

Excepted from Anatoly T. Fomenko's HISTORY: Fiction or Science? (2005)

13.

THE HYPOTHESIS ABOUT THE CAUSE OF THE FALLACIOUS CHRONOLOGICAL SHIFTS IN THE CREATION OF THE HISTORY OF ANTIQUITY

13.1. Chronological shift of a thousand years as the consequence of the fallacious dating of Jesus Christ's life

The chronological shifts that we discovered could be explained by mistakes made by mediaeval chronologists of the XVI-XVII century A.D. in their dating of the mediaeval events. The first cause for the mistakes was the imperfect recording of dates in the Middle Ages. A serious mistake the mediaeval chronologists made was the erroneous dating of the Nativity or the Crucifixion of Jesus Christ. They made, give or take a little, a mistake of *one thousand years*, shifting the life of Jesus Christ from the XI century A.D. into the I century A.D. According to fig. 6.55, "the beginning of the new era" actually occurs in 1053 A.D. This millenarian shift generated a major confusion in the dating of many other documents which counted years "since the Nativity of Jesus Christ". As a result, mediaeval events of the X-XVII century A.D. as described in those chronicles were erroneously dated and slid one thousand years backwards. Just how could such a major dating error happen?

We shall formulate a hypothesis which can explain the cause for the appearance of certain chronological shifts. Our idea can be encapsulated as follows.

1) Initially, dates were recorded as certain verbal phrases and formulations, which were later abbreviated.

2) Initial meanings of abbreviations were then forgotten.

3) Later chronologists suggested that these letters be regarded not as abbreviations of certain names, but

as notations of numerals. May we remind that letters used to stand for figures as well.

4) Substituting letters for digits (by standard rules), chronologists would obtain erroneous "datings", fundamentally different from the original.

5) Since there were many abbreviated formulations, a number of chronological shifts appeared.

6) Each wrong decryption would generate a chronological shift of its own.

The following example illustrates this idea fairly well.

13.2. The letter "X" formerly denoted the name of Christ, but was later proclaimed to stand for the figure of ten. The letter "I" formerly denoted the name of Jesus, but was later proclaimed to be the indication of one thousand

One of the main chronological shifts by 1053 years, or by about 1000 years, could have risen from the comparison of the two different methods of recording dates by the later chronologists.

The first method: abbreviated form of recording. For instance, "the III century since Christ" could be recorded briefly as "X.III", "X" being the first letter of the Greek word XPICTOC (Christ). The letter "X" is one of the prevalent mediaeval anagrams for the name of Christ. Thus, the phrase "Christ's 1st century", when abbreviated, could read as "X.I", the phrase "Christ's II century" could read as "X.II", and so on. These abbreviations may possibly have caused the appearance of the contemporary designation of centuries. However, as of a certain later time the mediaeval chronologists suggested that the letter "X" in the beginning of a date should be regarded as the figure of "ten". Such interpretation automatically adds *a thousand years* to the initial date. Thus, an erroneous date appears, a thousand years more ancient than the real one.

This hypothesis of ours concurs well with the famous fact that the mediaeval "Italians designated centuries by hundreds: *trecento* (or *the 300's*) - the XIV century, *quattrocento* (or *the 400's*) - the XV century, *cinquecento* (or *the 500's*) - the XVI century" ([242], page 25). However, these names of centuries *point directly at the beginning of count from exactly the XI century A.D.*, because they ignore the currently accepted addition of an "extra millennium". Hence, the medi-

aeval Italians appear to know nothing about this millennium. As we now understand, there was a very simple reason for it - this "extra thousand years" has never existed.

Facing this effect of "ignoring the extra millennium" contemporary historians usually avoid explaining it. At best, they simply note the fact itself, occasionally referring to it as a "convenient tool". They say dates were easier to write this way. They say, "In the XV-XVI century dating, hundreds and even thousands of years would *quite often* be omitted" ([102], page 117). As it occurs to us, mediaeval chronologists would honestly write: year 150 from Christ, or year 200 from Christ, meaning - in the modern chronology - year 1150 or 1200 A.D. It was only later that the Scaligerite chronologists declared these "small dates" to require a necessary addition of a thousand years, - in certain cases, even several thousand years. This was how they would make mediaeval events look "more ancient".

Furthermore, the Latin letter "I" - the first one in *Iesus*, the Greek spelling of the name Jesus - originally could be an abbreviated version thereof. Thus, the year 1300, for instance, might have originally meant I.300, that is, "year 300 since Jesus" written the Greek way. This recording method conforms with the previous one, because I300 = year 300 of Jesus = year 300 from the beginning of the XI century A.D. In this respect, we believe the next important fact to be worthy of special attention. In mediaeval documents, especially those of the XIV-XVII century, with dates written in letters, the first letters believed today to symbolize "large numbers" turned out to be *separated* from the last ones recording tens or hundreds *by dots*. A few of numerous examples are cited below.

1) The title page of the book printed in Venice, allegedly in 1528. The date is written as {M.D.XXVIII.}, or with separating dots, q.v. in fig. 6.62.

2) Map of the world by Joachim von Watt, allegedly of 1534. The date is written as {.M.D.XXXIII.}, that is with separating dots, q.v. in fig. 6.63 and fig. 6.64.

3) The title page of the book by Johannes Drusius, allegedly printed in 1583. The date is written down as {M.D.LXXXIII.}, or with the separating dots, q.v. in fig. 6.65.

4) Publisher's sigil of Lodevic Elsevir. The date, allegedly 1597, is written as {(I.I).XCVII.}, - with separating dots, as well as crescents facing left and right



Fig. 6.62. The date (the alleged year 1528) is written as "M. D.XXVIII" with divisive dots. Taken from [1009], page 69.

used for Latin letters "M" and "D", fig. 6.66. This is a very interesting example, because the left band also has a recording of the date in "Arabic" digits. The alleged date of the year 1597 is transcribed as I.597 (or I.595), fig. 6.67. Besides the dot separating the first "figure" from the remaining digits, we also see this figure of "one" clearly written as the *Latin* letter "I", or the first letter of the name *Iesus* (Jesus).

5) The date "1630" is written with right and left crescents on the tide pages of printed books presented on fig. 6.68 and fig. 6.69. By the way, the title of the second book is quite curious - *Russia or Moscovia, also known as Tartaria* ([35], page 55).

6) The date transcription of the alleged year 1506 on a print by Altdorfer, a German painter, q.v. in fig. 6.70, is of the utmost interest. We present our drawing of this date on fig. 6.71. The first figure of "one" is *separated* from the remaining digits *by a dot*, and clearly written as the Latin letter "I", i.e. as the first letter of the name *Iesus* (Jesus). Meanwhile, the way the alleged figure of 5 is written down looks very much

