

Russian chronicles and the Millerian-Romanovian version of Russian history

1.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.2. The XVIII century: Miller

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

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

Let us quote another passage from Klyuchevskiy:

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

Let us sum up:

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

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

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

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

1.3. Brief corollaries

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

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

2.

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let us proceed with quoting:

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

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

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

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

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

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

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

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

The modern commentator writes the following in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

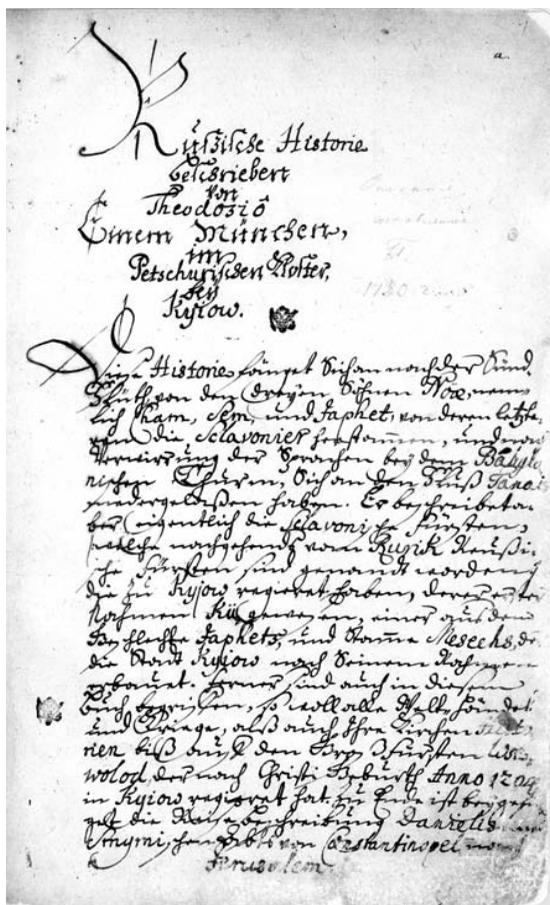


Fig. 1.3. The first page of the Radzivilovskaya Chronicle – allegedly the “oldest chronicle in Russia”. It is most likely to have been written in Königsberg around the XVII-XVIII century. In the first pages of the chronicle we see a foreword, which is in German, surprisingly enough. Taken from [715].

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

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

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

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

4.1. Publications of the Radzivilovskaya Letopis

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.3. A description of the chronicle

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Arabic numeral at the top of the page	None	2	3	4	5	6	7	8	9	None	11	12	13	14	15
Church Slavonic numeral at the bottom of the page	None	None	None	Ⲁ	Ⲃ	Ⲅ	Ⲇ	Ⲉ	Ⲋ	Ⲍ	Ⲏ	Ⲑ	Ⲓ	Ⲕ	Ⲗ
				4	5	6	7	9	9 → 10	10 → 11	11 → 12	13	14	None	16
Traces of alterations in the Church Slavonic numbers	Corner torn off	Ink stain; faded paper	Faded paper				Faded paper	Faded paper	Faded paper		Faded paper				

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

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

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

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

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

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

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

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

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

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

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

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

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

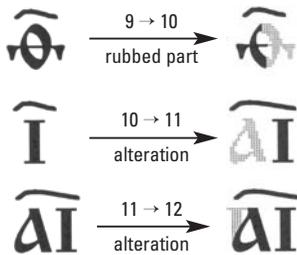


Fig. 1.5. Falsified page numbers in the Radzivilovskaya Chronicle.



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



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



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



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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

Thus, it appears as though we found the place in

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

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

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

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

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

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

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

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

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

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

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

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

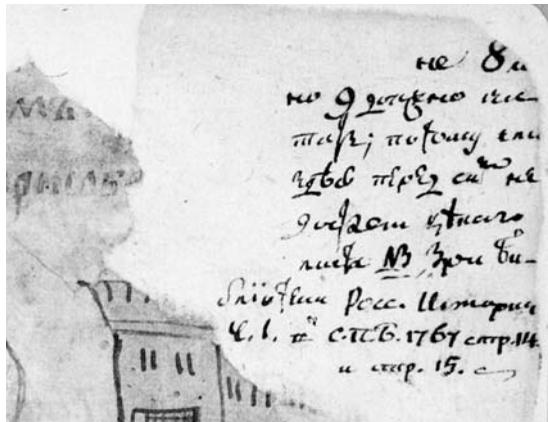


Fig. 1.13. The lettering glued to the missing upper corner of the eighth page of the Radzivilovskaya Chronicle. Taken from [715].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The hoaxers were perfectly aware of just how im-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.12. The arrival of Peter in Königsberg

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We come to the three following conclusions.

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

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

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

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

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

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

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

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

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

Let us mention another thing about the unpublished *Litseyvy 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 *Litseyvy Svod* as seen in the context of other Russian chronicles. It may have been created in the XVII century, thus being the first version of the Russian history written at the order of the Romanovs. In this case it is one of the earliest chronicles to have survived until our day, rather than one of the more recent ones – see chapters 8 and 9.

7.

THE TRADITIONAL SCHEME OF THE ANCIENT RUSSIAN HISTORY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Batu-Khan from 1238 and on.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7.6. The sixth period: dynasty of the Romanovs

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