

Introduction.

General considerations

1. LACK OF VOWELS IN OLD TEXTS SOMETIMES LEADS TO CONFUSION

We have already said in previous books that earlier many texts were written with only consonants. Vowels were then added “from memory.” As a result, over time, the vowels were confused, forgotten, replaced by others. The consonants written down on paper were more stable. Imagine now how ambiguous it is today to read an ancient text written with consonants alone. When, for example, the combination SMN could mean either “Osman,” or the name Simon, etc. And even more so when the word is an abbreviation of a long expression. For example, in Siberia the word “cheldon” is widespread, which comes from the expression “a man [“chelovek” in Russian] from the Don.”

Nevertheless, the pronunciation of well-known, frequently repeated words is more or less unambiguous. However, the situation radically changes when a combination appears in the ancient text, meaning the name of a city, country, river, the name of a king. Here a wide variety of vowels can arise, sometimes radically changing the meaning of the text.

It should be borne in mind that some consonants tended to pass into each other with different pronunciations. For example, F turned into T and vice versa, P was confused with F, M with N, B with P, etc. Hence the discrepancies, such as *Caesar* or *Czar*, *Firas* or *Tiras*.

Finally, in different languages, a different direction of reading words was adopted—from left to right (as in European) or from right to left (in Arabic, Hebrew). As a result, the name *Caspar* could turn into *Rabsak*, the name *Sar* or *Car*—into *Ras*, etc.

This ambiguity in reading ancient texts could lead to confusion. Let’s give an illustrative example. Everyone knows the expression: “More likely a camel will crawl through the eye of a needle . . .” The Bible says: “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (Matthew 19:24). (See Church Slavonic quotation 1 in Annex 4.)

This phrase seems somewhat strange. Nevertheless, it is known that this verbal (and customary today) cliché could have arisen as a result of a misunderstanding. The word “*camel*” could have appeared here as a result of a mistranslating of the word “*rope*.” We quote, for example, a German etymological dictionary: “In the biblical expression, ‘Rather a camel will pass through the eye of a needle,’ the word ‘camel’ does not come from the Greek ‘κάμηλος’ (‘camel’), but from ‘κάμιλος’ (‘the mooring rope’)” ([1110], p. 322). If they once confused the similar sounding words “κάμηλος” and “κάμιλος,” then instead of the quite understandable expression, “Rather the mooring rope (cable) will pass through eye of a needle,” an absurd formulation with “camel” could have arisen.

In this case, the confusion “rope—camel” is harmless. However, when distortions arise in the reading

of ancient chronicles, they can have far more serious consequences. They greatly distort the picture of the past. And we will see that the wrong, deeply rooted clichés really permeate many of our modern ideas about ancient history.

2.

DISPUTES ABOUT THE BIBLICAL DATE OF THE “CREATION OF THE WORLD” DID NOT STOP UNTIL THE MIDDLE OF THE XVIII CENTURY

As already described in CHRON₁, Chapter 1, in the XVII century, the Scaligerian chronology was based on the interpretation of numerical information collected in the Bible and calendar-astronomical calculations, the errors of which at that time could not yet be estimated. And the mistakes are sometimes huge—hundreds and thousands of years. About 200 (two hundred!) different versions of the “creation dates” have been proposed. The discrepancies between them amount to no less than 2100 years (q.v. in CHRON₁, Chapter 1:2). One should not think that disputes about the “date of the creation of the world” are a matter of the distant past. This date is different even in the printed Moscow Bibles of 1663 and 1751! Here is what is reported about the preparation of the 1751 edition:

“The chronology of the books of the Old Testament [was] brought into possible agreement with the

chronology adopted by the Orthodox Church. The [chronological] discrepancies of the codes excluded any possibility to choose one and correct the Slavic chronology into accordance with it. This is why for every time span the correctors preferred the code that represented the most internal and external consistency in chronological issues” ([959], p. 67).

Further, Illarion Chistovich gives a comparative chronological table of editions of the Bible in 1663 and 1751, as well as some codes used for verification ([959], p. 68).

It is interesting to note that in almost all cases the *largest numbers* were recognized as “most consistent.” Thus, they tried to make the dates as old as possible. Below is a table from [959].

So, until the middle of the eighteenth century, the era “from the creation of the world”—according to printed Russian Bibles—was almost two hundred years shorter.

3.

