

Part III.

**THE CHRONOLOGY AND GENERAL
CONCEPTION OF ROMAN AND
BYZANTINE HISTORY**

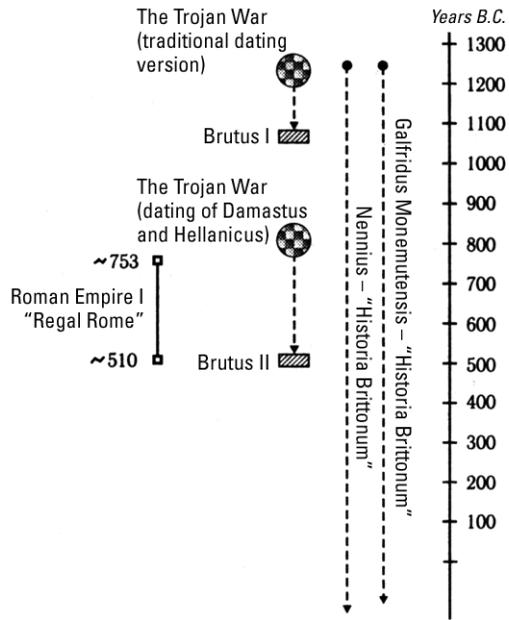


Fig. 15.2. Scaligerian dating of the events described by the famous mediaeval English chroniclers – Galfridus Monemutensis and Nennius. See [577] and [155].

The problem of reconstructing the veracious version of Roman history

The amended chronology of Rome and Byzantium was presented in the works of A. T. Fomenko (see CHRON1 and CHRON2). It is based on extensive computer calculations made in the course of analysing the entire volume of historical and chronological data available today from the natural scientific point of view. The new chronology of Rome and Byzantium implies that the consensual Scaligerian version of Roman and Byzantine chronology is blatantly erroneous. We call for a revision of the surviving historical sources, which attain a totally new meaning when analysed from the position of the New Chronology.

Since Roman history is closely related to the history of the Mediterranean region in general, we shall also be referring to the latter, citing a number of facts related in CHRON1, CHRON2, CHRON5 and CHRON6.

1. THE CHRONOLOGICAL STRUCTURE OF THE MODERN "HISTORY TEXTBOOK"

Let us recollect the primary postulation of the new chronology, which was initially formulated by A. T. Fomenko (see CHRON1 and CHRON2). It can be related in brief as follows.

1) The consensual version of the global ancient and mediaeval chronology is apparently incorrect. It was first presented in the works of the scholastic chro-

nologists of the XVI-XVII century, J. Scaliger and D. Petavius. Most professional historians of our epoch do not dispute this version, although its veracity was put to doubt by a number of scientists.

2) The historical and chronological version of Scaliger and Petavius contains a number of phantom duplicates, or repeated rendition of the same historical events that are presented as different ones and dated to different historical epochs, which are often separated by centuries and even millennia.

3) All the events dated to the epochs that precede 1000 A.D. in the version of Scaliger and Petavius are phantoms that reflect more recent events in reality. Therefore, the veracious documented history begins around 1000 A.D. the earliest. We are by no means trying to imply that there had been "no history" prior to that – all we are saying is that no records of earlier events have reached our time. They were replaced by phantom duplicates of later events in the chronological version of Scaliger and Petavius.

4) Events dated to the period between 1000 and 1300 A.D. can be divided into two layers, the first one corresponding to the events that received correct datings in Scaligerian version, or the real historical layer of that epoch. The second layer corresponds to the events that were dated incorrectly and reflect later events of the XIII-XVII century. This is the phantom layer of the epoch of the X-XIII century, which con-

sists of the events that became misplaced on the time axis. Their correct chronological position corresponds to the epoch of the XIV-XVI century. In other words, the period between 1000 and 1300 A.D. as reflected in the consensual chronological version is a bizarre mixture of real events with correct datings and phantom events whose real datings pertain to later epochs.

5) As for the historical period that postdates 1300 A.D., the chronological version of Scaliger and Petavius reflects it correctly for the most part, although in certain cases the chronological shift of 100 years manifests after 1300. Chronological duplicates only disappear from the Scaligerian version completely starting with the XVI century.

