

From the Battle of Kulikovo to Ivan the Terrible

1. THE CAPTURE OF MOSCOW BY DMITRIY = TOKHTAMYSH IN 1382 AND THE NAISSANCE OF MOSCOVIA AS A STATE

In 1382 Tokhtamysh-Khan came to Moscow and took the city by storm. It is presumed that Dmitriy Donskoi, having won a battle of paramount importance on the Kulikovo field two years earlier, did not even try to resist the Tartars this time, fleeing from Moscow to Kostroma in haste. Thus, Dmitriy had been in Kostroma during the capture of Moscow by the Tartars. The city was defended by the Lithuanian Prince Ostey, who got killed when the Tartars stormed the city ([435], pages 235-236).

According to our reconstruction, Dmitriy Donskoi and Tokhtamysh-Khan are but two names of the same historical personality. His capital must have been in Kostroma. In 1382 the troops of Dmitriy stormed and seized a Lithuanian fortification on the territory of Moscow. Dmitriy (or Tokhtamysh) may have refrained from actual participation in the battle, remaining in Kostroma, his capital. Bear in mind that the name Lithuania had stood for the Western Russian kingdom with its capital in Smolensk. Moscow had been at the border of the Eastern Russian kingdom of Volga (The Great Russia) and the Western Russia, also known as Lithuania or White Russia.

Dmitriy begins to build Moscow around this time, which makes him the de facto founder of Moscow as a large city.

It appears that Dmitriy Donskoi = Tokhtamysh-Khan became the next Great Prince of White Russia; this must have been caused by inner struggle and strife in the Horde. It is known that Tokhtamysh ended up at the court of the Lithuanian prince soon after 1382, and quite unexpectedly so. Furthermore, the Lithuanians = White Russians refused to hand the fugitive Tokhtamysh over to the Horde, despite having been put to crushing rout by the latter ([183], Volume 1, pages 109-110).

2. THE IDENTITY OF LITHUANIA AND THE LOCATION OF SIBERIA

The issue of Lithuania's identity is very key in the present discourse. XVI century sources solve it completely unequivocally – the name Lithuania had been used for referring to a Russian state with its capital in Smolensk. Later on, when Jagiello (Jacob), the Great Prince of Lithuania, ascended to the Polish throne, the Western parts of the Russian Lithuania went to Poland. A propos, it is common knowledge that the Smolensk regiments took part in the famous Battle of Grünwald. Despite the fact that historians claim them to have played a secondary part, assum-



Fig. 7.1. “Sigismund Herberstein, Imperial envoy. 1559. Xylograph from the book entitled ‘Biography of Baron Herberstein Written for the Grateful Descendants’. Vienna, 1560” ([90], page 48).

ing that the Prince of Lithuania had already been in Vilna. However, the famous “Legend of the Vladimir Princes” explicitly locates the capital of Prince Heidemín, the founder of the Lithuanian dynasty, in Smolensk ([637]).

Direct references to Lithuania being a Russian principality were made by S. Herberstein, the Austrian ambassador in the XVI century Russia. An ancient portrait of his can be seen in fig. 7.1.

Let us ponder the origins of the name Lithuania. The unvocalized root of the word is LTN, which is most likely to make it a derivative of the word Latin and a synonym of the word Catholic. In other terms, the Lithuanians were the Russian Catholics. A part of the ancient Russian Empire fell under the influence of the Catholic Church, hence the name Lithuania. The term in question is of a late origin.

The Great Lithuania as mentioned in the chronicles is but a memory of the ancient Russian kingdom, which had comprised the territory of the mod-

ern Lithuania as well. It is true that Mongolia (aka Megalíon) had spanned the vast territories “from sea to sea”, as it is rightly stated by the modern historians who study the Great Lithuania. There isn’t a single old chronicle written in Lithuanian to the best of our knowledge; however, there are plenty of chronicles written in Russian.