IN THE XVII–XVIII CENTURIES, MANY UNDERSTOOD THE RUSSIAN AND WORLD HISTORY IN A DIFFERENT WAY

It turns out that the history of Ancient Russia in the view of mediaeval chroniclers is closely connected with the “ancient” Roman Empire. We have already

	<i>The Bible, 1663</i>	<i>Alexandrian</i>	<i>Vatican</i>	<i>Compluten- sian</i>	<i>Revised (1751)</i>
From the Creation of the world to the flood	2162	2262	2242	2242	2262
From the flood to Abraham’s leave of Mesopotamia	1207	1207	1307	1311	1307
From Abraham’s leave to the exodus of Israel from Egypt	430	430	430	430	430
From the exodus to Solomon’s temple	480	460	460	480	480
From the completion of the temple to the Babylonian captivity	423	476	422	422	422
From the Babylonian captivity to Jesus Christ	607	607	607	607	607
[TOTAL]	5310	5442	5468	5492	5508

said, in particular, that in the XVI century it was believed that the legendary Rurik was a descendant of the Roman Emperor Augustus.

We quoted S. Herberstein, who argued that the famous Attila was considered a Russian military leader, see CHRON4, Chapter 5:2.2.

M. V. Lomonosov, apart from the works on physics and chemistry, has written the treatise, *Ancient Russian History from the Beginning of the Russian People ... to 1054*, proving that the Slavs belonged to the “ancient” Roman history.

Prince Mikhail M. Shcherbatov, in his *History of Russia from the Earliest Times*, based on the works of “ancient” authors, writes in detail about the wars of the Scythians–Slavs–Sarmatians with the “ancient” Roman Empire.

This extensive work was created after Tatishchev’s *History*, but before the *History of the Russian State* by N. M. Karamzin.

In addition to “ancient” sources, M. M. Shcherbatov uses Russian chronicles. “We find a mention of the Scythians in the *Kievan Synopsis*. ... The Slavs helped Philip the Macedonian and Alexander, his son, to master the Universe, for which the latter, being in Alexandria, gave the Slavs a letter written with gold on parchment, where he claimed their lands for them and liberty” ([984], v. 1, p. 67).

In addition to textbooks on the history of Russia, familiar to everyone (the works of Nikolay Karamzin, Vasily Klyuchevsky, Sergey Solovyov, Sergey Platonov, etc.), there is a number of fundamental studies on Russian history that are, to our regret, practically forgotten today.

In addition to the already mentioned books by Mikhail Lomonosov and Mikhail Shcherbatov, these include the works of Alexander Chertkov, Tadeusz (Faddey) Wolański, Pavel Jozef Shafarik, Aleksey Khomyakov and others.

We wrote about some of them and their works in CHRON1 and CHRON5, Chapter 15.

Changing the prevailing point of view is extremely difficult. Here is a characteristic touch. The chronicles of Arab writers about the Varangians report: “The Varangians are a people speaking incomprehensibly. ... They are the Slavs.” Fren, in spite of the clear text, translated: “They [the Varangians] live byside the Slavs” ([125], p. 12).

4. IMPORTANT PARALLELISM BETWEEN EVENTS DESCRIBED IN THE BIBLE AND EVENTS OF MEDIAEVAL EUROPE AND ASIA

In this book, we take a closer look at one of the most fundamental overlaps in “ancient” and mediaeval history. It has far-reaching implications and is important for understanding the origin of Scaligerian chronology and history. In our opinion, they are wrong. We mean that Scaligerian chronology and history are dead wrong in the correct dating and geographic localization of the events described in the Bible.

For the first time, this parallelism was discovered by mathematical methods and was partially described by A.T. Fomenko in CHRON1, Chapters 5–6, and CHRON2, Chapter 7.

In the present book, their correspondence is significantly expanded, supplemented with important facts. This allows us to express an idea—where and when the main historical events described in the Bible took place. Let us recall the main stages of the path we have already traveled.

a) According to the Scaligerian chronology, biblical events took place many centuries *before* the beginning of our era.

b) According to N.A. Morozov, who relied mainly on the analysis of the prophecies in Old Testament, biblical events should be “rejuvenated” and moved around the III–VI century A.D. ([543], [544]). Our research has shown that such move is clearly *not enough*.

c) According to the statistical results of A.T. Fomenko, set out in CHRON1, Chapters 5–6, and CHRON2, Chapter 7, biblical events, most likely, are *significantly younger* and took place in mainly in the XI–XVII century A.D. This differs from the dating of N. A. Morozov by about a thousand years and differs from the Scaligerian dating by about 1800 years or more. Initially, these results were obtained by mathematical methods, processing of various quantitative characteristics of ancient and mediaeval texts. Therefore it makes sense to try to read the Bible anew, taking into account the chronological shift, and look at the “ancient events” as the events of the Middle Ages, known to us from later sources.