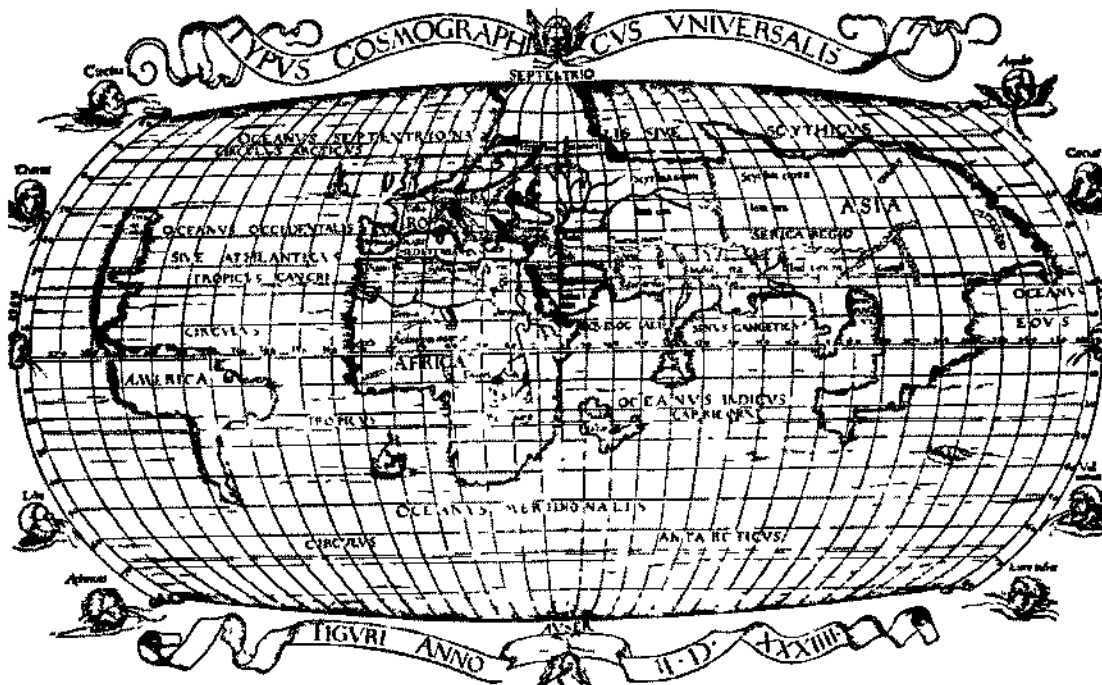


Fig. 6.63. The date (the alleged year 1534) is written as ".M.D.XXXIII." with divisive dots. Taken from [1009], page 71.



Fig. 6.64. Fragment saying ".M.D.XXXIII.". Taken from [1009], page 71.

like a 7. Perhaps the date here is not 1506, but 1706? How reliable is the dating of engravings and paintings ascribed to Altdorfer, who had allegedly lived in the XVI century? Could he have lived later?

7) The recording of the date year 1524 on a print by Albrecht Durer, q.v. in fig. 6.72 and fig. 6.73 {.i.524.}, is truly striking. We can see the first letter not only separated from the remaining digits by a dot, but also quite explicitly transcribed as the Latin letter "i" with a dot! In other words, like the first letter in the name *iesus*. In this case, the letter "i" is surrounded by dots on both sides. Another similar example of transcribing dates with the usage of Latin letter "i" instead of digit 1 widely accepted nowadays (to stand for the alleged extra millenium) is presented on fig. 6.73a and fig. 6.73b. This is an ancient engraving

I. DRSII
EBRAICARVM
 QVÆSTIONVM,
 S I V E,
 Qvæstionum ac Responſionum
 libri duo, videlicet ſecun-
 dus ac tertius.



In Academia Lugdunensi.
M. D. LXXXIII.

Fig. 6.65. The date (the alleged year 1583) written as "M.D. LXXXIII", with divisive dots. Taken from [35], page 29.



Fig. 6.66. The date (the alleged year 1597) is written as "(I. I. XCVII." - with divisive dots as well as left- and right-sided crescents for the transcription of the Roman letters M and D. On the left band on sees the date written with Arabic numerals. The alleged date (1597) is transcribed as I. 597 (or I. 595). The "figure of one" is separated from the other figures with a dot and written as the *Roman* letter I, or the first letter of the name Jesus (Jesus). Taken from [35], page 30.



Fig. 6.67. Fragment with the date I. 597. Taken from [35], page 30.

portraying Berthold Schwartz, the inventor of gunpowder. The photograph of the print was kindly provided by A. M. Isakov.

8) So, let us repeat: in old recordings of dates like "1520" the first digit 1 apparently originated as the letter "I" - the first letter of the name *Jesus* (Jesus) - initially written at the beginning of a date. This is to say, the date used to look like "The year 520 since Jesus" or, in short, I520. Later it was forgotten, or made forgotten, and the letter "I" was perceived as the symbol for "one thousand". Eventually, they replaced "year 520 since Jesus" by "year one thousand five hundred twenty", thus producing a chronological shift by one thousand years and transferring the Nativity of Jesus from XI century to the I. We can still trace this former meaning of the digit 1.

N. S. Kellin reports of an ecumenical, poly-confessional church, with the stars and the stripes on the spire, in the campus of the Harvard University in Boston (USA). A memorial plaque reads:

*This stone from the fabric of
St. Savior's Church. Southwark. London
now the Cathedral Church of that Diocese
commemorates the Baptism of John Harvard
there on November 6, J607.*

Year 1607 is recorded as J607. That means Jesus-607; in other words, "year 607 since Jesus", which refers to the Nativity of Jesus Christ in the XI century. Note that the presence of the letter "J" - the first letter of the name Jesus (instead of "I"), - is yet another argument in favour of our hypothesis.

N. S. Kellin discovered another example in the Closter castle, New York, USA - a mediaeval castle purchased by Rockefeller in Roussillon, France, and transported to the USA, along with various collections from different European countries; in particular, Evangelical, Biblical and hagiographical scenes painted on glass circles of 20-25 centimetres in diameter, of German origin. The condition of those miniatures is excellent. One work is dated as J532. Historians now tend to decipher that date as 1532 A.D., while we see another recording J-532, or "the year 532 since Jesus".

Thus, the mediaeval tradition of recording three-digit dates from the Nativity of Jesus Christ in the form of J*** explicitly points at the name Jesus, or Jesus Christ, automatically indicating the date of his Nativity as the XI century.

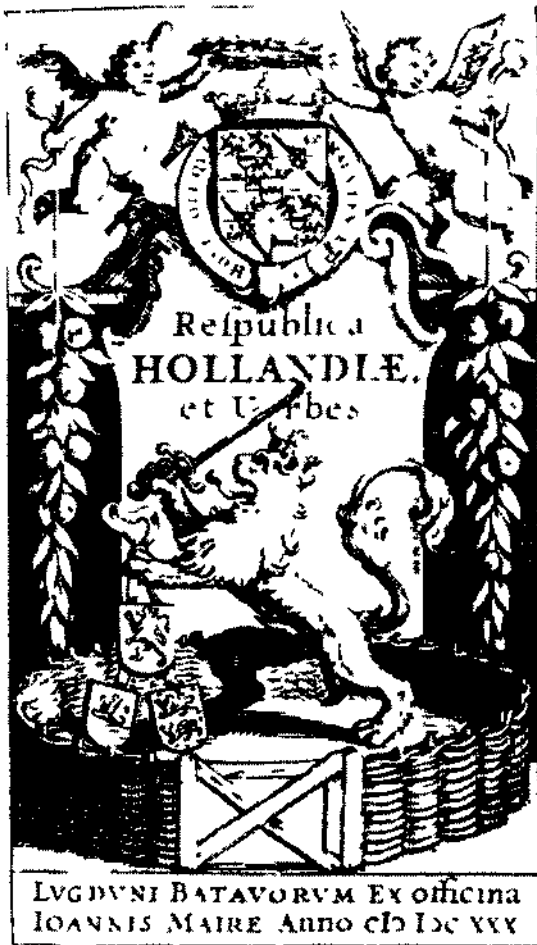


Fig 6 68. The date 1630 on the title page of the book titled *The Republic of Holland* is written with left- and right-sided crescents. Taken from [35], page 49



Fig 6 69 The date 1630 on the title page of the book suggestively enough titled *Russia or Moscovia, also known as Tartaria* is written with left- and right-sided crescents. Taken from [35], page 55

9) A vivid example of the mediaeval recording of dates as J*** is shown in fig. 6.74 - an engraving by Georg Pencz, a XVI century painter. He records the date I548 as J548, fig. 6.75.

