

# Russia and Turkey as two parts of a formerly united empire

## 1. INTRODUCTION

According to our reconstruction, both Russia and Turkey had been parts of a single state known as the Great = “Mongolian” Empire up until the XVII century. There are direct references to this fact in a number of sources, qv above. There are also lots of data that confirm this fact indirectly. For instance, it is known that the Cossacks of Zaporozhye migrated between Russia and Turkey freely, serving both the Czar and the sultan and not considering this treason.

The relations between Russia and Turkey must have deteriorated due to reasons that had nothing to do with religion. There had been no persecutions of Muslims in Russia before the Romanovian epoch; the Turks did not persecute Orthodox Christians, either. The real reasons have most likely been quite different. As we are beginning to realise, Turkey had been the part of the Great = “Mongolian” Empire that remained unconquered in the XVII century, when the Western European Reformation mutiny and a series of palace revolutions in Russia had led to the destruction and fragmentation of the Great Empire – Russia, or the Horde. The Romanovs, creatures of the victorious mutineers, had seized power in Russia and were naturally striving to conquer Turkey, a former ally of Russia. As soon as the Romanovs had felt their position stabilised, they started a series of long wars

with Turkey. The concept of the two countries having opposed each other for religious reasons since times immemorial must have been introduced by the Romanovs as the ideological basis for their campaigns against Turkey.

According to B. Kutuzov, a modern researcher ([457]), the famous XVII century schism of the Russian church had resulted from the wish to conquer Constantinople harboured by Czar Alexei Mikhailovich Romanov. Kutuzov is of the opinion that the Czar had decided to bring the Russian ecclesiastical customs of the epoch closer to those of Greece and Constantinople in order to prepare for the conquest ideologically. His court must have considered it necessary to make the Russian conquest of Constantinople look like the “liberation of fellow believers” ([457]). The Romanovs had decided to use the Western method in order to give the seminal war a semblance of a “crusade against the heretics”. However, this had neither corresponded to the Russian = “Mongolian” tradition of religious tolerance, nor to the customs of the Russian Church. The religious reforms instigated by the Romanovs had led to a schism. The conquest of Constantinople, or Istanbul, proved a failure.

Let us also point out that the famous Turkish elite guard of the Sultan known as the janissaries had consisted from the Balkan Slavs for the most part, qv above. The common opinion about them falling cap-

tive to the Turks is early infancy is somewhat erroneous. The recruitment of one tenth of the civilian populace had been a common custom in Russia; those recruits became Cossacks. Apparently, a similar tradition had existed in Turkey – “infant captivity” has got nothing to do with it whatsoever.

## 2.

### **CRESCENT WITH A CROSS OR A STAR ON THE OLD COATS OF ARMS OF THE RUSSIAN CITIES**

The star and crescent had been the old symbol of Czar-Grad, or Constantinople. This fact is common knowledge ([882], pages 178-179). Later this symbol became associated with Islam, and it is perceived as an exclusively Muslim symbol nowadays. However, the star and crescent had decorated the gigantic Christian cathedral of St. Stefan in Vienna up until the XVII century. The crescent was removed from the spire of the cathedral as late as in 1685; nowadays it is exhibited in the Museum of Vienna (see *CHRON6* for more details).

The star inside a crescent had once been a version of the Christian cross. Star-shaped crosses (hexagonal and octagonal) were common in mediaeval iconography – for instance, such cruciform stars can be seen on the walls of the famous Cathedral of St. Sophia in Kiev. This makes the cross and crescent as seen upon the domes of the Russian churches and the Turkish crescent with a cruciform star two versions of the same Christian symbol, which must have evolved differently in Russia and in Turkey. After the fragmentation of the empire in the XVII century, the symbols became distributed accordingly – the Christians kept the cross, the star and the crescent were adopted by the Muslims, and the six-pointed star – by the Judeans.

This leads us to the question of whether the symbol of the crescent is present anywhere in the Old Russian coats of arms – those of the Russian cities, for instance. The majority of readers must be of the opinion that nothing of the kind has ever been seen in Russia – at any rate, such coats of arms are hard to find nowadays.

