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This article questions the legitimacy of numerous historical analogies raised in the works of Russian scientists A.T.Fomenko and G.V.Nosovsky. The assumption of triple revenge of Persian Queen Parysatis to represent the triple revenge of the Great Princess Olga is challenged.

*Keywords:* distorted narratives, trolling, alternative narratives

Russian-Soviet mathematicians A.Fomenko and G.Nosovsky started a project «New Chronology» in 1995 where they claim to have found new empiric and statistics methods of research applied to historical texts and dating events in chronology of world history [2]. In one of their works «Christ and Russia in the eyes of Ancient Greeks» the works of Plutarch, Xenophon, and Russian Chronicles and Annals serve as the basis for their suppositions and claims for the historical events to represent one unified event which is a third one, i.e. death and resurrection of Jesus Christ but retold by different people.

They also state that Plutarch's description of three revenges of Parysatis may not be identical to the three revenges of the Great Princess Olga, however, there is similarity and compliance [1].

As the authors state, the first similarity is the number of revenges both women had. There were three of them. Both Queen Parysatis and the Great Princess Olga revenged three times. Olga is vindictive for the killing of her beloved husband Igor in the Russian version and Parysatis took vengeance for the killing of her son in the ancient Greek version.

Both versions of the historical texts highlight the treachery and cunning of the woman. Olga tricks people falsely pretending to be benevolent thus lulling vigilance of her foes and enemies and revenging on them. Similarly, Parysatis cunningly rules Arta-Kserks and manages him to the way when orders to execute the people she hated. Once, she manages to delude Arta-Kserks and he himself gives the killer of Kir for her to punish him.

Further commonality of the stories is described by the mathematicians as the type of vengeance both women execute stating that a tube is literally a boat. The most striking moment of Olga's vendetta is connected to a boat in which a person is put and then buried alive whereas Parysatis' revenge is about putting Mitridat in a tub covering him with another tub, tormented for a while until he dies. The person in Ancient Rus is buried

in the ground while the person in Ancient Greece is as if buried between two tubs. These descriptions allow A.Fomenko and G.Nosovsky to assert compliance between two chronicles, the Russian one and the Ancient Greek one.

The next resemblance of the stories affirms that both women took revenge during a large festive dinner. Olga throws a feast where she orders to execute the guilty. Parysatis also invites Mitridat to a festive dinner with a lot of guests including eunuchs of Parysatis where he lets it slip through his tongue to have killed the Queen's son. As a result, Mitridat is pledged guilty and is executed.

The fourth accord between the two revenges is the product prepared and used during the festivity. Olga's retribution involved a lot of honey. Moreover, the annals tell of no other food. Only honey is mentioned amongst the plethora of treats. In case of Mitridat honey is used to kill him as well as he was executed through scafism, one of the most tormenting killing where the guilty is fed with milk and honey which causes severe diarrhea and the body is covered with honey to attract numerous insects to slowly eat the body of the tormented. The scientists claim this detail to be of no coincidence which, therefore, indirectly confirms the origin of the two stories: the Russian and the Ancient Greek ones from one and the same annals. What is more, the researchers go further to have claimed on the abundance of honey prepared to be the means of execution of Christ's murderers or as the means of embalment. The authors remind the body of Alexandr the Great was embalmed with honey. Also, they stipulate there was an old Russian tradition to embalm the body of the dead by immersing it in honey. Only Russia produced such great amounts of honey, which could allow to use it as the means of embalment.

Now, the inference made by Fomenko and Nosovsky is the most stunning. Based on the four details of revenge description, they assert Russian Olga to be Persian Parysatis and that the women take revenge over

Christ's crucifixion. They claim both chronicles describe the revenge of women taken upon crucifixion of the dearly beloved person in one case that was the husband and the second — the son. In the Russian story, Olga revenges upon the crucifixion of Christ where Christ is named Igor (Igor-Khor). In the Persian story they bring the detail of crucifixion connection to the last death of Kir's killer. The eunuch Masabath was ordered by Queen Parysatis to be nailed to three posts and his peeled-off skin was crucified separately. This detail allows Fomenko to insist on the resemblance and connection to Christ's crucifixion on Golgotha with three posts-crosses upon which Christ and two outlaws were crucified. The authors state that Plutarch described immaculate Virgin Mary as Queen Parysatis as this name is closest to Parthenos, a term frequently used to describe immaculate goddesses.

It is apparent the four similarities of the revenge stories details are insufficient to draw a conclusion that the annals written by different people in different countries described the same historical event. «Alternative narratives» proliferate on social media and Internet which may represent false or otherwise unverified information. As Chicago DePaul University scientists state trolling narratives or «distorted» narratives incorporate fake news, conspiracy theories, rumors, as well as personal opinions, comments, memes, and provoking hashtags [3]. Whether the works of Fomenko and Nosovsky represent a conspiracy theory or the dissemination of false information or is the case of alternative or distorted narrative which goal is to provoke emotional response from individuals discussing polarizing opinions require more scrutiny and research. ■

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## **Искаженный нарратив или парадигма новой хронологии**

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В статье поднимается вопрос правомочности появления исторических аналогий, продемонстрированных в своих работах учеными Фоменко А.Т. и Носовским Г.В. Предположение об описании одного и того же исторического события в работах Ксенофонта и Плутарха о тройной мести Царицы Персии и тройной мести Великой Княжны Ольги в русских летописях подвергаются сомнению.

*Ключевые слова:* искаженный нарратив, троллинг, альтернативный нарратив