

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH RUSSIAN HISTORY



ANATOLY FOMENKO
GLEB NOSOVSKIY

HISTORY: FICTION OR SCIENCE? ● BOOK 7

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By Anatoly Fomenko and Gleb Nosovskiy

Book 7 of *History: Fiction or Science?* series.

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From the publisher

Is Russian history a science at all?

A historian shall invariably claim this to be the case – with great vehemence and much froth at the mouth. A scholar of natural sciences would be only a little less enthusiastic in his refutation thereof. However, the oeuvre offered for your consideration and appreciation is something greater than just another shot fired in the timeless battle between natural sciences and humanities; it takes everything you ever knew about history, turns it into a pile of smoking rubble, and then invites you to consider this pile to be the sum total of human knowledge about history.

This high mathematical explosive is presented in a very level-headed and academic manner; the sheer amount of data that Anatoly Fomenko and his colleagues cite for evidence suffices for making one quite certain of their veracity before very long, no matter how sceptical the initial attitude.

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What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Analoly T. Fomenko

Also by Gleb V. Nosovskiy

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*History is a pack of lies about events that never happened
told by people who weren't there.*

George Santayana,
American philosopher
(1863-1952)

*Be wary of mathematicians, particularly when they speak the
truth.*

St. Augustine

*History repeats itself; that's one of the things that's wrong
with history.*

Clarence Darrow

*Who controls the past controls the future. Who controls the
present controls the past.*

George Orwell, *1984*

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 (at the initiative of A. F. Fomenko and after his supervision), 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 1970s, and books have been coming out ever since 1990. There are several monographs on the subject published in Russia to date (in several versions), and a few 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 domain 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, q.v. 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 ([1078], Volume 1, pages 227-228).

According to the rather desperately-sounding hypothesis 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).

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 Russia 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.



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.

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 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 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.

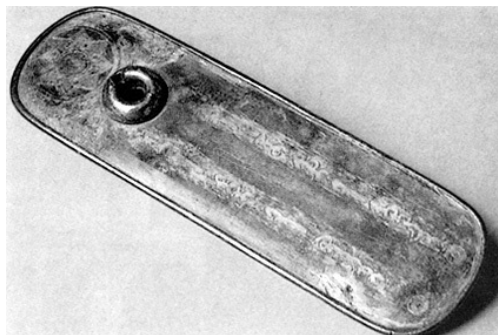


Fig. 0.3. Païza, a token of the Horde’s power in Russia. In its top part we see an octagonal star, which is a Christian symbol. It is likely that the modern military shoulder straps with stars upon them are related to the “Mongolian” païza. Taken from [331], Volume 1, page 78.

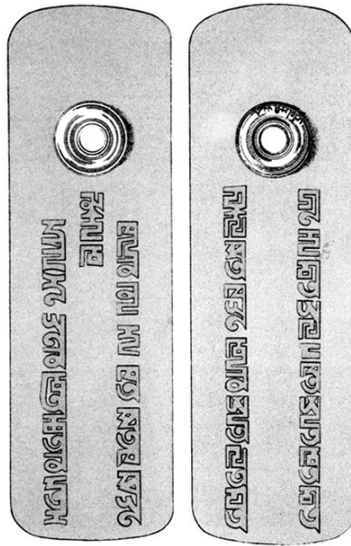


Fig. 0.4. A “Mongolian” paiza discovered in Siberia. Taken from [1078], Volume 1, inset between pages 352-353.

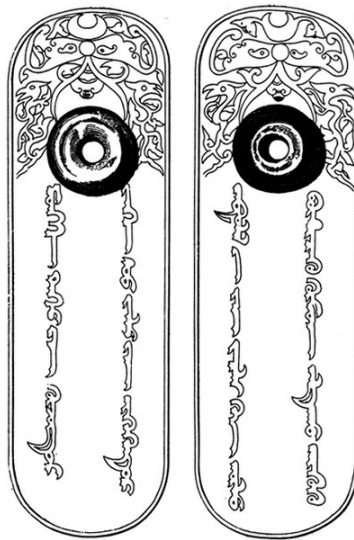


Fig. 0.5. A “Mongolian” paiza discovered in the vicinity of the Dnepr in 1845. Taken from [1078], Volume 1, inset between pages 352-353.

We see that foreigners describe the Golden Horde 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]).



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

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 16).

The Russian word for Cossack (*kazak*) may be derived 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” (“*Batyi*” 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-known 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 Zaisk 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, q.v. 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 oddities. 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, q.v. in [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, q.v. in Herberstein’s book ([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, q.v. 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.

PART ONE

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], 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, q.v. 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, q.v. 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 complete 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, q.v. in [473], page 8)? This book had contained *portraits* of Great Princes and Czars, starting with Ryurik 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 Ryurik, 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 chronographical 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 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, q.v.

below as well as in [832] and [979]. Tatishchev's portrait can be seen in fig. 1.1.



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

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 reasons 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 Tatishchev’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], 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 Rurik. "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).

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” ([979], 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” ([979], 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* Russian, 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:

“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, q.v. in [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.



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

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, q.v. 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).
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 manuscript 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 ([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.

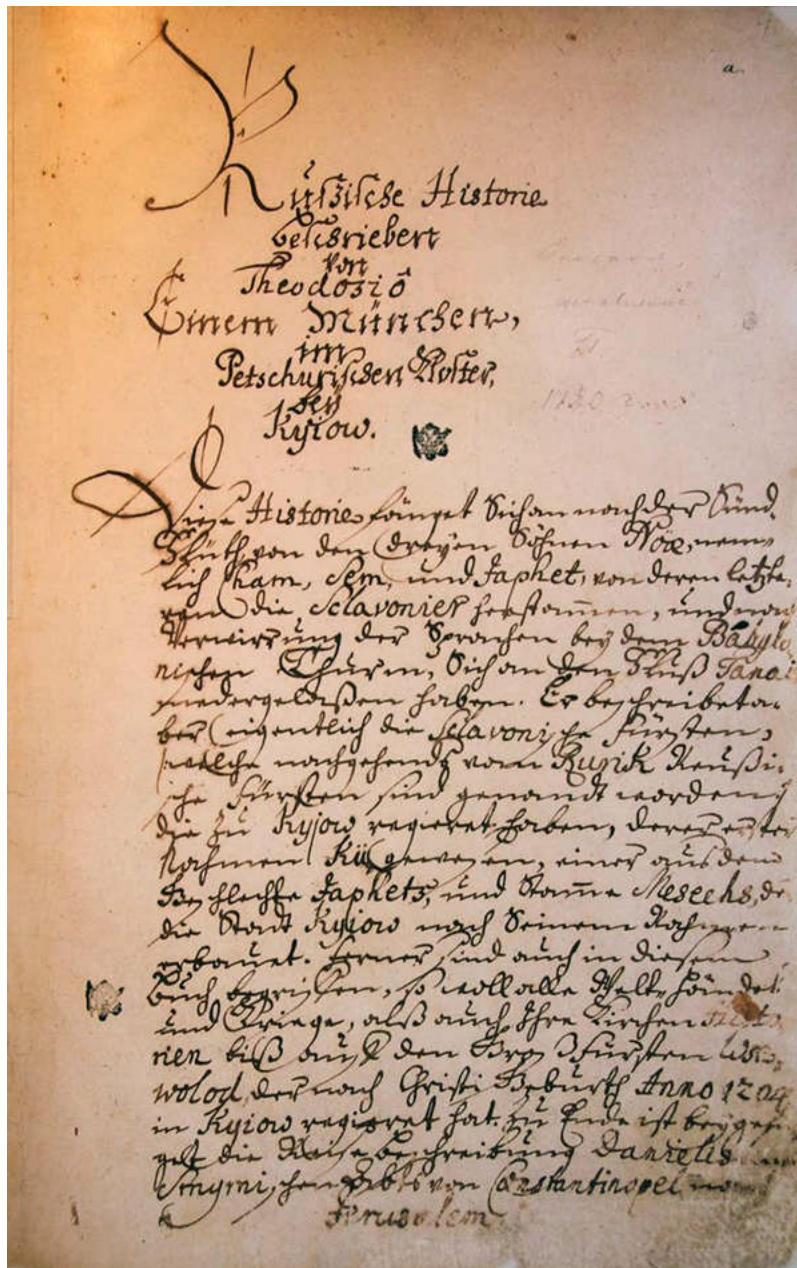


Fig. 1.3. The first page of the *Radzivilovskaya Chronicle* – allegedly the “oldest chronicle in Russia”. It is most likely to have been written in Königsberg around the XVII-XVIII century. In the first pages of the chronicle we see a foreword, which is in German, surprisingly enough. Taken from [715].

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 reference 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).

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, 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], 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, page 7).

The Russian edition was presumably in preparation, but never got published. It had “remained unfinished 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 supposed 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” ([967], 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, q.v. 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 ([715]).

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 odd 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 [715], 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 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.

	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	Ⲙ	Ⲟ	Ⲟ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲕ
				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 last page of the first gathering, according to the academic description of the manuscript
 Inserted page?
 The last page of the 2nd gathering, according to the Church Slavonic rendition of "16"
 Church Slavonic numbers shifted to the right

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”.

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, q.v. 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, q.v. 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]).

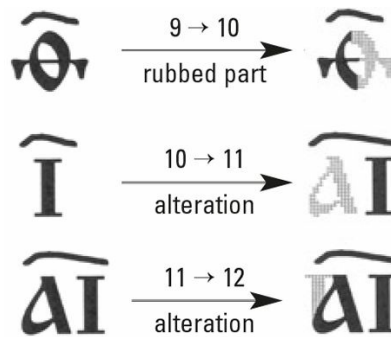


Fig. 1.5. Falsified page numbers in the *Radzivilovskaya Chronicle*.



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

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.

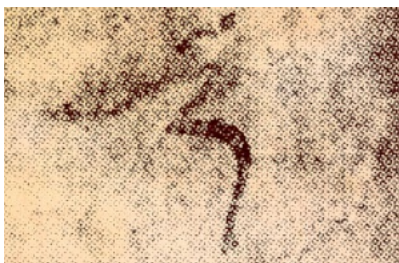


Fig. 1.7. Slavonic number on the seventh page of the Radzivilovskaya Chronicle. Taken from [715].



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].

