

Part I.

**THE CHRONOLOGY
OF RUSSIAN HISTORY**

Foreword

In the present book we are operating within the framework of the New Chronology that was conceived and introduced with the use of mathematical methods and empirico-statistical results of our research as related in CHRON1-CHRON3, and also in CHRON6, Chapter 19. Apart from that, one can find related materials in the mathematical and statistical Annex to CHRON7. The primary chronological shifts as discovered in “ancient” and mediaeval history were presented as the Global Chronological Map (GCM) compiled by A. T. Fomenko in 1975-1979.

The present book is written in a manner that stipulates no special knowledge from the part of the reader. All it requires is a genuine interest in history as well as the wish to unravel its numerous conundrums. However, it has to be emphasised that everything we relate below was discovered as a result of long and arduous scientific research, which began with the denial of the consensual version of history by certain critically-minded scientists of the XVII-XIX century. We find Sir Isaac Newton among their ranks, whose primary works on chronology have been subjected to the policy of obmutescence up until relatively recently. However, it appears that these very works were the first attempt to rectify the errors of history with the use of natural scientific methods. Yet Sir Isaac himself proved incapable of solving this problem in full; he simply voiced a number of valuable observations in this respect. The problem of chronological rectification was addressed by N. A. Morozov, the Russian scientist and encyclopaedist (1854-1946)

more successfully and in greater depth than by any of his predecessors; however, he never managed to construct a correct and final chronological scale – his reconstruction was rather sketchy and still erroneous, although less so than the consensual version.

Over the last 27 years, starting with 1973, the problem of reconstructing the correct chronology of the antiquity and the Middle Ages has been dealt with by a group of mathematicians, from the Moscow State University for the most part. Although this particular line of work isn't our primary specialization (our main interests lay in the field of pure and applied mathematics), it has required a great deal of time and effort from our part.

Let us give a general overview of what we are referring to presently. Readers interested in the scientific aspect of the problem can study the history of the issue as well as the modern mathematical methods used for dating the ancient events if they turn to CHRON1, CHRON2 and CHRON3.

The aim of the scientific project we call “the New Chronology” can be formulated as the discovery of independent methods used for the dating of ancient and mediaeval events. It is a complex scientific problem whose solution required the application of the most intricate methods offered by the modern mathematical science, as well as extensive computer calculations. Publications on this topic have been appearing in scientific journals ever since the 1970-s, and books have been coming out ever since 1990. There are eight monographs on the subject published in

Russia to date (in several versions), and two more abroad. Thus, the works on the new chronology have been coming out published by academic publishing houses for over twenty years now, although they may remain unknown to the general audience so far.

The “New Chronology” project is far from completion. However, the results that we came up with give us a right to claim that the version of ancient and mediaeval history that we’re taught in school contains substantial and numerous errors that stem from a false chronology. The New Chronology that we constructed with the aid of mathematical methods is often at great odds with the chronology of J. Scaliger and D. Petavius that is still being used by historians. The latter owes its existence to the scholastics of the XVI-XVII century, and contains very serious errors, as we discover nowadays. These errors, in turn, lead to a great distortion of the ancient and mediaeval history viewed as a whole.

One might wonder why professional mathematicians would develop an interest in chronology, which is considered a historical discipline nowadays. The answer is as follows: chronology belongs to the do-

main of applied mathematics, since it has the estimation of certain dates, or numbers, as its goal. Furthermore, chronology was considered a mathematical discipline at dawn of its creation, in the XV-XVI century. The problem is that the mathematical science of that epoch was incapable of solving chronological problems – very complex ones, as it turns out. They can only be solved by means of modern mathematics, with the aid of well-developed methods and powerful computational means, none of which had existed in the XVI century. This might be why the scholastics ended up dealing with chronological problems. Historians were the next ones to take charge of the discipline, which was declared auxiliary and therefore of minor importance. It was then “shelved” and presumed complete. We are attempting to revive an old tradition and marry chronology with applied mathematics yet again.

Dozens and dozens of people have helped us with this complex task. We are most grateful to them all for assistance and support.

A. T. Fomenko, G. V. Nosovskiy.

Introduction

1. GENERAL CONSIDERATIONS

1) We must warn the reader that the ancient and mediaeval history known to us today (including that of Russia) is the furthest thing from obvious and self-implied – it is extremely vague and convoluted. In general, history of the epochs that predate the XV-XVI century and the invention of the printing press is anything but accounts of real events based on, and implied by, authentic ancient documents. On the contrary, historical events that predate the XVI-XVII century in their consensual version came into existence courtesy of historians and chronologists – several generations of those, in fact. They all attempted to reconstruct the events of the past. However, the resulting picture is hardly indubitable. And yet most of us are certain that reconstruction of past events is rather easy in principle, believing that it suffices to take a chronicle and translate it into the modern language. The only complications that may arise presumably concern details of minor importance and little else. This is what the school course of history makes us assume. Sadly, this is not the case.

2) History known to us nowadays is written history – based on written documents, in other words. All of them have been edited, revised, recompiled etc for a very long time. Some of the things are written in stone – however, these morsels of information only begin to make sense after the entire edifice of chronology is already constructed – and chronicles are the main construction material of history.

When we say that Brutus killed Caesar with a sword, the only thing it means is that some written source that managed to reach our time says so, and nothing but! The issue of just how faithfully documented history reflects real events is very complex and requires a special study. It is really a problem posed by the philosophy of history rather than documented history per se.

Readers are prone to thinking that nowadays we have chronicles written by the contemporaries of Genghis-Khan and eyewitnesses of the events that took place in his epoch. This isn't so. Nowadays we're most likely to have a rather late version at our disposal, one that postdates the actual events by several centuries.

It goes without saying that written documents reflect some sort of reality. However, one and the same real event could be reflected in a multitude of written documents – and very differently so; at times the difference is so great that the first impression one gets precludes one from believing the two to be different reflections of the same event. Therefore, phrases like “such-and-such historical figure is a duplicate of another character” that the reader shall encounter in the present book by no means imply the existence of two real characters, one of which is the doppelganger of another. This would make no sense whatsoever, obviously enough.

We are referring to an altogether different phenomenon – namely, the fact that our “history textbook” may contain several reflections of the same

real character – Genghis-Khan, for instance. These reflections will have different names and be ascribed to different epochs. However, the person in question only became “duplicated” on paper and not in reality; as for the issue of just when and where a given person had lived, it is anything but easy. Another extremely contentious issue is that of a person’s real name. The ancients would often have a multitude of names and nicknames; furthermore, they would receive new ones once they made their way into chronicles – names that their contemporaries had never used. Many factors may have come into play here – errors, confusion and distortions in translation. In the present work we do not envisage it as our goal to find out the exact names used by the contemporaries of historical figures for referring to the latter.

3) In one’s study of written history, one must always bear in mind that words in general and names of people or places in particular may have attained different meanings with time. The name “Mongolia” is an excellent example; we shall relate this in more detail below. Furthermore, many geographical names would migrate to new longitudes and latitudes with time. Geographical maps and the names inscribed thereupon have only become more or less uniform with the invention of the printing press, which made it feasible to produce many identical copies of the same map for the practical purposes of seafaring, learning etc. Before that epoch, each map had been unique, and usually at odds with other maps to some extent.

Characters that we’re accustomed to consider “ancient” nowadays are frequently manifest in mediaeval maps as mediaeval heroes. Even historians recognize this rather noteworthy tendency, writing that “ancient characters are drawn on maps as mediaeval townsmen and knights” ([953], page 21).

Ancient texts would often transcribe names without vocalizations – no vowels at all, just the consonant root. Back in those days vocalizations would be added by the reader from memory. This would be especially manifest in Arabic languages, where virtually all the vowel sounds are memorized, and subject to a certain degree of randomness. And seeing how Arabic letters were used for some other languages besides Arabic in the Middle Ages, vowels would frequently become dropped in those languages as well,

even if they had originally been more or less constant. Obviously enough, names were the first to be affected by this process.

Quite naturally, with the course of time the vowels would become confused for one another, forgotten or replaced with other vowels. Consonants set down in writing demonstrate higher stability. For instance, we may recollect that many ancient texts frequently allude to the “Greek Faith”. However, it is possible that the word Greece is but a derivative of the name Horus, or Christos (Christ). In this case, the “Greek Faith” is nothing other than the Christian faith.

Russian history is naturally in close relation to global history. All kinds of chronological and geographical shifts one might find in Russian history invariably lead to the discovery of similar problems in history of other countries. The reader must let go of the opinion that ancient history rests upon an immutable foundation – it appears that chronological problems do exist in history of Rome, Byzantium, Italy and Egypt. They are of an even graver nature than the problems of Russian history. See CHRON1, CHRON2 and CHRON3 for further reference.

4) The authors are naturally interested in the history of the ancient Russia, the Russian Empire and its closest neighbours the most. The knowledge of Russian history as a whole is extremely important and affects the very foundation of world civilization, and therefore its most crucial moments are to be studied with the utmost care and attention. Nowadays we are well familiar with numerous examples of how often certain historical facts become distorted to suit passing political trends. In CHRON1, CHRON2 and CHRON3 we have exposed a great many cases when such distortions became rigidified as indisputable truths that migrated from textbook to textbook. One must invest a gigantic amount of labour into “chiselling off later glazing” in order to pour light onto the true nature of the ancient events.

Historical distortions are unacceptable in any state’s history – as for the authors’ very own native history, the investigation needs to be conducted with the utmost clarity, and we have to opt for a completely unbiased approach. No authority can be recognized as such in these matters.

Why do we have to mention all of the above? The reason is that the consensual chronology of Russian

history is full of grave contradictions. They were initially pointed out by Nikolai Morozov ([547]). However, our analysis demonstrates that he wasn't even aware of the actual scale of the problem.

Russian history is considered to be relatively "young" by many historians nowadays, who compare it to the "old cultures" – Rome, Greece etc. However, in CHRON1, CHRON2 and CHRON3 we demonstrated that all of these "ancient chronologies" need to be made significantly shorter. It is most likely that the "old cultures" need to be shifted forwards, into the interval between the XI and the XVII century A.D. The consensual history of the X-XIII century is a product of collation and "summarization" of the real events dating from the epoch in question (which was described rather sparsely in the surviving documents) and the duplicates of events from the more eventful epoch of the XIII-XVII century. We are naturally referring to the amount of surviving accounts of events rather than eventfulness per se. The immutable period in history begins with the XVII century A.D.

It is presumed that documented Russian history begins with the IX-X century A.D. This means that about 300 years of its chronology fall over the "duplicate danger zone". Our accumulated experience in this field leads us to the expectation of a chronological shift here, which will move some of the events forwards, into the epoch of the XIV-XVII century A.D. This expectation is fulfilled by the authors' discovery of a 400-year shift, which had first become manifest in the statistical volume analysis of the ancient texts (see CHRON1, Chapter 5:2), and was later discovered independently in our study of dynastic parallelisms, *qv* below.

5) We occasionally point out certain linguistic parallels and unexpected phonetic similarities between the ancient names encountered in various chronicles. Let us emphasise that such parallels are by no means presumed to prove anything at all; we merely allude to them in order to demonstrate that unvocalized ancient texts could be read in a great variety of ways. Nevertheless, such parallels are usually explained by our reconstruction quite well.

In the present introduction we shall give a brief outline of the main problems inherent in the Russian chronology and suggest our new conception thereof, which is radically different from both the Scaligerian-

Romanovian version and N. A. Morozov's reconstruction ([547]). In the chapters to follow we shall be providing an account of our systematic analysis of Russian history.

2. OUR CONCEPTION IN BRIEF

We shall encapsulate our hypothetic conception immediately, without preparing the readers for it in any special way. Such narration style might seem to be insufficiently convincing; nevertheless, we suggest that the readers should carry on reading instead of jumping to any conclusions. Factual data to validate our theory shall be presented in the following chapters.

Let us pay attention to the following facts, which we find very odd. However, this oddness is only based on consensual chronology and the version of ancient Russian history that we learnt in school. It turns out that a change in chronology eliminates a great many oddities and puts things into a more logical perspective.

One of the key moments in the history of the ancient Russia is the so-called "Mongol and Tartar yoke". The Horde is presumed to have originated from the Far East, China or Mongolia, conquered a great many countries, enslaved all of Russia, and moved further westwards, reaching Egypt and establishing the Mameluke dynasty there. However, this version contains many inconsistencies even within the framework of Scaligerian history, and they are more or less well known.

We shall begin with the following observation. Had Russia been conquered from either the East or the West, there should be surviving accounts of conflicts between the invaders and the Cossacks who had lived near the western borders of Russia, as well as the lower Volga and Don regions. One must note that school history textbooks say that the Cossack troops only appeared in the XVII century – presumably formed from yeomen who had escaped and settled on the banks of the Don. However, historians themselves are well aware of the fact that the Cossack State of Don had existed as early as in the XVI century, with independent legislation and a history of its very own. Furthermore, it turns out that the origins of the Cossack history date to the XII-XIII century. See

[183], for instance, as well as Sukhorukov's publication by the name of "The History of the Don Troops", Don magazine, 1989.

Thus, the Horde, wherever it came from, would inevitably move upwards along the Volga and attack the Cossack states – and yet there are no records of this anywhere. Why would this be? The natural hypothesis can be formulated as follows: the Horde didn't fight the Cossacks because the Cossacks were a part of the Horde. This hypothesis is backed by some substantial argumentation in the book of A. A. Gordeyev ([183]). In his attempt to fit the hypothesis into the consensual Millerian version of Russian history, Gordeyev was forced to assume that the Tartar and Mongol Horde had taken to Russian ways very rapidly, and the Cossacks, or the warriors of the Horde, gradually turned Russian ethnically as well.

Our primary hypothesis (or, rather, one of our primary hypotheses) is as follows: the Cossack troops weren't merely a part of the Horde, but also the regular army of the Russian state. In other words, the Horde was Russian from the very start. "Horde" ("*Orda*") is the old Russian word for regular army. Later terms "*voysko*" and "*voin*" ("army" and "warrior", respectively) are Church Slavonic in origin, and not Old Russian. They were only introduced in the XVII century. The old names were "*orda*" (horde or army), "*kazak*" (Cossack) and *khan*.

The terminology would alter eventually. A propos, as recently as in the XIX century, the words "czar" and "khan" were interchangeable in Russian folk sayings; this becomes obvious from the numerous examples that one finds in Dahl's dictionary (such as "wherever the khan (czar) may go, the horde (or "the folk") will follow" etc). See [223] for further reference (the "*orda*" entry).

By the way, the famous town of Semikarakorsk still exists in the Don region, and there's also a village called Khanskaya in the Kuban. Let us remind the reader that the birthplace of Genghis-Khan is supposed to have been called Karakorum ([325], page 409). Another known fact is that there isn't a single trace of Karakorum anywhere near the place where the historians of the Scaligerian-Romanovian school are still stubbornly looking for this town ([1078], Volume 1, pages 227-228).

According to the rather desperately-sounding hy-

pothesis that our brave scholars have put forth, "the Erdinidsu monastery, founded in 1585 [several centuries later than Genghis-Khan had lived – Auth.] was erected upon the ruins of Karakorum" ([1078], Volume 1, page 228). This monastery, which had survived until the XIX century, was surrounded by a mile-long rampart. Historians are of the opinion that the entire "Mongolian" capital of Karakorum, a city of great renown, had occupied the tiny piece of land where the monastery was built subsequently ([1078], Volume 1, page 228).

The name Karakorum can however be encountered in the Don region. For instance, in the map entitled "The Southern Part of the Great Russia" dating from 1720, the entire Cossack region of Don is called "The Lesser Tartaria"; we also see a river by the name of Semi Karak here, one of Don's tributaries on the left-hand side. The full name of the map reads as follows: "Tabula Geographica qua Russiae Magnae Pontus Euxinus. Johan Baptist Homann. Nürnberg, ca 1720. The name Karak is therefore found in the area of the Cossack = Tartar Don. The name Karakorum may simply have meant "the Karak area".

Furthermore, in the map of Russia dating from 1670 (Tabula Russiae vulgo Moscovia, Frederik de Wit, Amsterdam, ca 1670) we find a town called Semikorkor in this very region, near the Don. On yet another map, one that dates from 1736 (Theatre de la Guerre sur les Frontieres de Russie de Turquie, Reiner & Joshua Ottens, Amsterdam, 1736) one of Don's tributaries bears the name of Semi Korokor. The authors have seen all of these maps personally, at the exhibition of old maps of Russia that took place in February 1999 in a private collection museum affiliated with the A. S. Pushkin Museum in Moscow.

Thus, we see several versions of the name Korokor in the Don region – in the name of a town and in that of a river. A Romanised version of the name could have had the suffix "*um*" at the end, which would transform the Cossack name of Korokor into Korokorum – the famous birthplace of the Conqueror of the World. In this case, the great conqueror Genghis-Khan was born in the Cossack town of Korokor near Semi Korokor, the tributary of Don.

Let us return to the issue of the Horde. According to our hypothesis, the Horde had borne no relation to any foreign conquering armies, but rather was the

regular army of the Eastern Russia, an integral part of the ancient Russian state. Furthermore, the period of the “Tartar and Mongol yoke” is nothing but the time of military rule in Russia, when the commander-in-chief, or the Khan, effectively functioned as the king (czar); cities were governed by princes, who weren’t part of the army but collected taxes in order to support it. The ancient Russian state can therefore be regarded as a united Empire, where professional soldiers were a separate stratum of society and called themselves the Horde; other strata had no military formations of their own. We are of the opinion that the so-called “raids of the Tartars” were nothing but repressive actions against the areas of Russia that would refuse to pay taxes for one reason or another. The mutineers were punished by the regular Russian army. Typically, the prince would leave the town before such a raid.

3.

THE TRUE IDENTITY OF MONGOLIA AND THE TARTAR AND MONGOL INVASION. THE COSSACKS AND THE GOLDEN HORDE

Let us contemplate the etymology of the word Mongolia. It may have derived from the Russian word *mnogo* (a lot, a mass – of people etc), or the words *mosch*, *mog* (a possible precursor of the word “Magog”) and *mogoushchestvo*, translating as “might (noun)”, “could, was able to” and “power”, respectively. N. A. Morozov voiced the theory that the word “Mongolia” stemmed from the Greek word “Megalion”, or The Great One. However, the Greek word may just as well be a derivative of the Slavic “*mog*” and “*mnogo*”. In fig. 0.1 one sees a photograph of the ancient inlay from the Chora church in Istanbul. We see the word “Mongolia” spelt as “*Mugulion*” – virtually the same as Megalion, see fig. 0.2. Eastern Russia is still known as the Greater Russia, or *Velikorossiya*. According to our hypothesis, the “Mongolian” Empire is but another name for the Great Empire, or the mediaeval Russia.

Is there any evidence that could back this hypothesis? There is, and a substantial amount of evidence at that. Let us see what the Western sources tell us about the so-called “Mongol and Tartar invasion”.

“The notes of the Hungarian king and a letter to



Fig. 0.1. Mosaic from the Church of the Holy Saviour in Chora, Istanbul. Dated to the XIV century. We see “Melania the Nun, Queen of the Mongols”, according to the legend that we see above her head. The word “Mongolia” is written in Greek as “Mugulion”, or “Megalion”, which translates as “The Great”. This confirms the hypothesis that the words “Mongolia” and “Megalion” are derived from the Russian word “*mnogo*” (“many”), or “*mnogo*” + “*vel*” (“great”). Taken from [1207].

Fig. 0.2. Mosaic from the Church of the Holy Saviour in Chora, Istanbul. A fragment.



the Pope that mentions Russian troops as part of Batu-Khan’s army serve as evidence of the latter’s structure and composition” ([183], Volume 1, page 31).

“Batu-Khan founded a number of military settlements on the right bank of the Dnepr for the purposes of observation and protection of the frontiers; they were populated by the inhabitants of Russian principalities... there were lots of Russians among the borderland settlers on the Terek line as well... the governing system created by the Golden Horde was implemented and maintained by the Russians predominantly” ([183], Volume 1, page 40-42).

Furthermore, it appears that “Russia was made a province of the Mongolian empire and became known as the Tartaro-Mongolia” ([183], Volume 1, page 35). Could it be that Tartaro-Mongolia was simply another name of Russia, or the Great Empire (Mongolia) whose population partially consisted of

Muslims, or Tartars – just as we witness to be the case nowadays.

The more mediaeval sources are brought to our attention, the more we learn and understand once we break free from the confines of consensual historical paradigm as reflected in textbooks, complete with vivid imagery of the “Mongolian conquest”. For instance, it turns out that “at the very dawn of the Horde’s existence, [the very first days, mind you! – Auth.] an Orthodox church was built in the Khan’s headquarters. As military settlements were founded, Orthodox churches were built everywhere, all across the territory governed by the Horde, with the clergy called thereto and Metropolitan Cyril relocated to Kiev from Novgorod, thus completing the restoration of the pan-Russian ecclesiastical hierarchy” ([183], Volume 1, page 36).

Let us stop and reflect for a moment. All of the above is very odd indeed from the consensual point of view. Indeed, a Mongolian conqueror (who most probably didn’t even speak Russian, let alone share the Russian faith) builds Orthodox temples, which must be thoroughly alien to him, all across the newly conquered empire, and the Russian Metropolitan moves to Kiev as soon as the city is taken by Batu-Khan the “Mongolian”!

Our explanation is as follows. A foreign invasion is nothing but a fantasy. What we see is the Russian military government (a. k. a. “The Horde”) taking care of typical domestic affairs, such as the construction of imperial institutions. All of these events are perfectly typical for a developing state.

To quote from L. N. Gumilev:

“Let us take the veil of confusion away from our eyes and consider the situation in Russia during the epoch of the yoke. Firstly, every principality retained its boundaries and territorial integrity. Secondly, all institutes of administrative government consisted of Russians throughout the entire territory of the empire. Thirdly, every principality had an army of its own. Finally – and this may be the most important fact, the Horde destroyed no churches and demonstrated great religious tolerance, which is characteristic for such states. It is a fact that the Orthodox religion was supported in every which way. The church and the clergy were completely freed from all taxes and contributions. Apart from that, one of the Khan’s

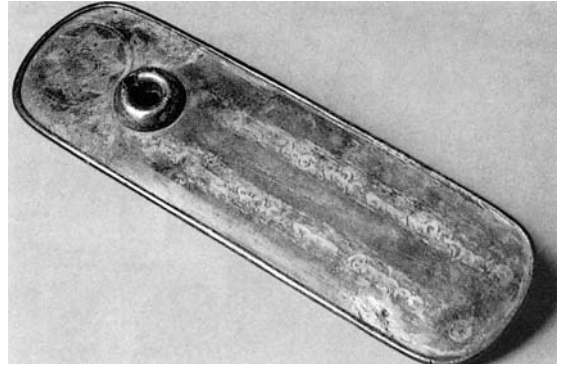


Fig. 0.3. Paiza, a token of the Horde’s power in Russia. In its top part we see an octagonal star, which is a Christian symbol. It is likely that the modern military shoulder straps with stars upon them are related to the “Mongolian” paiza. Taken from [331], Volume 1, page 78.

decrees declared that whoever dared to slander the Orthodox faith was to be executed with no right of appeal” ([214], pages 265-266).

We also learn that the Russian system of communication that had existed until the end of the XIX century – the coachmen service, was created by the Mongols. Coachmen were known as *yamshchiki*, and the very word is of a Mongolian origin: “there were stables with up to 400 horses along all the lines separated by 25-verst intervals [1 verst = 3.500 feet or 1.06 km]... there were ferries and boats on every river; these were also run by the Russians... Russian chroniclers stopped keeping chronicles when the Mongols had come, which is why all information concerning the internal structure of the Golden Horde comes from foreigners travelling through its lands” ([183], Volume 1, page 42).

In fig 0.3 we see a *paize*, or a token used by the representatives of the Horde’s governing structures in Russia. The word is apparently related to the Slavic *poyti* (“to go”), and possibly a precursor of the Russian word *pogon* (meaning “shoulder-strap”, among other things.) Even in Romanovian Russia, one needed a document called “*pogonnaya gramota*” in order to travel along the state-owned communication lines on state-owned horses”. In figs 0.4 and 0.5 we see two other “Mongolian” *paize* found in Siberia and the Dnepr region.

We see that foreigners describe the Golden Horde

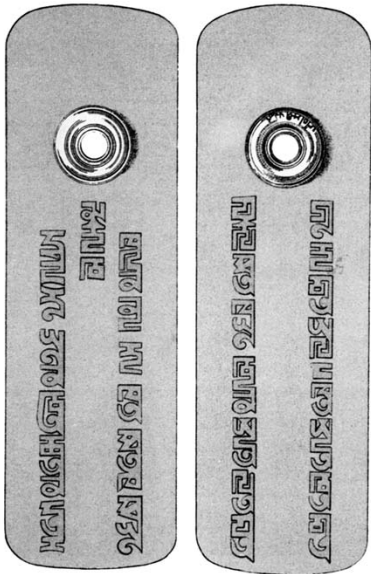


Fig. 0.4. A “Mongolian” paiza discovered in Siberia. Taken from [1078], Volume 1, inset between pages 352-353.

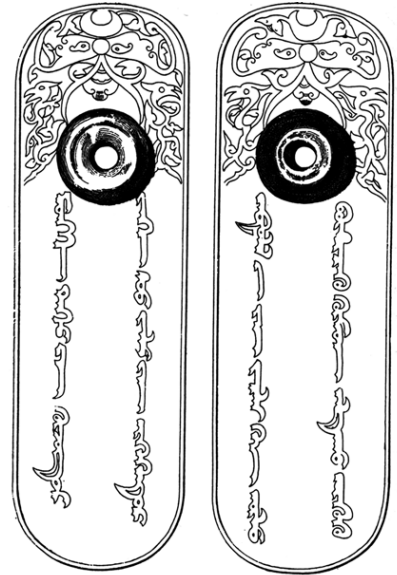


Fig. 0.5. A “Mongolian” paiza discovered in the vicinity of the Dnepr in 1845. Taken from [1078], Volume 1, inset between pages 352-353.

as a Russian state. Russians don’t describe it at all, for some reason, relating the most mundane things instead – built churches, weddings etc, as if they were “completely unaware” of their country being conquered and their lands made part of a gigantic foreign empire, with new and exotic systems of communications, ferries etc introduced all over the country. It is presumed that foreigners didn’t mention Russia during the time of the “Mongolian” conquest, since the country “had changed its name to Tartaro-Mongolia” ([183], Volume 1, page 35).

We are of the following opinion: “Tartaro-Mongolia” is a foreign term that was in use before the XVI century. From the XVI-XVII century and on, foreigners started to call Russia “Moscovia”, having simultaneously stopped making references to “Mongolia”. However, the territory of the Russian empire and even a somewhat larger area had remained known as “the Great Tartaria (Grande Tartarie)” among the Western cartographers up until the XVIII century. There are a great many such maps in existence. One of them, which we find very representative, can be seen in fig. 0.6. It is a French map from the Atlas of the Prince of Orange, dated to the XVIII century ([1018]).

We may encounter references to the invasion of the Tartars and the Mongols being reflected in Russian

chronicles as counter-argumentation. The actual age of those chronicles shall be discussed below; the analysis of the latter demonstrates that the surviving chronicles were written or edited in the Romanovian epoch. Actually, historians have still got enough problems with chronicles as they are. For instance, G. M. Prokhorov, the famous researcher, writes the following: “the analysis of the Lavrentyevskaya chronicle (dating from 1337) demonstrated that the authors of the chronicle replaced pages 153-164 with new pages, some of them repeatedly. This interval includes all the data concerning the conquest of Russia by the Tartars and the Mongols” ([699], page 77).

According to what A. A. Gordeyev tells us, “historians remain silent about the historical evidence of the Cossacks amongst the ranks of the Golden Horde’s army, as well as the Muscovite armies of the princely predecessors of Ivan the Terrible” ([183], Volume 1, page 8).

Further also: “the very name ‘Cossacks’ referred to the light cavalry that comprised a part of the Golden Horde’s army” ([183], Volume 1, page 17). Apart from that, we learn that “in the second half of the XII century there were independent tribes inhabiting parts of Eastern and Central Asia known as ‘Cossack hordes’” ([183], Volume 1, page 16).

The Russian word for Cossack (*kazak*) may be de-

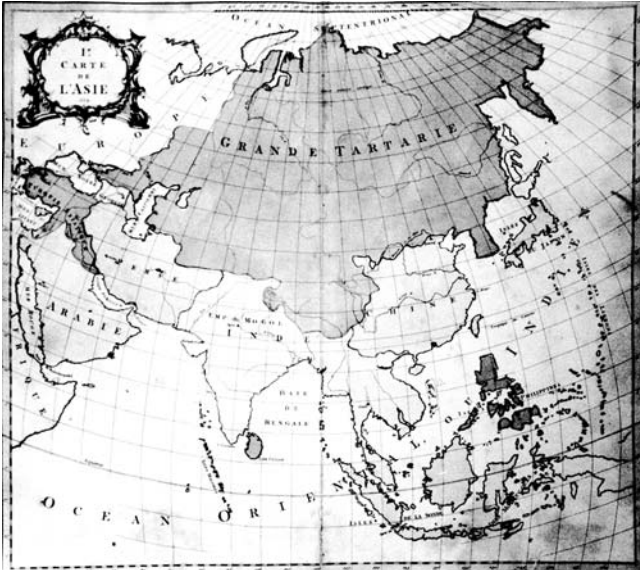


Fig. 0.6. A map of Asia dating from the XVIII century. We see the Asian part of Russia referred to as “The Great Tartary” on this map; the country comprises Korea as well as parts of China, Pakistan and India. The name “Russian Empire” is altogether missing. According to our reconstruction, the name Great Tartary had once been used by foreigners for referring to the Great Russia. As we can see, the cartographers from the Western Europe had remembered this fact up until the XVIII century. Taken from a French atlas ([1018]).

rived from the words “*skok*” and “*skakat*” used for referring to horseback-riding.

Let us now consider the figure of the famous Batu-Khan. After the “conquest” of Russia by Batu-Khan, “the clergy was exempted from paying taxes; this also covered ecclesiastical possessions and the populace in the church’s charge. Yaroslav Vsevolodovich, Prince of Suzdal, was made First Prince of the Russian Principalities by the Mongols” ([183], Volume 1, page 33).

Shortly afterwards, “prince Yaroslav had been summoned to Batu-Khan’s headquarters and sent to Karakorum in Mongolia, where the Great Khan was to be elected... Batu-Khan didn’t go to Mongolia himself, sending Prince Yaroslav as his representative [in other words, Batu-Khan didn’t care enough about the elections of the Great Khan to attend them personally – Auth.]. The sojourn of the Russian prince in Mongolia was described by Plano Carpini” ([183], Volume 1, page 33).

Thus, Plano Carpini is telling us that the Russian

Prince Yaroslav went to represent Batu-Khan at the Great Khan’s elections for some bizarre reason. Could it be that the hypothesis about Batu-Khan sending Yaroslav in his stead was invented by modern historians with the sole purpose of making Carpini’s evidence concur with the obvious necessity of Batu-Khan’s presence at the elections of the Great Khan?

What we see here is merely documental evidence testifying to the fact that Batu-Khan is none other than the Russian prince Yaroslav. This is also confirmed by the fact that Alexander Nevsky, the son of Yaroslav, had also been the “adopted” son of Batu-Khan, according to historians! Once again we witness the two figures to be identical (Yaroslav = Batu-Khan). In general, it has to be said that “Batu” (“*Baty*” in Russian) may be a form of the word “*batya*”, or “father”. A Cossack military commander is still called a “*batka*” (“father”, “dad” etc). Thus, Batu-Khan = the Cossack *batka* = Russian prince. Similar names are found in the *bylini*, or the Russian heroic epos – two of them are called “Vassily Kazimirovich Takes the Tribute Money to Batey Bateyevich” and “Vassily Ignatievich and Batyga” ([112]).

We are also told that “having conquered the northern Russian principalities, Batu-Khan placed his troops everywhere, together with his representatives (called the *baskaks*) whose function was to bring 1/10 part of property and the populace to the Khan” ([183], Volume 1, page 29). Our commentary is as follows.

It is a known fact that “the Tartar tribute is a tenth of the whole”. However, foreign invasion has got nothing to do with this. The Orthodox Church had always claimed the tribute called *desyatina* – literally, “tenth part”. As we have seen, a tenth part of Russian population was drafted in order to maintain the ranks of the Russian army, or the Horde. This is perfectly natural, given that the Horde was the name of the regular Russian army that never got disbanded and took care of border patrol, warfare etc; they would obviously have neither time nor opportunity for planting and harvesting crops, or indeed supporting themselves independently in general. Furthermore, agriculture had remained strictly forbidden for the Cossacks up until the XVII century. This is a well-

fact, and also a very natural one for a regular army. This is mentioned by Pougachyov in his *Notes on Russian History* and Gordeyev in [183], Volume 1, page 36. Therefore, the Horde had to draft every tenth member of the population as regular Russian army, and demand the ten per cent contribution in supplies and provision.

Furthermore, a regular army is constantly on the move, and requires depots for the storage of provision, weapons and ammunition. Therefore, a system of depots must have existed on the territory of Russia. One of the most commonly-used Russian words for “depot” (or “storage facility”) is *saray*. Military leaders, or khans, needed headquarters, which would normally be located right next to these depots. What do we see? The word “*saray*” surfaces very frequently in history of the “Golden Horde of the Tartars and the Mongols” – the word is often encountered in Russian toponymy. Many towns and cities have the root SAR as part of their name, especially in the Volga region. Indeed, we see Saratov, Saransk, Cheboksary, Tsaritsyn (Sar + Tsyn) here, as well as the episcopal town of Zairaisk in the Ryazan region of Russia and Zaransk in the West of Russia. All of them are large towns and cities, some of them also capitals of autonomous regions.

One may also recollect Sarayevo, the famous Balkan city. We often encounter the word Saray in old Russian and mediaeval Turkish toponymy.

We proceed to find out that “Sultan Selim wrote the following to the Khan of the Crimea [presumably in the early XVI century – Auth.]: ‘I heard about your intentions to wage war against the land of the Muscovites – beware; do not dare to attack the Muscovites, since they are great allies of ours ... if you do, we shall raid your lands’. Sultan Seliman who ascended to the Turkish throne in 1521 confirmed these intentions and forbade campaigns against the Muscovites. ... Russia and Turkey exchanged embassies and ambassadors [in the XVI century – Auth.]” ([183], Volume 1, pages 161-163).

The relations between Russia and Turkey were severed already in the XVIII century.

One might wonder about the dislocation of the Russian troops when they fought the Tartars and the Mongols who had “raided Russia”? Right where the Russian “army of resistance” would congregate, as it

turns out – for instance, in 1252 Andrei, Prince of Vladimir and Suzdal set forth from Vladimir to fight the Tartars and met them at river Klyazma, right outside the city gates of Vladimir! All the battles against the Tartars that were fought in the XVI century took place near Moscow, or near river Oka the furthest. One might find it odd that Russian troops always have a mile or two to go, whilst the Tartars have to cover hundreds of miles. However, our reconstruction explains all of the above – as the regular Russian army, the Horde was used for punitive expeditions against disobedient subject. It would naturally approach the rebellious town that tried to oppose the military government.

4. **BATU-KHAN WAS KNOWN AS THE GREAT PRINCE**

We are accustomed to believe that the Tartar governors used to call themselves Khans, whereas the Russians were Great Princes. This stereotype is a very common one. However, we must quote rather noteworthy evidence from the part of Tatishchev, who tells us that the Tartar ambassadors called their ruler Batu-Khan Great Prince: “We were sent by the Great Prince Batu” ([832], Part 2, page 231). Tatishchev is rather embarrassed by the above, and tries to explain this title by telling us that Batu-Khan had not yet been a Khan back in those days. However, this is of minor importance to us. The thing that does matter is the fact that a Tartar governor was called Great Prince.

5. **THE ROMANOVS, THE ZAKHARYINS AND THE YURYINS. THEIR ROLE IN RUSSIAN CHRONOGRAPHY**

Let us conclude the present introduction with an important question which needs to be answered before one can understand why the Russian history that we got used to from our schooldays had “suddenly” turned out incorrect. Who would distort the true history of Russia, and when did this happen?

In 1605, the Great Turmoil began in Russia. 1613 marks a watershed in Russian history – the throne was taken by the pro-Western dynasty of the Romanovs,

the Zakharyins and the Yuryins. They are responsible for the “draft version” of the contemporary Russian history; this happened under Czar Mikhail and Patriarch Philaret, possibly later. We shall present our reconstruction of the Great Turmoil in the chapters to follow.

The Cossack Horde was banished from Moscovia under the Romanovs, the Zakharyins and the Yuryins. Its banishment symbolizes the end of the old Russian dynasty. The remnants of the old Empire’s resisting army, or the Horde, were chased away from the centre of the Muscovite kingdom. As a result, nowadays we see Cossack regions at the periphery of Russia and not the centre. All these regions are legacy of the Russian “Mongolian” Horde. Kazakhstan, for instance, can be interpreted as *Kazak-Stan*, which translates as “Cossack Camp” or “Cossack Region”; alternatively, the name may have derived from *Kazak s Tana* or Cossacks from the Don.

One may well wonder how the professional regular army of the Horde could have lost the civil war. This issue is indeed of great importance. One may theorize at length about this; we hope that the present book will help the future researchers of the Russian history to find the answer.

The defeat of Razin and later Pugachyov is the final defeat of the Horde. After this military success, the Romanovs edited official documents and declared the Horde “foreign”, “evil” and “an invader on the Russian land”. In the minds of their descendants the Horde was transformed into a hostile foreign invasion force and moved to the far and mysterious Orient to boot; this is how Mongolia (Megalion, or The Great, or the Russian Empire) transformed into an Eastern country. A propos, something similar happened to Siberia, which had moved there from the banks of Volga.

When the Romanovs came to power, they tried to erase as much of the old Russian history as they could. The historians of the Romanovian epoch received explicit or implicit orders to refrain from digging too deep. This was a mortal danger – they must have remembered the fate of Viskovatiy, qv below.

Our own impression of the works published by the XVIII-XIX century historians confirms this idea. They circumnavigate all rough corners and instinctively shun the very obvious parallels, questions and oddi-

ties. This point of view makes the books of Solovyov, Kluchevskiy and other historians of this epoch seem to be the most evasive of all – for instance, their laborious attempts to read the name “Kulichkovo field” as “Kuchkovo field” followed by lengthy hypothesising about the existence of mythical boyars by the name of Kuchki that the field had allegedly got its name from ([284]; see also CHRON4, Chapter 6).

It is a known fact that the genealogical chronicles were burnt in the reign of Fyodor Alekseyevich, the older brother of Peter the Great and his precursor – this happened in Moscow in 1682, qv in [396] and [193], page 26. Apparently, this was done to erase the information concerning the origins of the boyar families. All genealogy was thus effectively erased. Nowadays this is presumed to have been a “progressive” act aimed against the order of precedence – in other words, to keep the boyars from arguing about seniority by erasing all documental proof of their origins ([193], page 26). Our point of view is as follows: the Romanovs were destroying the real ancient genealogy in order to make place for their new dynasty. The “ranks from Ryurik” that have survived until the present and cited in M. V. Lomonosov’s *Complete Works* must have appeared later than that.

Let us point out a curious fact. During their entire history the Romanovs took brides from the same geographical region – Holstein-Gottorp near the city of Lübeck. It is known that the inhabitants of this part of Northern Germany are of Russian descent, qv in Herberstein’s book ([161], page 58). We learn of the following: “Lübeck and the Duchy of Holstein had once bordered with the land of the Vandals with its famous city of Vagria – the Baltic sea is presumed to have been called after this very Vagria – “the Varangian Sea”... the Vandals were mighty, and had the same language, customs and religion as the Russians” ([161], page 60).

It is obvious that the ascension of the Romanovs must have been declared to serve the country’s greater good during their reign. Although the duchy of Holstein had once been populated by Russians, they had lost a great part of their Russian populace starting with the XVII century. In general, the Romanovian policy was purely Teutonic for the most part, and their governing methods pro-Western. For instance, the *oprichnina* period between 1563 and 1572, when

the Zakharyins and the Romanovs became the de facto rulers, is the time that the first mentions of religious persecution date back to. The Muslims and the Judeans who refused to convert to Christianity were destroyed. We know of no such occurrences in any earlier epoch of Russian history. Russia had adhered to the old “Mongolian” and Turkish principle of religious tolerance.

The reign of the first Romanovs – Mikhail, Aleksei and Fyodor Alekseyevich is characterized by mass burnings of books, destruction of archives, ecclesiastical schism and campaigns against the Cossacks, or the Horde. More or less well-documented Russian history begins with the reign of Peter I Romanov. His epoch was preceded by a time of strife, turmoil and civil war, with the Cossacks (the Horde) being the main enemy; they had settled in the Don area by that time. This is also the epoch that the beginning of agricultural activity in the Cossack regions dates to; it had been forbidden for them before that. We must also point out that the Romanovs had made lots of efforts to prove to the Westerners that the point of

view about Stepan Razin being of royal blood, rather popular in the West, was “perfectly untrue”. Western sources call him Rex, or King. However, it is known that a certain “prince Aleksei” was part of Razin’s entourage, qv in CHRON4, Chapter 9:4. Apparently, the epoch of Razin, the entire XVII and even the XVIII century is the epoch when the Romanovs had fought against the old dynasty, which was backed by the Horde and its Cossacks.

After the fall of the Romanovs in 1917, the spell of taciturnity ended. Indeed, many excellent works on ancient Russian history began to appear, written by Russian emigrants, exposing numerous oddities, which had remained hidden for a long time. For instance, the book by A. A. Gordeyev that we occasionally quote had first been published in the West; its Russian publication took place fairly recently. Of course, nowadays it is considered *mauvais ton* to mention the Romanovs in a critical context. However, scientific research cannot be limited by political considerations. The plaster is coming off, revealing parts of the original ancient artwork.

Russian chronicles and the Millerian-Romanovian version of Russian history

1.

THE FIRST ATTEMPTS TO WRITE DOWN THE HISTORY OF THE ANCIENT RUSSIA

A good overview of the attempts to put Russian history down in writing is given by V. O. Klyuchevskiy ([396], pages 187-196). The facts that he relates aren't known to a very wide audience, yet they are very interesting indeed. We shall cite them here according to Klyuchevskiy's account.

1.1. The XVI-XVII century and the edict of Aleksey Mikhailovich

It is known that the origins of Russian history date to the XVIII century, and that it was written by Tatishchev, Miller and Schlezer. What did people know about the Kiev Russia before them? Virtually nothing, as it turns out. Nevertheless, it is known that Russians were demonstrating an interest in their ancient history already in the XVI-XVII century.

According to V. O. Klyuchevskiy, "the initial idea of studying our history collectively predates Schlezer by a great many years... the XVI century is particularly prominent in this respect, since it was the chronographical heyday... a great many individual chronicles were compiled into extensive and comprehensive works with detailed tables of contents and

genealogical tables of Russian and Lithuanian rulers... We are beginning to see signs of historical criticism in the chronographical narrative, there are attempts of making it correspond to a methodical plan and even of introducing certain well-known political ideas into it... A gigantic collection of chronicles is compiled, beginning with the legend of Vladimir Monomakh crowned as the Byzantine emperor" ([396], page 188).

Apparently, the version of Russian history that began with Vladimir Monomakh was created around this time. We shall consider the process of its creation in the chapters to follow; for the meantime, let us just note that the early Kiev Russia, or Russian history before Vladimir Monomakh, appears to have been excluded from this version.

This was followed by a spell of inactivity ending around the middle of the XVII century, when "on 3 November 1657 King Aleksey Mikhailovich gave orders to create a special bureau known as the Chronicle Office and appoint a clerk named Koudryavtsev to "write down the royal orders and ranks, starting with the Great King Fyodor Ivanovich" – in other words, the clerk was to continue the Book of Ranks (*Stepennaya Kniga*), which ended at the reign of Ivan the Terrible. The head of the new bureau was supposed to be assisted by two scribes and six minor officials...

This “historiographical commission”, for want of a better word, had faced a great many problems with establishing itself; when it finally happened, the historiographers moved into a cramped and squalid wooden hut, which they had to share with convicts and their guards. One finds this to be at odds with the royal edict. There were no minor officials appointed at all; the Ambassadorial Bureau also firmly refused to provide the commission with any paper. The search for sources had been a truly arduous task... [Koudryavtsev] would address one bureau after another, always getting the answer that there were no books available except for the regular clerical documentation, despite the fact that some very useful documents and manuscripts were found there later on...

Around the end of 1658 the Czar himself had turned his historiographer’s attention to an important archive of historical documents – the Patriarchal Library. Koudryavtsev got hold of the library catalogue and pointed out the manuscripts that he needed. However... the royal order remained unfulfilled once again... the Patriarchal bureau responded that there were “no records available” with the information on the patriarchs, metropolitans and bishops from the reign of Fyodor Ivanovich and on. None of the other offices and bureaus bothered with giving Koudryavtsev any response at all, despite his numerous reports...

When Koudryavtsev was being relieved of his office in the beginning of 1659, there were no fruits of his historiographical labours of 16 months to be found anywhere. His successor marked that “the Chronicle bureau didn’t even begin to fulfil the royal order”. Even the old Book of Ranks, which the bureau had been supposed to continue, was missing, and none of the officials had any idea of how it ended or what could be written in the new chapters. However, the second clerk didn’t manage to get any work done, either” ([396], pages 189-190).

All of the above leads us to the following obvious conclusions:

1) The first records of royal orders to “begin the writing of historical chronicles” date to the middle of the XVII century – the reign of Aleksey Mikhailovich Romanov.

2) The persons responsible for the fulfilment of this order didn’t manage to find any records covering so much as the last century of Russian history.

3) The disappearance of the famous Book of Ranks is very odd indeed.

4) The working conditions created for this first historiographical commission mysteriously failed to correspond with the status of the latter. The royal edict was de facto sabotaged!

It appears that V. O. Klyuchevskiy was right in his observation that “neither the minds of the Muscovites, nor the documents they’d had at their disposal in that epoch... were ready for a task such as this one” ([396], page 190). The implication is that the documents appeared later. Were *manufactured* later, perhaps? In that case, it is hardly surprising that that Koudryavtsev never found anything. The edict of Aleksey Mikhailovich must have served as the incentive for the creation of documents – therefore, they “surfaced” at the end of the XVII century. Klyuchevskiy tells us directly that “some very useful documents and manuscripts were found there *later on*” ([396], pages 189-190).

Of course, Klyuchevskiy appears to refer to the sources dating to the late XVI – early XVII century exclusively, or the documents of the epoch that preceded the reign of Aleksey Mikhailovich immediately. The conclusion he makes is that these documents appeared already after Aleksey Mikhailovich. In this case, it makes sense to assume that if the commission failed to have found any documents of the XVI-XVII century, the situation with earlier epochs was even worse. One may well wonder about whether the “large compilation of chronicles” with renditions of historical events starting with the reign of Vladimir Monomakh had really existed in Koudryavtsev’s epoch, likewise the “Book of the Czars” describing the epoch of Ivan the Terrible. Could they have been written, or at least heavily edited, already after Koudryavtsev’s time?

Apparently, we are fortunate enough to have stumbled upon the very time when most “ancient” Russian chronicles were created. Even the famous “*Povest Vremennyh Let*” (“Chronicle of Years Passed”) is most likely to have been created a while later, qv below. Nowadays it is extremely difficult to say what real historical evidence all these “ancient” chronicles-to-be were based upon. Such evidence must have existed in the epoch we are concerned with presently, yet most of them must have perished before our day. Nowadays the only means of studying the pre-

Romanovian history is the distorting prism of the chronicles that were written or edited already after the epoch of Koudryavtsev.

We must jump ahead and tell the reader that a number of ancient documents dating from the XV-XVI century have nevertheless reached our epoch – edicts, contracts, printed books, ecclesiastical sources etc. However, their detailed study reveals an altogether different picture of Russian history than the one taught in schools nowadays. The latter owes its existence to the edict of Aleksey Mikhailovich and the works of the XVIII century historians – Tatishchev, Bayer, Miller and Schlezer. We shall discuss this in more detail below.

1.2. The XVIII century: Miller

After telling us about the clerk Koudryavtsev, Klyuchevskiy skips Tatishchev and proceeds to tell us about Miller, whose historical research commenced in the epoch of Yelizaveta Petrovna. Let us enquire about the reason why Klyuchevskiy fails to mention Tatishchev. After all, the latter had lived in the epoch of Peter the Great – earlier than Yelizaveta Petrovna, that is. It is common knowledge that Tatishchev was the first Russian historian. Why would Klyuchevskiy decide to omit him? It appears that he was perfectly right in doing so.

The matter is that Tatishchev's book entitled *Russian History from the Earliest Days to Czar Mikhail* was first published after the death of Tatishchev – by none other than Miller! Therefore, the first version of Russian history was made public by Miller, a German, *qv* below.

Let us quote another passage from Klyuchevskiy:

“Let us travel to the epoch of Empress Yelizaveta and the first years of her reign. It was in those days that Gerhard Friedrich Miller, a foreign scientist, was involved in laborious research of Russian history, working at the Academy of Sciences. He spent almost ten years travelling all over Siberia and studying local archives. He had covered more than thirty thousand verst, and brought a tremendous bulk of copied documents to St. Petersburg in 1743” ([396], page 191). Miller is known as one of the founders of the Russian historical school, together with Bayer and Schlezer.

Let us sum up:

1) Miller was the first to have published the com-

plete version of Russian history in the very form that is known to us today.

2) It is very odd that Miller should bring historical documents “from Siberia” – not even the documents themselves, but rather handwritten copies that he had made himself. Does that mean he could find no old chronicles anywhere in Moscow or St. Petersburg – or, indeed, central Russia in general. Isn't this a replay of the scenario with the edict of Aleksey Mikhailovich, when his own clerk could find no historical sources anywhere in the capital?

3) Starting with Miller and onwards, the consensual version of Russian history has remained virtually immutable. Therefore, later renditions done by Karamzin, Solovyov, Klyuchevskiy and others are of little interest to us in this respect. In reality, they were all processing Miller's materials.

1.3. Brief corollaries

The consensual version of ancient Russian history was created in the middle of the XVIII century and based on sources that were either written or edited in the late XVII – early XVIII century. Apparently, the time between the end of the XVII century and the middle of the XVIII is the very epoch when the modern version of Russian history was created. In other words, Russian history in its present form came to existence in the epoch of Peter the Great, Anna Ioannovna and Yelizaveta Petrovna. After the publication of Karamzin's *History*, this version became widely known (only a select few had been familiar with it before). It eventually became introduced into the school course of history.

Our analysis demonstrates this version of Russian history to be erroneous. See more about this in the following chapters.

2.

CONSENSUAL VERSION OF RUSSIAN HISTORY AND ITS GENESIS The reasons why all the founders of the Russian historical school were foreign

Above we have followed Klyuchevskiy's account of the first steps in the creation of Russian history. Let us remind the reader of the following facts:

1) The XVI century was the heyday of historiography. The chronicles of the epoch apparently began with the legend of Vladimir Monomakh being crowned as the Byzantine emperor.

2) Bear in mind that on 3 November 1657 Czar Aleksey Mikhailovich gave orders for clerk Koudryavtsev to continue the Book of Ranks, which ended abruptly at the reign of Ivan the Terrible. Koudryavtsev couldn't fulfil the royal order, since he *couldn't find any suitable sources* in either the royal or the Patriarchal library. He hadn't even managed to find the very Book of Ranks that he was supposed to continue.

In this case, how can it be true that in 1672 “the Ambassadorial bureau had prepared the “Great Stately Book, or the Roots of the Russian Rulers” (also known as the Titular Book, qv in [473], page 8)? This book had contained *portraits* of Great Princes and Czars, starting with Rurik and ending with Aleksey Mikhailovich, all placed in chronological sequence. Let us consider the above more attentively. No century-old documents could be found anywhere, yet the book contained a portrait of Rurik, presumably 800 years old.

This is the same time when a great many private genealogical books were verified and *processed* ([473], page 8). They were compiled into a single official source – “The Royal Book of Genealogy”. The official Romanovian version of Russian history appears to have been created around the same time; it is for a good reason that its first printed version, the so-called “Synopsis”, came out in 1674.

Next came the publication of the “Velvet Book”, which contained the genealogical trees of the Russian boyars and aristocracy ([473], page 8). This coincides with the period when books were widely confiscated for “correction”, as a result of Patriarch Nikon's reforms.

The confiscation of books continued under Peter the Great. One must pay attention to the following important fact: on 16 February 1722, “Peter the Great addressed all churches and monasteries with the following decree. They were to “send all chronicles and chronological materials that had been in their possession to the Muscovite Sinod, on parchment and paper alike”; it was forbidden to keep anything back. It was also promised that said materials would be returned after copying. Simultaneously, the Sinod received orders to send representatives to all parts, who would



Fig. 1.1. V. T. Tatishchev. Engraving by A. Osipov, the XVIII century. Taken from [331], Volume 1, page 359. See also page 64.

study and collect these chronicles” ([979], page 58). This must have been another purge of Russian libraries undertaken by the Romanovs, its goal being the destruction of all Russian historical sources. One may well wonder whether Peter had really kept his promise to “return the handwritten originals” to faraway monasteries and contended himself with the copies? We find this to be most doubtful indeed.

It is common knowledge that the consensual “scientific” version of Russian history can be traced back to Tatishchev, Schlezer, Miller and Bayer, who had all lived in the second half of the XVIII century. We shall give a brief rendition of their biographies.

Tatishchev, Vassily Nikitich – 1686-1750, Russian historian and state official. In 1720-1722 and 1734-1737 he had managed the state-owned factories in the Ural region; this was followed by the period of his Astrakhan governorship, 1741-1745 ([797], page 1303). However, it turns out that the exact nature of his writings, or indeed the very fact of his authorship, are an issue of the utmost obscurity, qv below as well as in [832] and [979]. Tatishchev's portrait can be seen in fig. 1.1.

Bayer, Gottlieb Siegfried – 1694-1738, German historian and philologist, member of the St. Petersburg Academy in 1725-1738, the “author of the pseudo-scientific Norman theory” ([797], page 100).

His 12-year sojourn in Russia notwithstanding, he had never learnt the Russian language ([979], page 4). V. O. Klyuchevskiy wrote the following about Bayer and Miller: “The learned foreign academicians were forced to tackle the [Varangian – *Auth.*] issue... their familiarity with the Russian language and... its historical sources had been poor or nonexistent... Bayer... was ignorant of the fact that... the Synopsis had never actually been a chronicle” ([396], page 120).

Let us explain that the Synopsis is the first published version of the Romanovian history of Russia. It has got nothing in common with a chronicle, and was compiled to serve as a textbook of Russian history. The fact that Bayer couldn’t tell it apart from a chronicle tells us volumes about his familiarity with Russian historical sources.

Miller, Gerhard Friedrich – 1705-1783. German historian. He came to Russia in 1725. Miller had “collected a great number of copied documents [one wonders about the fate of the originals – *Auth.*] on Russian history (the so-called Miller’s portfolios)” – see [797], page 803.

Schlezer, Augustus Ludwig – 1735-1800. German historian and philologist. Remained in Russian service between 1761 and 1767. He became a honorary foreign member of the St. Petersburg Academy of Sciences in 1769, having returned to Germany in 1768 ([797], page 1511). He was the first researcher of the original of the oldest Russian chronicle – the *Radzivilovskaya Letopis*, or the famous *Povest Vremennyh Let* ([715], Volume 2, page 7; see below).

It has to be said that it makes sense to exclude Tatishchev from the list of the first Russian historians due to the fact that his *History*, presumably written before Miller, had vanished. Tatishchev’s *Drafts* published by Miller remain the only written materials under Tatishchev’s name that we have at our disposal. See below and in [832].

Despite all this, already in the XX century, after the revolution of 1917, historians had found a number of manuscripts in private archives, which they suggested to be versions of the “real” Tatishchev’s *History*. However, historians themselves concede that all these copies are done in different handwriting. Tatishchev is supposed to have “edited” them, and possibly written several minor passages ([832], Volume 1, pages 59-70).

The creation of Tatishchev’s *History* and the rea-

sons why he failed to have published it are documented in Schlezer’s memoirs ([979]; see also [832]). We are informed of the following: “V. N. Tatishchev... had received a copy of Nestor from Peter’s own archive in 1719 [a copy of the *Radzivilovskaya* chronicle manufactured for Peter the Great in Königsberg – *Auth.*], which he immediately copied for himself... in 1720... Tatishchev was sent to Siberia... where he found an old copy of Nestor in the possession of some old-believer. He was completely flabbergasted by the discovery that this copy was drastically different from the previous one. Like yours truly, he was of the opinion that there had only been one Nestor and a single chronicle” ([979], pages 52-53).

This opinion eventually “manifested as truth”, since nowadays all we have in our possession is but a single text describing the history of the ancient Russia – the *Povest Vremennyh Let*. Other sources, including the old originals, were apparently destroyed or concealed.

Let us proceed with quoting:

“Tatishchev eventually managed to collect ten copies. He used them, as well as other versions he learnt of, to compile the eleventh... in 1739 he brought it from Astrakhan to St. Petersburg... He demonstrated the manuscript to a number of persons; however, instead of encouragement and support, he would encounter bizarre objections and receive advice to keep well away from this endeavour” ([979], pages 52-53).

Shortly after that, Tatishchev fell under suspicion of being a freethinker and a heretic. We are told that “he was careless enough to have voiced a number of daring considerations, which could lead to an even more dangerous suspicion of political heresy. This is doubtlessly the reason why the fruit of his two decades of labour wasn’t published in 1740” ([979], page 54). Tatishchev tried to get his work published in England afterwards, but to no avail ([979], page 54).

Thus, the work of Tatishchev was lost and subsequently published by Miller in accordance with unidentified manuscripts. It is presumed that Miller published this very lost oeuvre written by Tatishchev using the “drafts” of the latter ([832], Volume 1, page 54).

“Miller writes about... the ‘poor copy’ that was at his disposal... and pledges having been unable to correct the numerous ‘slips of the pen’ that the chronicle presumably contained... In his foreword to the first volume Miller also mentions his editorship of Tatish-

chev's text... All the subsequent criticisms of Miller were nothing but reiterations of what he was saying in these forewords, since none his critics ever came across the manuscripts [Tatishchev's] used by Miller, nor indeed any other manuscripts of Tatishchev's *History*; even the first ones [allegedly used by Miller – *Auth.*] disappeared and remain undiscovered until this day" ([832], Volume 1, page 56).

Further in [832] we find the opinion of G. P. Boutkov, "the famous academician and the author of *The Defence of Russian Chronicles*" on this subject. According to Boutkov, Tatishchev's history "was by no means published in accordance with the original, but rather a copy of very poor quality..." Also, "when this copy was published, all of the author's opinions that seemed too libertarian [to Miller] were omitted from publication, and there are many other lacunae." Boutkov came to the conclusion that it was "impossible to tell where exactly Tatishchev had stopped chronologically, which parts of the texts he did or did not write, and whose fault it was that there are many 'inconsistencies and discrepancies' between the actual text and the commentary" ([832], Volume 1, page 56). In other words, Tatishchev's comments to Miller's publication contradict the text.

Moreover, Miller's publication of Tatishchev's work doesn't contain the first part of his oeuvre for some reason, one that describes Russian history before Ryurik. "Tatishchev's text of the first part of *The Russian History* was omitted from the manuscript dating to 1746, where it was replaced... by a brief account of this part's contents" ([832], Volume 1, page 59).

One cannot help pointing out that Tatishchev found *Povest Vremennyh Let* to be anything but trustworthy – its first part, at the very least. The manuscripts ascribed to him (the ones found in the private archives in the XX century) tell us explicitly that "the monk Nestor didn't know much of the old Russian Princes" ([832], Volume 1, page 108). The information he did find reliable came from the manuscripts and folk tales declared preposterous by modern historians. Apparently, Tatishchev managed to understand a great deal more of Russian history than he was "supposed to". His book was apparently destroyed, and the author declared a heretic; nevertheless, his name was cynically used *post mortem*.

The modern commentator writes the following in

his attempt to find an "excuse" for Tatishchev: "Can we really blame a historian who lived in the first part of the XVIII century for having believed the *Ioakimovskaya Chronicle*, when even in our days there are authors who rake through the fable-like tales of Artynov from Rostov searching for reflections of real events dating almost from the times of Kiev Russia?" ([832], Volume 1, page 51).

Finally, let us point out a vivid detail that makes our suspicions even more valid and demonstrates just how quickly the situation with Russian historical materials could change in the XVIII century. It turns out that "Tatishchev had used the very materials that didn't survive until our day" ([832], Volume 1, page 53). This makes him strangely different from Karamzin. Apparently, "almost the entire work of Karamzin is based on sources that we still have in our archives, with the sole exception of the *Troitskaya Letopis*, which was written on parchment" ([832], Volume 1, page 53).

How did Tatishchev manage to choose the very sources for his work that would "mysteriously" perish shortly afterwards?

Here is a possible explanation. Apparently, Tatishchev had used the sources of the XIV-XVI century, which pertained to the history of Siberia and the Volga region, as well as "the archives from Kazan and Astrakhan which haven't reached our time" ([832], Volume 1, page 53).

We are of the opinion that these archives were simply destroyed in the XVIII century, already after Tatishchev. As we understand today, the XIV-XVI century sources from the Volga region and Siberia must have related the true history of Russia-Horde. Even after the first purges of the archives by the Romanovs, some information must have remained there.

The archives contradicted Scaligerian and Romanovian history, and were therefore eradicated completely.

Let us now turn to the figure of the Professor of History and the official historiographer of the St. Petersburg Academy of Sciences – G. F. Miller, who had received an order to write the history of Russia. He also didn't manage to find any historical sources in the capitals and thus had to undertake a journey through provincial Russia in 1733-1743. His itinerary lay through Siberia, which means that the chronicles that Russian history is based on nowadays were

presumably “brought” from those parts. Nevertheless, it is commonly known that they possess distinctive stylistic characteristics of the Russian South-West.

After his return from Siberia, Miller was given the position of a historiographer. However, when he entered the service, he had to swear non-disclosure of what we would call classified information nowadays. This is what Schlezer tells us: “Miller was talking about secrets of the State, ones that must be made known to someone involved in the creation of Russian historiography; however, such a person would have to enter State service for life... Back then I wasn’t aware of the fact that Miller made this mistake himself... denying himself... the opportunity of a discharge” ([1979], page 76).

A. L. Schlezer was hired by Miller as a private tutor for his children and also invited to take part in Miller’s historical and geographical research. This is what Schlezer writes about the archive of Russian chronicles that was at Miller’s disposal in his memoirs: “The Kiev chronicle of Father Feodosiy and the anonymous chronicle of the XIII century... would be of the greatest utility if they were published... since... [they] describe the history of the most important rulers and princes, and also inform us of great land acquisitions from the ancient times” ([1979], page 46).

Schlezer refused to give the oath of non-disclosure, and therefore didn’t receive access to Miller’s archives. The chronicles edited by Schlezer were found by the latter in the archives of the Academy of Sciences.

All of this means that the conception of Russian history that we’re accustomed to nowadays is of a very late origin. Apart from that, it turns out that the modern version of Russian history was created by foreigners exclusively. Modern historians demagogically use the name of Tatishchev, the first Russian historian, to “defend themselves”, as it were – after all, the first one *was* Russia, wasn’t he? The fact that Tatishchev’s work was in fact lost and then reconstructed by Miller from unidentified manuscripts is mentioned very seldom.

The atmosphere of the Romanovian-Millerian school of history was captured well by S. M. Stroyev, who wrote that “these volumes betray signs of numerous efforts, all of them pursuing the same goal: to prove, validate, confirm and propagate the same postulations and the same hypotheses – only collective

and prolonged works of all the scientists that worked in this field could make those hypotheses look like the kind of truth that would cater to the ambitions of researchers and readers alike... one’s objections aren’t met by counter-argumentation, but rather get buried under a pile of names under the assumption that they will secure taciturnity out of respect for the authority of said names” ([774], page 3-4).

Our analysis of Russian history, which discovered the gravest errors in the version of Bayer/ Miller/ Schlezer, leads us to an altogether different opinion of their entire “scientific work”. The latter may be partially explained by the fact that Russia had been under a dominant foreign influence in that epoch, which was instigated by the Romanovs, which means that the distortion of the true Russian history in the version of Schlezer/ Miller/ Bayer can be easily explained as one of the most important ideological objectives of the Romanovs themselves as a dynasty. The German professors simply carried out the order, and quite conscientiously at that. Had the orders been different, they would have written something else.

One is perfectly right to enquire about Russian historians and their whereabouts in that epoch. Why was the Russian history written by foreigners? Are there any other European countries where the history of the State would be written by foreigners exclusively?

The most commonly suggested answer is known quite well – Russian science is presumed to have been in a rudimentary state back in that epoch, therefore one had to rely on the enlightened Germans. We are of a different opinion. It is most likely that after the Tatishchev debacle, the Romanovs decided that foreigners would handle secrets of the State that concerned Russian history better, being more obedient, unfamiliar with the language and unattached to Russian history emotionally.

M. V. Lomonosov was one of Miller’s principal opponents. He had claimed that the Slavs had a history, which was just as long as that of any other nation, and backed his claim with a number of sources. He wrote the following in his *Brief Chronicle*, basing it on the works of the “ancient” authors: “In the beginning of the sixth century from Christ the name of the Slavs had spread far and wide; not only did Thracia, Macedonia, Istria and Dalmatia fear the might of their nation – they had played an important

part in the very decline of the Roman Empire” ([493], page 53).

In the early XIX century, a new “sceptical” school of Russian historians emerged. It was led by Professor M. T. Kachenovskiy. The essence of the contentious issues was encapsulated well in the preface to P. Boutkov’s book that was eloquently enough entitled *The Defence of Nestor’s Chronicle from the Slander of the Sceptics* ([109]).

According to the sceptics, the ancient Russian chronicles were “an eclectic mixture of real facts and myths based on distant repercussions of historical events found in folk tales, as well as forgery, unauthorised apocrypha, and the application of foreign events to Russia. In other words, the sceptics want us to think of Rurik, Askold, Dir and Oleg as of myths, and also to limit what we know of Igor, Olga, Svyatoslav, Vladimir and Yaroslav to what foreigners tell us of these rulers, simultaneously refusing to date the epoch of our Northern Slavic migration and the foundation of Novgorod to an earlier period than the first half of the XII century” ([109], pages ii-iii).

Jumping ahead, we may as well mention that the reconstruction of Russian history that we suggest provides a perfect explanation of the fact that the Russian sceptics who had criticized the Millerian-Romanovian version of history were insisting on the Slavs being an ancient nation, quoting “ancient” sources as proof, on the one hand, and vehemently resisted the arbitrary extra age ascribed to Russian history on the other. This contradiction stems from great chronological shifts inherent in the entire edifice of Scaligerian history; it disappears completely as soon as we move the “ancient” history into the Middle Ages, as per our reconstruction.

Let us conclude the present paragraph with another quotation, which demonstrates that the deliberate destruction of the Old Russian sources continued well into the XVIII and even the XIX century. It refers to the manuscript archive of the Spaso-Yaroslavskiy Monastery. “Among the manuscripts that were kept in the library of the monastery there were... three chronicles of a secular nature – namely, historical works: two *Paleias* and the famous *Spaso-Yaroslavskiy Khronograph*. All of them... disappeared from the Spasskaya Library around the middle of the XVIII and in the XIX century” ([400], page 76).

3. THE RADZIVILOVSKAYA CHRONICLE FROM KÖNIGSBERG AS THE PRIMARY SOURCE OF THE POVEST VREMENNYH LET

3.1. The origins of the chronicle’s most important copies

The modern version of the ancient Russian history was initially based on a single chronicle – the *Radzivilovskaya Letopis*. This is what historians themselves are telling us in a very straightforward manner, calling this copy the oldest Russian chronicle ([716], page 3).

Let us turn to the fundamental multi-volume edition entitled *The Complete Collection of Russian Chronicles* published by the USSR Academy of Sciences. In the foreword to its 38th volume the historian Y. S. Lourie informs us of the fact that “the Radzivilovskaya Letopis is the oldest chronicle to have reached our time” ([716], page 3).

We must instantly note that this chronicle looks like a standard handwritten book, with pages made of paper and a XVIII century binding, qv in [716] and [715], as well as fig. 1.2. This isn’t an archaic scroll of parchment like the ones that artists frequently portray the Russian chroniclers with. We know the following about the Radzivilovskaya chronicle (according to [716], pages 3–4):

1) The copy of the chronicle that we have at our disposal nowadays is presumed the oldest to have reached our age, qv in [716], page 3. It dates from the alleged XV century. It is presumed that the chronicle describes historical events that took place in Russia from the earliest days and up until the alleged year 1206, which is where it ends abruptly.

2) It is the very Radzivilovskaya chronicle that the entire modern concept of the history of Kiev Russia is based upon. This concept was born in the XVIII century.

3) The Radzivilovskaya chronicle becomes known and introduced into scientific circulation in the early XVIII century. We find the following passage in [716], page 4: “In 1713 Peter ordered a copy of the Radzivilovskaya chronicle as he was passing through Königsberg, complete with miniatures. This was the copy used by V. N. Tatishchev when he started his research of Russian chronicles, likewise M. V. Lomono-



Fig. 1.2. The Radzivilovskaya Chronicle: a general view. We see a typical book of the XVII – early XVIII century. Taken from [715].

sov. The actual original was brought to St. Petersburg after the Russian army had taken Königsberg after seven years of warfare, and given to the library of the Academy of Sciences in 1761 ([716], page 4).

4) Just one of the chronicle's copies is dated to the XV century – this is the actual *Radzivilovskaya Letopis* as it is known to us today.

5) There are other copies of the same chronicle in existence – however, they all date from the XVIII century, thus being substantially more recent in their origins. Historians presume them to be copies of the XV-century *Radzivilovskaya Letopis*.

We must note right away that the intermediate copies of the Radzivilovskaya chronicle didn't reach us for some reason – where are the copies made in the XVI-XVII century?

3.2. The numeration of the chronicle's pages and the "bull's head" watermark

Let us study the copy of the Radzivilovskaya chronicle that dates from the alleged XV century. For this purpose we shall turn to the description of the man-

uscript that is given in the *Complete Collection of Russian Chronicles* ([716]). It turns out that this copy has distinctive marks that betray a more recent origin – namely, the XVIII century. Therefore, the "oldest copy" of the *Povest Vremennyh Let* that we have at our disposal was made around the same time as its so-called "copies" – or, in other words, the copies that were made around the same epoch, the XVIII century.

Take a close look at how the pages of the chronicle are numbered. We see two kinds of numeration at once – Arabic and Church Slavonic. The latter is presumed to have been the original predating the Arabic numeration by a long period of time. It is written that "one finds the old Cyrillic numeration in the bottom right corner of every page" ([716], page 3).

Furthermore, it is presumed that the Church Slavonic numeration was present in the chronicle from the very manufacture – nothing extraordinary about it, since a published chronicle should contain page numeration.

However, we immediately encounter the following amazing comment of the modern commentator: "The Church Slavonic numeration was made after the loss of two pages from the chronicle... Furthermore, some of the pages at the end of the book were put in the wrong order before the numeration ([716], page 3; also [715]). The same is true for the Arabic numeration ([715]). Therefore, both numerations were introduced after the book had already been bound – otherwise the misplaced pages would be restored to their correct places before the binding. Seeing as how the chronicle still exists in this form, it must have only been bound once – when it was created.

Furthermore, we learn that "the three first pages of the chronicle are marked with the Roman letters a, b and c" ([716], page 3), and also that these pages are dated to the XVIII century by the watermarks that they contain (*ibid*). Could this mean that the entire manuscript was written and bound in the XVIII century? It is possible that the manuscript was created just before it was shown to Peter, and specifically for this purpose – see more on this below. In fig. 1.3 one can see page *a*. It is the first page in the chronicle. By the way, it begins from a foreword in German.

Other pages of the chronicle are dated to the XV century by watermarks; historians justify this with

the hypothesis that the “bull’s head” watermark dates from the XV century. However, the “watermark dating”, much like the palaeographical dating, quite obviously cannot be considered an independent dating method, since it is completely dependent on the chronology of the sources used for reference and identification of old handwriting styles and watermarks. Any change in the source chronology will immediately affect the entire system of palaeographical and watermark-based dating.

In other words, in order to date written sources by handwriting style and/or watermarks, one needs ref-

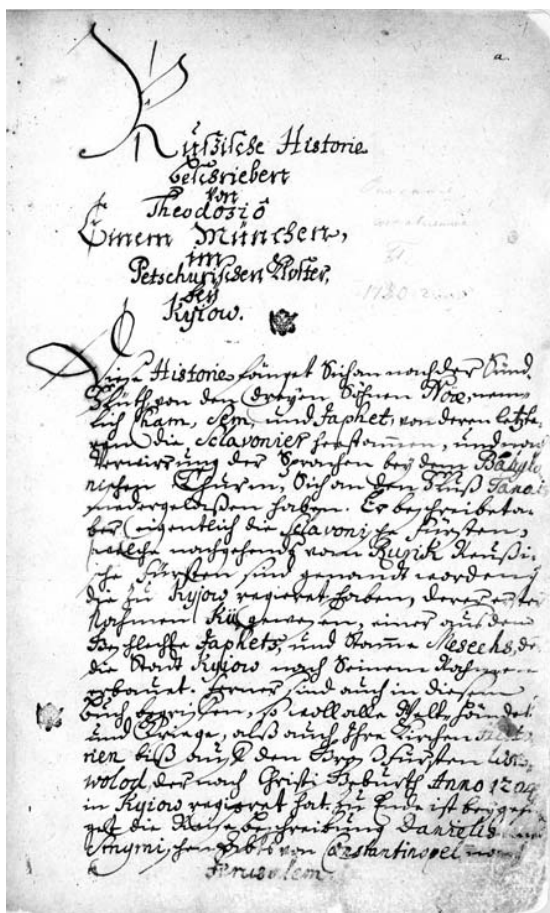


Fig. 1.3. The first page of the Radzivilovskaya Chronicle – allegedly the “oldest chronicle in Russia”. It is most likely to have been written in Königsberg around the XVII-XVIII century. In the first pages of the chronicle we see a foreword, which is in German, surprisingly enough. Taken from [715].

erence materials, which are presumed to contain the correct datings. Newly found texts are dated by the watermarks they contain, which ties them to the reference materials used for past datings. If these prove incorrect, other datings are also likely to be erroneous.

Moreover, it is possible that stocks of XVI-XVII century paper were used in the XVIII century in order to create manuscripts that would “look old”. Also, the “bull’s head” watermark found on the sheets of the chronicle and the variations thereof could be used by the factory that made paper in the XVI, the XVII and the XVIII century – especially seeing how historians themselves date the first three pages to the XVIII century using the same general principle – the watermark method.

N. A. Morozov had apparently been correct in his opinion that the copy of the *Radzivilovskaya Letopis* brought by Peter the Great served as the base for all the other copies of the *Povest Vremennyh Let*. He wrote that “after the seven-year war had broken out, our Academy of Sciences purchased the Königsberg original in 1760 and published it six years later in St. Petersburg – in 1767... this is the true origin of the Russian chronicles, and should someone care to tell me that Nikon’s manuscript had existed before Peter, I shall require proof of this declaration” ([547]).

4. FORGED FRAGMENTS OF THE “RADZIVILOVSKAYA LETOPIS” – THE COPY THAT SERVED AS BASIS FOR THE “POVEST VREMENNYH LET”

4.1. Publications of the Radzivilovskaya Letopis

Historians write that “The Radzivilovskaya Letopis is one of the most important chronographical sources of the pre-Mongolian epoch... this chronicle is the oldest to have survived until our day; its text ends with the beginning of the XIII century” ([716], page 3).

We proceed to learn of the following important circumstance: “The Radzivilovskaya Letopis hadn’t come out as an academic publication” until 1989 ([716], page 3). There were only two prior editions; just one of them followed the original. The first “edition of 1767, prepared in accordance with a copy [not the Radzivilovskaya Letopis itself, but rather a copy

thereof – *Auth.*]... contained a great many omissions, arbitrary addendums, textual modifications etc... in 1902, the primary copy of the chronicle... was published... with the use of the photomechanical method [but sans transcription]” ([716], page 3).

It was as late as 1989 that the 38th Volume of the *Complete Collection of Russian Chronicles* was published, which contained the *Radzivilovskaya Letopis*.

4.2. History of the copy known as the *Radzivilovskaya Letopis*

According to the historical overview of the information we have about the copy known as the *Radzivilovskaya Chronicle* that one can find published in [715], Volume 2, pages 5-6, the study of this copy began as late as 1711, when “Peter had paid a brief visit to the royal library of Königsberg and ordered to make a copy of the *Radzivilovskaya* chronicle for his private library. He received the copy in 1711” ([715], Volume 2, page 6).

However, historians tell us that the origins of the copy can presumably be traced to the mid-XVII century; however, every mention of the chronicle that predates the alleged year 1711 is based on considerations of an indirect nature, which is made obvious by the description given in [715]. All of them might well reflect nothing but the wish of the modern researchers to trace the history of the famous manuscript as far back as possible – however, they confess to their inability to go beyond the middle of the XVII century ([715], Volume 2, page 5).

After that, in 1758, during the Seven-Year War with Prussia (1756-1763), Königsberg was taken by the Russians once again. The *Radzivilovskaya Letopis* was brought to Russia and given to the library of the Academy of Sciences, where it remains until the present day ([715], Volume 2, page 3).

“When the original became property of the Academy’s library in 1761... its study was conducted by A. L. Schlezer, Professor of History who had just arrived from Germany” ([715], Volume 2, pages 6-7). He had prepared it for publication, which took place in Göttingen in 1802-1809, translated into German and with his annotations ([715], Volume 2, page 7).

The Russian edition was presumably in preparation, but never got published. It had “remained un-

finished and was destroyed in the fire of 1812” ([715], Volume 2, page 7). This seems rather odd – the destruction is most likely to have simply been ascribed to “the evil French invaders”.

Next we learn that, for some bizarre reason, “the original of the *Radzivilovskaya Chronicle* came into the private possession of N. M. Mouravyov, the Secret Counsellor... in 1814, after the death of Mouravyov, the chronicle was taken by A. N. Olenin, the famous archaeographer and the director of the Imperial Public Library, who would refuse to return it to the Academy of Sciences despite the demands of the latter” ([715], Volume 2, page 7).

It would be interesting to know just why Olenin refused to return the manuscript. This story is rather abstruse; the manuscript had already been prepared for publication “owing to the labours of A. I. Yermolayev, a keeper of the Public Library” ([715], Volume 2, page 7). Instead of publishing, Olenin asked the Academy of Sciences for three thousand roubles, presumably to make the edition a more expensive one. His request was complied with – he did receive the money. Nevertheless, he kept holding the manuscript back. This publication never took place.

We learn nothing of how the manuscript was returned to the library of the Academy of Sciences from [715]. Nevertheless, this is a very important moment – after all, the chronicle in question is the oldest known Russian chronicle, and one that never got published at that.

Apart from that, we are confronted with a very important issue – namely, the fate of the chronicle during the time when it was kept in private collections. We shall provide our hypothetical reconstruction thereof below.

4.3. A description of the chronicle

Let us now turn to the academic description of the *Radzivilovskaya Chronicle*. We learn the following: “The manuscript consists of 32 sections, 28 of which contain 8 pages, with two more 6-page section (pages 1-6 and 242-247), one 10-page section (pages 232-241) and one 4-page section (pages 248-251)” ([716], page 4).

This academic description of the chronicle makes the initial impression of being precise and is sup-

posed to give us an idea of which sections constitute the manuscript. It should tell us about the pages that comprise a section, each one of them being a spread, or a single sheet of paper. Several such spreads form a section, and several sections add up to a book. As a rule, there are an equal number of sheets in every section – in the present case, the standard number is four spreads, or eight pages. Having studied the structure of the sections that the *Radzivilovskaya Chronicle* consists of, A. A. Shakhmatov tells us the following: “it is obvious that each section should contain eight pages” ([1967], page 4).

However, as we have seen, due to an error in the binding of the chronicle, some of the pages ended up in different section; as a result, there are sections of 4, 6 and 10 pages at the end of the book.

The first section of the book stands alone; although it consists of a mere 6 pages rather than 8, or is undersized, we see no oversized sections anywhere near; it is followed by standard 8-page sections that constitute most of the book. Where are the missing two sheets from the first section?

4.4. Story of a forgery. The mysterious “extra” page in the *Povest Vremennyh Let*

Let us pay close attention to the following strange circumstance. According to the academic description, the manuscript consists of sections, each of which has an even number of pages 4, 6 or 10, qv above.

Therefore, the total number of the pages in the chronicle must be even. However, the first page is numbered 1, and the last one 251 – we are talking about Arabic numeration here, which contains no gaps or glitches. The book turns out to contain an odd number of pages; this becomes quite obvious from the photocopy of the chronicle ([1715]).

The implication of the above is that one of the sections contains an odd “extra” page, which may have been put there later – or, alternatively, that one of the pages got lost, whereas the other part of the spread remained. In this case, we must find a gap in the narrative, which will definitely be manifest, unless the lost page was the first or the last one in the book – for instance, the foreword or the table of contents.

And so we see that the *Radzivilovskaya Letopis* contains omissions or insets. Why does the academic

description tell us nothing about this fact? This description keeps strangely silent about the exact location of the odd page, as well as whether it is a single such page (strictly speaking, there may be an indefinite random amount of such pages which hasn’t been estimated).

Let us mark that this incompleteness of description renders the latter void of practical utility, since it is easy enough to understand that the location of the odd page will affect the distribution of other pages across the spreads, it becomes unclear which page numbers mark the end of one section and the beginning of another etc. If the description of a chronicle’s section cannot answer such questions, it becomes rather useless.

We shall try and find the location of the mysterious odd page, as well as the information written thereupon. The very fact that the academic description remains taciturn about it spurs our interest.

A simple calculation demonstrates that the odd sheet should be somewhere in the first or the second section. Indeed, the first section consists of 6 pages, followed by 28 8-page sections, the 30th section of 10 pages etc. We know that the number of the first page in the 10th section is 232. Therefore, the first 29 sections contain 231 pages. The number is an odd one, which means that the odd page should be somewhere in the first 29 sections.

However, there is nothing to arouse our suspicion in sections 3-28; each of them contains 8 full pages, and they’re in a good condition. According to photographs from [1715], all the spreads are whole, and none of them fell apart.

This isn’t the case with the first two sections – almost every spread found there fell apart into two separate pages, which makes this part of the manuscript particularly suspicious.

Can we claim the odd page to be located here? Apparently, yes. Fortunately, the manuscript also contains remnants of the old section numeration in addition to the numerated sheets; this is common for old books – the first page of every section was numbered.

A. A. Shakhmatov writes that “the ancient count of sections remains; however, most of the Church Slavonic numeric markings made in the bottom margins were cut off when the book was bound. The first surviving marking is the figure of 5 [the Church

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Arabic numeral at the top of the page	None	2	3	4	5	6	7	8	9	None	11	12	13	14	15
Church Slavonic numeral at the bottom of the page	None	None	None	Ⲁ	Ⲓ	Ⲕ	Ⲗ	Ⲙ	Ⲛ	Ⲝ	Ⲟ	Ⲡ	Ⲣ	Ⲥ	ⲧ
				4	5	6	7	9	9 → 10	10 → 11	11 → 12	13	14	None	16
Traces of alterations in the Church Slavonic numbers	Corner torn off	Ink stain; faded paper	Faded paper				Faded paper	Faded paper	Faded paper		Faded paper				

The first six-page gathering of the manuscript
The second eight-page gathering of the manuscript (possibly containing an auxiliary page)

Fig. 1.4. A scheme of the alterations introduced in the numeration of the first and the second gathering of the Radzivilovskaya chronicle. The first row indicates the Arabic numeration, the second – its Church Slavonic equivalent, and the third refers to traces of alterations affecting the Church Slavonic numeration. Missing Arabic and Church Slavonic numerals are represented by the word “none”.

Slavonic “e” – *Auth.*] is found on page 32 [33 in Church Slavonic numeration – *Auth.*], the second, number 9 [Church Slavonic “phita” – *Auth.*] – on the 64th [65th in Church Slavonic numeration – *Auth.*] etc. It is obvious that each section consisted of 8 pages” ([967], page 4).

Thus, the 33rd page in Church Slavonic numeration falls over the beginning of the 5th section. Page 65 in Church Slavonic numeration falls over the 1st page of the 9th section, and so on. The implication is that every section, including the first, had once contained eight pages, and the last page of every section had possessed a number divisible by eight in Church Slavonic numeration.

Let us turn to the actual chronicle. The page with the Church Slavonic number of 8 is simply absent from the chronicle. The page numbered 16 is present, but it is the fifteenth page of the manuscript de facto. At the same time, its number must make it the last page of the second section, or the sixteenth page of the manuscript. Consequently, a page is missing from one of the first two sections.

However, according to the academic description, the first section contains exactly 6 pages. It turns out that two pages are missing – yet we have seen that the first two sections combined lack a single page; could this mean that two pages were lost and one inserted?

Maybe. At any rate, we have localized the part of the chronicle with obvious signs of alterations. It is the first two sections.

Let us take a look at the chronicle. In fig. 1.4 we see a diagram that refers to the condition of the Arabic and the Church Slavonic numeration in the first two sections of the *Radzivilovskaya Letopis*. The Arabic numeration is in the first line, and the Church Slavonic in the second. The third line refers to signs of wear affecting the Church Slavonic numeration, or traces of changes in the latter. If an Arabic or Church Slavonic number is missing from a page, it is indicated in the respective cell.

Once we studied the Church Slavonic numeration of the first two sections attentively, it turned out that the numbers of three pages (10, 11 and 12 in Church Slavonic numeration) must have been retouched by someone – namely, made greater by a factor of one. Their previous Church Slavonic numbers had been 9, 10 and 11, respectively, qv in the photocopy from [715].

In fig. 1.5 we demonstrate how this was done; this is most obvious from the page with the Church Slavonic number 12, qv in fig. 1.6. One needs to write “bi” in order to transcribe the number 12 in Church Slavonic; the chronicle page in question was numbered “ai”, or 11. Someone had drawn two lines on the Church Slavonic “a”, which made it resemble “b”. This

retouching was done in a rather sloppy manner, and is therefore very difficult to overlook ([715]).

In figs. 1.7-1.10 one sees the Church Slavonic numbers on pages 7, 9, 10 (formerly 9) and 11 (formerly 10). It is perfectly obvious that something wasn't quite right with the numbers of the pages. They must have been altered several times; one can clearly see traces of retouching.

On the first page of the three the Church Slavonic figure of ten, or "i", was obviously "manufactured" from the Church Slavonic figure of nine that used to

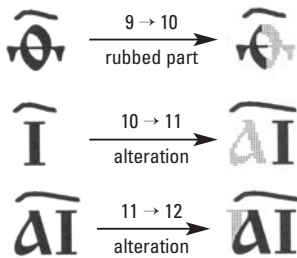


Fig. 1.5. Falsified page numbers in the Radzivilovskaya Chronicle.



Fig. 1.6. Slavonic number on the eleventh page of the Radzivilovskaya Chronicle. It stands for "twelve". An obvious forgery. Taken from [715].



Fig. 1.7. Slavonic number on the seventh page of the Radzivilovskaya Chronicle. Taken from [715].



Fig. 1.8. Slavonic number on the eighth page of the Radzivilovskaya Chronicle. It stands for "nine". A forgery. Taken from [715].



Fig. 1.9. Slavonic number on the ninth page of the Radzivilovskaya Chronicle. It stands for "ten". A forgery. Taken from [715].



Fig. 1.10. Slavonic number on the tenth page of the Radzivilovskaya Chronicle. It stands for "eleven". A forgery. Taken from [715].

be here before – the "phita", which had simply lost its entire right side. However, one can clearly see the remains of its horizontal line, qv in fig. 1.8. Changing 10 for 11 in the second page of the three was hardly a problem – one would simply have to add the numeric letter "a". This is why the Church Slavonic number on page 11 looks clean.

We see that the Church Slavonic numeration of three pages was shifted forward by a value of one, making place for the Church Slavonic figure of nine, which we shall consider below.

However, in case of such a numerical shift one would expect to see two pages with the Church Slavonic number of 12 – the original, and the one "converted" from 11, whereas in reality we only have the latter. Where did the other one go?

The "extra" page with the original Church Slavonic figure of twelve is most likely to have been removed; we see a gap in the narrative where it used to be. Indeed, the page with the Church Slavonic number of 12 begins with a miniated (red, done in cinnabar) letter of the new sentence. Yet the last sentence of the previous page (number 12 after the alterations were introduced, and originally 11) isn't finished – it ends abruptly.

Of course, the person who had torn the page out tried to make the gap in the narrative as inconspicuous as possible; still, making it impossible to notice turned out impossible. This is why the modern commentators point out this strange place; they are forced to write that the letter was miniated by mistake: "The manuscript... contains a red led letter that was miniated by mistake" ([716], page 18, see the commentary to the beginning of the page with the Arabic number of 12, or page 13 in the Church Slavonic numeration.

Let us linger here for a while. First of all let us remind the readers who are compelled to study the photocopy from [715] themselves that the full stop mark in the chronicle plays the part of a modern comma. The modern full stop that marks the end of a sentence looks like three triangular points in most cases. Apart from that, the beginning of every new sentence is marked by a red (miniated) letter.

Let us take a look at page 11 in Arabic numeration, where someone had changed the Church Slavonic number for 12.

The text at the end of the page followed by the gap



Fig. 1.11. The eighth page of the Radzivilovskaya chronicle (an insert). Front side. Taken from [715], page 8.

that we are referring two ends with the words “the reign of Leon, son of Vassily, who had also called himself Leo, and his brother Alexander, who had reigned...” ([716], page 18; also [715], the page with the Arabic number 11, reverse. Next we find a comma.

The next page after the gap (12 in Arabic numeration and 13 in Church Slavonic) begins with a list of dates: “In such-and-such year” etc.

Whoever was responsible for the forgery must have thought this place convenient for bridging the gap. His

presumption had been that the words “had reigned” can be linked with the beginning of the Church Slavonic page 13, which would give us a more or less proper-sounding sentence as a result – “had reigned in the year” etc.

However, this would require declaring the first miniated letter to have been highlighted in red by mistake – and, possibly, altering some parts of the text, which is the only way in which a proper sentence could appear.

Fig. 1.12. The eighth page of the Radzivilovskaya chronicle (an insert). Reverse. Taken from [715], page 8, reverse.



The gap was thus bridged, albeit poorly – however, whoever was responsible for the forgery didn’t care much about which page to remove; a minimal disturbance of the narrative was the only criterion, which is why this page had been chosen.

The main objective of the forgery was to make place for the page with the Church Slavonic number 9. The previous page 9 was transformed into page 10 to make space, *qv* below.

Thus, it appears as though we found the place in

the chronicle where somebody had planted an extra page. It is the page with the Church Slavonic number 9 and the Arabic number 8.

It has to be noted that this page is immediately conspicuous, since its corners are the most ragged of all; it is quite obviously a separate page and not a part of a spread, *qv* in figs. 1.11 and 1.12.

Moreover, we find a later note attached to one of its missing corners, which tells us that the page in question should be numbered 9 and not 8; this note

is making a reference to a book that came out in 1764, which is therefore the earliest date that the note could be written (see fig. 1.13).

Let us proceed to read this eighth page. What shall we find here? Why would someone prepare a place for this page and insert it into the book? Was it necessary to discuss it at this great a length?

4.5. Who could have planted a page with the “Norman” theory into the Povest Vremennyy Let?

What we find in this page is the story about the Varangians summoned to govern Russia, no less – the basis of the famous Norman theory, in other words. Basically, the Slavophiles and the Occidentalists had argued about this very page for the duration of the entire XIX century. If we are to remove this page from the chronicle, the Norman theory shall immediately vanish. Rurik shall become the first Prince of Russia – and one who came from Rostov at that.

However, the planted page mentions the Ladoga lake, which rather conveniently indicates that the first capital of Rurik was somewhere in the Pskov region, amidst the swamps.

If we are to remove this page, we shall see that the geographical roots of Rurik and his brothers can be traced to the Volga region – namely, Beloozero, Rostov and Novgorod; no sign of the Pskov region. As we shall explain in the chapters to follow, the name Novgorod was used for referring to Yaroslavl on the Volga. The meaning of the above shall be made even clearer by the chapters to follow.

COROLLARY: by having planted the page with the Church Slavonic number 9 in the book (Arabic number 8), the falsifier had provided a base for two fundamental hoaxes at once.

FIRST HOAX: the alleged summoning of the princes from the North-West, which was later transformed into modern Scandinavia. This was clearly done for the benefit of the Romanovs, since their dynasty came from the North-West – Pskov and Lithuania.

SECOND HOAX: Novgorod the Great was allegedly located in the Pskov region near Ladoga. This served as the a posteriori “validation” of what had already been a *fait accompli* as a political action – the false transfer of the Great Novgorod upon the Volga to the

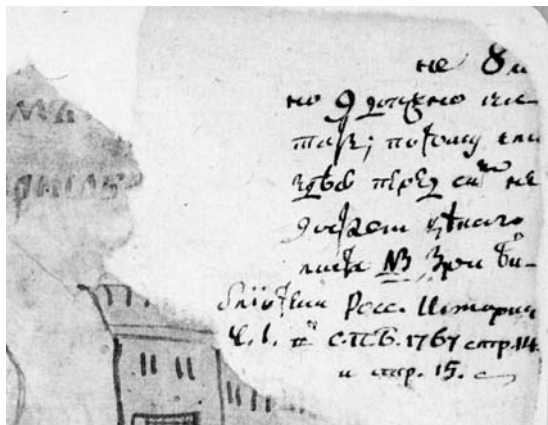


Fig. 1.13. The lettering glued to the missing upper corner of the eighth page of the Radzivilovskaya Chronicle. Taken from [715].

Pskov Region. This served as the “chronographical basis” for depriving Yaroslavl of its former name, that of the Great Novgorod.

It becomes clear why the academic description of the *Radzivilovskaya Letopis* ([715]) is strangely silent about the section with the odd page. This is most likely to be the section with the “Norman” page, or some odd page right next to it – and traces of forgery and mystification surrounding the page in question also make it fall under suspicion.

This criminal fact must have been made known to as few people as possible in the Romanovian epoch – just imagine the XIX century Slavophiles learning of the fact that the notorious Norman theory in its Romanovian version, one that they had battled against with such vehemence, was based on a single suspicious page, and possibly a *planted* one at that. The scientific circles would have gone amok.

However, we have already seen that no “strangers” were allowed to access the original of the manuscript – only “trusted persons”, or those who were prepared to keep silent. It becomes clear why now.

It would make sense to remind the reader of the strange story with the dispute between the Academy of Sciences and A. N. Olenin, the archaeographer and the director of the Imperial Public Library who would obstinately refuse to return the manuscript to the Academy. He is supposed to have “intended to publish it”, and, according to A. A. Shakhmatov, “asked the

Academy for three thousand roubles; the request was complied with. The outcome of Olenin's endeavour remains unknown, as well as the reasons why the publication of the *Radzivilovskaya Chronicle* had stopped... In 1818, S. Ouvrevar, the new president of the Conference, enquired about this... the conference replied that 'it could not be held responsible for the delay in publication, which resulted from the fact that Mr. Olenin was greatly occupied and involved in numerous affairs' ([1967], pages 15-16).

So, Mr. Olenin was too busy and had no time for explanations – yet he did take the money, and a hefty sum at that - three thousand roubles. Why didn't he publish anything? What was happening to the manuscript? As we realise now, it is most likely that the "incorrect" pages were being replaced by the "correct" ones.

4.6. How the "scientific" Norman theory got dethroned and declared antiscientific

As we already mentioned, the authorship of the "scientific Norman theory" belongs to Bayer ([797], page 100). Today we already understand that this "theory" was based on blatant misinterpretation aided by artful falsification of real historical facts. The real Russian Prince (or Khan) called Rurik, also known as the Great Prince Georgiy Danilovich according to our reconstruction, whose another double is Genghis-Khan – the founder of the cyclopean Great = "Mongolian" Empire and the first one to unite the numerous Russian principalities, was declared foreign and a native of the modern Scandinavia.

The Great Novgorod = Yaroslavl, which had once been the capital of Rurik (or, rather, his brother and successor Ivan Kalita = Batu-Khan), was moved (on maps) into the swampy wilderness of the Pskov region, closer to Scandinavia – the alleged "homeland" of Rurik.

The general plot of this "theory" must have been invented by the first Romanovs. However, a scientist was required for transforming this political theory into a "scientific" one – someone who would prove it with the aid of "old documents".

Such a scientist was found. It might have been Bayer, which is what the Encyclopaedia is telling us ([797], page 100). Yet the creation of the "scientific basis" for

this theory, or the insertion of the "Norman page", must be credited to Schlezer, who had worked with the actual *Radzivilovskaya Letopis*, or one of his predecessors.

The Romanovian academic science had been defending the Norman theory for many years to follow – Miller, Karamzin, Solovyov, Klyuchevskiy etc, Lomonosov's attempt to refute the theory long forgotten ([493]). However, after the fall of the Romanovs, the necessity to keep the "theory" alive became obsolete, and it transformed from "scientific" into "antiscientific" without too much publicity. It appears as though the Russian historians took an unbiased look at the chronicle and discovered that the page with the "Norman theory" was in fact an inset.

In general, the whole section in question turns out to consist of overlapping fragments predominantly – Academician B. A. Rybakov is perfectly correct to note that "one cannot help noticing the lack of thematic and even grammatical correlation between certain fragments [the ones that Rybakov had divided the first section into – *Auth.*]... Each one of said fragments fails to demonstrate any kind of logical connexions with the preceding fragment, nor does any of the fragments constitute a finished whole by itself. The eclectic terminology also attracts one's attention instantly" ([753], pages 129-130).

B. A. Rybakov found gaps, anachronisms and shifts in the very first section ([753], page 120). There was no opportunity of discussing any of them openly in the time of the Romanovs.

However, the "work methods" used by the founders of the Russian historical science that were summoned by the Romanovs from Germany in the XVIII century (arbitrary insets and so on) are usually omitted from the texts of the modern commentators. It isn't just a question of the "Norman theory" – the entire foundation of the Russian history was shaped in the pro-Romanovian way by these German "founding fathers"; their involvement in the numerous forgeries will inevitably cast a shadow of suspicion over their entire body of work, or the basics of the Russian history itself.

Nowadays we can easily understand the true reasons why the publication of the *Radzivilovskaya Letopis* had been delayed in this odd a manner and for so long; the first edition of 1767 wasn't based on the original, but rather the copy made for Peter the Great

in 1716 ([967], page 14). According to A. A. Shakhmatov, this edition even accounted for pencil markings in Peter's copy; he claims that it wasn't a scientific edition at all, since the latter had a priori allowed for numerous corrections, sizeable insertions etc. ([967], pages 13-14).

The next publication only took place in 1902! It was a photomechanical replica of the manuscript, already detailed enough for the discovery of the forgeries mentioned above. However, public interest in the "Norman theory" and Russian history in general had dwindled by that time, and no one would care to dig up old manuscripts in order to disprove Miller's version, which had already become consensual and backed by the voluminous academic publication of Solovyov, Klyuchevskiy and other "specialists in the field of Russian history".

Another 87 years passed by. The *Radzivilovskaya Letopis* finally became published in the *Complete Collection of Russian Chronicles*. This happened in 1989, when Russian history had already been long past the turmoil and the disputes with the Slavophiles. The Norman theory was declared antiscientific – in Russia, at least. No more obstacles for publication.

The 1989 edition came out without stirring any controversy whatsoever, and an excellent colour photocopy of the chronicle was published in 1995 ([715]). This can truly be seen as an important event in academic life; nowadays everyone can witness the fact that the *Radzivilovskaya Letopis* contains phenomena even more fascinating than the inset with the "Norman page". We shall be discussing them shortly.

4.7. Having planted a page into the chronicle, the hoaxer prepared space for another, soon to be "fortunately found". The chronology page of the Radzivilovskaya Letopis

There is a peculiar note attached to one of the missing corners of the "Norman page" ([715]). According to several embarrassed comments, the handwriting is written in dates to one of the three following epochs:

- the late XVIII century ([716], page 15, comment "x-x"),
- the XIX century ([715], Volume 2, page 22),
- the XX century ([715], Volume 2, page 22).

The note tells us the following: "this place is preceded by a missing page" ([715], Volume 2, page 22). The note makes a further reference to the 1767 edition, which had "contained [according to historians themselves – *Auth.*] numerous gaps, arbitrary addendums, corrections etc" ([716], page 3).

And so we have an anonymous commentator who is kind enough to tell us about a whole page that is missing from the book. Let us examine the text of the *Radzivilovskaya Letopis* ([715]) and see what we can find there. Oddly enough, there is no gap in the narrative; the preceding page ends with an explicit full stop, which is transcribed as three triangular dots in the chronicle. The last sentence in this page is complete.

As for the next page, it begins with a red miniated letter, which marks a new sentence. This sentence can be considered to continue the previous one – there is no gap of any kind in the narrative. See for yourselves – both the end of the page and the beginning of the next one are cited below.

"They have found the Khazars dwelling in these hills, and the Khazars said: 'You must pay us tribute'. The Polyane pondered this, and each house gave a sword. Upon seeing this, the Bulgars realised they could provide no resistance, and implored to be baptised, conceding to surrender to the Greeks. The king had baptised their prince, and all their nobility, and made peace with the Bulgarians" ([715], Volume 2, pages 22-23).

Where is the gap in the narrative? One sees no missing pages anywhere – what we have in front of us is coherent text. Nevertheless, a certain complaisant hand writes that some page is presumably missing from this part of the book. This page was "finally found", courtesy of Schlezer and his "scientific" school. Its contents have been included in all the editions of the *Povest Vremennyh Let* ever since, the photocopy ([715]) being the sole exception. We even find it in the academic edition ([716]). What do we see on this page?

We see nothing short of the entire chronology of the ancient Russian history and the way it relates to the global chronology, which is why we are calling this "subsequently discovered" page the "chronology page".

The page informs us of the following, in particular: "In the year 6360 of the 8th indiction, the reign of Mikhail began, and the land became known as the

Russian land. We possess knowledge of this fact, since the Russian army had come to Czar-Grad under this ruler, as [the name of the author one expects to find here is missing for some reason – *Auth.*] writes in his Greek chronicle; therefore, let us begin henceforth, and use the following numbers:

- 2242 years passed between Adam and the Deluge;
- 1082 years between the Deluge and Abraham;
- 430 years between Abraham and the Exodus of Moses;
- 601 years between Moses and David;
- 448 years between David, as well as the beginning of Solomon’s reign, and Jerusalem falling captive;
- 318 years between the captivity and Alexander;
- 333 years between Alexander and the Nativity of Christ;
- 318 years between the Nativity and Constantine; another 452 years stand between Constantine and this Mikhail,
- 29 years passed between the first year of this Mikhail’s reign and the first year of Oleg, the Russian prince;
- 31 years between the first year of Oleg, who reigned in Kiev, and the first year of Igor;
- 83 years between the first year of Igor and the first year of Svyatoslav;
- 28 years between the first year of Svyatoslav and the first year of Yaropolk;
- Yaropolk had reigned for 8 years;
- Vladimir had reigned for 27 years;
- Yaroslav had reigned for 40 years;
- thus, we have 85 years between the deaths of Svyatoslav and Yaroslav;
- a further 60 years passed between the deaths of Yaroslav and Svyatopolk” ([716], page 15).

What we see related here is the entire chronology of the Kiev Russia in relation to its chronology of Byzantium and Rome.

If we are to remove this page, the Russian chronology of the *Povest Vremennyh Let* becomes suspended in the thin air, losing its connexions with the global Scaligerian history. This leaves room for all kinds of interpretation – such as different versions of reading the dates found in the chronicle.

The hoaxers were perfectly aware of just how im-

portant this “missing” page would be for someone faced by the task of creating the chronology of the Russian history. It was therefore treated with a great deal more care and attention than the “Norman page”; the latter must have been planted in the book rather haphazardly, with the task of making heads or tails of Rurik’s origin left to the Romanovs as the interested party.

As for chronology, the task proved to be a great deal more serious; this is becoming more and more obvious to us today. The issue at hand was that of falsifying global history, and not just that of Russia. Apparently, Schlezer and his XVIII century colleagues were well aware of this, remembering the labours it took to introduce the Scaligerian chronology and concept of history and knowing them to be an arbitrary version, propagated by force and still recent in that epoch.

Therefore, there had been no hurry with the “chronology page” – the hoaxers simply prepared space for it, making the sly margin announcement concerning the missing page. Could another chronicle (the so-called *Moskovsko-Akademicheskaya Letopis*, or the “Academic Moscow Chronicle”) have been manufactured with the whole purpose of justifying the “missing” page? It is contained therein – possibly to preclude anyone from declaring it apocryphal.

4.8. The “Academic Moscow Copy” of the “Povest Vremennyh Let”

The doubtless relation between the next copy of the *Povest Vremennyh Let* that was discovered (the so-called “Academic Moscow Copy”) with the one known as the *Radzivilovskaya Letopis* was mentioned by Academician A. A. Shakhmatov. He wrote that “the similarity between large and continuous parts of the two had led me to the initial hypothesis about the first part of the *Moskovsko-Akademicheskaya Letopis* being... but a copy of the *Radzivilovskaya Letopis*” ([967], page 44).

Shakhmatov was absolutely right. However, he must have subsequently become aware of the danger inherent in this postulation ([967], page 45). It would automatically mean that the *Radzivilovskaya Letopis* was the prototype of the *Moskovsko-Akademicheskaya Letopis*, and that there were numerous errors

and “corrections” in the latter, such as the above-mentioned “chronology page”.

The implication is that someone had “touched up” the *Radzivilovskaya Letopis*. When did that happen? Could it be the XVIII century? Apparently, Shakhmatov was well aware of the fact that this presumption casts a shadow of suspicion over the *Moskovsko-Akademicheskaya Letopis* – a copy including later falsifications.

Furthermore, one learns that “the *Moskovsko-Akademicheskaya Letopis* is suspicious at any rate – for instance, the fact that it possesses distinctive characteristics of a copy made from an illustrated original (the actual chronicle hasn’t got any illustrations in it)” ([967], page 46). The example cited by Shakhmatov implies that the miniatures contained in the illustrated original were the same as the ones in the copy known as the *Radzivilovskaya Letopis*. Moreover, we learn that “the *Moskovsko-Akademicheskaya Letopis* confuses the sequence of events in the exact same manner... as the *Radzivilovskaya Letopis*” ([967], page 46). In other words, it was copied from the latter – complete with the mistakes in pagination introduced randomly in the process of binding!

At the same time, the chronicle in question contains “many insertions and corrections”.

Our opinion is that all the subsequent full copies of the *Povest Vremennyh Let* that repeat the *Radzivilovskaya Letopis* almost word for word date from the eighteenth century and not any earlier – their authorship is most likely to be credited to Schlezer and his colleagues.

4.9. Other signs of forgery in the *Radzivilovskaya Letopis*

It turns out that the first eight pages of the manuscript that relate the very beginning of Russian history – the chronology, the origins of the Russian tribes, the foundation of Novgorod and Kiev etc, either contain no numeration whatsoever, or have it indicated in obviously different styles. Moreover, these pages are odd, meaning that they don’t fit into the folding of the section, qv in [715].

One gets the impression that this part of the chronicle was “corrected” by someone, which is also implied by B. A. Rybakov’s research. By the way, Ryba-

kov bases his corollaries on the analysis of text exclusively, neither mentioning the odd pages, nor the gaps in numeration. Yet what he states in re the introductory part of the chronicle being an assortment of odd and poorly put together passages of a fragmentary nature is in perfect correspondence with the fact that the first section of the manuscript is indeed a collection of individual pages, with distinct marks of corrections present in the Church Slavonic numeration. These figures are absent in half of the cases, qv in [715].

It appears as though the first part of the *Radzivilovskaya* chronicle was subjected to heavy editing in the second half of the XVIII century, when the forgery of Russian history had already been a fait accompli courtesy of Miller, Schlezer, Bayer et al. The barebones version of their “scientific” theory was structured in accordance with the Romanovian court version of the XVIII century (in order for the latter to receive validation “from the position of the scientific avant-garde”, as it were); however, some of the details would subsequently undergo substantial modification. This must be why the “original source” needed to be edited upon the completion of the entire body of work.

4.10. What is the chronicle that served as the original for the “*Radzivilovskaya Chronicle*”, also known as the *Königsberg chronicle*?

Historians themselves claim the *Radzivilovskaya* chronicle to be a copy of a long-lost ancient original – miniatures as well as the text:

“All the researchers are of the same opinion about the fact that the illustrators of the *Radzivilovskaya Letopis* were copying illustrations that predated their time” ([715], Volume 2, page 5).

We are being told explicitly that the *Königsberg* copy, or the actual *Radzivilovskaya Letopis*, was manufactured in the early XVIII century. The original’s identity is of the utmost interest to us.

The research of the miniatures contained in the manuscript led the experts to the opinion that the *Radzivilovskaya Letopis* is a copy of a certain chronicle originating from Smolensk and dated to the XV century ([715], Volume 2, page 300). This doesn’t contradict what we were saying above – on the contrary, it makes the general picture somewhat clearer.

Our hypothesis is as follows. Some chronicle was indeed written in the XV century; it contained the descriptions of XV century events contemporary to the creation of the manuscript – in particular, the famous dispute of the epoch between Smolensk, or Western Russia = Lithuania = the White Horde = Byelorussia and the Golden Horde = Velikorossiya, or the Great Russia, whose centre had remained in the Volga region. Moscow would become capital a lot later.

This chronicle wound up in Königsberg, where it had served as the prototype of the *Radzivilovskaya Letopis*, also known as the Königsberg copy. The copy was naturally far from exact. The scribes introduced a new chronology thereinto, as well as the new interpretation of the Russian history – already understood in the Romanovian spirit; the Romanovs had been rulers of Russia for a century in that epoch, after all. If the manufacturers of the copy were indeed trying to please Peter, they must have introduced political considerations of some sort into the chronicle.

The implication is that the *Radzivilovskaya Letopis* must have been based on the real events of Russian history, which were seriously distorted by the editors of the XVII-XVIII century.

4.11. Which city was the capital of the Polyane = Poles: Kiev or Smolensk?

One mustn't overlook the fact that historians themselves are of the opinion that some of the miniatures contained in the *Radzivilovskaya* chronicle depict Smolensk as the centre (or the capital) – see [715], Volume 2, page 300. One of the examples is as follows: on the reverse of the fourth page we see “the advent of the Slavic tribes... from the regions of the Upper Volga, Dvina and Dnepr; their centre had been in the city of Smolensk (?)” – [715], Volume 2, page 304.

The question mark belongs to the historians themselves, since the city of Smolensk could in no way have been a capital around that time, since the epoch in question is the very dawn of the Kiev Russia. The foundation of Kiev is still in process – yet, lo and behold, we already have a capital in Smolensk!

This isn't the only miniature that ascribes excessive importance to Smolensk, according to the modern commentators, who are irritated by this fact to a great extent ([715], Volume 2, page 300).

Au contraire, we find nothing surprising about this. As we shall discuss below, Smolensk had really been the capital of the White Horde. This is why one of the miniatures draws it together with Novgorod and Kiev – the respective capitals of the Golden Horde and the Blue Horde ([715], Volume 2, page 300).

Poland (or the Polyane tribe) was part of this very White Horde in the XV century, which must be why the *Radzivilovskaya Letopis* ended up in Königsberg. The manuscript was therefore written from the position of the Polyane, or the Poles.

As for the Golden Horde, it is called Bulgaria, or Volgaria – “region of the river Volga”; the entire beginning of the chronicle is concerned with the struggle between the Polyane and the Bulgarians. The text is telling us that the Polyane come from Kiev; however, the miniatures betray their Smolensk origins. It is possible that when the text had been edited for the *Radzivilovskaya Letopis*, many references to Smolensk were replaced by those to Kiev; however, the more succinct indications that one finds in the miniatures were left unnoticed, and the necessity to alter a few illustrations didn't occur to the editors. Nowadays researchers notice the discrepancies between the text and the illustrations and shake their heads in confusion.

4.12. The arrival of Peter in Königsberg

It is possible that the *Radzivilovskaya Letopis* was prepared specifically for the arrival of Peter the Great in Königsberg in 1711, who had seen it before. After that it has transformed into the primary source of knowledge on the Russian history.

In general, the manuscript bears distinct marks of being unfinished and written against a tight deadline ([715]). The outlines of figures are often left with incomplete colour filling; the ones that aren't look rather clumsy nonetheless. Historians themselves mention the presence of “rather coarse corrections in most miniatures” ([715], Volume 2, page 5). This is particularly obvious in comparison with the excellent miniatures from the *Litseyvoy Svod*. The two schools of art are obviously very different from each other.

Apparently, apart from the deadline, the Königsberg artists were affected by the need to copy a style that was alien and only vaguely familiar to them.

The incomplete nature of the *Radzivilovskaya Letopis* is especially manifest in the fact that the red miniated letters are missing from every single page that follows page 107, with the sole exception of page 118 ([716], page 4). One gets the impression that the final stages of the chronicle's manufacture were greatly affected by the hurry factor, and the chronicle was left unfinished for some reason. The work was interrupted when it had been going full steam, and never resumed. Even the miniated letters were omitted, let alone the signs of coarse corrections in the miniatures.

We are of the opinion that this is easily explained. The Königsberg artists were in a hurry to have the chronicle ready for Peter's arrival in Königsberg. Such situations usually mean hectic work. Peter was approaching the city, and the miniatures had still looked rather raw; some irate official commanded the artists to hurry up and paint the capital letters red in the beginning of the chronicle at least, since the latter had to be presented to Peter at once, and the lack of the miniated letters would look conspicuous.

The artists only got as far as the 107th page; the miniature was left unfinished and coarse, possibly bound immediately, with nobody to notice the fact that the paper used in this process had had a new type of watermarks upon it; those betrayed its XVIII century origin. The chronicle must have been given to Peter some thirty minutes after its completion.

The chronicle caught Peter's attention and ignited his interest at once, and he demanded a copy. The original had no longer been of any use to anyone, with the manufacture of the copy having become a new priority. It was abandoned.

How was anyone to know that the war with Russia would begin in 50 years, which would result in Königsberg captured, and the priceless "ancient" original triumphantly claimed as a Russian trophy? Had the Königsberg hoaxers foreseen this, they would have certainly painted every single capital letter red.

4.13. A brief summary of our analysis of the Radzivilovskaya Chronicle

We are therefore of the opinion that the history of the "most ancient" *Radzivilovskaya Chronicle* is as follows. It was manufactured in Königsberg in the

early XVIII century, apparently in preparation for the arrival of Peter the Great, right before it. Some really old chronicle of the XV-XVI century must have been used as a prototype; however, this ancient copy had undergone a substantial transformation before it became the *Radzivilovskaya Chronicle*. The old original was destroyed.

The Königsberg "Nestors" of the XVIII century were adhering to the Romanovian version of the old Russian history for the most part, as related in the official *Synopsis* dating from the middle of the XVII century. Their goal had been the creation – or, rather, the forgery of the missing original source, the presumably ancient chronicle that would confirm the Romanovian version of Russian history. Peter had approved of the Königsberg chronicle, and the *Radzivilovskaya Chronicle* has been known as the "oldest Russian chronicle" ever since. The original source that would serve as foundation for the entire edifice of Russian history finally came into existence.

However, the foundations of court Romanovian history aren't limited to the chronicle in question; the Romanovs invited foreign professors of history in order to make their version "conform to international standards" – Bayer, Schlezer, Miller and others. The latter carried out their order and dutifully wrote the "cosmetic" version of the Romanovian history that would meet the stipulations of the historical science of that epoch. The Romanovian "court" version had undergone its transformation into a "scientific" one.

Apparently, when the German professors were approaching the completion of their work, they conscientiously decided to "correct" the original source, and therefore some of the pages were planted in the chronicle, and others removed therefrom. Special attention was naturally paid to the "Norman" and the "chronological" pages. Apparently, these pages needed to be re-written or even written from scratch in order to correspond to their new version; consider the process equivalent to putting the final layer of varnish on the product.

However, numerous signs of corrections remained in the *Radzivilovskaya Letopis*; this could lead to many unwanted questions. Therefore, the original had to be kept further away from prying eyes. Its publication took place a whole century later, when everyone had already forgotten about the taboo.

5. OTHER CHRONICLES THAT DESCRIBE THE EPOCHS BEFORE THE XIII CENTURY

Apart from the *Radzivilovskaya Letopis*, we have several other copies of ancient Russian chronicles at our disposal to date. The following ones are considered the most important:

- the *Lavrentyevskaya Letopis*,
- the *Ipatyevskaya Letopis*,
- the *Academic Moscow Chronicle* (also known as the Troitse-Sergievskiy copy),
- the *Novgorodskaya Letopis*,
- the *Chronograph of Pereyasavl-Suzdalskiy*, also known as the Archive Chronograph or the Judean Chronograph.

There are many other chronicles whose first part describes the Kiev Russia, or spans the historical periods before the alleged XIII century. However, it turns out that all the copies known to us nowadays that contain descriptions of this epoch somewhere in the beginning are variants of the *Povest Vremennyh Let* – or the *Radzivilovskaya Letopis*, in other words.

A detailed comparison of the existing copies of the *Povest Vremennyh Let* was made by N. A. Morozov ([547]). All of these copies turned out virtually identical, which had been known before. However, Morozov came to the conclusion that we feel obliged to cite herein:

“Apart from minor stylistic corrections... the main body of text is virtually the same, notwithstanding the fact that the three copies were “discovered” at a great distance from each other: the *Radzivilovskaya Letopis* was found in Königsberg, the *Lavrentyevskaya Letopis* – presumably in Suzdal, and the *Troitse-Sergievskiy* copy was discovered in the Province of Moscow. If all of them are copies of the same older original that predated the invention of the printing press, one must think that said original was common for the entire territory between Königsberg and the Province of Vladimir or even a vaster one, which makes it a mystery how the surviving copies, being distant in territory and in relation to one another, fail to contain substantially greater textual alterations. One must therefore come to the conclusion that both the anonymous scribe responsible for the *Troitse-Sergievskiy* chronicle and Lavrentiy, the monk from Suzdal, were using

the popular edition of 1767; thus, the texts date from the end of the XVIII century, a short while before their discovery by the laborious searchers of ancient chronicles like Moussin-Pushkin... this explains the fact that none of them stops at 1206, which is the case with the *Radzivilovskaya Letopis*, but rather carries on with relating the chronology of the events... and so we discover that the further sequence of events in one of the copies isn't repeated in any of the others... not a single common word, which is quite normal for independent records of one and the same event” ([547]).

Above we cite another observation in favour of Morozov's opinion – apparently, all the copies of the *Povest Vremennyh Let* known to us today were written on the same kind of paper with identical watermarks – the “bull's head” and the variations thereof. It appears that they all came out of the same workshop. Could it have been the one in Königsberg?

We come to the three following conclusions.

1) Nowadays we have but a single text at our disposal that describes the events of the ancient Russian history before 1206. Let us remind the reader that this oldest epoch in the history of Russia is known as that of the Kiev Russia. In the Millerian version, the ancient Kiev lost its status of a capital after Batu-Khan had captured it in 1238.

2) This text exists in copies that are unlikely to predate the XVIII century, which is when it became known. The important thing is that the Russian sources that predate this time contain no references to the *Povest Vremennyh Let* whatsoever; apparently, this text had still been unknown in the beginning of the XVII century.

3) All the copies of the *Povest Vremennyh Let* were apparently written around the same time (late XVII or the XVIII century), and in the same geographical location to boot.

6. THE PUBLICATION RATE OF THE RUSSIAN CHRONICLES REMAINS THE SAME AS TIME GOES ON

The publication of the *Complete Collection of Russian Chronicles* began as early as in 1841 ([797], p. 1028). 24 volumes were published over the course of the 80 years that had passed between 1841 and 1921. This was

followed by a 27-year break; then, in 1949, the publication had resumed. The last volume in the series to date is the 39th. Fantastic publication speed, isn't it?

Despite the fact that the publication has been going on for over 150 years, many Russian chronicles haven't been published yet – for instant, the *Karamzinskaya Letopis* from Novgorod, qv in [634], p. 540. The grandiose compilation of chronicles known as the *Litseyov Letopisniy Svod*, usually dated to the XVI century, also has yet to see a publication. The volume of the edition amounts to nine thousand pages, and it spans the period between the Genesis and 1567 ([797], page 718). In particular, it contains sixteen thousand excellent miniatures, many of which are often reproduced. There are many references to the *Litseyov Svod* – and yet not a single complete edition in existence! The illustrations are available to the public, but not the text.

A propos, the *Radzivilovskaya Letopis*, presumably the oldest one, was published as late as 1989 – in the 38th volume of the *Complete Collection*. Bear in mind that the publication of the series began in 1841!

What could possibly be the reason for such bizarre procrastination in the publication of the Russian chronicles? Judging by the publication speed of the *Complete Collection*, we shall have to wait until the year 3000 for the *Litseyov Svod* to get published, likewise the rest of the Russian chronicles that await publication to this day.

Let us mention another thing about the unpublished *Litseyov Svod*. Below we shall demonstrate that some of the allegedly “ancient” Russian chronicles are most likely to have been created in the XVIII century. This fact makes us reconsider the *Litseyov Svod* as seen in the context of other Russian chronicles. It may have been created in the XVII century, thus being the first version of the Russian history written at the order of the Romanovs. In this case it is one of the earliest chronicles to have survived until our day, rather than one of the more recent ones – see chapters 8 and 9.

7.

THE TRADITIONAL SCHEME OF THE ANCIENT RUSSIAN HISTORY

In this referential section we shall remind the reader of the chronology and the primary landmarks of the ancient Russian history in the version sug-

gested by Miller and his colleagues. We shall be citing their datings herein; our own datings, as given in the chapters to follow, shall be substantially different.

7.1. The first period: from times immemorial to the middle of the IX century A.D.

The *Povest Vremennyh Let* begins with a short section that relates Biblical history, starting with the deluge and ending with the Byzantine emperor Michael. Nowadays this emperor is supposed to have reigned in the middle of the IX century A. D. This brief introductory part of the chronicle hardly gives us any information concerning the history of Russia at all.

7.2. The second period: from the middle of the IX century to the middle of the XII – the Kiev Russia starting with Rurik and ending with Yuri Dolgoroukiy (of Rostov)

This is the epoch of the Great Princes who had ruled the Kiev Russia, qv in the *Radzivilovskaya Chronicle* ([716]). Reign durations are indicated in parentheses, with several different options given for joint rules. We must also note that in certain cases different chronicles specify different reign durations; we shall refer to all such cases discovered in the course of our research explicitly; see also the work of N. M. Karamzin ([362]).

We are of the opinion that the existence of numerous discrepancies between various sources – namely, different reign durations, occasionally also different names specified by different chronicles, gaps in dynastic sequences and a general lack of consensus in the descriptions of riots and civil disturbances, should be telling us that we are dealing with genuine ancient documents primarily. They have naturally undergone heavy editing in the XVII-XVIII century, but nevertheless relate real historical events. Had Russian history been a mere fantasy of Miller and his colleagues, they would have streamlined it and avoided such obvious discrepancies. All of it leaves one with the hope that we can yet reconstruct the true Russian history from the chronicles available to date.

Rurik, 862-879, reigned for 17 years, capital in Novgorod the Great (Velikiy Novgorod).

Igor, 879-945 or 912-945, reigned for 66 or 33 years, capital in Kiev since 882.

Oleg, 879-912, reigned for 33 years, capital in Kiev.

Olga, 945-955 or 945-969, reigned for 10 or 24 years, capital in Kiev.

Svyatoslav, 945-972 or 964-972, reigned for 27 or 8 years, capital in Kiev. Transferred the capital to Pereyaslav. Let us point out the lacuna in the chronicle that spans the years 955-964; it is unclear whether it had been Olga's or Svyatoslav's reign. Hence the different reign durations.

Oleg II in 972, reigned for 1 year, capital in the land of the Drevlyane (Ovrouch?).

Yaropolk, 972-980, reigned for 8 years, capital in Kiev. Prince of Velikiy Novgorod before 980.

Boris in 1015, reigned for 1 year, capital in Murom.

Gleb in 1015, reigned for 1 year, capital in Vladimir.

Svyatopolk, 1015-1019, reigned for 4 years, capital in Kiev.

Yaroslav (= Georgiy) the Wise, 1019-1054, reigned for 35 years. Prince of Velikiy Novgorod before 1019, moved to Kiev thereafter.

Mstislav Khrabryi (the Brave) in 1035, reigned for 1 year, capital in Tmutarakan. It must be said that according to the XVI century sources described in [183], Volume 2, page 28, Tmutarakan used to be another name of Astrakhan. Certain historians are still trying to find the famous Tmutarakan – these efforts are quite futile, since the learned scholars are searching in the wrong place.

Izyaslav (= Dmitriy), 1054-1078, reigned for 24 years, capital in Kiev.

Vsevolod, 1078-1093, reigned for 14 years, capital in Kiev. Originally a Prince of Pereyaslav; his reign was preceded by that of his brother Izyaslav, which is considered to have been a time of embroilment and strife. The years of Vsevolod's reign could therefore have been counted from the date of Yaroslav's death. In this case, his reign covers the 39-year period between 1054 and 1093.

Svyatopolk (= Mikhail), 1093-1113, reigned for 20 years, capital in Kiev.

Vladimir Monomakh, 1113-1125, reigned for 12 years; alternatively, 1093-1125, in which case his reign duration shall equal 32 years. Capital in Kiev.

Mstislav, 1125-1132, reigned for 7 years, capital in Kiev.

Yaropolk, 1132-1139, reigned for 7 years, capital in Kiev.

Vsevolod, 1139-1146, reigned for 7 years, capital in Kiev.

Igor in 1146, reigned for 1 year, capital in Kiev.

Izyaslav, 1146-1155, reigned for 8 years, capital in Kiev.

Youri (= Georgiy) Dolgoroukiy, starting with the death of his father in 1125 or with 1148, the year when he was crowned Great Prince in Kiev ([716], page 117). Alternatively, he could have come to power in 1155, at the end of Izyaslav's reign, and reigned until 1157. We get three versions of his reign duration as a result – 30 years, 9 years or 2 years. The main version is the 9-year one: starting with the beginning of his reign in Kiev and until the actual end of his reign. The capital is Rostov originally, and then Kiev; next it gets transferred to Suzdal.

Andrei Bogolyubskiy, 1157-1174, reigned for 17 years, or 1169-1174 and a 5-year reign, accordingly. Here 1169 is the year when Andrei had conquered Kiev; his capital was in Suzdal or Vladimir. It is presumed that the capital was transferred elsewhere from Kiev in his reign.

COMMENTARY. Up until the conquest of Kiev by Andrei, the city had been the capital of the following Great Princes, which can be regarded as his co-rulers:

Izyaslav Dadidovich, 1157-1159, reigned for 2 years, capital in Kiev.

Rostislav Mikhail, 1159-1167, reigned for 8 years, capital in Kiev.

Mstislav Izyaslavich, 1167-1169, reigned for 2 years, capital in Kiev.

This epoch is only known to us in the rendition of the *Povest Vremennyh Let*. Nowadays Kiev (the modern city on the Dnepr) is presumed to have been the capital of the state. The epoch of Kiev Russia ends with the transfer of the capital to Suzdal first, and then to Vladimir – under Youri Dolgoroukiy and Andrei Bogolyubskiy. This happens in the middle of the alleged XII century. The circumstances of the transfer of the capital from Kiev to Vladimir are described differently in various chronicles, with several datings of said events specified. The transfer is credited to Youri Dolgoroukiy in some cases, and to Andrei Bogolyubskiy in others. Youri Dolgoroukiy is also said to have founded Moscow in the alleged year 1147.

7.3. The third period: the Russia of Vladimir and Suzdal, starting with the middle of the XII century and ending with Batu-Khan's conquest in 1237

Mikhail, 1174-1176, reigned for 2 years, capital in Vladimir.

Vsevolod "Bolshoye Gnezdo" ("The Great Nest"), 1176-1212, reigned for 36 years, capital in Vladimir.

Georgiy, 1212-1216, reigned for 4 years, capitals in Vladimir and Suzdal.

Mstislav of Novgorod, reigned from 1212 according to [362], Volume 1, page 87, and until 1219, qv in [362], Volume 1, page 103. His reign duration therefore equals 7 years.

Constantine, 1212-1219, reigned for 7 years, capitals in Yaroslavl and Rostov before 1216, Vladimir and Suzdal after that.

Youri (= Georgiy), 1219-1237, reigned for 18 years ([36], page 30). Capital in Vladimir.

Batu-Khan. In 1237 Batu-Khan defeats Youri, who dies on the battlefield. This event marks the end of the Vladimir and Suzdal epoch in Russia.

Once again, the beginning of this epoch is only known to us in the version of the *Povest Vremennyh Let*; the sequence of events related therein ends with 1206 – a few years before Batu-Khan's invasion, that is. The last year covered by the chronicles is in close proximity to the fall of Constantinople in 1204; however, this famous event is absent from the *Povest Vremennyh Let* for some reason. This omission is very odd indeed, since this chronicle pays a lot of attention to Byzantine events. We shall get back to this later.

The end of the third period is marked by the well-known "collation" of two different groups of Russian chronicles. Some of them cease their narration here, whereas others only start with this epoch. There are a few chronicles that don't interrupt at this point formally – the *Arkhangelogorodskiy Letopisets*, for instance; however, some of the chronicles manifest a chronological shift here, qv below. For instance, the *Oustyuzhskiy Letopisets* of Lev Vologdin, compiled in 1765, survived in its original form; there are also 22 copies of this chronicle kept in the archives of Moscow, St. Petersburg, Kiev and Oustyug Velikiy ([36], page 8). All of the editions (the original as well as the copies) contain "wrong" A.D. datings for the entire in-

terval between 1267 and 1398. The rate of the chronological shift accumulated, amounting to a hundred years by 1398 – namely, the chronicle refers to 1398 instead of 1299, which is the "correct" dating. This year is reflected in a large fragment of text; after that, the chronicle leaps to 1415, and the chronological shift disappears. Thus, according to the Romanovian-Millerian chronology of the manuscript, the latter contains a gap between 1299 and 1415. Apparently, Lev Vologdin, a priest of the Uspenskaya Cathedral in Velikiy Oustyug, was still poorly familiar with the consensual chronology of the Russian history, which had still been "polished" by Miller in St. Petersburg.

The fact that the gap in Vologdin's chronicle is a centenarian one has an explanation, which will be related in detail below.

7.4. The fourth period: the yoke of the Tartars and the Mongols, starting with the battle of Sit in 1238 and ending with the 1481 "Ougra opposition", which is considered to mark the "official end of the Great Yoke" nowadays

Batu-Khan from 1238 and on.

Yaroslav Vsevolodovich, 1238-1248, reigned for 10 years, capital in Vladimir. Came from Novgorod ([36], page 70). According to [362], his reign spans the years between 1238 and 1247, equalling 8 years. According to [145], he had reigned in 1237-1247 (10 years altogether).

Svyatoslav Vsevolodovich, 1248-1249, reigned for 1 year, capital in Vladimir ([36]). However, according to [145], the year of his reign had been 1247-1248.

Alexander Yaroslavich of Novgorod and Kiev (= Alexander Nevskiy), 1247-1263, reigned for 16 years ([362], pages 41-58). He is referred to as the Prince of Kiev in [145], page 165. He ruled in Suzdal between 1252 and 1262, after the capture of Suzdal by Nevruy, qv below.

Lacuna or Nevruy Saltan, 1252-1259, reigned for 7 years ([36]).

Alexander Vassilyevich of Novgorod, 1259-1264, reigned for 5 years ([36], page 70). This character might be a duplicate of Alexander Nevskiy for all we know, in which case Yaroslav's alias "Vassily" really stands for "Basileus", or "King". It turns out that the

Arkhangelogorodskiy Letopisets doesn't mention Alexander Yaroslavich (Nevskiy!) at all, telling us about Alexander Vassilyevich instead – this must be the same person as Alexander Nevskiy. The latter is considered to have been a stepson of Batu-Khan; the *Arkhangelogorodskiy Letopisets*, on the other hand, refers to Alexander Nevskiy as to an actual son of Batu-Khan, whom we already identified as Yaroslav, qv below. Other sources collate the reigns of Nevruy and Alexander, suggesting that the latter had reigned in Suzdal all the while.

Could “Nevruy” be the “Tartar” name of Nevskiy? For instance, we have discovered that Batu-Khan was merely the “Tartar” name of Yaroslav. The *Vologodskiy Letopisets*, for instance, is telling us about Alexander Nevruy who came from the Horde when it relates the events of 1294. According to the text, this Alexander Nevruy (Nevskiy?) had presided over the council of the Princes and been in charge of the division of principalities. One must note that the names NEVRUY and NEV-SKIY only differ in suffixes; also bear in mind that Nevruy was known as “Saltan”, or simply “Sultan”! The next event mentioned in [145] after the 1294 assembly of the Princes led by Alexander Nevruy is the death of “Fyodor, the Great Prince of Yaroslavl and Smolensk” in 1299. This prince must be yet another double of Alexander Nevruy, since the assembly didn't appoint any other prince. Fyodor, the Great Prince of Yaroslavl and Smolensk, is a well-known prince who was canonized as a saint, qv in the Russian Orthodox monthly books of psalms under 19 September and 5 March (old style). This must be another reflection of Alexander Nevskiy.

Mikhail Khrabriy (The Brave) of Kostroma, 1249-1250, reigned for 1 year ([36]), capital in Vladimir.

Andrei of Suzdal, 1250-1252, reigned for 2 years ([36]), capital in Vladimir.

Yaroslav of Tver, 1263-1272, reigned for 9 years according to [362]. His capital was in Vladimir. Another version of his reign duration is 1264-1267 (see [36]).

Mikhail Yaroslavich, 1267-1272, reigned for 5 years according to [36]. Some of the other chronicles don't mention him at all.

Vassily I of Kostroma with his sons *Boris* and *Gleb* ([36], page 70). Reigned in 1272-1277 for a total of 5 years according to [36] and [145], or in 1272-1276 according to [362] – 4 years, that is. Capital in Vladimir.

Dmitriy I of Pereyasavl, 1276-1294, reigned for 18 years according to [362], or 1277-1293 according to [145]. As for [36], the end of the reign is altogether omitted. Capital in Vladimir. A propos, the *Vologodskiy Letopisets* calls him “Pereyaslavskiy”, or a native of Pereyasavl, as well as Nevskiy! See [145], page 165.

Andrei Gorodetskiy, 1294-1204, reigned for 10 years according to [362], with his capital in Vladimir. In [145] he is referred to as “Novgorodskiy”, which means “a native of Novgorod”, and his reign duration is specified as just one year, 1293-1294. Somewhat later [145] mentions Andrei Gorodetskiy of Suzdal and Novgorod; the new reign duration the chronicle gives us is 1302-1304. The end of Andrei's reign is altogether absent from [36], which mentions Ivan Kalita as the next Great Prince to have succeeded Andrei in 1328.

Mikhail Svyatoi (The Holy), Prince of Tver and Vladimir, 1304-1319, reigned for 6 years according to [362]. We find no trace of this character in either [36] or [145]. Capital in Vladimir.

Youri of Moscow (Moskovskiy), Uzbek-Khan's son-in-law, 1319-1325, reigned for 6 years according to [362]. In [145] his Great Prince's title is only mentioned indirectly, in the account of his son's death. No reign durations are given; the capital is in Vladimir. In [36] Youri isn't called the Great Prince.

Dmitriy of Vladimir the Bodeful-Eyed (“Groznye Ochi”), 1325-1326, reigned for 1 year according to [362] with his capital in Vladimir. Not mentioned as a great prince in [36], and missing from [145].

Alexander, 1326-1328, reigned for two years with his capital in Vladimir, according to [362]. Omitted from both [36] and [145].

The title of the Great Prince goes over to the Muscovite princes, beginning with Ivan I Kalita.

Ivan Danilovich Kalita the Ist – 1328-1340, reigned for 12 years according to [362] and [36]. In [145] we find two datings marking the possible beginning of his reign – 1322 and 1328. The beginning of his reign as the Great Prince is indicated as 1328 the second time. The capital is in Moscow. Actually, the name Kalita is most likely to be a derivative of “Caliph” or “Khalif”, which is a well-known title. Bear in mind the flexion of T and Ph (phita).

Simeon Gordiy (The Proud), 1340-1353, reigned for 13 years according to [362], [36] and [145]. Capital in Moscow.

Ivan II Krotkiy (or Krasniy) – “The Humble” or “The Red”, 1353-1359, reigned for 6 years according to [36] and [362], or 5 years according to [145], between 1354 and 1359. Capital in Moscow.

Dmitriy of Suzdal, 1359-1363, reigned for 4 years according to [362], or in 1360-1362 according to [36] and [145]. Capital in Moscow.

Dmitriy Ivanovich Donskoi, 1363-1389, reigned for 26 years according to [362], or in 1362-1389 according to [36] and [145]. Capital in Moscow.

Vassily I Dmitrievich, 1389-1425, reigned for 36 years according to [362], [36] and [145], with his capital in Moscow.

Yuri Dmitrievich, 1425-1434, reigned for 9 years according to [365], or in 1425-1435 according to [36]. Another version, given in [145], dates the end of his reign to either 1431 or 1434, qv in [145], pages 169-170. Capital in Moscow.

Vassily II Tyomniy (The Dark), 1425-1462 according to [36] and [362]. [145] doesn't specify the end of his reign, the last mention dates to 1450; alternatively, his second reign began in either 1447 or 1448. The reign duration therefore equals 37 or 14 years. The capital is in Moscow. Both [145] and [365] specify his reign as 1450-1462.

Dmitriy Shemyaka the Cross-Eyed (“Kosoi”), 1446-1450, reigned for 4 years according to [362] and [36]. Capital in Moscow. According to [145] and [362], his reign spans the years between 1445 and 1450.

Formally, the independence of Russia from the Horde begins with the reign of the next ruler, Ivan III. The “Great Yoke” of the Mongols and the Tartars ends. This dating is however of an arbitrary nature.

The epoch between Ivan Kalita and Ivan III is a very special period in Russian history, which we shall discuss in detail below.

It is presumed that Russia had lost independence in this epoch, transforming into the “Mongol Tartaria” in the eyes of the foreigners.

Let us jump ahead and share our opinion that this very epoch opens the most important period in the entire history of Russia (Horde); earlier epochs are most likely to be phantom reflections of the XIV-XVI century, and are obscured by impenetrable tenebrosity for the most part. We can virtually say nothing at all about the real history of Russia before the XIII century.

7.5. The fifth period: the Moscow Russia starting with Ivan III and ending with the Great Strife, or the enthronement of the Romanovs in 1613

Ivan III Vassilyevich the Great, 1462-1505 (according to [362]). However, his de facto reign began in 1452, which makes the reign duration equal either 43 or 53 years. 1481 marks the formal independence from the Horde, which gives us the reign duration of 24 years. Moscow is the capital. He is first mentioned as a Great Prince in 1452 (according to [36] and [145]); [36] dates the end of his reign to 1507. His son and co-ruler is Ivan Ivanovich Molodoi (The Young, or The Junior), 1471-1490 – 19 years altogether ([794], page 158). Moscow is the capital.

Vassily III, also known as Ivan = Varlaam = Gavriil ([161], page 68; see also the chronicle [145], page 173). Reigned for 28 years between 1505 and 1533 according to [362]. The capital is in Moscow. According to [36] and [145], he reigned in 1507-1534.

Youri Ivanovich, 1533, reigned for 1 year according to [775] and [776]. The capital is Moscow.

Yelena Glinskaya + Ivan Ovchina, 1533-1538, reigned for 5 years according to [775], with their capital in Moscow.

The *Semiboyarshchina*, or the Reign of the Seven Boyars (the Guardian Council) – 1538-1547, 9 years altogether according to [775]. Moscow is the capital.

Ivan IV the Terrible (Grozniy), 1533-1584, reigned for 51 years according to [775]; capital in Moscow.

Simeon Beckboulatovich, 1575-1576, reigned for 1 year according to [775] with his capital in Moscow. The alleged “co-ruler” of Ivan the Terrible.

Fyodor Ioannovich, 1584-1598, reigned for 14 years according to [362]. Capital in Moscow.

Boris Fyodorovich Godunov, 1598-1605, reigned for 7 years according to [362]. Capital in Moscow.

Fyodor Borisovich, 1605, reigned for 1 year according to [362]. Capital in Moscow.

Dmitriy Ivanovich, or the so-called “False Dmitriy” (“*Lzhedmitriy*”), 1605-1610, reigned for 5 years with his capital in Moscow first, and then Tushino. He was presumably killed in 1606; however, in the very same year Dmitriy comes to power again – historians are of the opinion that this second Dmitriy was a different person ([362], Volume 12, page 15). However, his relatives – the wife, her parents and many others who

had known Dmitriy previously recognized him as the same old Dmitriy Ivanovich (see [362]; also [183], Volume 2, page 131, and [436], pages 362-363). This is why we indicate Dmitriy's reign as ending with his murder in 1610; one may also consider this period to be "the sum of the two Dmitriys".

Vassily Shouyskiy, 1606-1610, reigned for 4 years according to [362]. Capital in Moscow.

The *Great Strife*, 1610-1613, lasted for three years.

According to our hypothesis, the epoch between Ivan III and the Great Strife is the primary source for all the phantom duplicates inherent in Russian history and dated to the epochs before the XIV century. All the epochs in question and a rough scheme of

chronological duplicates in Russian history can be seen in the illustrations at the beginning of the next chapter.

7.6. The sixth period: dynasty of the Romanovs

What we have here is a radical change of dynasty; the new ruling dynasty of the Romanovs comes to power. The first king of the dynasty is Mikhail Romanov, 1613-1645. We shall refrain from listing the other Romanovs herein, since Russian history of the Romanovian epoch is already beyond our concern; that is the epoch when the consensual version of the ancient Russian history was created.

The two chronological shifts inherent in the history of Russia

1. A GENERAL SCHEME OF THE PARALLELISM

In the present chapter we shall relate the statistical parallelism between the dynasties of the Russian rulers that we discovered in the course of our research, as a result of applying the methods of ancient dynasty analysis that we have already used extensively, qv in CHRON1 and CHRON2.

The consensual version of the Romanovian-Millerian “Russian history textbook” is represented schematically in fig. 2.1. In fig. 2.2 one sees the real construction of this “textbook” unravelled by our research and the primary chronological shifts present therein, whereas fig. 2.3 represents a very general scheme of Russian chronology in our reconstruction. In fig. 2.4 we see the scheme of the 400-year parallelism inherent in Russian history as discussed below. The formal empirico-statistical result of our research is presented in figs. 2.1-2.6.

1) The period between 1300 and 1600 served as the original for the ancient and mediaeval history of Russia.

2) The period between the middle of the IX and the beginning of the XIII century is a phantom duplicate of the above.

3) The period between 1200 and 1600 is a “sum” of the two chronicles, the first one being the original

that spans the period between 1300 and 1600, and the second – the very same original, but shifted backwards by some 100 years. The superimposition of the two chronicles gives us the 1200-1600 chronicle extended by a 100 years.

The entire period between 1327 and 1600 is referred to as “the Moscow Russia” in modern text-



Fig. 2.1. A chronological scheme of Russian history in its Scaligerian and Millerian version.

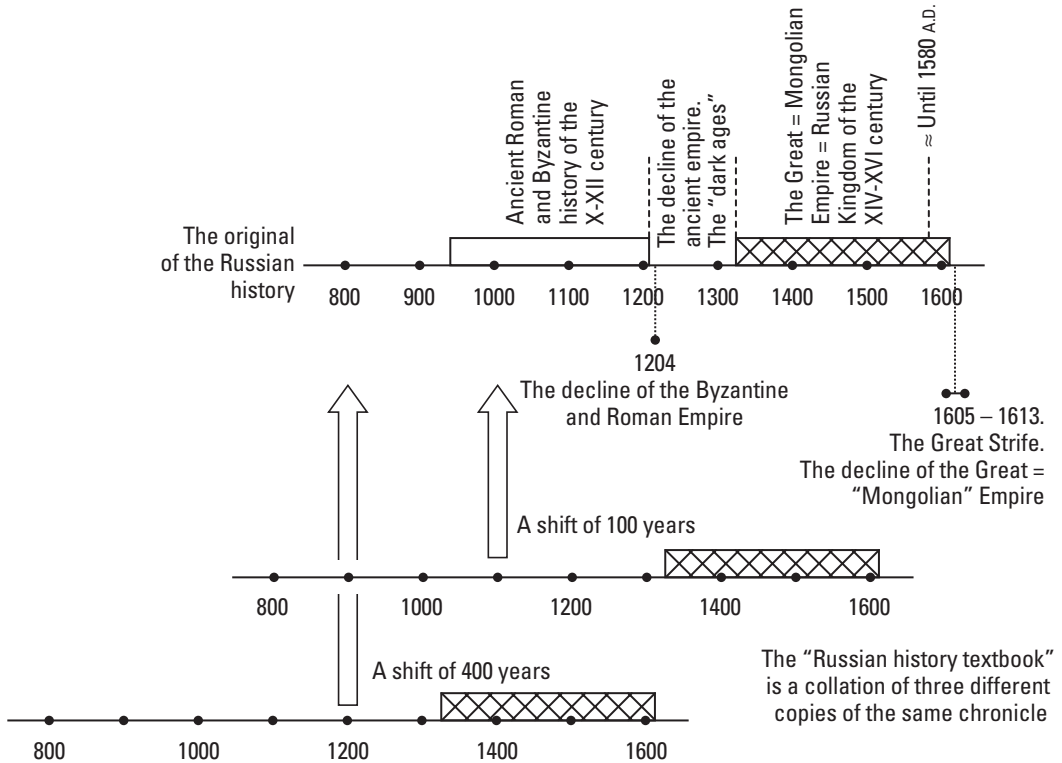


Fig. 2.2. The structure of the shifts inherent in the erroneous chronology of the Russian history. The Scaligerian and Millerian “Russian history textbook” is compiled of three different versions of a single chronicle.

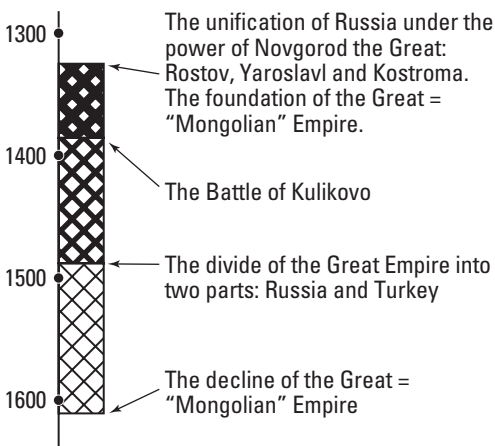


Fig. 2.3. A general chronological scheme of the Russian history after the rectification of the errors inherent in the Scaligerian and Millerian version. Our reconstruction.

books; however, according to our reconstruction, this name only applies to the end of this epoch. We have discovered the period of the XIV-XVI century to contain the originals of all three epochs that Russian history is divided into nowadays:

- the ancient Kiev Russia,
- the ancient Vladimir Russia,
- the mediaeval Moscow Russia.

Below we cite comparative tables of events for the discovered dynastical parallelisms inherent in the history of Russia. It has to be said that the events listed below are related in accordance with the consensual Millerian version as opposed to our reconstruction; nevertheless, we occasionally refer to the results described in the subsequent chapters of Part 1, which we expect the readers to be familiar with for a more fundamental understanding of the tables and their content.

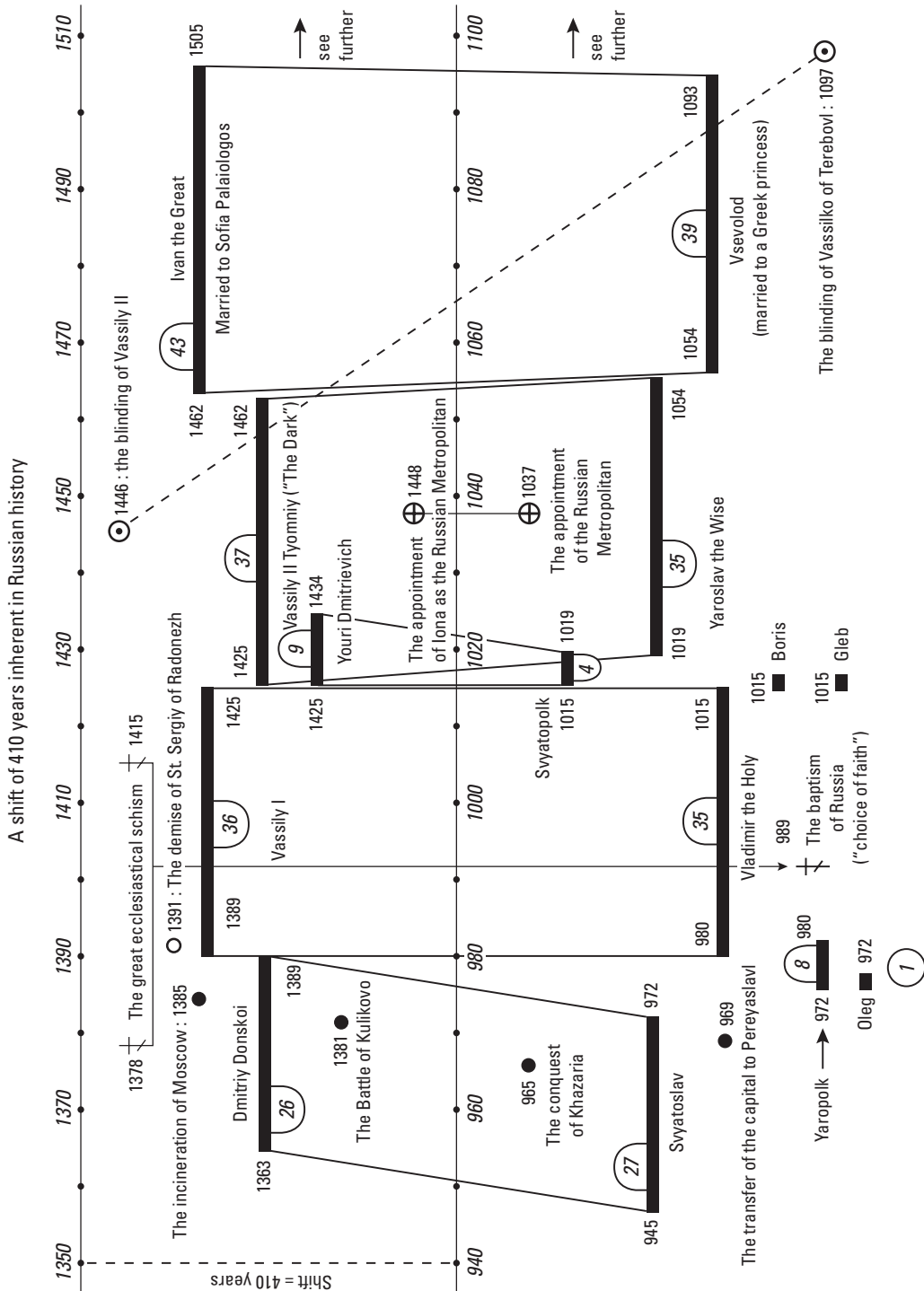


Fig. 2.4. A chronological shift of 410 years inherent in Russian history in its Millerian and Scaligerian version. First part of the parallelism.

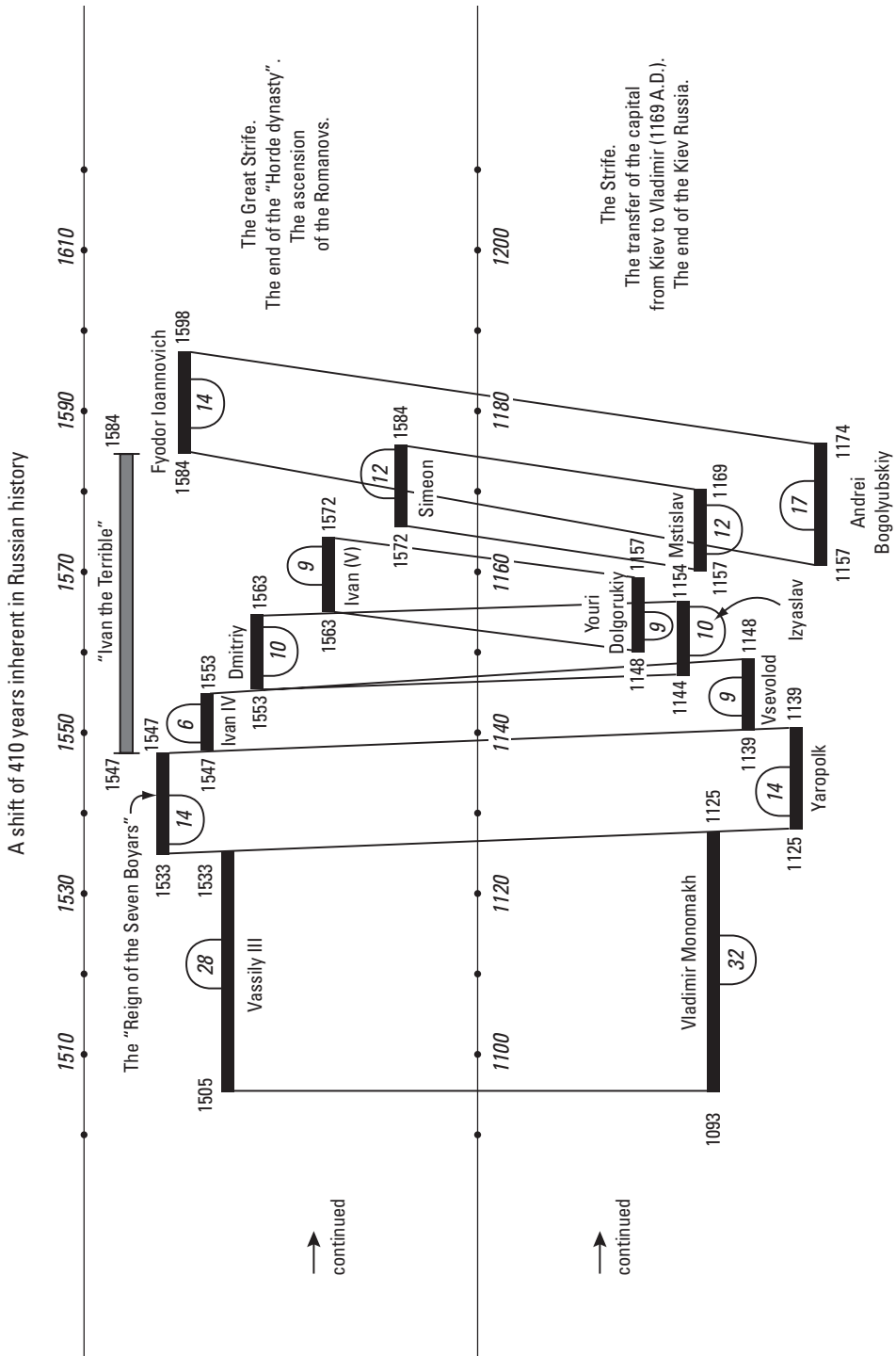


Fig. 2.5. A chronological shift of 410 years inherent in Russian history in its Millerian and Scaligerian version. Second part of the parallelism.

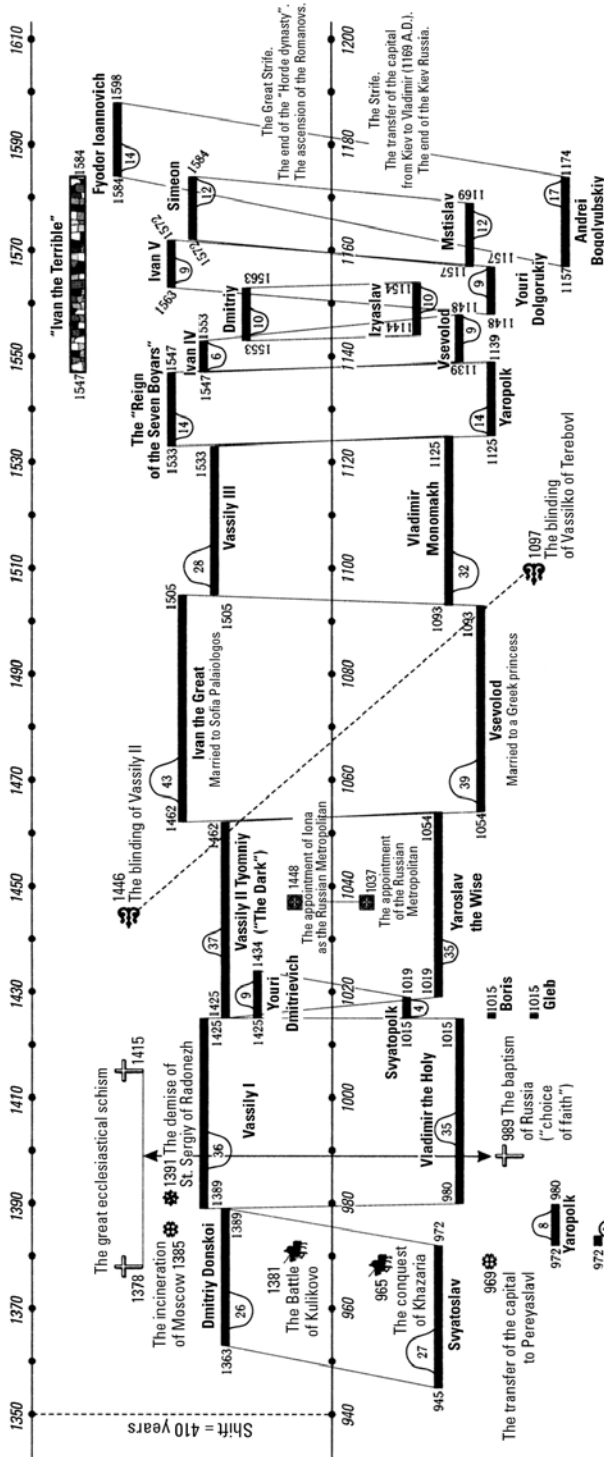


Fig. 2.6. The general view of the chronological shift of 410 years inherent in Russian history.

2.

A BRIEF DESCRIPTION OF THE 100-YEAR SHIFT MANIFEST IN RUSSIAN HISTORY

a = Russian history of the XIV century.

■ *b* = Russian history of the XIII century.

- 1a. *The XIV century.* Takhta-Khan, 1291-1313, reigned for 22 years, and Daniel of Moscow, 1281-1303, reigned for 22 years.
- 1b. *The XIII century.* Genghis-Khan, the alleged years 1205-1227, reigned for 22 years, and Vsevolod Bolshoye Gnezdo, the alleged years 1176-1212, reigned for 36 years.
- 1.1a. *The XIV century.* Daniel of Moscow is the founder of the Muscovite dynasty. His reign was followed by the conflict between the princes of Moscow and Tver.
- 1.1b. *The XIII century.* Vsevolod Bolshoye Gnezdo is the founder of a dynasty, succeeded by his sons and their offspring. His very name translates as “The Great Nest” and refers to his foundation of the Vladimir-Suzdal dynasty.
-
- 2a. *The XIV century.* Uzbek-Khan, 1312-1340, reigned for 28 years, and Mikhail, 1304-1319, reigned for 15 years. Next we have Youri, 1319-1328, with a reign duration of 9 years, followed by Ivan I Kalita, or Caliph (Khalif), who had reigned for 12 years between 1328 and 1340.
- 2b. *The XIII century.* Batu-Khan (the name Batu relates to the Russian dialect forms of the word “father” – *batya* and *batka*), 1227-1255, reigned for 18 years, and Constantine, 1212-1219, reigned for 7 years. After that we see Youri’s 18-year reign in the alleged years 1219-1237, followed by the 8-year reign of Yaroslav Vsevolodovich (1238-1246).
- 2.1a. *The XIV century.* Unlike his predecessors, Uzbek-Khan left a significant mark in Russian history, having become a relation of Youri the Muscovite (the latter was his son-in-law). It is presumed that Uzbek-Khan had been greatly influenced by Ivan Kalita (Caliph), who re-

mained in the Horde all the time; another presumption is that the power of the Muscovite princes was entirely based on the military potential of the Horde, which is the only reason why they could unite and conquer the entire Russia ([435], pages 189-190).

- 2.1b. *The XIII century.* Batu-Khan conquers Russia, which marks the beginning of the Tartar rule in Russia. The Tartars had presumably ruled by proxy of the Great Princes of Vladimir. Batu-Khan made Yaroslav Vsevolodovich prince, and became his relation, since Alexander Nevskiy, the son of Yaroslav, became Batu-Khans adopted son. Batu-Khan had helped the princes of Vladimir to conquer the whole of Russia; prior to that, other independent princes and principalities had also existed. The title of the Great Prince of Kiev also ceased to exist around that time. The dynasty of the Kiev princes ended with the conquest of Kiev by Batu-Khan.
- 2.2a. *The XIV century.* This is the end of the Vladimir-Suzdal dynasty of Yaroslav Vsevolodovich, the son of Vsevolod Bolshoye Gnezdo, and also the beginning of the new Moscow dynasty.
- 2.2b. *The XIII century.* This period marks the end of the Kiev dynasty of Yaroslav the Wise, which is also the end of the Kiev Russia. Next we have the Vladimir-Suzdal period as well as the “yoke of the Tartars and the Mongols”.
-
- 3a. *The XIV century.* Chanibek-Khan, 1341-1357, reigned for 16 years, and Simeon Gordiy (“the Proud”), 1340-1353, reigned for 13 years.
- 3b. *The XIII century.* Berke-Khan, the alleged years 1255-1266, reigned for 11 years, and Alexander Nevskiy, the alleged years 1252-1263, reigned for 11 years.
- 3.1a. *The XIV century.* The reign of Simeon is the time of the conflict between Pskov and the Germans from Livonia. Prince Alexander Vsevolodovich (whose “origins remain unknown to us”, according to Karamzin, qv in [362], Volume 4, page 157), appears in Pskov

around the same time. This prince defeated the Germans and laid the entire South-East of Livonia waste. This took place in 1342; we see a good parallelism with the deeds of Alexander Nevskiy.

- 3.1b. *The XIII century.* The most famous deed of Alexander Nevskiy is presumed to be the defeat of the Livonian knights on the Choudskoye Lake in the alleged year 1242. The Livonians are assumed to have been a German military order. Alexander set forth to fight the Livonians from Pskov, qv in [435], pages 162-164. Bear in mind that Alexander Nevskiy is a descendant of Vsevolod Bolshoye Gnezdo (his grandson, to be precise), and can therefore be referred to as “Vsevolodovich”, or “descendant of Vsevolod”. What we see is a manifestation of the chronological shift that equals 100 years in this case.
- 3.2a. *The XIV century.* After this victory, prince Alexander leaves Pskov. “The natives of Pskov implored him to return, but to no avail ... their pleas to the Novgorod government to provide them with a local ruler and an army were also in vain” ([362], Volume 4, page 157).
- 3.2b. *The XIII century.* Shortly after the victory the relationship between the people of Novgorod and Alexander deteriorates, and the latter moves to Pereyasavl ([435], page 163). However, the Germans, the Latvians and the Estonians got into the habit of raiding the lands of Novgorod, and the inhabitants of the city were forced to ask for Alexander’s return. This was far from easy – they had been given Prince Andrei initially, and later managed to cajole Alexander into returning ([435], page 164).
- 3.3a. *The XIV century.* The dispute between Simeon and Novgorod. The people of Novgorod had bound Simeon in chains and declared to him that the city should elect princes autonomously and tolerate no alien rulers. Simeon reacted by preparing his army for the battle. The townsfolk called to arms as well, and a military conflict was escaped very narrowly.

However, the commonality revolted, supported Simeon and had some of the boyars banished, with one of their number, and a very distinguished boyar, at that, killed ([362], Volume 4, pages 155-156). The dispute had ended, and Simeon disbanded the army.

- 3.3b. *The XIII century.* The dispute between Alexander Nevskiy and the city of Novgorod ranks among his most important biographical episodes; the denizens of the city banished his son Vassily in a humiliating fashion, and the situation was approaching the stage of an armed conflict. Alexander had tried to take Novgorod by force, but the city capitulated, having demoted the vicegerent Ananiya in 1255 ([362], Volume 4, pages 45-47).

COMMENTARY. In general, Simeon’s reign was characterised by wars waged against Novgorod and Pskov by the Swedes and the Germans, according to N. A. Karamzin ([362]). This is very close to how the respective period in Alexander Nevskiy’s biography is described. Under Simeon, the military action takes place in Livonia. In both cases under comparison the inhabitants of Novgorod and Pskov ask a Great Prince for help, one they occasionally have conflicts with. Simeon abandons Novgorod a number of times ([362], Volume 4, pages 162-163). We also see several references to the Livonian knights and the Order ([362], Volume 4, pages 163 and 158). Alexander Nevskiy’s reign is marked by similar events, and famous for his wars with the Livonian order and disputes with Novgorod primarily. The relations between the Horde and Alexander, likewise Simeon, are described in the same words; both knights were known as pillars of the Khan’s power and frequent visitors in the Horde, where they were considered figures of great authority.

- 4a. *The XIV century.* The embroilment of 1359-1381. 25 khans had reigned over these 22 years.
- 4b. *The XIII century.* Mentutenir-Khan (possibly Mengutimur-Khan), the alleged years 1266-1291, reigned for 25 years. Strife and struggle between the sons of Alexander Nevskiy in 1281-1328 (according to [649], pages 18-19, 32-34 and 53), which equals 47 years, or, alternatively, in 1299-1328, 29 reign years alto-

gether starting with the death of Fyodor, Great Prince of Yaroslavl and Smolensk, and ending with Ivan Kalita.

-
- 5.a. *The XIV century.* Tokhtamysh-Khan, 1381-1395, reigned for 14 years; in his reign we see Mamai the warlord and Dmitriy Donskoi (1363-1389), who had reigned for 26 years. Tokhtamysh-Khan defeated Mamai in 1381.
- 5.b. Takhta-Khan, the alleged years 1291-1313, reigned for 22 years, and Nogai the military leader, defeated by the khan in the alleged year 1299. Takhta-Khan is accompanied by Dmitriy of Pereyasavl, 1276-1295.

COMMENTARY. Apart from the parallelisms between events, we see a distinct similarity between how the names sound:

Takhta-mysh = Takhta,

Mamai = Nogai,

Dmitriy of Don (or Donskoi) = Dmitriy of Pereyasavl (or Pereyaslavskiy).

- 5.1.a. *The XIV century.* Mamai is the “custodian” of the khans; he was the de facto ruler who could enthrone khans. Tokhtamysh-Khan defeated Mamai.
- 5.1.b. *The XIII century.* Nogai is the fiduciary of the small Takhta-Khan. When Takhta had grown up, he crushed Nogai. Nogai had also possessed the power to enthrone the Khans, and would “keep making their power more and more nominal” ([362], Vol. 4, Chapters 5-6).
- 5.2.a. *The XIV century.* Mamai is a military leader of high rank ([216], page 159).
- 5.2.b. *The XIII century.* Nogai is also a top military leader ([216], page 137).
- 5.3.a. *The XIV century.* Mamai usurps power ([216], page 159).
- 5.3.b. *The XIII century.* Nogai also usurps power ([216], page 137).
- 5.4.a. *The XIV century.* Mamai becomes a leader of a “pro-Western political party” in the Horde ([216], page 159).

- 5.4.b. *The XIII century.* Nogai rules over the Western parts of the Horde ([216], page 137).

5.5.a. *The XIV century.* Mamai’s army consisted of Osetians, the Cherkesi, the Polovtsy and the natives of Crimea, qv in [216], pages 160-165.

- 5.5.b. *The XIII century.* The main contingent of Nogai’s army is characterised as the natives of the steppes adjacent to the Black Sea and the Northern Crimea, see [216], page 137.

5.6.a. *The XIV century.* Mamai is defeated by the Russian troops that fought alongside the Tartars from Siberia and the Volga region ([216], pages 162-163).

- 5.6.b. *The XIII century.* Nogai is defeated by the Tartars from the Volga region supported by the Russian army, as well as the Tartars from Siberia and Central Asia ([216], page 138).

5.7.a. *The XIV century.* Tokhtamysh-Khan defeated Mamai in alliance with Dmitriy Donskoi, a Russian prince.

- 5.7.b. *The XIII century.* Takhta-Khan defeats Nogai in alliance with Andrei Aleksandrovich, a Russian prince ([216], page 137).

3.

A 400-YEAR SHIFT IN RUSSIAN HISTORY AND THE RESULTING DYNASTIC PARALLELISM

The second chronological shift inherent in Russian history amounts to roughly 410 years and comprises the following two epochs:

1) The epoch between 945 and 1174, or the so-called Kiev Russia – starting with Great Prince Svyatoslav and ending with the transfer of the capital under Andrei Bogolyubskiy.

2) The epoch between 1363 and 1598. It is referred to as the “Moscow Russia”; it begins with the Great Prince Dmitriy Donskoi and ends with the Czar Fyodor Ivanovich.

For the cases with several variants of a single king’s reign, we only cite the one that corresponds with the parallelism the best. However, there are few such variants, and all of them are rather close to each other in

general. We also omit references to sources herein, since all of them were already indicated above. The formal aspects of our empirico-statistical methods as used in the discovery of dynastic parallelisms and the principles of comparison applied to the latter are related in CHRON1 and CHRON2. A demonstrative graphical representation of the dynastic parallelism discussed herein is given in fig. 2.4.

Bear in mind that the comparative tables cited herein make references to results related in the chapters to follow; they contain our brief commentary of certain episodes that comprise the parallelism, and indications of the most interesting coincidences in the description of historical events one is traditionally accustomed to deem separated from each other by several centuries, which duplicate each other nonetheless, as estimated by our mathematical methods.

The beginning of the Kiev Russia dynasty, by which we understand the epoch of Rurik, Olga and Oleg, is usually said to predate 945. The next series of dynastic founders (Ivan Kalita, Simeon the Proud and Ivan the Humble (or the Red), comes before 1363. The early XIV century must therefore be the very springhead of the Russian history. We are referring to Georgiy Danilovich, followed by Ivan Danilovich Kalita, his brother (1318 or 1328-1340). Ivan Kalita = Caliph = Khalif is the double of Batu-Khan, also known as Uzbek-Khan, Yaroslav Vsevolodovich and Yaroslav the Wise. He was also known as Georgiy-Yaroslav, qv in the epistle to the Swedish king written by “Ivan the Terrible” ([639], page 136).

a = The Kiev Russia.

■ *b = The Moscow Russia.*

1a. *The Kiev Russia.* The legendary founders of the dynasty – Rurik, Oleg and Olga. The alleged years 862-955.

■ 1b. *Russia-Horde.* The founders of the real dynasty – Georgiy Danilovich, his brother Ivan Kalita = Caliph or Khalif, Simeon the Proud and Ivan the Humble (or the Red) in the alleged years 1318-1359.

COMMENTARY TO 1b. There is another shift inherent in the history of Russia – a centenarian one,

qv discussed above. It superimposes the founders of the real dynasty (see 1b) over the beginning of the Great = “Mongolian” invasion. This superimposition is constructed in the following manner:

a) Yaroslav Vsevolodovich, aka Batu-Khan, 1238-1248 = Ivan Kalita (Caliph), aka Uzbek-Khan, 1328-1340.

b) Alexander Nevskiy, 1252-1263 = Simeon the Proud (“Gordiy”), 1340-1353.

c) Yaroslav of Tver, 1262-1272 = Ivan the Humble (“Krotkiy”), 1353-1359.

d) Vassily I of Kostroma, 1272-1276 = Dmitriy of Suzdal, 1359-1363.

e) Dmitriy I of Pereyasavl, 1276-1294 = Dmitriy Donskoi, 1363-1389.

2a. *The Kiev Russia.* Svyatoslav, 945-972, reigned for 27 years.

■ 2b. *Russia-Horde.* Dmitriy Donskoi, 1363-1389, reigned for 26 years. Their reign durations are in good correspondence.

2.1a. *The Kiev Russia.* The transfer of the capital to Pereyasavl in 969.

■ 2.1b. *Russia-Horde.* Pereyasavl is captured by Holgerd, while Dmitriy lays the foundations of the Moscow Kremlin and its walls in 1368. This date corresponds to the real foundation of Moscow in our reconstruction. However, Moscow isn’t yet a capital at this point, and Kremlin won’t be built until the XVI century – see below (CHRON4, Chapter 6) and in CHRON6.

3a. *The Kiev Russia.* Vladimir, 980-1015, reigned for 35 years.

■ 3b. *Russia-Horde.* Vassily I, 1389-1425, reigned for 36 years. Their reign durations correspond to each other very well.

3.1a. *The Kiev Russia.* The famous baptism of Russia in 989.

■ 3.1b. *Russia-Horde.* The reign of Vassily I is known as the period of the so-called Great Schism (1378-1415), which is when virtually every country in the world was faced with “the choice of faith”.

COMMENTARY TO 3.1. According to our reconstruction, the early XV century was the time of religious discord and confessional granulation in the countries of Europe and Asia. The custom of baptising brides into a different confession dates to this very epoch, as well as religious disputes in general and the use of the word *latinstvo* (literally “Latinry”, which refers to the Unionist leanings of the Orthodox populace in the West of Russia – Lithuania in particular). Russian chronicles contain no prior memory of any substantial religious contentions, which was duly noted by N. A. Morozov ([547]).

The ensuing Union of 1439, which had temporarily united the Byzantine Church with its Roman counterpart, would lead to the severance of relations between Constantinople and Russia; the latter had refused to recognize the union. It is presumed that the Russian Church became independent around that time, qv below. See CHRON6 for our discussion of the legend about the “baptism in the Dnepr” and its possible original.

4a. *The Kiev Russia*. Svyatopolk, 1015-1019, reigned for 4 years.

- 4b. *Russia-Horde*. Youri Dmitrievich, 1425-1431, reigned for 6 years with intermissions. There is a good correspondence between the reign durations of the two.

4.1a. *The Kiev Russia*. Power struggle and the death of Svyatopolk, presumably an usurper.

- 4.1b. *Russia-Horde*. Youri Dmitrievich had been forced to struggle for power all his life; he was deposed a number of times, but kept returning. He was the alleged usurper of power in the time of Vassily I.

5a. *The Kiev Russia*. Yaroslav the Wise, 1019-1054, reigned for 35 years.

- 5b. *Russia-Horde*. Vassily II the Dark (Tyomniy), 1425-1462, reigned for 37 years. Their reign durations are in good correspondence with each other.

5.1a. *The Kiev Russia*. In the alleged year 1037 Yaroslav founds the Russian archdiocese, which is independent from Constantinople. This is

where the de facto history of the Russian Church begins; chronicles leave one with the impression that “there had been an absence of events” prior to that ([372]). This is the time of the Russian Archdeacons (Metropolitans), who had presumably been Greek before.

- 5.1b. *Russia-Horde*. In 1448 the Russian Metropolitan Iona is appointed without the consent of Constantinople; such appointments had been the prerogative of the latter up until then. The Russian Church severs all ties with the Unionist Church or Constantinople; it is presumed that the former has been independent from the latter ever since ([372]).

5.2a. *The Kiev Russia*. In 1097, Vassilko, Prince of Terebovl, was blinded in the course of the fratricidal war between the children of Yaroslav.

- 5.2b. *Russia-Horde*. Vassily II the Dark (Tyomniy) was blinded. We have a very obvious parallelism between the names (Vassily = Vassilko), as well events (both have been blinded). See below for more extensive commentary.

5.3a. *The Kiev Russia*. The name is Vassilko. Blinded.

- 5.3b. *Russia-Horde*. The name is Vassily. Blinded.

5.4a. *The Kiev Russia*. Vassilko is presumably a prince.

- 5.4b. *Russia-Horde*. Vassily is presumably a Great Prince.

5.5a. *The Kiev Russia*. The conspiracy against Vassilko is masterminded by Svyatopolk, the Great Prince of Kiev.

- 5.5b. *Russia-Horde*. The leader of the plot against Vassily is Boris, the Great Prince of Tver.

5.6a. *The Kiev Russia*. The blinding was preceded by the council of the princes “where they signed a truce” ([632], page 248). Both princes kissed a cross in order to demonstrate their good faith.

- 5.6b. *Russia-Horde*. Vassily reminds the plotter about the recent truce and the kissing of the cross before the blinding: “For we have both

kissed the Holy Cross ... and sworn ourselves brothers ... and, verily, one guardeth not against one's brother" ([635], page 508).

5.7a. *The Kiev Russia*. We have a plot here led by David, Prince of Vladimir.

■ 5.7b. *Russia-Horde*. Also a plot, actually led by Prince Dmitriy Shemyaka.

5.8a. *The Kiev Russia*. Svyatopolk, the Great Prince of Kiev, takes no part in the actions of the cabal, which is emphasised in the chronicle.

■ 5.8b. *Russia-Horde*. Boris, the Great Prince of Tver and the leader of the conspiracy, doesn't take part in the plot as it is carried out, either ([635], page 504).

5.9a. *The Kiev Russia*. Svyatopolk repents, and eventually sets forth to fight against David ([632], page 260).

■ 5.9b. *Russia-Horde*. It is none other but Boris of Tver who later helps Vassily II to regain his throne in Moscow ([635]).

5.10a. *The Kiev Russia*. Vassilko is accused of striving to deprive Svyatopolk of his throne ([632], page 248).

■ 5.10b. *Russia-Horde*. Vassily II is accused of plotting to become the Prince of Tver ([635], page 504).

5.11a. *The Kiev Russia*. Despite the fact that the plot is led by Great Prince Svyatopolk himself, the plotters "tremble in terror" ([632], page 250). This is somewhat odd; apparently, the Great Prince must mastermind a plot only to dethrone some perfectly insignificant "Prince Vassilko".

■ 5.11b. *Russia-Horde*. The conspiracy turns out as one against the monarch himself. The plotters are trying to exonerate themselves: "Prince Ivan has told him: 'Sire, if we wish you ill, may this ill befall ourselves as well, but we are doing it for the sake of Christianity and the tribute that you must pay to the Tartars, which they will cut down ... upon seeing this'" ([635], page 509).

COMMENTARY. For some reason, chronicles are anything but eloquent when it comes to Terebovl, the town where Vassilko had ruled. The only time we see this town mentioned in a chronicle is the legend about the blinding of Prince Vassilko. If this town had really been of such importance, why don't any chronicles mention it in any other context? On the other hand, we know the story of Vassilko the Terebovlian to be a phantom duplicate of real events surrounding an attempted coup d'état in Tver. Could the "town of Terebovl" be a corrupted reference to the city of Tver that became recorded in chronicles in this form? The sounds B and V often transform into one another in the course of flexion, in which case the unvocalized root of the name is virtually the same – TRB vs. TVR.

5.12a. *The Kiev Russia*. Prior to his blinding, Vassilko had come to a monastery to pay his dues to the halidoms concealed therein; after that he was summoned to Kiev and got blinded ([632], page 250).

■ 5.12b. *Russia-Horde*. Vassily II was captured in the Troitskiy monastery, where he had come to pray at the ossuary of St. Sergiy. He was taken to Moscow and subsequently blinded ([635], pages 508-510).

5.13a. *The Kiev Russia*. Vassilko was forewarned, but refused to believe, saying: "How could it be they want to slay me? We have kissed the cross together and made peace; whosoever breaks it shall go against the cross and the rest of us" ([632], page 250).

■ 5.13b. *Russia-Horde*. Vassily II had received a warning about the plot in preparation, but refused to believe it: "They want to confuse us. I have kissed the cross together with my brothers; how can this be true?" ([635], page 506).

5.14a. *The Kiev Russia*. The Prince's cabal had left the princely dwelling so as not to participate in the actual blinding, which is when Vassilko was seized by the servants ([632], page 250).

■ 5.14b. *Russia-Horde*. Prince Ivan of Mozhaysk, the capturer of Vassily II, had also left the church so as not to participate in the blind-

ing personally right before the servants laid their hands on Vassily ([635], page 508).

- 5.15a. *The Kiev Russia*. Vassilko was incarcerated and blinded the next day after a lengthy counsel ([632], page 152). Then he got transferred to Vladimir for his subsequent imprisonment.
- 5.15b. *Russia-Horde*. Vassily II was taken to Moscow on Monday and blinded on Wednesday ([635], page 511); after that, he was sent prisoner to Ouglich.
- 5.16a. *The Kiev Russia*. The blinding of Vassilko leads to a civil unrest; however, the war comes to a halt just as it starts ([632], page 254).
- 5.16b. *Russia-Horde*. A strife begins after the blinding of Vassily II; however, it fails to evolve into a full-scale war and ends shortly ([635], pages 513-514).
- 5.17a. *The Kiev Russia*. The chronicle contains a detailed account of how Svyatopolk and David conferred with the blinded Vassilko in their attempts to nip the war in the bud. They promised Vassilko freedom for assistance, as well as a new domain to rule over – however, the domain in question is not the town of Terebovl, which is emphasised in the chronicle ([632], page 258).
- 5.17b. *Russia-Horde*. Prince Shemyaka had made the decision to set Vassily II free and to give him Vologda as a new domain ([635], page 514). It is clear that Shemyaka didn't have a single intention of returning Vassily to his rightful ex-domain of Moscow, since he had seized the throne for himself; however, the phantom reflection of this episode in the history of the Kiev Russia looks rather odd – indeed, what could possibly have been the problem with letting Vassilko have his old insignificant domain back so as to stop the war?
- 5.18a. *The Kiev Russia*. A war begins.
- 5.18b. *Russia-Horde*. Here we also have the beginning of a war.
- 5.19a. *The Kiev Russia*. David proves incapable of resistance and flees without fighting.
- 5.19b. *Russia-Horde*. Shemyaka fled the battlefield as soon as the war began.
- 5.20a. *The Kiev Russia*. The siege of Vsevolozh and the slaughter of its inhabitants. David isn't in the city. Next we see him under siege in Vladimir.
- 5.20b. *Russia-Horde*. The capture of Moscow and the punishment of the boyars held responsible. The plotters are absent from Moscow. Next comes the siege of Ouglich.
- 5.21a. *The Kiev Russia*. The Great Prince Svyatopolk chased David away to Poland ([632], page 260).
- 5.21b. *Russia-Horde*. Shemyaka fled to Galich, towards the Polish border ([36], page 88).
- 5.22a. *The Kiev Russia*. Wars against David. David returns to Vladimir a couple of times, but eventually dies in Dorogobouzh ([632], pages 262-265).
- 5.22b. *Russia-Horde*. Shemyaka rules over Ous-tyug for a while, but the troops of Vassily II chase him out. Died in Novgorod, presumably poisoned ([35], pages 88-89).
- 5.23a. *The Kiev Russia*. The story about the blinding of Vassilko is considered an independent piece of narration introduced into the *Povest Vremennyh Let* apocryphally ([632], page 448).
- 5.23b. *Russia-Horde*. There is a separate literary work in existence entitled *Story of the Blinding of Vassily II*.
- 5.24a. *The Kiev Russia*. The narrative text in question is credited to a certain Vassily ([632], page 448).
- 5.24b. *Russia-Horde*. It is assumed that the *Story* was dictated by Vassily II himself ([635], page 593).
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- 6a. *The Kiev Russia*. Vsevolod, 1054-1093, reigned for 39 years.
- 6b. *Russia-Horde*. Ivan III, 1462-1505, reigned for

43 years. We see the two reign durations to be in good correspondence with each other.

6.1a. *The Kiev Russia*. Vsevolod was married to a Greek princess; the first mention of the famous “Monomakh’s Hat” is associated with his reign; he presumably received it from the King of the Greeks “as a ransom”, according to the legend. Nowadays the legend in question is naturally presumed “erroneous”, since there had allegedly been no large-scale campaigns against Constantinople in Vsevolod’s reign. The Greek emperor who had given him the hat was called Constantine Monomakh, hence the name.

■ 6.1b. *Russia-Horde*. Ivan III is married to Sophia Palaiologos, the Greek princess. He introduces such attributes of royal power as the orb and Monomakh’s hat. This hat is drawn on the head of Metropolitan Iona as represented in an icon; it distinguishes him from the rest of the Muscovite metropolitans. In 1452 Constantinople falls into the hands of the Ottomans, or the Atamans, whose troops set forth from Russia (see CHRON5 for more details). The legend of “the ransom” as related above instantly becomes understandable.

7a. *The Kiev Russia*. Vladimir Monomakh, 1093-1125, reigned for 32 years. He was baptised Vassily ([632], page 392).

■ 7b. *Russia-Horde*. Vassily III, 1505-1533, reigned for 28 years. Note the coinciding names and the good correspondence between their reign durations.

7.1a. *The Kiev Russia*. Vladimir Monomakh was the son of a Greek princess, which is emphasised by his actual nickname. Vladimir Monomakh would be drawn wearing Monomakh’s Hat and holding a royal orb; he was called “Czar”.

■ 7.1b. *Russia-Horde*. Vassily III is the son of a Greek prince who used to wear Monomakh’s Hat and was often drawn wearing it.

8a. *The Kiev Russia*. The two brothers Mstislav and Yaropolk, 1125-1139, reigned for 14 years.

■ 8b. *Russia-Horde*. The Reign of the Seven Boyars (*Semiboyarshchina*), 1533-1547, lasted for 14 years. We see a good correspondence in the reign durations.

9a. *The Kiev Russia*. Vsevolod, 1139-1146, reigned for 7 years.

■ 9b. *Russia-Horde*. Ivan IV, 1547-1553, died in 1557, reigned for 6 or 10 years. This is the first reign of the “Terrible King” (see Chapter 8 for details). The durations of these reigns are rather similar.

10a. *The Kiev Russia*. Izyaslav, 1146-1155, reigned for 9 years.

■ 10b. *Russia-Horde*. Dmitriy, an infant, 1553-1563, reigned for 10 years. This is the second year of the “Terrible King”. The reign durations correlate with each other well.

11a. *The Kiev Russia*. Youri Dolgoroukiy, 1148-1157, reigned for 9 years.

11b. *Russia-Horde*. Ivan, an adolescent, together with the Zakharyins, the Yourievs and the *oprichnina* terror of 1563-1572, 9 years altogether. This is the third reign of the “Terrible King”. The reign durations are in good correspondence.

12a. *The Kiev Russia*. Izyaslav Davydovich + Mstislav Izyaslavich, 1157-1169, reigned for 12 years in Kiev. Next came a period of civil unrest, marking the end of Kiev as a capital. This pair of rulers (father and son) appears to comprise a separate short dynasty of their own.

■ 12b. *Russia-Horde*. Simeon-Ivan, 1572-1584, reigned for 12 years. This is the fourth and last period of the “Terrible King’s” reign, and we notice a good correspondence between the reign durations.

13a. *The Kiev Russia*. Andrei Bogolyubskiy, 1157-1174, reigned for 17 years. The end of the Kiev Russia.

■ 13b. *Russia-Horde*. Fyodor Ioannovich (Ivanovich), 1484-1498, reigned for 14 years. His reign was followed by the famous strife of

the XVI century. This is the end of the Yaroslavichi dynasty (the descendants of Yaroslav). The reign durations are in good concurrence.

COMMENTARY. The shift of dates equals 350 years here and not 400; nevertheless, the blinding of Prince Vassilko of Terebovl is an obvious duplicate of the blinding of Great Prince Vassily II. Bear in mind that the chronicle pays a great deal of attention to this event for some reason, despite the fact that Prince Vassilko of Terebovl isn't famous for any actions at all. Moreover, the *Povest Vremennyh Let* even interrupts its brief annual narration here, and devotes a whole four pages and nineteen illustrations to the "blinding of Vassilko" ([716], pages 95-99). This narrative text looks so odd in its capacity of a passage from a chronicle that it is even presumed to be an apocryphal insertion of a literary character. On the other hand, the blinding of Vassily II was also reflected in a great many Russian sources as an event of great importance – there is even an independent literary work entitled *Story of the Blinding of Vassily II* ([635], pages 504-521).

13.1a. *The Kiev Russia.* Andrei's name is Bogolyubskiy, which translates as "one who loves God".

■ 13.1b. *Russia-Horde.* Fyodor is presumed to have been a very pious ruler and "one who had truly loved the Lord" (see details below).

COMMENTARY TO 13.1b. "In 1588-1589 Moscow was buzzing with rumours ... near the end of 1588, the Papal apocriary in Krakow had sent two sensational dispatches to Rome. The first one reported that the "Muscovite" [Czar Fyodor – Auth.] had given orders to subject his brother-in-law to a baculine chastisement in an argument, but the latter pulled out his knife and stabbed the Czar twice; the monarch was reported to be in a grave condition as a result. The second dispatch contained a perfectly unveracious rumour about the murder of Fyodor by his courtiers ... the news from Moscow also became reflected in the official correspondence of Sapega, the Lithuanian Chancellor ... Two months later, the Lithuanian Vice-Chancellor A. Barakovskiy had sent an epistle to the Polish envoy in Rome that contained a number of

new fascinating details ... the gist of the matter was that the Czar had hit his brother-in-law with a rod during an argument, and got stabbed a few times in return. The King was said to be in a serious condition" ([777], pages 40-41).

These events (or rumours) must have become reflected in the biography of Andrei Bogolyubskiy (a phantom reflection of Fyodor). In this duplicate they transformed into "the murder of Andrei by a group of boyars".

COMMENTARY TO 13.1b. "Fyodor had been borne down by the affairs of state, seeking refuge in religion, spending a lot of time in daily prayers, often climbing the belfry to ring the bells personally; once a week he would make a pilgrimage to one of the nearby monasteries ... some of his exalted partisans had ascribed to him the gift of clairvoyance" ([777], page 21). In the eyes of certain Russian writers of the epoch of the Great Strife, Fyodor had been "a holy hermit enthroned" (ibid).

Our motion forward along the historical timeline of the Moscow Russia has brought us to the epoch when the power in the state was seized by the Romanovs. Let us jump ahead and relate our reconstruction of this epoch in brief.

Fyodor was succeeded by Boris Godunov; the XVII-XX century historians describe him as an old and experienced politician who had enjoyed a great influence even in the time of Ivan the Terrible. He is presumed to have been the de facto ruler of the country on behalf of Fyodor Mikhailovich over the 14 years of the latter's reign. Our analysis also demonstrates that the biography of Godunov became seriously distorted under the Romanovs, qv in CHRON4, Chapter 9.

According to our reconstruction, Czar Boris ("Godunov") had been a very young man – miles away from his Romanovian image of the "old and seasoned politician", which belongs to an altogether different prototype, namely, his maternal uncle by the name of Dmitriy Godunov. According to our reconstruction, the latter had been the brother of Irina Godunova, the wife of Czar Fyodor Ioannovich. Queen Irina was therefore the mother of Boris "Godunov", and not his sister, which makes Boris Fyodor-

ovich “Godunov” the most likely candidate for the lawful son and heir of the previous Czar, Fyodor Ivanovich. This means that he had died at a much earlier age than it is presumed by the adherents of the Millerian-Romanovian history. A propos, this explains the strange fact that his heir, Fyodor Borisovich, had still been an infant guarded by his mother at the time of Boris’s death.

It is common knowledge that a great civil unrest began in the reign of Boris “Godunov”. Dmitriy Godunov, old and experienced in court affairs, had already been dead by that time; according to our reconstruction, the throne was occupied by the young king Boris “Godunov” at the time. This is when we see the advent of another contender to the royal title – Prince Dmitriy, the so-called “False Dmitriy” (*Lzhedmitriy*).

Romanovian historians declared him an impostor who had borne no relation to the royal family whatsoever; however, our reconstruction makes it likely that he had been the son of one of the previous Czars – namely, Ivan Ivanovich, therefore a rightful claimant. Our hypothesis makes Czar Ivan Ivanovich one of the several Czars that became collated into a single figure of “Ivan the Terrible” by later Romanovian historians, qv in CHRON4, Chapter 8. The “False Dmitriy-to-be” was raised in the family of the Zakharyins-Romanovs, who were the rulers during this period. Ivan Ivanovich was subsequently dethroned and had accompanied Czar Ivan-Simeon; his death came in 1581, qv in CHRON4, Chapter 8.

Further events unfurled in the following manner. Prince Dmitriy = “The False Dmitriy” had attempted to seize the throne; the attempt was successful. Although Dmitriy had suffered defeat in open military confrontation, he must have had allies in Moscow, since Czar Boris “Godunov” had apparently been poisoned (died as he stood up from the table). Therefore, Dmitriy’s enthronement is a result of the boyar conspiracy. The boyars had killed the infant monarch Fyodor Borisovich and his mother, letting Dmitriy into Moscow. We agree with the standard version in general.

It is presumed that about a year after his enthronement, Dmitriy got killed as a result of yet another boyar conspiracy organised by Vassily Shouyskiy, who makes himself Czar.

However, we are of the opinion that Dmitriy had really managed to survive; his re-appearance is considered to have been the advent of another “False Dmitriy” by the modern historians – the so-called “Thief from Tushino”, after the name of his royal residence. By the way, some of the most distinguished boyars had been members of his court. He got killed eventually.

The Zakharyins-Romanovs had originally supported Dmitriy, but betrayed him after his first enthronement, declaring their support of Shouyskiy. Filaret Nikitch Romanov was chosen Patriarch in the camp of the “impostor”, despite the fact that there had already been a living patriarch by the name of Iov in Moscow. After the death of Dmitriy, the civil war raged on even harder; the Polish troops had remained in Moscow for a long time.

When the Poles were finally ousted, the Romanovs succeeded in making Mikhail Romanov Czar. The circumstances of this election are very obscure indeed, likewise the entire reign of his ruler. Let us simply point out that Filaret was made Patriarch twice, the second time already after the election of Mikhail. Someone must have tried to hush up his alliance with Dmitriy, but to no avail; thus, Filaret’s first Patriarchal election is a well-known fact ([372]).

It is easy to understand why the Romanovs became supporters of the version about “prince Dmitriy being an impostor” when they had come to power, despite their having been in the camp of his supporters initially. They may even be the authors of this version! The supporters of Czar Boris (“Godunov”) may have accused Dmitriy of having been a “renegade priest”, or someone who had given monastic vows and broken them – this would invalidate a person’s claims to the throne in their opinion. They would have no reasons to doubt his being a prince; it is a well-known fact that Dmitriy’s mother, Maria Nagaya, confessed to her motherhood several times, with many people present. It is usually presumed that she made a denouncement after the murder of Dmitriy; however, her real words testify to the opposite ([372]). However, declaring Dmitriy an impostor was vital for the Romanovs, since Dmitriy’s four-year-old son had still been alive when Mikhail Romanov was elected – the lawful heir to the throne, unlike the Romanovs.

On the other hand, the supporters of Boris “Godunov” would hardly benefit from planting this rumour, seeing as how Boris had been a perfectly legitimate ruler and heir to the throne with no reasons to accuse Dmitriy of being an impostor. Having come to power, the Romanovs started to use the name Godunov for referring to Boris (his mother’s maiden name). They also ascribed to him a political ploy of their very own, namely, spread the rumour that Dmit-

riy was called impostor by Boris himself. They also removed all possible obstacles to the throne, having disposed of the young son of “the impostor Dmitriy”, and, possibly, of Czar Dmitriy Ivanovich himself, qv in CHRON4, Chapter 9. Despite the fact that the four-year-old prince had really been the rightful heir to the throne, he was hanged on the Spasskiye Gates; his death was thus made known to the general public ([183], Volume 2, page 159; also [436], page 778).

Our hypothesis

1. RUSSIA AND THE HORDE

1.1. Different points of view

Let us remind the reader that there are two different viewpoints that concern the interactions between Russia and the Horde.

The first one was introduced by the XVIII century historians (Miller, Bayer and Schlezer); that is the very version that is taught in schools nowadays. According to this version, the entire state of Russia, originally populated by the Slavs, fell into the hands of foreign invaders (the Mongols and the Tartars) in the first half of the XIII century; they presumably came from the faraway steppes where one finds Mongolia nowadays. Let us remind the readers right away that the state of Mongolia was formed as late as in the XX century. Its level of technical and military development remains rather low to this very day. This can hardly be regarded as solid argumentation, but these days one finds it next to impossible to imagine that this country had been one of the most powerful aggressors in the Middle Ages, an empire that had conquered “half of the world”, whose influence had reached as far as Egypt and Western Europe. One can only assume that this powerful empire had degraded in some strange way. Scaligerian history offers us lots

of similar examples: kingdom of Babylon fallen into oblivion, the decline of the Roman Empire, mediaeval Europe sliding into barbarism and ignorance in the dark Middle Ages and so on.

However, there is another point of view. The matter is that the consensual theory about the Mongolian conquest and the Mongolian yoke isn't supported by any Russian source whatsoever, which doesn't preclude anyone from teaching it in schools and refer to Russian chronicles for support. Some historians were of the opinion that Russia and the Horde had been two independent states that co-existed around the same time as empires equal in their power, whose balance of forces would shift one way or another over the course of time. The famous historian L. N. Gumilev, for instance, used to write about it ([211]).

We find it needless to cite Gumilev's argumentation herein – interested readers can study his works themselves. We must however note that we strongly disagree with his so-called “passionarity theory”. His opinion is that this mysterious passionarity results in cyclic recurrence of historical events. However, this “cyclic recurrence” is of a phantom nature and results from the errors inherent in the Scaligerian chronology. Nevertheless, Gumilev must be credited with having been the first one to declare openly that the theory of the Mongol and Tartar yoke in Russia in its consensual Millerian version isn't based on any

documental information whatsoever, since neither Russian, nor foreign historical sources confirm it in any way at all. In particular, Gumilev made a very reasonable observation in one of his public lectures that were read in the USSR AS Kurchatov Institute of Atomic Energy in particular and attended by one of the authors in the early 80's, namely, that the entire theory of the Mongol and Tartar yoke in Russia dates to the XVIII century; its authors had been foreign (Bayer, Miller and Schlezer), and they tailored their theory to fit the popular theories about the alleged "slavish origins of the Russians".

History of the Cossacks by A. A. Gordeyev ([183]) can also be regarded as an important contribution into the analysis of the relations between Russia and the Horde. Gordeyev demonstrated that the predecessors of the Russian Cossacks had once been part of the "Tartar and Mongol" army, basing his research on the Western European descriptions of Mongolia and on a number of Russian sources.

Our own study of historical sources, Russian as well as foreign, has brought us to the conclusion that both Gumilev and Gordeyev were on the right track; however, they didn't manage to comprehend the issue in question in its entirety.

1.2. Our hypothesis formulated in brief

The key to the mysteries of Russian history is the simple fact that *the Mediaeval Mongolia and Russia were really the same state*. In particular, we are referring to the following hypothesis of ours.

1) The mediaeval Mongolia was a multinational state whose borders had initially been the same as those of the Russian Empire. *Russia has never been conquered by any foreign invaders*. The original population of Russia consisted of the same ethnic groups as one finds inhabiting its territory to this day – the Russians, the Tartars etc.

2) The very name "Mongolia" (or "Mogolia") is likely to be a derivative of the Russian word for "many" (*mnogo*), which is also related to such Russian words as *mnogo*, *moshch*, *mog* and *mnozhestvo* ("many", "might", a past tense form of the verb "can" and "multitude", respectively). Alternatively, it may be a derivative of the Greek word *megalion*, or "the great", according to N. M. Karamzin and a number of other

authors; however, it is possible that the word *megalion* also derives from the Slavic word *mnogo*. We don't find the names "Mongolia" or "Mogolia" in any Russian historical sources – however, said sources often mention "The Great Russia". It is a known fact that foreigners had used the word "Mongolia" for referring to Russia. We are of the opinion that this name is merely a translation of the Russian word for "great".

Linguists consider the term "*Velikorossiya*" (or "*Velikaya Rossiya*") to be a carbon copy of the Greek formula "*Mega Rossiya*". The *Etymological Dictionary of the Russian Language* by M. Fasmer, for instance, tells us that the term "The Great Russia" ("*Μεγαλη Ρωσσια*") was coined by the Constantinople patriarchy ([866], Volume 1, page 289). However, the origins of the word may just as well be Russian. At any rate, what we see is that the old Greek name for Russia used to begin with the word "Mega" – a possible derivative of the Russian words *mog*, *moshch* and *mnogo* as mentioned above. They may have transformed into "Mogolia" and then "Mongolia" over the course of time.

3) The so-called "yoke of the Tartars and the Mongols" is a wrong definition of a specific period in Russian history when the entire population of the country was separated into two primary strata – the civil population ruled by the Princes, and the Horde (or the regular army) ruled by military commanders (Russians, Tartars etc). The Horde had obeyed the power of the Czar, or the Khan, who was also the head of the state. There were therefore two active administrations in Russia during that period: military (functioning within the Horde), and civil (local).

4) It is a commonly known fact that Russia had once paid tribute to the Horde – a tenth of all property and a tenth of all populace. Nowadays it is presumed to prove Russia's dependent position under the yoke of the Tartars. We are of the opinion that this tribute should really be called a tax paid by the people in order to keep a regular army, a. k. a. the Horde, twined with the obligatory recruitment of young people. Cossacks would get drafted in childhood and never return home; this recruitment was the very "tribute of blood" that had allegedly been paid to the Tartars by the Russians. This practice had also existed in Turkey up until the XVII century, being the furthest thing from the "tribute paid to the conqueror by an enslaved nation". The Empire used to keep a reg-

ular army in this manner; refusal to pay would naturally ensue punitive expeditions sent to the rebellious regions. These expeditions are what historians present as “Tartar raids” nowadays; they would obviously lead to violent excesses and executions at times.

5) The so-called “conquest of Russia by the Mongols and the Tartars” is of a figmental nature. Nobody had conquered Russia – the phenomenon known under the name of the “yoke” nowadays had really been an internal process that involved the consolidation of Russian principalities and the aggrandizement of the Khans’ (Czars’) power. We shall discuss this “conquest”, or unification, of Russia that took place in the XIV century below.

6) The remnants of the regular Russian army (Horde) have survived until our day, still known under the name of the Cossacks. The opinion of certain historians that the Cossack troops consisted of serfs who either ran away or were deported to the Don region in the XVI-XVII century quite simply doesn’t hold water. In the XVII century the Cossacks lived all across Russia – the sources that date to the epoch in question mention Cossacks from the regions of Yaik, Don, Volga ([183], Volume 2, pages 53 and 80), then Terek, Dnepr, Zaporozhye and Meshchera ([183], Volume 2, page 76), Pskov ([84], page 73), Ryazan ([362], Volume 5, Chapter 4, page 230; also [363], Volume 5, page 215), as well as city Cossacks, or ones residing in cities ([183] and [436]). One also finds mentions of Cossacks from the Horde, the Azov region, the Nogai Steppe etc ([362], Volume 5, page 231).

We must inform the reader that, according to *The Cossack Dictionary and Handbook* ([347], see under “The Zaporozhye Cossacks”), the Dnepr or Zaporozhye Cossacks were known as the Horde Cossacks before the XVI century. Furthermore, “the Lower Zaporozhye was known as the *yurt* (homeland) of the Crimean Cossacks” ([347], page 257). This once again confirms our hypothesis that the Cossacks (whose actual name might derive of the Russian word “*skakat*”, “to ride”. Also, the word *yurt* translates as “dwelling”, “homeland” etc; Cossacks frequently used the word in the names of their settlements and encampments. The Mongolian word *yurt* may a possible derivative of “*orda*” or “*rod*” (“horde” and “clan” or “genus”, respectively); it is a Cossack term. One sees the it in such sentences as “the Zaporozhye Cossacks didn’t let their

former interamnian *yurt* between Dnepr and Bug fall into the hands of the Turks... apparently, the governorship of Crimea didn’t consider the severance of official duty bond with its Cossacks in the Horde to be a sufficient reason for depriving them of their old *yurt*” ([347], page 256).

We could also try to find out about the Cossacks mentioned by N. M. Karamzin. It would be expedient to use the name index compiled by P. M. Stroyev for this purpose ([362], Volume 4, page 323). We find the following:

Cossacks from Dnepr, the Cherkasses from Kanev, Cossacks from the Lesser Russia, the Zaporozhye, Don, Volga, Meshchera, Gorodetsk (also known as *Kasimovtsy*), the Horde, the Azov Region, the Nogai Steppe, Terek, Yaik and Perekop ([347], page 254), Belgorod ([347], page 254) and the cities.

Nowadays there are Tartars in the Nogai and the Kasim regions – could Karamzin have called them Cossacks? Apparently, the two words were synonymous in the Middle Ages, by and large.

It appears that “as late as in the end of the XVI century, the Zaporozhye Cossacks had still seen no reason to be hostile towards their neighbours and past allies. The Cossacks had left the Khans, since the latter had been falling under the Turkish influence. The two parties had initially coexisted peacefully; the Cossacks would even take part in the competition between the political parties at the Crimean court... however, the influence of the Turks over the Khans had become too great, and the former kinship with the Cossacks was forgotten... the Cossacks were finding it more difficult with the year to deal with the Khans; however, the final severance wouldn’t follow until much later” ([347], page 256).

7) The royal dynasty of Ivan Kalita (Caliph) regnant in the XVI-XVI century is the dynasty of the Horde’s Czar Khans, and can therefore be called the Horde dynasty. This is the term used by the authors of the present book; we must however reiterate that it had been a Russian dynasty and not a foreign one.

8) The unique Horde period in history of Russia spans the XIII-XVI century, ending with the Great Strife of the early XVII century. The last ruler of this dynasty had been the Czar-Khan Boris “Godunov”.

9) The Great Strife and the civil war of the early XVII century ended with the ascension of a princi-

pally new dynasty – the Romanovs, who came from the West of Russia – allegedly, from Pskov. The old dynasty had been defeated in the civil war of the XVII century; this signifies the end of the Horde epoch. However, some remnants of the Horde had existed as independent states up until the XVIII century. The last one had been conquered by the Romanovs in the war with “Pougachev”. A new epoch began in the XVII century; the one that had preceded it became declared the “famous Great Yoke of the Mongols and the Tartars”. Scaligerian-Millerian history misdates this change of epochs to the end of the XV century.

10) The new dynasty of the Romanovs needed to strengthen its authority, since other descendants of the old Horde dynasty had still existed and made claims for the throne. The Khans of Crimea and other surviving descendants of the Horde Czars from the Cossack clans must have been among them. The Romanovian dynasty was therefore faced with the necessity of presenting the Khans as the historical enemies of Russia; this resulted in the creation of the historical theory about the military opposition between Russia and the Horde, or the Russians and the Tartars. Romanovs and their tame historians have declared the Horde dynasty of the Russian Czars alien and “Tartar”. This has changed the entire concept of the Horde epoch in ancient Russian history; the Romanovs have planted the “enemy figure” – a foe that needed to be crushed. Thus, having altered no actual historical facts, they have greatly distorted the role of the Horde in Russian history.

11) The Tartars have naturally been one of the ethnic groups living in Russia, as is the case today. However, the contraposition of the Russians and the Tartars as two opposing forces, the latter the victors and the former, the defeated party, is an “invention” of later historians introduced in the XVII-XVIII century. They were the ones who had distorted Russian history and thought up the scenario of “Slavic Russia” conquered by the “Tartar Horde”.

12) The famous White Horde can be identified as the White Russia, or Byelorussia. A propos, this name had implied a much greater territory than that of the modern Byelorussia; the entire Moscovia was known as the White Russia in the XV-XVI century, for example ([758], page 64). This might be the reason why the Czar in Moscow had been known as the White

Czar. The Volga region had been the domain of the Golden Horde; it had also been known as Siberia in those days, hence the name of Simbirsk, a town on the Volga. The third most important Horde was known as the Blue Horde; its territories had included the modern Ukraine and the Crimea. The toponym of the name might have something to do with “Blue Waters”, cf. the name of river Sinyukha (“The Blue”), a tributary of the Southern Bug ([347], page 257).

13) The distortion of the old Russian history had led to several geographical shifts that concerned a number of well-known mediaeval names. In particular, Mongolia had travelled a long way to the East, and the peoples inhabiting the territory in question were “designated to be Mongolian”. Historians remain convinced about the fact that modern Mongolians descended from the very same Mongols that had conquered the entire Europe and Egypt in the Middle Ages. However, insofar as we know, there wasn’t a single ancient chronicle found anywhere in Mongolia that would mention the expansion campaign of the Great Batu-Khan and his conquest of a land called Russia far in the West. The name of Siberia had followed Mongolia eastwards.

The readers must become accustomed to the uncommon concept that geographical names would drift from place to place in the Middle Ages; this process had only stopped with the invention of the printing press and the mass production of uniform books and maps, which had naturally led to the “solidification” of the names used for nations, cities, rivers and mountains. This process had more or less finished by the XVII-XVIII century, when the prototypes of the modern textbooks were published.

We shall stop here for a short while; the key elements of our hypothesis about Mongolia and Russia-Horde being a single state in the XIII-XVI century. Let us turn to the documents now.

2.

THE ORIGINS OF THE MONGOLS AND THE TARTARS

2.1. Ethnic composition of the Mongolian troops

Western documents contain direct indications that the name “Tartars” had once been used for referring to the Russians. For instance: “Roussillon’s documents

often mention ‘White Tartars’ alongside the ‘Yellow Tartars’. The names of the ‘White Tartars’ (Loukiya, Marfa, Maria, Katerina and so forth) betray their Slavic origins” ([674], page 40).

We find out that even before the “conquest” of Russia, “the Mongolian troops contained a number of Russians led by their chieftain Plaskinya” ([183], Volume 1, page 22).

“Rashed ad-Din mentions that Tokhta-Khan’s army had included ‘Russian, Cherkassian, Kipchakian, Majarian and other regiments’. The same author tells us that it was a Russian horseman from Tokhta-Khan’s army who had wounded Nogai in the battle of 1300... Al-Omari, the Arabic author, reports that ‘the sultans of this country have armies of Cherkasses, Russians and Yasses’” ([674], pages 40-41).

It is known that the Russian Princes accompanied by their troops used to be part of the Tartar army, no less ([674], page 42). “A. N. Nasonov had been of the opinion that already in the first years of the Great Yoke, the *darougi* (“Mongolian” troop leaders) had been recruiting Russians from the ranks of the populace governed by a local *baskak* (governor-general)” ([674], page 42).

Let us point out the obvious similarity between the words “*darougi*” and “*drougi*” or “*drouzhinniki*” – this is how the elite troops of the Princes were called in the Russian army. They would obviously be in charge of recruiting new soldiers – which makes them likely to be identified as the “Mongolian” *darougi*.

Historians are of the opinion that the participation of the Russians in the Tartar army had been of a compulsory character – however, they still admit that “the obligatory service in the Tartar army must have happened at the initial phase; further on, Russians participated as mercenaries” ([674], page 43).

Ibn-Batouta tells us “there were many Russians in Saray Berk” ([674], page 45). Furthermore, “Russians had constituted the majority of the Golden Horde’s military personnel and workforce in general” ([183], Volume 1, page 39).

Let us reflect for a moment and imagine just how nonsensical the entire situation is. The Mongolian victors arm their “Russian slaves”, who serve in the army of the invaders without any qualms whatsoever, and “constitute its majority” on top of that. Bear in mind that the Russians had presumably just been defeated

in an open battle. Even in Scaligerian history we don’t see any examples of masters arming slaves; the victorious party would, on the contrary, seize all the weapons of the defeated enemy. In all known cases of former enemies serving in the armies of their conquerors, the former had been a puny minority, which would naturally be considered untrustworthy.

What do we learn about the composition of Batu-Khan’s troops? Let us quote:

“Batu-Khan’s army was described in the reminiscences of the Hungarian king and his letter to the Pope... The king had written the following: ‘When the entire land of Hungary was devastated after the plague-like invasion of the Mongols, all sorts of infidel tribes had gathered round it like wolves around a sheep-fold – Russians, Brodniki from the East [a Slavic tribe from the Azov region – Transl.], Bulgarians and other heretics from the South’” ([183], Volume 1, page 31).

Let us ask a simple question: where are the Mongols? The king mentions Slavic tribes exclusively – the Russians, the Brodniki and the Bulgarians. If we are to translate the word “Mongol” from the King’s missive, we shall end up with the invasion of “the great (Mongol = Megalion) tribes from the East” as mentioned above. We can therefore recommend the readers to translate the word “Mongol” into “the great” upon encounter, which shall leave us with a reasonable and understandable text with no mention of faraway invaders from a distant land near the Chinese border. A propos, none of the documents contain a single reference to China.

“The borders [of Mongolia – Auth.] needed to be guarded against Poland, Lithuania and Hungary in the West. Batu-Khan had founded military settlements for the observation and protection of borders; the settlers had formerly been residents of Russian principalities... These settlements had guarded the entire territory of the Horde from the West. More military settlements were founded in the neighbouring Mongolian *uluses* (principalities) of the Great Khan and the Khan of Central Asia; they were located along the banks of Terek and Yaik... among the Terek settlers there were Russians, tribes from the Northern Caucasus, Cherkasses from Pyatigorsk and the Alanians... The strongest line of defence... was needed to be built on the west bank of the Don... and in the North-Western principalities, the so-called *Chervonnyy Yar*...

this region became the new homeland of a large group of ethnic Russians... There were lines of postal communication between Saray, the capital, and faraway provinces in every direction, their length reaching thousands and thousands of miles... there were *yamy* [courier stations – *Transl.*] every 25 verst [1 verst = 3500 ft. – *Transl.*]... there were boat and ferry services on every river, run by the Russians... the Mongols had no historians of their own” ([183], Volume 1, pages 41-42). The word *yama* gave birth to the word *yamshchik* (courier). This postal communication system had existed until the end of the XIX century, and only became obsolete with the introduction of railroads.

One can therefore see that the Russians had occupied key positions everywhere in the Golden Horde, or the Mongolian state, controlling roads and communications. Where were the Mongols? Giving orders, as historians are telling us? In that case, why weren't they overthrown by their armed slaves, who had also constituted the majority of the Mongolian army, controlled roads, ferries and so on? This appears very odd indeed. Wouldn't it make more sense to assume that the description in question relates the state of affairs in Russia, which hadn't been conquered by any invaders whatsoever?

Plano Carpini doesn't mention a single Mongolian governor in the account of his visit to Kiev, presumably recently conquered by the Mongols. Vladimir Yeikovitch remained the local military commander, which is the position that he had occupied before Batu-Khan's conquest ([183], Volume 1, page 42). The first Tartars were seen by Carpini when he had already passed Kanev. We learn of Russians occupying positions of power as well; Mongolians transform into ephemeral apparitions that no one ever sees.

2.2. How many Mongols were there?

Mongols as seen by contemporaries.

Mongolian and Russian attire of the epoch under study

History textbooks as used in schools are trying to convince us that the Mongols and the Tartars had been wild nomadic peoples with no literacy, who have swarmed the entire Russia and arrived from somewhere near the Chinese border on horses. It is pre-

sumed that there were “lots and lots” of these invaders. On the other hand, modern historians report things that contradict this point of view totally. The Tartars and the Mongols only occupy the top governing positions in their army; besides, there are “few of them” – the majority is Russian, *qv* above. It becomes perfectly unclear just how a handful of savages on horses could have conquered large civilized countries up to Egypt and made the inhabitants of said countries part of their army.

Let us turn to the records left by the contemporaries of the Mongols. Gordeyev gives a good overview of references to Mongols from the Western sources in [183].

“In 1252-1253 William Rubricus, envoy of Louis IX, was passing through Crimea accompanied by his entourage, on his way from Constantinople. He had paid a visit to Batu-Khan's camp and proceeded onwards into Mongolia. He recorded the following impressions of the Lower Don region: ‘Russian settlements permeate the entire Tartaria; the Russians have mixed with the Tartars and taken to their customs, likewise garments and lifestyle... The kind of head-dress worn by the local women is similar to what the French women wear; the hems of dresses are decorated with fur – ermine, squirrel and otter. Men wear kaftans and other short-skirted attire, with lambskin hats on their heads; their overcoats resemble their German counterparts” ([363], Volume 5, Chapter 4, commentary 400. N. M. Karamzin tells us directly that “the XIII century travellers couldn't even distinguish between the clothes worn in Russia and in the West” ([363], Volume 5, Chapter 4, page 210).

3.

THE “TARTAR AND MONGOL CONQUEST” AND THE ORTHODOX CHURCH

As we mentioned in the Introduction, historians report the following:

“At the very dawn of the Horde's existence, an Orthodox church was built in the Khan's headquarters. As military settlements were founded, Orthodox churches were built everywhere, all across the territory governed by the Horde, with the clergy called thereto and Metropolitan Cyril relocated to Kiev from Novgorod, thus completing the restoration of the pan-Russian ecclesiastical hierarchy... Russian Princes were



Fig. 3.1. Russian prisoners taken to the Horde. Old miniature from a Hungarian chronicle dated to 1488. One can instantly notice that the Mongols who take the prisoners away to the Horde are wearing Cossack hats. They also have distinctly Slavic faces and long beards. Apart from that, they are also wearing Russian clothes – long kaftans, boots and so on. The prisoners are wearing Western European clothes – knee-long clothes, shoes etc; we see no beards on their faces. Had this miniature been painted today, the Mongols would be depicted as typical Asians, and the Russian would look just like the “Mongols” from this miniature. However, the old artist had not yet known the Romanovian version about the “Tartar and Mongol yoke” in Russia, and simple-mindedly drawn whatever he saw in reality. Taken from [89], inset after page 128.

divided into Great Princes, Princes and Vice-Princes; there were also the Ulus Prince [Urus = Russia? – Auth.], the Horde Prince, the Tartar Prince, the Prince of Roads and the Prince of Folk... The Metropolitan had been given a great many privileges by the Mongolians – while the power of a prince was limited to his principality, the Metropolitan’s had been recognized in every Russian principality, including the tribes living in the steppes, or the actual domains of the nomadic *uluses*” ([183], Volume 1, page 37).

Our commentary is as follows: such actions from the part of the Mongol invaders, pagans to the very core, according to Scaligerian-Millerian history, is most bizarre indeed. The position of the Orthodox Church is even harder to understand, since it has always urged the people to resist the invaders, which is a known fact insofar as the veracious historical period is concerned. The Mongols are the single exception – they have received the support of the Orthodox church from the very beginning of the conquest. Met-

ropolitan Cyril comes to join Batu-Khan in occupied Kiev from Novgorod, which had not even been conquered at that time, according to historians. Our opponents will definitely start telling us about the corruption that reigned in the Russian church, and that the entire nation, princes, common folk and all, were either bought or broken. Basically, this is the core of the concept introduced by the XVIII century historians and shared by their successors. We think this highly unlikely.

We suggest a different approach to Russian history. It suffices to translate the word “Mongol” as “the great” – this instantly eliminates all absurdities, leaving us with quotidian realities of a normal state (and a great one, at that).

The hypothesis about the Mongols originating from the borderlands of the faraway China appears to be a rather late one. The mediaeval Hungarian author of the miniature one sees in fig. 3.1, for instance, draws the “Mongols” that lead captives to the Horde



Fig. 3.2. A Mongolian warrior as imagined by the historians of today who reconstruct the image from Chinese artwork. Old Chinese miniature; taken from [89], inset after page 128.

as Slavic characters dressed in Russian clothes, whereas their captives look distinctly European. The “Mongolian” conquerors have only been drawn “in the Chinese fashion” since the introduction of the theory about the “Mongol and Tartar Yoke” (qv in the XVIII century drawing shown in fig. 3.2).

According to N. M. Karamzin, “the Tartar supremacy resulted in the... ascension of the Russian clergy into prominence, the multiplication of monasteries and church lands – the latter neither paid taxes to the Prince, nor to the Horde, and flourished” ([363], Volume 5, Chapter 4, page 208; also [362], Volume 5, Chapter 4, page 223). Furthermore, “only a few of the monasteries that exist until this day have been founded before or after the Tartars; most of them date to their epoch” ([363], Volume 5, Chapter 4).

We see that most Russian monasteries were founded in the epoch of the “Mongolian” conquest. This is understandable; many Cossacks would take the vows after discharge from military service. This has been customary as recently as in the XVII century ([183]). Since the Cossacks were the military power of the Horde, the construction of many monasteries in the epoch of the Horde is perfectly natural from the point of the view of the state as well; the veterans

needed and deserved rest. The monasteries were therefore very wealthy and exempt from taxes ([363], Volume 5, columns 208-209; also [362], Volume 5, Chapter 4, column 223). They even had the right of tax-free trade (*ibid*).

4. COSSACKS AND THE HORDE

4.1. The Cossacks were the regular army of Russia (Horde)

Let us reiterate: the Cossacks had constituted the armed force of the Horde, or the “Mongolian” (Great) Empire. As we demonstrate herein, it is for this very reason that the Cossacks had lived all across the country and not just in the borderlands; the latter has been the case from the XVIII century and on. As the civil polity changed, the Cossack lands that lay adjacent to the border of the empire had kept their initial mili-



Fig. 3.3. Old German engraving of 1671 depicting Stepan Timofeyevich Razin wearing a ceremonial turban. The custom of wearing a turban had been shared by Russia and Turkey. An engraving from the annex to the “Hamburger Zeitung” of 1671. Taken from [550], page 134.



Fig. 3.4. A fragment of an engraving dating to 1671. Turban on the head of S. T. Razin. Taken from [550], page 134.

tary character to a greater extent. Hence the frontier geography of the Cossack settlements, which marked the borders of the Russian Empire in the XIX-XX century. As for the Cossacks who had lived in the country, those have either lost their martial culture eventually, or been edged out towards the borderlands, blending themselves with the inhabitants of the frontier settlements. This process must have started around the time of the Great Strife and the wars of the XVII-XVIII century, in particular – the ones fought against Razin and Pougachov, when the Horde dynasty, whose power relied on the Cossack troops, was deposed. Nevertheless, certain representatives of the old Horde dynasty had still remained amidst the Cossacks, with claims for the throne to make.

The wars with Razin and Pougachov had really been attempts to restore the former Horde dynasty in Russia (see CHRON4, Chapter 12 for more on the war with Pougachov). The documents that we have at our disposal nowadays imply that Stepan Timofeyevich Razin is likely to have been a person of noble birth and not a simple Cossack. The very fact that his name as written in documents contains a patronymic with a “-vich” is a hint all by itself – this form had been reserved for the most distinguished people in that epoch. There is foreign documental evidence in existence that refers to Razin as to the king of Astrakhan and Kazan ([101], page 329). In figs. 3.3, 3.4 and 3.5 one sees a German engraving of 1671 depicting Razin. We see a turban on his head, no less (see fig. 3.4). And this is by no means a blunder from the part of the artist or a fashion of the “simple Cossacks” – Great Princes of Russia and their courtiers used to wear turbans as well, qv in the two mediaeval engravings in figs. 3.6, 3.7 and 3.8 depicting the reception of foreign envoys in Russia. We see the Great Prince and his entourage in large turbans – likewise the Turkish sultans and their servitors (see fig. 3.9, for instance).

All the Russians portrayed in the old XVII century engraving as seen in figs. 3.10 and 3.11 wear turbans on their heads. The picture is from a “rare French edition entitled ‘Description of the Universe with Different Schemes of the World Attached’” ([105]). We see an old plan of Moscow with some Muscovites drawn below – six of them altogether, all wearing turbans.

More Russians in turbans can be seen in figs. 3.12 and 3.13.

Apparently, turbans had once been fashionable in Russia-Horde and were adopted in the Orient – Turkey and other countries; however, the Russians

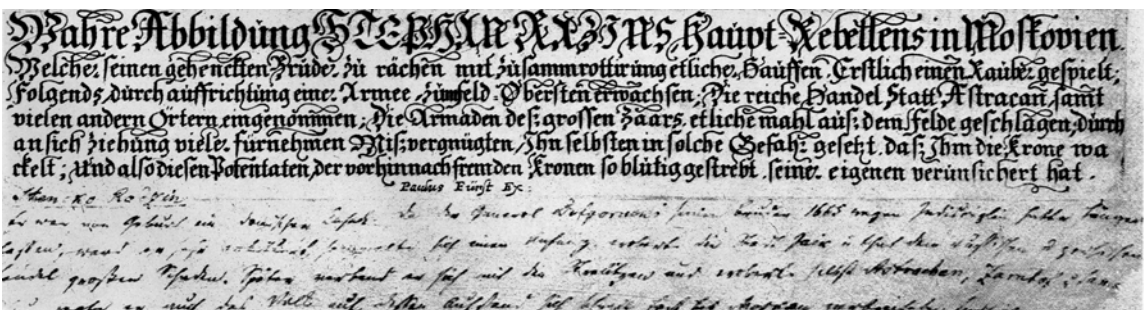


Fig. 3.5. German inscription underneath the engraving of 1671 depicting S. T. Razin. Taken from [550], page 134.



Fig. 3.6. The reception of a foreign envoy in Russia. Old engraving from an edition of S. Herberstein's "Notes on Moscovia" allegedly dating from 1576 (in reality, this edition of the book is more likely to date from the XVII century). Pay attention to the clothes worn by the Russian official, especially the huge turban with a feather on his head. At the background in the left we see Russian Cossack warriors wearing fur hats with feathers or turbans. Taken from [161], page 50.

Fig. 3.7. Another old engraving from Herberstein's "Notes on Moscovia" allegedly dating from 1576. We see the Great Prince of Russia receiving gifts. He is sitting on a dais and has a turban over his head. We see the boyar on his left wear a turban as well. We can see that turbans had once been common Russian headdress; however, the Turks have managed to preserve it for longer. Taken from [161], page 354.



Fig. 3.8. A close-in of a fragment of the previous engraving. Turban on the head of the Russian Great Prince. Taken from [161], page 354.





Fig. 3.9. A ceremony participated by Sultan Selim III. The sultan and his entourage all wear large turbans. The turbans worn by some of the Ottoman aristocrats resemble the tall headdress of the Russian boyars. Taken from [1465], page 29.

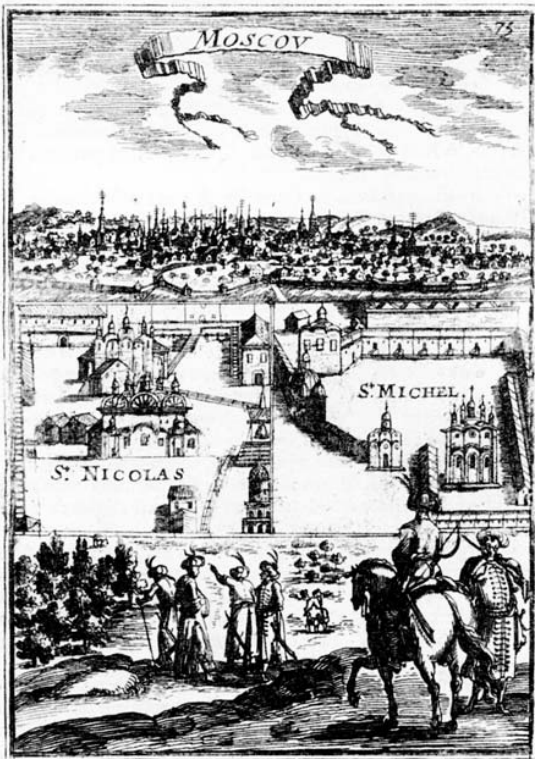


Fig. 3.10. An old map of Moscow from a rare book published by Alain Malais in Paris in 1683. The mediaeval artist put the word “Moscou” right above the city on the engraving. Above we see a panorama of Moscow as seen from across River Moskva. The two fragments in the middle depict parts of the Kremlin near the Nikolskiy and Arkhangelkiy cathedrals ([105]). At the bottom we see Muscovites wearing turbans. Taken from [105].

Fig. 3.11. A close-in depicting the mediaeval Muscovites wearing turbans and long Russian kaftans; they are armed with scimitars, bows and muskets. Taken from [105].



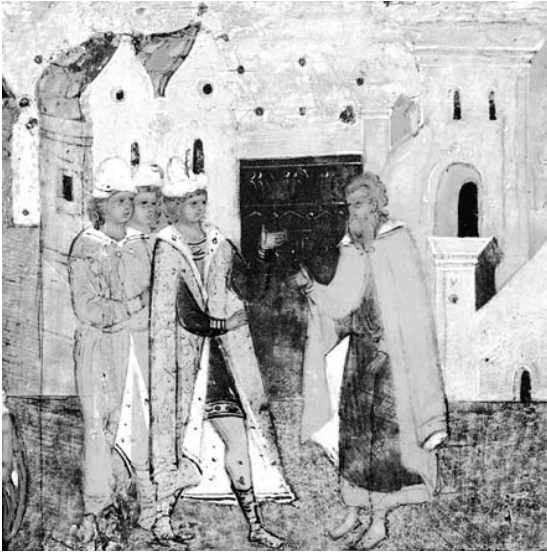


Fig. 3.12. Fragment of an old Russian icon dating from the XVI century entitled “Ksenia and her hagiography”. The icon was given to the Troitse-Sergiev monastery by Princess Kilikia Ushakova, and dates from 1551. We see three noble youths wearing the clothes of the Russian princes; their heads are covered with turbans with feathers. This is yet another proof of the fact that turbans were worn in Russia a long time ago – the custom only ceased to exist in the XVII century. Taken from [48], illustration 239.



Fig. 3.13. A close-in of a fragment of the icon. Russian youths in turbans. Taken from [48], illustration 239.

must have forgotten about them (or made forget after the Romanovian reforms), unlike the Eastern countries. One must point out that the Russian word for turban is *chalma*, and it derives from the Russian word *chelo* (“forehead”) – a very logical name for a headdress item.

It appears that the military remains of the Horde, or the Cossacks, were partially pushed back towards the borders of the empire after the military routs of the XVII and the XVIII century as non grata troublemakers. The military reforms of Peter the Great must have served the same purpose - namely, the introduction of mandatory draft and the reformation of the army.

If we open Kostomarov’s *Bogdan Khmelniitskiy* ([437]), we shall see that the Cossacks had fought alongside the Tartars, and the Tartars exclusively, since the latter are mentioned throughout the book as the allies of the former, the two being parts of the same army. Furthermore, the Cossacks and the Tartars were present in the Polish troops as well; one is under the impression that the entire Ukraine was filled with the Tartars in the middle of the XVII century. According to our hypothesis, the Tartars were the Cossacks that came from the South of Russia and elsewhere to aid their brethren from Zaporozhye.

Let us however point out that the actual word “Tartar” isn’t present anywhere in the official papers of the XVII century as cited by Kostomarov; however, we see the word Horde used gratuitously. The implication is that the remnants of the Russian “Mongol and Tartar Horde” had still been active on the territory of Russia in the XVII century. If we study the “*Belozertsovskiy Traktat*”, which is a pact signed between the Poles and the Cossacks cited by Kostomarov in [437], pages 545-548, we shall see the word Horde in the text – without any references to the Tartars anywhere. It is perfectly clear that any historian will associate the Horde with the Tartars – however, it may be that the people in question had in fact been Cossacks, since the Horde (“*Orda*” in Russian) translates as “army”.

We must also point out that Kostomarov’s book leaves one with the impression that all the Tartars spoke excellent Russian (either that, or all the Ukrainians, Russians and Poles were fluent Tartar speakers). No translators of any kind are mentioned anywhere.

We may encounter counter-argumentation along the lines of “how can historical documents possibly call Russians Tartars, when it is common knowledge that there is a nation by that name that exists to this day?” – If the word had once been used for referring to the Russians in general and Cossacks in particular, how did it change its meaning, and when did that happen?

The key to this is given in the “Chronicle of the Envoys Grigoriy Mikoulin, Nobleman, and Ivan Zinoviev, Clerk, and their Legation to England. 1600, May, 13-14 June 1601” published by Prince M. A. Obolenskiy in [759]. This chronicle contains a detailed account of the legation sent to England by Czar Boris in 1601-1602. In particular, it quotes the following dialogue between the Russian envoy Grigoriy Mikoulin and the Scottish ambassador in London:

“The [Scottish – Auth.] ambassador enquired of Grigoriy: ‘How is your Great Prince faring, and what about his relations with the Tartars?’ Grigoriy and Ivashko [diminutive variant of the name Ivan – *Transl.*] replied: ‘Which Tartars are you asking about? His Great Imperial Majesty has many men in his service – foreign Kings and Princes galore, and there are many Tartars, from the Kingdoms of Kazan and Astrakhan and Siberia, likewise hordes of Cossacks, Kolmats, and many more Hordes – the Nagais from beyond the Volga, and others from the lands of Kaziy, his servants them all” ([759], Volume IV, page 31).

One plainly sees that in the beginning of the XVIII century the Russian envoy couldn’t even understand the foreigner asking him about the interactions between the Tartars and Moscow. The Scotsman is using the term for some nation that is foreign to the state of the Muscovites, as it is used nowadays; however, the Russian ambassador uses it for referring to the subjects of the Russian Czar, naming several nations or communities that comprised Moscovia. Furthermore, he explicitly mentions the Cossacks among the Tartars, and calls their troops *hordes* – armies, in other words.

Au contraire, when the Russian envoy was speaking about Crimea, which is called a “Tartar” land by the modern historians, he didn’t mention any Tartars. Apparently, Tartars had been Russian subjects to him. Let us quote another passage from his dialogue with the Scotsman where the Russian envoy tells him about

the war with Crimea: “Our Great Monarch, Czar and Great Prince Boris Fyodorovich, Ruler of entire Russia, had asked the Lord for mercy and set forth against him [the king of Crimea – Auth.] with his royal hordes of the Russians and the Tartars, and many men from other countries as well” ([759], Volume IV, page 32).

Once again we see the Russians and the Tartars mentioned as subjects of the Russian Czar; there were foreigners in his troops as well, but this term isn’t used for the Tartars. The inhabitants of Crimea weren’t Tartars to the Russian ambassador.

Thus, the modern meaning of the word Tartar must date back to the Western European tradition; in the pre-XVII century Russia the term had meant the military communities of the Cossacks, the Kalmyks and the Tartars from Volga (in the modern meaning of the word). All of them had lived on the Russian territory; however, in the XVII century Europeans have started to use the term for the Muslims exclusively, and erroneously at that. This may have been done intentionally, when the Russian history in general was being distorted under the first Romanovs. German historians of the late XIX century write that: “The origins of the Cossacks are Tartar, the name and the institution as well... the Cherkes Cossacks were known so well that ‘Cherkes’ became a synonym of ‘Cossack” ([336], Volume 5, page 543).

4.2. Why the Muscovite rulers were accompanied by the “Tartars” rather than armies in military campaigns. The Tartars from Poland and Lithuania

Mediaeval Western Europeans often used the formula: “Such-and-such Muscovite ruler set forth on such-and-such campaign accompanied by his Tartars”.

Let us quote the following passage from a XVI century book by Sigismund Herberstein: “In 1527 they [the Muscovites – *Auth.*] set forth with their Tartars (?) (*mit den Tartaren angezogen*), which resulted in the famous battle of Kanev (?) (*bei Carionen*) in Lithuania” ([161], page 78). Question marks were put here by the modern commentators, who are obviously infuriated about the whole thing.

Another similar example is as follows. A mediaeval German chronological table published in 1725 in Braunschweig (*Deutsche Chronologische Tabellen*.



Fig. 3.14. "Warriors from a Tartar regiment in the first half of the XVIII century". Taken from [206], page 35.



Fig. 3.15. "Warriors from a Tartar regiment in the epoch of Stanislaus Augustus (late XVIII century)". Taken from [206], page 39.

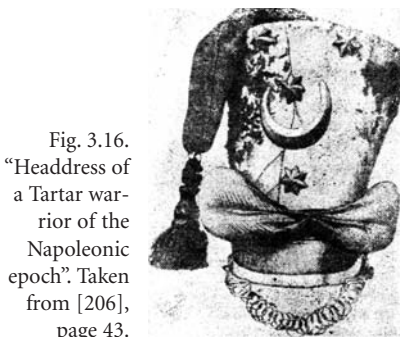


Fig. 3.16. "Headdress of a Tartar warrior of the Napoleonic epoch". Taken from [206], page 43.

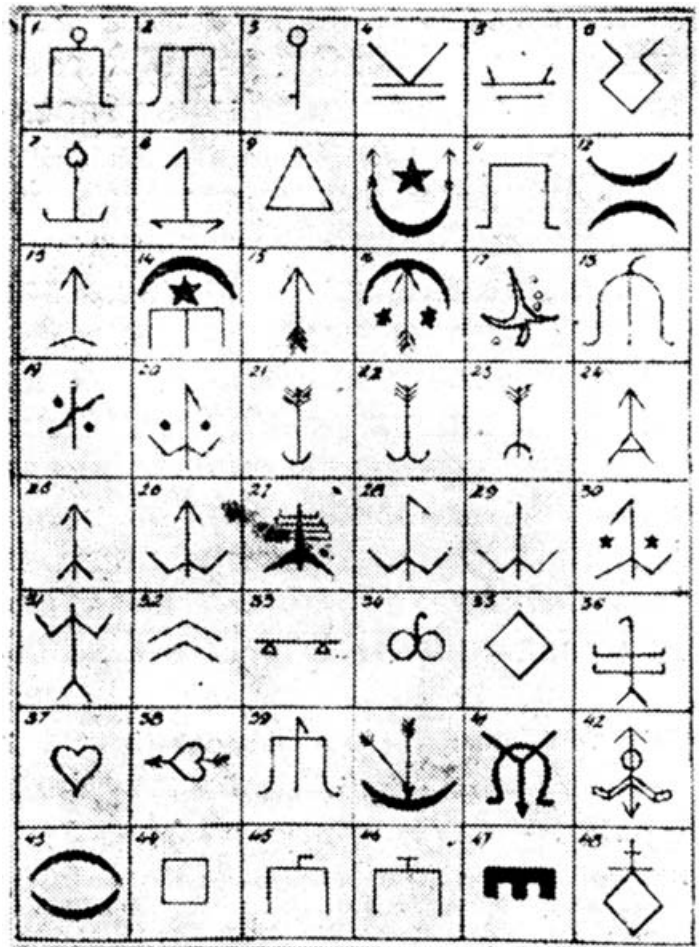


Fig. 3.17. "The crests (or the tamgas) of the Lithuanian Tartars". Taken from [206], page 156.



Fig. 3.18. Ancient Polish and Lithuanian crest of Leliv with two Ottoman crescents and a star. Taken from [487], page 21.

Braunschweig, Berleget von Friedrich Wilhelm Mener, 1725) tells us the following about Ivan the Terrible:

“Iohannes Basilowiz, Erzersiel *mit denen Tartarn*, und brachte an sein Reich Casan und Astracan” (Chronological Tables, 1533, page 159). The translation is as follows: “Ivan Vassilyevich had set forth and conquered Kazan and Astrakhan accompanied by his Tartars.”

Modern commentators are rather unnerved by this strange custom of the Muscovite rulers who are accompanied by some mysterious Tartars instead of an army. Our opinion is that the Tartars had been the very Cossack army (or Horde) of the Muscovite Czars. This instantly makes things a lot more logical.

Let us mention a rather curious book entitled *The Tartars of Poland and Lithuania (Successors of the Golden Horde)* ([206]). It is a collection of interesting facts that concern the large-scale involvement of the Tartars in the life of Poland and Lithuania – not only in the XVI century, but the XVII-XIX as well. It is significant that “in the early XIX century Tadeusz Czacki, one of the most prominent Polish historians, discovered an appeal of some sort in the archive, where the Polish and Lithuanian Tartars distinguish the representatives of the Jagiellonian by the name of the ‘White Khans’” ([206], page 17). Further also: “up until the middle of the XIX century, the Tartar populace living in Poland and Lithuania could be separated into three categories... the first and most privileged group was constituted by the offspring of the sultans and the murzas from the Horde. The title of the sultan was worn by members of just two clans of the Tartars in Rzecz Pospolita – the Ostryńskis and the Punskis. The eldest representative of each clan wore the title of Czarevich (normally worn by the heir to the throne); other Tartar clans were the descendants of the murzas, and their leaders wore the titles of Princes. Among the most distinguished princely clans we can name the Assanczukoviczes, the Bargynskis, the Juszynskis, the Kadyszevices, the Koryzkis, the Kryczynskis, the Lostaiskis, the Lovczyckis, the Smolskis, the Szyrinskis, the Talkovskis, the Taraszvyckis, the Ulans and the Zavickis... all of them were equal to the regnant nobility in rights” ([206], page 19).

One might wonder about the language spoken by the Tartars in Poland and Lithuania. It turns out that

the Tartars had “coexisted with the Christians peacefully. They spoke Russian and Polish and dressed just like the local populace. Marriages with Christians were rather common” ([206], page 28). Also: “Mosques with crescents of tin and gold were nothing out of the ordinary in the Eastern regions of Rzecz Pospolita... some of them resembled village churches” ([206], page 61). “Another interesting and long forgotten custom is the use of Tartar regimental gonfalons for the decoration of mosques... the Tartars used written sources of religious knowledge known to us as handwritten qitabs and chamails... the qitabs were written in Arabic, but the texts were in Polish or Byelorussian” ([206], page 72). “After the deposition of the Romanovs, the Committee of Polish, Lithuanian, Byelorussian and Ukrainian Tartars is formed in Petrograd” ([206], page 87).

Let us cite a number of old illustrations taken from [206]. In fig. 3.14 we see some soldiers from a Polish Tartar regiment as they looked in the first half of the XVIII century. In fig. 3.15 we see the soldiers from a Tartar regiment dating to the epoch of Stanisław August (the late XVIII century). In fig. 3.16 we see the headdress of a Polish Tartar soldier of the Napoleonic epoch. This headdress (with a crescent and a star) was worn by “the soldiers of the Tartar regiment in Napoleon’s army [sic! – *Auth.*]” ([206], page 45). In fig. 3.17 we see the coats of arms (the so-called *tamgas*) of the Lithuanian Tartars.

In fig. 3.18 one sees the Polish-Lithuanian national emblem of Leliw city as it was in the XVI-XVII century. Upon it we see two crescents with stars – a larger one below and a smaller one above. This emblem is cited in the foreword to Michalonis Litanus’s book entitled *On the Customs of the Tartars, the Lithuanians and the Muscovites* ([487]).

5. THE REAL IDENTITY OF THE HORDE

The Horde is the old word that has once been the name of the Russian army. This explains the existence of such passages as “Prince such-and-such left the Horde to become enthroned”, or “Prince such-and-such had served the Czar in the Horde, and returned to rule over his domain after the death of his father” – nowadays we would say “nobleman such-

and-such had served the king in the army and returned to govern his estate afterwards.” There were no domains or fiefs left in the XIX century; however, in earlier epochs the princely offspring used to serve in the army (the Horde) and then return to their fiefs. Western Europe had a similar custom of sending the young noblemen to serve the king until the death of their fathers, upon which they would inherit their ancient demesnes.

Another example is as follows. A testament ascribed to Ivan Kalita tells us the following: “Knowing not what fate the Lord may prepare for me in the Horde where I am headed, I am leaving the present testament. . . I leave the city of Moscow to my children in case of my death” ([362], Volume 4, pages 9-10). The meaning of the testament is perfectly clear. Ivan was preparing for a lengthy military campaign and wrote a testament. Historians are trying to convince us that similar testaments were written every time the Princes prepared to visit the “vicious khans of the Horde”, which could presumably execute them at a whim. This is very odd indeed – a ruler could naturally have the right to execute his subject; however, this practice of writing testaments before going away to see the monarch didn’t exist in any other country. Yet we are told that such testaments used to be written all the time, despite the fact that the execution of a prince had been anything but a common event in the Horde.

We offer a simple explanation. These testaments were written before military campaigns by people who had obviously known about the risk of being killed on the battlefield; such testaments are very common indeed.

6. ON THE CONQUEST OF SIBERIA

The consensual opinion is that Siberia had first been conquered by the Russians in the XVI century as a result of Yermak’s campaign. It had presumably been inhabited by other ethnic groups before that time. The influence of Moscow is said to have reached Ural and Siberia around the same epoch. However, this turns out to be untrue. The governorship of Moscow used to be recognized in Siberia long before the campaign of Yermak – see evidence to confirm this

below. Yermak’s campaign was really a result of a palace revolution and the refusal to pay tribute to Moscow from the part of the new Khan. Therefore, this campaign is likely to have been a punitive expedition aimed at the restoration of order in this part of the Empire. Let us note that the inhabitants of Siberia used to be called *Ostyaki* – the name is still used in order to distinguish the Russian populace of Siberia.

Indeed: “in the XII century the Eastern and Central Asia was populated by independent tribes, which called themselves ‘Cossack Hordes’. The most important of these Hordes had resided near the headwaters of the Yenisey, between Lake Baikal in the East and the Angara in the West. Chinese chronicles call this horde “*Khakassy*”; European researchers deem the term to be a synonym of the word “Cossack”. According to the records left by their contemporaries, the *Khakassy* belonged to the Indo-Iranian (Caucasian) race and were fair, tall, green- or blue-eyed, courageous and proud. They used to wear earrings” (Richter, German historian of 1763-1825, *Joachim and Essays about Mongolia*; see [183], Volume 1, page 16).

It turns out that the Russians had inhabited the Kingdom of Siberia prior to its conquest by Yermak. “The Siberian Kingdom was ruled by the descendants of the Mongolian Khans. . . the Russians had reached the River Ob as early as in the XV century and made the local populace pay them tribute. Muscovite Princes were recognized as rulers. In 1553 Yedigey, King of Siberia, sent two officials to Moscow with presents and a promise to pay tribute to the Czar. . . however, in 1553 Kouchoum had. . . killed him and proclaimed himself monarch of Siberia and all the lands adjacent to the rivers Irtysh and Tobol, as well as the domains of the Tartars and the *Ostyaki*. Kouchoum had initially paid tribute to the Muscovite Czar. . . but as his lands had reached Perm, he began to demonstrate hostility towards Moscow and raid the lands around Perm” ([183], Volume 2, page 59).

The Stroganovs had appealed to send the punitive expedition of Yermak in order to deal with the rebels ([183], Volume 2, page 53). It has to be said that the expedition had been a failure, and so Yermak doesn’t deserve to be credited as “the first conqueror of Siberia” – it had been Russian long before his time.

7. A GENERAL REMARK CONCERNING THE WORD “COSSACK”

Let us add the following in re the origins of the word Cossack (the root of the word being “guz” or “kaz”). O. Suleimanov mentions in his book entitled *Az and Ya* ([823]) that the word Cossack (Coss-ack) translates as “white goose” or “white swan” from Turkic.

We may add that the name may have once been used for referring to people who bread white geese (goose = *guz?*). Bear in mind that the white goose remains a favourite and well-known folk symbol used by many Germanic peoples – one encounters it in ornaments, shop windows and coats of arms. Could this indicate a historical relation between the Cossacks and the Germans? One may note similarities in the self-discipline, the love for order and the military prowess characteristic for both nations.

Furthermore, the Cossacks are military cavalry – riders, in other words. It is possible that the word Cossack is related to the Russian word “*skakat*” (or “*skok*”) that translates as “ride” or “gallop”. One finds shops called “*Ross und Reiter*” in Germany to this day; they sell accessories for horseback riding and grooming. The word “*Ross*” is the old German word for “horse”; the modern one used commonly is “*Pferd*”.

One instantly thinks about the association between the words “*Ross*” and “Russian”. The Russians = people on horses, riders or Cossacks!

One might also mention the Prussians in this relation, as well as a multitude of details – similarities between the dress of a Cossack woman and the folk dress of the German women with its wide volants. The blouses are tailored, fitted and decorated with a basque or some detail resembling one. Cossack songs often resemble German folk songs melodics-wise; some parts of Germany are inhabited by people who look similar to the Cossacks – large people with long pronounced eyebrows.

All of the above may imply historical kinship and result from the interactions between the Horde and the Western Europe in the Middle Ages. A research of this possible kinship would be of great utility to us.

8. TARTAR NAMES AND RUSSIAN NAMES IN OLD RUSSIA

8.1. Tartar nicknames

The readers may be of the opinion that the names used in Mediaeval Russia were the same as they are nowadays. Modern Russian names are Greek or Biblical in origin for the most part: Ivan, Maria, Alexander, Tatiana etc. These are the so-called Christian names present in the Orthodox canon and given at baptism. These very names have been used in everyday life and official documentation ever since the XVIII century. However, this hasn’t always been the case.

It turns out that people used to have aliases apart from the Christian names mentioned above before the XVII century, used in official documents as well as everyday life. Many of these names were Tartar in origin, or, rather, sound Tartar (in the modern sense of the word) nowadays. Yet these very Tartar names were habitually given to Russian people in the Middle Ages. The famous oeuvre by Y. P. Karnovich entitled *Patrimonial Names and Titles in Russia* ([367]) tells us the following: “In Moscow, Christian names would often become replaced by other Christian names as well as Tartar names, such as Boulat, Mourat, Akhmat etc; these aliases would transform into semi-patronymics that later became surnames of people whose origins were purely Russian” ([367], page 51).

Gordeyev reports the following: “There were many ethnic Tartars among the Don Cossacks. Many of their atamans who had lived in the epoch of Vassily III were known under Mongol and Tartar names. According to the historian S. Solovyov, there was a particularly large proportion of atamans with Tartar names among the cavalry... With the beginning of Ivan Vassilyevich’s reign, the names of the famous atamans (from the cavalry as well as the infantry) become purely Slavic – Fyodorov, Zabolotskiy, Yanov, Cherkashin, Yermak Timofeyevich etc.” ([183], Volume 2, pages 5-6).

It is of course possible that some of the Cossacks were ethnic Tartars. Yet we are told that ethnic Russians used to have “Tartar” names as well. If this was the case in Moscow, could it be true for the Don atamans as well? We see the Tartar names disappear from

Moscow towards the end of the XVI century. The same appears to happen in the Don region; the modern custom of using Christian names as first names must date to this epoch.

For instance, “Yermak” is a name as well as an alias; it had once been considered Russian, *qv* above, but one might mistake it for a Tartar name nowadays. Nevertheless, it is likely to be a derivative of the name Herman (Yermak’s Christian name). The name may have had several variants – Herman, Yerman and Yermak ([183], Volume 2, page 62). There is no clear borderline between Tartar and Russian nicknames; this was noticed by N. A. Morozov, who writes: “The excerpts from Chechoulin’s brochure are rather interesting... This is based on different archive records. The only modern historical name we see here is Yaroslav... other historical names are limited to Mamay and Yermak. The rest of the old Russian names is constituted of animal names (Kobylya, Koshka, Kot, Lisitsa and Moukha – the names translate as “mare”, “tabby”, “tom”, “fox” and “fly”, respectively), names of rivers, such as Volga, Dunai (Danube) and Pechora... likewise numbers (*Perviy, Vtoroi, Desyatiy* – “the first”, “the second” and “the tenth”... the only ecclesiastical names we find are Dyak (“deacon”), Krestina (a variant of the name Christine) and Papa (“pope”); moreover, there isn’t a single Greek name anywhere!” ([547]).

We feel obliged to add that many of the above-mentioned names and nicknames sound purely Tartar, and they’re used just as frequently as Russian names at least – for instance, Murza, Saltanko, Tatarinko, Sutorma, Yepancha, Vandysch, Smoga, Sougonyai, Saltyr, Souleisha, Soumgour, Sounboul, Souryan, Tashlyk, Temir, Tenbyak, Toursoulok, Shaban, Koudiyar, Mourad, Nevruy (! – see above) etc. Let us reiterate that Batu must be a form of the word *batya* (father) – the leaders of the Cossacks were also called *batkas* etc. Mamay is most likely to be a derivative of the word *mamin* (“mother’s”). The name was used by the Cossacks of Zaporozhye in particular. In fig. 3.19 we see an ancient picture entitled “A Short Bait of Mamay the Cossack” ([169], inset between pages 240 and 241). Unfortunately, we weren’t capable of making out the minute letters underneath the picture. Another old portrait of Mamay the Cossack can be seen in fig. 3.20, accompanied by the following commentary: “The canons of the Ukrainian Cossack Mamay and Buddha Gautama from India. In the middle we see an Indian Brahman, whose earring and hairstyle resemble the Ukrainian Cossacks of the XIII–XVIII century” ([975], page 737).

One must also mention N. A. Baskakov’s book entitled *Russian Names of Turkic Origin* ([53]), which demonstrates many of the Russian first names and



Fig. 3.19. Old picture entitled “Mamai the Cossack Having a Rest” ([169], inset between pages 240 and 241). We see that the name Mamay had been popular among the Zaporozhye Cossacks. Taken from [169], inset between pages 240 and 241.



Fig. 3.20. The respective hairstyles of the Ukrainian Cossack Mamai (left) and Buddha (right).



Fig. 3.21. The crest of the Karamzin family (which N. M. Karamzin, the famous historian, had belonged to). We see a crescent with a cross, or a star, at the bottom. Taken from [53], inset between pages 160 and 161.

surnames to be Turkic in origin. A propos, Baskakov mentions that the surname of the historian N. M. Karamzin “is very obviously derived from the Crimean Tartar language or, possibly, from Turkish, namely, “qara mirsa”, *qara* being the word for ‘black’, and ‘mirsa’ – the title of a nobleman... Karamzin’s coat of arms also betrays the name’s Oriental origins – this is emphasised by the silver crescent set against a blue background, facing downwards, with two crossed golden swords above it [below it, as a matter of fact – Auth.] – those attributes are characteristic for people whose origins are Oriental ([53], page 178). The coat of arms of the Karamzins can be seen in fig. 3.21. We see the Ottoman crescent next to a Christian cross (or star) formed by two swords.

Thus, we see that a “Tartar” name didn’t necessarily mean that its owner was a Tartar. Furthermore, many Russians could have had Tartar nicknames in the Middle Ages. Many of these nicknames have no meaning in either Russian or the modern Tartar language (cannot be translated adequately, in other words). The issue of Tartar and Russian names, their meanings and their origins is a very convoluted and contentious one; we are by no means suggesting that we have found anything resembling an exhaustive explanation. All we must emphasise is that Russian people had often used nicknames that sound Tartar nowadays; it is also known quite well that there are many Turkic words in Russian.

Modern historians may attribute the above to the Mongolian conquest. Our hypothesis is different. The Turkic influence is explained by the fact that the populace of the Great = “Mongolian” Empire consisted of Russians as well as people of Turkic origins, who had naturally mingled together and lived side by side for centuries. We witness this to be the case nowadays; therefore, the two languages have obviously borrowed heavily from one another. Let us however mention that the official decrees that have reached our age are written in Russian or Slavonic exclusively.

8.2. The “strange” effect of the Mongolian conquest on the Russian culture

How did the invasion of the Tartars and the Mongols affect the Russian language? It is quite clear that a horde of barbarians that had presumably swarmed the country would distort and deface the purity of the Russian language, make the populace more ignorant as a whole, burning down cities, libraries, monasteries, ancient volumes et al, pillaging, looting and so forth. Historians are convinced that the Tartar invasion had set the development of the Russian culture back by several centuries.

Let us see whether this is indeed the case. One of the best gauges one can use for estimating the cultural level in general is the standard use of an acrolect for a written language – correct Classical Latin, correct Latin, Barbaric Latin and so forth. The times when Classical Latin was commonly used for writing are considered to be the golden age of culture when the immortal classical works were created. The use of Vulgar Latin or regional dialects is obviously a sign that the culture is in decline. Let us see whether this criterion applies to the ancient Russia “in the times of the Mongol yoke” between the XIII and the XV century – three hundred years are a long enough period, after all. What do we see?

According to N. M. Karamzin, “our language became a great deal more refined in the XIII-XV century” ([363], Volume 5, Chapter 4, page 224). He proceeds to tell us that under the Tartars and the Mongols “the writers followed the grammatical canons of ecclesiastical books or Old Serbian (as opposed to Vulgar Russian) most vehemently indeed... not just in conjugation and declination, but also in pronuncia-

tion” ([363], Volume 5, Chapter 4, page 224. Thus, we see correct Latin nascent in the West, and Church Slavonic in its classical form in the East. If we are to apply the same standards to Russia as we do to the West, the Mongolian invasion marks the golden age of Russian culture. These Mongols were rather odd invaders, weren’t they?

8.3. Russian and Tartar names illustrated by the Verderevskiy family tree

We find interesting evidence concerning the names commonly used by the Tartars in the Horde before their baptism in the “Verderevskiy Family Tree” compiled in 1686, qv in the “Archive Almanac of the Moscow Ministry of Justice” published in 1913 (pages 57-58). It tells us how Oleg Ivanovich, the Great Prince of Ryazan, had “summoned the Tartar Solokhmir from the Great Horde accompanied by a force of armed men”. This Solokhmir was later baptised and married the Great Prince’s daughter, founding the famous Russian boyar family of the Verderevskiys. His Christian name was Ivan. The Christian names of his children sound familiar to a Slavic ear as well: “Ivan Miroslavich [the new name of the baptised Tartar – Auth.] had a son called Grigoriy... Grigoriy Ivanovich Solokhmirov had four sons: Grigoriy and Mikhailo, also known as Aboumailo, Ivan, alias Kanchev, and Konstantin, alias Divnoi”.

All of the above is really quite fascinating. A Tartar pagan who had just arrived from the Great Horde is known under a purely Russian name (Solokhmir), likewise his Tartar father Miroslav. It gets even more interesting – this character was baptised and given a Christian name from the ecclesiastical canon, likewise his offspring. However, as we already mentioned, Christian names weren’t used on a daily basis; therefore, children would also receive aliases at baptism. The aliases of boyar names at the court of a Russian prince from Ryazan are Aboumailo, Kanchev and Divnoi; the former two sound “purely Tartar” nowadays, whereas the third is purely Slavic.

How could one possibly come to the educated conclusion about the “Turkic origins” of the people mentioned in Russian chronicles with names like Kanchei, Aboumailo etc? How did a Miroslav wind up in the Great Horde? Our conclusion is as follows.

There were many Slavs in the Horde, whose names were both Slavic and Pagan. Their “Tartar names” are but aliases for quotidian use.

It becomes clear why the Church Slavonic language was introduced in the epoch of the Horde – the latter was governed by the Russians who had lived in a multinational empire together with the Tartars and other nations, as is the case today.

Another interesting detail is as follows. Some of the chronicles use the word “*poganye*” for referring to the Tartars – pagans, in other words. There is nothing surprising about this fact. It is possible that the term was used for referring to the Russians who weren’t baptised; there must have been quite a few of those in the early days of the Horde.

By the way, certain Swedish sources are telling us that in the epoch of the wars between Russia and Sweden (the XVIII century), “the Russian Cossacks had been good shooters as a rule, armed with long-barrelled rifled weapons called “Turks”” ([987:1], page 22).

9. THE REAL IDENTITY OF THE MONGOLIAN LANGUAGE

9.1. How many Mongolian texts are there in existence?

What is the Mongolian language really? We are being told that the gigantic Mongolian empire hardly left any written sources in the “Mongolian” language over the centuries of its existence. This is what O. M. Kovalevskiy, a Professor of the Kazan University, wrote in the late XIX century: “Mongolian artefacts of a graphical nature are more than scarce – the only ones known to us being the inscription on a stone that presumably dates from the epoch of Genghis-Khan and the epistles of the Persian kings Argoun and Ouldzeitu to the French king... later interpreted by Mr. Schmitt in the brochure that he published in St. Petersburg in 1824... There are more manuscripts in Europe, written in the Tartar language with Mongolian letters – the translation of the Persian novel by Bakhtiyar-Name, for instance. These writing had remained unidentified for a long time, and therefore nameless; some specialists in Oriental studies suggested to use the names *Turk oriental* and *Ouighour*... anyone who knows the

Turkestan Ouighours will mistake them for Turks... but could they have been a Mongolian tribe in the days of yore?" ([759], Volume 1, pages 21-23).

