

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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



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

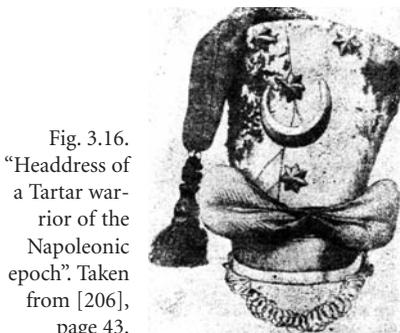


Fig. 3.16. "Headdress of a Tartar warrior of the Napoleonic epoch". Taken from [206], page 43.

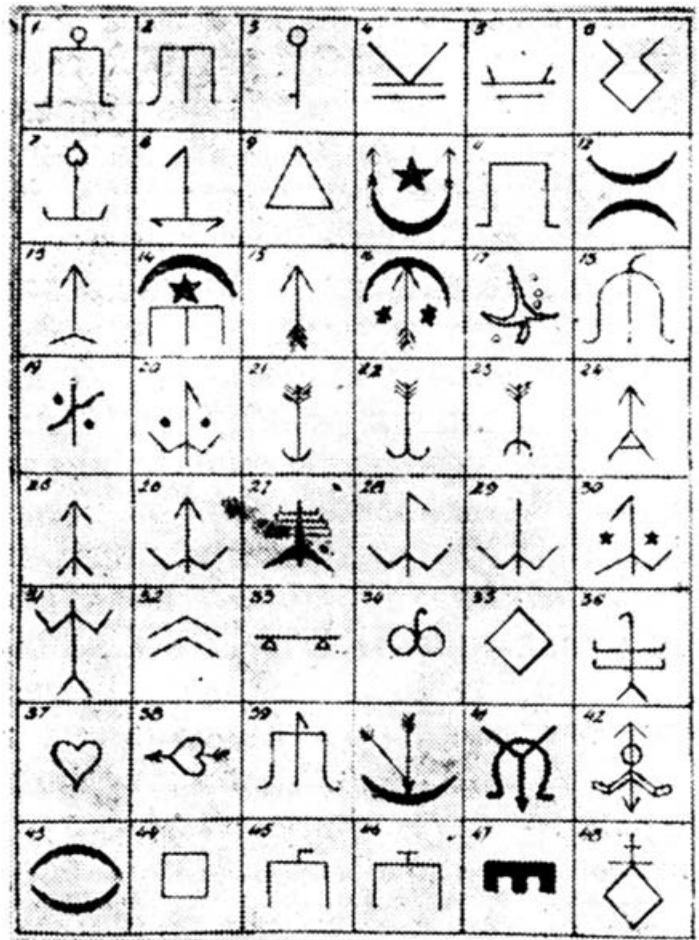


Fig. 3.17. "The crests (or the tamgas) of the Lithuanian Tartars". Taken from [206], page 156.



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