



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



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

#### 5.4. Finite datings of the Egyptian Zodiacs based on their complete deciphering, as obtained by A. T. Fomenko and G. V. Nosovskiy in 2001

Let us quote a part of our introduction to *CHRON3*, Part 2.

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

It turns out that the complete deciphering that we

performed includes the partial decipherings formerly offered by N. A. Morozov and T. N. Fomenko, but differs from them somewhat in details. These differences have the shape of circumstantiations in the complex situations where one had to choose between a great number of possible options. This concerns the differing symbols for the sun and the moon that the mediaeval astronomers used. All of the previously mentioned researchers did not perform a computer search, and based their choice on analysis of the “ancient”



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



Fig. 2.36. Mediaeval picture of the Moon. Its astronomical symbol is a crescent. Illustration in the book by Tesnierio dated 1562 ([1440]). Here the crescent is also drawn on the head of the woman (the moon), but already in the shape of a pair of “horns.” This is the manner in which Moses used to be portrayed in ancient Bibles – with “horns” on his head. As it is pointed out in CHRON6, this means that the mediaeval painters would have had to be carrying on an ancient tradition of depicting the Biblical Moses with a crescent on his head. Taken from [1440]. Also see [543], page 71, ill. 32.

Egyptian symbols in general. Their interpretations weren’t finite in a number of cases; therefore, the dates they obtained did not fit ideally. This explains the fact that the precise datings that we have obtained differ from the ones previously obtained by N. A. Morozov, N. S. Kellin, D. V. Denisenko and T. N. Fomenko; however, it is significant that all the exact dates remain mediaeval. It turns out that no finite astronomical solution for the Egyptian zodiac goes further back in time than the XII century A.D.

Let us re-emphasize that computer calculations allowed us to discover that the previous partial decipherings provided for the foundation of the finite complete interpretation of the zodiac, confirming that the research preceding ours was conducted in the correct general direction.

The computer datings we have obtained for the “ancient” Egyptian zodiacs are as follows:

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

- The zodiac from the Lesser Temple of Esna: 6-8 May 1404 A.D.

The Athribean horoscopes of Flinders Petrie:

- The upper zodiac: 15-16 May 1230 A.D.
- The lower zodiac: 9-10 February 1268 A.D.
- The Horoscope of Thebe by H. Brugsch:
  - The horoscope of demotic subscripts: 18 November 1861 A.D.;
  - The “Horoscope without Staves”: 6-7 October 1841 A.D.;
  - The “Horoscope with Boats”: 15 February 1853 A.D.
- The “Colour Horoscope of Thebe” (Luxor): 5-8 September 1182.

This research of ours proved to include a great body of material, and was quite complex. It turned into an entire book that we include in CHRON3.

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

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

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

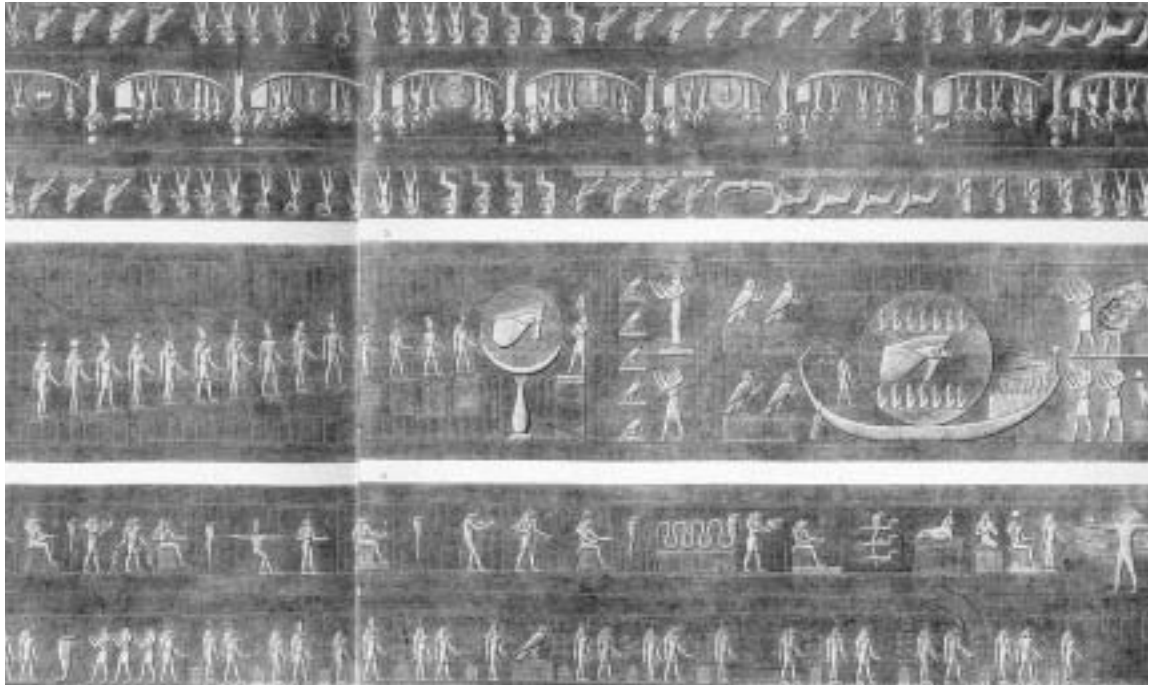


Fig. 2.37. A fragment of a bas-relief located on the ceiling of the Great Dendera Temple, close to the entrance. Both discs are depicting the same celestial deity worshipped by surrounding figures. The first disc with an allectryon's eye is inscribed within a crescent. What we are seeing most probably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