Sigismund Herberstein, the Austrian envoy at the Russian court, writes the following: “Russia is currently divided into three domains ruled by three rulers. Most of it belongs to the Great Prince of Moscow, the second greatest is the Great Prince of Lithuania (in Littn), and the third is the King of Poland, who is currently [in the second half of the XVI century, that is – Auth.] the ruler of both Lithuania and Poland” ([161], page 59). Bear in mind that the first edition of Herberstein’s book dates from the alleged year 1556.

Historians point out the fact that the term Russia as employed by Herberstein refers to the “ancient Russian state” – in other words, the XVI century meaning of the term had only made sense in reference to the state as it had been in the XI-XIII century ([161], page 284, comment 2). Our claim about Lithuania and Latin being synonyms is confirmed by Herberstein in the following manner: “Only two of the country’s regions aren’t truly Russian – Lithuania (Lithwania or Lythen) and Zhemaytia; although their inhabitants live in Russia, they speak a language of their own and adhere to the Latin faith. Yet most of them are Russian ethnically” ([161], page 59). The name of the modern Lithuania is therefore derived from that of the two old Russian provinces mentioned above.

Even nowadays the actual Lithuanian populace is concentrated around the city of Kaunas, which is the de facto capital of Lithuania in the modern sense of the word according to the Lithuanians themselves.

This isn’t the only case of a geographical name attaining an altogether different meaning known in Russian history. Another example is the name “Siberia”. In the XVI century this name was used for a principality in the middle course of the Volga; the town of Oulianovsk (Simbirsk) that exists until the present day must have been a capital of this principality at some point. This is what Sigismund Herberstein tells us in this respect: “The River Kama flows into the Volga twelve miles downstream from Kazan; the

province of Siberia is adjacent to this river” ([161], page 162). Thus, in the XVI century Siberia had still been on the Volga; its “migration” to the East happened later.

3. THE PARALLEL BETWEEN RUSSIAN AND LITHUANIAN HISTORY

The genealogy of all the Lithuanian princes is known from the “Legend of the Vladimir Princes”. We know of no other sources. The work in question dates from the XVI century. According to the historians, “the exact time these legends appeared remains unknown, and nothing is known about their existence before the XVI century” ([637], page 725). This work claims Heidemin (Gidemin) to have been a prince from Smolensk. His successor bore the name of Nariman-Gleb; next came Holgerd, married to Ouliana of Tver. Yevnout, the brother of the latter became Prince in Vilna during his reign; apparently, Holgerd had still remained in Smolensk. Holgerd was succeeded by Jacob or Jagiello, who had “fallen into the Latin heresy” and acted as Mamai’s ally. He was defeated by Dmitriy Donskoi. Then Jagiello became King of Poland, and a relative of his, Heidemin’s grandson called Vitovt, settled near the place known as Troki or Trakai. We see two genealogical branches – the Polish and the Lithuanian. It turns out that this genealogy ended up as part of the “Legend of the Vladimir Princes” for a good reason – there is a dynastic parallelism between the Lithuanian princes and the Muscovite princes, their reigns being simultaneous. There is no chronological shift here – the rulers linked together by the parallelism had reigned around the same time. The parallelism in question is as follows.

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- a. The Czars (Khans) of Russia (The Horde).*
b. The Princes of Lithuania.
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- 1.a. *Russia (Horde)*. Youri Danilovich + Ivan Danilovich = Ivan Kalita (Caliph), 1318-1340, reigned for 22 years.
- 1.b. *Lithuania*. Heidemin, 1316-1341, reigned for 25 years. The reign durations of the two rulers (22 and 25 years) are close enough to one another.

- 1.1.a. *Russia (Horde)*. Ivan Kalita (Caliph) is the founder of a dynasty. Yaroslav the Wise is a phantom reflection of his shifted into the end of the alleged XI century, qv above.

- 1.1.b. *Lithuania*. Heidemin is also the founder of a dynasty.

- 1.2.a. *Russia (Horde)*. Yaroslav the Wise divides the state between his several sons in his testament.

- 1.2.b. *Lithuania*. Heidemin also divides the state between several of his sons.

- 1.3.a. *Russia (Horde)*. After the death of Yaroslav, his sons begin to scheme for the throne. Strife.

