

to increase the prestige of the discoveries allegedly made in the XVII century. See details in CHRON6.

One of the epicentres of the struggle in the Scaligerian era was the so-called Scaligerian Julian period. The Great Indiction is the 532 year period which is now thought to have been called Indiction in Byzantium and the Great Circle in the West. "It is hard to determine with any fair degree of precision as to when and where that temporal cycle had entered the discourse originally" ([295], page 99).

It is supposed, – although no original documents exist to prove this – that the Great Indiction was known to the Paschalian advocates of the Council of Nicaea in the alleged IV century A.D. ([295], page 99). A modification of that very Great Indiction, namely, the period of 7980 years ([295], page 105), is also in existence. This cycle is also considered "ancient"; however, as it turns out, "this ancient cycle appears to have been included in the chronological science only towards the end of the XVI century under the name of "the Julian period". This notion was introduced into academic circulation by the outstanding encyclopaedist and chronologist... Joseph Scaliger (1540-1609) in his treatise *The New Treatise on Improving the Count of Time...* The work was published in 1583, almost simultaneously [! – A. F.] with the Gregorian Reform, of which the scholar [Scaliger – A. F.] remained a fundamental adversary for the rest of his life. [This is in re establishing the global chronology and a calendar of the ancient world – A. F.]. Resting upon the works of the Byzantine chronologists, heirs of the Alexandrian school, Scaliger insisted that only the Julian calendar, or chronological system, could provide a continuous count of years in the universal chronology... *Kepler was... one of the first to appreciate the advantages of the Scaligerian Julian period*" ([295], page 106).

In this respect it would be extremely important to find out what role Kepler played in the creation and "scientific justification" of the Scaligerian chronology. "Having appreciated its advantages", fallen under the influence of J. Scaliger, and agreed with the claim of "the great antiquity" of many old books and scientific documents, the astronomer Kepler could – sincerely or not – participate in a purposeful "improvement" of the mediaeval astronomical materials, such as the *Almagest* by Ptolemy, that is, to "bring it to conformity" with the Scaligerian dating: for in-

stance, add up an appropriate constant magnitude to the longitudes of the celestial catalogue in order to "age" the catalogue to the II century A.D., and so forth. As a professional astronomer, he must have understood what and how should be done to accomplish this very well. See details in CHRON3.

We have already demonstrated the rather low level of the scientific criticisms of that time in CHRON1, Chapter 1. Let us recall the kind of argumentation that J. Scaliger and his supporters used even in minor occasions – such as when the XVI century mathematicians pointed out a great error in his "argumentation" for "having solved" the issue of "the circle's quadrature".

A heated dispute was going on in re the Scaligerian chronology and its entire concept. Today we are told the following: "In this sense, the fact that Pope Gregory XIII acknowledged the very period [Scaligerian – A. F.], othe that neither astronomy [? – A. F.] nor chronology can do without, to be unsuitable for the calendar, is still a paradox" ([295], page 107). It would be quite edifying to bring up the archive documents of the Council of Trent, or whatever is left of them, and revise all remaining documents of that troublesome epoch relevant for the struggle over the Scaligerian chronology.

13.9. Two phantom "ancient" reflections of Dionysius Petavius, a mediaeval chronologist of the XVII century

The Scaligerian history knows of three famous chronologists, each one named Dionysius, separated from one another by several centuries.

- a. *The first* chronologist Dionysius allegedly died in 265 A.D. ([76]).
- b. *The second* chronologist, known as Dionysius Exiguus, who had allegedly lived in the VI century A.D. ([72], [76]). The Scaligerian history contains different versions of the date of his death: around 540 A.D. or around 556 A.D. 565
- ■ c. *The third* and the last chronologist Dionysius, the famous **Dionysius Petavius** (1583-1652). 69
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The two "mediaeval chronologists named Dionysius" appear to be phantom reflections of one actual

$$540 - 265 = 275 = 565$$