In this book, we present “event parallelism” between biblical and European events. It is the result of

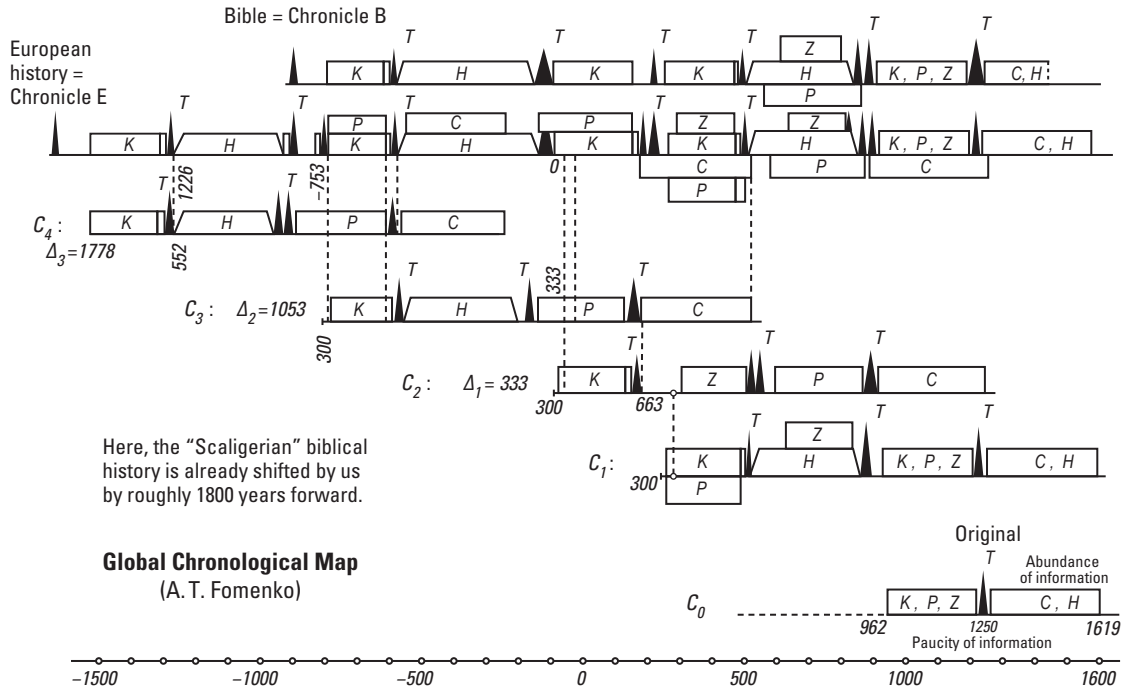


Fig. 1.1. The system of duplicates discovered by A.T. Fomenko, using mathematical methods, in the “Scaligerian textbook” of European, Asian and biblical history. Global Chronological Map. It turns out that the “Scaligerian textbook” was made by gluing together four practically identical short chronicles (q.v. in CHRON1, Chapter 6).

one of three fundamental chronological shifts found in CHRON1, Chapter 6. We are talking about the “deepest” shift—about 1800 years, called by A.T. Fomenko “Greco-Biblical.” The name indicates that the shift made the events of the mediaeval Greek and mediaeval biblical stories more ancient, turning them into allegedly “ancient” Greek and allegedly “ancient” biblical ones.

This study is a continuation of our previous books, so we do not repeat the results and statistical methods described in detail in them. Figure 1.1 shows a global chronological map (GCM), constructed by A.T. Fomenko, showing the detected parallelisms and shifts. It can be called the *system of chronological shifts*, since it shows how the modern “Scaliger’s textbook” on ancient and mediaeval history was obtained by superimposing and gluing four copies of the same “short chronicle.” At the same time, three duplicates (copies) of the chronicle are shifted relative to the original down by about 330, 1050 and 1800 years. The most “profound” is the Greco-Biblical shift, which we will

analyze here. The chronology of the modern “Scaligerian textbook” is unreal, phantom, populated with ghosts of real events.

The terms “phantom history” and “phantom chronology,” introduced in CHRON1, seem to correctly reflect the essence of the problem. Events placed today earlier than the XI century A.D. in the modern “Scaliger textbook” are by no means fiction or falsification. They are real, but they were put in the wrong place on the time axis by later chronologists. This is a phantom, a ghostly reflection of the real events of the Middle Ages.