- 1.3.b. *Lithuania*. Heidemin’s sons also begin to struggle for power after the death of their father. Strife.

COMMENTARY. This large-scale strife of the XIV century is known rather well – over the short period between 1359 and 1380, about two dozen khans had sat on the Russian throne. The XIV century strife wasn’t reflected in the history of the “Muscovite dynasty” founded by Ivan Kalita – most probably, due to the fact that Moscow had not yet existed. This would only happen at the end of the XIV century. History of the XIV century Moscow is but a phantom duplicate that reflects the history of the Khans.

After the divide of the kingdom, the parallelism between the Russian and the Lithuanian dynasty disappears for a short while. The two dynasties split; both trace their lineage back to Ivan Kalita = Yaroslav the Wise = Heidemin. The Lithuanian dynasty reigns in the West and its domain comprises the modern territory of Moscow, whereas the Muscovite Dynasty is based in Novgorod the Great, or the area of Yaroslavl, Kostroma and Vladimir.

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- 2a. *Russia (Horde)*. A sequence of rulers: Simeon the Proud (1340-1353, reigned for 13 years), Ivan the Meek (1353-1359), reigned for 6 years, Dmitriy of Suzdal (1359-1263), reigned for 4 years, and Dmitriy Donskoi (1363-1389), reigned for 26 years.

- 2b. *Lithuania*. A sequence of rulers: Yevnout aka Ivan followed by Nariman, aka Gleb. They reign in the epoch of 1341-1345; all the infor-



Fig. 7.2. A drawing of Vitovt from the book entitled “A Description of Sarmatia in Europe” by A. Guagnini, allegedly dating from 1581. Taken from [578], Book 1, page 819, illustration 408.

mation we have is very vague. Next we have Holgerd (1345-1377), who had reigned for 32 years, and Jagiello (1377-1392), regnant for 15 years. Jagiello = Jacob = Vladislav becomes King of Poland in 1386 ([797], page 1565; see also [637], pages 432-435).

The dynastic currents of Moscow and Lithuania become uniform once again – this happens at the end of the XIV century, after Dmitriy Donskoi, and the parallelism continues.

3a. *Russia (Horde)*. Vassily I (1389-1425), reigned for 36 years.

■ 3b. *Lithuania*. Vitovt (1392-1430), reigned for 38 years. The two reign durations (36 and 38 years) concur well with each other. An old portrait of Vitovt from a book dating from the alleged year 1581 can be seen in fig. 7.2.

COMMENTARY. Let us point out an amazing fact – the seals of Vassily I and Vitovt have survived until the present days. They are identical and even bear the same inscription ([794], page 129). See below for more details.

4a. *Russia (Horde)*. Dmitriy Yourievich (1425-1434), reigned for 9 years.

■ 4b. *Lithuania*. Sigismund (1430-1440), reigned for 10 years. The reign durations of the two are very similar.

5a. *Russia (Horde)*. Ivan III (1462-1505), reigned for 43 years (or, alternatively, 57 years between 1448 and 1505; between the blinding of his father and the commencement of the actual reign in 1448).

■ 5b. *Lithuania*. Kasimir (1440-1492), reigned for 52 years. The reign durations are in good correspondence (57 and 52 years, respectively).

The parallelism stops here, and ceases to exist by the XVI century. It is presumed that Lithuania and Poland merged under Kasimir, who becomes King of Poland in 1447.

The seals of the Great Princes serve as most valuable material for our research indeed. On the Lithuanian coat of arms we see a mounted warrior armed with a sword or a scimitar – much like the figure of St. George familiar to us from the coat of arms of Moscow. However, older versions of the latter don't merely resemble the Lithuanian coat of arms – they are completely identical to it. This is plainly visible from the photographs of coins minted by Ivan Vassilyevich in [161], page 125. Every coin depicts a rider holding a sword (or a scimitar) – not a pike.

