HISTORY: FICTION OR SCIENCE?

ASTRONOMY VS. HISTORY

ANATOLY FOMENKO

HISTORY: FICTION OR SCIENCE? • BOOK 2

ASTRONOMY VS. HISTORY

ANATOLY FOMENKO

ASTRONOMY VS. HISTORY

By Anatoly Fomenko

Book 2 of *History: Fiction or Science?* series.

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permission of the publisher. Critics are welcome, of course, to quote brief passages by way of criticism and review.

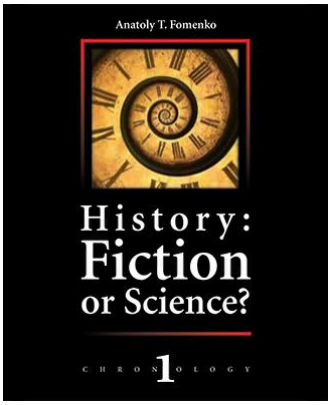
Anatoly Fomenko asserts the moral right to be identified as the author of this work.

Translated from Russian by Mikhail Yagupov
Design & layout: Paul Bondarovski
Project management: Franck Tamdhu

Cover image: Tycho Brahe and his famous Wall Quadrant (fragment). An engraving probably from the 1598 printing of his *Astronomiae instauratae mechanica*, hand coloured.

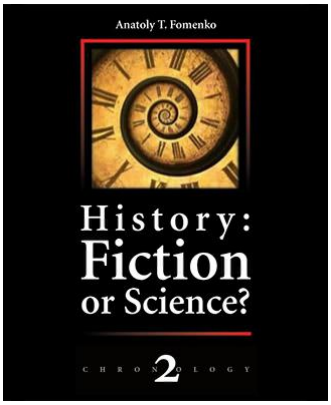
Copyright © 2003-2017 Delamere Resources LLC
Published by Delamere Resources LLC
Publisher's website

2017 print edition



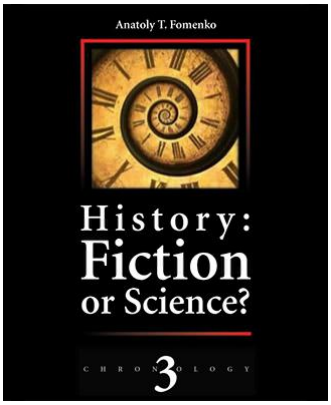
Volume 1:

Dating methods as offered by mathematical statistics, eclipses and zodiacs



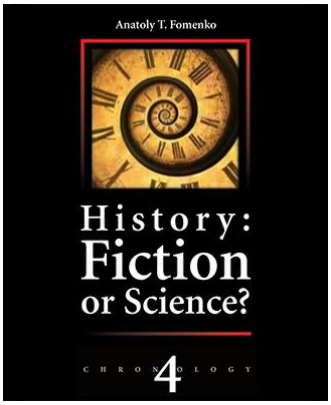
Volume 2:

The dynastic parallelism method. Rome. Troy. Greece. The Bible. Chronological shifts



Volume 3:

Astronomical methods as applied to chronology. Ptolemy's Almagest. Tycho Brahe. Copernicus. The Egyptian zodiacs



Volume 4:

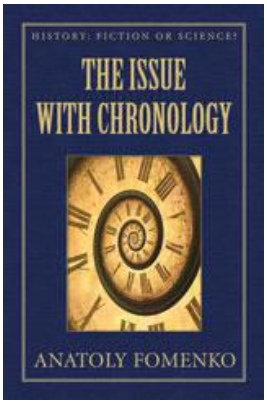
Russia. Britain. Byzantinium. Rome

Video from Wikipedia

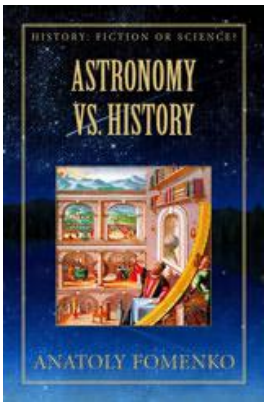
Overview of the e-Series

History: Fiction or Science?

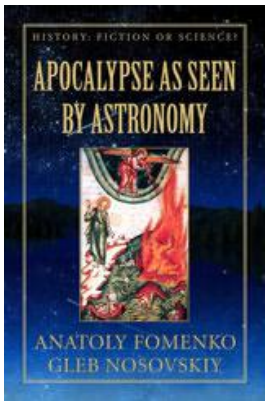
by Anatoly Fomenko and Gleb Nosovskiy



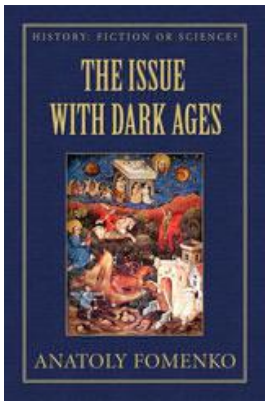
Book 1:
The Issue with Chronology



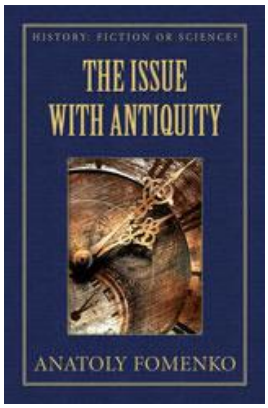
Book 2:
Astronomy vs. History



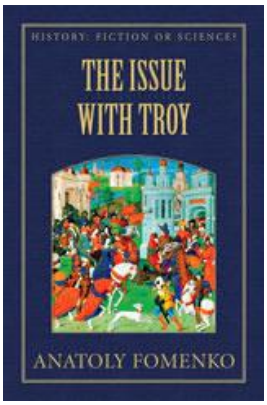
Book 3:
The Apocalypse Seen by Astronomy



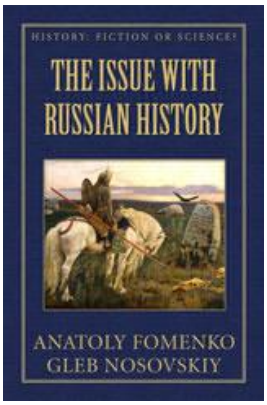
Book 4:
The Issue with Dark Ages



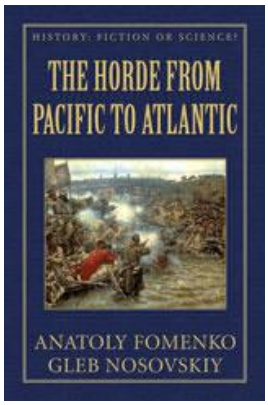
Book 5:
The Issue with Antiquity



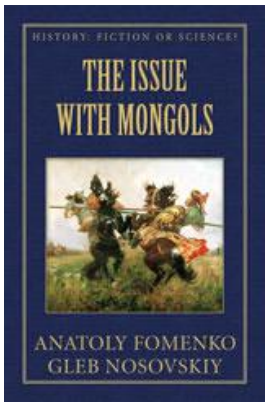
Book 6:
The Issue with Troy



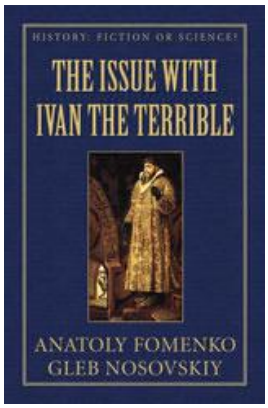
Book 7:
The Issue with Russian History



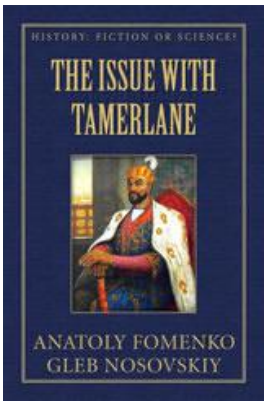
Book 8:
The Horde From Pacific to Atlantic



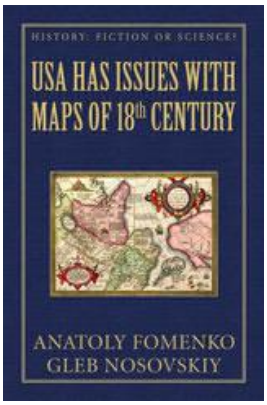
Book 9:
The Issue with Mongols



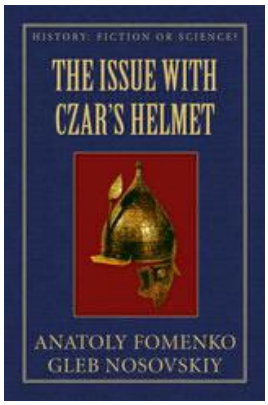
Book 10:
The Issue with Ivan the Terrible



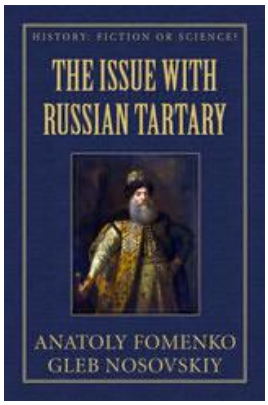
Book 11:
The Issue with Tamerlane



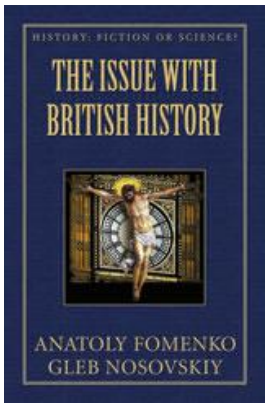
Book 12:
USA Has Issues with Maps of 18th Century



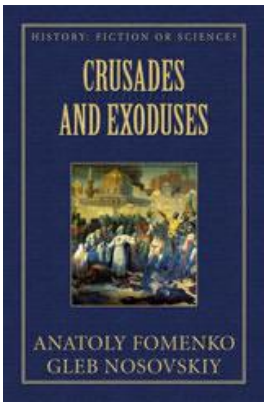
Book 13:
The Issue with Czar's Helmet



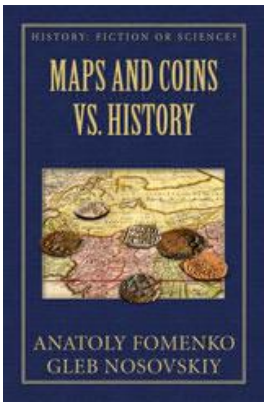
Book 14:
The Issue with Russian Tartary



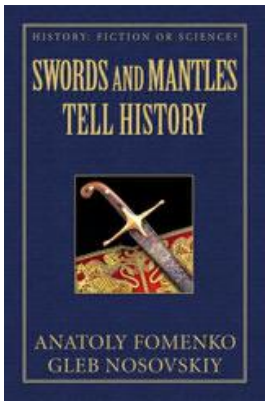
Book 15:
The Issue with British History



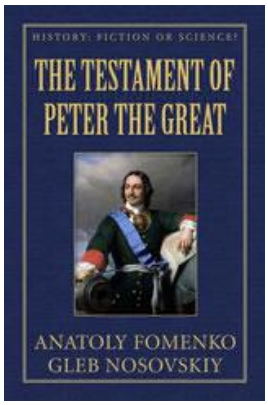
Book 16:
Crusades and Exoduses



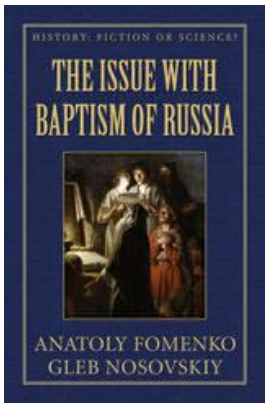
Book 17:
Maps and Coins vs. History



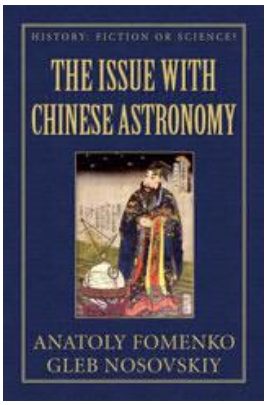
Book 18:
Swords and Mantles Tell History



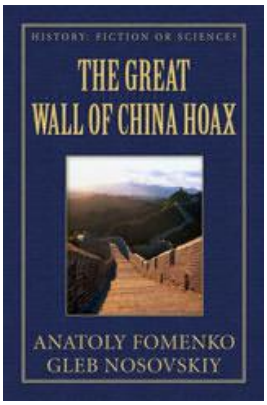
Book 19:
The Testament of Peter the Great



Book 20:
The Issue with Baptism of Russia



Book 21:
The Issue with Chinese Astronomy



Book 22:
The Great Wall Of China Hoax

About the author

- ***Fomenko,*** *Anatoly Timofeevich* (b. 1945). Full Member (Academician) of the Russian Academy of Sciences, Full Member of the Russian Academy of Natural Sciences, Full Member of the International Higher Education Academy of Sciences, Doctor of Physics and Mathematics, Professor, Head of the Moscow State University Section of Mathematics of the Department of Mathematics and Mechanics. Solved Plateau's Problem from the theory of minimal spectral surfaces. Author of the theory of invariants and topological classification of integrable Hamiltonian dynamic systems. Laureate of the 1996 National Premium of the Russian Federation (in Mathematics) for a cycle of works on the Hamiltonian dynamical systems and manifolds' invariants theory. Author of 200 scientific publications, 28 monographs and textbooks on mathematics, a specialist in geometry and topology, calculus of variations, symplectic topology, Hamiltonian geometry and

mechanics, computer geometry. Author of a number of books on the development of new empirico-statistical methods and their application to the analysis of historical chronicles as well as the chronology of antiquity and the Middle Ages.

From the publisher

ALL solar, lunar eclipses mentioned in chronicles presumed to be written before XVI century could not and did not take place at the very time and exact location reported to us by the ancient authors thereof.

Learned chroniclers did like so much to stress the importance of the event with some phenomena in the sky. Either they lied or were wrong, or both. Verdict: the celestial events took place some other time and some other place, or there was nothing spectacular in the sky at that very moment. Voilà!

Astronomy vs. History crowns scores of years of meticulous and extensive research performed by the eminent mathematician Anatoly Fomenko and his colleagues. This research started actually as an anecdotical byproduct of Russian-American competition in Moon exploration.

Chief astrophysicist of NASA Robert R. Newton discovered a very strange phenomenon in lunar mechanics proving irrefutably that the solar eclipses of Antiquity

referred to in ‘ancient’ Chronicles were actually mediaeval.

The alternatives offered to classical history are stunning, unorthodox to the extent of being labeled heretical by virtually every scholar of history, and daring enough to be considered preposterous at first sight, although this impression never lasts longer than it takes one to read a few pages attentively.

The author dissects every historical age and analyzed the data from every source imaginable – Greek and Egyptian chronology take a good beating, and it goes rapidly downhill from there.

Ticho Brahe, Ptolemy, and Copernicus disguised as ‘ancient’ Ptolemy take the blame for creating the legend of a mythical Classical Age that never was and misdating mediaeval events by hundreds and thousands of years as very ancient ones.

In *Astronomy vs. History* we are reminded of the crucial role of eclipses in verifying the dating of major historical events, of Zodiacs from Egyptian temples containing the true dates of such events. Our perception of history begins to change dramatically even before we’re through with *Astronomy vs. History*.

On one hand, Dr. Fomenko et al call everybody, historians including, to apply the Occam's razor to the world history. On the other, the scientists Dr. Fomenko et

al are ready to recognize their 'mistakes' of New Chronology theory, to repent and to retract if and only if:

- radiocarbon dating methods or dendrochronology pass a rigorous anonymous non-circular 'black box' tests;
- verifiable astronomic data refutes their results on solar eclipses;
- it is proven irrefutably that Robert Newton (NASA astrophysicist) was wrong calling 'ancient' Ptolemy the greatest con man in history in his book *Crime of Claudius Ptolemy*.

The radiocarbon dating labs run their very costly tests only if the sample to be dated is accompanied with an idea of age pronounced by historians on basis of … subjective … mmm … gut feeling and the history books they have been writing for the last 400 years.

Radiocarbon labs happily bill for their fiddling and fine tuning with C14 hardware to get the dates 'to order' of historians. The demand to recalculate the calibration curve with an accelerator mass spectrometer is refuted.

The calibration of C14 curve valid now was made initially by the first radiocarbon lab of Arizona University on the basis of samples supplied and dated by the exploration team of Arizona University in Egypt. Circulus Vicious is perfect. Connect the dots …!

* * *

P.S.: Prescient Saint Augustine warned: *"Be wary of mathematicians, particularly when they speak the truth!"* That's why Jesuits took over control of Chronology in XVI century, when it was a part of mathematics. Now the mathematicians take it back.

New Chronology theory based on exact sciences says that all events that took place allegedly over 1300 years ago, as well as real persons who took part in them, are simply unknown to us.

Dr. Anatoly Fomenko is a Full Member (Academician) of the Russian Academy of Sciences, Full Member of the Russian Academy of Natural Sciences, Full Member of the International Higher Education Academy of Sciences, Doctor of Physics and Mathematics, Professor, Head of the Moscow State University Department of Mathematics and Mechanics.

Franck Tamdhu
August 2017

Contents

Overview of the e-Series
About the author
From the publisher

Are History and Astronomy incompatible? *By Béla Lukács*
History of the New Chronology. *By A. T. Fomenko and G. V. Nosovskiy*

1. The strange leap of parameter *D"* in the Theory of Lunar Motion
2. Are the "ancient" and mediaeval eclipses dated correctly?
2.1. Some astronomical data
2.2. The discovery of an interesting effect: an unprejudiced astronomical dating shifts the dates of the "ancient" eclipses to the Middle Ages
2.3. Three eclipses described by the "ancient" Thucydides

3. Transferring the dates of the “ancient” eclipses forward in time into the Middle Ages eliminates the enigmatic behaviour of the parameter *D*"
4. Astronomy moves the “ancient” horoscopes into the Middle Ages
4.1. The mediaeval astronomy
4.2. The method of unprejudiced astronomical dating
4.3. Many “ancient astronomical observations” may have been theoretically calculated by late mediaeval astronomers and then included into the “ancient” chronicles as “real observations”
4.4. Which astronomical “observations of the ancients” might be a result of late mediaeval theoretical calculations?
5. A brief account of several examples of Egyptian zodiacs
5.1. Some general observations
5.2. The Dendera Zodiacs
5.3. The horoscopes of Brugsch and Flinders Petrie
5.4. Finite datings of Egyptian Zodiacs based on their complete decipherment, as calculated by A. T. Fomenko and G. V. Nosovskiy in 2001
5.5. On the errors of E. S. Goloubtsova and Y. A. Zavenyagin
6. Astronomy in the New Testament

Annex. Grammatical analysis of an eclipse description in *History* by Thucydides

What mainstream historians say about the New Chronology?
Bibliography

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

George Santayana,
American philosopher
(1863-1952)

Be wary of mathematiciens, particularly when they speak the truth.

St. Augustine

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

Clarence Darrow

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

George Orwell, *1984*

Are History and Astronomy incompatible?

By Béla Lukács

History: Fiction or Science? is a most unusual book series, one that undermines the very foundations of History. According to the author and his team of researchers, History as it has been taught in Europe ever since the Renaissance is fundamentally false, verified history beginning around 1250 A.D. the earliest. Jesus Christ was born in 1152 and crucified in 1185, the First Crusade being an immediate reaction to his Crucifixion. Homer identifies an anonymous poet of the second half of XIII century A.D., and the event led to the creation of the *Iliad* had been the fall of the Latin Empire of Constantinople in 1261 A.D. The list goes on and on.

Historians generally oppose the author's views without making much commentary. The author is not a historian, period. He is only a leading differential geometrician (mathematician), successful and respected. A. T. Fomenko is also a corresponding member of the Russian Academy

of Sciences; his main argumentation is of a statistical and astronomical nature. I happen to be a physicist myself and not a historian. However, astronomy and differential geometry are known to me well from the area of general relativity, and I cannot recommend this book enough, since its author approaches History, usually a highly emotional discipline ascribed to the field of humanities, armed with impartial mathematics.

History is collective memory; yet even our own memory errs at times, and no real memory extends beyond three generations. There are written sources, but each one of those might easily prove a forgery. There are material remnants of archaeological nature, but they may be misinterpreted.

Astronomy is precise by definition, and a historical dating that can be calculated from information about eclipses should satisfy any researcher. Yet the XIX century astronomers did not use the lunar tidal friction term in the equations of lunar motion, which would make ancient lunar eclipses appear several hours off the mark and relocate several total eclipses of the sun geographically (assuming tidal friction has remained the same all the time but there is no reason to believe it hasn't). How could XIX century calculations have conformed to consensual history?

I must say that a methodical recalculation of ancient eclipse datings shall invariably bring surprises; in the unlikely case these datings are correct, we shall prove the existence of erratic changes in telluric rotation over the last 4,000 years instead. Both possibilities are highly alarming.

Fomenko demonstrates the incompatibility between consensual history and modern astronomy. This incompatibility is a sad fact. (He exposes a number of other contentious issues as well, but those do not fall into my professional scope.) Which is more reliable – history or hard-boiled scientific facts? Science cannot afford subjectivity; most of us would feel the same way about history as well.

Chronological problems are very serious indeed; Fomenko offers a viable solution to most of them, and a radical one at that – a "Copernican revolution" of history, no less. I am not using the term to predict the final and total victory of his version; that is a matter for a multitude of scientific and scholarly discussions to come. But the contradiction between history and astronomy that becomes graver with the day cannot and must not be tolerated, in the best interests of both history and the theory of telluric rotation.

History of the New Chronology

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

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

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

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

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

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

Robert Baldauf – the German philologist of the late XIX – early XX century. Assistant professor at the Basel University and author of the four volumes entitled *History and Criticisms* ([1025:1]). He came to the conclusion that

the “ancient” literary works had been a lot more recent than one was accustomed to think, guided by philological considerations. Baldauf proved that those works were all mediaeval in their origins. See details in *Chron7*, Appendix 3.

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

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

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

Immanuel Velikovsky (1895-1979) – a prominent psychoanalyst of Russian origin lived and worked in Russia, the UK, Palestine, Germany, and the USA. He wrote a number of books on ancient history that concerned several contradictions and peculiarities of ancient history. He also made an attempt of explaining them in relation to the Catastrophism Theory. He is considered to be the founder of the "critical school" in chronology, but what he really did can be regarded as an attempt to protect the Scaligerian chronology from drastic changes, so his inclusion in the list of the founding fathers of the new chronology is rather arbitrary. Velikovsky's works are much better known than the earlier and more detailed ones by N. A. Morozov; this must have inhibited the development of the new chronology in the Western Europe of the XX century considerably. See details in *Chron7*, Appendix 3.

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

substantial evidence, being incomplete and having inherited a number of substantial flaws from the chronology of Scaliger and Petavius.

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

The third stage – the period of 1945-1973, can be characterized as one of "deliberate muting". The historical science tries to cast the chronological research of N. A. Morozov and his predecessors into oblivion. The chronological discussions in Russia cease altogether, and an "alienation zone" of sorts is created around N. A. Morozov's works on chronology, whereas in the West, the debate becomes circular and doesn't venture outside I. Velikovsky's hypothesis of "Catastrophism."

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

A. T. Fomenko noted that all the attempts of explaining the gap in the behaviour of *D"* failed to raise the issue of the veracity of the eclipse datings that were the actual basis for R. Newton's calculations. However, despite the

fact that A. T. Fomenko was well outside the paradigm of historical research back in the day, he had heard that N. A. Morozov offered some new datings of the "ancient" eclipses in his work entitled *Christ*, published in 1924-1932. It has to be said that A. T. Fomenko's initial attitude towards N. A. Morozov's works was rather sceptical and based on whatever random information he had received on the subjects during informal discussions with fellow faculty members. Nevertheless, having overcome his scepticism, A. T. Fomenko unearthed an astronomical table by N. A. Morozov that contained the new datings and performed a new calculation of the parameter *D"* using the same algorithm offered by R. Newton. He was amazed to discover the disappearance of the mysterious leap and the transformation of the *D"* diagram into an even, practically horizontal line. A. T. Fomenko's work on the topic was published in 1980 ([883]).

However, the elimination of the enigma from celestial mechanics led to another question of paramount importance: what was one supposed to do with the chronology of the ancient times in this case? The eclipse dates were supposed to be evidentially linked to a vast array of historical materials. Since N. A. Morozov's works helped to solve a complex celestial mechanics problem, A. T. Fomenko decided to study them in more detail. The only professor from the MSU Department of Mathematics

and Mechanics to have had Morozov's *Christ,* already a bibliographical curiosity by that time, in his possession, was M. M. Postnikov. He was interested in N. A. Morozov's research and occasionally told his colleagues about it. In 1974, A. T. Fomenko approached M. M. Postnikov with the suggestion of reading a series of introductory lectures on N. A. Morozov's works. M. M. Postnikov had acquiesced after a brief hesitation, and read five lectures for a group of mathematicians that worked in the MSU Department of Mathematics and Mechanics later the same year.

As a result, a group of mathematicians developed an interest in chronological problems, regarding them from the point of view of applied mathematics. It became obvious that the complexity of this issue demanded the development of new independent methods of dating. Hence the main focus in 1973-1980 was on developing methods of analyzing historical texts that were based on mathematical statistics, a number of which was proposed and formulated by A. T. Fomenko in 1975-1979. They allowed for the elucidation of the global picture of chronological misdatings in Scaliger's version and elimination. More specifically, A. T. Fomenko had discovered three important chronological shifts, of roughly 333 years, 1053, and 1800 years respectively. These shifts are only inherent in the erroneous chronology of Scaliger-

Petavius, and have nothing to do with the correct one. It turned out that "the Scaligerian textbook" was compiled from four copies of one and the same brief chronicle.

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

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

It has to be mentioned that the research was supported by Academician E. P. Velikhov, the physicist that proposed two of A. T. Fomenko's articles with the description of

methods and a global picture of chronological misdatings to be submitted to the *Doklady AN SSSR* (a periodical of the USSR Academy of Sciences), and Academician Y. V. Prokhorov, the mathematician who had done the same for two articles by A. T. Fomenko, V. V. Kalashnikov, and G. V. Nosovskiy on the issue of dating Ptolemy's *Almagest*.

A. T. Fomenko made reports concerning the new dating methods at scientific seminars on mathematics conducted by Academician V. S. Vladimirov, Academician A. A. Samarsky, Academician O. A. Oleynik, and Corresponding Member S. V. Yablonsky, as well as a scientific seminar on history conducted by Academician I. D. Kovalchenko, a specialist on applying mathematical methods to history, who was genuinely interested in those methods and claimed that historians needed to delve deeper into chronology issues.

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

The position of Academician A. N. Kolmogorov in this respect is most interesting. When A. T. Fomenko was presenting a scientific report on the new methods of dating at the Third International Conference on Probability Theory and Mathematical Statistics in Vilnius, 1981, A. N. Kolmogorov came to the presentation and spent the entire

forty-plus minutes that it took standing in the back of the hall, having strategically chosen a spot where he wouldn't be seen from the hall, retaining the ability to see and hear everything that was going on at the blackboard. A. N. Kolmogorov departed immediately after the presentation and did not approach the person at the blackboard. It has to be said that A. N. Kolmogorov's health was already quite frail by that time, and being forced to stand for forty minutes must have taken a considerable effort on his part.

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

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

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

This conversation sheds some light on the events of the days when N. A. Morozov's research was practically vetoed. Today we are being convinced that everything had happened "automatically" and that N. A. Morozov's research was of little enough interest to have been

forgotten by everyone in a short time. We are now beginning to understand that the forces opposing N. A. Morozov were all the more formidable to have needed the assistance of A. N. Kolmogorov. It is also noteworthy that A. N. Kolmogorov considered it possible for N. A. Morozov to have been correct.

Apparently, ever since the time N. A. Morozov's research was cast into oblivion, historians have been constantly bothered by the possibility of someone resuming it. It is hard to find another explanation for the peculiar fact that as early as 1977, when the research conducted by the Moscow State University mathematicians was in its earliest stages without any publications on the topic, the *Communist* magazine published an article by A. Manfred, Doctor of History, with a severe criticism of "the new mathematical methods" in history. The names of the methods' authors weren't mentioned, but the implications were perfectly clear. A. Manfred wrote the following: "If these 'young' scientists are given any degree of liberty at all, they will drown the book market in summaries of numeric data. The 'new' tendencies need to be overcome by scrupulous critical analysis, since they are holding back the progress of global historical science…" (*Communist,* July 1977, issue 10, pages 106-114).

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

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

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

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

It has to be mentioned that this book was supposed to have been published much earlier. It was already typeset by the Publishing House of the Saratov University in 1983-1984 and edited by Cand. Hist. Sci. S. A. Poustovoyt (Moscow). However, the publishing house received a

sudden missive from the historians of Leningrad, Head of the Universal History Sector, the Leningrad division of the USSR History Institute, Corresponding Member of the USSR Academy of Sciences, V. I. Routenburg, Learned Secretary T. N. Tatsenko, Cand. Hist. Sci., Head of the History of Ancient States Formerly on USSR Territory and the Ancient World Group, I. A. Shishova, Cand. Hist. Sci., Learned Secretary I. V. Kouklina, Cand. Hist. Sci. Among other things, they wrote that our research was "obviously contradicting the founding principles of the Marxist historical science… the Universal History Sector as well as the history of Ancient States Formerly on USSR Territory and the Ancient World Group considering the publication of A. T. Fomenko's *Methods of Statistical Analysis of Narrative Texts and their Applications to Chronology* an absolute impossibility". The historians demanded the publication of the book to be stopped in the most categorical way, and so the typesetting of the book was recycled.

The Nauka Publishing House planned to publish our book titled *The Geometrical and Statistical Analysis of Star Configurations*. *The Dating of the Star Catalogue of Almagest* authored by A. T. Fomenko, V. V. Kalashnikov and G. V. Nosovskiy in 1991. It was reviewed and submitted for publishing. However, when a significant part of work had already been done, the Nauka publishing

house all but ceased its publishing activity due to the change of the political and economical climate in the country. The book was published later, in 1995, by the Faktorial Publishing House that had received the prepared materials from Nauka, which would subsequently resume work and publish two more of our books on chronology in 1996 and 1997.

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

The publication of books on the new chronology was undertaken by a number of Muscovite publishing houses: MSU Publishing, the MSU Educational Centre of Pre-University Education Publishing, as well the publishing houses Nauka, Faktorial, Kraft, Olimp, Anvik, and Delovoi Express. Outside Russia our books on chronology were published in both English and Russian by Kluwer Academic Press (the Netherlands), CRC Press (USA), and

Edwin Mellen Press (USA). In 2000-2003 the entire material was collected, processed and arranged as the seven volumes of *Chronology*.

Starting in 1995-1996, a large number of articles discussing our books on the new chronology began to appear in various newspapers and magazines. Most of them expressed two polar points of view. One camp enjoyed our books a great deal, whilst the other was positively infuriated by them. About a hundred of such articles appeared every year; their numbers surged dramatically in 1999-2000.

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

In 1998, seven series of the Night Flight programme on TVC (produced by ATV Studios, a.k.a. Author Television, hosted by A. M. Maksimov) featured A. V. Podoinitsyn, a Muscovite economist and a member of the informal "New

Chronology" organization as their special guest. A. V. Podoinitsyn had related the main points of our research and answered a great many of the viewers' questions live. The programmes had caused a great resonance.

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

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

In 1996, our materials on the new chronology started to appear online. The number of related web sites keeps on growing and at the moment there are about ten of them in Russia and at least one in Germany, which is the brainchild of Professor E. Y. Gabovitsch (Karlsruhe and Potsdam, Germany), the founder of the new German Salon of History – the institution where the new chronology has been discussed very actively over the last couple of years. E. Y. Gabovitsch has also helped us immensely with

archive research he had conducted in Germany. A number of valuable ideas and considerations of his have helped with the reconstruction of the true history.

The web site is currently becoming increasingly popular in Russia, offering constant discussion opportunities for both proponents and opponents of the new chronology; its URL is *chronologia.org* (see also: *history.mithec.com*).

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

Later on, the History Department Bureau of the Academy was called for a special session, and the issue was also discussed at the subsequent session of the Mathematics Department Bureau. The History Department Bureau had proposed an entire combat plan for opposing the new chronology, which was implemented most visibly in December 1999, when the History Department of the MSU organized a large conference suggestively enough named "The Myths of the New Chronology". The main point of the conference agenda was that of a categorical deprecation of our research, and the conclusion was made

that the new research should be pronounced perfectly unacceptable, all research concerning the New Chronology was to be banned, and its authors reprimanded severely. (See details in *Chron7*, Appendix 4). A rather amusing process commenced shortly afterwards. The materials of this conference were published several times under different titles and covers, with minute variations. Our opponents went so far as to publish a whole series of book under the title of "Anti-Fomenko". There are seven such books to date, and all of them duplicate each other; it looks like their number might grow in near future. We familiarized ourselves with the criticisms thoroughly and learned that the historians haven't managed to find any original counter-arguments. The material was presented in a more "scientific" and "advanced" manner, with considerable progress made in the fine art of attaching labels. We have written a detailed reply, see *Chron7*, Appendix 4.

Starting with 1996, a number of books proving the falsity of Western European mediaeval chronology were published by German scientists (see *Chron7*, Appendix 3). However, the authors of works appear to misperceive the entire scale of the problem, thinking that several minor local corrections of the Scaligerian chronology should suffice. This is a mistake that they need to become aware of before they succeed in any of their endeavours. At the

same time, the critical part of those works is written thoroughly enough. The first book that has to be mentioned in this respect is Uve Topper's *The Great Campaign* on the falsification of history, as well as *C-14 Crash* by Blöss and Nimitz that conveys to us the knowledge of radiocarbon analysis (see Bibliography).

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

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

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

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

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

1.
The strange leap of parameter *D*" in the theory of lunar motion

Nowadays we have special calculation tables – the so-called canons – whose compilation was based on the theory of lunar motion ([534]). They contain the date of each eclipse, the area to be covered by the lunar shadow, the phase, etc. See the famous astronomical canon of Ginzel, for instance ([1154]). If an ancient text describes some eclipse in enough detail, we can determine what characteristics of the eclipse had been observed – the phase, the geographical area that the shadow passes over, etc. The comparison of these characteristics to the referential ones contained in the tables may give a concurrence with an eclipse possessing similar characteristics. If this proves a success, we can date the eclipse. However, it may turn out that several eclipses from the astronomical canon fit the description; in this case the dating is uncertain. All the eclipses described in the “ancient” and mediaeval sources have been dated by

the following method to some extent at least ([1154], [1155], [1156], [1315], [1316], [1317], etc.).

Nowadays the datings of the “ancient” eclipses are occasionally used in astronomical research. For instance, the theory of lunar motion has the notion of the so-called parameter D" – the second derivative of lunar elongation that characterizes acceleration. Let us remind the reader of the definition of elongation. Fig. 2.1 shows the solar orbit of the Earth and the telluric orbit of the moon. The angle between the vectors ES and EM is called lunar elongation D – the angle between the lines of sight drawn from the Earth to the Sun and the moon. Apparently, it is time-dependent. An example of the elongation of Venus can be seen in the picture on the right. Maximal elongation is the angle where the line of sight as drawn from Earth to Venus ($E'V'$) touches the orbit of Venus. One has to note that the orbits in fig. 2.1 are shown as circular, while being elliptic in reality – however, since the eccentricity is low here, the ellipses are schematically drawn as circles.

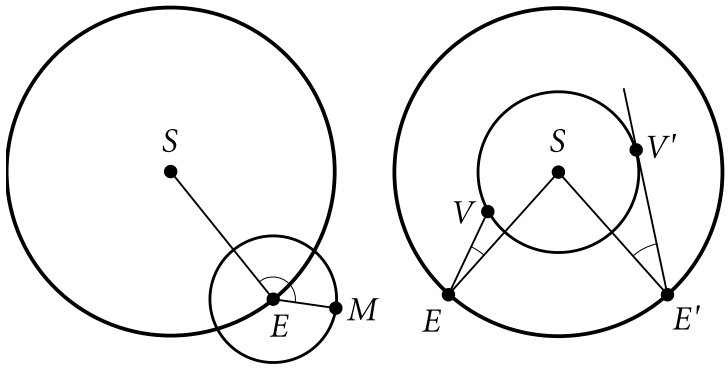


Fig. 2.1. Lunar elongation is the angle between the vectors *ES* and *EM*. The elongation of Venus is the angle between *ES* and *EV*. The maximal elongation of Venus is the angle between *E'S* and *E'V'*.

Some computational problems related to astronomy require the knowledge of lunar acceleration as it had been in the past. The problem of calculating parameter *D"* over a large time interval as a time function was discussed by the Royal Society of London and the British Academy of Sciences in 1972 ([1453]). The calculation of the parameter *D"* was based on the following scheme: the equation parameters of lunar motion, including *D"*, are taken with their modern values and then varied in such a way that the theoretically calculated characteristics of ancient eclipses coincide with the ones given for dated eclipses in ancient documents. Parameter *D"* is ignored for the calculation of actual eclipse dates, since the latter are a rougher parameter whose calculation does not require the exact knowledge of lunar acceleration. Alterations in lunar acceleration affect secondary characteristics of the eclipse, such as the shadow track left by the moon on the surface of the Earth, which may be moved sideways a little.

The time dependence of *D"* was first calculated by the eminent American astronomer Robert Newton ([1303]). According to him, parameter *D"* can be “defined well by the abundant information about the dates scattered over the interval from 700 B.C. until the present day” ([1304],

page 113). Newton calculated 12 possible values of parameter *D*", having based them on 370 “ancient” eclipse descriptions. Since R. Newton trusted Scaligerian chronology completely, it is little wonder that he took the eclipse dates from Scaligerian chronological tables. The results of R. Newton combined with the results obtained by Martin, who was processed about 2000 telescopic observations of the moon from the period of 1627-1860 (26 values altogether) have made it possible to draw an experimental time dependency curve for *D*", qv fig. 2.2.

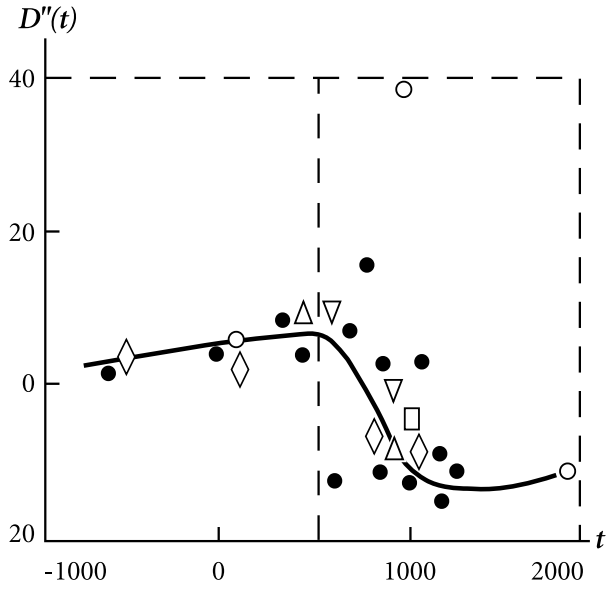


Fig. 2.2. The *D*" graph calculated by Robert Newton. Parameter *D*" is measured here as seconds divided by century^2. Parameter *D*" performs a sudden leap on the interval of the alleged VI-XI centuries A.D. Taken from [1303] and [1304].

According to R. Newton, “the most *stunning* fact… is the drastic drop in *D*" that begins with 700 [A.D. – A. F.] and

continues until about 1300… This drop implies the existence of a "square wave" in the osculating value of *D*"… Such changes in the behaviour of *D*", and such rates of these changes, *cannot be explained* by modern geophysical theories" ([1304], page 114; [1453]). Robert Newton wrote an entire monograph titled *Astronomical Evidence Concerning Non-Gravitational Forces In The Earth-Moon System* ([1303]) that was concerned with trying to prove this mysterious gap in the behaviour of *D*", which manifested as a leap by an entire numeric order. One has to note that these mysterious non-gravitational forces *failed to manifest in any other way at all*.

Having studied the graph that was drawn as a result of these calculations, R. Newton had to mark that "between the years (-700) and (+500), the value of *D*" remains the lowest as compared to the ones that have been observed for any other moment during the last 1000 years" ([1304], page 114).

Newton proceeds to tell us that "these estimations combined with modern data tell one that *D*" may possess *amazingly large values,* and that it has been subject to *drastic and sudden fluctuations* over the last 2000 years, *to such an extent that its value became inverted around 800 A.D.*" ([1453], page 115).

Summary:

1. The *D"* value *drops suddenly,* and this leap by an entire order begins in the alleged V century A.D.;
2. Beginning with the XI century and on, the values of the parameter *D"* become more or less constant and close to its modern value;
3. In the interval between the alleged V and XI centuries A.D. one finds *D"* values to be in complete disarray.

This strange fact has a natural explanation within the paradigm of the New Chronology.

2.
Are the “ancient” and mediaeval eclipses dated correctly?

2.1. Some astronomical data

Let us give a brief digest of the information that shall ensure a better understanding of the current chapter. More detail can be found in such sources as [534], for instance.

When the moon gets into the cone of telluric shadow, one can observe a *lunar* eclipse on Earth – more specifically, on its nocturnal hemisphere, the one that faces the moon. A lunar eclipse can be observed from any point of the Earth’s nocturnal hemisphere. An eclipse doesn’t last longer than three hours and is only possible during a full moon; however, due to the irregularity of lunar motion, it doesn’t happen every time the moon is full. The repetition of lunar eclipses is roughly and approximately periodic, and conforms to the so-called *Saros cycle*. A Saros period equals about 18 years. 28 lunar eclipses occur over this time, so one can find an eclipse that falls over

virtually every given year. A Saros is easily determined over 50-60 years of systematic observation, and might have already been known at the dawn of astronomy. The prediction of lunar eclipses based on the Saros cycle is nevertheless somewhat uncertain, not only due to the imprecision of the Saros cycle, but also because of the fact that the eclipse might occur when the hemisphere where the observer is located is illuminated by sunlight, which renders the moon invisible.

A *solar* eclipse occurs when the observer gets into the cone of the lunar shadow. If the solar disc is completely covered by the moon, the place where the eclipse can be observed becomes darkened to the extent of making the stars visible. This is a full eclipse whose duration does not exceed 8 minutes in the equatorial zone, and 6 in moderate latitudes. The lunar shadow moves across the surface of the Earth at the speed of about 110 meters per second, forming a narrow line. The width of this line does not exceed 4 degrees. The track of the umbral shadow is bordered by stripes of penumbral shadow, whose width as counted from the centre of the umbral shadow comprises about 30 degrees in moderate latitudes and about 15 degrees near the equator. The observer in the penumbral shadow only sees a partial covering of the solar disc by the moon: a partial eclipse. The maximal degree of the covering of the solar disc by the lunar shadow is called the

depth, or the phase of the eclipse. The estimations of the phase are usually expressed by the *b* value that is calculated by the formula *b=12h, h* being the ratio between the shadow-covered part of the solar diameter and the entirety of the latter. Hence, a total eclipse of the Sun will have a phase value of 12. A solar eclipse becomes visible as a darkening of the solar disc starting with the phase values of 3"–4".

The lunar eclipse phases are calculated differently – namely, another item that is proportional to the duration of the eclipse if the latter is more than full is added to the phase value of 12". Thus, the phase value of a lunar eclipse might reach up to 22.7".

In cases of *solar* eclipses there may be situations when the cone of the moon's umbral shadow does not reach the Earth. In this case, an annular solar eclipse is possible, when no stars are visible, as is the case with all partial solar eclipses. A solar eclipse is only possible when the moon is new; however, not every new moon is marked by a solar eclipse, since the Earth may slip past the cone of the lunar shadow due to the incline of the lunar orbit towards the ecliptic (or the plane of the telluric orbit). This is why there are only 2-7 solar eclipses happening every year. Every geographical area of the Earth gets an eclipse with a minimal phase value of 6" in the span of 10-20 years from any date.

Predicting solar eclipses is a truly formidable task due to the complexity of the lunar motion that is defined by a large number of external factors. One may attempt to predict solar eclipses by the Saros cycle that includes about 43 solar eclipses – 15 of them being partial, 14 annular, 2 belonging to the category of the so-called "total-annular," and 12 total. However, the eclipses from the Saros cycle can occur in different areas of the Earth, and so a prediction for a given location is true in one case out of 400 in general. That is to say, the probability of a correct prediction based on the Saros cycle equals 1/400 ([544], Volume 4, page 415). In theory, the so-called triple Saros, whose duration is 24 years, should be more precise; however, the probability that it may give a correct prediction equals about 1/99, so it is of little practical utility. From the astronomical point of view, the empirical triple Saros can only be discovered as a result of long-time solar eclipse observations. Due to the low recurrence rate of the eclipses separated by the triple Saros, let alone the problems of mathematical processing of the empirical data necessary for the calculation of an undefined recurrence rate, any such discovery would imply a well-developed system of natural sciences.

A more or less certain prediction of solar eclipses is apparently only made possible by the existence of a sufficiently advanced theory of lunar motion that would at

least account for the principal irregularities of the latter. Thus, the prediction of solar eclipses remained a de facto impossibility a hundred years after Copernicus. We should thus treat the eclipse prediction reports preceding the XVI-XVII centuries with the utmost caution, or even suspicion.

2.2. The discovery of an interesting effect: an unprejudiced astronomical dating shifts the dates of the "ancient" eclipses to the Middle Ages

Dealing with certain celestial mechanics issues in the 1970s, the author of the current book discovered the possibility of a link between the alleged gap in the value of D'' (see [1303]) and the results of N. A. Morozov's research concerning the datings of ancient eclipses ([544]). A study of the issue and a new calculation of parameter D'' attains an *altogether different quality;* namely, one sees the *complete elimination* of the mysterious leap. Parameter D'' appears to be subject to minute fluctuations around one permanent value coinciding with the current value of this parameter (qv in A.T. Fomenko's articles [1128] and [883]). All of this can be summed up as follows.

The previous calculation of the parameter D'' was based on the dates of ancient eclipses used in the consensual chronology of Scaliger-Petavius. All the astronomers'

attempts to explain the strange gap in D'' didn't get anywhere near the issue of the correctness of datings considered "ancient" and early mediaeval nowadays – in other words, in how far the parameters of the eclipse described in the chronicle correspond with the calculated parameters of the real eclipse that Scaligerian chronology suggests to be described in the chronicle in question.

The following method of independent astronomical dating was proposed in [544]: obtaining all of the characteristics described in the chronicle, such as the phase, the time, geographical observation location, etc., and copying all of the eclipse dates fitting these characteristics from the reference tables mechanically. N. A. Morozov discovered that the astronomers have been under the pressure of Scaligerian chronology, and so only considered the dates that Scaligerian chronology had already ascribed to the eclipse in question and the events related thereto ([544]).

As a result, in many cases astronomers failed to find eclipses corresponding to the chronicle description in the required century, and had to resort to approximations, without the merest thought of questioning Scaligerian chronology and indicating eclipses that would fit the chronicle description partially. Having revised the datings of the eclipses considered "ancient," Morozov found that the reports of these events fall into two categories:

1. Brief and nebulous accounts with no details given. In many cases it is altogether unclear whether the event described is an eclipse at all. The astronomical dating in this category either has no meaning whatsoever, or gives so many possible solutions that they can basically fit any historical epoch at all.
2. Exhaustive, detailed reports. The astronomical solution for those is often singular, or there are two or three solutions at most.

Apparently, all of the eclipses with detailed descriptions falling into the period between 1000 B.C. and 500 A.D. get independent astronomical datings that differ significantly from the ones offered by Scaligerian chronology and belong to a much latter epoch, namely, the interval between 500 and 1700 A.D. Being of the opinion that Scaligerian chronology was correct about the interval 500-1800 A.D. for the most part, Morozov did not analyze the mediaeval eclipses of 500-1700 A.D., assuming that no contradictions would be found there. Let us dwell on this for a short while.

Morozov didn't possess the sheer deliberation needed for the realization that Scaligerian chronology had been erroneous up until the epoch of the XI-XIII century A.D. He stopped with the VI century A.D., assuming more recent chronology to be correct in the form offered by

Scaliger and Petavius. His erroneous presupposition naturally affected the analysis of the "ancient" eclipses. We see today that Morozov's analysis was not completely objective, since he had obviously been reluctant to alter the post-VI century chronology. This isn't hard to understand, as the transition from the artificially extended Scaligerian chronology spanning millennia to a much shorter one beginning with the XI century A.D. looked absurd even to N. A. Morozov.

In Volume 4 of [544], for instance (in Section 4, Part II, Chapter 2), Morozov discusses one of the eclipses that is today ascribed to the V century A.D., being of the opinion that its Scaligerian dating is confirmed. However, it becomes obvious that no confirmation of the Scaligerian chronology could have possibly taken place. The description of the eclipse is quite nebulous, and the use of comets for dating purposes is impossible due to reasons that shall be related in the chapter of *Chron5* where we consider comet lists specifically. Being certain that Scaligerian history was following the correct chronology ever since the V century A.D., Morozov was inconsistent in his analysis of post-V century eclipses. Had he encountered an equally nebulous description referring to a *pre-IV century* eclipse, he would have justly considered it a description that cannot be proved astronomically.

Morozov made a similar mistake in his descriptions of other eclipses dated to the alleged V-VI century A.D. He treated them a lot more benevolently than their pre-IV century precursors. The eclipses of the VI-XI century weren't checked by Morozov at all, since he had believed the Scaligerian datings to have been satisfactory. Unlike Morozov, we have continued with the critical research, having covered the post-V century period up until the XVII century A.D., and discovered that Morozov should not have stopped with the IV-V century. The datings of the eclipse descriptions that are ascribed nowadays to the X-XIII centuries A.D. contradict astronomy to just as great an extent as those preceding the IV century A.D. In cases when there's a concurrence of sorts, one almost always discovers that these eclipses have been *calculated a posteriori*, that is, affixed to a certain point in the past by the mediaeval chronologers of the XVI-XVII century in order to confirm Scaligerian chronology, whose naissance occurred around that time. Having calculated the dates for certain lunar eclipses of the past, Scaligerite chronologers included them in the "ancient" chronicles that they were creating in order to give "solid proof" to the false chronology. It is of course possible that the odd occasional veracious description of the VI-XIII century eclipses would reach the chronologists of the XVI-XVII century. However, it would surely have to pass the filter of the

Scaligerian version and be “brought into accordance” with the “correct” dates.

Thus, continuing the research that began in [544], the author of this book conducted an analysis of other mediaeval eclipses in the interval between 400 and 1600 A.D. It turned out that the “transfer effect” affecting the “ancient” eclipses as described in [544] also applies to those usually dated to 400-900 A.D. This either means that there are many possible astronomical solutions, which make the dating uncertain, or there are just one or two, in which case they all fall in the interval between 900 and 1700 A.D. Only starting with approximately 1000 A.D. – and not 400 A.D., according to Morozov in [544] – does the Scaligerian dating begin to concur with the results of Morozov’s method satisfactorily enough, becoming more or less certain by as late a date as 1300 A.D.

Let us give a few extremely representative examples demonstrating how the “ancient” eclipses and the chronicles that describe them become a great deal younger.

2.3. Three eclipses described by the “ancient” Thucydides

Scaligerian history tries to convince us that Thucydides was born in approximately 460 B.C., or 456-451 B.C., and died around 396 B.C. ([924], page 405). He was a wealthy

aristocrat and politician from Athens. During the Peloponnesian war Thucydides was in command of the Athenian fleet, albeit unsuccessfully. He was subsequently banished from Athens for 20 years. He wrote his famous tractate during his sojourn in Thracia. Thucydides had received amnesty near the end of the war; he returned to Athens and died shortly afterwards.

Historical tradition trusts Thucydides in his descriptions of military events, considering him an eyewitness and a participant. Thucydides himself writes the following: "I was writing down the events witnessed by myself as well as what I had heard from others, after as meticulous a study of each fact as circumstances allowed… I have survived the entire war… understood it, and studied it attentively" ([923], V:26).

Thucydides is the only source that we have in what concerns the history of the Peloponnesian War. Historians write that "after Thucydides… nobody turned to the history of the Peloponnesian war ever again. Many have however thought it would prove flattering for them to be seen as his followers, and started their own works where the tractate of Thucydides ended" ([961], page 171). It is supposed that the work of Thucydides either hadn't had any title at all originally ([924], page 412), or had been called *Communal Account* in Greek, having received the name *History of the Peloponnesian War* in later

translations. The entire historical account of the 27-year war between the Ionians and the Dorians (could Doria mean “Horde” when read in reverse?) is given by Thucydides clearly and consequentially, though it remains incomplete.

The entire work of Thucydides, whose volume comprises about 800 pages when printed ([923]), is written in a brilliant style. Numerous commentators have pointed out the following hallmarks of his book a long time ago:

1. Thucydides demonstrates great erudition and writing experience;
2. The phrase constructions are complex and contain non-trivial grammatical structures;
3. One sees a clear development of an elegant realistic concept in the account of historical facts;
4. The author is sceptical about everything supernatural in people’s lives.

We are being convinced that this work was wrtitten in the V century B.C. when writing materials had still been scarce and expensive – the Mesopotamians use styluses to scribble on clay, the Greeks aren’t familiar with paper yet, and write on pieces of tree bark or use sticks for writing on wax-covered plaques.

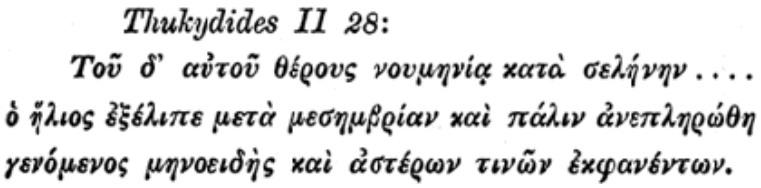
The oldest written copy of the *History* of Thucydides is supposed to be the *Codex Laurentinianus* parchment dated

to the alleged X century ([924], page 403). All other old manuscripts belong to the alleged XI-XII centuries ([924], page 403). Some papyrus fragments of the second book of Thucydides were found in Egypt in the XIX century. A papyrus commentary is also in existence, published as late as 1908. However, the condition of these fragments is very poor indeed ([544], Volume 4, page 495). Let us note straight away that the datings of all the "oldest" manuscripts listed are based on palaeographical hypotheses exclusively, and therefore don't seem very trustworthy. Any alteration of the chronology changes all of these "palaeographical datings" automatically.

There are no calendar dates mentioned in the *History* by Thucydides, and no planetary horoscopes. However, it contains the descriptions of three eclipses – two of them solar and one lunar. We shall be calling this combination as a triad. Apart from that, the first book (I:23) contains mentions of solar eclipses – however, those are rather general and vague, and cannot serve for any astronomical dating. The descriptions of the triad, however, are quite sufficient for an unambiguous solution. We shall consider it below.

The second volume of *History* contains a rather detailed description of the eclipse. (The Russian original refers to the well-known professional Russian translation of Thucydides done by F. G. Mishchenko in the XIX century

– [923].) Thucydides writes that “the summer when the Athenians have chased the Aeginians with their wives and children from Aegina [Thucydides is referring to the first year of the war – A. F.]… The very same summer, when the moon was new – apparently, that is the only time when such things can happen – *the sun became darkened after midday and became full again, attaining the shape of a crescent, and several stars appeared*” ([923], II:27-28). The Greek text can be seen in fig. 2.3.


Thukydides II 28:

Τοῦ δ' αὐτοῦ θέρους νουμηνίᾳ κατὰ σελήνην . . . .
ὁ ἥλιος ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη
γενόμενος μηνοειδὴς καὶ ἀστέρων τινῶν ἐκφανέντων.

Fig. 2.3. The Greek text of Thucydides describing the first eclipse from the “Thucydides triad” – a solar eclipse. Taken from [1154], page 176.

Let us pay attention to the fact that the author appears to understand the mechanism of the eclipse well, mentioning the new moon to be a necessary condition, which is a reference to a long-time practice of eclipse observation in the epoch of Thucydides.

The second eclipse of the triad, also solar, happens in the *eighth* year of the Peloponnesian war, in the beginning of summer. Thucydides writes in the fourth volume that “the winter has ended, and with it – the seventh year of this war, whose history has been described by Thucydides.

In the beginning of the next summer, with the advent of the new moon, a partial solar eclipse took place" ([923], IV:51-52). The Greek text can be seen in fig. 2.4. Apparently, the summer month mentioned as the month when the aestival campaign began was March, the month of Mars when military campaigns were usually started. It shall be interesting to verify this statement *after* the finite solution of the problem is obtained.

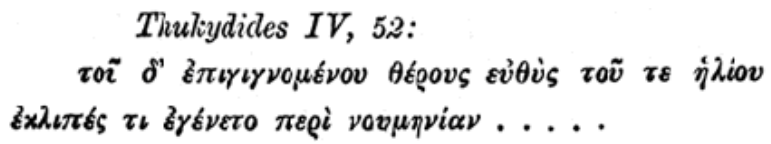

Thukydides IV, 52:
τοῖ δ' ἐπιγιγνομένου θέρους εὐθὺς τοῦ τε ἡλίου
ἐκλιπές τι ἐγένετο περὶ νουμηνίαν . . . . .

Fig. 2.4. The Greek text of Thucydides describing the second eclipse from the "Thucydides triad" – a solar eclipse. Taken from [1154], page 178.

The third (lunar) eclipse is described in the seventh volume: "The winter was coming to an end together with the eighteenth year of the war whose history has been described by Thucydides. As soon as the next spring began, the Lacedaemonians and their allies invaded Attica, in the earliest season" ([923], VII:18-19). The events of the summer are related in detail further on. The analysis of the manoeuvres described shows that the next sections (50 and 51) most probably refer to the *end of summer*. This is where Thucydides writes that "when everything was ready, and the Athenians were preparing to sail away, *a*

lunar eclipse occurred; it had been full moon then" ([923], VII:50). See Greek text in fig. 2.5.

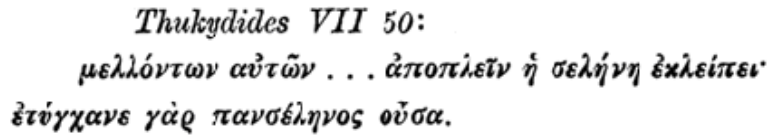

Thukydides VII 50:
μελλόντων αὐτῶν . . . ἀποπλεῖν ἡ σελήνη ἐκλείπει·
ἐτύγχανε γὰρ πανσέληνος οὖσα.

Fig. 2.5. The Greek text of Thucydides describing the third eclipse from the "Thucydides triad" – a lunar eclipse. Taken from [1154], page 178.

Let us sum up. The following information can be obtained from the text by Thucydides with absolute certainty:

1. All three eclipses were observed from the square fitting into the following geographical coordinates: longitude between 15 and 30 degrees, latitude between 30 and 42 degrees;
2. The first eclipse is solar;
3. The second eclipse is solar;
4. The third eclipse is lunar;
5. The time interval between the first two eclipses equals 7 years;
6. The interval between the second eclipse and the third equals 11 years;
7. The first eclipse occurs in the summer;
8. The first solar eclipse is a total eclipse, since one can see the stars – that is, its phase value equals 12.

Remember, one cannot see any stars during a partial eclipse;

9. The first solar eclipse occurs after midday, local time;
10. The second solar eclipse occurs in the beginning of summer;
11. The lunar eclipse takes place around the end of summer;
12. The second solar eclipse occurred within the temporal vicinity of March. As a matter of fact, this consideration doesn't have to be included in this list.

The problem can be formulated as follows: finding the astronomical solution that would satisfy the requirements 1-11.

Historians and chronologists have naturally paid attention to such a precise description of three eclipses in an "ancient" work, and tried to date them accordingly. Apparently, the chronologists immediately ran into serious difficulties that haven't been overcome since. We shall proceed to give a more detailed account of the problem of dating the triad of Thucydides, following the well-known astronomical work of Ginzel ([1154], pages 176-177).

In the XVI century the chronologer Dionysius Petavius found the date that fitted the first eclipse: 3 August, 431 B.C. Johannes Kepler later confirmed the fact that there was indeed an eclipse that day. The beginning of the

Peloponnesian war was dated to the very same year, 431 B.C.

Petavius found the dating of the second eclipse as well, which was 21 March, 424 B.C. J. Kepler also confirmed the fact that a solar eclipse took place that day.

The date that D. Petavius found for the third eclipse was 27 August, 413 B.C.

This is how astronomy appears to have dated the events described by Thucydides to the V century B.C. However, a secondary analysis of the "astronomical solution" offered by Petavius unearthed serious complications that were repeatedly discussed in astronomical and chronological literature in the XVIII-XX century. These rather heated debates have recurred and abated several times; however, modern historians prefer to remain taciturn in everything that concerns this long and difficult discussion, pretending that the problem doesn't exist and has never existed.

The main dating problems that the chronologers ran into concerned the first eclipse. The fact of the matter is that the eclipse of 3 August in 431 B.C. *proved an annular one, and so it couldn't have been total anywhere on Earth*. This was realized after the inclusion of the Scaligerian "astronomical dating" of the beginning of the Peloponnesian war into Scaliger's chronological tables. This eclipse is claimed to have been annular by Ginzel's canon as well ([1154], page 176). The fact that the eclipse

in question was an annular one can also be proved by the existing computer software for eclipse calculations. We have verified it using a simple program called Turbo-Sky that was developed by the Muscovite astronomer A. Volynkin in 1995, which is easy to use and convenient for approximate calculations. The eclipse of 3 August that occurred in 431 B.C. was in fact an annular eclipse.

However, Thucydides tells us explicitly that stars were visible during the eclipse. As we have already stated, one cannot observe the stars during a partial eclipse. Furthermore, it turned out that the phase value of the "Petavius eclipse" of 431 B.C. was rather small in Athens, which means Kepler has also made a mistake in his *Optics* telling that the phase value of this eclipse had equalled twelve, or, in other words, that the eclipse had been total. Such a statement on the part of Kepler is most probably explained by the imperfection of the eclipse calculation methods of his age. The calculation of the phase of an eclipse is a delicate matter. However, we should not exclude the possibility that Kepler, who was involved in many chronological matters, had been perfectly aware of the fact that one can only see the stars during a total eclipse, and slyly transformed the annular eclipse of 431 B.C. into a full eclipse in order to make it satisfy the description given by Thucydides and protect the nascent Scaligerian chronology from such an unpleasant

dissonance. Kepler had been in constant contact with Scaliger, who had been his correspondent.

Due to the abovementioned circumstances, astronomers and chronologists started new calculations of the phase of the eclipse that took place in 431 B.C. All sorts of empirical corrections were made in the equations of lunar movement in order to make the phase value of the eclipse as observed from Athens and neighbouring areas approach 12. Among the most prominent astronomers of the time that have dealt with the “Thucydides triad problem” we find such names as Petavius, Zech, Heis, Struyck, Kepler, Riccioli, Hofman, Ginzel, Johnson, Lynn, Stockwell and Seyffarth.

According to Petavius, the phase value of the eclipse equalled 10"25 ([1337], page 792). The phase value equalled 11" according to Struyck, 10"38 according to Zech, 10"72 according to Hofman, and only 7"9 according to Heis (!) ([1154], pages 176-177). Ginzel devoted the most attention to the problem of the “stars of Thucydides.” He came up with a phase value of 10" ([1154], pages 176-177). It became perfectly clear that apart from having been annular, the eclipse could only have been observed from Athens as partial, and with a rather small phase value at that. The lunar shadow track on the surface of the Earth during the eclipse of 3 August 431 B.C. is shown in fig. 2.6 as a dotted line, which signifies the fact that the eclipse

was an annular one. No umbral shadow could be observed anywhere.