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 be here before – the “phita”, which had simply lost its entire right side. However, one can clearly see the remains of its horizontal line, q.v. 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 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...” ([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.

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, q.v. 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, q.v. in figs. 1.11 and 1.12.



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

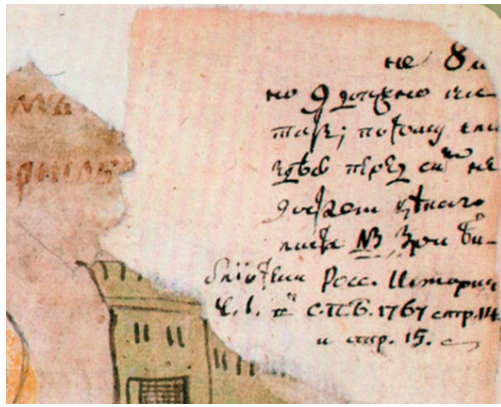


Fig. 1.13. The lettering glued to the missing upper corner of the eighth page of the Radzivilovskaya Chronicle. Taken from [715].

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 Vremennyh 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 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. Ouvarov, 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’” ([967], 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. (We demonstrate it in “The Origins of Russia as the Horde” that the image of Rurik incorporates data pertaining to the Trojan King Aeneas, who fled from the burning city of Troy (or Czar-grad) in the early XIII century and came to Russia.)

The Great Novgorod = Yaroslavl, which had once been the capital of Ryurik (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 Ryurik.

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” ([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 ([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 important 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 abovementioned “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, q.v. 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, Rybakov 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, q.v. 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 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], Volume 2, page 5). This is particularly obvious in comparison with the excellent miniatures from the Litsevoy 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 Pereyaslavl-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. 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], page 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, q.v. in [634], page 540.

The grandiose compilation of chronicles known as the *Litsevoy Letopisniy Svod*, usually dated to the XVI century, was only published in 2006. Its volume amounts to 9000 pages. 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 *Litsevoy Svod* – and yet not a single complete edition in existence to predate 2006! The illustrations were available to the public, but not the text.

The facsimile edition of the *Litsevoy Svod* was published by the Akteon publishing house in Moscow as a result of it being discussed at length by a large number of people. This was an event of paramount importance.

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 to see printed copies of all the other Russian chronicles that remain unpublished to this day.

Let us mention another thing about the *Litsevoy 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 *Litsevoy 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 suggested 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, q.v. in the *Radzivilovskaya Chronicle* ([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.

- *Ryurik*, 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 Pereyaslavl. 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 Khrabriy (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 Pereyaslavl; 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 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.

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, q.v. 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 interval 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 ([145], he had reigned in 1237-1247 (10 years altogether).
- *Svyatoslav Vsevolodovich*, 1248-1249, reigned for 1 year, capital in Vladimir ([145], page 165. He ruled in Suzdal between 1252 and 1262, after the capture of Suzdal by Nevruy, q.v. 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, q.v. 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 NEV-ruy 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, q.v. 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 [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* ([362] – 4 years, that is. Capital in Vladimir.
- *Dmitriy I of Pereyasavl*, 1276-1294, reigned for 18 years according to [145], page 165.
- *Andrei Gorodetskiy*, 1294-1304, reigned for 10 years according to [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 [145]. Capital in Vladimir.
- *Youri of Moscow (Moskovskiy)*, Uzbek-Khan’s son-in-law, 1319-1325, reigned for 6 years according to [36] Youri isn’t called the Great Prince.
- *Dmitriy of Vladimir the Bodeful-Eyed (“Groznye Ochi”)*, 1325-1326,

reigned for 1 year according to [145].

- *Alexander*, 1326-1328, reigned for two years with his capital in Vladimir, according to [145].

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

- *Ivan Danilovich Kalita the 1st* – 1328-1340, reigned for 12 years according to [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 [145]. Capital in Moscow.
- *Ivan II Krotkiy (or Krasniy) – “The Humble” or “The Red”*, 1353-1359, reigned for 6 years according to [145], between 1354 and 1359. Capital in Moscow.
- *Dmitriy of Suzdal*, 1359-1363, reigned for 4 years according to [145]. Capital in Moscow.
- *Dmitriy Ivanovich Donskoi*, 1363-1389, reigned for 26 years according to [145]. Capital in Moscow.
- *Vassily I Dmitrievich*, 1389-1425, reigned for 36 years according to [145], with his capital in Moscow.
- *Youri Dmitrievich*, 1425-1434, reigned for 9 years according to [145], pages 169-170. Capital in Moscow.
- *Vassily II Tyomniy (The Dark)*, 1425-1462 according to [365] specify his reign as 1450-1462.
- *Dmitriy Shemyaka the Cross-Eyed (“Kosoi”)*, 1446-1450, reigned for 4 years according to [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 [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 ([145], he reigned in 1507-1534.
- *Youri Ivanovich*, 1533, reigned for 1 year according to [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 ([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.

PART TWO

The two chronological shifts inherent in the
history of Russia

8.

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, q.v. in *Chron1* and *Chron2*.

The consensual version of the Romanovian-Millerian “Russian history textbook” is represented schematically in fig. 2.1.



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

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.

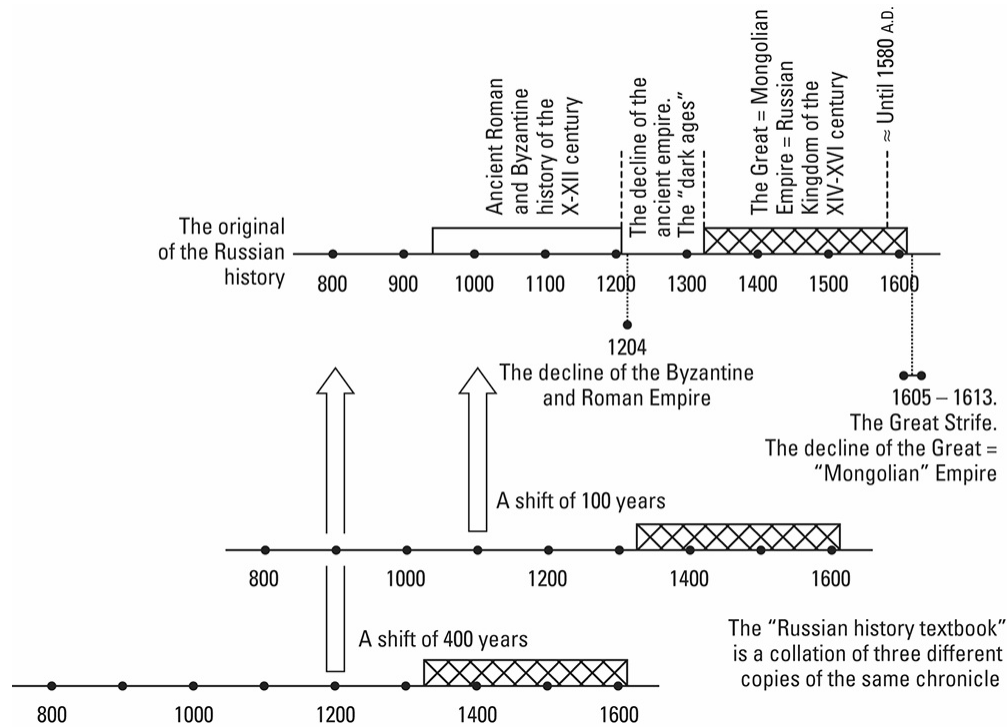


Fig. 2.2. The structure of the shifts inherent in the erroneous chronology of the Russian history. The Scaligerian and Millerian “Russian history textbook” is compiled of three different versions of a single chronicle.

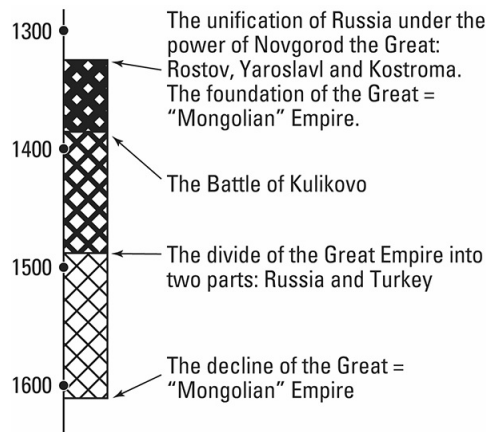


Fig. 2.3. A general chronological scheme of the Russian history after the rectification of the errors inherent in the Scaligerian and Millerian version. Our reconstruction.

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.

