



Fig. 14.203. Staircase to the fourth floor of the royal harem (Teremny Palace) of the Muscovite Kremlin. Photograph taken by the authors in 2000.

Palace (or the actual harem) to our left, qv in fig. 14.203. The walls are covered in floral ornaments exclusively; they resemble the murals in the Cathedral of St. Basil, qv in CHRON6. The guide has told us that these murals date from the XIX century; the old murals were destroyed completely – chiselled off, most probably, despite the fact that they hadn't been all that old, dating from the XVII century originally.

The guide told us further that the purpose of the fourth floor's rooms isn't all that obvious nowadays. When we entered these rooms, we instantly noticed the private nature of these rooms, qv in figs. 14.204 and 14.205, including the stained glass windows, which create an exquisite soft light, qv in figs. 14.206, 14.207 and 14.208. There are also the lavishly decorated furnaces, qv in figs. 14.209 and 14.210.

One of the central rooms is occupied by a large bed

(see fig. 14.211). The guide surprised us by his suggestion that it was put here “by mistake”. It turns out that the historians of today adhere to the opinion that their predecessors, the restorers of the XIX century, had “misinterpreted” the purpose of the Teremny Palace, and put a bed here for some bizarre reason. The guide told us that the bed was placed here, or restored, by an archaeologist named Richter. We were told that Richter made a mistake, since no royal bedroom had ever been here. This was emphasised several times. One gets the impression that different traces of a harem still remain in this part of the palace; however, the numerous Romanovian reforms of the Russian history made the very fact that the Muscovite Kremlin had once housed a harem appear quite preposterous. However, historians occasionally sense cer-



Fig. 14.204. Luxurious interiors of the inner chamber of the Teremny (Harem) Palace. On the walls and the domes we see a floral ornament, gold, and the mythical phoenix bird. Mark the insignificant number of ecclesiastical themes. Photograph taken by the authors in 2000.



Fig. 14.205. Entrance to the royal bedroom – a faraway room of the Teremnoy (Harem) Palace of the Kremlin. We find a bed there today. Photograph taken by the authors in 2000.



Fig. 14.207. Internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.206. Stained glass windows on the fourth floor of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.208. Internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.

tain discrepancies between reality and modern textbooks or find them in old texts, and thus explain to the visitors that the XIX century restorers had been “errant”.

We have noticed a very peculiar coat of arms in the Terem Palace of the Muscovite Kremlin, which is integrated into the artwork surrounding one of the windows alongside other coat of arms, qv in fig. 14.212. There is a multicolour stained glass window to its left, and the coat of arms of Smolensk above it. In fig. 14.212 we see a bicephalous eagle with a red cross on its chest. Nowadays it is suggested that we should associate such crosses with the “Western European crusaders” of the alleged XI-XIV century ex-



Fig. 14.209. Luxurious tiled fireplace in the internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.211. The bed that was allegedly “misplaced” by Richter, an archaeologist of the XIX century. The Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.210. Another tiled fireplace in the internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.212. Coat of next to a windowpane on the fourth floor of the Teremnoy (Harem) Palace of the Kremlin. We see the word *GODYNSKOY* with the first letter painted over for some reason. The photograph was made by the authors in 2000.



Fig. 14.213. Close-in of the previous photograph with the legend (G)ODYNSKOY. The lettering was obviously moved to the right – something else had been written here originally. We see distinct traces of other letters. The photograph was taken by the authors in 2000.

clusively. However, we see this symbol upon a Russian coat of arms, as well as a most peculiar inscription that says “Godynskoy”. The first letter is painted over with whitewash, qv in fig. 14.213, which leaves us with the word “odynskoy”. However, even the original inscription is shifted to the left in a strange manner, and obviously made on top of some old lettering, which is completely illegible nowadays.

Apparently, harems had existed in Russia up until the epoch of Peter the Great, or the XVIII century. Peter had instigated a vehement campaign against the Russian harem customs. German historians of the late XIX century report the following: “Peter had even meddled in the traditions that concerned family and social life. He did not tolerate female *terems* or the old custom of females covering their faces. He insisted that the women should not be kept secluded in the Asian manner, but allowed to walk freely, like their European counterparts” ([336], Volume 5, page 569). By the way, the above passage informs us of the fact that in mediaeval Russia, or the Horde, women had covered their faces, or worn yashmaks of some sort.