There was yet another method of recording dates: words "since the Nativity of Jesus Christ" written completely and not as one-letter substitutes - Le. "III century since the Nativity of Christ", not "X.III century". Over the course of time, the knowledge of the letters "X" and "I" in the beginning of above-mentioned formulae being the first letters of the names XPICTOC (Christ) and Iesus (Jesus) was lost. Instead, chronologists assigned their numeric values to those letters. Let us recall that letters were formerly used to denote digits. Thus, chronologists declared "X" to stand for "ten",

and "I" for "one". As a result, phrases like "X.III" or "I.300" became perceived as "the thirteenth century" or "one thousand three hundred years".

According to our reconstruction, Jesus Christ lived in the XI century A.D. and was known in the Scalligerian history of that period as *Pope Gregory Hildebrand*, or *Ablaze With Gold*. Later, historians assigned to him "ordinal number VII", so we know him now as Pope Gregory "VII", q.v. in fig. 6.76. It is noteworthy that a dove is depicted to the right of the head of Gregory "VII". Let us recall that the *dove* is a famous *Evangelical* image of the Holy Spirit. Therefore, the portrait of Gregory "VII" available nowadays bears an explicit trace of *the Gospel*, which, as we are becoming aware now, is perfectly natural.



Fig. 6.70. The alleged date 1506 on an engraving by the German artist Altdorfer. The first "figure of one" is separated with a dot and visibly written as the Roman letter I, or the first letter of the name Jesus (Iesus). The alleged figure of 5 is written as a figure of 7. Could the year have been 1706 and not 1506? Could Altdorfer have lived later than the XVI century? Taken from [1203], No. 2.



Fig. 6.71. Our drawn copy of the date from Altdorfer's engraving ([1203], No. 2).



Fig. 6.72. The alleged date 1524 written as ". i. 524." on an engraving by Albrecht Durer - that is, the first letter is clearly seen as the Roman dotted "i", or the first letter of the name Jesus (Iesus). Taken from [714], page 22.

Fig. 6.73. Fragment of the inscription from Diirer's engraving ([714], page 22). The drawn parts are ours.

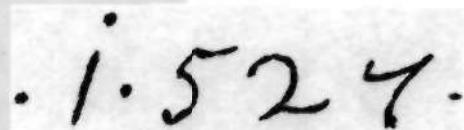




Fig. 6.73a. An old engraving portraying Berthold Schwarz, the inventor of gunpowder. The date on the engraving is written with the Roman letter "i" instead of the figure of 1 used today. Taken from [1121:1], an inset following the title page of the book.

Fig. 6.73b. A close-in of the date from the engraving portraying Berthold Schwarz. We can clearly see the Roman "i" instead of 1. Taken from [1121:1], an inset following the title page of the book.



Fig. 6.74. An engraving by Georg Pencz, a XVI century painter. The alleged date 1548 on this engraving is written as J548, with the first letter of the name Jesus used in lieu of the first "digit". Taken from [714], page 30.

Fig. 6.75. Fragment with the date from the engraving by Pencz ([714], page 30). The drawn parts are ours.

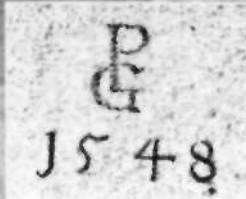


Fig. 6.76. An ancient miniature portraying "Pope Gregory VII Hildebrand", which translates as "ablaze with gold". Taken from [492], Volume 1, page 59.



Fig. 6.77. A rather late and most probably arbitrary picture of Pope "Gregory VII" or "Hildebrand". Taken from [544], Volume 5, page 633, ill. 110.



Fig. 6.78. Another very late and thus apparently quite arbitrary portrait of Pope "Gregory VII", or "Hildebrand". From a XVIII century Latin book titled *The Portraits of the Holy Pontiffs*. Taken from [578], Volume 1, page 356, ill. 13.

"Hildebrand" (Ablaze With Gold?) is considered to have been born in 1020 A.D. and been Pope from 1073 till 1085 ([196]). His portraits, most probably of a later origin, are shown in fig. 6.77 and fig. 6.78. The Nativity of Christ apparently took place in the *middle* of the XI century, but certain documents could have erroneously shifted this event backwards and assigned it to the *beginning* of the XI century. This could have resulted in a further shift - by roughly 1050 or 1000 years-of-certain documents using the detailed way of recording dates, "since the Nativity of Christ the III century", instead of the abbreviation "X.III century". In other words, the shift by 1050 or 1000 years might have been the difference between the detailed and abbreviated method of recording dates. The chronological shift generated by this mistake must have constituted about 1000 years. This error is clearly visible in the Scaligerian chronology! What we see is one of its main shifts, q.v. on the global chronological map above.

We shall reiterate: for example, "the III century since Christ", or the III century from the middle of the XI century A.D., could have been recorded both as "III century" and "X.III century". This could have led to confusion and a chronological shift by approximately 1000 years.

13.3. Until the XVIII century, the Latin letters "I" or "J" - i.e. the first letters of the name of Jesus - were still used in several European regions to denote "one" in recording of dates

We have above come up with an idea that old documents used to refer to the name of *XPIETOE* (Christ) by the first letter *X* in the recording of dates, which was later declared to stand for the figure of *ten*. In a similar way, the letter *j* or *J* used to mean the name of Jesus (*Iesus*), but was later declared to denote *one thousand*. The result: a millenarian chronological shift, casting many events of the XI-XVII century backwards in time.

We shall now present new data on this. Professor, Academician (IAELPS), Merited Employee of Oil and Gas Industry of Russian Federation, M. H. Musin has recently been so kind as to draw our attention to a very rare book from his own private library - the 1937 edition of *Annales de la Société Royale d'Archéologie de Bruxelles* ([1012]) contain-

ing a very interesting work by Chanoine F. Crooy *Les orfèvres de Bois-le-Duc et leurs poinçons* ([1012], pages 5-41). The book analyses several ancient brass plates with the names of XVI-XVIII century Belgian goldsmiths of Bois-le-Duc etched on them, and presents examples of their sigils. We should stress that brass plates were *official records* enabling one to check the authenticity of each goldsmith's sigil. Therefore, these plates are of a special interest to us, as they reproduce the style and form of the official documents from the territory of contemporary Belgium of the XVI-XVIII century.

The book [1012] provides photographs of all those brass plates on which goldsmiths' names are arranged in a column, with the year and a specimen sigil of the craftsman next to each name. It is *the way the dates were recorded* on the plates that is extremely important to us now.

Names of the first 33 Belgian craftsmen are listed without indication of any dates at all. The first date appears in the bottom right corner of the plate in fig. 6.79. Historians tell us it is the year 1642 A.D. recorded here, q.v. in fig. 6.80. However, we see absolutely clearly the Latin letter "J" - that is, the first letter of the name of Jesus - in place of the figure of "one". Thus, this date most probably stands for "year 642 since Jesus". But in this case, counting 642 years back from 1642, we arrive at circa 1000 A.D. as the date of the Nativity of Jesus Christ.

On fig. 6.80, fig. 6.81, fig. 6.82, fig. 6.83, fig. 6.84, fig. 6.85, fig. 6.86, fig. 6.87, fig. 6.88, fig. 6.89, fig. 6.90, fig. 6.91, fig. 6.92, fig. 6.93, fig. 6.94 and fig. 6.95, we list all dates in the order they are mentioned on the Belgian plates. Namely,

J642, i607, i607, J607, i.608, i615, i618, I618, i620, j620,jJ620,jJ624, i628, j63i, j63j, i635, i635, j637, j637, j64i, J642, J643, J647, J644, J65J, J65J, J65J, J652, J654, J654, J658, J659, i662, J662, J663, J665, J665, J666, J666, j66, J668, J670, j671, i672, i672, J674, J676, J676. J649, J677, J678, J679, i679, J684, j685, J685, j686, j690, J692, J692, J693, J693 or J695, J696, J697, J703, J706, J706, J708, J708, J709, J709, J7J0, j7jj, J7JJ, J7J2, i7j2, J7i2, J725, J726, J734, i735, i735, i735, J738, i742, then there is a very curious record of a date, jJ99. Most likely, it is 1744, although one is written as j, seven as J, and four as the modern "Arabic" nine. The subsequent dates are, 1745, i752, i(or j)7-53, J754, J757, J758, J758,



Fig. 6.79. A copper plaque with the names and the sigils of the Belgian goldsmiths of the XVI-XVIII century. Taken from [1012], the appendices at the end of the book.