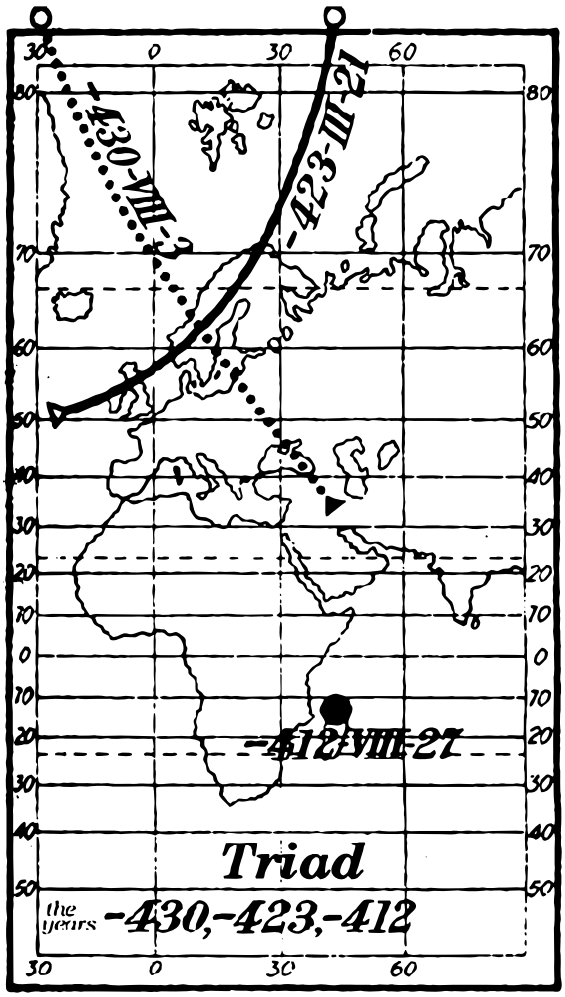


Fig. 2.6. The erroneous astronomical “solution” for the “Thucydides triad” of eclipses as offered by D. Petavius. The track of the lunar shadow for the first annular solar eclipse of 431 B.C. is represented by a dotted line. The track for the second solar eclipse of 424 B.C. is represented by a solid line, with the large dot standing for the zenith point of the lunar eclipse of 413 B.C. Taken from [544], Volume 4, page 505.

The fact that the phase value of the Athenian eclipse of 431 B.C. only equalled 10" means that 1/6th of the solar

disc was open. This is all but bright daytime, and one naturally cannot see any stars or planets. Furthermore, as it is made obvious in fig. 2.6, this eclipse had only passed Crimea around 17:22 local time (17:54 according to Heis). Thus, it can hardly be called an afternoon eclipse as Thucydides explicitly states. It should rather be called an evening eclipse.

We have computed the respective positions of the moon and the sun at the moment when the phase value had been maximal for the observation point – the city of Athens and the area around it. One can see the screenshot in fig. 2.7. It is obvious that a large part of the solar disc is open, and neither stars nor planets can possibly be seen.

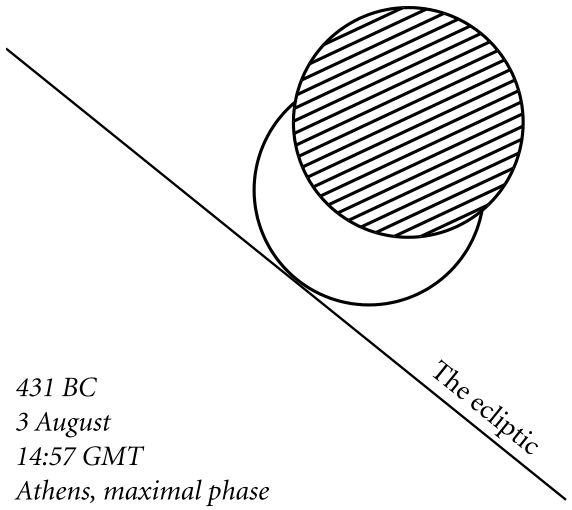


Fig. 2.7. The solar disc during the maximal phase of the 431 B.C. eclipse as seen from Athens. A large part of the sun remained uncovered. Neither stars nor planets were visible. Calculated with Turbo-Sky software.

Thus, the eclipse of 3 August 431 B.C. couldn't have been the one described by Thucydides, since conditions 8 and 9 aren't satisfied, as shown above.

This discovery was naturally a most unpleasant one for the Scaligerite chronologers and historians. The astronomer Ginzel went so far as to claim that "the low phase value which equalled 10" for Athens according to the latest calculations *caused a shock and significant doubt about the fact that 'the stars could be seen,' as Thucydides claims*" ([1154], page 176).

Since the stars clearly couldn't have been visible during the eclipse of 431 B.C., Heis and Lynn decided to calculate the disposition of bright planets in hope that they might save the situation. However, it turned out that Mars was only 3 degrees above the horizon. Venus was high enough, about 30 degrees above the horizon. Ginzel makes the cautious remark in regards to Venus and Mars that these two planets "may have been visible" ([1154], page 176). However, this probability is low in what was practically broad daylight. All other hopes have been for Jupiter and Saturn, but it turned out that Jupiter was *below the horizon* during the eclipse, and therefore invisible; and as for Saturn, although it was above the horizon, its location was in Libra, a long way off to the south, and, according to Ginzel, its "visibility was *very dubious* [*sehr zweifelhaft*]" ([1154], page 176).

We have used the Turbo-Sky software in order to compute the planet locations for the time of the eclipse that occurred on 3 August 431 B.C. (see fig. 2.8). What one sees here is a view of the sky from Athens for the maximal phase of the eclipse at 14:57 GMT. It is clear that Venus, Mars, and the much dimmer Mercury are *close to the sun*, and thus rendered invisible by the rays of the partially obscured radiant orb. Their visibility in broad daylight is extremely improbable.

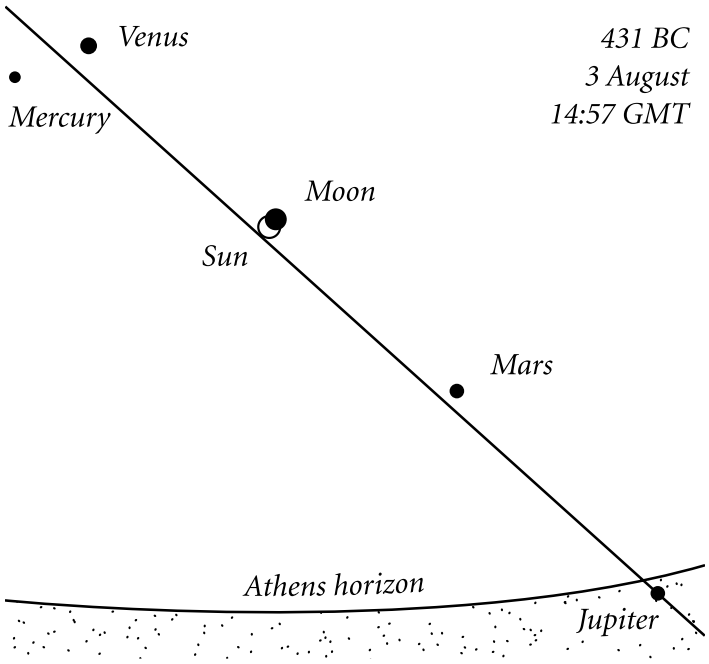


Fig. 2.8. Planet disposition at the moment of the eclipse in 431 B.C. Venus and Mars are close to the sun, and most probably aren't visible with a large part of the solar disc exposed. Mercury is altogether dim, whereas Jupiter is below the horizon. Saturn is far away to the south, and its hypothetical visibility is "quite dubious", as Ginzel justly points out.

The gravity of the situation that the proponents of Scaligerian chronology had been well aware of made Johnson suggest a different eclipse, one that occurred on the 30th of March in 433 B.C.; however, it isn't included in any triad. The nearest triads are 447, 441 and 430 B.C., and 412, 405 and 394 B.C. They don't fit for different reasons. The phase value of the eclipse suggested by Johnson also turned out to have equalled a mere 7"8, which is even less than the eclipse mistakenly suggested by Petavius ([1154], page 177).

Stockwell then tried to revise the calculations in order to make the phase maximal. However, the very peak of his ingenuity only allowed him the result of 11"06. However, Ginzel's reaction to Stockwell's calculations was quite sceptical.

Seyffarth put forward a hypothesis that Thucydides may have been referring to the eclipse of 27 January 430 B.C. ([1154], page 177). However, despite the fact that this eclipse is far from fitting the description given by Thucydides (for instance, it cannot be included into any triad at all), a thorough check showed that the eclipse could not have been visible near Athens ([1154], page 177).

The shock that Ginzel mentioned eventually became replaced by a confusion of sorts, which has brought about altogether different considerations that led farther and

farther away from astronomy; among those – pure demagogy. Zech, for instance, tried to eliminate the problem by his references to "the clear skies of Athens and the sharp eyes of the ancients" ([1154], page 177). Apparently, our contemporaries would fail to see any stars at all, but the ancients were an altogether different race. Their vision was a lot keener. They ran faster, too.

Hofman went even further in his suggestion to consider the stars of Thucydides a mere rhetorical embellishment ([1154], page 177). This translates as "we trust him in every other respect, but refuse to do so in this particular instance." Hofman tries to find linguistic proof for his theory, implying that Thucydides reports the appearance of stars when the sun had already assumed the shape of a crescent. We have asked the philologist E. V. Alekseyeva (Department of Philology, MSU, 1976 – see Annex) to perform a philological analysis of the text that can be seen in fig. 2.3. The linguistic verdict was that the following four events are described by Thucydides:

1. The occultation of the sun;
2. The crescent shape assumed by the sun;
3. The appearance of stars;
4. The restoration of the entirety of the solar disc.

Thus, the entire eclipse process is described. The darkening of the disc at the beginning, its transformation

into a crescent, and the subsequent visibility of the stars (this only happens at the maximal phase of a total eclipse), and the return of the disc to its original form. The consequence of events 1-4 is quite natural, and is unequivocally defined by the grammatical structure of the phrase. Actually, that was exactly the way that the professional translator quoted above, F.G. Mishchenko, translated this fragment from the ancient Greek in the XIX century. The analysis performed by E. V. Alekseyeva confirmed the correctness of the classical translation yet again – it wouldn't have been questioned in the first place, if it hadn't been for the problem with astronomical dating that arose in this respect.

Therefore, Hofman's opinion, that was also shared by the modern astronomer Robert Newton, is really based on the wish to save Scaligerian chronology at any cost, and not the actual translation.

We see that the attempt to substitute astronomy for linguistics does not solve the problem.

Despite all this, the erroneous date offered by Petavius wasn't altered, and any modern history textbook indicates the date that the Peloponnesian war began as 431 B.C., albeit for no other reasons than Petavius' opinion. *His chronology has been legitimized despite its blatant deviation from the clear and unambiguous description of Thucydides*.

The description contained in the original text is a detailed and fundamental, which makes all attempts of rectifying the case by playing with the text look ridiculous. Apart from Hofman's "solution," it was proposed to alter the durations of the intervals between the neighbouring eclipses (the ones that equal 7 and 11 years according to Thucydides). However, even the authors of this proposal refused to elaborate on it.

It is hard to doubt that Thucydides was referring to a full eclipse when describing the first one of the triad. In case of the second eclipse (which was partial) he explicitly states that "a *partial* eclipse of the sun occurred when the moon was new" ([923], IV:52). The word "partial" is used here; apparently, the author understood the difference between a total eclipse and a partial eclipse quite well. That is why he emphasized the visibility of the stars in the first case, which is a hallmark of a total eclipse.

Let us give a summary. The astronomers failed to find any other fitting astronomical solutions in the interval between 600 and 200 B.C. However, no one had thought of broadening the search interval so that the Middle Ages would be included. It is well understood – they have all been raised on Scaligerian chronology, and trusted it, by and large. As a result, the erroneous triad of Petavius was kept, despite the fact that this "solution" contradicts the text of Thucydides. The use of the independent dating

method in the entire interval between 900 B.C. and 1700 A.D. shows that a *precise astronomical solution does exist; furthermore, there are only two solutions that fit exactly*. The first one was discovered by N. A. Morozov in [544], Volume 4, page 509; the second, by A. T. Fomenko during a new analysis of the "ancient" and mediaeval eclipses.

The first solution (N.A. Morozov):

1133 A.D., 2 August (total solar);
1140 A.D., 20 March (total solar);
1151 A.D., 28 August (lunar).

The second solution (A.T. Fomenko):

1039 A.D., 22 August (total solar);
1046 A.D., 9 April (partial solar);
1057 A.D., 15 September (lunar).

Even condition 12, stipulating the time around March for the second eclipse, is met here. More importantly, the first eclipse is *total*, the way Thucydides describes it. Thus, once we managed to venture outside Procrustean paradigm of Scaligerian chronology, we found the answer to a question that has been of great interest to astronomers – that of the astronomical descriptions contained in the book of Thucydides.

Taking all the facts that we already know into consideration, we should conclude that the solution closest to historical reality is apparently the one suggested by Morozov – the more recent triad of eclipses falling on the middle of the XII century – namely, 2 August 1133 A.D., 20 March 1140 A.D., and 28 August 1151 A.D. The XI-century solution is most probably too early. Morozov's 1133, 1140, and 1151 A.D. solution is illustrated in fig. 2.9. One can see the lunar shadow tracks on the surface of the Earth for total solar eclipses of 1133 and 1140 as well as the zenith visibility point for the lunar eclipse of 1151 A.D.

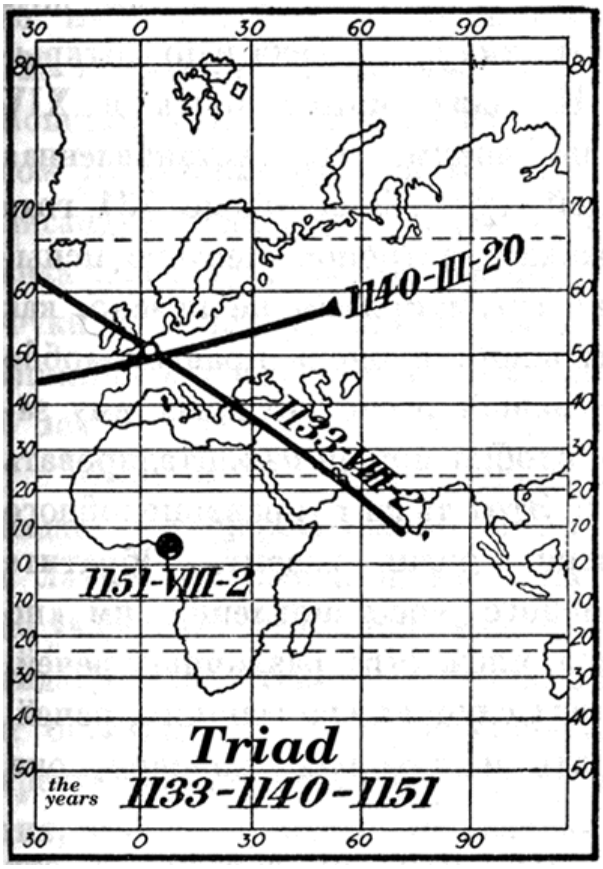


Fig. 2.9 The triad of eclipses described by the "ancient" Thucydides: 1133, 1140, and 1151 A.D. The solution was found by N. A. Morozov. One sees the lunar shadow tracks for the first two eclipses and the zenith visibility point for the lunar eclipse of 1151. Taken from [544], Volume 4, page 509.

We have verified the two solutions listed above with the Turbo-Sky software. Let us quote the exact data characterizing the total eclipses of 22 August 1039 and the 2 August 1133. They are listed as full in the Oppolzer eclipse canon ([544], Volume 5, pages 77-141). The Turbo-Sky application identifies them as total eclipses as well. We shall give the geographical coordinates of the beginning, middle, and end of the lunar shadow trajectory on the surface of the Earth for the total eclipse of the 2 August 1133. The first line gives the longitude, and the second, the latitude.

–89 +8 +72
+52 +53 +9

The umbral lunar shadow had been at the central point of the trajectory (with the sun in the zenith) from about 11:15 to 11:17 GMT (according to the Turbo-Sky application).

For the eclipse dating from 22 August 1039 of the second triad (the XI-century one), the umbral shadow of the moon was at the central point of the trajectory at about

11:15 GMT. The coordinates are 7 degrees of Eastern longitude and 45 degrees of Northern latitude (Turbo-Sky).

N. A. Morozov made the following justified remark regarding the full eclipse of 2 August 1133 in the XII-century triad: “The sun appeared to rise in total occultation on the southern coast of the Hudson Bay, it had been matutinal in England as well, came to Holland at noon, to Germany, Austria, *the vicinity of the Bosporus,* Mesopotamia, and the Gulf of Arabia, and set in complete darkness in the Indian ocean” ([544], volume 4, page 508). The eclipse was full and its phase maximal, everything went dark, and one could naturally see the stars in the sky.

Thus, the XII-century triad discovered by N. A. Morozov can be seen as follows:

1) The first total eclipse of the sun occurred on 2 August 1133 A.D. and happened in the following manner:

–89 +8 +72
+52 +53 +9

The central point of the lunar shadow trajectory on the surface of the Earth was passed between about 11:15 and 11:17 GMT (see fig. 2.9; also see [544], Volume 5, page 122).

2) The second full eclipse happened on 20 March 1140, as follows:

–96 –30 +48
+20 +42 +55

The central point of the lunar shadow trajectory on the surface of the Earth passed at approximately 13:40 GMT (Oppolzer's canon; see [544], Volume 5, page 123, and fig. 2.9).

3) The partial lunar eclipse of 28 August 1151 A.D. had the maximal phase value of 4" at 23:25 GMT. The zenith visibility of the moon concurred with the point whose geographical coordinates were 8 degrees of Eastern longitude, and 7 degrees of Southern latitude ([544], Volume 5, page 51).

This XII-century triad is ideal in all respects. The second eclipse really occurred in March, as one should have expected from the text of Thucydides.

The XI-century triad discovered by A.T. Fomenko:

1) The first solar eclipse, of 22 August 1039 A.D., happened in the following way:

–82 +7 +64
+55 +45 +2

The central point of the lunar shadow trajectory on the surface of Earth was passed at about 11:15 GMT (see fig.

2.9; also see [544], volume 5, page 118).

2) The second solar eclipse (partial) of 9 April 1046 A.D. occurred as follows:

+22 +87 +170
+19 +47 +50

The central point of the lunar shadow trajectory on the Earth surface was passed about 5:46 GMT (Oppolzer canon; see [544], Volume 5, page 123 and fig. 2.9).

3) The partial lunar eclipse of 15 September 1057 A.D. had the maximal phase value of 5" at 18:09 GMT. The zenith visibility of the moon concurred with the point whose geographical coordinates were 86 degrees of Eastern longitude, and 1 degree of Southern latitude ([544], Volume 5, page 49).

The Thucydides eclipse triad is a very substantial argument proving that the *History of the Peloponnesian War* by Thucydides couldn't have been written earlier than the XI century A.D. It is most improbable that the triad is a fantasy of the author, since in that case a fitting astronomical solution would most probably have been nonexistent. It is also hard to consider the eclipses an apocryphal part of the "ancient" text, since they fit the consecutive and detailed narration incredibly well.

N. A. Morozov appears to have been correct in noting that “the book of Thucydides isn’t ancient or mediaeval, it dates [from] the thirteenth century of our era at least, the Renaissance epoch” ([544], Volume 4, page 531).

2.4. The eclipses described by the “ancient” Titus Livy

Let us give a few more examples. Omitting the details this time, we shall just report that the eclipse from the *History* by Titus Livy (XXXVII, 4, 4) that the modern chronologers ascribe to 190 B.C. or 188 B.C., also fails to satisfy the description of Titus Livy. The situation with the eclipses of Thucydides is repeated yet again. It turns out that an independent astronomical dating yields just one precise solution in the interval between 900 B.C. and 1600 A.D.: 967 A.D. ([544]).

The situation with the lunar eclipse that Titus Livy describes in his *History* (LIV, 36, 1) is exactly the same. Scaligerite chronologers suggest that Livy is referring to the eclipse of 168 B.C. However, analysis shows that the characteristics of this eclipse do not fit the description given by Livy. The eclipse that he describes could really have happened on one of the following dates:

- Either in 415 A.D., at night between the 4th and the 5th of September;

- In 955 A.D., at night between the 4th and the 5th of September;
- Or in 1020 A.D., at night between the 4th and the 5th of September.

This pattern of false dating goes on and on. A list of such examples includes all the ancient eclipses that have detailed descriptions. We shall present the whole picture of this effect of moving ancient eclipse dates forward in time, below.

3.
Transferring the dates of the “ancient” eclipses forward in time into the Middle Ages eliminates the enigmatic behaviour of the parameter *D*"

The author of the current book proceeded to re-calculate the parameter *D*" values using the new dates for ancient eclipses that were produced as a result of the method described above. The discovered effect of moving ancient eclipses forward in time led to the identification of many “ancient” eclipses with the mediaeval ones. This, in turn, allowed us to expand and alter the list of such mediaeval eclipses. New data were obtained from the descriptions considered “ancient” earlier on, and added to the mediaeval eclipse descriptions. Nevertheless, research has shown that previous values of *D*" basically didn’t change over the interval of 500-1990 A.D. A new curve for *D*" can be seen in fig. 2.10.

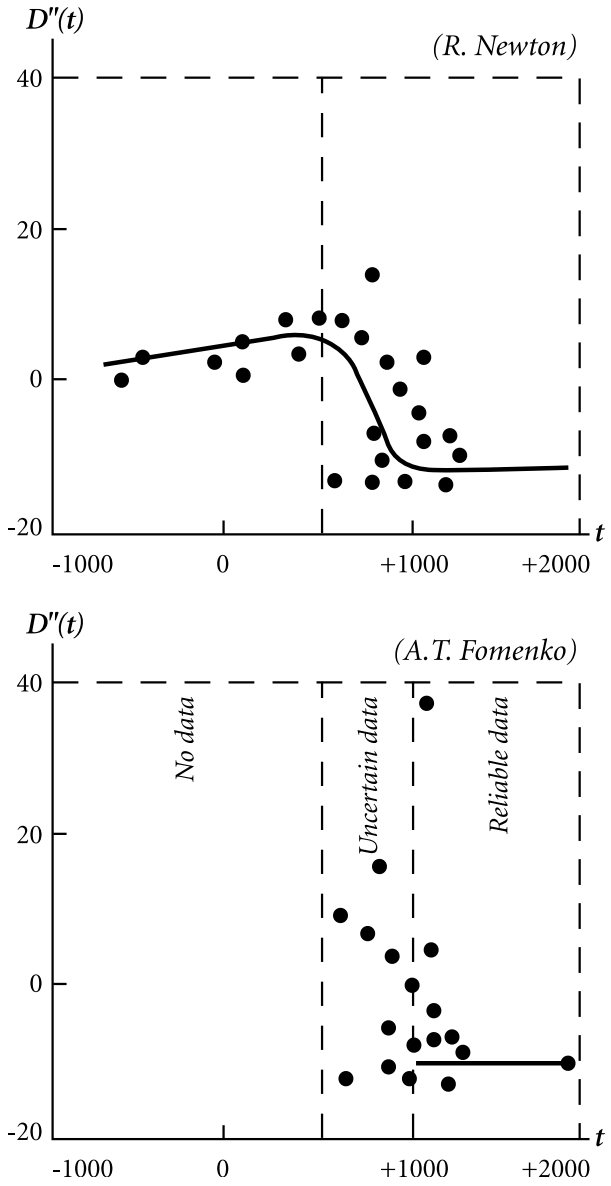


Fig. 2.10. Comparison of *D*" graphs as calculated by R. Newton and A. T. Fomenko. Parameter *D*" is measured here as seconds divided by century2. The new *D*" graph has neither gaps nor leaps, and fluctuates around a constant value.

The new curve is qualitatively different from the previous one. In the interval between 1000 and 1900 A.D. parameter *D*" reflects in an even curve on the graph, one that is practically horizontal and fluctuates around a single

constant value. It turns out *there have never been any drastic leaps in the parameter, whose value has always equalled the current*. Therefore, one doesn't have to invent any mysterious non-gravitational theories.

The fluctuation rate of *D"* values, which is rather low in the interval of 1000-1900 A.D. grows significantly when we move from 1000 A.D. to the left, towards 500 A.D. This means that either the scarce astronomical descriptions that chronologists ascribe to this period are very nebulous, or, more likely, these chronicles are also misdated, and the events they describe are in need of re-dating. However, due to the utter vagueness of the remaining astronomical descriptions, they cannot be used for dating purposes since they offer too many solutions. The re-dating of the events that precede the XI century shall have to be done by other means and methods, some of which shall be related below.

Further on, to the left from 500 A.D., we see the zone of no observation data. We know nothing at all about this epoch.

The resulting picture reflects the natural temporal distribution of the observation data. The initial precision of the mediaeval observations of the IX-XI centuries was naturally rather low, and then grew together with the precision and perfection of the observation techniques, which resulted in a gradual decrease in the fluctuation of *D"* values.

4.
Astronomy moves the “ancient” horoscopes into the Middle Ages

4.1. The mediaeval astronomy

The naked eye can see five planets: Mercury, Venus, Mars, Jupiter, and Saturn. Their visible movement trajectories are adjacent to the solar ecliptic, or the line of its annual movement. The very word “planet” means “wandering star” in Greek. Unlike stellar motion, the movement of the planets is relatively fast. Their movement on the “sphere of immobile stars” is characterized by significant irregularities that can be explained by the fact that the planet trajectory as observed from the Earth is a result of the projection of the telluric orbit onto the immobile celestial sphere through the moving planet. Most of the time, the planets as observed from Earth follow the sun in their movement. However, after certain periods of time that differ for various planets, they begin to move *in the opposite direction*. This is the so-called *retrograde*

movement of the planets. We should note that Mercury and Venus don't go far from the sun in their movement as observed from the Earth. Other planets can get far away from the sun, since their orbits are located *beyond* the telluric orbit, unlike those of Venus and Mercury.

Complex and seemingly chaotic movement of the planets gave birth to the belief, back in the days of yore, that there is a feedback between planets and human lives. Objectively, this belief was based on the undeniable correlation between the change of seasons and the position of celestial objects. This is how astrology was born – a science of planets, stars, and the effect they have on people's lives.

A significant part of mediaeval literature contains astrological texts, especially astronomical tractates up until Kepler's age and even after that. The existence of several competing astrological schools led to the use of lavish symbolism by mediaeval astrologers, which makes it hard to speak of unified astrological definitions. Furthermore, each school developed its own linguistic and symbolic system. However, we shall soon see that many countries have surprisingly enough used a more or less *uniform astrological symbolic system* – for zodiacal constellations, for example. This can mean that astrology was born relatively recently, in the epoch when the means of communication between the astronomers of different

countries had already been developed well enough to provide for regular information exchange and a similar "astrological language" – in Europe and in Egypt, for instance.

It would be expedient to remind the reader that the modern names for planets have been introduced by astrologers. The names for days of the week in such languages as English, French and German are also in direct relation to astrological concepts ([470]).

Planets have roughly the same trajectory on the sky. The circle of their movement along the ecliptic plane is called the zodiac. It is separated into 12 parts or constellations ([571]). Astrology was of the opinion that there is a special relation between the planets and each zodiacal constellation ([470]). A detailed theory was developed in this respect, wherein each constellation and each planet have been assigned a "character": Mars is alleged to be aggressive, Jupiter divine, Saturn deathly, etc. In the so-called *Four Books* of the mediaeval astrologers, one may read that "Mars scorches and burns; his colour is red, the colour of fire" ([470]). Colour used to be ascribed to the planets as well – thus, Mars was considered red, Saturn pale, etc. ([470]). The combination of planets and constellations was given special attention. For instance, bloodthirsty Mars entering the sign (constellation) of Leo was considered an extremely dangerous omen of war and

bloodshed. Ill-boding Saturn, the "god of death," when entering the sign of Scorpio, was regarded as an omen of epidemics and plague. Saturn and Scorpio were actually considered symbols of death ([470]).

As we have already mentioned, the projections of planets onto the immobile stellar sphere move in leaps as the Earth revolves around the sun. In its movement between the stars from the west to the east, each planet located *outside* the orbit of the Earth slows down at some point, then stops and begins to move in the opposite direction. It stops after that, begins to move back, stops again, and resumes its movement from the west to the east. An elongated loop appears as a result – the projection of the telluric orbit onto the immobile stellar sphere through a planet. These *leaps* were naturally observed a long time ago, and led to the comparison with *horses* running across the sky.

A *horoscope* is a name used for referring to the disposition of planets in zodiacal constellations: Mars in Virgo, Saturn in Pisces, etc. Horoscopes can be calculated. The question of a planet's location in one constellation or another is a question of its fitting into the sector about 30 degrees wide. For many problems, the longitudinal precision of 5 degrees is quite sufficient. The *latitude* of the planet doesn't have to be calculated. Their deviations from the ecliptic are minute from the point of view of

fitting into a constellation. This is why the old documents that contain horoscopes usually only give the zodiacal, or longitudinal, planetary disposition.

Horoscopes are calculated in the following way. Having fixed the constellational distribution of planets for a given moment (today, for instance), and knowing the numeric values of the periods of the planets' revolutions around the sun, we can move to the front or to the back using periods divisible by the revolution length, and get zodiacal planetary dispositions for the past or the future. Tables of various precision exist nowadays, ones defining the zodiacal positions of planets. Such tables have been compiled by P. Neugebauer, Newcomb, Leverrier, Morozov and others. Also see [1293]. Such tables exist to answer the question of what the zodiacal position of a given planet was on a given day in a given year. N. A. Morozov and M.A. Viliev have also compiled reverse tables showing when a given planetary disposition may have really taken place ([544], volume 4). Relatively recently a number of good computer applications have appeared that can be used for horoscope calculation. We have employed some of them.

Nowadays we have a rather vague concept of the way of thinking characteristic for mediaeval astrologer astronomers. The astrological hue was dominant in the perception of many mediaeval scientists, not just

astronomers. Mediaeval books on astronomy are filled with astrological symbolism despite the fact that they describe real celestial events. These books weren't written in a cipher – this was the usual way of writing down celestial observations understandable for both writers and readers. For instance, dates of death on gravestones and monuments, or memorable dates, were often written down as horoscopes – in other words, drawn as the zodiacal positions of planets for a given moment in time.

Astrology occupied one of the leading positions as a fundamental cosmological discipline. This ideology is largely lost for us nowadays. That is why the understanding of such books requires the knowledge of the symbolism used therein. An ideological overview of mediaeval astrology is given in [849], for instance. Troels-Lund, a specialist in history of religion, gives an illuminating description of the mediaeval Western European scientific Weltanschauung. This is what he writes about planets in particular:

"Such strange movement could only have been interpreted as a manifestation of will, as proof of independent life… the opaque celestial dome rotates above all of this, and it has 'stars affixed to it, in figures bearing semblance to animals'… This was nothing but *astronomy transformed into a religion*… Thus happened the birth of art and science that would never fail to attract human

attention for centuries to come, and considered the crown of human knowledge." ([849], pages 24-26)

The book [849] quotes Biblical fragments that are astronomical in their nature according to Troels-Lund. We shall get back to this issue soon.

The flourishing scientific astrology invariably spawned an offshoot, the so-called applied astrology, or the science of predicting the destinies of people, states and monarchs by planetary movements, or "by the stars." Astrology enjoyed state support in mediaeval Western Europe ([849]). Astronomy (mixed with astrology) was also extensively used by the Roman church, which employed it for calendarian purposes in particular ([849]).

"Astrology became the leading science of the time, the basis for all other sciences" ([849], page 166).

"If we regard the XVI century astrology objectively nowadays… Our first reaction will be that of surprise at how great a role the belief in stars and the way they affect one played in that epoch… It had not just been the ignorant masses that believed in astrology, even the greatest minds followed suit… It suffices to take a look at the great variety of works on astrology that appeared in the XV and XVI centuries. Just the ones that can be found in the two main Copenhagen libraries, would make a rather voluminous pile… Their authors aren't obscure anonymous scribblers – on the contrary, these books were

written by the greatest minds of the time. There is no name in the XVI century Scandinavia that could compare to Tycho Brahe, one of the greatest representatives of natural sciences… a popularizer of Heinrich Rantzau, the viceroy of Schleswig-Holstein." ([849], page 169)

About Tycho Brahe: "all of his scientific activity was dedicated to [astrology's] development to a certain extent" ([849], page 169).

The same can be said about Melancthon and Kepler in Germany. Astrology flourished at the courts of European monarchs in France, England, and Italy. It is known that Rudolf II, Louise of Savoy, Catherine de Medici, Charles IX, Henry IV, and other Western European rulers were active proponents of astrology ([849], pages 170-171).

Melancthon claimed that the Bible gave direct indications of the divine origins of astrology ([849], page 175). *The fact that many fragments of the Bible's prophetic books, for example, are astronomical and contain horoscopes in cipher was considered indisputable in the Middle Ages* ([849], page 180).

It is believed that the authority of astrology had received several mortal blows from Copernicus, Newton and Laplace. Therefore, the astrological symbolism of many ancient texts lost its importance and mystery, became lacklustre and soon forgotten. Nowadays the majority of readers will fail to understand it for the most part. The

discovery of the chronometer and other instruments rendered quotidian sky observations void of value, which has completely crushed the foundations of astrological ideology.

"There has been no other epoch when people's direct perception of the sky had been quite as meagre [in reference to the XIX-XX century – A. F.]. There is hardly one person in a hundred in London, Paris and Copenhagen that knows whether the moon is full or new today, or what the current location of Ursa Major is. The light of the nocturnal sky has assumed a purely decorative role." ([849], pages 212-213)

Unlike the spiritual leaders of the Western European countries, the Russian Orthodox Church is considered to have had a very negative attitude towards astrology.

"A very demonstrative episode occurred in the Kremlin in 1559, when Ivan the Terrible returned the present of a sophisticated clock embellished with moving representations of celestial bodies to the Danish ambassadors, who were told that 'the present is of no use for a Christian ruler who believes in God without concerning himself with either planets or (celestial) symbols.'" ([775], pages 125-126)

At the same time, astronomy was used in Russia for Paschalian calculations. We shall be relating this in more detail in Chron6. Apart from that, we quote some facts in

Chron6 that shall greatly aid in the explanation of the negative attitude of the Orthodox church towards astrology that has been prevalent ever since the second half of the XVI century and continues until the present day.

4.2. The method of unprejudiced astronomical dating

As we have already mentioned, the idea of using the horoscopes contained in old documents for the astronomical dating of the events described in the texts originated as early as the XVI century. It has been occasionally used by astronomers and chronologists of more recent epochs. If some document contains a horoscope, then the use of theoretical calculation tables for reference can allow for the attempt to select a fitting horoscope whose astronomical characteristics would satisfy the description of the old document. A certain date would be the result of these calculations, or a number of dates in case of several astronomical solutions, which will happen if the description is vague or incomplete. However, the practical use of this apparently simple idea ran into great practical complications whose reasons were far from astronomical – the culprit was the existing Scaligerian chronology.

N. A. Morozov had discovered that under the pressure of Scaligerian chronology, the astronomers of the XVII-XIX century had to resort to *arbitrary fittings* to a greater or a lesser extent in order to make the "historical tradition" that they believed in correspond to the results of their astronomical calculations ([544]). The thing is that the astronomers of the XVII-XVIII century in an epoch when Scaligerian chronology *had already been shaped*. Therefore, the principal historical reigns, wars, characters, etc. were distributed across the time axis by historians for the most part. This is why astronomers had already "known" the approximate datings of old texts that they needed to date astronomically from historical chronology. The role of astronomers would thus become limited to making marginal corrections of historical datings using the "astronomical method." If the astronomers failed to find a precise astronomical solution in the "necessary" epoch, they preferred to *question the old document's exactness, and not historical chronology*. In such cases astronomers usually utter something along the lines of "the scribe must have made a mistake putting Saturn into Pisces, since it has to be in Virgo so that the events described would fall over the V century B.C." Correcting Pisces for Virgo, the astronomers ipso facto "confirmed" the opinion of Scaligerite historians who dated the document to the V century B.C.

N. A. Morozov's great achievement is that he was the first to question the consensual historical chronology, and not the astronomical reports contained in the old documents. He suggested extending the search interval of astronomical solutions so that it would include *the entire* historical epoch up to the Middle Ages. However, even N. A. Morozov wasn't entirely consistent and usually preferred not to venture further in time than the VI century A.D.

It turned out that the accurate use of the astronomical method reveals dates that are *a lot more recent* than the ones offered by Scaliger. Furthermore, in some cases the new dates turn out to pertain to *the late Middle Ages!* All of this is notwithstanding the fact that the astronomical results obtained by Morozov cannot be regarded as *finite*. Being certain that only the "ancient" chronology had been incorrect, he was gullible enough to have trusted the mediaeval chronology beginning with approximately 300-500 A.D. This is why he usually failed to research the entire possible time interval, most often contenting himself with attempts at finding the solution in the period between 2000 B.C. and 600 A.D., and only occasionally further into the Middle Ages.

Morozov most often did not consider the later epoch between the XIV and XVIII century at all. He was of the opinion that the "ancient" eclipses and horoscopes

couldn’t possibly have moved forward in time to such an extent that they would end up in the XIII or even XVII century A.D. Thus, moving forwards along the time axis in his search of astronomical solutions, he would most probably stop at the first one that fit.

This is why we treat his astronomical results as preliminary when we report them. It is possible that if we carry on with his unfinished research, we shall find astronomical solutions that will be a lot more recent, and occasionally more precise.

However, we can already state the following with certainty: if new and more precise astronomical solutions are really found – this is the case with the Dendera zodiacs and the Apocalypse (see below) – they shall be even closer to us than the ones found by N. A. Morozov, since he had already analyzed the period between the antiquity and the VI century A.D.

4.3. Many “ancient astronomical observations” may have been theoretically calculated by late mediaeval astronomers and then included into the “ancient” chronicles as “real observations”

One shouldn't forget that in the creation of the "correct history according to Scaliger," the chronologers of the XVI-XVII century often turned to astronomers asking them to perform calculations of some sort.

We have already mentioned the heavy astrological influence that the mediaeval science was subject to. The astrological schools of the XV-XVII century may have occupied themselves with solving such "scientific" problems as the planet disposition during the coronation of Justinian I (who lived in the VI century A.D. according to the erroneous opinion of the mediaeval chronologers) with astronomical/astrological methods.

Another problem they may have been busy with was giving exact datings to the lunar eclipses of the Roman Empire epoch that the mediaeval chronologers had already erroneously ascribed to the III-VI century A.D.

Yet another one may have been the estimation of the Easter Sunday in the year of the Nicaean council, whose erroneous dating of allegedly the IV century A.D. was already "calculated theoretically" a few years earlier, in the XVI-XVII century.

All these "astronomical calculations" were slyly included in the final editions of ancient chronicles. All of this probably happened in the XVI-XVII and even XVIII century. It was a great body of work, which would have been useful if the chronology created by the mediaeval

historians had been *correct*. However, this chronology proved *erroneous*, and so the mediaeval astronomers aggravated the mistakes of the historians, calculating planetary dispositions for the VI century A.D. (when Justinian I is supposed to have lived), and entering something like "on the day Justinian I was crowned, the planets were in such-and-such constellations" into the chronicles. As a result, the chronicles may have been given an erroneous chronological and astronomical skeleton, which was apparently just a result of later mediaeval calculations represented as true "ancient astronomical observations" in the chronicles.

Afterwards this partially erroneous and partially falsified material rigidified, gathered some authority dust, and reached us in this exact form. Our contemporaries, both historians and astronomers, read ancient chronicles and rejoice to find "astronomical data" in them. The alleged observations – fruits of *theoretical calculations* of the XVI-XVIII century – are dated with modern astronomical methods, and everybody is clearly brimming with satisfaction when the results obtained concur with Scaligerian chronology. Thus, the chronology of Scaliger-Petavius receives additional "proof," which *leads to a vicious circle*.

Of course, one occasionally finds discrepancies with modern astronomy due to the fact that the astronomical

calculation methods of the XVI-XVIII century (those dealing with past dates) were imprecise, and a lot worse than the ones currently used. Upon locating such discrepancies, modern astronomers patronizingly correct the "ancient observer," which creates an even greater illusion of the veracity of Scaligerian chronology.

What should one do when the results of modern astronomical calculations *radically* contradict the Scaligerian chronology? In such cases modern historians start talking about "the ignorance of the ancient observers."

Our new results show that *mediaeval chronology can only be trusted from the XVI century on* (see Chron5). One needs to perform an even greater body of work in the field of finite independent dating of eclipses and horoscopes present in written sources. According to the latest research, N. A. Morozov's astronomical solutions are often complemented with new, *considerably more precise and recent* solutions scattered across the interval between the XIII and XVI century.

4.4. Which astronomical "observations of the ancients" might be a result of late mediaeval theoretical calculations?

Our idea is as follows: the chronologers of the Scaliger-Petavius school first created the erroneous chronology of the ancient and mediaeval history, having arbitrarily extended the real history of the XI-XVII century A.D. into the past.

After that, in the XVI-XVII century a great body of work was started in order to make this scheme "look scientific" and backed by the authority of astronomical calculations. If we're to call a spade a spade, it was really a deliberate falsification of history.

1) The *"Ancient calendar theories"* were put forward. The chronologers of the XVI-XVII century began to "reconstruct" the ancient calendar systems that people had allegedly been using in antediluvian times for hundreds and thousands of years. The "initial points" of calendars would appear as a result of theoretical calculations, as well as dates of the Genesis, the Great Deluge, etc. The results of these calculations would be *written into* the "ancient" chronicles without any hesitation whatsoever in order to "help maintain chronological order." What this meant in fact was the confirmation of mistakes or blatant falsifications of the Scaliger-Petavius school. Real mediaeval events assumed wrong datings that moved them a long way into the past. Nowadays these "ancient" datings are considered to prove the Scaligerian history by historians who remain unaware of the fact that many of

these “calendar observations” are a result of *theoretical calculations* of the chronologers of as late an epoch as the XVI-XVII century A.D. – yet another vicious circle.

2) Certain *horoscopes* may have been calculated in reverse. Rough calculations of planetary dispositions may already have been known in the late Middle Ages. The chronicles would then undergo special editing, after which they began to contain such passages as “in the VIII century since the foundation of Rome, on the day Julius Caesar was murdered, the planets occupied the following positions.” The planet dispositions would be calculated exactly for the I century B.C., since the astronomers of the XVI-XVII century “already knew” in their blind trust of Scaliger-Petavius that Caesar lived in the I century B.C. Nowadays historians believe these “astronomical observations” to be the real thing, and try to present them as proving the correctness of the Scaligerian chronology, which leads to a vicious circle. For instance, one of the astronomer/astrologers of the Middle Ages would first calculate that some astronomical event occurred in the I century B.C. Afterwards the fact that this dating was calculated would fall into oblivion, and the result of the same mediaeval calculation would be called *proof* – of the fact that Julius Caesar really lived in the I century B.C., for instance.

3) First and foremost, a number of *lunar eclipses* were calculated into the past. Let us mention that *the lunar eclipse calculations are rather simple*. They were successfully performed already in the epoch of the XVI-XVII century. *Solar eclipses are a different matter, and involve a lot more complex calculation*. However, in the XVII, let alone the XVIII century, the astronomers were already capable of counting solar eclipses into the past as well. The "calculated" lunar and solar eclipses may have been included into the erroneous history of Scaliger and Petavius in the following manner: "On the day such-and-such emperor died, an eclipse occurred." The process was apparently as follows: having calculated that some eclipse occurred in the beginning of the II century A.D., the astronomer would take the "Petavius textbook" and see what emperor's reign coincided with the date of the eclipse that he had calculated. For instance, Scaligerian chronology would claim that some ruler died that year. The edited chronicle would then become altered to include some phrase like "the moon (or the sun) darkened upon his demise." The examples of mediaeval calculations that were claimed "ancient observations" a posteriori are given in abundance by the modern astronomer Robert Newton in his well-known work entitled *The Crime of Claudius Ptolemy* ([614]).

4) The appearances of certain *comets* may have been calculated into the past. Late mediaeval scientists starting with Tycho Brahe and Kepler were already able to calculate their recurrence periods based on trustworthy observations. The Galley comet may serve as an example. Then the alleged dates of comet appearances were calculated by the extension of several recurrence periods into the past. After that the erroneous "Petavius textbook" was used for reference, and the edited chronicles were altered to contain such phrases as "in the nth year of reign of emperor such-and-such a comet with a fuzzy tail adorned the sky."

Nowadays we are being convinced that the ancient astronomers really observed all of these "appearances of the Galley comet" in times immemorial. Moreover, these "observations" are nowadays presented as proof of the Scaliger-Petavius history textbook. This is not the case in reality. We shall cover comet "datings" in general and the Galley comet in particular in the chapters of Chron5 that deal with the history of China.

In the XIX-XX century even some of the professional astronomers were taken in, thinking that they dealt with true ancient observational material, which has led to the construction of theories that should have made the calculated trajectory of the Galley comet's movement "more precise." However, such "reconstructions"

invariably lead to the distortion of the very mathematical theory of the comet's movement, since certain constants in motion equations have to be obtained from empirical observations. If such observations are incorrect or simply fictitious, the constant values also turn out wrong.

One sees just how serious the consequences for the history of science may prove, ones that arise from the late mediaeval chronological calculations that were slyly presented as "true astronomical observations" later on.

These considerations are primarily valid for written sources. It must have been easy enough to take a quill and *write* the "ancient observation" down on the page of the chronicle.

Such suspicions are less applicable to *trustworthy archaeological findings* or the ancient monumental architecture, although great caution is required there as well. However, if a horoscope is presented as a large bas-relief on the ceiling of an old cathedral, or on a coffin in an old sepulchre, one has reason to believe that we see the result of a *veracious* astronomic observation, and not a later calculation based on Scaliger-Petavius chronology.

5.
A brief account of several examples of Egyptian zodiacs

In this section we shall give a rather brief account of the results of our research related in detail in Chron3, Part 2.

5.1. Some general observations

The ancient horoscopes that have reached our days are a valuable body of chronological material. A horoscope's dating can be based on modern astronomical theory. Generally speaking, horoscopes may possess several astronomical solutions, but usually only one of them falls into the historical time interval. In this case we may calculate the precise dating of this horoscope.

However, the dating of horoscopes is a tricky business. The concept of using astronomy for the purposes of dating old documents was already familiar to Scaliger and the rest of the XVI-XVII century chronologers. Thus, the ones responsible for the forgery of history may have employed this concept and must have certainly done so. Since the

written sources have largely been edited in the XVII-XVIII century, as we understand, the astronomical information contained therein may also be a forgery – especially in cases when this did not require much time and effort, as in the case with horoscopes. The astronomers of the XVI-XVII century already knew planetary revolution periods well, and could calculate horoscopes for any given date, including those partaining to days long gone.

Thus, in order to obtain certain chronological datings based on horoscopes and independent from the Scaligerian chronological scale, it only makes sense to use the horoscopes whose calculation in the XVI-XVIII century is improbable. From this point of view, a horoscope *carved in stone on the wall of an ancient temple* is a lot more dependable than a horoscope included in an "ancient" manuscript. Carving a large and detailed bas-relief in stone would require lots of effort; apart from that, the construction of a temple is an event of high social significance that directly involves a large number of people. Writing something about the constellation that housed the planets on a given "ancient date" on a sheet of paper isn't nearly as difficult. This is office work. The history swindlers have been involved in precisely this sort of activity. It was only after Scaligerian history became consensual that it began to affect monumental construction

as well, in the XVII-XVIII century. Furthermore, it is a lot easier to correct the horoscope in a manuscript while editing it than altering one carved in stone on a cathedral wall, which is hardly a possibility at all.

Thus, the horoscopes contained in written sources are of little interest in what concerns independent dating. This particularly refers to the "ancient" Greek horoscopes collected in the well-known work entitled *Greek Horoscopes* by O. Neugebauer and H.B. Van Hoesen ([1290]).

5.2. The Dendera Zodiacs

The images known as the Round and the Long Zodiac nowadays have been found in the Dendera temple in Egypt. Multiple attempts of the XIX-XX century astronomers to find "ancient" solutions that would fit the horoscopes depicted on the Zodiacs, have failed to yield any results. Such eminent scientists as Laplace, Fourier, Letron, Biot and Helm have tried to solve this problem. The search for a correct solution was eventually abandoned after many unsuccessful attempts. Nowadays the temple and the horoscopes are dated to 30 B.C. and 14-37 A.D. However, it turns out that there are *exact astronomical solutions*. We shall give a very concise

account of the matter presently, since part 2 of Chron3 contains a detailed study of this problem.

Dendera is a town in Egypt, north of Thebe, on the bank of Nile. The ruins of the ancient town of Tenteris, with its remains of a magnificent temple, are located nearby. We shall reproduce several unique old drawings made by the French artists who accompanied Napoleon's military units on his Egyptian expedition of violent conquest, towards the end of the XVIII century. These drawings present priceless proof; they are extremely important documents since they reflect the state of the Egyptian monuments at the end of the XVIII century – right after the troops and the artillery of Napoleon had fought their way through the terrain. They can be considered "photographs" of sorts, reflecting Egypt the way it was in the late XVIII – early XIX century, taken by eyewitness members of the Egyptian campaign. Of course, they are far from being real photographs, but we have no reason to doubt that Napoleon's artists faithfully represented what they saw.

In fig. 2.11 we can see a dilapidated arch and a view of the main, northern, entrance to the Dendera temple. We can see that the buildings are largely in a decrepit state. We give a "reconstruction" of the temple in fig. 2.12 for comparison. Its authorship can most probably be credited to the very same artists who made the other drawings. What we see is thus their concept of what the temple

“really looked like” prior to its destruction. The reconstruction is most satisfactory in general (see fig. 2.12), although the “reconstructed faces” on the columns are visibly different from the semi-obliterated stone originals, qv in Chron3, Part 2.

Fig. 2.11. A rare old picture showing a dilapidated arch, and the Great Dendera Temple behind it. We see its main northern entrance. The drawing was made by the French painters who accompanied the Napoleonic troops during the Egyptian invasion. Taken from [1100], A., Volume IV, pl. 5.

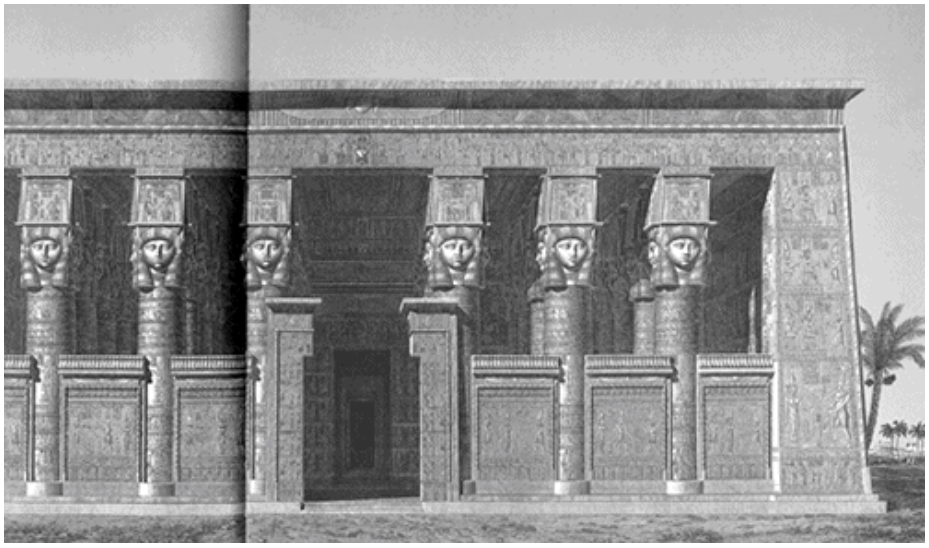


Fig. 2.12 A reconstruction of the Dendera Temple done by French painters of late XVIII – early XIX century. We only show the right portion of the "reconstructed" façade here. The reconstruction in general was apparently done rather conscientiously; however, one immediately notes the curious fact that the faces of the statue columns on the "reconstruction" significantly differ from those on the original drawing ([1100], A., Volume IV). Also see Chron3, Part 2. The original stone faces with chipped noses have high cheekbones differing from the ones depicted by the "restorers" of Egyptian history. It isn't quite clear just what considerations the French artists were guided by, and why they would have to substitute "becoming Graeco-Roman faces" for the original ones with high cheekbones. Taken from [1100], A., Volume IV, pl. 29.

In figs. 2.13 and 2.14 we can see the rear view of the Great Temple of Dendera. This was how Napoleon's artists would have seen it when the front line could finally advance, and Napoleon's troops entered Dendera. It is clearly visible that it wasn't "almighty time" that has caused most of the destruction. We see a scene of utter devastation here; the buildings have either been shelled, or simply exploded with gunpowder.

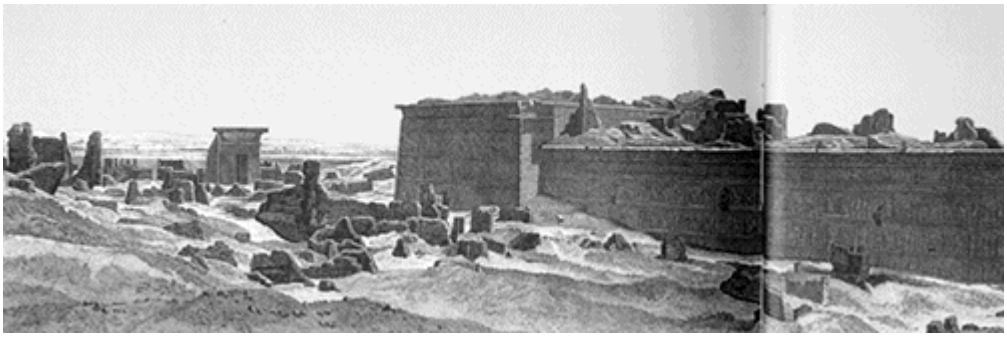


Fig. 2.13. Rear view of the Great Dendera Temple. We see utter devastation most probably caused by artillery or powder kegs placed under the foundations of the buildings. Taken from [1100], A., Volume IV, pl. 3.

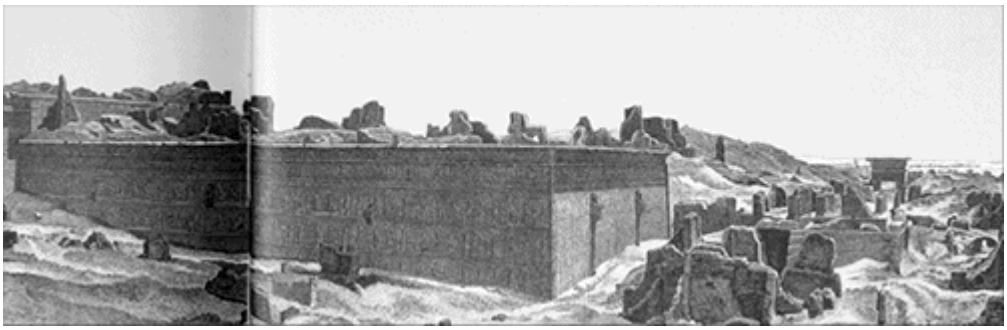


Fig. 2.14. Rear view of the Great Dendera Temple. The devastation wasn't necessarily caused by the French troops; it may have been the result of the Ottoman=Ataman conquest of the XV-XVI century, when the troops of Moses that came from Horde-Russia, or the children of Israel (the army of Joshua), were conquering "their very own" Egypt, cleansing it from the "plague" that reigned there. From the epidemics, in other words, q.v. in Chron6. Over the centuries elapsed since that time, a large part of the ruins have become buried in sand. However, the sand may have gathered over a matter of decades, or already accumulated by Napoleon's era, which means it would only have taken several years. This is quite possible, since the strong dry winds of Egypt carry sand continuously. Taken from [1100], A., Volume IV, pl. 3.

In figs. 2.15, 2.16 and 2.17 one sees modern photographs of the Dendera temple. Pay attention to the immaculate

stonework of the wall that surrounds the temple (fig. 2.15). The piers supporting the foundation of one of the buildings that used to stand in front of the temple are visible very clearly. The building is a ruin, qv in fig. 2.16. The stonework quality and the clever construction solutions give us an idea of the highly professional work of the "ancient" builders of the temple. In fig. 2.17 we see a bird's eye view of the Dendera temple and its environs. One thing in particular that draws our attention is the tall wall that surrounds a large area around the temple, and contains the remnants of other buildings. One gets the idea that the entire set was planned as a Christian monastery – possibly relatively recently.

Fig. 2.15. Modern condition of the Dendera Temple. The low wall around the temple is built from large blocks; the stonework is done accurately. Taken from [1062], page 10.

Fig. 2.16. Modern condition of the Dendera Temple. Taken from [1062], page 63.

Fig. 2.17. A bird's eye view of the Dendera Temple and its environs. The temple and the constructions around it were erected as a Christian monastery. One sees a tall wall containing a considerable amount of space around the temple. Taken from [1062], page 64.

Two sculptural compositions from the dome of the Great Temple of Dendera have survived – the so-called Round and Long Zodiacs. They are ancient bas-reliefs carved in

stone. The Round Zodiac is about 2.5 by 2.5 metres ([1177], Volume 1, page 121). The Round Zodiac was taken to Paris, and is now kept in the Louvre. The Long Zodiac was also taken to Europe. In fig. 2.18 we can see the drawing of the Round Zodiac done by Napoleon's artists ([1100], A., Volume IV, pl. 21). It was published in the fundamental oeuvre titled *Description de l'Egypte* ([1100]), compiled by the artists and archaeologists who accompanied Napoleon's troops in Egypt. The work was published under a direct order from Napoleon, which is explicitly stated in the subtitle: "Publiée sous les ordres de Napoléon de Bonaparte."

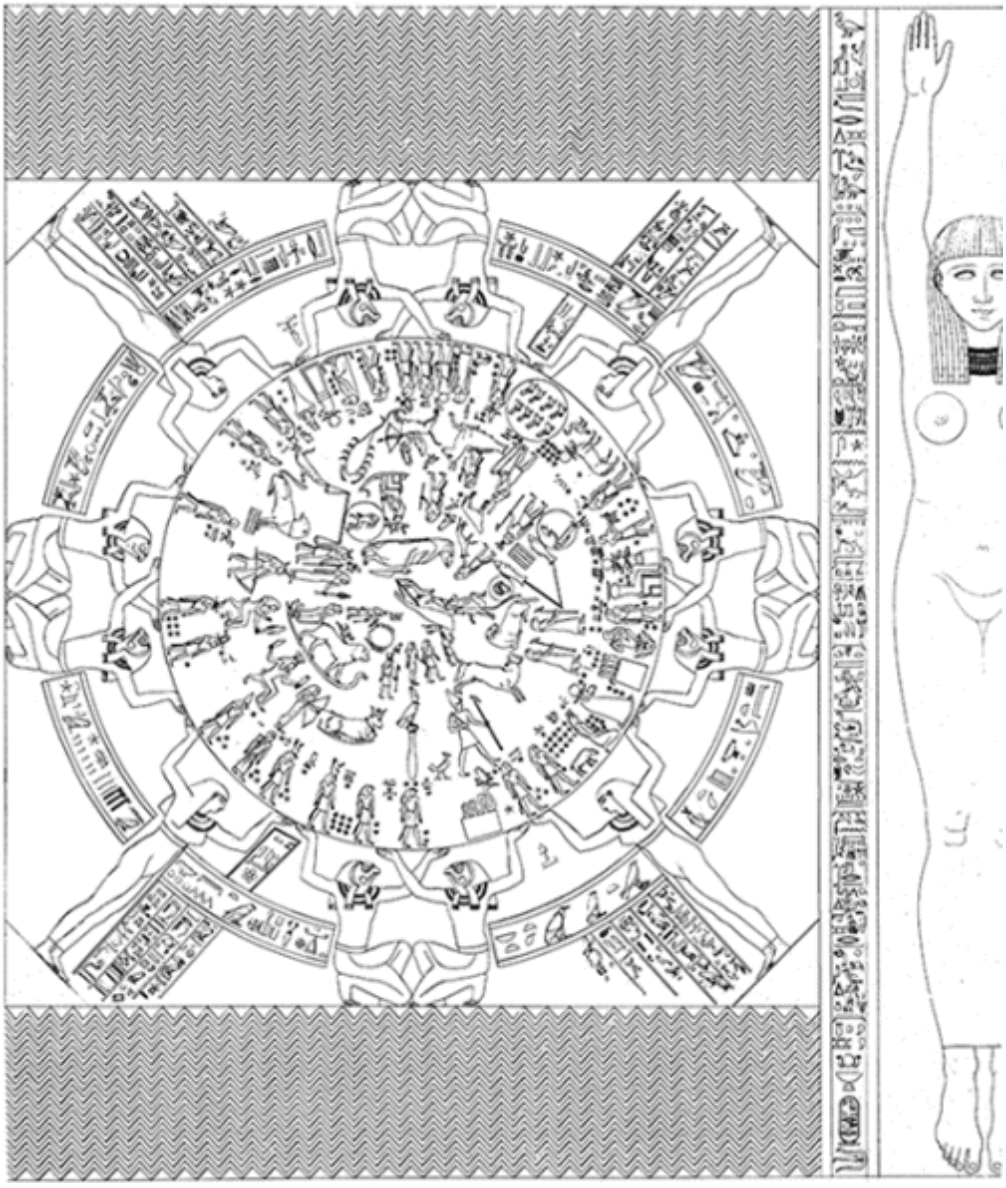


Fig. 2.18. A copy of the Round Zodiac done by the painters of Napoleon's Egyptian expedition. Taken from [1100], A., Volume IV, pl. 21. Left sheet.

Both Zodiacs – the Round one and the Long one – contain images of planets presented as various human figures located in zodiacal constellations. Thus, what we have in front of us is a pair of horoscopes which can be dated astronomically.

These images have been discussed in astronomical literature as well as historical. The consensual dating of the Zodiacs attributes them to 30 B.C. and 14-17 A.D., respectively ([1453], No. 4, page 64). However, this dating falls apart after the first criticism, qv in Chron3, Part 2.

The fact that the Zodiacs of the Dendera temple contain horoscopes is reflected in their very names, and the zodiacal positions of the planets that they depict was noted by astronomers some time ago. The constellations and the planets are represented as human and animal figures in a standard Egyptian symbolism; some of the figures are combined in the procession.

An event as unique as the discovery of a horoscope in an ancient temple invoked great interest among astronomers. However, as we have already pointed out, astronomical research shows that ever since the distant past and up until the III century A.D., the planets did not form those celestial configurations observable on the Dendera Zodiacs. On the other hand, the detailed accuracy of the bas-reliefs was so great that the chronologists reluctantly formulated a hypothesis that the bas-reliefs depicted pure fantasy, bearing no relation to actual celestial events. After that no further attempts at dating the Zodiacs were made. None of the astronomers thought of extending the researched time span forward, beyond the III century A.D.

Attempts at deciphering the Round Zodiac started a long time ago. One should name Brugsch, Morozov, and Turayev in this respect. Zodiacal constellations are depicted very skilfully, and form a zodiacal belt, as one should rightly expect. Its visual representation is hardly any different from the ones in Bayer's star charts, for instance, or even the astronomical tractates of the XVIII-XIX centuries. Identifying the planets, however, proved a lot more complex.

N. A. Morozov offers a partial decipherment of the Round Zodiac in [544], Volume 6, and the dating that was obtained as a result. Morozov's idea was simple, but truly revolutionary. If there was no satisfactory planet combination before the III century A.D., one should carry on with the calculations and go forward in time in order to cover those epochs closer to us. Morozov conducted all of his calculations on the interval between the III and the XIII centuries A.D. ([544], Volume 6, pages 662 and 667). As a result, he found one astronomical solution that could provide the key to the cipher (assuming Morozov's partial decipherment), namely, 15 March 568 A.D. ([544], Volume 6). This solution (assuming the same Morozov's decipherment) was then verified by the astronomer N. I. Idelson. See the details of his verification in the tables in [544], Volume 6.