What do we see ultimately?

1) The cyclopean Mongolian Empire didn't leave any written documents behind, apart from an inscription in stone, two letters and a novel. Not much by any account; furthermore, the novel is in fact in the Tartar language – the only "Mongolian" thing about it is the kind of writing used, and that according to what historians are telling us.

2) These few texts were translated and deciphered by a single person – a certain Schmitt.

3) The "descendants of the Mongolian conquerors" who have survived until our day turn out to be Turks. Modern historians are the only ones who know for certain that these Turks have once been Mongols; the Turks themselves are of a different opinion.

9.2. What language were the famous Khan's *yarlyks* (decrees, in particular – documents certifying the Princes' rights to their domains) written in?

Everyone who knows Russian history shall recollect that the Mongol Khans had issued a great many decrees known as *yarlyks*, and every chronicle suggests there must be a multitude of those in existence. Those are presumably the authentic written records of the great Mongolian Empire. Let us recollect all that we know about them nowadays. It is presumed that a great many documents have survived since the time of the "Great Mongolian Yoke" in Russia, all of them written in Russian – pacts signed between princes, testaments etc. One might think that must be just as many Mongolian texts at least, since the decrees issued in Mongolian would be coming from the very government of the Empire and thus preserved with special care. What do we have in reality? Two or three decrees maximum; those were discovered in the XIX century among private papers of individual historians and not in any archive of any sort.

The famous *yarlyk* of Tokhtamysh, for instance, was found as late as in 1834 "among the papers that had once been kept in the Crown Archive of Krakow and were subsequently discovered in the possession of Naruszevic, the Polish historian" ([759], Volume 1,

pages 4-5). It takes some historian to borrow documents from the state archive without bothering to return them, doesn't it? Prince M. A. Obolenskiy wrote the following about this *yarlyk*: "It [the decree of Tokhtamysh – Auth.] allows us to solve the question [sic! – Auth.] about the letters and language that were used in the *yarlyks* sent by the Khans to the Russian Princes ... this is the second such decree known to date" (*ibid*, page 28). It also turns out that this *yarlyk* is written in "odd Mongolian characters, of which there are multitudes; they are completely different from the *yarlyk* of Timur-Kutluk dating from 1397 that has already been published by Mr. Hammer" (*ibid*).

Let us sum up. There are just two "Mongolian" *yarlyks* left in existence – the rest of them date to later epochs. The latter (issued by the Crimean Khans) were written in Russian, Tartar, Italian, Arabic etc. As for the two "Mongolian" *yarlyks* (which must date from the same time, seeing as how Tokhtamysh and Timur-Kutluk are presumed to have been contemporaries), we see that they were written in two manifestly different scripts. This is very odd indeed – one finds it highly unlikely that the letters of the hypothetical "Mongolian" language could have changed so drastically over a mere decade. This process usually takes centuries.

Both "Mongolian" *yarlyks* were found in the West. Where are their counterparts from the Russian archives? This question was asked by Prince Obolenskiy after the discovery of the abovementioned *yarlyk*: "The fortunate discovery of the text by Tokhtamysh had led me to applying every effort to the discovery of other original *yarlyks* issued by the Khans of the Golden Horde, thus triumphing over the frustrating nescience of our historians and Oriental scholars about the presence of such originals in the main archive of the Foreign Office in Moscow. Alack and alas, the only result of these searches was an even deeper conviction that all the other originals, possibly of an even more interesting nature ... must have perished in fire" (*ibid*).

If we are to encapsulate the above, we shall come up with the following postulations:

1) There isn't a single trace of a single Mongolian *yarlyk* anywhere in the Russian official archives.

2) The two or three *yarlyks* that we have at our disposal were found in the West under conspicuous cir-

cumstances – in private archives of historians and not in archives, and set in different kinds of writing to boot. This brings us to the assumption that we're dealing with forgeries, hence the different letters – the hoaxers didn't synchronise their actions.

A propos, there's a Russian version of the *yarlyk* by Tokhtamysh in existence: “whereby there are discrepancies between the Tartar *yarlyk* and the respective decree in Russian ... one can however be certain about the fact that the Russian version also originated in the chancery of Tokhtamysh” (*ibid*, page 3-4).

It is very egregious that the “Mongolian *yarlyk* of Tokhtamysh” is written on paper with the same kind of watermark with the “oxen head”, just like the copies of the *Povest Vremennyh Let* presumed ancient by modern historians (as we demonstrate above, these are most likely to have been manufactured in Königsberg around the XVII-XVIII century). This means that the *yarlyk* of Tokhtamysh dates from the same epoch, and may have come from the same workshop. The above would explain why this document was found in the private archive of Naruszevic and not the state chancery.

The pages of the “Mongolian *yarlyks*” are numbered with Arabic numerals: “The reverse of the second page ... bears the figure of two, which must stand for ‘page two’” (*ibid*, page 14). The notes on the reverse of page one are in Latin, and the handwriting “must date from the XVI or the XVII century” (*ibid*, page 10).

Our hypothesis is as follows. This “famous Mongolian *yarlyk*” was written in the XVIII century. Its Russian version may have predated it somewhat, and served as the original for its own “ancient Mongolian prototype”.

Unlike these two extremely disputable “Mongolian *yarlyks*”, authentic Tartar *yarlyks* dating from the epoch of the Crimean Khans look completely different (the letter missive of the Crimean Khan Gazi-Girey sent to Boris Fyodorovich Godunov in 1588-1589, for instance). The latter has got an official seal as well as formal notes on the reverse (“translated in the year 7099”) etc (see *ibid*, page 46). The missive is set in standard and easily readable Arabic script. Some of the letter missives of the Crimean Khans were in Italian – such as the one sent by Mengli-Girey to Sigismund I, King of Poland.

On the other hand, there are a great many docu-

ments that can indeed be dated to the epoch of the so-called “Great Yoke” – all of them *in Russian*, such as the letter missives of the Great Princes, ordinary Princes, testaments and ecclesiastical records. There is therefore a “Mongolian archive” in existence; however, this archive is in Russian – this is hardly surprising, since the “Mongolian” Empire = The Great Russian Empire whose official language had of course been Russian.

It has to be noted that all such documents exist as XVII-XVIII century copies, with the Romanovian corrections introduced. Real documents of the pre-Romanovian epoch were sought out diligently and destroyed by the clerks who had worked for the Romanovs. There are hardly any such documents left nowadays.

The apologists of the Millerian version might counter with the presumption that the decline of the Horde was followed by the destruction of all Mongolian documents, whereby the Mongols had instantly transformed into Turks and forgotten about their origins. Should this be the case, one must enquire about the proof of the “Great Yoke’s” actual existence in the form insisted upon by the consensual version. The Romanovian theory of the “Mongolian” conquest is a very serious one consequence-wise; it should obviously be based on a ferroconcrete foundation of scientific proof. This isn't the case. The actual theory must have been introduced with the works of the XVIII century historians. Nobody had possessed so much as an iota of knowledge about the “Mongolian Yoke” previously. The few chronicles that contain renditions of this theory are also unlikely to predate the XVII-XVIII century, *q.v.* above. One needs official documentation as proof of theories as fundamental as this one – sealed, signed and proven, rather than chronicles of a literary character, easily copied and edited tendentiously. Furthermore, some of the vestiges we discover tell us about attempts to fabricate the official documents themselves.

9.3. In re the Russian and the Tartar letters

It is a known fact that Old Russian coins often have inscriptions made in a strange script, which looks very unfamiliar to us nowadays. These inscriptions are often declared “Tartar”, with the implica-

tion that the Russian Princes were forced to write in the language of the conquerors. None of the researchers are capable of reading these “Tartar” writings, and declare them void of meaning for this reason. The situation with the Old Russian seals is the same – one finds unfamiliar scripts and unidentifiable sentences (see [794], pages 149-150, for instance, and the illustrations cited therein).

“In 1929 M. N. Speranskiy, a well-known Russian linguist, had published a mysterious inscription – nine lines of text that he discovered on the endpaper of a XVII century book. The scientist had considered the inscription to be ‘beyond decipherment’, since it had contained Cyrillic letters interspersed with unidentifiable symbols” ([425]). Apparently, “one finds mysterious signs in the cipher used for the Russian diplomatic documents, likewise the inscription of 425 symbols on the bell from Zvenigorod cast under Aleksey Mikhailovich in the XVII century, the Novgorod cryptograms of the XIV century and the secret script of the Serbs... The parallel combinations of the mysterious monograms and Greek writing on the coins dating from an earlier epoch are particularly noteworthy ... many such inscriptions were found among the ruins of the ancient Greek colonies in the Black Sea region... Excavations demonstrated that two scripts were used commonly in all of these centres, one of them Greek and the other defying identification” ([425]). A good example of such writing can be seen in fig. 3.22 – it is the famous inscription from the Zvenigorod bell; we shall discuss it at length in CHRON4, Chapter 13.

ϩϭю = #j, ϩϥμ ϭ⊙#i =ρ=#ψλμ. i. * ϩ i ⊙ ϩ † ⊙ μ β λ ϭ i ϩ ϩ ϭ ϭ λ ю ш † ϩ π ϭ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ⊙ Δ ϩ j ϩ = # j. ϩ ϩ ϩ ϩ ϩ ϩ ⊙ Δ # j = λ = # ψ λ ϩ ϩ ϩ ϩ † Δ ϩ	СЯ КНИГА СТОЛНИ КА КНЪЗ МИХАИЛА ПЕТЪРЪВИЧА БОРЯТ/И/ НСКОВА, А РОСПИСА ЛЬ СИЮ КНИГУ СТО ЛЬНИКЪ КНЪЗ ОСИ ПЪ ФЕДРОВИЧЪ БОРЯТИНСКОЙ СВОЕЮ РУКОЮ
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Cyrillic letters	Their cryptographic interpretation	Symbols from Cyprus	Their cryptographic interpretation	Altered graphemes	Their cryptographic interpretation	Pictogram of Chersonese	Its cryptographic interpretation
Г — А		ρ — А		⋮ — Г		⋮ — Б	
Э — Е		‡, # — В, Н		⊙ — Д			
ї, j — И		↑ — Е		ψ — З			
б — б, б		⊙ ⊙ — Л		=, II — К			
ѣ — Ч		⊙ — О		⋮ — М			
ю — Я		+ † — П		π — 0			
		χ, λ — Р		ς — С			
		λ, ϩ — С		ϩ — Ф			
		ш, ш — Т					
		ϩ, ϩ — У, Ю					
		* — Х					

Fig. 3.23. Russian lettering carved in stone. It dates from the XVII century, and the alphabet used strikes us as odd nowadays. The table for converting the symbols of the lettering into Cyrillic characters was compiled by N. Konstantinov. Taken from [425].

Ergo, the “Tartar” language is of no relevance here; mysterious signs could be found alongside the familiar Cyrillic characters in other ancient texts besides the ones written in Russian – Greek, Serbian, Cyprian etc. This mystery alphabet often dominated over the Cyrillic text proportion-wise – there are 77 per cent of them in the abovementioned inscription taken from a XVII century book, Cyrillic characters being a 23% minority ([425]). Old Russian coins and seals have a similar ratio of the two scripts.

The reader might think these characters to be a cryptographic system of some sort. Historians and archaeologists are of this very opinion – the signs aren’t Cyrillic, so they should be a secret script ([425]). But how could a secret script be used on coins? One finds this very odd indeed – coins are used by the general public, which cannot be expected to know cryptographic writing.



Fig. 3.22. The lettering on the bell of Zvenigorod. Dates from the XVI-XVII century. Taken from [808].

The most amazing fact that the interpretation of these “secret characters” often proves an easy task. For instance, the inscription on the book considered “perfectly beyond decipherment” by the famous linguist M. N. Speranskiy was translated by two amateurs independently ([425]). Both came up with the exact same result, which is hardly surprising, seeing as how there was no cipher used for this inscription – just a different alphabet. The author wrote the following: “this book belongs to Prince Mikhail Fyodorovich Boryatinskiy” ([425]). See fig. 3.23.

We see the Cyrillic script to have been adopted by the Russians, the Greeks, the Serbs etc relatively recently, since another alphabet was still used in the XVII century (on seals and coins, for engravings on bells and even inscriptions inside books).

Thus, the mysterious “Tartar” letters from the Golden Horde found on Russian coins prove to be other versions of familiar Russian letters. A table of correspondences for some of them can be found in [425]. See more about this in the section of the Annexes entitled “Russian Literacy before the XVII century”.

9.4. History of the Mongols and the chronology of its creation

The theory of the “Great Yoke of the Tartars and the Mongols” has lead to a great many false assumptions. We therefore feel obliged to tell the readers about the naissance of the “Tartar and Mongol theory”.

It turns out that the history of the Mongols and the Mongolian conquest in its consensual version doesn’t date any further back as the XVIII century; moreover, it had still been in formation as recently as in the XIX-XX century.

“In 1826 the Russian Academy of Sciences had approached the Russian and the Western European scientists with the offer of a 100-chervontsi grant for the writer of a scientific oeuvre on the consequences of the Mongolian conquest, the deadline being set for three years. The work that did meet the deadline was rejected ... six years after the first baffle, the Academy of Sciences made a similar suggestion once again ... formulating the objective as ‘the necessity to write the history ... of the so-called Golden Horde ... using chronicles from the Orient, ancient Russia, Poland, Hungary etc’ ... they received a gigantic oeuvre as a

response, written by Hammer-Purgstall, a German specialist in Oriental studies. The Academy declared itself incapable of awarding him with any premium. After the second “failure”, the Academy had ceased with the tender ... the very historiography of the Golden Horde, [according to B. Grekov and A. Yakoubovskiy, who wrote this in 1937 – Auth.] which hasn’t been compiled as to yet, would be a useful topic, and the scholarly inability to delve deep enough into it is edificatory all by itself ... Not a single Russian specialist in Oriental studies has written a comprehensive work on the history of the Golden Horde to date, be it scientific or popular” ([197], pages 3-5).

L. N. Gumilev wrote that “although the problem of naissance and decline of Genghis-Khan’s empire has been studied by many historians, no one managed to solve it in a satisfactory manner” ([212], page 293).

We have two XIII century sources on Mongolian history presumed authentic, one of them being *The Secret History of the Mongols*. However, the prominent specialists “V. V. Barthold and G. E. Grumm-Grzymajlo raise the question of just how far this source is to be trusted” ([212], page 294).

The second source is called *The Golden Book*; it is based on the collected works of Rashed ad-Din, the Arabic historian. However, I. Berezin, the first Russian translator of this oeuvre in the middle of the XIX century, tells us the following: “The three copies of the *History of the Mongols* that had been at my disposal belonged to the St. Petersburg Academy of Sciences, the ... St. Petersburg Public Library, and the third partial copy had once belonged to our former envoy in Persia. The best of these copies is the one from the Public Library; unfortunately, people’s names are often left without any diacritic marks [used for vocalizations – Auth.], and occasionally altogether absent” ([724], pages XII-XIII).

Berezin admits to having been forced to insert names arbitrarily, guided by his “knowledge” of the true chronological and geographical coordinates of their epochs ([724], page XV).

History of the next historical period (the Golden Horde and its Khans) also contains many unclear places. V. V. Grigoryev, the famous specialist in Mongolian studies who had lived in the XIX century, wrote that “the history of the Khans who had ruled in the Golden Horde demonstrates an odd paucity of names

and events; despite having destroyed the most important literary relics ... they also obliterated nearly every trace of the Horde's existence. The once flourishing cities ruled over by the Khans now lay in ruins ... as for the famous Saray, which had been the Horde's capital – we don't even know the ruins that we could attribute this name to" ([202], page 3).

Grigoryev tells us further that "Our chronicles should by rights contain definite indications concerning the epoch of Saray's foundation – yet they frustrate our hopes, since, when they tell us about Princes and their voyages to the Horde, they don't specify the Horde's location in any way, simply stating that 'Prince such-and-such went to the Horde', or 'returned from the Horde'" ([202], pages 30-31).

10. GOG AND MAGOG. CHIEF PRINCE OF ROSH, MESHECH AND TUBAL. Russia-Horde and Moscow Russia on the pages of the Bible

The book of Ezekiel contains a passage that is still regarded as highly contentious. The Synodal translation used by the Russian Orthodox Church gives it as follows: "Son of man, set thy face against Gog, the land of Magog, the Great Prince of Rosh, Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the Great Prince of Rosh, Meshech and Tubal ... Gog shall come against the land of Israel (Ezekiel 38:2-3, 38:18 ff). Rosh is also mentioned in the Book of Genesis (46:21), likewise the Horde (as Ard – see Genesis 46:21). Gog and Magog are also mentioned in the Book of Revelation (20:7).

According to some mediaeval chroniclers, Gog and Magog were the names of the Goths and the Mongols (the XIII century Hungarians had been convinced about the Tartar identity of these two Biblical nations, qv in [517], page 174). N. M. Karamzin reports that certain historians had used the names Gog and Magog for referring to the Khazars ([362], Annotation 90 to Volume 1). Cossacks, in other words, qv below.

On the other hand, mediaeval Byzantines had been certain that this passage from Ezekiel referred to the Russians, writing "Prince of Ross" instead of "Rosh" – Leo the Deacon, for instance, describing the cam-



Fig. 3.24. A fragment of the Ostrog Bible (Ezekiel 38:2-3), where the Prince of Ross is explicitly referred to as "Knyaz Rosska", or "Russian Prince". Taken from [621].

СНЕ ЧЛЧЬ. ОУТВЕРДИ / ЛИЦЕ СВОЕ НА
ГОГА, И НА ЗѢЛЮ / МАГОГА, И НА КНЗА
РОССКА, / МОСОУХЪ, И ДОВЕЛЬ. И РЦЫ /
ЕМУ, СЕ ГЛЕТЪ АДОНАН ГЪ. СЕ, АЗЪ /
НАТА ГОГЪ И МАГОГЪ КНЗА РОССКА, /
МОСОУХЪ, И ДОВЕЛЬ.
ВЪ ТОИ ДНЬ, / ВЪ ДНИ ПРИШЕСТВІА
ГОГОВА НА ЗЕМЛЮ / ИЛЕВЪ...

Fig. 3.25. A drawn copy of the fragment of the Ostrog Bible (Ezekiel 38:2-3) referring to the Russian Prince made by M. I. Grinchouk (MSU) for better readability.

paign of Great Prince Svyatoslav against Byzantium at the end of the alleged X century, writes the following about the Russians: "Many can testify to the fact that these people are valiant, brave, militant and mighty, likewise the fact that they attack all the neighbouring tribes; divine Ezekiel also mentions this when he says 'Here, I send against thee Gog and Magog, Prince of Ross'" ([465], page 79). Leo says "Ross" instead of "Rosh".

The same text in the famous Ostrog Bible (qv in figs. 3.24 and 3.25) contains the formula "Prince of the Rosses", no less!

Our reconstruction offers a very simple explanation.

1) The word "Rosh" or "Ros" (also "Rash" and "Ras") is used for referring to Russia (cf. with the English pronunciation of the country's name).

2) The names Gog and Magog (as well as Mgog, Goog and Mgoog) apply to the same nations of the Russian and the Tartars who had founded the empire of Magog (The Great Empire).

3) The name Meshech (MHCH or MSKH) stands for Mosokh – a legendary personality; according to many mediaeval authors, the city of Moscow received its name after this very Mosokh.

4) The word Tubal (TBL or TVL) is a reference to the Tobol region in Western Siberia, which remains an important centre of the Cossack culture. We encounter it in the Authorised Version as well: “Gog, the land of Magog, the chief prince of Meshech and Tubal, (Ezekiel 38:2), and also “O Gog, the chief prince of Meshech and Tubal (Ezekiel 38:3). Gog is called “chief prince” of Meshech and Tubal, or Tobol – the title is identical to that of the Great Prince!

One cannot fail to notice the following circumstance. As we can see, the name Rosh is absent from the Authorised Version of the Bible as published by the British and Foreign Bible Society (cf. with the Russian Synodal translation).

What could be the matter here? It appears that the politically correct translator of the Bible had felt uncomfortable about the presence of this dangerous word in the Biblical context. Having understood its meaning, our interpreter decided to write the “Russians” right out of the canonical text of the Bible so as to keep the pious XIX Britons from asking unwanted questions about the activities of Russian a long time before Christ.

Let us point out that, despite his laudable vigilance insofar as the name Rosh was concerned, the translator left the equally dangerous word Tubal in the text, which is hardly surprising – the XIX century translators were unlikely to have known anything about Russian Siberia. Had the opposite been the case, this name would never have made it past their censorship.

It is, however, possible that the Biblical T-Bal is a reference to T-BAL, or T used as a definite article before the word Bal, or “white” (Babylon) – possibly a reference to the White Russia, or Byelorussia; the name Baltic must have the same root.

The place from Deacon’s book that we quoted above (where he uses the term “Ross” instead of “Rosh”) infuriates modern commentators a great deal; they write the following: “the word Rosh got into the text

due to the error contained in the Greek translation; however, the Byzantines had always interpreted it as the name of a nation, and had used it for referring to a number of barbaric peoples from the fifth century and on ... when the Rosses made their presence known to history in the IX century, the eschatological mindset of the Byzantines immediately linked them to the Biblical ‘Rosh’... The first time that we see Ezekiel’s text applied to Russians is in the hagiography of Vassily Novy: ‘A barbaric nation shall come, by the name of Ros, and Og and Mog’ (The New Basil, pages 88-89) ... the Biblical text is also distorted here, likewise in the work of Leo Deacon ... this is how the word Russia (Rossiya) was coined. As for Gog and Magog, they were referred to as nations in the Book of Revelations (20:7-8). They have been associated with hostile tribes ever since Eusebius. The most widespread opinion had identified them as the Scythians, which had lent more validity to the scholastic parallel with Russia” ([465], pages 211-212).

The passage from the Slavic Ostrog Bible quoted above, where this reference is more than explicit (“Prince of the Rossians”, or the Russian Prince) is never even mentioned by historians – they are highly unlikely to have anything to say about it.

The name Magog had also been used in the form Mog, or Mogol, which was also the name used by the early adepts of the historical science for the Mongols. This is yet another indication that the term was used for the Russian state (Ross), also known as the Empire of the Mongols and the Tartars and Megalion (The Great). Cf. the Russian words *mog*, *moshch* etc (“power” and derivatives thereof) as mentioned in detail above.

Apparently, the famous Assyria (also described in the Bible), or Syria (Ashur) is also identified as Russia (Horde) in a number of chronicles. Reverse unvocalized readings (Aramaic or Arabic) transform Syria into Ross, and Assyria (or Ashur) into Russia.

The Russian identification of the Biblical Assyria had still been remembered in the XVIII century, during the wars between Sweden and Russia. Peter Englund, a modern Swiss historian who had studied the ancient Swedish documents of the XVIII century and used them as basis for his book *Poltava. How an Army Perished* ([987:1]), reports the following: “Clergymen such as Westerman had been forced to proclaim from

every pulpit and at every battlefield that the Swedes were the chosen nation and the instrument of the Lord, who supported them. This wasn't a mere ploy aimed at impressing the hoi polloi; the King himself had been certain this were the truth. Likewise the sons of Israel, the Swedish warriors were sent to earth in order to punish the heretics and the sinners... Bizarre tricks with words were cited as proof; one of the priests addressed a squadron with allegations that the Swedes had been the Israelites of their time, since if one were to read Assur (Assyria, or the foe of Israel) backwards, one would get ... Russa!" ([987:1]), pages 19-20.

Modern historians comment this ancient testimony rather ironically, qv in Azarov's article entitled "The Battle of Poltava in the Eyes of the Swedes", *Literaturnaya Rossiya*, 11.07.1997, No. 28 (1796), page 14). Nowadays commentators treat such reports as anecdotes telling us about the horrendous scholastic ignorance of the Swedes, with gratuitous use of sarcastic omission points and exclamation marks.

Peter Englund assures us that the Assyrian references are a result of the priest's "games with words" – however, it is possible that the Swedish troops have resurrected an old Reformist slogan of the XVI-XVII century, something along the lines of "Let's crush the Assyrians!"; since the memory about the Biblical Assyria being the same country as Russia must have still been rather fresh in the Western Europe. We deem it unlikely that the Swedish priests would read linguistic lectures to the soldiers who were about to go into battle and possibly die. It was somewhat later that the XVIII-XIX century historians started to ascribe their own linguistic theories to XVIII century characters in order to justify the freshly-forged Scaligerian chronology.

By the way, the Finnish word *suuri* also means "great" – it is therefore possible that the Great Empire had possessed several "external" names: The Great = Megalion = Mongolia, as well as Suuri = Assur = Assyria.

Let us get back to what we were saying in the beginning of this section and enquire about the date when the Biblical book of Ezekiel had really been created – could it really have been an epoch preceding the new era by a couple of centuries, as Scaligerian history is trying to convince us? As we already under-

stand, the words of Leo Deacon imply that it couldn't have been written earlier than the XI century of the New Era. Otherwise one must admit that the question of Russian invasion from the North had been discussed with great interest several centuries before Christ.

11. THE REAL LOCATION OF NOVGOROD THE GREAT

11.1. What we know about the city of Novgorod (the Great)

Novgorod the Great has played a great part in the history of Kiev Russia, likewise Russia in the Vladimir-Suzdal period. Many of the renowned Great Princes have originated from Novgorod. For the sake of convenience, we shall be using the formula "historical Novgorod" or "chronicle Novgorod" for the time being in order to refrain from making an explicit geographical localization for the time being; the matter is that the town identified as its descendant today, Novgorod on the Volkhov, is very unlikely to have anything to do with its historical namesake. We shall therefore be calling it "Novgorod-upon-Volkhov", or "modern Novgorod", hereinafter – our discussion of its origins included.

Ryurik, the first Great Prince of Russia, is presumed to have come from Novgorod. Therefore, the ruling dynasty originates from Novgorod; such characters as Vladimir the Holy, Yaroslav the Great, Yaroslav Vsevolodovich, Alexander Nevskiy etc have all borne the title of a "Great Prince of Novgorod", whilst the Great Princes of Moscow had retained the title of a "Great Prince of Novgorod and Vladimir" up until the XVI century. The Archbishop of the historical Novgorod had occupied a special position in Russian ecclesiastical hierarchy – he had been the only one with the right to wear a white hood (still worn by the Russian patriarchs) up until the middle of the XVI century; starting with the XVII century, however, there has been no archbishop in Novgorod-upon-Volkhov.

Historical, or chronicle Novgorod, occupies the position of the old Russian capital in pre-XVII century Russian history. First and foremost, it is known as a trade centre and an important river port. Russia

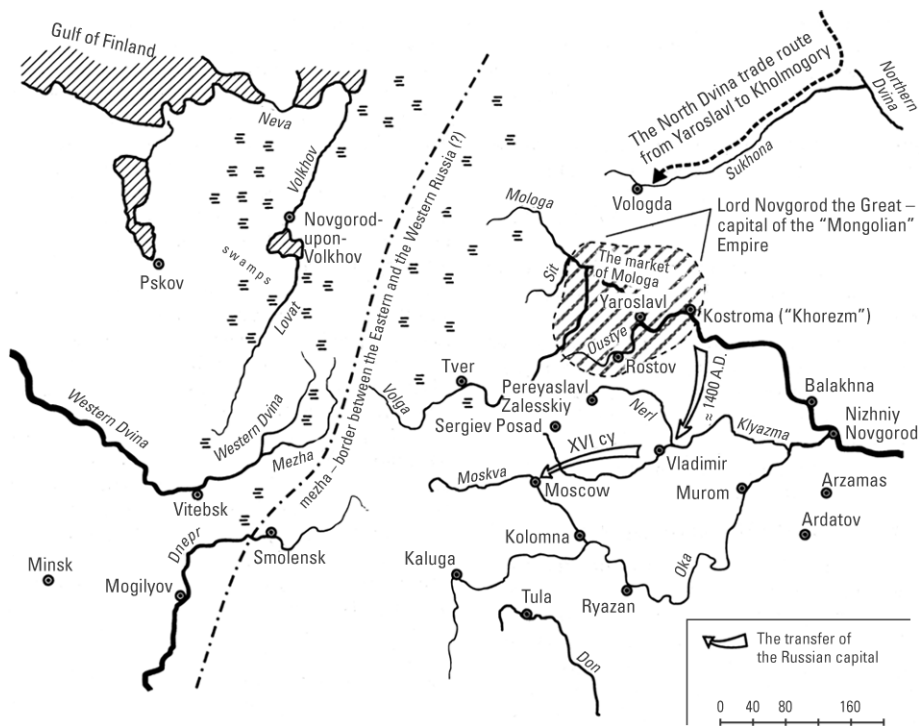


Fig. 3.26-3.27. Our reconstruction of the geography of Russia in the Middle Ages. Novgorod the Great as described in the chronicles identifies as the Vladimir and Suzdal Russia with its centre in Yaroslavl on the Volga. It was known as “Yaroslav’s Court” of Novgorod the Great. The arrows indicate the transfer of the Russian capital in the XIV-XVI century.

had traded with Europe by proxy of Novgorod the Great, which is supposed to have been at the crossroads of important trade routes. However, the excavations that have been going on in modern Novgorod for many years, demonstrate it rather plainly that Novgorod-upon-Volkhov has never been an important trade centre. One also wonders about the nature of the trade routes that intersected here. It would be hard to find another town whose location would be quite as inconvenient for trade; it is distanced from every known mediaeval trade route, and its geographical location was hopeless from the commercial point of view.

The Novgorod *veche*, or assembly, is rather famous in history. It had congregated at the so-called Yaroslav’s Court in Novgorod. The Novgorod chronicles tell us about people of Novgorod making decisions “assembling a *veche* at Yaroslav’s Court” ([8], Volume 1; also [759], page 59). In the XVI century Ivan the Terrible

had stayed at Yaroslav’s Court during his visit to Novgorod ([775], page 474). Historians are of the opinion that Ivan had even thought of transferring the capital to Novgorod. Oddly enough, modern historians still haven’t managed to find so much as a trace of this famous place in modern Novgorod. Great Princes had visited Novgorod constantly, in Kiev and Vladimir-Suzdal Russia. The city is known to have been connected to Moscow by “The Great Route” ([776], page 13). Let us consider the possible location of this route, assuming that the chronicle Novgorod is the town on the Volkhov River. It is still surrounded by marshes and next-to-impassable terrain, qv in the maps of European Russia as presented in figs. 3.26 and 3.27.

In 1259, for instance, the Vasilkovich brothers had celebrated the arrival of Alexander Nevskiy in Rostov en route from Novgorod to Vladimir (CCRC, Volume 1, pages 203 and 226; also Volume 15, page 401).

“En route” implies that Rostov lies between Novgorod and Vladimir. Nothing odd about it so far; despite the fact that Alexander had to make a diversion, it hadn’t been that great, qv on the map.

However, we also learn that Great Prince Vassily Vassilyevich had been defeated by Prince Yuri under Rostov in 1434, and then fled to Novgorod the Great, making his further escape to Kostroma and Nizhniy Novgorod (Lower Novgorod) – see [36], page 85. A short while later (the same year), Prince Vassily Yourievich “Kossoi” (“Cross-Eyed”) had “travelled [from Moscow – Auth.] to Novgorod the Great, and thence to Kostroma, and started to gather his troops” ([36], page 85).

We therefore find out that Novgorod the Great had been located between Moscow and Kostroma, and also between Kostroma and Rostov. A study of the map tells us that anyone who would decide to get from Moscow to Kostroma via the modern Novgorod nowadays would be considered eccentric nowadays to say the least – it is all but a journey there and back again. Historians are trying to convince us that Prince Vassily Vassilyevich, who had been defeated near Rostov, had covered 500 kilometres of marshland from Rostov to Novgorod, and then headed back with equal pace, right across the marshland, in order to reach Kostroma as soon as possible.

He may naturally have visited Novgorod en route due to special circumstances – but how can we explain the fact that a few months later his foe takes the same absurd route in order to get from Moscow to Kostroma as soon as possible? Even today, the distance between Moscow and Novgorod-upon-Volkhov would be impossible to cover without the earth-fill railroad and the motorway that connects them. There is a 120-kilometre road between Rostov and Kostroma, which had been solid enough even in the Middle Ages. Another famous mediaeval route connects Moscow and Kostroma; its length equals about 270 kilometres. There are several well-known towns and cities along the way – Sergiev Posad, Pereyasavl Zalesskiy, Rostov and Yaroslavl. The distance between Moscow and Novgorod-upon-Volkhov equals about 500 kilometres, most of the terrain being marshland. Modern earth-fill roads with hard surface had not existed in the Middle Ages; therefore, the prince who was fleeing makes a gigantic diversion through the northern

marshes (one of 1000 kilometres, no less), and then repeats it on his way back, instead of using a decent road. Wouldn’t it be easier to reach Kostroma directly from Moscow via Yaroslavl?

All of the above naturally makes one very suspicious about the fact that it is correct to identify the historical Novgorod the Great as the modern city on river Volkhov, which clearly does not satisfy to conditions specified in the ancient chronicles.

11.2. Our hypothesis about Yaroslavl being the historical Novgorod the Great

11.2.1. Why the traditional identification of the Old Russian capital (Novgorod the Great) as the modern town of Novgorod on the Volkhov is seen as dubious

Once we identify the historical city of Novgorod the Great as Yaroslavl and not Novgorod-upon-Volkhov, we shall eliminate one of the greatest contradictions in Russian history. It is presumed that the Great Princes of Kiev, Vladimir and Moscow had constantly travelled to Novgorod, and that the Great Principality of Kiev and later Moscow had constantly been in touch with Novgorod. This presumes the existence of roads and old towns and cities in between Moscow and the chronicle Novgorod. However, this is not the case; Novgorod-upon-Volkhov is a completely isolated town. There are no old historical centres in the direction of either Moscow (about 500 km away) or Kiev (at a distance of more than 1.000 km). There is a great number of old monasteries in Novgorod-upon-Volkhov, which is hardly surprising – monasteries were often built in remote and desolate places, and the modern town of Novgorod had been exactly this in the days of yore, a remote and desolate place. The closest historical Russian cities (apart from the neighbouring Pskov) are Vologda, Yaroslavl and Tver; however, all of them are at least 500 kilometres away.

Historians consider Novgorod one of the most important trade centres in the Middle Ages that had been active before the foundation of St. Petersburg, yet they tell us nothing about the seaport it had used for trading with Europe. Yaroslavl, for instance, had been located at the crossroads of the Northern Dvina and Volga, both of them navigable waterways, and traded with Europe by proxy of Archangelsk and Kholmogory, whereas Pskov had traded through

Ivangorod and Narva. But what about the modern Novgorod on river Volkhov?

11.2.2. *Yaroslavl as an ancient trading centre.*

The Molozhskaya fair

Yaroslavl is the greatest trading centre on the Volga. “Yaroslavl’s location placed it in between Moscow and the White Sea, and also right next to the Volga route. In the second part of the XVI century, there had been a residence of English trade delegates in the city, and many foreign goods were bought and sold... Yaroslavl had played a major part in Russian foreign commerce, and its large warehouses had made the city a trade centre of paramount importance... In the early XVIII century the primary trade route has moved to St. Petersburg from Archangelsk, and Yaroslavl had ceased to be of any importance in matters of foreign commerce... however, it has remained a prominent domestic centre of trade” ([994], pages 16, 17 and 24). A whole chapter of the book ([994]) that deals with the history of Yaroslavl in the XVII century is entitled “The Third Most Important Trade Centre of the Country”.

According to N. M. Karamzin, the period of active trade with the Germans began under Ivan Kalita. Historians are of the opinion that the key figure of this trade had been the modern town known as Novgorod, telling us that “Novgorod had been an ally of the Hanse and sent the produce of the German manufacturers to Moscow and other regions of the country”. One wonders about just how and where Novgorod had procured German wares in the first place before sending them to Moscow. Apparently, Karamzin directly refers to the fact that the main marketplace of the country had been located near Yaroslavl, in the Mologa estuary ([362], Volume 4, page 149). Deacon Timofei Kamenevich-Rvovskiy, a XVII century historian, writes the following in his essay entitled *On Russian Antiquities*: “In the mouth of the glorious Mologa river there have been great fairs since times immemorial, even before the great and fearsome king Vassily Vassilyevich Tyomniy [“The Dark”]... Many foreign merchants came to trade – from Germany, Poland, Lithuania, Greece and Rome, likewise Persia and other lands, as it is told” ([362], Volume 4, comment 323).

One also learns that the amount of ships collected

in the Mologa estuary had been so great that people could cross the estuary, and even river Volga itself, no less, without a bridge, moving from one ship to another. The marketplace had been at the Molozhskiy meadow: “great and beautiful, seven by seven verst. The treasury of the Great Prince would collect 180 and more poods of silver [1 pood = 16.38 kilos – Transl.] in duty fees alone” ([362], Volume 4, page 323). The famous Old Russian marketplace must have been located here up until the XVI century, if its memory had been quite as fresh and vivid in the XVII century. This must have been the famous “Novgorod fair”, whence the goods would get to all the other Russian towns and cities.

Deacon Timofei proceeds to report the fragmentation of the enormous historical marketplace into several smaller ones – namely, the famous Fair of Yaroslavl (Yaroslavskaya) gave birth to the following most important fairs of the XVI-XVII century, known as Arkhangelskaya, Svinskaya, Zheltovodskaya (aka Makaryevskaya – in the vicinity of Nizhniy Novgorod, which is to be duly noted), Yekhonskaya, Tikhvinskaya of Novgorod (!) etc. Thus, the Fair of Yaroslavl had not only been the first and most important; it can also be regarded as the progenitor of all the Russian fairs and marketplaces, including the Tikhvinskaya fair in the vicinity of Novgorod-upon-Volkhov – a mere splinter of the oldest and greatest Russian fair in Yaroslavl.

11.2.3. *Novgorod and Holmgrad*

It is common knowledge that the Scandinavians who had traded with the chronicle Novgorod used to call it Holmgrad (qv in [758], for instance). This name instantly associates with Kholmogory near Archangelsk. Old sources specifically refer to Kholmogory and not Archangelsk as an old port on the White Sea, the initial point of the famous Northern Dvina trade route, which had retained its importance for commerce until the foundation of St. Petersburg. Yaroslavl had been at the intersection of the Northern Dvina and the Volga trade routes; therefore, the merchants who traded through the port in Kholmogory had been from Yaroslavl, qv above in section 11.2.2. Bear in mind that the Northern Dvina trade route that had led from the White Sea to Vladimir, Suzdal and Moscow passed through Arkhangelsk (Kholmogory), then Velikiy Oustyug and Vologda, approaching Volga

right next to Yaroslavl; the great fair had been right here, in the estuary of Mologa. Therefore, the Scandinavians would associate Russian tradesmen with the name Kholmogory, the latter being the closest seaport on the way to Yaroslavl. As for Novgorod-upon-Volkhov, it is withdrawn from all possible trading routes, and couldn't have traded with anyone in the Middle Ages.

11.2.4. Yaroslav's Court as the court of a Great Prince

One needn't look for too long in order to find Yaroslav's Court in Yaroslavl – it is apparently the famous Yaroslavl Kremlin. A propos, modern historians are of the opinion that the term “Kremlin”, which is used by everyone including the inhabitants of Yaroslavl, is “incorrect”, and that one should call it a “monastery”, since “no princes have ever occupied the premises” – this is what they teach in Yaroslavl schools nowadays. We must note that the Yaroslavl Kremlin is made of white stone, just like its counterpart in Moscow is presumed to have once been. The word “court” was apparently used for referring to the court of the prince, or the Kremlin.

11.2.5. How Nizhniy Novgorod had received its name

Once we return the true name of Novgorod the Great to Yaroslavl, we instantly understand why Nizhniy Novgorod is called “Nizhniy”, or “Lower” – it is indeed located lower on the Volga than Yaroslavl, qv on the map.

11.2.6. The Yaroslavl Region as the domain of the Great Prince

Usual mediaeval dynastic practice would make old capitals residences of the rulers' second sons. Indeed, Sigismund Herberstein wrote in the XVI century that “the city and the fortress of Yaroslavl on the banks of the Volga are 12 miles away from Rostov, straight along the road to Moscow. Likewise Rostov... this territory had been hereditary property of the rulers' second sons (or brothers)” ([161], page 154). This is another indirect proof that Yaroslavl is the old capital of the state. Indeed, it is known that before the XVI century, under Ivan Kalita and his successors, the entire region of Yaroslavl, Rostov and Kostroma had not been hereditary property, but rather considered the domain of the Great Prince, or a capital area. It

had belonged to the regnant Great Prince. When N. M. Karamzin tells us about the testament of Ivan Kalita, he points out that “there isn't a single word about either Vladimir, Kostroma, Pereyasavl or any other town that had belonged to whoever was titled Great Prince” ([362], Volume 4, Chapter 9, page 151). The cities named by Karamzin outline the region of Yaroslavl and Rostov. Ivan III had already mentioned Yaroslavl as his domain ([759], page 62). Then this region became the domain of the rulers' second sons, since the capital had been transferred to Moscow. Don't forget that, according to our hypothesis, Moscow only became capital in the XVI century.

11.2.7. “Gospodin Velikiy Novgorod” (“Lord Novgorod the Great”) as the agglomeration of towns and cities in the Yaroslavl region

Our hypothesis is as follows. The term “Lord Novgorod the Great”, or “*Gospodin Velikiy Novgorod*” had been used for referring to a whole agglomeration of cities and not just Yaroslavl – the region in question had been a Great Principality up until the transfer of the capital to Moscow; the latter took place in the XVI century, according to our hypothesis.

The Great Principality, or the agglomeration of towns and cities that had formed the capital of Russia between Ivan Kalita (Caliph) and Ivan III consisted of the following cities and their environs: Yaroslavl, Rostov, Kostroma, Pereyasavl, Mologa, Vladimir and Suzdal ([362], Volume 4, Chapter 9, page 15; also [362], Volume 5, Chapter 1, page 21).

It is known that Scandinavian sources used to call Novgorod the Great a “land of cities” ([523], page 47) – in other word, considered it to be an agglomeration of towns; see CHRON5 for a more in-depth discussion of this issue. Russian sources also tell us about independent *ends* of Novgorod, which even rose against one another occasionally. All of these *ends* were independent from each other, and each had a leader and a seal of its own. The entire Novgorod region had been shared between them; one must also note that all official documents from Novgorod used to have several seals, one for each *end* – there are eight of them on one of the oldest edicts from Novgorod ([8], Volume 1; also [759], page 59). The representatives of *ends* used to meet for the discussion and solution of important issues; these meetings were known as *veches*,

and there were two of them at least – at the “Court of Yaroslavl”, qv above, and the “*Veche* of Sophia”. The former is presumed to have been the most important. Apparently, the representatives of all the cities that had been part of the Great Prince’s domain used to congregate in Yaroslavl and issue edicts from “Lord Novgorod the Great” thence.

The “*Veche* of Sophia” must have taken place in Vologda, which is located near Yaroslavl. The gigantic Cathedral of Sophia exists in Vologda to this day ([85]). It is dated to the XVI century, and must be the famous Cathedral of Sophia from Novgorod the Great. It is most likely to have been rebuilt in the XVII century.

11.2.8. The famous Icon of Novgorod and the Icon of Yaroslavl

The famous Russian icon known as “The Omen Given to Our Lady in Novgorod” is usually associated with the historical Novgorod the Great. This is a very characteristic representation of Our Lady – bust with two raised hands, with a circle on her breast. We see baby Jesus in the circle; his hands are also raised upwards. The disposition of both characters is different from all the other icons. It turns out that there’s another version of this icon, full-length – the Icon of Yaroslavl, also known as “Our Lady the Great Panhagia”, qv in fig. 3.28, [142], page 11, and also [255]. There is no name on the actual icon – it must be a later invention, since ecclesiastical sources tell us nothing of the kind. This must be a version of the same “Omen” icon, which had been revered in Russia – there has even been a special ecclesiastical feast in its honour. The obvious relation between the two icons led to the introduction of a different name, otherwise the chronicle Novgorod would become mysteriously associated with Yaroslavl.

The famous historical Great Novgorod School of art is very close to the Moscow school, which is perfectly natural and explained by the geographical proximity of the two cities. Modern Novgorod on the Volkhov is at a great distance from Moscow, but rather close to Pskov. The style of iconography prevalent in Pskov is considerably different from the above; one must hardly be surprised about the fact that the old churches of Novgorod-upon-Volkhov are decorated in the Pskov style and don’t resemble those of Nov-

gorod the Great and Moscow. Novgorod-upon-Volkhov had been a satellite town of Pskov; we see more indications telling us that the historical Novgorod the Great has got nothing in common with the modern town of Novgorod on the Volkhov; one must also bear in mind the distance between the two.

12. THE FALSIFICATION OF HISTORY AND ARCHAEOLOGY OF NOVGOROD-UPON-VOLKHOV

12.1. The real chronology implied by the “layer section” of the pavements in Novgorod-upon-Volkhov

The information collected in the present section is based on the observations concerning the dendrochronology of Novgorod made by Y. A. Yeliseyev.

We are told that Novgorod-upon-Volkhov, which historians identify as Novgorod the Great as described in the chronicles, possesses a unique means of absolute dating – different layers of the allegedly ancient Novgorod pavements. All the objects found in these layers are confidently dated by modern historians and archaeologists with the precision rate of 10-15 years ([993]); also, the datings in question are presented as independent from consensual Russian history according to Scaliger and Miller. The dendrochronology of Novgorod-upon-Volkhov is considered to prove the Romanovian version of Russian history independently. In fig. 3.29 we present a photograph of an excavation with all 28 layers of old Novgorod pavements visible; they are in excellent condition. Thus, 28 is the maximal number of pavement layers found in the town ([993], page 16). Academician V. L. Yanin tells us that “over the 550 years that the formation of this ancient occupation layer has taken... one sees here... 28 pavement layers – a gigantic stack of pine floorings in excellent condition” ([993], page 16). V. L. Yanin writes further that “the [presumably – Auth.] 800-year logs... can still be used for construction purposes” ([993], page 15).

Why is Yanin referring to 550 years above? The matter is that the time intervals between pavement layers can be estimated through a comparison of annual ring width distribution. The concept is simple



Fig. 3.28. The Yaroslavl icon known as “Our Lady of Yaroslavl, the Great Panhagia”, or the “Horanta of Yaroslavl”. From the Spaso-Preobrazhenskiy Cathedral of the Spasskiy Monastery, the 1320’s ([142], page 11). The city of Yaroslavl. Taken from [142], page 11.

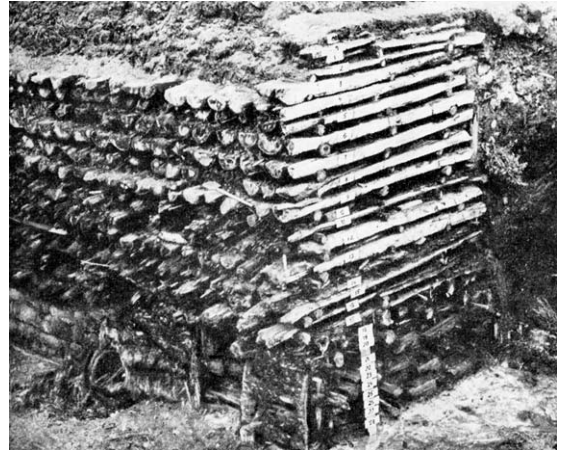


Fig. 3.29. Photograph of an excavation where one can see all 28 layers of the old paved streets of “Novgorod” on River Volkhov. Taken from [993], page 21.

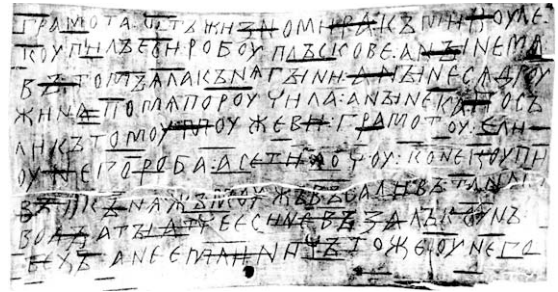


Fig. 3.30. Birch bark document #109 from Novgorod-upon-Volkhov. Arbitrarily dated to the alleged XII century; in reality, the documents dates from the XVI-XVII century. Let us point out the use of colons in punctuation. Taken from [993], page 172.

and clear enough. We haven’t checked the practical implementation of this method – however, even assuming this estimation to be correct, one is instantly confronted with the following issue.

The streets of Novgorod-upon-Volkhov must have been paved with wood up until the XX century and the introduction of asphalt; one sees no reason why the inhabitants of the town would want to cease with the practice and wallow in dirt. Novgorod pavements are typical log-roads that have been a *sine qua non* element of human life in marshlands, used constantly. This gives us an excellent opportunity to estimate the

date of the modern Novgorod’s foundation. A subtraction of 550 years from an arbitrary XX century date such as 1940 shall leave us with the approximate dating of 1400.

How could this be true? Let us regard the issue from the viewpoint of a Scaligerite historian, who would insist upon the foundation of the chronicle Novgorod in the X century A.D., and the identification of the city as the modern Novgorod-upon-Volkhov (and not Yaroslavl on the Volga implied by our reconstruction). The implication is that the construction of the log-roads would have to coincide

with the foundation of any kind of settlement in these parts; historians agree with this as well. The ideal condition of the lowest layer makes it the first; had there been earlier ones that decomposed completely, the lowest layer would have been semi-decomposed. We see nothing of the kind. Therefore, the layers are telling us that the first settlement in these marshes must be dated to the XV century and not the X.

The “dendrochronologists” headed by Academician V. L. Yanin suggest to shift the chronology of Novgorod backwards by 500 years, and claim that all the pavement layers need to be dated to the epoch of the X-XV century ([993], page 16). Let us quote from V. L. Yanin:

“And so, the formation of the ancient occupation layer took place between the middle of the X century and the end of the XV; the process had taken 28 pavement years and lasted for longer than 550 years” ([993], page 16). In other words, we are being told that the top layer of Novgorod pavements dates from the XV century. In this case, what happened to the numerous layers of log-roads paved in the next 500 years (the XV-XX century)? These are said to have “rotted and decayed completely”, which appears extremely bizarre. “Ancient” pavements remain intact, whilst the newer ones (from the XVI century and on) have all disappeared without a trace.

Yanin tells us that “organic matter remains in excellent condition due to the high humidity prevalent in the bottom layers of Novgorod ground” ([993], page 16). In other words, marshes preserve organic matter from decay; this is a widely known fact. Since the town of “Novgorod” on the Volkhov has been founded among marshes, there have really been no problems with the preservation of organic matter – however, one has to enquire about the reasons this should have stopped being the case in the XV century. Yanin writes that “no organic matter from later layers has reached our day (the second half of the XV century and on)” ([993], page 46). What cataclysm has befallen the Volkhov region in the XVI century, and why has the preservation of organic matter stopped? The “Volkhov archaeologists” can give us no intelligible answer. In other words, one sees that all the findings from the Volkhov area are arbitrarily dated to pre-XV century epochs. This has led to a strange gap in the “archaeology and chronology of the

Volkhov region” – one of 400 years, no less. This gap obliterated every historical event that took place in this region between the XV and the XX century.

The archaeologists have apparently noticed this chronological gap, and become rather alarmed on this account. Yanin mentions a gap of 400 years in the dendrochronology of the Volkhov region in the new edition of his book ([993]). He claims the gap to have been filled, but doesn’t care to divulge any details or explain how it was done.

Let us return to the issue of finding an absolute dating for the pavement layers from the Volkhov region. Why have they been dated to the X-XV century epoch? Yanin’s book contains the following answer: “We have first... managed to construct a relative dendrochronological scale... and then came up with the absolute datings. We have studied the logs from the foundations of Novgorod churches; the dates when the latter were founded are known to us from chronicles” ([993], page 20). Yanin repeats this claim in the 1998 re-edition of his book.

Everything becomes perfectly clear – Yanin tells us explicitly that the entire dendrochronology of Novgorod-upon-Volkhov is based on the Scaligerian-Millerian chronology of Russian chronicles, which have been used as the source for the dates of several churches’ construction. The logs from their foundations were ipso facto “dated”, and the datings of the pavement layers were calculated further on. However, we already know the chronicles in question to be forgeries or editions of the XVII-XVIII century, qv in CHRON4, Chapter 1. Independent “dendrochronological” dating of objects excavated in the region of Novgorod-upon-Volkhov is therefore right out of the question.

V. L. Yanin has apparently been aware of this, since we find the following passage in the 1965 edition of his book: “B. A. Kolchin is currently collecting specimens of logs dating from the XVI, XVII and XVIII century in order to complete the scale and make it reach the present day, and then go back to front for absolute certainty” ([993], pages 20-21).

Unfortunately, the 1998 edition is dead silent about the details of this “verification” – it would be very interesting to learn how B. A. Kolchin has managed to fill the 400-year gap in the dendrochronology of “Novgorod”.

The important circumstance that the entire history and chronology of Novgorod-upon-Volkhov are based on nothing but chronicles, or written sources, is recognized by historians themselves. M. Karger, a historian, tells us “these reports... have remained the sole source for the reconstruction of the city’s ancient history until very recently” ([365], page 8).

Our reconstruction of the real chronology of Novgorod-upon-Volkhov is as follows. Some kind of settlement was founded here in the XV century, possibly later. In the XVII century, during the war with Sweden, a small fortress had to be built here. Due to the marshy character of the terrain, the streets of the settlement required paving; these wooden pavements eventually sank, and new layers of planks were required. This activity must have continued until the XX century, since one sees no other reason but the advent of asphalt for its termination; the last layers of pavements must therefore date from the XIX or even the XX century ([365], page 8). Don’t forget that the “Novgorod excavations” have only started in the XX century ([365], page 8). One might well wonder about the reason why the XIX century archaeologists didn’t come up with the brilliant idea to excavate the famous “ancient pavements of Novgorod the Great”; could it be that these pavements have still been used actively in the XIX century? The top layer of the log-roads dated to the XV century nowadays had still been plainly visible to everyone in the XIX century and considered recent; dating it to the XV century would therefore prove impossible.

The excavations of the famous pavement layers only began in 1951, at the sites of the constructions destroyed in the war of 1941-1945. Yanin reports the following:

“In 1951, when the archaeologists were estimating the coordinates of future excavations, the territory had been a wasteland covered in rank burdock and elderberry bushes... rusted pieces of ferroconcrete armaments could be seen through the weeds, tufts of grass were growing amongst the debris of bricks and mortar – 1/250th of the dead wasteland the Nazis had left of a flourishing town. It had been the seventh year after the war; Novgorod was slowly recuperating, rising from the charred ruins and rebuilding itself” ([993], page 10).

Academician V. L. Yanin proceeds to tell us that the

“occupation layer” of Novgorod-upon-Volkhov has risen by two metres since the end of the XV century ([993], page 16). In other words, the occupation layer comprised of log-road pavements had been at the depth of around two metres – this may well have been the pre-war XX century pavement, predating the excavations by a decade or so.

Our opponents may remind us that a number of “ancient” documents written on birch bark have been discovered in between the pavement logs; those are presumed to date from the XI-XV century. The idea that birch bark may have been used for writing in the XIX century is considered preposterous. We shall mention the contents of the XIX century chronicles below; as we shall see, they contain nothing that couldn’t have been written in the XIX century. As for the very recent use of birch bark for writing, let us quote from V. L. Yanin himself: “Many birch bark documents have survived, and are kept in museums and archives nowadays – among them, later chronicles dating from the XVII-XIX century, and entire books... in 1715, the Siberians used a book made of birch bark for keeping tax records... The ethnographer S. V. Maksimov, who had seen a book of birch bark in an old-believer settlement on the Mezen river had even voiced his fascination with this writing material, so uncommon to us... it is also known that the Swedes had used birch bark for writing in the XVII-XVIII century” ([993], page 27).

Further also: “the ethnographer A. A. Dounin-Gorchavich, who had seen the khanty [an indigenous ethnic group from the North of Russia – Transl.] prepare birch bark for writing in the beginning of this century [the XX – Auth.] reports that the material is boiled in water in order to make it fit for writing” ([993], page 29).

One of our readers, a geologist engineer from the Komi region of Russia (city of Oukhta) by the name of Vitaliy Vassilyevich Kozlov, has sent us information about the book on the history of publishing during WW II. The section on guerrilla publications (news-papers, flyers, brochures etc) tells us about the use of birch bark in printing, in particular by the guerrillas from the North-West, where Novgorod-upon-Volkhov is located. Birch bark has therefore been used as a material for writing as recently as in the middle of the XX century.

Therefore, the fact that there were birch bark documents found in the top layers of Novgorod pavements doesn't necessarily imply these layers to be of a great age. They may just as well date from the XIX and even the XX century.

One might ask about the reasons for using birch bark as a writing material in the XIX century, after the invention of paper. The matter is that paper had remained rather expensive up until the XX century – birch bark was much cheaper, especially in the North. The writing material in question wasn't mere pieces of bark peeled off a tree:

“Birch bark would be boiled in water to make it more elastic and fit for writing; coarse layers would be removed... sheets of birch bark were usually given a rectangular shape” ([993], page 33). Therefore, birch bark may have competed with paper up until the XIX century, given its low cost.

V. L. Yanin tells us that “all the books and documents made of birch bark that had been known to scientist before 26 July 1951 were written in ink, with no exceptions” ([993], page 30). However, the famous birch bark documents from Novgorod-upon-Volkhov are scratched on pieces of bark, with no traces of ink anywhere. Why would that be? Marshy ground must have been so humid that the ink became washed away; the only pieces of birch bark with any text on them are the ones where the letters have been scratched. A typical document found in Novgorod-upon-Volkhov can be seen in fig. 3.30.

Let us return to the contents of the “ancient” documents found in Novgorod-upon-Volkhov. Nearly every such document mentioned in Yanin's book entitled *I Have Sent Thee a Birch Bark Epistle* are of a quotidian nature; their text contains no signs of their “great antiquity”, although modern historians try to read them into the text of the documents. Yet these “signs” may well be those of the XIX century – as is the case with Document #288, for instance, dated to the alleged XIV century (the real dating is 400 years more recent, as we are beginning to understand, and pertains to the epoch of the XVIII-XIX century).

The document says the following: “*khamu*, three cubits... a *zolutnik* [1/96 of a pound – Transl.] of green silk thread, another of gilded silk, and one more, coloured yellow and green... a *zolutnik* of bleach for one bleaching, some Bulgarian soap for the same

bleaching, and for another bleaching...” ([993], pages 45-46). Yanin comments this text in the following manner: “although this epistle has neither got a beginning nor an end, one can be certain that it was written by some embroider. The fabric (*kham* in Old Russian) needed to be bleached with bleach and soap” ([993], page 46). Who told Yanin about *kham* standing for “fabric” in Old Russian? We find nothing of the kind in V. Dahl's dictionary ([223], [224] and [225]). However, we shan't argue about this for the time being; maybe there was some text where the word *kham* referred to a fabric of some sort. Still, since the document in question is concerned with silk embroidery, wouldn't it make more sense to assume that “*khamu*” is really a part of the word “*barkhatu*” (the genitive case of “*barkhat*”, the Russian word for “velvet”), with the letter “T” written in a special manner common for Russia, with three “stalks” at the bottom – it can easily be confused for the letter M. Silk would more often be used for embroidery on velvet, after all; in general, all the objects mentioned in the text – velvet, soap, bleach and coloured silk, have been common in the XIX century.

We witness the same to be the case with all other documents from Novgorod-upon-Volkhov.

Let us sum up. The entire situation looks very odd indeed – a mere 50 or 100 years after the wooden pavements cease to be used, historians and archaeologists rediscover them and make the proclamation that the logs used for paving date from times immemorial. This is a direct consequence of the fact that historical science still lacks the means of objective dating; consensual chronology is therefore a total chaos of subjective datings. We have witnessed this to be the case many a time; the excavations in Novgorod-upon-Volkhov are but another example.

12.2. Novgorod-upon-Volkhov had also been known as “*okolotok*” (Russian word used for a parochial settlement)

Let us remind the reader that, according to our research, Novgorod the Great as described in the chronicles has got nothing in common with the town in the marshlands of the Volkhov region known under the same name nowadays (apparently, this proud name only became associated with the town in question in

the XVIII century. It is most likely that the Russian chronicles have used the name “Novgorod the Great” for referring to the agglomeration of towns and cities located in the interfluvium of Volga and Oka and not just a single city – in other words, the entire land known as the “Vladimir and Suzdal Russia” nowadays. The administrative centre of the agglomeration had been in the city of Yaroslavl on the Volga (the famous “Court of Yaroslavl”), according to our reconstruction.

Thus, one might well wonder about the old name of the modern Novgorod on the Volkhov – one that had been used before the XVII century, when this town had been misnamed “Novgorod the Great”. Seeing as how this has happened a mere 300 years ago, we have some hope of reconstructing the proper old name of the town on the Volkhov with the aid of historical sources.

This hope of ours isn’t vain – moreover, it is very easy to find out about the real name of “Novgorod” on the Volkhov. We learn the following from the guidebook entitled *The Novgorod Citadel* ([731]): “Everything that was located outside the initial settlement of Novgorod had been known as *okolotok*. Even in the XIV–XVI century this name was used for referring to the entire territory of the citadel, apart from the Sovereign’s Court. *Okolotok* had come to replace the original name of Novgorod” ([731], page 9).

Under the “initial settlement” the authors of the book understand the rather diminutive citadel in the centre of the city: “Novgorod (or its citadel, the two being the same thing in reality) had been the *veche* centre of the entire town that was built on the Volkhov river... the small princely court had initially spanned the entire town” ([731], page 9).

The details divulged about the “heroic” history of Novgorod-upon-Volkhov are therefore of the utmost interest – we are told that the name of Novgorod had only been used for referring to the small citadel in the centre of the town, while the rest of it had possessed a different name in the “deep antiquity”, as we can see now. In the XVI century even the Kremlin wasn’t known as Novgorod anymore, but rather as “*okolotok*”, qv above. There is a possibility that the sovereign’s court had still been known as Novgorod. Historians are therefore of the opinion that the inhabitants of the town on the Volkhov River had still remembered its chronicle name of “Novgorod”, using it for a single

court in town; it is also admitted that the word “*okolotok*” had been used for the rest of the modern “Novgorod”. One might well wonder about the reasons why the name of “Novgorod the Great” could have become forgotten by the inhabitants of the town – a minor military or monastic settlement on the Volkhov river may have been known as “Novgorod” once, after all, since the name translates as “New City”, and the settlement had been freshly-built in the XV century. However, we are told that it has never been known as “The Great”.

We are of the opinion that the above implies the non-existence of a proper name for the small town on the Volkhov River in the XVI century, or the pre-Romanovian epoch – the name “*okolotok*” is of a very general and descriptive nature. It was still in use relatively recently for referring to a group of villages, a suburb or a parochial settlement ([224], Volume 2, page 1717). The police rank of the “*okolotochniy nadziratel*”, or “officer in charge of an *okolotok*”, had existed in Russia up until the XX century (ibid).

The town of Novgorod on the Volkhov River had therefore been a recent settlement of minor importance in the XVI – early XVII century, without so much as a name of its own. There may have been a remote monastery there, or a small fort; the settlement that had appeared nearby became known as “*okolotok*”. This word is probably derived from the Russian word “*okolo*”, which stands for “near” – “the environs”, that is (of the military citadel, for instance). Somewhat later, in the XVII century, when the entire Russian history was being distorted to serve the interests of the Romanov dynasty, the hoaxers needed a Russian city that would play the part of Novgorod the Great as described in the chronicles in lieu of the original Novgorod, or Yaroslavl. The events related in the chronicles were thus transferred to the marshy banks of the Volkhov River in paper sources. New maps, likewise counterfeit “ancient” maps mass-produced in the XVIII–XIX century, have adopted the formula “Novgorod the Great”.

The locals have taken to the new name without much procrastination; one must think that their first acquaintance with the allegedly great history of “Great Novgorod” on the Volkhov River has really taken place some 100–200 years later, when they read N. M. Karamzin’s *History*, where the Volkhov localization of

Novgorod the Great is already quite explicit. It must be said that Novgorod-upon-Volkhov became Novgorod the Great officially in the end of the 1990's.

This explains the condition of Novgorod-upon-Volkhov in the XVII century, poor enough for the historian M. Karger to write about the “historical destiny of the city that has transformed into a backwater centre of the nondescript Novgorod province...” ([365], page 5). Everything is perfectly clear – the newly built settlement was only beginning to establish itself in the XVII century; there had been a stockade here. We learn that “the Moscow government was still taking care of maintaining the Novgorod stockade’s defensive capacity” ([365], page 12-13).

12.3. The tourist sights presented as the famous “Sovereign’s Court”, where the Archbishop of Novgorod the Great had resided

The chronicle history of Novgorod the Great tell us a great deal about the famous “Sovereign’s Court”, or the residence of the Archbishop of Novgorod. The archbishop was known as the Sovereign of Novgorod, and had ruled over the entire city, according to the chronicles. His influence had been immense – not just in Novgorod, but Russia in general, likewise his wealth. Is there anything left of his court, which must have been drowning in luxury and opulence? Chronicles tell us that the territory of the “Sovereign’s Court” had housed the Archbishop’s palace and a number of other buildings. Do we see so much as a trace of them anywhere in the modern Novgorod?

The guidebook by L. A. Rozhdestvenskaya entitled *The Novgorod Citadel* ([731]) is confident enough when it repeats the following after the chronicles: “the Archbishop, also known as the Sovereign, had been the only lord and master of the citadel and the court, which formed the centre of Novgorod in the earliest days of the city’s existence” ([731], page 9). Then Rozhdestvenskaya moves on from “ancient history” to the modern condition of the locale:

“The Sovereign’s Court of the Novgorod citadel is a remarkable civil construction complex that had housed administrative and economical services. The Archbishop of Novgorod had also lived here, known as the owner of a tremendous treasury; the Council of the Lords used to assemble at the citadel as well,

deciding upon the domestic and the foreign policies of Novgorod the Great” ([731], page 24).

It turns out that historians do indeed demonstrate to us a “Sovereign’s Court” in Novgorod-upon-Volkhov, qv in fig. 3.31. One must say that the building we see is thoroughly unremarkable – we see the wall of a citadel and a simple two-story building, which is clearly anything but ancient. Let us enquire about the age of the buildings that form the ensemble of the alleged “Sovereign’s Court”, and also about their fate in the XVII-XIX century – reconstructions, renovations, general use etc.

What we learn is that nearly every building from the “Sovereign’s Court” (with the single exception of the “faceted chamber”) was built in the XVII-XIX century ([731], pages 24-28) – postdating the epoch of the Archbishop’s alleged residence in Novgorod-upon-Volkhov by a few hundred years. We are of the opinion that there has never been an Archbishop of Novgorod-upon-Volkhov. It is known that “ever since the XVII century the citadel of Novgorod has been a stronghold where military leaders had resided” ([731], page 18). Military leaders, mind you, and not archbishops. The main building of the “Sovereign’s Court” is the so-called “Faceted Chamber”; we shall ponder it at length below.

Moreover, there are no signs to indicate the former residence of a sovereign, or an archbishop, at the “Sovereign’s Court”. Historians still haven’t reached any consensus in selecting a single building of the “Sovereign’s Court” and calling it the “Archbishop’s Palace”; apparently, it is a “serious scientific problem”, and there is no unanimity in the ranks of historians. For instance:

“According to the architect V. N. Zakharova, the archbishop’s palace is the building between the Likhoudov building and the Metropolitan’s Tower ... since the latter must be in the immediate vicinity of the palace” ([731], page 28). We see that the building considered the “Archbishop’s Palace” traditionally is something entirely different in the opinion of the architects. Even modern guidebooks obliquely dub it “the so-called Archbishop’s Palace” ([731], page 28).

Historians are exceptionally proud of the so-called Faceted Chamber of the citadel in Novgorod-upon-Volkhov; the guidebook ([731]) allocates an entire chapter to this building. L. A. Rozhdestvenskaya writes:



Fig. 3.31. The alleged “Governor’s court of Novgorod the Great” in the modern town of Novgorod on River Volkhov. Taken from [731], pages 64-65, insets.

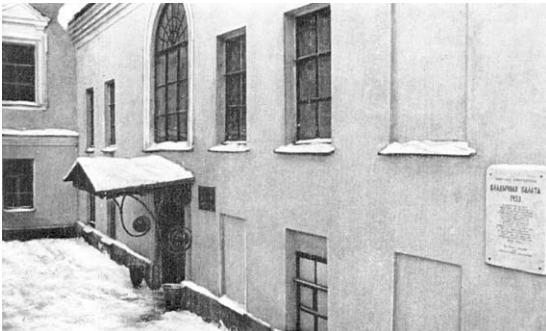


Fig. 3.32. The small building inside the citadel of the modern Novgorod upon River Volkhov, which plays the part of the “faceted chamber” in the “Governor’s court of Novgorod the Great”. The construction of the building is therefore dated to the XV century. However, it is a typical construction of the XVII-XVIII century. It is unclear just why this particular building was dated to the XV century and called the “Faceted Chamber” – we see no facets anywhere upon it, whereas the very name suggests the walls to be decorated in a particular way. Taken from [731], pages 64-65, insets.



Fig. 3.33. The Faceted Chamber of Kremlin in Moscow. We see the eastern front part of the chamber’s outer wall with faceted blocks of stone, hence the name. Taken from [191], inset.

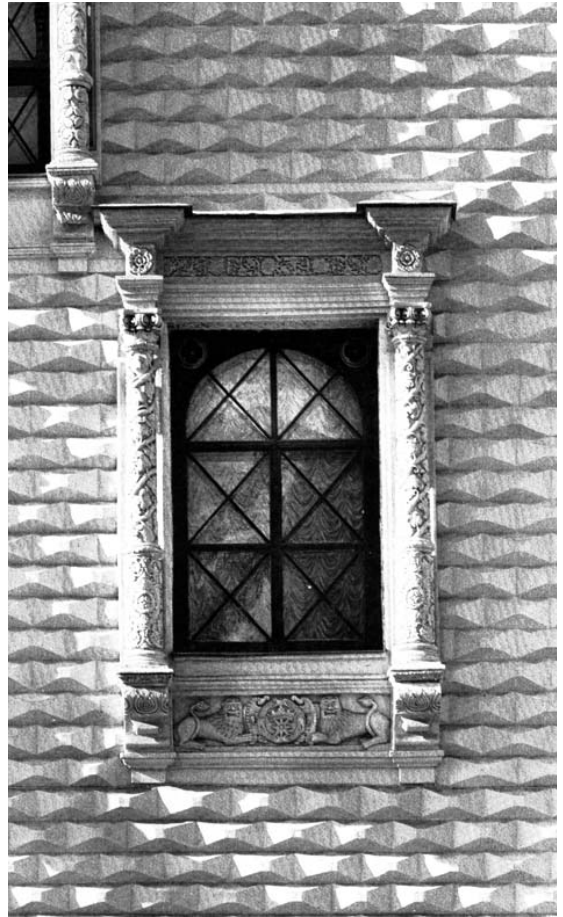


Fig. 3.34. Close-in of a fragment of the Faceted Chamber’s front wall. The faceted blocks that it owes its name to are clearly visible. Taken from [191], inset.



Fig. 3.35. The inside of the nondescript building that is claimed to be the “Faceted Chamber of Novgorod the Great”. Presumed to date from the XV century – however, the artwork is a mere imitation of the XV century style, and most likely dates from the XIX century. Taken from [731], pages 64-65, insets.



Fig. 3.36. Photograph of the ceremonial hall of the Faceted Chamber in Moscow. Taken from [191], inset.

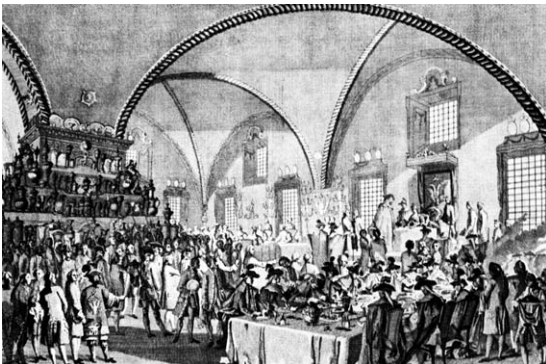


Fig. 3.37. Ancient engraving of the XVIII century depicting a feast in the splendid Faceted Chamber of the Muscovite Kremlin. Taken from [191], page 15.

“The Faceted Chamber, also known as the Sovereign’s Chamber, is one of the most remarkable buildings out of the entire ensemble of Sovereign’s Court, and the only such construction that has reached our age. A Novgorod chronicle dating from 1433 reports: ‘In the very same year did his Holy Highness Euphimeï build a chamber in his court, one of 30 doors. The craftsmen of Novgorod were working alongside their German counterparts’” ([731], page 33).

A modern photograph of this “XV century masterpiece of Old Russian architecture with 30 doors”, whose construction required joint efforts of the Russian and the German craftsmen, can be seen in fig. 3.32. What we see is a very ordinary house of the XVII-XIX century – there is a great abundance of similar

houses in many Russian cities. By the way, we only see a single door on the photograph (fig. 3.32). It is a mystery just how one could make 30 doors here. One might assume exaggeration from the part of the chronicler, or the inclusion of the building’s inner doors into the number. However, such “boasting” would look rather odd; we clearly see that the chronicler is referring that he had thought fascinating himself. There’s nothing surprising about 30 inner doors – nearly every large house will have that many or more. 30 entrances, on the other hand, imply a large size of the building and a certain eccentricity of its architecture. All of this appears to have existed in reality; however, it was in the enormous Yaroslavl, the historical Novgorod the Great, which had been dealt a great deal of harm in the “Novgorod massacre” of the XVI century, and not in the “backwater centre of the non-descript Novgorod province...” ([365], page 5).

Let us return to the town on the Volkhov River. Where did the so-called “Faceted Chamber” get its name?

We all know what the famous Faceted Chamber of the Kremlin in Moscow looks like. Its façade is faced with tetrahedral blocks of stone with manifest facets, which make the Chamber quite unique (see figs. 3.33 and 3.34). The very name of the Chamber is derived from these blocks of stone, which is emphasized by the historians as well ([191], page 8).

Are there any faceted blocks anywhere on the “Faceted Chamber of Novgorod” (fig. 3.32)? None! The walls are perfectly ordinary, smooth and plastered. Not a sign of a facet anywhere. Our opponents might say that someone must have chiselled the facets off and replaced them by stucco. But when did that happen, and how? Neither the documents nor the guidebook ([731]) tell us a single word about this.

We are of the opinion that what we encounter here is but an attempt to find a solid foundation for the freshly introduced Romanovian version of Russian history, and a clumsy one, at that. The concept had been rather simple – one needed to prove a small settlement on the Volkhov to have once been Novgorod the Great as mentioned in the chronicles. The latter specified the existence of the famous Faceted Chamber in Novgorod the Great, and so the Romanovian historians apparently decided that a certain XVIII century house could serve as the famous Faceted

Chamber, the memorial plaque saying “Sovereign’s Chambers. 1433 A.D.” that one finds attached thereto being the primary proof of this identification (qv in fig. 3.32). The memorial plaque secures the transformation of a simple building into a tourist sight – one that has been active in this capacity for many years.

Could it be that the interior of the rather unprepossessing “Faceted Chamber” in the Volkhov settlement is capable of surprising us with the lavishness of its decoration, leaving no doubt about the fact that the nondescript building one sees in fig. 3.32 had once been the famous Faceted Chamber of Novgorod the Great?

The same guidebook as we’ve been quoting from is telling us that there is a famous historical front hall in the so-called “Faceted Chamber”:

“The Sovereign’s Chamber has been the silent witness of many historical events. The envoys of the Great Prince of Moscow had been received here, likewise visitors from faraway lands; many a royal decree was read here. In 1478 it heard the edict of Ivan III about the annexation of the Novgorod lands by Moscow... and in 1570 it saw the grim feast of Ivan the Terrible” ([731], page 34).

We know what the royal front halls had looked like in the XV-XVI century, the best example being the buildings of the Kremlin in Moscow, dated to the same XV century as the Faceted Chamber of Novgorod the Great by historians. Some of them even claim certain fragments of the above to date from the XII century ([557], page 37); however, the date on the memorial plaque is that of 1433, qv in fig. 3.32.

Let us now consider the “front hall” of the building in Novgorod-upon-Volkhov, whose modern photograph can be seen in fig. 3.35. The interior of this “front hall” is in very poor correspondence with the architecture of the XV-XVI century; moreover, what we see here is typical XVIII-XIX century architecture with intentional anachronistic elements. The real front hall of the Faceted Chamber in Moscow is represented in fig. 3.36 for comparison (photograph), and in fig. 3.37 we see an old engraving of the XVIII century that depicts a feast in the Faceted Chamber of the Moscow Kremlin.

One gets the impression that the front hall of the “faceted chamber from the town on the Volkhov” was constructed in the XVIII-XIX century in emulation



Fig. 3.38. Photograph of the Muscovite Kremlin’s Faceted Chamber. Taken by the authors in 2000.

of the Faceted Chamber in Moscow; however, this resulted in a severe disproportion, since the chamber needed to be fit into an already existing building. The Romanovian architects ended up with low ceilings and a central column whose top widens in too drastic a manner, leaving a looming impression. The strange stripes on the ceiling look very conspicuous (see fig. 3.35). Historians suggest this building to be “the sole relic of the early Gothic style in Russia” ([557], page 22). We see nothing of the kind in truly old Russian buildings – these “Gothic stripes” must be emulating the relief facets of the original Faceted Chamber in Moscow, where they have an actual architectural function common for old Russian architecture (see figs. 3.36 and 3.38).

It is peculiar that the guidebook ([731]) should dedicate a whole chapter to the “Faceted Chamber” in Novgorod-upon-Volkhov without uttering a single word about any reconstructions or renovations of the building, divulging a great many more details of this

kind that concern other constructions in the citadel, and of a lesser fame at that – all the reparation works performed in the XVIII-XIX century are reported very meticulously, qv in [731], pages 24-31. Could historians be avoiding the topic deliberately so as not to attract any attention to the true date of this forgery's creation. Apparently, no renovations have ever taken place – the chamber has been in its present condition ever since its construction in the XVIII-XIX century; however, the guidebook ([731]) tries to convince one that the “Faceted Chamber” in Novgorod-upon-Volkhov was built in the XV century ([731], page 33) – or even the XII century, according to [557], page 37, having reached us in its initial condition, more or less. This is not true, as it is becoming clear to us today.

Apparently, this dim “Gothic hall” in Novgorod-upon-Volkhov in its modern condition was prepared for exhibition rather recently – in the XIX century, during the preparations for the 1862 celebration of “Russia’s Millenarian Anniversary” in Novgorod-upon-Volkhov (a very lavish festivity attended by Czar Alexander II himself, as well as numerous guests from every corner of Russia ([731], pages 80 and 82). This is when the grandiose monument that one sees inside the citadel was erected (*ibid*). Apparently, this was when the first necessity to demonstrate something “ancient” to the public had arisen; this had been accomplished successfully.

12.4. Novgorod-upon-Volkhov: oddties in occupation layer datings

As we have seen, historians are of the opinion that the occupation layer of Novgorod-upon-Volkhov has grown by a mere two metres over the last 400 years, starting with the end of the XV century ([993], page 16). However, it had grown twice faster in the previous 500 years ([993], page 16). We learn that “over the 550 years that had passed between the middle of the X century and the end of the XV it had grown by 5.5 metres” ([993], pages 15-16). This is truly bizarre; the growth of the occupation layer directly depends on human activities. Academician V. L. Yanin describes the process of occupation layer formation rather vividly:

“Human activity has the following side effect, which is very important for archaeology: the formation of the occupation layer in every area inhabited

by humans for a more or less prolonged period of time. Someone ... cuts down wood to build a house, with wood chips flying in every direction and falling on the ground. Then someone’s shoes tear, and an old shoe sole is thrown away; then a house burns down, and somebody levels the scene of conflagration and erects a new dwelling ... this is how the occupation layer is formed wherever there are humans, year by year, slowly but steadily. The thickness of this layer depends on the intensity of human activity and the organic matter conservation capacity of local soil” ([993], page 15).

How are we supposed to relate to the situation with Novgorod-upon-Volkhov in this case, seeing as how over the first 550 years the occupation layer had grown at the rate of one metre per century, how could it have slowed down to 50 centimetres in the following 400 years? Could the intensity of human activity have diminished and dwindled? This seems very odd indeed; human activity has become a great deal more intense in the recent epoch, if anything. Should soil conservation capacity in the Volkhov region have changed drastically at some point in the XV century, one would certainly like to hear more about that.

All of the above must imply that the consensual dating of the occupation layer in Novgorod-upon-Volkhov is blatantly incorrect. It appears that the entire formation of the occupation layer must have taken place at a steady speed in the last 400-500 years, possibly with a slight acceleration, starting with the XV century, or the foundation of the settlement on River Volkhov. The considerable height of this layer is explained by the fact that “organic matter preserves well in the environs of Novgorod” and nothing else, according to archaeologists themselves ([993], page 15). Bear in mind that marshlands preserve organic matter very well indeed, and it hardly ever rots there.

Let us now observe the rate of the occupation layer’s growth around the Cathedral of St. Sophia in the Volkhov region, presumably one of the oldest buildings in Russia, and one which “has never been rebuilt since the XI century and preserved ... its original shape until the present day”, as we are being told ([731], page 53). It turns out that “over the last nine centuries, the occupation layer has covered two metres of the building’s lower part” ([731], page 54). That is to say, the occupation layer that has formed

around the principal cathedral of the Volkhov region over the last 900 years is presumed equal in height to the layer that has formed in the centre of Novgorod-upon-Volkhov over 400 years ([1993], page 16). Even if one were to trust the consensual chronology of this occupation layer, the “extremely ancient” Cathedral of St. Sophia would have to be dated to the XV century and not the XI.

We are of the opinion that this cathedral was constructed even more recently – in the XVII century and not the XVIII. Therefore, the occupation layer around it has been growing by the factor of circa one metre per century.

It must be said that the speed of the occupation layer growth has been calculated by archaeologists from pavement layers, among other things – or concurs with the relative “dendrochronology of Novgorod” at the very least. Indeed, according to V. L. Yanin:

“The occupation layer in Novgorod wasn’t subject to putrefaction and had been growing by a factor of one centimetre per year in the Middle Ages. It had grown by 5.5 metres between the middle of the X and the end of the XV century... thus, the formation of the ancient occupation layer has taken 28 pavements and 550 years” ([1993], pages 15-16). The height of the pavement layers is therefore equal to 5 metres, and their formation has taken 550 years – roughly one metre per century, or one centimetre per year, just as we learn from historians.

We can therefore count approximately 500 years backwards from the XX century, and end up with the XV century as the dating of the town’s foundation. The Cathedral of St. Sophia must have been built in the XVII century, since it has submerged by 2 metres.

We must also point out the fact that traces of chiselled-off frescoes were found in the cathedral during excavations:

“Many chiselled-off fresco fragments have been discovered during the excavations of the Martiryevskaya parvis... The restoration of the dome artwork began in 1944 ... it turned out that the Pantocrator and the top part of the archangel figures... were painted in the XVI century the earliest over fresh ground” ([731], page 62). That is to say, the plaster was chiselled off in the XVI century the earliest, and the fresh ground must date from roughly the same epoch; therefore, the Cathedral of St. Sophia on the

Volkhov bears distinct marks of later Romanovian reconstruction works (fresh ground and the chiselled-off frescoes).

However, the radical alterations of the original design did not stop there. According to M. V. Mouravyov:

“In 1688 and 1692 the floor of the cathedral was raised by 1.62 metres... the three round posts have been demolished, the original narrow windows widened and more windows cut in other walls. In 1837 the entire northern wall was reconstructed; in 1861 the small headstones over the persons buried in the cathedral were removed. Finally, in 1893-1904 the cathedral underwent a complete overhaul, which resulted in the replacement of the original works of Italian masters by the daubery of the decorators from the co-operative of contractor Safronov” ([557], page 15).

Has anything remained from the original XVI century cathedral? We see that even the XVIII century artwork has gone without a trace.

M. V. Mouravyov tells us about another rather characteristic occurrence:

“There had been a great deal of graffiti on the inner walls of St. Sophia (inscriptions scratched on the plaster) – some of them are in *glagolitsa* [pre-Cyrillic script – Transl.]... they can be regarded as the old temple’s stone chronicle of sorts... These graffiti were discovered by I. A. Shlyapkin during the last restoration, as the fresh layers of plaster were being chiselled off; however, when the Archaeological Commission had expressed a wish to carry on with the study of the graffiti, the walls were already covered with fresh stucco, which has deprived the scientists of the larger part of the research materials” ([557], page 17).

Verily, one calls the oddest activities “restoration” these days.

The information that we have about the “ancient” events, which have presumably taken place in Novgorod-upon-Volkhov, comes from Russian chronicles in their edition and interpretation of the XVII-XVIII century ([365]). As we are beginning to understand nowadays, the lost originals must have referred to Yaroslavl events. After the Romanovian reform of the XVII-XVIII century these events were transferred from the Volga to the Volkhov region. In the XIX-XX century the confused historians and archaeologists have started to make pilgrimages to the “backwater centre

of the nondescript Novgorod province”, as M. Karger is correct enough to call it ([365], page 5). Events described in chronicles would eventually become tied to the Volkhov locale; some of them were vague enough to permit this, others weren’t. There were some complete fiascos – nevertheless, the churches of the Volkhov region are still stubbornly misidentified as “the Novgorod temples from the days of yore reflected in the chronicles”. One of the countless empty sites has been declared “the very square where the famous Novgorod *veche* used to assemble”. The notorious Novgorod massacre became associated with the Volkhov region instead of Yaroslavl, and a room where the “grim feast of Ivan the Terrible had taken place” ([731], page 34) was promptly found and has by now been photographed by countless tourists, awed and gullible. The list goes on.

None of the above is true; the events that we learn about from chronicles had all taken place elsewhere – in Yaroslavl on the Volga, according to our reconstruction. A propos, the very name Volkhov is a slightly corrupted version of the name Volga.

12.5. Birch bark documents had been used by the “ancient” Romans, and therefore cannot predate the XIV century

All the considerations voiced above give us a new perception of the fact that the allegedly ancient Romans have widely used birch bark for writing. As we are beginning to realise, the “ancient” Roman birch documents must also have been written in the XIV-XVIII century and not “deep antiquity”. The history of their discovery is as follows.

In 1973 Robert Burley, a British archaeologist, began his excavations near the famous Hadrian’s Wall [the Horde’s Wall?], which dates to the alleged II century A.D. “He came across two thin slivers of wood. Burley reckons they had rather looked like wood-shavings ... they were accurately unrolled with a penknife, and the archaeologists have fragments of messages in Latin inside. Burly himself recalls that ‘we were looking at the miniscule missive and refusing to believe our eyes’... Burley was holding the remnants of a letter that was written in ink and mentioned garments sent by someone to a soldier who had served in Vindolanda around 102 A.D.” ([726], page 124).



Fig. 3.39. One of the Roman documents written on birch bark, discovered in England and presumed to date from times immemorial. These documents are most likely to date from the epoch of the XV-XVII century; they may have been written in one of the Russian garrisons, which were quartered in all parts of the gigantic Great = “Mongolian” Empire. Taken from [726], page 127.

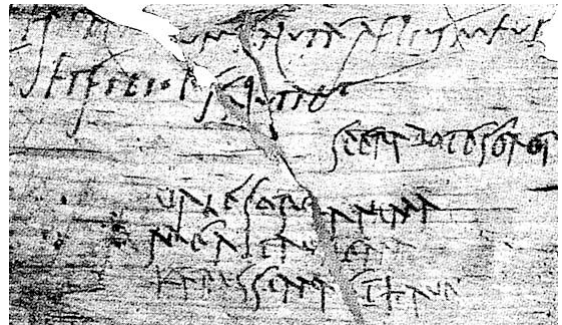


Fig. 3.40. A close-in of a fragment of a “Roman” birch bark document misdated to the II century A.D. today. Historians point out that it is set in demotic writing, virtually identical to the Egyptian shorthand and used in every region of the Empire ([726], page 127). According to our reconstruction, the document in question dates from the epoch of the Great = “Mongolian” Empire, or the XIV-XVII century. Taken from [726], page 127.

Let us emphasize that the letter was written in ink; had it remained underground for two millennia, the ink would have most probably been washed away by the time the birch bark was unearthed. Therefore, such messages must be a great deal less ancient than it occurs to the English archaeologists and historians.

“Burley had every reason to be fervent, although he hadn’t suspected it at the moment. He had unearthed the greatest cache of documents that has ever been found in the northern provinces of the Roman Empire. Over the next four years Burley and his assistants managed to find more than two hundred

documents or fragments of documents with old inscriptions; by 1988 they have collected over a thousand of them, including two hundred pieces of bark with distinct Latin texts on them... Most of them were made of birch or alder white peeled off very young trees, and the inscriptions were made with ink and a reed. These freshly-gathered pieces of bark were so elastic that they were fashioned into scrolls rolled crosswise the fibres, which was equivalent to sealing a letter, and tied with a thread. The largest pieces of bark are 20 by 8 centimetres... This is how the oldest group of British historical documents was discovered; it turned out to be a unique source of information concerning the Roman garrisons in the north-west. After some 1900 years of oblivion the Romans quartered in Britain spoke to their descendants through this collection of epistles" ([726], pages 124-125).

According to our reconstruction, the documents in question are the birch bark epistles used by the Cossack troops in the XV-XVII century, including the ones quartered on the British isles after the Great = "Mongolian" conquest. Some chronicles had referred to them as to Roman troops, which is how they are known to Scaligerian history, which had dated them to a fictional ancient epoch.

One of such documents can be seen in fig. 3.39. Historians write the following in this regard:

"This letter has been preserved in one of the oldest layers of Vindolanda; it was written on wood with ink. The missive is a birthday party invitation sent to some military commander's wife by the spouse of some other Roman troop leader... her writing is very similar to the demotic (non-hieroglyphic) script found on Egyptian papyri of the same epoch; it appears that the entire empire had used the same shorthand system" ([726], page 127; see also fig. 3.40).

Everything is perfectly clear, and explained perfectly well by our reconstruction. We see that the entire Great = Mongolian Empire of the XIV-XVI century had used the same shorthand system – just the way a centralized state should, where the life of the imperial provinces, no matter how distant, is in sync with that of the centre, with similar customs and principles used in the town on River Volkhov, Horde garrisons in faraway Britain and Egypt in Africa (see CHRON5 for more details).

12.6. In re the "Novgorod Datings" of A. A. Zaliznyak and V. L. Yanin. How the abovementioned Academicians date late XVIII century birch bark documents to the XI century

We must say a few words about the article of the Academicians A. A. Zaliznyak and V. L. Yanin entitled "The Novgorod Book of Psalms of the XI century as Russia's Oldest Book" ([290:1]) published in the "Vestnik Rossiyskoi Akademii Nauk" (the official journal of the Russian Academy of Sciences) in March 2001. This is the article that opens the March issue; we are grateful to A. Y. Ryabtsev for drawing our attention to this publication, since it contains passages that are most bizarre from the point of view of chronology and dating methods.

The article of Zaliznyak and Yanin is concerned with the discoveries in the field of "Novgorod" archaeology, which have made quite a resonance as of late; firstly, the piece of birch bark with a drawing that depicts St. Barbara on one side, qv in fig. 3.41, and, secondly, the three waxed tablets with inscriptions scratched in wax that Zaliznyak and Yanin call "The Novgorod Book of Psalms" ([290:1], pages 202-203). Both objects were discovered during the excavations of 2000 in Novgorod-upon-Volkhov ([290:1]).

The finding has enjoyed great publicity; on 27 March 2001 the Russian Academy of Sciences has held an extended session of its Presidium attended by Russian government officials. Academician Y. S. Osipov, President of the RAS, emphasized this finding in his report, having mentioned it first and foremost as he was speaking about the achievements of Russian history and archaeology. He has called it a stupendous discovery (see the text of his report in the "Vestnik" journal, 2001, Volume 71, Issue 8, page 682).

We shall withhold from judging the value of this findings for historical and linguistic science. The issue that interests us is of a formal nature. How were the ancient objects with inscriptions that Yanin and Zaliznyak mention in their article dated? The two authors are trying to date the findings to the beginning of the XI century ([290:1]). More precisely, they are dating the layer of ground whence the birch bark drawing in question was extracted to the first third of the XI century ([290:1], page 202). As for the layer where the

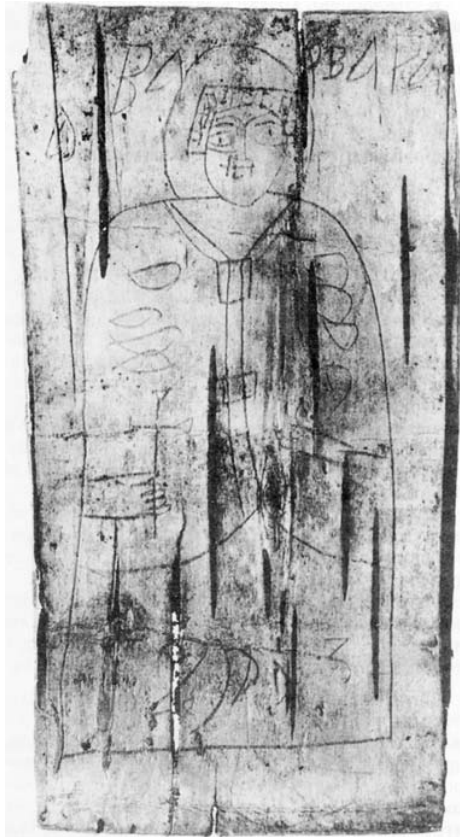


Fig. 3.41. A sheet of birch bark depicting St. Barbara. Found during excavations in Novgorod on River Volkhov; the layer it was discovered in was dated to “the first third of the XI century” by V. L. Yanin ([290:1], page 202). However, we see a date at the bottom of the sheet – 7282 “since Adam”, which converts to modern chronology as 1774 A.D., or the very end of the XVIII century. Photograph taken from [290:1], page 203.

three tablets comprising the “Book of Psalms” have been found, it is dated to the first quarter of the same XI century ([290:1], page 203). Thus, according to the opinion of Zaliznyak and Yanin, both objects hail from the “ancient Novgorod” and were made about a thousand years ago. This leads them to the conclusion that the two findings must be nothing else but truly ancient Russian texts. The three-plank “Book of Psalms”, for instance, is said to have been written by a representative of “the first generation of literate Russians”, who had “almost certainly been a witness of Russia’s baptism” ([290:1], page 206).

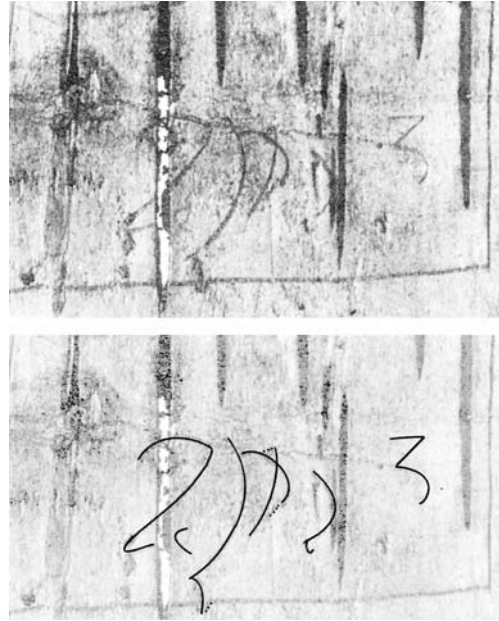


Fig. 3.42. The dating on the birch bark underneath St. Barbara. A close-in of the photograph (top) and a drawn copy of the figures (bottom). We see typical XVIII century handwriting and the dating of 7282 (or 1774 A.D.) set in regular Arabic numerals. In the top right corner we see the Church Slavonic letter of 3, which stands for 7. The figure in question corresponds to the so-called indiction, or the church year given according to a 15-year cycle, beginning in September. The indiction did in fact equal 7 in 1774. The added indiction makes the dating more ecclesiastical, in a way, since it corresponds to the style common for the old Russian church literature. It is quite natural that the archaic indiction date should be transcribed in the ancient Slavonic numerals and not their modern Arabic equivalent. The photograph is taken from [290:1], page 203 (a close-in).

The “precision” of datings offered in [290:1] is impressive – Zaliznyak and Yanin reckon that the “Book of Psalms” must be dated to “the epoch between the early 990’s and the late 1010’s”, thus offering us a dating with the precision rate of 10 years; the same equals around 15 years in either direction for the “Novgorod” dating of the piece of birch mentioned earlier, which is dated to the “first third of the XI century” ([290:1], page 202).

We have put the word “Novgorod” in quotation marks for a good reason – according to our research, the town on the Volkhov known as Novgorod today

has got nothing in common with Novgorod the Great that is known to us from Russian chronicles. Apparently, the modern “Novgorod” had only received this name under the first Romanovs in the XVII century, in the course of their campaign for the falsification of the Old Russian history. As recently as in the XVI century this town was known as “*okolotok*” (the word translates as “parochial settlement”, qv in [731], page 9, and in CHRON4, Chapter 3:12.2. As we have discovered, the history of Novgorod-upon-Volkhov can hardly be traced any further backwards than the XV-XVI century A.D. Also, it is most certainly the history of a small settlement and not a large town – the Novgorod stronghold grandiloquently known as “The Citadel” or even “The Kremlin” nowadays is most likely to have been built in the XVII century and not any earlier – as a mere fortification settlement during the war with Sweden.

Let us reiterate that, according to the results of our research, the oldest objects found in the pavement layers of Novgorod-upon-Volkhov date from the XV-XVI century and not any earlier, since neither the town, nor the pavements, had existed back then. The XI century dating of the lowest pavement layer offered by V. L. Yanin appears erroneous to us. The correct dating is a much later one, qv in CHRON4, Chapter 3:12.

How do Zaliznyak and Yanin date the first object (the drawing, whose photograph, as cited in their article, can be seen in fig. 3.41)?

The method of dating insisted upon in the article by A. A. Zaliznyak and V. L. Yanin ([290:1]) is based on the dendrochronological dating of the old pavement layers buried deep in the ground. They write:

“The season of 2000 began with a pleasant surprise. A small piece of birch bark was found in the layer dated to the first third of the XI century, with sketches of human figures scratched on either side. One of the figures can be identified as Jesus Christ. The figure on the flip side is accompanied by the inscription that can be easily read as “Varvara” (Slavic version of the name Barbara) preceded by the letter A in a circle, which had been the usual abbreviation for the Greek word for “holy” (*agioV*). The image of St. Barbara corresponds to the canon completely – she is wearing a crown and holding the cross of a martyr in her hand” ([290:1], page 202). See fig. 3.41.

Thus, the piece of birch bark in question is dated by [290:1] in accordance with the dating of the soil layer where it has been discovered. The actual dendrochronological layers of “Novgorod”, in turn, depend on the dendrochronology of wooden pavements that were unearthed as late as in the XX century. The group of architects that had conducted the excavations was led by V. L. Yanin for the most part; his scale of “Novgorod” datings was developed rather recently. Although the concept of dendrochronological dating makes sense theoretically, its implementation suggested by V. L. Yanin in case of the “Novgorod dendrochronology” strikes us as dubious. We have explained our position with the utmost caution to detail in CHRON4, Chapter 3:12. The abovementioned piece of birch bark shall confirm the validity of our doubts.

The matter is that the bark piece in question contains a rather explicit dating, which is well visible and in excellent condition. Ergo, we get an excellent opportunity of verifying the dendrochronological datings of V. L. Yanin. Does the date from the drawing correspond to the XI century A.D., or Yanin’s dating of the pavement layer where it has been found? If the answer is in the positive, the dendrochronology of “Novgorod” shall receive some validation at least; otherwise we shall end up with Yanin’s datings of the findings contradicting the information contained in the findings themselves. In the latter case it would also be very interesting to learn the exact nature of this dating and whether it differs from the one suggested by Yanin for the respective layer of soil drastically (the alleged XI century A.D.)

By the way, the actual presence of a date underneath the drawing of St. Barbara is not disputed by either author: “Another noteworthy detail is that we find a date scratched on the tablet underneath the drawing of St. Barbara” ([290:1], page 203). The interpretation of this date by Yanin and Zaliznyak shall be discussed separately in a short while.

Let us turn to fig. 3.42, where one sees a close-in of the tablet with the date scratched thereupon – scratched and not written, mind you ([290:1], page 203). This explains the fact that the writing lacks the ease and the flowing curves of the quill; it is heavy, rigid and straight-lined.

The interpretation of the dating in question is hardly a difficult task – we see typical XVIII century

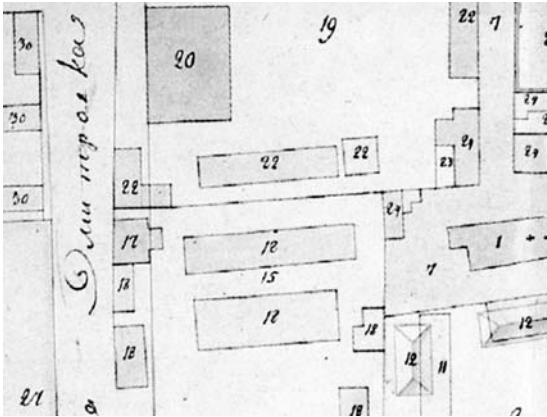


Fig. 3.43. A XVII century map used to provide a specimen of the handwriting typical for that epoch. Taken from a book entitled “History of Moscow in the Documents of the XII-XVIII Century”, wherein it figures as “A Draft of the Plot of Land on Petrovskaya Street Reserved for a Construction of a Theatre. 1776.” Taken from [330:1], page 218.

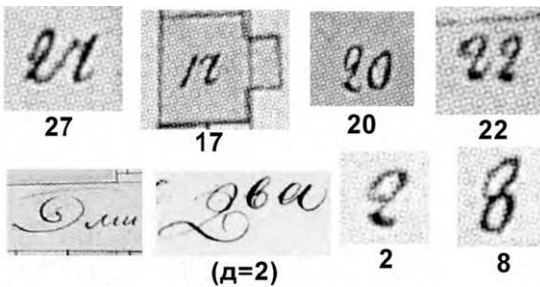


Fig. 3.44. Specimens of handwritten numerals and the letter *D* (*И*) similar to 2, Russian handwriting of the late XVIII century. Taken from [330:1], page 218.

writing and regular Arabic numerals saying 7282. It must be standing for the year according to the Russian ecclesiastical era “since Adam”, or the Byzantine era. The beginning of the new (A.D.) era falls over the year 5508 since Adam.

This chronology had been official in Russia until the reforms of Peter the Great. However, Russians have used it for many years to follow, especially for church needs. Even nowadays certain ecclesiastical publications use these datings, which might look archaic but are nonetheless still alive. It is easy enough to calculate that the year 7282 as specified on the document under study corresponds to the year 1774 A.D. in con-

sensual chronology, since $7282 - 5508 = 1774$. Late XVIII century, no less!

The handwriting of the author is typical for the XVIII century and none other. Indeed, take a look at how he wrote the numbers. First we see a figure of seven, which only differs from its modern counterpart by a single stroke (or a bend) typical for the late XVIII century and anachronistic nowadays, *qv* in fig. 3.42.

Let us turn to old documents that date from the same epoch for proof. In fig. 3.43 one sees a fragment of a handwritten plan of Moscow streets dating from 1776; we see a great many numbers, all of them in late XVIII century writing. One also sees the written name of the Dmitrovka street (fig. 3.43). This plan was taken from the book entitled *History of Moscow in the Documents of the XII-XVIII Century* ([330:1], page 218); it is marked “Plan of the site on Petrovskaya street allocated for the construction of the theatre”. This document is an XVIII century original ([330:1], page 218).

Close-ins of numerals used in the plan can be seen in fig. 3.44 – we see that the figure of seven has the very same “tail” at the bottom as its cousin from the birch bark document from “Novgorod”. Therefore, the first numeral of the “birch” date is a figure of seven.

The second and fourth numerals look exactly the same – two arcs with strokes at the bottom end, *qv* in fig. 3.42. It is quite obvious from the examples presented in fig. 3.44. By the way, the figure of two was identical to the Russian letter *D* in late XVIII century writing – possibly because of the fact that the Russian word for “two” (*dva*) begins with this very letter. The fact that the two were interchangeable is obvious from the inscription on another XVIII century illustration that one sees in fig. 3.45. It was also taken from *History of Moscow in the Documents of the XII-XVIII Century*, section entitled “Pedestrian Bridges over the Ponds of Presnya, XVIII century illustrations” ([330:1], page 210). A close-in of this illustration is presented in fig. 3.46; we see the letter and the numeral to be identical.

In this case, one cannot help noticing that the letter *D*, also known as the figure of two, was occasionally written with no stroke at the bottom whatsoever; apparently, this detail had been optional. This is how we see this letter written in the beginning of the word “*Dmitrovka*” from the abovementioned plan of 1776,

qv in figs. 3.43 and 3.44 – a mere arc without any strokes at the bottom; we see this figure treated in the exact same manner in the birch bark document – the bottom strokes are rudimentary, but present nevertheless, qv in fig. 3.42.

As for the third numeral – we recognise the figure of eight without any problems; it is written as two curved scratches, just as one would expect a figure of eight scratched on a piece of birch bark to look. Despite the complications arising from the writing method, the numeral is very clear, qv in fig. 3.42.

The date we come up with is the year 7282 – as we have mentioned above, it is in a different chronological system but understandable nonetheless, and converts into 1774 A.D. – late XVIII century, the reign of Catherine the Great.

In fig. 3.47 one sees the birch document dating of 7282 as compared to the same number written in XVIII century handwriting, with the numerals taken from the abovementioned plan of 1776. We see the same number, the sole difference being the writing materials used in either case (smooth paper and rougher birch bark). Scratched lines naturally tend to have fewer curves in comparison to the ones drawn with a quill.

Let us also mark the Church Slavonic letter *з* (standing for “7”) above the date and to the right (see fig. 3.42). It is easy to understand in the present case – the figure in question refers to the indiction, or the number of the year in a special cyclic chronology with a 15-year cycle. It must be emphasised that the indiction value for 1774 *does indeed equal 7*.

The fact that this date is accompanied by an indiction number makes it more “ecclesiastical”, in a way, or more congruent with the datings common for Old Russian church books. It is also perfectly natural that the archaic indiction number is transcribed in ancient Slavonic numerals and not the modern Arabic ones.

Let us finally pay attention that there is a small squiggle that follows the first figure of seven in the birch date, apparently in lieu of a dot, qv in fig. 3.42, since one cannot quite scratch a dot on a piece of birch bark the way one would draw it on paper. It is likely to separate the thousands place, and has been used in Arabic numeration very widely.

A propos, no such indication was ever used in



Fig. 3.45. At the end of the XVIII century the handwritten letter D was identical to the handwritten figure of 2. In other words, the two had been interchangeable. The picture is taken from a book entitled “History of Moscow in the Documents of the XII-XVIII Century”, wherein it is entitled “Bridges for Strollers at Presnya Ponds. XVIII Century Drawings”. Taken from [330:1], page 210.

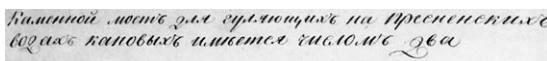


Fig. 3.46. A close-in of the previous drawing with the lettering. Taken from [330:1], page 210.



This is how the dating of “7282, 7th Indiction” (or 1774 A.D.) would be written by an XVIII century scribe.



It is written similarly on the birch bark document from “Novgorod”, the only difference being that the specimen above was written by a quill, whereas this one was scratched on a piece of birch bark.

The indiction is represented by the Church Slavonic letter “з”, which stands for 7.

Fig. 3.47. The dating on the birch bark: 7282 (Arabic numerals), [indiction] 7 (the Church Slavonic letter “zemlya”) as compared to the same date whose individual numerals were culled from specimens of the late XVIII century handwriting. This dating converts to the modern chronological scale as 1774 A.D. ($7282 - 5508 = 1774$).

Church Slavonic numeration; the thousands place was indicated by a special sign that used to stand before the corresponding numeral and not after it; this sign consists of straight lines and would be easy to scratch on a piece of birch bark. Its absence per se leads one to the conclusion that the numerals used aren’t Church Slavonic, as A. A. Zaliznyak and V. L. Yanin happen to believe ([290:1]).

The interpretation of this date insisted upon by Zaliznyak and Yanin is very noteworthy, and quite edifying, in a way. Let us quote:

“Another curious [could that translate as “relatively unimportant”? – Auth.] detail is the date scribbled on the bark; this date reads as 6537 (since Genesis) and corresponds to 1029 A.D. The first, third and fourth numerals are in Church Slavonic indication, whereas the second is Roman, as S. G. Bolotov suggests. Therefore, St. Barbara was drawn by a person who had found it difficult to transcribe the date correctly in Church Slavonic numeration, being however aware of the correct Western transcription” ([290:1], page 203).

We shall refrain from extensive commentary concerning such an odd interpretation of a number transcribed in regular Arabic numerals used to this date. Let us merely inform the readers about the transcription of the dating 6537 (or 1029 A.D., since 6537 – 5508 = 1029) in Church Slavonic numeration. It is as follows:

S Φ Ι 3

“S” stands for the Church Slavonic letter “*zelo*”, which stands for 6000 (accompanied by a special sign),

“Φ” is the Church Slavonic letter “*fert*”, which stands for 500,

“Ι” is the Church Slavonic letter “*lyoudi*”, which stands for 30,

and “3” is the Church Slavonic letter “*zemlya*”, which stands for 7.

There is nothing of the kind on the piece of birch bark that we have under study except a single letter – namely, “*zemlya*”. However, this letter alone doesn’t play any decisive part – firstly, because it pertains to unit digits, and therefore couldn’t have affected the dating substantially, even if it had been in any relation therewith; however, it does not relate to the primary date – it is plainly visible in fig. 3.42 that the letter “*zemlya*” is at a considerable distance from the primary date, and must therefore indicate something else by itself. As we have already mentioned, this numeral stands for the indiction of 1774, which had indeed equalled 7.

Let us turn to the first three numerals (fig. 3.42). If they represent the Church Slavonic number 6537, as the authors of [290:1] are claiming, these numerals must look like the Church Slavonic letters “*zelo*”,

“*fert*” and “*lyoudi*”. Is there any chance of interpreting the document characters as those letters? Let us see for ourselves.

The first thing that needs to be mentioned is that the first letter “*zelo*” that stands for 6000 must be accompanied by a special sign in order to transform it into a thousands place – there is none such sign anywhere, qv in fig. 3.42.

However, there are more important observations to be made – after all, the sign could have been omitted. In general, the figure of 7 on the birch bark can be interpreted as the Church Slavonic letter “*zelo*” – we consider this interpretation to be strained, since one looks like a mirror reflection of the other, but many historians apply this method to Church Slavonic datings nonetheless. However, let us assume that Zaliznyak and Yanin have interpreted the first numeral correctly.

Let us turn to the most important numeral – the second. Why do we consider it the most important? The answer is simple – it is a hundred’s unit and therefore determines the approximate dating. Other figures are less important – the thousand’s unit is easy enough to guess, although certain “ancient” datings contain millenarian discrepancies, qv in CHRON1 and CHRON2. As for decades and years – they cannot shift any dating further than a 100 years in either direction, and also don’t affect the approximate dating all that much.

Thus, the critical numeral is the hundred’s unit. Let us see what it should look like in the unlikely case that the “Novgorod” dendrochronology is correct and enquire whether anything of the sort can be seen anywhere in the birch bark document (this turns out to be impossible). As one sees from the quotation given above, the authors of the article agree with this.

Bear in mind that the document was found in the layer dated to the first third of the XI century by V. L. Yanin’s method ([290:1], page 202). A simple arithmetical calculation demonstrates that the numeral in question must indicate 500 or 400 in order to make the year correspond to the dating suggested by Yanin.

In the first case we would come up with 6500, or 992 A.D. Decades and years would shift this date into the XI century A.D., as it is “required” – any number would do except for 90. This case would be ideal for a final XI century dating.

The second case would be a great deal worse – should the second digit turn out to be 400, we would come up with the year 6400, or 892 A.D., without years or decades ($6400 - 5508 = 892$). This is much “worse” than the first case, since the only way of placing the final date in the XI century would be applying very rigid criteria to the decades digit – the only fitting figure would be 90, indicated by the letter $_$ in Church Slavonic (known as “*cherv*”). It would take quite an effort to make anything found on the birch bark look like the letter in question, due to the simple fact that there’s no such thing there, *qv* in fig. 3.42.

Zaliznyak and Yanin insist on the former to be true; however, they did not dare to make an open declaration that the Church Slavonic symbol for 500, or the letter Φ (“*fert*”) was present in the document. As for the abovementioned presumption voiced in [290:1] about the numerals being Church Slavonic with the sole exception of the most important one, which turned out to be Roman for some reason, our commentary is as follows. Since the figure in question is of a decisive character, the assumption that it belongs to a different numeric system renders the entire “interpretation” of this date completely invalid. It is perfectly obvious that no matter any symbol can get some sort of a numeric interpretation in some foreign system; not an obvious one, perhaps, but a permissible one at the very least. Bear in mind that we’re talking about scratches on a piece of birch bark and not a calligraphically written dating.

One may wonder about whether the second figure (2) looks anything like the Roman numeral D used for 500 (see fig. 3.42)? Strictly speaking, it does not; however, one may yet come up with a rather far-fetched interpretation that will even make a certain sense – indeed, we see a figure of two here, which used to be transcribed in the exact same manner as the Russian letter Д by many XVIII century calligraphists. This is the very latter that corresponds to the Roman D; handwritten versions of both letters may have been similar.

But why did the pair of authors interpret the fourth numeral differently? It is an identical figure of two; however, this time they did not read it as the Roman D, or 500, but rather the Church Slavonic “*lyoudi*” (Л) with the numeric value of 30? The letter has always been written in its present manner, and the symbol on

the birch bark consists of a great many more details, *qv* in fig. 3.42. But if one is to interpret symbols the way one wants them to be interpreted, any date can receive an a priori known “interpretation”.

Let us therefore ask the following question, a purely rhetorical one – is it possible to claim that a dating that explicitly says 1774 A.D. refers to the XI century? We do not think so – one would have to try very hard to validate such a claim, at the very least. However, anyone who reads the work of A. A. Zaliznyak and V. L. Yanin can witness that it can be done with great ease, should such a need arise. We have seen an excellent example of how eager certain historians are to make datings found on ancient artefacts prove Scaligerian chronology, and what colossal efforts they are prepared to make for that end.

A propos, the XI century dating of the piece of birch bark did create a “problem” in historical science nevertheless:

“The finding had instantly led to a problem. Manor ‘E’, where it was found, is located on the old Chernitsyna Street, whose name translates as ‘Nun Street’ and received its name from the convent of St. Barbara that had once stood nearby. It is obvious that there could be no convent here in the first part of the XI century: the earliest Russian monasteries date to the second half of the XI century, and the Novgorod convent of St. Barbara had first been mentioned in a chronicle that was referring to 1138 A.D., which postdates our finding by over a century” ([290:1], page 202).

We learn that the convent of St. Barbara had once stood at the site where the piece of birch bark was found, and the drawing we find thereupon is one of St. Barbara and none other (see fig. 3.41). It is obvious that the drawing must have been lost or buried here when the convent had still existed. It must have still been around in 1774, when the inscriptions on the birch bark were made. This makes everything fall into place.

One might enquire about the actual dating of 1774 as well as the reasons why we should find this particular figure on the birch document, and why there should be one at all, for that matter, since it was anything but customary in ancient Russia to write datings under drawings of saints. There may be different opinions on this matter, but one cannot fail to point out that the year in question had been the year

of Pougachev's final defeat, with severe persecutions of the "rebel's" supporters initiated all across Russia ([941], page 52; also [85], Volume 35, page 280). We are only beginning to realise the true scale of this event nowadays, as it is becoming clear that the defeat of Pougachev had not come as a result of a mere "suppression of a peasant rebellion", as it is taught in schools, but rather the defeat of a gigantic Russian Siberian state with its capital in Tobolsk, which had been hostile towards the Romanovs. This state must have been known as the "Moscovian Tartaria" in the West, qv in the section that deals with our reconstruction of the "War with Pougachev" (CHRON4, Chapter 12). Therefore, 1774 must have been one of the most important years in the history of Russia and the world in general; it marks a breakpoint that had afflicted every stratum of the Russian society. This may be the reason why we see a date underneath the drawing of St. Barbara in the first place.

Let us conclude with a few words about the other item discussed in [290:1] – the three-tablet *Novgorod Book of Psalms*. Unfortunately, we find nothing in the way of an explicit dating thereupon (there aren't any mentioned in [190:1], at least). However, the XI century A.D. dating of these tablets as suggested by [290:1] appears to be based on a mere fancy. The fact that it has been found in the layer dated to the "first quarter of the XI century" by V. L. Yanin ([290:1], page 203) doesn't mean anything whatsoever, as we have already observed in case of the birch document that bore the dating of 1774. Therefore, these tablets may well be XVIII-century objects. All the individual words encountered upon them (as cited in [290:1], page 106) can also be seen in manuscripts that date from the XVIII century (those written by the old-believers, in particular). One can say the same about the writing style of the tablets as represented by the photograph published in [290:1], page 205 – it has no characteristics that suggest an earlier dating than the XVIII century.

A propos, its very name of these plaques is rather curious – they were known as *tabellae cerae*, whereas the instrument used for writing was called a stylus. Styli were small rods made of metal or bone used for writing on wax; such instruments... were necessarily equipped with a small trowel used for erasing" ([290:1], pages 202-203).

We therefore learn that the "ancient" Greek and Roman waxed tablets used for writing were called *cerae*, whereupon letters were written with styli. One cannot help noticing the similarity between the "ancient" Greek word *cera* and the Russian words for "scratching" and "draft" (*tsarapat* and *chernovik*, respectively). The trowel, which was a sine qua non attribute of every stylus, may well have been called a *styorka* in modern Russia; as for the flexion between R and L, it suffices to remind the reader of how the word Amsterdam used to be spelt in the Middle Ages – Amsteldam, Amstelredam etc (see CHRON1, Chapter 1 etc).

SUMMARY: the interpretation of the birch tablet dating suggested by Zaliznyak and Yanin (the alleged XI century) strikes us as profoundly erroneous. They are some seven hundred years off the mark; the above argumentation demonstrates the dating in question to stand for 1774, or the second half of the XVIII century.

12.7. Historians' response to our article on the Novgorod datings of A. A. Zaliznyak and V. L. Yanin

In February 2002 we published an article entitled "On the 'Novgorod' Datings of A. A. Zaliznyak and V. L. Yanin" in the "Vestnik Rossiyskoi Akademii Nauk". It was concerned with the interpretation of the dating on a recently discovered birch tablet from Novgorod-upon-Volkhov ([912:2]). We have discussed this in detail above.

The very same issue of the "Vestnik" contains commentary of the article written by the staff of the RAS Institute of Archaeology, published at the insistence of the editorial board. Namely, the editors ordered and published the following two articles: "The Dendrochronological Scale of Novgorod as the Most Reliable Scale in the Ancient World" by R. M. Mounchayev and Y. N. Chyornykh ([912:2], pages 141-142) and "Awkward Palaeography" by A. A. Medyntseva ([912:2], pages 143-146). According to the editorial commentary, they contain a "perfectly objective estimation of the article from the editorial point of view", allegedly also "exhausting the topic related therein completely" ([912:2], page 146). However, our question to the historians remains unanswered: what is the date written

on the birch? The negative estimation of our work given in the abovementioned articles is completely unfounded; their authors haven't done anything in the way of analysing the problem. However, even this trinity lacked the nonchalance to confirm the XI century "interpretation" of the date suggested by Zaliznyak and Yanin; the issue of the correct dating is drowned in utter silence.

Let us give a brief account of the articles' content. R. M. Mouchayev and Y. N. Chyornykh, the authors of the article pretentiously entitled "The Dendrochronological Scale of Novgorod as the Most Reliable Scale of the Ancient World" ([912:2], pages 141-142) attempt to ruminate at length on the subject of "errant researchers of chronology" in general, leaving such trifles as the actual analysis of datings scribbled on birch tablets outside the scope of their venerable academic attention. They begin in the following way: "The article of A. T. Fomenko and G. V. Nosovskiy seems to be concerned with a particular case; however, it is prudent and even mandatory to view it in a more general context..." They carry on with general contexts all the way. For instance, Mouchayev and Chyornykh are of the opinion that before we may dare to interpret a dating found on a birch tablet, we should "convince the specialists... that all the dendrochronological scales of the Eastern Europe owe their existence to a conspiracy of the so-called specialists, or utter ignorance from the part of the latter" ([912:2], page 142). Otherwise, "the very discussion (or so much as a semblance thereof) concerning the issue of mediaeval relics and their antiquity is rendered thoroughly meaningless" ([912:2], page 142). All commentary is quite extraneous in this case, really.

Let us cite the only objection that Mouchayev and Chyornykh could make that is in some relation to the issue under discussion: "The approach of A. T. Fomenko and G. V. Nosovskiy to the study of the birch tablets can be classified as scholastic... Such "methods" have been rejected by academic science a long time ago. We consider it needless to carry on with the discussion of this topic". In other words, the article is telling us that historical science has got an established system of taboos that concern certain approaches to the solution of historical and chronological problems. The label "scholastic" doesn't really explain anything at all, being nothing but a desire to protect the erro-

neous chronology of Scaliger and Petavius safe from criticisms and attempts of revision.

Now let us turn to the "Awkward Palaeography" by A. A. Medyntseva ([912:2], pages 143-146). The author is trying to refute our interpretation of the dating on the birch bark; however, for some odd reason, she only discusses the first figure of the four (the thousands place), saying nothing about the hundred's unit, which is of the greatest interest to us and happens to be decisive for dating. Could it be that the XI century "interpretation" of the remaining three figures suggested by Zaliznyak and Yanin is just too completely and obviously out on a limb.

As for the first figure, Medyntseva says that she prefers the interpretation of Yanin and Zaliznyak, who suggest it to stand for the Church Slavonic letter *zelo*. She cites a table with different versions of several Church Slavonic letters (see fig. 1 in her article). It is amazing that the very letter she is talking about ("*zelo*") is altogether absent from the table. The reason is obvious – the Church Slavonic letter "*zelo*" looks nothing like the Arabic numeral supposed to represent it (a figure of seven). Apparently, this letter was excluded from the table in order to avoid "awkwardness" in the relation of facts.

Let us emphasise that despite the obvious wish to "defend" the interpretation of Yanin and Zaliznyak, Medyntseva lacks the self-confidence required for proclaiming the above to be correct. She only managed to agree with how they read the very first numeral without demanding proof, remaining tactfully taciturn about the other three.

13. A HYPOTHESIS ABOUT THE ETYMOLOGY OF THE WORD "RUSSIA" ("*ROUSS*")

It is a known fact that the Mongolian Empire was divided into a number of provinces – the so-called *uluses*. Bearing the frequent flexion of R and L in mind, one might suggest the words *Ulus* and *Rouss*, or *Russia*, to be of the same origin (also cf. the name of the famous Princes *Urusov*). We see an explicit phonetic parallel. However, in the latter case one wonders whether the very name *Russia* may be derived from the word "*rus*" (or "*ulus*" in its Turkic version), which used to stand for a province of the Great = Mongolian Empire?



Fig. 3.48. One of the laws contained in the Sobornoye Ulozhenie of 1649. We see the word “Russian” used in reference to a confession rather than an ethnic group – it is synonymous to “Orthodox” here. Photographed edition of the XVII century.

A similar thing happened to the name “Ukraine” – this word used to mean “borderlands” (cf. the modern Russian word “*okraina*” that translates as “purlieu”). There were many territories known as “*ukraina*”; however, the name eventually became attached to a single region – namely, the modern Ukraine. The same thing could have happened to the word Russian; it may have meant a province initially, later becoming the name of the entire country. In this case, “Russian” must have meant “a representative of a certain Imperial province” at some point in time, and later became the name of an ethnic group.

Let us study the Sobornoye Ulozhenie of 1649 – a collection of Russian laws of the XVII century, which was the epoch of the first Romanovs. We shall see that even in the XVIII century official documents (and the source in question is as official a document as they get) used the word Russian for referring to a confession and not a nationality. We cite a photograph of one such law in fig. 3.48. The law begins with the words: “Whether the person is Russian, or belongs to a different faith”, which is quite self-explanatory.

Ancient Russia as seen by contemporaries

1.

ABUL-FEDA CLAIMED THE RUSSIANS TO BE “A PEOPLE OF TURKISH ORIGIN”

According to Abul-Feda, “the Russians are a people of the Turkish origin; their closest southern neighbours are the guzes [Guz = Kaz = Cossack – Auth.], also a related nation... in the XI century the guzes have conquered Persia and founded the Seljuk monarchy” ([175], page 391). The name of the Ottoman empire is most likely to be a slight variation of the word Ataman; therefore, we shall be using the formula Ottoman = Ataman henceforth.

The Turkish origins of the Russians might seem a preposterous concept at first – however, we advise the readers to refrain from becoming too surprised. The Russian dynasty is of a Mongolian origin, even according to the Scaligerian-Millerian history, since the princes often married the daughters of the Khans ([362]); many of the court customs are said to have been adopted from the Mongols by the Muscovites. The Turkish dynasty is of a Mongolian origin as well, since it was founded by “Tamerlane the Mongol” in the end of the XIV century. We shall discuss the real identity of the Mongolian Khans below; let us merely state that they were related to the Byzantine emperors so far, and were often married to Byzantine princesses. One should therefore refrain from think-

ing that the “Mongolian customs” in question were introduced by nomadic heathens, whose homeland was in the dusty deserts to the north from China.

The relations between Russia and Turkey must be a great deal deeper than it is assumed nowadays. The abovementioned Tartar names used in Russia may have simply been of an Ottoman = Ataman origin. Let us point out figs. 3.3-3.5 to the readers once again; we see Stepan Timofeyevich Razin wearing royal attire and an Ottoman turban on his head, just as the Ottoman = Ataman sultans used to wear! See also figs. 3.6-3.9.

One should also remember the famous janissaries from mediaeval Turkey, as well as the fact that many Grand Viziers and military commanders have often been Christians and even Slavs! Let us turn to the *Lectures on Mediaeval History* by the famous historian T. N. Granovskiy. He reports the following:

“The Sultan’s infantry is known to have been the best in Europe, yet the ranks of this infantry were very odd indeed [sic! – Auth.]. Around 1367... the Turks started to recruit Christian boys as potential soldiers... every village would be visited by the Turkish officials every five years; the healthiest and strongest were chosen, taken away and sent to the sultan... at the age of twenty... they became janissaries... with no hope of ever settling down with a family... The janissaries... won all the key battles – at Varna, Kosovo

and so on, and they were the ones who managed to take Constantinople. Thus, the Turkish Sultan's power was supported by the Christians" ([192], page 48).

Let us instantly point out that this kind of recruitment is the very *tagma*, or "tax of blood" already known to us from the history of the "Mongol and Tartar yoke" in Russia; recruits were children who would serve in the army for the rest of their life. These recruits were known as Cossacks. This custom had existed in Russia until Peter the Great, and, apparently, a somewhat later epoch in Turkey.

It turns out that the people who took Constantinople in the middle of the XV century were Christian! By the way, the Sultan was supported by a strong Christian political party that was active in the besieged Constantinople ([455], page 191).

It is spectacular that the surviving Russian report of Constantinople taken in 1453 was written by a certain Nestor Iskander – an eyewitness of the siege and one of its participants. The fact that the report in question was written in Russian really makes one wonder about how a "prisoner of the Turks, who had been taken captive at a very early age and remained distanced from his native culture for his entire life" managed to "follow the rules of the [Russian, as we shall see below – Auth.] literary etiquette, observing them meticulously... what we have in front of us is doubtlessly a masterpiece written by an outstanding Russian writer of the XV century" ([636], page 602). The conclusion is extremely simple – the army of Mehmet II that had stormed Constantinople partially consisted of educated Russians.

Our opponents might start telling us that Russians and other Christians were used by the Turks as cannon fodder and nothing but – as privates at best. However, this is not so – Granovskiy proceeds to tell us that "they [Christian children – Auth.] didn't just become janissaries – some of them were reared in a separate seraglio... Those were the best... they constituted the Sultan's mounted guard... This is where the potential military commanders and Grand Viziers came from; all the Grand Viziers in the first half of the XVI century, who have brought glory to the Turkish army, were brought up in those elite seraglios" ([192], pages 48-49).

The fact that certain Russian princes had Turkic and Ottoman (Ataman) names and patronymics is

very persistently presumed to confirm the existence of the horrendous "Tartar and Mongol yoke" in Russia, whilst the presence of the Russians in the Turkish army and the "dominancy of the Christians and the Slavs" in the top ranks of the Russian army doesn't lead to any comments in re "the Slavic and Christian yoke in Turkey" from the part of the same historians. Our opponents may want to claim that the Ottoman subjects of Slavic origin were Muslims; we agree with that (insofar as the post-XVI century epoch is concerned, at least). However, Russian Tartars have often been Christian, as it is known to us from many documents (the "Epistle to the *Baskaks* and all the Orthodox Christians" et al; one should also remember the baptised Tartars from Kasim).

The yoke is most likely to have been a fantasy – all the historical evidence that we find testifies to a normal course of affairs in a multinational state.

A very interesting piece of evidence can be found in the notes of the Englishman Jerome Gorse, head of the Moscow office of the "Russian Society of English Traders" in the end of the XVI century. He wrote: "The Slavic language [Russian, that is, since the author of these words is referring to Russia explicitly – Auth.] can... also be of use in Turkey, Persia and even certain parts of India" ([314], page 97). That goes to say, some part of the Turkish, Persian and Indian populace spoke Russian as recently as in the end of the XVI century.

All such evidence completely fails to correspond with the picture of history that is usually drawn for us by historians. All the "uncomfortable" facts usually remain hidden from the sight of the general public, so as not to provoke any unwarranted questions. Yet it turns out that there is a lot of such "anti-historical" evidence in existence; some of it is cited in the present book.

2. RUSSIA AND TURKEY

Let us formulate the following hypothesis. It might not be new; however, this hypothesis is vital for the understanding of our general conception. There was an epoch when both Russia and Turkey had constituted part of the same Empire.

Before the XVII century, the Russia and Turkey

had been friendly nations, which is in perfect correspondence with our theory about their being part of the same Great = “Mongolian” Empire at some point. The estrangement between the two only began after this empire broke up in the XVII century.

Some Arabic chroniclers tell us directly that Russia was considered the Orthodox part of the Mongolian = Turkish empire ([547]). They noted that the Orthodox part of the Empire had possessed the greatest military potential, and expressed hope for future confessional unification. We consider these texts to have been written after the great religious schism of the XV-XVI century, when the formerly united Christianity divided into three parts – the Orthodox, the Latin and the Muslim. A political schism complemented the segregation.

It is known that the relations between Turkey and Russia were more than benevolent before the middle of the XVII century.

In 1613 “The Sultan signed a compact of ‘love and friendship’ with the Lord of the Muscovites, promising military assistance in the war with the King of Lithuania” ([183], Volume 2, page 161).

In 1619, “the Patriarch [Russian patriarch Filaret – Auth.] demanded that the Don Cossacks shouldn’t just maintain peaceful relations with Turkey, but must also join the Turkish army and obey the Turkish pashas” ([183], Volume 2, page 169).

In 1627 “the relations with Turkey were ratified in writing: ‘I hereby kiss the cross on behalf of Great Lord Murad, swearing friendship with Czar Mikhail Fyodorovich, and agreeing upon regular exchange of ambassadors, as well as promising military assistance against his enemies and the Polish king. The Crimean king, the Nogai and the Azov people are forbidden to wage war against the lands of the Muscovites” ([183], Volume 2, page 173).

A propos, the Turkish ambassador in Moscow had been none other Thomas Cantacusen the Greek – possibly, a descendant of the famous Byzantine emperor John Cantacusen ([183], Volume 2, page 170). Apparently, Byzantine nobility regarded the conquest of Constantinople by Mehmet II as another palace revolution and not a foreign invasion (Ottoman conquest, the fall of Byzantium and so on). All these terms that we’re accustomed to nowadays have apparently been introduced after Mohammed’s victory

by the survivors from the defeated party that had fled to the West; they were the ones who had been persuading the European aristocracy to launch a crusade against Byzantium in order to liberate it from “Turkish tyranny”. The very concept of the “fall of Byzantium in 1453” is a brainchild of this propaganda campaign.

Traces of a former union between Turkey and Russia can be found in historical records telling us about the abovementioned siege of Constantinople that took place in 1453 – for instance, the mere fact that there were Russians taking part in the siege. Let us also dispute the suggestion that Nestor Iskander, the “outstanding Russian writer of the XV century”, had been a simple warrior in the army of Mehmet II – we are of the opinion that the character in question had been a prominent Ottoman warlord.

A propos, could the marriage between Ivan III and the Greek princess after the fall of Constantinople be his “war trophy”?

It is presumed that the ties between Russia and Byzantium were severed shortly before the fall of Constantinople, the motivations being religious. Russians are supposed to have started treating the Byzantine Church as heretical and allegedly leaning towards establishing a union with its Occidental counterpart. Modern historians are of the opinion that the Russians had refrained from taking part in the war between Byzantium and Turkey, considering both parties “unworthy of assistance”. However, let us consider the manner in which Nestor Iskander, an actual participant of the siege, describes the latter. His text was included in Russian chronicle compilations and served as the primary source of information about this event in Russia. As one should rightly expect, Nestor refers to Mehmet II, his master, in reverent tones.

Indeed, let us turn to the colour inset in [636]. This is a reproduction of a miniature from the *Litseyvoy Svod* of the XVI century, depicting the siege of Czar-Grad by the Ottoman Turks. The text under the miniature is as follows:

“He [Mehmet II – Auth.] had approached the royal city armed with wondrous weapons, and made terrifying masses of people and ships congregate before her walls; this happened in December. And so he had ordered for the cannons and the harquebuses to fire

at the walls of the city, and sent forth a host of battering-rams to crush her defences”.

As we can plainly see, the initial text is very benevolent towards Mehmet. Let us now consider the same fragment as rendered by a modern publication (see [636], page 222):

“This perfidious and wicked infidel had sent all the envoys away. And so he had ordered for the cannons and the harquebuses to fire at the walls of the city, and sent forth a host of battering-rams to crush her defences”.

This is obviously another edition of the same text – dating to the XVII century the earliest. We are of the opinion that the primary goal of this editing activity had been to introduce negative characteristics into the text that had initially treated the Ottomans benevolently (words like “perfidious”, “infidel” etc). Au contraire, positive characteristics (“wondrous” and so on) were removed. The author’s attitude towards the events he described was therefore inverted completely. This is how the Scaligerian-Millerian version of the Russian history had been created.

A propos, let us point out the obvious phonetic similarity between the words Ottoman (in another version – Osman, or Ross-Man?) and Ataman. The Turks used to call themselves Ottomans (and Osmans) in the 1453 century, when they stormed the walls of Constantinople – could it be Atamans and Ross-Men?

Let us conclude with an obvious question concerning the identity of this “prominent XV century writer” – could he be the same Nestor who is considered the author of the famous *Povest Vremennyh Let* nowadays? Bear in mind that this oeuvre is most likely to have been written in the XVIII century and then ascribed to an “ancient Russian author”. However, we have already seen that Nestor must have lived in the XV century.

3.

WHAT ONE SEES ON THE FAMOUS ARAB MAP BY AL-IDRISI FROM MEDIAEVAL SPAIN

Let us quote from the *Book of Ways and Kingdoms* by Abul Kasim Mohammed known as Ibn-Khaukal, dated to 967 nowadays. He wrote:

“There are three tribe of Russians, one of them is closer to the Bulgars than the other two. The king of

this tribe lives in Quayaba [presumably Kiev – Auth.]... Another tribe is found further north and known as the Tribe of Slavia... The third tribe is called Arthania [The Horde – Auth.], and its king lives in Artha [also the Horde – Auth.].” Quotation from [156] as cited in [547].

It is therefore perfectly obvious that the Arabs used to consider the Horde, or Artha, a Russian state, which is in perfect concurrence with our reconstruction.

The Arabs wrote about the Horde rather often – however, according to the historian B. A. Rybakov, “precious information about the Slavs and the Kiev Russia, collected by the Oriental geographers of the IX-XII century... is still in need of a meticulous study” ([753], page 174). In the description of the Arabs, Russia consists of three states populated by the Russians. We also learn of the three centres of the state, or the three Sarays. There is a “vast amount of literature” written about these three centres ([753], page 174). The Arabs have compiled very detailed maps of Russia, with each one of the three indicated explicitly. Different researchers would identify the three Sarays as different modern towns:

“The three Russian cities located on the same river, according to an early Persian geographer... can be identified as follows: Quayaba = Kiev... Slavia = Novgorod, and Arthania = Byeloozero and Rostov... this is the geographical framework developed by the Russian specialists in the field of Oriental studies in the 1960’s – 1970’s” ([753], pages 176-177). However, we learn that other opinions had also existed.

One mustn’t forget about the famous mediaeval map by Abu Abdallah Mohammed Ibn-Mohammed Al-Idrisi, compiled in the alleged year 1154 A.D. in Palermo for King Roger II ([378]). In figs. 4.1-4.4 you can see the general view of the small map and some fragments of the large map compiled by Al-Idrisi. There are some 2500 names on the map in total. Al-Idrisi had studied in Spanish Cordoba – one of the most illustrious cultural centres in the Western Europe; his book was written in Sicily ([753], page 178). What else could historians possibly need? Plenty of material that could be used for reconstructing the ancient history of Russia. However, oddly enough, “the specialists in Oriental studies that write about Kiev Russia, hardly ever refer to the *Delights for The Traveller around the World* of Abu Abdallah Moham-

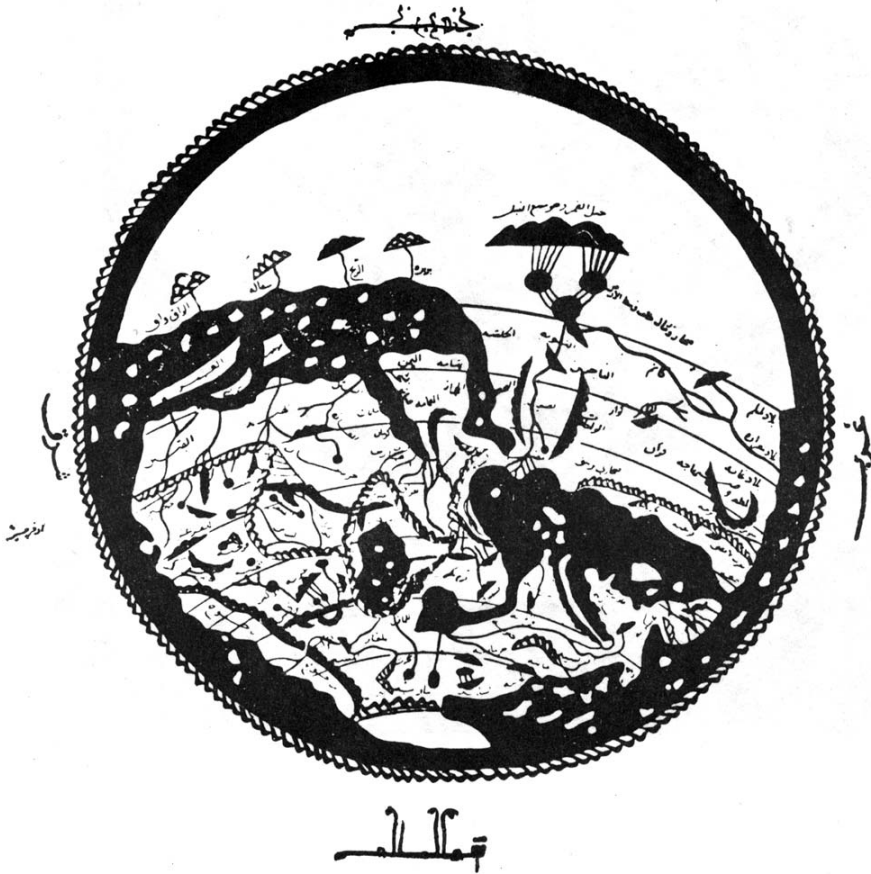


Fig. 4.1. A brief version of Al-Idrisi's Arabic map. Taken from [378], inset between pages 32 and 33, Appendix 2.

med Ibn-Mohammed Al-Idrisi and his famous map, two most reliable and respectable sources" ([753], page 178).

Moreover, "Novoseltsev calls the passage in Al-Idrisi's oeuvre that mentions the three Russian capital very convoluted, and recommends to treat Al-Idrisi's version with the utmost caution" ([752], page 178). What is the matter here? Why do modern historians prefer to keep silent about the work of Al-Idrisi or to treat it with caution? The matter is that the ancient geography reported by this author is at odds with the modern concepts of the Kiev Russia. Various scientists have used Al-Idrisi's map and book in their research and come to conclusions that their colleagues declared "absurd without a single doubt".

P. P. Smirnov, for instance, "has used Al-Idrisi's

map for his perfectly unrealistic localization of the 'three Russian capitals' – Quayaba as Balakhna [a large town a little further up the Volga from Nizhniy Novgorod – Auth.], Slavia as Yaroslavl and Arthania as Ardatov [a town in the Nizhniy Novgorod region – Auth.]" ([753], page 178).

It goes without saying that modern readers shall find the Volga localization of Kiev quite preposterous. Moreover, the consensual identification of Slavia is Novgorod; however, we learn that Slavia might also refer to Yaroslavl. This leads us back to our hypothesis about Yaroslavl being the historical Novgorod the Great, concurring perfectly with our reconstruction.

Another "wild fancy" is that we see a similarity between the names Arthania and Ardatov; this brings us to the names Artha and Horde, implying once

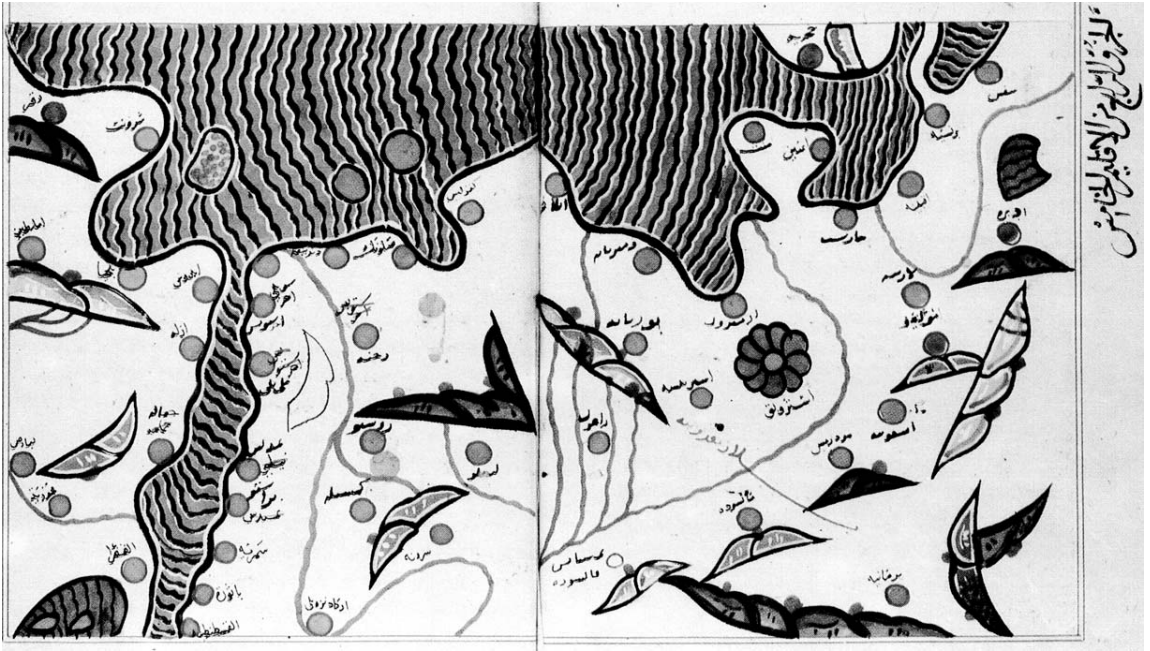


Fig. 4.2. A fragment of Al-Idrisi's large Arabic map. Taken from [378], inset between pages 36 and 37, Appendix 8.

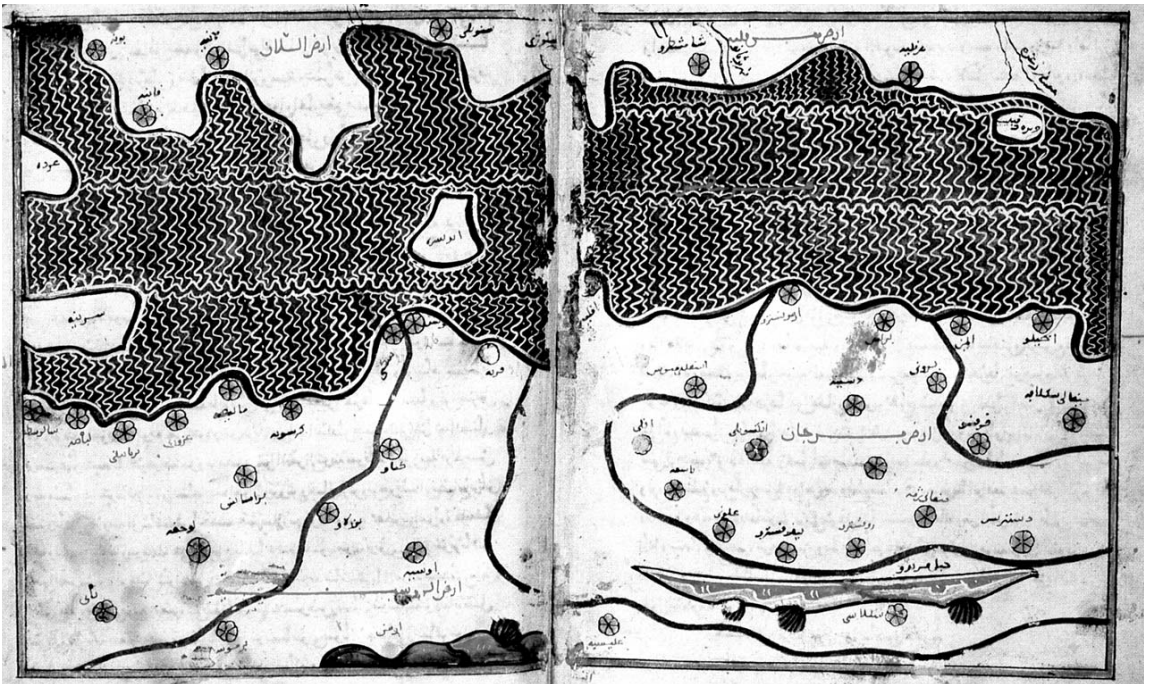


Fig. 4.3. Another fragment of Al-Idrisi's large Arabic map. Taken from [378], inset between pages 90 and 91, Appendix 16.

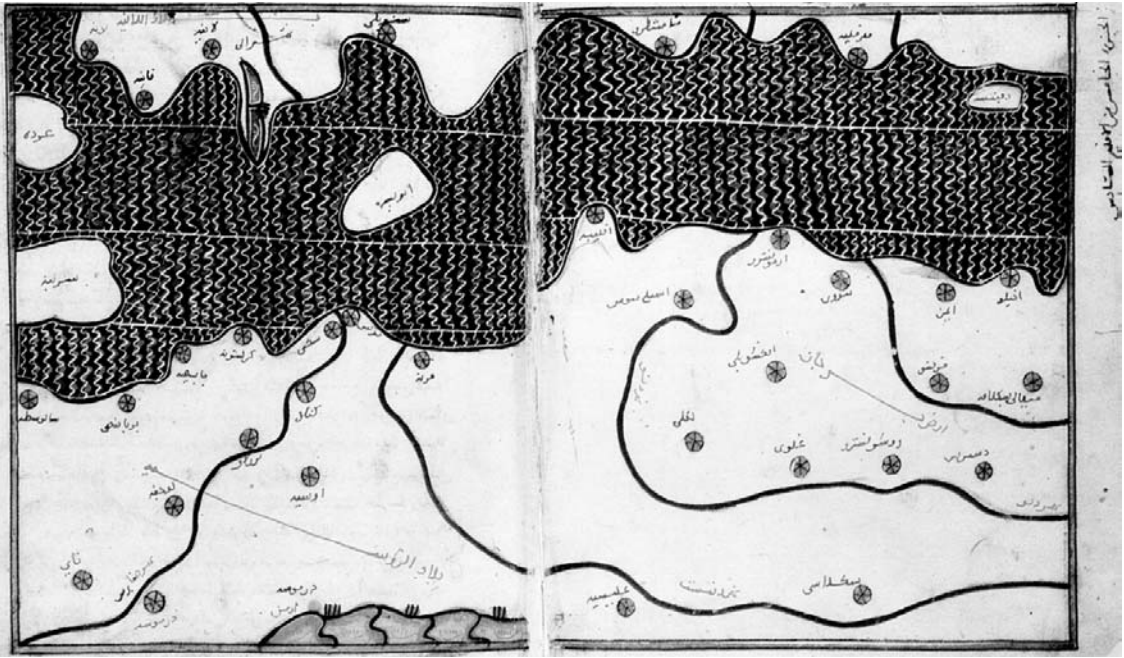


Fig. 4.4. Another version of the same fragment of Al-Idrisi's large Arabic map. It differs from the one reproduced above. Taken from [378], inset between pages 90 and 91, Appendix 17.

again that the Horde had been a Russian state in the Volga region.

One shouldn't think that Smirnov's "wild fancies" were anything out of the ordinary – B. A. Rybakov, for instance, is just as harsh on Konrad Miller, and his "verdict" is as follows:

"Smirnov's book came out around the same time as the monumental work of Konrad Miller on Arabic cartography. The helplessness of the scientific methods that he uses and the absurdity of the conclusions that he makes when he attempts to trace out the geography of the Eastern Europe can compete with Smirnov's theories. See for yourselves – the land of the Polovtsy covers the entire Eastern Europe [and can therefore be identified as Poland – Auth.]; the name 'Cumania' covers the entire area between Samara and the Crimea, 'Inner Cumania' being the territory between Gomel and Nizhniy Novgorod, and 'Outer Cumania' – the land between Western Dvina and Volga in the regions of Polotsk and Novgorod, all the way until Byeloozero..." ([753], page 178).

What could possibly make Smirnov and Miller

"incorrect"? On the contrary – we are beginning to realise that their cautious attempts of finding new geographical identifications for the ancient names correspond to historical reality a great deal better than Rybakov's opinion, which is based on nothing else but the crude Romanovian-Millerian version.

4. GREATER RUSSIA AS THE GOLDEN HORDE, LESSER RUSSIA AS THE BLUE HORDE, AND BYELORUSSIA AS THE WHITE HORDE

A) As we have seen, Arabs refer to the three centres of Russia in their reports.

B) In their description of Mongolia, the very same Arabic authors mention the three Sarays – Saray-Batu, Saray-Berke and the New Saray.

C) The Bible tells us about the three centres of Russia as well – "Prince of Rosh, Meshech and Thubal".

We have already formulated our point of view, according to which the Bible is referring to Russia, Moscovia and Tobol, or Siberia. Let us compare the three

Sarays that are constantly mentioned in the documents to the separation of the Russian state into the following three large kingdoms in the XIV-XVI century:

1) The Northern Land (Chernigov land) – the approximate confines of the modern Ukraine.

2) Lithuania, or the White Russia (Byelorussia) – the North-West of Russia and the modern Byelorussia, with a capital in Smolensk.

3) The Volga Kingdom, also known as Siberia, or the Vladimir-Suzdal Russia. Its towns and cities (known as Sarays) were particularly abundant in the Volga region – Samara, Tsaritsyn, Ryazan, Tver and Novgorod the Great (Yaroslavl with Vladimir and Rostov).

All three parts of Russia were united when the Horde dynasty from the Volga region came to power; this unification marks the moment when the Great Princes of Moscow introduced the formula ‘*Gosudar Vseya Rusi*’ (‘Lord of the Entire Russia’) into their titles.

D) The very same triple title was also used by the first Romanovs (already in the XVII century) – “Lord of the Entire Russia, Greater, Lesser and White”.

Our hypothesis is as follows. All of the above-mentioned divisions of Russia or Mongolia into three kingdom refer to one and the same phenomenon. This leads us to the following conclusions:

1) Greater Russia = Golden Horde = Tobol = Biblical Thubal = the Volga Kingdom = The Vladimir-Suzdal Russia, or “New Saray” in the “Mongolian” terminology, also identified as Novgorod the Great = Yaroslavl.

2) Lesser Russia = Blue Horde = Northern Territories = Malorossiya, or modern Ukraine = the Biblical Rosh, or Russia (Kiev Russia). Russian historians often mention its capital being Chernigov, or Novgorod Severskiy (Northern Novgorod, qv in [161], page 140), whereas their Western colleagues insist upon identifying it as Kiev. The name owes its existence to the area of Siniye Vody (“Blue Waters”, cf. the modern river Sinyukha, a tributary of the Southern Bug that was formerly known under the same name, qv in [347], page 257).

3) White Russia = White Horde = Lithuania = The Smolensk Principality = The North-West of Russia (Polotsk, Pskov, Smolensk and Minsk) = the Biblical

Meshech. Modern Byelorussia is the former Western part of this mediaeval state, whereas the more recent Catholic Lithuania is a part of the old White Russia. Lithuanians as mentioned in the Russian chronicles are the so-called Latins, or Russian Catholics. This part of Russia appears to correspond to Saray-Berke (Byeliy = White Saray) in “Mongolian” terminology (bear in mind the frequent flexion of R and L).

The border between the Greater and the Lesser Russia must have roughly corresponded to the modern border between Russia and the Ukraine (known as *Malorossiya*, or “The Lesser Russia”). The border between White Russia = Lithuania and the Greater Russia must have been located a great deal further to the East in the Middle Ages – namely, between Moscow and Vladimir (in other words, Moscow had been part of the White Russia). It is possible that the watershed between the two primary rural dialects of Russia that one finds here may reflect the real political boundary between the White Horde and the Golden Horde that had existed in the days of yore.

Thus, Moscow had initially been part of the White Russia, or Lithuania. This fact had still been alive in popular memory in the XVII century, during the Great Strife (for instance, in the edicts of Minin and Pozharskiy dating from 1613 that the two were propagating from Yaroslavl. Those contain proclamations about the necessity to fight against Moscow; the word “Lithuanians” is used as a synonym of the word “Muscovites”:

“And they kissed the cross in Yaroslavl and swore to stand up against the Muscovite, and to set forth towards Moscow, and to fight until their last breath... for they gave an oath to fight the Lithuanians and kissed a cross” ([994], part 2, page 519; quoted according to [795], pages 97-98).

5. THE BEGINNING OF THE TARTAR AND MONGOL INVASION AS DESCRIBED BY CONTEMPORARIES

Historians are telling us that “the inhabitants of Central Europe... soon found out about the Tartars invading Russia... this portentous news took a few months to reach the closest neighbours of Russia in the West, and then also various imperial centres and

Rome itself” ([25], page 71). S. A. Anninskiy reports that the epistle of Julian, the Hungarian missionary, written in re the war with the Mongols, is one of the earliest European accounts of the events in Eastern Russia. What does Julian tell us?

“The land they [the Tartars – Auth.] originate from is known as Gotta [Anninskiy adds that other chronicles use the spelling versions Gothia and Gotha]. The first war with the Tartars started in the following manner. There was a chieftain named Gourgouta in the land of Gotta [Anninskiy: apparently, this is a reference to Genghis-Khan]... there was another chieftain named Vitut in the land of the Cumans [Anninskiy: other chronicles use the versions Vitov and Vrok]... and yet another one, from River Buz, named Goureg, who had attacked him [Vitut – Auth.] because of his riches, and defeated him. Vitut had fled to Sultan Ornakh, who received him... and hanged him... the two sons of Vitut... returned to the above-mentioned Goureg, who had robbed them and their father earlier. Goureg... killed the elder son, having tied him to horses that tore him to pieces. The younger son fled to Gourgouta, the Tartar chieftain as mentioned above, and implored him to bring Goureg to justice... This was done, and after the victory... the youth had asked Gourgouta to launch a campaign against the Sultan Ornakh... Gourgouta had been happy to oblige, and crushed the Sultan’s troops completely... And so, with many a glorious victory to his name, Gourgouta, the Tartar Chieftain... set forth against the Persians, having put them to complete rout and conquered their kingdom. This victory made him even bolder... and so he started to wage wars against other kingdoms, plotting to conquer the whole world. He approached the land of the Cumans and... won over their entire land. The Tartars proceeded to move Westward, and it took them a year or slightly more than that to conquer five of the greatest pagan lands – Sascia, Fulgaria... Vedin, Merovia and Poidovia, likewise the kingdom of the Mordans... the army [of the “Tartars” – Auth.] is divided into four parts... One of them... has approached Suzdal, another – the borders of the Ryazan region... the third is on the Don river, opposite Castle Voronezh (Ovcheruch)... Gourgouta, the first chieftain who had started the war, is dead; the Tartars are ruled by his son Khan” ([25], page 71).

This text is packed with the daintiest morsels of information concerning the famous conquests of the ruler that historians present as Genghis-Khan and his offspring.

FIRST COROLLARY. Where do the Tartars and the Mongols come from? Their homeland is called Gothia = Gotta = Gotha. However, Gothia is a famous mediaeval country inhabited by the Goths, the terrifying conquerors of the mediaeval world. The Goths are known to have lived in Europe, which automatically makes the Tartars a European nation. The corollary isn’t ours – it is made in the very source that we quote. We dare any historian to try and identify Gothia as the geographical predecessor of the modern Mongolia.

Our opponents might say that the missionary Julian had made a mistake, and the identification of the Tartars as the Goths is a mere fancy of his; either that, a misprint, a mistake, or a single case of confusion. However, what is one supposed to do with the fact that virtually everyone identified the Tartars as the Goths in the Middle Ages? Herberstein reported that the Polovtsy nation was referred to as the Goths by the XVI century Muscovites: “The Russians claim that the Polovtsy are the same nation as the Goths” ([161], page 165). Another well-known fact is that many Russian chronicles used the name Goths for referring to the Tartars. Thus, the XVI century Muscovites were of the opinion that the Tartars were of a Gothic origin.

We have already acquainted ourselves with the mediaeval tradition that persistently identified the apocalyptic nations of Gog and Magog as the Goths and the Mongols, whereas certain English chronicles of the Middle Ages unite the two into a single nation of Goemagog, de facto identifying the Goths as the Mongols and the Tartars (see Part 2 of the present book for details and references concerning English history).

Herberstein reports that the Tartars were also known as the Taurimenes and the Pechenegi ([161]). Another historical fact is that the Byzantines had used the name Tauro-Scythians for referring to the Russians (see Leo Deacon in [465], for instance). Once again we see the Tartars and the Russians identified as a single nation.

Furthermore, it turns out that a Gothic archbishop had existed in the Russian Crimea up until the XVIII century at the very least. A. V. Kartashev, a famous ex-

pert in the history of the Russian Church, reports the following: “The current of Christianity had reached Russia-to-be via the Crimea, which had served Russia as a cultural bridge with Byzantium. The only Christian nations here had been the Greeks and the Goths” ([372], Volume 1, page 54). Kartashev proceeds to list the Greek dioceses (eparchies) in the Crimea area (around Sevastopol and Soudak). Then he tells us that “the rest of the Rome had fallen under the influence of the Goths, who had settled here for good, reluctant to follow their fellow tribesmen (those had gone to Italy with Theodoric in the middle of the V century” ([372], Volume 1, page 54).

The V century mentioned by Kartashev is obviously an arbitrary Scaligerian dating, since we already know that Theodoric couldn't have lived before the XIII century A.D., qv in CHRON1 and CHRON2.

“The Crimean Goths... used to have an eparchy of their own... This Gothic region had an outlet to the sea between Aloushta and Balaklava... The Gothic Archdiocese in Dori... had even survived the Gothic nation itself, which had finally ceased to exist in the XVIII century, assimilated by the Greeks and the Turks. When it had fallen under the jurisdiction of the Russian Synod after the conquest of the Crimea by Catherine the Great, the only thing that had remained from the days of yore was its title of “Gotfic” – the hierarchy and the parish had already been Greek” ([372], page 55). Kartashev tells us further that the Goths had already founded the Tmutarakan eparchy. Thus, the Goths had lived in Russia until the XVIII century at least. Moreover, they were Orthodox Christians.

SECOND COROLLARY. As we have seen, the ruler of the Goths was called Gourgouta. The assumption of the modern historians (S. A. Anninskiy, for instance) that the name in question is a corruption of Ougoudei, one of Genghis-Khan's nicknames, seems rather far-fetched to us. Indeed, it is easy enough to recognize the old Russian forms of the name George (Georgiy) in the name Gourgouta – Gyurata, Gyurgiy and Georgiy, as used most often in the Russian chronicles. See the alphabetical index to the fundamental oeuvre of N. M. Karamzin, for instance ([362]): “Gyurgiy (Gyuryata, see Georgiy)”. One should therefore bear in mind the parallel between Gourgouta, Georgiy (George) and Georgiy.

Let us now remind the reader that Georgiy had been one of the aliases borne by Yaroslav the Wise, the founder of the Russian dynasty! Karamzin, for instance, uses the formula “Great Prince Yaroslav, or Georgiy” ([362], Volume 1, Chapter 2). Ivan the Terrible recalls his ancestor “Georgiy, or Yaroslav – the great Czar and outstanding ruler” in a letter to the Swedish king ([639], page 136).

According to our dynastic parallelism table, the very same character identifies as Yaroslav Vsevolodovich and Ivan Kalita = Caliph. He had been the instigator of the great invasion of “the Mongols and the Tartars”, qv below.

THIRD COROLLARY. What does this George (Gourgouta) do? He uses the strife between the chieftain from the river Buz (Bug, bearing in mind the flexion between Z and G in Russian) and Vitof, or Vitovt (sic!), the Cuman chieftain. Georgiy conquers their domains. The chieftain from River Buz (Bug) is his namesake (Goureg = Gyurgiy), whereas his foe is called Vitovt, which is also a name known from chronicles (borne by the famous Lithuanian Prince Vitovt (1392-1430), for instance). It is possible that the Vitovt in question is an altogether different character; however, all that we want to point out about the text in question so far is the fact that every single Tartar name we encounter here was common for the XIV century Russians and Lithuanians.

Let us point out that the name Cuman, or Kuman (hence Cumania) is most likely to be a derivative of the word *komon*, or *kon* – the Russian for “horse” in its archaic form, as used in the famous *Slovo o Polku Igoreve*. Therefore, the land of the Cumans is most likely to translate as “the land of the horsemen” – another alias of the Horde, in other words.

FOURTH COROLLARY. Georgiy proceeds to defeat a certain Sultan Ornakh and launch a campaign against Persia, which he conquers successfully. Modern historians claim this Mongolian conquest of Persia to have taken place two decades after the death of Genghis-Khan – quite understandably so; they realise that the Mongols would need quite a bit of time to reach Volga from the faraway steppes of Northern China; they would also have to conquer Russia and found a state before they could move onward to Iran. However, the Hungarian missionary of the XIV century, a contemporary of these events, sees no such chronologi-

cal complications – he ascribes the Persian campaign to Georgiy, or Genghis-Khan himself. Historians will hasten to accuse him of ignorance, since his observations contradict the consensual chronology.

FIFTH COROLLARY. Next Georgiy conquered Sascia, Fulgaria, Vedin, Merovia, Poidovia and the kingdom of the Mordvans. One easily recognises the following kingdoms:

Bulgaria = Fulgaria,

Merovia = Moravia (land of the Czechs),

Poidovia = Podolia (Ukraine),

The Mordvan kingdom = Mordovia (in the Volga region).

Sascia (or Sacia) had been the name used for the lands of the Saxons in the Middle Ages. Apart from the traditional Saxons in modern Germany, one should also mention the Saxins from River Yaik (they left their homeland in 1229, “chased by the Tartars and the Mongols”, qv in [362], Volume 3, Chapter 8, page 166). Furthermore, according to Karamzin’s rendition of Herodotus, “the Scythians, known to Persians as the Saks, had called themselves Skoloty” ([362], Volume 1, Chapter 1, Annotation 7). Let us add that the name Skoloty (“The Skolots”) sounds somewhat similar to the name of the Scots, whose origins can be traced back to the Saxon invasion – this shouldn’t surprise us; as we shall see in Part 2 of the present book, the name Scots was used by the English chronicles of the XIII-XVI century for referring to the Scythians, or Russians.

Let us reflect for a moment. We understand that the readers might well feel a certain irritation at this point due to the tremendous scope of alterations and identifications; however, we recommend to ponder this at greater length. To reiterate one of our main concepts: in the Middle Ages, before the invention of the printing press, names of nations and geographical locations would drift across the maps, following the migrations of documents and chronicles. Actual ethnic groups remained in pretty much the same areas as they inhabit nowadays – the migrant groups included armies and princes, accompanied by their entourage and their chroniclers. They couldn’t alter the ethnic compound of the places they passed along the way to any substantial extent; however, they had archives, books and documents with them, which is very important indeed. They were the ones who would later

give names to the nations, the towns and cities, rivers, mountains and seas. Old names eventually got obliterated from memory. The ones known to us today come from the documents of the XV-XVII century, in the localization that had formed by the epoch of Gutenberg. Geographical names rigidified some extent with the propagation of printed maps.

SIXTH COROLLARY. And so, we learn of the Volga region conquered (Mordovia, Bulgaria-upon-Volga etc. After these victories, Georgiy directs his armies to the West and separates the troops into four main parts, which are to proceed in four primary directions. Which ones? Unfortunately, the text only mentions three, namely, Suzdal, Ryazan and Voronezh. We therefore learn that the lands to the West from the line of Suzdal/Ryazan/Voronezh hadn’t been conquered by that time. We can now begin to reconstruct the step-by-step military unification of Russia. Georgiy started from the East and turned his attention to the West. After his death, the conquest is continued by “his son Khan”. Next we have the Mongolian conquest of Western Russia and Hungary by Batu-Khan, known to us as the “great invasion of the Mongols and the Tartars” from school textbooks on history, also reflected as the conquest of Kiev by Yaroslav the Wise, Prince of Yaroslavl and the conquest of Kiev by Batu-Khan.

According to Karamzin, “Yaroslav had entered Kiev together with his valiant army wiping sweat from his brow, according to the chronicle” ([362]). The conquest of Kiev was anything but an easy feat, since Yaroslav (aka Batu-Khan) had been forced to crush the Polish army first.

Let us return to Julian’s text and read it once again, this time utilising the more usual versions of the Russian names it mentions. We shall also replace the word Tartar with the word Mongol, since the text in question is entitled “the War with the Mongols”. We shall come up with the following:

“The land the Mongols (= The Great Ones) originate from is known as Gothia. The first war with the Mongols started in the following manner. There was a chieftain named Georgiy in the land of Goths... there was another chieftain named Vitovt in the land of the horsemen (the Horde)... and yet another one, from River Bug, also named Georgiy, who had attacked Vitovt because of his riches, and defeated him.

Vitovt had fled to Sultan Ornakh, who received him... and hanged him... the two sons of Vitovt... returned to the abovementioned Georgiy, who had robbed them and their father earlier. This Georgiy had... killed the elder son, having tied him to horses that tore him to pieces. The younger son fled to the other Georgiy, the Tartar chieftain as mentioned above, and implored him to bring the killer of his father justice... This was done, and after the victory... the youth had asked Georgiy to launch a campaign against the Sultan Ornakh... Georgiy had been happy to oblige, and crushed the Sultan's troops completely... And so, with many a glorious victory to his name, Georgiy, Lord of the Mongols... had set forth against the Persians, having put them to complete rout and conquered their kingdom. This victory made him even bolder... and so he started to wage wars against other kingdoms, plotting to conquer the whole world. He approached the land of the Horsemen and... won over their entire land. The Mongols (= Great Ones) proceeded to move Westward, and it took them a year or slightly more than that to conquer five of the greatest pagan lands – Saxony, Bulgaria... Vedin, Moravia (the Czech kingdom) and Podolia, or the Ukraine, likewise the Mordovian kingdom... the army is divided into four parts... One of them... has approached Suzdal, another – the borders of the Ryazan region... the third is on the Don river, opposite Castle Voronezh (Ovcheruch)... Georgiy, the first chieftain who had started the war, is dead; the Mongols are ruled by his son Khan (Ivan – Batu-Khan)”

What we have before us is an account of strife in Western Russia (Lithuania, Bug etc), which was used by the ruler of the Mongols, or the Great Ones (inhabitants of Velikorossiya, or Greater Russia) to his advantage. A war began; it ended with the unification of Russia under the rule of the Novgorod = Yaroslavl dynasty of Ivan Kalita = Batu-Khan. This unification was accompanied by the conquest of Kiev, the war with the Poles, the Persian and the Hungarian campaigns.

These events are traditionally dated to the XIII century; we place them in the XIV century, considering the discovered centenarian chronological shift. Batu-Khan becomes superimposed over Ivan Kalita = Caliph, and Genghis-Khan – over his elder brother Georgiy.

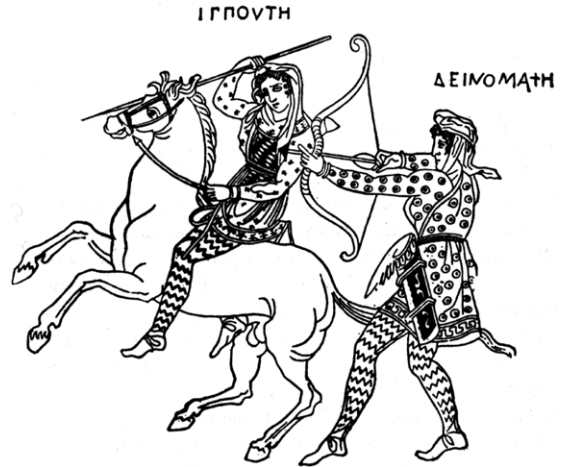


Fig. 4.5. Drawing of Amazons from an “ancient” Greek vase allegedly dating from the V century B.C. (mounted and standing). Taken from [578], Book 1, page 23, illustration 12.

6. AMAZONS IN THE XVII CENTURY RUSSIA. RUSSIAN WOMEN WEARING YASHMAKS

Amazons are thought of as figmental creatures from the “ancient” Greek myths and nothing but (see fig. 4.5). Nevertheless, the *Povest Vremennyh Let*, for instance, mentions them as real characters, which might strike one as odd at first – indeed, where would the author of the chronicle learn of the amazons? However, there is nothing out of the ordinary here – as we have mentioned above, the *Povest Vremennyh Let* is of a relatively recent origin. As for mounted troops of female warriors – those did actually exist in Russia. For instance, it is known that mounted parties of armed women used to accompany the Czarinas of the Golden Horde as escort ([282], page 146).

Amazingly enough, this Amazon convoy had existed at the court of the Muscovite kings until the early XVII century, and there are records of foreign travellers mentioning this custom. In 1602, for instance, John, Prince of Denmark and the fiancé of Princess Xenia Borisovna, visited Moscow. The scribe who had accompanied him tells us the following about the royal equipage of Czar Boris, his wife and his daughter Xenia:

“All the maids were riding horses, just like males.



Fig. 4.6. A fragment of the map of Charles V and Ferdinand (XVI century). “Potentiss. Acinictiss, Principibvset Dominis D, Carolo Qvinto et Ferdinando Sacri Romani Imp, Monarchis Semper Avgvstis Etc, Dicavit Caspar Vopelivs.” Taken from the antique map calendar entitled “Antique Maps. Alte Karten. 2000” Te Neues Verlag, Kempten, Germany.



Fig. 4.7. A close-in of the above that indicates the existence of a land called Amazonia in Russia, between the Azov Sea, the Volga and the Don.



Fig. 4.8. The land of the Amazons in Russia, between Volga and Don, as represented on the map of Charles V and Ferdinand.

They wore headdress of dazzling white lined with beige taffeta and decorated with ribbons of yellow silk, golden buttons and tassels falling over their shoulders. Their faces were covered by white yashmaks with nothing but the mouth in sight; they wore long dresses and yellow boots. They rode in pairs, each of them

upon a white horse; there were 24 of them altogether” ([282], pages 145-146).

I. E. Zabelin cannot help from making the following comparison, which is indeed a very obvious one: “The ceremonial party of female riders – amazons of sorts, leads one to the assumption that this custom was borrowed from the queens of the Golden Horde” ([282], page 146).

A propos, the fact that the customs of the Moscow court were “borrowed” from the Golden Horde is common knowledge; from the traditional point of view this seems very odd indeed – why would the Russian Great Princes adopt customs of a nation whose cultural level had been a great deal lower than that of the conquered Russia? Also – how could these savages from the dusty Mongolian steppes develop such complex ceremonial etiquette, if they were void of so much as basic literacy, as modern historians are assuring us?

Our explanation is simple. The Great Princes of Russia didn’t borrow their customs from any savages; the matter is that the Golden Horde had been none other but the Russian state of the XIV-XV century with a capital in Kostroma or in Yaroslavl (aka Novgorod the Great). The Moscow Russia of the XVI century had been a direct successor of this state; the customs of Moscovia and the Golden Horde would naturally be very similar to each other.

The luxurious map of Charles V and Ferdinand dating from the XVI century explicitly refers to Amazonia as to a Russian territory. Apparently, it had been located between Volga and Don, in the region of the Azov Sea and Tartaria, somewhat further to the South from the Volga-Don portage, qv in fig. 4.6. The map calls this land AMAZONVM, qv in figs. 4.7 and 4.8. As we know, these lands had belonged to the Cossacks (also known as the Tartars) since times immemorial.

The Cossack women, or Amazons, became reflected in a great many “ancient” literary works. This is what historians are telling us:

“The Amazons have firmly settled in the ancient art and literature. We see them on countless Greek vases – mounted and battling against the Greeks... Archaeologists know about the armed women of the Scythians... Female warriors are also known... from the mediaeval history of the Alanians. However, the number of female burial mounds with weapons is

the greatest in the areas that had once been populated by the Sauromatians and not the Scythians, reaching up to 20% of all burial mounds with weapons” ([792], page 86).

Let us also pay attention to the following fact – the abovementioned yashmaks worn by Russian women as recently as in the XVII century. There is a similar custom in the Middle East that exists to this day. Could it have originated from the Golden Horde, or Russia?

One should also bear in mind the similarity between some old Russian customs and the ones still

alive in Iran, for instance – thus, the headdress of the Iranian women is worn in the exact same manner as they had once been worn in Russia; Iranians use samovars that are completely identical to their Russian counterparts, and so on, and so forth.

Bear in mind that Iran (or Persia) had been an ulus of the “Mongolian” Empire for a long time; it is therefore possible that some other customs that are considered “purely Muslim” nowadays had once existed in the Orthodox Russia and possibly even originate thence.

Our reconstruction of the Russian history before the battle of Kulikovo

1. THE ORIGINS OF THE RUSSIAN HISTORY

According to our hypothesis, the more or less documented period in Russian history (that is to say, Russian history that relies upon written sources that have survived until the present day) only begins with the XIV century A.D. Unfortunately, we can only give a very general outline of the pre-XIV century Russian history; apparently, there are no surviving documents in existence that could assist one here.

Let us turn to the *Povest Vremennyh Let*, which follows Russian historical events up until 1204 – the fall of Constantinople after the fourth crusade. Morozov reports his study of this chronicle’s various copies in [547] and shares his opinion that the *Povest Vremennyh Let* is most likely to relate Byzantine events and have little in common with the Russian history. For instance, Morozov mentions frequent references to earthquakes, which never happen on the territory of historical Russia. Morozov had also studied all the references made to solar and lunar eclipses in the Russian chronicle, and made the following corollary:

Not a single eclipse predating the end of the XI century and mentioned in the *Povest Vremennyh Let* can be verified by astronomical calculations; the first solar eclipse that was confirmed by calculations, one that took place on 8 April 1065, could not have been observed from Kiev, unlike Egypt and Northern Africa.

All the astronomical data contained in Russian chronicles can only be confirmed starting with the XIV century and on.

Our hypothesis is as follows: the *Povest Vremennyh Let* has absorbed events from Byzantine chronicles, coated by a layer of later Russian events, primarily dating from the XVI century. We shall cite plenty of examples below.

Thus, we find no traces of documented Russian history that predate the XIII century; it is possible that no historians had existed outside Byzantium back then.

The power of Byzantium, even if regarded as a purely formal or a wholly religious institution, covered enormous territories, which were often at a great distance from the capital. The dominant role of Byzantium in the epoch of the XI-XIII century is explained by the fact that, according to our reconstruction, the historical character known as Jesus Christ had lived (and been crucified) in the XI century Czar-Grad = Jerusalem – Troy. Conquered regions, or *themae*, as they were called in Byzantium, comprised the entire world that was known to Byzantine chroniclers, beyond which lay bizarre regions that they failed to comprehend and called “deserts”, populating them with fictional characters – giants, people with canine heads etc.

After the dissolution of the Byzantine Empire in 1204, its parts became independent, complete with

nascent statehood and new historians. This didn't happen at once, and so the old Byzantine chronicles were used as the ground layer for the Russian history. This is also natural, since the countries that were formed from shards of the Byzantine Empire had all been governed by former governor-generals, or members of Byzantine aristocracy. They eventually became independent rulers, keeping the old Byzantine chronicles in their possession all the while. Their offspring had deemed these chronicles to be the "beginning of the local history", and would start with them.

This situation is typical for virtually every country – for instance, the same happened to the old English history, qv in Part 2; once again, old Byzantine chronicles of the XI-XIII century were subsequently included into the ancient English history by the historians from the British Isles. The same process took place in Russia and in Italian Rome, whose old "chronicles" reflect the real XI-XIII century history of Byzantium transferred to Italy and woven into the Italian chronology.

Therefore, the XIII century marks a break point in Russian history; we know next to nothing about the epochs that had preceded it. The dawn of Russian history as we know it falls on the period when there's a large number of principalities or Hordes scattered all across the territory of Russia; they must have been built upon the ruins of the former Byzantine Empire of the Roman Greeks.

Let us briefly list the most important horders: The Greater Horde, the Lesser Horde, the White Horde and the Blue Horde. Novgorod the Great = Yaroslavl, as well as Suzdal, Ryazan, Smolensk, Kiev (or Chernigov), Tver, Azov, Astrakhan and a number of others had still been independent capitals, whereas Moscow simply didn't exist. These Hordes had not yet unified into a single state and kept fighting against each other.

These independent states were governed by distant offspring of the Byzantine governor-generals from aristocratic clans, all of which used to trace their ancestry back to Augustus and were perfectly correct in doing so, no matter how much sarcasm and vitriol this notion might provoke from the part of a learned historian.

The ties with the Byzantine court had remained

functional and active for many years; Kartashev reports that some of the "Mongolian" = "Great" Khans (or the Slavic rulers of Russia, as we are beginning to realise) occasionally married the daughters of the Byzantine emperors.

For instance, Abaka-Khan was married to the daughter of the Byzantine emperor Michael Palaiologos ([372], page 281); Nogai-Khan, a famous character in Russian history, was married to Euphrosinia, the daughter of a Byzantine emperor ([372], page 282). Tokhta-Khan, the predecessor of Uzbek-Khan, was married to the daughter of Andronicus the Elder, also a Byzantine emperor; Uzbek-Khan himself was married to the daughter of Emperor Andronicus the Younger; however, it is assumed that Uzbek had already been converted into Islam.

Below we shall be discussing the fact that when one reads mediaeval Western sources, one finds it very hard to understand whether the authors refer to the Muslims or to the Orthodox Christians, since they often proved reluctant to distinguish between the two, using the term "infidels" for referring to both – therefore, the "infidels" one might encounter in such texts may well have adhered to the Orthodox faith, depending on the persuasion of the author.

2.

THE INVASION OF THE TARTARS AND THE MONGOLS AS THE UNIFICATION OF RUSSIA under the rule of the Novgorod = Yaroslavl dynasty of Georgiy = Genghis-Khan and then his brother Yaroslav = Batu-Khan = Ivan Kalita

Above we have already referred to the "invasion of the Tartars and the Mongols" as to the unification of Russia (see our analysis of the report written by a Hungarian missionary and a contemporary of the events in question). This epoch (the first half of the XIV century) is the furthest we can trace documented history of Russia to (bear in mind that the epoch of the Great = "Mongolian" conquest falls over the XIV century after the compensation of the centenarian chronological shift inherent in Russian history and discovered by the authors).

The situation in Russia had largely resembled the chaos of independent principalities that had reigned over the entire Western Europe, with larger stately

structures emerging therefrom. This process began in Russia; the first centre to unite all the other Russian principalities around it had been Rostov the Great. Let us relate our reconstruction in more detail.

2.1. Genghis-Khan = Georgiy = Rurik

2.1.1. *His original in the XIV century is Youri = Georgiy Danilovich of Moscow*

In 1318 the Great Prince Georgiy Danilovich = Genghis-Khan ascended to the Rostov throne in the territory that would later become the Vladimir and Suzdal Russia. His phantom duplicates are Prince Georgiy Vsevolodovich from the alleged XIII century, Youri Dolgoroukiy of Rostov in the alleged XII century, Mstislav Oudaloi (“The Daring”), brother and co-ruler of Yaroslav the Wise in the alleged XI century.

Georgiy (Youri) Danilovich = Genghis-Khan initiates the unification of Russia. He captures the Volga region first, and proceeds to move to the West step by step. The details of this conquest aren’t known to us all that well, but their significance isn’t all that great. Romanovian historians have stretched this period of conquest over several decades; it had been a great deal shorter in reality. The abovementioned evidence from the part of the Hungarian observer is a lot more realistic chronologically, and makes more sense in general ([25]). The unification process in question is known to us nowadays as the “invasion of the Mongols and the Tartars from the East” – however, it must have looked like that to the chroniclers from Western Russia. Apparently, the Russian chronicles that had served as originals for the ones that have reached our age were of Polish or Ukrainian origin (after all, the Radzivilovskaya Chronicle was found in Königsberg). It is a known fact in general that many Russian chronicles demonstrate distinct signs of the South-Western Russian dialect.

One must pay attention to the fact that the old Russian coat of arms used to depict St. George the Conqueror – hardly surprising, considering how George (Georgiy), aka Genghis-Khan, had indeed been the founder of the Great = “Mongolian” Russian Empire.

Indications that the first Russian capital had been in Rostov survive in many sources – let us quote Ka-

ramzin’s “History”, which contains the following passage about Rostov:

“The towns competed in antiquity, just like old aristocratic clans would. The inhabitants of Rostov were proud of just how ancient their city had been, calling Vladimir a suburb and its inhabitants, masons, builders and servants. The former implied that the latter weren’t even worthy of having a Prince of their own and suggested to send them a governor-general” ([363], Volume 3, Chapter 2, page 375). Historians date this dispute between Rostov and Vladimir to the end of the XII century, when Vladimir had already been capital of the Russian state according to the Romanovian-Millerian chronology. Rostov had tried to regain its status of a capital.

2.1.2. *The identity of Rurik, the founder of the royal dynasty of the Russian princes, the dating of his lifetime and the localization of his endeavours.*

1) *What does the chronicle tell us?*

The name of the legendary Rurik, who was summoned to Russia in order to “help restore order”, is known to every Russian from a very early age. Many scientific works have been written about this legend, and disputes about its real meaning take place to date. Some claim this legend to be proof of the “slavish nature of all Russians”, who had been perfectly helpless and unable to organise a state of their own, and forced to summon Rurik the “Varangian” to rule over them. Nowadays the Varangians are identified as the Normans, and certain scientists claim Rurik and the very sources of the Russian statehood to be of a foreign (Norman) origin. The opponents of this theory (the Slavophiles of the XVIII-XX century in particular) have argued against it back then, and keep at it to date. It is perfectly obvious that we shall inevitably be confronted with this rather contentious issue; however, we don’t intend to avoid it, since we are interested in the topic and have got some related considerations that we would like to share.

Let us look into the *Povest Vremennyh Let*. We shall quote Karamzin’s rendition of the respective passage first: “the Novgorod Slavs and the tribes of Krivichi, Ves and Choud sent envoys to cross the sea and tell the Russo-Varangians: ‘Our land is great and abundant, but lacks order: we invite you to govern over us’ ... Rurik came to Novgorod, Sineus to Bye-

loozero ... and Truvor to Izborsk, the city of the Krivichi" ([362], Volume 1, Chapter 4, page 69).

This is what the original chronicle tells us:

"In the year 6370 [the alleged year 862 A.D. – Auth.] ... there was no peace between them, with one clan rising against another, and ceaseless strife everywhere, and so they decided to look for a Prince to govern them. And they fared across the sea to the Varangian tribe of the Russians ... all the other Russian tribes – the Choud, the Krivichi, all the Slavs, and the rest of them, and they said unto the Varangians: 'Our land is great and abundant, yet we can find no peace between ourselves. Come now, and reign over us'. And three brothers set forth to govern over the entire Russia, together with their families; the first came to the Slavs from the Ladoga; the eldest brother was Rurik, and he became Prince of Ladoga; the second came to rule over us here in Byeloozero, and the third, Truvor, had gone to Izborsk. And those Varangians baptised Russia the land of Novgorod, since their ancestors had come thence; in the second year, both Sineus and Truvor died, and Rurik became the sole ruler. And it came to pass that he had founded a town upon River Volkhov, and called it Novgorod, making it his capital. He had divided the entire land between his people as fiefs – Poltesk, Rostov and Byeloozero. All those towns were inhabited by the Varangians; the dwellers of Novgorod were Slavs, the Krivichi lived in Polotsk, the Meryane in Rostov, the Ves in Byeloozero and the Muroma in Murom. Rurik had been their liege ... and two of his men set forth ... and went along the Dnepr [having conquered Kiev on their way – Auth.] ... and became rulers of the Polish land, while Rurik had remained their sole ruler regnant in Novgorod" (The Radzivilovskaya Chronicle, [716], page 16).

According to our reconstruction, this passage describes the unification of Russia by Georgiy the Great in the beginning of the XIV century (this historical character is also known as Genghis-Khan). In particular, we learn about the foundation of Novgorod upon Volkhov (Volga) = Yaroslavl.

2) *Rurik = Yuri = Gyurgiy = Georgiy (George).*

The name Georgiy = Gyurgiy (Yuri) is derived from the famous name of Rurik as found in the chronicles, the latter being the archaic version of the former. A propos, the name Rurik does not exist in

Russia as such, and it is also absent from the ecclesiastical canon. One shouldn't think that this name was forgotten – it is used in its two modern forms, Yuri and Georgiy. The two have only become independent names recently; one discovers them to be the same name when one looks into the ancient chronicles.

3) *Rurik = Yuri = Georgiy Danilovich in the XIV century.*

The original of Rurik is the Great Prince Yuri = Georgiy Danilovich of Moscow, who had lived in the early XIV century.

4) *The "summoning of the Princes" as the unification of Russia by Yuri = Genghis-Khan.*

As we have witnessed, the chronicle begins the legend of Rurik with the description of a great embroilment, or a war between the various parts of the Slavic lands, which is a mirror reflection of the XIV century strife that had ended with the unification of Russia by the dynasty of Ivan Kalita and Genghis Khan = Yuri = Rurik after the plea to "come and govern". The chronicle is perfectly correct to point out that a new and larger state was founded as a result.

5) *On the origins of the Varangians.*

The chronicle explicitly identifies the Varangians as Russians: "And those Varangians baptised Russia the land of Novgorod" ([716], page 16). Some historians try to convince us that Russia had once been the name of an "ancient" Scandinavian tribe, that had heeded to the desperate call of their neighbours from Novgorod and come to the rescue, having abandoned their ancient homeland and settled on the territory of the modern Russia, baptising it by the name of their old birthplace. This "Scandinavian tribe of Russians" had left no mark in the old Scandinavian history whatsoever – no Scandinavian source that dates from the epoch in question mentions the conquest of Russia from the territory of the modern Scandinavia.

According to our reconstruction, Rurik = Yuri Danilovich had been a Russian prince. His troops did invade Scandinavia on their way from Russia (the Horde) to the West and the North-West. Rurik had originally governed over Rostov, Yaroslavl and the rest of the town agglomeration known as Novgorod the Great. Bear in mind that the chronicle uses the

word for referring to the entire Russian land and not just one city ([716], page 16). This is in perfect concurrence with our hypothesis that Novgorod the Great had once been the name for the entire region of Yaroslavl, and all the towns and cities it comprised.

Furthermore – historians themselves tell us that ancient Byzantine documents often used the term “Russo-Varangians”, or simply the Varangian Russians ([804], page 246). Historians hasten to explicate that the name in question is a result of “assimilation” and nothing but:

“The term ‘Russo-Varangians’ (rôssobaraggoi) as used in the Byzantine political terminology of the XI century is a direct consequence of the assimilation of the Normans among the Slavs. The term was used for referring to the Russian troops ... It is noteworthy that an Icelandic poet did not distinguish between the Slavs and the Greeks back in the day” ([804], page 246, comment 25).

6) Did the name of the Varangians survive on any maps?

Assuming that the Varangians were of Slavic origin, where did they live in Russia? Let us study the map of the world in order to locate places whose toponymy is related to the word “Varangian” in one way or another. We find only one such name in the entire geographical atlas, a rather extensive one ([159]), as one can plainly see from its name index. It is the town of Vargovo (or simply “Varyagovo”, the Russian word for “Varangian” being “Varyag”). It is located at the distance of a mere 30-40 kilometres from Yaroslavl.

This name is the only one whose origins can be traced to the word “Varangian”. The atlas ([159]) contains no similarly-named locations anywhere, be it Scandinavia, America or Australia.

According to N. M. Karamzin, there is a “Varangian Church” in Novgorod, and also a “Varangian Street”. Karamzin is of the opinion that the Baltic Sea identifies as the Varangian Sea ([362], Volume 4, P. Stroyev’s index). There is nothing surprising about it – the Russians (or the Varangians) used to trade with the West, using the ports in the Baltic sea for this purpose in particular, hence the name: Varangian = Russian. Let us reiterate that, according to the chronicle ([716], page 16), the Varangians and the Russians

were two names of the same nation. However, the hypothesis of Karamzin about the Varangian Sea being solely the Baltic Sea is rather flimsy, as we shall demonstrate below.

7) The Varangians as another word for “enemy”.

Let us once again ponder the true identity of the Varangians. Our hypothesis about the origins of the name is as follows: the Varangians translate as “enemies” (“vorogi” or “vragi” in Russian, cf. “Varyagi”). In other words, the name doesn’t mean any particular nationality, but rather refers to the hostile nature of the nation referred to in this manner – namely, the hostile forces that came to power in the unified Russia. Bear in mind that we’re discussing the epoch of the early XIV century, which is the time when the gigantic Empire of Genghis-Khan = Georgiy was founded. From the viewpoint of a scribe from the Western Slavic territories (the author of the first chapters in the *Povest Vremennyyh Let*), the successful merging and military empowerment of the Eastern lands (Yaroslavl et al) under Genghis-Khan and Batu-Khan = Ivan Kalita had been an invasion of the enemy, or a “Varangian invasion”. This would serve as a pretext for declaring “the Mongols and the Tartars” enemies of Russia in some of the documents.

Our summary is as follows: the beginning of the *Povest Vremennyyh Let* reflects the position of the Western Russian (or Western Slavic) principalities and their dwellers, who said: “our foe Rurik (the Varangian) came to power in Russia”.

These sentiments could only be expressed by the defeated Western party, whose political merging with the Empire must have come as a result of an annexation. This might be the very reason why the Eastern Russian dynasty of George = Genghis-Khan (the Horde) was declared foreign and maligned in general by some of the scribes – the defeated Westerners were naturally very vocal in the expression of displeasure, and their irate voice was heeded by their successors. It is easy to understand the defeated party – the unification of the Empire must have been accompanied by massacres of opposition. Even today we often witness how the voice of a defeated party rings louder than that of the victor; a defeated party finds consolation and sympathy easily, and has good chances to be treated benevolently by future scribes.

8) *The opposition between the Western Slavs with the Russians, or the foes from the East.*

The above concept can easily be proved by historical documents; indeed, the Radzivilovskaya chronicle is telling us about the Varangian Russians, or the Russian foes, qv in [716], page 16. Furthermore, the chronicle claims that “those Varangians [or enemies – Auth.] had given the Russian land its name” ([716], page 16). Everything is perfectly clear – the word “Russian” refers to an ethnic group, but in a rather general sense of the word, insofar as it is applicable to ancient nations of the XIII-XIV century at all. The word “Varangian” is nothing but an emotional characteristic of the nation by the Westerners. Quite naturally, the Western Slavs initially try to oppose the Eastern foes (the Russians). Indeed, Russian chronicles tell us so directly:

a) The people of Novgorod have to pay tribute to the Varangians (or the enemies): “paying tribute to the Varangians from across the sea” ([716], page 56).

b) We learn of the violence wrought upon the Slavic tribes (the Krivichi and the rest) by the Varangian foes: “the Varangians that live there wreak violence upon the Slavs – the Krivichi, the Meryane and the Choud” ([36], page 56). A hostile and violent nation would naturally be classified as a foe; hence “Varangians”.

c) Some of the cities had initially united and tried to banish the Varangian foes and rule autonomously: “And so the Slavs did rise, the Krivichi, and the Meryane, likewise the Choud, against the Varangians, and banished them, and made them flee over the sea; and so they had founded towns and cities, and started to rule over their own lands” ([36], page 56).

d) All these efforts were in vain – what ensued was a period of civil wars and anarchy: “and town rose against town, and there was violence and bloodshed galore” ([36], page 56). The warring nations finally invited the Varangian Russians to govern them: “And they fared across the sea to the Varangians ... all the other Russian tribes – the Choud, the Krivichi, all the Slavs, and the rest of them, and they said unto the Varangians: ‘Our land is great and abundant, yet we can find no peace between ourselves. Come now, and reign over us’” ([36], page 56).

Russia was united by Genghis-Khan – Georgiy, or Youri, and then Batu-Khan = Ivan Kalita. Chronicles

tell us that Russia received its name from those rulers ([36], page 56).

9) *Apart from the Varangian foes, chronicles also mention allies.*

However, if the Varangians were the foes of the scribe’s nation, he must also mention allies. We do indeed find them reflected in the chronicle, which tells us about the allies right after it finishes with its foes, the Russians. The allies of the scribe’s nation are the Goths and two other nations called Ouremyane and Inglyane (see [716], page 16).

Bear in mind that the Russian words for “other” and “friend” are very similar – “drougoi” and “droug”, respectively. The word “*drouzie*” used in the original is most likely to be the latter and not the former – it would be an obvious thing to do for the chronicler to mention friendly nations alongside enemy nations. We consider this interpretation of the text to make perfect sense. Thus, the chronicle in question tells us about the friends and the foes of the Western Slavic scribe’s nation.

10) *“Fryagi” and “Fryazi” as two other forms of the word “vragi” (“enemies”). The identity of the “Fryagi” who stormed Constantinople in 1204.*

Nowadays it is presumed that the Varangians (the foes) are also mentioned in the ancient chronicles under the alias Fryagi, or Fryazi. Some historians (M. N. Tikhomirov, for instance; see [841]) are of the opinion that the nation known as Fryagi, Fryazi and Fryaziny can be identified as the Italians – not even all Italians, but the Genoese in particular. One cannot help mentioning that a great many texts speak of the Fryagi and no other nation, be it Italians or Western Europeans in general; this leaves one with the opinion that the entire Western world had been populated by the Genoese in the eyes of the Russian scribes, who wrote of no other nation but the Fryagi.

This is possible; however, one must by all means note that the Russian word for enemy (“vrag”) has the dialect form “*vrazhina*” – same as “*frazhina*” or “*fryazina*”, bearing in mind the flexion of the sounds Zh and Z.

Our hypothesis is as follows. Italians, among others, could indeed be referred to as Fryazi or Fryagi – however, this name has got nothing in common with

any mythical nations that had disappeared without a trace. Therefore, some part of Russians may have perceived them as enemies at some point in time, and called them respectively. This is hardly surprising – there have been many Roman Catholics among the Italians starting with the XVI-XVII century, and Orthodox Christians may have treated them as a hostile power during certain historical epochs.

There used to be villages of Fryazino and Fryazevo to the North of Moscow; they still exist as satellite towns. These villages were presumably populated by Italian immigrants. Could those have been regarded as foes? See [841], pages 116-117 for further reference. The fact that the Fryagi (or the Fryazi) aren't an actual nationality, but rather a form of the word *vrag* (enemy) becomes obvious from the ancient Russian account that tells about the conquest of Constantinople by the crusaders in 1204 (see the Almanac entitled "Old Russian Tales", Moscow, 1986). It is common knowledge that the crusaders were of the utmost ethnical diversity; however, the chronicle uses the word "fryagi" for referring to the invaders, without using the term "crusader" once. If we are to follow the Scaligerian-Millerian point of view, we shall have to think that the author had considered all of the crusaders to have come from Genoa. We are of the opinion that everything was a great deal simpler in reality – the scribe calls the invaders "enemies", and that is hardly a term that anyone could apply to a single nationality. Therefore, our interpretation of these references makes everything fall into place – the capital was taken by some hostile power referred to as "fryagi" or "the foes".

11) *The city of Novgorod founded by Rurik and its true identity.*

Rurik, or Youri, had founded the city of Novgorod upon River Volkhov. Everything is quite correct – apparently, the city in question is Yaroslavl on River Volga, Volkhov being an early version of the latter's name. It wasn't until the migration of Novgorod to its current location due to some historical sleight of hand that the original name of Volga had moved to the northwest and became identified with the river that runs through the modern Novgorod, known as Volkhov to date.

Geographical names were subject to migration and

multiplication, as we have demonstrated many a time. However, it is also possible that the modern Novgorod had once been founded by the natives of the original Novgorod, or Yaroslavl, who had baptised the local river with the familiar name of Volkhov, or Volga - a possible derivative of "*vlaga*" (water, moisture etc), whereas the town became known as Novgorod (cf. Moscow, St. Petersburg and Odessa in the USA).

12) *The meaning of the word Ilmer.*

Rurik (Youri) founds Novgorod next to Ilmer. What could this word possibly mean? The chronicle mentions the nation of Mer, whose capital had once been in Rostov – right next to Yaroslavl.

13) *The real location of Rurik's capital.*

We have thus found virtually all of the geographical names mentioned in the tale about "the summoning of Rurik". All of them pertain to the region of Yaroslavl; this is also confirmed by the fact that all the towns and cities mentioned in the chronicle are located in the same area – Polotsk, Belozersk, Rostov and Murom. The geographical location of Rurik's capital is therefore indicated perfectly unequivocally – it could have been Rostov or Yaroslavl, but certainly not the modern town of Novgorod upon the modern River Volkhov.

14) *The foundation of Kiev.*

The "Archangelsk Cronograph" dates the very dawn of Russian history to the alleged year 852 A.D., telling us that "there were three brothers – Kiy, Shchek and Khoriv. Kiy had founded the city of Kiev" ([36], page 56).

We are of the opinion that the passage in question refers to the Western Slavs – the name Shcheck sounds similar to "Czech", whereas "Khoriv" could be a reference to Croatia or the Croatioans. We have already cited Morozov's opinion about the first chapters of the *Povest Vremennyh Let* containing a significant layer of Byzantine events, with Byzantium given priority over Russia. One must also remember that the mediaeval English sources had used the word Chyo for Kiev, as well as the names Cleva and Riona ([517], page 262). However, Chyo is most likely to be another name of Isle Chyos (Khios) in the Aegean Sea right next to Greece. Could the "*Povest Vremennyh*

Let” be telling us about the foundation of the Czech and Croatian kingdoms, likewise the kingdom of Chyo (Chyos). This is perfectly natural for a Byzantine-influenced source.

2.1.3. The fastest and most comfortable way from Greece to Rome, and the location of the famous “Graeco-Varangian Route”

Since both Greece and Italy are Mediterranean countries, common sense suggests sailing westward across the Mediterranean – it would take one about two days to get to Rome from Greece. However, we are being told that ancient seafarers were accustomed to taking an altogether different route. They would set sail from Greece, their ships loaded with weapons, livestock, grain, textiles and building materials, and head towards the Bosphorus in order to get to Rome – opposite direction, no less. Having passed through the Dardanelles and the Bosphorus, they would reach the Black Sea, sail towards its northern coast, and enter the Dnepr estuary. Upon reaching the source of Dnepr, the seafarers would unload the ships and drag their ships and their wares across the strip of dry land between Dnepr and the river Lovat. They would have to cross the Western Dvina on their way – a large navigable river flowing towards the Baltic Sea, right where they had to get; it is much wider than the Lovat to boot. However, instead of using the Western Dvina for sailing towards the Baltic Sea, they would cross the river, unload their ships once again and carry on towards the Lovat. A few dozen kilometres further on they would reach Lovat and sail on to Lake Ilmen then towards the modern Volkhov, Lake Ladoga, and, finally, the Baltic sea with its storms and the perils of Kattegat and Skagerrak. Having crossed it, the seafarers would reach the North Sea, the foggy coast of Britain, pass the English channel, the coastline of Portugal, France and Spain, and then the Gibraltar, returning to the Mediterranean that they had left many months ago for some unfathomable reason.

We are told that the traders circumnavigated the entire continent of Europe, and this isn’t a fancy of ours! This is the very route insisted upon by the modern historians who identify the Varangian Sea as the Baltic Sea. The *Povest Vremennyh Let* tells us the following:

“From the Varangians to the Greeks, then further

north along the Dnepr, dragging the ships towards the Lovot, and then to the Great Lake of Ilmer; from that lake they went to the Great Lake of Nevo via Volkhov and then to the Varangian Sea, making their way toward Rome, and then to Czar-Grad through the very same sea” ([716], page 12).

We have been quoting the Academic Moscow Copy of the Radzivilovskaya Chronicle; however, since the chronicle claims that the last part of the itinerary lay through one and the same Varangian sea, up until Constantinople, which makes it the same sea for Rome, Constantinople and the modern St. Petersburg. The Varangian Sea can therefore just as easily be identified as the Mediterranean, and indeed the whole Atlantic.

The clumsiness of this interpretation (which is nonetheless considered “traditional”) becomes instantly obvious. This is why Academician B. A. Rybakov, for instance, declares this entire fragment with the description of the itinerary to be of an apocryphal nature, written by some scribe who needed to find “a route that would lead from the Black Sea to Rome through the Russian lands” ([753], page 127). Therefore, the hypothetical identification of the Varangian Sea as the Baltic rests upon the extremely convoluted and a priori distorted description of the Graeco-Varangian trading route.

Had the itinerary in question coincided with the reconstruction suggested by the modern historians, one should expect an abundance of trade-related findings in this region, even despite the fact that a large part of the “route” had presumably led through marshland wilderness. However, specialists in numismatic history tell us the following in this respect:

“The intensity of the economical and political relations between Russia and Byzantium notwithstanding, the coins of the latter are all but absent from the Eastern European hoardings of the IX-X century. This is all the more bizarre considering the activity of the traders on the Graeco-Varangian trading route starting with the middle of the IX century and on – one should expect to find the production of the Constantinople mints all across this region” ([756], page 59). It is perfectly obvious that the real route had been elsewhere.

Our hypothesis is as follows: the name “Varangian” could be applied to different seas – the Baltic, the

White and the Mediterranean; possibly, others as well. If the Russo-Varangians can be identified as the Russians who had traded with many foreign countries, some of the main seafaring routes could have been dubbed Varangian, or Russian (bear in mind that the Black Sea had once been known as the Russian Sea, for instance).

The correctness of this theory is confirmed by the comments from N. M. Karamzin's *History* (see the "Baltic Sea" entry in the alphabetical index of geographical names in [362], Book 4). Indeed, N. M. Karamzin is forced to identify the numerous seas mentioned in the chronicles as the Baltic Sea, following the Scaligerian-Millerian historical geography (the White Sea, the Venetian Sea, the Varangian Sea, the Eastern Sea and the Great Sea). The White Sea is known quite well, and it is definitely not the Baltic Sea. The Venetian Sea is clearly the Mediterranean. We see numerous traces of the extensive "Varangian geography".

Let us reiterate – the only geographical name related to the word "Varangian" found on the modern atlas ([159]) belongs to the town of Varegovo in the Yaroslavl region.

2.1.4. The three brothers: Ryurik, Sineus and Truvor. The division of the Russo-Mongolian Horde into the Golden Horde, the White Horde and the Blue Horde in the XIV century

The legend about "the summoning of the princes" also reflects the division of the "Mongolian" (Great) Russia into three parts – the Golden Horde, the Blue Horde and the White Horde. The legend in question relates this event as the division of the state between the three brothers – Ryurik (the elder), Sineus and Truvor. A propos, could the name Sineus be a reflection of the Blue Horde, seeing as how the Russian word for "blue" is "*sinii*"?

2.1.5. The hypothesis about the origins of the Muslim era of Hegira

The beginning of the Hegira era in Scaligerian history falls over 622 A.D. Morozov voiced a number of considerations in [547] that speak in favour of the following bold hypothesis: the Hegira era really began in 1318 A.D. and not 622.

Let us add that in this case the beginning of the

Hegira era coincides with the beginning of Georgiy's (Genghis-Khan's) reign. If we linger upon this, we shall notice the similarity between the word Hegira and the name Georgiy (as well as its variants – Gourgiy, Gourgouta etc). The word Hegira can also be a compound derivative of the two words, Gog and Era – the Era of Gog, the Era of the Goths or the Era of the Mongols.

2.2. Batu-Khan identified as Yaroslav, his XIV century original being Ivan Danilovich Kalita = Caliph

2.2.1. A brief biography

Georgiy = Genghis-Khan was killed in a battle at River Sitt, which was nonetheless won by his "Tartar" troops. His brother, Batu-Khan, or Ivan Kalita = Caliph, carried on with Georgiy's cause. The name Batu must be a derivative of the word "*batka*" – "father". The word "*batka*" is used by the Cossacks for their atamans; also consider the usual way of addressing the Czar in Russia: "*Tsar-Batyushka*", which translates as "Our Father the Czar". The name Kalita is most likely to be a distorted version of the word Caliph.

Phantom duplicates of Ivan Kalita = Batu-Khan include Yaroslav the Wise in the alleged XI century, Andrei Bogolyubskiy in the alleged XII century and Yaroslav Vsevolodovich, the legendary founder of Yaroslavl, or Novgorod the Great, in the alleged XIII century (see [994], pages 8-9). The latter character is also credited with the conquest of Kiev around 1330; this dating can hardly be estimated with any degree of precision worth speaking of. Batu-Khan = Ivan Kalita continued with waging wars against his neighbours in the West. It is presumed that he had reached Italy. The unification of Russia and the formation of the cyclopean Empire reached completion during his reign. He had divided Russia between his children shortly before his death. The chronicle mentions this when it tells us about Yaroslav the Wise: "Yaroslav's children divided the state between themselves, following the will of their father" ([363], Volume 2, Chapter 4, page 45). This is the famous division of Russia between the sons of Yaroslav the Wise. According to our reconstruction, this very division had led to the existence of three states on the territory of Russia; it took place in the middle of the XIV century.

Russia became separated into the Greater Russia, the Lesser Russia and the White Russia (also known as the three Hordes – Golden, Blue (the modern Ukraine and Poland) and White. Ivan Kalita is said to have died in 1340.

It is rather noteworthy that the mediaeval authors consider modern Hungary an area conquered by the natives of the Greater Hungary, or the Volga Region ([25]). Herberstein, for instance, reports the same as he describes the region of Yugra in Russia, calling it “the very Yugra that the Hungarians hail from; they settled in Pannonia, and conquered many European countries led by Attila. The Muscovites are very proud of this name [Attila – Auth.], since their alleged subjects had once laid most of Europe waste” ([161], page 163). We hope that the readers paid attention to the most noteworthy mention of the famous Attila in the context of Russian history. We shall refrain from delving deeper into the subject for the time being, and simply remind the reader that, according to the Scalligerian chronology, Attila had died in “times immemorial” – namely, the alleged V century A.D. Thus, Sigismund Herberstein tells us that Attila used to be a Russian military leader.

Also bear in mind that the Hungarians are one of the few linguistically isolated European nations – other Ugro-Finnic European languages include Finnish and related languages in Scandinavia, and the Udmurtian language spoken to the East of Volga, closer to the Ural. Bear in mind that Batu-Khan had sent three armies to Europe; could the ancestors of the present day Hungarians have been one of them?

2.2.2. An attempt of transferring the capital to Kiev

Apparently, Yaroslav the Wise = Batu-Khan = Ivan Kalita had attempted to transfer the capital of the state to Kiev. According to the chronicle, he had “founded a great city [in Kiev – Auth.] ... likewise the Church of St. Sophia, having thus transferred the Metropolitan’s diocese here” ([716], year 6545 (1037)). The same event became reflected in the “Tartar” version as the invitation sent by Batu-Khan to Metropolitan Cyril, who travelled from Novgorod to Kiev, as we already mentioned. A propos, the “tomb of Yaroslav” still exists in Kiev. Apparently, Yaroslav the Wise = Batu-Khan had intended to carry on with his military expansion westward and move the capital

further west, closer to the front line. Indeed, it is known that he moved towards Hungary next.

2.2.3. The battle between Batu-Khan and the Hungarian king with his allies

“Having captured Kiev, Batu-Khan had moved three armies towards Europe – the first to Poland, the second towards Silesia, and the third to Hungary. The Mongols [= The Great Ones – Auth.] destroyed Vladimir-Volynskiy, Cholm, Sandomir and Krakow on their way, crushed the Teutonic knights as well as the German and Polish troops, and invaded Moravia. They encountered resistance from the part of the Bohemian king’s army, and even stronger resistance in the lands of the Czechs, where they were met and defeated by the united army of the Austrian and Caringian dukes ... the Horde turned back and proceeded to join the main forces in Hungary. By that time the country had already been invaded by Batu-Khan, who had crushed the troops of Bela, King of Hungary. The latter brought a large army to Pest that consisted of Hungarian, Croatian and Austrian troops, as well as French knights and numerous armed parties of various princes. The Mongols [= The Great Ones – Auth.] had approached Pest and stood there for two months. Then they started to retreat, and the allied forces marched onwards in hot pursuit. For six days they have been on the march, meeting no one but solitary riders here and there. On the seventh day the allies decided to camp in a valley surrounded by hills covered in vineyards, and in the morning they found themselves surrounded by the Mongolian army. The allies tried to attack the Mongols, but were met by a swarm of arrows and stones from catapults. Allies began their retreat towards the Danube in face of heavy casualties. Most of the allied troops were destroyed in the six days that followed, and the Mongols [= The Great Ones – Auth.] captured Pest.

King Bela’s army fled towards Dalmatia pursued by the Mongols [= The Great Ones – Auth.], who kept destroying European cities; they turned back after having marched through Slavonia, Croatia and Serbia ... Then Batu-Khan had turned the troops backwards to Lower Volga and Don, having thus concluded his conquest of the Western lands” ([183], Volume 1, pages 30-31).

We have cited a quotation this large with a pur-

pose. The above information is of paramount importance, since the description of this battle between Batu-Khan's Russian troops and the Hungarian king accompanied by his allies is very similar to the account of the famous Battle of Kalka between the Tartars and the Polovtsy (or the Russians and the Poles, according to our reconstruction).

Let us make a small observation before we carry on with our account of the Battle of Kalka. The capital of Hungary is called Budapest; however, according to the chronicle that we have just quoted, it used to be known as Pest back in the day. Could the prefix "Buda" have appeared after Batu-Khan's conquest? After all, "Buda" and "Batu" are similar enough to each other.

2.2.4. The Battle of Kalka fought between the "Mongols", or the Russians, and the "Russians", or the Poles

The Battle of Kalka was fought in the alleged year 1223 by the following two parties: the "Mongols" (or the Russian troops that came from the Vladimir-Suzdal Russia) and the united army of "the Russians and the Polovtsy" ([634], page 149). The Western Russian troops came to aid the Polovtsy (the Poles), although the "Mongols" (Great Ones) recommended them to withhold from taking part in the battle: "We have heard that you are about to come against us at the insistence of the Polovtsy; pray refrain, for we do not mean to take your land, nor your cities, nor the villages, and you are no foes to us" ([643], page 155). However, the Western Russian princes decided to fight on the side of the Polovtsy, or the Poles. The battle ended with a complete rout of the allies.

The Battle of Kalka was preceded by an 8-day retreat of the "Mongols" from the Dnepr (presumably). After a long march, they brought the pursuers to a place called Kalki, or Kalka (a river, according to some reports). The allied forces were ambushed here, and suffered a bitter and crushing defeat. The "Tartars" had chased them all the way back to the Dnepr. The scenario is the same as we remember from the battle between Batu-Khan and the Hungarian king. It would be expedient to carry on with the comparison in a more meticulous manner.

The only difference between the descriptions of the two respective battles is that in the first case the al-

leged "retreat" of the Mongols began from the Dnepr, and in the second the river in question had been the Danube. In case of the Battle of Kalka, it is presumed that the "Mongols" had retreated until they reached a certain River Kalka that is supposed to flow into the Azov sea ([634], page 552). However, one must instantly note that there is no such river anywhere in the vicinity, nor are there any records of its existence anywhere in the world (see the alphabetical index of the Global Geographical Atlas, Moscow, 1968). Another river where the "Tartars" defeated the Russian princes from the North-East (River Sit) still exists under the very same name as a tributary of River Mologa. Other rivers mentioned in the chronicles retained their former names as well, and exist until the present day.

Our opinion is that "Kalka" or "Kalki" is a corrupted version of the name Kulikovo (field). In CHRON4, Chapter 6, we shall demonstrate that the Kulikovo Field is most likely to identify as Kulishki, a well-known part of Moscow. According to our reconstruction, Moscow had neither been a capital nor indeed a city at all in the epoch under study, qv in CHRON4, Chapter 6. This place had indeed once been surrounded by hills with orchards (the mention of vineyards in the Hungarian sources, qv above, does not necessarily imply grapes – this would naturally be an impossibility in these latitudes). However, the Slavic word for "grape" ("*vinograd*") had originally meant "orchard" or "a cultivated piece of land" ([782]-[790]). There were many orchards in this part of Moscow, and the toponymy of the local streets and churches, many of which have the root "SAD" ("orchard") in their names, testifies to that. Not that we insist that the Battle of Kulikovo took place here; we are merely trying to point out the fact that the name Kalka (Kalki) is very characteristic for Moscow and the area around Moscow (cf. the town of Kaluga etc).

A propos, the word "*vinograd*" may have meant "*voin-grad*" at some point – "warrior town", in other words, or "military settlement" – it would be more natural to expect the description of a battle to refer to a military settlement and not a vineyard, after all.

Our opinion is that we have two accounts of the same battle before us – they only separated in chronicles, on paper, being reflections of one and the same event.

As for the exact geographical localization of the false retreat of the “Mongols” (Dnepr or Danube), all we can say is that this issue requires additional research. The distance between the Azov and Dnepr roughly equals that between Dnepr and Moscow or Kaluga; it would hardly make any difference to the “Mongols” whether to retreat towards Azov or Moscow (or Kaluga). The Azov region is the localization insisted upon by the modern historians, although there are no signs of any Kalka anywhere near Azov, unlike Moscow. In this case, our reconstruction suggests that the “Mongols” have lured their enemies into following them to the borders of their own Greater Russian principality of Rostov, Vladimir and Suzdal, also known as Novgorod. Moscow had then been located on the borderlands, qv in Chapter 6.

One must also mention that the chronicle hardly mentions any “Tartar” chieftains anywhere; all that we learn is that the Tartars were accompanied by “the Brodniki and their leader Ploskinya” ([634], page 159). The only “Tartar” warlord mentioned in the chronicle had therefore been an ethnical Slav – could he have been Russian?

2.3. The “Mongol and Tartar invasion” according to the Russian chronicles: Russians fighting Russians

The very description of the Mongol and Tartar conquest found in the Russian chronicles suggests that the Tartars can be identified as Russian troops led by Russian commanders. Let us open the Lavrentyevskaya Chronicle, for instance, which is the primary Russian source concerned with the epoch of Genghis-Khan and Batu-Khan. This text is presumed to be “a compilation from Vladimir and Rostov chronicles” ([634], page 547). The text contains a great number of literary passages, which are presumed to have been introduced during a later epoch ([634], page 548).

Let us remove obvious stylistic embellishments and consider the remaining skeleton of the chronicle. It appears that the Lavrentyevskaya Chronicle describes the unification of the Russian principalities that took place in the alleged years 1223–1238, the centre being in Rostov, and the main instigator, Georgiy Vsevolodovich, Prince of Rostov. If we compensate for the centenarian shift that we’re already aware

of, we shall come up with the beginning of the XIV century. The chronicle relates Russian events, telling us about Russian princes, Russian troops and so on. “Tartars” are mentioned quite often, but we don’t learn of a single “Tartar” leader’s name. All the Tartar victories appear to benefit none other but the Russian princes of Rostov – namely, Georgiy Vsevolodovich, and his brother Yaroslav Vsevolodovich after his death. If we are to replace “Tartar” with “Rostovian”, we shall get a very plausible account of Russian princes unifying Russia.

Indeed – the first victory of the “Tartars” over the Russian princes near Kiev is described as follows. Immediately after this event, when “there was weeping all across the Russian land”, Vassilko, a Russian prince sent to those parts by Georgiy Vsevolodovich (in order to “aid the Russians”, as we’re being told nowadays) turns back from Chernigov and “returns to Rostov, praising the Lord and Our Lady” ([634], page 135). Why would a Russian prince be so overjoyed with a Tartar victory? His praises to the Lord testify to the fact that the victory he expresses gratitude for had been his own; he returned to Rostov triumphant. This identifies the “Tartars” as Russians, making this conflict a mere internecine dissention.

After a brief account of the Rostov events, the chronicle carries on with a grandiloquent description of the wars with the Tartars, who take Kolomna, Moscow, besiege Vladimir (referred to as “Novgorod”, for some reason), and head towards River Syt, which exists to this day (it is a tributary of the Mologa). This is where the battle takes place; Great Prince Youri (Georgiy = Gyurgiy) is killed. Having told us about his death, the scribe appears to forget about the “wicked Tartars” and proceeds to tell us at length about how the body of Prince Georgiy had been brought to Rostov with plenty of ceremony. After the description of Georgiy’s luxurious funeral and a brief panegyric to Prince Vassilko, the scribe tells us how “in the year 1238 Yaroslav, son of Vsevolod the Great, was enthroned in Vladimir, and there was much rejoicing among the Christians, who were protected from the Tartar infidels by the hand of Lord Almighty himself” ([634], page 145).

The result of the Tartar victories is therefore as follows. The Tartars have defeated the Russians in a series of battles and seized several key cities of Russia.

Then the Russian troops are put to rout in the decisive Battle of Syt. The Russian forces were bled dry by this defeat. Historians are trying to convince us that this defeat had marked the beginning of the horrendous “Mongolian” yoke, with fields covered in bodies of warriors and cruel foreigners ruling over the land. The independent existence of Russia ceases, and the country is immersed into darkness.

The readers may well expect an account of how the surviving Russian princes, unable to provide any kind of military resistance, were forced to go and negotiate with the Khan. Actually, where was the Khan located? Since the Russian troops of Georgiy are supposed to have been crushed, one should expect his capital to be taken by a truculent Tartar invader – the new ruler of the country.

What does the chronicle tell us? It instantly forgets about the Tartars, telling us about the Russian court in Rostov and the ceremonial burial of the Great Prince who had perished in battle. His body is taken to the capital – however, we find no Tartar Khan there, but rather the Russian brother and heir of the deceased Georgiy – Yaroslav Vsevolodovich. Where did the evil Tartar khan go, then, and why should the Christians in Rostov rejoice in so strange and inappropriate a manner? It turns out that there has never been any Tartar khan – Yaroslav is the next Great Prince who takes the power in his hands, while the Tartars disappear without a trace. All is peaceful; the scribe tells us about the birth of Yaroslav’s daughter and makes a passing reference to the Tartars taking Kiev and moving onward towards Hungary ([634], page 148).

Our opinion is that what we see described here is the unification of the Vladimir and Suzdal Russia by the Great Princes of Rostov, who had won the decisive Battle of Syt. However, Great Prince Georgiy (aka Genghis-Khan) dies in battle; his brother Yaroslav is the next Great Prince, also known as Ivan Kalita = Caliph. Yaroslav (or Ivan) transfers the capital from Rostov to Vladimir or to the city of Yaroslavl that he had founded, also known as Novgorod the Great ([634], page 145).

The above chronicle already uses the name Novgorod for referring to Vladimir, which demonstrates that there had already been some confusion between the two in that epoch ([634], page 138). Let us

remind the reader of our hypothesis that Lord Novgorod the Great had been the name of the entire domain of the Great Prince comprising Vladimir, Yaroslavl, Rostov etc, and not a single city. Therefore, the conquest of Novgorod as mentioned in the Lavrentyevskaya chronicle may mean the initial conquest of this region by the Prince of Rostov.

By the way, we are also beginning to realise why Novgorod was called Novgorod, or the “New City” – apparently, Rostov was known as the “Old Town” ([839], page 36). Thus, the capital was transferred from the old capital (Rostov) to the New City, or Novgorod (Vladimir or Yaroslavl).

The Lavrentyevskaya chronicle tells us further about the “Tartars” taking Kiev and crushing the Hungarians in the reign of the Great Prince Yaroslav ([634], page 148).

3. THE TARTAR AND MONGOL YOKE IN RUSSIA AS THE PERIOD OF MILITARY RULE IN THE UNITED RUSSIAN EMPIRE

3.1. The difference between our version and the Millerian-Romanovian

The Millerian and Romanovian history considers the epoch of the XIII–XV century to have been a dark age when Russia had been ruled by foreign invaders. On the one hand, we are told that the crushed and defeated Russia languishes in the miserable state of an imperial province, with the centre of the empire located in the faraway, mysterious and mythical Orient. On the other hand, both Russian chronicles and foreign reports describe the Mongolian Empire as a country populated by the Russians for the most part, governed by the Great Princes and the Mongol Khans. It is likely that the word “Mongol” means “The Great” and is a shorter form of the full title of the Great Prince. Russian chronicles simply call the Khan Czar. Below we shall relate our concept of this period in Russian history, which differs from the traditional version in the interpretation of known facts primarily – we aren’t presenting any new historical facts, yet we suggest an altogether different approach to the history of Russia. Apart from that, the dynastic parallelism between different epoch of Russian history

and the resulting compression of the latter has been discovered by the authors and can definitely be regarded as a new scientific fact.

3.2. Alexander Nevskiy = Berke-Khan. His original: Simeon the Proud or Chanibek-Khan (the XIV century)

After the death of Ivan Kalita = Batu-Khan = Yaroslav in the XIV century, Russia (or the Horde) became divided between his children – the Khans. N. M. Karamzin tells us the following:

“The Children of Yaroslav [the Wise – the double of Ivan Kalita – Auth.] divided the State between themselves, following the will of their father. Izyaslav’s region included Novgorod, Poland and Lithuania, spanning the huge area between Kiev and the Carpathians in the South-West. Prince of Chernigov also took the faraway Tmutarakan, Ryazan, Murom and the lad of the Vyatichi; as for Vsevolod, his domain in Pereyaslav became complemented with Rostov, Suzdal, Beloozero and the Volga region [or the Kingdom of Volga, as the Golden Horde was often called in chronicles – Auth.]. The Smolensk region included the modern Smolensk province, as well as parts of the Vitebsk, Pskov, Kaluga and Moscow regions” ([363], Volume 2, Chapter 4, page 45). The last principality mentioned by Karamzin is White Russia or the White Horde, a mediaeval Russian principality whose capital had been in Smolensk initially; it had included Moscow as well.

The title of the Great Prince or the Great Khan went to the son of Ivan Kalita = Batu-Khan, Simeon the Proud, whose phantom duplicate in the XIII century is Alexander Yaroslavich Nevskiy. We shall be using the latter name for the most part, since it is known to virtually everyone. Other duplicates of the same historical figure are Chanibek-Khan in the XIV century and Berke-Khan in the XIII.

The expansion of the Horde was frozen during the reign of Alexander, and the principal focus of attention shifted towards the internal affairs of the Empire. Having become the Great Prince (Berke-Khan), Alexander Nevskiy “didn’t go to his domain in Kiev, but headed towards Novgorod instead” ([435], page 193). The capital wasn’t transferred to Kiev, although Alexander’s father, Batu-Khan = Ivan Kalita, had in-

tended to implement this, *qv* above. However, Kiev became the centre of the Severskaya Land (Ukraine-to-be). Another principality whose formation dates to this epoch is the White Russia or the White Horde, which later became known as Lithuania. The principal position was occupied by the Golden Horde, or the Volga Region, whose centre had been in Novgorod, or the Vladimir-Suzdal Russia (Yaroslav, Kostroma, Vladimir, Rostov and Suzdal). This is where the Khan, or the Great Prince, had lived.

We are now entering an epoch of state construction and organization. A double civil and military governing system was introduced. Supreme power had been in the hands of the warlords known as Khans and ruled by the Great Khan = The Great Prince. Local princes governed over towns and cities; their responsibilities included tax collection (one tenth of all property and every tenth citizen) for the benefit of the Horde, or the army. The domains of the Great Princes were exempt from this taxation ([435], page 189).

3.3. The Sarays as the headquarters of the Great Princes, or Khans

We shall proceed with a more detailed relation of the concept that was first voiced in the Introduction to the present book.

The army of the Russian “Mongolian” = Great Empire had been numerous, with cavalry comprising the majority. This army had been professional – the soldiers, or Cossacks, were recruited as children and didn’t marry. Agriculture had been strictly forbidden for them ([183], page 36). Such an army required depots and storage facilities in general, as well as winter camps. These places were called *Sarays* – the word *saray* is still used in the Russian language and stands for a storage facility. The main military potential of the Horde was apparently concentrated in the Volga region and the Golden Horde, which was given priority. This is why we see the so many cities in the Volga region and Russia in general whose names include the root SAR – SARatov, TSARitsyn, Chebok-SARy, SARansk, ZARaisk, SARay, SARapoul, SARny etc. Actually, the very word Czar (Tsar) consists of the very same root, which was pointed out by Morozov. We see the name Saray in a great many places up

to the Balkans – the city of Sarayevu, for instance. It is supposed that the Mongols had reached those parts as well.

3.4. Imperial communications

As we mentioned in the Introduction, this is also the epoch of communication construction; the issue had been vital for the enormous Empire:

“There were lines of postal communication that connected Saray, the centre of the Golden Horde, with every province; they reached for thousands of verst, and were served by up to 400 thousand horses and a whole army of attendants. Missives delivered by mounted couriers were also doubled by foot couriers, who could run up to 25 verst [1 verst = 3500 ft. – Transl.] in a day ([183], Volume 1, page 42).

The Empire had thrived on trade as well:

“The territory of the Golden Horde occupied the intersection of old trading routes that went from the Black Sea coasts to the North and the West via the steppes adjacent to the Black Sea and the Caspian Sea ... Most of the territory adjacent to the actual River Volga had been in the hands of the Tartars and the Mongols, and this river had been a very important trading route indeed, which became especially vital in the XIV century, when the relations with Russia stabilized in some way ... another important trading route of the XIV-XV century had been the Don, also controlled by the Tartars, who had ruled over the city of Azak (Azov) in the Don estuary. This city had been a prominent trade terminal and a connexion between the sea and river traders, and also the caravans that went northward and eastward” ([674], pages 43-44).

Let us remind the reader that the Don Cossacks are certain that the Azov region had once belonged to them ([183], Volume 2). Therefore, the “Tartar control” over the Azov region serves as yet another evidence to the fact that the Tartars and the Cossacks are the same:

“The Don route was closely related to the Volga route; there had been a portage between the two where the channels of the two rivers are close to each other ... The Golden Horde had traded with Central Asia, Italian colonies near the Black Sea, Byzantium and Egypt; this made Saray an international trading centre, where one could find any Oriental ware as



Fig. 5.1. Golden necklace of a prince with golden medallions equalling 10 centimetres in diameter. Presumably, a masterpiece of the Ryazan school of jewellers dating from the early XII century; in reality, the princes of Ryazan couldn't have afforded such jewellery until the Great = “Mongolian” Conquest, which had placed their lands at the very centre of a worldwide empire, right next to its capital, Novgorod the Great. Postcard published in Moscow by Izobrazitelnoye Iskusstvo Publishers in 1988.

well as Russian furs, leathers etc ... the Khans of the Golden Horde benefited from this trade tremendously, since they collected the numerous taxes paid by the traders ... the Mongol Khans introduced security garrisons that guarded the caravan routes in Persia, and the caravans paid special fees for passing through the guarded territory” ([674], page 45).

At the same time, Arab authors of the XIII-XIV century wrote that the Volga was filled with Russian ships ([674], page 45). We see that trade had been one of the primary activities of the Russians in this epoch, hence the numerous references to the Russian traders in the Horde. Foreigners didn't distinguish between them and the Mongol traders, which is quite natural, seeing as how “Mongol” translates as “the great”.

It is presumed that the “Mongolian” Empire had sold “Russian slaves”, which would be perfectly natural, had the Scaligerian-Millerian version of history been correct – evil invaders selling the conquered nation off as slaves to faraway countries. However, documents leave us with a different impression – there were just as many Tartars among the slaves coming from Russia as there were Russians ([674], pages 34-40). Slave trade had indeed been very common in the XIV century; however, slaves were people of all nationalities and ethnic groups – Russians, Tartars etc.

Thus, the Great = “Mongolian” conquest had led to the formation of the Empire, whose centre was in Russia, playing a key part in international trade; one could find goods from everywhere in the world here. Modern archaeologists occasionally find relics testifying to the splendour of the period, and naturally misdate them to the “pre-Mongolian” period. An example testifying to this can be found below.

In fig. 5.1. we see a golden princely necklace with four golden medallions about 10 centimetres in diameter. The medallions are held together by openwork beads; this luxurious necklace was found on the old site of Ryazan in 1822 and is presumed to represent the XII century Ryazan school of jewellery. One can only imagine the jewellery worn by the Great Princes and their courtiers. Scaligerian history makes it perfectly unclear how this level of luxury could be characteristic for a provincial Russian town – a massive golden necklace covered with filigree and gemstones could hardly be purchased for the proceeds from selling local wares on international markets.

3.5. The Mongols as participants of the XIV century crusades

All the successful XIV century crusades took place with the active participation of the Mongols – Western countries tried to form a union with the Mongols in order to conquer Syria and Egypt. There were many papal envoys sent to Mongolia, likewise envoys of the French king. It turns out that the Mongols had supported the idea of crusades into the Palestine:

“Catholic envoys sent to Mongolia were seeking a union with the Mongols in order to fight against Islam together. The idea of uniting the crusaders and the Mongols against the Muslims, who had seized Jerusalem and the Holy Sepulchre, had been voiced in the West ever since the conquest of the Muslim Khorasm by Genghis-Khan. Furthermore, the Westerners believed in the legend that there was a Christian state somewhere within the confines of Mongolia ruled by a priest, or Pope John” ([183], Volume 1, page 54). We plainly see the following:

1) Mongolia had been Christian to a great extent. Below we shall discuss the fact that Khorasm is but the Arabic version of the name Kostroma (a town located near Yaroslavl). Kostroma had been one of the

headquarters used by the Great Khan. Let us point out that historians still cannot find the “lost Khorasm”.

2) The Christian Mongolia was ruled by Pope John – this is doubtlessly Ivan Kalita the “*batya*”, or “father”, also known as Batu-Khan. Apart from that, Genghis-Khan was known as Presbyter Johannes (see the alphabetic index of Matuzova’s book [517]). Also bear in mind the fact that Georgiy and Ivan were brothers.

3) From the traditional point of view, a “state ruled by Pope John” is a total absurdity, which is exactly the way in which the modern historians refer to it. Nevertheless, the Westerners had been convinced that such a state did exist up until the XVII century, no less:

“Papal envoys were welcome guests in Mongolian headquarters, and held many negotiations with the Mongols, who spared the Christian population of Asia Minor and Central Asia [during the crusades! – Auth.]; Christians were promised the return of all the lands seized by the Turks; however, the Mongols demanded that the king of France and other kings swear fealty to Genghis-Khan [aka Great Prince Georgiy – Auth.]” ([183], Volume 1, page 55).

“Khulagu-Khan [another version of Georgiy – Gourgou, a name worn by a great many descendants of Genghis-Khan – Auth.] ... had conquered the lands of Asia Minor up to India, and the conquered lands in the West reached Damascus. Baghdad was taken by his troops, the Caliph killed, the city destroyed and the Muslim populace massacred. The same happened in Damascus – the Mongols killed Muslims and protected the Christians. The wife of Khulagu [George – Auth.] had been Christian and a granddaughter of Van-Khan [aka Pope John, or the same old Ivan Kalita = Georgiy = Genghis-Khan – Auth.] ... his military commander Kitbok had been a Christian; even Khulagu himself was greatly affected by the Christian creed, and always had a field church near his headquarters ... in the same year [the alleged year 1257, or 1357 after the compensation of the centenary shift – Auth.] Khulagu turned his troops towards Egypt.

The successful campaigns of the Mongols in Asia Minor made all the Christians mirthful [historians are of the opinion that the Christian Russians did not rejoice at the news of the Mongolian conquest – Auth.] – the Mongols were seen as ‘yellow crusaders’ of sorts, who had fought against the infidel Muslims.

Khulagu's headquarters were visited by envoys of the Armenian king, the Prince of Antiochia and Louis IX, King of France" ([183], Volume 1, pages 62-64).

Historians are trying to make us believe that the Muslim pogroms take place around the time that the Mongols decided to accept Islam as their official religion; oddly enough, this "conversion to Islam" resulted in a "better organization" of the ecclesiastical Orthodox hierarchy in the Mongolian Empire and the foundation of the Saray Eparchy in the headquarters of the Khan. Gordeyev reports the following:

"Accepting Islam as the official religion did not affect the attitude towards the Christians – on the contrary, the hierarchy of the Christian Church was reorganised to be more efficient. In 1261 an eparchy was founded in the Khan's headquarters in the Golden Horde ... Metropolitan Cyril ... was present at the foundation of the eparchy in Saray" ([183], Volume 1, page 64).

Our opinion is as follows. Islam did not exist as a separate religion back then – the schism between Islam, Orthodox Christianity and the Latin Church

took place later, in the XV-XVI century. This is why we see the crusaders as a joint force of the Catholics (Western Europeans), the Orthodox Christians (Russians) and the Muslims (Mongols).

It was only in the XVI-XVII century that the Western historians decided to present the old crusades as battles against Islam, since the West had already been at war with the Muslim countries in the XVI-XVII century.

In the second part of the XIV century, "Christianity in Asia was spread by the sect of the Nestorians, who were banished from Byzantium ... the sect was named after the Bishop of Constantinople ... who had founded it in Mosul; they obeyed a patriarch of their own" ([183], Volume 1, page 54).

This is where the name Muslim comes from – derived from the name of Mosul, a town in Asia Minor. The first Muslims had been the Nestorian Christians. It was only later, when all of the above had already been forgotten by nearly everyone, the schism between the Muslim and the Christian creeds was backdated by circa 600 years.

The Battle of Kulikovo

“H. Fren managed to read the following on the coins of the Great Prince Vassily Dmitrievich and his father (Dmitriy Donskoi): ‘Sultan Tokhtamysh-Khan, may his years last long’” – A. D. Chertkov, “Ancient Russian Coins: A Description” (Moscow, 1834; page 6).

1.

THE STRIFE OF THE LATE XIV CENTURY IN THE HORDE. DMITRIY DONSKOI AS TOKHTAMYSH-KHAN.

The Battle of Kulikovo and the “Conquest of Moscow”. A general overview

The present chapter is largely based on many important observations made by T. N. Fomenko, as well as a number of her concepts. Apart from that, the section on the history of the Donskoi Monastery and its connexions with the Battle of Kulikovo.

After the formation of the Great Empire in the first half of the XIV century as a result of Batu-Khan’s conquests (the same historical personality is also known to us as Ivan Kalita = Caliph), the state became divided into the following three parts:

- the Volga Kingdom, or the Golden Horde,
- White Russia, or the White Horde, and
- the Severskaya Zemlya = Ukraine.

Let us say the following about the word “*severskaya*” – it is related to the words Siberia and *sever* (“North”) – however, the word in question isn’t nec-

essarily referring to the northern direction (also bear in mind that many mediaeval maps were inverted in relation to their modern counterparts, with the North in the bottom and the South on top (see CHRON1 for more examples)).

Towards the end of the XIV century there was a great strife in the Golden Horde, or the Volga Kingdom. About 25 Khans have ruled the country over the 20 years that passed between 1359 and 1380. The strife ends with the famous Battle of Kulikovo, where Dmitriy Donskoi (also known as Tokhtamysh-Khan, according to our reconstruction) had crushed the troops of Mamai, a military leader and the de facto governor of the Horde. We shall withhold from getting into the intricate details of the power struggle in the Horde that had preceded the Battle of Kulikovo.

In CHRON5 we shall converse at length about the book of the mediaeval historian Mauro Orbini entitled “On the Glory of the Slavs ...” published in 1601 and translated into Russian in 1722. Orbini writes the following in his description of the Kulikovo battle: “In the year 6886 since Genesis (according to the Russian chronology), Dmitriy, the Great Prince of Russia, had defeated Mamai, King of the Tartars. Three years later he put the troops of this king to complete rout once again – Herberstein is telling us that the bodies of the slain were covering the earth for 13 miles around the battlefield” ([1318], page 90; also [617]). It is however known that the troops of Mamai were crushed

by Tokhtamysh three years after the Battle of Kulikovo. This concurs well with our reconstruction, which identifies Dmitriy Donskoi and Tokhtamysh-Khan as the same historical personality.

Let us turn to the famous Battle of Kulikovo. First and foremost, it has to be noted that, according to the Russian chronicles, the reason for the battle had been a borderland dispute between Prince Dmitriy Donskoi of Novgorod the Great, and the Ryazan and Lithuanian princes Oleg and Holgerd. The latter conspired to drive Dmitriy away from the lands of Moscow, Kolomna, Vladimir and Murom, convinced that Moscow was Lithuanian by rights, whereas Kolomna, Vladimir and Murom belonged to the Ryazan principality. They invited Czar Mamai in order to implement this plan (see the “Tale of the Battle with Mamai” ([635], pages 136-137).

Thus, the chronicles describe the Battle of Kulikovo as a territory dispute for Moscow, Kolomna, Murom and Vladimir. The princes (or the khans) were planning to drive Dmitriy Donskoi away “either to Novgorod the Great, Byeloozero or the Dvina” ([635], pages 134-135). As you may remember, Novgorod the Great identifies as Yaroslavl, according to our hypothesis, while the regions of Byeloozero and the Dvina are the northern neighbours of Yaroslavl. Our reconstruction also suggests that the capital of Dmitriy had been in Kostroma, which is a neighbour of Yaroslavl, qv below. Everything becomes perfectly clear – the two princes plotted to drive Dmitriy back to his old capital.

As we know, the battle was won by Dmitriy Donskoi, who had conquered the Ryazan Principality and the eastern parts of Lithuania as a result, establishing himself in Moscow permanently.

2. THE BATTLE OF KULIKOVO

2.1 The actual location of the Kulikovo field

Let us consider the historical reports of the famous battle that took place on the Kulikovo field in 1380. Nowadays it is presumed that the Kulikovo field is located between the rivers Nepryadva and Don (presently the Kurkinskiy region of the Tulskaia province, qv in [797], page 667) – some 300 kilome-

tres to the south of Moscow, that is. The most famous battle in Russian history is supposed to have taken place here, when the troops of Dmitriy Donskoi met the Tartar and Mongol army led by Mamai.

However, it is common knowledge that no traces of the famous battle were found anywhere on this “Kulikovo” field near Tula. One may well wonder about its real location – after all, there weren’t any weapons or burial mounds found anywhere in the vicinity of Tula – this, in turn, also makes one wonder about whether modern historians and archaeologists have indeed chosen the correct site for excavations.

On 6 July 1995 the “Rossiyskaya Gazeta” published an article by Nikolai Kireyev entitled “Where Are You, Kulikovo Field?” wherein he relates the long and futile history of excavations in the Tula region conducted by the archaeologists in search for the relics of the famous battle misplaced to these parts by the Romanovian historians. Let us cite the conclusions the author of the article arrives to:

“The members of the Tula Archaeological Expedition together with the colleagues from the State Museum of History have been conducting excavations on the Kulikovo field since 1982. More than 350 archaeological relics have been discovered and studied. The general view of the field as it has been over the last two thousand years was reconstructed [? – Auth] ... the flora and the fauna of the region, as well as the soil ... the 70-kilometre patch was studied by the specialists ... who had used geomagnetic photography for this purpose, as well as numerous other methods. A great many trenches were dug; the area was literally combed by soldiers and schoolchildren. There were even a number of attempts to use ESP for the search of the artefacts. However, years and years of research didn’t leave us with a single object that would allow us the claim that the battle in question was fought in the northern part of the field, between river Smolka and the village of Khvorostyanka ... However, this time the archaeologists were equipped with state-of-the-art metal detectors manufactured by the Fisher Research Laboratory in the USA. These instruments can find metal on the depth of up to 30 centimetres and detect its type. The results didn’t take long – the very first week brought an arrowhead in the region of Zelyonaya Doubrava, and a few more



Fig. 6.1. Chain mail allegedly found upon the Kulikovo Field in the Tulskaia Oblast. Historians are trying to convince us that this chain mail is some six hundred years old, which is highly doubtful – six hundred years underground would have transformed it into a solid mass of rusty metal with its original shape well beyond reconstruction. Taken from [974].

arrowheads were found near the village of Khvorostyanka, one of them from an armour-piercing arrow, and several belt strands, which used to be a standard ammunition item. The excavations carry on”.

Thus, we learn of a few arrowheads and several belt strands found on the site – too few artefacts for a huge battlefield.

Many of the books written about the Battle of Kulikovo contain photographs of the chain mail that was allegedly found on the Kulikovo field in the Tula region, *qv* in fig. 6.1. However, its excellent condition is highly suspicious for a 600-year old artefact. We are being told that this chain mail, made of very fine metallic rings, had spent 600 years buried in the ground only to be found, unfolded and taken to the museum, with pieces of wet ground gently removed. However, over so many years it would have transformed into a lump of rock and metal that wouldn't permit so much as to separate individual rings from

the caked mass. We are of the opinion that the chain mail in question is of a relatively recent origin and presented as “ancient” in order to provide a single military artefact allegedly found on the “Kulikovo field” near Tula.

2.2. Kulishki in Moscow and the Church of All Saints built in honour of the warriors slain in the Battle of Kulikovo on the Slavyanskaya Square in Moscow

Let us begin with the observation that some chronicles tell us directly that the Kulikovo Field used to be in Moscow.

For instance, the famous “Arkhangelogorodskiy Letopisets” describes the reception of the famous icon (Our Lady of Vladimir) in Moscow, during the invasion of Timur in 1402, and tells us that the icon was received in Moscow, “upon the Kulichkovo field”. The full text of the quotation is as follows:

“And the icon was brought forth, and Metropolitan Cyprian gathered a great mass of people upon the Kulichkovo field, where today we see a church of stone, the Church of Candlemas, in August, on the 26th day” ([36], page 81).

The church in question is on the Sretenka street; nearby we find the part of Moscow that is still known under its ancient name of Kulishki.

The opinion that Kulishki had once been a synonym of the Kulikovo Field was popular in Moscow as recently as in the XIX century! For instance, the almanac entitled “Old Moscow” and published by the Commission for the Study of City History gathered by the Imperial Archaeological Society of Moscow ([813]) mentions an “erroneous notion that the name of Kulishki in Moscow is derived from the name of the Kulikovo field” ([813], page 69). The very same page contains the passage that tells us about Kulishki having existed before Moscow.

The Church of All Saints exists in the region of Kulichki to this day: “according to ancient tradition, it was built by Dmitriy Donskoi in commemoration of the soldiers that had died on the Kulikovo field” ([841], page 143). It is referred to in the following manner: “the stone church of All Saints at Kulishki, as mentioned in a written source dating to 1488. The building has survived until the present day” (*ibid*). Its



Fig. 6.2. The Church of All Saints at Kulishki. According to our reconstruction, the troops of Dmitriy Donskoi had stood here before the Battle of Kulikovo. Photograph taken in 1995.



Fig. 6.3. St. Mamai. Mediaeval Georgian embossing. Photograph from the article of Prof. V. Beridze in the “Nauka i Zhizn” magazine, Issue 12, 1966.

name has remained the same – “Church of All Saints at Kulishki” (see fig. 6.2); the church stands right in front of the lower exit from the Kitai-Gorod underground station in Moscow, on the square known as Slavyanskaya today, nearby the Moskva River and Sol'yanka Street, which had once been known as “Kulizhki”, or “Kulishki” ([284], page 53).

It is presumed that “the word Kulizhki had stood for “boglands” ([284], page 62). Apart from that, the word “kulizhka” translates as “deforested land cleared for tillage”, according to V. Dahl’s dictionary ([223]). We also learn that “most of the Kulishki area in Moscow had been covered by orchards” ([841], page 143).

The Kulishki region had also included the Pokrovskiy Gate Square; the gate in question had once been known as Kulishskiy.

According to our conception, the famous Battle of Kulikovo has taken place in this part of Moscow; it had resulted in the defeat of Mamai’s troops that came from Western Russia, Ryazan and Poland by Dmitriy Donskoi, also known as Tokhtamysh-Khan. The presence of Polish soldiers in the “Mongolian” troops of Mamai might strike the readers as surprising; however, this is stated in the chronicles quite explicitly, qv in CCRC, Volume 25, Moscow & Leningrad, 1949, page 201; see also [363], Volume 5, page 462.

The consensual version claims that Mamai’s troops

were put to rout twice in the same year of 1380, the first time by Dmitriy Donskoi and the second by Tokhtamysh-Khan. Our hypothesis identifies the two of them as one and the same historical personality, which makes the second “defeat” a mere ghost duplicate. The “second defeat” of Mamai took place “at Kalki”. As we have already mentioned, “kalki” or “kuliki” are yet another version of the same name Kulishki, or the Kulikovo Field. The etymology of the word can be traced to the words *kulachki*, *kulak* and *kulachniy boy* – fists, fist and fistfight, respectively; it used to mean “place for fist-fighting tournaments”. A propos, Mamai-Khan is called Tetyak in the “Tale of the Kulikovo Battle”: “The godless King Tetyak, who was called devil in the flesh, started to tremble in terror” ([666], page 300). Tetyak might be a variation of the name Tokhta. Later compilers of the “Tale” must have already confused Dmitriy Donskoi = Tokhta-Mysh = Tokhta Meshech, or Tokhta of Moscow, for his foe, and used the name Tokhta for referring to Mamai.

Another little known fact that we must point out is that the name Mamai is a Christian name and can be found in the ecclesiastical calendar to this day. It appears to be a slight corruption of the word *mama* (mother) or *mamin* (mother’s); ancient Russians must have had two names of a similar origin – Batiy (Batu) derived from *batka* (father) and Mamiy or

Mamai – “mother’s son”. In fig. 6.3 we see a Georgian embossment of the alleged XI century depicting the Christian Saint Mamai.

The above translates as follows: Dmitriy Donskoi fights against a military leader with a Christian name!

Finally, we must also mention that the name “Kulichkovo”, qv above, is persistently read as “Kuchkovo Field” by Romanovian historians (see [284], for instance – or page 143 of [841], where we read that “the Kuchkovo field had been located near the modern Sretenskiye Gate”).

What could possibly be the matter here? Why cannot historians give us a verbatim quotation from the chronicle that calls the field in question Kulichkovo, and very blatantly so? The possible explanation might be their reluctance to provide the readers with so much as an opportunity to trace the obvious connexion between the Kulichkovo Field and the famous Kulikovo Field, the battleground of Dmitriy Donskoi. This reluctance may be of a subconscious nature; however, we consider it to be done in absolute awareness of the purpose and the consequences – in the XVII-XVIII century, at least, when the false interpretation of Russian history came to existence. This also resulted in new geographical localizations of several important events in Russian history.

2.3. The information about the Battle of Kulikovo: origins and present condition

The primary source of data related to the history of the Kulikovo battle in one way or another is the *Zadonshchina*. According to the Scaligerites, “one has every reason to believe that the *Zadonshchina* was created in the 1480’s, soon after the Battle of Kulikovo, when Dmitriy Donskoi had still been alive” ([635], page 544).

A later source is the “Tale of the Battle with Mamai”, which “is most likely to have been written in the first quarter of the XV century” ([635], page 552). It is allegedly based on the *Zadonshchina*; we also learn that “the Tale of the Battle with Mamai contains passages from the *Zadonshchina*; they were inserted into the original text of this oeuvre, as well as later editions” ([635], pages 549-550).

The implication is that the *Zadonshchina* is the primary source. Let us study its actual text.

There are six copies of the *Zadonshchina* that have survived until our day; the earliest is in fact a condensed rendition of the first half of the book. As for the rest, “the text of the other copies was mangled by the scribes rather severely ... Each individual copy of the *Zadonshchina* contains a tremendous number of defects and distortions, rendering the publication based on a single copy unable to give the readers an impression of the work’s full text, hence the old tradition of reconstructing the text of the *Zadonshchina* after a comparative analysis of all existing copies” ([635], page 545).

All the copies date from the XVI-XVII century, the sole exception being the earliest one, which contains a mere half of the *Zadonshchina* and dates from the end of the XV century ([635], page 545).

The fundamental edition of the *Zadonshchina* ([635]) instantly attracts our attention by its propensity to use italics for a great many geographical locations, indicating that all such fragments were reconstructed by later historians from a comparison of different copies, as it is openly stated on page 545 of [635]. It also turns out that original geographical names were frequently replaced by something entirely different. We often see the names Don and Nepryadva in italics, and this leads us to the following questions: what were the original names as given in the sources, and why were they replaced by Don and Nepryadva?

2.4. Mamai’s headquarters on the Krasniy Kholm (Red Hill) near the Kulikovo Field vs. the Krasniy Kholm, Krasnokholmskiy Bridge and Krasnokholmskaya Embankment in Moscow

It would be expedient for the readers to procure a map of Moscow and use it for further reference. According to the Russian sources, Mamai’s headquarters during the Battle of Kulikovo had been located on a certain Red Hill (Krasniy Kholm), qv in [183], Volume 1, pages 98 and 101. Several days before the battle, the Russian “guards of Melik were driven towards Nepryadva and the Red Hill, which gave a unique view of the entire surrounding area, by the Tartar troops” ([183], Volume 2, page 98). During the battle, “Mamai was giving orders to his soldiers from his headquarters on the Krasniy Kholm, accompanied by three princes” ([183], Volume 1, page 101). “Czar Mamai

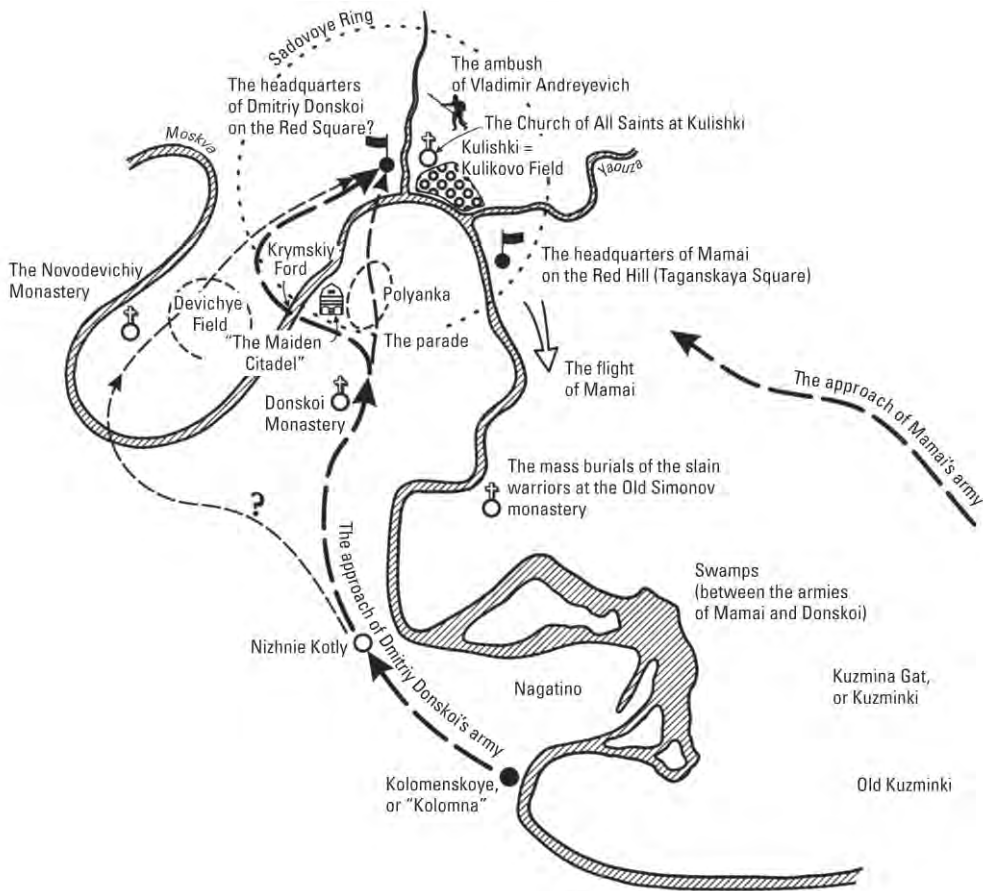


Fig. 6.4. The route taken by Dmitry Donskoi's army to the battlefield. This area is now part of central Moscow, still known as Kulishki. Our reconstruction.

and three evil princes came to the top of a tall hill and stood there in order to observe the bloodshed" ([362], Comment 76 to Volume 1, page 29). Seeing as how there was a Red Hill near the Kulikovo Field, it would make sense to look for a similar name in the vicinity of Kulishki in Moscow. Can we find one?

As a matter of fact, we can. There is a very tall hill right next to the Kulishki; it had once been known as Krasniy Kholm. Its top is the famous Taganskaya square, near the Yaouzskiye Gate. Could Mamai's headquarters have been located here? Moreover, the famous Krasnokholmskaya Embankment of the Moskva River and the Krasnokholmskiy Bridge can still be found in this very area. The actual Krasniy Kholm isn't indicated on any maps formally; however, there

is a Krasnaya Gorka (another Russian word for "hill") near the Kremlin, where the old building of the Moscow State University is located ([284], page 52).

The Kulishki field in Moscow is surrounded by several hills, one of them housing the Red Square and the Kremlin; this hill may well have been known as "Krasniy Kholm". It is possible that the headquarters of Mamai was located on this very hill during the Battle of Kulikovo.

2.5. Kuzmina Gat in the Battle of Kulikovo and the neighbourhood of Kuzminki in Moscow

Mamai's troops stopped at Kuzmina Gat before the actual battle, qv in [635], page 163.

Any Muscovite will instantly recognize the place as the neighbourhood of Kuzminki in Moscow. Across the Moskva river we one finds the large district of Nagatino, whose toponymy hails from the Russian words *na gati*, or “on the hurdle”, a marshy place with log-roads that would be impossible to navigate otherwise.

Our reconstruction is as follows. Mamai was approaching Kulishki, or the centre of the modern Moscow, from the east, standing on the left bank of the Moskva river – the one where the battle was supposed to be fought.

Dmitriy was approaching the battlefield from the south, being on the right bank of the Moskva. He had to force a crossing before the battle.

The two armies met at the very centre of modern Moscow – at Kulishki, near Slavyanskaya Square and Sretenka Street, qv in the map (figs. 6.4 and 6.5).

Another detail to complement the picture is the fact that the troops of Dmitriy spent the night before the battle “on Berezouy” – the name can be translated as “bank” (whereas Mamai’s troops camped at Kuzmina Gat, qv in [635], pages 160-161).

It must be said that historians can’t find any traces of the Kuzmina Gat anywhere in the Don region; every single version they suggest contradicts the chronicle data. Historians end up accusing scribes of ignorance and inability to interpret history, writing things like: “one runs into several serious contradictions ... Apparently, the identification of the Kuzmina Gat suggested by the researchers is incorrect, or, alternatively, the author of the ‘Tale’ had a very vague notion of both armies’ itineraries” ([631], page 215). The text we quote comes from a voluminous research paper ([631]) under the general editorship of Academician B. A. Rybakov.

2.6. The identification of Kolomna as the starting point of Dmitriy’s march towards the Kulikovo Field

According to the chronicle, Dmitriy’s army set forth from Kolomna, where he went to meet his allies. Nowadays the location in question is identified as the town of Kolomna, some 100 kilometres away from Moscow. This is possible; however, we mustn’t reject another possibility, namely, that the Kolomna in question identifies as the well-known town of Kolomenskoye, which is a part of Moscow nowadays. Let us remind the reader that there had once been a gigantic wooden palace of the Czars on this site.

This hypothesis is also confirmed by the following evidence gathered from the “Tale of the Battle with Mamai”. When Dmitriy had found out about the battle to come, he had ordered his allies to head towards Moscow, which is where they promptly arrived” ([635], pages 140-141). The same chronicle reports a perfectly identical order given by Dmitriy, naming Kolomna as the meeting point this time ([635], pages 142-143). Apparently, what we see two duplicate re-

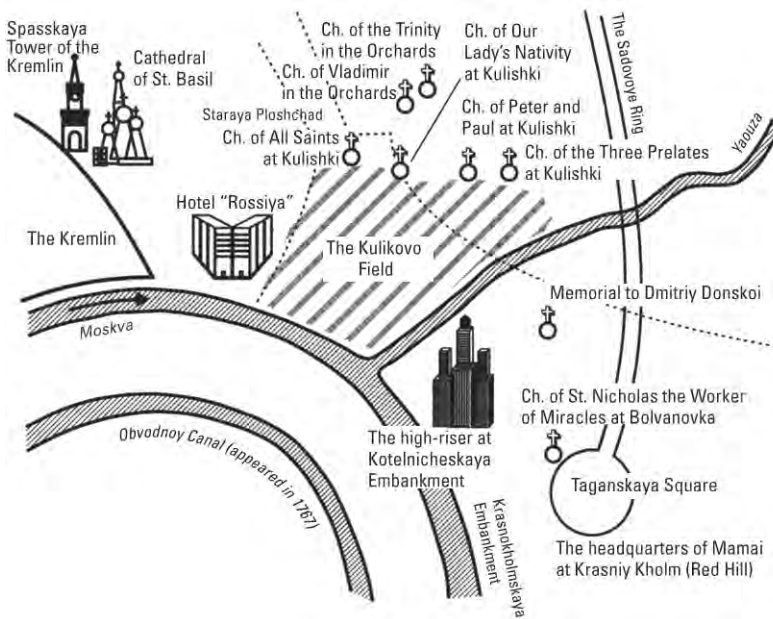


Fig. 6.5. The site of the Kulikovo Battle, or Kulishki in Moscow. We still see a great many monuments related to the Battle of Kulikovo, Dmitriy Donskoi and the name Kulishki.

ports of the same order: the allies of Dmitriy were to congregate in Kolomenskoye, which is in Moscow. The same fragment got into the chronicle twice.