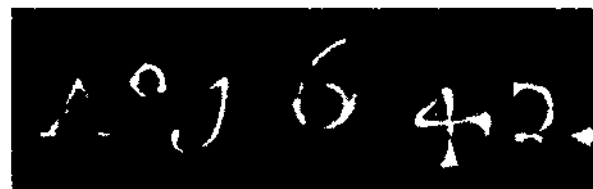


Fig. 6.80. The very first date, namely, J642, that we encounter on the consecutive Belgian plaques with the names of the XVI-XVIII century goldsmiths. The "figure of one" is written as the Roman letter J here - the first letter of the name Jesus. Taken from [1012], Appendices, PL 1/2.

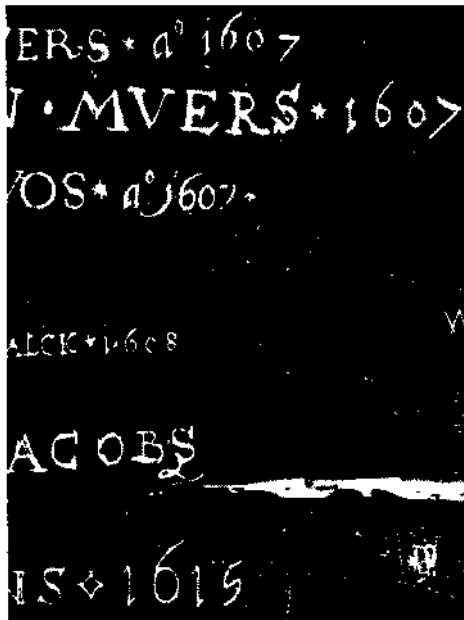


Fig. 6.81. XVII century dates on Belgian copper plaques. The alleged figure of 1 is written as the Roman letter "i" - see the two dates on top transcribed as i607, and the two dates in the bottom transcribed as i608 and i615; it is also written as the Roman letter "j", qv in case of the centre date - j607. Taken from [1012], Appendices, PL 1/3.

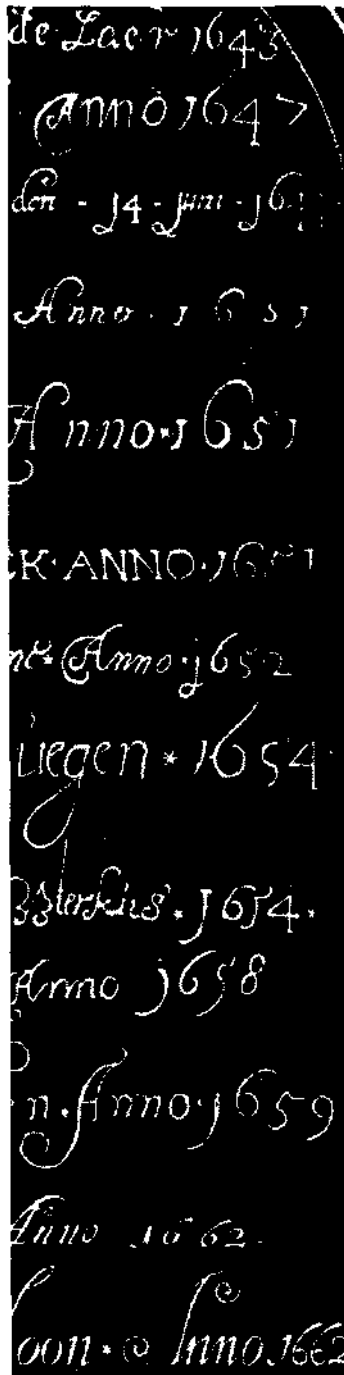


Fig. 6.82. XVII century dates on Belgian copper plaques. The dates are transcribed in the following manner: 1618, i620, J620, J620, J624, i628, j63i, j63j, i635, i635, j637, j637, j64i and j642. Taken from [1012], Appendices, PL 1/4.

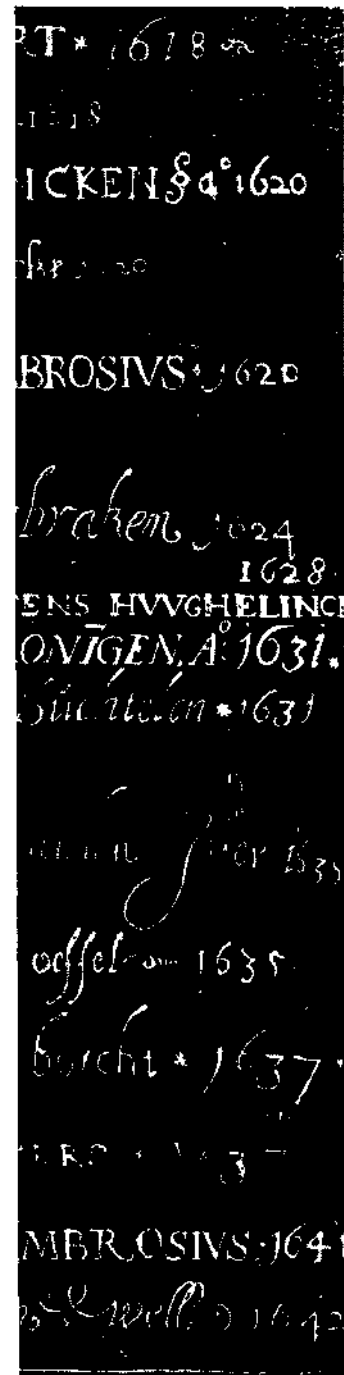


Fig. 6.83. XVII century dates on Belgian copper plaques. The dates are transcribed as follows: J643, J647, J644, J651, J651, J651, J652, J654, J654, j658, j659, 1662 and J662. Taken from [1012], Appendices, PL II/1.

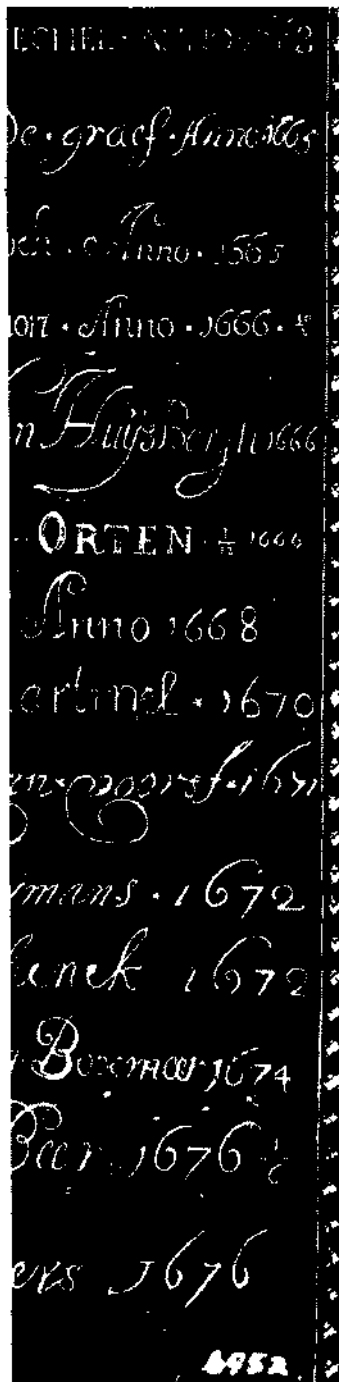


Fig. 6.84. XVII century dates on Belgian copper plaques. The dates are transcribed as follows: j663, j665, j665, j666, J666, j666, j668, J670, j671, i672, i672, J674, J676 and J676. Taken from [1012], Appendices, Pi. II/2.