The Muscovite physicists N. S. Kellin and D. V. Denisenko made another attempt to date the Round Zodiac in 1992. Their work was published in [METH2:1] and [METH1:6], pages 315-329. The date they came up with (given in the so called 'Old Style' calendar) is 22 March 1422 A.D.

Later on, in 1999, a partial decipherment and dating of the Round Zodiac were performed by T. N. Fomenko, who based her method on an altogether different concept and calculated everything from scratch (see [METH3:3]). The result was as follows: either 15 March 568, or 22 March 1422 ([METH3:3]). The results of an extensive research of several important Egyptian Zodiacs, such as the Round and the Long Zodiacs of Dendera, and the Greater and the Lesser Zodiacs of Esna, were published by T. N. Fomenko in Chapter 12 of the book [METH3:3].

The final solution formulated by A. T. Fomenko and G. V. Nosovskiy in 2001 is given below.

The identification of the figures from the Round and the Long Zodiacs with contemporary astronomical symbols as reflected in [METH1:6] was based on the following method. The figures on the Dendera Zodiacs were compared to the pictures of planets and constellations known to us from mediaeval atlases. It turns out that the symbols contained in both Zodiacs are virtually identical

to the ones used on mediaeval and even late mediaeval star charts.

The planets on the Dendera Zodiacs are represented as human figures – namely, wanderers carrying staves. Planets were depicted in a similar manner in a number of European mediaeval books on astronomy. In fig. 2.19 we can see a zodiac with planets from a mediaeval French manuscript on astrology ([1046], ill. 80). The planets here have the appearance of *wanderers* proceeding on their journey across the sky. Mars, for instance, is pictured as a warrior who walks with his shield, and a sword in a raised hand, qv in fig. 2.20. The inscription near the picture unambiguously identifies this figure as Mars.

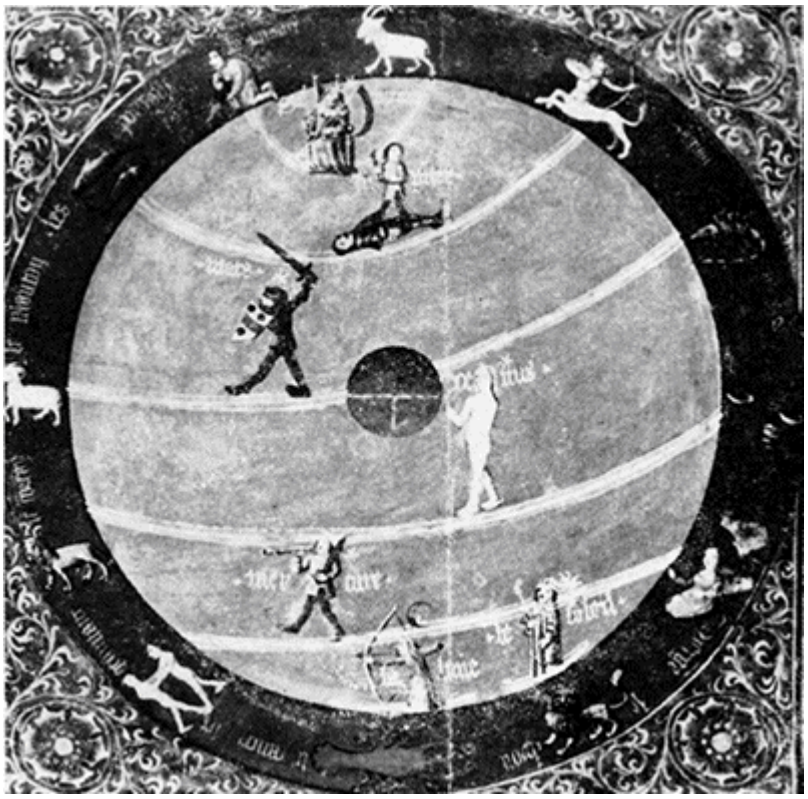


Fig. 2.19. A picture of the zodiac and the planets from a mediaeval French astronomical manuscript. Planets are depicted as human figures. The figure of a warrior with a sword and shield is explicitly subtitled “Mars …” As we see, similar symbolism – wanderers with staves – is also used for planets in the “ancient” Egyptian Round Zodiac. Taken from [1046], ill. 80.

Fig. 2.20. Close-up of the fragment depicting Mars as a warrior. Taken from [1046], ill. 80.

In a number of such cases the pictures can be identified as planets without any complications whatsoever. The mediaeval representations of the planet Jupiter sometimes emphasized the fact that Jupiter was a Thunderer, and the chief deity in Roman mythology. Jupiter’s symbol is a royal crown. One of such mediaeval pictures can be seen in fig. 2.21. We see a thunderbolt in his hand, a crown upon his head, and the symbol of Jupiter next to the thunderbolt. Another detailed old picture of Jupiter can be seen in fig. 2.22

Fig. 2.21. Mediaeval picture of the planet Jupiter. The Thunder God is holding a thunderbolt in his hand and has a royal crown on his head. Jupiter's chariot is rolling over the zodiacal constellations. Taken from a book by Ioanne Tesnierio titled *Opus Matematicum Octolibrum, Coloniae Agrippinae*, 1562. The book archive of the Pulkovo Observatory (St. Petersburg). Also see [543], page 71.

Fig. 2.22. A mediaeval picture of the planet Jupiter from a book by Albumasar titled *Dé Astrú Sciéncia*, 1515. The book archive of the Pulkovo Observatory. Also see [543], page 181, ill. 92.

Mediaeval pictures of the planet Saturn often referred to the imagery of Saturn, the Roman god of death. The standard astronomical representation of Saturn is that of a

person with the scythe of Death in his hands ([543], pages 181, 241, and 157). The mediaeval astronomical symbols of Saturn include the sickle and the scythe. A well-known book by Leopoldus of Austria allegedly dating from 1489 ([1247]) has a picture of a scythe and the inscription "Saturn" next to it, qv in fig. 2.23. Tesnierio's book of 1562 depicts the planet Saturn with a scythe and devouring a child ([1440]). The scythe or the sickle are often located over the head of Saturn and bear visible resemblance to the Ottoman crescent, or "horns" (see fig. 2.24). It may be that the fear and respect that the inhabitants of the mediaeval Western Europe had for the Ottomans=Atamans caused the Ottoman crescent to become a symbol of punishment.

Fig. 2.23. A mediaeval picture of the planet Saturn with a scythe over its head. The scythe looks like an Ottoman crescent. Taken from *Compilatio de Astrorum Scientia* by Leopoldus of Austria, 1489 ([1247]). The book archive of the Pulkovo Observatory. Also see [543], page 181, ill. 92.

Fig. 2.24. A mediaeval picture of the planet Saturn with a scythe over its head. The scythe looks like an Ottoman crescent. Taken from *Dé Astrú Sciéncia* by Albumasar, 1515. The book archive of the Pulkovo Observatory. Also see [543], page 241, ill. 123.

The identification of the Egyptian god Anubis with the Roman Saturn is described in the oeuvres of the Egyptologist H. Brugsch ([99]), and the expert in the history of religions J. Frazer ([918] and [919]). The Egyptian Anubis is most frequently portrayed with long pointed jackal ears, somewhat curved, qv in figs. 2.25 and 2.26. It is possible that the Ottoman crescent would occasionally be compared with long pointed jackal ears.

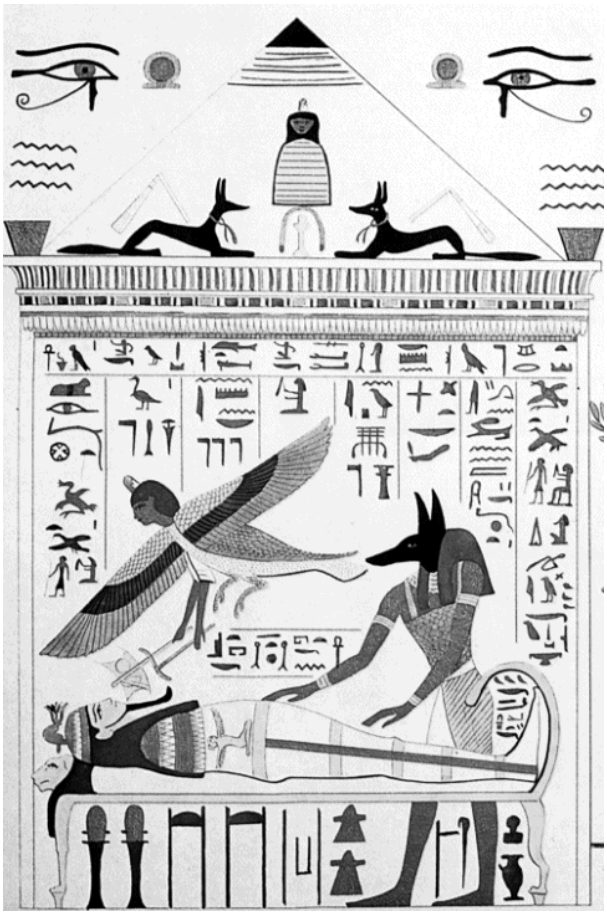


Fig. 2.25. “Ancient” Egyptian picture of the god Anubis with a jackal’s head and pointed ears resembling the Ottoman crescent, or a pair of horns. The specialists in the history of religion call this picture “The Mummy of Osiris Prepared for Burial by Anubis.” Taken from [1415], page 100. Also see [966], Volume 1, page 128.

Fig. 2.26. A picture of Anubis from the famous Egyptian *Book of the Dead*. The pointed ears on the god's jackal head are painted in such a way that they resemble the Ottoman crescent or a pair of horns. Taken from [1448], pl. 3.

In Tesnierio's book [1440], Saturn's chariot is drawn by a griffin and an asp – monsters of death.

The representation of the planet Saturn on the Round Zodiac is as follows: behind the Virgo constellation and beneath it we see two male figures crowned by crescents, one of them bearing a staff, and the other – a large scythe. No other figure on the Round Zodiac, including constellations, has a scythe.

Virgo is portrayed here in exactly the same manner as it is on the mediaeval astronomical charts – as a *woman*

holding an ear of wheat, qv in fig. 2.27. Let us remind the reader that this constellation contains a well-known star – Spica, or the Ear of Wheat.

Fig. 2.27. An ancient picture of the constellation of Virgo from an astronomical book by Bacharach. Virgo is holding a bunch of wheat ears. Near her hand is the star called Spica, or the "Ear of Wheat". Taken from [1021]. Also see [543], page 81, ill. 44.

The figure of Saturn is drawn with a jackal's head. Numerous Egyptian pictures of Saturn accompanying people to the Underworld, are well known. See figs. 2.28, 2.29, 2.30 and 2.31, for instance. Incidentally, one clearly recognizes the well-known Christian Doomsday theme in the "ancient" Egyptian pictures in figs. 2.30 and 2.31 – one of the most popular themes in mediaeval Christian art. We see Jesus Christ sitting on a throne and pronouncing judgement. The scribe in front of him is reading a scroll, or the Book of Fate, where all the deeds of the dead are

listed. The god Anubis is weighing the good and the bad deeds on his scale in order to determine whether the person should go to heaven or to hell. This is clearly an illustration of the Christian Apocalypse, or the Revelation of St. John the Divine. This means all such “ancient” Egyptian drawings belong to a Christian epoch – which couldn’t have preceded the XI century A.D. according to the New Chronology.

Fig. 2.28. Famous Egyptian *Book of the Dead*. The “ancient” Egyptian god Anubis is weighing the good and the bad deeds of humans on a scale. The subject is clearly a Christian one, popular in the Middle Ages. Taken from [1448], plate 3. Also see the photograph on the back of the book cover [1448].

Fig. 2.29 Another "ancient" Egyptian picture from the *Book of the Dead*. The subject is the same one – the comparison of good and evil deeds of humankind at doomsday; its origins are clearly Christian. Anubis is weighing human deeds on a scale. Taken from [1448], plate 31.

Fig. 2.30. "Ancient" Egyptian picture of the Christian Judgement Day as described in the Biblical Apocalypse. Jesus Christ is judging people; in front of him we see a scribe with a scroll, and somewhat further on is Anubis, weighing the deeds of the people on a scale. This bas-relief, distinctively Christian, is kept in the Egyptian Thèbes, Memnonium. Taken from [1100], A., Volume II, pl. 36.

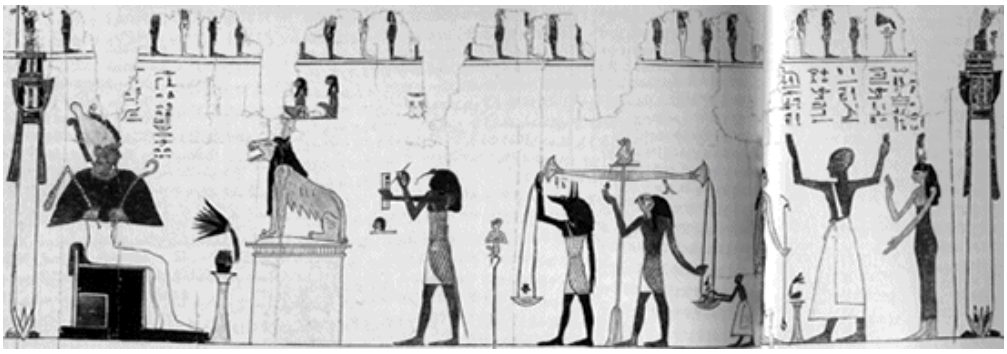


Fig. 2.31. A similar Christian Judgement Day scene from an “ancient” Egyptian papyrus. Jesus Christ is judging people, with Anubis weighing their deeds. It is evident that such drawings could only have appeared after the description of the Apocalypse, not in the dateless antiquity that they are nowadays supposed to date from. Taken from [1100], A., Volume II, pl. 67.

Furthermore, the mediaeval pictures of Venus emphasized the fact that Venus was the only female among planets, not counting the moon and the sun, naturally. Astronomical maps practically always represent Venus as a woman. The mediaeval symbols of the planet Venus can be seen in figs. 2.32 and 2.33. The first picture is a close-up of a fragment of an ancient picture taken from the French astronomical manuscript cited above (see fig. 2.19). In fig 2.33 we see an ancient miniature called “The Planet Venus” ([1046], ill. 71). Venus is also represented as a woman and has her name written over her head, qv in fig. 2.34. Let us remind the reader that Venus resembles Mercury in being positioned relatively close to the sun.

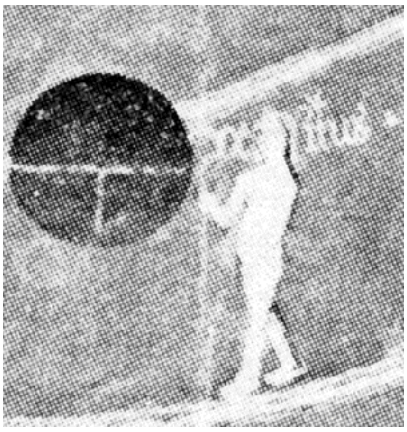


Fig. 2.32. A close-up of the picture of the planet Venus on an old French miniature. The complete title of this astronomical miniature was “Zodiac and the Planets,” and it can be seen in its entirety on one of the preceding illustrations. We see Venus depicted as a woman in motion, with the inscription above her head saying “Venus.” Taken from [1046], ill. 80.

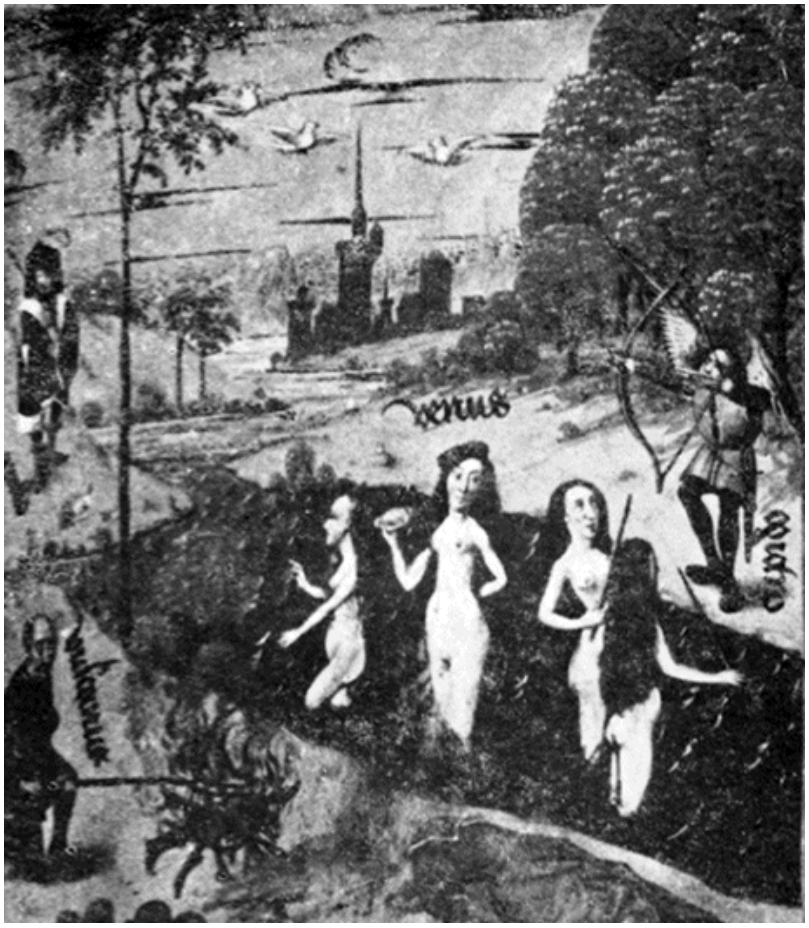


Fig. 2.33. Ancient miniature titled “The Planet Venus” from the *Livre des echés amoureux*. The planet Venus is depicted as a woman with the name Venus written above her head. Taken from [1046], ill. 71.

Fig. 2.34. A close-up of a fragment of the previous picture of Venus. Taken from [1046], ill. 71.

We see the astronomical symbol for the sun in mediaeval books – a large disc with a point in its centre, qv in the drawings in the mediaeval book by Tesnierio ([1440], fig. 2.35), as well as the mediaeval book by Albumasar ([1004], see fig. 2.23). The usual astronomical symbol for the moon is a narrow crescent, qv in fig. 2.36.

Fig. 2.35. Picture of the Sun from a mediaeval book by Tesnierio dating from 1562. The symbol of the Sun – a disc with a dot in the centre – can be seen to the left of the baculus in Sun's hand. Taken from [1440], also see [543], page 71, ill. 31.

Fig. 2.36. Mediaeval picture of the Moon. Its astronomical symbol is a crescent. Illustration in the book by Tesnierio dating from 1562 ([1440]). Here the crescent is also drawn on the head of the woman (the moon), but already in the shape of a pair of "horns." This is how Moses used to be portrayed in ancient Bibles – with "horns" on his head. As it is pointed out in Chron6, the implication is that the mediaeval painters would have had to be carrying on an ancient tradition of depicting the Biblical Moses with a crescent on his head. Taken from [1440]. Also see [543], page 71, ill. 32.

How did the ancient Egyptians draw the sun and the moon? On the Round Zodiac, directly over Pisces we can see a disc that contains an alectryon's eye. Let us remind the reader that the cock that cries at dawn is a natural symbol of the moon or the rising sun. On the other hand, the brightest star in the constellation of Aries is called The Eye, and the disc with an eye could really indicate that the sun or the moon were in Aries.

The fact that in certain cases the “alectryon disc” could be associated with the moon is also reflected on another stone bas-relief on the dome of the Great Dendera Temple, close to the entrance. There is no planetary horoscope here; however, one sees a large number of separate representations of celestial objects. We can see a *disc with an alectryon’s eye* yet again, with a crescent circumscribing it. The reference to either the moon or the sun is apparent, qv on figs. 2.37 and 2.38. Furthermore, we see an identical alectryon-eye disc on this bas-relief, this time accompanied by *fourteen* identical human figures. The reader will recall that a lunar month contains 28 days, so what we see here can probably be identified as representations of halves of lunar months, or fortnights. Each day is represented by a small figure. All of the figures are identical, as “similar days” coming one after another. This may be the way the artist represents the 14-day interval between the *new moon* and the *full moon* that is separated into two weeks each with seven figures for days. Furthermore, this second “lunar disc” is sailing the skies in a boat that clearly resembles a *crescent*, qv in fig. 2.39. Let us also point out that both “lunar discs” on the dome near the entrance clearly depict some celestial deity, since they are worshipped by other figures.

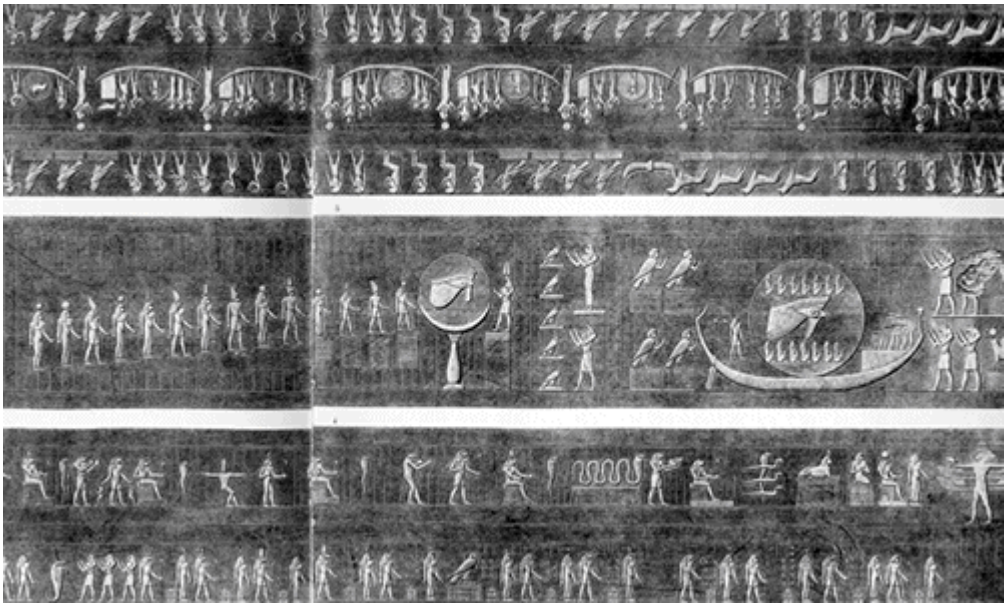


Fig. 2.37. A fragment of a bas-relief located on the ceiling of the Great Dendera Temple, close to the entrance. Both discs are depicting the same celestial deity worshipped by surrounding figures. The first disc with an alectryon's eye is inscribed within a crescent. What we are seeing most probably represents the solar and the lunar symbols. The second disc with an alectryon's eye contains 14 identical glyphs that we presume to represent a half of the lunar month, namely, the interval between the new moon and the full moon. A 3D copy made by Napoleon's painters. Taken from [1100], A., Volume IV, pl.19.

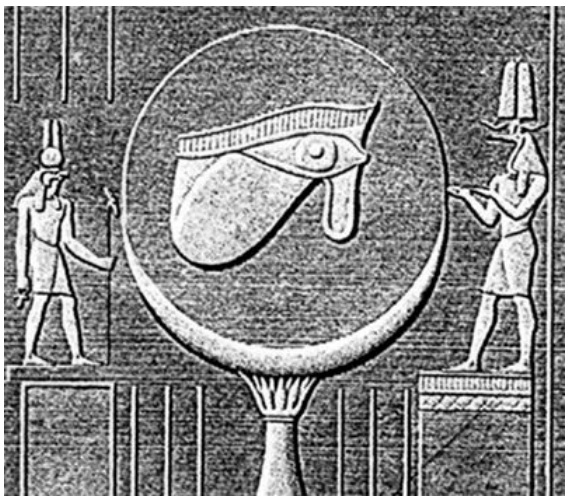


Fig. 2.38. A close-up of a fragment of the bas-relief near the entrance to the Dendera Temple showing either the lunar or the solar disc inscribed within a crescent. Taken from [1100], A., Volume IV, pl. 19.

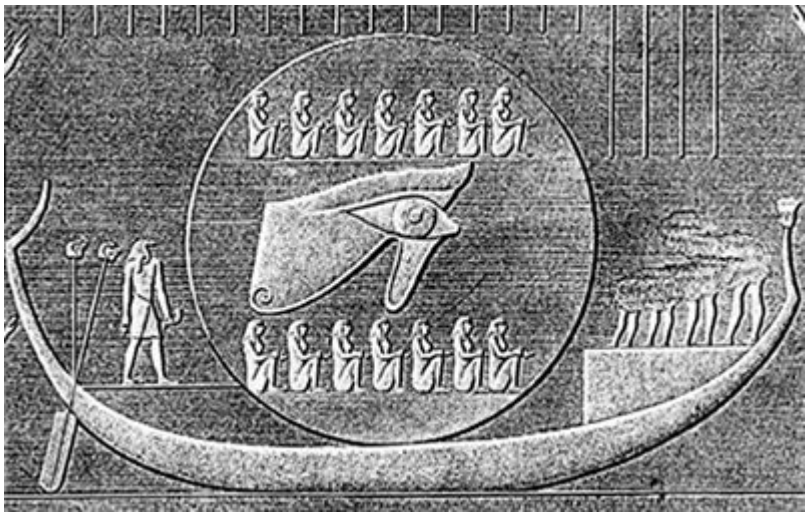


Fig. 2.39. A close-up of a fragment of the bas-relief near the entrance to the Dendera Temple showing either the lunar or the solar disc with 14 glyphs inside. Most probably, the glyphs served to represent half of the lunar month – 14 days out of 28, or the period between the new moon and the full moon. The 14 figures are divided into 2 groups of 7, perhaps a pictorial representation of two seven-day weeks. Taken from [1100], A., Volume IV, pl. 19.

However, in this case our identification of the "alectryon disc" as the Moon or the Sun coincides with that offered by the Scaligerite Egyptologists. They are of the opinion that Osiris had the double name Osiris-Moon, and a disc such as this one used to be one of his symbols ([1062], pages 22, 68 and 69. See figs. 2.40 and 2.41). However, one should also bear in mind that Osiris used to symbolize the sun.

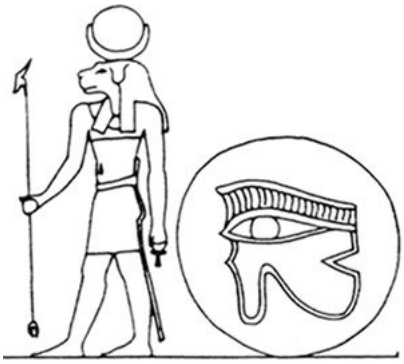


Fig. 2.40. The “ancient” Egyptian Osiris as either the Moon or the Sun, with his symbol – the disc with the head of an alectryon. Taken from [1062], page 22.

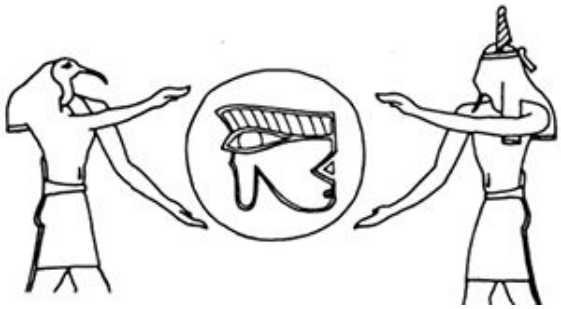


Fig. 2.41. The “ancient” Egyptian Osiris as either the Moon or the Sun, with his symbol – the alectryon disc. Taken from [1062], page 69.

We can see that a final identification of any particular disc on the Egyptian Zodiac as the Moon or the Sun is only feasible after all possible options are tried and all the necessary astronomical calculations performed – which is exactly what we shall do in Chron3, Part 2.

Mediaeval drawings of Mercury were based on the idea that both Mercury and Janus were considered gods of trade, and patrons of contracts of all sorts. Janus is an “ancient” Roman god with *two faces* ([533], Volume 2, p.

684). His two faces face different sides, qv in figs. 2.42 and 2.43. Mercury is always close to the Sun and never drifts too far away from it. In Tesnierio's book [1440] we see Mercury's famous caduceus resembling a *trident* in the hands of the planet Mercury (see fig. 2.44). Another depiction of Mercury, allegedly dating from the XVI century, can be seen in fig. 2.45.

Fig. 2.42. An old picture showing the two-faced "ancient" Roman god Janus. Taken from [966], Volume 2, page 339.

Fig. 2.43. “Janus, the Roman god watching doors and gates from both the inside and the outside” ([1425], page 3). Taken from [1425], page 3.

Fig. 2.44. An ancient picture of the planet Mercury with a caduceus, from Tesnierio’s book of astronomy dating from 1562 ([1440]). Taken from [543], page 71, ill. 33.

Fig. 2.45. A sculpture of Mercury with his caduceus resembling the Greek letter ψ *(psi)*. A sculpture by Giambologna allegedly dated 1564. Museum of Bologna, bronze. The sculpture was most probably made in the XVII-XVIII centuries at the latest. The finish is beautiful; the running or flying figure looks practically modern. Taken from [533], Volume 2, page 140.

We shall limit ourselves to these examples, since in Chron3, Part 2, we shall study all possible planet identification options for the Egyptian zodiacs with the greatest care, and select a finite version.

However, one shouldn't think that what we encounter in the Egyptian zodiacs is the fixed result of a *real* astronomical observation. The fact is that in the Middle Ages certain important dates were apparently written down as picture horoscopes, or "celestial dates" of sorts. This is why when a temple commemorating some ancient event would be erected in the XVI-XVIII century, for instance, the zodiacal dislocation of the planets could well be calculated for the "ancient date" in question, and then depicted on the dome of a temple.

Let us now report the datings of the horoscope depicted on the Long Dendera Zodiac. This bas-relief used to be on the dome of the temple, in the hall one enters via the main entrance.

N. A. Morozov offered the following astronomical solution, basing it on his partial decipherment: 6 April 540 A.D. ([544], Volume 6).

N. S. Kellin and D. V. Denisenko extended the analysis methods, and offered 14 April 1394 as an astronomical solution.

An even more detailed, albeit also partial, decipherment of the Long Zodiac as well as its dating were performed by

T. N. Fomenko. The result was the 7 or 8 of April, 1727 ([METH3:3]).

The finite answer obtained by A. T. Fomenko and G. V. Nosovskiy in 2001 shall be formulated below.

5.3. The horoscopes of Brugsch and Flinders Petrie

In 1857 the eminent Egyptologist Henry Brugsch found an "ancient" Egyptian wooden coffin in Egypt that was in a remarkable condition, as if it were created in a very recent period, qv in fig. 2.46. It contained a typical "ancient" Egyptian mummy ([1054]). On the inside of the lid there was a symbolic representation of the starlit sky with planets affixed to constellations – a horoscope, in other words, qv in Chron3, Part 2.

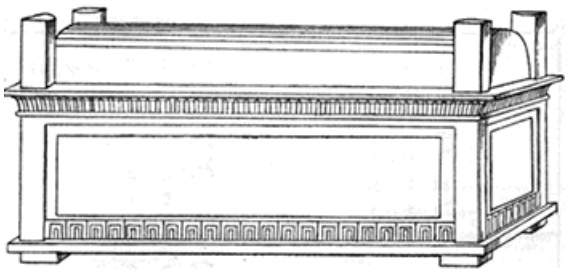


Fig. 2.46. "Ancient" Egyptian wooden sarcophagus found by G. Brugsch in Thebe in 1857. Allegedly dating from 90 A.D. Taken from a book by Henri Brugsch titled *Recueil de Monuments égyptiens, dessinés sur lieux*. 1862. Also see [543], page 297, ill. 148.

The entire burial rite, the artwork, and especially the demotic scripture doubtlessly indicated (according to Scaligerite historians) that the finding was exceptionally ancient. Brugsch himself dated it to the I century A.D. at the earliest ([1054]).

The demotic inscriptions are close to the figures of certain zodiacal constellations and make direct references to the planets they contain.

The situation is extremely advantageous. Indeed, all the necessary astronomical information is given clearly and accurately by the creators of this remarkable “ancient” Egyptian sepulchre.

All the researchers of the horoscope were hypnotized by the alleged antiquity of the demotic scripture (first discovered by Ackerblade 20 years prior to Champollion deciphering hieroglyphic writing), and dated the artefact to the historical epoch corresponding to Scaligerian chronology of Egypt. What ensued was a series of attempts made by astronomers to ascribe the horoscope to the very historical epoch that concurs with the Scaligerian version of the Egyptian chronology. This, however, has failed to yield any results, since, as was the case with the Dendera Zodiacs, the ancient sky, from deep antiquity and until the first centuries of the new era, has never been positioned the way the lid of the sarcophagus depicts it.

The astronomer M. A. Viliev went a little further along the time axis than the other astronomers. However, he didn't go beyond the first couple of centuries of the new era. It is interesting that despite N. A. Morozov's numerous suggestions, M. A. Viliev *refused* to carry on with the research so that it would include the Middle Ages as well, since this would blatantly contradict Scaligerian chronology, which Viliev did not doubt in the least ([544], Volume 6). N. A. Morozov proceeded with the calculations and went forward in time ([544], Volume 6, pages 694-728). N. A. Morozov discovered the following astronomical solution, basing his calculations on his own partial decipherment of the Zodiac found by Brugsch: 17 November 1682. The final 2001 solution of A. T. Fomenko and G. V. Nosovskiy will be formulated below.

In 1901 the eminent Egyptologist W. M. Flinders Petrie found an artificial cave in Upper Egypt, near Sohag, that was used as an "ancient" Egyptian sepulchre. Its walls were covered by ancient artwork and graffiti, and there were two colour horoscopes on the ceiling (see *Athribi* by W. M. Flinders Petrie in Volume 14 of the *British School of Archaeology in Egypt Research Account*, 1902. Details in Chron3, Part 2.)

In 1919, academician B. A. Turayev suggested to perform an astronomical dating of the horoscopes to N. A. Morozov. Their preliminary analysis and deciphering were

performed by E. B. Knobel in Britain ([1224]), who also gave preliminary datings to the horoscopes. The dates he obtained were as follows: 20 May 52 A.D. and 20 January 59 A.D.

However, E. B. Knobel remarked that he found the position of Mercury in the second horoscope quite dubious. In other words, the solution he offered only satisfied the conditions if one was to close one's eyes at some inconsistencies. As for the first horoscope – he put forth the hypothesis that the planetary positions were calculated by the astronomer who had painted it, and not actually observed. The planets were far away from the positions indicated on the horoscope on 20 January 59 A.D. ([1224]). Apart from Mercury, E. B. Knobel had his doubts about the position of Venus in the first horoscope.

This led E. B. Knobel to try out a few other "ancient" versions pertinent to the epoch where Scaligerite Egyptologists had a priori placed them, guided by the style of burial. However, all Knobel's attempts to find a better astronomical solution turned out utterly fruitless. All the other options that he had researched satisfied to the given conditions even less.

Furthermore, when M. A. Viliev verified Knobel's calculations, it turned out that Knobel had been somewhat imprecise with Mars and Saturn as well. This made both of Knobel's dates (52 A.D. and 59 A.D.) highly questionable.

Then M. A. Viliev performed another series of calculations, and offered his own solution of 186 B.C. and 179 B.C. However, it turned out that the subconscious (or conscious) desire of M. A. Viliev to make the solution fit into the historical interval a priori defined by Scaligerian chronology of "ancient" Egypt, led him to several unjustified allowances. In [544], Volume 6, pages 733-736, all of Viliev's calculations are cited, with all of their errors and deviations pointed out as a good example of what a desire to save Scaligerian chronology by all means might lead to.

Then M. A. Viliev put forth a hypothesis that the couple of 349 and 355 A.D. would provide a better fit. However, numerous verifications proved this pair to be even worse than the first solution. Another similar attempt also led to a complete fiasco.

N. A. Morozov carried on with the research. However, he also failed to find a precise astronomical solution. This was beginning to look most peculiar indeed. The character of the painted horoscopes clearly indicated that the ancient painter was fully aware of what he was painting, and not just making the artwork up as he went along. Then N. A. Morozov started to suspect that the horoscope had been deciphered incorrectly. He analyzed the horoscope and suggested another interpretation, a more logical one in his opinion. It was partial as well; however, the astronomical

solution for the problem presented itself as 6 May 1049 for the upper horoscope and 9 February 1065 for the lower.

Now we are ready to consider the finite answer obtained by A. T. Fomenko and G. V. Nosovskiy in 2001.

5.4. Finite datings of Egyptian Zodiacs based on their complete decipherment, as calculated by A. T. Fomenko and G. V. Nosovskiy in 2001

Let us quote a part of our introduction to Chron3, Part 2.

Previous attempts to decipher the "ancient" Egyptian Zodiacs – primarily, those of N. A. Morozov, N. S. Kellin, D. V. Denisenko and T. N. Fomenko – have all been partial, since some part of the zodiacal depictions had remained unidentified. The complications they had to face are perfectly understandable, since to try out all possible permutations one would have to perform a gigantic amount of calculations impossible to do manually. The decipherment we obtained in 2001 was the first one to be completed, with an exhaustive computer search of *every* symbol in the zodiacs that was interpreted ambiguously. The singular complete decipherment possible was the only one that accounted for everything depicted on the zodiacs, and allowed for an astronomical solution to boot. This fact is extremely important. The very existence of a complete

and datable decipherment is anything but obvious. Furthermore, our astronomical solution is the only one possible. This makes our decipherment finite.

Apparently, the complete decipherment that we performed includes the partial decipherments formerly offered by N. A. Morozov and T. N. Fomenko, but differs from them somewhat in details. These differences have the shape of circumstantiations in the complex situations where one would formerly have to choose between a great number of possible options. This concerns the differing symbols for the sun and the moon as used by astronomers in the Middle Ages. All of the previously mentioned researchers did not perform any computer search, basing their choice on the analysis of the "ancient" Egyptian symbols in general. Their interpretations weren't finite in a number of cases; therefore, the dates they came up with could not fit ideally. This explains the fact that the precise datings calculated by the authors differ from the ones calculated previously by N. A. Morozov, N. S. Kellin, D. V. Denisenko and T. N. Fomenko; however, it is significant that all the exact dates remain mediaeval. It turns out that no finite astronomical solution for the Egyptian zodiac goes further back in time than the XII century A.D.

Let us re-emphasize that computer calculations allowed us to discover that the previous partial decipherments

provided for the foundation of the finite complete interpretation of the zodiac, confirming that the research of our predecessors had been conducted in the correct general direction.

The computer datings we have come up with for the "ancient" Egyptian zodiacs are as follows:

- The Round Zodiac of Dendera:
  morning of 20 March 1185 A.D.
- The Long Zodiac of Dendera:
  22-26 April 1168 A.D.
- The zodiac from the Greater Temple of Esna:
  31 March – 3 April 1394 A.D.
- The zodiac from the Lesser Temple of Esna:
  6-8 May 1404 A.D.

The Athribean horoscopes of Flinders Petrie:

- The upper zodiac:
  15-16 May 1230 A.D.
- The lower zodiac:
  9-10 February 1268 A.D.
- The Horoscope of Thebe by H. Brugsch:
  - The horoscope of demotic subscripts:
    18 November 1861 A.D.;
  - The "Horoscope without Staves":
    6-7 October 1841 A.D.;

    - The “Horoscope with Boats”:
      15 February 1853 A.D.
- The “Colour Horoscope of Thebe” (Luxor):
  5-8 September 1182.

This research of ours proved to include a great body of material, and was quite complex. It turned into an entire book that we include in Chron3.

5.5. On the errors of E. S. Goloubtsova and Y. A. Zavenyagin

This could mark the end of our account of Egyptian zodiacs and their datings, if it hadn’t been for the publication of a certain article by E. S. Goloubtsova and Y. A. Zavenyagin often quoted by the proponents of Scaligerian chronology. The article in question is entitled “One More Study of the ‘New Methods’ and the Ancient Chronology” and was published in *Voprosy Istorii (Historical Issues)*, No. 12, 1983, pages 68-83 ([179]). The authors of the article tried to question the dating of the Round Zodiac as obtained by N. A. Morozov. It will be edifying to study the article of Goloubtsova and Zavenyagin, since it appears to be concerned primarily with using a computer for solving the problem, which makes the conclusions arrived at by the authors seem scientific and objective.

E. S. Goloubtsova and Y. A. Zavenyagin write that “the complication lies in the fact that it is perfectly unclear which figure (of the five on the Round Zodiac) should stand for which planet.” This is why they suggest considering the Zodiac to depict the following planets: Saturn, Venus, Mercury, Mars and Jupiter. However, the authors *don’t offer any proof* for such an interpretation of the Zodiac ([179]). Furthermore, they cite the following table and suggest that the abovementioned planets are localized on the Zodiac with a possible deviation rate of 20 degrees to one side or another.

Figure 1 between Pisces and Aquarius	0 ± 20 degrees, or (340 - 360 - 20)
Figure 2 between Cancer and Gemini	120 ± 20 degrees, or (100 - 140)
Figure 3 between Virgo and Leo	180 ± 20 degrees, or (160 - 200)
Figure 4 between Libra and Virgo	220 ± 20 degrees, or (200 - 240)
Figure 5 between Capricorn and Aquarius	320 ± 20 degrees, or (300 - 340)

The authors report that none of these possible combinations were realized in 568 A.D. (supporting this by computer calculations) and add that “this conclusion is of course valid for any decipherment of the figures of the Round Zodiac.” ([179]) They proceed to offer 53 A.D. as a solution.

So, one may get the impression that the astronomers have finally refuted "the fantastic inventions of Morozov" and confirmed the Scaligerian chronology once again.

However, nothing here is quite as simple as it is presented to be. This is a reflection of the typical illusion of the average lay observer that it suffices to "load" some mathematical data into a computer so that "mathematical science" can provide us with an immediate answer. Let us return to the very beginning and observe just what Goloubtsova and Zavenyagin, the authors of [179], load into their computers. They write that the five planets of the Round Zodiac are allegedly localized near the following constellations: Pisces, Aquarius, Cancer, Gemini, Virgo and Capricorn, giving presumed intervals (in degrees) that contain the planets: 340-360-20 degrees, 100-140 degrees, 160-200 degrees, 200-240 degrees and 300-340 degrees.

The problem here is that the data used by the authors of [179] as basis for their calculations fails to concur with the actual depiction of the planets on the dome of the temple. Where did their bizarre table come from, the one they processed mathematically afterwards? It would have sufficed to carefully study the photographs of the Round Zodiac contained in scientific literature in order to reconstruct the correct horoscope. It differs considerably from the one described by Goloubtsova and Zavenyagin,

since the Round Zodiac explicitly depicts Venus in either Aries or Pisces.

In our opinion, the fact that the authors of [179] "omitted" the constellation of Aries in their table speaks for itself. It is little wonder that the computer "failed to find a solution" in the Middle Ages. As we can see, Goloubtsova and Zavenyagin have *falsified the initial data* and *have de facto prohibited the computer from studying the interval between 25 and 50 degrees* – the actual location of the constellation of Aries.

E. S. Goloubtsova and Y. A. Zavenyagin appear to have wanted to find confirmation of Scaligerian chronology without being overly accountable for the means they used for this end. This means that avid Scaligerites should think twice before referring to this "research."

6.
Astronomy in the New Testament

Example 1

The terms and images used in mediaeval astronomical literature for the designation of planets and constellations can be compiled into a glossary of sorts, which can later be used for the decipherment and dating of similar terms and images found in other chronicles.

E. Renan was apparently the first scientist to point out that the biblical book of the Apocalypse contains a verbal description of a horoscope ([725]). Not being an astronomer, Renan did not date the horoscope, although the dating of the Apocalypse is of the greatest interest. ([765], page 135). But a precise astronomical solution of the Apocalypse horoscope does exist, and it is both unique and unambiguous. This horoscope dates from the 1 October 1486 A.D. (See details below.)

Example 2

The dating of the eclipse, which, according to the early Christian authors, accompanied the crucifixion of Jesus Christ. Such authors as Sinkellos, Flegon, Africanus, and Eusebius wrote about this eclipse. However, the Evangelical descriptions aren't very explicit on whether the description refers to a solar eclipse, or a lunar. Scaligerian chronology presumes the eclipse to be lunar, although this is highly debatable. The ecclesiastical tradition has preserved evidence of the eclipse being solar. The Gospel according to Luke, for instance, states specifically: "For the sun stopped shining." (Luke 23:45)

The gospel of Nicodemius, declared apocryphal by historians, says: "And it was about the sixth hour, and there was darkness over the land until the ninth hour, for the sun was darkened… And Pilate sent for the Jews and said unto them: Did ye see that which came to pass? But they said: There was an eclipse of the sun after the accustomed sort." (Nicodemius XI – [29], p. 83).

The last phrase in this passage shows that in the epoch when the gospel of Nicodemius was written, the fact that the eclipses of the sun occur according to a specific astronomical law was well understood. There is a direct reference made to the eclipse happening "after the accustomed sort", which most probably reflects that such astronomical notions already existed in the mediaeval period.

Scaligerian "astronomical solution" suggests the lunar eclipse of 3 April 33 A.D. to have accompanied the crucifixion of Christ ([1154]). This theory does not hold up to any criticisms at all, which is well known, although de-emphasized, and this problem is deliberately presented as nonexistent. (See the discussion in [544], Volume 1.)

In spite of the totally questionable characteristics of the "evangelical eclipse" extracted from early Christian texts, and repeatedly discussed in chronological literature, an attempt can be made to date this eclipse precisely. For this end, both the solar and lunar versions of the eclipse should be examined. A suitable astronomical solution exists on the interval between 200 A.D. and 800 A.D. The lunar eclipse solution of 368 A.D. was found by Morozov ([544], Vol. 1]). However, Morozov did not extend his calculations to later centuries for the reasons cited above – the primary being his unswerving confidence in Scaligerian chronology from the VI century A.D. and on. The calculations of the authors of the present book covered the entire historical period up to 1600 A.D. and revealed an additional precise astronomical solution, quite unexpectedly. This was the lunar eclipse of the 3 April 1075 A.D. The dating of our solution differs from the Scaligerian by over 1.000 years, and by 700 from Morozov's. (See more details below.)

We recall that Scaligerian astronomical dates and modern calculations only come to concurrence from the XI century A.D. and on, and are only fully reliable from as recently as the XIII century A.D.

But if we consider the eclipse described in the Gospels to be solar, we cannot fail to notice that a total solar eclipse whose shadow track traversed Italy and Byzantium occurred in the XI century, on 16 February 1086. See more on the correspondence of this eclipse with the old ecclesiastical tradition that dated the crucifixion of Christ to the XI century A.D., qv in the book entitled *The Biblical Russia* (Annex 4) and *Chron6*. However, this ecclesiastical tradition was 100 years off the mark, as we demonstrate in our book "King of the Slavs". It turns out that the solar eclipse of 1185 A.D. corresponds a lot more to the real dating of the Crucifixion. See more on this subject in our book entitled *King of the Slavs*. We shall come back to this "Evangelical eclipse" in *Chron2*.

ANNEX

Grammatical analysis of an eclipse description in *History* by Thucydides

This section contains quotations from works by Y. V. Alexeyeva

In the present Annex, references are made to the list of books and notes in the end of the Annex.

Curcius [d1], Schwyzer [d2] and Cherny [d3] noted the similarity between systems [d4] of perfective and imperfective aspects of the verb in the ancient Greek and Slavonic languages. Thus, the imperfective aspect of a verb (praesens) indicates that the action in question is rather a process that goes through various stages over the course of time. Cf.: *I am dying* (imperfective aspect), *I have died* (perfective aspect), *I am dead* (conveys effective aspect). While perfective aspect of a verb (aoristus) (cf.: similarly) indicates either a momentary action (cf.: *gave a cry, drew breath*), or the moment when a given action begins (cf.: *she started singing*), or ends (cf.: *she stopped singing*). One should note, however, that the ancient Greek

language has, besides perfective and imperfective aspects, effective aspect (perfectum) (cf.: *gave a cry, drew breath*), which does not exist in contemporary Slavonic languages but still can be seen as traces (in the Russian language, for instance ([d5])). This aspect is used to either refer to an achieved result of action usually continuing at the moment of speech, or a state caused by such completed action which is still a reality.

Let us look at a phrase by Thucydides:

ὁ ἥλιοζ ἐξέλιπε … καὶ πὰλιν ἀνεπληρώθη,
γενόμενοζ μηνοειδήζ καὶ ἀστὲρων τινῶν
ἐκφανέντων.

Let us research it grammatically in order to establish the correct order of events. In doing so, we shall present other possible interpretations of this phrase which, albeit constructed correctly from the grammatical point of view, can prove void of meaning, such as the phrase “he had died, but continues to breathe”.

The beginning of the phrase goes as follows:

ὁ ἥλιοζ ἐξέλιπε … καὶ πὰλιν ἀνεπληρώθη …

That is, “The sun darkened (disappeared) … and again (anew) replenished”. The form [d4] ἐξέλιπε (darkened) is

used to refer to the 3rd person, singular, active voice of the verb ἐκλείπω, indicative mood, perfective aspect (3 Sin. aoristi indicative activi). The form [d4] ἀνεπληρώθη (replenished) is used to refer to the 3rd person, singular, passive voice of the verb ἀνᾰπληρᾰ́ω, indicative mood, perfective aspect (3 Sin. aoristi indicativi passivi). Further: ἐξέλιπε and ἀνεπληρώθη are similar predicates related to the subject ὁ ἥλιοζ (the sun). Actions expressed by these verbs in perfective aspect are not simultaneous. This difference, a certain gap between ἐξέλιπε (darkened) and ἀνεπληρώθη (replenished), is indicated by πὰλιν (again, rursus, wieder, вновь).

Note 1. In the Greek language, in order to indicate the simultaneity of actions performed by the same person (in present, past, and future tense), personal form of one verb and the imperfective aspect of another one's participle [d6]. E.g.: “The sun, darkening, replenished”, “The sun, having darkened, replenished”.

Note 2. A number of verbs in imperfective aspect, being predicates with one subject, can denote actions which at a certain moment of development occur simultaneously (i.e., imperfective aspect neither indicate the beginning nor the end of an action).

The next part of the phrase:

γενόμενοζ μηνοειδήζ καὶ ἀστὲρων τινῶν ἐκφανέντων

– explains circumstances that provide us with additional information. In adverse case, these actions would likewise be expressed by personal forms of verbs:

ὁ ἥλιοζ ἐξέλιπε … καὶ πὰλιν ἀνεπληρώθη καὶ ἐγένετο μηνοειδήζ καὶ ἀστὲρεζ τινξζ ἐξεφάνησαν ἐξεφάνθησαν,

“The sun darkened… and again replenished, and became similar to the crescent, and some stars appeared in sight”. Further: γενόμενοζ – the perfective aspect participle from the verb γὶγνομαι, the coordinated in masculine gender, singular, nominative with the subject ὁ ἥλιοζ. The participle is used instead of adverbial modifier subordinate clause, when the subject of a subordinate clause is a part of the principal clause (in this case, the subject of the principal clause) [d7]. Perfective aspect participle (adverbial modifier and the predicative participles) always expresses precedence [d8] to the action of the principal verb, as opposed to the imperfective aspect participle that refers to the simultaneity of its action and that of the principal verb. See Par. III, Note 1. In our phrase γενόμενοζ (having become, having turned) means

precedence only to the action ἀνεπληρώθη (replenished). First, if the author should need to indicate that this action (γενόμενοζ – having become) equally precedes action ἐξέλιπε (darkened) and action ἀνεπληρώθη, then the phrase would be constructed differently, along the lines of:

… γενόμενοζ μὲν μηνοειδήζ ὁ ἥλιοζ ἐξέλιπε καὶ πὰλιν ἀνεπληρώθη ἐκφανέντωνδέ …,

or "having become similar to the crescent, the sun darkened and again replenished."

Second, καὶ πὰλιν means a strict sequence of actions ἐξέλιπε and ἀνεπληρώθη, clearly dividing one from the other [d9]. Therefore, one should not believe the circumstances accompanying one action (ἀνεπληρώθη) to equally relate to the other (ἐξέλιπε). Thus, the sun had acquired the shape of the crescent before it replenished, and after (or simultaneously with) having darkened. Translators to German, English, and French can only convey this sequence by description: these languages have no participle which would possess the meaning of precedence. Adverbial modifier subordinate clause, the subject of which does not occur in the principal clause, neither in nominative nor in any other indirect case, can be replaced by a special adverbial modifier construction

Genitivus Absolutus, where the subject of a subordinate clause is in the genitive case, and the predicate is replaced [d10] by the genitive case of the participle of the same verb.

If the construction Genitivus Absolutus contains an imperfective aspect participle, then the action of the construction occurs simultaneously with that of the principal clause [d10]. E.g.,

ὁ ἥλιοϛ ἀνεπληϱώθη ἀστὲϱωντινῶν ἐκφαινομένων,

"The sun replenished, at the same time some stars were coming in sight".

If the construction Genitivus Absolutus contains a perfective aspect participle, then the action of the construction precedes that of the principal verb [d10]. E.g.,

ὁ ἥλιοϛ … ἀνεπληϱώθη … ἀστὲϱων τινῶν ἐκφανεντων,

"The sun replenished, before that some stars came in sight".

In our phrase, the action of the construction Genitivus Absolutus only precedes the action ἀνεπληϱώθη (replenished). Indeed, in the phrase:

… ὁ ἥλιοζ ἐξέλιπε … καὶ πὰλιν ἀνεπληρώθη γενόμενοζ μηνοειδήζ καὶ ἀστὲρων τινῶν ἐκφανέντων,

– the conjunction καὶ πὰλιν joins the predicate ἐξέλιπε (darkened) and the predicate ἀνεπληρώθη (replenished), while the conjunction [d11] καὶ joins the circumstance actions which, for the purposes explained above, are constructed differently from the grammatical viewpoint. However, Thucydides might have expressed both circumstance actions through similar adverbial modifier phrases, such as:

… ὁ ἥλιοζ ἐξέλιπε … καὶ πὰλιν ἀνεπληρώθη, ἐπεί ἐγενετο μηνοειδήζ καὶ ἐπεί ἀστὲρεζ τινεζ ἐξεφ άνησαν,

“The sun darkened and again replenished after it had become similar to the crescent, and after some stars have come in sight”.

Thus, the actions γενόμενοζ and ἀστὲρων τινῶν ἐκφανέντων are joined by the conjunction καὶ and compose a united adverbial modifier group related to ἀνεπληρώθη; however, it is impossible to establish, judging merely by the grammatical analysis, the correlation between the actions γενόμενοζ

μηνοειδής and ἀστὲρων τινῶν ἐκφανέντων (the appearance of the crescent sun and the stars) – namely, the precedence of one over the other, or the determination of a dependence existing between the two events.

Note 3. If we consider καὶ to unite the construction Genitivus Absolutus with the whole of the phrase

… ὁ ἥλιος ἐξέλιπε … καὶ πὰλιν ἀνεπληρώθη … καὶ ἀστὲρων τινῶν ἐκφανέντων,

– then the appearance of stars in the sky turns out to have preceded both the darkening and the replenishing of the sun. In this case, the contraposition (of the appearance of stars against the darkening and the replenishing of the sun) is obvious and not expressed by
particles μέν and δἔ grammatically:

… ὁ ἥλιος ἐξέλιπε … καὶ πὰλιν ἀνεπληρώθη … καὶ ἀστὲρων δἔ τινῶν ἐκφανέντων.

Therefore, such a stance is erroneous. On the other hand, acknowledging that καὶ simply unites the construction Genitivus Absolutus with the whole of the phrase, without any contrapositions of any kind attests to the fact that the action of the “appearance of stars” is of equal value with, and similar to, the action of “darkening-

replenishing", which is impossible. Firstly, Genitivus Absolutus is by nature an adverbial modifier and of equal value with a subordinate clause, therefore cannot have equal rights with the principal clause, but should be subordinate thereto. Secondly, ἐξέλιπε, ἀνεπληρώθη and ἀστὲρων τινῶν ἐκφανεντων, [d13], possess no similarity, and so it would be an error to ascribe the actions "darkened", "replenished", "stars appeared", etc., to the same class of events.

Conclusion. *Sequence of events is as follows: the sun darkened – assumed the shape of a crescent – the stars came into sight – the sun replenished again*.

As a rule, contemporary languages convey the constructions of the ancient Greek by proxy of description, where the forms available are clarified by means of adverbs or other form words [d13]. Thus, the construction of Genitivus Absolutus is replaced by a subordinate clause, and the adverb γενόμενοζ – by a personal form of verb. To show the precedence of the action "assumed the shape of a crescent" to the action "replenished", a relevant word order is used.

Literature and notes

[d1] Curtius, *Erläuterungen zu meiner griechischen Schulgrammatik*, pp. 181-182.

[d2] Schwyzer, *Griechische Grammatik*, t. 1, Bd. 2, 1950, p. 248 and on.

[d3] Cherny, *On Relation of Aspects of Russian Verb to Greek Tenses*. SPb., 1887, pp. 4-8.

[d4] The issue of terms needs to be discussed: verbal forms are a complex fusion of meanings – aspect, mood, tense, etc. Disagreement may arise on whether a verb is in an indicative mood of the perfective aspect, or whether the verb of perfective aspect is in the indicative mood; whether an aspect has the participles of verb "x", or whether the verb "x" of a certain aspect has participles. Issues like that are beyond the scope of the current work and believed to be terminological issues. In this case, we are concerned with the fact that two forms can be contraposed by the same feature – aspect of verb, e.g.: ἐξέλειπε, ἐξέλιπε – 3rd person, singular, active voice, indicative mood, but ἐξέλειπε is a verb of the imperfective aspect, while ἐξέλιπε is a verb of the perfective aspect.

[d5] Such as gender contraposition in the past tense. The existing form originates from a perfect adverb.

[d6] Cherny, *Grammar of the Greek Language*, part 2, 103 a, paragraph 45.

[d7] *Ibid*., paragraphs 45 and 138—143.

[d8] *Ibid*., paragraph 103 b, Cherny, *On the Relation of Aspects*…, pp. 21—28.

[d9] Künner, *Ausführliche Grammatik der Griechischen Sprache*, t. 2, Bd. 2, 524 (1).

[d10] Cherny, *Grammar of the Greek Language*, part 2, paragraphs 45 and 144.

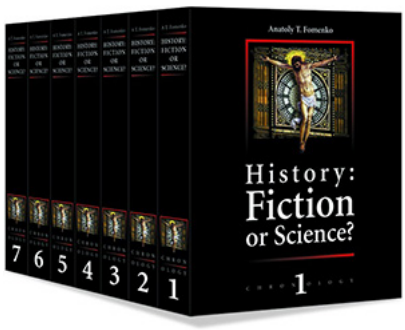
[d11] Künner, *Ausführliche Grammatik der Griechischen Sprache*, 521(1-2).

[d12] *Ibid*., paragraph 522. On simultaneity and the precedence of actions, see also Cherny, *On the Relation of Aspects*…, especially the pages 21-28.

[d13] For instance, in the English translation by Bloomfield "having been" is clarified by "after", in the French translation – "avoir eu", "ayant brillé" –

by “après” and “dans l’intervalle”.

What mainstream historians say about the New Chronology?



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

in *History: Fiction or Science?* book series, originally published in Russian.

The New Chronology also contains *a reconstruction*, an alternative chronology, radically shorter than the standard historical timeline, because all ancient history is "folded" onto the Middle Ages. According to Fomenko's claims, the written history of humankind goes only as far back as AD 800, there is almost no information about events between AD 800–1000, and most known historical events took place in AD 1000–1500.

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

History of New Chronology

The idea of chronologies that differ from the conventional chronology can be traced back to at least the early XVII century. Jean Hardouinthen suggested that many ancient historical documents were much younger than commonly believed to be. In 1685 he published a version of Pliny the Elder's *Natural History* in which he claimed that most Greek and Roman texts had been forged by Benedictine monks. When later questioned on these results, Hardouin

stated that he would reveal the monks' reasons in a letter to be revealed only after his death. The executors of his estate were unable to find such a document among his posthumous papers. In the XVII century, Sir Isaac Newton, examining the current chronology of Ancient Greece, Ancient Egypt and the Ancient Near East, expressed discontent with prevailing theories and proposed one of his own, which, basing its study on Apollonius of Rhodes's *Argonautica*, changed the traditional dating of the Argonautic Expedition, the Trojan War, and the Founding of Rome.

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

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

> "… almost all important civilized peoples have early woven myths around and glorified in poetry their heroes, mythical kings and princes, founders of religions, of dynasties, empires and cities—in short, their national heroes. Especially the history of their birth and of their early years is furnished with phantastic [*sic*] traits; the amazing similarity, nay literal identity, of those tales, even if they refer to different, completely independent peoples, sometimes geographically far removed from one another, is well known and has struck many an investigator." (Rank, Otto. *Der Mythos von der Geburt des Helden*.)

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

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

Fomenko's claims

According to New Chronology, the traditional chronology consists of four overlapping copies of the "true" chronology shifted back in time by significant intervals with some further revisions. Fomenko claims all events

and characters conventionally dated earlier than XI century are fictional, and represent "phantom reflections" of actual Middle Ages events and characters, brought about by intentional or accidental misdatings of historical documents. Before the invention of printing, accounts of the same events by different eyewitnesses were sometimes retold several times before being written down, then often went through multiple rounds of translating and copyediting. Names were translated, mispronounced and misspelled to the point where they bore little resemblance to originals.

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

For example, the oldest extant manuscripts of monumental treatises on Ancient Roman and Greek history, such as *Annals* and *Histories*, are conventionally dated c. AD 1100, more than a full millennium after the events they describe, and they did not come to scholars'

attention until the XV century. According to Fomenko, the XV century is probably when these documents were first written.

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

Fomenko claims that the most probable prototype of the historical Jesus was Andronikos I Komnenos (allegedly AD 1152 to 1185), the emperor of Byzantium, known for his failed reforms; his traits and deeds reflected in 'biographies' of many real and imaginary persons (A. T. Fomenko, G. V. Nosovskiy. *Czar of the Slavs* (in Russian). St. Petersburg: Neva, 2004.). The historical Jesus is a composite figure and reflection of the Old Testament prophet Elisha (850-800 BC?), Pope Gregory VII (1020? -1085), Saint Basil of Caesarea (330-379), and even Li

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

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

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

On the other hand, according to Fomenko the word "Rome" is a placeholder and can signify any one of several different cities and kingdoms. He claims the "First Rome", or "Ancient Rome", or "Mizraim", is an ancient Egyptian kingdom in the delta of the Nile with its capital

in Alexandria. The second and most famous "New Rome" is Constantinople. The third "Rome" is constituted by three different cities: Constantinople (again), Rome in Italy, and Moscow. According to his claims, Rome in Italy was founded around AD 1380 by Aeneas, and Moscow as the third Rome was the capital of the great "Russian Horde." Similarly, the word "Jerusalem" is actually a placeholder rather than a physical location and can refer to different cities at different times and the word "Israel" did not define a state, even not a territory, but people fighting for God, for example, French St. Louis and English Elizabeth called themselves the King/Queen of Israel.

He claims that parallelism between John the Baptist, Jesus, and Old Testament prophets implies that the New Testament was written before the Old Testament. Fomenko claims that the Bible was being written until the Council of Trent (1545–1563), when the list of canonical books was established, and all apocryphal books were ordered to be destroyed. Fomenko also claims that Plato, Plotinus and Gemistus Pletho are one and the same person; according to him, some texts by or about Pletho were misdated and today believed to be texts by or about Plotinus or Plato. He claims similar duplicates Dionysius the Areopagite, Pseudo-Dionysius the Areopagite, and Dionysius Petavius. He claims Florence and the House of Medici bankrolled

and played an important role in creation of the magnificent 'Roman' and 'Greek' past.

Specific claims

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

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

and artifacts known today are erroneous, non-exact or dependent on traditional chronology.