In other words, the chronology outlined in the Scaligerian history textbook can only be trusted from the XVII century the earliest. We shall withhold from criticising the Scaligerian version presently – the critical part has a long history of its own, which is related in detail in CHRON1 by A. T. Fomenko. It contains an analysis of the global chronology according to the “history textbook” based on the new empirico-statistical methods developed for this particular purpose; they made it possible to locate the parts of the “history textbook” that duplicate each other. It turned out that the general system of chronological duplicates is rather simple – basically, the modern “consensual history textbook” is a collation of the same chronicle in four copies, shifted in relation to each other by 333, 720, 1053 and 1800 years, respectively.

This is the general construction of the erroneous chronological version insisted upon by Scaliger and Petavius. However, when studied more attentively, the scheme gets more complex, since every single epoch in ancient and mediaeval history contains minor phantoms of its own, as well as distortions, gaps and erroneous insets. The works of the authors (see CHRON1, CHRON2 and CHRON3) suggest the application of several new empirico-statistical methods that allow for more detailed chronological analysis and more effective duplicate location.

The collected methods suggested in CHRON1, CHRON2 and CHRON3 allow us to find a large number of rather unexpected duplicates pertaining to the historical and chronological version of Scaliger and Petavius.

2. THE PROBLEM OF CHRONOLOGICAL RESULT INTERPRETATION IN THE RECONSTRUCTION OF THE TRUE ANCIENT HISTORY

Unfortunately, the structure of chronological duplicates per se is insufficient for the unambiguous reconstruction of the ancient and mediaeval history. The matter is that the New Chronology can be interpreted in a number of ways.

Indeed, let us assume that a mathematical and statistical research discovered that the sections, or chapters, X_1, X_2, \dots, X_n of the erroneous “history textbooks” that correspond to the different epochs T_1, T_2, \dots, T_n are in fact duplicates of each other and all relate the same events. How can this formal result be conceptualised with the use of familiar historical images? How can we approach such questions as, “When did Julius Caesar live?” and “What language did he speak?” In other words, how do we write a single veracious chapter instead of several unveracious ones? First and foremost, we must answer the following question: Which ones of the chapters or chronicles (X_1, \dots, X_n) can be considered “original events”, or give the most plausible account of the events in question, and which ones are “duplicated events” – those contain the greatest number of distortions and misrepresentations, and should sometimes be considered works of historical fiction that only bear a very distant relation to the fact. The dating of the originals is an altogether different problem.

It is only after this location of original events and their dating that we can enquire about the chronological and geographical origins of Julius Caesar, for instance. The answers to such questions shall also be rather complex, along the lines of: “The biography of Julius Caesar is a collation of several historical biographies of different persons, their epoch and geographical location being such-and-such”. We shall have to extract these biographies from the very same “history textbook”, doing our best to cleanse them from fictional elements and facts transplanted from the biographies of other historical personalities. This cannot always be done unambiguously.

Thus, the problem of compiling a “textbook” on the ancient and mediaeval history appears to have been solved incorrectly by the historical science of

the XVI-XVII century – very much so, in fact. It needs to be solved again today. In other words, what we need is a new version of the ancient history, free from chronological errors and contradictions inasmuch as it is possible.

An attempt to do it – vague and hypothetical, as it happens to be, is presented in CHRON1 and CHRON5 as well as CHRON5 and CHRON6. There is a tremendous amount of work to be done in this direction, and it shall require plenty of effort from the part of many specialists – in particular, future historians, free from the pressure imposed by the chronology of Scaliger and Petavius.

The above implies that before we can approach the reconstruction of the ancient history at all, we must conceptualise and formulate the primary methodological principles that shall define the choice made in ambiguous cases, since, as we have mentioned above, ancient history cannot always be reconstructed with clarity and without any alternative versions if we have nothing but formal results that the New Chronology is based upon.

Our guiding principles shall be as follows.

3.

THE PRINCIPLE OF THE VERACITY OF THE “GENERAL CONCEPTS” AS RELATED IN THE ANCIENT DOCUMENTS

3.1. Traces of the true history and the original chronological tradition

It would be natural to assume that Scaliger, Petavius and other chronologists of the XVI-XVII century had based their construction of a global chronology upon some initially correct historical concept that had reached them as a tradition, based upon commonly known facts that weren't estimated in the course of their research. After all, they couldn't have constructed a whole new history and chronology from scratch – it is obvious that the chronologists needed to adhere to some general historical concepts prevalent in their epoch to some extent, otherwise nobody would have believed them, and their chronological constructions would have been wiped out of existence promptly.

