



Fig. 4.4. Another version of the same fragment of Al-Idrisi's large Arabic map. It differs from the one reproduced above. Taken from [378], inset between pages 90 and 91, Appendix 17.

again that the Horde had been a Russian state in the Volga region.

One shouldn't think that Smirnov's "wild fancies" were anything out of the ordinary – B. A. Rybakov, for instance, is just as harsh on Konrad Miller, and his "verdict" is as follows:

"Smirnov's book came out around the same time as the monumental work of Konrad Miller on Arabic cartography. The helplessness of the scientific methods that he uses and the absurdity of the conclusions that he makes when he attempts to trace out the geography of the Eastern Europe can compete with Smirnov's theories. See for yourselves – the land of the Polovtsy covers the entire Eastern Europe [and can therefore be identified as Poland – Auth.]; the name 'Cumania' covers the entire area between Samara and the Crimea, 'Inner Cumania' being the territory between Gomel and Nizhniy Novgorod, and 'Outer Cumania' – the land between Western Dvina and Volga in the regions of Polotsk and Novgorod, all the way until Byeloozero..." ([753], page 178).

What could possibly make Smirnov and Miller

"incorrect"? On the contrary – we are beginning to realise that their cautious attempts of finding new geographical identifications for the ancient names correspond to historical reality a great deal better than Rybakov's opinion, which is based on nothing else but the crude Romanovian-Millerian version.

4.

GREATER RUSSIA AS THE GOLDEN HORDE, LESSER RUSSIA AS THE BLUE HORDE, AND BYELORUSSIA AS THE WHITE HORDE

A) As we have seen, Arabs refer to the three centres of Russia in their reports.

B) In their description of Mongolia, the very same Arabic authors mention the three Sarays – Saray-Batu, Saray-Berke and the New Saray.

C) The Bible tells us about the three centres of Russia as well – "Prince of Rosh, Meshech and Thubal".

We have already formulated our point of view, according to which the Bible is referring to Russia, Moscovia and Tobol, or Siberia. Let us compare the three

Sarays that are constantly mentioned in the documents to the separation of the Russian state into the following three large kingdoms in the XIV-XVI century:

1) The Northern Land (Chernigov land) – the approximate confines of the modern Ukraine.

2) Lithuania, or the White Russia (Byelorussia) – the North-West of Russia and the modern Byelorussia, with a capital in Smolensk.

3) The Volga Kingdom, also known as Siberia, or the Vladimir-Suzdal Russia. Its towns and cities (known as Sarays) were particularly abundant in the Volga region – Samara, Tsaritsyn, Ryazan, Tver and Novgorod the Great (Yaroslavl with Vladimir and Rostov).

All three parts of Russia were united when the Horde dynasty from the Volga region came to power; this unification marks the moment when the Great Princes of Moscow introduced the formula ‘*Gosudar Vseya Rusi*’ (‘Lord of the Entire Russia’) into their titles.

D) The very same triple title was also used by the first Romanovs (already in the XVII century) – “Lord of the Entire Russia, Greater, Lesser and White”.

Our hypothesis is as follows. All of the above-mentioned divisions of Russia or Mongolia into three kingdom refer to one and the same phenomenon. This leads us to the following conclusions:

1) Greater Russia = Golden Horde = Tobol = Biblical Thubal = the Volga Kingdom = The Vladimir-Suzdal Russia, or “New Saray” in the “Mongolian” terminology, also identified as Novgorod the Great = Yaroslavl.

2) Lesser Russia = Blue Horde = Northern Territories = Malorossiia, or modern Ukraine = the Biblical Rosh, or Russia (Kiev Russia). Russian historians often mention its capital being Chernigov, or Novgorod Severskiy (Northern Novgorod, qv in [161], page 140), whereas their Western colleagues insist upon identifying it as Kiev. The name owes its existence to the area of Siniye Vody (“Blue Waters”, cf. the modern river Sinyukha, a tributary of the Southern Bug that was formerly known under the same name, qv in [347], page 257).

3) White Russia = White Horde = Lithuania = The Smolensk Principality = The North-West of Russia (Polotsk, Pskov, Smolensk and Minsk) = the Biblical

Meshech. Modern Byelorussia is the former Western part of this mediaeval state, whereas the more recent Catholic Lithuania is a part of the old White Russia. Lithuanians as mentioned in the Russian chronicles are the so-called Latins, or Russian Catholics. This part of Russia appears to correspond to Saray-Berke (Byeliy = White Saray) in “Mongolian” terminology (bear in mind the frequent flexion of R and L).