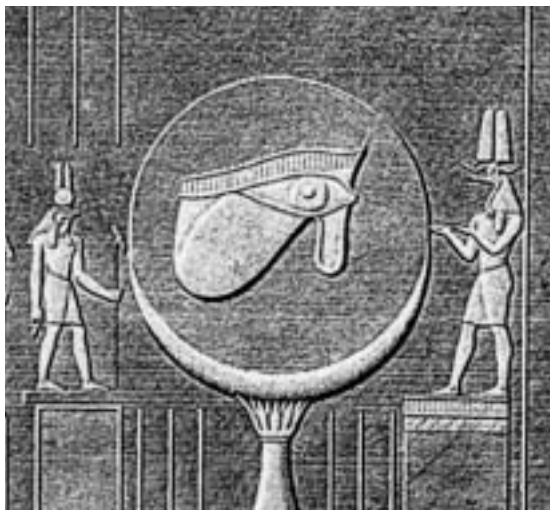


Fig. 2.38. A close-up of a fragment of the bas-relief near the entrance to the Dendera Temple showing either the lunar or the solar disc inscribed within a crescent. Taken from [1100], A., Volume IV, pl. 19.

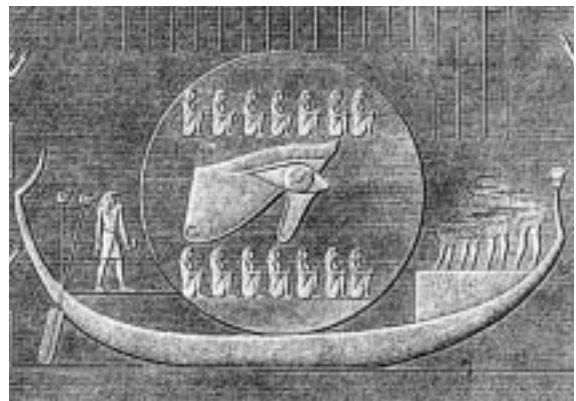


Fig. 2.39. A close-up of a fragment of the bas-relief near the entrance to the Dendera Temple showing either the lunar or the solar disc with 14 glyphs inside. Most probably, the glyphs served to represent half of the lunar month – 14 days out of 28, or the period between the new moon and the full moon.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



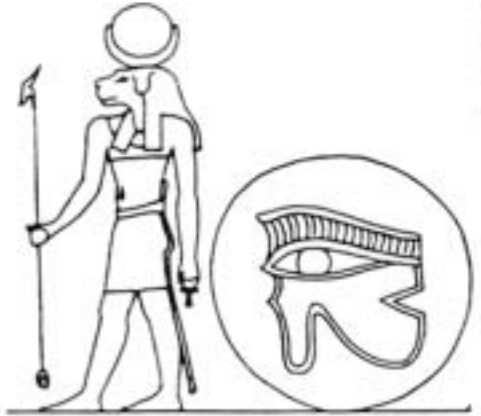


Fig. 2.40. The “ancient” Egyptian Osiris as either the Moon or the Sun, with his symbol – the disc with the head of an alectryon. Taken from [1062], page 22.



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



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



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



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



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

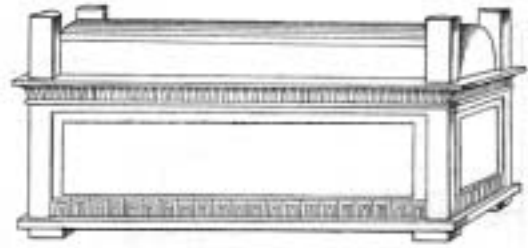


Fig. 2.46. “Ancient” Egyptian wooden sarcophagus found by G. Brugsch in Thebe in 1857. Allegedly dating from 90 A.D. Taken from a book by Henri Brugsch titled *Recueil de Monuments égyptiens, dessinés sur lieux*. 1862. Also see [543], page 297, ill. 148.

abovementioned planets are localized on the Zodiac with a possible deviation rate of 20 degrees to one side or another.