Traces of the old tradition that appears to have

been veracious must inevitably be present in the Scaligerian version of history. Such traces can occasionally be identified in sources and separated from later layers.

The remains of the old tradition usually look like simple and stable formulae, or general concepts related in more or less the same words by different sources. These solidified remnants of the ancient tradition turn out to be mines of valuable information. The principle of the correctness of these general concepts requires the reconstructed version of history to correspond with the remnants of the old chronological tradition of the XIV-XVI century, which can be procured from some of the documents that have survived until our days. We are unlikely to find traces of any older tradition, since they have become completely obliterated from the documented history of humankind.

The principle formulated above is based on the research results of A. T. Fomenko as related in CHRON1, claiming that the texts that have survived until our time only describe the historical period starting with the XI century A.D. and on, with more or less detailed accounts of events appearing around 1300 A.D. the earliest.

Therefore, the historical tradition of the XIV-XVI century had been chronologically close to the initial period of documented history. One may therefore assume this tradition to have possessed correct historical data. However, it was destroyed in the XVII-XVIII century. This process is described in CHRON6, as well as the motivation behind it.

The erroneous alternative historical and chronological tradition of Scaliger and Petavius was introduced XVI-XVIII century; first it spread across the Western Europe, and then took over the entire world. Critical analysis of this system's chronological foundation must have been implicitly tabooed in historical science all along. The taboo is still very much alive, which is why the issue in question is never discussed by anyone.

If we are to revert to whatever remains of the correct chronological tradition as it had been in the XIV-XVI century, we have to point out that some of its relics and traces have survived the purge of the XVII-XVIII century – a pitifully small number. However, an attentive study shall reveal them even in the ten-

dentiously edited version of history. These traces do not manifest as datings or details of events; all the written sources of the XIV-XVI century were destroyed or re-written in the XVII century. We have a precious few authentic printed or handwritten originals predating the XVII century. In the overwhelming majority of cases, the texts presented as such are actually forgeries of the XVII-XVIII century (see CHRON5 and CHRON6 for more details).

Let us ponder the historical information that could have survived the gap in written tradition, remaining firmly recorded in human memory by the XVII-XVIII century. It shall obviously have the appearance of general and rough historical concepts, which were easy to formulate and learn and hard to forget. Indeed, some such concepts have survived as rigidified formulae and general ideas scattered across the surviving texts of the XVII-XVIII century. As a rule, these formulae are absent from the texts of more recent authors.

The Scaligerites treat these remnants of the old tradition with utter contempt, believing them to be “mediaeval myths” that contradict the “obvious historical reality”.

3.2. The mediaeval concept of three kingdoms put in a sequence

Let us cite an example. Each and every mediaeval chronologist including Scaliger had adhered to a single concept of dynastic changes inherent in history, namely, that a certain centre of world domination had existed ever since the earliest days of human history – the capital of the Emperor. This centre moved its location a number of times, which divides history into three epochs with three regnant dynasties:

1) *The Babylonian monarchy*, originally Assyrian and Chaldaean, then Persian and Median, with Babylon as its capital.

2) *The Greek or Macedonian monarchy* with its capital in Alexandria. This city is believed to have been founded and made capital by Alexander the Great.

3) *The Roman monarchy* with its capital in Rome. The Scaligerian version of history considers Rome to have been the last monarchy to span the world. It was followed by the division into the Eastern and Western Roman Empire; those two states, in turn, became

fragmented even further, forming a multitude of independent kingdoms and principalities.

This division of the world history into three epochs was supported by many authors as late as in the XVIII century. Then the false Scaligerian chronology of the “ancient” Egypt was introduced, one that was stretched into many millennia. Another “leap into the antiquity” was made, and the old theory of the three successive kingdoms was forgotten. Nevertheless, traces of this old theory remain in the modern “history textbook” – this is, however, largely de-emphasised nowadays.