The border between the Greater and the Lesser Russia must have roughly corresponded to the modern border between Russia and the Ukraine (known as *Malorossiia*, or “The Lesser Russia”). The border between White Russia = Lithuania and the Greater Russia must have been located a great deal further to the East in the Middle Ages – namely, between Moscow and Vladimir (in other words, Moscow had been part of the White Russia). It is possible that the watershed between the two primary rural dialects of Russia that one finds here may reflect the real political boundary between the White Horde and the Golden Horde that had existed in the days of yore.

Thus, Moscow had initially been part of the White Russia, or Lithuania. This fact had still been alive in popular memory in the XVII century, during the Great Strife (for instance, in the edicts of Minin and Pozharskiy dating from 1613 that the two were propagating from Yaroslavl. Those contain proclamations about the necessity to fight against Moscow; the word “Lithuanians” is used as a synonym of the word “Muscovites”:

“And they kissed the cross in Yaroslavl and swore to stand up against the Muscovite, and to set forth towards Moscow, and to fight until their last breath... for they gave an oath to fight the Lithuanians and kissed a cross” ([994], part 2, page 519; quoted according to [795], pages 97-98).

5. THE BEGINNING OF THE TARTAR AND MONGOL INVASION AS DESCRIBED BY CONTEMPORARIES

Historians are telling us that “the inhabitants of Central Europe... soon found out about the Tartars invading Russia... this portentous news took a few months to reach the closest neighbours of Russia in the West, and then also various imperial centres and

Rome itself” ([25], page 71). S. A. Anninskiy reports that the epistle of Julian, the Hungarian missionary, written in re the war with the Mongols, is one of the earliest European accounts of the events in Eastern Russia. What does Julian tell us?

“The land they [the Tartars – Auth.] originate from is known as Gotta [Anninskiy adds that other chronicles use the spelling versions Gothia and Gotha]. The first war with the Tartars started in the following manner. There was a chieftain named Gourgouta in the land of Gotta [Anninskiy: apparently, this is a reference to Genghis-Khan]... there was another chieftain named Vitut in the land of the Cumans [Anninskiy: other chronicles use the versions Vitov and Vrok]... and yet another one, from River Buz, named Goureg, who had attacked him [Vitut – Auth.] because of his riches, and defeated him. Vitut had fled to Sultan Ornakh, who received him... and hanged him... the two sons of Vitut... returned to the above-mentioned Goureg, who had robbed them and their father earlier. Goureg... killed the elder son, having tied him to horses that tore him to pieces. The younger son fled to Gourgouta, the Tartar chieftain as mentioned above, and implored him to bring Goureg to justice... This was done, and after the victory... the youth had asked Gourgouta to launch a campaign against the Sultan Ornakh... Gourgouta had been happy to oblige, and crushed the Sultan’s troops completely... And so, with many a glorious victory to his name, Gourgouta, the Tartar Chieftain... set forth against the Persians, having put them to complete rout and conquered their kingdom. This victory made him even bolder... and so he started to wage wars against other kingdoms, plotting to conquer the whole world. He approached the land of the Cumans and... won over their entire land. The Tartars proceeded to move Westward, and it took them a year or slightly more than that to conquer five of the greatest pagan lands – Sascia, Fulgaria... Vedin, Merovia and Poidovia, likewise the kingdom of the Mordans... the army [of the “Tartars” – Auth.] is divided into four parts... One of them... has approached Suzdal, another – the borders of the Ryazan region... the third is on the Don river, opposite Castle Voronezh (Ovcheruch)... Gourgouta, the first chieftain who had started the war, is dead; the Tartars are ruled by his son Khan” ([25], page 71).

This text is packed with the daintiest morsels of information concerning the famous conquests of the ruler that historians present as Genghis-Khan and his offspring.

FIRST COROLLARY. Where do the Tartars and the Mongols come from? Their homeland is called Gothia = Gotta = Gotha. However, Gothia is a famous mediaeval country inhabited by the Goths, the terrifying conquerors of the mediaeval world. The Goths are known to have lived in Europe, which automatically makes the Tartars a European nation. The corollary isn’t ours – it is made in the very source that we quote. We dare any historian to try and identify Gothia as the geographical predecessor of the modern Mongolia.

