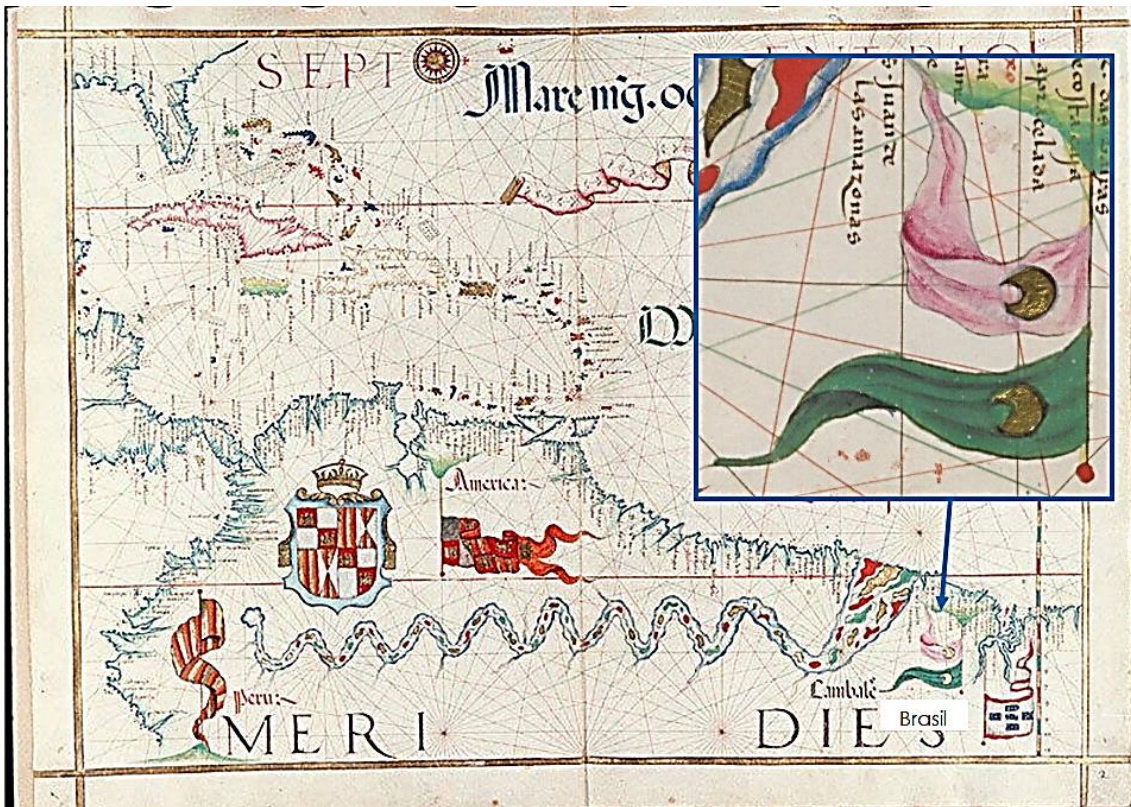


Figure 61. Author: Diogo Homem, 1561. "Atlas Universal". © Nationalbibliothek Österreichische and the Hill Museum & Manuscript Library, Codex Vindobonensis Palatinum, Cod. 335 HAN MAG, fol. 7.

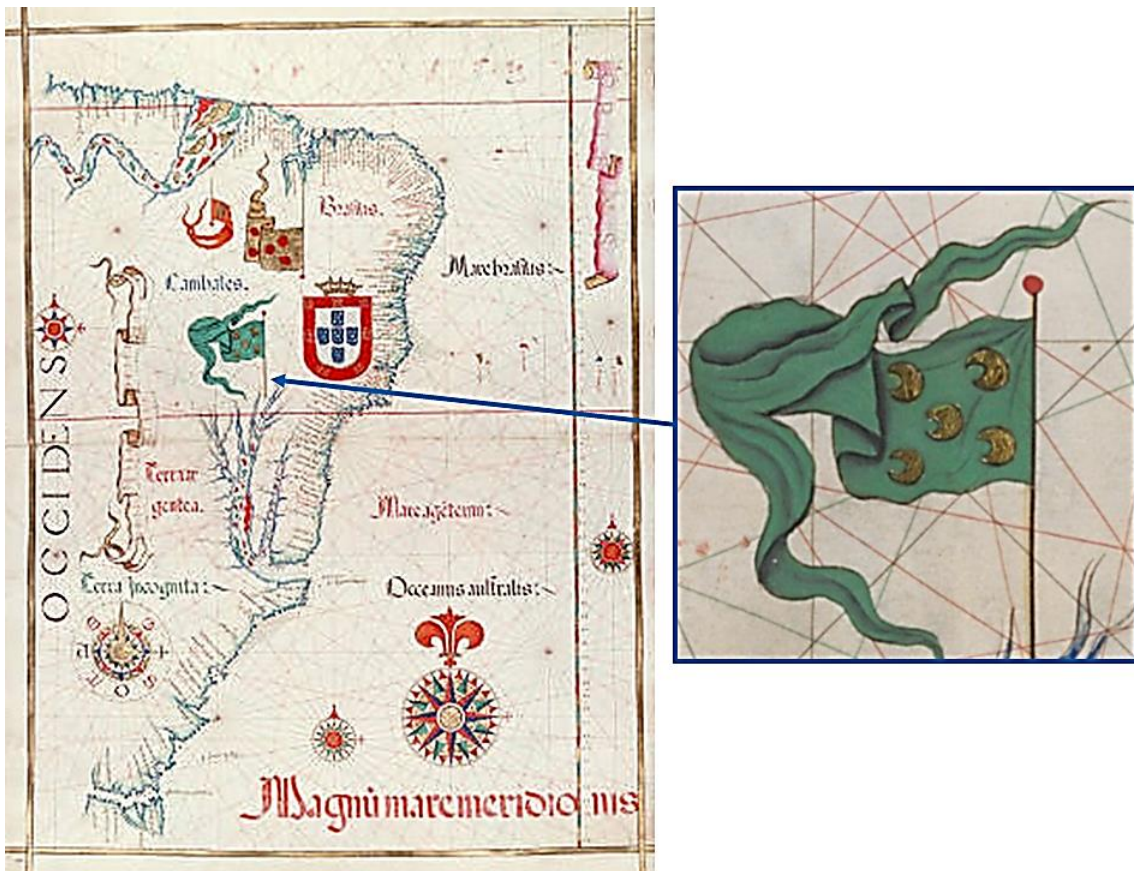


Figure 62. Author: Diogo Homem, 1561. "Atlas Universal". © Nationalbibliothek Österreichische and the Hill Museum & Manuscript Library, Codex Vindobonensis Palatinum, Cod. 335 HAN MAG, fol. 8.

1563 map with Ottomans in Canada:

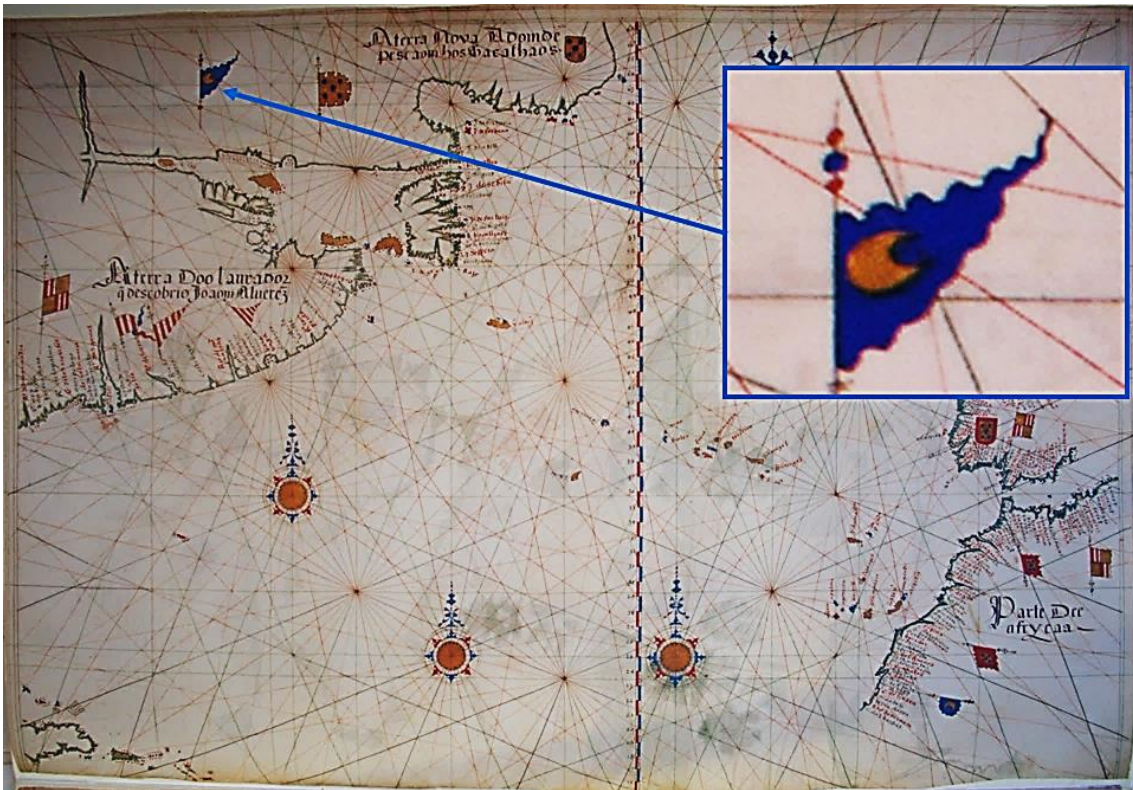


Figure 63. Author: Lázaro Luís (portugués), 1563. "Atlántico Norte". © Codice da Academia das Ciências, Lisboa.