Moreover, other terminology is used – this process is called “civilization succession”. The area between Tigris and Euphrates, or the Babylonian kingdom, is presumed to be the cradle of civilization. Then the balance of cultural and political domination had shifted towards the “ancient” Greece, and finally to Rome in Italy.

The old concept of three successive kingdoms is obviously present in the Scaligerian version of Roman history. Indeed, we see the foundation of the Greek Kingdom in the alleged IV century A.D. according to the Scaligerian history, its capital being in New Rome, or Constantinople, which is where Constantine the Great had transferred his capital. Constantinople remains the capital of the world in Scaligerian history up until the end of the VIII century (formally at least). This is the epoch when the new Western Roman Empire is founded in Europe by Charlemagne – it does not recognise the authority of Constantinople anymore.

The Lutheran Chronograph of 1680, for instance ([940]), which reflects the German Protestant tradition of the XVII century, based on the actual works of Scaliger, Calvisius, Petavius and other chronologists of that epoch, divides the final Roman monarchy into the following separate periods: “This monarchy can also be divided into the following three primary epoch:

1) The Italian or Latin Caesars up until Constantine the Great [we see Italy identified as Latinia once again – TL and LT unvocalized – Auth.]

2) The epoch of the Greek Kings of Constantinople up until Carolus Magnus [the Greek kingdom is once again identified as Byzantium and Constantinople – Auth.]

3) The epoch of the German kings” ([940]).

4. THE GEOGRAPHIC LOCALISATION PRINCIPLE AS APPLIED TO THE ANCIENT HISTORICAL EVENTS AND BASED ON THE MAPS OF THE XVII-XVIII CENTURY

Apparently, one must search the “ancient” geographical names as mentioned in the ancient sources in the maps of the XVII-XVIII century first and foremost. This search often proves successful, and we learn the correct localisations of certain “ancient” events. It turns out that many “ancient” geographic names exist until the present day; however, Scaligerian history locates them differently. We shall cite a number of examples.

Macedonia – a historical region and a modern country located in the Slavic Balkans and not anywhere in the “ancient” Greece.

France, or *Francia* – a modern state in the Western Europe. The name Franks as encountered in mediæval sources may have referred to the Balkan Thracians and not just the French – this may have led to confusion, and apparently did.

Bythynia (*Bethyl*, or *Bethlehem*) – a region in Asia Minor, near Constantinople (Istanbul). The famous ancient city of Nicaea is located here; presumably – the modern Turkish city of Iznik ([85], Volume 29, page 618). According to the Gospels, Bethlehem is the birthplace of Christ, which his family had left to move to the Biblical Egypt – apparently, to Russia, or the Horde, in the North, qv in CHRON6. Next they went to Galilee – apparently, to France, formerly Gaul.

Also, bear in mind the fact that traditional Byzantine and Russian iconography stipulates the representations of the cross to be accompanied by the work ΝΙΚΑ (Nicaea?) For instance, on the reverse of the famous icon known as “Our Lady of Vladimir” we find a cross with just two inscriptions – “ΙΧ ΧC” (Jesus Christ) and “ΝΙΚΑ” ([80], page 82; see figs. 19.1 and 19.2). This might be a reference to the birthplace of Christ – the city of Nicaea in Bythynia.

Gaul – the historical name of France; possibly identifies as the Evangelical Galilee.

Cannes – a city in France (Gaul), near Nice. It may have become reflected in the Gospels as Canaan in Galilee, a town that exists until the present day. Its name could have stood for “Khan” initially.