Our opponents might say that the missionary Julian had made a mistake, and the identification of the Tartars as the Goths is a mere fancy of his; either that, a misprint, a mistake, or a single case of confusion. However, what is one supposed to do with the fact that virtually everyone identified the Tartars as the Goths in the Middle Ages? Herberstein reported that the Polovtsy nation was referred to as the Goths by the XVI century Muscovites: “The Russians claim that the Polovtsy are the same nation as the Goths” ([161], page 165). Another well-known fact is that many Russian chronicles used the name Goths for referring to the Tartars. Thus, the XVI century Muscovites were of the opinion that the Tartars were of a Gothic origin.

We have already acquainted ourselves with the mediaeval tradition that persistently identified the apocalyptic nations of Gog and Magog as the Goths and the Mongols, whereas certain English chronicles of the Middle Ages unite the two into a single nation of Goemagog, de facto identifying the Goths as the Mongols and the Tartars (see Part 2 of the present book for details and references concerning English history).

Herberstein reports that the Tartars were also known as the Taurimenes and the Pechenegi ([161]). Another historical fact is that the Byzantines had used the name Tauro-Scythians for referring to the Russians (see Leo Deacon in [465], for instance). Once again we see the Tartars and the Russians identified as a single nation.

Furthermore, it turns out that a Gothic archbishop had existed in the Russian Crimea up until the XVIII century at the very least. A. V. Kartashev, a famous ex-

pert in the history of the Russian Church, reports the following: “The current of Christianity had reached Russia-to-be via the Crimea, which had served Russia as a cultural bridge with Byzantium. The only Christian nations here had been the Greeks and the Goths” ([372], Volume 1, page 54). Kartashev proceeds to list the Greek dioceses (eparchies) in the Crimea area (around Sevastopol and Soudak). Then he tells us that “the rest of the Rome had fallen under the influence of the Goths, who had settled here for good, reluctant to follow their fellow tribesmen (those had gone to Italy with Theodoric in the middle of the V century” ([372], Volume 1, page 54).

The V century mentioned by Kartashev is obviously an arbitrary Scaligerian dating, since we already know that Theodoric couldn't have lived before the XIII century A.D., qv in CHRON1 and CHRON2.

“The Crimean Goths... used to have an eparchy of their own... This Gothic region had an outlet to the sea between Aloushta and Balaklava... The Gothic Archdiocese in Dori... had even survived the Gothic nation itself, which had finally ceased to exist in the XVIII century, assimilated by the Greeks and the Turks. When it had fallen under the jurisdiction of the Russian Synod after the conquest of the Crimea by Catherine the Great, the only thing that had remained from the days of yore was its title of “Gotfic” – the hierarchy and the parish had already been Greek” ([372], page 55). Kartashev tells us further that the Goths had already founded the Tmutarakan eparchy. Thus, the Goths had lived in Russia until the XVIII century at least. Moreover, they were Orthodox Christians.

SECOND COROLLARY. As we have seen, the ruler of the Goths was called Gourgouta. The assumption of the modern historians (S. A. Anninskiy, for instance) that the name in question is a corruption of Ougoudei, one of Genghis-Khan's nicknames, seems rather far-fetched to us. Indeed, it is easy enough to recognize the old Russian forms of the name George (Georgiy) in the name Gourgouta – Gyurata, Gyurgyiy and Gourguy, as used most often in the Russian chronicles. See the alphabetical index to the fundamental oeuvre of N. M. Karamzin, for instance ([362]): “Gyurgyiy (Gyuryata, see Georgiy)”. One should therefore bear in mind the parallel between Gourgouta, Georgiy (George) and Gourguy.

Let us now remind the reader that Georgiy had been one of the aliases borne by Yaroslav the Wise, the founder of the Russian dynasty! Karamzin, for instance, uses the formula “Great Prince Yaroslav, or Georgiy” ([362], Volume 1, Chapter 2). Ivan the Terrible recalls his ancestor “Georgiy, or Yaroslav – the great Czar and outstanding ruler” in a letter to the Swedish king ([639], page 136).

According to our dynastic parallelism table, the very same character identifies as Yaroslav Vsevolodovich and Ivan Kalita = Caliph. He had been the instigator of the great invasion of “the Mongols and the Tartars”, qv below.