The chronicle keeps superimposing Kolomna over Moscow all the time – for instance, having just told us about the troops gathering in Kolomna, the scribe proceeds to report that Dmitriy’s army set forth from Moscow ([635], pages 144-145). We see yet another identification of Kolomna as the famous Kolomenskoye in Moscow. Furthermore, Tikhomirov reports that “Moscow had been the centre where the troops used to gather from other regions of Russia: ‘... a great many armies headed towards Moscow, heeding the Prince’s call’. There were troops from Byeloozero, Yaroslavl, Rostov and Oustyug. The Muscovites constituted the majority of the Russian army, as one sees from the report about the regiment disposition in Kolomna and at the Kulikovo Field” ([841], page 47).

We are therefore of the opinion that Dmitriy Donskoi set forth from this very spot, which is the Kolomenskiy district of Moscow nowadays. Where did his army go?

2.7. The Kotly from the Kulikovo Battle and the Kotly in Moscow

According to the chronicle, Dmitriy set forth to march towards “Kotyol” ([635], pages 150-151). Can we find this name anywhere in Moscow? Have a look at the map, and you will instantly see the river Kotlovka near Kolomenskoye in Moscow, as well as the railway station of Nizhniye Kotly, which is also located nearby. A propos, if Dmitriy was marching in this direction indeed, he should have arrived to the vicinity of the Novodevichiy monastery, which is on the other bank of the Moskva river. Let us see whether the chronicle can confirm this.

2.8. The inspection before the battle at the Devichye Field, near the Devichiy Monastery, and the Novodevichiy Monastery on the Devichye Field in Russia

Dmitriy arranged an inspection of his troops “on the Devichye Field”. The following is reported: “more than 150 thousand cavalymen and infantrymen stood in formation, and Dmitriy rejoiced to see an

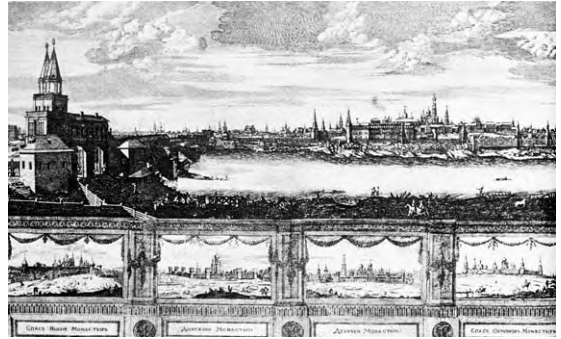


Fig. 6.6. A view from Zamoskvorechye with the Kamenniy Bridge. A fragment of P. Picart’s engraving dating from circa 1707. Taken from [550], pages 162-163.

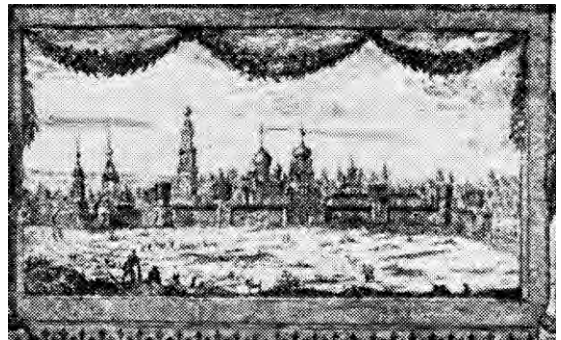


Fig. 6.7. A close-in of a fragment of the above engraving with “Devichiy Monastery”. Taken from [550], pages 162-163.

army this great as he rode out to the vast Devichye Field” ([362], Volume 5, Chapter 1, page 37; also [635], pages 154-155). Furthermore, “The Tale of the Battle with Mamai” tells us explicitly that “in the morning the Great Prince ordered for all the troops to converge upon the field near the Devichiy Monastery” ([635], page 155).

Our reconstruction implies that we should find the Devichye Field somewhere on the territory of modern Moscow. It doesn’t take us too long – one can identify them instantly as the large field in the bight of the Moskva River and the Novodevichiy Monastery located thereupon. This field is quite vast, and had once been officially known as the Devichye Field, qv in [554], page 246. Some of the old names have survived until the present day – Devichye Field Drive, formerly just Devichye Field, the Novodevichya em-

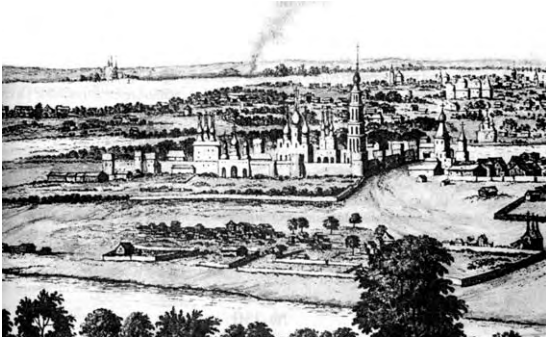


Fig. 6.8. An engraving dating from 1702 with a view of the Novodevichiy Monastery and its environs. Taken from [9], page 407).

bankment and the Novodevichiy Lane. We see the Devichiy Monastery on an old drawing of Moscow dating from circa 1707 entitled “A View of the Zamoskvo-rechye with the Kamenniy Bridge” ([550], page 163, qv in figs. 6.6 and 6.7). In fig. 6.8 one sees an old engraving that dates from 1702 with a view of the Novodevichiy Monastery and its environs as they were at the beginning of the XVIII century ([9], page 407). We can plainly see a large field; it had remained free of any constructions up until the early XVIII century.

We can therefore see how Dmitriy Donskoi had set forth from Kolomenskoye, crossed the Moskva and came to the Devichye Field, where he had held the inspection of his troops. The chronicle calls this crossing of the river the “passage over the Don”; one gets the obvious idea that the name Don had once been a mere synonym of the word “river”. Let us remind the reader that, according to our reconstruction, Moscow had not yet been founded; therefore, the river may have also been called differently, which makes Don the old name of the Moscow, or simply a synonym of “river”. See more about this below.

It is spectacular that the *Zadonshchina* is obviously referring to the Moskva by the name of Don: “Princess Marya had stood atop the walls of Moscow, lamenting: ‘O Don, thou swiftly-flowing river ... bring my lord and husband Mikoula Vassilyevich back to me’” ([635], page 105). Therefore, the river Don as mentioned in the chronicle had once run through Moscow, and can therefore be identified as the Moskva River; our hypothesis is confirmed by chronicle data.

2.9. The Devichiy Monastery, the Babiy Gorodok and the Polyanka on the right bank of the Moskva and the possibility of identifying them as the Devichye Field and the place where Dmitriy Donskoi had inspected his troops

Nowadays the Devichye Field is located on the left bank of the Moskva River. However, it is more likely that Dmitriy had inspected his troops as they had stood on the right bank of the river, before crossing it (this is how the “Tale of the Battle with Mamai” reports this event, qv in [635], page 155, and fig. 6.4. In this case, the inspection took place in the vicinity of the modern Polyanka, opposite the Kremlin, which had not yet existed in the epoch of Dmitriy Donskoi. The Kremlin was only built in the XVI century, qv below and also in CHRON6. It appears that the so-called Babiy Gorodok (“maiden town”) had been located on this very site ([803], Volume 2, page 587). It may have been known as Devichiy Gorodok as well (the first word also means “maiden” in Russia). The Babygorodskiye Lanes were also located in this vicinity. The toponymy of this old Muscovite name is considered nebulous today:

“The Babygorodskiye Lanes were called after the Babiy Gorodok, a place known since the XVII century ... the word “gorodok” [which translates as “small town” nowadays – Transl.] had stood for “fortification” in those days. The legend about the battle between the Tartars and the women who have presumably built the fortification in 1382 is not confirmed by any documental data”. Quotation given according to [825], page 65. Thus, the place in question is in some relation to the legend of the battle with the Tartars in 1382, around the same time as the Battle of Kulikovo took place – this shouldn’t surprise us, since this legend must be reflecting either the Kulikovo Battle itself, or a phantom duplicate thereof that wound up in 1382 (see more about it below).

V. V. Nazarevskiy reports the following about the “battle with the Tartars” in 1382 and the possible toponymy of the Babiy Gorodok: “there was a legend about several hundred peasant women, who were fleeing from the Tartars and begged to be let into the Kremlin. They were refused entry into the fortress due to fears of famine, so they built a wooden fortification on the right bank of the Moskva and stood



Fig. 6.9. Solyanka Street and the Church of Our Lady's Nativity at Kulishki, located on this street. We see the Kulikovo Field from the same perspective as the troops of Dmitriy Donskoi. The Taganskiy Hill (Red Hill), where Mamai's headquarters had stood, can be seen in the distance. On the left we see the steep foot of the hill, where the ambush of Vladimir Andreyevich was hidden. The Church of Our Lady's Nativity at Kulishki stands right where the ambush party engaged in battle with Mamai. The Battle of Kulikovo took place on the Day of Our Lady's Nativity, which is why the church was built here to commemorate this particular holy day. Photograph taken in 1997.

fast in defence; the name of the locale is allegedly derived therefrom" ([568], page 68). This report is most probably referring to a military encampment and not a mere wooden fortification.

Modern historians have come up with a great many theoretical explanations of the name; however, the official point of view is that "the exact toponymy of the name [Babiy Gorodok – Auth.] remains unknown – one version suggests that there had once been a fortification here, built by women who sought to defend themselves from enemies; another ponders the possibility that the Tartars may have chosen female slaves on the banks of the Moskva ... the most popular explanation is that the river bank was fortified (fortify = "*gorodit*" in Russian) by piles driven with the aid of hammers known as "*baby*" (quotation given according to [735], pages 298-301). We are of the opinion that the name in question has got nothing to do with hammers of any sort, and is more likely to reflect the participation of female warriors (amazons) in the Battle of Kulikovo.

We also find the Monastery of Our Lady's Nativity

nearby; let us remind the reader that the Battle of Kulikovo took place on the day of Our Lady's Nativity, and could well have been commemorated by the construction of a monastery with such a name, likewise the Church of Our Lady's Nativity upon the actual Kulikovo Field (Kulishki in Moscow), according to our reconstruction (see fig. 6.9).

"There is a 1472 chronicle entry that mentions the location of the Goloutvinskiy Yard in this vicinity; it had belonged to the Monastery of Our Lady's Nativity at Goloutvino, where one finds the famed confessional of Ivan III dating from 1504. The Parish Church of Our Lady's Nativity is known to have existed since 1625". Quoting according to [13], #107.

The fact that the Goloutvino monastery was founded to commemorate the Battle of Kulikovo is mentioned by V. G. Bryussova, for instance: "It is a known fact that Dmitriy Donskoi has built several churches to commemorate his victory on the Kulikovo Field – the monasteries at Doubenka, Goloutvino and Stromynka, and brought the construction of the church in Kolomna to completion [it is most likely that the church in question was built in the Kolomenskoye area of Moscow and not the town of Kolomna – Auth.]; the Church of All Saints at Kulishki was built in honour of all the warriors slain in the battle" ([100], page 121).

One has to say that the vicinity of the Babiy Gorodok had been ideal for holding a military inspection; nowadays we find the Oktyabrskaya Square here, as well as the streets Polyanka and Bolshaya Polyanka, whose names imply the existence of a large field in this region.

Let us recollect that the military inspection in question had taken place upon the Devichye Field. Above we already suggested that this field can be identified as the environs of the Novodevichiy Monastery' however, the monastery in question is somewhat further up the current of the Moskva River, and so Dmitriy would have to make a diversion in order to cross the river here, qv in fig. 6.4. It is most likely that Dmitriy had used the Krymskiy Ford, which we find right next to the modern Kremlin – there used to be a ford here, which made it a lot easier to cross the Moskva River. It turns out that the first nunnery in Moscow had once been located right here, near the place where the river Chertoriy used to flow into the Moskva (see

[62], page 187). The old way of referring to a nunnery is “*devichiy monastyr*”, or “monastery for the maidens”. The place in question identifies as the area around the Kropotkinskaya underground station in Moscow. L. A. Belyaev reports the following:

“We see a ‘Church of St. Alexei, the Revered Servant of Our Lord, in the maiden monastery near Chertoriy’ mentioned in the 1514 list of buildings compiled by Aleviz Noviy ... One of the candidates for the election held at the Council of 1551 came from ‘Chertoriy, the convent of Alexei’ ... a new monastery by the name of Zachatyevskiy was built on this site in 1584” ([62], pages 187-188). See also [331], Volume 1, Annex to Volume 1, Comment 93.

We can therefore see that the first nunnery (*devichiy monastyr*) in Moscow was located right next to the Devichye Field, where Dmitriy Donskoi had held a military inspection of his troops.

2.10. The crossing of the Moskva

The troops of Dmitriy Donskoi have most probably crossed the Moskva, referred to as “Don” in the chronicles, in the exact same place as we find the modern Krymskiy Bridge nowadays, where there had once been a ford called Stariy (Old) or Krimskiy (Crimean), qv in [803], Volume 2, page 407. Historians are of the opinion that there had once been a high road here, one that connected Kiev and Smolensk with Vladimir, Suzdal and Rostov the Great. It had crossed the Moskva where one sees the Krymskiy Bridge nowadays, and went towards the Kremlin, past the villages and meadows on the Moskva bank and further on to the north-west ([803], Volume 2, page 407). This may be the very same ford as Dmitriy Donskoi had used in order to cross the Don, or the Moskva River.

2.11. The Berezouy and the Bersenyevskaia Embankment in Moscow

Before crossing the river, Dmitriy Donskoi and his army had stood at a place called Berezouy ([635], pages 160-161). It is most noteworthy that the embankment of the Moskva River near the Bolshoi Kamenniy Bridge, right next to the Kremlin, which appears to be the place where Dmitriy’s army had

crossed the river, has been called Bersenyevskaia since times immemorial. Bersenyevka is a very old Muscovite name; it is presumed to date from the XIV century: “these are the marshlands where the Nikolskiy Monastery of Bersenyevka had once stood, also known as ‘The Old Nikola’. It is mentioned in chronicle entries dating from 1390 and 1404”. Quotation given according to [13], #24 and 76.

It is easy enough to notice that the words Berezouy and Bersen (Berzen) may easily be different versions of the same name observed in different chronicles.

One must also note that the Romanovian historians cannot find any similarly-called place anywhere in the region of the modern Don; each of their suggestions contradicts the data contained in the chronicles and the “tale”. See more on this lengthy and fruitless discussion in [631], page 214.

2.12. The River Don and its relation to the Battle of Kulikovo. The Podonskoye Yard in Moscow

According to the chronicles, Russian troops had crossed the Don on their way to the Kulikovo Field, qv in the CCRC, Volume 37, page 76. Dmitriy, the victor, as well as his brother, had called themselves “Donskoi”.

Nowadays it is presumed that the river in question is the one that we know under the same name today; however, this modern river Don had most often been called Tanais in the Middle Ages – this is how foreign authors of the XV-XVII century had called it when they wrote about Moscovia (see *Foreigners on Ancient Moscow. Moscow of the XV-XVII Century* ([314])). Most of the Russian towns, cities rivers etc as mentioned in these traveller notes must have been known to the authors from their Russian interlocutors, since they figure under their Russian names that have remained the same until the present day (however, one may observe a certain similarity between the names Don and Tanais). Apparently, Tanais had been the word used by the Russians when they spoke to foreigners, qv in [314], pages 23 and 59, and so on). A propos, River Volga had also been given an alias – Ra ([314], page 23).

The obvious question to ask is as follows: what about the mediaeval location of the Russian river

Don? Nowadays this name is associated with just one river; however, we learn that this name had once been a synonym of the word “river” in Russian, and remains one in several other languages to this very day.

The above is a known fact. M. Fasmer’s *Etymological Dictionary* ([866], Volume 1, page 553) reports that the names Don and Dunai (Danube) had stood for “river” in many ancient languages – not just the Slavonic, but also Turkish, ancient Indian, Zend et al. The word Dunai, which is the Russian name of the Danube, still means “creek” in certain Russian dialects, whereas in Polish it means “deep river with steep banks”. In Latvian, *dunavas* stands for a spring or a small river ([866], Volume 1, page 553).

Moreover, the names of two other large European rivers, Dnepr and Dniester, are derived from the word “Don” as well, since we see the unvocalized root DN at their beginning. As for Dunai (Danube), one plainly sees it to be another version of the name Don ([866], Volume 1, page 518).

Therefore, “Don” stands for “river”; therefore, any river could be referred to by this name. Since our hypothesis claims the Kulikovo field to have been located on the territory of the modern Moscow, one might well enquire about the location of the river Don – obviously, it can be identified as the Moskva. M. B. Plyukhanova also tells us that “the word Dunai was widely used in Slavic folklore for referring to large rivers – the Don, the Dnepr, the Moskva etc” ([661], page 18). This fact was eventually forgotten.

2.13. River Mecha on the Kulikovo Field as the Moskva River (or, alternatively, one of its tributaries called Mocha)

According to the chronicle, the Battle of Kulikovo had raged on for an entire day, at the end of which the troops of Mamai started to flee, and were driven towards River Mecha, “where many of the Tartars had drowned” (CCRC, Volume 37, page 76). Mamai himself survived, accompanied by several warriors. Therefore, River Mecha must be large enough for a human to drown there, located next to the battlefield, since all of the events took place on the same day. Where could this river possibly be? Nowadays one can find a small river called Krasivaya Mecha in the Tula region, where the battle is presumed to have taken place.

However, one must bear in mind that no traces of the battle were found anywhere in this area; the very name could have appeared here a great deal later, when the omniscient historians decided that the Battle of Kulikovo was fought in the Tula region. This resulted in the construction of a monument to the heroes of Kulikovo in 1848-1850 and the foundation of a museum in these parts ([797], page 667). The name Krasivaya Mecha may well have been coined around the same time, so that the tourists would have sights to see.

However, if the Battle of Kulikovo was fought on the territory of the modern Moscow, where can we find River Mecha? The answer is simple – it is either the Moskva, or Mocha, its 52-kilometer-long tributary ([841], page 8). The names Mecha and Mocha are all but identical. However, the tributary in question flows into River Pakhra first, which, in turn, flows into the Moskva; the modern Mocha is located at some distance from Moscow.

Still the chronicle is most likely to be referring to the Moskva itself – a large river next to the Kulishki Field. The defeated troops of Mamai were driven towards the Moskva, and a large number of warriors could have drowned there. The name Mecha might also be a variation of the word Moskva. The matter is that the name Moskva stems from the name Mosokh, or Meshech, qv above – MSCH unvocalized. Also bear in mind that many Russian chronicles came from Poland – Königsberg etc (see above).

2.14. River Nepryadva on the Kulikovo Field and the Naprudnaya River on the Kulishki field in Moscow. River Neglinka in Moscow

The Battle of Kulikovo took place on River Nepryadva (CCRC, Volume 37, page 76). This river is mentioned in many chronicles that write about the Kulikovo battle; apparently, it was small, and ran right across the battlefield, and some of the warriors stood and fought in the river.

Can we locate a similarly-named river in Moscow? We can indeed – river Naproudnyaya, also known as Samoteka – it runs right across the Kulishki Field ([284], page 54). One gets the distinct impression that the name Nepryadva is but a version of the name

Naprudnaya (it is derived from the Russian *na prudu* or *na prudakh*, - “next to a pond” or “surrounded by ponds”, respectively).

Moreover, Naprudnaya River flows through the Kulishki in Moscow, or the Kulikovo Field itself. Indeed, we learn of the following: “The primary ... elevated area follows ... the flow of the river Naprudnaya (Samoteka), and then the river Neglinnaya, right into the Kremlin ... then alongside the streets Sretenka and Lubyanka (the ancient Kuchkovo Field) and into Kitai-Gorod” ([284], page 54). All of the above comprise the greater Kulikovo Field in Moscow.

The name Naprudnaya (Nepryadva) is one that we expect to encounter here, since there have always been many ponds in Moscow. Related names that have survived until this day include the Naprudniye Streets (the 1st and the 2nd), the Naprudniy Lane, Prudovaya Street, Prudovoy Drive and so on ([858]).

Moreover, there used to be a village called Naprudskoye to the north from the Kremlin, upon river Yaouza ([841], page 125). The names Nepryadva and Naprudnaya are similar – the ease of the transformation is obvious from another pond-related name (Prudovaya Street). A river by the name of Naprudnaya could have eventually become Naprudovaya and then Nepryadva.

Bear in mind that the name Nepryadva is italicised in some modern editions of the *Zadonshchina* (although we see the name sans italics as well). The italics mean that the name was “reconstructed” by someone in this particular instance.

Another river that had once flown through the Kulishki in Moscow is the Neglinka, which used to flow into the Moskva. It is a small river. Another name of the Kulishki was “Kuchkovo Field at Neglinnaya” ([841], page 51). The prefix “NE” in the name of a river is a rare occurrence; the names of the two rivers may have become confused due to the former existence of a weir and a pond upon the Neglinnaya, right next to the Kremlin. This is how Sigismund Herberstein described the area in the XVI century: “the source of the Neglima (Neglinnaya) is lost in the marshes; there is a weir upon the river near the city, right next to the strongest citadel [the Kremlin – Auth.]; it forms a reservoir, fills the rows before the citadel ... and flows into the Moskva close nearby” ([314], page 15).



Fig. 6.10. The Church of St. Vladimir in the Orchards on top of the hill adjacent to the Kulikovo Field and the Kulishki in Moscow. The ambush of Vladimir Andreyevich, whose intervention had decided the whole outcome of the battle, was hiding among the trees on the southern slope of the hill. Photograph taken in 1995.

2.15. The ambush of Vladimir Andreyevich on the Kulikovo Field and the Vladimirskaya Church in Moscow

The outcome of the Kulikovo Battle was decided by the ambush party led by Prince Vladimir Andreyevich and his military commander Dmitriy Bobrok. The battle was won due to their participation; their engagement in military action marks a break point in the course of the battle, and is related in detail in the “Tale of the Battle with Mamai” ([635], pages 177-179). It would be natural to expect some memory of the ambush party to survive in the vicinity of the battlefield. Indeed, we find the famous church of “St. Vladimir in the Orchards” on one of the hills nearby the Kulishki in Moscow; it exists until the present day on Starosadskiy Lane, qv in fig. 6.10. This must be where the ambush party of Vladimir Andreyevich had stood – it is the southern slope of the hill; it had once been covered in thick vegetation, and there were orchards on this site subsequently. Hence the name Starosadskiy, or Old Orchard Lane, likewise the orchards in the name of the church.



Fig. 6.11. Foma Katsibey standing guard at River Chura near Mikhailov. Taken from [666], page 155 (80).

2.16. “River Chura at Mikhailov” next to the Kulikovo Field vs River Chura and the eight Mikhailovskiy Lanes in Moscow

Let us use the *Artefacts of the Kulikovo Cycle* ([631]), a collection of different reports concerned with the Battle of Kulikovo. The “Tale of Dmitriy Ivanovich, the Righteous Prince, and the Infamous Mamai, King of the Hellenes” ([631], pages 137-194) tells us about a warrior called Foma who had stood guard near River Chura at Mikhailovo. He had a vision from above and told the prince so: “the very same night a warrior called Foma, who had been renowned for his valiance, received orders from the Great Prince to stand guard against the perfidious foes at River Chura in Mikhailovo” ([631], pages 172-173). In fig. 6.11 we cite an ancient illustration to this passage taken from

the “Legend of the Kulikovo Battle” (the text and the miniatures are taken from the Litsevoy Svod of the XVI century, see [666]). River Chura can be seen in the bottom left miniature.

Other versions of the legend tell us the same; some of them mention Foma’s nicknames (Katsibey, Khabycheyev and Khetsibeyev – see [631], pages 217, 242 and 359).

Therefore, the army of Dmitriy Donskoy had stood near River Chura at Mikhailovo before the very battle. Is there a river with such a name in Moscow? The answer is in the positive; moreover, it exists until the present day under the very same name (this fact was pointed out to us by I. B. Menshagin). In fig. 6.12 one sees a fragment of a modern map of Moscow with River Chura indicated thereupon; it neighbours with the Danilovskiy Monastery near the Leninskiy Avenue, and flows through the Muslim cemetery that had once been known as the Tartar Cemetery ([143]). The name Chura is a very old one, and we find it on the earliest maps of Moscow. Nearby we see Nizhniye Kotly, a place that Dmitriy’s army had passed on its way towards the enemy.

And now to the most interesting fact – why does the “Legend” emphasise that the army had stood “near River Chura at Mikhailovo”? The river must have passed a village called Mikhailovo on its way, or some similarly-named place. Do we find one anywhere in the area that interests us? We do. A cursory glance at the map of Moscow in fig. 6.12 reveals a whole agglomeration of streets and lanes sharing the name of Mikhailovskiy right next to River Chura and the Muslim cemetery; eight Upper Mikhailovskiy Drives crossed by the Transverse Mikhailovskiy Drive. Finally, there is also the 1st and the 2nd Lower Mikhailovskiy Drive ([858], page 200). The latter aren’t indicated on the map in question, but one finds them in the *Streets of Moscow* reference book ([858]). We think that there had once been a village called Mikhailov or Mikhailovo in these parts. Moreover, Chura is a very short river, and the double reference to Chura and Mikhailovo makes perfect sense.

This agglomeration is the only one of this kind in Moscow. The reference book ([858]) mentions nothing of the kind anywhere else. We have therefore just discovered some excellent factual proof for our reconstruction.

Fig. 6.12. River Chura and its environs. We see Nizhniye Kotly right nearby. Taken from [551], map 60.



Fig. 6.13. A close-in of the map of Moscow with River Chura upon it. This is where the army of Dmitriy Donskoi had stood on the night before the Battle of Kulikovo. Taken from [551], map 60.

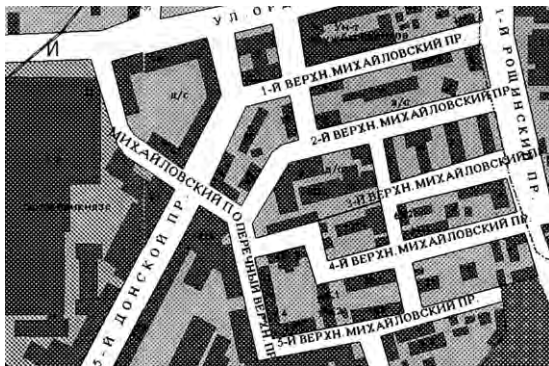


Fig. 6.14. Fragment of the map of Moscow where we can clearly see an agglomeration of five Mikhailovskiy Drives right next to Chura, with two more (adding up to a total of eight) aren't indicated on the map, but can be found in the reference book ([858], page 200). Therefore, this part of Moscow may well have been referred to as "Chura, at Mikhailov", which is what the chronicle is telling us. Taken from an electronic map of Moscow.



Fig. 6.15. River Chura in Moscow. Photographed upstream, facing the modern Leninskiy Avenue. The Muslim cemetery is on the right. Photograph taken by T. N. Fomenko in January 2001.



Fig. 6.16. River Chura in Moscow. We see large-scale construction works in progress, with excavators on the left. A motorway is being built here; the entire territory shall soon look differently. The river will either disappear, or have to run through pipes. We have managed to photograph the river in the last months of its existence. Photograph taken in January 2001.



Fig. 6.17. A view over River Chura from the left bank and the foot of a large hill. On its slopes we find the Muslim (formerly Tartar) cemetery. Photograph taken in January 2001.



Fig. 6.18. A view over the hill and the Muslim cemetery from the right bank of River Chura. According to the ancient miniature as reproduced above, Foma Katsibey stood guard before the Battle of Kulikovo not far from here. Photograph taken in January 2001.

What can historians tell us about Mikhailovo and River Chura in the Tula region? It turns out that they run into many complications, since there is neither a Chura nor a Mikhailovo anywhere near; this might be why certain historians propose to look for traces of a village called Chur Mikhailov instead of a river (which doesn't yield any results, either). They rather nebulously tell us that "according to K. V. Koudryashov's opinion, Chur Mikhailov had stood near the place where river Kochura flows into the Don, some 50 kilometres downstream, next to Nepryadva estuary" ([631], page 106). They also admit the following about the chronicle passage that suggests to search

for a village in lieu of a river: "the phrase is unclear due to errors and later misinterpretation of the text obscuring the meaning" ([631], pages 106 and 120).

We are of the opinion that venerable historians are simply looking in the wrong place.

2.17. River Sosna and the Brasheva (Borovitskaya) Road to the Kulikovo Field identified as the Sosenka River and the Old Borovskaya Road leading towards the centre of Moscow

The "Tale of Dmitriy Ivanovich, the Righteous Prince, and the Infamous Mamai, King of the Hellenes" ([631], pages 137-194) reports that Dmitriy Donskoi and Vladimir Andreyevich sent a small party of scouts to the region of River Sosna with orders to bring back a prisoner for interrogation. One of the versions calls the river Bystraya Sosna (see [631], page 147).

Dmitriy proceeded towards the Kulikovo Field, taking the Kotly route, while the army of Vladimir Andreyevich had approached the battlefield from another direction using the Brashev Way ([631], page 354). In another chronicle we read the following: "There was a great noise, loud like thunder, in the morning, when Prince Vladimir was crossing the Moskva on his way to Borovitz upon his gilded princely ferry" ([631], page 235). We see the chronicles refer to the same place under the names of Brashev and Borovitz; therefore, the Brashev Way is another way of the Borovitz Road.

Once again, we find both names characteristic for Muscovite toponymy – there is a river Sosenka (affectionate form of Sosna, literally "pine tree") at the South-Eastern outskirts of Moscow, right next to Village Sosenki, qv in fig. 6.19 and 6.20, right next to the circular motorway around Moscow. We also find the former Borovskaya Road in this area, known as the Borovskoye Motorway nowadays, qv in fig. 6.19. The names of the roads all but coincide; the names Borovskaya and Brasheva are also similar, bearing in mind the frequent flexion of Sh and S (Ts). The name Sosenki is highlighted in figs. 6.19 and 6.20; the Borovskoye Motorway can be seen in fig. 6.19, in the top left corner. Let us also recollect the Borovitskiye Gate of the Kremlin.

It becomes perfectly clear why the chronicle should

mention a party of scouts sent to River Sosna = Sosenka in the context of Prince Vladimir's movement via the Borovskaya Road – this road is indeed adjacent to the river Sosenka, qv in fig. 6.19.

A propos, the chronicle name of “Sosna” may also have another relation to the Battle of Kulikovo – there had once been a tract called “Pod Sosenkami”; or (“underneath the pine trees”); nowadays there is a Pod-sosenskiy Lane there. The following is known from the history of Moscow: “The Podsosenskiy Lane ... is located on the site of an old tract known as ‘Pod Sosenkami’” ([312:1], page 195). It is however unclear whether any river had ever existed anywhere in this vicinity.

According to our reconstruction, the army of Dmitriy Donskoi was moving in the following fashion (let us use the map called “Archaeological Artefacts from the Second Half of the XIII-XIV Century on the Territory of the Modern Moscow” as provided in [331], Volume 1, Annexes). Dmitriy's army proceeded towards Kotyol following the Ordynskaya Way, also known as Kolomenskaya Road, qv in the map (fig. 6.21). The troops of Vladimir Andreyevich took the Borovskaya = Borovitskaya Road past River Sosenka, qv in fig. 6.21. Both lead towards the Kulikovo Field in the centre of Moscow. The scouts must have been sent towards Sosenka in order to make sure that the chosen route concealed no hindrances. Vladimir Andreyevich would indeed have to cross the Moskva, as mentioned in the chronicle quoted above. Mamai's troops had stood to the left of the river, on the other bank.

What can the learned historians tell us about the river Sosna and the Brashev Road as mentioned in the chronicles? Once again, they run into many a problem. They suggest the river Bystraya Sosna, a tributary of the Don; however, they admit it themselves that this version contradicts other indications provided in the chronicle: “The ‘Tale’s’ author must have had a very vague idea of the route chosen by Mamai ... Therefore, the reference to the scouts sent to Bystraya Sosna, which is located a great deal further to the South than the Mecha, is erroneous” ([631], page 204).

As for the Brashev Way as mentioned in the chronicles, we learn of the following: “The reference to the troops setting forth from Kolomna and moving along the Brashev Way led by Vladimir of Serpukhov con-

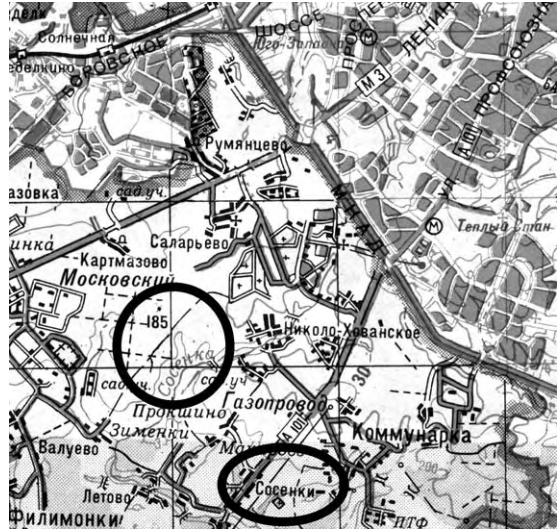


Fig. 6.19. Fragment of a map of Moscow and its environs. This is where we find River Sosenka, right next to the village of Sosenki. Nearby we see the Borovskoye Motorway, formerly the Old Borovskaya Road. They must be reflected in the chronicle as River Sosna and Brasheva (Borovitskaya) Road. Taken from [551], map 20.



Fig. 6.20. A close-in of a map of Moscow depicting the river Sosenka and the village of Sosenki. Taken from [551], map 20.

tradicts the information provided in other chronicles ... one finds it hard to discuss the authenticity of the source in question and the veracity of the claims made therein” ([631], page 209).

Let us reiterate – the search was conducted in the wrong place.

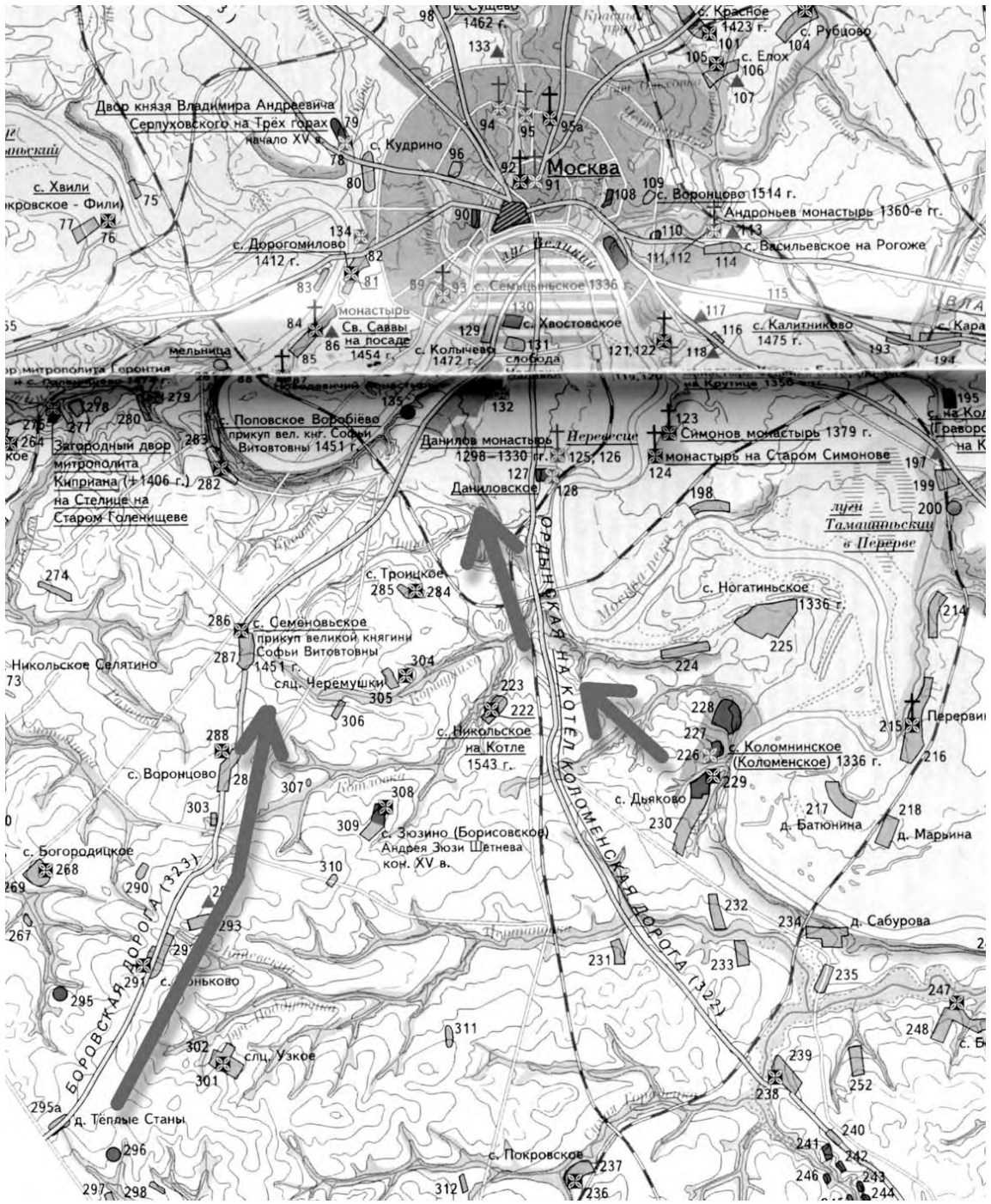


Fig. 6.21. Fragment of a map entitled “Archaeological Relics of the Second Half of the XIII – XVI Century In Moscow” reproduced in [331], Volume 1 (Appendix). The arrows correspond to the route of the armies of Dmitriy Donskoi and Vladimir Andreyevich (in accordance with our reconstruction).

We have therefore gone through all of the primary geographic names mentioned in the chronicles describing the Battle of Kulikovo. All of them were found in Moscow.

2.18. Yaroslav and Alexander in the description of the Kulikovo Battle

“The Tale of the Battle with Mamai” constantly refers to Yaroslav and Alexander, the famous warlords and the ancestors of Dmitriy Donskoi. However, no other famed predecessors of his are mentioned anywhere else in the chronicle, which is rather odd – two of the ancestors are mentioned all the time, whereas such famous figures as Vladimir Monomakh remain obscured by taciturnity. Modern historians presume that the characters in question can be identified as Yaroslav the Wise from the XI century and the great Alexander Nevskiy of the XII. One can naturally presume that the chronicler had been particularly fond of these two Great Prince, whose had lived 300 and 100 years before the events in question, respectively. Our hypothesis makes things a lot simpler – Yaroslav is a phantom duplicate of Ivan Kalita, the father of Dmitriy, whereas Alexander is a reflection of Simeon the Proud, Dmitriy’s brother and predecessor. The chronicle is therefore referring to Dmitriy’s immediate predecessors and not distant ancestral figures.

2.19. Who had fought whom upon the Kulikovo field?

Modern historians are trying to convince us that the two parties that had fought each other on the field of Kulikovo had been the Russians and the Tartars, and the former defeated the latter. The original sources appear to be of a different opinion – we shall cite their brief overview made by Gumilev. Let us first regard the “Tartar” army of Mamai.

It turns out that “the Tartars from the Volga had been reluctant to serve Mamai, and there were very few of them in his army” ([216], page 160). Mamai’s troops consisted of the Poles, the Genoese (or the Fryagi), the Yases and the Kasogs). Mamai had been financed by the Genoese, no less!

Now let us have a look at the ethnic compound of the Russian army. “Moscow ... demonstrated loyalty

to the union with the legitimate heirs of the Golden Horde’s khans – Tokhtamysh, who had been the ruler of the Tartars in Siberia and the Volga region” ([216], page 160).

It becomes perfectly clear that we learn of a civil war within the Horde. The Tartars from the Volga and Siberia serve in the Russian army and fight against the Crimeans, the Poles and the Genoese led by Mamai. The Russian troops “consisted of infantry and cavalry squadrons, as well as militiamen ... The cavalry ... consisted of the Tartars who were converted into Christianity, Lithuanians who had swapped sides and the Russians trained to ride as part of the Tartar cavalry formation” ([216], page 162). Mamai had received assistance from Jagiello, the Lithuanian prince, whereas Dmitriy is said to have been aided by Tokhtamysh and his army of Siberian Tartars.

The fact that Mamai’s troops are referred to as the Horde doesn’t surprise anyone these days; however, it turns out that the Russian army had also been known as the Horde – in the famous *Zadonshchina*, of all places: “Mamai, thou foul foe, why have you come to the Russian land? Now thou shall be crushed by the Horde from Zalesye” ([635], page 108). Let us remind the reader that the Vladimir and Suzdal Russia had once been known as the Land of Zalesye; thus, the Russian troops are explicitly referred to as the Horde in said chronicle, likewise their “Mongol and Tartar” counterparts, which is in perfect concurrence with our reconstruction.

A propos, the Russians and the Tartars look the same in the ancient Russian miniatures depicting the Battle of Kulikovo – the clothes, the armaments, hats, accessories etc – you can’t tell a “Russian” from a “Tartar” (see the miniatures from the XVI century *Litsevoy Svod*, for instance, as reproduced in [635]).

Therefore, even if we adhere to the traditional point of view, we cannot claim the Battle of Kulikovo to have been fought between the Russians and the Tartar invaders. Both are mixed to such an extent that you cannot really tell them apart. According to our hypothesis, the word Tartars referred to the cavalry and not an ethnic group, acting as a synonym of the term Cossacks. Apparently, it was introduced in lieu of the latter during subsequent tendentious editing.

Therefore, the Battle of Kulikovo had been fought between the Cossacks from Siberia and the Volga re-

gion led by Dmitriy Donskoi, and the Cossacks from Poland and Lithuania led by Mamai.

2.20. A brief digression and a comparison of the Russian and Tartar architecture

It is traditionally presumed that the Russian architecture differs from its Tartar counterpart to a great extent; however, one can simultaneously see the stunning similarities between the two. Let us cite just one example of many.

The Krutitskiy Tower still exists in Moscow as a relic of the Sarskaya and Podonskaya Eparchies: “This tower’s architectural shape makes it characteristic for the late XVII century; the tower one sees above the gates is embellished by ornaments; despite the fact that the tower is explicitly Russian shape-wise, particularly inasmuch as the windows are concerned, it leaves one with an impression of an Oriental building, resembling the enamelled walls of Persia and the minarets of Turkistan” (“Moskovskiy Letopisets”, [554], page 254). Our opponents might come up with the objection that the Mongolian invaders were forcing their Russian slaves to erect buildings in the Oriental fashion; however, we are of the opinion that several different styles had coexisted in Russian architecture up until the XVIII century, no less – one of them being what we would call Oriental today. The rigid allocation of individual styles to individual epochs only exists in the Scaligerian chronology; we see a very eclectic mixture of architectural styles in virtually every town and city nowadays – why should it have been radically different in the past?

3.

THE COMMUNAL GRAVE OF THE HEROES SLAIN IN THE BATTLE OF KULIKOVO IN THE OLD SIMONOV MONASTERY, MOSCOW

3.1. Where are the graves of the warriors who had fallen in the battle of Kulikovo?

According to the chronicles and the “Tale of the Battle with Mamai”, each party had suffered about 250 thousand casualties. This number is most likely to be a great exaggeration, since after the battle had ended “Prince Vassily had stood at Don for eight days, in-

specting the battlefield and separating the bodies of the Christians and the heathens ... the former were buried in hallowed ground, the latter thrown to the birds and the beasts” ([635], pages 186-187).

The readers accustomed to the Scaligerian and Millerian version of history shall most probably think that all of the above had taken place in the Tula region – upper Don, where the Battle of Kulikovo is presumed to have been fought nowadays.

However, it turns out that the Russian warriors who had died in the Battle of Kulikovo are buried in Moscow and not in Tula – in the Old Simonov Monastery! This is where the most famous heroes of the battle are buried – Russian warrior friars Peresvet and Oslabya, for instance (see [413] and [678]): “Peresvet and Oslabya had been buried in the Church of Our Lady’s Nativity ... the heroic monks that fell on the battlefield weren’t taken to the Troitskaya Friary, but rather buried at the walls of this church” ([678], page 136; see also [734]).

If we are to assume that the bodies of the heroes have indeed been taken from Tula to Moscow (and that’s some 300 kilometres), why couldn’t they have been taken to the Troitse-Sergiyeva Friary, which is relatively near? Also, Dmitriy had been burying the slain for 8 days; then his army started towards Moscow, which must have taken them a while. Could it be that the corpses of the heroes remained unburied for several weeks?

Since the battle had taken place on the Holy Feast of Our Lady’s Nativity, it is perfectly natural for a church of Our Lady’s Nativity to be erected at the battlefield. This is exactly what we see – this church is still part of the Simonov Monastery in Moscow (see [678], page 136), which was founded right after the Battle of Kulikovo.

According to our hypothesis, the Simonov Monastery was built right on the Kulikovo Field as a last resting place of all the Russian soldiers who had been killed here.

“The Simonov Monastery, founded in 1379, had been one of the most important outposts in Moscow’s line of defence. Most of its buildings were demolished in the beginning of the 1930’s [sic! – Auth.], when the Likhachyov Factory’s Palace of Culture was built here. The southern wall and three towers exist until the present day” ([554], page 295, comment 269). Now-

adays this monastery is located on the factory premises, although one can reach it via a long corridor.

Thus, the Millerian-Romanovian version does not dispute the fact that the Simonov monastery was found virtually simultaneously with the Battle of Kulikovo.

This monastery can be found on the bank of the Moskva, next to the Krasnokholmskaya Embankment that we mentioned earlier. Thus, all of the names and places that bear relation to the Battle of Kulikovo are concentrated in a single area of Moscow, whose boundaries are marked by the Church of All Saints built by Dmitriy to commemorate the battle, and the Simonov Monastery, where the slain soldiers had been buried. Chronicle reports begin to make more sense – the warriors that had died on the battlefield were buried closely nearby and not brought from the Tula region some 300 kilometres away.

One should also mention the following circumstance. It has taken us a great deal of effort in order to find a literary reference to the resting place of the heroes that died in the Battle of Kulikovo, one that one presumes to be famous – yet we haven't found a single mention of the place in any of the modern fundamental historical publications that we have had at our disposal. The present day historians appear to be strangely reluctant to touch this topic. Moreover, L. A. Belyaev, Head of the Muscovite Archaeology Sector at the RAS Institute of Archaeology, writes the following about the Old Simonov monastery: "There were no large-scale archaeological excavations conducted here. We only know of some perfunctory observations performed by B. L. Khvorostova during the reconstruction of the church in the 1980's. V. L. Yegorov, the researcher who studied the issue of where Peresvet and Osl'yabya had been buried, went so far as to presume the complete destruction of the refectory layer and the futility of further archaeological excavations [sic! – Auth.]" ([62], page 185).

It was only owing to a fortunate coincidence that we managed to find the information we were looking for in a book of 1806, no less, one that M. Pospelov referred to in his 1990 article in the "Moskva" magazine concerned with the scandalous refusal of the "Dynamo" factory to vacate the monastery buildings located on their premises. It was only after we had managed to visit the actual monastery that we found a

photocopy of a very rare book there ([734]), one that was published in 1870 and also deals with the issue of Peresvet's and Osl'yabya's final resting place. Both books (one dating from 1806 and the other from 1870) are concerned with the history of the Simonov Monastery specifically. Not a single fundamental work on history in general that we have at our possession contains any useful information; the same goes for the books written on the history of Moscow. N. M. Karamzin makes a very brief reference ([362], Commentary 82 to Volume 5, Chapter 1, page 31).

What could possibly be the problem here? Why do we find out nothing about the graves of the heroes who had fallen on the Kulikovo field? The answer appears obvious to us – this is due to the fact that the sepulchres in question have got nothing to do with the Tula region, where the Battle of Kulikovo had been relocated in order to make Moscow older than it really is, and have been in Moscow all the time. This is why historians prefer to circumnavigate this issue – anyone in their right mind shall instantly ask about whether the bodies of the deceased heroes had indeed been transported to Moscow from the Tula region, seeing as how the distance between the two is over 300 kilometres. If the burial ground is found in Moscow, the battle had been fought nearby as well; all of this is perfectly obvious. Let us reiterate that there were no signs of any warriors buried anywhere in the Tula region. Even if the number of the deceased was greatly exaggerated, which is likely to be the case, there should be lots of graves left after a battle as great, and some remnants of them should have survived until our day. This is indeed the case with Moscow, but not Tula.

However, it is easy enough to understand the position of the historians – according to their "theory" Moscow had already existed as a large city for quite some time when the Battle of Kulikovo took place; they are of the opinion that the Kulishki in Moscow had also been part of the city, and therefore an unlikely candidate for a battlefield.

According to our version, the epoch of the Kulikovo Battle had been the very dawn of Moscow, which was but a small settlement in those times. The Kulishki had still been a large field without any buildings. Dmitriy Donskoi started to fortify Moscow after the battle, or at the end of the XIV century, as the scribe

tells us: “Dmitriy Ivanovich, the Great Prince, had founded Moscow as a city of stone, and kept on making it ever greater” ([284], page 89).

3.2. The old Simonov Monastery presently. The discovery of an ancient communal grave in 1994

The present section relates the story of our visit to the Old Simonov monastery on 15 June 1994, which was undertaken in order to research the geographical circumstances of the Kulikovo Battle. It is perfectly natural that, having voiced the hypothesis about the battle in question taking place on the territory of the modern Moscow, we should want to visit the Simonov monastery personally, in order to verify our reconstruction empirically.

This visit yielded the most unexpected results, and we deem it apropos to relate them herein. First and foremost, let us mention the fact that in 1994 the Old Simonov monastery had still stood on the premises of the “Dynamo” factory, and could only be reached via a labyrinth of factory corridors, *qv* in figs. 6.22 and 6.23. The Church of Our Lady’s Nativity is surrounded by factory buildings, *qv* in fig. 6.24. It only became functional as a church several years ago, and had previously been used as a factory storage facility.

We knew that at least two of the most famous Kulikovo Battle heroes were buried here, namely, Peresvet and Oslabya. However, we were concerned with the issue of whether we could find a communal grave of the other warriors who had fallen in the battle. After all, if Moscow had been the battlefield and if Dmitriy had spent eight days burying the dead, there must be soldier graves close nearby.

We have barely approached the church when we say a huge wooden container that had already stood in a freshly made grave, ready to be buried (see figs. 6.25 and 6.26). When we asked about the identity of the persons buried, the priest who had attended the funeral and the workingmen who were performing the actual burial told us quite eagerly that the ground in the radius of some 100 metres from the church consists of virtually nothing else but human skulls and bones – the area might be even wider, but factory constructions make it impossible to tell. As we were told, a gigantic amount of bones was found in



Fig. 6.22. A long passage that leads to the Old Simonov Monastery through the premises of a factory. Photograph taken in 2000.



Fig. 6.23. Entrance to the Old Simonov Monastery at the end of the long passage, *qv* above. Photograph taken in 2000.



Fig. 6.24. The Church of Our Lady’s Nativity at the Old Simonov Monastery. Photograph taken in 2000.



Fig. 6.25. Old Simonov Monastery in 1994. A wooden box filled with skulls and bones that were unearthed during the construction of a single cellar next to the Church of Our Lady's Nativity at the Old Simonov Monastery. The ground around the church is virtually packed with skulls and bones dating to the epoch of the Kulikovo Battle. The remains are positioned randomly – some of the skeletons were even standing on their heads, according to the local workers. According to our reconstruction, this is a large communal grave of the warriors who fell at the nearby Field of Kulikovo (Kulishki in Moscow). The photograph was taken by the authors in 1994, before the box was buried near the West side of the church. There is a large bunch of flowers inside the box.



Fig. 6.26. Wooden box with human remains. The flowers were put in the box by the monks before the burial. Photograph taken in 1994.



Fig. 6.27. The lid of the box was lifted at our request. Photograph taken in 1994.

the ground at the very construction of the factory; these ancient remains were simply dug out and thrown away.

Recently, shortly before our arrival, a cellar was dug in the ground, some 10 metres away from the church. The construction site had been very small; however, several cubic metres of skulls and bones were found there, enough to fill the wooden container that we noticed as we entered the site. One of the workers was kind enough to open the lid of the container; it had indeed been filled with skulls and bones. We took a photograph, qv in fig. 6.27. The container was buried some 10 metres to the north of the church. The workers who had uncovered all of these bones reported some very noteworthy facts.

Firstly, the bones were in utter chaos – one of the skeletons had stood on its head! It is perfectly obvious that this wasn't a regular cemetery, but rather the site of a mass burial; the dead bodies were buried in large communal graves. Therefore, the construction of a single cellar resulted in several cubic metres of human skulls and bones unearthed.

Secondly, the workers were amazed by the fact that nearly all the skulls had possessed young and healthy



Fig. 6.28. A headstone from the Old Simonov Monastery. The ground around the Church of Our Lady's Nativity in Old Simonov was covered in such stones. According to our reconstruction, they marked the communal grave of the warriors killed in the Battle of Kulikovo. This is where Dmitriy Donskoi had been burying the dead for several days, as the chronicles are telling us. Photograph taken in 1994.

teeth; they emphasised this fact a few times. One gets the impression that all the persons buried had been young and healthy people – warriors and not feeble old men, in other words. What they found was a communal grave of soldiers slain in a battle.

Thirdly, apart from skulls and bones, the workers have found a number of headstones, all quite uniform and sans inscriptions, qv in fig. 6.28. All of them are decorated with the same ornament – a plaque in the middle with several stripes connected thereto – a straight one at the bottom, and two curved ones at the top. The ornament resembles a warrior's shield or the already familiar forked (or T-shaped) Christian cross

(see the table of crosses in CHRON1, Chapter 7:6.1 for further reference). The utter absence of inscriptions tells us about the communal nature of the graves – also, there are a lot more bones than there are headstones. There must have been several graves, each of them marked by a headstone of the same fashion; this fact should tell us that the burials were made simultaneously. Bear in mind that the cross on the headstones is forked, and looks very different from the crosses used by the Christian Church nowadays.

It is noteworthy that on a number of ancient coats of arms we find this forked cross next to a figure of an erect bear, which had once been the famed city emblem of Yaroslavl; see one such coat of arms from the Cathedral of St. Lorenz in Nuremberg in fig. 6.29.

A propos, another burial ground with similarly-marked headstones (bearing forked crosses) can be found in the ground floor of the Arkhangel'skiy Cathedral of the Moscow Kremlin, among the sepulchres of the Russian Czarinas. Those graves rank among the oldest ones found there, qv in fig. 6.30. However, it is possible that the T-shaped ornament found on the headstones is an ancient representation of the T-shaped Christian cross, similar to the one found on the embroidered attire that had belonged to Yelena of Walachia ([550], page 60).

Fourthly, when the Simonov burial grounds were unearthed, there were neither coffins, nor metallic objects, nor remnants of garments found; nothing remained but the bones. This implies that the graves are very old – wood, iron, copper and fabric decayed completely and turned to dust. This process takes centuries. The headstones also look manifestly different from the ones that the church has been using over the last couple of centuries. However, proving the great age of the graves appears needless, since the archaeologists that were summoned here already suggested a XIV century dating, which is the very century that the Battle of Kulikovo took place. However, as we were told in the monastery, the archaeologists instantly departed without showing an interest in the graves – the above-mentioned opinion of the archaeologists about the “futility of further archaeological excavations” in the Old Simonov monastery ([62], page 185). We consider all of this to be very suspicious.

We therefore learn of construction works conducted upon the last resting place of the Kulikovo Field heroes,



Fig. 6.29. The ancient crest in the Cathedral of St. Lorenz in Nuremberg. We see a forked cross and an erect figure of a bear; the latter represents the coat of arms of Yaroslav, or Novgorod the Great, according to our reconstruction. Photograph taken by A. T. Fomenko in June 2000.

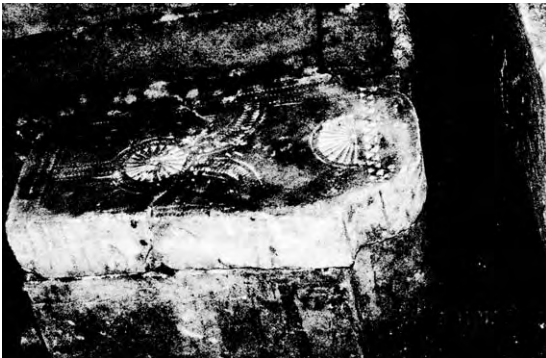


Fig. 6.30. Old sarcophagus from the basement of the Arkhangel'skiy Cathedral of the Muscovite Kremlin. It looks just like the headstone at Old Simonov. The photograph was taken in December 1997. This must be what the Russian sepulchres had looked like before the beginning of the XVII century, or the enthronement of the Romanovs, who had reformed the Russian burial rites in the first half of the XVII century. Historians and archaeologists refer to these graves as to "the graves of the sinners", making the latter term comprise all the Russians who lived in the epoch of the Great = "Mongolian" Empire. The origins of this bizarre terminology remain unknown to us. We are of the opinion that such tendentious choice of terms is de facto urging the scientists not to take such sepulchres seriously.



Fig. 6.31. Modern graves of Peresvet and Oslabya in the Church of Our Lady's Nativity at the Old Simonov Monastery in Moscow. Installed after 1985. Photograph taken in 2000.



Fig. 6.32. Old photograph of 1985 which reveals the condition of the Church of Our Lady's Nativity right after the departure of the factory authorities. This photograph can be seen on the billboard with information on the history of the church's reconstruction next to the entrance. The legend says "The final resting place of Peresvet and Oslabya, the heroes of the Kulikovo Battle. 1985." We made a copy of the photograph in 2000; what we see is a picture of utter devastation.



Fig. 6.33. The wall behind the altar of the Church of Our Lady's Nativity. One sees factory buildings behind the wall; the remains uncovered during construction works are buried next to the wall. Some of the graves are marked with crosses. The grave that we saw in 1994 is marked by a heavy stone and a small fir tree. Photograph taken in 2000.



Fig. 6.34. The cross behind the church altar with a piece of an old headstone next to it. Photograph taken in 2000.



Fig. 6.35. The cross behind the altar of the Church of Our Lady's Nativity. Photograph taken in 2000.



Fig. 6.36. Another cross behind the altar of the Church of Our Lady's Nativity. This is where the skulls and bones uncovered during the paving of the yard were buried in 1999. Photograph taken in 2000.

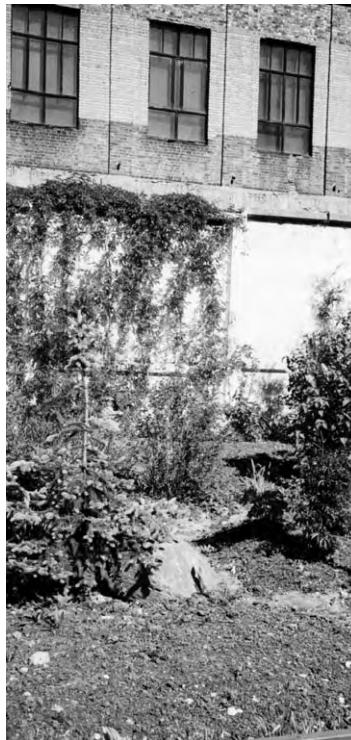


Fig. 6.37. The heavy stone upon the flowerbed that marks the place where the huge wooden box with the remains of the heroes slain in the Kulikovo Battle was buried in 1994. There is no cross here, for some reason. Photograph taken in 2000.



Fig. 6.38. The heavy stone upon the flowerbed that marks the place where the huge wooden box with the remains of the heroes slain in the Kulikovo Battle. The actual burial was filmed by the authors in 1994.

with cellars and manifolds built on this site. The remnants of the soldiers are discarded, or, at best, re-buried in communal containers with a Christian service.

One would think that historians could really perform a large body of work here – how can it possibly be true that there’s an ancient burial ground that still exists in the very centre of Moscow, and there wasn’t a single historian or archaeologist to ask the question about the identity of the dead that were buried here?

However, let us assume that historians know nothing about the communal graves of the warriors who had fallen at the Kulikovo Field that were found in the Simonov monastery; after all, it is but a hypothesis of ours for the time being. Yet these very historians know perfectly well that the remains of Peresvet and Oslyabya are buried in this church. One would think that their ancient headstones were still guarded with awe.

This is not the case. When one enters the church, one sees the new gravestones made a couple of years ago, qv in fig. 6.31. An old photograph hanging nearby (fig. 6.32) demonstrates this place the way it had been in 1985, which is when the church was vacated by the factory authorities – there isn’t so much as a trace of any grave at all. The ancient headstones must have been destroyed or relocated by then.

The real XIV headstone from the grave of Oslyabya and Peresvet as mentioned by N. M. Karamzin in [365], Volume 5, Chapter 1, comment 82, isn’t anywhere to be seen nowadays – it may still be part of the church masonry, as Karamzin suggests. However, no one knows anything about any old headstones nowadays – the one that interests us is most likely to have been taken outside and destroyed by paving breakers in the 1960’s during one of the *subbotniks* (Saturday collective labour meetings conducted by volunteers free of charge in the Soviet epoch). One of the workers who had participated in these *subbotniks* told us about them; he carried the stones out of the church personally. At any rate, we neither managed to locate the old headstone, nor to learn of what was written thereupon.

Moreover, the text of the inscription wasn’t found in any historical work, either. What could have been written there? How could it be that the barbaric order to destroy these priceless old stones with paving breakers was given in the 1960’s, cynically and in full awareness, when the ferocious anti-religious cam-

paign had already been way past its peak? They managed to survive the 20’s and the 30’s, after all.

Could the matter at hand be related to the very roots of Russian history and not just religion? As for the authors of the present book, the facts that we know lead us to the conclusion that the methodical destruction of certain ancient artefacts (the ones that could have helped us understand the real meaning of the Old Russian history) has been taking place in Russia for many years now, without any publicity and in the most despicable way possible.

In 2000 we visited the Old Simonov monastery once again; by that time, many other bones were unearthed from the ground around the church. These bones were buried once again next to the wall one finds behind the church altar, qv in fig. 6.33; there are two new crosses marking the graves, qv in figs. 6.34, 6.35 and 6.36. We managed to converse with the person who had personally mounted the cross shown in fig. 6.36 in 1999. One of the parishioners was paving the yard of the church; the layer of the ground that became removed in the process had equalled a mere 2 or 3 feet in thickness. Nevertheless, this shallow layer of ground had contained a multitude of human bones and even the remains of several skulls; the parishioner buried the bones in hallowed ground and put a cross on top of them. Apparently, the neighbouring cross that one sees in figs. 6.34 and 6.35 was mounted in a similar fashion. It is perfectly obvious that the ground around the Church of Our Lady’s nativity is filled with bones up to the shallowest layers; the old gravestones must have been right on top of them. After their removal, the bones lie right underneath our feet.

However, oddly enough, there is no cross over the spot where the gigantic container with skulls and bones was buried in 1994. This place is just marked by a large piece of rock and nothing else – neither plaques nor inscriptions (see figs. 6.37 and 6.38). The reasons for such secretiveness remain perfectly unclear to us. Why has there been no cross mounted on this site? The piece of rock and the flower bed are definitely serving some memorial purpose; however, if you don’t know that underneath one really finds a large container with skulls and bones exhumed from the collective grave of the heroes that had died at the Kulikovo Field, it is impossible to find it out by mere guesswork.

3.3. The location of the Rozhestveno village that Dmitriy Donskoi had granted to the Old Simonov monastery after the Battle of Kulikovo

The *History of the Church of Our Lady's Nativity in the Old Simonov, Moscow* ([734]) states explicitly that Dmitriy Donskoi granted the village of Rozhestveno to the church in question right after the battle; the village had stood at the actual Kulikovo Field:

“The Great Prince had granted the village of Rozhestveno to the Old Simonov monastery on the day of Our Lady's Nativity; it was located on the battlefield where the troops of Mamai had been crushed by Dmitriy's army” ([734], pages 7-8).

Historians are of the opinion that the Battle of Kulikovo had been fought in the Tula region. Doesn't it strike the reader as uncanny that a Muscovite church should be granted a village that had been some 320 away from Moscow? Apart from that, the Tula region had not been part of his principality, and belonged to other princes! Nothing of the sort has ever taken place in veritable Russian history.

This absurdity ceases to exist once we relocate the Battle of Kulikovo to Moscow, which is where one finds the Simonov monastery. The latter had possessed no lands in the Tula region for the last 200-300 years, according to the chronicles; however, it did possess the village of Simonova right next to it – the residence of “the monastery's workers – smiths, ironmongers, carpenters et al” ([734], pages 11-12). Everything becomes clear instantly.

3.4. The battle between Mamai and Tokhtamysh in 1380 as yet another reflection of the Kulikovo Battle of 1380

We are told that immediately after the Battle of Kulikovo, “Mamai, who had fled to his steppes, faced a new enemy: Tokhtamysh, the Khan of the Horde whose lands lay beyond River Yaik, a descendant of Batu-Khan. He sought to wrest the throne of the Volga Horde away from Mamai in order to salvage the heritage of Batu-Khan's descendants. Jagiello, the ally of Mamai ... had deserted the latter. Tokhtamysh put Mamai to rout on the banks of Kalka and proclaimed himself liege of the Volga Horde. Mamai had fled to

Kapha ... which is where he was killed by the Genoese” ([435], page 233).

We instantly mark the similarities between the descriptions of the two battles:

1) Both great battles take place in the same year – namely, 1380.

2) Both battles end with the defeat of the same military leader – Mamai.

3) One battle takes place at Kalki (KLK unvocalized), whereas the second is fought upon the Field of Kulikovo, which also transcribes as KLK without vocalizations.

We already pointed out the similarity between both names.

4) Both battles feature Mamai's Lithuanian ally who either deserts him or doesn't manage to come to his rescue in due time.

5) Mamai flees to Kapha after the battle with Tokhtamysh, and does the very same thing after the Battle of Kulikovo ([635], pages 108-109).

This is virtually all that we know about the defeat of Mamai at Kalki.

Our hypothesis is as follows:

The defeat of Mamai at Kalki is but another account of the Kulikovo Battle that wound up in certain chronicles in a condensed form, which is drastically different from the battle's detailed descriptions found in other chronicles.

This implies that Tokhtamysh-Khan can be identified as Dmitriy Donskoi, which is a very important fact, and one that concurs with our general reconstruction ideally – indeed, we already know that the chronicles call Tokhtamysh a descendant of Batu-Khan, whom we already identified as Ivan Kalita, the grandfather of Dmitriy Donskoi. The latter is therefore a bona fide descendant of Batu-Khan; the chronicles are correct.

4. THE BATTLE OF KULIKOVO AND OUR GEOGRAPHICAL RECONSTRUCTION THEREOF

The real geography and the general scheme of the Battle of Kulikovo in Moscow have been reconstructed by the authors to the best of their knowledge, qv in figs. 6.4 and 6.5.

5. APPARENTLY, MOSCOW WAS FOUNDED AROUND 1382.

The “Battle of Moscow” allegedly fought between the Russians and the Tartars in 1382 as yet another reflection of the Kulikovo Battle

Traditional history is of the opinion that Moscow was founded by Yuri Dolgoroukiy in 1147, since the first reference to a town by that name is dated to 1147 in Scaligerian-Millerian chronology. However, the Kremlin in Moscow was built under Dmitriy Donskoi, and none other, for the very first time – at the end of the XIV century, that is (see [284], pages 87-88). We have already identified Dmitriy Donskoi as Tokhtamysh-Khan. Two years later than the Battle of Kulikovo, in 1382, Tokhtamysh comes to Moscow together with his army and two Princes of Suzdal, no less. Moscow fell. Who defended it from Tokhtamysh? Dmitriy Donskoi? This is an impossibility, since the two are the same figure, which is why the Khan was accompanied by two princes of Suzdal. Indeed, we learn that shortly before the arrival of Tokhtamysh, Dmitriy had gone to Kostroma. We are of the opinion that Kostroma had been the residence of the Great Prince, and this is whence he came to Moscow, accompanied by his army. This is why he hadn't been in Moscow, which was defended by “Ostey, a Lithuanian prince” ([36], page 78).

This conquest of Moscow in 1382 marks the beginning of a new “Tartar” era, according to some chronicles ([759], page 25). The construction of the Kremlin and the real dominion of Dmitriy date back to this year, which also appears to mark the foundation of Moscow as a large fortified city. As we can see, the foundation of Moscow took place shortly after the Battle of Kulikovo, and right next to the battlefield at that.

Our reconstruction is also backed by the following legend.

In the XVI century, when the concept of Moscow as the Third Rome was being introduced, “it had been necessary to prove that the very foundation of Moscow resembles that of its sisters [the first two Romes, that is – Auth.] – it had also been marked by a large-scale bloodshed” ([284], page 50). The bloodshed in question is most likely a repercussion of the memory

that the city had been founded right next to a battlefield.

The chronicle report about Russians fighting against the Tartars in Moscow that we find at the distance of a mere two years from the Battle of Kulikovo might be yet another report of the same battle, albeit a more concise one. The scribes didn't manage to recognize the two as duplicates, and set them apart in time by a mere two years. A propos, the Battle of Kulikovo took place in early September, on the 8th, whereas the 1382 Battle of Moscow took place in late August, on the 26th ([36], pages 76 and 78).

Prince Dmitriy Donskoi won the Battle of Kulikovo, whereas the Battle of Moscow that dates to 1382 was won by Tokhtamysh-Khan, or the very same Dmitriy, according to our reconstruction.

Let us point out an interesting detail to demonstrate how historians alter history on the sly. It turns out that “M. N. Tikhomirov had considered certain chronicle episodes untrustworthy, and did not include them into his research – for instance, the version about the betrayal of the Great Prince Oleg Ivanovich of Ryazan, who had allegedly pointed out the convenient fords upon River Oka to Tokhtamysh ([841], page 59, comment 106). Our reconstruction makes this episode easily understandable – why wouldn't Oleg show the fords to his liege Dmitriy Donskoi, aka Tokhtamysh-Khan? No betrayal anywhere – what we see is an example of perfectly normal collaboration between the Russian princes of the Horde.

We must also say a few more words about Oleg of Ryazan – he is presumed to have been frightened by Mamai's troops right before the Battle of Kulikovo, and was begging the Russian princes to refrain from military actions against Mamai. This event is dated to 1380; Oleg all but became labelled a traitor and an ally of the “Tartars” ([635], pages 157-158).

A similar version of Oleg's betrayal is included in the 1382 legend about the “Battle of Moscow” – Oleg of Ryazan went to Tokhtamysh and “became his assistant in the conquest of Russia to the greater grief of all the Christians” ([635], page 191). Oleg becomes an ally of the “Tartars”. This is most likely to be the same legend that became duplicated due to a minor chronological error.

The battle of 1382 is described as very fierce – it

is reported that “Moscow had been crushed in the most horrendous fashion – there were 10.000 dead bodies buried” ([841], page 50).

Let us return to the issue of mass burials in Moscow that date from 1380 or 1382.

Tikhomirov reports the following about the battle of 1382: “there were lots of skulls and bones found in the side of the hill during excavations in the Kremlin, all of them buried in the most chaotic fashion [cf. the abovementioned chaotic burials in the Old Simonov monastery – Auth.]. In some places the amount of skulls obviously failed to correspond with the amount of bones; it is obvious that we have discovered a number of communal graves where parts of dismembered bodies had been buried in a disorderly fashion – most likely, the pits where the fallen defenders of Moscow were buried in 1382” ([841], page 50).

According to our hypothesis, this large communal burial ground on the territory of the Kremlin (another Red Hill?) is another group of communal graves where the Russian warriors of the Horde were buried, the ones who had fallen in the Battle of Kulikovo. The traditional dating of these graves (1382) virtually coincides with the year of the Kulikovo Battle (1380). The Kremlin burial ground is right next to a substantially more recent monument to Alexander II ([841], page 59, comment 107).

More communal graves with the remains of the Kulikovo heroes can be found in the Old Simonov monastery.

6. TOKHTA-KHAN AND THE MILITARY LEADER NOGAI AS DUPLICATES OF TOKHTAMYSH-KHAN AND THE WARLORD MAMAI

The centenarian chronological shift inherent in Russian history created a phantom duplicate of the Kulikovo Battle events known as the strife in the Horde, which is presumed to have taken place at the end of the XIII century – a conflict between Nogai and Tokhta. We already mentioned Nogai being the double of Mamai in our discussion of the 100-year shift that we found in the consensual chronology of Russian history.

7. THE CAPITAL OF DMITRIY DONSKOI = TOKHTAMYSH-KHAN AND ITS LOCATION BEFORE THE BATTLE OF KULIKOVO

Let us turn to ecclesiastical tradition. The end of the XIV century (which is the date of the Kulikovo Battle) is commonly associated with the famous ecclesiastical Purification Feast associated with the Vladimir Icon of the Blessed Virgin Mary. The Russian name of the feast is *sretenye*, and we still find a street named Sretenka in Moscow, which was named so to commemorate the arrival of this icon in these parts due to the presumed invasion of Timur-Khan, shortly after the Battle of Kulikovo.

Unfortunately, we have found no details pertaining to the origins of this feast, which had once been a very important Holy Day in the Orthodox calendar, in any of the old clerical texts that we have studied – in particular, there is no ecclesiastical canon to describe them. However, there is an old Russian ecclesiastical canon associated with the Fyodorovskaya Icon of the Blessed Virgin Mary, which is known a great deal less than its Vladimir counterpart. The events of Russian history related in this canon date from the same epoch – the very beginning of the XV century, the Battle of Kulikovo still a very recent memory. This canon is most likely to contain the answer to our question about the real location of Dmitriy’s capital.

The ecclesiastical canon tells us quite unequivocally that the capital of the Russian prince who had reigned in that period was in Kostroma: “How fair art thou, o great Kostroma City, and the entire land of Russia ...” (canon troparion); “... for mighty armaments against all foes have been bestowed upon thy city, Kostroma, and the entire land of Russia” (canon kathisma), qv in the ecclesiastical sources of the XVI–XVII century.

It is presumed that Dmitriy Donskoi had “escaped” to Kostroma shortly before the advent of Tokhtamysh; it becomes clear just why the chronicles refer to Kostroma – the city had been the capital of Czar Dmitriy, also known as Tokhtamysh-Khan, and this is where he had prepared his army for the march to Moscow. Kostroma is a large city and a close neighbour of Yaroslavl, or Novgorod the Great, as we are beginning

to realise. Vague recollections about Kostroma striving to become the capital of Russia still survive in history – its competitor had been Moscow. Kostroma had been the third largest city in Russia back then after Moscow and Yaroslavl ([438], page 97).

Our hypothesis is as follows: the city of Kostroma had been the residence of the Russian Czar, or Khan, at the end of the XIV – beginning of the XV century. Moscow had not been anything remotely resembling a capital, but rather a disputed territory where the princes of the Horde, or Russia, came to contend against one another (the word “*kalki*” stands for a special place for tournaments, or a battlefield). The construction of Moscow was instigated by Dmitriy Donskoi right after the Battle of Kulikovo; however, it had not been anything remotely resembling a capital back then, nor had it been known as Moscow before the XVI century, which is when the Russian capital was transferred there.

8.

ON THE HISTORY OF THE CHURCH OF OUR LADY'S NATIVITY, WHICH IS PART OF THE OLD SIMONOV MONASTERY

It is presumed that “the first wooden church was constructed here in 1370” ([13], #25). Later on that year, “the Simonov Monastery was founded on the site of the Church of Our Lady’s Nativity, which was later transferred to a new place, half a verst to the north, where it stands until this day” ([706]; see also [803], Volume 3, page 111). Thus, the Old Simonov monastery is nothing but the Church of Our Lady’s Nativity and the cemetery that surrounds it. We see that when a real monastery was being founded here, complete with walls, towers and utility buildings, the chosen construction site lay at some 2000 ft from the old church, which means that the old burial ground had been so big that it could not be made part of the monastery’s premises. The Simonov monastery as it was in the XVIII century can be seen in fig. 6.39; the drawing is accurate and clear – we checked this ourselves when we visited the Old and the New Simonov monasteries in 2000 and compared many of the old drawing’s details to the surviving constructions.

We see a white church in this XVIII century drawing, to the left of the monastery and underneath the

hill with the Krutitsy monastery. It is the Church of Our Lady’s Nativity in the Old Simonov; oddly enough, it differs from the modern church to a great extent (see fig. 6.24). In fig. 6.39 the church looks like a tall tower with a hipped roof; it has a superstructure topped by a small dome, qv in fig. 6.40. We see a long row of windows right underneath the roof, and a large semicircle altar wing with a dome of its own. This church looks drastically different nowadays (see fig. 6.24). As we can see, it has undergone a radical reconstruction – this is most likely to have happened in the XIX century and resulted in the destruction of all the inscriptions and the relics related to the Battle of Kulikovo. This destruction must have been the real reason for the “reconstruction” of the church of Our Lady’s Nativity in the XIX century.

We learn that “in 1870, a cast iron memorial was put up over the graves of Peresvet and Osl'yabya, which have been known to us since 1660. The following passage, written by a person who had frequently visited the church in the early XX century, is most edifying indeed: ‘... we have been to the Old Simonovo, where we looked at the church through a window and bowed to the sepulchre of Peresvet and Osl'yabya, which one can see through the window, meditating on the icon of St. Sophia above the altar ... on 23 June 1915, we have been to the Old Simonovo again, peering through the windows of the church and trying to see the sepulchre of Peresvet and Osl'yabya. Some youth engaged in conversation with us, probably, a son of some member of their clergy; he told us that the ground around the church was packed with human bones; whole skeletons were found’” ([306], issue 6, pages 311 and 319-320).

We see the sepulchre of Peresvet and Osl'yabya treated in an odd fashion – the visitors who wish to view them are forced to walk around the church peering into windows. It is also noteworthy that it has been “known to us since 1660”, qv above. Could this mean that the old headstones of Peresvet and Osl'yabya were destroyed in 1600? This must have been the case indeed, since the middle of the XVII century had been the epoch when the memory of the pre-Romanovian Great = “Mongolian” Russian Empire, also known as the Horde, was being destroyed, thoroughly and with great vim and vigour.

“After the temple had stopped functioning, the cast



Fig. 6.39. The Simonov Monastery in the XVIII century. Taken from [568], page 69. In the distance on the left we see the Monastery of Krutitsy (The Krutitsy Court).

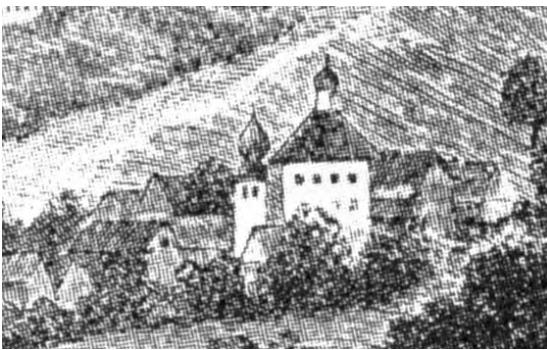


Fig. 6.40. A close-in of the above picture with the Church of Our Lady's Nativity at the Old Simonov Monastery. It had obviously looked different in the XVIII century – the church was rebuilt in the XIX century, and made much smaller at that. Taken from [568], page 69.

iron sepulchre was sold as scrap-iron for a total of 317 roubles and 25 kopeks” ([405], page 21). A drawing of the sepulchre in question can be seen in fig. 6.41.

“In 1978 the workers were telling that a foundation pit had been dug next to the church, and a great many ancestral skulls unearthed as a result (all of them were thrown away). The temple closed in 1928 ... it ended up part of factory premises, and reached an extremely decrepit state as a result. The bell-tower was destroyed, with nothing but the ground floor remaining, likewise the entire dome. Crude holes for windows and doors were cut in the walls. There was no access to the church – it could be observed from the Simonov Monastery that stands some 200 metres to the north, across the fence and next to the sports ground” ([803], Volume 3, page 112)

“It was only due to the uncompromising position of the community that the Church of Our Lady’s Nativity survived instead of having been replaced by a warehouse that the factory authorities had planned to build in its lieu; however, its bell-tower was demolished in 1932 ([406], #6, page 38).

“The tragedy of the church, which is a relic of paramount importance annexed by the “Dynamo” electric machine plant ... had first attracted public attention in the 1960’s. Pavel Korin, a merited artist, wrote the following in the “Komsomolskaya Pravda” newspaper: “There is another old wound that I just cannot keep silent about. There are great dates in our history, the mere thought of which ennobles one’s spirit. One of such dates is 1380 – the ‘great and even’ Kulikovo Field, where ‘there was a great battle, greater than all battles ever fought in Russia’, with ‘blood shed like rain falling from a heavy rain-cloud’ ... But how many people know the fact that Peresvet and Oslabya are buried in the Church of Our Lady’s Nativity in Moscow? Nowadays it stands on the premises of the “Dynamo” factory in Moscow ... the ancient hallowed ground is being excavated without any hesitation. The building is shattered by the roar of motors over the bones of the heroes, without so much as a memorial plaque in sight – is this all that their glory amounts to? Our nation has been a patriotic one since times immemorial; patriotism makes the state and the individual greater and nobler. Let us be more consistent and have zero tolerance for blasphemous desecration of national halidoms” ([803], Volume 3, page 113).

“However, the debates about the salvation of the church ceased in 1966, the same year as they started, to be resumed more than 10 years later, in 1979, when the 600th anniversary of the Kulikovo Battle was celebrated. Numerous discussions of the necessity to restore the monument of national glory were published in a variety of periodicals – the Ogonyok magazine, for instance ... the public address of Academician D. S. Likhachyov in the Pravda ... and many others. Since the factory authorities had refused to part with so much as a square foot of their territory, there was even a project of making an underground passage right to the church. However, the anniversary had passed by without a single plan becoming reality. Finally, the Moskovskaya Pravda published three articles about the Church of Our Lady’s Nativity at the

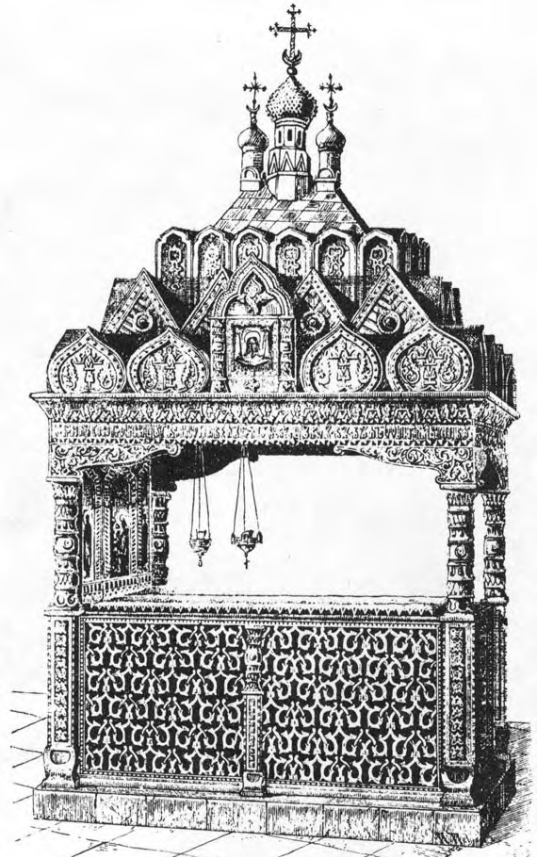


Fig. 6.41. Cast iron monument over the graves of Peresvet and Oslabya at the Old Simonov Monastery. Installed in 1870. Sold as scrap metal when the church was closed down in 1928. Taken from [568], page 76.

Old Simonov ... The motors were removed from the church; however, this had been the only thing implemented by 1984 – the restoration works had not yet begun” ([803], page 113).

9.
MAMAI THE TEMNIK IS ALSO KNOWN TO US
AS IVAN VELYAMINOV THE TYSYATSKIY.
Both titles correspond to the rank of army
commander, and translate as “leader of thousands”

The biography of Dmitriy Donskoi contains another victory episode where his main opponent is a military commander (“*tysyatskiy*” or “*temnik*” – both

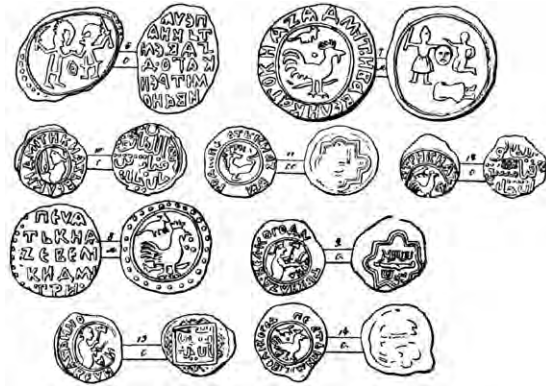


Fig. 6.42. The coins of Dmitriy Donskoi. Two coins in the top row commemorate the victory of Dmitriy Donskoi over Ivan Velyaminov, or Mamai, on the Field of Kulikovo (or Kuchkovo). One must pay attention to the fact that some of the coins combine Russian and Arabic lettering – apparently, Arabic had been one of the official languages used in the Russian Empire, or the Horde. This shouldn't surprise us – according to the amended chronology, the famous Arabic mediaeval conquest of the VII-VIII century is a reflection of the Great = “Mongolian”, or Russian, conquest of the XIV-XV century. Taken from [568], page 62.

Fig. 6.43. A drawn copy of the coin minted by Dmitriy Donskoi to commemorate the victory over the Russian warlord Ivan Velyaminov, or Mamai. Taken from [568], page 62.



Fig. 6.44. A drawn copy of another Dmitriy's coin, also minted to commemorate the victory over Ivan Velyaminov. In his left hand Dmitriy is holding an object that may either be the severed head of his enemy, or a shield fashioned in the manner of a human head. This might be an allusion to the famous “ancient” Greek legend of Perseus and the head of the terrifying Gorgon Medusa fastened to his shield. Could this “ancient” legend have first been told after the Battle of Kulikovo? Taken from [568], page 62.

titles translate as “leader of thousands”, see [782], Issue 1, page 16). We are referring to Dmitriy's victory over Ivan Velyaminov. Apparently, the rank of *tysyatskiy* had existed in Russia up until the reign of Dmitriy Donskoi; military commanders of that rank almost equalled the Great Princes in power and importance. According to A. Nechvolodov, “we have witnessed just how important a *tysyatskiy* had been – he had been the leader of all the common folk in the army. Apparently, Dmitriy had considered this rank an anachronism that provoked envy from the part of other boyars and also diminished the real power of the Great Prince. Therefore, after the death of the last *tysyatskiy*, Vassily Velyaminov, Dmitriy decided to abolish the rank altogether. However, Ivan, the son of Vassily, who had harboured plans to inherit his father's rank and title, took this as a mortal affront” ([578], Book 1, page 782).

The events unfurled in the following manner: Ivan Velyaminov betrayed Dmitriy and fled to Mamai in the Horde ([578], Book 1, page 782; see also [568], page 61). This event takes place in the alleged year 1374 (or 1375) and therefore precedes the 1380 Battle of Kulikovo by a few years. A war breaks out as a result. Around the same time that Velyaminov betrayed Dmitriy, Mamai betrays Mahomet-Khan and initiates preparations for the campaign against Dmitriy: “Mamai had removed Khan-Khan once he tired of ruling on behalf of the latter, proclaiming himself Khan ... in the summer of 1380 he had gathered an enormous army” ([578], Book 1, page 789). This date marks the beginning of Mamai's invasion, the Battle of Kulikovo being its apotheosis.

Our theory is very simple – the boyar Ivan Velyaminov, who had betrayed Dmitriy Donskoi, is the very same character as Mamai, who had rebelled against the Khan and claimed the title for himself. This betrayal had led to a military conflict of unprecedented scale and the violent Battle of Kulikovo. This reconstruction of ours is supported by Russian chronicles – Ivan Velyaminov, who had “come to the land of the Russians”, was captured and beheaded on the Kuchkovo Field: “Despite the fact that the turncoat had boasted a number of very distinguished relations, Dmitriy gave orders to execute him: the traitor was decapitated on the Kuchkovo field ... The chronicler reports that ... this execution had im-

pressed the public greatly ... even Dmitriy's mint reflected the memory of this event" ([568], page 61).

What do we come up with, one wonders? Dmitriy Donskoi, having just celebrated one of the greatest victories in Russian history, one that made him a world-famous military leader, commemorates an altogether different event with new coins, namely, the execution of Ivan Velyaminov, a traitor captured quite accidentally. However, a single glance at the coins reveals to us that the event in question resembles a battle to a much greater extent than it does an execution – both Dmitriy and his foe are engaged in combat, with swords in their hands (see figs. 6.42, 6.43 and 6.44). The artwork we see on these coins depicts a victory in a battle, one that was great enough to have made it onto Dmitriy's coins in the first place. The victory took place on the Kuchkovo field ([568], page 61), which is where Dmitriy Donskoi "beheaded" Ivan Velyaminov – none other than the Kulikovo Field, according to our reconstruction, where Mamai the *temnik* had been put to rout. A symbolic representation of the execution that is supposed to have followed the battle can be seen in the drawn copy of the coin in fig. 6.42 (top right).

On the other hand, the coins in figs. 6.42 and 6.44 lead us to several other questions; it is possible that Dmitriy is holding a shield with a human face depicted thereupon in his left hand. We see drawings of such shields in several ancient Russian illustration (in fig. 6.45, for instance, we see a miniature from the "Litsevoy Svod" with a battle scene; the prince on the left is holding a shield with a human head either affixed to it or drawn upon it, *qv* in fig. 6.46).

This brings us to the "ancient" Greek myth of Perseus, whose shield had been decorated with the head of the horrendous Gorgon. In *CHRON1* and *CHRON2* we demonstrate that the myth of Perseus and the Gorgon is in direct relation to Russian history, being a mere mythical reflection of the endeavours attributed to the real character known as St. George = Genghis-Khan, who had lived in the XIV century. The very name Gorgon might be a distorted version of the name "Georgiy" (see *CHRON5* for more on this topic).

The so-called Vorontsovo Field still exists as a part of Moscow, right next to the Kulishki; it is named after the boyar clan of Vorontsov-Velyaminov, the Russian military commanders ([803], Volume 2, page 388).



Fig. 6.45. A miniature from the Litsevoy Svod (second half of the XVI century). We see a battle scene; the Russian prince on the left is holding a shield with a human head fastened to it (cf. Perseus and Gorgon's head). Taken from [38], page 17.



Fig. 6.46. A close-in of the above miniature with the human head upon the shield of the Russian prince. Taken from [38], page 17.

The last one of them had been the very Mamai who had risen against Dmitriy Donskoi.

The book *Forty Times Forty* is telling us the following about the modern Vorontsovo Field Street: “In the XIV century there was a village here; it had belonged to the distinguished boyar clan of Vorontsov-Velyaminov; the last military commander-in-chief in the rank of *tytsyatskiy* had hailed from this clan. After his execution, the village became property of the Great Prince Dmitriy Donskoi, who had granted it to the Andronyev Monastery” ([803], Volume 2, page 388).

Thus, the Vorontsovo Field, or Mamai’s Field, had been granted to the Andronikov Monastery built to commemorate the victory over Mamai; we see an easy and logical explanation of distant events.

As a matter of fact, the very name Velyaminov (Velya-Min) may be a distorted form of Veliy Mamai, or Mamai the Great.

10. THE BATTLE OF KULIKOVO RECORDED IN THE FAMOUS BOOK OF MARCO POLO

Marco Polo’s oeuvre entitled *Le Livre des Merveilles*, or “Book of Wonders” ([510] and [1263] describes the “Mongolian” Empire in the epoch of its sixth Khan Khubilai, or Kublai ([510], page 111). Marco Polo had been his contemporary. Scaligerian history dates these events to the very end of the XIII century; however, according to our reconstruction, the epoch in question is the end of the XIV century. The sixth great Khan, or Czar of the Great = “Mongolian” Empire founded by Genghis-Khan = Georgiy Danilovich had been none other but the famous Great Prince Dmitriy Donskoi. Indeed – the first Khan was Georgiy Danilovich (Genghis-Khan), the second – Ivan Kalita = Caliph (Batu-Khan), the third – Simeon the Proud, the fourth – Ivan the Red, the fifth – Dmitriy of Suzdal and the sixth – Dmitriy Donskoi, qv in the table above.

One should expect Marco Polo to describe the Battle of Kulikovo as the most famous event of Dmitriy’s epoch and the most important battle of the Middle Ages. This expectation of ours is indeed met, and very spectacularly so – Marco Polo gives a long and involved rendition of this battle, dedicating a whole

four chapters (77-80) to its description ([510], pages 110-117).

Marco Polo uses the name Nayan or Nayam for referring to Mamai (the version depends on the translation; see [510] and [1263]). Khubilai-Khan as mentioned by Marco Polo identifies as Dmitriy Donskoi, whereas Nayam-Khan is the same historical personality as Mamai from the Russian chronicles. Bear in mind that the sounds M and N were often confused for each other, especially in the Western European texts, where they were transcribed as all but the same symbol, namely, a tilde over the previous vowel, qv in CHRON5. Jagiello, or Jagailo, the Lithuanian Prince, is called King Kaidu. Likewise the Russian chroniclers, Marco Polo reports that Kaidu-Khan (Jagiello) hadn’t managed to approach the battlefield fast enough.

According to Marco Polo, the war began with the disobedience from the part of the great Khan’s uncle Nayam (Mamai), who “decided to disdain the authority of the Great Khan [Donskoi], and to wrest the entire state away from him, should he prove lucky. Nayan [Mamai] had sent envoys to Kaidu [Jagiello] – another mighty ruler and a nephew of the Great Khan ... Nayam [Mamai] ordered him to approach the Great Khan [Donskoi] from one direction, whereas he himself would approach from another in order to seize the lands and the governorship. Kaidu [Jagiello] agreed to it and promised to come accompanied by a hundred thousand cavalymen ... the two princes [Mamai and Jagiello] began their preparations for the campaign against the Great Khan, and gathered a great many soldiers, infantry and cavalry.

The Great Khan [Donskoi] found out; he didn’t act surprised, but started ... with the preparation of his own army, saying that if he failed to execute these traitors and mutineers ... he would need no crown or governorship. The Great Khan [Donskoi] prepared his troops in some 10 or 12 days, without anyone but his council knowing about it. He gathered 360 thousand cavalymen and 100 thousand infantrymen; the troops that came to his call had been the ones located the closest, hence their small number. He had many other warriors, but they were far away, conquering distant corners of the world, and so he would not be able to make them come at his beckon ... the Great Khan had set forth with his horde of warriors,

and in some 20 days he came to the plain where Nayam [Mamai] had stood with his army, 400 thousand cavalymen all in all. The Great Khan [Donskoi] arrived early in the morning; the enemy knew nothing, since the Great Khan [Donskoi] had blocked every road and seized every passer-by, therefore the enemy had not expected his arrival. Their arrival came as great surprise to Nayam [Mamai], who had lain in his tent with his dearly adored wife" ([510], pages 111-113).

In fig. 6.47 we see an old miniature from Marco Polo's book, which depicts the battle between Nayam and the Great Khan. In the close-in (fig. 6.48) one sees Nayam-Khan (Mamai) and his wife surrounded by troops, whereas the fragment in fig. 6.49 portrays the Great Khan (Dmitriy Donskoi) attacking the troops of Nayam = Mamai. A propos, all the faces, including those of Nayam-Khan (Mamai) and his wife, are typically Caucasian, qv in fig. 6.48.

Let us point out that the old miniature from fig. 6.49 emphasises the young age of the Great Khan, which is just as it should be, since he had been a young man at the time of the Kulikovo Battle. Both the miniature and Marco Polo's text emphasise the personal participation of the Great Khan (Donskoi) in the battle. By the way, in the miniature we see him mounted, with a red harness on his horse and a royal trefoil crown of gold upon his head: "This time the Great Khan [Donskoi] ... went to the battle personally; he sent his sons and his princes to other battles, but this time he wanted to take part in military action personally" ([510], page 117). Russian chronicles also emphasise actual participation of Dmitriy Donskoi in the Battle of Kulikovo.

"At the crack of dawn, the Great Khan [Donskoi] appeared at the hill near the valley, while Nayan [Mamai] had sat in his tent, quite sure that no one could possibly attack him ... The Great Khan stood on a high place, with his banner flying high ... Nayan [Mamai] and his army saw the army of the Great Khan, and there was a great panic; everyone ran to arms, trying to get armed and stand in formation. Both parties stood prepared for battle; there was a great noise of many horns and other instruments, and a loud battle hymn was heard. Tartars have this custom of waiting for the warlord's drum to sound before they engage in combat ... Both armies stood ready now;



Fig. 6.47. The beginning of the battle between Kubilai-Khan (Kubla-Khan) and Nayan-Khan (or Nayam). Ancient miniature from Marco Polo's book. Taken from [1263], folio 34, page 82.



Fig. 6.48. A close-in of a fragment of the above miniature. Nayan, or Nayan is resting with his wife before the battle. Both of them have royal golden trefoil crowns on their heads.

the Great Khan [Donskoi] started beating his drums, and the soldiers were quick to gallop towards each other with bows, swords, maces and pikes wielded and ready for battle, whilst the infantrymen charged forth armed with crossbows and other weapons ... A fierce and most violent battle commenced, with arrows falling down like rain. Dead horses and horse-



Fig. 6.49. A close-in of a fragment of the miniature from Marco Polo's book. Kublah-Khan attacks Nayan-Khan. Taken from [1263], folio 34, page 82.

men were falling to the ground; the great noise of the battle was louder than thunder.

Let it be known that Nayan [Mamai] had been baptised a Christian, and he had a Christian cross upon his banners ... there has hardly ever been a battle this fierce; one doesn't even see armies this great nowadays, especially with so many cavalymen about. A tremendous number of people from both parties were killed; the battle had raged on until noon, and the Great Khan [Donskoi] defeated his enemy in the end.

Nayan [Mamai] and his remaining soldiers saw that they could not resist anymore and fled ... Nayan [Mamai] was captured, and his army surrendered to the Great Khan [Donskoi].

The Great Khan [Donskoi] learnt that Nayan [Mamai] had been taken captive, and ordered to have him executed ... after this victory, the Great Khan [Donskoi] returned to his capital in Kanbaluk ... Kaidu, the other Czar [Jagiello] found out about the defeat and the execution of Nayan [Mamai], and de-

cidied to refrain from battle, fearing that a similar fate might befall him" ([510], pages 113-117).

This description of Marco Polo is in perfect concurrence with the focal points of the Kulikovo Battle as related in the Russian chronicles, which say that Mamai had indeed made arrangements with Jagiello for both of them to attack Dmitriy Donskoi simultaneously; however, they had not managed to unite forces, since Dmitriy took Mamai by surprise, having attacked him a day earlier than Jagiello could join in.

The battle of Kulikovo had indeed lasted from morning till noon, which is exactly what Marco Polo tells us above. According to the Russian chronicles, the battle had started in the third hour of the day counting from dawn, and ended with the ninth hour ([635], pages 120-125). If we convert this into astronomical time, we can say that the battle began around 8 AM and ended around 2 PM.

Russian chronicles report that Jagiello turned and fled as soon as the news of Mamai's defeat had reached him ([635], pages 126-127). Marco Polo reports a similar situation – Kaidu learns of Nayan's defeat and refrains from battle in fear ([510], page 117). Also, the names Jagiello (or Yagailo) and Kaidu contain the root Gai (Kai).

Marco Polo also mentions an interesting and important detail that didn't make its way into any "ancient" Russian chronicle edited by the Romanovs, namely, the fact that Nayan-Khan (Mamai) had been Christian and that there was a cross on his banner ([510], page 116). We already mentioned the fact that



Fig. 6.50. A portrait of Kubilai-Khan from a Chinese engraving. This is how the Chinese artist drew Dmitriy Donskoi, believing him to be a Mongol born somewhere near the borders of China. Taken from [510], page 120.

the name Mamai (or Mamiy) is a Christian name, and can be found in the church calendar.

Let us conclude with a rather curious portrait of Khubilai (or Dmitriy) allegedly drawn in China (fig. 6.50). The Chinese artists had lived a great deal later than the events they were supposed to illustrate. We see Dmitriy look like a typical Mongol, in the modern sense of the word; it is quite natural that historians should consider this portrait to be the most veracious of all.

11. OTHER PLACES IN MOSCOW RELATED TO THE BATTLE OF KULIKOVO IN ONE WAY OR ANOTHER

11.1. Seven churches on the Kulikovo Field, or the Kulishki in Moscow

Nowadays there are seven old churches in the area of Kulishki (or upon the Kulikovo Field, according to our reconstruction). Some of them have undergone significant metamorphoses. It appears that the memory of the Kulikovo Battle and Dmitriy Donskoi lives on in the names of the churches and their history. There is even a cross at one end of the field – a monument to Dmitriy Donskoi. We find it right where we expect it to be (see fig. 6.51). More details will be provided below.

The disposition of the “Kulikovo” churches is very eloquent by itself – they surround the perimeter of the Kulikovo Field, qv in fig. 6.5. Some of them were founded by Dmitriy Donskoi himself. Let us provide a list of these churches.

1) The Church of All Saints at Kulishki, located on the square that had once been called Varvorskaya, then Nogina Square, and Slavyanskaya Square starting with 1992. It is the corner of Slavyanskiy Drive and Solyanskiy Drive ([803], Volume 2, pages 156-159). The name Kulishki survived in the name of the church: “It had initially been built under the Great Prince Dimitriy Ioannovich Donskoi in memory of the Orthodox warriors who died on 8 September, 1380, in the Battle of Kulikovo. A reconstruction was performed in 1687; the latest substantial renovation works took place in 1845. The belfry dates from the XVII century” ([803], Volume 2, page 156).



Fig. 6.51. A monument to Dmitriy Donskoi at the foot of the Taganskiy Hill (Red Hill), which is adjacent to the Kulishki in Moscow, or the Kulikovo Field. Could this be the place where the wounded Dmitriy Donskoi was found after the battle? The modern sculptor may have been unaware of how well the place was chosen – some vague memory of the Kulikovo Battle may still be alive in Moscow.

During our visit to the Andronikov monastery on 21 May 2000, the monastery clergy told us that many of the warriors who had been killed in the Battle of Kulikovo are buried next to the Church of All Saints at Kulishki. We haven’t managed to find any documentary proof of this fact; however, there are a few indirect indications to confirm it. Firstly, the church was specifically erected in memory of the warriors who died in the Battle of Kulikovo ([803], Volume 2, page 156). Secondly, it is known that “the ground floor of the church had originally served as a burial-vault. Graves of the XV-XVI century have been found in the



Fig. 6.52. The Kulikovo Field at the junction of Moskva and Yaouza as seen from the Taganskiy Hill, or the position of Mamai's army. Photograph taken in 1995. A large part of the Kulikovo field remains void of constructions to date; we see a square and a military obelisk. Moreover, according to the old maps of Moscow, this part of the Kulikovo field has never been built over.

conch ... in the 1620's and the 1630's the dead were buried underneath the gallery floors, which is where a number of white headstones has been found, the very kind that was used in that epoch ... 'Fragments of the initial wooden church dating from the times of Dmitriy Donskoi were found at the depth of 5 metres during the reconstruction that started in 1976. The lower section of the stone church is 3 metres underground or deeper'" ([803], Volume 2, page 158).

The very fact that there is an old necropolis here, one that was founded simultaneously with the construction of the church in the XIV century, confirms the theory that the warriors killed in the Battle of Kulikovo might be buried here – this would be perfectly natural, seeing as how the church of All Saints at Kulishki is the most famous church related to the Battle of Kulikovo.

It is reported that the original necropolis lays buried some five metres underground or even more – it would be extremely interesting to organise archaeological excavations here.

2) The Church of Kosmas and Damian at Shubin – in former Kosmodemyanskiy Lane; currently 2, Stoleshnikov Lane (see #14 in [803], Volume 2): "The Church of Kosmas and Damian at Shubin, which had already existed in the first part of the XIV century, and the fact that the lane in question was known as Shubin

Lane in the XVIII century, lead us to the hypothesis that the lane had also existed in the XIV century, and that it had been the court of the nobleman Ioakin Shuba, who had put his validating signature on the testament of Dmitriy Donskoi" (quotation given in accordance with [824], page 226).

Therefore, there is an indirect connexion between the church and the name of Dmitriy Donskoi – at the very least, it is presumed to have been founded during his reign.

3) The Church of the Three Saints (Basil the Great, Gregory the Divine and John Chrysostom at Kulishki, next to the Khitrov Market (see # 25 in [803], Volume 2). "It is possible that the church (known as the Church of St. Frol and St. Lavr back in the day) had existed since 1367 as the Church of the Three Saints. Known since 1406" (quotation given in accordance with [13], #22).

4) The Church of Peter and Paul at Kulishki, next to the Yaouzskiye Gate. 4, Petropavlovskiy Lane, see [803], Volume 2, page 95. The word "Kulishki" is present in the name of the church.

5) The Church of the Life-Giving Trinity at Khokhlovka or Stariye Sady. 12, Khokhlovskiy Lane. Presumed to have been known since the XVII century; the name of this church also used to contain the word "Kulishki". We learn of the following: "the oldest churches have all got the formula 'at Kulishki' as part of their name: the Church of Peter and Paul, the Church of the Three Saints, the Church of Our Lady's Nativity, the Church of All Saints ... and the Church of the Trinity" ([803], Volume 2, page 146).

6) The Crossroads Church of Our Lady's Nativity at Kulishki, 5, Solyanka Street, corner of 2, Podkolkolnny Lane ([803], Volume 2, page 153). The word "Kulishki" is also part of the church's name.

7) The Church of Kir and Ioann at Kulishki, 4, Solyanka Street. The church is presumed to have been known since 1625 ([803], Volume 2, page 268). The word Kulishki is present in the name of the church.

Apart from the abovementioned seven churches, one must also point out the Church of St. Vladimir the Prince at Stariye Sady, 9, Starosadskiy Lane, corner of Khokhlovskiy Lane. The site of the church in question is mentioned in the testament of Vassily I, the son of Dmitriy Donskoi, dating from 1423. It is known that "in the early XV century the 'New Court' of Vassily

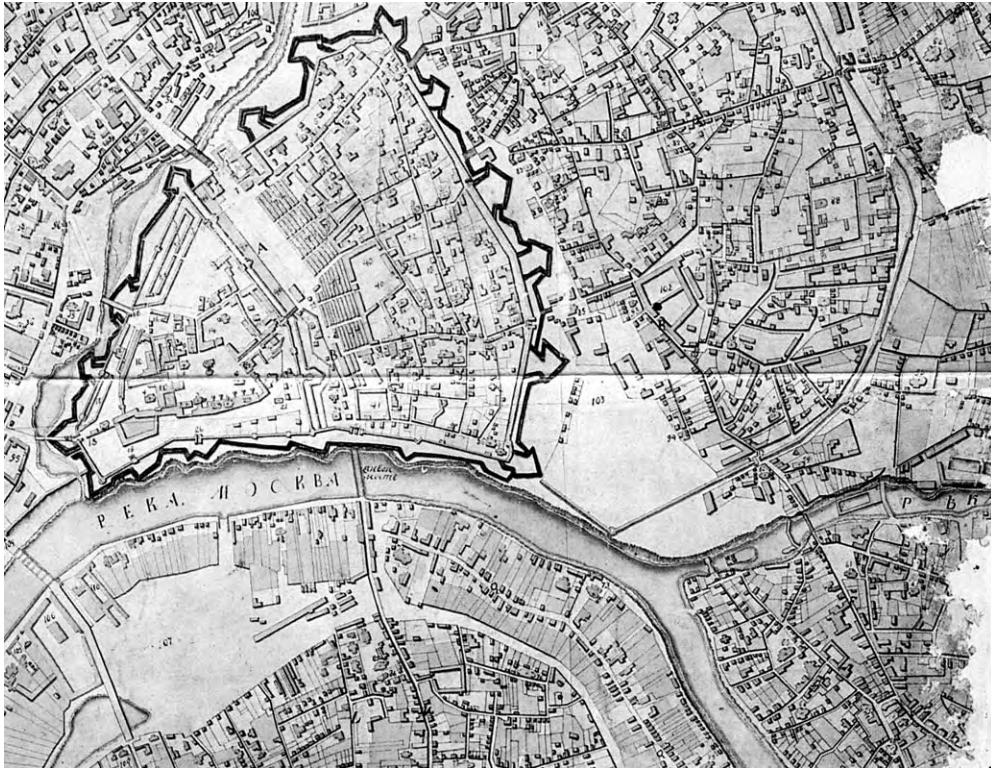


Fig. 6.53. A fragment of a plan of Moscow dating from 1767, which makes it obvious that Kulishki in Moscow, or the Kulikovo Field, have never been built over. Taken from [626].

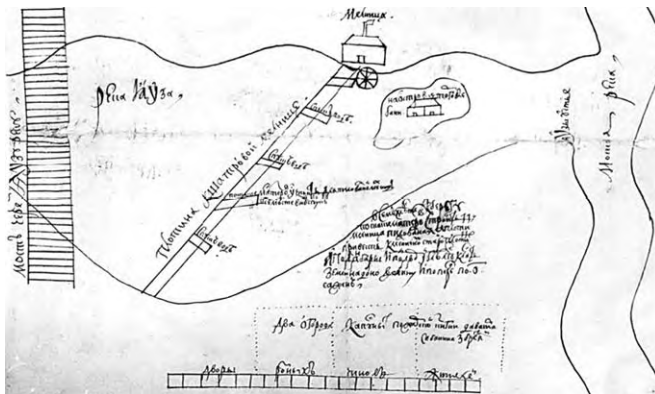


Fig. 6.53a. Old plan of the estuary of Yaouza, a river in Moscow (dates from around 1670). We see that the right bank of the river, which is where our reconstruction locates the Kulikovo Field, is still free from constructions of any kind. It turns out that in the XVII century this land was used for nothing but horticulture. Archive of Ancient Acts (RSAAA), Fund 210, Belgorod, item 1722, page 240. Fund of Razryadnyy Prikaz, a royal military institution. The photograph was given to us in 2001 by Professor V. S. Kousov, MSU, Department of Geography.

Fig. 6.53b. A close-in of a fragment of the 1670 plan reproduced in fig. 6.53a; the plan tells us explicitly that the area in question was used for horticultural purposes.



(his summer residence), the church being part of its ensemble” ([803], Volume 2, pages 141-142).

Another church related to Dmitriy Donskoi had once stood at Lubyanka, right next to Kulishki – the Grebnyovskaya Church of the Blessed Virgin Mary on the Lubyanskaya Square (corner of Serov Drive, qv in [803], Volume 2, page 253): “Alexandrovskiy suggests that ... the Grebnyovskaya Church was constructed to house the Grebnyovskaya Icon of the Blessed Virgin Mary, which had been brought from the Kremlin Cathedral, by Vassily III – an edifice that was built in stone from the very start. According to oral tradition, the icon was brought to Dmitriy Donskoi in 1380 by the Cossacks from the region of River Chara, which flows into the Don estuary” ([803], Volume 2, page 253).

Apart from that, there is the Church of Our Lady’s Nativity in Moscow, which is part of the Kremlin ensemble nowadays. It is said to have been built by Great Princess Yevdokiya, the wife of Dmitriy Donskoi, in memory of the Kulikovo Battle. V. V. Nazarevskiy tells us the following about this church: “The Church of Our Lady’s Nativity, which we find inside the Kremlin citadel, has been built by the Great Princess Yevdokiya in memory of the Kulikovo Battle, which took place on 8 September, the Day of Our Lady’s Nativity in the ecclesiastical calendar” ([568], page 70).

We can see how the Kulishki in Moscow and the adjacent areas still preserve the memory of the Great Prince Dmitriy Donskoi. This doesn’t seem too reasonable from the Scaligerian point of view – many Great Princes had reigned in Moscow, and the fact that it is his name that we encounter the most often requires an explanation. We are of the opinion that this question is answered exhaustively by our reconstruction – Moscow is a city founded at the very battlefield where Dmitriy’s army crushed the enemy in the Battle of Kulikovo. The fact that the memory of Dmitriy Donskoi is still preserved in the toponym of Moscow is a logical consequence of the above.

As a matter of fact, one should also pay attention to the fact that the Kulikovo Field, or the Kulishki in Moscow, still remains free from buildings and constructions to a large extent, qv in fig. 6.52; the only buildings one finds here today are former barracks, still occupied by the military (the Ministry of Defence for the most part).

Could this tradition date from the epoch of Dmitriy Donskoi and the Battle of Kulikovo?

According to the maps of Moscow that date to the XVIII century, there were no buildings anywhere near the Kulishki (see fig. 6.53, for instance; it is an old map taken from [626]).

Furthermore, one can see an old plan in fig. 6.53a (dating from circa 6.53a), where the absence of buildings on the right coast of river Yaouza is visible perfectly well – there are farmlands all around, qv in the close-in of the plan (fig. 6.53b). This unique photograph came to our attention courtesy of Professor V. S. Koussov, MSU, Department of Geography.

11.2. Mass burials at Kulishki in the centre of Moscow

In 1999 we received a very interesting letter, a fragment of which is cited below. It was sent to us by I. I. Kourennoi, a captain of the Space Forces and an engineer of the Peter the Great Military Engineering Academy. He reports the following:

“I am currently researching the mass burials at Kulishki. The matter is that the former Dzerzhinsky Academy, known as the Peter the Great Academy nowadays, is virtually built upon a foundation of bones, and quite literally so. Back in my cadet days (around 1992-1993) I was helping to stop a leak in one of the Academy’s basements. When we got to the basements, we saw soldiers who were shovelling away the bones in great loads. Our academic historian told us that those were nothing compared to the amount of bones unearthed during the construction of the Academy’s recreation grounds (two tennis-courts, a football pitch, and a number of basketball and volleyball playing-fields); they can be seen from the side of the Kitayskiy Drive next to Hotel Rossiya. The Academy occupies a gigantic XVIII century building; one of the building’s sides faces the Moskva River, another runs parallel to the Kitaygorodskaya Wall, the third faces the Kulishki (Solyanka Street), and the fourth, the high-riser upon the confluence of the Yaouza and the Moskva. These tremendous amounts of bones came to mind as I was reading the story of your take on the battle between the Russian troops and Mamai in Moscow. The bones in questions are presumed to have been buried there after the war of 1812,

since there had been a French hospital in our building (one of the few stone edifices that was fortunate to survive the great fire). This may be true; however, seeing how there were no significant battles around Moscow in 1812, and no one has managed to find any monuments or inscriptions that would identify the dead in question as French soldiers brought here after other battles of the war with France, as well as my own memories of people mentioning fragments of weapons obviously dating to an earlier epoch found on this site, I believe it would be worthy to check the relics for compliance with your version”.

We believe this research would be of the greatest interest indeed.

11.3. The Andronikov Monastery and the Battle of Kulikovo

The famous Spaso-Andronikov Monastery, one of the oldest monasteries in Moscow, is situated right next to the Kulishki – it stands atop the steep bank of the Yaouza, on the left of the Taganskaya Square = Krasniy Kholm (The Red Hill) as seen from the Kulishki, qv in figs. 6.54 and 6.55. These places are most likely to have some relation to the Battle of Kulikovo as well, which must be why the Andronikov Monastery had been founded there in the first place. The construction and the decoration of the Spasskiy Cathedral, which is part of the monastery, are reported to have been carried out in 1390-1427 (see [569], pages 1-2). In other words, the stone cathedral was constructed right after the Battle of Kulikovo, which dates to 1380. There is indeed some memory of the fact that the monastery was founded to commemorate the battle. The cathedral only assumed its modern shape in the XIX century, when it was reconstructed after the Napoleonic invasion ([556] and [805], see fig. 6.56). Apparently, “in the XII-XIX century the cathedral was disfigured by reconstructions, which also resulted in the destruction of the old frescoes. The dome fell in during the fire of 1812, and the cathedral had undergone a radical reconstruction” ([805]). It turns out that there aren’t even any drawings of the cathedral as it had been before the reconstruction. Historians tell us that “no knowledge of the cathedral’s original appearance survived” ([556]). The XX century “restoration” of the cathedral was based upon



Fig. 6.54. Andronyev (or Andronikov) Monastery in the XVIII century. Taken from [568], page 71.



Fig. 6.55. General view of the Andronikov Monastery in the XVIII century. Watercolour by Camporesi. Taken from [100], page 132.



Fig. 6.56. The Spasskiy Cathedral of the Andronikov Monastery in its modern condition. Photograph taken in 2000.

rather vague preconceptions of how the cathedral “should have looked in reality”. We learn that “a great many researchers of Russian architecture have studied the cathedral in order to reconstruct its initial appearance ... The cathedral was restored in 1960 by a group of architects headed by L. A. David” ([805]).

The art critic V. G. Bryussova writes the following: “the Andronikov Monastery and its Spasskiy Cathedral rank occupy a special place in history of Russian culture. Andrei Roublev lived and worked here; this monastery also became his final resting place. The monastery had once been exceptionally famous, but there is a strange veil that obscures its history from us. Chronicles describe the construction of virtually every other stone church in Moscow, but there isn’t a single word to be found about the construction of the Andronikov monastery’s cathedral – all we find amounts to stray bits of misleading information” ([100], page 49).

On the other hand, “the analysis of written sources that report the construction of the monastery leads us to the firm conclusion that its founder had been none other but Cyprian [the metropolitan active at the time of the Kulikovo Battle – Auth.] ... Upon having reached the pan-Russian pulpit, Cyprian decided to commemorate the victory over Mamai ... he founded a monastery ... and made Andronik (Andronicus) Father Superior ... it is understandable just why the consecration of this cathedral was related to the famous image of the Sudarium, which had decorated the military banners since times immemorial, helping the Russian army on the battlefield, according to folk tradition. The very architectural appearance of the cathedral embodies the concept of a victory monument perfectly” ([100], page 121).

M. N. Tikhomirov gives the following characteristic to the Andronikov Monastery, emphasising its importance:

“The Andronikov Monastery became a key cultural centre of Moscow soon immediately after its foundation ... in one of the sources we find a description of the ceremony held by Dmitriy Donskoi after his victory at River Don. This description must have been made after the demise of Cyprian, which gives it a certain fable-like quality; nevertheless, the events it is based upon are real. Therefore, the victory of the Russian army at the Don became associated

with the Andronikov monastery as well” ([842], pages 222-223; also [843], pages 243-244).

There is evidence of Cyprian meeting Dmitriy Donskoi on the site of the monastery after the Battle of Kulikovo. According to V. G. Bryussova, “Cyprian’s edition of the ‘Tale of the Battle with Mamai’ introduces the dramatized story of Cyprian meeting Dmitriy Donskoi at the site where Andronikov monastery was to be built” ([100], page 121).

The visit of the monastery’s Spasskiy cathedral in 1999 left the authors with a sad and sombre impression. According to the *Concise History of the Andronikov Monastery* ([569]), written by the archpriest of the cathedral, the “Spasskiy cathedral of the monastery, formerly known as Spaso-Andronikov Monastery, is the oldest surviving temple in Moscow ... In the days of the monastery’s third Father Superior, Reverend Alexander ... a cathedral of white stone was erected here, one of ‘great beauty’, with ‘artwork a living marvel’ ... made by Andrei Roublev and Daniel Chorniy ‘in memory of their fathers’ ... the construction and decoration were carried out in 1390-1427 ... the frescoes of the divine masters were destroyed in the XVIII century, with nothing but the floral ornament in the altar window niches remaining intact” ([569], pages 1 and 2).

We are thus told that the artwork of the Spasskiy cathedral survived the “horrible yoke of the Horde and the Mongols”, likewise the turmoil of the XVI century with the *oprichnina* etc. It had even stood through the Great Strife of the XVII century. Yet in the XVIII century, when the Romanovs finally gathered all the reins of power in their hands, they gave orders to destroy all the frescoes of the monastery. Why on earth would anyone do that? The scale of the Romanovian “rectification” of Russian history is plainly visible for any visitor of the Spasskiy cathedral – the vast space of the walls and the dome is completely blank. The order given by the Romanovs was carried out meticulously – there is no plaster on any wall, just bare bricks. All of this must have taken a tremendous amount of labour – one would have to find workers, construct the scaffolding and pay for the whole affair. The vandals did not even deem it necessary to paint the walls; we see nothing but chiselled brick and mortar surface nowadays – the past was eradicated in the cruellest manner imaginable. After

all, the Romanovs could have justified their orders to destroy the old frescoes of the Spasskiy cathedral in some way, calling them dated or claiming them to be in a poor condition. They did nothing of the kind – the unique “Mongolian” frescoes were destroyed barbarically, with blatant contempt for the old history of Russia.

As a matter of fact, we only learnt about the XVIII century Romanovian destruction of the frescoes in the Spasskiy cathedral from the materials published by the cathedral’s provost Vyacheslav Savinykh in 1999 ([569]). Modern historians remain very tight-lipped when they are forced to speak about the Romanovian outrage – V. G. Bryussova, for instance, the author of a voluminous work entitled *Andrei Roublev*, which contains a detailed rendition of the Andronikov monastery’s history, doesn’t go beyond the following two cautious phrases: “It is possible that a description of the mural artwork before the destruction will be found in the archives – that should be worthy of our attention” ([100], page 53). Also: “The only surviving fragments of the frescoes can be found in the opening slopes of the altar windows” ([100], page 53).

The two fragments of the old artwork in the window niches are the only remnants of the cathedral’s former splendour. It is noteworthy that they are of an ornamental nature – neither saints, nor angels or indeed any other imagery familiar to us nowadays. The remaining ornament fragments are quite unusual. It isn’t even “floral”, as the guidebook is telling us ([569], page 2). We see circular wheel patterns and various geometric figures. On the left window one sees a cross formed by a circle and four Ottoman crescents. According to Bryussova, “One of the elements reminds us of the ornament from the famous Ouspenskiy cathedral in Vladimir ... a similar motif is also present in the Assumption Church on the Volotovo Field ... The publications concerned with masterpieces of decorative artwork sadly don’t devote enough attention to the reproduction of ornaments and other decorative motifs” ([100], page 53). The topic is thus of little interest to contemporary historians.

As we see, the symbolism used in the pre-Romanovian ecclesiastical decorative art had radically differed from the style of the Romanovian cathedrals that has existed ever since the XVII-XVIII century. It

is possible that one can get some idea of what the old Russian Horde style had been like if one studies the artwork of the Muslim mosques – ornaments of floral and geometric nature, with no human figures in sight. Let us remind the reader that the recently uncovered old artwork in the Cathedral of St. Basil in Moscow is also ornamental in character (see CHRON6 for more details).

As we are beginning to realise, once the Romanovs managed to strengthen their position, they proceeded to instigate radical changes in the symbols used by the state and the church, as well as the ecclesiastical rituals. The goal had been the complete erasure of the Great = “Mongolian” Russia from historical memory – the “unacceptable” Ottoman crescents and stars etc. One must think that the old artwork of the Spasskiy Cathedral in the Andronikov Monastery had some quality about itself that provoked particular hatred from the part of the Romanovs, which had resulted in the barbaric destruction of the entire artwork of the monastery. It must have suffered a particularly gruesome fate because of its being directly related to the history of the Kulikovo Battle in Moscow – it is possible that the cathedral’s walls were decorated by icons and murals that depicted the battle in a veracious manner. This would be only expected, after all, since, as we have already mentioned, there are legends about Dmitriy Donskoi met on this very spot after the Battle of Kulikovo.

A similar process took place in the XVII-XVIII century Western Europe, when the ancient history was being altered there as well. Bear in mind that the Ottoman star and crescent were removed from the spire of the huge Gothic cathedral of St. Stephan in Vienna, qv in CHRON6, Chapter 5:11. The Romanovs were chiselling the artwork off the walls of the Kremlin cathedrals around the same time, and so on, and so forth. See more on this below in CHRON4, Chapter 14:5.

Let us return to the Spaso-Andronikov Monastery. This is what the cathedral’s provost, Archpriest Vyacheslav (Savinykh) is telling us in his work: “The righteous prince Dmitriy Donskoi had prayed in the Spasskiy cathedral shortly before the Battle of Kulikovo [it is presumed that a wooden church was built here in 1360, and rebuilt in stone after the Battle of Kulikovo – Auth.] ... This is also where he had praised



Fig. 6.57. The general view of the Spaso-Andronikov Monastery's old necropolis, which isn't on the premises of the monastery anymore. In the background we see the monastery's wall, which was rebuilt in the XX century. The warriors buried on the Kulikovo Field were buried on this cemetery. Photograph taken in 2000.



Fig. 6.58. The square on the site of the monastery's old necropolis. Photograph taken in 2000.

the Lord for victory. The bodies of many heroes that fell in this battle are buried in the churchyard of the monastery" ([569], page 1). This fact is also mentioned in [556]. "The oldest necropolis in Moscow, which is of great historical significance, had remained within the confines of the friary for a long time. It is known that Most Reverend Sergiy of Radonezh had visited the monastery on the night before the battle ... He blessed the army for victory. The heroes of the great battle, who have fallen for the Motherland, were buried in the Spaso-Andronikov Monastery with great solemnity; ever since that day, this churchyard has served as the last resting place of the soldiers who fell defending their country" ([556]).

And so it turns out that many of the soldiers who had fallen in the Battle of Kulikovo were buried on the churchyard of the famous Andronikov monastery. Our reconstruction offers a perfect explanation of this fact, suggesting the Battle of Kulikovo to have taken place on the territory of Moscow.

Nowadays the old necropolis of the Andronikov monastery is de facto destroyed. As we were told at the museum of the monastery, the enormous necropolis was bulldozed in 1924, with no stone left unturned. Most of its territory is located outside monastery premises, since one of the friary's walls was moved in the XX century. This had halved the monastery's territory, and the former necropolis ended up outside its confines. Modern photographs of the site where the necropolis had been situated formerly can be seen in figs. 6.57 and 6.58. Nowadays one finds a square there, with a tram-line right next to it. The wall of the monastery that one sees in figs. 6.57 and 6.58 was built in the XX century to replace the old wall, which had once encircled the entire necropolis. Several wooden crosses have been installed here recently to mark the old burial ground (see figs. 6.59 and 6.60). As we have been told in the Spasskiy cathedral, these crosses were put there with the explicit aim of commemorating the heroes who had died in the battle of Kulikovo and were buried here in the XIV century. There are plans of erecting a chapel here.

It is most noteworthy that the voluminous work of V. G. Bryusova ([100]) remains completely silent about the fact that many of the Kulikovo heroes were buried in the necropolis of the Andronikov monastery. There isn't a word about it in the modern book by the archaeologist L. A. Belyaev entitled *Moscow's Ancient Monasteries (Late XIII – Early XV century) and Archaeological Data* ([62]), either. L. A. Belyaev offers a very comprehensive collection of monastery-related data, yet doesn't utter a single word about the old graves of a great many heroes of the Kulikovo battle. He also remains completely silent about the destruction of the frescoes in the XVIII century. Why would that be? Reluctance to get involved with contentious issues, or mere ignorance?

We deem either to be a crying shame – how could this possibly be true? Many heroes who had fallen in the Battle of Kulikovo, one of the most important battles in Russian history, are buried in the famous



Fig. 6.59. Large wooden cross, installed in memory of the warriors who had been killed in the Battle of Kulikovo and buried in the old cemetery of the Spaso-Andronikov Monastery. This information was related to us by the monastery museum workers. Photograph taken in 2000.



Fig. 6.60. Another cross installed near the previous one, also in memory of the warriors who had died in the Battle of Kulikovo. Photograph taken in 2000.

Fig. 6.61. A XVI century headstone from the necropolis of the Spaso-Andronikov Monastery. Currently kept in the museum of the Spaso-Andronikov Monastery in Moscow. We see an old forked three-point cross on the stone – this is how the Russian headstones had looked before the XVII century. However, the inscription was renewed – it may be a copy of the obliterated initial lettering, but this isn't quite clear. Photograph taken in 2000.



Fig. 6.62. Another XVI century headstone from the necropolis of the Spaso-Andronikov Monastery exhibited in its museum. We also see the ancient forked cross; there had once been some lettering in the top part, but it was chiselled off – the remaining fragments don't let us reconstruct a single word. Photograph taken in 2000.

Fig. 6.63. Top parts of the XVI century headstones with lettering from the museum of the Spaso-Andronikov Monastery. Photograph taken in 2000.



Andronikov monastery, which is located in the very centre of Moscow – yet the modern historians and archaeologists do not so much as make a passing reference to this fact, pretending it to be of no interest or feigning nescience. Let us reiterate: we believe this to be utter and complete disgrace. The provost of the Spasskiy cathedral is the only person to mention the ancient graveyard next to the church ([569], page 1) – yet the learned historians remain deaf. How come that the numerous heroes of the Kulikovo Battle buried in the Andronikov and the Old Simonov monasteries didn't deserve so much as a mention in history textbooks? How come there is no monument here – nor flowers, nor visitors?

In March, 1999 we saw two old headstones in the museum of the Andronikov Monastery, allegedly dating from the XVI century (see figs. 6.61, 6.62 and 6.63). This is what the museum annotations tell us, at least. We see a forked or t-shaped cross on both of them, which looks exactly the same as the crosses on the headstones from the Old Simonov monastery. One of the headstones from the Andronikov monas-

tery still bears marks of an old inscription, which was obviously chiselled off and replaced by a new one, qv in figs. 6.61 and 6.63. The letters look very clean and accurate, and visibly differ from the old and worn-down pattern on the headstone.

Some old inscription had been chiselled off the second headstone as well, in a very blatant and barbaric manner, qv in fig. 6.62 and 6.63. The perpetrators did not even care about covering their tracks, and their intention to erase the inscription from the stone and from human memory is right out there in the open. Had they intended to use the stone for another grave, the old text would have been removed with more care. This was not the case – we see huge and uneven indentations in the stone (fig. 6.62).

Once we sum up the above data, we get a very clear picture of the following: it turns out that there are old burial grounds in Moscow, which are very likely to be the last resting place of the warriors killed in the Battle of Kulikovo, namely:

- 1) The gigantic graveyard of the Old Simonov monastery, qv above.
- 2) The huge necropolis of the Andronikov monastery, qv above.
- 3) The mass burial grounds in Moscow, qv above.
- 4) The hypothetical burial ground next to the Church of All Saints at Kulishki.
- 5) The mass burial grounds on the actual site of the Kulikovo Battle, or the modern Peter the Great (former Dzerzhinsky) Academy mentioned in the letter of I. I. Kourennoi, qv in CHRON4, Chapter 6:11.2.

Let us reiterate that there were no such burial grounds found anywhere in the region of Tula, where the Battle of Kulikovo is supposed to have taken place according to the modern historians, despite the fact that they were sought with great diligence.

11.4. The modern Dmitriy Donskoi memorial at the foot of the Red (Krasniy) or Taganskiy Hill in Moscow

Nowadays the former Kulikovo field contains the Solyanka Street, the Yaouzskiy Gate, the Foreign Literature Library and the high-riser on the Kropotkinskaya Embankment in Moscow. As we already mentioned, Mamai stood camp on the Red Hill (*Krasniy Kholm*), where one finds the Taganskaya underground

station nowadays (hence the name of the Krasno-kholmskaya Embankment).

Therefore, the troops of Dmitriy Donskoi must have crossed the Yaouza and headed towards the Red Hill, upwards between the Library and the high-riser.

It is most curious that a memorial was erected on this very spot in 1992, on 25 September, or the day of the Kulikovo Battle. The monument has the shape of a cross that stands upon a foundation of granite. The name of the sculptor is Klykov; there is an inscription upon the granite saying: “There shall be a monument to St. Dmitriy Donskoi, the Righteous Prince and the Defender of Russia. 25 September 1992” (see fig. 6.51).

There must be some tradition that connects this place with the Battle of Kulikovo and the name of Dmitriy Donskoi, one that remains alive despite everything – let us remind the reader that the Battle of Kulikovo is reported to have taken place on 25 September 1380. It is most significant that the cross in question is facing the actual Kulikovo field, somewhat sideways across the Yaouza!

12. THE BATTLE OF KULIKOVO ON AN XVII CENTURY ICON

Let us study a rare depiction of the Kulikovo Battle on an old icon from Yaroslavl dated to the middle of the XVII century and uncovered as late as 1959 ([996], pages 136-137; also [142], page 130). The icon depicts the life and the deeds of Sergiy of Radonezh ([142], page 130). We reproduce it in fig. 6.64. The icon is considered “a masterpiece of the Yaroslavl school and the XVII century Russian art in general” ([142], page 132). In the very centre of the icon we see Sergiy of Radonezh. The icon is “complemented by a battle scene below that shows the defeat of Mamai’s troops, pained on a long and relatively narrow board (30 centimetres). The anonymous artist created a unique painting of the famous Kulikovo battle, with an unprecedented amount of details, figures and explanatory subscripts” ([142], page 133).

In fig. 6.65 one sees the left part of the board, whereas the right part is reproduced in fig. 6.66. Let us also clarify the exact meaning of the term “uncovered” as applied to icons. Icons were usually cov-



Fig. 6.64. Hagiographical icon of St. Sergiy of Radonezh. In the bottom part of the icon we see “the battle against Mamai”. Taken from [142], page 130.

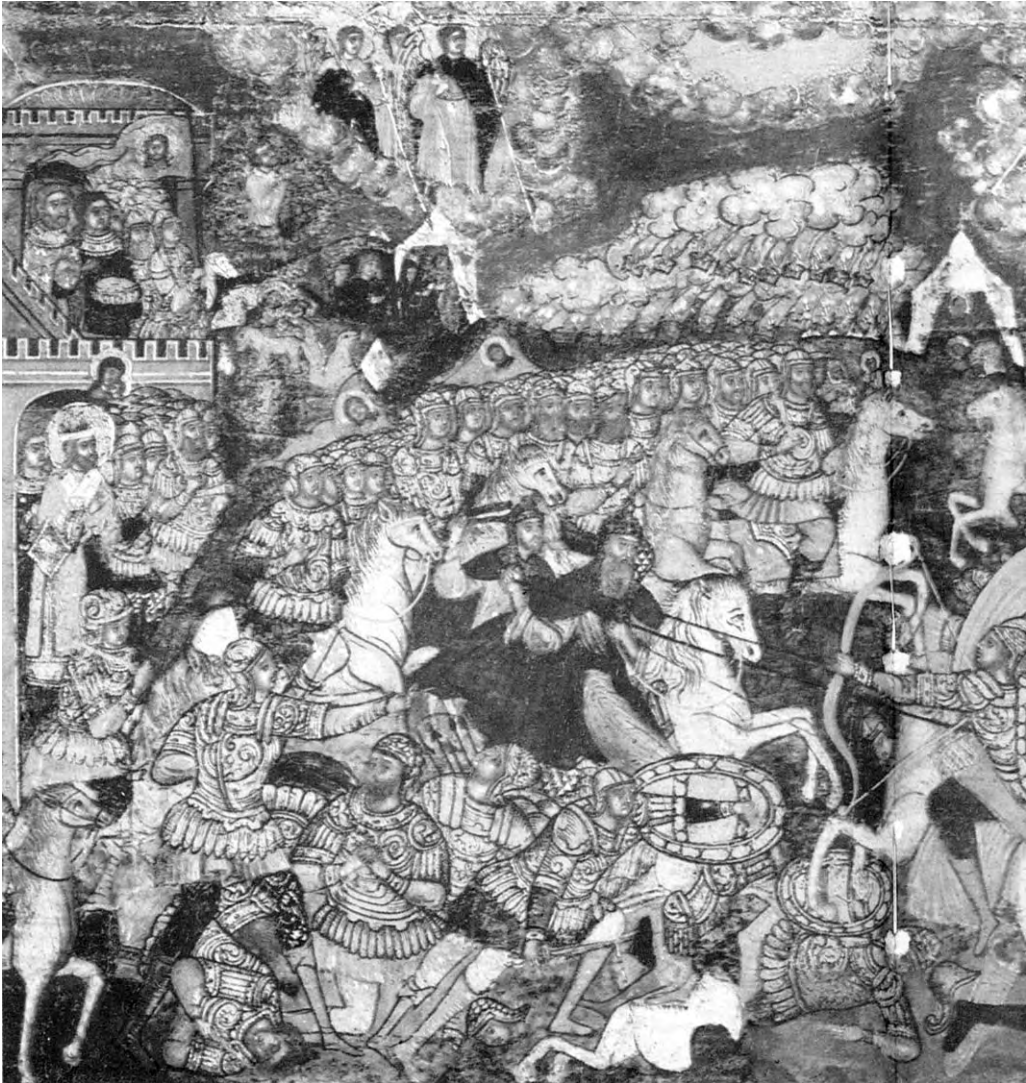


Fig. 6.65. Old icon called “The Tale of the Battle against Mamai” that depicts the Battle of Kulikovo (left part of the icon). Many of the details that we see in this icon confirm our hypothesis that the Battle of Kulikovo really took place at Kulishki, Moscow, and that both armies had been Russian, the hostile “Tartar forces” being purely figmental. The icon is dated to the middle of the XVII century. The artwork gradually became obscured by the darkened layer of drying oil; it was only uncovered in 1959. Taken from [996], pages 136-137.

ered by a layer of drying oil, which would eventually darken, becoming almost completely black in some 100 years. Therefore, new images were drawn on top of the blackened icons; often marginally different from the original, and at times completely different. This process could take place several times. The XX

century chemical science allows the removal of newer layers and the restoration of the older ones; this means that the Yaroslavl icon in its modern, “uncovered” state had not been visible in the XVIII-XIX century. The top layer must have had nothing in common with the battle scene in question, which was uncov-



Fig. 6.66. “The Tale of the Battle against Mamai”. Right part of the icon. Taken from [996], pages 136-137.

ered in 1959 ([996], pages 136-137). This rare painting has thus managed to escape the attention of historians. We are using a close-in of a fragment of the icon from [996] (pages 136-137). One might well enquire about the modern fate of this icon, as a matter of fact.

What does one see on the icon? Many interesting things – firstly, the faces of the Tartars are all Caucasian, and don’t differ from the faces of the Russian

soldiers – both armies look completely the same. The Russian army of Dmitriy Donskoi is on the left, and the “Tartar” army of Mamai is on the right. The most noteworthy detail is the fact that Mamai’s soldiers are crossing a river in order to reach the Kulikovo Field, descending the steep slope of a tall hill as they approach the river. One can see this plainly enough in fig. 6.66 – everything is in perfect concurrence with our reconstruction. Indeed, the troops of Mamai,

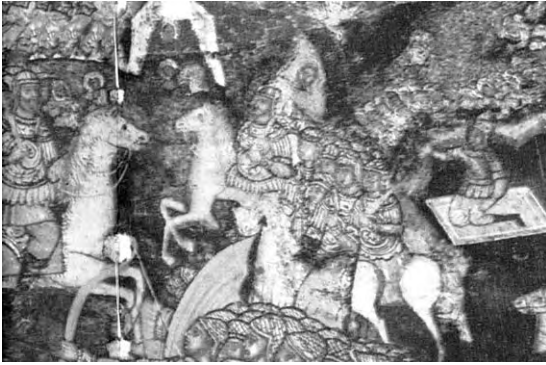


Fig. 6.67. “The Tale of the Battle against Mamai”. Fragment of the Icon. Mamai’s troops are gathered under typical Russian banners with the head of Christ. They have just crossed River Yaouza (we see one of the “Tartar” warriors crossing it on a raft). Taken from [996], pages 136-137.



Fig. 6.68. A close-in of the “Tartar” banner with the Russian Orthodox “Sudarium” image as carried into battle by the soldiers of Mamai. Taken from [996], pages 136-137.



Fig. 6.69. Russian troops of Dmitriy Donskoi facing the “Tartar” troops of Mamai in battle underneath the very same banner with the Orthodox “Sudarium” image. Fragment of the above icon. Taken from [996], pages 136-137.

which were located on the tall Red Hill (Taganskiy Hill) would have to descend and cross the famous River Yaouza in Moscow right away; we see Mamai’s army wade the river.

The fact that the “Tartar” troops of Mamai had indeed been forced to wade the river, just as we see them do on the icon, is reflected in the following passage of the *Tale of the Battle with Mamai*: “Simon Melik told the Great Prince that Czar Mamai had already waded the river and arrived to the Goose Ford, being just one night away from Dmitriy’s army and aiming to reach Nepryadva in the morning” ([635], pages 164-165). According to our reconstruction, the Nepryadva identifies as the well-known Neglinnaya river in Moscow, which had been right behind the army of Dmitriy located on the Kulikovo Field. Mamai would have to cross the Yaouza in order to reach the field, qv in figs. 6.4 and 6.5. One might note that the name Goose Ford (*Gussin Brod*) might be derived from the name of the river Yaouza (*Yaouzin Brod*); the scribe may have failed to comprehend the name and transformed it into the word “goose”. Alternatively, this transformation may have been deliberate, serving the purpose of covering the Muscovite tracks in the history of the Kulikovo Battle, which is how the Goose Ford came to existence. Another possibility is that the name Yaouz (Guz) referred to the Cossacks.

One must note that historians fail to indicate the Goose Ford within the framework of the Romanovian version, which locates the events in question in the area of the Don. They say that “the Goose Ford has not been located to date” ([631], page 215).

Let us return to the old icon; it is full of surprises. Another amazing fact is that both armies have got the same banners flying above them – the Russians and the Tartars. This is perfectly amazing from the Scaligerian point of view – we have been fed the version about the Orthodox Russian army of Dmitriy fighting foreign invaders adhering to a different faith for a long enough period of time. This implies different symbols on banners at the very least. What do we see on the actual icon? It is visible perfectly well from figs. 6.67-6.70 that both the Russians and the “Tartars” have the same banners with Christ’s Sudarium above them – the ancient wartime banners of the Russian army, in other words (see fig. 6.71). The fact that the “Tartar” troops of Mamai have a Russian banner flying high above their heads can only mean that the Battle of Kulikovo had been fought in the course of a bloody civil war between the armies of Dmitriy Donskoi and Ivan Velyaminov the *tysyatskiy*.

In fig. 6.72 one sees the photograph of a Russian military banner dating from the XVI century. The banner is kept in the State Hermitage, St. Petersburg ([637], colour inset), and carries the image of the Sudarium. However, one needn’t get the idea that the banner in question is indeed a XVI century original; we are told that it is a XIX century copy. One cannot help but wonder about the location of the original, which must have been about in the XIX century. Why are we shown a copy nowadays? Has the original survived at all? It is most likely that we cannot get access to the original due to the “erroneous symbolism” present thereupon – for instance, there must have been Ottoman crescents with stars next to the head of Christ. The stars remained, and the crescents were removed. There could be inscriptions in Arabic, which were naturally removed as well. At any rate, the original remains concealed, and we are certain that it was concealed for a good reason.

We must emphasise that the drawing on the icon is perfectly explicit – the Sudarium banners over the army of Dmitriy Donskoi are moving towards the very same banners over the army of Mamai, qv in fig. 6.69.

Finally, one cannot help noticing the fact that Dmitriy’s army has got an entire battery of cannons, which we see shelling Mamai’s army at point blank range (fig. 6.73). Formally, there is nothing surpris-



Fig. 6.70. A close-in of the banner carried by the troops of Dmitriy Donskoi with the “Sudarium”. Fragment of the above icon. [996], pages 136-137.

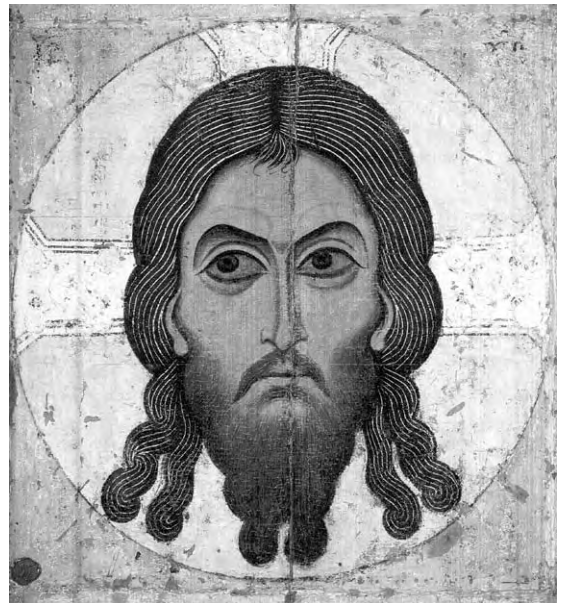


Fig. 6.71. Old Russian double-sided icon entitled “The Sudarium”. On the reverse side we see the “Revering of the Cross”. Currently kept in the State Tretyakovskaya Gallery, Moscow. This particular image of Christ had been generally associated with the military. Russian troops carried banners with copies of this icon into battle. Image taken from [277], page 188.

ing about this fact since, according to Scaligerian history, cannons were introduced around the middle of the XIV century ([1447], page 47), around the time of the invention of gunpowder in Europe ([1447], page 357). However, historians hasten to assure us that those inventions were made in the enlightened

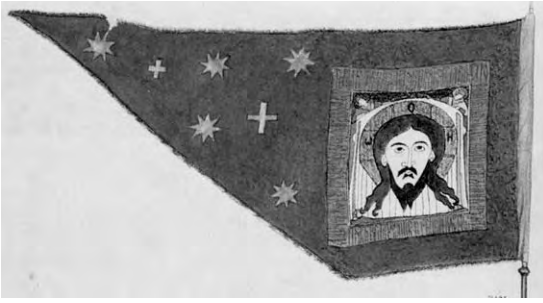


Fig. 6.72. Russian battle banner of the XVI century with the image of Christ (the Sudarium). Kept in the State Hermitage, St. Petersburg. We see similar banners on the icon called “Tale of the Battle with Mamai” – over Russian troops as well as the Tartars. However, this XVI century banner isn’t an original, but rather a XIX century replica – most likely, an “edited” one. The original was coyly left in storage (if it is indeed intact at all). Taken from [637].

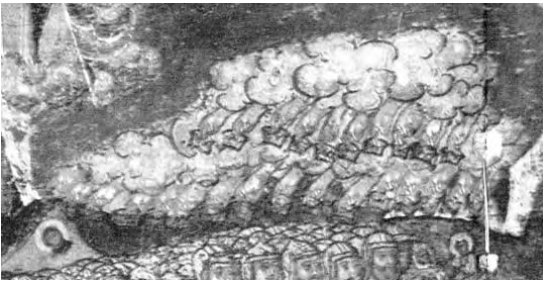


Fig. 6.73. A battery of cannons in the army of Dmitriy Donskoi firing at the enemy. Fragment of the icon entitled “Tale of the Battle with Mamai”. Taken from [996], pages 136-137.

West, whereas the Russians kept on using bows, arrows, maces, axes and so on. It is presumed that the casting of cannons was introduced a great deal later, and that the technology was imported from the progressive West. The Encyclopaedic Dictionary, for instance, is trying to convince us that the first Russian cannons were cast in Moscow in the XV century ([797], page 1080). However, as we can see nowadays, real history had been completely different – cannons were introduced in Russian immediately after their invention in the XIV century; there were apparently enough cannons by 1380 to meet the enemy with an entire battery of artillery.

The “Veche” publishing house released a book entitled *The Mysteries of the Ancient Russia* at the very

end of the year 2000 ([113]); its authors are the professional archaeologists A. A. Bychkov, A. Y. Nizovskiy and P. Y. Chernosvitov. A third of the book (some 160 pages) is concerned with the Battle of Kulikovo – namely, Chapter 5, “The Mysteries of the Kulikovo Battle” ([113], pages 339-498). The authors go on at length about the archaeological characteristics of the place in the Tula region called the “Kulikovo Field” by the modern historians. We learn that there were no archaeological findings made there whatsoever that could prove the Battle of Kulikovo, or indeed any other large-scale mediaeval battle to have happened here. It turns out that the notorious findings made by S. D. Nechayev, the XIX century landowner, have nothing to do with the Battle of Kulikovo ([113], pages 370-371). Reports made by the archaeological expeditions of a later epoch (the XX century) also demonstrate an utter lack of any traces that could lead one to the conclusion that there had indeed been a mediaeval battle in these parts ([113], pages 390-391). Palaeogeographical analysis of the field demonstrated that “the left bank of the Nepryadva was completely covered in woods” ([113], page 406). This contradicts the chronicle data about the field in question being large and wood-free.

The authors come to the conclusion that the Battle of Kulikovo must have taken place elsewhere. Further in [113] one encounters a brief rendition of our reconstruction that suggests the Battle of Kulikovo to have taken place at Kulishki in Moscow. The authors claim our reconstruction to be unconvincing, and instantly suggest “their own reconstruction”, according to which the Kulikovo Field is also situated on the territory of the modern Moscow, but somewhat further south, at Shabolovka. This version is called the A. A. Bychkov version, after one of the book’s authors. We cannot help but make the following comment in re the general attitude of historians towards our works. We are either subjected to scorching criticisms, or, as is the case with Bychkov, our theories are shamelessly plagiarised. Most often, they skilfully do both.

Thus, the famous Battle of Kulikovo is most likely to have taken place at Kulishki in Moscow. Even if Moscow had existed around that time (late XIV century), it must have been a relatively small settlement and not a capital city, at any rate. The memory of the famous battle fought upon this field must have sur-

vived for a long while – the toponymy of Moscow is full of names that bear relation to the Battle of Kulikovo. However, when the Romanovian historians started to re-write Russian history, they were confronted with the task of erasing the Muscovite traces of the battle, changing the geography of events and “transferring” the battle to an altogether different location. The matter is that the foundation of Moscow had been backdated to the XII century, a few hundred years earlier than it had actually been founded, and the Battle of Kulikovo had to be relocated as a result. This is easy enough to understand – if Moscow had been capital for a long time, the city must have been full of buildings and construction, thus rendering a battle upon a large field in the centre of the city impossible.

Thus, after the distortion of Muscovite chronology, historians needed to solve the issue of relocating the famous battle elsewhere. The new location was chosen in the vicinity of Tula, all but void of buildings and settlements back in the day. This was followed by printed declarations that the famous Battle of Kulikovo between Dmitriy Donskoi and Mamai took place in the Tula region. However, one would need to do some clerical work to make this feasible – namely, locating a Nepryadva river in the Tula region and creating a phantom “Kulikovo” geography here in general. The old names had naturally been different; the Romanovian historians and geographers must have copied the names relevant to the Battle of Kulikovo from historical chronicles.

This “geographical relocation” has been analysed by I. R. Moussina. She made a detailed comparison of the names encountered upon the respective maps of Moscow and the Tula region. Let us cite some of the observations she made.

For instance, the Moscow Krutitsy Tract and the Krutitskiy Yard (one of the oldest architectural ensembles in Moscow – see [735:2], page 547), must have become reflected in the geography of the Tula region as Kurttsy, the name of a local river.

The Kulishki, or the Kulikovo Field in Moscow transformed into the Tula names of Kaleshevo and Kulikovka.

There is a Danilovskiy monastery in Moscow. There is also the “village of Danilishchev ... as mentioned in the testament of Ivan Kalita” ([800:1], page 178).

Apart from that, there’s a Danilovskaya Square, Danilovskaya Embankment and the village Danilovskaya in Moscow. The Tula duplicate is Danilovka.

Next we have the rather well-known name of Saburovo, a village in the vicinity of the Kashirskiy Motorway. Fyodor Sabur (or Saburov) took part in the Battle of Kulikovo, and his descendants “were granted two fiefs in the XVI century, one of them near the village of Kolomenskoye, and the other – to the north of Moscow. See the article entitled “History of the Saburovo Village” at: <http://moskvoved.narod.ru/saburovo.htm>. The Tula duplicate is the Saburov hamlet – and so on, and so forth. The work of I. R. Moussina is extremely interesting, and shall be published separately.

This is how some of the “Kulikovo-related” names drifted from Moscow to Tula. People eventually got used to them and started to think of them as of local names, whereas the Muscovite originals were duly forgotten.

Let us emphasise another thing – one might get the impression that our reconstruction, which suggests the Kulikovo battle to have been fought upon the site that is part of central Moscow nowadays, is in no immediate relation to the problems of chronology, since the date of the battle remains the same – the year 1380. Why haven’t the learned historians found the traces of the Kulikovo battle in Moscow? The reason is simple – as we have already mentioned, they are convinced that Moscow had already existed as a city in 1380, which means that no battle could possibly have been fought here. This is how deeply chronology affects our perception of geographical facts, among other things.

13. A BRIEF HISTORY OF COINAGE IN MOSCOW

It turns out that Russian coinage was “revived” in the reign of Dmitriy Donskoi ([363], Volume 5, 450). To put it more precisely, the first coins minted in Moscow are dated to 1360 traditionally, whereas the wider circulation of the Moscow coins is said to have started as late as in 1389, right after the Battle of Kulikovo ([806] and [347]).

This is yet another indication that the Principality of Moscow had really been founded after the Battle of Kulikovo and not in the early XIV century, as Mil-

lerian and Romanovian historians are trying to convince us.

Actually, the researchers of numismatic Russian history (see [806] and [347]) begin their lists of surviving coins with the following dates and princes:

The Great Principality of Moscow – starting with Dmitriy Donskoi.

The Great Principality of Moscow and the Independent Principality of Galich – starting with 1389.

The independent principalities around Moscow – starting with Dmitriy Donskoi.

The Great Principality of Suzdal and Novgorod – starting with 1365. According to our reconstruction, it had really been the Great Principality of Suzdal and Yaroslavl, seeing as how Novgorod identifies as the latter.

The Great Principality of Ryazan – starting with 1380.

The Great Principality of Tver – starting with 1400.

Independent principalities around Tver – starting with 1400.

The Principality of Yaroslavl – starting with 1400.

The Principality of Rostov – starting with the late XIV century.

Novgorod and Pskov – starting with 1420.

COROLLARY. The real history of Russian coinage can be traced back to the end of the XIV century the earliest. We believe this to be the beginning of coinage in Russia, and not a “revival”, as historians are telling us.

14.

THE HISTORY OF THE DONSKOI MONASTERY IN MOSCOW AND THE PARALLELS WITH THE BATTLE OF KULIKOVO ON THE TERRITORY OF MODERN MOSCOW

14.1. The battle against the “Tartar” Kazy-Girey in the XVI century, the Donskoi Monastery and the icon of Our Lady of Don

A brief history and description of the Donskoi monastery can be found in *Forty Times Forty*, where it is described as the “first-class Stavropegial friary outside the Kaluga Gate” ([803], Volume 3, page 244) See figs. 6.74 and 6.75; in fig. 6.76 one sees a modern photograph of the monastery’s northern wall.

The consensual version tells us the following about the foundation of the Donskoi monastery (quoting from [803], Volume 3, and [31]):

“Founded in 1591 to serve as a fortification and to defend the Kaluga gate of the city” ([310]).

“Founded by Czar Fyodor Ioannovich in 1591-1592” (the Alexandrovskiy manuscript).

“Founded in 1593 to commemorate the miraculous liberation of Moscow from the invasion of Kazy-Girey, a Crimean Khan, in 1591, on the site where the Russian regimental train had been positioned, together with the mobile church of the Most Reverend Sergiy of Radonezh, wherein the icon of Our Lady of Don was installed after it had been carried around the walls of the city and the army encampment. After the battle that had raged on through the entire day on 4 July, the Khan fled in the morning of the 5th, having tasted the resistance of the Russian army and leaving his baggage-train behind. The monastery was known as the Monastery of Our Lady of Don ‘at the Train’.

The icon of Our Lady of Don, which is housed in the monastery, had accompanied Dmitriy Donskoi during his campaign against Mamai; Russian Czars prayed before it to be given victory over their enemies in the XVII century. A sacred procession set forth from the Kremlin towards the friary on 19 August” ([239] and [803], Volume 3, page 244).

The identity of the founder of the former church remains unclear, likewise the time of its foundation. Could it have been founded by Sergiy of Radonezh himself to commemorate the victory of Dmitriy Donskoi in the Battle of 1380, fought upon the Kulikovo field, which would later become part of Moscow? Bear in mind that, according to our reconstruction, the troops of Dmitriy Donskoi set forth from the village of Kolomenskoye in Moscow, heading for the Kotly.

The time when the icon of Our Lady of Don was transferred to the church of the Donskoi Monastery remains unknown to us, likewise the identity of whoever initiated this transfer. The icon is related to Dmitriy Donskoi, which leads one to the natural presumption that it may have been kept in the old church of Our Lady before the XVII century. Otherwise, why would the Czars begin to address their “prayers for victory” to this particular icon in the XVII century? It may have been worshipped in earlier epochs as

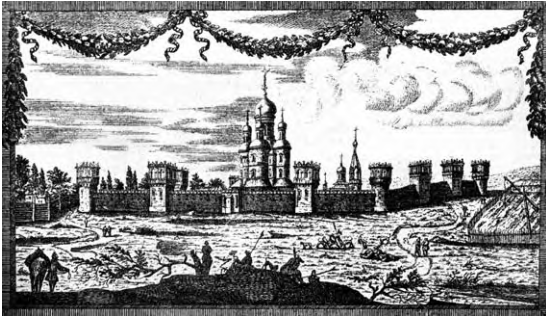


Fig. 6.74. An old engraving depicting the Donskoi Cathedral in Moscow dating from the early XVIII century. A print made by Peter Picard. Taken from [31], page 7.



Fig. 6.75. A lithograph of the Muscovite Donskoi Monastery dating from 1873. Taken from [31], page 47.

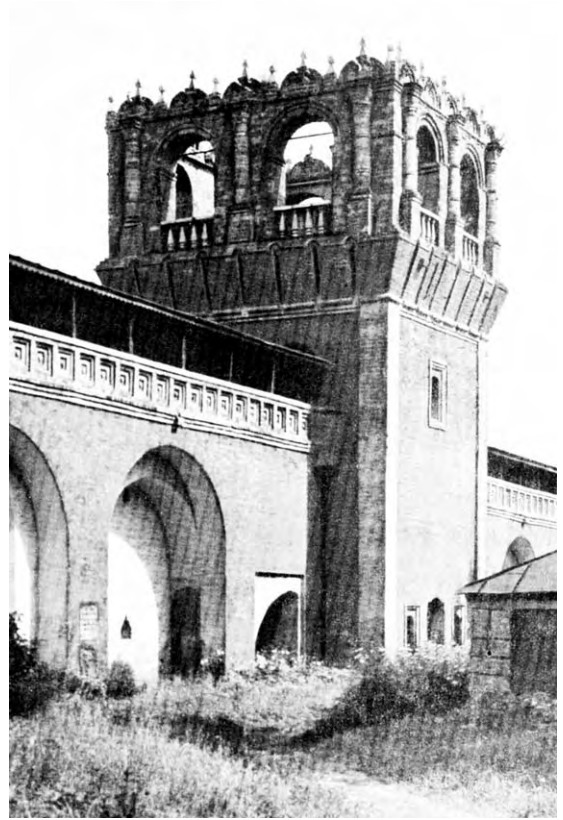


Fig. 6.76. The northern wall of the Donskoi Monastery as it is today. Taken from [31].

well, starting with the end of the XIV century and the victory in the Battle of Kulikovo.

Next one must enquire about the date of the sacred procession from the Donskoi monastery to the Kremlin in Moscow – 19 August. Why the 19th? This date cannot possibly be linked to Kazy-Girey, who was defeated on 4 July, some six weeks earlier. The choice of date is more likely to be related to the memory of Dmitriy Donskoi and his campaign against Mamai. Bear in mind that the Battle of Kulikovo took place on 8 September 1380, whereas its duplicate, which is known as the “Battle of Moscow fought against the Tartars”, is dated to 26 August 1382 by the modern historians (see Chapter 6:5 of CHRON4 above). Both calendar dates (26 August and 8 September) are obviously a great deal closer to 19 August, the date of the procession, than 4 July. A propos, the very

name Kazy-Girey might be a slightly distorted version of “*Kazak-Geroi*”, or “the Cossack Hero”.

The icon of Our Lady of Don (see fig. 6.77) is associated with some other oddities in Millerian and Scaligerian history: “The original icon of Our Lady of Don (painted by Theophan the Greek in 1392), which was kept in the Blagoveshchenskiy Cathedral of the Kremlin before the revolution, is currently part of the Tretyakovskaya Gallery’s collection. The worshipped copy of the icon was made by Simon Oushakov in 1668, and had been kept in the Minor Cathedral of the Donskoi Monastery (restored around 1930 by Y. I. Bryagin), is also kept in the Tretyakovskaya Gallery – it was handed over to the Gallery in 1935 by the Anti-Religious Museum of Arts organised on the premises of the former Donskoi monastery” ([28] and [803], Volume 3, page 244).



Fig. 6.77. The icon of Our Lady of Don. Taken from [969], page 8.

How can it be? We are being convinced that the icon was written in 1392. On the other hand, there are reports of said icon worshipped by the troops of Dmitriy Donskoi in 1380 and “accompanied the army during the Mamai campaign” ([239], *qv* above). Let us once again remind the reader that the Battle of Kulikovo took place in 1380. Although the resulting discrepancy is relatively small (a mere 12 years), it is a clear indication of confusion inherent in the Romanovian version of the Kulikovo Battle.

“A copy of Our Lady of Don is currently installed in the monastery’s Minor Cathedral” ([803], Volume 3, page 244). Oddly enough, neither the identity, nor the authorship of the copy are indicated anywhere.

The church named after the icon of Our Lady of Don is the oldest, first and most important church of the Donskoi monastery. It is “an old cathedral located in the middle of the southern part of the friary’s premises” ([803], Volume 3, pages 251-252). Little is known about the foundation of this cathedral.

“The cathedral was erected in 1591-1593. It was

the first stone building of the monastery. The cathedral has often been reconstructed” ([570] and [803], Volume 3, page 244).

“The main altar bore the name of Our Lady’s Glorification; however, this church eventually got named after the icon of Our Lady of Don and not the altar; the feast on the 19 August also became known as the feast of Our Lady of Don” (The Alexandrovskiy Manuscript).

“It is presumed that the old cathedral had been built by F. S. Kon. According to the evidence of the deacon I. Timofeyev, the author of the ‘Annals’, there had been a ‘likeness’ of Boris Godunov’s image upon one of the cathedral’s walls; however, there were traces of this image found [see [150] and the reference to [170] below – Auth.] The cathedral itself is a typical relic of Godunov’s epoch” ([310] and [803], Volume 3, page 244).

This is what the album-cum-monograph entitled *The Donskoi Monastery* ([31]) is telling us about the history of the friary’s foundation:

“In 1591, at the end of June, Kazy-Girey [apparently, Kazak-Geroi, or ‘the heroic Cossack’ – Auth.], a Crimean Khan, set forth towards Moscow with his troops ... on 4 July 1591, Kazy-Girey, who had stood camp at the village of Kolomenskoye, gave orders to his avant-garde to conduct an offensive reconnaissance ... The avant-garde tried to fight its way to the Kaluga Gates of the Zemlyanoi fortification (the Oktyabrskaya Square today), in order to use the Crimean Ford for wading the Moskva, and get to the Kremlin via one of the river’s banks. They were met by the fire of the Russian artillery. The battle raged on all day long, right next to the *Goulyai-Gorod* [mobile fortification made of wooden shields mounted on carts – Auth]. The Crimean Tartars withdrew, preparing for the next offensive. The Khan had divided his army into two parties so as to be nearer to Moscow; he left one at Kolomenskoye, and relocated to the heights of the Vorobyovy Hills with the other. This was taken into account by Boris Godunov, who was preparing a ruse of war.

Late in the evening on the 4 July 1591, all of Moscow was illuminated by bonfires lit upon the towers of the Kremlin, the Byeliy Gorod and the monasteries. The Muscovite militiamen were firing their cannons and beating their drums: “That night they set

forth towards the dislocation of Kazy-Girey, and started to fire their cannons as they approached” ([720], page 444). Around the same time, an unarmed rider dressed as a wealthy man appeared next to the camp of the Tartars. They seized him and took him to the Khan, who questioned the prisoner about the noise raised by the Muscovites, threatening him with torture. The prisoner replied that a great body of reinforcements had arrived that very night from Novgorod and other Russian principalities (CCRC, Volume XIV, Part 1, page 43). “The prisoner had been tortured mercilessly . . . yet he remained steadfast and kept on telling the same thing, without altering a single word” ([514], page 38). The Tartars, exhausted by the evening battle and convinced by the prisoner’s staunchness, believed him and fled the very same night with such haste that “they broke a great many trees between Moscow and the town of Serpukhov, with many of their own horses and men trampled down” ([514], page 38). Next morning there were no Tartars near Moscow.

The army of Kazy-Girey was intercepted as it had attempted to cross the Oka, and put to rout. The campaign of Kazy-Girey proved the very last Russian campaign of the Crimean Tartars that had reached the walls of Moscow.

The defeat of Kazy-Girey had been compared to the victory on the Kulikovo field, which resulted, among other things, in Boris Godunov’s receiving . . . a golden vessel as a reward, which had been captured by the Russian army upon the Kulikovo Field and dubbed ‘Mamai’” ([31], pages 4-6; also [803], Volume 3, page 244).

An old drawing entitled “The Defeat of Kazy-Girey’s Army near Moscow in July 1591” ([629], page 19), survived on a map of Moscow from the book of Isaac Massa entitled “Album Amicorum”, allegedly dating from 1618. We reproduce this map in figs. 6.78-6.82.

Many facts that concern Kazy-Girey remain unclear in the Romanovian and Millerian version. For instance, the XVI century defeat of Kazy-Girey is explicitly compared to the XIV century Battle of Kulikovo. However, this comparison isn’t explained in any way at all; there is no commentary made in this respect whatsoever. This is easy to understand, since the Millerian and Romanovian version has transferred the Kulikovo battle from Moscow to the far-

away Tula region. Kazy-Girey was crushed near Moscow; his troops have taken the same route as the army of Dmitriy Donskoi before the Battle of Kulikovo. The parallel is obvious enough, yet remains beyond the comprehension of learned historians, blinded by the erroneous Romanovian version.

Next question is as follows. Why would Boris Godunov be awarded with a golden vessel called “Mamai”? This is clearly an important and valuable object, quite obviously related to the Battle of Kulikovo in some way. This fact also remains void of commentary.

Finally, the Romanovian and Millerian version doesn’t explain the haste of Kazy-Girey’s retreat – after all, we are told that the Tartars weren’t attacked by anyone. On the other hand, it is reported that the Tartars “broke a great many trees between Moscow and the town of Serpukhov, with many of their own horses and men trampled down” ([514], page 38). If the final defeat of Kazy-Girey took place at the Oka (somewhere in the Podolsk area, judging by the route of his army’s withdrawal), why would the church commemorating this victory of the Russian army be erected as far away as in Moscow? Could it be that Kazy-Girey was defeated at the walls of Moscow? In this case, the parallel with the Battle of Kulikovo, which was also fought in Moscow, according to our reconstruction, would become all the more obvious. It is likely that the Muscovites had still remembered this fact in the days of Boris Godunov, which is why the defeat of Kazy-Girey was compared to the victory over Mamai in the first place.

On the one hand, Kazy-Girey is considered a “vicious Tartar” who had attempted to invade Moscow nowadays. He was defeated, just like Mamai, another “vicious Tartar”. On the other hand, the army of Kazy-Girey chose the very same route as the army of Dmitriy Donskoi, the famous Russian hero. One must once again voice the presumption that the name Kazy-Girey is a derivative of “*Kazak-Geroi*”, which translates as “the heroic Cossack”. We must also remember that the words “Tartar” and “Cossack” had once been synonyms, *qv* above. Could the battle with Kazy-Girey have been fought as part of civil war in the XVI century Russia, or Horde?

Let us return to the cathedral of the Donskoi monastery. We learn that “we know of no documents that

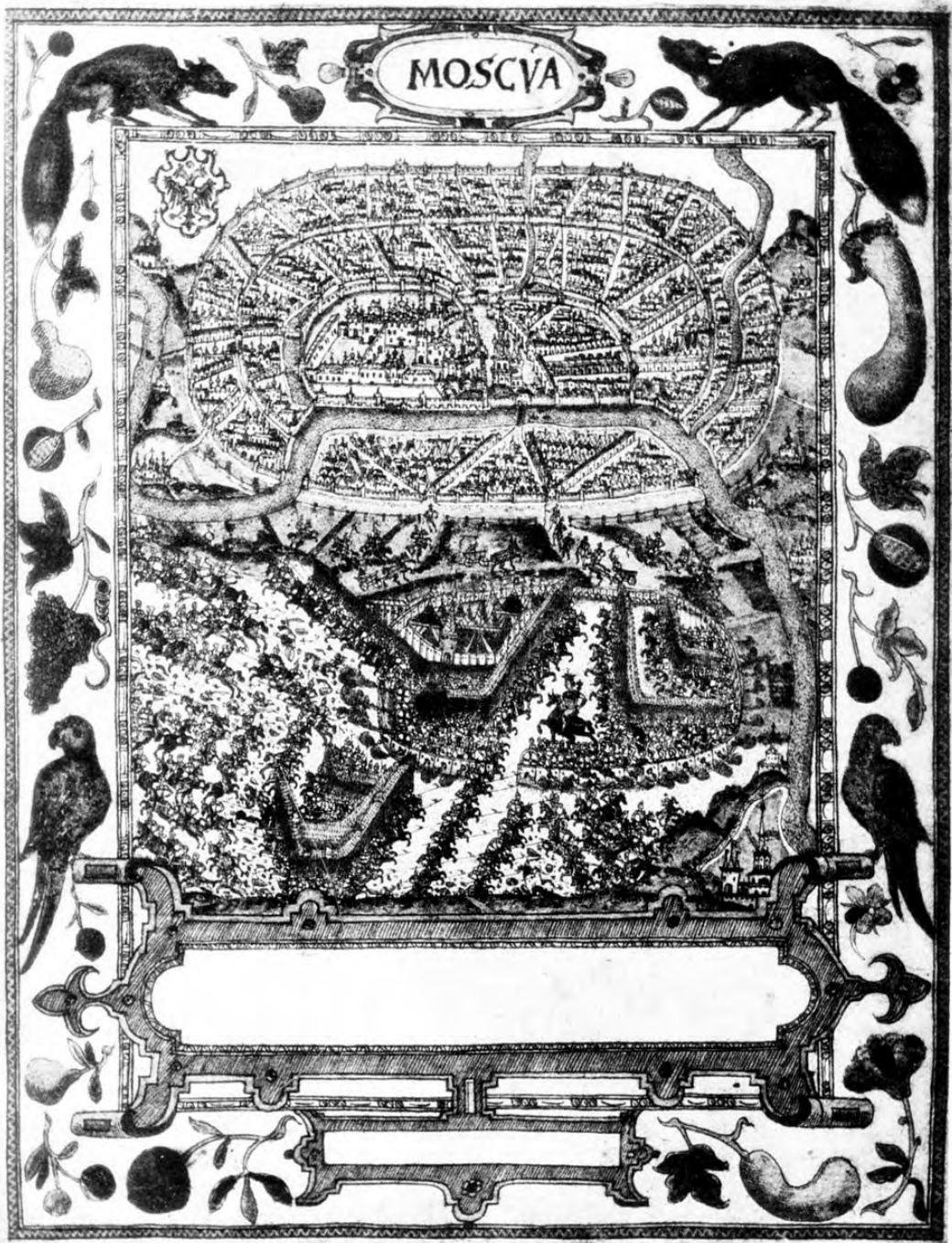


Fig. 6.78. A plan of Moscow from the book of Isaac Massa entitled "Album Amicorum". Manuscript allegedly dating from 1618. Presumed to be an illustration "to the tale of how Kazy-Girey's troops were defeated under Moscow in July 1591 ... The page reproduced tells us about how the troops engaged in battle ... Its top part depicts Moscow" ([629], page 19). We instantly see an empty cartouche on the map that is most likely to have contained some inscription once. Taken from [629], page 19.

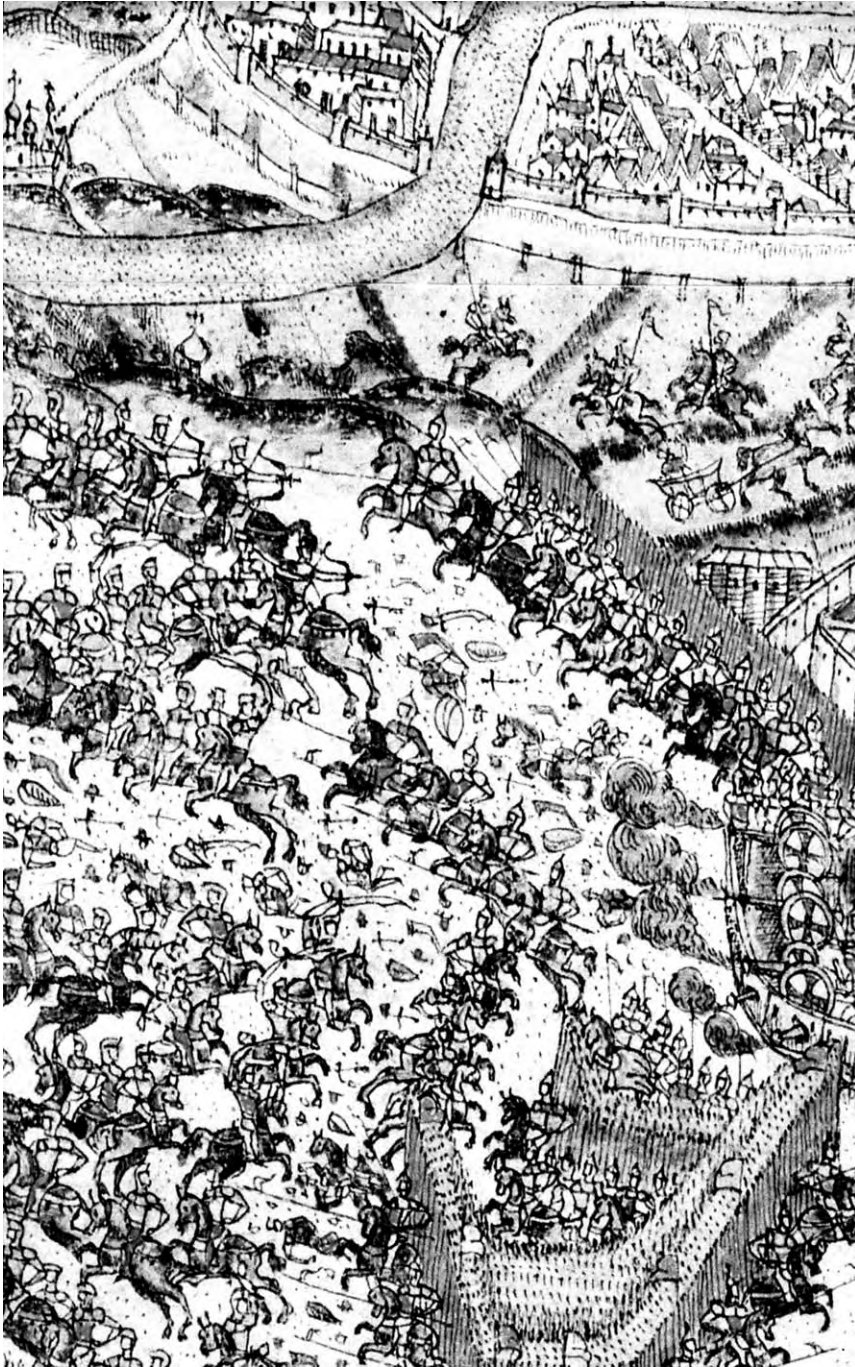


Fig. 6.79. A close-in of a fragment of the plan by Isaac Massa. “At the bottom of the page we see ... the part of Moscow to the south of River Moskva and the Vorobyovskoye Field, where the first decisive battle with the troops of Kazy-Girey was fought on 4 July 1591”. Taken from the front cover of the book ([629]).

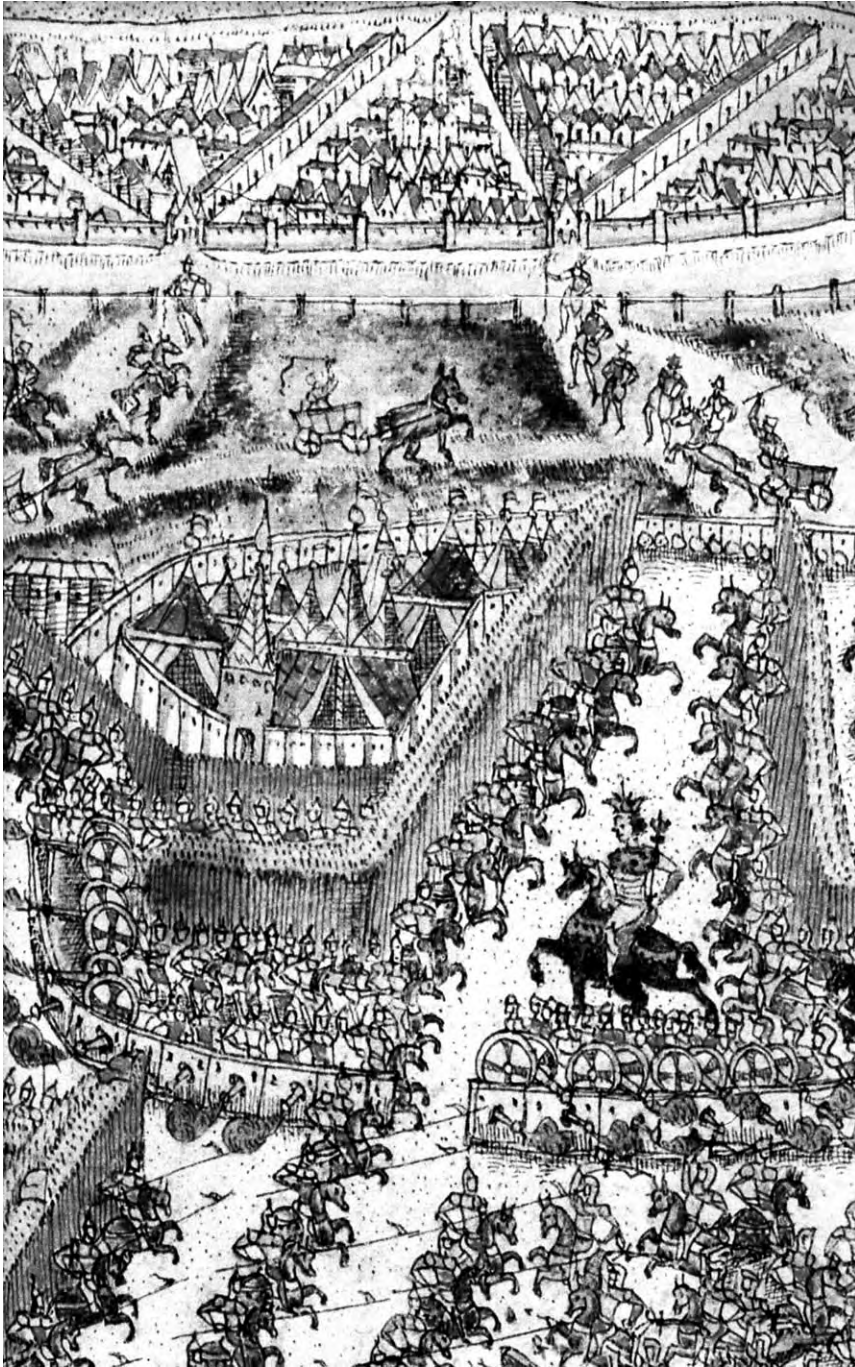


Fig. 6.80. A close-in of a fragment of the plan by Isaac Massa. “The bottom part of the engraving is larger; it depicts the mobile citadel, or gulyay-gorod, and the warriors around it ... The citadel is formed by a row of wooden shields with openings for cannons” ([629], page 19). Taken from the cover of the book ([629]).

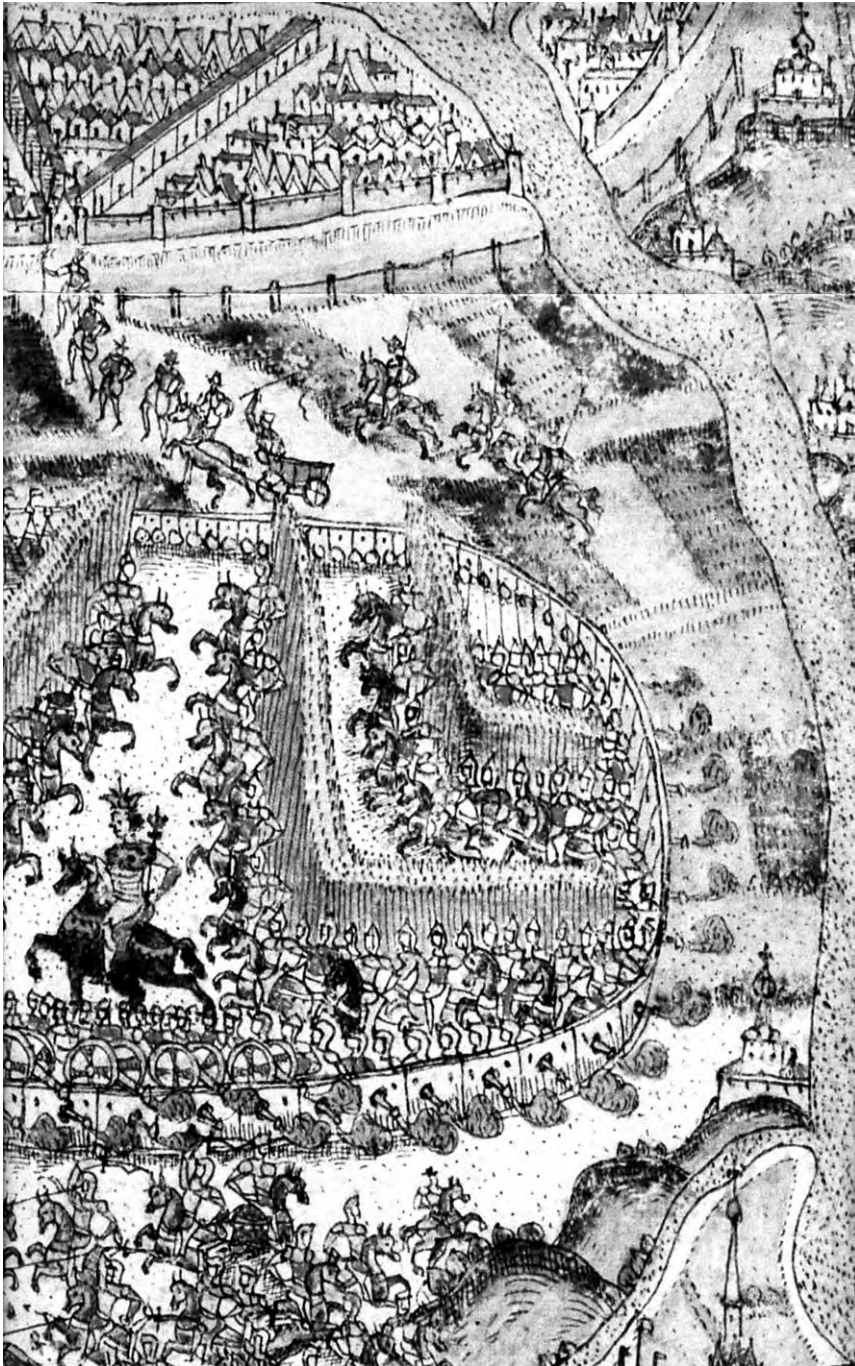


Fig. 6.81. A close-in of a fragment of the plan by Isaac Massa. “As it is widely known, the Donskoi Monastery was founded on the site of the gulyay-gorod the very same year” ([629], pages 19-20). Inside the mobile citadel we see the military commander of the army that defended Moscow – possibly, Boris Godunov, since we see a trefoil royal crown on the head of the horseman. Taken from the front cover of [629].

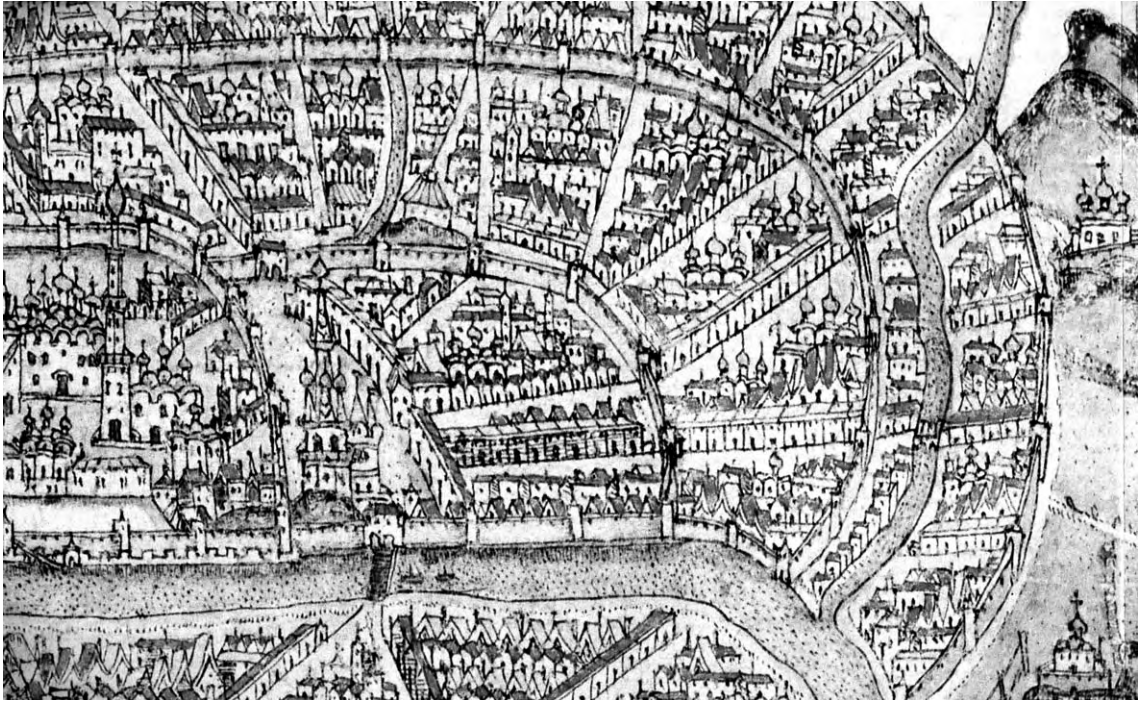


Fig. 6.82. A close-in of a fragment of the plan by Isaac Massa. We see the centre of Moscow and the environs of River Yaouza. One must note that the site of the Kulikovo Battle is filled with buildings on the plan of Isaac Massa. This contradicts the old maps of Moscow dating from the middle of the XVIII century, according to which this entire territory had remained free from buildings until 1768 at least (see CHRON4, Chapter 6:11). This is why the plan of Isaac Massa is most likely to date from the middle of the XVIII century the earliest. Taken from the front cover of [629].

could help us with a precise dating of the cathedral's construction. I. Y. Zabelin presents us with a rather convincing calculation based on chronicle data in [420], page 15, which suggests the Minor [the Old – Auth.] cathedral to have been finished by 1593 ([285], page 113). One might presume the construction began in 1591, since the Spasskaya church of the Simonov monastery (which doesn't exist anymore) was erected at the gates of the friary around 1591-1593 ([170]). Moreover, Ivan Timofeyev, an actual defender of Moscow in the battle of 1591, appears to be dating both the foundation of the monastery and the construction of the cathedral to this very year, judging by the style of his narrative ([170], pages 198-208)" ([803], Volume 3, page 6). A modern photograph of the Old (Minor) cathedral of the Donskoi Monastery can be seen in fig. 6.83. By the way, we see a Christian cross twined with a crescent crowning its spire; this

is but another version of the Ottoman star and crescent, qv in fig. 6.84. According to our reconstruction, Christianity had remained united until the XVI century. The branch that would later transform into Islam emerged in the XVII century.

"The deacon Ivan Timofeyev writes the following in his *Annals*: "The ambitious Boris had built a new cathedral of stone upon the site where the regimental train had stood and where the Lord made a miracle and consecrated it to the Blessed Virgin Mary as Our Lady of Don, hence the name Donskoi. He was pretending to be driven by true faith; however, the true motivation had been his tremendous vanity and a desire to keep the memory of his name and his victor's glory alive for generations to come. His intentions were well understood, as they had been in many other instances, since there was his image painted on one of the cathedral's walls, as though he were a saint'

([170], page 208). Thus, the Minor cathedral was originally built to commemorate the victory of the military commander [Boris Godunov – Auth.] over the Tartars, with his portrait painted on one of the cathedral’s walls” ([31], page 8).

Has any original XVI century part of the Donskoi monastery reached our epoch? The answer is in the negative. The Romanovs gave orders for a radical reconstruction of the Old (Minor) cathedral in the XVII century. It is reported that “the research conducted in the 1930’s prior to the restoration works of 1946-1950, failed to discover a single fresco dating from the late XVI century. The artwork, whose temporal significance had truly been paramount, is likely to have perished in the cathedral’s radical reconstruction, which was performed in the 1670’s” ([31], page 8). Modern commentators cannot just omit the fact that the position of the Romanovs in what concerned such “radical reconstructions” had always been blatantly tendentious: “The frescoes may have been destroyed earlier, if we are to consider the extremely biased attitude towards Boris Godunov that had prevailed for centuries of the Romanovian rule ... the partial opinion of the Romanovs had served as the official historical viewpoint for quite a while ... the frescoes could have disappeared in the first decade of the XVII century, without a single mention thereof made in any church documents ... the deacon Ivan Timofeyev must have been quite correct in his assumption that the Old cathedral of the Donskoi monastery had been built by Boris Godunov himself” ([31], pages 8-9).

The barbaric destruction of the frescoes in the Old cathedral of the Donskoi monastery is but an episode of the long and gruesome series of similar vandalisms to follow the Romanovian usurpation, whose goal had been the total erasure of the ancient Russian history (see CHRON4, Chapter 14).

The large cathedral of the Donskoi monastery was erected in 1686-1698, qv in fig. 6.85 – at the very end of the XVII century, that is, and already under the Romanovs. One must think that the new decoration of the cathedral was already reflecting their “progressive” view of the Russian history. It is therefore futile to search for traces of the ancient history of Russia (aka the Horde) in that cathedral – also, it turns out that “the cathedral has undergone many restorations and renovations” ([31], 21). The XVII century can be



Fig. 6.83. The Lesser (Old) Cathedral of the Donskoi Monastery in Moscow. Taken from [31].



Fig. 6.84. The dome of the Lesser (Old) Cathedral of the Donskoi Monastery in Moscow. We see it topped with a symbol typical for the Russian churches – a Christian cross that comprises the Ottoman crescent and the star. Taken from [31].



Fig. 6.85. The Greater Cathedral of the Donskoi Monastery in Moscow. Upon its domes we see the same kind of Orthodox crosses comprising the Ottoman crescent and the star. Taken from [31].

regarded as the credibility threshold of consensual world history, and we see it manifest in the history of the Donskoi monastery as well.

Let us conclude with formulating the following considerations:

1) Apparently, the Church of the Most Reverend Sergiy had been built in the Moscow village of Kotly

before the XVI century – in 1380, to be more precise, constructed to commemorate the victory over Mamai at the site where Donskoi had stopped before the military inspection of the troops. This is where Our Lady of Don was erected, and later the Donskoi monastery.

2) As for the icon of Our Lady of Don, *qv* in fig. 6.77, it must have also been part of this part of this church (possibly, a mobile one). It could have been transferred there after the foundation of the new church and the monastery, which became named after this icon.

3) The name of the icon (Our Lady of Don) is explained by the fact that it had been given to Dmitriy Donskoi by the Cossacks from the Don. One must recollect the fact that the icon of Our Lady of Vladimir is also reported to have been worshipped in Moscow during the reign of Dmitriy (see fig. 6.86). The two icons resemble each other a great deal.

See more on these icons, their history, migrations and current locations in [420], Volume 2, pages 198-208, [963], pages 111, 143, 153 and 161, and [969], issue 1, ill. 1.8.

4) The choice of the site for the Donskoi monastery (originally the Church of Our Lady of Don) must be related to the Church of the Blessed Virgin Mary built by Most Reverend Sergiy of Radonezh at Kotly in Moscow, where the troops of Dmitriy had stood. The church may have already been very old in the XVI century, seeing how some two centuries had passed since the Battle of Kulikovo by that time. Nevertheless, it appears that the location of the battlefield had still been known in the XVI century. It is possible that the ambitious Boris had tried to make his own deeds outshine the XIV century victories of Dmitriy Donskoi, hence the portrait in the church. The regimental train version suggested by modern historians doesn't appear convincing even to themselves, and so they keep going on about the strategic choice of location etc. It is possible that many of the events associated with the Battle of Kulikovo nowadays really date to the epoch of Boris Godunov and his brother Dmitriy – the XVI century.

5) The self-implied comparison with the Battle of Kulikovo is just mentioned, historians don't compare any actual documents anywhere, merely mentioning the "Mamai" vessel. Why would that be? The obvious parallel is between the routes of both armies and the

choice of site for battle, both in the XIV and the XVI century (the villages of Kolomenskoye and Kotly in Moscow, the Crimean Ford and so on). However, the erroneous consensual location of the Kulikovo Battle (the Tula region) makes such heretical parallels right out the question for any historian. This is why they present us with vague comparisons and nothing but, fragmentary and rather illogical.

COROLLARY. The abovementioned facts confirm the correctness of our reconstruction, according to which the Battle of Kulikovo had been fought in the area of central Moscow, albeit indirectly.

14.2. The true datings of the presumably ancient plans of Moscow that are said to date from the XVI-XVII century nowadays

It is most curious that the part of Moscow where we suggest the Battle of Kulikovo to have been fought (the Kulishki) is drawn full of buildings in the plan of Isaac Massa. This is very odd, since this entire region is drawn as void of buildings and constructions in the two substantially more recent maps dating from 1767 and 1768 (figs. 6.53 and 6.87, respectively



Fig. 6.86. The icon of Our Lady of Vladimir. Taken from [969], ill. 1.

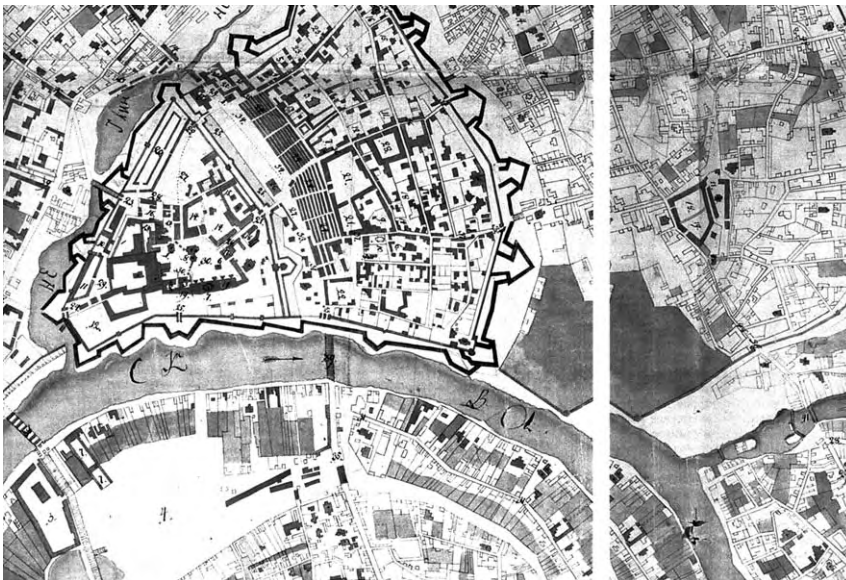


Fig. 6.87. “The Plan of Moscow, the Imperial Capital”, 1768. We only cite the fragment of the plan with the Kremlin and its environs up until River Yaouza. What we see here is virtually an empty space. According to our reconstruction, this is the very site of the Battle of Kulikovo that took place in 1380. Taken from the jacket of [629].

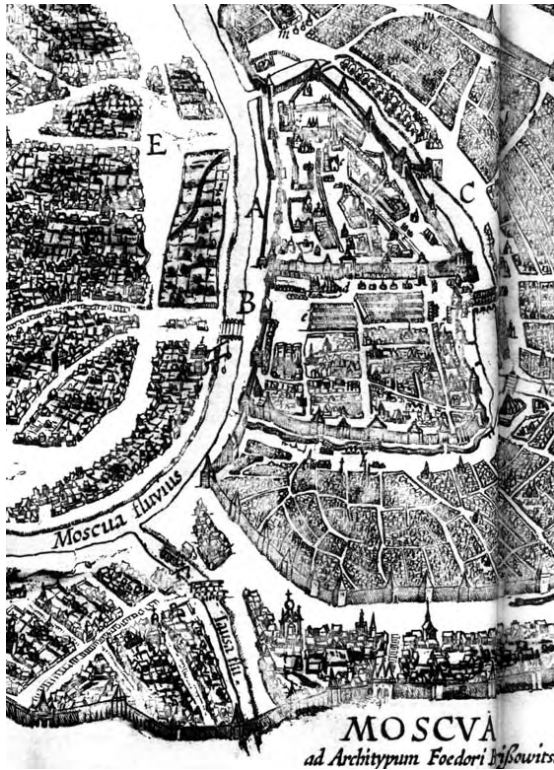


Fig. 6.88. A fragment of “Godunov’s plan” allegedly dating from the early 1600’s, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Therefore, the plan in question cannot predate 1768. Taken from [627], page 55.

– see [629] and CHRON4, Chapter 6:11. Apparently, the memory of the fact that a violent battle was fought here in 1380 has lived on for many centuries, and no one would even dream of settling upon a gigantic cemetery. It wasn’t until much later, when the true history of Moscow became distorted out of proportion, that the first constructions appeared here. However, even those were related to the military in some way – there have never been any residential buildings here; nowadays this site is occupied by the buildings of the Ministry of Defence and related institutions. Therefore, the authors of the “Isaac Massa map” must have lived in the second half of the XVIII century, already after 1768. The plan must have been drawn around that epoch and slyly backdated to the XVII century, and is therefore a forgery.

This makes the datings of eight other famous maps of Moscow seem untrustworthy as well – all of them are considered very old. They are as follows:

- 1) “The Godunov Draught”, allegedly dating from the early 1600’s.
- 2) “Peter’s Draught”, a map of Moscow allegedly dating from 1597-1599 ([627], page 51).
- 3) “Sigismund’s Map”, allegedly dating from 1610, engraving by L. Kilian ([627], page 57).
- 4) “The Nesvizhskiy Map”, allegedly dating from 1611 ([627], page 59).
- 5) The map of Moscow allegedly engraved by M. Merian in 1638 ([627], page 75).
- 6) The map of Moscow taken from the *Voyage to Moscovia, Persia and India* by A. Olearius, allegedly dating from the 1630’s ([627], page 77).
- 7) The map of Moscow from the *Voyage to Moscovia* by A. Meierberg, allegedly dating from 1661-1662 ([627], page 79).
- 8) The map of Moscow from the album of E. Palmquist allegedly dating from 1674 ([627], page 81).

Let us examine the fragments of the abovementioned maps that depict the Kulishki, or the area between the Kremlin and the Yaouza estuary, qv in figs. 6.88-6.95. Each of the maps depict this area as developed land, which leads one to the conclusion that none of them can possibly predate the 1768, likewise the map of Isaac Massa. The XVII and XVI century datings were introduced by later hoaxers. The cartography of Moscow is thus full of blatant forgeries.

Our opponents might theorise about the XVI-XVII century developments and buildings on the site of the Kulishki, which were demolished subsequently for some obscure reason, with new constructions appearing towards the late XVIII and even the XIX century. However, this rings highly improbable – if a territory this large and located at the very centre of the capital to boot had once been developed, it wouldn’t stand void of buildings for too long, even presuming some of them got demolished. There must be a good reason for a site at the very centre of a capital city to remain empty for a long period of time.

There is evidence that the “Godunov Draught” had undergone a transformation of some sort. It is presumed that the only surviving copy of the plan was made in 1613; it bears the legend “Moscow according to the original of Fyodor Borisovich”. Historians

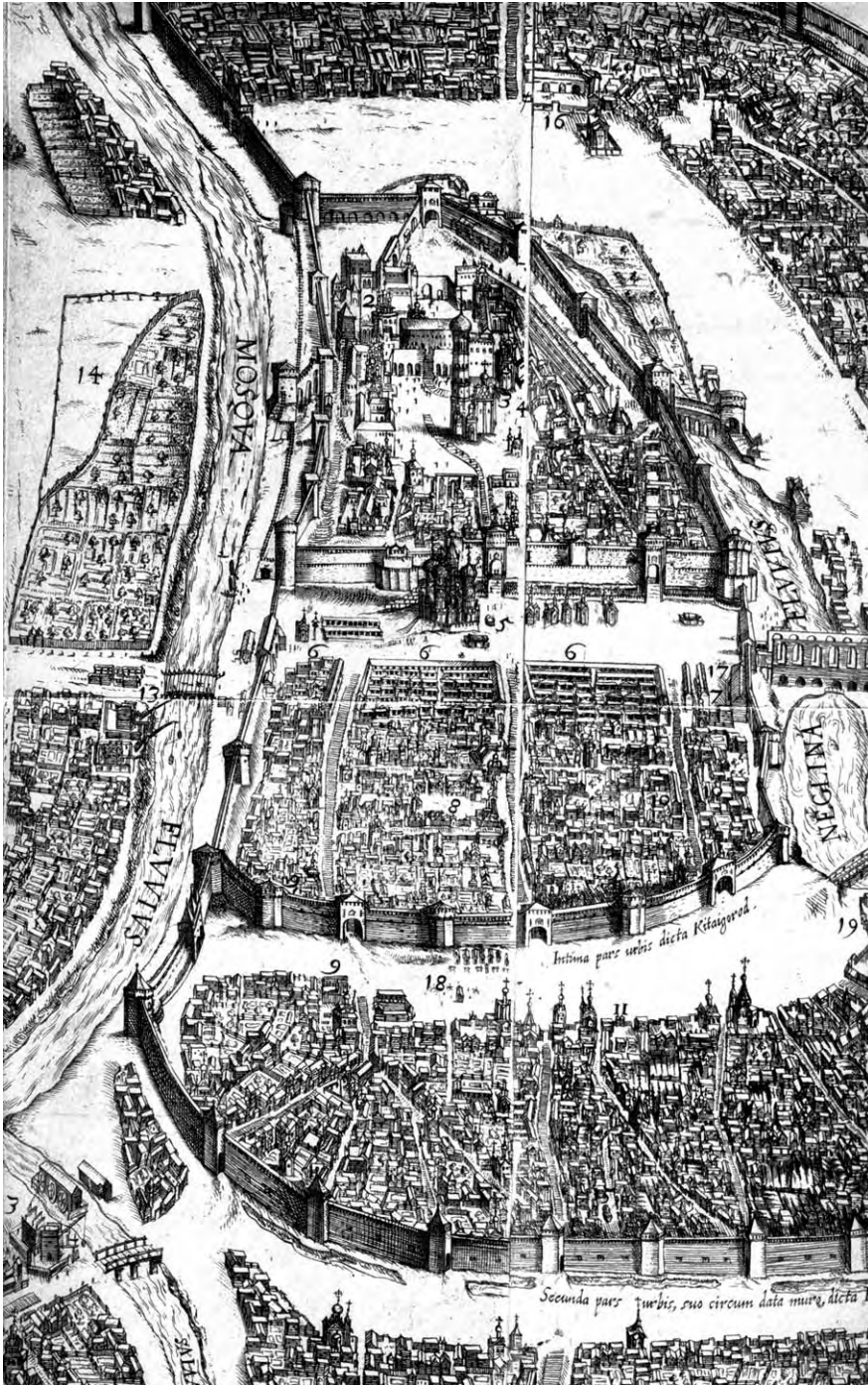


Fig. 6.89. A fragment of “Peter’s draft”, or a plan of Moscow dating from the alleged years 1597-1599, whereupon the part of Moscow between the Kremlin and the Yauza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 51.



Fig. 6.90. A fragment of “Sigismund’s map”, or a plan of Moscow dating from the alleged year 1610, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 57.



Fig. 6.91. A fragment of the “Nesviga plan” dating from the alleged year 1611, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 59.



Fig. 6.92. A fragment of the map of Moscow engraved by M. Merian in the alleged year 1638, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 75.

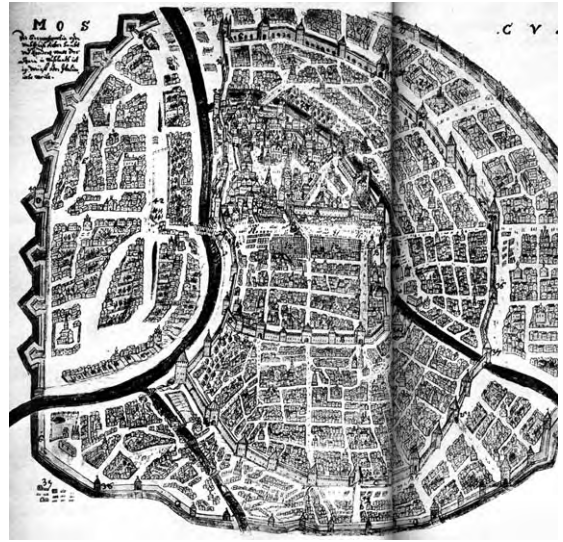


Fig. 6.94. A fragment of the map of Moscow from the book of A. Meierberg entitled "A Voyage to Moscovia", allegedly dating from 1661-1662, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 79.



Fig. 6.93. A fragment of the map of Moscow contained in the book of A. Olearius entitled "A Journey to Moscovia, Persia and India", allegedly dating from the 1630's. The map makes it perfectly visible that the area of Kulishki between the Kremlin and the Yaouza estuary is built over. This suffices for dating the plan to the post-1768 epoch. Taken from [627], page 77.



Fig. 6.95. A fragment of a plan of Moscow from the album of E. Palmquist, allegedly dating from 1674. We see buildings all across Kulishki, or the area between the Kremlin and the estuary of River Yaouza. Therefore, the plan couldn't have been drawn before 1768. Taken from [627], page 81.

proceed to tell us that “according to the inscription, the original of the map was made by Prince Fyodor, the son of Boris Godunov” ([627]), page 55. Romanovian and Millerian historians admit the original to be lost; it is impossible to tell whether or not the copy differs from it in any way at all. We consider this “disappearance” of the original highly suspicious.

14.3. Additional remarks in re the Battle of Kulikovo

1. It is possible that the place called Mikhailov on River Chura is related to the name of Mikhail, the Great Prince of Tver. It is known that he had launched two campaigns against Moscow, spending the winter there. However, since Mikhail of Tver had fought against the offspring of Daniel, the Great Prince of Moscow, trying to seize the city, the victors may have taken care of making material traces of Mikhail’s sojourn disappear; however, oral tradition has preserved them.

2. One must pay close attention to the former locations of the princely palaces. There had once been a Danilov village to the north of the Danilov monastery, likewise the palace of Daniel Aleksandrovich, the founder of the monastery ([62], pages 101-104 and 109-111).

3. The royal palace of Dmitriy Donskoi must have formerly stood in the Moscow village of Kolomenskoye. There is no direct evidence to confirm this; however, “there are reports that in 1380 Dmitriy Donskoi built a church in Kolomenskoye to commemorate the victory at the Kulikovo field; nowadays there’s the Church of St. George on that site” ([294:1], page 7). Apart from that, “Kolomenskoye is known as a princely village and a strategic location in the avenue of approach to Moscow ... Russian troops had stood at Kolomenskoye after the great Battle of Kulikovo ... the ancient Church of St. George was built here to honour the Russian arms; it is possible that some of the soldiers who died of wounds after the battle were buried here” ([821:1], page 23). We learn of an old cemetery in Kolomenskoye, which had existed in the XIII-XV century and was closed down afterwards ([821:1], page 24).

4. The palace of Ivan the Terrible was located in the village of Vorobyovo at the Vorobyovy Hills ([301],

page 64). Historians believe it to have been his rustic residence; however, it is most likely to have served as the primary palace originally, before the construction of the Kremlin on the other bank of the Moskva. The large size of the royal palace at the Vorobyovy Hills is emphasised in [537:1], page 56.

It turns out that some of the Russian princes’ primary palaces had stood to the south of the Moskva and its marshy lower bend known as Don prior to the Battle of Kulikovo and a short while afterwards. This explains the references to the Kulikovo field as located “across the Don” and the name of the *Zadonshchina* chronicle, whose name literally translates as “Writings from the Other Side of the Don”.

5. Let us turn to some of the old churches and monasteries in Moscow once again in order to trace their connexions with the Battle of Kulikovo. Let us cite some additional data taken from the “Nedyelya” newspaper, #1/96, page 21.

a) The Ougresh Stavropegial Friary of St. Nicholas (6 Dzerzhinskaya St.): “The monastery was founded in 1380 at the orders of Dmitriy Donskoi, who had erected it to commemorate his victory on the Kulikovo Field”.

b) The Stavropegial Monastery of Our Lady’s Nativity (20, Rozhdestvenka St.): “The monastery was founded in 1386 to commemorate the victory in the Battle of Kulikovo”.

c) The Sretenskiy Stavropegial Friary (19, Bolshaya Lubyanka St.): “The monastery was founded around 1395”. No direct references to the Battle of Kulikovo are made; however, both the date and the location fit.

d) The Church of St. Nicholas and the Life-Giving Trinity at Bersenevka in Upper Sadovniki (18, Bersenevskaya Embankment): “there used to be a monastery here, known since 1390”.

14.4. The origins of the name Mikhailovo at River Chura in Moscow

As it was mentioned above, certain editions of the *Zadonshchina* report that one of Dmitriy’s soldiers, Foma Katsybey (or Kochubey) stood guard at River Chura near Mikhailovo ([631], page 217). Historians cannot locate either anywhere in the Tula region, which is where they locate the Kulikovo Field. Therefore, they either try to dispute the authenticity of this

passage, or invent ancient settlements, which don't exist to date, named along the lines of "Kochur Mikhailov". On the other hand, one may recollect our detailed account of the fact that a river called Chura (as indicated on many old maps) runs through Moscow until this day (see above). A propos, one must mention the following peculiar fact. Chura has got a tributary called Kroyvanka. Oddly enough, certain recent maps use the name Kroyvanka for referring to the entire River Chura. Why would that be? Could historians be striving to erase the "dangerous" name Chura from memory?

It is on the bank of River Chura that we find a distinct trace of an old tract called Mikhailov, right next to the Muslim cemetery. It is a large neighbourhood where nearly every street bears the name Mikhailovskaya, qv above and also in any map of Moscow.

Little is known about the origins of the name Mikhailovo near River Chura in Moscow; modern books on the history of Moscow usually deem it sufficient to trace the name Mikhailov to "one of the local landlords" – XX century landlords, that is.

However, the combination of the two names (Chura and Mikhailov) must still be perceived as dangerous by historians, since the *Zadonshchina* (which is where one encounters these names) is a well-known work. The fact that the name Kroyvanka had been ascribed to the very part of River Chura that runs near Mikhailov may be in direct relation to the reluctance of the learned historians to have the names mentioned in the *Zadonshchina* linked to the toponymy of Moscow.

Let us also cite the data that indirectly confirm the ancient origins of the name Mikhailovo. Karamzin mentions the village of Mikhailovskoye (or Mikhailovskoye) twice – in comment 326 to Volume IV and in comment 116 to Volume V (see [362], Book I, comments to Volume IV, Chapter IX, column 125; also Book II, comments to Volume V, Chapter I, column 41. Some of the testaments left by the Russian princes also mention the village of Mikhailovskoye.

One wonders about the identity of Prince Mikhail, whose name was later given to the village of Mikhailovo on River Chura. Daniil Aleksandrovich, the first independent Prince of Moscow, became enthroned after Mikhail the Brave, Prince of Tver, since Moscow

had been part of the Tver principality back then. Nothing is known about the location of Mikhail's headquarters in Moscow. Daniil maintained amicable relations with the Princes of Tver. Daniil's palace and the monastery that he had founded were located near River Moskva as well as the Danilov monastery and the Danilovskoye cemetery, which exist until this date. It is possible that the site chosen by Daniil for the construction of the palaces and the monastery had been in the vicinity of the former headquarters of Mikhail the Brave, the previous ruler. Historians discuss various possible locations of Daniil's grave; one of the versions, which strikes us as the most plausible, suggests Daniil to have lived and been buried in his village of Danilov and the monastery that he had founded.

It is also presumed that Daniil's son Youri (Georgiy) Danilovich, heir to the throne of Moscow, had had a worse relationship with Mikhail Yaroslavich, the regnant Prince of Tver who had come to Moscow twice – in 1305 and 1307. The princes had arranged for a truce the first time; the second time Mikhail tried to seize Moscow, and stood camp at the city walls for a long time – however, he was forced to retreat without capturing the city. If the headquarters of the Muscovite prince had been in the vicinity of the Danilov village at the time, it would make sense to presume that Mikhail had stood camp close nearby. There are reports that he had spent one of the winters in Moscow. The logical assumption would be that his headquarters were located next to the village of Danilov – possibly, right on top of the tall hill next to Chura where one finds a multitude of streets and lanes sharing the name Mikhailovskaya.

We are thus led to the theory that the name Mikhailovo is related to either Mikhail the Brave, his grandson Mikhail Yaroslavich, or both characters.

Let us cite the following passage from *The History of Moscow* by Ivan Zabelin: "The very same year ... in 1329 ... Ivan Danilovich [the Great Prince of Moscow – Auth.] came up with the idea of ... erecting a stone church next to his court and consecrate it to Christ's Transfiguration; this church was designed as a replacement for the decrepit Church of the Saviour in the Woods, where the remnants of Mikhail, Great Prince of Tver slain in the Horde, had still been kept in 1319 ... The monastery near the church had al-

ready existed in those days – it might be the oldest monastery in Moscow ... more recent legends told by old wise men claimed this monastery to have been founded on the other bank of the Moskva originally ... by Daniil Aleksandrovich, the father of Ivan Danilovich ... and also that Ivan Danilovich had transferred the archimandrite of Danilovo and several chosen priests to the Kremlin” ([284], page 77).

The implication is that a certain church of the Saviour in the Woods, where the body of Mikhail, the late Great Prince of Tver had been kept, was located next to the Danilovskiy monastery – possibly, in the vicinity of Mikhailovo on River Chura, hence the name Mikhailovo (or Mikhailov). Therefore, our reconstruction does not contradict the ancient tradition.

We already mentioned it above that the very name of the book that contains an account of the Kulikovo Battle (*Zadonshchina*) refers to the fact that the battle took place across the river from where the Prince had resided back then (“*za Donom*” translates as “across the Don”). This concurs well with our hypothesis that the Kremlin did not exist back then and could not have been the city centre, while the palace of Dmitriy had stood on the right bank of the Moskva, likewise the palaces of his predecessors (first in the vicinity of the Danilov Monastery and Mikhailovo at River Chura, and later in Kolomenskoye).

14.5. The Grebnyovskaya Icon given to Dmitriy Donskoi, and River Chura in Moscow

Certain sources (qv below) report that the so-called Grebnyovskaya Icon of the Blessed Virgin Mary had been given to Dmitriy Donskoi right before the battle of Kulikovo. The sources concur that the Cossacks who had given the icon to Dmitriy hailed from River Chura, Chira or Chara, and called themselves the Grebnyovskiy Cossacks. The origins of the name cannot be traced by any existing documents. One of the versions suggests Grebnyov to have been the name of their Ataman, another – that these Cossacks hailed from the town of Grebni or the village Grebnyovskaya, and yet another one considers the name to refer to one of the Cossack tribes (likewise the Zaporozhye Cossacks, the Yaik Cossacks, the Terek Cossacks etc), rather than an explicit geographical location. Let us proceed with quoting the sources.

The 4-volume oeuvre entitled *Forty Times Forty* reports the following in its description of the non-existent church consecrated to the Grebnyovskaya Icon of the Blessed Virgin Mary upon the Lubyanskaya Square in Moscow: “Alexandrovskiy suggests ... that the Grebnyovskaya Church was constructed to house the icon by the same name, which was brought here from the Kremlin Cathedral, built of stone by Vasiliy III. An old legend has it that the icon was given to Dmitriy Donskoi by the Cossacks from River Chara, which flows into the Don near the estuary” ([803], Volume 2, page 253).

Y. P. Savelyev writes the following in his most noteworthy book entitled *The Ancient History of the Cossacks* (Moscow, Veche, 2002): “When the Don Cossacks from the towns of Sirotina and Grebni heard that Dmitriy Ivanovich, Prince of Moscow, was gathering his troops to stand steadfast against the Tartars, they came to aid him, and gave him the icon-cum-gonfalon of Our Lady of Don and the Grebnyovskaya Icon of the Blessed Virgin Mary” (page 199). E. P. Savelyev gives a reference to the “Chronicle of the Antonyi, the Archimandrite of the Donskoi Monastery, 1592” from the “Historical Description of the Stavropigial Donskoi Monastery in Moscow” by I. Y. Zabelin, second edition, 1893.

Savelyev proceeds to report that “Stefan, the Metropolitan of Ryazan, mentions the fact that the icon in question was given to Dmitriy by the Cossacks from ‘the town of Grebni located in the estuary of River Chira’ in his tale of the Grebnyovskaya Icon of the Blessed Virgin Mary dating from 1712” (page 199), and then tells the reader about the futile attempts of the historians to locate the towns of Sirotin and Grebni upon the modern River Don.

However, if we are to identify the mythical Chira or Chara as River Chura in Moscow, everything becomes clear instantly, since the famous Donskoi monastery had stood at River Chura. According to our reconstruction, Dmitriy’s troops had passed by this place as they were approaching the Battle of Kulikovo. The icon of Our Lady of Don had been kept here as well; it is possible that the two famous icons mentioned above were given to Dmitriy right here.

Let us conclude with the hypothesis that the name Cheryomushki (an area of Moscow) is a very old one; it could be derived from the names Chura and

Mikhailovo, or Chura and Moscow. This possibility is to be studied further.

Also, let us relate an interesting fact that was mentioned to us by V. P. Fyodorov. On 23 August 2002 the “Vechernyaya Moskva” published an article entitled “The Capital Shall Reclaim its Ancient Lakes”, wherein it is written that the historical park of Kossino in Moscow happens to be the location of “the three oldest lakes in Moscow – the Black Lake, the White Lake and the Holy Lake ... many curative properties are ascribed to the latter – according to the ancient legend,

a church had once drowned here ... we hope that after the cleaning works are over, the Muscovites shall once again be able to appreciate the salubrious effects of the lake (another legend has it that the participants of the Kulikovo Battle had bathed here in order to cure their wounds). The near-bottom silt of the lake is rich in iodine, bromine and silver; it has been used for curing rheumatism since times immemorial”. Therefore, there is yet another place in the vicinity of Moscow directly related to the Battle of Kulikovo, which concurs perfectly with our reconstruction.

From the Battle of Kulikovo to Ivan the Terrible

1. THE CAPTURE OF MOSCOW BY DMITRIY = TOKHTAMYSH IN 1382 AND THE NAISSANCE OF MOSCOVIA AS A STATE

In 1382 Tokhtamysh-Khan came to Moscow and took the city by storm. It is presumed that Dmitriy Donskoi, having won a battle of paramount importance on the Kulikovo field two years earlier, did not even try to resist the Tartars this time, fleeing from Moscow to Kostroma in haste. Thus, Dmitriy had been in Kostroma during the capture of Moscow by the Tartars. The city was defended by the Lithuanian Prince Ostey, who got killed when the Tartars stormed the city ([435], pages 235-236).

According to our reconstruction, Dmitriy Donskoi and Tokhtamysh-Khan are but two names of the same historical personality. His capital must have been in Kostroma. In 1382 the troops of Dmitriy stormed and seized a Lithuanian fortification on the territory of Moscow. Dmitriy (or Tokhtamysh) may have refrained from actual participation in the battle, remaining in Kostroma, his capital. Bear in mind that the name Lithuania had stood for the Western Russian kingdom with its capital in Smolensk. Moscow had been at the border of the Eastern Russian kingdom of Volga (The Great Russia) and the Western Russia, also known as Lithuania or White Russia.

Dmitriy begins to build Moscow around this time, which makes him the de facto founder of Moscow as a large city.

It appears that Dmitriy Donskoi = Tokhtamysh-Khan became the next Great Prince of White Russia; this must have been caused by inner struggle and strife in the Horde. It is known that Tokhtamysh ended up at the court of the Lithuanian prince soon after 1382, and quite unexpectedly so. Furthermore, the Lithuanians = White Russians refused to hand the fugitive Tokhtamysh over to the Horde, despite having been put to crushing rout by the latter ([183], Volume 1, pages 109-110).

2. THE IDENTITY OF LITHUANIA AND THE LOCATION OF SIBERIA

The issue of Lithuania's identity is very key in the present discourse. XVI century sources solve it completely unequivocally – the name Lithuania had been used for referring to a Russian state with its capital in Smolensk. Later on, when Jagiello (Jacob), the Great Prince of Lithuania, ascended to the Polish throne, the Western parts of the Russian Lithuania went to Poland. A propos, it is common knowledge that the Smolensk regiments took part in the famous Battle of Grünwald. Despite the fact that historians claim them to have played a secondary part, assum-



Fig. 7.1. “Sigismund Herberstein, Imperial envoy. 1559. Xylograph from the book entitled ‘Biography of Baron Herberstein Written for the Grateful Descendants’. Vienna, 1560” ([90], page 48).

ing that the Prince of Lithuania had already been in Vilna. However, the famous “Legend of the Vladimir Princes” explicitly locates the capital of Prince Heidemín, the founder of the Lithuanian dynasty, in Smolensk ([637]).

Direct references to Lithuania being a Russian principality were made by S. Herberstein, the Austrian ambassador in the XVI century Russia. An ancient portrait of his can be seen in fig. 7.1.

Let us ponder the origins of the name Lithuania. The unvocalized root of the word is LTN, which is most likely to make it a derivative of the word Latin and a synonym of the word Catholic. In other terms, the Lithuanians were the Russian Catholics. A part of the ancient Russian Empire fell under the influence of the Catholic Church, hence the name Lithuania. The term in question is of a late origin.

The Great Lithuania as mentioned in the chronicles is but a memory of the ancient Russian kingdom, which had comprised the territory of the mod-

ern Lithuania as well. It is true that Mongolia (aka Megalíon) had spanned the vast territories “from sea to sea”, as it is rightly stated by the modern historians who study the Great Lithuania. There isn’t a single old chronicle written in Lithuanian to the best of our knowledge; however, there are plenty of chronicles written in Russian.

Sigismund Herberstein, the Austrian envoy at the Russian court, writes the following: “Russia is currently divided into three domains ruled by three rulers. Most of it belongs to the Great Prince of Moscow, the second greatest is the Great Prince of Lithuania (in Littn), and the third is the King of Poland, who is currently [in the second half of the XVI century, that is – Auth.] the ruler of both Lithuania and Poland” ([161], page 59). Bear in mind that the first edition of Herberstein’s book dates from the alleged year 1556.

Historians point out the fact that the term Russia as employed by Herberstein refers to the “ancient Russian state” – in other words, the XVI century meaning of the term had only made sense in reference to the state as it had been in the XI-XIII century ([161], page 284, comment 2). Our claim about Lithuania and Latin being synonyms is confirmed by Herberstein in the following manner: “Only two of the country’s regions aren’t truly Russian – Lithuania (Lithwania or Lythen) and Zhemaytia; although their inhabitants live in Russia, they speak a language of their own and adhere to the Latin faith. Yet most of them are Russian ethnically” ([161], page 59). The name of the modern Lithuania is therefore derived from that of the two old Russian provinces mentioned above.

Even nowadays the actual Lithuanian populace is concentrated around the city of Kaunas, which is the de facto capital of Lithuania in the modern sense of the word according to the Lithuanians themselves.

This isn’t the only case of a geographical name attaining an altogether different meaning known in Russian history. Another example is the name “Siberia”. In the XVI century this name was used for a principality in the middle course of the Volga; the town of Oulianovsk (Simbirsk) that exists until the present day must have been a capital of this principality at some point. This is what Sigismund Herberstein tells us in this respect: “The River Kama flows into the Volga twelve miles downstream from Kazan; the

province of Siberia is adjacent to this river” ([161], page 162). Thus, in the XVI century Siberia had still been on the Volga; its “migration” to the East happened later.

3. THE PARALLEL BETWEEN RUSSIAN AND LITHUANIAN HISTORY

The genealogy of all the Lithuanian princes is known from the “Legend of the Vladimir Princes”. We know of no other sources. The work in question dates from the XVI century. According to the historians, “the exact time these legends appeared remains unknown, and nothing is known about their existence before the XVI century” ([637], page 725). This work claims Heidemin (Gidemin) to have been a prince from Smolensk. His successor bore the name of Nariman-Gleb; next came Holgerd, married to Ouliana of Tver. Yevnout, the brother of the latter became Prince in Vilna during his reign; apparently, Holgerd had still remained in Smolensk. Holgerd was succeeded by Jacob or Jagiello, who had “fallen into the Latin heresy” and acted as Mamai’s ally. He was defeated by Dmitriy Donskoi. Then Jagiello became King of Poland, and a relative of his, Heidemin’s grandson called Vitovt, settled near the place known as Troki or Trakai. We see two genealogical branches – the Polish and the Lithuanian. It turns out that this genealogy ended up as part of the “Legend of the Vladimir Princes” for a good reason – there is a dynastic parallelism between the Lithuanian princes and the Muscovite princes, their reigns being simultaneous. There is no chronological shift here – the rulers linked together by the parallelism had reigned around the same time. The parallelism in question is as follows.

-
- a. The Czars (Khans) of Russia (The Horde).*
b. The Princes of Lithuania.
-

- 1.a. *Russia (Horde)*. Youri Danilovich + Ivan Danilovich = Ivan Kalita (Caliph), 1318-1340, reigned for 22 years.
- 1.b. *Lithuania*. Heidemin, 1316-1341, reigned for 25 years. The reign durations of the two rulers (22 and 25 years) are close enough to one another.

- 1.1.a. *Russia (Horde)*. Ivan Kalita (Caliph) is the founder of a dynasty. Yaroslav the Wise is a phantom reflection of his shifted into the end of the alleged XI century, qv above.

- 1.1.b. *Lithuania*. Heidemin is also the founder of a dynasty.

- 1.2.a. *Russia (Horde)*. Yaroslav the Wise divides the state between his several sons in his testament.

- 1.2.b. *Lithuania*. Heidemin also divides the state between several of his sons.

- 1.3.a. *Russia (Horde)*. After the death of Yaroslav, his sons begin to scheme for the throne. Strife.

- 1.3.b. *Lithuania*. Heidemin’s sons also begin to struggle for power after the death of their father. Strife.

COMMENTARY. This large-scale strife of the XIV century is known rather well – over the short period between 1359 and 1380, about two dozen khans had sat on the Russian throne. The XIV century strife wasn’t reflected in the history of the “Muscovite dynasty” founded by Ivan Kalita – most probably, due to the fact that Moscow had not yet existed. This would only happen at the end of the XIV century. History of the XIV century Moscow is but a phantom duplicate that reflects the history of the Khans.

After the divide of the kingdom, the parallelism between the Russian and the Lithuanian dynasty disappears for a short while. The two dynasties split; both trace their lineage back to Ivan Kalita = Yaroslav the Wise = Heidemin. The Lithuanian dynasty reigns in the West and its domain comprises the modern territory of Moscow, whereas the Muscovite Dynasty is based in Novgorod the Great, or the area of Yaroslavl, Kostroma and Vladimir.

-
- 2a. *Russia (Horde)*. A sequence of rulers: Simeon the Proud (1340-1353, reigned for 13 years), Ivan the Meek (1353-1359), reigned for 6 years, Dmitriy of Suzdal (1359-1263), reigned for 4 years, and Dmitriy Donskoi (1363-1389), reigned for 26 years.

- 2b. *Lithuania*. A sequence of rulers: Yevnout aka Ivan followed by Nariman, aka Gleb. They reign in the epoch of 1341-1345; all the infor-



Fig. 7.2. A drawing of Vitovt from the book entitled “A Description of Sarmatia in Europe” by A. Guagnini, allegedly dating from 1581. Taken from [578], Book 1, page 819, illustration 408.

mation we have is very vague. Next we have Holgerd (1345-1377), who had reigned for 32 years, and Jagiello (1377-1392), regnant for 15 years. Jagiello = Jacob = Vladislav becomes King of Poland in 1386 ([797], page 1565; see also [637], pages 432-435).

The dynastic currents of Moscow and Lithuania become uniform once again – this happens at the end of the XIV century, after Dmitriy Donskoi, and the parallelism continues.

3a. *Russia (Horde)*. Vassily I (1389-1425), reigned for 36 years.

- 3b. *Lithuania*. Vitovt (1392-1430), reigned for 38 years. The two reign durations (36 and 38 years) concur well with each other. An old portrait of Vitovt from a book dating from the alleged year 1581 can be seen in fig. 7.2.

COMMENTARY. Let us point out an amazing fact – the seals of Vassily I and Vitovt have survived until the present days. They are identical and even bear the same inscription ([794], page 129). See below for more details.

4a. *Russia (Horde)*. Dmitriy Yourievich (1425-1434), reigned for 9 years.

- 4b. *Lithuania*. Sigismund (1430-1440), reigned for 10 years. The reign durations of the two are very similar.

5a. *Russia (Horde)*. Ivan III (1462-1505), reigned for 43 years (or, alternatively, 57 years between 1448 and 1505; between the blinding of his father and the commencement of the actual reign in 1448).

- 5b. *Lithuania*. Kasimir (1440-1492), reigned for 52 years. The reign durations are in good correspondence (57 and 52 years, respectively).

The parallelism stops here, and ceases to exist by the XVI century. It is presumed that Lithuania and Poland merged under Kasimir, who becomes King of Poland in 1447.

The seals of the Great Princes serve as most valuable material for our research indeed. On the Lithuanian coat of arms we see a mounted warrior armed with a sword or a scimitar – much like the figure of St. George familiar to us from the coat of arms of Moscow. However, older versions of the latter don't merely resemble the Lithuanian coat of arms – they are completely identical to it. This is plainly visible from the photographs of coins minted by Ivan Vassilyevich in [161], page 125. Every coin depicts a rider holding a sword (or a scimitar) – not a pike.

Let us study the seals of Vassily I Dmitrievich from the almanac entitled *Russian Seals* ([794]) reproduced in figs. 7.3 and 7.4. The rider is armed with a sword, and there is no slain dragon to be seen anywhere. We see the Lithuanian coat of arms, no less. The seal of Vassily I is therefore completely identical to the seal of Vitovt – the Great Prince of Lithuania and Vassily's contemporary. Historians have got the following to say in this respect: “A mere comparison of the seal belonging to the Great Prince Vassily Dmitrievich (as found attached to his second and third testament) to that used by Vitovt during the final decades of his reign demonstrates the two to be identical” ([794], page 129). Further also: “Although both seals are traditionally ascribed to Vassily I, one cannot help noticing them being completely identical to the seals of his son-in-law Vitovt, the Great Prince of

Lithuania. The inscription is in Latin, as is the case with Vitovt's seal" ([794], page 150).

Let us also point out that the inscription found on the seal of Vassily (Vitovt's double, as we are beginning to understand) is visible perfectly well, qv in the photograph in [794]. However, historians are of the opinion that it "cannot be deciphered" ([794], page 150). It is amazing how the inscriptions from the seals of Vassily I and Vassily II are often proclaimed illegible, despite their excellent condition. The matter is that the text is written in a mixture of Latin and Russian characters with other letters and symbols; the latter defy identification today. Moreover, what we see in the seal of Vassily II, for instance, (#25 in [794]) is the perfectly legible legend "The Great Prince Vassily Vassilyevich" twined with some other inscription – just as clear, but apparently unintelligible, employing some forgotten alphabet.

The mounted warrior with a pike who slays a dragon (St. George) makes its first appearance on the seal of Ivan III Vassilyevich, together with two other bicephalous eagle seals. This means that the Muscovite coat of arms had been identical to that of the modern Lithuania up until Ivan III – apparently, the Lithuanians have preserved the ancient Russian coat of arms in its original form.

Our corollary is therefore as follows: the Lithuanian coat of arms is identical to that of Moscow. As for the coat of arms used by the Horde dynasty of Yaroslavl, it is very similar to that used by the city of Vladimir to date – a lion (or a bear) holding a long poleaxe. Whether the animal in question is a bear or a lion is hard to tell from the emblem's old representations.

4.

RUSSIA (AKA THE HORDE) IN THE FIRST HALF OF THE XV CENTURY. EPOCH OF STRIFE AND EMBROIDMENT

The epoch between Dmitriy Donskoi and Ivan III is covered very sparsely by historical sources. It is the time of strife when the descendants of Ivan Kalita = Yaroslav the Wise = Batu-Khan were struggling for power; this mid-XV century strife is known well in history.

It is most curious that the surviving princely decrees dating from the epoch in question have neither

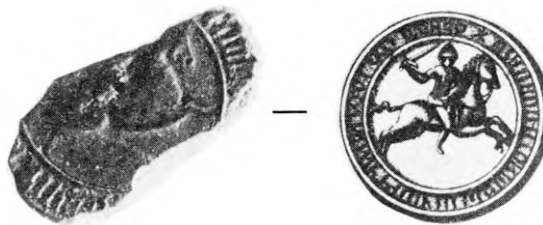


Fig. 7.3. The seal of Vassily I Dmitrievich from his second testament. Modern commentators believe that the circular inscription is "illegible" ([794], page 150). Taken from [794], Seal 19, inset between pages 128 and 129.



Fig. 7.4. The seal of Vassily I Dmitrievich from his third testament. Taken from [794], Seal 19, inset between pages 128 and 129.

dates nor references to places where they were written anywhere upon them. This becomes obvious from the materials collected in *The Historical Acts Compiled and Published by the Archaeographical Commission* ([8]), Volume 1. This compilation contains surviving Russian chronicles, the oldest of which date from the XIV century. It is presumed that many of them have reached us in their original form. None of the decrees or acts that predate Vassily III has any indications of the date and place of their creation anywhere upon them (with the exception of a single act dating from 1486 – however, the name of the prince is torn out, qv in [759], page 64). Moreover, The Great Prince of All Russia is the title introduced in the reign of Vassily III.

OUR COMMENTARY. The capital had still been in Kostroma or Vladimir, and not Moscow. Therefore, the titles of the "Muscovite" princes did not contain the formula "Great Prince of Moscow" – the rulers were simply referred to as the Great Princes. The name of Moscow is all but absent from the docu-

ments of the epoch – Ryazan is mentioned a great deal more often, for instance, and Yaroslavl is referred to as the domain of the Great Prince ([759], page 52).

All of the above makes the documents that predate Ivan III look very odd indeed. According to our reconstruction, the state of Moscovia had been nonexistent back in the day – the Khans of Russia (or the Horde) had still been based upon the Volga. The titles they used did not conform to the version of history taught in modern schools, and the alphabet became forgotten over the years. Therefore, Russian history predating the reign of Ivan III is a dark age – as we see, the surviving documents of that epoch obviously fail to correspond to the consensual version, which claims that Moscow had already been capital back in the day. It did exist, granted, but as a local centre that was founded relatively recently, and nothing remotely resembling the capital of the Empire as a whole. This epoch is also marked by the actions of a certain mysterious and omnipotent boyar named Ivan Dmitrievich Vsevolozhskiy – he somehow manages to ascend Great Princes to the throne and then remove them ([435], page 254). It is possible that this “boyar Vsevolozhskiy” is really the Czar of All Volga (*vse-Volzhskiy*) – the Czar-Khan of the Volga Kingdom, also known as the Golden Horde. Hence his power over the princes. This is yet another indication of the fact that Moscow had not been a capital city back then.

In general, we see an abnormally great amount of “Great Princes” in the XV century – in Suzdal, Tver, Ryazan, Pronsk etc ([435], page 253). Apparently, Russia had still resembled the old Mongolian Empire or the Great Horde in its infrastructure. There had been no Moscovia, despite the fact that the town of Moscow did exist. The capital had still been in “Lord Novgorod the Great”, or an agglomeration of several Russian cities – Yaroslavl, Kostroma, Rostov etc. This epoch has got nothing in common with the way it is described by the historians of today, who have replaced it with a phantom reflection of history pertinent to the Moscow Russia of the late XV-XVI century. What we have in reality is truly a dark age – we cannot even decipher the precious few documents that have survived from the epoch. It may well be that another old alphabet had been used apart from the *Glagolitsa* – the Cyrillic alphabet is most likely to

have been introduced in the reign of Ivan III, after his marriage to the Greek princess Sophia Palaiologos, or even later.

5. IVAN III

5.1. Russian principalities united under the rule of Moscow during the reign of Ivan III. The end of the strife

Nowadays we are told that the “Mongolian yoke” ended in 1481, after the so-called “Ougra opposition”, when the troops of Ivan III came to meet the army of the “Mongolian” Akhmat-Khan. There was no battle between the two armies, and they parted ways after having stood in front of each other for a while ([362]). An ancient drawing of this event can be seen in fig. 7.5. Pay attention to the fact that the warriors on either side of the river look exactly the same; moreover, the banners of the two armies are also identical.

Let us see what the chronicles tell us about the event in question. It turns out that in the very same year of 1481 Czar Ivan Shibanskiy and his fifteen thousand Cossacks had attacked Akhmat-Khan, breaking into his camp and killing him ([36], page 95). Historians call this Czar “Khan Ivan Shibanskiy” ([435], page 288). The chronicles also report that there had been no battle between the two armies ([36], page 95). It is noteworthy that Czar Ivan Shibanskiy disappears from Russian history without a trace after having accomplished a feat this great.

Our commentary is as follows: Ivan Shibanskiy is none other but Czar Ivan III himself. However, in this case he turns out to be the Khan of the Horde. This is precisely how it should be according to our reconstruction; as we see, he emerged from the strife victorious.

After his victory over Akhmat, Ivan III defeats Abreim, the Czar (or Khan) of Kazan the very next year. Next he conquers the entire Southern Siberia, up to the Ob, then Novgorod, and Vyatka a few years later.

Our main corollary is as follows: the “Mongolian yoke” did not cease in 1481, nor did the Horde disappear anywhere. One of the Horde’s khans succeeded another, and that was that. The Russian Khan Ivan III ascended to the throne as a result. Bear in mind that



Fig. 7.5. Ancient miniature depicting the “Ougra Opposition” of 1480. The Russian and Tartar warriors look perfectly identical. Moreover, the battle banners of both armies are completely identical. Taken from [264], Book 2, page 117.

the Russian chronicles use the word “Czar”; we use “Khan” in order to emphasise the ties between the Russian Horde dynasty and the Moscow dynasty founded by Ivan III.

5.2. The Turks and the Russians seizing Constantinople in 1453. Moscow and its alias of “The Third Rome”

Constantinople, or the “Second Rome” (aka “New Rome”) fell in 1453, during the reign of Ivan III. It is presumed to have been conquered by the Ottomans = Atamans, who had come from the Slavic Balkans. Pay specific attention to the fact that the Ottomans

attacked Czar-Grad, or Constantinople, from the North – the Balkan side ([455], page 191).

OUR COMMENTARY. It is possible that Russian troops took part in the famous siege of Constantinople. This event may have become reflected in the legend of “Monomakh’s hat” brought from Constantinople as a trophy. Let us remind the reader that the relations between Moscow and Constantinople had been severed until the conquest of the city by the Ottomans = Atamans, and resumed after that.

It has to be pointed out that two Byzantine political parties had struggled for power in Constantinople prior to the fall of the city. One of them (the Palaiologi) had been pro-Western, and the other (represented by John Cantacusen, among others, qv in [455], page 183) – pro-Turkish. The relations between Byzantium and Russia deteriorated every time a pro-Western monarch ascended to the throne – the Russian rulers accused them of pro-Catholic sentiments. However, these relations would instantly flourish whenever the throne got claimed by a pro-Ottoman ruler. The pro-Ottoman party turned out victorious when the Ottomans had seized Constantinople (this event is known as “the fall of Constantinople” today). The relations between Moscow and Turkey had remained good and stable up until the XVII century, and only worsened under the Romanovs.

5.3. The marriage between Ivan III and Sophia Palaiologos and a change of customs at the court of Moscow

The Millerian and Romanovian history tells us of the marriage between Ivan III and Sophia Palaiologos, the Greek princess, and the radical changes at the court of Moscow that came as a result. According to a contemporary of this event, “our Great Prince had altered all of our customs” ([435], page 276). According to Kostomarov, “this reform of customs ... had really been the introduction of autocratic governing methods” ([435], page 276).

The mysterious inscriptions upon the seal of the Great Prince rendered in an illegible script (qv mentioned above and in [794]) cease to exist under Ivan III, and the decrees issued by the royal court become accompanied by the indication of the time and place of their creation.

6. VASSILY III AS THE SOVEREIGN OF ALL RUSSIA

Vassily III (1505-1533), the son of Ivan III, was the first to become known as the Sovereign of All Russia ([8]) and the Czar ([161], pages 74-75). These events date from the first half of the XVI century.

7. THE SEALS OF THE GREAT PRINCES (OR KHANS) IN THE XV-XVII CENTURY

Let us reproduce several seals of the Russian rulers dating from the epoch of the XV-XVII century. We took them from the book of G. V. Vilinbakhov entitled *The Russian Coat of Arms and its 550th Anniversary* ([134]). The author tells us the following, among other things: “One finds it peculiar that the symbolic model of the seal attributed to the emperor Frederick III and dating from 1442 (with the emperor and his regalia on the obverse side of the seal and the bicephalous eagle on the reverse) is very similar to the seal of the Great Prince John III dating from 1497, with a rider on the obverse side and the same two-headed eagle on the reverse” ([134], page 25). The seal of Ivan III can be seen in fig. 7.6.

The exceptional similarity between the two seals is explained perfectly well by our reconstruction, according to which Frederick III is the reflection of the Russian Czar (Khan) Ivan III in Western European

chronicles; this monarch had been the omnipotent Emperor as seen by the Westerners.

1) In fig. 7.7 we see the Golden Bull (will?) of Vassily III Ivanovich ([134], page 26).

2) In fig. 7.8 one sees the Minor Seal of State belonging to Ivan Vassilyevich IV “The Terrible” dating from 1539. It is identical to the seal of Ivan III, qv in fig. 7.6. This fact is also in perfect concurrence with our reconstruction.

3) The seal we see in fig. 7.9 is also presumed to have belonged to Ivan Vassilyevich IV “The Terrible”, one that dates from 1569. However, this seal is drastically different from the other one – we see a unicorn upon it. Oddly enough, this figure disappears from the royal seals of the Russian Czars shortly afterwards. This fact is also explained by our reconstruction, according to which the Ivan who had reigned in 1569 had been a different person, hence a different seal.

4) In fig. 7.10 we see the Golden Bull of Ivan IV “The Terrible” dating from 1562.

5) In fig. 7.11 we see the Middle State Seal of Czar-Khan Fyodor Ivanovich dating from 1589. Its design is almost identical to the Golden Bull of the previous Czars (Khans).

6) In fig. 7.12 we see the Minor State Seal of “Dmitriy Ivanovich, Prince of Moscow” and the Minor State Seal of Czar Mikhail Fyodorovich. Let us pay close attention to the fact that in the seal of Dmitriy Ivanovich the shape of the eagle is strangely “ahead of its time” by some 50 years – the eagle drawn in this manner, with its wings opened and raised, appears on the



Fig. 7.6. The seal of the Great Czar, or Khan Ivan III dating from the alleged year 1497. Historians themselves point out the similarity between this seal and the seal of Frederick III Habsburg, or the same Ivan III, according to our reconstruction (see CHRON7, Chapter 13). Taken from [134], page 23.



Fig. 7.7. The Golden Bull (Will?) of Czar, or Khan, Vassily III Ivanovich, dated to 1514. This dating might prove off the mark by several decades, qv in CHRON7, Chapter 13. Taken from [134], page 26.



Fig. 7.8. The Lesser Seal of State (double seal) of Czar, or Khan Ivan Vassilyevich (“The Terrible”). Dated to 1539. The seal, as well as the lettering found upon it, is virtually identical to the seal of Ivan III. Taken from [134], page 27.



Fig. 7.11. The Middle Seal of State of Czar (Khan) Fyodor Ioannovich. Dated to 1589. Taken from [134], page 31.

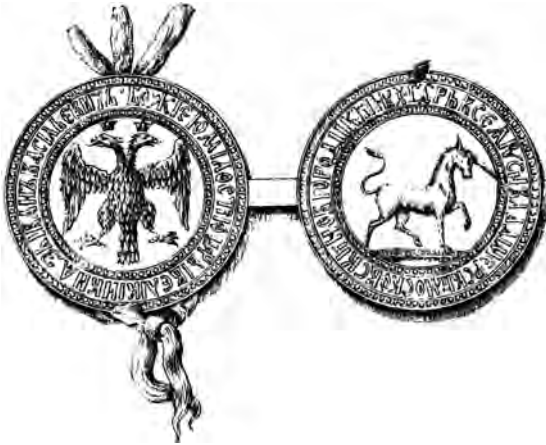


Fig. 7.9. The Lesser Seal of State (double seal) of Czar, or Khan Ivan Vassilyevich (“The Terrible”). Dated to 1539, or the epoch of the Oprichnina. Pay attention to the figure of the unicorn. Taken from [134], page 28.



Fig. 7.12. The Lesser Seal of State of Czar Dmitriy Ivanovich (the so-called “False Dmitriy”); possibly, a forgery. Can be seen on the left of the illustration. Its reverse side is missing from [134] for some reason. On the right we see the Lesser Seal of State of Czar Mikhail Fyodorovich, which is dated to 1625. Its reverse is also conspicuously missing from [134]. Taken from [134], page 32.



Fig. 7.10. The Golden Bull (Will?) of Czar, or Khan, Ivan IV Vassilyevich (“The Terrible”) Taken from [134], page 29.



Fig. 7.13. The second Greater Seal of State of Czar Alexei Mikhailovich, made in the new fashion. Its reverse side is also missing from [134], with blank space left on the page. Taken from [134], page 35.



Fig. 7.14. A golden replica of the XVIII century that imitates the golden coronation medal of Dmitriy Ivanovich dating from 1605, who became known as “False Dmitriy I” in Romanovian history. Apparently, the original of the medal got destroyed since it did not meet the conditions set by later Romanovian historians. They replaced it with a “rectified medal”. Taken from [550], page 103.



Fig. 7.15. The Lesser Seal of State (double seal) of Czar Mikhail Fyodorovich. Dates from 1627. Taken from [134], page 33.



Fig. 7.16. The Greater Seal of State of Czar Alexei Mikhailovich. Dates from 1654. Its reverse is missing from [134], despite the abundance of space. Taken from [134], page 34.

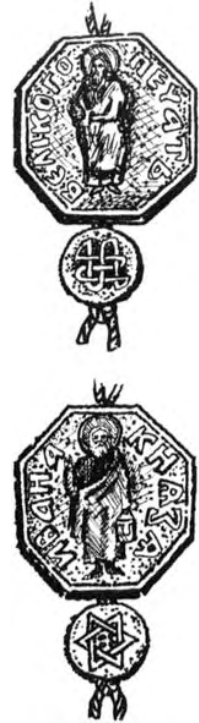


Fig. 7.17. The Seal of Ivan Kalita (1328). Upon it we see the version of the Christian cross that looks like a six-pointed star (or tamga), which is known as the Star of David today. Taken from the Appendix to [648:1], Seals 9 and 10.

Russian coat of arms for the first time as late as in 1654 ([134], page 35). This is how we see it represented on the seal of Alexei Mikhailovich dating from 1668, qv in fig. 7.13. It is instantly obvious that what we have in front of us is a forgery – this also explains the strange title “Prince of Moscow by the Grace of God” found in the seal of Dmitriy Ivanovich (see fig. 7.12).

The following fact attains a news meaning in this respect as well: in fig. 7.14 we see what the historians call “The coronation gold medal bearing the image of Lzhedmitriy I [the name translates as “false Dmitriy”] struck out in Moscow in 1605” ([550], page 103). One might think that an important artefact of the epoch has reached our day – however, this doesn’t

appear to be so. We are told that the item in question is a “XVIII century replica” ([550], page 103). The medal was therefore struck out some 100 years later than the reign of the “False Dmitriy”. One might do well to enquire about the whereabouts of the original and the extent of its correspondence to the Romanovian replica of the XVIII century. As we are beginning to understand, the artefact under study is most probably a forgery one should attribute to the specialists that were under orders of the XVIII century Romanovian historians; the latter had the objective of distorting the true events of the XVII century. There must have been something about the originals that did not fit into the concept of the “new

Russian history” written by the Romanovs. The original must have been destroyed and replaced by the “correct” copy, to serve many a generation to come as a visual aid for learning the history of Russia.

One must think that the replica had initially been playing the part of the original. After the passage of some time, the Scaligerian and Millerian version of history had attained a position of greater stability in historical literature and in people’s minds, whereas the true history became forgotten. Then the fact that the medal in question was but a replica was “finally recollected”, and patronisingly admitted – hence the blatant “XVIII century replica” legend on the museum plaque.

7) In fig. 7.15 one sees the Minor State Seal of Mikhail Fyodorovich dating from 1627.

8) In fig. 7.16 we see the Great Seal of State belonging to Alexei Mikhailovich dating from 1654.

Let us conclude with the seal of Ivan Kalita = Caliph dating from the first half of the XIV century (see

fig. 7.17). It is of the utmost interest – we see a Tartar sigil (known as *tamga*) at the top of the seal, and another *tamga* at the bottom that has the shape of a hexagonal star. It is generally acknowledged as a Judaic symbol; however, as one can clearly see from the illustration, this had not been the case in the XIV century. The hexagonal star known as the Star of David nowadays had once been yet another version of the Christian cross, and was part of the early Christian symbolism in the epoch of the XI-XVI century when Christianity had still been united. It wasn’t until much later, when the Great = Mongolian Empire became fragmented, that multiple confessions started to exist; each of them would adopt something from the formerly uniform Christian symbolism – thus, the Muslims adopted the crescent and the star (another form of the cross), and the Judeans started to use the hexagonal star. Later epochs brought the certainty that the symbolism in question has been the way it is since times immemorial.

The epoch of Ivan the Terrible. The origins of Russian history, its authors and their methods

1.

THE GREAT STRIFE AS A COLLISION BETWEEN TWO DYNASTIES. THE END OF THE HORDE AND THE BEGINNING OF THE ROMANOVIAN REIGN

The epoch of Ivan the Terrible is considered to be known to us quite well. Alas and alack, this is far from truth, as many of the modern historians are well aware.

However, this fact usually remains concealed from public attention for reasons made obvious below. Apparently, the epoch of Ivan the Terrible is one of the most obscure, interesting and intriguing periods in Russian history. It is this very epoch that serves as a watershed between the times when Russia had also been known as the Horde and the reign of the Romanovs.

These two epochs are separated by the reign of Ivan the Terrible and the Great Strife of the XVI-XVII century that came in its wake. It is usually presumed that the Great Strife began after the death of Boris Godunov; however, we shall demonstrate the fallacy of this presumption shortly. The strife began much earlier, and covers almost the entire epoch of “Ivan the Terrible”. This is one of the major discrepancies between our version and that of the Millerian and Romanovian historians.

2.

SURVIVING ORIGINAL DOCUMENTS DATING FROM THE EPOCH OF IVAN THE TERRIBLE

R. G. Skrynnikov, a famous researcher of the epoch in question, tells us the following:

“The primary hindrance encountered by every researcher of ‘The Great Terror’ of the XVI century [the author is referring to the epoch of Ivan the Terrible – Auth.] is the extreme scarcity of sources. Historians are forced to construct long chains of hypotheses in order to solve equations with many variables ... The archives of the Oprichniks that contained the court files dating from the terror epoch [the epoch of Ivan the Terrible – Auth.] were destroyed completely” ([755], page 10).

Further also: “The condition of the XVI century Russian archives and libraries is the worst in Europe” ([775], page 23).

Moreover, even the documents that did reach our day bear distinct traces of later tendentious editing. Skrynnikov reports the following:

“The official chronicle of the Czars has reached our days in a number of copies. The first chapters of the Synodal chronicle served as a draft of sorts. This text was edited under Adashev, with a clean copy made subsequently. It was a splendid edition illustrated with a multitude of brilliant miniatures ... The very

beginning of the book describes the demise of Basil III. It was supposed to span the entire reign of Ivan the Terrible; however, the work on the Book of the Czars had been interrupted, and somebody's authoritative introduction introduced a great many corrections and insertions" ([776], page 81). Thus, the Book of the Czars is by no means an original document, but rather somebody's more recent version.

Many of the alterations introduced into the book are of a polemical and rhetorical nature; D. N. Alshitz was the first to have noticed the striking similarity between the insertions and the first epistle of Ivan the Terrible to Kurbskiy, suggesting them to be related" ([775], page 25). However, Russian historiographers have long ago voiced the justified opinion that the famous correspondence of Ivan the Terrible and Kurbskiy is a literary work of fiction written by S. I. Shakhovskiy in the XVII century ([775], page 37). Therefore, the rather precarious remark of the historians about the insertions into the Book of the Czars being similar to the correspondence between Ivan the Terrible and Kurbskiy must imply that the chronicle itself (the Book of the Czars, that is) was written and edited in the XVII century. It may have been an in-between version that did not receive royal support despite the exuberant luxury of the edition and was therefore abandoned.

Are there any original documents left by Ivan the Terrible? Next to none, as we are told. D. S. Likhachyov points out: "Most of Ivan's documents, likewise many other Russian literary works, only survived as late copies made in the XVII century" ([651], page 183). As Romanovian copies, in other words. As we have already mentioned, the Romanovs destroyed most of the old Russian historical documents in the XVII century and edited others in a manner they found convenient.

It is presumed that several original documents dating from the epoch of Ivan the Terrible have reached our days: "fortunately, some of Ivan's works survived as XVI century copies, namely:

- Ivan's letter to Vassily Gryaznoi,
- Epistles to Simeon Beckboulatovich,
- Letter to Stefan Batorius dating from 1581,
- Letter to Sigismund II Augustus,
- Letter to Khodkevich,
- Letter to Elisabeth I, Queen of England,

- A copy of his [Ivan's – Auth] theological dispute with Jan Rokita" ([651], page 183).

These documents are all there is! Neither the famous Oprichnina edict, nor the famous synodical that is supposed to have been written by Ivan after his repentance. Even the original of his last will and testament has perished. We must point out that the testaments of many other Muscovite princes are supposed to have reached us in their original form. For instance, Vassily I Dmitrievich (1389-1425, which predates Ivan's time by 150 years, no less) has written three different wills over the years of his reign, and all of them have presumably survived as originals ([794], pages 149-150). Even the original testament of Ivan Kalita is said to have survived ([794], page 147), despite being 250 years older than the documents of Ivan the Terrible, which "has only survived as a single later copy, which is in a poor condition and does not contain any date" ([775], page 51).

By the way, even in the precious few cases when the original document should theoretically be in a perfect condition, the situation lacks clarity completely. For example, the letter sent by Ivan the Terrible to Elizabeth I, Queen of England, is an official document that has survived as an original. The parchment scroll, which is a great deal more resilient than paper, has been kept in London ever since its reception from Moscow in 1570 ([639], pages 587 and 115). However, this missive "contains a number of lacunae, and the text is illegible in a number of places" ([639], page 587). The document must have been damaged deliberately for some reason.

It is presumed that the predecessors of Ivan the Terrible have left a large number of original documents behind. For instance, the compilation entitled *Russian Seals of State* ([794]) contains a list of some 40 allegedly original documents dating from the epoch of Ivan III Vassilyevich. However, there isn't a single document with a personal seal of Ivan the Terrible anywhere in this compilation.

Thus, the only documents that contain information pertinent to the epoch of Ivan the Terrible have reached our epoch as recent copies. For instance, the entire famed history of Ivan the Terrible and his deeds is based on rather suspicious copies manufactured in the XVII century the earliest. Skrynnikov's fundamental oeuvre dedicated to the epoch of Ivan the Ter-

rible ([775]) does not contain a single original document in the “Sources” chapter – little wonder that he should allude to equations with multiple variables, qv above.

3.

ODDITIES IN THE TRADITIONAL VERSION OF THE BIOGRAPHY OF IVAN THE TERRIBLE

We shall refrain from giving a detailed rendition of Ivan’s biography as it is reflected in school textbooks, assuming the reader to be familiar with it from the multitude of available sources. We shall cover it in brief so as to point out the numerous oddities contained therein – those are often quite out of proportion. The most conspicuous ones are as follows:

1) In 1553 Ivan the Terrible appoints a council of custodians for none other but himself. It is presumed that the council’s mission had been the custody of his infant son Dmitriy. However, Ivan recuperated from his ailment, yet did not dismiss the council. Could there have been a council of custodians over an omnipotent monarch in good health?

2) Fealties to Ivan the Terrible were sworn several times, which is quite nonsensical, since this event takes place only once in a lifetime of a single monarch. Nevertheless, there were several fealties sworn to Ivan; moreover, he was even inaugurated for a second time, with much pomp and fanfare, many years after his ascension to the throne. Could it be that his first inauguration in 1547 was forgotten, and so it was decided to repeat it in 1572, 25 years later? There were no other multiple fealties or inaugurations anywhere in Russian history.

3) Ivan the Terrible makes Simeon Beckboulatovich Czar – presumably in order to replace himself, no less. The absurd “explanation” is that he found it easier to control the Duma in this manner.

4) Ivan the Terrible had destroyed Novgorod completely and then decided to move the capital, the court and the state treasury there, qv in [775], page 498 – presumably to install his throne among the charred ruins of the city.

All of these oddities make historians characterise Ivan the Terrible as a schizoid. P. I. Kovalevskiy, for instance, used to claim that “the Czar had been a neurasthenic, and his paranoia and persecution mania

resulted in the creation of the Oprichnina” ([775], pages 500-501).

Indeed, a person acting in such a manner resembles a schizoid to a great extent. However, we must enquire whether we do indeed have an understanding of the events that took place in that epoch. Do they all pertain to the biography of a single monarch? Could it be that several monarchs were compressed into just one Czar? This would change our entire perception of the epoch in question. Let us relate our hypothesis.

4. THE GREAT STRIFE OF THE XVI-XVII CENTURY AS THE EPOCH OF THE STRUGGLE BETWEEN THE OLD RUSSIAN (MONGOLIAN) HORDE DYNASTY AND THE NEW WESTERN DYNASTY OF THE ROMANOV.

The end of the Russo-Mongolian Horde in the XVII century

According to our hypothesis, the entire reign of “Ivan the Terrible” (1547-1584) can be naturally divided into four reigns of four different Czars, which were later united into a single figure by the historians. This was done in the XVII century, under the Romanovs, for a distinct political purpose – namely, justifying the claim for the Russian throne made by Mikhail Romanov, the founder of the dynasty. An image of a “great and terrible Czar” who had reigned over 50 years was introduced into the mass consciousness for this purpose. The Romanovs had several goals in mind.

The matter is that the Great Strife of the XVI-XVII century had not been a mere internal conflict in the Great = “Mongolian” Empire, but rather a long and bloody civil war, one that has led to radical changes in the Russian governmental system. The old Horde dynasty was defeated; the palace revolution was instigated by the representatives of the Romanovs, a group of aristocrats that had hailed from Pskov in the West of Russia. They had come to power in the imperial capital and changed the character of the government completely. This revolution was supported by the adherents of the Reformation in the Western Europe. The historical epoch to follow had been cardinally different, qv in CHRON6.