Let us study the seals of Vassily I Dmitrievich from the almanac entitled *Russian Seals* ([794]) reproduced in figs. 7.3 and 7.4. The rider is armed with a sword, and there is no slain dragon to be seen anywhere. We see the Lithuanian coat of arms, no less. The seal of Vassily I is therefore completely identical to the seal of Vitovt – the Great Prince of Lithuania and Vassily's contemporary. Historians have got the following to say in this respect: “A mere comparison of the seal belonging to the Great Prince Vassily Dmitrievich (as found attached to his second and third testament) to that used by Vitovt during the final decades of his reign demonstrates the two to be identical” ([794], page 129). Further also: “Although both seals are traditionally ascribed to Vassily I, one cannot help noticing them being completely identical to the seals of his son-in-law Vitovt, the Great Prince of

Lithuania. The inscription is in Latin, as is the case with Vitovt's seal" ([794], page 150).

Let us also point out that the inscription found on the seal of Vassily (Vitovt's double, as we are beginning to understand) is visible perfectly well, qv in the photograph in [794]. However, historians are of the opinion that it "cannot be deciphered" ([794], page 150). It is amazing how the inscriptions from the seals of Vassily I and Vassily II are often proclaimed illegible, despite their excellent condition. The matter is that the text is written in a mixture of Latin and Russian characters with other letters and symbols; the latter defy identification today. Moreover, what we see in the seal of Vassily II, for instance, (#25 in [794]) is the perfectly legible legend "The Great Prince Vassily Vassilyevich" twined with some other inscription – just as clear, but apparently unintelligible, employing some forgotten alphabet.

The mounted warrior with a pike who slays a dragon (St. George) makes its first appearance on the seal of Ivan III Vassilyevich, together with two other bicephalous eagle seals. This means that the Muscovite coat of arms had been identical to that of the modern Lithuania up until Ivan III – apparently, the Lithuanians have preserved the ancient Russian coat of arms in its original form.

Our corollary is therefore as follows: the Lithuanian coat of arms is identical to that of Moscow. As for the coat of arms used by the Horde dynasty of Yaroslavl, it is very similar to that used by the city of Vladimir to date – a lion (or a bear) holding a long poleaxe. Whether the animal in question is a bear or a lion is hard to tell from the emblem's old representations.

4.

RUSSIA (AKA THE HORDE) IN THE FIRST HALF OF THE XV CENTURY. EPOCH OF STRIFE AND EMBROIDMENT

The epoch between Dmitriy Donskoi and Ivan III is covered very sparsely by historical sources. It is the time of strife when the descendants of Ivan Kalita = Yaroslav the Wise = Batu-Khan were struggling for power; this mid-XV century strife is known well in history.

It is most curious that the surviving princely decrees dating from the epoch in question have neither



Fig. 7.3. The seal of Vassily I Dmitrievich from his second testament. Modern commentators believe that the circular inscription is "illegible" ([794], page 150). Taken from [794], Seal 19, inset between pages 128 and 129.



Fig. 7.4. The seal of Vassily I Dmitrievich from his third testament. Taken from [794], Seal 19, inset between pages 128 and 129.

dates nor references to places where they were written anywhere upon them. This becomes obvious from the materials collected in *The Historical Acts Compiled and Published by the Archaeographical Commission* ([8]), Volume 1. This compilation contains surviving Russian chronicles, the oldest of which date from the XIV century. It is presumed that many of them have reached us in their original form. None of the decrees or acts that predate Vassily III has any indications of the date and place of their creation anywhere upon them (with the exception of a single act dating from 1486 – however, the name of the prince is torn out, qv in [759], page 64). Moreover, The Great Prince of All Russia is the title introduced in the reign of Vassily III.

OUR COMMENTARY. The capital had still been in Kostroma or Vladimir, and not Moscow. Therefore, the titles of the "Muscovite" princes did not contain the formula "Great Prince of Moscow" – the rulers were simply referred to as the Great Princes. The name of Moscow is all but absent from the docu-

ments of the epoch – Ryazan is mentioned a great deal more often, for instance, and Yaroslavl is referred to as the domain of the Great Prince ([759], page 52).