Representation of the city of Tenochtitlan, the current Mexico City, with the presence of crescents in the coronation of two temples or palaces. 1564 drawing:

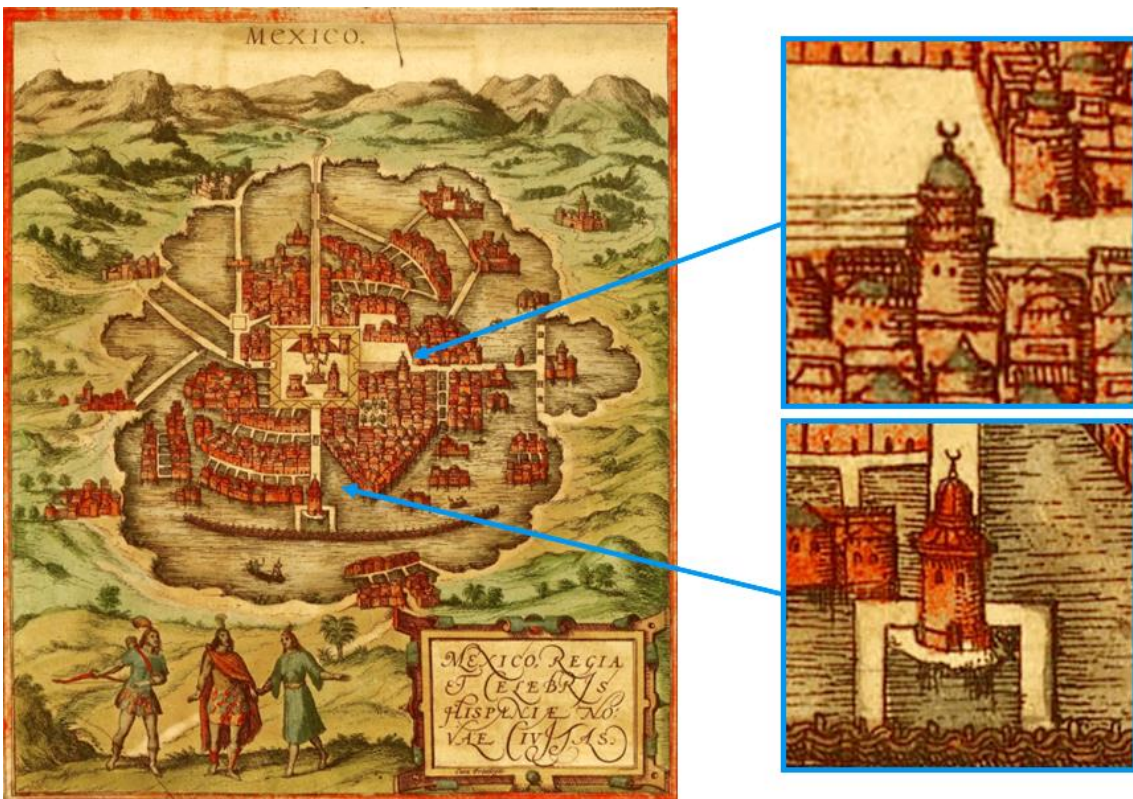


Figure 64. Author: Antoine Du Pinet, 1564. Braun and Hogenberg Civitates Orbis Terrarum. © Hebrew University of Jerusalem and Jewish National and University Library, Historic Cities Center of Department of Geography, Vol. I, nº 58.

Mapa mundi from 1567 with Ottomans in Brazil:

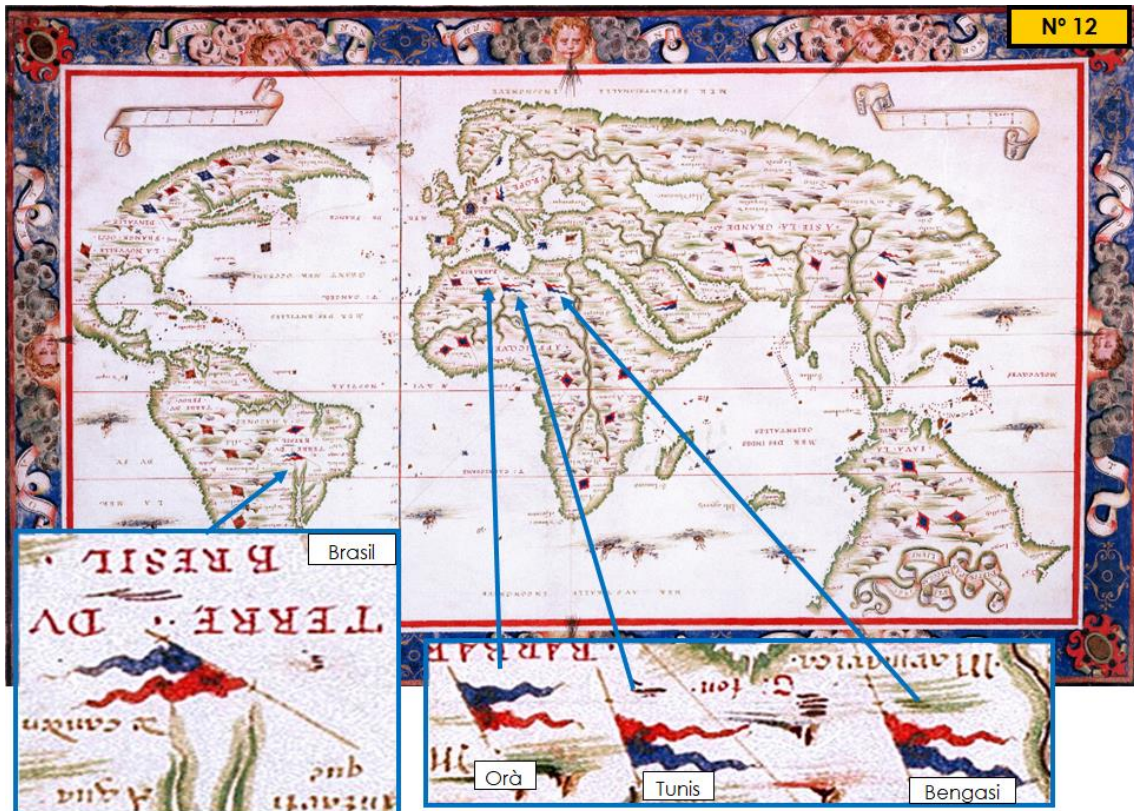


Figure 65. Author: Nicolas Desliens, 1567. "The World". © National Maritime Museum, Greenwich, London, G201:1/51.

Crescent on the Mississippi, 1568 map:



Figure 66. Author: Diogo Homem, 1568. "Mundus Movus, map of the Central America". © Sächsische Landesbibliothek, Dresde Mscr. Dresd.F.59a.

Map of 1585 with the presence of Catalans, Ottomans, and Catalans with Castilians:



Figure 67. Author: Escuela de Luis Teixeira, 1585. "Coastal Charts of the Americas and West Africa". © Hispanic Society of America, plate XII, ff.28v-29.

1625 map with Ottomans on the Atlantic coast of Africa, and in present-day Guyana:

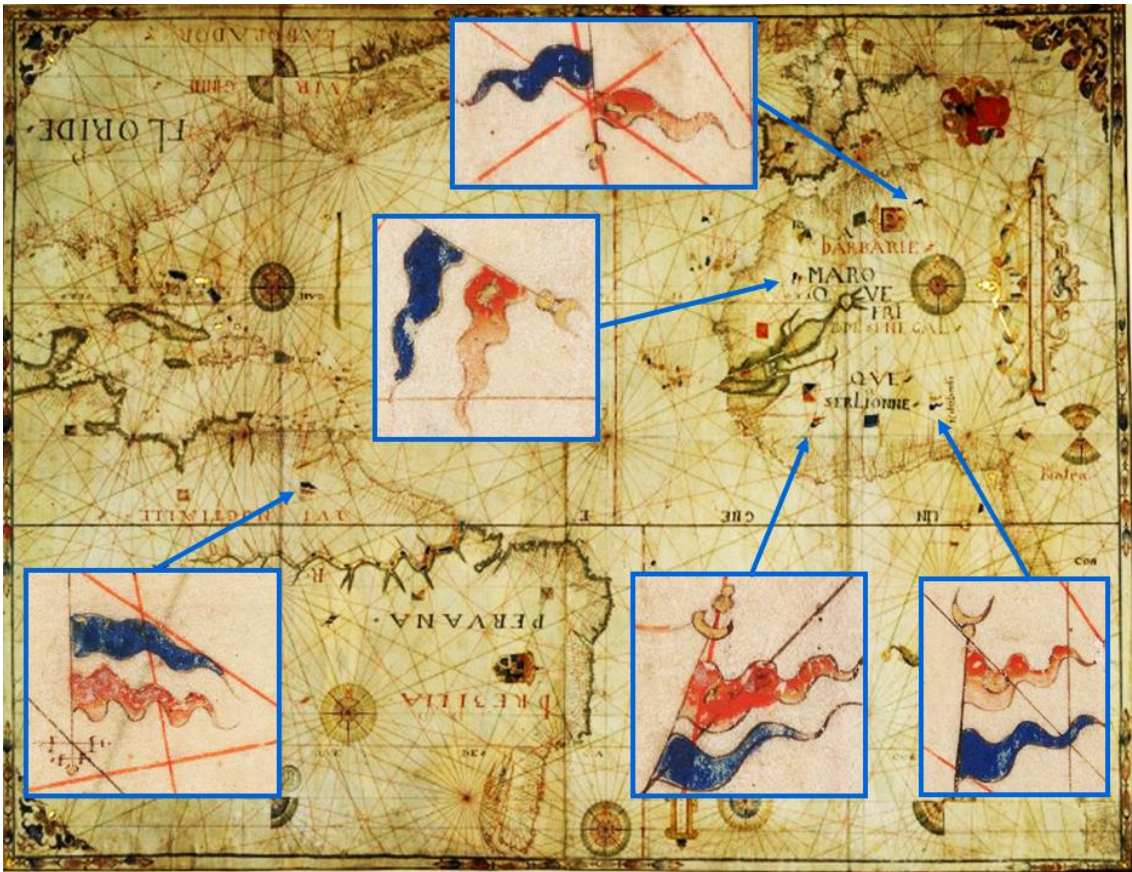


Figure 68. Author: Jean Dupont de Dieppe. 1625. "Carte de l'Océan Atlantique". © Bibliothèque Nationale France, GE SH ARCH 9.

And one last map, in this enigmatic case, in which the symbol of a cross and two crescents appears in present-day Navarra. 16th century map:

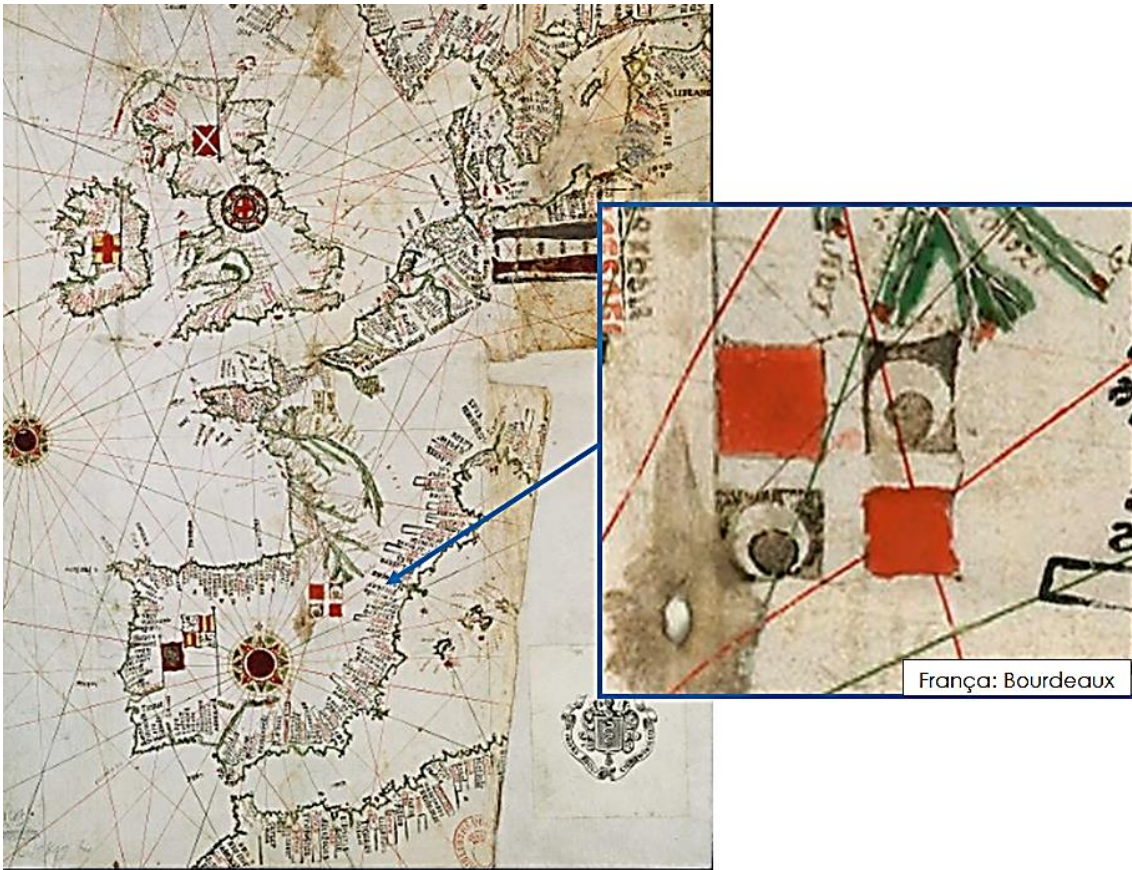
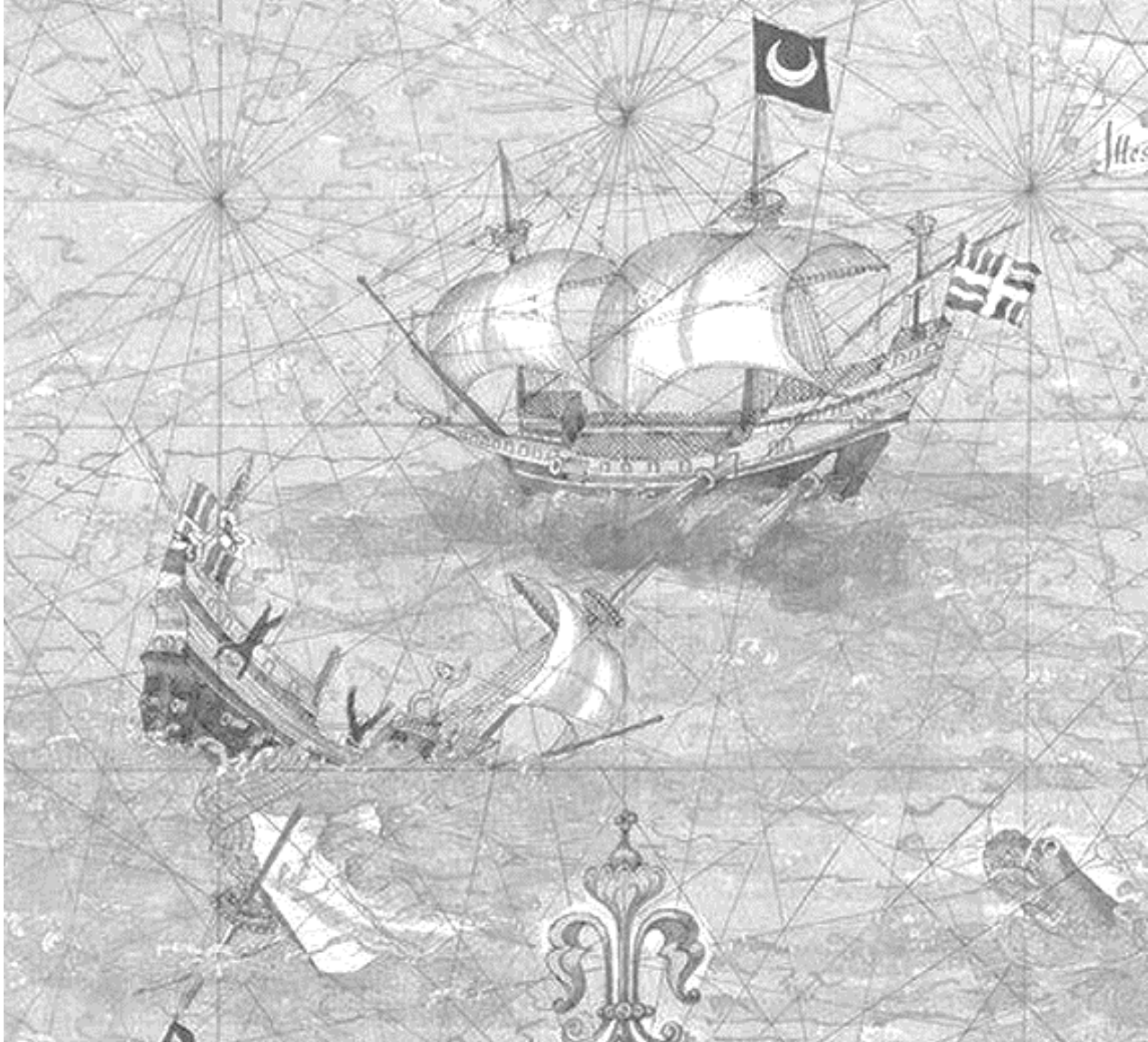


Figure 69. Author: J. Trodec, 16th century. "Carta del océano Atlántico noreste". © BnF, département des Cartes et Plans, XVI J. Trodec, CPL GE D-7894 (RES).



OTHER INVESTIGATIONS

As seen and verified in this statistical and cartographic analysis, many unanswered questions appear. For this reason, there are probably few (or none) people who have set out to explain it. In this line, to extract some heartfelt reflections, four investigations are provided that, in some way, help to clarify what really happened. At least, they help to understand that the story that is tried to be reconstructed here is very different from the official one.

The enigmatic Kingdom of Aragon, named Tarraconensis

Ivan Giménez has developed serious research that clearly documents that the kingdom of Aragon refers to the kingdom of Tarraconensis, referring to the Catalan city of Tarragona. Official history has assimilated this name with the Roman province of Tarragona, which became the capital of Hispania. But multiple sources show that it was not only Roman, but also the kingdom of the kings of Aragon, with Catalan roots. This affirmation is based on books published from the 16th century and later they are not theories based on interpretations of ancient documents, but very modern sources that, for some reason, deal with an interesting piece of information that has been decided to be erased from history, such as it has been made with the Catalan imprint of the colonization of America.

Let's see the work of Ivan Giménez:

In 2015, the researcher Ivan Giménez published a work that shows how the root of the name of Aragón comes from Tarragona, based on numerous documentary evidence that confirms this. Giménez recovers a thesis that, in fact, made the historian Antonio de Nebrija, and other scholars, popular in the 16th century. He highlights the correlation between the titles of Prince of Aragon and Prince Tarraconensis that the Count of Barcelona obtained in the 12th century.

In his research he recovers the works of Robert Gaguin (1497), Juan de Marieta (1596), Dirk Ameyden (1625) and Manuel Rodríguez (1797), where all of them affirm that the name of the Kingdom of Aragon comes from the ancient Tarraconensis. He even documents that King James I is known as "rex Tarraconensibus Iacobus" (Gaguin, 1497), that is, king of Tarragona, not of Aragon. In this line, the work of Paolo Emili (1539) points in the same direction, saying that all the kings of Aragon were called Tarraconensis. And the same does the work of Elias Reusner (1592).

On the other hand, mentioning the work of Sebastian Munster (1554), Giménez points out that it is said that the language of Hispania was Tarraconense or Catalan.

In 2016, Giménez expanded the research with the references of the following authors, who all equate Tarragona with Aragón. This is the case of (in order of citation): Jacobus Brancellus (1390-1466), Antonio Beccadelli (1394-1471); Paolo Emili (approx. 1460-1529); Guillaume Postel (1510-1581); Guillaume Rovillé (approx.1518-1589); Pietro Galesini (1520-1590); Nicolas Vignier (1530-1596); Elias Reusner (1555-1612); Dirk Ameyden (1586-1656); Robert Estienne (1503-1559); Reinerus Gemma (1508-1555); Antoni Lull (1510-1582); Jacques Cujas (1522-1590); Thomas Reinesius (1587-1667); Philipp Clüver (1580-1622); Jacobus Philippus Foresti (1434-1520); Helfrich Emmel (16th century); Celio Augustino Curione (1538-1567); Henricus Loriti Glareanus (1488-1563); Martin Crusius (1526-1607). And he adds several maps in which the concept of the kingdom of Tarragonia appears, which in some cases appears with that of Catalonia. This is the case of the maps of (in order of citation): Tabula moderna Hispanie / Claudi Ptolemy; Vitalibus, any (1508); Pietro Coppo (1470-1555); Martin Waldseemuller (1470-1521); Claudi Ptolemy-Publisher Johan Schott-Strasbourg (1513).

In 2019, he published the investigation into the creation of the Order of the Knights of Tarragona, in 1091, coinciding with the First Crusade. The oldest source is from the year 1662 and the most recent is from the 20th century. References (in order of citation): Jean-Baptiste Gramaye (1579-1635); Nicolao Crusenio (?-1629); Pedro del Campo (?-?); Joan Lluís de Moncada (1585-1653); Luigi Torelli (?-?); Francisco de Aviles (?-?); Laurent Beyerlinck (1578-1627); Emili Morera Lauradó (1846-1918); Josep Balari i Jovany (1844-1904).

Finally, inform that Giménez continues to publish more references until 2021, and that he has carried out another investigation dedicated to the coincidences of the genealogies of the kings of the Crown of Aragón-Tarragona, which point to manifest duplicities between the monarchs of the different kingdoms. This fact, which is left here as a curiosity (it is obvious in this investigation), is not minor, since, as will be pointed out later, part of the resolution of this "puzzle" involves recognizing that the History has lengthened and, for this, large lineages have been artificially reconstructed. This is proved by the New Chronology of Anatoly Fomenko and Gleb Nosovskij.

More data pointing to the Tarraconensis domain in Hispania

This great work by Ivan Giménez sheds more light on the manipulation of history, although it does not quite fit clearly with Enric Guillot's research. For this, it is necessary to provide new data.

Tarragona and Toledo, throughout all official history, have divided up the capital of Hispania, and of Spain. They are called "Primacies of the Spains", alluding to their principality. They are what is understood as archbishoprics, but the highest in hierarchy. It is, therefore, an ecclesiastical power when this was the supreme power. This data, in turn, draws attention. Why? They have been sharing this distinction from the time of the Roman Empire until the 18th century. On the other hand, between the two of them appears, in the Middle Ages, the Primacy of Braga, in Portugal, which becomes the main one of this kingdom in the 16th century. Thus, this alternation, in a pulse of more than a thousand years, between both cities is striking. And it is truly remarkable that, officially, it is recognized that Tarragona was named Primacy of Spain, the last time, in 1691, while Toledo recovered its principality in 1722. Curiously, this turn occurred after the fall of the Catalan nation to the Castilian and Bourbon troops, who defeated it in 1715, with the fall of their last stronghold, Palma de Mallorca, where the Grand Master of the Order of Malta was from. In other words, evidence is found in the 17th century, and before, Tarragona was "main" in Spain, and this data openly dialogues with another: the study by Ivan Giménez. Tarragona was the main one, and alluded to a peninsular power, which embraced the different kingdoms of Spain. It is suggestive. Could it be that "Aragon" had a main power over Castile, in the name of the Tarraconensis kingdom? It is a reasonable possibility. Then, his power, military, was the army of the Tarragona knights.