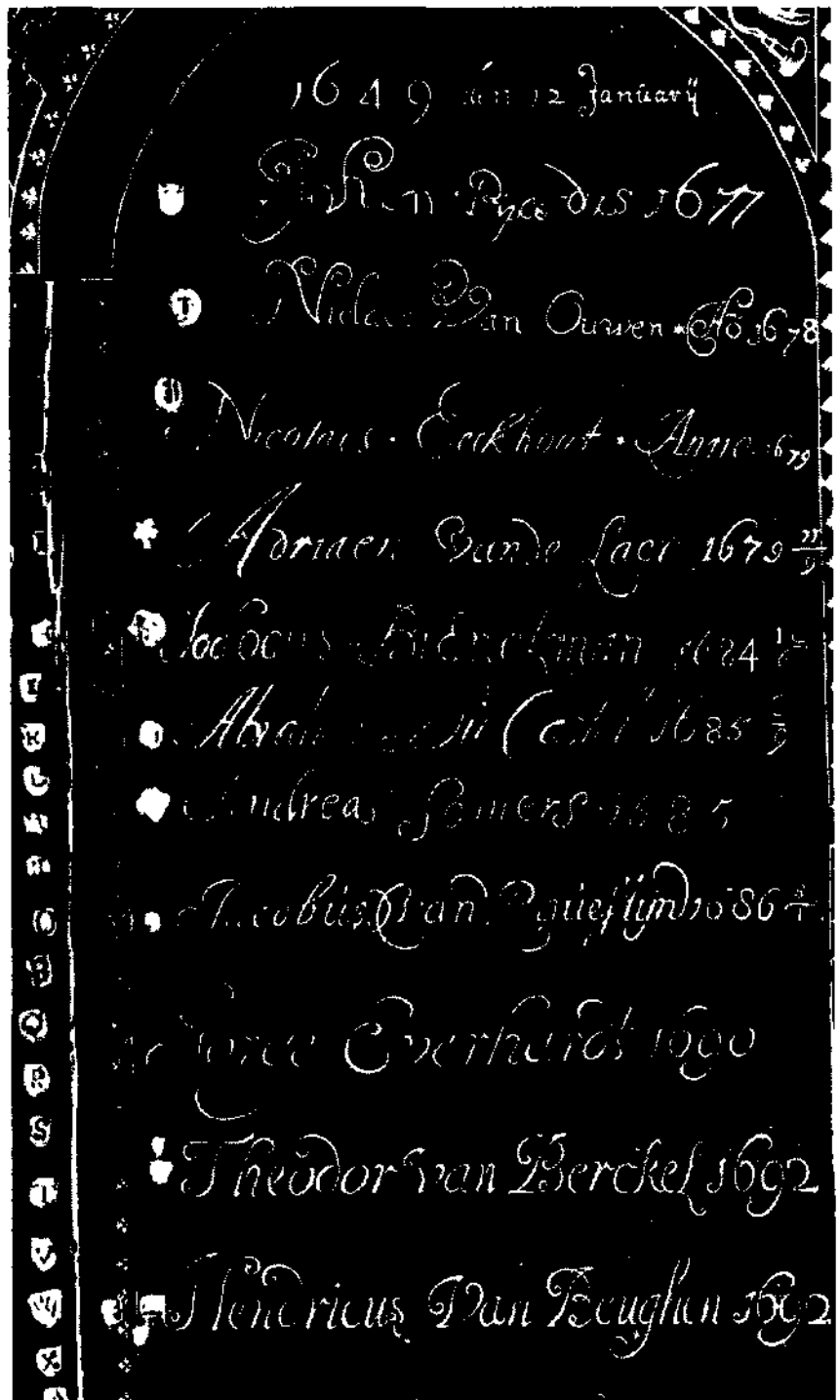


Fig. 6.85. XVII century dates on Belgian copper plaques. The dates are transcribed as follows: J649, J677, J678, J679 and 1679. Mark the fact that this is the first place where we encounter the figure of one standing in the beginning, in the modern fashion. The dates to follow are: j684, j685, j685, j686, j690, J692 and J692. Taken from [1012], Appendices, PL II/3.

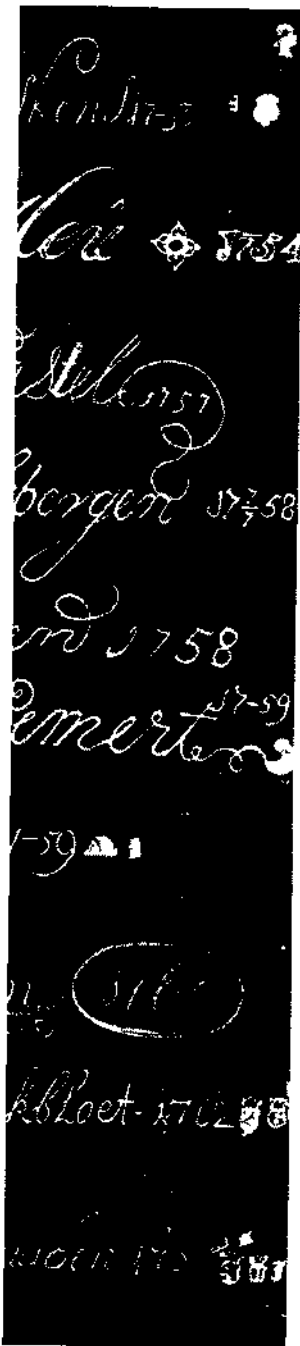


Fig. 6.90. XVIII century dates on Belgian copper plaques. The dates are transcribed as follows: i (or j) 7-53, J754, j757, J758, J758, J7-59, J7-59, j760, i(orj) 762 and i (or Greek X) 763. Taken from [1012], Appendices, PL III/3.

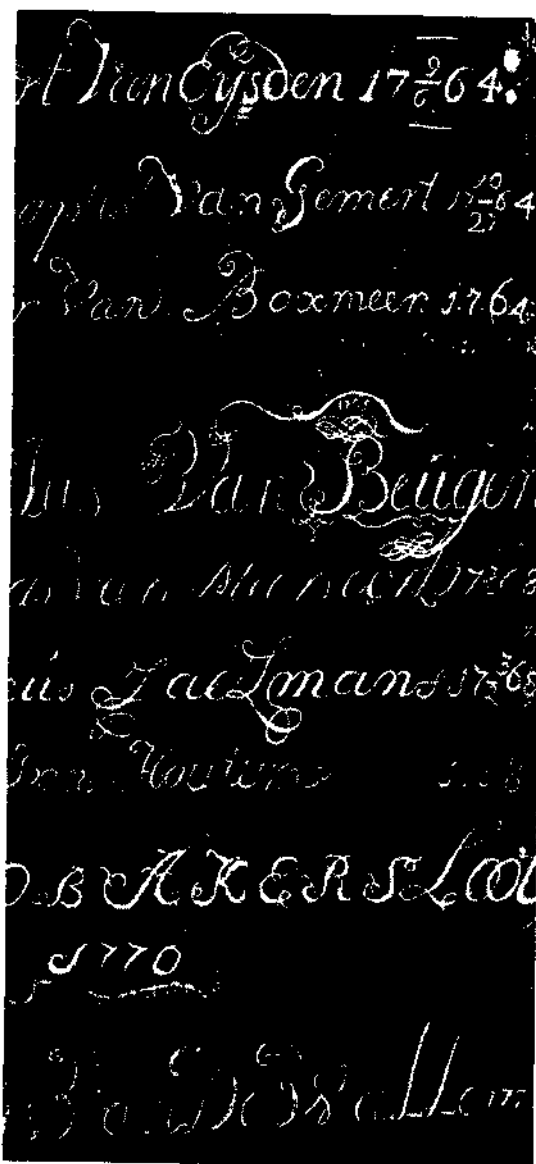


Fig. 6.91. XVIII century dates on Belgian copper plaques. The dates are transcribed as follows: 1764 (the first digit is written in the modern manner), j764, j764, j768, j768 and j768. Taken from [1012], Appendices, PL III/4.