Let us however turn to the fundamental oeuvre ([162]) that deals with the coats of arms of the Russian towns and cities as given in the Complete Col-

lection of the Russian Empire’s Legislative Documents between 1649 and 1900. The book ([162]) indicates the ratification date for every coat of arms. Most of those pertain to the epoch of the XVII-XIX century; however, it is reported that the majority of the actual coats of arms date from earlier epochs.

It turns out that the crescent had indeed been a common detail of the Old Russian coats of arms, quite often a very conspicuous one. For instance, the coats of arms of several towns in the Chernigov region consist of a crescent with a cross inside it, often accompanied by a star as well. Here are several examples:

1) The town of Borzna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see a large silver crescent with a four-point cross of gold inside it against a red field, both of them equal in size. The colours may have been changed in the XVIII century; it is possible that both the cross and the crescent had once been golden (see fig. 10.1).

2) The town of Konotop in the Chernigov province. The coat of arms was ratified on 4 June 1782. It is virtually indistinguishable from the coat of arms of Borzna – we see the cross and the crescent once again. Moreover, there is a star right next to the cross, which makes the coat of arms resemble the Ottoman star and crescent symbol even more (see fig. 10.2).

3) The town of Zenkov in the Poltava province. The coat of arms was ratified on 4 June 1782. We see the very same symbol – the cross and the crescent, one touching the other, just like the Ottoman star that touches the crescent (see fig. 10.3).

4) The town of Belozersk in the Novgorod province. The coat of arms was ratified on 16 August 1781. Once again, a crescent with a cross inside; it is explicitly pointed out that the coat of arms in question is an “old one” (see fig. 10.4).

5) The town of Berezna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see two crescents and a star alongside other symbols (see fig. 10.5).

6) The old coat of arms of the Kostroma province. Yet again we see the cross and the crescent – there is nothing else on the coat of arms (see fig. 10.6). The history of this coat of arms reflects the persistent undercover struggle against the remnants of the old symbolism of the Great = “Mongolian” empire in the



Борзна.

Fig. 10.1. Coat of arms of the town of Konotop in the Chernigov province. Taken from [162], page 16.



Конотопъ.

Fig. 10.2. Coat of arms of the town of Konotop in the Chernigov province. Pay attention to the six-pointed star – one of the old versions of the Christian cross. Similar stars, or crosses, are present in many other coats of arms of the Russian towns cited below. Taken from [162], page 72.



Зѣньковъ.

Fig. 10.3. Coat of arms of Zenkov, a town in the Poltava province. Taken from [162], page 57.



Бѣлозерскъ.

Fig. 10.4. Coat of arms of Belozersk, a town in the Novgorod province. Taken from [162], page 22.



Березна.

Fig. 10.5. Coat of arms of Berezna, a town in the Chernigov province. Taken from [162], page 12.

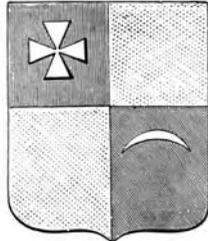
ГЕРБЪ  
Костромской Губерніи.

Fig. 10.6. The old coat of arms of the Kostroma province. Taken from [162], page XXIV, article entitled "A Historical Survey of the Coats of Arms of Towns and Cities".

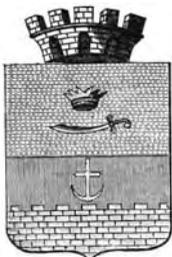
ГЕРБЪ  
Уральской области.

Fig. 10.7. Coat of arms of Uralsk and the Uralsk Oblast. Taken from [162], page 157.



Старокопстантиновъ.

Fig. 10.8. Coat of arms of Starokonstantinov, a town in the Volynsk province. Taken from [162], page 143.

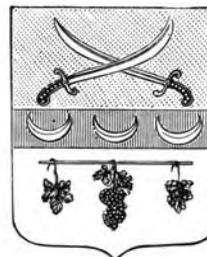


Царевъ.

Fig. 10.9. Coat of arms of Tsarev, a town in the Astrakhan province. Taken from [162], page 163.

ГЕРБЪ  
Оренбургской губерніи.

Fig. 10.10. Coat of arms of the Orenburg province. Taken from [162], page 186.



Чугуевъ.

Fig. 10.11. Coat of arms of Chougouyev, a town in the Kharkov province. Taken from [162], page 168.

ГЕРБЪ  
Акмолинской области.

