

**This article documents a manuscript of the historian Jean de Nostradame, a character close to J.J. Scaliger, who claims to have found a document in Provence in which it is said that the Saracens occupied Europe under the direction of the king of Tartary, Galicia and Troy the Great. It is, therefore, an important document that aligns with Fomenko and Nosovskij's New Chronology, which also points to the Jewish (and Tatar) lineage of European royalty.**

A Catalan researcher has located a manuscript by Jean de Nostradame, brother of the well-known Nostradamus, and has provided it to me <sup>(1)</sup>. By way of context, J.J. Scaliger's father - who designs the official chronological map tailored to Western European interests - was a patron of Michel de Nostradame (Latinized as Nostradamus), so he deserves special attention.

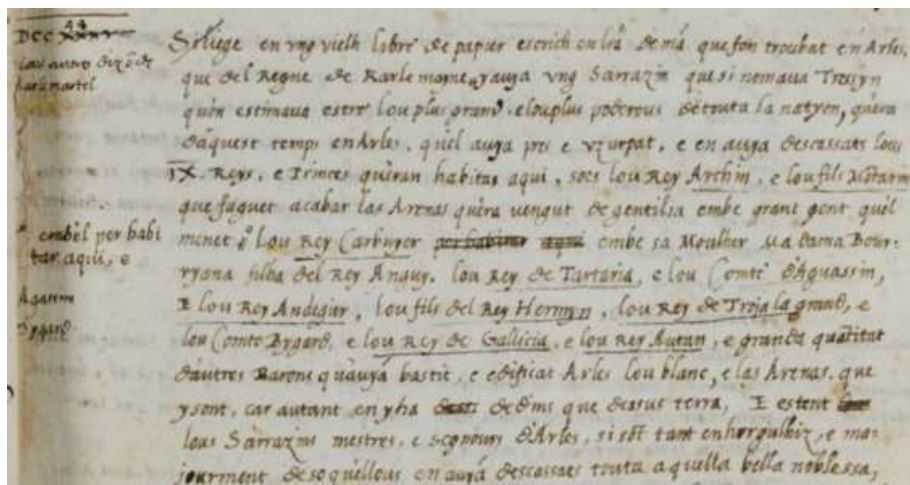
The text is a set of handwritten notes in which the history of Provence is described, fitting it with the official calendar, but it is simple, improvised, without sources and with a clear intention not to mention the nature of the Jewish power of the land, which -in the Middle Ages- occupies Provence up to Bordeaux, with Narbonne as the Jewish capital <sup>(2)</sup>. And, also, to hide the Catalan roots, which are not discussed, to write a French and Christian history on his site. Not coincidentally, it is a draft of the European project to rewrite history, which Caesar Nostradamus (the son of known Nostradamus) completes, now with sources and as an encyclopaedic book, and publishes the official year of 1614 <sup>(3)</sup>. The first is a mere draft, and the second is an impressive and meticulously documented document.

Between these two versions is a meticulous process of creating false official documentation, which has filled the ecclesiastical, royal, and imperial archives, along the lines that the New Chronology has extensively documented. But the first manuscript of Jean de Nostradame, which is highlighted here, despite having the will to lie, or to hide the historical reality under a new manipulated reality, provides a spectacular episode that Caesar Nostradamus (his nephew), and the story official, has ruled out (for recklessness).

The episode deals with the Christian roots of what is known as Occitania, where there were also the Cathars (the Scythians according to the New Chronology) and the area that is known, up to Toulouse, as Gothia (such as Gothia of the North of the Black Sea, where Keraite Jews descendants of the ancient Khazars are found). As a reminder, Jewish research - by Arthur Zuckerman - of the last fifty years has shown that the powers of the county of Toulouse, which the official history relates to Charlemagne in the name of William of Toulouse, were really Jewish Exilarchs of Babylon, of the lineage of King David. This information is based on medieval European documentation and other Persian and Arabic research. And, on the other hand, the powers of the county of Barcelona are born from the powers of Toulouse (this is official history). <sup>(4)</sup>

The Nostradame manuscript is written in Provençal and can be read as Old Catalan with French tics. The interest falls on the story that tells about the nature of the aforementioned powers. In this manuscript there is unpublished information, which provides news of the conquest of Europe by the Tartar power, which defends and demonstrates the New Chronology. As already indicated in previous works, Isaac Newton points to the "Alana" and "Chatti" nature of the Catalans <sup>(5)</sup>, and in this line he assimilates the Chatti with the Hittites, and with the Keraites who merge with the lineage of Genghis Khan. And, on the other hand, it has also been documented that the chronicler Diego Fernández de Mendoza also links the Catalans with the conquerors of Asia <sup>(6)</sup>. That is, there were two sources pointing to the Tatar powers. And now, with the Nostradame manuscript, a third appears. And this time he points to the Jewish power, Toulouse and Occitania, but does not make him lineage from King David (like Zuckerman), but King of Tartary.