This is what we believe to have taken place ac-

ording to our reconstruction. We shall proceed to explain how the Romanovs rewrote the history of this coup d'état for the subsequent generations.

First and foremost, they proclaimed the previous Horde dynasty “illegitimate”, and the entire “Mongolian” (Great) epoch in Russian history, a period of exploitative foreign rule, also known as The Great Yoke. The predecessors of the Romanovs (the Horde Khans of Russia) transformed into savage invaders from faraway eastern lands who had usurped the throne of the Ryurikovich dynasty, and the former life of the country under the “Mongolian invaders” became a grim age of violence. The Romanovs themselves were therefore acting as the “restorers of the true Russian rule” who came to rescue the country from the cruel “foreign invaders”, or the Tartars. “Godunov the Tartar” was declared a villain to par no others and an infanticide.

The elegance of the fraud is amazing – the Romanovs did not alter actual historical facts, changing their interpretation and context instead. This has led to profound distortions in the Russian history of the Great = “Mongolian” period. The remnants of the Cossack troops (or the former Horde) were driven towards the faraway regions of the empire and declared runaway slaves and exiled villains. The surviving historical documents were edited tendentiously, having transformed completely. The Romanovian historians received direct orders to create a history of the “malicious Horde” and created a seemingly plausible version. However, they could not alter everything; we have therefore got some hope of reconstructing the true picture of our history.

However, despite this primary strategic objective, the Romanovs had a number of other goals in mind. Those were of a technical and tactical nature, but vital to the Romanovs nonetheless, namely:

a) To conceal the fact that the Great Strife really began in the middle of the XVI century and not in the XVI – back in the days of “Ivan the Terrible”, and their own subversive role therein.

b) To justify their claims for the throne (they had claimed kinship with the previous legitimate Czar for this purpose).

c) To conceal their participation in the Oprichnina and the power struggle, blaming the “Terrible Czar” for all of the bloodshed.

d) To trace their origins to Anastasia Romanova, presumably the “only legitimate wife” of “the Great Czar”.

This may be the reason why the Romanovian historians collated four Czars into one, falsely presenting their wives as the wives of a single ruler. Bear in mind that the ecclesiastical law makes the fourth wedding the last one that is still legitimate; therefore, the marriages of the last two kings were invalidated, and their children deprived of the rights to the throne. Then Czar Fyodor Ivanovich was declared to have died without an heir – falsely so. His son, Czar Boris Fyodorovich (“Godunov”), was declared usurper of the throne, which is also untrue.

5.

THE “REIGN OF IVAN THE TERRIBLE” IN OUR RECONSTRUCTION

5.1. Ivan IV Vassilyevich as the first Czar of “Ivan’s epoch”, regnant in 1547-1553

A diagram that reflects our hypothesis schematically can be seen in fig. 8.1.

In 1547 the 16-year-old Ivan IV Vassilyevich ascended to the throne ([776], page 23). The Czar’s subjects swore fealty to their new sovereign. According to our hypothesis, he was married only once – to Anastasia Zakharyina Romanova, whose father, Roman Zakharyin, had been the de facto founder of the Romanovian dynasty ([775], page 94). The reign of Ivan IV Vassilyevich lasted until 1553. The most important event of his reign had been the conquest of Kazan in 1552. The very next year, in 1553, Ivan Vassilyevich fell seriously ill. He had already had an infant son called Dmitriy, and another one was born a while later ([775], page 109). Historians are of the opinion that Dmitriy’s death came immediately after the “crisis”. Our reconstruction demonstrates this to be false. “Ivan IV became afflicted by a grave ailment. He was delirious with fever and ceased to recognize his kin. His demise was expected to happen any day. In the evening of 11 March 1553 a group of boyars that had been close to the Czar swore fealty to Dmitriy, the infant heir to the throne” ([776], page 48).

Our opinion is that the health of Ivan IV Vassilyevich had really deteriorated to such an extent that

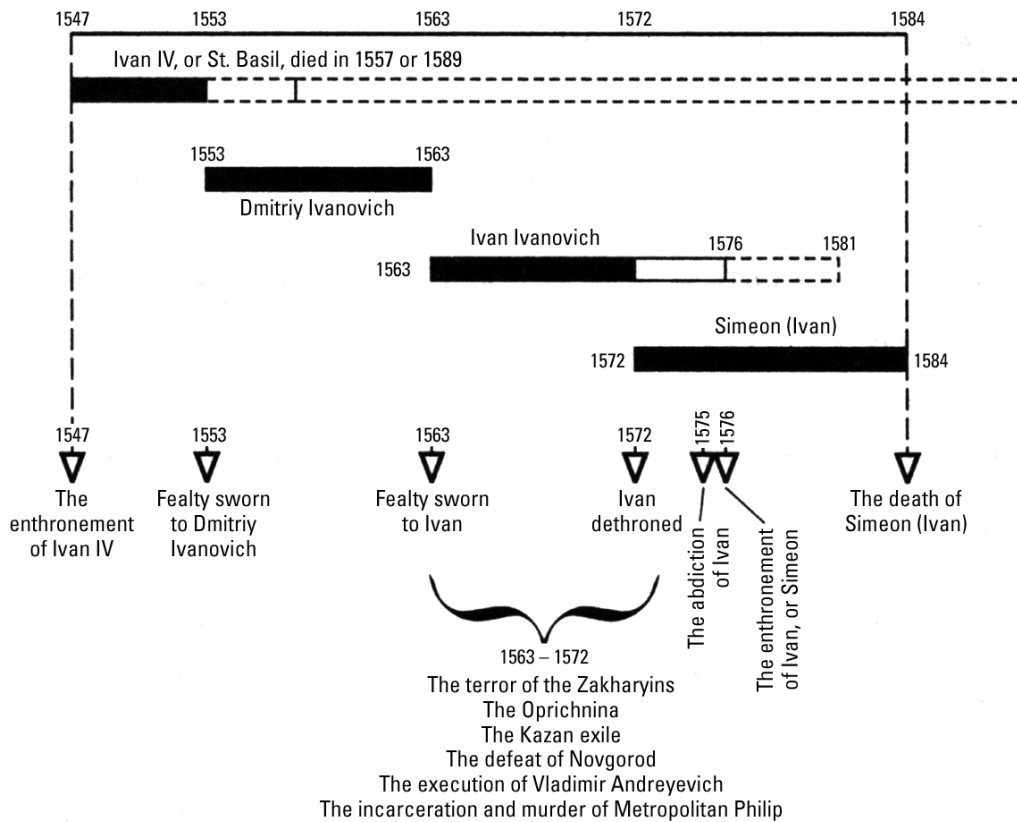


Fig. 8.1. The epoch of “Ivan the Terrible.” According to our reconstruction, four Czars, or Khans, had reigned during this epoch, and not just one, as the Romanovian historians believe.

he could not participate in the affairs of state any longer. He may indeed have died shortly afterwards. Skrynnikov points out the following circumstance, which might serve as an indirect confirmation of this fact: “the prematurely sworn fealty of 1553 demonstrates that the Zakharyins had been quite certain of the Czar’s imminent demise” ([775], page 114).

Ivan IV had become extraordinarily pious before having fallen ill. It is known that he was under a strong influence of a priest called Sylvester around that time: “The conviction of the priest and the stories that he had told the 17-year-old monarch impressed Ivan greatly. The transformation of Ivan the Terrible into a religious fanatic can be credited to Sylvester ... The fact that the Czar had become a born-again Christian made a great impact on the customs of the court. The English travellers who visited Russia in those

days were amazed by the habits of the Muscovite ruler ... The Czar shunned coarse amusements and did not like hunting much, finding a great pleasure in liturgies ... Ivan had his first visions the very same year [in 1552 – Auth.]” ([775], page 125).

Skrynnikov also reports that this epoch had been one when the so-called “*yourodivye*”, or “God’s fools” – one of the most respected ones “had been Vassily the Blessed, who had gone without clothing in the winter and summertime alike and work heavy chains of iron on his neck. His death was recorded in the official annals of the state; the holy man was buried in the Troitse-Sergiyev Monastery, and his funeral was attended by a great many people” ([775], page 126).

The most authentic and the earliest of the surviving portraits of Ivan the Terrible is the so-called Copenhagen portrait, according to [776], page 182 (see

fig. 8.2). It is kept in the royal archive of Denmark. This portrait is in fact an icon – it is written upon a wooden board with egg-yolk paint in a manner characteristic for icons. Moreover, this icon has a special indentation, wherein the actual artwork is located, with the edges of the portrait protruding outwards. This is something we only find on icons, since these indentations pertain to ecclesiastical symbolism. One must also point out the fact that the manufacture of such an indentation is anything but easy – this made icons a great deal more difficult to manufacture in accordance to special requirements of the ecclesiastical authorities. This is a detail that pertains to old icons painted on wooden boards before the XVII century at least.

Our reconstruction is as follows: Vassily the Blessed is none other but Czar Ivan IV Vassilyevich (1547-1553).

We are of the opinion that in 1553 Czar Ivan fell gravely ill and therefore severed all his ties with the state and the affairs thereof, having become a pious ascetic, or a “God’s fool” (*yourodivy*). The very name Vassily is but a version of the Greek word “*basileus*”, which translates as “king”. When Ivan = Vassily the Blessed (the Blessed King) had died, his death was naturally registered in the official annals, and his funeral was attended by multitudes of people – it wasn’t a mere ascetic that they buried, but rather a former Czar! Ivan IV = Vassily the Blessed was subsequently canonised. Apart from Vassily the Blessed, the Miracle Worker from Moscow, the Orthodox calendar also mentions Ivan the Blessed, also a Muscovite and a worker of miracles – however, no details of his life are known. It is presumed that he died in Moscow in 1589, and his body was “ceremonially buried in the Church of St. Vassily the Blessed” ([362], Book IV, annotation 469 to Volume X). The very same Cathedral of St. Vassily the Blessed, in other words. It could be that the same historical personality (Ivan = Vassily the Blessed) ended up listed twice – once as Vassily, and once more as Ivan.

The fact that Ivan IV, the conqueror of Kazan, can be identified as St. Basil the Blessed is indirectly confirmed by the fact that the famous Pokrovskiy Cathedral on the Red Square in Moscow, which was built to commemorate this conquest, is still known as the Cathedral of St. Basil the Blessed.



Fig. 8.2. The icon that portrays Ivan IV (St. Basil?) Kept in the National Museum of Copenhagen. Taken from [780], colour inset after page 64.

5.2. The infant Dmitriy Ivanovich as the second Czar from the period of “Ivan the Terrible” regnant in 1553-1563. The de facto reign of the elected council

Nowadays it is presumed that the first son of Ivan IV (the infant Dmitriy) had died immediately after the fealty sworn to him by the boyars in 1553 ([775], page 109). However, the documents tell us that a council of custodians was elected for the infant Dmitriy, and remained active until 1563. It is presumed that after the sudden death of the infant, Ivan IV instantly got better and proceeded to appoint a body of custodians over his own self. Historians construct different theories in order to explain the nature of this ultra-peculiar custody.

According to our reconstruction, there had indeed been an appointed council of chosen custodians, however, it was ruling on behalf of the infant Czar Dmitriy and not the adult Ivan. The fealty was also sworn to the infant Czar.

Although “Ivan IV had appointed his brothers-in-law as chief custodians (D. R. and V. M. Youriev-Za-

kharyin) ... the influence of the Zakharyins began to waver rapidly after the events of 1553-1554" ([775], pages 111 and 117). The matter is that "the boyar council had disapproved of the Zakharyins and their leadership greatly" ([775], page 111). The real position of the Zakharyins (Romanovs-to-be) had been extremely unstable around that time: "The aristocracy did not want to yield the power to the Zakharyins, who neither had authority, nor popularity" ([775], page 115).

The key positions in the council became shifted to Adashev and the Glinskiys, the relations of the previous Czar's mother, or the grandmother of Dmitriy. "The feud between the Glinskiys and the Zakharyins had been an old one ... When M. Glinskiy led his troops to Livonia in 1558, his soldiers were treating the entire region of Pskov [the domain of the Zakharyins (Romanovs) – Auth.] as enemy territory" ([775], page 147).

Thus, the Zakharyins (the ancestors of the Romanovs) become distanced from Dmitriy's throne and lose their position in the government ([775], page 120). They are replaced by the Glinskiys.

The difference between our version of the events that took place over this decade (1553-1563) and the traditional version is that we ascribe these years to the reign of the infant Dmitriy, and not Ivan IV. The main event of this reign is the Livonian War.

Our reconstruction is as follows. In 1563, Prince Dmitriy, aged around 12, had died. We believe his death to have been ascribed to the epoch of Godunov by the Romanovian historians – namely, 1591 ([777], page 67), as the famous story of "Prince Dmitriy and his tragic demise in Ouglich". He must have indeed died in Ouglich – however, we date this event to 1563, and not the epoch of Godunov.

We shall withhold from giving a list of all details and proceed to trace out some of the parallels between the tragic demise of Prince Dmitriy Ivanovich in the alleged year 1553 and that of Prince Dmitriy Ivanovich under Godunov in 1591. The formal ruler had been Czar Fyodor.

The traditional version of the "first death" of the infant Prince Dmitriy in 1553 (10 years earlier than our date) is as follows. He is presumed to have drowned by accident, due to the carelessness of his nanny. She is supposed to have been getting into a

boat when the gangway flipped over and the infant fell into the water and drowned ([775], page 117).

The traditional version of Prince Dmitriy's "second demise" in 1591 is also known quite well – the famous "Ouglich Tragedy" as described by Pushkin, among others. Also an infant, also a son of Ivan IV Vassilyevich, also an accident that took place due to the negligence of a nanny – the child had allegedly stabbed himself to death with a knife during a fit of epilepsy.

Our opinion is that the Ouglich Tragedy reflects the real death of Prince Dmitriy in 1563 – however, this event only took place once, and became duplicated later, in the XVII century, which is when the Romanovs began to relate the history of the Horde in the version they could benefit from.

BRIEF COROLLARIES.

a) The consensual point of view over the period of 1553-1563 is as follows: Czar Ivan withdraws from the affairs of state, and a council of custodians led by Adashev begins to rule on his behalf.

b) We are of a different opinion – Czar Ivan abdicated and became an ascetic. The next Czar was his infant heir Dmitriy. The de facto ruler had been Adashev, head of the custodian council known as *Izbrannaya Rada* (the latter word is similar to "Orda", or "horde").

5.3. The "third period of Ivan the Terrible" as the reign of the infant Ivan Ivanovich in 1563-1572. The Zakharyins (Romanovs) and their ascension to power. The repressions and the Oprichnina

Our reconstruction is as follows. After the demise of Prince Dmitriy in 1563, the second son of Ivan IV (Ivan Ivanovich) became Czar. He must have been raised by the Zakharyins (the Romanovs), since nobody could have guessed that Dmitriy would die in early adolescence and thus make Prince Ivan heir.

Indeed, when we return to the Millerian and Romanovian version, we see that in 1563 "a new oath of loyalty was sworn before the Czar" ([775], page 171). It is presumed that this third oath was sworn to the same Czar Ivan IV, who had presumably still been alive. Once again, historians are forced to invent explanations of this mystical third featy.

The balance of power was shifted in favour of the

Zakharyins. The *Rada*, or the council of the custodians, had been destroyed, and Adashev was refused entry to Moscow. The Zakharyins gathered all the reins of power in their hands and instigated the mass repressions, or the famous terror of the epoch of “Ivan the Terrible”, *qv* below.

In 1563, “a decade and a half after the coronation, the envoys sent by the Patriarch of Constantinople brought the edict of the Ecumenical Council to Moscow, which confirmed the rights of the Muscovite to the title of the Czar ... This event was celebrated with lavish church processions, and its primary objective had been the affirmation of Ivan’s power” ([776], page 70; see also [775], Chapter 7, and the ensuing chapters 8–15). Isn’t it odd that the power of the Czar needed to be “affirmed” in the seventeenth year of his reign?

“Having ousted both Adashev and Sylvester, Ivan IV [the young Czar Ivan Ivanovich, according to our hypothesis – Auth.] began to conduct his affairs aided by no one but his closest kin, paying no regard for the age-old tradition. The boyars were furious about the actions of the Czar, and positively loathed the Zakharyins, who were blamed for the death of Adashev” ([775], page 171). The famous mass repressions commonly ascribed to “Ivan the Terrible” only began around this time.

We are of the opinion that the repressions did in fact take place – however, they were masterminded and perpetrated by the Zakharyins, who had launched a campaign of eliminating their opposition, which nearly amounted to the entire Old Russian (or “Mongolian”) aristocracy of the old Horde dynasty. The two groups – the imperial forces of the old Horde and the new pro-Western group of the Zakharyins (later known as the Romanovs) that plotted for the throne. The conflict in question was nothing short of a civil war, and marks the actual beginning of the Great Strife in Russia (or the Horde).

Russian history was written around this time; more specifically, the first attempts of revising it have been made. The goals were blatantly political, which is common knowledge nowadays: “Concern about the emerging boyar heresy had led the monarch to the idea of revising the history of his reign, which was implemented in 1563–1564” ([775], page 172). Modern research demonstrates that the chronicles were writ-

ten on French paper, imported from France for this purpose specifically ([775], page 20). “The official Muscovite chronographic activity reached its peak in the 1550’s and the early 1560’s; its complete cessation after 1568 had taken place for a number of reasons ... The fate of the people who were put in charge of the chronicle production had been tragic ... The typesetter Ivan Viskovatiy was executed ... All attempts of resurrecting the civic chronicle writing were doomed because of the reigning terror. Any servant of the state who would replace the killed I. Viskovatiy would be putting his life in mortal danger if he decided to describe the Novgorod pogrom” ([775], page 22).

Thus, we learn that the people who were writing Russian history in that epoch were simply destroyed. Moreover, we are shown a place which is obviously “dangerous for chronographic science” – the Novgorod pogrom. We are beginning to see the reason why – this was the moment when the name “Novgorod the Great” was taken away from Yaroslavl and ascribed to a town in the Pskov region. The underlying motivation had been political through and through. The power was seized by a new dynasty – the Zakharyins, later known as the Romanovs. They had a domain of their own in Polotsk, which is in Western Russia, and were close to Pskov and the territories of the Hanse. They were obviously striving to distort Russian history in order to conceal the true origins of the Old Russian dynasty, or the Horde (which had hailed from Yaroslavl, also known as Novgorod the Great). This dynasty needed a new virtual homeland somewhere in the Pskov region, or the North-West of Russia, which is whence the Zakharyins themselves had originated. Having changed the geography of historical events (as well as their datings, as one might well assume), the Zakharyins (Romanovs) were creating an illusion of a “solid historical foundation” for their own genealogy.

In 1564 the Oprichnina was established officially. “One of the Oprichnina’s primary instigators had been the boyar V. M. Youriev-Zakharyin, and the Zakharyins had stood at the centre of the group that had launched the Oprichnina machine” ([775], page 225).

We deem it extraneous to list the details of the mass repressions here; they are known well enough, and the readers can turn to a great many works that cover the epoch. Let us merely emphasise that the en-

tire “mass repression period” of Ivan the Terrible is encompassed by the period between 1563 and 1572 – the reign of the adolescent Ivan Ivanovich, or, rather, the Zakharyins (future Romanovs), who had ruled on his behalf.

The primary landmarks of the terror are as follows: the establishment of the Oprichnina in 1564, the Kazan exile of 1565, the plot of the groom Fyodorov-Chelyadnin, the punitive expedition to Novgorod and the destruction of the city in 1569-1570, the murder of Metropolitan Philip and Herman, the Archbishop of Kazan, the murder of Vladimir Andreyevich, one of the Czar’s relations, and the mass executions of the boyars in 1568 ([775], page 338).

The “White Hood Dispute” took place in the very same year of 1564.

Our commentary. The Council was solving the issue of whether the Metropolitan of Moscow had the right for wearing a white hood, which had formerly been the exclusive privilege of the Archbishop of Novgorod. Therefore, the issue had been one of making the rank of the Muscovite Metropolitan (who was actually known as the “Metropolitan of Kiev”) equal to that of the Archbishop of Novgorod. The aim had been that of raising the importance of Moscow and diminishing the importance of Novgorod the Great, or Yaroslavl.

The destruction of Yaroslavl, or Novgorod the Great in 1569-1570 had been the culmination of the terror known as the Oprichnina. It is presumed that the city was demolished completely, with all of its inhabitants sent into exile, also accompanied by the execution of Prince Vladimir Andreyevich Staritskiy, a member of the royal dynasty. The events of this epoch testify to the fact that a civil war began around this time. Our interpretation of these famous events is as follows.

The new groups of the Zakharyins (Romanovs) decided to eradicate the Old Russian dynasty of the Horde, whose old capital and citadel had been in Novgorod the Great, or Yaroslavl. The Muscovite troops of the Zakharyins destroyed Novgorod, or Yaroslavl, and executed Vladimir Andreyevich, who could have made claims for the throne as a representative of the old Horde dynasty.

As a result, the Horde is provoked into providing armed resistance. The Millerian and Romanovian ver-

sion presents it as the invasion of the Crimean Khan. In 1571 the Crimeans, or the Horde, approached the walls of Moscow, which was taken and burnt to the ground. Czar Ivan had “abandoned his army and made his escape to Rostov” ([776], page 162). A short while earlier, in 1569, the Czar had asked for political asylum in England, obviously having an intimation that the events might take a turn for the worse. The famous “Moscow Process” begins. The Horde’s power grows, and the Zakharyins (Romanovs) begin to suffer defeat after defeat, likewise their allies. The activity of the famed Malyuta Skouratov-Belskiy and Vassily Gryznoy is dated to this very period – it is presumed that they took no part in the initial wave of repressions launched by the Zakharyins. They become active after the Novgorod pogrom ([776], page 160), and therefore act as the representatives of the Horde and merciless punishers of the usurpers (the Zakharyins, later known as the Romanovs). Indeed, “Skouratov had helped Ivan the Terrible to get rid of the old guard of the *oprichniks*” ([776], page 175). The guard of the Zakharyins, in other words.

It turns out that Malyuta Skouratov of the Horde had been the nemesis of the perpetrators of the Oprichnina terror, hence his demonised image in later historiography. The consensual version of history betrays the origins of its authors – the Zakharyins and their offspring, the Romanovs.

The victory of the Horde results in the destruction of the old Duma appointed by the Zakharyins, and the execution of Basmanov, its leader. The new Duma was formed “of the top ranking aristocracy ... All of them had suffered from Basmanov’s repressions, likewise their relatives” ([776], pages 174-175). Immediately after that, “the English ambassador was notified that the secret negotiations about the possibility that the Czar and his family might be given asylum in England were to be ceased” ([776], page 189). In 1572, a royal edict came out “forbidding the use of the very word Oprichnina” ([776], page 190).

This is how the first attempt of the Zakharyins (Romanovs) to seize the throne had fallen through. The positions of the Great = “Mongolian” Horde were restored; moreover, the capital of the country was transferred to Novgorod for a while: “The Czar was serious in his intentions to settle in his new residence [Novgorod – Auth.]. The royal court on Nikitskaya

Street was cleaned, and the Czar's palace prepared for dwelling. A new bell was hung in Yaroslav's Court, "next to the royal palace" ([775], page 374). Even the royal treasury was transferred to Novgorod from Moscow ([776], page 181). A propos, it turns out that "the treasures brought to Novgorod were stored in the cellars of the church that had stood in Yaroslav's Court" ([776], page 189). Nowadays it is presumed that the city in question is the remote Novgorod-upon-Volkhov, which is situated deep in the north-western marshes; according to our version, they were taken to the much closer city of Novgorod that is known as Yaroslavl nowadays – quite naturally so, seeing as how the latter is the old capital of the Great = "Mongolian" Empire of the Horde. The famous "Yaroslav's Court" is but the palace square in Yaroslavl. The capital of the Horde was temporarily relocated back to the Volga.

Let us sum up. Modern historians see the period of 1563-1572 in the following light: the de facto power is in the hands of the Zakharyins (also known as the Romanovs), who had "concentrated civil powers in their hands and governed the country on behalf of Prince Ivan, a maternal relation of theirs" ([776], page 165). Historians tell us that the country was governed from the court of the young Prince Ivan, and that the Zakharyins had ruled on his behalf.

Our point of view is as follows. What we claim is virtually the same thing – the Zakharyins rule the country on behalf of the young Czar Ivan. The difference between the two versions is that the learned historians consider this period to fall into the 50-year reign of a fictitious Czar known as "Ivan the Terrible", whereas we suggest that Ivan IV had already died by that time, and that the regnant monarch was the young Ivan Ivanovich.

5.4. Simeon Beckboulatovich regnant in 1572-1584 as the "fourth period of Ivan the Terrible"

In the Millerian and Romanovian history Ivan IV "The Terrible" abdicated in 1575, and had "installed his servitor, a Tartar Khan named Simeon Beckboulatovich, as his heir. The Tartar had settled in the royal palace [sic! – Auth.], and the 'Great Monarch' moved to the Arbat [sic! – Auth.]. The Czar started to move

around Moscow 'with a simple entourage, just like the boyars,' and got into the habit of sitting in the distance from the 'Great Prince' [the Tartar Simeon, that is – Auth.], who had sat upon a luxurious throne, heeding his orders meekly" ([776], page 195). Simeon had been Head of the Civilian Duma, and was of a royal origin ([776], page 201).

These absurdities of the Millerian and Romanovian version make one understand just why the historians tend to interpret these actions of Ivan the Terrible as symptoms of schizophrenia. However, we are of the opinion that nothing of the kind ever took place – the documents report the real inauguration of a flesh and blood Russian Czar, also known as Khan Simeon of the Horde. This takes place after the victory of the Horde; there is no other "Terrible Czar" anywhere in his vicinity. All we have is the phantom reign of "Ivan the Terrible", later personified by the Romanovs.

In the Millerian and Romanovian version, "Ivan the Terrible" (who became known as "Ivanets of Moscow" was granted Pskov and the neighbouring lands as his domain (see [775], page 487).

Our reconstruction is as follows. After the civil war of 1571-1572, the Muscovite party of the Zakharyins (the Romanovs) was defeated and put to complete rout. The executions of the head *oprichniks* begin in Moscow, likewise the archbishop who had slandered Archbishop Philip. Historians call this "The Moscow Process", or the "Moscow Rout" ([775], page 163). The most distinguished old clans, which had been subjected to mass repressions, become the heads of the new Oprichnina, and the military Horde comes to power once again. The Yaroslavl (Novgorod) dynasty is back on the throne. Our version is confirmed by the old documents: "The army of the Oprichniks became reinforced by the unprecedented influx of over 500 Novgorod aristocrats ... The Czar had tried to create a new power out of the Novgorod *oprichniks*" ([776], page 169).

The capital was even transferred to Novgorod for a while. The new government was headed by Simeon Beckboulatovich – apparently, the youngest son of Ivan III, or the uncle of the deceased Ivan IV. In 1575 the young Czar Ivan Ivanovich is forced to abdicate. In 1576 a lavish official inauguration of Simeon takes place; he adopts the royal name of Ivan. The custom

of changing one's name during inauguration had been common in Russia, as we see from the example of Vassily III. Simeon must have been rather old, around 70 years of age. The Millerian and Romanovian version de facto confirms this – it turns out that “Ivan the Terrible” becomes “an old man of a frail health around this time”. Indeed, according to the historians, “in the years that followed [the abdication of Ivan Ivanovich in 1575 – Auth.] the Czar, whose health had formerly been perfect, begins his persistent search of good doctors abroad” ([776], page 178).

It is curious that Moscow all but ceased to be a capital city during this period. First, an attempt of transferring the capital to Novgorod was made, where the construction of the royal court and a mighty citadel had commenced; it was however left unfinished for some reason ([776], page 169). However, the Czar must have had his own reasons for moving the capital to Tver, which is exactly what the historians are telling us: “Upon leaving Moscow, Simeon became ‘Great Prince’ in Tver” ([776], page 205). The words “Great Prince” are in quotation marks – apparently, learned historians truly dislike the chronicle's report of Simeon being the Great Prince. How could there be a “Great Prince” active under a living Czar and Great Prince “Ivan the Terrible”? However, we are told that “Ivan the Terrible” also moved to Staritsa, which is right next to Tver, in the last years of his reign, accompanied by his family ([776], page 228). Everything is perfectly clear. As we already mentioned, Czar Simeon had indeed moved to Tver. “Ivan the Terrible” in the last years of his reign and Khan Simeon are the same historical personality.

Thus, historians are of the opinion that between 1572 and 1584 “Ivan the Terrible” absurdly hands his royal power over to Simeon the Tartar and loses access to the affairs of the state.

Our opinion is as follows. After the return of the old Horde dynasty to the position of power in 1572, the Horde Khan Simeon, head of the Civil Duma, becomes the de facto ruler of the Empire. In 1575 the 22-year-old Czar Ivan Ivanovich, who was already deprived of actual royal power in 1572, had to abdicate formally in favour of Simeon. This is the famous “abdication of Ivan the Terrible” dated to 1575 ([776], page 195). The throne went to Simeon, Khan of the Horde, who had reigned until 1584.

Therefore, we see Czar (or Khan) Simeon upon the throne in 1575, and in 1576 the “second” lavish inauguration of “Czar Ivan” takes place. According to our reconstruction, Khan Simeon came to power after the civil war of 1571-1572 (possibly, a son of Ivan III, who had had a son named Simeon). In 1576 he must have received the royal name of Ivan. Indeed, after the inauguration of Ivan, Khan Simeon moves to Tver. The Czar is reported to have spent the rest of his life in Staritsa, near Tver. It is known that Ivan the Terrible had died as an old man of a poor health. However, Ivan IV was born in 1530, so he would have been a mere 54 years of age in 1584, when “Ivan the Terrible” is presumed to have died. A man of this age would hardly be referred to as “old”. Historians “explain” this “express aging” by Ivan's mental illness. On the other hand, the age of Simeon, the son of Ivan III, must have been 80 years or so in 1584. Indeed, Ivan III died in 1505, 79 years before 1584. Ivan III had several children; the only son of his we know nothing about is Simeon. This makes our assumption about Simeon “Beckboulatovich” being the son of Ivan III, or the uncle of Ivan III and the great-uncle of Prince Ivan, quite plausible.

Let us also make the following remark in re the change of name at inauguration. This custom is known to have been adhered by some of the Muscovite Great Princes – Vassily III, for instance, had been known as Gavriil before having ascended to the throne ([161], page 68).

Moreover, it had even been obligatory for the bride of the Czar to change her name in Russia! “A bride would have to undergo a ceremony of royal sanctification upon entering the royal palace. A special prayer would be read for this occasion, and a royal diadem put upon her head. The bride was christened princess and given a new royal name” ([282], page 111). This custom had survived until the XVII century. Thus, in 1616 Maria Ivanovna Khlopovnykh, the bride of Mikhail Romanov, changed her name to that of Nastassya: “The Czar's bride moved into the top part of the royal palace and christened Princess Nastassya” ([282], page 114).

The throne of Moscow had been occupied by Ivans and Vassilys exclusively for over 150 years. This fact by itself leads one to the idea that the change of name at inauguration had been a rule in Russia, since the

names of the royal offspring had all been different. The inauguration did not necessarily take place immediately before ascension to the throne – Russian Czars followed an old Byzantine tradition of crowning their heirs in infancy. The name Vassily is simply the Greek word for “Czar” or “King” – “Basileus”.

Prince Ivan apparently was neither jailed nor executed in 1572 due to his small age, and therefore escaped responsibility for the actions of the Oprichnina taken on his behalf. However, he had to vacate the throne. The period between 1572 and 1584, up until the death of “Ivan the Terrible” is marked by external wars and an utter absence of repressions inside the country.

5.5. The famous synodical of “Ivan the Terrible” as repentance for the young Czar Ivan Ivanovich

We are approaching the end of the epoch of “Ivan the Terrible”. Ivan Ivanovich dies in 1581 ([776], page 236). His death “had made a strange impact on the soul of the Czar, who was in a state of a profound mental crisis and made something utterly unprecedented. He decided to ‘forgive’ all the ‘traitor’ boyars, executed at his orders, *post mortem* ... Ivan the Terrible gave orders for the deacons to make detailed lists of all the victims of the *oprichniks*. These lists were sent to the largest monasteries of the country, accompanied by large sums of money” ([776], page 236).

It is usually presumed that Ivan the Terrible had done this being overcome by remorse after having murdered Prince Ivan. However, according to the documentary evidence, Prince Ivan had not been murdered (see [775]), and so the “repentance” of “Ivan the Terrible” could have taken place at any time, and not necessarily in 1581.

Our explanation is as follows – the repentance was made by Simeon, or Czar Ivan, for the recently deceased former Czar Ivan Ivanovich, who had been regnant when the Zakharyins carried out their mass repressions. It is perfectly natural that the money should be sent to the churches so as to make the clergy pray for the soul of the former Czar.

The readers shall find that our point of view eliminates all the oddities inherent in the official version – the Romanovian dating of the “penance” is quite ab-

surd, since there is no reason why this “penance” would have to correspond with the death of Ivan Ivanovich, if one is to assume “Ivan the Terrible” was trying to have his own sins forgiven.

6. THE CREATION OF THE *Litseyov Svod* AND ITS DATING

“The illustrated chronicles, known as *litseyov*’, occupy a special place among all the chronicles found in Moscow. They are comprised of 10 volumes of some 20 thousand pages, and 16 thousand artful miniatures. The two last volumes of the ‘*Litseyov Svod*’ describe the reign of Czar Ivan IV” ([775], page 20).

Let us ask our normal question: when were these chronicles compiled? We are referring to the famous *Litseyov Svod* (which has not been published to date, by the way, which is very odd indeed). The answer is obvious – it turns out that a popular XIX century opinion had considered the *Litseyov Svod* to have been compiled as recently as in the second half of the XVII century, which is in perfect correspondence with our reconstruction.

Indeed, “A. Y. Presnyakov was the first to dispute the traditional XIX century opinion that the grandiose chronicles of the *Litseyov Svod* had really been compiled in the second half of the XVII century” ([775], page 20). A. Y. Presnyakov wrote this in 1893. Therefore, historians only learnt about the “great antiquity” of the *Litseyov Svod* at the very end of the XIX century.

It is also known that some large-scale chronographic activity was started in the reign of “Ivan the Terrible” – the surviving content lists of the royal archives are telling us so. Let us note that the archives themselves are perished completely, although a few content lists have survived ([775], pages 21-22). Documents demonstrate that the writing and the editing of the chronicles peaked in the period of the Oprichnina – Skrynnikov points out that this activity had ceased completely after the end of the Oprichnina in 1568. The chronographic activity was led by the typesetter Ivan Viskovaty ([775], page 22), a creature of the Zakharyins (Romanovs), qv in [776], page 165. He was executed after the civil war of 1570-1572, qv above.

It is common knowledge that the tremendous Litsevoy Svod contains numerous subscripts of a political nature; in many cases, they are very close to the famous “epistles of Ivan the Terrible to Prince Kurb-skiy” stylistically ([775], pages 26-27). Let us reiterate that the latter have been identified as a late literary work, apparently dating from the XVII century ([651], comments). Historians themselves admit that the chronicles dating to the epoch of “Ivan the Terrible” are extremely tendentious – presumably edited by “Ivan the Terrible” personally ([775], pages 28-31).

7. IN RE THE NUMEROUS WIVES OF IVAN THE TERRIBLE

We are told about the seven wives of “Ivan the Terrible” (five or six, depending to several other sources). A large amount, at any rate – see the work of N. M. Karamzin, for instance, comment 554 to Volume 9. Had this indeed been the case, we would be faced by an explicit breach of ecclesiastical tradition, and a unique event in Russian history. There was a multitude of books written on this subject – from works of dramatic art to collections of jokes.

There is nothing odd about it from our point of view. Among the “seven wives of Ivan the Terrible” were the wives of the three Russian Czars of the Horde (several of them, at any rate). Each of the Czars had been married three times maximum, and so the church tradition that forbids a fourth marriage had not been broken. Therefore there is no record of any conflict between “Ivan the Terrible” and the church

stemming from his multiple marriages, presumably unlawful. The Romanovian theory about the “illicit marriages of Ivan the Terrible” was introduced much later, already after the Great Strife of the XVI-XVII century.

According to our reconstruction, Ivan IV had only been married once – to Anastasia Romanova. Having united the reign of Ivan IV and the reigns of his sons into a phantom reign of a nonexistent monarch, historians were forced to ascribe all the wives to a single Czar – namely, Ivan the Terrible. This hypothesis is indirectly confirmed by the fact that “Ivan the Terrible” would often find a bride for his son whenever he decided to marry someone himself. For instance, “he chose Marfa Vassilyevna Sobakina, the daughter of a Novgorod merchant, from many maids, having also chosen Yevdokia Bogdanova Saburova as the bride for his oldest son” ([282], page 111). Also: “before Ivan Vassilyevich decided to marry for the seventh and last time, he also married off his youngest son Fyodor” ([282], page 135).

According to evidence offered by Possevino, Prince Ivan Ivanovich, the son of Ivan IV, had a total of three wives ([282], page 203). Maria Nagaya, the mother of his son Dmitriy (later declared impostor), must have been the last one of the three.

We are therefore of the opinion that the multiple wives of “Ivan the Terrible” are most likely to be distributed in the following manner:

- *one* wife of Ivan IV – Anastasia Romanova,
- *Three* wives of his son Ivan Ivanovich,
- *One* wife of Czar Fyodor – Irina Godunova,
- *One or two* wives of Khan Simeon (Ivan).

The Great Strife in Russian history of the XVII century

1. THE PERIOD BETWEEN THE DEATH OF “IVAN THE TERRIBLE”, ALSO KNOWN AS SIMEON, AND THE GREAT STRIFE

According to the Romanovian version, “Ivan the Terrible” died in 1584. Our hypothesis suggests that the deceased can really be identified as the old Khan Simeon, christened Ivan at inauguration. The boyar Godunov gains prominence towards the end of his reign. This personality is usually identified as Boris Godunov, the next Czar. One of his old portraits can be seen in fig. 9.1. It is however odd that Boris had not occupied any prominent positions around that time, unlike other Godunovs – Dmitriy, Stepan etc ([775]). We shall return to the “Godunov issue” below.

In 1584 Fyodor Ivanovich ascends to the throne. He is presumed to have been a son of “Ivan the Terrible”. According to our reconstruction, he had indeed been the son of the previous Czar – Simeon, aka Ivan, or the last of the four Czars later compressed into a single figure of “Ivan the Terrible”. It is known that the relations of Fyodor’s wife Irina Godunova all attain influential positions during his reign. Historians presume Fyodor to have died heirless. However, we believe this to be untrue – his son was Boris Fyodorovich, the heir to the throne and the next Czar. Later on he was renamed “Godunov” (the latter being his mother’s maiden name) by the Romanovian his-

torians. We shall cite our argumentation in support of this point of view below.

Further on, Czar Ivan Ivanovich, the son of Ivan IV, who was removed from power in 1572, as a result of a civil war, died in 1581 at the age of 30 years or so. This event became reflected in the Romanovian and Millerian history as the death of Ivan Ivanovich, the son of “Ivan the Terrible” in 1581. As the further analysis of event demonstrates, he had a son named Dmitriy, qv in fig. 9.2. We are thus of the opinion that two dynastic branches came into existence as a result, the first one being the offspring of Ivan IV and Ivan Ivanovich raised by the Romanovs, and the second – the descendants of Khan Simeon (Ivan). The latter represent the old Horde dynasty (Czar Simeon, or Ivan, his son, Czar Fyodor Ivanovich, and then the son of Fyodor – Czar Boris Fyodorovich, known to us as Boris “Godunov” nowadays).

2. CZAR BORIS FYODOROVICH “GODUNOV”

2.1. Czar Boris Fyodorovich is most likely to have been the son of Czar Fyodor Ivanovich

In 1591, in the reign of Czar Fyodor Ivanovich, Gazi-Girey (Russian name translating as “The Heroic Cossack”?) sent a letter to Boris Fyodorovich (“Godunov”). It has survived until the present day, and can



Fig. 9.1. Czar, or Khan, Boris “Godunov”. Miniature taken from the “Titular Book” of 1672. Taken from [550], page 101.

be seen in [759], where it is referred to as “the epistle of the Crimean Khan to the Muscovite boyar Boris Godunov”. However, there are marks from the royal chancellery on the letter, wherein they were registered. These marks tell us something entirely different. Let us quote:

“There are the following marks on the reverse:

1) ‘Translated in 7099’,

2) ‘The epistle to Czar Boris Fyodorovich sent on behalf of the Crimean Czar ... by Akhmat-Ata, a close friend of his’” ([759], Volume 1, page 46).

The letter is in Arabic, which is why the Muscovite official wrote the subject of the letter on the reverse in Russian – an obvious thing to do.

The amazing thing is that Godunov is called Czar here – as early as in 1591, seven years prior to the death of Czar Fyodor. The reference is made in an original official document, no less! This can only mean that Boris had been the son and heir of Czar Fyodor Ivanovich, which is the only possibility for him to be called Czar. The Muscovite Czars had in-

herited the Byzantine custom of calling their heirs apparent Czars in childhood or adolescence. Boris Fyodorovich “Godunov” had done the same; his son Fyodor was referred to as Czar and Great Prince in official papers.

2.2. Our hypothesis about Boris “Godunov” being the son of Czar Fyodor is confirmed by the old documents

We have therefore received a direct indication that Boris Godunov had been the son of Czar Fyodor Ivanovich. This is far from being the only such indication – for instance, we learn about “Varkoch, the Austrian envoy, arriving in Moscow. The ruler invited him to his palace; the ceremony looked like a royal audience. There were guards in the court that stood from gate to gate, and Boris’s boyars were wearing ‘gilded attire and golden chains’ as they waited for the ambassador in the hall. The Austrian kissed Godunov’s hand and gave him the private missive of the emperor” ([777], page 38). Our reconstruction makes it perfectly obvious that the passage in question describes the reception of the envoy by Boris, Czar of Moscow. His father had still been alive, but the son and heir was already beginning to do royal duties apart from being referred to as Czar (such as receiving envoys). This was common practice at the Russian court (it suffices to remember Ivan III, who had reigned in the last years of his father, Vassily II. Fyodor, the son and heir of Boris, had also been known as Czar when Boris was still alive.

The Romanovian point of view leads us to a great number of contradictions and questions. Could the Czar’s “brother-in-law” have indeed acted in his lieu quite as openly? Where does this office of a “governor” under a living Czar come from, anyway, one that causes historians a great deal of embarrassment whenever they’re forced to mention it in their attempts to make the old document data concur with their distorted perception of the Russian history? We shall proceed to learn the origins of this strange title of a “governor”, unheard of elsewhere in Russian history. Let us turn to *Boris Godunov*, another oeuvre of Skrynnikov’s ([777]). Apparently, “Godunov assumed a great number of loud titles” ([777], page 85). He had used them domestically as well as during his

contacts with foreign officials. According to Skrynnikov, “the foreigners who had resided in Moscow were only happy to oblige him” ([777], page 85). For instance, the Englishman Gorsej had “made the Queen familiar with the decrees of Boris that were addressed to Gorsej personally” ([777], page 85). How was the title of Boris written in these decrees, one wonders? Skrynnikov renders the title as “The Governor of the Famed Land Russia Appointed by the Lord” ([777], page 86). This is obviously a corruption of the standard Russian formula “Czar of All Russia by the Will of the Lord”. There were no mysterious “governors” in Russia – there were Czars.

The English Queen addressed Boris as “Dear Cousin” in her letters ([777], page 86). Sovereign rulers were accustomed to addressing each other as “brother”, “cousin”, “son” etc.

2.3. The reasons why the Romanovs had distorted the history of Boris Godunov

We are of the opinion that the Romanovs had distorted the pre-Romanovian history to a great extent upon coming to power. This had naturally also concerned the history of Czar Boris, who was declared foreign to the royal bloodline, a stranger who had usurped the throne employing his cunning and intrigue tactics. Russian documents mentioning Boris were edited so as to introduce a strange “Governor Boris Godunov” in lieu of the royal son and heir Boris Fyodorovich. However, the Romanovs were obviously incapable of rewriting the foreign documents that contained references to Czar Boris, likewise his epistles to foreign rulers kept in their archives. Hence the strange discrepancy between the titles used by the foreigners when addressing Boris and the titles found in the Russian documents edited by the Romanovs. According to Skrynnikov, “no matter how the foreigners may have addressed Boris, the officials of the Foreign Office [in Moscow – Auth.] had adhered to his actual title rigidly” ([777], page 86).

The situation is truly amazing. Historians are of the opinion that the foreign rulers had used erroneous titles when they addressed Boris – ones that were much higher than the more “modest” ones allegedly used at home. However, titles were treated extremely seriously in that epoch – their use in corre-

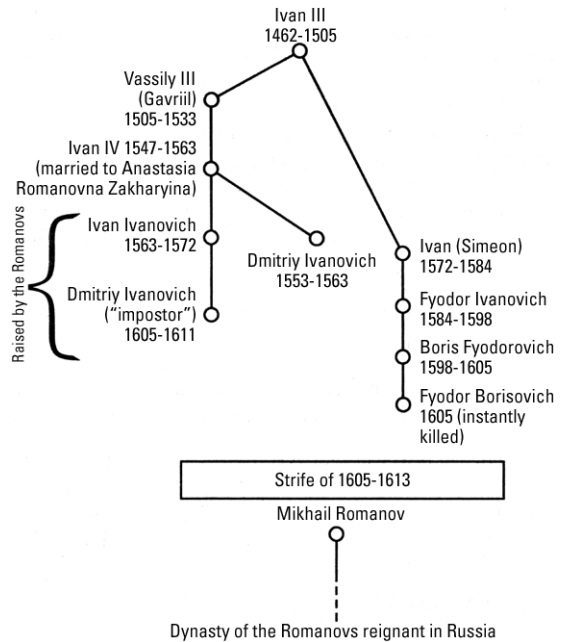


Fig. 9.2. Our reconstruction of the genealogical tree of the Czars, or Khans, regnant in the epoch of “Ivan the Terrible”.

spondence was observed meticulously, and a slight alteration of a title used in an official missive could lead to an international conflict.

Why had the Romanovs hated Czar Boris “Godunov” that much? The answer is simple. Under Godunov, “the boyar clan of the Romanovs was persecuted the most ... The brothers Romanov were accused of the gravest crime against the state – plotting to murder the Czar. This crime was only punishable by death. Boris had tergiversated for a long while, not knowing what to do ... Their fate was finally decided. Fyodor Romanov had been forced to take the oaths and was subsequently sent to a faraway northern monastery. His younger brothers were exiled; Alexander, Mikhail and Vassily Romanov died in exile, and rumours hastened to claim a connexion between their demise and certain secret orders given by the Czar ... After the Romanovs became enthroned, the chroniclers took good care of making Godunov look like a true villain, simultaneously presenting the members of the clan that fell from grace [the Romanovs – Auth.] as martyrs” ([777], pages 134-136).

2.4. The legal heir of Czar Fyodor Ivanovich

We are told that Czar Fyodor Ivanovich “had died intestate” ([777], page 106). This strikes us as very odd indeed. Skrynnikov tries to explain this amazing circumstance by Czar Fyodor’s “poor mental capacity”. One may indeed explain anything in this manner.

However, Skrynnikov immediately reports the following: “there was the official version of the Czar’s testament, wherein he had left the throne to his wife Irina, and the kingdom with his own soul – to Boris” ([777], page 106). Thus, according to the official Russian documents of the epoch, the kingdom had been left to Boris, who was explicitly called heir. This is perfectly natural, if we are to assume that Fyodor had been the father of Boris. Below we shall once again demonstrate that Boris had still been very young when Fyodor died, which must be why the latter had left the throne to Irina, his wife, and the mother of his son – not a “sister” of Boris, as modern historians are trying to convince us.

Moreover, according to the sources, after the death of Fyodor his subjects “had to swear fealty to Patriarch Iov and the Orthodox faith, Czarina Irina, Governor Boris and his children” ([777], page 107). Skrynnikov is of the opinion that this fealty had been preposterous enough to confuse everyone. Indeed, it does seem quite absurd from the traditional point of view – a fealty is sworn to the new king; where does “Governor Boris” come in? After all, he is presumed to have borne no relation to the royal family. A fealty to this “governor’s” children seems even more absurd.

There is nothing odd about it in our reconstruction – the country swore fealty to Czar Boris, the son of the deceased Czar Fyodor, as well as the royal bloodline, or the children of Boris.

2.5. Could Czar Boris “Godunov” have been a son of Fyodor Ivanovich, a minor landlord?

What do historians tell us about the origins of “Godunov”? Traditionally, Boris Godunov is presumed to have been a son of a certain “Fyodor Ivanovich the landlord”, a perfectly obscure figure ([777], page 5). We see his father identified as Fyodor Ivanovich once again! As for the “obscurity” of this figure – it is quite obvious that learned historians

cannot find any other historical character bearing the name of Fyodor Ivanovich except for the Czar, whom they simply cannot suspect of having been the father of “Godunov”. Hence their proclamation that Fyodor Ivanovich, the father of the next Czar, or “Godunov”, had really been a minor landlord. Moreover, we are told that when “the authorities of Moscow compiled the list of the ‘thousand best servants’, which included the most distinguished aristocrats of the epoch, neither Fyodor, nor his brother Dmitriy Ivanovich Godunov, were included in this list” ([777], page 6). Historians are trying to find an explanation for this fact: “they were expunged from the narrow circle of the boyar elite and became mere provincial aristocrats; this had precluded them from getting positions at the court and in the military” ([777], page 5). Thus, Czar Boris Godunov appears out of nowhere in the Millerian and Romanovian history – that is to say, his immediate predecessors had been anonymous members of nobility bearing no relation to the royal court of Moscow – upstarts, in other words.

On the other hand, we learn that “according to the evidence presented by his own chancellery, Boris had grown at the royal court, while his sister Irina was also raised at the court from the age of seven” ([777], page 6). We therefore learn that Irina Godunova had also been raised at the royal court of Moscow. Then she married the heir apparent, Czar Fyodor Ivanovich, and became Czarina.

Our opinion is as follows: the paternal ancestors of Boris “Godunov” had been Russian Czars, and not some anonymous clan of lacklustre landlords. In particular, Fyodor Ivanovich, the father of Boris, had been Czar, and therefore could not be listed among his own “best servants” – the royal chancellery did not write absurdities in official records.

Real documents testifying to the royal origins of Boris must have been destroyed by the Romanovs when they came to power for reasons explained below. However, a few traces did in fact survive: “the family [of the Godunovs – Auth.] was presumably founded by Chet-Murza the Tartar, who is said to have come to Russia under Ivan Kalita. His existence is mentioned in a single record – “The Tale of Chet”. However, this record is relatively recent in origins [as learned historians hasten to assure us – Auth.]. The tale was compiled by the monks from the parochial Ipatyevskiy



Fig. 9.3. The “oriental throne” of Boris Godunov. End of the XVI century. Appears to reflect the style and the atmosphere of the Russian court of the Horde quite well. Taken from [550], page 101.

monastery in Kostroma, which had housed the family sepulchre of the Godunovs”. Skrynnikov hastens to calm the reader saying that the monks “had written the tale in order to manufacture some historical evidence that the dynasty of Boris had been of princely origins and to link the new dynasty to their monastery. The scribes of the Ipatyevskiy monastery claimed that Chet had founded an Orthodox friary in Kostroma on his way from Saray to Moscow ... ‘The Tale of Chet’ is full of historical absurdities and isn’t to be trusted in the least” ([777], page 5).

One must however remember the time when Kostroma, located right next to Yaroslavl, had been the imperial capital, *qv* above. This is where the Russian Horde dynasty had come from. The historians have no reason to criticise the monks of the Ipatyevskiy monastery – the latter were perfectly right to state that the Godunov dynasty had been founded by one of the closest allies of Ivan Kalita = Caliph = Batu-Khan, the founded of the royal Russian dynasty of the horde.

In fig. 9.3 we see a luxurious throne that had belonged to Boris Godunov. The throne looks “very Oriental” in style. Historians are trying to convince us that the throne in question was made in Iran and given to Boris as a present by Shah Abbas I at the end of the XVI century ([550], page 100). The throne is therefore said to be of a foreign origin; however, one finds this version somewhat off. We are being told that the throne of the great Russian Czar, or Khan, was imported from a distant land and not made locally, as though the Muscovite craftsmen had lacked the skills necessary for making such a throne. We are of the opinion that Godunov’s “oriental throne” simply reflects the style that was common for the Russian court of the XVI century, and must be credited to the Russian craftsmen. It is however possible that the imperial craftsmen weren’t all based in the capital of the empire, and could have lived in faraway reaches of the Empire – Iran, for instance. The throne could indeed have been brought from afar; however, the craftsmen had made it for the Great Czar, or Khan, of Russia (the Horde) – their lord and sovereign, and not a ruler of some distant land.

2.6. The role of Boris “Godunov” during the reign of Czar Ivan and Czar Fyodor

According to the Romanovian history, Boris Godunov had possessed tremendous influence over the Czar in the last years of Ivan the Terrible as regnant monarch. Boris had been “the *de facto* ruler” at the end of Ivan’s reign as well as during the ensuing reign of Fyodor. Boris was representing the entire Godunov clan in the eyes of the Romanovian historians, a clan they had wholeheartedly loathed. However, let us turn to some of the old documents for evidence.

Let us enquire about the official rank of Boris Godunov under Ivan the Terrible. It turns out that there had been no such rank – other Godunovs (Dmitriy and Stepan) did in fact hold some of the key positions at the court; however, there isn’t a single word uttered about Boris anywhere. Moreover, when “Ivan the Terrible” was dying, he had “entrusted his son and his family to the members of the Duma mentioned in his testament” ([777], page 16). Had Boris Godunov been the “*de facto* ruler”, he would naturally have been included in this list. This is so obvious that

Skrynnikov openly tells us: “it is usually presumed that Boris Godunov had been made head of the custodians’ council by the Czar” ([777], page 16). However, this turns out to be untrue. Skrynnikov proceeds to tell us that a critical analysis of the sources “exposed the fallacy of this opinion ... He [Ivan the Terrible – Auth.] does not mention Boris Fyodorovich once in said testament ... Nor does he mention any office Godunov was appointed to” ([777], pages 16-17). Boris Godunov occupies no official rank during the reign of Fyodor, either – Romanovian historians refer to him as to the brother-in-law of the Czar.

All of these oddities are easy enough to explain – Boris occupies no office being the heir apparent who already bore the title of the Czar. This is the highest office possible, and he would naturally have no need for any lower.

2.7. The famous legend about the “lengthy pleas for Boris to ascend the throne” as a political myth that dates from the epoch of the Romanovs

The famous legend about Czar Boris ascending to the throne is well familiar to most Russians in a number of renditions, A. S. Pushkin’s being the most famous. He is supposed to have refused for a long time, retreated to a monastery and feigned utter reluctance to get involved in the affairs of state. The boyars and the common folk pled for Boris to become crowned Czar many a time, and to no avail – he kept on refusing, claiming to have no rights for the throne, and only acquiesced after a long and arduous period of pleas and imploration. All of this is related in a certain group of sources, which are known quite well to have been written by pro-Romanovian authors ([777]).

However, there is other surviving evidence of non-Romanovian nature and reflecting reality a great deal more accurately in our opinion. As we have seen above, Fyodor entrusted the state to Boris and Czarina Irina. The latter decided to retreat to a nunnery shortly afterwards: “It had been a most memorable day when the townspeople had summoned the Czarina to the square ... her brother Boris had been the next to make a speech; he proclaimed himself the next governor, and the boyars his subjects, likewise the princes. This is how Michael Schiel, an Austrian envoy,

rendered the speech of Godunov; there is an official document written in April of the same year wherein the event is recorded. This document tells us that Boris “would act together with the boyars and in the interests of the latter to an even greater extent than he had done previously” ([777], page 109).

We can therefore see that Boris did not refuse the throne – furthermore, he considers it obvious that the boyars are to assist him with the matters of the state – the formula “together with the boyars” was standard and used by Czars during inauguration.

We believe the latter group of sources to be in better concurrence with reality – the young Czar Boris remains on his throne alone, unassisted by the mother, takes the entire power into his hands and assures the people that he would instigate no changes and rule together with the boyars, as he had done before.

It has to be pointed out that these records must have survived due to their being of a foreign origin and therefore beyond the reach of the Romanovian censors.

The Moscow documents of the Romanovian epoch relate the events in an altogether different manner – one that became reflected in history textbooks and even operas: “The compilers of the chronicle’s final edition make the speech of Boris sound completely different – he is supposed to have abdicated in favour of the patriarch” ([777], page 109).

A certain confusion is supposed to have followed. Our reconstruction makes it perfectly easy to understand – Czar Boris had still been very young and lacked the necessary experience and *savoir-faire*. There must have been other claimants – the Shouyskiys, who had naturally tried to wrest the throne away from Boris: “the power struggle had split the Duma of the boyars in two ... the two parties became so hostile towards each other that Boris was forced to leave his residence in the Kremlin and move out of town. He found shelter in the Novodevichiy monastery, which had been well-fortified” ([777], pages 110-111).

It is amazing how nimbly the Romanovian historians alter the interpretation and assessment of events, keeping the factual data intact for the most part. A perfectly obvious and natural action of the young Czar (seeking temporary refuge in a well-fortified monastery) was presented to the posterity as a cun-

ning ploy of “Godunov”, the old weaver of intrigues, who had retreated to the monastery tactically, in order to claim the state for himself a short while later. This scenario is reflected well in Mussorgsky’s opera “Boris Godunov”; however, it has got nothing in common with reality.

Skrynnikov is familiar with the documents perfectly well, and he tells us that the facts “demonstrate official statements that claim Boris to have fled the city out of his own accord to be untrustworthy” ([777], page 112). This is in perfect correspondence with our reconstruction.

The party of Boris proved victorious, and had really come after him to the monastery in order to take the new monarch to the already pacified Kremlin ([777], pages 113-120).

2.8. The age of Czar Boris at the time of his demise

It is traditionally assumed that Boris Godunov was born in 1552 ([777], page 5), and ascended to the throne aged 47, in 1599. However, the surviving portraits of Czar Boris depict him as a very young man (see the two portraits in [777], fig. 9.4). Furthermore, Boris is presumed to have been 53 years of age when he died in 1605, and his heir had allegedly been a young child.

According to our reconstruction, Boris had been born a few good decades later, being the son of Fyodor Ivanovich. Boris may have been around 20 or 25 years of age at the time of his ascension to the throne in 1599. It is therefore most likely that Boris had been substantially younger than the Millerian and Romanovian version suggests; the son of Boris must have been very young at the time of his father’s death.

3. THE GREAT STRIFE. Czar Dimitriy Ivanovich, also known as Lzhedmitriy – the false Dimitriy

3.1. The unsolved enigma of the Russian history

“The Russian historical reports that render the biography of the young Prince Dimitriy remain thoroughly enigmatic to date. He is known to us as “The



Fig. 9.4. Portrait of the Great Czar, or Khan, Boris “Godunov” dating from the XVII century. Godunov looks like a Tartar owing to the efforts of the Romanovs. Taken from [777], inset between pages 64 and 65. See also [578], Book 2, page 695.

Impostor” ... who had been certain of his royal bloodline from childhood ... “Dimitriy” had been raised by the boyar family of the Romanovs, and then handed over to the authorities of a monastery for further education. He became initiated into the clergy, and soon made deacon by Patriarch Iov ... A short while later, “Dimitriy”, known as Grigoriy, told a fellow friar that he had been the young prince, miraculously saved in Ouglich. This became known to Godunov, who gave orders for Grigoriy to be exiled to the Solovki. Grigoriy decided to flee instead of getting exiled, managed to fool his guards and headed towards Lithuania. He had surfaced in Putivl, where he was received by Archimandrite Spasskiy, and gone to Lithuania afterwards” ([183], Volume 2, page 95).

Grigoriy went to Kiev next, where he had made his claim about being of a royal bloodline. He was introduced to Sigismund, King of Poland, who had allowed Grigoriy “the draft of volunteers for his army, and conceded to pay their allowance. Grigoriy moved

into the castle of Prince Mniszek. An anti-Godunovian force had emerged” ([183], Volume 2, page 96).

We have recollected the most important facts from the beginning of Dmitriy’s biography, which had always left the researchers with a very odd impression indeed. A typical comment of a historian is quoted below.

“The shadow of the innocent victim whose identity remains unidentified to date, known to history as *Lzhedmitriy* (false Dmitriy), had brought a sudden end to all of Godunov’s plans and swept the throne clean, riding the crest of historical momentum. This had resulted in a great devastation, a civil war that raged on for years, and a horrendous deal of bloodshed. What real powers could have driven the impersonation of Prince Dmitriy’s ghost and made him strong enough to oppose Boris Godunov, who had already sat firmly upon his throne, been recognized by the Civil Council, and an experienced ruler to boot, not to mention his exceptional intelligence and energy, unparalleled by anyone in his entourage?” ([183], Volume 2, page 97).

Our conception makes all the facts related above easily understood. The so-called “false Dmitriy”, or “Dmitriy the Impostor” had indeed been the son of Czar Ivan, namely, Ivan Ivanovich, regnant between 1563 and 1572 and then dethroned, *qv* above. Let us remind the reader that Ivan Ivanovich himself had been raised by the family of the Zakharyins (Romanovs), who had ruled on his behalf due to the young age of their monarch. This is why his son Dmitriy (known as *Lzhedmitriy*) had also been raised by the Romanovs. The young prince had to take the vows, so as to make his potential claims for the throne invalid in accordance with the old Russian tradition.

However, the reader might recollect the fact that Prince Dmitriy is supposed to have been murdered in Ouglich. One must also bear in mind that there were two tragic deaths during the reign of “Ivan the Terrible” – presumably of two different princes bearing the same name of Dmitriy Ivanovich. Both are children of “Ivan the Terrible”. We already mentioned the two deaths above, the first one a result of a nanny’s negligence and the second, the famous Ouglich Tragedy.

We are of the opinion that there was a single death of a young prince – the version about Dmitriy killed in Ouglich is more recent and dates to the XVII cen-

tury, the epoch of the Great Strife. The authors were trying to represent Prince Dmitriy Ivanovich, alive and claiming the throne for himself, an impostor.

According to our reconstruction, the young Czar Dmitriy Ivanovich had died tragically in 1563, aged ten. Historians are of the opinion that he had died in his infancy. The “Ouglich Tragedy” version was made up by Shouyskiy, who had been the first to declare Dmitriy an impostor. The real grave of the young Czar Dmitriy Ivanovich had been declared the grave of the very Prince Dmitriy Ivanovich who had opposed Shouyskiy. This is how Dmitriy Ivanovich became falsely known as an impostor.

The Romanovs had already sided with Shouyskiy, and must have taken the story further, using it for their own ends. Bear in mind that the “Ouglich Tragedy” has the name of Shouyskiy written all over it, since he had been investigating the case, according to the documents. What do we see? Skrynnikov tells us openly: “We have suspected the original of the ‘Ouglich file’ to have been tampered with – we instantly see that someone has altered the order of pages in the file and purloined the introductory part” ([777], page 70).

Further also: “Prince Shouyskiy had been in charge of the investigation in Ouglich ... The investigators were confused by the fact that Shouyskiy had given contradictory evidence several times” ([777], page 72). Moreover, “there is an opinion that the surviving Ouglich materials are an edited copy, which was compiled in Moscow ... No drafts of this document have reached our age” ([777], page 71). Thus, the entire Ouglich case might have been fabricated in Moscow. Skrynnikov concludes as follows: “There are reasons to believe the Ouglich materials to have fallen prey to a retrospective estimation of the events related therein” ([777], page 72).

3.2. The boyar plot against Czar Boris

We shall give a brief overview of how Dmitriy, aka “*Lzhedmitriy*”, came to power, without delving deep into the details – we must however emphasise the fact that he became crowned after a coup d’état plotted by the boyars against Czar Boris, who had been poisoned: “On 13 April [1605 – Auth.] he had attended a Duma assembly and dined afterwards. He felt ill as soon as he had left the dining hall; his mouth

and nostrils started to bleed, he was promptly forced to take the monastic vows and baptised Bogolepa, and died two hours later" ([183], Volume 2, pages 113-114). This had been the second attempt of the Boyars to dethrone Czar Boris – a successful one this time. The coup d'état was masterminded by the same boyar clans of the Shouyskiys, the Golitsyns and the Romanovs. Further events show that Prince Dmitriy had merely served them as a tool – the very same people had tried to kill him in less than a year (successfully, according to historical science; we are of a different opinion, *qv* below). Shouyskiy, who had long been plotting for the throne, became Czar.

3.3. The "false Dmitriy" as the real Prince Dmitriy, son of Czar Ivan

The Romanovian course of Russian history made us certain that the so-called "*Lzhedmitriy*" had indeed been an impostor – a certain "Grishka Otrepyev", man with no name. Historians of the Romanovian epoch have been so persistent in repeating this that it has taken on the appearance of an obvious and self-implying fact. Below we shall tell the reader about their motivations.

That which seems so obvious to us today had been anything but obvious to the contemporaries of the "false Dmitriy" 400 years ago. Everyone who saw him recognized Dmitriy as the real prince – the Polish aristocracy and the King of Poland, the Russian Boyars, and, finally, his own mother Czarina Maria Nagaya, already a nun and re-baptised Marfa ([777] and [183], Volume 2). Dmitriy had started to send out "decrees calling all Russians to gather under his banners already from Putivl. He had 18 cities in his hands, and the sympathies of the residents of an area that measured 600 verst from the West to the East, who had all recognized him as the real prince. The real Otrepyev was called to Putivl by Dmitriy and shown to the public" ([183], Volume 2, page 113).

"The first thing Dmitriy has done upon arriving in Moscow had been taking measures to rescue his mother, the nun Marfa, back from her monastic incarceration" (*ibid*). It turns out that she was questioned under Czar Boris and had declared her son to be alive, which resulted in her incarceration at the Troitse-Sergiyev Monastery, with a large body of

guards to watch over her" (*ibid*). Dmitriy had met his mother with a great many people present: "No one had a shred of doubt about the man upon the throne being the real son of Czar Ivan. Marfa was placed at the Voskresenskiy Monastery and surrounded with the utmost care and attention; Dmitriy would visit her every day, and linger for several hours" ([183], Volume 2, page 116). Furthermore, it turns out that Dmitriy had secretly met his mother, Maria Nagaya, even before his escape to Lithuania, in a monastery at Vyksa. This fact is reflected in the famous chronicle entitled "Inoye Skazaniye" (literally, "a different tale" – see [777], page 159). Skrynnikov naturally considers these data to be of a "completely figmental nature" (*ibid*). However, our reconstruction suggest a natural explanation of all these implausible facts.

3.4. The Romanovs as the authors of the version that claimed Dmitriy to have been an impostor

We are explaining obvious facts here – one may well wonder why historians refuse to believe numerous evidence left by contemporaries about Dmitriy being the real son of Ivan, declaring all the eyewitnesses fools and liars? Bear in mind that the final version of the Russian history was written under the Romanovs, whose motivations for declaring Dmitriy an impostor are very easy to see through – Dmitriy, who became Czar, had a son called "the infant thief" by the Romanovian historians; this child should have become the next Czar. However, the Romanovs had other plans for the throne. They usurped power when the son of Dmitriy had still been alive, which renders the election of Mikhail Romanov, the next Czar, illicit, since the son of Dmitriy, the previous Czar, had still been alive. The only option for the Romanovs had been to declare Dmitriy an impostor, which they hastened to do. The existence of a nobly born heir had been another problem, which the Romanovs solved by hanging the young boy on the Spasskiye Gate.

The brief corollaries of our reconstruction are as follows:

- 1) The Romanovs had usurped power and murdered the true heir to the throne, the son of Czar Dmitriy.
- 2) The history of this epoch was written much later, already under the Romanovs.

3) Declaring Dmitriy an impostor had served a double purpose – to conceal the illicit election of Mikhail Romanov and to escape accusations of regicide (the murder of an “impostor’s” son naturally cannot be classified as such).

This is one of the most complex moments in Russian history, and the dawn of the Romanovian dynasty. The Romanovs needed to prove the legitimacy of their reign, and this problem had been solved with the simplest means available.

Of course, convincing everyone at once had been an impossible task. In Poland, pamphlets aimed at discrediting Mikhail Fyodorovich Romanov had remained in circulation up until the XVII century – in particular, he was called “Fyodorovich the Chieftain” and “the so-called Great Prince” ([437], page 414). The Romanovs would obviously need to nip the consequences of this embarrassing and dangerous evidence spreading further in the bud. Indeed, “in the beginning of 1650 the Czar [Alexei Mikhailovich Romanov – Auth.] sent the boyar Grigoriy Pushkin accompanied by a party of other boyars to Warsaw with a diplomatic mission ... according to Pushkin, ‘His Royal Majesty demands to collect all of the perfidious books and to burn them in the presence of the envoys, and to punish the typesetters, the printers, the owners of the publishing houses where the books were printed, and the landlords who owned the land where these houses had stood, by death’ ([437], page 416). We can see that the objectives pursued by the Romanovs in the alteration of history had been anything but philosophical or abstract – they intended to keep supreme power in their hands and evade possible punishment, which made all means acceptable.

3.5. The plot of the boyars and the murder of Czar Dmitriy, known as “Lzhedmitriy the First”.

When we were relating our reconstruction above, we emphasised the fact that Prince Dmitriy was made Czar as a result of a plot. The boyars had killed Czar Boris and crowned Dmitriy. However, Prince Dmitriy had served the purpose of an intermediate ruler – the conspiracy was presided over by Shouyskiy, who had craved the throne for himself. This made Prince Dmitriy an obstacle; shortly after the inauguration of

the latter, a palace revolution takes place. Dmitriy is presumed to have been killed as a result. The throne is taken by Vassily Shouyskiy.

The Romanovs must have sided with Shouyskiy, the leader of the conspiracy, since Fyodor Romanov, later known as Patriarch Filaret, was brought back from his exile and appointed Patriarch of Moscow.

3.6. The reasons for the cremation of the “false Dmitriy’s” body

Cremation had not existed in Russia back in the day – neither friends or foes got cremated, there had simply been no such tradition. And yet the body of “*Lzhedmitriy I*” was cremated for some reason. This event is unique in Russian history – why would anyone have to cremate the body of a former ruler? The body of an enemy could be desecrated, exhumed and so on – why would anyone want to cremate it?

The events are reported in the following manner. The body of the “false Dmitriy” was dragged from the palace outside: “The corpse was mutilated to the extent of looking barely human, let alone recognizable ... The crowd had stopped at the Voznesenskiy monastery and called out princess Marfa, demanding her to identify the body as that of her son. One of the reports claims her to have given a sharp negative reply, another – that she gave the following enigmatic response: ‘Your lot had better asked me when he was still alive – he is no son of mine now that he’s dead’. Yet another evidence taken from the Jesuit records reports that the mother had told the mob dragging the corpse that they should know better, and, upon being threatened, told them explicitly that the body had not belonged to her son” ([436], pages 273-274).

It is therefore obvious that the response given by the Czarina does not imply a positive identification of the body as that of her son; moreover, her words can be interpreted as a negative identification of the body as that of a stranger.

We are of the opinion that Czar Dmitriy had not been killed and managed to elope. The body shown to Czarina Marfa had belonged to someone else – hence the mutilations beyond the stage of identification. The body was cremated so as to cover the traces completely ([436], page 288).

Czar Dmitriy appears to have survived this plot; we should therefore expect him to re-emerge on the historical arena. Indeed, we learn of a “*Lzhedmitriy II*” emerging in Putivl, where the former headquarters of Dmitriy I had been. The first “false Dmitriy” had been seen by a multitude of people – those very crowds recognized him as Czar Dimitriy once again! “Shakhovskoy had gathered a great many people around himself and the new contestant in Putivl, claiming the mutineers to have murdered some German in Moscow and not Dimitriy, whom he proclaimed alive. He was urging the masses to rise against the tyranny of Shouyskiy” ([183], Volume 2, page 125).

3.7. “*Lzhedmitriy II*” as Czar Dmitriy, also known as “*Lzhedmitriy I*”

“The advent of a new Dimitriy had scared Shouyskiy so much that he had told the troops he sent against him that the enemies were German invaders and not mere mutineers; however, the ruse became exposed when the two armies met” ([183], Volume 2, page 126). First, “*Lzhedmitriy II*” went to Castle Mniszek in Poland, where his alleged predecessor had once been received as a refugee and where his wife, Marina Mniszek, had resided. It is most significant that she recognized “*Lzhedmitriy II*” as her husband; moreover, when the troops of the latter had approached Moscow and became quartered at Tushino, Marina and her father, Prince Mniszek, rejoined with him, moving there from Moscow. Marina declared this very Dmitriy to be her husband. Historians find this highly suspicious – after all, they “know for certain” that the person in question had been someone entirely different. Why could Marina be utterly ignorant of this fact? The explanation offered by historical science is that Marina had been acting under the pressure of her father, conceding to play her role with great reluctance ([183], Volume 2, page 134). They also tell us that Marina, despite having agreed to her role of “the false Dmitriy’s” wife, blatantly refused to consummate the marriage (*ibid*). One might wonder about the source of this knowledge, especially seeing as how she soon gave birth to the son of “*Lzhedmitriy II*” (who was instantly dubbed “the infant thief” by the Romanovs, cf. the nickname they gave to his father – “The Thief from Tushino”).



Fig. 9.5. Old portrait of Marina Mniszek. Dates from the early XVII century, or supposed to have been painted during her lifetime. Taken from [234].

This very child had been murdered by the Romanovs afterwards – hanged upon the Spasskiye Gate, the objective being the removal of an unnecessary obstacle from their way to the throne.

The further actions of Marina Mniszek also become perfectly clear – she refused to leave Russia after the death of “*Lzhedmitriy II*” and continued to struggle for the Russian throne, aided by the troops headed by Zarutskiy that had still been loyal to her. There is nothing odd about this fact – she had known her son to be the rightful heir of Dimitriy, the true Czar, for certain. Had his father been an anonymous “thief from Tushino”, it would make sense for her to leave the country and head homewards, to Poland, away from the menace presented by an entire country in a state of upheaval. She had this opportunity, but she did not use it, turning towards the Cossacks from Volga, Don and Yaik instead ([183], Volume 2, page 158). The proud and brave woman was defending her own rights and those of her son, heir to the Russian throne of the Horde by birthright.

This was followed by a war between Marina aided by the troops of Zarutskiy and the Romanovs – one of the most obscure places in Russian history. The modern rendition of this war is most likely to have been thought up by the Romanovs, who had won ([436], pages 769-778). Romanovian historians present it as a war between the Romanovs, lawful rulers of the state, and the “thieves”.

Nevertheless, Kostomarov reports that Zarutskiy “had been misnaming himself Czar Dmitriy Ivanovich” ([436], page 770). Kostomarov is genuinely surprised to tell us that official documents “were written in this name and given to Zarutskiy, which is genuinely odd, seeing as how the warlord had been known to a great many Russians” ([436], page 770).

It is possible that Czar Dmitriy Ivanovich had still been alive, in which case the Romanovs killed him later, with his death represented as the execution of Zarutskiy. This suspicion is made stronger by the fact that “a second Zarutskiy” emerged right after the execution – there is no prior mention of him anywhere. The person in question is said to have been the Ataman of Cherkessian Cossacks from Malorossiia, “a certain Zakhar Zarutskiy – possibly, a brother of Ivan, or one of his relations” ([436], page 779). Kostomarov has nothing but guesswork to rely upon insofar as the identity of the “second Zarutskiy” is concerned and whether or not the “first Zarutskiy” had any brothers. It is however most likely that there had been a single Zarutskiy, and Czar Dmitriy Ivanovich of the Horde had remained by the side of Marina Mniszek – later re-baptized Zarutskiy by the Romanovs, who needed to drive away the accusations of regicide.

The army of Zarutskiy (Czar Dmitriy?) and Marina Mniszek were defeated. The Romanovs, who had already settled in the capital city of Moscow, managed to split apart the Cossack alliance, which was forming around Marina and Zarutskiy, and make sure the Shah of Persia would remain neutral ([436], page 779).

Zarutskiy (Czar Dmitriy Ivanovich?) and Marina were seized by the troops of Mikhail Romanov at Yaik. The former had been impaled. The four-year-old prince, son of Dmitriy and Marina, was hanged in Moscow by the Romanovs ([183], Volume 2, page 159; see also [436], page 778). As we have already explained, the Romanovs had thus put an end to the old Russian dynasty of the Horde.

4.

THE WAR AGAINST STEPAN TIMOFEYEVICH RAZIN AND THE VICTORY OF THE ROMANOVS

The above implies that the history of the famous “revolt of Razin” is most likely to have been distorted to a great extent as well. A study of the epoch’s doc-

uments makes this suspicion of ours ever greater. Let us relate a number of preliminary considerations on this matter.

It is presumed that some 60 years after the ascension of the Romanovs to power a great mutiny broke out in Russia – it is known as the “Mutiny of Razin”, or the “Peasant War” nowadays. The peasants and the Cossacks have presumably rebelled against the landlords and the Czar. The Cossacks were the backbone of Razin’s military power. The revolt had engulfed a large part of the Russian empire, but was stifled by the Romanovs eventually.

There are no original documents of the defeated party that have survived – it is presumed that only about seven or six of them have reached our day and age; however, historians add that only one of them is authentic ([101], pages 8 and 14). We are of the opinion that this single presumed original is also highly suspicious and looks very much like a draft, as one can plainly see from the photocopy in [441], Volume 2, Part 1, Document 53. Historians themselves believe this document to “have been compiled by Razin’s allies the atamans, and not Razin himself – and a long way away from the Volga to boot” ([101], page 15). Razin’s headquarters were in the Volga region. Moreover, the name Razin may have originally stood for “*ra-syn*”, or “Son of Ra” – “Son of Volga”, in other words, seeing as how the river had also been known under the name Ra.

Romanovian historians claim that a certain impostor had accompanied the army of Razin – Prince Alexei, who is presumed to have impersonated the deceased son of Czar Alexei Mikhailovich Romanov. Razin had allegedly acted on behalf of this Great Prince. Historians claim Razin to have done this on purpose, trying to make the war against the Romanovs look lawful ([101]).

Moreover, we are told that a certain patriarch had accompanied the army of Razin. There were opinions that the latter identifies as none other but Patriarch Nikon, who had been deposed around that time. For instance, B. Coijet, the secretary of the Dutch embassy who visited Moscow in 1676, 5 years after the war, describes “two boats upholstered in red and black velvet, which had presumably belonged to Prince Alexei and Patriarch Nikon” ([101], page 319).

However, all this information has reached us

through the filter of the Romanovian chancellery, which must have planted the version that the war with Razin had been a mere uprising of the Cossacks. V. I. Bouganov refers to the multi-volume academic collection of documents about the revolt of Razin ([441]) telling us that the majority of documents “have been prepared by the government ... Hence the terminology we encounter – “thieves” etc, tendentious rendition of facts, *suppressio veri* and outright mendacities” ([101], page 7). It is therefore possible that the names of the prince and the patriarch (Alexei and Nikon) have also been invented by the Romanovian chancellery, possibly in lieu of other names that were to be erased from the memory of the Russian people.

It turns out that the Romanovs have even prepared a special decree containing an official version of the revolt ([101], page 31). A propos, this decree contains an amazingly absurd interpretation of Razin’s documents. We learn of the following:

“The perfidious epistles of the thieves claiming the Great Prince Alexei Alexeyevich, righteous son of the Czar ... to be alive, and heading from the South of Volga towards Kazan and Moscow, presumably at the orders of our royal majesty the Czar in order to punish the boyars, the members of the Duma and the state officials in Moscow and other cities ... for their alleged treachery” ([101], page 31).

The same information is presented in an altogether different manner in the few surviving copies of Razin’s documents. Let us quote a fragment of the missive sent by one of Razin’s atamans to his comrades-in-arms. The original was naturally destroyed; all we have at our disposal is an “exact copy made from the perfidious decree of the thieves” in the Romanovian camp to be sent to Moscow: “May you stand fast in defence of Our Lady, the Great Czar, the Patriarch, Stepan Timofeyevich and all the Orthodox Christian faith” ([441], Volume 2, part 1, page 252, document 207).

Here’s another example. V. I. Bouganov quotes the epistle sent to the city of Kharkov by “the great army of the Don and Alexei Grigoryevich”. Razin’s allies wrote the following: “On 15 October of the present year of 179, we, the Great Army of the Don set forth, by the order of the Great Czar ... [followed by the full title of the Czar – V. Bouganov] and by his decree, to serve the Great Czar ... so as we all might survive the treachery of the boyars” ([101], pages 27-28).

To encapsulate the above, Razin’s army set forth under the banners of the Great Czar against the mutinous boyars in Moscow. Nowadays it is suggested that the naive Razin’s army wanted to protect Alexei Mikhailovich, the unfortunate Muscovite Czar, from the treachery of his own boyars. We consider this hypothesis quite absurd.

Do we find the information about the Great Czar being Alexei, son of Alexei Mikhailovich, anywhere in Razin’s documents? We do not – more often than not, they simply refer to the Great Czar ([441]). The surviving Romanovian copies of Razin’s documents either omit the name of the Czar altogether, or replace it by the name of Alexei Mikhailovich – see [441], in particular, document 60 in Volume 2, part 2. The Romanovian version is therefore trying to tell us that Razin’s decrees contain the orders of Alexei Mikhailovich, the regnant Czar from Moscow, sent to his son and demanding the latter to set forth with his army against his own father. An even more absurd version is that he had led his own army against himself. These preposterous data must result from several poorly coordinated editions of Razin’s documents made by the Romanovian chancellery. We shall relate our hypothesis about the true identity of this Great Czar, on whose behalf Razin’s epistles were written, below.

The official Romanovian version related in the abovementioned decree must have also been used in the numerous accounts of the war with Razin left by foreigners. Apparently, foreign envoys were instructed to adhere to a certain version (see the overview of foreign reports in [101]). The Romanovs were rather vehement in planting their versions: “One of the decrees, known ... as the ‘royal prototype’ ... contains a detailed official version of Razin’s revolt ... Local authorities were given orders to repeatedly read this decree aloud in front of assembly halls for all the populace to hear” ([101], page 247). Apparently, this was done to record the official version in people’s memory.

However, multiple official readings must have been insufficient, and there were dissenting individuals. The almanac ([441]) contains a curious edict of the Czar Alexei Mikhailovich sent to “Smolensk, our fatherland” with orders to execute a simple soldier for some enigmatic phrase that he had uttered. This

phrase had unsettled Alexei so much that he ordered for the soldier to be “hanged as an example for others to refrain from repeating the words of the pilferers” ([441], Volume 2, part 2, page 149). We also learn that “the materials left from the questioning of Ivashka were burnt by the government official Ivan Savastianovich Bolshoi Khitrovo at the personal orders of the Czar ... so that the unseemly words would remain unknown to the people” ([441], Volume 2, part 2, page 149). Bear in mind that the official who was entrusted with the incineration of the “questioning materials” of a simple soldier had a patronymic ending with “*vich*”; this formula was only used for referring to the administrative elite back in the day (see [101], page 119).

The victory of the Romanovs had been an arduous one. The Leipzig press of that time reported that Razin had “proclaimed himself Czar of both domains [Kazan and Astrakhan – Auth.]; many powerful troops ‘fell under his influence’. The Czar is so frightened that he doesn’t dare to send his army against Razin” ([101], page 329). It had taken the Romanovs a great deal of time and effort to change the course of the war in their favour.

There is evidence of Western European mercenaries being part of the Romanovian army that had eventually defeated Razin ([441]). The Romanovs had considered Russian and Tartar soldiers untrustworthy; there were many deserters among them, and some had even taken the side of Razin ([101], pages 230 and 232-233). On the contrary, the relations between Razin’s army and the foreigners had been strained. Cossacks had usually killed captive foreign mercenaries ([101], page 216).

Razin’s defeat can probably be partially explained by the fact that there had been very few factories that manufactured firearms and gunpowder in the south of Russia ([441]). Razin’s army was forced to rely on the cannons, guns and ammunition taken from the enemy as trophies ([101], pages 216-217). There is surviving evidence of the fact that they refused admittance to volunteers that had no rifles of their own ([101], pages 109-110).

Could that have been the primary reason of Razin’s defeat? This is rather unlikely. The issue of just how the Romanovs had managed to defeat the Horde led by Razin and later Pougachev requires a detailed

study nowadays, seeing as how the Horde had been supported by the overwhelming majority of the country’s populace, qv above.

According to our reconstruction, the famous “revolt” of Razin had really been a large-scale war between the two Russian states that emerged after the Great Strife of the early XVII century. It is usually presumed that in 1613 Mikhail Romanov became Czar of the entire Russia. This appears to be quite erroneous. Initially, the Romanovs had managed to gather the former lands of the White Russia and the northern parts of the Volga Region (Novgorod the Great, according to our reconstruction), their capital being Moscow. Southern Russia and even the Middle Volga had belonged to another state ruled by the Horde, with its capital in Astrakhan. This state must have had Czars of their own, whose bloodline ascended to the old Horde dynasty of Russia.

The Horde must have considered Romanovs usurpers of the throne, referring to them as to “traitors and thieves” ([101], page 29). Those who had sided with Razin had constantly claimed to be fighting “for the Czar against the boyars” ([441] and [101]). This must have meant that they did not recognize the boyar clan of the Romanov as rightful rulers of Russia. The Czar of the Horde must have resided in Astrakhan and been considered the Great Czar of All Russia by the allies of Razin.

“They [the followers of Razin – Auth.] had considered the actions of the government to be “thievery”, using the same terms for referring to the official documents ([101], page 29). The representatives of Razin are known to have “qualified the actions of the feudal camp [the Romanovs – Auth.] directed against their army and their policies on the territories that fell into their hands ... as ‘thievery’ and characterised the official documents in the same terms” ([101], page 13).

According to our reconstruction, the so-called “revolt of Razin” (1667-1671) had been a real war accompanied by a great deal of bloodshed. The Muscovite party had been led by Prince Dolgoroukiy ([101], page 21). His headquarters had been in Arzamas (*ibid*). The warlord of the Astrakhan army had been Stepan Timofeyevich Razin.

V. Bouganov reports the following: “The Russian revolt headed by Razin had created a great resonance

in Europe, the West in particular ... Foreign informers ... had often regarded Russian events [Razin's revolt – Auth.] as power struggle, calling them ‘the Tartar Insurrection’” ([101], page 326).

The entire history of the war between the Romanovs and Razin (Son of Ra?) is distorted and obscured to a tremendous extent. There are virtually no documents of Razin's party in existence – however, the precious few that have survived allow us to catch a glimpse of the real events of that epoch. We shall provide another quotation, wherein the words “prince” and “lawful” are put in question marks by modern historians due to the fact that they unwittingly regard the events in question through the distorting prism of the Romanovian history.

“The fourth question [of Alexei Mikhailovich to Razin during the questioning of the latter – Auth.] had been as follows: ‘Wherefore hast thou addressed Cherkasskiy as a royalty, and what hath he given you in return?’ ... The char is referring to another Cherkasskiy, most likely young Prince Andrei, son of Prince Kamboulat Pshimakhovich Cherkasskiy, the Kabardinian Murza. Prince Andrei was converted to the Orthodox faith and fell captive to Razin when the army of the latter had stormed Astrakhan. This character must have played the part of Prince Alexei, and accompanied Razin on his way northwards along the Volga. Razin had made a special boat for him and ordered to upholster it in red velvet. The ‘prince’ was playing the part of a ‘lawful’ ruler, quite naturally against his own will; inhabitants of the towns and cities caught in the wave of the insurrection would even swear fealty to him” ([101], page 119).

Our opinion is as follows: Stepan Timofeyevich Razin had been the military commander of the Great Czar of All Russia from the princely clan of Cherkasskiy. His capital had been in Astrakhan. The southern part of Russia must have become a separate state after the Great Strife of the early XVII century and the usurpation of power by the Romanovs in Moscow, with a Czar of its own, Astrakhan being its capital city. The exact identity of the Cherkasskiy who had been the Czar of Astrakhan is difficult to estimate, seeing as how the history of this period was radically rewritten by the Romanovs. Let us just point out two facts pertaining to the issue at hand.

1) It is known that Prince Grigoriy Souchaleye-

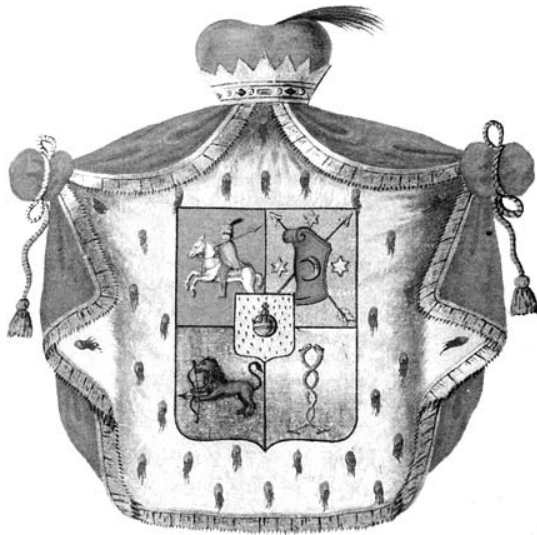


Fig. 9.5. Old portrait of Marina Mniszek. Dates from the early XVII century, or supposed to have been painted during her lifetime. Taken from [234].

vich Cherkasskiy, who had been “a warlord in Astrakhan” shortly before the war with Razin, had been “slain in his own domain” after the victory of the Romanovs, in 1672 ([770], page 218).

2) A certain Alexei Grigoryevich Cherkashenin, “ataman of the mutineers and sworn brother of S. Razin” had been active alongside Razin ([441], Volume 2, part 2, page 226). The name Cherkashenin might be a distorted version of the name Cherkasskiy.

Apparently, the Cherkasskiys had been an old Russian clan. They were considered to be the offspring of the Egyptian sultans, which is reflected in their coat of arms ([770], page 217; see fig. 9.6). As we demonstrate in CHRON5, the mediaeval Egyptian dynasty of the Mamelukes had been of a “Mongolian” (“Great”, or “Russian”) origin. It had even been known as “Cherkassian”, or Cossack. It is known that “the Cherkassian sultans reigned in Egypt between 1380 and 1517” ([99], page 745). Let us remind the reader that the Cherkassians had been another name of the Dnepr Cossacks in Russia ([101], page 27; see also [347], Volume 1, page 253).

The initial meaning of the word “Cherkassian” is all but forgotten nowadays. The historical Cherkassia is located in the vicinity of the Northern Caucasus

nowadays; it is also said that “at the end of the XV century ... its name becomes obliterated from historical sources” ([347], Volume 3, page 267). However, the word Cherkassians had been widely used in Russia for referring to the Dnepr Cossacks in order to distinguish between them and other Ukrainians (known as the *Malorossy*) up until the XVIII century ([347], Volume 3, page 272). Even the “Complete Collection of the Russian Imperial Laws still used the term Cherkassians [for referring to the Cossacks from the Dnepr region and Malorossiya, known as the Ukraine nowadays – Auth.] in 1766” ([347], Volume 3, page 272).

According to our understanding of the Russian history, the Egyptian sultans that emerged in the epoch of the “Mongolian” (Great Russian) and Ottoman (Ataman) conquest must have originated in Cherkassia, or Russia, and not the Northern Caucasus. This makes the Cherkasskiy clan Russian (Cossack) in its origin. This fact must still have been remembered in the XVII century.

The war with Razin had ended with the capture of Astrakhan, which we presume to have been the capital of the Southern Russian kingdom ruled by the Horde, which had eventually been conquered by the Romanovs. “A rebellious government had existed in Astrakhan for a long time after the imprisonment and the execution of Razin – up until November, 1671. Its primary figure of power had initially been V. Ous, and F. Sheloudyuk later on, after the death of the former, accompanied by other leaders” ([101], page 94).

Sheloudyuk had been known as “the new military commander of Astrakhan” in Moscow ([101], page 96). “In the summer of 1671 ... Sheloudyuk attempted to implement Razin’s plan [the conquest of Moscow – Auth.]. He had reached Simbirsk; however, he did not manage to make Razin’s plans a reality” ([101], page 96).

During the siege of Simbirsk by the Astrakhan army led by Fyodor Sheloudyuk, the warlords of Simbirsk “led by Sheremetev were sending official missives to Sheloudyuk known as *pamyati*; those had only been used between equal parties, be it individuals or institutions. Moreover, these decrees ... were said to have been written on behalf of the Czar, and their authenticity was confirmed by the royal seal” ([101], page 101).

The commander-in-chief of Simbirsk, who had been addressing Fyodor Sheloudyuk as an equal, “was a boyar, a member of the Boyar Duma and a representative of one of the most distinguished Russian families” ([101], page 101).

According to V. I. Bouganov’s commentary, “this situation ... is anything but typical for a peasant insurrection”.

The circumstances of the capture of Astrakhan are extremely obscure, likewise the entire history of the war against Razin. The latter had presumably been captured at Don as a result of betrayal. “The course of the investigation had been extremely hasty ... this fact, as well as the prompt execution, speaks volumes about the urgency of the matter as seen by the government; many foreign contemporaries report the same: the Czar and the boyars had feared the possibility of civil unrest in Moscow. Jacob Reutenfels, a foreigner and an eyewitness of the execution, writes that the Czar “had been in fear of an uprising, and gave orders ... for the square where the criminal [Razin – Auth.] was to be executed to be surrounded by a triple row of the most loyal soldiers. Only foreigners were allowed inside; there had been squadrons of armed soldiers at every crossroads in town” ([101], page 318).

The Romanovs had put a tremendous amount of effort into finding and destroying all the documents of Razin’s party save none. Frol, the younger brother of Razin, mentioned Razin burying a pitcher stuffed with documents ‘upon an island on River Don, at a large clearing near Prorva, underneath a pussy-willow’ ([101], page 62). Squadrons of the Romanovian troops have dug everywhere on the island leaving no stone unturned, searching the ground under every pussy-willow.

They had found nothing ([101]). Nevertheless, Frol had been kept alive for a long time, apparently with the purpose of extracting more explicit data about these documents from him. Bouganov reports that Frol had “taken the mystery of Razin’s documents with him to the grave. He was executed eventually, a few years later” ([101], page 62).

Some documents pertaining to the war against Razin must have survived in the archives of Kazan and Astrakhan ([101]). However, these archives vanished without a trace ([832], Volume 1, page 53).

5.

THE DESTRUCTION OF THE OLD IMPERIAL BOOKS OF RANKS BY THE ROMANOVS AND THE CREATION OF FALSE GENEALOGICAL DOCUMENTS TO REPLACE THEM

On 12 January 1682, in the reign of Fyodor Alexeyevich Romanov, the ancient Russian hierarchical structure was abolished ([27], page 40). “The books that contained hierarchical information were burnt” ([85], Volume 27, page 198). In particular, the famous “Books of Ranks” that had contained the records of appointments to governmental offices in Russia in the XV–XVI century were incinerated.

“The old hierarchical structure was known as *mestnichestvo* and governed the order of appointing the top ranking government officials ... in the XV–XVII century Russia. This order was based on the nobility of birth and the history of the hierarchical positions occupied by one’s ancestors who had served the Czars and the Great Princes ... Every appointment of a government official was made in accordance with this hierarchy and explicitly recorded in the ‘Books of Ranks’ ([85], Volume 27, page 198).

As we are beginning to understand, the hierarchical structure in question had applied to the entire Great = “Mongolian” Empire of Russia – the actual Horde as well as faraway provinces, from the British Isles to Japan. This structure is known to have been “a complex hierarchy, with the descendants of Rurik, or the Great Princes at the top [the descendants of the Great Prince Georgiy Danilovich, in other words, also known as Genghis-Khan – Auth.], as well as some of the Lithuanian princes Hediminovich. Below them were the descendants of local princes and the old boyar families of Moscow, and then the princes of smaller domains and provincial boyar families” ([85], Volume 27, page 198).

As we understand nowadays, the hierarchy had been topped by the descendants of the Czars from Vladimir and Suzdal, followed by the Vladimir and Suzdal Boyars. Next came the rulers of conquered lands, and then the local aristocracy. The order is perfectly natural for a large empire, which had integrated a vast number of new lands.

The “Books of Ranks” had therefore contained extremely valuable data pertaining to the history of the

Great = “Mongolian” Empire. It is quite obvious that these books would be the first candidates for incineration after the victory of the Romanovs over Razin. They were replaced by new ones, which had most likely been fraudulent from our point of view. There is excellent evidence to confirm this theory.

Let us turn to A. V. Antonov’s monograph entitled *The Genealogical Records of the Late XVII Century* published by the Russian State Archive of Ancient Documents ([27]). A. V. Antonov reports the following:

“The decision to abolish the *mestnichestvo* hierarchy, which was officially recorded in the edict of the Council dating from 12 January 1682 ... was accompanied by ... another edict of the government, ordering for the new genealogical records to be compiled. These records were supposed to include all strata of government officials that existed in that epoch ... All the work on the compilation of the genealogical books was entrusted to a genealogical commission ... appointed for this specific purpose, which later became known as the House of Genealogy ... Around the end of the 1680’s ... two genealogical books were compiled; one of them ... is known to us under the more recent name of ‘The Velvet Book’; the second remains lost to date” ([27], page 13).

Further also: “The genealogies of the late XVII century were sharply criticised in the work of P. N. Petrov entitled ‘The History of the Russian Aristocracy’ (St. Petersburg, 1886). The primary objects of the author’s criticisms are the introductory parts or family legends. Petrov considers all of them to be works of fiction compiled from chronicles and other sources” ([27], page 20).

N. P. Likhachyov conducted a research of the “Velvet Book” at the end of the XIX century. “He had been the first to raise the issue of the so-called compiled genealogies; a large number of the late XVII century records fall into this category” ([27], page 28). Likhachyov had discovered that the names “mentioned in these genealogical records were most often taken from sources available to the compiler, and then arbitrarily fashioned into genealogical trees; some of the names may be altogether fictitious” (*ibid*). For instance, in his study of the Golovkin genealogy Likhachyov demonstrates the compilers to be “ignorant of their own genealogical tree; they had used the records

of the Troitse-Sergiyev monastery and made ‘grave blunders’ in the chronological distribution of generations according to the patronymics of the recorded names” ([27], page 28).

The falsification of ancient documents appears to have been widely used for the validation of genealogical trees, especially seeing as how nobody had bothered with the verification of their integrity. According to a number of researchers, the House of Genealogy “did not verify the authenticity of genealogical documents” ([27], page 21). According to A. V. Antonov, “the scientist [N. P. Likhachyov – Auth.] had been primarily concerned with the exposure and criticism of the falsified and interpolated decrees that accompanied the genealogical records handed to the House officials. He considers the documents of the Izmaylovs, the Bedovs, the Protasyevs and the Chaadaevs to have been forgeries” ([27], page 28). According to S. B. Vesselovskiy, another researcher of the Romanovian genealogical records dating from the late XVII century, “most of the genealogical trees were compiled in an arbitrary manner and not based on the genealogical materials accumulated from generation to generation” ([27], page 32). In other words, the majority of the Romanovian genealogical trees were thought up at the end of the XVII century.

According to the observations made by A. A. Zimin, “the falsification of documents reached its peak at the end of the XVII century. Zimin associates this fact with the activity of the House of Genealogy ... Zimin demonstrates that whole sets of documents had been forged, and not just individual decrees” ([27], page 33).

As we are beginning to realise, the falsification of genealogy in the epoch of the first Romanovs had been but a single manifestation of the grandiose forgery and destruction of the books and documents containing the historical records of the Great = “Mongolian” Empire and its royal dynasty dating from epochs that predated the late XVI century.

By the way, what became of the second genealogical book compiled simultaneously with the “Velvet Book”? Had there been one in the first place? Nothing is known of its contents. Moreover, it turns out that a mere 60 years after its compilation, in 1741, the officials were already unable to find it: “The mention of this source [the second genealogical book – Auth.]

was noticed by the Heraldic Office as early as in 1741. A special enquiry was directed to the Moscow Chancellery of Heraldic Affairs” ([27], page 57). However, the second genealogical book could not be found in Moscow. The response to the enquiry had been as follows: “There are no other specific genealogical documents or decrees in existence”. A member of the Chancellery had been “sent to Moscow with the purpose of locating ... the second genealogical book and other documents of the Heraldic Office. However, neither the book, nor the documents have ever been found” ([27], page 58).

Our theory is as follows. The missing “second book” is the very same Velvet Book that exists to this day. Bear in mind that this name was coined a while later ([27], page 13). The missing (or destroyed) book is the first one. According to a decree of 1682, “the newly appointed genealogical commission was created in order to complement the old genealogical book and to compile four more ... However, another decree dating from 1686 only mentions two such books – a more complete version of the old one, and another book of an auxiliary nature” ([27], page 31).

It is presumed that the Velvet Book is the first genealogical book, whereas the compilation of the second “did not come to pass” ([27], page 31). However, the information we have about the distortion of the XVI century history by the Romanovian scribes in the XVII-XVIII century leads us to the suspicion that the old genealogical book was simply destroyed and not “complemented”, hence the non-existence of the first book. The “second” one must have been compiled from scratch, and then slyly presented as the complemented version of the original ancient genealogical book.

This suspicion explains a certain oddity inherent in the Royal Genealogical Book of the XVI century, which had not reached our age, obviously enough. However, certain allusions and fragments of evidence can give us some idea of what the book had looked like. N. P. Likhachyov was attempting to reconstruct the Royal Genealogical Book in the XIX century ([27], page 25). It turns out that the book in question had been quite peculiar from the point of view of Scaligerian and Romanovian history. For instance, the genealogy of Adashevskiy was included in the book; those had “hailed from a nondescript [according to Roma-

novian historians – Auth.] landlord family from Kostroma. On the other hand, the genealogies of some of the epoch’s most illustrious clans [from the Romanovian viewpoint, once again – Auth.] had not been included” ([27], page 25).

It is easy to realise that there’s nothing odd about this fact. According to our reconstruction, Kostroma, or the ancient Khoresm, had been one of the Great = “Mongolian” Empire’s old capitals. Therefore, Adashev, “the landlord from Kostroma”, had hardly been “nondescript”. It is most likely that he had been one of the most distinguished aristocrats of Old Russia, or the Horde. On the contrary, many of “the epoch’s most illustrious clans” became such owing to nothing else by the Romanovian Velvet Book, which we have witnessed to be a forgery dating to the late XVII century. There was nothing illustrious about these clans in the pre-Romanovian epoch. These “illustrious clans” must have occupied relatively low positions in the epoch of the Great = “Mongolian” Empire, hence their absence from the Royal Genealogical Book.

Let us make the following comment in re the destruction of the rank books in 1682. According to our reconstruction, the royal dynasty of the Russian Empire (aka The Horde) was wiped out after the Great Strife of the XVII century and the fragmentation of the Empire, likewise the most distinguished aristocratic clans. The persons that had topped the hierarchy of the *mestnichestvo* must have violently opposed the mutiny of the Reformation and done their best

to preserve the Empire. However, they turned out the losing party. The Empire was split up into a multitude of independent states in the late XVI – early XVII century; the new rulers of these countries had often occupied low positions in the former imperial hierarchy.

This is quite obvious from the genealogies of the Russian “aristocracy” of the Romanovian epoch. All of these “distinguished” clans, including the Romanovs themselves, have been of foreign origin ([193]). Their ancestors came to Russian service in the XIV-XVI century, and had originated from the territories that later became Germany, England, Sweden etc. The implication is that the power went to the representatives of the third and the fourth level of the *mestnichestvo* hierarchy after the coup of the XVII century – provincial aristocracy from the lands conquered during the Great = “Mongolian” and the Ottoman = Ataman conquest. The predecessors of the Romanovian aristocracy had all been foreigners, which might be why “a Russian genealogy had almost been ... humiliating for a state official in the XVII century [in the Romanovian epoch, that is – Auth.]” ([27], page 28).

All of the above means that the ancestors of the Romanovs and their new aristocracy had belonged to the third and the fourth levels of the old hierarchy at best. Their rather humble origins were therefore recorded in the old books of ranks. It is little wonder that the Romanovs had done their best to destroy these books after having seized the Russian throne.

Russia and Turkey as two parts of a formerly united empire

1. INTRODUCTION

According to our reconstruction, both Russia and Turkey had been parts of a single state known as the Great = “Mongolian” Empire up until the XVII century. There are direct references to this fact in a number of sources, qv above. There are also lots of data that confirm this fact indirectly. For instance, it is known that the Cossacks of Zaporozhye migrated between Russia and Turkey freely, serving both the Czar and the sultan and not considering this treason.

The relations between Russia and Turkey must have deteriorated due to reasons that had nothing to do with religion. There had been no persecutions of Muslims in Russia before the Romanovian epoch; the Turks did not persecute Orthodox Christians, either. The real reasons have most likely been quite different. As we are beginning to realise, Turkey had been the part of the Great = “Mongolian” Empire that remained unconquered in the XVII century, when the Western European Reformation mutiny and a series of palace revolutions in Russia had led to the destruction and fragmentation of the Great Empire – Russia, or the Horde. The Romanovs, creatures of the victorious mutineers, had seized power in Russia and were naturally striving to conquer Turkey, a former ally of Russia. As soon as the Romanovs had felt their position stabilised, they started a series of long wars

with Turkey. The concept of the two countries having opposed each other for religious reasons since times immemorial must have been introduced by the Romanovs as the ideological basis for their campaigns against Turkey.

According to B. Kutuzov, a modern researcher ([457]), the famous XVII century schism of the Russian church had resulted from the wish to conquer Constantinople harboured by Czar Alexei Mikhailovich Romanov. Kutuzov is of the opinion that the Czar had decided to bring the Russian ecclesiastical customs of the epoch closer to those of Greece and Constantinople in order to prepare for the conquest ideologically. His court must have considered it necessary to make the Russian conquest of Constantinople look like the “liberation of fellow believers” ([457]). The Romanovs had decided to use the Western method in order to give the seminal war a semblance of a “crusade against the heretics”. However, this had neither corresponded to the Russian = “Mongolian” tradition of religious tolerance, nor to the customs of the Russian Church. The religious reforms instigated by the Romanovs had led to a schism. The conquest of Constantinople, or Istanbul, proved a failure.

Let us also point out that the famous Turkish elite guard of the Sultan known as the janissaries had consisted from the Balkan Slavs for the most part, qv above. The common opinion about them falling cap-

tive to the Turks is early infancy is somewhat erroneous. The recruitment of one tenth of the civilian populace had been a common custom in Russia; those recruits became Cossacks. Apparently, a similar tradition had existed in Turkey – “infant captivity” has got nothing to do with it whatsoever.

2.

CRESCENT WITH A CROSS OR A STAR ON THE OLD COATS OF ARMS OF THE RUSSIAN CITIES

The star and crescent had been the old symbol of Czar-Grad, or Constantinople. This fact is common knowledge ([882], pages 178-179). Later this symbol became associated with Islam, and it is perceived as an exclusively Muslim symbol nowadays. However, the star and crescent had decorated the gigantic Christian cathedral of St. Stefan in Vienna up until the XVII century. The crescent was removed from the spire of the cathedral as late as in 1685; nowadays it is exhibited in the Museum of Vienna (see *CHRON6* for more details).

The star inside a crescent had once been a version of the Christian cross. Star-shaped crosses (hexagonal and octagonal) were common in mediaeval iconography – for instance, such cruciform stars can be seen on the walls of the famous Cathedral of St. Sophia in Kiev. This makes the cross and crescent as seen upon the domes of the Russian churches and the Turkish crescent with a cruciform star two versions of the same Christian symbol, which must have evolved differently in Russia and in Turkey. After the fragmentation of the empire in the XVII century, the symbols became distributed accordingly – the Christians kept the cross, the star and the crescent were adopted by the Muslims, and the six-pointed star – by the Judeans.

This leads us to the question of whether the symbol of the crescent is present anywhere in the Old Russian coats of arms – those of the Russian cities, for instance. The majority of readers must be of the opinion that nothing of the kind has ever been seen in Russia – at any rate, such coats of arms are hard to find nowadays.

Let us however turn to the fundamental oeuvre ([162]) that deals with the coats of arms of the Russian towns and cities as given in the Complete Col-

lection of the Russian Empire’s Legislative Documents between 1649 and 1900. The book ([162]) indicates the ratification date for every coat of arms. Most of those pertain to the epoch of the XVII-XIX century; however, it is reported that the majority of the actual coats of arms date from earlier epochs.

It turns out that the crescent had indeed been a common detail of the Old Russian coats of arms, quite often a very conspicuous one. For instance, the coats of arms of several towns in the Chernigov region consist of a crescent with a cross inside it, often accompanied by a star as well. Here are several examples:

1) The town of Borzna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see a large silver crescent with a four-point cross of gold inside it against a red field, both of them equal in size. The colours may have been changed in the XVIII century; it is possible that both the cross and the crescent had once been golden (see fig. 10.1).

2) The town of Konotop in the Chernigov province. The coat of arms was ratified on 4 June 1782. It is virtually indistinguishable from the coat of arms of Borzna – we see the cross and the crescent once again. Moreover, there is a star right next to the cross, which makes the coat of arms resemble the Ottoman star and crescent symbol even more (see fig. 10.2).

3) The town of Zenkov in the Poltava province. The coat of arms was ratified on 4 June 1782. We see the very same symbol – the cross and the crescent, one touching the other, just like the Ottoman star that touches the crescent (see fig. 10.3).

4) The town of Belozersk in the Novgorod province. The coat of arms was ratified on 16 August 1781. Once again, a crescent with a cross inside; it is explicitly pointed out that the coat of arms in question is an “old one” (see fig. 10.4).

5) The town of Berezna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see two crescents and a star alongside other symbols (see fig. 10.5).

6) The old coat of arms of the Kostroma province. Yet again we see the cross and the crescent – there is nothing else on the coat of arms (see fig. 10.6). The history of this coat of arms reflects the persistent undercover struggle against the remnants of the old symbolism of the Great = “Mongolian” empire in the



Борзна.

Fig. 10.1. Coat of arms of the town of Konotop in the Chernigov province. Taken from [162], page 16.



Конотопъ.

Fig. 10.2. Coat of arms of the town of Konotop in the Chernigov province. Pay attention to the six-pointed star – one of the old versions of the Christian cross. Similar stars, or crosses, are present in many other coats of arms of the Russian towns cited below. Taken from [162], page 72.



Зѣньковъ.

Fig. 10.3. Coat of arms of Zenkov, a town in the Poltava province. Taken from [162], page 57.



Бѣлозерскъ.

Fig. 10.4. Coat of arms of Belozersk, a town in the Novgorod province. Taken from [162], page 22.



Березна.

Fig. 10.5. Coat of arms of Berezna, a town in the Chernigov province. Taken from [162], page 12.

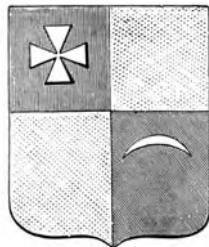
ГЕРБЪ
Костромской Губерніи.

Fig. 10.6. The old coat of arms of the Kostroma province. Taken from [162], page XXIV, article entitled "A Historical Survey of the Coats of Arms of Towns and Cities".

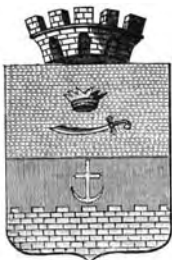
ГЕРБЪ
Уральской области.

Fig. 10.7. Coat of arms of Uralsk and the Uralsk Oblast. Taken from [162], page 157.



Старокопстантиновъ.

Fig. 10.8. Coat of arms of Starokonstantinov, a town in the Volynsk province. Taken from [162], page 143.

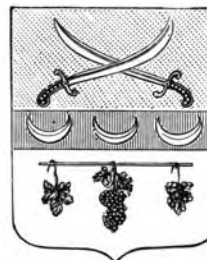


Царевъ.

Fig. 10.9. Coat of arms of Tsarev, a town in the Astrakhan province. Taken from [162], page 163.

ГЕРБЪ
Оренбургской губерніи.

Fig. 10.10. Coat of arms of the Orenburg province. Taken from [162], page 186.



Чугуевъ.

Fig. 10.11. Coat of arms of Chougouev, a town in the Kharkov province. Taken from [162], page 168.

ГЕРБЪ
Акмолинской области.

Fig. 10.12. Coat of arms of the Akmolinsk Oblast. Taken from [162], page 196.



Fig. 10.13. Coat of arms of the Semirechensk Oblast. Taken from [162], page 199.



Fig. 10.14. Coat of arms of Olviopol, a town in the Kherson province. Taken from [162], page 110.

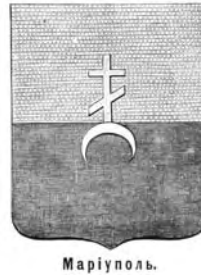


Fig. 10.15. Coat of arms of Mariupol, a town in the Yekaterinoslavsk province. Taken from [162], page 89.



Fig. 10.16. Coat of arms of Kishinev and the province of Basarabia. Taken from [162], page 67.



Fig. 10.17. Coat of arms of the Tiflis province. Taken from [162], page 191.



Fig. 10.18. Coat of arms of Izmail, a town in the province of Basarabia. Taken from [162], page 58.

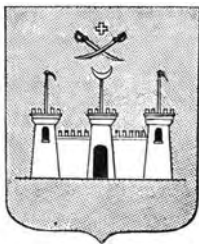


Fig. 10.19. Coat of arms of Khotin, a town in the province of Basarabia. Taken from [162], page 162.

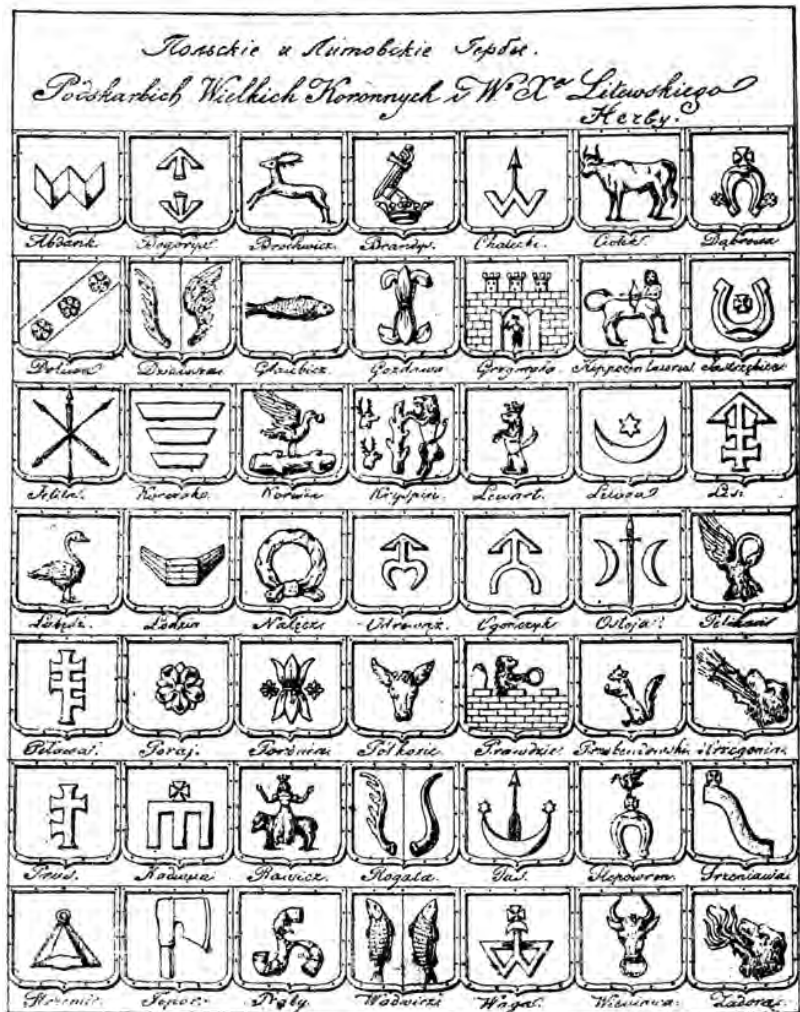
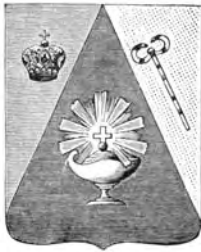


Fig. 10.20. Polish and Lithuanian coats of arms. Taken from [162], page 213.



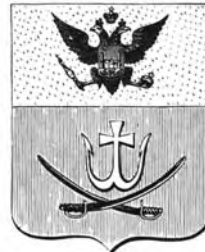
Николаевъ.

Fig. 10.21. Coat of arms of Nikolayev, a town in the Kherson province. Taken from [162], page 102.



Городня.

Fig. 10.22. Coat of arms of Gorodnya, a town in the Chernigov province. Taken from [162], page 42.



Винница.

Fig. 10.23. Coat of arms of Vinnitsa, a town in the Podolsk province. Taken from [162], page 32.



Виндава.

Fig. 10.24. Coat of arms of Vindava, a town in the province of Kurland. Taken from [162], page 31.

XVII-XVIII century. Apparently, the star and crescent had been very common in the epoch of the Empire and constituted one of the main imperial symbols. This symbol has survived until the present day in Turkey. As for Russia, it must have been fought against in the epoch of the Romanovs, likewise other relics of the “Mongolian” Empire.

The history of the old coat of arms of Kostroma (crescent accompanied by either a star or a cross) is as follows (see [162], section entitled “The Coats of Arms of Towns and Cities. A Historical Overview”, page XXIV). In 1797 Emperor Pavel gave a personal order for this old coat of arms of Kostroma to be restored. He may have had intentions of restoring the old Horde Empire, or at least the symbolism thereof. However, it is most noteworthy that his order had been sabotaged by his own subjects. Another per-

sonal order for the restoration of the old coat of arms of Kostroma was given by Nikolai I on 28 November 1834. The old coat of arms of the Kostroma province was restored; however, it was abolished again some 50 years later, on 5 June 1878. As a result, one can see no crescent in the coat of arms of Kostroma nowadays.

One can plainly see that the last remnants of the old Great = “Mongolian” imperial symbolism were being wiped out obstinately in Russia. If you mention the fact that the Ottoman = Ataman star and crescent had been one of the key symbols in Old Russia to anyone nowadays, your interlocutor is likely to eye you with surprise at the very least. However, it would make more sense to be surprised about how the Romanovs managed to distort Russian history to this great an extent. Let us carry on.

7) The town and the province of Uralsk. The coat



Астрахань.

Fig. 10.25. Coat of arms of the city of Astrakhan. Taken from [162], page 6.



Городище.

Fig. 10.26. Coat of arms of Gorodishche, a village in the Kiev province. Taken from [162], page 207.



Дерптъ. (Юрьевъ).

Fig. 10.27. Coat of arms of Derpt (Youriev), a town in the Lifland province. Taken from [162].



Новгородъ-Сѣверскъ.

Fig. 10.28. Coat of arms of Novgorod-Seversk, a town in the Chernigiv province. Taken from [162], page 103.

of arms was ratified on 5 June 1878, fig. 10.7. The description of the coat of arms tells us the following: “We see three silver hills against a field of green [they look like burial mounds or Egyptian pyramids – Auth.], and the following objects on top of them: a golden mace in the middle, and golden banner-posts on the left and right crowned with crescents and spearheads of the same colour” ([162]). One can therefore see that the banner-posts of the Ural Cossacks were crowned by crescents. A propos, the spearheads we see upon this coat of arms greatly resemble the usual cross or star in their disposition, which one should rightly expect from an Ottoman symbol. This fact is quite natural for an Ottoman = Ataman symbol, but truly surprising from the point of view of the Romanovian history. In case of the Zaporozhye Cossacks, the star and crescent can be “explained” by their close relations with the Turkish Sultan in the XVII-XVIII century; however, their presence on the banner-posts of the Cossacks from the Ural and Yaik is quite inexplicable. There had been no direct links between the Ural region and Turkey in the XVII-XVIII century. What we see must be ancient evidence of the Ottoman = Ataman origins of the Ural and Yaik Cossacks, which is explained perfectly well by our reconstruction, which claims the Ottomans = Atamans to have originated from Russia or the Horde, qv in CHRON5, and not Asia Minor, as Scaligerian and Romanovian history is trying to convince us. They did appear in Asia Minor in the XIV-XV century, coming as conquerors.

8) The town of Starokonstantinov in the Volynsk province. The coat of arms was ratified on 22 January 1796. It contains the star and crescent in their original form. We see gold against a field of red once again (see fig. 10.8).

9) The town of Tsarev in the Astrakhan province. The coat of arms was ratified on 20 June 1846. Cross and crescent; gold against red yet again (see fig. 10.9). Those were the colours of the Sultan’s banners – a golden star and crescent against a field of red. By the way, in the top part of the coat of arms one sees a scimitar and a crown; the outline of the symbol resembles the very same star and crescent, the difference being that the crescent transformed into a scimitar, and the star into a crown. The crown has six protuberances, just like the six points of the star. This appears to be yet another version of the same symbol.

10) The Orenburg province. The coat of arms was ratified on 8 December 1856. We see a golden crescent facing downwards against a field of red with a golden six-point cross over in (see fig. 10.10).

11) The town of Chougouyev in the Kharkov province. The coat of arms was ratified on 21 September 1781. It contains three silver crescents against a red stripe, and two crossed scimitars (see fig. 10.11). We see the well-familiar crescent yet again (three of them in this case) accompanied by a cross (the star).

12) The Akmolinsk province. The coat of arms was ratified on 5 July 1878. We see another golden crescent (see fig. 10.12).

13) The Semirechensk province. The coat of arms was ratified on 5 July 1878. We see an inverted golden crescent against a field of red (see fig. 10.13). Let us remind the reader that this province had been inhabited by the Cossacks of Semirechensk.

14) The town of Olviopol in the Kherson province. The coat of arms was ratified on 6 August 1845. It contains a crescent against a field of blue, qv in fig. 10.14.

15) The town of Marioupol in the Yekaterinoslavsk province. The coat of arms was ratified on 29 July 1811. We see a crescent facing downwards against a field of black, with a golden six-point cross above it (see fig. 10.15).

16) The city of Kishinev. The coat of arms was ratified on 5 July 1878; it is also the coat of arms of the Basarabian province. It contains a crescent. Furthermore, the star between the horns of the bull resembles the star and crescent symbol very much; it is a well-known fact that horns could symbolise a crescent (see fig. 10.16).

17) The Tiflis province. The coat of arms was ratified on 5 July 1878. It contains a crescent and a cross in the top part (see fig. 10.17).

18) The town of Ismail in the province of Basarabia. The coat of arms was ratified on 2 April 1826. We see a crescent against a field of red and a cross on top (see fig. 10.18).

19) The town of Khotin in the province of Basarabia. The coat of arms was ratified on 2 April 1826. It contains a crescent with a cross suspended above it (see fig. 10.19).

20) The Polish and Lithuanian coats of arms represented as a table in [162]. The table contains a total

of 49 coats of arms (see fig. 10.20). Four of them contain distinctly visible crescents; we see a horseshoe on four more, possibly a replacement.

Apart from the abovementioned coats of arms containing explicit crescents with crosses or stars, there are many coats of arms where this symbol transformed into other objects. The crescent would often be replaced by a scimitar, an anchor or even a censer, with a bearing at the bottom. The star sometimes became transfigured into a crown.

21) The town of Nikolayev in the Kherson province. The coat of arms was ratified on 3 October 1808 (see fig. 10.21). We apparently see a crescent transformed into a censer, with a glowing cross above it. The rays of the halo resemble an octagonal star.

22) The town of Gorodnya in the Chernigov province. The coat of arms was ratified on 4 July 1782 (see fig. 10.22). We see a black anchor and three stars against a field of red. The anchor looks remarkably like a crescent with a vertical rod attached thereto; the rod and three stars form a cross. The old coat of arms may have consisted of a crescent and a cross (or a star) originally, which later transformed into an anchor. The anchor looks extremely inappropriate in this case, seeing as how the entire province of Chernigov is located at a considerable distance from the sea. There are naturally rivers here, as well as in every other part of Russia. However, if it had been customary for the towns that stood upon rivers to have an anchor on their coat of arms, most Russian cities would have coats of arms with anchors, which is not the case. An anchor most often symbolises a seaport, and the town of Gorodnya in the Chernigov province very clearly isn't one.

23) The town of Vinnitsa in the Podolsk region. The coat of arms was ratified on 22 January 1796 (see fig. 10.23). We find the following in the description of the coat of arms: "A golden fishing-rod [? – Auth.] with two protruding ends on either side" ([162]). What we see on the coat of arms is distinctly a somewhat distorted shape of the star (cross) and crescent; once again we see gold against a field of red.

24) The town of Vindava in the Kurlandia province. The coat of arms was ratified on 11 March 1846 (see fig. 10.24). We see a hunting horn against a field of red with a golden cross above it. The shape of the coat of arms resembles the same old star and

crescent to a great extent – apparently, the crescent had transformed into a horn.

25) The city of Astrakhan. The coat of arms was ratified on 8 December 1856 (see fig. 10.25). We have already mentioned this coat of arms; the shape of the curved scimitar that we see upon it with a crown suspended above is very close to that of the star and crescent symbol.

26) The village of Gorodishche in the Kiev province. The coat of arms was ratified on 4 June 1782 (see fig. 10.26). We see a curved scimitar once again, accompanied by a star and not a crown this time. Could this be another version of the star and crescent symbol?

27) The town of Derpt (formerly Youriev) in the province of Liflandia. The coat of arms is presumably very old (see fig. 10.27). The description refers to "a golden star in a gate with a crescent underneath" ([162], page 46).

28) The town of Novgorod-Seversk in the Chernigov province. Once again we see a curved scimitar and a star (see fig. 10.28).

29) The town of Kovel in the Volynsk province. We see three crosses and a silver horseshoe; the latter must be yet another version of the crescent (see fig. 10.29).

We reproduce two ancient drawings from [770]. In the first one (fig. 10.30) we see Getman (Ataman) P. K. Sagaydachniy, an Orthodox aristocrat. We see the Ottoman = Ataman crescent under his right arm, apparently a part of his ammunition. A similar crescent can be observed on his coat of arms. In the second drawing (fig. 10.31) we see an assembly of Cossacks gathered around the Cossack banner with the star and crescent symbol on the left and a cross in the middle, with the sun and moon on the right. It has to be pointed out that the star and crescent symbol may have originally stood for the sun and the moon, the two primary celestial luminaries. A hexagonal or octagonal star could have transformed into a six-point or eight-point cross.



Fig. 10.29. Coat of arms of Kovel, a town in the Volynsk province. Taken from [162], page 69.



Fig. 10.30. P. K. Sagaydachniy, a XVII century Cossack ataman (getman) from Zaporozhye, according to an old drawing. We see Ottoman, or Ataman crescents decorating his coat of arms and ammunition. Taken from [770].

The coats of arms of several Czech and Slovakian towns and cities that contain similar symbols can be seen in fig. 10.32. They must have been very common all across the Great = “Mongolian” Empire.

The Christian Ottoman (Ataman) symbolism proved to be extremely resilient, and can still be observed upon many modern crests and coats of arms. For example, the spire of the Moscow State University is crowned with a large crest that looks very much like the Ottoman = Ataman star and crescent (see figs. 10.33 and 10.34). Modern architects must have been unaware of the tradition that they followed. A comparison of the crest topping the spire of the MSU to the typical Ottoman symbols found on tops of many Muslim buildings demonstrates them to be identical (see figs. 10.35 and 10.36).

The very same thing can be said about the coat of arms of the USSR (see fig. 10.37) and the famous



Fig. 10.31. The Cossack Council (Rada). Copy of an ancient drawing. We see Cossacks gathered in a circle around the Cossack banner with a crescent and a star. Taken from [80:1], Volume 2, page 356. See also [770].

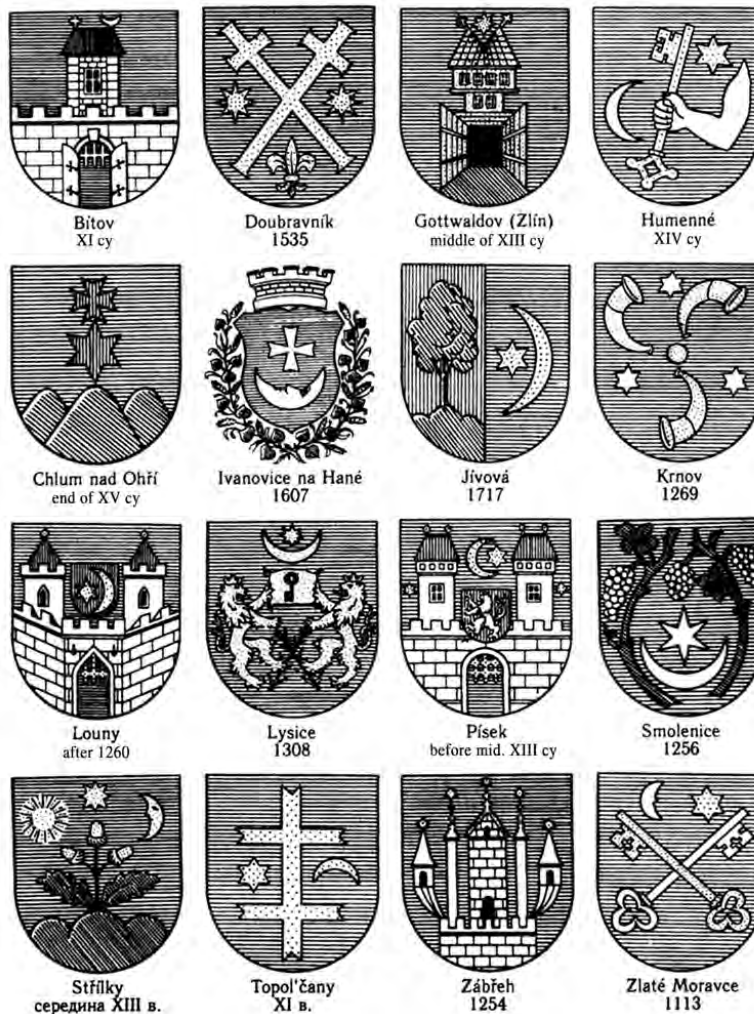


Fig. 10.32. Some old Czech and Slovakian coats of arms ([998]). We see Ottoman, or Ataman crescents and stars upon most of them. The oldest date is indicated for each city, which either refers to its foundation, first mention in the chronicles, or a construction (re-construction) of some building in the city. Data taken from the encyclopaedia ([998]).

hammer and sickle symbol (see fig. 10.38). All of them are in fact different versions of the ancient Christian symbol – the star and crescent, or a crescent with a cross.

According to the historians, “there still is no definite answer to the question about the origins of the crescent at the bottom of church crosses, a detail as conspicuous as it is intriguing. Such crescent-adorned crosses can be seen upon the domes of the Blagoveshchenskiy Cathedral ... The position of the cres-

cent is usually interpreted as symbolising the supremacy of Christianity over Islam; however, ancient literary sources give us no reason to make such a conclusion, especially seeing how the use of such crosses had not resulted in the persecution of Christians during the Mongol and Tartar yoke” ([107], page 166). In fig. 10.39 we see the so-called “flowered cross”, which was popular in the epoch of the XVI–XVII century, complete with the Ottoman star and crescent in the middle.



Fig. 10.33. Coat of arms on top of the spire of the Moscow State University. It is virtually identical to the Ottoman (Ataman) star and crescent.

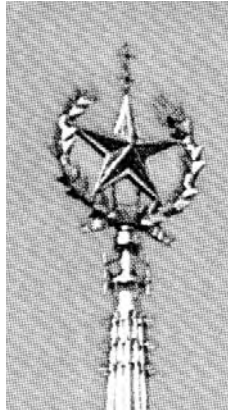


Fig. 10.34. A close-in of the coat of arms on top of the MSU spire with the Ottoman star and crescent.



Fig. 10.35. The Ottoman (Ataman) cross, or star and crescent, on the dome of the fountain for ablutions in the Mosque of Mohammed Ali, Cairo. Taken from [370], page 46.



Fig. 10.36. The Ottoman (Ataman) star and crescent on the mosque of Luxor in Egypt. Taken from [2], page 59.



Fig. 10.37. The state emblem of USSR on a rouble coin minted in 1961. Also likely to be a modification of the Ottoman star and crescent. Taken from [806], page 249.

In figs. 10.40-10.43 we see crosses adorned with crescents that top the domes of the Kremlin churches in Moscow – doubtlessly variations of the same star and crescent symbol.

It is noteworthy that the officers who had served in the guard of Peter the Great wore “crescent-shaped golden insignia on their breasts and tricolour scarves around their waists” ([332], page 493). The Ottoman crescent had still served as part of military insignia in Russia during the epoch of Peter the Great.

3. THE RUSSO-TURKISH TITLE OF THE MUSCOVITE CZAR WRITTEN INSIDE A TRIPLE CIRCLE

What conclusion would we come to if we saw the coat of arms of some modern state constantly used alongside the coat of arms of another state (on coins, official documents etc), both of them inside a single circumference? We would most likely consider the two states in question to be close allies – a federation or some such.

This brings us to the following remark made by Baron Sigismund Herberstein, a famed XVI century author and an envoy of the Habsburgs in Russia. He had been a connoisseur of crests and titles. He writes the following in his account of the Muscovite Great Princes regnant in his epoch: “They have an old tradition of circumscribing their titles by a triple circle enclosed in a triangle. The top circle contained the words “Our Lord, the Holy Trinity [followed by a standard Christian ecclesiastical formula – Auth.]. The second circle contained the title of the Turkish emperor and the phrase “to our beloved brother”. Inside the third was the title of the Great Prince of Moscow, wherein he was proclaimed the Czar, heir and lord of the entire Eastern and Southern Russia” ([161], page 75).

Modern commentators add that this manner of transcribing the title of the Great Prince of Moscow has only been known since the end of the XV century due to “close ties with the Sultan” ([161], page 301). Since the Ottoman conquest of Czar-Grad and the fragmentation of the Golden Horde in the 1480’s, that is. One can make the natural conclusion that Russia, or the Horde, became divided into two states



Fig. 10.38. The hammer and sickle symbol, which became ubiquitous in Russia after 1917. Can also be regarded as a modification of the star and crescent symbol.



Fig. 10.39. Flowered cross of the XVI-XVII century. We see the Ottoman crescent with a cruciform star. Taken from [107], page 166.



Fig. 10.40. Crosses with Ottoman (Ataman) crescents on the domes of the Verkospasskiy Cathedral of the Muscovite Kremlin. According to our reconstruction, the star and crescent symbol had been one of the most important ones in the Great = "Mongolian" Empire. Taken from [550], pages 114-115.

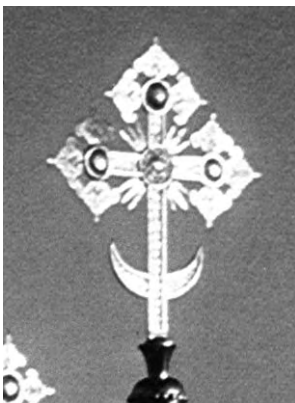


Fig. 10.41. A close-in of one of the numerous crosses that decorate the domes of the Kremlin's Verkospasskiy Cathedral. The top part of the cross resembles a star; in general, the cross resembles an Ottoman = Ataman star and crescent. Taken from [550], pages 114-115.

that had been close enough to each other that the title of one monarch would always be accompanied by the title of another. One must also note that the abovementioned formula obviously emphasised the religious unity of the two states, Turkey and Russia.

4. THE OUSPENSKIY MONASTERY IN THE CRIMEA. DO WE INTERPRET THE HISTORY OF THE CRIMEAN KHANS CORRECTLY?

The state of the Crimean Khans was founded in the XV century, the epoch of the Ottoman = Ataman conquest. The citadel of Kyrk-Or had been their first capital; it is known as Choufout-Kale nowadays (see [54], page 37, and [164], page 67). The Khans relocated their residence to the nearby Bakhchisaray somewhat later.

The Orthodox Ouspenskiy monastery, which was very famous in the Middle Ages, was founded simultaneously with the state of the Crimean Khans, right next to the Kyrk-Or citadel (see fig. 10.44). "At the end of the XV century, after the Turkish conquest of the Crimea in 1475, the Ouspenskiy monastery became the residence of the Metropolitan and an important centre of Orthodox Christianity in the Crimea" ([54], page 38). The consensual concept of the Crimean Khans as the enemies of the Orthodox Church makes it seem very odd that the Khans should tolerate the existence of an Orthodox monastery right next to their capital. However, Andrei Lyzlov, a XVII century Russian historian, reports the following about the first Crimean Khan, Hadji-Girey (the XV century): "And so it came to pass that Achi-Girey [Hadji-Girey – Auth.] prayed to Our Lady asking for help in the war he had waged against his enemies [in the Ouspenskiy monastery], promising to make lavish sacrifices and to honour her image. He had introduced the following custom: whenever his army would return victorious, the best horse, or two horses, was sold in order to buy wax and make enough candles for a whole year. His heirs had followed the same custom for a long time" ([54], page 38). Actually, the name Girey may be derived from the Russian word "geroy" (hero).

This is very similar to the XV-XVI century Istanbul. Apparently, the Crimean Khans, likewise the Ot-

toman = Ataman sultans, had still been Orthodox, or at least Christian and close to the Orthodox faith. The Ouspenskiy monastery founded in the immediate vicinity of their capital had maintained close connexions with Russia up until the usurpation of power by the Romanovs: “The Ouspenskiy Monastery is often mentioned in the XVI-XVII century sources; it had been in a close relationship with Russia” ([54], page 38). Fyodor Ivanovich and Boris Fyodorovich Godunov, the Russian Czars, have sent decrees to the monastery (*ibid*). The famous Turkish traveller Evlia Celebi visited these parts in the XVII century. He describes the old town of Salachik located at the bottom of a gorge; the Ouspenskiy monastery stands on one of the same gorge’s slopes. The monastery is uniquely positioned upon a vertical rock, partially carved into it.

This is what the Turkish traveller tells us about Salachik: “It is an ancient town comprising some 300 beautiful decorated houses with tiled roofs. All of these houses are built of stone, with decorations, built excellently and sturdily, in the old fashion. There are several hundred inhabited caverns at the foot of the rocky hills. These dwellings remain very cool in July and are warm in the winter. There are five plots of land and five temples with five minarets built in the old style”. Quotation given in accordance with [165]; see also [164], page 122.

We instantly recognize the Ouspenskiy monastery from Evlia Celebi’s description (five temples with minarets). The Ouspenskiy monastery had indeed comprised five churches: “there were five churches here in the early XX century” ([165]). On the other hand, the very same description is very clearly referring to mosques with minarets attended by Muslim Turks, albeit “built in the old style”. Thus, the Turkish traveller of the XVII century had recognized Orthodox churches as rightful mosques built in the old style. This is precisely what we insist upon in our reconstruction, namely, that the religion of the Orthodox Christians had been very close to that of the Ottomans = Atamans.

It is quite obvious that the historians of today have no right to assume that Celebi is referring to the Ouspenskiy monastery, despite the fact that his description is perfectly clear and the implications are perfectly obvious, notwithstanding the fact that even the



Fig. 10.42. Numerous crosses resembling the Ottoman (Ataman) star and crescent on the domes of the Teremnoy Palace of the Kremlin. Taken from [550], page 122.



Fig. 10.43. A close-in of the cross with an Ottoman (Ataman) crescent on the Teremnoy Palace of the Kremlin. Taken from [550], page 122.

cavernous nature of the locale is described quite explicitly. Moreover, Celebi’s mention of the “five plots of land” obviously pertains to the five cliffs whereupon the Ouspenskiy monastery was built. Despite all of the above, historians had tried to find traces of Muslim mosques in the modern meaning – all in vain. Then they decided that all the Muslim buildings of Salachik were mosques; however, there are only two of them and not five – the Hadji-Girey mausoleum and the Muslim school, and neither resembles a mosque in the least ([165]).

The readers might wonder about the chronicles and the documents kept in the monastery and the possibility that they might contain records of the in-



Fig. 10.44. The Ouspenskiy Monastery in the Crimea. An engraving of the XVIII century. Taken from [165].

teractions between the Orthodox monastery and the Crimean Khans. Seeing as how the monastery had been Orthodox, the documents kept there must have become known to the Russian public after the conquest of the Crimea by the Russian troops in the XVIII century. The monastery's monks must also have possessed important information about the Crimean history, previously unknown to the Russians.

It is most edifying to learn of the monastery's fate after the conquest of the Crimea, when it had not yet been part of Russia officially. This is a perfect example of how the Romanovian history was written.



Fig. 10.45. The inside of the Bakhchisaray sepulchre of the Khans. Taken from [505].

We learn of the following. Immediately after the conquest of the Crimea by the Russian army, “count Roumyantsev, the commander of the Russian army in the Crimea, had offered Metropolitan Ignatiy and all the Crimean Christians to move to the shores of the Azov Sea in Russia ... The migration had been supervised by A. V. Suvorov ... His army escorted a party of 31386 people. This action had cost the Russian government 230 thousand roubles” ([54], page 38). All of the above happened in 1778. The Ouspenskiy monastery was deserted; not a single priest had remained there ([54], page 39). The Crimea became part of the Russian Empire of the Romanovs five years later, in 1783. It would be natural to expect the Orthodox Christians from the Crimea, or at least a part of them, to return to their homeland and revive the monastery. This never happened. The Ouspenskiy monastery had been closed down and remained closed for 80 years, no less – up until 1850. Anyone who could have remembered anything about the real history of these parts would have been dead by that time. In other words, the Romanovs have de facto quarantined the monastery for a long time, despite its being a cultural centre of the Crimea. Apparently, the Romanovs were busy destroying the last remnants of the Horde in the south of Crimea around that time. They must have also feared the discovery of documents and books that would contradict the Romanovian version of the Russian and Crimean history of the XV-XVII century.

Eighty years later, in May of 1850, the Holy Synod issued a decree to revive the monastery ([54], page 39). The monastery was opened again; obviously enough, no former residents of these parts remained in existence. Hidden documents and books remained un-found; the rest must have been destroyed. This incredible Romanovian campaign for the obliteration of historical memory leads one to some heavy pondering. They destroyed the documents, chronicles and murals in the churches and monasteries of central Russia, qv below. As for the faraway provinces of the empire, they simply initiated mass migrations of their former inhabitants who may have started telling the truth about the former life of Russia when it had still been known as the Horde. The Orthodox cultural centre of the Crimea had been destroyed as soon as they could reach it, even before Crimea was made part of Russia. All of the valuable historical documents that

could be found there vanished without a trace. Needless to say, the frescoes, inscriptions and artwork had suffered a similar fate. Everything was chiselled off and destroyed. If the Romanovs had managed to chisel off the frescoes of the Arkhangelskiy and the Ouspenskiy Cathedrals of the Kremlin in Moscow in the XVII century, it would be most naïve to assume that they would spare the faraway Crimea conquered by the Russian army.

The scale of the punitive actions taken against the remains of the former Horde Empire in general and the surviving historical evidence kept in the Orthodox Ouspenskiy monastery in particular, is reflected in the following fact. After the exile of the Crimean peasants in 1778, “the Orthodox Christians who had remained in the Crimea addressed Shagin-Girey, the last Crimean Khan, with the plea to find them a priest. The Khan managed to persuade Konstantin Spirandi, a Greek priest who had landed on the southern shore of the Crimea, to conduct services in the Ouspenskiy monastery; it had cost him a great deal of effort, and he was even forced to threaten the priest with incarceration” ([165] and [54], page 39). The attempt of the Crimean Khan to save the Ouspenskiy monastery was futile – after the annexation of the Crimea by the Orthodox Russian Empire, the Orthodox Ouspenskiy monastery was immediately closed down for an eighty-year “quarantine”.

Another noteworthy fact is that the sepulchres of the Crimean Khans in Bakhchisaray were enclosed in special encasements (see fig. 10.45). Those are amazingly similar to the encasements around the tombs of the Russian Czars in the Arkhangelskiy Cathedral of the Kremlin. The latter were installed by the Romanovs in the XVII century for reasons that shall be covered in detail below. There isn't a single trace of those encasements anywhere in Bakhchisaray nowadays, not to mention the tombs of the Crimean Khans. Everything had been destroyed completely.

This is how the Romanovs were making history – stopping at nothing.

5. HOW THE TURKS HAD CALLED THEIR SCIMITARS

Jalal Assad, the Turkish historian, tells us the following in his report of the capture of Constantinople: “one of the Turks had used his shield and *pala* (a curved scimitar with a wide blade) for climbing the wall” ([240]), page 53. Thus, the Turkish word for scimitar had been “*pala*” – most likely, an old form of the Russian word “*palka*” (stick). This can serve as another piece of evidence confirming the existence of close ties between Russia and Turkey in the XV century, the epoch of the Constantinople conquest.

The identity of Tamerlane (Timur), the famous conqueror

1. INTRODUCTION

Tamerlane (or Timur), the great Asian conqueror, is an extremely interesting historical character. We consider it necessary to discuss the history of his conquests, as it is closely related to Russian history. Our analysis and the resulting reconstruction have very little in common with the Romanovian and Millerian version. Historians have been having problems with Timur for a long time. For instance, the Academician M. Gerasimov had found it extremely problematic to make the results of his research concerning the skull of Timur concur with the consensual point of view. His work is of the utmost interest, and we shall begin our discussion therewith.

2. THE PHYSICAL APPEARANCE OF TIMUR RECONSTRUCTED BY GERASIMOV FROM THE SKULL FOUND IN HIS GRAVE. Could Timur have been Caucasian?

Let us turn to the book entitled *Tamerlane* (Moscow, "Gourash", 1992). Apart from "Tamerlane's Autobiography" and "Timur's Codex", it contains a number of scientific publications dealing with different aspects of the life and deeds of the great Asian warlord. This book also contains the article of the eminent

scientist M. Gerasimov entitled "A Portrait of Tamerlane" ([829], pages 506-514). Gerasimov is known for having developed a method of reconstructing sculptural portraits from skulls in particular; the reconstruction of Tamerlane's sculptural portrait is one of his most famous achievements.

What does Gerasimov tell us about his research of Tamerlane's sculptural portrait? It is a widely known fact that the grave of Timur was found in 1941, during the excavations of Gur-Emir's mausoleum in Samarqand.

"A wooden coffin, perfectly identical to the ones used nowadays" had been discovered in the course of the excavations ([829], page 506). Let us remind the reader that the Scaligerian and Millerian chronology dates the death of Timur to 1405. Let us ask a simple question. How do we know that the body found in the sepulchre is really the corpse of Timur, as Scaligerian history insists? The question is anything but rhetorical. According to Gerasimov, "documenting the authenticity of Timur's grave had been among the primary objectives of the expedition. The inscription upon the headstone did not suffice for solving the issue [?! – Auth.]. Only a study of the skeleton could provide us with an exhaustive answer" ([829], page 507).

That is to say, some of the scientists were doubting the fact that the body found in the grave had really belonged to Timur. This leads us to another ques-

tion, quite as poignant. If the “inscription upon the headstone did not suffice for solving the issue”, what did it actually say? What was written on the sepulchre? Why does Gerasimov refrain from publishing the full text of the funereal formula? Could there be a reason for it? Was the inscription quoted anywhere at all?

Gerasimov proceeds to tell us the following: “The Eastern nations have a multitude of legends about the greatest conqueror of the XV century. The very name of the Iron Cripple had made the faraway China and India shudder, not to mention Central Asia. The fame of his power and his phenomenal wealth had reached Europe. Biographers described his campaigns with much flourish; however, very little is told about his physical appearance. The information we have is obscure and contradictory” ([829], page 507).

Here we encounter the main enigmatic contradiction that shall make Gerasimov manoeuvre between the Scylla of the scientific method and the Charybdis of Scaligerian history. On the one hand, it is “common knowledge” that Timur had been a Mongol, allegedly hailing from the territory of the modern Mongolia. On the other hand, numerous mediaeval sources claim Timur to have belonged to the Caucasian race (see [829], page 507). Nobody believes these sources these days, they are said to have been errant. Who would dare to claim that Tamerlane the Mongol had been a Caucasian?

And so, Gerasimov has the skull of Timur at his disposal and reconstructs his sculptural portrait. He is amazed to discover that the resulting face is clearly Caucasian (see fig. 11.1). The face is convex and not flat. Gerasimov is unable to conceal this fact, being a scientist, although he must have tried to make the portrait look as Mongoloid as possible (in the modern meaning of the word), inasmuch as the method allowed.

Let us try walking in Gerasimov’s shoes. His method yields a portrait that looks perfectly Caucasian (see fig. 11.1). However, it is “commonly known” that Timur had been a “Mongol” – that is to say, he came from the distant Mongolia. A public declaration of the fact that Timur had really been a Caucasian would instantly discredit Gerasimov and his method that “transforms Mongols into Europeans”. His reputation of a scientist would instantly become flawed. On the other hand, Gerasimov cannot falsify



Fig. 11.1. Gerasimov’s reconstruction of the face of the man from the mausoleum of Tamerlane in Samarqand. The features are distinctly European; Gerasimov didn’t manage to smooth them out in any which way despite all his attempts. Taken from [829], page 2.

his results and sculpt a Mongolian face in defiance of his own method. The only way out is to sculpt whatever the method allows (which is a Caucasian face), repeating the mantra that the portrait “looks Mongoloid” over and over again, ignoring the obvious. This is what Gerasimov was forced to do – as we have seen, he had no other option.

Let us go over Gerasimov’s article and see how he comments his own shocking result in order to evade the fury of the Scaligerites.

Gerasimov makes the following cautions remark: “Time did not preserve any veritable portraits of Timur. The numerous [sic! – Auth.] miniatures, Iranian and Indian for the most part, contradict one another to a great extent and date from a much later epoch, which makes them untrustworthy. Written sources aren’t very informative, either; however, the evidence that Timur had belonged to a Mongolian clan that fell under the Turkish influence can be regarded as sufficient evidence for us to reject the study of the Iranian and Indian miniatures that portray Timur as a typical representative of the Caucasian race [sic! – Auth.]” ([829], page 507).

This leads us to the following question: why should the abovementioned evidence of Timur’s “Mongolian origins” invalidate the plentiful evidence of his Caucasian appearance? Especially considering the fact that we have come to the realisation that the word “Mongol” as applied to Timur really means that he had

lived in the “Mongolian” = Great Empire. We have already identified the latter as the ancient Russia, or the Horde, which had spanned enormous territories. Timur the Mongol translates as Timur the Great, which eliminates the contradiction completely. Quite naturally, the word “Mongolian” had lost its original meaning and attained a new one nowadays – it refers to the so-called “Mongoloid race”. However, this term is of a relatively recent origin, and stems from the existing historical tradition, which had relocated the historical “Mongols” to the territory of the modern Mongolia in the Far East.

However, we must pay our dues to the scientific integrity of Gerasimov. Having calmed his historian censors with the above passage and declared his loyalty, Gerasimov accurately reports the following: “The discovered skeleton had belonged to a strong man, whose height (circa 170 cm) had been untypical for a Mongol” ([829], page 507). However, Gerasimov’s main problem had been the necessity to explain the distinctly Caucasian features of Tamerlane’s sculptural portrait to the reader. He found the following solution:

“Despite the poorly manifest concavity of the upper jaw and the sharpness of the cheekbones in their frontal part, we are left with the impression of a face that isn’t quite as flat as it had really been” ([829], page 510).

This translates as follows: the sculpture we see has a Caucasian face (convex, not flat). However, this is an illusion – the face is really a flat one!

Having written the above, Gerasimov instantly proceeds to pay his dues to Scaligerian history: “One needn’t be too far-sighted to see that the portrait of Tamerlane is typically mongoloid – distinctly brachycephalic, obviously flat; the length and the width of the face testify to the same. All of this is in perfect correspondence with documental evidence of Timur’s Barlassian origins” ([829], page 511).

However, let us study Timur’s sculpture once again (fig. 11.1). If we remove Gerasimov’s “Mongolian” hat from Timur’s head, we shall see a typically Caucasian face.

Yet Gerasimov cannot maintain the “traditional Mongolian” tone for too long – a momentary loss of control makes him write the following: “However, the conspicuously protruding base of the nose and the

shape of the upper brow testify to the fact that the Mongolian eyelid slant isn’t particularly manifest” ([829], page 511). Indeed, how could Gerasimov have said anything else, being a scientist?

Further also: “Despite the popular custom of shaving one’s head, Timur’s hair had been relatively long at the time of his death” ([829], page 513). If Timur had been Mongolian in the modern sense, his hair must be black. What do we see in reality? Gerasimov is forced to tell us the truth: Timur had the hair of a European. He writes the following:

“Timur’s hair is thick and long, reddish-grey in colour, dark brown and red being the dominating shades. The eyebrows are in worse condition – however, these remnants allow us the reconstruction of their shape. Some individual hairs have reached us in perfect condition ... their colour is dark brown ... It turns out that Timur had a long moustache as opposed to the closely-cropped variety prescribed by the Mohammedan faith ... Timur’s beard had been short and thick. Its hairs are rough, almost straight, and rather thick; their colour is red, with a great deal of grey” ([829], page 514).

Scaligerian historians have known Timur to be red-haired for a long time. This is obviously contradicting his “Mongolian origin” in the modern sense of the word. What could one possibly do about it? They suggested that Timur had really had black hair, but dyed it in henna and therefore “looked red-haired”. However, if we try to dye black hair with henna, it is unlikely to become red. Nowadays, after the discovery of Timur’s grave, we needn’t resort to guesswork – Timur’s hair had been red. This is what Gerasimov tells us:

“Even a preliminary study of the beard hairs under binoculars demonstrates that the red colour is natural and not henna dye as historians had suggested” ([829], page 514). This fact alone invalidates the efforts of traditionalist historians to evade the obvious.

Let us conclude with another strange fact discovered by Gerasimov: “Despite the old age of Timur (around 70-72 years), neither his skull nor the skeleton make it obvious – the skull is most likely to have belonged to a strong and healthy man whose biological age is fifty years maximum [sic! – Auth.]” ([829], page 513).

We are therefore facing the following dilemma:

1) If the corpse in the Samarqand grave really belongs to Timur, the latter had been a red-haired Caucasian. This is in perfect concurrence with the results of Gerasimov's reconstruction and the mediaeval portraits that represent Timur as a red-haired European.

2) If the corpse found in Timur's grave belongs to somebody else, it seriously compromises the Scaligerian and Millerian version, claiming the Samarqand grave of Timur to be authentic.

One last question: when did Timur really live? The coffin looks modern; could it really date from 1405?

3.

ARABIAN NAMES IN RUSSIAN HISTORY

According to the new chronology that we suggest, the "Mongols" and the "Tartars" really identify as the Cossacks, or the regular Russian army, also known as the Horde. It would be natural to assume that "Tamerlane the Mongol" had really been a Cossack warlord, a Czar, a khan, an emir or a prince.

Let us make the following remark to avoid confusion. Modern sources use names taken from Turkic sources for referring to the "Mongolian" history – "padishah", "emir" and so on; this leaves one with an "Oriental impression" that is detrimental for the understanding of the matter. It seems as though the Oriental authors did not in fact refer to Russia. Historians are telling us that "the Oriental historiography of the XV century, being au fait with the geography and history of the Islamic countries, is thoroughly ignorant of Russia" ([829], page 11).

Nevertheless, Oriental chroniclers have made numerous references to some Asian country by the name of "Mongolia", which had only borne very distant relation to Russia, according to the modern historians – the Mongols had presumably conquered Russia, hence the names Tartaria and Mongolia used by the foreign authors.

Let us imagine a textbook on Russian history of the XIX century where all the facts are left intact, but the names of people and places as well titles are replaced by similar terms from the Arabic language – taken from an Arabian textbook on the history of Russia, for instance. We are unlikely to recognize anything. This is exactly what had happened to the mediaeval history of Russia. The first Romanovs have de-

stroyed all the sources they could find, and Russian history of that epoch has reached us in its Western and Arabic renditions, which had respectfully referred to it as to Mongolia and Tartaria, or simply the Great Tartaria. The Arabs would naturally alter all the names and titles to their Arabic equivalents. For instance, we don't find the word "Mongol" in any Russian source – what we find is the word "Great". Khans were known as Czars, and emirs as princes or murzas. If we replace the Turkic names with their Russian equivalents as we familiarise ourselves with the history of "Tartaria and Mongolia", we shall find it much easier to understand the matter at hand.

4.

TEMIR (TAMERLANE) AND MEHMET (MOHAMMED) II

The above remark, as well as everything we already know about the history of Russia (aka "Mongolia"), leads us to a new understanding of the famous Tamerlane's biography. Our reconstruction makes the image of Tamerlane a collation of two real historical figures for the most part, the first of them being Temir Aksak, or the "Iron Cripple", from the late XIV century, and the second – Sultan Mehmet II (Mohammed II), the famous XV century conqueror who took Constantinople in 1453. They became superimposed over one another due to the 90-year shift inherent in Russian history.

Once again, let us point out that when we talk of "superimpositions", we mean that the written biography of one character was complemented by the data from the written biography of another. The primary source in this case is the biography of Mehmet II.

According to historians, "Timur had reigned by proxy of two khans – Souyourgatmysh (1370-1388) [Prince of Sourgout? – Auth.] and then his son, Sultan Mahmoud-Khan (1388-1402) [Sultan Mehmet – Auth.]. He did not have any other proxy khans, and kept on minting coins bearing the name of the latter" ([829], page 42).

How do historians know about these "proxy rulers"? Why don't they simply tell us that the names of the rulers taken from the chronicles do not correspond to the names on the coins? There would be

nothing surprising about this fact, since a single ruler could possess a multitude of names in that epoch, especially if he had reigned over several lands with different languages. It is most likely that no proxy rulers have ever existed – what we have is but a variety of names taken from coins and various documents (Timur, the Iron Cripple, Prince of Sourgout and Sultan Mehmet-Khan).

Historians fail to realise this, telling us that different names of Timur “had maintained good relations” – for instance, they tell us that “Timur had maintained excellent relations with Sultan Mahmoud-Khan, who had served him as an outstanding and energetic warlord” ([829], page 42). Little wonder, that.

5.

TEMIR = TAMERLANE = MOHAMMED II AS THE PROTOTYPE OF ALEXANDER THE GREAT

The eclectic personality of Temir = Mehmet (Mahomet or Mohammed) II had served as the prototype for the famous biography of the “ancient” Alexander the Great. The superimposition of Mehmet II over Alexander of Macedon was discovered by A. T. Fomenko and related in CHRON1 and CHRON2. Alexander the Great is a reflection of the Ottoman ruler Mohammed II the Conqueror and the nearest Ottoman sultans, his heirs of the XV-XVI century A.D. – Suleiman the Magnificent for the most part (1522-1566).

It is for this very reason that one of the primary sources for Timur’s biography is known as the “Anonymous Tale of Iskander”, or the “Anonymous Tale of Alexander” ([829], page 9). Let us remind the reader that the Oriental name of Alexander the Great had been Iskander the Bicorn. The latter is most likely to be a direct reference to the Ottoman crescent. Historians tell us the following: “The ‘Anonymous Tale of Iskander’ ... is as valuable a source as it is unique ... It is an extremely important source for the biography of Timur, since it contains a number of facts that are altogether absent from other sources” ([829], page 9).

Let us also point out that the mediaeval novels about the campaigns of Alexander the Great became widely known in the XV century, or the epoch of Mehmet (Mohammed) II.

6.

THE HISTORY OF ALEXANDER’S CAMPAIGNS: THE TIME AND THE PURPOSE OF ITS CREATION

One might wonder about the possibility of relatively recent events (dating from the XV and the early XVI century, no less) could have served as a source for the descriptions of the famous “ancient” wars waged by Alexander the Great. After all, his name is mentioned in many books that are presumed ancient nowadays. The answer is simple – the actual name of Alexander, the legendary founder of the Empire, may have been known before the XV century (sans the “of Macedon” part). However, the pre-XV century sources contain no details related to his campaigns. It is a known fact that detailed descriptions of Alexander’s conquests only appeared in the West at the end of the XV century, after the fall of Constantinople, presumably translated from Greek.

The circumstances of their appearance explain the fact that the biography of “Alexander of Macedon” was compiled from the biographies of Mehmet II and even Suleiman the Magnificent. One of the translators had been the famous Cardinal Bessarion, who had fled from Byzantium to Italy after the conquest of Constantinople by Mohammed II in 1453 ([455]). Bessarion had also brought Ptolemy’s *Almagest* to the West. It is presumed that he had been seeking to organize a crusade to Byzantium in order to take Constantinople back from the Ottomans. Let us remind the reader that there had been two political parties in Constantinople before the Ottoman = Ataman conquest of 1453 – the Turkish and the Latin. The former had won; Bessarion had belonged to the Latin party and sought revenge ([455]). It turns out that he and his allies had urged the European rulers to wage war against the Turks “comparing the Turks to the ancient Persians and the Macedonian barbarians” ([1374], page 65). The Ottomans = Atamans of the XV century are most likely to identify as the “ancient” Macedonians; by the way, their army set forth towards Constantinople from the Balkan peninsula, which is where we find Macedonia. By the way, we find the Albanian town of Tirana nearby; its name sounds very much like “the city of Tiras”, or “the city of the Turks”. Bear in mind that certain XVII century

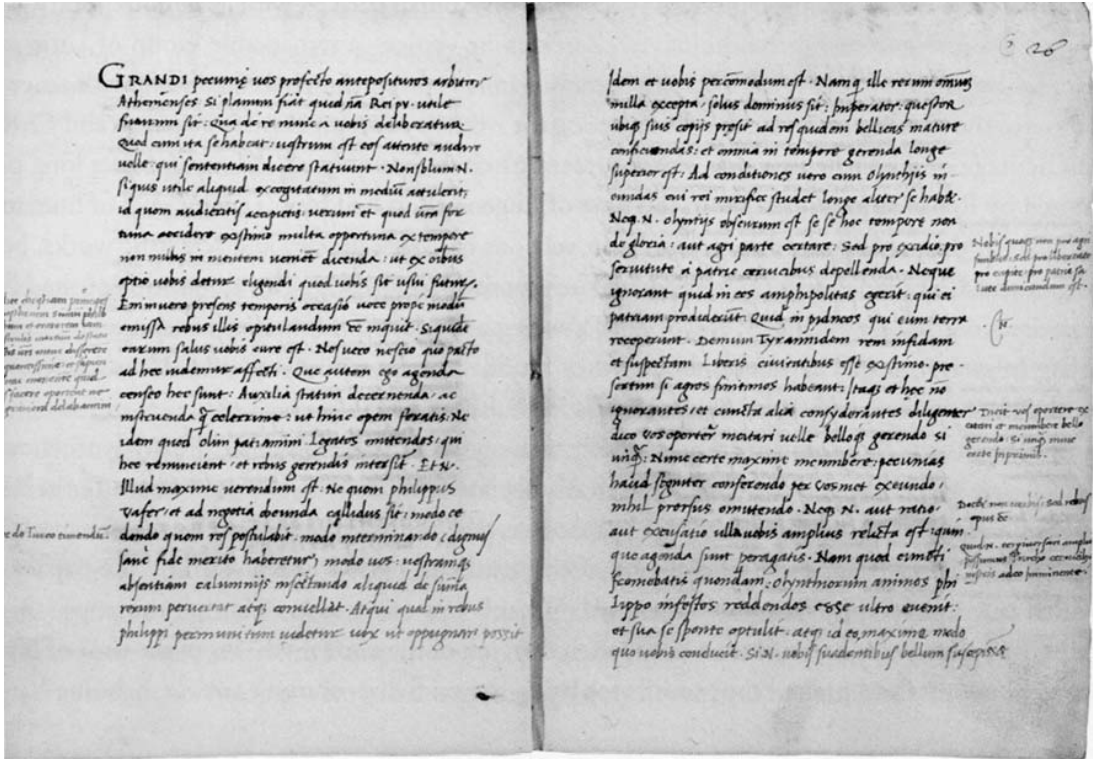


Fig. 11.2. Pages of the Latin translation of Demosthenes made by Bessarion. On the margins we see Bessarion’s comments; he identifies the “ancient” Persians and the Macedonians of Alexander the Great as the mediaeval Ottomans (Atamans) of the XV century. Taken from [1374], page 65.

sources claim the name “Turk” to have derived from the name “Tiras”, qv in [940], for instance.

There is a copy of a book by Bessarion in existence – presumably a Latin translation of a Greek work by Demosthenes. It tells us about the campaigns of Alexander the Great, among other things. In the margins of the book we find notes made by Bessarion in red ink, where he points out the “obvious parallels” between the “ancient” wars of Alexander and the XV century campaigns of the Ottomans (see fig. 11.2) – that is to say, the “ancient” events that he is supposed to have related in his translation, presumably following the narration of Demosthenes word for word, and the events of his epoch that he had taken part in personally. The book of Demosthenes with Bessarion’s commentaries is still kept in the archives of the Vatican library (see [1374], page 65).

One comes up with the obvious thought that Bes-

sarion had simply written the book of the “ancient Demosthenes” himself, or edited it heavily at the very least, relating the events of his epoch, pointing out the “parallels” in his own copy for the sake of convenience.

We consider the books about Alexander’s campaigns to have been written in the XV–XVI century and related the events of that epoch. However, they were edited to a great extent in the XVI–XVII century by the Western Europeans, whose purposes had clearly been of a political nature, namely, the organization of a crusade against the Turks. The books had contained blistering criticisms of the Ottoman = Macedonian conquests, emphasizing the “barbaric” nature of the latter. Later on, in the XVII–XVIII century, these goals became obsolete, and the initial meaning of the XV century works about the campaigns of Alexander forgotten. Alexander of Macedon became a



Fig. 11.3. The title page of Bessarion's anti-Turkish tractate (Bessarion, "Orationes et epistolae ad Christianos principes contra Turcos"). In Latin. Taken from [1374], page 64.

brave hero of the "antiquity" and entered history textbooks as such.

The distorted historical conception of Scaliger and Petavius had already existed. Macedonia is a Slavic state that exists in the Balkans to this day under the very same name. Scaligerian history had "compressed" Macedonia and made it part of the "ancient Greece". The history of the mediaeval Macedonia had lost its chronological connexion with the epoch of the Ottoman conquest (the XV-XVI century) and travelled backwards in time, landing in deep antiquity. The link between Alexander of Macedon = Mohammed II = Suleiman the Magnificent and the Ottomans = atamans was lost as a result.

We have to reiterate that the "humanists" who had fled from the captured Czar-Grad to the Western Europe were very vehement in their attempts to start a campaign for the liberation of Czar-Grad from the Ottomans. They kept on addressing "the Christian

princes to unite them for a great crusade and charge them with the mission of liberating Constantinople from the Turks. The humanists managed to write a truly vast number of missives and proclamations ... over the course of some 50 years or more" ([1374], pages 63-65). The title of an anti-Turkish book of Bessarion can be seen in fig. 11.3.

7. TAMERLANE AND CONSTANTINE THE GREAT AS DUPLICATES OF ALEXIS COMNENUS

According to our reconstruction, the image of the great ruler known as Constantine the Great (aka Alexis Comnenus) in the Arabic historical literature is a phantom reflection of Genghis-Khan or Great Prince Georgiy, the legendary founder of the "Mongolian" Empire, *qv* above.

All the mediaeval European rulers including the Russian had traced their lineage to Augustus, also known as Constantine the Great or Alexis Comnenus. Likewise, all the Oriental Khans were tracing their bloodlines to Genghis-Khan, or the very same Augustus, who had been known to the Arabs under a different name.

A 300-year chronological shift makes Alexis Comnenus from the alleged XI century a reflection of the XIV century Tamerlane. Genghis-Khan's alias of Temuchin must be another version of the names Timur and Tamerlane. This confusion had created another XI century reflection of Tamerlane known as Mahmoud Gaznavi: "the endless wars waged by Timur lead us to the comparison of this character to the XI century conqueror Mahmoud Gaznavi" ([829], page 44) – Mehmet the Cossack, in other words. The fact that we encounter the name Mehmet associated with Timur is anything but chance occurrence, let alone the nickname "Cossack".

8. THE MEANING OF THE NAME TIMUR

The name Timur had also been known in the form "Temir" ([635], page 230, which must have simply meant "T-Emir", or "Prince" with the prefix "T", which may have stood for "Great", in which case the name Temir translates as "The Great Prince" – a well-known

mediaeval title in Russia. This observation is confirmed by the fact that the name Timur had not only been applied to Tamerlane, but other historical characters as well – for instance, his predecessor, “Tugluk-Timur, Khan of Mogolistan” ([829], page 19).

According to a Russian chronicle, the predecessors of Tamerlane can be identified as Cossack atamans from the Yaik region, or the “Tartars”: “The father of this Temir had been a Tartar chieftain from beyond the Yaik” ([829], page 20). Moreover, it is presumed that Temir had not belonged to the Genghisid clan, and his ascension to a position of power resulted from his marriage to the daughter of the Genghisid Kazan-Khan; the latter name translates as “Czar of Kazan” ([829], page 42).

9. THE WARS BETWEEN TIMUR AND TOKHTAMYSH

Tamerlane had conquered a great many lands; however, we learn that his entire life was spent in the wars for the lands of Urus-Khan – Russian lands, in other word. Tamerlane’s war had not ceased in his lifetime, despite his constant victories. It is curious that he had never attempted to destroy his number one foe, Tokhtamysh-Khan, in person, even though the army of the latter had been put to rout by that of Tamerlane many a time. We are beginning to understand the reasons for this – Tokhtamysh-Khan identifies as Dmitriy Donskoi, a descendant of Augustus. This makes the opposition of Tamerlane and Tokhtamysh an internal conflict in the Russian Horde. Persons of royal lineage had not been murdered as a custom. Let us relate the famous account of the interactions between Timur and Tokhtamysh in brief, providing some commentary thereto.

“The White Horde had tried to meddle with the affairs of the Golden Horde ... The most radical steps in this direction were taken by Urus-Khan” ([829], page 30). The name “Urus-Khan” translates as “Russian Khan”. The White Horde must have been the name of the Western Russia – the state of Lithuania, that had also included White Russia. The territory of the Golden Horde had reached Moscow in the East.

“Urus-Khan, who had reigned over Ak-Horde up until 1377, decided that apart from striving to be-

come Khan of Saray, he decided to unite both parts of the Juchi ulus” ([829], pages 30 and 31). The word ulus must be closely related to Urus, considering the flexion of L and R. “Ulus” must have been the Arabic version, whereas the one common in Mongolia (Megalion) had been “Russia”, or “Russ”.

“One of the ... emirs [princes – Auth.] dared to oppose Urus-Khan in the Golden Horde issue, which had led to his execution. His son Tokhtamysh had fled from Ak-Horde and went to Timur, offering his services. This happened in 1377... Timur... had sent Tokhtamysh to Ak-Horde so as to reclaim the throne of Ak-Horde from Urus-Khan” ([829], pages 30 and 31). The name “Ak-Horde” translates as the White Horde – clearly a reference to the throne of the White Russia.

“Tokhtamysh only managed to seize the throne of Ak-Horde in 1379” ([829], page 31). Bear in mind that Tokhtamysh-Khan identifies as Dmitriy Donskoi in our reconstruction; his capital had been in Kostroma. Having defeated Mamai in the Battle of Kulikovo in 1380 he had indeed seized the throne of Lithuania, or Western Russia.

“Tokhtamysh played the fact that Mamai’s army had been weakened tremendously by the defeat on the Battle of Kulikovo, lost to Dmitriy Donskoi. He put Mamai’s army to complete rout at River Kalka the very same year of 1380” ([829], page 31).

The relations between Timur and Tokhtamysh deteriorated rapidly, and ended in constant wars waged against one another. However, “the wars between Timur and Tokhtamysh were anything but large-scale conquests – they had been fought over a relatively small ... group of towns and cities” ([829], page 32). This is perfectly natural, seeing as how the events described above had really been a civil war in Russia, or the Horde.

10. THE CITIES OF SAMARA AND SAMARQAND

“Timur had launched three large-scale campaigns against Tokhtamysh, who became a powerful khan in 1380 [after the Battle of Kulikovo – Auth.]. They took place in 1389, 1391 and 1394-1395 ... In 1391 Timur set forth from Samarqand ... and ... Timur’s enormous army faced the army of Tokhtamysh ... between Samara and Chistopole” ([829], page 31).

The city referred to as Samarqand in this passage must be Samara, the true capital of the Khan Temir-Aksak. Samara had indeed been known as the khans' capital; the very name can be read as A-Ramas in the Arabic manner (reversed). This translates as "Rome", or "capital".

We proceed to find out about the close relations between Samara and the region of Yaik (known as the Ural nowadays) – in particular, the two were connected by a large old tract known as Nagaiskaya. Bear in mind the fact Temir-Aksak had been a Tartar from the "lands beyond the Yaik" ([829], page 20).

Let us quote further: "The Samara bight is spanned by River Volga that makes a curve between Samara and Chistopole ... it had been the usual summer residence of the Khans of the Golden Horde ... The southern border of the woods had been marked by a wide old road, which is known as Nagaiskaya to this day ... The remnants of the so-called Old Nagaiskaya Road, which had connected the regions of the Ural and the Volga, still exist (not too far away from the modern postal tract between Samara and Orenburg, formerly known as the Samara Military Line)" ([829], pages 441 and 442).

The chronicle indicates that Temir-Aksak had originated "from the land of Samara" ([759], page 25). Another surviving document, an edict of the Khan Devlet-Kirey, was written in Samara, which is explicitly stated therein ([759], page 43).

The name of the Khan is spelled as Devlet-Kirey instead of Devlet-Girey. Why would that be? The form in question is more archaic ([759], page 43), and has been changed by later historians for obvious reasons – the name Kirey is most likely to be a form of the mediaeval Russian word Kir (cf. Sir and Czar) – the title used for addressing the Czars and the Patriarchs. However, the name may also be a derivative of the Russian word for "hero" ("*geroy*").

The name Devlet is very likely to be of a Russian origin as well – the word "*dovlet*" was very common in Old Russia, and translates along the lines of "to rule", "to govern", "to command" etc ([866], Volume 1, page 288). Therefore the name Devlet can be regarded as the synonym or the word "ruler", which makes "Devlet-Kirey" translate as The Royal Ruler, or Our Lord the Czar. Apparently, many of the ancient Russian titles were forgotten after the ascension of the Ro-

manovs, hence our failure to recognize them as Russian words when we encounter them in the chronicles.

11. THE NOGAI HORDE

The famous Russian family name of Nagoi must be closely related to that of the famous Nogai Horde – hence the name of the Cossack *nagaika* whips, likewise the famous Nogaisk knives as mentioned in the reports of Prince Dimitriy's murder, for instance, an incident associated with the Nagoi family, the presumed wielders of these knives ([777], page 76).

It is possible that the Nogai Horde had been founded by Tamerlane; its remnants had existed until the XIX century. The epoch of Tamerlane, or the XIV century, was the time when "another Horde was founded on the coast of the Black Sea – the Nogai Horde that had defied the authority of the khans from the Volga" (N. I. Kostomarov. "Russian History as Biographies of its Primary Figures", Issue 1, Chapter IX). The separatist Cossacks were understandably enough at war with the old Horde; these wars may be known to us as the ones fought between Timur and Tokhtamysh (Dmitriy Donskoi).

12. THE GOTHS AND THE SEMIRECHYE REGION

We shall briefly divert from our primary topic in order to discuss the Goths and the origins of their name. S. Herberstein, the XVI century Austrian ambassador in Russia, mentions the fact that the Polovtsy had been referred to as "the Goths" by the Muscovites back in the day ([161], page 165). On the other hand, the name Polovtsy had also been used for referring to the Tartars – or the Cossacks, in other words. It turns out that the settled "Mongols" had called the nomadic "Mongols" *Djete*, or "Goths". This is in excellent concurrence with the information provided by Herberstein – the "Mongols" in question identify as the Russians, and the "nomadic Mongols" – as the Cossacks.

This is what historians are telling us about "Mongolia" in Tamerlane's epoch, unaware of the fact that country they describe is the XIV-XVI century Russia: "The Khans were becoming geared towards a transition to a settled life in the cities, and so they strived

to conquer the rich and cultured land of Maverannakhr" ([829], page 15). The latter appears to be the Arabic name for the Russian lands that lay to the west of the Volga, their capital being Moscow.

"The difference between the Mongols of the Semirechye and ... those who had settled in Maverannakhr kept on growing. The ones that remained in Semirechye ... despised those who had settled in Maverannakhr and lost the purity of their nomadic traditions ... The latter, in turn, regarded the Semirechye *Chagatays* as coarse and conservative barbarians, calling them *djete* ... The Chagatay ulus [Urus = Russia – Auth.] eventually split up into two parts – Maverannakhr and Mogolistan, which had also comprised Kashgar [possibly, *Kazan-Gorod*, or 'Kazan City' – Auth.] ... This took place in the XIV century" ([829], page 15). The above description must be referring to the division of Russia (or "Mongolia") into the Kingdom of Moscow, also known as Maverannakhr, and the Cossack lands in the regions of the Volga, Yaik, Don and Zaporozhye.

The very name Semirechye must be derived from "*sem rek*", or "seven rivers", seeing as how the Cossacks had lived in the regions of the rivers Volga, Don, Yaik, Dnepr, Dniester, Terek and Irtysh.

This also explains the name of the Djuchi Ulus, or the Goth Ulus – the Russian region of the Goths in the history of "Mongolia". The Chagatay Ulus might translate in the same way, standing for "Russian Land of the Cha-Goths", "Cha" ("Cza") being a possible abbreviated version of the word Czar, which makes "Chagatay" translate as "The Goth Czar".

The Germans had also been known as the Goths, which is another indication of ancient ties existing between the Cossacks and the Germans, likewise the historical name Prussia.

13.

EVENTS OF THE EPOCH OF MEHMET II (THE XV CENTURY) REFLECTED IN THE BIOGRAPHY OF TAMERLANE (THE XIV CENTURY)

13.1. Mehmet = Mohammed II

Let us now consider the description of the XV century layer in the documents that tell us about the deeds of Tamerlane. This layer is of a primary nature

– this is where Tamerlane's glory of a conqueror comes from initially. Tamerlane's prototype is most likely the famous XV century conqueror – Mehmet (Mohammed) II, the Turkish sultan who took Constantinople in 1453 and made it his capital. The 90-year Byzantine and Russian shift backwards superimposes the epoch of Mehmet II over the Scaligerian epoch of Tamerlane.

13.2. The city of Samarqand, the capital of Timur, as described in the chronicles that relate the XV century events, and its true identity

Let us reiterate that the geographical names would often migrate from one place to another, referring to different cities in different epochs. Above we cite the documents that clearly use the name Samarqand when they write about Samara on the Volga. In the XV century the name had already attained a different meaning. Historians report the following about Samarqand, Tamerlane's capital (as we already pointed out, the name Samar(qand) is the reversed name Ramas (Rome) as used by the Arabs.

"Samarqand became capital of Timur's enormous empire. Timur had longed for the city to be unsurpassed in greatness and beauty; Samarqand was to outshine every other capital known previously" ([829], page 44). Historians suggest the above to identify as the small town of Samarqand in the present day Uzbekistan.

We also find out that "Ibn Arab-Shah reports that Timur had also founded a number of satellite settlements around Samarqand, naming them after famous cities" ([829], page 44). The words "satellite settlements" can be regarded as a comment made by the modern author. The list of the cities in question is most impressive, and has been taken from historical sources: "Misr (Cairo), Dimshik (Damask), Baghdad, Sultani and Shiraz, three of which had been caliphate capitals – Damask was the capital of the Omayyad caliphate, and the capitals of the Abbasid and the Fatimid caliphates were in Baghdad and Misr, respectively. The idea behind calling the settlements after famous cities had been of a political nature, obviously in order to proclaim Samarqand's supremacy over them all" ([829], page 44).

These rather confused "explanations" leave us with

an odd impression – we know of no other cases when the suburbs of a small town would be named after famous capitals.

We must also mention the city of Yasy, which had stood “near the border of Timur’s empire” ([829], page 44). Historians obviously locate it in Turkistan so as to make it closer to Samarqand – however, there is no such town anywhere in those parts. It is however known that the famous mediaeval city of Yassy had been in Basarabia, and indeed stood very close to the border of the Ottoman = Ataman Empire of Mehmet II.

The above fragment of a mediaeval document leaves us without a shadow of a doubt that Samarqand as used presently happens to be an alias of Constantinople.

13.3. Sultan Mehmet-Khan identified as Sultan Mehmet II. Who could have taken Bayazid captive?

We already mentioned “the proxy Khans of Timur – Souyourgatmysh ... and then his son Mahmoud-Khan [Czar Mehmet the Sultan – Auth.] ... The relations between Sultan Mahmoud-Khan and Timur had been excellent – the former had been serving the latter as an excellent and energetic commander ... Sultan Mahmoud-Khan took part in the Battle of Ankara in 1402, taking Bayazid, the Turkish Sultan, captive” ([829], pages 42 and 479).

Thus, Bayazid (possibly, Vassily) had been taken captive by Sultan Mahmoud-Khan, a phantom reflection of Timur; this makes the latter identify as Mehmet II, the Turkish Sultan, with almost absolute certainty.

A propos, the famous stone that bears a carving made by Timur found on the territory of the modern Kazakhstan (Cossack-Stan), wherein Timur is called “Timur, Sultan of Turan” ([829], page 32). Timur, Sultan of Turkey, in other words. His old capital may have been in the city of Tiraspol on the Dniester, or Tirana in modern Albania. Both names translate as “City of the Turks”.

The following fact might give us a good idea of where the lands conquered by Timur had really been located: “The army [of Timur – Auth.] set forth towards the cities of Yassy, Karaouchi, Sayram [Saray-

evo? – Auth.] ... and to Sarouk-Uzek [Syracuse? – Auth.]” ([829], page 439).

These are the very places where historians locate the campaigns of Mehmet II = Sultan Mehmet-Khan the Ottoman: “Timur did not lock the sultan up in Samarqand ... taking him along to different campaigns instead” ([829], page 479).

14. THE ORGANISATION OF TIMUR’S ARMY. HAD HIS HORDE REALLY BEEN “WILD”?

Tamerlane is usually seen as a coarse and ignorant barbarian invader, miraculously attaining victory after victory with his “wild Asian hordes”, recruited from the region of Samarqand, a small town in modern Uzbekistan. However, let us cite the following data from a fundamental work of M. I. Ivanin entitled “The Art of War and the Conquests of the Mongols, the Tartars and Other Mediaeval Nations in the Epoch of Genghis-Khan and Tamerlane” (St. Petersburg, 1875). A chapter of this book is included in [829], which is the source that we have used in our research.

“Tamerlane’s army was comprised of infantry and cavalry... The infantry ... had horses at its disposal for long marches; the cavalry, or, at least, a substantial part thereof, could also stand and fight dismounted, as the dragoons of today ... Regular and elite cavalymen wore light and heavy armour. Apart from that, Tamerlane had a special corps of bodyguards – a guard of sorts... Apart from these, the army also consisted of the following:

1) Engineers and shipbuilders... They built ships and bridges.

2) Greek (or Gregorian) fire specialists.

3) Various workers, who were capable of mounting siege machines and handling catapults... This part of the army had been perfected to a very high degree of sophistication. Reports of Tamerlane’s sieges demonstrate that he had been familiar with nearly every method used by the Greeks and the Romans... He had elephants with mounted warriors that threw Gregorian fire at the enemy.

4) Tamerlane had a special corps of highlander infantry for fighting high in the hills...

The army was divided into tens, hundreds, thousands and *tumyns*” ([892], pages 424-428). The Rus-

sian word for *tumyn* is *tma* (ten thousand, hence the title of a *temnik* as mentioned above). This division into tens and hundreds had been characteristic for the Cossack troops until the XX century; this trait had been an exclusively Cossack one.

Each party of ten, hundred, thousand and ten thousand soldiers had a leader of its own... Elite troops, or the heavy cavalry, were armed and equipped with the following: helmets, armour, swords, bows and arrows... The leaders of each party of ten ... wore chain mail; they were armed with swords and bows... The centurions also needed to have ... a sword, a bow ... a mace and a club, as well as chain mail and plate armour ... Soldiers were commended for their valiance, and they were also awarded with raises [it turns out that the soldiers of the “wild” Hordes had been receiving a regular salary – Auth.], presents, larger shares of trophies, higher ranks, honorary titles and so on... Whole regiments that became distinguished were decorated with battle drums, banners etc ...

Even in the epoch when military formations had been nonexistent in nearly every army, and the soldiers just huddled in a crowd... Tamerlane’s army had already possessed the knowledge of formation ... there were several lines of soldiers that went into battle one by one ... as well as a fresh reserve of elite troops” ([829], pages 424-428).

Seeing as how there were European armies among the enemies of Tamerlane, the above can be formulated as follows: while the European armies had still fought in mobs, the “savage Asian hordes of nomads” already had knowledge of military formations and a good military organisation. This is the furthest thing from a mockery – it’s true. However, one must replace the “savage hordes” by the Russians and the Ottomans (Atamans). We shall see the familiar XIV-XVI century scenario when the excellently trained Cossack armies of the “Mongols” (Great Ones) and the Ottomans (Atamans) colonised Europe, Egypt, Asia and a large part of America, qv in CHRON6, Chapter 14. As we have seen, they weren’t met with much in the way of organised resistance.

“If the enemy troops managed to crush the centre of the front line, they could easily be ... put in the position of the Roman army in the Battle of Cannes, when the Romans had taken out the centre of the

Carthage cavalry and started to move forward in too hasty an onslaught, only to find themselves surrounded from the flanks by Hannibal’s infantry and the cavalry, which had resulted in the loss of the battle ... The Cannes incident had not been random, and the abovementioned order of troops allowed to replay the scenario at will” ([829], pages 424-428).

We shall not become distracted by the “ancient” Hannibal, but we must point out that the very apropos comparison of Tamerlane’s tactics to those of Hannibal wasn’t made off the top of M. I. Ivanin’s head. We must also add that Hannibal also had battle elephants, which would baffle the imagination of his contemporaries. It is also possible that the ancient name Hannibal is a slight corruption of the mediaeval name Khan-Bal, or the White Khan = Khan of Volga = Khan of Babylon = Khan of Bulgaria.

M. I. Ivanin tells us further: “It is as though the very god of war had taught this method to Genghis-Khan and Tamerlane; it was efficient enough to make nearly every battle of the epoch a decisive one, with enemy armies put to chaotic rout” ([829], pages 424-428).

However, Scaligerian chronology insists that Genghis-Khan and Tamerlane were separated by over 150 years. Could it be that the enemy armies (among them the best troops of Europe and Asia) hadn’t managed to adopt the “Mongolian” tactics over this time, or counter it with something similar? This seems highly unlikely, which leads us to the conclusion that the conquests of Genghis-Khan and Tamerlane had really been one and the same conquest – one that may have lasted for decades, but without a break, so as to give the opponents no chance of recuperation.

We are of the opinion that the above refers to the final stage of the Ottoman and “Mongolian” conquests of the XIV-XV century, namely, the famous campaigns of Mehmet II, who later became the Sultan of Constantinople = Istanbul. Nowadays this character is falsely perceived as the minor “proxy khan” Sultan Mahmoud-Khan under Tamerlane.

The very same character served as the prototype for the “ancient” Alexander of Macedon and Hannibal, likewise Mahmoud Gaznavi (Mehmet the Cossack) from the alleged XI century. It is also possible that he had really been Macedonian, a native of the Slavic Macedonia, and that his troops consisted of the Cossacks – Russians, Albanians and so on.

Let us also point out that the “Greek fire” as used by Timur’s army had also been known as “Gregorian fire” ([829], pages 424-428). As we are beginning to realise, the latter name is a reference to St. George = Genghis-Khan = Georgiy Danilovich = Rurik. The weapon in question is likely to have been an alias used for artillery.

15. THE ISSUE OF TAMERLANE’S RELIGION

Let us now turn to the issue of the religious confession adhered to by Tamerlane. He is considered a “vehement Muslim” these days; this opinion is based on the fact that Muslim sources keep on calling him a “true believer”. However, this in itself doesn’t tell us too much – we have seen the term “those of the true faith” applied to the Russians by the Muslim sources of that epoch. This is why historians fail to recognise Russia in its Arabic descriptions and are forced to suggest that the Arabs “did not write about Russia at all”, despite the close trade connexions between Russia and the Arabs.

We deem the above misconception to result from the fact that the formal religious schism between Orthodox Christianity, Islam and Catholicism had been dated to a phantom ancient age, whereas in reality it took place as late as in the XV-XVI century.

The religious contradictions may have been accumulating; however, the Arabs may well have called the Orthodox Russians “true believers” before the formal schism, even if they disapproved of the Russian ecclesiastical tradition, finding it alien to their culture. Thus, the fact that Tamerlane is called a “true believer” in the Arabic sources does not imply that he had been a Muslim – he may have been Orthodox or Catholic just as well.

Let us also enquire about whether Islam had looked the same as it does today in the epoch of Tamerlane. This is anything but clear, and most likely untrue. The matter is greatly complicated by the fact that the epoch of Tamerlane is the very epoch of the “Great Schism” (the XV century), when the Orthodox, Catholic (Latin) and Muslim (Nestorian) Churches were making their first steps towards the schism.

It is therefore possible that the Muslim ecclesiastical tradition of the time may have significantly dif-

fered from the modern, and been close to that of the Orthodox Church. Bear in mind the well-familiar fact that Islam originated as the Nestorian branch of the Orthodox Church. The history of Islam is rather convoluted in general.

At any rate, the facts we cite below demonstrate at least one of the below statements to be true:

- 1) either Tamerlane wasn’t Muslim, or
- 2) the Muslim customs of Tamerlane’s epoch had differed from the modern ones significantly, and were closer to the Orthodox Christian rites.

This is what Foma of Metsop, a contemporary of Tamerlane’s, writes in his book entitled “History of Timur-Lank and his Descendants” (Translated from Old Armenian, Baku, 1957). We have naturally only got the XVI-XVII century edition of this book at our disposal nowadays; we are quoting it in accordance to the reprint included in [829].

“A certain man by the name of Timur-Lanka, of antichrist Mahmet’s faith, appeared in the city of Samarqand in the East” ([829], page 357).

“The tyrant [Timur] gave orders to take all the women and children captive and to throw the rest from the tower wall, believers and unbelievers alike... A Mugri ascended a minaret in the town of Berkri, and started to cry ‘Salat Amat’ out loud ... The perfidious Timur thought about it and asked about the nature of those cries. His minions replied: ‘It’s judgement day, and Ise [Christ] is about to resurrect’ ... Timur instantly gave orders to stop throwing people off the tower walls, and to set the rest free” ([829], page 364).

“He (Timur) had to Damask ... and, as he approached Jerusalem ... the wives of the Muslim teachers came unto him ... and told him: ‘You are the padishah of this land, and the Lord has sent you to punish those who oppose His will ... Everyone in this city is a villain and a sodomite, especially the deceitful mullahs ... call our masters, and we shall confirm everything in their presence’ ... And thus he had ordered [to his army]: “... Bring me 700.000 heads and arrange them into seven towers ... Should anyone say he believes in Jesus, let him go” ([829], page 368). The only people that Timur decided to spare were the Christians!

Christianity and Islam are intertwined in the oddest manner in the descriptions given by Foma of Met-

sop. In the first case Timur captures the city (presumably a Christian city) and orders for all of the population to be executed. This makes him appear Muslim. Despite the fact that the churches of the city are Christian, the cry of despair came from a minaret. The cry of a Muslim? The meaning of the words that were cried out loud from the minaret is explicitly Christian – at least, this is how Timur and his entourage had interpreted them. These words made Timur react as only a Christian would – he ordered for the execution to be stopped, and the prisoners set free.

As a result, it is impossible to understand whether Timur had been a Christian or a Muslim. In the second case the dwellers of a Muslim city address Timur as their padishah and complain about the iniquity in their city. This makes Timur a Muslim; however, when he gives an ireful order to punish the entire population of the city, he strictly forbids to harm Christians, ordering to execute everybody else. Could he have adhered to the Christian faith, then?

Moreover, it turns out that the Arab sources had been anything but unanimous about the religion of Timur. Certain Arabic authors call him “the apostate”. J. Langlais writes the following in his book entitled “The Life of Timur” (translated from French, Tashkent, 1980):

“Arab-Shah had tried to compromise our hero as an apostate who had preferred the law of Genghis-Khan to that of Mohammed – however, all historians concur about the fact that this monarch had been a Muslim, or at least tried to present himself as one” ([829], pages 393-394). Langlais is therefore of the opinion that Arab-Shah’s historical knowledge had been “poor”.

Furthermore, it is a known fact that the modern Muslim tradition strictly forbids the ingestion of wine. Notwithstanding that, numerous sources claim that Timur’s army drank wine in abundance. Moreover, Timur had even drunk vodka. This is what Rui Gonzalez de Clavijo, author of “The Diary of a Voyage to Timur’s Court in Samarqand” (allegedly 1403-1406, translated from Old Spanish, St. Petersburg, 1881) is telling us:

“The space around the tents of the Czar and the pavilion had been crammed with wine barrels, placed at a distance of a stone’s throw from each other and spanning half a league of this field’s territory ... There

had been many tents next to the pavilion, each of them covering a huge barrel of wine. These bottles were large enough to contain fifteen cantars of wine at the very least” ([829], pages 321-322).

“That day the Senor and all of his people drank wine; they were served vodka in order to facilitate inebriation” ([829], page 327).

The fact that Tamerlane drank wine was noted by every traveller from the Western Europe who had seen him. This is how M. Ivanin, who, unlike the mediaeval contemporaries, already “knows” it very well that the army of Timur had not been allowed to drink wine.

“This is where Tamerlane would decorate the most valiant soldiers and provide them with all manner of food, drink and entertainment; the most beautiful captive women had served food and sour milk in precious chalices to the warriors”. M. Ivanin makes the certain but erroneous comment that the translation of Lacrois “refers to wine everywhere; however, Tamerlane, a devote Mohameddan, would hardly allow inebriation among his troops; also, where would one find wine in the steppes, and how would the army take it along?” ([829], page 424). We can plainly see that the Russian Cossacks from the Horde did not think it seemly to abstain from wine.

16. THE BURIAL OF TIMUR

It is known that the burial of Timur had been performed in total defiance of the Muslim tradition ([829]). The modern Muslim tradition strictly forbids mourning the dead, unlike Christianity. However, there are reports of mourning rites performed at Timur’s funeral. This is what V. V. Bartold tells us in his article entitled “The Burial of Timur” (Collected Works. Moscow, 1964, Volume 2, pages 2, 442 and 454): “The princes and the princesses were told not to wear mourning attire, ‘as the Muslim tradition and common sense dictated’”.

Nevertheless, it turns out that, in spite of this directive, “the Czarinas and the few princes that had been by their side ... had performed the mourning rites common among the nomads, assisted by the princesses and other noblewomen... The princes and the officials who had been in town were also dressed

in mourning, likewise the representatives of the Islamic religion, such as the Al-Islama Sheikh Abd-Al-Evvel... This time the black mourning attire was worn by all of the townsfolk and not just the Czarinas, princes and officials... This had been followed by the same rite as was performed at Sultan Mohammed's wake in Onik; Timur's battle drum had been carried by the mourners to take part in the ceremony; the skin of the drum was cut into shreds in order to preclude the drum from serving another owner... The decorations of the mausoleum had contradicted the Islamic laws, and had only been removed after the arrival of Shahroukh in Samarqand... Shahroukh had observed all the Islamic rules and regulations thoroughly, and felt obliged to remove pagan decorations from Timur's mausoleum" ([829], page 493).

Moreover, this is what Bartold reports in his study of the documents related to the burial site of Timur in one way or another: "The above contradicts what the same author reports elsewhere, namely, that the construction of a 'dome-shaped tomb' of Mehmet-Sultan commenced in 1404, and that the body of Timur had been put in a 'dome-shaped building for burial'; one finds it most likely that both sources refer to the same construction" ([829], pages 490-495).

Everything is perfectly clear – the references are made to a single building, since Timur and Mehmet-Sultan identify as one and the same historical personality.

17. THE CUSTOMS OF TIMUR'S COURT

Let us cite some evidence concerning the common ceremonies and the clothes worn at the court of Timur, the "savage Asian".

"The grandson of the Czar had been dressed lavishly; his attire was made of blue satin with golden circle-shaped embroidery, with a circle on the back, the chest, and both sleeves. His hat was embellished with large pearls and gemstones, with a very bright ruby on top" ([829], page 322).

It is easy to recognize the clothes in question as the ceremonial attire of the Russian kings, complete with the circle-shaped embroidery and a luxurious crown resembling the so-called "Monomakh's hat".

Certain mediaeval representations of the Russian

Czars of the Horde depict them dressed less ceremonially; the most conspicuous part of this informal attire is the long cone-shaped hat made of wool, qv in the XVI century engravings from the first editions of Herberstein's book reproduced in [161], for instance.

We learn the following about another headdress item worn by Timur. G. Wambery writes the following in his "History of Bukhara" (English translation published in St. Petersburg in 1873, see pages 217-237):

"Timur's ceremonial attire had consisted of a wide silk tunic, with a long conical woollen hat decorated by an oblong ruby on top, pearls and other gems. He had worn large and expensive earring, following the Mongolian custom" ([829], page 396). By the way, the custom of wearing an earring had been kept alive by the Cossacks up until the XX century.

M. Ivanin naturally cannot leave the obvious similarity between the customs of Timur's court and those of the Russian Czars without commentary, and descants in the following manner: "It is very probable that... the ceremonial customs... had been the same in the domain of every Khan who had been a descendant of Genghis-Khan. Some of those customs were imported from the Golden Horde by the Muscovite princes" ([829], page 436).

There is nothing new about this information. Everyone knows about the "Mongolian" origins of the customs of the Muscovite court. However, our idea about "Mongolia" identifying as Russia and the Horde, as the regular Cossack army of the Russian state, allows us a new viewpoint on this issue. It turns out that the "ancient Mongolian" customs are Russian and partially Byzantine in origin. They have been forgotten in Russia for the most part under the Romanovs, when the latter had radically changed the whole Russian lifestyle. Some of the "Mongolian" customs still exist in the Orient; they often strike us as thoroughly un-Russian and Oriental nowadays, the sole reason for that being the fact that we were made forget our own history.

18. TAMERLANE AND IVAN III

The biography of Tamerlane has got many parallels with that of the Russian Great Prince Ivan III, a contemporary of the Turkish Sultan Mehmet (Mo-

ammed) II, the conqueror of Constantinople. These parallels were discovered by M. G. Nikonova.

It has to be said that the modern Russian sources remain conspicuously silent about the conquest of Constantinople by the Ottomans = Atamans in 1453. The few remaining records of Russia's reaction to this event indicate it very likely to have been positive ([372]).

Russians must have actually participated in the storm of Czar-Grad, seeing as how the army of Russia (the Horde) must have been an ally of the "Mongol" Ottoman army of that period. Bear in mind that the diplomatic relations between Moscow and Constantinople had been severed 14 years before that time, and that the Greek Metropolitan was forced to flee Russia.

It becomes obvious why there are no Russian documents reporting the conquest of Constantinople – they must have been destroyed by the first Romanovs in the XVII-XVIII century, and the reasons aren't too hard to understand. When the Romanovs were about to take part in the "liberation" of Constantinople from the Turks, having agreed upon it with the West, the memory of Russian troops helping the Ottomans with the conquest of Czar-Grad in the XV century must have been anything but welcome.

However, the epoch when the Ottomans had conquered Constantinople is the very time of Ivan III. Therefore, there must be parallel biographic records concerning him and Mehmet = Mohammed II = Tamerlane. The existence of some linkage between Ivan III and Tamerlane (Mehmet II) is indirectly confirmed by the following facts.

a) The diplomatic interactions between Tamerlane and the Western Europe were conducted by proxy of a mysterious character known as "Archbishop John". He had acted as the *de facto* representative of Tamerlane, interacting with the Western European monarchs and taking care of Tamerlane's correspondence on his behalf ([829]).

b) The biography of Genghis-Khan, which reflects that of Tamerlane to a substantial extent, pays a lot of attention to the figure of a certain "John the Bishop" or "Presbyter Johannes", who had simultaneously been a priest and the leader of a powerful nation. He is constantly managed in the mediaeval chronicles. However, historians cannot give any pre-

cise identification to this figure. Let us also recollect that Batu-Khan, Genghis-Khan's grandson, can be identified as Ivan Kalita = Caliph. The lifetime of Ivan Kalita dates to the XIV century, which makes him a neighbour of Tamerlane in time.

However, the image of Ivan Kalita (Caliph) also contains a part of a later layer, which had travelled backwards to this epoch from the XV century as a result of the 100-year chronological shift inherent in Russian history. This layer is constituted by the documents of the Great Prince Ivan III, also known as Ivan-Khan, *qv* above.

This leads us to the following link of duplicates; they are arranged by rows in the following table:

Mehmet II	Ivan III	Ivan Kalita
= Tamerlane	= Archbishop John	= Caliph
= Genghis-Khan	= Ivan the Priest	= Batu-Khan ("batya", "father")

19. CONCLUSION

Let us reiterate that we do not insist upon everything we say above, since the stage of our research is by no means final. Nevertheless, there are several focal points of a primary nature, and we have no reasons to doubt their veracity whatsoever. There are at least six such points:

1) The identification of Yaroslav, the father of Alexander Nevskiy, as Batu-Khan, also known as Ivan Kalita (Caliph). Georgiy Danilovich, his elder brother, identifies as Genghis-Khan, and the Great Prince Dmitriy Donskoi – as Tokhtamysh-Khan.

2) The city referred to as Novgorod the Great in the chronicles is Yaroslavl on River Volga.

3) The Kulikovo Field identifies as the Kulishki in Moscow.

4) "Ivan the Terrible" is a "collation" of several individual Czars.

5) Boris "Godunov" had been the son of Czar Fyodor Ivanovich. He died by poisoning at a relatively early age.

6) Russian history contains a dynastic parallelism, or a shift with a value of approximately 410 years.

The early history of Russia is a phantom reflection or a duplicate of its real history between 1350 and 1600.

These six primary statements follow from explicit indications provided in mediaeval Russian documents. It suffices to abandon the Procrustean chronology created relatively recently by Scaliger, Mil-

ler and others who came in their wake, and aggressively promoted.

The primary result of our research is formulated in the sixth conclusion; it was based on the application of the empirico-statistical methods related in CHRON1 and CHRON2.

The war of 1773-1775 fought between the Romanovs and Pougachev as the last war fought against the Horde.

The division of the remaining territories between the Romanovs and the nascent United States of America

1.

MAP OF THE WORLD AS ENVISIONED BY THE AUTHORS OF THE ENCYCLOPAEDIA BRITANNICA IN THE LATE XVIII CENTURY

1.1. The map of Europe as drawn in a copy of the Encyclopaedia Britannica dating from 1771

The first section of the present chapter is primarily comprised of the materials and observations of Garry Kasparov, the World Chess Champion, which are explained well by our reconstruction.

Let us turn to the fundamental edition of the Encyclopaedia Britannica that dates from the end of the XVIII century ([1118]). It was published in 1771, consists of three large volumes and represents the most complete compilation of data from various scientific fields to that date. We must emphasise that the publication in question can be regarded as the summit of scientific knowledge in the XVIII century. Let us look into the geography section of the encyclopaedia. Among other things, it contains five geographical maps (of Europe, Asia, Africa, North America and South America, qv in figs. 12.1-12.5). These maps were compiled with the utmost care, accurately depicting continents, rivers, seas etc. We see a great

many towns and cities – the authors of the Britannica had possessed detailed knowledge of the rather esoteric South American geography (see fig. 12.5). We see River Amazon, for instance, which runs through the wild jungle; getting there must have taken considerable efforts from the part of the cartographers. One has every reason to expect the authors of the encyclopaedia to be familiar with the map of Europe even better.

What do we see on the map of Europe? First and foremost, let us take a look at the location of Novgorod on the map of Russia. It turns out that there is no such city anywhere on River Volkhov, which is where learned historians locate Novgorod the Great nowadays. We can see the neighbouring city of Pskov, Lake Ladoga and River Volkhov. We can also see St. Petersburg. However, Novgorod the Great is nowhere to be found. It is reckoned that Novgorod the Great had stood upon the banks of Lake Ilmen. The lake is there, but we see no city. One might suggest that the map had not been large enough for the name “Novgorod the Great” to be written thereupon – however, there is more than enough space, as one sees from the close-ins in figs. 12.6 and 12.7. Moreover, even the circle that could represent a city on the bank of Lake Ilmen is missing. The cartographers of the Britannica

Plate LXXXVIII.



Fig. 12.1. A map of Europe from the Encyclopaedia Britannica (an XVIII century edition). Taken from [1118], Volume 2, pages 682-683. Plate LXXXVIII.

were therefore unaware of any significant towns in these parts as recently as in the late XVIII century.

However, the substantially less famous town of Novgorod-Severskiy is accurately represented on the map as Novgorod, right where one should expect it to be – to the south from Smolensk (see figs. 12.6 and 12.7). This town exists until the present day, under the very same place. We can therefore see that the cartographers of the Encyclopaedia Britannica had been well aware of the Russian geography. However, they could not locate any city called Novgorod the Great on River Volkhov.

We are of the opinion that the above can imply one thing, and one thing only. There had still been nothing remotely resembling a large city anywhere near

Lake Ilmen, even at the end of the XVIII century – nothing save a few faraway monasteries and villages. A more or less conspicuous town must have been founded in the late XVIII – early XIX century; later it became known as “the very same Novgorod the Great as mentioned in the chronicles”.

Let us now study the Holy Land, or the environs of Jerusalem, as drawn on this map. The actual words “Holy Land” can be found where one would expect them to be nowadays – the East coast of the Mediterranean, qv in fig. 12.1. However, the city of Jerusalem is not indicated in any way at all, unlike other, less famous, towns and cities, such as Gaza and Aleppo, as well as the “ancient” Tyre and Sydon. However, Jerusalem is strangely absent; moreover, we can nei-



Fig. 12.2. A map of Asia from the Encyclopaedia Britannica (an XVIII century edition). Taken from [1118], Volume 2, pages 682-683. Plate LXXXIX.

ther find River Jordan, nor the famous Dead Sea (see the close-in in fig. 12.8). Once again, the “lack of space” cannot serve as a valid argument here; there is plenty of space on the map.

All of the above is very odd from the point of view of the Scaligerian history. Our reconstruction makes it perfectly obvious. The Encyclopaedia Britannica of 1771 came out before the Egyptian campaign of Napoleon, whereas the Biblical names postdate this expedition (they were introduced in the early XIX century). Western Europeans of the early XIX century had simply been unfamiliar with the locale. However, this should be very odd from the Scaligerian viewpoint, since we are told that these parts had been the destination of the numerous crusades in the XI-XIV

century, and that the European crusaders had visited them many a time, likewise a great many educated European visitors. There must be detailed descriptions of these parts in the numerous diaries and chronicles written by the European travellers. The environs of “Jerusalem in the Middle East” had presumably been known to the Westerners, complete with their geographical characteristics etc. The locations of the towns and the cities in the Holy Land – Jerusalem in particular – should be known perfectly well; this is perfectly self-explanatory. However, we witness nothing of the kind to have been the case even as recently as at the end of the XVIII century. The authors of the Encyclopaedia Britannica know little about the Holy Land on the Eastern coast of the Mediterranean. This is easy

Plate XC.

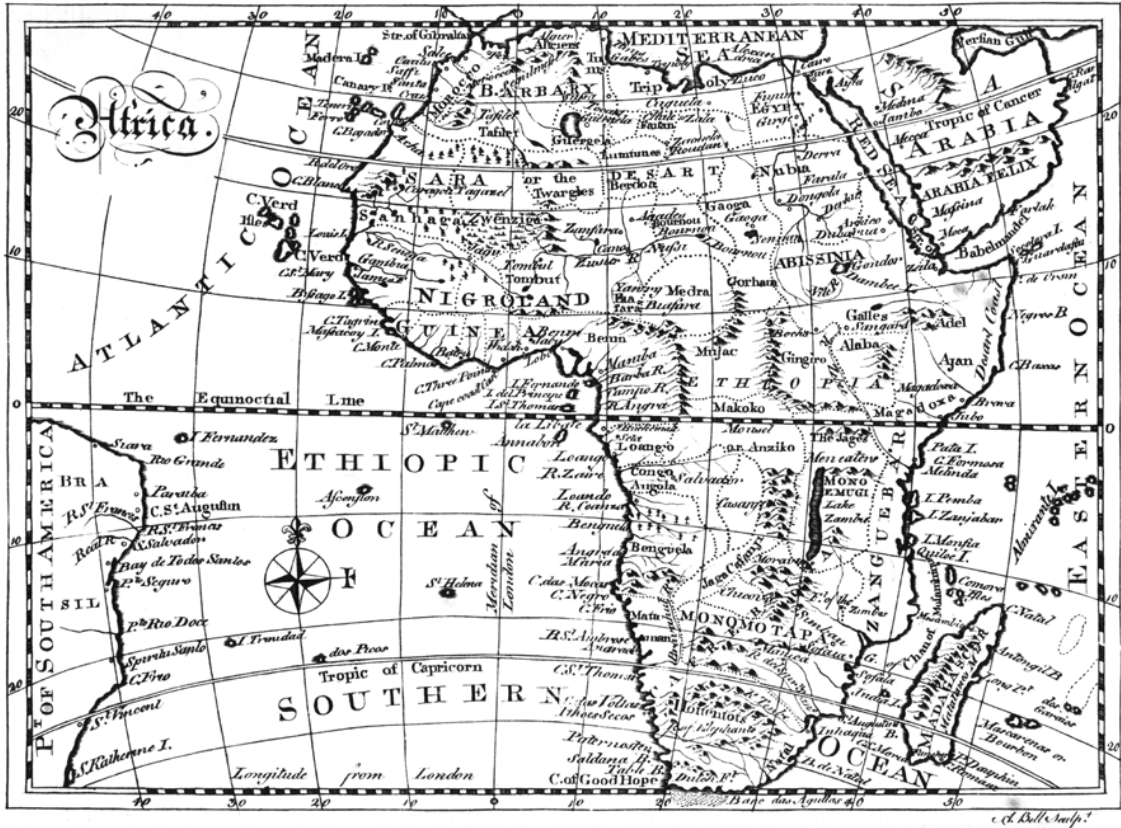


Fig. 12.3. A map of Africa from the Encyclopaedia Britannica (an XVIII century edition). Taken from [1118], Volume 2, pages 682-683. Plate XC.

enough to understand – according to our reconstruction, the “biblical places” only replaced the small Arabic settlements in the modern Palestine after Napoleon’s campaign in the XIX century (see CHRON6).

This map from the Britannica makes it even more obvious that no European had visited these parts before the XVIII century, and that the real crusades had had an altogether different itinerary and destination. The first military campaign of the Westerners to these parts had been the expedition of Napoleon.

1.2. The map of Asia as drawn in a copy of the Encyclopaedia Britannica dating from 1771

Let us consider the next map from the Britannica (see fig. 12.2). It is a map of Asia, in particular – the

Holy Land in the modern Palestine. We can already see Jerusalem; however, there is neither the Dead Sea, nor River Jordan anywhere in sight (see fig. 12.9). It is perfectly clear that the compilers of this map had known the geography of this part of the Middle East rather badly. Also let us pay attention to the fact that the south of Siberia is divided into the Independent Tartary in the West and the Chinese Tartary in the East; the latter borders with China, qv in fig. 12.2. We shall return to those later on.

1.3. The map of Africa as drawn in a copy of the Encyclopaedia Britannica dating from 1771

Let us now consider the map of Africa from the same edition of the Britannica ([1118]). The thing that in-



Fig. 12.4. A map of North America from the Encyclopaedia Britannica (an XVIII century edition). Taken from [1118], Volume 2, pages 682-683. Plate XCI.

stantly draws our attention is the fact that the whole south of the Atlantic Ocean is called “Ethiopian Ocean”; however, the modern Ethiopia is called Abyssinia, whereas the name Ethiopia is drawn alongside the equator. The ocean that separates Africa and South America is called the Ethiopian Ocean. One gets the impression that the name Ethiopia must have also meant something radically different from the modern Ethiopia. Let us enquire whether the name Ethiopia could also have applied to South America? That would explain why the South Atlantic had been known as the Ethiopian Ocean. The name America may be of a latter origin, dating from the XVII century the earliest, qv in CHRON6. Let us point out that the geographical table from [1118], Volume 2, page 683 refers to Ethiopia as to an African country, and

even tells us its area – quite formidable, amounting to 1.200.000 square miles, or roughly equal to the area of China from the same table. However, it is quite odd that the authors of the Encyclopaedia Britannica neither know the name of the Ethiopian capital, nor its geographical disposition in relation to London; the respective table cells are left empty. We can clearly see that the XVIII century Europeans had certain problems with Ethiopia.

We see other interesting names on the XVIII century map of Africa – for instance, the city of Girge on the Nile (to the south from Cairo, qv in fig. 12.10). The name must be another version of Georgia. The very same African city is called Jirje on the map of Asia (fig. 12.9). The name is very likely a derivative of “Youri”. Nowadays we find the “unbelievably an-



Fig. 12.5. A map of South America from the Encyclopaedia Britannica (an XVIII century edition). Taken from [1118], Volume 2, pages 682-683. Plate XCII.

cient” Luxor and Thebes here, whose age is measured in many millennia, relics of the Pharaohs’ supreme power. However, even the modern maps have the town and the oasis of Harga drawn some 200 kilometres to the West of Luxor – also a possible derivative of “Gyurgiy” or “Youri”.

There are many more names on the XVIII century map of Africa that strike us as surprising today. We see the name Gorham further south, on the west of the Nile’s source, and the name Gaoga right next to it (repeated twice). The two must stand for Gourkhan (Georgiy-Khan) and Gog, or Goga – other versions of the same name, Georgiy (fig. 12.10). You won’t find these names anywhere on the modern map of Africa; however, they had still been here in the XVIII century.

Apparently, we encounter even more traces testifying to the fact that this region had once been part of the Great = “Mongolian” Empire, founded in the XIV century by the historical personality known as St. George and Genghis-Khan.

1.4. The map of North America as drawn in a copy of the Encyclopaedia Britannica dating from 1771

The most conspicuous thing about this map is the fact that it doesn’t contain any information about the North-West of the American continent and its geography (see fig. 12.4). This is the part adjacent to Russia; we find Alaska here, in particular. We see that the Europeans had still possessed no knowledge of these

lands in the end of the XVIII century, although the other parts of North America had already been known to them well. The explanation offered by our reconstruction is that the territories in question had still belonged to Russia, or the Horde, back then, remaining independent from the Romanovs. Russian Alaska was the last remnant of these lands in the XIX-XX century. However, according to map, the remnants of the Great = “Mongolian” Empire had covered a much larger part of land in the XVIII century, including all of the modern Canada to the West from the Hudson Bay, and a part of the Northern United States (see fig. 12.4). By the way, the name Canada (or “New France”, as the map has it) is also present upon the XVIII century map of North America; however, it is only applied to the environs of the Great Lakes in the South-East of the modern Canada – a small part of the latter, in other words (see fig. 12.4).

If these parts had indeed been inhabited by the “wild tribes of Native Americans”, as modern historians are trying to convince us, these great territories rich in all kinds of natural resources would hardly remain completely unknown to the European cartographers as late as in the end of the XVIII century. Could the tribes of Native Americans have stopped the European ships from navigating through the coastal waters of the north-western part of the American continent and drawing the long continental coastline? This appears unlikely; we are of the opinion that these territories had still been occupied by a strong nation, the last remnant of the enormous Horde, or Russia, which had simply resisted all attempts of the foreigners to penetrate its borders, likewise Japan in that epoch.

1.5. The Muscovite Tartary of the XVIII century with its capital in Tobolsk

The “Geography” section of the 1771 Encyclopædia Britannica is concluded by a table listing all the countries known to its authors, indicating their area, capitals, distance from London and respective time zones ([1118], pages 682-684; see figs. 12.11 and 12.12).

It is just as surprising as it is noteworthy that the authors appear to be perceiving the Russian Empire as the sum of several countries – namely, Russia, with a capital in St. Petersburg and an area of 1.103.458



Fig. 12.6. Fragment of an XVIII century map of Europe showing the western part of Russia. Taken from [1118], Volume 2, pages 682-683. Plate LXXXVIII.

square miles, Muscovite Tartary with a capital in Tobolsk and thrice as large at 3.050.000 square miles ([1118], Volume 2, page 683; see fig. 12.13). Muscovite Tartary is the largest country in the world, according to the Encyclopædia Britannica. All the other countries are three times smaller at least. Moreover, we see Independent Tartary with a capital in Samarqand ([1118], Volume 2, page 683), and Chinese Tartary with a capital in Chinuan. Their respective areas are 778.290 and 644.000 square miles.

What could all of the above indicate? Could it be that the entire Siberia had remained independent from the Romanovs up until the defeat of Pougachev in 1775? Actually, there appear to have been several independent states here, the largest of them with its capital in the Siberian city of Tobolsk. In this case, the famous war against Pougachev had not been a series of punitive actions directed against a spontaneous “peasant revolt”, as we are being told by the modern historians. Apparently, the Romanovs waged a real war against the last independent remnant of the Horde in the East of the Russian Empire. The Roma-



Fig. 12.7. Fragment of an XVIII century map of Europe where we see the environs of River Volkhov. We don't see the city of Novgorod anywhere; however, there is a Novgorod to the south of Smolensk – the famous city of Novgorod-Severskiy, which exists until the present day. Taken from [1118], Volume 2, pages 682-683. Plate LXXXVIII.



Fig. 12.8. Fragment of an XVIII century map of Europe with the Holy Land. Taken from [1118], Volume 2, pages 682-683. Plate LXXXVIII.

novs had no access to Siberia prior to winning the war against Pougachev; the Horde would naturally guard its borders well.

A propos, this is when the Romanovs had started to draw the names of the Great = “Mongolian” Empire’s provinces on the map of Russia, such as Perm



Fig. 12.9. Fragment of an XVIII century map of Asia with the Holy Land. Taken from [1118], Volume 2, pages 682-683. Plate LXXXIX.



Fig. 12.10. Fragment of an XVIII century map of Africa with the environs of the Nile. Taken from [1118], Volume 2, pages 682-683. Plate XC.

and Vyatka, well familiar to us from the ancient Russian history (see CHRON4, Chapter 14:20). The mediaeval Perm identifies as Germany, whereas the mediaeval Vyatka had been in Italy (the name Vatican is a possible derivative – cf. Batu-Khan). These names of the old Imperial provinces had been present in the

mediaeval Russian coat of arms. However, after the collapse of the Empire, the Romanovs started to distort and re-write the history of Russia. One of their objectives had been to remove these names from the geography of the Western Europe and relocate them to some distant province in the East. This was accomplished immediately after the victory over Pougachev. As we demonstrated, the Romanovs only started to change the coats of arms of the Russian cities and provinces in the second half of the XVIII century – the year of 1781 in particular (see more in CHRON4, Chapter 10:2 and CHRON4, Chapter 14:20). As we are beginning to realise, these changes were instigated six years after the victory over Pougachev – the last independent Czar of the Horde, or the military leader of the Muscovite Tartary with its capital in the Siberian Tobolsk.

2. THE WAR AGAINST POUGACHEV AS THE LAST WAR AGAINST THE HORDE. Muscovite Tartary divided between the Romanovs and the United States, the former claiming Siberia and the latter, half of the North American continent. The naissance of the USA in 1776

2.1. The great divide and its concealment from history

2.1.1. Muscovite Tartary

Above we mention the claim made by the Encyclopaedia Britannica in 1771 that initially strikes us as very odd nowadays, namely, that nearly all of Siberia had still constituted an independent state with a capital in Tobolsk at the end of the XVIII century ([1118], Volume 2, pages 682-684; see also figs. 12.15 and 12.16). We can see that the Muscovite Tartary started near the middle of the Volga, or Nizhniy Novgorod; Moscow had therefore been close to the border of the Muscovite Tartary. The capital of the latter had been in Tobolsk, whose name is underlined and given as “Tobol” – very close to the Biblical version, or Thubal, as in “Rosh, Meshech and Thubal”, (Ross, Moscow and Tobol, qv above).

What could have become of this gigantic state? The very question makes us notice a great many facts that indicate the existence of a huge independent nation

G E O G R A P H Y.				
Division and subdivision.	Square miles.	Capital cities.	Distance and bearing from London.	Difference of time from London.
H. M.				
4. Italy	75,576	Rome	780 S E	0 52 E
5. Germany	131,621	Vicenza	650 E	1 5 E
6. Holland	9,549	Amsterdam	152 E	0 18 E
7. Denmark	165,001	Copenhagen	480 N E	0 50 E
8. Sweden	228,715	Stockholm	720 N E	1 10 E
9. Russia	1,102,185	Peter/burg	1080 N E	2 2 E
10. Poland	226,414	Warsaw	766 S E	1 23 E
11. Turkey in Europe	212,240	Constantinople	1300 S E	1 56 E
12. British Isles	105,024	London		First meridian.
II. A S I A.				
1. Turkey in Asia	510,717	Bursa	1396 S E	1 58 E
2. Arabia	700,000	Mecca	2240 S E	3 21 E
3. Persia	800,000	Ispahan	2550 S E	3 21 E
4. India	1,857,500	Agra	3730 S E	5 15 E
5. China	1,105,000	Pekin	4380 N E	7 24 E
6. Asiatic Isles	811,980			
7. Tartary				
1. Chinese	644,000	Chinyan	4480 N E	8 4 E
2. Independent	778,210	Samarcand	2800 E	4 26 E
3. Muscovite	3,050,000	Tobolsk	2412 N E	4 10 E
III. A F R I C A.				
1. Egypt	1,10,700	Grand Cairo	1920 S E	2 10 E
2. Barca	66,400	Tolouca	1440 S E	1 26 E
3. Alex	30,000	Evquico	3590 S E	2 36 E
4. Fez and Morocco	111,900	Fez and Morocco	1080 S	0 21 W
5. Taflet and Segelmesse	100,600	Taflet and Segelmesse	1290 S	0 30 W
6. Algier	143,600	Algier.	1576 S	0 15 W
7. Tunis	54,400	Tunis	990 S E	0 13 E
8. Tripoli	75,000	Tripoli	1260 S E	0 66 E
9. Bilalgerid	485,000	Dara	1165 S	0 36 W
10. Zaara	739,000	Tripoli	1840 S	0 24 W
11. Ngroland	1,026,000	Blazinga	2500 S	0 38 W
12. Guinea	510,000	Benin	2700 S	0 20 E
13. Luango	49,400	Luango	3300 S	0 43 E
14. Congo	172,800	St Salvador	3480 S	1 0 E
15. Angola	38,400	Mocina	3750 S	0 58 E
16. Benguela	64,000	Benguela	3900 S	0 38 E
17. Malouan	141,000			
18. Monomatapa	222,500	Monomatapa	4500 S	1 18 E
19. Monomugi	310,000	Chicova	4260 S	1 44 E
20. Caffers	200,340	Cape of Good Hope	5200 S	1 4 E
21. S. Africa	275,000	S. Africa	4000 S E	2 17 E
22. Zanzibar	275,000	Zanzibar	4440 S E	2 38 E
23. Asia	234,000	Brava	3702 S E	2 40 E
24. Abyssinia	378,000	Crxamu	2418 S E	2 13 E
25. Nubia	264,000	Dancala	1680 S E	1 33 E
26. Delart of Barca	184,000	Angela		
27. Ethiopia	1,200,000			
28. African Isles	181,608			
IV. A M E R I C A.				
1. BRITISH empire				
1. Carolina	57,500	Charles-Town	3450 W	5 2 W
2. Virginia	20,760	Jamez-Town	3410 W	5 5 W
3. Maryland	12,100	Baltimore	5900 W	4 45 W

G E O G R A P H Y.				
Division and subdivision.	Square miles.	Capital cities.	Distance and bearing from London.	Difference of time from London.
H. M.				
4. Pennsylvania	12,500	Philadelphia	3100 W	4 55 W
5. New-Jersey	10,000	Elizabeth-Town	3040 W	4 50 W
6. New-York	8,100	New-York	3000 W	4 53 W
7. New England and } 8. Isles.	115,000 42,972	Boston Kingston	2700 W 4080 W	4 40 W 5 6 W
2. SPANISH empire				
1. Old Mexico	571,240	Mexico	4800 N W	6 54 W
2. New Mexico	300,000	Santa Fe	4320 N W	7 17 W
3. Florida	118,000	St Augustine	3900 W	5 25 W
4. Terra Firma	828,000	Carthage	4320 W	5 6 W
5. Peru	970,000	Lima	5700 S W	5 4 W
6. Chili	206,000	St Jago	7200 S W	5 6 W
7. Paragua	1,150,000	Affumpton	5400 S W	3 52 W
8. Land of Amazons	993,600	Unknown		
9. Magellanica	325,000	Unknown		
10. California	240,000	Unknown		
11. Isles	143,196	Havanna		5 26 W
3. FRENCH empire				
1. Louisiana	516,000	Port Louis	4080 N W	6 5 W
2. Canada and New France	1,591,100	Quebec		5 46 W
3. French Isles	21,520			
4. DUTCH dominions				
1. Caraffow	542			
2. Bonair	168			
5. PORTUGUESSE dominions				
1. Brasil	940,000	St Salvador	2260 S W	4 42 W
6. Ter de Labrador	318,750	Unknown		

Fig. 12.11-12.12. A table of countries and their capitals (areas, names of capitals, distance from London and longitudinal differences). Encyclopaedia Britannica, XVIII century. Taken from [1118], Volume 2, pages 683-684.

10. <i>Poland</i>	226,414	<i>Warsaw</i>	766 S E	1 23 E
11. <i>Turkey in Europe</i>	212,240	<i>Constantinople</i>	1300 S E	1 56 E
12. <i>British isles</i>	105,034	<i>London</i>	First meridian.	
II. ASIA.				
1. <i>Turkey in Asia</i>	510,717	<i>Bursa</i>	1396 S E	1 58 E
2. <i>Arabia</i>	700,000	<i>Mecca</i>	2240 S E	
3. <i>Perſia</i>	800,000	<i>Iſpahan</i>	2550 E	3 21 E
4. <i>India</i>	1,857,500	<i>Agra</i>	3730 E	5 15 E
5. <i>China</i>	1,105,000	<i>Pekin</i>	4380 N E	7 24 E
6. <i>Aſiatic iſles</i>	811,980			
7. <i>Tartary</i>				
1. <i>Chineseſe</i>	6,44,000	<i>Chinyan</i>	4480 N E	8 4 E
2. <i>Independent</i>	778,290	<i>Samarchand</i>	2800 E	4 26 E
3. <i>Muscovite</i>	3,050,000	<i>Tobolſky</i>	2412 N E	4 10 E
III. AFRICA.				
1. <i>Egypt</i>	1,40,700	<i>Grand Cairo</i>	1920 S E	2 10 E
2. <i>Barca</i>	66,400	<i>Tolmeta</i>	1440 S E	1 26 E

Fig. 12.13. Fragment of the table listing Tartaries and their capitals. Encyclopaedia Britannica, XVIII century. Taken from [1118], Volume 2, page 683.

up until the end of the XVIII century, and novel interpretations of even more historical facts. This nation was erased from world history in the early XIX century, as if it had never existed. According to the maps of the XVIII century, Muscovite Tartary had remained beyond the reach of the Europeans for the most part.

However, the situation changes at the end of the XVIII century. A study of the epoch's geographical maps tells us about the rapid conquest of these lands that started around that time. It proceeded from two

directions at the same time – the army of the Romanovs had entered the Russian Siberia, which had belonged to the Horde, and the Far East, while the army of the United States had been given access to the north-western part of North America, which had also belonged to the Horde until that epoch. This part had been enormous – from California in the South-west to the middle of the continent in the East. The vast *terra incognita* finally disappeared from the maps of the world around the same time as the names “Great Tartary” and “Muscovite Tartary” disappeared from the maps of Siberia.

What happened at the end of the XVIII century? What we found out about the history of Russia (aka The Horde) above makes the answer clear enough. The last military conflict between Europe and the Horde can be dated to the late XVIII century; the Romanovs act as the allies of the Western Europe. This leads us to an altogether new viewpoint on the “revolt of the peasants and the Cossacks led by Pougachev” of 1773-1775.

2.1.2. The war between the Romanovs and “Pougachev” as the war against the enormous Muscovite Tartary

Apparently, the famous war against Pougachev of 1773-1775 had not been a mere series of punitive actions “a revolt of the Cossacks and the peasants”, as we are told nowadays. It had been a very real war

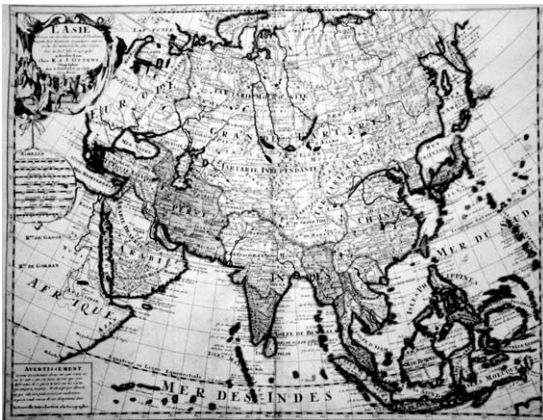


Fig. 12.14. French map of the Eurasia dating from the XVIII century. In this map Muscovite Tartary begins from the middle of the Volga, right next to Nizhniy Novgorod. Taken from [1018].



Fig. 12.15. First fragment of the XVIII century French map. Taken from [1018].

fought by the Romanovs against the last independent Cossack state of Russia – Muscovite Tartary, whose capital had been in the Siberian city of Tobolsk, according to the 1771 century edition of the Encyclopaedia Britannica. Fortunately enough, this particular edition of the Encyclopaedia predates the war with Pougachev by a mere two years; had its publication been delayed by two or three years, it would be much harder to obtain veracious information on this matter nowadays.

It appears that the Romanovs had only got access to the vast territories of the Siberia after winning the war with Pougachev, or Tobolsk (reflected in the Bible as Thubal). The Horde had refused them any access to Siberia previously.

The United States had no access to the Western half of the North American continent prior to this, and started to colonise it as rapidly as they could. How-

ever, the Romanovs must have led an active expansion themselves, since they managed to settle in Alaska, which is adjacent to Siberia. Keeping it turned out an impossibility, and so they were forced to hand it over to the Americans for a token payment. It appears that the Romanovs were incapable of controlling the large territories beyond the Bering Strait; one must think that the Russian population of the North America had been staunchly anti-Romanovian, regarding the Romanovs as the Western invaders who conquered their homeland, the Muscovite Tartary.

This is how the share-out of the Muscovite Tartary ended – as late as in the XIX century. It is amazing how this “feast of the victors” never made its way into any history textbook, despite the fact that we have plentiful evidence that the share-out in question has indeed taken place, as we shall be telling the reader below.

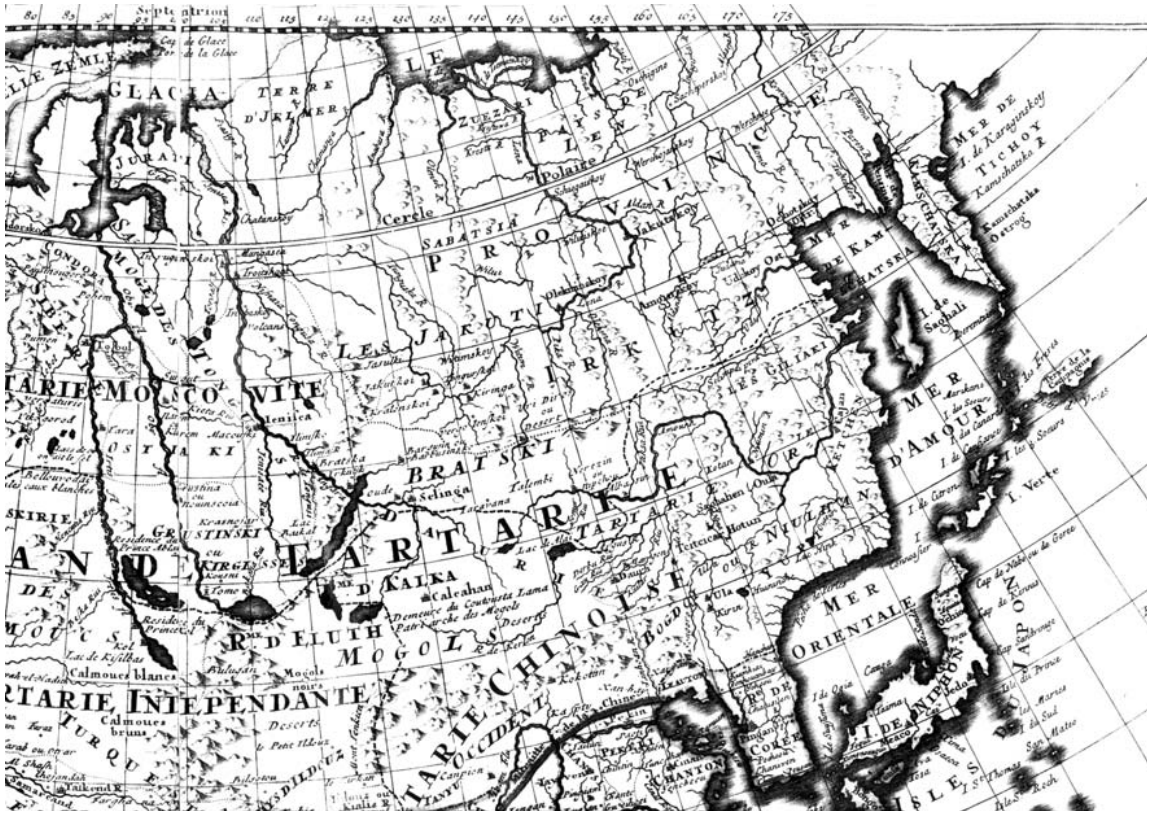


Fig. 12.16. Second fragment of the XVIII century French map. Taken from [1018].

By the way, the *Britannica* reports the existence of another “Tartar” state in the XVIII century – Independent Tartary with a capital in Samarqand ([1118], Volume 2, pages 682-684). As we are beginning to realise, it had been yet another remnant of the Horde that existed as a single empire in the XIV-XVI century. The fate of this state is known, unlike that of the Muscovite Tartary – the Romanovs conquered it in the middle of the XIX century. We are referring to the so-called “conquest of Central Asia”, as it is evasively called in the modern textbooks. The conquest had been very violent, and the name Independent Tartary disappeared from the maps forever. It is still known to us under the very neutral alias of “Central Asia”. Samarqand, the capital of the Independent Tartary, was taken by the Romanovian troops in 1868 ([183], Volume 3, page 309). The entire war lasted four years (1864-1868).

2.2. North America on the maps of the XVII-XVIII century. The Europeans had remained ignorant of the geography of the American West and Southwest until the defeat of “Pougachev”. The gigantic terra incognita and the “insular” nature of the Californian peninsula.

Let us return to the epoch of the XVIII century and consider the representations of North America and Siberia on the maps of the XVIII century, before the defeat of Pougachev in 1773-1775. It turns out that the Western part of the North American continent is altogether absent from these maps. The geography of the American Northwest had remained a mystery for the European cartographers of the epoch – they didn’t even know whether or not there was a strait between the American continent and Siberia. It is very odd indeed that the American government had shown

no interest in the neighbouring territories until the late XVIII – early XIX century, when it did develop such an interest all of a sudden, and started a very rapid colonization. Could it be owing to the fact that the territory in question became “no man’s land” legally, and thus needed to be colonised as quickly as humanly possible, lest the Romanovs should seize it themselves from the West.

Let us turn to the maps of North America, starting with the Britannica map of 1771, which had accounted for the latest advances of the epoch’s geographical science. Once again, bear in mind that we are talking about the very end of the XVIII century, the epoch immediately predating the war against Pougachev. The full map is presented above in fig. 12.4.

Fig. 12.17 is a close-in of its fragments, wherein we see that the entire North-West of the American is a single blank spot adjacent to the ocean – the coastline is altogether absent. This can only mean that no European ship had approached these shores before 1771; a single voyage would suffice for the cartographers to get a rough idea of what the coast had looked like. Yet we are told that the Russian Alaska had been owned by the Romanovs back in the day. Had this been the case, the European maps would naturally depict the coastline of the American Northwest. We see the most peculiar “Parts Undiscovered” instead, qv in fig. 12.17.

Let us turn to another English map; this one was published earlier, in 1720 or later, and compiled in



Fig. 12.17. Close-in of a fragment of the map from the 1771 edition of the Encyclopaedia Britannica with North America. We see a huge white spot that covers most of the North American continent. Taken from [1118], Volume 2, pages 682-683. Plate XCI.

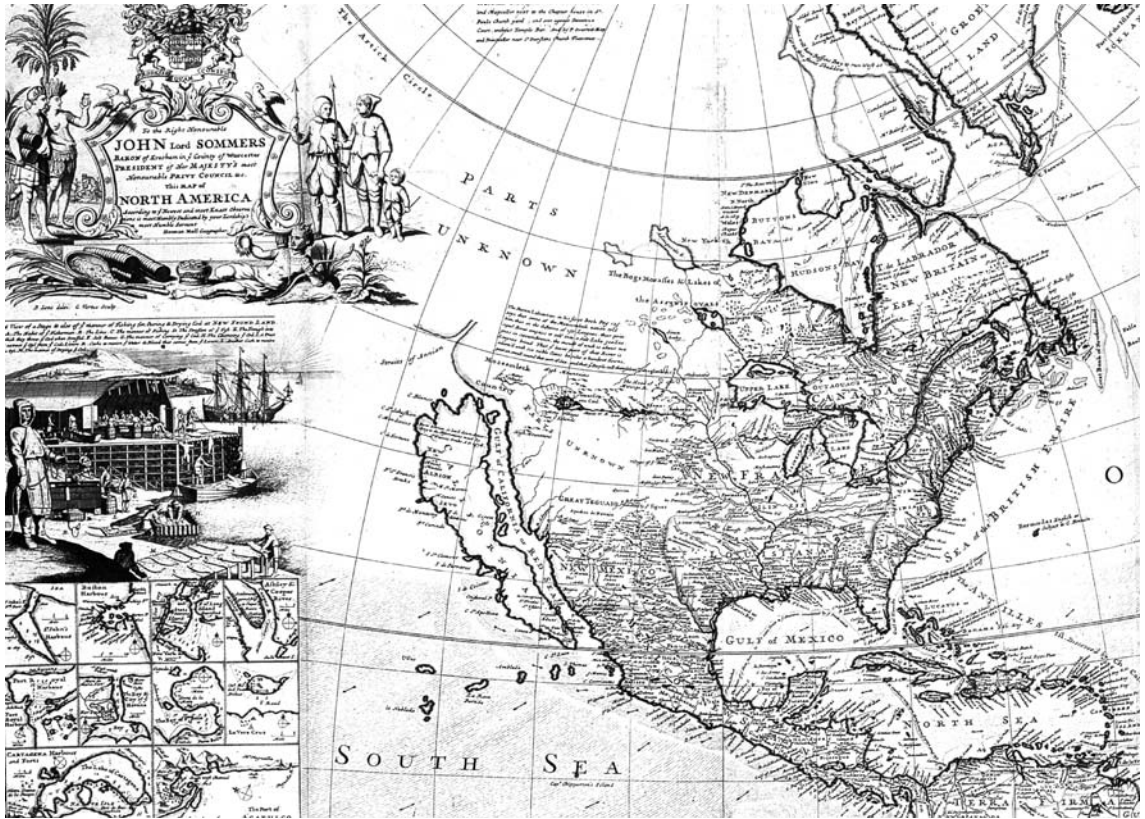


Fig. 12.18. Fragment of the map of North America compiled in London in 1720 or later ([1160]), page 171. Taken from [1160], page 170. The entire American North-West is a huge white spot; the Californian peninsula is erroneously drawn as an island.

London ([1160], pages 170-171; see fig. 12.18). Once again, we see a large part of the North American continent drawn as a blank spot with the legend “Parts Unknown”. One must notice the fact this map depicts the Californian peninsula as an island, which means that the Horde had prohibited Europeans entry to this part of the world in the early XVIII – before the “revolt of Pougachev”.

We see the same to be the case with a French map of 1688 (see fig. 12.19). The Californian peninsula is drawn as an island once again – incorrectly, that is. What could this possibly mean? A simple thing – the coastline of North America had still remained unknown to the Europeans; the latter were denied access to these lands, hence their ignorance of the fact that the peninsula joins the continent somewhat further to the north.

Another example can be seen in fig. 12.20-12.21. The map in question is of a French origin and dates from 1656 the earliest (see [1160], pages 152 and 153). We see the same error once again – California drawn as an island, the entire American Northwest being a blank spot.

Let us proceed. In figs. 12.22 and 12.23 we see a French map dating from 1634. Once again, we see the American Northwest blank, and California misrepresented as an island.

It goes on and on like this – there were too many such maps made in the XVII-XVIII century. One might arrive at the following conclusion: the Western part of the North American continent had not belonged to the USA before the war with Pougachev in 1773-1775, constituting part of the Muscovite Tartary, whose capital had been in Tobolsk. Europeans weren't

allowed entry here; this circumstance became reflected in the maps of that epoch, whereupon we find huge blank spots and the fantasy island of California, with only the southern part known. The very name California might have initially meant, “Land of the Caliph”. Let us remind the reader that, according to our reconstruction, Batu-Khan, the great conqueror also known to us as Ivan Kalita (Caliph) had been the first Caliph of Russia and the Horde. He is one of the founders of the Great = “Mongolian” Empire.

Let us recollect the mediaeval Japan behaving in a manner similar to the Muscovite Tartary – it had apparently been yet another part of the Great = “Mongolian” Empire. Japan had also refused entry to the foreigners up until the 1860’s, which might have reflected some general policy of the local rulers. The Czars, or Khans of these “Mongolian” states, the last remnants of the Horde, had been hostile towards the Europeans, regarding them as enemies of the defunct Great Empire, which they must have still iden-

tified themselves with. It appears that there had been close ties between Japan and Muscovite Tartary up until the late XVIII century. Japan segregated after the decomposition of the latter nation in 1773-1775 (the defeat of Pougachev).

Europeans (the Dutch) and Americans had only managed to force their entry to Japan at the end of the XIX century; the wave of the “progressive process of liberation” had only reached these parts in an epoch this recent.

2.3. North America on the maps presumably dating from the XV-XVI century. The latter contain more correct information about America than the maps that are supposed to postdate them

Let us return to the maps of America – the ones dating from the alleged XV-XVI century this time, in order to see how the European cartographers of the



Fig. 12.19. French map of North America compiled in 1688. Once again, California is misrepresented as an island. Taken from [1160], pages 152 and 153.

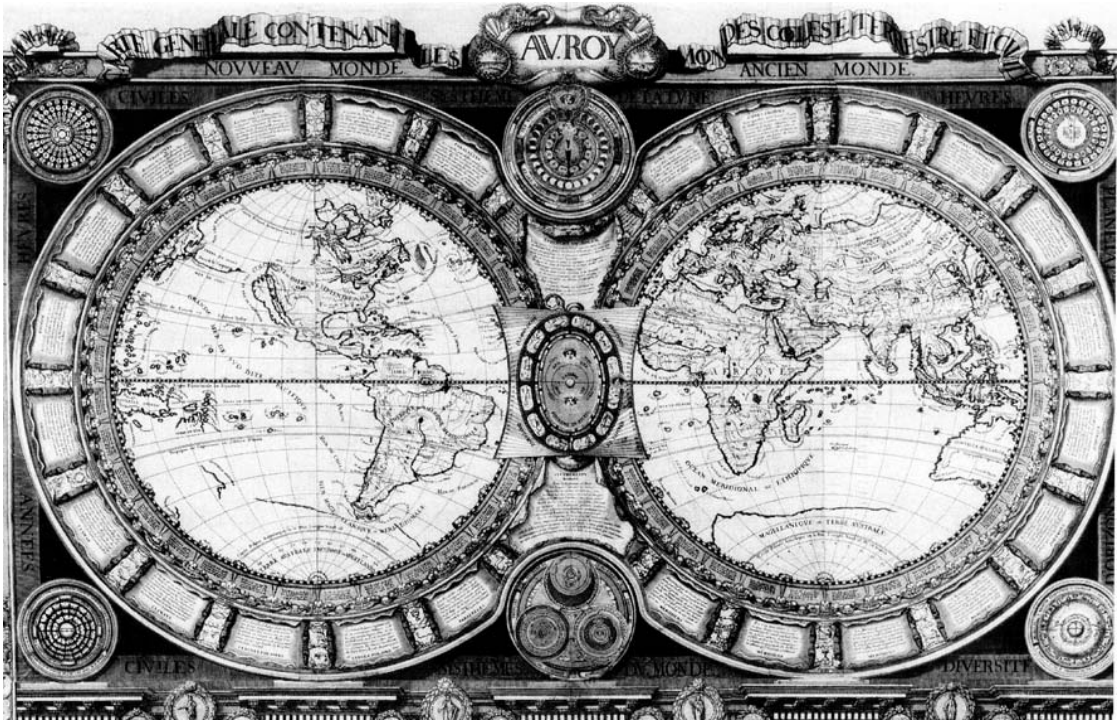


Fig. 12.20-12.21. French map of the XVII century (1656 or later). The entire North-West of America is a huge white spot. California is incorrectly depicted as an island. Taken from [1160], pages 152 and 153.

alleged XVI century had drawn the very same North America.

One must expect their knowledge of America in general, let alone the North American continent, to be much worse. However, this isn't the case – it is suggested that the European cartographers of the alleged XVI century had possessed a much better knowledge of North America and its geography than their colleagues of the XVII-XVIII century. This amazing knowledge is by no means recorded on rare individual maps that had jumped ahead of their time and fell into oblivion afterwards.

It turns out that the famous maps of Abraham Ortelius and Gerhard Mercator, dating from the alleged XVI century, and widely used in the 200 years to follow, according to historians, depict North America perfectly well.

These maps are very well known; we represent them in figs. 12.24-12.27. As we can see, these maps of the alleged XVI century are much better than the

maps of the XVIII century, and much more precise. They are even better than the 1771 map from the *Encyclopaedia Britannica*! Could the authors of the *Britannica* have unexpectedly become ignoramuses, considering the prior publication of such excellent maps in the alleged XVI century? Bear in mind that both Ortelius and Mercator draw California correctly, as a peninsula. We see the same to be the case on the map of Hondius, allegedly dating from 1606. California is drawn correctly (see figs. 12.28 and 12.29).

It is therefore implied that Hondius had already possessed a much better knowledge of the North American geography in the very beginning of the XVII century. He had no doubts about California being a peninsula, and draws the Bering Strait correctly. He knows a great many cities, towns and other places all across the West coast of the North America, without any blank spots! This is presumably happening in 1606.



Fig. 12.22. French map of 1633 (Carte Universelle Hydrographique. Jean Guérard. Pilote et Hydrographe à Dieppe, 1634). California is erroneously drawn as an island. Published in the “L’Art du Voyage” calendar of 1992 published by Air France.



Fig. 12.23. Fragment of a French map dating from 1634. The Californian peninsula is misrepresented as an island.

We are being told that the European cartographers shall forget all the abovementioned data a mere 100 years later, in the XVII-XVIII century, and get a multitude of misconceptions into their heads, such as the insular nation of California. Isn't this highly suspicious?

Moreover, Ortelius, Mercator, Hondius and many other cartographers of the alleged XVI – early XVII century already know about the strait separating America and Asia, while the learned historians are telling us that later cartographers of the XVII-XVIII century lost all knowledge of these facts, and “rediscover” the Bering Strait a great while later, likewise many other geographical locations in North America.

We believe everything to be perfectly clear – all these excellent maps of the alleged XVI century are forgeries made in the XIX century, the epoch when the multiple volumes of the Encyclopaedia Britannica had already stood upon library shelves for some time. Some parts of the maps were drawn in the “old manner”, but the most important details were copied from the already available XIX century maps. The artwork was naturally lavish in luxury, to make it worthy of the “ancients”.

A higher cost might well have been seen as another objective – one must expect “original ancient maps” found in dusty European archives to be expensive.

Let us now consider the XVIII century map of Siberia. We already reproduced one such map in fig. 0.6 (Part 1). The entire Siberia to the East of the Ural is called Great Tartary. The name becomes understandable these days – there had once been a gigantic state constituted by the former Eastern part of the Horde, or Russia, and known under that name.

Let us cite yet another XVIII century map (see figs. 12.30, 12.31 and 12.32). It is German, from Nuremberg, and published in 1786. We see the name Russia (Russland) curved in such a manner that it does not reach beyond the Ural mountains, although it may well have been more straight, which would have been more natural if Siberia had belonged to the Romanovs in the XVIII century. However, Siberia is divided into two large states, one of them called “Gouvernement Tobolsk” and the other – “Gouvernement Irkutsk”. The latter name covers the entire East Siberia and reaches the Sakhalin Island in the North.



Fig. 12.24. A map by Abraham Ortelius allegedly dating from 1579. North America is drawn a great deal more accurately here than what we see on the maps drawn by much later cartographers of the late XVIII century. The Californian peninsula is drawn correctly. Taken from [1009], page 81.

2.4. The war against Pougachev in the Romanovian rendition. The futile attempts of A. S. Pushkin to get access to the archives that contained historical materials pertaining to the “War against Pougachev”

And so it turns out that a tremendous (largest in the world, according to the 1771 edition of the Encyclopaedia Britannica) independent nation had existed up until the end of the XVIII century, its capital being in Tobolsk (the Biblical Thubal), and its lands spanning Siberia and a large part of North America. This nation was conquered after the victory over Pougachev. Let us study the war against Pougachev as reflected in the Romanovian rendition of the Russian history. First and foremost, the files containing the materials of the Yemelyan Pougachev case had still been considered classified information in 1833, according to A. S. Pushkin ([709], page 661). The reader might recollect that Pushkin had written a biography

of Pougachev, wherein he collected “everything the government had divulged, as well as the foreign sources that struck me as veracious and contained references to Pougachev” ([709], page 661). However, A. S. Pushkin had only managed to gather enough materials for a relatively small publication – his biography occupies a mere 36 pages in [709]. The author had apparently been aware that this work of his was



Fig. 12.25. A fragment of the map by Abraham Ortelius where the Californian peninsula is drawn correctly. Taken from [1009], page 81.

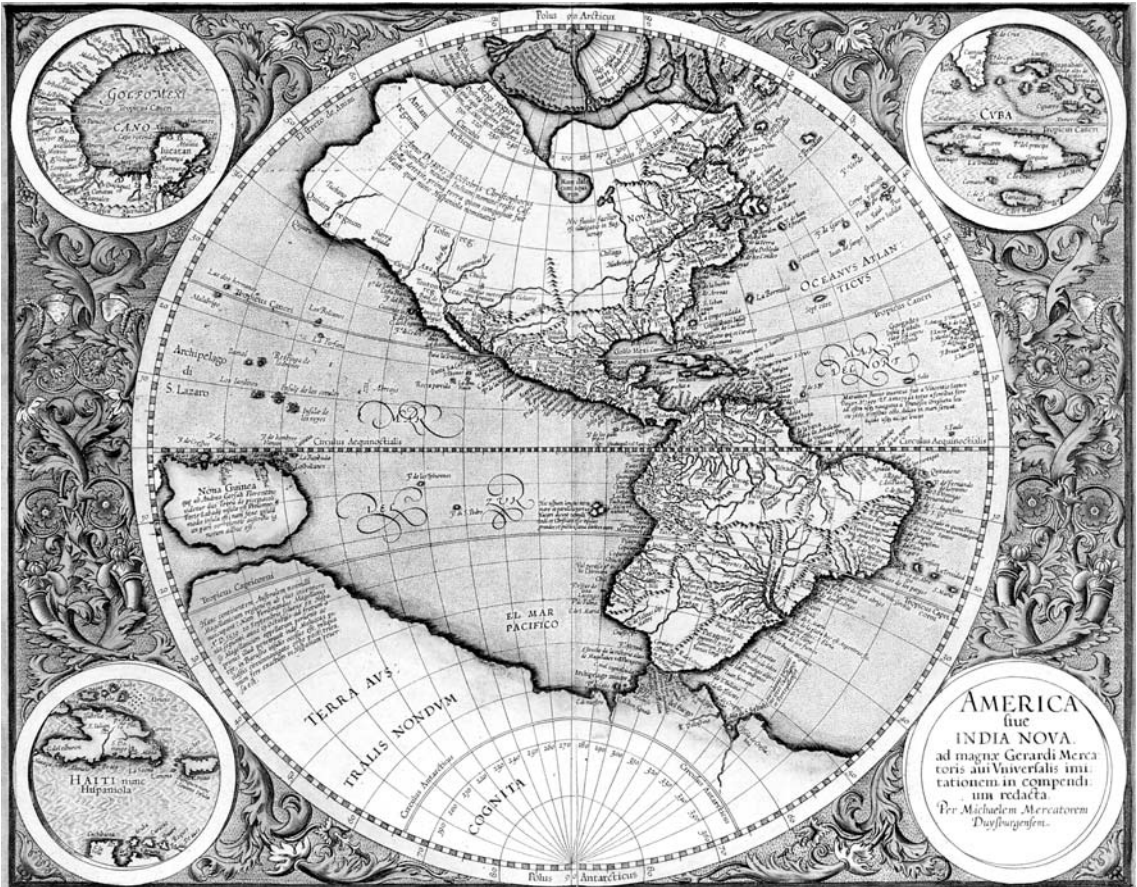


Fig. 12.26. A map by Gerhard Mercator allegedly dating from 1595. North America is depicted excellently – the Californian peninsula is drawn correctly, and the coastline is drawn perfectly well, likewise the boundaries of North America and Asia. Taken from [1009], page 96.



Fig. 12.27. A fragment of Mercator's map with correctly drawn Californian peninsula. Taken from [1009], page 96.

anything but complete, despite his attempts to gather all the materials he could find. He tells us the following: “Future historians who shall receive the permission to study the Pougachev files shall find it easy to expand and correct my work” ([709], page 661).

The general impression we get from the history of Pougachev's “revolt” in its Romanovian rendition (Pushkin's biography in particular) is as follows. The regular army of Catherine II (The Great) defeat unorganised crowds of Pougachev's minions, presumably without much effort. Pougachev begins to flee; however, he “flees” towards Moscow, for some reason. We are told that “the mutineers were fought by Mikhailson alone, who had chased Pougachev's militia



Fig. 12.28. Luxurious map by Jodocus Hondius allegedly dating from 1606. Taken from [1009], page 102.

into the mountains, putting them to complete rout” ([183], Volume 3, page 125). After this “rout”, Pougachev takes Kazan. Further also: “Mikhelson was approaching Kazan. Pougachev sent his troops towards him, but was forced to retreat towards Kazan. Another battle was fought here; Pougachev’s army was crushed completely” ([183], Volume 3, page 125). What does the “defeated” Pougachev do? “Pougachev crossed the Volga and turned towards Nizhniy Novgorod, with

the objective of reaching Moscow eventually. The fact that the mutineers were moving in this direction horrified Moscow as well as Nizhniy Novgorod. The Empress had decided to lead the army herself in order to save Moscow and Russia; however, she was talked out of it... The Turkish campaign had been over by that time; Souvorov had returned, and was put in charge of the army sent against the mutineers” ([183], Volume 3, page 125).

E. P. Savelyev, the well-known author of a historiographical work about the Don army, tells us about “14 Don regiments of the regular army sent against Pougachev’s rebels” ([757], page 428).

Even the heavily edited Romanovian version of history makes it obvious that the “suppression of the mutiny” required the participation of the regular army, led by A. V. Souvorov in person – the military commander-in-chief of the Romanovian army (see [183], Volume 3, page 125). This is easy to understand – we have before us the records of a civil war, and not a mere punitive campaign against rebellious



Fig. 12.29. A close-in of a fragment of the map by Jodocus Hondius where the Californian peninsula is represented correctly. Taken from [1009], page 102.

Carte de l'Empire de RUSSIE & de la Grande Tartarie dressée avec

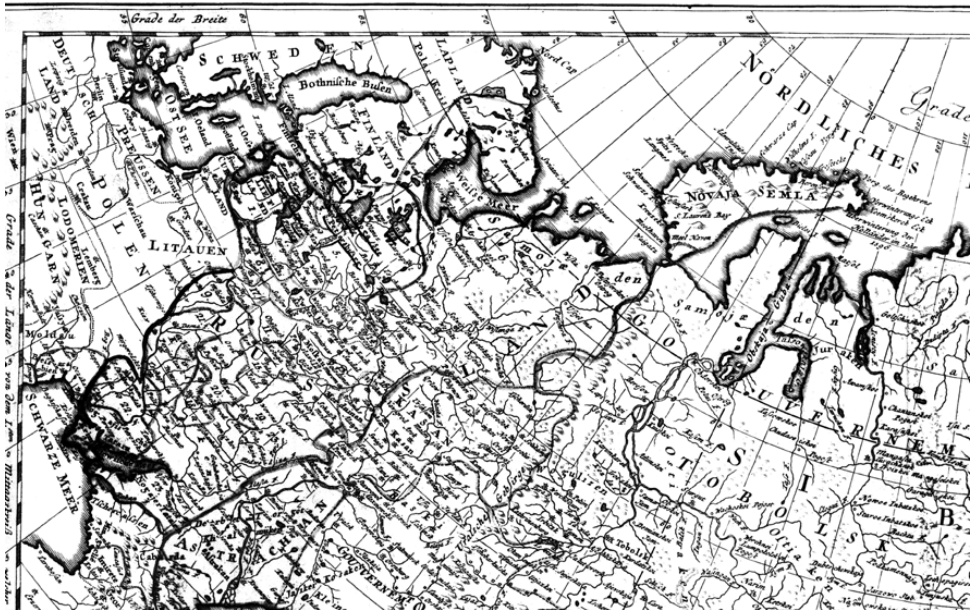


Fig. 12.30. German map of Russia and the Great Tartary. The French legend at the top of the map is as follows: *Carte de l'Empire de Russie & de la Grande Tartarie dressée avec soin par F. L. Gussfeldt & publiée par les Herit de Homann, l'an 1786.* Left part of the map.

avec soin par F. L. Gussfeldt & publiée par les Herit. de Homann, l'an 1786.