And that's not all. There is another great coincidence, or data, of interest. In the same way that a "principle" of power began in Tarragona, in ancient Roman times and later in the Middle Ages, which was expressed again in the 17th century, there is another Catalan "principle" for the Order of Saint John the

Baptist, today known as the Order of Malta. This order, officially, when in the 14th century it acquired the powers of the Order of the Temple of Solomon, between 1307 and 1312, created a supreme power for the so-called Language of Aragon, with its capital in the Principality of Catalonia, which dominates over all kingdoms of the Iberian Peninsula (it's official). It dominates over the "Crown of Aragon", Navarra, Castilla y León and Portugal. Catalonia is the main one in this order, as evidenced by its name: "Great Priory of Catalonia", the only one of the "Crown of Aragon", which should be called Tarraconensis. In other words, Catalonia is the only principality of the crown (it has never been a kingdom, but a principality), it has the Primacy of Tarragona in its lands and, in addition, during the 14th and 15th centuries it is the main papal order on the peninsula, from Saint John, then of Rhodes, now of Malta. This was the case until, officially, 1462. At that time, the Language of Castile of the Order of Rhodes was created, which groups Castile and Portugal together. Curious, isn't it? It seems untrue that, after so much accumulated power, Catalonia would forget about the Spanish colonial enterprise. In fact, it doesn't seem like it, most likely it's a lie. What happened in 1462? Castile and Portugal have recently been locked in a dynastic war, and Catalonia has declared war on its king. That's what the official story says, but it really doesn't seem to have anything to do with the history of the Order of Rhodes, except that it also has a Catalan as its Grand Master. In other words, in the 15th and 18th centuries, the Catalans declared war on their king with a Grand Master of the Order of Rhodes-Malta who is Catalan. One more coincidence. But there is more data to consider. It is relevant, and perhaps it has something to do with this puzzle, that -between the official 14th and 15th centuries- King Tarraconensis controls part of the Castilian army and appoints people from his crown and confidence as constables of Castile (Alfons d' Aragó and Álvaro de Luna). Then, the first Grand Master of the Holy Brotherhood, the Castilian "civil guard" created in 1476, is directed by the Count of Ribagorza, stepson of the King of Tarraconensis. Everything indicates that, during that time, there was a Castilian subordination respect the powers of Tarragona -Catalans- that is maintained, probably (according to the maps), until well into the 17th century. Officially, until the year 1722. Then, it seems that the puzzle begins to fit.

And one more fact. As documented by the heraldist and historian Francisco José Morales Roca, in the chapter "Orden de San Juan de Jerusalén. Gran Priorato de Cataluña. Grandes Piores (1319-1805)" ("Order of Saint John of Jerusalem. Great Priory of Catalonia. Great Priors (1319-1805)") from the book *Anales Melitenses I* (2002-2003) published in Madrid in 2004 by the Academia Melitense Hispana, the Catalans were also present when the Order of Saint John lost the medieval fortress of Rhodes. Ramon Marquet, the Captain of the Guard of the Grand Master of Rhodes, during the assault of Suleiman the Magnificent (the Ottoman Emperor) on the island of Rhodes the official years of 1522 to 1523, was the Commissary of the Grand Master of Germany and Ambassador of the Grand Master of the Order before the Sultan's Court to negotiate peace. This fact, which is barely known, and about which no one talks, helps to unmask part of the contradictions that are explored here. He tells us of a time when the Ottomans defeated the powers of Europe, before allying with the French. And he also tells us of a powerful reason to negotiate, in return, the active participation of the Ottomans in the transoceanic conquests. And the negotiation is done with the supreme Catalan power of the Order of Rhodes, which is seen here as a main

active arm in the colonial company. Thus, in this way, the maps begin to shine by showing us that this possibility is not a speculative theory, but an incontestable proof that it is plausible. After this management, Ramon Marquet officially became Grand Prior of the Principality of Catalonia, and, unofficially, he will be a capital piece of Tarraconensis power in America. Thus, a fruitful stage between the powers of the East and the West will begin, which will develop a joint conquest of America. And, probably, it will end with the battle of Lepanto, in which the West wins and rebuilds itself, and, probably, it means the beginning of the withdrawal of the Ottomans from America. This theory, likewise, it is worth saying that Enric Guillot has also noted it in his research.

Understanding this relationship between the powers of Tarraconensis and those of the Language of Aragon, of the Order of Saint John, a contextualization is requested. How do they dialogue with each other on issues so far removed from official history? The answer must be found in a neochronological reading, and in more data. It is neochronological because it involves changing the order of time, and it is documented because it has to do with the Basques and the Nicaean emperors who, in the official year 1306, handed over power over Greece to the king of the Catalans. The Roman Empire.

Let's start with the Basques. When do they appear in this story? As has been said, there is no trace of Navarra, as a kingdom, in the old maps (in this search). The data indicates that it is not clear that it is so old, and in fact it is corroborated by the twisted history of its origins and the genetic, linguistic, and documentary evidence. Officially, since the 16th century, it has been spread that they are an ancestral people isolated from the world, pure, that has persisted in the same land for more than three thousand years, precisely in a transit area. The Basque people are in the natural corridor of the west of the Pyrenees, just as the Catalan is in the east. And to say that they are isolated over there, precisely in a narrow passage area, officially, on the "route to Santiago", it seems very hard to believe. For some powerful reason this story has been created, since the time of the discovery of America, which invites us to think that these are related facts. The maps in which Vizcaya appears do not appear until the official 16th century. And what is most significant, precisely then they go from being a village of peasants to being a noble lineage. In fact, hence its privilege, which remains to this day. The Basques do not pay taxes in Spain, and their privileges come from when, in the official 15th and 16th centuries, the king of the Catalans assimilated them to the nobility. And this means loyalty to the king in exchange for tax privileges. Let's review this story.

Things to know that corroborate this evidence, supervised by the Basque academic and historian Alberto Santana:

- The Basques acquired the noble privilege (not to pay taxes) from King John I, father of Ferdinand the Catholic, in 1462 (in the Salazar Valley, when the Declaration of "Infanzonería" was promulgated). Before there is the *Fuero Viejo de Vizcaya* in 1452; then, Ferdinand confirms the *Fueros de Vizcaya* in 1476, for being king. In 1526-27 the *Fuero Nuevo de Vizcaya* was signed, when the "Universal Jurisdiction" was acquired in Gernika, and when the Provincial Councils appeared. The same thing happens in Gipuzkoa since 1610.

- The Basques occupied the offices of the Jews expelled from Castile.
- In the 16th century, the shields of the Basque nobility began to appear.
- Basque surnames (and the name Vasconia on the maps) appear in the 16th century. The origin of most of the Basque surnames, and their social importance, is established between the 16th and 17th centuries, and refers to the name of the family home, the farmhouse. Then begins the cult of the Basque surname.
- Since the 16th century, being Basque grants privileges to the Kingdom of Castile. This privilege was given in the "Sala Vizcaya" of the "Real Cancillería de Valladolid", the Supreme Court of Castile, especially since the 18th century, thanks to genealogical documents (which were probably created).

And, as if that were not enough, the philologist Ricardo Cierbide shows that, during the Middle Ages, the documents of the chancellery of the kingdom of Navarre were not written in Basque, but in Gascon, with which Basque shares similarities, but which is technically assimilated like an Occitan language. Therefore, either they were very hidden, or it all has to do with an alternate reality. With this vision, here it is defended that they were a newly arrived power. And he was Caucasian, which settles in present-day Euskadi due to the Ottoman expansion. For this reason, there is genealogical evidence, as has been shown by the investigation directed by Carlos Lalueza-Fox, which corroborates other similar investigations. But nothing to do with the antiquity attributed to it, whatever DNA say. In the same way, the similarities between the Basque and Turkish languages stand out, as demonstrated by several linguists, such as Charles Bouda.

The crescent cross emblem on the map in Figure 69 certainly seems to point to this story. The kingdom of Navarra is paramount in the official history of Spain and France, but it is hidden in old maps, just as the Basques are hidden. In the case of Spain, highlight its Saracen origin, from the High Middle Ages (official 7th century), and the fact that it is claimed that the kingdoms of Castile and Aragon were born from it. Also, the kings of France, when they merged with those of Navarre, in the official 14th century, submitted the Order of the Temple of Solomon, and the same kings, like the bourbons, submitted the Catalans, in the 18th century. **Conclusion:** after this feat they rewrite history and make themselves protagonists. For this reason, they have the privileges that they still have today. On the other hand, it is true that the powers of the kingdoms of Castile and Aragon come from them, officially, so it is very reasonable that their power formed part of the Tarraconensis project, in the "Christian" conquest of Hispania, and that, probably all this has to do with the official history of Spain, which says that Spain is the communion of the Crowns of Castile and Aragon.

Understanding this idea, that of the reinvention of the Basque people, let's move on to the history of the emperors of Greece of 13th century. Addressing this episode requires making an additional effort, to the extent that it starts from documentation that has not been studied, and from historical sources, but also recent ones. For starters, who were these powers? Officially, the powers of the Nicaean Empire, which came to Provence and Catalonia, in the 13th century, when an intruding power occupies Byzantium (the Paleologist, in 1260). From there they will spread throughout the peninsula and, especially, in Valencia.

Precisely, the Valencia that has just conquered the king of Tarraconensis. Officially, it is said that the city of Gandia is given to them, and, in exchange, shortly after, they hand over their powers of the Greek Empire to the Catalan king. Going into the details (Láscaris Comneno, 2011):

- In the official year 1296, on August 20, King James II of Aragon grants Empress Constanza of Greece the city of Gandia (Archivo de la Corona de Aragón, Registro 44, folio 143) and,
- In 1306 official, the Empress grants the powers of her Greek Empire to James II (Registro 24, folio 58 del Archivo de la Corona de Aragón).

Sure, this is controversial. It is much easier to assume that they participated in the conquest of Valencia, and that they merged with the Catalan royalty, despite the official story. In this line, this hypothesis has its strength, for two powerful reasons, or rather, three:

1. The emblem of the Nicaea emperors is the double-headed eagle on a yellow background, the same emblem as that of the Habsburgs.
2. In 1307 the Order of the Temple of Solomon ended, which remains active in Valencia and Portugal. Orders of Saint Mary and of Christ, respectively. In the same lands where the emperors of Nicaea land.
3. The emperors of Nicaea occupy Gandia, and from there Pope Borja, Duke of Gandia, will lead the conquest of America.

But this is not all. There are three other reasons.

4. In the 19th and 20th centuries, the legitimate emperors of Nicaea, the Lascaris Komnenos, recognized by the Greek Orthodox patriarchate, claim to be the true counts of Ribagorza, and,
5. The county of Ribagorza is the exclusive title of those who will be the kings of the Catalans, from the 12th century to Ferdinand the Catholic, as if it were a princely title.
6. The first dukes of Gandia were the counts of Ribagorza, before the Borja family.

The evidence is eloquent. For information purposes, the sources that report the equivalence between the Greek powers and those of the Counts of Ribagorza are found in the works of Lascaris Komnenos themselves, as well as Ricardo Pano, cited in the Bibliography. Totally recommended.