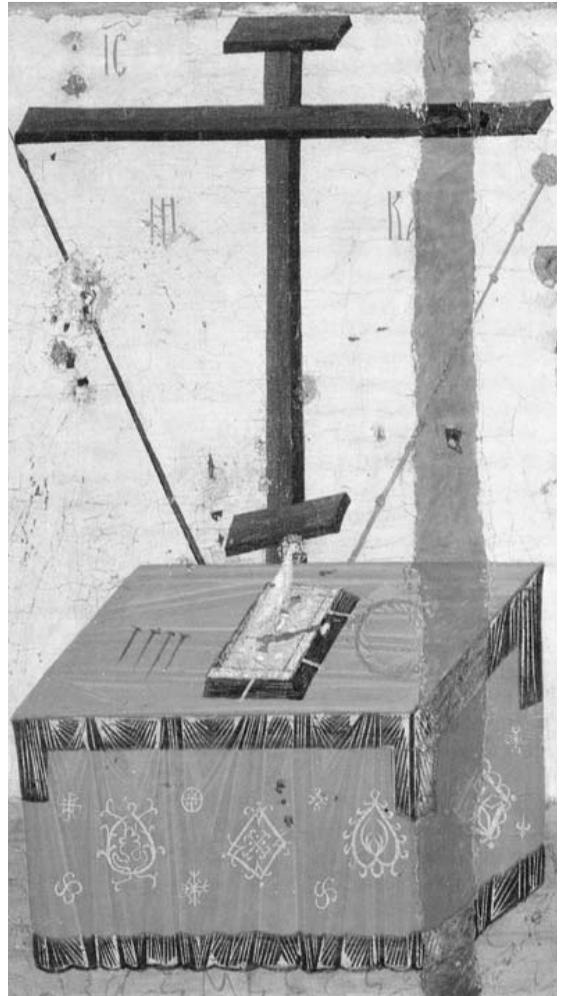
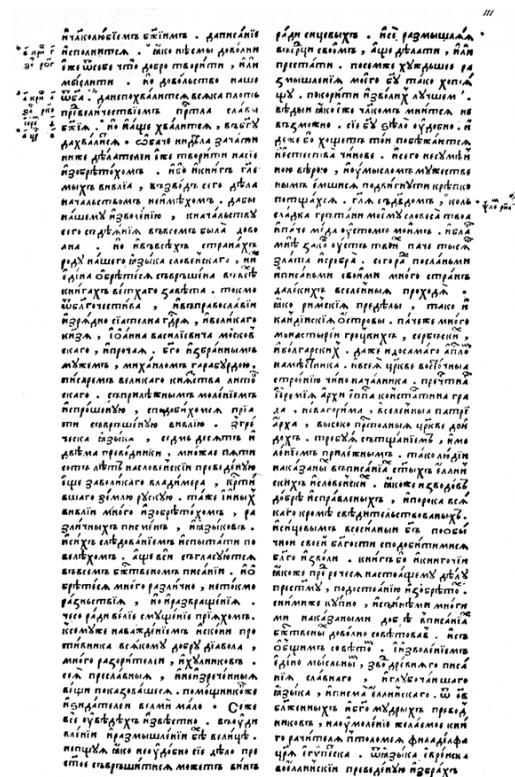


Fig. 19.1. The reverse of the famous icon known as “Our Lady of Vladimir”. The only lettering we see next to the cross reads as “ΙΧ ΧC” and “ΝΙΚΑ” – Jesus Christ and Nika (Nike). This might allude to Nicaea, the birthplace of Jesus Christ, whereas the Biblical Bethlehem is most likely to identify as Bythynia in Byzantium, which is where the city of Nicaea is located. Taken from [80], page 85.



Fig. 19.2. The reverse of “Our Lady of Vladimir”: close-in of the fragment with the lettering. Taken from [80], page 85.



5.
**THE PRINCIPLE OF ESTIMATING THE AGE OF
 A GIVEN TEXT BY THE TIME OF ITS FIRST
 MASS PUBLICATION**

**5.1. The epoch when a text was published in
 a large number of copies must be close to the
 epoch of said text's creation**

Let us assume that we have two sources at our disposal, which are intended to describe the same events. Which of the two should we consider to be more reliable and informative than the other?

The information obliteration principle as formulated in CHRON1 postulates that information is forgotten more or less evenly and monotonously. As a rule, it is never recollected upon its obliteration from human memory. The implication is that the older the source, the more veracious information it contains. But how does one estimate the age of a text?

It would make sense to assume that the earlier the text became published in a multitude of copies, the older and the more informative it is. For example, it could have been printed or copied by hand in a large number of identical copies, many of which have reached our age. Only mass copying can guarantee that the source in question did not undergo a tendentious editing at a latter point, since the destruction of every old copy is next to impossible. It is therefore a sound idea to compare the age of sources, or, rather, their surviving editions, by comparing the time that the documents in question came out in a large number of copies.