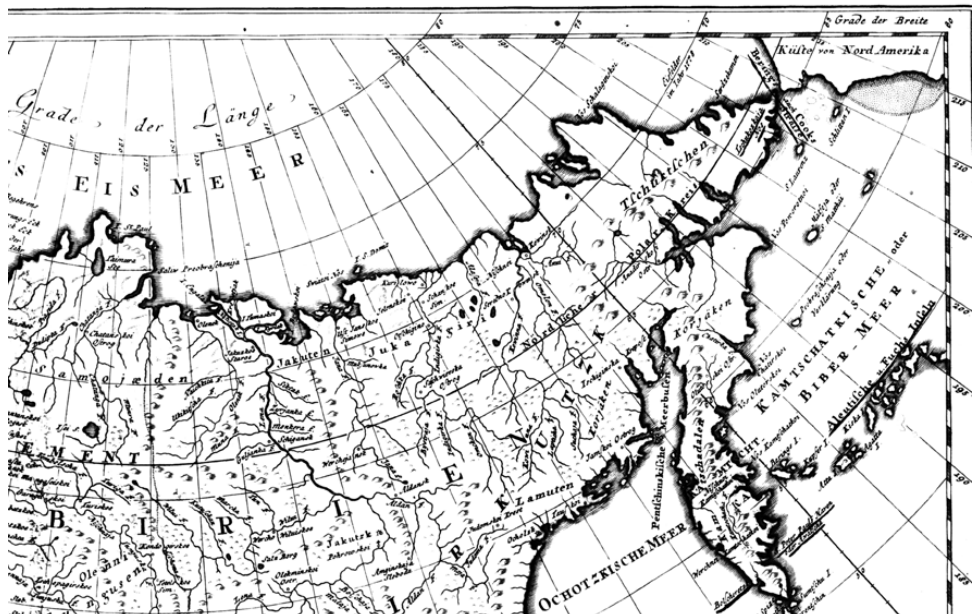


Fig. 12.31. German map of Russia and the Great Tartary. Right part of the map.



Fig. 12.32. The German legend on the map of Russia and the Great Tartary as reproduced above.

peasants. There were large professional armies involved from either side, complete with heavy cavalry and artillery.

By the way, the Ural factories were on the side of Pougachev, and are known to have cast cannons for him. According to the Romanovian version, the Ural workers “rebelled” and joined Pougachev ([183], Volume 3, page 125). However, the real situation must have been different – the Ural factories had simply belonged to the Muscovite Tartary back in the day, whose army was led by Pougachev. Little wonder that the Siberian manufacturers of weapons had served his ends.

The Romanovian version of history suggests that Pougachev had illegitimately proclaimed himself Czar Pyotr Fyodorovich, or Peter III Romanov ([183], Volume 3, page 126; see also [709], page 687). Whenever Pougachev entered a city, he would be met by the clergy and the merchant guild as well as the simple townsfolk. For instance, “on 27 July Pougachev entered Saransk... He was received by the townsfolk, the clergy and the merchants alike... Pougachev had approached Penza ... the townsfolk had received him, bending their knees, carrying icons and loaves of bread as tokens of welcome and respect” ([709], page 690). Further also: “In Saransk, Pougachev was received by Archimandrite Alexander, who had carried a cross and the Gospel; the latter mentioned Czarina Oustinia Petrovna in his prayers during church serv-

ice that day” ([709], page 690). The Archimandrite mentions another Czarina – not Catherine II! She must have been the Czarina of Muscovite Tartary.

Pushkin is brought to the following conclusion: “The regular townsfolk supported Pougachev, likewise the clergy, all the way up to the archimandrites and the archbishops” ([709], page 697).

It is most likely that the real name of the Czar, or Khan of Tobolsk, remains unknown to us today; the name Pougachev must be an invention of the Romanovian historians. Alternatively, they may have chosen a simple Cossack with this eloquent a name – it is plainly visible that “Pougachev” translates as “pougach” or “pougalo” – “scare”, “scarecrow” etc. This is how the Romanovs chose a “fitting name” for Czar Dmitriy Ivanovich – also an “impostor”, according to their version. He received the “surname” Otrepyev – translating as “otrebye”, or “scum”. This was obviously done in order to compromise the people that had claimed the throne as their own in every which way possible, making them look and sound like “obvious impostors”. The above is easy enough to see as a psychological method of an experienced propaganda team.

As a matter of fact, A. S. Pushkin reports that the Yaik Cossacks who had fought for Pougachev used to claim that “a certain Pougachev had indeed been a member of their party; however, he had nothing in common with Czar Peter III [the name Peter III was obviously introduced by A. S. Pushkin himself – Auth.], their liege and leader” ([709], page 694). In other words, the Yaik Cossacks did not consider Pougachev, who had been executed by the Romanovs, their leader, referring to a certain Czar instead. We are unlikely to ever identify the latter using the Romanovian version of the events. The Romanovs were obviously striving to make the whole world believe that there can be no lawful Czars in Russia but themselves.

By the way, A. S. Pushkin reports that Pougachev answered Panin’s question: “How dare you call yourself Czar?” evasively, claiming that somebody else had been Czar ([709], page 694). The scenario is perfectly easy to understand – the Romanovs were trying to present their war with the Muscovite Tartary as a simple suppression of a “peasant uprising”; a simple Cossack was executed in Moscow for this purpose, someone who had been supposed to represent the impos-



Fig. 12.33. A portrait of Pougachev painted in the XVIII century over the portrait of Empress Catherine II. The artist is unknown. Kept in The State Museum of History, Moscow. Taken from [331], Volume 1, page 351.

tor, so as to make it obvious to everyone that the Cosack in question doesn't remotely resemble a Czar.

In fig. 12.33 we reproduce a rare old "portrait of Pougachev written over that of Catherine II" (Anonymous XVIII century artist, State Museum of History; see [331], Volume 1, page 351).

2.5. Rapid expansion of the territory governed by the Romanovs after their victory over "Pougachev"

According to a number of the XVIII century maps, the border of Muscovite Tartary had been very close to Moscow. This must have troubled the Romanovs a great deal, and so Peter the Great made the only right decision in this situation – to transfer the capital further away, to the marshy banks of the Gulf of Finland. This is where the new capital, St. Petersburg, had been built at the order of Peter the Great. The Romanovs found this place convenient for a variety

of reasons. Firstly, the new capital was at a distance from the Horde, or Muscovite Tartary, and would be harder for the latter to reach. Furthermore, should the Horde attack, it would be easier to escape to the West from St. Petersburg than from Moscow – one could virtually board a ship from the porch of one's palace. The Romanovs obviously didn't fear an invasion from the West, the historical homeland of the pro-Western House of the Romanovs.

The official Romanovian explanation of the motivation behind the transfer of the Russian capital to St. Petersburg is anything but convincing – Peter the Great had presumably required "an outlet to Europe" to facilitate trade. However, one could easily trade from the banks of the Gulf of Finland without transferring the capital here; a large seaport would suffice for that purpose. Why make it capital? The "outlet" thesis is becoming more understandable to us now – as we have mentioned, the Romanovs had usurped the Russian throne, and they required this "outlet" to maintain their Western contacts and family ties; they also needed to have an escape option in case of hostile military action from the part of their enfeebled yet mortally dangerous neighbour – the Horde, or Muscovite Tartary, which had been the largest country in the world up until the XVIII century, as the 1771 edition of the *Encyclopaedia Britannica* is happy to report ([1118], Volume 2, pages 682-684).

This might give us a better understanding of just why the Romanovs would want to flee the warm continental Moscow and to transfer the capital to the cold St. Petersburg in the swampy coastal marshlands, which was also periodically afflicted by disastrous floods.

In fig. 12.34 one sees the title page of the *Britannica's* second volume, which contains the above-mentioned important data about the European concept of geography in 1771. We must point out that many geographical inconsistencies of the old maps are seen instantly; however, their true reason only becomes clear once we manage to formulate the question of whether the maps of the alleged XV-XVI century could be misdated by modern scientists.

Another interesting fact is as follows: Siberia only became a popular deportation destination after the victory of the Romanovs over Pougachev – the very end of the XVIII century, that is. The exiles were sent

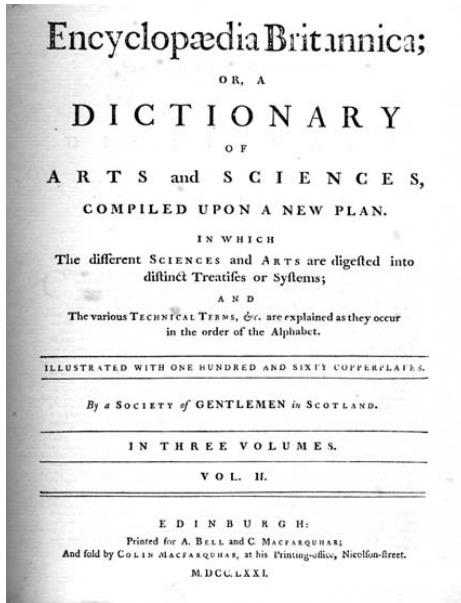


Fig. 12.34. The title page of the second volume of the Encyclopædia Britannica (published in 1771) that contains important geographical maps of Eurasia, Africa and America. Taken from [1118], Volume 2.

to the so-called Solovki (a popular name of the Solovetskiye Islands), and to the North in general – not the East. Siberian exiles become a tradition somewhat later; in particular, Tobolsk became a popular exile destination in 1790, when A. N. Radishchev had been sent there ([797], page 1092; also [185], page 467). After that, Tobolsk became the Russian Australia – nearly every felon would be sent there (the Decembrists, for instance; see [185], page 467). However, there had been no Tobolsk exiles recorded in history before 1790; the enormous state system of Siberian exiles and penitentiaries was created in the XIX century.

Everything becomes clear – the Romanovs could not exile anyone to Siberia before the end of the XVIII century, because they had not owned the land – Siberia had been part of the Muscovite Tartary, the last remnant of the Horde and a Russian state that had been hostile towards the Romanovs. The latter had to defeat “Pougachev” in order to obtain access to Siberia and the Pacific coast in the Far East.

As we mentioned above, the Romanovs only began the process of distributing the names of the former

Russian provinces (whole countries, in fact, once parts of the Great = “Mongolian” Empire, qv in CHRON4, Chapter 13:20) across the new maps of Russia. Furthermore, the Romanovs started to change the coats of arms of the Russian cities and provinces after the defeat of “Pougachev” and not any earlier.

A. S. Pushkin concludes his biography of Pougachev with the following observations about the outcome of the war against Pougachev: “The provinces that were too large became divided, and the communications between all parts of the empire were largely improved” ([709], page 697). We are therefore told that after having suppressed “the revolt of Pougachev”, the Romanovs “suddenly discovered” some of the Russian provinces to be too big, and started to divide them into smaller parts. Everything appears to be perfectly clear – the Romanovs were dividing the regions of the recently conquered Muscovite Tartary. They must have added them to the bordering provinces, which had grown abnormally as a result. These gigantic provinces were later divided into smaller ones without much haste.

Moreover, it turns out that “communications have improved” after the victory over Pougachev. Why would that be? Could the Romanovs have got the opportunity of making some of the old routes straighter after the conquest of Muscovite Tartary – the ones they made curved and convoluted initially, so as to keep away from the hostile Siberian and American Horde? Regular routes to Siberia all postdate the “revolt of Pougachev”.

In 2000 we received a letter from Vladimir Georgiyevich Vishnev, a resident of Sverdlovsk. He points out the following in particular as he writes about our analysis: “The opinion of the authors about Asia being beyond Catherine’s control before the war with Pougachev can be confirmed by the fact that there had been an active customs office in the Ural city of Verkhotourye back in the day. The city had been the centre of the Ural region; the size of its cathedral equals that of the famous Isaakiyevskiy Cathedral in St. Petersburg. The city of Verkhotourye is being revived currently. The customs office of Verkhotourye was famous enough to have become immortalised in the name of a brand of wine popular in the region”.

The scale of the Romanovian “reforms” that came in the wake of the victory over “Pougachev” is char-

acterised by the historian K. I. Mouratov in the following terms: “The edict of 1775 abolished the 20 existing provinces of Russia and introduced 40 new ones [twice as many provinces, in other words! – Auth.] ... The government forbade the very mention of Pougachev’s name. The village of Zimoveyskaya, his birthplace, was renamed Potyomkinskaya, and River Yaik became known as the Ural. The Yaik Cossacks became known as the Ural Cossacks. The Volga Cossacks were disbanded, likewise the Zaporozhye Army. The Empress gave orders to forget every fact of the peasant uprising, and to refrain from so much as mentioning it” ([562], page 172).

2.6. Novaya Zemlya depicted correctly on earlier maps (as an island) and incorrectly on some of the later ones (as a peninsula)

When the Romanovs had obtained access to Siberia, they got the opportunity of correcting the old geographical maps that they inherited from the XIV-XVI century epoch of the Horde. This monotonous gradual perfection of cartography can be seen as a process from a study of the XVIII century maps. In February and March of 1999, the Private Collection Affiliate of the Pushkin Museum in Moscow organized an exhibition of Russian maps compiled in the XVII-XVIII century. We have attended it and discovered a great many interesting facts.

Let us consider the Dutch map of 1733 called “The Map of Great Tartary” (*Magnae Tartariae Tabula*. J. Covents et C. Mortier, Amsterdam, 1733), qv in fig. 12.35. The Novaya Zemlya archipelago (formerly known as Nova Zembla) is explicitly and incorrectly drawn as a peninsula (fig. 12.36). The cartographers had obviously attempted to make the map as detailed and accurate as they could. However, one can instantly see that their awareness of the Siberian geography (its coastline etc) had been rather poor in 1733. This is easy enough to understand – the map was compiled before the war with Pougachev in 1773-1775.

Moreover, the compilers of the 1771 *Encyclopaedia Britannica* had just as vague an idea of Nova Zembla’s geography. In fig. 12.37 one sees a fragment of the British map of Siberia taken from the *Encyclopaedia Britannica* (the full version of the map was shown earlier in fig. 12.2). It is impossible to see whether Nova



Fig. 12.35. A map of 1733 (Map of the Great Tartary): *Magnae Tartariae Tabula*. J. Covents et C. Mortier. Amsterdam, 1733. Was put up at the exhibition of the maps of Russia dating from the XVI-XVIII century held at the museum of Private Collections at the Pushkin Museum in Moscow (February-March 1999). From a video recording of 1999.



Fig. 12.36. Fragment of a map dating from 1733, where the Novaya Zemlya island is misrepresented as a peninsula. The map in question dates to the pre-Pougachev epoch. From a video recording of 1999.

Zembla is drawn as an island or a peninsula. There is some kind of barely visible shading right over the legend “Nova Zembla”, which demonstrates that the authors of the *Encyclopaedia Britannica* had a very unclear concept of this region’s real geography (see fig. 12.38). In fig. 12.39 we present a fragment of the modern map that shows the correct geography of these parts.

Once again, 1771 predates the war against “Pougachev”. The Romanovs had still been denied entry to Siberia, and the Northwest of the American continent had remained closed for the United States of America. Therefore, the Romanovian cartographers and their colleagues from the Western Europe have still been confused about the geography of Northern Siberia and the Far East – even such professionals as the experts who had compiled the maps for the *Encyclopaedia Britannica*, a work that had accumulated the results of all the latest advances made by the scientific avant-garde of the epoch.



Fig. 12.37. Fragment of a map of Asia from the 1771 edition of the *Encyclopaedia Britannica*. The authors of the *Britannica* are obviously still quite confused about the true geography of this region. The Novaya Zemlya island is drawn most nebulously indeed – it is possible that the authors of the *encyclopaedia* were referring to the peninsula reproduced below. Taken from [1118], Volume 2, pages 682–683.

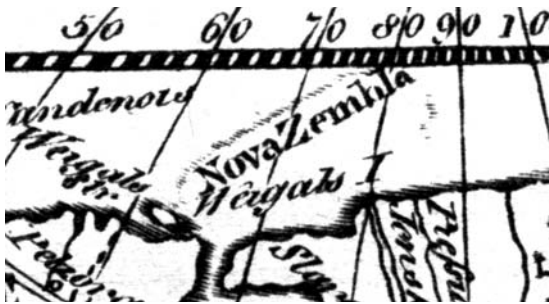


Fig. 12.38. Close-in of a fragment of a map reproduced above. The authors are clearly unaware of the geography of Novaya Zemlya.



Fig. 12.39. A modern map of the Novaya Zemlya Island and its environs. Taken from [507], pages 5–6.

Furthermore, Novaya Zemlya is falsely drawn as a peninsula in the 1730 map compiled by Philip Johann Strahlenberg (see fig. 12.40). The “isthmus” is drawn a great deal smaller, but present nonetheless (fig. 12.41).

There are many such maps dating from the first half and the middle of the XVIII century. We have only cited individual examples that illustrate the common but erroneous conception of Novaya Zemlya being a peninsula and not an island shared by the XVIII century cartographers.

What do the presumably “more ancient” maps of the XVI–XVII century tell us? For instance, let us study the map of the Great Tartary known as the map of Mercator-Hondius and allegedly dating from 1640 – we are told that it predates the map from the *Britannica* by more than a century (see fig. 12.42). We see the map of Mercator-Hondius depict Novaya Zemlya correctly, as an island. Its top part is not drawn (apparently, due to paucity of information) – however, the island is separated from the continent by a strait; it is easy enough to see the island does not approach the continental coastline anywhere. This example is very typical.

Let us take a look at the world map of Rumold Mercator (see fig. 12.43). Modern historians date it to 1587 ([1160], page 100). It is presumed that this map was drawn by Rumold, the son of the famous cartographer Gerhard Mercator, and based on the map that his father is said to have compiled in 1569, no less ([1160], page 98). That is to say, the map drawn up in 1569–1587 by Rumold and Gerhard Mercator (presumably more ancient than the already described Mercator-Hondius map dating from the alleged year 1640). Once again, we see Novaya Zemlya drawn correctly – as an island (see fig. 12.44). Moreover, this “early” map of Rumold Mercator dating from the alleged years 1569–1587 is a lot better and more accurate than a “later” map of Mercator-Hondius, allegedly dating from 1640. We see the same to be the case on another version of the map, ascribed to Gerhard Mercator and dating from the alleged year 1595 (see fig. 12.45). Novaya Zemlya is drawn correctly, as an island separated from the continent by a strait and not approaching it anywhere else.

We discover Scaligerian history to have a strange trait – the older the map, the more accurate it is. As we realise nowadays, it should be the other way round



Fig. 12.40. Fragment of a map dating from 1730 under the title of “A New Description of the Geography of Great Tartary” (*Nova descriptio geographica Tartariae magna*. Philip Johann von Strahlenberg). Modern commentators call it “one of the most important maps of the Russian Siberia in the XVIII century” ([1160], page 216). The *Novaya Zemlya* Island is drawn erroneously – as a peninsula. Taken from [1160], page 217.



Fig. 12.41. A close-in of a fragment of a 1730 map with *Novaya Zemlya* drawn as a peninsula. Taken from [1160], page 217.



Fig. 12.42. A map of Great Tartary allegedly dating from 1640, compiled by Mercator and Hondius (*Tartaria sive Magni Chami Imperium*, Mercator-Hondius, 1640. Amsterdam). Was put up at the exhibition of the maps of Russia dating from the XVI-XVIII century held at the museum of Private Collections at the Pushkin Museum in Moscow (February-March 1999). From a video recording of 1999.



Fig. 12.43. World map compiled by Rumold Mercator in the alleged year of 1587 (Rumold Mercatoris Orbis terrae compendiosa descriptio quam ex magna universali Gerardi Mercatoris... M. D. LXXXVII (1587). This map is believed to be based on the map compiled by Gerhard Mercator (the father of Rumold) in the alleged year of 1569 ([1160], page 98). We see Novaya Zemlya drawn correctly – as an island. Taken from [1160], pages 97–98.



Fig. 12.44. Fragment of Rumold Mercator's map allegedly dating from 1587, where we see Novaya Zemlya drawn correctly – as an island. We see the words “Nova Zemla” below the island. Taken from [1160], pages 97-98.



Fig. 12.45. Fragment of another map allegedly dating from 1595 and ascribed to Gerhard Mercator. Novaya Zemlya is depicted correctly – as an island. Taken from [1160], page 94.



Fig. 12.46. A French map of the Great Tartary allegedly dating from the end of the XVII century. La Grande Tartarie Orientale. Anonym. France (?) Was put up at the exhibition of the maps of Russia dating from the XVI-XVIII century held at the museum of Private Collections at the Pushkin Museum in Moscow (February-March 1999). From a video recording of 1999.

in actual history. Early maps were of low precision, but they have been evolving in a more or less regular manner, as new geographical data were procured. Correct geographical data that became known to the cartographers have never been forgotten – once they made their way onto the maps, they stayed there. The precision of the maps kept on growing steadily – there were no epidemics of forgetfulness in the history of cartography.

Let us proceed with a study of the French map of the Great Tartary, allegedly dating from the end of the XVII century (see fig. 12.46). Once again, we see Novaya Zemlya drawn correctly – as an island. By the way, Korea is also depicted correctly – as a peninsula. In other words, the authors of this map demonstrate exceptional knowledge of the Siberian and the Far Eastern geography at the end of the alleged XVII century.

There are more examples of the kind. It appears that the cartographers of the alleged XVI-XVII century had a “tradition” of representing Novaya Zemlya and California correctly (as an island and a peninsula, respectively) – yet their apprentices and followers, the cartographers of the XVIII century, had eventually lost this knowledge completely, “falling into utter ignorance” en masse.

It hadn't been until the victory of the Romanovs over Pougachev that the European cartographers “recollected” the correct geography, presumably “returning” to the correct conceptions of the alleged XVI century.

Everything is perfectly clear. All of the luxurious and detailed maps of the alleged XVI-XVII century are either forgeries that were designed to look “ancient” and made in the XVIII-XIX century, or authentic maps of the XVIII-XIX century bearing erroneous earlier dates. The cartographers of the XVIII century never “forgot” or “recollected” anything – the correct geography of Siberia and the Far East only became known to them after 1773-1775, when the army of the Romanovs had first invaded Siberia, and the army of the United States had finally been given the opportunity of conquering the American Northwest. This resulted in the creation of the maps that looked like the following one: Chart NW Coast of America and NE Coast of Asia. Eng. – T. Hartman. Ed. Strahan. London, 1782 (presented at the exhibition of Russian maps compiled in the XVII-XVIII century or-

ganized in 1999 by the Private Collection Affiliate of the Pushkin Museum in Moscow).

This map already depicts the coastline of the Kamchatka and the American Northwest correctly, as well as the strait that separates America and Asia. However, we see no details pertaining to the deeper parts of both continents – just blank spots galore. This is easy to understand as well – neither the Romanovs, nor the Americans had managed to colonize these vast territories of the former Horde by 1782.

Let us now study the fundamental atlas of the old American maps compiled by Edward Van Ermen and entitled *The United States in Old Maps and Prints* ([1116]). We can easily follow the evolution of the ideas held by the European cartographers about the West Coast of North America – California in particular. It turns out that virtually every XVIII century map contained in the atlas ([1116]) categorically claims California to be an island, referring to the newest discoveries made by the avant-garde of geographical science. This is a grave error. The last such map is dated to 1740 by the atlas ([1116]). The next map we find dates from 1837 – a century later. This XIX century map already depicts California and the American West correctly. The name “United States of America” also appears for the first time. We must point out the following fact, which we consider very odd indeed – the atlas ([1116]) doesn’t contain a single map of the North American West Coast dating from the epoch between 1740 and 1837. The gap is a very conspicuous one – a centenarian cartographical lacuna, no less! There was usually a new map published every decade between 1666 and 1740.

2.7. The formation of the United States in 1776 and the annexation of the American territories of the Muscovite Tartary

Let us recollect just how and when the United States of America were founded. The Encyclopaedic Dictionary tells us about “the independent state, or the USA, founded in 1776, during the North American War for Independence of 1775-1783” ([797], page 1232). We suddenly realise that the foundation of the USA strangely coincides with the end of the war against “Pougachev” in Russia (he was defeated in 1775, *qv* above). This arranges everything in a dif-

ferent perspective – the “War for Independence” in North America had been the war against the last American remnants of the Russian Horde, which had been attacked by the Romanovs from the West, and by the American “freedom fighters” in the East. Nowadays we are being told that the Americans had struggled for independence from their British colonial governors. In reality, it had been a war for the vast lands of Muscovite Tartary left without a governor. The American troops hurried to the West and the Northwest so as not to be late for their share of the land. It is common knowledge that George Washington became the first President of the USA in 1776 ([797], page 1232). It turns out that Washington became the first ruler of the American territory that had formerly belonged to the Russian Horde. It is understandable that the very fact that there had been a war against the “Mongolian” Horde in America had been erased from the American history textbooks, likewise the very existence of the tremendous Muscovite Tartary. The war between the United States and the remnants of the Horde for the entirety of the American continent had continued until the second half of the XIX century. Alaska had remained in Russian possession for a particularly long period of time, and so it was “purchased” from the Romanovs in 1867 for a token price ([797], page 1232).

The above means that the United States of America were founded spontaneously in 1776, comprising the American fragment of the Great = “Mongolian” Empire – namely, the American part of Muscovite Tartary. This circumstance was never recorded in any history textbook – the topic must have been tabooed initially, and then forgotten altogether. “Independence from British rule” became the official version.

2.8. The information contained in the old maps of America

Let us return to the old maps of America, and list all the maps contained in the atlas ([1116]) where we can see the West Coast of America in general and California in particular.

The first map was compiled by Ortelius and dates to the alleged XVI century (see fig. 12.47). As we can see, the European cartographers of the alleged XVI century are supposed to have been well familiar with



Fig. 12.47. Map by Ortelius under the title of “Tartariae sive Magni Chami Regni Typis”. Considered to be the first map of Siberia ever. Dates from the alleged year 1570 ([1116], pages 17 and 139). It also depicts the west coast of America. Taken from [1116], map 6 on page 17.

the geography of the American West Coast. California is drawn as a peninsula, which is correct. We also see the Bering Strait, called “Anian Strait” on the map, and a ship that navigates it ([1116], page 17).

The second map dates from 1666, or the second half of the XVII century (see fig. 12.48). The West Coast of America had presumably been “forgotten” completely, and California unexpectedly transforms into an island, which is erroneous. Moreover, we see the following phrase right next to California: “This California was in times past thought to be a part of y Continent and so made in all maps, but by further discoveries was found to be an Iland long 1700 legues” (see fig. 12.49).

We are thus being told that the research conducted in the XVII century “finally proved” California to be

an island and not a peninsula. In other words, the correct “old” information was replaced by erroneous newer data on every map as a result of “scientific analysis”. All of the above looks utterly dubious – what we see is most likely a trick of the Scaligerian chronology. The last 200 years of documented cartographic history tell us of no such occurrences. Geographical maps have always evolved and not devolved.

Also note that the entire Western coastline of America, starting from North California and upwards, is altogether absent from the map of 1666 (see fig. 12.48).

It is perfectly clear that the history of geographical discoveries in the American West differs from how it is presented by the modern historians radically. The enormous blank spot on the maps of North America



Fig. 12.48. Map of North America dating from 1666. “A New and Exact Map of America and Islands thereunto belonging, Published and are to be Sold by Thomas Ienner at the South Entrance into Royal Exchange of London. 1666. W. Hollar fecit. Taken from [1116], map 15 on page 29.

This California, was in times past thought to be a part of y^e Continent and so made in all maps, but by further discoveries was found to be an Iland long 1700 leagues,

Fig. 12.49. Fragment of the above map with the legend. Taken from [1116], map 15 on page 29.

(covering California and “transforming the peninsula into an island”) results from the fact that these lands had belonged to the Russian Horde and remained closed for the Western European cartographers of the XVII-XVIII century, up until the defeat of “Pougachev”.

We witness the same to be the case with the next map of the American Northwest in the atlas ([1116]). This map dates from 1680, qv in fig. 12.50. It also falsely depicts California as an island. The Bering Strait is absent; the Western and Central part of North

America are covered by a gigantic blank spot that extends deep into the ocean. The northern coastline is absent as well.

The next map dates from 1692 (see fig. 12.51). Same old story – the erroneous drawing of California as an island. European cartographers of the XVII century haven’t got a clue about the geography of the American Northwest. The coastline is absent; the alleged coast of Japan is drawn right next to California, which is perfectly incorrect.

The next map that depicts California has no exact



Fig. 12.50. Map of America dating from 1680. *Nova Orbis Tabula in lucem edita a F. de Wit*. Cartographer: Frederic de Wit. Taken from [1116], map 16 on page 30.

dating in the atlas ([1116]), and is presumed to date from the epoch of 1698 and later (see fig. 12.52). California is still an island. The American Northwest remains blank, which indicates that Europeans had no access to these parts.

The next map with California present upon it dates from 1710 ([1116], see fig. 12.53). California is still

misrepresented as an island; we see the legend “Parts Unknown” written over the blank spot. No coastline as yet.

Next we have the map of 1720 ([1116], see fig. 12.54). The geography of California remains unaltered, and the blank spot is still there, despite the fact that the East Coast of North America, likewise the



Fig. 12.51. Map of North America dating from 1692. L'Amérique Septentrionale divisée en ses principales parties, scaviour les Terres Arctiques, la Canada ou Nouvelle France, le Mexique, les Isles de Terre Neuve, de Californie et Antilles où sont distingués les uns des autres les estats comme ils sont possédés presentement par les François, Castellans, Anglois, Suedois, Danois et par les Estats Generaux des Provinces Unies ou Hollandois. N. Sanson; ed. H. Jalliot. Taken from [1116], map 18 (pages 34-35).

Central and South America, are drawn in detail, with plenty of names indicated all across the map. However, the Europeans in general and their cartographers in particular appear to have possessed no access to the North-West of America for some mystical reason.

Let us proceed to the map of 1726 ([1116], see fig. 12.55). The geography of California and the American North-West remains the same, likewise the blank spot. California is still an island; the blank spot is covered by lavish artwork in a rather embarrassed manner – palm trees, dark-skinned natives and a jolly feast underneath the palm trees (in the north). The rest of the American continent is covered by a multitude of geographical details, there is barely enough place to contain them all. We neither see banquets, nor palm trees here.

The next map dates from 1739 (see fig. 12.56). California finally assumes its natural shape of a peninsula. However, the blank spot remains, although its borders have moved northwards a little. This had revealed the fact that California is connected to the continent, and marked a great success in the history of the European and American cartography.

Finally, we have a map of 1740 (12.57). California is already a peninsula; however, the blank spot remains, and the coastline further North from California remains unknown.

Oddly enough, the next map in the atlas ([1116]) dates from 1837. It looks almost modern; we don't see any blank spots anywhere.

One might well wonder about the reasons why the fundamental atlas ([1116]) would fail to mention the maps of North America published between 1740 and



Fig. 12.52. Map of America. Dates from the post-1698 epoch. *Novissima et Accuratissima Totius Americae Descriptio*, N. Visscher. Taken from [1116], map 19 (pages 36-37).



Fig. 12.53. Map of North America dating from 1710. H. Moll. Taken from [1116], map 20, page 38.

1837. This period of “geographical silence” coincides with the fragmentation of Muscovite Tartary and the naissance of the USA, which had comprised its American part.

Let us complement the picture that we get with the data from the book on the history of cartography ([1007]). It contains two other maps of North America absent from [1116]. The first one comes from the

atlas of the “ancient” Ptolemy (see fig. 12.59). The “ancient” Ptolemy must have been well familiar with the geography of the American coast. America is called “Terra Nova”, or “New Land”. This must be an old XVI-XVII century map from the Horde, published under Ptolemy’s name.

Another map of North America, allegedly dating from 1593, is reproduced in fig. 12.60. Odd as it might



Fig. 12.54. Map of North America dating from 1720. *Totis Americae Septentrionalis et Meridionalis novissima Repraesentatio, quam ex singulis recentium Geographorum Tabulis Collecta luci publicae accomodavit J. V. Homann.* Taken from [1116], map 21, pages 40-41..

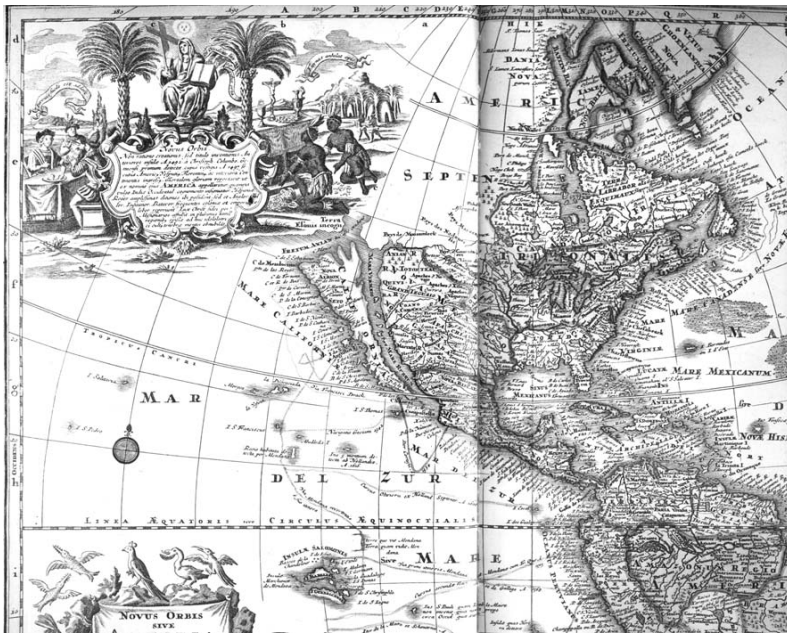


Fig. 12.55. Map of America dating from the post-1726 epoch. *Novis Orbis sive America meridionalis et septentrionalis per sua regna, provincias et insula juxta observations et descriptions recentiss[imas] divisa et adornata.* M. Seutter. Taken from [1116], map 27, pages 48-49.

Old Russia as a bilingual state with Russian and Turkic as two official languages

Letters considered Arabic nowadays were used for transcribing Russian words

1. ARABIC INSCRIPTIONS UPON RUSSIAN WEAPONS

1.1. Why would Nikita Davydov, a Russian craftsman, decorate the royal helmet with Arabic inscriptions?

The mediaeval weapons decorated by Arabic inscriptions are considered Oriental without a shadow of a doubt nowadays; this implies a Middle Eastern origin (Turkish or Persian, and definitely Islamic). Apparently, it is presumed that if a steel blade of a weapon had a phrase from the Koran inscribed upon it, it must have been made by a Muslim craftsman from the Islamic East, where the Arabic cultural tradition had existed for centuries on end. Russian craftsmen are presumed to have been ignorant and inferior in general, and the possibility that they may have known Arabic and written in this language is not even considered by the modern historians. The very spirit of Scaligerian and Millerian history implies that by the XVI century there had already been a long tradition of mutual animosity between the Orthodox Russia and the Muslim Turkey and Persia. Cultural and religious traditions are said to have been radically dif-

ferent and even hostile to one another from the very beginning.

However, according to our reconstruction, Russia, Turkey and Persia had been part of the same Great = “Mongolian” Empire until the very end of the XVI century. Therefore, the cultural traditions of these countries must have had a great many common elements – in particular, similar methods of forging and decorating weapons. Despite the religious schism between the Orthodox Christianity and Islam that started in the XV century, traditions of the state and the military had still remained similar in the XVI-XVII century.

There are many facts to prove the above, some of them very illustrative indeed, the Romanovian purge of the Russian history notwithstanding. It turns out that Russian craftsmen had still decorated weapons (even royal weapons) with Arabic inscriptions up until the middle of the XVII century, which had already been the Romanovian epoch. They must have received explicit forbidding instructions at some point in the second half of the XVII century. There have been no Arabic symbols anywhere on the Russian weapons since then – some of them may have been destroyed; however, the royal weapons that were covered in gold, diamonds and other gems, and also



Fig. 13.1. Ceremonial Russian helmet of damask, or the so-called “Jericho hat” that had belonged to the Russian Czar Alexei Mikhailovich. Kept in the Armaments Chamber of the Muscovite Kremlin. Made by Nikita Davydov, a Russian craftsman born in Murom ([187], page 163). Steel, gold, gemstones, pearls [...], engraving, enamel. Nikita Davydov put Arabic lettering around the top of the helmet. It turns out that Orthodox Russians were very prone to decorating their armaments with Arabic inscriptions. It is therefore incorrect to assume that Arabic lettering on mediaeval weapons testify to the Oriental origins of the latter – it is most likely that the weapons in question were forged in Russia. Taken from [187], page 162.

forged by the best court craftsmen, survived – apparently, due to its high material value. However, most of the “Russo-Arabic” weapons were removed from public sight (see Annex 2 to CHRON7). Nowadays some of the “dangerous” weapons are exhibited in museums, with photographs published et al; still, one has to have a very keen attention in order to notice Arabic inscriptions upon Russian weapons. Museum

plaques usually tell us nothing about these “oddities”, and the articles are often exhibited in such a way that the Arab inscriptions can’t be seen very well. Y. Yeliseyev pointed them out to us for the first time.

Let us turn to the fundamental publication entitled *The State Armoury* ([187]); it contains photographs and descriptions of the valuable objects stored in the State Armoury of the Muscovite Kremlin.

For instance, the so-called “Jericho Hat”, which is a ceremonial helmet worn by the Muscovite Czars and made of Damascus steel can be seen in fig. 13.1 ([187], page 162). In Chapter 5 of CHRON6 we give a detailed account of the helmet’s origins, as well as the reason it has got a Biblical name. Let us now consider the actual helmet more attentively.

“The steel surface of the helmet is well-polished and covered by a very fine golden inlaid pattern. Apart from that, the helmet is decorated with a variety of gemstones – diamonds, rubies and emeralds” ([662], page 173). It is known that the Jericho Hat was decorated with the gems and the inlaid pattern in 1621 – already in the Romanovian epoch, that is. It was made by Nikita Davydov from Murom – a Russian craftsman (the leading craftsman of the Armoury; see [187], page 163).



Fig. 13.2. A fragment of the “Jericho hat”. The same golden engraving is used for the royal crown with the Orthodox octagonal cross as well as the Arabic lettering that reads as “make the faithful rejoice”. See the top of the helmet on the photograph. Taken from [187], page 162.

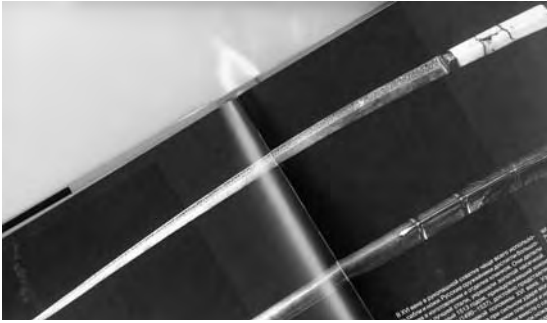


Fig. 13.3. Damask knife of Prince Andrei Staritskiy, son of Ivan III. Made by the Russian craftsmen in the early XVI century. Covered in Arabic lettering. It is also decorated by a Russian inscription reading as “Prince Ondrei Ivanovich, year of 7021” (or 1513 A.D.) Taken from [187], pages 150-151.



Fig. 13.4. Close-in of a fragment of the Arabic lettering on the knife of Andrei Staritskiy, a Russian prince. Taken from [187], pages 150-151.

The golden inlay pattern is distinctly shaped as the royal crown with the eight-pointed Orthodox cross. On the front part of the helmet we see an enamel depicting Archangel Michael; the top of the helmet is encircled in arabesques (see fig. 13.2), or framed Arabic inscriptions. The arabesque we can see on the photograph reads “*Va bashir al-mouminin*”, or “Make the believers rejoice” (translated from Arabic by T. G. Cherniyenko). It is a common phrase from the Koran. Thus, Nikita Davydov used the same kind of golden inlay for the Orthodox symbols and the Arabic quotations from the Koran! One must also note the utter absence of Slavic inscriptions on this helmet; Nikita Davydov, a Russian craftsman, had only left Arabic inscriptions on this masterpiece.

One must say that the photograph of the Jericho Hat as given in the luxurious album ([187]) was made in a very “politically correct” manner. Most of the arabesque is rendered all but invisible by a spot of reflected light; the next arabesque is in the shade, and therefore altogether illegible. The Arabic inscriptions

on the Russian helmet are therefore very hard to notice; the commentary doesn’t mention them anywhere at all. However, since they have already been noticed, it is easy enough to read them – the abovementioned arabesque was read and translated by T. G. Cherniyenko, a specialist in Arabic. The meaning of the other arabesques, which encircle the top part of the helmet, remains unknown.

Another such example from the very State Armoury is the knife of Prince Andrei Staritskiy, son of Ivan III (see fig. 13.3). It was made by Russian craftsmen in the early XVI century ([187], pages 150-151). The knife is signed in Russian; the legend says “Prince Ondrei Ivanovich, year of 7021” – the dating translates as 1513.

However, the blade of this knife is also decorated by an Arabic inscription, set in the same canonical Arab script as we find on virtually every “oriental” weapon (see fig. 13.4). T. G. Cherniyenko proved unable to read the inscription, since it doesn’t contain any diacritic signs; their absence makes every letter readable in a variety of ways, and a text transcribed in this manner can only be interpreted if its approximate content is already known; otherwise there are too many interpretation versions to go through.

Nevertheless, the disposition of letters and the use of their different forms (which depend on whether the letter is in the beginning, the middle or the end of the word in Arabic) implies that the inscription has an actual meaning and isn’t a mere “decorative pattern of Arabic letters emulating Oriental writing”, as the comments are telling us ([187], page 151). The authors of the commentary had clearly wanted to keep the readers from thinking that the Russian craftsmen of the XVI century had made a knife with an Arabic inscription as a present for the son of Ivan III. This method of declaring “embarrassing” inscriptions “illegible” is used by historians quite often, and known to us very well. It usually conceals utter reluctance to read inscriptions that contradict the Scaligerian and Romanovian version of history. We discuss this at length in CHRON5.

A propos, since the inscription on the knife of Andrei Staritskiy remains illegible, one cannot be certain about the fact that it is in Arabic. The kind of writing considered Arabic nowadays had also been used in other languages – Turkish and Persian, for ex-

ample. Could it have been common for the Russian language as well in the epoch of the XIV-XVI century?

It turns out that the weapons with Arabic inscriptions had also been made in other countries than Turkey – possible, in even greater amounts. We have just seen that the Orthodox Russians had kept the custom of decorating their weapons with Arabic writings up until the middle of the XVII century. We also find Arabic inscriptions on the sabre of Prince Mstislavskiy, the military commander of Ivan the Terrible ([187], page 207). One of the inscriptions translates as “Will serve in battle as strong defence”; we also find the name of the owner written in Russian ([187], page 207).

Another thing that we notice instantly is the photograph of the polished plate armour made in 1670 by Grigoriy Vyatkin, “one of the best craftsmen and the best manufacturer of weapons and armour in the second half of the century”, for Czar Alexei Mikhailovich ([187], page 173; see fig. 13.5). The armour is complemented by a helmet; the two had clearly constituted a single ensemble, although the commentary makes no separate reference to the helmet. The inscriptions on the helmet are amazing – they are all in Arabic, and distinctly recognizable as quotations from the Koran. The inscription on the nose guard says, “There is no God but Allah and Muhammad is his prophet”. The bottom of the helmet is decorated by a whole verse from the Koran – Sura 2, 256 (255). All of these inscriptions were translated by T. G. Cherniyenko. They are set in the canonical Arabic script, and their interpretation does not present any problems.

“Oriental” sabres were wielded by Minin and Pozharskiy, famed heroes of the Russian history (the sabres must have really been Russian, but decorated with Arabic inscriptions – see [187], page 151). As we have witnessed during our visit to the State Armoury in June 1998, the inscription on Minin’s sabre isn’t even Arabic – the script is completely unfamiliar. The explanatory plaque suggests the weapon to be of an “Egyptian origin”. In reality, both sabres are most likely to be Russian. A visit to the Armoury revealed a large number of exhibited “Russo-Arabic” weapons. It would be very interesting indeed to take a look at the storage rooms; one gets the idea that most Russian weapons were covered in “Arabic” or “illegible” inscriptions in the Middle Ages. This guess is confirmed by the materials cited in Annex 2 of CHRON7.



Fig. 13.5. Plate armour forged by the Russian craftsman Grigoriy Vyatkin for Czar Alexei Mikhailovich in 1670. Covered in Arabic lettering. Taken from [187], page 173.

Why are Russian weapons decorated with Arabic inscriptions presumed to be of a Turkish or Persian origin today? When the artwork is obviously Russian, it is presumed that the inexperienced and ignorant Russian craftsmen were faithfully copying the Oriental and Western European originals mechanically, as artwork, without delving into their real meaning, and used Arabic phrases for adorning the weapons and the armour of the Russian Czars and warlords, who would wear them proudly, unaware of the meaning and paying no attention to the reserved smiles of the enlightened Arabs and the even more enlightened Westerners.



Fig. 13.6. Precious damask sabre made in 1618 by Ilya Prosvit, a Russian craftsman. The entire blade is covered in lettering that employs Romanic characters. Left part of the photograph. Taken from [187], pages 156-157.

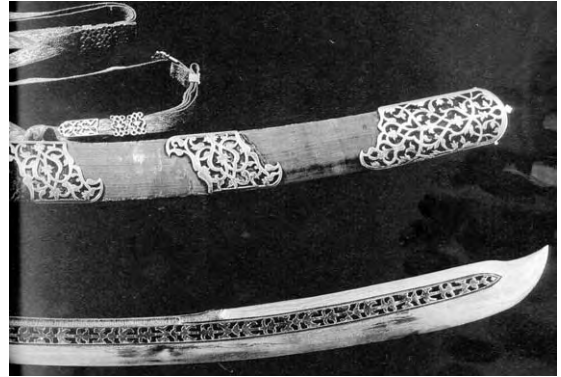


Fig. 13.7. Russian damask sabre of 1618. The Arabic lettering is visible perfectly well. Right part of the photograph. Taken from [187], pages 156-157.

The above is most likely to be incorrect. Most of these Russian weapons with Arabic inscriptions must have been made in the XVI and even the XVII century by Russian craftsmen in the Horde, which had also comprised Ottomania (Atamania). Most of these Russian weapons made in Moscow, Tula, Ural etc were declared “Damascene”, “Oriental”, “Western” and so on, which had led to the popular misconception that the Russians had preferred foreign weapons back in the day; domestic weapons had presumably been scarce and of “poor quality”, although it is quite obvious that every strong military power had used weapons of its own. Another forgotten fact is that the mediaeval Damascus is most likely to identify as T-Moscow (the city of Moscow written together with a definitive article).

Russians had also made weapons adorned by Latin inscriptions (at the very least, they had used Romanic characters). Such is, for instance, the precious sabre of Damascus steel made by the Russian craftsman Ilya Prosvit in 1618 ([187], pages 156-157). There is an inscription that runs across the entire blade and uses Romanic characters. Unfortunately, we haven’t managed to read and interpret it, as the photograph in [187] isn’t large enough to make out all the letters (see figs. 13.6 and 13.7).

We are usually told that all of these “Oriental” and “Western” weapons were given to the Russian Czars by the Oriental and the Western rulers as presents. We

don’t see this to be the case – in the cases related above at least. Certain individual weapons may of course have been received as presents; however, it has to be said that the items a priori known to be presents or souvenirs from the Orient aren’t decorated by any inscriptions at all as a rule, according to the annotations provided by the Armoury (see Annex 2 of CHRON7). Alternatively, the inscriptions could be Slavic or Greek. Such is the nature of the precious bow-cover brought from Istanbul by the Russian merchants as a present for Czar Alexei Mikhailovich ([187], page 216; see fig. 13.8), or the royal neckpiece made for the same Czar by the craftsmen of Istanbul in the 1650’s ([187], pages 350-351; see fig. 13.9), or the precious mace (see fig. 13.10) given to Czar Mikhail Fyodorovich as a present by Sultan Murad in 1620 ([187], page 215). In all of the abovementioned cases we see either Greek inscriptions, or none whatsoever.

The historians of today are trying to convince us that the Arabic inscriptions upon old Russian weapons are explained by the fact that said weapons were received by the Russian Czars and warriors as presents from foreigners who wrote and spoke in Arabic. We are beginning to realise that this explanation is the furthest thing from the truth. Moreover, it turns out that the Russian Czars themselves would give weapons with Arabic inscriptions to foreigners as presents. A very illustrative example of the above



Fig. 13.8. Precious breastplate brought from Istanbul in 1656 by the Russian tradesmen as a present for Czar Alexei Mikhailovich. Taken from [187], page 216.

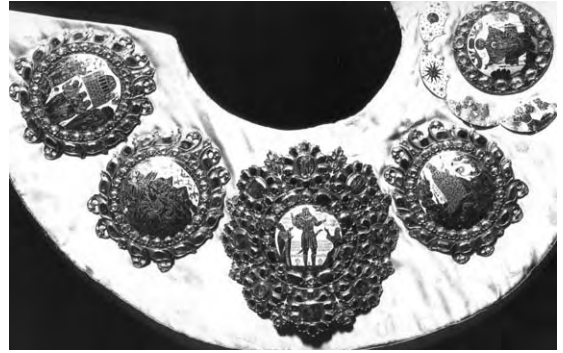


Fig. 13.9. Royal necklace made in Istanbul in the 1650's for Czar Alexei Mikhailovich. Taken from [187], pages 350-351.

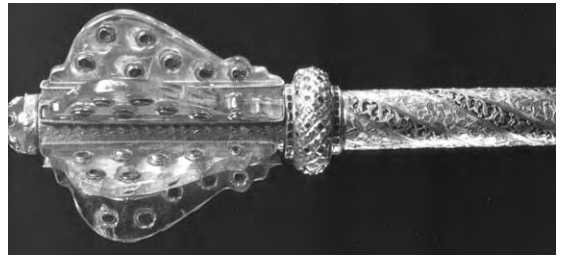


Fig. 13.10. Precious mace given to Czar Mikhail Fyodorovich by Sultan Murad as a present in 1630. Taken from [187], page 215.

is as follows. In 1853 Alexander Tereshchenko made a report of the excavations in Saray before the Imperial Academy of Sciences that concerned “the relics of the Desht-Kipchak Kingdom”. This is what he said in his report: “A special chamber known as the armoury contains a number of rare and noteworthy Asian weapons, including a number of sabres received as presents from our monarchs. There are weapons with Tartar, Persian, Arabic and Kufic inscriptions; among them – the blade of a sabre received by one of Djan-ger’s ancestors from Czar Mikhail Fyodorovich with the following Arabic inscription set in gold: *‘Birakhmeti ilyahi taalya nakhnul melik el azym khan ve emyr kebir Mikhail Fyodorovich mamalike kul velyata Urus’*, which translates as ‘We, Mikhail Fyodorovich, Supreme Ruler, Czar and Governor by the Glory of God’ ” ([840], pages 99-100). Mark that the Arabic version of the title of Mikhail Fyodorovich Romanov contains the word “khan”.

Thus, the Russian Czars, including the first Romanovs, had customarily made presents of precious weapons to their own subjects or to foreigners, whereupon they had ordered the craftsmen to make Arabic inscriptions in gold.

The above passages about Arabic inscriptions present upon the Russian weapons don’t only apply to the Armoury of the Kremlin – another example is the museum of Alexandrovskaya Village (the town of Alexandrov nowadays), namely, the weapons and armour of a Russian warrior exhibited in the Raspyatskaya Church (see fig. 13.11). We visited this museum in July 1998. The exhibited objects include a chain mail, a helmet and a shield (see figs. 13.12-13.20).

The explanatory plaque reports the items in question to be of a Russian origin. Indeed, we see the entire helmet to be covered by artwork depicting fantasy animals, birds and horsemen, very Russian in style and resembling the famous cathedral wall carv-



Fig. 13.11. The Raspyatskaya church and belfry in Alexandrovskaya Sloboda (presently the town of Alexandrov) dating from the XVI century. The building functions as a museum nowadays.

ings from the Vladimir and Suzdal Russia. The nose-guard of the helmet has got a four-point cross at the end, resembling the dome of a church topped with a cross. All of the above allows us to identify the helmet as a Russian piece of armour without any doubts left about its origins. At the same time, the helm has got an Arabic inscription upon it – a wide stripe that covers the entire perimeter. The explanatory plaque doesn't say a word about it, and quite naturally doesn't provide anything in the way of a translation, either. Next to the helmet we see a shield. Once again, there is Arabic writing all over the perimeter. The rest of the surface is covered in artwork that is purely Russian in style. We have taken several photographs of the shield in order to represent as many fragments of the Arabic inscription upon it as possible.

We cannot call the armaments in question Muslim in the modern meaning of the word, seeing as how the Muslim art has apparently had a strict taboo concerning the graphical representations of people and

animals ever since the XVIII century. Yet the artwork of this “Russo-Arabic” helmet contains figures of animals and people (also mounted) – if we study fig. 13.12 attentively, we shall see a very clear image of an Amazon – a mounted woman waving a scimitar (above the nose-guard on the right).

Why don't the museum workers exhibit mediaeval Russian helms with Slavic inscriptions and nothing but? Could it be that there are very few such pieces to be found amidst the “Russo-Arabic” majority? What if the armaments in question had been typical for mediaeval Russia? The items we see must have been very common indeed, yet we find them covered in “Arabic” script (or another one considered “illegible”). This makes the plot thicken even more.

We see the same to be the case in the Moscow museum complex of Kolomenskoye. We have visited the halls of the Front Gate on 23 June 2001 and seen the two Old Russian helmets exhibited there (figs. 13.20a, 13.20b and 13.20c). The inscriptions we find on both of them are exclusively in Arabic; there isn't a single piece of armour with Slavic lettering in sight. Both museum plaques tell us tersely that Russian craftsmen had copied these helmets from “Oriental originals”. Russians must have been truly wild about all things Oriental, seeing as how they kept on copying them all the time.

Thus, most of the inscriptions found upon the Russian mediaeval weapons are rendered in a script presumed to be exclusively Arabic nowadays. If you pay attention to this fact once, you shall find an abundance of similar examples over a very short period of time. This amazing fact does not fit into the consensual Scaligerian and Romanovian version of history; it alone suffices to make it perfectly clear that the history of the pre-Romanovian epoch must have drastically differed from how it is presented to us nowadays.

1.2. The reason why Alexander Nevskiy and Ivan the Terrible wore helmets with Arabic writing. The famous “Arabic conquest of the world” as it happened in reality

We have thus witnessed that the ancient Russian armaments exhibited in modern museums are covered with Arabic writings for the most part. Let us cite



Fig. 13.12. Russian armaments: chain mail, helmet and shield. The helmet and the shield are all covered in Arabic lettering. The museum of the XVI century Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.13. Russian helmet. In the top right part we see an Amazon (a horsewoman with a sabre). Museum of the Raspyatskaya church in Alexandrovskaya Sloboda. Apparently, the Amazons were the Cossack women from Russia (Horde).



Fig. 13.14. Russian helmet. Fragment of the Arabic lettering upon it. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.15. Russian helmet covered in artwork and Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.16. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.

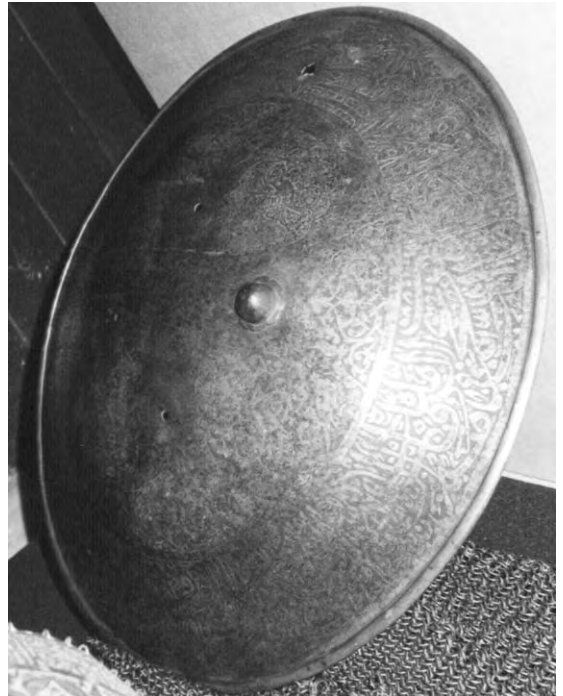


Fig. 13.17. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.

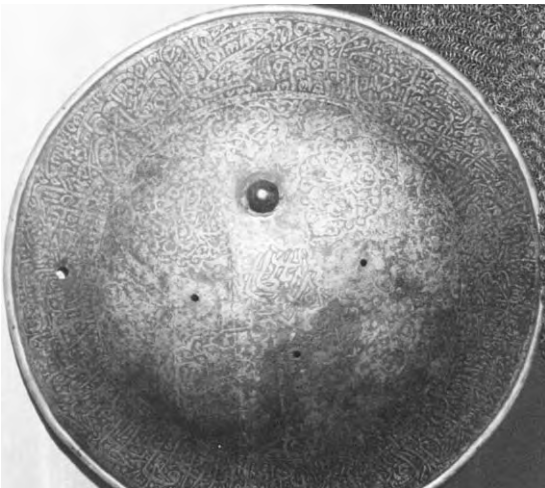


Fig. 13.18. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.19. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.20. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.

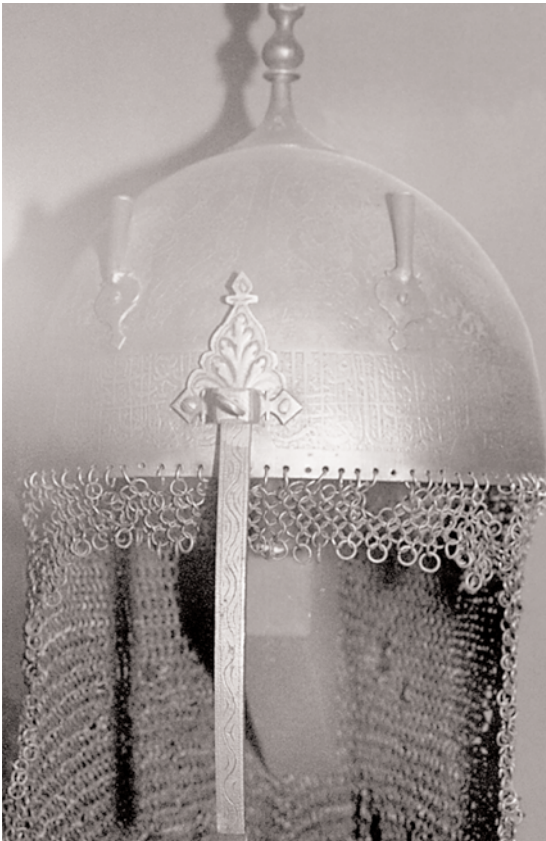


Fig. 13.20a. One of the two shields exhibited in the museum of Kolomenskoye in Moscow. According to the explanatory plaque, the helmet was made in Russia; however, the plaque doesn't say a single word about the Arabic lettering present on the helmet. It is visible well on the photograph (wide strip at the bottom). The photograph was taken by the authors in June 2001.



Fig. 13.20b. Ancient armaments of a Russian warrior in the museum of Kolomenskoye in Moscow. Chain mail, mace, helmet etc. Photograph taken by the authors in June 2001.



Fig. 13.20c. Close-in of the second Russian helmet in the museum of Kolomenskoye. The lettering on the helmet is non-Cyrillic – possibly, Arabic. It has to be pointed out that there is a distinctly visible swastika on the helmet. Photograph taken by the authors in June 2001.



Fig. 13.21. Helmet of Alexander Nevskiy (“Jericho hat?”). According to the historians themselves, the lettering on the helmet is Arabic. From a copy of “Antiquités de l’empire Russe, édités par ordre de Sa Majesté l’empereur Nicolas I” kept in the public royal library of Dresden, Germany. The photograph that we reproduce here was taken from the cover of the “Russkiy Dom” magazine, issue 7, 2000. The legend next to the helmet says “760 years of the Battle of Neva”. A small photograph of this helmet was also reproduced in the article about Alexander Nevskiy. However, historians eventually “recollected” that the helmet in question dates from the epoch of the Muscovite Czars of the XVI-XVII century. See also [336], Volume 5, inset between pages 462 and 463.

another example – the famous helmet of Alexander Nevskiy. We haven’t managed to find it anywhere during our visit to the armoury in 1998 (alternatively, it may identify as the abovementioned “Jericho Hat”). It is also possible that it had been removed from exposition temporarily; however, we do not find it in the famous fundamental album entitled *The State Armoury* ([187]). We haven’t managed to find it in any of the other accessible albums on the museums and history of the Kremlin in Moscow. We have accidentally come across a drawing of Alexander Nev-

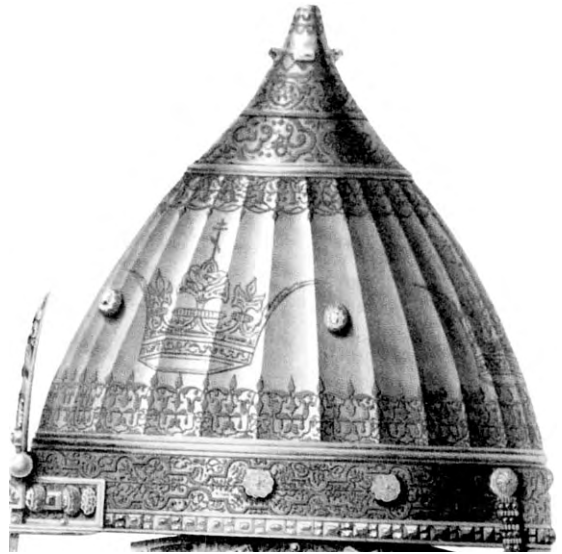


Fig. 13.22. Fragment of Alexander Nevskiy’s helmet (“Jericho hat?”) with Arabic lettering.



Fig. 13.23. Close-in of a fragment of Alexander Nevskiy’s helmet.

skiy’s helmet in a rather rare multi-volume edition entitled *History of Humanity. Global History* ([336], published in Germany and dating from the end of the XIX century). We have then found a photograph of this helmet in the “Russkiy Dom” magazine (issue 7, 2000). We reproduce it in fig. 13.21; it turns out that there’s an Arabic inscription upon the helmet of Alexander Nevskiy (figs. 13.22 and 13.23). The commentary of the German professors is as follows: “Helmet of Great Prince Alexander Nevskiy, made of red copper and decorated with Arabic lettering. Made in

Asia and dates from the crusade epoch. Nowadays in the possession of the Kremlin in Moscow” ([336], Volume 5, pages 462-463, reverse of the inset).

There is indeed an Arabic inscription at the very top of the helmet, which resembles the “Jericho Hat” of Mikhail Fyodorovich to a great extent (the inlays look silver and not golden in this photograph, though). One might enquire about the possibility of Alexander Nevskiy’s helmet being the very same as the “Jericho Hat” – identified as the former in the XIX century and presumed to be the latter by the historians of today, much to their confusion. Could both options be true simultaneously? We shall be telling more about this hypothesis of ours in CHRON6.

Thus, the German historians of the late XIX century, likewise modern Russian historians, suggest the Russian weapons and armour decorated by Arabic inscriptions to have been made somewhere in the Orient, and definitely not in Russia. Russian warriors presumably purchased or received them as presents from the Arabs. Only in a number of cases do learned historians admit that the “Arabic weapons” were forged by the Russian craftsmen, including those working for the State Armoury of Moscow ([187]).

Our reconstruction paints an altogether different picture. Several alphabets had existed in Russia until the XVII century, the one considered Arabic nowadays being one of them. The alphabet considered exclusively Arabic today and associated with the Middle East had also been used for Russian words. Mass production of the ancient Russian weapons could only have taken place in Russia, or the Horde; all the inscriptions found upon these weapons were made by Russian craftsmen who had used Arabic script alongside, or in lieu of, the Cyrillic script that is considered “more Slavic” nowadays.

Modern historians are trying to convince us that the “mediaeval Arabs” all but drowned Russia in Arabic weapons and armour, which would be proudly wielded and word by the Russian soldiers who did not understand the meaning of the sophisticated Arabic inscriptions decorating their weapons, and so they fought and died accompanied by prayers and religious formulae of the “faraway Muslim Orient”. We believe this to be utter nonsense – Russian warriors of that epoch had been perfectly capable of understanding that which was written upon their weapons

and armour due to the fact that several alphabets and languages had been used in the pre-XVII century Russia, including the precursor of the modern Arabic.

It would make sense to confront the historians of today with the following issue. The manufacture of “Arabic” weapons in such enormous amounts must have left numerous traces in Arabia, whence they had presumably been imported en masse by the Russians in the Middle Ages. There are none such – we know nothing of any blast furnaces, smelting facilities or large-scale weapon manufacture in the deserts of mediaeval Arabia. The reverse is true for Russia – it suffices to recollect the Ural with its reserves of ore, numerous blast furnaces, weapon manufacturers etc. We know of many Russian towns and cities that had produced heavy armaments in the XIV-XVI century – Tula and Zlatoust, for instance. Therefore, it is most likely that the weapons decorated by “Arabic” inscriptions were manufactured in mediaeval Russia.

It becomes instantly clear that the famous “Arabic conquest” that had swept over a great many countries in the Middle Ages is but a reflection of the same old Great = “Mongolian” conquest that had made vast territories in Eurasia, Africa and America part of the Russian Empire, also known as the Horde. The word “Arab” might be derived from the word “Horde” (“*Orda*” in Russian), considering that the Romanic characters for “b” and “d” would often be confused for one another; as we shall demonstrate in CHRON5, the orientation of the two letters had still been vague in the Middle Ages, they could easily become reversed. Linguistic considerations of this kind are by no means a proof of anything on their own; however, they do concur with our reconstruction quite well.

As we were “explained” by the staff of the State Armoury in 1998, the “Arabic” blades for the Russian weapons were forged by the Arabs in faraway Spain and Arabia (later also Turkey). However, the handles were all made locally, in Russia. However, the following fact contradicts this “theory” in a very obvious manner. As we mentioned above, the Armoury has got the sabre of F. I. Mstislavskiy, up for exhibition. This is how it is described by the modern historians: “The big sabre had belonged to F. I. Mstislavskiy as well; this is confirmed by the Russian lettering on the back of the blade. The blade is decorated by golden inlays with Arabic lettering; one of the in-

scriptions translates “Will serve in battle as strong defence” ([187], page 207).

However, the commentary of the learned historians doesn’t give us the full picture – the inscription on the back of the blade is simply mentioned and left at that. We saw this sabre in 1998 – the name of the owner in Russian isn’t a mere engraving; it was cast in metal at the very moment the blade was manufactured, by the smiths who had made it (“Arabs” from the faraway Orient, as we are told today). However, we are of the opinion that the name of Mstislavskiy, the Russian warlord, was set in Russian lettering by Russian craftsmen – the same ones

that made the golden inlaid pattern with the Arabic inscription on the blade, in full awareness of its meaning (“Will serve in battle as strong defence”, *qv* above).

Some of these “Arabic” armaments have been made in Turkey, or Ottomania, which had been part of Russia (or the Horde) up until the XVI century.

In fig. 13.24 we see the helmet of Ivan the Terrible kept in the Royal Museum of Stockholm ([331], Volume 1, page 131). It is decorated by inscriptions in two scripts – Cyrillic and Arabic, the latter being of a larger size and situated on top of the Russian lettering.

It is unclear why the representatives of historical science cite the entire Russian inscription in [331] as they tell us about the helmet of Ivan the Terrible, but withhold from citing its neighbour set in Arabic script.

In CHRON7, Annex 2 we cite a number of exclusive materials, namely, the inventory of the ancient Russian weapons stored in the State Armoury of the Kremlin in Moscow. This inventory demonstrates that the inscriptions found upon Russian weapons and considered Arabic today are typical and not a mere number of rare exceptions.



Fig. 13.24. Helmet of Ivan the Terrible. XVI century. Royal Museum of Stockholm. We see a wide strip with Arabic lettering, with a narrower strip with Russian lettering underneath. Taken from [331], Volume 1, page 131.

2. ARABIC TEXT UPON THE RUSSIAN MITRE OF PRINCES MSTISLAVSKIY

The Troitse-Sergiyev Monastery in the town of Sergiyev Posad (Zagorsk) houses the museum of the Old Russian decorative art. Among the items exhibited in the museum we find the “Mitre dating from 1626. Gold, silver, gemstones and pearls; enamel, inlay patterns, engraving. Donated by the Princes Mstislavskiy” (see fig. 13.25).

A photograph of the mitre can be found in the album compiled by L. M. Spirina and entitled *The Treasures of the State Museum of Art and History in Sergiyev Posad* ([809]).

We visited this museum in 1997 and discovered an interesting fact. There is a large red gem in the front part of the mitre, right over the golden cross. This gemstone has an Arabic inscription carved into it; this inscription is rather hard to notice, since one has to look at the mitre from a certain angle – otherwise it is rendered invisible by the shining of the stone. We asked the guide about the Arabic lettering as soon as we noticed it. The guide confirmed the existence of



Fig. 13.25. Mitre of 1626. A donation made by the Russian princes of Mstislavskiy. We see a large gemstone in front with Arabic lettering carved upon it. Taken from [809].

an Arabic inscription carved into the stone; however, nobody in the museum knew anything about the possible translation.

Once again we encounter Arabic script upon an Old Russian artefact. The fact that the inscription in question is in the front of the mitre, right over the cross, or on the very forehead of whoever had worn the mitre, clearly testifies to the fact that the inscription is anything but arbitrary, and must have had an explicit meaning in the epoch of the mitre's creation.

Let us cite the famous "Kazan Hat" as another example of the fact that the so-called "Oriental" style is really the mediaeval Russian style originating from the very heart of the Russian Empire, formerly known as the Horde. It is a luxurious royal headpiece that looks "distinctly Oriental"; however, it had been made for Ivan the Terrible by Muscovite craftsmen (see fig. 13.26).

3. THE WORD "ALLAH" AS USED BY THE RUSSIAN CHURCH IN THE XVI AND EVEN THE XVII CENTURY, ALONGSIDE THE QUOTATIONS FROM THE KORAN

3.1. "The Voyage beyond the Three Seas" by Afanasiy Nikitin

We have already pointed out the fact that many Russian weapons, as well as the ceremonial attire of the Russian Czars and even the mediaeval mitre of a Russian bishop are all adorned by Arabic inscriptions, some of which can be identified as passages from the Koran (see CHRON4, Chapters 13:1-2). This



Fig. 13.26. The Kazan Hat (ceremonial headdress of Ivan the Terrible). Armaments Chamber, Moscow. Presumed to be made in Russia "with the assistance of Oriental craftsmen" ([187], pages 386-387). The presumption about the participation of the "Oriental craftsmen" stems from the fact that the modern commentators fail to understand that the "Oriental style" is simply the old Russian style of the XV-XVI century. Its origins are purely Russian; it wound up in the Orient during the Great = "Mongolian" conquest of the XIV-XV century. Taken from [187], page 346.

should doubtlessly indicate that the pre-XVII century history of the Russian Church is known to us rather badly, and likely to be seriously distorted. The Romanovs must have done their best to conceal the former proximity (or even unity) of the Orthodox faith and Islam in the epoch of the XIV-XVI century. Below we shall provide even more examples testifying to this fact.

Let us turn to the famous oeuvre of Afanasiy Nikitin entitled “The Voyage beyond the Three Seas” ([929]). It is known to have been “found by N. M. Karamzin in the library of the Troitse-Sergiyev monastery as part of a XVI century almanac of chronicles that he called ‘The Troitskaya Chronicle’” ([929], page 131). Several other copies have been found since then; there are six of them known to date. The Troitskiy copy is considered the oldest; we shall be referring to this very copy, which was found in the library of the most important monastery in Russian history.

Let us just cite some of the most illustrative passages. The text begins with the words: “Lord Jesus Christ, have mercy upon thy humble subject, Afanasiy Nikitin, and may all the saints pray for me” ([929], page 9). The text was therefore written by the representative of the Orthodox faith. The “Voyage” is written in Russian for the most part; however, Afanasiy Nikitin occasionally lapses into Turkic or Arabic with apparent ease, and then continues in Russian just as effortlessly. Obviously, the author and his intended audience had been multi-lingual. However, the most important thing is that the Turkic, or Arabic, language is used by Afanasiy Nikitin in Orthodox Russian prayers – or Orthodox-Islamic ones, odd as the formula might strike us nowadays.

“The entire populace of India has the custom of congregating at the *butkhan* ... the numbers of people *azar lek vakht bashet sat azare lek*. There is a large effigy of But [Buddha] at the *butkhan*, carved in stone and resembling Justinian of Czar-Grad with a spear in his hand” ([929], page 18). Nikitin’s text contains a passage in Persian (“*azar lek vakht bashet sat azare lek*”), which translates as “the numbers of people amounting to a thousand *leks*, and sometimes to hundreds of thousands” ([929], page 177). There are no obvious reasons why Nikitin should use Persian here – he is neither quoting, nor trying to convey the local spirit in this manner. He merely tells us of his im-

pressions, occasionally lapsing into Persian (yet using Cyrillic characters for the transcription of the Persian words).

By the way, the fact that the statue of Buddha should wield a spear and resemble the effigy of Justinian, the Byzantine emperor leads us to the theory that the Indian “Buddha cult” had partially incorporated the cult of Batu-Khan, the great conqueror, hence the use of the word *butkhan* (Batu-Khan).

Another Arabic passage is as follows: “On Mondays they eat once a day. In India *kak pachektur, a uchuze-der: sikish ilarsen iki shithel; akechany illa atyrsenyatle zhetel ber; bulara dostor: a kul karavash uchuz char funa hub bem funa khubesia; kapkara am chuk kichi khosh*. Then I left Parvati and went to Beder” ([929], page 19).

Yet another example is one of the numerous prayers wherein Afanasiy Nikitin uses Turkic, Persian or Arabic alongside the Russian language: “Lord Almighty, the creator of Heaven and the Earth! Do not turn thy face away from thy slave, for sorrows ensnare me. Oh Lord, turn thy eye towards me and have mercy upon me, for I am thy creature; do not let me astray, oh Lord, and lead me to thy path of righteousness, even though there is little virtue left in me in this time of need, and I wallow in ways of evil all these days, oh Lord Allah, *karim Allah, rahym Allah, Karim Allah, rahymelloh; Akhalim dulimo*. I have spent 4 Great Days in the land of the *basurmans* [non-believers, those of a different faith – Transl.], yet I remain true to the Christian faith; Lord only knows what may happen next” ([929], page 24).

Nikitin lapses into Turkic and Arabo-Persian in the middle of his prayer, using “Allah” instead of “God” etc.

It may be suggested that Afanasiy Nikitin had used foreign languages in order to relate foreign realities; however, even the examples cited above demonstrate this to be untrue. Nikitin writes about foreign lands in Russian for the most part; however, whenever he recollects Russia, he begins to write in Turkic or Arabic. It suffices to recollect his prayer for Russia – Nikitin gives us a long list of the wonders that he had seen in different lands, and concludes it with fond memories of Russia (Urus) and a prayer for the Russian land. He switches to Turkic from the very start: “The land of Podolsk is abundant and rich; *a Urus erye tangry saklasyn; Allah sakla, khudo sakla, budo-*

nyada munukibit er ektur; nechik Urus yeri beglyari akai tusil; Urus yer abadan bolsyn; raste kam deret. Allah, Khudo, Bog dangry" ([929], page 25). The prayer translates as follows: "May the Lord protect the Russian land; great Lord! There is no other land like it in the whole world..." ([929], page 189).

This is where the patience of the modern commentators reaches its end. They feel that the readers are entitled to an "explanation", and begin to extricate themselves in the following clumsy manner: "The prayer of Afanasiy Nikitin expresses his love for Russia, his motherland, and simultaneously – his critical disposition towards its political regime, which had led the author to using Turkic instead of Russian in his prayer" ([929], page 189).

One wonders about the relation between this "scientific explanation" and the fact that the word God is transcribed as Allah in Nikitin's text? We are of the opinion that it doesn't exist. We have seen Nikitin switch to Turkic, Persian and Arabic often and with apparent ease, in prayers as well as elsewhere. The number of such passages is so great that we have no opportunity of quoting them all presently.

In general, it has to be said that Nikitin's book irritates modern historians in a great many instances – they adhere to the odd opinion that their knowledge of mediaeval history prevails over the evidence of Afanasiy Nikitin, a contemporary and an eyewitness of the events he relates. Hence the numerous criticisms of the author.

Afanasiy Nikitin writes a lot about Buddhism and the "But cult". Modern commentary is as follows: "It is impossible that the word 'But' should stand for 'Buddha'; it is common knowledge that ... Buddhism had been completely vanquished in India between the VIII and the XI century A.D. Nikitin could neither have found any Buddhists, nor any traces of the Buddhist cult, anywhere in the XV century India" ([929], page 176).

Therefore, Nikitin had meant "something entirely different". It is presumed that his narrative should not be interpreted literally, but rather in the unnatural and convoluted manner insisted upon by the modern historians.

Another example is as follows. This is what Nikitin tells us about the natives of India: "I have asked them all I could about their faith; they told me that they be-

lieved in Adam and that Buty was Adam and all of his kin" ([929], pages 17 and 60). Therefore, Afanasiy Nikitin gives us direct indications that the Buddhist religion is related to its European counterparts, since it had also recognized Adam as the ancestor of all humankind.

The commentary of a modern historian is as follows: "The words of Afanasiy Nikitin ... appear to be based upon the misinterpreted ... words of the Hindus, who hadn't had anything resembling the cult of Adam" ([929], page 176). Once again, Nikitin is blamed for misunderstanding the natives, whereas the historians of today know everything for certain several hundred years later, correcting the XV century eyewitness as they see fit. Had they been present to help him with the interpretation of what he saw with his own eyes!

One must also note that Afanasiy Nikitin does not use the name Jerusalem in its modern meaning. Nowadays we are accustomed to use the word for referring to a single city; however, Afanasiy Nikitin is certain that "Jerusalem" translates as "the main holy city"; different religions (or nations) had Jerusalems of their own. This is what he writes: "They make a pilgrimage to their But [Buddha – Auth.] in Pervot every Great Lent; it is their Jerusalem, called Mecca by the *basurmans* and Ierusalim by the Russians [*Russ-Rim*, or "The Russian Rome" – Auth.]. In India it is called Parvat [possibly, a derivative of the Slavic word "*per-vij*" – "the first", "the most important" etc – Auth.]" ([929], page 19).

Nikitin reports a very interesting thing. Apparently, Jerusalem and Mecca had not been the names of actual geographic locations, but rather words of different languages meaning the same thing, namely, the city housing the primary halidom of the religion in question, or the ecclesiastical capital of a given country. Every country would naturally have a capital of its own; these capitals would be transferred to other places over the course of time.

A propos, this must be the reason why Moscow was known as Jerusalem (or Russian Rome) at the end of the XVI century (bear in mind the frequent flexion of the sounds L and R). This is how Moscow was called in the Bible (books of Ezra and Nehemiah) – directly, and not as an allegory of any sort. We discuss this at length in CHRON6.

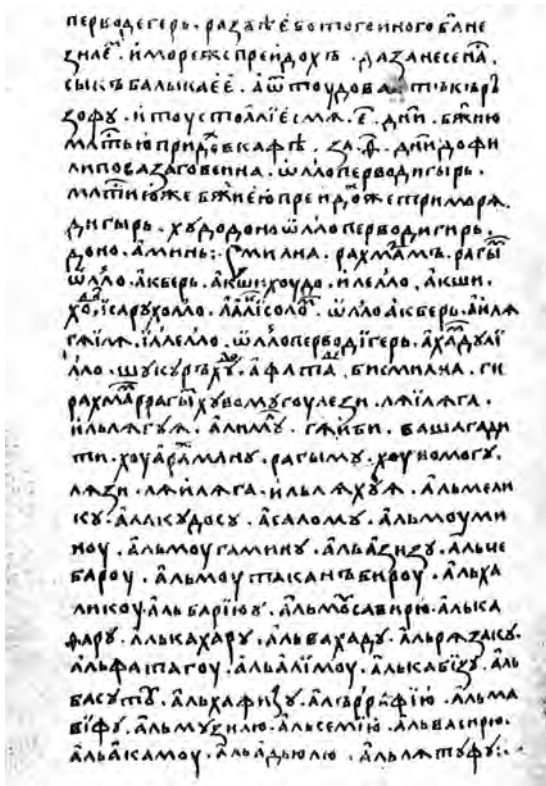


Fig. 13.27. Page from the book of Afanasiy Nikitin (from the Troitskiy copy) with the final fragment of his book in Turkic. Taken from [929], inset between pages 18 and 19.

Nikitin concludes his book with a lengthy passage in Turkic and Arabic ([929], pages 31–32; see a photograph of this page in fig. 13.27). He uses several phrases from the Koran in this passage, such as “Isa ruhullo” = “Isa Rukh Allah”, or “Jesus, the Spirit of Allah”. This is how the Koran refers to Jesus Christ ([929], page 205). All of the above is at odds with the Scali-garian and Millerian version of the Russian history, yet concurs perfectly well with our reconstruction.

Our opponents might claim Nikitin’s text to be distorted, and the Turkic passages inserted by a later editor. However, one wonders why it would be kept in the library of the Troitse-Sergiyev monastery in this case; also, there are examples of Russian and Arabic phrases mixed in ecclesiastical texts of the Orthodox Church. Let us cite the following example using materials of guaranteed authenticity as proof.

3.2. Authentic Old Russian attire dating from the XVII century and decorated with lettering in three scripts – Cyrillic, Arabic and a “mystery script” that defies interpretation today

As we mentioned above, the excavations of 1942 conducted in the Voskresenskiy monastery of Ouglich resulted in the finding of a sarcophagus that contained the remains of the monk Simeon Oulianov. The coffin dates from the XVII century. The 400-year-old burial site in question is unique: the remains of the monk are in excellent condition, and his attire likewise. The finding was sent to the central city of that Region – Yaroslavl. The reasons for such excellent preservation of human remains and clothes were researched by the medics of Yaroslavl. The coffin was returned to Ouglich recently; nowadays, the monastic attire of Simeon Oulianov is exhibited in the Museum of Ouglich – the so-called Tower of Prince Dmitriy (see fig. 13.28). The actual sarcophagus and the museum plaque with the information about the burial site can be seen in figs. 13.29 and 13.30.

Figs. 13.31, 13.32, 13.33, 13.34, 13.35 and 13.36 reproduce the artwork and the lettering found upon Russian monastic attire of the XVII century; we must emphasise the issue of the finding’s authenticity. This makes it radically different from most of the artefacts exhibited in the museums of the capital cities. There are several reasons why – firstly, many of the XVI–XVII century originals have been destroyed in the meticulous and relentless selection of the last 300 years conducted by the representatives of the so-called “historical science”. Secondly, many of the originals have already disintegrated naturally. As for the present case, we have the unprecedented luck of studying a recently excavated original in a good condition; moreover, it had remained underground for three centuries, and was therefore fortunate enough to survive the Romanovian pogroms. It is also fortunate enough to have been treated by medics and not historians.

What do we see on the attire? It turns out that the words of the canonical prayers in Church Slavonic are mixed with words that we cannot seem to understand or interpret. The situation is similar to what we see in Nikitin’s book. If we consider the three lowest lines of the inscription in fig. 13.35, we shall see that



Fig. 13.28. The monastic robes of Simeon Oulianov exhibited in the museum of “Prince Dmitriy’s Chambers” in Ouglich. XVII century. Exhumed in 1942. Photograph taken in 2000.

the first one can be easily read as “*krestu tvoe[mu]*” (“to thy cross”). The last line isn’t hard to interpret, either – it says “*vkresenie*” – obviously “*voskresenie*” (“resurrection”). All of these words are obviously Slavic, and written in Cyrillics. However, the line in between is already impossible to understand, despite the fact that it is also set in Cyrillic script, and every letter is visible. It reads as PKLAEKOTR; this might be a Slavic word or phrase in theory, but we consider this highly unlikely.

As for the lettering we see above the cross and on its sides, we already find it impossible to interpret the words as those of a Slavic language. Apart from that, the top line that one sees in fig. 13.32 obviously says “Ala ala” – “Allah, Allah” instead of “O Lord”, in other words. The vertical line to the left of the cross also contains the word “Ala”, apparently used in lieu of



Fig. 13.29. The sarcophagus of Simeon Oulianov exhibited in the museum of “Prince Dmitriy’s Chambers” in Ouglich. Photograph taken in 2000.

КОЛОДА (XVII в.)
 КОЛОДА С МОЩАМИ МОНАХА СИМЕОНА УЛЬЯНОВА БЫЛА ОБНАРУЖЕНА В 1942 Г. ПРИ РАСКОПКАХ В ВОСКРЕСЕНСКОМ МОНАСТЫРЕ.
 ПО ЗАКЛЮЧЕНИЮ МЕДИЦИНСКОЙ ЭКСПЕРТИЗЫ ИХ СОХРАННОСТЬ ОБУСЛОВЛЕНА ЗАХОРОНЕНИЕМ В СУХОМ ПЕСЧАНОМ ГРУНТЕ И ХОРОШЕЙ ВЕНТИЛЯЦИЕЙ ПОМЕЩЕНИЯ.

Fig. 13.30. Explanatory plaque next to the sarcophagus of Simeon Oulianov exhibited in the museum of “Prince Dmitriy’s Chambers” in Ouglich. Taken from a video recording of 1999.

the Slavic word for God (“*Bog*”). See figs. 13.33, 13.34 and 13.37; the phrase goes from the bottom up.

Let us turn to the lettering around the collar of the monastic attire in question. It reads as “*topomilu ... pomilu*” (the middle of the lettering is on the back of the attire, and therefore cannot be seen). The letters M and I comprise a single letter. The phrase obviously reads as “*Gospodi pomilui, Gospodi pomilui*”, a standard formula of the Orthodox Church (“Lord have mercy” repeated twice). However, the word for “Lord” (“*Gospodi*”) is replaced by the word “*To*”. Apparently, we are confronted by yet another forgotten Orthodox word for “God” that was used in the XVII century.

Thus, whenever the modern albums and museum catalogues tell us about the artefacts of the XVI-XVII century, they appear to be completely at odds with what we learn about the objects dating from the very

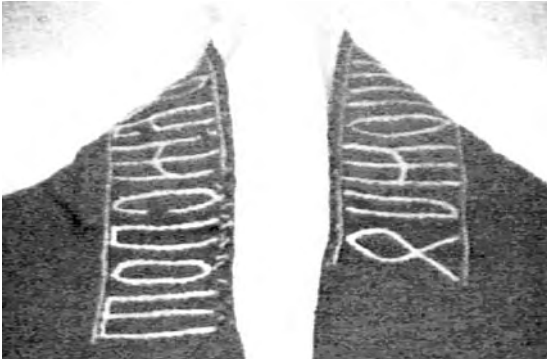


Fig. 13.31. Top part of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.32. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.33. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.34. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.35. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.36. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.37. Fragment of the monastic robes of Simeon Oulianov. XVII century. Photograph taken in 2000.

same epoch and discovered under circumstances that curb the power of historical censorship in one way or another, amazingly enough. We are confronted with a very odd picture; however, it is easily explainable within the paradigm of the New Chronology.

A. T. Fomenko and T. N. Fomenko visited the Ouglich Citadel in August 2001 – in particular, the so-called Palace (or Tower) of Prince Dimitriy. The abovementioned XVII century sarcophagus is exhibited here, wherein the remains of the monk, his attire and his “rosary” were found. We wanted to make better photographs of the lettering upon the less accessible parts of the attire.

We have enquired with the staff of the Ouglich Citadel Museum and found out that the sarcophagus also contained a scroll and an ordination. The former was of parchment, found by the side of the monk; the latter, of paper, and found upon his chest. The ordination is rather short, unlike the lengthy scroll. The former is written in the XVII century shorthand; the

latter is in a Cyrillic script. None of this is mentioned on any plaque anywhere in the museum. No known publications concerning Ouglich and its historical past mention any scrolls at all. We have naturally asked about the content of both documents. The representatives of the museum’s scientific research department replied rather vaguely that these documents “probably contained the monk’s biography”. The scroll was old-fashioned – vertical and not horizontal (see more about it in CHRON6, Chapter 2:2.2, where we demonstrate that the old scrolls were written in such a manner that one could read the consecutive short horizontal lines from top to bottom while unrolling the scroll, from the beginning to the very end). Such scrolls were held vertically; their bottom ends would be gradually unrolled. The scroll found from the sarcophagus of the monk Oulianov had belonged to this very type.

It appears that an authentic Russian document of the XVII century has survived until the present day. We wanted to see both documents, or, at the very least, their drawn or photographic copies; however, the research department told us (in 2001) that none of the above was kept in the Ouglich Citadel anymore. The materials are said to have been handed over to the Ouglich branch of the Yaroslavl Archive; however, when we addressed the Archive in 2002, we were told that the originals had never been there. Moreover, the archive had presumably lacked so much as a copy of the materials in question. There had been a single photocopy kept in the Svyato-Voskresenskiy monastery of Ouglich, where the sarcophagus was discovered in the first place. We shall do our best to study the photocopy in question and report the results in the publications to follow; however, we have been informed that the photocopy “did not reproduce the original well”.

At the same time, the archive staff reported that both documents had still been kept in the museum of the Citadel. The archive redirects all enquiries to the museum and vice versa; the situation is a complete stalemate. We never got a chance of studying these materials. Actually, the archive reports that the museum had initially “lost” the scroll, but then “fortunately recovered” it.

Actually, the staff of the Ouglich archive told us in 2002 that the back of the attire is also decorated by

an inscription of some sort, with a large picture of the Golgotha at the centre. Despite the good visibility of the letters, the text defies interpretation (likewise the “inscription in front”), and is considered to be “secret writing”. There are no copies of this inscription, either. Furthermore, at the moment the sarcophagus was found, the remains of the monk were dressed in yet another ceremonial clothing article that covered the abovementioned monastic attire; however, it is said to have disappeared without a trace, and no details are known about it.

Moreover, as we discovered in 2001, the actual staff members of the Ouglich museum were not present at the study of the scrolls – they report having attended the text interpretation sessions “episodically”. The main body of work was performed by the specialists from the Moscow Institute of History and Archives. Despite the fact that the text is allegedly of an Old Russian origin, it had still required “interpretation”. As for the results of said interpretation, they remain unknown to the museum staff, as they confess themselves. Ouglich archive reports nescience as well. There isn’t a single trace of this research left anywhere in the Ouglich museum, the city archive or the monastery; apparently, a large part of the materials in question has been taken to Moscow.

We have thus neither managed to study the documents, nor any copy thereof, nor even the results of their interpretation. The lettering found upon the attire (which is in poor correspondence with the Scaligerian and Millerian version of history) leads us to the natural thought that the scrolls may have contained “illegible parts” as well, possibly rendered in a script that cannot be read nowadays.

At any rate, it remains completely unclear just why the official exposition of the finding has never informed us about the fact that the sarcophagus had contained scrolls with the monk’s biography. Why weren’t the actual scrolls up for exposition, or at least their photographs, as well as their close-ins, drawn copies of the text and its translation? After all, many of the museum’s visitors would be interested in seeing authentic XVII century artefacts.

We would very much like to make a general observation in this respect. Our many years of experience in communicating with museum workers have made us notice a rather odd effect. One knows where

one stands for as long as one listens to their commentary meekly. Neutral questions (about the fabric of the attire and so on) usually lead to polite and informative answers. However, any question that concerns the foundations of chronology in one way or another (the century a given finding dates from, and especially documents or other evidence that the dating is based on) might change the situation radically. Questions that go beyond the standard museum discourse (such as why the Russian weapons are decorated with lettering in a script that is considered exclusively Arabic nowadays, qv in CHRON4, Chapter 13:1) are answered with the utmost reluctance as a rule, and very tersely at that. Museum workers claim nescience, lack of a personal interest, or refer to senior members of their hierarchy.

“Inquisitive” enquiries lead to tension and irritation; persistence often results in an aggressive reaction – notwithstanding the fact that the historical events in question pertain to a faraway epoch and seem unlikely to stir emotion in so profound a manner. One inadvertently gets the impression that the true archaeological history of the Middle Ages (be it that of Russia or the Western Europe) has been made classified information unofficially – the only version we have the right of knowing is the consensual history of Scaliger and Miller. Could it be that the museum workers are implicitly urged to stifle the public interest in the history and chronology of the antiquities exhibited in museums once it crosses a certain threshold?

4. OCCASIONAL USE OF ARABIC SCRIPT IN RUSSIAN TEXTS IN THE RELATIVELY RECENT EPOCH OF THE XVII CENTURY. TRAVEL DIARIES OF PAUL OF ALEPPO

Let us cite a very representative episode from the history of the XVII century, which clearly demonstrates that Russian texts had still been written in a variety of alphabets in that epoch.

There is a very curious historical document that dates from 1656 – the travel diaries “kept by Archdeacon Paul of Aleppo, a talented ecclesiastical writer of the middle of the XVII century, who had accompanied his father, Macarios III, Patriarch of Antiochia,

on every voyage. In 1656 the Patriarch made his first visit to Russia and visited Moscow ... He accepted the invitation of Czar Alexei Mikhailovich to visit the Savvino-Storozhevskiy monastery, a particular favourite of the monarch" ([422], page 94).

Paul of Aleppo had kept a regular diary – a detailed account of the Patriarch's voyage, as it were. This may have been prescribed by the rules of the Patriarchy back in the day – writing down as many details of the official visits made by the top members of the clergy as possible. The records that have survived until are day are considered to be very important evidence of historical events dating from the epoch of Alexei Mikhailovich. Large fragments of Paul's text are quoted in [422]; one can clearly see that his diaries had been voluminous and contained a large number of details.

One may well wonder about the language the diaries were written in. Any contemporary of ours raised on Scaligerian and Millerian chronology would consider it perfectly obvious that the Orthodox Paul of Aleppo, the son of the Orthodox Antiochian Patriarch, should write his report of a visit to the Orthodox Czar Alexei Mikhailovich in Russian or in Greek – another possibility is Latin; however, this should already strike one as odd. However, we learn that the diaries in question were written in Arabic, no less. Historians tell us the following: "The complete handwritten Arabic text of these diaries ... was published by the Savvino-Storozhevskiy monastery in 1898 and entitled 'The Russian Voyage of Macarios, Patriarch of Antiochia, Undertaken in the Middle of the XVII Century'" ([422], page 95).

However, the diaries shall amaze us even more. It turns out that the Orthodox author of a document that dates from the XVII century easily shifts between Arabic and Russian, and uses the Arabic alphabet for transcribing the Russian part of the text to boot. This is what we learn from a XIX century comment to the recorded conversation with Czar Alexei Mikhailovich ([422], pages 98-99) that was made in the above-mentioned publication of the diaries dating from 1898: "These words, as well as the entire conversation between the scribe and the Czar that follows, are written in Russian and transcribed in the Arabic alphabet" (quoted according to [422], page 99). It turns out that Russian texts could be written in Russian yet rendered in Arabic letters as recently as in the epoch of

Alexei Mikhailovich. Our reconstruction explains this fact perfectly well.

Modern historians have noted this fact, which obviously concurs with their version of history very poorly. They instantly came up with the following "explanatory hypothesis": Macarios II, Patriarch of Antiochia, is said to have been "an ethnic Arab" ([422], page 95). There is nothing to prove this version written anywhere in [422]; however, even if this is true, the oddness remains. The diaries in question were written by a member of the Patriarch's entourage as an official document; their language must have been the official language of the Orthodox Patriarchy (either Russian or Greek). The ethnic origins of the author had hardly interested anyone – he should have written in the language of the Orthodox Patriarchy and not that of his parents. The Patriarchy would obviously fire the scribe otherwise. The very fact that the diaries written by Paul of Aleppo in Arabic and Russian (transcribed in Arabic characters) has reached our epoch means that it has been stored with care, as an important official document – possibly, by the Antiochian Patriarchy.

However, nowadays we are being told that the documents of this kind written in Arabic must necessarily be of an Islamic origin. However, the Antiochian Patriarchy had been one of the most important centres of the Orthodox Church. Apparently, the real events of the XVII century must have differed from their modern rendition drastically.

5. ARABIC NUMERALS AS DERIVED FROM THE ALPHANUMERIC SYMBOLS OF THE SLAVS AND THE GREEKS IN THE XV-XVI CENTURY A.D.

5.1. The invention of positional notation: when did it happen?

Nowadays it is commonly presumed that the positional notation system was invented in India "in times immemorial" ([821], page 88), and then adopted by the Arabs. The latter had brought it to mediaeval Europe. This is where the "Arabic numerals" acted as a catalyst for the rapid development of mathematics and calculus in the second part of the XVI and the

beginning of the XVII century. In particular, the year 1585 marks the invention of decimal fractions ([821], page 119). According to D. J. Struik, the famous specialist in the history of mathematics, “it had been a major improvement that became possible due to the mass adoption of the Indo-Arabic notation. Another major improvement had been the invention of the logarithms” ([821], page 120). The invention of the logarithms took place in the first half of the XVII century ([821], pages 120-121).

We must emphasise that the decimal fractions and the logarithms couldn't have been invented before the introduction of the positional decimal notation system. Moreover, these inventions must have been relatively easy to make after the introduction of the positional system. Indeed, let us consider the invention of the decimal fractions. If the notation system that we use is positional, moving a digit one place upwards makes the value of said digit ten times greater. The unit digits occupy the lowest place in this system; the idea of continuing the notation further downwards, below the unit digits, is therefore a natural one. One adheres to the same rule – moving a digit one place downwards should make its numeric value ten times smaller. The only thing this invention requires is a separator of integers and fractions, or the decimal point. For instance, the figure 16.236 employs the point to separate two places of integers from three places of fractions. This invention hardly required hundreds of years, as the Scaligerian history of science is trying to convince us, and is likely to have been made a few decades after the invention of zero and the positional notation system.

The invention of decimal logarithms must have been slightly more difficult, yet could not have been a major problem, since it stems from the decimal positional notation as well. The matter is that the integer part of a decimal algorithm represents the length of a given number as transcribed in the decimal position notation minus one. The following simple circumstance is easy enough to notice, and must have been noticed without much delay, namely, that the multiplication of two numbers results in the summation of their lengths in general; occasionally, it requires the subtraction of one. This results from the fact that the logarithms of two multiplied numbers add up. Therefore, the integer parts of logarithms are

added up as well; the subtraction of one is needed in cases when the fraction parts of the logarithms of multiplied numbers equal one after addition. Apparently, mediaeval mathematicians would need to make a more precise estimation of the characteristic stemming from a given number's length, so that these characteristics would add up after the multiplication of the numbers in question. The correct understanding of this idea instantly leads one to the concept of logarithms. This is the very problem that John Napier was trying to solve when he invented logarithms in the beginning of the XVII century. His conception had initially been somewhat clumsy, but it didn't take much time to evolve to more or less the same condition as nowadays ([821], page 121). D. J. Struik reports that the first table of decimal logarithms of integers (from one to one hundred thousand) was first published in 1627 ([821], page 121) – a mere 13 years after the very first publication on this topic made by John Napier ([821], pages 120-121).

Thus, the concept of positional decimal notation cannot predate the introduction of decimal fractions and logarithms by too great an interval of time. Since the logarithms were invented in the beginning of the XVII century, one can make the rather certain presumption that the propagation of the positional decimal notation cannot possibly predate the middle of the XVI century A.D. It had initially been a concept used by specialists, such as mathematicians and experts in calculus, and then became popular with editors, artists, schoolteachers etc.

Nevertheless, we are being told that the Western European artists, as well as representatives of other professions that have got little or nothing at all to do with mathematics, had freely used the positional decimal notation in the XV century and even earlier, let alone the Indians, who had allegedly used this system as early as in 500 B.C. ([755], page 20). However, the very same Scaligerian history of science tells us that the “ancient” Indians had later “forgotten” their formidable achievements in the field of mathematics. Yet they somehow managed to relate it to the Arabs before this strange affliction of forgetfulness, who had, it turn, carried this torch of “ancient knowledge” for centuries before illuminating the ignorant Europe at some point in the Middle Ages, when India had already entered the dark age of mediaeval ignorance,

likewise Europe (insofar as mathematics are concerned, at least). At any rate, we are told that “we have a very limited amount of data concerning the development of mathematics in China and India; many pieces of material evidence have disappeared, or simply haven’t been discovered to date” ([755], page 45).

We believe this picture to be perfectly unnatural and unveracious. We can easily estimate the approximate date when the positional decimal notation system was discovered from the rapid development and propagation of this concept; it started in the end of the XVI century ([821]). Therefore, the naissance of the concept in question must date to the middle of the XVI century and not any earlier. It makes no sense at all to separate the naissance of a concept from its direct and obvious consequences by hundreds and even thousands of years, the way it is done in Scaligerian history. Therefore, all of the “ancient” Babylonian, Indian, Arabic and other texts that employ positional decimal notation in one way or another cannot possibly predate the XVI century. This observation fully pertains to the famous cuneiform tablets of Mesopotamia. We are told that the “ancient Sumerians” had widely used the positional notation as early as in the third millennium B.C. ([821], page 40). They are also presumed to have easily solved linear and quadric equations with two variables two thousand years before Christ. D. J. Struik reports the following: “Babylonians of Hammurapi’s epoch had fully mastered the technique of solving quadric equations. They could solve linear and quadric equations with two variables and even problems with cubic and biquadratic equations” ([821], page 42). In the first millennium before Christ, “ancient Sumerians” could already make calculations “rendered to the seventeenth hexadecimal unit. Calculations of such complexity were neither required by taxation problems, nor by measurements – they had stemmed from the necessity of solving astronomical problems” ([821], page 44).

We are of the opinion that all of these achievements of the “ancient” Sumerian mathematics were made in the XVI-XVII, or even the XVIII century A.D. and not before Christ. It is significant that even John Napier, the inventor of logarithms, “had tried to evade operations with fractions” ([755], page 130). Specialists in history of mathematics usually say that he had performed such operations “with ease”; nev-

ertheless, the mere fact that he had tried to evade fractions speaks volumes – and shouldn’t be perceived as odd, since, as we have seen, decimal fractions were invented in 1585, when John Napier (1550-1617) had been 35 years of age ([821], page 121). Prior to that, operations with fractions (non-decimal) had been cumbersome and rather complex. Mathematicians, accountants, book-keepers and astronomers who had lived in Mesopotamia in the XVI-XVIII century apparently suffered from paper shortage, hence the use of clay tablets for calculations. Clay tablets became obsolete in the XVIII-XIX century, when paper became an easily accessible commodity. These tablets were discovered some 100 years later by the archaeologists from Western Europe, and instantly proclaimed to be “ancient evidence testifying to the great power of Sumerian science”, which had allegedly flourished in the III millennium B.C. The locals didn’t object.

5.2. The origins of the Arabic numerals used for positional notation

D. J. Struik reports: “The symbols used for transcribing digits in positional notation had been rather varied; however, one can distinguish between two primary types – Indian symbols used by the Eastern Arabs, and the so-called *gobar* (or *gubar*) digits used by the Western Arabs in Spain. Symbols of the first type are still used in the Arabic world; as for the modern system, it appears to have derived from *gobar*” ([821], page 89).

The issue of the “Arabic notation’s” origins still remains a mystery for the Scaligerian history of science. There are several theories about it – Vepke’s, for instance, which suggests these symbols to have come to the West in the alleged V century A.D. from Alexandria by proxy of the neo-Pythagoreans ([821], page 90). Another theory was put forth by N. M. Boubnov; it claims the *gobar* symbols to be of a Graeco-Roman origin ([821], page 90). However, neither system refers to the predecessors of the familiar Arabic numerals. The latter are said to be derived from the ancient (as in “forgotten”) Graeco-Roman symbols, or, alternatively, “Alexandrian” – also forgotten and therefore unknown.

V. V. Bobynin, the famous Russian researcher of the history of mathematics wrote: “History of our digit

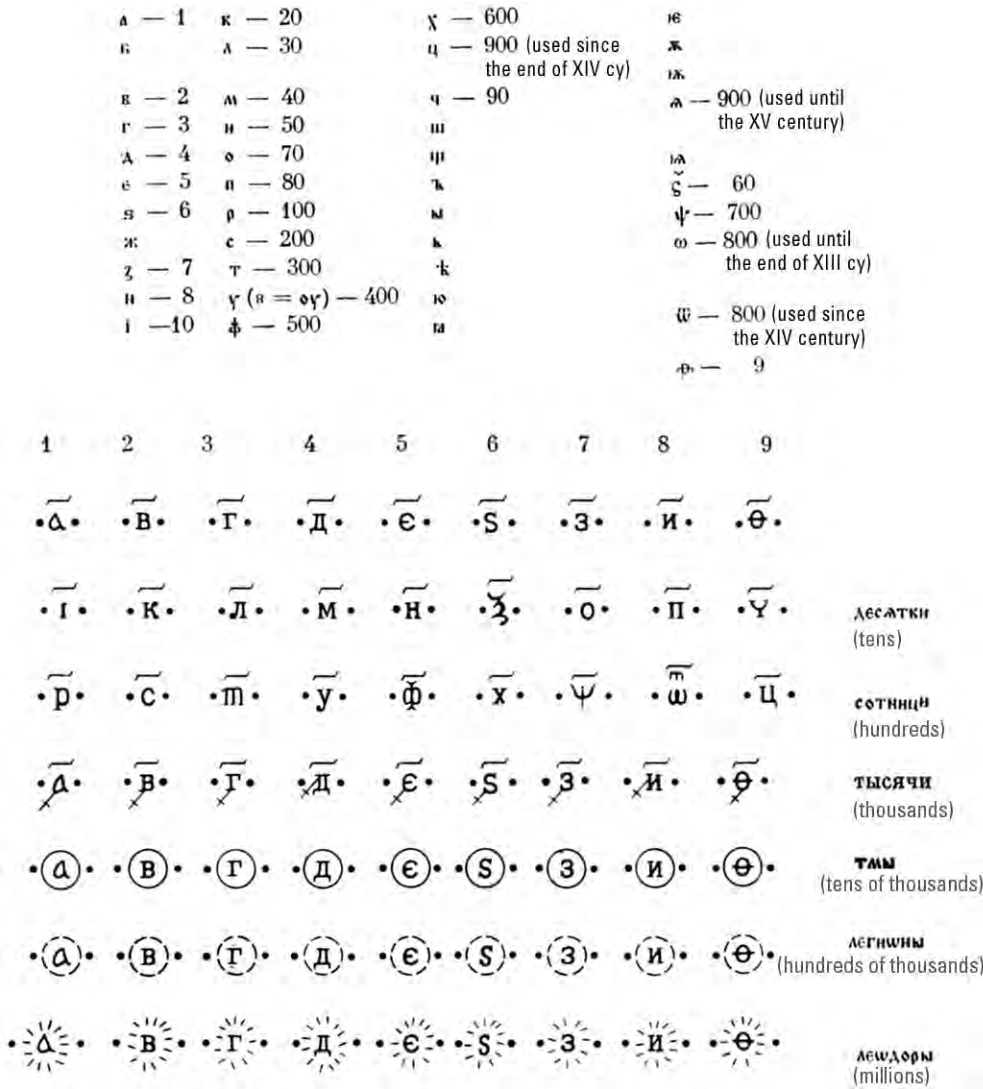


Fig. 13.38. Ancient Slavic and Greek semi-positional notation. Taken from [728], Issue 1, page 16.

symbols is but a number of assumptions interspersed by arbitrary conjectures that have taken on the axiomatic appearance owing to the prior use of suggestion methods” (quoting by [989], page 52).

We adhere to the hypothesis that offers an easier explanation. Once we ponder this properly and let go of the scholastic Scaligerian datings, the origins of the “Arabic numerals” become rather obvious. We identify the immediate predecessor of the positional

system as the Graeco-Slavic semi-positional notation system below; it is also made obvious that the version used had been Slavic and based on the Russian shorthand script of the XVI century. All of the above is likely to have happened in the XVI century, the epoch when the positional system was discovered, qv above. Let us delve deeper into the details now.

The notation used in Russia before the invention of the positional system had been semi-positional,

with three diacritic signs existing for each decimal symbol ([782], issue 1, page 16). One such sign stood for unit digits, another – for tens digits, and the third was used for hundred’s units, qv in fig. 13.38. Zeroes were altogether absent; however, since the unit symbols had differed from place to place, the place indication would be contained in the actual symbol. This would allow one to perform all the usual arithmetic operations with integers smaller than a thousand. Integers greater than a thousand required the use of special symbols (see fig. 13.38). Cyrillic characters had served this purpose.

Let us make a few comments about the table in fig. 13.38. For instance, the figure of one could be represented in three different ways:

- 1) The letter A if the figure in question stood for the unit digit.
- 2) The letter I if the figure stood for the tens digit.
- 3) The letter P if the figure stood for the hundreds digit.

For instance, 101 would be transcribed as PA. Modern positional system utilizes zero for this number, but there were no zeroes in the ancient Slavic semi-positional notation system; however, the very letters used demonstrate that one of them represents a units digit, and the other stands in the hundreds place.

Thus, the transcription of integers between 1 and 1000 had required three times as many symbols as we use today (nine of them altogether, not counting the zero) – 27 Cyrillic characters, that is, with three characters playing the part of a single digit. The table in fig. 13.38 arranges those 27 characters into three lines; we see three different Cyrillic characters underneath every Arabic numeral. The other four lines repeat the first; the characters are accompanied by special symbols that represent the remaining places (between the thousands and the millions). We see no new letters used here.

How did the abovementioned system become replaced by its positional successor, complete with zeroes et al? This would require the selection of nine symbols out of 27 – one of them standing for “1”, another for “2” and so on.

This is precisely what had happened. As we shall see below, this has resulted in the creation of the “Arabic numerals” used to date, which makes it obvious

Arabic numerals as derived from the Slavic and Greek alphanumeric characters after the invention of the zero

1	а α σ		
10	ї і ѝ	⇒	1 ⇒ 1
100	р р		
Shorthand form	б њ њ	Mirror reflection ⇒	2 ⇒ 2
2	В В В		
20	κ κ κ		
200	Ϸ Ϸ Ϸ		
Shorthand form	3 ρ ρ ρ	⇒	7 ⇒ 7
30	λ λ λ		
300	т т т		
4	А А А		
40	М М М		
400	у у у		
Shorthand form	5 Е Е Е	Mirror reflection ⇒	6 ⇒ 6
50	Н Н Н		
500	Ѡ Ѡ Ѡ		
Shorthand form	6 њ њ њ	⇒	5 ⇒ 5
60	Ѡ Ѡ Ѡ		
600	х х х		
7	3 3 3		
70	о о о		
700	ч ч ч		
8	Н Н Н		
80	π π π		
800	ω ω ω		
9	Ѡ Ѡ Ѡ		
90	у у у		
900	{ 4 4 4 }		

The second letter of the Slavic alphabet was taken in lieu of the second letter of the Greek alphabet

Turned by 90°

Fig. 13.39. Our table that reflects the derivation of the Arabic numerals from the Slavic alphanumeric characters of the semi-positional notation system used previously. Pay attention to the fact that in many cases the Arabic numerals were derived from the shorthand forms of Cyrillic letters.

that their inventors had been using the Graeco-Slavic semi-positional notation previously. Also, most of the “Arabic numerals” are based upon the Russian shorthand versions of Cyrillic letters as used in the XVI century. This can only mean one thing – the inventors of the “Arabic numerals” had known Russian well, and the Russian shorthand writing of the XVI century had been a familiar script for them.

This eliminates the “great mystery” of Scaligerian history, making the origins of the “Arabic numerals” evident. We believe them to be derived from the shorthand versions of the Graeco-Slavic “letter numerals”

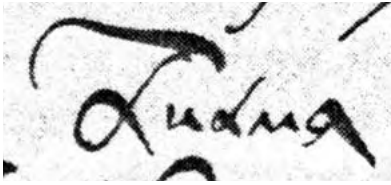


Fig. 13.40. Shorthand form of the Slavic letter Я at the end of the word “znamya” (“banner”). It is perfectly obvious that if we are to discard the top stroke, we shall end up with the “Indo-Arabic” figure of nine. Taken from [791], issue 19.

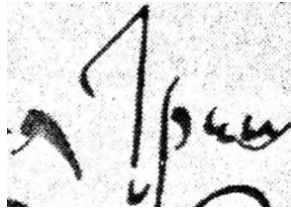


Fig. 13.41. Shorthand form of the Slavic letter T at the beginning of a word. It is obviously identifiable as the “Indo-Arabic” figure of 7. Taken from [791], issue 19.

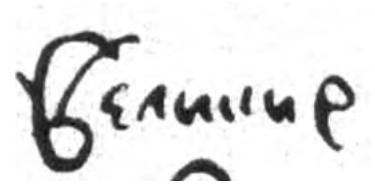


Fig. 13.42. Shorthand form of the Slavic letter E at the end of the word “velikiye” (“the great ones”). The “Indo-Arabic” figure of six is a mirror reflection of this letter. Taken from [787], issue 7.

as used by the Russians in the XVI century. Moreover, other details that we shall relate below demonstrate that the “Arabic numerals” had been the Russian shorthand script and not the Greek – the two alphabets are somewhat different.

Let us consider the table in fig. 13.39, discussing each figure separately.

1) *The figure of one.* The symbol chosen to represent the figure of one is the letter I that had formerly stood for the tens digit, as the simplest of the three. It is highlighted in fig. 13.39; the final version had been the Indo-Arabic figure of 1.

2) *The figure of two.* This figure was derived from Б – the second letter of the Slavic alphabet. It does not exist in the Greek alphabet, where we have A followed by B.

We shall consider the figure of three below, since the symbol that represents it had been swapped with the figure of seven.

4) *The figure of four.* This figure is used in two versions – closed and open. The former derives from the Slavic letter Д, which we find used as a unit digit, and the latter – from the Slavic letter Y, which had represented 4 in the hundreds place, qv in fig. 13.39. The letter in question is the obvious precursor of the “Indo-Arabic” figure of four.

We shall omit the figures of five, six and seven for the time being, since their positions had been rearranged.

8) *The figure of eight.* It is derived from the Slavic Omega that had stood for the figure of eight in the hundreds place. The letter is rotated by a factor of 90 degrees, qv in fig. 13.39; this is how the “Indo-Arabic” figure of eight came into being.

9) *The figure of nine.* The “Indo-Arabic” digit in question identifies as the non-standard form of nine in the hundreds place that had been used in Russia exclusively. The Graeco-Slavic notation had used the letter И for this purpose; however, the Russians had also employed the letter Я. The shorthand version of the letter is de facto the figure of nine with an extra stroke, which has transformed into the “Indo-Arabic” numeral that we use nowadays (see fig. 13.39). This shorthand version was canonised during Peter’s reform, and has been used ever since, with slight modifications. In fig. 13.40 we reproduce a specimen of Russian shorthand writing that dates from the early XVII century ([791], issue 19, flyleaf). What we see is the Russian word for banner, *znamya*; its final letter is Я.

Let us now consider the “Indo-Arabic” figures of three, five, six and seven.

3 and 7) *Three and seven.* The “Indo-Arabic” figure of 3 derives from the shorthand version of the Russian letter 3, which had been used to represent seven as a units digit (see fig. 13.39). We see the letter and the numeral to be completely identical! As for the “Indo-Arabic” figure of 7, it owes its existence to the Russian letter T in shorthand, which had represented three in the hundreds place (see fig. 13.41). Thus, the symbols used for 3 and 7 had been swapped for one another for some reason.

5 and 6) *Five and six.* The “Indo-Arabic” figure of 5 originates from the shorthand version of the Russian letter *zelo*, formerly used to represent six as a units digit (see fig. 13.39). Inversely, the “Indo-Arabic” figure of six derives from the Slavic letter E in shorthand script, which had once stood for the figure of

five as a units digit (actually, the shorthand version is very close to the handwritten letter E in modern Russian). The inventors of the “Indo-Arabic” script had simply used the mirror reflection of the Slavic letter E for the figure of six. In fig. 13.42 one sees another specimen of Russian shorthand writing dating from the early XVII century, wherein the letter E at the end of the word *velikiye* (“the great ones”) is transcribed as the mirrored figure of 6 ([787], issue 7). The figures of five and six have also been swapped in a rather odd manner, likewise the figures of three and seven.

0) *Zero*. The numeral used for zero is of a particular interest to us, since the introduction of the new notation system only became possible after the invention of the zero, which stands for a missing digit, or an empty place. Zero is used as a placeholder of sorts; the symbol used for it is most likely to be an abbreviation of some word. Which one exactly? If we presume the word in question to have been Slavic, the explanation is rather simple. According to V. Dahl, the preposition *o* is the archaic form of the modern Russian preposition *ot* ([223], Volume 2, column 1467). This preposition is commonly used for referring to an absence of some sort; the etymological dictionary tells us that *ot* is “a verbal prefix used for conveying the concepts of cessation, distance or removal” ([955], Volume 1, page 610). It would therefore make sense to indicate the absence of a digit with a symbol that resembles the letter O. Apparently, this is where the zero comes from.

It is also possible that *nol*, the Russian word for “zero”, is a derivative from the Old Russian words *noli* and *nolno*. The word is obsolete nowadays, but had been used commonly up until the XVII century as a restrictive adverb that translates as “not earlier than”, in particular ([789], page 421). Zeroes in positional notation can also be regarded as restrictive symbols, precluding the neighbouring digits from occupying the place of the missing one. The old semi-positional notation would merely lump all digits together and omit the empty places – hence the necessity to use three symbols for the transcription of a single digit in order to distinguish between units, tens and hundreds. This does not happen in positional system due to the use of zeroes, which are used to keep the digits in their proper places, as it were. It is there-

fore possible that the zero had initially been regarded as a restrictive symbol, its Russian name (“*nol*”) being a logical derivative of the restrictive adverb *nolno* used in Old Russian. The two sound very much alike.

Apart from that, the Old Russian word *noli* had been used for referring to an unrealisable conception, or a possibility that never came to pass, as one can clearly see from the following sentence in Old Russian, for example: “*pomyshlyal yesm v sebe: noli budu luchii togda, no khud yesm i bolen*” ([789], page 420). The sentence translates as “I had thought that I might get better, but I am thin and ailing”. The Old Russian word “*noli*” used in this meaning also strikes the authors as a possible ancestor of the new symbol’s name, “*nol*”. The zero can also be interpreted as a symbol of an “unrealised possibility”, which we may perceive as the missed opportunity of having used a digit with an explicit numeric value in lieu of the zero. The zero is telling us that the place it occupies is void of the numeric value it may have possessed in theory.

One may naturally attempt to trace the origins of the zero symbol (0) to the Latin word “*ov*”, which can translate as “in exchange for” ([237], page 684). Yet one may wonder whether this “ancient” Latin word might be derived from the Slavic prefix *ob*, which constitutes a part of the Russian word for “exchange”, *obmen*. Many of the “ancient” Latin words had been imported from Slavonic originally, as we demonstrate in our Parallelism Glossary (see CHRON7).

And so, the name of the new digit (“*nol*”, cf. the English words “null” and “nil”, the German word “Null” etc), is most likely to be of a Slavonic origin. Similarly, the new “Indo-Arabic” numerals are but slightly modified versions of the Old Russian letters that had formerly been used as numerals. Positional notation is thus a relatively recent invention that is unlikely to predate the end of the XVI century – a far cry from the distant Middle Ages, or the presumed epoch of the positional system’s invention in the fallacious Scaligerian chronology.

Let us conclude with the following observation. It is theoretically possible to search for letters that would resemble the “Indo-Arabic” numerals in other alphabets. However, it must be emphasised that randomly chosen alphabets are most likely to be unfit for this purpose. The discovery of “letters that resemble numerals” in a given alphabet is possible per se. The

objective is to discover alphabetic symbols that had actually been used as numerals in the Middle Ages. Apart from that, owing to the conservative nature of indications as a whole, the symbols used in the new notation system must correspond to the respective values of the old “alphabetic numerals”. We find this to be the case with the Graeco-Slavic alphabet and the “Indo-Arabic” numerals. It makes no sense to consider arbitrary symbols from other alphabets that had never been used as numerals.

The conclusion that we have made, namely, that the invention of the zero dates from the end of the XVI century the earliest, is in perfect concurrence with the following historical fact, which is very widely known and perfectly baffling from the Scaligerian viewpoint. It is suggested that the zero was invented in “deep antiquity”. However, it has been noted that even as recently as in the XVI century, no mathematician would consider zero as a viable equation root ([219], page 153). Moreover, specialists in the history of science report that the natural idea of making the right part of a given equation equal to zero dates from the late XVI – early XVII century and not any earlier ([219], page 153). And yet we are being told that the concept of zero had been introduced some several centuries prior to that: “Equation roots equalling zero had been an alien concept for the mathematical science of the Renaissance. The canonical form of equations was invented by the Englishman Thomas Harriot (1580-1621) in his book entitled *The Application of Analytical Art* ([219], page 153). This can only mean one thing, namely, that the numeral that represents zero had not existed before the end of the XVI century. One can hardly think of another explanation.

5.3. Conspicuous traces of sixes fashioned into fives found in the old documents

Let us, for instance, consider the well-known engraving of the famous mediaeval artist Albrecht Dürer (who is presumed to have lived in 1471-1528) that is entitled “Melancholy” (see fig. 13.43; taken from [1232], number 23). In the top right corner of the engraving we see a so-called magic square, four rows by four columns. The sum of the numbers found in each row equals the sum of the numbers contained in every

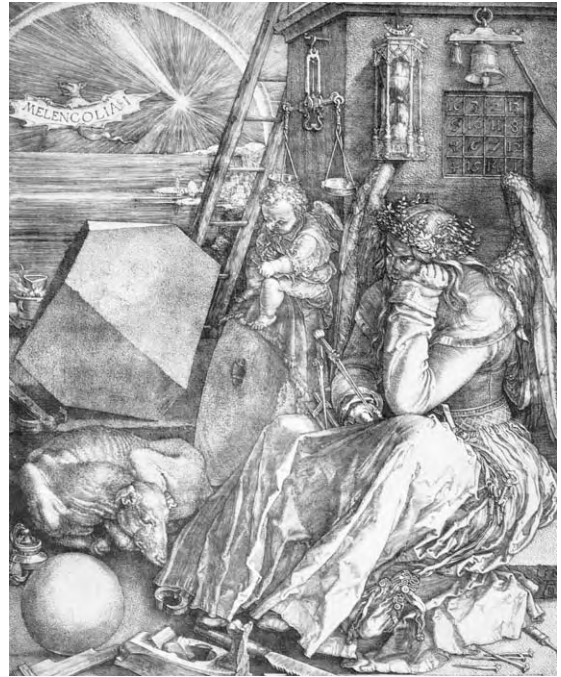


Fig. 13.43. Albrecht Dürer's engraving entitled “Melancholy”. Taken from [1232], issue 23.



Fig. 13.44. Fragment of “Melancholy”, the engraving of Albrecht Dürer, depicting the “magical square”. Taken from [1232].

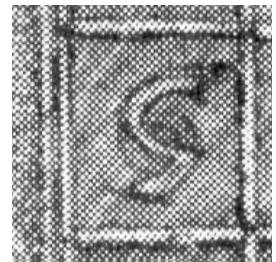


Fig. 13.45. An obvious alteration of a figure in the “magical square”. The figure of 6 was transformed into 5. Taken from [1232].

column, namely, 34. In fig. 13.44 we reproduce a close-in of this square, and in fig. 13.45 one sees a close-in of the first cell in the second row, which contains the figure of five. This is the very figure that is required for making the square in question a “magic square”. However, a close study of the reproduction makes it perfectly obvious to us that this very figure

of five is a corrected figure of six (see fig. 13.45). This is very easy to explain – the modern figure of six had initially been ascribed the numeric value of five, and vice versa – the modern fives had stood for sixes in the XVI century. Dürer’s “magic square” had initially used these “old indications”. However, the alteration of said indications had resulted in the loss of the square’s “magical” properties. The engraving needed to be corrected – this may have been done by Dürer himself, or indeed by one of his apprentices or followers. This particular engraving bears a distinct mark of this digit correction campaign of the XVI-XVII century; however, similar traces are very likely to be found in other works of art and documents.

5.4. XVII century alterations introduced into the old datings

The fact that the values of the “Indo-Arabic” numerals had still been in a state of flux in the early XVII century must have been used by the Scaligerites for the falsification of the datings pertaining to that epoch. Let us assume that a certain document contains a dating that corresponds to the beginning of the XVII century – 1614, for instance, transcribed in the old manner (as 1514, that is – the second symbol was derived from the letter “zelo”, and had originally stood for six). The numeric value of this symbol eventually changed, and became equal to five. If we are to forget about the original value of the digit in question, the date 1514 shall transform into fifteen hundred and fourteen, having stood for sixteen hundred and fourteen originally. What we have is a hundred years of extra age. This simple method allowed for the back-dating of a great many XVII century documents. Apparently, the Scaligerian historians of the XVII-XVIII century had used this method extensively. Many of the XVI-XVII century events became shifted a century backwards as a result. Indeed, we are already well familiar with the centenarian chronological shift inherent in the history of Europe, and Russian history in particular.

It is possible that the altered values of the “Indo-Arabic” alphabetic numerals had served a particular end – concealing the Graeco-Slavic origins of the “Indo-Arabic” numerals. This must have taken place in the epoch of the Great = “Mongolian” Empire’s

decline and fragmentation, or the first half of the XVII century, when the “new history” of ancient and recent times alike was being introduced. We discuss this issue in CHRON6, pointing out that the creation of new languages, new grammar rules etc had been high on the agenda of the Western European state independence programme. The deliberate distortion of the notation system that had been used previously must have been one of the crucial reformist endeavours. All of the above must have served the objective of severing the ties with the former Great = “Mongolian” Empire and its traditions, language-wise and digit-wise in particular. Therefore, 5 had swapped places with 6, and 3 – with 7. The connexion between the Slavic numerals and their freshly introduced Western European counterparts became less obvious as a result; it requires some effort to be discovered nowadays. Without these manipulations, the connexion would have been instantly noticeable. It suffices to recollect the figure of 3, which is still completely identical to the Slavic letter 3.

It has to be stated explicitly that the fact that we discovered above does not imply that the “Indo-Arabic” numerals were invented in Russia. It is possible that their inventors had hailed from Egypt or the Western Europe originally, seeing as how the Great Empire had still been united in the late XVI – early XVII century. Different imperial provinces had played different parts in a rational and convenient way. The Czars, or Khans of the Horde had been developing the shipbuilding industry in some of the regions, while the others specialised in science, fine arts, medicine and so on. All the achievements and discoveries would instantly be put to use throughout the entire “Mongolian” Empire, while the Imperial court of the Empire (and the Great Czar, Khan or Emperor in particular) became the proprietor of the fruits of labour (physical, intellectual and so on). However, the fragmentation of the empire had brought a strange phenomenon about – namely, the notions of severe inter-regional competition (claims of medical or scientific supremacy of one region over another, and the like). None of it could have existed before the fall of the empire – one region taking pride in the manufacture of cannons, another – in shipbuilding etc. The fact that both ships and cannons had recently been communal property of the Empire, built

and cast in accordance with the general imperial plans of development drawn up in the Emperor's chancellery.

Therefore, let us reiterate that the "Indo-Arabic" numerals may have been invented in whatever region of the Empire had been distinguished by a high concentration of scientific centres that had received additional financing from the imperial treasury. However, we insist that this invention had been the logical next step after the Old Slavic tradition of transcribing numerals as letters, and that this tradition had been the only one that could have led to the invention



Fig. 13.46. Albrecht Dürer's self-portrait dating from the alleged year 1493. The real dating is most likely to be 1593, a hundred years more recent. Taken from [1232], illustration 1.



Fig. 13.47. Close-in of the fragment of Dürer's self-portrait with the date.



Fig. 13.48. Albrecht Dürer's engraving entitled "Battle of the Sea Gods". The dating at the top is identified as the alleged year 1494 – the real dating is more likely to be 1595 A.D. Taken from [1232], #4.



Fig. 13.49. Close-in of a fragment of Dürer's engraving with the date. Taken from [1232], #4.

of the "Indo-Arabic" numerals. If the place of their invention is identified as Europe, it shall only mean that the Europeans had used Slavic letters at some point in the past. If the positional notation is a Russian invention, the West Europeans may have imported the Slavic numerals, possibly also rearranging them somewhat on the way, swapping the respective positions of fives and sixes, as well as threes and sevens.

The readers might enquire about the absence of the first "Indo-Arabic" numerals from the Old Russian documents; we can explain it in the following manner. Apparently, the "Indo-Arabic" numerals entered wide circulation all across the Western Europe (and became *de rigueur* for official documents et al) in the XVII century; Russia started to use them en masse in the epoch of Peter the Great, shortly afterwards. One must distinguish between the stage of the "Indo-Arabic" numerals' invention in the late XVI –

early XVII century, and the period of their propagation, which falls on the XVII century and postdates the fall of the Empire, when the Russian society had already been made culturally dependent from Western Europe by the new dynasty of the Romanovs. Thus, the new Romanovian Russia hastened to adopt the very same numerals as the ones that had started to propagate across the Western Europe a short while earlier.

If the positional notation system was invented in the beginning of the XVII century the earliest, and its widespread use began a few decades later, around the middle of the same century, we cannot encounter this notation in any document that predates the end of the XVI century. Whenever we hear stories of ancient documents with “Indo-Arabic” datings such as 1250, 1460 or even 1520, presumably inscribed upon them back in those halcyon days, we should know them to be forgeries – those may come in the shape of entire documents dating from a much more recent epoch, or as false “Indo-Arabic” datings inscribed on authentic old documents by the hoaxers. As for the alleged XVI century datings, some of them might actually pertain to the XVII century, as we explained above. Modern historians misinterpret the old figure that had once stood for six, claiming it to correspond with the modern figure of five, since the two symbols look identical.

This brings us back to the issue of just when the public figures of the XV-XVI century known to us today could have really lived. For instance, we are told that Albrecht Dürer, the famous artist, had lived in 1471-1528. We might do well to doubt this; he must have lived in the late XVI – early XVII century. Since the ancient dates beginning with 15 really pertain to the XVII century, and we see plenty of them upon his drawings and paintings, the early XVII century is the actual epoch when his famous engravings and star charts for Ptolemy’s *Almagest* were created, as well as the rest of Dürer’s oeuvres.

Bear in mind that our analysis of the *Almagest* demonstrates this book in its modern form to date from the early XVII century the earliest, qv in CHRON3. Likewise, Dürer’s star charts for the *Almagest* were manufactured around the same time, and not a century earlier.

Let us now cite several examples of how a num-

ber of prominent mediaeval artists transcribe dates on their paintings and drawings. The above makes it clear that these works of art were made about a century later than consensual chronology claims.

In fig. 13.46 we can see a self-portrait of Albrecht Dürer ([1232], painting #1). We can see the date above the artist’s head clearly enough (fig. 13.47). Nowadays this date is interpreted as 1493; however, let us pay closer attention to the shape of the second digit from the left, allegedly the figure of four. Could this symbol really be a slight modification of the Slavic letter E, which had formerly stood for 5? If this is indeed the case, the date on Dürer’s self-portrait must be read as 1593 – the very end of the XVI century and not the XV, as it is widely believed nowadays.

In fig. 13.48 we see one of Dürer’s engravings ([1232], #4). Once again, we see a dating in the top of the picture (see fig. 13.49). This dating is read as 1494 nowadays; however, a more attentive study of the so-called “figure of four” reveals the latter to resemble the handwritten Slavic letter E; should this prove true, the date upon the drawing must be read as 1595 and not 1494.

Another painting by Albrecht Dürer is reproduced in fig. 13.50 ([1232], #11). It also has a date upon it (see fig. 13.51). The date is traditionally interpreted as 1499 – however, once again we see a derivative of the Slavic letter E and not a figure of four; this letter stands for the figure of five in its archaic transcription. The real dating of the painting is therefore 1599 and not 1499.

In fig. 13.52 we see another engraving of Dürer’s ([1232], #12). It has got a dating at the bottom (fig. 13.53). The consensual interpretation of the dating is 1502 – however, the second digit stands for 6 and not 5, as we have already explained. It also becomes perfectly clear to us that Dürer’s brilliant drawing technique is really an achievement of the XVII century.

Yet another painting by Albrecht Dürer is reproduced in fig. 13.54 ([1232], #16). We see a date above the young woman’s head (fig. 13.55). Once again, we must insist that the date must be read as 1606 and not 1505, since we know that the symbol used for the figure of five nowadays had previously stood for six. Apart from that, the first digit is drawn as X and not I (fig. 13.55). This letter is the initial of the name

“Христос”, or “Christ”, which confirms our theory that the first digits of the ancient datings had originally represented the letter I (the first letter of the name Jesus – also written as Iesu, or *Iisus* in Russian). The letter had subsequently been declared a digit, or a figure of one in the thousands place. As a matter of fact, in the present painting we see the letter X drawn in a special manner that is characteristic for the Cyrillic script.

One needn't think that Albrecht Dürer is the only artist affected by the phenomenon described above



Fig. 13.50. Albrecht Dürer's painting allegedly dating from 1499. The real dating is most likely to be a hundred years more recent – 1599. Taken from [1232], #11.



Fig. 13.51. Fragment with the date from Dürer's painting allegedly dating from 1499.

– it has affected every other painter and sculptor whose oeuvres are dated to the XV-XVI century nowadays, as well as the datings found in the “old” books (bibles in particular).

In fig. 13.56 we see “The Decapitation of John the Baptist” by Hans Fries, a painting kept in the Basel Museum of Art ([104], #10). In the bottom of the picture we see a dating interpreted as 1514 nowadays (see fig. 13.57). Bearing the old numeric value of the symbol 5 in mind, we should interpret the date as 1614 or 1615. One must also mark the first symbol

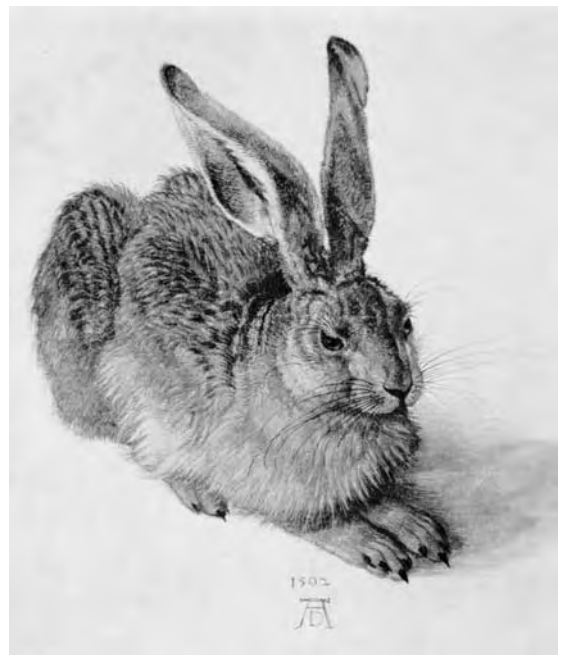


Fig. 13.52. Albrecht Dürer's drawing allegedly dating from 1502. The real dating is most likely to be 1602. Taken from [1232], #12.



Fig. 13.53. Fragment with the date from Dürer's drawing allegedly dating from 1502.

on the left – clearly the letter I, complete with a dot on top. We see another dot in front of the date. Thus, we see the “first digit” as I, or the first letter of the name Jesus (*Iesu/Iisus*), which concurs with our reconstruction perfectly well.

The shape flux of the “Indo-Arabic” numerals in the epoch of the late XVI – early XVII century is manifest vividly in the oeuvres of Lucas Cranach, the famous artist of the Middle Ages. He is presumed to have been born in 1472 and died in 1553 ([797], page 643). For instance, the figure of 5 (which must have

stood for 6) is drawn differently from painting to painting. Since Lucas Cranach is more likely to have lived in the XVI-XVII century and not the XV-XVI, such variations in date transcription indicate that the rules of transcribing the “Indo-Arabic” numerals had still been in formation in the XVII century.

Cranach’s engraving entitled “David and Abigail” is reproduced in fig. 13.58 ([1310], page 7). In the bottom right corner we see the drawing of a plaque with Lucas Cranach’s initials, a dragon and a date (see fig. 13.59). The consensual interpretation of the date



Fig. 13.54. Albrecht Dürer’s painting allegedly dating from 1505. The real dating is most likely to be a hundred years more recent – 1606. Apart from that, the first figure of one is obviously transcribed as the Cyrillic X, or the first letter of the name Christ in Russian. Taken from [1232], #16.



Fig. 13.55. Fragment with the date from Albrecht Dürer’s painting allegedly dating from 1505.



Fig. 13.56. The painting of Ian Fries entitled “The Beheading of John the Baptist”. Basel Museum of Art. It is dated to the alleged year 1514; however, the real dating must be a hundred years more recent – 1614 or 1615. Mark the fact that the first “numeral” is transcribe as the letter “i” with a dot, or the first letter of the name Jesus (*Iisus*). Taken from [104], #10.



Fig. 13.57. Fragment with the date on the painting of Hans Fries entitled “The Beheading of John the Baptist”.

is 1509; the veracious one is most likely to be 1609. Pay attention to the figure of 5 (or the archaic version of the figure of six). The difference between the symbol used here and the modern figure of five is that the former is a mirrored version of the latter. By the way, the appearance of the “ancient” Biblical King David is of the utmost interest – we see a typical mediaeval knight in heavy armour. Moreover, we see

Abigail’s hat and gloves right next to her on the ground. Lucas Cranach, the mediaeval artist, had therefore considered it natural that the “ancient” Biblical Abigail should be represented as a mediaeval woman alongside such late mediaeval accessories as gloves and a brimmed hat.

Let us carry on with our study of surviving mediaeval datings.



Fig. 13.58. The engraving of Lucas Cranach entitled “David and Abigail”. The Biblical David looks like a mediaeval knight in armour. Abigail is dressed as a mediaeval woman. Taken from [1310], page 7.



Fig. 13.59. Fragment with the date on the engraving of Lucas Cranach. The figure of 5 is transcribed as its mirror reflection. Taken from [1310], page 7.

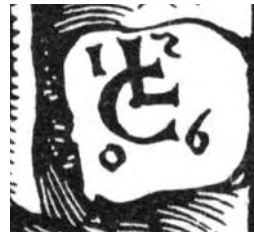


Fig. 13.60. Fragment with the date on the engraving of Lucas Cranach entitled “St. George”. The figure of 5 looks like a mirror reflection of itself. Taken from [1258], page 9.



Fig. 13.61. Fragment with the date on the engraving of Lucas Cranach that depicts St. Hieronymus. The figure of 5 looks like a mirror reflection of itself. Taken from [1310], page 14.



Fig. 13.62. Fragment with the date on the engraving of Lucas Cranach entitled “Johannes der Täufer im Wald preligend” allegedly dating from 1516. The figure of 5 looks like a mirror reflection of itself. From [1258], page 35.



Fig. 13.63. Fragment with the date on the engraving of Lucas Cranach entitled “Fencing Tournament” allegedly dating from 1509. The figure of 5 already has its modern form. Taken from [1310], pages 8-9.



Fig. 13.64. Fragment with the date on the painting of Lucas Cranach depicting Hans Luther, allegedly dating from 1527. The figure of 5 looks just like it does nowadays. Taken from [1258], page 541.

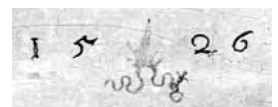


Fig. 13.65. Fragment with the date on a female portrait by Lucas Cranach allegedly dating from 1526. Kept in the State Hermitage of St. Petersburg. The figure of 5 already looks modern. From [1310].

The figure of 5 is also mirrored in the date from Cranach's engraving entitled "St. George" – this transcription strikes us as uncanny nowadays ([1258], page 9; see fig. 13.60). We are told that the date we see here stands for 1509 – which means it should really be interpreted as 1609 – the first decade of the XVII century, that is.

The figure of 5 is mirrored once again in Cranach's engraving that depicts St. Hieronymus ([1310], page 14; see fig. 13.61). The plaque with the date is drawn upside down here. We have turned it over for the sake of convenience; the date is most likely to stand for 1609.

We encounter yet another mirrored figure of 5 in Cranach's engraving known as "Johannes der Täufer im Wald preligend", allegedly dating from 1516 (taken from [1258], page 35). The fragment with the date is reproduced in fig. 13.62; the date probably reads as 1616.

However, the datings found on some other works of the very same Lucas Cranach utilize a different transcription of 5, which is similar to the modern version. We observe this to be the case with his engraving entitled "The Espalier Tournament", allegedly dating from 1509 ([1310], pages 8-9). The fragment with the date is represented in fig. 13.63. The engraving should date from 1609 in reality.

We see a similar transcription of this symbol in Cranach's portrait of Hans Luther, allegedly dating from 1527 ([1258], page 41). The fragment with the date can be seen in fig. 13.64. We are of the opinion that the portrait was painted 100 years later – in 1627.

In fig. 13.65 we reproduce the fragment of Cranach's "Portrait of a Woman" (State Hermitage, St. Petersburg) that contains the date ([1310]). The figure of 5 already looks modern; as we understand now, the date must read as 1626.

NOTA BENE. When we look at the old engravings of the XVI-XVII century (drawings, maps etc), we are usually convinced that the prints we see were made by the artist himself in the XVI or the XVII century. However, this might prove wrong. The authors would usually carve the artwork on a copper plate (the first engravings were made with the use of wood; however, this method had soon become obsolete). The copper plate could then be used for making prints. The grooves in the plate were filled with

black paint, with all the extra paint carefully removed so as to keep it all inside the grooves. The plate was then covered with wet paper and a layer of felt on top. The print would then be "rolled" under high pressure, with the paper reaching into every groove, under pressure applied through the felt, and soaking up the paint.

This is how prints were made. These prints could be produced much later than the copper plates were made; the latter had not been disposable, and would pass from one owner to another, end up sold to third parties and so on.

Prints from old plates could therefore be made in any epoch up to the XVIII and the XIX century; however, the technique of introducing minor alterations into the artwork had been relatively unsophisticated, and easily allowed to change the date on a drawing, or the name on a map. The required part of the plate needed to be polished for this purpose, with another groove carved in its place, albeit a deeper one. The rolling procedure would still provide for excellent contact of the paper and the dye, notwithstanding the deeper grooves carved into the plate by the editors.

This is how one could make slightly altered versions of the "famous old engravings".

The wide use of this technique is common knowledge – with geographical maps, for instance. We have personally seen it in action at the exhibition of old geographical maps that took place in October 1998, at the Union Exhibition Gallery in Moscow. We learnt about it from the organizers of the exhibition, who specialise in the research of the ancient maps. In particular, we were shown two prints of an old map made from one and the same copper plate, before and after the application of the editing technique in question. In this particular case, the objective had nothing to do with forgeries of any kind – an old map had needed to be updated and complemented with new geographical data.

However, it is obvious enough that the very same thing could be done in order to falsify the date on a map, or some name present thereupon. It would take a great deal of labour to change the surface of the entire plate in a radical way; however, the introduction of several minor but decisive changes is hardly of any difficulty at all.

6. RUSSIAN ALPHABET BEFORE THE XVII CENTURY. THE POORLY LEGIBLE INSCRIPTION ON THE CHURCH-BELL OF ZVENIGOROD DECLARED A “CRYPTOGRAM”

The readers accustomed to the Scaligerian version of history must be thinking that the Russian writing before the XVII century had been closely related to the Cyrillic script used nowadays, with minor differences that should present no problem for the specialists whatsoever. We are being shown heavy volumes that presumably date from the XI-XII century, Russian chronicles said to date from the XV and so on – all of them legible perfectly well, with maybe just a couple of obscure passages every here and there. We are taught that the Russian writing had not undergone any drastic changes from the XI and up until the XVIII century.

However, this is not the case. As we shall see below, the Russians had used a script that we completely fail to understand nowadays. There had been many such alphabets in Russia; some of them had still been occasionally used in the XVII century. Nowadays they require decipherment, which doesn't always prove a success. Moreover, even in cases when the researchers encounter the well familiar Cyrillic script in pre-XVII century sources, they often find it hard to interpret. Above we already cite the example of a Russian inscription that dates from the early XVII century and had been deciphered by N. Konstantinov ([425]; see fig. 3.23). We shall cite a similar example below, and a very illustrative one at that.

As we shall be telling the readers below, most of the old Russian church-bells had been recast in the epoch of the first Romanovs. Some of them were mutilated, with every inscription found upon them chiselled off, replaced by a new one, and generally made illegible in one way or another. Nowadays it is difficult to descant about the content or the style of the inscriptions found upon the old Russian church-bells. However, some of such “heretical” artefacts, or their copies, have survived until the XX century, in total defiance of the dominating historical discourse. We know of only one such bell; it dates from the XVII century, and must be adorned by a copy of an even older inscription (either that, or there had been some other reason for using the old Russian alphabets). We



Fig. 13.66. Old photograph of the great bell of the Savvino-Storozhevskiy Monastery in the city of Zvenigorod near Moscow. The bell was destroyed in 1941. This old postcard is kept in the Museum of Zvenigorod. We don't know of any other representations. Taken from [422], page 176.

are referring to the famous Great Church-Bell of the Savvino-Storozhevskiy monastery ([422], pages 176-177). Its destruction took place as late as in the middle of the XX century. We cite an old photograph of the bell in figs. 13.66, 13.67 and 13.68. It is assumed to have been “cast in 1668 by ‘Alexander Grigoryev, the Imperial manufacturer of cannons and bells’. The bell had weighed 2125 *puds* and 30 *grivenki* (around 35 tonnes); we find it on Zvenigorod's coat of arms. Destroyed in October 1941” ([422], page 176). We see one of its pieces in fig. 13.69. The remnants of the bell are kept in the Museum of Zvenigorod, which is



Fig. 13.67. Close-in of a fragment. The top part of the Zvenigorod bell. Taken from [422], page 176.



Fig. 13.68. Close-in of a fragment. The bottom part of the Zvenigorod bell. Taken from [422], page 176.



Fig. 13.69. Surviving fragment of the Zvenigorod bell. From the collection of the Museum of Zvenigorod. Taken from [422], page 177.

situated on the premises of the Savvino-Storozhevskiy monastery.

A drawn copy of the inscription found on the church-bell of Zvenigorod is reproduced in fig. 13.70; it was taken from [808], a publication of 1929.

The second half of the inscription is rendered in several alphabets that all look thoroughly cryptic to us today; inscriptions in different alphabets are separated from each other by crests of some sort – bicephalous eagles etc. It appears that the crests correspond to the alphabets used herein. The first few lines of the inscription have been deciphered; however, the last lines remain a mystery to this day, notwithstanding the fact that the two lines in the bottom are set in the familiar Cyrillic script. We quote the translation of this inscription below (after [808]).

“By the grace of the all-merciful and all-generous Lord, and of the Blessed Virgin Mary, and the prayers of the Most Reverend Sava the Worker of Miracles, and the promises and orders of Czar Alexei, the humble servant of the Lord, and the divine love and heartfelt wish to cast this bell for the house of Our Lady, may she be praised on this day of hers, the holiest of days”.

It has to be said that the above translation suggested by M. N. Speranskiy in [808] contains substantial distortions of the original text. Many of the words are indeed translated correctly; however, some of them have been replaced by other words that provide for a smoother version of the text guaranteed to raise no eyebrows. Some of the words we find in the original text are drastically different from what we see in the translation quoted above. Some of the words are names, and some of the names belong to deities and sound very uncanny nowadays. M. N. Speranskiy decided to replace them with something more familiar (see more details below). This appears to be the very approach to the “translation” of the ancient texts that we find very characteristic for historians in general, and this is by no means the first such occasion. The position of the historians can be formulated as follows: ancient texts should by no means be translated in their entirety or stay faithful to the original; the option of translating word for word is right out. The readers must be protected from heresy and “dangerous” facts. The translation has to look clean and standard, without provoking any questions from any



Fig. 13.70. Lettering from the Zvenigorod bell. Dates from the XVI-XVII century. Taken from [808].

part. This is clearly the key to a problem-free historical science.

Other historians “translate” the inscription on the church-bell of Zvenigorod differently. Let us consider the “translation” made by Alexander Ouspenskiy in 1904. He writes the following: “The largest church-bell ... was donated by Czar Alexei Mikhailovich. We find two inscriptions upon it; the one in the bottom (three lines) is comprised of 425 cryptographic symbols that translate as follows: ‘By the grace of the all-merciful and all-generous Lord, and of the Blessed Virgin Mary, and the prayers of the Most Reverend Sava the Worker of Miracles, and the promises and orders of Czar Alexei, the humble servant of the Lord, and the divine love and heartfelt wish to cast this bell for the house of Our Lady, may she be praised on this day of hers, the holiest of days, and also in the honour of the Most Reverend Sava the Worker of Miracles, in Zvenigorod, also known as Storozhevskiy’.

The top inscription is comprised of 6 lines. It is in Slavic, and indicates the date when the bell was cast: ‘This church-bell was cast ... in the 7176th year since Genesis, and the year 1667 since the Nativity of the Lord’s Own Son, in the 25th day of September ... The bell was cast by the bell-maker Alexander Grigoriev’. We also find a list of the royal family and the Orthodox patriarchs (Paisius of Alexandria, Makarios of Antiochia and Joasaph of Moscow and the Entire Russia), who had lived in that epoch” ([943], page 80).

V. A. Kondrashina, a modern historian, suggests yet another translation of the inscription. This is what

she writes: “It is most noteworthy that the first and the second church-bells were decorated with the following cryptogram written by the Czar, as well as its translation: ‘A deep bow from Czar Alexei, the humble sinner, servant of the Lord and the Blessed Virgin Mary, joined by the Czarina and their offspring. Signed by the very own hand of the Czar, ruler of all Russia and master of many arts and sciences, in 12 alphabets. May 7161 (1652)’. We know not whether the above has any deep sacral meaning, or should be regarded as a prank of an educated man” ([294], page 117).

It has to be noted that historians adhere to the opinion that the famous church-bell of Zvenigorod had been cast in two copies, the first one dating from the alleged year 1652 and presumed lost ([294], page 116). The second bell was cast in 1668; it had remained in Zvenigorod until the day of its destruction in 1941. This is the bell whose photograph we see in fig. 13.66. One cannot help enquiring about how the “cryptogram” of Czar Alexei as cited by V. A. Kondra-



Fig. 13.71. Lettering from the Zvenigorod bell transcribed into modern letters.

shina fits into the inscription on the church-bell of Zvenigorod, considering that the “translation” of Alexander Ouspenskiy mentions nothing of the sort.

The inscription on the church-bell of Zvenigorod has caused a great amount of confusion and controversy. According to V. A. Kondrashina, “we know nothing of the fate that befell ... the first church-bell of this calibre, which was cast in the reign of Czar Alexei Mikhailovich. The second bell, which had weighed 35 tonnes and made the name of the Savvino-Storozhevskiy monastery famous, in Russia as well as abroad, appeared much later, in 1668. However, we do know the meaning of the inscription that had adorned the first bell; its author is none other but Czar Alexei Mikhailovich, and we have a surviving copy that was found in his chancellery:

“By the grace of the all-merciful and all-generous Lord, and of the Blessed Virgin Mary, and the prayers of the Most Reverend Sava, the Worker of Miracles, and the promises and orders of Czar Alexei, the humble servant of the Lord, and the divine love and heartfelt wish to cast this bell for the house of Our Lady, may she be praised on this day of hers, the holiest of days, and also in the honour of the Most Reverend Sava the Worker of Miracles, in Zvenigorod, also known as Storozhevskiy, under the good Archimandrite Hermogen and Velyamin Gorskin, the reverend cellarer ...” The names of all the monks in the friary were listed below (one regulation specialist, seven reverend elders, a cup-bearer, 23 priests, 18 deacons and 10 simple monks. The Czar wrote the following in order to eliminate all possible doubts concerning his authorship: “The facsimile of the Czar’s own hand” ([294], page 116).

The real situation is most likely to be as follows. Historians suggest a certain text found in the archive of the royal chancellery to be the

“translation” of the inscription from the church-bell of Zvenigorod. The dating of this “cryptogram translation” remains unclear – it may have been made by the chancellery staff in the epoch when the old Russian alphabets of the XVI–XVII century had already been largely forgotten. The interpretation of the inscription must have already been problematic; therefore, the “translation” in question is more likely to be a rather approximate rendition of the original text. There must have been several interpretation at-

tempts; the resultant translations had therefore differed from each other. Some of them have reached our day, and may be perceived as inscriptions from two different bells. The legend about the two church-bells of Zvenigorod bearing two similar inscriptions, one of which contained a list of the royal family members, and the other – that of the friary’s elders and monks, must own its existence to this very fact.

One gets the impression that the historians of today are reluctant to decipher the original of the inscription from the church-bell of Zvenigorod, and resort to quoting the varied and rather approximate “translations” thereof, which were made in the XVIII–XXI century.

Therefore, we decided to attempt our own reading of the inscription from the church-bell of Zvenigorod. We haven’t managed to decipher everything; however, it turns out that a part of the inscription cited by N. M. Speranskiy contains a number of names or other words that cannot be translated today, which he had replaced with other words of a more “standard” kind. Some of these words and names contain letters that aren’t repeated anywhere else in the text and therefore cannot be read. We came up with the following translation, wherein the unfamiliar letters are replaced with question marks. The word “crest” correlates to the separating symbols, since most of them resemble crests in shape (the crowned bicephalous eagles in the fourth line from the top and at the end of the text, qv in fig. 13.70). Some of the letters that were merged into a single symbol are rendered to individual letters taken in braces. The Slavic *titlo* symbols are transcribed as tildes. The order of lines corresponds to that given by N. M. Speranskiy. One must remember that the letter Ъ used to stand for the sound O.

[Crest] Изволениемъ всеблагагъ и въсещедрагъ {ба~}
 гогръ нашегъ
 [Crest] заступлениемъ ?и?о?уицы заступлници
 л?етцзуызц?с
 ды?ицы нс?ез? богородицы [Crest] и за молитвь отьца
 нашего [Crest] [Crest] и молосьтывага заступника
 преподобнаго псав ??дотворьца [Crest] ы по ?????нию и
 по повел(ять)ния раба христова яря Оле(кси)(ять)я {от}
 ?любви своя душевныя и {от} серьдечнаго желания
 [Crest] [Crest] [Crest] зьлт сей колокол

с??л????ел?т??ил?л?л?к????ет??л?
 ??т??л??л??ет?? [Crest] и великаго и преподобънаго и
 {бг}а нашго вавъ чудотъворца цговъ
 ве?лио?од???а?икае?цивог?о?еквлл [Crest] [Crest] [Crest]

In fig. 13.71 we see the original of the text, with modern Cyrillic equivalents of the letters indicated underneath.

Pay attention to how M. N. Speranskiy and his predecessors have managed to transform the above into a smooth text. The last two lines are rather curious, since they are rendered in the usual mediaeval Cyrillic script; however, each letter appears to have been used in an altogether different meaning, as though the order of letters in the alphabet had differed from the present. M. N. Speranskiy hadn't bothered to translate this part; unlike him, we cite our translation of its first half, which was translated by M. N. Polyakov, a fellow mathematician and a graduate of the MSU Department of Mathematics and Mechanics. The second half remains illegible to date. We see a very interesting reference to a certain "God Vavo, the Worker of Miracles". It is possible that "Vavo" was used instead of "Sava". The first line contains a similar formula: "Our Lord, the All-Generous God Gogro". The presence of such names in an Old Russian religious text, which also uses perfectly standard Orthodox formulae, cannot fail to raise an eyebrow. Could this be the real reason why M. N. Speranskiy and his predecessors distorted the translation, replacing the "God Gogro" with the word "Bogog", which obviously reads like "*bog*", the Russian word for "God", indicating no names? As a result, the readers remain unaware of the fact that some of the formulae used by the Russian Orthodox Church in the XVI-XVII century had been completely different from their modern equivalents, and referred to different gods under a variety of names.

Historians usually refrain from referring to the old tradition of referring to the Russian saints as to gods; however, there are exceptions. For instance, G. A. Mokeyev, the author of the book entitled *Mozhaysk, the Holy Russian City* ([536]), which deals with the famous Old Russian figure of St. Nikola the Worker of Miracles, or "Nikola of Mozhaysk", names one of the chapters "The Russian God". It turns out that the foreigners had referred to St. Nikola (Nicho-

las) in this manner, while the Russian had simply called him God. G. A. Mokeyev tells us the following: "The concept of saviour had also included this figure [St. Nikola – Auth.] ... It was for this reason that the foreign authors mentioned 'the Russian Orthodox Christians worshipping Nikola ... as a deity' (Zinoviy of Oten). Foreign expatriates living in Russia had also called him 'Nikola the Russian God'. Ecclesiastic Russian texts refer to 'St. Nikola, our mighty Lord', also calling him 'The Sea God', 'The God of the Barge-Haulers' and even 'Everyone's God' ... one must also mention the slogan 'Nikola is on Our Side', resembling the famous 'God is on Our Side'" ([536], page 12).

G. A. Mokeyev's explanation is that "The Russians had referred to icons as to gods" ([536], page 12). However, this explanation does not really change anything. One cannot ignore the fact that many of the Russian saints had been referred to as gods before the XVII century, including "The Sea God" Nikola (the "ancient" Poseidon being his possible reflection), "The Animal God" Vlasiy (or Veles, qv in [532], page 120), the gods Gogr and Vav (Sava) as mentioned on the church-bell of Zvenigorod, and other "Russian gods".

One immediately recollects the fact that the Bible refers to many Syrian and Assyrian gods as it speaks about Assyria (Russia, or the Horde). For instance: "At that time did king Ahaz send unto the kings of Assyria to help him... For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me ... And in every several city of Judah he made high places to burn incense unto other gods" (2 Chronicles 28:16, 28:23 and 28:25).

The Bible is apparently referring to Russia, or the Horde, of the XV-XVI century (see CHRON6), mentioning the Russian gods (or Syrian gods in Biblical terminology). We see that the saints in Russia had been worshipped as gods up until the XVII century.

The identity of the Russian Czar ("yar") Alexei as mentioned in the inscription on the church-bell of Zvenigorod also remains uncertain. He may identify as Czar Alexei Mikhailovich, as historians opine ([425], [808], [294], [422] and [943]). However, if the inscription upon the church-bell cast in 1668 is really a copy of the lettering from an older church-bell, it is possible the initial reference had been to a

different Czar Alexei. Historians cannot allow this, since they believe that there had only been one Czar in Russia after the ascension of the Romanovs to the throne, a representative of their dynasty. We have already witnessed the opposite to be the case – let us recollect that Stepan Razin had been a military commander in service of a certain Czar Alexei, qv in CHRON4, Chapter 9. This Czar had apparently been a contemporary of Alexei Mikhailovich, with his capital in Astrakhan. It is possible that the church-bell of Zvenigorod had been cast by Czar Alexei of the Horde in Astrakhan, ending up in Zvenigorod eventually. At any rate, this inscription deserves an attentive study. However, learned historians made a false translation of the inscription and promptly forgot about the original. Apparently, they find it a great deal more entertaining to ponder harmless notes upon pieces of birch bark in a thoughtful and meticulous manner, arbitrarily dating them to “the early days of Novgorod”, despite the fact that they are most likely to have been written in the XVI-XVIII century, when paper had still been a luxury.

Let us sum up. The inscription upon the church-bell of Zvenigorod is by no means a cryptogram, but rather a regular inscription that one might expect to find on a church-bell, intended to be read and understood by everyone – nothing remotely resembling a cryptogram, that is. The same applies to the inscription of the book that was deciphered by N. Konstantinov ([425]) as quoted above. This inscription does not contain any “secret messages” either. We emphasise this because modern historians have invented a very convenient theory for dealing with Old Russian texts of this kind, namely, the “cryptogram theory”. Russians are said to have used nothing but the well-familiar Cyrillic script in the days of yore, the way they do today. All the evidence to the opposite is explained by the theory that our ancestors had been “cryptogram-prone”. As far as we know, there isn’t a single example of a deciphered “cryptogram” that would go beyond the confines of regular texts that are a priori known to contain no secrets. The examples cited herein are typical. It is perfectly obvious that the lettering on the church-bell of Zvenigorod has got nothing in common with cryptograms – there is nothing secret or extraordinary about the message.

The position of the historians is easy to under-

stand – if we admit the existence of another alphabet in Russia before the XVII century, we shall instantly become confronted with a fundamental question: what should we make of the numerous “ancient” Russian texts that are said to date from the XI-XV century demonstrated to us as evidence that allegedly supports the Scaligerian version of history? Why don’t they contain any of the peculiar signs we see? Historians decided to declare all the real remnants of the ancient Russian alphabets to be “cryptograms” – enigmatic and of little interest to a discerning researcher. The XVII-XVIII century forgeries were proclaimed to be “authentic Old Russian texts”, much to everyone’s delight.

However, it becomes perfectly obvious that such “illegible” or badly legible Old Russian texts need to be searched for and studied most thoroughly. It is there, and not in the forgeries of the Romanovian time (extremely bold ones at times), that we may discover the most vivid and the most dangerous kind of veracious historical information about historical events of the XI-XVI century. Philologists and researchers of the Old Russian writing have got an enormous field of work here.

Let us conclude with the observation that modern historians are rather close-lipped and vague whenever they are forced to mention the church-bell of Zvenigorod – apparently, so as to avoid attracting independent researchers lest they discover the above-mentioned oddities. It is most significant that the materials of two scientific conferences held in the wake of the Savvino-Storozhevskiy monastery’s 600th anniversary in 1997 and 1998 don’t contain a single reference to the church-bell of Zvenigorod, the town’s most famous historical artefact ([688]). This is extremely odd – the conferences were focussed on the history of the very monastery that had housed the church-bell of Zvenigorod for some 300 years – we find this very church-bell on the coat of arms of Zvenigorod ([422], page 176; see fig. 13.72). Historians themselves report that the church-bell had made the monastery famous in every part of Russia as well as abroad ([294], page 116). How could it be that anniversary conferences with nothing but the history of the monastery on their agendas could fail to utter so much as a single word about the bell and the lettering that decorates it. How can historians be so reluc-



Fig. 13.72. Coat of arms of Zvenigorod. From the description of the coat of arms: “A great bell against a field of light blue, with letters unknown in our age at the bottom; this bell, cast in copper, is still kept there” ([185], page 144).

tant to study the alphabets used in Russia before the XVI-XVII century? Are there any skeletons in their closets?

Let us proceed. The voluminous publication dedicated to the history of the Savvino-Storozhevskiy monastery couldn't find space for a drawn copy of the lettering that adorns the church-bell of Zvenigorod anywhere on any of its two hundred pages for some strange reason. All we see is an old photograph of the bell, and a very small one at that ([688], page 176), and a newer one where we see the surviving fragment of the bell that is exhibited in the monastery's museum. There isn't a drawn copy of the inscription on the bell anywhere in [294], [422], [943] and [688], all of them publications that were sold on the premises of the monastery in 1999. Why would that be? Let us reiterate that the famous bell had made the monastery famous in Russia as well as abroad (see [294], page 116), and we also find it on the old coat of arms of Zvenigorod.

By the way, who had destroyed the bell in 1941, and under what circumstances exactly? Not a word about it anywhere in [294], [422], [943] or [688]. What about other fragments of the bell apart from the one in the museum? Sepulchral silence. The only other fragment of the bell that we saw during our visit to the monastery in 1999 was a fragment of the bell's clapper next to the bell-tower (see fig. 13.73). There is no old lettering anywhere upon it. It has to



Fig. 13.73. Fragment of the Zvenigorod bell's striker put up for exhibition next to the belfry of the Savvino-Storozhevskiy Monastery. Photograph taken by the authors of the book in May 1999.

be pointed out that Zvenigorod had not been captured by the German army in World War II, and that no shells ever fell on the monastery, where the bell had hung up until 1941 ([422], page 187). Therefore, the destruction of this priceless historical relic cannot be blamed on the Nazis. “A regiment of the Soviet Army was billeted in the Savvino-Storozhevskiy monastery during World War II” ([422], page 190). However, it seems highly unlikely that the Soviet army should have destroyed the enormous 35-tonne church-bell. After all, copper has got nothing to do with modern cannons – those are made of steel.

The book *Old Zvenigorod* ([581]) offers the following version of the bell's demise: “An attempt to remove the bell for safekeeping was made in 1941, as the Nazi army was approaching the town – however, the bell broke (the museum of Zvenigorod has only got fragments at its disposal)” ([581], page 186). Let us agree with that and assume that the historians and archaeologists had indeed planned to remove the bell and take it away to a safe place, but accidentally broke it. One must assume that the caring scientists should have made the careless workers collect every single piece of the bell, load them onto the lorries that they must have commandeered for this specific purpose, and send them away to safety. Why weren't all of the fragments put up for exhibition after the war? Even a mutilated bell would be worthy of seeing it; at the end of the day, some of them could even be pieced

together. All that we see is a single fragment of the bell, *qv* in fig. 13.69. Where is the rest? If there is no trace of the remaining fragments to be found nowadays, who could have destroyed them, and how?

Indeed, who broke the bell? Could it be a chance occurrence that the famous bell had perished as soon as the circumstances were right – war, destruction and so on? Did someone make it fall from the bell-tower? Who could it be? The very same parties who had long wished for the destruction of this unique Russian relic that had blatantly refused to fit into the Scaligerian and Romanovian history, perhaps, and using a convenient chance to eliminate an important witness of the true Russian history and the epoch of the Horde?

We must point out another odd fact about the church-bell of Zvenigorod that has been pointed out to us by V. N. Smolyakov. Above we reproduce the old coat of arms of Zvenigorod with a bell upon it (see fig. 13.72). The book entitled *The Coats of Arms of the Russian Empire* ([162]) contains a reproduction of the coat of arms on page 1781, and another one right next to it, a more recent version that was approved by the royal court in 1883. The two are drastically different – the description of the old coat of arms (the version of 1781) says that the great bell is made of copper and has lettering in an “unknown alphabet” upon it, whereas the version of 1883, approved by the royal court et al, has no trace of any “secret alphabets”. The actual bell is allegedly made of silver: “A silver bell with golden decorations upon an azure shield” ([162], page 56). Not a single word about any mysterious lettering anywhere. One wonders why the Romanovs would want to change the copper bell as found on the coat of arms of Zvenigorod for a silver one, removing the “illegible” inscription as they were at it?

Another question that one feels obliged to ask in this respect is about whether the bell destroyed in 1941 is actually the same Great Church-Bell of Zvenigorod that we know of from mediaeval chronicles? After all, it is presumed that two such church-bells were made in Zvenigorod. It is possible that the first one, the old Great Church-Bell of Zvenigorod cast in the alleged year 1652, whose fate “remains unknown”, had been destroyed by the Romanovs, who must have disapproved of it strongly for some reason. The de-



Fig. 13.74. Belfry of the Savvino-Storozhevskiy monastery in 1999. We see a large empty niche (with a window at the back), where the enormous bell of Zvenigorod had hung until 1941. Photograph taken by the authors of the book in May 1999.

stroyed bell immediately became declared missing. Another one came to replace it in the alleged year 1668; this is the bell that was destroyed in 1941. The “secret alphabet” upon it must have been “less dangerous” – one must think that quite a few such bells with “mysterious alphabets” upon them had still been about in the XVII-XVIII century, so it was possible to replace one with another. However, even the “less dangerous” bell got destroyed in 1941, as soon as a convenient opportunity had presented itself.

V. N. Smolyakov voiced the following idea about the “cryptogram” on the bell that is part of Zvenigorod’s old coat of arms (which amounts to a single word, *qv* in 13.72) in his letter to us: “I decided to attempt a translation of the inscription using the ‘Alphabet of Volanskiy’. We shall give a detailed de-



Fig. 13.75. Ancient armaments of a Russian warrior exhibited in the museum of the Savvino-Storozhevskiy Monastery. The Russian shield is covered in Arabic lettering – more precisely, the lettering that is presumed to be exclusively Arabic nowadays. Photograph taken by the authors of the book in May 1999.

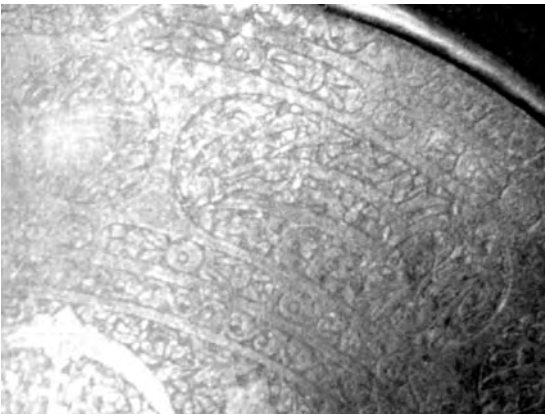


Fig. 13.76. Fragment of a shield with Arabic lettering.

scription of Volanskiy’s table, which suggests to interpret the “ancient” Etruscan letters as old Cyrillic characters, in CHRON5: “All of the letters can be identified with certainty, with the exception of the second, which can be read as either LA or AL. In the latter case we shall end up with the word DALDOVKHOM, which sounds perfectly Slavic. The word can be separated in two – DALDOV (cf. *daldonit*, which translates as ‘to ring’ or ‘to chatter’ – see V. Dahl’s dictionary, Volume 1, page 414) and KHOM, or KHAN –

Czar. I am of the opinion that the inscription says “The Czar (Khan) of Bells”. It goes without saying that a reliable translation of such a short inscription is a very difficult task; however, the version related above looks perfectly plausible.

Let us also point out another interesting fact. The museum of the Savvino-Storozhevskiy monastery in Zvenigorod exhibits several ancient armaments of a Russian warrior. We see a Russian shield covered in Arabic lettering (see figs. 13.75 and 13.76). We explain this fact above, in the first section of the present chapter.



Fig. 13.77. Lettering on the left side of the Platerias Doorway of the Santiago de Compostela Cathedral in Spain. It is interpreted in a variety of ways today, and considered to be “barely legible”. Taken from [1059], page 42.



Fig. 13.78. Our drawn copy of the lettering on the left side of the Platerias Doorway of the Santiago de Compostela Cathedral.



Fig. 13.78a. The same lettering at the doorway of the Santiago de Compostela Cathedral photographed a while later – in 2002. This photograph of the lettering, as well as the ones that follow it, were made by Ignacio Bajo, Professor of Mathematics from the University of Vigo in Spain at our request. A comparison with the previous photograph of the same lettering that we have taken from the book ([1059], page 42) published in 1993 leads us to he thought that the inscription must have undergone a “restoration” over the last decade. On the photograph of 2002 it looks a great deal more “elegant” than ten years ago. It is possible that traces of other signs were obliterated during the “restoration” – the “unseemly” gaps between the wooden blocks of the doorway were filled with cement first, and the lettering was tampered with later.

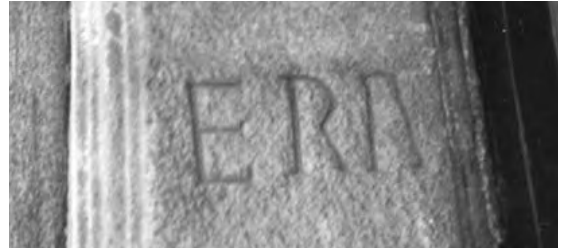


Fig. 13.78b. The top symbol of the inscription found on the Platerias Doorway of the Santiago de Compostela Cathedral. Photograph taken in 2002. If we compare the photograph to the old one, we shall clearly see that the “restorers” have tried to make the lettering look “more elegant”. They must have applied fresh concrete, meticulously tracing out whatever lines struck them as necessary, with the rest of them plastered over. The lettering didn’t get any clearer – however, it looks more academic, smooth and elegant now.



Fig. 13.78c. The second and third symbols from the top of the inscription found on the Platerias Doorway of the Santiago de Compostela Cathedral. Photograph taken in 2002. We see the same to be the case – the restorers “improved” the illegible text, having almost completely obliterated the traces of letters inscribed below. This demonstrates the utility of comparing different photographs of the same object separated by more or less substantial time periods. We can occasionally see the undercover work on the “rectification of history”. It doesn’t necessarily have to imply forgery – often enough the objective pursued is a “sleeker” look that will attract more tourists (and, ultimately, be of greater commercial success). However, this results in the distortion of history, whether deliberate or accidental.



Fig. 13.78d. The fourth symbol from the top of the lettering on the Platerias Doorway of the Santiago de Compostela Cathedral. Also “restored” – the edges of the lines became smoother. Photograph taken in 2002.



Fig. 13.78e. The fourth symbol from the top of the lettering on the Platerias Doorway of the Santiago de Compostela Cathedral. “Restored”. Photograph taken in 2002.

7. EUROPEAN WRITING BEFORE THE XVII CENTURY. THE SO-CALLED “EUROPEAN CRYPTOGRAMS”

Traces of old alphabets that must have been in use before the XVII-XVIII century can be found in Europe as well. Such relics are usually declared illegible or cryptogrammic, which is exactly how the inscription on the church-bell of Zvenigorod gets treated. Etruscan writing is the most famous example; we shall study it attentively in CHRON5. However, apart from the “illegible” Etruscan texts, there are many other “mystery inscriptions”.

Let us consider the lettering on the left side of one of the doorways that lead into the famous Santiago de Compostela cathedral in Spain (see fig. 13.77). Our drawn copy of this lettering is reproduced in fig. 13.78. Nowadays it is presumed to stand for the dat-



Fig. 13.78f. A shallow trace of some other sign on the Platerias Doorway of the Santiago de Compostela Cathedral. Photograph taken in 2002.



Fig. 13.78g. The head of some fantasy animal – a chimera with two large tongues on the Santiago de Compostela Cathedral. The meaning behind such artwork appears to be lost today. Photograph taken in 2002.

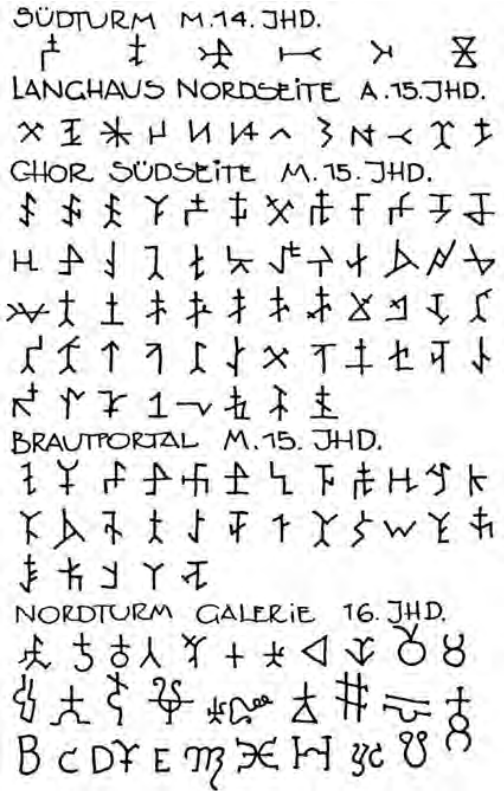


Fig. 13.80. Strange signs on the stones of the St. Lorenz Cathedral in Nuremberg. They are supposed to be guild symbols of the XIV-XVI century masons. It is possible that the signs in question are letters of a forgotten alphabet, which had been used in Europe up until the XVII century. Taken from [1422], page 40.

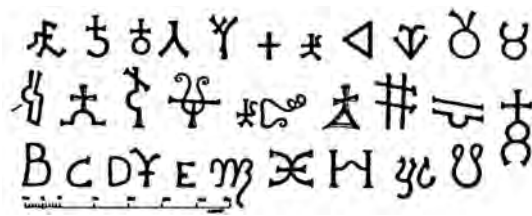


Fig. 13.79. Strange signs on the stones of the St. Lorenz Cathedral in Nuremberg. They are supposed to be guild symbols of the XIV-XVI century masons. It is possible that the signs in question are letters of a forgotten alphabet, which had been used in Europe up until the XVII century. Taken from [1417], page 8.

ing of the cathedral’s foundation: “Inscribed on the left side of the doorway [Platerias Doorway – Auth.] ... we find the dating of the cathedral’s foundation, which is still an apple of discord for the modern scientists. Some of them are convinced that it reads as 1112 (or 1072 in the modern calendar), others suggest 1116 (1078) or even 1141 (1103). In the beginning of the XII century it was interpreted as ‘año 1078’...” ([1059], page 38).

It is difficult to estimate the correctness of the text’s interpretation suggested by the modern historians. It may have been written in a forgotten or almost forgotten alphabet that had been used in the

Western Europe before the XVII-XVIII century; one needs to conduct additional research in this area. In fig. 13.78 (a, b, c, d, e and f) one sees photographs of the very same inscription that were made in 2002. It is obvious that the lettering has undergone “restoration”. In fig. 13.78d we see the head of a chimera, a detail of the cathedral’s artwork.

Another example is as follows. Many strange signs have been discovered inscribed on stones in the Cathedral of St. Lorenz in Nuremberg, Germany. The discovery of these signs in the cathedral’s northern tower, for instance, was made in 1908 ([1417], page 8). We reproduce some of them in figs. 13.79 and 13.80. His-



Fig. 13.81. The Orthodox Christian Canon (also known as the Nomocanon) written in Arabic. Among other things, this book contains the rules and edicts of the local and ecumenical councils of the Christian Church. It was considered the primary canonical Christian book in the Middle Ages, used to regulate all the ecclesiastical activities. Thus, apart from the Slavic, Greek and Latin, the Arabic language had also been used for the canonical Christian literature. This book was manufactured in Syria in the XIX century. Nowadays it is kept at the Rom Historical Museum in Toronto, Canada. Photograph taken by the authors in 1999.

torians write the following: “These signs on stones were left in the course of the XVI century restoration works” ([1417], page 8). It is reported further that the scientists are busy studying the signs, but the book ([1417]) doesn’t indicate anything in the way of a translation. Some of them are presumed to be special guild signs of the clans that carved stone in the XIV-XVI century ([1422], page 40).

This interpretation is, of course, possible, but it does not solve the general issue. The mysterious clan signs may be letters of a forgotten alphabet that had been used until the XVI century at least; in this case they may be the initials of the craftsmen who did the restoration works.

It turns out that canonical Christian texts weren’t only written in Slavonic, Greek and Latin, but also in Arabic, qv in fig. 13.81.

Various data

The present chapter consists of sections that complement and develop our reconstruction of the Russian history as related above. The sequence of individual topics is usually of little importance, and the sections can be read in a random order. Every individual issue mentioned below is of interest per se, and can serve as basis for further research.

1. MORE IN RE THE IDENTIFICATION OF YAROSLAVL AS THE HISTORICAL NOVGOROD THE GREAT

Above we relate our concept of the historical Novgorod the Great as mentioned in the Russian chronicles identifiable as the old Russian city of Yaroslavl and not the modern Novgorod-upon-Volkhov.

1.1. River Volga and River Volkhov

The modern city of Novgorod is situated upon River Volkhov. The name of the river is indeed mentioned in some of the chronicles alongside references to Novgorod the Great. However, one must enquire about whether or not the above can be regarded as proof of the fact that the city of Novgorod the Great from the chronicles really identifies as the modern Novgorod-upon-Volkhov.

The answer turns out to be in the negative. The chronicle references to Volkhov do not contradict the identification of Novgorod the Great as Yaroslavl. The name Volkhov turns out to be another version of the name Volga, which is the river that flows through the city of Yaroslavl to date.

Apparently, the migration of Yaroslavl (Novgorod) from the banks of the Volga to the West implemented by the politically aware historians resulted in the duplication of Volga's name, which had transformed into Volkhov. The town of Novgorod on Volkhov became identified as the historical Novgorod the Great in the early XVII century the latest. The implication is that every chronicle that mentions Novgorod the Great, or Yaroslavl, as a city that stands on the banks of River Volkhov, was edited in the XVII century the earliest. This corollary concurs with our general observation that the available editions of the Russian chronicles appear to date from the XVII-XVIII century, and not any earlier, as related above.

A propos, let us pay attention to the simple fact, which is however of great utility to the researcher. The word Volga had once translated as "water" or "watery", and one can still recognize the respective Russian words (*vlaga* and *vlazhniy*). Another related word has always been typical for the Volga dialect and sounds even closer to the actual name of the river – *volgliy*, which translates as "wet" or "humid". This



Fig. 14.1. A XIX century watercolour with a view of the tall hill standing at the junction of the rivers Volga and Kotorosl, which is where the Yaroslavl Citadel had stood (destroyed in the Novgorod pogrom). According to our reconstruction, it can be identified as “Yaroslav’s Court of Novgorod the Great”. In the foreground we can see one of the surviving towers which had once been part of the mighty fortifications of Novgorod the Great, or Yaroslavl. Fragment of the watercolour of G. P. Sabaneyev entitled “A View over Yaroslavl as Seen from Tveritsy”. Reproduced in accordance with [996], pages 186-187.

word can be found in the dictionaries of Dahl ([223] and Fasmer [866]). In general, we can find its cousins in pretty much every Slavonic language ([866]).

Therefore, one should expect quite a few rivers to be named in a way that resembles the word *vlaga*, water. Fasmer cites the following examples: River Vlha, a tributary of Laba, Wilga, a tributary of Wisla, the same old Volkhov in the Pskov region etc (see [866]).

1.2. Excerpts from the history of Yaroslavl

As early as in the XVII century Yaroslavl had been the second largest city in Russia, only surpassed by Moscow in terms of population ([408], page 7).

By the way, the third largest city in Russia (after Moscow and Yaroslavl) had been Kostroma, which locates right next to Yaroslavl ([438], page 97). Bear in mind that, according to our reconstruction, Kostroma (known as the famous Khoesm in the Arabic sources) had been part of the conglomeration called Lord Novgorod the Great; thus, the two neighbouring cities, Kostroma and Yaroslavl, had been the largest Russian cities of the XVII century, with the exception of the capital.

Yaroslavl’s fortifications had consisted of a mighty citadel, known as the Kremlin, just like its larger

namesake in Moscow ([408], page 122). Its disposition had been perfect: “The steep and tall banks of the Volga and Korostlya and a deep crevice in the north naturally transformed this triangle into a fortified island” ([408], pages 2-3; see fig. 14.1). The perimeter defence had been quite formidable, amounting to 20 battle towers.

This is the site of an ancient settlement. The Great Prince Yaroslav the Wise (the same historical personality as Ivan Kalita, or Caliph, according to our reconstruction) had then founded a city here, naming it after himself. Yaroslav himself is quite correctly referred to as the Great Prince of Rostov (and not Kiev) in the chronicles of Yaroslavl ([408]).

One must point out that the entire history of Yaroslavl up until the XVII century is shrouded by an impenetrable veil of darkness in the Romanovian and Millerian version of history. This should come as no surprise to us, since, according to our reconstruction, the entire ancient history of Yaroslavl had been artificially removed from its proper chronological and geographical context and transplanted to the marshy soil of the Pskov region, which is where we find River Volkhov and the town known as Novgorod nowadays.

Yaroslavl rather suddenly emerges from the obscurity of the XVI century as a large fortified city,

second only to the capital of the country in size. Its citadel had 24 towers upon a dam. Most of the towers were demolished in the XVIII – early XIX century ([408], page 123). Nevertheless, the few lucky survivors give us some idea of just how powerful the defence line of Yaroslavl had been in that faraway epoch.

Among the latter we find the gate towers named Volzhskaya, Znamenskaya and Ouglichskaya. The Znamenskaya Tower is truly gigantic – its size can compete the very towers of the Kremlin in the capital (see fig. 14.2). The size of the Yaroslavl towers demonstrates the facts that the city had possessed a defence line that could easily place the ancient Yaroslavl in the same category as the most heavily fortified Russian cities, Moscow, Kolomna, Nizhniy Novgorod and Kazan. All of this is to be expected from “Novgorod the Great”, an ancient Russian capital.

The famous “Czar’s Site” in the Ouspenskiy Cathedral of the Kremlin in Moscow must be emulating a similar spot in Yaroslavl, which exist until the present day. In fig. 14.3 one sees a photograph of the royal “Patriarch’s Site” in Yaroslavl, and in fig. 14.4 – one of the “Czar’s Site” in the Ouspenskiy Cathedral of the Muscovite Kremlin. The similarity of the two is quite obvious.

The Romanovian viewpoint should make it rather odd that there should be no surviving military fortifications that would not undergo a complete renovation in the XVII century, despite the fact that many of the old churches and monasteries have remained intact ([408]). What could possibly be the matter here? Could the ancient residents of Yaroslavl have built monastery walls to last much longer than military fortifications?

The above is likely to be explained by our reconstruction, which identifies Yaroslavl as the historical Novgorod the Great. All the fortifications of the latter had been demolished during the very same “Novgorod pogrom” as mentioned above.

If we delve further into the history of the fortifications around Yaroslavl, we shall be confronted by an even greater number of oddities. See for yourselves. We are told that the sturdy fortifications that had protected Yaroslavl up until the XVII century were made of wood, which had led to their presumed incineration in 1658 ([408], page 123). The walls and the towers have allegedly perished in flames.



Fig. 14.2. The Vlassyevskaya, or Znamenskaya tower that had formerly been part of Yaroslavl’s sturdy fortifications, destroyed in the Novgorod pogrom (according to our reconstruction). A view from the west. Modern photograph. Reproduced in accordance with [996], page 73. In the left corner of the Znamenskaya Tower one can clearly see the remnants of a brick wall, which had once stood adjacent to the tower. The wall was destroyed – there is nothing left but uneven marks.

The blaze is said to have been followed by reconstruction works – the oddest kind imaginable. The three gigantic stone towers of Rubleniy Fort and all of the 16 towers that had constituted the Zemlyanoy Fort were all rebuilt in stone. However, the walls have never been rebuilt! ([408], page 123; see figs. 14.5 and 14.6). It suffices to reflect for a moment in order to understand the futility of such a “reconstruction” – towers without walls can hardly be regarded as a fortification at all, since anyone can make their way past the towers – they need walls to be of any use for defence. Why would one build nineteen enormous towers and then stop and cease the restoration of the fortifications one and for all, which is the version modern historians insist on?

It isn’t hard to guess that the walls of brick fortifications should be built around the same time as the towers, both of them being components of a single fortification line. Towers of brick or stone cannot be erected separately from walls – this would result in the formation of hollow joints. Those would greatly reduce the strength of a military fortification.



Fig. 14.3. The main cathedral of Yaroslavl had special daises for the Czar and the Patriarch, likewise the Ouspenskiy Cathedral in Moscow. Nowadays they are kept in the Church of Ilya the Prophet in Yaroslavl. These daises are shown in the photograph. Reproduced in accordance with [996], pages 140-141.



Fig. 14.4. Czar's dais of the Ouspenskiy Cathedral in the Muscovite Kremlin. Dated to 1551. Taken from [637], colour insets at the end of the book.

Our reconstruction provides a simple explanation to this phenomenon – the “Novgorod pogrom” of the XVI century had pursued the obvious goal of voiding Yaroslavl’s status of a fortified city. This was easily achieved via the demolition of the walls. The towers have been kept as useful constructions that could serve a number of purposes – nothing to do with defence, though. In particular, this implies that the old fortifications of Yaroslavl had been made of stone or brick.

Indeed, let us consider the photograph of the Vlashevskaya Tower of Yaroslavl, one of the survivors (also known as the Znamenskaya Tower, qv in fig. 14.2). In the left corner of the tower we can clearly see the remnants of a brick wall that had once been adjacent to the tower. The wall has been demolished completely, with nothing remaining but the torn trace in the corner of the tower.

Yaroslavl has been an important cultural centre of Russia since the very first days of its existence. Despite the fact that little is known about Yaroslavl before the XVII century, it is reported that in the early XIII century “the first seminary in the North opened here, one that had possessed what was considered a lavish library in that epoch – 1000 books in Greek” ([408], page 5). The famous *Slovo o polku Igoreve*, which is an account of Prince Igor’s campaign considered one of the primary ancient Russian historical texts, had been kept in Yaroslavl, “where the bibliophile Mousin-Pushkin purchased it from the Archimandrite Ioil Bykovskiy ... in 1792” ([408], page 113). Few cities were distinguished by such libraries back in the day. However, the very status of an old capital obliged Yaroslavl, or Novgorod, to own an extensive library.

An attentive study of Nikon’s chronicle as it tells us about the invasion of the Tartars and the Mongols

reveals the following curious remark made by the chronicler. The Tartars and the Mongols capture Rostov and Yaroslavl, and then “the entire country, bringing their yoke over many a city” ([408], page 5). Rostov and Yaroslavl are thus pointed out as the cradle of the Great = “Mongolian” expansion, which is in perfect correspondence with our reconstruction.



Fig. 14.5. The city of Yaroslavl in the early XVIII century. The painting is kept in the History Museum of Yaroslavl. The city fortifications leave one with an odd impression – we see many large towers of stone (several rows of them), but not a single wall anywhere! We are being told that the inhabitants of Yaroslavl had planted towers everywhere, intending to build walls later but never quite managing to. According to our reconstruction, the powerful military fortifications of Yaroslavl, including the walls, were demolished at the end of the XVI century during the “Novgorod pogrom”. The walls remained intact as potentially useful constructions. Most of them became dilapidated around the XIX century, and were taken down eventually. However, nearly all of them had still been intact in the XVIII century.



Fig. 14.6. Fragment of an ancient painting that depicts Yaroslavl in the early XVIII century. We can see towers, but no walls.

1.3. The possible location of the famous library formerly owned by “Ivan the Terrible”

It is common knowledge that an enormous royal library had existed in Moscow in the epoch of Ivan the Terrible. It is presumed to have disappeared without a trace after that. Historians and archaeologists are still looking for it. They have looked in Moscow, possibly, in Novgorod (the modern town on River Volkhov, of course), and in Tver. No results so far. What could have become of it? Had it burned completely, down to the very last volume, this would become known – the consumption of a huge library by a fire in the Kremlin could hardly have gone unnoticed.

If it had been destroyed deliberately, individual “harmless” books, which it must have contained at any rate, would have surfaced somewhere by now – old books are usually very expensive. The same applies to the version about the theft of the library – individual books would have appeared on the market at the very least.

The fact that the library had disappeared in its entirety leads one to the thought that it might still be about, concealed somewhere, which is what historians are telling us. They conduct their search most meticulously, and to no avail. We are of the opinion that they are looking in the wrong place. Above we discuss the enthronement of Czar Simeon after the end of the oprichnina epoch in great detail. This monarch had attempted to transfer the capital to Novgorod, and gone so far as to transfer his treasury there. The construction of a powerful imperial citadel was commenced in Novgorod ([776], page 169).

Could Simeon have transferred the royal library to Novgorod as well? This shall explain the fact that it still hasn’t been found. As we already mentioned, the name “Novgorod the Great” had originally belonged to Yaroslavl. When the Romanovs came to power, they deprived Yaroslavl of its old name, which was “transferred” to a small provincial town on River Volkhov. This deed was forgotten, and later Romanovs have already been convinced that Novgorod the Great was located on River Volkhov – they had believed in quite a few stories of dubious veracity told by their royal ancestors in order to justify their enthronement after the palace revolution.

After the end of the confusion epoch in the dynastic history of the Romanovs (roughly the XVIII-XIX century), the Romanovian historians remembered the famous library of Ivan the Terrible and started to search for it – in Novgorod-upon-Volkhov, as one might guess. It is also obvious that no such search has ever been conducted in Yaroslavl. We would recommend the archaeologists to try searching for the famous library of Ivan the Terrible in Yaroslavl, which is where the abovementioned *Slovo o polku Igoreve* has been found, after all ([408], page 113).

On the other hand, the library of “Ivan the Terrible” may have been located in the town of Alexandrovskaya Sloboda, a former capital of the Horde. The library thus became known as the “Library of Alexandria”, and migrated to faraway Egypt in the official historical paradigm (in CHRON6 we demonstrate the Biblical Egypt to be Russia, or the Horde, in the XIV-XVI century. The Egyptian Library of Alexandria is said to have been burned to the ground, which makes it very likely that the library of “Ivan the Terrible”, aka the Library of Alexandria, had indeed been burnt by the first Romanovs, who were incinerating the old history of the Horde with enormous zeal.

2. THE IDENTITY OF THE KAGANS

The problem of the Kagans in general, and the famous “Kaganate of the Khazars” in particular, is one of the most intriguing and controversial issues of the old Russian history. Let us remind the reader that the Romanovian history presents the so-called Kaganate of the Khazars as a state hostile to Russia, which had even made the latter pay tribute to the Kagans at some point. The final defeat of the Khazars is said to have taken place in the reign of Svyatoslav and Vladimir; the victory had been a very hard one indeed, and brought about the complete removal of the Khazars from the historical arena.

Let us consider the titles of Vladimir, the Great Prince who is said to have defeated the “hostile Khazar Kaganate”? Is the formula Great Prince actually used in the chronicles, as we believe it to be nowadays? It may be – but hardly in all chronicles. Let us open the famous *Word on the Law and Divine Grace* ([312]) by Metropolitan Illarion, the first Russian Metropol-

itan who had lived in the alleged years 1051-1054, according to the Romanovian chronology. How does the Metropolitan refer to the Great Prince, who had almost been a contemporary of his, and a famed hero of the previous generation?

Let us delve into the original in Old Russian, which said “And the word of the Lord was translated into every language, as well as Russian. Blessed be Vladimir, our Kagan, who has baptised us” ([312], page 28). Thus, Great Prince Vladimir was also known as the Kagan, and it isn’t some barely literate scribe calling him that, but rather the head of the Russian Church.

In 1935 B. A. Rybakov copied the following inscription that he found in the Cathedral of St. Sophia in Kiev: “God Save our Kagan S ...” ([752], page 49). The phrase was inscribed on one of the pillars in the northern gallery (see fig. 14.7). Academician B. A. Rybakov writes the following: “The Byzantine title [‘Czar’, or ‘Caesar’ – Auth.] came to replace the Eastern title of the Great Princes of Kiev – the Kagan. In the very same temple of St. Sophia there was a pillar decorated by the lettering that said ‘our Kagan S ...’ – the capital S might be the initial of either Svyatoslav Yaroslavich or Svyatopolk Izyaslavich, most probably, the former” ([752], page 49). Also: “The Prince of Kiev, whom the Oriental authors ... called Kagan” ([752], page 10).

The principal part is by no means the attempt to guess a chronicle character by the single surviving initial, but rather the mind-boggling fact that the Orthodox rulers had been known as Kagans. Our reconstruction claims this to be perfectly normal.

According to L. N. Gumilev, “the Khans had ruled over the Avarians, Bulgarians, Hungarians and even Russians; this title was borne by Vladimir the Holy, Yaroslav the Wise, and Oleg Svyatoslavich, a grandson of the latter” ([211], page 435).

We are of the following opinion: Kagan is an Old Russian title equivalent to that of the Czar or the

В том же Софийском соборе на
одном из столбов северной галереи была надпись **СЪПЯСЕНЪ**
КАГАНЪ НАШЕГО С...⁹².

Fig. 14.7. Fragment of B. A. Rybakov’s book with a reproduction of the ancient lettering that he had copied from the column of the Cathedral of St. Sophia in Kiev. Taken from [752], page 49.

Khan. It is quite obvious that the word Kagan is closely related to the word Khan, and happens to be one of its archaic forms.

We shall also cover the issue of the word Khazars being an old form of the word Cossacks. This isn't a mere hypothesis of ours, but rather a direct statement made by the Archbishop of Byelorussia in the early XIX century ([423]).

Thus, the "Oriental" title Kagan is most likely to be of a Russian origin. It had once been borne by the Czars, or the Khans of the Russian ("Mongolian") Empire. This isn't the only such example. One should also consider the title of Caliph, applied to "rulers who also strived to become heads of religious communities" ([85], Volume 46, page 40). In other words, kings and head priests at the same time. This title had been known rather well in Russia – as Caliph and Kalifa ([786], Issue 6, page 37). We encounter the following passage in a Russian novel of the XVII century: "they revere the Pope like we do the Kalifa" (*ibid*).

The readers are entitled to ask us why we believe the word Kalifa to be of a Russian origin. The answer is as follows. In CHRON5 we use mediaeval sources to demonstrate the "mysterious" mediaeval king and priest known as Presbyter Johannes to be the very same historical personality as Ivan Kalita, the Russian Czar also known as Batu-Khan. One cannot fail to notice the similarity of the words Kalifa and Kalita; the frequent flexion of the sounds F and T (Thomas/Foma, Theodor/Fyodor etc) makes them as one and the same word de facto.

This brings about the following chain of identifications: Ivan Kalita = Kalifa Ivan = Caliph Ivan, Czar and Head Priest = Presbyter Johannes.

It is little wonder that this title (or alias) of Ivan Kalita, aka Batu-Khan, had survived in many parts of the "Mongolian" = Great Empire as the name of the leader of the state and the Church. Apparently, Batu-Khan, or Ivan Kalita, had been such a leader.

The scholarly concept of the "Mongolian" Khans (whom we now understand to be Russian) as savage nomads is purely fictional, and an invention of the Romanovian historians. We have cited numerous examples of marriages between the "Mongolian" Khans and the Byzantine princesses. Historians are telling us that the refined Byzantine princesses left their luxurious palaces for the yurts of the nomadic savages,

herded sheep, cooked pilaf and gathered wild berries. The Golden Horde had presumably left no buildings; hence the implication that its inhabitants had lived in cold tents and chew upon the meat of their sinewy horses.

We also know of many Byzantine emperors married to the daughters of the Khazar Kagans: "Justinian II was married to the daughter of a Kagan, who was baptised Theodora. Tiberius II also married a Kagan's daughter and returned from Khazaria to Constantinople in 708 with an army of the Khazars [the Cossacks, that is – Auth.]. The wife of Constantine V (741-775) had also been a Kagan's daughter, baptised Irene as she converted to Christianity ... In the IX century the Byzantine emperors formed a Khazar [Cossack – Auth.] court guard. Many of the Khazar warriors became distinguished and got promoted to high ranks in the imperial army and administration" ([823], page 139).

Thus, we are being told that the savage "Mongolian" nomads had been entering dynastic marriages with the royal house of Byzantium for centuries. The former had allegedly been illiterate and lived in the dusty steppe, while the latter wrote poems and historical tractates residing in luxurious palaces.

We believe the picture painted above to be nonsensical. Such a great amount of marriages a priori implies common religions and cultures. Indeed, it is known well that the religion and culture of the mediaeval Byzantium had been very similar to their Russian counterparts. All of the "Khazars" and "Mongols" in the chronicles were Orthodox Russians and neither savage, nor nomadic.

As for Islam – let us point out that the schism between the churches and the segregation of the Islamic tradition, which has led to its transformation into a separate religion, are dating from the epoch of the XV-XVI century, according to our reconstruction. The Orthodox faith and Islam had previously been united into a single religion.

It is common knowledge that Islam had been a Christian sect of the Nestorians initially. The difference between the respective creeds and ritual had been accumulating for a long time before the schism. These two branches of Christianity eventually ceased to resemble each other – however, this happened as late as in the XVII century.

3. THE HORDE AS THE COSSACK COUNCIL (RADA)

One cannot fail to point out the obvious similarity between the word Horde (“*Orda*”) and the word “*rada*” that means “council” or “row” (“order”) in Russia and Ukrainian. Another related word is “*rod*”, the Russian for “clan” or “family”. All of these words share a single root and translate as “community”. Other related words are “*narod*” (“people”) and “*rat*” (“army”).

The words “*rada*” and “*rod*” have been used in Russia for quite a long time. For instance, an elected council known as “*Izbrannaya Rada*” had been active during one of the periods that later became collated into the reign of “Ivan the Terrible”.

In Ukrainian, the word “*rada*” means “council” or “gathering of the elders”. It would be natural to assume that the words “*orda*”, “*rada*” and “*rod*” all stem from the same Slavic root that translates as “council” or “government”.

The Latin word *ordo* might be related as well, likewise the German *Ordnung* (“order”). Who borrowed from whom depends on the choice of chronology and nothing but.

According to the evidence given by Sigismund Herberstein, an author of the XVI century, “the word Horde ... stands for “a gathering” or “a multitude” in their [the Tartar – Auth.] language” ([161], page 167).

Nowadays we are accustomed to using the word “horde” for referring to multitudes of wild nomads. However, as recently as in the XVII century this word had been used in a different meaning – a common synonym of the words “army”, “troops” etc.

Indeed, let us open the *Dictionary of the Russian Language in the XVI-XVII Century*:

“Jagan the Third... His Swedish hordes had become accustomed to owning that kingdom as their very own” ([790], Issue 13, page 65).

Another example: “He was gathering hordes of the Germans under his banners” (*ibid*).

Thus, the word “*orda*”, or “horde”, had been used for referring to German and Swedish troops. “They know nothing of the ancient customs of their service, neither the civilians, nor the Horde” ([790], issue 13, page 65).

4. KIEV AS THE CAPITAL OF THE GOTHIS

“In 1850-1852 the Royal Community of Northern Antiquarians in Copenhagen ... published the two volumes of ‘Antiquités Russes’... These books contained sagas from Scandinavia and Iceland and passages therefrom, all of which were related to Russian history in one way or another ... Among other famous publications found in ‘Antiquités Russes’ is the famous ‘Hervarasaga’, which tells us about the son of ... King Heidrek of Reidhgotaland whose capital was in Danpstadir (city on the Dnepr)... A. A. Kunik ... voices the presumption that ‘the city on the Dnepr had been capital of the Gothic kingdom for a certain period’... The ancient song of Attila ... mentions a similar word – Danpar: ‘The famous forest near the Dnepr’... The interpretation of the corrected verse of the ‘Hamdis-mal’ had led to the idea that the capital of the Goths locates somewhere in the Eastern Europe, over ‘Danpar’, which is likely to identify ... as the Dnepr ...’

As he was trying to locate the place on the coast of Dnepr where the events related in the ‘Hamdis-mal’ took place, Vigfusson had presumed that Danpstadir, the ancient central city on the Dnepr, doubtlessly identified as Kiev ... which Vigfusson considers to be the primary centre of the Gothic empire and the capital of Ermanaric” ([364], pages 65-69).

Further also: “Y. Koulakovskiy also recognized the existence of a Gothic capital on the Dnepr. He believed that Kiev had already been founded in the epoch of Ptolemy, indicated on his map as Metropolis [‘The Mother of Cities’, if we’re to make a word for word translation from the Greek – Auth.]... N. Zakrevskiy (‘Describing Kiev’, Volume 1, Moscow, 1868, page 6) had believed that the Azagorium of Ptolemy (known as Zagorye among the locals) could be identified as Kiev ... F. Braun, V. S. Ikonnikov, A. I. Sobolevskiy, S. Rozhnetskiy, A. Pogodin and I. Stelletskiy had all recognized Kiev as the Gothic capital on the Dnepr. Vigfusson’s theory about Kiev being the capital of the Goths had been in the guidebooks and on the pages of numerous Ukrainian journals” ([364], pages 71-72).

Above we demonstrate the Goths to identify as the Cossacks. Therefore, there’s nothing surprising

about the fact that Kiev had been the capital of the Cossacks. This is known well to everyone. Let us pay attention to the fact that Kiev had apparently been indicated on the “ancient” map of Ptolemy. This is also perfectly normal – the reverse would be surprising, since our reconstruction suggests the “ancient” maps to date from the XIII-XVI century A.D.

5.

THE DESTRUCTION OF INSCRIPTIONS ON THE OLD RUSSIAN RELICS

5.1. The tomb of Yaroslav the Wise in the Cathedral of St. Sophia in Kiev

According to our hypothesis, Ivan Kalita, aka Yaroslav the Wise, aka Batu-Khan was buried in the famous Egyptian pyramid field, the former central imperial graveyard of the Great = “Mongolian” Empire, qv in CHRON5.

However, it is common knowledge that the marble sarcophagus traditionally identified as the sarcophagus of Yaroslav the Wise is located in the famous Cathedral of St. Sophia in Kiev. It presumably dates from the XI century A.D., the very epoch of Yaroslav the Wise. Anyone who visits the cathedral can see it (figs. 14.8 and 14.9).

The nature of the lettering on the sarcophagus is of the utmost interest. It turns out that none such exists. It is very peculiar that every surface of the sarcophagus but one is in a good condition, one can clearly see the lettering, the ornament and the anagram of Christ’s name. However, there is nothing written on any of the surviving surfaces. All the artwork on this part has been destroyed completely – chiselled off by someone, that is. We see vague traces of the ornament and letters or signs of some sort. Neither the guides nor the scientists working in the museum of the cathedral know anything about the vandals who are to be blamed for this.

What could possibly be written here? Who could have been angered by the lettering on the presumed tomb of Yaroslav the Wise to the extent of wanting to erase it forever? It is most likely that the writing had contradicted the Romanovian version of history and therefore been dealt with in the most ruthless manner possible.



Fig. 14.8. “The Sarcophagus of Yaroslav the Wise” in the Kiev Cathedral of St. Sophia. The photograph was taken in such a way that the side of the sarcophagus with the chiselled-off artwork cannot be seen. Taken from [663]. Photograph of the XX century.



Fig. 14.9. A XIX century photograph of the “Sarcophagus of Yaroslav the Wise” in the Cathedral of St. Sophia in Kiev. This photograph also shows nothing but the undamaged sides of the sarcophagus. Taken from [578], Book 1, page 253.



Fig. 14.10. A facial reconstruction of the man whose remains were found in the “Sepulchre of Yaroslav the Wise” in Kiev (made by M. Gerasimov). Taken from [847].

A propos, it turns out that this sarcophagus of Yaroslav the Wise was “discovered in the XVII century” ([578], Book 1, page 253). This is perfectly amazing. Yaroslav the Wise is said to have died in 1054. Six hundred years pass since that time. Finally, in the XVIII century, six hundred years later, when the Romanovs decided it was time to write a new version of the “ancient” Russian history, their archaeologists and historians were quick enough to find a substantial number of “Russian antiquities”, including the “sarcophagus of Yaroslav the Wise” that bore no lettering of any sort. There is no marking upon it whatsoever to make one assume that this sepulchre had indeed belonged to Yaroslav the Wise, the famous historical character mentioned in the chronicles.

We see historians at their most arbitrary. The Romanovs needed a “body of evidence”, or visual aids to the recently written “new version” of the Old Russian history. For instance, they were in urgent need of finding the grave of “Yaroslav the Wise”, which was promptly “found” (apparently, with the method of taking an old sarcophagus, chiselling off the inscription that contradicted this version, possibly in Arabic, qv above, and declaring it to be the one). The photographs of the “relic” have soon found their way into school textbooks. Much later, already in our epoch, M. Gerasimov tried his best to reconstruct the appearance of Yaroslav; the result can be seen in fig. 14.10.

Let us reiterate: Romanovian historians have written a fable about Russian history in the XVII century, which we have been mistaking for the truth ever since.

As the museum staff have told us in Kiev, several cartloads of headstones, icons, books and other artefacts were taken away from the cathedral in the 1930’s. Their fate and destination remain a mystery to this day. Thus, we don’t even know about the artefacts that were kept in the cathedral’s museum in the 1920’s. It makes no sense to hope for a detailed catalogue of those items to be in existence and available to researchers.

We must point out that many odd legends are told about the “sarcophagus of Yaroslav the Wise” in Kiev generally. For instance, in 1995 the guides of the cathedral’s museum were telling the visitors that historians had considered the sarcophagus to be of a Byzantine origin and date from the IV century A.D., predating the death of Yaroslav the Wise by 700 years.

This remark of the guides made many of the visitors wonder about whether the Great Prince Yaroslav the Wise, one of Russia’s most famous rulers at the peak of its prosperity, could really be buried in an imported second hand sarcophagus, albeit a good one, which was bought in faraway Byzantium. The remnants of its previous owner were thrown away to make way for the body of the Great Prince of Kiev Russia. However, even in our cynical age such things are regarded as sacrilege.

The sepulchre must have been prepared as a family affair. One can quite blatantly see two crosses and two hearts tied together with a ribbon. Indeed, the museum staff told us in 1995 that the archaeologists discovered the skeletons of a male and a female in the sarcophagus, as well as the skeleton of a child – possibly, a close relation (a son, for instance).

5.2. The monasteries of Staro-Simonov and Bogoyavlenskiy in Moscow

A propos, there were precedents of the very same thing that had happened in the Cathedral of St. Sophia – in Moscow, as we mention above (bear in mind that the headstones from the Staro-Simonov monastery in Moscow were barbarically destroyed by sledgehammers in the 1960’s).

We mentioned that the Staro-Simonov monastery

is likely to be the final resting place of many warriors who fell in the Battle of Kulikovo. Moreover, old descriptions of this monastery ([646] and [844]) report that many Russian Czars and Great Princes were buried here, no less ([936], Volume 2, page 570). Unfortunately, we find only a single name of a Czar that is buried there in either book. It is Simeon Beckboulatovich ([844], page 50), a co-ruler of Ivan the Terrible. According to our reconstruction, he is one of the four Czars that later became collated into a single figure of Ivan the Terrible. Other famous persons buried in the Simonov monastery include Konstantin Dmitrievich, the son of Dmitriy Donskoi, Prince F. M. Mstislavskiy, princes of Cherkasskiy, Golitsyn, Souleshev, Yousoupov etc, as well as representatives of the following aristocratic clans: Boutourlin, Tatishchev, Rostovskiy, Basmanov, Gryaznev etc. Below we shall tell the readers about the sepulchres of the Kremlin's Arkhangel'skiy Cathedral, where almost all of the Russian Czars are said to be buried. In certain cases, the lettering we find on the tombs looks dubious.

The destruction of headstones is by no means an exclusively modern trend. The archaeologist L. A. Belyaev reports the following about the excavations in the Bogoyavlenskiy monastery near the Kremlin: "The surviving sarcophagi are buried under a pile of white stone debris with fragments of covers and headstones. Some of the debris is constituted by pieces of actual sarcophagi, which were brought to a great deal of harm – possibly, in the end of the XVII century or later" ([62], page 181).

5.3. Why would the Romanovs need to chisel off the frescoes and put layers of bricks over the old Czars' tombs in the cathedrals of the Kremlin?

There are three famous cathedrals at the very centre of the Kremlin in Moscow – the Ouspenskiy, the Arkhangel'skiy and the Blagoveshchenskiy.

The first of the three has always been regarded as Russia's main cathedral: "The Ouspenskiy cathedral occupies a separate place in Russian history ... for centuries on end it has been an important temporal and ecclesiastic centre of Russia – this is where the Great Princes were inaugurated, and there vassals swore fealty to them. Czars and later Emperors re-

ceived their blessings here as they ascended to the Russian throne" ([553], page 5). The first Ouspenskiy cathedral is presumed to have been founded here under Ivan Kalita and stood here until the alleged year 1472 ([553], page 6). The cathedral we know under this name today was erected under Ivan III in 1472-1479: "Ivan III, the Great Prince and Ruler of All Russia, decided to erect a residence that would correspond to his position. The new Kremlin was to symbolise the greatness and might of the Russian empire ... The works began with the construction of the Ouspenskiy Cathedral, whose size and appearance alluded to its majestic XII century namesake in Vladimir" ([553], page 6).

According to our reconstruction, Moscow only became the capital of the entire Russia in the reign of "Ivan the Terrible" – at the very end of the XVI century (see CHRON6 for more details). A chronological shift of 100 years superimposes the epoch of "Ivan the Terrible" over the reign of Ivan III; thus, many of the events that date from the XVI century ended up in the late XV century courtesy of the Scaligerian and Millerian textbook on Russian history – the epoch of Ivan III, in other words. This makes it obvious why the foundation of a capital in Moscow was initiated by Ivan III, who is said to have constructed a new Kremlin and fashioned its main cathedral after the one in Vladimir – not the previously existing cathedral in Moscow that is supposed to have been standing at this site and serving as the main cathedral of Russia for some 250 years already. According to our conception, the capital of Russia had indeed been in Vladimir up until the XVI century, and before that – in Rostov and Kostroma (reflected in the Arabic sources as Khoresm). The transfer of the capital resulted in the "transfer" of the main cathedral – namely, the construction of its double in Moscow.

It would be apropos to cite the following claim made by the archaeologists: "There are no facts to indicate the existence of a royal court in the Kremlin before the construction works of 1460" ([62], page 86). In particular, "the chronicle of the Troitse-Sergiyev Monastery compiled in 1560's – 1560's doesn't mention its previous existence [the court in Kremlin] anywhere at all" ([62], page 86). In other words, the chroniclers of the Troitse-Sergiev Monastery had known nothing about the existence of a Great Prince's

court on the territory of the Kremlin in Moscow before 1460. This is in excellent concurrence with our reconstruction. Moscow was only founded after the Battle of Kulikovo at the end of the XIV century, and the capital of Russia doesn't migrate here until the second half of the XVI century.

The Ouspenskiy Cathedral is presumed to have served as the main cathedral of the Russian Empire starting with Ivan III. The cathedral has always enjoyed a very special attention: "In 1481, Dionysius, the best artist of the epoch, had painted the three-tier altar piece and several large icons, accompanied by his apprentices ... and in 1513-1515 the cathedral was decorated by frescoes" ([553], page 8).

Did anything remain of this artwork? Can we learn anything about the mediaeval Russia, or the Horde, as it had been before the Romanovs, if we visit the cathedral today? Unfortunately not. This is what we are told: "Precious little of the original artwork has remained intact until the present day: the dilapidated icons were replaced by new ones ... the old frescoes were chiselled off in the beginning of the XVII century" ([553], page 8).

These frescoes of Dionysius, presumably "ancient", had thus been some 100 or 150 years of age when they got chiselled off. Not really that great an age for frescoes; the icons are also rather unlikely to have reached a "dilapidated" state over this short a period. It might be that the cathedral was unfortunate enough to leak, which had made the frescoes short-lived and so on. However, why do we learn of the same fate befalling the Arkhangelskiy Cathedral nearby, built in 1505-1508? This is what we're told: "The decorations on the walls of the Arkhangelskiy Cathedral date from 1652-1666, the reign of Alexei Mikhailovich, who had given the following orders: '... the Church of Archangel Michael is to be redecorated completely. The old frescoes are to be chiselled off; since the XVI century murals dating from the reign of Czar Ivan IV had become rather dilapidated by the middle of the XVII century'" ([552], page 8).

We must note that the frescoes painted under the Romanovs in the XVII century have never been chiselled off again in the XVIII, the XIX or the XX century. Why would they need to destroy the relatively new frescoes in the XVII century – masterpieces painted by the best XVI century artists?

Let us emphasise that the frescoes were actually chiselled off and not covered by a layer of new artwork. In other words, two largest cathedrals of the Kremlin had simultaneously been subjected to the laborious procedure of chiselling the plaster off the walls, which were then covered by another layer of plaster that was further decorated by new frescoes. A mere redecoration wouldn't require the destruction of the old artwork. New murals could be painted over the old ones, the way it was usually done (in the nearby Blagoveshchenskiy Cathedral, which is also part of the Kremlin ensemble, for instance). Could the Romanovs have wanted to destroy every trace of what was painted on the walls of the Kremlin cathedrals in the reign of the previous Horde dynasty? If one paints new frescoes over old ones, the old layer can be seen after the removal of the later artwork. This is often done today, when scientists uncover the frescoes of the XVI, XV or even the XIV century. However, the chiselled-off frescoes are beyond recovery or restoration.

We are being assured that before the plaster in the cathedrals had been chiselled off, "a description of the initial compositions was made ... which had helped to preserve the ideological conception and the composition scheme of the XVI century artwork" ([552], page 8). This is how the modern researchers admit the loss of the old murals, which had vanished without a trace, leaving nothing but the "composition" intact. The Romanovs may indeed have kept the original composition. It had affected nothing of substance.

A propos, the frescoes of the Blagoveshchenskiy Cathedral had not been chiselled off, but rather painted over with a new layer of artwork in the epoch of the first Romanovs. They were uncovered recently, and this brought about many oddities. For instance, the murals depict the genealogy of Jesus Christ that includes many Russian Great Princes (Dmitriy Donskoi, Vassily Dmitrievich, Ivan III and Vassily III, as well as a number of the "ancient" philosophers and poets – Plato, Plutarch, Aristotle, Virgil, Xenon, Thucydides etc. All of them have been relations of Christ, according to the old artwork on the walls of the cathedral. This is in perfect correspondence with our reconstruction; all of these people must indeed have been the offspring of Augustus = Constantine the Great, who had indeed been related to Christ. The in-

clusion of the “ancient” philosophers and authors into “Christ’s family tree”; the artists who painted the murals in the Blagoveshchenskiy Cathedral had strongly contradicted the Scaligerian chronology. However, according to our conception, they were perfectly right.

Apparently, the old artwork in the Blagoveshchenskiy cathedral had struck the first Romanovs as relatively harmless, and so they decided to cover it by a new layer of murals instead of using the chisel. What could have been painted on the walls and the domes of the Arkhangelskiy and Ouspenskiy cathedrals that should make Czar Alexei Mikhailovich give orders to destroy the frescoes mercilessly? The modern “explanation” about disintegration over the course of a century doesn’t hold water.

Apparently, the altar pieces of the Ouspenskiy and Arkhangelskiy cathedral were replaced by completely new ones in the XVII century ([553], page 34; see



Fig. 14.11. The headstone of the Romanovian epoch (XVII century), presumably a replica of an older headstone. It rests against the sepulchre ascribed to Ivan Kalita (Caliph) in the Arkhangelskiy Cathedral of the Muscovite Kremlin. It is perfectly visible that even this Romanovian replica was heavily edited. Part of the lettering was destroyed, and the rest obviously underwent a transformation, and a very rough one at that. Photograph taken in 1997.

also [552], page 33). It would be apropos to recollect the fact that many stone sarcophagi in Moscow had suffered substantial damage in the very same epoch ([62], page 81). Also due to “dilapidation”, perhaps?

Furthermore, let us recollect the fact that the old genealogical records were burnt by the Romanovs around the very same time. Those contained the family trees of every noble family in Russia, qv above. The ecclesiastical reform of Patriarch Nikon served as pretext for purging every Russian library from books that failed to conform to the dominant ideology. It turns out that “old books had undergone a correction” ([372], page 147). Nowadays it is assumed that only ecclesiastic books have been affected; is it true, though?

Let us return to the cathedrals of Kremlin. Apparently, the Arkhangelskiy Cathedral could have proved a priceless source of information, seeing as how it is the official resting place of Russian Great Princes and Czars, including the first Romanovs. There are about 50 tombs in the cathedral today. It is presumed that every Muscovite Great Prince was buried here, starting with Ivan Kalita. According to the XVII century lettering on the headstones that dates to the epoch of the first Romanovs, the particular characters we find here are as follows:

1. The Pious Great Prince Ivan Danilovich (Kalita). We must point out that the epitaph on his tomb was seriously damaged, and then crudely re-written, qv in fig. 14.11.
2. The Pious Great Prince Simeon the Proud.
3. The Pious Great Prince Ivan Ivanovich.
4. The Pious Prince Dmitriy Donskoi.
5. The Pious Prince Afanasiy Yaroslav Vladimirovich Donskogo (!). The sepulchre is dated to 1426.
6. Pious Prince Vassily Vassilyevich (Tyomniy, or “The Dark”).
7. Great Prince and Lord of All Russia Ivan III.
8. Great Prince and Lord of All Russia Vassily III.
9. A separate crypt that is closed for visitors today contains the tombs of “Ivan the Terrible” and his sons Ivan Ivanovich and Fyodor Ivanovich; it had also once contained the body of Boris Fyodorovich “Godunov”.
10. The sarcophagus of Prince Mikhail Vassilyevich Skopin-Shouyskiy is separated from the rest; we find it in side-chapel of John the Baptist. Access to that area is also denied.

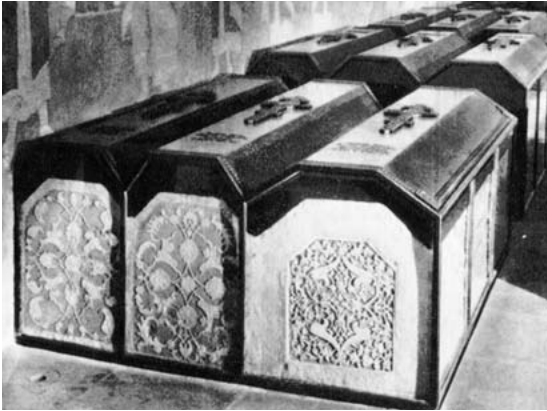


Fig. 14.12. “White sarcophagi of the Arkhangel’skiy Cathedral. 1636-1637. One side of every sarcophagus contains the name of the deceased, as well as the dates of his demise and burial, whereas the other side is decorated with a floral ornament carved in stone” ([107], page 118).

11. The sarcophagus of Prince Vassily Yaroslavich stands separately, on the left of the altar. It is said to date from the XV century (the alleged year 1469).

12. The sarcophagus that stands out very explicitly (it is twice as large as any of the other sarcophagi) is that of Pious Prince Andrei Staritskiy.

13. Prince Dmitriy of Ouglich, the youngest son of “Ivan the Terrible”.

14. Alexander Safay Gireyevich, Czar of Kazan (!). Sarcophagus dates from the XVI century.

15. Prince Pyotr, son of Ibreim, son of Mamatak, Czar of Kazan (!). Sarcophagus dates from the XVI century.

16. The first Romanovs – Mikhail Fyodorovich, Alexei Mikhailovich and Fyodor Alexeyevich.

“There are forty-six sarcophagi in the cathedral altogether” ([552], page 24).

Visits to the Arkhangel’skiy cathedral had remained forbidden for the public for a long time. It was opened recently; even a brief acquaintance with its interior demonstrates a great number of remarkable phenomena.

Apparently, the tombs one sees in the cathedral today were made of brick in the XVII century under the first Romanovs ([552], page 24). This is the very time that the old frescoes were chiselled off the cathedral’s domes and walls, with new artwork taking their

place. It is presumed that “the dead were buried in sarcophagi of white stone buried in the ground. In the first half of the XVII century, brick sarcophagi with headstones of white stone ... with Slavic lettering upon them. In the beginning of the XX century, copper and glass casing for the sarcophagi was installed” ([552], pages 25-26). See fig. 14.12.

Thus, the old headstones that should obviously be above the bodies were covered by a layer of bricks. It is said that the inscriptions on the old headstones were accurately reproduced on the new brick headstones made by the Romanovs. Unfortunately, it is very difficult to check it nowadays. The tall and massive Romanovian simulacra made of brick cover the old headstones completely. After learning about the barbaric destructions of the old frescoes by the Romanovs, it would be natural to enquire whether the inscriptions on the old headstones could be chiselled off as well. It would be interesting to check this.

Modern researchers write that the history of the royal necropolis “contains many mysteries. Several old graves were lost – possibly, they had been this way before the construction of the building in the early XVI century. One of the perished graves should date from the second half of the XVI century and belong to Prince Vassily, son of Ivan the Terrible, and Maria Temryukovna. It is very noteworthy that the lost graves are children’s for the most part” ([768], page 88). All of the above vividly demonstrates the graves in the Arkhangel’skiy Cathedral to be in utter chaos.

The museum’s scientific staff told us that the basement of the Arkhangel’skiy cathedral also housed the stone sarcophagi of the Russian Czarinas that were transferred there from a special Kremlin graveyard, which was destroyed already in the XX century, during the construction of the modern buildings. Unfortunately, access to this basement is extremely limited today. It would be very edifying to study the ancient inscriptions upon these sarcophagi, if any of them survived (see the next section for more details).

Let us return to the issue of how precisely the Romanovs reproduced the old lettering from the headstones covered in bricks. It would be interesting to see how precisely the inscriptions on these brick replicas are reproduced on the copper screens with glass panels, which were introduced by the Romanovian historians in the early XX century. This is easy enough

to estimate, since the Slavic lettering of the XVII century can be seen through the glass. One does need a torch, though, since the screens cast a shadow over many of the inscriptions, making the latter all but illegible.

Firstly, let us point out that the brick headstones use different titles for referring to different Russian princes – “Pious”, “Pious Great Prince” and so on. Only starting with Ivan III the title transformed into “Great Prince and Lord of All Russia”. The difference is hardly of an arbitrary nature, and must reflect certain political realities of the epoch.

However, more recent inscriptions on the copper casing uses the uniform title “Great Princes” in every case, which can be regarded as concealment and slight distortion of information.

Secondly, we see a number of blatant inconsistencies. For instance, the Romanovs wrote the following on the abovementioned largest sarcophagus in the cathedral: “In December 7045, on the 11th day, Pious Prince Andrei Ivanovich Staritskoy died”. The copper casing has an altogether different legend upon it: “The grave of Princes Staritskiy – Vladimir (died in 1569) and Vassily (died in 1574). Thus, not only does the legend on the Romanovian brick differ from what we see upon the even more recent copper casing – the very information about the number of the people buried here is vague. Are there two graves here, or is it a single grave? Which is lying to us – the brick, the copper or both? Let us reiterate that this contradiction concerns secondary inscriptions of the Romanovian epoch, since nowadays we don’t know what was written on the ancient headstone, which is covered by the brick layer completely. A propos, the fresco next to the grave of Andrei Staritskiy depicts Andrew the Apostle, who is said to have baptised Russia.

The commentary of a modern historian is as follows: “Out of the three graves, only that of A. I. Staritskiy had the obligatory ornamental inset in white stone on its Western side, but even in the latter case it was removed in 1780 the latest [why would that be? – Auth.]. The only thing that we know is that this inset was discovered in the course of the floor renovation works in 1835 next to the coffin... It was then made part of the eastern wall of the sepulchre that houses Vladimir and Vassily Staritskiy” ([768], pages 89-90).



Fig. 14.13. “The interior of the burial chamber of Ivan the Terrible. The sarcophagi weren’t covered with any later covers – the ones we see are authentic and date from the XVII century” ([107], page 116).

Coming back to the frescoes, one has to point out that the ones we find in the Arkhangelskiy Cathedral are dedicated to Russian history to a large extent; they portray the Russian princes, and not just the holy ones. Even the frescoes on Biblical topics have often been considered to represent scenes from the Russian history. There is some commentary that goes alongside the artwork, which can be considered an illustrated version of the Russian dynasty’s history – unfortunately, in the Romanovian interpretation of the XVII century and not the original version.

For instance, “the third layer section of the southern wall depicts the victory of the Israelites led by Gideon over the Madian troops. This Biblical scene was usually associated with the victories of Ivan IV over the kingdoms of Kazan and Astrakhan” ([552], pages 12-13). Could this mean that the Biblical scene was painted by the Romanovs over the place where there used to be a scene depicting the victory of Ivan IV over Kazan and Astrakhan, which they had themselves ordered to chisel off together with the very plaster it was painted on. Since the visitors had already

been accustomed to seeing the picture of Ivan's victory here, the freshly painted Biblical scene naturally became "associated with the victories of Ivan IV". One should also mark the fact that the name Gideon resembles "GD Ioann", a form of "*Gosudar Ioann*", or Lord Ivan.

Alternatively, the Bible might be referring to the history of Russia, also known as the Horde in that epoch, in the XIV-XVI century. In this case, the authors of the Bible included a description of Ivan's victories into the Bible as the victories of Gideon, King of Israel, over the Median troops, qv in CHRON6.

The restoration procedures conducted in the Arkhangel'skiy Cathedral in 1953-1956 have revealed a single pre-Romanovian that managed to remain intact quite miraculously; it is dated to the XVI century nowadays ([552], pages 22-23). The inscription upon it has not survived. The fresco is located in the burial-vault of Ivan IV "the Terrible"; the vault itself can be seen in fig. 14.13. "The dying prince hugs his elder sun, who stands at the head of his bed. The prince's spouse is sitting at his feet together with the youngest son... This scene resembles the description of the last hour of Vassily III, the father of Ivan IV" ([552], page 22). Isn't it odd that the fresco that depicts Vassily III is at a considerable distance from his actual grave, and inside the burial-vault of Ivan IV on top of that?

We consider the explanation to be rather simple – the fresco depicts the dying "Ivan the Terrible", or Simeon, who is handing the state over to his son Fyodor. The young Czarina is holding his grandson Boris on her knees – the future Czar Boris "Godunov". According to our reconstruction, Simeon had been the founder of a new royal dynasty in Russia; therefore, his grave, as well as the graves of his sons and his grandson Boris were buried in a separate vault of the Arkhangel'skiy Cathedral. This must also be the reason why the grave of Mikhail Skopin-Shouyskiy, who had died during the reign of Vassily Shouyskiy, is also placed separately, in the side-chapel of John the Baptist. Apparently, Shouyskiy had been preparing the burial-vault for the new dynasty of his – however, his deposition prevented him from being buried here. His remains were brought over from Poland by the Romanovs much later, and buried in the Arkhangel'skiy Cathedral.

COROLLARY: We are of the opinion that the burials in the Arkhangel'skiy Cathedral need to be studied once again with the utmost attention. What is written on the ancient stones covered by layers of bricks? Could the lettering upon them be chiselled off? Also, what could possibly be written on the sarcophagi of the Russian Czarinas?

6. THE FAKE SARCOPHAGI OF THE PRE-ROMANOVIAN CZARINAS MADE BY THE ROMANOV IN THE XVII CENTURY

One of the Muscovite newspapers was kind enough to send several rather surprising and rare photographs of the burial-vaults where the Russian Czarinas are buried and the plan of their disposition in the basement of the Muscovite Kremlin. This material has struck us as exceptionally interesting; it serves as the basis for a number of important corollaries. In December 1997 we have visited all the tombs in the basement of the Arkhangel'skiy Cathedral for a detailed study of all the sepulchres and their comparison to the photographs that we have at our disposal.

There are about 56 stone sarcophagi in the basement; a plan of their disposition is presented in fig. 14.14. Quite a few have no inscriptions upon them whatsoever (18, to be precise). The rest presumably belong to famous women of the royal lineage that were buried there in the XV-XVII century (in particular, Czarinas, their daughters and other female relations of the Czar). There are several children's graves, but not many. The sarcophagi are of different types, and we shall relate more details concerning this below. Most of the sarcophagi are anthropomorphic, possess a special head compartment and actually serve in lieu of a coffin – in other words, this type of sarcophagus required no additional wooden coffins. The other type, which is of a more recent origin, is rectangular and contains a wooden coffin. In some cases, the remains of these coffins are still intact.

The information about the identity of people buried in one grave or another must have initially come from the inscriptions upon the actual headstones, which were collected in the basement of the Arkhangel'skiy monastery after the transfer from the Voznesenskiy monastery of the Kremlin, destroyed

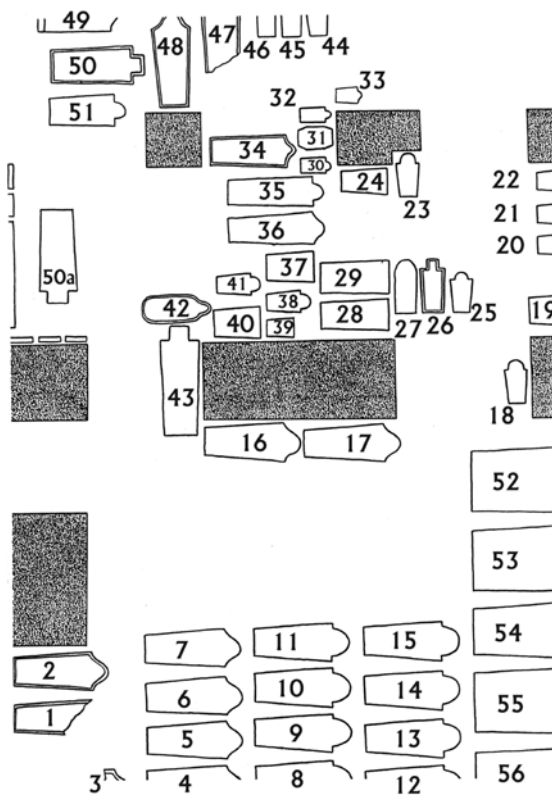


Fig. 14.14. A scheme that shows the disposition of the sepulchres ascribed to the Russian Czarinas and Great Princesses on the ground floor of the Arkhangelskiy Cathedral of the Muscovite Kremlin. The sepulchres were transferred here from the Voznesenskiy Nunnery in the Kremlin ([803], Volume 1, page 121).

by the Soviet authorities in 1929 ([803], Volume 1, pages 121 and 125). Oddly enough, there is nothing written on some of the sarcophagi, and they are referred to as “nameless” in the inventory lists. The identity of their occupants is therefore unknown. Had the data come from other sources apart from the abovementioned inscriptions, such as records kept in the Voznesenskiy monastery, there must be some information about a few of the nameless graves in existence. In fig. 14.15 we reproduce a very rare photograph where we see the sarcophagus of Natalya Kirillovna Naryshkina carried out of the Voznesenskiy monastery’s cathedral before the demolition of the latter in 1929.

There is a list of the sarcophagi kept in the basement of the Arkhangelskiy cathedral that contains the names of the deceased, some of which ring rather dubious to our ears today. The numbers correspond to those on the plan in fig. 14.14:

1. Nameless sarcophagus.
2. Nameless sarcophagus.
3. Yevdokiya, the widow of Dmitriy Donskoi, 1407.
4. Maria Borisovna, the first wife of Czar Ivan III, 1467, see fig. 14.16.
5. Sofia Vitovtivna, the wife of Czar Vassily II, 1453, see fig. 14.17.
6. Sofia Palaiologos, the second wife of Czar Ivan III, 1503, see fig. 14.18.
7. Yelena Glinskaya, the second wife of Czar Vassily III, 1538, see fig. 14.19.
8. Anastasia Romanovna, the first wife of Czar Ivan IV (“The Terrible”), 1560.
9. Maria Temryukovna, the second wife of Czar Ivan IV (“The Terrible”), also known as Maria Cherkeshenka (“The Cherkassian”), see fig. 14.20.
10. Marfa Sobakina, the third wife of Czar Ivan IV (“The Terrible”), 1571, fig. 14.21.
11. Maria Nagaya, the sixth wife of Czar Ivan IV (“The Terrible”), 1608.
12. Irina Godunova, the wife of Czar Fyodor Ivanovich, 1603.
13. Yekaterina Bouynosova of Rostov, wife of Czar Vassily Shouyskiy, 1626.



Fig. 14.15. The sarcophagus of Czarina Natalya Naryshkina taken away from the Voznesenskiy Nunnery in 1929. After the transportation of the female sarcophagi to the Arkhangelskiy Cathedral, the Voznesenskiy Nunnery was demolished. Taken from [107], page 245.

14. Maria Vladimirovna Dolgoroukaya, first wife of Czar Mikhail Fyodorovich Romanov, 1625.

15. Yevdokia Loukianovna, the second wife of Czar Mikhail Fyodorovich Romanov, 1645.

16. Elder Iouliania, mother of Anastasia Romanovna, 1579.

17. Paraskyeva, the daughter of Czar Mikhail Fyodorovich, 1620.

18. Pelageya, the daughter of Czar Mikhail Fyodorovich, 1620.

19. Maria, the daughter of Czar Ivan V Alexeyevich, 1692.

20. Fyodor Ivanovich Belskiy, 1568.

21. Anna Ivanovna Belskaya, 1561.

22. Yevdokiya Fyodorovna Mstislavskaya, 1600.

23. Nameless sarcophagus.

24. Feodosiya, daughter of Czar Fyodor Ivanovich and Irina Godunova, 1594.

25. Anastasia, daughter of Vladimir Staritskiy, 1568.

26. Nameless sarcophagus.

27. Nameless sarcophagus.

28. Anna, daughter of Czar Alexei Mikhailovich, 1659.

29. Theodora, daughter of Czar Alexei Mikhailovich, 1678.

30-36. Nameless sarcophagi.

37. Sofia, daughter of Czar Mikhail Fyodorovich, 1636.

38. Marfa, daughter of Czar Mikhail Fyodorovich, 1632.

39. Yevdokiya, daughter of Czar Mikhail Fyodorovich, 1637.

40. Theodosia, daughter of Czar Ivan V Alexeyevich, 1691.

41. Anna, daughter of Czar Vassily Shouyskiy, 1610.

42. Nameless sarcophagus.

43. Yevdokiya, second wife of Vladimir Staritskiy, 1570.

44-48. Nameless sarcophagi.

49. Yevdokiya, daughter of Vladimir Staritskiy, 1570.

50. Yefrosinya, mother of Vladimir Staritskiy, 1569, see fig. 14.22.

51. Maria, daughter of Vladimir Staritskiy, 1569.

52. Anna, daughter of Czar Mikhail Fyodorovich, 1692.

53. Tatiana, daughter of Czar Mikhail Fyodorovich, 1706.

54. Natalia Kirillovna Naryshkina, second wife of Czar Alexei Mikhailovich, mother of Peter the Great, 1694.

55. Agafia Semyonovna Groushetskaya, wife of Czar Fyodor Alexeyevich, 1681.

56. Maria Ilyinichna Miloslavskaya, first wife of Czar Alexei Mikhailovich, 1669.

The general disposition of the sarcophagi alongside one of the basement's walls can be seen in fig. 14.23. This is where we presumably find the graves of the famous Russian Czarinas of the XV-XVI century.

Nevertheless, the consensual attribution of some of the sarcophagi is very dubious indeed. This concerns the pre-Romanovian graves; the Romanovian sarcophagi are all bona fide.

We notice the following oddities:



Fig. 14.16. The sarcophagus ascribed to Maria Borisovna, the first wife of Ivan III.



Fig. 14.17. The sarcophagus ascribed to Sofia Vitovtovna, the wife of Vassily II Tyomniy. Presumed to date from the XV century. There is a very roughly carved epitaph on the lid of the sarcophagus that reads as "Sophia the Nun".



Fig. 14.18. The sarcophagus ascribed to “Sofia Palaiologos”, wife of Ivan III. Photograph taken from the head side.

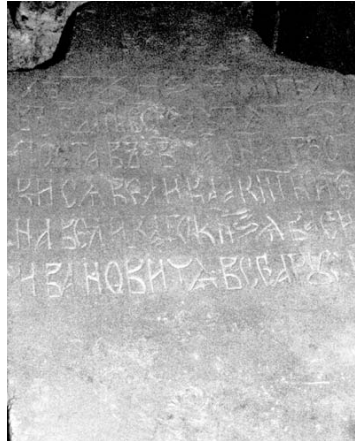


Fig. 14.19. The sarcophagus ascribed to Yelena Glinskaya: “... The deceased Great Princes Yelena, wife of Vassily Ivanovich, Great Prince of the entire Russia”.



Fig. 14.20. The sarcophagus ascribed to Maria the Cherkassian, wife of Ivan IV “The Terrible”.

1) It is perfectly unclear just why Sarcophagus 6, qv on the plan in figs. 14.14 and 14.18 should be attributed to Sofia Palaiologos, wife of Ivan III. This is a partially demolished sarcophagus; its lid is completely intact, albeit shattered. It has no inscriptions upon it, except for the roughly-scratched word *СОФЕА* (see fig. 14.24). Could this “inscription” have sufficed for attributing the sarcophagus in question to the famous Sofia Palaiologos? The rough and sketchy character of the inscription is also emphasised by its slanted alignment in relation to the sides of the lid; the scratches are shallow, and it takes an effort to

make them out upon the surface of the stone. A brief glance leaves us with the impression that the lid is altogether void of lettering, it looks just the same as the lids of the nameless coffin. How could this unseemly, slanted piece of graffiti, scratched with a nail or something similar, have appeared on a royal sarcophagus? Also, the poor quality of this so-called “royal sarcophagus” (as well as of other pre-Romanovian sarcophagi housed in the cathedral’s basement) is confusing at the very least.

2) The very same question can be asked in reference to Sarcophagus 5, qv on the scheme in figs. 14.14,

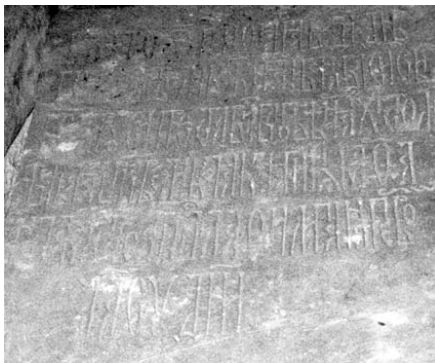


Fig. 14.21. The sarcophagus ascribed to Marfa Sobakina, wife of Ivan IV “The Terrible”.



Fig. 14.22. The sarcophagus ascribed to Staritskaya. Made of headstone fragments held together by copper brackets.



Fig. 14.23. The rows of sarcophagi ascribed to the Russian Czarinas from the ground floor of the Arkhangelskiy Cathedral. In the foreground we see the sarcophagus ascribed to Yelena Glinskaya, with the alleged sarcophagus of Sofia Palaiologos on the right of it. The sarcophagi we see in the photograph are numbered 7-15 in the scheme. In the distance we see the sarcophagi of the Romanovian epoch, which are much larger and apparently authentic. They are numbered 55 and 56 in the scheme.



Fig. 14.24. The sarcophagus ascribed to “Sophia Palaiologos”, wife of Ivan III. Part of the lid near the head. As we can see, there is a shallow and rough inscription scratched on the stone right next to the edge. It reads as “Sophia the Nun”. There is nothing else written anywhere on the sarcophagus. The letters were scratched so shallow that one can hardly make them out in the photograph. However, we can clearly see that the sarcophagus was neither carved out from a single block of stone, nor assembled of whole slabs of stone. It is made of odd stone fragments held together by copper brackets and then whitewashed over in order to make the surface smooth.

14.17 and 14.23. This sarcophagus is ascribed to Sofia Vitovtovna, the wife of Vassily II (XV century) nowadays. There are no inscriptions anywhere on the lid apart from another rough, sketchy and slanted inscription that is very shallow and may have been made with a nail: “Sofe[a] inoka”, or “Sofia the Nun”, qv in fig. 14.17. In fig. 14.25 one sees a drawn copy of this inscription, which is very hard to make out. We have used a very high-quality photograph for this purpose, where the letters were as distinct as they could get. Could this simple and cheap stone coffin with a piece of graffiti scratched thereupon in an unhandy manner be a sarcophagus of a Czarina as well? Could it be true that the two famous Czarinas, Sofia Palaiologos and Sofia Vitovtovna, did not get so much as an accurately carved lettering on the coffin lid? Are we being told that these famous Russian Czarinas were buried ceremonially, with their relations, the entire court and a great many visitors present, in these primitive and cheap coffins with clumsily-scratched letters on the lid? For some reason, upon the sarcophagi of the Romanovian epoch we find long and detailed epitaphs, carved in stone skilfully and deeply. Other old nameless sarcophagi are also covered in beautiful carved ornaments.

3) Moreover, how could the name “Sofia the Nun” have appeared upon the sarcophagus of Sofia Vitovtovna? This is simply an impossibility. If Sofia had indeed taken the vows, she should have received a new name as a nun, one that had to differ from her old name, Sofia. However, the graffiti on the sarcophagus tells us that Sofia had been the monastic name of the deceased, which can only mean that before taking the vows she had been known under a different name than Sofia, whereas Sofia Vitovtovna was definitely

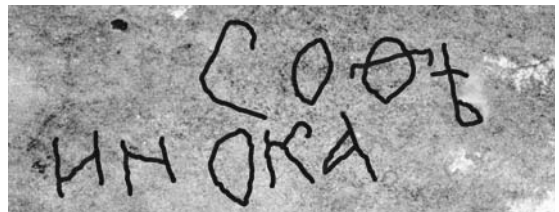


Fig. 14.25. Our drawn copy of the inscription on the lid of the sarcophagus that reads “Sophia the Nun”; nowadays the grave is ascribed to Sophia Vitovtovna, the wife of Vassily II Tyomniy.

called Sofia. This implies that what we see is an outright hoax. This grave can by no means contain the remains of Sofia Vitovtovna, the famous Russian Czarina. We are being lied to.

4) A careful study demonstrates that the overwhelming majority of the sarcophagi attributed to the Russian Czarinas of the XV-XVI century nowadays weren't made of individual stone slabs, but rather bits and pieces of stone held together by copper rods or brackets. This rather frail construction would then be covered in a layer of plaster, which made it look like a sarcophagus. It is natural that the transportation of these "composite sarcophagi" from the Voznesenskiy monastery to the basement of the Arkhangel'skiy Cathedral had not been performed with sufficient care, which has resulted in some of the plaster coming off the sarcophagi, and the subsequent collapse of the latter. However, the Romanovian sarcophagi made of whole stones did not come apart, unlike their "composite" counterparts. Some of the sarcophagi (those belonging to "Sofia Palaiologos" and the relation of Staritskiy, for instance) are in a very poor condition – almost completely in pieces, the lid as well as the actual sarcophagus (see figs. 14.18, 14.23, 14.24 and 14.22). The cracks reveal the brackets, apparently copper ones, seeing as how they're green and not rusty. These brackets had served for holding various parts of the "composite sarcophagi" together. Some of the brackets have fallen out, and now lie alongside the bones of the deceased, qv in fig. 14.18, for instance.

We can clearly see that the coffins had not been made of whole limestone slabs, but rather fragments, or trash, which can only mean that the coffins in question belonged to common folk and not the XVI century members of the royal family. It is obvious enough that stone or concrete sarcophagi must have been expensive, and few could afford them; a "composite sarcophagus" would be much easier to make.

Thus, the Romanovs must have simply used a number of anonymous sarcophagi in the middle of the XVII century, or chiselled the lettering off a few coffins in order to have some body of evidence required for proving the veracity of their fallacious history. The authentic sarcophagi of the Russian Czarinas must have simply been destroyed by the Romanovs, if they had indeed been in Moscow and not the royal

cemetery in Egypt, Africa – Giza valley or the famous Luxor. However, the Romanovs needed some artefacts to support the historical credibility of their artificial "Old Russian history". We see how the Romanovian historians and archaeologists concocted their "successful discoveries" of allegedly authentic ancient sepulchres of Yaroslav the Wise, Vladimir the Holy and so on around the same time as their colleagues in Moscow were diligently stocking up on sarcophagi for the "royal necropolis of the XI-XVI century".

The "ancient royal coffins" were made in haste; their construction was ordered by the Romanovs. It has to be said that the sarcophagi were constructed rather clumsily – it could be that they simply decided to convert the old graveyard of the monastery into the allegedly ancient "final resting place of the old pre-Romanovian Czarinas". The names of the nuns were chiselled off the lids, and covered by headstones with "apropos inscriptions". The old sarcophagi were thus concealed by the headstones, and so the actual perpetrators hadn't been too careful about the lettering on the sarcophagi, which is understandable, since the latter were to be buried in the ground right away, at any rate. Some of the sarcophagi were left without any inscriptions whatsoever; in two cases, the names of simple nuns, scribbled with a sharp objects, weren't obliterated in time. This is how unscrupulously the Romanovs had created the false "royal necropolis" of the Muscovite Kremlin. We are beginning to realise that there must have been no royal necropolis in existence before the Romanovs. The Great Czars (Khans) of Russia, or the Horde, as well as their wives, were buried in the imperial royal burial ground – the famous pyramid field or Luxor in Egypt, Africa.

Less distinguished persons would be buried in Russia. However, the Romanovs had been striving to destroy all the really old sarcophagi that could have told us about the true history of the pre-Romanovian Russia, or the Horde, ever since their enthronement in the XVII century. What we are demonstrated nowadays as "authentic ancient artefacts" is nothing but Romanovian simulacra or sarcophagi of the common folk, which the Romanovian historians have declared royal without bothering about such trifles as proof.

Ancient Russian sarcophagi of white stone were used as construction material in the Romanovian

epoch, which reflects the attitude of the Romanovs towards the ancient history of Russia. Let us ponder this for a moment. Would any construction workers we know vandalise a nearby cemetery in order to procure stone for building a residential house? Would any of the readers feel like inhabiting a house like that? Such actions have always been considered sacrilege or signs of scorn and hatred directed at the deceased. This is precisely what we see in the behaviour of the Romanovian usurpers. Let us quote a passage from the book written by L. A. Belyaev, a modern archaeologist ([62]). He reports the following as he tells us about the excavations conducted in the cathedral of the Muscovite Bogoyavlenskiy monastery: “The ornamented headstones dating from the early XIV century [?] used as filling material in one of the din-

ing-room’s walls” ([62], page 297). Thus, the old pre-Romanovian headstones were used as construction material for a dining room (see fig. 14.26).

We must also pay attention to the fact that the headstones that L. A. Belyaev refers to in [62] look very much like the headstone from the Old Simonov monastery (see fig. 6.28), as well as the old child’s sarcophagus from the basement of the Arkhangel’skiy cathedral (see fig. 6.30). They are all made of individual limestone slabs and covered in the same kind of deep ornamental engraving; this must have been the standard appearance of the pre-Romanovian headstones, which had all been destroyed and pointedly used as construction material.

Let us return to the graves from the basement of the Arkhangel’skiy Cathedral that presumably belong to the Russian Czarinas. We must remind the reader that all of the sarcophagi, with the exception of the ones installed in the Romanovian epoch, were made of a very cheap material – stone shards held together by copper brackets and plastered over. Our opponents might declare this to be an ancient Russian custom, claiming that before the Romanovs even the Czars were buried in such cheap and unsophisticated coffins, citing Russian poverty, primitive rituals of the Asian nomads and so on.

However, this isn’t true. The numerous remnants of the limestone sarcophagi dating from the pre-Romanovian epoch were all made of individual stone slabs and decorated with deep and accurate carvings. You can still see similar stone slabs or their debris in many of the old monasteries in Russia. No plaster here. Why would Russian Czarinas be buried in cheap sarcophagi made of plastered-over flotsam and jetsam, then? We are of the opinion that there’s just one answer to this – the Romanovs had replaced real sarcophagi by cheap unsophisticated imitations, which were instantly buried and removed from anyone’s sight, and so no special effort was invented into their production. The Romanovian hoaxers did not use any limestone or cover it with carvings, deciding that plaster should do the trick.

5) Let us now turn to the sarcophagi of the Romanovian epoch, starting with the XVII century and on. Those appear to be authentic. Bear in mind that there are two types of these sarcophagi – the anthropomorphic stone coffins with a head compartment, and

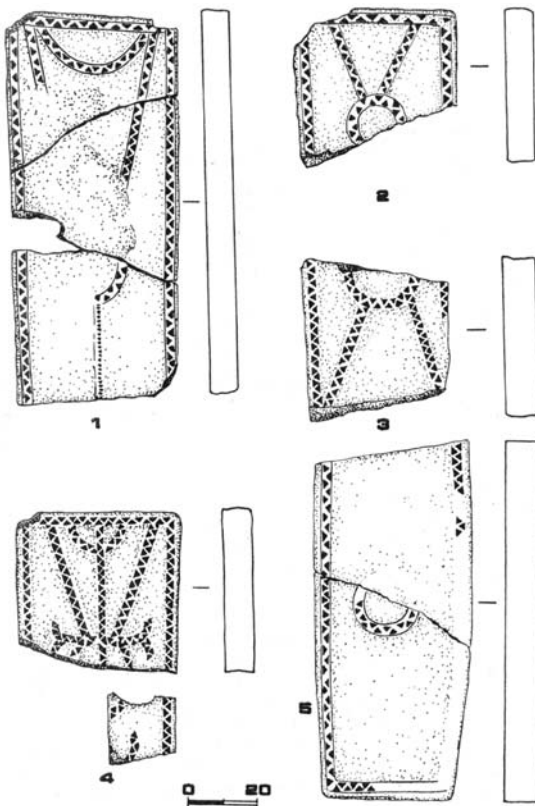


Fig. 14.26. Ancient pre-Romanovian headstones of white stone decorated with carvings and used as construction materials for the dining hall of the Bogoyavlenskiy Monastery in Moscow. Taken from [62], table 30.

the rectangular sarcophagi of stone with a wooden coffin inside of them. The sarcophagi in question are numbered 24, 28, 29, 37, 39, 40 and 52-56 in fig. 14.14. All of them date from the Romanovian epoch, except number 24, which must make them authentic.

A more careful study reveals a fascinating detail. It turns out that all of the Romanovian anthropomorphic sarcophagi date from before 1632, which is the dating that we find on the last of them (number 38). All the other Romanovian sarcophagi of this type date from earlier epochs, or the beginning of the XVII century.

On the other hand, all the Romanovian sarcophagi of the second type (rectangular with a coffin inside) date from 1636 and on. This is very interesting indeed – apparently, the Russian burial rituals were reformed between 1632 and 1636 (insofar as royal burials were concerned, at least). We see that before 1632 the first Romanovs had still adhered to the old burial customs of the Horde. However, they have subsequently decided to abandon this practice in a very abrupt way – starting from 1636, they have been doing it differently. This detail might be of great importance; a reform such as this one would naturally have to be a large-scale event, ecclesiastical as well as secular. It must have taken place in the middle of the XVII century, namely, in 1632-1637.

It is all the more amazing that nothing is told about this important event in Russian history nowadays. For instance, A. V. Kartashev's *Essays on the History of the Russian Church* ([372], Volume 2, pages 110-112) refers to the period between 1634 and 1640 as to the epoch of Patriarch Ioasaf I, who must have taken part in the preparation and the implementation of the reform. However, A. V. Kartashev, famous scientist and the author of a fundamental work ([372]) does not utter a single word about it. He discusses other reforms of lesser importance credited to the same patriarch in great detail; however, burial rituals, which are much more important, aren't mentioned anywhere.

Let us turn to another fundamental multi-volume oeuvre of Makariy, Metropolitan of Moscow and Kolomna, entitled *History of the Russian Church* ([500]). The patriarchy of Ioasaf is discussed on pages 314-325 of Volume 6; however, not a single word is uttered about the burial reform. However, we do find what

must be a trace of this reform. Makariy writes the following about the ritual of burying priests as described in the Prayer-Book of Patriarch Filaret: "Ioasaph's prayer-book of 1639 abolishes this ritual as presumable heritage of 'Yeremey, the heretic Bulgarian priest'" ([500], Volume 6, page 322).

This discovery of ours – namely, the change of the Russian burial ritual around 1632-1637, instantly allows us to discover the forgery among the sarcophagi kept in the Arkhangel'skiy Cathedral of the Muscovite Kremlin. Let us consider Sarcophagus 24. It is ascribed to Theodosia, the daughter of Fyodor Ioannovich and Irina Godunova, qv in fig. 6.30 and the list above. The actual sarcophagus is void of lettering; the inscription must have come from some external headstone in the Voznesenskiy monastery that was lifted in order to transfer the sarcophagus to the basement of the Arkhangel'skiy cathedral. However, it is obviously a forgery. If it had indeed been a pre-Romanovian sarcophagus, it would belong to the old anthropomorphic type, which is not the case with Sarcophagus 24; it is of the new type, and therefore cannot predate 1632. We catch the falsifiers of the Russian history red-handed once again.

It becomes obvious why the Russian history textbooks of the Romanovian epoch don't mention the reform of the burial ritual in the 1630's – one of the reasons must be that the historians are very eager to date some of the XVII century sarcophagi (of the new type) to older, pre-Romanovian epochs. This is why they remain taciturn about Ioasaf's reform (if it isn't out of ignorance).

7.

IN THE SECOND PART OF THE XVII CENTURY THE ROMANOVS REMOVED OLD HEADSTONES FROM THE RUSSIAN CEMETERIES AND EITHER DESTROYED THEM OR USED THEM AS CONSTRUCTION MATERIAL.

The excavations of 1999-2000 conducted in the Louzhetskiy monastery of Mozhaysk

One of the oldest Russian monasteries, the Bogoroditse-Rozhdestvenskiy Louzhetskiy friary, is located in Mozhaysk. The friary is presumed to have been "founded by St. Ferapont in 1408 at the request of Andrei Dmitrievich of Mozhaysk, son of Great Prince



Fig. 14.45. Headstone of the old fashion with a forked cross manufactured in the epoch of the first Romanovs. The epitaph is as follows: “On 10 July of 7142, the servant of our Lord, U ... avlov ... rovich ... Kle ... rested in peace”. The dots mark obliterated or illegible letters. The year translates into the modern chronological system as 1634. The quality of the lettering is just as high as that of the border ornament. The epitaph is authentic. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.



Fig. 14.46. Headstone of the old fashion with a forked cross manufactured in the epoch of the Romanovs (1631). Found broken during the excavations of 1999-2000 underneath the belfry of the Louzhetskiy Monastery. Put together from pieces and placed in the newly constructed belfry. Photograph taken in 2000.



Fig. 14.47. Lettering on a headstone dating from 1631, found underneath the bell-tower of the Louzhetskiy Monastery: “The year of 7139 (1631 A.D.), in the 15th day of June, in memory of St. ... Maximovich Vaneyko, known to the monks of as Brother Arkadiy the Hermit”. The lettering is authentic. Louzhetskiy Monastery, Mozhaysk. Photograph taken in 2000.

old texts were replaced by new ones and given fresh pre-Romanovian datings. As we shall see in case of the Louzhetskiy monastery, this replacement was made so carelessly that it is instantly obvious to a modern researcher. Apparently, the XVII century officials who were checking the replacement works in the Russian cemeteries weren't too pleased with the quality, and decided to have all the headstones removed and replaced by a completely new variety. This may also have pursued the objective of facilitating the location and destruction of the pre-Romanovian headstones with “irregular” symbols and inscriptions upon them.

Let us therefore turn to the epitaphs. All the ones that we have seen upon the old headstones in the Louzhetskiy monastery begin with words “In the year ... such-and-such was buried here”. Thus, the date is always indicated in the very beginning of the epitaph. The old stones discovered in the Louzhetskiy monastery appear to be referring to the XVI century, or the pre-Romanovian epoch. However, we have found

other stones of the exact same type with XVII datings, already from the Romanovian epoch. There is nothing surprising about this fact; we have already mentioned that the burial customs, including the headstone type, were only reformed in the second half of the XVII century; therefore, the old headstones had still been used in Russia during the first few decades of the Romanovian epoch. The technique and the quality of the artwork (the forked cross and the perimeter strip) are completely the same on both the Romanovian and the pre-Romanovian stones; the carvers of the XVII century were therefore at the same technical level as their XVI century predecessors, and worked in the same manner.

The truly amazing fact is as follows. On the stones with Romanovian datings, all the inscriptions are of the same high quality as the artwork. The lettering and the artwork are carved deep into the stone by a professional craftsman (see figs. 14.43, 14.45, 14.46 and 14.47). The craftsman paid attention to the shad-

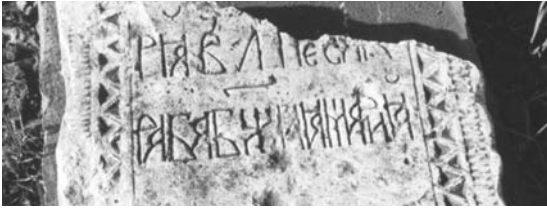


Fig. 14.48. Lettering on a headstone with a forked cross – apparently, a forgery. The stone itself, as well as the ornamentation and cross, were performed by a professional carver. The lettering was simply scratched on the stone with some sharp object. One doesn't need to be a carver in order to match in – a simple nail shall suffice. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.



Fig. 14.50. Lettering of the alleged XVI century on an old headstone with a forked cross; obviously done by a lay carver, and obviously fails to correspond to the place reserved for it. The dating reads perfectly unambiguously: “Orina Grigoryeva, died on 1 October 7076”. The lettering is thus dated to 1568 A.D. (7076 – 5508 = 1568). It is most likely to be a forgery. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.49. Explicitly counterfeit lettering on a headstone with a forked cross. In the top right we see a scratched date – presumably, a XVI century one (the letters stand for the 7050's or the 7080's; one needs to subtract 5508 to end up with a modern dating falling over the middle or the end of the XVI century. One sees the crude guiding lines – however, they didn't make the letters any less clumsy. The ornaments look older than the lettering – time has almost obliterated them. Nevertheless, it is obvious that, unlike the lettering, the ornaments were carved by a professional. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.51. Lettering upon an old headstone with a forked cross, presumably dating from the pre-Romanovian epoch. The lettering is extremely crude, unprofessional and does not correspond to the size of the space reserved for it. The dating is all but obliterated; however, we can still read its second half as “16”; it must have stood for either 7016 or 7116, which translates as 1508 or 1608, making the date pre-Romanovian. The entire lettering consists of 4 or 5 words and only occupies a small part of the available space. However, the border ornamentation and the forked cross were carved professionally and accurately. The lettering is most likely a forgery. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.52. Fragment of the previous photograph with the lettering. Photograph taken in 2000.