It seems plausible to suppose that it is a power linked to the occupation, first, of Hispania, and later of America. Four more powerful reasons point in this direction:

7. In the official 14th century, until 1412, the Catalans subdue Castile and merge lineages, and the constable of the Castilian king, his official substitute, is the Count of Ribagorza.
8. In the times of the Catholic kings, when the body of the Holy Brotherhood was created, the "civil guard" of Castile, the first grand master of the order was the count of Ribagorza.
9. In the 15th and 16th centuries, the counts of Ribagorza became counts of Cortés, a power that represents that of the seneschal of the kingdom of Navarre.

10. A certain Hernán courteous, with a shield with the emblem of Nicaea, and in the center with the Catalan emblem, conquers Mexico.

And finally, to write down other interesting data that has just come full circle:

11. Officially, before arriving in Catalonia, the Laskaris had established themselves in Provence and Nice, and came to become the princes of Salerno, the power of the kingdom of Naples, below that of the king, who, at the same time, occupy the Anjou.
12. The Anjou and the Catalans go to war in Italy for the control of Naples and its intermediate islands, in the 13th and 15th centuries.
13. 3. The history of the Italian and Provencal Lascaris is parallel to that of the Anjou.
14. In 1260 an intruder power occupies Byzantium, and Greece rearms in France and Catalonia after occupying Provence and Italy. Then, in 1453, another intruding power (Ottoman) occupies Byzantium but the Greek power does not rearm, but, nevertheless, the episodes led by the French and Catalans for control of Italy and Provence are repeated.
15. A count of Cortés (the last one), in the official 16th century (contemporary to Hernán Cortés), merged the power of the principality of Salerno with that of the Catalan admiralty of the Vilamarí family (the highest power of the sea), being a family of Hispanic royalty and the high Catalan nobility.

There are two very similar stories, between the 13th and 15th centuries, which generated powers in France and Catalonia, and occupied Italy. And other similar stories between the Laskaris, the Anjou and the powers of the Catalan royalty. And there is another story, that of the Spanish reconquest, which expels the Arabs, which may well have been artificially extended to create a legitimate intruding power, from Navarra, which has to do with Tarraconensis.

In short, according to this exhibition, with an eye on the reinvention of the past (which is delayed) for reasons of power, it can be seen that it is not the French and Catalan powers that intend to occupy Italy and Greece in the centuries official XIII and XV, as the official history says. It is the Greek power, which initially also occupies part of Italy, and which finally settles in France and Catalonia. And then it spread to America, after occupying Hispania in the name of Tarraconensis.

And, if it were true, why should another story have been created? **Answer:** because the Habsburgs (the emperors of Nicaea) were defeated in Spain, against the Bourbons, in the XVIII century. Hence the maps with the Catalan emblems in America. And for something else.

The New Chronology of Fomenko and Nosovskij, and the X-185 line

Having reached the point of finding reasons to explain the Spanish, Basque and Greek powers that participated in the "reconquest" of Hispania and, later, in the conquest of America, it is pertinent to emphasize a neochronological reading. From it is extracted the thread that will lead to the nature, Jewish and Caucasian of the Catalans, without which it is impossible to approach the identity of

Christopher Columbus. Likewise, the conceptual framework in which this work is located changes scale, chronologically, symbolically, and territorially.

The neochronological contribution is this:

The Russian mathematicians Anatoly T. Fomenko and Gleb V. Nosovskij, authors and directors of the current of scientific research known as The New Chronology, affirm, in their chronological reconstruction of human history, that the events of the Middle Ages should be understood shorter and close to the 17th century. Explaining what they are based on exceeds the space occupied by this research; it goes much further. But, by way of a very brief summary, indicate that it is a scientific project that, although it does not have academic coverage or recognition (for putting the entire historiographical establishment and the historical values of the identities of the peoples on alert), has demonstrated that: 1) ancient temples have zodiacal representations of the firmament that can be dated, and Egyptian temples, as biblical facts, are not as old; 2) the ancient genealogies are copied from each other, with a main one barely four centuries old; and 3) statistical analysis of historical facts shows that many of them are the same duplicate facts. **Conclusion** (based on much more evidence): the biblical facts must be found in the Middle Ages, and this is shorter and closer to the present than what the official history says. His work begins in 1972 and is very extensive, but, as the main one, the seven-volume collection -published between 2003 and 2007- entitled *History: Fiction or Science?* stands out here.

The work of the New Chronology is referred to various authors, of which Nicolai Alexandrovich Morozov (1854-1946) stands out, thanks to whom Anatoly Fomenko began this research. Morozov, the years 1914 and from 1924 to 1932, published the encyclopedia Christ, History of Humanity in the Light of Natural Sciences. And the set of authors who have pointed to the chronological manipulation of history are: a) De Arcilla (official 16th century), who was a professor at the University of Salamanca; b) the English physicist, mathematician, theologian and historian Isaac Newton (1643-1727); c) the French scientist Jean Hardouin (1646-1729); d) from the personal secretary of the Russian Tsar Peter the Great, Petr Nikiforovich Krekshin (1684-1763); e) the German philologist Robert Baldauf (19th and 20th centuries); f) the English historian Edwin Johnson (1842-1901); g) from the Russian scientist and encyclopaedist Nicolai Alexandrovich Morozov (1854-1946), who was the one who turned chronology into a science; h) as well as the German scientist and lawyer Wilhelm Kammeyer (late 19th century to 1959); i) the psychoanalyst doctor Immanuel Velikovsky (1895-1979); j) and the Germans Uwe Topper (1940-present) and Heribert Illig (1947-present).

History has been adulterated and the Middle Ages delayed for symbolic reasons. In this context, part of his research is dedicated to the Catalans, which makes Cathars, and, before, Scythians (see section 7 of volume 6 of *History: Fiction or Science?*). As they conclude, the Scythians were the genuine Cathars, also Alans and by default Jews, who gave rise to the powers of Catalonia, in a process of occupation of Europe that is common throughout Eurasia and ends with the conquest of America by sea, from Europe, after having done so from Asia.

In this radical revision of the past, the Russian mathematicians affirm -in their neochronological fit- that the Cathars appear in France in the 14th century and are persecuted in the 16th-17th centuries, dealing with facts that official history

transfers to the 8th and 13th centuries, respectively. That is, nothing to do with the official narrative. The real story of the defeat of the Cathars was sent into the past more than three centuries. Likewise, the symbolic power will be altered, and the Cathar people will be subjugated by their own brothers, although the Catalan people will survive. With them a power was created, which will make them protagonists of the first stage of the conquest of America, together with the rest of the European peoples, and the Ottomans, who until the 17th century lived with the awareness of being a communion of peoples who they believe in the same God.

These claims, which are backed by half a century of scientific research (and expanded upon by previous scholars), are bolstered by the works of:

- **Baruch Spinoza**, who transfers the events of the Biblical Jewish principality to the Middle Ages. In his book *Tractatus theologico-politicus*, princes, supreme pontiffs, and states, in the form of God's pious nations, as if they were from the Middle Ages, are mixed with the constitution and subsequent collapse of the Hebrew State (which was born with the occupation of Canaan), as if this were recent history. Throughout the book there is no reference to official historical time (it is timeless) and mixes biblical events with those of the Middle Ages, referring to the ancient Hebrew nations and those of medieval Europe as if it were the same idea. At the same time, he denounces the "theater" of the priests and the farce of religion, at the service of the monarchical regime, and, on the other hand, he emphasizes that the Old Testament was written largely with one stroke of the pen and that it was composed by the same hand at his discretion.
- **Isaac Newton**, who affirms the root of the Catalans is alana (ie Scythian) and chatti (probably Hittite). That is to say, the Hittites (Jews?), together with the Scythians, or Alan Tartars, would have occupied this land, the root of the Catalans according to Newton. In his posthumous book, entitled *Observations upon the prophecies of Daniel, and the Apocalypse of St. John*, from 1733, he addresses the history of Europe and, with an unprecedented ending, assimilates the king who gives rise to the Covenant with God (the Bible) with the medieval king of kings, Genghis Khan. And what's more, he also implies, in the same book, that the "ten horns" of the beast of the Apocalypse, plus Greece and Rome, were the twelve tribes of Israel, where the first ten have been lost. It is, in a way, history written backwards.

The New Chronology says exactly this, that the powers of Europe come from the invasions of the Asian and Caucasian steppes, but it does not refer to the idea of "barbarian" incursions, carried out by the Huns and other invaders (those are adulterated duplicities), but to those of Genghis Khan and his lineage, which comes from the hand of Prester John. Isaac Newton's idea of "reverse history" is exactly that. The Turkish-Mongol incursion has been placed at the end of history, when it was the first, with the detail that it was not put at the end, but rather an artificial history was created for the previous time. Thus, it is impossible to connect the dots. This lineage subdued Eurasia, from China to Egypt, according to official history, but also Europe.

That is, the works of Spinoza and Newton dialogue with the New Chronology, each in its own way. In this regard, it should be noted that the contributions of Spinoza and Newton are from Chronology X-185 (by the author of this research on the colonization of America) and are part of the continuation of the book *La vía cronológica* (already cited), published in 2020.

Kalonymus, Colom, Colón

According to Fomenko and Nosovskij, the Cathars came from Bulgaria, like the Bogomils, but they entered Europe and settled in Carcassonne, Toulouse and Roussillon. They were the "friends of God", a people of God, like the Biblical Hebrew, but they had the cross as their sign, the cross that is now known as the Cathar and represents Occitania. And this conception fits with the works of:

- **Arthur Zuckerman**, in his book *A Jewish Princedom in Feudal France*, from 1972, has reconstructed, in part, the sacred Jewish root of the powers of Western Europe. The Jews create a principality in Occitania. Specifically, in Narbonne, making Toulouse, Barcelona, and Toledo his center of power. They come from Babylon, and are Exilarchs (like the Biblical ones, descendants of King David), who arrived at the time of the supposed coming of the Saracen troops to the Pyrenees. But, contrary to what would seem most reasonable, they do not go on the side of the Arabs, but ally with the Carolingians, with whom they share lineage, and they settle precisely in the "brands" that technically defend the domains Carolingians from the Arabs. And, importantly, they are the same lineage as the counts of Toulouse who will become counts of Barcelona.
- **Aryeh Graboïs**, in her article "Le «roi juif» de Narbonne" (The «Jewish king» of Narbonne), from 1997, informs that from Narbonne the Jewish schools of all Europe were created, and from there a lineage that will be called prince ("nasi", in Hebrew) was created, led by the Kalonymus. **Its emblem is the rampant lion**, the lion of Judea, and it comes from Persia.

Graboïs says (source: "France, le Royaume Juif de Narbonne, et la Descendance du Roi David", from ZionKabbalah.com):

The term Nasi, which is generally translated into French as the word "prince", was used in medieval Hebrew to designate reputed leaders of Jewish communities, due to their belonging to aristocratic families, or, as it was in many cases, spiritual ones. They were leaders whose fame secured them a particular promotion, which went beyond the framework of their own community. These were, for example, the cases of the heads of the community of Rome, who bore this title in the 11th and 12th centuries, considering themselves the leaders of Western European Judaism, or of Abraham Bar Khiya of Barcelona, recognized in the 12th century as head of the communities of Catalonia and Aragon. In addition, the heads of the Barcelona community were qualified as Nasi, a title that indicated their function, without having implied a family succession. On the other hand, the use of this title in Narbonne, from the 11th century to the beginning of the 14th century, represents a different phenomenon, due to its particular content, to the point that it must be considered a sui generis case. In fact, what is striking in the case of Narbonne is that the Nasi title was reserved exclusively for the family of community leaders, who claimed descent from King David's lineage, therefore from biblical royalty. In addition, this family had an important fundamental

patrimony in the region. Finally, he hereditarily directed the Talmudic school of Narbonne, which added a spiritual dimension to his other attributes.