- No single document in existence can be reliably dated earlier than the XI century. Most “ancient” artifacts may find other than consensual explanation.
- Histories of Ancient Rome, Greece and Egypt were crafted during the Renaissance by humanists and clergy - mostly on the basis of documents of their own making.
- The Old Testament represents a rendition of events of the XIV to XVI centuries AD in Europe and Byzantium, containing “prophecies” about “future” events related in the New Testament, a rendition of events of AD 1152 to 1185.
- The history of religions runs as follows: the pre-Christian period (before the XI century and the birth of Jesus), Bacchic Christianity (XI and XII centuries, before and after the life of Jesus), Christianity (XII to XVI centuries) and its subsequent mutations into Orthodox Christianity, Catholicism, Judaism, and Islam.
- The *Almagest* of Claudius Ptolemy, traditionally dated to around AD 150 and considered the cornerstone of classical history, was compiled in XVI and XVII centuries from astronomical data of the IX to XVI centuries.

- 37 complete Egyptian horoscopes found in Denderah, Esna, and other temples have unique valid astronomical solutions with dates ranging from AD 1000 and up to as late as AD 1700.
- The Book of Revelation, as we know it, contains a horoscope, dated to 25 September - 10 October 1486, compiled by cabbalistJohannes Reuchlin.
- The horoscopes found in Sumerian/Babylonian tablets do not contain sufficient astronomical data; consequently, they have solutions every 30–50 years on the time axis and are therefore useless for purposes of dating.
- The Chinese tables of eclipses are useless for dating, as they contain too many eclipses that did not take place astronomically. Chinese tables of comets, even if true, cannot be used for dating.
- All major inventions like powder and guns, paper and print occurred in Europe in the period between the X and the XVI centuries.
- Ancient Roman and Greek statues, showing perfect command of the human anatomy, are fakes crafted in the Renaissance, when artists attained such command for the first time.
- There was no such thing as the Tartar and Mongol invasion followed by over two centuries of yoke and slavery, because the so-called “Tartars and Mongols”

were the actual ancestors of the modern Russians, living in a bilingual state with Turkic spoken as freely as Russian. So, Russia and Turkey once formed parts of the same empire. This ancient Russian state was governed by a double structure of civil and military authorities and the hordes were actually professional armies with a tradition of lifelong conscription (the recruitment being the so-called “blood tax”). The Mongol “invasions” were punitive operations against the regions of the empire that attempted tax evasion. Tamerlane was probably a Russian warlord.

- Official Russian history is a blatant forgery concocted by a host of German scholars brought to Russia to legitimize the usurpingRomanov dynasty (1613-1917).
- Moscow was founded as late as the mid-XIV century. The battle of Kulikovo took place in Moscow.
- The tsar Ivan the Terrible represents a collation of no fewer than four rulers, representing two rival dynasties: the legitimate Godunov rulers and the ambitious Romanov upstarts.
- English history of AD 640–1040 and Byzantine history of AD 378–830 are reflections of the same late-medieval original.

Fomenko’s methods

Statistical correlation of texts

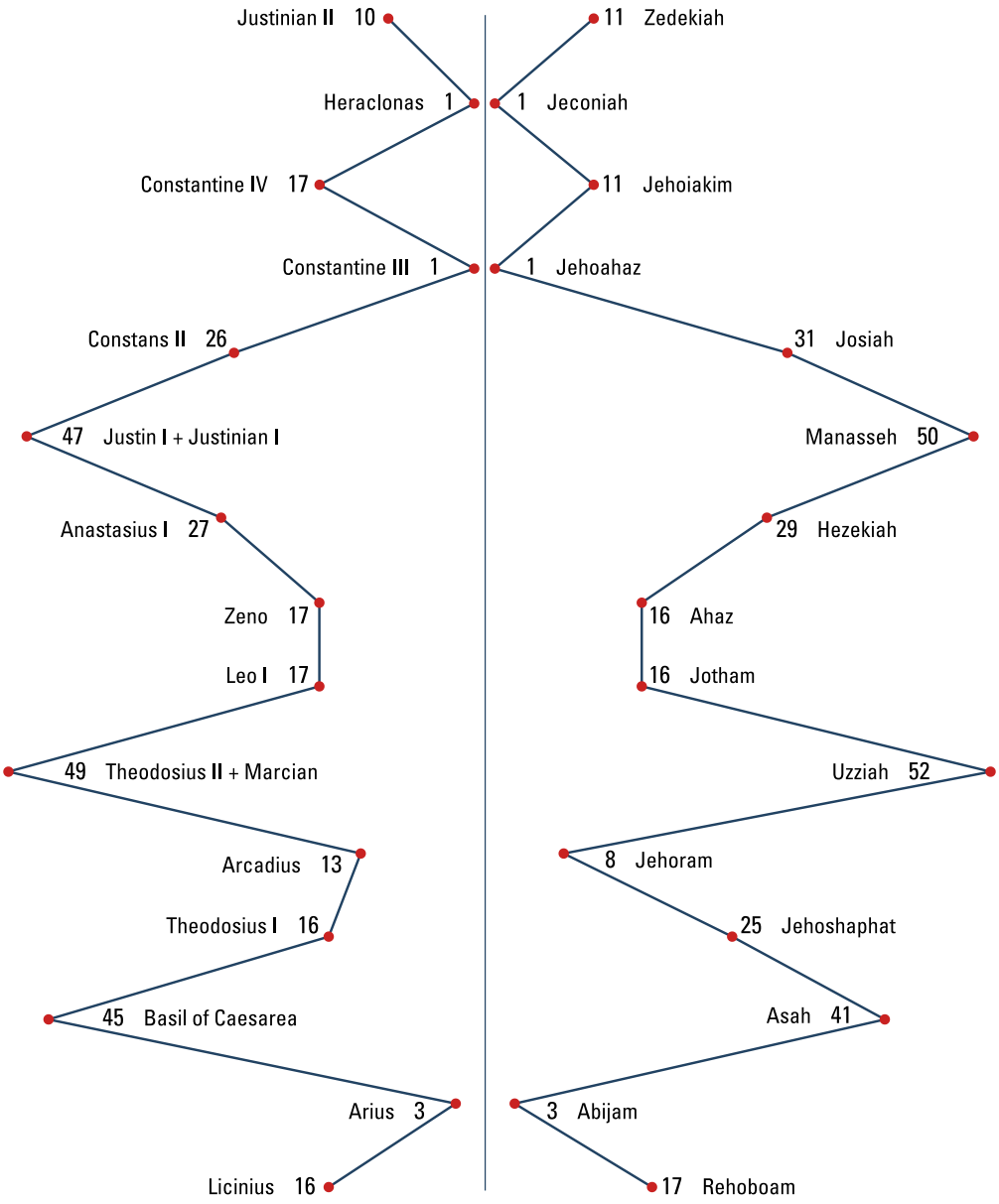
One of Fomenko's simplest methods is statistical correlation of texts. His basic assumption is that a text which describes a sequence of events will devote more space to more important events (for example, a period of war or an unrest will have much more space devoted to than a period of peaceful, non-eventful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

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

ancient history of Rome is a copy of medieval history of Rome, thus clashing with mainstream accounts.

Statistical correlation of dynasties

In a somewhat similar manner, Fomenko compares two dynasties of rulers using statistical methods. First, he creates a database of rulers, containing relevant information on each of them. Then, he creates "survey codes" for each pair of the rulers, which contain a number which describes degree of the match of each considered property of two rulers. For example, one of the properties is the way of death: if two rulers were both poisoned, they get value of +1 in their property of the way of death; if one ruler was poisoned and another killed in combat, they get -1; and if one was poisoned, and another died of illness, they get 0 (Fomenko claims there is possibility that chroniclers were not impartial and that different descriptions nonetheless describe the same person). An important property is the length of the rule. (*Chron1*, pp. 215–223.)



Sample Fomenko parallelism.

Fomenko lists a number of pairs of unrelated dynasties – for example, dynasties of kings of Israeland emperors of late Western Roman Empire (AD 300-476) – and claims that this method demonstrates correlations between their reigns. (Graphs which show just the length of the rule in

the two dynasties are the most widely known; however, Fomenko's conclusions are also based on other parameters, as described above.) He also claims that the regnal history from the XVII to XX centuries never shows correlation of "dynastic flows" with each other, therefore Fomenko insists history was multiplied and outstretched into imaginary antiquity to justify this or other "royal" pretensions.

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

Astronomical evidence

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

- He says the mysterious drop in the value of the lunar acceleration parameter D" ("a linear combination of the [angular] accelerations of the Earth and Moon")

between the years AD 700–1300, which the American astronomer Robert Newton had explained in terms of "non-gravitational" (i.e., tidal) forces. By eliminating those anomalous early eclipses the New Chronology produces a constant value of D" beginning around AD 1000. (*Chron1*, pp. pp.93-94, 105-6.)

- He associates initially the Star of Bethlehem with the AD 1140 (±20) supernova (now Crab Nebula) and the Crucifixion Eclipse with the total solar eclipse of AD 1170 (±20). He also believes that Crab Nebula supernova could not have exploded in AD 1054, but probably in AD 1153. He connects it with total eclipse of AD 1186. Moreover he holds in strong doubt the veracity of ancient Chinese astronomical data.
- He argues that the star catalog in the *Almagest*, ascribed to the Hellenistic astronomer Claudius Ptolemy, was compiled in the XV to XVI centuries AD. With this objective in sight he develops new methods of dating old stellar catalogues and claims that the *Almagest* is based on data collected between AD 600 and 1300, whereby the telluric obliquity is well taken into account.
- He refines and completes Morozov's analysis of some ancient horoscopes, most notably, the so-called Dendera Zodiacs—two horoscopes drawn on the ceiling of the temple of Hathor—and comes to the

conclusion that they correspond to either the XI or the XIII century AD. Moreover, in his *History: Fiction or Science?* series finale, he makes computer-aided dating of all 37 Egyptian horoscopes that contain sufficient astronomical data, and claims they all fit into XI to XIX century timeframe. Traditional history usually either interprets these horoscopes as belonging to the I century BC or suggests that they weren't meant to match any date at all.

- In his final analysis of an eclipse triad described by the ancient Greek Thucydides in *History of the Peloponnesian War*, Fomenko dates the eclipses to AD 1039, 1046 and 1057. Because of the layered structure of the manuscript, he claims that Thucydides actually lived in medieval times and in describing the Peloponnesian War between the Spartans and Athenians he was actually describing the conflict between the medieval Navarrans and Catalans in Spain from AD 1374 to 1387.
- Fomenko claims that the abundance of dated astronomical records in cuneiform texts from Mesopotamia is of little use for dating of events, as the astronomical phenomena they describe recur cyclically every 30–40 years.

Rejection of common dating methods

On archaeological dating methods, Fomenko claims:

> "Archaeological, dendrochronological, paleographical and carbon methods of dating of ancient sources and artifacts are both non-exact and contradictory, therefore there is not a single piece of firm written evidence or artifact that could be reliably and independently dated earlier than the XI century." (*Chron1*.)

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

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

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

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

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

Reception

Fomenko's historical ideas have been universally rejected by mainstream scholars, who brand them as pseudoscience, but were popularized by former world

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

In 2004 Anatoly Fomenko with his coauthor Gleb Nosovsky were awarded for their books on "New Chronology" the anti-prize of the Moscow International Book Fair called "Abzatz" (literally 'paragraph', a

euphemism for a vulgar Russian word meaning disaster or fiasco) in the category "Esteemed nonsense" ("Pochotnaya bezgramota") awarded for the worst book published in Russia.

Critics have accused Fomenko of altering the data to improve the fit with his ideas and have noted that he violates a key rule of statistics by selecting matches from the historical record which support his chronology, while ignoring those which do not, creating artificial, better-than-chance correlations, and that these practices undermine Fomenko's statistical arguments. The new chronology was given a comprehensive critical analysis in a round table on "The 'Myths' of New Chronology" chaired by the dean of the department of history of Moscow State University in December 1999. One of the participants in that round table, the distinguished Russian archaeologist, Valentin Yanin, compared Fomenko's work to "the sleight of hand trickery of a David Copperfield." Linguist Andrey Zaliznyak argued that by using the Fomenko's approaches one can "prove" any historical correspondence, for example, between Ancient Egyptian pharaohs and French kings.

James Billington, formerly professor of Russian history at Harvard and Princeton and currently the Librarian of Congress placed Fomenko's work within the context of the political movement of Eurasianism, which sought to tie

Russian history closely to that of its Asian neighbors. Billington describes Fomenko as ascribing the belief in past hostility between Russia and the Mongols to the influence of Western historians. Thus, by Fomenko's chronology, "Russia and Turkey are parts of a previously single empire." A French reviewer of Billington's book noted approvingly his concern with the phantasmagorical conceptions of Fomenko about the global "new chronology."

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

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

Convergence of methods in archaeological dating

While Fomenko rejects commonly accepted dating methods, archaeologists, conservators and other scientists

make extensive use of such techniques which have been rigorously examined and refined during decades of use.

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

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

Misuse of historical sources and forced pattern matching

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

> "Fomenko … provides no fair-minded review of the historical literature about a topic with which he deals, quotes only those sources that serve his purposes, uses evidence in ways that seem strange to

> professionally-trained historians and asserts the wildest speculation as if it has the same status as the information common to the conventional historical literature."

They also note that his method of statistically correlating of texts is very rough, because it does not take into account the many possible sources of variation in length outside of "importance." They maintain that differences in language, style, and scope, as well as the frequently differing views and focuses of historians, which are manifested in a different notion of "important events", make quantifying historical writings a dubious proposition at best. What's more, Fomenko's critics allege that the parallelisms he reports are often derived by alleged forcing by Fomenko of the data – rearranging, merging, and removing monarchs as needed to fit the pattern.

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

for at least 60 years and was born 8 years after the death of Fomenko's John-the-Baptist equivalent John Crescentius.)

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

Selectivity in reference to astronomical phenomena

Critics point out that Fomenko's discussion of astronomical phenomena tends to be selective, choosing isolated examples that support the New Chronology and ignoring the large bodies of data that provide statistically supported evidence for the conventional dating. For his dating of the Almagest star catalog, Fomenko arbitrarily selected eight stars from the more than 1000 stars in the catalog, one of which (Arcturus) has a large systematic error. This star has a dominant effect on Fomenko's dating. Statistical analysis using the same method for all "fast" stars points to the antiquity of the Almagest star catalog. Rawlins points out further that Fomenko's statistical

analysis got the wrong date for the Almagest because he took as constant Earth's obliquity when it is a variable that changes at a very slow, but known, rate.

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

Magnitude and consistency of conspiracy theory

Fomenko claims that world history prior to 1600 was deliberately falsified for political reasons. The consequences of this conspiracy theory are twofold. Documents that conflict with New Chronology are said to have been edited or fabricated by conspirators (mostly Western European historians and humanists of late XVI to XVII centuries). The lack of documents directly supporting New Chronology and conflicting traditional history is said to be thanks to the majority of such documents being destroyed by the same conspirators.

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

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

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

Popularity in forums and amongst Russian imperialists

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

failures of Communism and post-Communist corporate oligarchies.

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

(Wikipedia text retrieved on 2nd August, 2015)

Afterword from the publisher

Dr. Fomenko *et al* as scientists are ready to recognize their mistakes, to repent and to retract on the condition that:

- radiocarbon dating methods pass the black box tests, or
- astronomy refutes their results on ancient eclipses, or
- US astrophysicist Robert Newton was proved wrong to accuse Ptolemy of his crime.

At present, historians do not, can not, and will not comply. The radiocarbon dating labs run their very costly tests only if the sample to be dated is accompanied with an idea of age pronounced by historians on basis of … subjective … mmm … gutfeeling … and the history books they have been writing for the last 400 years. Radiocarbon labs politely bill for their fiddling and finetuning to get the dates "to order" of historians. *Circulus vitiosus* is perfect.

BIBLIOGRAPHY

Separate books on the New Chronology

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

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

• **Book one. *Introduction.***

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

[*Intro*]:2. Fomenko, A. T. *Some New Empirico-Statistical Methods of Dating and the Analysis of Present Global Chronology*. London, The British Library, Department of Printed Books, 1981. Cup. 918/87. 100 p.

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

[*Intro*]:4. 2nd edition, revised and expanded. Fomenko, A. T., and G. V. Nosovskiy. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?)*. Moscow, Kraft-Lean, 1999. 757 p. Kraft Publications released a concise version of this book in 2001. 487 p.

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

• **Book two, part one:** ***Methods-1.***

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

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

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

[*Meth1*]:4. The English translation of the book, extended and revised to a large extent, was released under the following title: Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications*

to Historical Dating. Vol. 1, *The Development of the Statistical Tools*. Vol. 2, *The Analysis of Ancient and Mediaeval Records*. The Netherlands, Kluwer Academic Publishers, 1994. Vol. 1: 211 p. Vol. 2: 462 p.

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

[*Meth1*]:6. The book was published in a revised and substantially extended version in 1999 as Volume 1 in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications*. Vol. 1. Moscow, Kraft and Lean, 1999. 801 p.

[*Meth1*]:7. A revised version of the book was published as two volumes (the first two in a series of three) in 1999 in the USA (in Russian) by the Edwin Mellen Press. Fomenko, A. T. *New Methods of Statistical Analysis of Historical Texts. Applications to Chronology,* Vols. 1 and 2. The publication is part of the series titled *Scholarly Monographs in the Russian Language,* Vols. 6-7. Lewiston, Queenston, Lampeter, The Edwin Mellen Press, 1999. Vol. 1: 588 p. Vol. 2: 564 p.

• **Book two, part two:** ***Methods-2.***

[*Meth2*]:1. Fomenko, A. T. *Global Chronology*. (A Research of the Classical and Mediaeval History. Mathematical Methods of Source Analysis. Global Chronology.) Moscow, MSU Publications, 1993. 408 p.

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

[*Meth2*]:3. A revised version of the book was published as the last volume in a series of three in the USA (in Russian) under the title: Fomenko A. T. *Antiquity in the Middle Ages (Greek and Bible History),* the trilogy bearing the general name: Fomenko A. T. *New Methods of the Statistical Analysis of Historical Texts and their Chronological Application*. The

publication is part of the series titled *Scholarly Monographs in the Russian Language*. Lewiston, Queenston, Lampeter, The Edwin Mellen Press, 1999. 578 p.

• **Book three:** ***Methods-3.***

[*Meth3*]:1. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Geometrical and Statistical Methods of Analysis of Star Configurations. Dating Ptolemy's Almagest*. USA: CRC Press, 1993. 300 p.

[*Meth3*]:2. The Russian version of the book was published in 1995 in Moscow by the Faktorial Publications under the title: Kalashnikov V. V., Nosovskiy G. V., Fomenko A. T. *The Dating of the Almagest Star Catalogue. Statistical and Geometrical Analysis*. 286 p.

[*Meth3*]:3. A substantially extended and revised version of the book: Kalashnikov, V. V., G. V. Nosovskiy, and A. T. Fomenko. *The Astronomical Analysis of Chronology. The Almagest. Zodiacs*. Moscow, The Delovoi Express Financial Publications, 2000. 895 p.

[*Meth3*]:4. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Egypt. The Astronomical Dating of Ancient Egyptian Monuments. Research of 2000-2002*. Moscow, Veche Press, 2002. 463 p.

• **Book four:** ***Russia, Britain and Rome.***

[*RBR*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology and Conception of the Ancient History of Russia, Britain, and Rome. Facts, Statistics, Hypotheses*. Vol. 1, *Russia*. Vol. 2, *Britain and Rome*. Moscow, MSU Centre of Research and Pre-University Education. Two editions, 1995 and 1996. 672 p.

[*RBR*]:2. A somewhat adapted and revised version of the book came out in 1997: Fomenko, A. T., and G. V. Nosovskiy. *Russia and Rome. How correct is our understanding of Eurasian history?* Vols. 1 and 2. Moscow, Olymp Publications, 1997. 2nd edition 1999. The next three

volumes from this series of five were published in 2001. Vol. 1: 606 p. Vol. 2: 621 p. Vol. 3: 540 p. Vol. 4: 490 p. Vol. 5: 394 p.

[*RBR*]:3. A revised version of the first volume was published in 1997 as a separate book: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia*. Moscow, Faktorial Publications, 1997. Re-editions 1998 and 1999. 255 p.

[*RBR*]:4. A new, substantially extended and revised version of the first two-volume edition as a single volume: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome*. Moscow, Anvik, 1999. 540 p.

[*RBR*]:5. A new revised version of this book came out as a single volume: Fomenko A. T., and G. V. Nosovskiy. Moscow, The Delovoi Express Financial Publications, 2001. 1015 p.

• **Book five:** ***The Empire.***

[*Emp*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The Empire (Russia, Turkey, China, Europe, Egypt. The New Mathematical Chronology of Antiquity)*. Moscow, Faktorial, 1996. Re-editions 1997, 1998, 1999, 2001 and 2002. 752 p.

• **Book six:** ***The Biblical Russia.***

[*BR*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The Mathematical Chronology of the Biblical Events*. Moscow, Nauka Publications, 1997. 407 p.

[*BR*]:2. A substantially revised and extended version: Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity.* Vols. 1 and 2. Moscow, Faktorial, 1998. Vol. 1: 687 p. Vol. 2: 582 p.

[*BR*]:3. A somewhat condensed version, which nevertheless contained some important new material: Fomenko, A. T., and G. V. Nosovskiy. *Horde-*

Russia on the Pages of the Biblical Books. Moscow, Anvik Publications, 1998. 430 p.

[*BR*]:4. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters I (The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity. History of the Manuscripts and Editions of the Bible. The Events of the XI-XII Century A.D. in the New Testament. The Pentateuch.)*. Moscow, Faktorial, 1999. 173 p.

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

• **BOOK SEVEN:** ***Reconstruction.***

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

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

[*Rec*]:3. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. Joan of Arc, Samson, and the History of Russia*. Moscow, The Delovoi Express Financial Publishers, 2002.

We have to point out that the publication of our books on the New Chronology has influenced a number of authors and their works where the new chronological concepts are discussed or developed. Some of these are: L. I. Bocharov,

N. N. Yefimov, I. M. Chachukh, and I. Y. Chernyshov ([93]), Jordan Tabov ([827], [828]), A. Goutz ([220]), M. M. Postnikov ([680]), V. A. Nikerov ([579:1]), Heribert Illig ([1208]), Christian Blöss and Hans-Ulrich Niemitz ([1038], [1039]), Gunnar Heinsohn ([1185]), Gunnar Heinsohn and Heribert Illig ([1186]), Uwe Topper ([1462], [1463]).

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

Sources in Russian

[1]. Abalakin, V. K. *The Essential Ephemeris Astronomy*. Moscow, 1979.

[2]. Abbas, Shalabi. *The Entire Egypt, from Cairo to Abu-Simbel and Sinai*. 2nd extended Russian edition. Florence, Bonechi, 1996.

[2:1]. Avadyaeva, E., and L. Zdanovich. *The Hundred Great Afflictions*. Moscow, Veche, 1999.

[3]. Agathius. *The Reign of Justinian*. Moscow-Leningrad, USSR Academy of Sciences Publications, 1953. See also Agathius, Scholasticus. *Agathiae Myrinaei Historiarum libri quinque*. Berolini, 1967.

[4]. Mez, Adam. *The Muslim Renaissance*. Moscow, Nauka, 1966. German edition: Mez, A. *Die Renaissance des Islams*. Heidelberg, 1922.

[5]. Azarevich, D. I. *The History of the Byzantine Law*. Yaroslavl, 1876-1877.

[6]. Aydarova-Volkova, G. *The Priceless Experience. A Cultural Dialogue. Looking Across the Centuries*. The *Kazan* magazine, Issue 9-10 (1999): 13-21.

[7]. Acropolite, George. *The Chronicle of the Great Logothete George Acropolite*. St. Petersburg, 1863.

[8]. *The Historical Acts Compiled and Published by the Archaeographical Commission*. St. Petersburg, The State Document Preparation Expedition Typography. Vols. 1 and 2. 1841.

[9]. Nazarov, V. D., ed. *The Acts of the State of Russia. Archives of the Muscovite Monasteries and Cathedrals*. The XV – early XVII century. Moscow, The Ladomir Research and Publication Centre, 1998.

[10]. *Alexandria. A Novel about Alexander the Great Based on a Russian Chronicle of the XV century*. Moscow-Leningrad, Nauka, 1966.

[11]. Petrukhno, A. S., N. I. Shirinya, S. A. Gleybman, and O. V. Zavgorodniaya. *Alexander's Village (Alexandrovskaya Sloboda, or, literally, "The Freemen's Village of Alexander"). An Album*. The Russian

Federation Ministry of Culture. City of Alexandrov. The State Museum of Art, History, and Architecture of Alexander's Village. The City Council of the City of Alexandrov. 1996.

[12]. *Alexander's Village (Alexandrovskaya Sloboda)*. The materials of a scientific and practical conference. Vladimir, Golden Gate Publications, 1995.

[13]. Alexandrovsky, M. I. *A Historical Reference Book for the Churches of Moscow*. Moscow, The State Museum of History, Department of Visual Arts, the Architectural Graphics Fund, 1917 (with an additional written before 1942).

[14]. Alexeyev, M. P. *On the Anglo-Russian Relations in the Time of Yaroslav the Wise*. The Scientific Bulletin of the Leningrad State University (4, 1945): 31.

[15]. Alexeyev, Y. *My Monarch Sent Me to the Sultan*. The *Rodina* magazine, No. 2 (1997): 31-36.

[16]. Alessandro, Angelini. *Piero della Francesca*. The *Great Italian Masters* series. Moscow, Slovo, 1997. The Italian edition: Italy, Scala, Instituto Fotografico Editoriale, 1995.

[16:1]. [*Altarpieces*] Caterina Limentani Virdis and Mari Pietrogiovanna. *Altarpieces*. *The Art of the Early Renaissance*. Translated from Italian. Byely Gorod, 2002. Arsenale editrice, Italy, 2001.

[17]. *The Alphabetic Syntagm of Matthew Vlastar.* Translated from Greek by Rev. Nikolai Ilyinsky, a teacher from the Seminary School of Tauris. Simpheropol, 1892. A new edition: Moscow, Galaxy Publications, 1996.

[18]. Alberti, L. *Leon Battista Alberti*. A collection of essays. Moscow, the USSR Academy of Sciences, Nauka, 1977. *Complete ed*. Oxford, Phaidon, 1977.

[19]. Amalrik, A. S., and A. L. Mongayt. *The Essential Archaeology.* Moscow, Prosveshchenie, 1963.

[19:0]. [Amartoles, George]. Matveyenko, V., and L. Shchegoleva. *The Chronicle of George the Monk*. Russian text, comments, indications.

Moscow, Bogorodskiy Pechatnik, 2000.

[19:1]. The catalogue of the exhibition *500 Years Since the Discovery of America*. The Hermitage. Russian National Library. St. Petersburg, Slavia-Interbook, Inc., 1993.

[20]. Amousin, I. D. *The Dead Sea Scrolls*. Moscow, Nauka, 1960.

[21]. Amphitheatrov, A. *Collected Works in 8 Volumes*. Vol. 4. St. Petersburg, Prosveshchenie, 1911.

[22]. Anastasov, L. *A New Direction in Science? Be careful!* The *Science and Technology* magazine (Moscow), No. 8 (1983): 28-30.

[23]. Müller, V. K., comp. *The English-Russian Dictionary*. 70,000 words. Moscow, The State National and Foreign Dictionary Publishing House, 1961.

[24]. Andreyeva, V., V. Kuklev, and A. Rovner. *An Encyclopedia of Symbols, Signs, and Emblems*. Moscow, Lokid/Myth/Ad Marginem, 1999.

[25]. Anninskiy, S. A. *The News of the Tartars in Europe Brought by the Hungarian Missionaries*. Included in *The Historical Archive,* 71-112. Moscow-Leningrad, The RAS Institute of History, RAS Publications, 1940.

[26]. *Antwerp and its Sights*. Antwerp, Editions THILL S.A. Brussels, 1999. In Russian.

[27]. Antonov, A. V. *Genealogical Murals of Late XVII Century.* The Archaeographical Centre. The Russian State Archive of Ancient Acts. *The Russian Historical Research,* No. 6. Moscow, the Archaeographical Centre Publications.

[28]. Antonova, V. I., and N. E. Mneva. *The Catalogue of Ancient Russian Art from the Tretyakov Gallery*. Moscow, 1963. Vol. 1: p. 256; Vol 2: pp. 413 and 421.

[29]. *The Apocryphal Jesus, Holy Family, and Christ Witness Legendry.* Sventsitskaya, I. S., and A. P. Skogorev, comp. Moscow, Kogelet, 1999.

[30]. Apollodorus. *The Mythological Library*. Leningrad, Nauka, 1972. English edition: Apollodorus. *The Library*. London-New York: Loeb Classical Library, 1921.

[30:1]. Arago, F. *The Biographies of the Famous Astronomers, Physicists, and Geometricians*. Books 1 and 2 (Vols. 1-3). Translated by D. Perevoshchikov. Moscow-Izhevsk, The Scientific Research Centre for Regular and Chaotic Dynamics, 2000.

[31]. Arenkova, Y. I., and G. I. Mekhova. *The Don Monastery*. Moscow, Iskusstvo, 1970.

[32]. Aristaenetus. *The Love Epistles*. Eustathius, Macrembolites. *The Story of Ismene and Istmenias*. Moscow-Leningrad, Nauka, 1965. Also see Aristaenetus. *The Love Epistles*. In W. Kelley. *Erotica*. London, Bohn's Classical Library, G. Bell & Sons, 1848. Eustathius, Macrembolites. *Ismene and Istmenias*. London, 1788.

[33]. Zdanovich, G. B., ed. *Arkaim. Research. Prospects. Findings*. A collection of essays. From the series titled *The Historical Pages of Southern Ural*. The Arkaim Reserve works, State University of Chelyabinsk, the Specialized Arkaim Nature and Landscape Centre of History and Archaeology. The State Reserve of Ilmen. Chelyabinsk, the Kamenny Poyas Creative Group, 1995.

[34]. Arnold, Y. *El Señor Kon-Tiki*. Moscow, Mysl, 1970.

[35]. Aronov, V. *The Elseviers (A History of Literary Art)*. Moscow, Kniga, 1975.

[36]. *The Chronicler of Archangelsk. A complete collection of Russian chronicles,* Vol. 37. Leningrad, Nauka, 1982.

[37]. Archangelskiy, Leonid. *The Samurai Steel*. An article for the magazine called *Magnum. The New Magazine on Arms* (November-December 1998): 18-21.

[38]. Avdousina, T. D., and T. D. Panov. *Archaeological Antiquities: The Muscovite Kremlin*. The Moscow Kremlin State Museum and Reserve for History and Culture. Moscow, 1996.

[39]. Serge, Archbishop. *The Complete Oriental Menology*. Vols. 1-3. Vladimir, Typography & Lithography of V. A. Parkov in Vladimir, 1901. Reprinted Moscow, Orthodox Encyclopaedia Centre of Ecclesiastic Research, Palomnik Publications, 1997.

[40]. Archimedes. *The Works*. Moscow, Fizmatgiz, 1962. English edition: Archimedes, *The Works of Archimedes*. Cambridge, Cambridge University Press, 1912.

[40:0]. Asov, A. I. *The Book of Veles*. Moscow, Menedzher, 1995, 2nd edition.

[40:00]. Asov, A. I., Konovalov, M. Y. *The Ancient Aryans. The Slavs. Russia*. Moscow, Veche, 2002.

[40:1]. Gentili, Augusto, William Barcham, and Linda Whiteley. *The National Gallery of London*. From the *The Great Museums of the World* series. Moscow, Slovo, 2001. A translation of the Italian edition Udine: Magnus Edizioni, 2000.

[41]. Nikitin, Afanasiy. *Voyage over the Three Sees. Published in the Literary Monuments of Old Russia. 2nd Half of the XV Century.* Moscow, Khudozhestvennaya Literatura, 1982.

[42]. Nikitin, Afanasiy. *Afanasiy Nikitin's Voyage over the Three Sees*. 1466-1472. Foreword, translation, text preparation and commentary by N. I. Prokofiev. Moscow, Sovietskaya Rossiya, 1980.

[43]. Akhmanova, O. S., and others. *Precise Methods of Language Study.* Moscow, 1961.

[44]. Bayev, K. L. *Copernicus*. From the *Celebrity Biographies* series, Issue 7 (55). Moscow, The Magazine and Newspaper Consociation, 1935.

[45]. Beyer, Rolf. *The Queen of Sheba*. From the *Mark In History* series. Rostov-on-Don, Fenix Publications, 1998. A translation from the German original by Beyer, Rolf. *Die Königin von Saba*. The *Question Mark* series, Gustav Lübbe Verlag GmbH, Bergisch Gladbach. 1987.

[46]. Balandin, R. K. *A Miracle or a Scientific Enigma? Science and Religion Discussing the Shroud of Turin*. Moscow, Znaniye, 1989. The

Question Mark series, Issue 1, 1989.

[47]. Balandin, R., and L. Bondarev. *Nature and Civilization*. Moscow, Mysl, 1988.

[48]. Baldin, V. I., and T. P. Manushkina. *The Laura of Serge and The Trinity. The Architectural Set and the Collections of Ancient Russian Art of the XIV-XVII Century*. Moscow, Nauka, 1996.

[49]. Baranov, V. *Logic Isn't Facts*. The *Science & Technology* magazine (Moscow), No. 4 (1983): 24-28.

[50]. Baronius, C. *The Ecclesial and Secular Annals from the Birth of Christ and until the Year 1198*. Typography of P. P. Ryabushinsky, from Baronius, *Annales ecclesiastici a Christo nato ad annum 1198*. Moscow, 1913.

[51]. Bartenev, S. *The Moscow Kremlin in the Antiquity and Nowadays*. Moscow, Synodal Typography, 1912.

[52]. de las Casas, Bartólome. *History of the Indias*. Leningrad, Nauka, 1968.

[53]. Baskakov, N. A. *Russian Names of Turkic Origin*. Moscow, Nauka, The Main Oriental Literature Editing Board, 1979.

[54]. Magarichev, Y. M., ed. and comp. *The Cultural and Historical Reserve of Bakhchisaray*. Simferopol, Tavria, 1995.

[55]. Bakhshi, Iman. *Jagfar Tarikhy. A Collection of Bulgarian Manuscripts from 1680*. Russian translation of the Bulgarian text by I. M. K. Nigmatoullin. Orenburg, The Orenburg Press Contact, KOPF, editorial board of the *Bulgaria Courier,* 1993.

[56]. Bashmakova, I. G., and G. S. Smirnova. *The Naissance and the Development of Algebra*. Published in the *Aperçus on the History of Mathematics* edited by B. V. Gnedenko. Moscow, MSU Publications, 1997.

[57]. Belenkiy, M. S. *Judaism*. Moscow, Gospolitizdat, 1966.

[58]. Bellosi, Luciano. *Giotto*. Moscow, Slovo Press, 1996. Translated from the 1995 Italian edition by Scala, Istituto Fotografico Editoriale.

[59]. Belova, A. G. *The Historical Morphology of the Arabic Language*. Moscow, 1994.

[59:0]. Belova G. A, Sherkova T. A. *Russians in the Land of Pyramids. Travellers, Scientists, Collectioners*. Moscow, Aleteya, 2003.

[59:1]. Belyavsky, V. A. *Legendary and Historical Babylon*. Moscow, Mysl, 1971.

[60]. Belyavsky, M. T. *M. V. Lomonosov and the Foundation of the Moscow University (1755-1955)*. Edited by M. N. Tikhomirov. Moscow, MSU Publications, 1955.

[61]. Belyaev, D. V. *Byzantine. Essays, Materials and Notes concerning Byzantine Antiquity*. Book III. St. Petersburg, 1891-1906.

[62]. Belyaev, L. A. *The Ancient Monasteries of Moscow According to Archaeological Data*. Moscow, The Russian Academy of Sciences, Institute of Archaeology. Research and materials concerning the archaeology of Moscow. Vol. 6. 1995.

[63]. Belyaev, Y. *100 Monsters of Antiquity*. An illustrated encyclopaedia of mythology. Moscow, Raritet, 1997.

[64]. Bémont, C., and G. Monod. *The Mediaeval History of Europe*. Petrograd, 1915. French edition: Bémont, C., and G. Monod. *Histoire de l'Europe au Moyen Âge*. Paris, 1921.

[64:1]. Berg, L. S. *The Discovery of Kamchatka and Bering's Expedition*. Moscow-Leningrad, The USSR Academy of Sciences Press, 1946.

[64:2]. Berg, L. S. *Essays on the History of Russian Geographical Discoveries*. Moscow-Leningrad, The USSR Academy of Sciences Press, 1946.

[65]. Berry, A. *Concise History of Astronomy*. Translated by S. Zaimovskiy. Moscow-Leningrad, GITTL, 1946.

[66]. Archimandrite Nicephor. *The Biblical Encyclopedia (The Full Illustrated Biblical Encyclopedia)*. Moscow, The A. I. Snegiryova Typography, 1891. A modern reprint was published by the Laura of St. Serge and the Holy Trinity in 1990.

[67]. *The Bible*. 10th edition. St. Petersburg, 1912.

[68]. *The Bible. Books from the Old and the New Covenant in Russian Translation with Anagoges and Appendices*. Moscow, Moscow Patriarchy Press, 1968. There are numerous re-editions in existence, for instance, the one published by the Russian Biblical Society in Moscow, 1995.

[69]. *The Bible. Books of the Holy Writ from the Old and the New Covenant*. Russian translation with appendices. 4th edition. Brussels, Life with God Press, 1989.

[70]. *The Bible, or the Books of the Holy Writ from the Old and the New Covenant with Anagoges*. 2nd edition. St. Petersburg, Synodal Typography, 1900. Reprinted by the Russian Biblical Society in Moscow, 1993. (This version of the Bible dates to the 1st half of the XVIII century and is therefore occasionally called Elizabethan.)

[71]. *Scorina's Bible*. A facsimile edition of the Bible published by Francisco Scorina in 1517-1519. Volumes 1-3. Minsk, The Petrus Brovka Byelorussian Sovetskaya Encyclopaedia Press, 1990.

[72]. Bickerman, E. *Chronology of the Ancient World*. Moscow, Nauka, 1975. Translated from the English edition published in London by Thames & Hudson, 1968-1969.

[73]. Biroulia, Y. N. *Russian Naval Charts of 1701-1750. Copies from originals (Atlas)*. St. Petersburg, The Military Navy Publications, 1993.

[74]. *The Book of Good Tidings. Interpretations of the Holy Gospel by St. Theophilactus, the Archbishop of Bulgaria. The Gospel According to Mark Interpreted*. St. Petersburg, P. P. Soykin's Publications. Reprinted St. Petersburg, Satis Press, 1993.

[75]. Blazhko, S. N. *A Course of Practical Astronomy*. Moscow, Nauka, 1979.

[76]. Blair, G. *Chronological Tables Spanning the Entire Global History, Containing Every Year since the Genesis and until the XIX Century, Published in English by G. Blair, a Member of the Royal Society, London*. Vols. 1 and 2. Moscow University Press, 1808-1809. The English edition: *Blair's Chronological and Historical Tables, from the Creation to the Present Time, etc*. London, G. Bell & Sons, 1882.

[77]. Bobrovnitskaya, T. A. *The Royal Regalia of the Russian Rulers. The Kremlin in Moscow. Published to Commemorate the 500th Anniversary of the State Coat of Arms and the 450th Anniversary of the Inauguration of the First Russian Czar Ivan the Terrible*. Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1997.

[78]. Bobrovnitsky. *The Origins and the Process of the Roman Catholic Liturgy*. Kiev, 1873.

[79]. Bogdanov, Ivan. *Name Lists of the Bulgarian Khans*. Sofia, Otechestvenia Front Press, 1981.

[80]. Gousseva, E., A. Lukashov, and others. *Our Lady of Vladimir.* A collection of materials. Exhibition catalogue. The State Tretyakovskaya Gallery, The Moscow Kremlin State Museum and Reserve for History and Culture. Moscow, Avangard Press, 1995.

[80:1]. Boguslavskiy, V. V. *The Slavic Encyclopaedia*. Vols. 1 and 2. Moscow, OLMA-Press, 2001.

[81]. Bozhilov, Ivan. *The Asen Dynasty (1186-1460). Genealogy and Prosopography*. Sofia, Bulgarian Academy of Sciences Press, 1994.

[82]. Bolingbroke. *Epistles on Historical Studies and their Utility*. Moscow, Nauka, 1978.

[83]. Bolotov, V. V. *Lectures on Ancient Ecclesial History*. Vols. 1-4. Published posthumously under the editorship of Prof. A. Brilliantov. St. Petersburg, 1907. Reprinted Moscow, Spaso-Preobrazhensky Monastery of Valaam, 1994.

[84]. Bolkhovitinov, E. A. (Metropolitan Eugene). *The Concise Chronicle of Pskov*. Pskov, Otchina Press, 1993.

[85]. *The Great Soviet Encyclopaedia*. Vols. 1-51. 2nd edition. Moscow, The Soviet Encyclopaedia Press, 1949-1957.

[85:1]. *The Great Soviet Encyclopaedia*. Vols. 1-30. 3rd edition. Moscow, 1969-1978. (Electronic version on 5 CD-ROMs.)

[86]. *The Great Catechism*. Moscow, 7135 (1627 ad). Reprinted by the Royal Grodno typography in 7291 (1683 AD).

[87]. *The Great German-Russian Dictionary*. 2nd edition, Stereotyped. Moscow, Russkiy Yazyk, 1980.

[87:1]. *The Great Turkish-Russian Dictionary*. 20,000 words and word groups. The RAS Institute for Oriental Studies. 2nd edition. Moscow, Russkiy Yazyk, 1998.

[88]. *The Great Encyclopaedic Dictionary*. Moscow, The Great Russian Encyclopaedia Press, 1998.

[89]. Borisov, N. S. *Ivan Kalita*. The *Celebrity Biographies* series. Moscow, Molodaya Gvardia, 1995.

[90]. Borisovskaya, N. *Engraved Ancient Maps and Plans of the XV-XVIII century. Cosmography, Maps, Star Charts, City and Battle Plans. From the Pushkin State Museum of Art Collection*. Moscow, Galaktika Press, 1995.

[91]. *Bosch, Hieronymus*. Self-titled album of reproductions. Moscow, Uniserv, 1995.

[91:1]. *Botticelli*. An album from the *Masters of Art* series. Text by Elena Carpetti. 1997, Giunti Gruppo Editoriale, Florence, 2002. Russian edition by Byely Gorod, Moscow, 2001.

[92]. Beaufort, Louis de. *Dissertation sur l'incertitude des cinq premiers siècles de l'histoire Romaine*. Utrecht, 1738. Republished Paris, Blot, 1886.

[93]. Bocharov, L. I., N. N. Yefimov, I. M. Chachoukh, and I. Y. Chernyshev. *The Conspiracy Against Russian History. (Facts, Mysteries, Versions)*. Moscow, Anvik, 1998.

[93:1]. Brant, Sebastian. *Ship of Fools*. Part of the *The World Literature Bibliothèque* series (Series 1, Vol. 33). Moscow, Khudozhestvennaya Literatura, 1971.

[94]. Brownley, C. A. *Statistical Theory and Methodology in Science and Technology*. Moscow, Nauka, 1977.

[95]. Brashinskiy, I. B. *Looking for the Scythian Treasures*. Leningrad, The USSR Academy of Sciences, Nauka, 1979.

[96]. Brodsky, B. *Kremlin – The Heart of the Fatherland*. Moscow, Izobrazitelnoye Iskusstvo, 1996.

[97]. Bronstein, I. N., and K. A. Semendyaev. *A Reference Book on Mathematics*. Moscow, Nauka, 1986.

[98]. Bronsten, V. A. *Claudius Ptolemy*. Moscow, Nauka, 1988.

[99]. Brugsch, Heinrich. *History of the Pharaohs*. Translated by G. K. Vlastov. Published in the series titled *The Chronicles and the Monuments of the Ancient Egypt*. St. Petersburg, I. I. Glazounov's Typography, 1880. English edition: *Egypt under the Pharaohs. A History Derived Entirely from the Monuments*. London, J. Murray, 1891.

[99:1]. *Bruges: its Sights and Delights. City Plan*. (Russian version). E.E.C., Editions Thill S. A., Brussels, 1997.

[100]. Bryusova, V. G. *Andrei Rublev*. Moscow, Izobrazitelnoye Iskusstvo, 1995.

[101]. Bouganov, V. I. *Razin and his Followers. Documents, Accounts of the Contemporaries*. Moscow, Nauka, 1995.

[102]. Bouganov, S. I. *Native Historiography of Russian Chronicles*. Moscow, Nauka, 1975.

[103]. Bouzeskoul, V. P. *An Introduction into Greek History. Lectures*. Vol. 1. Petrograd, 1915.

[104]. Boukreyeva, T. N. *The Basel Museum of Arts*. Moscow, Izobrazitelnoye Iskusstvo, 1987.

[105]. Boulatov, A. M. *The Historical Plans of Moscow*. Release III. Moscow, Zhiraf, 2000.

[106]. Burian, Y., and B. Moukhova. *The Enigmatic Etruscans*. Moscow, Nauka, 1970.

[107]. Bouseva-Davydova, I. L. *The Temples of the Muscovite Kremlin: Holy Relics and other Antiquities*. Moscow, The Nauka Int'l Academic Publishing Co., 1997.

[108]. Boutkevich, T. I. *An Overview of Russian Sects*. Kharkov, 1910.

[109]. Boutkov, P. *Defending the Russian Chronicle of Nestor from the Vituperation of the Sceptics*. St. Petersburg, 1840.

[110]. Boutomo, S. I. *Radionuclear Datings and the Construction of an Absolute Chronological Scale of Archaeological Monuments*. In *Archaeology and Natural Sciences*. Moscow, Nauka, 1965. 35-45.

[111]. Boutromeyev, V. *Global History in Individual Personalities. Late Middle Ages*. Moscow, Olma, 1999.

[112]. Kalougin, V. I., comp. *Folk Tales and Legends*. Moscow, Sovremennik, 1991.

[113]. Bychkov, A. A., A. Y. Nizovsky, and P. Y. Chernosvitov. *The Conundrums of Ancient Russia*. Moscow, Veche, 2000.

[114]. Bychkov, V. V. *The Mediaeval Aesthetics of Russia. XI-XVII century.* Moscow, Mysl, 1992.

[114:1]. Bauval, Robert, and Adrian Gilbert. *The Orion Mystery. Unlocking the Secrets of the Pyramids*. Russian translation. Moscow, Veche, 1996.

[115]. *Bulgaria. A Traveller's Map*. Scale: 1:530000. Sofia, Datamap Revue, 1997.

[116]. Wagner, G. K. *Soviet Union and its Famous Works of Art. Old Cities of Russia. A traveller's guide*. Moscow, Iskusstvo, Edizion Leipzig, 1980.

[116:1]. Weinstein S., and M.Kryukov. *The Saddle and the Stirrup*. The *Znaniye-Sila* (Knowledge is Power) magazine (Moscow), August 1985, 24-26.

[117]. Valishevsky, K. *Ivan the Terrible*. Moscow, IKPA-press, 1989. Reprinted from Moscow, Obshchestvennaya Polza Typography, 1912.

[118]. Valishevsky, K. *Ivan the Terrible*. Moscow, Svarog, 1993.

[119]. Valishevsky, K. *The First Romanovs*. Moscow, Kvadrat, 1993.

[120]. Vasiliev, A. A. *The History of Byzantium. The Fall of Byzantium. The Palaeiologi Epoch (1261-1453)*. Leningrad, Academia, 1925.

[121]. *An Introduction into Special Historical Disciplines*. Moscow, MSU Publications, 1990.

[122]. Weber, George. *Universal History*. Moscow, 1892. English edition: Weber, G. *Outline of Universal History from the Creation of the World to the Present Time*. London, 1851.

[122:1]. *Hungarian-Russian Dictionary*. 40,000 words. Moscow-Budapest, Russkiy Yazyk, The Hungarian Academy of Sciences Publishing House, 1974.

[123]. Weisman, A. D. *Greek-Russian Dictionary*. 5th edition. St. Petersburg, published by the author, 1899. Reprinted Moscow, Graeco-Latin Department of Y. A. Shichalin, 1991.

[124]. Weisman, A. D. *Latin-Russian Dictionary*. St. Petersburg: published by the author, 1899. Reprinted Moscow, Graeco-Latin Department of Y. A. Shichalin, 1991.

[125]. Venelin, Y. *News of the Varangians as Related by Arab Scribes; their Alleged Crimes as Seen by the Latter.* The Imperial Moscow University Society for History and Russian Antiquities Readings, Book IV, Section V: 1-18. 1870.

[125:1]. Vereshchagin V. V. *Vereschagin, the Artist. Napoleon I in Russia, 1812*. Tver, the Sozvezdie Agency of Tver, 1993.

[125:2]. Vermoush, G. *Diamonds in World History and Stories about Diamonds*. Moscow, Mezhdunarodnye Otnosheniya, 1988.

[126]. Veselovsky, A. N. *Russians and Veltins in the Saga of Tidrec of Berne (Verona)*. St. Petersburg, Typography of the Imperial Academy of Sciences, 1906. A separate engraving from the *Russian Language and Belles Lettres Department Courier,* Vol. XI (1906), Book 3: 1-190.

[127]. Veselovsky, I. N. *Aristarchus of Samos – The Copernicus of the Antiquity*. Historical and astronomical research. Issue 7: 44. Moscow, Nauka, 1961.

[128]. Veselovsky, S. B. *A Research into the History of Oprichnina*. Moscow, 1963.

[129]. *The Russia Academy of Sciences Courier,* Vol. 68, No. 10 (October 1998). Moscow, Nauka.

[129:1]. Palaudirias, S. A., Editorial Escudo de Oro. *The Entire Antwerp*. In *The Entire Europe* Collection. Antwerp, published in Russian. Barcelona, 1998.

[129:2]. Bersnev, P. V., comp. *The Old Testament Apocrypha. The Book of the Jubilees. Testaments of the Twelve Patriarchs*. Translated by A. V. Smirnov. Published in the *Alexandrian Library* series. St. Petersburg, Amphora, 2000.

[129:3]. Vzdornov, G. I. *Book Art in Old Russia. Handwritten Books in the North-Eastern Russia in the XII – Early XV century*. Moscow, Iskusstvo, 1980.

[130]. Widukind of Corvea. *The Deeds of the Saxons*. Moscow, Nauka, 1975. See also Widukind. *Sächsische Geschichten*. Translated by R. Schottin, foreword by W. Wattenbach. GV. Leipzig, 1882. Also see: Widukind. *Sächsische Geschichten*. New revision by Paul Hirsch. GV, Bd. 33, Leipzig, 1931.

[131]. *The Byzantine Book of the Eparch*. Moscow, Oriental Literature Publications, 1962. Also see *The Book of the Eparch. Le livre du préfet,* with an introduction by Prof. Ivan Dulcev. “Reprint of … the publication

(by Jules Nicole) of the *Book of the Eparch*, to which is added … a facsimile of the complete manuscript and Freshfield's English translation." 1970.

[132]. *Byzantine Historians. Dexippos, Eunapius, Olympiodorus, Malchus, Peter the Patrician, Menander, Candides, Nonnos, Theophanes the Byzantine*. St. Petersburg, 1858.

[133]. *Byzantine Legends*. Leningrad, Nauka, 1972.

[134]. Vilinbakhov, G. V. *The State Coat of Arms of Russia. 500 Years*. St. Petersburg, Slavia. The State Hermitage. The Presidential State Heraldry Commission. The Moscow Kremlin State Museum and Reserve for History and Culture, 1997.

[135]. Vilinbakhov, G., and T. Vilinbakhova. *St. George and his Image as Used in Russia*. St. Petersburg, Iskusstvo, 1995.

[136]. de Villehardouin, Geoffroy. *The Conquest of Constantinople*. Moscow, Nauka, 1993.

[137]. Vinogradov, V. K. *Theodosia. A Historical Aperçu*. Yekaterinodar, Kilius & Co Typography, 1902. (A reprint of the first part of the book is given in the historical and literary almanac titled *Okoyem [Horizon],* No. 2 for 1992, Theodosia.)

[138]. Vittorio, Serra. *The Entire Rome. (Flowers. Churches. Museums. Monuments. Fountains. The Vatican. The Sistine Chapel. Tivoli. Ostia Antica)*. Bonechi Edizioni "Il Turismo." Florence, 1994.

[139]. Vladimirov, L. I. *The Omnified Literary History*. Moscow, Kniga, 1988.

[140]. Vlasov, Sergei. *The Deeds of Constantine the Great*. First Experimental Typography of the State Committee of Russian Federation, Eleemosynary Institution "The Order of Constantine the Great", 1999.

[141]. Vnouchkov, B. C. *The Prisoner of Schliesselburg*. Yaroslavl, the Upper Volga Publications, 1988.

[142]. Voyekova, I. N., and V. P. Mitrofanov. *Yaroslavl*. From the series titled *Museum Cities*. Leningrad, Avrora, 1973.

[143]. *The Military Topographic Map of Moscow and its Environs* (1860). The map was published in the *Rarities of Russian Cartography* series. Moscow, Kartair, the scientific and editorial publishing house of I. R. Anokhin, 1998.

[144]. *Around the Coliseum*. The *Izvestiya* newspaper, 18 May 1977.

[145]. *The Vologda Chronicle*. The Anthology of Ancient Russian Literature, Vol. 37. Leningrad, Nauka, 1982.

[145:1]. *The Land of Volokolamsk. Dedicated to 400 Years of Glorifying the Most Reverend Joseph of Volotsk*. Under the general editorship of Pitirim, the Metropolitan of Volokolamsk and Yurievsk. Moscow, Prosvetitel, 1994.

[146]. Volfkovich, S. I. *Nikolai Alexandrovich Morozov as a Chemist (1854-1946)*. The Journal of the USSR Academy of Sciences, Department of Chemistry, No. 5 (1947).

[147]. Volfkovich, S. I. *Nikolai Alexandrovich Morozov. His Life and Works on Chemistry*. The *Priroda (Nature)* magazine, No. 11 (1947).

[148]. Voronikhina, L. N. *Edinburgh*. The *Cities and Museums of the World* series. Moscow, Iskusstvo, 1974.

[149]. Vostokov, A. *A Description of the Russian and the Slovenian Manuscripts of the Rumyantsev Museum as Compiled by Alexander Vostokov*. St. Petersburg, Typography of the Imperial Academy of Sciences, 1842.

[150]. *The Chronicle of Ivan Timofeyev*. Prepared for printing, translated and commented by O. A. Derzhavina. Moscow-Leningrad, 1951.

[151]. *Global History*. 10 volumes. Moscow, USSR Academy of Sciences, The Socio-Economic Literature Department Publications, 1958.

[152]. *The Unified Library of Russia, or the Book Catalogue for an Exhaustive and Detailed Description of our Fatherland*. 2nd extended edition. Moscow, 1845.

[153]. Maggi, G. and Valdes, G. *The Entire Turkey*. Florence, Casa Editrice Bonechi, 1995.

[154]. Wooley, L. *Ur of the Chaldees*. Moscow, Oriental Literary, 1961 (1972). English edition: Wooley, L. *Ur of the Chaldees*. London, Benn, 1950. See also: Wooley, L. *Excavations at Ur. A Record of Twelve Years*. London, Benn, 1955.

[155]. Galfridus Monmutensis. *History of the Brits. The Life of Merlin*. Moscow, Nauka, 1984. English edition: *Histories of the Kings of Britain by Geoffrey of Monmouth*. Translated by L. A. Paton. London-New York, 1912. See also: Giles, J. A., ed. *Six Old English Chronicles*. London, 1848.

[156]. Garkavi, A. Y. *The Accounts of the Slavs and the Russians as Given by Muslim Authors (from mid-VII century until the End of the X century AD)*. St. Petersburg, 1870 (1872).

[157]. Genova, E., and L. Vlakhova. *24 Church Plates from the Rila Monastery*. Sofia, Bulgarsky Khudozhnik, 1988.

[158]. *GEO*. A monthly magazine. No. 1 (January, 2000). Moscow, Gruner and Yar Ltd.

[159]. *Geographical Atlas*. Moscow, The General Council of Ministers, Department of Geodetics and Cartography. 1968.

[160]. Herberstein. *Baron Sigismund Herberstein. Notes on the Affairs of the Muscovires*. St. Petersburg, A. S. Souvorin's Press, 1908. *Rerum moscoviticarum commentarii*. Wien, S. l. et d., 1549. *Rerum moscoviticarum commentarii*. Basiliae, 1551. *Rerum moscoviticarum commentarii*. Basiliae, 1556. *Moscovia, der Hauptstat in Reissen*. Wien, 1557. Major, R. H., ed. *Notes upon Russia*. 2nd edition. New York, London Hakluite Society, 1963. Vol. 10: 1-116; Vol. 12: 3-174.

[161]. Herberstein, Sigismund. *Notes on Moscovia*. Moscow, MSU Publications, 1988.

[161:1]. Herberstein. *Ziga Herberstein. Sigismund Herberstein – the Warrior, Statesman, Diplomat and Peacemaker.* An edition of the Dr. F. Preshern Society for Contact Development between Slovenia and Russia.Moscow Byelye Alvy Press, Bilio, Humar Press, 2000.

[162]. von Winkler, P. P., comp. *Coats of Arms of Cities, Provinces, Regions and Towns of the Russian Empire Included into the Complete Collection of Laws and Regulations between 1649 and 1900*. St. Petersburg: published by the book salesman Iv. Iv. Ivanov, 1899. New edition: Moscow, Planeta, 1990.

[163]. Herodotus. *History*. Leningrad, Nauka, 1972. English edition: *The History of Herodotus*. From the series *Great Books of the Western World*. Vol. 5. Chicago, Encyclopaedia Britannica, Inc., The University of Chicago, 1952 (2nd edition 1990). See also: Herodotus. *The Histories of Herodotus, etc*. London and New York, Everyman's Library, 1964.

[164]. Herzen, A. G., and Y. M. Mogarichev. *The Fortress of Gems*. Kyrk-Or, Chufut-Kale. Published as part of the series *The Archaeological Monuments of the Crimea*. Simferopol, Tavria, 1993.

[165]. Herzen, A. G., and Y. M. Mogarichev. *Salachik. The Ouspensky Monastery. Bakhchisaray*. The State Museum and Reserve for History and Culture of Bakhchisaray. 1991.

[165:1]. Hertzman, Yevgeni. *The Lost Centuries of Byzantine Music*. The XX International Congress of Byzantine Scholars. St. Petersburg, The Humanitarian Academy Publishing Centre, 2001.

[166]. Gerchouk, Y. Y. *History of Drawing and Book Art*. Moscow, Aspect, 2000.

[167]. Gililov, I. *A Passion Play of William Shakespeare, or the Mystery of the Great Phoenix*. Moscow, "Artist. Rezhissyor. Teatr" Publications, 1997.

[168]. Glazounov, I. *Russia Crucified*. The *Our Contemporary* magazine, Issues 1-5, 7-9, 11 (1996). This material was subsequently published as a book.

[169]. Gnedenko, A. M., and V. M. Gnedenko. *For One's Comrades, or Everything about the Cossacks*. Moscow, The Int'l Fund of Slavic Writing and Culture. ARP Int. Co., 1993.

[170]. The A. V. Shchusev Museum of Architecture, archive 1246/1-13.

[171]. Golenishchev-Kutuzov, I. N. *The Mediaeval Latin Literature of Italy.* Moscow, Nauka, 1972.

[172]. Golitsyn, N. S. *The Great Warlords of History.* Vol. 1. St. Petersburg, 1878.

[173]. Golovanov, Y. *Etudes on Scientists*. Moscow, Molodaya Gvardiya, 1976.

[174]. Golovin, B. N. *Language and Statistics*. Moscow, 1971.

[175]. Goloubovsky, P. V. *The Pechenegs, the Torks, and the Polovtsy before the Tartar Invasion*. Kiev, 1884.

[176]. Goloubtsov, A. P. *Selected Readings on Ecclesial Archaeology and Liturgy.* St. Petersburg, Statis, 1995.

[177]. Goloubtsova, E. S., and V. M. Smirin. "*On the Attempts of Using the 'New Methods' of Statistical Analysis to Ancient Historical Material." The Courier of Ancient History,* 1982, No. 1: 171-195.

[178]. Goloubtsova, E. S., and G. A. Koshelenko. *Ancient History and the "New Methods." Historical Issues,* No. 8 (1982).

[179]. Goloubtsova, E. S., and Y. A. Zavenyagin. *Another Account of the New Methods and the Chronology of Antiquity. Historical Issues,* No. 12 (1983): 68-83.

[180]. Homer. *Iliad*. Translated by N. I. Gnedich. Moscow, Khudozhestvennaya Literatura, 1969. See also: Homer, *The Iliad of Homer.* Chicago University Press, London, 1962.

[180:1]. Homer. *The Odyssey of Homer.* New York, Harper & Row, 1967.

[181]. Goneim, M. *The Lost Pyramid*. Moscow, Geographiz, 1959. English edition: Goneim, M. *The Lost Pyramid*. New York, Rinehart, 1956.

[182]. Gorbachevsky, B. *Crosses, Fires, and Books*. Moscow, Sovetskaya Rossiya, 1965.

[183]. Gordeyev, A. A. *History of the Cossacks*. Vol. 1-4. Moscow, Strastnoi Boulevard, 1992.

[184]. Gordeyev, N. V. *The Czar Cannon*. Moscow, Moskovskiy Rabochiy, 1969.

[185]. *The Towns and Cities of Russia. An Encyclopaedia*. Moscow, The Great Russian Encyclopaedia Publications, 1994.

[186]. Gorsey, Gerome. *Notes on Russia. XVI – Early XVII century.* Moscow, MSU Press, 1990.

[187]. *The State Armoury.* Album. Moscow, Sovetskiy Khudozhnik, 1988. A new edition by Galart Press, Moscow, 1990.

[188]. *The A. S. Pushkin Museum of Fine Arts*. Catalogue of paintings. Moscow, 1995, Mazzotta. Printed in Italy.

[189]. *The Ruler is a Friend of his Subjects, or Political Court Hortatives and Moralistic Speculations of Kan-Shi, Khan of Manchuria and China. Collected by his son, Khan Yun-Jin*. St. Petersburg, 1795.

[190]. Goulianitsky, N. F., ed. *The Urbanism of the Muscovite State of the XVI-XVII centuries*. Moscow, The Russian Academy of Architecture. Stroyizdat, 1994.

[191]. *The Faceted Chamber in the Moscow Kremlin*. Leningrad, Aurora, 1982.

[192]. Granovsky, T. N. *Lectures on Mediaeval History.* Moscow, Nauka, 1986.

[193]. Grebelsky, Peter K., and Alexander B. Mirvis. *The House of the Romanovs. Biographical Information about the Members of the Reigning House, their Predecessors and Relations*. St. Petersburg, LIO Redaktor, 1992.

[194]. Mina, Gregory. *Uffizi and Pitti. The Art of the Florentine Galleries*. Album. From the *Great Museums of the World* series. Moscow, Slovo, 1999. A translation of the Italian edition by Magnus Edizioni, Udine, Italy, 1994, 1996.

[195]. Gregorovius, F. *Mediaeval History of Athens*. St. Petersburg, 1900. German edition: Gregorovius, F. *Geschichte der Stadt Athen im Mittelalter.* Stuttgart, 1889.

[196]. Gregorovius, F. *Mediaeval History of Rome. The V-XVI century.* Vols. 1-5. St. Petersburg, 1902-1912. English edition: Gregorovius, F. *History of the City of Rome in the Middle Ages*. London, G. Bell & Sons, 1900-1909.

[197]. Grekov, B. D., and A. Y. Yakubovsky. *The Golden Horde and its Decline*. Moscow-Leningrad, USSR Academy of Sciences, 1950.