Fig. 10.12. Coat of arms of the Akmolinsk Oblast. Taken from [162], page 196.



Fig. 10.13. Coat of arms of the Semirechensk Oblast. Taken from [162], page 199.



Fig. 10.14. Coat of arms of Olviopol, a town in the Kherson province. Taken from [162], page 110.



Fig. 10.15. Coat of arms of Mariupol, a town in the Yekaterinoslavsk province. Taken from [162], page 89.



Fig. 10.16. Coat of arms of Kishinev and the province of Basarabia. Taken from [162], page 67.



Fig. 10.17. Coat of arms of the Tiflis province. Taken from [162], page 191.

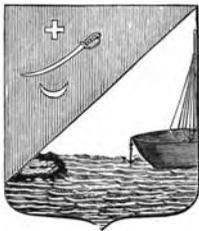


Fig. 10.18. Coat of arms of Izmail, a town in the province of Basarabia. Taken from [162], page 58.

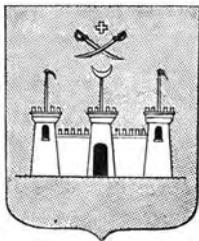


Fig. 10.19. Coat of arms of Khotin, a town in the province of Basarabia. Taken from [162], page 162.

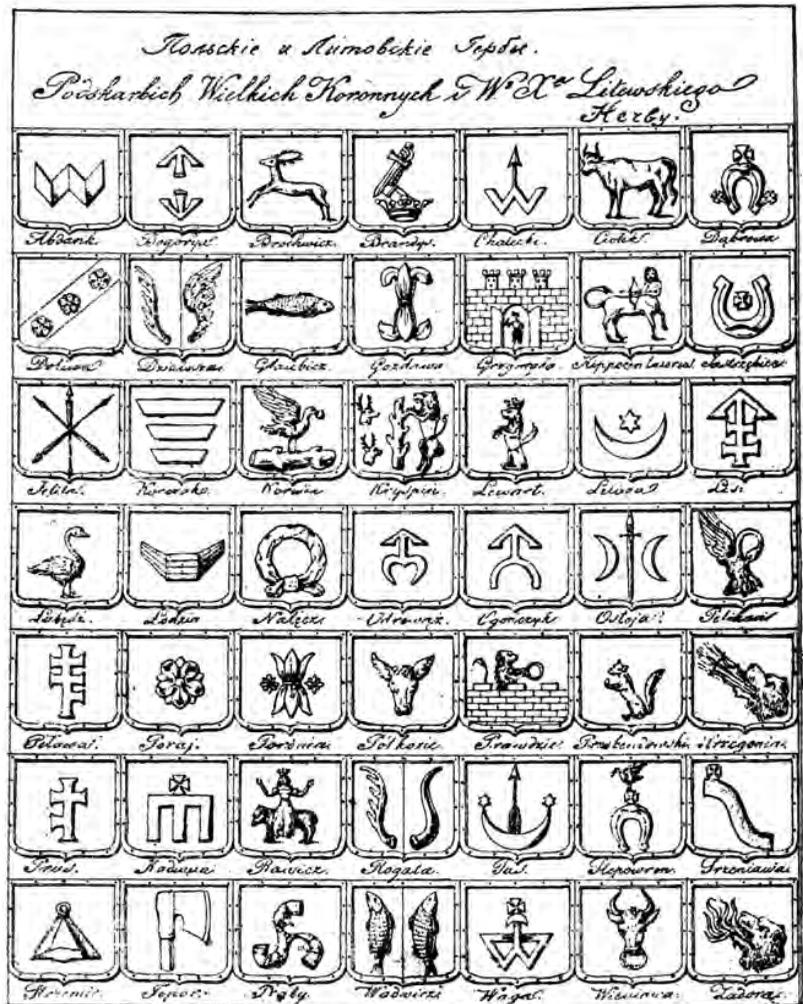
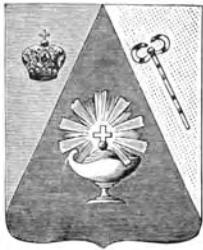
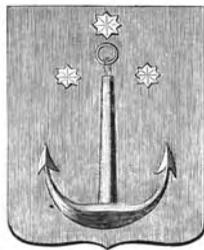


Fig. 10.20. Polish and Lithuanian coats of arms. Taken from [162], page 213.