This particular condition of the family of these heads of the Narbonne community did not emanate from the legal foundations, nor from the institutional practices of Western Judaism in the Middle Ages; it reflects specific mentalities of medieval societies that gave a particular prestige to the lineage. Thus, the fame of this dynasty, widely spread among the Jewish communities of Western Europe, had reached the Christian society of Languedoc, where the Nasi were nicknamed "the Jewish king of Narbonne"; this denomination, of popular origin, is also found in diplomatic acts of the 13th and 14th centuries. On the other hand, this phenomenon was known in the communities of the Near East, as the institution of the Mesopotamian Exilarchate; in fact, the dynasty of the Exilarchs, of the sacred lineage of biblical royalty, served as an example for the dynastic claims of the family of Narbonne rulers. (...)

The legend of Narbonne that attributes to the family of the heads of the local community the descent of the royal Israelite lineage, through the dynasty of the Mesopotamian Exilarchs, undoubtedly contributed to the exaltation of the fame and prestige of that family. (...)

The main lineage was that of the Kalonymus, but there are other related, important Jewish surnames that were also called nasi, such as the Benvenists. Also, highlights, for the purposes of this search, the symbol of this lineage:



Figure 70. Seal of the last king of the Narbonne Jews, Kalonymus ben Todros, a reputed descendant

of King David. Fountain: "La France, le Royaume Juif de Narbonne, et la Descendance du Roi David", de ZionKabbalah.com.

This information is by no means minor, for two reasons. One, because of the ignorance people have about it, and two, because of the relevance of what it represents. And this points us to a desire to erase their tracks. It is about a series of duplicities between county and Jewish powers, precisely where the Cathars and the Order of the Temple of Solomon meet, and where the Holy Inquisition is created, that is, when the crusade against the Cathars and in Toulouse. The main lineage that they develop, apart from the Jewish one, is that of the counts of Toulouse, Provence and Barcelona, the root of Occitania and of Catalan, and goes up to Vienne (France). Be that as it may, it is documented that the Kalonymus settle in the main brands that define the limits of the Carolingian Empire, apart from the Hispanic Brand, and from there spread across Europe, settle in Italian Tuscany and the Franco-German Rhineland, that is, in lands that, later, will be the influence of the Holy Roman-Germanic Empire. And, beware, the trace of the last Kalonymus identified as king of the Jews is lost in Catalonia, at the beginning of the 14th century, after moving between Avignon and Naples.

And this story dialogues with the research of two other authors:

- **Luis Ulloa**, who in his book *Cristóbal Colón fue catalán: La verdadera génesis del descubrimiento* ("Christopher Columbus was Catalan: The true genesis of the discovery"), from 1927, removes the official foundations of the discovery of America, by defending that the protagonist was not Genoese, but Catalan, and his name was Joan Colom. This publication uncovered an important debate, which was quickly refuted. In certain surviving official documents, the admiral is identified as Colom, not as Columbus, and Ulloa, based on certain reasoning, concludes that this lineage better explains his roots than the Genoese version. (1)
- **Xavier Pons Casacuberta**, who in his doctoral thesis entitled *La societat jueva conversa en la Barcelona Baixmedieval, 1391-1440* (Jewish society converses in Late Medieval Barcelona, 1391-1440"), from 2015, shows that a certain Guillem Colom appears out of nowhere and, for a royal dispensation, in exchange for a lot of money, in 1393 he acquired the right to the censuses of the entire Jewish quarter of Barcelona. In his work, he highlights, as a good researcher, that this source was already documented by Marina Mitjà in 1947, and by Jaume Riera i Sans in 1997 and 2002, after Professor Teresa Vinyoles found a census book by Jaume Colom in the Archive of the Cathedral of Barcelona.

Both works are not, to this day, sufficiently interrelated, especially because Pons Casacuberta has left aside the evidence that William Columbus became an administrator of Jewish wealth (and the king stopped benefiting), with the detail that a certain Guillem Colom, at the same time, starts the lineage of the Colom of Barcelona, promotes the Barcelona "Taula de Canvi" ("Exchange Board", considered the first public bank in Europe) and participates in the creation and administration of what will be the largest hospital in the city, until the 20th century.

¹ Luis Ulloa's thesis has been studied and expanded by other authors, highlighting Jordi Bilbeny (1998; 1999), who has energized the Institut Nova Història, which has promoted different research topics such as those developed by Ivan Giménez and Enric Guillot.

The Hospital de la Santa Cruz, a cross with the shape and color of the Templar cross.

Suddenly, a series of investigations point to a Jewish Columbus, in Barcelona, in the same city where the discoverer reported the discovery to the Catholic kings, in 1493. And it points to a Columbus in Barcelona who, on the other hand, appears out of nowhere full of money and becomes a public and powerful personage. And what is also significant, these Colom join the Bertrams who, as is well known, come from the Jewish, Nazi, Benvenist lineage. It is about Coloms who - it is worth mentioning - opened a mausoleum in the monastery of Santa Caterina in Barcelona (now disappeared), and which, apparently, honored the philosopher who, today, is the patron saint of all Spanish jurists, Raimon de Penyafort.

And who was that Colom? A plausible clue is that of the last king of the Jews, who, according to official historiography, at the beginning of the 14th century, was located between Avignon, Naples, and Catalonia, where he ended up disappearing forever. The king, or principal prince, of the Jews, who calls himself a descendant of King David, disappears in Catalonia, and there, after a while, a certain Columbus appears united with the Benvenists. And what was his name? Kalonymus. Kalonymus = Columbus = Colom? Why not? If Zuckerman is right, they share lineage with the Catalan counts and kings. Everything seems to fit. Certainly, a book from the 17th century reports that there was a Hospital of Colom from the 13th century, but it could be the case that it was a first work, or it could even be a manipulation, if there was an interest in creating confusion. Which one? The occultation of his identity, because he was Jewish, a prince and of royal blood. Therefore, he probably became the viceroy of the Indies before discovering them, by hereditary right, as stated in the Capitulations of Santa Fe of 1492, sealed in Barcelona. The Jews are behind this company, like behind all the previous ones.

The neochronological thread says that the historical facts have been expanded and duplicated in time several times to reconstruct the past to the extent of another history, which makes the Jews a lesser power, and the discovery of America an eminently Catholic and very Christian enterprise. But that line has a problem. The more one explores the official history, the more evident it is that the project of the Catholic Monarchs is, essentially, a company of Jewish converts associated with a lineage, that of the Kalonymus, who are all subsequently stripped of their powers and privileges (or move towards other identities). The power of the lineage comes from the Kalonymus of Narbonne, which comes from David Bustanai of Babylon, the great Jewish Exilarch descended from King David who, centuries ago, leads the reconstruction of the Jewish people. And the official history doesn't talk about that. Behind it is a large rooted Jewish family that comes from the Jewish Exilarch power of Babylon and Narbonne, although the official history has also taken care of creating a parallel, Christian history, which aims to erase its trace.

Thus, according to the searches of Arthur Zuckerman and Aryeh Grabois, there is solid evidence that behind the powers of Narbonne, Toulouse, Montpellier, Avignon and Provence, and also of Barcelona, not to mention Toledo, there are Jewish powers that They have integrated into the high nobility of these lands, and

into the first-rate European monarchies. All would be descendants of King David, and the reference family would be the Kalonymus. The Benvenists are direct descendants, as are the Saltells (or Shaltiels), and others. The first Kalonymus would be the son of the Exilarch of Babylon Makir, known, through Christian history, as William of Gelone (or Toulouse) and Teodoric of Autun, from the official 8th century (which must be understood in the real 15th century). Therefore, it is the direct family of Charles Martel and Charlemagne who later gave rise to the Catalan (and European) house of counts. Following the thread of the official chronological map, the first well-documented Benvenist is the son of Abraham "Cavaller" bar Shaltiel, from the 11th century, son of the Jewish prince of Toledo, and grandson of Mar Solomon Shaltiel, a Jewish prince from Babylon (Exilarch, also, as Makir), who marries a daughter of King Kalonymus of Narbonne and becomes the Jewish prince of Barcelona. The first Benvenist became the first "Cavaller" ("Knight"), which gave rise to the "La Cavalleria", who officially convinced the king to conquer America in the 15th century. This distinction is given to this family by the Knights of the Order of the Temple of Solomon because they administered their estate and were, therefore, a fundamental piece in their order. But this story, like many others, despite being obviously relevant, has passed into the forgotten drawer of the always weak capacity of official historians when it comes to asking pertinent questions when there are signs of inconsistencies or manipulation.

That is to say, the Kalonymus, the Saltell (or Shaltiel), the Benvenist, the La Cavalleria and all the powers that promote the discovery of America are from the same "house", which is also imperial and becomes Christian, the result of the sieve of historical reconstruction. And this is history, following the investigations carried out by other researchers.

The Benvenists, led by Vidal and his brother Abraham, negotiated with the king of Portugal the stay of 120,000 Jews exiled from Spain in 1492 official. This was his last great documented work, in the history of the Jewish defense of this lineage. And they were called Benvenist de la Cavalleria, like the La Cavalleria who promoted the discovery of America from the court of Ferdinand the Catholic. Earlier, centuries ago (if we believe the official chronology) remember that an official Isaac Benvenist, in 1215, known as a prince ("nasi"), convened all the delegates of the Jewish communities of the present-day south of France (where the Oc language, old Catalan), led by Moisés de Narbonne, to frustrate all claims of Pope Innocent III against the Jews, in full crusade against the Cathars. Let's remember: "nasi" means "prince". Shortly after, another Benvenist, named Vidal Benvenist çà Porta, is the brother of Bonastruc çà Porta, the Jewish leader who defended Judaism in the Barcelona Disputes of 1263, against Raymond of Peñafort, at the court of King Jaume I. Bonastruc was the treasurer of Barcelona, Girona and Lleida. With a Hebrew name Moixé Nahman, but better known as Nahmánides (which is how he is known internationally), he currently has a sepulcher in the holy city of Hebron, where Abraham and his sons are said to lie. He was a philosopher, physician, Kabbalist, and Biblical commentator. But there are many more relevant Benvenists. For example, remember that another Vidal Benvenist (from La Cavalleria) is chosen by the Jewish communities of Aragon as speaker before the Pope in the Tortosa Disputes, in 1412 official.

According to various sources, the lineage of the La Cavalleria of the 15th century began with Vidal Benvenist himself, located in Tortosa, as indicated in "The Green Book of Aragón" explored by Manuel Serrano y Sanz, which documents what came to be said to be Gonzalo of the Cavalry. As if that were not enough, a La Cavalleria (a certain Alonso) promotes the marriage between the future kings Ferdinand and Elisabeth, the protagonists of the discovery of America. And there are still more links, such as the fact that the wife of Joan de Coloma, the king's secretary who, in Barcelona in 1492, officially signed the Capitulations of Santa Fe, of Admiral Christopher Columbus, was a La Cavalleria; and Lluís de Santàngel, another promoter of the discovery of America, also marries a La Cavalleria. Spectacular. That is to say, the Benvenists, like Vidal and La Cavalleria, are present in all the challenges towards the Jews, which denotes their evident (incontestable) condition of leadership. A leadership capable of organizing the discovery (or takeover) of an entire continent, and half the world. Let's remember, they had the money. And they have them up to 1492 official.