[198]. *Greece: Temples, Sepulchres and Treasures*. The *Lost Civilizations* Encyclopaedia. Translated from English by N. Belov. Moscow, Terra Publishing Centre, 1997. Original edition, Time-Life Books BV, 1994.

[199]. Gribanov, E. D., and D. A. Balalykin. *Medicine of Moscow on the Medals of Imperial Russia*. Moscow, Triada-X, 1999.

[200]. Nicephor, Gregoras. *Roman History, beginning from the Conquest of Constantinople by the Latins*. St. Petersburg, 1862.

[201]. Grigorovich, V. *An Account of Travelling through European Russia*. Moscow, 1877.

[202]. Grigoriev, V. V. *Saray: The Capital of the Golden Horde, and the Issue of its Location*. St. Petersburg, 1845.

[203]. Grigoriev, G. L. *Who was Ivan the Terrible Really Afraid of? On the Origins of the Oprichnina*. Moscow, Intergraph Service, 1998.

[204]. Grigoulevich, I. R. *The History of the Inquisition*. Moscow, Nauka, 1970.

[205]. Grigoulevich, I. R. *The Inquisition*. Moscow, Politizdat, 1985.

[206]. Grishin, Yakov. *The Tartars of Poland and Lithuania (the Heirs of the Golden Horde)*. Kazan, The Tartar Publishing House, 1995.

[207]. Groslie, B. *Borobudur. The Greatest Collection of Buddhist Sculpture in the World is being Destroyed by Erosion*. The *UNESCO Courier,* No. 6 (1968): 23-27.

[208]. Gudzy, N. K. *History of Early Russian Literature*. Moscow, Uchpedgiz, 1938. English edition: New York, Macmillan & Co, 1949.

[209]. Gouliaev, V. I. *Pre-Columbian Voyages to America. Myths and Reality*. Moscow, Mezhdunarodnye Otnoshenia, 1991.

[210]. Gouliaev, V. I. *America and the Old World in the Pre-Columbian Epoch*. Moscow, Nauka, 1968.

[210:1]. Gouliaev, V. I. *Following the Conquistadors*. Moscow, The USSR Academy of Sciences, Nauka, 1976.

[211]. Gumilev, L. N. *Ancient Russia and the Great Steppe*. Moscow, Mysl, 1992.

[212]. Gumilev, L. N. *In Search of the Figmental Kingdom (the Legend of the Kingdom of Presbyter Johannes*. Moscow, Tanais, 1994.

[213]. Gumilev, L. N. *Hunnu*. St. Petersburg: Time-Out-Compass, 1993.

[214]. Gumilev, L. N. *The Black Legend*. Moscow, Ekopros, 1994.

[215]. Gumilev L. N. *The Huns in China*. Moscow, Nauka, 1974.

[216]. Gumilev, L. N. *From Rus' to Russia*. Moscow, Ekopros, 1992.

[217]. Gourevich, A. Y. *The Mediaeval Cultural Categories*. Moscow, Kultura, 1972.

[218]. Gourevich, V. B. *An Introduction into Spherical Astronomy*. Moscow, Nauka, 1978.

[219]. Gouter, R. S., and Y. L. Polounov. *Girolamo Cardano*. From the *Founding Fathers of Science and Technology* series. Moscow, Znaniye, 1980.

[220]. Goutz, Alexander K. *The True History of Russia*. Omsk, Omsk State University Press, 1999.

[221]. D. *The Stirrup of Quiet Don: the Enigmas of the Novel*. Paris, YMCA Press, 1974.

[222]. Davidenko, I. V. *The Word Was, The Word Is, The Word Shall Always Be… A Philological Fantasy*. Moscow, Russkiy Dvor Press, 1999.

[223]. Dal, V. *An Explanatory Dictionary of the Living Russian Language*. St. Petersburg-Moscow, The M. O. Wolf Society Press, 1912.

[224]. Dal, V. *An Explanatory Dictionary of the Living Russian Language*. St. Petersburg-Moscow, The M. O. Wolf Society Press, 1914. Reprinted Moscow, Citadel, 1998.

[225]. Dal, Vladimir. *An Explanatory Dictionary of the Living Russian Language*. Moscow, State National and Foreign Dictionary Publishing House, 1956.

[226]. Damascene, John. *Dialectic*. Moscow, 1862. See also: John of Damascus. *Dialectica*. New York, St. Bonaventure Franciscan Institute, 1953.

[227]. Damascene, John. *Three Apologies against the Detractors of the Holy Icons or Effigies*. St. Petersburg, 1893. English edition: Baker, T. *John Damascene on Holy Images Followed by Three Sermons of the Assumption*. London, 1898.

[228]. Dantas, G. *Parthenon in Peril*. The *UNESCO Courier,* No. 6 (1968): 16-18, 34.

[229]. Dante, Alighieri. *Minor Œuvres*. Moscow, Nauka, 1968. Also see: Dante, Alighieri. *Opere Minori*. Florence, 1856.

[230]. Dante, Alighieri. *The Divine Comedy*. Translated from the Italian by A. A. Ilushin. Moscow, Philological Department of the M. V. Lomonosov Moscow State University, 1995.

[231]. Darethes of Phrygia. *The History of the Destruction of Troy*. St. Petersburg, Aleteya, 1997.

[232]. Darkevich, V. P. *The Secular Art of Byzantium. Works of Byzantine Art in the Eastern Europe of the X-XIII century*. Moscow, Iskusstvo, 1975.

[233]. Darkevich, V. P. *The Argonauts of the Middle Ages*. Moscow, Nauka, 1976.

[233:1]. *The Gifts of the Magi – a Source of Bliss until Our Day*. Translated from modern Greek by M. Klimenko. The Holy Mount Athon, the Monastery of St. Paul the Apostle. Information about this book was

obtained from the *Holy Lamp* newspaper published by the Preobrazhensky Temple in the Bolshie Vyazyomy village, No. 1 (1996).

[234]. *The Gifts Made by the Imperial House of Russia to the Museum of History*. Catalogue of an exhibition. Moscow, The State Museum of History, Publishing Department. 1993.

[235]. Dowley, Tim. *The Biblical Atlas*. Three's Company & Angus Hudson Ltd., 1989. Russian translation: Moscow, The Russian Biblical Society, 1994.

[236]. Cameniata, Johannes. *Two Byzantine Chronicles of the X century. The Psamathian Chronicle; The Conquest of Thessalonica*. Moscow, Oriental Literature Publications, 1962. Also see: Cameniata, Joannes. *De Exicidio Thessalonicae*. In: Clugnet, L. *Bibliothèque hagiographique orientale*. Paris, 1901-1905.

[237]. Dvoretsky, I. K. *Latin-Russian Dictionary*. 50,000 words. Moscow, Russkiy Yazyk, 1976.

[237:1]. Deveuze, Lily. *Carcassonne*. The *Golden Book* series (in Russian). Florence, Bonechi, Central Typography, 2000.

[238]. Dementyeva, V. V. *"The Roman History of Charles Rollen" as Read by a Russian Nobleman*. The *Ancient History Courier,* No. 4 (1991): 117-122.

[239]. Denisov, L. I. *The Orthodox Monasteries of the Russian Empire*. Moscow, 1908. 389-393.

[240]. Jalal, Assad. *Constantinople. From Byzantium to Istanbul*. Moscow, M. & S. Sabashnikov, 1919. French edition: Jalâl, A. *Constantinople de Byzance à Stamboul*. Paris, 1909.

[241]. Jivelegov, A. K. *Dante Alighieri*. From the *Celebrity Biographies* series. Moscow, OGIZ, The Magazine and Newspaper Trust, 1933.

[242]. Jivelegov, A. K. *Leonardo da Vinci*. From the *Celebrity Biographies* series. Moscow, OGIZ, The Magazine and Newspaper Trust, 1935.

[243]. Giovanni, Villani. *The New Chronicle, or the History of Florence*. Moscow, Nauka, 1997. Italian edition: *Cronica di Giovanni Villani a*

miglior lezione redotta coll'aiuto detesti a penna. Florence, Magheri, 1823; Rome, Multigrafica, 1980. Vols. 1-8.

[244]. Giovanni, Novelli. *The Shroud of Turin: The Issue Remains Open*. Translated from Italian. Moscow, Franciscan Press, 1998.

[245]. Giua, Michele. *The History of Chemistry*. Moscow, Mir, 1975. Italian original: Giua, Michele. *Storia della chimica, dell'alchimia alle dottrine moderne*. Chiantore, Turin, 1946; Union Tipografiko-Editrice Torinese, 1962.

[246]. Digests of Justinian. Selected fragments translated by I. S. Peretersky. Moscow, Nauka, 1984.

[247]. Diehl, Ch. *History of the Byzantine Empire*. Moscow, IL, 1948. English edition: Princeton, NJ, Princeton University Press, 1925.

[248]. Diehl, Ch. *Chief Problems of the Byzantine History*. Moscow, 1947. French edition: Diehl, Ch. *Les Grands Problèmes de l'Histoire Byzantine*. Paris, Armand Diehl Library, A. Colin, 1947.

[249]. Diels, H. *Ancient Technology*. Moscow-Leningrad, ONTI-GTTI, 1934.

[250]. Diophantes. *Arithmetics*. Moscow, Nauka, 1974. See also: Diophantus, Alexandrinus. *Diophanti Alexandrini Opera Omnia, cum graecis commentaries*. Lipsiae: in aedibus B. G. Teubner, 1893-1895.

[251]. Diringer, D. *The Alphabet*. Moscow, IL, 1963. English edition: London, Hutchinson & Co., 1968.

[252]. Dietmar, A. B. *Ancient Geography*. Moscow, Nauka, 1980.

[253]. Yankov, V. P., comp. *Following the Roads of the Millennia*. A collection of historical articles and essays. Book four. Moscow, Molodaya Gvardia, 1991.

[254]. Drboglav, D. A. *Mysteries of Ancient Latin Hallmarks of IX-XIV century Swords*. Moscow, MSU Press, 1984.

[255]. *Ancient Russian Icon Art*. Moscow, Kedr, 1993. From the collection of the Tretyakovskaya Gallery.

[256]. *Ancient Russian Literature. Depictions of Society*. Moscow, Nauka, 1991.

[257]. Bonhard-Levin, G. M., ed. *Ancient Civilizations*. A collection of essays. Moscow, Mysl, 1989.

[258]. Struve, V. V., and D. P. Kallistov., eds. *Ancient Greece*. Moscow, USSR Academy of Sciences, 1956.

[259]. Drews, Arthur. *The Christ Myth*. Vol. 2. Moscow, Krasnaya Nov', 1924. English edition by T. Fisher Unwin. London and Leipzig, 1910.

[260]. Drews, Arthur. *Did St. Peter the Apostle Really Exist?* Moscow, Atheist, 1924. See also: A. Drews. *Die Petrus-le-gende*. Jena, E. Diederichs, 1924.

[261]. Drümel, Johann Heinrich. *An Attempt of Proving the Ararat Origins of the Russians Historically as those of the First Nation after the Deluge*. St. Petersburg, 1785. A Russian translation of a German book published in Nuremberg in 1744.

[262]. Douboshin, G. N. *A Reference Book for Celestial Mechanics and Astrodynamics*. Moscow, Nauka, 1976.

[263]. Doubrovsky, A. S., N. N. Nepeyvoda, and Y. A. Chikanov. *On the Chronology of Ptolemy's Almagest. A Secondary Mathematical and Methodological Analysis*. The *Samoobrazovanie (Self-Education)* magazine (Moscow), No. 1 1999.

[263:1]. Duby, Georges. *The Middle Ages (987-1460). From Hugo Capet to Joan of Arc*. Moscow, Mezhdunarodnye Otnosheniya, 2000. French original: Duby, Georges. *Le Moyen Âge. De Hugues Capet à Jeanne d'Arc (987-1460)*. Collection *Pluriel*. Hachette, 1987.

[264]. Dupuy, R. Ernest, and Trevor N. Dupuy. *The Harper Encyclopaedia of Military History. From 3500 BC to the Present*. Commentary by the Polygon Press. Vol. 1: 3500 bc-1400 ad. Vol. 2: 1400–1800. St. Petersburg-Moscow, Polygon-AST, 1997. English original published by Harper Collins.

[265]. Dürer, Albrecht. *Tractates. Diaries. Letters*. St. Petersburg, Azbuka, 2000.

[265:1]. [Dürer] *Albrecht Dürer. Engravings*. Moscow, Magma Ltd., 2001. First published in 1980 by Hubschmidt et Bouret.

[265:2]. *The Jewish Encyclopaedia*. Vols. 1-16. A reprint of the Brockhaus-Efron edition for the Society for Scientific Judaic Publications, St. Petersburg. Moscow, Terra-Terra, 1991.

[266]. *The Hebraic Text of the Old Testament (The Tanach)*. London, the British and Foreign Bible Society, 1977.

[267]. Eusebius Pamphilus. *Ecclesial History*. St. Petersburg, 1848. English edition: Eusebius Pamphilus. *History of the Church*. London, 1890.

[268]. Eusebius Pamphilus. *Eusebius Pamphilus, Bischop of the Palestinian Caesarea, on the Toponymy of the Holy Writ. St. Jerome of Strydon on the Hebraic Locations and Names*. Translated by I. Pomyalovsky. St. Petersburg, 1894. Latin edition: Eusebius Pamphilus. *Eusebii Pamphili Episcopi Caesariensis Onomasticon Urbium et Locorum Sacrae Scripturae*. Berolini, 1862.

[269]. Eutropius. *A Concise History Starting with the City's Creation*. From the *Roman Historians of the IV century* series. Moscow, Russian Political Encyclopaedia, 1997.

[270]. Yegorov, D. N. *An Introduction into the Mediaeval Studies. The Historiography and the Source Studies*. Vols. 1-2. Moscow, High Courses of Female Education, Department of History and Philosophy, Publishing Society.

[271]. Yermolayev, G. *Mystery of the "Quiet flows the Don."* Slavic and European Journal, 18, 3 (1974).

[272]. Yermolayev, G. *The True Authorship of the "Quiet flows the Don."* Slavic and European Journal, 20, 3 (1976).

[273]. Yefremov, Y. N., and E. D. Pavlovskaya. *Dating the "Almagest" by the Actual Stellar Movements*. The USSR Academy of Sciences Archive, Vol. 294, No. 2: 310-313.

[274]. Yefremov, Y. N., and E. D. Pavlovskaya. *Determining the Epoch of the Almagest Star Catalogue's Creation by the Analysis of the Actual Stellar Movements. (On the Problem of Ptolemy's Star Catalogue Authorship). The Historical and Astronomical Research*. Moscow, Nauka, 1989. 175-192.

[275]. Jambus, M. *The Hierarchical Cluster Analysis and Related Correspondences*. Moscow, Finances and Statistics, 1988. Also see: Kendall, M., and A. Stewart. *The Advanced Theory of Statistics* (4th edition). London, C. Griffin, 1977.

[275:1]. *Living History of the Orient*. Collected works. Moscow, Znanie, 1998.

[276]. Zivkovic, Branislav. *Les monuments de la Peinture Serbe Médiévale*. Zivkovic, Branislav. *Zica. Les dessins des fresques*. Belgrade, Institut pour la protection des monuments historiques de la Republique de Serbie, 1985.

[277]. *The Art of Ancient Russia. XI – early XIII century. Inlays, Frescoes, Icons*. Leningrad, Khudozhnik RSFSR, 1982.

[278]. Cellini, Benvenuto. *The Life of Benvenuto Cellini, the Son of Maestro Giovanni Cellini, a Florentine, Written in Florence by Himself*. Moscow, 1958. The English edition was published by Edito-Service in Geneva, 1968.

[278:1]. *The Hagiography of Reverend Sergiy (The Life and the Great Deeds of the Most Reverend and Blessed Father Sergiy the Thaumaturge, the Hegumen of Radonezh and the Entire Russia)*. Compiled by Hieromonk Nikon (subsequently an Archimandrite). 5th edition. The Laura of Serge and The Holy Trinity. Own typography. 1904.

[279]. *The Life of Savva Storozhevsky*. Reprinted after an old XVII century edition. Published in the *Zvenigorod Region History Materials,* Issue 3. Moscow, The Archaeographical Centre, 1994.

[280]. Zhitomirsky, S. V. *The Astronomical Works of Archimedes*. Historical and Astronomical Research, Issue 13. Moscow, Nauka, 1977.

[281]. Zholkovsky, A. V. *Pasternak's Book of Books*. The *Zvezda (Star)* magazine, No. 12 (1997).

[282]. Zabelin, I. E. *Quotidian Life of Russian Czarinas in the XVI and XVII centuries*. Novosibirsk, Nauka, 1992.

[283]. Zabelin, I. E. *The History of Moscow*. Moscow, Svarog, 1996.

[284]. Zabelin, I. E. *The History of Moscow*. Moscow, Stolitsa, 1990.

[285]. Zabelin, I. E. *The Historical Description of the Stauropigial Monastery of Moscow*. 2nd edition. Moscow, 1893.

[286]. Zaborov, M. A. *History of the Crusades in Documents and Materials*. Moscow, Vyshchaya Shkola, 1977.

[287]. Zaborov, M. A. *Crusaders in the East*. Moscow, Nauka, Chief Editing Board of Oriental Literature, 1980.

[288]. Zavelskiy, F. S. *Time and its Keeping*. Moscow, Nauka, 1987.

[289]. Porfiriev, G., ed. *The Mysteries and Conundrums of the "Quiet flows the Don."* Collected works. Samara, P.S., 1996.

[290]. *The Gospel Teachings*. Jordanville, the Rev. Job. Pogayevsky Typography, 1987.

[290:1]. Zaliznyak, A. A., and V. L. Yanin. *The XI century Psalm Book of Novgorod as the Oldest Book in Russia*. The *RAS Courier,* Vol. 71, No. 3 (2001): 202-209.

[291]. Zamarovsky, V. *Mysteries of the Hittites*. Moscow, Nauka, 1968. Also see: Zamarovsky, V. *Za tajemstvism rise Chetitu*. Prague, 1964.

[291:1]. Zamkova, M. V. *Louvre. (The Masterpieces of World Art in your Home)*. Album. Moscow, Olma-Obrazovanie, 2002.

[292]. *Notes of the Russian and Slavic Archaeology Department of the Russian Archaeological Society*. Vol. XII. Petrograd, Typography of Y. Bashmakov & Co, 1918.

[293]. *Star Charts of the Norhern and the Southern Hemisphere*. Edition: *Maru severni a jizni hvezdne oblohy*. Czechoslovakia, Kartografie Praha, 1971.

[294]. Kondrashina, V. A., and L. A. Timoshina, eds. *Zvenigorod Over Six Centuries*. A collection of articles. To the 600th anniversary of the Savvino-Storozhevsky monastery. The Moscow Oblast Administration Culture Committee. The Zvenigorod Museum of History, Arts, and Architecture. The Federal Archive Service of Russia. Russian State Archive of Ancient Acts. Moscow, URSS Press, 1998.

[294:1]. Zgura, V. V. *Kolomenskoye. An Aperçu of its Cultural History and Monuments*. Moscow, O.I.R.U., 1928.

[295]. Zelinskiy, A. N. *Constructive Principles of the Ancient Russian Calendar.* The *Context 1978* collection. Moscow, Nauka, 1978.

[296]. Zelinskiy, F. *Selected Biographies of Ideas*. Vols. I-IV. St. Petersburg, 1905-1922.

[297]. Zenin, D. *The Ancient Artillery: Truth and Fiction*. The *Science and Technology* magazine, No. 5 (1982): 25-29.

[298]. Zenkovsky, S. A. *Old Ritualists of Russia. The XVII century Religious Movements*. Moscow, Tserkov, 1995.

[299]. Zima, D., and N. Zima. *Nostradamus Deciphered*. Moscow, Ripol Klassik, 1998.

[299:1]. *The Banner of Reverend Serge (Sergiy) of Radonezh*. Psaltyr, 1934. Reprinted by RIO Dennitsa, Moscow, 1991.

[300]. Zoubov, V. P. *Aristotle*. Moscow, The USSR Academy of Sciences Press, 1963.

[301]. *Ivan IV The Terrible*. Essays. St. Petersburg, Azbuka, 2000.

[301:1]. Ivanov, O. *The Zamoskvorechye: Chronicle Pages*. Moscow, V. Shevchouk Publications, Inc., 2000.

[302]. Idelson, N. *History of the Calendar.* Leningrad, Scientific Publications, 1925.

[303]. Idries, Shah. *Sufism*. Moscow, 1993.

[304]. Ieger, Oscar. *Global History.* Vols. 1-4. St. Petersburg, A. F. Marx, 1894-1904.

[304:1]. Ieger, Oscar. *Global History*. Vols. 1-4. St. Petersburg, A. F. Marx, 1904. Amended and expanded. Faximile reprint: Moscow, AST, 2000.

[304:2]. Ieger, Oscar. *Global History*. Vols. 1-4. St. Petersburg, A. F. Marx, 1904. 3rd ed., amended and expanded. Faximile reprint: Moscow, AST, 2001; St Petersburg, Polygon, 2001.

[305]. *Jerusalem in Russian Culture*. Collected essays. Moscow, Nauka, 1994.

[306]. *Selected Letters of A. N. Roudnev to V. N. Leonova*. Frankfurt-am-Main, Nadezhda, 1981.

[306:1]. *A Representation of the Terrestrial Globe*. Russian map from the *Rarities of Russian Cartography* series. (There is no compilation date anywhere on the map. The publishers date it to mid-XVIII century, q.v. in the annotation). Moscow, the Kartair Cartographical Association, 1996.

[307]. Derevenskiy, B. G., comp. *Jesus Christ in Historical Documents*. From the *Ancient Christianity* series, *Sources* section. St. Petersburg, Aleteya, 1998.

[308]. Ouspensky, L. A. *Icon Art of Ancient Russia*. Album. Foreword by S. S. Averintsev, compiled by N. I. Bednik. St. Petersburg, Khudozhnik Rossii, 1993.

[309]. Ilyin, A. A. *The Classification of Russian Provincial Coins*. Issue 1. Leningrad, The State Hermitage, 1940.

[310]. Ilyin, M., and T. Moiseyeva. *Moscow and its Environs*. Moscow, 1979.

[311]. Ilyin, M. *The Ways and the Quests of an Arts Historian*. Moscow, Iskusstvo Publications, 1970.

[312]. Illarion. *On the Law and the Bliss*. Moscow, Stolitsa and Skriptoriy, 1994.

[312:1]. *The Names of Moscow Streets* (multiple authors). Under the general editorship of A. M. Pegov. Moscow, Moskovskiy Rabochiy, 1972.

[313]. de la Vega, Inca Garcilazo. *History of the State of the Incas*. Leningrad, Nauka, 1974.

[314]. *Foreigners on Ancient Moscow. Moscow of the XV-XVII centuries*. Collected texts. Moscow, Stolitsa, 1991.

[315]. of Hildesheim, Johann. *A Legend of the Three Holy Kings*. Translated from German. Moscow, Enigma-Aleteya, 1998. German edition: von Hildesheim, Johan. *Die Legende von den Heiligen Drei Königen*. Berlin, 1925.

[316]. *The Art of the Countries and the Peoples of the World. A Brief Scientific Encyclopaedia*. Vol. 1. Moscow, Soviet Encyclopaedia Publications, 1962.

[317]. *Islam: an Encyclopaedic Dictionary*. Moscow, Nauka, General Editing Board for Oriental Literature, 1991.

[318]. Martzyshevskaya, K. A., B. J. Sordo-Peña, and S. Mariñero. *Spanish-Russian and Russian-Spanish Dictionary*. Moscow, Russkiy Yazyk, 1990.

[319]. *Historical and Astronomical Research*. Moscow, Fizmatgiz, 1955.

[320]. *Historical and Astronomical Research*. Issue 8. Moscow, Fizmatgiz, 1962.

[321]. *Historical and Astronomical Research*. Issue 1. Moscow-Leningrad, 1948.

[322]. *Historical Notes of Nicephorus Vriennius*. St. Petersburg, 1858.

[323]. *History of Byzantium*. Vol. 1. Moscow, Nauka, 1967.

[324]. *History of Byzantium*. Vols. 2-3. Moscow, Nauka, 1967.

[325]. *History of the Orient. Vol. 2. Mediaeval Orient*. Russian Academy of Sciences, the Department of Oriental Sciences. Moscow, Vostochnaya Literatura, RAS, 1995.

[326]. Kouzishchin, V. I., ed. *History of the Ancient Orient*. Moscow, 1979.

[327]. Kouzishchin, V. I., and A. G. Bokshchanin., eds. *History of the Ancient Rome*. Moscow, 1971.

[328]. *History of Europe*. Published in Europe as an initiative of Frederic Delouche. A Collective of 12 European Historians. Minsk, Vysheyshaya Shkola; Moscow, Prosveshchenie, 1996. Translated from *Histoire de l'Europe*. Hachette, 1992.

[328:1]. *History of Europe*. *The Renaissance*. Moscow, Minsk, Harvest, AST, Inc., 2000.

[329]. Melnik, A. G., ed. *History and Culture of the Land of Rostov. 1998*. Collected essays. Rostov, The Rostov Kremlin State Museum and Reserve, 1999.

[330]. *History of the Inquisition in Three Volumes*. Vols. 1 and 2: Lee, Henry Charles. *History of the Inquisition in the Middle Ages*. A reprint of the F. A. Efron, I. A. Brockhaus edition. 1911-1912. Vol. 3: Lozinsky, S. G. *History of the Spanish Inquisition*. A reprint of the F. A. Efron, I. A. Brockhaus edition. 1914. Moscow, The Ladomir Scientific and Publishing Centre, 1994.

[330:1]. *History of Moscow in the Documents of the XII-XVIII century from the Russian State Archive of Ancient Acts*. The Russian State Archive of Ancient Acts, Moscow Municipal Archive Association. Moscow, Mosgorarkhiv, 1997.

[331]. Sakharov, A. N., ed. *History of Moscow. From the Earliest Days until Our Time*. Three volumes. Moscow, the RAS Institute of Russian History, the Moscow Municipal Association, Mosgorarkhiv Press. Vol. 1: XII-XVII century. Vol. 2: XIX century. 1997.

[332]. *Russian History. From the Ancient Slavs to Peter the Great. Encyclopaedia for Children*. Vol. 5. Moscow, Avanta, 1995.

[333]. Udaltsov, A. D., E. A. Kosminsky, O. L. Weinstein, eds. *Mediaeval History*. Moscow, OGIZ, 1941.

[334]. Skazkin, S. D., ed. *Mediaeval History*. Volumes 1-2. Moscow, 1977.

[335]. *History of French Literature*. Collected essays. St. Petersburg, 1887. English edition: Demogeot, J., *History of French Literature*. London, Rivingstons, 1884 (1883).

[336]. Helmolt, H., ed. *The History of Humanity. Global History*. Vols. 1-9. Translated from German. St. Petersburg: Prosveshchenie, 1896.

[337]. Istrin, V. M. *I-IV Editions of the Explanatory Paleya*. St. Petersburg, The Imperial Academic Typography, 1907.

[338]. Istrin, V. M. *The Chronicle of John Malalas in Slavic Translation*. A reprint of V. M. Istrin's materials. Moscow, John Wiley & Sons, 1994.

[339]. Pouchkov, P. I., ed. *Extinct Nations*. Collected essays. Moscow, Nauka, 1988.

[340]. *Itogi (The Resume)*. Weekly magazine. No. 37 (223) (12 September 2000). Moscow, Sem Dney Press.

[341]. Duchich, Jovan. *Duke Sava Vladislavich. The First Serbian Diplomat at the court of Peter the Great and Catherine I*. Belgrade, Dereta, 1999.

[342]. Kazhdan, A. P. *The Origins and the Purport of Christianity*. Moscow, 1962.

[343]. Kazhdan, A. P. *The Social Compound of the Byzantine Ruling Class of the XI-XII century*. Moscow, Nauka, 1974.

[344]. Kazakova, N. A. *Western Europe in Russian Written Sources of the XV-XVI century*. Leningrad, Nauka, 1980.

[345]. Kazamanova, A. N. *An Introduction to Ancient Numismatics*. Moscow, Moscow University Press, 1969.

[346]. *The Cossack Circle*. Quiet flows the Don. Special edition 1. Moscow, Russkoye Slovo, 1991.

[347]. Skrylov, A. I., and G. V. Gubarev. *The Cossack Dictionary and Handbook*. Cleveland, 1966. Reprinted Moscow, Sozidanie Ltd., 1992.

[348]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *The Geometry of Mobile Star Configurations and the Dating of the Almagest*. Problems of stochastic model stability. Seminar works. The National System Research Institute, 1988. 59-78.

[349]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *The Statistical Analysis and Dating of the Observations that the Almagest*

Star Catalogue is Based upon. Report theses of the 5th Int'l Probability Theory Conference in Vilnius, the Lithuanian Academy of Sciences Institute of Mathematics and Cybernetics, Vol. 3 (1989): 271-272.

[350]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Dating the Almagest by Variable Star Configurations*. The USSR AS Reports, Vol. 307, No. 4 (1989): 829-832. English translation published in Soviet Phys. Dokl., Vol. 34, No. 8 (1989): 666-668.

[351]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *A Retrospective Analysis of the Almagest Star Catalogue and the Problem of its Dating*. Preprint. Moscow, National System Research Institute, 1990. 60 p.

[352]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *A Quantitative Analysis of the Almagest Star Catalogue*. Pre-print. Moscow, National System Research Institute, 1990. 62 p.

[353]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Dating the Almagest Star Catalogue*. Preprint. Moscow, National System Research Institute, 1990. 58 p.

[354]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Ptolemy's Star Catalogue Dated by Mathematicians. Hypotheses, Predictions, and the Future of Science*. The Int'l Annual Journal. No. 23 (1990): 78-92. Moscow, Znaniye.

[355]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *A Statistical Analysis of the Almagest Star Catalogue*. The USSR AS Reports. Vol. 313, No. 6 (1990): 1315-1320.

[356]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Dating the Almagest Star Catalogue. A Statistical and Geometric Analysis*. Moscow, Faktorial, 1995.

[356:1]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *An Astronomical Analysis of Chronology. The Almagest. Zodiacs*. Moscow, The Delovoi Express Financial, 2000.

[357]. Fomenko, A. T., V. V. Kalashnikov, and S. T. Rachev. *New Methods of Comparing Volume Functions of Historical Texts*. Seminar works. Moscow, National System Research Institute, 1986. 33-45.

[358]. Kaleda, G. *The Shroud of Our Lord Jesus Christ. To the Centenary of the Manifestation of the Holiest of Relics, 1898-1998*. 4th edition. Moscow, Zakatyevsky Monastery Press, 1998.

[358:1]. *Russia and the World on Russian Maps*. Moscow, published by Vneshtorgbank and the State Museum of History in 2001. Compiled by B. Sergeyev and A. Zaitsev. Maps from the collection of the State Museum of History, 16, Kuznetskiy Most, 103301, Moscow.

[359]. *The Stonework Chronicle of the old Moscow*. Moscow, Sovremennnik, 1985.

[360]. Kamensky, A. B. *The Life and the Fate of the Empress Catherine the Great*. Moscow, Znanie, 1997.

[361]. Kaneva, Katerina, Alessandro Cechi, and Antonio Natali. *Uffizi. A Guide and a Catalogue of the Art Gallery*. Scala/ Becocci, 1997. Moscow, Izobrazitelnoye Iskusstvo, 1997.

[362]. Karamzin, N. M. *History of the State of Russia*. St. Petersburg, 1842. A reprint of the fifth edition that came out as 3 books with P. M. Stroyev's *Key* attached. Books I, II, III, IV. Moscow, Kniga, 1988, 1989.

[363]. Karamzin, N. M. *History of the State of Russia* (Academic edition). Moscow, Nauka. Vol. 1: 1989. Vols. 2-3: 1991. Vol. 4: 1992. Vol. 5: 1993.

[364]. Karger, M. K. *Ancient Kiev. Essays on the History of the Material Culture of this Ancient Russian City*. Vol. 1. Moscow-Leningrad, The USSR AS Press, 1958.

[365]. Karger, M. *Novgorod the Great*. Moscow, The USSR Academy of Architecture. The Architectural History and Theory Institute. 1946.

[366]. *Karelin Andrei Osipovich. Legacy of an Artist*. Nizhni Novgorod, Arnika, 1994.

[367]. Karnovich, E. P. *Patrimonial Names and Titles in Russia*. St. Petersburg, 1886. Reprinted in Moscow, Bimpa Press, 1991.

[368]. Valcanover, Francesco. *Carpaccio*. Album. Moscow, Slovo, 1996. The Italian edition was published in the *Great Masters of Italian Art* series. Florence, Scala, Istituto Fotografico Editoriale, Antella, 1989.

[369]. Karpenko. V. V. *The Names on the Sky at Night*. Moscow, Nauka, 1981.

[370]. Carpiceci, Alberto Carlo. *The Art and History of Egypt. 5000 Years of Civilization*. Russian edition. Florence, Casa Editrice Bonechi, 1997.

[371]. Carpiceci, Alberto Carlo. *The Art and History of Egypt. 5000 Years of Civilization*. Florence, Bonechi, 1999.

[372]. Kartashev, A. V. *Essays on the History of Russian Church*. Vols. 1, 2. Moscow, Nauka, 1991.

[373]. Kartashev, A. V. *Essays on the History of Russian Church*. Moscow, Terra, 1992.

[374]. Carter, H. *The Tomb of Tutankhamen*. Moscow, Oriental Literature, 1959.

[375]. Quintus Curtius Rufus. *The Story of Alexander the Great*. Moscow, MSU Press, 1993.

[376]. Denisenko, D. V., and N. S. Kellin. *When Were the Famous Dendera Zodiacs Really Created?* An appendix to Fomenko, A. T. *Criticism of Traditional Chronology of Antiquity and the Middle Ages (What Century is it Now?)*. Moscow, MSU Publications, the MSU Department of Mechanical Mathematics, 1993. 156-166.

[377]. Fomenko, A. T., N. S. Kellin, and G. V. Nosovskiy. *The Issue of the Veracity of the "Ancient" History of Russia by M. V. Lomonosov. Lomonosov or Miller?* The Moscow University Courier, Series 9: Philology, No. 1 (1991): 116-125.

[378]. Kenderova, Stoyanka, and Beshevliev, Boyan. *The Balkan Peninsula on AlIdrisi's Map. Palaeographic, Historical and Geographical Research*. Part 1. Sofia, 1990.

[379]. Ceram, C. *Gods, Graves and Scholars*. Moscow, Inostrannaya Literatura, 1960. English original: London, Victor Gollancz in association with Sidgwick & Jackson, 1971.

[380]. Ceram, C. *Gods, Graves and Scholars*. St. Petersburg, Nizhegorodskaya Yarmarka, KEM, 1994.

[381]. Kibalova, L., O. Gerbenova, and M. Lamarova. *An Illustrated Encyclopaedia of Fashion*. Prague, Artia, 1966.

[382]. Kinnam, Johann. *A Brief Review of the Reigns of John and Manuel Comneni*. St. Petersburg, 1859.

[383]. Kinzhalov, R. V. *The Ancient Mayan Culture*. Leningrad, Nauka, 1971.

[384]. Kiriaku, Georgios P. *Cyprus in Colours*. Limassol, Cyprus, K. P. Kiriaku (Books & Office Requisites) Ltd., 1987.

[385]. Kirpichnikov, A. N. *The Pages of the "Iron Book." Nauka I Zhizn (Science and Life)* magazine, No. 6 (1966): 49-55.

[385:1]. Kiselyova L. I. *What do the Mediaeval Chronicles Tell Us?* Leningrad, Nauka, 1978.

[386]. Kyetsaa, H. *The Battle for the "Quiet flows the Don."* Seanado-Statica, 22, 1976.

[387]. Kyetsaa, H. *The Battle for the "Quiet flows the Don."* USA, Pergamon Press, 1977.

[388]. Klassen, E. I. *New Materials for the Studies of the Historical Dawn of Slavs in General, and pre-Ryurik Russo-Slavs in Particular, with an Aperçu of the BC History of Russia*. Issues 1-3. With the *Descriptions of the Monuments Explaining the History of the Slavs and the Russians Compiled by Fadey Volansky and Translated by E. Klassen*. Moscow University Press, 1854. Reprinted by Andreyev i Soglasie, St. Petersburg, 1995.

[389]. Klassovsky, V. *A Systematic Description of Pompeii and the Artefacts Discovered There*. St. Petersburg, 1848.

[390]. Klein, L. S. *Archaeology Controverts Physics*. The *Priroda (Nature)* magazine, No. 2 (1966): 51-62.

[391]. Klein, L. S. *Archaeology Controverts Physics (continued)*. The *Priroda (Nature)* magazine, No. 3 (1966): 94-107.

[391:1]. Klengel-Brandt, E. *A Journey into the Old Babylon*. Moscow, Nauka, General Editing Board for Oriental Literature, the USSR AS, Institute of Oriental Studies, 1979. Translated from German: Klengel-Brandt, E. *Reise in das alte Babylon*. Leipzig, 1971.

[392]. Kligene N., and L. Telxnis. *Methods of Determining Change Points in Random Processes*. Avtomatika i Telemekhanika (Automatics and Telemechanics), No. 10 (1983): 5-56.

[393]. Klimishin, I. A. *Chronology and the Calendar.* Moscow, Nauka, 2nd edition, 1985.

[394]. Klimishin, I. A. *Chronology and the Calendar.* Moscow, Nauka, 3rd edition, 1990.

[395]. Klimishin, I. A. *The Discovery of the Universe*. Moscow, Nauka, 1987.

[396]. Klyuchevsky, V. O. *Unreleased Works*. Moscow, Nauka, 1983.

[397]. *The Book of the Mormon. Another Testament of Jesus Christ*. Translated by Joseph Smith, Jun. Salt Lake City, The Church of Jesus Christ of the Latter Day Saints, 1991. (Quoting the Russian translation of 1988).

[398]. *The Book of Cosmas Indicopleustes*. Published by V. S. Golyshenko and V. F. Doubrovina. RAS, the V. V. Vinogradov Institute of the Russian Language. Moscow, Indrik, 1997.

[399]. Loparev, H. M., ed. *The Book of the Pilgrim. Holy Places in Czar-Grad Described by Anthony, the Archbishop of Novgorod in 1200*. "The Orthodox Palestinian Collection," Vol. 17, 3rd edition. St. Petersburg, 1899.

[400]. *Literary Centres of the Ancient Russia in the XI-XVI century.* St. Petersburg, Nauka, 1991.

[401]. Knorina, L. V. *Linguistic Aspects of the Hebraic Commentary Tradition*. *Voprosy Yazykoznania (Linguistic Issues),* No. 1 (1997): 97-108.

[402]. Kowalski, Jan Wierusz. *Papacy and the Popes*. Moscow, Political Literature Publications, 1991. A translation of the Polish book *Poczet Papiezy*. Warsaw, 1985.

[403]. Kovalchenko, I. D. *The Use of Quantitative Methods and Computers in Historical Research*. The *Voprosy Istorii (Historical Issues)* journal, No. 9 (1984): 61-73.

[404]. Kogan, V. M. *The History of the House of Ryurikovichi*. St. Petersburg, Belvedere, 1993.

[405]. Kozlov, V. *A Case of Church Robbery*. The *Moskovskiy Zhurnal (Moscow Magazine)*, No. 7 (1991).

[406]. Kozlov, V. *Under the Flag of Nihilism*. The *Moskovskiy Zhurnal (Moscow Magazine),* No. 6 (1991).

[407]. Kozlov, V. P. *Falsification Mysteries. An Analysis of Historical Source Forgeries of the XVIII-XIX centuries*. Moscow, Aspekt, 1996.

[407:1]. Kozlov, V. T. *The 30-Year War. European Splendour. The Renaissance. Humanism. The Enlightenment*. Moscow, The V. T. Kozlov Regional Public Fund for the Support and Development of Arts and Culture, 2001. 44.

[408]. Kozlov, P. *Yaroslavl*. Yaroslavl, The Upper Volga Publishing House, 1972.

[409]. Kozlov, P. I., and V. F. Marov. *Yaroslavl. A Guide and a Reference Book*. Yaroslavl, The Upper Volga, 1988.

[410]. Kokkinoftas, Kostis and Theocharidis, Ioannis. *"Enkolpion." A Brief Description of St. Kykkos Monastery*. Nicosia, The St. Kykkos Monastery Research Centre, 1995.

[411]. Kolodny, L. "Turbulence over the 'Quiet flows the Don.' Fragments of the Past: the Sources used for a Certain XX century Animad version. *Moskovskaya Pravda* (5 and 7 March, 1989).

[412]. Rauschenbach, B .V., ed. *Bells. History and Contemporaneity.* Compiled by Y. V. Pukhnachev. The Scientific Counsel for World Culture History, the USSR AS. Moscow, Nauka, 1985.

[413]. Kolosov, Vassily. *Perambulations in the Environs of the Simonov Monastery.* Moscow, 1806.

[414]. Kolchin, B. A., and Y. A. Sher. *Absolute Archaeological Datings and their Problems.* Moscow, Nauka, 1972.

[415]. Kohlrausch, F. *History of Germany.* Vols. I, II. Moscow, 1860. English edition: Kohlrausch, F. *A History of Germany, from the Earliest Period to the Present Time.* New York, D. Appelton & Co, 1896.

[415:1]. Kolyazin, V. F. *From The Passion Play Mystery to the Carnival. The Histrionics of the German Religious and Popular Stage of the Early and the Late Middle Ages.* Moscow, Nauka, 2002.

[416]. *Archimandrite Palladius Kafarov Commentary on Marco Polo's Voyage through Northern China.* St. Petersburg, 1902.

[417]. Comnena, Anna. *The Alexiad.* Moscow, Nauka, 1965. English edition: Harmondsworth, Penguin, 1969.

[418]. Comnena, Anna. *The Alexiad.* St. Petersburg. Aleteya, 1996.

[419]. Comnena, Anna. *A Brief Account of the Deeds of King Alexis Comnenus.* St. Petersburg, 1859.

[420]. Kondakov, N. P. *The Iconography of Our Lady.* 3 volumes. Moscow, Palomnik. Vols. 1 and 2, 1998. Vol. 3, 1999.

[420:1]. Kondratov, Alexander. *The Mysteries of the Three Oceans.* Leningrad, Gidrometeoizdat, 1971.

[421]. Kondratyev, I. K. *The Ancient Moscow. A Historical Review and a Full List of the City's Monuments.* Moscow, Voyenizdat, 1996.

[422]. Kondrashina, V. A. *The Savvino-Storozhevsky Monastery. 600 Years since the Foundation of the Coenoby of Rev. Savva.* An album of photographs. Moscow, Leto, 1998.

[423]. Koniskiy, G. (The Archbishop of Byelorussia). *The History of Russians, or the Lesser Russia*. The Moscow University Typography, 1846.

[424]. *Konstantin Mikhailovich from Ostrovitsa. The Notes of a Janissary.* Introduction, translation, and commentary by A. I. Rogov. Published in the *Monuments of Mediaeval History of the Nations of Central and Eastern Europe* series. The USSR AS, Institute of Slavic and Balkan Studies. Moscow, Nauka, 1978.

[425]. Konstantinov, N. *The Secret Alphabet of Stolnik Baryatinsky*. The *Nauka i Zhizn (Science and Life)* magazine, No. 10 (1972): 118-119.

[426]. *Context 1978*. Collected works. Moscow, Nauka, 1978.

[427]. *The Koran*. Moscow, Oriental Literature, 1963.

[428]. *The Koran*. Translated by I. Y. Krachkovsky. Moscow, Raritet, 1990.

[429]. Al Rosha, Dr. Mohammed Said., ed. *The Koran*. 2nd edition, revised and enlarged by Valeria Prokhorova. Damascus-Moscow, The Al-Furkan Centre and Mikhar Corp., 2553, 10.2.95, 1996.

[430]. *The Ecclesial Law Book (Kormchaya) of 1620*. 256/238, The Manuscript Fund of the Russian National Library (Moscow).

[430:1]. Kornilov N. I., Solodova Y. P. *Jewels and gems*. Moscow, Nedra, 1983.

[431]. Korkh, A. S. *Mikhail Illarionovich Koutouzov*. The Moscow State Museum of History. n.d.

[432]. Korsh, M. *A Brief Dictionary of Mythology and Antiquities*. St. Petersburg, A. S. Souvorin, 1894. Reprinted: Kaluga, Amata, Golden Alley, 1993.

[433]. Kosambi, D. *The Culture and Civilization of Ancient India*. Moscow, Progress, 1968. English edition: Kosambi D. *The Culture and Civilization of Ancient India in Historical Outline*. London, Routledge & Kegan Paul, 1965.

[434]. Kosidowski, Z. *When the Sun was God*. Moscow, Nauka, 1968. Polish edition: Kosidowsky Z. *Gdy Slonce Bylo Bogiem*. Warsaw, 1962.

[435]. Kostomarov, N. I. *The Reign of the House of St. Vladimir.* Moscow, Voyenizdat, 1993.

[436]. Kostomarov, N. I. *The Age of Turmoil in Early XVII century Moscovia (1604-1613)*. Moscow, Charli, 1994.

[437]. Kostomarov, N. I. *Bogdan Khmelnitsky.* Moscow, Charlie, 1994.

[437:1]. Kochergina, V. A. *Sanskrit-Russian Dictionary.* About 30.000 words. Moscow, Filologia, 1996.

[438]. Golubev, A. A., comp. *The Kostroma Region*. Moscow, Planeta, 1988.

[439]. Cramer, C. *Mathematical Methods of Statistics*. Moscow, Mir, 1975. English original: Princeton, NJ, Princeton University Press, 1958.

[440]. *The Concise Geographical Encyclopaedia*. Vol. 1, Moscow, State Academic Soviet Encyclopaedia Publications, 1960.

[440:1]. Krekshin, P. N. *A Criticism of the Freshly-Printed Book of 1761 about the Origins of Rome and the Actions of its People and Monarchs*. The reverse of the last sheet says: "Criticism by the Nobleman of the Great New Town Peter of Nicephor, son of Kreksha, in 1762, on the 30th day of September, St. Petersburg." The manuscript is kept in the State Archive of the Yaroslavl Oblast as Manuscript #43 (431).

[441]. *The Peasant War in Russia Led by Stepan Razin*. Collected documents. Vols. 1-4. Moscow, Academy of Sciences, 1954-1970.

[442]. Luchinat, Christina Acidini. *Benozzo Gozzoli*. Published in the *Great Masters of Italian Art* series. Moscow, Slovo, 1996. Italian edition: Scala, Istituto Fotografico Editoriale, 1995.

[443]. Kriesh, Elli G. *The Treasure of Troy and its History.* Moscow, Raduga, 1996. German original: Kriesh, Elli G. *Der Schatz von Troja und seine Geschichte*. Carlsen, 1994.

[444]. Kryvelev, I. A. *The Excavations in the "Biblical" Countries*. Moscow, Sovietskaya Rossia, 1965.

[445]. Kryvelev, I. A. *A Book about the Bible*. Moscow, Sotsekgiz, 1958.

[446]. Krylov, A. N. *Newton and his Role in Global Science. 1643-1943*. The USSR Academy of Sciences. Moscow-Leningrad, USSR AS Publications, 1943.

[447]. Xenophon. *History of the Hellenes*. Leningrad, Ogiz, 1935. English edition: Xenophon. *Hellenica*. In: W. Briggs, Tutorial Series, Books III, IV. London, 1894.

[448]. Koublanov, M. M. *The New Testament. Research and Discoveries*. Moscow, Nauka, 1968.

[449]. Koudriavtsev, M. P. *Moscow the Third Rome. A Historical and Urbanistic Research*. Moscow, Sol System, 1994.

[450]. Koudriavtsev, O. F., comp. *Russia in the First Half of the XVI century. A European View*. The Russian AS, Global History Institute. Moscow, Russkiy Mir, 1997.

[451]. Kouznetsov, V. G. *Newton*. Moscow, Mysl, 1982.

[452]. Koulakovsky, Y. A. *Byzantine History*. Vols. 1, 2. St. Petersburg, Aleteya, 1996.

[453]. Koulikovsky, P. G. *Stellar Astronomy*. Moscow, Nauka, 1978.

[454]. Koun, N. A. *The Predecessors of Christianity*. Moscow, 1922.

[455]. Kourbatov, L. G. *Byzantine History*. Moscow, Vyshaya Shkola, 1984.

[456]. *The UNESCO Courier* magazine, No. 12 (1968).

[457]. Koutouzov, B. *The Church Reform of the XVII century*. The *Tserkov (Church)* magazine (Moscow), Issue 1 (1992).

[457:1]. Koutsenko, G., and Y. Novikov. *Make Yourself A Present of Health*. Moscow, Moskovskiy Rabochiy, 1988.

[458]. Cimpan, F. *The History of the Pi Number*. Moscow, Nauka, 1971 (1984). Romanian original: Cipman, F. *Istoria Numarului pi*. Bucharest, Tineret Press, 1965.

[458:1]. Cumont, Franz. *The Mysteries of Mithras. Magicum*. St. Petersburg, Eurasia, 2000. Original edition: Franz Cumont. *Les Mystères de Mithra. Magicum*. Brussels, H. Lamertin, 1913.

[459]. Lavisse, E., and A. Rambaud. *History of the Crusades*. Vols. I and II. Moscow, 1914. French original: *Histoire générale du IVe siècle à nos jours. L'Europe féodale, les croisades, 1095-1270*. Paris, A. Colin & Cie, 1893-1901.

[460]. *The Lavrenty Chronicle*. (A complete compilation of Russian chronicles). V. 1. Moscow, Yazyki Russkoi Kulturi, 1997.

[461]. Lavrov, N. F. *A Guide to the Churches of Uglich*. Uglich, the Municipal Museum of Arts and History, 1994. A re-print from an 1869 original, Yaroslavl, the Province Typography.

[462]. Lazarev, V. N. *The Icon Art of Novgorod*. Moscow, Iskusstvo, 1969.

[462:1]. Lombroso. C. *Genius and Madness*. Moscow, Respublika, 1995.

[463]. Lann, E. *A Literary Mystification*. Moscow, 1930.

[464]. Lauer, Jean-Philippe. *The Mystery of the Egyptian Pyramids*. Moscow, Nauka, 1966. French edition: *Le Mystère des Pyramides*. Paris, Presses de la Cité, 1974.

[465]. Deacon, Leon. *History*. Moscow, Nauka, 1988. See also: *Leonis Diaconi Caloensis Historiae libri decem*. E recensione C. B. Hasii. Bonnae, 1828.

[466]. Levandovsky, A. P. *Charlemagne. From the Empire towards Europe*. Moscow, Soratnik, 1995.

[467]. Levitan, E., and N. Mamouna. *The Star of Bethlehem*. The *Nauka i Zhizn (Science and Life)* magazine, No. 11 (1989).

[468]. Levchenko, M. V. *Byzantine History*. Moscow-Leningrad, Ogiz, Sotsekgiz, 1940.

[469]. *The Legend of Dr. Faustus*. Moscow, Nauka, 1978. Also see: *The History of the Damnable Life and Deserved Death of Doctor John Faustus*. London, G. Routledge; New York, E. P. Duttom, 1925.

[470]. Lehmann. *An Illustrated History of Superstition and Sorcery from the Antiquity to Our Days*. Moscow, Knizhnoe Delo, 1900. Also see: Lehmann, A. *Overto og trolddom fra de aeldste til vore dage*. Copenhagen, J. Frimodt, 1893-1896.

[471]. Lentsman, Y. A. *The Origins of Christianity*. Moscow, USSR AS Press, 1958.

[471:1]. *The Life and Art of Leonardo*. Moscow, Byely Gorod, 2001. Giunti Gruppo Editoriale, Florence, 2000.

[472]. Leonid. *A Systematic Description of A. S. Ouvarov's Russo-Slavic Manuscripts*. Moscow, 1894.

[473]. Leontyeva, G. A., Shorin, P. A. and Kobrin, V. B. *The Keys to the Mysteries of Clio. Palaeography, Metrology, Chronology, Heraldic Studies, Numismatics, Onomatology and Genealogy*. Moscow, Prosveshchenie, 1994.

[473:1]. Leskov, A. M. *Burial Mounds: Findings and Problems*. Leningrad, Nauka, 1981.

[474]. Lesna, Ivan. *On the Ails of the Great*. Prague, Grafit, 1990.

[475]. Lesnoy, Sergei. *History of the Slavs Revised*. Melbourne, 1956.

[476]. Lesnoy, Sergei. *A Non-Distorted History of the Russians*. Vols. 1-10. Paris, 1957.

[477]. Lesnoy, Sergei. *Russia, where are you from?* Winnipeg, 1964.

[477:0]. Lesnoy, Sergei. *The Book of Veles*. Moscow, Zakharov, 2002.

[477:1]. *A Chronicler of Hellas and Rome*. Vol. 1. The RAS Institute of Russian Literature (The House of Pushkin). St. Petersburg, Dmitry Boulanin, 1999.

[478]. Libby, W. F. *Carbon-14: a Nuclear Chronometer of Archaeology*. The *UNESCO Courier,* No. 7 (No. 139)(1968).

[479]. Libby, W. F. *The Radiocarbon Dating Method*. The International Peaceful Nuclear Energy Conference materials (Geneva), Vol. 16 (1987): 41-64.

[480]. Libby, W. F. *Radiocarbon: an Atomic Clock*. The annual *Nauka i Chelovechestvo (Science and Humanity)* journal (1962): 190-200. Moscow, Znaniye.

[481]. Libman, M., and G. Ostrovskiy. *Counterfeit Masterpieces*. Moscow, Sovetskiy Khudozhnik, 1966.

[482]. Livy, Titus. *Roman History since the Foundation of the City*. 6 volumes. Translation and general editorship by P. Adrianov. Moscow, E. Herbeck Typography, 1897-1899.

[483]. Livy, Titus. *Roman History since the Foundation of the City*. Vols. 1, 2 and 3. Moscow, Nauka, Vol. 1 (1989), Vol. 2 (1991), Vol. 3 (1993). English edition: Livy, Titus. *Works*. Cambridge, Mass; London, Heinemann, 1914.

[484]. Livraga, Jorge A. *Thebe*. Moscow, New Acropolis, 1995.

[485]. *Linguistic Encyclopedic Dictionary*. Moscow, Soviet Encyclopedia Publications, 1990.

[486]. Lipinskaya, Y., and M. Martsinyak. *Ancient Egyptian Mythology*. Moscow, Iskusstvo, 1983.

[487]. Lituanus, Michalonis. *On the Customs of the Tartars, the Lithuanians and the Muscovites*. Moscow, MSU Publications, 1994. See also: Michalonis Lituani. *De moribus tartarorum, lituanorum et moschorum fragmina X, multiplici historia referta et Johannis Lascii poloni De diis samagitarum, caeterorumque sarmatarum et falsorum christianorum. Item de religione armeniorum et de initio regiminus Stephani Batori*. Nunc primum per J. Jac. Grasserum, C. P. ex manuscriptio authentico edita. Basileae, apud Conradum Waldkirchium, MDCXV, 1-41.

[488]. *Literary legacy. V. I. Lenin and A. V. Lunacharsky. Correspondence, Reports, Documents*. Moscow, Nauka, 1971.

[489]. Lifshitz, G. M. *Essays on Early Christianity and Biblical Historiography*. Minsk: Vysheyshaya Shkola, 1970.

[490]. Likhachev, N. P. *The Artistic Manner of Andrei Rublev*. St. Petersburg, 1907.

[490:1]. Likhacheva, E. A. *The Seven Hills of Moscow*. Moscow, Nauka, 1990.

[491]. Lozinsky, S. G. *History of the Spanish Inquisition*. St. Petersburg, Brockhaus and Efron, 1914.

[492]. Lozinsky, S. G. *History of the Papacy*. Vols. I and II. Moscow, The Central TsS SWB Publications of USSR, 1934.

[493]. Lomonosov, M. V. *Selected Works*. Vol. 2. History, philology, poetry. Moscow, Nauka, 1986.

[493:1]. Gowing, Sir Lawrence. *Paintings in the Louvre*. Introduction by Michel Laclotte. Russian Translation by MK-Import, Ltd., Moscow, Mezhdunarodnaya Kniga, 1987. English edition: Stewart, Tabori & Chang, Inc., 1987.

[493:2]. Loades, D. *Henry VIII and his Queens*. The *Mark in History* series. Moscow, Feniks.

[494]. Pardi, J., comp. *The Pilot Chart of the Gibraltar and the Mediterranean*. Translated by I. Shestakov. Moscow, 1846.

[495]. Lourie, F. M. *Russian and Global History in Tables. Synchrony tables (XXX century BC – XIX Century). World Governors. Genealogical Tables. Glossary*. St. Petersburg, Karavella, 1995.

[496]. Louchin, A. A. *The Slavs and History*. An appendix to the *Molodaya Gvardia (Young Guard)* magazine, No. 9 (1997): 260-351.

[497]. Lyzlov, Andrei. *History of the Scythians*. Moscow, Nauka, 1990.

[497:1]. Liozzi, Mario. *History of Physics*. Moscow, Mir, 1970.

[498]. Lewis, G. C. *A Research of Ancient Roman History and its Veracity*. Hannover, 1852. German edition: *Untersuchungen über die Glaubwürdigkeit der altrömischen Geschichte,* Hannover, 1858.

[499]. Magi, Giovanna. *Luxor. The Valleys of the Kings, Queens, Noblemen and Craftsmen. Memnon's colossi. Deir-el-Bakhari – Medinet-Abu – Ramesseum*. Florence, Casa Editrice Bonechi via Cairoli, 1999.

[500]. Makariy (Boulgakov), the Metropolitan of Moscow and Kolomna. *History of the Russian Church*. Books 1-7. Moscow, The Spaso-Preobrazhensky Monastery of Valaam Publications, 1994-1996.

[500:1]. Makariy, Archimandrite. *Ancient Ecclesial Monuments. History of the Hierarchy of Nizhniy Novgorod*. The *True Tales of Nizhniy Novgorod* series. Nizhniy Novgorod, Nizhegorodskaya Yarmarka, 1999.

[501]. Makarov, A. G., and S. E. Makarova. *The Scotch Thistle Blossom. Towards the Sources of the "Quiet flows the Don."* Moscow, Photocopied by the General Research Institute of Gas Industry, 1991.

[502]. Makarov, A. G., and S. E. Makarova. *Around the "Quiet flows the Don." From Myth Creation to a Search for Truth*. Moscow, Probel, 2000.

[502:1]. Machiavelli, Niccolo. *The Prince. Ruminations in re the First Decade of Titus Livy.* – St. Petersburg, Azbuka, 2002.

[502:2]. Machiavelli, Niccolo. *The History of Florence*. – Leningrad, Nauka, 1973.

[503]. Malalas, John. *The Chronicle*. Published by O. V. Tvorogov according to *The Chronographer of Sofia* in the *Works of the Ancient Russian Literature Department,* Vol. 37, pp. 192-221. Moscow, Nauka. English edition: *The Chronicle of John Malalas*. Chicago, Chicago University Press, 1940.

[504]. Kantor, A. M., ed. *A Concise History of Fine Arts*. Moscow, Iskusstvo, 1981; Dresden, VEB Verlag der Kunst, 1981.

[504:1]. *The Compact Soviet Encyclopaedia*. Vols. 1-10. Moscow, Sovetskaya Encyclopaedia, Inc., 1928.

[505]. Malinovskaya, L. N. *The Graveyard of the Khans (Mezarlyk)*. Bakhchisaray, the State Historical and Cultural Reserve, 1991.

[506]. Malinovskiy, A. F. *A Review of Moscow*. Moscow, Moskovskiy Rabochiy, 1992.

[507]. *A Concise Atlas of the World*. Moscow, General Department of Geodetics and Cartography of the USSR Council of Ministers. 1979.

[508]. Malver, A. *Science and Religion*. Russian translation by L. and E. Kroukovsky. N.p., 1925.

[509]. Marijnissen, R. H., and P. Ruyffelaere. *Hieronymus Bosch*. Commentated album. Antwerp, Mercatorfonds, 1987, 1995. Russian translation by Mezhdunarodnaya Kniga. Moscow, 1998.

[510]. Marco Polo. *A Book on the Diversity of the World*. The Personal Library of Borges. St. Petersburg, Amphora, 1999.

[511]. Markov, A. A. *One of the Uses of the Statistical Method. The Academy of Sciences News,* Series 6, Vol. X, Issue 4 (1916).

[512]. Martynov, G. *On the Origins of Roman Chronicles*. Moscow University Press, 1903.

[513]. Massa, Isaac. *A Brief Report of the Beginning and the Origins of Modern Muscovite Wars and Unrest that Occurred Before 1610 in the Brief Time when Several Rulers Reigned*. Moscow, The Sergei Doubnov Fund, Rita-Print, 1997.

[514]. Massa, Isaac. *A Brief Report on Moscovia*. Moscow, 1937.

[514:1]. Matveyenko, V. A., and L. I. Shchegoleva. *The Chronicle of George the Coenobite*. Russian text, comments, indications. Moscow, Bogorodskiy Pechatnik, 2000.

[515]. Matvievskaya, G. P. *Albrecht Dürer the Scientist. 1471-1528*. A series of scientist biographies. Moscow, The USSR AS, Nauka, 1987.

[516]. Matvievskaya, G. P. *As-Sufi*. In *Historical and Astronomical Research* (Moscow, Nauka), Issue 16 (1983): 93-138.

[517]. Matuzova, V. I. *Mediaeval English Sources*. Moscow, Nauka, 1979.

[518]. Vlastar, Matthew. *Collection of Rules Devised by Holy Fathers*. Balakhna, P. A. Ovchinnikov, The F. P. Volkov typography, 1908.

[519]. Smirnov B. L., editor and translator. *The Mahabharata*. Vols. 1-8. Tashkent, the Turkmenian SSR Academy of Sciences, 1955-1972. Vol. 1: two poems from the III book – *Nala* and *Savitri* (*The Greatness of Marital Virtue*) (2nd edition 1959); Vol. 2 – *The Bhagavad Gita* (1956);

Vol. 3: *The Highlander* (1957); Vol. 4: *The Conversation of Markandhea* (1958); Vol. 5: *Mokshadharma* (1961); Vol. 6: *A Journey Through the Treasuries* (1962); Vol. 7: *The Book of Bheeshma and the Book of the Battle of Maces* (1963); Vol. 8: *Attacking the Sleeping Ones* (1972). English edition: Chicago-London, Chicago University Press, 1973. Also see the edition by the Jaico Publishing House, Bombay, 1976.

[519:1]. *The Mahabharata. Narayana*. Issue V, book 2. 2nd edition. Translated and edited by Academician B. L. Smirnov of the Turkmenian SSR Academy of Sciences. The TSSR AS, Ashkhabad, Ylym, 1984.

[519:2]. *The Mahabharata. The Four Tales*. Translated from Sanskrit by S. Lipkin. Interlineary by O. Volkova. Moscow, Khudozhestvennaya Literatura, 1969.

[520]. *The Mahabharata. The Ramayana*. Moscow, Khudozhestvennaya Literatura, 1974. Also see: *The Ramayana*. Madras, Periyar Self-Respect Propaganda Institution, 1972.

[520:1]. *The Mahabharata. Book 2. Sabhaparva, or the Book of the Congregation*. Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. Moscow-Leningrad, Nauka, 1962.

[520:2]. *The Mahabharata. Book 4. Virataparva, or the Book of Virata*. Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. Leningrad, Nauka, 1967.

[520:3]. *The Mahabharata. Book 5. Udhiyogaparva, or the Book of Diligence*. Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. Leningrad, Nauka, 1976.