Fig. 14.53. Lettering on an old headstone, presumably dating from the XVI century. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.

ing of the letters, tried to use lines of different thickness, which made the lettering look more dynamic. The same technique was used in the artwork of the forked cross and the perimeter ornament. Also, the inscriptions of the Romanovian epoch always fit into the place between the two top lines of the cross and the perimeter artwork. The space of this field would differ from headstone to headstone; this would be achieved via different angles of the cross lines and different locations of its centre. It is perfectly obvious that the craftsmen would always know the size of the space they needed for the epitaph and arrange the artwork accordingly.

However, this is not the case with the pre-Romanovian headstones. The quality of the lettering is considerably lower than that of the ornaments found on the same headstone. At best, the epitaphs are scratched upon the stone with some sharp stylus (see fig. 14.48). Many of such inscriptions have guiding lines (fig. 14.49). Those naturally disfigure the epitaphs and make them look crude and clumsy, while the perimeter artwork is still distinct and professional. Moreover,

some of the lettering that is said to date from the XVI century also fails to correspond to the size of the field, proving too short – for instance, in fig. 14.50 the inscription clearly says 7076, or 1568 A.D. See also figs. 14.51 and 14.52. We also discovered an obviously mutilated epitaph, where the artwork on the headstone is perfect, and the epitaph is simply scratched upon the stone with a rough stylus and very clumsily (figs. 14.53 and 14.54). This inscription is obviously false; it contains a dating – “Зми”, or 7088 since Adam (1580 A.D.). It appears as though the hoaxers put a new inscription with a XVI century dating onto an old headstone.

In general, we notice the following strange phenomena:

a) The headstones with dates pertaining to the Romanovian epoch have epitaph lettering of as high a quality as the artwork of the perimeter ornaments and the forked crosses.



Fig. 14.54. A close-in of the lettering from an old headstone allegedly dating from the XVI century. Right next to the excellent ornamentation we see an uneven lettering that looks as though it were scratched upon the stone by a child: “7088 ... month ... on the 12th day in memory of ... the martyr ... Servant of Our Lord”. The date translates as 1580 A.D. It is most likely a typical example of outright negligence typical for the authors of counterfeit epitaphs in the XVI century. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.

b) The headstones with alleged pre-Romanovian datings upon them are covered in high quality artwork for as long as the cross and the ornaments are concerned; however, the epitaphs are all immature and rough. The contrast between the ornaments and the lettering is hard not to notice at once.

The “pre-Romanovian” epitaphs are scribbled in stone rather primitively – they lettering has no rectangular edges from the chisel, and all the lines are of the same width. In other words, no professional carving methods were used when these inscriptions were made, anyone can write a similar epitaph with a simple nail. Some of these inscriptions were unfinished and end abruptly, qv in figs. 14.50, 14.51 and 14.52. However, their content does not make them any different from the epitaphs of the Romanovian epoch. The formulae used in the text are the same.

Our opponents might want to suggest that the XVI century craftsmen had still found it hard to carve letters upon stone surfaces with any degree of skill. However, we cannot agree with this version – the elaborate perimeter ornament and the cross are carved immaculately!

The more persistent of our opponents might want to make another suggestion, namely, that a common practice of “recycling the headstones” had existed in the XVI century – that is to say, people would grab old headstones, chisel the epitaphs off them, scribble new ones and put the stones onto fresh graves. This mysterious practise would cease in the XVII century for some reason. Let us ponder the discovery once again. Every single headstone from the Louzhnetskiy monastery that is said to date from the XVI century has a crude epitaph and a very fine ornament, while in case of the XVII century headstones the ornaments and the epitaphs both look perfect. There isn’t a single XVI century headstone with an original epitaph in existence – the only ones that we have at our disposal shall prove to be “recycled” stones in this case. This would be very odd indeed – after all, some of the XVI century headstones should have survived in their original condition, if we are to assume that a part of them was used for the second time. This isn’t the case.

The most probable explanation of the discrepancy between the finesse of the artwork and the sketchy crudeness of the epitaphs in case of the XVI century headstones is altogether different. Every epitaph on

every pre-Romanovian headstone was destroyed in the second half of the XVII century. The Romanovs ordered for a number of replicas to be manufactured so as to make the absence of headstones less conspicuous. Some of the old stones were covered in new inscriptions with counterfeit pre-Romanovian dates; the actual formula used in the epitaph had remained identical to the one commonly used in the Romanovian epoch. The objective had been to “prove” that no burial custom reform ever took place, and that the pre-Romanovian epitaphs had generally been just the same as the ones used in the time of the Romanovs. Their content, alphabet, language etc had presumably remained the same as they had been before the ascension of the Romanovs.

Counterfeit epitaphs of the alleged XVI century had however proved too crude, which is easy to understand. In case of a real headstone, the relations of the deceased that pay the carver for his work are very meticulous about the quality of the latter, and control the quality of the lettering. But if the authors of the false lettering were following orders from the far-away Moscow or St. Petersburg, they would hardly be bothered about anything else but the “correct” text. No one would require quality artwork from those. The actual headstones had been old and authentic, with ornaments and forked crosses; the perpetrators would hastily scribble epitaphs thereupon. We aren’t talking professional carvers here – it doesn’t seem plausible that the order to write false epitaphs on the headstone had been accompanied by money to hire professional carvers.

The next order had been to remove all the old-fashioned headstones from cemeteries and to make new one to a different standard, pretending it had “always existed”. The old headstones, with both the authentic epitaphs of the Romanovian epoch and the counterfeit ones that had been supposed to play the part of authentic pre-Romanovian headstones inscribed upon them, were utilised as construction stone.

The excavations at the Louzhetskiy Monastery reveal all these numerous distortions of the ancient Russian history.

We are confronted with several issues of the greatest interest. What could have been written on the authentic Russian headstones of the pre-Romanovian

epoch? What language were the epitaphs in – Church Slavonic, Arabic, Turkic, or some other language, forgotten nowadays? It would be expedient to remind the reader that inscriptions upon Russian weapons had been in Arabic up to the XVI and even the XVII century, qv in CHRON4, Chapter 13. Could the same be the case with the Russian epitaphs? It is possible that before the Romanovs the Arabic language had been considered holy in Russia, alongside Church Slavonic and Greek.

All of the above requires a very careful study. Without answering these questions, we cannot really reconstruct the true realities of life in Russia before the Romanovs. Russian archaeologists have a tremendous scope of work here.

In May 2001 we visited Louzhetskiy monastery once again, after the passage of roughly a year since our first visit. What have we seen? It turns out that the excavated foundation of an old church that we mentioned above has changed its appearance. Parts of several ancient headstones of the XVI-XVII century that had formerly protruded from the fundament have been broken off or covered in cement. Some of the surviving fragments containing ancient artwork and lettering have been lost as a result. We are of the opinion that it would be better to preserve the uncovered ruins in their original condition as an important historical artefact and have them visited by tourists and schoolchildren. These authentic historical artefacts that were unearthed quite miraculously are in poor correspondence with the consensual version of history. Some of the individual headstone fragments put up for exhibition at some distance from the foundation remain intact, but not all of them. We didn't many of the ones that had been here in 2000.

8.

GEOGRAPHY ACCORDING TO A MAP OF GREAT TARTARY THAT DATES FROM 1670

In fig. 14.55 one sees a map that was manufactured in Paris in 1670 and whose full title runs as follows: “La Grande Tartarie. Par le Sr. Sanson. A Paris. Chez l’Auteur aux Galleries du Louvre Avec Privilege pour Vingt Ans. 1670.”

The map is very interesting indeed, and corre-

sponds well to our reconstruction. Let us begin with the observation that the map in question is one the Great Tartary, or the Mongol Tartary (bearing in mind that the word “Mongol” translates as “Great”). According to the map, Great Tartary didn't just include the Russian Empire in the modern sense of the term, but also China and India.

The map rather spectacularly gives us several versions of the same geographical name. For instance, the names Moal, Mongal and Magog are synonyms, according to the map. Then we have Ieka-Moal, Iagog and Gog, which all mean the same things. Actually, the reflections of the Biblical nations of Gog and Magog identified as the Goths and the Mongols, or the Cossacks, have survived in Scaligerian history until the present day, qv in CHRON5.

We see India referred to “Mogol Inde”, or the word “Mongol” with the Old Russian word *inde*, which translates as “far away”. In other words, the name translates as “the faraway Mongols”, or “the faraway Great Ones”.

In Siberia we see the “Alchai” mountains also known as “Belgian Mountains”. A little further to the west we also find the name Germa, or Germany. What we see here must reflect an interesting historical process. After the fragmentation of the Great = “Mongolian” Empire, which had spanned a large part of Eurasia, Africa and America, many of the old “Mongolian” names began to travel Eastwards from the West. This process was captured by the numerous freshly compiled maps of the Western Europe. The former Great Tartary was thus declared to have spanned the territories that lay to the east of the Volga and nothing else. Therefore, the former geography of the Great = “Mongolian” Empire became compressed in a way; the scribes and cartographers of the Western Europe have been laborious enough to wipe out the Horde terminology from their own territory. As a result, some of the “Mongolian” imperial geographical names travelled to the east, beyond Ural. Indeed, the map of 1670 that we have under study contains the European names Germa(ny) and Belgium. These blunders were naturally corrected later, and nowadays we don't see any traces of Germany or Belgium in Siberia. All we have are Mongolia and India, greatly reduced in size, since in the XIV-XVI century the names Mongolia and India had been used by the



Fig. 14.55. A map of the Great Tartary made in Paris in the alleged year 1670. *La Grande Tartarie. Par le Sr. Sanson. A Paris. Chez l'Auteur aux Galleries du Louvre Avec Privilege pour Vingt Ans. 1670.*

Westerners for referring to the entire Horde, or Russia. See CHRON5 for more in re the application of the name India to Russia in the Middle Ages.

Let us return to the map of 1670, qv in fig. 14.55. We see the town of Bulgar in Moscovia, right next to Kazan, upon River Volga. The river Don is called Tana. Another city whose name rings very interesting to us is Wasilgorod, which is located on River Volga, between Nizhniy Novgorod and Kazan – the name translates as “City of Vassily” or “Czar Ciry”. There is no such city here nowadays. Could it be the XVII century name of Cheboksary? The root SAR in the name of the city is really one of the numerous versions of the word Czar. The modern River Lena in Siberia is called “Tartar river”, whereas the entire northeastern Siberia bears the name “Su-Moal ats Tartar”.

We can therefore see that in the XVII century the West Europeans had still used the old Horde names for many geographical locations on the territory of Russia; those were subsequently erased by the Scaligerian and Romanovian historians and cartographers.

9.

A. I. SOULAKADZEV AND HIS FAMOUS COLLECTION OF BOOKS AND CHRONICLES

Alexander Ivanovich Souladakzhev had lived in 1771-1832 ([407], pages 155-156). He is a famous collector of old books and chronicles, including those concerned with Russian history. Over the years, he had collected an enormous amount of books and chronicles that amounted to several thousand units. Towards the end of his life, he published a catalogue of books and chronicles that he had collected. There were many heated debates concerning his activities in the XVIII-XIX century. Modern historians believe him to be a malicious and “one of the most notorious Russian falsifiers of historical works, whose activities are reflected in dozens of special works... He had specialised in large-scale counterfeit propagation ... It is truly baffling just how boldly he had manufactured and advertised the counterfeits. The amount and “genre scope” of his creations are also quite amazing” ([407], page 155).

The heated interest of the Russian XIX century intelligentsia in the historical materials collected by Soulakadzev was combined with active accusations of Soulakadzev's alleged proneness for "collecting the ancient chronicles and disfiguring them with his own amendments and subscripts to make them seem more ancient"; according to A. K. Vostokov's sentiment of 1850 (quotation given according to [407], page 160). P. M. Stroyev wrote the following in 1832: "When he [Soulakadzev – Auth.] ... had still been alive, I have studied his treasure vaults of literature, which Count Tolstoy was intending to purchase in those days... The rather crude corrections that nearly every chronicle appeared to have been afflicted by haunt me until this day" (quotation given according to [407], pages 160-161).

Nevertheless, the situation appears to have a lot more facets to it than we can see nowadays. Historians themselves admit the following: "These harsh and sceptically patronising assessments of Soulakadzev's collection had proved unjust in many cases. Over his life he had indeed managed to collect a large and valuable collection of printed and handwritten materials. The collection had been based ... on the library and chronicle collection of his father and grandfather [it is assumed that Soulakadzev had been the descendant of the Georgian prince G. M. Soulakidze – Auth.]. It later became complemented by the items he had bought, received as presents, and possibly also purloined from ecclesiastical and secular collections and libraries... A number of truly unique documents mysteriously ended up as part of his collection, in particular – the lists of chronicles that were sent to the Synod at the end of the XVIII century on the orders of Catherine the Great (they had been kept in the archives of the Synod up until the beginning of the XIX century. Nowadays we know of a chronicle numbered 4967" ([407], page 161).

This number demonstrates that Soulakadzev's collection had included 4967 books and chronicles at least! "Upon one of the chronicles Soulakadzev has written about his ownership of 'over 2 thousand chronicles of different kinds, excepting the ones written on parchment'. It is difficult to check the veracity of this evidence – surviving library catalogues name 62 to 294 Slavic and Western European chronicles... Nowadays we know the locations of more than 100

chronicles that had formerly been owned by Soulakadzev" ([407], page 161).

Such famous Russian sources as "the 'History of the Kazan Kingdom' in its XVII century copy, the Chronographical Palea of the XVI century, the Chronicle of A. Palitsyn [one of the primary sources on the history of the Great Strife of the early XVII century – Auth.], the Southern edition of the Chronographer, and a fragment of Nicon's chronicle as a XVII century copy" ([407], page 162). These sources are not considered counterfeit by modern historians – on the contrary, they study them diligently and use them as basis for dissertations and scientific monographs. Thus, the collection of Soulakadzev is divided in two parts: the "correct sources" and the "incorrect sources", or alleged forgeries. It would be interesting to learn about the basis of these allegations.

Let us state right away that we do not intend to act as judges insofar as the issue of whether or not Soulakadzev had been a hoaxer is concerned. We haven't had the opportunity to study the history of his collection in detail, and we haven't held any of the chronicles or the books that he had purchased in our hands. Moreover, most of them are presumed lost or have been destroyed deliberately, as we shall mention below. However, our analysis of the Russian history makes the entire picture of Soulakadzev's collection serving as the apple of discord and instigating a struggle in the ranks of the historians and the intelligentsia a great deal clearer.

Let us consider the argumentation used by the historians that accuse a large part of Soulakadzev's collection of being "counterfeit" and "bastardising Russian history". We learn that "this 'passion' of Soulakadzev's was rooted in the social and scientific atmosphere of the first decades of the XIX century. The century began with many great discoveries made in the field of the Slavic and Russian literature and literacy: in 1800, the first publication of the 'Slovo o polku Igoreve' came out ... Periodicals published sensational news about the library of Anna Yaroslavna, the runic "Chronicles of the Drevlyane", a Slavic codex of the VIII century A.D. discovered in Italy and so on" ([407], pages 163-164).

In 1807 Soulakadzev "told Derzhavin about the 'Novgorod runes' that he had had at his disposal" ([407], page 164). Shortly after that, Soulakadzev pur-

chased “Boyan’s Song of the Slavs” or the “Hymn to Boyan”. This text is presumed to be one of Soulakadzev’s falsifications nowadays. Historian V. P. Kozlov writes that “the present specimen of a ‘runic’ text obviously demonstrates that this agglomeration of pseudo-anachronisms derived from Slavic roots of words is quite unlikely to have any meaning” ([407], page 166).

V. Kozlov proceeds to cite what he must consider the “most absurd fragment” of the “Hymn to Boyan”, alongside Soulakadzev’s translation. However, we find nothing manifestly absurd here. A propos, this text appears to resemble the Etruscan texts that we consider in CHRON5. Their language, which appears to be of a Slavic origin, has got a number of idiosyncrasies uncharacteristic for the Old Russian language that we’re accustomed to. There are thus authentic ancient texts in existence, whose language resembles that of the “Hymn to Boyan”. This naturally doesn’t imply that the “Hymn” is authentic; however, one would have to prove it a forgery first. We find no such proof anywhere in [407], for instance.

Let us point out a certain peculiarity that concerns the system of accusations against Soulakadzev. For instance, V. P. Kozlov’s book entitled *The Mysteries of Falsification. Manual for University Professors and Students* ([407]) devotes a whole chapter to Soulakadzev, which begins with the phrase “The Khlestakov of Russian ‘archaeology’”. Nevertheless, we haven’t found a single straightforward accusation of falsification based on any actual information anywhere on the thirty pages occupied by this chapter. There isn’t a single proven case of forgery – all the accusations are based on vague pontificating about the alleged vices of Soulakadzev. His interest in theatrical art is called “fanatical” by Kozlov ([407], page 156), who also hints that Soulakadzev may have invented his princely Georgian origins, without bothering to give us any proof of the above ([407], page 155). Historians are particularly irate about the unpublished historical play of Soulakadzev entitled “Ioann, the Muscovite Warlord”, whose characters are said to “inhabit ... a fantasy world” ([407], page 158). Kozlov cites a whole list of Soulakadzev’s vices – “unsystematic curiosity, romantic propensity for fantasising accompanied by a dilettante’s approach, wishful thinking, and the solution of problems with the aid of self-assured stub-

bornness and bons mots instead of actual knowledge” ([407], page 155). It goes on like this, without a single sign of evidence or example.

Why would this be? What could explain the vitriol that obviously betrays an innate hatred for Soulakadzev harboured by the author?

It is rather difficult to find a single answer to this question. We believe the reason to be formulated in the following passage. Apparently, Soulakadzev “in his patriotic inspiration ... gives a blow-by-blow account of the Slavic history as a chain of victorious campaigns of the Slavs... He had clearly been searching for evidence in favour of the viewpoint that had made the Slavs all but the direct heirs of the Ancient Rome who had also been the most highly-evolved nation in Europe” ([407], page 168). The analysis that we provide in CHRON5 makes it obvious that Soulakadzev’s point of view had been correct for the most part – at least, the theory about the Slavic Great = “Mongolian” Empire, or the Horde, being the actual successor of the Byzantine kingdom whose heyday had been in the XI-XIII century. Apart from that, in CHRON7 we demonstrate that the Horde Empire of the XIV-XVI century became reflected in the “ancient” history as the “ancient” Roman Empire. The Romanovian historians had already been introducing another chronology of the ancient history, largely imported from the Western Europe, where the Slavs had been considered the most backward nation in existence. The primary documents that had contained the history of the Great = “Mongolian” Empire, had been destroyed during the first two centuries of the Romanovian reign in Russia. The surviving historical evidence had amounted to a collection of assorted odds and ends, indirect references, and individual documents. But even those had been regarded as a menace by the sentinels of the official Romanovian history. Soulakadzev must have gathered a collection of such surviving individual documents. Since he had not been a professional historian, he did not possess the motivation to either confirm or disprove the Romanovian version of history. He appears to have been driven by a sincere desire to understand the ancient history of Russia, which had been his major fault and the reason for all the accusations of insufficient professionalism coming from the part of the Romanovian (and therefore also modern) historians. From

their point of view, a professional is someone who works towards supporting the Scaligerian and Romanovian version of history. Anyone who dares to oppose it must be destroyed. The destruction can manifest as the attachment of labels – one of “malicious hoaxer” in case of Soulakadzev. The name of the heretical collector can then be demonized in any which way – he can be declared a fanatic, an amateur and a myth-monger. The school and university schoolbooks can ruin his reputation *post mortem*, casually referring to the collector as to a major hoaxer. The students hardly have any other option but believing it.

Let us return to the “Hymn to Boyan” that Soulakadzev is supposed to have written himself. The commentators pour their utmost loathing and scorn upon this “pseudo-literary work”; on the other hand, historians themselves admit that the Hymn had “initially made a very strong impression on Soulakadzev’s contemporaries ... this can be clearly seen from Derzhavin’s translation of the Hymn, likewise the fact that ... [the ‘Hymn to Boyan’ – Auth.] had been used as a veracious historical source for the biography of Boyan published by the ‘*Syn Otechestva*’ (‘Son of the Fatherland’) periodical in 1821” ([407], page 168).

Thus, the XIX century Russian society, likewise the writers, who had been educated people and connoisseurs of the Old Russian literature, did not have any complaints about the “Hymn to Boyan”. However, a short while later the professional historians of the XIX century had “instantly adopted a doubtful and even all-out sceptical stance towards the ‘Hymn to Boyan’” ([407], page 168). The “explanation” offered by the learned historians is as follows: “Some parties ... had boasted about ... finding what they assume to be the Runic alphabet of the ancient Slavs ... which was used for writing the ‘Hymn to Boyan’ ... These runes resemble ... the letters of the Slavic alphabet to an enormous extent, and therefore conclusions were made about the Slavs’ very own ... Runic alphabet that had existed before the Christianity, and that when Cyril and Mefodiy were inventing the modern Russian alphabet, they had taken the existing Slavic runes and added a few Greek and other letters thereto!” ([407], pages 168-169).

Indeed, how could a historian of the Scaligerian and Romanovian school possibly tolerate the hereti-

cal theory (which, as we are beginning to realise, might very well be a true one) that the Cyrillic alphabet is but a slight modification of the Slavic runes, with the addition of several symbols from the Western alphabets? After all, this is the very alphabet that we found all across the Western Europe (also under the name of the “Etruscan alphabet”). Since we already understand what the real events behind this smoke-screen had really been like (qv in CHRON5), it becomes obvious why the commentators should be in this great a distress about the whole affair. It is a heavy blow to the entire edifice of the Scaligerian chronology. The Russian society of the XIX century must have still possessed a distant memory of its own history, namely, that of the Great = “Mongolian” Empire. However, the Romanovian historians must have been very well aware of what had been going on, hence the relentlessness of their stance. The reaction of these venerable scholars to all such phenomena had always been very quick and to the point, demonstrating good education and absolute ruthlessness. All the runic texts written by the ancient Slavs have been declared fake; Soulakadzev had gathered the reputation of a malicious hoaxer, with all kinds of vices attached so as to discredit his collection, which must have contained a great number of truly interesting objects, to as great an extent as possible.

We can judge about it by one single catalogue of books and chronicles that were part of this collection made by Soulakadzev himself. The very name of the catalogue is rather conspicuous: “An inventory, or a catalogue of ancient books, handwritten as well as printed, many of which were anathematised by ecclesiastic councils, and others burnt by numbers, even though they would only concern history; many of them were written upon parchment, and others upon leather, beech planks, pieces of birch bark, thick saturated canvas etc” (quoting according to [407], page 176). Here are some of the most interesting sections that this inventory had contained: “‘Banned books forbidden for reading and keeping’, ‘Books called heretical’, ‘Apostate literature’” (*ibid*).

Historians admit that “the ‘Inventory’ had contained several real works of Russian and Slavic literary art whose originals had never been seen; scientists were anxious to locate them” ([4-7], pages 176-177). Wherefore the anxiety? Some of the scientists

must have wanted to read and study the books in question, whereas the others had been after reading and destroying them. One must admit that, sadly, the latter party appears to have succeeded, since the fate of the enormous, and apparently priceless collection of Souhlakadzev had been quite tragic. It had been destroyed *de facto*, and in a very sly manner.

According to V. P. Kozlov, “Souhlakadzev’s collection of books and manuscripts ... ceased to exist as a single entity after the death of its collector. A large part of it appears to be altogether lost” ([407], pages 161–162). Historians believe this to be Souhlakadzev’s “own fault”. Apparently, he is to be blamed for leaving his wife with the false impression of the collection’s great value. Therefore, the widow who had been “deceived by her husband” did not want to separate the collection into lesser portions or individual books, and had initially wanted to sell it all to a single buyer. It is reported further that “the collectors from Moscow and St. Petersburg, who had initially been very interested in the purchase of Souhlakadzev’s collection, soon all but boycotted the widow” ([407], page 162).

“The bibliographer Y. F. Berezin-Shiryaev reports ... the sad fate that appears to have befallen ... the majority of the manuscripts and the books. In December 1870 he walked into a bookshop at Apraksin Court in St. Petersburg, and saw ‘a multitude of books tied into gigantic bundles and laying around on the floor. Almost all of the books had been in ancient leather bindings, and some of them even in white sheep leather... The next day I found out that the books I saw in Shapkin’s shop had once belonged to the famous bibliophile Souhlakadzev, and had been kept for several years tied into bundles up at someone’s attic. Shapkin had purchased them cheaply” ([407], page 162). Berezin-Shiryaev had bought “all the foreign books that had been at Shapkin’s disposal – over 100 volumes, as well as a number of books in Russian” ([407], page 162). The great value of Souhlakadzev’s collection is rather eloquently confirmed by the very fact that among the books strewn all over the floor of Shapkin’s shop there were a few mid-XVI century editions.

The following circumstance cannot fail to attract our attention – the first book purchases were made from Souhlakadzev’s wife by P. Y. Aktov and A. N. Kasterin, the famed collectors from St. Petersburg. One

must think that they had purchased the most valuable items from Souhlakadzev’s collection. What do we see? It had been these very books that had for some reason failed to survive ([407], page 162). Kasterin, for instance, was already selling Souhlakadzev’s books in 1847. He had destroyed the “banned books”, and was selling all the “extra” ones that he had been forced to buy from the allegedly avaricious widow of Souhlakadzev and didn’t really need. It is characteristic that those of Souhlakadzev’s books that were bought from Shapkin later by Berezin-Shiryaev and Dourov have remained intact and retained their integrity ([407], page 173). The obvious reason for this would be that both Berezin-Shiryaev and Dourov were buying their books after the collection had been subjected to a “censor’s purge” – all the really dangerous sources must have already been effectively destroyed.

By the way, Souhlakadzev himself had been prone of accusing some of the sources favoured by the Romanovian and Scaligerian historians of being counterfeit. For instance, he wrote that he believed “the ancient songs of Kirsha Danilov to have been written recently, in the XVII century. There is nothing ancient about either their style or their story; even the names are partially figmental, and partially thought up in such a manner that they should sound like the old ones” ([407], page 173). Historians cannot refrain from making the irate comment about “the aplomb and the assurance of the author’s [Souhlakadzev’s – Auth.] judgements and assessments being truly amazing” ([407], page 173).

Historians are also very irritated by Souhlakadzev’s research into the history of the Valaam monastery, the so-called “Opoved” (the name translates as “account” or “introduction”). Souhlakadzev gives a synopsis of all the evidence that concerns the voyage of Andrew the Apostle from Jerusalem to Valaam. We see the situation with the “Hymn to Boyan” recur. Initially, the Russian society had treated Souhlakadzev’s research as a *bona fide* historical work. Indeed, “the four first editions of the ‘Description of the Valaam Monastery’ (starting with 1864 and on until 1904) ... had used the ‘Opoved’ as a *bona fide* historical source” ([407], page 175). However, nowadays historians never tire of repeating that Souhlakadzev’s sources as used in the “Opoved” were “counterfeits”. V. P. Kozlov is rather self-assured in the following passage, yet he doesn’t

cite any actual evidence: “Soulakadzev uses counterfeited sources in order to prove it in his work that Valaam had been inhabited by Slavs since times immemorial, and not the Karelians and the Finns. The Slavs are supposed to have founded a state here, after the Novgorod fashion, which had even maintained a relation with the Roman emperor Caracalla” ([407], page 175). Even this quotation alone proves that Soulakadzev had not used any counterfeited sources. According to CHRON5, Valaam had indeed belonged to Novgorod the Great, or Yaroslav, which had maintained close ties with Czar-Grad, or the New Rome on the Bosphorus. The actual Novgorod the Great had been referred to as Rome or New Rome in a number of sources, qv in CHRON5. Andrew the Apostle must also have visited these parts.

Thus, our reconstruction makes a great many things fall into place, and pours an altogether different light over the activity of Soulakadzev, likewise the parties that have tried, and are still trying to do everything within their power to make the surviving evidence collected by Soulakadzev disappear forever.

10. THE NAME OF THE VICTOR IN THE BATTLE OF 1241 BETWEEN THE TARTARS AND THE CZECHS

According to the Scaligerian history, in 1241 the “Mongolian” troops (or the troops of the Great Empire) invaded the Western Europe ([770], page 127). However, it is presumed that, after having conquered Hungary and Poland, they could not manage to make it to Germany and were defeated by the army of the Czech king. The entire tableau we are presented with is one of a conflict between the “righteous” West Europeans and the “villainous Mongols”, who had suffered a well-deserved defeat in the Czech kingdom and were forced to turn back Eastwards. Our reconstruction makes the history of this conquest look substantially different – as a series of civil wars that had ended with the propagation of imperial power over the vast territories of Eurasia and Africa – in particular, Germany and the Czech kingdom. The “Tartars and Mongols” did not leave these territories. It would therefore be expedient to learn more about the victorious party, one that had one the battle for the

Czech kingdom, which is presumed to mark the end of the Great = “Mongolian” Conquest of the Western Europe. As we already know, the “Mongolian”, or imperial troops were marching west led by the Czar, or Khan, known as Batu-Khan (or Batya), Yaroslav and Ivan Kalita, or Ivan the Caliph, qv above.

What do we learn? The old documents have preserved the name of the victor – his name turns out to be Yaroslav ([770], page 127). Scaligerian historians obviously claim that he had not been a “Mongol”, but rather a “Czech warlord”. Nowadays, when we have already become accustomed to the largely distorted consensual version of world history, no one shall ever get the idea that the character in question can be identified as a “Mongol”, the great Batu-Khan, also known as Great Prince Yaroslav. However, this is precisely how it should be according to our reconstruction, since Yaroslav happens to be another name of Czar Batu, or Batu-Khan, also known as Ivan the Caliph. He had been a warlord of the Czechs, among other things, since the Czechs were part of his “Mongolian” imperial army. Modern historians are correct, in a way – Yaroslav had been the ruler of the Czechs, among other things.

This is how these events are described by V. D. Sipoyskiy, a XIX century historian: “In the spring of 1241 Batu-Khan crossed the Carpathian mountain ridge and defeated the Hungarian king, then two more Polish princes. The Tartars had then invaded Silesia, where they defeated the troops of the Silesian duke. The way to Germany was open; however, the country was saved by the army of the Czech king. The first defeat of the Tartars took place during the siege of Olmütz; they were defeated by Yaroslav of Sternberg, military leader of the Czechs” ([770], page 127).

Obviously, this passage is all about the XVII-XIX century interpretation of the events, when the true history of the faraway XIII-XIV century had already been forgotten or falsified. However, the victor’s name has fortunately reached our age. It is Yaroslav. We can identify the same character as Batu-Khan = Ivan Kalita, also known as Caliph John and Presbyter Johannes. Could this be the real reason why neither the Czechs or the Germans have any memory of being conquered by the Great “Mongolian” army, namely, that their ancestors had been the actual “Mongols” marching westwards under the banners of the Horde,

or Russia? In CHRON5 we cite a number of facts that can be interpreted as clear evidence of the German populace having formerly consisted of ethnic Slavs for the most part. We learn about this from the surviving historical documents as well as evidence provided by contemporaries.

11.

THE LOCATION OF MONGOLIA AS VISITED BY THE FAMOUS TRAVELLER PLANO CARPINI

11.1. The “correct” book of Carpini as we have at our disposal today versus the “incorrect” book, which has vanished mysteriously

In the present section we shall comment on the famous mediaeval book by Plano Carpini that deals with his voyage to the court of the Great Mongolian Khan ([656]). Carpini went to Mongolia as a Papal envoy; his book is presumed to be one of the primary original sources of information about the Mongolian Empire in the alleged XIII century. In reality, according to the New Chronology, the book in question refers to the epoch of the XIV-XV century.

Let us begin with the final fragment of Carpini’s book, which is very remarkable indeed: “We plead unto the readers to alter nothing in our narration and to add no further facts thereto... However, since the inhabitants of the lands that we visited en route, Poland, Bohemia, Teutonia, Leodia and Campania, had wanted to read this book as soon as they could, they copied it before we had a chance to finish writing and proofreading it in our spare time. Let it therefore come as no surprise to anyone that the present work contains more details and is edited better [sic! – Auth.] than the other one, since we have quite ... managed to correct the present book” ([656], page 85).

What does the above tell us? Firstly, the fact that apart from Carpini’s text that we have at our disposal today there were other “unedited” versions of his books, against which Carpini (in reality, an editor from the XVII century or an even later epoch writing on his behalf) forewarns the reader. The “old” texts are therefore presumed “utterly erroneous” and unworthy of the reader’s attention; we should all read the corrected and therefore veracious version.

It would be very interesting to read the old versions

of Carpini’s book that had presumably been “erroneous”. Unfortunately, this is unlikely to ever happen – the true text of Carpini’s book must have been destroyed without a trace in the XVII century. Even if it does exist in some archive to this day, the chances of its ever getting published are nil – it shall instantly be labelled “incorrect a priori”. Why would one publish the “incorrect” text if we have the “correct” one at our disposal? After all, didn’t Carpini himself strongly advise against reading the incorrect versions of his book.

We are of the following opinion. What we have at our disposal today is a very late edition of Carpini’s old text, which is likely to have been made in the XVII or even the XVIII century in order to make Carpini’s book correspond to the Scaligerian version of History. Someone must have re-written the initial work of Carpini, wiping out every single trace of the real history of the Great = “Mongolian” Empire, or Russia (The Horde). The European scene of events travelled to the vicinity of the faraway Gobi Desert, which lies to the south of Lake Baikal. The everyday realities of Russian life were transferred to the “distant Mongolian steppes”. It is also possible that the editor, who had lived in a more recent epoch, did not understand many of the references made by old original.

11.2. The return route of Carpini

As we have seen, Carpini had travelled through the following countries as he was returning from “Mongolia”: Poland, Bohemia, Teutonia and Leodia. By the way, could the mediaeval Leodia be identified as the “ancient” Lydia, aka Lithuania or Italy = Latania? After that, Carpini reaches Campania in Italy.

It is amazing (from the Scaligerian viewpoint) that Carpini doesn’t mention a single country that would lay to the west of Poland as part of his itinerary on the way back from the Great Khan’s capital, or the environs of Caracorum. He appears to have left Caracorum, which modern historians locate somewhere in the Gobi desert, thousands of miles away from the Polish borders, and arrived in Poland immediately. However, Carpini doesn’t utter a word about the numerous lands that he must have travelled through en route from the distant Gobi Desert to Western Europe.

Could he have mentioned these lands in the account of his journey from Europe to Caracorum, and therefore decided to withhold from mentioning them twice? This isn't the case. Upon reaching Volga from Europe he immediately came to Caracorum. However, where could the true location of the city really be? We are of the opinion that Carpini didn't go to any distant deserts – he came to Russia, or the Horde, immediately; its central regions began right after Poland. Carpini's description only allows us to trace his journey to Volga. Then it is said that the party of the travellers had "travelled very fast" and swiftly reached the Great Khan's capital. We are told that Carpini went East right from Volga – however, there's nothing to suggest this in his text; we could just as well come to the conclusion that he travelled North, up the Volga, and soon reached Yaroslavl, or Novgorod the Great – Caracorum, that is, or simply "*tsarskiye khomy*" – "The Czar's Abode", which is the most likely origin of the name. One must remember that nothing remotely resembling an old capital has ever been found anywhere near the stony Gobi Desert ([1078], Volume 1, pages 227-228). Archaeologists cannot find so much as an equivalent of a regular mediaeval town.

11.3. The geography of Mongolia according to Carpini

Our opponents might recollect that Carpini made a geographical description of the Khan's land. We see the section entitled "On the Geography of the Land" (Mongolia) at the very beginning of Chapter 1. This is what Carpini tells us:

"The land in question lays in the part of the East where, as we presume, the East connects with the North. To their West [the Mongols' – Auth.] lays land of China" ([656], page 31). If we are to adopt the Scaligerian viewpoint and presume that Caracorum is located in the Gobi desert or somewhere around that area, China shall lay to the South and not the East; this contradicts the information provided by Carpini. However, if the Czar's Abode, or Caracorum, can be identified as Yaroslavl, or Novgorod the Great, everything becomes instantly clear – we have Siberia to the East of Yaroslavl, and then Scythia, or China; the modern China lays even further to the East. However, in CHRON5 we demonstrate that China, or Scythia, had

been the mediaeval name for the Eastern Russia – possibly, the lands beyond Volga and Ural.

Let us proceed. According to Carpini, "the land of the Saracens lays to the South" ([656], page 31). If we are to presume that Caracorum is located in the Gobi Desert, we shall find China to the South, which can by no means be referred to as the "land of the Saracens"; the mediaeval name of the Middle East, Arabia and a part of Africa, but never modern China. Once again, a miss. But if we're to assume that Caracorum, or the Czar's Abode, identifies as Yaroslavl, or Novgorod the Great, everything falls into place immediately. To the South of Yaroslavl we have the Black Sea, Arabia, the Middle East and other veritable Saracen regions of the Great = "Mongolian" Empire of the XIV-XVI century.

Further Carpini reports that "the land of the Naimans lays to the west" ([656], page 31). If we are to assume that Caracorum had indeed been located somewhere in the dusty environs of the Gobi Desert, we are forced to make another assumption together with the modern commentators, who identify the Naimans as "one of the largest Mongolian tribes that had led a nomadic existence upon the vast territories ... adjacent to the valley of the Black Irtysh" ([656], page 381). However, this large Mongolian tribe mysteriously disappeared – we shall find nothing remotely resembling "the republic of Naimania" anywhere upon this territory nowadays; no such state has left any trace in history.

However, identifying Caracorum, or the Czar's Abode, as Yaroslavl, or Novgorod the Great, shall instantly make us recognise the Naimans as the famous European Normans. It is presumed that the Normans had been the mediaeval residents of Scandinavia, Germany, France and Southern Italy. One must also recollect Normandy in France. How would a mediaeval traveller describe the comparative location of the Normans and Russia, or the Horde? The former had resided to the West from the latter, which is precisely what we learn from Carpini.

What does Carpini tell us about the northern neighbours of the Mongols? "The land of the Tartars is washed by an ocean from the north" ([656], page 31). Is there any ocean to wash the northern coast of China? The very concept is preposterous. To the north from the modern Mongolia we find the vast Siberian

lands – the Arctic Ocean is thousands of miles away. Once again, the attempts of the modern commentators to identify Carpini’s Mongolia as the modern Mongolia are doomed from the very start.

Carpini’s account begins to make sense once we assume Russia, or the Horde, to be the very Mongolia that we described. Indeed, Russia is washed by the Arctic Ocean from the North. The Russian lands had been inhabited all the way up to the Arctic Ocean, and the Horde had always had seaports there (Arkhangelsk, for instance). Therefore, Carpini had every right to say that Russia, or the Horde, which had been known as the “Land of the Tartars” in the West, is washed by an ocean from the North.

11.4. In re the name of the Tartars

Carpini’s book had originally been entitled as follows: “History of the Mongols, that we Know as the Tartars, by Giovanni da Plano Carpini, Archbishop of Antivari” ([656], page 30). The very title suggests that the word Tartars had served as the “external” name of the “Mongols”, or the “Great Ones”. This is how they were known in the Western Europe. Sometimes they would also be referred to as the Turks – the latter is likely to be a derivative of the Christian word “*troitsa*” (Trinity).

11.5. Mongolian climate

Carpini proceeds to surprise us his description of the Mongolian climate, which leaves one with the impression that its author had never actually left his study. The editor of Carpini’s text had clearly been completely ignorant of the climate in the country that he was supposed to “describe” as an eyewitness.

An excellent example is as follows. Carpini relates the following story, which is most edifying indeed: “Heavy hail often falls there... When we had been visiting the court, there was a hailstorm so fierce that the melted hail made 160 people drown right there, at the court, as we learned from trustworthy sources, and a lot of property and houses perished” ([656], page 32). Has anyone ever seen hailstorms that would bring great floods in their wake, with people drowning in the water from the melted hail, which would also destroy houses and property? This picture becomes quite

preposterous if we try to apply the above description to the environs of the stony and dry Desert Gobi.

However, the very same fragment becomes perfectly realistic once we try to cast away the misleading information planted in the text by the editors of the XVII-XVIII century and reconstruct the original, which must have referred to a mere flood brought about by an overflowing river. Indeed, such catastrophes often wipe out entire towns and villages, and lead to many casualties. Everything is clear.

11.6. The Imperial Mongolian graveyard

Next Carpini tells us the following about the Mongols: “Their land has two graveyards. One of them is used by the emperors, the princes and all the nobility; they are carried there from wherever they happen to die ... and buried alongside large amounts of gold and silver” ([656], page 39). We would very much like to ask the archaeologists about the location of this famous “Mongolian” graveyard. Could it be in Mongolia, or the Gobi Desert, perhaps? Archaeologists tell us nothing of the kind. There isn’t anything that would remotely resemble an imperial graveyard with heaps of silver and gold anywhere near the gloomy desert Gobi. But our reconstruction allows us to point out this graveyard instantly (see CHRON5 for more details). It is quite famous - the Valley of the Dead and Luxor in Egypt. This is where we find gigantic pyramids and hundreds of royal tombs, some of which are indeed filled with gold and other precious metals and gems. Let us recollect the luxurious tomb of Pharaoh Tutankhamen, for instance, and the vast amount of gold used in its construction – not a speck of silver anywhere, just gold and gemstones. According to our reconstruction, this is where the “Mongolian” = Great Empire had buried its kings, some of the top ranking officials, and, possibly, some of their relatives. The corpses would be mummified before their last journey to Egypt.

11.7. The second graveyard of the Mongols

The second Mongolian graveyard is of an equal interest to us. Carpini reports the following: “The second graveyard is the final resting place of the multitudes slain in Hungary” ([656], page 39).

We are therefore supposed to believe that the vast steppes of Mongolia conceal a gigantic graveyards where multitudes of Mongolian warriors were buried after having fallen in Hungary. Let us study the map in order to estimate the distance between Hungary and the modern Mongolia. It's a long way indeed – over five thousand kilometres as the crow flies, and much more if one is to travel the actual roads. It is therefore assumed that the bodies of many thousands of fallen Mongolian warriors were loaded onto carts and sent to the distant steppes of the modern Mongolia, over rivers, forests and hills. How many months did this voyage take? Why would one have to carry the bodies this far, and what would become of them after such lengthy transportation?

We believe this picture painted by the Scaligerian history to be completely implausible. The bodies of the deceased could only have travelled a short distance, which means that the homeland of the “Mongols”, or the land of the Tartars, had bordered with Hungary, which is completely at odds with the Scaligerian history. However, this corresponds to our reconstruction perfectly well, since the Great = “Mongolian” Empire identifies as Russia, or the Horde, which had indeed bordered with Hungary. It is also true that there are thousands of burial mounds in the Ukraine, for instance, and some three thousand of them in the region of Smolensk ([566], page 151). Those are the so-called “burial mounds of Gnezdovo”, which lay to the south from Smolensk and are concentrated around the village of Gnezdovo ([797], page 314). The burial mounds of Gnezdovo constitute “the largest group of burial mounds in the Slavic lands, which counts up to three thousand mounds nowadays” ([566], page 151). These burial mounds are very likely to be the graves of the “Mongolian” = Great Empire’s warriors who had been killed in Hungary.

11.8. Cannons in the army of Presbyter Johannes

Carpini, or, rather, the editor of the XVII-XVIII century who impersonates him, wants to make us believe the following preposterous picture to be true. In one of the battles, Presbyter Johannes had “made copper effigies of people and mounted them on horses, having lit a fire inside them; behind the copper effi-

gies there were riders carrying bellows ... When they army came to the battlefield, these horses were sent forward side by side. As they were approaching the enemy formations, the riders in the back put something in the fire [sic! – Auth.] that was burning inside the abovementioned copper effigies, and then they started to blow the bellows hard. Thus they invoked the Greek Fire, which was incinerating horses and people alike, and the air went black for the smoke” ([656], page 46).

We are of the opinion that the original text contained a description of copper cannons in the “Mongolian” troops, or the army of the Great Empire. As a matter of fact, cannons were often decorated with cast figures of animals and people, qv in CHRON6, Chapter 4:16. The strange fable-like descriptions like the one quoted above result from the editorial intervention of the XVII-XVIII century, whose objective had been define as complete obliteration of all obvious references to late mediaeval events in Russia, or the Horde.

See CHRON5 for more on Presbyter Johannes.

11.9. The language of the Mongols

Carpini reports that when he had brought a papal epistle to the emperor of the “Mongols”, the document needed to be translated. What language was it translated into? According to Caprino, “We have brought the epistle to the Czar and asked for people who could translate it... Together with them, we have made a word-for-word translation into the Russian, Saracen and Tartar languages; this translation was then presented to Batu, who read it very attentively, taking notes” ([656], page 73).

On another occasion, already at the court of the Mongolian emperor, Carpini and his companions were asked the following question: “Does His Holiness the Pope have any translators who understand the written language of the Russians, the Saracens or the Tartars?” ([656], page 80). Carpini replied in the negative, and so the reply of the Mongols had to be translated into a language that the Pope would understand. It turns out that the initial Mongolian missive to the Pope had been written in “the language of the Russians, the Saracens and the Tartars”. Could this imply that the three were really a single language? Let us rec-

ollect Carpini's statement about Tartars being the Western European name of the "Mongols", or "The Great Ones". This appears to be why he specifically refers to the Tartar language here. We must emphasize that Carpini does not utter a single word about the "Mongolian" language; all the Mongolian khans turn out to be literate and capable of reading Russian; moreover, they know nothing about any "Mongolian" language of any sort – at least, Carpini doesn't mention it once in the account of his voyage to "Mongolia".

11.10. The real nature of the Mongolian tents, presumed to have made of red and white felt

According to Carpini, the Mongolians live in tents. This appears obvious to everyone today – after all, the Mongols are said to have been poorly-educated savages who never mastered the fine art of architecture, and whose way of living had been utterly primitive. However, it turns out that the "Mongolian" tents had been of the most peculiar kind. For instance, one of these tents was "made of white felt", and could house "over two thousand people", no less ([656], 76). A strange tent, isn't it then? The size is closer towards that of a stadium.

The inauguration ceremonies of the Mongolian emperors were also held in tents – the only residential constructions known to Mongolians. Carpini was present at one such ceremony. This is what he tells us: "Another tent, which they called the Golden Horde, was prepared for him in a beautiful valley among the hills, next to some river. This is where Kouiouk was supposed to become enthroned on the day of Our Lady's Assumption... This tent stood on poles covered with thin sheets of gold, which were nailed to the trees with golden nails" ([656], pages 77-78).

However, not all of the Mongolian "tents" were made of white felt; some were also red. This is what Carpini reports: "We have arrived to another place, where there stood a magnificent tent of fiery red felt" ([656], page 79). Also: "The three tents that we were referring to above had been enormous; other tents of white felt, which were quite large and also beautiful, had belonged to his wife" ([656], page 79).

What did the original text say before having been edited tendentiously in the XVII-XVIII century.

As for the inauguration in a tent of white tent on



Fig. 14.56. Engraving depicting the yurt, or tent, belonging to the Great Khan of "Mongolia". Such absurdities have been drawn ever since the XVII-XVIII century, which is when the true history of the XIV-XVI century became forgotten – for instance, the fact that the Great = "Mongolian" Czar, or Khan, had lived in a palace of white stone and prayed in huge churches with gilded domes. Neither the palaces, nor the cathedrals had any wheels. Taken from [1264], Volume 1, cover illustration.

gilded poles of wood, and on the day of the Assumption at that, the situation is perfectly clear. A comparison with the consensual version of the Russian history reveals that the inauguration ceremony as mentioned above was held in the Ouspenskiy Cathedral of white stone; its name translates as "Cathedral of the Assumption", which is where the Russian Czars got inaugurated. The dome of the building was indeed covered with sheets of gold. Carpini didn't quite understand the principle of their construction; no nails could be seen anywhere, hence his assumption that the nails were made of gold as well. His mistake is perfectly understandable – he had been from a country where there were no gilded domes, which is why he didn't know the construction principle of the golden domes, and was surprised at having noticed no nails.

Let us also make the following remark about the Russian word for "tent" – *shatyor*. The French word for "castle" is "chateau", for instance; it is read as SHATO, which sounds very similar to the word "*shatyor*"; also cf. the Turkish word "*chadyr*", which translates similarly ([955], Volume 2, page 405). Therefore, whenever we see Carpini refer to a "tent", the last thing we should think of is a frail construction of rods covered with cloth, or even leather or felt. We believe that the author was really referring to a castle,

or palace, of the Russian Czars, or the Khans of the Horde, made of white stone. They were reverently titled emperors by the West Europeans, who had ruled over the entire Great = “Mongolian” Empire, and not just its individual provinces, such as France, Germany or England. Local rulers bore more modest titles of kings, dukes and so on; however, there had just been one Empire and one Emperor, an autocrat.

Let us return to the description of the Mongolian tents and enquire about the references to felt in Carpini’s text, where the author should really be describing stone buildings. There can be several reasons for it. A possible explanation is that the editor of the XVII-XVIII century had tried to emphasise the primitive nature of the savages from the Far East. Another possibility is the transformation of the Russian word for “felt” (“*voylok*”), which rings very similar to the word “block”, which may have been used by Carpini to refer to either red bricks or blocks of white stone. This is how the editors of the XVII-XVIII century transformed palaces of white stone and castles of red brick into eerie tents of white and red felt, fluttering in the wind yet capable of housing two thousand people ([656], page 76). One must also recollect the words “*palatka*” and “*palata*” – “tent” and “chamber”, respectively, and the words “palace”, “*palacio*”, “*palazzo*” and “*palais*” that still exist in English, Spanish, Italian and French and all mean the same thing. The word in question is likely to be a derivative of “*palata*”, which is how the chambers of the Russian Czars were called.

Real history of the XIV-XVI century became obliterated from human memory in the XVII-XVIII century. As a result, the gigantic “Mongolian” cathedrals and palaces with gilded domes in Moscow and elsewhere had been artificially transferred to the Far East in the documents, having turned into primitive and dusty felt tents of the Khans, open to every wind. For instance, there is a fantasy engraving that presumably depicts the tent of a Mongolian Khan – on wheels, drawn by a herd of bulls (see fig. 14.56). Such unbelievable luxury and comfort!

11.11. The throne of the Mongolian Emperor

Carpini reports the construction of a “tall dais made of wood [presumably, imported wood, since it would have to come a long way to the rocky Gobi



Fig. 14.57. Throne ascribed to Ivan IV “The Terrible”. Kept in the Armoury of the Muscovite Kremlin. A propos, this throne “used to be ascribed to Ivan III” ([96], page 56, ill. 35). Everything is perfectly clear – according to our reconstruction, Ivan III is largely a phantom reflection of Ivan IV, which is why historians regularly confuse the identities of “the two Ivans”. Taken from [187], page 365.

desert – Auth.], upon which there had stood the Emperor’s throne. It was made of ivory, beautifully carved and adorned with gold, gemstones, and pearls, if our memory errs us not” ([656], page 79).

It is most curious indeed that the “Mongolian” throne, likewise the seal of the “Mongolian” Emperor, were forged by Kozma, a Russian craftsman. Carpini describes “a Russian named Kozma, the Emperor’s very own and favourite goldsmith... Kozma has

shown us another throne, which he had made for the Emperor before his inauguration, as well as the imperial seal, also of his own making, and translated to us the text of the inscription on the seal” ([656], page 80).

We know nothing of whether this luxurious throne made by a Russian craftsman has been found by anyone in the environs of the Gobi Desert. The answer is certain to be in the negative, given reasons being wars, sandstorms, the passage of many centuries and so on. No throne in Gobi, that is.

However, the throne of Ivan IV “The Terrible” exists until this day, and is in a perfect condition. It is kept in the Muscovite Armoury – the royal chambers (*“tsarskiye khoromy”*), or Caracorum. It is indeed completely covered in ivory carvings, qv in fig. 14.57. The throne leaves one with the impression of being made of ivory entirely. We are by no means suggesting it to be the very same throne of the “Mongols”, or the Great Ones, that Carpini describes. He may have been referring to a similar throne; however, he gives us evidence of the custom that had existed in Russia, or the Horde, namely, the use of ivory for decorating thrones. At least one such throne has reached our day and age.

The counter-argumentation of learned historians is known to us perfectly well. It runs along the lines of the Russian Czars importing their customs from the distant land of Mongolia in the Far East, the Muscovites tending to slavishly emulate the customs of their former conquerors, the savage and cruel “Mongolian” Khans, even after the stifling “Mongolian” yoke had been lifted, and so forth. However, the question remains very poignant – why is it that there are no traces of anything described by Carpini anywhere in the vicinity of Gobi Desert, the presumed centre of the “Mongolian” Empire, and plenty of such traces and relics in Russia?

11.12. The priests from the entourage of the Mongolian Emperor

Carpini uses the word “clerics” several times in his narration. It is odd that in almost every case they are mentioned as “Russian clerics” or “Christian clerics” ([656], page 81).

We can thus see that the “Mongolian” = Great Em-



Fig. 14.58. “The imperial envoy S. Herberstein wearing the luxurious Russian attire received from Vassily III as a present. Engraving of the XVI century” ([550], page 82).

peror had been surrounded by Christian clerics. This is in total contradiction with the Scaligerian history, and perfectly normal within the framework of our reconstruction. The Great, or “Mongolian”, Czar (also known as Khan) of Russia (or the Horde) had naturally been surrounded by Orthodox Russian priests.

When Carpini and his companions were leaving the Mongolian court, the emperor’s mother gave each of them a coat of fox fur as a present. Carpini makes the satisfied remark that the fur was “facing outwards” ([656], page 82).

Once again, it is easy enough to recognise the customs of the Russian court. Even in the XVI century, the foreign envoys had been very proud of fur coats



Fig. 14.59. “Sigismund Herberstein wearing the clothing given to him as a present by the Turkish sultan. 1559. Xylograph from the book entitled ‘A Biography of Baron Herberstein for his Grateful Descendants’. Vienna, 1560” ([90], page 48).

and other ceremonial attire that they would receive as presents from the Czar. Such presents were considered special tokens of royal sympathy. For instance, the Austrian ambassador, Baron Sigismund Herberstein, included a portrait of himself dressed in the Russian clothes that he had received from the Czar ([161], page 283). He had certainly considered himself honoured (see fig. 14.58).

In fig. 14.59 we reproduce another portrait of Herberstein, where he is drawn wearing the clothes that he had received as a present from the “Turkish Sultan” ([90], page 48).

11.13. The Mongolian worship of Genghis-Khans effigy

Carpini reports that the “Mongolians” had worshipped an effigy of Genghis-Khan ([656], page 36). This is in perfect correspondence with our reconstruction, which suggests that Genghis-Khan had also been known as St. George. Russians are indeed known to worship the famous icon of St. George (known as “The Victorious” in Russia). There are many versions of this icon in existence. As for the icon, or the effigy of Genghis-Khan, it hasn’t left a single trace in the consensual history of the land known as Mongolia nowadays – likewise luxurious ivory thrones, felt tents on gilded poles etc. We are of the opinion that most of them exist until the present day – it is just that the location of the “Mongolian” imperial capital is indicated incorrectly. It had stood on River Volga, which is a far cry from the Gobi desert, and been known as Yaroslavl, or Novgorod the Great, and was subsequently moved to Moscow.

12. NOTES OF A MEDIAEVAL TURKISH JANISSARY WRITTEN IN THE CYRILLIC SCRIPT

The book that we have under study is extremely interesting. It is entitled *Notes of a Janissary. Written by Konstantin Mikhailovich from Ostrovitsa* ([424]). Let us consider the end of the book first. It is concluded by the following phrase: “This chronicle was initially set in Russian letters in the year 1400 A.D.” ([424], page 116). The Polish copy puts it as follows: “*Tha Kroynika pyszana naprzod litera Ryska latha Narodzenia Bozego 1400*” ([424], page 29).

This phrase obviously irritates the modern commentators to a great extent, since nowadays it is “common knowledge” that no Russian letters could be used outside Russia by default – everyone is supposed to have used the Romanic alphabet. A. I. Rogov comments thusly: “The very phrase contains a large number of errata insofar as the correct XVI century orthography of the Polish language is concerned. The nature of these ‘Russian letters’ remains quite mysterious. It is possible that the author implies the use of the Cyrillic alphabet – Serbian, perhaps” ([424], page 29). Amazing, isn’t it? A modern commentator

who writes in Russian finds the nature of Russian letters mysterious.

The language of the original is presumed unknown ([424], page 9). However, since contemporary commentators still cannot completely ignore the reference to “Russian letters”, they cautiously voice hypotheses about whether or not Constantine could have written “in Old Serbian or Church Slavonic – after all, the numerous Orthodox Christians that had resided in the Great Principality of Lithuania had used a similar language as an acrolect, and must have been capable of understanding the language of the ‘Notes’ ... One must be equally cautious about the evidence given by M. Malinovsky, who reports the existence of a Cyrillic copy of the ‘Notes’ in the Derechin library or Sapeg, referring to the words of Jan Zakrevski, a gymnasium teacher from Vilna. One must remember that alphabets and languages had been used very eclectically in the Great Principality of Lithuania, to the extent of using the Arabic alphabet in Byelorussian books [sic! – Auth.]” ([424], page 31).

The fact that certain Byelorussian books were set in the Arabic script is most remarkable, and our reconstruction explains it very well indeed.

The *Notes of a Janissary* were translated into Czech under the following title, which is also of interest to our research: “These deeds and chronicles were described and compiled by a Serb, or a Raz, from the former Raz Kingdom, also known as the Serbian Kingdom, named Konstantin, son of Mikhail Konstantinovich from Ostrovitsa, who was taken to the court to Mehmed, the Turkish Sultan, by the Turks and the Janissaries. He had been known as the Ketaya of Zvechay in Turkish, and at the court of the French King they knew him as Charles” ([424], page 30).

It is thus obvious that Raz, the old name of the Serbs, all but coincides with that of Russians (Russ). The old name of the Serbian Kingdom gives the latter away as the Russian Kingdom. This makes the author of the “Notes” Russian, or a Serbian. Also, the Turks had called him a “Ketaya” – Chinese, or Scythian (Kitian), as we already know. Konstantin had therefore been a Russian, or a Serbian Scythian. He had therefore obviously written in the Russian language and used the Cyrillic alphabet. Everything falls into place yet again.

Modern commentators tell us further that the dat-

ing of “1400” is incorrect and must be replaced by 1500 ([424], page 29). The 100-year error is well familiar to us as yet another manifestation of the centenarian chronological shift, which had very visibly affected the history of Russia and Western Europe.

Historians are confused by many of the facts described in the “Notes”. They believe the text to contain a great number of contradiction. On the one hand, Konstantin hates the Turks; on the other, he often portrays them favourably. Also, he appears to be a Christian (see [424], page 14). “The book [*Notes of a Janissary* – Auth.] does not utter a word about the conversion of the author to Islam. On the contrary – Konstantin emphasises the strength of his Christian faith. This is obvious the most in the introduction and the fourth chapter of the ‘Notes’” ([424], page 15).

And yet Konstantin is familiar with Islam perfectly well - from firsthand experience and not by proxy. The modern commentator makes the following confused remark: “Could he have visited the mosques this freely without being a Muslim himself? Moreover, Konstantin reports having much lot more firsthand knowledge of the Muslim rites – such as the dances of the dervishes, for example, who would normally forbid entrance not just to the representatives of other creeds, but even to those of the Muslims who hadn’t been initiated into the dervish cult. Even the ‘born-again’ dervishes were forbidden from attendance. Finally, it is perfectly impossible to imagine that the Sultan could have put a Christian in charge of the garrison quartered in one of the important fortresses – Zvechay in Bosnia, making him the commander of fifty janissaries and thirty more regular Turkish soldiers” ([424], page 15).

That which seems strange from the viewpoint of Scaligerian history becomes natural and even inevitable within the framework of our reconstruction. The discrepancies between Christianity and Islam had not been as gigantic in the epoch described by the author as it is normally presumed – the schism became more profound later.

The *Notes of a Janissary* contradict the consensual Scaligerian history quite often. Modern commentators are forced to point out these contradictions, and they naturally don’t interpret them in Konstantin’s favour. His is accused of making mistakes,

being confused and “ignorant of the true history”. Several such passages are quoted below.

“The author collates several historical characters into one, Murad II (who is also falsely named Murad III), such as Sultan Suleiman, Musa and Mehmet I (see Chapter XIX, example 1). This explains the numerous errors in the biographies of the Turkish Sultans, as well as the despots and rulers of Serbia and Bosnia, such as confusing of Sultan Murad for Orkhan (Chapter XIII), naming Urosh I the first King of the Serbs instead of Stefan the First-Crowned (Chapter XV)... This is the very same reason why the author can confuse the date of a city’s foundation for the date of fortification construction (Chapter XVII, remark 7). There is also a number of scandalous geographical blunders whose nature is just the same, for instance, the claim that River Euphrates flows into the Black Sea (Chapter XXXII)” ([424], page 26).

By the way, we see Constantine report the first Serbian, or Russian, king, to have been Urosh – that is, “a Rosh” or “a Russian”. This is once again perfectly natural from the viewpoint of our reconstruction.

As for the “scandalous” flowing of the Euphrates into the Black Sea, it suffices to say that it is only scandalous in Scaligerian history. There is no scandal in our reconstruction – one might recollect that the name Euphrates may be the old version of Prut, a tributary of the Danube, which does flow into the Black Sea. The sounds F and P were often subject to flexion, and so Prut and Euphrates can be two different versions of the same name.

13. THE CRYPT OF THE GODUNOVS IN THE TROITSE-SERGIEV MONASTERY. THE IPATYEVSKIY MONASTERY IN KOSTROMA

The crypt of the Godunovs is located in the city of Zagorsk, also known as Sergiev Posad. It is comprised of four graves (see fig. 14.60); the crypt is rather modest. It is presumed that Boris Godunov himself is buried here. A guide told us in 1997 that the sarcophagi had initially been covered by gravestones that lay on the ground, remaining underground themselves. In the early XVIII century this burial site was afflicted by the same disaster as the graves of all the other Russian Czars in the Arkhangelskiy Cathedral

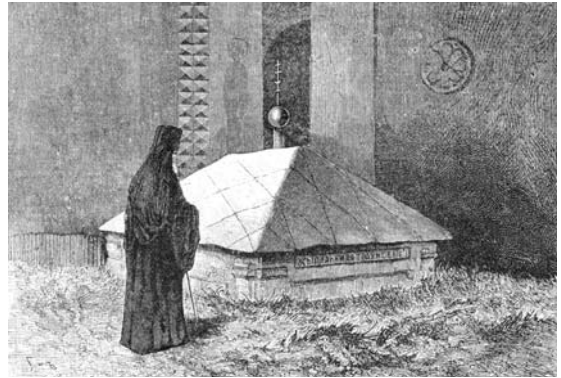


Fig. 14.60. Sepulchre declared to be the last resting place of the Godunov family. The Troitse-Sergiyev Monastery, town of Sergiyev Posad (Zagorsk). Taken from [304], Volume 3, page 248.

of the Kremlin in Moscow – namely, the burial site had been hidden from sight by a massive parallelepiped of brick. The four old gravestones are presumed to have been removed prior to that and made part of the newer construction’s rear wall mounted vertically. Nowadays one can indeed see the top parts of four very small tombstones; the bottom part of a few is beneath the ground, rendering the respective epitaphs illegible (see figs. 14.61, 14.62 and 14.63). By the way, the epitaphs are ostensibly damaged; also, the tombstones are truly minute, nothing remotely resembling massive sarcophagus lids. What was written on the authentic large sarcophagus lids that are presumably buried under the Romanovian construction? Are they still intact?

This burial ground is rather bizarre in a number of ways. Today the “Crypt of the Godunovs” is located outside the Ouspenskiy Cathedral, at a considerable distance from the cathedral’s walls. The guide explained to us that the crypt had formerly been part of the cathedral’s ground floor, and then “mysteriously ended up” far away from it after the alleged reconstruction of the Ouspenskiy Cathedral. Our opponents might try to accuse the guide of being mistaken – this is possible, but not very likely, since guides in places like the Troitse-Sergiyev monastery are qualified specialists as a rule. We have unfortunately had no opportunity of verifying this information with any written source.



Fig. 14.61. The first two headstones from the alleged sepulchre of the Godunovs. Photograph taken in 1997.



Figs. 14.62 and 14.63. The third and fourth headstones from the alleged sepulchre of the Godunovs. Photographs taken in 1997.

The above implies that the cathedral has somehow “shrunk” or “relocated”. Also, the ground floor of the Ouspenskiy cathedral is located notably higher than the “Godunovian crypt”. In order to enter the Ouspenskiy cathedral nowadays, one must ascend a rather long staircase. How can it be that the “Crypt of the Godunovs”, which had allegedly been situated on the first floor of the cathedral, could have sunk a few metres and still remained above the ground?

We are of the opinion that all these fantasy explanations date from the XVIII century, when the Romanovs were removing the traces of some shady activity around the crypt of the Godunovs. Our hypothesis is simple – the cathedral certainly didn’t shrink or move; it remains in its initial condition, apart from several minor changes. As for the real crypt that had once been inside the cathedral and belonged to the Godunovs or someone else, it appears to have been destroyed by the Romanovs, or walled over so as to hide it from sight. Then a simulacrum “Crypt of the Godunovs” was built on a plot of land

nearby, which isn’t quite as elevated as the basement of the cathedral due to certain idiosyncrasies of the local terrain. Someone may even be buried underneath to make the crypt look real; should any researchers ever want to conduct excavations here, they’ll find “authentic bones of the Godunovs”.

In August 2001 A. T. Fomenko visited the Ipatyevskiy monastery of Kostroma. According to the official version as carried across by the guide, the monastery had belonged to the Godunovs initially, and the Romanovs only got hold of it after the Great Strife, when their usurpation attempts had finally succeeded, making it their very own dynastic holy place. It is also for this very reason that the construction of the memorial complex designed to commemorate the 300th anniversary of the Romanovian dynasty, complete with 18 bronze figures of the Czars that had actually comprised the dynasty. This memorial has never been erected, although a large number of test castings in bronze have been made. Many representatives of the Godunovs were buried in the Ipatyevskiy monastery – sixty males; furthermore, there have also been females buried here. However, modern guides tell us that in the XVII century the main cathedral of the Ipatyevskiy Monastery “suddenly exploded” – it is presumed that gunpowder had been stored in its basements for a long time, and that the gigantic cathedral blew up as a result of somebody’s criminal negligence. The Romanovs have then erected a new cathedral upon that site as a token of deference. This is the official version that the guides tell to the visitors, also trying to convey implicitly that the Godunovs themselves may be to blame for leaving the gunpowder in the basement. The explosion that destroyed the cathedral many decades later, under the Romanovs, must have been purely accidental. In general, the visitors are advised against putting too much effort into the attempts to find out the truth – they are presumably bound to be futile from the very start due to the passage of too many centuries.

Nowadays there are less than a dozen graves left in the Ipatyevskiy monastery that date from the Godunovian epoch. Some of them aren’t attributed to anyone in particular, since the epitaphs on the cracked tombstones are damaged beyond legibility in most cases (see figs. 14.63a, 14.63b and 14.63c. It is interesting that one of the stone sarcophagi is anthropo-



Fig. 14.63a. Lettering on a headstone of the Godunovian epoch; its condition is very poor indeed. The Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma. Photograph taken by the authors in August 2001.



Fig. 14.63b. Semi-obliterated lettering on a headstone of the Godunovian epoch. The Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma. Photograph taken by the authors in August 2001.

morphic, or has the shape of a human body (see fig. 14.63d) – the same shape as used in Egypt. However, we see no inscriptions on the sarcophagus; the lid is also missing.

This fact fits perfectly well into the series of other “oddities” that accompany the entire history of the Romanovian “restoration” and “renovation works” wreaked upon the ancient Russian cathedrals in the XVII century. Above, in Chapter 14:5 of CHRON4, we mentioned the Muscovite churches that were completely gutted at the order of the Romanovs – this devastation didn’t spare the cathedrals of the Musco-

vite Kremlin, either. As we can see, a similar process had taken place in other Russian towns and cities. Some of the “Mongolian” cathedrals dating back from the epoch of the Horde were blown up – presumably accidentally. New cathedrals were then built on the old sites; those were said to emulate their predecessors. The realisation that the Romanovs had really accomplished a large-scale destruction and falsification campaign, replacing the true history of the Great = “Mongolian” Empire with the fictitious version of Miller and Scaliger, is only dawning upon us today. Apparently, the making of “correct history” had ne-



Fig. 14.63c. Headstone of the Godunovian epoch. Sans artwork; no lettering has survived, either. The Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma. Photograph taken by the authors in August 2001.



Fig. 14.63d. Anthropomorphic stone sarcophagus of the Godunovian epoch. The Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma. These sarcophagi greatly resemble the ones discovered in Egypt. Photograph taken by the authors in August 2001.

cessitated gunpowder kegs as a primary ingredient. A similar disaster befell the remaining authentic artefacts from the epoch of the Horde in the 1930's (this time learned historians used dynamite).

A propos, it is most spectacular how the explosion of the cathedral under the Romanovs was referred to in the official museum guidebook of the “Crypt of the Boyars Godunov in the Ipatyevskiy Monastery of Kostroma” that was hanging on a wall of the crypt in August 2001. The guidebook said the following: “In 1650-1652 the Troitskiy Cathedral was reconstructed and made much larger”. Destruction via explosion most aptly transforms into a “reconstruction”.

We can once again sense the very same temporal boundary as we have already encountered – the epoch of the XVII century that separates Romanovian history from the ancient “Mongolian” history of Russia as the Horde. It is exceptionally difficult to penetrate the barrier of the XVII century, since very few true archaeological artefacts that would date from the XVI century and earlier have survived until our day and age. Old imperial cathedrals and buildings have been destroyed in most of the Empire’s former Western colonies as well. However, the reformers that came to power in the Western Europe around the XVII-XVIII century decided to keep the old architectural style of the “Mongolian” temples, merely proclaiming it to be mind-bogglingly old and theirs originally, qv in CHRON4, Chapter 14:6. Nowadays the visitors from abroad compassionately remark about how few truly old historical artefacts survived in Russia – there must never have been anything truly monumental over here, unlike the enlightened and ancient Western Europe.

14.

THE MODERN LOCATION OF ASTRAKHAN DIFFERS FROM THAT OF THE OLD TARTAR ASTRAKHAN, WHICH THE ROMANOVS APPEAR TO HAVE RAZED OUT OF EXISTENCE

Let us consider the *City-Building in the Muscovite State of the XVI-XVII Century* ([190]). In particular, this book relates the history of Astrakhan. We learn of an amazing fact that isn’t really known to the general public. The old city of Astrakhan (formerly known as the Tartar Tsitrakhan) had been a famous

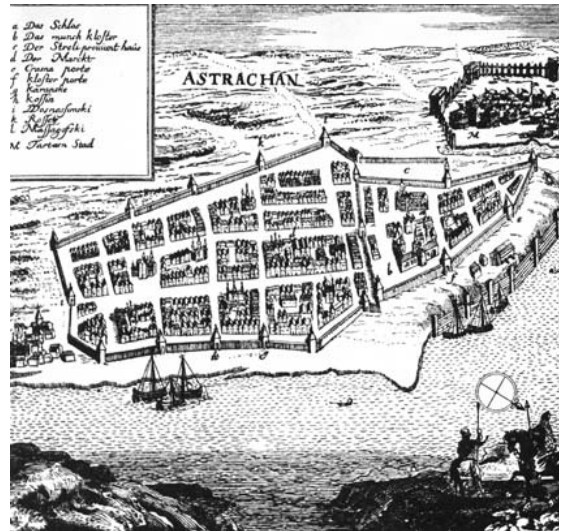


Fig. 14.64. A view of the Astrakhan citadel and the Byeliy Gorod on an old engraving of the XVII century from the book of A. Olearius. Taken from [190], page 91; see also [615].

city of traders on the right bank of the Volga ([190], page 87). “In the XV century the location of the city at the crossroads of nautical trading routes and roads favoured by the caravan made Astrakhan grow into a trade centre of great prominence” ([190], page 87). The modern city of Astrakhan, or the alleged heir of the Tartar Astrakhan, is usually presumed to stand on the same site as its historical predecessor. However, this is wrong – modern Astrakhan lies nine verst further down the Volga; moreover, it is on the left bank and not the right. Why would this be? When did the Tartar city of Astrakhan relocate to a new site on the opposite coast of the Volga, transforming into the Russian Astrakhan, and how did it happen? The history of this transfer is perfectly amazing, and reveals a few interesting historical facts.

It is presumed that in 1556 the Russian troops took the Tartar city of Astrakhan by storm. The Romanovian version of the Russian history suggests that Astrakhan was joined to the Kingdom of Moscow as a result. Presumably, the military leader I. S. Chermisnov “was finding it hard to be in control of a city that stands in the middle of an open steppe” ([190], page 87). One wonders about the Tartars, who had presumably retained the city in their hands for cen-

turies before that. Cheremisinov made arrangements with the Muscovite authorities for a transfer of the city to its current location on the other bank of the Volga, nine verst downstream, no less. In 1558 a citadel was erected here, and a new city was built around it in a relatively short time, also called Astrakhan. It is further reported that after Cheremisinov had settled on the new site, “he gave orders for the entire Tartar Tsitrakhan to be demolished” ([190], page 87).

And so, the old Tartar city of Astrakhan simply became demolished. The name has been used for referring to a new city built in a different location ever since. One might wonder whether these events could indeed have taken place in the XVI century and not the XVII, when the Romanovs were busy re-writing history and crushing all those who identified themselves with the Horde in one way or another. The Astrakhan episode reveals the scale of their activities – as we see it isn’t just artwork in the old cathedrals of the Kremlin that became destroyed; the Romanovs would wipe out whole cities, stopping at nothing.

In fig. 14.64 one sees the drawing of the Citadel and the White Castle of Astrakhan made in the XVII century by A. Olearius.

15.

THE REASONS WHY THE ROMANOVIAN ADMINISTRATION WOULD HAVE TO DESTROY HUNDREDS OF MAPS COMPILED BY THE RUSSIAN CARTOGRAPHER IVAN KIRILLOV

One wonders whether the name of Ivan Kirillov, the Russian cartographer of the XVIII century, is known to many people nowadays. This is highly unlikely. However, it would be very apropos to mention him now, as well as certain rather unexpected facts that concern him and Russian history. The fate of the maps compiled by Ivan Kirillov is most illustrative indeed, and we’re only beginning to understand its real meaning nowadays. We shall use the reference to Ivan Kirillov contained in the fundamental work ([1459]).

This book describes 282 mediaeval maps from the exposition of 1952 (Baltimore Museum of Art, USA), many of which have also been photographed.

Among others, there was a Russian map of Ivan Kirillov up for exhibition: “Imperii Russici tabula generalis quo ad fieri potuit accuratissime descripta

opera e studio Inoannis Kyrillow. Supremi Senatus Imperii Russici Primi Secretarii Petropoli. Anno MD-CCXXXIV. St. Petersburg, 1734”.

One must note that the map in question wasn’t reproduced anywhere in [1459]. This fact alone wouldn’t be worthy of mentioning it explicitly, since the book ([1459]) does by no means reproduce all the maps that it describes – only 59 of 282 come with photographs. Yet the history of this map is so odd that its absence from [1459] becomes conspicuous; such a map would definitely be worthy of reproducing it. We shall explain why.

The American authors and organisers of the exhibition report the following amazing facts about the map in question: “This is the first general map of Russia that had been engraved and printed, but apparently banned. Ivan Kirillov ... made a career in the State Chancellery, where he had occupied the position of an ‘expert in [topographical] terrain reconnaissance’. When Peter the Great decided to compile an exhaustive map of his domain, he put Kirillov in charge of the project. The latter had soon made the discovery that the people around them were recruited from abroad (France and Germany) for their knowledge of astronomy and ability to apply it to geodesic descriptions. Due to the governmental resistance that his plans invariably met and the fact that the authorities had clearly favoured the foreigners, Kirillov had to be particularly insistent about the compilation and publication of a detailed series of maps. The entire work contained three volumes of 120 pages each, and included the abovementioned general map of the empire. The Imperial Academy banned Kirillov’s atlas, mysteriously managed to get rid of the printing plates and published an atlas of its own in 1745... Only two copies of Kirillov’s atlas are known, one of them with defects. All prints made from the original plates are extremely rare” ([1459], page 174).

In the next section the authors of [1459] describe the atlas published by the Imperial Academy, making the following satisfied remark: “Although this atlas had not been the first Russian atlas in existence, it was much more exhaustive and scientifically accurate than the atlas of Ivan Kirillov” ([1459], page 175). This official “Romanovian atlas” was published in 1745, eleven years later than the atlas of Kirillov – more than a decade of hard work.

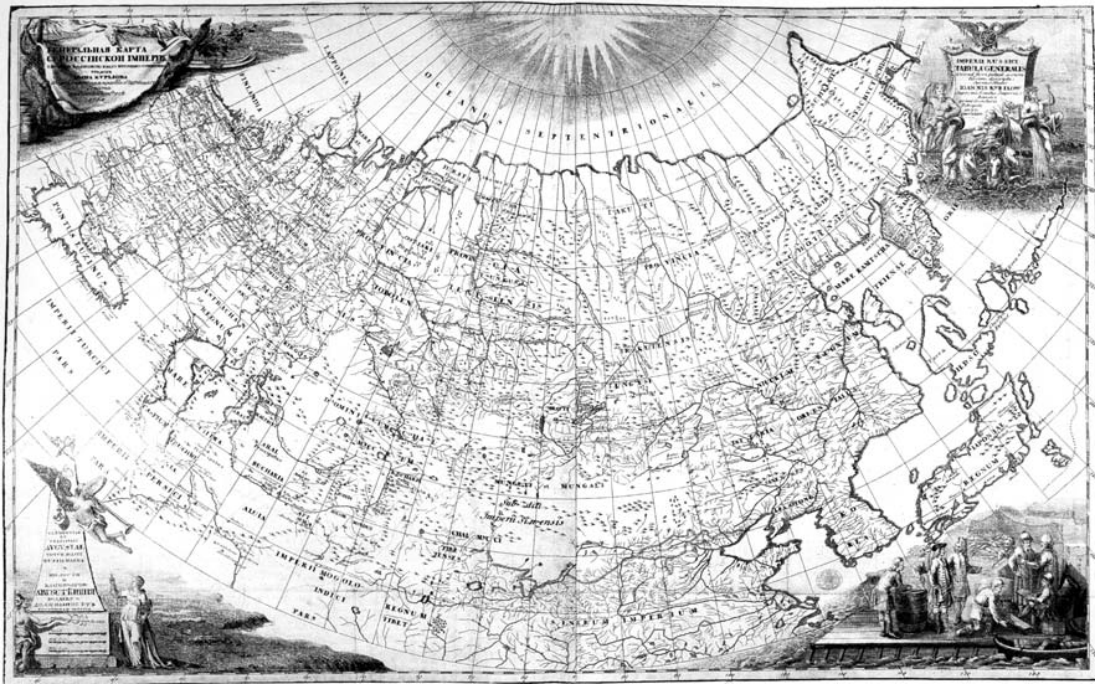


Fig. 14.65. Map ascribed to the Russian cartographer Ivan Kirillov entitled “The General Map of the Russian Empire”. It is presented as a 1734 original to us today. Taken from [1160], page 217.

We haven’t seen the surviving maps of Ivan Kirillov, and therefore cannot judge their quality or the “scientific inaccuracies” that they presumably contained. The sly word “inaccuracies” is most likely to indicate that Kirillov’s atlas had retained some geographical traces of the Great = “Mongolian” Empire, which had precluded the Romanovian historians from erecting their edifice of “authorised history”. This strange destruction leads us to some thoughts. At any rate, it is obvious that the 360 maps made by Ivan Kirillov must have really irritated the foreign and imperial cartographers of the Romanovs, because the entire volume of work was wiped out of existence. Were they destroying the last traces of Russia as the Horde?

The reasons are perfectly clear – the maps must have explicitly depicted Muscovite Tartary with a capital in Tobolsk, and the Romanovs must have wanted to eliminate every chance of their publication by anyone. According to our reconstruction, the gigantic Muscovite Tartary had remained an independent

Russian state that had remained the heir of the Horde up until the defeat of “Pougachev”, and a hostile one at that.

One must point out that Ivan Kirillov had by no means been an obscure cartographer. He had occupied the position of the Senate’s Ober-Secretary ([90], page 172), or one of the highest government offices in the Romanovian administration. Historians report that in 1727 “I. K. Kirillov became the Ober-Secretary of the Senate and the Secretary of the Commerce Commission, having thus become one of the leading government officials in Russia ... He had possessed extensive knowledge of geography, mathematics, physics, history and astronomy” ([90], page 202). One must think that the decision to destroy the work of his lifetime, a collection of 360 maps, had required a direct order of the Imperial court. This is by no means a case of “negligence” – the Romanovs must have really been unsettled with something, if they even destroyed the printing plates.

The modern author of [90] makes a passing ref-



Fig. 14.66. Fragment of the “General Map of the Russian Empire” (ascribed to Ivan Kirillov), a close-in. However, all the names on the map are in Latin and not in Russian. Taken from [1160], page 217.

erence to the 360 maps of Kirillov and his Atlas as he tells us about Russian works on geography; however, for some reason he totally fails to mention that these maps have been destroyed by the Romanovs, several hundred of them altogether, and only makes the cautious observation that “Kirillov managed to publish, or at least prepare for publication, 37 maps or more, 28 of which have reached our day” ([90], page 202). He is either unaware of the destruction, reluctant to mention it or trying to imply that Kirillov had “really strived” to compile his main maps, but didn’t live long enough.

Only several printed copies of maps from Kirillov’s Atlas survived, quite by chance; however, it becomes perfectly unclear nowadays whether these maps are in fact authentic.

The only map that we can see nowadays bears the proud name of the “General Map of the Russian Empire” and is presumed to be the original of 1734 ([1160], page 217); see fig. 14.65). Let us doubt its authenticity for the simple reason that all the names in the map are in Latin, qv in fig. 14.66 (apart from the explanations in the top left and the bottom left corner, which are both in Russian).

Our opponents might suggest that the Russians

had always possessed a slavish mentality, hence the custom to use Latin for the maps of the Russian Empire drawn for the Russian Emperors, who are said to have been in utter awe of the enlightened Europe, despising their own language. Indeed, after the usurpation of the Russian throne by the pro-Western Romanovian dynasty in XVII, Russia fell under a great foreign influence (see more details in CHRON7). On the other hand, the world map compiled by the Russian cartographer Vassily Kiprianov had been made for Peter the Great as well, and all the names upon it are in Russian ([90], pages 206-207). It is therefore highly unlikely that Kirillov’s General Map of the Russian Empire had been in Latin – the cartographer must have used the Russian language; however, the hoaxers of a later epoch who had destroyed the authentic Russian maps of Kirillov to hide all traces of their criminal activity simply took some Western map of Russia in Latin and proclaimed it to have been compiled by Kirillov.

One must note that the state of Muscovite Tartary is altogether missing from the General Map of the Russian Empire with Latin names, allegedly compiled by Ivan Kirillov in 1734 – there is no such name anywhere on the map (see fig. 14.65). Nevertheless, the world map compiled by the cartographers of the Encyclopaedia Britannica in 1771, 37 years later than “Kirillov’s map”, doesn’t simply contain a map of the Muscovite Tartary with a capital in Tobolsk, but also claims it to be the largest state in the world ([1118], Volume 2, page 683).

16. BRAIDS WORN BY ALL INHABITANTS OF NOVGOROD REGARDLESS OF SEX

The famous icon entitled “The Praying People of Novgorod” dating from the XV century depicts a large number of Novgorod’s populace, male and female, dressed in traditional Russian clothing. It is quite spectacular that all of them wear their hair in braids (see fig. 14.67 and 14.68). Men are depicted with beards and braided hair; we also see the names of the people.

This icon tells us unequivocally that all the Russians had once customarily worn braids, women as well as men.



Fig. 14.67. Fragment of an old Russian icon portraying the people of Novgorod. They all wear their hair in braids. Taken from [636], flyleaf.



Fig. 14.68. Fragment of the icon; a close-in. Ioakov and Stefan of Novgorod, with braided hair. Their names are written on the icon. Taken from [636], flyleaf.

17. THE TESTAMENT OF PETER THE GREAT

The testament of Peter the Great has not survived. However, a document entitled “The Testament of Peter” was rather well known and published in the Western Europe several times. It contains “The Plan to Conquer Europe and the Entire World” and is believed to be a blatant forgery nowadays ([407], page 79). It is described at length in [407], for instance. However, the opinion about the falsehood of the document in question isn’t shared by everyone – according to [407], certain researchers from the Western Europe (France, Poland and Hungary in particular) did not doubt its authenticity for one second. “The popularity of the ‘Testament’ abroad contrasted with total si-

lence maintained by the Russian scientists” ([407], page 82). “A Russian synopsis of the ‘Testament’ only appeared in 1875... In 1877 the first large research publication came out that was specifically concerned with proving the ‘Testament’ to be a forgery... Presently, the fake ‘Testament’ is regarded as a curio by most” ([407], pages 82, 84 and 85).

Nevertheless, many diplomats from the Western Europe had believed the “Testament” to be a genuine document. Moreover, it is known that “the legend of some mysterious global expansion plan harboured by Russia dates back to the reign of Peter the Great” ([407], page 87). F. Colson, a French historian, wrote the following in 1841: “In the beginning of the XVIII century Peter the Great stopped his glance at the world map and exclaimed: ‘The Lord has only made Russia!’ This is when he conceived the grandiose plans that later became part of his testament” ([407], page 82).

It is quite natural that the modern Scaligerian and Romanovian version of history makes these claims of Peter I look quite ridiculous – after all, wasn’t the ignorant Russia just emerging from centuries of mediaeval obscurity and taking its first lessons of real warfare from the Westerners – the Swedes, for instance, and very clumsily so. Yet it suddenly turns out that “the Lord has only made Russia”. How could Peter have come up with a fancy this wild? General considerations implied by the Scaligerian history make all of the above “an obvious forgery”.

However, our reconstruction makes such ideas voiced by Peter anything but strange. After all, about a century earlier, Russia, or the Horde, had indeed ruled over all of the countries that Peter wishes to conquer in his testament, be it authentic or not. It would be odd if Peter didn’t have any of the thoughts voiced in the “Testament” visit his head. The Romanovs managed to secure their positions in the very centre of the former Great = “Mongolian” Empire at the very end of the XVII century, albeit on a relatively small territory. They would obviously consider the next step to be the restoration of the Empire’s former boundaries, just as any ruler taking control of the very centre of a former empire would, and they naturally wanted to rule over all those territories. This does not imply that the “Testament” ascribed to Peter is genuine; however, the ideas voiced therein must have indeed been vital for Peter and not merely

thought up by some hoaxer in the days of yore. Couldn't this be why Peter had ordered to translate a book of Mauro Orbini entitled "On the Slavic Expansion ...", which is most often referred to briefly as "Kingdom of the Slavs" nowadays ([617], page 93). An abbreviated Russian translation of this work came out in St. Petersburg in 1722. Orbini's book tells about the Great = "Mongolian" conquest of Europe and Asia by the Slavs, qv in CHRON5.

18. THE FOUNDATION OF MOST MODERN EUROPEAN CAPITALS: A CHRONOLOGY

18.1. Our reconstruction: most of the modern Eurasian capitals were founded after the Great = "Mongolian" conquest of the XIV century

According to Scaligerian history, many of the modern cities, first and foremost – the capitals of nations, were founded as colonial settlements of the "ancient" Roman Empire thousands of years ago. This would look perfectly natural – imperial authorities founded their forts in the wilderness; a military garrison would come, followed by the imperial representative and the local administration. These settlements would eventually grow into largest and most important; everybody would get accustomed to their leading position, and so they would automatically become capitals of the new states that came to existence as independent political entities after the fragmentation of the Empire.

According to the New Chronology, the picture is correct in general, but it does require an actual chronological revision. As we are beginning to re-align, the real colonisation of Europe started with the Great = "Mongolian" conquest and later. The centre of the newly-formed Great = "Mongolian" Empire had been in Vladimir and Suzdal Russia, whose capitals had been in Yaroslavl = Novgorod the Great, Kostroma, Vladimir and Suzdal at various times; Moscow only became capital in the second half of the XVI century, qv in CHRON6. Therefore, the above passage on the "colonization of Europe, Asia and a part of Africa by the Ancient Romans" needs to be applied to the epoch of the XIV-XV century, which is when the Great = "Mongolian" Empire had created

a system of trade routes that connected the centre of the Empire with its faraway provinces, such as China, India, France, Spain and Egypt. The "ancient Roman colonies" of the Horde were founded around the same time, in the XIV-XV century. Some of them became capitals of independent states that became independent from the Great = "Mongolian" Empire in the XVII century.

However, if the colonization of Europe, Asia and Africa by the "Romans", or the Horde, took place in a relatively recent epoch, and appears to have been implemented in a planned way, the distribution of these imperial colonial centres must have some sort of regularity about it. Let us imagine what a Czar, or a Khan, would do when faced by the necessity to organise a government of some sort on the vast territories that have just been conquered, quickly and efficiently. Many of them had not been developed at all, according to Mauro Orbini's book, for instance ([617]; see also CHRON5).

Thus, Orbini claims that when the army of the Slavs had first arrived in Holland, it had still been void of populace ([617]). It is most likely that the local centres must have been distributed along the imperial trade routes; this process was hardly random, and must have conformed to a pattern of some sort – a settlement every thousand verst, for instance. The terrain would quite naturally sometimes hinder the implementation of the pattern, but it must have still been followed as a general plan of sorts.

Why would anyone have to introduce such a system? Well, first and foremost, this system brought some order into trade, the postal and the courier services. The Khan had known the approximate amount of time that it took his couriers to deliver one of his decrees from the centre of the empire to one of its distant regions. Large distances would be measured in units of a respective size – thousands of verst, for instance. The nearest colonial centres would lay at the distance of a thousand verst, the next line would be separated from the capital by two thousand verst and so on.

This would be a natural expansion pattern for an empire that managed to conquer a large amount of territory over a short period of time. This is how the "ancient Rome" in Scaligerian history must have acted, and so this is precisely what the Great =

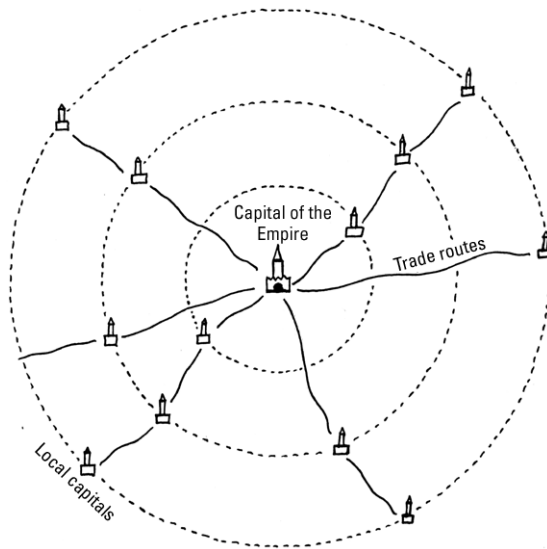


Fig. 14.69. The disposition of local capitals as compared to the imperial capital. Such concentric disposition of provincial centres linked to each other by trade routes should be perfectly natural for an empire founded on a vast territory that had formerly been uninhabited.

“Mongolian” Empire has done – the very same “ancient Rome” in our reconstruction (see CHRON1 for dynastic identifications). The Empire would draw a web of sorts on the geographical map; local capitals would emerge at the radial intersections thereof, qv in fig. 14.69. It is natural that over the course of time some of them may have been replaced by new capitals, built more recently, in different places and for different considerations. Moreover, this scheme would naturally be offset by the geography – seas, mountains, rivers, swamps etc. Building a network of roads on the actual terrain couldn’t always conform to this ideal a scheme.

Nevertheless, it would be interesting to take a look at whether any traces of this pattern can still be made out nowadays. If the above hypothesis is correct, many of the modern capitals must form circles around the old centre (see fig. 14.69). The location of this centre should also tell us where the old capital of the Empire that colonised the whole of Eurasia had really stood. Could it be the Italian Rome? This can only be estimated from calculations; however, we shall begin elsewhere.

18.2. A most noteworthy mediaeval table of distances between Moscow and various capitals

The book entitled “Ancient Engraved Maps and Plans of the XV-XVIII Century” ([90]) contains an interesting chapter called “Table of Distances between Moscow and Various Capitals”. This table is “usually associated with the name of Andrei Andreyevich Vinius (1641-1717), who had played an important part in Russian history during the transition period of the late XVII – early XVIII century. His father, Andrei Vinius, a Dutchman ... came to Russia during the reign of Mikhail Fyodorovich... As a young man, Andrei Andreyevich Vinius received the position of a translator from Dutch at the Ministry of Foreign Affairs... This is where he compiled several almanacs of secular and ecclesiastical works and drew maps... Vinius had organised the Russian postal system, became the first Minister of Communications, occupying this position ... for well over a quarter of a century” ([90], page 167). Vinius had therefore been an important government official. Under Peter the Great, “Vinius had been in charge of the Ministries of Apothecaries and Foreign Relations, and in 1697 he was also put in charge of the Ministry of Siberian Affairs” ([90], page 168).

We must instantly emphasise that Vinius had lived and worked in the epoch of the Great = “Mongolian” Empire’s fragmentation and decline. He had been a representative of the new blood that came to replace the deposed ministers appointed by the old dynasty; most of the newcomers were foreign. Vinius and those of his ilk took charge of the Great = “Mongolian” Empire’s ministries (in his particular case it was the Ministry of Foreign Relations).

Apparently, Vinius compiled a table of distances between Moscow and various capitals as head of the Ministry. However, one mustn’t think he was the first to come up with the idea of compiling this table. Its title is as follows: “Summary of Distances between Capitals of Glorious States, Maritime and Continental, including Islands and Straits, Compiled in Accordance with the Old Alphabetic Description of Maritime and Other Distances within the Russian State, Measured from the Capital” ([90], page 166).

The very title of the book implies that it is based

on some earlier work – another book kept in the Ministry of Foreign Affairs, which must have been used in Moscow a long time before Vinius. Needless to say, the book doesn't exist anymore – at least, we know nothing about it ([90], page 166). It is most likely to have been incinerated, likewise many other documents of the Great = “Mongolian” Empire after the usurpation of power by the Romanovs, or the victory of the Reformation mutiny in the Western Europe, when the losing party was re-writing history and erasing all traces of the Horde Empire.

The name of this old imperial book that hasn't survived until our day and age shall remain a mystery to us; however, in the rendition of Vinius, it is presumed to have been known as the “Alphabetic Description of Maritime and Other Distances within the Russian State, Measured from the Capital” ([90], pages 166-167). We cite the table in fig. 14.70. Also, in the Russian original the word “alphabetic” is misspelled, with the Russian letter for L replaced by the one that stands for R, which is yet another example of flexion, a common linguistic trait of that epoch.

Judging by the title of his table, Vinius got his figures from this old book, indicating distances between Moscow and Paris, Baghdad, Vienna and Madrid, as well as Mexico, of all places ([90], pages 167 and 169). Is one supposed to understand this as an implication that the ancient Russian source had considered Mexico part of the Russian Empire? Modern Scaligerian and Romanovian history would naturally consider this absurd; however, there is nothing absurd about it inside our reconstruction (see CHRON6). On the contrary, the reverse would be strange, namely, if the distance between Moscow and Mexico hadn't been in the table. After all, Mexico needed to be reached as well, in order to get decrees over to the local representatives of the horde and enable the exchange of diplomatic correspondence.

By the way, the reference to Mexico in the old source from the Horde clearly troubled Vinius a great deal. How could Mexico in America have belonged to Russia? What trade relations could have existed between Russia and the faraway Mexico in the XVI century? There had already been no room for them in the new Scaligerian and Romanovian version of history that was being created around that time. Vinius decided to edit the text. Apparently, the easiest thing to

do would be to erase Mexico from the list, but Vinius decided to leave it intact for some reason, having just added (possibly, replacing some old text) that Mexico was the capital of the “Swedish Kingdom”, qv in fig. 14.71. However, the Swedes had already had a capital in Stockholm (see fig. 14.72). This is common knowledge; naturally, the old book from the Horde epoch also cited Stockholm as the capital of the Swedish Kingdom. The table of Vinius ended up containing two capitals of Sweden – Stockholm and Mexico. We believe this to be a trace of tendentious editing performed by such characters as Vinius who had tried to erase all references to the Great = “Mongolian” Empire. They would occasionally succeed, but not in every case.

Another echo of the former imperial geography of the “Mongols” carried across by the distance table is as follows: the table of Vinius refers to the Mediterranean as to the White Sea. Thus, the description of Toledo in Spain contains the following passage: “the great city of Toledo at the junction of the Ocean and the White Sea...”, which can only mean that the White Sea had been another name of the Mediterranean used in the days of yore. This identification is also confirmed elsewhere in the table, which blatantly locates the island of Cyprus in the White Sea. It is rather interesting that the Aegean Sea, which is a part of the Mediterranean, is known as “*Byalo More*” (The White Sea) in Bulgarian. It washes the coast of the Balkan Peninsula, or, possibly, the land of the White Khan (“*Byeliy Khan*”). Also bear in mind that “*Ak Sha*”, or “White Czar”, is the standard Turkic title of the Russian Czar.

Once again we see that the old Imperial geography of the Horde that was used in the XIV-XVI century had occasionally been significantly different from the one introduced in the Romanovian and Scaligerian epoch of the XVII-XVIII century. This is yet another mark left by the tendentious editor, whose attention neither spared the ancient history, nor geography.

However, what we find the most amazing is the following fact. The table of Vinius lists the distances between Moscow and the abovementioned cities and capitals; the distances are “given alongside the most important ancient trade routes” ([90], page 168). Therefore, all the distances indicated in the table are



Fig. 14.70. Table of distances between Moscow and different capitals (as well as other cities of importance). Compiled by A. A. Vinius in the XVII century – possibly based on an older table of distances between the capital of the Great = “Mongolian” Empire and the local capitals of states subordinate thereto, a document destroyed by the Romanovs. Taken from [90], page 167.



Fig. 14.71. Fragment of Vinius' table that depicts the "City of Mexico", which is, however, referred to as the capital of the Swedish Kingdom, no less. Taken from [90], page 167.



Fig. 14.72. Fragment of Vinius' table that depicts Stockholm (Steckholm), which is also referred to as the capital of the Swedish Kingdom. Sweden is thus presumed to have had two capitals for some reason. Taken from [90], page 167.



Fig. 14.73. Fragment of Vinius' table with the description of the city of Toledo: "The great city of Toledo, where the Ocean joins the White Sea between the Spanish lands and France". The Mediterranean is explicitly called the White Sea – we find Spain at the junction of the Atlantic (the Ocean) and the Mediterranean. Taken from [90], page 167.

given in accordance with the old trade routes, which hadn't always been straight, although they were usually designed and constructed to be as short as possible, which means straight. All the distances in the table are given within the aberration threshold of 100 verst. The verst indications in the table have values of 4100, 6300, 2500, 2700, 2900 etc. Therefore, a random distribution should make the share of figures divisible by a thousand roughly equal 1/10. The table contains a total of 56 distances; therefore, random distribution should give us five or six city names whose distance values are divisible by one thousand. What do we see in the table of Vinius?

It turns out that 22 figures out of 56 contained in the table are divisible by thousand – almost one half. This is impossible to explain if the distances are "random"; this fact alone reveals the existence of some pattern in the location of capitals. It turns out that almost half of the large old cities in Europe, including capitals, are located at distances divisible by thousand verst from Moscow.

We believe this to confirm our hypothesis that many of the large cities and capitals in Europe and Asia were founded in the XIV century, forming the communication grid of the Great = "Mongolian" Empire, or the Horde, whose centre had been around Vladimir or Suzdal.

Let us list the distances whose value as indicated in the table of Vinius is divisible by a thousand; those values correspond to the radial distances from the centre, which is in Moscow.

- 1) Alexandria, 4000 verst.
- 2) Amsterdam, 3000 verst (via Arkhangelsk).
- 3) Antwerp, 3000 verst (via Riga).
- 4) Bar (Berne? Barcelona? Beirut?), 3000 verst.
- 5) Warsaw, 1000 verst.
- 6) Vienna, 3000 verst (via Riga).
- 7) Venice, 3000 verst (via Arkhangelsk, maritime).
- 8) Hamburg, 2000 verst (via Riga).
- 9) Georgia, 3000 verst.
- 10) Geneva, 4000 verst.

11) Jerusalem, 4000 verst. There is no indication of any nation whose capital the city may have been.

12) Kandian Island in the White Sea, or the Mediterranean, 2000 verst. A propos, the name Kandian was included in the title formulae of the Russian Czars ([162], page VII; also [193], page 239).

13) Königsberg, or “The King’s City in the Land of the Prussians”, 2000 verst (via Riga).

14) Lahor in Pakistan, 5000 verst. The name Pakistan might be derived from “*pegiy stan*”, or the residence of the Motley Horde, qv in CHRON5.

15) London, 3000 verst (via Arkhangelsk).

16) Lübeck, 2000 verst (via Pskov).

17) Madrid, 4000 verst.

18) Paris, 4000 verst.

19) Strait City (possibly, Copenhagen, which is situated right over several straits), 3000 verst.

20) Stockholm, 2000 verst.

21) Czar-Grad, 2000 verst.

22) Stetin-upon-Oder, 2000 verst.

18.3. The European capital circle and its centre

Our opponents might want to suggest that these calculations of Vinius and his predecessors are obsolete, and that nowadays nothing of the kind can be found on any map. The old trade routes are presumed forgotten, and their ancient locations unknown. It is impossible to check Vinius, let alone his ancient source. Moreover, Vinius had introduced some of his own corrections, such as locating Mexico in Sweden ... what an odd fellow.

Let us therefore check with the modern globe – a globe and not a flat map that distorts the true distances. Let us mark all the modern European and Asian capitals there-upon: Amman, Amsterdam, Ankara, Athens, Baghdad, Beirut, Belgrade, Berlin, Berne, Bratislava, Brussels, Budapest, Bucharest, Copenhagen, Damascus, Dublin, Geneva, Helsinki, Istanbul, Jerusalem, Kabul, Lisbon, London, Luxembourg, Madrid, Moscow, Nicosia, Oslo, Paris, Prague, Rome, Sofia, Stockholm, Tehran, Tirana, Vienna and Warsaw. Now let us select a random point on the globe, which we shall then alter, and measure the distances between this point and all 37 capitals. We shall come up with 37 numbers. Let us emphasise that the distances are measured on a globe, or the model of the real telluric surface, and not a flat and distorting map.

Let us see whether the point we selected

can be the centre of several circumferences, where-upon all, or most, of the abovementioned cities lay (see fig. 14.69). If it isn’t, we shall choose another point, and then another, close nearby, thus exhausting all the points on the globe. It is perfectly natural that if the distribution of the capitals across the globe is chaotic, no central point can ever be found by definition. However, if the foundation of the capitals took place in accordance with our reconstruction, there might indeed be a central point. Where shall it be? In Italian Rome, which would be natural for the Scaligerian version of history? Istanbul, which would make the Byzantine Kingdom the former conqueror of Eurasia? Or could it have been in Vladimir and Suzdal Russia, as our reconstruction suggests?

The answer required the performance of some simple, although cumbersome, computations. This was performed by A. Y. Ryabtsev.

The answer is as follows. Indeed, there is a central point that can be considered the centre of the two circumferences upon which we find almost all of the capitals listed above. This point is in the city of Vladimir, Russia. By the way, could this explain its rather sonorous name, which translates as “Ruler of the World”?

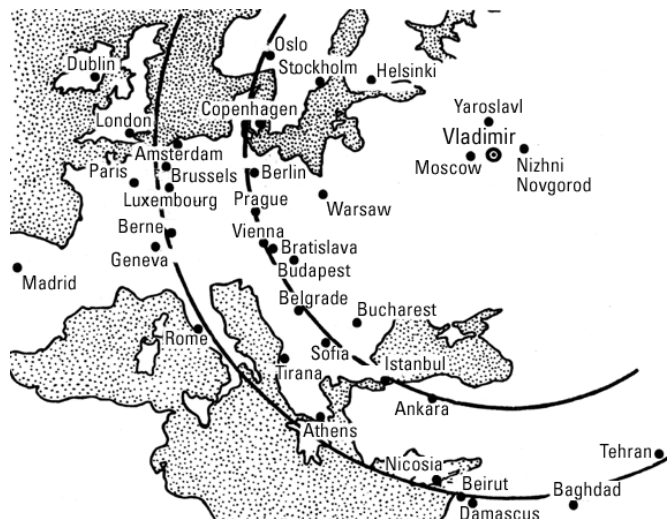


Fig. 14.74. Concentric disposition of modern European capitals as compared to the centre – the Russian city of Vladimir. It is obvious that the majority of the capitals are arranged alongside the two concentric circles whose centre is in the city of Vladimir. The radius of the circles equals some 1800 and 2400 kilometres, respectively.

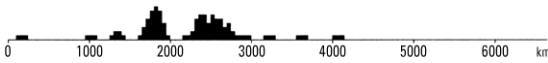


Fig. 14.75. Frequency histogram for the distances between Vladimir and the capital cities of Europe and Asia.

The job in question was performed by A. Y. Ryabtsev, a professional cartographer from Moscow. We must also give him credit for turning our attention to this rather curious effect manifest in the disposition of European capitals. A. Y. Ryabtsev ran into it in course of his professional activity, which has got nothing to do with ancient history.

Let us consider the actual calculation results in more detail. In fig. 14.74 one sees the geographical map of Europe in a special projection that does not distort the distances between the central point of the map and other points taken into account. We see the city of Vladimir in the centre of the “European capital circumferences”, which is where the calculations imply it to be. The first circumference is the most impressive (see fig. 14.74). It spans Oslo, Berlin, Prague, Vienna, Bratislava, Belgrade, Sofia, Istanbul and Ankara with great precision, with Budapest and Copenhagen close nearby. The second circumference isn’t any less impressive, but most of it is comprised of maritime distances. These are the cities that we find upon the second circumference or close nearby: London, Paris, Amsterdam, Brussels, Luxembourg, Berne, Geneva, Rome, Athens, Nicosia, Beirut, Damascus, Baghdad and Tehran.

Stockholm, Helsinki, Warsaw, Tirana, Bucharest, Dublin and Jerusalem aren’t on any of these circumferences; Madrid and Kabul might pertain to the circumferences of the next level, being located at the greatest distance from Vladimir.

Let us construct a frequency histogram for the distances between Vladimir and the abovementioned capitals, using the horizontal axis to represent distance, while the vertical lines shall correspond to the statistical frequency of a given distance. We have distributed the distance scale into 50-kilometre fragments, and then used three sliding points for making the histogram look smoother. The result is represented in fig. 14.75.

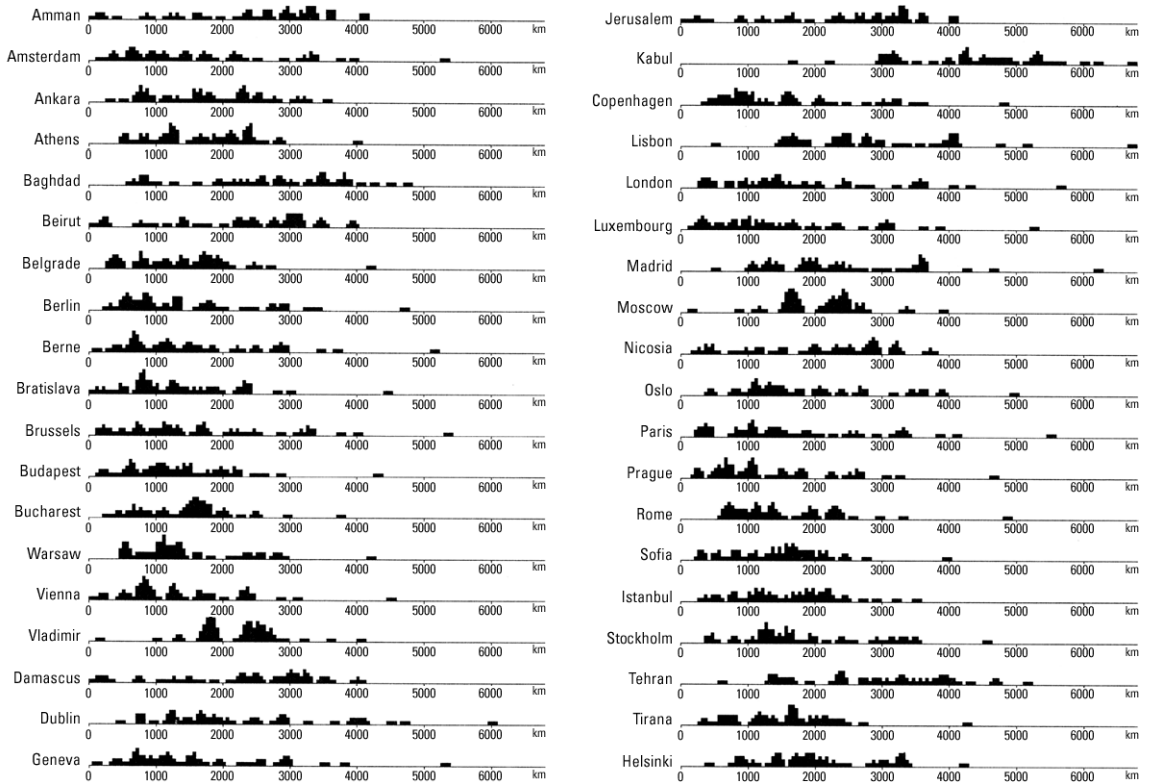
Two manifest peaks of the histogram make it quite

obvious that there are two typical distances between the city of Vladimir and European capitals, equalling roughly 1800 and 2400 kilometres. In other words, the distance between the city of Vladimir and a random European capital is very likely to be close to either 1800 or 2400. There are exceptions, but the general tendency is as described above.

Shall we get a similar picture if we’re to replace Vladimir with some other geographical location – Rome in Italy or Athens in Greece, for instance? The answer is in the negative. In figs. 14.76 and 14.77 we cite similar histograms for all the abovementioned capitals regarded as the possible centre; the histogram of Moscow is the closest, but this is explained by the geographical proximity between the two cities. However, even in this case the peaks look worse than their very distinct counterparts in the Vladimir histogram. The Moscow histogram is worse, and others are even worse than that.

The result that we came up with demonstrates that the very geographic disposition of most European and Asian capitals might reflect a certain ancient construction order, or the concentric disposition of most European and Asian capitals around a certain centre, the Russian city of Vladimir, whose name translates as “Ruler of the World”. This disposition may be of a random nature; however, our reconstruction explains the concentric circles of capitals perfectly well. Let us reiterate that it might owe its existence to the rapid conquest of new lands and the foundation of new settlements by the “Mongols” in the XIV century. The centre of these circles had been in the Vladimir and Suzdal area of Russia. It is possible that prior to the conquest there had been several cradles of civilization, and they had not spanned such enormous spaces as the gigantic Eurasian Empire with its communications, centralised government and powerful rulers. Concentric circles of settlements that later became local capitals emerged at every focal point of the future communication system, at roughly equal distances from the centre.

Of course, the above is nothing but our own reconstruction based on the abovementioned calculation experiment. However, common sense dictates what we have discovered above to look perfectly sane – it is therefore possible that the reconstruction corresponds to the truth.



Figs. 14.76 and 14.77. Frequency histogram for the distances between each European or Asian capital and all the other capitals.

19.

HOW THE FIGURE OF ST. GEORGE ENDED UP ON THE COAT OF ARMS OF RUSSIA

It is usually supposed that the figures of St. George as found on the Russian seals and coins dating from the XII-XIV century had represented a certain Byzantine saint by the name of George, as they are supposed to do nowadays. However, according to our reconstruction St. George (known in Russia as “St. George the Victorious”) is the Russian Czar, or Khan, by the name of Georgiy Danilovich, who had ruled in the early XIV century and instigated the Great = “Mongolian” conquest, also known as the famed Genghis-Khan. One wonders about the exact epoch when this knowledge was lost, and why we believe St. George to be of a Byzantine origin nowadays? It turns out that the answer is already known to historians. This took

place in the XVIII century, under Peter the Great, and had been different before. The historian Vsevolod Karpov, for instance, reports that “the mounted knight fighting the dragon as seen on the seals and the coins of the XIII-XIV century ... is definitely interpreted ... as a representation of the Czar, or the Great Prince in the official documents of that epoch” ([253], page 66). The author is referring to Russia.

Further also: “This is precisely the same way we see Ivan III depicted [as St. George “The Victorious” – Auth.] on one of the earliest artefacts known to us that bears the official insignia of the Russian state – a double-sided seal of red wax on the decree of 1497. The inscription on the seal reads ‘Great Prince Ioan, Lord of All Russia by the Mercy of the Lord’” ([253], page 65).

It turns out that the armed riders depicted on Russian coins were presumed to represent the Great Prince himself in the XV-XVI century: “Under the

Great Prince Vassily Ivanovich the coins bore the image of the Great Prince on a horse, holding the sword; Great Prince Ivan Vassilyevich introduced the custom of portraying the rider armed with a spear, hence the name of the coins – kopeks [*kopeiki* in Russian; derived from the word for “spear” – “*kopyo*” – Transl.]” ([253], page 66).

This is also why St. George would often be depicted without a beard. It turns out that Czar Ivan IV “The Terrible” ascended to the throne at a very early age. According to V. Karpov, “it is significant that upon the first kopeks the ruler represented in this militant manner had really been an infant crowned around that time, who would only become known as Ivan the Terrible much later. He was depicted without a beard in the early coins – it wasn’t until Ivan IV turned 20 that the rider on the coins grew a beard” ([253], page 66).

Since when, then, have the Russian Princes been depicted as St. George the Victorious? The article of the historian V. Karpov gives the following answer to this question, which is in perfect correspondence with our reconstruction. He writes the following: “The seals of Prince Youri Danilovich are an amazing example of such a transformation. He had ruled in Novgorod for a total of 4 years, between 1318 and 1322. About a dozen of his seals are known to us; in most cases, the holy rider is armed with a sword. However, the Prince must have been a very vain man, since he eventually introduced new seals portraying ‘a crowned rider’, or the Prince himself. It is significant that the reverse of the seal retained its original meaning” ([253], page 65).

In other words, we are being told that Great Prince Youri (or Georgiy) Danilovich is the same person as St. George the Victorious, which is precisely what we claim. The sly “theory” about the alleged vanity of Youri, or Georgiy Danilovich only appeared because the historians have forgotten the initial meaning of the symbolism contained in the Russian coat of arms. When was it forgotten? The answer is known to historians well enough – under Peter the Great: “It wasn’t until much later, the XVIII century, that this ambiguity was removed from the interpretation of the victorious figure upon the state symbols of Russia. The heraldic commission founded by Peter the Great made the resolution that the mounted figure upon the

coat of arms was to represent St. George the Victorious ... In the epoch of Anna Ioannovna, the mounted figure with a spear that one sees on the Russian coat of arms became commonly known as St. George the Victorious” ([253], page 66).

There is a certain contradiction here. Modern commentators fail to realise that St. George the Victorious had not been an ancient Byzantine saint, but rather one of the first Russian Czars, or Khans. The ecclesiastical calendar refers to him as to the Saint Great Prince Georgiy Vsevolodovich, which is a phantom duplicate of Georgiy Danilovich misdated to the XIII century by the Romanovian historians, which is also where they placed the Great = “Mongolian” conquest of the XIV century. Memory of St. George’s real identity had remained alive all across Russia up until the XVII century; however, this memory began to fade after the epoch of the first Romanov, who had launched their massive campaign for the obliteration of the Old Russian history dating from older epochs when there had still been a Great = “Mongolian” Empire.

This resulted in the formation of an odd contradiction in the epoch of Peter the Great. People were confused about the identity of the figure drawn upon the Russian coat of arms. On the one hand, everybody knows it to be St. George; on the other hand, it is supposed to represent a Russian Great Prince, and that’s common knowledge as well. After the Romanovian distortion of history, the combination of the two became impossible, and some choice had to be made. This was promptly done – out came the decree proclaiming that the Russian coat of arms depicted an ancient Byzantine saint by the name of George, bearing no relation to the former Russian Czars whatsoever. This is the time that confuses the commentators to some extent, and traces of this confusion remain until the present day. Let us reiterate – we suggest a total elimination of the problem via the identification of St. George the Victorious as the Russian Czar Georgiy, also known as Youri Danilovich or Genghis-Khan.

The fact that modern commentators have got a real problem with the identity of St. George is mentioned explicitly by V. Karpov: “Specialists in ecclesiastical history as well as theologians have tried their best ‘to shed some light over the obscure origins of

the legend' [of St. George the Victorious and the dragon – Auth.], as the historian and literary critic of the previous century, A. Kirpichnikov, pits it. Finally, they found a fitting figure – George, Bishop of Alexandria who had been put to death by the pagans in the second half of the IV century. However, historians regarded this candidate as suspicious. Other versions were suggested and rejected; no real historical predecessor of St. George the Dragon-Slayer has ever been found" ([253], page 73).

The famous ecclesiastical hagiography of St. George bears no relation to the legend about St. George and the snake whatsoever; the historical indications given in this hagiography defy comprehension ([253], page 73).

Our reconstruction makes the situation more or less clear. The arbitrary distinction made between St. George the Victorious and the great Czar, or Khan of the XIV century known as Georgiy, or Youri Danilovich, led to the need to search for this character in the ancient history of Byzantium. However, none such has been found to day. This has created a "scientific problem" that is still being "solved". However, the famous "Legend of George and the Serpent" (or the dragon) claims St. George to have baptised the mysterious land of Lathia: "George ... accompanied by the Archbishop of Alexandria, as the legend puts it, 'baptised the Czar, his government officials, and the entire populace, some 240,000 people, in a matter of fifteen days' ... This legend oddly suppresses the ecclesiastical and the popular memory of all the other miracles wrought by this saint and martyr, as indeed the rest of his biography in general" ([253], page 72).

The location of the mysterious Lathia also remains unknown to modern commentators. We could give them a hint or two. One must remember the common flexion of R and L – the two sounds are often confused for each other; little children often replace their R's with L's, finding the latter easier to pronounced. In some languages, L is altogether nonexistent, and commonly replaced by R – in Japan, for instance.

The mysterious Lathia easily identifies as Russia. Russian history contains a parallelism between the epoch of Vladimir Krasnoye Solnyshko (nickname translate as "The Red Sun"), who baptised Russia in the alleged X century A.D. and that of Youri, or Geor-

giy Danilovich, aka Genghis-Khan, qv above – the XIV century.

We are by no means claiming Russia to have been baptised in the XIV century. We do not possess sufficient data for making any such claims. It is most likely that Russia was baptised around the XI century. However, the respective biographies of Genghis-Khan, or Youri, aka Georgiy Danilovich, and Vladimir Krasnoye Solnyshko doubtlessly contain a parallelism, qv above. This may have resulted in the baptism of Russia becoming reflected in the Legend of George and the Dragon. A more detailed analysis of the common mediaeval cult of St. George is given in CHRON5.

20. THE REAL MEANING OF THE INSCRIPTIONS ON THE OLD "MONGOLIAN" COAT OF ARMS OF RUSSIA. HOW THE ROMANOV'S HAD ATTEMPTED TO CONCEAL THIS

20.1. What we know about the history of the Russian national coat of arms

Let us use the collection of Russian emblems and coats of arms that we have already been referring to in the present volume ([162]). The book reports the following: "The national Russian coat of arms ... is comprised of a black bicephalous eagle with three crowns over its heads, and a sceptre and orb in its paws. On the chest of the eagle we see the coat of arms of Moscow ... and on its wings – those of Kingdoms and Great Principalities" ([162], page 27).

The Imperial Russian coat of arms has undergone many transformations over the years. For instance: "The wings of the eagles had initially been folded; however, several seals of the False Dmitriy depict the eagle with its wings spread. The craftsmanship is Western European. The coat of arms of Moscow that one sees on the eagle's chest was introduced in the epoch of Alexei Mikhailovich, likewise the three crowns, orb and sceptre... There were two crowns before the epoch of Mikhail Fyodorovich, which were usually separated by the Russian cross of six points...

It was customary (especially for the XVIII century coins) to depict the eagle without the Muscovite coat of arms; the orb and sceptre in the eagle's paws were



Fig. 14.78. The Great Russian Seal of State of the XVI century. Presumably, the seal of Ivan the Terrible. Taken from [568], page 160; see also [162], page VIII, ill. 23.

occasionally replaced by a sword, a laurel-tree branch or another emblem...

The bicephalous eagle on many of the XVI-XVII century artefacts doesn't come alone, but rather accompanied by four figures – a lion, a unicorn, a dragon and a griffon. The custom of depicting the Muscovite coat of arms, or a rider slaying a dragon with his spear, is of a later origin" ([162], page 28).

We learn of several allowed variations of the Russian national coat of arms – with folded or spread wings of the eagle etc. One must remember this when one analyses the "ancient" and mediaeval representations of the symbol.

Towards the end of the XIX century, the Russian national coat of arms, ratified in 1882 for the last time, attained the following form. The bicephalous eagle is crowned with three crowns and holds an orb and a sceptre; there is a shield that depicts St. George on its chest – the Muscovite coat of arms. The main shield is surrounded by nine other shields bearing the following coats of arms:

- 1) The Kingdom of Kazan,
- 2) The Kingdom of Astrakhan,
- 3) The Polish Kingdom,

- 4) The Siberian Kingdom,
- 5) The Kingdom of Chersonese in the Tauris,
- 6) The Kingdom of Georgia,
- 7) The Great Principalities of Kiev, Vladimir and Novgorod,
- 8) The Great Principality of Finland,
- 9) The coat of arms of the Romanovs.

Underneath we find the coats of arms pertaining to the following Russian cities and provinces:

- 10) Pskov; 11) Smolensk; 12) Tver; 13) Yougoria;
- 14) Nizhniy Novgorod; 15) Ryazan; 16) Rostov, 17) Yaroslavl; 18) Byeloozero; 19) Oudorsk; 20) Volynsk;
- 21) Podolsk; 22) Chernigov; 23) Lithuania; 24) Byelostok; 25) Samogit; 26) Polotsk; 27) Vitebsk; 28) Mstislavsk; 29) Estland; 30) Lifland; 31) Kurland and Semigalsk; 32) Karelia; 33) Perm; 34) Vyatka; 35) Bulgaria; 36) Obdorsk; 37) Kondia; 38) Turkistan.

20.2. The national coat of arms of the Russian Empire, or the Horde, in the XVI century

As we have mentioned above, the national Russian coat of arms was subject to variations and has changed over the centuries. It would therefore be very interesting indeed to see how it had looked in the XVI-XVII century, or the pre-XVI century epoch in the Great = "Mongolian" empire, as well as its fragmentation in the XVII century. According to [162], there are four old versions of this old imperial symbol in existence, dating from the XVI-XVII century, namely:

1) The State Seal of Ivan the Terrible. Here we see 12 seals, or coats of arms, that surround the imperial bicephalous eagle ([162], page VIII, and [568], page 161; see also fig. 14.78). Apart from the twelve seals, indicated by words "seal such-and-such", above we also see the Orthodox cross of eight points with the legend "The tree giveth the ancient legacy". In fig. 14.79 we see the reverse side of the seal of Ivan the Terrible ([568], page 163). An actual print of the seal can be seen in fig. 14.80.

2) The coat of arms from the throne of Mikhail Fyodorovich. The extra coats of arms that we see here pertain to the 12 imperial provinces.

3) The coat of arms from a silver plate belonging to Czar Alexei Mikhailovich. Here we already see 16 province crests.



Fig. 14.79. The reverse of the royal Russian seal of “Ivan the Terrible”. Taken from [568], page 163.



Fig. 14.80. A print of the Great Russian Seal of State ascribed to “Ivan the Terrible”. Taken from [550], page 93.

4) The Imperial coat of arms as depicted in the diary of a certain Korb, who had accompanied the Austrian envoy of the Habsburgs to Moscow in 1698-1699 on a mission to negotiate about the war with Turkey. Here we already see 32 coats of arms apart from that of Moscow, qv in fig. 14.81.

One must note that the coats of arms that pertain to the same imperial provinces on the two Imperial coats of arms that we see in figs. 14.78 and 14.81 are often completely different. Apparently, “the appearance of the local coats of arms became more or less rigid in the middle of the XVII century ... towards the end of the century, the numerous provincial coats of arms attained their final form” ([162], page VIII, section entitled “The coats of arms of the Russian towns and cities. A historical review”). We can clearly see that the old coats of arms could have significantly differed from their modern form. It turns out that they were also edited tendentially in the epoch of the Romanovs.

Let us now turn towards the national coat of arms of the Russian Empire, or the Horde, in its XVI century version, or the coat of arms that we find on the state seal of Ivan the Terrible (see fig. 14.78).

This coat of arms is presumably the oldest of the

four that we list above. Let us consider the twelve provinces that we see around the eagle in this version, for they are extremely interesting to any researcher. We find these provinces are listed on the “Mongolian” Imperial coat of arms in the following order (we go from top to bottom, alternating between the coats of arms listed on the left and on the right – see [162], page VIII):

“Ivan Vassilyevich, Lord of All Russia, Czar and Great Prince of Vladimir, Moscow, and Novgorod; Czar of Kazan; Czar of Astrakhan; Liege of Pskov; Great Prince of Smolensk; (Great Prince) of Tver; (Great Prince) of Yougoria; (Great Prince) of Perm; (Great Prince) of Vyatka; (Great Prince) of Bulgaria etc; Liege and Great Prince of Lower Novgorod; Liege and Great Prince of Chernigov” (see fig. 14.82).

We must instantly point out the two most conspicuous Great Principalities that became independent from the Russian Empire under the Romanovs –

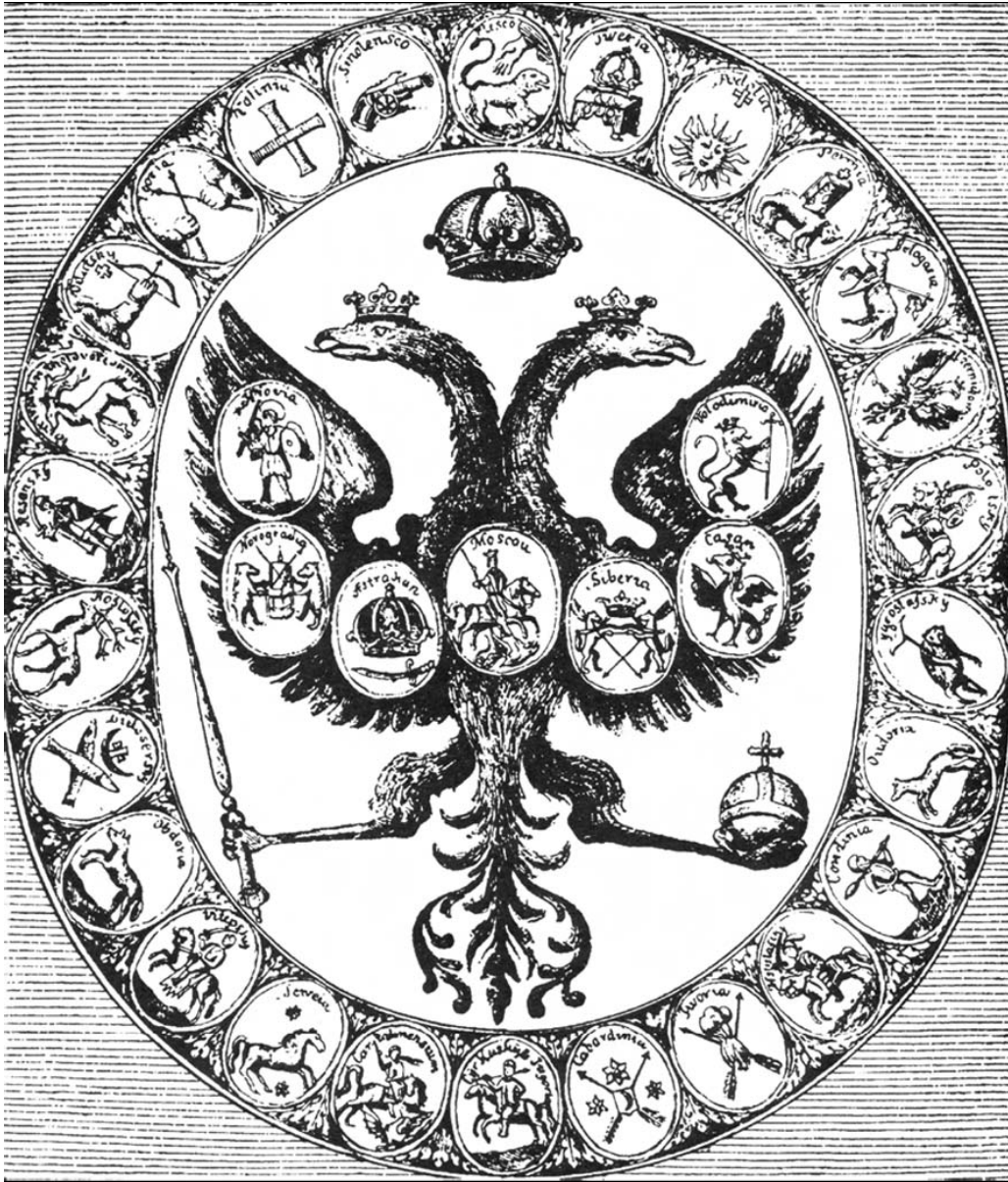


Fig. 14.81. Great Seal of State of the Russian Empire dating from the late XVII century. The drawing is taken from the diary of Korb, who had accompanied the envoy of the Habsburgs to Moscow in 1698-1699. The coats of arms we see on the wings of the eagle belong to the following cities and provinces, left to right: Kiev (Kiovia), Novgorod (Novogradia), Astrakhan (Astrakan), Moscow (Moscou), Siberia (Siberia), Kazan (Casan) and Vladimir (Volodimiria). The coats of arms seen in the oval are as follows (arranged clockwise): Pskov (Plesco), Tver (Tweria), Podolsk (Podolia), Perm (Permia), Bulgaria (Bologaria), Chernigov (Czernichow), Polotsk (Polotskij), Yaroslavl (Ijaroslafskij), Oudoria (Oudoria), Condia (Condia), Mstislavl (Mstislafskij), Iveria (Iweria), Kabardinia (Cabardinia), the Cherkassian and Gorian lands (Car Kaskij & Iugoria), Kartalinia (Car talinensium), Sweden (Scweia), Vitebsk (Vitepskij), Obdoria (Obdoria), Byeloozero (Bieloserskij), Rostov (Rostofskij), the land of Novgorod-Nizovsk (we haven't managed to read the legend here), Vyatka (Vijatskij), Yougoria (Ugoria), Volynsk (Volinia) and Smolensk (Smolensco). Taken from [162], page XI (drawing), pages vi-vii (interpreted legends).

ВЕЛІКІЙ ГДЬ ЦРЬ І ВЕЛІКІЙ КНЬ ІВАНЪ ВАСІЛЕВИ ВСЕА РУСІИ
 ВЛАДІМІРОКІИ МОСКОВКІИ // НОВГОРОДСКІИ ЦРЬ КАЗАНКІИ ЦРЬ АСТО-
 РОХАНКІИ ГДЬ ПСКОВСКІИ И ВЕЛІКІИ КНЬ СМОЛЕНСКІИ [великий князь]
 ТВЕРСКІИ [великий князь] ЮГОРОКІИ [великий князь] ПЕРМСКІИ [великий
 князь] ВАТ[С]КІИ [великий князь] БОЛГАРСКІИ И ПИДЪ ГДЬ И ВЕЛІКІИ КНЬ
 НОВА ГОРАДА НІСОВСКІА ЗВМАІ [государь и великий князь] ЧЕРНІГОВКІИ.

Fig. 14.82. Lettering from the seal of Ivan the Terrible dating from the XVI century. Arranged by M. I. Grinchouk.

Bulgaria (see figs. 14.83 and 14.84) and Yougoria, or Ugoria (see figs. 14.85 and 14.86), both of them Great Principalities. They exist until the present day; the first one has even retained its name, whereas Yougra, or Yougoria (Ugoria) is the Old Russian word for Hungary. Let us recollect that Hungarians from the Danube, as well as several other peoples, speak a Finno-Ugric language, and are still referred to as an Ugric nation ([797], page 1368). Although the Finno-Ugric nations are scattered all across Eurasia, the history of the Middle Ages knows just one Ugric nation that had been large enough and possessed sufficient military power – namely, Hungary. Therefore, this country appears to be represented in the Imperial Russian coat of arms dating from the XVI century as one of the Great Principalities included in the Great = “Mongolian” Empire. Let us reiterate that we also find Bulgaria here, which had also been a Great Principality of the Great = “Mongolian” Empire once, according to the XVI century Crest of the Empire, qv in fig. 14.78.

Before we proceed any further, let us emphasise that the entire Great = “Mongolian” Empire is presumed to have been separated into twelve kingdoms, or districts, which must have been the largest and the

most important. They are likely to have become reflected in the Bible as the Twelve Tribes of Israel, qv in CHRON6. These very Twelve Tribes of Israel, or Twelve Theomachist Armies, have settled all across the world after the conquest of the new “promised land”, or the South and the West of Europe, Africa, Asia and America. As a result, all these territories ended up as parts of the Empire, which became a great deal more centralised in the XV century and on.

Quite naturally, some of the twelve kingdoms, or provinces, listed above, had initially belonged to Russia, or the Horde, such as Novgorod the Great, whose coat of arms is perfectly correctly united with those of Moscow and Vladimir, or the Kingdoms of Kazan and Astrakhan, the Great Principality of Smolensk, and so on.

However, one cannot evade a rather poignant question that needs to be asked in this respect. According to our reconstruction, the Great = “Mongolian” Empire must have included the lands of the Western and Southern Europe, especially so after the second Ottoman = Ataman conquest of the XV century, as well as Constantinople, which also fell into the hands of the Ottomans (or the Atamans). That means a part of Asia Minor, Egypt and several of the countries nearby.

Do we see them anywhere in the Russian Imperial coat of arms of the XVI century? Have we run into a contradiction between real facts and our reconstruction?

We have not – on the contrary, we shall see a number of interesting facts below, which confirm the correctness of our reconstruction.



Fig. 14.83. Bulgarian coat of arms from the seal of Ivan the Terrible. Taken from [568], page 160.



Fig. 14.84. Bulgarian coat of arms on the State Seal of the Russian Empire. Taken from [162], page XI.



Fig. 14.85. The Yougorian (Hungarian) coat of arms on the seal of Ivan the Terrible. Taken from [568], page 160.

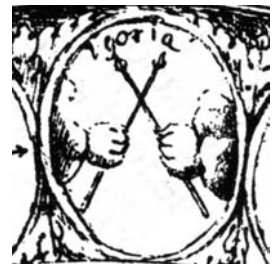


Fig. 14.86. Coat of arms of Yougoria (Hungary) on the State Seal of the Russian Empire. Taken from [162], page XI.

20.3. The Great Perm as mentioned in the Russian Chronicles and drawn on the Russian coat of arms dating from the XVI century. The real location of Perm

Let us ask a simple question. Can it be true that all the names that we find in the Russian, or “Mongolian”, XVI century coat of arms mean the same thing these days as they did back then? We already mentioned Bulgaria and Yougra, which the Romanovian historians cannot locate anywhere on the XVI century maps of Russia to date, whereas we instantly pointed them out as Bulgaria and Hungary.

However, this is far from being all; there are several much brighter examples. It turns out that two more Great Principalities of the XVI century represented in the Old Russian coat of arms, namely, Perm and Vyatka, only appear on the map of the Romanovian Russian Empire at the end of the XVIII century – the same year, as it turns out, in 1781. There had never been any areas by those names to the East of Volga, which is where the Romanovian historians locate them today, prior to that.

Let us begin with Perm (see figs. 14.87 and 14.88). Old Russian chronicles mention the Land of Perm very often, reporting its high military potential and great wealth. Many Western European and Scandinavian authors must be mentioning the same land under the name of Biarmia. The opinion that Perm and Biarmia mean the same country was already voiced by several commentators, although it isn't considered consensual (see the review in [523], for instance, on pages 197-200). Y. A. Melnikova sums up in the following way: “According to these data, Biarmia is a rich country whose inhabitants possess vast quantities of silver and precious adornments. However, the Vikings aren't always able to bring back the loot, since the Biarmians are rather militant and capable of standing up to the attackers” (*ibid*, page 198). Modern historians cannot come to a single opinion about the location of the famed Biarmia, or Perm, anywhere on the Scaligerian geographical map of the mediaeval Europe. A lengthy scientific debate on the subject can be read in [523], for instance (pages 197-200).

Let us return to the Russian chronicles. It is presumed that the land of Perm was only conquered and made part of Russia in the XV century. However, this

makes it coincide with the epoch of the Ottoman = “Ataman” conquest in time. Historians of today are also trying to convince us that Perm is the name that the Russian chronicles had used for “the territory to the West of the Ural, along the rivers of Kama, Vychehda and Pechora populated by the Komi (referred to as Perm, the Permyaks or the Zyryane in the chronicles)” ([85], Volume 32, page 511). The Great Perm is therefore presumed to have been a distant imperial province, which had been comprised of the wilderness that lies between the Ural and the Volga for the most part. As we shall see below, this claim made by the Romanovian historians isn't backed up by anything at all, and results from the “Romanovian activity” for the creation of Russia's “authorised history”.

Furthermore, according to the Russian chronicles, the Land of Perm had neighboured with the Yougra, or Hungary. The following is reported:

“The natives of Novgorod, who had sent trade caravans and armies to the land of Yougra ... made the Komi [the Perm nation in the original, since the chronicles did not refer to the Komi anywhere – Auth.] pay tribute to them. Ever since the XIII century the Perm land has been listed as one of Novgorod's domains; the people of Novgorod used their military leaders and the local aristocracy for the collection of the tribute. Local princes had still existed and maintained a substantial degree of independence ... the land was baptised Christian by Stefan of Perm (who had ... founded the Perm Eparchy in 1383 and compiled an alphabet for the Zyryane)” ([85], Volume 31, page 511).



Fig. 14.87. The coat of arms of Perm = Germany and Austria on the seal of Ivan the Terrible. Taken from [568], page 160.



Fig. 14.88. The coat of arms of Perm = Germany and Austria on the State Seal of the Russian Empire. Taken from [162], page XI.

“In 1434 Novgorod was forced to give some of the tribute that it had collected from the Land of Perm to Moscow... In 1472, Great Perm ... became a province of Moscow ... the local princes were made vassals of the Great Prince” ([85], Volume 32, page 511).

Thus, the Land of Perm is said to have possessed princes of their own up until the XV century, ones who were de facto independent, likewise its own bishop and alphabet. The very name (Great Perm) indicates this province of the Empire to have been special in some way – we cannot exactly say that every province of the Great = “Mongolian” Empire became known as The Great.

Let us see just what could have made the Romanovian historians claim that the lands adjacent to River Kama and populated by the Komi identify as The Great Perm as mentioned in the chronicles? Also mark the similarity between the names “Komi” and “Kama”.

We must begin with the observation that the ethnic groups referred to as the Komi nowadays, the modern inhabitants of the territories adjacent to the Kama River, neither call themselves Permyaks, nor Zyryane. It turns out that both names were received from the Romanovs, and apparently taken from the Russian chronicles, likewise the name of the city of Perm – a mere village until 1781, which had formerly been known as Yegoshikha and not Perm, qv below. Even the village was founded in the XVII century. How did the Romanovian officials come to identify the famous Great Perm of the XIV-XVI century, described at length in the Russian chronicles, as the village of Yegoshikha, which was founded in the XVII century? Why did they rename it Perm? Why did the unsuspecting locals receive the sonorous names of Permyaki and Zyryane? What’s become of the famous Perm Alphabet invented by Stefan of Perm? After all, the Komi nation had not been literate until the revolution of 1917, which is stated blatantly in the encyclopaedia (see [85], Volume 22, page 146).

According to another source ([485], page 232), in the XVII century the Komi used an alphabet that was based upon Cyrillics and not the one introduced by Stefan of Perm.

Further we learn: “The Komi (who refer to themselves as the Komi, or the Komiya) were known as Zyryane in the Czarist [Romanovian, that is – Auth.] Russia. The population of the Komi equals 226,300

people according to the data of 1926” ([85], Volume 22, page 138).

“The Komi nation hadn’t known trade for a long time ... in the XVII century there were only two large settlements in the entire region, Yarensk and Touria, and just one trade village – Touglim ... Trade didn’t develop until the XVII century; in the XVIII century it flourished, and numerous local markets came to existence” ([85], Volume 22, page 142).

“Before the revolution, there had been no national press in the land of the Komi” ([85], Volume 22, page 146). There hadn’t even been any press in Russian. It was only after the Revolution of 1917 that “a polygraph facility was created in Komi for the production of books, magazines and newspapers in Russian and in the Komi language” ([85], Volume 22, page 146).

“The founder of the Komi literature is ... the poet and educator I. A. Kouratov (1839-75)” ([85], Volume 22, page 146). However, Kouratov wrote in Russian ([85], Volume 22, page 147). This is easy enough to understand, since the nation of the Komi had still possessed no literacy in his epoch.

“The language of the Komi and the Zyryane, also known as the Komi language, is spoken by the ethnic group known as the Komi (formerly Zyryane) ... There are around 220,000 speakers of the language, whose literary variety was formed ... after the revolution, based on the dialect of Syktyvkar and Vycheгда, which resembles all the other dialects of the Komi and the Zyryane spoken in the area” ([85], Volume 22, page 149).

We have thus familiarised ourselves with the data that concern the nation of the Komi, which is presumed to play the part of the Zyryane as mentioned in the chronicles according to the Romanovs. Another ethnic group of the Komi, related to the above, played the part of the Permyaki. In both cases the local populace has never bothered to “learn” the names received from the Romanovs, and keeps on referring to itself as to the Komi.

“The Komi Permyaki (who call themselves the Komi, as well as “Komi-Mort”, “Komi Man”, and “Komi-Otir”, “Komi People”, were known as the Permyaki in Russia before the Revolution [under the Romanovs – Auth.] ... According to the data of 1926, the Komi population equals 149,400 people. The language and culture of the Permyaki Komi are very sim-

ilar to those of the Zyryane Komi... The Permyaki Komi have been influenced by the Russian culture since the XIV century, or, possibly, an even earlier epoch" ([85], Volume 22, page 150).

By the beginning of the XX century, "the Komi Permyaki had been a minor nation ... heading towards losing its national identity completely... Over the years of the Soviet rule, the literary language and the alphabet were created" (*ibid*).

"The language of the Komi Permyaki ... is spoken by some 149,000 people. The literary version of the language came to existence ... after the revolution, based on the Inven dialect" (*ibid*, page 153).

Nowadays we are told that it had been exceptionally different to make the Komi Permyaki part of the Russian State. Indeed, "the territory of the Komi Permyaki (referred to as 'The Great Perm' in Russian sources) became part of Russia as late as in the XV century" (*ibid*, page 150). In other words, according to the Romanovian interpretation of the Russian chronicles, Russia as the Horde had only managed to conquer the bitterly resisting Permyaki, or the Komi, in the epoch of the Ottoman = Ataman Conquest, making their empty lands part of the Empire. After that, the "Perm Seal" was included in the 12 coats of arms corresponding to the Empire's main provinces as found on the Russian coat of arms – with much ceremony, one must suppose. The proud title of the "Great Prince of Perm" is supposed to have been inherited by the Czar, or Khan, of Vladimir, Moscow and Novgorod from the hypothetical ruler of the faraway Yegoshikha village – indeed, even the village itself had not existed until the XVII century, as we mentioned above. There had been no traces of the name Perm anywhere in this area until the XVIII century.

This is what we learn about the modern city of Perm: the former village received this proud name in the XVIII century, and it must have been the biggest settlement the Romanovs could find here – not even a town!

"The city was founded at the site of the former Yegoshikha Village, whose foundation dates to the early XVII century. In 1723 a copper processing plant was built here, and the neighbouring settlement was renamed Perm in 1781 and made centre of the Perm province" (*ibid*, page 154).

The name "Permyaki" failed to have stuck after the

fall of the Romanovs. The local inhabitants had still remembered the former name of Komi (or people from the Kama area). The Soviet Encyclopaedia defines Permyaki as "an obsolete name of the Komi-Permyaki, an ethnic group" ([85], Volume 32, page 517).

Thus, the local populace doesn't identify with the name "Permyaki" and prefers to call itself "Komi". The city of Perm was "fabricated" out of the Yegoshikha Village as late as at the very end of the XVIII century. Why would the famous Great Perm as described in the chronicles be identified as the Komi lands nowadays? This is likely to be erroneous – the modern Komi-Permyaki were supposed to play the part of another nation by the Romanovs. The objective of such a replacement is obvious – the concealment of what the name Great Perm had really stood for in the XVI, when it had still been a province of the Great Russian = "Mongolian" Empire.

Now we can formulate our reconstruction. The real mediaeval Great Perm as reflected in the chronicles appears to be Southern Germany without Prussia, Austria and Northern Italy.

The old city of Parma still exists in Northern Italy; its name rings very similar to that of Perm. As for Vienna, the capital of Austria, we can find the Cathedral of St. Stefan there – one of the largest in Europe. The very name Germany (GRM unvocalized) is a possible version of the name BJRMA (Biarma), known to us from mediaeval Scandinavian sources ([523], page 197). As we mentioned above, Biarma and Perm are most likely to identify as one and the same thing. Let us also remind the readers that the name Germany also used to transcribe as "Jermanie" in the Middle Ages ([517]; see CHRON5 for more details). Therefore, B-Jarma, or Biarma, and Jermanie (Germany) must all be versions of the same name.

This makes it perfectly obvious why the alphabet of St. Stefan (Stepan) would disappear from the Romanovian history of the Yegoshikha village without leaving a trace. It isn't that the Komi from across the Volga, later dubbed the Permyaki, had failed to learn and keep it, but rather that St. Stephan had invented and taught his alphabet elsewhere – namely, Austria, Germany and Northern Italy, which is why he remains in the memory of the grateful local populace. The huge Cathedral of St. Stefan in Vienna was built in his honour. Thus, St. Stefan, or Stepan, must have

taught his new alphabet to the Europeans in the XIV century, which is a truly ancient age in our reconstruction. We must also note that he appears to have been the first Bishop of Perm, hence the title – “Stefan of Great Perm” ([936], Volume 2, page 635).

A propos, could Stefan, or Stepan, have invented the Roman alphabet, which would later propagate across many other countries of the Western Europe used by Latin, a well-respected language of the medics, refined literature and the Catechism, and then declared “mind-bogglingly old” in the XVII century and attributed to such great authors as Titus Livy as their native language? As a matter of fact, the latter appears to have lived in the XVI-XVII century A.D. The same applies to Julius Caesar as well – a famed “ancient” Roman emperor, whose lifetime cannot predate the XIII century A.D.

The identification of the Great Perm as described in the chronicles as the mediaeval Germany makes one of Karamzin’s stories, formerly presumed very odd, perfectly plausible and obvious. Karamzin was following some ancient sources, and apparently failed to understand the facts they would relate at times. He reports the following amazing fact: “The Mongolian expansion continued, and the invaders have reached Perm through the Kazan Bulgaria; many of the Permyaki fled to Norway in fear” ([362], Volume 4, Chapter 2, Column 58). Even a brief glance at the map suffices to realise just how improbable this is, considering the Great Perm to identify as the modern city of Perm on the banks of the Kama. Fleeing to America from those parts would be just as easy; however, if we identify the Great Perm as Germany, everything becomes crystal clear – refugees from Germany could have crossed one of the straits that separates Germany and Scandinavia and ended up in Sweden or Norway.

20.4. The land of Vyatka as described in the Russian chronicles and represented on the XVI century coat of arms of the Horde. The real location of Vyatka.

In the Russian coat of arms of the XVI century, Vyatka comes right after Perm (see figs. 14.89 and 14.90). Also, Russian chronicles refer to Yougra, Perm and Vyatka as to neighbouring areas, which is why the Romanovian historians lumped them up together in

pretty much the same area when they were striving to erase every trace of the Great = “Mongolian” Conquest of the Western Europe between the Volga and the Ural from documented history and human memory alike – the woody wilderness between the Volga and the Ural. Since we have already identified that became described in the chronicles under the name of the Great Perm as Austria, Southern Germany and Northern Italy, the historical Vyatka must also be close nearby. This is indeed the case; however, before we demonstrate this, let us enquire about the date and the reason that the Russian city one finds between the Volga and the Ural known as Vyatka nowadays begat its glorious name.

According to the Encyclopaedia, “Vyatka ... was founded by the inhabitants of Novgorod at the end of the XII century as the town of Khlynov ... in the XV-XVII century Khlynov, or Vyatka, had been an important trade centre. After the introduction of the Vyatka regency in 1781, Klynov was renamed Vyatka” ([85, Volume 9, page 584). And so we learn that no city of Vyatka had ever existed between the Volga and the Ural – the city in question had been known as Khlynov, and actually mentioned rather often by the Russian chronicles. The name Vyatka is an XVIII century innovation in the present case; apparently, the river that runs through these parts became known as River Vyatka around the same time, although it could naturally have been known as Vetka before that (the name translates as “branch” or “tributary”), especially considering as how the sounds YA and YE are in a constant state of flux insofar as the Slavic languages and dialects are concerned. The word “*vetka*” is indeed a suitable name for a river, and there are actual rivers called Vetka, Vetlougá etc. This is all just fine, but what connexion is there with the historical land of Vyatka as described in the chronicles?

The encyclopaedia also reports that “the land of Vyatka is the area around Upper Vyatka (and also partially the Middle Vyatka) populated by the Udmurts and the Mariy-El and founded by the people of Novgorod at the end of the XII century. Vyatka’s main city had been Khlynov, other major towns being Kotelnich, Nikoulitsyn, Orlov and Slobodskoi. In 1489 the Land of Vyatka was joined to the Muscovite Principality. At the end of the XVIII century Vyatka became part of the Vyatskaya Province” (*ibid*).



Fig. 14.89. The coat of arms of Vyatka = Spain and Italy on the seal of Ivan the Terrible. Taken from [568], page 160.



Fig. 14.90. The coat of arms of Vyatka = Spain and Italy on the State Seal of the Russian Empire. Taken from [162], page XI.

“Before the Revolution ... Vyatka had been a regional centre, its primary industries being small crafts ... The surviving architectural artefacts include the Ouspenskiy Cathedral (1689), Classicist houses of the late XVIII – early XIX century, a gateway, two pavilions and a cast iron fence of the city park done by the architect A. L. Vitberg, who had lived in Vyatka as an exile in 1835-40” ([85], Volume 21, page 114). Therefore, historical artefacts are few and far between in this region.

Were any findings from the epoch of the mediaeval wars that chronicles describe as the famous “Wars against the land of Vyatka” ever made anywhere in the region of the modern Vyatka? None whatsoever – as we can see, the earliest construction that exists in

Khlynov, later renamed “Vyatka”, is a cathedral dating from the end of the XVII century.

As is the case with the historical land of Perm, we shall have to look for another and more likely candidate, whose coat of arms had adorned the Crest of the Horde, or the Russian Empire, in the XVI century. This is easy enough to do.

Since we are currently concerned with the events of the XV-XVI century A.D., we land in the “antiquity”, as our reconstruction suggests. It is therefore perfectly natural for us to turn to the famous “ancient” geographical tractate of Strabon. This gigantic oeuvre is a collection of numerous data concerning the geography of the countries that had been around in the “Classical age”, or the XIV-XVI century A.D., as we are beginning to realise nowadays.

Let us turn to the geographical index in the fundamental edition of Strabon’s work ([819]). This is what it tells us: “Betica, a region of Iberia; Betius, a town in Iberia; Betius, or Betis (known under the name of Guadalquivir today) – a river in Iberia” ([819], pages 853-854). Iberia identifies as Spain, which brings us to the conclusion that the historical land of Vyatka as described in the chronicles is the mediaeval Spain of the XIV-XVI century.

Moreover, the same geographical index contains the entry about “Vatica, a city in Campagna” ([829], pages 852 and 856). It is also known as Bagli (*ibid*). We must remind the readers that B and V are often subject to flexion, and that the sound V in many Slavic

words and names turns into B in their Westernised versions. Campagna is located in Central Italy, likewise Vatican, whose name also contains the consonant root VTK. Therefore, the “Mongolian” Vatican in Italy is a fitting candidate for the centre of Vyatka as described in the chronicles, whose coat of arms had still been included in the Russian (or “Mongolian”) imperial coat of arms in the XVI century.

Apart from the region of Betica (or Vyatka), Strabon also names Vetonina as part of Iberia ([819], page 856). Another mediaeval name that attains a new meaning is that of



Fig. 14.91. Map of Switzerland ascribed to the “ancient” Ptolemy. From Ptolemy’s *Geography*. Taken from [1353], map 33.

Helvetia Prima, which we see in the mediaeval maps of the Western Europe, such as the map from Ptolemy's *Geography*, for instance ([1353], see fig. 14.91). The country that we see on this map is Switzerland. The name Helvetia contains a root that is virtually identical to "Vyatka", whereas "Prima" (or "the first") might be related to Perm in some way. The actual name Helvetia might simply stand for "Gaulish Vyatka" – after all, we see the legend Helvetica upon Swiss coins until the present day. Gaulish Vetica, or Gaulish Vyatka, perhaps? Bear in mind that Switzerland is located between Austria (referred to as Perm in the chronicles), France (Gaul in the chronicles) and Italy = Vatican = Vyatka.

In the XV-XVI century, these "Mongolian" names referred to large territories in the Western Europe that were parts of the Great = "Mongolian" Empire. However, the Romanovian historians and cartographers have subsequently relocated these names to the least populated part of Russia as they were writing the "authorised" history of mediaeval Russia. The local ethnic groups, known as the Komi, had still been illiterate in the XVII century, and therefore didn't notice a drastic change in the part they played in the ancient history, likewise the great and noble deeds attributed to their ancient ancestors. The Westerners were happy and grateful to get rid of the names that had attained an unpleasant connotation for them in the Romanovian epoch, and the names of Perm and Vyatka upon the Russian coat of arms had finally ceased to embarrass the Romanovian historians as well as their colleagues from the Western Europe.

20.5. Tver as reflected in the Russian chronicles and represented in the Russian coat of arms in the XVI century

We encounter the name Tver on the official coat of arms of the Great = "Mongolian" Empire of the XVI century (qv in figs. 14.92 and 14.93). What city did it refer to? According to our reconstruction, the historical city of Tver identifies as Czar-Grad, or Constantinople on the Bosphorus – Tiberias, in other words. See CHRON6, Chapter 4 for a more detailed account of the above.

For the time being, let us merely state that historians themselves reckon that "Tver had once been re-

garded as playing the part of the new Constantinople" ([748], page 478).

Later on, when the Romanovian historians had started their campaign for the creation of a "new" history, they moved the name Tver to the north of Russia from the Bosphorus, which had also made the XVI coat of arms a great deal more palatable for themselves and their Western colleagues alike.

Let us remind the readers that the modern city of Tver has no traces of any old fortifications, citadels, royal chambers or indeed any constructions that predate the XVII century, which should tell us that the city had always been part of Russia, located hundreds of miles away from the nearest front line and void of strategic importance. In particular, this means that the modern city of Tver had never been capital of any independent nation conquered by the Empire.

20.6. Pskov = Pleskov = Prussia on the coat of arms of Russia, or the Horde, in the XVI century

It is known that the city of Pskov had also been known as Pleskov once – for instance, Karamzin reports it in [362], Book 4, column 384, geographical index. However, we have already mentioned it several times that the sounds L and R often became confused for one another, and Pleskov must really mean Preskov, or Prussia. Thus, the Western European Prussia was represented in the Russian coat of arms of the XVI century as one of its regions, or an Israelite ("Theomachist") tribe existing as part of the Great = "Mongolian" Empire (see figs. 14.94 and 14.95). This fact is explained by our reconstruction perfectly well.

20.7. The disposition of the twelve kingdoms (tribes) as seen on the XVI century Russian coat of arms in the geographical maps of Europe

Let us indicate the twelve kingdoms, or provinces that we see on the front side of the Great = "Mongolian" Empire's official state seal dating from the XVI century.

In CHRON6 we outline the connexions between these twelve kingdoms and the famous twelve tribes, or columns, of Israel as mentioned in the Bible. We shall end up with the diagram one sees in fig. 14.96. Large numbered dots correspond to the real capitals



Fig. 14.92. Coat of arms of Tver = Czar-Grad on the seal of Ivan the Terrible. Taken from [568], page 160.



Fig. 14.93. Coat of arms of Tver = Czar-Grad on the State Seal of the Russian Empire. Taken from [162], page XI.



Fig. 14.94. Coat of arms of Pskov = Prussia on the seal of Ivan the Terrible. Taken from [568], page 160.



Fig. 14.95. Coat of arms of Pskov = Prussia on the State Seal of the Russian Empire. Taken from [162], page XI.

of the twelve kingdoms, or tribes, that one finds around the imperial bicephalous eagle of the Horde, or Russia. The numeration corresponds to their order in the seal's coat of arms.

- 1) Novgorod the Great, including Vladimir and Moscow, or the Vladimir and Suzdal Russia.
- 2) The Kingdom of Kazan.
- 3) The Kingdom of Astrakhan.
- 4) The Land of Pskov = Prussia, North and Central Germany.
- 5) The Great Principality of Smolensk.
- 6) The Great Principality of Tver, or Tiberia, with its capital in Czar-Grad, or Constantinople, on the Bosphorus.
- 7) The Great Principality of Yougra = Hungary.
- 8) The Great Principality of Perm = Germany and Austria.
- 9) The Great Principality of Vyatka = Spain and Vatican.
- 10) The Great Principality of Bulgaria.
- 11) The Land of Nizovsk = Nizhniy Novgorod.
- 12) The Land of Chernigov.

Fig. 14.96 demonstrates the kingdoms of the Horde (or the Biblical Twelve Tribes) to be grouped in a particular way, excepting the last two that were added to the coat of arms after the "etc".

The first group is comprised of the Volga kingdoms, namely, Novgorod the Great, Kazan and Astrakhan.

The second group is the West of Russia:

Pskov, or Pleskov (Prussia) and Smolensk = White Russia or Blue Russia.

The third group is the West and the South of Europe – Czar-Grad, or Constantinople, Hungary, Austria, Spain, Italy and Bulgaria.

The fourth group is comprised of two more Russian principalities – Nizhniy Novgorod and Chernigov.

Thus, the official XVI century coat of arms of Russia, or the Horde, really reflects a large part of the Great = "Mongolian" Empire. The only lands missing must be the poorly developed areas in the Far East and the West, including the American territories, qv in CHRON6. All of the above is in good correspondence with our reconstruction.



Fig. 14.96. The disposition of the twelve capitals of kingdoms listed on the front side of the State Seal of Russia (the Horde) dating from the XVI century. All of these kingdoms were part of the Great = "Mongolian" Empire in the XVI century. Our reconstruction.

20.8. The Romanovian coat of arms from Korb's diary

In fig. 14.81 we represent the state coat of arms dating from the Romanovian epoch, which already dates from the end of the end of the XVII century (see [162], page XI, section entitled “Coats of Arms of the Russian Cities: a Historical Description”). Here we see quite a few more coats of arms as compared to the imperial “Mongolian” crest of the XVI century. In particular, we see a number of mysterious kingdoms and principalities – Udorian, Condian and Obdoran. Apart from that, we see the principalities of Iberia and Cartalina. The latter is most likely to identify as Georgia, which makes Iberia identify as Spain. We are by no means trying to say that Spain had still been part of the Russian Empire at the end of the XVII century, it's just that the Romanovs have adopted the old coat of arms from the epoch of the Horde, which had contained the crests of all the faraway kingdoms that Russia had owned as the Horde in the XV-XVI century. This “Mongolian” coat of arms is likely to be more detailed than the one discussed in the previous section.

This is why we see such famous kingdoms as Sveia, or Sweden, qv in fig. 14.97. Next we have the Iberian Kingdom, or Spain, qv in fig. 14.98, followed by the Kingdom of Yougoria, or Hungary, then Bulgaria, and finally Perm, or Austria.

Let us return to the three new names in the “Mongolian” coat of arms – the Oudorian, Condian and



Fig. 14.97. Coat of arms of Sweden (Sveia) on the State Seal of the Russian Empire dating from the XVII century. Taken from [162], page XI.



Fig. 14.98. Coat of arms of Iberia (Spain) on the State Seal of the Russian Empire dating from the XVII century. Taken from [162], page XI.

Obdoran principalities, or kingdoms. Let us once again turn to Strabon, the “ancient” author who must have lived in the XVI-XVII century, as we are beginning to realise nowadays.

20.9. The British Isles = England or the Isle of Crete as the Cantian island on the coat of arms of Russia, or the Horde

Let us begin with the Candian kingdom (see fig. 14.99). It appears that Cantius is the old name of Kent, the famous mediaeval kingdom on English territory ([819], page 876). This is where we end up if we cross the English Channel coming from the Continent – Kent can be regarded as a “gateway to England”.

As we already mentioned in the section about the foundation of the European capitals and their chronology, Russian sources had retained the memory of a certain Candian Island, presumably situated either in the Mediterranean or the Atlantic Ocean, up until the XVII century. Apparently, the Mediterranean and the Atlantic had still occasionally been regarded as a single body of water in that epoch. This implies that the Candian Island is simply Britain (Isle Cantius, or Isle of Kent).

It is possible that in the XV-XVI century the entire Britain had been referred to as Cantius by the “Mongolian” Khans, or the Czars of the Great Empire. A propos, the Archbishop of Canterbury, or Kent, is still considered Head of the Church of England – thus, Russian ecclesiastical sources may still have referred to the entire Britain as to Kent, or Candius, in the epoch of the Horde, which became reflected in the coat of arms of the Great = “Mongolian” Empire.

Let us briefly quote an encyclopaedia entry on Kent: “Canterbury is a town in the South-East of England (County Kent) ... After the Anglo-Saxon conquest of Britain the city became capital of the Kentish Kingdom. At the



Fig. 14.99. Coat of arms of the Kingdom of Candia (England or the Isle of Crete) on the State Seal of the Russian Empire. Taken from [162], page XI.



Fig. 14.100. Fragment of a map of Greece dating from the XVIII century. The map was manufactured in Amsterdam. The year of its compilation is not indicated anywhere on the actual map. Carte de la Grèce. Par G. de l'Isle de l'Academie R. des Sciences et I. er Geog. du Roy. A Amsterdam Chez R. & I. Ottens Geographes.

end of the VI century A.D., the country's oldest abbey was founded here, and a bishop appointed. Kent becomes the residence of the Archbishop of Canterbury around this time – head of the Catholic Church until the XVI century, and the Head of the Church of England ever since. The English Gothic style is represented widely in the architecture of Canterbury” ([85], Volume 20, page 528). Thus, we have Gothic architecture in Kent. As for the identity of the Goths, in CHRON6 we give a detailed account of why we believe them to have been the Cossacks.

Further also: “Kent is a county of Great Britain, in the South-East of England, next to the Straits of Calais... Historically, Kent had been populated by the Belges [the Volgari, or the Bulgarians? – Auth.]. In the I century A.D. Kent was conquered by the Romans. The region of Kent had been the most Romanised part of Britain as a Roman province. In the middle of the V century it was conquered by the Germanic tribe of the Utes, who had founded their kingdom

here. In the 780's Kent had been part of the Anglo-Saxon Kingdom of Mercia, and then Wessex (from the IX century and on). After the baptism of the Kentish kings in 597, Kent became the most important stronghold of Catholicism in the country” ([85], Volume 20, page 527).

It is possible that the name Utes really refers to the same old Goths, whereas Mercia is simply a “marine country”, or the entire Great Britain. Wessex may be a derivative of “Messex”, since the scribes were often prone to confusing W and M. The double S often represented the sound SH in mediaeval texts, which would make the word Messex read identically to Meshech, the name of a legendary Biblical patriarch that was also associated with the Muscovite kingdom. This fact is known quite well, and we relate it in detail in CHRON5 and CHRON6.

However, the island of Candia can be found in the actual Mediterranean (also formerly known as the White Sea) on a number of old maps – it is the Isle



Fig. 14.101. Fragment of a map of Greece dating from the XVIII century: a fragment showing the Isle of Crete, which is called “Candie” here.

of Crete. This is how it is referred to on the map entitled “Turkey in Europe”, dating from 1714 and compiled by John Senex from the information provided by the Royal Societies of Paris and London. One of the map’s copies is kept in the archive of the Belgrade Museum in Serbia; this is where A. T. Fomenko saw it in 1997. The Isle of Crete is called Candia in this map, likewise the capital of the island. The name Crete is altogether absent.

Let us also point out that the Mediterranean had explicitly been referred to as the White Sea in certain mediaeval sources. For instance, the *Notes of a Janissary*, which were presumably written in the XV century by a janissary from Ostrovitsa called Konstantin Mikhailovich ([424]). These notes are also known as the “Turkish Chronicle”.



Fig. 14.102. Coat of arms of Obdora (the city or region of Betica in Spain; alternatively, Abdera in Thracia (France) on the State Seal of the Russian Empire dating from the XVII century. Taken from [162], page XI.



Fig. 14.103. Coat of arms of Oudora (the lands adjacent to River Oder in Germany and Poland) on the State Coat of Arms of the Russian Empire dating from the XVII century. Taken from [162], page XI.

20.10. Obdora in the Russian coat of arms and the “ancient” Abdera in Betica, Spain

Romanovian historians claim that the principality of Obdora as represented on the Romanovian coat of arms, qv in fig. 14.102, is some area in the North-East of Russia, where the mediaeval principalities of Perm, Vyatka and Candius are presumed to have been located ([162], page 29, article entitled “Territorial Coats of Arms: Heraldic Basics”.

We already covered Perm, Vyatka and Candius, which must identify as a number of well-known Western European countries.

However, in this case the mysterious “Mongolian” Obdora must also be located somewhere in the West or the South of Europe. Let us turn to the “ancient” Strabon once again.

We find numerous mentions to the city of Abdera in Betica, or Spain, as we now realise. We also find Abderes in Thracia ([819], page 837). In this case, the mysterious Obdora from the State Russian, or “Mongolian” coat of arms shall identify as a city or a whole province in Spain or Thracia – or, possibly, France, if we are to recollect that it had also been known as Thracia at some point.

20.11. The mysterious Oudoran principality on the Russian coat of arms and River Odra in Germany

Romanovian historians cannot indicate the Principality of Oudora anywhere on the crest of mediaeval Russia (see fig. 14.103).

In the seal from Korb’s diary (fig. 14.81) its coat of arms can be seen in between those of Yaroslavl and Condia.

In the Imperial coat of arms, the crest of Oudora neighbours with Pskov and Smolensk on the third shield in the top row of six shields (see fig. 14.104).

At the very bottom we see the Oudoran coat of arms; Pskov’s is in the centre, and Smolensk’s is on the left.

All of the above leads us to the suggestion that the “Mongolian” lands in question are the territories adjacent to River Odra, which is where we find the border between Poland and Germany nowadays.

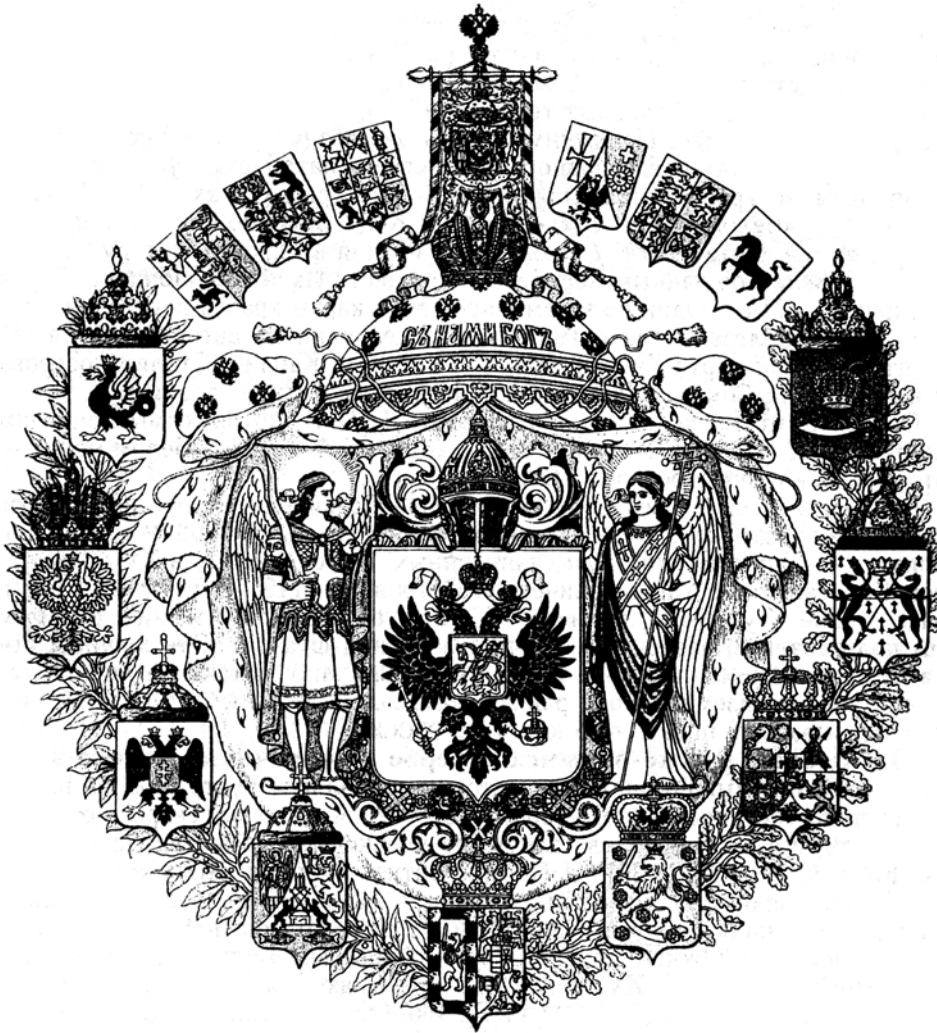


Fig. 14.104. Full coat of arms of the Russian Empire in 1882-1917. Taken from [622], page 542. See also [134], page 132.

20.12. Our reconstruction

Let us formulate our idea, which is expounded further in CHRON6.

1) In the second half of the XVI century a rebellion started in the Western Europe; it is known to us nowadays as the Reformation. The rebellion had been political rather than ecclesiastical, and its objective had been the independence from the rule of the Great = "Mongolian" Empire.

2) The Czar, or the Khan of the Horde regnant in

the epoch of these dramatic events became reflected in many chronicles under a variety of names, such as Ivan the Terrible, Charles V (or simply "The Fifth King", and Nebuchadnezzar, king of Assyria and Babylonia as described in the Bible.

3) The Great Czar, or the Khan of Russia (the Horde) did not manage to maintain the integrity of the Great = "Mongolian" Empire in the XVI century. A great strife began at its very centre, as the books of Esther and Judith are telling us. The Empire fragmented as a result. In the XVII century the Western



Fig. 14.105. Map of Europe published in Britain in 1877. Left part of the map. Russia is drawn as a repulsive octopus that reaches its tentacles towards the civilised nations of Europe and Asia, intending to devour them. As we realise nowadays, this fear of Russia from the part of the Western Europe goes a long way back in history. Taken from the “Art of Cartography” atlas ([1160], pages 337-338).

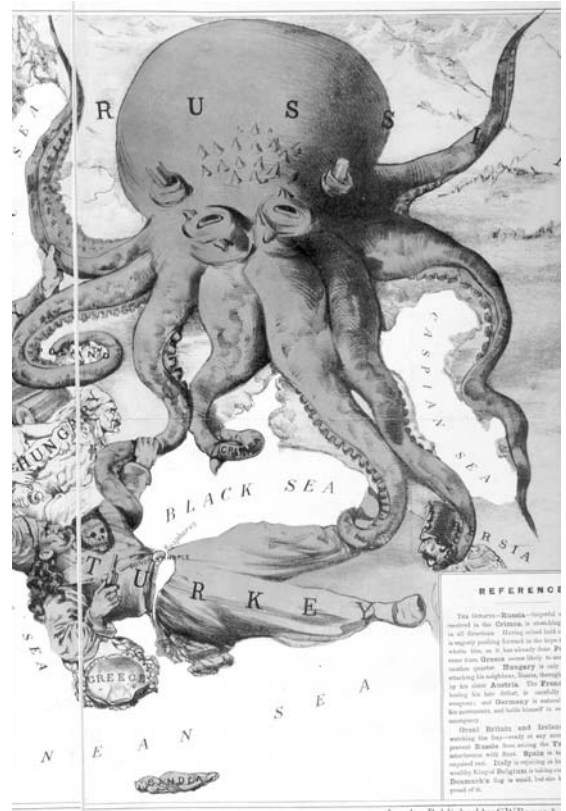


Fig. 14.106. Map of Europe published in Britain in 1877. Right part of the map depicting the “monstrous Russia”. According to the commentary, “The Octopus – Russia – forgetful of the wound received in the Crimea, is stretching out its tentacles in all directions ... [in reference to the Crimean War fought in the middle of the XIX century – Auth.].” Taken from [1160], pages 337-338.

Europe became independent from the Empire. However, this had not been sufficient, since the reformers had been well aware that the strife wasn't permanent, and that the Empire was likely to attempt another expansion. In order to prevent this, they needed to drive a wedge between the two most powerful parts of the former Empire – Russia, or the Horde, and the Ottoman (or Ataman) Empire. This was done by the pro-Western dynasty of the Romanovs. They started a series of wars with Turkey. The Western European rulers, who had just become independent and were doing their best to maintain independence, managed to draw a breath.

4) The rights of the new dynasties that had just come to power as a result of the reformation demanded justification. This, as well as the euphoria that followed the liberation from the Scythian yoke, had served as the primary cause for re-writing history – this process wasn't advertised too much, but went on in the most intense manner imaginable in the Western Europe of the XVI-XVII century. The Romanovs had instigated a similar process in Russia. Thus, history in general splits up in two parts – before and after the XVII century. The former became distorted to a great extent; the primary motivation for it had been to get every trace of the Great = “Mongolian”

Empire and Russia as the Horde. The exhilaration about final liberty from the Great = “Mongolian” Empire had been truly great, and its wave rolled over the entire Western Europe, some of the echoes surfacing as late as in the XIX century. A minor, but illustrative detail is the map of Europe that was published in England in 1877, qv in figs. 14.105 and 14.106. The map is kept in the British museum; one of its reproductions was included into the fundamental atlas entitled *The Art of Cartography* ([1160], pages 337-338). Russia is represented as a gigantic repulsive kraken that looms over Europe; the graphical allegories for all the other European countries are much more attractive. This agitprop tradition can be traced to certain mediaeval Western European stereotypes known to us from the *Chronicle* by Matthew of Paris, for instance ([1268]; see CHRON4, Chapter 18:17). Matthew had used the entire weight of his authority to claim that “the Mongols and the Tartars only drink water when they can get no fresh blood” ([722], page 240).

5) A large-scale campaign for the editing of the ancient chronicles commenced in the XVII century, when the new “authorised” version of history was replacing the old. The most blatantly “heretical” chronicles were destroyed, likewise the more “radical” versions of the Bible, while others were re-written. Freshly written literary works became declared “ancient” and therefore of great authority. Unpleasant and embarrassing events became dated to phantom epochs in the distant past, and some of the key terms have altered their meanings as a result, such as “Cath-

olicism”, “Empire”, “The Reformation” and so on. The events of the pre-XVII century epochs have therefore become distorted to a large extent by the XVII-XVIII century editors, and are extremely difficult to reconstruct nowadays.

21.

THE OLD COAT OF ARMS OF YAROSLAVL DEPICTING A BEAR HOLDING A COSSACK POLE TOPPED BY AN OTTOMAN CRESCENT. These poles were considered a symbol of power all across Europe up until the XVII century

We have already seen the Ottoman, or Ataman crescent on many ancient Russian coats of arms. This isn’t quite as obvious nowadays, owing to the second historical and geographical reform launched by the Romanovs at the end of the XVIII century. The usurpers also instigated a second wave of mass renaming, which had concerned urban and regional coats of arms in particular. As a result, the Ottoman (Ataman) crescents vanished from the Russian coats of arms. We already mentioned the first Romanovian renaming plague that had struck Russian history in the XVII century. Apparently, it had not been sufficient, and so the Romanovs decided to finally streamline Russian history, polishing it off, in a way. Pay attention to the fact that many Russian coats of arms were re-introduced around 1781 and often also modified rather drastically, qv in the section on the coats of arms of the Russian cities above (CHRON4, Chapter 10:2; also [162]). One must also point out the disappearance of the Ottoman (Ataman) crescent from the coat of arms of Kostroma.

The above cannot fail to make one wonder about Yaroslavl’s old coat of arms as reconstructed within the framework of our theory. Nowadays the bear is holding a poleaxe on its shoulder, but one must remember that this version of the crest was only introduced in the second half of the XVIII century, namely, in 1777 ([409], page 10). An older drawing of the coat of arms of Yaroslavl is known to us from the “National Almanac” compiled in 1672. “The city coat of arms of Yaroslavl ... depicts an erect bear that holds a protasan on the right shoulder” ([409], page 9). In 1692 this drawing was used in the making of the principality seal accompanied by the legend “Royal Seal of the



Fig. 14.107. Coat of arms of Yaroslavl on the State Seal of Russia dating from the XVII century. A bear with a protasan, or the Ottoman crescent on a long pole. Korb’s diary. Taken from [162].



Fig. 14.108. The Byeloozero coat of arms on the State Seal of Russia dating from the XVII century. Ottoman crescent with a cross (or a star). Korb’s diary. Taken from [162].

Principality of Yaroslavl". Historians claim that this version of Yaroslavl's coat of arms only dates from the XVII century; however, they admit that the design was based on folk tradition traceable all the way back to the foundation of Yaroslavl ([409]). We shall shortly see just why historians are so reluctant to recognise the version of the coat of arms with the protasan-carrying bear as being much older than the XVII century.

What is a protasan, actually? Let us take a look at an old drawing of the Yaroslavl coat of arms taken from the Great Seal of State dating from the XVII century ([162], page XI; see fig. 14.81). The drawing comes from the diary of Korb, which is known well enough. We can see the bear hold a pole topped with a crescent (see fig. 14.107). A protasan is therefore a spear-like construction where the spearhead is replaced by a crescent. Moreover, it turns out that the pole of a protasan would usually be decorated in some way: "painted and upholstered in silk or velvet" ([85], Volume 35, page 111). And so, according to the above description, protasans were completely identical to the famous Cossack *bunchuks*, which were likewise adorned and had crescents on their ends. The *bunchuk* is presumed to be a purely Turkish symbol nowadays – however, one finds it on the crest of the Yaik Cossacks, for instance (see fig. 10.7). Consequently, the *bunchuk* had been the state symbol of the entire Great = "Mongolian" Empire, and not just its former Ottoman part. Moreover, we learn that bunchuks with crescents, or protasans, had been used as a symbol of power up until the XVII century. We learn of the following: "the protasan had been used as a weapon ... used by the bodyguards of the feudal lieges in the Western Europe up until the XVII century. In Russia, protasans were used by bodyguards in the XVII century, and in the XVIII century the protasan eventually transformed into a ceremonial weapon worn by officers of high rank, losing its utility as a combat weapon" ([85], Volume 35, page 111).

All of the above is in perfect correspondence with our reconstruction. The Ottoman, or Ataman *bunchuks* with crescents had indeed symbolised royal power in the Great = "Mongolian" Empire, all across its vast territories, which had at some point included Western Europe in particular. It is perfectly obvious that the bear on the crest of Yaroslavl should have initially been drawn holding a protasan, or a Cossack

bunchuk topped with an Ottoman = Ataman crescent. The Machiavellian transformation of the protasan into a poleaxe took place under the Romanovs, and rather late, at that – already in the XVIII century. The reason why they did it is right out there in the open – the usurpers were methodically destroying whatever evidence of the fact that the Ottoman = Ataman conquest was launched by the Horde, or Russia, had still remained intact by that time.

Actually, the Great Seal of State from Korb's diary contains yet another distinctly visible Ottoman (Ataman) crescent, which can be found in the coat of arms of Byeloozero (see fig. 14.108). The latter happens to be a historical Russian city situated to the north of Yaroslavl. What we see is obviously a constellation of old crests with crescents upon them around Yaroslavl – the actual city of Yaroslavl has one on its crest, likewise its neighbours, such as Kostroma and Byeloozero.

22.

THE "ANCIENT OLYMPUS" AND RUSSIA AS THE HORDE IN THE XIV-XVI CENTURY

22.1. Kronos and other Olympian deities of the Western Europe

As most of us were getting acquainted with the Classical mythology for the first time as children and adolescents, it was instilled into our heads that the gods of the ancient Greece had presumably lived in times immemorial, upon the mountain of Olympus in Greece. The representatives of the pantheon in question are the protagonists and participants of a great many poems and legends declared "ancient" nowadays – Kronos, Zeus, Athena, Aphrodite and many other powerful deities formerly worshipped by the Greeks.

Let us turn to the *History* by John Malalas, a prominent Byzantine historian of the Middle Ages ([938], [338] and [503]). Apparently, Malalas is of the opinion that Kronos, Zeus and other "ancient" Greek deities had started their divine careers as the first kings of Assyria, or the first Czars of Russia, as we realise nowadays – namely, the Russian Czars of the XIV century: Ivan Kalita, or Caliph, Georgiy Danilovich, and their numerous descendants.

This is what John Malalas reports: “The very tribe of Shem that had been in command of Syria, Persia and many other Oriental lands traces its ancestry all the way back to the first son of Noah, a giant named Kronos, named thus by his father Damius ... He had been of formidable strength, which became famous even before he became king... And he had reigned over Assyria for many a year ... fierce and fearsome in battle had he been, showing no mercy” ([338], page 24; also [503], pages 195-196).

Malalas proceeds to report that the wife of Kronos had been known by the name of Semiramis or Area, or Ira/Irene. The children of Zeus were called Zeus, Nin and Ira ([338], page 24; also [503], page 196). We see several references to the same female name of Irene, or Ira. Zeus had also been known as Pik and Diy ([503], page 196). The son and heir of Zeus, or Pik, had been known as Velon ([338], page 25). According to our reconstruction, the first Assyrian Czars had been the Khans, or the Czars of the Horde, or ancient Russia; they lived in the XIV century. In particular, Ivan Kalita = Caliph, also known as Batu-Khan, became reflected in a number of chronicles as Kronos, the Olympian deity.

Let us return to the name Diy, which had belonged to the Olympian god Zeus according to Malalas, as well as an Assyrian king ([503], page 196). We know of no such name nowadays, but there is evidence that suggests that it had once been used, in Russia at least. One might recollect the large village that still exists near Yaroslavl called Diyevo Gorodishche (the name translates as Diy’s settlement); it is presumed to have been founded in the XV century (see [409], page 66). The village had initially been a fortified settlement. We can thus see that the name Diy was not invented by the Byzantine author Malalas, and that its traces can still be found in Russian toponymy.

John Malalas gives an in-depth account of the Western campaign launched by Kronos, aka Ivan Kalita, aka Batu-Khan, and tells us about a number of important new details: “Kronos left his son Pik in Assyria, likewise his wife Area, also known as Semiramis, and marched forth towards all the Western lands that had no kings to rule them, leading an enormous army ... and Botiu had remained in the West, ruling over the entire land thence” ([338], page 25). The word “Botiu” strikes one as odd initially, but it is most likely



Fig. 14.109. Mediaeval portrait of Pope Innocent III (or Ivan Calita (Caliph), also known as Batu-Khan, according to our reconstruction) on Rafael’s fresco entitled “Dispute”. Mark the Slavic features of the Pope. Taken from [713], pages 334-337. See also [402], page 125.

to be a variation of the name Batu that the commentators failed to recognize as such.

Thus, according to Malalas, Kronos, King of Assyria, also known as Ivan Kalita and Batu-Khan, who had later transformed into the Olympian god Kronos in numerous “ancient” poems and legends, did not return from his campaign, having founded a new capital in the West. Apparently, during the first years, when communications had not yet been developed to a sufficient extent, the Russian Czar, or Khan, was finding it very difficult to rule over the distant Western provinces from his capital on the Volga, Novgorod the Great. John Malalas specifies that the Western capital of Kronos, King of Assyria, had been in Italy ([338], page 26; also [503], page 196). This makes it instantly clear to us why the residence of the Holy See is called the Vatican – even N. A. Morozov mentions that the name Vatican translates as “Batu-Khan” ([547]).

We feel obliged to remind the readers that the Scalligerian chronology misdates the campaign of Batu-Khan = Ivan Kalita = Kronos the Assyrian to the XIII century, which is a hundred years off the mark. Once we turn to the history of Vatican in the XIII century,

we learn of the most amazing fact – it turns out that right at the beginning of the XIII century Pope Innocent appears on historical arena – the name translates as Ivan-Khan! He is reported to have been a secular ruler of the entire Europe apart from being the Holy Pontiff (see fig. 14.109). The whole of Europe had simply paid tribute to him: “Innocent had been an extremely ambitious and vain person... Innocent III managed to gain control over not only the episcopate, but secular rulers as well. He became the sovereign of vast territories in Europe – the kings of Scandinavia, Portugal, Aragonia and England, likewise the rulers of Serbia and Bulgaria, recognised him as their liege, and paid him large tribute. Other countries had also paid St. Peter’s fees [once again, a tax that went to Innocent, or Ivan-Khan – Auth.], and were forced to bear with the Pope meddling in their affairs of state... He was assisted by a perfectly organised administrative and fiscal agent framework. The Curial Council and legates sent to every country in Europe had controlled the implementation of the Papal orders” ([492], page 124).

Let us also ponder the name “Curial Council”. The Latin word “*curia*” stands for a confederation of ten clans ([85], Volume 24, page 99). The Russian word *kuren*, used by the Cossacks historically, means pretty much the same thing and also sounds similar, which makes the Latin word likely to derive therefrom. The actual “ancient” division of the Roman populace into curia must have been introduced after the Great = “Mongolian” Conquest of Europe in the XIV century, and by none other than Ivan Kalita = Batu-Khan the Assyrian = Pope Innocent.

It also turns out that Ivan-Khan, or Innocent, had been “the mastermind of the Fourth Crusade [which had resulted in the fall of Constantinople – Auth.], the foundation of the Latin Empire on Byzantine territory and the universities of Paris and Oxford. The emerging new monastic orders had brought fourth a new era in mediaeval Christianity. The transformation of the Apostolic Capital [or Vatican, aka the House of Batu-Khan – Auth.] ... into one of the most powerful financial powers in Europe is also credited to Pope Innocent III” ([402], page 125). Let us remind the readers that, according to our reconstruction, the word Order (*Ordo*) is also a derivative of the Russian word for “horde”, “*orda*”.



Fig. 14.110. Another photograph of the headstone made in the XVII century as a replica and found at the “sepulchre of Ivan Kalita” in the Arkhangelskiy Cathedral of the Kremlin in Moscow. We made this photograph in April 2002, with different lighting as compared to another photograph of the same headstone that we reproduce above, in fig. 14.11. One can clearly see that even the inscription found on the Romanovian replica did not evade the attention of the censors. The authentic sepulchre of Ivan Kalita (Caliph), also known as Batu-Khan, is most likely to be on the Royal “Mongolian” cemetery in Egypt, on the Pyramid Field, or in Luxor.

Our reconstruction gives us an altogether new perspective of the Pope’s endeavours. They came in the course of the actual Great = “Mongolian” Conquest of the Western Europe by Batu-Khan = Kronos the Assyrian = Pope Innocent. We see the introduction of a new clan organisation system – the *curia*, or the *kureni*, the foundation of Vatican, or the residence of Batu-Khan in Italy – his Western capital, the state-sponsored construction works all across the Western Europe and so on.

It is also most likely that Innocent III = Ivan Kalita had not been buried in Moscow, but rather in Egypt, qv fig. 14.110.

A propos, one cannot fail to note that the very physical type reflected in the portrait of Pope Innocent III, qv in fig. 14.109, is dramatically different from that of all the other Popes, obviously his suc-

cessors. Innocent's cheekbones are typically Slavic, and he also wears a long beard.

Let us however return to the description of the Great = "Mongolian" Conquest as rendered in the Chronicle of John Malalas, who reports that after the troops of Kron had left Assyria and marched Westward, his son Zeus remained in charge of affairs at home. This historical personality had eventually transferred into the legendary image of the Olympian god Zeus. His duplicate in the Russian version of history bears the name of Simeon the Proud – the son of Ivan Kalita. A while later, Simeon, or Zeus, joined his father in the West and also stayed there to reign. The Assyrian, or Russian, throne, soon went to Nin, the second son of Kronos.

The name Nin appears to be a slight corruption of Ioann/Ivan/John. Malalas must be referring to Ivan Ivanovich Krasniy ("The Red"), the second son of Ivan Kalita = Kronos the Assyrian = Batu-Khan, who had indeed ascended to the throne after the "mysterious disappearance" of Simeon the Proud (according to the learned historians, he had expired of plague). According to Malalas, Simeon the Proud (aka Zeus and Pik) did not die of any plague, having moved to Italy instead, and ruled there as the successor of his father for many years ([338], page 26; see also [503], page 196).

Malalas describes Western Europe of that epoch as a wild and largely uncultivated land, without so much as towns and cities: "There had been neither cities, nor fortifications in the Western lands – just a few nomadic descendants of Japheth living here and there" ([338], page 28). It appears as though in many parts of the Western Europe the people had still maintained a very primitive lifestyle, neither building cities, nor even making fortifications of any kind. Malalas is therefore of the opinion that Kron the Assyrian (who apparently identifies as Batu-Khan, or Ivan Kalita), may have had the Western lands all but fall into his hands.

We also encounter an interesting reference to the "ancient" Diodorus made by Malalas – it concerns the burial site of Zeus (Simeon the Proud?) on the Isle of Crete. He was buried in a temple erected specifically for that purpose:

"And his sons had erected a temple in memory of his father, and they laid him into a casket on the Isle

of Crete; the coffin exists to this day" ([338], page 29; also [503], page 196).

It is possible that some remnant of the tomb of Zeus, or Dimeon, had survived until our day and age. This issue is worth of a further study.

It becomes clear why the Isle of Crete had formerly been known as Candia, which is the name we discuss above. It was present on certain maps up until the XIX century – see the map in fig. 14.101, for instance. The reason might be that the name Candia derives from Khan Diy. According to Malalas, this name had been worn by Zeus, or Simeon the Proud, a Russian Great Prince. The old name of the island implies Zeus, of Diy, to have been a Khan, which is in perfect correspondence with our reconstruction.

Malalas also mentions other descendants of the Assyrian King Kronos = Ivan Kalita (Caliph), such as Hermes etc. All of these "ancient Greek deities" had once been kings of Persia or Assyria according to Malalas, or the Russian Czars (Great Khans) in our reconstruction. They had reigned in Italy, Egypt and other countries that had been under the rule of Assyria, or Russia, in the XIV-XVI century ([503], page 196).

Our reconstruction makes everything crystal clear. Malalas is telling us about the first Czars of the Great = "Mongolian" Empire, who had reigned in Russia, or the Horde (also known as the Biblical Assyria) ever since the XIV century. It is natural that the inhabitants of all the lands owned by the Horde had regarded the Khans as their mighty lords and rulers. Later on, in Greece and other warm countries on the coast of the Mediterranean, the memories of the former Assyrian, or Russian, rulers, transformed into myths of mighty gods that had lived on the faraway Mount Olympus, tall and misty, from whence they cast their thunderbolts (fired cannons), making the rebels tremble in fear. They would also occasionally visit their worshippers in the human form, take mortal concubines and sire demigods. The latter had subsequently reigned on the behalf of the "authentic Greek gods" in the beautiful "ancient" Hellas, Italy, Gaul, Egypt and so on.

Let us also point out that the name Ira, or Irene (Irina) had really been common among the wives of the first Assyrian rulers (subsequently deified). There is a possible connexion with the Temple of St. Irene in Constantinople.

22.2. The name Irina reflected in the historical toponymy of the Great = “Mongolian” Empire

The oldest temple in Czar-Grad had been known as the Temple of St. Irene, qv in CHRON6. The name Ira, or Irene, obviously became reflected in the toponymy of the regions that had been directly related to the Great = “Mongolian” Empire – Ireland, Iran (Persia) and so forth. Let us also remind the reader that the name Persia is a version of the name Prussia, or White Russia, according to our reconstruction. We must also point out the fact that the wife of Yaroslav the Wise was called Irina ([404], page 264). Our reconstruction identifies Yaroslav as Batu-Khan, Ivan Kalita and John the Caliph. This is why we believe it likely for the name of his wife to have been immortalised in the names of places that had once been part of the Great = “Mongolian” Empire.

And now for a rather surprising fact. It turns out that the name Irina had been borne by the mother of the Biblical King Solomon, or the wife of the Biblical King David. Let us turn to the famous Gennadiyevskaya Bible, allegedly dating from 1499 (more precisely, a photocopy thereof that was published in 1992 – see [745]). In the first lines of the Gospel according to Matthew we read that “King David begat Solomon from Irina” ([745], Volume 7, page 15; see figs. 14.111 and 14.112). Could this very Irina be represented by the mosaic from Hagia Sophia in Czar-Grad that we reproduce in fig. 14.113? This would be more than natural, since, according to our reconstruction, the Biblical King Solomon identifies as the famous Ottoman, or Ataman Sultan Suleiman the Magnificent, who is also known as the XVI century “restorer” of Hagia Sophia. According to our reconstruction, he didn’t “restore” anything – he *built* the temple (see CHRON6, Chapter 12).

This fragment of the Gennadiyevskaya Bible must have really sounded heretical to the meticulous XVII century editor, who had done his best to make the name Irina contrast the neighbouring names of David and Solomon as little as possible. As one sees in fig. 14.112, a small circle of O has been put in front of the name’s first letter; this would transform the sound from I to OU. Old Russian texts, such as the Gennadiyevskaya Bible, used to transcribe the letter U as either the handwritten Greek γ , or a combination of two

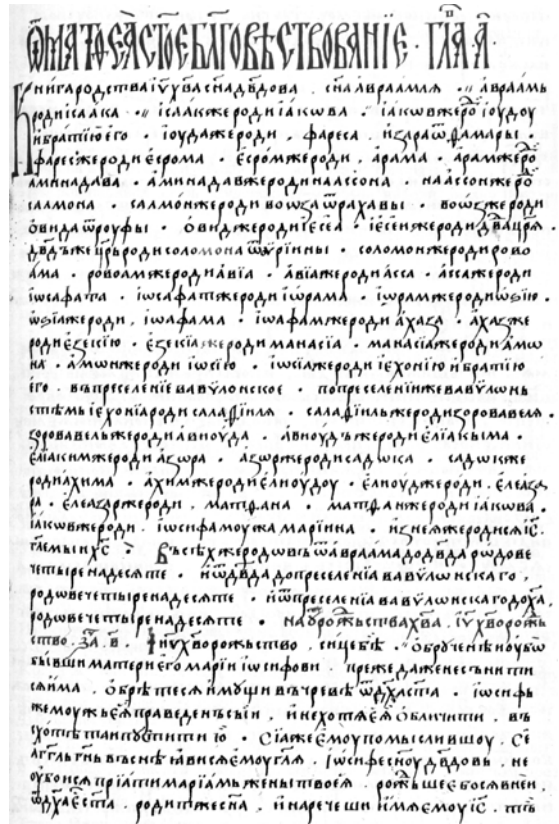


Fig. 14.111. The first page of the Gospel according to Matthew in the Guennadiyevskaya Bible allegedly dating from 1499. Taken from [745], Volume 7, page 15.

letters, O and U (ou). The letter that stands for the sound I is called “*izhitsa*” (ѣ), which looks very much like γ ; however, it needs to be preceded by an O to sound as “OU”. The missing letter was happily provided by the editor. Let us emphasise that it is obviously a later subscript, since the “alleged letter ou” isn’t transcribed in this odd a manner anywhere else in the Gennadiyevskaya Bible. Moreover, there are two horizontal strokes over the *izhitsa* (see fig. 14.112), which is a diacritic sign used in cases when the letter stands for the sound I exclusively, and never used in combination with the ou at all.

What does the modern Synodal translation say? Could it have preserved the name Irina? Obviously not – the modern translation is rather oblique, and goes like this: “King David begat Solomon from one

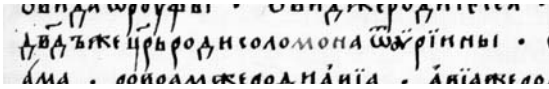


Fig. 14.112. Photograph of the first lines of the Gospel according to Matthew in the Guennadiievskaya Bible allegedly dating from 1499. The wife of David and mother of Solomon is explicitly called Irina. Taken from [745], Volume 7, page 15.



Fig. 14.113. Empress Irina. Mosaic from the Cathedral of Hagia Sophia. Is it the same woman as the wife of David and the mother of the Biblical Solomon (Suleiman the Magnificent), according to the Guennadiievskaya Bible? Taken from [1123], page 36.

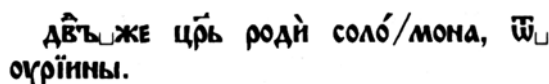


Fig. 14.114. Quotation from the Ostrog Bible (Matthew 1:6).

of Uriah's kin" (Matthew 1:6). See fig. 14.114 for the Church Slavonic original.

The editors went even further here, having transformed Irina into an anonymous relation of Uriah, a male. Apparently, they didn't count on the old text of the Gennadiievskaya Bible to fall into too many hands, presuming that no one shall ever bother too hard about trying to decipher the real name. This is the way the ancient history was "amended" – slyly and succinctly; the "amendments" later became presumed to have been in the text from the very beginning.

The above quotation was taken from the genealogy of Jesus Christ, which is what we find in the beginning of the Gospel according to Matthew. This genealogy also ties the Gospels to the Old Testament chronologically, placing them at the very end of Biblical history. Another fact that needs to be mentioned in this respect is that the genealogical passage from Matthew had not been included in the list of "Evangelical readings" contained in the Gennadiievskaya Bible. This means that this part of the Gospel had never been read aloud in mediaeval churches, and could therefore become expurgated from the so-called Aprakos Gospels used for reading aloud during service. The "chronological passage" is therefore likely to be apocryphal and introduced by Scaligerian and Romanovian historians, which may also explain why it spells the name of Jesus as Иисус, with two letters и, which is the spelling introduced after the reforms of Nikon in the middle of the XVII century. It is spelt as Исус in every other passage – the old way, that is (see [745]).

COROLLARY: It is most likely that the first page of the Gospel according to Matthew from the Gennadiievskaya Bible was replaced by another, written anew in the XVII century in order to correspond with the Scaligerian and Romanovian historical chronology.

23. WORLD HISTORY ACCORDING TO SOME GERMAN AUTHORS OF THE XVII-XVIII CENTURY. The book of Johannes Heinrich Driemel

We would like to bring an extremely interesting XVIII century book to the attention of the reader. It has been pointed out to us by Y. A. Yeliseyev, who had also been kind enough to copy a number of passages for us.

The book in question was written by Johannes Heinrich Driemel (or Drümel) published in Nuremberg in 1744. A Russian translation came in St. Petersburg in 1785 under the following title: “A Specimen Historical Demonstration of the Genealogy of the Russians as the First Nation after the Deluge”. A copy of this book is kept in the National Library of Russia, which is where Y. A. Yeliseyev had come across it.

The contents of this rather small book in German can be rendered in the following manner. History of the world begins with the Assyrian Kingdom, which Driemel also identifies as the Kingdom of the Scythians, or the Cossacks, or Gog and Magog, or the Russian Kingdom. The Biblical Nimrod was of Scythian, or Russian, descent. These are the very words that Driemel uses! In the XIII century the Russians, known as the Tartars in the West, invaded into the Western Europe. The memory of this invasion is kept alive in the toponymy of Germany, for instance. Driemel cites the name of Mount Risen as an example, and explains that the name translates as “Russian Mountain”.

Driemel concludes in the following manner: “The word Ris is Scythian without a doubt... The word Ris is said to be German, but it can equally be Scythian. The Germans and the Scythians have many common names, and had once been brothers. This is why the Russian are also known as the Rises, the Giants, the Scythians, the Sacians, the Kurds and the Araratians” ([261], page 46-47).

The fact that Driemel identifies the Russians as the Tartars in a perfectly casual manner must seem astonishing to a modern reader, but it had appeared perfectly natural to a XVIII century citizen Nuremberg, who doesn't even bother with citing any evidence to support this claim, being very pedantic about it normally. He considers it axiomatic!

One must realise that the book of Driemel had been written before the propagation of the theory about the “horrendous yoke of the Mongol and Tartar invaders in Russia” thought up by the “eminent Russian scientists” Bayer and Schlezer. Driemel had simply remained unaware of their great discovery, and had adhered to the old German way of thinking about the Russians and the Tartars being but two names of a single nation.

As for the Russian origins of the Biblical Nimrod, Driemel already needs to prove those, since the Sca-

ligerian version of the Biblical history had already become widely used in Western Europe.

We shall proceed to give a few quotations from Driemel's book that speak for themselves.

Driemel starts with references to a number of the “ancient” authors, proving the first nation after the Deluge to have been the Kurds, whose very name can actually relate to the words “Horde” and “*gordiy*” (“proud”). What makes him think so? Apparently, Driemel reckons that the modern Kurdistan is part of Assyria, and every mediaeval chronicler knew about the Assyrian Kingdom being the first one ever founded. As we have tried to demonstrate in the present book, the true meaning of this statement is that the “Mongolian”, or the Great, or the Russian = Assyrian Empire had been the first kingdom to span the whole world. Driemel's further elaborations de facto confirm our reconstruction, since he later identifies the Biblical Assyrians as the Scythians and the Russia. However, Driemel follows the erroneous Scaligerian geography and fails to understand that the Biblical Assyria had really been Russia, or the Horde, all along. This is why he traces the origins of the Russians to the ancient inhabitants of the modern Mesopotamia, or Assyria.

Driemel reports the following: “The northern part of this land [Kurdistan – Auth.], which comprises most of Assyria, is called Adiabene... It is mentioned by Strabon in the ninth book of his ‘Geography’, wherein he says that the inhabitants of the land are called the Sacopods or the Sacs... Ptolemy in his ‘Asian Tables’ mentions the Sacian Scythia to be the place where Noah had stopped... Solinus writes in Book XLIX that the Persians had originally been known as the Korsaks, and that the name translates as “Cordian Sacs” ([261], pages 26-27). Driemel comments these quotations from the “ancient” authors in the most remarkable manner indeed: “These may be the ancestors of the Cossacks” ([261], page 27). Therefore, Driemel openly identifies the Scythians and the “ancient” Sacs as the Cossacks.

Driemel proceeds to tell us the following: “The Sacs are the main ethnic group in Scythia (Strabon, Geography, Book XI)... The Sacs are identified as the Scythians everywhere (by Isidore in the ‘Characteristics’ and by Arian in the ‘Tale of Alexander's Campaigns’, Book 3)” ([261], page 29). Driemel's own

comment is as follows: “The name Scythian translates as ‘catcher’ ... the word ‘catcher’ is translated as ‘giant’ in the Greek Bible; other nations use the word ‘Scythian’... Therefore, the words “Catcher”, “Kurd”, “Giant” and “Scythian” are synonymous ... the Bible refers to the ‘Catchers’ as to a nation” ([261], page 30). Driemel is therefore proving that the Biblical King Nimrod, the founder of the first kingdom upon the face of Earth after the deluge, had been a Scythian. This last word is erroneously translated as “catcher” in the modern version of the Bible. Driemel further identifies the Scythians as the Russians.

“The names of Gog and Magog are Scythian in origin as well” ([261], page 33). Driemel’s commentary in re the passage from Ezekiel that mentions Gog and Magog is as follows: “The 70 Translators render this passage as follows: ‘Thou art facing Gog, Prince of Rosh, Meshech and Thubal’... Since Magog is translated as ‘Rosh’, which is the name of a nation that the translators must have been familiar with, they [Gog and Magog – Auth.] had also been Scythian, since the nations of Magog, Meshech, Thubal, Homer and Farhaman had been Scythian – the first nations of the North (Moses, Book I, Chapter X 2.3), most of which had been known as the Scythians in the epoch that this prophecy is telling us about ... Joseph Flavius, a Judean historiographer, states it explicitly that Gog and Magog are Scythian (Book VII, Chapter 1)... Stromberg, who had lived among the descendants of the Scythians, and a most trustworthy source, writes in the ‘Description of Europe and Asia’ (page 42), that the Scythians refer to themselves as Goug and Gioug, and that the affix Ma stands for the Orient; and so, Gog and Gioug are the same thing, whereas Magog is the name of the Oriental Scythians” ([261], pages 34-36).

After that, Driemel proves (quoting several “ancient” and mediaeval authors, as usual) that the Scythians can be identified as the Persians, quoting an entry from a mediaeval encyclopaedia: “Right after the entry ‘Magic’ we read that the Persians are referred to as Magog and Nagouzei [a reference to Nogaisk? – Auth.] by their neighbours... Upper Assyria is the motherland of the Scythians. Persia lies to the East... However, no other nation fits to represent the Eastern Scythians better than the Persians... Hodollogomor, King of Elim or Persia (Genesis, Chapter XIV) is re-

ferred to as the King of the Scythians (see comments to Genesis, letter H) – therefore, Gog, Magog and Giug are all names of the Scythians” ([261], pages 37-38).

One might think that the nations in question are Oriental in origin, and have always inhabited the territory of the modern Persia. This doesn’t contradict Scaligerian history that much; however, Driemel goes on to prove that the Russians and the Germans are both of Scythian descent. Such claims naturally sound outlandish insofar as consensual history is concerned (and coming from a German author, at that), but they are in perfect concurrence with our reconstruction, according to which the Biblical Assyria, also known as Persia and the land of Gog and Magog identifies as mediaeval Russia, or the Horde, while the Germans are likely to be the descendants of the Slavs that came from Russia, or the Horde, during the Great = “Mongolian” conquest.

Let us carry on with quoting from Driemel: “The forefathers of the Germans had been known as the Scythians (Pliny, ‘Natural History’, Book IV, Chapter 25), the Gettians, the Celtic Allemanians, the Franks and the Germans... ‘Japhet’ translates as ‘giant’, which is also the word used in the Sarmatian Chronicle, whereas the Chronicle of Alexandria says ‘Scythian’... The Germanic peoples (Gudlingian, Book 1) translate the Greek ‘giant’ into German as ‘*Riesen*’... the Holy Writ refers to peoples of exceptional height, strength and bravery, such as the Nephaim, Emim and Enakkim... The Norwegian and Danish chronicles report the Risi to be a Baltic nation that had signed a peace pact with the Normans” ([261], pages 39 and 42).

Driemel then tells us directly that “the Risi are the Russians” ([261], page 43). “The name Russia is Latin, whereas the Greeks use the word ‘Rosses’ (those are mentioned by the Greek authors as a Scythian nation; in the X-XIII century, Kedren wrote the following in his ‘Brief History’ (page 453): ‘The Rosses are a Scythian tribe that occupy the Northern part of the Tauris). They call themselves Reises (Russians)’... The Germans pronounced the name as ‘*Riesen*’” ([261], pages 42-43).

“And thus I enquire – what are the origins of Mount Riesen’s name, whence did the name come to the hills between Bohemia and Silesia? The only reason I be-

lieve to be true is that the Tartars, also known as the Rises and the Russians, had sadly invaded Silesia as a hostile force in the XIII century” ([261], page 45).

This is how Driemel casually refers to the Tartar and Mongol invasion, calling it the Russian conquest and obviously unaware of the extent to which he compromises the pact made by later historians about never ever recollecting that the Russians were formerly known as the Tartars, or that the Horde had colonised the West.

Further also: “The writers of all epochs recognise the Rises, the Rosses or the Reises as a Scythian nation (Kedren)” ([261], page 46).

This is how a German author from the early XVIII century saw global history. The adepts of the modern textbooks shall of course treat the above information as utter nonsense and wonder about how an author as ignorant as Driemel could possibly have written a book and get it published. Actually, in CHRON5 we explain (referring to A. D. Chertkov) that there were many such books published in Germany. It would be very interesting to analyse all of them. We haven’t done this and just used a single example – the book of Driemel, which also exists in Russian translation. As we can see, many Germans had still remembered the true course of world history in the early XVIII century, albeit vaguely.

24.

THE IMPERIAL BICEPHALOUS EAGLE AND THE POSSIBLE ORIGINS OF THE SYMBOL

In 1997 the book of G. V. Vilinbakhov entitled *The Russian National Coat of Arms: 500 Years* ([134]) was published. The author writes about the history of the Russian coat of arms – the bicephalous eagle, deeming it perfectly natural that the Russians had lacked the imagination necessary to invent a symbol of their own and had to adopt it from elsewhere. Three possible sources are named – Byzantium, Western Europe and the Golden Horde ([134], page 23). Apparently, “the eagle figure on the coinage of the Golden Horde is likely to be Oriental in origin and not a Byzantine import, as some of the researchers suggested. V. I. Savva came up with the theory that the bicephalous eagle on the Juchid coins had stood for the seal of some Khan of the Golden Horde” ([134], page 23).



Fig. 14.115. One of the crests on Dürer’s “Ehrenpforte”. Ottoman crescent emitting rays of light looks like the spread wings of an eagle. Taken from [1067], page 30.



Fig. 14.116. One of the crests on Dürer’s “Ehrenpforte”. The bicephalous eagle is most likely to be a version of the star and crescent, or the combination of the cross and the crescent (octagonal or hexagonal Christian cross). Taken from [1067], page 30.

This idea corresponds with our reconstruction, according to which the bicephalous eagle of the Golden Horde had been a Russian symbol used in the Horde from the very beginning.

We must also recollect that the seal of Ivan III is very similar to that of Ivan IV, which is precisely how it should be, according to our reconstruction. Both seals are simply inscribed with the name Ivan; one obviously finds no “numbers” here (see figs. 7.6 and 7.8, as well as CHRON4, Chapter 7:7).

Vilinbakhov’s book also tells us about the ancient Russian banners, that have apparently borne the “symbol of the sun and the crescent” ([134], page 31). It is very likely that in some of them at least the symbol was that of the star and crescent, well familiar to us from the Ottoman = Ataman Empire. It is odd that the publishers of the album ([134]) for some reason didn’t reproduce a single photograph or at least a drawing of some such banner. Could it be due to the overly explicit representation of the star and crescent, perhaps? It is also said that the “sun symbol and the crescent” had once accompanied the imperial two-headed eagle ([134], page 31): “The composition consisting of a crowned bicephalous eagle with



Fig. 14.117. Coat of arms with two eagles (crosses or crescents). The spread wings form the actual crescent. Taken from [1067], page 298.



Fig. 14.118. Four crests (eagles) from Dürer's "Ehrenpforte". We see a crescent on the chest of the eagle. Taken from [1067], page 16.



Fig. 14.119. Coat of arms with two eagles (star and crescent symbols) from Dürer's "Ehrenpforte". Taken from [1067], page 24.



Fig. 14.120. Coat of arms with two eagles = star and crescent symbols from Dürer's "Ehrenpforte". Taken from [1067], page 25.

the sun and the moon to his sides had once been the crest on the banner given to Prince Grigoriy Cherkaskiy from Astrakhan by Czar Alexei Mikhailovich in 1662. A similar banner was received by Prince Boulat Cherkasskiy in 1675. On some of the banners, the sun and the moon can be to the left and right of the cross upon the Golgotha [sic! – Auth.]; we can also refer to a similar engraving dating from the late XVII – early XVIII century entitled 'Our Lady and the Crucifix', where the celestial luminaries are depicted on the sides of the cross with crucified Christ" ([134], page 31).

All of the above indicates that the Ottoman = Ataman symbols had still been rather common in the late XVII – early XVIII century.

Let us now ponder the reason why the imperial symbol is a two-headed bird – after all, such phenomena in nature are extremely rare and regarded as abnormalities. It is perfectly obvious that in case of the imperial bicephalous eagle the choice of symbol was dictated by special considerations of some sort

that had nothing in common with biology. What is the real reason? Although the issue is of no principal importance to us, it is rather curious in itself. Let us put forth a certain hypothesis in this respect.

We shall turn to the extremely rare and utterly fascinating engravings of Albrecht Dürer that comprise his famous "Glory Arch of Maximilian I" – the so-called "Ehrenpforte" ([1067]). In fig. 14.115 we see a detail of one such engraving that shows a coat of arms drawn by Dürer. It is perfectly obvious that we see a crescent here, with shining rays on its both sides that look remarkably like the feathers of the two raised bird's wings formed by the crescent. There is no head here – however, it becomes obvious that the famous bicephalous eagle must really be another rendition of the same old star (or cross) and crescent symbol. The two heads of the eagle with their backs to each other can be regarded as yet another version of the star, or the cross, that rests upon the crescent, or the eagle's wings. Therefore, the bicephalous eagle with its wings raised is yet another version of the Christian cross (of



Fig. 14.121. Coat of arms with the eagle (star and crescent symbol, or Christian cross) from Dürer's "Ehrenpforte". Taken from [1067], page 25.



Fig. 14.122. Perfectly obvious shape of an eagle (cross with crescent). Taken from [1067], page 31.

six or eight points), or the Ottoman star and crescent, all of them ultimately standing for the same thing.

In fig. 14.116 we reproduce another coat of arms from Dürer's "Ehrenpforte" that depicts a bicephalous eagle, whose wings obviously form a crescent, whereas the body and the two heads are arranged as a part of the cross. What we have in front of us is therefore yet another form of the six-pointed or eight-pointed Christian cross. It also becomes clear why the initial version of the eagle had raised wings – they were representing the crescent. Folded wings are a result of later modifications introduced when the initial meaning of the symbol had already been perceived rather vaguely; eventually, it became forgotten for good. The eagle's wings must have been folded in the epoch of the Reformation so as to get as far away as possible from the possible associations with the Christian cross, or the Ottoman star and crescent.

In fig. 14.117 we see another coat of arms taken from [1067], page 298. Here we see two eagles, each with a single head, with their wings raised, obviously symbolising crescents and stars (or Christian crosses).

In fig. 14.118 we see four heraldic eagles with their wings raised and obviously representing crescents ([1067], Page 16). Here the crescents, or the wings, are drawn right on the body of the eagle. We see the same to be the case with the coats of arms reproduced in figs. 14.119-14.122. This effect is the most observable in fig. 14.122, where the crescent is perfectly blatant and instantly recognizable.

25. THE GENEALOGY OF THE GREAT PRINCES OF MOSCOW AS RE-WRITTEN IN THE XVII CENTURY

It appears that the genealogy of the Muscovite Great Princes had been written anew in the XVII century, no less ([134], page 37). This is what we know about the matter at hand: "Around 1673 Emperor Leopold I had sent his heraldic expert, a Slav named Lavrentiy Khourelich (or Kourelich), to Moscow at the request of the Czar [Alexei Mikhailovich – Auth.]. In 1673 Lavrentiy Khourelich wrote a tractate entitled "Genealogy of the Most Holy and Reverend Great Princes of Moscow et al..." The "Genealogy" was sent to Moscow from Vienna in 1674 personally by the author, who had entrusted it to Paul Menesius for that end; this was recorded in the documents of the *Posolskiy Prikaz* [royal service in charge of foreign relations – Transl.] Apart from the actual genealogies of the Russian Czars, from Vladimir Svyatoslavich to Alexei Mikhailovich, and the description of the family ties between the Czar and the monarchs of nine other countries, the work of Khourelich contains portraits of the Czars and the Great Princes" ([134], page 37).

Therefore, historians themselves are telling us that some new version of the genealogy of the Russian Czars and Great Princes was written in Vienna in the second half of the XVII century, and then posted to the Czar in Moscow, apparently, as a reference manual for the "authorised version" of history – one that was meant to be followed obligatorily, perhaps?

A propos, the "Genealogy" (commonly referred to as the Titular Book) has never been published – it is still being kept in an archive, waiting to be destroyed in another "random conflagration".

26. THE BAPTISM OF RUSSIA

Modern readers are most likely to be familiar with the history of the baptism of Russia from the *Povest Vremennyh Let* ([716] and [715]). The latter is a source that dates from the early XVIII century, as we demonstrate in Chapter 1 of CHRON4. According to this chronicle, the one and only baptism of Russia took place under Prince Vladimir in 986-989 A.D. En-

voys of different lands presumably came to Vladimir in 986, offering to convert him into their faith ([716] and [715], pages 65–66). This is how the preparations for the baptism started. The actual baptism took place in 989, according to the *Povest Vremennyh Let* ([715], pages 84–85). The Christian ecclesiastical hierarchy is said to have been nonexistent prior to that; when it did appear, it had initially consisted of foreign priests from Greece. The first Russian metropolitan is said to have appeared several decades later, under Yaroslav the Wise, which is also the time when the ecclesiastical literature was translated from Greek into Slavic. This is how the Romanovian version of Russian history relates the baptism of Russia – the one that was created in the XVII–XVIII century. This is also the official version, and one that we’re accustomed to.

But let us see how the baptism of Russia, doubtlessly a major event in the ecclesiastical Russian history, was described in the canonical church literature of the early XVII century. Let us consider the Great Catechesis, published in Moscow under Czar Mikhail Fyodorovich Romanov and Patriarch Filaret in 1627 ([86]). This book contains a special section on the baptism of Russia ([86], sheets 27–29). The version it contains is greatly at odds with the one we’re accustomed to. According to the Great Catechesis, Russia was baptised four times. The first baptism was by Apostle Andrew, the second performed by Fotius, Patriarch of Czar-Grad “in the reign of the Greek King, Basil of Macedonia, and Rurik, Great Prince of Russia, with Askold and Dir regnant in Kiev” ([86], sheet 28, reverse). The Great Catechesis doesn’t indicate any dates for either baptism – all of this in the early XVII century!

Unlike the first two, the third baptism of Russia is dated in the Catechesis. It is said to have taken place under the Great Princes Olga, in the year 6463 since Adam, or around 955 A.D. We shall withhold from discussing why the Catechesis insists on converting this date into the B.C./A.D. chronology somewhat differently (the book insists on 963 A.D.). This must be explained by the poor correlation between the “Adam era” and the B.C./A.D. chronology, which had still been in a state of flux around that time.

The fourth baptism of Russia is the famous baptism under Prince Vladimir. The Great Catechesis dates it to 6497, which is roughly 989 A.D. This is

what we read: “And so he had ordered to the whole people of Russia to get baptised by the Holy Patriarchs in the year of 6496 – Nikola Khrusovert, or Cicinius, or Sergiy, Archbishop of Novgorod, under Mikhail, the Metropolitan of Kiev” ([86], sheet 29).

This description rings very odd nowadays. We “know” that Russia had been pagan before the baptism, and that no ecclesiastical hierarchy had existed until Prince Vladimir summoned the first members of the Christian clergy from abroad. Yet the XVII century Catechesis claims the baptism to have happened in the epoch of Sergiy, Archbishop of Novgorod, and Mikhail, Metropolitan of Kiev, which means that two church hierarchies had existed at least – in Novgorod and in Kiev. However, as one may have expected, the Scaligerian and Romanovian version of history knows nothing about any archbishops in Novgorod or metropolitans in Kiev under Vladimir. Nowadays we are told that all of the above is but a “mediaeval fancy” – “fantasies of the Catechesis” in the present case.

One is also instantly confronted with the following question. Could the people in the XVII century have known nothing of substance about the baptism of Russia? Have they never read the *Povest Vremennyh Let*? One must think that if even the authors of the Catechesis possessed no definite information about this event, the rest of the people, those who had used the Catechesis as a learning aid, must have known even less. Therefore, later historians must have been the first to discover “truth about the baptism of Russia” – Bayer, Miller and Schlezler, who had “read about it” in the *Povest Vremennyh Let*. This oeuvre was naturally unknown to their predecessors in the XVII century for the simple reason that the version of this chronicle known to us today had not yet been written; it had only attained its Romanovian and Millerian characteristics in the XVIII century, qv in CHRON4, Chapter 1. As we can see, the history of Russia’s baptism in its consensual version also cannot predate the end of the XVII century, since it had still been seen in a totally different light in the early XVII century.

However, let us return to the Great Catechesis, which reveals more curious facts, and begin with the date of the baptism. According to our research, the epoch when Russia was baptised becomes superimposed over the XI and the XV century (see the chronological tables in figs. 2.4 and 2.5 in CHRON4, Chap-

ter 2). Bear in mind that the XV century is the famous epoch of the Great Schism. According to the New Chronology, this is when the formerly united Christian Church had become divided into several separate branches. This is why the issue of confession choice had been a poignant one for the secular authorities of the XV century. Mark that the baptism of Russia under Prince Vladimir was described in the *Povest Vremennyh Let* as a choice of faith and not a simple baptism ([86]). This explains the several baptisms of Russia, which must indeed look odd if we regard a baptism as the conversion of the pagans into Christianity – we see nothing of the kind in the history of any other country. Who would there remain to baptise? However, if we are to view the consecutive baptisms of Russia as confession choices made during religious schisms, the picture becomes perfectly clear.

Another thing that ceases to look odd is the way the patriarchs are listed – the baptism was supposed to be performed by either Nikola Khrusovort, or Cici-nius, or Sergiy. If the above patriarchs all took part in the baptism of a pagan country, wherefore the “or”? “And” would have been more appropriate. If they didn’t take part in the baptism, why mention them at all? However, if the baptism of Russia is to be regarded as a choice of confession, everything starts to look normal – different patriarchs must have sided with different branches, and the indication of a chosen confession must have also contained the names of its most distinguished patriarchs. There could have been several; the use of “or” becomes justified if we’re to assume that all of them had been in consensus – any of them could have supervised the “confession choice” with the same result. Therefore, the conjunction “or” is used by the Great Catechism in order to hint at the atmosphere of an ecclesiastical schism.

Let us now consider the way the date of the baptism is transcribed in the original – “six thousand YЧЗ”. It contains the Slavic letter Y, which stands for “400”. However, in many old texts the letter in question is virtually indistinguishable from II, qv in fig. 14.123. The difference between the two had been truly minimal (see fig. 14.124). This is how these letters were written in most of the old texts – all but duplicating one another. Examples of just how similar the two letters had been in writing are abundant in the illustrations to [745].

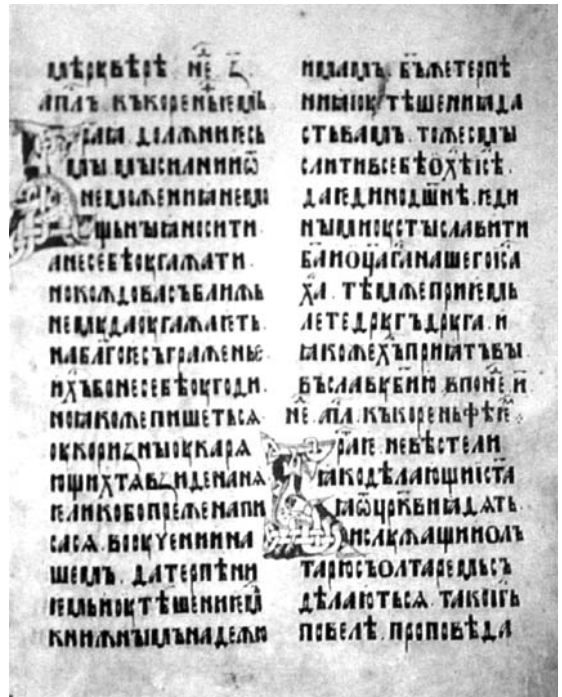


Fig. 14.123. Page from an old edition of the “Apostle” dated to the alleged XIV century. A specimen of the “ustav” writing style, where the letters of Y and II are virtually identical to each other. Taken from [745], Volume 8, page 197.

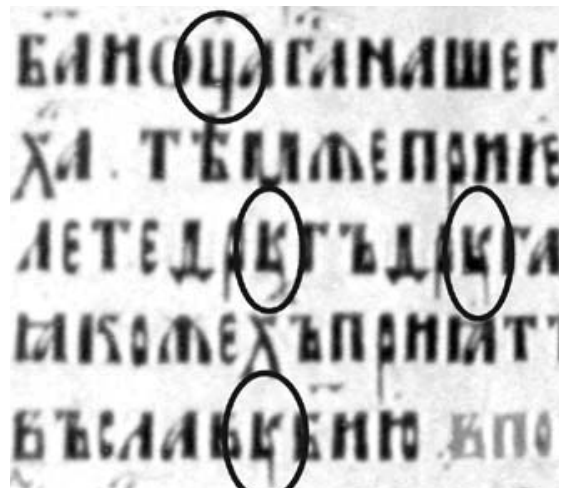


Fig. 14.124. Fragment of the previous illustration. One of letters II at the top is highlighted, likewise the three letters Y below. It is perfectly obvious that the shape of the two letters is identical.

However, when these letters would actually come up in texts, the letter Y would as a rule be accompanied by the letter O – in other words, the sound OU was transcribed as two letters. Therefore, the similarity between the letters Y and II did not usually lead to any confusion in the interpretation of narrative text. However, when used as digits, the letters would immediately become very confusing, since there were no additional O's next to the Y's, and the similarity between the shapes of the two letters proved problematic. Both letters also referred to the hundreds place, which would lead to occasional 500-year errors in dating. The matter is that the letter II had stood for 900, whereas Y had meant 400. In cases when the latter became confused for the former, the dating written in these digits immediately gained 500 years of extra age. Such cases were numerous, since confusion came easy. Thus, if a certain Slavic date has the letter Y in the hundreds place, the very same date may have been transcribed with II in the old original that it was copied from, and there is a possibility of a 500-year chronological error inherent in the newer copy.

This is the very situation that we have with the date of Russia's baptism. The date in question is 6497 since Adam and is transcribed with the use of the latter Y, which stands for 400. If the letter in question were II, the dating would become 6997 since Adam, or 1489 A.D. Therefore, it is possible that the original old document had dated the baptism of Russia to 1489 instead of 989, which is the date that we're accustomed to using nowadays. The baptism is thus dated to the end of the XV century, while the previous baptism of Russia instigated by Olga shifts to the middle of the XV century.

However, it is this very century that the largest reform of the Russian Church falls upon, which was in direct connexion with the religious schism, the famous Council of Florence and the failed attempt of a religious union. The story is known to everyone very well, and related in numerous textbooks on ecclesiastical history. Nowadays this reform is presented to us as an important moment in the history of the Russian Church, but not really a crucial one. However, the contemporaries of this event had written some interesting things about it. A. V. Kartashev reports the following: "Simeon of Suzdal in his 'Tale' likens Vassily Vassilyevich not only to his predecessor St. Vladimir,

but also Constantine, the great Czar and the 'founding father of the Orthodox faith' considered equal to the Apostles in rank by the Church" ([372], page 374). Vassily Vassilyevich is the Great Prince Vassily II Tyomniy, who had lived in the XV century. Apparently, the *Povest Vremennyh Let* describes this very epoch as the last baptism of Russia under Prince Vladimir. Let us also remind the reader that the given name of Vladimir the Holy had actually been Vassily, which is common knowledge – see the Great Catechesis, for instance ([86], page 29).

However, one is confronted by the natural wish to find out the identities of Nikola Khrusovert, Ciciniy and Sergiy, Archbishop of Novgorod, whose faith had been chosen at the baptism of Russia. No archbishop of this name exists anywhere in the epoch of the X century, which is the epoch that the Millerian and Romanovian textbooks place it. Indeed – what Orthodox hierarchy could possibly exist in the pagan Novgorod "before the baptism"?

However, let us turn to the XV century and look for the abovementioned characters there. We do find them here; moreover, they are actually rather famous.

Nikola Khrusovert is most likely to identify as the famous Nicolaus Chryppfs Cusanus, who had lived in 1401-1464 ([936], Volume 2, page 212). He is known as "the greatest German humanist ... theologian, theologian, mathematician and a public figure, ecclesiastical and secular" ([936], Volume 2, page 212). The nickname Cusanus is presumed to have derived from the village of Cusa, which is where he was born ([936], Volume 2, page 212). We find it odd that he was named after a village that nobody has ever heard of instead of the province or the country that he had hailed from. We believe his nickname to translate as "native of Kazan" – a famous city in the XV century.

The origins of the name Khrusovert as mentioned by the Great Catechesis also become clearer. Nicholas Cusanus had also borne the name Chryppfs, qv above, which may have read as "Khrus" in Old Russian. But where does the word "vert" come from, and what does it mean? The following explanation is possible. Apparently, Nicholas Cusanus had written a tractate on telluric rotation, no less – "a hundred years before Copernicus", as it is generally assumed ([936], Volume 2, page 212). In this case, the word "vert" might refer to his discovery (cf. the Russian word "vertet", "to rotate",

and the Latin “*verto*” – “I turn”. Thus, the name Khrusovert might stand for “Khrus, the discoverer of telluric rotation” – or even “the Christian who had discovered the rotation of the Earth”. Possibly, KHRUS+VERT may have stood for “converting to Christianity”, especially seeing how the Great Catechesis names him among the founding fathers of the Orthodox Christianity. The nickname Khrus could have stood for “Christian” and been derived from the name Christ, or Horus. As we are beginning to realise, Great Prince Vladimir (aka Vassily) must have baptised Russia while Khrusovert had still been alive, or shortly after his death.

Now, who could the Cicinius character possibly be? He is the ecclesiastical activist mentioned second in the Great Catechesis. The Christianity encyclopaedia ([936]) doesn’t mention any known XV characters under that name. However, we did find Zosima, one of the most famous Russian saints and the founder of the famous monastery at Solovki. Zosima died in 1478 ([936], Volume 1, page 562). Could he be the person mentioned in the Great Catechesis as Cicinius? Moreover, it turns out that Gerontiy, the Metropolitan of Moscow, died in 1489, which is the very year of the baptism, and his successor had been Metropolitan Zosima ([372], Volume 1, page 387). The biography of Metropolitan Zosima is complex and very convoluted; his entire life was spent in the atmosphere of a heated ecclesiastical schism. The details aren’t known all that well ([936], Volume 1, page 562). It is possible that Cicinius from the epoch of Russia’s baptism as mentioned in the Catechesis is Zosima, the Muscovite Metropolitan from the end of the XV century.

What can we say about Sergiy, the Archbishop of Novgorod, who is also mentioned among the actual instigators of Russia’s baptism, according to the Great Catechesis? There is but a single person suitable for that role – Sergiy of Radonezh. Although his death is dated to the end of the XIV century nowadays, he was canonised in 1452 ([936], Volume 2, page 553) – the very epoch of the “fourth baptism of Russia” under Prince Vladimir, or Vassily. The lifetime of Sergiy falls on the epoch of the ecclesiastical schism, which had already been in its budding stage around the beginning of the XV century, according to our reconstruction.

A propos, to come back to Nicholas Cusanus (pos-

sibly, Nicholas Khrusovert) – it must be pointed out that “in 1453, being deeply impressed by the conquest of Constantinople by the Turks, he had published a tractate ... wherein he had emphasised ... the possibility of a Christian agreement between all the nations. Next he had published a work entitled ... ‘Sifting through the Koran’ ... which is concerned with pointing out the close ties that exist between Islam and Christianity” ([936], Volume 2, page 212). This demonstrates his positive attitude towards the Ottomans, or the Atamans, which hints at his connexions with the mediaeval Russia, or the Horde. Let us reiterate that the Ottoman = Ataman conquest, had been launched from Russia, or the Horde, according to our reconstruction.

27. HOW THE ROMANOVIAN FALSIFICATION OF DOCUMENTS WAS REFLECTED IN THE HISTORY OF RUSSIAN HANDWRITING

Above we have said a great deal about the global falsification of the ancient Russian documents that took place in the epoch of the first Romanovs (starting with the middle of the XVII century, that is). Let us ponder how this tremendous hoax should have affected the history of Russian handwriting. Handwriting styles are subject to change in the course of time; this can greatly affect the manner in which certain letters and combinations of letters are written. As a result, texts written in an archaic and uncommon handwriting are often very hard to read – due to the simple fact that some of the letters will be impossible to recognize at the very least.

However, let us imagine that at some point in history all the documents of the previous epochs were edited and written anew, and the originals destroyed. This shall leave us with a situation where all of the falsified “ancient” documents are written in more or less the same style of handwriting – the one that had been used in the epoch of the falsification. This is the handwriting that the scribes of the late XVII century were taught as children. No matter how hard they may have tried to make the handwriting look “ancient”, the manner of writing adopted in the childhood should have affected the end result in one way or another. Thus, the modern reader shouldn’t have

that many problems with reading the “ancient” (falsified and edited) texts. It suffices to read two or three such “ancient documents” to get accustomed to the manner of writing. The rest of the “ancient” documents shouldn’t present any difficulties, since the shape of letters and the manner of writing should remain more or less the same.

This is precisely what we see happen with the history of the Russian handwriting. All of the “ancient” texts allegedly dating from the pre-Romanovian epoch can be read without much trouble. If you can read a text dating from the alleged XVI century, you will find it easy to read the texts from the alleged XI and XII century as well, etc. The same applies to texts dating from the second half of the XVII century. It seems as though the shorthand texts of the first half of the XVII century are the only exception, notwithstanding the fact that the shorthand of the alleged XVI century is usually a lot more accessible. We are quite naturally referring to published specimens exclusively – there is no way of knowing what is concealed in the closed archives.

And so, something strange happened to the Russian handwriting in the first half of the XVII century, or the epoch of the first Romanovs, starting around the beginning of the XVII century and up until 1630. The handwriting in these documents is drastically different from any other handwriting dating from any other historical period. For some mysterious reason it is the epoch of roughly 1613-1630 that had the handwriting one finds particularly hard to interpret, occasionally failing altogether. This is primarily due to the outlandish shape of most letters, which often resemble Arabic script more than they do Slavic characters. In reality, the letters are Slavic – it is only their shape that we find uncommon today. This effect is truly of great interest, and vividly manifest in the series of specimens of Russian handwriting reproduced in the multi-volume edition entitled the *Dictionary of the Russian Language of the XI-XVII century* ([782]-[791]). Twenty-three volumes of the dictionary have been published to date. Each of them contains two different examples of the old handwriting reproduced on the title page. We have chosen twelve handwriting specimens – documents concerning trade for the most part, qv in fig. 14.125 – 14.140. Let us point out that the specimens we do not reproduce

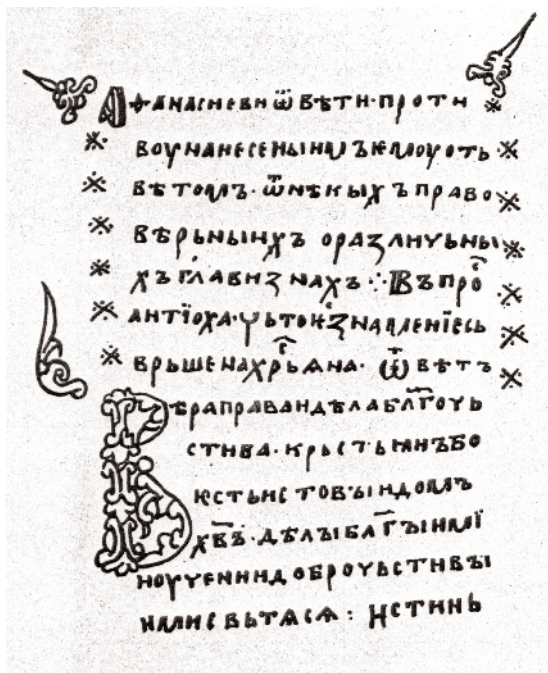


Fig. 14.125. Page from “Svyatoslav’s Almanac” allegedly dating from 1076. Taken from [782], issue 1.

herein are all written in a perfect calligraphic hand that shall be easy to decipher for any modern reader, despite the several centuries that had passed since the epochs in question.

Our recommendation to the readers familiar with the Cyrillic alphabet is to try and actually read these specimens, and then estimate which ones are the hardest to decipher. Those are doubtlessly the specimens of shorthand writing dating from 1613-1614 and from 1629. This fact can obviously be explained in a number of ways – however, our reconstruction makes it look perfectly natural. Moreover, it would be strange if things had been any different. Indeed, during the Romanovian document falsification campaign, which falls on the second half of the XVII century, the scribes would understandably enough leave the documents of the Romanovs themselves intact – the ones that dated from the epoch when their dynasty had just come to power. After all, these documents already fell into the “authorised” category, and didn’t need any amendments, unlike the bulk of earlier documents, which were either destroyed or edited

The unfamiliar characters declared Arabic today must be old Russian letters of the XIV-XVI century, now completely forgotten. Also, inscriptions on coins are a lot more difficult to read than texts on paper. In the former case it is always a short phrase or a single word; also, the use of abbreviations had been a rule in minting. If the shape of the letters is unfamiliar, the inscription is rendered utterly illegible.

There are also cases when the shape of the letters is quite common, but the text still cannot be read. For instance, on 1-3 February 1998, G. V. Nosovskiy, one of the authors, visited the Ouglich Citadel Museum. As we already mentioned in Chapter 13, several artefacts from an old burial site excavated near the ancient Russian city of Ouglich in 1942 were put up for exhibition in the Tower of Prince Dmitriy – namely, the sarcophagus of a monk and the monastic attire of the latter. The condition of the garments is amazingly good. The dating of the burial site isn't indicated anywhere, but the guides name it as the XVII century. Since the monk was buried in a sarcophagus in accordance with the ancient custom, it is possible that the grave was really old and may indeed date from the XVII century. The monk's clothes, which were put up for exhibition, are covered in numerous inscriptions situated around an Orthodox cross of the canonical form and rendered in the Cyrillic alphabet. Every letter is visible perfectly well, but the text as a whole is illegible – many of the words cannot be read in any way at all. We give a more detailed account of this finding in CHRON4, Chapter 13:3.2, reproducing photographs of the lettering.

We are therefore confronted by a most bizarre tendency. Russian chronicles, books and artwork that are presumed to date from ancient epochs and have de facto been received from the hands of the XVII-XVIII century historians were written in perfectly readable Russian. This makes it very odd indeed that whenever an authentic Russian historical artefact is unearthed, and by authentic we mean one that has fortunately evaded the clutches of the Romanovian editors, we see a completely different picture. The decipherment of such inscriptions always leads to great complications (they literally need to be deciphered), and the obstacles encountered by researchers often prove insurmountable. We are beginning to realise this trait to characterise objects that truly date from

pre-Romanovian epochs, and in certain cases also the epoch of the first Romanovs – the destruction of the old Horde tradition had required some time, after all, and so even in case of Romanovian artefacts we occasionally encounter old style lettering. This particularly concerns faraway provinces. Indeed, old traditions die hard.

28. AN EXAMPLE OF AN OBVIOUSLY COUNTERFEITED RUSSIAN HISTORICAL DOCUMENT – A ROYAL DECREE OF IVAN THE TERRIBLE

Above we wrote a great deal about the falsification of the old Russian documents in the epoch of the Romanovs. It is a commonly known fact that Russian documents of the pre-Romanovian epoch have either vanished or reached us as XVII century copies, already manufactured under the Romanovs. It is known that in the XVII century many of the ministries were compiling books of copies made from old documents. These “copies” are still about, while the originals have mysteriously disappeared. It is believed that the Romanovian officials had diligently copied all the ancient documents, and the copies in question are therefore regarded as bona fide verbatim copies of the perished originals. However, all that we have already managed to find out makes us strongly doubt the hypothesis that the copying campaign of the first Romanovs had pursued the noble objective of conserving the frail scrolls for posterity. It is more likely to have been the reverse – destruction of the originals and their replacement by copies edited in the necessary manner.

Nevertheless, certain documents, in particular, several decrees of the Czars and the Great Princes are presumed to have reached us in their original form. We are of the opinion that one needs to conduct a new and very meticulous study of the presumably authentic pre-Romanovian Russian documents in order to find out whether they have indeed been preserved in their original form. Could the documents that we're shown today be Romanovian forgeries? The suspicion that the activity in question did indeed take place is confirmed by the following vivid example. The colour insets from the end of [638] contain a

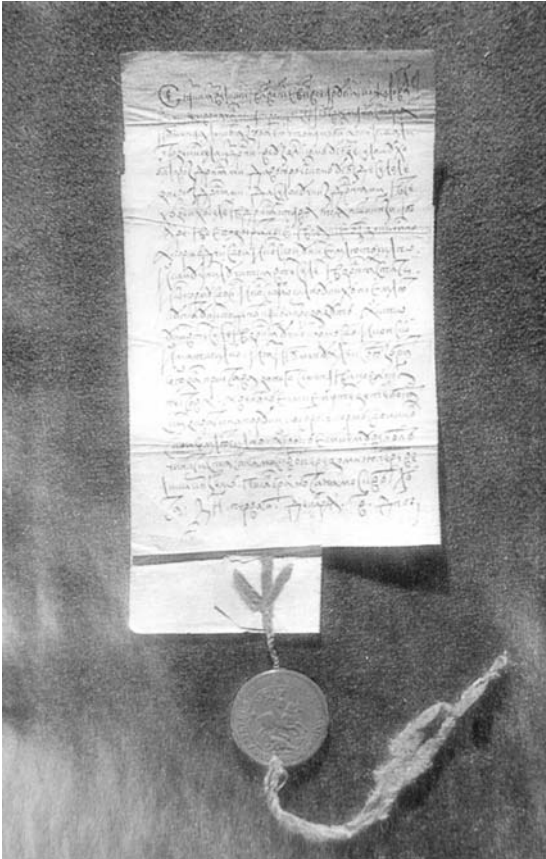


Fig. 14.141. A decree of “Czar Ivan Vassilyevich (The Terrible)”, obviously counterfeit. The seal attached to the paper was obviously taken from some other document together with the piece of paper it is attached to, and glued to the present document. The decree is kept in the Central National Archive of Ancient Acts in Moscow. Taken from the colour inset section at the end of [638].

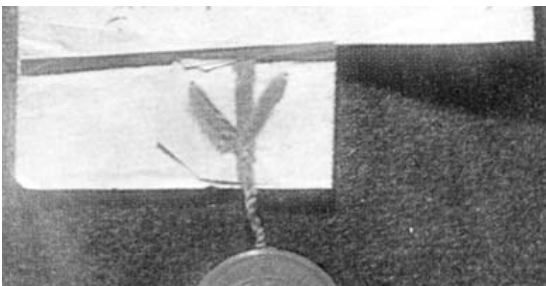


Fig. 14.142. Fragment of a decree ascribed to Czar Ivan Vassilyevich “The Terrible”. It is obviously a forgery – the seal is glued to the decree together with some foreign piece of paper.

photograph of the royal state seal of Czar Ivan IV the Terrible attached to “a decree dating from a later epoch”, according to the commentary of the learned historians ([638]; see fig. 14.141). According to [638], this decree is kept in the Central State Archive of Ancient Documents ([638], page 568).

Let us describe the official seals of state as used in that epoch. Several holes were made in the bottom part of the document, and joined with a piece of thread, whose ends would then be woven together and sealed with wax, lead or some other material. The seal itself could not be attached to another document without getting damaged. It is crucial that the holes for the thread were made in the document itself, and not a separate sheet of any kind, which could be easily removed and pasted to another document.

What do we see in the photograph of the royal decree sealed by the seal of Czar Ivan Vassilyevich “The Terrible” (taken from [638])? The seal is quite obviously attached to some small piece of paper or parchment, which, in turn, was pasted to the bottom part of the seal, qv in figs. 14.141 and 14.142. Thus, both the seal and the thread were cut from some other document, and pasted to another. This is obviously a counterfeit item. The first lines of the document say that it was issued by Great Prince Ivan Vassilyevich. This, as well as the fact that historians admit the decree to date from “a later epoch”, spells out as a hoax right away, since “Ivan the Terrible” had been the last Russian Czar named Ivan Vassilyevich.

29. DESPITE ALL THEIR ATTEMPTS, HISTORIANS NEVER MANAGED TO CONCEAL THE FACT THAT THE MUSCOVITE CZARS HAD WORN THE TITLE OF A GREAT EMPEROR

Although school textbooks write nothing about it, historians are aware of the fact that the Russian Czar had been referred to as the Great Emperor in the XVI century Western Europe. This is reported by Karamzin, for instance ([362], Volume 8, column 146). Our reconstruction is in complete concurrence with this fact, since the Russian Czars, or Khans, had been the rulers of the entire Great = “Mongolian” Empire, which had included the Western Europe in particular. This is why all the local kings of the Western Eu-

ropean countries had acknowledged his higher rank, calling him Emperor. The word originated in the Western Europe; it is used for referring to a single supreme ruler and the liege of the rulers of the imperial provinces, such as kings, dukes etc.

The fact that the rulers of the Western Europe had once used the title “Great Emperor” for referring to the Russian Czar is known to us from the documents of the XVI century. It irritates the learned historians no end, since it contradicts the picture of the “backwards and savage Russia” that they have painted – a country that had repeatedly tried its best to reach the level of the illuminated Western Europe and failed. However, the fact remains, and historians are forced to explain it in some way. They have found a simple solution, presenting matters as though the use of the title were a result of confusion or a mockery. The implication is that the powerful monarchs of the Western Europe had treated their Eastern and somewhat savage neighbour patronisingly, calling him the “Great Emperor” with a half-smile, using the term as a verbal equivalent of the glass beads that the seafarers from the West had traded for gold and other valuables in their interactions with the ignorant savages, who were only too happy to get swindled. This is how historians present the fact that the monarchs of the Western Europe had called the Russian Czar, or Khan, the Great Emperor.

It isn't all that hard to understand the historians – they have no other option. Let us observe how Karamzin attempts to solve this problem. This is what he writes telling us about the return of the Russian envoy Iosif Nepeya of Vologda from Britain: “Ivan the Terrible had truly enjoyed the kind letters of Mary and Philip, who had addressed him as the Great Emperor; having learnt from Nepeya that the English had treated him with great reverence and sympathy, the court and the people alike, Ivan had made the English welcome guests in Russia... In other words, our relations with Britain, which had been based upon mutual benefits and avoided dangerous political competition ... had served as proof of the Czar's wisdom, making his reign even more splendidous” ([362], Volume 8, Chapter 5, column 146).

Karamzin really tried his best. The Czar is “enjoying” the fact that the English call him Great Emperor, the implication being that he is surprised to be ad-

dressed in this manner, and uses it as proof of his wisdom, demonstrating the letter from Britain to his boyars so that they would see just how wise their Czar was – recognised as such by the enlightened Britons, no less. It is also implied that the authority of the refined British made the barbaric Russian throne “all the more splendidous” in the eyes of the somewhat savage Russians.

We must state right away that Karamzin is de facto taking part in a hoax here, since he completely misinterprets the old document's evidence of England being subordinate to the Great = “Mongolian” Empire and its Czar, or Khan, in the XVI century. He turns everything upside down, presenting us with a fantasy scenario where the rulers of the Western Europe offhandedly use as serious a title as that of the Great Emperor in official missives in pursuit of short-term benefits.

The above also reveals the location of the imperial capital, or the residence of the Great Emperor – Moscow. The very word Emperor is applied to the ruler of an Empire, and there had been just one Empire in that epoch – the Great = “Mongolian” Empire. A single empire implies a single emperor – the Czar, or Khan, or Russia, also known as the Horde. Russian sources refer to the Empire as to the Russian Kingdom, titling its ruler the Great Prince of All Russia. The Muscovite Principality had been the heart of the Empire, but had by no means comprised all of it. There was a distinction between the two terms, which is reflected even in the documents of the XVII century – the famous *Council Code* of 1649, for instance (see CHRON5).

During the epoch of the Great Strife in Russia, when the Empire had already fallen apart, the throne went to Dmitriy Ivanovich, who is wrongly accused of having been an impostor nowadays, qv above. The documents of that epoch, namely, the Polish diplomatic archive, have preserved the following words that he had addressed to the Polish ambassador. We are quoting them in the rendition of Karamzin, who must have done his best to conceal the rough edges. Dmitriy says the following: “I am not merely a Prince, a Czar and a liege; I am the Great Emperor of my vast domain. This title was given to me by the Lord himself, and isn't a mere word, like the titles of other kings: neither the Assyrian, nor the Median, nor the

Roman Caesars had possessed the right to title themselves thus ... am I not addressed as Emperor by every European Monarch?" ([362], Volume 11, Chapter 4, column 155).

The above passage tells us all about the Russian Czar being the Great Emperor, stating it blatantly that no other monarch could claim rights to this title. We also learn that the Emperor's domain had been vast and that every European monarch had addressed him as the Great Emperor. All of this is in perfect correspondence with our reconstruction, according to which the Great = "Mongolian" Empire had existed up until the early XVII century. Czar Dmitriy, the Khan, had naturally tried to hold on to the title of the Great Emperor in its former meaning. However, the fragmentation of the Empire had already started, and the mutinous local monarchs (including the Poles) were striving for independence from the old rulers of the Horde in Moscow.

30. THE REACTION OF THE RUSSIAN NOBILITY TO THE INTRODUCTION OF THE SCALIGERIAN VERSION OF THE "ANCIENT" HISTORY IN THE XVIII CENTURY

R. K. Almayev was kind enough to point out to us a number of curious facts contained in the article of V. V. Dementyeva entitled "Charles Rolain's 'Roman History' as read by a Russian nobleman" published in a special scientific periodical entitled "*Vestnik Drevney Istorii*" ("Ancient History Courier", [238]).

V. V. Dementyeva tells us the following: "The collection of the State Archive of the Yaroslavl Oblast includes the manuscript entitled 'A Critique of the New Book of 1761 on the Origins of Rome and the Deeds of that Monarchy's Nations'. It contains 47 sheets, whose reverse sides are also covered in writing, or 94 pages... The reverse of the last sheet says: 'Critique by Pyotr Nikiforov of the Krekshin family. 30 September 1762, St. Petersburg'" ([238], page 117). The item number of the chronicle in the State Archive of the Yaroslavl Oblast is 43 (431); see [238].

P. N. Krekshin (1684-1763) had been a prominent government official from the epoch of Peter the Great. In particular, he had "kept the journal of Peter the Great, and sorted through the Czar's papers after

Peter's death" ([238], page 119). He had also supervised the works in Kronstadt ([238], page 117). "Krekshin retired in 1726, after the death of Peter the Great, and started to write his works on history, predominantly Russian history" ([238], page 118). The historical oeuvres of P. N. Krekshin were used by such famed Russian historians as V. O. Klyuchevskiy, I. I. Boltin, M. M. Shcherbatov and V. N. Tatishchev ([238], page 118).

After the death of Krekshin, Empress Catherine the Great demanded "to see some of his chronicles, as well as the papers that had belonged to Krekshin, which she studied with great interest; she decided to keep some of them at her disposal" ([238], page 119).

All of the above demonstrates that Krekshin had been a very prominent figure in that epoch, and that his historical works had been followed with great interest. The entire archive of Krekshin was purchased in 1791, after his death, by Count A. I. Moussin-Pushkin, a famous collector" ([238], page 118).

What does Krekshin write in his critique of the "New Book of 1761 on the Origins of Rome"? It has to be emphasised that the book of C. Rolain, a French historian, had been among the first books on the new Scaligerian history published in Russian. It is reported that "the works of Rolain and Crevier had been the first modern textbooks on the ancient history" ([238], page 119).

V. V. Dementyeva tells us further that "the primary disagreement between P. N. Krekshin and C. Rolain had concerned the claim made by the latter about the invincibility of Rome... The critique cites a great many sources – Joseph Flavius, Pliny, Tacitus, Ovid, Plutarch, Strabon and Herodotus, as well as the 'Babylonian Chronicle' of Beros and so on... Which nation had been the conqueror of Rome, making her army and her emperors tremble? Krekshin ... claims that Romans had always been defeated by the Slavs, or the Russians. His postulations are as follows:

'The Slavs are known as the Muscovites (after Prince Mosokh),

the Russians ('named after Prince Ross'),

'the same nation is known as the Scythians, named thus after Prince Skif',

'under Prince Sarmat they were known as Sarmatians',

'the same nation is known as the Goths (after Prince Gott),

‘the Vandals are the very same nation’,
‘likewise the Varangians’

Other names were also used, and all of them identify as ‘the Slavic Russian nation as described above’...

The rendition of the defeats of Rome is as follows: ‘In the reign of Augustus Caesar, the Slavic Goths devastated the neighbouring provinces of the Roman Empire’;

‘Attila, Czar of the Huns, known as the Scourge of the Lord, from the land of Russia...’;

‘Odoacer, the Russian Czar, gained control over Italy’ etc” ([238], page 120).

Basically, P. N. Krekshin fully confirms our reconstruction of history, Russian as well as international, despite the fact that he uses the erroneous Scaligerian datings. However, Krekshin isn’t familiar with the Millerian and Romanovian version of the Russian history, since it was still in the making around the time that he wrote his critique. Millerian and Romanovian history strictly forbids any recollections of the fact that the “ancient” Rome, or Russia as the Horde in the XIV-XVI century, had existed simultaneously with the Muscovite Kingdom of Russia in the Middle Ages. However, this restriction does not apply to Krekshin, despite the fact that he had already been taught the Scaligerian chronology; this is why Russian history stretches far back into the “antiquity”.

Could all of the above be seen as nothing else but a personal opinion of Krekshin – wishful thinking, inability to grasp certain details and so on? After all, people’s opinions differ greatly. Not remotely so – V. V. Demytyeva reports the most amazing fact. Apparently, “Krekshin’s knowledge of ancient history had corresponded to the general level of knowledge in that epoch... Ancient studies as a discipline of the Russian historical science have only existed since the end of the XVIII century” ([238], page 121). Apparently, the studies were conducted even before that, but had not been “scientific” enough. It is quite obvious that the term “scientific” is only used by the modern historians in reference to the works of the Millerian and Scaligerian school.

V. V. Demytyeva enquires rhetorically whether the critique of Krekshin “reflected the level of historical knowledge as it was in the middle of the XVIII century”, and answers that it “most definitely did” ([238], page 121). In other words, Krekshin’s views

were generally shared by the educated part of the Russian society.

We see that up until the end of the XVIII century, the Russians had adhered to the very version of Russian history rendered by Krekshin. This is in perfect concurrence with our reconstruction. It was only by the end of the XVIII century that the Scaligerian and Millerian version became consensual in Russia as well, and after much effort at that. Nowadays the Millerian and Romanovian version of the XVIII century is already treated as the only one possible – it is presumed to have existed since time immemorial as a common and obvious chronological system. Obvious to the extent that any piece of information that contradicts it is automatically declared absurd.

However, history is a historical science and has no room for dogma. Every scientific postulation requires proof, or at least some validation if the issue at hand is too complex. If the Russian society had an altogether different notion of history in the middle of the XVIII century, what argumentation do modern historians cite in order to prove that the XVIII century Russians had “thoroughly failed” to understand their own history? The alleged “absurdist concept of Russian history” adhered to by the educated Russians in the XVIII century seems highly implausible.

Modern chronological research leads us to another recollection of the forgotten XVIII century disputes, which had been won by the Scaligerian and Millerian school. However, nowadays it turns out that the consensual version contains tremendous contradictions – it is erroneous through and through. On the other hand, it turns out that the Russian concept of history in its XVII-XVIII century form, which was ruthlessly suppressed in the course of introducing the Scaligerian history, is correct in many instances.

31. VEHEMENT OPPOSITION ENCOUNTERED BY THE PROPONENTS OF ROMANOVIAN AND MILLERIAN HISTORY IN THE XVIII CENTURY. LOMONOSOV AND MILLER

In Chapter 1 of CHRON4 we emphasise the amazing fact that the consensual version of Russian history was created in the XVIII century, and by foreigners exclusively – namely, the Germans Miller, Bayer,



Fig. 14.143. A portrait of Mikhail Vassilyevich Lomonosov. Taken from [60], page 3.

Schlezer etc. One must naturally wonder about the Russian scientists and the part they played in this process. How could the educated Russian society permit such a blatant intrusion into a matter as important for the science and culture of Russia as its own history? A foreigner would obviously find it much harder to study Russian history than a Russian.

It would therefore be expedient to remove the veil from the almost forgotten history of acute conflicts amongst the academicians of the XVIII century that were concerned with Russian history. Let us turn to a book by M. T. Belyavskiy entitled *M. V. Lomonosov and the Foundation of the Moscow University*, which was published by the Moscow State University in 1955 to commemorate its 200th anniversary and is rather hard to find these days ([60]). It turns out that the battle for Russian history had been one of the most important ones in the course of struggle for the right of

the Russian society to have a science of its own in the XVIII century, which had been in mortal danger. Russian scientists were led by M. V. Lomonosov (see fig. 14.143). Their foreign opponents, eager to suppress the Russian scientific school and enjoying direct support of the Romanovian imperial court, were led by the historian Miller, whose portrait can be seen in Chapter 1 of CHRON1.

In 1749-1750 Lomonosov stood up against the version of Russian history that was being whipped up by Miller and Bayer in his plain eyesight ([60], page 60). He criticised the freshly published dissertation of Miller entitled “On the Origins of the Russian Nation and its Name”. Lomonosov made the following scolding comment in re Miller’s works on the history of Russia: “I believe that he greatly resembles some pagan priest, who puts himself in a trance by burning noxious herbs and spinning around on one leg and makes obscure, unintelligible, dubious and outright preposterous readings” (quoting according to [60], page 60). This is how an all-out war for Russian history began.

“This is the time when historical issues became just as important for Lomonosov as his natural scientific studies. Furthermore, in the 1750’s humanities become the crux of Lomonosov’s studies, with an emphasis made on history. He is even forced to lay down his responsibilities of a professor of chemistry... In his correspondence with Shouvalov he refers to his works entitled ‘On the Impostors and the Mutinies of the Royal Marksmen’, ‘On the State of Affairs in Russia during the Reign of Czar Mikhail Fyodorovich’, ‘A Brief Account of the Czar’s Deeds’ [Peter the Great – M. B.] and ‘Notes on the Deeds of the Monarch’. However, neither these works, nor the numerous documents that Lomonosov had intended for publication as appendices, nor the preliminary research materials, nor the manuscripts of the second and third part of the first volume [of Lomonosov’s work under the title of ‘The Ancient History of Russia’ – Auth.] have survived until our age. They were confiscated and vanished without a trace” ([60], page 63).

The first part of “The Ancient History of Russia” did get published nevertheless; however, the history of its publication is bizarre to the extreme: “The publication would be held back in a variety of ways. It commenced in 1758; however, the book only came out after the death of Lomonosov” ([60], page 63).

Seven years later at least, that is, since Lomonosov died in 1765. Considering the violent strife around the issue, it is likely that the book that came out under Lomonosov's name has got very little in common with his original work. At best, it was heavily expurgated and edited, if not re-written from scratch. This is all the more plausible since a similar thing happened to the works of the Russian historian Tatishchev around the same time, qv in CHRON4, Chapter 1. Those were published by Miller after Tatishchev's death and based upon some mysterious "drafts" of the latter. The original of Tatishchev's work vanished without a trace. Who could have stopped the victorious Miller from publishing a distorted version of Lomonosov's works if the Romanovs had given him full control over Russian history? One must say that the very method of "caringly" publishing the works of one's opponent after his death is very characteristic for the battles fought over Russian history in that epoch, which had been anything by an abstract academic matter then. The Romanovs needed a distorted version of Russian history, likewise the monarchs of the Western Europe. The publications of Tatishchev's and Lomonosov's works on Russian history known to us today are most likely to be forgeries, qv below.