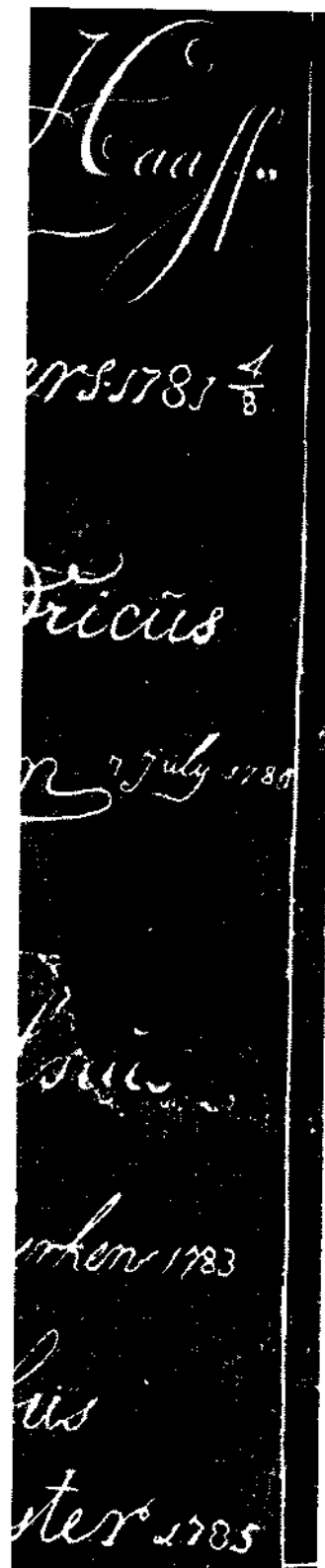


Fig. 6.92. Late XVIII century dates on Belgian copper plaques. The dates are transcribed as follows: J78J, J78J, 1783 and J785. Taken from [1012], Appendices, PL IV/2.



Fig. 6.93. Late XVIII century dates on Belgian copper plaques. The dates are transcribed as follows: J789, 1798, j790, j79j, J79J and J793. Taken from [1012], Appendices, PL IV/3.

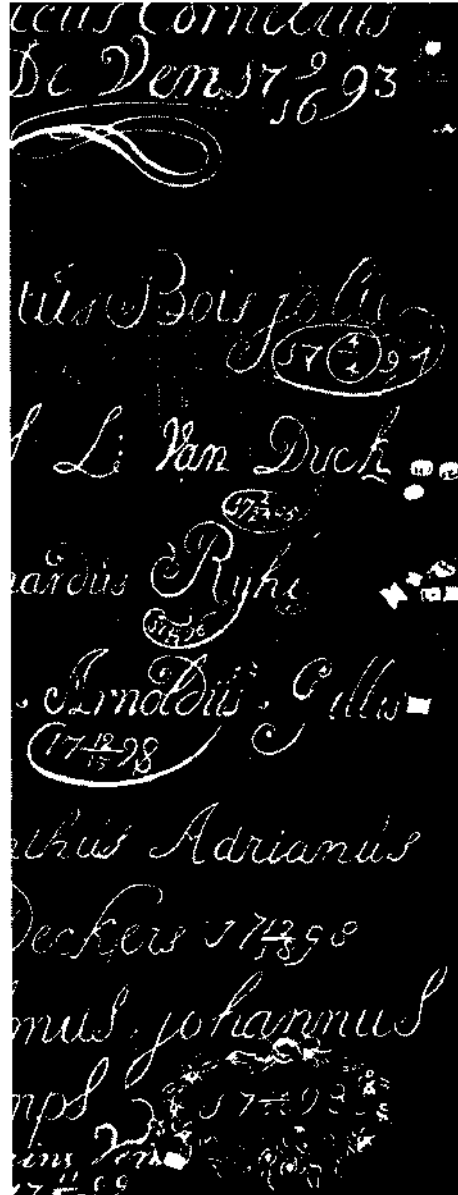


Fig. 6.94. Late XVIII century dates on Belgian copper plaques. The dates are transcribed as follows: J793, j (looking like the Roman S) 794, J795, J796, J798, 1799. Note that the last date is transcribed with the Arabic digit 1. See the close-in on the next illustration. Taken from [1012], Appendices, PL IV/4.

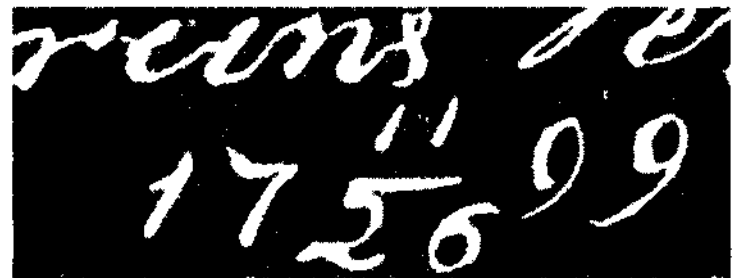


Fig. 6.95. A close-in of the last date from the Belgian tables. The first digit is already transcribed as the Arabic numeral that we are accustomed to nowadays. Taken from [1012], Appendices, PL IV/4.

J7-59, J7-59, j760, i(or j)762, i(or Greek λ)763, 1764 (here "one" is written in its "Arabic form" accepted nowadays), j764, j764, j768, j768, j768, J78J, J78J, i783, J785, J789, 1798, j790, j79j, J79J, J793, J793, j (as Latin S) 794, J795, J796, J798, 1799. We shall note that the last date is written with an "Arabic figure of one".

It is absolutely clear that *in the overwhelming majority of cases the figure of one was written as either the Latin "J" or the Latin "j"*. This practice continued up to the end of the XVIII century; a doubtless conclusion from fig. 6.94, where the penultimate date on the plate is still written as j798 - that is, 1798 in the contemporary sense. Certain official documents in Belgium may have written the figure of one as Latin "i" or "j" even towards the end of the XIX century. However, the register of goldsmiths' names we have come across suddenly breaks off on year 1799. We cannot tell what has been happening thereafter.

It is extremely peculiar that as of the middle of the XVIII century, an *especially persistent inconsistency in the recording of dates set on* in the Belgian plates. See, for example, fig. 6.89. Could it mean that someone had deliberately edited the "earlier" and more regular, or "steadier", recordings of dates on the plates? In other words, were the plates antedated upon previously rubbed soft brass after the middle of the XVIII century, when the recording of figures had more or less settled, though still far from what is accepted nowadays?

Finally, in the last date 1799 on the plate we can see the figure of one written in the "Arabic style" usual for us, fig. 6.95.

Let us return to the very first date appearing on the Belgian plates, fig. 6.79 and fig. 6.80 - allegedly 1642 A.D. There is something strange about it. The point is, in all other cases dates on the plates form a *non-decreasing sequence*, while the very first date, year 1642, is obviously in the wrong place since it *is followed* by substantially earlier dates - namely, i607, j608, i615, and so on. How come year 1642 is about 50 years ahead? One might say there is some confusion involved, and somebody has apparently made a dating mistake - and at the same time, as it turns out, confused the name of a goldsmith, or even several goldsmiths, shifting the date back or forth by 50 years. This could possibly have happened, although in an official state document - a currency act related

to gold processing, for instance, - it may look somewhat peculiar. Licensing documentation of that kind is assumed to have been kept under a vigilant watch in XVI-XVIII centuries, as is the case nowadays. Therefore, we believe the following idea to be of relevance.