[520:4]. *The Bhagavad Gita as it is*. Complete edition with authentic Sanskrit texts, Russian transliteration, word-for-word and literary translation, and extensive commentaries. The Bhaktivedanta Book Trust. Moscow-Leningrad-Calcutta-Bombay-New Delhi, 1984. The first English edition of the Bhagavad Gita: Wilkins. *The Bhagavad Gita, or dialogs of Kreeshna and Arjoon*. London, 1785. See also: Etgerton, F. *Bhagavad Gita,* Vols. 1-2. Harvard University Press, 1946 (with transcr. of the text).

[520:5]. *The Mahabharata. Book 7. Dronaparva, or the Book of Drona*. Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. St. Petersburg, Nauka, 1993.

[520:6]. *The Mahabharata. Book 3. The Book of the Woods (Aryanyakaparva)*. Translated from Sanskrit by A. V. Vasilkov and S. L. Neveleva. The *Monuments of Oriental Literature* series. LXXX, 1987.

[520:7]. *The Burning of the Snakes. A Tale from the Indian Epic, the Mahabharata*. Translated by V. I. Kalyanov. Moscow, Goslitizdat, 1958.

[521]. Mezentsev, M. T. *The Fate of Novels (Concerning the Discussion on the "Quiet flows the Don" Authorship Problem)*. Samara, P. S. Press, 1994.

[522]. Medvedev, R. *Who Wrote the "Quiet flows the Don"?* Paris, Christian Bourg, 1975.

[522:1]. Meyer, M. S., A. F. Deribas, and N. B. Shuvalova. *Turkey. The Book of Wanderings*. A historical guidebook. Project author S. M. Bourygin. Moscow, Veche, Khartia, 2000.

[523]. Melnikova, E. A. *Ancient Scandinavian Geographical Works*. Moscow, Nauka, 1986.

[524]. *Memoirs of Margaret de Valois*. Translated by I. V. Shevlyagina. Introduction and comments by S. L. Pleshkova. French original: *Mémoires de Marguerite de Valois*. Paris, The Library of P. Jannet, MDCCCLVIII. Moscow University Press, 1995.

[525]. *Methods of Studying the Oldest Sources on the History of the USSR Nations*. Collected articles. Moscow, Nauka, 1978.

[526]. *Methodical Research of Absolute Geochronology. Report Theses of the 3rd Methodical Symposium of 1976*. Moscow, USSR AS Press, 1976.

[527]. Meshchersky, N. A. *History of the Literary Russian Language*. Leningrad, 1981.

[528]. Miceletti, Emma. *Domenico Ghirlandio*. Moscow, Slovo, 1996. Italian original: Italy, Scala, Istituto Fotografico Editoriale, 1995.

[529]. Miller, G. F. *Selected Oeuvres on Russian History*. The *Monuments of Historical Thought* series. Moscow, Nauka, RAS, 1996.

[530]. *The World of the Bible*. Magazine. 1993/1(1). Published by the Russian Society of Bible Studies.

[531]. *The World of Geography. Geography and the Geographers. The Environment*. Moscow, Mysl, 1984.

[532]. Meletinsky, E. M., ed. *Dictionary of Mythology*. Moscow, Sovetskaya Encyclopaedia, 1991.

[533]. *Myths of the World. An Encyclopaedia*. Vols. 1 and 2. Moscow, Sovetskaya Encyclopaedia, 1980 (Vol. 1) and 1981 (Vol. 2).

[534]. Mikhailov, A. A. *The Eclipse Theory*. Moscow, Gostekhteoretizdat, 1954.

[535]. Mikhailov, A. A. *This Peculiar Radiocarbon Method*. In *Science and Technology,* No. 8 (1983): 31-32.

[536]. Mokeyev, G. A. *Mozhaysk – A Holy Town for the Russians*. Moscow, Kedr, 1992.

[537]. Mokretsova, I. P., and V. L. Romanova. *French Miniature Illustrations of the XIII century in Soviet Publications. 1270-1300*. Moscow, Iskusstvo, 1984.

[537:1]. Moleva, N. M. *True Muscovite Stories. A Hundred Addresses of Russian History and Culture*. To the 850-year anniversary of Moscow. Moscow, Znaniye, 1997.

[538]. Mommsen, T. *The History of Rome*. Moscow, 1936.

[539]. Mommsen, T. *The History of Rome*. Vol. 3. Moscow, Ogiz, 1941. English edition: London, Macmillan & Co, 1913.

[540]. Mongayt, A. L. *The Writing upon the Stone*. Moscow, Znanie, 1969.

[541]. *Mongolian Sources Related to Dayan-Khan*. A compilation. Moscow, Nauka, 1986

[541:1]. Mordovtsev, D. L. *Collected works*. Vols. 1-14. Moscow, Terra, 1995.

[542]. Morozov, N. A. *The Revelation in Thunder and Storm. History of the Apocalypse*. Moscow, 1907. 2nd edition Moscow, 1910. English translation: Northfield, Minnesota, 1941.

[543]. Morozov, N. A. *The History of the Biblical Prophecies and their Literary Characteristics. The Prophets*. Moscow, the I. D. Sytin Society Typography, 1914.

[544]. Morozov, N. A. *Christ. History of Humanity in the Light of Natural Scientific Studies*. Vols. 1-7. Moscow-Leningrad, Gosizdat, 1924-1932. Vol. 1: 1924 (2nd edition 1927), Vol. 2: 1926, Vol. 3: 1927, Vol. 4: 1928, Vol. 5: 1929, Vol. 6: 1930, Vol. 7: 1932. The first volume was published twice: in 1924 and 1927. Kraft Publications in Moscow made a reprint of all seven volumes in 1998.

[545]. Morozov, N. A. *An Astronomical Revolution in Historical Science*. The *Novy Mir (New World)* magazine, No. 4 (1925): 133-143. In reference to the article by Prof. N. M. Nikolsky.

[546]. Morozov, N. A. *Linguistic Ranges*. The AS Newsletter, Department of Russian Language and Literature. Books 1-4, Vol. XX, 1915.

[547]. Morozov, N. A. *On Russian History*. The manuscript of the 8th volume of the work *Christ*. Moscow, the RAS Archive. Published in Moscow by Kraft and Lean in the end of the year 2000, as *A New Point of View on Russian History*.

[547:1]. Morozov, N.A. *The Asian Christs. (History of Humanity in the Light of Natural Scientific Studies)*. Vol. 9 of the work titled *Christ*. Moscow, Kraft+ Ltd., 2003.

[547:2]. Morozov, N.A. *The Mirages of Historical Wastelands between Tigris and Euphrates. (History of Humanity in the Light of Natural Scientific Studies)*. Vol. 10 of the work titled *Christ*. Moscow, Kraft+ Ltd., 2002.

[548]. Fomenko A. T., and L. E. Morozova. *Quantitative Methods in Macro-Textology (with Artefacts of the XVI-XVII "Age of Troubles" Used as Examples)*. Complex methods in the study of historical

processes. Moscow, the USSR Institute of History, Academy of Sciences, 1987. 163-181.

[549]. *Moscow.* An album. Moscow, Avrora Press; St. Petersburg, 1996.

[550]. *Illustrated History of Moscow.* Vol. 1. From the dawn of time until 1917. Moscow, Mysl, 1985.

[551]. *Moscow and the Moscow Oblast. City Plan. Topographical Map. 1:200000.* 3rd edition. Moscow, The Military Typography Headquarters Department, 1998.

[552]. *The Moscow Kremlin. Arkhangelsky Cathedral.* Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1995.

[553]. *The Moscow Kremlin. Ouspensky Cathedral.* Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1995.

[554]. *The Moscow Chronicler.* Compilation. Issue 1. Moscow, Moskovskiy Rabochiy, 1988.

[555]. *The Moscow Oblast Museum of History in Istra. A Guide-book.* Moscow, Moskovskiy Rabochiy, 1989.

[556]. *The Andrei Rublev Museum.* A brochure. Published by the Central Andrei Rublev Museum of Ancient Russian Culture and Art in Moscow, 10, Andronyevskaya Square. n.d.

[557]. Mouravyev, M. V. *Novgorod the Great. A Historical Account and Guidebook.* Leningrad: The State Historical Material Culture Academy Art Edition Popularization Committee, n.d.

[558]. Mouravyev, S. *History of the First Four Centuries of Christianity.* St. Petersburg, 1866.

[559]. Murad, Aji. *The Polovtsy Field Wormwood.* Moscow, Pik-Kontekst, 1994

[560]. Murad, Aji. *Europe, the Turkomans and the Great Steppe.* Moscow, Mysl, 1998

[561]. Mouratov, K. I. *Peasant War Led by E. I. Pougachev*. Moscow, Prosveshchenie, 1980.

[562]. Mylnikov, A. S. *A Picture of a Slavic World as Viewed from the Eastern Europe. Ethnogenetic Legends, Conjectures, and Proto-Hypotheses of the XVI – Early XVIII century*. St. Petersburg, The Petersburg Oriental Studies Centre, 1996.

[563]. Mylnikov, A. S. *The Legend of the Russian Prince (Russo-Slavic Relations of the XVIII century in the World of Folk Culture)*. Leningrad, Nauka, 1987.

[564]. Malory, Thomas. *Le Morte d'Arthure*. Moscow, Nauka, 1974. English original taken from *The Works of Sir Thomas Malory* edited by E. Vinaver, Oxford, 1947.

[565]. Najip, E. N. *A Comparative Historical Dictionary of the XIV century Turkic Languages*. Book I. Moscow, 1979.

[566]. *The Land of Smolensk*. Moscow, Moskovskiy Rabochiy, 1971.

[567]. Takeshi, Nagata. *The Magnetic Field of the Earth in the Past*. In *Nauka i Chelovechestvo (Science and Humanity)*. 1965 annual edition. Moscow, Znaniye. 169-175.

[568]. Nazarevskiy, V. V. *Selected Fragments of Muscovite History. 1147-1913*. Moscow, Svarog, 1996.

[569]. Vyacheslav (Savinykh). *Concise History of the Andronicus Monastery*. Moscow, The Sudarium Temple of the Andronicus Monastery, 1999.

[570]. *The Scientific Research Museum of Architecture*. Moscow, 1962.

[571]. Neugebauer, O. *The Exact Sciences in Antiquity*. Moscow, Nauka, 1968. English edition in the series *Acta Historica Scientiarum Naturalism et Medicinalium*. Vol. 9. Copenhagen, 1957. New York, Harper & Bros., 1962.

[572]. Neuhardt, A. A., and I. A. Shishova. *The Seven Wonders of the Ancient World*. The USSR AS, the Leningrad Department of the History Institute. Moscow-Leningrad, Nauka, 1966.

[573]. Leping, A. A., and N. P. Strakhova, eds. *German-Russian Dictionary.* 80,000 words. Moscow, The State National and International Dictionary Publications, 1958.

[574]. Nemirovskiy, A. I. *The Etruscans. From Myth to History.* Moscow, Nauka, 1983.

[575]. Nemirovskiy, E. L. *The Literary World from the Dawn of History until the Early XX century.* Moscow, Kniga, 1986.

[576]. Nemoyevskiy, Andrei. *Jesus the God*. Petersburg, State Publishing House, 1920.

[577]. Nennius. *History of the Brits*. From: Geoffrey of Monmouth. *History of the Brits. The Life of Merlin*. Moscow, Nauka, 1984. English edition: Nennius. *Historia Brittonum*. Galfridus Monemutensis (Geoffrey of Monmouth). *Historia Britonum. Vita Merlini. Six old English Chronicles*. Edited by J.A.Giles. London, 1848.

[577:1]. Nersesyan, L. V. *Dionysius the Icon Master and the Murals of the Feropontov Monastery.* Moscow, Severniy Palomnik, 2002.

[578]. Nechvolodov, A. *Tales of the Russian Land*. Books 1 and 2. Moscow, Svarog, 1997. A new edition of the books published by the State Typography of St. Petersburg in 1913.

[579]. Niese, B. *A Description of the Roman History and Source Studies*. German edition: *Grundriss der römischen Geschichte nebst Quellenkunde*. St. Petersburg, 1908. German edition: Munich, 1923.

[579:1]. Nikerov, V. A. *History as an Exact Science*. (Based on the materials of A. T. Fomenko and G. V. Nosovskiy. *The New Chronology)*. Moscow, Ecmo-Press, Yauza, 2002.

[580]. Nikolayev, D. *The Weapon that Failed to Save Byzantium*. In *Tekhnika i Nauka (Science and Technology),* No. 9 (1983): 29-36.

[581]. Nikolayeva, T. V. *The Ancient Zvenigorod*. Moscow, Iskusstvo, 1978.

[582]. *Nikolai Aleksandrovich Morozov.* In *Bibliography of the Scientists of the USSR*. Moscow, Nauka, 1981.

[583]. *Nikolai Aleksandrovich Morozov, the Encyclopaedist Scientist*. A collection of articles. Moscow, Nauka, 1982.

[584]. *Nikolai Aleksandrovich Morozov. Biographical Stages and Activities*. The *USSR AS Courier,* Nos. 7 and 8 (1944).

[585]. Nikolskiy, N. M. *An Astronomical Revolution in Historical Science*. The *Novy Mir (New World)* magazine, Vol. 1 (1925): 157-175. (In re. N. Morozov's œuvre *Christ*. Leningrad, 1924.)

[586]. Nikonov, V. A. *Name and Society*. Moscow, Nauka, 1974.

[586:1]. *A Collection of Chronicles titled the Patriarchal, or the Nikon Chronicle*. The Complete Collection of Russian Chronicles (CCRC), Vols. IX-XIV. Moscow, Yazyki Russkoi Kultury, 2000.

[587]. *Novellino*. Literary monuments. Moscow, Nauka, 1984.

[588]. Novozhilov, N. I. *The Meteorological Works of N. A. Morozov*. The *Priroda (Nature)* magazine, No. 10 (1954).

[589]. *The New Testament of Our Lord Jesus Christ*. Brussels, Life with God, 1965.

[590]. Nosovskiy, G. V. *Certain Statistical Methods of Researching Historical Sources, and Examples of their Application*. Source study methods of Russian social thinking; historical studies of the feudal epoch. A collection of academic publications. Moscow, The USSR History Institute, AS, 1989. 181-196.

[591]. Nosovskiy, G. V. *The Beginning of Our Era and the Julian Calendar.* Information processes and systems. Scientific and technological information, Series 2. Moscow, the National Science and Technology Information Institute, No. 5 (1992): 7-18.

[592]. Nosovskiy, G. V. *The True Dating of the Famous First Oecumenical Counsel and the Real Beginning of the AD Era*. An appendix of A. T. Fomenko's *Global Chronology*. Moscow, The MSU Mathematical Mechanics Department, 1993. 288-394.

[593]. Fomenko, A. T., and G. V. Nosovskiy. *The Determination of Original Structures in Intermixed Sequences*. Works of a vector and tensor

analysis seminar. Moscow, MSU Press, Issue 22 (1985): 119-131.

[594]. Fomenko, A. T., and G. V. Nosovskiy. *Some Methods and Results of Intermixed Sequence Analysis*. Works of a vector and tensor analysis seminar. Moscow, MSU Press, Issue 23 (1988): 104-121.

[595]. Fomenko, A. T., and G. V. Nosovskiy. *Determining the Propinquity Quotient and Duplicate Identification in Chronological Lists*. Report theses of the 5th International Probability Theory and Mathematical Statistics Conference. Vilnius, The Lithuanian AS Institute of Mathematics and Cybernetics, Vol. 4 (1989): 111-112.

[596]. Fomenko, A. T., and G. V. Nosovskiy. *Statistical Duplicates in Ordered Lists with Subdivisions*. *Cybernetic Issues*. Semiotic research. Moscow, Scientific Counsel for the Study of the General Problem of Cybernetics. The USSR AS, 1989. 138-148.

[597]. Fomenko, A. T., and G. V. Nosovskiy. *Duplicate Identification in Chronological Lists (The Histogram Method of Related Name Distribution Frequencies)*. Problems of stochastic model stability. Seminar works. Moscow, The National System Research Institute, 1989. 112-125.

[598]. Fomenko, A. T., and G. V. Nosovskiy. *Statistical Research of Parallel Occurrences and Biographies in British Chronological and Historical Materials*. Semiotics and Informatics. Moscow, The National System Research Institute, Issue 34 (1994): 205-233.

[599]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology and the Concept of the Ancient History of Russia, Britain and Rome*. *(Facts. Statistics. Hypotheses.)* Vol. 1: *Russia*. Vol. 2: *England, Rome*. Moscow, the MSU Centre of Research and Pre-University Education, 1995. 2nd edition: 1996.

[600]. Fomenko, A. T., and G. V. Nosovskiy. *Mathematical and Statistical Models of Information Distribution in Historical Chronicles*. The Mathematical Issues of Cybernetics. Physical and Mathematical Literature (Moscow, Nauka), Issue 6 (1996): 71-116.

[601]. Fomenko, A. T., and G. V. Nosovskiy. *The Empire (Russia, Turkey, China, Europe and Egypt. New Mathematical Chronology of Antiquity)*. Moscow, Faktorial, 1996. Re-editions: 1997, 1998 and 1999.

[602]. Fomenko, A. T., and G. V. Nosovskiy. *Russia and Rome. The Correctness of Our Understanding of Eurasian History*. Vols. 1 and 2. Moscow, Olimp, 1997. 2nd edition: 1999.

[603]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia*. Moscow, Faktorial, 1997. Re-editions: 1998 and 1999.

[604]. Fomenko, A. T., and G. V. Nosovskiy. *The Mathematical Chronology of Biblical Events*. Moscow, Nauka, 1997.

[605]. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia*. Vols. 1 and 2. Moscow, Faktorial, 1998.

[606]. Fomenko, A. T., and G. V. Nosovskiy. *Horde-Russia as Reflected in Biblical Books*. Moscow, Anvik, 1998.

[607]. Fomenko, A. T., and G. V. Nosovskiy. *An Introduction to the New Chronology (Which Century is it Now?)*. Moscow, Kraft and Lean, 1999.

[608]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome*. Moscow, Anvik, 1999. A substantially revised and enlarged single-volume edition.

[608:1]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome*. Moscow, Delovoi Express Financial, 2001.

[609]. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters I. (The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity. A History of Biblical Editions and Manuscripts. XI-XII century Events in the New Testament. The Pentateuch)*. Moscow, Faktorial, 1999.

[610]. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History (The New Chronology)*. Moscow, Delovoi Express Financial, 1999.

[611]. Fomenko, A. T., and G. V. Nosovskiy. *Old Criticisms and the New Chronology*. The *Neva* magazine (St. Petersburg), No. 2 (1999): 143158.

[612]. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters II. (The Empire of Horde-Russia and the Bible. History of the XIV-XVI century in the Final Chapters of the Books of Kings. XV-XVI century History of the Pages of the Books of Esther and Judith. Reformation Epoch of the XVI-XVII century)*. Moscow, Faktorial, 2000.

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

[613:1]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Egypt. The Astronomical Dating of the Ancient Egyptian Monuments. The Research of 2000-2002*. Moscow, Veche, 2002.

[613:2]. Fomenko, A. T., and Nosovskiy, G. V. *The New Chronology of Egypt. The Astronomical Dating of the Ancient Egyptian Monuments*. 2nd edition, re-worked and expanded. Moscow, Veche, 2003.

[614]. Newton, Robert. *The Crime of Claudius Ptolemy*. Moscow, Nauka, 1985. English original: Baltimore-London, John Hopkins University Press, 1977.

[615]. Olearius, Adam. *A Detailed Account of the Moscovian and Persian Journey of the Holstein Ambassadors in 1633, 1636 and 1639*. Translated from German by P. Barsov. Moscow, 1870.

[616]. Oleynikov, A. *The Geological Clock*. Leningrad, Nedra, 1975.

[617]. Orbini, Mavro. *A Historiographical Book on the Origins of the Names, the Glory and the Expansion of the Slavs. Compiled from many Historical Books through the Office of Marourbin, the Archimandrite of Raguzha*. Translated into Russian from Italian. Typography of St. Petersburg, 1722.

[618]. Orbini, Mavro. *Kingdom of the Slavs*. Sofia, Nauka i Izkustvo, 1983.

[618:1]. Oreshnikov, A. V. *Pre-1547 Russian Coins*. A reprint of the 1896 edition by the State Museum of History. Russian State Archive of Ancient Acts. Moscow, The Archaeographical Centre, 1996.

[619]. Orlenko, M. I. *Sir Isaac Newton. A Biographical Aperçu*. Donetsk, 1927.

[620]. Orlov, A. S. *Certain Style Characteristics of Russian History Fiction of the XVI-XVII century*. In *Russian Philological News,* Vol. 13, Book 4 (1908): 344-379.

[621]. *The Ostrog Bible (The Bible, or the Books of the Old and the New Covenant, in the Language of the Slavs)*. Ostrog, 1581. Reprinted as *The Ostrog Bible*. The Soviet Culture Fund Commission for the Publication of Literary Artefacts. Moscow-Leningrad, Slovo-Art, 1988. "The phototypic copy of the 1581 text was supervised by I. V. Dergacheva with references to the copies from the Scientific Library of A. M. Gorky Moscow State University."

[622]. *National History from the Earliest Days and until 1917*. Encyclopaedia, Vol. 1. Moscow, The Great Russian Encyclopaedia Publications, 1994.

[623]. Bavin, S. P., and G. V. Popov. *The Revelation of St. John as Reflected in the Global Literary Tradition*. The catalogue of an exhibition organized in Moscow by the Greek Embassy in 1994. A joint publication of the Greek Embassy and the State Library of Russia. Moscow, Indrik, 1995.

[623:1]. A postcard with an Egyptian zodiac. *The Creation Scene*. Egypt, El-Faraana Advertising & Printing, 2000.

[624]. *Historical and Folk Tale Aperçus. From Cheops to Christ*. A compilation. Translated from German. Moscow, 1890. Reprinted by the Moscow Int'l Translator School in 1993.

[625]. Pausanius. *A Description of Hellas, or a Voyage through Greece in II century AD*. Moscow, 1880. English edition: Pausanius. *Guide to Greece*. Harmondsworth, Penguin, 1979.

[626]. Makarevich, G. V., ed. *The Architectural Monuments of Moscow. The Earthenware Town*. Moscow, Iskusstvo, 1989-1990.

[627]. Posokhin, M. V., ed. *The Architectural Monuments of Moscow. KitaiGorod*. Moscow, Iskusstvo, 1982.

[628]. Makarevich, G. V., ed. *The Architectural Monuments of Moscow. White Town*. Moscow, Iskusstvo, 1989.

[629]. Makarevich, G. V., ed. *The Architectural Monuments of Moscow. Zamoskvorechye*. Moscow, Iskusstvo, 1994.

[630]. *Artefacts of Diplomatic Relations with the Roman Empire*. Vol. 1. St Petersburg, 1851.

[631]. Rybakov, B. A., ed. *Artefacts of the Kulikovo Cycle*. St. Petersburg, RAS, The Institute of Russian History. Blitz, the Russo-Baltic Information Centre, 1998.

[632]. *Literary Artefacts of Ancient Russia. The XI – Early XII century.* Moscow, Khudozhestvennaya Literatura, 1978.

[633]. *Literary Artefacts of Ancient Russia. The XII century*. Moscow, Khudozhestvennaya Literatura, 1980.

[634]. *Literary Artefacts of Ancient Russia. The XIII century*. Moscow, Khudozhestvennaya Literatura, 1981.

[635]. *Literary Artefacts of Ancient Russia. The XIV – mid-XV century.* Moscow, Khudozhestvennaya Literatura, 1981.

[636]. *Literary Artefacts of Ancient Russia. Second Half of the XV century.* Moscow, Khudozhestvennaya Literatura, 1982.

[637]. *Literary Artefacts of Ancient Russia. Late XV – Early XVI century.* Moscow, Khudozhestvennaya Literatura, 1984.

[638]. *Literary Artefacts of Ancient Russia. Mid-XVI century*. Moscow, Khudozhestvennaya Literatura, 1985.

[639]. *Literary Artefacts of Ancient Russia. Second Half of the XVI century.* Moscow, Khudozhestvennaya Literatura, 1986.

[640]. *Literary Artefacts of Ancient Russia. Late XVI – Early XVII century.* Moscow, Khudozhestvennaya Literatura, 1987.

[641]. *Significant Works in Russian Law*. Issue 2. Moscow, 1954.

[642]. *Significant Works in Russian Law*. Issue 3. Moscow, 1955.

[643]. Pannekuk, A. *The History of Astronomy*. Moscow, Nauka, 1966.

[644]. Parandowski, J. *Petrarch*. The *Inostrannaya Literatura (Foreign Literature)* magazine, No. 6 (1974). Also see: Parandowski, J. *Petrarca*. Warsaw, 1957.

[645]. Paradisis, Alexander. *The Life and Labours of Balthazar Cossas (Pope John XXIII)*. Minsk, Belarus, 1980.

[646]. Pasek. *A Historical Description of Simon's Monastery in Moscow*. Moscow, 1843.

[647]. Romanenko, A. *The Patriarch Chambers of the Moscow Kremlin*. Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1994.

[648]. Pahimer, George. *The Story of Michael and Andronicus Palaeologi. The Reign of Michael Palaiologos*. St. Petersburg, 1862.

[648:1]. Pashkov, B. G. *Holy Russia – Russia – The Russian Empire. The Genealogical Tree of the Principal Russian Clans (862-1917)*. Moscow, TsentrKom, 1996.

[649]. *The First Muscovite Princes*. In *Historical Portraits* series. Moscow, Ganna, 1992.

[650]. Perepyolkin, Y. A. *The Coup of Amenkhotep IV*. Part 1. Books 1 and 2. Moscow, Nauka, 1967.

[651]. *The Correspondence of Ivan the Terrible and Andrei Kurbskiy*. In *Literary Landmarks* series. Leningrad, Nauka, 1979. 2nd edition: Moscow, Nauka, 1993.

[652]. *The Song of Roland*. International Literature Collection. Moscow, Khudozhestvennaya Literatura, 1976. English edition by J. M. Dent & Sons, 1972.

[653]. Petrov, A. M. *The Great Silk Route. The Simplest, but Largely Unknown Facts*. Moscow, Vostochnaya Literatura, RAS, 1995.

[654]. Petruchenko, O. *Latin-Russian Dictionary*. Moscow, published by the V. V. Dumnov and the Heirs of Silayev Brothers, 1914. Reprinted by the Graeco-Latin Department of Y. A. Shichalin, 1994.

[654:1]. *The Maritime Voyage of St. Brendan (Navigation Sancti Brendani Abbatis saec X AD)*. St. Petersburg, Azbuka-Klassika, 2002. English translation: *Navigatio Sancti Brendani Abbatis from Early Latin Manuscripts*. Ed., introd. and notes: C. Selmer, Notre Dame, 1959.

[655]. *Plan of the Imperial Capital City of Moscow, Created under the Supervision of Ivan Michurin, the Architect, in 1739. The First Geodetic Plan of Moscow*. The General Council of Ministers, Department of Geodetics and Cartography (the Cartographer Cooperative). Published together with a calendar for 1989.

[656]. Plano Carpini, G. del. *History of the Mongols*. William of Rubruck. *The Journey to the Oriental Countries. The Book of Marco Polo*. Moscow, Mysl, 1997. See also: *The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55*. Prepared by W. W. Rockhill. 1900.

[657]. Plato. *Collected Works*. Vol. 3. Moscow, Mysl, 1972. English edition: *The Works of Plato*. Bohn's Classical Library, 1848.

[658]. Pletnyova, S. A. *The Khazars*. Moscow, Nauka, 1976.

[659]. Pleshkova, S. L. *Catherine of Medici. The Black Queen*. Moscow, Moscow University Press, 1994.

[660]. Plutarch. *Comparative Biographies*. Vol. 1: Moscow, USSR AN Press, 1961; Vol. 2: Moscow, USSR AN Press, 1963; Vol. 3: Moscow, Nauka, 1964. English edition: Plutarch. *The Lives of the Noble Graecians and Romans*. In *Great Books of the Western World* series. Vol. 13. Encyclopaedia Britannica, Inc. Chicago, University of Chicago, 1952 (2nd edition 1990). See also: Plutarch. *Plutarch's Lives*. London, Dilly, 1792.

[661]. Plyukhanova, M. B. *Subjects and Symbols of the Muscovite Kingdom*. St. Petersburg, Akropol, 1995.

[662]. *Kremlin. A Brief Guide*. Moscow, Moskovskiy Rabochiy, 1960.

[663]. *The Yearly Chronicle*. Part 1. Text and translation. Moscow-Leningrad, The USSR AN Press, 1950.

[664]. *The Yearly Chronicle*. Published in the *Dawn of the Russian Literature* series (XI – early XII century). Moscow, Khudozhestvennaya Literatura, 1978. 23-277.

[665]. *The Tale of Varlaam and Ioasaph*. Leningrad, Nauka, 1985.

[666]. Likhachev, D. S., ed. *The Tale of the Kulikovo Battle. The Text and the Miniatures of the Authorized Compilation of the XVI century.* Published by the XVI century manuscript kept in the USSR Academy of Sciences Library (The Authorized Compilation of Chronicles, Osterman's Vol. II, sheet 3 – 126 reverse). Leningrad, Aurora, 1984.

[666:1]. Podosinov, A. V., and A. M. Belov. *Lingua Latina. Latin-Russian Dictionary.* About 15,000 words. Moscow, Flinta, Nauka, 2000.

[667]. Pokrovskiy, N. N. *A Voyage in Search of Rare Books*. Moscow, Kniga. 2nd edition, 1988.

[668]. Polak, I. F. *A Course of General Astronomy.* Moscow, Gonti, 1938.

[669]. Polybius. *History in 40 Volumes*. Moscow, 1899.

[670]. *The Complete Symphony of the Canonical Books of the Holy Writ*. St. Petersburg, The Bible For Everybody, 1996.

[671]. *The Complete Collection of Russian Chonicles*. Vol. 33. Leningrad, Nauka, 1977.

[672]. *The Complete Collection of Russian Chonicles*. Vol. 35. Moscow, Nauka, 1980.

[673]. Polo, M. *The Journey.* Translated from French. Leningrad, 1940.

[674]. Poluboyarinova, M. D. *Russians in the Golden Horde*. Moscow, Nauka, 1978.

[674:1]. [*Pompeii*]. *Pompeii*. Album. Authors: Filippo Coarelli, Emilio de Albentiis, Maria Paola Guidobaldi, Fabricio Pesando, and Antonio Varone. Moscow, Slovo, 2002. Printed in Italy.

[674:2]. [*Pompeii*]. Nappo, Salvatore. *Pompeii*. Album. From the *World Wonder Atlas* series. Moscow, Bertelsmann Media Moskau, 2001. English original: Salvatore Ciro Nappo. *Pompeii*. White Star, 1998, Vercelli, Italy.

[675]. Popovskiy, M. A. *Time Conquered. A Tale of Nikolai Morozov.* Moscow, Political Literature, 1975.

[676]. *The Portuguese-Russian and Russian-Portuguese Dictionary.* Kiev, Perun, 1999.

[677]. *The Successors of Marco Polo. Voyages of the Westerners into the Countries of the Three Indias*. Moscow, Nauka, 1968.

[678]. Pospelov, M. *The Benediction of Reverend Sergei*. The *Moskva* magazine, 1990

[679]. Postnikov, A. V. *Maps of the Russian Lands: A Brief Review of the History of Geographical Studies and Cartography of Our Fatherland*. Moscow, Nash Dom – L'Age d'Homme, 1996.

[680]. Postnikov, M. M. *A Critical Research of the Chronology of the Ancient World*. Vols. 1-3. Moscow, Kraft and Lean, 2000. [A. T. Fomenko's remark: This book is a publication of a manuscript of more than 1000 pages written by Doctors of Physics and Mathematics A. S. Mishchenko and A. T. Fomenko. It was edited by M. M. Postnikov, and came out signed with his name. He acknowledges this fact in the preface to Vol. 1, on page 6, albeit cagily.]

[681]. Fomenko A. T., and M. M. Postnikov. *New Methods of Statistical Analysis of the Narrative and Digital Material of Ancient History.* Moscow, Scientific Counsel for the Study of the General Problem of Cybernetics, USSR AS, 1980. 1-36.

[682]. Fomenko A. T., and M. M. Postnikov. *New Methods of Statistical Analysis of the Narrative and Digital Material of Ancient History.* Scientific note of the Tartu University, works related to sign symbols. XV, Cultural Typology, Cultural Influence Feedback. Tartu University Press, Release 576 (1982): 24-43.

[683]. Postnikov, M. M. *The Greatest Mystification in the World?* In *Tekhnika i Nauka (Science & Technology),* 1982, No. 7, pp. 28-33.

[684]. Potin, V. M. *Coins. Treasures. Collections. Numismatic essays*. St. Petersburg, Iskusstvo-SPb, 1993.

[685]. Potin, V. M. *Ancient Russia and the European States of the X-XIII century*. Leningrad, Sovetskiy Khudozhnik, 1968.

[685:1]. Pope-Hennessy, John. *Fra Angelico*. Album. Moscow, Slovo, 1996. Scala, 1995, Istituto Fotografico Editoriale.

[686]. Pokhlyobkin, V. V. *The Foreign Affairs of the Holy Russia, Russia and the USSR over the 1000 Years in Names, Dates and Facts. A Reference Book*. Moscow, Mezhdunarodnye Otnoshenya, 1992.

[687]. *Merited Academician N. A. Morozov. Memoirs*. Vols. 1 and 2. The USSR Academy of Sciences. Moscow, USSR AS Press, 1962.

[688]. *Orthodox Art and the Savvino-Storozhevsky Monastery*. Materials of scientific conferences dedicated to the 600th anniversary of the Savvino-Storozhevsky Monastery, 17 December 1997 and 22 September 1998. The Zvenigorod Museum of Architecture, History, and Arts. Zvenigorod, Savva Plus M, 1998.

[689]. Malinovskaya, N., ed. *Prado. Paintings*. Album. Translated from Spanish. Lunwerg Editores. Barcelona-Madrid, 1994. Russian translation: Moscow, MK-Import, 1999.

[690]. *Reverend Joseph Volotsky. The Illuminator.* Published by the Spaso-Preobrazhensky Monastery of Valaam. Blessed by the Holiest Patriarch of Moscow and the Entire Russia, Alexiy II. Moscow, 1993.

[691]. Priester, E. *A Brief History of Austria*. Moscow, IL, 1952. German edition: *Kurze Geschichte Österreichs*. Vienna, Globus, 1946.

[692]. Prishchepenko, V. N. *The Pages of Russian History*. Vol. 1: 1988. Vol. 2: 2000. Moscow, Profizdat.

[693]. *Problems of Museum Collection Formation and Studies of the State Museum of Religious History*. Leningrad, The RSFSR Ministry of Culture, publised by the State Museum of History of Religions, 1990.

[694]. Procopius of Caesarea. *On the Buildings*. The *Vestnik Drevnei Istorii (Courier of Ancient History)* magazine, No. 4 (1939): 201-298. See also: Procopius of Caesarea. *On the Buildings of Justinian*. London, Palestine Piligrim Society, 1888.

[695]. Procopius. *The Gothic War.* Moscow, The USSR AS Press, 1950.

[696]. Procopius. *The Gothic War. On the Buildings*. Moscow, Arktos, Vika-Press, 1996. See also: Procopius of Caesarea. *Procopius*. Vol. 7. London, William Heinemann; New York, Macmillan & Co. 1914-1940.

[697]. Procopius of Caesarea. *The Persian War. The War with the Vandals. Arcane History*. St. Petersburg, Aleteya, 1998.

[698]. Proskouriakov, V. M. *Johannes Gutenberg*. The *Celebrity Biographies* series. Moscow, the Literary Magazine Union, 1933.

[699]. Prokhorov, G. M. *The Tale of Batu-Khan's Invasion in Lavrenty's Chronicle*. Published as part of *The Russian Literary History Research. XI-XVII centuries*. Leningrad, Nauka, 1974.

[700]. *Book of Psalms*. Moscow, 1657. (Private collection.)

[701]. *The book of Psalms with Appendices*. Published in the *Great City of Moscow in the Year 7160 [1652 AD], in the Month of October, on the 1st Day*. New edition: Moscow, The Vvedenskaya Church of St. Trinity Coreligionist Typography, 1867.

[702]. Psellus, Michael. *Chronography*. Moscow, Nauka, 1978. English edition: *The Chronographia of Michael Psellus*. London, Routledge & Kegan Paul, 1953.

[703]. Pskovskiy, Y. P. *Novae and Supernovae*. Moscow, Nauka, 1974.

[704]. Ptolemy, Claudius. *Almagest, or the Mathematical Tractate in Thirteen Volumes*. Translated by I. N. Veselovskiy. Moscow, Nauka, Fizmatlit, 1998.

[705]. Poisson, A., N. A. Morozov, F. Schwarz, M. Eliade, and K. G. Jung. *The Theory and Symbols of Alchemy. The Great Work*. Kiev, Novy Akropol, Bront Ltd., 1995.

[706]. Mashkov, I. P., ed. *A Guide to Moscow*. Moscow, The Muscovite Architectural Society for the Members of the V Convention of Architects in Moscow, 1913.

[707]. *The Voyage of Columbus. Diaries, Letters, Documents*. Moscow, The State Geographical Literature Press, 1952.

[708]. Putilov, Boris. *Ancient Russia in Personae. Gods, Heroes, People*. St. Petersburg, Azbuka, 1999.

[709]. Pushkin, A. *Collected Works*. Leningrad, The State Fiction Publishers, 1935.

[710]. *Pushkin A. in the Recollections of Contemporaries*. Two volumes. Moscow, Khudozhestvennaya Literatura, 1974.

[711]. *Pushkin's Memorial Places in Russia. A Guidebook*. Moscow, Profizdat, 1894.

[711:1]. Pylyaev, M. I. *The Old Petersburg. Accounts of the Capital's Past*. A reprint of A. S. Souvorov's 1889 St. Petersburg edition. Moscow, IKPA, 1990.

[712]. Lukovich-Pyanovich, Olga. *The Serbs . . . The Oldest of Nations*. Vols. 1-3. Belgrade, Miroslav, 1993-1994.

[713]. Pietrangeli, Carlo. *Vatican*. From the *Great Museums of the World* series. Moscow, Slovo, 1998. A translation of the Italian edition by Magnus Editioni, Udine, 1996.

[714]. *Five Centuries of European Drawings*. The drawings of old masters from the former collection of Franz König. The 1.10.1995-21.01.1996 exhibition catalogue. The Russian Federation Ministry of Culture, The State A. S. Pushkin Museum of Fine Art. Moscow-Milan, Leonardo Arte (versions in Russian and in English).

[715]. *The Radzivillovskaya Chronicle*. The text. The research. A description of the miniatures. St. Petersburg, Glagol; Moscow, Iskusstvo, 1994.

[716]. *The Radzivillovskaya Chronicle*. The Complete Collection of Russian Chronicles, Vol. 38. Leningrad, Nauka, 1989.

[717]. *Radiocarbon*. Collected articles. Vilnius, 1971.

[718]. *The Imprecision of Radiocarbon Datings*. The *Priroda (Nature)* magazine, No. 3 (1990): 117. (*New Scientist,* Vol. 123, No. 1684 (1989): 26).

[719]. Radzig, N. *The Origins of Roman Chronicles*. Moscow University Press, 1903.

[720]. *The Book of Rank. 1457-1598*. Moscow, Nauka, 1966.

[721]. Razoumov, G. A., and M. F. Khasin. *The Drowning cities*. Moscow, Nauka, 1978.

[722]. Wright, J. K. *The Geographical Lore of the Time of the Crusades. A Study in the History of Medieval Science and Tradition in Western Europe*. Moscow, Nauka, 1988. English original published in New York in 1925.

[722:1]. Reizer, V. I. *The Process of Joan of Arc*. Moscow-Leningrad, Nauka, 1964.

[723]. Fomenko, A. T., and S. T. Rachev. *Volume Functions of Historical Texts and the Amplitude Correlation Principle*. Source study methods of Russian social thinking historical studies of the feudal epoch. A collection of academic publications. Moscow, The USSR History Institute, AS, 1989. 161-180.

[724]. Rashid ad-Din. *History of the Mongols*. St. Petersburg, 1858.

[725]. Renan, J. *The Antichrist*. St. Petersburg, 1907. English edition: *Renan's Antichrist*. The Scott Library, 1899.

[726]. *Rome: Echoes of the Imperial Glory*. Translated from English by T. Azarkovich. The *Extinct Civilizations* series. Moscow, Terra, 1997. Original by Time-Life Books, 1994.

[727]. Rich, V. *Was there a Dark Age?* The *Khimia i Zhizn (Chemistry and Life)* magazine, No. 9 (1983): 84.

[728]. Riesterer, Peter P., and Roswitha Lambelet. *The Egyptian Museum in Cairo*. Cairo, Lehnert & Landrock, Orient Art Publishers, 1980. Russian

edition, 1996.

[729]. Robert of Clari. *The Conquest of Constantinople*. Moscow, Nauka, 1986. English edition: McNeal, E. H. *The Conquest of Constantinople of Robert of Clari*. Translated with introduction and notes by E. Holmes McNeal. New York, 1936. Records of Civilization: Sources and Studies. Vol. XXIII. Reprint: New York, 1964, 1969.

[730]. Rogozina, Z. A. *The Earliest Days of Egyptian History*. Issue 2. Petrograd, A. F. Marx Typography, n.d.

[731]. Rozhdestvenskaya, L. A. *The Novgorod Kremlin. A Guide-book*. Lenizdat, 1980.

[732]. Rozhitsyn, V. S., and M. P. Zhakov. *The Origins of the Holy Books*. Leningrad, 1925.

[733]. Rozhkov, M. *N. A. Morozov – The Founding Father of the Dimension Number Analysis. The Successes of the Physical Sciences*, Vol. 49, Issue 1 (1953).

[734]. Rozanov, N. *History of the Temple of Our Lady's Birth in Staroye Simonovo, Moscow, Dedicated to its 500th Anniversary (1370-1870)*. Moscow, Synodal Typography on Nikolskaya Street, 1870.

[735]. Romanyuk, S. *From the History of Small Muscovite Streets*. Moscow, 1988.

[735:1]. Romanyuk, S. *From the History of Small Muscovite Streets*. Moscow, Svarog, 2000.

[735:2]. Romanyuk, S. *The Lands of the Muscovite Villages*. Part I. Moscow, Svarog, 2001.

[735:3]. Romanyuk, S. *The Lands of the Muscovite Villages*. Part II. Moscow, Svarog, 1999.

[736]. *The Russian Academy of Sciences. Personae*. Three books. Book 1: 1724-1917. Book 2: 1918-1973. Book 3: 1974-1999. Moscow, Nauka, 1999.

[737]. Rossovskaya, V. A. *The Calendarian Distance of Ages*. Moscow, Ogiz, 1930.

[738]. *A Guide to the Paschalia for the Seminary Schools*. Moscow, The V. Gautier Typography, 1853. Reprinted in Moscow by Grad Kitezh in 1991.

[739]. Bleskina, O. N., comp. *An Illustrated book of Manuscripts of the USSR AS Library*. Catalogue for an exhibition of illustrated chronicles of the XI-XIX century written with roman letters. Leningrad, The USSR AS Library, 1991.

[740]. *Handwritten and Typeset Books. Collected Articles*. Moscow, Nauka, 1975.

[741]. *Manuscripts of the Late XV – early XVI century*. The Kirillo-Belozersk Collection, 275/532. The M. E. Saltykov-Shchedrin Public Library, St. Petersburg.

[742]. Roumyantsev, A. A. *Methods of Historical Analysis in the Works of Nikolai Aleksandrovich Morozov*. The Scientific Institute of P. F. Lesgaft Notes, Vol. 10. Leningrad, 1924.

[743]. Roumyantsev, A. A. *The Death and the Resurrection of the Saviour.* Moscow, Atheist, 1930.

[744]. Roumyantsev, N. V. *Orthodox Feasts*. Moscow, Ogiz, 1936.

[745]. *The Russian Bible. The Bible of 1499 and the Synodal Translation of the Bible*. Illustrated. 10 Vols. The Biblical Museum, 1992. Publishing department of the Muscovite Patriarchy, Moscow, 1992 (The Gennadievskaya Bible). Only the following volumes came out before the beginning of 2002: Vol. 4 (Book of Psalms), Vols. 7 and 8 (The New Testament), and Vol. 9 (Appendices, scientific descriptions). Vols. 7 and 8 were published by the Moscow Patriarchy in 1992; Vols. 4 and 9 published by the Novospassky Monastery, Moscow, 1997 (Vol. 4), 1998 (Vol. 9).

[746]. *The Pioneer of Russian Printing. A Brief Biography. Ivan Fedorov's "Alphabet" Published in 1578*. In collaboration with Translesizdat Ltd.

Blessed by the Editing Board of the Muscovite Patriarchy. Moscow, Spolokhi, 2000.

[747]. *Russian Chronographer of 1512*. The Complete Collection of Russian Chronicles, Vol. 22. St. Petersburg, 1911.

[748]. Knyazevskaya, T. B., comp. *Russian Spiritual Chivalry*. Collected articles. Moscow, Nauka, 1996.

[749]. Leyn, K., ed. *Russian-German Dictionary*. 11th stereotype edition. Moscow, Russkiy Yazyk, 1991.

[750]. Dmitriev, N. K., ed. *Russian-Tartarian Dictionary*. The USSR AS, Kazan Affiliate of the Language, Literature and History Institute. Kazan, Tatknigoizdat, 1955.

[750:1]. Mustaioki, A., and E. Nikkilä. *Russian-Finnish Didactic Dictionary*. Abt. 12,500 words. Moscow, Russkiy Yazyk, 1982.

[751]. Shcherba, L. V., and M. R. Matousevich. *Russian-French Dictionary*. 9th stereotype edition. Moscow, Sovetskaya Encyclopaedia, 1969.

[752]. Rybakov, B. A. *From the History of Ancient Russia and Its Culture*. Moscow, MSU Press, 1984.

[753]. Rybakov, B. A. *The Kiev Russia and Russian Principalities. The XII-XIII century*. Moscow, Nauka, 1982, 1988.

[754]. Rybakov, B. A. *The Kiev Russia and Russian Principalities*. Moscow, Nauka, 1986.

[755]. Rybnikov, K. A. *History of Mathematics*. Moscow, MSU Press, 1974.

[756]. Ryabtsevitch, V. N. *What the Coins Tell Us*. Minsk, Narodnaya Asveta, 1977.

[757]. Savelyev, E. P. *Cossacks and their History*. Vols. 1 and 2. Vladikavkaz, 1991. A reprint of E. Savelyev's *Ancient History of the Cossacks*. Novocherkassk, 1915.

[758]. Savelyeva, E. A. *Olaus Magnus and his "History of the Northern Peoples."* Leningrad, Nauka, 1983. [Olaus Magnus. *Historia de gentibus*

septentrionalibus, 1555].

[759]. *Prince Obolensky's Almanach*. Part 1, Sections 1-7. N.p., 1866.

[760]. Suetonius Caius Tranquillius. *History of the Twelve Caesars*. Moscow, Nauka, 1966. See also the English edition: New York, AMS Press, 1967; as well as the one titled *The Twelve Caesars*. London, Folio Society, 1964.

[760:1]. *Collected Historical and Cultural Monuments of the Tatarstan Republic*. *Vol. 1. Administrative regions*. Kazan, Master Line, 1999.

[761]. *The General Catalogue of Slavic and Russian Handwritten Books Kept in USSR: The XI-XIII century*. Moscow, 1984.

[762]. *St. Stephen of Perm*. The *Old Russian Tales of Famous People, Places and Events* series. Article, text, translation from Old Russian, commentary. St. Petersburg, Glagol, 1995.

[763]. *Holy Relics of Old Moscow*. Russian National Art Library. Moscow, Nikos, Kontakt, 1993.

[763:1]. Stogov, Ilya, comp. *Holy Writings of the Mayans: Popol-Vukh, Rabinal-Achi*. Translated by R. V. Kinzhalov. With *The Report of Yucatan Affairs* by Brother Diego de Landa attached, translated by Y. V. Knorozov. The *Alexandrian Library* series. St. Petersburg, Amphora, 2000.

[764]. Semashko, I. I. *100 Great Women*. Moscow, Veche, 1999.

[765]. Sunderland, I. T. *Holy Books as Regarded by Science*. Gomel, Gomelskiy Rabochiy Western Regional, 1925.

[766]. Sergeyev, V. S. *The History of Ancient Greece*. Moscow-Leningrad, Ogiz, 1934.

[767]. Sergeyev, V. S. *Essays on the History of the Ancient Rome*. Vols. 1 and 2. Moscow, Ogiz, 1938.

[768]. Sizov, S. *Another Account of the Three "Unidentified" Sepulchres of the Arkhangelsky Cathedral of the Moscow Kremlin. Materials and Research*. Iskusstvo (Moscow), No. 1 (1973).

[768:1]. Shevchenko, V. F., ed. *Simbirsk and its Past. An Anthology of Texts on Local History*. Oulianovsk, Culture Studies Lab, 1993. The compilation includes the book by M. F. Superanskiy titled *Simbirsk and its Past (1648-1898). A Historical Account,* among others. Simbirsk, The Simbirsk Regional Scientific Archive Commission, The O. V. Mourakhovskaya Typography, 1899.

[769]. Sinelnikov, Vyacheslav (Rev. V. Sinelnikov). *The Shroud of Turin at Dawn of the New Era*. Moscow, Sretensky Friary, 2000.

[769:1]. Sinha, N. K., Banerjee, A. C. *History of India*. Moscow, Inostrannaya Literatura, 1954. English original: Calcutta, 1952.

[770]. Sipovskiy, V. D. *Native Antiquity: History of Russia in Accounts and Pictures*. Vol. 1: IX-XVI century. St. Petersburg, The V. F. Demakov Typography, 1879, 1888. Vol. 2: XIV-XVII century. St. Petersburg, D. D. Poluboyarinov Publishing House, 1904. Reprinted: Moscow, Sovremennik, 1993.

[771]. *The Tale of the Mamay Battle*. Facsimile edition. Moscow, Sovetskaya Rossiya, 1980.

[772]. *A Tale of the Lord's Passion*. Part of the Russian handwritten collection of Christian works in Church Slavonic. Private collection. The XVIII-XIX century.

[772:1]. *The Scythians, the Khazars and the Slavs. Ancient Russia. To the Centennary since the Birth of M. I. Artamonov*. Report theses for the international scientific conference. St. Petersburg, State Hermitage, the State University of St. Petersburg, the RAS Institute of Material Culture History.

[773]. Skornyakova, Natalya. *Old Moscow. Engravings and Lithographs of the XVI-XIX Century from the Collection of the State Museum of History*. Moscow, Galart, 1996.

[774]. Skromnenko, S. (Stroev, S. M.) *The Inveracity of the Ancient Russian History and the Error of the Opinions Deeming Russian Chronicles Ancient*. St. Petersburg, 1834.

[775]. Skrynnikov, R. G. *The Reign of Terror.* St. Petersburg, Nauka, 1992.

[776]. Skrynnikov, R. G. *Ivan the Terrible*. Moscow, Nauka, 1975. The 2nd edition came out in 1983.

[777]. Skrynnikov, R. G. *Boris Godunov*. Moscow, Nauka, 1983.

[778]. Skrynnikov, R. G. *The State and the Church in Russia*. *The XIV-XVI Century. Eminent Figures in the Russian Church*. Novosibirsk, Nauka, Siberian Affiliate, 1991.

[779]. Skrynnikov, R. G. *The Tragedy of Novgorod*. Moscow, Sabashnikov, 1994.

[780]. Skrynnikov, R. G. *Russia before the "Age of Turmoil."* Moscow, Mysl, 1981.

[781]. *The Slavic Mythology. An Encyclopaedic Dictionary*. Moscow, Ellis Luck, 1995.

[781:0]. Tsepkov, A., comp. *The Slavic Chronicles*. St. Petersburg, Glagol,1996.

[781:1]. *A Dictionary of Russian Don Dialects,* Vols. 1 and 2. Rostov-on-Don, Rostov University Press, 1991.

[782]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 1. Moscow, Nauka, 1975.

[783]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 2. Moscow, Nauka.

[784]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 3. Moscow, Nauka.

[785]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 5. Moscow, Nauka.

[786]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 6. Moscow, Nauka, 1979.

[787]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 7. Moscow, Nauka, 1980.

[788]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 8. Moscow, Nauka.

[789]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 11. Moscow, Nauka, 1986.

[790]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 13. Moscow, Nauka, 1987.

[791]. *Dictionary of the Russian Language in the XI-XVII centuries*. Edition 19. Moscow, Nauka.

[792]. Smirnov, A. P. *The Scythians*. The USSR AS Institute of Archaeology. Moscow, Nauka, 1966.

[793]. Smirnov, F. *Christian Liturgy in the First Three Centuries*. Kiev, 1874.

[794]. Soboleva, N. A. *Russian Seals*. Moscow, Nauka, 1991.

[795]. *A Collection of State Edicts and Covenants*. Moscow, 1894.

[796]. *The Soviet Encyclopaedic Dictionary*. Moscow, Sovetskaya Encyclopaedia, 1979.

[797]. *The Soviet Encyclopaedic Dictionary*. Moscow, Sovetskaya Encyclopaedia, 1984.

[797:1]. *The Great Treasures of the World*. Gianni Guadalupi, ed. Moscow, Astrel, AST, 2001. Italian original: *I grandi tresori – l'arte orafa dall' antico egitto all XX secolo*. Edizioni White Star, 1998.

[798]. Solovyov, V. *Collected Works*. Vol. 6. St. Petersburg, 1898.

[799]. Solovyov, S. M. *Collected Works*. Book 4, Vols. 7-8. Moscow, Mysl, 1989.

[800]. Solovyov, S. M. *Collected Works*. Book 6. Moscow, Mysl, 1991.

[800:1]. Solovyov, S. M. *The History of the Ancient Russia*. Moscow, Prosveshchenie, 1992.

[801]. Solonar, P. *Most Probably Fiction…* The *Tekhnika i Nauka* magazine, No. 4 (1983): 28-32.

[802]. *The Reports of the Imperial Orthodox Society of Palestine*. April 1894. St. Petersburg, 1894.

[803]. Palamarchuk, Pyotr, comp. *Fourty Times Fourty. A Concise Illustrated History of All the Churches in Moscow*. 4 volumes. Moscow, Kniga i Biznes Ltd., Krom Ltd., 1995.

[804]. Sotnikova, M. P. *The Oldest Russian Coins of the X-XI century. Catalogue and Study*. Moscow, Banki i Birzhi, 1995.

[805]. *The Spaso-Andronikov Monastery. A scheme*. *The Central Andrey Roublyov Museum of Ancient Russian Culture and Art*. Moscow, MO Sintez, 1989.

[806]. Spasskiy, I. G. *The Russian Monetary System*. Leningrad, Avrora, 1970.

[807]. Spasskiy, I. G. *The Russian "Yefimki." A Study and a Catalogue*. Novosibirsk, Nauka, Siberian Affiliation, 1988.

[808]. Speranskiy, M. N. *Cryptography in Southern Slavic and Russian Literary Artefacts*. Published in the *Encyclopaedia of Slavic Philology* series. Leningrad, 1929.

[808:1]. Spiridonov, A. M., and O. A. Yarovoy. *The Valaam Monastery: from Apostle Andrew to Hegumen Innocent (Historical Essays of the Valaam Monastery)*. Moscow, Prometei, 1991.

[809]. Spirina, L. M. *The Treasures of the Sergiev Posad State Reserve Museum of Art and History. Ancient Russian Arts and Crafts*. Nizhny Novgorod, Nizhpoligraf, n.d.

[810]. *Contentious Issues of Native History of the XI-XVIII century*. Report theses and speeches of the first readings dedicated to the memory of A. A. Zimin. 13-18 May, 1990. Moscow, The USSR AS, Moscow State Institute of Historical and Archival Science, 1990.

[811]. Brouyevich, N. G., ed. *220 Years of the USSR Academy of Sciences. 1725-1945*. Moscow-Leningrad, The USSR AS Press, 1945.

[812]. *Mediaeval Decorative Stitching. Byzantium, the Balkans, Russia*. Catalogue of an exhibition. The XVIII Int'l Congress of Byzantine

Scholars. Moscow, 8-15 August, 1991. Moscow, The USSR Ministry of Culture. State Museums of the Moscow Kremlin, 1991.

[813]. Sobolev, N. N., ed. *The Old Moscow*. Published by the Commission for the Studies of Old Moscow of the Imperial Archaeological Society of Russia. Issues 1, 2. Moscow, 1914 (Reprinted: Moscow, Stolitsa, 1993).

[814]. *A Dictionary of Old Slavic (by the X-XI century Manuscripts)*. Moscow, Russkiy Yazyk, 1994.

[815]. Starostin, E. V. *Russian History in Foreign Archives*. Moscow, Vysshaya Shkola, 1994.

[815:1]. Stelletsky, I. Y. *In Search of the Library of Ivan the Terrible*. The *Mysteries of Russian History* series. Moscow, Sampo, 1999.

[816]. Stepanov, N. V. *The New Style and the Orthodox Paschalia*. Moscow, 1907.

[817]. Stepanov, N. V. *The Calendarian and Chronological Reference Book (for the Solution of Chronographical Time Problems)*. Moscow, Synodal typography, 1915.

[817:1]. Pletneva, S. A., volume ed. *The Eurasian Steppes in the Middle Ages*. Collected works. In the *USSR Archaeology* series. B. A. Rybakov, general ed. Moscow, Nauka, 1981.

[818]. Stingl, Miloslav. *Mysteries of the Indian Pyramids*. Transl. from Czech by I. O. Malevich. Moscow, Progress, 1982.

[819]. Strabo. *Geography*. Moscow, Ladomir, 1994. English edition: Jones, H.L. *The Geography of Strabo. With an English translation. I-VIII*. London, 1917-1932.

[820]. *Builders of the Burial Mounds and Dwellers of the Caves*. The *Extinct Civilizations* encyclopaedia. Moscow, Terra, 1998. Translated from English by E. Krasoulin. Original edition: Time-Life Books BV, 1992.

[821]. Struyck, D. J. *A Brief Account of the History of Mathematics*. Moscow, Nauka, 1969.

[821:1]. Suzdalev, V. E. *Kolomenskoye – "Memory for Ages."* Moscow, Praktik-A, 1993.

[822]. Sukina, L. B. *History of Esther in the Russian Cultrure of the Second Half of the XVII century*. Part of the compilation: Melnik, A. G., ed. *History and Culture of the land of Rostov*. 1998. Collected essays. Rostov, The Rostov Kremlin State Museum and Reserve, 1999.

[823]. Suleimanov, Olzhas. *Az and Ya*. Alma-Ata, Zhazushy, 1975.

[823:1]. Sukhoroukov, Alexander. *From the History of Cards. The Cards Don't Lie!* The *Bridge in Russia* magazine, No. 1 (18) (2002), pp. 78-80. Moscow, Minuvsheye.

[824]. Sytin, P. V. *From the History of Russian Streets*. Moscow, Moskovskiy Rabochiy, 1958.

[825]. Sytin, P. V. *The Toponymy of Russian Streets*. Moscow, 1959.

[826]. Samuels, Ruth. *Following the Paths of Hebraic History*. Moscow, Art-Business-Centre, 1993.

[827]. Tabov, Jordan. *The Decline of Old Bulgaria*. Sofia, Morang, 1997. Russian transl.: Moscow, Kraft and Lean, 2000.

[828]. Tabov, Jordan. *The New Chronology of the Balkans. The Old Bulgaria*. Sofia, PCM-1, 2000.

[828:1]. Tabov, Jordan. *When did the Kiev Russia Become Baptized?* St. Petersburg, Neva. Moscow, Olma, 2003.

[829]. Rakhmanliev, R., comp. *Tamerlane. The Epoch. The Person. The Actions*. Collected works. Moscow, Gourash, 1992.

[830]. Tantlevskiy, I. R. *History and Ideology of the Qumran Community*. St. Petersburg, the RAS Institute of Oriental Studies, 1994.

[830:1]. Tate, Georges. *The Crusades*. Moscow, Olimp, Astrel, Ast, 2003.

[831]. *Tartarian-Russian Didactic Dictionary*. Moscow, Russkiy Yazyk, 1992.

[832]. Tatishchev, V. N. *Collected Works in Eight Volumes*. Moscow, Ladomir, 1994-1996.

[833]. Tacitus, Cornelius. *Collected Works*. Vols. I, II. Leningrad, Nauka, 1969. English ed.: *The Works of Tacitus*. London, Cornelii Taciti Historiarum libri qui supersunt. Published by Dr. Carl Heraeus. 4th ed.: Leipzig, G. Teubner, 1885.

[834]. *The Works of Maxim the Confessor.* The œuvres of the Holy Fathers in Russian translation. Vol. 69. The Moscow Seminary Academy, 1915.

[835]. *The Works of Nicephor, the Archbischop of Constantinople*. Moscow, 1904.

[836]. *The Works of Nile, the Holy Pilgrim of Sinai*. The œuvres of the Holy Fathers in Russian translation. Vols. 31-33. The Moscow Seminary Academy, 1858-1859.

[837]. *The Works of St. Isidore the Pelusiote*. The œuvres of the Holy Fathers in Russian translation. Vols. 34-36. The Moscow Seminary Academy, 1859-1860.

[838]. Tvorogov, O. V. *Ancient Russia: Events and People*. St. Petersburg, Nauka, 1994.

[839]. Tvorogov, O. V. *The Ryurikovichi Princes. Short Biographies*. Moscow, Russkiy Mir, 1992.

[840]. Tereshchenko, Alexander. *A Final Study of the Saray Region, with a Description of the Relics of the Desht-Kipchak Kingdom*. Scientific Notes of the Imperial Academy of Sciences, the 1st and 3rd Department. Vol. 2. St. Petersburg, 1854. 89-105.

[841]. Tikhomirov, M. N. *Old Moscow. The XII-XV century. Mediaeval Russia as the International Crossroads. XIV-XV century.* Moscow, Moskovskiy Rabochiy, 1992.

[842]. Tikhomirov, M. N. *Russian Culture of the X-XIII century.* Moscow, 1968.

[843]. Tikhomirov, M. N. *Mediaeval Moscow in the XIV-XV century.* Moscow, 1957.

[844]. Tokmakov, I. F. *A Historical and Archaeological Description of the Moscow Stauropigial Monastery of St. Simon*. Issues 1 and 2, Moscow,

1892-1896.

[845]. Lopukhin, A. P., ed. *Explanatory Bible, or the Commentary to all of the Books of the Holy Writ, from both the Old and the New Covenant*. Vols. 1-12. Petersburg, published by the heirs of A. P. Lopukhin, 1904-1913. (2nd edition: Stockholm, the Bible Translation Institute, 1987).

[846]. Toll, N. P. *The Saviour's Icon from K. T. Soldatenkov's Collection*. Moscow, 1933.

[847]. Tolochko, P. P. *The Ancient Kiev*. Kiev, Naukova Dumka, 1976.

[848]. Tolstaya, Tatyana. *The River Okkerville. Short Stories*. Moscow, Podkova, 1999.

[849]. Troels-Lund, T. *The Sky and the Weltanschauung in the Flux of Time*. Odessa, 1912. German edition: Troels-Lund, T. *Himmelsbild und Weltanschauung im Wandel der Zeiten*. Leipzig, B. G. Teubner, 1929.

[850]. Tronskiy, I. M. *The History of Ancient Literature*. Leningrad, Uchpedgiz, 1947.

[850:1]. Trofimov, Zhores. *The N. M. Karamzin Memorial in Simbirsk. Known and Unknown Facts*. Moscow, Rossia Molodaya, 1992.

[851]. *Trojan Tales. Mediaeval Courteous Novels on the Trojan War by the Russian Chronicles of the XVI and XVII century*. Leningrad: Nauka, 1972.