All of the above makes the documents that predate Ivan III look very odd indeed. According to our reconstruction, the state of Moscovia had been nonexistent back in the day – the Khans of Russia (or the Horde) had still been based upon the Volga. The titles they used did not conform to the version of history taught in modern schools, and the alphabet became forgotten over the years. Therefore, Russian history predating the reign of Ivan III is a dark age – as we see, the surviving documents of that epoch obviously fail to correspond to the consensual version, which claims that Moscow had already been capital back in the day. It did exist, granted, but as a local centre that was founded relatively recently, and nothing remotely resembling the capital of the Empire as a whole. This epoch is also marked by the actions of a certain mysterious and omnipotent boyar named Ivan Dmitrievich Vsevolozhskiy – he somehow manages to ascend Great Princes to the throne and then remove them ([435], page 254). It is possible that this “boyar Vsevolozhskiy” is really the Czar of All Volga (*vse-Volzshskiy*) – the Czar-Khan of the Volga Kingdom, also known as the Golden Horde. Hence his power over the princes. This is yet another indication of the fact that Moscow had not been a capital city back then.

In general, we see an abnormally great amount of “Great Princes” in the XV century – in Suzdal, Tver, Ryazan, Pronsk etc ([435], page 253). Apparently, Russia had still resembled the old Mongolian Empire or the Great Horde in its infrastructure. There had been no Moscovia, despite the fact that the town of Moscow did exist. The capital had still been in “Lord Novgorod the Great”, or an agglomeration of several Russian cities – Yaroslavl, Kostroma, Rostov etc. This epoch has got nothing in common with the way it is described by the historians of today, who have replaced it with a phantom reflection of history pertinent to the Moscow Russia of the late XV-XVI century. What we have in reality is truly a dark age – we cannot even decipher the precious few documents that have survived from the epoch. It may well be that another old alphabet had been used apart from the *Glagolitsa* – the Cyrillic alphabet is most likely to

have been introduced in the reign of Ivan III, after his marriage to the Greek princess Sophia Palaiologos, or even later.

5. IVAN III

5.1. Russian principalities united under the rule of Moscow during the reign of Ivan III. The end of the strife

Nowadays we are told that the “Mongolian yoke” ended in 1481, after the so-called “Ougra opposition”, when the troops of Ivan III came to meet the army of the “Mongolian” Akhmat-Khan. There was no battle between the two armies, and they parted ways after having stood in front of each other for a while ([362]). An ancient drawing of this event can be seen in fig. 7.5. Pay attention to the fact that the warriors on either side of the river look exactly the same; moreover, the banners of the two armies are also identical.

Let us see what the chronicles tell us about the event in question. It turns out that in the very same year of 1481 Czar Ivan Shibanskiy and his fifteen thousand Cossacks had attacked Akhmat-Khan, breaking into his camp and killing him ([36], page 95). Historians call this Czar “Khan Ivan Shibanskiy” ([435], page 288). The chronicles also report that there had been no battle between the two armies ([36], page 95). It is noteworthy that Czar Ivan Shibanskiy disappears from Russian history without a trace after having accomplished a feat this great.

Our commentary is as follows: Ivan Shibanskiy is none other but Czar Ivan III himself. However, in this case he turns out to be the Khan of the Horde. This is precisely how it should be according to our reconstruction; as we see, he emerged from the strife victorious.

After his victory over Akhmat, Ivan III defeats Abreim, the Czar (or Khan) of Kazan the very next year. Next he conquers the entire Southern Siberia, up to the Ob, then Novgorod, and Vyatka a few years later.

Our main corollary is as follows: the “Mongolian yoke” did not cease in 1481, nor did the Horde disappear anywhere. One of the Horde’s khans succeeded another, and that was that. The Russian Khan Ivan III ascended to the throne as a result. Bear in mind that



Fig. 7.5. Ancient miniature depicting the “Ougra Opposition” of 1480. The Russian and Tartar warriors look perfectly identical. Moreover, the battle banners of both armies are completely identical. Taken from [264], Book 2, page 117.

the Russian chronicles use the word “Czar”; we use “Khan” in order to emphasise the ties between the Russian Horde dynasty and the Moscow dynasty founded by Ivan III.