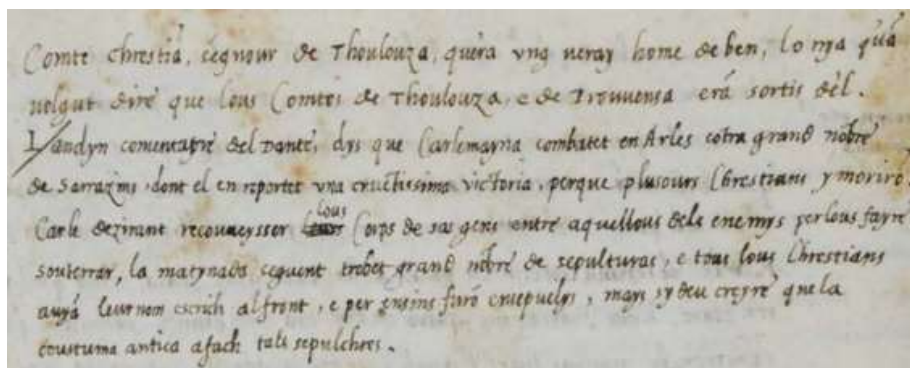
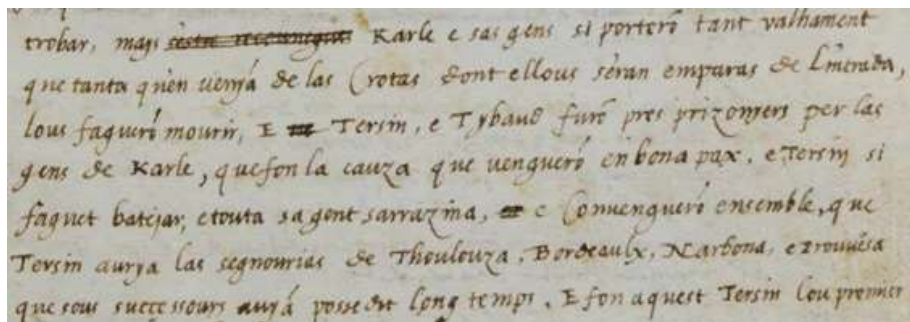
Surprisingly (if neochronology is not known), Jean de Nostradame explains that **the Saracens occupied these "Occitan" lands led by the King of Tartary, who was also King of Galicia** (land from the Baltic to the Black Sea, land of Ashkenazi Jews) **and king of Troja the Great** (Troy). He calls him Tressyn and says that he was known among the Saracens as the mightiest of all nations, just like the great khans. On page 7 this information is stated:



In neochronological language, the bridge with the Tatars is not a problem. It is about Batu Khan, when he enters Europe with Möngke Khan, grandsons of Genghis Khan and (the second) son of the Keraite (Jewish) princess Sorghaghtani Beki. The same Möngke who will occupy Persia and reach Vietnam with his brother Kublai Khan, also the son of the aforementioned princess, before becoming emperor of China and attacking Japan. In other words, they occupy all of Eurasia, even North Africa, and they proclaim themselves kings of kings, the owners of the world. They are a lineage that the chronicles of Genghis Khan assimilate to that of King David of the Jews. Or rather, Genghis Khan was said to be King David of the Jews. In other words, both Zuckerman's and Nostradame's versions say the same thing, if we accept that, indeed, the lineage of the kings of Tartary was that of King David.

That is to say, the power of the Saracens was that of the kings of the great Tartary and that of the lineage of King David, being a power that occupies Troy (as it does in Paris, from the legendary tale of Paris and Helena). We find ourselves, then, with a surprising chronicle that, together with other sources and with the neochronological fit, points to the Frankish and Provençal power, which is also Tatar and Jewish, like the Khazar Khanates defeated, sometime later, by Ivan the Terrible and the Romanovs.

But this is not all. The story of this Tartar clan recently arrived in Provence that Nostradame tells us does not end here. The Provençal chronicler ends the chronicle of Tarssyn, the king of Tartary, with a fight against Charlemagne in Arles (next to Avignon), from where comes the power of Burgundy. Tarssyn, with Tybaut, defend their castle at Arles, until Charlemagne (he says) defeats them and imprisons them. But he does not execute them. On the contrary, he baptizes them (he makes them Christians) and makes the King of Tartary lord of Toulouse, Bordeaux, Narbonne and Provence. And he says, on pages 8 and 9 of the manuscript, that Tarssyn will be the first Christian count of Toulouse. The text:



Come on, we have three origins of the first count of Toulouse: 1) The official chronicle, like William of Toulouse, which has been transformed in a Christian saint related to the Carolingian lineage; 2) The Jewish chronicle, which Zuckerman makes an Exilarch, coming from Babylon and the lineage of King David (and which also unites with the Carolingian lineage); and 3) The chronicle of Nostradame, which makes him the king of Tartary converted to Christianity. From the first version, the

Benedictine root of all Western Europe from Aniana (next to Montpellier) is added, which Charlemagne implanted, together with the papal root of Avignon (Provençal), and the root of the Order of the Holy Spirit (from Nostra Dama "Our Lady" of Montpellier, that the kings of France will make their own). From the second, on the other hand, it is possible to add the Jewish root of Narbona, considered the main Jewish school in Western Europe (Aryeh Graboïs has it documented)<sup>7</sup>). And from the third appears an idea that points to a Christianised Tartar power. But there is a fourth version, if analysed with a neochronological glance.