The Millerian and Romanovian version of the Russian history naturally rules the existence of harems in Russia right out; we have never been told anything about them. However, we see that the customs of the two former parts of the Great = “Mongolian” Empire (Russia, or the Horde, and the Ottoman Turkey) had also been similar in this respect.

45.

PECULIAR NAMES IN THE OLD MAPS OF RUSSIA THAT CONTRADICT THE SCALIGERIAN VERSION OF HISTORY

In fig. 14.214 we reproduce an old map of Russia from the *Global Cosmography* of Sebastian Münster, allegedly dating from 1544 ([450], page 325). In the right part of the map, between the Yaik and the Ob, we see a picture of several tents and an inscription that says “KOSAKI ORDA”, or the Cossack Horde (fig. 14.215). Thus, the old map is telling us directly that the troops of the Cossacks had formerly been known as hordes, which is precisely what we claim in our reconstruction of Russian history.

In fig. 14.216 we see another old map of Russia, allegedly dating from the XVI century. The centre of



Fig. 14.214. Mediaeval map of Russia allegedly dating from the XVI century.



Fig. 14.215. Fragment of the map of Russia with the legend “Cossacks. Horde”.



Fig. 14.216. Mediaeval map of Russia allegedly dating from the XVI century. Mark that the modern Straits of Kerch between the Azov Sea and the Black Sea is called the Bosphorus for some reason (transcribed as Bosphor), just like the straits where we find Istanbul, or Constantinople. It is therefore possible that some of the Trojan legends apply to the Crimean peninsula and Tauris (Troy). The chroniclers may have confused the two similarly named straits for one another.



Fig. 14.217. Fragment of a map of Russia with the legend “Tartary, aka Scythia”. Taken from [267], page 325.

the map is telling us that the country it depicts is “Tartary, alias Scythia” (*Tartaria, olim Scythia*), qv in fig. 14.217. This is a direct reference to the fact that Tartary and Scythia had been synonyms in that epoch. We have mentioned it many times, referring to the ancient authors. Here we see a direct reference to this fact on an old map. The name Tartary, or Scythia, is applied to Russia and no other land. We must also point out the fact that we see the words “Sarmatia Asiatica” to the east of Volga – Asian Sarmatia, in other words. Thus, Russia had also been known as Sarmatia. We also mention this in CHRON5.

Also, the Northern Caucasus is called Albania. Modern maps tell us nothing of the kind – the only Albania known to us today is in the Balkan Peninsula. However, old maps appear to locate Albania differently.

46.
THE RUSSIAN SUBBOTNIKI SECT HAD BEEN OF THE OPINION THAT THE BIBLICAL ASSYRIA, EGYPT AND BABYLON IDENTIFIED AS THE MEDIAEVAL RUSSIA

The present section contains an observation made by G. Kasparov, which is in good concurrence with our reconstruction.

“Jerusalem Notes”, an article by S. Doudakov, which was published in Russian in the magazine “Jews and Slavs”, #8, “Oh, Jerusalem!”, Pisa-Jerusalem, 1999, contains a reference to a book by T. I. Boutkevich entitled *An Overview of the Russian Sectarials* published in Kharkov in 1910 ([108]). On pages 394-395 T. I. Boutkevich writes about a Russian sect known as *subbotniki* (“the Saturday people”). Doudakov renders Boutkevich’s information in the following manner: “They believed their homeland to be Palestine and nor Russia. They refer to Russia as to Assur, reading the name Russa from right to left, the Jewish way... Everything that the Bible says about Babylon, Assyria and Egypt was believed to refer to Russia by the *subbotniki*” (page 286 of Doudakov’s article).

This fact is explained perfectly well by our reconstruction, according to which, the name Assyria is used by the Bible in order to refer to Russia, or the Horde, in the Middle Ages, likewise the names Egypt and Babylon, qv in CHRON6. Thus, we see that reli-