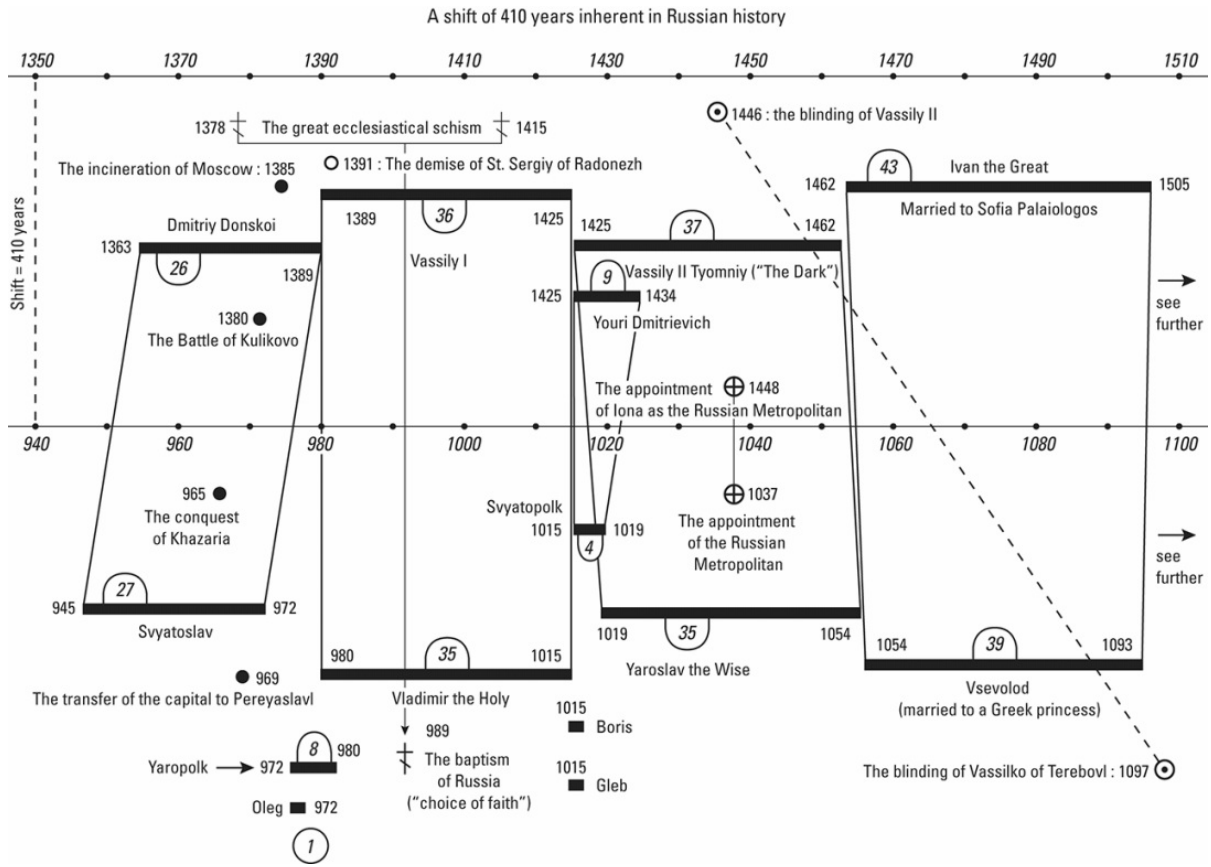


Fig. 2.4. A chronological shift of 410 years inherent in Russian history in its Millerian and Scaligerian version. First part of the parallelism.

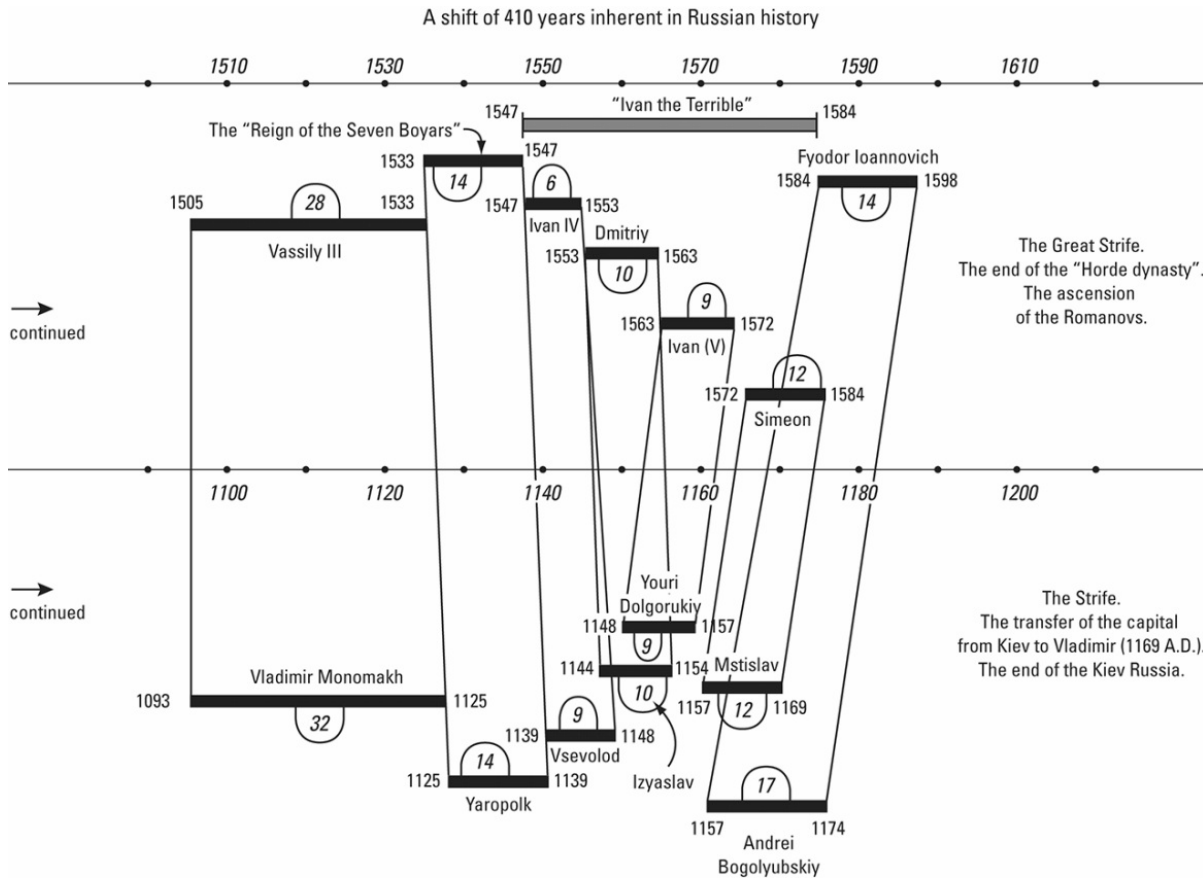


Fig. 2.5. A chronological shift of 410 years inherent in Russian history in its Millerian and Scaligerian version. Second part of the parallelism.

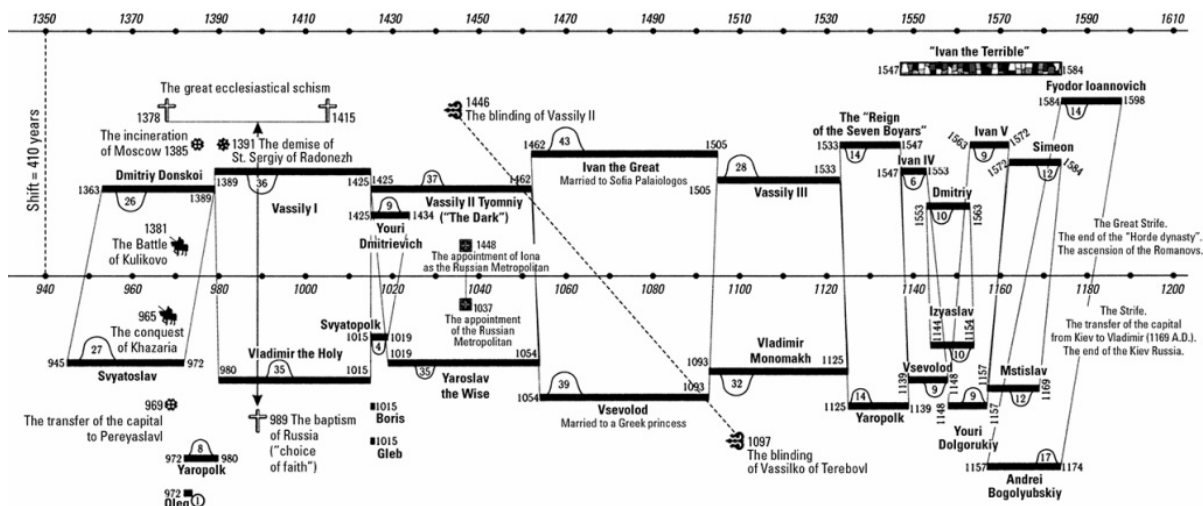


Fig. 2.6. The general view of the chronological shift of 410 years inherent in Russian history.

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 textbooks; 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 detail in *Chron4*, which we expect the readers to be familiar with for a more fundamental understanding of the tables and their content.

9.

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 remained 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, q.v. 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, q.v. 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 Pereyaslavl ([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], 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 altogether starting with the death of Fyodor, Great Prince of Yaroslavl and Smolensk, and ending with Ivan Kalita.

5a. *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.

■ 5b. 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 Pereyaslavl, 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 Pereyaslavl (or Pereyaslavskiy).

5.1a. *The XIV century.* Mamai is the “custodian” of the khans; he was the de facto ruler who could enthrone khans. Tokhtamysh-Khan defeated Mamai.

■ 5.1b. *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).

5.2a. *The XIV century.* Mamai is a military leader of high rank ([216],

page 159).

■ 5.2b. *The XIII century*. Nogai is also a top military leader ([216], page 137).

5.3a. *The XIV century*. Mamai usurps power ([216], page 159).

■ 5.3b. *The XIII century*. Nogai also usurps power ([216], page 137).

5.4a. *The XIV century*. Mamai becomes a leader of a “pro-Western political party” in the Horde ([216], page 159).

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

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

■ 5.5b. *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.

5.6a. *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).

■ 5.6b. *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).

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

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

10.

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 Ryurik, 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, q.v. 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 – Ryurik, 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, q.v. 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 Pereyaslavl, 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 Pereyaslavl in 969.

■ 2.1b. *Russia-Horde*. Pereyaslavl 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, q.v. 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 blinding 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 Oustyug 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).

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 1453 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 princess 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 part of the period known as the 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 part of the period known as the reign 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 part of the period known as the 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 final part of the period known as the reign 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. However, this is where the biographical parallelism ends. As we demonstrate in the “King of the Slavs”, the biography of Andrei Bogolyubskiy, or Andronicus Comnene, the Constantinople emperor,

served as the basis for the Evangelical rendition of the life of Christ.

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" ([635], pages 504-521).

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 Ioannovich over the 14 years of the latter's reign. Our analysis also demonstrates that the biography of Godunov became seriously distorted under the Romanovs, q.v. 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 Fyodorovich "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, q.v. 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, q.v. 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 for the most part in this particular instance.

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 Nikitich 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 this 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

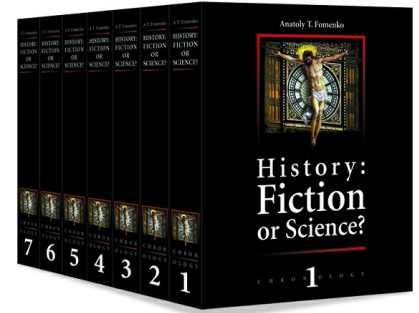
to the opposite ([372]). However, declaring Dmitriy an impostor was vital for the Romanovs, since Dmitriy's four-year-old son had still been alive when Mikhail Romanov was elected – the lawful heir to the throne, unlike the Romanovs.

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 Dmitriy 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, q.v. 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 ([436], page 778).