Let us return to the earliest stages of the opposition between Lomonosov and Miller. German historians decided to oust Lomonosov and his supporters from the Academy of Sciences. This "scientific activity" was conducted in Russia as well as abroad, since Lomonosov had been famous internationally. All possible means were used for compromising the scientist's reputation and his works – not just the historical ones, but also those concerned with natural sciences, where his authority had been immense (in particular, Lomonosov had been member of several foreign academies – the Academy of Sweden since 1756 and the Academy of Bologna since 1764" ([60], page 94).

"In Germany Miller would incite public speeches against the discoveries made by Lomonosov, demanding the latter to be expelled from the Academy" ([60], page 61). He didn't succeed then; however, the opponents of Lomonosov managed to get Schlezer appointed Academician of Russian History ([60], page 64). "Schlezer would call Lomonosov ... a 'total ignoramus who knew nothing but whatever was written in his chronicles'" ([60], page 64). Lomonosov

was accused of being well familiar with the Russian chronicles, no less!

"Despite all of Lomonosov's objections, Yelizaveta had appointed Schlezer Academician. Not only did he obtain full control over all the documents kept in the Academy in this manner, but was also granted the right to demand any document he needed from the Imperial library and other institutions. Another right given to Schlezer was that of presenting his works to Catherine directly... After this appointment, Lomonosov wrote the following in a bitter and enraged 'memorandum' of his that accidentally eschewed confiscation: 'There is nothing left to preserve. The madman Schlezer can access anything. There are more secret materials in the Russian National Library'" ([60], page 65).

Miller and his clique were in full control of both the University of St. Petersburg and the gymnasium that prepared university students. The Gymnasium was presided over by Miller, Bayer and Fisher ([60], page 77). "The teachers of the gymnasium spoke no Russian ... the students didn't speak any German. All the studies were conducted in Latin exclusively. Over the thirty years of its existence (1726-1755), the Gymnasium didn't prepare a single university student" (*ibid*). This had led to the claim that "the only solution would be to bring students over from Germany, since the Russians were allegedly unable to learn" (*ibid*). Indeed – a savage and illiterate country.

"Lomonosov found himself in the thick of the battle... A. K. Nartov, a prominent Russian engineer who had worked at the Academy, registered an official complaint with the Senate, which was also signed by Russian students, translators and chancellery workers, as well as the astronomer Delisle. Their objective was crystal clear – to stop the Russian Academy of Sciences from being only nominally Russian... The commission gathered by the Senate to study the accusations made by the scholars ended up with Prince You-sou-pov as its chairman... The commission had decided that A. Nartov, I. V. Gorlitskiy, P. Shishkaryov, V. Nosov, A. Polyakov, M. Kovrin, Lebedev and their supporters were nothing but ... 'hoi polloi bold enough to rebel against their superiors'" ([60], page 82).

One must say that A. K. Nartov had been a prominent specialist in his field – "the creator of the first



Fig. 14.144. A. K. Nartov, around 1725. Taken from [264], Book 2, page 699.

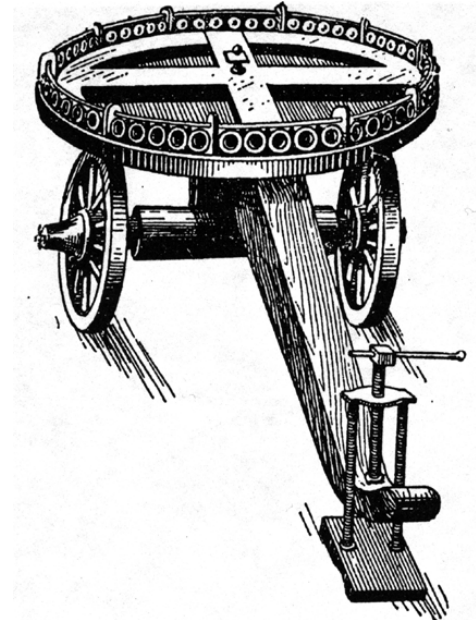


Fig. 14.145. The rapid-firing battery cannon of A. K. Nartov. Taken from [264], Book 2, page 700.

mechanical support, an invention that had revolutionised engineering” ([60], page 83). “A. K. Nartov had been an eminent Russian engineer and inventor. His name is associated with the most revolutionary inventions in civil and military engineering... In 1741 Nartov invented a high-speed cannon battery, which is now kept in the Historical Museum of Artillery in St. Petersburg. It consists of 44 small mortars... The mortars would fire one after another, as soon as the fire from a burning gunpowder trail or cord would reach the fuse” ([264], Book 2, page 700).

A portrait of A. K. Nartov can be seen in fig. 14.144, and his high-speed cannon is shown in fig. 14.145.

The Russian scientists wrote the following to the Senate: “We have proven our accusations for the first eight points, and we shall prove them for the remaining thirty if we get access to archives” ([60], page 82). “However ... they were arrested for ‘stubborn persistence’ and ‘insulting the commission’”. Some of them were chained and incarcerated, refusing to take any of their accusations back after two years of remaining in this condition. The verdict of the commission was nothing short of the most hideous atroc-

ity – Schumacher and Taubert are to be decorated, Gorlitskiy is to be executed, Grekov, Polyakov and Nosov are to be ruthlessly switched and exiled to Siberia, while Popov, Shishkaryov and others should remain under arrest until the solution of the matter by the next president of the Academy.

Formally, Lomonosov had not been included in the group of scientists who filed a complaint against Schumacher; however, his behaviour during the process demonstrates that Miller had hardly been errant with his claim that ‘adjunct Lomonosov had been among the miscreants who filed a complaint against Council member Schumacher and instigated the creation of the prosecution committee’. Lamanskiy, who claimed Nartov’s complaint to have been written by Lomonosov for the most part, must also have been close to the truth. Lomonosov had remained a keen supporter of Nartov for the whole time that the commission was active... This is the reason for his violent clashes with some of Schumacher’s most industrious minions, such as Winzheim, Truscott and Miller, as well as the entire academic conference... The commission was enraged by Lomonosov’s behaviour

and arrested him... The report of the commission that was presented to Yelizaveta hardly mentions Schumacher at all; its leitmotifs are the ‘ignorance and incapacity’ of Nartov and the ‘affronting behaviour’ of Lomonosov. The commission claimed that Lomonosov was to be punished by death, or at least switching, voidance of all rights and confiscation of property for ‘numerous discourteous, dishonourable and vile deeds against the academy, the commission and the German land’. Lomonosov had awaited the verdict for seven months, remaining under arrest... Yelizaveta’s edict pronounced him guilty; however, he was made ‘exempt from punishment’ in order to ‘learn a lesson’. However, his salary was halved, and he was made apologise to the professors ‘for his horrendous boldness’... Miller had compiled a mocking ‘Note of Apology’, which Lomonosov had to read and sign in public... This was the first and only time that Lomonosov had to renounce his views in public” ([60], pages 82-84).

The struggle continued until the very death of Lomonosov. “Owing to Lomonosov’s efforts, several Russian academicians and adjuncts appeared in the Academy” ([60], page 90). However, “in 1763 Catherine altogether expelled Lomonosov from the academy” ([60], page 94). However, the edict about his ousting was soon revoked due to the popularity of Lomonosov in Russia and the acknowledgement of his work by foreign academies (*ibid*). Nevertheless, Lomonosov was relieved from being head of the Department of Geography and replaced by Miller. There was also an attempt to “hand all of Lomonosov’s materials on language and history over to Schlezer” (*ibid*).

This last piece of information is very significant indeed. If there were attempts to get hold of Lomonosov’s archive while he was alive, the fate of this unique collection after his death must have been sealed. As one should expect, Lomonosov’s archive was immediately confiscated after his death, and disappears without a trace. “Lomonosov’s archive, confiscated by Catherine II, is lost to us forever. The day after his death the library of Lomonosov and all of his papers were rounded up by Count Orlov at the order of Catherine and taken to his palace, which is where they vanished for good” ([60], page 20). A letter of Taubert to Miller has survived, wherein “Taubert re-

ports the death of Lomonosov without bothering to hide his glee, and also says: ‘The next day after his death Count Orlov ordered for seals to be put on the doors of his study. It must doubtlessly contain papers that they wish to keep from falling into the wrong hands’” (*ibid*).

Apparently, Miller and Schlezer, the “creators of Russian history” managed to lay their hands on the archives of Lomonosov. The archives naturally disappeared as a result. However, seven years later Lomonosov’s work on Russian history was published – obviously under total control of Miller and Schlezer, and just the first volume, which must have been rewritten by Miller in the manner that he saw fit. The other volumes have “disappeared” – apparently, they were too laborious to process. This is how it came to pass that “Lomonosov’s work on history” that we have at our disposal today is, oddly and mysteriously, in total correspondence with the Millerian version of history. One wonders why Lomonosov needed to argue with Miller with such passion and for so many years, accusing him of falsifying the Russian history ([60], page 62), when he so complacently agrees with Miller in every instant in the very book that he is supposed to have published himself, obsequiously agreeing with him throughout the entire text?

We are of the following opinion. The book that came out under Lomonosov’s name has got nothing in common with the one that he had actually written. One must think that Miller had greatly enjoyed rewriting the first volume after Lomonosov’s death – “diligently preparing it for publication”, and destroying the rest. One can certainly tell there were many interesting facts related in the original – something neither Miller, nor Schlezer, nor indeed any other “Russian historian” could bear to see published.

32. LOMONOSOV’S “HISTORY OF RUSSIA”: AUTHENTICITY ISSUE. LOMONOSOV OR MILLER?

A. T. Fomenko, N. S. Kellin and G. V. Nosovskiy

Above we have voiced the hypotheses that the text known as the “Ancient History of Russia” today and attributed to Mikhail Vassilyevich Lomonosov, which came out several years after the death of the author,

is either a complete forgery, or a substantially distorted version of M. V. Lomonosov's authentic work on Russian history. We have also made the assumption that the author of the falsification can be identified as G. F. Miller personally, or one of his assistants carrying out his orders.

It has to be pointed out that the manuscript of the "Ancient History of Russia", which could have served as proof of its authenticity, has not survived ([493]). Seven years after the death of M. V. Lomonosov, his oeuvre on Russian history was finally published, but only its first volume – the rest have gone missing. The publication is most likely to have been supervised by Miller, which leads us to the suspicion that it is in fact a forgery. Firstly, Lomonosov's "Ancient History of Russia" is miraculously in perfect correspondence with the Millerian version of history. Secondly, the disappearance of the second volume and the rest of them is very conspicuous – it is unlikely that the discrepancies between the versions of Lomonosov and Miller only started to manifest from the second volume on. One gets the suspicion that Miller just made a falsified version of the first volume and destroyed the rest, his possible motivation being the desire to reduce the amount of labour involved in the hoax.

The hypothesis about Lomonosov's "Ancient History of Russia" being a forgery is verified in the present work with the use of the authorial invariant method, as discovered and developed by V. P. Fomenko and T. G. Fomenko, qv in Annex 3 to CHRON2. We come up with the following results.

1) We have compared the authorial invariant values of the "Ancient History of Russia" with those of Lomonosov's works whose authentic originals are still in existence. The results confirm the hypothesis that the "Ancient History of Russia", ascribed to Lomonosov today, is a forgery. The hypothesis can therefore be considered proven.

2) We have come up with similar authorial invariant values for the "Ancient History of Russia" and the texts of G. F. Miller ([529]). This fact confirms the assumption that Miller had taken part in the falsification, although it does not prove it.

We are thus faced with the following problem. Is it true that the book published under Lomonosov's name and entitled "The Ancient History of Russia" is substantially different from Lomonosov's actual

original? If it is, who was responsible for the falsification?

The solution of this problem can be approached with the use of the method developed in [893] and [METH2]:2, pages 743-778. The method allows to identify the author of a text to some extent, and is based on the authorial invariant algorithm discovered by V. P. Fomenko and T. G. Fomenko, qv in CHRON2, Annex 3. The invariant turns out to be defined as the frequency of function word usage. The calculation of this frequency gives us an opportunity to expose plagiarisms and find authors with similar styles.

Let us briefly explain the readers just what it is that we're referring to presently. The "authorial invariants" of literary works might prove a valuable tool for the solution and research of the authorship problems. Under an authorial invariant we understand a numeric parameter related to the text in question whose value can unambiguously characterise the texts of a single author or a small group of authors, but changes significantly in cases of texts written by different groups of authors. It is desirable to have a large amount of such groups, and to have fewer "similar" authors in a single group as compared to the total amount of authors under study.

Numeric experiments demonstrate that the discovery of numeric characteristics that allow to distinguish between the texts of different authors without ambiguity is anything but an easy task. The matter is that the creation of a narrative text is also affected by factors that can be regulated consciously. For instance, the usage frequency of rare and foreign words characteristic for a given author may reflect the author's erudition to some extent; however, this is a factor that can easily be controlled by the author, which renders this characteristic unusable as an authorial invariant ([893]; see also [METH2]:2, pages 743-778, and CHRON2, Annex 3).

Some of the complications also stem from the fact that many numeric characteristics of texts are extremely sensitive to a change of style in the works of one and the same author, namely, they attain significantly different values for the texts written by the author in different periods. Therefore, the estimation of a given author's unique characteristic is quite complex, especially if we want to assess these individual parameters quantitatively.

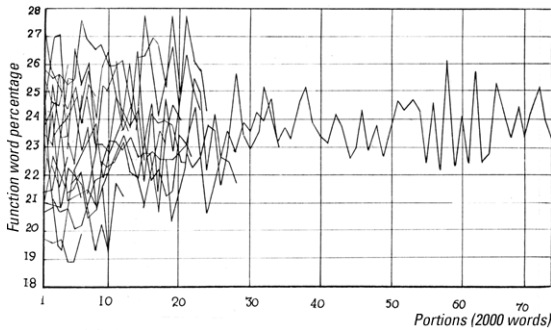


Fig. 14.146. The behaviour of the parameter – function word percentage for 2000-word samples. One sees the resulting curves to be chaotic.

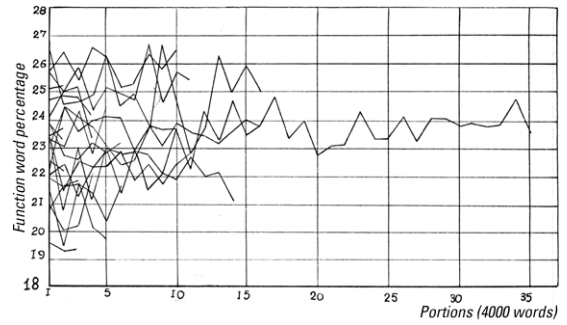


Fig. 14.147. The behaviour of the parameter – function word percentage for 2000-word samples. The curves remain chaotic, but there is a tendency for them to become more even.

The characteristic that we search needs to satisfy to the following conditions.

1) It needs to be very “general” in order to be beyond the conscious control of an author – in other words, the characteristic needs to manifest as an “unconscious parameter”.

2) It needs to be stable for every author, which means that it can only possess a small deviation from some average value, which always remains the same, fluctuating very slightly from text to text.

3) It must be applicable for distinction between several groups of authors – in other words, we need different groups of authors for which the discrepancies between the values of this characteristic are greater than those found within the texts of a single author.

After V. P. Fomenko and T. G. Fomenko had conducted an extensive calculation experiment, it turned out that the numeric parameter of texts that satisfies to the conditions listed above is the relative usage frequency of all function words in the text – prepositions, conjunctions and particles, qv in figs. 14.146-14.149 ([893] and [909]). As one proceeds along the text using 16,000 word samples, the function word usage frequency turns out to be more or less constant for all the works of a given author. In other words, the curve that represents the evolution of said frequency becomes an almost even horizontal line. Minimal and maximal values were taken for every author under study; therefore, the parameter in question is useful for distinguishing between various au-

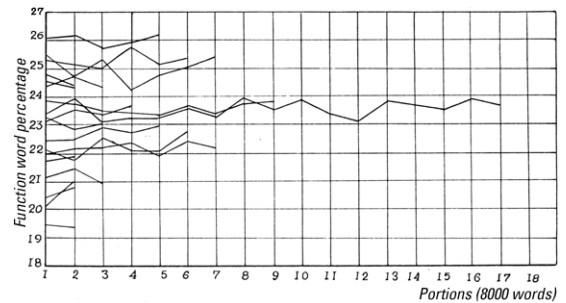


Fig. 14.148. The behaviour of the parameter – function word percentage for 8000-word samples. The curves still intersect occasionally, but they are getting more and more even.

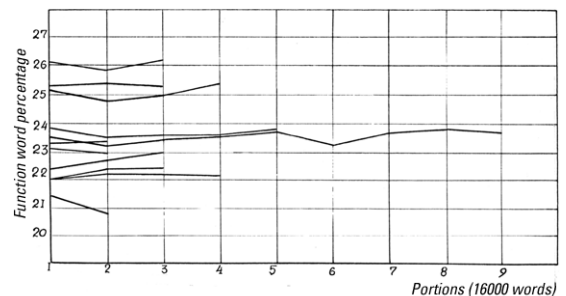


Fig. 14.149. The behaviour of the parameter – function word percentage for 16000-word samples. The curves transformed into more or less straight lines, which means the parameter has stabilised, with significant discrepancies between its value for different authors. The parameter is therefore a “good” one, it is an authorial invariant and can be used for telling different authors apart.

thors. This is why it was called the authorial invariant. It can be used for attributing anonymous texts as well as hunting out plagiarisms – albeit with a certain degree of caution, since some authors may possess similar invariant values (Fonvizin and Tolstoy, for instance). Moreover, reliable statistical conclusions require the use of voluminous works.

The last condition is met in the case of Lomonosov and Miller. Both have works that can be used for many consecutive 16,000 word samples. The applicability requirements are therefore met for the two authors. Our application of the authorial invariant method in the present case had been as follows.

STEP 1. We have considered all available works of M. V. Lomonosov, whose authentic manuscripts written in his own handwriting are still in existence. Out of those we have selected the ones that contain a required volume of text in words.

STEP 2. We have calculated the authorial invariant for M. V. Lomonosov, or the evolution of function word percentage, using the method laid out in [893], [909], [METH2]:2, pages 743-778, and CHRON2, Annex 3.

STEP 3. Next we calculated the authorial invariant for the “Ancient History of Russia” ascribed to Lomonosov nowadays. The volume of text suffices for the authorial invariant calculations.

STEP 4. We have studied all available works by G. F. Miller. We only specify the ones that contain a sufficient volume of Russian text.

STEP 5. The abovementioned method was then used for calculating the authorial invariant of G. F. Miller, or the evolution of the function word percentage.

STEP 6. Finally, we compared the invariant values yielded by our calculations.

We have used the following texts of G. F. Miller as published in [529].

1) “On Reverend Nestor, the First Russian Chronicler, his chronicles and his successors”.

2) “A Proposal to Correct the Errors of the Foreign Authors Writing about Russia”.

3) “A Description of Maritime Voyages into the East Sea and the Arctic Ocean Made by the Russians”.

4) “News about the Latest Maritime Voyages into the Arctic Sea and the Kamchatka Sea, Starting with 1743, or the End of the Second Expedition to Kam-

chatka. From the reign history of the Great Empress Catherine the Second”.

5) “On the [Russian] Nobility”.

6) “[A Description of towns and cities in the Muscovite province]”.

7) “Biography and Reign History of Fyodor Alexeyevich”.

8) “[Project to create a historical department of the Academy]”.

9) “Important Things and Difficulties Encountered in the Compilation of the Russian History”.

10) “An Instruction to the Translator Andreyan Doubrovskiy”.

11) “Selected Correspondence”.

Only the texts 307 possess a sufficient volume of over 16,000 words. Moreover, one needs to leave out the works that weren’t originally written in Russian, and may have been translated by someone other than Miller. It applies to work #6; the description of Kolomna is rendered in German. Also, work #6 contains many tables, which complicate the calculations. Works 3 and 4 contain a great number of numeric data, which also complicate the calculations. Text #7 contains many tables and numbers; moreover, we had it rendered in a number of different formats, which is a purely technical complication. This text was also discarded.

We have therefore based our research on text #5. Its volume is over 16,000 words. We have excluded the part of the book that consists of a multitude of tables, namely, pages 197-206. The materials we did process therefore amount to pages 180-197 (beginning of the text before the tables), and pages 206-225 (end of text after tables). Page numeration is given in accordance with [529].

The result of our research is as follows: the authorial invariant of Miller equals 28 per cent.

We must make the following important statement. This invariant value is exceptionally large, qv in 14.149. It is the largest of all the invariants calculated for the authors whose texts were analysed in [893] and [909] – see CHRON3, Annex 3.

Now let us calculate the authorial invariant for M. V. Lomonosov. We have studied the following works by this author:

1) “A Description of the Marksmen’s Mutinies and the Reign of Czarina Sofia.

2) “A Brief Account of the Academic Chancellery’s History in the Words of the Wise and the Deeds – from the beginning of the present corpus and until our day”.

3) “The Ancient History of Russia from the Origins of the Russian Nation to the Death of Great Prince Yaroslav I in 1054, Written by Mikhail Lomonosov, State Council Member, Professor of Chemistry and Member of the Imperial Academy of Sciences in St. Petersburg and the Swedish Royal Academy of Sciences”.

Other 44 texts of M. V. Lomonosov published in [493], but we didn’t take them into account for various reasons – the ones we listed above for Miller’s texts, as well as the fact that about a third of them are written as poetry and not prose. Let us explain that the authorial invariant can only be applied with confidence to prose. The rejection of many other texts is explained by the fact that their originals have not survived until our day, which is the case with the “Ancient History of Russia” that we’re concerned with presently; therefore, one cannot be quite certain about attributing them to M. V. Lomonosov. As a result, we ended up with work #2, which meets all the conditions listed above.

The result of the calculation is as follows. The authorial invariant of Lomonosov in work #2 equals 20-21 per cent. This is a very small value of the authorial invariant, and corresponds to the lowest threshold of invariant value if we’re to consider all the authors that we have researched (see fig. 14.149).

We see something totally different in case of the “Ancient History of Russia” (work #3). The authorial invariant proved very unstable here – in some samples it equals 27 per cent, whereas in others the amount is 25 per cent. No discrepancies this large have ever been witnessed in case of any text that would belong to the same author. The authorial invariant values for the “Ancient History of Russia” are scattered between 24 and 27 per cent.

The strong fluctuation of the authorial invariant values that we see here implies that work #2 and work #3 listed under Lomonosov’s name belong to different authors. However, in case of work #2, the authorship of Lomonosov is indisputable, since it still exists as a manuscript set in Lomonosov’s own handwriting. This means that the “Ancient History of Russia” was not written by M. V. Lomonosov.

Also, the invariant values for the “Ancient Russian History” ascribed to Lomonosov is in ideal correspondence with the value discovered for the works of G. F. Miller. Strictly speaking, this is not yet sufficient proof that Lomonosov’s history was falsified by Miller in particular, since several different authors may possess similar or even identical invariant values ([893]). We have only proven the fact that the work in question is a forgery.

However, previous results make Miller a very likely candidate for having falsified Lomonosov’s work on Russian history, all the more so considering that the invariant values of Miller’s texts and those of the “Ancient History of Russia” ascribed to Lomonosov are very rare among the Russian authors, qv in CHRON2, Annex 3. This makes chance coincidence between the invariant values for Miller and the hypothetical falsifier of Lomonosov’s “Ancient History” a lot less likely, and makes Miller the most conspicuous suspect.

The unnatural invariant value aberration range of the “Ancient History” is therefore explained in a very simple manner. The falsifier had used Lomonosov’s original text as a basis. Apparently, the distortion of the original in the process of re-writing was uneven, hence the erratic fluctuations of the invariant and the abnormality of their range.

Let us also emphasise that the authorial invariant values for the “Ancient History of Russia” are drastically different from what we see in case of Lomonosov’s authentic works, namely, the fluctuation range equals 3-4 per cent, whereas it is normally confined within the limits of one per cent in the texts of a single author ([803]). It becomes quite obvious that the published version of the “Ancient History of Russia” contains very little of the original text – it is a forgery for the most part.

COROLLARY 1. It has turned out that the authorial invariant of the “Ancient History of Russia” confirms our hypothesis about the original text of Lomonosov’s history becoming greatly distorted – virtually written anew before the publication that took place seven years after the death of M. V. Lomonosov.

COROLLARY 2. We have discovered the authorial invariant of the “Ancient History of Russia” to be very close to that of G. F. Miller, a prime suspect for the falsification of the book. This doesn’t yet prove that Lomonosov’s “History” was corrupted by Miller – we

know of texts written by different authors a priori, whose authorial invariants are nonetheless similar to one another (I. S. Tourgenев and L. N. Tolstoy, for instance, qv in [893] and [909]). However, in the present case, given the long and arduous struggle between Lomonosov and Miller, the discovery of similar authorial invariants in Miller's text and the "Ancient History of Russia" is most likely to indicate that it was none other but G. F. Miller who had either radically edited or completely falsified the text of M. V. Lomonosov's "History".

33. FOREIGN EYEWITNESSES OF THE XVI CENTURY LOCATED NOVGOROD THE GREAT ON RIVER VOLGA

Our reconstruction as related above suggests that Novgorod the Great as described in Russian chronicles can identify as either the city of Yaroslavl on the Volga, or a group of famous Russian cities around Yaroslavl. A. I. Karagodov and V. P. Cherepanov from the Saratov State University of Technical Sciences, pointed out to us some direct proof of our reconstruction that has survived in mediaeval texts of the XVI century. Apparently, Taube and Kruse, the presumed eyewitnesses of the events that took place in the epoch of the oprichnina, made direct references to the fact that Novgorod the Great stood on River Volga. We are quoting a passage from [117]: "Foreign chroniclers and historians of the epoch [the alleged XVI century – Auth.] painted a horrible and repulsive picture of the Oprichnina and its creator [Ivan the Terrible – Auth.]. However, can one really trust the evidence of Taube and Kruse? In their account of the Novgorod murders they locate the city on the banks of the Volga as eyewitnesses of said events" ([117], page 287).

We see that the author, a historian of the Scaligerian school, urges the reader to distrust Taube and Kruse, citing their claim about Novgorod the Great located on the banks of the Volga, which naturally contradicts the Scaligerian and Romanovian history, as an argument. However, this report of Taube and Kruse is in ideal concurrence with our reconstruction. It has fortunately evaded the attention of the Romanovian editors in the XVII-XVIII century, who were

very diligent in their attempts to remove every truthful evidence from the annals of Russian history.

By the way, one has no reason at all to doubt the competence of Taube and Kruse, who were well aware of what they wrote about. They weren't mere eyewitnesses of the events that took place in Novgorod on the Volga. It turns out that they were made members of the Oprichnina by Ivan IV: "The Czar didn't just protect the heretics, but also made some of them very close to himself. He made ... I. Taube and E. Kruse members of the Oprichnina" ([775], pages 281-282). One must assume that Taube and Kruse had been well aware of the location of Novgorod, which was destroyed by Ivan IV ("The Terrible").

34. THE ALEXANDROVSKAYA SLOBODA AS THE CAPITAL OF RUSSIA, OR THE HORDE, IN THE XVI CENTURY

In CHRON6 we demonstrate that the Muscovite Kremlin, likewise other constructions of Moscow as a capital city, were built in the second half of the XVI century the earliest. We have dated the foundation of the Kremlin in Moscow to the epoch of the Oprichnina, identifying the construction of the city as the famous foundation of Ivan's capital in the epoch of the Oprichnina. We have made the assumption that the royal procession only stopped temporarily in the famous Alexandrovskaya Sloboda en route from Suzdal to Moscow. We must also remind the reader that the Biblical city of Souza is most likely to identify as Suzdal, qv in CHRON6. A further study of the issue revealed the fact that the picture must have been of even greater interest to us as researchers.

It is assumed that the Alexandrovskaya Sloboda (the modern town of Alexandrov in the Vladimir Oblast) had been the capital of Russia in the full meaning of the word for some 20 years, starting with the beginning of the Oprichnina epoch in 1563 ([12], page 17). This appears to be true. Sources report that a luxurious palace complex with a number of secondary constructions had been erected in the Alexandrovskaya Sloboda: "The Czar's court in the Sloboda included the palaces of the Czar and the noblemen, likewise auxiliary constructions, the royal garden, a unique system of ponds and locks, which

had served the purpose of filling the moat with water. State services of all sorts were active in the Alexandrovskaya Sloboda, including the Duma of the Oprichnina, the royal court, diplomatic offices and the Ministry of Foreign Relations” ([11], page 7). Apparently, “the best icon artists and builders lived and worked here; they built a magnificent ensemble of palaces and temples, second only to the Muscovite Kremlin in its splendour” ([11], page 5). As we realise today, things are likely to have happened in a different order – the capital in the Alexandrovskaya Sloboda predated the Kremlin, which was built in its image somewhat later, in the XVI century.

The Alexandrovskaya Sloboda had been the place where the Czar met foreign envoys; this fact became reflected in the memoirs of Ulfeldt, the Danish Ambassador, dating to the XVII century: “The impressions of the Alexandrovskaya Sloboda and the Russian Czar (the “cruel Pharaoh”) were reflected in the ambassador’s book entitled ‘A Voyage to Russia of Jacob Ulfeldt, the Danish Envoy’” ([11], page 9). A propos, the fact that the Danish ambassador calls the Russian Czar Pharaoh isn’t a mere literary comparison – the Czar had indeed been the Egyptian Pharaoh as described in the Bible; some parts of the Bible were written in this very epoch, qv in CHRON6. The chronicles of the epoch appear to have called used the term “Egyptian Alexandria” for referring to his capital in the Alexandrovskaya Sloboda. The memories of the Library of Alexandria appear to date to the very same epoch, referring to the library of the Alexandrovskaya Sloboda, or the famous library of Ivan the Terrible ([11], page 6). In this case, the demise of the famous “ancient” Library of Alexandria in a blaze might be a legendary reflection of the real destruction of the Alexandrovskaya Sloboda by the Romanovs in the epoch of the XVII century: “During the Great Strife, the palace ensemble was destroyed and pillaged” ([11], page 11). Nowadays, the territory of the former Alexandrovskaya Sloboda is occupied by the Svyato-Ouspenskiy nunnery.

A propos, it is presumed that “prince Ivan [the son of Ivan “The Terrible” – Auth.] died in the Alexandrovskaya Sloboda after a mortal wound inflicted by the Czar in a fit of rage” ([12], page 16). It is further presumed that “the Czar departed from the Alexandrovskaya Sloboda as a result of his elder son’s

death” ([11], page 11). It is also possible that some of the events reflected in the Biblical book of Esther took place right here, in the Alexandrovskaya Sloboda, in the XVI century, qv in CHRON6.

Modern historians are confronted with the necessity to explain why the capital of Russia was in the Alexandrovskaya Sloboda and not Moscow. They write the following: “Another paradox is that the Oprichnina Court in Moscow, which was constructed in the first months that had followed February, 1565 ... had been an affiliate of the Oprichnina capital, or the Alexandrovskaya Sloboda, in general. All the governing functions became concentrated in the Alexandrovskaya Sloboda towards the autumn of 1565... Starting with 1568, the royal scribes and the publishing house became concentrated here” ([12], page 16; also [11], page 6). Apart from the publication of books, this was also the place where they cast bells” ([11]). And so on, and so forth. Historians “explain” it suggesting that Ivan the Terrible had been an eccentric tyrant, who had decided to transfer the court to the Alexandrovskaya Sloboda from Moscow. We are of a different opinion, which can be encapsulated as follows. The construction of a capital in Moscow had not yet started by that time. At the very beginning of the Oprichnina epoch, the royal capital of Russia and the headquarters of the Czar, or the Khan, became relocated to Alexandrovskaya Sloboda from Suzdal, or the Biblical Souza, and remained there for some 15 years. It is likely that another transfer of the capital was instigated by Khan Ivan Simeon at the end of the XVI century, after the defeat of the Oprichnina, to move it even further westwards by some 100 kilometres. This is how Moscow was built.

The strife flared up again in the beginning of the XVII century. Moscow fell prey to fire, and the Muscovite Kremlin changed hands a number of times. It is presumed that Moscow had been burnt to the ground. Thus, Moscow was either burnt down completely or at least destroyed to a large extent at the very end of the Great Strife, during the epoch of the interregnum and civil wars of the early XVII century, right before the ascension of the Romanovs. This must have resulted in the destruction of the Muscovite Kremlin. According to I. A. Zabelin, even at the end of Mikhail Romanov’s reign, in 1645, “the entire Kremlin lay desolate; many layers of bricks were miss-

ing from the wall of the citadel and some of the towers, the walls caved in, and the white stones fell out. The domes of some towers were in a decrepit state, or fell in altogether”. The reconstruction of the Kremlin began ([284], page 165).

35. THE COUNTERFEITED INSCRIPTION WITH THE NAME OF THE MONARCH ON THE ALLEGED PORTRAIT OF IVAN THE TERRIBLE DATING FROM THE XVII CENTURY

We have encountered many occasions when the Russian historical documents dated to the XVI century nowadays underwent a tendentious editing or became falsified all in all. Our experience of dealing with historical materials left us with the impression that it is very difficult to find authentic artefacts of the XV-XVI century that have survived the Romanovian censorship among the documents available to us today and the objects exhibited in museums. This censorship has left a mark on the artefacts exhibited in the museum of the Alexandrovskaya Sloboda and dated to the XVI century in particular. Among other objects from the museum of the Pokrovskaya Church (XVI-XVII century) and the Dining Hall (XVI century), qv in figs. 14.150, 14.151 and 14.152) we see a royal portrait (fig. 14.153). It is presumed to depict Czar Ivan Vassilyevich “The Terrible”. Modern historians date this portrait to the end of the XVII or the beginning of the XVIII century ([11], page 4). It is often called a “unique XVII century painting” ([11], page 9). Therefore, what we have at our disposal is a very rare image of a Russian autocrat.

At the bottom of the portrait we find an inscription that appears to suggest that the Czar in question is indeed Ivan Vassilyevich. By the way, the photograph of the portrait cited in the album ([11], page 4) leaves the inscription out for some reason – we only see the first line and a part of the second. Is there any reason behind this? Let us turn to the fundamental edition that tells us about the museum of the Alexandrovskaya Sloboda in detail ([1373]). The very first pages of the book contain a reproduction of this portrait; however, an even greater part of the inscription is left out – we only see a vague outline of the first line, and nothing but.



Fig. 14.150. The Pokrovskaya Church of the XVI-XVII century and the Dining Hall of the XVI century as parts of the ensemble of the royal palace built in Alexandrovskaya Sloboda by Czar Ivan IV.



Fig. 14.151. The Pokrovskaya Church of the XVI-XVII century and the Dining Hall of the XVI century in Alexandrovskaya Sloboda.

This detail alone would not have been worthy of our attention, if it hadn't been for the fact that the inscription in question is of the utmost interest. We only realised this upon visiting the museum of the Alexandrovskaya Sloboda. We have photographed the entire inscription, which can be seen in figs. 14.154 and 14.155. As we can see, the following is written on the portrait:

“Ivan Vassilyevich, Czar and Great Prince of Russia, the wise and valiant ruler. The Czar had conquered three kingdoms – Astrakhan, Siberia and the Land of the Khazars, making them part of his domain; he had also defeated hosts of the Swedes, and taken much of Russia's land back from them. The first one to be crowned and...”



Fig. 14.152. The dome of the Pokrovskaya Church. Taken from [1373], pages 68-69.

This is where the text ends abruptly; we see some strange squiggle instead of the remaining phrase. The inscription is very interesting indeed.

Firstly, the Kingdom of Kazan is called the Land of the Khazars, which is in perfect concurrence with our reconstruction, according to which the famous “ancient kingdom of the Khazars” identifies as the mediaeval Kingdom of Kazan of the XV-XVI century.

Secondly, it is said that the Czar took “much of Russia’s land back” from the Swedes. This should ring very odd if we’re to follow the Scaligerian and Millirian history. If the Russian Czar had defeated the Swedes, why does it mean that he had taken “much of Russia’s land back”? After all, we were taught that the Western Europe, including Sweden, had never been part of Russia or ruled by the Russian Czars. Our reconstruction makes everything crystal clear – the inscription refers to the events of the XVI century, when the Russian (or Assyrian, according to our reconstruction) Czar, or Khan, described in the Bible as

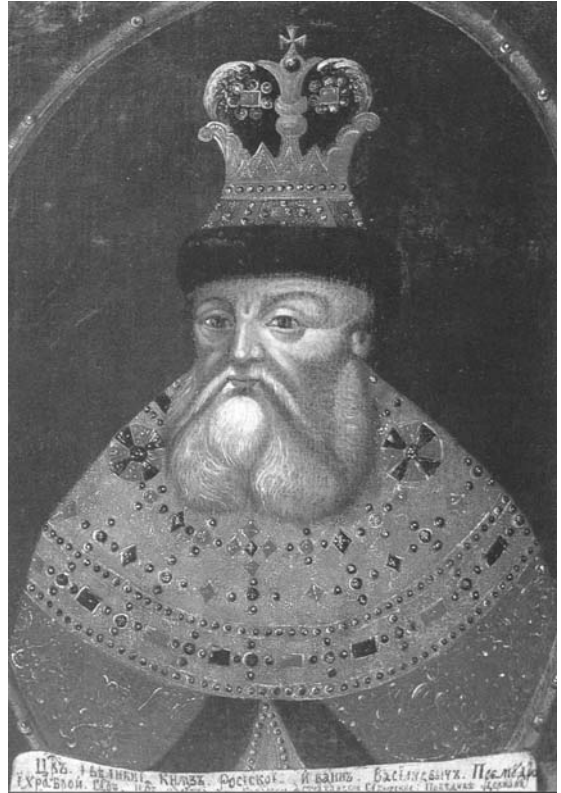


Fig. 14.153. Royal portrait exhibited in the museum of the Pokrovskaya Church and the Dining Hall of the XVI century in Alexandrovskaya Sloboda. Presumably, a portrait of Ivan Vassilyevich “The Terrible”. Taken from [11].



Fig. 14.154. The legend underneath the portrait of “Ivan Vassilyevich” at the museum of the Pokrovskaya Church and Dining Hall of the XVI century. Photograph taken by the authors in 1998.

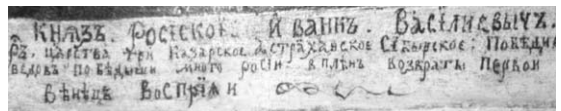


Fig. 14.155. Fragment of the legend from underneath the portrait of “Ivan Vassilyevich”: a close-in. The legend was obviously altered – we see that something else had been written here originally.



Fig. 14.156. Portrait of Czar Alexei Mikhailovich Romanov from the Raspyatskaya Church of Alexandrovskaya Sloboda.

Nebuchadnezzar, managed to partially suppress the mutiny in the western lands of the Great = “Mongolian” Empire, restoring his rule over these territories.

It is also quite obvious that this inscription had somehow failed to please the Romanovian editors of history. The strange squiggle at the end of the phrase obviously replaces an obliterated part of the old text. The last line of the text is likely to have been shorter than the previous ones initially, and placed in the middle, with blank spaces to the left and to the right. The phrase “The first to be crowned and...” obviously ends in an abrupt manner; the conjunction “and” indicates that it had been followed by some phrase, which was ruthlessly rubbed out and replaced by a meaningless squiggle that serves the end of making the text more symmetrical than it would have been otherwise, obviously in order to conceal the introduced alterations.

However, the most interesting fact is that the name of the Czar is very obviously a forgery. Let us return

to the very first line. Take a closer look at the photograph (fig. 14.155). We can clearly see some semi-obliterated phrase underneath the words “Ivan, Great Prince of Russia”, which can be seen particularly well in the gap between the words “Ivan” and “Russia”. Something else had been written here – another name, or a title. Possibly, “Khan Simeon”. However, the obliterated lettering here is unlikely to ever be reconstructed. We haven’t managed to make it out, despite having spent a large enough amount of time at the museum. One needs a magnifying glass, laboratory condition etc. An expertise of the surviving layer of paint is also called for.

And so, the portrait of “Ivan Vassilyevich” that we have at our disposal today has got obvious traces of falsification. The authentic old inscription was erased and replaced by a new one. Could the actual portrait of the Czar have been tampered with as well?

This might be the reason why the compilers of the album ([11]) and the author of the book ([1373]) decided to leave the “embarrassing inscription” out and not include it in the photographs of the famous portrait – to preclude the readers from asking unnecessary questions.

There are other oddities about this portrait. The person painted upon it is presumed to be Ivan the Terrible; it has a distinctive characteristic, namely, an indentation on the bridge of the nose, qv in fig. 14.153. However, we see another portrait exhibited in the Raspyatskaya Church nearby, allegedly one of Czar Alexei Mikhailovich Romanov, qv in fig. 14.156. We see that it also has an indentation on the bridge of the nose; in general, the faces painted on both portraits look amazingly similar. Could the portrait of “Ivan the Terrible” from the Ouspenskaya Church really be one of Czar Alexei Mikhailovich dating from a later epoch, which the Romanovian historians of the XVII or the XVIII century decided to use in order to manufacture a portrait of “Czar Ivan the Terrible”, which would serve to replace some authentic old portrait of the XVI century Czar, or Khan. It is possible that they simply took some portrait of Alexei Mikhailovich, erased the inscription at the bottom and boldly replaced it by the name of Ivan Vassilyevich, wiping out a number of other “embarrassing” words and phrases while they were at it. As we have seen, they didn’t bother with extra accuracy – for instant, instead

of thinking up some plausible new text to stand at the end of the inscription that they were editing, the hoaxers simply erased a few of the “dangerous words”, offhandedly replacing them by a meaningless squiggle, which must have been presumed fit for this purpose. Apparently, few people paid attention to such phenomena in the epoch of the first Romanovs, and even fewer dared to enquire about the former lettering or the reason why the Czar had suddenly changed his name. All that we have learnt to date implies that such inquisitiveness had hardly been regarded as laudable in that epoch.

36. LETTERING ON THE NECKPIECE OF A XVI CENTURY CHASUBLE WITH A COUNTERFEITED NAME OF A RUSSIAN CZAR

The museum of the Ouspenskaya Church in the Alexandrovskaya Sloboda has got a so-called “chasuble neckpiece” up for exhibition (embroidery of 1596. See [11], page 34, and [1373], page 114; also fig. 14.158). The embroidery depicts an Evangelical scene of Jesus Christ administering the communion of bread and wine to his apostles ([11], page 35). It is circumscribed by lettering set in golden and silver thread (see the rectangular strip in fig. 14.158). The entire inscription is represented in five photographs (figs. 14.159-14.163). It says the following:

“The year of 3РД (7104, or 1596), the reign of Czar and Great Prince [??] Ivanovich and Czarina Irina, to the daughter of Prince Afanasiy Andreyevich Nogayev, Princess Euphimia”.

The entire inscription is in a perfect condition, the sole exception being the name of the Czar, which appears to have perished. The surviving traces lead us to the presumption that the artefact in question fell prey to hoaxers. Someone has made the attempt to make fake traces of the name “Fyodor” here, however the result doesn’t look plausible at all. The first part of the name is drafted rather clumsily with a couple of individual stitches; the letters at the end of the name have a strange shape and are likely to have been altered. This concerns the next-to-last letter, P, and in particular the last letter A. The two previous letters are missing altogether, replaced by some strange blotch (see fig. 14.160). The original lettering is any-



Fig. 14.157. The Ouspenskaya Church at Alexandrovskaya Sloboda (the modern town of Alexandrov). See also [11].

one’s guess nowadays. Why is it that “relentless time” chose to erase the name of a XVI century Russian Czar, leaving the rest of the lettering intact? Could its part have been played by the Romanovian editors of the XVIII century?

A propos, the lettering is distinctly at odds with the Russian history as related in Millerian and Romanovian textbooks nowadays. Princess Euphimia as mentioned in the text is referred to as the daughter of Prince Afanasiy Andreyevich Nogayev. However, the only Princess Euphimia known in the Romanovian history of that period is presumed to be the daughter of Vladimir Sergeyevich Staritskiy and Yedvokia Nagaya (qv in the alphabetic index of the Russian princes and princesses in [404]). However, the inscription on the chasuble names Afanasiy instead of Vladimir. Also, the surname Nagoy (Nagaya being its female form) – or, rather, Nogayev, is worn by Vladi-



Fig. 14.158. The monastic robes of 1596, a fragment. Museum of the Ouspenskaya Church at Alexandrovskaya Sloboda. Taken from [11].



Fig. 14.161. Lettering on the robe continued. Photograph taken in 1998.



Fig. 14.159. Fragment of the lettering on the robe. Beginning. Photographs taken by the authors in 1998.



Fig. 14.162. Lettering on the robe continued. Photograph taken in 1998.



Fig. 14.160. Lettering on the robe continued. The name of the Russian Czar is an obvious forgery; otherwise, the lettering is in good condition. Photograph taken in 1998.



Fig. 14.163. Lettering on the robe concluded. Photograph taken in 1998.

mir (or Afanasiy?) Andreyevich himself, and not his wife, as the Romanovian historians are trying to suggest today. The impression is that of total confusion. The epoch in question is a rather recent one – the end of the XVI century; we are presumed to know it in detail, according to the Romanovian historiography.

A propos, the replacement of Nogayev by Nagoy is by no means as harmless as it seems initially. The name Nogayev makes one recollect the famous Nogaiskaya Horde, whose last remnants were destroyed by the Romanovs in the XVIII century (Count Suvorov being the leader of their army), whereas the name Nagoy leads to no such “dangerous associations”. This must be the reason why the Romanovian editors replaced Nogayev by Nagoy, wishing to conceal the relationship existing between the Russian Czars and the Nogaiskaya Horde.

37. AMAZING RUSSIAN BIBLICAL SCENES ON THE XVI CENTURY FRESCOES, WHICH HAVE MIRACULOUSLY SURVIVED IN THE POKROVSKAYA CHURCH OF THE ALEXANDROVSKAYA SLOBODA

We are about to consider the amazing artwork of the Pokrovskaya Church. The dome in its modern condition can be seen in figs. 14.150, 14.151 and 14.152. In fig. 14.164 one sees the reconstruction of the dome as it was in the XVI century made by modern historians. We shall be referring to the scientific publication that contains the article entitled “The Artwork Programme of the Pokrovskaya Church in the Alexandrovskaya Sloboda” by V. D. Sarabyanov, as well as “The Artwork Style of the Pokrovskaya (Initially Troitskaya) Church of the Alexandrovskaya Sloboda” by V. M. Sorokatiy ([12]) in our analysis of the artwork.

According to V. D. Sarabyanov, “the artwork from the dome of the Pokrovskaya (initially Troitskaya) Church of the Alexandrovskaya Sloboda, dating from the epoch of Ivan the Terrible, is of the utmost interest to us – not just because it dates from the period that has left us but a precious few works of monumental art, but also due to the uniqueness of its iconographic programme” ([12], page 39). Moreover, we learn that “this is the only example of a XVI century Russian



Fig. 14.164. A reconstruction of the dome of the Pokrovskaya (initially Troitskaya) church of Alexandrovskaya Sloboda as it was in the XVI century. Taken from [12], page 80, photograph 2.

church with topical artwork” ([11], page 21). Let us point out right away that this truly amazing artwork has survived quite by chance, invisible under later layers. This is why it has fortunately enough evaded the attention of the Romanovian editors of history in the XVII-XVIII century. Had it been discovered then, it would either be destroyed or falsified – we have seen it happen many a time. The artwork was only discovered in the XX century – in 1925 (see [12], page 55). Its condition is rather poor. Modern historians mark the “poor condition of the artwork, likewise the fact that the murals are at a considerable distance from the viewer... However, one must emphasise the great rarity of the artefact and the role it plays in the correct estimation of the XVI century art” ([12], page 54).

Historians date this artwork to circa 1570 ([12], page 55). The artwork deteriorates rather rapidly. V. M. Sorokatiy points out that “fortunately, we have a



Fig. 14.165. General view of the artwork on the dome of the Pokrovskaya (Troitskaya) Church. Modern condition. Taken from [12], page 80, photograph 4.

unique source at our disposal, one that reflects the original condition of the artwork upon discovery – incomplete and with numerous defects as it may be, but in much greater detail than we can see today. I am referring to the photographs of 1926, without which no complete evaluation would be possible” ([12], page 55).

One cannot help but wonder about the wanton manner in which the learned historians treat this rarest XVI piece of artwork that has miraculously reached our day and age. According to V. D. Sarabyanov, “the artwork of the Pokrovskaya Church, which was discovered in the beginning of the 1920’s, rather unfortunately hasn’t been preserved in a proper manner; the substantial deterioration of the layers of plaster and paint over the years that have passed since its discovery make the reconstruction of details and the identification of the saints extremely hard – next to impossible” ([12], page 41).



Fig. 14.166. Artwork on the dome of the Pokrovskaya Church: a fragment. Taken from [12], page 80, photograph 7.



Fig. 14.167. Artwork on the dome of the Pokrovskaya Church: a fragment. Taken from [12], page 80, photographs 8 and 9.

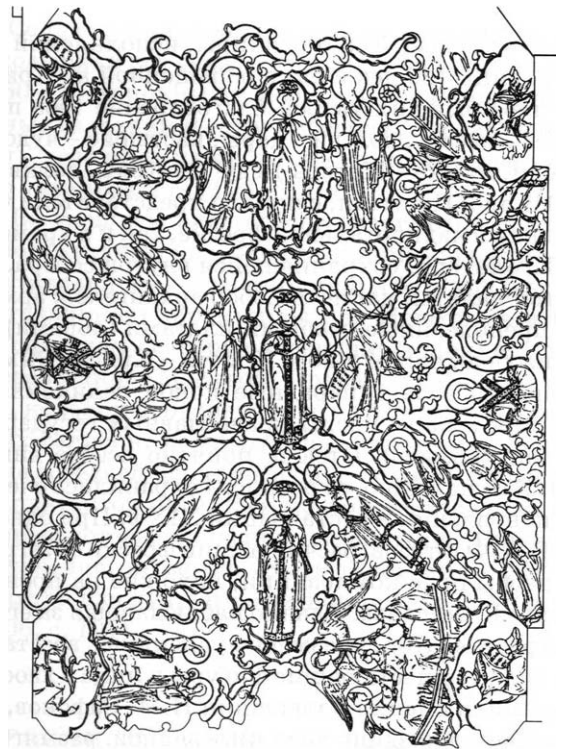


Fig. 14.168. Fragment of the artwork on the dome of the vestibule of the Muscovite Kremlin’s Blagoveshchenskiy Cathedral dating from the XVI century. According to the draft made by V. V. Souslov in the early XX century. Taken from [107], page 148.

We haven't managed to study the murals in July 1998, since the church remains closed for visitors of the museum.

In fig. 14.165 one sees the general condition of the artwork as it is today. Fragments of frescoes are reproduced in figs. 14.166 and 14.167. The general concept of the artwork is as follows. Sabaoth the god is at the centre, surrounded by archangels followed by evangelists and Biblical characters together with the Russian princes. For instance, "on the right of St. Vladimir we see the legend 'Vladimir the Great'; we also see the words 'Righteous Prince Gleb' next to St. Gleb" ([12], page 53).

It is important that the artwork isn't merely an eclectic collection of individual characters, but rather a rendition of the so-called "Tree of Jesus", or the genealogical tree of Jesus Christ. Sarabyanov points out that the decoration in question "is an interpretation of the decorative and symbolic tree motif, which is very common for mediaeval art. In Byzantine art of the XIII-XIV century this motif was primarily used in the composition entitled "The Tree of Jesus", which had served to represent and glorify the genealogy of Jesus Christ... This triumphal composition ... had served as a basis for a local theme known as 'The Vine of the Nemanich', deifying the Serbian royal dynasty and proclaiming the divine origins of their royal power... This iconography was introduced in the artwork of the Pokhvalskiy side-altar of the Ouspenskiy Cathedral of the Kremlin in Moscow, which dates from 1482 [the dating is apparently erroneous – Auth.], and became widely popular in the second half of the XVI century. The actual 'Tree of Jesus' was among the compositions included in the decoration of the Blagoveshchenskiy Cathedral in 1405 [this dating also appears to be erroneous – Auth.] by Feofan the Greek and recurs in the artwork of 1547-1551, occupying all of the domes and a substantial part of the gallery walls... In the context of the entire artwork, which is largely concerned with the glorification of the regnant Russian dynasty, the 'Tree of Jesus' is doubtlessly parallel to the very same topic, serving to carry across the same concept of royal power being divine in its origin, but more subtly than the 'Nemanich Vine', and referring to the first Russian Czar, who had been crowned shortly before the creation of this artwork" ([12], page 46).

Thus, the artwork of the Pokrovskaya Church depicts several generations of Biblical characters and Russian Czars as an uninterrupted sequence – a genealogical tree of sorts. At the centre of the composition we see the god Sabaoth and not Jesus Christ ([12], page 52). As for the Biblical characters – we see Adam and Eve, a character that is likely to identify as Cyph, the third son of Adam, Abel, Noah, "who is identified unequivocally by the ark that he holds in his hands" ([12], page 42). Next we have Abraham, Isaac, Jacob and "the twelve sons, or the patriarchs of the twelve tribes of Israel. All of them are dressed in princely attires with lavishly decorated neckpieces, sleeves and bottom edges" ([12], pages 42-43). The "tree" also includes twelve Biblical prophets, possibly, Aaron, Isaiah, Daniel and Samuel or Zechariah, likewise King David and King Solomon. Some of the figures cannot be identified as any famous ancient characters at all ([12], pages 42-43).

Finally, "the sixth circle of the artwork ... depicts the saints of the New Testament, predominantly martyrs and Russian princes" ([12], page 43). In particular, we see St. Jacob Perskiy, St. Mina, the Russian princes Vladimir, Boris and Gleb, and so on. The XVI century artists depicted the Biblical characters and the Russian princes as contemporaries, or representatives of the same epoch. Historians write the following about Prince Vladimir, for instance: "His figure is located upon ... the main line of the hierarchy, apparently corresponding to the portraits of the Old Testament patriarchs – Cyph and David the Prophet... The concept of the Muscovite Kingdom being the chosen nation blessed and guarded by the Lord himself, is illustrated in a very obvious manner – the divine grace falling from the heavens is distributed equally ... among the Patriarch Czar, David ... and Prince Vladimir, whom we see in the same row... Prince Vladimir is equalled to the saint kings of the Old Testament, with whole generations of Christian rulers omitted" ([12], page 49).

Modern historians are thus telling us that the global chronology as represented in the artwork on the dome of the Pokrovskaya Church, is greatly at odds with the Scaligerian version. Characters separated from each other by centuries and even millennia within the framework of the Scaligerian history were depicted by the XVI century artists as either

contemporaries or representatives of one and the same historical epoch. Likewise, the chronology reflected in the artwork is in perfect correspondence with our reconstruction, according to which the Biblical characters and the Muscovite princes of the XIV-XVI century aren't merely contemporaries, but also often figure as different aliases of a single historical personality. In other words, Russian chronicles describe them as Muscovite princes, whereas the Bible reflected them as Moses, Nebuchadnezzar, King of Assyria, and so on.

The Blagoveshchenskiy Cathedral of the Muscovite Kremlin presents us with just as amazing a picture. Here we also have “the genealogical tree of Jesus Christ painted on the domes of the galleries” ([107], page 147). Historians make the perfectly justified comment that the analysis of the frescoes from the Pokrovskaya Church will be aided by “a comparison of the artwork in question with the most important works of Muscovite art of the XVI century, namely, the murals of the Blagoveshchenskiy Cathedral of the Muscovite Kremlin” ([12], page 60).

A drawn copy of the famous murals from the Blagoveshchenskiy Cathedral made in the early XX century is reproduced in fig. 14.168. Here we also see the Russian Princes alongside Biblical characters from the Old Testament. Moreover, they are depicted in the same chronological sequence as “Virgil, the Roman poet wearing a brimmed hat, Anaxagoras, the Greek philosopher, and Homer, the famous blind poet... It is most peculiar that we also see several Great Princes of Russia alongside the above characters – Daniil Aleksandrovich, Dmitriy Donskoi and Vassily I. This appears to be the genealogical tree of the Muscovite rulers woven into the tree of Christ... The dynastic topic is represented in the context of world history” ([107], pages 148-149).

Nowadays all such mediaeval artwork is regarded as purely symbolic. Historians are trying to convince us that mediaeval artists confused epochs and were ignorant of chronology. Quite naturally, modern historians raised on the erroneous chronology of Scaliger and Petavius will regard the attribution of Virgil, Anaxagoras, Homer, Dmitriy Donskoi and other Great Princes of Russia to the same historical epoch as absurd. However, our reconstruction provides an excellent explanation to the mediaeval chronology,

which is very demonstrably reflected in the artwork of the Blagoveshchenskiy Cathedral, since, according to the results of our research, all these “ancient” characters had indeed lived in the epoch of the XIII-XVI century. The mediaeval artists who painted the frescoes of the Pokrovskaya Church in the Alexandrovskaya Sloboda had been well aware of this fact, likewise the authors of the more recent artwork of the Muscovite Kremlin's Blagoveshchenskiy Cathedral.

Moreover, these surviving frescoes of the XVI century paint a picture of the mediaeval world that is thoroughly at odds with the one reflected in the modern Scaligerian history textbooks. The XVI century frescoes reflect the supreme position of the Great = “Mongolian” Empire in the mediaeval world.

V. D. Sarabyanov refers to the frescoes of the Pokrovskaya Church in the following manner: “The theocratic idea that the Muscovite Czars were chosen by God is presented as something that requires no proof whatsoever – an ideological axiom accepted by everyone as the truth... It is perfectly obvious that the artwork is primarily concerned with the concept of the Russian rulers and Russia itself being chosen by the Lord; in the context of the global historical process, the country was regarded as the last truly Christian state... What we see reflected in the artwork is the famous complex of ideas that became the theory of ‘Moscow as the Third Rome’ and the official doctrine” ([12], page 49).

We are of the opinion that this doctrine only became a “theory” in the works of the Scaligerian and Romanovian historians, starting with the XVII-XVIII century. In the XIV-XVI century it had been reality – not a theory. The Great = “Mongolian” Empire, also known as Assyria, or Russia, covered immense territories – from America to China across Europe, under the power of the Assyrian (Russian) Czar, or Khan, qv in CHRON6.

The Bible describes his power rather magniloquently: “I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bonds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that

are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped” (Isaiah 10:13-14).

Therefore, the authors of the frescoes in the Alexandrovskaya Sloboda and the Muscovite Kremlin were perfectly correct in their reflection of Moscow’s role and place in the world history of the XIV-XVI century as that of the Third Rome.

38. **THE REASON WHY THE MEGALITHIC PALACES AND TEMPLES ARE MORE COMMON FOR THE SOUTHERN COUNTRIES THAN FOR THOSE WITH A MODERATE CLIMATE**

In the Middle Ages, the residential buildings, palaces and temples in Russia were rather small. There were many constructions of stone and wood, but the size of each individual building had been rather small. Construction megalomania had not been characteristic for Russia in that epoch.

On the other hand, gigantesque constructions of stone were often built in the southern parts of the Great = “Mongolian” Empire – large stone temples, for instance. What is the reason for such architectural diversity? There can be a variety of explanations; we believe the primary reason to be the following. The inhabitants of the countries with a moderate climate that had been located at some distance from the seas and the oceans must have found it hard to maintain a warm temperature inside large buildings during cold and snowy winters. The construction materials had nothing to do with it – it is just that a large volume of air inside a huge building requires more heating facilities to get warm, and more fuel.

However, in the south, where the climate is warmer and the winters aren’t quite as cold as in the north, the heating issues had not been quite as poignant. On the contrary, hot summers had required the construction of large buildings made of stone, with thick walls, which remained cool inside even in summer heat. This is why we see many gigantic mediaeval temples of stone in Turkey and Egypt, for instance. This is where the so-called megalithic building had flourished. The buildings built in Russia had been much smaller; residential constructions were usually made of wood, since it preserves the warmth better than stone.

The development of technology and industry rendered these considerations obsolete – large buildings of stone and concrete have appeared in Russia and countries with a similar or an even colder climate, whereas the Southerners started to use air conditioning.

39. **A CROSS WITH SLAVIC LETTERING RECEIVED AS A PRESENT FROM THE PATRIARCH OF JERUSALEM BY CHARLEMAGNE**

In figs. 14.169 and 14.170 we see the “Jerusalem Cross”, which is kept in the treasury of the Hildesheim Cathedral. Its dimensions are as follows: 11 by 10 by 2 centimetres ([292]).

The artefact in question is very famous: “Among the outstanding works of art kept in the Cathedral of Hildesheim there is an artefact that is neither characterised by the finesse of its artwork, nor by great value of materials used in its manufacture. Nevertheless, it is considered a very ancient halidom... It is the so-called “Jerusalem Cross” with holy relics” ([292], page 7). Tradition has it that the Jerusalem Cross was received as a present by the Diocese of Hildesheim from its founder, emperor Louis the Pious, in the first half of the alleged IX century A.D. “The first researcher to have studied the cross, I. M. Kratz, presumes it to be of a Greek origin and dates it to the VIII century, indicating that it became part of the royal treasury when Charlemagne, the father of Louis had still been regnant. The cross had been among the halidoms received by him in 799 from John V, the Patriarch of Jerusalem” ([292], page 7).

One must say that historians instantly run into problems with this artefact, the reason being that neither the cross itself, nor the ancient tradition that surrounds it, correspond to Scaligerian history. The author of the article ([292]), N. Myasoyedov, a historian, writes the following: “Despite the fact that it is impossible to link the name of John V with that of Charlemagne chronologically, seeing as how the former died in 745, when Charles had still been four years of age, the opinion of Kratz about the chronological origins of the cross had not encountered any objections, and was shared by many German authors” ([292], page 7). What we encounter here is a contra-



Fig. 14.169. The “Jerusalem cross” (a diptych) from the sacristy of the Hildesheim Cathedral. We see the external part on the photograph. Legend has it, the Patriarch of Jerusalem gave it to Charlemagne as a present. There is Slavonic lettering on the cross. Taken from [292].



Fig. 14.170. Artwork on the reverse of the diptych’s back part (Charlemagne’s “Jerusalem Cross”). The lettering is Russian. There is no artwork on the front side of the back part. Taken from [292].

diction between the Scaligerian chronology and the historical evidence from the Middle Ages that survived in a number of German documents. The implication is that the Patriarch of Jerusalem had died in 745, and given the cross to Charlemagne in 799, fifty years after his death.

However, the most important detail is as follows. The oddest thing (insofar as the Scaligerian history is concerned) is the fact that the Patriarch of Jerusalem gave Charlemagne a cross covered in Slavic lettering. Scaligerites should naturally find this perfectly outrageous. However, our reconstruction makes it look perfectly natural – moreover, any other kind of lettering on the cross received by Charlemagne from the Patriarch of Jerusalem (Roman, for instance) would appear truly odd to us.

There are Slavic inscriptions on the sides and the reverse side of the cross. The front part of the cross, which is what the visitors usually see, has no inscriptions, which must be the reason why historians only noticed the lettering in the early XX century ([292], page 8). They instantly proclaimed the cross to be a forgery due to its Russian origins, which preclude it from being a “Jerusalem cross”. However, N. Myasoyedov, the author of the article in [292], tells us on page 8 that when he visited Hildesheim in 1914, the cross had still been known as the “Jerusalem Cross”, despite the vocal protests of learned historians and the fact that the lettering found upon it is Slavic.

Our reconstruction makes the picture perfectly clear. Slavonic had been one of the official languages used in the Great = “Mongolian” Empire. Slavic inscriptions were found all across the vast territories of the Empire. Charlemagne, or simply “The Great King”, is most likely to have been one of the Czars, or the Khans, who had ruled over the Empire, and lived in the epoch of the XV-XVI century, during the Ottoman conquest of Europe, or even later.

Let us quote the description of the cross as given in [292]. “The so-called ‘Jerusalem Cross’ is really a

container for holy relics... It is made of gilded silver... The cross would be worn on the chest. The holy relics that had been kept inside the cross initially are listed in the inscriptions found around the portraits of Constantine and Helen: "This is a Holy Cross; the pall of St. Daniel, the pall of St. Pelagia and St. Savva, the pall of Lazarus, Our Lady and the Lord, the pall of Constantine and Helen, and the pall of John the Baptist" ([292], pages 9-10).

The lettering on the sides of the cross reads as follows: "Lord help thy servant and all those who glorify Christianity now and in the future, and all the good Christians, amen" ([292], page 14).

Apart from that, the figures on the cross also have Slavic lettering upon them. Myasoyedov points out that the language of the inscriptions is "characterised by several traits that are typically Russian" ([292], page 13).

40. MEDIAEVAL FRENCH KINGS GAVE THEIR OATHS ON A HOLY BOOK IN CHURCH SLAVONIC

This important fact has been pointed out to us by A. K. Boulygin. It turns out that the French rulers in the Middle Ages had used a holy book written in Church Slavonic for saying their oaths. This fact, quite amazing from the Scaligerian point of view, is usually omitted from textbooks on French history, likewise Russian textbooks. However, it is known to scientists: "Here [in the city of Rheims – Auth.] the French monarchs said their oaths on the holy book, which was in reality a liturgical text in Church Slavonic – the co-called 'Rhemish Fragments'" ([474], pages 64-65).

Our reconstruction makes the picture perfectly clear. Mediaeval French monarchs had still been local representatives of the Great = "Mongolian" Empire, and would naturally say their oaths using a holy book in Church Slavonic, which must have been concealed from the public in the XVII century or even later, when the imperial language (Church Slavonic) was finally banished from France (and, *ex post facto*, from French history), to be replaced by the recently introduced "Holy Latin". The same process has affected all the other countries in the Western Europe.

41. THE FAMOUS ATILA THE HUN AS A CONTEMPORARY OF THE RENOWNED RUSSIAN PRINCE VLADIMIR, ACCORDING TO THE EVIDENCE OF MEDIAEVAL GERMAN BOOKS. This is a virtual impossibility in Scaligerian chronology

Mediaeval German chronicles generally known as sagas can apparently tell us a great deal about the history of Russia. The picture they paint is radically different from the one reflected in school textbooks. For instance, the famous "Saga of Tidrek" (apparently, Theodoric, aka Frederick) refers to events that took place in Russia and the land of the Great Ones (Wilkinus, Velcinus, Wiltinus etc; cf. the Russian "Velikiy", or "great"), qv in [126], page 11. The "Great Ones" identify as the "Mongols". The events in question take place on the vast territories between Spain and "the Oriental lands". The Russian cities of Smolensk, Kiev, Polotsk and Souza (Suzdal?) are frequently mentioned, qv in [126], page 7, and in 167. Alongside the protagonists (the konungs, or the Khans) we find the Russian Prince Vladimir and Attila, chieftain of the Huns, mentioned as contemporaries. We learn of the conquest of Russia by the "great ones" (Velcinus, or the "Wiltins"). The term "Russia" must also be used for referring to some of the countries in Western Europe – P-Russia, for instance.

Let us remind the reader that, according to the Scaligerian chronology, Prince Vladimir had lived in the alleged X century A.D., whereas the lifetime of Attila, King of the Huns, is dated to the V century A.D. They are therefore separated by some five centuries. Another historical personality mentioned as their contemporary is Tidrik the konung – most likely, Theodoric the Goth, who had lived in the V-VI century A.D., according to the Scaligerian chronology. The name Tidrik (Theodoric = Frederick) is present in the very title of the book ([126]). We can therefore see that the mediaeval German authors had been of the opinion that several heroes of the "antiquity", whose epochs are separated by centuries in Scaligerian chronology, had been contemporaries.

Let us quote the fragment that describes the conquest of the Western lands by the "Great Ones": "There was a konung [or a khan – Auth.] known as Wilkin

[or the Great One – Auth.], valiant and victorious. He had conquered a land known as the land of the Wilkins [the Great Ones – Auth.], laying it desolate. This land is called Switjod [the holy land, cf. the Russian word “*Svyatoi*”, which translates as “holy” – Auth.] and Gautland [land of the Goths – Auth.]... The domain of Wilkin the konung [the Great Khan – Auth.] had been as vast as the land bearing his name... Having reigned over this land for a while, Wilkon the konung [the Great Khan – Auth.] gathered his troops and set forth towards Poland, accompanied by a great multitude of knights and warriors ... many battles were fought there. Then he was confronted by the army of the konung Gertnit, who had reigned over Russia ... and most of Greece and Hungary, being the ruler of almost the whole of the Eastern kingdom ... together with his brother Girdir. They had fought many a violent battle. Wilking the konung [the Great Khan – Auth.] defeated the Russians every time, laying Poland and all the other kingdoms waste ... to the very salty sea... Then his army set forth towards Russia, conquering many large cities there, including Smolensk and Polotsk” ([126], page 134).

If we are to replace the word “konung” for “Khan” and so forth, we shall end up with the account of the “Mongolian” conquest and the civil wars fought within the empire.

This is what we learn about Attila and Vladimir: “And so it came to pass that Tidrik [Theodoric, or Frederick – Auth.] had summoned Attila the konung [the khan – Auth.] to converse with him and said: ‘Do you remember the great disgrace you suffered in Russia from konung Voldemar? [Khan Vladimir – Auth.] ... Would you care to revenge yourself upon him, or shall you leave it be?’ Attila responded: ‘It is certain that I do not want to leave it be, if you promise me assistance...’ Then Attila the konung had sent orders to all the parts of his kingdom, for every valiant man eager to help his konung to join him in battle. It didn’t take him long to gather an army of ten thousand knights... And before leaving the land of the Huns, he had twenty thousand knights by his side, and many other warriors. He set forth towards Poland and Russia, burning down cities and castles everywhere. And so Attila and his army came to the city known as Polotsk. The fortifications of the city had been formidable; they hardly knew how to conquer it – the city

had a sturdy wall of stone, great towers, and moats wide and deep” ([126], pages 183-184). Attila’s capital is called Souza – possibly, Suzdal in Russia ([126], pages 180 and 182).

We see references to Attila, Vladimir, Poland and the Russian city of Polotsk. This evidence contained in mediaeval texts is in good concurrence with our reconstruction. The texts in question were telling the truth and describing the mediaeval reality of the XIV-XVI century, and not the events of the “ancient” V-VI century.

We must conclude with the observation that the German sagas weren’t mere legends, but rather real chronicles and voluminous oeuvres. As we can see, they deserve a most meticulous study.

42. THE TUGRA AS A SIGN OF AUTHENTICITY USED IN THE ROYAL DOCUMENTS OF THE MIDDLE AGES

In the present section we shall voice a number of considerations concerning the estimation of authenticity of the mediaeval royal documents. It is presumed that some of the pre-Romanovian royal decrees have reached us as originals – for instance, the decrees of Ivan III, Vassily III, Vassily I, Simeon the Proud, Ivan the Red, Ivan Kalita etc ([794] and [330:1]). See figs. 14.171-14.176. For instance, the museum of the Rila Monastery in Bulgaria has the original missive of Ivan IV sent to this monastery up for exhibition, if we are to believe the explanatory sign (see fig. 14.177).

Let us enquire about the methods of protection from forgery used in these documents. It is perfectly obvious that important documents written in the chancellery of the Czar, or the Khan, and indeed every other ruler, must have had an efficacious system of protection from forgery. Nowadays we use watermarks and special signs found on banknotes – special paper and so forth. Otherwise important state documents would be easy to falsify.

What system of protection was used by the mediaeval Russian Czars, or khans, before the Romanovs? If we are to believe the documents that are presented to us as “royal originals” nowadays, there was no such system save the seals. However, seals are easy enough

to falsify; if one has the stamp of a seal at one's disposal, it isn't all that hard to produce its replica, which will be all but impossible to tell from the original.

Let us now consider the protection system used in the documents issued by the sultan of the Ottoman Empire. It turns out that all the letters and decrees of the sultan were marked by the so-called *tugra*, which is a complex graphical symbol resembling a signature, placed at the beginning of the document. The sultan's *tugra* would occupy a significant part of the scroll. For instance, in fig. 14.178 one sees a document with the *tugra* of Suleiman the Magnificent. The *tugra* occupies most of the page; the text itself is a single line.

We must point out that a document of the sultan is exhibited next to the missive of Ivan IV in the museum of the Rila Monastery. G. V. Nosovskiy saw it in 1998. About two thirds of the scroll are occupied by the *tugra* of the sultan. It is obvious that manufacturing a counterfeit *tugra*, which is an extremely complex signature, is a very hard task indeed. Even if one has a copy of the *tugra* at one's disposal, making its exact representation is next to impossible. It requires a long period of special training, as well as the decipherment of the esoteric system of symbols used in this signature. The appearance of the signature depends on the order and the direction of its complex lines, which were drawn with a quill; this affects the thickness of the lines – it varies from place to place. In general, the sultan's scribes had a great number of secret methods that they employed for protecting the documents from forgery. Anyone who tries to reproduce such a signature without the knowledge of all the secrets shall come up with a drawing that shall instantly be exposed as a forgery by the experienced officials of the sultan (or the khan).

Another example of such a *tugra* can be seen in fig. 14.179 ([1465], page 55). We see the *tugra*, or the signature, of Sultan Mehmet II. We see a text set in small characters to the left of the *tugra*, at the bottom. Another complex *tugra* of Sultan Mehmet II can be seen in fig. 14.180; it comes from a decree issued by Mehmet II.

In fig. 14.181 we see a missive sent to Czar Mikhail Fyodorovich Romanov by Sultan Amourat IV. At the top of the missive we see the *tugra* of the sultan set in gold.

The *tugras* were used by other rulers apart from



Fig. 14.171. The allegedly authentic testament of Great Prince Ivan Kalita. Approximately dates from 1339. There is no *tugra*. State Archive of Ancient Acts. Taken from [330:1], page 23.



Fig. 14.172. The allegedly authentic testament of Great Prince Simeon the Proud. Dates from 1353 ([330:1], page 24). No tugra. State Archive of Ancient Acts. Taken from [330:1], page 24.



Fig. 14.173. The allegedly authentic testament of Great Prince Vassily Vassilyevich. Dates from 1461-1462 ([330:1], page 27). We see no tugra. State Archive of Ancient Acts. Taken from [330:1], page 27.



Fig. 14.174. The allegedly authentic gift certificate of Great Prince Ivan III Vassilyevich. Dates from 1504 ([330:1], page 28). No tugra. State Archive of Ancient Acts. Taken from [330:1], page 28.

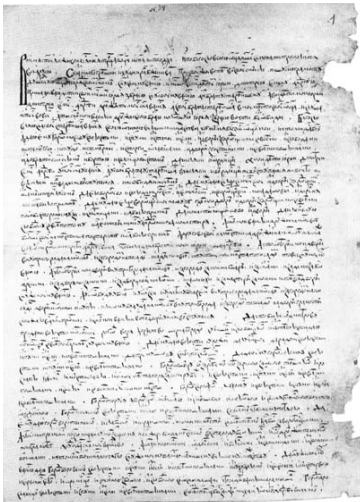


Fig. 14.175. The allegedly authentic testament of Great Prince Ivan III Vassilyevich. Dates from 1504 ([330:1], page 29). No tugra. State Archive of Ancient Acts. Taken from [330:1], page 29.



Fig. 14.176. The allegedly authentic testament of Great Prince Vassily III Ivanovich confirming the previous testament and the status of the Novodevichiy Monastery. Dates from 1523. No tugra. State Archive of Ancient Acts. Taken from [330:1], page 31.

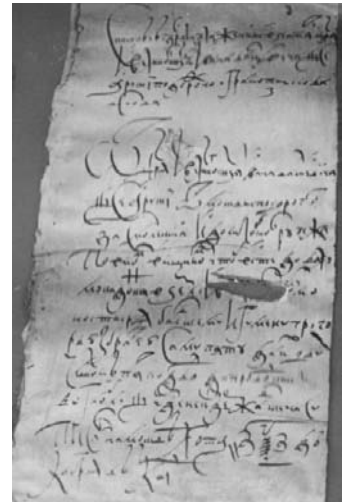


Fig. 14.177. The allegedly authentic decree of the Russian Czar Ivan IV "The Terrible" kept in the museum of the Rila Monastery in Bulgaria. No tugra. Photograph taken in 1998.



Fig. 14.190. Missive sent by Czar Mikhail Fyodorovich to Prince D. M. Pozharskiy to confirm the ownership of his estate. Complex tugra. State Archive of Ancient Acts. Taken from [330:1], page 305.



Fig. 14.191. Ownership certificate sent by Czar Alexei Mikhailovich to the Iverskiy Monastery at Valdai. 1657 A.D. Complex tugra. State Archive of Ancient Acts. Taken from [330:1], page 70.



Fig. 14.192. Ownership certificate sent to the Novodevichiy Monastery by Czar Fyodor Alexeyevich. Complex tugra. State Archive of Ancient Acts. Taken from [330:1], page 41.



Fig. 14.193. Permission given by Peter the Great to I. Ides for the publication of his book about the diplomatic mission to China. State Archive of Ancient Acts. Elaborate and luxurious tugra. Taken from [330:1], page 248.

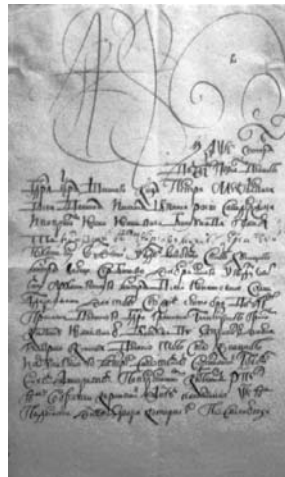


Fig. 14.194. Authentic decree of the Romanovian epoch exhibited in the museum of Alexandrovskaya Sloboda near Moscow. The photographs were taken by the authors of the book in 1998. We see an official royal decree signed by Peter the Great – complete with a tugra.



Fig. 14.195. Close-in of a fragment of the decree dating from 1705 and exhibited on the previous photograph. The royal tugra is visible perfectly well. It isn't very complex in this case; one must assume, the Royal Chancellery had used several kinds of tugras – simpler ones for regular documents, and more complex ones for the documents of greater importance. It is obvious that the more complex a tugra, the better it protects a document from forgery.

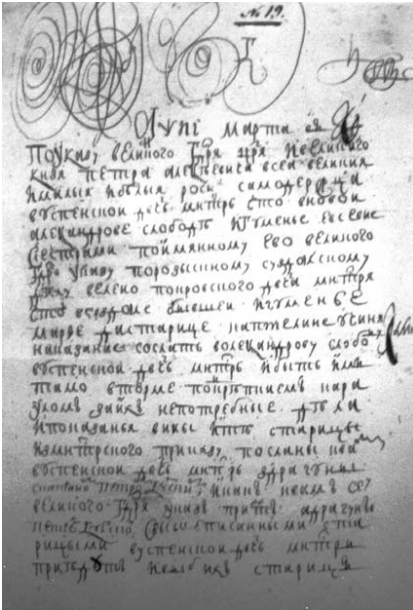


Fig. 14.196. Authentic royal edict of 1718 exhibited in the museum of Alexandrovskaya Sloboda. The photograph was taken by the authors of the book in 1998. We see a complex tugra in the beginning of the document.

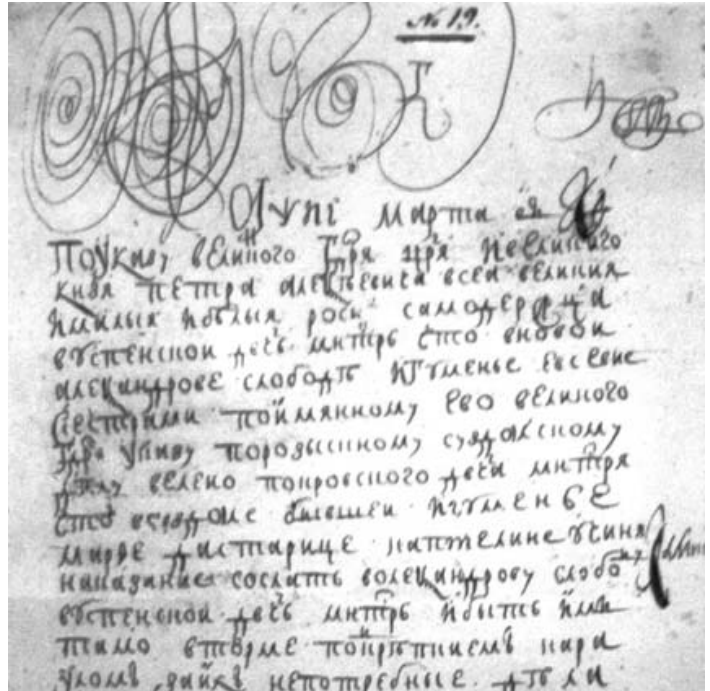
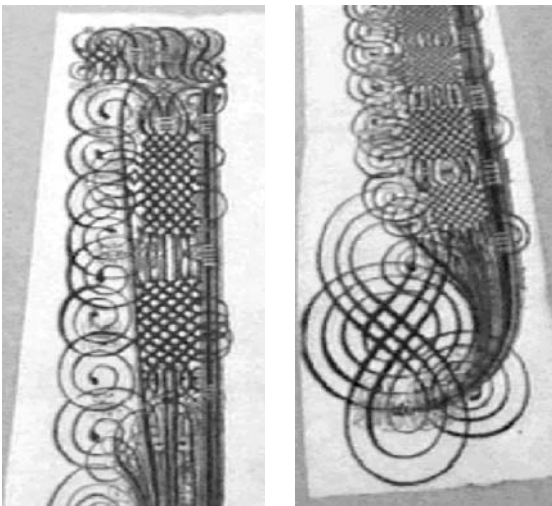


Fig. 14.197. Close-in of the edict of 1718, qv in the previous photograph. We see the complex royal tugra that protects the document from forgery.



Figs. 14.198 and 14.199. A scroll dated to 1597 from the Gutenberg Museum in Mainz, Germany. The legend says “Kalligraphische Initiale”. 1597. GM/GS 96.61”. From a video recording made by T. N. Fomenko and A. T. Fomenko in 1998. Top and bottom parts of the luxurious tugra shaped as the letter “J”.

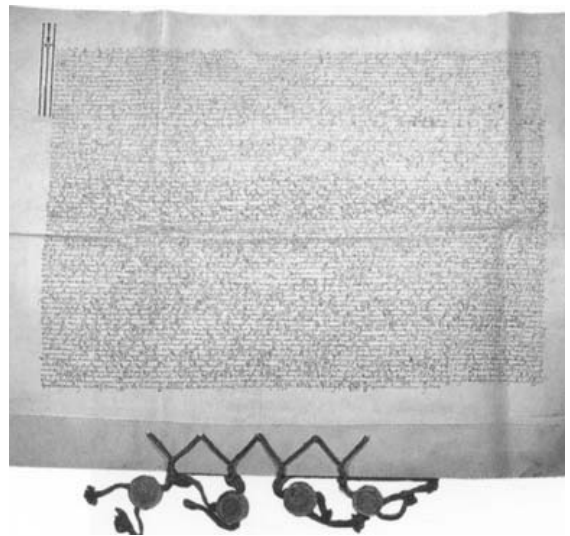


Fig. 14.200. Allegedly authentic pact of 1608 signed between Vassily Shouyskiy, the Russian Czar, and Sigismund III, King of Poland, negotiating a three-year truce. In reality, it is most likely to be a forgery of the Romanovian epoch. We see no tugra. State Archive of Ancient Acts. Taken from [330:1], page 249.

exhibited in museums nowadays. They have no turgas, and thus also no means of protecting them from forgery. As we mentioned above, attaching a seal to a counterfeit document wasn't that difficult a task. One would write the text and attach a seal and a piece of thread thereto, using either the stamp of the seal for making a replica or even the seal itself, and then put the resulting "authentic Russian document" into the vaults of an archive for safekeeping. This is how the "authentic testaments of Ivan Kalita" came to existence – not one, but three of them ([794]). And so on, and so forth.

Let us conclude with a reference to the allegedly authentic ceasefire pact signed between the Polish king Sigismund III and Vassily Shouyskiy, the Russian Czar, dating from 1608, or the pre-Romanovian epoch, qv in fig. 14.200. Nowadays it is kept in the National Archive of Ancient Documents in Moscow as a precious authentic historical artefact ([330:1], page 249). However, it has nothing remotely resembling a turga upon it. We believe it to be a forgery, likewise the overwhelming majority of other decrees and edicts demonstrated to us today, which were presumably issued by the Russian Czars of the pre-Romanovian epoch. All of them are most likely to be forgeries manufactured at the order of the Romanovs to distort the true picture of the ancient Russian history.

43.

THE "ANCIENT" ACHILLES AS THE LEADER OF THE MYRMIDONS – OR, ACCORDING TO THE CHRONICLER JOHN MALALAS, THE LEADER OF THE HUNS AND THE BULGARIANS

According to Scaligerian history, the Myrmidons were a mysterious "ancient" tribe, which had ceased to exist ages ago. The legendary hero Achilles, who had fought at the walls of the "ancient" Troy. This is what a modern mythological dictionary tells us about the thoughts of the Scaligerian historians on the matter: "The Myrmidons ... were a Thessalian nation, ruled by Achilles; they accompanied him to Troy. The Myrmidons hailed from the Aegina Isle [land of the Huns? – Auth.], where Zeus had transformed ants into people, as the legend has it; hence the name" ([432], page 121).

However, it appears that the mediaeval chroni-

clers had been of an entirely different opinion on the subject. They knew the true identity of the Myrmidons very well, which had nothing formic about it at all. Of course, modern historians shall say that one should by no means trust the "mediaeval fables" – ants suit them much better. Nevertheless, let us see what the mediaeval chronicler John Malalas has to say on this subject. He refers to "Achilles and his warriors, which had then been known as the Myrmidons – the modern Bulgars and Huns" ([338], page 122).

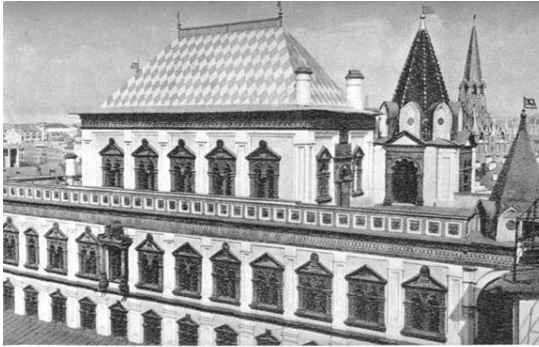
A propos, the name Myrmidon is most likely to have no formic connotations whatsoever, which is what Scaligerian historians imply, but rather refer to the Sea of Marmara (the Marble Don or the Marble Danube). Bear in mind that the word Don had formerly stood for "river" or "water", qv in CHRON5. The Bulgarians and the Huns, or the Hungarians, still populate the vicinity of the Danube and the Sea of Marmara.

This is yet another piece of evidence that reveals the extent to which the erroneous Scaligerian chronology distorts the mediaeval reality. According to our reconstruction, the Trojan War was fought at the walls of Constantinople, being the single most important event of the XIII-XIV century A.D. Quite naturally, among the participants there were Bulgarians and the Huns, or the Hungarians, qv in CHRON5.

44.

THE RUSSIAN *TEREM* AND THE ORIENTAL HAREM AS TWO DIFFERENT NAMES OF THE SAME THING

The word harem is known well enough; it is presumed to be derived from the Arabic *haram*, which stands for "forbidden", and mean the female quarters of a Muslim dwelling ([797], page 276). The harem of a Turkish Sultan was the place where his female kin lived – the mother, the sisters and the wives. Harems were guarded by eunuchs ([1259], page 20). No strangers were ever allowed in harems. The Sultan's harem had a throne hall "where the Sultan would entertain his closest and most trusted friends" ([1465], page 87). Exit from the harem was either altogether forbidden to the women, or largely restricted at the very least. Apart from the sultans, harems were kept by all the affluent Turks. A harem could be part of a



Top part of the building as seen from the outside



The Throne Chamber



The Cruciform Chamber



The Antechamber

Fig. 14.201. The Teremny Palace (harem) of the Muscovite Kremlin. Taken from [85], Volume 42, pages 298-299.

residential building, or a separate construction, where the women had lived secluded.

Byzantine emperors also had female harems. For instance, “Teodulf refers to the Byzantine custom of keeping women under guard” ([336], Volume 5, page 63).

It turns out that harems also existed in the ancient Russia, and were called virtually the same – there is the Russian word “*terem*”, which is known to every Russian. The encyclopaedic definition is as follows: “a residential section of a wealthy dwelling with a tall roof. Some of the *terems* were built separately – over basements, gates etc, connected to the rest of the building with special passages. A *terem* was an important part of any Russian palace, and most often used for housing women, who had lived there in seclusion” ([85], Volume 42, page 298). Thus, a Russian *terem* served the same purpose as a harem in Turkey or elsewhere in the Orient. The two words differ in the first letter only; also, the Russian letter Т

is only marginally different from the letter T, and, if written carelessly, one can be easily confused for the other.

Also, the word *terem* is very similar to the Russian word for “prison” – “*tyurma*”, phonetically as well as semantically, standing for “a guarded house”. This corresponds ideally with the meaning of the Arabic word “harem”, which is presumed to have been used for referring to something forbidden or closed ([1259], page 20). A propos, we find a quotation from a Russian chronograph in I. Zabelin’s *History of Moscow*, where the Teremny Palace is called Tyuremniy (“prison palace” in modern translation): “And so he had built a magnificent chamber at his court for Alexei, his son (the Tyuremniy Palace)” ([284], page 164).

One needn’t think that the *terems*, or harems, had only existed in “antediluvian Russia”. The last royal Terem Palace was built as part of the Muscovite Kremlin in 1635-1636, under the first Romanovs, and ex-

ists until the present day ([85], Volume 42, page 298). However, all the artwork on the walls and the domes of the Kremlin *terem*, or harem, was replaced in the XIX century, namely, in 1837 ([85], Volume 42, page 298). Apparently, the old artwork was destroyed so as to provoke no embarrassing question. The residential chambers of the palace “were situated on the 4th floor, and consisted of four adjacent rooms – the hall, the lobby, the throne room and the bedroom. The fifth floor had housed a spacious and bright ‘attic’, or *terem*. It had a tall gilded dome and was surrounded by an open terrace” ([85], Volume 42, page 298). The above description makes the purpose of the Kremlin *terem*, or harem, perfectly obvious – women from the royal family had lived there, and it had also been used by the Czar for the entertainment of his closest friends. Let us also point out that one of the rooms had been a throne room, similarly to the harem of the Turkish sultan, qv in fig. 14.201.

In February 2000 we managed to visit the Terem Palace of the Muscovite Kremlin. We have learnt a number of facts from one of the scientists that work at the Kremlin, a professional guide; those facts complement the above picture quite well. Firstly, the history of this palace and the purpose of its construction are presumed to be rather vague these days – it turns out that different historians still haven’t reached anything in the way of a consensus on this issue. Some say that the top floors of the Terem Palace had housed the “Czar’s study”, whereas others insist that they were occupied by children. This rings somewhat strange; could it be that the Czar had signed papers, conferred with the boyars and taken care of the affairs of the state in an “informal setting”, playing with the children while he was at it? This is highly unlikely. We believe that there had never been any “study” here – the top floors of the palace had housed the harem, children et al. One must also mention another fact reported by historians in this respect, namely, that the “first Russian emperor-to-be, Peter the Great, was born on the night of 30 May 1672 in the Terem Palace of the Muscovite Kremlin” ([332], page 491). Everything falls into place – Peter the Great was born in a harem, which is perfectly natural.

It turns out that the entrance to the Terem Palace had been anything but easy – there were several circles of guards around it; even the closest associates of



Fig. 14.202. The luxurious “Golden Grate” that guards one of the three entrances to the Teremnoy Palace of the Kremlin. Photograph taken by the authors of the book in 2000.

the Czar needed to undergo several checks before entry. This appears odd for a “study”, but more than natural for a harem. Basically, the Czar had been the only male who could enter here freely; hence the numerous guards, who had protected the Czar’s wives and his children, future heirs to the throne.

It is also rather curious that the entrance to the old part of the palace was blocked by the so-called “golden grate”. A part of the grate, which had blocked one of the entrances, can be seen in fig. 14.202. Obviously, the grate that we see here today isn’t the one that had been here in the XVI century; the old pre-Romanovian grate had been wrought of pure gold, qv in CHRON5 – apparently, to emphasise the special status of this part of the palace.

After getting through the “golden grate”, we can see the altar of the Czar’s home church to our right, and a staircase that leads to the fourth floor of the Terem



Fig. 14.203. Staircase to the fourth floor of the royal harem (Teremny Palace) of the Muscovite Kremlin. Photograph taken by the authors in 2000.

Palace (or the actual harem) to our left, qv in fig. 14.203. The walls are covered in floral ornaments exclusively; they resemble the murals in the Cathedral of St. Basil, qv in CHRON6. The guide has told us that these murals date from the XIX century; the old murals were destroyed completely – chiselled off, most probably, despite the fact that they hadn't been all that old, dating from the XVII century originally.

The guide told us further that the purpose of the fourth floor's rooms isn't all that obvious nowadays. When we entered these rooms, we instantly noticed the private nature of these rooms, qv in figs. 14.204 and 14.205, including the stained glass windows, which create an exquisite soft light, qv in figs. 14.206, 14.207 and 14.208. There are also the lavishly decorated furnaces, qv in figs. 14.209 and 14.210.

One of the central rooms is occupied by a large bed

(see fig. 14.211). The guide surprised us by his suggestion that it was put here “by mistake”. It turns out that the historians of today adhere to the opinion that their predecessors, the restorers of the XIX century, had “misinterpreted” the purpose of the Teremny Palace, and put a bed here for some bizarre reason. The guide told us that the bed was placed here, or restored, by an archaeologist named Richter. We were told that Richter made a mistake, since no royal bedroom had ever been here. This was emphasised several times. One gets the impression that different traces of a harem still remain in this part of the palace; however, the numerous Romanovian reforms of the Russian history made the very fact that the Muscovite Kremlin had once housed a harem appear quite preposterous. However, historians occasionally sense cer-



Fig. 14.204. Luxurious interiors of the inner chamber of the Teremny (Harem) Palace. On the walls and the domes we see a floral ornament, gold, and the mythical phoenix bird. Mark the insignificant number of ecclesiastical themes. Photograph taken by the authors in 2000.



Fig. 14.205. Entrance to the royal bedroom – a faraway room of the Teremnyoy (Harem) Palace of the Kremlin. We find a bed there today. Photograph taken by the authors in 2000.



Fig. 14.207. Internal chambers of the Teremnyoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.206. Stained glass windows on the fourth floor of the Teremnyoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.208. Internal chambers of the Teremnyoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.

tain discrepancies between reality and modern textbooks or find them in old texts, and thus explain to the visitors that the XIX century restorers had been “errant”.

We have noticed a very peculiar coat of arms in the Terem Palace of the Muscovite Kremlin, which is integrated into the artwork surrounding one of the windows alongside other coat of arms, qv in fig. 14.212. There is a multicolour stained glass window to its left, and the coat of arms of Smolensk above it. In fig. 14.212 we see a bicephalous eagle with a red cross on its chest. Nowadays it is suggested that we should associate such crosses with the “Western European crusaders” of the alleged XI-XIV century ex-



Fig. 14.209. Luxurious tiled fireplace in the internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.211. The bed that was allegedly “misplaced” by Richter, an archaeologist of the XIX century. The Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.210. Another tiled fireplace in the internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.212. Coat of next to a windowpane on the fourth floor of the Teremnoy (Harem) Palace of the Kremlin. We see the word *GODYNSKOY* with the first letter painted over for some reason. The photograph was made by the authors in 2000.



Fig. 14.213. Close-in of the previous photograph with the legend (G)ODYNSKOY. The lettering was obviously moved to the right – something else had been written here originally. We see distinct traces of other letters. The photograph was taken by the authors in 2000.

clusively. However, we see this symbol upon a Russian coat of arms, as well as a most peculiar inscription that says “Godynskoy”. The first letter is painted over with whitewash, qv in fig. 14.213, which leaves us with the word “odynskoy”. However, even the original inscription is shifted to the left in a strange manner, and obviously made on top of some old lettering, which is completely illegible nowadays.

Apparently, harems had existed in Russia up until the epoch of Peter the Great, or the XVIII century. Peter had instigated a vehement campaign against the Russian harem customs. German historians of the late XIX century report the following: “Peter had even meddled in the traditions that concerned family and social life. He did not tolerate female *terems* or the old custom of females covering their faces. He insisted that the women should not be kept secluded in the Asian manner, but allowed to walk freely, like their European counterparts” ([336], Volume 5, page 569). By the way, the above passage informs us of the fact that in mediaeval Russia, or the Horde, women had covered their faces, or worn yashmaks of some sort.

The Millerian and Romanovian version of the Russian history naturally rules the existence of harems in Russia right out; we have never been told anything about them. However, we see that the customs of the two former parts of the Great = “Mongolian” Empire (Russia, or the Horde, and the Ottoman Turkey) had also been similar in this respect.

45. PECULIAR NAMES IN THE OLD MAPS OF RUSSIA THAT CONTRADICT THE SCALIGERIAN VERSION OF HISTORY

In fig. 14.214 we reproduce an old map of Russia from the *Global Cosmography* of Sebastian Münster, allegedly dating from 1544 ([450], page 325). In the right part of the map, between the Yaik and the Ob, we see a picture of several tents and an inscription that says “KOSAKI ORDA”, or the Cossack Horde (fig. 14.215). Thus, the old map is telling us directly that the troops of the Cossacks had formerly been known as hordes, which is precisely what we claim in our reconstruction of Russian history.

In fig. 14.216 we see another old map of Russia, allegedly dating from the XVI century. The centre of



Fig. 14.214. Mediaeval map of Russia allegedly dating from the XVI century.



Fig. 14.215. Fragment of the map of Russia with the legend “Cossacks. Horde”.

Vniuerſelle, liure V.

1229



Fig. 14.216. Mediaeval map of Russia allegedly dating from the XVI century. Mark that the modern Straits of Kerch between the Azov Sea and the Black Sea is called the Bosphorus for some reason (transcribed as Bosphor), just like the straits where we find Istanbul, or Constantinople. It is therefore possible that some of the Trojan legends apply to the Crimean peninsula and Tauris (Troy). The chroniclers may have confused the two similarly named straits for one another.



Fig. 14.217. Fragment of a map of Russia with the legend “Tartary, aka Scythia”. Taken from [267], page 325.

the map is telling us that the country it depicts is “Tartary, alias Scythia” (*Tartaria, olim Scythia*), qv in fig. 14.217. This is a direct reference to the fact that Tartary and Scythia had been synonyms in that epoch. We have mentioned it many times, referring to the ancient authors. Here we see a direct reference to this fact on an old map. The name Tartary, or Scythia, is applied to Russia and no other land. We must also point out the fact that we see the words “Sarmatia Asiatica” to the east of Volga – Asian Sarmatia, in other words. Thus, Russia had also been known as Sarmatia. We also mention this in CHRON5.

Also, the Northern Caucasus is called Albania. Modern maps tell us nothing of the kind – the only Albania known to us today is in the Balkan Peninsula. However, old maps appear to locate Albania differently.

46.

THE RUSSIAN *SUBBOTNIKI* SECT HAD BEEN OF THE OPINION THAT THE BIBLICAL ASSYRIA, EGYPT AND BABYLON IDENTIFIED AS THE MEDIAEVAL RUSSIA

The present section contains an observation made by G. Kasparov, which is in good concurrence with our reconstruction.

“Jerusalem Notes”, an article by S. Doudakov, which was published in Russian in the magazine “Jews and Slavs”, #8, “Oh, Jerusalem!”, Pisa-Jerusalem, 1999, contains a reference to a book by T. I. Boutkevich entitled *An Overview of the Russian Sectarrians* published in Kharkov in 1910 ([108]). On pages 394-395 T. I. Boutkevich writes about a Russian sect known as *subbotniki* (“the Saturday people”). Doudakov renders Boutkevich’s information in the following manner: “They believed their homeland to be Palestine and nor Russia. They refer to Russia as to Assur, reading the name Russa from right to left, the Jewish way... Everything that the Bible says about Babylon, Assyria and Egypt was believed to refer to Russia by the *subbotniki*” (page 286 of Doudakov’s article).

This fact is explained perfectly well by our reconstruction, according to which, the name Assyria is used by the Bible in order to refer to Russia, or the Horde, in the Middle Ages, likewise the names Egypt and Babylon, qv in CHRON6. Thus, we see that reli-

gious groups with a more correct understanding of the original meaning of certain Biblical texts had existed in Russia up until the end of the XIX century, identifying Russia with the Biblical Assyria, Egypt and Babylon. Those memories must have been rather vague, but the very fact of their existence speaks volumes. It is possible that such religious groups exist until the present day.

One must say that the voluminous encyclopaedic publication entitled *Christianity* ([936]) doesn't utter a single word about this extremely interesting and important belief held by the *subbotniki* in the respective entry, namely, that they identified the Biblical Assyria, Egypt and Babylon as mediaeval Russia.

It is further reported that the *subbotniki* had belonged to the very same tradition as the "Judaist heretics" ([936], Volume 2, pages 653-654), or the famous "Russian Judaism" of the XV-XVI century, which had played an important part in the Russian history of the XVI century, qv in CHRON6. There was a period when the representatives of this confession had come to power at the Russian court of the Czar, or the Khan. According to our hypothesis, the Bible in the modern sense of the word was created around that time, and with their active participation (the early version of the modern Biblical canon, that is). It is little wonder, then, that their followers should remember more about the original meaning of the Biblical terms than any other party.

The *Christianity* encyclopaedia only provides us with the following sparse information about the traditions of the *subbotniki*: "According to the latest research, some of the *subbotniki* had followed the Law of Moses, but refused to revere the Talmud, and had read their prayers in Russian and Church Slavonic; in other regions (the provinces of Irkutsk and Pyatigorsk, for instance) they had worn Russian clothes and adhered to Russian customs in general" ([936], Volume 2, page 654).

The modern *dukhobori* (literally "warriors of the spirit") are considered to be another offshoot of the Russian Judaic Church of the XV-XVI century. The *Christianity* encyclopaedia tells us the following: "The *dukhobori* represent a very old tradition; they are associated with the *strigolniki*, the 'Judaist heretics', Bashkin and Feodosiy Kosoi" ([936], Volume 1, page 495). Let us remind the reader that both Bashkin and Feo-

dosiy Kosoi had been prominent members of the Russian Judaic Church in the XVI century. According to our hypothesis, the Russian Judaic Reformist Church in Russia had been closely tied to the Lutheran Reformist Church in the West – possibly, to the extent of being one of its branches, qv in CHRON6.

However, according to our reconstruction, the epoch of the XVI century, which is when the sect of the *dukhobori* came to existence, became reflected in the Bible as the famous reign of the "Assyrian" King Nebuchadnezzar, qv in CHRON6. It is significant that the *dukhobori* tradition is in total concurrence with this claim that we make – namely, it turns out that "the *dukhobori* themselves trace their tradition to the 'three younglings – Ananiah, Azariah and Misael'" ([936], Volume 1, page 495). They are Biblical characters identified as contemporaries of King Nebuchadnezzar, which dates their lifetimes to the XVI century, according to the New Chronology – precisely the epoch of Bashkin and Feodosiy Kosoi, the founding fathers of the *dukhobori* tradition. According to our reconstruction, the Biblical Assyrian King Nebuchadnezzar can be identified as one of the Czars that had ruled in Russia, or the Horde, during the epoch of Ivan the Terrible. To put it more simply, Nebuchadnezzar can be identified as Ivan the Terrible.

It is even more interesting that some of the researchers who studied the *dukhobori* tradition, identified one of the "three Biblical younglings" as Bashkin, who had lived in the XVI century ([936], Volume 1, page 495). That should indeed make him a contemporary of Ivan the Terrible (or Nebuchadnezzar), as we feel obliged to emphasise.

47. THE OLD CATHEDRALS OF THE WESTERN EUROPE HAVE PRESERVED THE STYLE OF THE XV-XVI CENTURY RUSSIAN CHURCHES

Nowadays we are told that typical Russian churches had looked just the same in the XV-XVI century as they do today – namely, as constructions of a cubic shape with a roof that is almost flat, topped by one or several cylinders that support gilded domes, and a semi-circular altar part on the eastern side (see figs. 14.218 and 14.219). This style is radically different from the churches of the Western Europe – elongated



Fig. 14.218. A typical Russian church of the XVII century. This is the Nikolskaya Church of the Nikolo-Ouleymenskiy Monastery near Ouglich. We see the eastern wall of the church. It is presumed that most Russian churches of the XII-XVI century had looked like this.



Fig. 14.219. A typical Russian church of the XVII century. We see the northwest view of the Nikolskaya Church, Nikolo-Ouleymenskiy Monastery, Ouglich. Most Russian churches of the XII-XVI century are supposed to have been constructed in the same manner as this one.

buildings with tall gable roofs, usually topped by a spire, or several spires. The famous gothic Cologne Cathedral is a most typical example (see fig. 14.220). It is presumed that such churches had been built in Europe since times immemorial, whereas the Russian churches had always looked the way they do today – the “cubic” constructions that we know today. We are referring to the Russian churches that are presumed to date from the XII-XVI century nowadays.

However, it turns out that the churches that were built in Russia in the XV, and, most probably, also in the XVI century, had looked exactly like elongated buildings with tall gable roofs; one also gets the impression that this gothic style had been prevalent in Russia in the XV-XVI century. The “cubic” churches that we’re accustomed to must have become prevalent as recently as the XVII century.

This suspicion first arose in us after a study of the architecture typical for the churches of Ouglich, a famed Russian city. Let us turn to the guidebook written by N. F. Lavrov ([461]). It describes all the

churches of Ouglich the way they were in 1869. It turns out that they were either cardinaly rebuilt, or built again from scratch, in the XVII century the earliest, with just one exception. The architectural style of these churches looks perfectly normal to us – their primary element is the abovementioned “cube”, or its modifications of the XVIII-XIX century. The only exception is the famous Church of St. Alexei, named after the Metropolitan of Moscow, in the Alexeyevskiy Friary of Ouglich. It is presumed to date from the XV century – namely, 1482; it is also said to have preserved its original shape ([461], page 110). In figs. 14.222 and 14.223 one sees two modern photographs of this church. It is an elongated building with a tall gable roof; there are three tall spires over the eastern altar part (however, they may have been built later). The entrance to the church is located in its northern part, and it leads to the second floor directly. One cannot help noting that this old Russian church of the XV century strongly resembles the Gothic Cologne Cathedral, qv in fig. 14.220.



Fig. 14.220. The gothic Cologne Cathedral as it looks today. Cologne, Germany. Taken from [1017], photograph 3.



Fig. 14.222. Church of Metropolitan Alexei in Ouglich. View from the southeast. Photograph taken in 2000.



Fig. 14.221. Church of Metropolitan Alexei in Ouglich. Southern view. The only church in Ouglich that has survived from the epoch of the XV-XVI century. Photograph taken in 2000.



Fig. 14.223. Church of Metropolitan Alexei in Ouglich. Western view. Photograph taken in 2000.



Fig. 14.224. The Church of Presentation, the Nikolo-Ouleimskiy Monastery, Ouglich. Northern view. The church is entered via a tall porch that leads directly to the first floor. Photograph taken in 2000.



Fig. 14.225. The Church of Presentation, Nikolo-Ouleimenskiy Monastery, Ouglich. Eastern view. A more recent square block topped by a cylinder and also characterised by a semi-circular altar part was adjoined to the old building in some later epoch. Photograph taken in 2000.



Fig. 14.226. The Church of Presentation, Nikolo-Ouleimenskiy Monastery, Ouglich. View from the southeast. Photograph taken in 2000.

One must also enquire about the fate of the churches built in the XVI century. Could it be that the residents of Ouglich had abstained from building churches for more than a century? Or have those churches “disintegrated” all by themselves? Oddly enough, there are many XVII century churches in Ouglich. It must be pointed out that the XV century Church of St. Alexei is a huge cathedral, one of the largest churches in Ouglich to date. Having built such a cathedral in the XV century, the people of Ouglich must have also built something in the XVI century. One gets the impression that nearly every church in Ouglich was rebuilt in the XVII century. The Church of St. Alexei must have survived by miracle; therefore, it looks out of place amidst the churches that are said to represent the typical architectural style of the ancient Russia. One must emphasise that all these “typically Russian” churches were built in the XVII century the earliest.

This observation is confirmed by another example. Let us turn to the architecture of the famous Rus-

sian Nikolo-Ouleymenskiy Monastery near Ouglich. There are two churches here – the older one is the Church of the Presentation (see figs. 14.224, 14.225 and 14.226). The other is of a more recent origin and known as the Nikolskaya Church (see above, in figs. 14.218 and 14.219). The latter already looks like a “typical” Russian church. However, the older Church of the Presentation is once again an elongated building with a gable roof. It was later complemented by a belfry and a cubic construction in the east; however, these modifications already date from the XVII century. The main part of the church looks more like the gothic cathedrals of the Western Europe than the Greek cubes with cylinders and domes (the more recent type derived from basilicas like the Hagia Sophia in Constantinople = Czar-Grad = Jerusalem).

We don’t claim that no churches of the Greek type were built in the XV century Russia; we are concerned with whether or not they should be regarded as examples of typical ecclesiastical architecture in Russia when it had still been known as the Horde. The above-



Fig. 14.227. The Gothic Cathedral of Peter and Paul in Yaroslavl, built in the Old Russian style of the Horde. We see a spire, a gable roof and a first floor entrance. Taken from [996], page 159.



Fig. 14.228. Another photograph of the Gothic Cathedral of Peter and Paul in Yaroslavl. This is precisely the style the West Europeans built their cathedrals in, originating from the Horde, or “Mongolia”. Taken from [116], ill. 341.

mentioned facts make one doubt this; one gets the impression that in the XVII century the overwhelming majority of the Russian churches were rebuilt in the “Greek” manner favoured by the Reformists. Moreover, the latter made the claim that Russian churches had always looked like this, which is a blatant lie, as we realise today.

In some regions of Russia, gothic cathedrals were built until the XVIII century – such is the famous Church of Peter and Paul in Yaroslavl, which dates from 1736-1744, qv in figs. 14.227 and 14.228. The mosque of the Poyiseyevo village in the Aktanysh re-

gion of Tartarstan is built in the same manner (see fig. 14.229). However, the old gothic style of the Russian churches and the Tartar mosques was eventually cast into oblivion under the Romanovs, either voluntarily or compulsively.

However, there was no such “Greek architectural wave” in the Western Europe of the XVII century, where the churches had still been built in the old Imperial style of the Great = “Mongolian” Empire. Even the word *Dom*, which is still used for referring to the largest cathedrals of the Western Europe, is obviously derived from the Russian word “*dom*”, translating as



Fig. 14.229. A mosque in the village of Poiseyevo, Tartarstan. It is built in the Gothic style. Photograph kept in the Funds of the United National Museum of Tartarstan. Taken from [6], page 21.

“a house”. Likewise, name “gothic” is derived from the word “Goth” – the ancient synonym of the word “Cossack”. This is the architecture that was brought to the Western Europe by the Cossack troops of the Great = “Mongolian” Empire in the XIV-XV century (see CHRON5 for more details).

In Russia, however, the old Imperial style of the churches fell into disfavour; such churches either got destroyed and rebuilt anew, or became disfigured by later additional constructions. Alternatively, the buildings were converted for non-ecclesiastical purposes, such as the gigantic old building, very tall and with a gable roof, which is part of the Simonov monastery in Moscow, qv in figs. 14.230, 14.231 and 14.232. In the XIX century it was used as a grain dryer. The architecture of this building strongly resembles that of the ancient Russian churches. It is therefore most likely to be the old church of the Simonov Monastery. Its size and height could compete with those of the same monastery’s cathedral, which must be of a later origin. The entrance to the old building had been on the north and looked like a tall porch. The old porch doesn’t exist anymore, and was replaced by a modern metallic construction, qv in fig. 14.231. Let us

Fig. 14.230. Old building at the New Simonov Monastery in Moscow. The construction is most likely to have been an old Russian church with a gable roof, later converted for drying corn. Photograph taken in 2000.



Fig. 14.231. Old building at the New Simonov Monastery in Moscow. The tower, or column, integrated into the wall of the building and typical for Western European cathedrals, is visible perfectly well. Photograph taken in 2000.



Fig. 14.232. Old building at the New Simonov Monastery in Moscow. General view. Photograph taken in 2000.



Fig. 14.233. Ancient Russian church in the village of Bykovo. It is classified as “pseudo-Gothic” nowadays. Apparently, some of the churches built in the old style of the Horde have survived in small Russian towns and villages. Taken from [311], illustrations at the end of the book.



Fig. 14.234. The principal cathedral of Mozhaysk (the New Nikolskiy Cathedral) was built in the Gothic style. Photograph taken in 2000.

emphasise that this building bears no marks of reconstructions distorting its original architecture – it doesn’t even have any spires. Apparently, this is what the old Russian churches really looked like in the XV-XVI century.

Let us point out a distinctive characteristic of the old church of the New Simonov Monastery, which is also typical for many Western European churches. We are referring to the tall column of a semi-circular shape in the corner of the building, which partially protrudes outwards, *qv* in figs. 14.230, 14.231 and 14.232. Similar tower-like columns, which occasionally resemble minarets, can be seen in the Cathedral of St. Cecilia in the French town of Albi, near Toulouse. This cathedral also has an elongated shape; its photograph can be seen in *CHRON6*.

One must say that some of the modern specialists in the history of architecture have noticed the few surviving Russian churches built in the Gothic style. How-

ever, the pressure of the Scaligerian and Millerian chronology, which has managed to turn a great many historical facts inside out, made them assume that some of the Russian architects had occasionally “used nothing but Gothic elements of the Western European fashion in their pseudo-Gothic constructions... In a number of cases we see intricate decorative ‘Gothic decorations’, either sculpted or carved in white stone” ([311], page 29). M. Ilyin, a renowned expert in the history of architecture, claims that “the composition is based on ancient Russian specimens, modified in accordance with the specifications of the pseudo-Gothic architecture” ([311], page 29). Moreover, it is emphasised that certain Russian architects had “fully mastered ... the entire arsenal of pseudo-Gothic shapes” ([311], page 21). Ilyin cites the “famous church in Bykov” as a typical example on the same page, calling it a “masterpiece”. It is emphasised that “although the western part of the temple was rebuilt in the first half



Fig. 14.235. The old church at the Louzhetskiy Monastery of Mozhaysk. It is likely to have looked like a Gothic cathedral as well. Photograph taken in 2000.



Fig. 14.236. Mosque at Starye Kiyazly. Republic of Tartarstan. The Western Gothic cathedrals have a similar shape. Taken from [760:1], page 23.

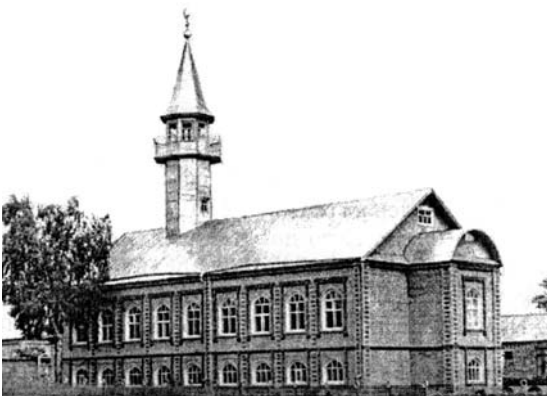


Fig. 14.237. Mosque at Staroye Ibraykino. Republic of Tartarstan. This shape is also characteristic for the Gothic cathedrals of the Western Europe. Taken from [760:1], page 22.



Fig. 14.238. Mosque at Stary Bagryazh-Yelkhov. Republic of Tartarstan. Gothic cathedrals in the West are shaped similarly. Taken from [760:1], page 46.

of the XIX century, it had played an important part in the history of the Russian pseudo-Gothic style” ([311], page 32).

As we are beginning to realise, all such passages require the removal of the “pseudo” part; one must also mention the fact that the style in question characterises the architecture of the Gothic, or Cossack, Russia, also known as the Horde. Therefore, the Gothic style must have been imported by the Westerners from the East, and not the other way round, as it is presumed in official history.

We reproduce a photograph of the church in Bykovo in fig. 14.233. It is perfectly obvious that its style is the same as that of the ancient Russian Gothic churches listed above. It is likely that in large Russian cities all such constructions, which bore the mark of the old Imperial style, were rebuilt under the Romanovs, whereas in smaller towns and villages certain traces of the old tradition have survived. Even in the XVII-XVIII century some of the architects continued to build churches in the old Russian style – Gothic, or Cossack.

The main cathedral of the ancient Russian city of Mozhaysk is also built in the Gothic style – the New Nikolskiy Cathedral of the Mozhaysk Citadel, qv in fig. 14.234. This cathedral was built in 1814 by Alexei Nikitich Bakaryov, the architect of the Muscovite Kremlin Architectural Expedition ([536], pages 124 and 80).



Fig. 14.239. Mosque at Asan-Yelg. Republic of Tartarstan. Gothic cathedrals in the West are shaped similarly. Taken from [760:1], page 231.

The architecture of the cathedral is classified as “pseudo-Gothic” ([536], page 80). It must be for a good reason that in 1806 Bakaryov built the Nikol'skaya Tower of the Muscovite Kremlin, which had for a long time housed the Mozhaysk icon of St. Nicholas the Miracle-Worker, in the same Gothic style. Apparently, the memory of the ancient Russian Gothic churches had been kept alive in Mozhaysk for a long time.

Another ancient church of an elongated shape can be seen in the Louzhetskiy Monastery of Mozhaysk, qv in fig. 14.235. It must also have looked like a Gothic cathedral initially, and been rebuilt in the new style in the XVII century. In particular, a cubic church topped by a Greek dome was adjoined to its eastern side; it is clearly visible in fig. 14.235. Moreover, the excavations of 1999-2000, which had uncovered the XVII century layers of the Louzhetskiy Monastery, revealed the fact that mutilated old headstones of the XVI – early XVII century had been used as base stones for the walls and the corners of this later extension.

The old Horde style was preserved in the construction of many Muslim mosques predating the XIX century. For instance, in figs. 14.236 – 14.240 we reproduce photographs of some of the mosques in Tartarstan. It is perfectly obvious that their architecture is virtually the same as that of the Gothic cathedrals in the Western Europe. It has to be pointed out that, according to [760:1], there are a great many such



Fig. 14.240. Mosque at Nizhnyaya Oshma. Republic of Tartarstan. Gothic cathedrals in the West are shaped similarly. Taken from [760:1], page 264.

mosques in Tartarstan; we included photographs of only a few of them.

Everything becomes perfectly clear. The Romanovs had tried to forsake the old Russian customs, changing the architectural style of the Russian churches and replacing the headstones in the Russian cemeteries. The old Gothic churches were either rebuilt or demolished, whereas the headstones were destroyed or used as construction material. This had radically changed the appearance of the Russian graveyards and monasteries. Then it was declared that they had “always looked like this”, and that the ancient Russian customs had been the same as the ones introduced under the Romanovs.

Let us return to the work of M. Ilyin. He proceeds to point out additional parallels between the Gothic cathedrals of the Western Europe and the ancient Russian churches: “I was amazed by the similarities between a Czech Gothic church and the Ouspenskiy Cathedral in Moscow, which have made me wonder about the nature of this likeness and the reasons be-



Fig. 14.241. Spiral dome of the German Clementskirche in Mayen, near Bonn. Taken from the brochure given to visitors at the actual church.



Fig. 14.241. Spiral dome of the German Clementskirche in Mayen, near Bonn. Taken from the brochure given to visitors at the actual church.

hind it. Quite naturally, one can hardly speak of any direct connexions between the Czech churches and the Muscovite cathedral” ([311], page 97). Ilyin is obviously confused by the erroneous Scaligerian and Millerian chronology. Further he writes: “It is obvious that these similarities reflect some general tendency that was characteristic for the entire mediaeval Europe. In other words, the spatial features of the Ouspenskiy cathedral are related to the Gothic space of the Western cathedrals” ([311], page 97). Nowadays we understand the reasons behind the similarities noticed by the modern specialists in the history of architecture. Western Europe had been part of the Great = “Mongolian” Empire up until the XVII century; the Gothic (Cossack) style had been prevalent throughout the entire empire.

In fig. 14.241 we see the German church in Mayen, a town located in the vicinity of Bonn. It is called Clementskirche; its dome is shaped very quaintly, as upward spirals. The church was greatly damaged in 1941-1945; however, it was rebuilt in full accordance with the surviving drawings. It is presumed that the construction of the Clementskirche began in 1000, and that the church had then been rebuilt several

times, in the XIV century and even later. The unusual spiral shape of the dome was noticed by many specialists in the history of architecture. It is presumed that this dome was constructed between 1350 and 1360. The reasons why the mediaeval architects chose this peculiar shape appear to be obliterated from memory. The brochure on the history of the church suggests the following amusing legend to explain this architectural peculiarity. Apparently, the inhabitants of the city are said to have addressed the devil with the request to build them a tavern. The blueprints that they gave him were those of a church, however. The none-too-bright devil had agreed to this, but was surprised to see a church instead of a tavern upon finishing his work. In a fit of anger, he took one of the spires and twisted it into a spiral; it remains in this shape to this very day. The brochure is given to every visitor of the church, which was visited by the authors in June 2000. Modern commentators and guides usually omit the legend about the horned miscreant, replacing it with an earnest explanation that involves a hurricane, which had struck the city ages ago and twisted the formerly straight spire of the church into a spiral, which has been that way ever since, remain-

ing intact despite the damage inflicted by the hurricane. We believe involved scientific discussions concerning devils and strong winds that blow in Germany to be quite extraneous.

In reality, what we see here is another example of the ancient Russian architecture of the XIV-XVI century. It suffices to compare the dome of the German Clementskirche to the spiral domes of St. Basil's Cathedral in Moscow, qv in fig. 14.242, in order to realise that both of them were built in the same architectural style. The spiral domes of St. Basil's look very much like the Ottoman = Ataman turbans. Apparently, such churches were built both in Russia and the Western Europe around the XIV-XVI century, after the colonisation of the latter in the epoch of the Great = "Mongolian" conquest. The Clementskirche sports a similar Ottoman turban-like dome.

Minarets topped with spiral domes also exist in the Orient – for instance, the "spiral minaret of the Mosque of Abu-Dulaf in Samarra (860/61)" ([1210], page 105), as well as the spiral minaret of Üc Serefeli Cami in Edirne ([1210], page 546).

This may shed some light over the legend of the devil, who is presumed to have taken part in the construction of the Clementskirche. As we have already mentioned, everything related to the Great = "Mongolian" Empire was proclaimed evil and "satanic" during the epoch of the Reformation in the Western Europe, including the architecture of the Horde, or the Atamans, characteristic for a number of churches that were later declared to have been built by "the devil". The legend later became part of the folk tradition.

Let us make a brief summary. We are confronted with yet another trace of the large-scale reformation of the ancient Russian customs and architectural styles that took place in the XVII century. The new customs and styles introduced by the Romanovs were later declared "typical for the ancient Russia". This has resulted in a totally warped concept of the Russian history before the XVII century. Most of the allegedly ancient Russian traditions related to architecture, literature, funereal rites etc were introduced in the XVII century, or the epoch of the first Romanovs. Another wave of changes swept over Russia under Peter the Great. Nowadays it is presumed that Peter was changing the old Russian customs for Western ones in general and German ones in particular. In most cases,

these "ancient Russian" customs had been introduced by his predecessors – the first Romanovs. Precious little is known about the authentic customs of the ancient Russia – what we have is stray bits of information, collected with much effort.

48. **THE ORGANS OF THE WESTERN EUROPEAN CATHEDRALS HAVE PRESERVED THE ANCIENT MUSICAL CULTURE OF THE XV-XVI CENTURY RUSSIA, OR THE HORDE**

The cathedrals of the Western Europe differ from the mosques and the Russian churches in a variety of ways, one of them being that the former are equipped with organs that are played during service. It is presumed that no such instruments have ever existed in Russia. However, this popular opinion is most likely to be erroneous. Organs did exist in Russia. It is also possible that such musical instruments were played in the churches of the Great = "Mongolian" Empire in the XIV-XVI century. As we shall tell the reader in the present section, organs were widely popular in the ancient Russia. They were presumably banned by Peter the Great; possibly – by his predecessors, the first Romanovs, in the course of their struggle against the ancient Russian customs, which had largely proved successful. This is what historians report.

In 1700 Cornelius de Bruin (Brun) came to Moscow from the Western Europe. "In 1711 a book entitled 'Journey to Persia and India via Moscovia' by the Dutch traveller Cornelius de Bruin was published in Amsterdam. Several years later, this amazing oeuvre was translated into nearly every European language" ([537:1], page 52). N. M. Moleva, Doctor of History, gives the following brief summary of the traveller's impressions: "Luxurious houses. Golden and silver dishes galore. Splendorous attires" ([537:1], page 32). De Bruin himself reports the following: "Two gigantic leopards had stood there [in the household of Lefort on River Yaouza – Auth.], with their paws stretched wide, resting on shields with coats of arms, all of it cast in sterling silver; also a globe of silver resting on the shoulders of Atlas, cast in the same metal. Apart from that, there were many large tankards and other vessels, all made of silver" (quotation given in accordance with [537:1], page 56).

“There could however be more music and histrionics at the court. Cornelius de Bruin doesn’t mention them anywhere. However, the teenage Italian singer, Philip Balatri, who was in Moscow around the same time, was amazed to discover that there were organs of an original constructions in many households; however, those were concealed in wardrobes for some reason. Later he managed to find out that the organs were banned by Peter the Great as an ancient Russian custom. The wedding of the jester Shanskiy near Kozhukhov in 1697 must have been the last Muscovite celebration with 27 organs” ([537:1], page 32).

The construction of the Russian organs isn’t described anywhere; we only learn of their “original construction”. Let us remind the reader that the organ is a pneumatic instrument equipped by bellows with metallic tubes that produce sounds when compressed air is pumped through them. The prototype of the organ must be the bagpipe. There were also small hand organs that produced sounds after the rotation of a roller, with some melody notched upon it ([223], Volume 2, column 1787). This is how the street-organ is constructed, for instance. However, further observations of De Bruin reveal that in some (possibly, most) cases, the instruments in question were large pneumatic organs.

“Music is just as impressive. De Bruin hears it everywhere – oboes, French horns and timpani played at ceremonial and military processions; whole orchestras of different instruments, including the organ at the Gates of Triumph. Music is heard on the streets and inside houses; finally, he is impressed by the amazing clarity of the choirs. No feast in Moscovia could do without them” ([537:1], page 55).

It is likely that the orchestras that played in squares were accompanied by large organs with pipes and bellows.

The famous composer Vivaldi had planned to go to Moscow in search of permanent employment. The voyage never came to pass; however, his apprentice Verocagli, a composer and a violinist, did in fact relocate to Moscow ([537:1], page 64). However, the Romanovian version of history is trying to convince us that the musical culture of the ancient Russian had been primitive to the extent of being nonexistent – barbaric dances around smoky fires, primitive folk songs, usually of an obscene character, tambourines,

loud horns, squeaky flutes and drunken shouts – a far cry from the refined Versailles, all lace and violins.

N. M. Moleva is correct to point out that “the black decade of Biron and the reign of Peter the Great, void of all music, is a textbook reality”.

However, in the XVII century there were organs all across Moscow – and not just Moscow, as De Bruin reports; no work on the history of music mentioned it until very recently. French horns and oboes were the favourite instrument among the street musicians of the epoch, and not just their colleagues at the court of the Czar. Academic publications only mention *gusli* (a horizontal folk harp) and wooden horns. However, there was a whole state-subsidised school of trumpet players in Moscow in the middle of the very same century; this fact is reflected in the name of the Troubnikovskiy Lane in Moscow [the Russian word for “trumpet” is “*truba*” – Transl.], whereas every reference book written in accordance with the Romanovian version of history claims that only foreign musicians who came to Russia from the Western Europe could play those instruments, let alone train musicians.

All of this became apparent very recently (the book of N. M. Moleva was published in 1997), when dozens of documents containing the above evidence were discovered in archives. This leads us to yet another question. What became of this highly evolved musical culture, this necessity for music that wasn’t felt by the royal court, which had adhered to the same protocol as Europe, but a whole nation? What unimaginable cataclysm could have wiped them out from half a century of Russian history at least? Could the episode with Vivaldi and Verocagli really mean that the real situation had differed from the one described in all the general tractates on the Russian culture? See [537:1], pages 65-66.

Fortunately, “civil records had remained in existence. Few historians have the stamina required for working with them, let alone specialists in the history of fine arts. It is too strenuous to sort through hundreds of thousands of faceless names... However, we had no other option.

The records spoke volumes. For instance, we learned that the foundation of St. Petersburg resulted in plummeting numbers of organists in the ranks of freelance musicians. There were organists in Moscow,

but hardly any in St. Petersburg. The fashion and the private tastes of Peter the Great are to blame for this. Also, the old Kremlin organ and clavichord workshop, which had functioned excellently, perished in the blaze of 1701. Nobody ever bothered to rebuild it – Peter had other plans for the Kremlin. No new workshop was ever founded, either. The numbers of musicians in the ranks of the Muscovite landowners had dwindled as well – possibly, due to unemployment and the resulting poverty. This is easy to verify by other civil records – the buying and selling records. All such transactions were registered meticulously and subject to taxation. We learnt that the organists had been busy looking for alternative means of sustaining themselves” ([537:1], pages 67-68).

However, it turns out that certain cities of the Western Europe had made organs and exported them to Russia up until the early XVIII century ([537:1], pages 72-73). This is apparently another trace of the old tradition of the “Mongolian” empire, whose different regions specialised in the production of various industrial products for the Empire in the XV-XVI century. For example, some of the pipe organs for the musical centres of the Empire were produced in the Western Europe. In particular, “Theophilus Anzey Volkmar had been the organist of the ‘main church in the old part of Danzig – St. Catherine’s, and also a middleman involved in the buying and selling of the most expensive instruments, which became scarcer with the day – organs and clavichords. This was reported by the ‘Vedomosti of St. Petersburg’ in 1729... Why did the Polish organist look towards Russia as a prospective market for his instruments? Due to lack of experience, or hope for blind luck? This isn’t the case – the books of the City Magistrate of Gdansk dating from the late 1720’s and early 1730’s testify to the opposite. Volkmar had been an experienced middleman, and some of his most important sales were made in Russia. Advertisements in the St. Petersburg newspaper reaped dividends, despite the high cost of the instruments offered” ([537:1], pages 72-73).

Let us point out another peculiar detail. “Finally, a substantial proof of our vague and timid presumptions – archive materials containing the list of the court’s employees for 1731. There were more than 90 players of instruments there – quite amazing! The string group included over 30 players, six trumpets

and an equal number of French horns, not to mention the oboes and the timpani... This was doubtlessly a symphony orchestra, and a large one, at that, even by modern standards – the orchestra of the Bolshoi Theatre amounts to some 120 musicians nowadays... All of this 70 years earlier than it is generally assumed in the history of the Russian music!

In this case, there might be little fantasy in the rumour that the Venetian abbot Vivaldi had been ready to accept the offer to travel to Moscow, and the only reasons that he never did were his age and his abbot’s cloak?... There were no ‘empty’ decades and no dark age of culture. The great ... tradition of the Russian musical culture had borne new fruits in the new century” ([537:1], pages 81-82).

A propos, we must note that accordions are still very popular in Russia. Their history is generally presumed to date back to the early XIX century the earliest ([797], page 276). However, the accordion is constructed similarly to the organ – compressed air from the bellows is pumped through the pipes of the instrument, which produces differently pitched sounds. The accordion (harmonium) and the organ may be two variants of the same instrument. The accordion is small and portable; it could be used at folk festivals, whereas the larger organs were installed in churches and large buildings. The words “harmonium” and “organ” may be similar, given the frequent flexion of M and N. The word “harmonium” is virtually identical to the Old Russian word “*garniy*”, which stands for “good” or “beautiful”, and is still used in Ukrainian (see [223], Volume 1, column 848). The word *garniy* may have been used in Russia for referring to a sweetly sounding instrument. Could the word “organ” be of the same root? Bellows have existed in Russia for a long time, since they were widely used by blacksmiths and metallurgists. The construction of the organ may also be based on military trumpets and hunters’ horns, which had been widely used in Russia as well. The Horde, or the Russian army, had often used military trumpets, which are mentioned in the “Tale of the Kulikovo Battle”, for instance, *qv* above.

The so-called “horn music” had still existed in Russia under the Romanovs for some time. Several musicians blew into large horns, mounted upon special supporting constructions ([711:1], pages 73-74).

Strictly speaking, the horn orchestras were based on the same principle as a pipe organ, the difference being that the air was blown into the pipes by musicians themselves, without the use of bellows. Such “organs” were convenient due to their mobility. “Horn music had been so loud that in windless weather its sound could be heard in the radius of 7 verst. In the dancehalls, horn musicians usually accompanied orchestras... Contemporaries report this music to be most impressive... The impression it made was close to that of a pipe organ... Horn music had only existed in Russia until 1812” ([711:1], pages 75-76).

Thus, according to the evidence of the XVII century, organ music was very popular in Old Russia. However, the Romanovs banned them in the course of their struggle against the cultural heritage of the Horde Empire, and introduced a new style of musical culture.

Organs are most likely to have been outlawed under the first Romanovs, during the reform of the Russian church in the beginning of the XVII century.

However, the old musical culture of the Horde must have proved so resilient that it took decades to wipe it out completely. We have seen that Peter the Great was already concentrated on banning organs from Russian households, where they had still been preserved. As a result, ecclesiastical services had lost musical instruments to accompany the vocals. The contemporaries of Peter the Great observed that “the Czar [Peter – Auth.] was delighted by vocal numbers sans accompaniment – a cappella” ([537:1], page 32). Everything is perfectly obvious – the “a cappella” tradition resulted from the withdrawal of organs, much to the pleasure of Peter. We see that in Romanovian Russia the organs and the accordions were expunged from the official musical culture. Accordions, or harmoniums, were declared a folk instrument dating from the beginning of the XIX century. However, in the West the Gothic cathedrals, formerly mosques, and the organs inside them, have survived until the present day, declared to be of purely Western origins *a posteriori*.

Part II.

**NEW CHRONOLOGY AND
CONCEPTION OF BRITISH HISTORY.
ENGLAND AND RUSSIA
(OR THE HORDE)**

Introduction

The second part of our book is concerned with analysing the Scaligerian version of the “ancient” and mediaeval chronology of Britain.

The results of our research demonstrate that British history is most likely to have been extended arbitrarily by the mediaeval chronologists of the XVI-XVII century, and quite substantially so. The real documented history of England is a great deal shorter; the same applies to the real history of all the other countries.

“Ancient” and mediaeval British events described in the historical sources that have reached our day need to be transposed from the “antiquity” to the epoch that begins with the X-XI century A.D. Many of said events appear to be real, but pertain to the history of Byzantium or the Great = “Mongolian” Empire in the epoch of the XI-XVI century.

Furthermore, the new conception of history that

we propose makes the position of England among the Western European countries of the XVI century a great deal more important than it is usually assumed.

We are beginning to realise why the mediaeval English kings listed a number of continental European countries as part of their title apart from England – France, for instance, which is common knowledge, as well as Spain, according to a number of sources: “Queen of England, France and Iberia = Spain (?)” ([639], page 122).

The reconstruction of the English history that we suggest concurs well with a similar “shortening of history” of a number of other countries – Italy, Greece, Egypt etc, qv in our previous publications on the topic. Further research can naturally introduce a number of alterations in the history of England, but they should not affect the main idea, as related below.

A brief scheme of the English history in its Scaligerian version

1. THE OLDEST ENGLISH CHRONICLES

1.1. The Anglo-Saxon chronicle

We believe the readers to be more or less familiar with the Scaligerian version of Roman and Byzantine history – within the confines of the average university course at least. On the other hand, we are aware of the fact that the Scaligerian version of the “ancient” English history might not be known quite as well to some of the readers. Therefore, in the present paragraph we shall provide a brief structural description of the Scaligerian textbook on the “ancient” history of England.

We could naturally refer to some XX century textbook; however, all of them are in fact texts of a secondary nature, namely, renditions of earlier books on English history – often of poor quality. Therefore, we are more interested in the mediaeval documents of the XVI-XVII century, which these textbooks are based upon. These chronicles are chronologically closer to the period when the Scaligerian version of global chronology was created and solidified – the XVI-XVII century. This makes them a lot more valuable insofar as the reconstruction of real history is concerned, notwithstanding the fact that the texts in question were heavily edited by the Scaligerite historians.

The primary chronicles that we have chosen as basis of our analysis are as follows: the famous *Anglo-Saxon Chronicle* ([1442]), as well as the *History of the Brits* by Nennius ([577]) and the book under the same title written by Galfridus Monmutensis ([155]). In fig. 15.1 we reproduce a photograph of a page from the manuscript of Nennius’ book. We believe this manuscript to date from the XVII century A.D. the earliest.

The abovementioned works de facto serve as the foundation that supports the entire modern conception of the “ancient” and mediaeval English history. Let us reiterate that this conception is strongly dependent on the Scaligerian chronology. An altered chronology shall radically alter our perception of the chronicles.

Finally, we have also used the famous *Chronological Tables* of J. Blair ([76]), which were compiled in the late XVIII – early XIX century, and comprise all the primary historical epochs as perceived by the European chronologists at the end of the XVIII century.

It is presumed that the so-called legendary history of England begins with the Trojan war, or the alleged XII-XIII century B.C. However, the millennium that is presumed to have passed between the Trojan War and the epoch of Julius Caesar, or the alleged I century B.C., is usually regarded as a “dark age”. In the

chronological version of Scaliger and Petavius, which was created in the XVI-XVII century and serves as the basis of every modern textbook on the “ancient” and mediaeval history, the documented history of England begins around 60 B.C., which is presumed to be the year when the British Isles were conquered by Julius Caesar. Historians themselves recognise the fact that the first written evidence dates to circa 1 A.D., or the reign of Octavian Augustus. The *Anglo-Saxon Chronicle* begins its narration with this very year – the alleged 1st year of the new era ([1442], page 4).

The *Anglo-Saxon Chronicle* is in fact a collation of several separate manuscripts, namely:

Manuscript A – The Parker Chronicle, which spans the epoch between the alleged years 60 B.C. and 1070 A.D.

Manuscript B – The Abigdon Chronicle I, which covers the epoch of the alleged years 1-977 A.D.

Manuscript C – The Abigdon Chronicle I, which covers the epoch between the alleged years 60 B.C. and 1066 A.D.

Manuscript D – The Worcester Chronicle, which spans the epoch of the alleged years 1-1079 A.D. It is followed by an addendum that is presumed to date from the XII century; it covers the alleged years 1080-1130 A.D.

Manuscript E – The Laud (Peterborough) Chronicle, spanning the alleged years of 1-1153 A.D.

Manuscript F – The Bilingual Canterbury Epitome, which spans the alleged years 1-1058 A.D.

Historians believe all of these chronicles to be duplicates of a single original. In other words, they are all presumed to cover the same sequence of events, differing only in the amount of detail they contain. This is why they were arranged parallel to each other in [1442], which is very convenient, and gives us the opportunity to compare different reports of events that date from the same year. It is also possible that all the abovementioned manuscripts are merely different versions of the same chronicles – different copies, as it were.

Thus, the *Anglo-Saxon Chronicle* spans the epoch between the alleged 1st year of the new era and the XI century A.D. Manuscript E ends abruptly with the description of events that took place in the alleged year 1153 A.D. Scaligerian history assures us that all of these chronicles were written around the XI-XII

n illo tempore saxones multalescebant in
 multitudine & credebant in britanniā.
 Moruo autē hengtlo uerba fili' ei' transi
 uit de sinistrali parte britannie ad reg
 nū canoni. & de ipso oras recet cantoe.
 unc arthur pugna bat contra illos.
 nullis dieb; cū regibi britanni. s; ipse dux erat
 bellorū. Prīmū bellū fuit in ostiu flumi
 nis quod dicitur glen. sedm & ceterū & q̄
 tū & quincū. sup aliud flumen quod
 dicitur dubglas. s; in regione linnuis.
 Sextū bellum sup flumen quod uocet
 & bassat. Septimū fuit bellū
 in silua celidonis. idē: eac corē celidon.
 Octauum fuit bellū in castello quinn
 on. In quo arthur porcauit in iugne
 scē marie p̄p̄tue uirginis sup hume
 ros suos. & pagani uerū in fugā in
 illo die. & ceterū magna fuit sup illos.
 purtucan dū in ihu xpi & p̄ uirgī
 scē marie uirginis genitricis. Nonū
 bellū gēlū murbē legionis. Decimū
 gēne bellū in iugne fluminis quod
 uocet tribur. Undecimū facit
 bellū in monte qui dicitur agned. Duo
 decimū fuit bellū in monte badonis
 in quo corruer in uno die n̄ genti sexa
 ginta un de uno imperatū arthur.

Fig. 15.1. Photograph of a page from the “Historia Brittonum” by Nennius. Taken from [155], page 220.

century A.D. However, a critical study demonstrates it to be a mere hypothesis, which is based on the Scaligerian chronology, presumably known a priori. For instance, Manuscript A only exists in two “copies”, both of which were made in the XVI century A.D. ([1442], page xxxiii). An earlier copy of the manuscript (the original of both) is said to have perished in a blaze. The history of all the other manuscripts that comprise the *Anglo-Saxon Chronicle* is related in [1442] – and rather vaguely, at that. For instance, we learn of no reasons why they were dated in this particular manner.

One gets the impression that historians employed the following method of dating the chronicles in question: if the chronicles end their narration with the events of the alleged XI-XII century, the existing copies of these chronicles must date from the same epoch. However, this “simple consideration” implies all the events described in the chronicles to be dated

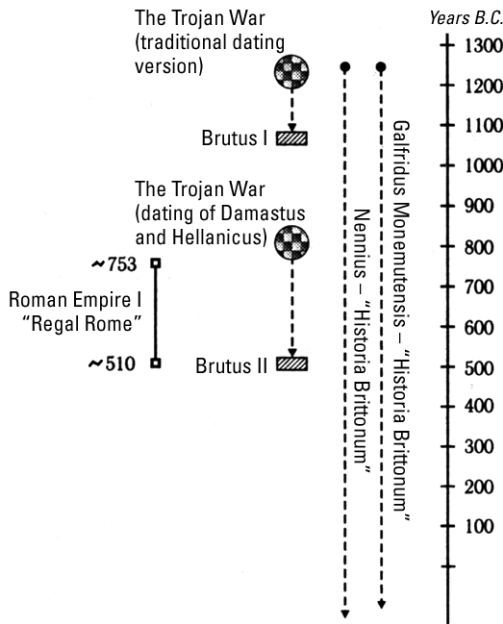


Fig. 15.2. Scaligerian dating of the events described by the famous mediaeval English chroniclers – Galfridus Monemutensis and Nennius. See [577] and [155].

correctly. If this fails to be the case, the dating of the chronicles shall change automatically.

We must point out that the problems with reconstructing the true origins of said Old English chronicles are known quite well, and British historians speak of them openly. For instance, the historian Dom David Knowles was forced to make the following statement: “The issue of the origins and respective dependencies between the different versions [of the Chronicle] is so complex that any sort of discussion on the topic implies the use of advanced mathematics” ([1442], page xxxi; see also Comment 1 at the end of Part 2). We must add that the historian has voiced a perfectly valid consideration – involuntarily, perhaps. Modern scientific research in the field of chronology is impossible without the use of mathematics.

G. N. Garmonsway reports further that every modern analysis of the *Anglo-Saxon Chronicle* is invariably based on the revision of its initial publication (John Earle, 1865) made by Charles Plummer in 1892-1899. According to Garmonsway’s cautious remark, the

manuscripts A and E are “associated” with the names of XVI century figures, namely, Archbishop Parker (1504-1575) and Archbishop Laud (1573-1645). It turns out that other manuscripts of the Chronicle “had once belonged to Sir Robert Cotton (1571-1631), and are nowadays part of Cotton’s manuscript collection kept in the British Museum” ([1442], page xxxi; see Comment 2).

Thus, we arrive at the hypothesis that the manuscripts of the *Anglo-Saxon Chronicle* that we have at our disposal today were actually written in the XV-XVI century the earliest. Why are they dated to the XI-XII century nowadays? As we mentioned it earlier, the answer must be quite simple. The Chronicle ends its narration with the events of the XI-XII century in Scaligerian dating, hence the presumption that the authors of the Chronicle had lived in the XI-XII century. However, firstly, the events of the XI-XII century may well have been described by a much later author, who had lived in the XV, XVI or even the XVII century. Secondly, the Scaligerian dating of the Chronicle’s text depends on the dating of the events it relates. If it turns out that said events really took place in a different epoch, the dating of the text that we have today shall also need to be altered.

The fact that these chronicles use B.C. / A.D. datings speaks volumes of their rather late origin. It is common knowledge, even among the Scaligerites, that the chronology was only introduced in the late Middle Ages ([76]). Below we shall be citing a number of facts proving that the authors of the *Anglo-Saxon Chronicle* had already been familiar with the Scaligerian version of the global chronology of the antiquity. This version was created in the XV-XVII century A.D., which is yet another piece of evidence telling us that the version of the Chronicle known to us today is of a rather late origin.

Why do researchers pay so much attention to the *Anglo-Saxon Chronicle* in their reconstruction of the English history? The explanation is very simple – the chronicle in question is presumed to be the first historical text written in English and using the “Years of Grace” chronology (see [1442], page xxiv; also Comment 3). We must make the following comment in re the transcription of dates used in the *Anglo-Saxon Chronicle*. It is presumed that the Anno Domini dates were known as “Years from the Incarnation of Our

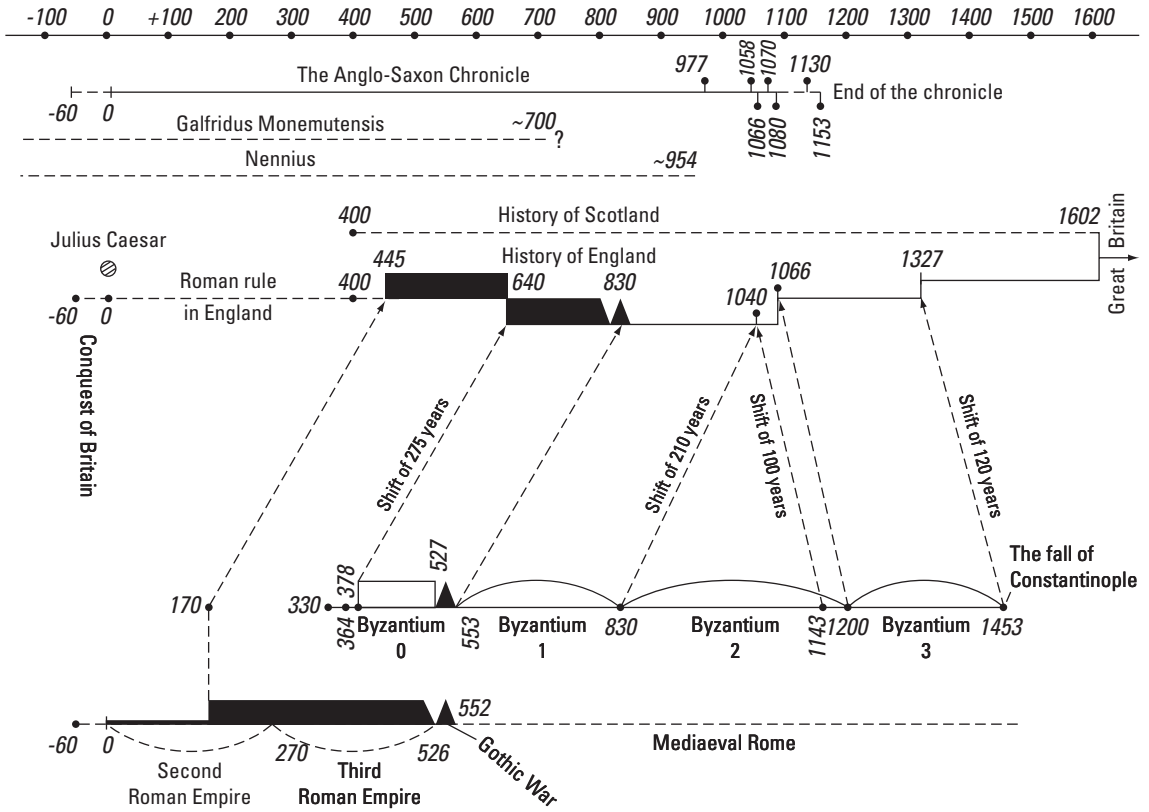


Fig. 15.3. Parallelism between the mediaeval history of England and Byzantium discovered in the course of our research with the application of formal mathematical and statistical methods.

Lord” in mediaeval England; another presumption is for the above to be equivalent to the “Years of Grace”. This alleged equivalence of the two ancient eras requires a special analysis, and we shall revert to this below. For the meantime, let us point out the phonetic similarity between the words “grace” and Greece.

It is possible that “Years of Grace” really translates as “Greek years”, implying a chronology that is somehow related to Greece or the Greek faith. It is also possible that the words “grace”, “Greece” and “Christ” are all related in some way – the association may be lost today. Should the above prove veracious, the Greek faith shall be another alias of the Christian religion. Let us remind the reader that, according to our reconstruction, Christ had lived in Czar-Grad on the Bosphorus, or the Byzantine capital; this is also where he was crucified, qv in the table below ([517]).

Let us instantly make a disclaimer: we do not consider phonetic and linguistic parallels to be independent proof of anything at all. They can only serve as auxiliary considerations, becoming meaningful inside a parallelism, or superimposition, that covers a period of several centuries. When similar names manifest in both currents under comparison simultaneously inside a rigid superimposition, it lends some credulity to linguistic parallels as well.

The *Anglo-Saxon Chronicle* is written in a rather arid language. It is separated into chapters that correspond to individual years. It goes without saying that there are gaps and omissions. It is presumed that the *Anglo-Saxon Chronicle* describes the events that took place between the I century A.D. and the XI-XII century A.D. (see figs. 15.2 and 15.3). The dryness of the text and the lack of literary embellishments is



Fig. 15.4. Painting from the Museum of Vatican. Approximately dates from 1425 A. D. We see the Annunciation, which is consensually dated to the alleged I century A.D. However, the setting and the clothes are obviously mediaeval. Taken from [713], page 96.

likely to indicate that the document in question is indeed an important one – possibly edited in the XVII century, but based on real ancient evidence nevertheless. The correctness of the datings ascribed to the events related in the Chronicle by later chronologists of the XVII-XVIII century is an altogether different issue.

1.2. “History of the Brits” by Nennius

This chronicle is relatively brief, comprising 24 pages of [577]. More than 30 manuscripts of this work are known to us today [577]. Modern commentators report: “The earliest manuscripts date from the IX or the X century A.D., and the latest ones – from the XIII or even the XIV century. The authorship of certain manuscripts is attributed to Gildas. Nennius is seldom mentioned as the author of the oeuvre. What we have at our disposal is most likely to be a compilation... The original text has not survived, but we have an Irish translation of the XI century” ([577], page 269). The text is given according to the publication entitled “Nennius et l’Historia brittonum” (Paris, 1934). Some of the manuscripts are concluded with pages from the “Annales Cambriae”, a manuscript that is presumed to date from around 954 A.D.

The work of Nennius does not have any annual separation or indeed any chronological indication whatsoever, with the exception of the following two fragments. At the beginning of the chronicle there is a brief table entitled “On the Six Ages of the World”, which indicates intervals between a number of Biblical events in years – in accordance with the version of Scaliger and Petavius, which is highly remarkable. Chapter 16 contains a “chronological validation” with approximate intervals between certain events of English history, characterised by extreme brevity.

Thus, the authorship of the text is dubious, and no original had survived. The translation dates from the alleged XI century. The text itself contains no independent chronological scale, which makes the issue of whether or not the manuscripts of the *Anglo-Saxon Chronicle* are dated correctly all the more poignant. A propos, the text of Nennius is written in an unconstrained literary manner, with many rhetorical embellishments. This fact alone betrays the text to belong to a well-developed literary tradition, which had required time and literary experience. It is a possible indication of the chronicle’s late origin – the XVI-XVII or even the XVIII century.

It is presumed that Nennius describes events distributed across the historical interval beginning with the Trojan War (the alleged XII or XIII century B.C.) and ending with the IX or the X century A.D. Scaligerian historians have stretched the rather compendious text of Nennius over the gigantic interval of two thousand years. This has led to great lacunae in his narration as regarded from the Scaligerian point of view. In figs. 15.2 and 15.3 we provide a schematic representation of the epoch allegedly described by Nennius as a dotted line. If we are to believe the Scaligerian chronology, Nennius offhandedly omits entire centuries, making gigantic leaps, without even being aware and carrying on with his narration quite unperturbed.

1.3. “Historia Britonum” by Galfridus Monmutensis

The chronicle in question is presumed to date from the 1130’s or the 1140’s ([155], page 196). Galfridus is said to have based his work on the text of Nennius, to the extent of repeating the “mistakes” of

the latter ([155], page 231, comments to Chapter 17; also page 244). The book of Galfridus is a voluminous oeuvre that comprises some 130 pages of [155]. Unlike the *Anglo-Saxon Chronicle*, the text contains no annual chronological division. The language of Galfridus is a highly evolved acrolect with a great number of rhetorical embellishments and much moralising. It is even presumed that Galfridus had not only been a historian, but also a poet. His book indeed appears to supersede the work of Nennius, which is precisely what the English tradition claims. Galfridus is also said to have based his work on the “Ecclesiastical History of the Angles” by St. Bede the Venerable ([155], page 244).

It is noteworthy that modern historians point out “the distinctly manifest orientation of Galfridus towards the ancient tradition” ([155], page 207). He doesn’t merely refer to the “ancient” themes, but also emulates the style of the “ancient” authors ([155], page 207). It is as though Galfridus was completely immersed in the atmosphere of the “antiquity” as he was writing his book. Modern specialists presume Galfridus to have borrowed some of his stories from the “ancient” authors – Stacius, for instance, without mentioning it openly ([155], page 236).

Modern commentators write that the work of Galfridus had been extremely popular in the Middle Ages: “There are about two hundred [sic! – Auth.] copies of the ‘Historia’ in existence ... made in scriptoria between the XII and the XV century, which is when the first printed edition came out” ([155], page 228). The first printed edition came out in Paris in the alleged year 1508 – the XVI century the earliest, that is.

In figs. 15.2 and 15.3 we provide a schematic representation of the historical epoch allegedly described by Nennius in Scaligerian datings. It virtually covers the same historical interval as the work of Nennius, between the Trojan War of the alleged XII or XIII century B.C. and the alleged VIII century A.D. Although the book of Galfridus is much more detailed than that of Nennius, it cannot cover this long a period completely, and contains huge lacunae. However, Galfridus doesn’t appear to notice this, either – he carries on with his narration smoothly and without haste, without being aware that he skips over entire historical epochs, according to the Scaligerites.



Fig. 15.5. Painting by Piero della Francesca, a mediaeval Italian artist (allegedly dating from 1420-1492 A.D.). The title is as follows: “Battle of Emperor Constantine and Maxentius”. Famous “ancient” theme from the history of the “ancient” Roman Empire (the alleged IV century A.D.). The characters and the setting look typically mediaeval – and hailing from the late Middle Ages to boot. Taken from [16], page 39.

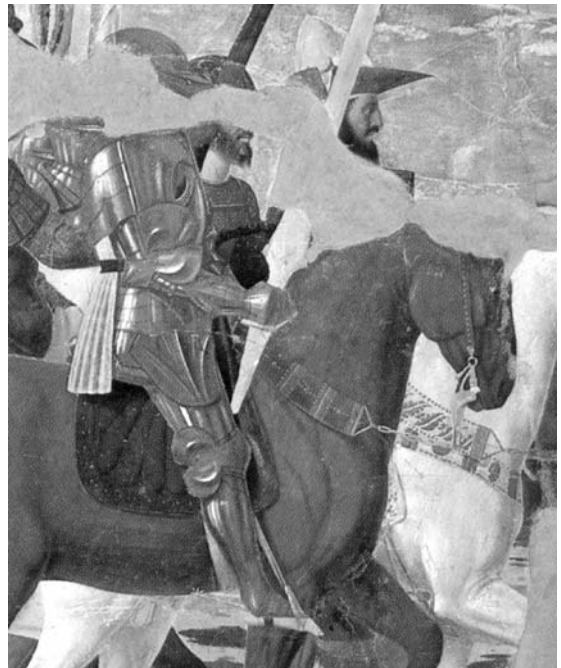


Fig. 15.6. Fragment of Piero della Francesca’s painting entitled “Battle of Emperor Constantine and Maxentius”. The “ancient” Roman rider looks like a typical mediaeval knight of the XV-XVI century wearing heavy plate armour that covers his entire body. Taken from [16], page 39.

1.4. Several other “ancient” English chronicles

We have used other English chronicles of the alleged IX-XIII century in our research, including the ones collected by V. I. Matouzova in her compilation entitled *The Mediaeval English Sources* ([517]). We shall refrain from giving a detailed characteristic of these chronicles. Instead, we shall present to the reader a most remarkable table that we have compiled in accordance with the materials collected in Matouzova’s book, which are based on her analysis of the English chronicles (see the next section).

1.5. The names of the cities, ethnic groups and countries known to us today as reflected in mediaeval English chronicles

Some of the readers might think that mediaeval chronicles refer to London as London, Kiev as Kiev, Russia as Russia and so on. This is occasionally the case in relatively recent texts dating from the XVIII-XIX century. However, this is an exception rather than a rule for the early and primordial chronicles of the XV-XVI century. Ancient chronicle often use completely different names; in this case, one requires a special research, which is often far from easy, in order to understand the real identity of the names in question. Mediaeval texts often use thoroughly different names for referring to the same countries and nations, which usually have nothing in common with the names used today. In other words, the names of the ancient cities and nations known to us today are the ones that became immortalised by the Scaligerian history in the XVII-XX century.

However, it turns out that other opinions on these matters were rather common in the Middle Ages, and they often differ from the consensual ones drastically. It would be very interesting to see how the mediaeval English sources referred to the cities and nations that we believe to be familiar nowadays. Apparently, mediaeval authors had oftentimes adhered to completely different conceptions of the ancient and mediaeval history. It is for this very reason that the modern historians are forever accusing mediaeval chroniclers of ignorance, confusing different historical epochs, collating the “antiquity” with the Middle Ages and so on. We provide several typical examples of

how the mediaeval artists saw the “antiquity” in figs. 15.4-15.7. It is perfectly obvious that the “antiquity” in their rendition is the mediaeval epoch of the XIV-XVI century.

The table that we have compiled demonstrates the geographical names used by the ancient English chronicles in lieu of their alleged modern equivalents. The identification of these mediaeval names has been made by V. I. Matouzova ([517]).

THE TABLE OF NAMES AND THEIR MEDIAEVAL EQUIVALENCE

(In accordance with the ancient English chronicles)

The Azov Sea = Maeotian Lakes, Meotides fen, Maeotidi lacus, Maeotidi paludes, palus Maeotis, paludes Maeotis, paludes Maeotidae and Palus Meotidienis.

Alania = Valana, Alania, Valves, Polovtsy [sic! – see below] and Albania.

Albanians = Liubene, Albani, Alania, Albion = Britain and Albania on the shores of the Caspian Sea (modern Iran?); also Albania as a province of the Great Asia, washed by the Caspian Sea in the East [sic!] and the Arctic Ocean in the North.

Amazonia = Maegda Land, Maegda londe and Amazonia.

Bulgarians = Wlgari, Bulgari, Bougreis and the Volga Bulgars.

River Bug = Armilla.

The Vandals = Wandali, Baltic Slavs.

Hungary = Hungaria, Hunia, Ungaria and Minor Ungaria.

Byzantium = Greece or Graecia; Constantinople = Constantinopolis.

The Valachians = Coralli, Blachi, Ilac, Blac, and the Turks [sic! – see below].

Valachia = Balchia.

Volga = Ethilia, or Ithil.

The Gauls = Galichi.

The Galitsk and Volynsk Russia = Galacia, Gallacia and Galicia.

Germany = Gothia, Mesia, Theutonia, Germania, Allemania and Jermaine.

The Hibernian Ocean = The English Channel and Hibernicum oceanum.

Hibernia = Ireland [sic!]

Gothia = Germany, Gotland Isle, Scandinavia and Tauris.

The Daciens = Danes, Dani, Daneis, Daciens, Deni [denizens of the Danube region?].

Denmark = Denemearc, Dacia, Dania and Desemone.

The Danish = Daci, Dani, Norddene and Denen.

The Dardanelles Strait = Strait of St. George (branchium Sancti Georgii).

The Derbent Strait = Alexander's Gate, Alexandres herga, Porta ferrea Alexandri and claustra Alexandri.

Dnepr = Aper.

The Dogi = the Russians, qv below.

Don = Danai, Thanais and Tanais.

The ancient Russia = Susie, Russie, Ruissie, Rusia, Russia, Ruthenia, Rutenia, Ruthia, Ruthena, Ruscia, Russia, Russya and Rosie.

Danube = Danubius, Hister, Danuvius, Damaius, Deinphirus, Don, Danai and Thanais.

The Iron Gate (see *Derbent*).

Ireland = Hibernia or Hybernia.

Iceland = Ysolandia.

Caucasus = Tauris, beorg Taurus and Caucasus.

Caspian Sea = Caspia garsecge and mare Caspium.

Cassaria = Khazaria [sic! – see below].

Kiev = Chyo [sic!], Cleva [sic!] and Riona [sic!].

The Chinese = Cathaii.

The Coralli = Valachians, qv above, and Turks, qv below.

Red Sea = mare Rubrum.

The English Channel = Hibernicum oceanum.

Marburg = Merseburg.

Moesia = Germany, qv above.

Narva = Armilla.

The Germans = Germanici, Germani, Teutonici, Theutonici and Allemanni.

The Netherlands = Friesia, Frisia and Frise.

The Normans = Nordmenn.

Ocean = garsecg, Oceano, Oceanus, Oceanus and Ocean.

The Pechenegi = Getae.

The Polovtsy = Planeti, Captac, Cumani, Comanii, Alani, Values and Valani.

Prussia = Prutenia [sic! – P-Ruthenia = P-Russia].

The Prussians = Prateni, Pruteni, Pructeni, Pruseni, Praceni and Pruceni.

Riona = Kiev, qv above.

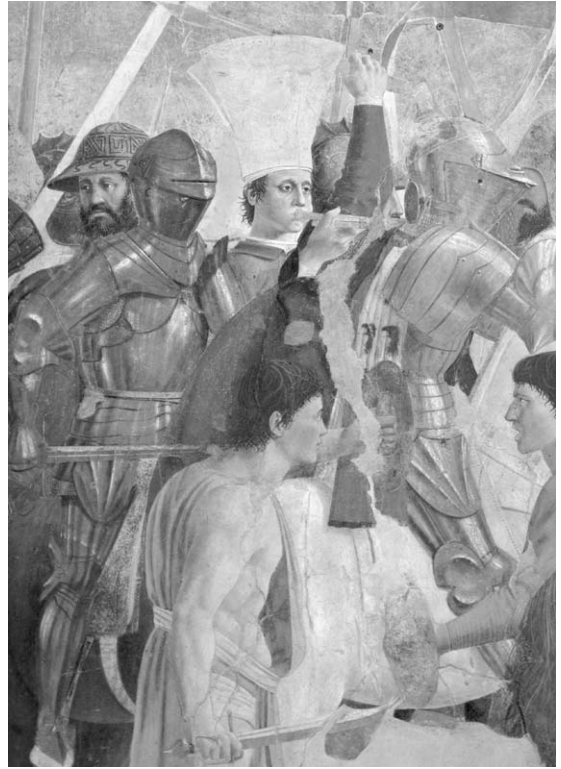


Fig. 15.7. Fragment of Piero della Francesca's painting entitled "Battle of Emperor Heraclius and Chosroes (allegedly dating from 1420-1492). The theme is said to date from the VII century A.D. What we really see is a group of late mediaeval knights wearing heavy plate armour; there are helmets with visors on their heads. Taken from [16], page 43.

The Rugi = Russians and Baltic Slavs, qv below.

The Ruhr Mountains = Rithean, or Ural (Hyperborean) Mountains.

The Russians = Russii, Dogi [sic!], Rugi [sic!], Rutheni [sic!] and Rusceni.

The Ruteni = Russians, qv above.

Arctic Ocean = Scythian Ocean, Sciffia garsecg, Oceanus Septentrionalis and mare Scythium.

Sithia = Scythia, qv below.

The Scandinavians = the Goths (Gothi).

Scythia = Sithia.

The Scythians = Scithes, Scythae, Cit [sic!], Scithia, Scythia, Sice [sic!] and Barbaria (barbarians).

The Baltic Slavs, or *Sclavi* = Winedas, Wandali and Roge.

Taurus = Caucasus, qv above.

Tauris = Gothia [sic!].

Tanais = Don, qv above.

The Tartars (and *the Mongols*) = Tartareori, gens Tartarins, Tartari, Tartariti, Tartarii, Tattari, Tatari, Tartarei and Thartarei.

Tyrrhenian Sea = mare Tyrene.

The Turks = Coralli, Thurki, Turci, Blachi, Ilac and Blac [sic!].

The Ural Mountains = Riffeng beorgum, Hyperborei montes, montes Riph(a)eis, Hyperborei montes.

France = Gallia and Francia.

Friesland = The Netherlands, qv above.

Khazaria = Cassaria and Cessaria [sic!].

The Khazars = Chazari.

Chyo = Kiev, qv above.

The Black Sea = Euxinus, Pontius, mare Ponticum, the Great Sea, or mare, and Majus.

Scotland = Scotia and Gutlonde.

Genghis-Khan = Cingis, Churchitan, Zingiton, Chirkam, Cliyram, Gurgatan, Cecarcarus, Inghischam, Tharsis [sic!], David [sic!] and Presbyter Johannes [sic!].

Yaroslav Vladimirovich the Wise, Great Prince of Kiev = Malesclodus, Malescoldus, Julius Clodius and Jurius Georgius.

We have the following to say in re the identity of Yaroslav the Wise. As we can see, mediaeval English chronicles refer to him as to Malescoldus. However, M. P. Alexeyev quotes other names of this monarch used in the historiographical tradition of the Western Europe in [14]. One of these names is Juriscløht; it obviously contains the name Youri (Juris, or Jurius). Another name of Yaroslav is Julius Claudius, or Juliusclodius, no less. This is the name that Guillom of Jumiege, a chronicler from Normandy of the alleged XII century, uses for referring to Yaroslav the Wise. The English author Orderic Vitalius uses the same name for Yaroslav – Julius Claudius ([14]).

This is what we find written in some of the Old English texts: “He fled to the Kingdom of the Dogi, which we prefer to call Russia. When Malescoldus, the king of this land, had found out who he was, he received him with honour” ([1068] and [1010]). The Latin original is as follows: “Aufugit ad regnum Dogorum, quod nos melius vocamus Russiam. Quem rex

terrae Malescoldus nomine, ut cognovit quis esset, honeste retinuit” ([1068]).

Now let us imagine the same text without the comment of the chronicler that the Kingdom of the Dogi was in fact Russia. It would read as follows: “He fled to the Kingdom of the Dogi. When Malescoldus, the king of this land, had found out who he was, he received him with honour”.

Since we are accustomed to the Scaligerian version of history, we would probably interpret this passage as a description of British events, the Dogi being some nation in England and Scotland, and Malescoldus – the king of either Scotland or England. This interpretation would initially strike us as perfectly logical. In reality, the English chronicle uses the name Dogi for referring to the Russians.

One is confronted with another issue of great interest. Who were the famous Scottish kings bearing the name of Malcolm? We have Malcolm I (the alleged years 943-958), Malcolm II (the alleged years 1004-1034), and Malcolm III (the alleged years 1057-1093). Could these names hide the identities of the Scythian Czars (Khans) or their European representatives from the epoch of the “Mongolian” Empire?

The glossary of synonyms, or duplicates, as presented above, shall prove extremely useful in our analysis of the English history.

2. THE SCALIGERIAN CHRONOLOGY OF BRITISH HISTORY

2.1. Scotland and England: two parallel dynastic currents

In figs. 15.2 and 15.3 we see a rough scheme of the British history in its consensual version. It begins with the alleged I century A.D., or the conquest of Britain by Julius Caesar. The English chronicles proceed with what is de facto a rendition of the Scaligerian history of Rome, occasionally mentioning this or the other Roman emperor visiting England. According to these chronicles, no independent English monarchs had yet existed in the epoch of the alleged years 1-400 A.D. For the sake of simplicity, we shall now consider the Scaligerian chronology of Britain as rendered in the work of J. Blair dating from the end of the XVIII

century ([76]). The “amendments” made by the historians of the XIX-XX century do not affect the general picture, and are thus of little importance to us. We use quotation marks around the word “amendments” to point out that minor alterations of a blatantly incorrect picture make no sense whatsoever.

In the alleged V century A.D. Rome loses power over Britain, and the first independent monarchs emerge there. From this moment on, British history becomes divided in two – the history of England and the history of Scotland.

In other words, the alleged V century A.D. marks the naissance of two dynastic currents – the English and the Scottish. Both currents appear to be moving in parallel along the time axis, merging in 1603 and becoming the single dynastic current of Great Britain.

In the alleged year 404 A.D. Fergus I, King of Scotland, founds a long dynasty of Scottish rulers, which continues uninterrupted until 1603 A.D. In 1603, under Jacob I (1603-1625), the United Kingdom of Great Britain comes to existence. One must note that the sequence of the Scottish rulers is well ordered and has virtually no co-rulers. The royal dynasty of Scotland covers the entire interval of 1200 years between the alleged years 404 and 1603 evenly and without superimpositions. This is an example of a “well-written history”, where each king occupies a separate place on the time axis (see the dotted line in figs. 15.2 and 15.3).

Actual English history looks completely different.

2.2. English history of the alleged years 1-445 A.D. England as a Roman colony

The period between the alleged year 60 B.C. and the first years of the new era is considered to be the epoch of the conquest of Britain, started by the Roman troops of Julius Caesar (see fig. 15.3).

The period between the alleged I century A.D. and 445 A.D. is considered to be the epoch of the Roman rule in England, which is ruled by the Roman emperors “remotely”. There are no independent English monarchs or local governors. This period of English history in the rendition of the “Anglo-Saxon Chronicles” is basically a rendition of the Roman imperial history between the alleged I century A.D. and the middle of the V century A.D. in the Scaligerian version.

In the section covering the events of the alleged

year 409 A.D., the “Chronicle” reports that the Romans were defeated by the Goths, fleeing from England and never ruling over it again ([1442, page 11]). See Comment 4.

2.3. The epoch between the alleged years 445 and 830 A.D. Six kingdoms and their unification

Starting with the alleged year 445, several kingdoms emerge in England, each of them possessing a dynastic current of its own. We are referring to the following six kingdoms (heptarchies):

Brittany = Britain,
Saxons = Kent,
Sussex = South Saxons,
Wessex = West Saxons,
Essex = East Saxons,
Mercia = Mercia.

These six kingdoms coexist until the alleged year 828 A.D., which is when they merge into a single kingdom of England in the course of a war. This takes place under Egbert, who becomes the first ruler of the united England. According to [76] and [64], the period of circa 830 A.D. can be called the end of the heptarchy: “Under Egbert, King of Wessex, all the Anglo-Saxon kingdoms united into a single state of the early feudal period” ([334], page 172).

2.4. The epoch of the alleged years 830-1040 A.D. ends with the Danish conquest and the decline of the Danish Empire

Starting with the alleged year 830, the English chronicles only refer to a single dynastic current of rulers in the united kingdom of England.

The alleged years 1016-1040 mark a watershed in the history of England. In 1016, Knut (Canute the Great, King of the Danes) conquers England and becomes the monarch of England, Denmark and Norway. An old portrait of Canute the Great and his spouse Emma can be seen in fig. 15.8.

This reign is reported to have been rather unstable. After the death of Canute in the alleged year 1035, the Danish Empire falls apart. In the alleged year 1042, the English throne is re-captured by Edward the Confessor, a representative of the old Anglo-Saxon

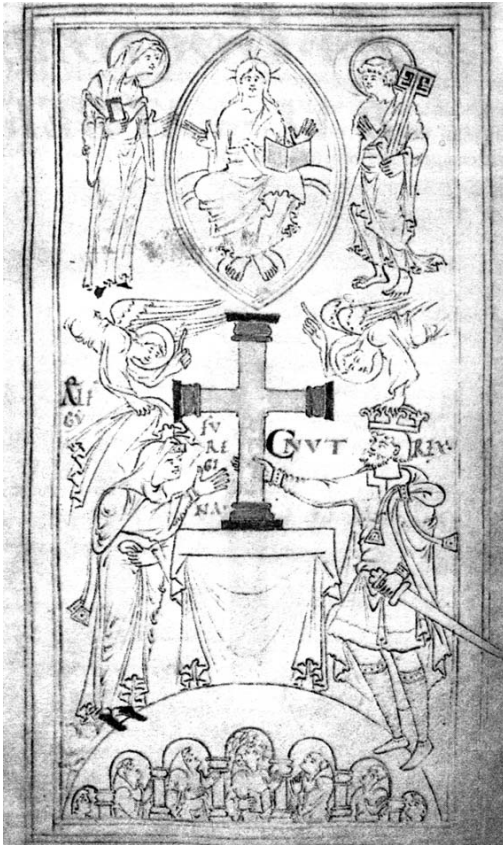


Fig. 15.8. Canute the Great, king of Denmark (and, later, England – allegedly regnant in 1016-1035. He and his spouse Emma are laying a cross upon an altar: “Canute accepting the Greek title of Basileus after being baptised a Christian” ([328], page 119). Taken from [328], page 119.



Fig. 15.9. “The seal of Edward the Confessor. We see the same legend on both sides: *Sigillum Edwardi Anglorum Basilei*. This title was also borne by his predecessors, Ethelstan (946-955) and Edgar (925-940)” ([328], page 119). Taken from [328], page 119.

dynasty (1042-1066). An old portrait of his can be seen in fig. 15.9. In fig. 15.3 we mark 1040 as one of the most important breakpoints in the Scaligerian history of England.

2.5. The epoch of the alleged years 1040-1066 A.D. The rule of the old Anglo-Saxon dynasty and its end

The reign of Edward the Confessor ends in 1066, which is another famous breakpoint. According to the Scaligerian chronology, the following important events happened that year – the death of Edward the Confessor, the Norman conquest of England by William I the Conqueror (the Bastard), and the famous Battle of Hastings, wherein William defeats the Anglo-Saxon king Harold and becomes William I, King of England (1066-1087). This important date (1066) is also marked in fig. 15.3.

2.6. The epoch between the alleged years 1066 and 1327 a.d. The Norman dynasty followed by the dynasty of Anjou. The two Edwards

This epoch begins with the Norman reign. The entire first part of the historical period between the alleged years 1066 and 1327 is comprised by the reign of the Norman dynasty ([64], page 357) – the alleged years 1066-1153 (or 1154). The dynasty of Anjou comes to power right after that and reigns through the alleged years 1154 and 1272 ([64], page 357). In 1263-1267 a civil war breaks out in England ([334], page 260). In the late XIII – early XIV century, an oligarchic monarchy emerges in England under the two kings of the new dynasty – Edward I (1272-1307) and Edward II (1307-1327). The end of this epoch is marked by the expansion wars with Wales, Scotland and Ireland. The war ended in 1314, the Scots being the victorious party.

As we have estimated, this epoch (the early XIV century) was the epoch of the Great = “Mongolian” conquest. In CHRON5 we demonstrate that this conquest also reached England.

Therefore, the fact that a new dynasty came to rule over England around this time is perfectly natural. One must also note that the first three kings of this

dynasty all bore the name Edward; the name sounds similar to the word “Horde”.

2.7. The epoch between 1327 and 1602

This period begins with the reign of Edward III (1327-1377), and ends with the formation of Great Britain as a result of the unification of England and Scotland. The following period (1600 and on) shall not be considered in the present analysis, since it is of no relevance to our analysis of the “ancient” English history.

SUMMARY: We have therefore discovered that the Scaligerian history of England contains a number of remarkable breakpoints, which provide for a natural division of this history into several historical epochs. We shall soon witness this division to be anything but random, and explained by the existence of phantom duplicates and chronological shifts inside the history of England.

NB: It has to be pointed out that Ruthenia or Ruthia as aliases of Russia are perfectly understandable – they derive from the Russian words for “army” (“*orda*” or “*rat*”), as well as “*rada*”, or “council”.

Parallels between the history of England and Byzantium, Rome and the Horde

1. A ROUGH COMPARISON OF THE DYNASTIC CURRENTS OF ENGLAND AND ROME (BYZANTIUM)

As we already know, the “ancient” English chronicles claim that England had remained a Roman colony for approximately the first four hundred years. Moreover, chronicles that relate the English history of this period refer to Rome and Byzantium more often than to England. One therefore comes up with the obvious idea of comparing the respective dynastic currents of England and Rome (Byzantium). This comparison was made somewhat easier to us, since the global chronological map as compiled by A. T. Fomenko and presented in `CHRON1` and `CHRON2` already depicts all the primary dynastic currents of Europe and the Mediterranean region as distributed along the time axis, including the emperors of Rome, Byzantium and England. A cursory glance thrown at these two currents of rulers reveals an amazing fact – the reign densities are distributed across both currents with exceptional similarity. Moreover, the dynastic currents of England and Rome (Byzantium) are unique in this respect. There are no other dynastic currents with similar characteristics. Let us explain just what we mean.

Let us divide the period of English history that is of interest to us (the alleged years 1-1700 A.D.) into decades and then count the kings regnant within each decade. For instance, if there was just one monarch within a given decade, the decade in question shall be marked as 1. If there were two kings – either in succession, or as co-rulers, the decade shall be marked as 2, and so on. We shall thus come up with a certain graph that demonstrates the density of a given dynastic current, or the quantity of kings per decade.

Since there were no independent rulers in England between the alleged years of 1 and 400 A.D., `qv` above, the graph corresponding to the English rulers of this period shall have zero density. Starting with the alleged year 440 A.D. we see six independent dynastic currents in England, `qv` above, existing up until the alleged year of 830, marking the unification of the country. After that we have a single dynastic current that continues until the present day ([1442]).

We have performed the same operation for the dynastic current of Rome, or Byzantium, of the period between the alleged years 1 and 1500 A.D. Here we have collected all the data concerning the emperors of Rome and Byzantium regnant between the alleged I and XV century A.D. In the Scaligerian version, this dynastic current is concentrated around Rome and its colonies on the interval of the alleged I-IV

century A.D. After the alleged year 330, it is adjoined by the independent dynastic current of Byzantium with the capital in New Rome, or Constantinople. Both currents coexist and are intertwined to a great extent up until the middle of the alleged VI century A.D. It is presumed that in the VI century Western Rome had lost its imperial dynasty after the famous Gothic War, erroneously dated to the VI century A.D. by Scaliger. From this moment on we only have a single Roman dynastic current – the Byzantine. It ends in 1453 with the fall of Constantinople and the entire Byzantine Empire.

The results of density calculation are presented in figs. 16.1 and 16.2. The bottom graph corresponds to the density of the Roman and Byzantine dynastic current, and the top one – to the English. We have shifted the Scaligerian dates pertaining to the history of England backwards by some 275 years in this comparison.

One doesn't need to study the two graphs (figs. 16.1 and 16.2) for too long in order to notice the extreme similarity of the rough characteristics of both dynastic currents under comparison. Indeed, the initial reign densities of both currents are rather low; then we observe the numeric characteristics of both currents soaring simultaneously. Then we see similar density amplitudes of both currents – the English and the Roman, or Byzantine.

Next we see both density characteristics plummet – once again, almost simultaneously, without any substantial changes to follow. They oscillate around the values of 1 and 2 for the next couple of centuries.

The zone of high dynastic frequency for England covers the period between the alleged years 445-830 A.D., whereas for Rome and Byzantium it falls over the alleged years 170-550 A.D. The length of these dense dynastic intervals is equal for both currents and amounts to circa 380 years. The general duration of the historical intervals under comparison (English and Roman, or Byzantine) equals some 1500 years in both cases.

As we have already mentioned, this pair of graphs is unique. We managed to find no similar dynastic currents in any other country or epoch.

In fig. 16.3 the same data are represented more roughly. We have highlighted the two zones of high dynastic frequency, corresponding to the number of

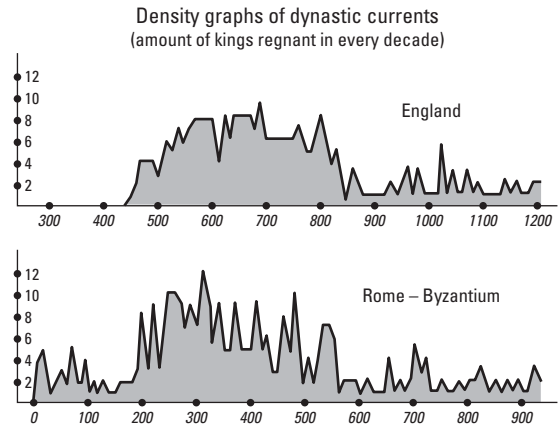


Fig. 16.1. Comparative density distribution on the time axis (representing the quantity of kings regnant in every decade) in the dynastic currents of England and Rome, or Byzantium. The two graphs concur with each other very well. First part of the graphs.

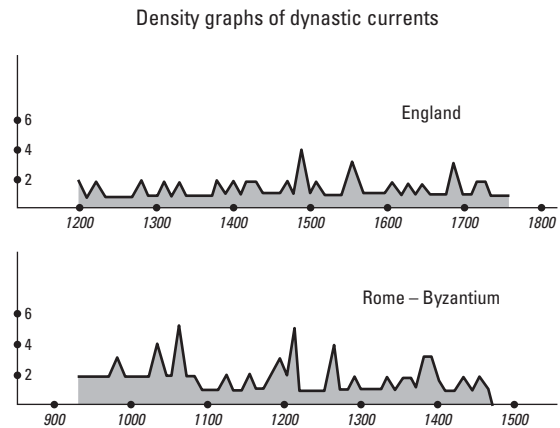


Fig. 16.2. Comparative dynastic current densities for England and Rome, or Byzantium. Continued.

rulers, on the time axis. We can see the chronological shift that combines the two zones roughly equals 275 years. This fact leads one to the following considerations.

The quantitative comparison that we have just made is very rough, and allows no definite claims; however, the information that we already know leads us to a serious suspicion. Could this strange similarity be explained by the fact that one of these dynastic currents is a mere copy of the other? Alternatively,

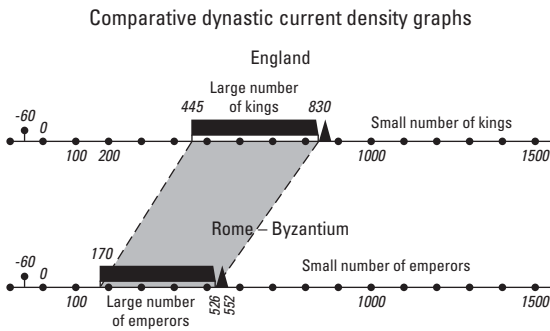


Fig. 16.3. A rough comparison of density graphs drawn for the dynastic currents of England and Rome (Byzantium). In the previous illustration they are drawn in greater detail.

can both of them be copies of a single original? As soon as we formulate the “heretical” question, we start to discover the facts that make the situation look even stranger. For instance, we are told that the old name of the English is Angles ([1442], pages 12-13), whereas the country itself was known as Angel, Anglia or Angeln ([1442], page 189). “Angles” as the name of a nation is first encountered in the Anglo-Saxon Chronicle (section corresponding to the alleged year 443 A.D.). This term runs through the entire history of England. It is also presumed that the first ruler to call himself the king of England, or Anglia, was called Ethelstan (925-940) – see [64], page 340.

On the other hand, we know of the famous imperial dynasty of the Angeli in Byzantium – a distinguished feudal clan active in the alleged years 1185-1204 A.D. ([729], page 166). Is it really so strange? Could the dynasty of the Angles in the West of Europe and the dynasty of the Angeli in the East have emerged simultaneously in a random way?

This makes sense so far – after all, we have no data to arrive at any radical conclusions so far. However, let us see whether a more in-depth analysis should reveal new facts.

Let us make the following observation to evade confusion. When we refer to a dynasty of the English rulers, for instance, we merely mean the sequence of rulers arranged in succession along the time axis by the Scaligerian chronology. We are not interested in kinship, which is taken into account in studies of dynastic heritage.

2. THE DYNASTIC PARALLELISM BETWEEN THE HISTORY OF ENGLAND AND BYZANTIUM. A general superimposition scheme of the two

We claim that there is a distinct parallelism between the reign durations of the English kings regnant between the alleged years of 640 and 1327 A.D. and those of the Byzantine emperors between the alleged years of 378 and 830 A.D., and then 1143-1453 A.D. The parallelism is represented schematically in fig. 15.3. In particular, we claim the following to be true.

1) The dynastic history of England between the alleged years of 640 and 1040 A.D. (400 years altogether) duplicates the dynastic history of Byzantium between the alleged years 378 and 830 A.D. (452 years all in all). The two dynastic currents superimpose over each other after a shift of 210 years.

More specifically, we have discovered a separate dynastic current within the saturated dynastic current of England that duplicates the Byzantine in the specified epoch. This “Byzantine current”, duplicated in the English history, is part of the dynastic current of Rome and Byzantium saturated with jointly ruling emperors.

2) The next period in the dynastic history of England (the alleged years 1040-1327), whose duration equals 287 years, duplicates the dynastic history of Byzantium of the alleged years 1143-1453 (a sequence of 310 years). These two dynastic currents superimpose after a shift of 120 years.

3) The period of the Byzantine dynastic history between the alleged years of 830 and 1143 also identifies as the same English dynasty of the alleged years 1040-1327. There is nothing surprising about this fact, since the history of Byzantium contains duplicates of its own. In particular, Byzantine history of the alleged years 830-1143 is a phantom reflection of the subsequent period in Byzantine history, namely, the alleged years 1143-1453. See more on this topic in CHRON1 and CHRON2.

4) The boundaries of the English historical periods that duplicate Byzantine history correspond to the periods of English history discovered above.

5) The boundaries of the Byzantine historical periods that duplicate the respective periods in the history of England are also of a natural character, and

divide the Byzantine history into four segments, which we shall name Byzantium 0, Byzantium 1, Byzantium 2 and Byzantium 3.

3.

THE DYNASTIC PARALLELISM TABLE

3.1. The English history of the alleged years 640-830 A.D. and the Byzantine history of the alleged years 378-553 a.d. as reflections of the same late mediaeval original. A shift of 275 years

a. English epoch of the alleged years 640-830 A.D. The royal dynasty of Wessex. This is one of the six dynastic current of the early English history (the alleged years 400-830). This dynastic current moves within the period of the “early” English history saturated with rulers, qv in figs. 16.1, 16.2 and 16.3. The names and the reign durations are taken from [1442] and [76].

b. Byzantine epoch of the alleged years 378-553 A.D. The dynasty of Byzantine emperors that actually begins with the foundation of the New Rome, or Constantinople, around the alleged year 330 A.D. This dynastic current moves within the period that is saturated with other Roman emperors. Depicted as Byzantium 0 in fig. 15.3. The reign durations are taken from [76].

COMMENTARY. The chronological data were taken from Blair’s tables [76] and complemented by the Anglo-Saxon Chronicle ([1442]). We must point out that there are certain discrepancies between the reign durations indicated in different chronological tables; however, these fluctuations do not affect the general picture of the parallelism. Sections marked “a” contain the full sequence of the English kings, whereas the “b” sections list the Byzantine emperors identified as their doubles, or prototypes. This list appears to contain nearly every emperor of Byzantium. It is very significant that only a very small number of short-term rulers and co-rulers of England and Byzantium were left outside the discovered parallel.

1a. *England.* Cenwalh, reigned in 643-673 as King of Wessex, and in 643-647 as King of Sussex. The summary reign duration equals 29 years, or

25 years if we are to consider his Wessex reign after 647 exclusively.

■ 1b. *Byzantium.* Theodosius I, reigned since 378 or 379 and until 395 (16 years).

2a. *England.* Queen Seaxburh, wife of Cenwalh. Brief reign of 2 years between 672 and 674.

■ 2b. *Byzantium.* No corresponding duplicate here.

3a. *England.* Cens, reigned for 12 years between 674 and 686 according to Blair ([76]). The Anglo-Saxon Chronicle ([1442]) names two kings, Escwine and Centwine, whose summary reign duration equals 9 years.

■ 3b. *Byzantium.* Arcadius, reigned for 13 years between 395 and 408.

4a. *England.* Caedwalla, brief 2-year reign between 686 and 688.

■ 4b. *Byzantium.* No corresponding duplicate.

5a. *England.* Ine, reigned for 39 years between 686 and 727 according to Blair, and 37 years according to [1442].

■ 5b. *Byzantium.* Theodosius II, reigned for 42 years between 408 and 450.

6a. *England.* Aethelheard, reigned for 13 years between 727 and 740. [1442] indicates the duration of his reign as 14 years.

■ 6b. *Byzantium.* Leo I, reigned for 17 years between 457 and 474.

7a. *England.* Cuthred, reigned for 14 years between 740 and 754 according to Blair ([76]), and for 17 years according to [1442].

■ 7b. *Byzantium.* Zeno, 474-491, reigned for 17 years. This monarch was regnant twice.

8a. *England.* Sigeberht, 754. Reigned for 1 year; a brief reign.

■ 8b. *Byzantium.* No corresponding duplicate.

9a. *England.* Cynewulf, 754-784. Reigned for 30 years according to Blair, and for 31 years according to [1442].

■ *9b. Byzantium.* Anastasius, 491-518, reigned for 27 years.

10a. *England.* Beorhtric, 784-800, reigned for 16 years.

■ *10b. Byzantium.* Justin I, 518-527, reigned for 9 years.

11a. *England.* Egbert, reigned for 38 years between 800 and 838. In 828, the 28th year of his reign, he united six kingdoms into one. This is how England is supposed to have come to existence. He ruled as the king of England for the last ten years of his reign. Egbert is considered to be a prominent ruler in English history.

■ *11b. Byzantium.* Justinian I the Great, reigned for 38 years between 527 and 565. In 553, the 26th year of his reign, he defeats the Goths in the course of the famous Gothic War of the alleged VI century. After that, Justinian becomes the sole ruler of Rome and Byzantium. The last 12 years of his reign are marked by the absence of co-rulers in the West of the empire. He is one of the most famous Byzantine emperors. We see a good concurrence of dates: fundamental events taking place in the 28th and the 26th year of reign, and equal durations of total rule (38 years for each).

3.2. English history of the alleged years 830-1040 a.d. and the Byzantine history of the alleged years 553-830 a.d. as two reflections of the same late mediaeval original. A shift of 275 years

a. *England* of the alleged years 830-1040. England is already a united kingdom in this period ([76]).

b. *Byzantium* of the alleged years 553-830 A.D. Marked as Byzantium 1 in fig. 15.3.

12a. *England.* Aethelberth, 860-866. Reigned for 6 years.

■ *12b. Byzantium.* Justin II, 565-578. Reigned for 13 years.

13a. *England.* Aethelbald, 857-860. Reigned for 3 years.

■ *13b. Byzantium.* Tiberius Constantine, 578-582. Reigned for 4 years.

14a. *England.* Aethelwulf, 838-857. Reigned for 19 years.

■ *14b. Byzantium.* Mauritius, 582-602. Reigned for 20 years.

15a. *England.* Aethelred, 866-872. Reigned for 6 years.

■ *15b. Byzantium.* Phocas, 602-610. Reigned for 8 years.

COMMENTARY. Let us point out that the English chroniclers swapped the respective places of Aethelwulf and Aethelbert ([334]). Their Byzantine doubles, Justin II and Mauritius, are arranged in the opposite order. This confusion is easy to explain – all four English kings of this periods have similar names beginning with “Aethel”.

16a. *England.* Alfred I the Great, Singer of Psalms. Reigned for 28 years between 871 and 901 according to [76], or for 30 years between 871 and 901 according to [64], page 340.

■ *16b. Byzantium.* Heraclius, 610-641, reigned for 31 years.

17a. *England.* Edward the Ancient, 900-925. Reigned for 25 years.

■ *17b. Byzantium.* Constans II Pogonatus, 641-668. Reigned for 26 years.

18a. *England.* Athelstan, 925-941. Reigned for 16 years. Presumably, the first monarch to have titled himself King of England ([64], page 340).

■ *18b. Byzantium.* Constantine IV, 668-685, reigned for 17 years.

19a. *England.* Period of strife; a war with Northumbria. The Anglo-Saxon Chronicle mentions three kings of this period – Edmund I, regnant for 7 years between 941 and 948, Eadred, regnant for 7 years between 948 and 955, and Eadwig, regnant for 4 years between 955 and 959. All of their reigns were short.

- 19b. *Byzantium*. The famous strife in Scaligerian history of Byzantium (allegedly, late VII – early VIII century). Also a sequence of short-term emperors: Leontius II, 695-698 or 694-697, Tiberius III, 697-704 or 698-705, Justinian II, 705-711, Philippicus Vardan, 711-713, Anastasius II, 713-715 (or 716), and Theodosius III, 715 or 716-717.

Thus, the two periods of turmoil in English and Byzantine history, superimpose well over each other, which makes them simultaneous after the superimposition of the English and the Byzantine history. We have refrained from delving deeper into this period, due to the fact that the respective chronicles are extremely confused.

20a. *England*. Edgar, 959-975, reigned for 16 years, and Edward the Martyr, 975-978, reigned for 3 years. The sum of their reigns equals 19 years. Their names are similar, and the chroniclers may have collated them into a single monarch.

- 20b. *Byzantium*. Leo III the Isaurian (or Syrian), reigned for 24 years.

21a. *England*. Aethelred II the Unready, 978-1013, reigned for 35 years. An ancient coin depicting this monarch can be seen in fig. 16.4.

21b. *Byzantium*. Constantine V the Copronymus, 741-775, reigned for 34 years.

22a. *England*. Canute the Great (the Dane), 1017-1036, reigned for 19 years. His death brings forth the dissolution of the Danish Empire. Thus, the epoch in question ends with another breakpoint in the history of England. Let us note that the fragment of the English history that we have under consideration can be identified as the respective period in Byzantine history after a shift of circa 210-275 years.

- 22b. *Byzantium*. Constantine VI Porphyrogenetus, 780-797, reigned for 17 years. We have come to the end of the period marked in CHRON1 as the First Byzantine Empire of the alleged years 527-840. We have also approached a natural breakpoint in Byzantine history.



Fig. 16.4. An old coin portraying Ethelred II, King of England (the alleged years 978-1016). Kept in the Hermitage. Taken from [990], table 42.



Fig. 16.5. An old coin portraying King Harthacnut (the alleged years 1035-1042). Kept in the Hermitage. Taken from [990], table 42.

English chronicles conclude this epoch with two short-term rulers: Harold I the Dane, regnant for 3 years between 1036 and 1039, and Harthacnut, regnant for 2 years between 1039 and 1041. We have found no Byzantine duplicate for Harthacnut, but there is one for Harold I, which shall be discussed below. One must also note that the name Hartha is very similar to the word “Horde”. It is possible that Harthacnut isn’t a name in the modern sense of the word, but rather an alias – Horde-Khan, Khan of the Horde, or something along those lines. Since the name Cnut resembles Can-T, or Khan-T, it is possible that the last letter was added later as a suffix. Alternatively, the name may translate as “The Horde’s Whip”, or “The Scourge from the Horde”, “*knut*” being the Russian word for “whip”. There were many similar aliases in the middle ages – for instance, Attila was known as “the Lord’s Scourge”. In fig. 16.5 one sees an ancient coin portraying Harthacnut ([990], table 42).

We continue our uninterrupted motion forward along the timeline of the English history. The discovered parallelism with Byzantium continues; however, it becomes all the more vivid if we are to skip the following epoch of Byzantium 2 (see fig. 15.3) and proceed directly with Byzantium 3 (1143-1452). As we have already explained, the two epochs duplicate each other in Scaligerian history. The duplication isn’t exact; therefore, the sections marked as “b”, which contain the emperors of the Third Byzantine Empire, shall also be complemented by their duplicates from

the Second Byzantine Empire. We shall thus consider our motion forward along the respective timelines of England and Byzantium. It turns out that the parallelism that we have discovered continues, up until the fall of Constantinople in 1453.

3.3. English history of 1040-1327 A.D. and Byzantine history of 1143-1453 A.D. A shift of 120 years.

a. England of the alleged years 1040-1327.

b. Byzantium of the alleged years 1143-1453 A.D. Marked in fig. 15.3 and Byzantium 3. The epoch of Byzantium 2 is its phantom reflection.

23a. *England*. Edward the “Confessor”, 1041-1066, reigned for 25 years. The death of Edward signifies the beginning of the so-called Norman invasion, which must be the reflection of the Great = “Mongolian” conquest of the XIV century as reflected in the English chronicles. Some of the old chronicles used the term “Normans” for referring to the Slavs; the Slavic origins of the Normans were also pointed out by the XVI century historian Mauro Orbini ([617], page 111). Normans were called Russes in the old Arabic and Greek texts ([866], Volume 3, page 522).

COMMENTARY. It is presumed that after the death of Edward (of the Horde?) the Confessor, the throne went to Harold II Godwinson. He only reigned for one year, and got killed in the Battle of Hastings in the alleged year 1066. However, it is known that he had de facto acquired great power as early as in 1054, when Edward was still alive ([64], page 343). At the same time, the English chronicles place another “short-term” Harold before the reign of Edward the Confessor, namely, Harold I the Dane (“Harefoot”), who had reigned for three years between 1036 and 1039. It is possible that this Harold I is merely a reflection of Harold II.

■ 23b. *Byzantium*. Manuel I Comnenus, 1143-1180, reigned for 37 years. A period of turmoil begins in Byzantium after his death. The famous crusade and the conquest of Constan-

tinople in 1204 is considered to be its culmination.

24a. *England*. The “double Harold”, or Harold I the Dane, 1036-1039, followed by Harold II, 1066. Harold II reigned for a mere 9 months. Apparently, this “double Harold” is a reflection of the “double Isaac Angelus” of Byzantium, who had reign twice – his second reign lasted less than a year.

■ 24b. *Byzantium*. Isaac II Angelus, 1185-1195. He lost the throne in 1195, and ascended to the Byzantine throne for the second time in 1203. His reign lasts for less than a year; his final dethronement results from the conquest of Constantinople by the crusaders in 1204.

25a. *England*. The Norman conquest of England. The famous Battle of Hastings in the alleged year 1066.

■ 25b. *Byzantium*. The conquest of Byzantium by the crusaders. The famous Fourth Crusade of the alleged years 1199-1204. We shall consider the parallelism between these events in more detail below.

26a. *England*. William I the Conqueror (“the Bastard”), also known as William I of Normandy, 1066-1087, reigned for 21 years. He founds the new Norman dynasty in England (see fig. 16.6).

■ 26b. *Byzantium*. Theodore I Lascaris, 1204-1222. Reigned for 18 years. He founds the new Nicaean Empire in Byzantium. He became reflected as Basil I of Macedonia in Byzantium 2 (867-887; a 19-year reign).

27a. *England*. William II Rufus, or “the Red”, 1087-1101. Reigned for 14 years (see fig. 16.7). We have a 14-year reign here; his Byzantine duplicate reigned for 11 or 12 years, qv below.

■ 27b. *Byzantium*. Apparently, there is another confusion in the chronicles that describe the early days of the Norman dynasty in England and the Nicaean Empire in Byzantium. The duplicate of William II is either omitted, or identifies as the same Isaac II Angelus, with his full reign counted this time – 1185-1195

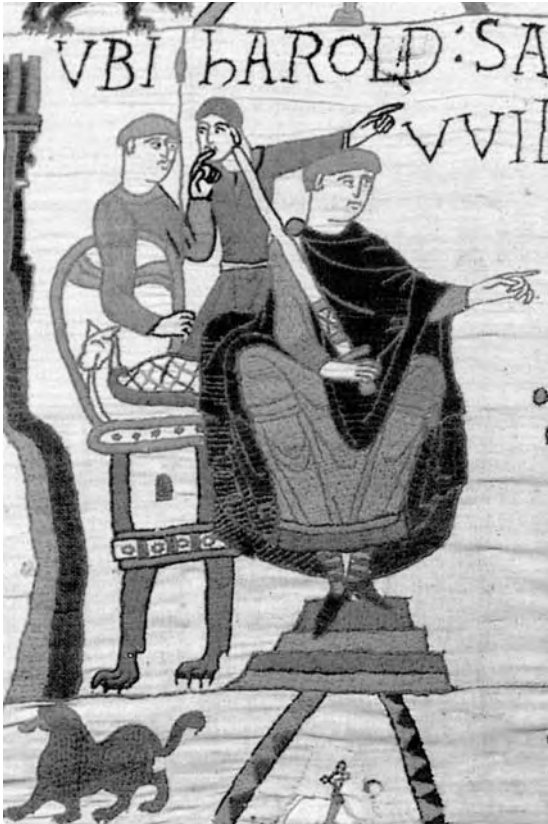


Fig. 16.6. History of England in its Scaligerian rendition. What we see in the illustration is believed to be a portrait of William the Conqueror (the alleged years 1066-1087). Taken from [1221].

and then 1203-1204, or 11-12 years in total. The chroniclers may have been confused by the double reign of Isaac II.

28a. *England*. Henry I Boclerc, 1101-1135, reigned for 34 or 35 years (see fig. 16.8). We reproduce a photograph of an old coin minted under Henry I. The inscription on the coin instantly draws our attention – it is set in some unusual script, which has got nothing in common with the Romanic characters. It would be interesting to decipher the writing on the coin. However, the commentary given in the modern publication ([1221]) doesn't utter a word about the lettering, which can nevertheless be



Fig. 16.7. A sculpture that is presumed to represent William II The Red nowadays (the alleged years 1087-1100). However, there appears to be no old lettering anywhere on the statue. Taken from [1221].

read and translated. The inscription begins to make sense if we are to read it using the Old Russian alphabet, which is forgotten today. Nevertheless, several specimens of this alphabet have survived (see fig. 3.23 in Chapter 3), and it was deciphered by N. Konstantinov ([425]). Let us reproduce this table once again (see fig. 16.9). If we are to use this alphabet, we shall come up with a coherent Russian text: “Avva + Or Ianoviche (or Iakoviche)” – Avva Uar Ivanocich (or Yakovich). The first word was commonly used for addressing the nobility in the Middle Ages, and Uar is either a Christian name or the word “Czar”. The last word is a patronymic. The letter for N or K is



Fig. 16.8. A mediaeval English coin with “illegible” lettering. Presumably minted by Henry I, King of England (the alleged years 1100-1135). It is most noteworthy that the application of N. Konstantinov’s table ([425]) to the decipherment of the lettering upon the coin leaves one with a coherent Slavic (Russian) text: “Avva Or Ianoviche (or Iakoviche)”. Taken from [1221].

Cyrillic letters	Their cryptographic interpretation	Symbols from Cyprus	Their cryptographic interpretation	Altered graphemes	Their cryptographic interpretation	Pictogram of Chersonese	Its cryptographic interpretation
Г	— А	ρ	— А	⋮	— Г	⋮	— Б
Э	— Е	⋈, #	— В, Н	⊙	— Д		
И, Ј	— И	∩	— Е	ψ	— З		
Ь	— Ъ, б	⊕, ⊗	— Л	≡, II	— К		
Ч	— Ч	⊙	— О	⋮	— М		
Ю	— Я	+ , †	— П	m	— О		
		X, λ	— Р	ζ	— С		
		∧, S	— С	β	— Ф		
		⋈, ⋈	— Т				
		⊗, ⊗	— У, Ю				
		*	— Х				

Fig. 16.9. Table for converting the Russian letters that strike us as uncanny nowadays as found in a number of Russian texts dating from the XVII century into modern Cyrillic characters. Compiled by N. Konstantinov. See fig. 3.23 (Chapter 3) for an example of such a text. Taken from [425].



Fig. 16.10. Stained glass window with the alleged portrait of Stefan, King of England (the alleged years 1135-1154). Taken from [1221].



Fig. 16.11. The sculpture that is presumed to represent Henry II, King of England (the alleged years 1154-1189). However, there is no old lettering to be seen anywhere. Taken from [1221].



Fig. 16.12. The Scaligerian history of England. This portrait is presumed to represent Richard II, King of England (the alleged years 1377-1399). The English king looks just like a Byzantine emperor, with an orb and a sceptre in his hands. From [1221].



Fig. 16.13. The statue that is presumed to represent the English king Richard I Coeur de Lion (the alleged years 1189-1199). It is likely to be of a very recent origin. Taken from [1221].



Fig. 16.14. Painted sculpture presumed to represent King John (the alleged years 1199-1216). No old lettering anywhere. Taken from [1221].



Fig. 16.15. Stained glass presumably depicting the English king Henry III (1216-1272). No old lettering anywhere. Taken from [1221].



Fig. 16.16. Old drawing from the manuscript of Matthew of Paris, allegedly dating from the XIII century. We see the Archbishop of Canterbury blessing the English King Henry III. The name Henry is transcribed as three consonants – HNR. Taken from [1268], page 131.

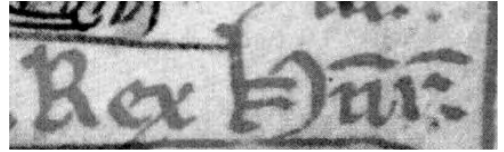


Fig. 16.17. Close-in of a fragment of the previous illustration with the name HNR. Taken from [1268], page 131.



Fig. 16.18. Scaligerian history of England. Presumably, a portrait of Edward I (the alleged years of 1271-1307). Taken from [1221].



Fig. 16.19. Painted sculpture presumed to represent Edward II (the alleged years 1307-1327). There is no old lettering to be seen anywhere. Taken from [1221].

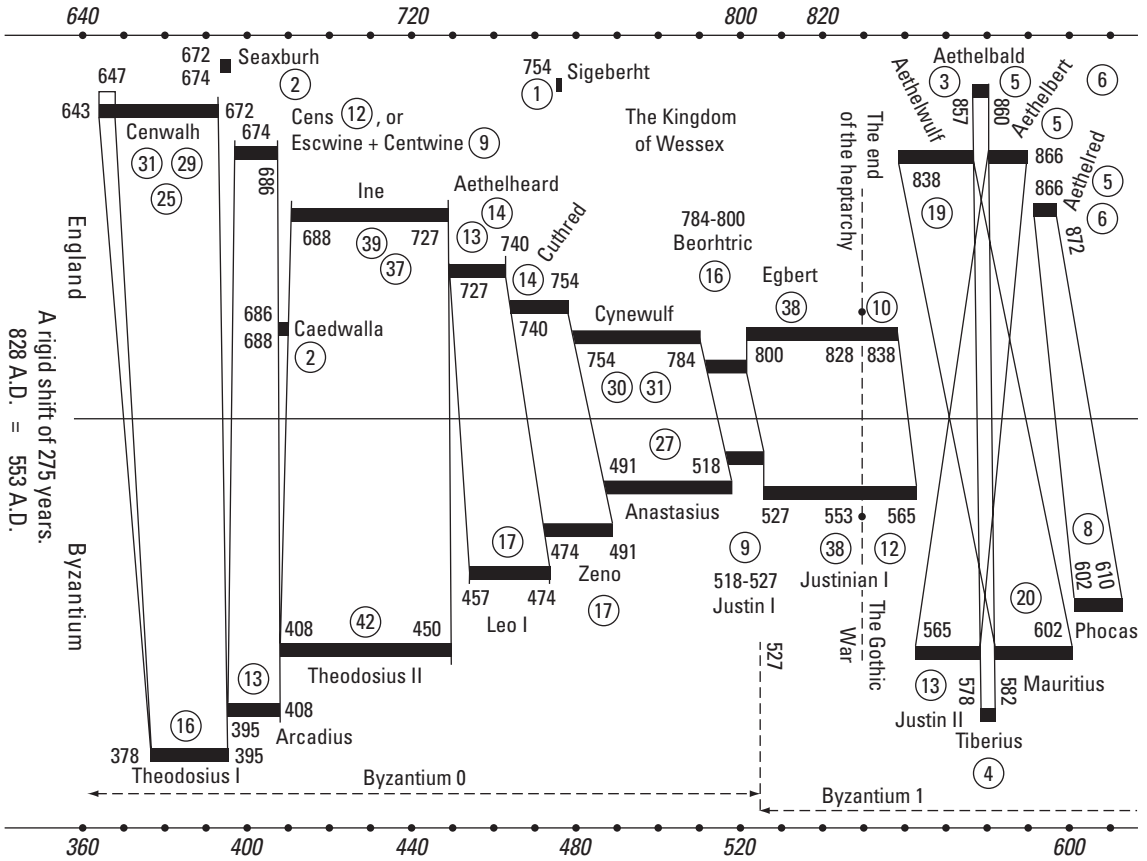


Fig. 16.20. The dynastic parallelism between the English kings and the Byzantine emperors with a rigid chronological shift of 275 years. Beginning of the parallelism.

the only one that wasn't included in N. Konstantinov's table; we reconstructed it contextually.

One must also mention the name Henry (or Heinrich) in this respect. There are many kings bearing that name in the mediaeval history of the Western Europe. It is possible that the name had once stood for Khan-Rex, or Khan and Czar. This may be the manner in which the chroniclers of the Western Europe used to address their faraway and powerful rulers – the Czars, or Khans, of the Great = “Mongolian” Empire, who had controlled nearly all of the Eurasian continent in the XIV-XVI century, according to our reconstruction. After the fragmentation of the Em-

pire, the initial meaning of the title Khan-Rex was forgotten in Europe, and the former title transformed into the name Henry (Henri, or Heinrich).

- **28b. Byzantium.** John III Duca Vatas, reigned for 32 years between 1222 and 1254 or 1256. His reflection in the phantom duplicate of Byzantium 2 is Leo VI the Philosopher, regnant for 26 years between 886 and 912.

COMMENTARY. We must make the following observation that concerns the graphical representations of the mediaeval English kings. As we shall see below, many of the “royal portraits” shown to us today are of a very late origin. This is clearly visible from a pe-

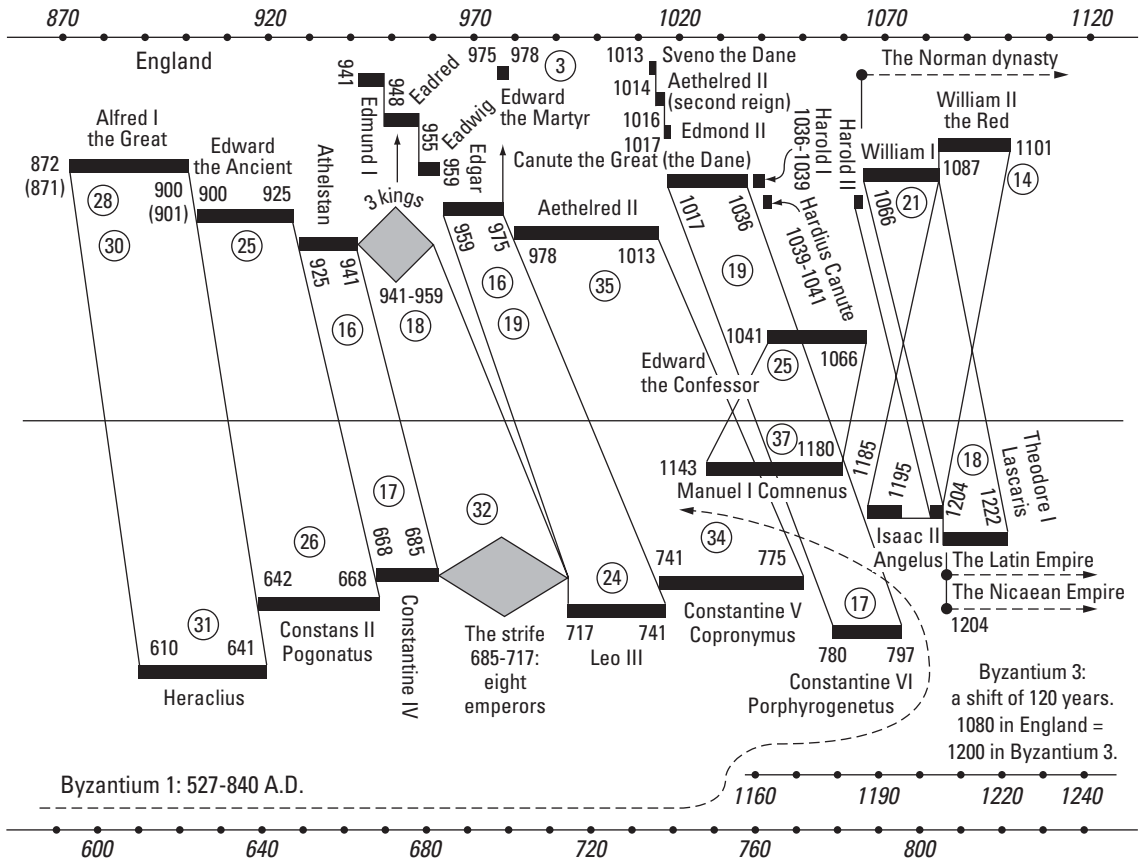


Fig. 16.21. The dynastic parallelism between the English kings and the Byzantine emperors with a rigid chronological shift of 275 years. Continued.

rusal of [1221]. Authentic old portraits, such as the coarse “portrait” of Henry I as seen on one of his coins, are extremely scarce. There is also this tendency that whenever we are confronted with an authentic old inscription that accompanies such a portrait, it usually says something that radically differs from whatever modern historians suggest. It is little wonder that the representatives of the so-called historical science prefer to remain reticent about such inscriptions (declaring them “illegible”, for instance).

Thus, authentic old portraits of the English kings that predate the XV century are either altogether nonexistent, or of dubious origins.

29a. *England*. Stephen of Blois, 1135-1154, reigned

for 19 years (see fig. 16.10). Stephen is the last representative of the Norman dynasty in England ([64], page 357). The next king, Henry II, is the founder of the new Anjou dynasty.

- 29b. *Byzantium*. Michael VIII, reigned for 23 years (from 1259 or 1260 until 1282 or 1283). His reflection in the phantom duplicate of Byzantium 2 is Roman I, regnant for 26 years between 919 and 945. Michael VIII is the founder of the new Byzantine dynasty – the Palaiologi (regnant in 1261-1453).

Thus, a rigid chronological shift that superimposes the respective historical periods in England and Byzantine history, the English dynasty of the Nor-

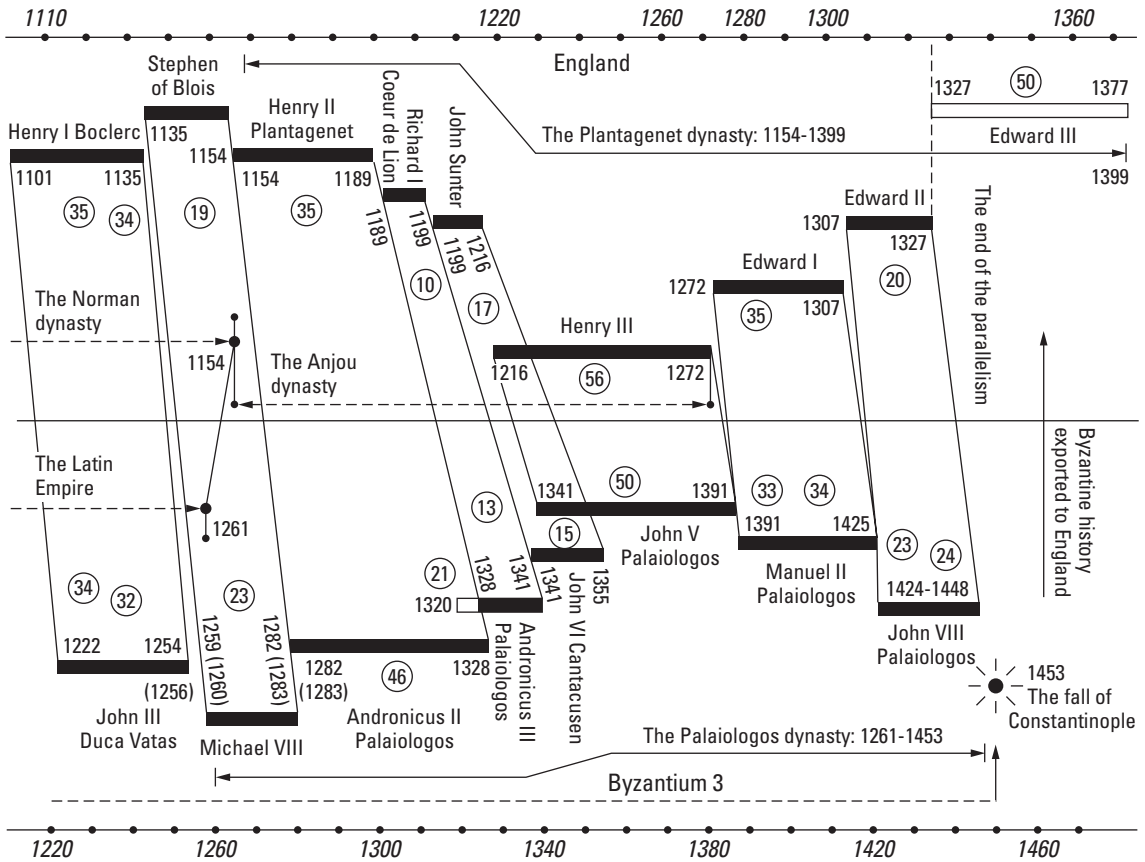


Fig. 16.22. The dynastic parallelism between the English kings and the Byzantine emperors with a rigid chronological shift of 275 years. The end of the parallelism.

mans identifies as the Byzantine dynasty of Angeli. The Anjou dynasty that came in its wake can be identified as the Byzantine dynasty of Palaiologi.

30a. *England*. Henry II Plantagenet, reigned for 35 years between 1154 and 1189 (see fig. 16.11). One must point out the semantic identity of the names Plantagenet and Porphyrogenetus – they both mean “born in a shirt”, which is a common medical term (see below).

■ 30b. *Byzantium*. Andronicus II Palaiologos, regnant for 46 years between 1282 or 1283. If we are to count the period between 1283 and 1320, when his co-ruler Andronicus III began his reign, we shall come up with a figure of

37 years. His duplicate in Byzantium 2 is Constantine VII Porphyrogenetus (910-959 or 912-959, regnant for 47 or 49 years).

COMMENTARY. The name Porphyrogenetus translates as “porphyry-born” – “born in a royal attire”, in other words. This is apparently a reference to one of the rare cases when a child is born in a “shirt”, or wrapped up in the placental remains. “Planta” sounds similar to “placenta”. Such births were considered omens – good or bad, but at any rate a mark of a special destiny. The name we see in the English version is “Plantagenet”, which translates as “wrapped in a sheet at birth” ([237]) – obviously the same thing.

- 31a. *England*. Henry II is the founder of the famous House of Plantagenet, which ends in 1399 with Richard II (see fig. 16.12). This dynasty spans the period of 1154-1399 ([1447], page 346).
- 31b. *Byzantium*. Michael VIII, the immediate predecessor of Andronicus II, is the founder of the famous Palaiologi dynasty, which spans the period between 1261 and 1453 and ends with the fall of Constantinople in 1453 ([1447], page 636).

Thus, the rigid chronological shift that we have discovered superimposes the two famous dynasties over one another – the Palaiologi and the House of Plantagenet. The reign of the Byzantine Palaiologi ends in 1453, and the English Plantagenet dynasty ends in 1399.

- 32a. *England*. Richard I Coeur de Lion, 1189-1199, reigned for 10 years (see fig. 16.13). The duration of his reign is close to 13 years, or the duration of the individual reign of his Byzantine duplicate, qv above.
- 32b. *Byzantium*. Andronicus III Palaiologos, 1320-1328-1341. Formally, his reign duration equals 21 years (1320-1341); however, his individual reign only lasted for 13 years (1328-1341). His co-ruler Andronicus II ceased to reign in 1328.
- 33a. *England*. John Sunter the Landless, 1199-1216, reigned for 17 years (see fig. 16.14).
- 33b. *Byzantium*. John VI Cantacusen, 1341-1355, reigned for 15 years.
- 34a. *England*. Henry III, 1216-1272, regnant for 56 years, qv in fig. 16.15. Henry III is the last representative of the Anjou dynasty in England. The Byzantine dynasty of Palaiologi remained regnant only marginally longer.

It would make sense to revert to the initial meaning of the name Henry. Above we have voiced the hypothesis that it had once stood for “Khan-Rex” (Khan-Czar). In fig. 16.16 we reproduce an ancient miniature from the manuscript of Matthew the Parisian ([1268],

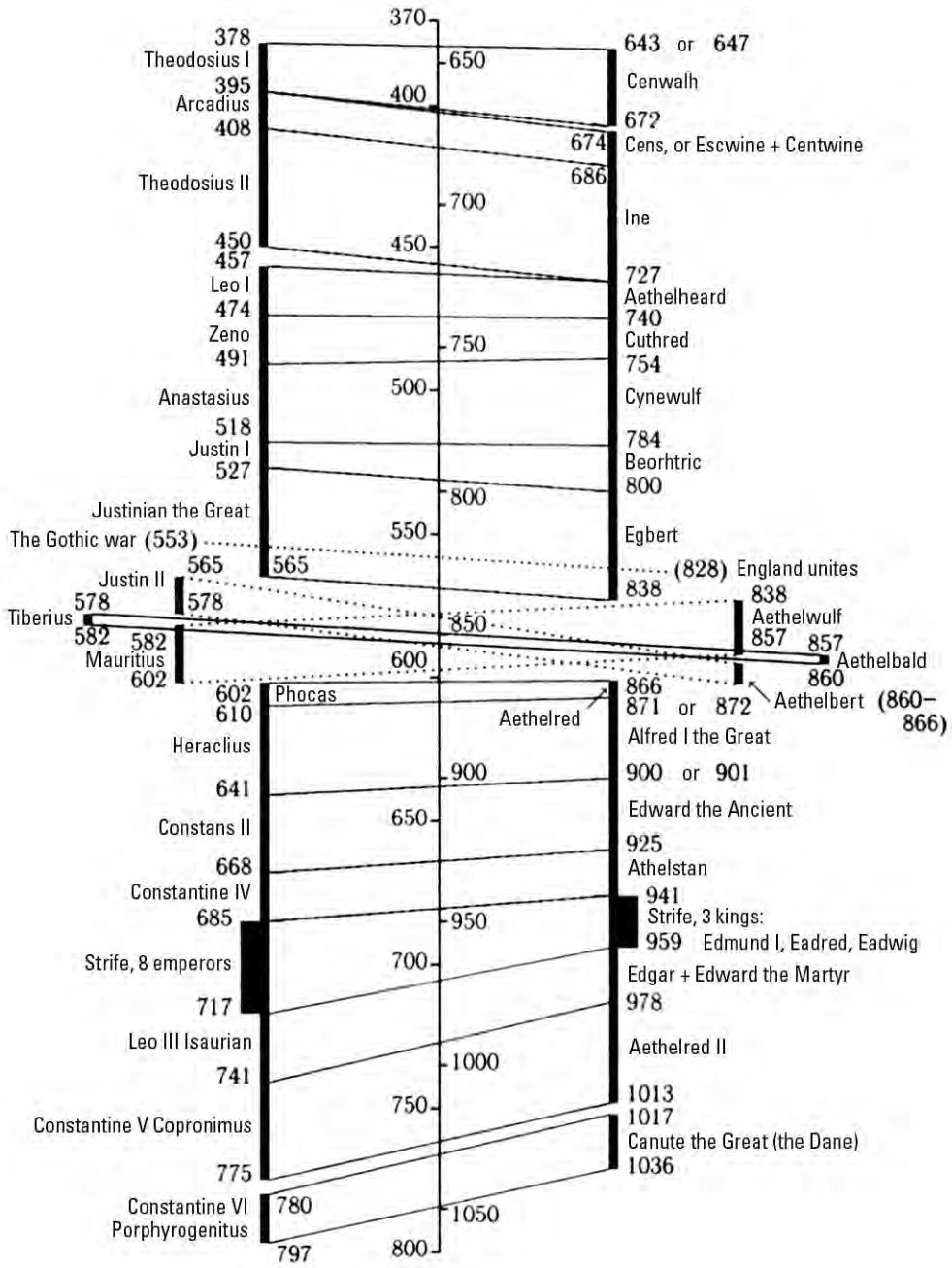
page 131). We see the Archbishop of Canterbury bless Henry III, King of England. The name Henry is transcribed without vocalisations, with nothing but three consonant Latin letters HNR (fig. 16.17). This transcription makes it even more obvious that the name Henry is a derivative of the title Khan-Rex.

- 34b. *Byzantium*. John V Palaiologos, 1341-1391, reigned for 50 years. His reflection in Byzantium 2 is Basil II, Scourge of the Bulgars, regnant for 49 or 50 years (975-1025 or 976-1025).
- 35a. *England*. Edward I, 1272-1307, regnant for 35 years (see fig. 16.18).
- 35b. *Byzantium*. Manuel II Palaiologos, 1391-1425, reigned for 33 or 34 years.
- 36a. *England*. Edward II Caerwarven, 1307-1327, reigned for 20 years (see fig. 16.19).
- 36b. *Byzantium*. John VIII Palaiologos, 1424-1448, reigned for 23 or 24 years.

3.4. The end of the parallelism. The conquest of Constantinople by the Ottomans in 1453. The fall of Byzantium

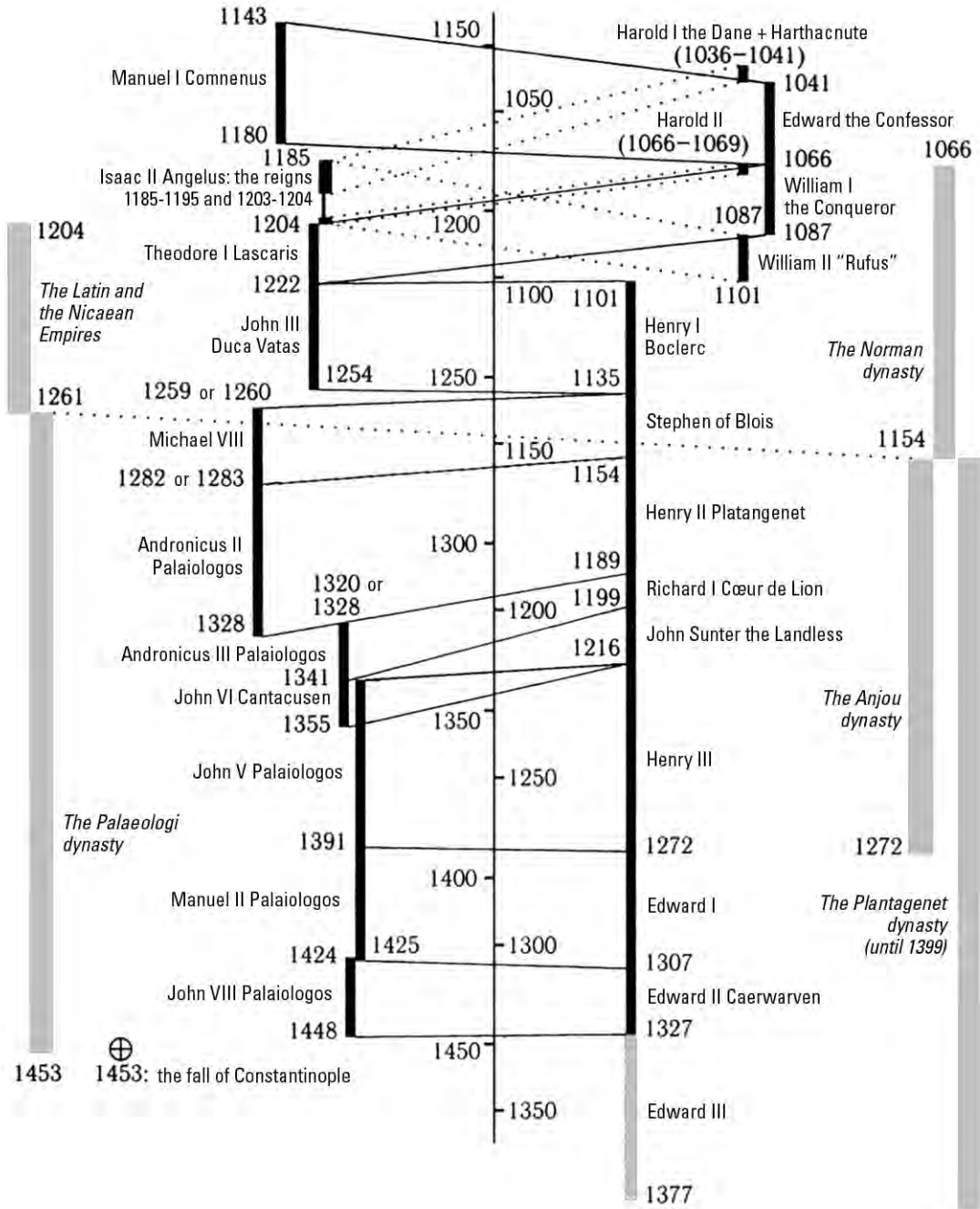
In figs. 16.20-16.24 one sees the scheme of the parallelism that we discovered. Let us reiterate that such excellent concurrence is only possible after a rigid chronological shift. In other words, we shift the entire dynasty, without making any relative changes inside it. In fig. 16.25 the scheme of the parallelism is drawn differently, so as to allow for a visual estimate of the reign duration correlation. It turns out that the numeric value of this “distance” between the English and the Byzantine dynasties is very small, and falls into the range of values characteristic for the a priori dependent dynasties (see CHRON1 and CHRON2 for more detail). Let us remind the reader that under “dependent dynasties” we understand different reflections of the same original.

Thus, the English and Byzantine dynasties of the Middle Ages are dependent statistically. This brings us to the question about their original. What did mediaeval history look like in reality?



The English dynastic current of 643-1036 A.D. superimposed over the Byzantine dynastic current of 378-797 A.D. with a rigid shift of approximately 275 years.

Fig. 16.23. The Anglo-Byzantine dynastic parallelism. A general view. The initial phase.



The English dynastic current of 1041-1327 A.D. superimposed over the Byzantine dynastic current of 1143-1453 A.D. with a rigid shift of approximately 120 years.

Fig. 16.24. The Anglo-Byzantine dynastic parallelism. A general view. The final phase.

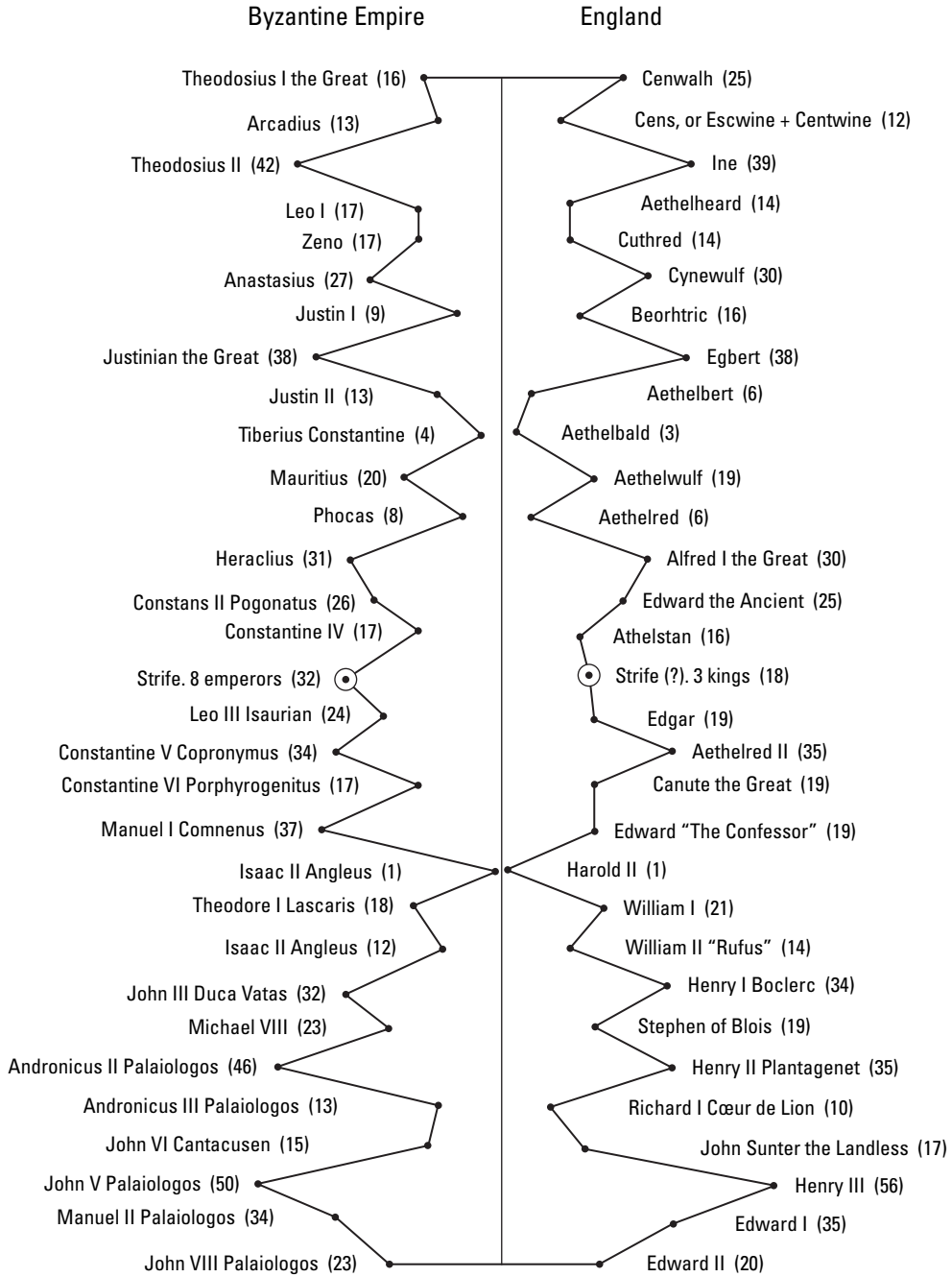


Fig. 16.25. A comparative reign duration graph for the mediaeval English kings and the mediaeval Byzantine emperors. These two dynastic currents prove mutually dependent. They are most likely to be duplicates of a single real dynasty dating from the epoch of the XIV-XVI century.

The abbreviation and saturation of English history

1.

OUR CONCEPTION OF THE ENGLISH HISTORY

A preliminary answer is directly implied by the parallelism that we have discovered, as represented in figs. 15.2 and 15.3, as well as figs. 16.20-16.25.

It would be natural to assume a later epoch to be the original – one that is closer to us chronologically. This is obviously the Byzantine epoch of 1143-1453, or the epoch that we have called Byzantium 3. As it was discovered in CHRON1, it is the original of every other phantom reflection – the ones indicated as Byzantium 0, Byzantium 1 and Byzantium 2 in fig. 15.3. To put it more generally, the entire Byzantine history known to us today is a collation of several duplicates of the same epoch – 1143-1453 A.D.

As we have discovered above, the entire English history as constructed around the skeleton of the dynastic current of its rulers duplicates the history of Byzantium and the Horde as a phantom reflection. The parallelism ends in 1327 – some 100 years before the end of the Byzantine epoch (1453). Therefore, the history of England duplicates that of Byzantium or the Great = “Mongolian” Empire of the XIV-XVI century.

Mediaeval English history up to 1327 comprises several duplicates of the Byzantine epoch of 1142-1453, or the “Mongolian” epoch of the XIV-XVI cen-

ture. Let us formulate the following hypothesis to serve as the summary of our observations.

1) English history of the alleged years 1-400 in its Scaligerian version describes England as a Roman colony, and relates Roman events for the most part. As we demonstrated in CHRON1, Roman history of this period reflects the real events that took place in the “Mongolian” Empire around the XIII-XVI century A.D.

2) Chronicles ascribed to the English history of the alleged years 400-830 describe the phantom Rome and Byzantium 0, therefore reflecting the real Byzantine events of the XIII-XV century A.D., or the history of the Great = “Mongolian” Empire of the XIV-XVI century.

3) Chronicles ascribed to the English history of the alleged years 830-1040 describe the phantom Byzantium 1, acting as the reflection of real events that took place in Byzantium of the XIII-XV century, or the Great = “Mongolian” Empire of the XIV-XVI century.

4) Chronicles ascribed to the English history of the alleged years 1040-1327 A.D. describe Byzantium 3, which is also the phantom Byzantium 2. These chronicles reflect real Byzantine events of the XIII-XV century, or the history of the Great = “Mongolian” Empire of the XIV-XVI century. The name England (Anglia) is apparently derived from the name Angli

as borne by the representatives of the regnant Byzantine dynasty in 1185-1204 A.D.

5) Our hypothesis claims that the “ancient” and mediaeval English chronicles that we have at our disposal today describe real events that took place in Byzantium around the XII-XV century, as well as the Great = “Mongolian” Empire in the XIV-XVI century. Historians erroneously date these events to deep “antiquity”, or the epochs that predate the XII century A.D. Generally speaking, the “ancient” English chronicles are of Byzantine and “Mongolian” origin; they were transferred to the modern England in the epoch of its conquest by the Horde and then integrated into the actual history of the British Isles.

6) Real documented history of England, which refers to actual British events, is most likely to begin around the XI-XII century A.D. Whatever stray fragments of information we have at our disposal cover the interval between the XI and the XIII century very sparsely. This layer was then overdubbed by a second layer of chronicles relating the history of Byzantium and the Great = “Mongolian” Empire. Modern textbook history of Britain in the XI-XVI century is thus a collation of the actual British history and the Mongolian/Byzantine layer.

7) English history as we know it today only begins to reflect the actual events that took place in Great Britain starting with the XVI-XVII century, without any Byzantine or “Mongolian” elements. That is to say, the Scaligerian history of England is more or less correct starting with the XVI-XVII century. A schematic representation of our hypothesis can be seen in fig. 17.1.

2. HOW BYZANTINE AND “MONGOLIAN” CHRONICLES BECAME PART OF THE ENGLISH HISTORY

If we are to disregard the picture painted by the Scaligerian chronology, the answer will be simple enough.

Starting with the XI century, waves of crusades sweep over Byzantium, their peak falling over the XIII century. Feudal crusader states of the XI-XIV century are founded all across the territory of Byzantium and neighbouring regions. Their inhabitants are a

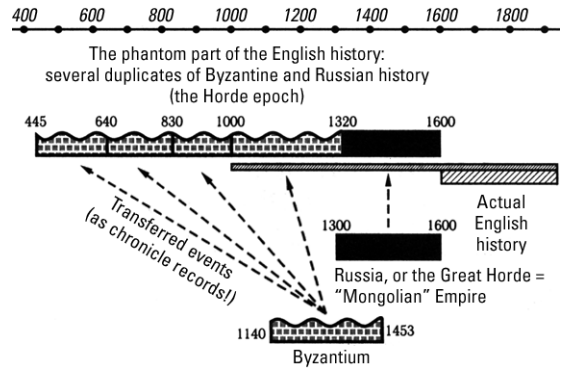


Fig. 17.1. A general scheme of English history in our reconstruction. History of England begins with several duplicates of Byzantine history. The events that took place on the British Isles are only known to us starting with the XIV century and on. It is possible that some records have survived from the epoch of the XI-XIII century, but there are very few of those.

mixture of the local populace and the crusaders from the Western Europe, Russia and Asia. Said regions develop a cultural life of their very own, likewise Byzantium – in particular, this manifests as the compilation of historical chronicles.

The early XIV century is the epoch of the Great = “Mongolian” conquest. In 1453, Constantinople falls under the onslaught of the Ottomans = Atamans, originally hailing from Russia, or the Horde. Byzantium is laid waste, and a large part of its population decides to emigrate. Many intellectuals and aristocrats flee to Europe and to lands more distant, including the British Isles. These refugees take the Byzantine historical chronicles with them as priceless mementoes of their past. According to our reconstruction, the same epoch of the XIV century marks the conquest of many lands, including the Western Europe, by the Ottomans and the Horde. Britain appears to have been conquered around the same time (see CHRON5). We see the foundation of the enormous Great = “Mongolian” Empire. The island of Great Britain becomes an imperial province of the Horde, whose local governors are subordinate to Russia, or the Horde, and the Ottomans. Chronicles written in Britain around this time reflect the life of the entire Empire and its faraway capital apart from the local events, which were possibly de-emphasised.

After the passage of some time, the inhabitants of the insular Britain begin to write their own history. The “new” history of the “ancient” England gets written in the XVI-XVII century; this takes place in the course of the Reformation. After the fragmentation of the Great = “Mongolian” Empire in the XVI-XVII century, historians of the provinces that attain independence begin to write the “new ancient history” of their countries with great haste. In particular, they try to erase the very existence of the Great Empire from the annals of world history. According to the ploy of the rebellious rulers and their court historians, the Empire must be forgotten forever. See CHRON6 for more on this “progressive Reformist programme”.

A campaign of re-writing and tendentious editing of the old chronicles is launched in England, as well as the Western Europe and the Romanovian Russia. Moreover, after the violent mutiny of the Reformation, many real events of the XIV-XVI were erased from historical memory forever, over the course of several generations. The English Scaligerites of the XVI-XVII century declare the old chronicles of Byzantium, the Horde and the Ottoman Empire, which they edited in accordance with their own agenda. These chronicles serve as basis for the “ancient” history of the actual British Isles.

Large parts of Byzantine and “Mongolian” history that had originally pertained to the vast territories of

Europe and Asia become transferred (albeit on paper only, obviously enough) to the relatively small territory of the British Isles and their environs. This leads to the inevitable “shrinkage” of many major events. The great and powerful Czars, or Khans, of the Empire, transform into local rulers under the quill of the Scaligerite editors. This leads to a great distortion of historical proportions. The Great = “Mongolian” Empire vanishes from the pages of the “carefully edited” chronicles for centuries to come. Whatever information defies oblivion despite these efforts gets arbitrarily moved backwards in time with the aid of the erroneous chronology, transforming into “ancient myths”.

This results in the creation of such English chronicles as the Anglo-Saxon Chronicle, *Historia Brittonum* by Nennius and so on. A while later this recent version of the “ancient” British history rigidifies. Historical research of the XIX and XX century brings nothing but minor amendments, the addition of new data and new layers of varnish. Nowadays, having discovered strange and amazing duplicates inside the “English history textbook” with the aid of statistical methods, we are beginning to realise that the real English history had been a great deal shorter. Our objective can therefore be formulated as the location of Byzantine and “Mongolian” originals inside the Scaligerian version, and the restoration of their true chronological and geographical identity.

Despite the attempts of the XVII-XVIII century hoaxers, English chronicles retain a great deal of information concerning the real events of the XI-XVI century. England and Russia, or the Horde

1.

THE “ANCIENT” ROMAN CONSUL BRUTUS AS THE FIRST ROMAN CONQUEROR OF BRITAIN AND SIMULTANEOUSLY THE FIRST “ANCIENT” TROJAN KING OF THE BRITS

Above we have given our analysis of the reign durations and periods, discovering the mutual superimposition of the English and Byzantine history. We are instantly confronted with the question of whether or not this corollary of ours receives any validation from the part of the “ancient” English chronicles. Let us attempt to read them from a new and unprejudiced viewpoint, casting away the false conception of their “great antiquity” that the modern textbooks insist upon.

We shall proceed to relate a number of well-known facts from the Scaligerian version of British history. Let us turn to the two works entitled “*Historia Brittonum*” written by Nennius and Galfridus Mone-mutensis, as well as the “*Anglo-Saxon Chronicle*”.

Galfridus claims the “ancient” Brutus to be the first king of the Brits ([155], page 5). The conquest of Britain is described as follows. After the end of the Trojan War and the fall of Troy, the ship of Aeneas ar-

rives to the shores of Italy. Two or three generations later, his descendant Brutus is born ([155], pages 6-7). However, Nennius is of the opinion that the time interval between Aeneas and the “ancient” Brutus is substantially greater ([577], page 173). He claims the Trojan War to predate the birth of the “ancient” Brutus by several hundred years. However, these discrepancies are of no importance to us, since we already realise all these “ancient” dates to be the creation of the Scaligerian historians dating from the XVII-XVIII century. They have nothing in common with reality.

The “ancient” Trojan Brutus leaves Italy shortly afterwards and arrives in Greece, becoming the leader of the Trojan survivors. He gathers a large fleet and departs from Greece, accompanied by a large army. A while later the Trojans disembark on an island, engage the locals in combat, defeat them and found the new kingdom – Britain.

The “ancient” Trojan Brutus is the first in the sequence of British rulers considered legendary today, since the Scaligerian chronology dated the events in question to a phantom antediluvian epoch.

Nennius tells a similar story of the “ancient” Brutus the Trojan, albeit more concisely. Nennius claims very explicitly that Brutus the Trojan “came to this island,

which was named after him – Britain. He had sown his seed there, and made it his dwelling. Britain has been an inhabited land ever since” ([577], page 173). Thus, mediaeval authors had been convinced that the name Britain derives from that of the “ancient” Trojan Brutus.

Further on, Nennius tells us of the opinion shared by several chroniclers about the fact that “the Isle of Britain was named after Brittas, son of Isicion and grandson of Alan” ([577], page 172). However, the most popular and credible version, which Nennius proceeds to cite right away, insists that Britain was named after “Brutus, the Roman consul” (*ibid*). We also find out that Brutus was of Alanian origin. We have already identified the Alanians as one of the Slavo-Scythian nations (see the table of mediaeval names above, for instance). In particular, “Alanians” happens to be an old name of the Polovtsy; the latter term stands for “Russian warriors fighting in the fields” (cf. “pole”, the Russian word for “field”). The very same nation was also described in a number of chronicles as the Polyane; the name “Poland” is another derivative (see CHRON5 for more details). Isicion, the father of Brittas, or Brutus, is most likely to be IS-Khan – a distorted version of the name Genghis-Khan, or, alternatively, Jesus’ Khan (Christian Khan). Bear in mind that Genghis-Khan, also known as the Conqueror of the World, had founded the Great = “Mongolian” Empire in the XIV century.

The *Anglo-Saxon Chronicle* reports the “first inhabitants of this land to have been Britons, who had come from Armenia [sic! – Auth]” ([1442], page 3; see Comment 6).

The term Armenia is used for referring to Romania, or the Roman and Byzantine Empire, which was also known as Romea and Romania. We see this country associated with Britain once again.

This chronicle evidence is naturally declared erroneous today. The commentary of a modern historian is as follows: the incorrect name Armenia should be read as Armorica, or Brittany (*ibid*). However, replacing Armenia by Armorica doesn’t alter anything substantially.

Old English chronicles are therefore of the opinion that Britain had first been conquered by the “ancient” Trojan Brutus, and simultaneously name its conqueror a Roman, or Romean, character known as

Consul Brutus, who is believed to have come here with his fleet, founding the British Kingdom and becoming the first king of the island.

2.

THE “ANCIENT” BRUTUS THE TROJAN FROM THE ENGLISH CHRONICLES, THE PATRIARCH OF THE BRITS, TURNS OUT TO BE A CONTEMPORARY OF JULIUS CAESAR AND GENGHIS-KHAN, CONQUEROR OF THE WORLD

Everything appears to be clear so far. The only thing that remains is the estimation of the epoch when this famous Roman Brutus had lived. The answer can be found in any Scaligerian textbook on world history – there was the famous Roman consul named Brutus, a friend and brother-in-arms of Julius Caesar, who had taken part in many of his expeditions; he is believed to have lived in the alleged I century B.C. Brutus eventually betrayed his protector; Caesar’s bitter words “And thou, Brutus!” are known to us from childhood – they were uttered when Brutus had perfidiously struck Caesar with his sword.

A propos, the words of Caesar sound as “Tu quoque, Brute!” in the dignified “ancient” Latin. Apparently, this simply means “*Ty kak, brate!*” – the Slavic for “How could you, brother?” The possibility that the “ancient” Roman Julius Caesar could have spoken Slavic looks perfectly absurd from the consensual Scaligerian point of view. However, there is nothing surprising about it insofar as our reconstruction is concerned. Moreover, Julius Caesar (or Youri the Czar, considering the frequent flexion of L and R), appears to have been the Czar, or the Khan, of the Great = “Mongolian” Empire. He naturally spoke Slavic, likewise his brother, who transformed into “Brutus” on the pages of Scaligerian history. The “sweet-sounding” ancient Latin can be identified as Church Slavonic, deliberately mutilated to the point of being unrecognizable (see CHRON5 and CHRON6 for more details).

Let us however return to the “ancient” English chronicles. It is common knowledge that the treacherous murder of Caesar figures as one of the brightest episodes in the biography of the “ancient Roman” Brutus. However, Old English chronicles refer to virtually the same episode, claiming that the “ancient” Trojan Brutus, the first king of the Brits, also killed

his father – presumably accidentally, with an arrow that hit the Trojan “father of Brutus” by mistake ([577], page 173). This must be a somewhat distorted rendition of the legend about Brutus the “Roman” slaying Julius Caesar, his former friend and protector. In both versions, the English and the Roman, the people of the country banish Brutus as a result of this murder (or manslaughter).

Our simple and natural hypothesis that the legendary conquest of Britain was carried out by this very “Roman” Brutus, a contemporary of Caesar, is confirmed by the chronicles, although they do not make any direct references to Brutus the “Trojan” being either an ally or a foe of Caesar’s. Indeed, every English chronicle without exception claims Britain to have been conquered by Julius Caesar for the first time. Caesar arrived to the island with the Roman military fleet of 80 vessels ([1442], page 5). The conquest of the island required some effort, and so Caesar returned to Britain with a fleet that already counted 600 ships, no less. The natives were defeated as a result, and the Romans founded a kingdom in Britain. Moreover, Nennius claims that “Julius Caesar was the first Roman to have sailed towards the Isle of Britain; he had conquered the kingdom of the Brits and crushed the opposition of the natives” ([577], page 176). Thus, if Brutus was the first Roman to have landed on the island, and the same is also said about Caesar, the two must have been contemporaries and allies, who had conquered the island together. Let us present the summary as a table.

a. The “ancient” Trojan *Brutus* is the first king of the Brits.

b. *Julius Caesar*.

1a. *Brutus* is the first Roman (and also Trojan) to arrive to the island, conquer it and found a kingdom there.

■ 1b. *Julius Caesar* is the first Roman who came to the island, conquered it and founded a kingdom.

2a. *Brutus* arrives in Britain accompanied by a large military fleet.

■ 2b. *Julius Caesar* invaded Britain as the leader of a large naval force.

3a. The “ancient” Trojan *Brutus* “accidentally” kills his father with an arrow.

■ 3b. The Roman Brutus, a friend and contemporary of *Julius Caesar*, perfidiously kills Caesar, “his fatherly protector”.

4a. The murder of *Brutus* the father by his son, Brutus the Trojan, was foretold by a seer ([577], page 173).

■ 4b. The murder of *Julius Caesar* by his friend Brutus the Roman was also foretold by a diviner (see Plutarch’s report in [660], for instance).

5a. The “ancient” Trojan *Brutus* was exiled from his homeland as the perpetrator of a major crime.

■ 5b. The people of Rome banish Brutus the Roman to punish him for the murder of *Julius Caesar*.

6a. The Roman consul *Brutus* stands at the very source of British history.

■ 6b. *Julius Caesar*, who lived in the alleged I century B.C., is the conqueror of Britain. Scaligerian history considers the “real” history of Britain to begin with this very epoch.

Common sense dictates that the epoch of the first conquest of Britain by Brutus the Trojan, which is presumed to have preceded the new era by many centuries, and the epoch when Britain was conquered by Julius Caesar (the alleged I century B.C.), need to be superimposed over each other. The chronological shift that separates these two renditions of the same events from each other in the Scaligerian textbooks equals some 700 or 800 years at least.

We therefore claim that the “ancient” Trojan and Roman consul Brutus, the forefather of the Brits and the key character to stand at the source of British history, to be the very same person as Brutus the Roman from the epoch of Julius Caesar (the alleged I century B.C.). The “duplication” only occurred in chronicles, brought to life by the quills of Scaligerite historians in the XVII-XVIII century.

Connoisseurs of the “ancient” history may recollect yet another Roman consul named Brutus – the third historical character to bear this name. His lifetime is dated to the alleged VI century B.C. He is believed to have banished the Roman kings from Rome

and founded the Roman republic. According to our research, the epoch of Brutus the republican, or the alleged VI century B.C., is yet another phantom duplicate of Caesar's epoch (see CHRON1 for more detail). We see "three Bruti" as a result, all of them phantom reflections of the same military leader, who must have lived in the XIV-XV century A.D. and conquered the British isles, founding a new province of the Great = "Mongolian" Empire here and naming it after himself alongside Czar Youri, who was transformed into Julius Caesar by the Scaligerite chroniclers. The island was named after the brother of Czar Youri. Bear in mind that, according to our reconstruction, the brother of Genghis-Khan identifies as Batu-Khan, aka Ivan Kalita, or Caliph.

The ideas that we voice and the facts listed above are completely at odds with the Scaligerian chronology, and not just the chronology of Britain. Modern historians try to work their way around the embarrassing evidence of Brutus the Trojan being a Roman consul as contained in the ancient chronicles of Britain, likewise the fact that the "ancient" Brits had been the descendants of the "Roman" Brutus and the Romans. In particular, the modern commentators of Nennius and Galfridus (A. S. Bobovich and M. A. Bobovich) try to put the reader at ease in the following manner: "The idea to trace the lineage of the Brits to the Romans is hardly original: the Frankish rulers had already traced their genealogy to the Trojans in the VI century" ([155], page 270). We might add that they were perfectly justified in doing so, qv in CHRON1. Further on, historians make the following cautious remark: "There are several Bruti known in Roman history" (*ibid*). After placating us with this vague statement, they don't ever return to the topic again. We are beginning to realise why – otherwise they would have to make the inevitable conclusion that the "ancient" Brutus the Trojan had been a contemporary of Julius Caesar, which contradicts the chronology of Scaliger and Petavius.

This instantly moves the so-called "ancient and legendary" history of Britain forward in time by more than two thousand years, which superimposes the epoch of the alleged XIII-I century B.C. over the epoch of the XIII-XVI century A.D. As we shall see below, none of these events could have predated the XIV century A.D.

3. BIBLICAL EVENTS ON THE PAGES OF THE ENGLISH CHRONICLES

"Historia Brittonum" by Galfridus Monemutensis is based on the chronological foundation of Biblical history – Galfridus occasionally inserts phrases such as "Samuel the Prophet had ruled over Judea in that epoch" ([155], page 20). These occasional references are scattered all across the chronicle of Galfridus and form a rough skeleton of Biblical history, weaving the Biblical kings and prophets into the British historical fabric. However, Galfridus gives us no absolute datings; his entire chronology is of a relative character – all he tells us is the name of the Biblical king or prophet who had lived around the time when this or the other event took place in British history. Therefore, an unbiased analysis of the English chronology leads us to the necessity of delving into the Biblical chronology.

Our analysis of the Biblical chronology identifies the Biblical epoch as the XI-XVI century A.D., qv in CHRON1, CHRON2 and CHRON6. Therefore, the "ancient" history of Britain, which is linked to the events described in the Bible, is also moved forward in time – from the Scaligerian "chronological depths" to its proper place in the late Middle Ages.

4. THE LOCATION OF THE "ANCIENT" TROY

The opinions of the modern historians and archaeologists on the real locations of certain famous "ancient" cities are often arbitrary and lack any kind of substantiation at all, qv in CHRON1. For instance, the XIX century historians locate the famous Homer's Troy at the southern end of the Hellespont straits, whose name apparently translates as "Sea of Helen" – "Helen" + "Pontus" (sea). Then H. Schliemann allegedly "proved" some nondescript settlement in these parts to have "really" been the famed and powerful Troy; however, his "proof" doesn't hold water. Moreover, there are reasons for serious suspicions of forgery – we are referring to the so-called "gold of Priam" that is presumed to have remained buried on this site for over two millennia and found by Schliemann during excavations (see more details in [443]; also CHRON2, Chapter 2:5.1.5.

Scaligerian chronology is of the opinion that Troy was destroyed in the XII-XIII century B.C. ([72]), and has never been rebuilt since then. However, certain mediaeval Byzantine authors mention Troy as an existing mediaeval city – Nicetas Aconiatius and Nicephorus Gregoras, for instance ([200], Volume 6, page 126). As we said in CHRON1, the “ancient” Titus Livy indicates a place called Troy and a Trojan region in Italy. Certain mediaeval historians directly identify Troy as Jerusalem, for example, [10], pages 88, 235, 162 and 207. This cannot fail to confuse the historians of today.

Let us remind the readers of the other name of Troy – Ilion, whereas the alias of Jerusalem is Aelia Capitolina ([544], Volume 7). We can clearly see the difference between the names Alia and Ilion.

In CHRON1 we cite data that lead us to the presumption that Homer’s Troy identifies as Constantinople, or New Rome, whereas the Trojan War is the very first world war in history. It took place in the XIII century A.D., which postdates the Scaligerian dating by some 2600 years.

The identification of the Great Troy as Constantinople is de facto implied by the sources that tell us about the epoch of the crusades. Chronicler Robert de Clari reports the Great Troy to have stood next to the entrance to branchium Sancti Georgii ([286], page 210). The name is presumed to apply to the Dardanelles straits; however, it is common knowledge that Villehardouin, another famous chronicler of the Fourth Crusade, uses the name for referring to both the Dardanelles and the Bosphorus. M. A. Zaborov also points out that “Villehardouin uses this name [the pass of St. George – Auth.] for referring to both the Dardanelles and the Bosphorus” ([286], page 238).

Therefore, the Great Troy may have been located near the entrance to the Bosphorus, which is exactly where we find Constantinople today.

Thus, there was absolutely no need for seeking the “remnants” of the Great Troy among the numerous Turkish settlements, all similar to one another, which is where Schliemann appears to have “discovered” his faux Troy. It shall suffice to point at the famous ancient city of Istanbul.

The famous mediaeval “Romain de Troie” by Benoit de Sainte-Maure was finished between the alleged years 1155 and 1160. “The oeuvre is based upon the ‘Legend of Troy’s Destruction’ written by a cer-

tain Dares, allegedly a living witness of the Trojan War [apparently, one of the crusaders – Auth.], Benoit regards the antiquity through the prism of contemporaneity... He bases his narration to the heroic epos of the ancient Greece, whose characters are transformed into noble knights and fair ladies, whereas the Trojan War itself becomes a series of jousting tournaments... Medea figures as a court lady dressed in French attire of the middle of the XII century” ([517], page 235).

However, in this case the Trojan War becomes an event of the crusader epoch, according to Benoit de Sainte-Maure. As for the “prism of contemporaneity” applied to Sainte-Maure’s references to Troy, it is an attempt of making the ancient sources conform to their Scaligerian standards. Their descriptions of the “antiquity” are radically different from those of the XVII-XVIII century.

5.

THE REASON WHY RUSSIA AND BRITAIN ARE BOTH PRESUMED TO BE INSULAR STATES ACCORDING TO THE ENGLISH CHRONICLES

The fact that Great Britain is an island should hardly surprise anyone – unlike Russia, which doesn’t remotely resemble an island geographically. Nevertheless, the “Chronicle of the Dukes of Normandy” written by the famous chronicler Benoit de Sainte-Maure in the alleged XII century A.D. ([1030]) claims the following to be true.