THIRD COROLLARY. What does this George (Gourgouta) do? He uses the strife between the chieftain from the river Buz (Bug, bearing in mind the flexion between Z and G in Russian) and Vitof, or Vitovt (sic!), the Cuman chieftain. Georgiy conquers their domains. The chieftain from River Buz (Bug) is his namesake (Goureg = Gyurgyiy), whereas his foe is called Vitovt, which is also a name known from chronicles (borne by the famous Lithuanian Prince Vitovt (1392-1430), for instance). It is possible that the Vitovt in question is an altogether different character; however, all that we want to point out about the text in question so far is the fact that every single Tartar name we encounter here was common for the XIV century Russians and Lithuanians.

Let us point out that the name Cuman, or Kuman (hence Cumania) is most likely to be a derivative of the word *komon*, or *kon* – the Russian for “horse” in its archaic form, as used in the famous *Slovo o Polku Igoreve*. Therefore, the land of the Cumans is most likely to translate as “the land of the horsemen” – another alias of the Horde, in other words.

FOURTH COROLLARY. Georgiy proceeds to defeat a certain Sultan Ornakh and launch a campaign against Persia, which he conquers successfully. Modern historians claim this Mongolian conquest of Persia to have taken place two decades after the death of Genghis-Khan – quite understandably so; they realise that the Mongols would need quite a bit of time to reach Volga from the faraway steppes of Northern China; they would also have to conquer Russia and found a state before they could move onward to Iran. However, the Hungarian missionary of the XIV century, a contemporary of these events, sees no such chronologi-

cal complications – he ascribes the Persian campaign to Georgiy, or Genghis-Khan himself. Historians will hasten to accuse him of ignorance, since his observations contradict the consensual chronology.

FIFTH COROLLARY. Next Georgiy conquered Sascia, Fulgaria, Vedin, Merovia, Poidovia and the kingdom of the Mordvans. One easily recognises the following kingdoms:

Bulgaria = Fulgaria,

Merovia = Moravia (land of the Czechs),

Poidovia = Podolia (Ukraine),

The Mordvan kingdom = Mordovia (in the Volga region).

Sascia (or Sacia) had been the name used for the lands of the Saxons in the Middle Ages. Apart from the traditional Saxons in modern Germany, one should also mention the Saxins from River Yaik (they left their homeland in 1229, “chased by the Tartars and the Mongols”, qv in [362], Volume 3, Chapter 8, page 166). Furthermore, according to Karamzin’s rendition of Herodotus, “the Scythians, known to Persians as the Saks, had called themselves Skoloty” ([362], Volume 1, Chapter 1, Annotation 7). Let us add that the name Skoloty (“The Skolots”) sounds somewhat similar to the name of the Scots, whose origins can be traced back to the Saxon invasion – this shouldn’t surprise us; as we shall see in Part 2 of the present book, the name Scots was used by the English chronicles of the XIII-XVI century for referring to the Scythians, or Russians.

Let us reflect for a moment. We understand that the readers might well feel a certain irritation at this point due to the tremendous scope of alterations and identifications; however, we recommend to ponder this at greater length. To reiterate one of our main concepts: in the Middle Ages, before the invention of the printing press, names of nations and geographical locations would drift across the maps, following the migrations of documents and chronicles. Actual ethnic groups remained in pretty much the same areas as they inhabit nowadays – the migrant groups included armies and princes, accompanied by their entourage and their chroniclers. They couldn’t alter the ethnic compound of the places they passed along the way to any substantial extent; however, they had archives, books and documents with them, which is very important indeed. They were the ones who would later

give names to the nations, the towns and cities, rivers, mountains and seas. Old names eventually got obliterated from memory. The ones known to us today come from the documents of the XV-XVII century, in the localization that had formed by the epoch of Gutenberg. Geographical names rigidified some extent with the propagation of printed maps.

SIXTH COROLLARY. And so, we learn of the Volga region conquered (Mordovia, Bulgaria-upon-Volga etc. After these victories, Georgiy directs his armies to the West and separates the troops into four main parts, which are to proceed in four primary directions. Which ones? Unfortunately, the text only mentions three, namely, Suzdal, Ryazan and Voronezh. We therefore learn that the lands to the West from the line of Suzdal/Ryazan/Voronezh hadn’t been conquered by that time. We can now begin to reconstruct the step-by-step military unification of Russia. Georgiy started from the East and turned his attention to the West. After his death, the conquest is continued by “his son Khan”. Next we have the Mongolian conquest of Western Russia and Hungary by Batu-Khan, known to us as the “great invasion of the Mongols and the Tartars” from school textbooks on history, also reflected as the conquest of Kiev by Yaroslav the Wise, Prince of Yaroslavl and the conquest of Kiev by Batu-Khan.