What mainstream historians say about the New Chronology?

The **New Chronology** is a fringe theory regarded by the academic community as pseudohistory, which argues that the conventional chronology of Middle Eastern and European history is fundamentally flawed, and that events attributed to the civilizations of the Roman Empire, Ancient Greece and Ancient Egypt actually occurred during the Middle Ages, more than a thousand years later. The central concepts of the New Chronology are derived from the ideas of Russian scholar Nikolai Morozov (1854-1946), although work by French scholar Jean Hardouin (1646-1729) can be viewed as an earlier predecessor. However, the New Chronology is most commonly associated with Russian mathematician Anatoly Fomenko (b. 1945), although published works on the subject are actually a collaboration between Fomenko and several other mathematicians. The concept is most fully explained in *History: Fiction or Science?* book series, originally published in Russian.



The New Chronology also contains *a reconstruction*, an alternative chronology, radically shorter than the standard historical timeline, because all ancient history is “folded” onto the Middle Ages. According to Fomenko’s claims, the written history of humankind goes only as far back as AD 800, there is almost no information about events between AD 800–1000, and most known historical events took place in AD 1000–1500.

The New Chronology is rejected by mainstream historians and is inconsistent with absolute and relative dating techniques used in the wider scholarly community. The majority of scientific commentators consider the New Chronology to be pseudoscientific.

History of New Chronology

The idea of chronologies that differ from the conventional chronology can be traced back to at least the early XVII century. Jean Hardouin then suggested that many ancient historical documents were much younger than commonly believed to be. In 1685 he published a version of Pliny the Elder's *Natural History* in which he claimed that most Greek and Roman texts had been forged by Benedictine monks. When later questioned on these results, Hardouin stated that he would reveal the monks' reasons in a letter to be revealed only after his death. The executors of his estate were unable to find such a document among his posthumous papers. In the XVII century, Sir Isaac Newton, examining the current chronology of Ancient Greece, Ancient Egypt and the Ancient Near East, expressed discontent with prevailing theories and proposed one of his own, which, basing its study on Apollonius of Rhodes's *Argonautica*, changed the traditional dating of the Argonautic Expedition, the Trojan War, and the Founding of Rome.

In 1887, Edwin Johnson expressed the opinion that early Christian history was largely invented or corrupted in the II and III centuries.

In 1909, Otto Rank made note of duplications in literary history of a variety of cultures:

“... almost all important civilized peoples have early woven myths around and glorified in poetry their heroes, mythical kings and princes, founders of religions, of dynasties, empires and cities—in short, their national heroes. Especially the history of their birth and of their early years is furnished with phantastic [*sic*] traits; the amazing similarity, nay literal identity, of those tales, even if they refer to different, completely independent peoples, sometimes geographically far removed from one another, is well known and has struck many an investigator.” (Rank, Otto. *Der Mythos von der Geburt des Helden.*)

Fomenko became interested in Morozov's theories in 1973. In 1980, together with a few colleagues from the mathematics department of

Moscow State University, he published several articles on “new mathematical methods in history” in peer-reviewed journals. The articles stirred a lot of controversy, but ultimately Fomenko failed to win any respected historians to his side. By the early 1990s, Fomenko shifted his focus from trying to convince the scientific community via peer-reviewed publications to publishing books. Beam writes that Fomenko and his colleagues were discovered by the Soviet scientific press in the early 1980s, leading to “a brief period of renown”; a contemporary review from the journal *Questions of History* complained, “Their constructions have nothing in common with Marxist historical science.” (Alex Beam. “A shorter history of civilization.” *Boston Globe*, 16 September 1991.)

By 1996, his theory had grown to cover Russia, Turkey, China, Europe, and Egypt [Emp:1].

Fomenko’s claims

According to New Chronology, the traditional chronology consists of four overlapping copies of the “true” chronology shifted back in time by significant intervals with some further revisions. Fomenko claims all events and characters conventionally dated earlier than XI century are fictional, and represent “phantom reflections” of actual Middle Ages events and characters, brought about by intentional or accidental misdatings of historical documents. Before the invention of printing, accounts of the same events by different eyewitnesses were sometimes retold several times before being written down, then often went through multiple rounds of translating and copyediting. Names were translated, mispronounced and misspelled to the point where they bore little resemblance to originals.

According to Fomenko, this led early chronologists to believe or choose to believe that those accounts described different events and even different countries and time periods. Fomenko justifies this approach by the fact that, in many cases, the original documents are simply not available. Fomenko claims that all the history of the ancient world is known to us

from manuscripts that date from the XV century to the XVIII century, but describe events that allegedly happened thousands of years before, the originals regrettably and conveniently lost.

For example, the oldest extant manuscripts of monumental treatises on Ancient Roman and Greek history, such as *Annals* and *Histories*, are conventionally dated c. AD 1100, more than a full millennium after the events they describe, and they did not come to scholars' attention until the XV century. According to Fomenko, the XV century is probably when these documents were first written.

Central to Fomenko's New Chronology is his claim of the existence of a vast Slav-Turk empire, which he called the "Russian Horde", which he says played the dominant role in Eurasian history before the XVII century. The various peoples identified in ancient and medieval history, from the Scythians, Huns, Goths and Bulgars, through the Polyane, Duleby, Drevliane, Pechenegs, to in more recent times, the Cossacks, Ukrainians, and Belarusians, are nothing but elements of the single Russian Horde. For the New Chronologists, peoples such as the Ukrainians, Belarusians, Mongols, and others who assert their national independence from Russia, are suffering from a historical delusion.

Fomenko claims that the most probable prototype of the historical Jesus was Andronikos I Komnenos (allegedly AD 1152 to 1185), the emperor of Byzantium, known for his failed reforms; his traits and deeds reflected in 'biographies' of many real and imaginary persons (A. T. Fomenko, G. V. Nosovskiy. *Czar of the Slavs* (in Russian). St. Petersburg: Neva, 2004.). The historical Jesus is a composite figure and reflection of the Old Testament prophet Elisha (850-800 BC?), Pope Gregory VII (1020?-1085), Saint Basil of Caesarea (330-379), and even Li Yuanhao (also known as Emperor Jingzong, or "Son of Heaven", emperor of Western Xia, who reigned in 1032-1048), Euclides, Bacchus and Dionysius. Fomenko explains the seemingly vast differences in the biographies of these figures as resulting from difference in languages, points of view and time frame of the authors of said accounts and biographies.

Fomenko also merges the cities and histories of Jerusalem, Rome and Troy into “New Rome” = Gospel Jerusalem (in the XII and XIII centuries) = Troy = Yoros Castle (A. T. Fomenko, G. V. Nosovskiy. *Forgotten Jerusalem: Istanbul in the light of New Chronology* (in Russian). Moscow: Astrel, AST, 2007). To the south of Yoros Castle is Joshua’s Hill which Fomenko alleges is the hill Calvary depicted in the Bible.

Fomenko claims the Hagia Sophia is actually the biblical Temple of Solomon. He identifies Solomon as sultan Suleiman the Magnificent (1494–1566). He claims that historical Jesus may have been born in 1152 and was crucified around AD 1185 on the hill overlooking the Bosphorus.

On the other hand, according to Fomenko the word “Rome” is a placeholder and can signify any one of several different cities and kingdoms. He claims the “First Rome”, or “Ancient Rome”, or “Mizraim”, is an ancient Egyptian kingdom in the delta of the Nile with its capital in Alexandria. The second and most famous “New Rome” is Constantinople. The third “Rome” is constituted by three different cities: Constantinople (again), Rome in Italy, and Moscow. According to his claims, Rome in Italy was founded around AD 1380 by Aeneas, and Moscow as the third Rome was the capital of the great “Russian Horde.” Similarly, the word “Jerusalem” is actually a placeholder rather than a physical location and can refer to different cities at different times and the word “Israel” did not define a state, even not a territory, but people fighting for God, for example, French St. Louis and English Elizabeth called themselves the King/Queen of Israel.

He claims that parallelism between John the Baptist, Jesus, and Old Testament prophets implies that the New Testament was written before the Old Testament. Fomenko claims that the Bible was being written until the Council of Trent (1545–1563), when the list of canonical books was established, and all apocryphal books were ordered to be destroyed. Fomenko also claims that Plato, Plotinus and Gemistus Pletho are one and the same person; according to him, some texts by or about Pletho were misdated and today believed to be texts by or about Plotinus or Plato. He

claims similar duplicates Dionysius the Areopagite, Pseudo-Dionysius the Areopagite, and Dionysius Petavius. He claims Florence and the House of Medici bankrolled and played an important role in creation of the magnificent 'Roman' and 'Greek' past.

Specific claims

In volumes 1, 2, 3 and 4 of *History: Fiction or Science?*, Fomenko and his colleagues make numerous claims:

- Historians and translators often “assign” different dates and locations to different accounts of the same historical events, creating multiple “phantom copies” of these events. These “phantom copies” are often misdated by centuries or even millennia and end up incorporated into conventional chronology.
- This chronology was largely manufactured by Joseph Justus Scaliger in *Opus Novum de emendatione temporum* (1583) and *Thesaurum temporum* (1606), and represents a vast array of dates produced without any justification whatsoever, containing the repeating sequences of dates with shifts equal to multiples of the major cabbalistic numbers 333 and 360. The Jesuit Dionysius Petavius completed this chronology in *De Doctrina Temporum*, 1627 (v.1) and 1632 (v.2).
- Archaeological dating, dendrochronological dating, paleographical dating, numismatic dating, carbon dating, and other methods of dating of ancient sources and artifacts known today are erroneous, non-exact or dependent on traditional chronology.
- No single document in existence can be reliably dated earlier than the XI century. Most “ancient” artifacts may find other than consensual explanation.
- Histories of Ancient Rome, Greece and Egypt were crafted during the Renaissance by humanists and clergy - mostly on the basis of documents of their own making.