This is the actual principle of estimating the epoch when a given text was written from the epoch when it had first entered mass circulation. The principle is doubtlessly rather rough; however, it often proves useful.

**5.2. Comparing the respective ages of
 the New Testament and the Old**

Let us turn to the Bible, for example. We have been taught to believe its very first books to be the oldest, with the Old Testament predating the New in general and relating events of more ancient epochs. However, according to the results of statistical chronology, qv in CHRON1, both the Old and the New Testament de-

Fig. 19.3. A page from the Ostrog Bible dating from 1582 ([621]), although the date in question strikes us as dubious. This page contains a fragment of Ivan Fyodorov's foreword, wherein he relates the history of his attempts to publish the Bible. Ivan Fyodorov complains about having been unable to find a single complete handwritten Bible in Slavonic. It took him a lot of effort to get hold of a complete Slavonic Bible, which was translated "in the reign of Vladimir the Great, who had baptised the Russian land". However, it turned out that the Bible in question had differed from all the other Bibles rather drastically, which made it unfit for publication, much to the confusion of Ivan Fyodorov, as he tells us. The old Muscovite Bible of Vladimir the Holy seen by Ivan Fyodorov disappeared. See CHRON6 for more details.

Babylon – the mediaeval name of Cairo or some other city in the vicinity of Cairo ([1268], page 145); also a name of Baghdad.

Jerusalem (the Kingdom of Jerusalem) – the mediaeval name of the state located on the Isle of Cyprus. It must be pointed out that the historical name of the city known as Jerusalem today is really Al-Quds – there were other Jerusalems, qv in CHRON6.

scribe mediaeval events, starting with the XI century and on. Hence the great significance of the question of their respective chronological priority. If we are to follow the principle of estimating the age of a text by ascribing it to the epoch when it had first entered wide circulation, the answer will be perfectly unambiguous – the books of the New Testament are older. At the very least, the Gospels and the Apostles predate the books of the Old Testament, excluding the Psalms. The three books mentioned above appear to be the oldest ones in the entire canon of the Bible.

Indeed, these are the only books that were published as a multitude of standardised handwritten copies in the XIV-XVI century, and many of them have survived until our day. This must have been the very first attempt to mass-produce a text before the invention of the printed press. The necessity for such a great number of copies is explained by the use of these particular books of the Bible during ecclesiastical services – every church needed a copy. Let us also remind the readers that Sunday service took place simultaneously in every church. A. V. Kartashev points out that these books are the only ones that weren't edited during the preparation of the first printed editions of the Bible in the XVI-XVII century, since they were "too common and recognised by everybody", and therefore impossible to edit without anyone noticing ([372], Volume 1, page 602).

The situation with the books of the Old Testament is radically different. It is known well to the specialists that the books of the Old Testament had been edited over and over again up until the XVII century. Their final edition is believed to have been canonised in the West as late as in the end of the XVI century

(at the Trident Council in Italy). Such late canonisation may be partially explained by numerous discrepancies between different manuscripts of the Old Testament.

It is very important that the books included in the Old Testament had not been in wide circulation before the XVII-XVIII century. Moreover, "The papal bull issued by Gregory IX in 1231 forbade to read it [the Old Testament of the Bible – Auth.]; the ban was only lifted formally at the Second Vatican Council [already in the XX century! – Auth.]" ([205], page 67). As for the Oriental Church, it hadn't used any of the Old Testament books for just a few exceptions up until the end of the XVI-XVII century. Those were replaced by the Palaion, which relates the same events as the Old Testament, but in a perfectly different key (see CHRON6 for more details).

The Slavic Bible known to us today was first printed by Ivan Fyodorov in 1581 after a Greek manuscript sent from Constantinople. In his foreword he says that he finds the available Slavic manuscripts incorrect in many instances (see fig. 19.3). The Greek Bible was only published in the XVIII century – in Russia. One cannot fail but notice the chronological coincidence between the canonisation of the Bible at the Trident Council and the publication of the first Slavic bible (see CHRON6).

Therefore, a rough estimate of the Old Testament's age as obtained from the datings of the oldest editions available to date shall leave us with the late XVI century as the time of its creation. A similar estimate of the Gospels, the Apostles and the Psalms shall date them to the XIV century. Apparently, no earlier texts have survived.