[851:1]. Thulsi Das. *The Ramayana, or Ramacharitamanasa. The Multitude of Rama's Heroic Deeds*. Translated from Hindi by Academician A. P. Barannikov. Moscow-Leningrad, The USSR AS, Institute of Oriental Studies. Published by the USSR Academy of Sciences in 1948.

[852]. Tunmann. *The Khans of Crimea*. Simferopol, Tavria, 1991.

[853]. Turaev, B. A. *The History of the Ancient Orient*. Moscow, Ogiz, 1936.

[854]. Shcheka, Y. V. *The Turkish-Russian Dictionary*. Abt. 18,000 words. 3rd stereotype edition. Moscow, Citadel, 2000.

[855]. Turkhan, Gian. Istanbul. Gate to the Orient. Istanbul, Orient, 1996 (in Russian).

[855:1]. *Turkey. The Book of Wanderings. A Historical Guide-book.* Moscow, Veche, Khartia, 2000.

[856]. *A Millennium since the Baptism of Russia*. The materials of the International Ecclesian and Historical Conference (Kiev, 21-28 July, 1986). Moscow, Moscow Patriarchy, 1988.

[857]. Ouzdennikov, V. V. *Russian Coins. 1700-1917*. Moscow, Finances and Statistics, 1986.

[857:1]. *The Ukrainian Books Printed in Cyrillics in the XVI-XVII century.* A catalogue of editions kept in the V. I. Lenin State Library of USSR. Issue I. 1574 – 2nd half of the XVII century. Moscow, The State V. I. Lenin Library of the Lenin Order. Rare books department. 1976.

[858]. *The Streets of Moscow. A Reference Book*. Moscow, Moskovskiy Rabochiy, 1980.

[859]. *The Ural Meridian. Topical Itineraries. A Reference Guide-book.* Chelyabinsk, The Southern Ural Press, 1986.

[860]. Ousanovich, M. I. *The Scientific Foresight of N. A. Morozov.* The *Successes of Chemistry,* Vol. 16, Issue 3 (1947).

[861]. Ouspensky, D. N. *Modern Problems of Orthodox Theology.* The *Moscow Patriarchy* magazine, No. 9 (1962): 64-70.

[862]. *The Writ. The Pentateuch of Moses (from the Genesis to the Revelation)*. Translation, introduction, and comments by I. S. Shifman. Moscow, Respublika, 1993.

[863]. Fyson, Nance. *The Greatest Treasures of the World. An Atlas of the World's Wonders*. Moscow, Bertelsmann Media Moskau, 1996. Mondruck Graphische Betriebe GmbH, Güntherslau (Germany), 1996. Translated from the English edition published by AA Publishing (a trading name of Automobile Association Development Limited, whose registred office is Norfolk House, Priestly Road, Basing-stoke, Hampshire RG24 9NY).

[864]. Falkovich, S. I. *Nikolai Alexandrovich Morozov, His Life and Works on Chemistry*. The *Priroda (Nature)* magazine, No. 11 (1947).

[865]. Falkovich, S. I. *Nikolai Alexandrovich Morozov as a Chemist (1854-1946)*. The *USSR AS Courier,* Chemical Studies Department, No. 5 (1947).

[866]. Fasmer, M. *An Etymological Dictionary of the Russian Language*. Vols. 1-4. Translated from German. Moscow, Progress, 1986-1987.

[867]. [Fedorov]. *Ivan Fedorov [The Alphabet]*. A facsimile edition. Moscow, Prosveshchenie, 1974.

[868]. Fedorov, V. V., and A. T. Fomenko. *Statistical Estimation of Chronological Nearness of Historical Texts*. A collection of articles for the *Problems of stochastic model stability* magazine. Seminar works. The National System Research Institute, 1983. 101-107. English translation published in the *Journal of Soviet Mathematics,* Vol. 32, No. 6 (1986): 668-675.

[869]. Fedorov-Davydov, G. A. *The Coins of the Muscovite Russia*. Moscow, MSU Press, 1981.

[870]. Fedorov-Davydov, G. A. *The Coins of the Nizhny Novgorod Principality*. Moscow, MSU Press, 1989.

[870:1]. Fedorov-Davydov, G. A. *Burial Mounds, Idols and Coins*. Moscow, Nauka, 1968.

[871]. Fedorov-Davydov, G. A. *Eight Centuries of Taciturnity*. The *Nauka i Zhizn (Science and Life)* magazine, No. 9 (1966): 74-76.

[872]. Fedorova, E. V. *Latin Epigraphics*. Moscow University Press, 1969.

[873]. Fedorova, E. V. *Latin Graffiti*. Moscow University Press, 1976.

[874]. Fedorova, E. V. *Imperial Rome in Faces*. Moscow University Press, 1979.

[875]. Fedorova, E. V. *Rome, Florence, Venice. Historical and Cultural Monuments*. Moscow University Press, 1985.

[876]. Theophilactus Simocattas. *History*. Moscow, Arktos, 1996.

[876:1]. Fersman, A. E. *Tales of Gemstones*. Moscow, Nauka, 1974.

[877]. Flavius, Joseph. *The Judean War.* Minsk, Belarus, 1991.

[878]. Flavius, Joseph. *Judean Antiquities*. Vols. 1, 2. Minsk, Belarus, 1994.

[879]. *Florentine Readings: The Life and Culture of Italy. Summer Lightnings*. Collected essays, translated by I. A. Mayevsky. Moscow, 1914.

[880]. Florinsky, V. M. *Primeval Slavs according to the Monuments of their Pre-Historic Life*. Tomsk, 1894.

[881]. Voigt, G. *The Renaissance of the Classical Literature*. Vols. I and II. Moscow, 1885. German edition: *Die Wiederbelebung des classischen Altertums oder das erste Jahrhundert des Humanismus*. Berlin, G. Reimer, 1893.

[882]. Foley, John. *The Guinness Encyclopaedia of Signs and Symbols*. Moscow, Veche, 1996. Original by Guinness Publishing Ltd., 1993.

[883]. Fomenko, A. T. "On the Calculations of the Second Derivative of Lunar Elongation." The problems of the mechanics of navigated movement. *Hierarchic systems*. The Inter-University Collection of Scientific Works. Perm, 1980. 161-166.

[884]. Fomenko, A. T. "Several Statistical Regularities of Information Density Disribution in Texts with Scales." *Semiotics and Informatics*. Moscow, The National Scientific and Technical Information Institute Publication, Issue 15 (1980): 99-124.

[885]. Fomenko, A. T. *Informative Functions and Related Statistical Regularities*. Report theses of the 3rd International Probability Theory and Mathematical Statistics Conference in Vilnius, the Lithuanian Academy of Sciences Institute of Mathematics and Cybernetics, 1981, Volume 2, pages 211-212.

[886]. Fomenko, A. T. *Duplicate Identification Methods and some of their Applications*. In *Doklady AN SSSR* (The USSR Academy of Sciences), Vol. 256, No. 6 (1981): 1326-1330.

[887]. Fomenko, A. T. *On the Qualities of the Second Derivative of Lunar Elongation and Related Statistical Regularities*. The Issues of Computational and Applied Mathematics. A collection of academic works. The Academy of Sciences of the Soviet Republic of Uzbekistan. Tashkent, Issue 63 (1981): 136-150.

[888]. Fomenko, A. T. *New Experimental Statistical Methods of Dating the Ancient Events and their Applications to the Global Chronology of the Ancient and Mediaeval World*. Pre-print. Order No. 3672, No. BO7201. Moscow, State Committee for Radio and TV Broadcasting, 1981. 1-100. English translation: Fomenko, A. T. *Some new empirical-statistical methods of dating and the analysis of present global chronology.* London, The British Library, Department of Printed Books. 1981. Cup. 918/87.

[889]. Fomenko, A. T. *Calculating the Second Derivative of Lunar Elongation and Related Statistical Regularities in the Distribution of Some Astronomical Data*. In *Operational and Automatic System Research,* Issue 20 (1982): 98-113. Kiev University Press.

[890]. Fomenko, A. T. *Concerning the Mystification Issue*. In *Science and Technology*, No. 11 (1982): 26-29.

[891]. Fomenko, A. T. *New Empirico-Statistical Method of Ordering Texts and Applications to Dating Problems*. In *Doklady AN SSSR* (The USSR Academy of Sciences Publications), Vol. 268, No. 6 (1983): 1322-1327.

[892]. Fomenko, A. T. *Distribution Geometry for Entire Points in Hyperregions*. The Vector and Tensor Analysis Seminar works (Moscow, MSU Press), Issue 21 (1983): 106-152.

[893]. Fomenko, A. T. *The Author's Invariant of Russian Literary Texts*. Methods of Qualitative Analysis of Narrative Source Texts. Moscow, The USSR History Institute (The USSR Academy of Sciences), 1983. 86-109.

[894]. Fomenko, A. T. *The Global Chronological Map*. In *Chemistry and Life,* No. 11 (1983): 85-92.

[895]. Fomenko, A. T. *New Methods of the Chronologically Correct Ordering of Texts and their Applications to the Problems of Dating the Ancient Events*. Operational and Automatic System Research (Kiev University Press), Issue 21 (1983): 40-59.

[896]. Fomenko, A. T. *Methods of Statistical Processing of Parallels in Chronological Text and the Global Chronological Map*. Operational and Automatic System Research (Kiev University Press), Issue 22 (1983): 40-55.

[897]. Fomenko, A. T. *Statistical Frequency Damping Analysis of Chronological Texts and Global Chronological Applications*. Operational and Automatic System Research (Kiev University Press), Issue 24 (1984): 49-66.

[898]. Fomenko, A. T. *New Empirico-Statistical Method of Parallelism Determination and Duplicate Dating*. Problems of stochastic model stability. Seminar works. The National System Research Institute, Moscow, 1984. 154-177.

[899]. Fomenko, A. T. *Frequency Matrices and their Applications to Statistical Processing of Narrative Sources*. Report theses of the "Complex Methods of Historical Studies from Antiquity to Contemporaneity" conference. The Commission for Applying Natural Scientific Methods to Archaeology. Moscow, The USSR History Institute (The USSR Academy of Sciences), 1984. 135-136.

[900]. Fomenko, A. T. *Informative Functions and Related Statistical Regularities*. Statistics. Probability. Economics. The *Academic Statistical Notes* series. Vol. 49. Moscow, Nauka, 1985. 335-342.

[901]. Fomenko, A. T. *Duplicates in Mixed Sequences and the Frequency Damping Principle*. Report theses of the 4th Int'l Probability Theory and Mathematical Statistics Conference in Vilnius, the Lithuanian Academy of Sciences Institute of Mathematics and Cybernetics, Vol. 3. 1985. 246-248.

[902]. Fomenko, A. T., and L. E. Morozova. *Several Issues of Statistical Annual Account Source Processing Methods*. Mathematics in mediaeval

narrative source studies. Moscow, Nauka, 1986. 107-129.

[903]. Fomenko, A. T. *Identifying Dependencies and Layered Structures in Narrative Texts*. Problems of stochastic model stability. Seminar works. The National System Research Institute, 1987. 33-45.

[904]. Fomenko, A. T. *Methods of Statistical Analysis of Narrative Texts and Chronological Applications. (The Identification and the Dating of Derivative Texts, Statistical Ancient Chronology, Statistics of the Ancient Astronomical Reports)*. Moscow, Moscow University Press, 1990.

[905]. Fomenko, A. T. *Statistical Chronology*. New facts in life, science and technology. The *Mathematics and Cybernetics"* series, No. 7. Moscow, Znanie, 1990.

[906]. Fomenko, A. T. *Global Chronology. (A Research of Classical and Mediaeval History. Mathematical Methods of Source Analysis.)* Moscow, MSU Department of Mathematics and Mechanics, 1993.

[907]. Fomenko, A. T. *A Criticism of the Traditional Chronology of Antiquity and the Middle Ages (What Century is it Now?)*. A précis. Moscow, MSU Department of Mathematics and Mechanics, 1993.

[908]. Fomenko, A. T. *Methods of Mathematical Analysis of Historical Texts. Chronological Applications*. Moscow, Nauka, 1996.

[909]. Fomenko, A. T. *The New Chronology of Greece. Antiquity in the Middle Ages*. Vols. 1 and 2. Moscow, MSU Centre of Research and Pre-University Education, 1996.

[910]. Fomenko, A. T. *Statistical Chronology. A Mathematical View of History. What Century is it Now?* Belgrade, Margo-Art, 1997.

[911]. Fomenko, A. T. *Methods of Statistical Analysis of Historical Texts. Chronological Applications*. Vols. 1 and 2. Moscow, Kraft and Lean, 1999.

[912]. Fomenko, A. T. *New Methods of Statistical Analysis of Historical Texts. Applications to Chronology*. Vol. 1, Vol. 2. Vol. 3: Fomenko, A. T. *Antiquity in the Middle Ages. (Greek and Bible History)*. Published in the series *Russian Studies in Mathematics and Sciences*. Scholary

Monographs in Russian. Vol. 6-7. Lewiston-Queenston-Lampeter, The Edwin Mellen Press, 1999.

[912:1]. Fomenko, A. T., and G. V. Nosovskiy. *Demagogism instead of Scientific Analysis*. The RAS Courier, Vol. 9, No. 9 (2000): 797-800.

[912:2]. Fomenko, A. T., and G. V. Nosovskiy. *In Re the "Novgorod Datings" of A. A. Zaliznyak and V. L. Yanin*. The RAS Courier, Vol. 72, No. 2 (2002): 134-140.

[912:3]. Fomenko, T. N. *The Astronomical Datings of the "Ancient" Egyptian Zodiacs of Dendera and Esne (Latopolis)*. In: Kalashnikov, V. V., G. V. Nosovskiy, and A. T. Fomenko. *The Astronomical Analysis of Chronology. The Almagest. Zodiacs*. Moscow, The Delovoi Express Financial, 2000. 635-810.

[913]. *The Epistle of Photius, the Holy Patriarch of Constantinople, to Michael, Prince of Bulgaria, on the Princely Incumbencies*. Moscow, 1779. See also: Photius. *Patriarch of Constantinople, Epistola ad Michaelem Bulgarorum Regem*. In: *Roman Spicilegium*. Rome, 1839-1844.

[914]. Cardini, Franco. *Origins of the Mediaeval Knightage*. A condensed translation from Italian by V. P. Gaiduk. La Nuova Italia, 1982. Moscow, Progress Publications, 1987.

[914:1]. France, Anatole. *Selected Short Stories*. Leningrad, Lenizdat, 1959.

[915]. Pototskaya, V. V., and N. P. Pototskaya. *French-Russian Dictionary*. 12th stereotype edition. Moscow, Sovetskaya Encyclopaedia. 1967.

[916]. Godfrey, Fr. O. F. M. *Following Christ*. Israel, Palphot Ltd., Millennium 2000, 2000.

[917]. Frazer, J. *Attis*. Moscow, Novaya Moskva, 1924. English ed.: *Adonis, Attis, Osiris*. London, Macmillan & Co, 1907.

[918]. Frazer, J. *Golden Bough*. Release 1. Moscow-Leningrad, Ogiz, 1931.

[919]. Frazer, J. *Golden Bough*. Releases 3, 4. Moscow, Atheist, 1928.

[920]. Frazer, J. *The Folklore in the Old Testament. Studies in Comparative Religion*. Moscow-Leningrad, Ogiz, The State Social Economics, 1931. English original: London, Macmillan & Co., 1918.

[921]. Fren, H. M. *Coins of the Khans of Juchiev Ulus of the Golden Horde*. St. Petersburg, 1832.

[922]. Frumkina, R. M. *Statistical Methods of Lexical Studies*. Moscow, 1964.

[923]. Thucydides. *The History of the Peloponnesian War.* Eight books. Translated by F. G. Mishchenko. Vols. 1, 2. Vol. 1: books 1-4. Vol. 2: books 5-8. Moscow, 1887-1888. English edition published in the series *"Great Books of the Western World*. Vol. 5. Encyclopaedia Britannica, Inc. Chicago, The University of Chicago, 1952 (2nd edition 1990). See also the Penguin Books edition. London, 1954.

[924]. Thucydides. *History*. Leningrad, Nauka, 1981.

[925]. von Senger, Harro. *Stratagems. On the Chinese Art of Life and Survival*. Moscow, Progress, 1995.

[926]. Herrmann, D. *The Pioneers of the Skies*. Translated from German by K. B. Shingareva and A. A. Konopikhin. Moscow, Mir, 1981. German edition: Herrmann, Dieter B. *Entdecker des Himmels*. Leipzig-Jena-Berlin, Urania-Verlag, 1979.

[927]. Chlodowski, R. I. *Francesco Petrarch*. Moscow, Nauka, 1974.

[928]. *The Pilgrimage of Hegumen Daniel*. Literary Monuments of Ancient Russia. XII Century. Moscow, Khudozhestvennaya Literatura, 1980. 25-115.

[929]. *Afanasy Nikitin's Voyage over the Three Seas. 1466-1472*. Moscow-Leningrad, the Academy of Sciences, Literary Masterpieces, The USSR AS Publications, 1948.

[930]. Hollingsworth, Mary. *Art in the History of Humanity*. Moscow, Iskusstvo, 1989. Russian translation of the edition titled *L'Arte Nella Storia Dell'Uomo*. Saggio introduttivo di Giulio Carlo Argan. Firenze, Giunti Gruppo Editoriale, 1989.

[931]. *The Kholmogory Chronicle. The Dvina Chronicler.* The Complete Collection of Russian Chronicles, Vol. 33. Leningrad, Nauka, 1977.

[932]. Khomyakov, A. S. *Collected Works in Two Volumes*. A supplement to the *Issues of Philosophy.* Vol. 1. Works on historiosophy. Moscow, the Moscow Fund of Philosophy, Medium Press, 1994.

[933]. Aconiatus, Nicetas. *History Beginning with the Reign of John Comnenus*. St. Petersburg, 1860. Also see the *Historia* by Nicetas Aconiatus in J. P. Migne's *Patrologiae cursus completes. Series graeca*. Vol. 140. Paris, 1857-1886.

[934]. Aconiatus, Nicetas. *History Beginning with the Reign of John Comnenus (1186-1206)*. The *Byzantine Historians* series, Vol. 5. St. Petersburg, 1862. Also see the *Historia* by Nicetas Aconiatus in J. P. Migne's *Patrologiae cursus completes. Series graeca*. Vol. 140. Paris, 1857-1886

[935]. Hogue, John. *Nostradamus. The Complete Prophecies*. First published in Great Britain in 1996 by Element Books Ltd., Shaftesbury, Dorset. Moscow, Fair-Press, The Grand Publishing and Trading House, 1999.

[935:1]. Boutenev, Khreptovich. *Florence and Rome in Relation to Two XV-century Events in Russian History. A Concise Illustrated Account Compiled by Khreptovich Boutenev, Esq*. Moscow, 1909.

[936]. *Christianity. An Encyclopaedic Dictionary.* The Encyclopaedic Dictionary of Brockhaus and Efron. New Encyclopaedic Dictionary of Brockhaus and Efron. The Orthodox Encyclopaedia of Theology. Vols. 1-3. Moscow, The Great Russian Encyclopaedia, 1993.

[937]. Pokrovskiy, N. N., ed. *Christianity and the Russian Church of the Feudal Period (Materials)*. Novosibirsk, Nauka, Siberian Affiliation, 1989.

[938]. Istrin, V. M., ed. *The Chronicle of John Malalas (A Slavic Translation)*. St. Petersburg, 1911.

[939]. *The Chronographer.* Russian National Library, the Manuscript Section. Rumyantsevsky Fund, 457.

[940]. *The Lutheran Chronographer.* Private collection, 1680.

[941]. Rantsov, V. L., comp. *The Chronology of Global and Russian History*. St. Petersburg, Brockhaus-Efron, 1905. Reprinted in Kaliningrad: Argument, Yantarny Skaz, 1995.

[942]. *The Chronology of Russian History. An Encyclopaedic Reference Book*. Moscow, Mezhdunarodnye Otnosheniya, 1994.

[943]. Prakhov, Adrian, ed. *The Treasures of Russian Art*. A Monthly Almanac of the Imperial Society for Supporting Fine Arts. Year IV, No. 2-4, No. 5 (1904). Issue 5: The Relics of the Savvino-Storozhevsky monastery. Historical review by Alexander Ouspensky. Reprinted in Moscow, Severo-Print Typography, 1998. To the 600th anniversary of the Savvino-Storozhevsky stauropigial friary.

[944]. Khoudyakov, M. G. *Accounts of the History of the Kazan Khanate*. Kazan, State Publishing House, 1923. Reprinted in: *On the Junction of Continents and Civilizations*. Moscow, Insan, 1996. Published separately: Moscow, Insan, SFK, 1991.

[945]. Kjetsaa, G., S. Gustavsson, B. Beckman, and S. Gil. *The Problems of the "Quiet flows the Don's" Authorship. Who Wrote the "Quiet flows the Don"?* Moscow, Kniga, 1989. Translated from the Solum Forlag edition. Oslo-New Jersey, Humanities Press.

[946]. Zeitlin, Z. *Galileo*. The *Celebrity Biographies* series, Issue 5-6. The Literary Magazine Association, Moscow, 1935.

[947]. Petrov, Leonid, comp. *The Dictionary of Ecclesial History. (A Referential Theological Dictionary, Predominantly Oriented At Ecclesial History)*. St. Petersburg, the Province Department Typography, 1889. Reprinted: the Sretenskiy Monastery, 1996.

[948]. Cicero, Marcus Tullius. *Dialogues. On the State. On the Laws*. Moscow, Nauka, 1966. English edition: Cicero, Marcus Tullius. *Works*. Cambridge, Mass; Harvard University Press; London, Heinemann, 1977.

[949]. Cicero, Marcus Tullius. *Three Tractates on the Art of Rhetoric*. Moscow, Nauka, 1972. English edition: Cicero, Marcus Tullius. *Works*. Cambridge, Mass; Harvard University Press; London, Heinemann, 1977.

[950]. Cicero, Marcus Tullius. *On the Old Age*. *On Friendship*. *On Responsibilities*. Moscow, Nauka, 1972. English edition: Cicero, Marcus Tullius. *Old Age and Friendship*… London, Cassel's National Library, 1889.

[951]. Cicero, Marcus Tullius. *Philosophical Tractates*. Moscow, Nauka, 1985. English edition: Cicero, Marcus Tullius. *Works*. Cambridge, Mass; Harvard University Press; London, Heinemann, 1977.

[952]. Chagin, G. N. *The Ancient Land of Perm*. Moscow, Iskusstvo, 1988.

[953]. Chekin, L. S. *The Cartography of the Christian Middle Ages in the VIII-XIII century*. Moscow, Oriental Literature, RAS, 1999.

[953:1]. Chernetsov, A. V. *The Gilded Doors of the XVI century. The Cathedrals of the Moscow Kremlin and the Trinity Cathedral of the Ipatyevsky Monastery in Kostroma*. Moscow, The RAS, Nauka, 1992.

[954]. Chernin, A. D. *The Physics of Time*. Moscow, Nauka, 1987.

[955]. Chernykh, P. Y. *A Historical and Etymological Dictionary of the Modern Russian Language*. Vols. 1, 2. Moscow, Russkiy Yazyk, 1993.

[955:1]. Chernyak, E. B. *The Mysteries of France*. *Conspiracy, Intrigue, Mystification*. Moscow, Ostozhye Press, 1996.

[955:2]. Chernyak, E. B. *The Time of the Conspiracies Long Forgotten*. Moscow, Mezhdunarodnye Otnosheniya, 1994.

[956]. Chertkov, A. D. *On the Language of the Pelasgians that used to Inhabit Italy, and its Comparison to Ancient Slavic*. The periodical edition of the Moscow Society for the Historical Studies of Russian Antiquities, Book 23. Moscow, 1855.

[957]. Chertkov, A. D. *A Description of Ancient Russian Coins*. Moscow, Selivanovsky Typography, 1834.

[958]. Cinzia, Valigi. *Rome and the Vatican*. Narni-Terni, Italy, Plurigraf, 1995.

[959]. Chistovich, I. *Textual Corrections of the Slavic Bible Before the 1751 Edition*. (Article 2). The Orthodox Review, Vol. 2 (May Book, 1860): 41-72.

[960]. Chistyakov, A. S. *The Story of Peter the Great*. Reprint. Moscow, Buklet, Dvoinaya Raduga, 1992.

[961]. Chistyakova, N. A., and N. V. Voulikh. *The History of Ancient Literature*. Moscow, Vyshaya Shkola, 1972.

[962]. *Imperial Society for History and Russian Antiquities Readings*. Book I, Part 5. 1858.

[963]. *The Miraculous Icons of Our Lady*. Sisterhood of the Holy Martyr Elizabeth, the Great Princess. 103287. Moscow, 40, 2nd Khutorskaya St., 1998.

[964]. [Champollion] *J. F. Champollion and Egyptian Hieroglyphs Deciphered*. Collected works under the general editorship of I. S. Katznelson. Moscow, Nauka, 1979.

[965]. Chantepie de la Saussaye, D. P. *Illustrated History of Religions*. Moscow, 1899. English edition: *Manual of the Science of Religion*. London-New York, Longmans, Green and Co., 1891.

[966]. Chantepie de la Saussaye, D. P. *Illustrated History of Religions*. Vols. 1 and 2. Moscow, Spaso-Preobrazhensky Stauropigial Monastery of Valaam, reprinted in 1992.

[967]. Shakhmatov, A. A. *Manuscript Description. The Radzivilovskaya Chronicle, or the Chronicle of Königsberg*. Vol. 2. Articles on the text and the miniatures of the manuscript. St. Petersburg, Imperial Antiquarian Bibliophile Society, CXVIII, 1902.

[968]. Shevchenko, M. Y. *The Star Catalogue of Claudius Ptolemy: Special Characteristics of Ancient Astronomical Observations*. Historico-Astronomical Research. Issue 17. Moscow, Nauka, 1988. 167-186.

[969]. *Masterpieces among the Paintings in the Museums of the USSR. The Art of Ancient Russia. The Renaissance Art*. Issue 1. Moscow, Goznak, 1974.

[970]. Sheynman, M. M. *Belief in the Devil in the History of Religion*. Moscow, Nauka, 1977.

[971]. Shakespeare. *Collected Works in Five Volumes*. From the *Library of Great Writers* series under the editorship of S. A. Vengerov. St. Petersburg, Brockhaus-Efron, 1902-1904.

[972]. Shakespeare, William. *The Complete Works in Eight Volumes*. Under the editorship of A. Smirnov and A. Anixt. Moscow, Iskusstvo, 1960.

[973]. Shakespeare, William. *King Richard III. Tragedy in Five Acts*. Translated by Georgy Ben. St. Petersburg, Zvezda, 1997.

[974]. *600th Anniversary of the Kulikovo Battle*. Brochure. Vneshtorgizdat, Moscow State Museum of History. 1980.

[975]. Shilov, Y. A. *The Proto-Homeland of the Aryans. History, Tradition, Mythology*. Kiev, Sinto, 1995.

[976]. Shiryaev, A. N. *Consecutive Statistical Analysis*. Moscow, Nauka, 1976.

[977]. Shiryaev, E. E. *Belarus: White Russia, Black Russia and Lithuania on the Maps*. Minsk, Science & Technology, 1991.

[978]. Shklovsky, I. S. *Supernovae*. Moscow, 1968 (1st edition). Moscow, Nauka, 1976 (2nd edition). English edition: London-New York, Wiley, 1968.

[979]. Schlezer, A. L. *Public and Private Life of Augustus Ludwig Schlezer as Related by Himself*. In the *Imperial Academy of Sciences, Russian Language and Literature Department* series, Vol. 13. St. Petersburg, 1875.

[980]. Shlyapkin I. A. *Description of the Manuscripts of the Spaso-Yefimiev Monastery in Suzdal*. The Masterpieces of Ancient Literature, Issue 4, No. 16. St. Petersburg, 1881.

[981]. Spilevskiy A. V. *The Almagest and Chronology*. The Ancient History Courier, No. 3 (1988): 134-160.

[982]. Schulmann, Eliezer. *The Sequence of Biblical Events*. Translated from Hebrew. Moscow, the Ministry of Defence Publications, 1990.

[983]. Shchepkin, V. N. *Russian Palaeography*. Moscow, Nauka, 1967.

[984]. Shcherbatov, M. M. *Russian History from the Dawn of Time*. St. Petersburg, 1901.

[985]. Eulia, Chelebi. *The Book of Travels. Campaigns of the Tatars and Voyages through the Crimea (1641-1667)*. Simferopol, Tavria, 1996.

[985:1]. Eisler, Colin (Leman, Robert). *The Museums of Berlin*. Moscow, Colin Eisler and Little, Brown and Company, Inc. Compilation. Slovo, the *World's Greatest Museums* series, 2002 (1996).

[985:2]. Eisler, Colin. *The Art of the Hermitage*. Moscow, Biblion, 2001.

[986]. Aitken, M. J. *Physics and Archaeology*. Moscow, IL, 1964. English original: New York, Interscience Publishers, 1961.

[987]. Ehlebracht, Peter. *Tragedy of the Pyramids. Egyptian Shrines Plundered for 5000 Years*. Moscow, Progress, 1984. German original: *Haltet die Pyramiden Fest! 5000 Jahre Grabraub in Ägypten*. Düsseldorf-Vienna, Econ, 1980.

[987:1]. Englund, Peter. *Poltava. How an Army Perished*. Moscow, Novoye Literaturnoye Obozrenie, 1995. Original: Stockholm, Bokförgalet Atlantis, 1988.

[988]. *The Encyclopaedic Dictionary*. Vols. 1-82; supplementary volumes 1-4. St. Petersburg, Brockhaus and Efron, 1890-1907.

[988:0]. Brockhaus, F. A., and I. A. Efron. *The Encyclopaedic Dictionary*. St. Petersburg, 1898. Reprinted: St. Petersburg, Polradis, 1994.

[988:1]. *Encyclopaedia for Children*. Vol. 7: *Art*. Moscow, Avanta-plus, 1997.

[989]. *The Encyclopaedia of Elementary Mathematics. Book 1. Arithmetics*. Moscow-Leningrad, the State Publishing House of Theoretical Technical

Literature, 1951.

[990]. Artamonov, M. I., ed. *The Hermitage*. Album. Leningrad, Sovetskiy Khudozhnik, 1964.

[991]. Ern, V. *The Revelation in Thunder and Storm. Anatomy of N. A. Morozov's Book*. Moscow, 1907.

[991:1]. *The Art of Goldsmithery in Russia*. Album. Moscow, Interbook-Business, Yural Ltd, 2002.

[992]. Yuvalova, E. P. *German Sculpture of 1200-1270*. Moscow, Iskusstvo, 1983.

[993]. Yanin, V. L. *I Sent You a Birch-Rind Epistle*. Moscow, MSU Press, 1965. A revised edition: Moscow, 1998.

[993:1]. Jannella, Cecilia. *Simone Martini*. Album. Moscow, Slovo, 1996. Scala, 1995, Istituto Forografico Editoriale.

[994]. Ponomaryov, A. M., ed. *Yaroslavl. History of the City in Documents and First-Hand Materials from First References to 1917*. Yaroslavl, Upper Volga Publications, 1990.

[995]. *Yaroslavl. Map 0-37 (1:1,000,000)*. The General Council of Ministers, Department of Geodetics and Cartography, 1980.

[996]. *Yaroslavl. Monuments of Art and Architecture*. Yaroslavl: Upper Volga Publications, 1994.

Sources in foriegn languages

[997]. Chrysostomos, Abbot. *The Holy Royal Monastery of Kykko Founded with a Cross*. Limassol, Cyprus, Kykko Monastery, printed by D. Couvas & Sons, Ltd., 1969.

[998]. *ABC kulturnich pamatek Ceskoslovenska*. Prague, Panorama, 1985.

[999]. Abulafia, David. *Frederick II. A Medieval Emperor.* New York-Oxford, Oxford University Press, 1988.

[1000]. Abu Mashar. *De magnis coinctiombus*. Augsburg, Erhard Ratdolt (The Pulkovo Observatory Library), 1489.

[1001]. Adam, L. *North-West American Indian Art and its Early Chinese Parallels*. Man, Volume 36, No. 2-3 (1936): 45.

[1002]. Puech, Aime. *St. Jean Chrisostome et les mœurs de son temps*. Paris, 1891.

[1003]. Albright, W. F. *From the Stone Age to Christianity*. 7th edition. New York, 1957.

[1004]. Albumasar. *De Astrú Scientia*. 1515. (The Pulkovo Observatory Library.)

[1005]. Alibert, Louis. *Dictionnaire Occitan-Francais. Selon les parles languedociens*. Toulouse, Institut d'études Occitanes, 1996.

[1006]. *A List of Books on the History of Science*. 2nd supplement, Part 3. Astronomy. Chicago, The J. Crerar Library, 1944.

[1007]. Allen, Phillip. *L'Atlas des Atlas. Le monde vu par les cartographes*. Brepols, 1993.

[1008]. *Almagestu Cl. Ptolemaei Phelusiensis Alexandrini*. Anno Virginei Partus, 1515.

[1009]. *America. Das frühe Bild der Neuen Welt. Ausstellung der Bayerischen Staatsbibliothek München*. Munich, Prestel Verlag, 1992.

[1009:1]. Silverman, David P., ed. *Ancient Egypt*. New York, Oxford University Press, 1977.

[1010]. Thorpe, B., ed. *Ancient Laws and Institutes of England…* Volume 1. London, 1840. 198.

[1011]. Anke, Victor. *The Life of Charlemagne*. Aachen, Einhard Verlag, 1995.

[1012]. *Annales de la Société Royale d'Archéologie de Bruxelles. Fondée a Bruxelles en 1887. Mémoires, rapports et documents*. Publication périodique. Tome 41e. Secrétariat Général. Musée de la Porte de Hal Bruxelles. 1937.

[1013]. Apianus, P. *Cosmographicus Liber Petri Apiani mathematici studiose collectus*. (The Pulkovo Observatory Library). Landshutae, impensis P. Apiani, 1524.

[1013:1]. Arellano, Alexandra. *All Cuzco. Peru*. Fisa Escudo de Oro. Centre of Regional Studies of the Andes Bartolomé de las Casas, Lima, Peru. Instituto de Investigacion de la Facultad de Turismo y Hotelria, Universidad San Martin de Porres. 1999.

[1014]. Arnim, H. *Sprachliche Forschungen zur Chronologie der platonischen Dialoge*. Volume 269. Appendix 3. Sitzungen Wiener Akademie, 1912.

[1015]. Wolff, Arnold. *Cologne Cathedral. Its history – Its Works of Art*. Greven Verlag Köln GmbH, 1995.

[1016]. Wolff, Arnold, Rainer Gaertner, and Karl-Heinz Schmitz. *Cologne on the Rhine with City Map*. Cologne, Verlagsgesellschaft GmbH, 1995.

[1017]. Wolff, Arnold. *The Cologne Cathedral*. Cologne, Vista Point Verlag, 1990.

[1017:0]. Sachs, Abraham J. *Astronomical Diaries and Related Texts from Babylonia*. Compiled and edited by Hermann Hunger. Volume 1: Diaries from 652 BC to 262 BC. Volume 2: Diaries from 261 BC to 165 BC. Österreichische Akademie der Wissenschaften Philosophisch-Historische

Klasse Denkschriften, 195. Bad. Verlag der Österreichischen Akademie der Wissenschaften. Vienna, 1988.

[1017:1]. Walker, Christopher, ed. *Astronomy before the Telescope*. Foreword by P. Moore. British Museum Press, 1996.

[1018]. Palairet, Jean. *Atlas Méthodique, Composé pour l'usage de son altesse sérénissime monseigneur le prince d'Orange et de Nassau stadhouder des sept provinces unies, etc. etc. etc*. Se trouve à Londres, chez Mess. J. Nourse & P. Vaillant dans le Strand; J. Neaulme à Amsterdam & à Berlin; & P. Gosse à La Haye. 1755.

[1019]. *Atlas Minor sive Geographia compendiosa in q.v. a Orbis Terrarum pavcis attamen novissimis Tabvlis ostenditvr. // Atlas Nouveau, contenant toutes les parties du monde, Où font Exactement Remarquees les Empires Monarchies, Royaumes, Etats, Republiques, &c, &c, &c. Receuillies des Meilleurs Auteurs*. Amsterdam: Regner & Josue Ottens, n.d.

[1020]. Auè, Michèlé. *Discover Cathar country. Le Pays Cathare*. Toulouse, MSM, 1992.

[1021]. Bacharach. *Astronomia*. (The Pulkovo Observatory Library), 1545.

[1022]. Bailly, J. S. *Histoire de l'astronomie ancienne depuis son origine jusqu'à l'établissement de l'école d'Alexandrie*. Paris, 1st edition 1775, 2nd edition 1781.

[1023]. Baily, F. *An account of the life of Sir John Flaemsteed*. London, 1835.

[1024]. Baily, F. *The Catalogues of Ptolemy, Ulugh Beigh, Tycho Brahe, Halley and Hevelins, deduced from the best authorities*. Royal Astr. Soc. Memoirs, XIII (1843): 1-248.

[1025]. Bakker, I., I. Vogel, and T. Wislanski. *TRB and other C-14 Dates from Poland. Helinium*, IX, 1969.

[1025:1]. Baldauf, Robert. *Historie und Kritik. (Einige kritische Bemerkungen.)*. Basel: Friedrich Reinhardt, Universitäts-buchdruckerei, 1902.

[1026]. Bartholomaeus, Angicus. *De proprietatibus rerum*. lib. XV, cap. CXXXI. Apud A. Koburger. Nurenbergi, 1492,

[1027]. Barron, Roderick. *Decorative Maps*. *With Forty Full Colour Plates*. London, Bracken Books, 1989.

[1028]. Basilica, Sainte Cécile. *Albi*. *As de Cœur Collection*. *Guided Visit*. Albi, France: Apa-Poux S. A. Albi, 1992.

[1028:1]. Bély, Lucien. *Discovering the Cathars*. France, Éditions Sud Ouest, 2001.

[1029]. Bennet, J.A. *The Divided Circle*. *A History of Instruments for Astronomy Navigation and Surveying*. Christie's, Oxford, Phaidon, 1987.

[1030]. de Sainte-Maure, Benoit. *Chronique des ducs de Normandie par Benoit*. Publee... par C. Fahlin, t. I. In: Bibliotheca Ekmaniana universitatis regiae Upsaliensis, Uppsala, 1951. 8-11.

[1031]. del Castillo, Conquistador Bernal Días. *The Discovery and Conquest of Mexico*. New Introduction by Hugh Thomas. New York, Da Capo Press. 1996.

[1032]. Bernard, Lewis. *The Middle East*. *A brief History of the Last 2000 Years*. New York, Simon & Schuster, 1997.

[1033]. *Bibliography of books and papers published in 1963 on the History of Astronomy*. Moscow: Nauka, 1964.

[1034]. Binding, Rudolf G. *Der Goldene Schrein*. *Bilder deutschen Meister auf Goldgrund*. Leipzig, 1934.

[1035]. Blaeu, Joan. *Novus Atlas Sinensis*, 1655. Faksimiles nach der Prachtausgabe der Herzog von der August Bibliothek Wolfenbüttel. Herausgegeben von der Stiftung Volkswagenwerk Hannover. Mit Beiträgen von Hans Kauffmann und Yorck Alexander Haase, und einem Geleitwort von Gotthard Gambke. Verlag Müller und Schindler, 1973.

[1036]. *Le Grand Atlas de Blaeu*. Le Monde au XVIIe siècle. Introduction, descriptions et choix des cartes par John Goss. Ancient conseiller-expert cartographe chez Sotheby's. Avant-propos de Peter Clark. Conservateur à la Royal Geographical Society. Adaptation Française de Irmina

Spinner. Publié avec le concours de la Royal Geographical Society. Paris: Gründ, 1992. Les cartes originales de *Grand Atlas de Blaeu*. *Le monde au XVIIe siècle* ont été publiées par Blaeu dans son *Atlas Major* publié à Amsterdam en 1662. L'édition originale 1990 par Studio Editions sous le titre original *Blaeu's Grand Atlas of the 17th Century World*. Première édition francaise 1992 par Librairie Gründ, Paris.

[1037]. Bloch, M. *La societe féodale*. Paris, 1968.

[1038]. Blöss, Christian, and Hans-Ulrich Niemitz. *C14-Crash. (Das Ende der Illusion mit Radiokarbonmethode und Dendrochronologie datieren zu können)*. Gräfelfing, Mantis Verlag, 1997.

[1039]. Blöss, Christian, and Hans-Ulrich Niemitz. *The Self-Deception of the C14 Method and Dendrochronology*. Zeitensprünge 8 (1996) 3 361-389. Mantis Verlag, January 1997.

[1040]. Bode, J.E. *Claudius Ptolemäeus, Astronom zu Alexandrien im zweyten Jahrhundert. Beobachtung und Beschreibung der Gestirne und der Bewegung. Vergleichnungen der neuern Beobachtungen von J.E.Bode*. With a historical review and commentary. Berlin und Stettin, 1795.

[1041]. Boll, F. *Studien über Claudius Ptolemäus*. Leipzig, 1894.

[1042]. Bonhoeffer, Dietrich. *Das Geheimnis der Heiligen Nacht*. Kiefel Verlag, Wuppertal/Gütersloh, Germany, 1995.

[1043]. Bonnet, C. *Geneva in Early Christian times*. Geneva, Foundation des Clefs de Saint-Pierre, 1986.

[1044]. Boquet, F. J. C. J. *Historie de l'Astronomie*. Paris, Payot, 1925.

[1045]. Borman, Z. *Astra*. (The Pulkovo Observatory Library). 1596.

[1045:1]. [Bosch] *Tout l'œuvre peint de Jerôme Bosch*. Introduction par Max J.Friedländer. Documentation par Mia Cinotti. Paris, Flammarion, 1967.

1045:2 [Bosch] Fraenger, Wilhelm. *Hieronymus Bosch*. VEB Verlag der Kunst Dresden, 1975.

[1046]. Boszkowska, Anna. *Tryumf Luni i Wenus. Pasja Hieronima Boscha*. Wydawnictwo Literacklie, Krakow, 1980.

[1047]. Bourbon, Fabio. *Lithographien von Frederick Catherwood. Die Mayas. Auf den Spuren einer versunkenen Kultur*. White Star, Via Candido Sassone, 22/24 13100, Vercelli, Italien, 1999. Deutschsprachige Ausgabe: Karl Mükker Verlag, Danziger Strasse 6, 91052 Erlangen.

[1048]. Brahe, T. *Tychonis Brahe Dani Opera omnia*. Ed. J. L. E. Dreyer. 15 Volumes. Copenhagen, 1913-1929.

[1049]. Brahe, T. *Equitis Dani Astronomorum Coryhaei Vita*. Authore Petro Gassendo. Regio ex Typographia Adriani Vlac. MDCLV.

[1049:1]. Lehane, Brendan (texte), Richard Novitz (photographies). *Irlande*. London, Flint River, 1997; Paris, Booking Int'l, 1997.

[1050]. Brenon, Anne. *Le vrai visage du Catharisme*. Toulouse, Ed. Loubatières, 1988.

[1050:1]. *British Museum. A Guide to the First, Second and Third Egyptian Rooms. Predynastic Human Remains, Mummies, Wooden Sarcophagi, Coffins and Cartonnage Mummy Cases, Chests and Coffers, and other Objects connected with the Funerary Rites of the Ancient Egyptians*. Third Edition, Revised and Enlarged. With 3 coloured and 32 half-tone plates. British Museum, 1924.

[1050:2]. *British Museum. A Guide to the Fourth, Fifth and Sixth Egyptian Rooms and the Coptic Room. A series of Collections of Small Egyptian Antiquities, which illustrate the Manners and Customs, the Arts and Crafts, the Religion and Literature, and the Funeral Rites and Ceremonies of the Ancient Egyptians and their Descendants, the Copts, from about B.C. 4500 to A.D. 1000*. With 7 plates and 157 illustrations in the text. British Museum, 1922.

[1050:3]. *British Museum. A Guide to the Egyptian Collections in the British Museum*. With 53 plates and 180 illustrations in the text. British Museum, 1909.

[1051]. Brodsky, B. E., and B. S. Darkhovsky. *Nonparametric Methods in Change-Point Problems*. The Netherlands, Kluwer Academic Publishers, 1993.

[1051:1]. Brodrick, M., and A. A. Morton. *A Concise Dictionary of Egyptian Archaeology. A handbook for students and travellers*. London, 1902. 2nd edition 1923, 3rd edition 1924. Reprint: Chicago, Aries, 1980.

[1052]. Brooke, Christopher. *From Alfred to Henry III. 871-1272*. The Norton Library History of England. New York, London, W. W. Norton & Company, 1961, 1968, 1969.

[1053]. Broughton, T. R. S. *The Magistrates of the Roman Republic*. Volumes 1, 2. London, 1951-1960.

[1053:1]. [Bruegel] Gerhard W. Menzel. *Pieter Bruegel der Ältere*. Leipzig, VEB E. A. Seemann, Buch- und Kunstverlag, 1966; 2 Auflage, 1974.

[1053:2]. Bovi, Arturo. *Bruegel. The life and work of the artist illustrated with 80 colour plates*. A Dolphin Art Book. London, Thames and Hudson, 1971. Reprinted 1974.

[1054]. Brugsch, H. *Recueil de Monuments Egyptiens, dessinés sur lieux*. Leipzig, 1862-1865.

[1055]. Buck, C. E., W. G. Gavanagh, and C. D. Litton. *Bayesian Approach to Interpreting Archaeological Data*. Series: Statistics in Practice. John Wiley & Sons, 1996.

[1056]. Bustos, Gerardo. *Yucatan and its Archaeological Sites*. Mexico, Monclem; Florence, Casa Editrice Bonechi, 1992.

[1057]. Cagnat, R. *Cours d'épigraphie latine*. 4e éd. Paris, 1914.

[1058]. Campbell, Tony. *Early Maps*. New York, Abbeville Press Publishers, 1981.

[1059]. Campos, José Guerra, and Jesús Precedo Lafuente. *Guide to the Cathedral of Santiago de Compostela*. Spain, Aldeasa, División Palacios y Museos, 1993.

[1060]. Cantacuzeny, Ioannis. *Opera Omnia. Patrologiae curcus completus. Series graeca*. T. CLIII, CLIV. J.-P. Migne, 1866.

[1060:1]. *Carcassonne* (*The City of Carcassonne. Cathar Castles*). Production Leconte. Editions Estel-Blois. B. P. 45 - 41260 La Chaussée-Saint-Victor. Printed in E.E.C.

[1060:2]. *Cathares. Les ombres de l'Histoire. Carcassone: Histoire d'une Cité unique*. In: Pyrénées (Magazine). Une publication de Milan Presse. 2001. Éditions Milan et les auteurs. Ariège Pyrenées. (A special edition of the magazine dedicated to Cathar history).

[1061]. *Cathedral and Metropolitan Church of St. Stephen in Vienna*. Germany, Verlag Schnell & Steiner Regensburg, 1995.

[1061:1]. *Cathédrale de l'Annonciation. Le Kremlin de Moscou*. Les Musées d'Etat du Kremlin de Moscou, 1990.

[1062]. Cauville, S. *Le Zodiaque d'Osiris*. Peeters, Uitgeverij Peeters, Bondgenotenlaan 153, B-3000 Leuven.

[1062:1]. Cauville, S. *Dendara. Les chapelles osiriennes*. (5 vols.) Institut francais d'archeologie orientale du Caire, 1977.

[1063]. Chabas, F. *Mélanges égyptologiques. Deuxième série*. Ägyptolog. Zeitschrift. 1868. S. 49.

[1064]. Champfleury. *Historie de la Caricature au Moyen Age*. Paris, 1867-1871.

[1064:0]. Chapront-Touze, M., and J. Chapront. Lunar ephemere des computation software. (Program ELP2000-85, version 1.0, Fortran 77). Bureau des Longitudes, URA 707. 1988. Available online.

[1064:1]. *Château de Chillon*. Booklet. Château de Chillon, Veytaux (www.chillon.ch), 2000.

[1065]. Childress, David Hatcher. *Lost Cities of Atlantis, Ancient Europe & the Mediterranean*. Stelle, Illinois 60919 USA, Adventures Unlimited Press, 1996.

[1066]. Chirikov, B. V., and V. V. Vecheslavov. *Chaotic dynamics of comet Halley*. Astronomy and Astrophysics, Volume 221, No. 1 (1989): 146-154.

[1067]. Chmelarz, Eduard. *Die Ehrepforte des Kaisers Maximilian I*. Unterscheidheim 1972. Verlag Walter Uhl. Jahrbuch der Kunsthistorischen Sammlungen des Allerhöchsten Kaiserhauses. Herausgegeben unter Leitung des Oberstakämmerers seiner Kaiserlichen und Königlichen Apostolischen Majestät. Ferdinand Grafen zu Trauttmansdorff-Weinsberg vom K. K. Oberstkämmerer-Amte. Vierter Band. Mit 39 Kupfertafeln in Heliogravure und Radierung, 100 Holzschnittafeln und 56 Text-Illustrationen in Heliogravure, Holzschnitt und Zinkographie. Als Beilage: 16 Holzschnitte der Ehrenpforte des Kaisers Maximilian I. Wien, Druck und Verlag von Adolf Holzhausen, K. K. Hofbuchdrucker, 1886.

[1068]. Stubbs, W., ed. *Chronica magistri Rogeri de Houedone*. RS, N 51, Volume II. London, 1869, page 236. English translation: *The Annals of Roger de Hoveden, comprising the history of England and of other countries of Europe from A.D. 732 to A.D. 1201*. Tr. H. T. Riley, Volumes 1-2. London, Bohn's Antiquarian Library, 1853.

[1069]. Pestman, P.W. *Chronologie égyptienne d'après les textes démotiques*. Papyrologia Lugduno-Batava edidit Institutum Papyrologicum Universitatis Lugduno-Batavae Moderantibus M.David et B. A. von Groningen. Volume 15. Lugdunum Batavorum, 1967.

[1070]. Cipolla, Carlo M. *Money, Prices and Civilization in the Mediterranean World. 5-17 century*. Princeton, Princeton Univ. Press, 1956.

[1071]. *Claudii Ptolemaei Magnae Constructionis, id est perfectae coelestium motuum pertractationis. Lib. XIII. Theonis Alexanrini in eosdem Commentariorum Libri XI*; Basileal apud Ioannem Waledrum. C. priv. Caes. ad Quinquennium. 1538.

[1072]. *Claudii Ptolemaei Phelusiensis Alexandrini*. Anno Salutis, 1528.

[1073]. *Claudii Ptolemaei Pelusiensis Alexandrini omnia quac extant opera*. 1551.

[1074]. Clemens, Jöcle. *Speyer Cathedral*. Regensburg, Verlag Scgnell & Steiner GmBH Regensburg, 1997.

[1075]. Clinton, H.F. *Fasti Hellenici, a Civil and Literary Chronology from the Earliest Times to the Death of Augustus*. Oxford, 1830-1841.

[1076]. Copernici, N. *Revolutionibus Orbium Caelestium*. Lib. VI. Ed. by G. Loachimi. Thoruni, 1873.

[1077]. Corbinianus. *Firmamentum Firmianum*. (The Pulkovo Observatory Library). 1731.

[1078]. Cordier, H. *Marco Polo and His Book*. Introductory notices. In: *The Travels of Marco Polo*. The complete Yule-Cordier. Volumes 1 and 2. New York, Dover, 1993.

[1078:1]. Wytfliet, Cornelius. *Descriptionis Ptolemaicae Augmentum sive Occidentis notitia brevis commentario*. Louvain 1597. With an introduction by R. A. Skelton. Theatrvm Orbis Terrarvm. A Series of Atlases in Facsimile. 1st Series, Vol. V. Amsterdam, N. Israel, Meridian, 1964.

[1079]. Costard, G. *The History of Astronomy with its Application to Geography, History and Chronology*. London, J. Lister, 1967.

[1080]. Harmon, Craig. *The Natural Distribution of Radiocarbon and the Exchange Time of Carbon Dioxides between Atmosphere and Sea*. Volume 9. Tellus. 1957. 1-17.

[1081]. Harmon, Craig. *Carbon-13 in Plants and the Relationships between Carbon-13 and Carbon-14 Variations in Nature*. J. Geol., 62 (1954): 115-149.

[1081:1]. El Mahdy, Christine. *Mummies, Myths and Magic in Ancient Egypt*. Thames and Hudson, 1989.

[1082]. Crowe, C. *Carbon-14 activity during the past 5000 years*. *Nature*, Volume 182 (1958): 470.

[1083]. Danit Hadary-Salomon, ed. *2000 Years of Pilgrimage to the Holy Land*. Israel, AC Alfa Communication Ltd., 1999.

[1084]. *Das Münster zu Bonn. The Bonn Minster.* Former Collegiate Church of SS. Cassius and Florentius. Series: Kleine Kunstfürer. Achnell, Art Guide No. 593 (of 1954). Second English edition 1997. Regensburg, Germany, Verlag Schnell & Steiner GmbH Regensburg, 1997.

[1085]. David, Daniel. *Let There be Light. William Tyndale and the Making of the English Bible*. A British Library Exhibition at The Huntington. 19 November, 1996 - 7 February, 1997. London, The British Library, 1994.

[1086]. Davidovits, Joseph. *Alchemy and Pyramids. The Book of Stone*. Vol. 1. France-USA, Geopolymer Institute, 1983.

[1087]. Davidovits, Joseph. *Alchemy and Pyramids*. Translated from French by A. C. James and J. James. Rev. ed. *Que le Khnoum protège Khéops constructeur de pyramide*. Saint Quentin, France, 1983; Miami Shores, Fla., USA, Institute for Applied Archaeological Science, Barry University, 1984.

[1088]. Davidovits, Joseph. *Amenhotep, Joseph and Solomon*. 1st ed. Miami Shores, Fla., U.S.A., Geopolymer Institute, Institute for Applied Archaeological Science, Barry University, 1984.

[1089]. Davidovits, Joseph. *Que le dieu Khnoum protège Khéops constructeur de pyramide: histoire de la civilisation Égyptienne de 3500 é 1500 ans avant J.-C*. Saint-Quentin, 1978.

[1090]. Davidovits, Joseph. *Le calcaire des pierres des Grandes Pyramides d'Égypte serait un béton géopolymére vieux de 4.600 ans*. Résumé des cours-conférences tenus en 1983 et 1984. *Revue des Questions Scientifiques*, Volume 156(2) (1986): 199-225.

[1091]. Davidovits, Joseph. *No more than 1,400 workers to build the Pyramid of Cheops with manmade stone*. 3rd Int. Congress of Egyptologists. Toronto, Canada: paper AA-126, publié dans Appendix 3 de Davidovits, 1983.

[1092]. Davidovits, Joseph, and Margie Morris. *The Pyramids: an Enigma Solved*. New York, Hippocrene Books, 1988. New York, Dorset Press, 1989, 1990.

[1093]. Davidovits J., J. Thodez, and Gaber M Hisham. *Pyramids of Egypt Made of Man-Made Stone, Myth or Fact?* Symposium on Archeometry 1984, Smithsonian Institution, abstract 26-27. Washington, D.C., USA, 1984.

[1094]. Davies, Nartin. *The Gutenberg Bible*. London, The British Library, 1996.

[1095]. Degrassi, A. *Fasti Capitolini*. 1954; I Fasti consolari dell'impero romano, 1952.

[1096]. Delambre, J. B. *Histoire de l'Astronomie*. 2 Volumes. Paris, 1817.

[1097]. Delambre, J. *Histoire de l'Astronomie moderne*. 2 Volumes. Paris, 1821.

[1098]. *Della origine et ruccessi degli Slavi, oratione di M. V. Pribevo, Dalmatino da Lesena, etc. et hora tradotta della lingua Latina nell'Italiana da Bellisario Malaspalli, da Spalato*. Venetia, 1595.

[1099]. *Der Marienschrein im Dom zu Aachen*. Die Publikation dieses Sonderheftes erfolgt durch die Grünenthal GmbH, Aachen. Domkapitel, 2000.

[1100]. *Description de l'Égypte. Publiée sous les ordes de Napoléon de Bonaparte. Description de l'Égypte ou recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'Armée francaise publié sous les ordes de Napoléon Bonaparte*. Bibliothèque de l'Image. Inter-Livres. 1995.

[1101]. Desroches-Noblecourt, Christiane. *Life and Death of Pharaoh Tutankhamen*. London, Penguin Books, 1963.

[1101:1]. *Deutschland. Germany. Allemagne. Germania*. Euro Map. Halwag AG, Bern, Printed in Switzerland-Germany 4-26 AK.

[1102]. Dheily, J. *Dictionaire Biblique*. Ed. Desclec. Tournai, 1964. 193.

[1103]. *Dialogus Historicus Palladii episcopi Helenopolis cum Theodoro*. Patrologiae Cursus Completus. Patrologiae Graecae. T. LVII. J.-P. Migne, 1858.

[1104]. *Die Bibel. Oder die Ganze Heilige Schrift des Alten and Neuen Testaments*. Nach der Überzetzung Martin Luthers. Württembergische Bibelanstalt, Stuttgart. 1967.

1105. *Die Weihnachtsgeschichte. Nacherzählt in Bildern aus der Biblioteca Apostolica Vaticana*. Stuttgart, Zürich, Belser Verlag, 1993.

[1106]. *Dom Betrachtung*. Die Hochgräber im Kölner Dom. 4. Herausgeber, Dompfarramt – Dompfarrer Rolf Breitenbruch, Domkloster 3, 50667, Köln.

[1107]. Douais, C. *L'Inquisition, ses origines, sa procédure*. Paris, 1906.

[1108]. Dreyer, J. L. E. *On the Origin of Ptolemy's Catalogue of Stars*. Monthly Notices of the Royal Astronomical Society, No. 77 (1917): 528-539.

[1109]. Dreyer, J. L. E. *On the Origin of Ptolemy's Catalogue of Stars*. Second Paper. Monthly Notices of the Royal Astronomical Society, No. 78 (1918): 343-349.

[1110]. Duden. *Ethymologie*: *Herkunfswörterbuch der deutschen Sprache*. Mannheim, Wien; Dudenverlag, Zürich, 1989.

[1111]. Duncan, A.J. *Quality Control and Industrial Statistics*. NY, Irwin, 1974.

[1112]. Dupont-Sommer, A. *Les écrits essentiens decouverts près de la Mer Morte*. Paris, 1957.

[1113]. Dupuis, C. *The Origin of All Religious Worship*. New Orleans, 1872.

[1114]. Duvernoy, Jean. *Le catharisme*. Volume I: *La religion des Cathares*. Volume II: *Histoire des Cathares*. Toulouse, Private, 1976 and 1979. Re-published 1986.

[1115]. Duvernoy, Jean, Paul Labal, Robert Lafont, Philippe Martell, and Michel Roquebert. *Les Cathares en Occitanie*. Fayard, 1981.

[1116]. Van Ermen, Eduard. *The United States in Old Maps and Prints*. Wilmington USA, Atomium Books, 1990.

[1116:1]. *Égypte*. Large album with photographs. Paris, Molière, Art Image, 1998.

[1117]. Eichler, Anja-Franziska. *Albrecht Dürer. 1471-1528*. Cologne, Könemann Verlagsgesellschaft GmbH, 1999.

[1118]. *Encyclopaedia Britannica; or, a Dictionary of Arts and Sciences, compiled upon a new Plan. In which the different Sciences and Arts are digested into distinct Treatises or Systems; and the various Technical Terms, etc. are explained as they occur in the order of the Alphabet. Illustrated with one hundred and sixty copperplates. By a Society of Gentlemen in Scotland. In 3 volumes*. Edinburgh, A. Bell and C. Macfarquhar, 1771.

[1118:1]. *Encyclopaedia Britannica*. On-line version, 2001.

[1119]. Evans, James. *On the Origin of the Ptolemaic Star Catalogue*. Part 1. *Journal for the History of Astronomy*, Volume 18, Part 3, No. 54 (August 1987): 155-172.

[1120]. Evans, James. *On the Origin of the Ptolemaic Star Catalogue*. Part 2. *Journal for the History of Astronomy*, Volume 18, Part 4, No. 55 (November 1987): 235-277.

[1121]. Liebermann, F., and R. Pauli, Eds. *Ex Annalibus Melrosensibus*. MGH SS, T.XXVII. Hannoverae, 1885. 439.

[1121:1]. Winship, Betsy, and Sheila Stoneham, eds. *Explosives and Rock Blasting*. Field Technical Operations. Atlas Rowder Company. Dallas, Texas, Marple Press, 1987.

[1122]. Fatih, Cimok. *Hagia Sophia*. Istanbul, A turizm yayinlari, 1995.

[1123]. Fatih, Cimok. *Hagia Sophia*. Istanbul, A turizm yayinlari, 1985.

[1124]. Fergusson, G. I. *Reduction of Atmospheric Radiocarbon Concentration by Fossil Fuel Carbon Dioxide and the Mean Life of Carbon Dioxide in the Atmosphere*. London, Proc. Royal Soc., 243 A, pages 561-574. 1958.

[1125]. Filarete, Antonio Averlino. *Tractat über die Baukunst*. Vienna, 1890.

[1126]. Fischer, Fr. *Thucydidus reliquiae in papyris et membranis aigiptiacis servatae*. Lipsiae, 1913.

[1127]. Verlag, Dr. Ludwig Reichert. *Flüsse im Herzen Europas. Rhein-Elbe-Donau*. Kartenabteilung der Staatsbibliothek zu Berlin. Preussischer Kulturbesitz. Wiesbaden, 1993.

[1128]. Fomenko, A.T. *The Jump of the Second Derivative of the Moon's Elongation. Celestial Mechanics,* Volume 29 (1981): 33-40.

[1129]. Fomenko, A. T. *Some New Empirico-Statistical Methods of Dating and the Analysis of Present Global Chronology*. The British Library. Department of Printed Books. Cup. 918/87. 1981.

[1130]. Fomenko, A.T. *New Empirico-Statistical Dating Methods and Statistics of Certain Astronomical Data*. The theses of the First International Congress of the International Bernoulli Society for Mathematical Statistics and Probability Theory. Volume 2. Moscow, Nauka, 1986. 892.

[1131]. Fomenko, A.T. *Duplicates in Mixed Sequences and a Frequency Duplication Principle. Methods and Applications*. Probability theory and mathematical statistics. Proceeding of the 4th Vilnius Conference (24-29 June 1985). Volume 16. Utrecht, Netherlands, VNU Science, 1987. 439-465.

[1132]. Fomenko, A.T. *Empirico-Statistical Methods in Ordering Narrative Texts. International Statistical Review*, Volume 566, No. 3 (1988): 279-301.

[1133]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *When was Ptolemy's Star Catalogue in "Almagest" Compiled in Reality?* Preprint.

No. 1989-04, ISSN 0347-2809. Dept. of Math., Chalmers Univ. of Technology, The University of Goteborg. Sweden.

[1134]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *When was Ptolemy's Star Catalogue in "Almagest" Compiled in Reality? Statistical Analysis*. Acta Applicandae Mathematical. Volume 17. 1989. 203-229.

[1135]. Fomenko, A. T. *Mathematical Statistics and Problems of Ancient Chronology. A New Approach*. Acta Applicandae Mathematical. Volume 17. 1989. 231-256.

[1136]. Fomenko, A. T., Kalashnikov V. V., Nosovskiy G. V. *Geometrical and Statistical Methods of Analysis of Star Configurations. Dating Ptolemy's Almagest*. USA, CRC Press, 1993.

[1137]. Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications to Historical Dating*. Volume 1: *The Development of the Statistical Tools*. Volume 2: *The Analysis of Ancient and Medieval Records*. The Netherlands, Kluwer Academic Publishers, 1994.

[1138]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *The dating of Ptolemy's Almagest based on the coverings of the stars and on lunar eclipses*. Acta Applicandae Mathematicae. Volume 29. 1992. 281-298.