5.2. The Turks and the Russians seizing Constantinople in 1453. Moscow and its alias of “The Third Rome”

Constantinople, or the “Second Rome” (aka “New Rome”) fell in 1453, during the reign of Ivan III. It is presumed to have been conquered by the Ottomans = Atamans, who had come from the Slavic Balkans. Pay specific attention to the fact that the Ottomans

attacked Czar-Grad, or Constantinople, from the North – the Balkan side ([455], page 191).

OUR COMMENTARY. It is possible that Russian troops took part in the famous siege of Constantinople. This event may have become reflected in the legend of “Monomakh’s hat” brought from Constantinople as a trophy. Let us remind the reader that the relations between Moscow and Constantinople had been severed until the conquest of the city by the Ottomans = Atamans, and resumed after that.

It has to be pointed out that two Byzantine political parties had struggled for power in Constantinople prior to the fall of the city. One of them (the Palaiologi) had been pro-Western, and the other (represented by John Cantacusen, among others, qv in [455], page 183) – pro-Turkish. The relations between Byzantium and Russia deteriorated every time a pro-Western monarch ascended to the throne – the Russian rulers accused them of pro-Catholic sentiments. However, these relations would instantly flourish whenever the throne got claimed by a pro-Ottoman ruler. The pro-Ottoman party turned out victorious when the Ottomans had seized Constantinople (this event is known as “the fall of Constantinople” today). The relations between Moscow and Turkey had remained good and stable up until the XVII century, and only worsened under the Romanovs.

5.3. The marriage between Ivan III and Sophia Palaiologos and a change of customs at the court of Moscow

The Millerian and Romanovian history tells us of the marriage between Ivan III and Sophia Palaiologos, the Greek princess, and the radical changes at the court of Moscow that came as a result. According to a contemporary of this event, “our Great Prince had altered all of our customs” ([435], page 276). According to Kostomarov, “this reform of customs ... had really been the introduction of autocratic governing methods” ([435], page 276).

The mysterious inscriptions upon the seal of the Great Prince rendered in an illegible script (qv mentioned above and in [794]) cease to exist under Ivan III, and the decrees issued by the royal court become accompanied by the indication of the time and place of their creation.

6. VASSILY III AS THE SOVEREIGN OF ALL RUSSIA

Vassily III (1505-1533), the son of Ivan III, was the first to become known as the Sovereign of All Russia ([8]) and the Czar ([161], pages 74-75). These events date from the first half of the XVI century.

7. THE SEALS OF THE GREAT PRINCES (OR KHANS) IN THE XV-XVII CENTURY

Let us reproduce several seals of the Russian rulers dating from the epoch of the XV-XVII century. We took them from the book of G. V. Vilinbakhov entitled *The Russian Coat of Arms and its 550th Anniversary* ([134]). The author tells us the following, among other things: “One finds it peculiar that the symbolic model of the seal attributed to the emperor Frederick III and dating from 1442 (with the emperor and his regalia on the obverse side of the seal and the bicephalous eagle on the reverse) is very similar to the seal of the Great Prince John III dating from 1497, with a rider on the obverse side and the same two-headed eagle on the reverse” ([134], page 25). The seal of Ivan III can be seen in fig. 7.6.

The exceptional similarity between the two seals is explained perfectly well by our reconstruction, according to which Frederick III is the reflection of the Russian Czar (Khan) Ivan III in Western European

chronicles; this monarch had been the omnipotent Emperor as seen by the Westerners.

1) In fig. 7.7 we see the Golden Bull (will?) of Vassily III Ivanovich ([134], page 26).

2) In fig. 7.8 one sees the Minor Seal of State belonging to Ivan Vassilyevich IV “The Terrible” dating from 1539. It is identical to the seal of Ivan III, qv in fig. 7.6. This fact is also in perfect concurrence with our reconstruction.