But is there a link between this great Jewish family and Colom? Yes. The Coloms of Barcelona are linked to the Benvenists through various branches, and officially with the discoverer of America. As stated, Colom joins with the Bertrams, and they are a Benvenist lineage. Secondly, there is the curious link between the Colom Bertran and the La Cavalleria, documented by Francisco José Morales Roca in 1999, who become the parents of a certain Juan Cristóbal Colom who shares biographical features with the discoverer, such as collaboration with the troops of Renato de Anjou, documented by Bartolomé de las Casas. And thirdly, there is the case of Pere Bertran Margarit, before he was transformed into Pedro Margarite (he is Castilianized). He is the first governor of the Indies, who officially travels with Columbus on his second trip, which is planned and financed from Barcelona. Academically, there is no discussion that he is the cousin of the Colom Bertran from Barcelona.

It seems difficult to say it more clearly: Colom was most likely a Kalonymus, and Columbus.

From this approach, with all the research of the New Chronology -with the contributions of the X-185 line- the hypothesis is put on the table that the Columbus are the power of the Jewish royalty of Western Europe -the Kalonymus- which becomes aware of its historical centrality when, in the East, Egypt, the Holy Land and Constantinople, with Trebizond, fall at the hands of the Ottoman Turks. This story leads the West to make decisions, such as seeking the support of Prester John of the Indies, until then the highest symbolic power in the world, together with the Great Khan, who is in Ethiopia and guards Solomon's Ark of the Covenant.

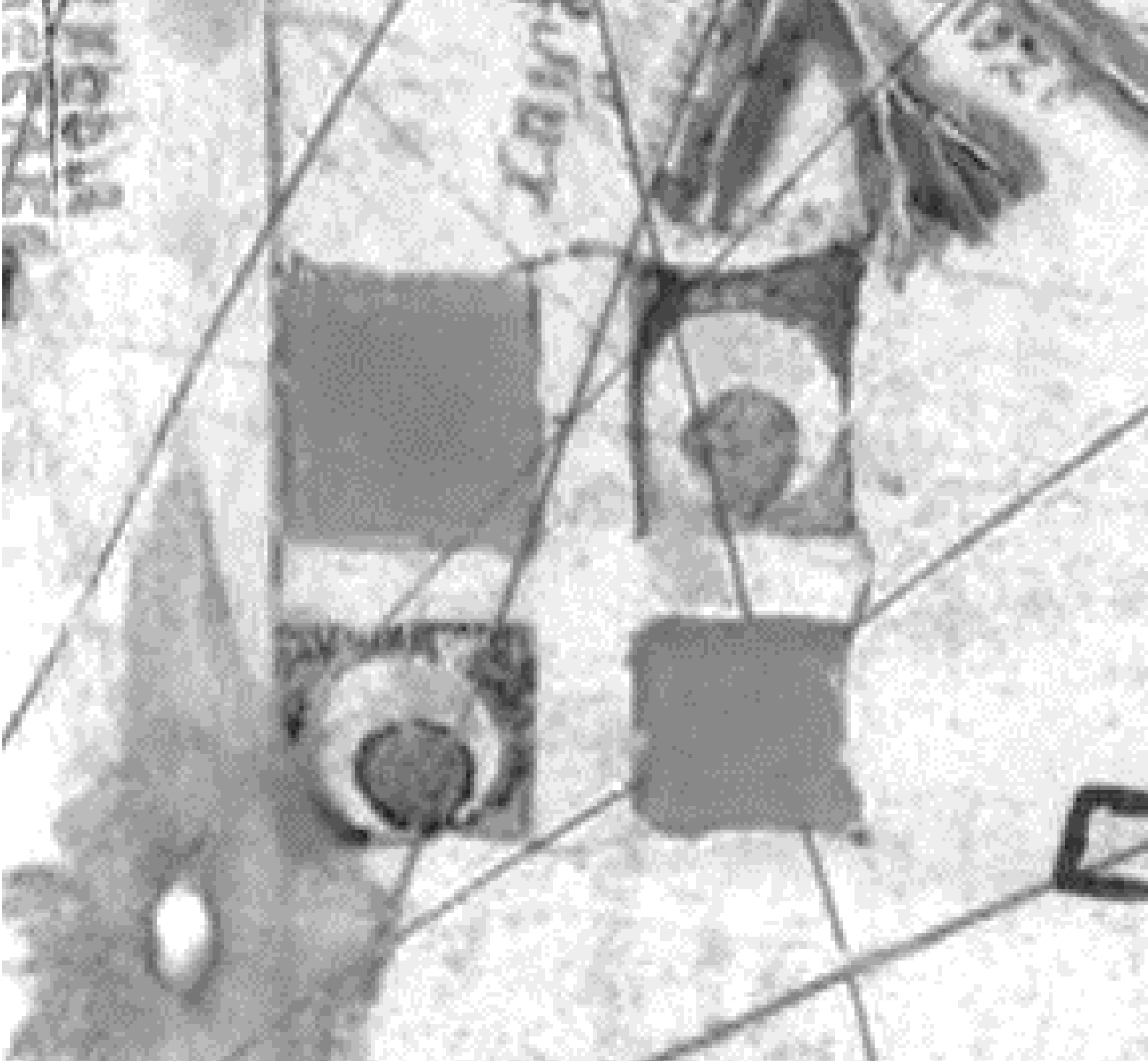
Note, about the Ark of the Covenant:

Fomenko and Nosovskij's New Chronology demonstrates that history has been manipulated up to the 17th century. His statistical, astronomical and documentary work puts the feat of the great Charlemagne in the real 14th-15th centuries, not in the official 8th-9th centuries. And the power of it is Tatar and of common roots with the Jews. But everything has been distorted to write a story tailored to a Western power, derived from the symbolic zeal that guards the original power. Whether or not it is true (everything is good to pass through the

critical filter), the fact is that the X-185 Chronology, explored here, shows that the power of Charlemagne certainly has a Tartar arm, which is essentially Jewish. It is that of the Exilarchs of Babylon who settle in Narbonne, and from there spread to Sepharad (Spain), Provence, Italy and Germany, before their exodus that takes them to the rest of the world. This thesis is supported by the work of Arthur Zuckerman and Aryeh Grabois, together with that of other researchers, explored in the previous section. Well then, this Jewish power, which is Tatar and comes from Babylon, officially dialogues with the interest of this investigation, to the extent that its (official) leader, named Kalonymus, disappeared in the Middle Ages and, later, appeared some mysterious and powerful Colom in Barcelona, on the side of the Jews, that the official story brings Columbus closer to the discovery of America. The last Kalonymus disappears in Catalonia and the first Columbus appears in Catalonia (to later disappear again).

The New Chronology helps to see that this is manipulated and is much more recent, but, nevertheless, in the official history there is part of the truth. And it has to do with the duplicity of the stories. For example, who were these Jewish Exilarchs of Babylon? And in what sense are they duplicate stories? The answer must be found in Persia, and in the legend of David Bustanai, a Jewish prince from the 7th century after Christ. This one speaks of a conflictive alliance between Jews and Persians, which comes to be the same as the Bible places seven centuries before Christ. Persia is Babylon. They are very similar stories. Babylon subdues Israel, the Jews, and destroys their temple, but then the Jews manage to recover and begin a prosperous stage, with the Exilarchs who, in both cases, call themselves descendants of King David. Furthermore, in both cases they allied with Greece, the biblical case with Alexander the Great, and the Persian with Byzantium. But Greece and Byzantium are in the same place. In this line, asserting the neochronological vision, it is necessary to further explore the nature of the Jewish exodus. According to the Old Testament, there are several exoduses, the one after Noah's Ark, the one of Moses and the Exilarchs of Babylon. Well, the official story has also left another duplicity. This is the case of the departure from Egypt, in which Moses leads the people of Israel to Canaan. The duplicity is that the Jews who arrive in Narbonne come precisely after the arrival of the Saracens in the same lands, led by the leader of Egypt, named Moses. This is official. We call him Musa ben Nussair. These stories are, therefore, tongue and groove, and reinforce the investigation of the New Chronology. But let's continue. After Moses, an Alliance is created between that people and God. And, this alliance, according to Isaac Newton (see previous section), must be found in the times of Genghis Khan. How should it be understood then? The answer requires a neochronological vision, since we find it in the official 13th century. As indicated, it is like the reverse of history. But if history is analyzed well, we find new duplicities. Egypt is subdued, first by the wrath of God, then by Alexander the Great, then by the Persians, who will become Muslims, and then, in the time of the heirs of Genghis Khan, by the Mamluks, who are Tartars from the conquered lands. by the descendants of the great khan. But let's look at the detail: an important alliance was born from this conquest, that of Prester John, who is a family of Genghis Khan. From the fusion of the respective lineages the future great khans of the world will be born. The last, officially, the lineage of the emperors of China. But also, that of the khans of Persia from the 13th century, as occurs with the fusion of David Bustanai with the Khans of Persia from the 7th

century. Well, the lineage of Prester John of Ethiopia begins in the year 1270, officially. And since that year he protects, in Ethiopia, the Ark of the Covenant. This is also the Ark of Moses, the biblical one, and honors the conquest of the world. And to a single omnipotent God. It is the power of Genghis Khan. Today the theory has spread that the Prester was a fantasy, and that he was confused with the emperors of Ethiopia, but nothing to do with the reality of the time. Before this adulteration, it was clear to everyone that the Prester and the Emperor of Ethiopia were the same character. And what is really significant, the colonization begins with the famous official trip to Portugal organized in 1486 by King John II, in which an expedition is sent by sea to surround Africa and reach Prester John, to ask him for support (and no one knows how it ended). From this trip, the Cape of Good Hope appears on the maps. However, because of a series of factors that have been erased from human memory, the Prester is no longer spoken of. In his place, a new, extremely powerful power is created, that of the Pope of Rome, who makes the symbols and spiritual identity of the Prester his own in the eyes of the world. Yes, the Pope, or Bishop of Rome, mutates, as does the Vatican.



THE RECONSTRUCTION OF THE HISTORY OF CONTRADICTIONS

An explanation -neochronological- of the history that here is proposed to be reconstructed is this:

The Jews come from Babylon and become powerful in the world with the power of the lineage of Genghis Khan. This power will end up occupying Eurasia and North Africa, including America from the Pacific, and will create the great Greek Empire. A great alliance will be agreed in the Middle East, known as the Ark, which will be guarded by Prester John in Ethiopia, after subduing Egypt. The Prester is also the lineage of Genghis Khan.

In the case of the West, they became the arm of counts and kings, and the Order of the Temple of Solomon was created around them. They are, in fact, a noble

arm, with which he shares obligations and privileges, before being forced to mutate towards Christian conversion. His power extends from Narbonne to Toulouse, Carcassonne, Avignon, Provence, Barcelona, Toledo, and Vienne. It is the true genesis of the Empire of Charlemagne and is equivalent to the county lineages of these lands. A time of never-before-seen civilizing progress began, until conflicts over territorial control appeared.