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| <i>Figure 1 between Pisces and Aquarius</i>    | $0 \pm 20$ degrees,<br>or (340 - 360 - 20) |
| <i>Figure 2 between Cancer and Gemini</i>      | $120 \pm 20$ degrees,<br>or (100 - 140)    |
| <i>Figure 3 between Virgo and Leo</i>          | $180 \pm 20$ degrees,<br>or (160 - 200)    |
| <i>Figure 4 between Libra and Virgo</i>        | $220 \pm 20$ degrees,<br>or (200 - 240)    |
| <i>Figure 5 between Capricorn and Aquarius</i> | $320 \pm 20$ degrees,<br>or (300 - 340)    |

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

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

However, nothing here is quite as simple as it is presented to be. This is a reflection of the typical illusion of the average lay observer that it suffices to “load” some mathematical data into a computer so that “mathematical science” can provide us with an immediate answer. Let us return to the very beginning and observe just what Goloubtsova and Zavenyagin, the authors of [179], load into their computers. They

The “ancient” Egyptian pharaohs from *The Universal Chronicle* by Hartmann Schedel allegedly dating from 1493. They are portrayed as Christian kings of the XIV-XVI centuries wearing imperial trefoil crowns. The “ancient” pharaoh Amenope is of particular interest to us since he’s wearing a crown and holding an orb and a sceptre in his hands. The pharaoh below him is wearing heavy gold-plated mediaeval armour (painted yellow on the engraving). Taken from [1396:1], sheet XXVII.



The “ancient” Biblical rulers Zemaraim, Amariah, Achab, Jezebel, Ahaziah and Jehoram. An engraving from *The Universal Chronicle* by Hartmann Schedel allegedly dating from 1493. They are portrayed as Christian kings. We see the imperial trefoil crowns on the heads of Zemaraim, Amariah, Achab, Jezebel and Joram (see CHRON7 for more details on the crown). Ahaziah has a Christian cross on his orb, but there are no crosses on the orbs of Zemaraim and Jehoram. Amariah, Achab and Jezebel have no orbs whatsoever. We can see that the authors of *The Universal Chronicle* portrayed different rulers with different royal regalia. This obviously indicates the possibility that these were referring to certain differences between them that have no meaning to us anymore. Taken from [1396:1], sheet XLIX, reverse.



The “ancient” Biblical rulers Jehu, Jehoahaz, Jehoas and Jeroboam. The engraving is from *The Universal Chronicle* by Hartmann Schedel allegedly dating from 1493. They are portrayed as Christian kings with orbs and sceptres. Jehu and Jehoahaz have sceptres with crosses; Jehoahaz and Jeroboam have orbs with crosses. The sceptres of Jehoas and Jeroboam have no crosses, and there are none on the orbs of Jehu and Jehoas. Taken from [1396:1], sheet LII, reverse.

write that the five planets of the Round Zodiac are allegedly localized near the following constellations: Pisces, Aquarius, Cancer, Gemini, Virgo and Capricorn, giving presumed intervals (in degrees) that contain the planets: 340-360-20 degrees, 100-140 degrees, 160-200 degrees, 200-240 degrees and 300-340 degrees.

The problem here is that the data used by the authors of [179] as a basis for their calculations fails to concur with the actual depiction of the planets on the dome of the temple. Where did their strange table come from, the one they processed mathematically afterwards? It would have sufficed to carefully study the photographs of the Round Zodiac contained in

the scientific literature, in order to reconstruct the correct horoscope. It differs considerably from the one described by Goloubtsova and Zavenyagin, since the Round Zodiac explicitly depicts Venus in either Aries or Pisces.

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

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

## 6. ASTRONOMY IN THE NEW TESTAMENT

**EXAMPLE 1.** The terms and images used in mediæval astronomical literature for the designation of planets and constellations can be compiled in a “dictionary” of sorts, which can later be used to decipher and to date similar terms and images in old chronicles.

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

**EXAMPLE 2.** The dating of the eclipse, which, according to the early Christian authors, accompanied the crucifixion of Jesus Christ. Such authors as Sinkellos, Flegon, Africanus, and Eusebius wrote about this eclipse. However, the Evangelical descriptions aren’t very explicit on whether the description refers to a solar eclipse, or a lunar one. The Scaligerian chronology presumes the eclipse to be lunar, although this is highly debatable. The ecclesial tradition has preserved evidence of the eclipse being solar. The Gospel according to Luke, for instance, states specifically: “For the sun stopped shining.” (Luke 23:45)

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

The last phrase in this passage shows that in the epoch when the gospel of Nicodemus was written,

the fact that the eclipses of the sun occur according to a specific astronomical law was well understood. There is a direct reference made to the fact that the eclipse happened “after the accustomed sort”. This most probably reflects that such astronomical notions already existed in the mediæval period.

The Scaligerian “astronomical solution” giving the lunar eclipse of the 3 April 33 A.D. as the moment of the crucifixion of Christ ([1154]) does not hold water whatsoever. This fact is well known, although de-emphasized, and this problem is deliberately presented as nonexistent. (See the discussion in [544], Volume 1.)

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

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

But if we consider the eclipse described in the Gospels to be solar, we cannot fail to notice that a total solar eclipse whose shadow track traversed Italy and Byzantium occurred in the XI century, on 16 February 1086. This solution was found by G. V. Nosovskiy. A detailed description of this solar eclipse and its concurrence with the data provided by the ecclesial tradition in what concerns the crucifixion of Jesus Christ can be found in CHRON6. In CHRON2 we shall return to a detailed analysis of the “evangelical eclipse.”