According to Karamzin, “Yaroslav had entered Kiev together with his valiant army wiping sweat from his brow, according to the chronicle” ([362]). The conquest of Kiev was anything but an easy feat, since Yaroslav (aka Batu-Khan) had been forced to crush the Polish army first.

Let us return to Julian’s text and read it once again, this time utilising the more usual versions of the Russian names it mentions. We shall also replace the word Tartar with the word Mongol, since the text in question is entitled “the War with the Mongols”. We shall come up with the following:

“The land the Mongols (= The Great Ones) originate from is known as Gothia. The first war with the Mongols started in the following manner. There was a chieftain named Georgiy in the land of Goths... there was another chieftain named Vitovt in the land of the horsemen (the Horde)... and yet another one, from River Bug, also named Georgiy, who had attacked Vitovt because of his riches, and defeated him.

Vitovt had fled to Sultan Ornakh, who received him... and hanged him... the two sons of Vitovt... returned to the abovementioned Georgiy, who had robbed them and their father earlier. This Georgiy had... killed the elder son, having tied him to horses that tore him to pieces. The younger son fled to the other Georgiy, the Tartar chieftain as mentioned above, and implored him to bring the killer of his father justice... This was done, and after the victory... the youth had asked Georgiy to launch a campaign against the Sultan Ornakh... Georgiy had been happy to oblige, and crushed the Sultan's troops completely... And so, with many a glorious victory to his name, Georgiy, Lord of the Mongols... had set forth against the Persians, having put them to complete rout and conquered their kingdom. This victory made him even bolder... and so he started to wage wars against other kingdoms, plotting to conquer the whole world. He approached the land of the Horsemen and... won over their entire land. The Mongols (= Great Ones) proceeded to move Westward, and it took them a year or slightly more than that to conquer five of the greatest pagan lands – Saxony, Bulgaria... Vedin, Moravia (the Czech kingdom) and Podolia, or the Ukraine, likewise the Mordovian kingdom... the army is divided into four parts... One of them... has approached Suzdal, another – the borders of the Ryazan region... the third is on the Don river, opposite Castle Voronezh (Ovcheruch)... Georgiy, the first chieftain who had started the war, is dead; the Mongols are ruled by his son Khan (Ivan – Batu-Khan)”

What we have before us is an account of strife in Western Russia (Lithuania, Bug etc), which was used by the ruler of the Mongols, or the Great Ones (inhabitants of Velikorossiya, or Greater Russia) to his advantage. A war began; it ended with the unification of Russia under the rule of the Novgorod = Yaroslavl dynasty of Ivan Kalita = Batu-Khan. This unification was accompanied by the conquest of Kiev, the war with the Poles, the Persian and the Hungarian campaigns.

These events are traditionally dated to the XIII century; we place them in the XIV century, considering the discovered centenarian chronological shift. Batu-Khan becomes superimposed over Ivan Kalita = Caliph, and Genghis-Khan – over his elder brother Georgiy.



Fig. 4.5. Drawing of Amazons from an “ancient” Greek vase allegedly dating from the V century B.C. (mounted and standing). Taken from [578], Book 1, page 23, illustration 12.

6. AMAZONS IN THE XVII CENTURY RUSSIA. RUSSIAN WOMEN WEARING YASHMAKS

Amazons are thought of as figmental creatures from the “ancient” Greek myths and nothing but (see fig. 4.5). Nevertheless, the *Povest Vremennyh Let*, for instance, mentions them as real characters, which might strike one as odd at first – indeed, where would the author of the chronicle learn of the amazons? However, there is nothing out of the ordinary here – as we have mentioned above, the *Povest Vremennyh Let* is of a relatively recent origin. As for mounted troops of female warriors – those did actually exist in Russia. For instance, it is known that mounted parties of armed women used to accompany the Czarinas of the Golden Horde as escort ([282], page 146).

Amazingly enough, this Amazon convoy had existed at the court of the Muscovite kings until the early XVII century, and there are records of foreign travellers mentioning this custom. In 1602, for instance, John, Prince of Denmark and the fiancé of Princess Xenia Borisovna, visited Moscow. The scribe who had accompanied him tells us the following about the royal equipage of Czar Boris, his wife and his daughter Xenia:

“All the maids were riding horses, just like males.