- The Old Testament represents a rendition of events of the XIV to XVI centuries AD in Europe and Byzantium, containing “prophecies” about “future” events related in the New Testament, a rendition of events of AD 1152 to 1185.
- The history of religions runs as follows: the pre-Christian period (before the XI century and the birth of Jesus), Bacchic Christianity (XI and XII centuries, before and after the life of Jesus), Christianity (XII to XVI centuries) and its subsequent mutations into Orthodox Christianity, Catholicism, Judaism, and Islam.
- The *Almagest* of Claudius Ptolemy, traditionally dated to around AD 150 and considered the cornerstone of classical history, was compiled in XVI and XVII centuries from astronomical data of the IX to XVI centuries.
- 37 complete Egyptian horoscopes found in Denderah, Esna, and other temples have unique valid astronomical solutions with dates ranging from AD 1000 and up to as late as AD 1700.
- The Book of Revelation, as we know it, contains a horoscope, dated to 25 September - 10 October 1486, compiled by cabbalist Johannes Reuchlin.
- The horoscopes found in Sumerian/Babylonian tablets do not contain sufficient astronomical data; consequently, they have solutions every 30–50 years on the time axis and are therefore useless for purposes of dating.
- The Chinese tables of eclipses are useless for dating, as they contain too many eclipses that did not take place astronomically. Chinese tables of comets, even if true, cannot be used for dating.
- All major inventions like powder and guns, paper and print occurred in Europe in the period between the X and the XVI centuries.
- Ancient Roman and Greek statues, showing perfect command of the human anatomy, are fakes crafted in the Renaissance, when artists attained such command for the first time.
- There was no such thing as the Tartar and Mongol invasion followed

by over two centuries of yoke and slavery, because the so-called “Tartars and Mongols” were the actual ancestors of the modern Russians, living in a bilingual state with Turkic spoken as freely as Russian. So, Russia and Turkey once formed parts of the same empire. This ancient Russian state was governed by a double structure of civil and military authorities and the hordes were actually professional armies with a tradition of lifelong conscription (the recruitment being the so-called “blood tax”). The Mongol “invasions” were punitive operations against the regions of the empire that attempted tax evasion. Tamerlane was probably a Russian warlord.

- Official Russian history is a blatant forgery concocted by a host of German scholars brought to Russia to legitimize the usurping Romanov dynasty (1613-1917).
- Moscow was founded as late as the mid-XIV century. The battle of Kulikovo took place in Moscow.
- The tsar Ivan the Terrible represents a collation of no fewer than four rulers, representing two rival dynasties: the legitimate Godunov rulers and the ambitious Romanov upstarts.
- English history of AD 640–1040 and Byzantine history of AD 378–830 are reflections of the same late-medieval original.

Fomenko’s methods

Statistical correlation of texts

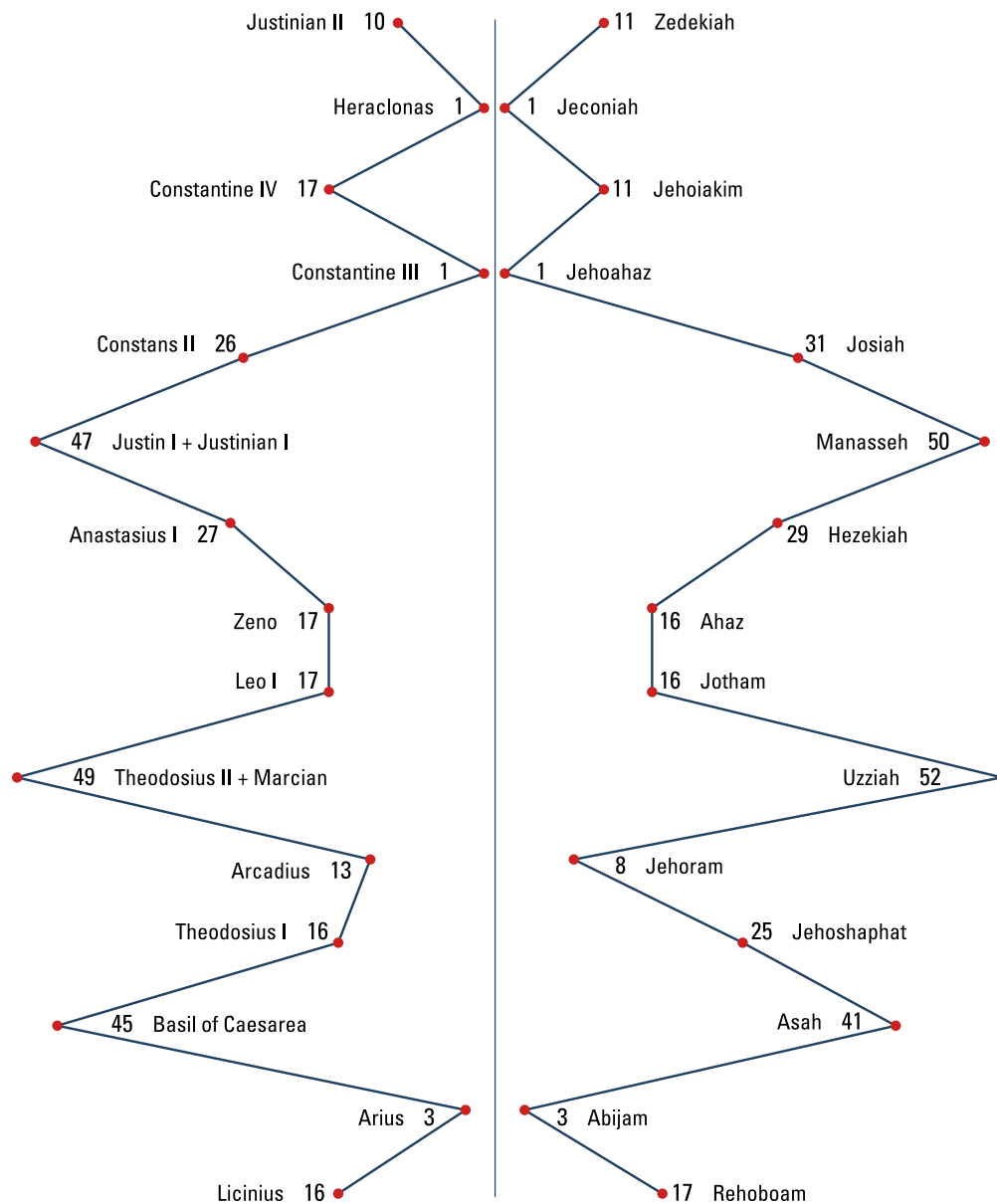
One of Fomenko’s simplest methods is statistical correlation of texts. His basic assumption is that a text which describes a sequence of events will devote more space to more important events (for example, a period of war or an unrest will have much more space devoted to than a period of peaceful, non-eventful years), and that this irregularity will remain visible in other descriptions of the period. For each analysed text, a function is devised which maps each year mentioned in the text with the number of pages (lines, letters) devoted in the text to its description (which could be

zero). The function of the two texts are then compared. (*Chron1*, pp. 187–194.)

For example, Fomenko compares the contemporary history of Rome written by Titus Livius with a modern history of Rome written by Russian historian V. S. Sergeev, calculating that the two have high correlation, and thus that they describe the same period of history, which is undisputed. (*Chron1*, pp. 194–196.) He also compares modern texts, which describe different periods, and calculates low correlation, as expected. (*Chron1*, pp. 194–196.) However, when he compares, for example, the ancient history of Rome and the medieval history of Rome, he calculates a high correlation, and concludes that ancient history of Rome is a copy of medieval history of Rome, thus clashing with mainstream accounts.

Statistical correlation of dynasties

In a somewhat similar manner, Fomenko compares two dynasties of rulers using statistical methods. First, he creates a database of rulers, containing relevant information on each of them. Then, he creates “survey codes” for each pair of the rulers, which contain a number which describes degree of the match of each considered property of two rulers. For example, one of the properties is the way of death: if two rulers were both poisoned, they get value of +1 in their property of the way of death; if one ruler was poisoned and another killed in combat, they get -1; and if one was poisoned, and another died of illness, they get 0 (Fomenko claims there is possibility that chroniclers were not impartial and that different descriptions nonetheless describe the same person). An important property is the length of the rule. (*Chron1*, pp. 215–223.)



Sample Fomenko parallelism.

Fomenko lists a number of pairs of unrelated dynasties – for example, dynasties of kings of Israel and emperors of late Western Roman Empire (AD 300-476) – and claims that this method demonstrates correlations between their reigns. (Graphs which show just the length of the rule in the two dynasties are the most widely known; however, Fomenko’s conclusions are also based on other parameters, as described above.) He also claims that the regnal history from the XVII to XX centuries never shows correlation of “dynastic flows” with each other, therefore Fomenko

insists history was multiplied and outstretched into imaginary antiquity to justify this or other “royal” pretensions.

Fomenko uses for the demonstration of correlation between the reigns exclusively the data from the *Chronological Tables* of J. Blair (Moscow, 1808-1809). Fomenko says that Blair’s tables are all the more valuable to us since they were compiled in an epoch adjacent to the time of Scaligerian chronology. According to Fomenko these tables contain clearer signs of “Scaligerite activity” which were subsequently buried under layers of paint and plaster by historians of the XIX and XX centuries.

Astronomical evidence

Fomenko examines astronomical events described in ancient texts and claims that the chronology is actually medieval. For example:

- He says the mysterious drop in the value of the lunar acceleration parameter D (“a linear combination of the [angular] accelerations of the Earth and Moon”) between the years AD 700–1300, which the American astronomer Robert Newton had explained in terms of “non-gravitational” (i.e., tidal) forces. By eliminating those anomalous early eclipses the New Chronology produces a constant value of D beginning around AD 1000. (*Chron1*, pp. pp.93-94, 105-6.)
- He associates initially the Star of Bethlehem with the AD 1140 (± 20) supernova (now Crab Nebula) and the Crucifixion Eclipse with the total solar eclipse of AD 1170 (± 20). He also believes that Crab Nebula supernova could not have exploded in AD 1054, but probably in AD 1153. He connects it with total eclipse of AD 1186. Moreover he holds in strong doubt the veracity of ancient Chinese astronomical data.
- He argues that the star catalog in the *Almagest*, ascribed to the Hellenistic astronomer Claudius Ptolemy, was compiled in the XV to XVI centuries AD. With this objective in sight he develops new methods of dating old stellar catalogues and claims that the *Almagest* is based on data collected between AD 600 and 1300, whereby the

telluric obliquity is well taken into account.