“They have an isle called Kansi, and I believe it to be Rosie [Russie in another copy – Auth.]. Its shores are washed by a vast salty sea. Like bees from hives, thousands of them swarm out into battle, full of rage, with their swords ready; moreover, this nation can attack large kingdoms and win great battles” ([1030], see Comment 5).

Russia is referred to as Rosie or Russie here ([517], page 240). If we turn to the table of mediaeval names cited above, we shall get additional proof to the fact that the country mentioned in this manner is indeed Russia. V. I. Matouzova, who had included this text into her book entitled “Mediaeval English sources”, comments this passage as follows: “Rosie – Russia. The presumed insular geography of the country resembles the reports...” ([517], page 244). V. I. Ma-

touzova also mentions several other chroniclers who had believed Russia to be an island, in particular Arabs and Persians. One needn't think that the "Arabs and Persians" in question wrote their book in modern Persia or the Middle East. As we demonstrate in CHRON1, CHRON2 and CHRON6, Persia is the name that the old chronicles had used for referring to P-Russia, or the White Russia (hence the name Prussia). Apart from the Middle East, Arabic was also used in Russia (see CHRON4, Chapter 13).

The Isle of Kansi as mentioned in a number of old chronicles is Scandinavia. However, Scandinavia also isn't an island. Could the name Kansi be a slight corruption of Khansi, or "*khanskiy*" (the khan's)?

The Chronicle of St. Edmond's Monastery, which dates from the alleged XIII century, reports the Tartars to have invaded Hungary coming from "the islands" ([1446]; also [517], pages 100-101).

What could be the matter here? The Tartars, or Cossacks, are known to have inhabited the continent and not any islands of any sort. The easiest we can do is accuse the old authors of total ignorance, which is the usual practise with the modern historians, who are only too glad to leave the problem well alone.

However, another explanation is possible. The English word "island" may have had a different meaning originally – possibly, a collation of "Asia" and "land", or "Asian land". Some country in Asia? Without vocalisations we shall come up with SLND in both cases, and the vowels were extremely impermanent before the invention of the printing press, changing all the time, qv in CHRON1.

Everything becomes instantly clear. Russia could indeed have been considered a faraway Asian land by the Westerners; even today, a larger part of its territory is in Asia and not Europe. The English chroniclers of the Middle Ages were perfectly correct to call Russia an Asian land, which invalidates yet another reason to accuse them of ignorance.

If the Old English authors used the word Russia for referring to an Asian land, could "England the island" have indeed been a faraway land in Asia initially, transforming into the insular Great Britain somewhat later?

We have already discovered the parallelism between the English and the Byzantine, or Mongolian, history. Both Russia (aka the Horde) and Byzantium are Asian countries for any Western European chronicler.

Where had England, or Britain, really been located in the XI-XIV century A.D.? As we can see, the answer isn't just far from obvious – it was extremely hard to find. Jumping ahead, let us merely indicate Byzantium, or a part of the "Mongolian" Empire.

6. THE LOCATION OF BRITAIN CONQUERED BY BRUTUS. THE ITINERARY OF HIS FLEET

The answer to the question formulated in the name of the section seems to be apparent – "ancient" Britain had been where it remains until this day. However, let us refrain from jumping to conclusions so far.

Bear in mind that after having "murdered his father involuntarily", Brutus was exiled from Italy, and so he went to Greece ([155], page 7). However, the exact location of the country whence he was banished remains questionable, as well as the very fact of his exile. We shall refrain from giving any estimates presently.

It is presumed further that upon arriving to Greece and "reviving ancient ties of blood, Brutus found himself among the Trojans" ([155], page 7). Several wars break out in Greece and Italy. Galfridus pays a great deal of attention to these wars. Then Brutus assembles his army and heads off accompanied by a fleet. This fleet is presumed to have headed towards the modern British Isles via the Atlantic. Is this indeed the case? What if the chronicles really describe military operations in the Mediterranean and on the territory of Greece and Byzantium?

For instance, the army of Brutus comes to Spartin. Modern commentary of historians: "Location unknown" ([155], page 230). Of course, if we are to presume that Brutus travelled at a distance from the Mediterranean, we shall find no such city anywhere. However, if the events took place in Greece, the city can be easily identified as the famous Sparta.

Further Galfridus describes the itinerary of Brutus' fleet, which is presumed to "prove" the fact that Brutus had indeed travelled via Atlantic and arrived to the shorts of the British Isles. However, Galfridus apparently "repeats the error contained in his source – the *Historia brittonum* of Nennius, who had, in turn, misinterpreted Orosius" ([155], page 231). Further we find out that "likewise Nennius, Galfridus erro-

neously places the Tyrrhenian Sea beyond the Herculean Columns. The Tyrrhenian Sea is the name used for the part of the Mediterranean that washes the western coast of Italy" ([155], page 231).

Galfridus didn't make any mistakes of any sort – he is referring to complex military manoeuvres inside the Mediterranean (near the coast of Italy in particular, which is where we find the Tyrrhenian Sea). The fleet of Brutus must have remained in the Mediterranean; modern historians accuse Galfridus and other chroniclers of "mistakes" for the sole reason that they attempt to apply the modern Scaligerian ideas of the ancient history to authentic ancient texts. The numerous contradictions that emerge from this approach are immediately blamed on the ancient authors, whereas it should really be the other way round.

Further Galfridus describes a battle between the army of Brutus and the Greeks at River Akalon ([155], page 8). Modern commentary is as follows: "This name must be a fantasy of Galfridus... E. Faral's book... voices the assumption that the description of the Trojan victory over the Greeks was borrowed by Galfridus from the story told by Etienne de Blois about the victory of the crusaders over the Turks at a river referred to as 'Moskolo' by the author, in March 1098" ([155], page 230).

Real events described by Galfridus slowly begin to emerge from underneath the thick coats of Scaligerian whitewash. The author describes the epoch of the crusades using some ancient documents as his source – Byzantium in the XI-XIII century A.D. It is also possible that the campaign of Brutus ("brother"), or the campaign of Julius Caesar (Youri the Czar) identifies as the Great = "Mongolian" Conquest of the XIV century started by Czar (Khan) Youri = Georgiy Danilovich = Genghis-Khan and continued by his brother Ivan Kalita = Caliph. This conquest had at some point reached the British Isles. See more in re the "Mongolian" conquest in Part 1 of the present book.

Thus, the conquest of Britain partially transfers into the XIV century A.D. from the I century B.C., being also a partial reflection of the Trojan War of the XIII century A.D., which was fought for Constantinople = Troy = Jerusalem = Czar-Grad.

A while later, the fleet of Brutus arrives to "the island known as Albion in those days" ([155], page 17).

According to the modern commentary, "Albion (or Albania) is one of the oldest names used for Great Britain (or a part thereof) as registered in the ancient sources" ([155], page 232). Galfridus keeps using Albania as a synonym of Britain ([155], page 19).

We learn that Britain and Albania are two different names of a single country. Once we renounce the Scaligerian point of view, which stubbornly tries to identify Britain of the XI-XIII century as modern Britain, we shall recognize this "British Albania" as either the Balkan Albania, which had been a Byzantine province in the Middle Ages, or the White Russia (Alba). Thus, Galfridus explicitly locates mediaeval Britain in the "early days" in the vicinity of Byzantium.

Albion is still used as the old name of Britain. This results from the fact that the "ancient" history of Britain was based on Byzantine and "Mongolian" chronicles that wrote about the Balkan Albania as well. The name eventually transformed into "Albion". Alternatively, the British Isles became named Albion as a result of the "Mongolian" conquest in the XIV-XV century, when the country was invaded by the troops of the White Horde (Alba = White).

7.

BRUTUS HAS TO FIGHT AGAINST GOG AND MAGOG DURING THE CONQUEST OF BRITAIN (AKA THE TARTARS AND MONGOLS OR THE TEN TRIBES OF ISRAEL)

Having disembark on the shores of Albania, "Brutus named the island Britain after himself, while his companions became Brits" ([155], page 17). It is possible that Albania the Asian country became Albania the island due to the fact that Brutus had reached it by sea – the disembarkation in Byzantium transformed into the conquest of an island (or, alternatively, chronicles tell us about the Russian fleet invading the islands that shall eventually be known as the British Isles).

Who does Brutus encounter here? Giants, no less – apparently, a reference to the various nations that populated the territory of Byzantium and Russia (the Horde): "One of these giants was particularly repulsive; his name was Goemagog" ([155], pages 17-18). According to Galfridus, this giant was exceptionally strong and fearsome. The army of Brutus attacked the



Fig. 18.1. Ancient miniature depicting the fight between King Arthur and a giant. We see the legend “Gigas” over the head of the latter – Gog, that is. Let us remind the reader that Gog and Magog were the names used for the “Mongols and the Tartars”. Taken from [155], page 64-65.



Fig. 18.2. A fragment of the previous illustration with the name “Gigas”.

twelve giants with Goemagog among them. The Brits are pushed back initially, but finally “crush the giants completely, save for Goemagog” ([155], page 18). The battle against Goemagog continues, and finally the Brits manage to defeat him as well.

In fig. 18.1 we see an ancient miniature entitled “King Arthur Fights the Giant” ([155], pages 64-65). Over the head of the giant we see the name Gigas (or Gog, qv in fig. 18.2).

What real events may Galfridus be describing in this poetic manner of his?

1) The victory of the Brits (“brothers”), or the crusaders, who managed to conquer Byzantium.

2) The fight against Goemagog, one of the most dangerous opponents.

Who is Goemagog? We have mentioned him briefly in Part 1. Let us now expound the manner at greater length.

The commentary of the modern historians is as follow: “Galfridus combines two names into one – Gog and Magog” ([155], page 232). The commentator of the chronicle points out further that Gog and Magog are mentioned frequently in the Bible – the Book of Revelations and the prophecy of Ezekiel. Let us remind the reader what the Biblical book of Ezekiel tells us about these fearsome and mighty nations:

“Set thy face against Gog, the land of Magog, the chief prince of Rosh, Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Rosh, Meshech and Tubal... Gog shall come against the land of Israel” (Ezekiel 38:2-3, 38:18 and on). The Biblical author believes these two nations to bring death and destruction.

The Book of Revelation also speaks of the armies of Gog and Magog with fear: “Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea” (Revelation 20:7).

According to the modern commentator, “Folk tradition eventually transformed Gog and Magog into malicious giants. Statues of Gog and Magog have stood in London ever since the Middle Ages (near the entry to the City, next to the modern city hall)” ([155], page 232).

These two mediaeval nations are quite famous; according to a number of chroniclers, they can be identified as the Goths and the Mongols. In the XIII century the Hungarians identified Gog and Magog as the Tartars ([517], page 174). This fact alone suffices to realise that the events described by Galfridus took place in Byzantium and Russia (Horde). In fig. 18.3 we reproduce an old illustration from the “Chronicle” by Matthew of Paris, which depicts the invasion of the Tartars. The mediaeval author of the miniature portrays the Tartars as Europeans that look distinctly Sla-



Fig. 18.3. Ancient miniature from the Chronicle of Matthew of Paris depicting the invasion of the Tartars. The “Tartar” in question looks perfectly European and has a Slavic face. Taken from [1268], page 78.



Fig. 18.4. A close-in of a fragment of the previous illustration. The face of the “Tartar” looks typically European.

vic – long fair hair et al, qv in fig. 18.4. This fact concurs perfectly well with our reconstruction, which claims that the “Tartar” invasion had really been Slavic.

We must also point out the following circumstance, which is of paramount importance. According to old folk tradition, that had been referenced in the Russian textbooks up until the XIX century, the Muscovite Kingdom “was found by Mosoch, the Biblical patriarch” – hence the Greek name of Moscow (Moska). Thus, the Biblical reference to the “prince of Rosh, Meshech and Tubal” is most likely to be telling us about the Russian Mosokh as well as Tubal (Tobol) in Siberia, qv above. Bur when did the foundation of Moscow really take place? Even in the Mil-

lerian and Romanovian history the first mention of Moscow dates from the XII century A.D. the earliest; in Part 1 we demonstrate that Moscow may have been founded even later. Even if we are to assume that the actual name Moscow might predate the foundation of the city by a few hundred years, we shall see that the mention of Gog, Magog and the Prince of Rosh, Meshech and Tubal in the Old English manuscripts dates them to the epoch of the XII-XIII century A.D. the earliest.

In CHRON6 we demonstrate that the Great = “Mongolian” Conquest of the XIV century and the Ottoman = Ataman conquest of the XV-XVI century that had followed it was described in the Bible as the conquest of the “Promised Land” by the tribes of Israel. Apparently, the very fact that the Tartars and the Mongols, or Gog and Magog, were identified as the tribes of Israel is referred to directly in the ancient chronicles; old maps also make it perfectly obvious ([953]).

Historians report the following: “The invasion of the Mongols and the Tartars ... was considered to be an ‘omen’ of the imminent Apocalypse, and many have identified those nations as Gog and Magog, including Matthew of Paris” ([953], page 178). Several geographical maps of the Middle Ages “depict the nations Gog and Magog beyond the Caspian Sea, chased there by Alexander of Macedon. This is where the Tartars came from... Matthew writes about the Tartars and the Mongols who suddenly swarmed Europe from behind their mountains. He traces the lineage of the Tartars to the ten tribes of Israel pushed behind the mountains by Alexander of Macedon, thus fusing several myths into one, likewise Peter Camestor and other scientists – the myth of Gog and Magog as well as the one of the Ten Tribes” ([953], pages 180-181).

Let us also consider the ancient mediaeval map of the alleged XIII century as cited in [953], page 181 (number XIV.2.1, Cambridge, CCC, 26). The following is written there: “Closed-off area beyond the Caspian mountains. Here be the Jews that the Lord saved us from after the prayer of King Alexander; they shall come before the Judgement Day as the Lord’s scourge, and they shall herald the demise of all the other nations” ([953], page 182).

There is another ancient map with a similar inscription: “The Lord hath heard the prayer of King Alexander, and made the Jews dwell behind these



Fig. 18.5. Miniature entitled “The Nations of Gog and Magog Surrounding the Camp of the Holy” from the Book of Revelations with comments by Andrew of Caesarea. Second half of the XVII Century. According to historians themselves ([953], pages 180-181), the riders depicted as the nations of Gog and Magog are in fact Israelites storming some city. Taken from [623], page 70.

mountains in reclusion. They shall break free before the Judgement Day and wipe out every nation to comply with the will of the Lord. The mountains stand tall and strong; forbidden and impenetrable are the Caspian Mountains” ([953], page 182). Let us consider another old map (XIV, 2.3, London, BL, Royal 14 C. VII, f. 4v-5, allegedly dating from the XIII century). According to the quotation provided by L. S. Chekin, the following is written here: “Nine tribes remain here – Gog and Magog, confined by Alexander. This is where the Tartars came from – the ones who are said to have brought their armies here from behind the mountains of rock, conquering vast territories” ([953], page 183). In fig. 18.5 one sees an ancient miniature from the Book of Revelation (a copy dating from the second half of the XVII century). The miniature is entitled “The Nations of Gog and Magog Surrounding the Citadel of the Holy” ([623], page 70). We see numerous horsemen wear-

ing helmets and shields, with chain mails over their shoulders. The XVII century authors must have still remembered that the Book of Revelation referred to the Cossack (or Tartar) cavalry, heavy and light.

This is the commentary of L. S. Chekin, a historian. “Gog and Magog... These nations were confined behind the Caspian (or Caucasus) Mountains by Alexander of Macedon, which is where they shall await the Judgement Day. Gog and Magog are mentioned in various versions of the legend of Alexander and a number of eschatological prophesies (pseudo-Methodius of Patar, the Words of the Sybil etc)... The new motifs – namely, identifying Gog and Magog as the ten ‘missing tribes’ of Israel, one of which, in turn, is revealed to be the Mongols and the Tartars, became reflected in the maps of the Middle East compiled by Matthew of Paris... According to the map XIV.2.3.1, now, after the Tartars had already ‘revealed themselves’, nine of the tribes remain, cloistered here by Alexander ... The fictitious travel diary written by some author who had adopted the pseudonym of John Mandeville (circa 1360) discusses the possibility that Gog and Magog might choose a maritime escape route ... whereas the Turkish traveller Evlia Celebi (circa 1650) mentions Gog and Magog, locked up somewhere near the Bosphorus by Alexander, as well as iron ships of some sort, whose function remains unclear” ([953], pages 205-206).

Our reconstruction provides a perfect explanation for the numerous reports that mediaeval chronicles (some of which were quoted above) make about Gog and Magog = the Tartars = the Israelites (cf. the Russian word “*koleno*” used as a synonym of “tribe” in the present case and the word “column” in the meaning of a military formation). The realisation that dawns upon us is that the events discussed earlier all took place in Russia (the Horde) and the Ottoman = Ataman empire of the XIV-XVI century. Western Europeans of the XV-XVII century had referred to them as to Gog and Magog, or the Mongols and the Tartars, or the “tribes of Israel” (the Theomachists). This is why they dwell secluded in Russia (the Horde), on the territories “beyond the Caspian Sea and the Caucasus”, qv above. Everything is crystal clear – the Bosphorus is where we find the famous Czar-Grad, or Istanbul, the capital of the Ottoman (Ataman) Empire, an ally of Russia (the Horde) in the

XIV-XVI century. This was whence the famous Ottoman fleet sailed forth into long voyages.

As we can see, certain mediaeval texts appear to reflect the grandiose trans-oceanic expeditions undertaken by Russia (the Horde) and the Ottoman (Ataman) Empire in the XV-XVI century – the American continent was conquered as a result of these ([953], pages 205-206). This is why the old maps and chronicles as quoted above (apparently dating from the XVI-XVII century) have preserved the memory of some “iron ships” built by Gog and Magog, although a vague one; it defies the understanding of modern historians who cannot operate outside the paradigm of Scaligerian history ([953], pages 205-206). Nevertheless, Scaligerian history has kept the memory of America colonised by the ten “missing tribes of Israel”, no less (see CHRON6 for more details).

L. S. Chekin continues to emphasise that the Jews from the ten “missing tribes” of Israel “were occasionally believed to inhabit the Caucasus and Scythia; the Christian tradition ... likened them to Gog and Magog. In particular, they were believed to have been driven beyond the Caspian Mountains by Alexander the Great and cloistered there... This gave new reasons for identifying the missing tribes of Israel as Gog and Magog... Both myths (of Gog and Magog as well as the missing tribes of Israel) were applied to the Mongols and the Tartars... The Jews were proclaimed the collaborators of the latter” ([953], page 209).

According to our reconstruction, all the various names listed above (the Mongols, the Tartars, the Ten Tribes of Israel and the nations of Gog and Magog) really refer to the same historical “character” – namely, the army of Russia (the Horde) and the Ottoman (Ataman) Empire, which had colonised vast lands in Eurasia and America around the XIV-XV century, founding the Great = “Mongolian” Empire.

Thus, we must draw an important conclusion once we return to the English chronicle of Galfridus. During their disembarkation in Byzantium (or England), in the epoch that cannot possibly predate the XIII century, the army of Brutus (Brother) ran into a number of large ethnic groups, among them the Goths = Cossacks = Russians = the Horde = the “Mongols” (Great Ones). They had played a very important role in mediaeval Europe and Asia in the XIII-XIV century A.D.

8. JULIUS CAESAR FOUND HIMSELF CLOSE TO THE RUSSIAN LANDS DURING THE CONQUEST OF BRITAIN, OR ALBANIA

Let us recollect that the epoch of Brutus (Brother) is also the epoch of Julius Caesar = Yuri the Czar = King George. In this case, the military campaigns of Brutus must be somehow described in the texts that refer to the campaigns of Julius Caesar.

When Galfridus comes to the end of the Brutus section, he commences with his story of Julius Caesar, having presumably skipped several hundred years. As we understand today, he begins the same story “the second time over”, or comes back to the events of the same XIV-XV century, albeit related in a different manner.

According to Galfridus, “Roman history tells us that after the conquest of Gaul, Julius Caesar came to the Ruthenian coast. Having seen the Isle of Britain thence, he made an enquiry about this land and the people living there” ([155], page 37).

Scaligerian historians are of the opinion that the above passage is yet another demonstration of the author’s mediaeval ignorance. Modern commentary reads as follows: “The Ruthenians identify as a Gaulish tribe that had inhabited Aquitania (the South-East of Gaul). It is impossible to see Britain from there, and so Galfridus is making a mistake in his reference to the Ruthenians” ([155], page 238).

Who are the Ruthenians? Let us turn to the glossary that we have compiled from the materials of V. I. Matouzova ([517]); we shall find the answer immediately. The Ruthenians were Russians, and many mediaeval chronicles use this name for referring to them. The name may be a derivative of the word Horde (in its Slavic forms *Orta*, *Ruta* and *Rat*) – the Russian army, in other words.

It is common knowledge that the Russian army had waged many wars in Byzantium, attacking Czar-Grad (or Constantinople), among other things. Therefore, the Russians had indeed occupied certain Byzantine provinces in the Middle Ages, and it was easy to see Albania, or Byzantium, from one of the adjacent territories.

We therefore believe the Ruthenians as mentioned by the English chronicles in the context of Caesar’s

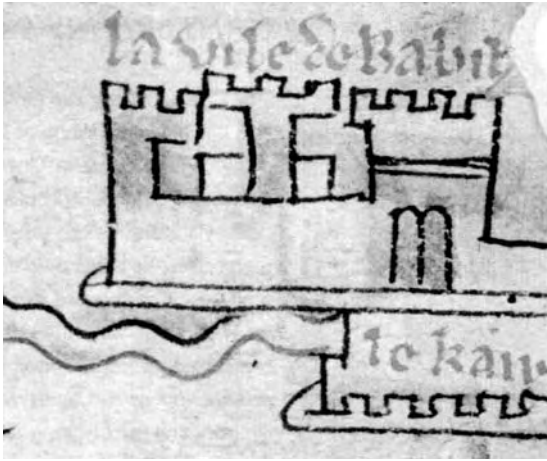


Fig. 18.6. Fragment of an old map where Cairo and Babylon are drawn as neighbours. Taken from [1268], page 145.

conquest of Britain, or Albania, to be the same nation as the Russians in the XIII-XIV century A.D.

The Great = “Mongolian” conquest began in the XIV century; the Russians (or Ruthenians) came to France, known as Gaul in the Middle Ages, as a result of this military expansion, and not just Gaul, but Western Europe in general and beyond that, qv in CHRON5. Galfridus is therefore perfectly correct to report that the Ruthenians had lived in Gaul. “Ruta” (or “Rutha”) translates as “Horde”, as simple as that.

Let us revert to the campaigns of Julius Caesar as described by Galfridus. Caesar invades into Albania, or Britain, assisted by a fleet. This is where he engages in combat with the Brits ([155], page 38), defeating them and conquering their country. Let us stop and reflect on the identity of the Brits in the XII-XIV century. The Scaligerian “explanation”, which calls them the “descendants of Brutus,” doesn’t really explain anything. Our experience in these matters leads us to the assumption that the Brits of the XIII-XIV century can be identified as some real Mediterranean nation.

Let us once again turn to the dictionary of mediaeval synonyms that we compiled after the book of V. I. Matouzova ([517], see above). We shall instantly see that mediaeval sources use the word “Pruten” for referring to the Prussians (PRTN). This may well be the mediaeval equivalent of BRT, or the Brits men-

tioned by Galfridus, and one can therefore assume that Caesar had fought the Prussians in the Middle Ages. Britain, or BRTN, as mentioned by the sources of this epoch, is most likely to identify as PRTN = Prutenia, or mediaeval Prussia. The name Prutenia may also have been used for the White Horde.

However, another answer is possible. According to the Anglo-Saxon Chronicle, the language of the Brits was Welsh ([1442], page 3). However, the Welsh, or the Walachians, were already identified as the Turks, or the Ottomans (qv in the table of mediaeval synonyms referenced above). In this case, the Brits may have been identified as the Turks (or the Ottomans) – in some of the chronicles at least. This brings us back to the Byzantine or Russian (“Mongolian”) localisation of the early British history.

9.

THE LOCATION OF LONDON IN THE X-XII CENTURY. THE FOUNDATION OF LONDON IN THE BRITISH ISLES AS REGISTERED CHRONOLOGICALLY

Many of the modern readers believe that the city known as London today had always been where we know it to be nowadays. However, let us see what the ancient British chronicles have to say on this matter.

For instance, Galfridus tell us the following: “Having finished with his division of the kingdom, Brutus found himself consumed with a burning desire to found a city... He did found one, instantly dubbing it New Troy [sic! – Auth.]. The newly founded town had borne this name for many centuries; eventually, the name transformed into Tronovant. However, later on Lud ... who had fought against Caesar ... gave orders to name the city Caer Lud after himself [the word Caer translates as ‘city’, cf. Cairo; more on the subject below – Auth.]. This had eventually led to a great fight between himself and his brother Nennius, who bitterly resented the fact that Lud wanted to obliterate the very name of Troy from the memory of their descendants” ([155], page 18).

This is what the chronicle tells us further on: “The name transformed into Caerludane, and then, after one language had replaced another, into Lundene, and finally Lundres” ([155], page 37). The modern commentary is as follows: “Trinovant – the old name

of London” ([155], page 232). The name Londres exists until the present day – this is how the French and the Spanish transcribe the name London.

Thus, ancient English chronicles claim Lud, or London, to be the former Trinovant, or New Troy. What is New Troy? Most likely, the New Rome, or Constantinople, aka Czar-Grad. This corollary is in excellent correspondence with everything that we have discovered above, and also suggests a Byzantine and “Mongolian” localization of the events pertaining to the early British history.

Galfridus appears to be telling us about some old military campaign of Brutus (Brother) that dates to the XI-XII century. This campaign had resulted in the foundation of New Troy, which later became known as Constantinople. Alternatively, he describes the “Mongolian” conquest of the British Isles in the XIV century by the brother of Genghis-Khan, which had resulted in the foundation of a city that became known as New Troy, or Czar-Grad. This city eventually became known as London.

Let us cite another typical fact and recollect the famous city of Tyrnovo in Bulgaria. The name resembles Trinovant and translates as “New Troy”, being a collation of “Troy” and “Nova” (Tyr + Novo). The name Trinovant may therefore be of Byzantine origin and come from the Balkans. The Russian word for “new” is “*noviy*” – cf. also the Latin “*novus*”. New Troy must have thus been used as the name of London once. This is precisely what we learn from the chronicle of Galfridus, which reports the transformation of the name New Troy into Trinovant. The “transformation” results from the two parts of the word changing order.

The City of Lud must simply mean “City of LD”, or “City of LT” – the city of the Latins, or the city of the “people” (*lyudi*) in Russian. A capital under this name may well have become reflected in British chronicles. Bear in mind the foundation of the Latin Empire in Byzantium around 1204 in Scaligerian chronology. Its capital may have been known as Caer Lud, or “Latin City”. According to Nennius, the word “*caer*” had once meant “city” in the language of the Brits ([577], page 190).

The name Caer (Cair) Lud also provides us with another reason to identify New Troy as Constantinople and thus also London of the XII-XIII century.

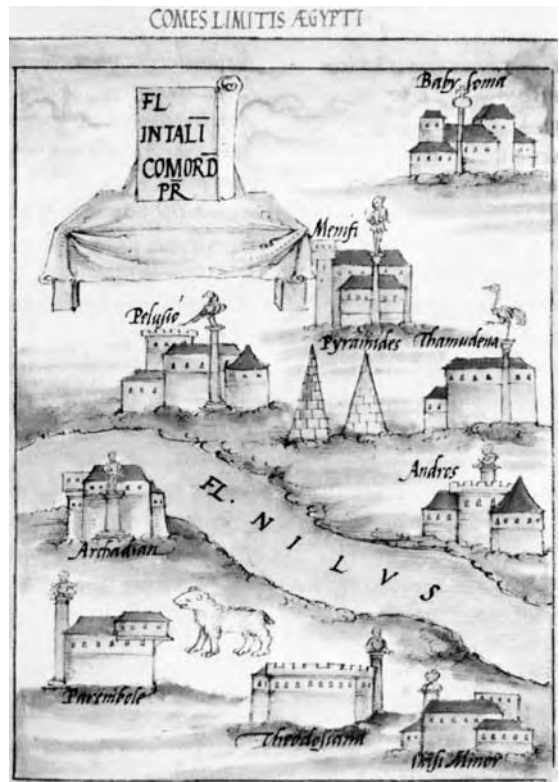


Fig. 18.7. The city of Babylon is placed right next to the Egyptian pyramids in an old map from the manuscript entitled “Notitia Dignitatum”, which is supposed to date from the IV-V century A.D. The original is presumed to have perished – however, we have copies of the “Spirensis” codex allegedly dating from the X century. However, this codex also “disappeared in the XVI century”, according to [1177], page 244. Taken from [1177], page 245.



Fig. 18.8. Close in of a fragment of the previous illustration depicting the “ancient” city of Babylon. We see a tall tower in the centre of the city (a Muslim minaret?) with a Christian cross on its dome.

The first consonant of the word “Caer” may have stood for “TS” as opposed to “K” – the two were frequently confused for each other. In this case CR means “Czar”, and Czar-Grad is another name of Constantinople.

Therefore, Caer Lud, or London as described in the ancient British chronicles, is most likely to be the City of the Latin Czars (CR LT, Czar-Grad or Constantinople). It may also have been known as “Czar of the People”, or “Sovereign of Nations”, bearing in mind the similarity between the words “Lud” and “*lyudi*” (people).

A propos, the Egyptian city of Cairo and the “ancient” city of Babylon, which Scaligerian historians locate between Tigris and Euphrates, also dating it to times immemorial, were depicted as two neighbouring cities on certain ancient maps – a fragment of one such map is reproduced in fig. 18.6. The modern commentary states that “Cairo and Babylon are depicted as neighbouring cities” ([1268], page 145).

The “ancient” city of Babylon is also depicted as standing right next to the Egyptian pyramids on an ancient map reproduced in fig. 18.7 (see [1177], Volume 1, page 245). We can see the Nile, large pyramids, and the city of Babylon, or Babylonia, near them – on top and to the right. The most interesting fact is that the compilers of this ancient map apparently believed Babylon to have been a Christian city. Indeed, at its very centre we see a tall tower topped by a cross (see fig. 18.8). The tower itself resembles a Muslim minaret – on its top we see something that resembles balconies used by muezzins when they call Muslims to congregate for their prayers.

If this is the truth, we find another evidence of Christianity and Islam being two different offshoots of a formerly united religion. We shall naturally find no Christian crosses upon modern minarets; however, we believe the schism between the two religions to date from a relatively recent epoch, namely, the XVI-XVII century.

Let us revert to the name “Caer”, or “Cair”, which had once stood for “city”. As we have seen above, nearly every ancient city founded by the Brits had this word as part of its name, which reflects a memory of its origin – the word Czar. For instance, the chronicle of Nennius tells us the following: “These are the names of all the British cities existing to date, 28

of them altogether: Caer Gwartigirn, Caer Gwyntgwick, Caer Myncip...” ([155], page 190). And so on, and so forth. The name of every British city begins with the word Caer.

It is easy enough to understand that the entire narration of Galfridus that concerns the toponymy of the name London is offhandedly declared erroneous by the representatives of the modern historical science. According to the learned historians, “The toponymy of the name London suggested by the author (namely, its derivation from the name Lud), is thoroughly inconsistent. Ancient authors (such as Tacitus and Ammianus Marcellinus) call the city Londinium or Lundinium. The real toponymy remains debatable” ([155], page 237).

Thus, after the crusades of the XI-XIII century certain chronicles began to use the name New Troy for referring to Czar-Grad, or New Rome. After the foundation of the Latin Empire around 1204, the capital of Byzantium was called the Latin City, or Caer Lud (Czar of the People), and, finally, London. This name was transported to the insular Britain when the ancient Byzantine and “Mongolian” chronicles ended up there.

Nennius lists 28 British cities in his chronicle, claiming the list to be exhaustive ([577], page 190). Caer was the word the Brits had used for “city” ([577], page 283). However, the ancient capital of Egypt in Africa is called Cairo. The word itself might be a derivative of “Czar”. Therefore, the word “caer” must be Eastern in origin, likewise the ancient history of Britain.

Galfridus proceeds to tell us that the city of New Troy, or London, had been founded on River Thames ([155], page 18). We believe the name to have been a reference to the Bosphorus initially, which is where we find Constantinople. This strait is very long and relatively narrow; it does look like a river on maps, and connects the Black Sea with the Sea of Marmara.

Let us also take a closer look at the word Thames. Bearing in mind the Oriental manner of reading words from the right to the left and the word “sound”, a synonym of the word “strait” ([23], page 941). Reversed and unvocalized, it looks as “DNS” – possibly, a version of TMS (Thames). The word may therefore have been used for referring to a strait in general before becoming an actual name of a river in England.



Fig. 18.9. Fragment of a Russian military naval chart of 1750 where the strait between England and Ireland is called the Strait of St. George. Copy from the original that was kept in the study of Peter the Great. Apparently, the name “Strait of St. George” came from Byzantium together with the Byzantine chronicles. Taken from [73]. Alternatively, it may have been brought here during the “Mongolian” conquest, when the army of the Horde sent by Genghis=Khan, or Youri (George) came to the British Isles.

There is also some important evidence to the fact that many modern British names were imported from Byzantium in the Russian naval chart of 1750 as reproduced in the atlas entitled *Russian Naval Charts. Copies from Originals* ([73]). We believe the Czar-Grad, or Constantinople, to be the historical prototype of London; this city is located next to the Sound of St. George – a name used for referring to both the Bosphorus and the Dardanelles in the Middle Ages, qv above. Is there anything of the kind anywhere in the vicinity of the British Isles? There is, in fact – the long and narrow strait between Ireland and Great Britain is referred to as the “Sound of St. George” in the map of 1750, qv in fig. 18.9.

The name is most likely to have migrated to the British Isles as a result of the “import” of the old Byzantine and “Mongolian” chronicles. Alternatively, it is yet another trace of the Great = “Mongolian” Conquest, when the British Isles were conquered and populated by the army of Russia, formerly known as the Horde. This army had managed to conquer almost the entire world under the banners of their Great Czar, or Khan – Youri, also known as Julius Caesar, Gyurgiy, King George, Genghis-Khan and St. George the Vic-

torious. It is perfectly natural that we should find his name upon the maps of the lands discovered and conquered by his army.

10. THE OLD COAT OF ARMS OF LONDON AND THE ENGLISH KINGDOM OF EAST SAXONS DEPICTS THE OTTOMAN SCIMITARS (OR CRESCENTS)

The city of London on the British Isles is also most likely to have been founded by the “Mongols”, or the “Great Ones”, in the epoch of the Great Conquest instigated by the Horde and the Ottomans in the XIV-XV century. It would make sense to turn to the map of John Speede dating from 1611-1612 ([1160], pages 166-167). Here we see the city of London as part of the East Saxon Kingdom, qv in figs. 18.10. and 18.11. In the top part of fig. 18.11 we see the legend “East Saxons King Dome”. The second part of the word “kingdom” in its archaic transcription is written separately, at the bottom on the left – immediately above the name London. This might be a reference to the fact that London had been the capital of the East Saxon Kingdom.

Let us also point out the most significant fact that concerns this part of the map. Next to London and the legend “East Saxons King Dome” we see a large coat of arms, which is of the utmost interest to us (see fig. 18.11). What we see is a military shield with three scimitars drawn upon a field of red – they look distinctly Ottoman, as professional weapons with wide and heavy front parts of the blade. Furthermore, the way the scimitars are drawn on the shield makes them resemble three Ottoman crescents. One must bear in mind that the map dates from the early XVII century, when the Reformation had already begun, likewise the falsification of the ancient history. It is possible that the old crest of London and the East Saxon Kingdom had borne even more explicit scimitars, or crescents. Let us enquire about their possible origins, especially given that the mediaeval Saxons had never used anything remotely resembling these Turkish weapons (at the very least, Scaligerian history reports nothing of the kind).

Apparently, what we see is a very vivid trace of the “Mongolian”, or Ottoman conquest. The presence of



Fig. 18.10. Fragment of a map by John Speede dating from 1611-1612. We see the East Saxons Kingdom indicated upon it, as well as its coat of arms (the House of London) with three sabres that look very much like the Ottoman scimitars and can be interpreted as Ottoman crescents. Taken from [1160], pages 166-167.



Fig. 18.11. Close-in of the East Saxon coat of arms (House of London) from the map of John Speede. Taken from [1160], pages 166-167.

the Ottoman scimitars, or crescents, on the crest of the East Saxon is explained well by our reconstruction, which claims the name London to have been transferred to the banks of the Thames by the Horde and the Ottomans, or the Atamans, in memory of the old London – Czar-Grad or Troy on the Bosporus, that is. The crescent is the ancient symbol of Czar-Grad, as we explain in CHRON6. Later on, after the conquest of



Fig. 18.12. Another representation of the crest of the East Saxons from the left part of John Speede's map. Warrior with a shield with three Ottoman scimitars against a red field. Taken from [1160], page 166.

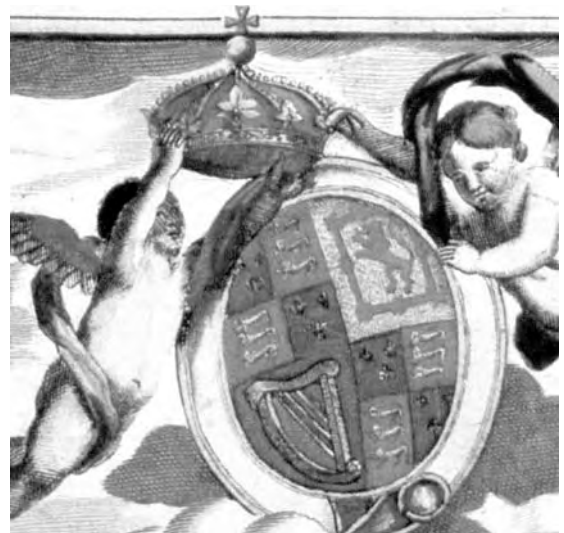


Fig. 18.13. Coat of arms of London from a map of London dating from 1700. There are no more Ottoman crescents, or scimitars – we see groups of three oddly elongated leonine shapes against a field of red – this is what the initial Ottoman crescents have transformed into. Taken from [1160], page 271.

Constantinople by the Ottomans in 1453, the crescent became the imperial symbol of the Ottoman = Ataman Empire, which means there is nothing surprising about the fact that the capital of the British Isles founded by the “Mongols” and the Ottomans had once borne the symbol of Constantinople upon its crest – the crescent, or the Ottoman scimitar.

The military nature of this mediaeval coat of arms



Fig. 18.14. Old map of Scotland from the Chronicle of Matthew of Paris allegedly dating from the XIII century. One cannot miss the large area in the Northwest of Scotland named “Ros” – apparently, the “Russian Land”. This must be a result of the Great = “Mongolian” Invasion, when the Scots (or the Scythians) settled all across Scotland. Taken from [1268], page 7.

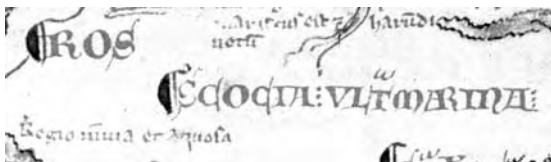


Fig. 18.15. A close-in of a fragment of the previous illustration with the name Ros right next to Scocia. Taken from [1268], page 7.

is emphasised by the fact that the three scimitars, or crescents, are drawn upon a shield, qv in fig. 18.11. It is a military crest. We see the same coat of arms on the map compiled by John Speede – in the symbol of the East Saxon Kingdom (fig. 18.12), as a figure of a warrior with a shield decorated by three scimitars, or crescents.

One must point out that the plan of London com-

plied by Johannes de Ram a century later, in 1700, also depicts the London coat of arms ([1160], page 271). It is significant that there are no scimitars or crescents left anywhere anymore; the red field remains, though, qv in fig. 18.13. Instead of the crescents we see several triads of lions, their disposition being the same as that of the initial symbols used by the East Saxons (crescents, or scimitars). Even the shape of the leonine bodies resembles a crescent to some extent. This may be a result of the editing campaign that had afflicted English history. Ottoman, or Ataman symbols weren’t welcome in the ancient history of the new, post-Reformist Britain. Crescents were replaced by lions or wiped out altogether. The red field was kept – obviously, nothing about it had struck the reformists as dangerous. We refer to similar “progressive activities” conducted in the course of the Romanovian reform that had concerned the ancient Russian coats of arms (the XVII-XVIII century; see Part I of the present book). Upon coming to power, the Romanovs commenced to wipe out the old Horde and Ottoman symbols from Russian coats of arms, works of art and so on – diligently and systematically. In particular, the Romanovian artists were known for transforming crescents present in many Russian coats of arms into boats and other curved figures, pursuing the objective of purging the old state symbolism of the “Mongolian” Empire from everyone’s memory. As a result, much of the authentic history of the XIV-XVI century was forgotten by the early XVIII century, or got disfigured beyond recognition.

11. THE IDENTITY OF THE SCOTS AND SCOTLAND IN THE XIII-XIV CENTURY. THE NAMES OF RUSSIA AND SCOTLAND APPEAR IN THE MEDIAEVAL ENGLISH MAPS AROUND THE XV-XVI CENTURY

The name Scotland stands for “Land of the Scots”, and there is nothing new or surprising around this fact. However, few people know that the Scots had formerly been known as the Scythians, which is written explicitly in Manuscript F of the *Anglo-Saxon Chronicle*, for instance ([1442], page 3, Comment 4). This ancient English chronicle openly identifies the Scots as the Scythians, and Scotland as Scythia (Scyth-Land).



Fig. 18.16. Fragment of John Speed’s map compiled in 1611-1612. The area formerly known as Ros is already referred to as “Kingdom of the Scots”. We see the Scots identified as the Russians (inhabitants of Ros). Taken from [1160], page 167.



Fig. 18.18. Map of Scotland dating from 1755 with a large area called Ross – possibly, the Russian area. Taken from [1018].



Fig. 18.17. Close in of a fragment of John Speed’s map with the legend saying “Kingdome of the Scots”. Taken from [1160], page 167.

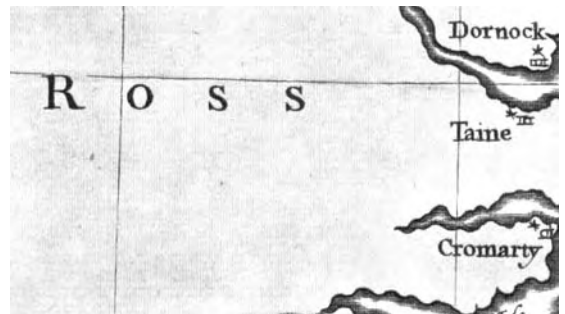


Fig. 18.19. Close-in of a fragment of the previous map with an area called Ross.

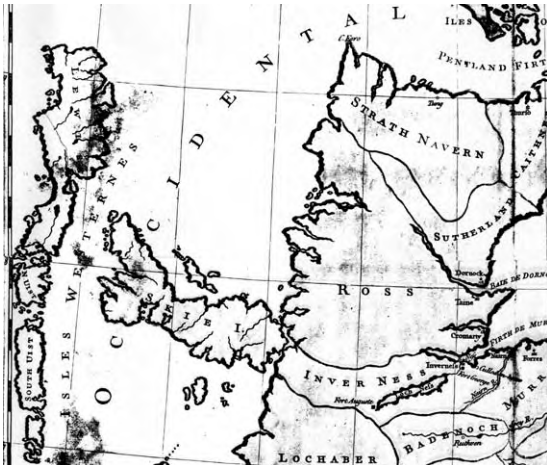


Fig. 18.20. Map of Scotland dating from 1755. Part one. Taken from [1018].



Fig. 18.21. Map of Scotland dating from 1755. Part two. Taken from [1018].

We discuss the identity of the Scythians at length in CHRON5. The Scythians are mentioned by many mediaeval authors – they identify as the Slavic nations primarily. In CHRON5 we demonstrate that the word Scythian is likely to derive from the Slavic word “*skitsyia*” (to wander). The word “*Kitay*” (the Russian for “China”) must stem from the same root. During the Great = “Mongolian” Conquest, the Slavs, or the Scythians, had spread across the Western Europe in particular, having also given their name to Scotland when they populated it in the XIV-XV century.

Old maps of Scotland are of the utmost interest in this respect. In fig. 18.14 we reproduce a map of Scotland included in the “Chronicle” by Matthew of Paris, allegedly dating from the XIII century ([1268], page 7). We instantly notice that a large area in the north-west of Scotland is called Ros (see fig. 18.15). The name is definitely related to that of Russia, and must be another trace of the Great = “Mongolian” Conquest, which had resulted in the advent of the Russian settlers (or the Horde) to Scotland.

Another map (the one compiled by John Speede in 1611-1612) calls the same region Kingdom of the Scots. A fragment of this map can be seen in figs. 18.16 and 18.17. Also, let us ponder the word “kingdom”, which had formerly been written as “King Dome” (see fig. 18.11, for instance). This word is possibly a derivative of the Slavic “Khan-Dom”, or the House of

the Khan. The Eastern “Mongolian” title Khan transformed into the word king, whereas the old Slavic word for “house” (*dom*) still means virtually the same thing in a number of Western European languages, albeit transcribed in Romanic characters.

Ros, the name of this Russian region, had remained on the maps of Scotland up until the XVIII century at least. In fig. 18.18 we cite a fragment of another such map dating from 1755, where this name is transcribed even more conspicuously – as Ross (see fig. 18.19). This rare map in its entirety can be seen in figs. 18.20-18.23.

However, the most remarkable map in this respect is the map of the British Isles compiled by George Lily in the alleged year 1546 ([1459], map XLIV; see fig. 18.24). We see the same region of Scotland named Rossia – Russia, in other words! See figs. 18.25 and 18.26. Thus, some XVI century maps of Britain depict a large area of Scotland under the name of Rossia. Modern British maps contain no such names, obviously enough – they must have vanished in the Reformation epoch (the XVI-XVII century), when all such Russian names got edited out so as to vanquish the very memory of the Great = “Mongolian” Empire.

A propos, the name Ros was also present in mediaeval maps of England – for instance, the very same map of George Lily indicates an area called Ros next to London and Gloucester (see fig. 18.27).



Fig. 18.35. Close-in of a French map of Britain dating from 1754. The name of the capital is *Londres* in French – possibly, “Land of the Russians” (Land + Res). Taken from [1018].

the second part may be a derivative of the Old Russian word for “horses” – “*komoni*”. Also, let us remind the reader that our reconstruction suggests the word “Irish” to be another form of the word “Russian”.

Also, let us recollect the ancient names of London. According to the ancient English chronicles, the city had been known under a variety of different names ([155]). Among them – New Troy, Trinovant, Caerlud, Caeludane, Londinium, Lundres and, finally, London ([155], pages 18, 37 and 232). As we mentioned above, the name *Londres* is used by the French until the present day, qv in the French map of 1754 referred to above (see fig. 18.28). A close-in with the name *Londres* can be seen in fig. 18.35. This leads us to the following hypothesis. Could the name *Lond-Res* have initially stood for “Land of the Russians”? The phonetic similarity is definitely there. Later on, in the epoch of the Reformation, many of the old names transformed into something else – for instance, the British Reformists were offended by such references to the old Imperial power, and replaced *Londres* by *London*, which is already harmless enough. The French, who had lived across the channel, were more concerned with problems of their own and less so with the ancient names of foreign lands, which might be why the word *Londres* has survived in French.

Thus, we see a large number of vivid “Russian traces” left by the Ottoman (Ataman) conquest of the XIV-XV century in certain maps of Britain up until the XVIII century. These “anachronisms” were eventually replaced with other names.

We have discussed the name of Scotland in the Middle Ages at length (Ros, Ross, Rossia and so on). There are other Slavic roots in the toponymy of the British Isles. Another good example is Moravia, qv on the old map in fig. 18.25. This area is adjacent to Ross, and its border is defined by River Ness. It is common knowledge that Moravia is a Slavic region of Europe – a part of the modern Czech Republic, to be more precise. The name must have also been brought to Britain by the “Mongolian” conquerors; however, it is absent from the modern maps of Britain. In the map of the XVIII century we see it transformed into Murray. This form doesn’t resemble “Moravia”, and shouldn’t provoke any unnecessary questions.

Let us return to the chronicle of Nennius, who reports the following in the chapter entitled “Adventures of the Scots and their Conquest of Hibernia”.

“If anyone wishes to know more about the times when... Hibernia had remained desolate and wasn’t inhabited by anyone, this is what I have learnt from the wisest of the Scots. When the Children of Israel were making their escape from the Egyptians across the Black Sea, the latter party was swallowed by the watery depths, according to the Holy Writ... There was a distinguished Scythian living in Egypt around this time, with a large kin and a great many servants, a refugee from his own land... The surviving Egyptians decided to banish him from Egypt, lest their entire country should fall under his rule” ([577], page 174).

The Scythians were banished as a result, sailing forth and conquering Hibernia. Nennius describes this event as the conquest of Hibernia by the Scots ([577], page 175). The mediaeval Hibernia is identified as Ireland nowadays; however, it may well have been Spain (Iberia), or some other land. The Great = “Mongolian” Conquest had engulfed enormous parts of Europe, Asia, Africa and America. The descendants of the conquerors who had finally settled in England may have written about the conquest of other lands in their chronicles.

And so, the English chronicler Nennius traces the genealogy of the Scots to the Scythians. His legend of the Egyptian Scythian, who had conquered Britain when the Pharaoh drowned in the Black Sea, chasing the Biblical Moses, allows us to date the conquest of Britain. We shall come up with the XV century A.D. according to CHRON6, which is a perfectly natural

date for the colonisation of England by the Scythians, or the army of the Russians (the Horde) and the Ottomans. This expansion wave must have reached England in the XV century, followed by expeditions to America sailing across the Atlantic (see CHRON6 for more details).

Let us revert to the book of Nennius. It is little wonder that the commentary of the modern historians is somewhat irate. They write the following: “Which Scythia does he mean? Bede the Venerable uses the name ‘Scythia’ for Scandinavia. The legend of the ‘Scythian’ origins of the Scots may owe its existence to the phonetic similarity between the names Scythia and Scotia” ([577], page 272). For some reason, the modern commentator doesn’t mention the fact that the name “Scots” is transcribed as “Scythi” (Scythians) in certain British chronicles ([1442]). Nothing is gained from the replacement of Scythia by Scandinavia – as we discuss it above, some of the old British chronicles identify Scandinavia (Cansi) as Russia: “Cansi, which I believe to be Rosie [Russie in another copy – Auth.]” ([1030]). Let us reiterate that Cansi must be derived from the word Khan, which leaves us with “Khan’s Russia”.

If Scythia was known as Scotland at some point, the following issue becomes all the more important to us. We have seen that the Russian Czar Yaroslav the Wise became reflected in British chronicles as Malescoldus. Therefore, his full title must ring as “Malescoldus, King of Scotland”. Scaligerian history is aware of several such kings – could one of them identify as Yaroslav or one of his ancestors who had wound up in “insular Scotland” after a chronological and geographical shift?

12.

THE FIVE PRIMORDIAL LANGUAGES OF THE ANCIENT BRITAIN. THE NATIONS THAT SPOKE THEM AND THE TERRITORIES THEY INHABITED IN THE XI-XIV CENTURY

We find some important information on the very first page of the Anglo-Saxon chronicle: “Five languages were spoken on this island [Great Britain – Auth.]:

- English,
- British or Welsh,

- Irish,
- Pictish,
- Latin.

... The Picts came from Scythia in the south on battleships; their numbers were few. They had initially disembarked in Northern Ireland and asked the Scots whether they could settle there... The Picts asked the Scots to provide them with wives... Some of the Scots came to Britain from Ireland” ([1442], page 3; see Comment 7).

Does this information contradict the superimposition of the events in question over the epoch of the crusades to Byzantium (the XI-XIII century), or the epoch of the “Mongolian” conquest? It does not; moreover, we find facts to confirm our reconstruction.

1) The name of the Angles (who spoke English) as manifest in the ancient history of Britain reflects that of the Byzantine imperial dynasty – the Angeli.

2) The name Latin must be a reference to the Latin Empire of the XIII century; alternatively, it may be derived from the Slavic word for “people” – “*lyud*” or “*lyudi*”.

3a) The name “British” and its equivalent “Welsh” can also be found in the Byzantine and “Mongolian” history of the Middle Ages. It is a trace of the word Brutus (Brother?), and possibly also a reflection of the name Prutenians, or White Russians, *qv* above.

3b) The English term “Welsh” was also known well in mediaeval Byzantium – it suffices to turn to the table that we have compiled after the book of V. I. Matouzova ([517]) in order to get an answer: the Welsh, or the Wlachians, are identified as the Turks.

In general, the term Wlachian (Wolochian) was common for the mediaeval European discourse. The Wlachians had lived in Romania starting with the alleged IX century A.D. ([334], page 352). They founded the Walachian Principality. It is very significant that another name of Walachia had been Czara Romynyanska, or the Romanian Kingdom ([334], page 354). Walachia had reached its peak in the XIV century; its history is closely linked to the history of Turkey. Mediaeval Walachia had waged violent wars against the Ottoman Empire, which were occasionally successful. In the late XIV – early XV century the rulers of Walachia were forced to become vassals of the Ottoman = Ataman Empire ([334], page 356). Thus, the name

of Walachia is closely linked to that of the Ottoman Empire.

Moreover, the name Wlachian is also known to us from the actual history of Constantinople. One of the emperor's primary residences had been the Wlachern Palace ([286], pages 226-229). "The palace had been a residence favoured by the Comneni" ([729], page 137). The Greeks called it Wlachernes.

"Walachia (transcribed as "Blakie") is a geographical term frequently used by Robert de Clary (as well as Geoffroi de Villehardouin) for referring to some part of the Eastern Balkans, as it is believed" ([729], page 135). Byzantine authors called this territory the Great Wlachia; in other words, the principality had been located on the territory of the modern Bulgaria.

Thus, the Old English term Welsh originally referred to the Balkan Walachia of the XI-XV century, or, alternatively, to Byzantium and the Ottoman Empire of the XV-XVI century.

4) We needn't look long to find the prototype of the English Picts in the East. It is common knowledge that the old name of Egypt is Copt, or Gypt ([99]). Therefore, the Picts of the ancient English chronicles are most likely to identify as the Gypts or the Copts – Egyptians or Kipchaks, in other words.

A propos, the *Anglo-Saxon Chronicle* is perfectly correct when it tells us that "the Picts came from Scythia in the South" ([1442], page 3). Indeed, according to our reconstruction as presented in CHRON6, the Biblical Egypt can be identified as Russia, or the Horde, whose southern regions had been inhabited by the Kipchaks. African Egypt is also a southern country in relation to Scythia.

5) Finally, how can we identify the Irish language? *The Anglo-Saxon Chronicle* tells us that some of the Scots came from Ireland ([1442], page 3). Moreover, during some historical periods at least, "the term Scots was used for referring to the Scots of Ireland and to the Irish Kingdom of Argyll" ([1442], page 3, Commentary 5; see also Comment 8). Therefore, Ireland had once been inhabited by the Scots. The fact that we managed to identify the Scots of the XII-XV century as the Scythians must also imply that the term "Irish" had been synonymous to the term "Russian" in the epoch in question (RSS or RSH = Russia sans vocalizations); the name "Ireland" may also have referred to Russia once.

The fact that we identify mediaeval Ireland during a certain historical period as Russia (and Scotland, as Scythia) may be perceived as irritating by some of the readers who were raised on Scaligerian history. Nevertheless, this is precisely what the ancient English chronicles are telling us.

Galfridus names the Normans, the Brits, the Saxons, the Picts and the Scots among the nations that had inhabited Britain initially ([155], page 6). We have already mentioned the Brits, the Picts and the Scots; let us now consider the Normans and the Saxons.

6) The Normans did play an important role in mediaeval Byzantium and took part in crusades. However, it is possible that the name is another variation of "Roman" (same old Romans, aka, Romanians, aka Romeans). We already mentioned the fact that in Europe and Asia the word commonly used for "Norman" had been "Rus" (Russian) – in Arabic and in Greek, for instance, qv in [866], Volume 3, page 522). Furthermore, Mauro Orbini, a XVI century historian, believe the Normans to be of a Slavic origin (see [617], page 111; also CHRON5).

7) This is what historians tell us about the Saxons: "The Saxons were German tribes who had lived in the North of Europe – primarily, in the territories adjacent to the North Sea. In the V-VI century Britain was conquered by the Germanic tribes... Most often, Galfridus uses the term "Saxons" for referring to all these Germanic conquerors, although he occasionally mentions the Angles separately" ([155], pages 229-230).

According to N. M. Karamzin, "Herodotus reports that the Scythians, whom the Persians called Sacs, called themselves Scolots [or Scots – Auth.]" ([362], Volume 1, Comment 1). Furthermore, the same author tells us that "Menander calls the Turks 'Sacs', and Theophanos uses the term Massagets" ([362], Volume 1, Comment 51). Thus, the mediaeval Saxons, or Sacs, can be identified as the Scythians, or the Turks. It also becomes clear why Theophanos also used the term "Massagets" – it can be interpreted as "Muscovite Goths", since they had been Slavs and originated from Russia, or the Horde. The European origins of the Turks also become obvious from the following passage of Karamzin: "Oriental historians claim Japheth's oldest son to have been called Turk, and the patriarch of said nation ... which is of the same root as the

Tartars” ([362], Volume 1, Comment 51). Mediaeval chroniclers classified all Europeans as descendants of Japheth – see the “Lavrentyevskaya Chronicle”, for instance ([460], columns 3-4).

Therefore, the ancient English chronicles aren’t referring to hypothetical minor nations that had inhabited the modern British Isles in times immemorial, but rather gigantic mediaeval nations and kingdoms that had played important roles in European and Asian history of the XI-XVI century. This history was localised and compressed much later, when the Byzantine and “Mongolian” chronicles were transferred to the British Isles, giving birth to local history, compressed geographically and expanded chronologically.

13. THE LOCATION OF THE SIX INITIAL BRITISH KINGDOMS: EAST ANGLIA, KENT, SUSSEX, WESSEX, ESSEX AND MERCIA

The answer to the question formulated in the name of the section was de facto given to us in the previous section.

East Anglia, Kent, Sussex, Wessex, Essex and Mercia can be identified as mediaeval European nations of the XIII-XV century that took part in the conquest of Byzantium and the Great = “Mongolian” Invasion, namely:

1) East Anglia is most likely to identify as White Russia (cf. Albion) – also known as Prutenia and Prussia (cf. Britannia), or the White Horde. In fig. 18.36 we reproduce a fragment of an old map that allegedly dates from 1501, where the name “White Russia” is transcribed as *RVSIA ALBA SIVE MOSCKOVIA* ([1218], Map 4). In other words, White Russia or Moscovia. Apparently, the name Alba was transferred here after the Great = “Mongolian” Conquest of the British Isles, being the name of the white horde – hence Albion.

2) The inhabitants of Kent identify as the Saxons according to J. Blair ([76]). A part of Germany is still known as Saxony. As we explain above, mediaeval Saxons can be identified as the Scythians, the Russians and the Turks, all of them being different names of a single nation.

3) Sussex, the land of the South Saxons, identifies



Fig. 18.36. Map fragment from an edition of Ptolemy’s “Geography” allegedly dating from 1513. Muscovite Russia is called *RVSIA ALBA SIVE MOSCKOVIA* – “White Russia, or Moscovia”. Taken from [1218], map 4.

as the Southern Saxony or Southern Scythia, qv above.

4) Wessex, the kingdom of the West Saxons as described in the old English chronicles, identifies as Western Saxony or West Scythia, qv above.

5) Essex as described by the old English chronicles identifies as East Saxony or East Scythia, qv above.

6) Mercia from the old English chronicles. The picture isn’t quite clear here; we can suggest several variants. For instance, it might identify as Germany (from its mediaeval name Moesia, qv in the table of mediaeval synonyms above). The city of Marburg, for instance, was formerly known as Merseburg ([517], page 263). Alternatively, ancient British chronicles may have used the name Mercia for referring to Turkey (one might recollect the city of Mersin in Turkey). Marseilles in France comes to mind as well.

At any rate, we see all of the “ancient Saxon kingdoms” can be located in the XIII-XVI century Europe – it wasn’t until much later that their names were

transplanted to the insular British soil. As a result, these territories have “shrunk” and entered school textbooks as the first six kingdoms of England in this shape (dated to the alleged V-VIII century A.D.)

14. THE FAMOUS KING ARTHUR AS A LEGENDARY REFLECTION OF THE HORDE THAT HAD INVADDED THE BRITISH ISLES IN THE XIV-XVI CENTURY

Some of the readers may be unaware of the fact that the legendary English King Arthur, who is considered one of the greatest rulers of the “ancient” England and whose lifetime is dated to roughly the V century A.D. (qv in [564], page 835) had maintained relations with the Russian Czar. One of King Arthur’s companions refers to “the King of Russia, the most austere of knights ...” This fact is reported by Liamon, the author of the poem cycle entitled “Brutus, or a Chronicle of Britain” ([1239]. His lifetime is dated to the beginning of the alleged XIII century (see also [517], pages 247-248). It is believed that a Russian princess or queen was stolen away from Russia and taken to Britain under King Arthur ([517], page 248).

In fig. 18.37 we reproduce a drawn copy of the cross upon the grave attributed to King Arthur nowadays ([155], pages 64-65). The lettering upon it is of the utmost interest to us. It can be interpreted as Latin (“Here lies ...” etc). On the other hand, the first word may be read as the Greek word *Nicia* (see fig. 18.37) – Nicaea or Nike, in other words, which translates from the Greek as “victor”. Also, the representation of Arthur’s name is extremely interesting – we see it transcribed as *Rex Artu Rius* (*Rex Horde Rus*, in other words, or the King of the Russian Horde). Mark the fact that “ARTU” and “RIUS” are written as two separate words; had the author of the lettering wanted to transcribe

the name as a single word, he could have done it easily – there is plenty of space, qv in fig. 18.37. However, if the two words needed to be separated by some sign, the amount of space available would not have sufficed, which is why we see the word “Rius” written below “Artu”.

Later on the name of the king transformed into Arturus, which is also a collation of “Horde” and “Rus”, but less obviously so – this appears to have happened in the XVIII century, the objective being to make the Russian (Horde) origins of the title more vague.

It would also be expedient to note that in the Old English texts the name “Arthur” had been transcribed as “Ardur” ([517], page 247). This makes it sound even closer to the word “Horde” (“*Orda*”, or “*Arda*”). Moreover, some modern philologists point out that the name Arthur had initially been written as two words, AR + DU, the second one translating from the Celtic as “black”; they cite Celtic mythology as proof (see [564], page 835, Comment 5, for instance). In this case the name “Arthur” translates as “Black Horde”. Let us remind the reader that Russia had consisted of several Hordes (White, Blue, Golden etc). It is possible that the entire Horde had once been known as the “Black Horde” in the Western Europe, hence the name Arthur.

Therefore, what we learn from the ancient sources is that the legendary English King Arthur had in reality been a Czar of the Russian Horde. We encounter another trace of the Russian, or “Mongolian” conquest of the XIV-XV century, whose waves had also reached the British Isles.

The legends about the Knights of the Round Table are very famous ([564], pages 135 and 573). It is presumed that the knights had formed a state council of sorts, presided by King Arthur, and occupied themselves with the affairs of the state. We are beginning to realise that this English legend must carry an echo of the Horde



Fig. 18.37. An old stone cross on the grave ascribed to the “ancient” English King Arthur. Taken from [155], pages 63-65.

Council, also known as the Cossack Circle (hence the round shape of the English “Council Table”). In Ukrainian, the State Council is still called “*rada*”, or “Horde”.

The Russian word for “artillery weapon” (“*orudiye*”) may be derived from the word “Horde” (“*orda*”), likewise the word *artillery*. Let us also discuss the possible etymology of the English word “cannon”, which may be derived from the Russian word “*samopal*” (transcribing as “самопал”). It had been used for referring to firearms up until the XVII century ([187], page 154). If a foreigner attempts to read the Cyrillic word “*camon*” as though it were set in Romanic characters, he shall come up with the word CANNON, seeing how M had occasionally been transcribed as two letters N collated into one (this is still visible in case of “m” and “nn”). The Russian letter *и* could have been read as “n”. This is how the Russian word “*samop*” (“*samopal*”) transformed into the English word “cannon”.

It is most likely that Arthur had never been a local English king; the legend of King Arthur reflects the memories of Russia, or the Horde, which had once conquered the British Isles. This is why the Scaligerian history of Britain cannot find a proper place for King Arthur – his reign is dated to the dark ages these days, an epoch we know nothing of, and one that can house virtually anything. Starting with the XVII-XVIII century and on, Arthur has been regarded as a legendary character for the most part. For instance, we encounter the following words in William Caxton’s preface to Thomas Malory’s “Le Morte Darthur”:

“Then all these things considered, there can no man reasonably gainsay but there was a king of this land named Arthur. For in all places, Christian and heathen, he is reputed and taken for one of the nine worthy, and the first of the three Christian men. And also, he is more spoken of beyond the sea, more books made of his noble acts, than there be in England, as well in Dutch, Italian, Spanish, and Greekish, as in French... Then all these things aforesaid alleged, I could not well deny but that there was such a noble king named Arthur” ([564], page 9).

This preface was presumably written to the 1485 edition of “Le Morte Darthur”; in reality, the text cannot predate the XVII century. In CHRON6 we demonstrate that the books printed in the alleged XV-XVI

century were most often printed in the XVII century the earliest – backdated, with erroneous release dates indicated in their title pages. This was done in the course of the pan-European campaign for the obliteration of all signs betraying former subordination of the Western Europe to Russia, or the Horde.

15. WILLIAM I THE CONQUEROR AND THE BATTLE OF HASTINGS DATED TO THE ALLEGED YEAR 1066. THE FOURTH CRUSADE OF 1204

15.1. A mutual superimposition of two famous wars in England and in Byzantium

Below we provide an example of English and Byzantine historical events identified as one and the same, respectively. Namely, we shall compare the Scaligerian version of the famous war waged by William I the Conqueror around the alleged year 1066 to its duplicate – the famous Fourth Crusade of circa 1204.

As we have seen in fig. 15.3, which is a scheme of the dynastical superimposition of Byzantine history over its British double, the epoch of the Fourth Crusade falls right over the epoch of William I.

15.2. The English version of William’s biography

In brief, the biography of William in its Scaligerian rendition is as follows (see [64], page 343, for instance). His full name reads as follows: Duke William I of Normandy, also known as the Conqueror and the Bastard ([1442], page 197; also [64]). An old portrait of this monarch can be seen in fig. 16.6.

Edward the Confessor died heirless in 1066. The crown went to one of his dukes, a very powerful figure – Harold II Godwinson, King of Norway and England, without any claims for the throne made by any party ([1442], pages 196 and 197). However, a short while after the ascension of Harold to the throne, William the Bastard, Duke of Normandy, came up with a claim for the kingdom. William declared that Edward had singled him out as his heir on his deathbed; then he turned to the Pope for help, and managed to make him an ally. Next he sent embassies to Germany and France with pleas for help. William had gathered “a large army of adventurers who came from France,



Fig. 18.38. “The Conquest of England by the Normans. An XI century carpet from Baille” ([264], Volume 1, page 577). What we see is but a fragment of a truly enormous carpet. Taken from [264], Book 1, page 577.



Fig. 18.39. Fragment of the ancient carpet kept in the city library of Baille. Wool on linen. Manufactured around the alleged years 1073-1083 ([930], page 156). Taken from [930], page 155.

Flanders, Brittany, Aquitania, Burgundy, Apulia and Sicily – a whole horde of swashbucklers ready to loot and pillage England” ([64], page 343). William gathered a huge fleet to invade England. It is interesting that a gigantic old carpet still exists in Baille, 70 metres long and 50 centimetres wide – it is dated to the alleged XI century. The carpet depicts the fleet of William the Conqueror who raises his sails. There are at least 1255 faces and objects depicted on the carpet; some of its fragments can be seen in figs. 18.38-18.42.

While William was waiting for a suitable wind, the Norwegians cast anchor in the Gamber estuary, led by the treacherous Tostig, brother of Harold.



Fig. 18.40. Fragment of the ancient carpet from Baille. Taken from [1052], inset between pages 52 and 53.



Fig. 18.41. Fragment of the ancient carpet from Baille. Taken from [1052], inset between pages 100 and 101.



Fig. 18.42. Fragment of the ancient carpet from Baille. Taken from [1052], inset between pages 100 and 101.

Harold had turned his army against the enemy and defeated Tostig at York. However, the coast was left unprotected, and a host of Normans disembarked at Pevensey. In spite of his wounds, Harold hastened to drive his army back and to meet his enemy. He did not wait for reinforcements. A violent battle was fought at Senlac Hill near Hastings. Harold got killed, and his army was crushed. “The victory at Senlac Hill was one of the most decisive ones in history; the entire England fell in the hands of the Norman duke, who got crowned in London” ([64], page 344).

William became the lawful monarch of England after his inauguration. He had launched a wave of

terror; many Englishmen were declared traitors, and their estates were confiscated. This had provoked a series of rebellions, which were suppressed with great cruelty and savoir-faire. His reign is considered a breakpoint in English history; many pages of the English chronicles are dedicated to his biography – the *Anglo-Saxon Chronicle*, in particular. William is the founder of the Norman dynasty, which had lasted until the alleged year 1154 and was later replaced by the Anjou dynasty.

15.3. The Conquest of Constantinople: Byzantine version

Now let us give a brief synopsis of the conquest of Czar-Grad, or Constantinople, in its Scaligerian version, using [334] for reference. The Fourth Crusade of 1202-1204 was a brainchild of Pope Innocent III. The crusade ended with the conquest of Constantinople and a change of dynasty in the Byzantine Empire. This crusade is presumed to be the most famous in European history. There are many sources in existence that relate this campaign, presumably written by its actual participants. However, the campaign might be another reflection of the Great = “Mongolian” conquest of the early XIV century, which ended up in the XIII century as a result of a chronological error. See more on Innocent II above (Chapter 13, section 23).

The Crusaders requested ships from Venice. Soon, a large fleet set forth towards Constantinople with an army of crusaders. “The plea for help addressed to the Pope and the German king by Prince Alexis, son of the Byzantine emperor Isaac II Angelus, deposed in 1195, served as the *casus belli*” ([334], page 209). The crusaders were supported by the affluent citizens of France and the German Empire. The Pope also supported the crusaders, albeit having formally “forbidden” them to harm the Christian lands. “Thus, all the most influential political forces of Europe were urging the crusaders to invade Byzantium” ([334], page 209). The crusaders were led by a special council of high-ranking leaders. Boniface of Montferrand was appointed the formal leader of the crusade; however, the military council of the crusaders was presided by Geoffroi de Villehardouin, the famous Marshal of Champagne. He was “an eminent crusader politician

and took part in every important diplomatic transaction” ([729], page 125). There is another reason why Villehardouin’s name is associated with the Fourth Crusade the most often – he is considered the author of the famous book of memoirs entitled “The Conquest of Constantinople” ([1471]; see [286] for more details). Presumably, he had dictated them at the very end of his life.

Scaligerian history proceeds to tell us the following. Having besieged Constantinople in the alleged year 1203, the crusaders restored the power of Emperor Isaac II Angelus. However, he didn’t manage to pay them the entire sum that he had initially promised. The infuriated crusaders took Constantinople by storm in 1204 and pillaged it mercilessly. Whole quarters of the city were burnt to the ground; the famous Temple of Hagia Sophia was looted, and its great treasures disappeared without a trace. The crusaders founded a new state in Byzantium – the Latin Empire (1204-1261). 1204 marks the beginning of the last period in Byzantine history (Byzantium 3, qv above). The new Greek dynasty of Byzantium begins with Theodore I Lascaris (1204-1222). His ascension to power is a direct result of the Fourth Crusade, the war against Byzantium and the conquest of Constantinople.

15.4. The parallelism between the events related in the English and the Byzantine chronicles

-
- a. *England* of circa 1066.
 - b. *Byzantium* of circa 1204.
-

1a. *England*. A great war in England, considered a breakpoint in English history. The alleged year 1066.

- 1b. *Byzantium*. The famous war known as the Fourth Crusade of 1202-1204. Considered a breakpoint in Byzantine history ([287]).
- 2a. *England*. The Norman dynasty comes to power in England in 1066; it remains regnant until 1154.
- 2b. *Byzantium*. In 1204 the new Latin Empire emerges on Byzantine territory, likewise the Nicaean Empire.

3a. *England*. The Norman dynasty ends in 1154, remaining regnant for circa 88 years.

- 3b. *Byzantium*. The Latin Empire ceases to exist in 1261, after 60 years of existence.

The scheme in 15.3 superimposes both these dynasties, or empires, over each other, with a rigid shift of some 100-120 years. The Byzantine epoch of 1204-1453 becomes superimposed over the English epoch of the alleged years 1066-1327.

4a. *England*. The events are centred around London, the capital of England, and its environs.

- 4b. *Byzantium*. The events are centred around Constantinople, the capital of Byzantium, and its environs.

We have already identified London of the XII-XIV century as Constantinople. Therefore, both capitals become superimposed over each other within the framework of the parallelism in question yet again, confirming the correctness of prior identifications.

5a. *England*. Harold II is the King of England, regnant as a lawful heir. Harold is considered to have been an Anglo-Saxon king ([334], page 244).

- 5b. *Byzantium*. Isaac II Angelus is the emperor of Byzantium and a lawful ruler.

6a. *England*. Harold II reigns for some 9 months – less than a year. The previous ruler named Harold was Harold the Dane (regnant in 1036-1039). The reign durations of Harold II and Isaac II coincide and equal 1 year in both cases.

- 6b. *Byzantium*. Isaac II remains regnant for about 1 year in 1203-1204. This is his second reign; the first one dates from 1185-1195. As we have mentioned above, his first reign must have become reflected in English history as the reign of Harold I.

7a. *England*. Let us point out the number II in the title of Harold II.

- 7b. *Byzantium*. Similarly, we have II in the title of Isaac II.

8a. *England*. “Anglo-Saxon” sounds similar to Angelus KS.

- 8b. *Byzantium*. “Angelus” followed by the unvoiced version of the name Isaac shall sound like Angelus SK. We see similar terms as parts of royal titles in England and Byzantium. We shall voice our considerations in re the name Harold below.

9a. *England*. William I, 1066-1087. King of England. The founder of a new dynasty; regnant for 21 years. His title includes the number I, likewise the title of his Byzantine duplicate.

- 9b. *Byzantium*. Theodore (Tudor?) I Lascaris, 1204-1222. Byzantine emperor; regnant for 18 years, also a founder of a new dynasty. Some sources indicate 1208 as the beginning of his reign.

Let us point out that the English name Tudor is obviously a version of the Byzantine name Theodor. William comes to power after a war. The biography of Theodore Lascaris is similar – he becomes enthroned after the turmoil of the Fourth Crusade. The “early biography of William” was also affected by the actions of another prominent political figure of the crusade epoch – de Villehardouin, who had contributed to the early political biography of Theodore Lascaris.

10a. *England*. William the Conqueror sets forth against Harold, seeking to seize the throne. William invades England from abroad as an external hostile force and a leader of a large army.

- 10b. *Byzantium*. Villehardouin, the leader of the crusaders, acts as the chief rival of Emperor Isaac II Angelus. Villehardouin comes to Byzantium from abroad as a conqueror, being among the leaders of a large army.

Let us comment the possible similarities between the names of the characters listed above. It is obvious that the names are not and cannot be fully identical. Had this been the case, historians would have noticed it a long time ago and studied the sources with the utmost diligence, possibly discovering the

parallelism as a result. However, it is perfectly clear that we are comparing two different groups of sources written in different languages and by representatives of different historical schools, who may also have resided in different countries. The authors of both descriptions are most likely to have lived in the XVI-XVII century, and therefore weren't actual eyewitnesses of the events in question. Each author, or group of authors, was using ancient documents of the distant XIII century for reference.

These texts were laconic, written in an obscure language and very difficult to decipher. The chronicles were trying to reconstruct a more or less coherent picture of past events, fishing for facts in the murky waters of the past. Fragments of different names may have got shuffled as a result, and passed from character to character.

What we have in the present case is this: William the Conqueror and the Anglo-Saxon King Harold II in the English version versus Villehardouin and Isaac II Angelus in the Byzantine version. The name William may be a derivative of "Ville", whereas the name Harold may be derived from "Hardouin". We shall come up with the following table of correspondences:

1) William = Ville; the second part of Villehardouin's name may simply translate as "Horde" ("Hardou"). The name Villehardouin must therefore translate as William of the Horde. This is what we get as a result.

2) Conqueror = Conqueror.

3) Normandy = Roman (?).

4) Harold = Hardouin.

5) Anglo-Saxon = Angelus + Isaac.

We must be looking at the same names filtered through the chronicles written by different scribes in different languages. Phonetic parallels of this sort are by no means considered valid scientific argumentation; nevertheless, similar names emerging in the English and the Byzantine history simultaneously deserve a closer study, since we are comparing two lengthy dynastic currents, superimposed over each other by a rigid chronological shift that makes the parallelism cover a period of several hundred years.

11a. *England*. The war begins with the invasion of a large military fleet that disembarked on the English coast.

■ 11b. *Byzantium*. The crusaders come to Byzantium with a huge military fleet and disembark on the coast of the Byzantine Empire.

12a. *England*. The Pope supported William's invasion.

■ 12b. *Byzantium*. The crusade was sanctioned by the Pope, who had nevertheless "begged to have mercy on the Christian halidoms".

13a. *England*. William addresses several European monarchs with a request of military assistance, which results in a motley army that represented a great variety of nations.

■ 13b. *Byzantium*. Villehardouin addresses the envoys of different European countries with the suggestion to launch a crusade ([286], page 160).

COMMENTARY. A propos, mediaeval sources that describe the Fourth Crusade keep talking about the "march to Babylon". However, according to the Scalligerian version, Babylon had been destroyed many centuries before the crusade epoch and never rebuilt. This is how the modern commentators try to reconcile the embarrassing situation: "The city in question is Cairo in Egypt, which was known as Babylon in the west" ([286], page 161). On the other hand, we already know "Caer", or "Cairo" to be the British word for "city". Also, the Fourth Crusade had Czar-Grad as its primary target; "Czar" and "Caer" are the same word. The mediaeval authors who wrote about this crusade must have referred to Czar-Grad as to Babylon.

14a. *England*. Harold II is killed in the battle.

■ 14b. *Byzantium*. Isaac II Angelus is killed in the course of the war ([729], page 164).

We can sum up as follows: the written history of the British Isles does not begin with local history, but rather the Trojan War fought at the walls of Czar-Grad in the XIII century A.D. – an event of paramount importance for global history. Byzantine chronicles got included in the local history of the British Isles by mistakes. The chroniclers of the XVI-XVII century mistook the imported old "Mongolian" and Byzantine chronicles for descriptions of ancient events pertaining to the islands.

16.

MEDIAEVAL RUSSIA, OR THE HORDE, AS REFLECTED IN LATER ENGLISH CHRONICLES. The identity of the Galatians, who had received an epistle of Paul the Apostle, and the dating of this event

The results related above lead us to an important corollary. We must thoroughly reconsider the role of the mediaeval Russia, or the Horde, in European and Asian history. After the restoration of the events described in the old English chronicles to their proper chronological place, the epoch of the XI-XVI century, from “deep antiquity”, we discover that these chronicles constantly refer to ancient Russia and the Russians, or the Scythians. Ancient Russian history becomes complemented with a great deal of new information, formerly misdated and misplaced geographically.

The Russian chronicles of the Horde that related the history of Russia and Byzantium wound up in different European, Asian, Northern African and even American countries as a result of the Great = “Mongolian” Conquest. They frequently became part of the “ancient” history in its local versions, which had spawned a great many duplicates of important historical events that took place within the actual Empire – in Byzantium and Russia (the Horde). These duplicates have been part of the “ancient” history of different nations ever since – the “ancient” history of England, for example. Nowadays we are capable of discovering them with the use of formal methods enabling us to tell between various historical duplicates.

It is therefore little wonder that our analysis of the English history gives us a great many new facts to confirm the conception of Russian history related above.

Let us briefly remind the reader that the primary idea voiced in the course of our reconstruction of the Russian history was that the so-called invasion of the Tartars and the Mongols, interpreted by modern historians as a period of slavery when Russia had been conquered by a hostile foreign force of the Tartars and the Mongols, is really a special period within the actual history of Russia. This was the reign of the Russian Horde dynasty, the Horde being the regular Cossack army responsible for guarding the borders of

the country and maintaining order within the Empire. Apart from the horde, there was the civil administration of the princes, whose power had rested on the Horde as a military power and the foundation of peace and order. The name Mongolia must be a corrupted version of the Russian words for “many” and “power” (“*mnogo*” and “*moshch*”, respectively) – hence the Greek word for “great”, “Megalion”.

The old Russian and Cossack dynasty of the Horde was deposed in the epoch of the Great Strife (the XVI – early XVII century), and the Great = “Mongolian” Empire fell apart into a multitude of independent states (see CHRON6 for more details). The dynasty of the Romanovs became installed in Russia, the centre of the Empire. Their reign was based on altogether different principles. The previous epochs in Russian history were misrepresented by the Romanovian historians in order to justify the usurpation of power by the dynasty in question. In particular, the epoch of the Horde dynasty was declared the “epoch of foreign invasion”, when the country had allegedly been conquered by “malicious invaders” – the Tartars and the Mongols.

We come to the conclusion that the references to the Tartars and the Mongols made by the Western European chroniclers really apply to the ancient Russian kingdom and its regular army, which had conquered the Western Europe and many other lands to boot.

We have pointed out that Western chronicles (English ones in particular) describe Russia under the names of Ruthenia or Rusia (qv in the glossary of mediaeval synonyms above). According to V. I. Matouzova, “the fact that the English were interested in Russian history is also explained by the event that had shook the mediaeval Europe thoroughly – the invasion of the nomadic hordes of the Tartars and the Mongols... The reports of some foreign nation, wild and godless, whose very name was interpreted as “Hordes from Tartar”, had made the mediaeval chroniclers consider them to be the manifestation of divine retribution for human sins” ([517], page 10).

Nowadays it is presumed that the “Mongol and Tartar yoke had severed the ties between Russia and the rest of Europe for a long time. The relations between Russia and England were only resumed in the XVI century – both nations were “rediscovering” each

other, in a way... Nearly all the information about Russia accumulated in the British written sources by the end of the XIII century was forgotten... The geographical tractate of Roger Barlow that dates from circa 1540-1541 is rather vague when it locates Russia somewhere in the vicinity of the ‘Sarmatian’ and ‘Gyrcanian’ mountains” ([517], page 12). The latter name might be a reflection of “Georgiy the Khan”.

It is perfectly fascinating that a work written in the XVI century still describes Russia as a mysterious and distant land. However, it is presumed that English embassies had already existed in Russia, likewise the embassies of Austria and other nations. Russia was visited by many foreigners. However, none of it had sufficed for giving the Westerners a correct view of Russia.

We believe this “wall of silence” to date from the XVII century, when the Empire became fragmented. Every independent nation that came to be as a result had tried its best to forget about having been formerly subordinate to the Russian Empire, or the Horde. Ancient documents, maps etc were destroyed and replaced by freshly-made falsified “ancient sources”. These were conspicuously silent and vague in referring to the land of their former masters so as not to awaken any dangerous memories. This is the very epoch when the tales of the Western chroniclers about the “vicious Tartars and the Mongols” were written – the presumed conquerors of Russia and a menace to the West. All of this was written in the XVII-XVIII century. This epoch also gave birth to the false concept of the reign of the Russian dynasty as a “harsh foreign yoke over Russia”.

Let us see what the mediaeval English chronicles have to say about Russia. Bartholomaeus Anglicus reports the following, for instance: “Ruthia [the Horde – Auth.], also known as Ruthena, a province of Maesia, is located at the borders of Asia Minor, bordering with the Roman territories in the East, Gothia in the North, Pannonia in the West and Greece in the South. The land is vast; the language spoken here is the one spoken by the Bohemians and the Slavs. A part of this land is called Galatia, and its denizens were formerly known as Galatians. Paul the Apostle is believed to have sent them an epistle” ([1026]; see also [517], page 85, and Comment 9).

Many historians commented on this famous me-

diaeval text. Maesia is believed to be the old name of Germany ([517], page 93), while Ruthia, or Rutena, identifies as Russia, *qv* above. Moreover, “under Galatia Bartholomaeus Anglicus understands the Galitsk and Volynsk Russia” ([517], page 91). However, as one may expect, modern historians declare the reference to the epistle sent by Paul the Apostle to the Russians erroneous. Indeed – Scaligerian chronology separates the epoch of Paul the Apostle from the events related here by a thousand years at least. The commentary of modern historians to this passage is rather austere: “The Epistle to Galatians written by Paul the Apostle is included in the canon of the New Testament; it obviously bears no relation to the Galitsk and Volynsk Russia” ([517], page 93).

However, the New Chronology gives us no reason to doubt the report of Bartholomaeus, since the epoch of Jesus Christ identifies as the XII century of the new era; thus, the Galatians mentioned in the New Testament as the addressees of Paul the Apostle must have indeed lived in Galitsk and Volynsk.

Another report dates from the alleged XIII century. We find it in the “Annals of the Melrose Monastery” (“*Annales Melrosenes*”), South Scotland. The correct dating according to the New Chronology is the XIV century – about a century later. This report is presumably the earliest reference to the “Tartar and Mongol invasion” contained in British sources: “This is when we have first heard of the iniquitous hordes of the Tartars that had lain many a land waste” ([1121]; see also [517], page 98, and Comment 10).

Once again we see that certain English chronicles of the alleged XIII century (the *Chronica Monasterii Sancti Edmundi*, for instance) consider Russia an island for some reason: “A tribe of great vileness known as the Tartarins came forth from the islands in great multitudes, wreaking havoc upon Hungary and the adjacent lands” ([1446] as well as [517], page 101). However, we have already explained it to the readers that the word “island” must be read as “Asian land” – Russia can indeed be considered one (see Comment 11).

Another possible explanation to the presumed insular nature of Russia is that the old Russian word “*ostrov*” had other meanings besides “island”, one of them being “forest”. I. Y. Zabelin reports this in particular ([283], page 55). This interpretation leads us

to a natural reconstruction – the initial reference had been to a “land of forests”. The scribes eventually forgot the meaning of the Russian word “*ostrov*” and translated it as “island”. A propos, a part of Moscow is called “*Losiniy Ostrov*” – literally, “Elk Island”; however, there isn’t any water anywhere around it – the area in question is in fact a forest.

Let us also consider the aliases of the famous Genghis-Khan used in the Russian and the European chronicles: “The name *Cliyrkam* ... is another alias of Genghis-Khan, known as *Chanogiz* and *Chigizakon* in the Russian chronicles. Other European sources call him *Gurgatan*, *Cecarcarus*, *Zingiton*, *Ingischam*, *Tharsis*, *David*, *Presbyter Johannes* etc” ([517], page 185).

We find the above in the “*Annales de Burton*” dating from the end of the alleged XIII century. Thus, the Western Europeans had called Genghis-Khan *Gurgatan*, or *Georgiy* (*Gyurgiy*), as well as *Caesar the Cyr* (*Cecarcarus*), *Tharsis* (Persian or P-Russian – White Russian), *David* and *Presbyter Johannes*.

Presbyter Johannes can therefore be identified as Genghis-Khan, according to the Western European chronicles. The Westerners must have identified Russia, or the Horde, as the Kingdom of Presbyter Johannes. We must recollect a very interesting statement made by the English chronicles in this respect, namely, that “their leader [leader of the Tartars – Auth.] is St. John the Baptist” (quotation given according to [517], page 152). We see that some of the English chroniclers identified Genghis-Khan the conqueror as the Evangelical John the Baptist. See more on Presbyter Johannes in CHRON5.

There are many other mediaeval chroniclers that refer to the Tartar and Mongol Horde swarming Europe as a mortal peril; we cannot quote all of them here (see [517], for example). This Horde can be identified as the Russian Army, according to our reconstruction.

Let us conclude with the following fragment. Ethicus Istricus, who had lived in the alleged III century A.D., according to the modern historians, “tells of a vile nation, the descendants of Gog and Magog, which had once confronted Alexander the Great. Ethicus prophesises dramatically that this nation ‘shall bring great devastation in the times of the Antichrist, proclaiming him the Lord of Lords’” ([517], page 221).

Ethicus claimed this nation to be “locked away behind the Caspian gates” (*Die Kosmographie*, page 19).

What epoch did Ethicus Istricus really live in? The III century A.D.? How about Alexander of Macedon, who had fought against Gog and Magog, or the Tartars and the Mongols? We realise that the epoch in question is really the XIV-XVI century A.D. See CHRON6 for more details.

17. THE DATING OF THE MAPS COMPILED BY MATTHEW OF PARIS.

The epoch when Scythia, or the Horde, became known as “the mother of dragons, the cradle of scorpions, the nest of snakes and the hotbed of demons”, and the reasons behind this reputation

The Great = “Mongolian” Empire fell apart in the XVI-XVII century. A “history rectification campaign” began in the epoch of the mutinous Reformation. The attitude to the “Tartars and the Mongols” changed drastically – they became heavily demonised. In fig. 18.43 we see an illustration to the *Chronicle of Matthew of Paris*, who had lived in the alleged XIII century. We see the “Tartars and the Mongols” enjoy a quiet meal; the legend underneath the illustration tells us that “the Tartars eat human flesh”. We see a roasting human carcass (fig. 18.44) with severed human heads and limbs piled up nearby. A very vivid illustration to the customs of the Tartars – savages and cannibals that have got nothing in common with the enlightened West Europeans.

Similar tales were told about the Scythians. Solinus, for instance, is very confident when he tells us about “the Scythians from the inland regions who live in caves like savages... They rejoice in battles and drink the blood from the wounds of the slain. Their glory grows as they kill more people; it is a disgrace not to kill anyone” (quotation given according to [953], page 219).

Another outburst of similar sentiments comes from Ethicus Istricus, who addresses the North-East in the following manner: “O Aquilon, thou mother of dragons, cradle of scorpions, nest of snakes and hotbed of demons!” (quotation given in accordance with [953], page 20).

All of the above horror stories are nothing but



Fig. 18.43. Ancient illustration from the Chronicle of Matthew of Paris depicting the “Tartars and Mongols” having lunch. The commentary is authoritative enough: “Tartars eating human flesh”. This is how they started to portray warriors of the Great = “Mongolian” Empire a posteriori, in the XVI-XVII century, after the victory of the mutinous Reformers in the Western Europe. Taken from [1268], page 14.



Fig. 18.44. Fragment of the previous illustration: a close-in. Such visual aids were used in the XVII-XVIII century in order to make the Tartars and the Mongols look disgusting and ugly to the Western Europeans.

Western European agitprop of the Reformation epoch (the XVI-XVIII century). Another vivid image they used was that of the vicious Russian bear looming over Europe. Modern historians tell us the following about the “Ursus”, or the bear as depicted in the mediaeval maps: “The bear in the North-East of Europe. The Hereford map might shed some light over the origins of the ‘Russian Bear’ as an English stereotype that became common in the Elizabethan epoch... There were attempts to trace the origins of this Elizabethan stereotype to the early Christian symbolism, where both the North and the bear were considered symbols of evil forces... Finally, both unclean animals [the bear and the ape – Auth.] were included in the

diet of the ‘Turks of the Gog and Magog genus’ ([953], page 230. The very Latin word for “bear”, “*ursus*”, might be another version of the word Russian.

Let us also consider “an engraving that depicts the Goths entitled ‘On the Goths and their Cruelty’ from the ‘Cosmography’ of Sebastian Munster published in the alleged year 1550 ([578], Book 1, page 71, ill. 61; see fig. 18.45). We see the Goths (or the Cossacks). The fourth one from the left has the head of a bird of prey with a large beak – it is obvious that the characters in question are extremely malicious and evil, isn’t it?

Let us conclude with the following curious detail. In fig. 18.46 we reproduce “The Map of Great Britain by Matthew of Paris”. Historians call it “a famous map known in four versions” ([1177], Volume 1, map 29). Nowadays it is dated to the XIII century, or the presumed lifetime of Matthew of Paris. Historians are very fond of including this map into various publications as an example of the cartographic art of the XIII century. It is treated very reverently these days. The map is a real work of art, accurately and lavishly coloured. A fragment of the same map in a different version was reproduced above in fig. 18.14.

However, a detailed study of the “famous ancient map” by Matthew of Paris, qv in fig. 18.46, leaves us confused. For instance, we notice that the area of Scotland called Ros or Ross has disappeared without a trace (see fig. 18.47). We have however seen that this name had been present on the map of Scotland up until the XVIII century (qv in the fragment of a map dating from 1755 reproduced in fig. 18.18, for example). It wasn’t until much later that the “dangerous” name had disappeared from the map of Britain. As we can see, somebody had also removed it from the “famous ancient map” compiled by Matthew of Paris, whose portrait can be seen in fig. 18.46. However, another version of the same map as reproduced in fig. 18.14 above retains the name Ros as part of the Scottish geography. This version appears to be older – it must have escaped the clutches of the XVIII-XIX century historians. Possibly, it was edited less fastidiously.

It is therefore likely that the “famous ancient version” of Matthew’s map as reproduced in fig. 18.46 was created by hoaxers in the XVII-XVIII century the earliest as a “visual aid” to the Scaligerian history,



Fig. 18.45. Ancient engraving from Sebastian Munster’s “Cosmography”, allegedly dating from 1550. The French inscription on top translates as follows: “The Goths and their Cruelty”. This is a typical example of what the Reformation epoch agitprop had looked like. This is how the Goths, or the Cossacks, have been portrayed since the XVII-XVIII century. Taken from [578], Volume 1, page 71, illustration 61.



Fig. 18.47. Fragment of the map drawn by Matthew of Paris: a close-in. We don’t see the name Ros (or Rossia) applied to any part of Scotland. Taken from [1177], Volume 1, map 39.



Fig. 18.46. The famous map of Britain ascribed to Matthew of Paris nowadays (he is presumed to have lived in the XIII century). However, it is most likely to be a recent forgery dating to the XVII-XVIII century the earliest. Taken from [1177], Volume 1, map 39.



Fig. 18.48. Fragment of a map dating from 1606 where the word “Britannicus” is transcribed as two words – “Brita Nicus” – Brutus the Victor, or the Victory of Brutus (Brother?). Taken from [1160], page 105, map 4.18.



Fig. 18.49. Fragment of George Lily’s map allegedly compiled in Venice in 1526. The sea is called Mare Britannicum, or Sea of Brutus the Victor. Taken from [1160], page 161, map 5.43.

which was introduced around this time. The map was made to look “ancient” – however, it was done way too accurately. It is obvious that all the old names had been edited tendentiously. In particular, this “ancient” map refers to the capital of England as to London, which is a modern term.

We have already mentioned the fact that several ancient English chronicles trace the name “Britain” to Brutus – possibly, a brother of Julius Caesar, or Youri the Czar. Some of these maps transcribe “Britannicus” as “Brita Nikus” – two separate words (see a fragment of a map compiled by Jean-Baptiste Wrientz in 1606 reproduced in fig. 18.48). The two words must have once stood for “Brutus the Nicaean”,

or “Victory of Brutus”, or “Brutus the Victor”, bearing in mind the Greek word for Victory, “*nike*”.

Another map, compiled by George Lily in the alleged year 1526, contains the name “Mare Britannicum” – “Sea of Brutus the Victor”, in other words. A fragment of the map can be seen in fig. 18.49.

The name “Germany” may also bear relation to the word “*brat*”, or “brother” – Brutenia, Pruthenia and so on. The fact that the Spanish word for “brother” is “*hermano*” is hardly a chance occurrence. The name “Germany” may have been synonymous to “Britain”, translating as “Brotherly Nation”. One must also note the phonetic similarity between the word “Britannia” and the Slavic word “*brataniye*”, “brotherhood”.

Comments

COMMENT 1. “The question of provenance and interdependence of the various versions [of the Chronicle] are so complicated that any discussion soon assumes the appearance of an essay in higher mathematics” ([1442], page xxxi).

COMMENT 2. “Any account of the Anglo-Saxon Chronicle is necessarily based on Charles Plummer’s revision of the edition of John Earle (1865) which was published in two volumes by the Oxford University Press in 1892-9... Plummer’s edition ... gives prominence on opposite pages to manuscripts A and E, associated respectively with the names of Archbishop Parker (1504-75) and Archbishop Laud (1573-1645)... The other manuscripts were once in the possession of Sir Robert Cotton (1571-1631), and are to be found in the Cottonian collection of manuscripts in the British Museum” ([1442], page xxxi).

COMMENT 3. “Thanks to the example of Bede, the Chronicle is the first history written in English to use his mastery innovation of reckoning years as from the Incarnation of Our Lord – ‘Years of Grace’ as they were called in England” ([1442], page xxiv).

COMMENT 4. “In this year the city of Romans was taken by assault by the Goths, eleven hundred and ten years after it was built. Afterwards, beyond that, the kings of the Romans ruled no longer in Britain; in all

they had reigned there four hundred and seventy years since Julius Caesar first came to the country” ([1442], page 11).

COMMENT 5. “Une isle i a par non Cancie [Canzie in manuscript B, qv in [517], page 240, - Auth.] e si crei bien que c’est Rosie [Russie in manuscript B, qv in [517], page 240 – Auth.] qui est de la grant mer salee de totes parz avironnee. Dunc autresi com les euetes de lor diverses maisonnetes de ceus qui sunt irie’ sunt en estor glaive sachie’, tost e isnel d’ire esbrasez, trestot eissi e plus assez seuct icil poples fors eissir por les granz rennes envair e por faire les granz ocises, les granz gaaz e les conquises.”

COMMENT 6. “The first inhabitants of this land were the Britons, who came from Armenia” ([1442], page 3).

COMMENT 7. “Here in this island are five languages: English, British or Welsh, Irish, Pictish, and Latin... Picts came from the south from Scythia with warships, not many, and landed at first in northern Ireland, and there asked the Scots if they might dwell there... And the Picts asked the Scots for wives... A part of Scots went from Ireland into Britain” (*ibid*).

COMMENT 8. “Down to the time of Alfred this term Scottas refers either to the Scots of Ireland or of

the Irish kingdom of Argyll” ([1442], page 3, Comment 5).

COMMENT 9. “Ruthia, sive Ruthena, quae et Mesiae est provincia, in Minoris Asiae confinio constituta Romanorum terminos est habens ab oriente, Gothiam a septentrione, Pannoniam ab occidente, Graeciam vero a meridie. Terra quidem est maxima concordans cum Bohemis et Sclavis in ideomate et lingua. Haec autem quadam parte sui Galacia est vocata et eius incolae quandam Galathae vocabantur, quibus

dicitur Paulus Apostolus direxisse epistolam. Quaere supra Galacia” ([1026]; also [517], page 77).

COMMENT 10. “Hic primo auditur in terra nostra, quod nefandus exercitus Tartareorum multas terras vastavit” ([1121]; also [517], pages 98—99).

COMMENT 11. “Gens nefanda dicta Tartarins que nuper de insulis ebuliens superficiem terre impleuerat Hungariam cum adiacentibus regionibus devastat” ([1446]; also [517], page 101).

Part III.

**THE CHRONOLOGY AND GENERAL
CONCEPTION OF ROMAN AND
BYZANTINE HISTORY**

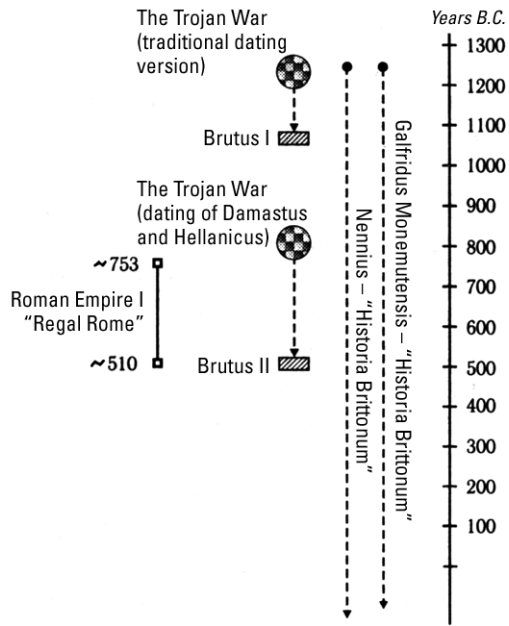


Fig. 15.2. Scaligerian dating of the events described by the famous mediaeval English chroniclers – Galfridus Monemutensis and Nennius. See [577] and [155].

The problem of reconstructing the veracious version of Roman history

The amended chronology of Rome and Byzantium was presented in the works of A. T. Fomenko (see CHRON1 and CHRON2). It is based on extensive computer calculations made in the course of analysing the entire volume of historical and chronological data available today from the natural scientific point of view. The new chronology of Rome and Byzantium implies that the consensual Scaligerian version of Roman and Byzantine chronology is blatantly erroneous. We call for a revision of the surviving historical sources, which attain a totally new meaning when analysed from the position of the New Chronology.

Since Roman history is closely related to the history of the Mediterranean region in general, we shall also be referring to the latter, citing a number of facts related in CHRON1, CHRON2, CHRON5 and CHRON6.

1. THE CHRONOLOGICAL STRUCTURE OF THE MODERN "HISTORY TEXTBOOK"

Let us recollect the primary postulation of the new chronology, which was initially formulated by A. T. Fomenko (see CHRON1 and CHRON2). It can be related in brief as follows.

1) The consensual version of the global ancient and mediaeval chronology is apparently incorrect. It was first presented in the works of the scholastic chro-

nologists of the XVI-XVII century, J. Scaliger and D. Petavius. Most professional historians of our epoch do not dispute this version, although its veracity was put to doubt by a number of scientists.

2) The historical and chronological version of Scaliger and Petavius contains a number of phantom duplicates, or repeated rendition of the same historical events that are presented as different ones and dated to different historical epochs, which are often separated by centuries and even millennia.

3) All the events dated to the epochs that precede 1000 A.D. in the version of Scaliger and Petavius are phantoms that reflect more recent events in reality. Therefore, the veracious documented history begins around 1000 A.D. the earliest. We are by no means trying to imply that there had been "no history" prior to that – all we are saying is that no records of earlier events have reached our time. They were replaced by phantom duplicates of later events in the chronological version of Scaliger and Petavius.

4) Events dated to the period between 1000 and 1300 A.D. can be divided into two layers, the first one corresponding to the events that received correct datings in Scaligerian version, or the real historical layer of that epoch. The second layer corresponds to the events that were dated incorrectly and reflect later events of the XIII-XVII century. This is the phantom layer of the epoch of the X-XIII century, which con-

sists of the events that became misplaced on the time axis. Their correct chronological position corresponds to the epoch of the XIV-XVI century. In other words, the period between 1000 and 1300 A.D. as reflected in the consensual chronological version is a bizarre mixture of real events with correct datings and phantom events whose real datings pertain to later epochs.

5) As for the historical period that postdates 1300 A.D., the chronological version of Scaliger and Petavius reflects it correctly for the most part, although in certain cases the chronological shift of 100 years manifests after 1300. Chronological duplicates only disappear from the Scaligerian version completely starting with the XVI century.

In other words, the chronology outlined in the Scaligerian history textbook can only be trusted from the XVII century the earliest. We shall withhold from criticising the Scaligerian version presently – the critical part has a long history of its own, which is related in detail in CHRON1 by A. T. Fomenko. It contains an analysis of the global chronology according to the “history textbook” based on the new empirico-statistical methods developed for this particular purpose; they made it possible to locate the parts of the “history textbook” that duplicate each other. It turned out that the general system of chronological duplicates is rather simple – basically, the modern “consensual history textbook” is a collation of the same chronicle in four copies, shifted in relation to each other by 333, 720, 1053 and 1800 years, respectively.

This is the general construction of the erroneous chronological version insisted upon by Scaliger and Petavius. However, when studied more attentively, the scheme gets more complex, since every single epoch in ancient and mediaeval history contains minor phantoms of its own, as well as distortions, gaps and erroneous insets. The works of the authors (see CHRON1, CHRON2 and CHRON3) suggest the application of several new empirico-statistical methods that allow for more detailed chronological analysis and more effective duplicate location.

The collected methods suggested in CHRON1, CHRON2 and CHRON3 allow us to find a large number of rather unexpected duplicates pertaining to the historical and chronological version of Scaliger and Petavius.

2. THE PROBLEM OF CHRONOLOGICAL RESULT INTERPRETATION IN THE RECONSTRUCTION OF THE TRUE ANCIENT HISTORY

Unfortunately, the structure of chronological duplicates per se is insufficient for the unambiguous reconstruction of the ancient and mediaeval history. The matter is that the New Chronology can be interpreted in a number of ways.

Indeed, let us assume that a mathematical and statistical research discovered that the sections, or chapters, X_1, X_2, \dots, X_n of the erroneous “history textbooks” that correspond to the different epochs T_1, T_2, \dots, T_n are in fact duplicates of each other and all relate the same events. How can this formal result be conceptualised with the use of familiar historical images? How can we approach such questions as, “When did Julius Caesar live?” and “What language did he speak?” In other words, how do we write a single veracious chapter instead of several unveracious ones? First and foremost, we must answer the following question: Which ones of the chapters or chronicles (X_1, \dots, X_n) can be considered “original events”, or give the most plausible account of the events in question, and which ones are “duplicated events” – those contain the greatest number of distortions and misrepresentations, and should sometimes be considered works of historical fiction that only bear a very distant relation to the fact. The dating of the originals is an altogether different problem.

It is only after this location of original events and their dating that we can enquire about the chronological and geographical origins of Julius Caesar, for instance. The answers to such questions shall also be rather complex, along the lines of: “The biography of Julius Caesar is a collation of several historical biographies of different persons, their epoch and geographical location being such-and-such”. We shall have to extract these biographies from the very same “history textbook”, doing our best to cleanse them from fictional elements and facts transplanted from the biographies of other historical personalities. This cannot always be done unambiguously.

Thus, the problem of compiling a “textbook” on the ancient and mediaeval history appears to have been solved incorrectly by the historical science of

the XVI-XVII century – very much so, in fact. It needs to be solved again today. In other words, what we need is a new version of the ancient history, free from chronological errors and contradictions inasmuch as it is possible.

An attempt to do it – vague and hypothetical, as it happens to be, is presented in CHRON1 and CHRON5 as well as CHRON5 and CHRON6. There is a tremendous amount of work to be done in this direction, and it shall require plenty of effort from the part of many specialists – in particular, future historians, free from the pressure imposed by the chronology of Scaliger and Petavius.

The above implies that before we can approach the reconstruction of the ancient history at all, we must conceptualise and formulate the primary methodological principles that shall define the choice made in ambiguous cases, since, as we have mentioned above, ancient history cannot always be reconstructed with clarity and without any alternative versions if we have nothing but formal results that the New Chronology is based upon.

Our guiding principles shall be as follows.

3.

THE PRINCIPLE OF THE VERACITY OF THE “GENERAL CONCEPTS” AS RELATED IN THE ANCIENT DOCUMENTS

3.1. Traces of the true history and the original chronological tradition

It would be natural to assume that Scaliger, Petavius and other chronologists of the XVI-XVII century had based their construction of a global chronology upon some initially correct historical concept that had reached them as a tradition, based upon commonly known facts that weren't estimated in the course of their research. After all, they couldn't have constructed a whole new history and chronology from scratch – it is obvious that the chronologists needed to adhere to some general historical concepts prevalent in their epoch to some extent, otherwise nobody would have believed them, and their chronological constructions would have been wiped out of existence promptly.

Traces of the old tradition that appears to have

been veracious must inevitably be present in the Scaligerian version of history. Such traces can occasionally be identified in sources and separated from later layers.

The remains of the old tradition usually look like simple and stable formulae, or general concepts related in more or less the same words by different sources. These solidified remnants of the ancient tradition turn out to be mines of valuable information. The principle of the correctness of these general concepts requires the reconstructed version of history to correspond with the remnants of the old chronological tradition of the XIV-XVI century, which can be procured from some of the documents that have survived until our days. We are unlikely to find traces of any older tradition, since they have become completely obliterated from the documented history of humankind.

The principle formulated above is based on the research results of A. T. Fomenko as related in CHRON1, claiming that the texts that have survived until our time only describe the historical period starting with the XI century A.D. and on, with more or less detailed accounts of events appearing around 1300 A.D. the earliest.

Therefore, the historical tradition of the XIV-XVI century had been chronologically close to the initial period of documented history. One may therefore assume this tradition to have possessed correct historical data. However, it was destroyed in the XVII-XVIII century. This process is described in CHRON6, as well as the motivation behind it.

The erroneous alternative historical and chronological tradition of Scaliger and Petavius was introduced XVI-XVIII century; first it spread across the Western Europe, and then took over the entire world. Critical analysis of this system's chronological foundation must have been implicitly tabooed in historical science all along. The taboo is still very much alive, which is why the issue in question is never discussed by anyone.

If we are to revert to whatever remains of the correct chronological tradition as it had been in the XIV-XVI century, we have to point out that some of its relics and traces have survived the purge of the XVII-XVIII century – a pitifully small number. However, an attentive study shall reveal them even in the ten-

dentiously edited version of history. These traces do not manifest as datings or details of events; all the written sources of the XIV-XVI century were destroyed or re-written in the XVII century. We have a precious few authentic printed or handwritten originals predating the XVII century. In the overwhelming majority of cases, the texts presented as such are actually forgeries of the XVII-XVIII century (see CHRON5 and CHRON6 for more details).

Let us ponder the historical information that could have survived the gap in written tradition, remaining firmly recorded in human memory by the XVII-XVIII century. It shall obviously have the appearance of general and rough historical concepts, which were easy to formulate and learn and hard to forget. Indeed, some such concepts have survived as rigidified formulae and general ideas scattered across the surviving texts of the XVII-XVIII century. As a rule, these formulae are absent from the texts of more recent authors.

The Scaligerites treat these remnants of the old tradition with utter contempt, believing them to be “mediaeval myths” that contradict the “obvious historical reality”.

3.2. The mediaeval concept of three kingdoms put in a sequence

Let us cite an example. Each and every mediaeval chronologist including Scaliger had adhered to a single concept of dynastic changes inherent in history, namely, that a certain centre of world domination had existed ever since the earliest days of human history – the capital of the Emperor. This centre moved its location a number of times, which divides history into three epochs with three regnant dynasties:

1) *The Babylonian monarchy*, originally Assyrian and Chaldaean, then Persian and Median, with Babylon as its capital.

2) *The Greek or Macedonian monarchy* with its capital in Alexandria. This city is believed to have been founded and made capital by Alexander the Great.

3) *The Roman monarchy* with its capital in Rome. The Scaligerian version of history considers Rome to have been the last monarchy to span the world. It was followed by the division into the Eastern and Western Roman Empire; those two states, in turn, became

fragmented even further, forming a multitude of independent kingdoms and principalities.

This division of the world history into three epochs was supported by many authors as late as in the XVIII century. Then the false Scaligerian chronology of the “ancient” Egypt was introduced, one that was stretched into many millennia. Another “leap into the antiquity” was made, and the old theory of the three successive kingdoms was forgotten. Nevertheless, traces of this old theory remain in the modern “history textbook” – this is, however, largely de-emphasised nowadays.

Moreover, other terminology is used – this process is called “civilization succession”. The area between Tigris and Euphrates, or the Babylonian kingdom, is presumed to be the cradle of civilization. Then the balance of cultural and political domination had shifted towards the “ancient” Greece, and finally to Rome in Italy.

The old concept of three successive kingdoms is obviously present in the Scaligerian version of Roman history. Indeed, we see the foundation of the Greek Kingdom in the alleged IV century A.D. according to the Scaligerian history, its capital being in New Rome, or Constantinople, which is where Constantine the Great had transferred his capital. Constantinople remains the capital of the world in Scaligerian history up until the end of the VIII century (formally at least). This is the epoch when the new Western Roman Empire is founded in Europe by Charlemagne – it does not recognise the authority of Constantinople anymore.

The Lutheran Chronograph of 1680, for instance ([940]), which reflects the German Protestant tradition of the XVII century, based on the actual works of Scaliger, Calvisius, Petavius and other chronologists of that epoch, divides the final Roman monarchy into the following separate periods: “This monarchy can also be divided into the following three primary epoch:

1) The Italian or Latin Caesars up until Constantine the Great [we see Italy identified as *Latina* once again – TL and LT unvocalized – Auth.]

2) The epoch of the Greek Kings of Constantinople up until Carolus Magnus [the Greek kingdom is once again identified as *Byzantium* and *Constantinople* – Auth.]

3) The epoch of the German kings” ([940]).

4. THE GEOGRAPHIC LOCALISATION PRINCIPLE AS APPLIED TO THE ANCIENT HISTORICAL EVENTS AND BASED ON THE MAPS OF THE XVII-XVIII CENTURY

Apparently, one must search the “ancient” geographical names as mentioned in the ancient sources in the maps of the XVII-XVIII century first and foremost. This search often proves successful, and we learn the correct localisations of certain “ancient” events. It turns out that many “ancient” geographic names exist until the present day; however, Scaligerian history locates them differently. We shall cite a number of examples.

Macedonia – a historical region and a modern country located in the Slavic Balkans and not anywhere in the “ancient” Greece.

France, or *Francia* – a modern state in the Western Europe. The name Franks as encountered in mediæval sources may have referred to the Balkan Thracians and not just the French – this may have led to confusion, and apparently did.

Bythynia (*Bethyl*, or *Bethlehem*) – a region in Asia Minor, near Constantinople (Istanbul). The famous ancient city of Nicaea is located here; presumably – the modern Turkish city of Iznik ([85], Volume 29, page 618). According to the Gospels, Bethlehem is the birthplace of Christ, which his family had left to move to the Biblical Egypt – apparently, to Russia, or the Horde, in the North, qv in CHRON6. Next they went to Galilee – apparently, to France, formerly Gaul.

Also, bear in mind the fact that traditional Byzantine and Russian iconography stipulates the representations of the cross to be accompanied by the work ΝΙΚΑ (Nicaea?) For instance, on the reverse of the famous icon known as “Our Lady of Vladimir” we find a cross with just two inscriptions – “ΙΧ ΧC” (Jesus Christ) and “ΝΙΚΑ” ([80], page 82; see figs. 19.1 and 19.2). This might be a reference to the birthplace of Christ – the city of Nicaea in Bythynia.

Gaul – the historical name of France; possibly identifies as the Evangelical Galilee.

Cannes – a city in France (Gaul), near Nice. It may have become reflected in the Gospels as Canaan in Galilee, a town that exists until the present day. Its name could have stood for “Khan” initially.

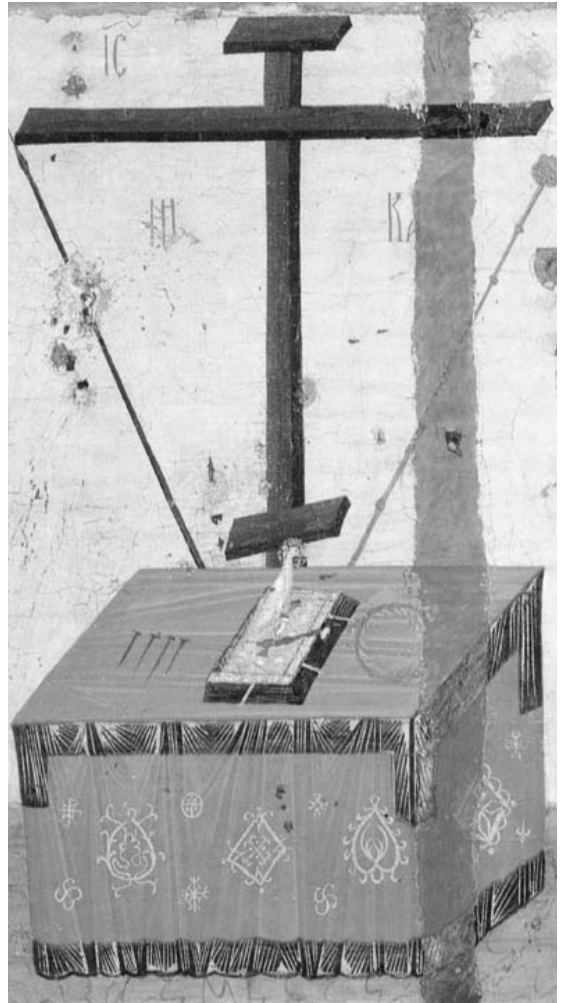


Fig. 19.1. The reverse of the famous icon known as “Our Lady of Vladimir”. The only lettering we see next to the cross reads as “ΙΧ ΧC” and “ΝΙΚΑ” – Jesus Christ and Nika (Nike). This might allude to Nicaea, the birthplace of Jesus Christ, whereas the Biblical Bethlehem is most likely to identify as Bythynia in Byzantium, which is where the city of Nicaea is located. Taken from [80], page 85.



Fig. 19.2. The reverse of “Our Lady of Vladimir”: close-in of the fragment with the lettering. Taken from [80], page 85.

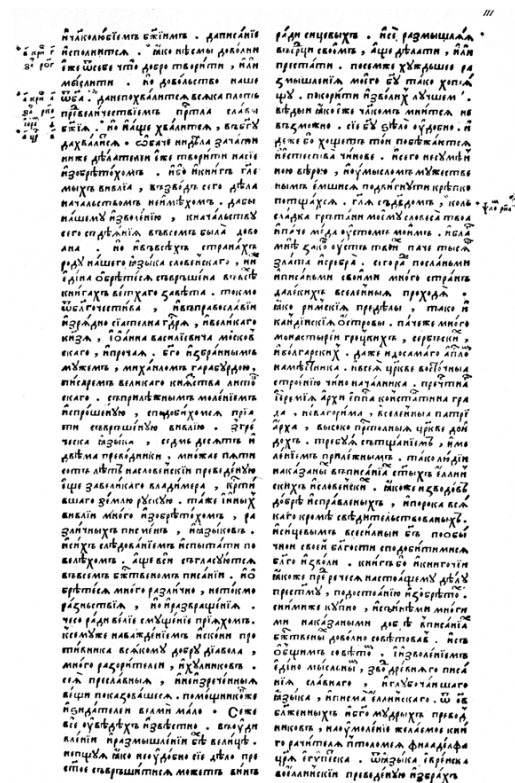


Fig. 19.3. A page from the Ostrog Bible dating from 1582 ([621]), although the date in question strikes us as dubious. This page contains a fragment of Ivan Fyodorov’s foreword, wherein he relates the history of his attempts to publish the Bible. Ivan Fyodorov complains about having been unable to find a single complete handwritten Bible in Slavonic. It took him a lot of effort to get hold of a complete Slavonic Bible, which was translated “in the reign of Vladimir the Great, who had baptised the Russian land”. However, it turned out that the Bible in question had differed from all the other Bibles rather drastically, which made it unfit for publication, much to the confusion of Ivan Fyodorov, as he tells us. The old Muscovite Bible of Vladimir the Holy seen by Ivan Fyodorov disappeared. See CHRON6 for more details.

Babylon – the mediaeval name of Cairo or some other city in the vicinity of Cairo ([1268], page 145); also a name of Baghdad.

Jerusalem (the Kingdom of Jerusalem) – the mediaeval name of the state located on the Isle of Cyprus. It must be pointed out that the historical name of the city known as Jerusalem today is really Al-Quds – there were other Jerusalems, qv in CHRON6.

5. THE PRINCIPLE OF ESTIMATING THE AGE OF A GIVEN TEXT BY THE TIME OF ITS FIRST MASS PUBLICATION

5.1. The epoch when a text was published in a large number of copies must be close to the epoch of said text’s creation

Let us assume that we have two sources at our disposal, which are intended to describe the same events. Which of the two should we consider to be more reliable and informative than the other?

The information obliteration principle as formulated in CHRON1 postulates that information is forgotten more or less evenly and monotonously. As a rule, it is never recollected upon its obliteration from human memory. The implication is that the older the source, the more veracious information it contains. But how does one estimate the age of a text?

It would make sense to assume that the earlier the text became published in a multitude of copies, the older and the more informative it is. For example, it could have been printed or copied by hand in a large number of identical copies, many of which have reached our age. Only mass copying can guarantee that the source in question did not undergo a tendentious editing at a latter point, since the destruction of every old copy is next to impossible. It is therefore a sound idea to compare the age of sources, or, rather, their surviving editions, by comparing the time that the documents in question came out in a large number of copies.

This is the actual principle of estimating the epoch when a given text was written from the epoch when it had first entered mass circulation. The principle is doubtlessly rather rough; however, it often proves useful.

5.2. Comparing the respective ages of the New Testament and the Old

Let us turn to the Bible, for example. We have been taught to believe its very first books to be the oldest, with the Old Testament predating the New in general and relating events of more ancient epochs. However, according to the results of statistical chronology, qv in CHRON1, both the Old and the New Testament de-

scribe mediaeval events, starting with the XI century and on. Hence the great significance of the question of their respective chronological priority. If we are to follow the principle of estimating the age of a text by ascribing it to the epoch when it had first entered wide circulation, the answer will be perfectly unambiguous – the books of the New Testament are older. At the very least, the Gospels and the Apostles predate the books of the Old Testament, excluding the Psalms. The three books mentioned above appear to be the oldest ones in the entire canon of the Bible.

Indeed, these are the only books that were published as a multitude of standardised handwritten copies in the XIV-XVI century, and many of them have survived until our day. This must have been the very first attempt to mass-produce a text before the invention of the printed press. The necessity for such a great number of copies is explained by the use of these particular books of the Bible during ecclesiastical services – every church needed a copy. Let us also remind the readers that Sunday service took place simultaneously in every church. A. V. Kartashev points out that these books are the only ones that weren't edited during the preparation of the first printed editions of the Bible in the XVI-XVII century, since they were "too common and recognised by everybody", and therefore impossible to edit without anyone noticing ([372], Volume 1, page 602).

The situation with the books of the Old Testament is radically different. It is known well to the specialists that the books of the Old Testament had been edited over and over again up until the XVII century. Their final edition is believed to have been canonised in the West as late as in the end of the XVI century

(at the Trident Council in Italy). Such late canonisation may be partially explained by numerous discrepancies between different manuscripts of the Old Testament.

It is very important that the books included in the Old Testament had not been in wide circulation before the XVII-XVIII century. Moreover, "The papal bull issued by Gregory IX in 1231 forbade to read it [the Old Testament of the Bible – Auth.]; the ban was only lifted formally at the Second Vatican Council [already in the XX century! – Auth.]" ([205], page 67). As for the Oriental Church, it hadn't used any of the Old Testament books for just a few exceptions up until the end of the XVI-XVII century. Those were replaced by the Palaion, which relates the same events as the Old Testament, but in a perfectly different key (see CHRON6 for more details).

The Slavic Bible known to us today was first printed by Ivan Fyodorov in 1581 after a Greek manuscript sent from Constantinople. In his foreword he says that he finds the available Slavic manuscripts incorrect in many instances (see fig. 19.3). The Greek Bible was only published in the XVIII century – in Russia. One cannot fail but notice the chronological coincidence between the canonisation of the Bible at the Trident Council and the publication of the first Slavic bible (see CHRON6).

Therefore, a rough estimate of the Old Testament's age as obtained from the datings of the oldest editions available to date shall leave us with the late XVI century as the time of its creation. A similar estimate of the Gospels, the Apostles and the Psalms shall date them to the XIV century. Apparently, no earlier texts have survived.

The Great War, the Great Empire and the great crusades

1.

WORLD WARS BEFORE THE XVII CENTURY

1.1. The “Great Exodus” reflected ten or thirteen times in the Scaliger-Petavius history textbook

Let us briefly recollect the construction of the “consensual history textbook”, which reflects the Scaligerian version. According to one of the primary results of A. T. Fomenko’s statistical chronology, this “textbook” can be decomposed into a series of relatively brief epochs, which duplicate one another and serve as a skeleton of the entire global chronology. These duplicate epochs are accompanied by descriptions of a great war, which usually ends with an “exodus” of the defeated party, a trinity of great rulers, or both. The global chronological map in `CHRON1` uses the term “Gothic and Trojan Wars” for referring to this series of duplicates, since it comprises the famous Gothic War and Trojan War.

The accounts of both wars are intertwined with the motif of a great exile, or exodus, considered extremely important by the mediaeval chroniclers. Even the relatively recent chronicles that date from the end of the XVII century often use the “Great Exodus” as the primary historical watershed. The Lutheran Chronograph of 1680, for instance, suggests dividing the en-

tire history starting with the days of Adam into ten “exoduses”.

It is most significant that the methods of statistical chronology as related in `CHRON1` and `CHRON2` revealed thirteen historical epochs, or blocks, which appear to be the chronological duplicates of the Gothic and the Trojan War, as well as the exodus. In other words, the “consensual history textbook” contains a total of thirteen exoduses; two of the duplicate pairs are in immediate proximity to each other. This is why we see ten or eleven exoduses. Statistical chronology provides a perfect explanation to the incorrect separation of history into periods as observed in the works of the mediaeval chronologists.

Could there have been several “exoduses” in real history? If so, we are instantly confronted with the issues of their exact number, correct dating and geographical localisation. The mediaeval “exodus theory” is explained well by the results of the statistical chronology. They fall over the very places of the Scaligerian history textbooks where one finds the collation points between the duplicate chronicles – mediaeval chronologists usually placed descriptions of great wars and exoduses here.

In other words, the great wars, or the exoduses, divide the Scaligerian textbook into more or less homogeneous duplicate blocks, marking the collation points between them. It goes without saying that the

latter have been diligently concealed under many layers of plaster – owing to the efforts of the XIX century for the most part. It is extremely difficult to see them using conventional observation methods – however, those offered by statistical chronology revealed these points to us.

A series of great wars, or exoduses, divides the “consensual textbook” into several sequences of stable imperial reigns, each of them equalling 200 to 400 years. In CHRON1 and CHRON2 we demonstrate that all these “imperial periods” in the ancient and mediaeval history duplicate each other. They are based on just two originals – some ancient empire of the XI-XIII century and the Great = “Mongolian” Empire of the XIV-XVI century. In the “Occidental” version, the “Mongolian” Empire must have become reflected as the Hohenstaufen Empire of the alleged XI-XIII century and the “Western” Habsburg Empire of the XIII-XVI century. We only begin to encounter correct datings of historical events from 1000 A.D. and on, albeit in but a small number of individual cases, whereas the incorrect datings only cease to appear after 1550 A.D., and some of them may be in need of amendment up until the very end of the XVI century.

1.2. The first and oldest possible original of the great wars, or exoduses

Thus, most of the events that predate 1000 A.D., as well as a number of events between 1000 and 1600 A.D. need to be re-dated to a more recent epoch, qv in CHRON1 and CHRON2. Let us use these results as starting points in our attempts to find the originals of the great wars, or exoduses – the ones that mark break points in consensual chronology and have spawned a multitude of duplicates in “distant past”, in the epoch that postdates 1000 A.D. First of all, let us briefly formulate our primary hypothesis, giving a list of the four possible originals.

The first original: the epoch of Christ, or the XI century.

This may be the very epoch of the First Crusade, or the end of the XI century, and also possibly the epoch when the ancient Empire was founded as the predecessor of the Great = “Mongolian” Empire, whose imperial dynasty had later ruled as the Czars

of the Russian Great (“Mongolian”) Empire of the XIV-XVI century. These monarchs must have indeed traced their lineage all the way up to Jesus Christ, or at least considered themselves to be his kin. The royal dynasty of the Great Empire perished during the Great Strife and the dissolution of the Empire in the XVII century.

The XI century is the oldest epoch in the documented history of humankind, and the entire volume of information pertaining thereto available to us today is very meagre indeed. The brief and rigid account given by the Gospels is only complemented with a few minor details that have survived in other ecclesiastical texts. The Gospels are basically all that we know about the epoch of Christ, or the XI century A.D.

1.3. The second possible original of the great wars, or exoduses

The second original is the world war of the XIII century, also known as the Trojan War; it was fought for the city of Czar-Grad, or the capital of the ancient Empire.

The Fourth Crusade of 1203-1204, the conquest of Constantinople by the Western armies and the division of the formerly united Empire into the Nicaean and Latin part all appear to pertain to the history of the Trojan War, as well as the ensuing conquest of Constantinople by Michael Palaiologos, Emperor of Nicaea, in 1261, followed by the banishment of the Latin emperors.

The war fought in Italy around the middle of the XIII century is part of the same Trojan War, as well as the exile of the Hohenstaufen dynasty from Italy by Charles of Anjou in 1266.

We have to point out the following duplicates of this great war in the phantom Scaligerian history of the “antiquity”:

- 1) The Trojan War of the alleged XIII century B.C.
- 2) The division of the “ancient” Roman Empire into the Eastern and Western parts in the alleged IV century A.D. under Emperor Arcadius.
- 3) The division of the Kingdom of Israel as described in the Bible (in the books of Kings and Chronicles) into Israel and Judea in the reign of the Biblical kings Jeroboam and Rehoboam.

4) The conquest and pillaging of the “ancient” Rome by the barbarians in the alleged V century A.D.

5) The Gothic War and the exile of the Goths from Italy in the alleged VI century A.D. by the Byzantine troops of Emperor Justinian I.

1.4. The third possible original of the great wars, or exoduses

The third original may be identified as the Great = “Mongolian” conquest of the XIV century and the foundation of the “Mongolian” Empire with its centre in the Vladimir and Suzdal Russia, or Novgorod the Great as described in the chronicles (see Part 1 and CHRON5, where this topic is related in greater detail).

1.5. The fourth possible original of the great wars, or exoduses

This original might identify as the Ottoman (Ataman) conquest of the XV century, qv in CHRON6. A propos, even as recently as in the XVIII century some of the Russian authors had used the term “Ataman” instead of “Ottoman”, which is a direct indication of the Ataman origins of the Ottoman empire. For instance, Andrei Lyzlov, a prominent historian of the XVIII century and the author of the Scythian History ([497]) relates the history of the Ottoman Empire in detail, using both forms – Ataman and Ottoman. For instance, he refers to “The Ataman, or the forefather of the Turkish sultans” ([497], page 283).

2.

WHAT WE KNOW ABOUT THE XI CENTURY, OR THE EPOCH OF CHRIST, TODAY

2.1. Christ and the “Judean War” of Joseph Flavius

The oldest layer of events in the series of the great wars, or exoduses, is that of the XI century A.D. In particular, the XI century appears to be the correct dating of the Nativity of Jesus Christ (let us remind the reader that 1095 A.D. is the most likely date that we have come up with, 1086 A.D. being another possibility; these datings are discussed in CHRON1, CHRON2 and CHRON6).

The XI century A.D. is very close to the threshold of 900-1000 A.D. as discovered by A. T. Fomenko. All the epochs located beyond this threshold in the Scalligerian version are inhabited by phantom reflections of later mediaeval events. In other words, there is no documented evidence of any historical event that predates the X century. Therefore, if some great war broke out in the XI century, it is doubtlessly the ear-

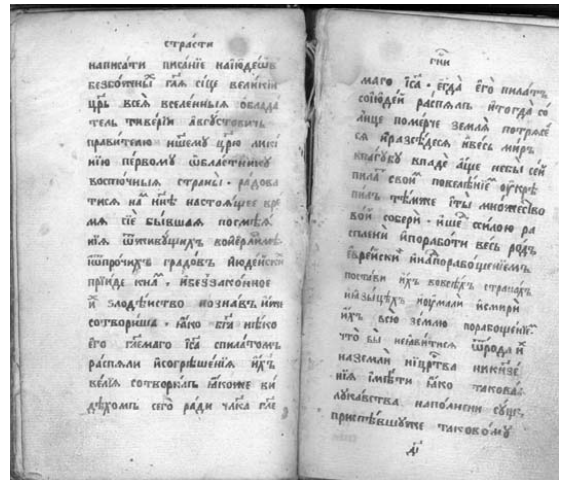


Fig. 20.1. Pages from a mediaeval Evangelical work entitled “The Passions of Our Lord” with the account of Jerusalem (“Judean Rome”) conquered by the troops of “Great Prince Licinius”. According to the “Passions”, the troops were sent towards Jerusalem by Emperor Tiberius as a punitive measure after the crucifixion of Jesus Christ. Apparently, what we have before us is a description of the First Crusade of 1096.

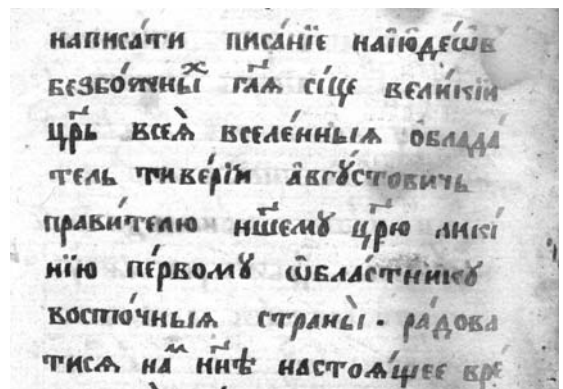


Fig. 20.2. Close-in of a page fragment from the previous illustration.

liest one that we know. Our reconstruction suggests that some major historical events did actually take place in the XI century; they may have partially become reflected as the “ancient” duplicate of the great wars. However, these phantoms reflect the events of the XIII-XV century for the most part – much more recent than those of the XI century. We shall cover them in the following sections.

Let us reconstruct a more realistic general historical picture of the XI century and see how the events in question transformed in the phantom past.

We shall turn to the mediaeval ecclesiastical tradition, which appears to be the most stable source of information that we have today. The reason is that introducing changes into the ecclesiastical tradition is a very hard task indeed, despite the fact that some changes did occur – major ones at times. Let us point out that the greater part of the old ecclesiastical tradition, the Church Slavonic one in particular, is considered apocryphal, or “incorrect”, nowadays. However, “apocryphal” is a much later label that was introduced in the XVII century the earliest. In many cases it only goes to say that yet another mediaeval text fails to concur with the Scaligerian version of history. Christians had used no such term before the XVII century. Moreover, it is known that the “apocryphal” texts that enrage modern commentators had been perceived as regular ecclesiastical texts by the mediaeval Christians. They were freely read, copied and included into various collections (see more on the subject in CHRON6).

Let us turn to the mediaeval “Passions of Christ”, for example (they include the famous “Epistle of Pilate to Tiberius”, among other things – see [307], page 444). This work had been an integral part of the mediaeval Christian literature, but later became declared a “forgery” ([307], page 443). In particular, the modern scientific publication entitled *Jesus Christ in Historical Documents* ([307]), which contains many mediaeval works that were later declared erroneous, omits the “Passions” altogether, despite mentioning them as an apocryphal document ([307], page 443). However, this document bears direct relevance to the topic of the compilation. We have used a handwritten Church Slavonic compilation ([772]), which contains the “Passions of Christ” in particular.

The “Passions” claim that after the crucifixion of

Christ the city of Jerusalem was taken by the Roman troops on the orders of “Tiberius, son of Augustus, Lord and Ruler of the Whole World” ([772]). The conquest was led by “Great Prince Licinius” personally, who is also called “Czar and Supreme Ruler of the Orient” ([772]; see figs. 20.1-20.4). This conquest of Jerusalem is described as a great war whose itinerary and ideology liken it to a crusade. Bear in mind that the “Passions” also use the term “Judean Rome” for referring to Jerusalem (figs. 20.1 and 20.3). This is in good correspondence with our hypothesis that Jerusalem from the Gospels is the very same city as New Rome on the Bosphorus, or Constantinople (Istanbul).

Quite obviously, the Scaligerites believe the data related in the “Passions” to be tall tales told by “the mediaeval ignoramuses”, since they follow Scaliger in his belief that the siege and the conquest of Constantinople postdate the Crucifixion by some 40 years, dating them to the alleged year 70 A.D., or the reign of Titus Vespasian and the so-called Judean War ([877], pages 22-23). They are also of the opinion that the Judean War has nothing to do with Christ ([877], page 21).

Nevertheless, a careful study demonstrates that Scaligerian history contains a very vague reference to the pillaging of Jerusalem in the epoch of the Crucifixion by none other but Licinius. Presumably, “Marcus Licinius Crassus, member of the first triumvirate who had been given Syria as his domain had de facto pillaged Judea and even looted the Jerusalem Temple” ([877], page 10). However, there are no reports of any war or military campaign anywhere (ibid). Apart from that, Scaligerian chronology claims Licinius to have ruled over Syria in the alleged years 54-53 B.C., a long time before Tiberius ([877], page 511). The “Passions” obviously fail to fit into the framework of the Scaligerian chronology, which is why they were declared a “forgery”. However, in the present case the mediaeval source is apparently correct; the Scaligerian version is errant.

Apparently, the First Crusade of 1096 had served as the original of the Judean War in the epoch of Christ. It had started shortly after the Crucifixion, which is precisely what we learn from the “Passions”. Bear in mind that the new chronology dates the Nativity of Christ to 1095 or 1086, qv in CHRON1 and CHRON6.

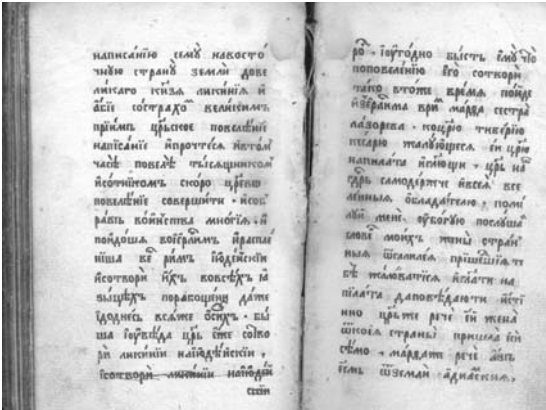


Fig. 20.3. Pages from the mediaeval work entitled “The Passions of Our Lord” with the account of the conquest of Jerusalem (“Judean Rome”) by the troops of “Great Prince Licinius”.

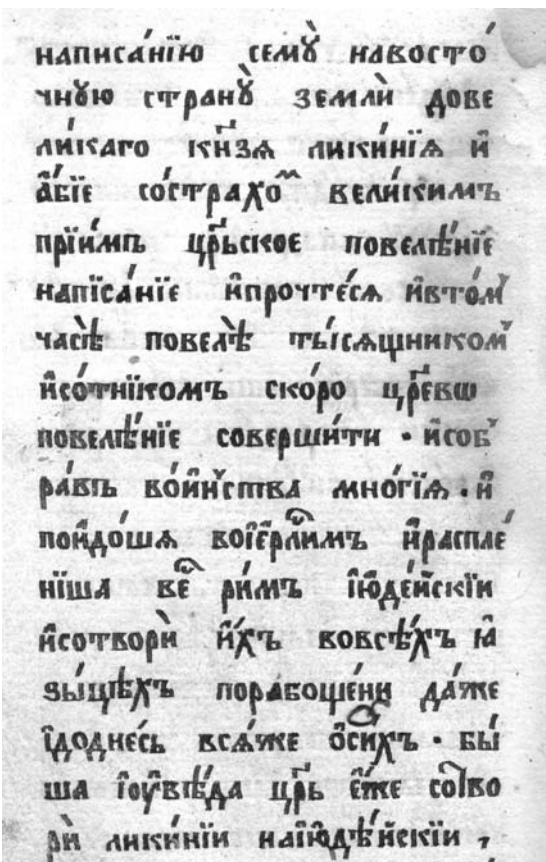


Fig. 20.4. Close-in of a page fragment from the previous illustration.

Alexis I Comnenus, the Byzantine = Roman = Greek emperor in the alleged years 1081-1113, may have been the very historical personality that also became reflected in Scaligerian history as the “ancient” Emperor Tiberius who was regnant in the time of the Crucifixion. According to our reconstruction, the Crucifixion falls over the 15th year of his reign, or 1095 (see CHRON1 and CHRON6). This is in good concurrence with the Gospel data (Luke 3:1).

As for Emperor Alexis I Comnenus himself, he is a biographical reflection of the more recent Czars, or sultans, of Czar-Grad in the epoch of the XIII-XVI century.

2.2. The first crusade of 1096. Alexandria in the XI century as the Old Rome in Egypt. Jerusalem = Troy = Ilion as Czar-Grad, or the New Rome

It is possible that the Old Rome had still been the imperial capital in the epoch of Christ. However, it had not been located in Italy, as the Scaligerian version of history claims. Its location may be identified as Egypt, or the valley of the Nile. However, this issue requires additional research.

The First Crusade is presumed to have been instigated by Alexis I Comnenus, Emperor of “Byzantium”. The participants of the crusade can be identified as the “Byzantine” and Western European troops, who came to aid Alexis soon after the beginning of the war. We know little of the First Crusade nowadays – as a rule, the renditions we find in textbooks are all based on the Western European sources, which only describe the itinerary of the Western crusader troops. Only a number of special works report that the campaign was started in the East, and that the Western European crusaders arrived a while later, when the combatants had already engaged in battle (see [287], for instance). The general belief is that the crusaders came to assist the “Byzantine” emperor, who was fighting a holy war against the “infidels”, having heeded the proclamation of the Pope ([287]). Scaligerites are of the opinion that the residence of the Pope had been in Italian Rome. However, the New Chronology claims that no such city had yet existed in Italy back then. The papal residence must have been in Alexandria, Egypt, or the Old Rome, which was identified as Alexandria by our reconstruction.

Let us ask a simple question. Who were the “infidels” fought by the participants of the First Crusade? Scaligerian historians believe the “infidels” in question to be Muslim. However, Islam had not yet existed as a separate religion in the XI century, according to our reconstruction. According to the accounts of the crusade, the “infidels” can be identified as the Judeans, who were the very party that the crusaders had opposed ([287]).

This is in perfect correspondence with the fact that the First Crusade began immediately after the Crucifixion as its direct consequence. Moreover, this also concurs with the opinion of the crusaders themselves – it turns out that they believed they were waging war on the Judeans, or the actual tormentors of Christ ([217], pages 117-118). Nowadays this belief shared by the crusaders of the First Crusade is believed to be a manifestation of their “mediaeval ignorance”. However, the theory voiced by the Scaligerian historians about the alleged ignorance of the mediaeval authors was created primarily for the end of concealing blatant contradictions between the Scaligerian version and the old historical tradition, as our research has shown.

NB: One must not identify the Judaism of the XI century, or the religion of Judea (the Balkans and Asia Minor with a capital in Constantinople) as per our reconstruction as modern Judaism. The issue of the relations between the modern Judaic faith and Judaism of the XI century is rather complex, and we shall withhold from considering it presently.

2.3. The conquest of the Balkans and Asia Minor as the primary objective of the First Crusade

It is believed that the First Crusade of 1096 was launched towards the south-eastern coast of the Mediterranean, or the modern Syria and Palestine ([287]). However, it is known that most of the military action took place much further north – in the Balkans and in Asia Minor. The first battles were fought in Hungary, no less, en route to Constantinople ([287], pages 50-51). Scaligerian commentators are trying to alleviate matters with the suggestion that the local landowners had killed thirty thousand crusaders enraged at the fact that they were marching over their fields

([287], pages 50-51). However, this must be a report of a real battle and not some skirmish with the landowners.

Our reconstruction is as follows. The Western crusaders came to assist Alexis I Comnenus, Emperor of “Byzantium”, whose army had conquered the Balkans and Asia Minor, or the mediaeval Judea, according to our reconstruction. In particular, they had captured Jerusalem = Troy = Constantinople-to-be. It is known that the Western European crusaders and the “Byzantine” troops took Nicaea by storm and fought battles in the west of Asia Minor ([455], page 147). It also turns out that the crusaders were de facto the allies of the Egyptian army ([287], page 106). Moreover, the Egyptians are also said to have captured Jerusalem – in 1098, presumably, a year before the crusaders ([287], pages 106 and 110). Apparently, the conquest of Jerusalem by the Egyptian is yet another reflection of the very same First Crusade, where the “Byzantines” were called Egyptians.

Modern historians believe the XI century Egyptians to have been Muslim. The bizarre alliance of the crusaders and the Egyptians in the war that was presumably fought against the Muslim owners of Jerusalem is explained as a consequence of discord amidst the Muslims ([287], page 106). Our reconstruction suggests a different interpretation. In *CHRON6* we demonstrate that the Old Testament, which was written after the XI century, uses the term “Egypt” for referring to Russia, or the Horde. Therefore, earlier chronicles are also likely to use the word in reference to the ancient “Byzantine” Empire, or the predecessor of the Great = “Mongolian” Empire. The ancient capital of this empire is the Old Rome; it may indeed have been located in the valley of the Nile, in African Egypt. This may be the reason behind the confusion in the chronicles.

Let us linger on the events of the First Crusade as described in Scaligerian history for a longer while.

As we point out above, written sources claim that the conquest of Palestine had not been the primary objective of the XI century crusaders. The expansion into Palestine is described as the result of an “initiative” of the Western European crusader troops, which had followed the completion of the main task, namely, the defeat of the main forces of the foe in Asia Minor in alliance with the “Byzantines”, or the Romans

([287]). Alexis I Comnenus, Emperor of “Byzantium”, had led the troops that fought in Asia Minor: “Their leaders [those of the Western crusaders – Auth.] were very sober in their estimation of the situation. Many of them became the vassals of Alexis [more likely, had been his vassals all along – Auth.]. The conquest of Nicaea and the enforcement of Byzantine authority in the west of Asia Minor actually marks the end of the alliance between Byzantium and the crusaders” ([455], page 147).

We find out that the mediaeval crusader army was concerned with the conquest of Asia Minor first and foremost – not Syria or the territory of the modern Palestine. Sources report most of the military action of the First Crusade to have taken place in Asia Minor and the Balkan Peninsula. The fighting had started on the territory of the modern Hungary; the crusaders reached Constantinople upon having suffered substantial losses ([287]). It is likely that the primary opponent of the crusaders was based in Asia Minor and the Balkans – Hungary in particular. The objective of the crusade had therefore been the conquest of the Balkans and Asia Minor. Their motivation is perfectly clear: this was the location of Jerusalem, or Constantinople – the city of Christ, which is where the crusaders were heading.

It is commonly presumed that after the conquest of the Balkans and Asia Minor, the Western European crusaders had also “conquered” Syria and Palestine – allegedly, without the visa of Emperor Alexis Comnenus. However, they had founded crusader principalities there, which were subordinate to the Byzantine emperor, since the latter had been the liege of the crusader leaders.

Where was the Syria that the crusaders of the First Crusade had conquered? Was it the same Syria as we see in the modern maps?

Hardly so. For instance, it is reported that the crusaders had conquered the city of Edessa ([287]). According to the principle of geographical localisation with the aid of the maps dating from the XII-XVIII century, we can only identify this city as the modern Odessa. Our opponents might object to this, claiming the city to have been founded as late as in 1785, on the site of the Turkish fortress known as Hadjibey ([866], Volume 3, page 121). However, the “Edissan Tartars” were already known in the XVII

century, for example ([101], page 64). This might lead us to the conclusion that the name Odessa is old and pertinent for this region. It is possible that the Turkish fortress of Hadjibey had also been called Odessa or Edessa before it became officially titled Odessa in 1785.

2.4. The transfer of the old imperial capital from Alexandria, or the Old Rome, to New Rome = Jerusalem = Troy = Constantinople in the XI century

It is possible that the capital of the ancient “Byzantine” kingdom was transferred from the African Alexandria, or Old Rome, to Czar-Grad on the Bosphorus, which eventually became known as Constantinople, or the New Rome, after the First Crusade. The name Constantinople, or “Constantine’s City”, is of a more recent origin. In the XI-XII century the city was known as Jerusalem, or Troy. Scaligerian chronology dates the transfer of the capital to Czar-Grad to the beginning of the alleged IV century A.D. Scaliger was some 700 years off the mark.

Vague memories of the fact that the imperial capital had once been the African city of Alexandria are still alive in Scaligerian history. We remember that Alexandria was the capital of Alexander’s empire. We are also told that, upon having settled in Alexandria, Alexander the Great had for some odd reason cast all of his “ancient” Greek customs aside, donned some “Persian” attire and started to behave like a real Pharaoh.

We have to recollect the hypothesis of N. A. Morozov in this respect, namely, that the Egyptian pyramids had been the sepulchres of the first Byzantine emperors ([544]). However, our reconstruction differs from Morozov’s. Morozov believed that the mummies of the emperors, or pharaohs, had always been taken to Egypt from Constantinople, and that Alexandria was merely the imperial graveyard and not the capital. We are of the opinion that the Egyptian Alexandria had once been a real capital, and that the first Roman = Greek = “Byzantine” emperors were all buried in the vicinity of their old capital.

However, after the transfer of the capital to Constantinople and then to Novgorod the Great, or the Vladimir and Suzdal Russia, the bodies of the de-

ceased Emperors (Czars, or Khans of the Horde) must indeed have been embalmed and transported to the old dynastic graveyard in Egypt, Africa. We believe the “ancient” Greek legend of Charon, the boatman taking the dead across a large and sombre river to Hades on his boat, to be a reflection of such voyages. The legend must be very old indeed – we believe it to date from the XI-XV century A.D.

2.5. The Evangelical Galilee = Gaul = France. The Evangelical Canaan in Galilee as the French Cannes

The common belief is that the First Crusade of 1096 was launched from Southern France – the so-called “Abbeys of Cluny”, which play a major part in the Scaligerian history of the XI century. The evangelical ecclesiastical reform that took place in the Western Europe around the middle of the XI century is known as the Cluny Reform. Our reconstruction makes it perfectly natural – after all, the South of France is the Evangelical Galilee (Gaul), or the place where Christ had spent his childhood and adolescence.

Let us remind the reader that the Gospels indicate Bethlehem as the birthplace of Christ. We identify it as Bythynia, a place near Jerusalem = Troy = Constantinople. According to the Gospels, soon after the birth of Christ Joseph and Mary moved to the Biblical Egypt, and then to Galilee, or Gaul (France). This is where they decided to settle.

It is easy enough to estimate their former place of residence – indeed, the Gospels say that they had lived near Canaan in Galilee. This city still exists under the very same name – the French city of Cannes (Khan?) in the South of France, amidst the Abbeys of Cluny and right next to Nice.

According to the Gospels, Joseph, Mary and the infant Christ had first fled from Herod to Egypt before settling in Galilee, or France. Information on Egypt as mentioned in the Gospels can be found in CHRON6; for the meantime, we must just state that there are many data in favour of the theory that the Biblical Egypt is not the same geographical area as the modern Egypt in Africa – the name was used for referring to northern regions. Most likely – Russia, or the Horde.

2.6. The biography of Pope Hildebrand. The date when the Holy See was moved to Rome in Italy

Although the Scaligerian chronology had shifted almost all of the Evangelical events into the early A.D. epoch, many of their traces remained in the XI century. One of the most vivid ones is the biography of Pope Gregory VII Hildebrand (see fig. 20.5; the name translates as “Ablaze with Gold”). It goes without saying that the final edition or even the creation of this biography dates from the end of the XV century the earliest. It becomes obvious from the mere fact that the biography in question describes the great ecclesiastical schism, which is dated to the early XV century by the New Chronology, qv in CHRON5 and CHRON6. As for the XI century, which is the epoch of Hildebrand, there could have been no popes anywhere in Italy, since the Italian city of Rome had not yet existed. As we mentioned already, the Holy See must have still been in Alexandria during that epoch – in the valley of the Nile, that is. Even in the XVI century the Patriarch of Alexandria bore the title of “The Pope, Judge of the Universe and the 13th Apostle” ([372], Volume 2, page 39). He retains the papal title until this day.

As for the city of Rome in Italy, our reconstruction implies that it was only built in the XIV century, which is also the epoch when the Holy See was moved to Italy. The reasons behind this, as well as why the mediaeval Italian popes had claimed secular power and not just ecclesiastical, are related in CHRON6.

2.7. Had the Italian city of Rome been a capital in the antiquity?

Why does the Scaligerian version locate the “ancient” Rome in Italy? Possibly, due to the fact that the final version of European history was written in Italy for the most part, during the Reformation epoch of the XVI-XVII century. It had naturally pursued political goals. It must be noted that Rome in Italy had never been a strong citadel. Let us recollect the fortifications of the mediaeval cities that had once been capitals of large state. The sturdy walls of Constantinople, for instance, stand to this day. Apart from that, the hopeless military and geographical disposition of



Fig. 20.5. An old portrait of Gregory VII Hildebrand. Miniature from a mediaeval chronicle kept in the National Library of Paris. Taken from [287], pages 254-255.

Rome in Italy precludes it from ever having been a capital of a global empire, either in the antiquity or in the Middle Ages. This fact was pointed out by N. A. Morozov in [544]. We must also remind the readers that Italy has only existed as an independent state starting with the XIX century, when it had broken away from Austria. The legend of Italian Rome as the conqueror of many lands and the capital of the mighty Roman Emperor at some point in the “antiquity” is nothing but a work of fiction made up by the Scaligerite historians.

2.8. The Babylonian Kingdom replaced by the Greek

Let us return to the mediaeval concept of several kingdoms put in succession as mentioned above. The first change may date from the epoch of the XI century. The name of the Babylonian Kingdom could stem from that of the old imperial capital – the city of Babylon in Egypt. Bear in mind that certain mediaeval maps indicate Babylon as a city in the vicinity of Cairo, qv in figs. 18.6, 18.7 and 18.8. The new name (the Greek Kingdom) must be related to the new “Greek” faith, or Christianity. The word Greece is possibly a slightly corrupted version of the name Horus, or Christos, which transforms the ancient “Greek Kingdom” into a “Christian Kingdom”. That is to say, the word “Greek” had once been a synonym of the word “Christian”.

2.9. The beginning of the Christian era in the XI century as the dawn of the Greek Kingdom

There are several conspicuous circumstances that allow us to identify the beginning of the Christian era in the Empire as the dawn of the Greek Kingdom, or, possibly, the kingdom of Horus = Christ.

Firstly, it is assumed that the Gospels and other Christian books that comprise the New Testament were originally written in Greek: “As it is commonly known, the entire Holy Writ of the New Testament was written in Greek, with the exception of the Gospel according to Matthew, that tradition claims to have been written in Aramaic initially. However, since the Aramaic text in question has not survived, the Greek text of Matthew is considered the original” ([589], “Foreword”, page 5*). In general, early Christian literature had been written in Greek exclusively. Another known fact is that during the first couple of centuries after the introduction of Christianity, Christian services were conducted in Greek – in the West as well as the East ([793] and [78]).

Secondly, the “Byzantine” = Roman Christian Empire was traditionally referred to as the Greek or Roman (Roman) Empire, and not Byzantium. Its emperors were known as Greek or Roman Emperors, and the Byzantines themselves called themselves Romans of Greeks. The word “Byzantium” must have

been coined in the XIX century the earliest – apparently, around the time when the name Greece = Horus = Christ became rigidly affixed to modern Greece, which had then segregated from Turkey. Historians dislike the name “Romea” all the more that it resembles the name “Rome” too obviously.

Scaligerian historians have made a “toy model” of the entire Greek = Christian Empire and placed it on the territory of the modern Greece, which had occupied a tiny part of the mediaeval Greece, or Byzantium. The ancient Kingdom of Macedon also transformed into a Greek province. In reality, Macedon (or Macedonia) still exists in the Balkans as a Slavic state.

The modern Israel is another example of this sort, being a “scaled-down” model of the Great = “Mongolian” Empire. It turns out that Israel as mentioned in ecclesiastical sources had actually been this gigantic empire of the XIV-XVI century, modern Israel comprising but an infinitesimal portion thereof.

3.

A NEW POINT OF VIEW ON A NUMBER OF WELL-KNOWN CONCEPTS AS SUGGESTED BY OUR RECONSTRUCTION

And so, we suggest the following identifications:

$a = b = c$.

1) ALEXANDRIA.

a. The city of Alexandria (or, possibly, Cairo in Egypt).

- *b.* The same city was known as the Old Rome, capital of the “Byzantine” Empire before the transfer of the capital to New Rome, or Constantinople.
- ■ *c.* It is also known as Babylon, the capital of the ancient Kingdom of Babylonia in the epoch of the XI century.

This famous ancient city exists until the present day – however, according to the New Chronology, the famous history of the “ancient” Egypt in its entirety falls over the epoch that postdates 900 A.D.

2) THE EGYPTIAN PYRAMIDS.

The oldest pyramids are of a modest size; they are the graves of the first “Byzantine” Roman = Roman

Emperors (or Pharaohs) of the X-XI century. The capital of the Roman = Roman Empire had still been in the Nile Valley in Egypt.

After the transfer of the capital to New Rome on the Bosphorus, the bodies of the deceased emperors, or pharaohs, were still transported to the Valley of the Dead and Luxor in Egypt – the old family burial ground. The bodies required embalming before transportation, which is how the custom of embalming the corpses of the pharaohs, or emperors, was introduced. This custom would be extraneous in Egypt, since a dead body buried in hot sand isn’t affected by putrefaction, as it was pointed out by N. A. Morozov ([544]).

After the foundation of the Great = “Mongolian” Empire in the XIV-XVII century, the custom of embalming the Great Russian Czars, or Khans of the Horde, had still existed up until the Romanovian epoch, which is what we learn from the account of Isaac Massa, for instance, an eyewitness of the events that took place in Moscow in the early XVII century ([513]). He writes that after the incineration of the body of the so-called “Czar Dmitriy Ivanovich, the Impostor”, this act was largely criticised by the Muscovites, who “were saying that the body needed to be embalmed” ([513], page 132). In the epoch of the XIV-XVI century, when the “Mongolian” Empire had reached the peak of its power, the large Egyptian pyramids were built; these were made of concrete – a novelty in that epoch. The gigantic concrete blocks were cast one by one, right at the construction site – nobody transported them or hauled them all the way up to the top of the pyramid (see more on this in CHRON5). It is possible that the largest pyramid (the Pyramid of Cheops) didn’t mark the grave of any Khan, but rather served as a symbolic grave, or temple, consecrated to Christ.

All the Egyptian pyramids were built in the X-XI century A.D. the earliest – some of them may have been built as late as in the XVII century.

3) JERUSALEM.

a. Jerusalem.

- *b.* The same city is known as Troy.
- ■ *c.* Other names of the city include “Czar-Grad” and “Constantinople”.



Fig. 20.6. A plaque on the wall near the entrance to the “grave” of Jesus on Golgotha (Mount Beykos). This symbolic grave is surrounded by a metal grate and a stone wall with two entrances. The legend on the plaque translates from Turkish as “St. Jesus”. From a video recording of 1996.



Fig. 20.7. A view of the symbolic “grave” of Jesus on Golgotha (Mount Beykos). The actual “grave” is behind a tall wall in the back. In the foreground we see a short wall and a small graveyard adjacent to the stone wall surrounding the place of the Crucifixion, or the “grave” of Jesus. Photograph taken in 1996.



Fig. 20.8. The holy spring next to the symbolic “grave” of Jesus on Mount Golgotha, or Beykos. Photograph taken on a Sunday in May 1996.



Fig. 20.9. A view over the Bosphorus (the Evangelical River Jordan) from the top of Golgotha, or Beykos. This is the highest hill in the vicinity of the Bosphorus. On the slopes of the hill to the right one sees the ruins of an old Byzantine fortress. From a video recording of 1996.

The city in question identifies as the modern city of Istanbul. It had been the capital of the old Roman or “Byzantine” Empire of the XII-XIII century, the predecessor of the Great = “Mongolian” Empire. Therefore, the ancient city of Troy stands until this day and can be visited without any complications whatsoever – it is known to us as Istanbul.

This is where Christ was crucified in the XI century A.D. The Golgotha also stands until this day – at

its foot we find Beykos, a suburb of the modern Istanbul. The gigantic symbolical grave of “St. Yusha”, or Jesus, can still be found at the top of this hill. A photograph of the entrance to the territory of the “burial ground” can be seen in fig. 20.6, and in fig. 20.7 we see the view of the actual sepulchre. In fig. 20.8 one sees the “holy spring”, and in fig. 20.9 – a view over the Bosphorus from the grave of “St. Yusha”. See more on the topic in CHRON5 and CHRON6.

4) THE FIRST CRUSADE.

- a. The First Crusade of the XI century.
 ■ b. The same campaign is known as the Judean War of the alleged I century A.D.

It was the conquest of Jerusalem = Troy = New Rome = Constantinople-to-be right after the crucifixion of Christ, which had happened here.

5) THE JERUSALEM TEMPLE OF SOLOMON AS DESCRIBED IN THE BIBLE.

The Temple of Solomon in Jerusalem (Troy) stands until this day – it is the famous Hagia Sophia in Constantinople. This temple was formerly known as “The Great Church” ([465], page 21; also page 175, comment 45).

Let us turn to “The Holy Places of Czar-Grad” of the alleged year 1200 A.D., written by Anthony, the Russian Archbishop of Novgorod, which has reached us as a XVI century copy ([399]; also [787], issue 7, page 120). It is most spectacular that Anthony describes the Hagia Sophia as the Biblical Temple of Solomon: “Among the halidoms of the Hagia Sophia we find the Tablets with the Law of Moses, as well as a receptacle with manna” ([399]; also [787], Issue 7, page 129).

This vivid mediaeval report openly identifies the Hagia Sophia in Constantinople as the famous Biblical Temple of Solomon, and the Biblical Epoch – as the Middle Ages starting with 1200 the earliest! See CHRON6 for more details concerning the Temple of Solomon in Istanbul. Thus, the famous temple of Solomon in Jerusalem, which the historians believe to have been destroyed some 2000 years ago, exists until the present day – the readers can go to Istanbul and visit it.

6) THE BIBLICAL ISRAEL.

First we have the Roman (aka “Byzantine”) Empire of the XII–XIII century with its capital in New Rome on the Bosphorus, also known as Jerusalem and Troy. Then, between the XIV and the XVII century, it pertains to the Great = “Mongolian” Empire with its capital in Novgorod the Great = Yaroslavl.

7). BIBLICAL JUDEA, “ANCIENT” ROME AND “ANCIENT” GREECE.

The places in question can all be identified as Asia Minor and the Balkans with a capital in Czar-Grad



Fig. 20.10. Byzantium (Turkey). Theatre ruins in Hierapolis. According to our reconstruction, these are the authentic “ancient” Graeco-Roman buildings. In reality, they date from the XIV–XVI century and not the very beginning of the new era. The destruction took place during the Ottoman conquest of the XV–XVI century. Taken from [1259], page 104.

on the Bosphorus. Other names of the capital are Jerusalem, Constantinople and Troy. The name Judea was primarily used in ecclesiastical sources – other names of Judea in mediaeval sources are Greece and Romea. Its Balkan part was known as Rumelia up until the XX century. Nowadays we use the arbitrary term “Byzantium” for referring to this territory as it had been in the Middle Ages.

The “ancient” Western European sources (whose contemporary editions all date from the XVI–XVII century) describe Romea (Judea, or “Byzantium”) as the “ancient Greece” or the “ancient Rome”. In other words, according to our reconstruction and the New Chronology, these two terms as used in the Scaligerian version of history often refer to the same state – namely, the mediaeval “Byzantium”.

According to our reconstruction, this very land had been the hotbed of the “ancient” culture in the XIV–XVI century. Numerous “ancient” cities were built here and proclaimed “classical” examples of the “ancient” architecture. Christianity of the XIV–XV century took on the appearance of the “ancient” Bacchic cult – the “ancient” temples of Apollo, Jupiter and other gods were built. This “ancient” culture and religion perished after the Ottoman = Ataman conquest of the XV century, which had been launched from Russia, or the Horde (see CHRON6 for more details). The numerous “ancient” city ruins in Turkey



Fig. 20.11. Byzantium (Turkey). The ruins of Trajan's temple with "Corinthian" columns. According to our reconstruction, these are the authentic "ancient" Graeco-Roman buildings. In reality, they date from the XIV-XVI century and not the very beginning of the new era. The destruction took place during the Ottoman conquest of the XV-XVI century. Taken from [1259], page 69.



Fig. 20.12. Byzantium (Turkey). Ruins of an "ancient" city in Pergam. According to our reconstruction, this city, likewise numerous other destroyed "ancient" cities, was built in the XIV-XVI century and fell during the Ottoman conquest of the XV-XVI century. Taken from [1259], page 135.

may well be considered artefacts of that epoch – according to our reconstruction, they were destroyed during the Ottoman = Ataman conquest, and their inhabitants evicted; these cities have remained desolate ever since (see figs. 20.10, 20.11 and 20.12).

4.

JERUSALEM, TROY AND CONSTANTINOPLE

Let us discuss the identification of Jerusalem as Troy and Constantinople made by our reconstruction at greater length. According to a popular mediaeval belief, the city of Jerusalem was located "at the centre of known world" (see the map of Rüst, for instance, as reproduced in Chapter 5 of CHRON1). This opinion of the mediaeval geographers and cartographers does not concur with the geographical loca-

tion of the city known as Jerusalem nowadays. By the way, this belief is common for all the mediaeval texts and had been shared by both the Byzantines and the Western crusaders, who are known to have reached Jerusalem successfully, after all, and must therefore have had some knowledge of geography.

"Augustus had believed Judea to be the centre of the Earth... Moreover, Jerusalem is located right at the crossroads of the East and the West, which puts it in the centre of the world as we know it" ([722], page 234). This is what the crusaders had believed. Leo Deacon, the Byzantine historian, reports the following of Emperor Nicephor II Phocas: "He had ... gone to the blessed land at the centre of the Earth, also known as Palestine, which is where rivers of milk and honey run, according to the Holy Writ" ([465], page 40).

We are of the opinion that there is just one famous ancient city that fits this description – Constantinople, which is indeed located right at the centre of the “known world” as it had been in the Middle Ages. Indeed, Constantinople stands on the Bosphorus Strait, which separates Europe from Africa and Asia – “halfway between the North and the South”, in other words. It also lays roughly halfway between the westernmost and the easternmost countries known in the Middle Ages (the British Isles and Indochina, respectively).

The environs of Constantinople in Asia Minor are presumed to be populated by the Turks. However, the word Turk is very similar to the words Trojan and Frank – we have the same unvocalized root of TRK and TRN. Moreover, mediaeval chronicles derive the word Turk from the name of the legendary chieftain Thiras (or Phiras, qv in [940], for instance). This brings the words Turk and Frank even closer to each other. Moreover, the area that lies to the north-west of Constantinople is called Thracia, and the name is present in the maps until the present day.

The name Thracia is almost identical to that of Francia (France), which confirms our hypothesis about Constantinople being the “ancient” Troy and the Turks identifiable as the “ancient” Trojans (in some of the mediaeval texts at least) once again.

The term “Franks” was naturally applied to the inhabitants of France as well; the words “France” and “Thracia” must be related. Mediaeval historians may have confused the Thracians with the Franks – hence the confusion in the geographical localisation of historical events.

5.

EGYPTIAN HIEROGLYPHS AND THE HEBRAIC LANGUAGE

5.1. Geographical names were subject to flexibility before the invention of the printing press

It turns out that many geographical names and concepts had changed their meaning greatly over the course of time – therefore, we cannot simply refer to “the city of Rome” in our analysis of the ancient history, but only to “the city of Rome in one century or another”. The chronological localisation of the city

shall affect the geographical – in the X and the XI century it must have been Alexandria or Cairo in Egypt. Then, in the XII-XIV century, the name passed over to New Rome on the Bosphorus, also known as Constantinople, Jerusalem and Troy. “Third Rome” is a popular alias of Moscow. Rome in Italy was only founded in the XIV century, after the Western expansion campaign of Ivan Kalita, aka Batu-Khan (see CHRON6 for more details).

Therefore, the geographical localisation of names found in chronicles can be regarded as a time function. The names of countries, cities etc had “lived in time” and moved about in geographical space. This needs to be understood – at dawn of civilisation, a given geographical name wasn’t affixed to a single geographical location. After all, there had been no unified system of communication, some languages and alphabets had still been in stages of formation, and geographical names likewise. The latter were immobilised much later, when printed books and homogeneous geographical maps were introduced. However, this took place during a relatively recent epoch, which must always be borne in mind when we work with old sources.

For instance, upon seeing the word “Rome” in a mediaeval text, we must instantly enquire about the identity of the “Rome” in question and its location during the epoch of the text’s creation. This doubtlessly makes our historical analysis more difficult. It would be much simpler to assume that the name Rome had always corresponded to a single geographical location, which seems quite natural to us nowadays, when names of towns and cities do not drift across the maps anymore. However, this wasn’t the case in the past, which is very easy to explain. How could people record and share the information on the geography of the world around them? This requires some device that allows the manufacture of several dozen copies of a map or a manuscript – otherwise the information becomes subject to flux and quick alterations. Old localisations are forgotten and new ones introduced; this process is very difficult to control. Apparently, the migration of geographical names and the frequent alteration of their meaning have only stopped with the introduction of printed books, which enable rigid fixation of information and its propagation among the educated populace.

Therefore, the names of towns and nations, as well as the meaning of these names, changed frequently before the invention of the printing press. The migration of names could be a result of emigration of some part of educated population from one place to another. For example, after the fall of Constantinople in the middle of the XV century, many representatives of the ruling class, the aristocracy and the intellectuals fled New Rome and emigrated to Europe and to Russia. They may have initiated the migration of several geographical names as well.

5.2. Egyptian hieroglyphs of the XI-XVI century as the “Hebraic” language of the ecclesiastical tradition

It is possible that the Egyptian hieroglyphs are the very Hebraic, or Aramaic, language, which is often mentioned in mediaeval texts. Let us emphasise that we are referring to the mediaeval term used in ecclesiastical Christian literature. The term “Hebraic” was used for the ancient language of the Bible before its translation into Greek.

Nowadays the Hebraic language of the Bible is believed to be the predecessor of the modern Hebrew. However, this appears to be incorrect. The meaning of the term “Hebraic” has been changing over the years, and could be interpreted differently during different epochs. This is another manifestation of the mutability of the old names over the course of time.

According to our hypothesis, the holy books of the Christian church were also written in the ancient Egyptian hieroglyphs, or in Hebraic.

5.3. The Hebraic, or Egyptian hieroglyphic script replaced by the Greek alphabet in the epoch of the XIII-XV century. The bilingual texts of Egypt

According to the ecclesiastical tradition as reflected in the Bible, initially the Holy Writ had been written in a single language – Hebraic, or, possibly, the language of the hieroglyphs. Other holy languages came into being later. In the Middle Ages it was assumed that there were three holy languages – Hebraic, Greek and Roman (presumably, Latin). Ecclesiastical literature was only written in these three languages.

What was implied under the distinction between several “holy languages” initially? Our hypothesis is that it marks the transition from hieroglyphic writing to alphabetic. More specifically, this hypothesis can be formulated as follows:

1) Hebraic as mentioned in ecclesiastical texts is simply the hieroglyphic transcription system – just that, and not an actual spoken language. The only thing that changed in the transition to Greek, or the Christian language, for instance, was the system of transcribing words – the spoken language remained the same.

2) A great many texts in “Hebraic” were carved in stone; they have survived until the present day. We are referring to the Egyptian hieroglyphs that cover vast spaces of the “ancient” Egyptian pyramids and temples, which were built in the XI-XIII century, according to our reconstruction. It is possible that the old texts of the Bible (the “tablets of stone”) still survive among them.

3) The translation of the holy texts from “Hebraic” to Greek did not affect the spoken language that they were read in – they had merely been transcribed into a new alphabet that came to replace the hieroglyphs.

Let us explain. The hieroglyphic system is doubtlessly cumbersome and complex in actual use – however, its concept is very simple. The words are transcribed as pictures, or hieroglyphs. The simplicity of the concept provides for greater accessibility – it is clear that the very first system of writing had to be like this.

On the contrary, the concept of the alphabetical system is a lot more complex than that of the hieroglyphic. It is ultimately a lot simpler and easier to use. Nowadays it is this very system that we believe to be the most natural and obvious. However, one must be aware that the alphabetical system had required a large body of preliminary work. One needed to disassemble spoken language into syllables, and those into individual sounds, which were then categorised and ascribed to individual symbols, with a special grammar system devised to control their use and so on. It is for this reason that we remember the names of the inventors of certain alphabets – Cyrillics, for instance.

The very conception of an alphabet is extremely non-trivial, unlike that of hieroglyphic writing, and

could only have come to existence as part of a well-developed scientific school.

Apparently, the alphabetic system of writing was introduced in the epoch of the Roman “Byzantine” Empire of the XII-XIII century, or even later. It had eventually replaced the old hieroglyphic system. However, the inhabitants of the old imperial capital and the family burial grounds of the Czars, or the Khans, must have remained true to the old hieroglyphic system of writing up until the XVII-XVIII century.

The new alphabetic system became known as the “Greek language” in order to distinguish it from the “Hebraic” language of the hieroglyphs. The actual holy language of the epoch had hardly undergone any changes. It must have been the Greek, or Christian language of the mediaeval “Byzantium”. It must be noted that most specimens of this medieval Greek = Christian language defy interpretation nowadays – in many cases, even specialists cannot read them, unlike the “ancient” Greek, which many people can read with ease. We believe the “ancient” Greek to be a relatively recent language – one that must have come to existence in the XVI-XVII century. This is the language that the Scaligerian hoaxers had converted the old documents into, editing and changing them in any which way they wanted. The authentic old documents must have been destroyed afterwards. The authentic Greek (or Christian) language must be the almost completely forgotten language of mediaeval Greece, or “Byzantium”.

Later on, when other languages developed alphabets of their own, the term “Greek language” became applied to the spoken language of ecclesiastical service as opposed to the actual alphabetical system, which had initially been exclusively Greek, or Christian.

5.4. The reason why a great many inscriptions in Egyptian hieroglyphs remain beyond the attention scope of researchers and publishers

As we mentioned above, many hieroglyphic texts have survived until the present day in Egypt, carved into the stone walls of the ancient temples. The volume of this written information is truly mind-boggling. We shall just cite a number of examples after Y. P. Solovyov, a Professor of the Moscow State University, a prominent expert in Egyptian history, who

shared all this information with us after his return from Egypt.

1) There is a Ptolemaic temple in the town of Edfu, to the north of Asuan – its condition is pretty good. The dimensions of the temple are roughly 35 metres by 100 metres, and its height equals some 15-20 metres; there are many columns and halls inside it. All the walls are covered in hieroglyphs and drawings, with abundant graphical information. If all of these texts were to be published, they would take up a volume of a thousand pages in a modern book by a very rough estimate.

2) The temple of Isis on the Isle of Phyla, upstream from Asuan. Its dimensions are roughly 70 by 100 metres, and its height equals some 30 metres. All the walls are covered in writing, from the inside and from the outside, including the walls of the internal rooms.

3) The temple of Dendera, with an area of approximately 100 by 50 metres and a height of about 30 metres. All covered in hieroglyphs on the inside. There are few inscriptions on the outside; however, this is compensated by a large volume of artwork.

4) The two famous gigantic temples in Luxor and Karnak. Their Cyclopean walls are completely covered in hieroglyphs. This gives us thousands of square metres of text, despite the dilapidated state of the temples.

5) The Ramesseum, or the funereal temple of the whole Ramses dynasty. Completely covered in writing. The temple of the wife of Thutmos III. Lettering all over. The walls of funereal mausoleums and chambers are all covered in hieroglyphs; some of them are larger than modern underground stations. Mere copying of these texts will take years.

A rough estimate of the entire volume of all these texts found on the walls of Egyptian temples claims them to equal some fifty thousand pages of a modern book at the very least – that is a multi-volume publication; a whole encyclopaedia, if you will. Thus, we are thinking of extremely interesting information in a large volume. The Egyptian temples are all a gigantic book carved in stone – the Biblical tablets, if you will. One such wall, which is in fact a whole page covered in hieroglyphs, can be seen in fig. 20.13.

Readers might enquire about the actual meaning of these hieroglyphs. It is amazing, but, to the best of our awareness, the overwhelming majority of these

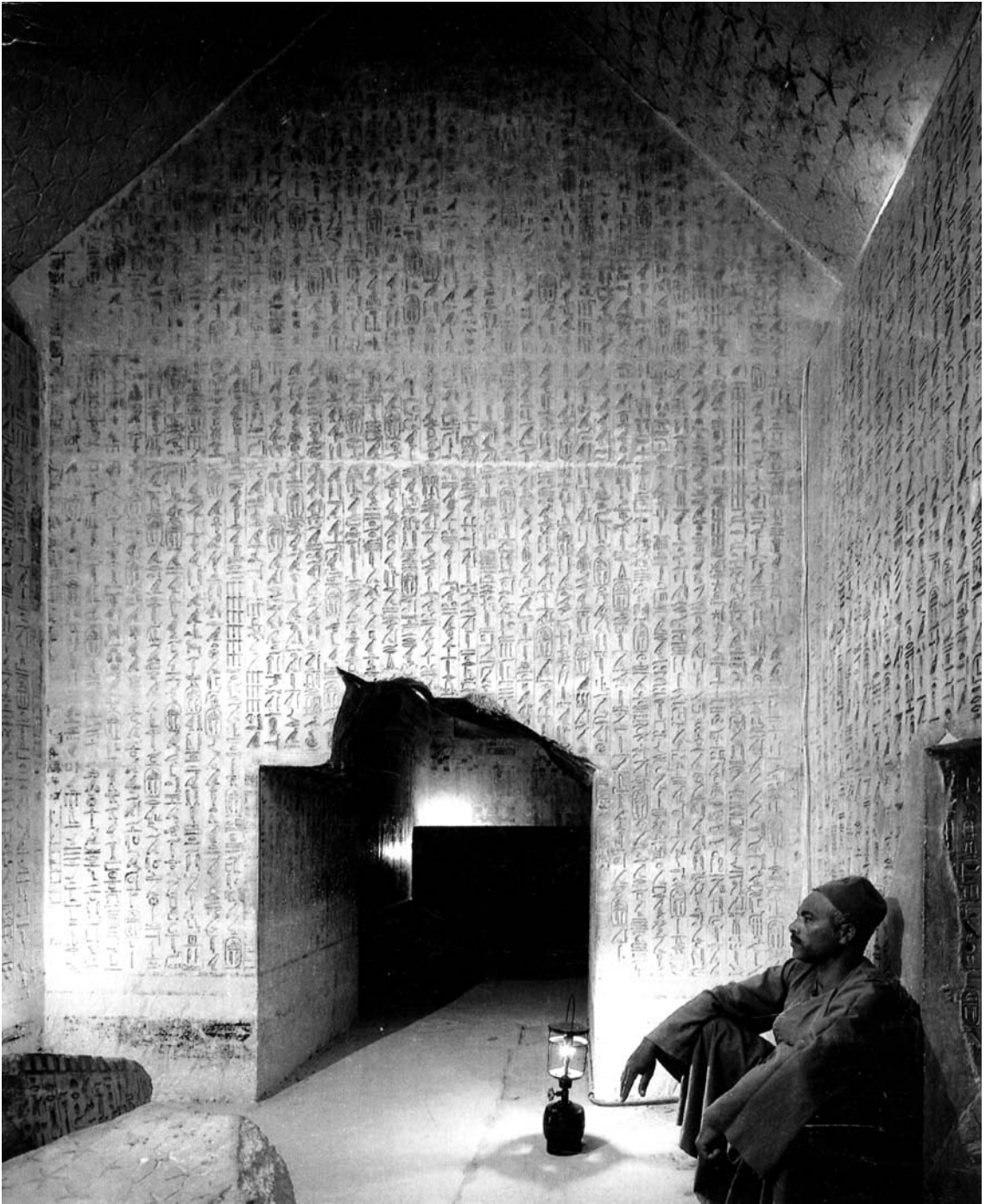


Fig. 20.13. Walls of an underground chamber covered in “ancient” Egyptian hieroglyphs. It turns out that there’s a vast number of such “ancient” walls in Egypt. By the way, on the right, behind the sitting Arab, one can see that in this particular case the “ancient” hieroglyphs were drawn on plaster, which eventually started to peel off. Taken from [1282].

texts have neither been deciphered, nor even published to this very date – all the above material requires a separate research. If we are to assume that the modern Egyptologists are capable of interpreting hieroglyphic texts, one should expect the hundreds and thousands of square metres of walls covered in hieroglyphic lettering to be copied, photographed, studied, restored, read, translated, commented and published – as a multi-volume publication available to specialists at the very least. We haven't managed to find any such publication anywhere. Some individual texts were published, often without translations of any sort, but they don't comprise a thousandth part of the whole volume of lettering found upon the walls of Egyptian temples. It is possible that we haven't been exposed to the entire bulk of available materials, and will be happy to discover that somebody had conducted this work at some point; in this case, we would like to receive exact references to the author, the time and the place.

However, if the majority of the texts in question remain without translation until the present day, and haven't even been copied, which is what we believe to be the case, we are confronted with a number of poignant question and hypotheses.

QUESTION 1. Are the modern Egyptologists really capable of reading all the hieroglyphic writings carved on the walls of the Egyptian temples? What if they can only read a small part of these texts – namely, the ones similar to the bilingual stones and papyri, accompanied by their Greek translation.

QUESTION 2. How do they interpret the Egyptian hieroglyphs that differ from the ones encountered in bilingual texts? After all, few such texts have survived until our day. Common sense suggests that the interpretation of a hieroglyph without any hints of any sort is a very complex task – if not altogether impossible. Our hypothesis is as follows:

1) Egyptologists are only capable of reading a small part of hieroglyphic inscriptions that have reached our day – namely, the ones found in the few bilingual texts that have reached our day. Hence the limited nature of their active vocabulary.

2) The meanings of most hieroglyphs are forgotten nowadays, which makes interpreting the major part of the surviving ones an all but impossible task.

3) This is the very reason that most “ancient”

Egyptian texts haven't been read until this day – nobody even bothered to copy them. Stone carvings are abandoned, and are gradually becoming destroyed. Each year, historical science loses hundreds of pages of authentic ancient chronicles.

It is possible that the “Hebraic” version of the Bible can be found among these hieroglyphs, since the very word Bible stems from the same root as the word Babylon, or Byblos. Let us remind the readers that the word Babylon had been used for referring to Cairo in the Middle Ages, *qv* above. Modern historians are errant when they think that the old texts were written in the “ancient” languages that they know – “ancient” Hebraic, “ancient” Greek and “ancient” Latin. All of them are in fact literary, or ecclesiastical, languages introduced in the XIV-XVII century. In the XVII-XVIII century, during the creation of the Scaligerian history, they were declared “ancient”. These are the languages of the “ancient sources”, still believed to serve as the ferroconcrete foundation of the Scaligerian version.

We believe that the hieroglyphic Egyptian writing spread across the entire continent in the XII-XVI century, together with the Christian faith. In particular, it had reached China. Chinese hieroglyphs appear to be but a modified version of the Egyptian ones. N. A. Morozov also pointed out the connexion between the Egyptian and Chinese hieroglyphic writing. Therefore, the Oriental civilizations are of the same origin than the European civilization, and we shall return to this below.

5.5. The forgotten meaning of the Church Slavonic word for “Jew” (“Yevrey”)

The Russian word for “Jew”, which is “еврей” (pronounced “*yevrey*”), is presumed to be of Church Slavonic or Greek origin ([866], Volume 2, page 6). As the analysis of its use in mediaeval texts demonstrates, it had originally been a form of the Russian word for “priest” (“*ierey*”), neither referring to any ethnic group, nor indeed to a religion.

Let us remind the reader that the word “*yevrey*” had initially been spelt with the use of the letter *izhitsa* instead of *vedi* in Church Slavonic: “евпей” (see [503], for instance). Both versions – “*ieпей*” and “*евпей*” must be derived from the complete form “*ieвпей*”,

which still survives, and can be found in the Slavic Ostrog Bible of 1581 ([621], page 26 of the New Testament, foreword to the Gospel According to Luke. The full form of the word is obviously the predecessor of both words – “еврей”, if we are to omit the first vowel “i”, and “іевей”, if we omit the *izhitsa*.

It also has to be said that the Slavic letter *izhitsa* can be read in two ways: as V and as I, hence the higher possibility that the progenitors of the respective modern Russian words for “Jew” and “priest” had really been a single word. This observation is also confirmed by the fact that the mediaeval texts in Church Slavonic often use the words “*yevrey*” and “*ioudey*” (Judean) side by side, which would be odd if these words had indeed been synonymous. Nevertheless, we can encounter them both on the same page of a mediaeval text. Everything becomes clear if we distinguish between them in the manner suggested above.

6.

THE EGYPTIAN ALEXANDRIA AS THE OLD IMPERIAL CAPITAL

6.1. History of the XI-XII century: an approximated reconstruction

In the present stage of the research we can only reconstruct the ancient history of the XI-XII century in a very general and approximated fashion. We relate our reconstruction below.

Up until the end of the XI century, the capital of the state that later became known as the Roman Empire had apparently been in the valley of the Nile in Egypt. This makes the claim of modern historians about Egypt being the cradle of culture and civilization correct.

In the X-XI century the inhabitants of this land learnt how to make weapons out of copper, and later steel. Around the end of the XI – beginning of the XII century, the capital is transferred to Czar-Grad on the Bosphorus, also known as Jerusalem and Troy.

These are the origins of the ancient Rome, or the centre of the ancient “Byzantine” Empire. The Empire begins to colonise the Mediterranean region. It is obvious that the epoch’s primitive system of communications made the distant parts of the Empire virtually independent from the centre. Basically, this is

how the modern history textbooks describe the Byzantine Empire of the X-XII century. The Egyptian, or “Byzantine” power in Europe appears to have been concentrated around a few harbours on the Mediterranean coast.

We are looking at the political naissance of the European civilization, or the roots of the secular and dynastic history of Europe and Asia, which turn out to be Egyptian.

On the other hand, the roots of the ecclesiastical history can be traced to the Balkans and to Asia Minor – an ancient region whose centre had been in Jerusalem, also known as Troy, which eventually became known as Constantinople, and later Istanbul. The area around Constantinople, or Jerusalem, had been known as Troad, Thracia, Khan’s Land (or Canaan in the Bible), and also Judea. It is the birthplace of the ancient cult that later became Christianity.

It is possible that Judea had been subordinate to the Egyptian Rome, or Alexandria. The Roman Empire is called Israel in the Bible; the actual word “Israel” is translated as “Theomachist”, which is a synonym of the name “Ptolemy”. Bear in mind that the Ptolemaic dynasty had been regnant in Alexandria, which concurs well with the hypothesis that the capital of Israel had originally been in Alexandria.

6.2. Alexandria as the centre of Greek science

Alexandria is believed to have been the centre of the Greek (Christian, or Byzantine) science in the Middle Ages. For instance, Claudius Ptolemy, the author of the Greek *Almagest*, came from Alexandria. The city itself is often mentioned in the *Almagest*; even the name Ptolemy can be associated with Alexandria as the name of the dynasty that had reigned there.

Another example is the Orthodox Paschalia, or the set of rules for calculating the date of the Easter, including the table of the lunar phases and calendar tables. The Paschalia had been widely used in Byzantium, and was allegedly developed in Alexandria, which is why it is also widely known as the Alexandrian Paschalia.

Alexandria is also the city where the largest and most famous library of the antiquity had stood – the very Alexandrian Library that is nowadays believed to have perished in a blaze.

6.3. Alexandria as the obvious capital

The geographical location of the Egyptian Alexandria does in fact make it a likely capital of the ancient Empire, unlike the Italian city of Rome. Alexandria is a large seaport and it is located in the fertile valley of the Nile. The Alexandrians had abundant copper mines at their disposal, which makes it possible that the industrial use of copper was invented in Alexandria and marks the beginning of the Copper Age in our civilization.

6.4. Several authors of the XVII century had believed the Egyptian pyramids to have been the sepulchres of Ptolemy = Israel and Alexander the Great

Let us cite an interesting piece of evidence contained in the Lutheran Chronograph of 1680 ([940]). This is what we learn about Emperor Octavian Augustus: “When Augustus came to Egypt, he was shown the bodies of Alexander the Great and Ptolemy, which had been kept in their sepulchres for a long time” ([940], page 101).

Therefore, as recently as in the XVII century some chroniclers had been of the opinion that the rulers buried inside the Egyptian pyramids were the actual founders of the Greek = Christian Kingdom, Alexander the Great and Ptolemy, or Israel (Theomachist). We believe that they were correct. By the way, both Alexander and Ptolemy are believed to be Greek, and the very word “pharaoh” identifies as the Greek word “tyrant”, or “ruler”. However, the research related in CHRON6 demonstrates that the Scaligerian descriptions of Alexander the Great and King Ptolemy contain a distinct layer of the Russian history of the Horde, which dates from the XV-XVI century.

7.

THE WARS FOUGHT FOR AND AROUND CONSTANTINOPLE (JERUSALEM)

Let us briefly reiterate the primary conception of Roman History within the framework of the general reconstruction that we relate herein.

All the originals of the great wars, or exoduses, or global dynastic changes as reflected in the Scaligerian

history textbook were really linked to one and the same focal event – changing ownership of Jerusalem = Troy = Constantinople. The city had changed a number of owners over the period of the X-XVI century, or the historical epoch that covers the entire real, or documented ancient history.

Later chronologists became confused about the numerous conquests of Constantinople, and all the wars fought for this city became lumped together by later chronologists; these layered descriptions were then divided into a number of arbitrary epochs and placed in the deep antiquity, with different localizations and altered names. These constitute the series of the most vivid duplicates inherent in the Scaligerian chronological version. In terms of the statistical chronology they can be described as the series of the Gothic = Trojan = Tarquinian Wars as represented in the global chronological map, qv in CHRON1. Each phantom was based on real documents, which were nonetheless compiled by different chroniclers. Hence the varying subjective descriptions of the same historical events encountered in different chronicles, which we fail to recognise as duplicates the first time we see them.

The first war in the series is likely to have been fought near the end of the XI century, or the epoch of Christ. This war is known to us as the First Crusade. Mediaeval chronologists have spawned numerous duplicates of this war in the “ancient” and mediaeval history; this fact is hardly surprising, considering as how the version of chronology known to us today was created by the mediaeval clergy, which had obviously regarded the events related to Christianity as the most important ones in history and analysed them with the utmost caution. Nevertheless, somebody’s chronological error had separated the Evangelical events from the war of the XI century A.D. and ascribed them to the I century A.D. despite the direct indications of several ecclesiastical sources that the war began immediately after the crucifixion and resurrection of Christ. On the other hand, the actual war, or the First Crusade, remained in its correct chronological position (the XI century).

Let us attempt to imagine the implication of Christ’s lifetime misdated to the I century A.D. instead of the XI. It is obvious that the mediaeval chronologists who had adhered to the erroneous dating

of the I century A.D. must have meticulously removed all the obvious traces of the Evangelical events from the XI century chronicles. Indeed, they believed these events to be the most important in human history. Therefore, as soon as they noticed traces of these events in certain texts, they instantly dated them to the I century A.D., falsely believing it to be the epoch of Jesus Christ. Alternatively, they could edit the source, transforming the actual descriptions of events into the “recollections of the ancient author” and replacing accounts of real historical events by their presumed recapitulations.

This is why the surviving editions of mediaeval texts are structured in such a way that whenever the “ancient author” describes an epoch that duplicates the epoch of Christ, or the XI century, he usually begins to recollect historical events, and often mentions the names of Evangelical characters. We cannot find any real traces of the primary historical event of the XI century, or the crucifixion and resurrection of Jesus Christ, in any historical text – the only surviving accounts of this epoch known in Scaligerian history are the Gospels of the alleged I century A.D. Mediaeval chronologists of the XVI-XVII century had sought all such accounts out laboriously, and provided them with erroneous datings. As a result, the Evangelical tale of the “Passions of Christ” has virtually got no duplicates anywhere in the Scaligerian version, despite the incorrect dating of the crucifixion itself.

Nevertheless, the mediaeval chronologists had overlooked a number of minor details. Naturally, the latter could only pertain to substantially altered renditions that had little in common with the famous ecclesiastic accounts – otherwise the events in question would be identified as Evangelical and dated to the I century A.D. Traces of Evangelical events in the XI century A.D. are nothing but a collection of discom-boluted legends and individual names.

8.

THE DIVISION OF EMPIRES. ISRAEL AND THE NICAEAN EMPIRE; JUDEA AND THE LATIN EMPIRE

The second original of the Great War is to follow – it marks the end of the ancient Roman Empire and the beginning of the new kingdom division, or the

conquest of Constantinople by the crusaders during the Fourth Crusade in 1204. After that, the Roman “Byzantine” Empire fell apart into several kingdoms and principalities. Scaligerian history is of the opinion that the old royal “Byzantine” dynasty and the Roman aristocracy fled to the city of Nicaea in Asia Minor, which is where they founded the Nicaean Empire as the successor of the old Roman Empire, joined by the Patriarch of Constantinople, while the Western crusaders elected a new emperor from their own number and founded the Latin Empire with Constantinople as its capital. The Nicaean Empire in Asia Minor is believed to have struggled for the return of Constantinople; the struggle ended in the conquest of Constantinople by the army of Michael Palaiologos, Emperor of Nicaea, in 1261, and the exile of the Latin emperors from the city ([455]).

However, some sources of the XVI-XVII century had been of the opinion that after the fall of Constantinople in 1204 the Roman Emperor of “Byzantium” had fled to Russia and not to Asia Minor. For example, the eminent Polish historian of the XVI century, Matthew Strykowski, writes the following in his book ([1429]; the chapter is entitled “On the Conquest of Constantinople, or Czar-Grad, the Most Glorious Capital of the Greek Caesars and Patriarchs by Mehmet II, King of the Turks, in the 1453rd Year of Our Lord, or the Year 6961 Since Adam, in the Reign of Kasimir, son of Jagiello, King of Poland and Great Prince of Lithuania”):

“And so it came to pass that in the 1200th year of Our Lord the Venetians and the French came from across the sea, and took over Constantinople. Ascarus, the Greek Caesar, fled to Tersona and then to Galich, which the Greeks call Galatia. When he came to the capital of Russia, Roman, the Russian Prince and Monarch, received him with honours and consideration. This is how the Latins took over the glorious kingdom of Greece” ([1429]).

This report of Strykowski is in excellent correspondence with the history of Russia, or the Horde, in our reconstruction. It helps us with the understanding of the dynastic undercurrents of the Great = “Mongolian” Conquest of the XIV century. As we have seen, the conquest began some 100 years after the fall of Constantinople under the onslaught of the Western crusaders. The purpose of the conquest is

perfectly clear – the restoration of the old Empire. If the old Roman, or “Byzantine” dynasty had indeed fled to Russia, as Strykowski is telling us, it becomes obvious just why the Great = “Mongolian” Conquest was launched from the Horde, or Russia, as well as the reason why the Western campaign of Ivan Kalita (Caliph), or Batu-Khan, had been among the first directions of the “Mongolian” expansion (see Part I). The grandiose restoration of the Empire began, started by the descendants of the old Roman dynasty of “Byzantium” who had fled to Russia after the fall of Constantinople. The restoration wasn’t merely a success – the “Mongolian” conquest of the XIV century resulted in the creation of a qualitatively new Empire, which was much larger and better centralised than the old Roman Kingdom, or “Byzantium”. Eventually, “Mongolia” conquered the entire Eurasia and North Africa, and later also gathered lands in America (in the XV-XVI century; see CHRON5 and CHRON6).

As we demonstrate in CHRON1, CHRON2 and CHRON6, the Bible describes mediaeval European events of the XI-XVI century. It uses the word “Israel” for referring to the Christian Empire, namely, the ancient empire of the XI-XIII century, which we apparently know very little of today, and its successor, the Great = “Mongolian” Empire of the XIV-XVI century. How do we identify the Biblical Judea? One must bear in mind that the Bible uses the term “Judean Kingdom” for referring to a relatively small part of Israel centred around Jerusalem, the old capital. Judea was populated by a maximum of two Biblical tribes (1 Kings 12:20). There were twelve tribes altogether. In European history Judea is the old centre of the empire, Czar-Grad and its environs, as well as the ancient Rumelia, or the Balkans.

The Biblical division of the kingdom into Israel and Judea must be a reflection of two events, the first being the fragmentation of the ancient “Byzantine” Empire of the XI-XIII century after the Trojan Wars

of the XIII century. Scaligerian history of this epoch describes the conquest of Constantinople by the Western troops in 1204 and the foundation of the modestly sized Latin Empire around Constantinople, known as the Biblical Judea. The remaining part of the empire founded a new capital in the Biblical Shechem (1 Kings 12:25). The Scaligerian version believes that the old dynasty, which was banished from Czar-Grad by the Westerners, chose the city of Nicaea for its capital – allegedly, in Asia Minor. Historians suggest that Nicaea, or Shechem, can be identified as the modern city of Iznik ([85], Volume 29, page 618). However, our reconstruction deems it more likely that Shechem, the Biblical capital, or MCHSH in reverse, is Mosoch, or Moscow – not the modern city, which had not existed yet; one must remember that the name had once been used for referring to the entire Russia, or the Horde.

We know little of the events of the XI-XIII century nowadays; for the most part, the surviving sources report the events of the XIV-XVI century. Older events have become obliterated from the “written memory” of humankind for the most part. Nowadays we can only resort to guesswork, with nothing but vague outlines of historical events at our disposal.

The second event that became reflected in the Biblical account of the division of the kingdom into Israel and Judea might identify as the division of the Great = “Mongolian” Empire into Russia, or the Horde, and Turkey, or Atamania, in the XV-XVI century. Israel shall therefore identify as Russia as the Horde, and Judea – as Turkey, or Atamania. The capital of Turkey, or Judea, identifies as Czar-Grad, the ancient capital of the “Byzantine” Empire, also known as the Biblical city of Jerusalem.

Furthermore, it is possible that the two Biblical kingdoms of Israel and Judea reflected the segregation of the Western Europe from the East, with the Western Europe identifying as Judea, and Russia, or the Horde – as Israel, qv in CHRON6.

Ecclesiastical history

1. HISTORY OF RELIGIONS

According to our reconstruction, the Christian church had maintained its integrity within the Empire up until the XV century. Of course, religious tradition had varied between one distant part of the Empire and another – however, the formal schism between the churches must only date to the XV century. In the Scaligerian version, the epoch of Christianity as a single religion is dated to the pre-1054 epoch, which is the year that marks the schism between the Orthodox and the Catholic branches of the Christian Church. According to our reconstruction, this schism really dates from the XV-XVII century. Also, the Christian Church broke into four branches and not two – Orthodox, Catholic, Muslim and Judean.

It is known to us from the history of religion that the rites and the canons of the Christian Church in the first few centuries of Christianity, or the XI-XIV century, according to our reconstruction, had differed from the ones we're accustomed today quite drastically. Also, it appears that Judaism had not finally crystallised as an independent religion.

Thus, according to our reconstruction, the epoch of the XV-XVI century marks the schism of the formerly united Christian church into three branches – Orthodox Christianity, Catholicism and Judaism.

Islam became independent from the Orthodox tradition even later – in the XVI-XVII century. Therefore, the mediaeval Western Sources that tell us about “Muslims”, “Agarians” and “Saracens” are often referring to the Orthodox Christians – Russians in particular, since Islam and Orthodox Christianity had still been a single religion.

2. CHRIST FROM ANTIOCHIA

Here's a fragment from a modern textbook on history: “Christopher, Patriarch of Antiochia, baptised Isa at birth, was killed in Antiochia, during an anti-Byzantine uprising, on 22 May 967 A.D.” ([465], page 196). He was run through by a spear, likewise Christ, which is emphasised in a number of chronicles. Bear in mind that the spear that pierced the body of Christ on the cross was believed to be kept in Antiochia by the crusaders of the First Crusade.

Isa Christopher is very obviously a version of the name Jesus Christ. We shall obviously find no Evangelical accounts of crucifixion and resurrection in the biography of Isa Christopher, otherwise more recent editors and chronologists would instantly recognise him as Christ and date the events in question to the I century A.D. Nevertheless, many details of the Evangelical account are present here as well – for instance,

the solar eclipse, which is presumed to have accompanied the crucifixion of Christ, according to the Gospels and a number of other ecclesiastical texts. A very fitting total eclipse of the sun is mentioned in the Byzantine chronicle under 968 – very close to the murder of Christopher ([465], page 187, Comment 72). We must emphasise that a total eclipse on the sun observable from a single populated location is a very rare event.

Moreover, as was the case with Christ, the “Christopher eclipse” was accompanied by a powerful earthquake and a rain that many believed to herald a new deluge: “A strange rain, which had made the Byzantines afraid that it might herald a new deluge, fell on 5 June 968” ([465], page 186, Comment 57; also page 39). The murder of Christopher was followed by a three-year siege of Antiochia by the Roman, or Byzantine, troops of Emperor Nicephorus (Victorious) Phocas. After the conquest of the city, a large number of holy objects were found there, all of them associated with Christ ([465], pages 41 and 46). Leo Deacon, the Byzantine historian, tells us explicitly that Emperor Nicephorus had launched a military campaign to Palestine ([465], page 40). It is hard not to recognize this campaign as the one launched to Palestine by Emperor Tiberius right after the Crucifixion, which is recorded in a number of mediaeval ecclesiastical chronicles considered apocryphal today (see the “Letter of Pilate to Tiberius” in the “Passions of Christ”, for instance).

Let us quote the comment of a modern historian that concerns the data about the Palestinian campaign of Nicephorus: “The troops of Nicephorus never reached Palestine; it might be mentioned in order to make the campaigns attain religious symbolism... Although the ideas of crusades weren’t all that popular in Byzantium, Nicephorus, for one, was affected by them greatly – a long time before the Western crusaders” ([465], page 186, comment 63).

There is also a strange account related by Leo Deacon in his description of the campaign of Nicephorus – it must be reflecting the actual crucifixion. Namely, he tells us that a certain Judaist from Antiochia had kept an icon that depicted crucified Christ in his household. One day, he became enflamed with hatred for that icon and pierced it with some sharp object (cf. the “Antiochian spear”). This was followed by a

miracle that made him and the Judeans that surrounded him flee in terror ([465], pages 39-41).

This account is easy to recognise as a version of the famous Evangelical Crucifixion story. The storyline is virtually the same – Judeans hate Christ, crucify him and pierce his side with a spear, but the ensuing solar eclipse and earthquake made them scatter in fear, as it is described in the Gospels. This is an excellent example of how the Evangelical events got edited when they emerged in the wrong chronological locations. The original text got into the hands of some historian of the XVI-XVII century, who was diligent enough to keep the “dislocated” story of Christ intact, having merely altered the text in the simplest way he could think of, replacing Christ with an icon of Christ, the Judean priests of Jerusalem with some non-descript Judaist etc.

The Scaligerian version of chronology dates the tale of Christopher to the end of the X century. However, there is a shift of 100 years inherent in the Byzantine chronology of Scaliger, which makes many of the events that predate the XI century in Byzantine history reflections of events that took place a century later. This is why the story of Christ needs to be transposed 100 years forward, which shall place it in the 1060’s, which is the very epoch of Christ, according to our reconstruction.

At the end of the XI century, which is the epoch of the First Crusade, the Antiochian Spear emerges once again. The Crusaders were striving to lay their hands upon this holy relic during the whole long siege of Antiochia in 1098 ([287], pages 83-95). Modern historians are mistrustful of the belief shared by the crusaders, namely, that the spear that had pierced the side of Jesus was kept in the besieged Antiochia. Could the crusaders have been correct?

Antiochia is presumed to have been captured by the Western European crusaders exclusively, without the participation of the Roman (or “Byzantine”) troops. However, there are historical records of the city of Tyre, which is right next to Antiochia, taken by Egyptian troops in 1094, also after a 3-year siege: “In 1094, the Fatimid army [Fatimids is the name that historians use for the dynasty that presumably ruled in Alexandria during that epoch; in reality, the army in question belonged to the Roman, or Roman Emperors, also known as Pharaohs – Auth.] marched

to the North, laying this seaport [Tyre – Auth.] under siege and taking it by storm 3 years later, looting the city utterly” ([287], page 34). Let us also recollect the fact that “Tyre” translates as “Czar”, or “Czar-Grad”; therefore, Tyre had been a capital city, likewise Antiochia. Most probably, Antiochia and Tyre are but two different names of a single city – for example, Constantinople had also been known as Czar-Grad.

Most likely, the conquest of Constantinople in 1098 and the conquest of Tyre by the Egyptians in 1094 is the very same event dating to the epoch of the First Crusade.

3.

REPORTS OF THE XI CENTURY EVENTS AS ENCOUNTERED IN THE RUSSIAN CHRONICLES

The Scaligerian dating of the Baptism of Russia, or 989 A.D., according to the Russian chronicles, is very close to the Scaligerian dating of the Antiochian Evangelical events, the difference being a mere 20 years.

Russian chronicles mention a horrendous earthquake in Czar-Grad – so powerful that it is remembered in the Menaion (see under 26 October [Old Style], memory of Dmitriy of Solun). This earthquake was also described in Byzantine chronicles – historians date it to 989 A.D. ([465], pages 91 and 222).

Let us relate the account of this earthquake given by the Byzantine historian Leo Deacon:

“The comet-watchers were full of wonder... That which the people expected, came to pass... In the evening of the day when we remember St. Dimitriy the Martyr, a great earthquake to equal none that people had remembered, brought the spires of Byzantium down to the ground, destroyed many houses, which became graves for their inhabitants, and wiped out the neighbouring villages completely ... having also shaken and destroyed the dome and the western wall of the great church... It was followed by a horrible famine, disease, droughts, floods and hurricanes... This is the very time that the column near Eutropius was destroyed by the waves, and the monk that had stood upon it met a dreadful fate in the raging sea. The infertility of the earth and all the other scourges took place after the falling of the star. However, future historians shall be able to explain it all” ([465], page 91).

When we read this account, we find it hard to chase away the thought that the initial edition of Leo Deacon’s “History”, the one that didn’t survive, had contained the well familiar Evangelical account of all the disasters that had accompanied the crucifixion of Christ. It is only the edition that has reached our age, which, as we can understand, was compiled in the Western Europe in the XVI-XVII century, that is to blame for transforming the text of Leo Deacon into something else, more in line with the Scaligerian chronology. Nevertheless, we still see a direct reference to Jesus Christ!

The monk who had perished on top of his column as mentioned in [465], page 91, is most likely to be the replacement of the crucified Jesus Christ, which shall also identify the star mentioned by Deacon as the Star of Bethlehem. Also, the Greek Gospels do not refer to a “crucifixion”, but rather to a death on top of a pole, or column (see [123], column 1151). If we are to provide a literal translation of the Greek Gospels, we shall come up with a report of Christ dying on top of a column, which is precisely what we see in Deacon’s text.

Modern commentators are completely at a loss about the identity of the “monk” mentioned by Leo Deacon. He isn’t mentioned in any hagiography ([465], page 223, comment 75). And what of his mysterious reference to “future historians”, which seems to be completely out of context? See [465], page 223, comment 76).

However, if Deacon is referring to Jesus Christ, it is easy enough to understand what Deacon means – he alludes to the Second Coming in the usual medieval style.

4.

ORIENTAL VERSIONS OF CHRISTIANITY

According to our reconstruction, Christianity came to India, China and Japan during the Great = “Mongolian” conquest of the XIV-XV century. A propos, we have a few phonetic similarities here - Krishna and Christ, Delhi and Delphi etc.

Many experts in history of religion noted the parallels between Christianity and Buddhism, starting with the XIX century (see [918] and [919]).

The lifetime of the first Buddha, or the Indian

Prince Sakyamuni, is dated to times immemorial by the historians of today. However, it has been known to us ever since the XIX century that his biography is almost a word-for-word rendition of the hagiography of St. Joasaph, the Prince of Great India (see the *Me-naion* for 19 November, Old Style).

This amazing similarity has been discussed by many specialists, but never got a mention beyond special literature ([665]). Nevertheless, the hagiography of Joasaph, Prince of Great India, almost forgotten today, had been part of a very popular ecclesiastical literary work of the XV-XVI century, namely, “The Tale of Barlaam and Joasaph”. It suffices to say that the manuscripts of this oeuvre have reached us “in more than 30 European, Asian and African languages: one in Pehlevi, five in Arabic, one in Persian and one in Ougour; two Georgian versions ... a Greek version ... two Latin versions, translations into Church Slavonic, Armenian and Ethiopian ... nine Italian manuscripts, eight more in Old French, five in Spanish, more in Provençal, Rhaeto-Romance, Portuguese, German, Czech, Polish, English, Irish, Hungarian and Dutch” ([665], page 3).

Historians are of the opinion that the hagiography of St. Joasaph was first written in Greek in the XI century A.D. Moreover, “The Holy Relics of the St. Prince Joasaph became known to the public in the XVI century. They had initially been kept in Venice; however, in 1571 Luigio Mocenigo, the Venetian Doge, gave them to Sebastian, King of Portugal, as a present” ([665], page 11).

Could the body of Christ have been taken away from Constantinople in 1204?

The title pages of most Greek manuscripts of the “Tale of Barlaam and Joasaph” (there are about 150 of them known to date) say that the story was “brought from India, a country in Ethiopia, to the Holy City of Jerusalem by John the Friar” ([665], page 7).

Let us also cite some evidence of a strange event dated to the alleged year 1122 in this respect.

“There is an anonymous report of a certain Indian Patriarch John visiting Rome that year... The Patriarch had initially come to the West to receive the Archbishop’s pallium in Byzantium in order to confirm his rank, which was conferred onto him after the death of his predecessor. However, the Byzantines

told him that the capital of the world was in Rome” ([722], page 249).

What we see here is a trace of the disputes about the location of Rome, or the real capital of the world. Apparently, it had not been obvious to the people of that epoch, and required argumentation.

The mystical theory of metempsychosis, which is usually considered purely Oriental and inherent in the Buddhist tradition, had nevertheless been quite common for the Christian ecclesiastical tradition of the XIV-XVII century, a long time before the XIX century, which is when the Europeans made their first acquaintance of the Oriental religions.

The theory of metempsychosis was considered heretical; it was presumed to have originated in Greece and ascribed to Pythagoras. For instance, the oeuvre entitled “A Brief Revision of All Heresies by St. Epiphanos, Bishop of Crete”, which had even been included in the main ecclesiastical almanacs, mentions metempsychosis in the very beginning:

“The Pythagoreans, also known as the Peripathetics, reject the unity and the will of the Lord, and also forbid sacrifices to the gods. Pythagoras had preached that no living being could be eaten, and that one also needed to abstain from alcohol ... [unclear place]... Pythagoras had also taught that the souls incarnated into the bodies of other living beings after leaving the dying bodies” ([430]).

This description could also be applied to the Buddhist tradition. This makes it likely that Buddhism had also been of a Byzantine origin.

Let us cite the “four primary heresies” as listed by Epiphanos:

- 1) Barbarism, or no religion tradition.
- 2) Scythian Heresy – worship of the ancestral and animistic spirits.
- 3) Hellenistic Heresy – polytheism.
- 4) Judaism – denial of the new Testament.

The odd thing about the list is that Epiphanos uses the terms for referring to religious confessions as opposed to ethnic groups, which is how we’re accustomed to treat them. The context of his work makes it obvious that he was describing contemporary religions, which makes the Barbarians, Hellenes and Scythians mediaeval religious groups.

5. THE CREATION OF THE BIBLICAL CANON AND ITS CHRONOLOGY

5.1. The esoteric history of the Biblical canons

Bible is divided into two parts chronologically as a rule – the Old Testament, or the books written before Christ, and the New Testament, or the books written after Christ. Hence the opinion that Christ cannot be mentioned anywhere in the Old Testament, since the very concept of Christianity could not have existed in that epoch. Many Biblical examples expose this opinion as blatantly incorrect, as we shall mention below.

One of the main results of the statistical chronology (as related by A. T. Fomenko in CHRON1 and CHRON2) claims that the Old and the New Testament of the Bible refer to the same epoch chronologically. The two testaments reflect the two traditions that had coexisted and developed side by side. Moreover, they had remained the same tradition for a while before becoming split in two.

In CHRON1 and CHRON2 we demonstrate that the historical books of the Old Testament, such as the Books of Judges, Samuel, Kings and Chronicles refer to the European history of the XI-XVI century A.D.

It is common knowledge that the Bible consists of two parts – the Old and the New Testament. The Old Testament is presumed to have been created within the Judaic tradition, a long time before the new era, whereas the New Testament was allegedly written by the Christians after the advent of Christ. These two parts of the Bible are therefore separated by several centuries in consensual chronology.

This rather common conception of Biblical history is correct for the most part; however, it is erroneous chronologically. It is true that the available books included in the Old Testament were written within the Judaic tradition, whereas the New Testament was written by the Christians – however, both traditions postdate the XI century, or the lifetime of Jesus Christ.

One cannot escape the following question. If the Old Testament was written after Christ, and then edited by the representatives of the Judaic tradition, considered hostile by the Christians, how could it have become part of the modern Christian Bible? The

answer is simple – it had not been part of the Bible up until the end of the XVI century.

The modern canon of the Bible was compiled from individual books and canonised as such at the Trident Council of the Roman Catholic Church in the second half of the XVI century the earliest. This was the time when the chronological tradition of Scaliger had already become consensual in the West; this tradition had believed the Judaic Biblical Tradition and Christianity to be separated by a gap of several hundred years. Therefore, nobody believed this tradition to be hostile to Christianity or wondered about the possibility of including the Judaic canon into the Christian Bible.

Indeed, there isn't a single complete Christian Bible in the modern meaning of the word that would be published before the Trident Council. It concerns the Greek and Church Slavonic Bibles as well as their Latin counterparts.

The famous specialist in ecclesiastical history, A. V. Kartashev, tells us the following: "The Ostrog Bible of 1580-1581 is the first printed Bible in the entire Eastern Orthodox world, just as the first handwritten Bible in Russia had been the one ... compiled in 1490 by Gennadiy, the Archbishop of Novgorod" ([372], Volume 1, page 600).

Moreover, it turns out that "the first printed Greek Bible in folio was only published in Moscow in 1821 at the initiative of the Holy Synod; this publication was sponsored by two wealthy Greek patriots – the Zosimadas brothers... After this initiative, the Synod of the Greek Church, which had re-emerged after the rebellion of 1821, decided to "copy" this Muscovite Bible in Greek, which was promptly done by the rich English publishing house of SPCK ... in 1843-1850" ([372], Volume 1, page 600).

The few manuscripts of the Bible that are dated to the epochs that precede the Trident Council were only found in the XIX-XX century. Their datings are pure propaganda and have nothing to do with reality (see CHRON6 for more details).

The editing of the Old Testament in order to make it closer to the Hebraic interpretation in the modern sense of the word continued well into the XIX century (see more on this in comments to [845]). A comparison of the Biblical texts of the XVI-XVII century to the modern Bible reveal the emphasis of the edi-

tors: in the Book of Psalms “Christ” is replaced by the “Anointed One”, a “bishop” becomes a “man of power”, an “altar”, a “davar” and so on. The editors were obviously removing Christian symbolism and terminology from the Old Testament.

As an example, let us compare the respective fragments that refer to the decorations of the Temple of Solomon in Jerusalem after the text of the Ostrog Bible, published by Ivan Fyodorov at the very end of the XVI century ([621]) and the modern Synodal translation. We see that the description given by the Ostrog Bible could also refer to the decorations of an orthodox Christian church. We see references to an altar, which is separated from the rest of the temple by a wall, also known as the iconostasis, the text describes a “*kiot*”, or the place where the most revered icons are kept in Orthodox temples. The temple itself is called a church. The authors of the Synodal translation have tried their best in order to make the description of Solomon’s temple resemble a Christian church as little as humanly possible. In general, the texts of both Bibles contain significant discrepancies. The fact that the more recent edition is also the most tendentious is perfectly obvious. See more about the editing of the Bible in the XVI-XVII century in CHRON6.

5.2. Evangelical events reflected in the Old Testament

If we analyse the history of the Biblical canon’s publication and edition, we shall see why the references to Christ in the part of the Christian Bible known as the “Old Testament” are full of animosity, and were clearly made by the Judeans. If we are to bear this in mind, we shall instantly find several passages that mention Christ and Christianity in the Old Testament. Let us list a few of them.

5.2.1. The Nicaean Council in the Old Testament

The Biblical chronicles, or the books of Samuel, Kings and Chronicles, appear to contain a description of the Nicaean Council under Constantine the Great, who became reflected in the Bible as Rehoboam, King of Israel. As we should rightly expect, the Judaic author treats Constantine, or Jeroboam, and the Nicaean Council with the utmost contempt.

a. *The Bible*.

■ b. *The Middle Ages*.

1a. *The Bible*. “The king [Jeroboam] took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt” (I Kings 12:28).

■ 1b. *The Middle Ages*. The Bible appears to be referring to the famous mediaeval dispute about the worship of icons. The text of the Bible reflects the Judean point of view, according to which the icons, usually painted against a golden field, could not be worshipped. These disputes had continued in Byzantium up until the alleged VII-IX century in Scaligerian chronology.

2a. *The Bible*. “And he set the one in Beth-el, and the other put he in Dan... And he made the house of high places, and made priests of the lowest of the people, which were not of the sons of Levi” (I Kings, 12:29 and 12:31).

■ 2b. *The Middle Ages*. The Bible refers to the construction of Orthodox temples by Constantine the Great, or Alexei I – in Bythinia, or Beth-el, and in Dan, or the Balkans. Let us remind the reader that the Slavs were also known as “Dans” in the Middle Ages. The Nicaean Council revoked the necessity of a priest to be a Levite, which is precisely what the Bible tells us: “And he ... made priests of the lowest of the people, which were not of the sons of Levi” (I Kings, 12:31).

3a. *The Bible*. “And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah ... even in the month which he had devised of his own heart” (I Kings, 12.32-33).

■ 3b. *The Middle Ages*. The Bible appears to be referring to the terms of celebrating Easter as devised by the Nicaean Council. It is known that the issue of estimating the correct date for the celebration of Easter and Passover had been extremely important in the mediaeval

dispute between the Orthodox Church and the Judaists.

- 4a. *The Bible*. Jeroboam came from Egypt and transferred the capital from Jerusalem to Shechem (I Kings, 12:2 and 12:25). Shechem is right next to Beth-el (I Kings, 12:29 and 12:33). Jeroboam had united a large part of Israel under his power – eleven tribes out of twelve. However, he was forced to found a new capital.
- 4b. *The Middle Ages*. Constantine the Great also makes a transfer of the capital – from Old Rome, allegedly in Italy (which is incorrect) to the New Rome on the Bosphorus.

5.2.2. *Christ and Elisha*

Apparently, Christ became reflected in the Old Testament as the prophet Elisha, which makes the Biblical prophet Elias identify as John the Baptist. Matthew directly calls John the Baptist Elias (Matthew 17:11-13).

The Bible also mentions the resurrection of Christ, but sceptically, as a Judaic source:

“And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet” (II Kings 13:21). This is the transformation of the famous Christian story of Christ rising from the dead, which has transformed into a bizarre tale of how somebody has risen from the sepulchre of Elisha. The character in question is most likely to identify as Jesus Christ.

As one should rightly expect, the First Crusade follows the death of Elisha the prophet:

“And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year... But Hazael king of Syria oppressed Israel all the days of Jehoahaz” (2 Kings 13:20 and 13:22).

The possibility of Elisha and Christ identifying as the same person was also pointed out by N. A. Morozov in [544].

N. A. Morozov's manuscript on Russian history

1. SUMMARY

It is known that N. A. Morozov has managed to publish 7 volumes of his fundamental oeuvre entitled "Christ (Human History from the Natural Scientific Point of View)",[544]). This oeuvre was published again in Moscow in 1998 due to the heightened interest in the problems of chronology stirred up by our research. The eighth volume has never been published before, and its manuscript is still kept in the Archive of the Russian Academy of Sciences. The text is typewritten, with many handwritten insertions made by N. A. Morozov. In March 1993 A. T. Fomenko, V. V. Kalashnikov and G. V. Nosovskiy studied this oeuvre in detail, having made a copy of the manuscript's key sections by kind permission of the RAS Archive. We would like to express our gratitude to the staff of the Archive for this unique opportunity. Later, in 2000, Kraft + Lean, a publishing house in Moscow, published copies of the fragments from Morozov's manuscript that we have made as a separate volume ([547]). These materials can be considered a comprehensive summary of the whole chronicle.

Judging by the nature of the manuscript, N. A. Morozov couldn't find the opportunity to prepare it for publication – in a way, it is still a draft, which reflects a large number of the author's profound observa-

tions and his theory of Russian history. The general ideas presented in Morozov's manuscript can be encapsulated thus.

1) The verification of the chronology of the Russian chronicles by observations of solar and lunar eclipses, as well as comets.

The verification performed by N. A. Morozov demonstrates that none of the datings ascribed to the "Russian eclipses" and preceding 1064 A.D. as recorded in chronicles can be verified astronomically. The first eclipse that can more or less claim to possess an astronomical verification is the eclipse of 1064. However, the latter was only observable from Egypt and parts of Europe – not Russia. The descriptions of eclipses in the Russian chronicles can only be confirmed astronomically in cases that postdate the XIII century. N. A. Morozov had in fact discovered the XIII century to be the very threshold at which Scaligerian chronology begins to make some sense astronomically.

Having analysed other calendar indications contained in the Russian chronicles, N. A. Morozov discovered discrepancies inherent in the consensual chronology up until the beginning of the XIV century. The corollary is as follows: Russian chronology before the XIII-XIV century needs to be revised.

2) N. A. Morozov has managed to find out the following by his analysis of the *Povest Vremennyh Let*.

2a) The existing copies of this chronicle are virtually identical; their latest edition dates from the XVIII century. Therefore, one of the fundamental texts that constitute the backbone of the entire Russian chronology happens to be of a recent origin.

2b) Many sections of the *Povest Vremennyh Let* are concerned with Byzantine events much more than they are with Russian history. For instance, we encounter accounts of earthquakes, although they are extremely rare for Russia.

2c) All the copies of the *Povest Vremennyh Let* end with the year of Constantinople's fall – 1204 A.D., that is. However, this crucial event isn't mentioned in any of them for some odd reason. This is how N. A. Morozov discovered the breakpoint in Russian history that falls over 1204 A.D.

3) The existing version of Russian history can be traced to Miller's epoch, or the second half of the XVIII century. Tatishchev's history, which was presumably written before Miller's time, disappeared without a trace – in a fire, as it is believed. The sum total of all the works published under Tatishchev's name today amounts to Tatishchev's "drafts" as published by Miller. Our modern view of the Russian history is thus of a rather recent origin.

4) N. A. Morozov discovered that the Russian year began in March, according to the chronicles. He believed this tradition to be of Western European origin, and therefore made the conclusion that the Russian culture came from the West as a result of the crusader conquest. However, it is common knowledge that the Byzantines had also associated the beginning of the year with March (see [393], for instance). The indiction, or the ecclesiastical year, began in September. It is peculiar that N. A. Morozov was unaware of this fact, or didn't pay any attention to it, perhaps. A possible explanation is that Byzantines had two alternative beginnings of the year – the secular and the ecclesiastical, instead of observing both, in the manner of the Russian calendars.

N. A. Morozov also believed that the Russian Church had remained merged with the Western until the reign of Ivan III (1481). The evidence he cites to prove this is that there hadn't been any religious impediments to marriages between Russians and Catholics – in particular, the custom of baptising brides for the second time dates from the XVI century. This

should indicate the unity of the Russian and the Western Church before the XV century. However, Morozov's general conception appears to be wrong, and it doesn't provide for the fact that the very definition of ecclesiastical unity wasn't introduced until the Council of Florence and Ferrara in 1439, according to the New Chronology – shortly after Great Schism, which split apart the Catholic Church, or, possibly, the entire Ecumenical Church, in 1378-1415.

We intend to share one of our general observations with the reader. Having made an extremely important advance in the critical analysis of the Scaligerian chronology, N. A. Morozov nevertheless failed to develop this idea logically. He "stopped", misled by the false opinion that Scaligerian chronology could be considered more or less correct starting with the IV-V century A.D. and on. This is why he generally trusted the data ascribed to the epochs that postdate the VI century. However, today we know that Scaligerian chronology can only be trusted from the XIII-XIV century and on, while events dating from earlier epochs are but phantom reflections of the epoch of the XI-XVII century. This is the reason why N. A. Morozov was making certain claims that we believe to be blatantly wrong – however, these mistakes can by no means compromise the remarkable achievements of N. A. Morozov in the reconstruction of humankind's authentic history.

5) N. A. Morozov cites a number of phonetic parallels between different words in order to validate his theory of the Russian culture's West European crusader roots – the one we expose as erroneous. For example:

Vatican = Vati-Kan = Priest's House (in Hebrew).

Horde (Orda) = order (cf. also the Latin *ordo*).

Ataman = Getman = Hauptman (German).

Khazars = Hussars (who are known to have been present in the Hungarian army.

Czar = Sar (Hebrew).

The Tartars = "The Infernal Ones" in Greek; also possibly a reference to the Hungarian Tatra Mountain range.

Mongol = Megalion = "Great" (in Greek).

Basurman = Wesserman (German).

The above are Morozov's primary linguistic observations.

6) Morozov cites no other proof of his theory that

the Russian culture is Western European in origin, save the references to the beginning of the year, Latin names of the months, a number of Latin words used in ecclesiastical jargon and the phonetic parallels mentioned above. In general, the issue of who borrowed words from whom is approached from the stance of consensual Scaligerian chronology. Its alteration will automatically change our conceptions of etymology and the real nature of borrowing.

7) N. A. Morozov also voiced the idea about the cultural expansion going hand in hand with colonization instigated by the old and highly developed centres located in the vicinity of the ancient iron mines. Such proximity is important for the high-priority manufacture of tools and weapons. The oldest iron mines are located in the Balkans, the Ural Mountains and Germany. This is why N. A. Morozov believed that the colonization of the entire world, including India, Tibet and China was a military campaign launched from the Balkans.

Let us quote a few fragments of Morozov's manuscript ([547]) and provide our commentary thereto.

N. A. Morozov writes: "The Russian chronicle in question had once been attributed to Nestor; however, ever since I. S. Kazanskiy first ousted Nestor from the chronicle union in 1851, it has been known as "The Primordial Russian Chronicle". It bears distinct marks of Western Slavic influence everywhere.

This chronicle has reached us as several copies; the following ones were known best in the early XIX century.

1. "Povest Vremennyh Let by Nestor, the Friar of Feodosyev Monastery in Pechora".

This copy is one of the few that bear the legend "Nestor". It is believed to have initially belonged to Pyotr Kirillovich Khlebnikov, a prominent collector from Moscow who died in 1777 – the ownership history remains enigmatic in this case. The next owner was S. D. Poltoratskiy (1803-1884). This document is written on paper of small format and uses the type of font known as "poluustav"; it covers the historical period until 1198.

2. "The Russian Chronograph Comprising the History of Russia between 6370 (or

862 A.D.) and 7189 (or 1681 A.D.) Moscow, 1790".

3. "The Russian Chronicle Comprising Russian History between 6360 (or 862 A.D.) and 7106 (or

1598 A.D.) Moscow, 1781". This is the Arkhangelsk copy.

However, these copies have all been dated as more recent today" ([547]).

2.

THE RADZIVILOVSKAYA CHRONICLE

N. A. Morozov: "Nikon's chronicle [which is how N. A. Morozov refers to the *Radzivilovskaya chronicle* – Auth.] is the most interesting copy that exists to date; one must also believe it the oldest. It is set in the poluustav font of the late XV century and decorated with 604 interesting drawings of great archaeological significance.

At the end of the chronicle we find the indication that it was given to Prince Janusz Radzivil by Stanislaw Zenowicz. In 1671, Prince Boguslaw Radzivil gave it away to the Königsberg library, judging by the seal, whereupon we see the city's coat of arms and the following inscription:

"A celissime principe Dno [or Domino – N. M.] Boguslo Radsivilio bibliothecae quae Regiomontani [or Königsberg – N. M.] est electorato donata".

In 1716 Peter the Great ordered to copy this manuscript so that further generations of copies could be made in Russia... During the seven-year war, in 1760, the actual Königsberg original was obtained as well, and handed over to the Russian Academy of Sciences. In 1767, six years later, it was published in St. Petersburg ... as part of the edition entitled "The Russian Historical Library. Ancient Chronicles" ([547]).

Let us interrupt our Morozov quote with the following remark. It is true that the so-called first Russian chronicles were written by the Slavs from the South-East, or even the Slavs that had resided on the territory of the modern Poland or Prussia. In this case, it is perfectly obvious that they should retain certain vestiges of the West Slavonic influence, and those were brought to light by none other but N. A. Morozov.

Apart from that, as we demonstrate in the present book, these first chronicles were transformed by heavy editing under the Romanovs, but they aren't entirely fictitious. The chronicles in question are based on authentic ancient documents of the XIV-XVI century.

It is a common belief that Peter “opened a gateway to Europe”. Europe? Western Europe, or the Catholic and Protestant Europe of the XVII-XVIII century, already Latinised after the mutiny known as the Reformation. As we realise today, many of the innovations and reforms initiated by Peter the Great were serving the purpose of erasing the Horde past of Russia and introducing Western traditions, ideology, and even religion, to a certain extent. It suffices to study the architecture of St. Petersburg, the city built by Peter the Great, and that of its churches. The style is easy to identify as the Western Mediaeval style of the Reformation epoch.

The official Orthodox Church has been a hybrid between the initial Orthodox faith of the Horde Empire, Western Catholicism and Protestantism of the XVII century ever since Peter’s epoch. The only people who have managed to preserve some of the old ecclesiastical tradition and its lore are the so-called “Old-Believers”.

It was one of the Romanovs’ greatest concerns to distort the history of the lawful Russian dynasty (the Khans of the Horde). Therefore, Romanovian historians masterminded a very important propaganda campaign, having received their orders from the Romanovs themselves. One of the campaign’s primary objectives had been to vanquish the history of the Great = “Mongolian” Empire by means distorting it beyond all recognition.

Historians have done their absolute best to comply with the royal orders. It is hardly their fault that many traces of the real history have survived, quite in defiance of their efforts, and that we can reconstruct a great deal from those. Incidentally, if Germany (or Prussia, one of its parts) used to be a province of the Great Empire, it is easy enough to understand the fact that Romanovian history had a strong bond with Germany – Schleswig-Holstein in particular, the birthplace of many Romanovs. These parts had at some point been provinces of the “Mongolian” Empire – however, the latter has split up, and the German parts of the Empire soon forgot their mediaeval Slavic past. Let us carry on quoting from N. A. Morozov: “These are the true origins of the Russian chronicles, and if anybody tells me that ‘Nestor’s Chronicle’ had existed before Peter the Great, I shall have to ask the reader for some proof of this claim ... Then it was

copied and continued; among the most important ‘continued copies’ we can mention the following:” ([547]).

3.

THE LAVRENTYEVSKAYA CHRONICLE

“The Lavrentyevskaya copy (also known as the Suzdal copy, or Moussin-Pushkin’s copy) is entitled as follows: ‘Here be the Chronicle Recording the Origins of the Russian Land and the Names of Kiev’s First Princes’. Underneath we see the legend “Book of the Rozhdestvenskiy Monastery of Vladimir”.

The manuscript is written on parchment. Its author has copied the entire *Radzivilovskaya Chronicle* with minor corrections, extending it to the year 6813 (1305 in our chronology). However, he concludes it with an unexpected addendum dating from 6885, or 1377 A.D., which postdates the end of the chronicle by 72 years.

Just why the narrative line of the chronicle interrupted 72 years before the final entry is anybody’s guess. The origins of this copy cannot be traced any further back than the very end of the XVIII century, or even the beginning of the XIX, when Count A. I. Moussin-Pushkin, the famous collector of books (died in 1817), gave it to Emperor Alexander I; the latter handed it over to the Public Library, and we know no more of the matter” ([547]).

4.

THE MANUSCRIPT FROM THE ECCLESIASTIC ACADEMY OF MOSCOW

“The manuscript from the Ecclesiastic Academy of Moscow is second only to the *Radzivilovskaya Chronicle* in importance. It is written on 261 pages and set in the “poluustav” font. On its first page we find the legend ‘Life-Giving Trinity’, which is why the copy is known as ‘Troitskaya’ – literally, ‘Trinity Chronicle’ (in the first volume of the Complete Collection of the Russian Chronicles); also, on its last page we find the legend “Monastery of St. Sergiy” (also known as the Trinity Monastery).

The manuscript all but copies the *Radzivilovskaya Chronicle* verbatim, with very minor corrections. As for the part of the narration that follows the end of

the original, it is joined to the previous part seamlessly, although the nature of the chronicle alters completely as compared to the account of the same events contained in the Lavrentyevskaya chronicle. This chronicle ends with the events of 1419, and the report it contains can be identified as dependent. In other words, it does not replicate the original part of the Lavrentyevskaya chronicle" ([547]).

5. COMPARISON OF DIFFERENT COPIES

"Discrepancies between the first parts of the Lavrentyevskaya and the Troitskaya copies and the *Radzivilovskaya Chronicle* are minute (qv in the table). It is significant that the chroniclers cease to report any of the events to follow the conquest of Czar-Grad by the crusaders and the foundation of the Latin Empire in the Balkan Peninsula in 1204, which isn't mentioned in any of the Russian chronicles" ([547]).

We shall omit the comparative table compared by N. A. Morozov.

"Although there are minor stylistic corrections and small insertions, it is obvious that the main body of text remains the same for all three chronicles. Nevertheless, they were discovered in different locations – the *Radzivilovskaya Chronicle* comes from Königsberg, the Lavrentyevskaya is believed to hail from Suzdal, and the Troitsko-Sergiyevskaya was written near Moscow.

If all of the above could be identified as copies of a more recent handwritten original made before the invention of the printing press, even if we considered nothing but their first parts, we would have to conclude that it was common in every part of the territory between Königsberg and the Vladimir province, or maybe an even greater one, and it is therefore very odd that its copies discovered at such distance from each other fail to contain discrepancies of a more drastic sort.

We are thus led to the conclusion that both the anonymous imitator from the Troitse-Sergiyev Monastery and the Suzdal friar named Lavrentiy used the popular edition of 1767 and wrote their copies at the end of the XVIII century, shortly before their discovery by fanatic collectors such as Moussin-Pushkin; alternatively, the compilers could have used the *Rad-*

zivilovskaya Chronicle. Nevertheless, the following parts are original in each of the copies" ([547]).

6. THE ETYMOLOGY OF THE "ANCIENT" GREEK WORD FOR "HELL" – "TARTAROS"

N. A. Morozov believed that many Greek and Latin words came to Russia during its conquest by the crusaders ([547]). Our point of view is completely at odds with his. The correct etymology is the reverse, and can be traced back to the Great = "Mongolian" conquest of Europe in the XIV-XV century.

We are of the opinion that the Russian word "Tatar" (or "Cossack") transformed into the Greek word "Tartaros" – "hell", or "the underworld". The formerly neutral word "Tartar" (or "Tatar") became tendentiously warped and transformed into "Tartary", which stands for "a perilous place" in Russian.

The Latin word for yoke ("jugum") is obviously similar to its Slavic synonym ("igo", qv in [547]). The Greek and Latin formula "jugum tartaricum", or "the infernal yoke", might be a derivative of the Russian "Tatarskoye Igo", or "the yoke of the Tartars". These are the words that we find in the chronicles written by the Slavs from the Southwest, a fact emphasised by N. A. Morozov as well.

As we point out above, the first Russian chronicles possess distinctive characteristics of the Southwestern Slavonic style, and may even originate from the Southwest of Russia. However, these regions and their inhabitants were the first to be colonised by the Russians, or the Horde, during their expansion Westward. It is little wonder that the descendants of the conquered Southwestern Slavs, who were in close contact with the Greek and the Latin nations, got into the habit of referring to the Great Russian = "Mongolian" Conquest as some "infernal enslavement", or "Tartar yoke".

These sentiments became reflected in the South-Eastern Russian chronicles of the XVII-XVIII century. The memory of their origins was lost and became partially distorted. These are the very chronicles that the Romanovian version of the Russian history was based on, much to the confusion of later historians.

Therefore, our idea can be formulated thus. The

descendants of the Southwestern nation colonised in the XIV-XV century by the Great = “Mongolian” Empire of Russia, or the Horde, labelled that entire epoch in the history of the Great Empire “jugum tartaricum”, or “the Tartar yoke” (see Dahl’s dictionary – [223]), in the XVII-XVIII century. They were correct in general – however, the reformists of the XVII century have tainted these words with a negative connotation, confusing matters greatly.

As we have already mentioned, the word “igo” exists in the Russian language, and therefore also in Latin. It had initially stood for “power” or “administration” in Russian (according to V. Dahl’s dictionary – see [223]). The name “Igor” may be derived from this word – it was borne by several Russian princes including the son of Rurik. It apparently translates as “Lord” or “Ruler”.

As for the issue of who has really borrowed words from whom, its nature is purely chronological.

7.

OCcidental MOTIFS IN THE RECENT RUSSIAN CULTURAL TRADITION OF THE XVII-XIX CENTURY

According to N. A. Morozov, “Historical science before the XIX century had been serving the ideology of the ruling classes, which one finds perfectly easy to understand. The first records of the affairs of state were made by court chroniclers... As for later compilers, or the orthodox historians of the XVIII-XIX century, they had another typical trait – the kind of patriotism that urges one to trace the history of one’s homeland as far back into the past as possible by all means available.

The Tower of Babel, which we believe to be some edifice from ancient history, owes its existence to such tendencies; it needs to be destroyed completely and replaced by a new scientific history of mankind ... This purpose stipulates going hand in hand with natural sciences, which is what I have attempted to achieve insofar as the ancient history is concerned. Now I intend to speak *pro domo suo* – on behalf of my own homeland, that is” ([547]).

N. A. Morozov proceeds to voice his theory of the Western origins of many Russian cultural elements. However, according to our reconstruction, all the oc-

cidental motifs that he lists have only been associated with Russian history since the XVII century, after the enthronement of the Romanovs, and especially the creation of the “gateway to Europe” in the reign of Peter the Great, when the occupation regime drowned Russia in the deluge of Western innovations.

On the other hand, common elements shared by the respective cultures of Russia and the Western Europe may be a consequence of the Great = “Mongolian” Conquest, when the Horde, or Russia, expanded its power to the West.

8.

THE MEDIAEVAL GEOGRAPHY OF EUROPE AND RUSSIA

In the epoch of the Great = “Mongolian Empire”, the Ottoman (or Ataman) Empire and Russia, or the Horde, were close allies, or two parts of a single Empire. Hence the following observations of N. A. Morozov:

“In Bulgaria ... there is still a town called Tatar-Bazardjik (or simply “bazarchik”, “small bazaar”, on River Maritsa; population, sixteen thousand). There is also the Bulgarian town of Tatar-Konchak next to the estuary of the Dniester, with several thousand inhabitants” ([547]).

Everything is perfectly correct. The strong Ottoman, or Ataman influence has always been felt everywhere in Bulgaria; this is a known fact. It is little wonder that the Bulgarian toponymy has preserved the old name of the Turks – Tartars. Morozov himself was confronted by the obvious link between the two, pointing out that in Georgia, for instance, the word “Tartar” was commonly used for referring to the Turks”.

N. A. Morozov tells us further: “Right next to this area in the region of the Danube we find the Upper Tatra Mountains (Upper Tartars?) at the border of Galitsiya, Moravia and Hungary, whose main peaks are called Gerlakhovka, Lomenitskiy Verkh and Ledenitskiy Verkh. They are taller than 2600 metres above sea level. To their south we find the Lower Tatra Mountains (Lower Tartars), also known as the Lithuanian Tatra and the Zvolensk Alps, whose main peak, Dumber, is 2045 metres above sea level” ([547]).

Everything appears to be correct. The Czech Republic, likewise Prussia, or P-Russia, had once been part of the Great = "Mongolian" Empire; this fact became reflected in the name of the mountain range. The toponymy of the Estonian city of Tartu might be the same.

According to the Russian chronicles, the Tartars were also called Pechenegi. For instance, when the Lavrentyevskaya Chronicle reports the invasion of the Tartars, it tells us of "the advent of strangers unknown to anyone; some call them Tatars, others, Tatars and Pechenegi".

N. A. Morozov is of the following opinion: "The name Pechenegi is distinctly Slavonic phonetically. It can be translated as 'The Oven Country People'. There was an actual country by that name."

"Let us recollect the county of Pest (Pest-Pilis) in Hungary (between the Danube and Tissa), whose capital is called Budapest. The name 'Pest' is but a slightly distorted version of the Russian word for 'oven', which is 'pech'; this is also confirmed by the German name for Pest – 'Ofen', which also translates as 'oven'" ([547]).

However, Hungary was by no means the only country to have ovens. The "vast land with ovens galore" can easily be identified as mediaeval Russia, where there was an oven in every household, stipulated by the rough climate of Russia. It is indeed a "land of ovens", and some of the chroniclers may have educed the name of this land's people from the word "oven", or "pech" – hence "Pechenegi".

The name Budapest may still reflect this fact. To Morozov, it meant that the Pechenegi should be identified as the Hungarians, and the Hungarians exclusively. We suggest a more plausible version, namely, that the Pechenegi may be identified as the inhabitants of a country that had a large number of ovens, or Russia, as well as a number of adjacent territories, including Hungary, in particular. The obvious superimposition of the Pechenegi over the Russians identifies the mediaeval Russia, or the Horde, as the Great = "Mongolian" Empire once again.

N. A. Morozov contemplates about this matter: "Where should we search for Khazaria, also known as Tmutarakan? The last word is obviously Greek – 'Thema Turokanae', or the 'Turkish Autonomy', the latter word a translation of the Greek word 'thema',

which was used for referring to the Byzantine provinces in the Middle Ages" ([547]).

We already mentioned Khazaria, or the land of the Khazars, also known as the Kozars and the Cosacks (see also CHRON5, Chapter 3:9). Tmutarakan is the old name of Astrakhan. In the reign of Ivan the Terrible it was widely believed that Astrakhan had once "been known as Tmutarakan" ([183], Volume 2, page 28). Astrakhan, or Tmutarakan, used to belong to the domain of Vladimir the Holy (ibid).

"The name Hebrew ('Hebreu' in French) means the same as 'Jever', 'Heber' and 'Guever'. The Spanish peninsula is still called 'Iberian', or 'Hebraic' (Jewish); we find River Ebro here – Hebraic, or Jewish, river. The same applies to Gibraltar – Gibr Altar, or 'Jewish Altar', let alone the vast array of other examples of Biblical toponymy...

The word 'Galilee' ... formerly known to nobody in the area of the modern Palestine in Asia had stood for Gaul in the Middle Ages, or the area that lays to the north of the Iberian (Jewish) Peninsula.

As for Canaan in Galilee, it can be identified as Cannes in Gaul, or the French city of Cannes. This is where Christ performed his first miracle, the transformation of water into red wine, as the Gospels are telling us. This city still exists under the very same name; there is a large number of vineyards here...

The Evangelical Zion still exists under the name of Siennes (Tuscany, Italy)" ([547]).

Let us point out that a large city called Zion still exists in modern Switzerland, on River Rhone, right next to Lake Geneva.

Romanovian history is trying to convince us that Russia was conquered by enigmatic "Tartar and Mongol" nomadic nations.

However, N. A. Morozov was perfectly correct to point out that nomadic nations could hardly act as the conquerors of large cultivated areas or civilized nations.

He wrote: "The very way of life typical for the nomadic nations prescribes them to remain scattered across vast uncultivated areas and form individual patriarchal tribes incapable of organised action, which requires economical centralisation – namely, taxation that could provide for enough resources to keep a large army of unmarried adults. As for nomadic nations – they resemble agglomerations of molecules,

since every patriarchal tribe tries to get as far as possible from another seeking more pastures for their herds.

A group of several thousand nomads must also imply a herd of several thousand cows and horses, and even more sheep belonging to different patriarchs. All the pastures in the vicinity of such a congregation would soon become depleted, and the entire host would have to divide into the former small patriarchal groups and scatter so as to eschew daily migration.

This is why the very theory of a large nomadic nation being capable of organised collective action such as a successful military campaign against a non-migrant nation needs to be rejected as pure fantasy, unless a whole nomadic nation was threatened by some natural cataclysm and swarmed its neighbours – like desert sand burying an oasis.

However, even in Sahara, no large oasis ever becomes buried in the sand completely; each one is restored after the hurricane was over. Similarly, the whole bulk of documented history doesn't contain a single true account of a nomadic nation conquering a civilised country, whereas the reverse has happened many a time.

This is why no such event could have taken place in the prehistoric past, either. All these migrations of nations should be rendered to the mere drifting of their names, or rulers at best – from the more civilised countries to the less civilised, and never vice versa" ([547]).

9.

N. A. MOROZOV ON THE SOLAR AND LUNAR ECLIPSES DESCRIBED IN RUSSIAN CHRONICLES

N. A. Morozov demonstrated that no chronicle descriptions of "Russian eclipses" that predate 1064 A.D. can be verified astronomically. The first description of an eclipse that may be confirmed by astronomy to some extent pertains to 1064; however, this eclipse was only visible from Egypt and some areas of Europe – not Russia. References to eclipses found in Russian chronicles can only be confirmed astronomically from the XIII century onward. Millierian chronology of Russian history only begins to

make sense to an astronomer starting with this period.

As we have discovered in the course of our own research (see CHRON1-CHRON3),

Scaligerian chronology of Europe, the Mediterranean region, Egypt and other countries has been more or less veracious starting with the XIII-XIV century A.D. However, it was afflicted by the centenarian chronological shift that only ceased to manifest after the XVI century. Therefore, the breakpoint in Russian chronology falls over the XIII century, likewise the chronology of every other European country.

N. A. Morozov continues: "Let us now use the astronomical verification method. As I mentioned above, the first 200 years of 'The Initial Pseudo-Chronicle' neither contain any eclipses, be they solar or lunar, nor a single comet, and only describe three or four astronomical phenomena that can be verified by calculation.

I have already pointed out the following: 'The very same year [in 1102 – N. M.] there was an eclipse of the moon, on the fifth day of the month of February'.

The 5th February is indeed the date of the full moon, and one would only be justified to expect a lunar eclipse if one's knowledge of astronomy wavered... However, in reality, or according to the precise astronomical calculations available to us today, this eclipse only took place two lunar cycles later, namely, on 5 April 1102, with a significant maximal phase of 9"2, around 8 AM Kiev time, when the moon was already setting.

How could the author have mentioned a nonexistent eclipse in February without saying a word about the real thing two months later?

Wrong name of the month? This could serve as an explanation – however, in the XIV century, the epoch that the first Russian chronicles need to be dated to ... there were three eclipses in a row by the 19-year cycle, all of them taking place on 5 February – in 1319, 1338 and 1357.

These eclipses were visible perfectly well in every Slavic country of the Eastern Europe – right after sundown, when the moon had just risen" ([547]).

Could this first reference to a lunar eclipse really date from the XIV century? In this case, the first Russian chronicle shall begin its account with a date that postdates the consensual by several hundred years.

N. A. Morozov continues as follows:

“At any rate, the lunar eclipse of 5 February 1102 has been recorded erroneously. Yet it is the only one in the chronicle.

Let us now consider the solar eclipses. The chronicle is traditionally believed to span the time that comprises 10 solar eclipses, full or annular, observed in the Dnepr area of Russia and with large enough phases to be observable from Kiev. They are as follows:

939-VII-19, significant for Kiev, before midday. Not described in the chronicle.

945-IX-9, significant for Kiev, in the morning. Not described in the chronicle.

970-V-8, significant for Kiev, in the morning. Not described in the chronicle.

986-VII-9, total in Kiev before sundown. Not described in the chronicle.

990-X-21, almost total in Kiev after midday. Not described in the chronicle.

1021-VIII-11, almost total in Kiev after midday. Not described in the chronicle.

1033-VI-29, significant for Kiev after midday. Not described in the chronicle.

1065-IV-8, hardly visible from Kiev, yet observable in Egypt and in Greece and Sicily (in a small phase). Described in the chronicle.

This is very strange indeed, since the implication is that the chronicler was based in Egypt, or, at the very least, in Italy or Greece. Kiev is right out of the question, though.

1091-V-21, significant for Kiev in the morning. Described in the chronicle.

1098-XII-25, significant for Kiev in the evening, right on Christmas day. Not described in the chronicle.

Therefore, it turns out that the only eclipses mentioned by the author are the ones that fall over the 21 May of 1091 and the 8 April of 1065, although the latter was hardly visible from Kiev. The rest are missing, although they must have been a great deal more ominous for the inhabitants of Kiev and the entire Dnepr area of Russia...

It is impossible to assume that every eclipse mentioned herein took place in cloudy weather – even in that case, one would need to point out “total darkness descending during the day”; an even less plau-

sible assumption is that the Kiev monk that wrote the chronicle slept through the eclipse. Therefore, the very absence of such indications from Nestor's chronicles implies that it is of a much later origin than the last event it describes, and that it wasn't compiled from some Slavonic chronicles that became lost initially, but is an independent source which is partially based on the West Slavonic annals.

First of all, I must point out that the solar eclipse of 21 May 1091 was described by the Lavrentyevskaya Chronicle correctly – this is the very chronicle that I was using for reference. It says the following:

“This year [6599 according to the chronicle and 1091 in modern chronology – N. M.] there was an omen in the Sun, which had acted as though it were dying, looking thin as the crescent of a moon, in the second hour after noon, on the 21st day of May’.

This eclipse really fell over 21 May, and it took place at 8:30 Kiev time; about 4/5 of the solar diameter became obscured.

However, the most peculiar thing is that the III Manuscript of Novgorod uses the very same words as it describes the eclipse in question: ‘This year there was an omen in the Sun, and it behaved as though it were dying, looking thin as the crescent of a moon, in the second hour after noon, on the 21st day of May’.

Yet this account is misdated by 13 years and ascribed to 6586, or the year 1078 in our chronology, when there was no eclipse in Russia. How could an eyewitness have written this?

The same account was copied by the Pskov Chronicle and the Voskresenskaya Chronicle – in the same words, but dating to 6596 (or 1088), predating itself by 3 years. The only eclipse that happened then was the one of 20 July, and it was only observable from the North Pole.

The so-called “Chronicle of Nikon” dates it to 6601, two years later than it actually happened (1093 instead of 1091 in modern chronology). There was an eclipse observable well from the entire Western Russia, however, it occurred on 23 September and not 21 May.

Let me now finish my account of the eclipses that are so conspicuously missing from the manuscripts of Nestor and Sylvester.

Consider the attached table for a list of further eclipses, taken from the book of Daniil Svyatskiy entitled “Astronomical Events in Russian Chronicles”

written in 1915, when he was still a staff member of the Astronomical Department of the Lesgaft National Scientific Institute, accompanied by M. A. Vilyev, another colleague of mine from the same institution.

The initiative of compiling this source belonged to Academician A. A. Shakhmatov, who had asked me to do it a while ago; I was forced to delegate the task to my assistants Vilyev and Svyatskiy due to the shortage of time.

However, neither Shakhmatov, nor Svyatskiy, nor Vilyev had the courage to draw the self-implied conclusions from this comparison. Suffice to study my table [N. A. Morozov's tables are reproduced below – Auth.]. It contains all 27 centuries filled with more or less unusual celestial events, presumably recorded by many generations of learned monks from Kiev.

It is plainly visible that there isn't a single eclipse record anywhere on the 212-year interval between 852, which is when they have allegedly started their "chronicle", and 1065, even though eclipses were considered important omens by our ancestors, who knew nothing of the mechanism behind them. Although the first eclipse was recorded correctly, the eclipse of 1064 only got a passing reference, as though it was a distant recollection:

"Before this time [6572 "since Genesis", or 1064 – N. M.] the sun did blacken, and did not shine, but rather hung there as a crescent. The ignorant believed it had been devoured"

Moreover, the observer of this event needed to be located somewhere in the Mediterranean region and not in Kiev!

Next we have the eclipse of 1091, which different

copies date to different years – once again, it seems to be recorded after somebody's accounts as opposed to actual observations.

However, once we get to the parts that serve as the "extension" of the initial chronicle, whose records I managed to trace up until the year 1650, we see an altogether different picture. Almost a half of the eclipses visible from Russia in a sufficiently large phase are mentioned correctly ... the absence of the rest can be explained by cloudy weather. However, we can by no means assume that Kiev had remained obscured by clouds in the preceding 200 years between 850 and 1064, or even 1091. A similar average number of solar eclipses were probably observed during those years as well, and if Nestor (or Sylvester) had indeed based his chronicle on the accounts of his predecessors, he would have copied the records of the eclipses that terrified them so.

Since he had no such records at his disposal, there weren't any others, either, which makes every account of Nestor's semi-figmental and dates his lifetime to the beginning of the XIII century, or an even earlier epoch" ([547]).

"Semi-Figmental" is hardly the word to use here – we are referring to a simple chronicle that was in fact compiled several centuries later than it is generally claimed to be (in the XVI-XVII century). The epochs it describes are a great deal closer to our time. The chronicle was also edited heavily under the Romanovs, in the XVII-XVIII century.

Let us reproduce the tables of the solar and lunar eclipses compiled by N. A. Morozov after the Russian chronicles.

Table 1. A visual statistical comparison of solar eclipses marked in pseudo-Nestor's pseudo-chronicle with the accounts provided by his alleged descendants (the very first chroniclers in reality).

NESTOR'S CHRONICLE CONTINUED				NESTOR'S CHRONICLE	
<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>
1386		1113 & 1115			
	1390		1120		850
1399		1122 & 1124			
	1400		1130		860

<i>NESTOR'S CHRONICLE CONTINUED</i>				<i>NESTOR'S CHRONICLE</i>	
<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>
1406		1131 & 1133			
	1410	1140	1140		870
1415		1146 & 1147			
	1420		1150		880
1426					
	1430		1160		890
1433		1162			
	1440		1170		900
	1450		1180		910
		1185 & 1187			
1460	1460		1190		920
	1470		1200		930
1476 & 1475		1207			
	1480		1210		940
1486 & 1487					
	1490		1220		950
1491					
	1500	1230	1230		960
		1236			
	1510		1240		970
	1520		1250		980
	1530		1260		990
1533					
1540	1540	1270	1270		1000
1544					
	1550		1280		1010
		1283			
	1560		1290		1020
1563					
1567	1570		1300		1030
	1580		1310		1040
	1590		1320		1050
		1321			
	1600		1330		1060
1605		1331		1064?	
	1610		1340		1070
	1620		1350		1080
	1630		1360		1090
		1361 & 1366		1091	
	1640		1370		1100
1645		1375		1106	
	1650		1380		1110

Table 2. A visual statistical comparison of lunar eclipses marked in pseudo-Nestor's pseudo-chronicle with the accounts provided by his alleged descendants (the very first chroniclers in reality).

NESTOR'S CHRONICLE CONTINUED				NESTOR'S CHRONICLE	
<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>
1389*	1390		1120		850
1392*		1122)			
	1400		1130		860
1396* 1395*					
1399*	1410		1140		870
1406* 1403*		1146*			
1407*	1420		1150		880
		1150*			
	1430		1160		890
1432* 1431)		1161*			
1433*	1440		1170		900
	1450		1180		910
1461* 1460)	1460		1190		920
1468* 1465*					
1471*	1470	1200*	1200		930
1477* 1476*		1208*			
	1480		1210		940
	1490		1220		950
	1500		1230		960
	1510		1240		970
	1520		1250		980
		1259)			
	1530		1260		990
1536)					
	1540		1270		1000
		1276*			
	1550	1280*	1280		1010
		1289*			
	1560		1290		1020
1566*		1291*			
	1570		1300		1030
	1580		1310		1040
		1316*			
	1590		1320		1050
	1600		1330		1060
	1610		1340		1070
	1620		1350		1080
1624*					

NESTOR'S CHRONICLE CONTINUED				NESTOR'S CHRONICLE	
<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>	<i>Eclipse year according to the chronicle</i>	<i>Time scale</i>
	1630	1360*	1360		1090
	1640		1370		1100
1645		1378*			
	1650		1380		1110

* stands for a total eclipse,) stands for an incomplete eclipse.

N. A. Morozov tells us more: “In 945 A.D., the ‘Novgorod Synodal Copy Chronicle’ begins to reproduce its own considerations as contained in the Radzivilovskaya copy.

However, starting with 1015 A.D. we see a much smaller number of such complete duplicates. Gradually, they became replaced by figmental accounts, sometimes pure fantasy. This is what we have for 1107 A.D., for instance:

‘The year of 6615. Earth shaking on 5 February’.

More for 1230: ‘The year of 6738. The Earth shook on the Friday of the fifth week from the Great day, at noon, when lunchtime was due’.

The Troitsko-Sergievskaya copy made by the Muscovite Ecclesiastic Academy also reports: ‘In the year 6738 (=1230) the Earth shook and the Sun darkened’.

Indeed, on 14 May 1230 A.D. there was an eclipse of the Sun in the Baltic region, observable as a total eclipse in Sweden.

However, there are no earthquakes in either Novgorod the Great or Moscow, which means the records were copied from some southern chronicle, if not altogether figmental” ([547]).

References to earthquakes as given by the Russian chronicle once again confirm our idea that there was a “Byzantine layer” absorbed by the early Russian chronicles. Byzantium is a region afflicted by earthquakes, some of them quite formidable.

10. N. A. MOROZOV ON THE RECORDS OF COMET OBSERVATION IN RUSSIAN CHRONICLES

N. A. Morozov should have thought better than to trust the West European and Chinese records of comet observations in the Middle Ages. In CHRON5, Chapter 5, we shall explain in detail why their Scalligerian datings are unreliable.

The irregular periods of comet observations, comet Halley being no exception, as well as the vague descriptions and the extraordinarily high record frequency of figmental comet sightings in the ancient times, make it impossible to use comet records for the dating of documents. In particular, our analysis of Chinese and European comet rosters demonstrates that the records of Comet Halley observations have been fabricated and should in no case be used for chronological verification purposes, qv in CHRON5, Chapter 5.

Nevertheless, we reproduce the Russian chronicle comet sighting review of N. A. Morozov as potentially valuable reference material.

According to N. A. Morozov, “asterisks mark the dates when Comet Halley was [allegedly – Auth.] sighted. Brackets < > refer to the sightings of [the alleged – Auth.] Comet Halley as recorded in Byzantine chronicles” ([547]).

Table 3. A visual statistical comparison of comet sightings recorded in the *Nachalnaya Chronicle* with the sightings reported by the alleged successors of the scribes (the original scribes in reality).

NIKON'S CHRONICLE CONTINUED				NIKON'S CHRONICLE	
<i>Years of comet sightings in the chronicle</i>	<i>Time axis</i>	<i>Years of comet sightings in the chronicle</i>	<i>Time axis</i>	<i>Years of comet sightings in the chronicle</i>	<i>Time axis</i>
	1390		1120		850
1402	1400		1130		860
	1410	1145*	1140		870
	1420		1150		880
	1430		1160		890
	1440		1170		900
None*	1450		1180	<912>*	910
1468	1460		1190		920
1472	1470		1200		930
	1480		1210		940
1490	1490	1222*	1220		950
1500?	1500		1230		960
	1510		1240		970
1520?	1520		1250	<989>*	980
1531*	1530	1264	1260		990
1532	1540	1266?	1270		1000
1533	1550		1280		1010
1556	1560		1290		1020
	1570	1301*	1300		1030
1580	1580		1310		1040
1585	1590		1320		1050
	1600		1330	<1064>* instead of 1066	1060
None*	1610		1340		1070
1618	1620		1350		1080
	1630	1366	1360		1090
	1640		1370	1100?	1100
	1650	1382?	1380	1105?	1110