3) The seal we see in fig. 7.9 is also presumed to have belonged to Ivan Vassilyevich IV “The Terrible”, one that dates from 1569. However, this seal is drastically different from the other one – we see a unicorn upon it. Oddly enough, this figure disappears from the royal seals of the Russian Czars shortly afterwards. This fact is also explained by our reconstruction, according to which the Ivan who had reigned in 1569 had been a different person, hence a different seal.

4) In fig. 7.10 we see the Golden Bull of Ivan IV “The Terrible” dating from 1562.

5) In fig. 7.11 we see the Middle State Seal of Czar-Khan Fyodor Ivanovich dating from 1589. Its design is almost identical to the Golden Bull of the previous Czars (Khans).

6) In fig. 7.12 we see the Minor State Seal of “Dmitriy Ivanovich, Prince of Moscow” and the Minor State Seal of Czar Mikhail Fyodorovich. Let us pay close attention to the fact that in the seal of Dmitriy Ivanovich the shape of the eagle is strangely “ahead of its time” by some 50 years – the eagle drawn in this manner, with its wings opened and raised, appears on the



Fig. 7.6. The seal of the Great Czar, or Khan Ivan III dating from the alleged year 1497. Historians themselves point out the similarity between this seal and the seal of Frederick III Habsburg, or the same Ivan III, according to our reconstruction (see CHRON7, Chapter 13). Taken from [134], page 23.



Fig. 7.7. The Golden Bull (Will?) of Czar, or Khan, Vassily III Ivanovich, dated to 1514. This dating might prove off the mark by several decades, qv in CHRON7, Chapter 13. Taken from [134], page 26.



Fig. 7.8. The Lesser Seal of State (double seal) of Czar, or Khan Ivan Vassilyevich (“The Terrible”). Dated to 1539. The seal, as well as the lettering found upon it, is virtually identical to the seal of Ivan III. Taken from [134], page 27.



Fig. 7.11. The Middle Seal of State of Czar (Khan) Fyodor Ioannovich. Dated to 1589. Taken from [134], page 31.

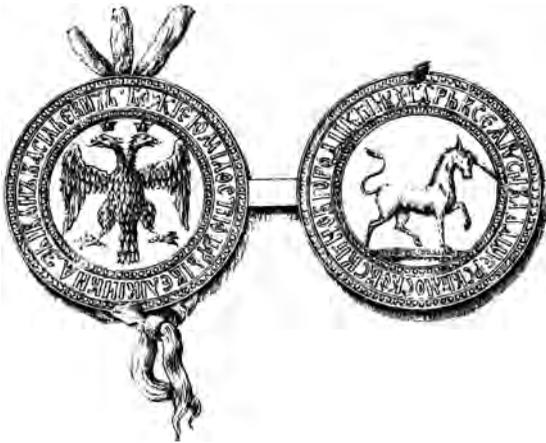


Fig. 7.9. The Lesser Seal of State (double seal) of Czar, or Khan Ivan Vassilyevich (“The Terrible”). Dated to 1539, or the epoch of the Oprichnina. Pay attention to the figure of the unicorn. Taken from [134], page 28.



Fig. 7.12. The Lesser Seal of State of Czar Dmitriy Ivanovich (the so-called “False Dmitriy”); possibly, a forgery. Can be seen on the left of the illustration. Its reverse side is missing from [134] for some reason. On the right we see the Lesser Seal of State of Czar Mikhail Fyodorovich, which is dated to 1625. Its reverse is also conspicuously missing from [134]. Taken from [134], page 32.



Fig. 7.10. The Golden Bull (Will?) of Czar, or Khan, Ivan IV Vassilyevich (“The Terrible”) Taken from [134], page 29.



Fig. 7.13. The second Greater Seal of State of Czar Alexei Mikhailovich, made in the new fashion. Its reverse side is also missing from [134], with blank space left on the page. Taken from [134], page 35.



Fig. 7.14. A golden replica of the XVIII century that imitates the golden coronation medal of Dmitriy Ivanovich dating from 1605, who became known as “False Dmitriy I” in Romanovian history. Apparently, the original of the medal got destroyed since it did not meet the conditions set by later Romanovian historians. They replaced it with a “rectified medal”. Taken from [550], page 103.