- He refines and completes Morozov's analysis of some ancient horoscopes, most notably, the so-called Dendera Zodiacs—two horoscopes drawn on the ceiling of the temple of Hathor—and comes to the conclusion that they correspond to either the XI or the XIII century AD. Moreover, in his *History: Fiction or Science?* series finale, he makes computer-aided dating of all 37 Egyptian horoscopes that contain sufficient astronomical data, and claims they all fit into XI to XIX century timeframe. Traditional history usually either interprets these horoscopes as belonging to the I century BC or suggests that they weren't meant to match any date at all.
- In his final analysis of an eclipse triad described by the ancient Greek Thucydides in *History of the Peloponnesian War*, Fomenko dates the eclipses to AD 1039, 1046 and 1057. Because of the layered structure of the manuscript, he claims that Thucydides actually lived in medieval times and in describing the Peloponnesian War between the Spartans and Athenians he was actually describing the conflict between the medieval Navarrans and Catalans in Spain from AD 1374 to 1387.
- Fomenko claims that the abundance of dated astronomical records in cuneiform texts from Mesopotamia is of little use for dating of events, as the astronomical phenomena they describe recur cyclically every 30–40 years.

Rejection of common dating methods

On archaeological dating methods, Fomenko claims:

“Archaeological, dendrochronological, paleographical and carbon methods of dating of ancient sources and artifacts are both non-exact and contradictory, therefore there is not a single piece of firm written evidence or artifact that could be reliably and independently dated earlier than the XI century.” (*Chron1.*)

Dendrochronology is rejected with a claim that, for dating of objects much older than the oldest still living trees, it isn't an absolute, but a relative dating method, and thus dependent on traditional chronology. Fomenko specifically points to a break of dendrochronological scales around AD 1000.

Fomenko also cites a number of cases where carbon dating of a series of objects of known age gave significantly different dates. He also alleges undue cooperation between physicists and archaeologists in obtaining the dates, since most radiocarbon dating labs only accept samples with an age estimate suggested by historians or archaeologists. Fomenko also claims that carbon dating over the range of AD 1 to 2000 is inaccurate because it has too many sources of error that are either guessed at or completely ignored, and that calibration is done with a statistically meaningless number of samples. Consequently, Fomenko concludes that carbon dating is not accurate enough to be used on historical scale.

Fomenko rejects numismatic dating as circular, being based on the traditional chronology, and points to cases of similar coins being minted in distant periods, unexplained long periods with no coins minted and cases of mismatch of numismatic dating with historical accounts. (*Chron1*, pp. 90-92.)

He fully agrees with absolute dating methods for clay tablets or coins like thermoluminescence dating, optically stimulated luminescence dating, archaeomagnetic, metallographic dating, but claims that their precision does not allow for comprehensive pinpointing on the time axis either.

Fomenko also condemns the common archaeological practice of submitting samples for dating accompanied with an estimate of the expected age. He claims that convergence of uncertainty in archaeological dating methods proves strictly nothing per se. Even if the sum S of probabilities of the veracity of event produced by N dating methods exceeds 1.00 it does not mean that the event has taken place with 100% probability.

Reception

Fomenko's historical ideas have been universally rejected by mainstream scholars, who brand them as pseudoscience, but were popularized by former world chess champion Garry Kasparov. Billington writes that the theory "might have quietly blown away in the wind tunnels of academia" if not for Kasparov's writing in support of it in the magazine *Ogoniok*. Kasparov met Fomenko during the 1990s, and found that Fomenko's conclusions concerning certain subjects were identical to his own regarding the popular view (which is not the view of academics) that art and culture died during the Dark Ages and were not revived until the Renaissance. Kasparov also felt it illogical that the Romans and the Greeks living under the banner of Byzantium could fail to use the mounds of scientific knowledge left them by Ancient Greece and Rome, especially when it was of urgent military use. However, Kasparov does not support the reconstruction part of the New Chronology. Russian critics tended to see Fomenko's New Chronology as "an embarrassment and a potent symbol of the depths to which the Russian academy and society have generally sunk ... since the fall of Communism." Western critics see his views as part of a renewed Russian imperial ideology, "keeping alive an imperial consciousness and secular messianism in Russia."

In 2004 Anatoly Fomenko with his coauthor Gleb Nosovsky were awarded for their books on "New Chronology" the anti-prize of the Moscow International Book Fair called "Abzatz" (literally 'paragraph', a euphemism for a vulgar Russian word meaning disaster or fiasco) in the category "Esteemed nonsense" ("Pochotnaya bezgramota") awarded for the worst book published in Russia.

Critics have accused Fomenko of altering the data to improve the fit with his ideas and have noted that he violates a key rule of statistics by selecting matches from the historical record which support his chronology, while ignoring those which do not, creating artificial, better-than-chance correlations, and that these practices undermine Fomenko's statistical

arguments. The new chronology was given a comprehensive critical analysis in a round table on “The ‘Myths’ of New Chronology” chaired by the dean of the department of history of Moscow State University in December 1999. One of the participants in that round table, the distinguished Russian archaeologist, Valentin Yanin, compared Fomenko’s work to “the sleight of hand trickery of a David Copperfield.” Linguist Andrey Zaliznyak argued that by using the Fomenko’s approaches one can “prove” any historical correspondence, for example, between Ancient Egyptian pharaohs and French kings.

James Billington, formerly professor of Russian history at Harvard and Princeton and currently the Librarian of Congress placed Fomenko’s work within the context of the political movement of Eurasianism, which sought to tie Russian history closely to that of its Asian neighbors. Billington describes Fomenko as ascribing the belief in past hostility between Russia and the Mongols to the influence of Western historians. Thus, by Fomenko’s chronology, “Russia and Turkey are parts of a previously single empire.” A French reviewer of Billington’s book noted approvingly his concern with the phantasmagorical conceptions of Fomenko about the global “new chronology.”

H.G. van Bueren, professor emeritus of astronomy at the University of Utrecht, concluded his scathing review of Fomenko’s work on the application of mathematics and astronomy to historical data as follows:

“It is surprising, to say the least, that a well-known (Dutch) publisher could produce an expensive book of such doubtful intellectual value, of which the only good word that can be said is that it contains an enormous amount of factual historical material, untidily ordered, true; badly written, yes; mixed-up with conjectural nonsense, sure; but still, much useful stuff. For the rest of the book is absolutely worthless. It reminds one of the early Soviet attempts to produce tendentious science (Lysenko!), of polywater, of cold fusion, and of modern creationism. In brief: a useless and misleading book.” (H. G. van Bueren, *Mathematics and Logic*.)

Convergence of methods in archaeological dating

While Fomenko rejects commonly accepted dating methods, archaeologists, conservators and other scientists make extensive use of such techniques which have been rigorously examined and refined during decades of use.

In the specific case of dendrochronology, Fomenko claims that this fails as an absolute dating method because of gaps in the record. However, independent dendrochronological sequences beginning with living trees from various parts of North America and Europe extend back 12,400 years into the past. Furthermore, the mutual consistency of these independent dendrochronological sequences has been confirmed by comparing their radiocarbon and dendrochronological ages. These and other data have provided a calibration curve for radiocarbon dating whose internal error does not exceed ± 163 years over the entire 26,000 years of the curve.

In fact, archaeologists have developed a fully anchored dendrochronology series going back past 10,000 BCE. “The absolutely dated tree-ring chronology now extends back to 12,410 cal BP (10,461 BC).”

Misuse of historical sources and forced pattern matching

Critics of Fomenko’s theory claim that his use of historical sources is highly selective and ignores the basic principles of sound historical scholarship.

“Fomenko ... provides no fair-minded review of the historical literature about a topic with which he deals, quotes only those sources that serve his purposes, uses evidence in ways that seem strange to professionally-trained historians and asserts the wildest speculation as if it has the same status as the information common to the conventional historical literature.”

They also note that his method of statistically correlating of texts is very rough, because it does not take into account the many possible sources of

variation in length outside of “importance.” They maintain that differences in language, style, and scope, as well as the frequently differing views and focuses of historians, which are manifested in a different notion of “important events”, make quantifying historical writings a dubious proposition at best. What’s more, Fomenko’s critics allege that the parallelisms he reports are often derived by alleged forcing by Fomenko of the data – rearranging, merging, and removing monarchs as needed to fit the pattern.

For example, on the one hand Fomenko asserts that the vast majority of ancient sources are either irreparably distorted duplicate accounts of the same events or later forgeries. In his identification of Jesus with Pope Gregory VII (*Chron2*, p. 51) he ignores the otherwise vast dissimilarities between their reported lives and focuses on the similarity of their appointment to religious office by baptism. (The evangelical Jesus is traditionally believed to have lived for 33 years, and he was an adult at the time of his encounter with John the Baptist. In contrast, according to the available primary sources, Pope Gregory VII lived for at least 60 years and was born 8 years after the death of Fomenko’s John-the-Baptist equivalent John Crescentius.)

Critics allege that many of the supposed correlations of regnal durations are the product of the selective parsing and blending of the dates, events, and individuals mentioned in the original text. Another point raised by critics is that Fomenko does not explain his altering the data (changing the order of rulers, dropping rulers, combining rulers, treating interregna as rulers, switching between theologians and emperors, etc.) preventing a duplication of the effort and effectively making this whole theory an ad hoc hypothesis.

Selectivity in reference to astronomical phenomena

Critics point out that Fomenko’s discussion of astronomical phenomena tends to be selective, choosing isolated examples that support the New

Chronology and ignoring the large bodies of data that provide statistically supported evidence for the conventional dating. For his dating of the Almagest star catalog, Fomenko arbitrarily selected eight stars from the more than 1000 stars in the catalog, one of which (Arcturus) has a large systematic error. This star has a dominant effect on Fomenko's dating. Statistical analysis using the same method for all "fast" stars points to the antiquity of the Almagest star catalog. Rawlins points out further that Fomenko's statistical analysis got the wrong date for the Almagest because he took as constant Earth's obliquity when it is a variable that changes at a very slow, but known, rate.