We must have traced the fact that the sign of 6 formerly meant the figure of *five*, while the sign of 5, vice versa, meant the figure of *six*. Thus, the signs for five and six were switched. *We have already discovered this fact* and described it in detail in our book [RAR]: 4, pp. 255-266. See also CHRON4, chapter 13:5. In other words, the record 1642 in earlier documents might have meant Year *five hundred forty-second* since Jesus, but by no means one thousand *six hundred forty second*, as it is believed nowadays. Nothing remains strange any more if the record J642 is interpreted like this, everything falls in due place. The first date on the Belgian plates is indeed 1542 recorded as J642 where the sign of 6 was interpreted as the figure of *five*. Our hypothesis is in good conformity with the opinion of contemporary Belgium historians that the first names on the brass plates date back to 1538, although this date, as far as the photographs presented in [1012] show, is not engraved on the plates ([1012], page 9). Instead, the date "year *five hundred forty-second* since Jesus" appears to have been engraved, q.v. in fig. 6.80, followed shortly thereafter by the dates iJ607, j608, i615, and so on. As a result, the correct chronological order is restored.

We should sum it up by stating the following. The old method of recording dates with the first letter "i" or "j" referring to a "year since Jesus" survived until the end of the XVIII century in many areas of the Western Europe. Moreover, years were counted down from the XI century A.D. Later on, while editing books on history in the XVII-XVIII century, those old dates were eliminated and replaced by those customary to our age, using the figure of 1 = one instead of letters "I" and "J". However, in certain rarely available documents from European archives - like the list of goldsmiths in Belgium - the old dates have fortunately survived. Those rare documents convey to us the social atmosphere of the XVI-XVII century, which significantly differs from what the Scaligerite historians display to us.

13.4. How the chronological shift by 330 or 360 years could have occurred

A similar mechanism may have inchoated the chronological shift of approximately 333 years or 360 years. Chronologists might have recorded dates of the end of the XV century - the beginning of the XVI century in relative chronology, counting years from the moment of accession to the throne, for example, of the famous emperor Caesar Maximilian I, 1493-1519. We shall not elaborate which ruler was called the Great Caesar 1st, or Maximilian *Kaiser* the First, by the mediaeval chronologists. See CHRON7 for more details on this. The only thing important to us is that, when dating events from the first year of his accession to the throne, chronologists might have used an abbreviated recording of his name - MCL, i.e. Maxim Caesar the HeLlenic. In that case, a date such as "Maximilian Caesar his third year" would appear in chronicles as MCL.III. After a while, the original meaning of the letters MCL was forgotten. The Scaligerite chronologists proposed to regard them as figures. Substituting figures for letters, they must have arrived at the "date" of 1153. This fictitious date differs from the actual one - i.e. from 1496 - by 343 years: $1496 - 1153 = 343$. Thus, chronologists have automatically shifted the documents using abbreviations similar to MCL(...) to record dates by approximately 330 or 360 years backwards.

13.5. What latin letters M, D, C in Roman dates meant originally, in the Middle Ages

13.5.1. General idea

Many "Roman dates" in old texts, epitaphs, tombstones, etc., considered mediaeval or even "ancient" nowadays, begin with Latin letters *D*, *M*, *C* and so on. We believe all these letters to have originally been abbreviations of various words, first letters thereof. For example,

D = Domini, i.e. the Lord, Divine, or *D* = Dom in terms of reigning house, dynasty;

M = Magnus, i.e. great;

C = Caesar, i.e. caesar, kaiser, king. And so on.

Those were different methods of recording mediaeval dates in relative chronology. They might have counted years either from the beginning of the XI

century, - as the Nativity of Christ, - or some great mediaeval king who had lived in the XV century, for instance. But then the original meaning of abbreviations *D*, *M* and *C* was forgotten. The Scaligerite chronologists attached certain numeric meanings to those letters and declared that the Latin letter *M* had always meant "one thousand years", letter *D* - "five hundred years", letter *C* - "one hundred years", and so on. As the result, formerly correct, or comparatively "close dates" have been arbitrarily turned into "very *distant dates*", mediaeval events forcibly dispatched deep into the past.

In modern times, the Latin method of recording dates, *Anno Domini* (...) would normally be interpreted as "*Year from Incarnation of Lord* (so-and-so)", *Domini* translated solely as *the Lord, Divine*. The date of Incarnation, i.e. the Nativity of Jesus Christ, is proposed to have been meant in every case. However, the word *Domini* could have possibly meant *the House*, in terms of *Reigning House, Ruling House*. The word *Dom* (*House*) did have that "Imperial meaning" in Russia. Until now, the largest central cathedrals in the cities of Western Europe are called *Dom*. In this case, a date written as *Anno Domini* (...) might as well have meant "*The Year of the Reigning House* (so-and-so)". That is, years of different events could have been counted from the accession of a *Reigning House*. This context causes an apparent ambiguity in the dating of inscriptions of this kind. The point is, different mediaeval chronicles could mean *absolutely different Reigning Houses*, i.e. different regal dynasties. The major reigning *Houses* ascended to their thrones in the XIV century, as well as in the XV and XVI centuries. Converting dates of this kind into modern chronology shall lead us to different dates accordingly.

To sum it up, we shall list a few possible readings for the Latin recordings of dates.

The date of the *Anno D.* (...), or *Anno Domini* (...), or *Anno D. M.* type might read *The Year of (Ruling) House* (such-and-such). We must note that the word *Anno*, or year, was implied when omitted in writing.

The date of the *M. D.*(...) type might mean "the year of the *Great House* (such-and-such)". The Latin *M* here is the abbreviation for Magnus, or *Great*.

The date of the *M. C.*(...) type might mean "the year of the *Great King* (such-and-such)", as *M* is Magnus, *C* is Caesar, i.e. caesar, king (czar), kaiser.

The date of the C. M.(...) type might also mean "the year of *King the Great* (such-and-such)", as C may stand for caesar, king (czar), and M is Magnus, or Great.

The date of type *D.* (...) could mean "the year of (reigning) *House* (such-and-such)".

By the way, the Latin word *Domini* might have formerly meant not only *the Lord, Divine*, but also "a very large *House*", i.e., again, *the Great House*. For example, a very big house is sometimes called *Domina* in Russian. This word is not considered very literary nowadays, though virtually identical to the "Latin" *Domini*.

Finally, the letter M might as well have meant *Maria*, i.e. Mother of Jesus Christ. Let us recall that in Western Europe the Virgin Mary was in some sense even more popular than Christ. Therefore, the usage of her name in the chronology of the Christian era looks perfectly natural.

13.5.2. Example: the date on the tomb of Empress Gisela

The next example makes it immediately obvious what various decodings of the same "Latin Date" lead to. The famous cathedral church in the German city of Speyer, the Speyer Dom, houses several sepulchres of the emperors of the Holy Roman Empire of German Nation assigned to the X-XIII century A.D. Conrad II, his wife Gisela, Henry III, Henry IV, and then Rudolf Habsburg (of Nov-Gorod?), etc., are allegedly buried here ([1408], page 16). The fate of those sepulchres was a dismal one. Historians report that "*in 1689 the tombs were completely destroyed*" ([1408], page 17). Over and over we come across a striking fact - mass destruction and annihilation of old imperial burials turns out to have been performed in the XVII century in Russia as well as in Europe, see CHRON5.

Remains of a few old tombs of the abovelisted German rulers have recently been discovered during excavations on the territory of the Speyer Dom, and later moved to the Dom and buried in a special crypt ([1408]). Unfortunately, one cannot see the old sarcophagi now, as they all have been replaced with contemporary concrete replicas - A. T. Fomenko and T. N. Fomenko witnessed that during their visit in 1998. We are familiar with such "replica practice" in what concerns the regal tombs in the Archangel Cathedral in Moscow, where the old sarcophagi of Russian Czars and Grand Dukes were covered completely with mas-

sive replicas of the Romanov epoch, so today it is impossible to read what has been originally written on the old sarcophagi, q.v. in CHRON4.