A mirage is real in the sense that it reflects a really existing object. At the same time, the mirage is deceptive, since it shows the object not where it really is. Mirage transports objects in space, creating their numerous reflections. In our case, the chronological mirage transferred in time and sometimes in space the events that actually happened from the Middle Ages to ancient times and created a ghostly reflection there.

The top-line “Bible chronicle” in fig. 1.1 conven-

tionally depicts the phantom biblical history after it has been processed by our mathematical methods. It is conventionally shown that the Bible is superimposed on the European chronicle of Scaliger, being, simply, a part of it.

In other words, the events described in the Bible are identified with mediaeval European-Asian events from the secular Scaligerian textbook.

At the same time, the “Bible chronicle” in fig. 1.1 conventionally depicts the Bible after the shift of its Scaligerian chronology upward by about 1800 years.

Roughening up the result obtained by A.T. Fomenko in CHRON1, Chapter 6, and CHRON2, Chapter 7, we can say that the Bible is a chronicle describing real events, the dates of which are at least at least 1800 years younger than the dates attributed to them by the Scaligerian chronology.

The problem can be looked at from the other side. After we found numerous duplicate repetitions in a secular Scaligerian textbook, I would like to find a historical ancient text of religiously colored content, where there are the same duplicates and exactly in the order in which they appear in the “Scaligerian textbook.” It is remarkable that such a book exists and is widely known. This is the Bible.

Let us recall the canonical order of the books of the Old Testament (we will use the Bible of the 1968 edition of the Moscow Patriarchate):

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Kings, 2 Kings, 3 Kings, 4 Kings, 1 Chronicles, 2 Chronicles, 1 Ezra, Nehemiah, 2 Ezra, Tobit, Judith, Esther, Job, Psalms, Proverbs of Solomon, Ecclesiastes, Song of Solomon, Wisdom of Solomon, Wisdom of Jesus son of Sirach, Prophecy of Isaiah, Prophecy of Jeremiah, Lamentations of Jeremiah, Message of Jeremiah, Prophecies: Baruch, Ezekiel, Daniel, Jadhah, Hosea, Hosea Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, 1 Maccabees, 2 Maccabees, 3 Maccabees, 3 Ezra.

Question: Why are the Bible books in this order? Although in CHRON1, Chapter 6, and CHRON2, Chapter 7, it was indicated that modern biblical criticism arranges the books of the Bible in a slightly different order, the disagreements between historians are limited to details. Why do theologians and historians insist on the correctness of the canonical ordering of the Bible books? As we will see, because at one time

exactly this order of books, and therefore events, was taken in the XVII–XVIII century as the basis for the erroneous Scaligerian chronology. Today, of course, this has already been forgotten, and historians adhere to the indicated order of the biblical books by tradition only.

Let us recall that the canon of the Bible is considered to be mostly completed only at the Council of Trent in the XVI century. But, as we will see, some books of the Bible were written or edited even later. And this is already the late Middle Ages!

Our reconstruction, based on new mathematical methods of chronology, is summarized as follows:

The order of the biblical books and, consequently, the events described in them, more or less coincides with the order of events in the erroneously elongated “textbook” of European history, filling (according to Scaliger) an interval of about 1000–1600 A.D. This means that first the Scaligerian chronology of the Bible needs to be shifted upward by at least 1800 years. But this is just the first step towards restoring the correct chronology of the Bible. It turns out that it is still impossible to limit ourselves to the shift by 1800 years.

The point is that Scaliger’s textbook is phantom in the sense that the initial and most of it describes a ghostly, elongated European history with many duplicates. In fig. 1.1, they are denoted by repeated letter symbols. Hence phantom and biblical chronology. That is, following the Scaligerian European history, it *should be shortened several times*. As a result of lifting upward and overlapping-gluing of events, it almost entirely fits into a shorter time interval. Namely, the *major mass of biblical events is transferred to the age of 1000–1600 A.D.* Time boundaries are approximate.

Thus, the Bible in the form it took after canonization in the XVI–XVII century recorded the same erroneous chronological shifts that we found in Scaligerian European and Asian history. Therefore, the religious-theological tradition, insisting on the order of the Bible books adopted today, actually repeats—in another language—the same thing that Scaligerian historians say about the structure of their “Scaliger textbook.” Therefore, all changes in the “textbook” that are needed to restore the correct picture will automatically entail similar changes in the chronology of the Bible. As well as vice versa.

Apparently, in the XVI–XVII century, both the