Fomenko's studies ignore the abundance of dated astronomical records in cuneiform texts from Mesopotamia. Among these texts is a series of Babylonian astronomical diaries, which records precise astronomical observations of the Moon and planets, often dated in terms of the reigns of known historical figures extending back to the VI century BCE. Astronomical retrocalculations for all these moving objects allow us to date these observations, and consequently the rulers' reigns, to within a single day. The observations are sufficiently redundant that only a small portion of them are sufficient to date a text to a unique year in the period 750 BCE to 100 CE. The dates obtained agree with the accepted chronology. In addition, F. R. Stephenson has demonstrated through a systematic study of a large number of Babylonian, Ancient and Medieval European, and Chinese records of eclipse observations that they can be dated consistently with conventional chronology at least as far back as 600 BCE. In contrast to Fomenko's missing centuries, Stephenson's studies of eclipse observations find an accumulated uncertainty in the timing of the rotation of the earth of 420 seconds at 400 BCE, and only 80 seconds at 1000 CE.

Magnitude and consistency of conspiracy theory

Fomenko claims that world history prior to 1600 was deliberately falsified

for political reasons. The consequences of this conspiracy theory are twofold. Documents that conflict with New Chronology are said to have been edited or fabricated by conspirators (mostly Western European historians and humanists of late XVI to XVII centuries). The lack of documents directly supporting New Chronology and conflicting traditional history is said to be thanks to the majority of such documents being destroyed by the same conspirators.

Consequently, there are many thousands of documents that are considered authentic in traditional history, but not in New Chronology. Fomenko often uses “falsified” documents, which he dismisses in other contexts, to prove a point. For example, he analyzes the Tartar Relation and arrives at the conclusion that Mongolian capital of Karakorum was located in Central Russia (equated with present-day Yaroslavl). However, the Tartar Relation makes several statements that are at odds with New Chronology (such as that Batu Khan and Russian duke Yaroslav are two distinct people). Those are said by Fomenko to have been introduced into the original text by later editors.

Many of the rulers that Fomenko claims are medieval doppelgangers moved in the imaginary past have left behind vast numbers of coins. Numismatists have made innumerable identifications of coins to rulers known from ancient sources. For instance, several Roman emperors issued coinage featuring at least three of their names, consistent with those found in written sources, and there are frequent examples of joint coinage between known royal family members, as well as overstrikes by kings who were known enemies.

Ancient coins in Greek and Latin are unearthed to this day in vast quantities from Britain to India. For Fomenko’s theories to be correct, this could only be explained by counterfeit on a very grand and consistent scale, as well as a complete dismissal of all numismatic analyses of hoard findings, coin styles etc.

Popularity in forums and amongst Russian imperialists

Despite criticism, Fomenko has published and sold over one million copies of his books in his native Russia. Many internet forums have appeared which aim to supplement his work with additional amateur research. His critics have suggested that Fomenko's version of history appealed to the Russian reading public by keeping alive an imperial consciousness to replace their disillusionment with the failures of Communism and post-Communist corporate oligarchies.

Alexander Zinoviev called the New Chronology "one of the major scientific breakthroughs of the XX century."

(Wikipedia text retrieved on 2nd August, 2015)

Afterword from the publisher

Dr. Fomenko *et al* as scientists are ready to recognize their mistakes, to repent and to retract on the condition that:

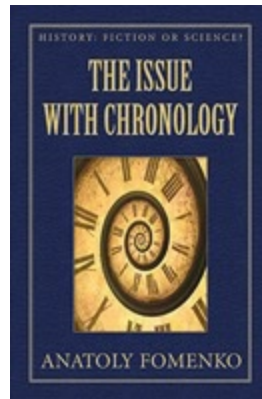
- radiocarbon dating methods pass the black box tests, or
- astronomy refutes their results on ancient eclipses, or
- US astrophysicist Robert Newton was proved wrong to accuse Ptolemy of his crime.

At present, historians do not, can not, and will not comply. The radiocarbon dating labs run their very costly tests only if the sample to be dated is accompanied with an idea of age pronounced by historians on basis of ... subjective ... mmm ... gutfeeling ... and the history books they have been writing for the last 400 years. Radiocarbon labs politely bill for their fiddling and finetuning to get the dates "to order" of historians. *Circulus vitiosus* is perfect.

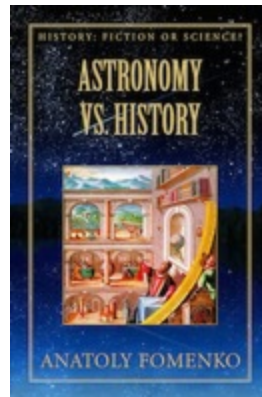
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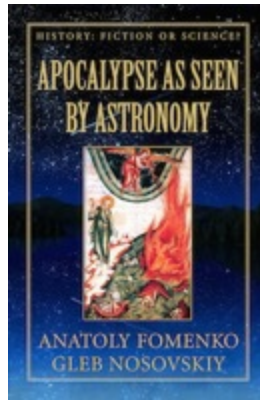
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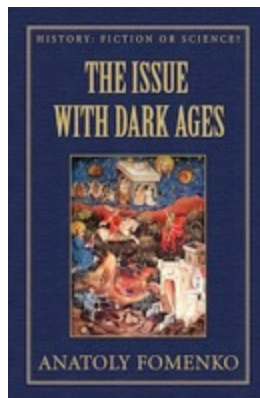
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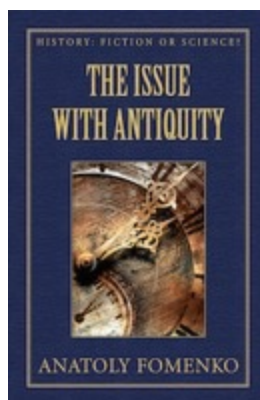
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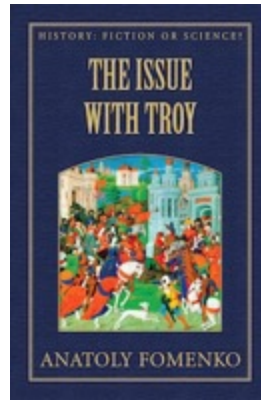
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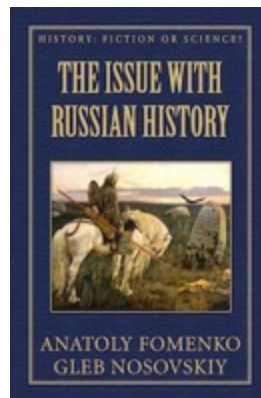
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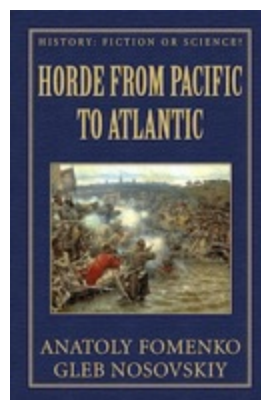
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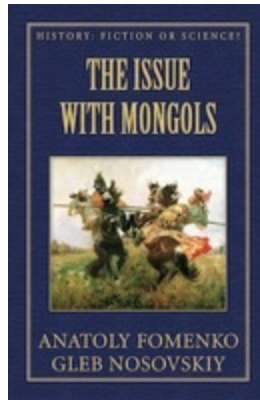
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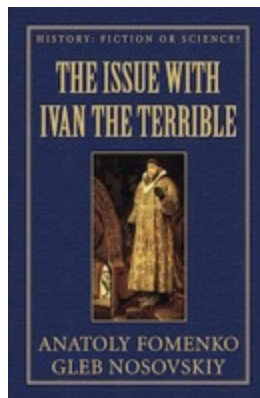
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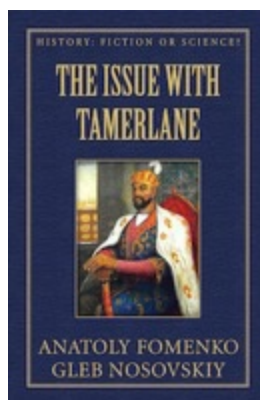
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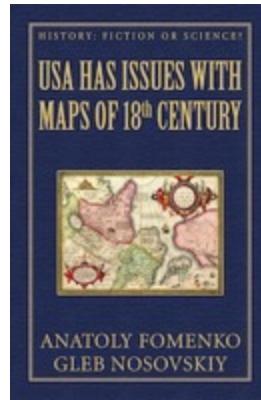
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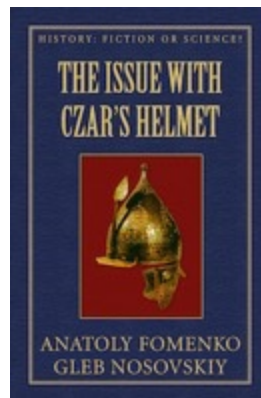
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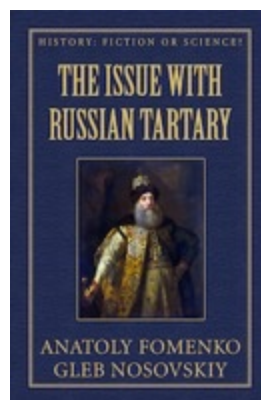
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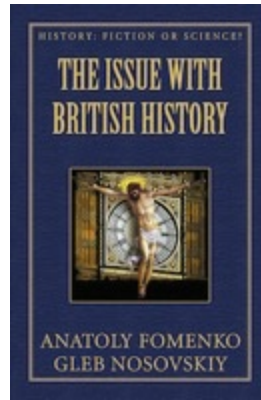
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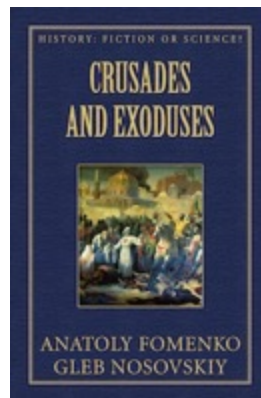
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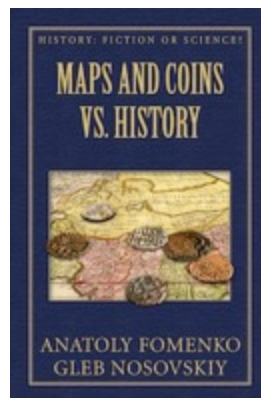
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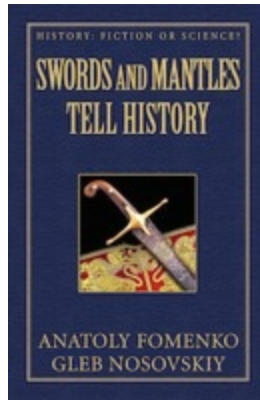
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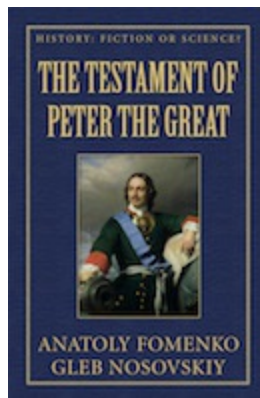
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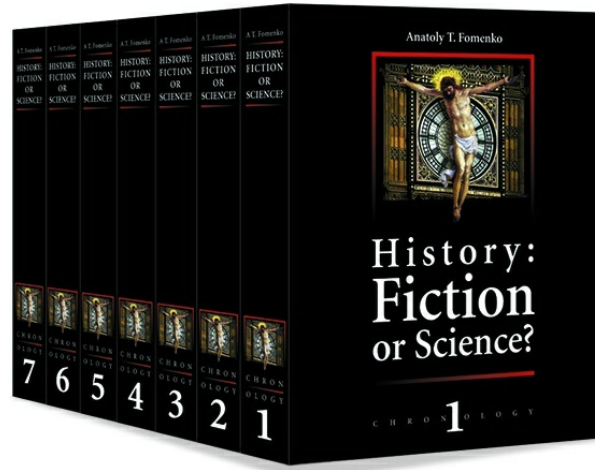
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This seven-volume edition is based on a number of our books that came out over the last couple of years and were concerned with the subject in question. All this gigantic body of material was revised and categorized; finally, its current form does not contain any of the repetitions that are