Nostradame, as the official history does, completes the chronicle of Charlemagne by making him reach Rome, where he proclaims himself emperor and great European patriarch of Christianity. Come on, an emperor who appears out of nowhere and replaces the "universal" power of the Tatar emperor, who we now know was Jewish (or half-Jewish). And this, of course, (with neochronological glasses) is a way of changing identities to Christianize history, because Christianity, as we understand it today, did not exist yet. This is the New Chronology. The true history of the Tartar and Jewish, Greek, and Roman lineage was hidden to create that of the risen Christ. **Charlemagne has supplied the identity of the King of Tartary, or that of one of his sons** (as the New Chronology says). Originally, the original power of the supreme pontiff was Jewish, he was in Avignon, next to Arles, between Provence and Toulouse, passing through Montpellier. Then, later, power shifts to Rome and, hidden under the name of the **Vatican**, is the power of the true conqueror of Europe: **Batu Khan** (as the New Chronology has also claimed for years).

Thus, the fourth option of the Occitan root is that it was not French, but frank, free, from which a universal Jewish school is born, just as it will be in Babylon (Persia) and later in Jerusalem, acting as a great emperor-king of kings- to Caesar of Constantinople (for this reason the first imperial Bible was Greek). It should be remembered that the same power that occupies Europe also occupies Persia and all of Eurasia in a few years. It even occupies Egypt and, of course, what is considered the Holy Land. And, also, it occupies Constantinople (or Troy, although this thesis deserves a separate study). The imperial -European- root was Tatar and Jewish, allied with the Greek root, before disappearing and mutating towards Romano-Italian Christianity, and before the histories of France and Spain -in this case under the veil of the Crown of Aragon- were in charge of erasing the Occitan, Gascon and Provençal past, and, incidentally, making of the Catalans another history, eminently manipulated, like that of all Europe, and the world. But, in this case, with special dedication, in which the Nostradame (officially descendants of Jews) were protagonists and authors of the manipulation (directed by J.J. Scaliger, in turn directed by Christian ecclesiastical imperialism). They were heirs to Jewish power that they concealed, although they probably did not exist as such (like Nostradame, or Nostradamus). In their own way, the Nostradame refer to Notre Dame "Our Lady" of Provence, and of Montpellier, camouflaged as Mary Magdalene?

In this line, comment that, in the manuscript, before telling the story of Tarssyn, it is said that Gerard del Roussillon (united in marriage with the Carolingian lineage, count of Provence and first count of Paris according to the official story, where "Rosselló" may well refer to a small Russia ) claims the body of the Magdalene and has the church of Vézelay (Burgundy) built, where she will be buried (according to this text and also officially, although it is not officially known where she came from nor is it known that Gerard del Roussillon brought her). Who was really the Magdalene? The wife, mother or daughter of the King of Tartary? (the mother of the lineage, Jewish, later Christian).

## Footnotes

<sup>1</sup> Jordi Àlvarez.

<sup>2</sup> *Mémoires en forme de chronique pour l'histoire de Provence / Jean de Nostredame* [Manuscrit]. Description physique: Reliure cartonnée. Ex-bibliotheca sur étiquette imprimée collée au contreplat supérieur «Bibliothèque de M<sup>le</sup> V. L. F. de Villeneuve Bargemont». Numéro d'inventaire ms. «7482» et mention ms. «M. Arbaud au contreplat sup. 102 f. parchemin (soit, 204 p.).

<sup>3</sup> *L'histoire et chronique de Provence de Caesar de Nostradamus*, ... où passent de temps en temps et en bel ordre les anciens poètes, personnages et familles illustres qui ont fleuri depuis VC ans... Nostredame, César de (1553-1629). Auteur du texte. BnF, Bibliothèque nationale de France, département Centre technique du livre, Fol. Lk2-1408.

<sup>4</sup> Zuckerman, A. (1972). *A Jewish Principedom in Feudal France*. New York: Columbia University Press.

<sup>5</sup> Newton, I. (1733). *Observations upon the prophecies of Daniel, and the Apocalypse of St. John*. London: J. Darby and T. Browns in Bartholomew-Close.

<sup>6</sup> Hernández de Mendoza, D. (n.d.). *El Becerro general, libro en que se relata el blasón de las armas que trahen muchos reynos y imperios, señorios ... y de la genealogía de los lynages de España y de los escudos de armas que trahen*. Sede de recoletos: MSS/18244 V.1. Código de barras: 1001199011. Madrid.

<sup>7</sup> Graboïs, A. (1997). "Le «roi juif» de Narbonne". *Annales du Midi: revue archéologique, historique et philologique de la France méridionale*, Tome 109, N°218, 1997. pp. 165-188.