In the museum of the Speyer Dom (Cathedral), in its basement, one can only see a minor remainder of metallic, apparently leaden, coating of the coffin of Empress Gisela. She is thought to have been buried in 1043 ([1408], p. 15). On a fragment of the leaden sheet, a vague part of a Latin inscription with a date has survived. We managed to read the inscription, although its integrity leaves much to be desired. It begins with:

ANNO DOM INCARN D CCCC XCVIII-IOWNOV...

An explanatory plaque of the museum says the date is 999 A.D., 11th of November. However, this date can be read in a substantially different manner. Namely,

*Year (ANNO) of the House (i.e. dynasty, DOM),
from the Accession (INCARN), of the House (D)
four hundred (CCCC) ninety-ninth (XCVIII).*

Which is "*Year four hundred ninety-nine from the Accession of the House*".

Question: from the accession of *which House*, i.e. dynasty, should one count these 499 years? Answers can be most diverse. For example, counting from the Scalligerian date of the accession of the dynasty of the Holy Roman Empire of German Nation allegedly in the X century, Empress Gisela - and her husband Conrad II as well - were buried in the *fifteenth* or even the *sixteenth* century A.D. Counting from the Nativity of Christ in the XI century, we arrive at the *sixteenth century* again. Let us recall that the Holy Roman Empire allegedly of X-XIII century is a partial reflection of a later dynasty of Habsburgs of the XIV-XVI century. So this can be a circumstance to explain *the late dating* obtained upon our reading of the inscription.

We do not insist this is the only way to decode the inscription on the tomb of "ancient" Empress Gisela. Nonetheless, the fact that the inscription can be read in such a way as to perfectly conform to our reconstruction is hardly a mere coincidence.

13.5.3. Another example: the date on the headstone of Emperor Rudolf Habsburg

The same Speyer Dom has an old gravestone from the tomb of King Rudolf of Habsburg (Nov-Gorod?), who died in the alleged year 1291 ([1408], page 16).



Fig. 6.96. The gravestone of king Rudolf Habsburg who had allegedly died in 1291. See [1408], page 17, or [1407], page 13.

CC ANNO D N I M C C X C I
 IN YEAR MONTH OF JULY ON DAY
 DIVISIONE PLORVSIRVDOLFVS DEI HABCSBVRG
 RUDOLFUS DE HABSBURG
 ROSIRARVSIR-RECX-ANZORIGRI-SVI-XVIII
 ROMAN KING YEAR OF REIGN

Fig. 6.97 Our drawing of the inscription on Rudolf Habsburgs gravestone.

See fig. 6.96. Our drawing of this inscription is in fig. 6.97, along with the translation of certain words. We can see the date recorded as

ANNO.D.N.I.MCC.X.C.I.

The Scaligerite historians suggest a reading of 1291, where M = one thousand, CC = two hundred, XCI = 91, while the combination D.N.I. is today considered to be the abbreviation of DOMINI. At the same time, the inscription can be read as follows:

Year (Anno) of the House (Domini) Great (M, i.e. Magnus) Two Hundred (CC) Ninety-One (X.C.I.).

i.e. "Year two hundred ninety-one from the accession of the Great House". The question is as follows: what date does this inscription correspond to, according to the contemporary calendar? The answer depends on which Great House was meant: if it were e.g. the dynasty of Habsburgs (Nov-Gorod?) at the end of the XIII - beginning of the XVI century, then this would be the *fifteenth* or even the *sixteenth century*. If some other mediaeval Reigning House was implied, the date shall be somewhat different.

Let us take another look at the tombstone of Rudolf Habsburg, q.v. in fig. 6.96 and fig. 6.97. Take notice of the way the name of Habsburg is written - the carved stone reads either *Habasburg* or *Nabasburg*. The first letter looks a lot like *N*. We have earlier come up with the idea that the name of Habsburg was derived from the name *Novy Gorod* (New City), which is confirmed by the inscription on Rudolf's gravestone since *Burg* is "city", and *Nabas* obviously "new". The old gravestone is probably conveying to us this

origin of the name of the *Habsburgs*. Unfortunately, the letter *N* or *H* is badly damaged - all other letters of the inscription have survived except for the one most interesting to us. We shall recall that the Latin *H* and the Russian *H* (*N*) are identical.

In his *Universal History*, Oscar Jaeger presents a drawing of this famous inscription ([304], Volume 2, page 396). The dubious letter resembles the handwritten Latin *N*, and is by all means virtually similar to several other letters *N* of the same inscription whose origins are distinctly Latin. For example, in the word *Anno* = year, fig. 6.96, fig. 6.97. The contemporary author of the drawing in the book by O. Jaeger did actually lengthen the "tail" of letter *N* somewhat - most probably to be able to later proclaim it the Latin letter *H*, if desired.

By the way, historian Oscar Jaeger reports that some fragments of the tombstone of Rudolf Habsburg were "renovated, possibly recently, when the whole memorial was restored by the order of Emperor Franz-Joseph" ([304], Volume 2, page 396). Thus, we find ourselves confronted by a phenomenon that we're already accustomed to. *Something has been done to the memorial*. The exact nature of these changes shall remain nebulous. However, we will demonstrate what such restorations looked like sometimes on the example of the famous Cologne sarcophagus of the Magi in CHRON6. We shall see many initial images strangely "lost", others tendentiously *altered*. What if a similar fate befell the gravestone of Rudolf?

13.5.4. Recording of mediaeval dates was not unified everywhere even in the XVIII century

Let us return to the recording of date on the gravestone of Rudolf of Habsburg (Nov-Gorod?). Note the shape of letters in the inscription. The Latin letter *M* is written in much the same way as the Greek letter Ω. There are some small circles over the Ω and the letter C right next to it. There is no circle over the next C, or over the letter X. The circle does re-appear over the next letter C. These marks are absolutely certain to contain some information which might fundamentally change the meaning of the abbreviation letters.

This example illustrates the chaos that reigned in mediaeval timekeeping. There was no common, unified rule. *Until the XVIII century, the same date could have been written down in sufficiently different ways.*



Fig. 6.98. An inscription on a column standing in the middle of the German city of Bonn. The date (1777) is transcribed in a manner that we find rather peculiar nowadays. One sees that the unification of dates had not been achieved completely by the XVIII century. The photograph was taken by the author of the book in 1998.

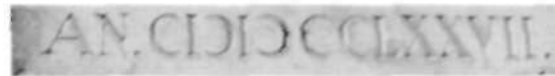


Fig. 6.99. Fragment with a date on an old column in Bonn.

Most various styles of abbreviation, notations, circles, lines and the like were used widely. It was only with the passage of quite some time that a more or less unified system was worked out.

Let us cite a very representative example. In the central marketplace of the German city of Bonn, next to the city hall, one can see an old stone column. An inscription on the plaque attached to it (fig. 6.98), has a date in the end: 1777, - q.v. in fig. 6.99. However, the date is recorded in a curious manner:

CDIDCCLXXVII.

It is easy to work out that the date in question is actually MDCCLXXVII, or 1777. However, the letter *M* is written as *CI*, the letter *D* as *I*. In other words, in the recordings of *M* and *D* were made with the aid

of crescents facing left and right, which makes it clear that even by the end of the XVIII century no unification of recording "Roman dates" was attained yet. True, some of the more or less common rules were indeed introduced in the XVIII century, but the traces of previous "chronicle chaos" are still evident.

In this particular case there is no confusion about the reading of the date. But the picture changes drastically when we go backwards by a hundred, two hundred, or even three hundred years. As we could see, the general outlook complexifies in such cases, and various interpretations of the same old record arise.