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Separate books on the New Chronology

Prior to the publication of the seven-volume *Chronology*, we published a number of books on the same topic. If we are to disregard the paperbacks and the concise versions, as well as new re-editions, there are seven such books. Shortened versions of their names appear below:

1. *Introduction*.
2. *Methods 1-2*.
3. *Methods 3*.
4. *The New Chronology of Russia, Britain and Rome*.
5. *The Empire*.
6. *The Biblical Russia*.
7. *Reconstruction*.

• BOOK ONE. *Introduction*.

[Intro]:1. Fomenko, A. T. *New Experimental Statistical Methods of Dating Ancient Events and their Application to the Global Classical and Mediaeval Chronology*. Pre-print. Moscow, The State Television and Radio Broadcast Committee, 1981. Order #3672. Lit. 9/XI-81. No. BO7201, 100 p.

[Intro]:2. Fomenko, A. T. *Some New Empirico-Statistical Methods of Dating and the Analysis of Present Global Chronology*. London, The British Library, Department of Printed Books, 1981. Cup. 918/87. 100 p.

[Intro]3. Fomenko, A. T. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?)*. Essay. Moscow, Publishing House of the Moscow State University Department of Mechanical Mathematics, 1993. 204 p.

[Intro]:4. 2nd edition, revised and expanded. Fomenko, A. T., and G. V. Nosovskiy. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?)*. Moscow, Kraft-Lean, 1999. 757 p. Kraft Publications

released a concise version of this book in 2001. 487 p.

[Intro]:5. Another revision. Fomenko, A. T., and G. V. Nosovskiy. *What Century Is It Now?* Moscow, AIF-Print Publications, 2002. 511 p.

• **BOOK TWO, PART ONE: *Methods-1*.**

[Meth1]:1. Fomenko, A. T. *The Methods of Statistical Analysis of Narrative Texts and their Chronological Applications*. (The identification and dating of dependent texts, statistical chronology of the antiquity, as well as the statistics of ancient astronomical accounts.) Moscow, The MSU Publishing House, 1990. 439 p.

[Meth1]:2. 2nd revised edition came out in 1996 as *The Methods Of Mathematical Analysis of Historical Texts. Chronological applications*. Moscow, Nauka Publications, 1996. 475 p.

[Meth1]:3. Several chapters of the book came out in 1996, revised and extended, as a separate book: Fomenko, A. T. *The New Chronology of Greece. Antiquity in the Middle Ages*, Vols. 1 and 2. Moscow, MSU Centre of Research and Pre-University Education, 1996. 914 p.

[Meth1]:4. The English translation of the book, extended and revised to a large extent, was released under the following title: Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications to Historical Dating*. Vol. 1, *The Development of the Statistical Tools*. Vol. 2, *The Analysis of Ancient and Mediaeval Records*. The Netherlands, Kluwer Academic Publishers, 1994. Vol. 1: 211 p. Vol. 2: 462 p.

[Meth1]:5. A Serbian translation titled Фоменко А. Т. *Статистичка хронологија. Математички поглед на историју. У ком смо веку?* was published in 1997. Belgrade, Margo-Art, 1997. 450 p.

[Meth1]:6. The book was published in a revised and substantially extended version in 1999 as Volume 1 in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications*. Vol. 1. Moscow, Kraft and Lean, 1999. 801 p.

[Meth1]:7. A revised version of the book was published as two volumes (the first two in a series of three) in 1999 in the USA (in Russian) by the Edwin Mellen Press. Fomenko, A. T. *New Methods of Statistical Analysis of Historical Texts. Applications to Chronology*, Vols. 1 and 2. The publication is part of the series titled *Scholarly Monographs in the Russian Language*, Vols. 6-7. Lewiston,

Queenston, Lampeter, The Edwin Mellen Press, 1999. Vol. 1: 588 p. Vol. 2: 564 p.

• **BOOK TWO, PART TWO: *Methods-2.***

[*Meth2*]:1. Fomenko, A. T. *Global Chronology*. (A Research of the Classical and Mediaeval History. Mathematical Methods of Source Analysis. Global Chronology.) Moscow, MSU Publications, 1993. 408 p.

[*Meth2*]:2. A revised and substantially extended version of the book as the second volume in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications*, Vol. 2. Moscow, Kraft and Lean, 1999. 907 p.

[*Meth2*]:3. A revised version of the book was published as the last volume in a series of three in the USA (in Russian) under the title: Fomenko A. T. *Antiquity in the Middle Ages (Greek and Bible History)*, the trilogy bearing the general name: Fomenko A. T. *New Methods of the Statistical Analysis of Historical Texts and their Chronological Application*. The publication is part of the series titled *Scholarly Monographs in the Russian Language*. Lewiston, Queenston, Lampeter, The Edwin Mellen Press, 1999. 578 p.

• **BOOK THREE: *Methods-3.***

[*Meth3*]:1. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Geometrical and Statistical Methods of Analysis of Star Configurations. Dating Ptolemy's Almagest*. USA: CRC Press, 1993. 300 p.

[*Meth3*]:2. The Russian version of the book was published in 1995 in Moscow by the Faktorial Publications under the title: Kalashnikov V. V., Nosovskiy G. V., Fomenko A. T. *The Dating of the Almagest Star Catalogue. Statistical and Geometrical Analysis*. 286 p.

[*Meth3*]:3. A substantially extended and revised version of the book: Kalashnikov, V. V., G. V. Nosovskiy, and A. T. Fomenko. *The Astronomical Analysis of Chronology. The Almagest. Zodiacs*. Moscow, The Delovoi Express Financial Publications, 2000. 895 p.

[*Meth3*]:4. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Egypt. The Astronomical Dating of Ancient Egyptian Monuments. Research of 2000-2002*. Moscow, Veche Press, 2002. 463 p.

• **BOOK FOUR: *Russia, Britain and Rome.***

[RBR]:1. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology and Conception of the Ancient History of Russia, Britain, and Rome. Facts, Statistics, Hypotheses.* Vol. 1, *Russia.* Vol. 2, *Britain and Rome.* Moscow, MSU Centre of Research and Pre-University Education. Two editions, 1995 and 1996. 672 p.

[RBR]:2. A somewhat adapted and revised version of the book came out in 1997: Fomenko, A. T., and G. V. Nosovskiy. *Russia and Rome. How correct is our understanding of Eurasian history?* Vols. 1 and 2. Moscow, Olymp Publications, 1997. 2nd edition 1999. The next three volumes from this series of five were published in 2001. Vol. 1: 606 p. Vol. 2: 621 p. Vol. 3: 540 p. Vol. 4: 490 p. Vol. 5: 394 p.

[RBR]:3. A revised version of the first volume was published in 1997 as a separate book: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia.* Moscow, Faktorial Publications, 1997. Re-editions 1998 and 1999. 255 p.

[RBR]:4. A new, substantially extended and revised version of the first two-volume edition as a single volume: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome.* Moscow, Anvik, 1999. 540 p.

[RBR]:5. A new revised version of this book came out as a single volume: Fomenko A. T., and G. V. Nosovskiy. Moscow, The Delovoi Express Financial Publications, 2001. 1015 p.

• **BOOK FIVE: *The Empire.***

[Emp]:1. Fomenko, A. T., and G. V. Nosovskiy. *The Empire (Russia, Turkey, China, Europe, Egypt. The New Mathematical Chronology of Antiquity).* Moscow, Faktorial, 1996. Re-editions 1997, 1998, 1999, 2001 and 2002. 752 p.

• **BOOK SIX: *The Biblical Russia.***

[BR]:1. Fomenko, A. T., and G. V. Nosovskiy. *The Mathematical Chronology of the Biblical Events.* Moscow, Nauka Publications, 1997. 407 p.

[BR]:2. A substantially revised and extended version: Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity.* Vols. 1 and 2. Moscow, Faktorial,

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• **BOOK SEVEN: *Reconstruction*.**

- [Rec]:1. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History (The New Chronology)*. Book 1. Moscow, The Delovoi Express Financial Publishers, 1999. 735 p.
- [Rec]:2. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. The Research of 1999-2000 (The New Chronology)*. Moscow, The Delovoi Express Financial Publishers, 1999. 615 p.
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We have to point out that the publication of our books on the New Chronology has influenced a number of authors and their works where the new chronological concepts are discussed or developed. Some of these are: L. I. Bocharov, N. N. Yefimov, I. M. Chachukh, and I. Y. Chernyshov ([93]), Jordan Tabov ([827], [828]), A. Goutz ([220]), M. M. Postnikov ([680]), V. A. Nikerov ([579:1]), Heribert Illig ([1208]), Christian Blöss

and Hans-Ulrich Niemitz ([1038], [1039]), Gunnar Heinsohn ([1185]), Gunnar Heinsohn and Heribert Illig ([1186]), Uwe Topper ([1462], [1463]).

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