Fig. 7.15. The Lesser Seal of State (double seal) of Czar Mikhail Fyodorovich. Dates from 1627. Taken from [134], page 33.



Fig. 7.16. The Greater Seal of State of Czar Alexei Mikhailovich. Dates from 1654. Its reverse is missing from [134], despite the abundance of space. Taken from [134], page 34.

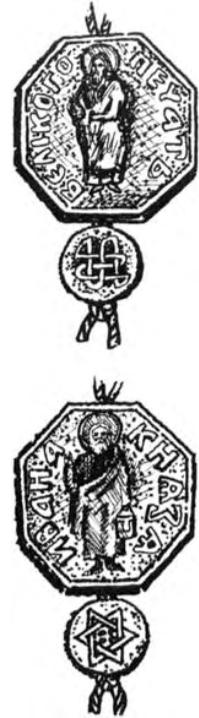


Fig. 7.17. The Seal of Ivan Kalita (1328). Upon it we see the version of the Christian cross that looks like a six-pointed star (or tamga), which is known as the Star of David today. Taken from the Appendix to [648:1], Seals 9 and 10.

Russian coat of arms for the first time as late as in 1654 ([134], page 35). This is how we see it represented on the seal of Alexei Mikhailovich dating from 1668, *qv* in fig. 7.13. It is instantly obvious that what we have in front of us is a forgery – this also explains the strange title “Prince of Moscow by the Grace of God” found in the seal of Dmitriy Ivanovich (see fig. 7.12).

The following fact attains a news meaning in this respect as well: in fig. 7.14 we see what the historians call “The coronation gold medal bearing the image of Lzhedmitriy I [the name translates as “false Dmitriy”] struck out in Moscow in 1605” ([550], page 103). One might think that an important artefact of the epoch has reached our day – however, this doesn’t

appear to be so. We are told that the item in question is a “XVIII century replica” ([550], page 103). The medal was therefore struck out some 100 years later than the reign of the “False Dmitriy”. One might do well to enquire about the whereabouts of the original and the extent of its correspondence to the Romanovian replica of the XVIII century. As we are beginning to understand, the artefact under study is most probably a forgery one should attribute to the specialists that were under orders of the XVIII century Romanovian historians; the latter had the objective of distorting the true events of the XVII century. There must have been something about the originals that did not fit into the concept of the “new

Russian history” written by the Romanovs. The original must have been destroyed and replaced by the “correct” copy, to serve many a generation to come as a visual aid for learning the history of Russia.

One must think that the replica had initially been playing the part of the original. After the passage of some time, the Scaligerian and Millerian version of history had attained a position of greater stability in historical literature and in people’s minds, whereas the true history became forgotten. Then the fact that the medal in question was but a replica was “finally recollected”, and patronisingly admitted – hence the blatant “XVIII century replica” legend on the museum plaque.

7) In fig. 7.15 one sees the Minor State Seal of Mikhail Fyodorovich dating from 1627.

8) In fig. 7.16 we see the Great Seal of State belonging to Alexei Mikhailovich dating from 1654.

Let us conclude with the seal of Ivan Kalita = Caliph dating from the first half of the XIV century (see

fig. 7.17). It is of the utmost interest – we see a Tartar sigil (known as *tamga*) at the top of the seal, and another *tamga* at the bottom that has the shape of a hexagonal star. It is generally acknowledged as a Judaic symbol; however, as one can clearly see from the illustration, this had not been the case in the XIV century. The hexagonal star known as the Star of David nowadays had once been yet another version of the Christian cross, and was part of the early Christian symbolism in the epoch of the XI-XVI century when Christianity had still been united. It wasn’t until much later, when the Great = Mongolian Empire became fragmented, that multiple confessions started to exist; each of them would adopt something from the formerly uniform Christian symbolism – thus, the Muslims adopted the crescent and the star (another form of the cross), and the Judeans started to use the hexagonal star. Later epochs brought the certainty that the symbolism in question has been the way it is since times immemorial.