[1139]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *Statistical analysis and dating of the observations on which Ptolemy's "Almagest" star catalogue is based*. In: *Probability theory and mathematical statistics*. Proc. of the Fifth Vilnius Conference. Volume 1. Moklas, Vilnius, Lithuania. VSP, Utrecht, The Netherlands, 1990. 360-374.

[1140]. Fomenko, A. T., and S. T. Rachev. *Volume Functions of Historical Texts and the Amplitude Correlation Principle*. Computers and the Humanities. Vol. 24. 1990. 187-206.

[1141]. Manuel, Frank E. *Isaac Newton, the Historian*. Cambridge, Massachusetts, The Belknap Press, 1963.

[1142]. Franke, Peter Robert, and Ilse Paar. *Die Antiken Münzen der Sammlung Heynen. Katalog mit Historischen Erläuterungen*.

Landschaftsmuseum Krefeld-Burglinn. Rheinland-Verlag, Köln, in Kommission bei Rudolf Habelt Verlag, Bonn. 1976.

[1143]. de Landa, Friar Diego. *Yucatan before and after the Conquest*. Translated with notes by William Gates. San Fernando, Atrio de San Francisco, 1993.

[1144]. Fricke, W., and A. Koff *FK4*. No.10. Heidelberg, Veröf. Astr. Inst., 1963.

[1145]. Fuchs, W. *Nach allen Regeln der Kunst. Diagnosen über Literatur, Musik, bildende Kunst. Die Werke, ihre Autoren und Schöpfer*. Stuttgart, Deutsche Verlags-Anstalt., 1968.

[1146]. Fuchs, W. *Mathematical Theory of Word-Formation*. London, 1955.

[1147]. Fulton, Alexander. *Scotland and her Tartans. The Romantic Heritage of the Scottish Clans and Families*. Colour Library Books Ltd., Sandbach, Cheshire; Godalming, Surrey, 1991.

[1148]. Fussbroich, Helmut. *St. Maria Lyskirchen in Köln*. Rheinische Kunststätten. Heft 60. Rheinischer Verein für Denkmalpflege und Landschaftsschutz. Köln, Neusser Druckerei und Verlag GmbH, 1992.

[1149]. Gabovitsch, Eugen. *Newton als geistiger Vater der Chronologiekritik und Geschishtsrekonstruktion (neben Hardoin*). Bemerkungen zum Artikel von Uwe Topper in Synesis Nr. 4/1999. Efodon-Synesis (Germany) Nov/Dez. 1999, Nr. 6/1999, S. 29-33.

[1150]. Gabovitsch. Eugen. *Die Grosse Mauer als ein Mythos: Die Errichtungsgeschichte der Chinesischen Mauer und ihre Mythologisierung*. Efodon-Synesis (Germany), Nov/Dez. 1999, Nr.6/1999, S. 9-21.

[1151]. Gadol, J. *Leon Battista Alberti*. Chicago, London, 1969.

[1152]. Gassendi. *Nicolai Coppernici vita*. A supplement to the edition titled *Tychonis Brahei, equitis Mani, astronomorum copyrhaei vita*. XDCLV.

[1152:1]. El Gayar, El Sayed, and M. P. Jones. *Metallurgical Investigation of the Iron plate found in 1837 in the Great Pyramid at Gizeh, Egypt*. In:

Journal of the Historical Metallurgy Society, Volume 1 (1989): 75-83.

[1153]. Gingerich, O. *Ptolemy Revisited: A Reply to R. R. Newton*. *Quarterly Journal of the Royal Astronomical Society*, No.22 (1981): 40-44.

[1154]. Ginzel, F. K. *Spezieller Kanon der Sonnen- und Mondfinsternisse für das Ländergebiet der klassischen Altertumswissenschaften und den Zeitraum von 900 vor Chr. bis 600 nach Chr*. Berlin, Mayer & Müller, 1899.

[1155]. Ginzel, F.K. *Handbuch der Mathematischen und Technischen Chronologie*. Bd. I-III. Leipzig, 1906, 1911, 1914.

[1156]. Ginzel, F. K., and A. Wilkens. *Theorie der Finsternisse*. Encykl. der Wissenschaftten. Bd. VI, 2. S. 335. 1908.

[1157]. Girou, Jean. *Simon de Monfort*. Paris: La Colombe, 1953.

[1158]. Della Fina, Giuseppe M., *Luoghi e tempi Etruschi schede di ricerca*. Firenze: Fatatrac, 1989.

[1159]. Gladwin, H. *Men out of Asia*. NY, 1949.

[1160]. Goss, John. *Kartenkunst: Die Geschichte der Kartographie*. Deutsche Asgabe: Georg Westermann Verlag, Braunschweig, 1994. German translation of the English edition: Goss, John. *The Mapmaker's Art. A History of Cartography*. London, Studio Editions Ltd.

[1160:1]. Granier, J., and S. Gagnière. *Avignon. (The city at Sunset. The Popes' Palace. The Saint Benezet bridge)*. English edition. Éditions du Boumian, Monaco.

[1161]. Grasshoff, Gerd. *The History of Ptolemy's Star Catalogue*. New York, Springer Verlag, 1990.

[1162]. Grienberger, C. *Catalogus Veteres affixarum longitudiues et latitudines cum novis conferens*. Romae apud B. Zannetum, 1612. (The Pulkovo Observatory Library.)

[1163]. Grierson, Philip. *Coinage and Money in Byzantine Empire*. Spoleto, 1961.

[1164]. Grierson, Philip. *Monnaies du Moyen Âge*. Fribourg, 1976.

[1165]. Grimme, Ernst Günther. *Der Dom zu Aachen. Architektur und Ausstattung*. Aachen, Einhard-Verlag, 1994.

[1166]. Grollenberg, L. N. *Atlas of the Bible*. NY, 1956.

[1167]. Gualberto, Zapata Alonzo. *An Overview of the Mayan World. With a Synthesis of the Olmec, Totonac Zapotec, Mixtec, Teotihuacan, Toltec and Aztec Civilizations*. Mexico, Merida, 1993.

[1167:1]. *Guide to Edo-Tokyo Museum* (English edition). Edited by Edo-Tokyo Museum. Japan Broadcast Publishing Co., Ltd. Printed in Japan by Toppan Printing Co., Ltd.

[1168]. *Gutenberg-Bibel. Geschichtliche Bücher des Alten Testaments*. Die bibliophilen Taschenbücher. Dortmund, Harenberg Kommunikation, 1977.

[1169]. *Gutenberg Bibel (1452-1455)*. Reprinted 1968 by Verlag Konrad Köbl. 8022 Grünwald bei München, Huberttusstrasse 13. Firma Elektra, Reprografischer Betrieb, Kjeld Höjring, Niedernhausen/Ts. Printed in Germany.

[1170]. Schneider, Dr. Cornelia. *Gutenberg-Dokumentation. Information Mittelalter. Das Buch vor Gutenberg (I)*. Gutenberg-Museum Mainz, 1990.

[1171]. Schneider, Dr. Cornelia. *Gutenberg-Dokumentation. Information Mittelalter. Das Buch vor Gutenberg (II)*. Gutenberg-Museum Mainz, 1990.

[1172]. *Haack Geographisch-Kartographischer Kalender.* Germany, Haack Gotha, VEB Hermann Haack Geographisch-Kartographische Anstalt Gotha, 1983.

[1172:1]. *Haack Geographisch-Kartographischer Kalender*. Germany, Haack Gotha, VEB Hermann Haack Geographisch-Kartographische Anstalt Gotha, 1988.

[1173]. Hagek, W. *Kronyka Czeska*. Prague, 1541.

[1174]. Hans, Peter. *Der Dom zu Köln. 1248-1948*. Düsseldorf, Verlag L. Schwann, 1948.

[1175]. Hansen, P. *Ecliptische Tafeln für die Konjunktionen des Mondes und der Sonne*. Leipzig, 1857.

[1176]. Hansen, P. *Theorie der Sonnenfinsternisse und verwandten Erscheinungen*. Leipzig, 1859.

[1177]. Harley, J. B., and David Woodward. *The History of Cartography. Volume 1. Cartography in Prehistoric, Ancient and Medieval Europe and the Mediterranean*. Chicago & London, The University of Chicago Press, 1987.

[1178]. Harvey, Arden. *Who Owns Our Past? National Geographic*, Volume 175, No.3 (March 1989): 376-393.

[1179]. Hauvette, A. *Herodote historien des guerres midiques*. Paris, 1894.

[1180]. Haveta, E. *La modernité des prophètes*. Paris, 1891.

[1181]. Hazirlayan, H. H. Aliy Yalcin (Hz. Yusa Camii Imam-Hatibi). *Hazreti Yusa (Aleyhisselam)*. Istanbul. Brochure written by the prior of the temple at the grave of St. Iusha at the outskirts of Istanbul.

[1182]. Hearnshaw, J .B., and D. Khan. *An Analysis of the Magnitude Data in Ptolemy's Almagest*. Southern Stars. Journal of the Royal Astronomical Society of New Zealand (Wellington), Volume 36, Nos. 5-6 (December 1955): 169-177.

[1183]. Heath, T. L. *Aristarchus of Samos, the Ancient Copernicus; a History of Greek Astronomy to Aristarchus, together with Aristarchus' Treatise on the Sizes and Distances of the Sun and Moon*. Oxford, Clarendon Press, 1913.

[1184]. Heine-Geldern, R., and G.Ekholm. *Significant parallels in the symbolic arts of Southern Asia and Middle America*. In: *Selected Papers of the 29th International Congress of Americanists*, Volume 1. Chicago, 1951. 306.

[1185]. Heinsohn, Gunnar. *Assyrerkönige gleich Perserherrscher! (Die Assyrienfunde bestätigen das Achämenidenreach)*. Gräfelfing, Mantis

Verlag, 1996.

[1186]. Heinsohn, Gunnar, and Heribert Illig. *Wann lebten die Pharaonen? (Archäologische and technologische Grundlagen für eine Neuschreibung der Geschichte Ägyptens and der übrigen Welt.)* Gräfelfing, Mantis Verlag, 1997.

[1187]. Heintze, C. *Objects rituels, croyances et dieux de la Chine antique et de l'Amérique*. Antwerpen, 1936.

[1188]. Heis. *Die Finsternisse während des pelop. Krieges*. Progr. d. Fried. Wilh. Gimn. Köln, 1834.

[1189]. Herbert, Ewe. *Abbild oder Phantasie? Schiffe auf historischen Karten*. Rostock, VEB Hinstorff Verlag, 1978.

[1190]. [Herodotus]. *The History of Herodotus*. London, 1858.

[1191]. Hignett, C. *Xerxes Invasion of Greece*. Oxford, 1963.

[1192]. Hincks, E. *The Egyptian Dynasties of Manetho*. The Journal of Sacred Literature. London, 1864.

[1193]. Hipparchus. *Hipparchi in Arati et Eudoxi Phenomena Commentarium*. Ed. and German trans. C. Manitius. Leipzig, 1894.

[1194]. *Historiae bysantinae scriptores post Theophanem. Patrologiae cursus completus. Series graeca posterior*. T.CIX. J.-P. Migne, 1863.

[1195]. Hochart. *De l'authenticité des Annales et des Histoires de Tacite*. Paris, 1890.

[1196]. Hodge, K.C., and G.W.A. Newton. *Radiocarbon Dating. Manchester Museum Mummy Project. Multidisciplinary Research on Ancient Egyptian Mummified Remains*. Edited by A. Rosalie David. Published by Manchester Museum. Manchester, England, 1979. 137-147.

[1197]. Hofflit, D. *The Bright Star Catalogue*. New Haven Connecticut, USA, Yale Univ. Obs., 1982.

[1198]. Hoffman. *Sämtliche bei griechishen und lateinschen Schriftstellern des Altertums erwähnte Sonnen- und Mondfinsternisse*. Trieste, 1885.

[1199]. Horster, M. *Brunelleschi und Alberti in ihrer Stellung zur römischen Antike*. Florence, 1973.

[1200]. Horus. *The Enigma Surrounding the Sphinx*. An Egyptian Magazine, April/June 1999.

[1201]. Hoster, Joseph. *Der Dom zu Köln*. Köln, Greven Verlag, 1965.

[1202]. Huddleston, L.E. *Origin of the American Indian. European Concepts, 1492-1729*. Austin, 1967.

[1203]. Hütt, Wolfgang. Altdorfer. *Maler und Werk*. Eine Kunstheftreihe aus dem VEB Verlag der Kunst. Dresden, 1976.

[1204]. Hugot, Leo. *Aachen Cathedral*. Aachen, Germany, Einhard Verlag, 1988.

[1205]. Ideler, L. *Handbuch der mathematischen und technischen Chronologie*. Band 1-2. Berlin, 1825-1826.

[1206]. Ilhan Aksit. *The Topkapi Palace*. Istanbul, Aksit Kultur Turism Sanat Ajans Ltd., 1995.

[1207]. Ilhan Aksit. *The Museum of Chora. Mosaics and Frescoes*. Istanbul, Aksit Kultur Turism Sanat Ajans Ltd., 1995.

[1208]. Illig, Heribert. *Hat Karl der Große je gelebt? (Bauten, Funde und Schriften im Widerstreit)*. Gräfelfing, Mantis Verlag, 1996.

[1208:1]. *Irish Dictionary*. Collins Gem. English-Irish. Irish-English. Seamus Mac Mathuna and O Corrain (University of Ulster). Harper Collins, 1999.

[1209]. Isidori Junioris. *Hispalensis episcopi: De responsione mundi*. 1472. (The Pulkovo Observatory Library.)

[1210]. Islam. *Kunst und Architektur.* Herausgegeben von Markus Hattstein und Peter Delis. Köln, Könemann, 2000.

[1211]. *Istanbul and the Marmara Region. A Tale of two Continents*. Turkey, The Ministry of Tourism, Istanbul, 1994.

[1212]. Janin, R. *Constantinople Byzantine*. Paris, 1950.

[1213]. Jirku, A. (Jurku, A.) *Ausgrabungen in Palästina-Syrien*. Halle, 1956.

[1214]. Johnson, Edwin. *The Rise of English Culture*. Williams and Norgate. London-New York, Putnam, 1904.

[1215]. Johnson, Edwin. *The Rise of Christendom*. London, Kegan Paul, Trench, Trubner, & Co. Ltd., 1890.

[1215:1]. Johnson, Paul. *The civilization of Ancient Egypt*. London, Seven Dials, Cassel & Co., 2000.

[1216]. Joubert, Pierre. *L'Heraldique. Les guides practiques*. Editions Ouest-France, 1984.

[1217]. Keegan, John. *A History of Warfare*. New York, Vintage Books, 1994.

[1218]. *Katalog dawnych map Rzeczypospolitej Polskiej w kolekcji Emeryka Hutten Czapskiego i w innych zbiorach*. Wroclaw, Warszawa, Krakow, Gdansk: Zaklad Narodowy im. Ossolinskich, Wyd. Polskiej Akademii Nauk. Instytut Geografii i Przestrzennego Zagospodarowania. Ossolineum. N.1. Mapy XV-XVI wieku. 1978.

[1219]. Keller, W. *Und die Bibel hat doch Recht*. Düsseldorf, 1958.

[1220]. Kenyon, K. M. *Digging in Jericho*. London, 1957.

[1221]. *Kings & Queens of England. A set of picture cards*. Great Britain, Fax Pax Ltd., 1988.

[1222]. Kinoshita, H. *Formulas for Precession*. Smithsonian Inst. Astrophys. Observatory. Cambridge, Massachussets, 1975.

[1223]. Sale, Kirkpatrick. *The Conquest of Paradise. Christopher Columbus and the Columbian Legacy*. New York, Penguin Books, 1990.

[1224]. Knobel, E.B. *British School of Archaeology in Egypt and Egyptian Research Account*. London, 1908.

[1225]. Knobel, E.B. *The Chronology of Star Catalogues*. Memoirs of the Royal Astronomical Society. No.43 (1877): 1-74.

[1226]. Kobold, H. *Finsternisse. Handwörterbuch der Astronomie*. Herausg. von W. Valentiner. Bd. I. Breslau, 1897.

[1227]. Koeva, Margarita. *Rila Monastery*. Sofia, Borina, 1995.

[1228]. *Köln in historischen Stadtplänen. Die Entwicklung der Stadt seit dem XVI Jahrhundert*. Berlin, Argon, 1995.

[1229]. *Kostbarkeiten der Buchkunst. Illuminationen klassischer Werke von Archimedes bis Vergil*. Herausgegeben von Giovanni Morello. Stuttgart-Zürich, Belser Verlag, 1997.

[1230]. Krishnaiah, P. and B. Miao. *Review about Estimation of Change-Points*. In: *Handbook of Statistics*, Volume 7. 1988. 375-402.

[1231]. *Krönungen, Könige in Aachen. Geschichte und Mythos*. Vom 12. Juni bis 3.Oktober 2000 in Rathaus, Domschatzkammer und Dom, Aachen. (Annette Fusenig M. A. und Barbara Jacobs M. A.). From 12th of June to 3rd October 2000 in Town Hall, Cathedral Treasury and Cathedral, Aachen. Kurzführer zur Ausstellung. Guide to the exhibition. Printed in Germany by Verein Aachener Krönungsgeschichte e. V.

[1232]. Mittelstädt, Kuno. *Albrecht Dürer*. Henschelverlag Kunst und Gesellschaft. Arkady, Warszawa-Berlin, 1977.

[1232:1]. *Kunst des Mittelalters in Armenien*. Burchard Brentjes, Stepan Mnazakanjan, Nina Stepanjan. (Kultur. Architektur. Plastik. Wandmalerei. Buchmalerei. Angewandte Kunst). Union Verlag, Berlin, 1981

[1233]. Lafuente, Jesús Precedo. *Visitor's Guide. The Cathedral of Santiago de Compostela*. Spain: Aldeasa, División Palacios y Museos, Estudios Gra'ficos Europeos, 1998.

[1234]. Kurth, Willi. *The Complete Woodcuts of Albrecht Dürer*. With an introduction by Campbell Dodgson, M.A., C.B.E. New York, Dover Publications, Inc., 1963.

[1235]. Lajta, Edit. *Malarstwo Francuskie od Gotyku do Renesansu*. Wydawnictwa Artystyczne i Filmowe-Warszawa. Drukowano na

Wegrezech, 1979. Drukarnia Kossuth, Budapeszt. Wspolne wydanie wydawnictw Corvina, Budapest i WAiF, Warszawa.

[1236]. *L'art de vérifier les dates faites historiques*. Ed. par des Bénédictines. 1 ed., Paris, 1750; 2 ed., Paris, 1770; 3 ed., Paris, 1783, 1784, 1787.

[1237]. Laclotte, Michel (Director, Musée du Louvre). *Treasures of the Louvre*. New York, London-Paris, Abbeville, 1993.

[1238]. Langeteau, C. *Tables pour le calcul des syzygies ecliptiques, Connaissanse des Temps pour 1846*. Paris, 1843, 1850.

[1239]. Layamon. *Brut, or the Chronicle of Britain*. Ed. F. Madden. Volume II. London, 1847. 525-526, vv. 22589-22602.

[1240]. Stegena, Lajos, ed. *Lazarus Secretarius. The First Hungarian Mapmaker and His Work*. Budapest, Akademiai Kiado, 1982.

[1240:1]. Lecoq-Ramond, Sylvie, and Béguerie Pantxika. *Le Musée d'Unterlinden de Colmar*. Musées et Monuments de France. Paris, Schongauer & Albin Michel, 1991.

[1241]. Leland, C. *Fusang or discovery of America by Chinese Buddhist priests in the 5th century*. London, 1875.

[1242]. Dal Maso, Leonardo B.. *Rome of the Caesars*. Firenze, Bonechi Editioni Il Turismo, 1974, 1992.

[1243]. *Le Saint voyage de Jérusalem de seigneur d'Anglure*. Paris, F. Bonnardot and A. Longnon, 1878.

[1244]. *Le Wallraf-Richartz Museum de Cologne*. Munich, Scala, C. H. Becksche Verlagbuchhandlung (Oscar Beck), 1992.

[1245]. Lehmann, P. *Tafeln zur Berechnung der Mondphasen und Sonnen- und Mondfinsternisse*. Berlin, 1882.

[1245:1]. *Les Grandes Civilisations Disparues*. Sélection du Reader's Digest. Paris-Bruxelles-Montréal-Zurich, 1980.

[1246]. *Les Manuscripts de la Mer Morte. Aux origines du christianisme*. Les Dossiers d'Archéologie, No. 189 (Janv. 1994).

[1247]. de Austria, Leupoldus. *Compilatio de Astrorum Scientia,* cuts. 1489. (The Pulkovo Observatory Library.)

[1248]. Lhotsky, A. *Auf Satze und Vortrage*. Halle, 1970-1972.

[1249]. Lichtheim, Miriam. *Ancient Egyptian Literature*. Volumes 1-3. USA, University of California Press, 1975.

[1250]. Libby, W.F. *Radiocarbon dating*. 2nd edition. Chicago, Univ. of Chicago Press, 1955.

[1251]. Lilly, W. *An Introduction to Astrology*. London, G. Bell, 1939.

[1252]. Linde, A. v. d. *Gutenberg. Geschichte und Erdichtung*. Stuttgart, 1878.

[1253]. Linde, A. v. d. *Geschichte der Buchdruckerkunst*. Berlin, 1886.

[1254]. Lokotsch, K. *Etymologisches Wörterbuch der europäischen Wörter.* Heidelberg, 1927.

[1255]. Longhi, Roberto. *Caravaggio*. Die Italienische Malerei. Dresden: Editori Riuniti Rom, VEB Verlag der Kunst, 1968

[1256]. Lubienietski, S. *Theatrum Cometicum, etc*. Amstelodami, 1666-1668. (The Pulkovo Observatory Library.)

[1257]. Lubienietski, S. *Historia universalis omnium Cometarum*. Lugduni Batavorum, 1681. (The Pulkovo Observatory Library.)

[1258]. *Lucas Cranach d. Ä*. Herausgegeben von Heinz Lüdecke. Welt der Kunst. Henschelvarlag Kunst und Gesellschaft. Berlin, 1972.

[1259]. Magi, Giovanna, and Giuliano Valdes. *All of Turkey*. Firenze, Casa Editrice Bonechi, 1990.

[1260]. Manuel, Chrisoloras. *Manuels Chrisolorae Vita et scripta*. Patrologiae cursus completus. Series graeca posterior. T.CLVI. J.-P. Migne, 1866.

[1261]. Manuel II Palaeologus. *Laudatio funebris fratris sui Theodori Palaeologi Despotae*. Patrologiae cursus completus. Series graeca posterior. T. CLVI. J.-P. Migne, 1866.

[1261:1]. *Maps of the Ancient World. 2002 Calendar*. From The Huntington Library. Avalanche Publishing, Inc., 2001.

[1262]. *Mapy severni a jizni hvezdne oblohy*. Praha, Kartografie Praha, 1971.

[1263]. Marco Polo. *Le Livre des Merveilles*. La Renaissance du Livre. Collection Références. Extrait du Livre des Merveilles du Monde (Ms. fr. 2810) de la Bibliotheque nationale de France. 1999 Ultreya srl, Milan. 1996 Faksimile Verlag Luzern pour les textes et les images. 1999 La Renaissance du Livre, Tournai pour l'edition francaise. Belgique.

[1264]. Marco Polo. *The Travels of Marco Polo*. The Complete Yule-Cordier Edition. With a Total of 198 Illustrations and 32 Maps and Site Plans. Three Volumes Bound as Two. Volumes 1,2. Including the unabridged third edition (1903) of Henry Yule's annotated translation, as revised by Henry Cordier; together with Cordier's later volume of notes and addenda (1920). New York, Dover Publications, Inc., 1993.

[1265]. Maria Da Villa Urbani. *Basilica of San Marco*. Milan, Editions KINA, 1993.

[1266]. Martin Behaim's 1492 *Erdapfel*. A paper version of our earliest surviving terrestrial Globe. First made in Nuremberg in 1492. Follow Marco Polo and the quest for spice on this unique medieval relic. Greaves & Thomas, London, England. Registered design & Patents Pending. Artwork & Globe Gores, 1997. (A selection of facsimile globes from the Greaves & Thomas collection. Spanning cartographic history from 1492 to the present day.)

[1267]. Maso Finiguerra. *A Florentine Picture-Chronicle*. Reproduced from the originals in the British Museum by the Imperial Press, Berlin. A critical and descriptive text by Sidney Colvin, M. A. Keeper of the prints and drawings of the British Museum. New York, Benjamin Blom, 1970.

[1268]. [Paris, Matthew] *The Illustrated Chronicles of Matthew Paris*. Cambridge, Corpus Christi College, 1993.

[1268:1]. McKenzie, John L., S. J. *Dictionary of the Bible*. G. Chapman, London, 1985 (1965 by Macmillan Publishing).

[1269]. Meier, H. *Deutsche Sprachstatistik*. Hildesheim, 1964.

[1270]. de la Garza, Mercedes. *The Mayas. 3000 years of civilization*. Mexico, Monclem Ediciones; Florence, Casa Editrice Bonechi, 1994.

[1271]. *Germany*. Michelin et Cie, 1996.

[1272]. *Paris*. Michelin et Cie, 1996.

[1273]. Michell, J. A. *Little History of Astro-Archaeology: Stages in the Transformation of a Heresy*. London, 1977.

[1273:0]. Michov, H. *Weitere Beiträge zur älteren Kartographie Russlands*. Mit 1 Textabbildung und 5 Karten. Sonderabzug aus den Mitteilungen der Geographischen Gesellschaft in Hamburg, Band XXII. Hamburg: L.Friederichsen & Co. Inhaber: Dr. L. Friederichsen, 1907.

[1273:1]. Migne, J.-P. *Patrologiae Cursus Completus etc*. Paris: Petit-Montrouge, 1800-1875.

[1274]. Miller, W. *The Latins in the Levant. A History of Frankish Greece in 1204-1566*. London, 1908.

[1275]. Mommsen, T. *Die Römische Chronologie bis auf Caesar.* Berlin, 1859, 2 Aufl.

[1276]. Montucla, J. E. *Histoire des Mathématiques*. T.IV. Paris, 1802.

[1277]. Montucla, J. E. *Histoire des Mathématiques*. 4 vols. Paris. 1799-1802.

[1278]. *Musée Royal de Naples: Peintures, bronzes et statues érotiques du cabinet secret, avec les explanations de M. C. F. (César Famin)*. Paris, 1857.

[1279]. *Museum. Gutenberg Museum Mainz*. Braunschweig, Georg Westermann Verlag, 1980. (3 Auflage 1994.)

[1280]. Myres, J. *Herodotus. Father of History*. Oxford, 1953.

[1281]. Ahmed Kardy. *Finding a Pharaoh's Funeral Bark. National Geographic,* Vol. 173, No. 4 (April 1988): 513-546.

[1282]. Peter Miller. *Riddle of the Pyramid Boats. National Geographic,* Vol. 173, No. 4 (April 1988): 534-546.

[1282:1]. Rick Gore. *The Eternal Etruscans*. *National Geographic,* Volume 173, No. 6 (June 1988): 696-743.

[1283]. *National Geographic*, Volume 176, No. 4 (October 1989).

[1284]. Nelli René. *Ecritures cathares*. Complete Cathar writings translated into French. Planete, 1968.

[1285]. Neugebauer, O. *Astronomische Chronologie*. Berlin and Leipzig, 1929.

[1286]. Neugebauer, O. *Specieller Kanon der Sonnenfinsternisse*. Ergänzungsheft, Astron. Nachr. 8, 4. Kiel, Verlag der Astronomischen Nachrichten, 1931.

[1287]. Neugebauer, O. *A History of Ancient Mathematical Astronomy*. 3 Vols. New York-Berlin, Springer-Verlag, 1975.

[1288]. Neugebauer, O. *The Exact Sciences in Antiquity*. 2nd edition. Providence, Rhode Island, Brown University Press, 1957.

[1289]. Neugebauer, Otto and Richard A. Parker. *Egyptian Astronomical Texts*. 3 vols. Providence and London: Lund Humphries for Brown University Press, 1960-1969.

[1290]. Neugebauer, O., and H. B. Van Hoesen. *Greek Horoscopes*. Philadelphia, The American Philosophical Society, 1959.

[1290:1]. Neugebauer, O., and R. A. Parker. *Egyptian Astronomical Texts*. Vols. 1-3. London, Brown University Press, 1964.

[1291]. Neugebauer, O., R. A. Parker, and D.Pingree. *The Zodiac Ceilings of Petosiris and Petubastis*. *Denkmäler der Oase Dachla*. *Aus dem Nachlass von Ahmed Fakhry*. Bearbeitet von J. Osing, M. Moursi, Do. Arnold, O. Neugebauer, R. A. Parker, D. Pengree und M. A. Nur-el-Din. Archäologische Veröffentlichungen 28 Deutsches Archäologisches Institut. Abteilung Kairo. Mainz am Rhein, Verlag Philipp von Zabern, 1982.

[1292]. Neugebauer, P. V. *Tafeln zur astronomischen Chronologie*. 3 Volumes. Leipzig, 1912.

[1293]. Neugebauer, P. V. *Abgekürzte Tafeln der Sonne und großen Planeten*. Berlin, 1904.

[1294]. Newcomb, S. *On the reccurence of solar eclipses with tables of eclipses*. Astronomical Papers (Washington). Vol. 1, No. 1 (1882).

[1295]. Newcomb, S. *Tables of the Motion of the Earth on its Axis and around the Sun*. Astronomical Paper. V.VI, Pt.1. 1898.

[1296]. Newmann, Dianne. *The Pergamon Altar*. Staatliche Museen zu Berlin, Preussischer Kulturbesitz, 1993.

[1297]. Newton, Isaac. *Abregé de la chronologie de I. Newton* fait par luimème, et traduit sur le manuscript Angloise [par Nicolas Freret]. Paris: Gavelier, 1725.

[1298]. Newton, Isaac. *The Chronology of Ancient Kingdoms Amended. To which is Prefix'd, A Short Chronicle from the First Memory of Things in Europe, to the Conquest of Persia by Alexander the Great*. London: J. Tonson, 1728. Re-edited in 1988 by Histories and Mysteries of Man Ltd.

[1299]. Newton, Isaac. *La Chronologie des Ancien Royalmes Corrigée, Martin u.a*. Translation F. Granet. Paris, 1728.

[1300]. Newton, Isaac. *Kurzer Auszug aus der weltberühmten Isaac Newtons Chronologie derer alten Königreiche: worinnen 4 Haupt-Periodi veste gestellt u. aus d. Antiquität eruiert werden...; wobei zugl. gezeiget wird, wie d. dunckle Histoire d. alten verfallenen Königreiche... in e. richtige chronolog. Ordnung zu bringen sei...* Aus d. Engl. Von Philipp Georg Hübner. Meiningen, 1741.

[1301]. Newton, Isaac. *Abrégé de la chronologie des ancien royaumes*. Trad. Deel Anglois de Mr. [Andrew] Reid. Geneve, 1743.

[1302]. Newton, Isaac. *Kurzer Auszug aus der I.Newtons Chronologie*. Von Pf. Georg Hübner, Hilburgshausen u. a. 1745.

[1303]. Newton, R. R. "Astronomical evidence concerning non-gravitational forces in the Earth-Moon system." *Astrophysics and Space Science,* Volume 16 (1972): 179-200.

[1304]. Newton, R. “Two Uses of Ancient Astronomy.” *Philosophical Transactions of the Royal Society of London*, Series A., 276 (2 May 1974): 99-115. DOI: 10.1098/rsta.1974.0012.

[1305]. Newton, Robert R. *The Origins of Ptolemy’s Astronomical Tables*. The Johns Hopkins University Applied Physics Laboratory. The Center for Archaeoastronomy, University of Maryland. USA, 1985.

[1306]. Newton, R. R. *Ancient Astronomical Observations and the Accelerations of the Earth and Moon*. Baltimore and London, John Hopkins University Press, 1970.

[1306:1]. Newton, R. R. *The Moon’s Acceleration and Its Physical Origin*. Baltimore, John Hopkins University Press, 1979.

[1307]. Newton, Robert R. *On the fractions of degrees in an ancient star catalogue*. Quarterly Journal of the Royal Astronomical Society, Volume XX (1979): 383-394.

[1308]. Newton, Robert R. *The origins of Ptolemy’s planetary parameters*. The Johns Hopkins University Applied Physics Lab. The Center for Archaeoastronomy. 1982. 86-90.

[1309]. *Nicolai Copernici Thorunensis de Revolutionibus Orbium Coelestium Libri VI*. Ex. auctoris autographio recudi curavit Societas Copernicana Thorunensis. Berolini, 1873.

[1310]. Nikulin, N. *Lucas Cranach. Masters of World Painting*. Leningrad, Aurora Art, 1976.

[1311]. Nilsson, M. P. *Primitive Time-Reckoning. A Study in the Origins and the First Development of the Art of Counting Time among the Primitive and Early Culture Peoples*. Lund, Gleerup, 1920.

[1312]. Noth, M. *Die Welt des Alten Testaments*. Berlin, 1957.

[1313]. Oertel, F. *Herodots ägyptischen Logos und die Glaubwürdigkeit Herodots*. Berlin, 1970.

[1314]. Olston, A. B. *The Story of Time*. Chicago, Jarvis Universal Clock Co., 1915.

[1315]. Oppolzer, Th. *Kanon der Sonnen- und Mondfinsternisse*. Wien: K. K.Hof- und Staatsdruckerei, 1887.

[1316]. Oppolzer, Th. *Tafeln zur Berechnung der Mondfinsternisse*. Wien, 1883.

[1317]. Oppolzer, Th. *Syzygientafeln für den Mond*. Leipzig, Astronomische Gesellschaft, 1881.

[1318]. Orbini, Mauro. *Origine de gli Slavi & progresso dell'Imperio loro*. Pesaro, 1606.

[1319]. Orontij, Finai Delphinatus. *Canonum Astronomicum*. 1553. (The Pulkovo Observatory Library.)

[1320]. Orontii, Finaei Delphinatis. *Fine Oronce, etc*. 1551. (The Pulkovo Observatory Library.)

[1321]. Orr, M. A. *Dante and the Early Astronomers*. London, Gall and Inglis, 1913.

[1321:1]. Otero, Gloria. *El Arte Romanico en España. Romanesque Art in Spain*. Subdireccion General de Promocion Exterior del Turismo. Turespaña, Spain, 1995.

[1322]. Otero, José Carro. *Santiago de Compostela*. Second edition. Leon, Spain, Editorial Everest S.A., 1999.

[1323]. Ostrowski, W. *The ancient names and early cartography of Byelorussia*. London, 1971.

[1324]. Owen, G. F. *Archaeology and the Bible*. NY, 1961.

[1325]. Page, E. S. *Continuous inspection schemes*. *Biometrika*, Volume 41, No.1 (1954): 100-115.

[1326]. Page, E. S. *A test for a change in a parameter occurring at an unknown point*. *Biometrica*, Vol. 42, No.4 (1955): 523-527.

[1327]. Paladilhe, Dominique. *Simon de Monfort et le Drame Cathare*. France: Librairie Académique Perrin, 1997.

[1328]. Pannekoek, A. *A History of Astronomy*. New York, 1961.

[1329]. *Paris. Tourist Guide*. Paris: Guide Michelin, 1992.

[1330]. Parker, Richard A. *Ancient Egyptian Astronomy*. Philosophical Transactions of the Royal Society of London, Ser. A, 276 (1974): 51-65.

[1331]. Pastoureau, Michel. *Traité d'Héraldique*. Bibliothèque de la Sauvegarde de l'Art Francais. 3e éd. Paris, Grands manuels Picard, 1997.

[1332]. Venetus, Paulus. *Philisiphiae naturalis compendium clarissimi philosophi Pauli Veneti: una libro de compositione mundi, etc*. Paris, J. Lambert (s. d.), n.d.

[1333]. Pearce, A. *The science of the stars*. London, Glen & Co., 1898.

[1334]. Pearce, A. *The text-book of Astrology*. London, Glen & Co., 1911.

[1335]. Pedersen, O. *A survey of the Almagest*. Odence, 1974.

[1335:1]. Pelloutier, S. *Histoire des Celtes*. Paris: Quillan, 1771.

[1336]. Perrier, Jacques. *Notre-Dame de Paris*. Association Maurice de Sully, Paris, 1996.

[1337]. Petavius, D. *De doctrina temporum*. Vol. 1. Paris, 1627. (Petau, D. *Opus de doctrina temporum, etc*. Volume 1. Antwerpiae, M. DCCV.)

[1338]. Petavius, D. *Petavii Avrelianensis e Societate Iesu, Rationarium Temporum in Partes Dvas, Libros tredecim distributum*. Editio Ultima. Parisiis, Apud Sebastianum Cramoisy, Regis, & Reginae Architypographum: Gabrielem Cramoisy. M.DC.LII. Cvm Pivilegio Regis.

[1339]. Peters, C. H. F., and E. B. Knobel *Ptolemy's Catalogue of Stars. A Revision of the Almagest*. Publ. No. 86. Washington, The Carnegie Inst. of Washington, 1915.

[1340]. Petrarca, Francesco. *Familiarum rerum libri*. Editione critica per cura di Vittorio Rossi. Firenze, 1968.

[1340:1]. Petrie, Flinders W. M. *Athribi* Mem. of British School of Archaeology in Egypt. Volume 14. 1902.

[1340:2]. Petrie, Flinders. *Wisdom of the Egyptians*. London, British School of Archaeology in Egypt and Bernard Quaritch Ltd., 1940.

[1341]. Pfeil, Ulrich. *Trier. A tour of the most famous sights*. Kunstverlag Weick. Passau, 1996.

[1342]. Philip, A. *The Calendar: Its History, Structure and Improvement*. Cambridge University Press, 1921.

[1343]. *Philipp Apian und die Kartographie der Renaissance*. Bayerische Staatsbibliothek. Anton H. München, Konrad Verlag, 1989.

[1344]. [Phrantzae, Georgius] *De Vita et Acriptus Georgii Phrantzae*. Patrologiae cursus completus. Series graeca posterior. T. CLVI. J.-P. Migne, 1866.

[1345]. Pingre, A. *Chronologie des eclipses qui ont été visibles depuis le pole boréal jusque vers l'equateur pendant les dix siècles qui ont précedé l'ére Chrétienne*. Paris, 1787.

[1346]. Pogo, A. *Additions and corrections to Oppolzer's Kanon der Mondfinsternisse*. *Astron. Journal*, V. 43 (1937): 45-48.

[1347]. Pokorny, J. *Indogermanisches etymologisches Wörterbuch*. In 2 Bd. Tübingen. Basel: Francke Verlag, 1994 (3. Aufl.).

[1348]. Goetz, Delia and Sylvanus G. Morley. *Popol Vuh. The Sacred Book of the Ancient Quiché Maya*. From the translation of Adrian Recinos. Volume 29 in the "Civilization of the American Indian" series. Norman and London, Univ. of Oklahoma Press, 1950. (13th edition in 1991).

[1349]. Portal, Charles. *Histoire de la ville de Cordes (Tarn), 1222-1799*. Toulouse, 1902.

[1350]. Priese, Karl-Heinz. *The Gold of Meroe*. The Metropolitan Museum of Art, New York. Mainz, Verlag Philipp von Zabern, 1993.

[1351]. Prowe, L. *Nicolaus Copernicus*. 3 Bde. Berlin, 1883-1884.

[1352]. [Ptolemaeus, Claudius]. *Phelusiensis Alexandrini philosophi et matematici excellentissimi Phaenomena stellarum 1022 fixarum ad hanc aetatem reducta, atque seorsum in studiosorum gratiam. Nunc primum edita, Interprete Georgio Trapezuntio*. Excessum Coloniai Agrippinae. Anno 1537, octavo Calendas 5 Septembers.

[1353]. [Ptolemaeus, Claudius]. *Geographia*. Ed. Sebastian Münster. Basel, 1540. Reprint: Series of Atlases in Facsimile. Amsterdam: Theatrum Orbis Terrarum Ltd., 1966.

[1354]. [Ptolemaeus, Claudius]. *Clavdii Ptolemaei Pelusiensis Alexandrini omnia quae extant opera, praeter Geographiam, etc*. Baseliae, 1551.

[1355]. Ptolemy. *The Almagest*. (Great Books of Western World, V. 16). Encyclopaedia Britannica, 1952.

[1356]. Ptolemy, C. *Claudii Ptolemaei opera quae exstant omnia*. Ed. J. L.Heiberg et al. 3 volumes. Leipzig, 1898-1903,.

[1357]. Ptolemy. *Tetrabiblos*. Ed. and trans. F. E. Robbins. Harvard, 1940.

[1358]. *Ptolemy's Almagest*. Transl. and annot. by G. J. Toomer. London, 1984.

[1359]. Putnam, James. *Mummy*. London, New York, Eyewitness Books. 1993.

[1360]. Putnam, James. *Pyramid*. London, New York, Eyewitness Books. 1994.

[1361]. Radini (Radinus), Tedeschi. *Sideralis abyssus*. Luteciae, Impressum opa T. Kees. (The Pulkovo Observatory Library). 1514 (1511 ?).

[1362]. Ramet, Henri. *Histoire de Toulouse*. Toulouse, Le Pérégrinateur Editeur, Queray, 1994.

[1363]. Ranson, C. L. *A Late Egyptian Sarcophagus*. Bulletin of the Metropolitian Museum of Art. 9 (1914): 112-120.

[1364]. Raska. *Chronologie der Bibel*. Berlin, 1878.

[1365]. Rawlins, Dennis. *An investigation of the ancient star catalog*. Publications of the Astronomical Society of the Pacific. Volume XCIV. 1982. 359-373.

[1365:1]. Reade, Julian. *Assyrian Sculpture*. British Museum. British Museum Press, London, 1983, 1988.

[1366]. Reeves, Nicholas. *The Complete Tutankhamun. The King. The Tomb. The Royal Treasure*. New York, Thames and Hudson, 1990, 1995.

[1367]. Reeves, Nicholas, and Nan Froman. *Into the Mummy's Tomb. The Real-Life Discovery of Tutankhamun's Treasures*. Toronto: A Scholastic/Madison Press Book, 1993, 1994. 1st published in the United States by Scholastic, 1992.

[1368]. *Rembrandt Harmensz van Rijn*. Tableaux dans les musées de l'Union Soviétique. Leningrad, Aurora, 1981, 1987.

[1369]. Robert, C. *Archäologische Hermeneutik*. Berlin, 1919.

[1370]. Roberts, J. M. *The Pelican History of the World*. England, Penguin Books, 1984.

[1371]. Robertson, J. M. *Pagan christs; studies in comparative hierology*. London, Watts & Co, 1911.

[1372]. Roche, Déodar. *Le Catharisme*. 2 Volumes. Narbonne, Cahiers d'Études Cathares, 1973 and 1976.

[1373]. Rogov, Alexander. *Alexandrov. (Alexandrovskaya Sloboda, or, literally, "The Freemen's Village of Alexander"). Museum Cities*. Leningrad, Avrora, 1979.

[1374]. Grafton, Anthony, ed. *Rome Reborn*. The Vatican Library and Renaissance Culture. Washington: Library of Congress; New Haven, London: Yale University Press; Vatican City: Biblioteca Apostolica Vaticana, 1993.

[1375]. Romero, Anne-Marie. *Saint-Denis. La montée des pouvours*. Caisse Nationale des Monuments Historiques et des Sites. Paris, CNRS, 1992, 1993.

[1376]. Roquebert, Michel. *Cathar Religion*. Toulouse, Editions Loubatières, 1994.

[1377]. Roquebert, Michel. *L'épopée Cathare, 1209-1229. (On the Crusade against the Albigeois)*. 3 volumes. Toulouse: Private, 1970, 1977 and 1986.

[1378]. Rosalba, Manzo. *New Castle Museum. Naples City Hall. Joint to the major for culture*. D. E. C. Artistical and Museums Patrimony Service. Naples, n.d.

[1378:1]. Rose-Marie, Rainer Hagen. *Egypt. People, Gods, Pharaohs*. Köln: Benedikt Taschen Verlag GmbH, 1999.

[1379]. Ross. *Tacitus and Bracciolini. The Annals forged in the XVth century*. London, 1878.

[1380]. Rostovzeff, M. *Social and Economic History of the Roman Empire*. Paris, 1957.

[1381]. Rowley, H. H. *The Old Testament and Modern Study*. Oxford, 1961.

[1382]. *Rundsicht der Stadt Wien zur Zeit der Türkenbelagerung, 1529, Niklas Meldemann, Nürnberg 1530*. HM Inv. Nr. 48068. Faksimile 1994, Museen der Stadt Wien Druckerei Gert Herzig, Wien. (Mediaeval plan of Vienna of the XVI c. depicting the siege of Vienna by the Turks in 1529.)

[1383]. Sacro, Bosco J. de. *Opusculum Johannis de Sacro busto spericum, cu figuris optimus ei novis textu in se, sive ambiguitate declarantibus*. Leipzig, 1494. (The Pulkovo Observatory Library.)

[1384]. Sacro, Bosco J. de. *Sphera materialis*. (The Pulkovo Observatory Library). Nürnberg, Gedruckt durch J. Getkneckt, 1516.

[1385]. Sacro, Bosco J. de. *Opusculu de Sphaera . . . clarissimi philosophi Ioannis de Sacro busto*. (The Pulkovo Observatory Library). Viennae Pannoniae, 1518.

[1386]. Sayce. *Herodotus I-III. The ancient empire of the East*. London, 1883.

[1387]. Scaliger, I. *Opus novum de emendatione temporum*. Lutetiac. Paris, 1583. (Thesaurum temporum, 1606).

[1388]. Schaarschmidt, K. *Die Sammlung der Platos Schriften zur Schreidung der echten von den unechten untersucht*. Bonn, 1866.

[1389]. Schäfer, Heinrich. *Ägyptische und heutige Kunst und Weltgebäude der alten Ägypter. Zwei Aufsätze*. Berlin, Walter de Greyter, 1928.

[1390]. Schlafke, Jakob. *La Cattedrale di Colonia*. Editione Italiana. Bonechi Verlag Styria, Casa Editrice Bonechi, Graz, Lahn Verlag,

Limburg/Lahn, 1990.

[1391]. Schliemann, Heinrich. *Ilios. Stadt und Land der Trojaner. Forschungen und Entdeckungen in der Trojas und besonders auf der Baustelle von Troja*. Leipzig, 1881.

[1392]. Schliemann, Heinrich. *Troja. Ergebnisse meiner neuesten Ausgrabungen auf der Baustelle von Troja, in der Heldengräbern Bunarbaschi and an anderen Orten in der Trojas im Jahre 1882*. Leipzig, 1884.

[1393]. Schilgen, Jost, and Martina Wengierek. *So schön ist Trier*. Grasberg, Sachbuchverlag Karin Mader, 1994.

[1394]. Schjellerup, H. C. F. G. *Description des étoiles fixes composée au milieu du Xe siècle de notre ère par l'astronome persan abd-Al-Rahman Al-Sufi*. St. Petersburg, 1874.

[1395]. Schram, R. *Tafeln zur Berechning der naheren Umstände der Sonnenfinsternisse*. Wien, 1886.

[1396]. Schram, R. *Reductionstafeln für den Oppolzerischen Finsternis Kanon zum Übergang auf die Ginzelschen Correctionen*. Wien, 1889.

[1396:1]. Schedel, Hartmann. *La chronique universelle de Nuremberg*. L'édition de Nuremberg, colorée et commentée. (L'édition 1493, colorée et commentée). Introduction et Appendice par Stephan Füssel. Taschen GmbH. (Köln). Köln, London, Madrid, New York, Paris, Tokyo, 2001.

[1397]. Schram, R. *Kalendariographische und chronologische Tafeln*. Leipzig, 1908.

1398 Schroter, J. *Spezieller Kanon der zentralen Sonnen- und Mondfinsternisse*. Kristiania, 1923.

[1399]. Schulten, Walter. *Der Schrein der Heiligen drei Könige im Kölner Dom*. Luthe-Druck Köln, 1995.

[1400]. Schwahn, P. *Mathematische Theorie der astronomischen Finsternisse*. Leipzig, 1910.

[1401]. Schwegler, T. *Die Biblische Urgeschichte*. München, 1960.

[1402]. Serrus, Georges. *Montségur*. Toulouse, Editions Loubatières, 1994.

[1403]. Serrus, Georges, and Michel Roquebert. *Cathare Castles*. Toulouse, Editions Loubatières, 1993.

[1404]. Severy, Merle. *The world of Suleyman the Magnificent*. *National Geographic*, Volume 172, No.5 (1987): 552-601.

[1405]. Siebeck, H. *Zur Chronologie der platonischen Dialoge*. Halle, 1873.

[1405:1]. Simon, J. L., P. Bretagnon, J. Chapront, M.,Chapront-Touze, G. Francou, and J. Laskar. Software for the calculation of heliocentric coordinates, radial vectors and immediate speeds for the 8 main planets of the Solar System (the PLANETAP program, Fortran 77) *Astron. Astrophys.,* 282, 663 (1994).

1405:2 Sivaramamurti, Calambur. *The Art of India*. India Book House, Bombay, 1977. Published by Harry N. Abrams, Inc., New York.

[1406]. Shaban, S. *Change-point problem and two-phase regression: annotated bibliography*. *International Statistical Review*, Volume 48 (1980): 83-86.

[1407]. *Speyer. Die Kaiserstadt am Rhein*. KINA Italia Mailand, Kaiserdom-Pavillon Renate Hahn am Domplatz, ATD Mailand, 1994.

[1408]. *Speyer Cathedral*. Regensburg, Verlag Schnell & Steiner GmbH Regensburg, 1997.

[1409]. Spielberg, W. *Die Glaubwürdigkeit von Herodots Bericht über Ägypten*. Berlin, 1926.

[1410]. Staccioli, Romolo A. *Storia e cività degli Etruschi*. *Origine apogeo decadenza di un grande popolo dell'Italia antica*. Rome, Newton Compton editori, 1981.

[1411]. Stancheva, Magdalina. *Veliki Preslav*. Sofia, Zlatostrouy, 1993.

[1412]. Steeb, J. *Coelum sephiroticum Hebraeorum*, *etc*. (The Pulkovo Observatory Library). Mainz, 1679.

[1413]. Stephan, Beissel S. J. *Kunstschätze des Aachener Kaiserdomes. Werke der Goldschmiedekunst, Elfenbeinschnitzerei und Textilkunst*. M. Gladbach. Druck und Verlag von B. Kühlen. Anstalt für Christliche Kunst. 1904.

[1414]. Stevens, Henry N. *Ptolemy's Geography. A brief account of all printed editions down to 1730*. Amsterdam, Theatrum Orbis Terrarum Ltd. Meridian Publishing Company, 1972.

[1415]. Stierlin, Henri. *The Pharaohs Master-Builders*. Paris, Finest S.A./ Éditions Pierre Terrail, 1992.

[1416]. *St. Lorenz. Sagen + Geschichten*. 73. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E.V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. Nr. 15/3, unveränderte Auflage, 1998.

[1417]. *St.Lorenz. Türme + Glocken*. 81. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. Nr.25/2, verbessterte Auflage, 1998.

[1418]. *St. Lorenz. Wappen in Fülle. Wappenkunde. Wappenkunst und Wappenrecht*. 86. Verein zur Erhaltung der St. Lorenz-kirche in Nürnberg (E.V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF.Nr.31, 1986.

[1419]. *St. Lorenz. Ich bin das Licht der Welt. Grosse und kleine Lichter.* 90. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E.V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF.Nr.35, 1990.

[1420]. *St. Lorenz. Sand-Sandstein. Steinsand-Sand*. 91. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 36, 1991.

[1421]. *St. Lorenz. Behelmt, behütet und bedacht*. 92. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 37, 1992.

[1422]. *St. Lorenz. Mein Auge schauet was Gott gebauet*. 93. Was Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben

von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 38, 1993.

[1423]. *St. Lorenz. Ecce Panis Angelorum. Das Sakramentshaus des Adam Kraft*. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 39, 1994.

[1424]. *St. Lorenz. 500 Jahre Sakramentshaus: Erklärung – Verklärung, Deutung – Umdeutung*. 96. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 41, 1996.

[1425]. *St. Lorenz. Türen. Tore. Portale*. 97. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E.V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 41, 1997.

[1426]. *St. Lorenz. Wandfresken. Bestand. Restaurierung. Erhaltung*. 98. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 43, 1998.

[1427]. *St. Lorenz. Im Blickpunkt das Kreuz. Kruzifix-Darstellungen*. 99. Verein zur Erhaltung der St. Lorenz-kirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 44, 1999.

[1428]. Struve, O. *Libroram in biblioteca Speculae Pulcovensis catalogus systematicus*. Petropoli, 1860.

[1429]. Stryjkowski, Maciej. *O Poczatkach, wywodach....* Of the Beginnings, Sources, the Deeds of the Knights and the Home Affairs of the Glorious Peoples of Lithuania, Zhmuda, and Russia, an Original Tale Inspired by the Lord and the Author's Own Experience. Warszawa, 1978.

[1430]. Suckow, Hähel. *Stadtführer Halle. Sehenswertes in Halle*. Halle, Druckhaus Schütze, 1998.

[1431]. Suess, H. *Secular variations. Journal of Geophysical Research*, Volume 70, No. 23 (1965).

[1432]. Suess, H. *Bristlecone Pine. Radioactive Dating and Methods*. Vienna, 1968.

[1433]. Suess, H. *Bristlecone Pine Calibration of the Radiocarbon*. XII Nobel Symposium on Radiocarbon Variations and Absolute Chronology. Uppsala, 1969.

[1434]. Sueton. *Die zwölf Caesaren, nach der Übersetzung v. A. Stahr neu hrsg*. München, Leipzig, 1912.

[1435]. Suhle, A. *Mittelalteriche Brakteaten*. Leipzig, 1965.

[1436]. Swerdlow, N. M., and O. Neugebauer. *Mathematical Astronomy in Copernicus' De Revolutionibus*. 2 vols. Berlin, 1984.

[1437]. *Sztuka Egipska. Piramidy i mastaby*. Mala Encyklopedia Sztuki. 23. Warszawa, Arkady, 1976.

[1438]. *Sztuka Egipska. Luksor*. Opracowal Kazimierz Michalowski. Mala Encyklopedia Sztuki. 25. Warszawa, Arkady, 1976.

[1438:1]. Tabov, Jordan. *Chronological Distribution of Information in Historical Texts*. Computers and the Humanities, 2003, Volume 37, pages 235-240.

[1439]. Targuebayre, Claire. *Cordes en Albigeois*. Toulouse, Editions Privat, 1988.

[1440]. Tesnierio, Ioanne. *Opus Matematicum octolibrum*. (The Pulkovo Observatory Library.) Coloniae Agrippinae, apud J. Birckmannum & W. Richwinum, 1562.

[1441]. Teutsch Astronomei. *Astronomia*. Woodcuts, 1545. (The Pulkovo Observatory Library.)

[1442]. *The Anglo-Saxon Chronicle*. London: Everyman's library, J. M. Dent. Sons Ltd., 1990.

[1443]. Wright, G. E., ed. *The Bible and the Ancient Near East. Essays in Honour of W.F.Albright*. NY, 1961.

[1444]. *The Cambridge medieval history. IV. The Byzantine Empire*. Cambridge Univ. Press, 1966-1967.

[1445]. *The Cathedral of St.Stephen in Vienna*. Graz, Verlag Styria, Casa Editrice Bonechi, 1992.

[1446]. Gransden, A., ed. *The Chronicle of Bury St. Edmunds, 1212-1301*. London-Edinburgh, 1964.

[1447]. *The Concise Columbia Encyclopedia*. USA, Columbia University Press, 1983.

[1448]. *The Egyptian Book of the Dead. The Book of Going Forth by Day.* The first authentic presentation of the complete papyrus of Ani. Featuring full color images. Transl. by Dr. R. Faulkner. San Francisco, Chronicle Books, 1994.

[1449]. *The English version of the polyglot Bible with a copies and original selection of references to parallel and illustrative passages*. London, S. Bagster and Sons.

[1450]. *The Holy Bible, containing Old and New Testaments: Translated out of the original tongues; and with the former translations diligently compared and revised, by His Majesty's special command. Appointed to be read in Churches*. London, British and Foreign Bible Society, Instituted in London in the Year 1804.

[1451]. *The Holy Bible, containing Old and New Testaments: Translated out of the original tongues; and with the former translations diligently compared and revised, by His Majesty's special command. Authorized King James version*. Salt Lake City, Utah, Church of Jesus Christ of Latter-Day Saints, 1992.

[1452]. *The New Encyclopaedia Britannica*. Volume 16. 1987.

[1453]. *The place of astronomy in the ancient world*. A discussion organized jointly for the Royal Society and the British Academy. Philos. Trans. of the Royal. Soc. of London, Ser. A., Volume 276 (1974): 1-276.

[1454]. Farid, Shafik, ed. *The Pyramids of Giza*. Book 1. Simpkins Splendor of Egypt. Salt Lake City, Utah, Simpkins Souvenirs, 1982.

[1455]. *The R. C. Church of St. Karl. Vienna*. Salzburg, Christiche Kunststätten Österreichs, Nr.20 E. Verlag St. Peter, 1994.

[1456]. Werber, Eugen. *The Sarajevo Haggadah*. Svjetlost, Sarajevo. Printed by Mladinska Knjiga, Ljubljiana, 1999.

[1457]. *The Shrine of Torreciudad. Guide*. Oficina de Información, 22391 Torreciudad (Huesca), España.

[1458]. Farid, Shafik, ed. *The Temple of Luxor.* Book 3. Simpkins Splendor of Egypt. Salt Lake City, Utah, Simpkins Souvenirs, 1982.

[1458:1]. *The Treasures of the Valley of the Kings. Tombs and Temples of the Theban West Bank in Luxor*. Edited by Kent R.Weeks. The American University in Cairo Press. Cairo, Egypt, 2001. White Star, S. r. l. Vercelli, Italy.

[1459]. *The World Encompassed*. An exhibition of the history of maps held at the Baltimore Museum of Art October 1 to November 23, 1952. Baltimore, Maryland, The Trustees of the Walters Art Gallery, 1952.

[1460]. Thierry, Amedee. *St. Jean Chrysostome et l'impératrice Eudoxie*. Paris, 1872.

[1460:1]. Thoren, Victor E. *The Lord of Uraniborg. A Biography of Tycho Brahe*. With contributions by John R. Christianson. Cambridge, New York, Port Chester, Melbourne, Sydney, Cambridge University Press (1994 ?).

[1461]. Thorndike, L. H. D. *A History of Magic and Experimental Science. (During the first thirteen centuries of our era)*. Volumes 1,2. NY, 1923., New York, Columbia University Press, 1943, 1947, 1958.

[1462]. Topper, Uwe. *Die Große Aktion. Europas Erfundene Geschichte. Die planmäßige Fälschung unserer Vergangenheit von der Antike bis zur Aufklärung*. Tübingen, Grabert-Verlag, n.d.

[1463]. Topper, Uwe. *Erfundene Geschichte. Unsere Zeitrechnung ist falsch. Leben wir im Jahr 1702?* München, F. A. Herbig Verlagsbuchhandlung GmbH, 1999.

[1464]. Turhan, Can. *Istanbul, Gate to the Orient*. Istanbul, Orient, 1995.

[1465]. Turhan, Can. *Topkapi Palace*. Istanbul, Orient, 1995.

[1466]. Eco, Umberto. *Serendipities. Language and Lunacy*. Weidenfeld & Nicolson (UK). NY, Orion/Columbia Univ. Press. 1999.

[1467]. *Venice*. Venezia, Storti Edizioni, 1993.

[1468]. Vesconte, Pietro. *Seekarten*. Mit einem Geleitwort von Otto Mazal. Einfürung von Lelio Pagani. Edition Georg Popp Würzburg. 1978. Grafica Gutenberg, Bergamo, 1977.

[1469]. Vidal-Quadras, José A. *Torreciudad*. Imprenta Moises Barbasto, Spain, 1987.

[1470]. Vidal-Quadras, José A. *Torreciudad. A shrine to Our Lady*. Office of Information Torreciudad, Spain, n.d.

[1471]. Villehardouin, Geoffroy de. *La conquète de Constantinople*. Historiens et chroniqueurs du Moyen Âge. Ed. A. Pauphilet. Paris, 1963.

[1472]. Virgil, Mocanu. *Tintoretto*. Clasicii Picturii Universale. Bucuresti, Editura Meridiane, 1977.

[1473]. Vries, Hesselde. *Variation in concentration of radiocarbon with time and location on Earth*. Koninkl. Nederlandse Akad. Wetensch. Proc. 1958, ser. B. 61, pages 1-9.

[1474]. *Wallraf-Rischartz-Museum der Stadt Köln. Vollständliges Verzeichnis der Gemäldesammlung*. Köln/Mailand, 1986.

[1475]. Waterfield, R. L. *A Hundred Years of Astronomy*. NY, Macmillan, 1938.

[1476]. Wehli, Tünde. *A Középkori Spanyolország Festészete*. Budapest, Corvina Kiadó, 1980.

[1477]. Wenzler, Claude. *L'Héraldique*. Rennes, Editions Ouest-France, 1997.

[1478]. Werner, H., and F. Schmeidler. *Synopsis der Nomenklatur der Fixsterne*. Wissensch. Stuttgart, Verlags-Gesellschaft 1986.

[1478:1]. Wigal, Donald. *Anciennes Cartes Marines. A la Découverte des Nouveaux Mondes. 1290-1699*. New York, Parkstone Press, 2000.

[1479]. Williams, John. *Observations of Comets from B.C.611 A.D. to 1640, extracted from the Chinese Annals*. 1871.

[1480]. Willis, E. H., H. Tauber, and K. O. Münnich. *Variations in the atmospheric radiocarbon concentration over the past 1300 years*. *Radiocarbon,* Volume 2 (1960): 1.

[1481]. Wissowa, Pauly. *Real-Encyclopädie der Klassischen Altertumwissenschaft in alphabetischer Ordnung*. Hrsg. von Kroll. Stuttgart, 1839-1852.

[1482]. Wittkower, R. *Architectural Principles in the Age of Humanism*. Paris, 1960.

[1483]. Wolf, R. *Handbuch der Astronomie, ihrer Geschichte und Literatur.* Bd. II. Zürich, 1892.

[1484]. Wooley, L. *Excavation at Ur.* NY, 1955.

[1485]. Woronowa, Tamara, and Andrej Sterligov. *Westeuropäische Buchmalerei des 8. bis 16. Jahrhunderts in der Russischen Nationalbibliothek, Sankt Petersburg. (Frankreich. Spanien. England. Deutschland. Italien. Niederlande).* Augsburg: Bechtermünz. Genehmigte Lizenzausgabe für Weltbild Verlag, 2000. England, Parkstone/Aurora, 1996.

[1486]. Wright, G. E. *Biblical Archaeology.* Philadelphia, London, 1957.

[1487]. Altet, Xavier Barral. *Compostelle de Grand Chemin*. Découvertes Gallimard Réligions. Gallimard, 1993.

[1488]. Zadkiel. *The Grammar of Astrology*. London, J. Cornish, 1849.

[1489]. Zarnecki, George, Florence Deucher, and Irmgard Hutter. *Neue Belser Stilgeschichte. Band IV. Romantik, Gotik, Byzanz*. Stuttgard, Zürich, Belser Verlag, 1986.

[1490]. Zech, J. *Astronomische Untersuchungen über die wichtigeren Finsternisse, welche von den Schriftstellern des klassischen Altertums erwähnt werden*. Leipzig, 1853.

[1491]. *Zeitensprünge*. Interdisziplinäres Bulletin. Sonderdruck. September 1996. Thema Absolutdatierung. Mantis Verlag, Germany.

[1492]. Zevi, B., E. Battisti, E. Garin, and L. Malle. *Alberti*. *Enciclopedia universale dell'arte*. Vol. I. Venezia, Roma, 1958.