The Christian project extends from the Greek orbit, and worships the emperor, the "anointed".

In the East, the Ottomans (lineage of Genghis Khan) spread, and the reconstruction of powers is global. The Greek powers of the Lascaris Komnenos and the Angelus (Anjou) are forced to withdraw from Anatolia, making an appearance in the West. Some settle in Provence and Naples and others in Nice and Catalonia, from where they spread through the Hispanian towns. With their means they make the Order of the Temple of Solomon stronger, installed to a large extent in Occitania and Catalonia, with Jewish power. The first step that is proposed is to throw the Arabs out of the West, and the "reconquest" begins in Hispania, with the Tarraconensis authority. The second is to transfer the Order of the Temple to Valencia and Portugal, to start the occupation of America, Africa, and Asia overseas. The Jewish leader, named Kalonymus, will settle in Barcelona, from where he will become strong and design the project to occupy America.

In this first phase, they work as a team. But quickly, the Ottomans reorganized, until they ended up defeating the bastion of Rhodes, and forced, in return, to acquire overseas rights. The Franco-Ottoman alliance points in that direction. The negotiations are dealt with by the Catalan Ramon Marquet.

This story expresses up to now the explored maps. The maps reconstruct it, in their own way. The Catalan and Leonese power is the Jewish power allied with the Greek, with the Catalan arm. But, over time, the construction of new powers in Hispania takes place, among which are the Basques, who also come from the East. Result of a fierce struggle, they end up building powers that, over time, leave their mark on America, in the name of Castile.

At the same time, the power of Prester John from Ethiopia was taken to Rome, and the idea of the Vatican was conceived. Initially, the vision of a messianic era is created, but, over time, the authority of the Jews begins to wane. It falters when they are pressured by the Ottoman expansion, and by the symbolic conflicts between the Jewish worldview, based on the epic of its people, and the Christian religious worldview (driven by the Roman emperor, defeated by the Ottomans). On the other hand, the Ottomans honour Muhammad and write the Koran, with the idea of unifying the division of the empire. This pressure, documented as conflicting throughout history, is the result of a temporary discussion, which will lead to a reinvention of the character of Christ that will end with the complete adulteration of history. Christ, before, refers to the power of the Roman emperors in Constantinople. Thus, when "Christ" (the emperor) is defeated by the Ottomans, in the official year of 1453, it is decided to devise a story tailored to a mythical past where the power of Christ will become monumental, and divine, what that will lead to a religious crisis and the reinvention of the past. This is the vision of Catholicism, which appears in the imaginary of the 15th and 16th

centuries, but which -according to the New Chronology- must be understood in the 17th and 18th centuries.

Therefore, the episode that is pointed out here, that of the manipulation of the history of colonization, is only one chapter, albeit an important one of a book of a greater depth: that of the global history of humanity.

The new Prester, the Pope, requires a symbol, and that of the emperor's power is transformed into a messianic Christ. The Jewish people discuss it, until they create a consensus that will end up dividing their community. In any case, the Jews owe themselves to a higher power (apart from God's): that of the empire. Everything changes, and part of the established symbolic authority is sacrificed to initiate another. This causes a conflict between the Jews and the Christians, and another between the Christians themselves, which will create two sides in Western Europe: France and the Holy Empire, installed in Hispania, Italy, and Germany. The Ottomans are defeated in the Mediterranean Sea, by the forces of the Tarraconensis, and without them the French power declines. The "original Christians", until then dedicated to the cult of an evangelical emperor, are also subdued. It is the "Cathar Crusade" and the persecution against the Huguenots. France is intervened but is remade and intends to invade Catalonia to reign in Spain.

In this context, the troops from half the known world take up arms, for their takeover. But the wear and tear is evident, and in the end an international war prevails that will end up bending the political and military order. Catalonia is defeated, and with it the original Jewish project. And the papal project of the new Prester enters into crisis. Great sacrifices are imposed, the most supreme being that of a messianic and divine Christ at the hands of the Society of Jesus, in the 18th century, not in the 16th. Jewish power will be expelled, forced to convert (or camouflage itself with new identities, just like the Hispanic nobility does), and all history will be rewritten, including that of the colonial project. No one will ever know who Columbus was, the king of the Jews (of Narbonne) who, to recover the Holy Land, participated in the reunification of powers, to occupy new lands, build a new empire and create a new symbolic order. This was Columbus, better known as Kalonymus, with the support of the Catalans.

In this way this puzzle is completed. Just place the final piece. It is this:

Result of a mutation of powers, a symbolic confusion is created that participates in the greed to occupy and control the world, where entire peoples and real history are sacrificed. Thus, no one will ever know who the Catalans were -Jews, Cathars, Scythians, Alans- nor the shadow of that power's original past. And his executioner will be the same power, which, by the whims of fate, decides to mutate right where he was born, in Occitania, to adopt another form.



CONCLUSIONS

The analysis of maps from the 16th and 17th centuries carried out by Eric Guillot, based on 73 samples, of which 90% are foreign, shows that:

1. The official history has almost nothing to do with the information given by the maps.
2. The Catalans and the Ottomans were protagonists of the first stage of the colonization of America.
3. Castile has little presence in the world, compared to the Portuguese, Catalans, and Ottomans, before the 17th century.
4. There is a significant presence of the symbol of the lion next to the Catalan emblem, superior to that of the Castilian castle itself.

5. The Catalan presence has been consciously manipulated in many of the maps on which they appear.
6. The flag of the kingdom of Aragon appears on no map, and the flags of Barcelona (Catalonia) and Valencia do, as well as in the rest of the territories of the so-called Crown of Aragon.
7. Spain has few maps from the 16th and 17th centuries, which are the ones that report a different story from the official one. It is reasonable to think that the original maps have been destroyed to erase the trace of manipulation.

The analysis of the research by Ivan Giménez, on the relationship between the name of the kingdom of Aragon and the kings of Tarraconensis, shows that:

8. From the 16th century it is fully documented that the kings of the Crown of Aragon are kings of Tarraconensis, but for some reason that name has been erased.
9. The Catalan kings become princes of Tarraconensis from the moment they occupy Tarragona and the lands of the old Roman Tarraconensis.
10. There is a biased view of the official idea of the kingdom of Aragon, which denies its Catalan roots, and has to do with the reinvention of its nature to probably erase the relevance of the Catalans in the history of Spain, and of the colonization.
11. Other information places the Principality of Catalonia and the Tarraconensis power together with the highest authority of the Order of Saint John the Baptist and makes Catalonia the real origin of a peninsular occupation prior to the European colonization of America.

The joint analysis of the research by Enric Guillot and Ivan Giménez points in this direction:

12. There is a joint pattern in both investigations:
 - a. Both show that the history documented here makes the Catalans a greater power than the official history suggests.
 - b. The massive presence of joint emblems between Catalan flags and lions represents the power of the kingdom of Tarraconensis, which has to do with the Jews and the lion of Judea. This affirmation is reinforced by the non-existence, on the maps, of the kingdom of Aragon, and by the literature that shows that Aragon means Tarraconensis.

The complementary analysis of more data pointing to the Tarraconensis domain in Hispania, reports the following:

13. There is multiple evidence that the Grand Priory of Catalonia of the Order of Saint John the Baptist, better known as the Order of Rhodes, and later the Order of Malta, ruled over the Spanish territories until the official 15th century.
14. There is evidence that points to Catalan rule over Castile during the official 14th and 15th centuries.
15. There are reasons to equate Tarraconensis with the power of the Catalan Order of Rhodes.

16. The negotiations of the Christian power with Sultan Suleiman, in the years 1522 and 1523, were led by who will be the Grand Prior of Catalonia of the Order of Rhodes. In this episode the Ottomans defeat the order, and it is plausible to suppose that the consideration could have been the acquisition of Ottoman rights over the American continent, and overseas lands in general.
17. The powers of Greece, fleeing the Ottoman occupation of Anatolia, move to the West and empower the French, Navarrese, and Catalan kingdoms.

The analysis of the investigation of the New Chronology of Fomenko and Nosovskij, with the contributions of the complement of Chronology X-185, provides the following information:

18. Official history must be completely rewritten up to the 18th century.
19. The history of the Tatar occupation of Eurasia is more recent and connects with the conquest of the world from the Atlantic.
20. The Cathar powers are originally Scythian powers, before becoming Catalan and Jewish powers.

The analysis of the reconstruction of the nature of the Jewish powers in Europe, as well as the identity of the discoverer Christopher Columbus, concludes the following:

21. The Columbuses are the Colom who, in the official 14th century, appear in Barcelona and become rich at the expense of the Jews. But it is likely that his wealth is with that of the Jews, not at their expense.
22. The Colom are from the lineage of the Jewish kings of Narbonne who, coming from Babylon, are from the lineage of the biblical King David. They are called Kalonymus.
23. The Kalonymus are present, in multiple forms and evidence, around the discoverer Columbus and the initial project of the discovery of America.

The joint analysis of all these works concludes the final reconstruction that can be read in the previous section. It is a rational explanation that perhaps does not solve everything, but it does give a reasoned explanation -based on the research carried out- that gives meaning to all the maps, to the reasons for the manipulation of history that is glimpsed, and to other big questions that , like a seemingly impossible puzzle, has ended up being solved.

24. The Tarraconensis powers are built with an incursion of the powers of the East on the West, and with them the Jewish powers of Europe participate, generated in the current Occitania, these being the maximum Catalan powers and, in turn, powers shared in the European monarchies.
25. The "Christian" colonization of the world, in its initial stage, has a Jewish and Catalan stamp, which is identified with the lion of Judea.
26. The Jewish powers mutated towards a messianic worldview, together with the imperial powers defeated in the East, with the Ottoman expansion, and settled in the West, to end up building the power of Italian Rome with the authority of Prester John of Ethiopia, converted in Pope.

27. Powers of the East mutate towards new powers of France and the Holy Roman Empire. Among them, the Ottomans appear, who, after defeating the Order of Rhodes, acquire rights to conquer overseas.
28. Two fronts are created, one Hispanic, Italian, and later Germanic, and the other French and Ottoman. On the other hand, the powers in Hispania are reorganized, enter into competition and the power of Castile is reinforced.
29. In an internal struggle, the Pope claims more power and Tarraconensis - with Hispania reorganized- defeats the Ottomans in the Mediterranean. The Ottomans withdraw from America and France is weakened, which will see how the Cathar and Huguenot populations are persecuted and massacred. A religious conflict is created. But France is remade and intends to invade Catalonia and reign in Spain.
30. An international war begins, in which the Catalans (Jews) are defeated by the Bourbons, and the Castilians become the supreme power in Spain at the expense of the Catalans. The surviving powers negotiate a new world order.
31. Result of a renewed symbolic project, the Society of Jesus will be created, and the last reinvention of Christ. This situation will be the one that will trigger the sacrifice of the Jewish people, and the erasure of the Catalan imprint in official history.
32. The victorious powers will rewrite history.

With which:

33. The history of the colonization of America has been manipulated. But not in a subtle or punctual way, but using all imaginable instruments, such as identity theft, documentary invention and large-scale falsification, from the events themselves to their chronicles and their protagonists. If the maps report what they really represent, it means that no supposedly contemporary book of the events that are narrated is honest and, most likely, they are books with false dates written after the 18th century.

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