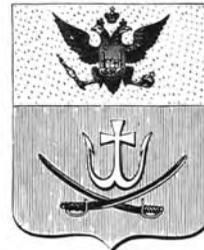
Николаевъ.

Fig. 10.21. Coat of arms of Nikolayev, a town in the Kherson province. Taken from [162], page 102.



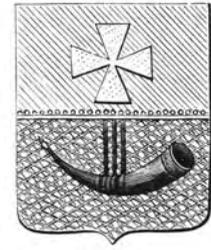
Городня.

Fig. 10.22. Coat of arms of Gorodnya, a town in the Chernigov province. Taken from [162], page 42.



Винница.

Fig. 10.23. Coat of arms of Vinnitsa, a town in the Podolsk province. Taken from [162], page 32.



Виндава.

Fig. 10.24. Coat of arms of Vindava, a town in the province of Kurland. Taken from [162], page 31.

XVII-XVIII century. Apparently, the star and crescent had been very common in the epoch of the Empire and constituted one of the main imperial symbols. This symbol has survived until the present day in Turkey. As for Russia, it must have been fought against in the epoch of the Romanovs, likewise other relics of the “Mongolian” Empire.

The history of the old coat of arms of Kostroma (crescent accompanied by either a star or a cross) is as follows (see [162], section entitled “The Coats of Arms of Towns and Cities. A Historical Overview”, page XXIV). In 1797 Emperor Pavel gave a personal order for this old coat of arms of Kostroma to be restored. He may have had intentions of restoring the old Horde Empire, or at least the symbolism thereof. However, it is most noteworthy that his order had been sabotaged by his own subjects. Another per-

sonal order for the restoration of the old coat of arms of Kostroma was given by Nikolai I on 28 November 1834. The old coat of arms of the Kostroma province was restored; however, it was abolished again some 50 years later, on 5 June 1878. As a result, one can see no crescent in the coat of arms of Kostroma nowadays.

One can plainly see that the last remnants of the old Great = “Mongolian” imperial symbolism were being wiped out obstinately in Russia. If you mention the fact that the Ottoman = Ataman star and crescent had been one of the key symbols in Old Russia to anyone nowadays, your interlocutor is likely to eye you with surprise at the very least. However, it would make more sense to be surprised about how the Romanovs managed to distort Russian history to this great an extent. Let us carry on.

7) The town and the province of Uralsk. The coat



Астрахань.

Fig. 10.25. Coat of arms of the city of Astrakhan. Taken from [162], page 6.



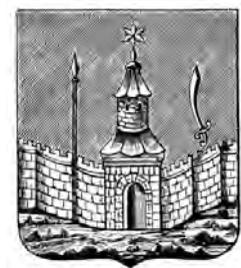
Городище.

Fig. 10.26. Coat of arms of Gorodishche, a village in the Kiev province. Taken from [162], page 207.



Дерптъ. (Юрьевъ).

Fig. 10.27. Coat of arms of Derpt (Youriev), a town in the Lifland province. Taken from [162].



Новгородъ-Сѣверскъ.

Fig. 10.28. Coat of arms of Novgorod-Seversk, a town in the Chernigiv province. Taken from [162], page 103.

of arms was ratified on 5 June 1878, fig. 10.7. The description of the coat of arms tells us the following: “We see three silver hills against a field of green [they look like burial mounds or Egyptian pyramids – Auth.], and the following objects on top of them: a golden mace in the middle, and golden banner-posts on the left and right crowned with crescents and spearheads of the same colour” ([162]). One can therefore see that the banner-posts of the Ural Cossacks were crowned by crescents. A propos, the spearheads we see upon this coat of arms greatly resemble the usual cross or star in their disposition, which one should rightly expect from an Ottoman symbol. This fact is quite natural for an Ottoman = Ataman symbol, but truly surprising from the point of view of the Romanovian history. In case of the Zaporozhye Cossacks, the star and crescent can be “explained” by their close relations with the Turkish Sultan in the XVII-XVIII century; however, their presence on the banner-posts of the Cossacks from the Ural and Yaik is quite inexplicable. There had been no direct links between the Ural region and Turkey in the XVII-XVIII century. What we see must be ancient evidence of the Ottoman = Ataman origins of the Ural and Yaik Cossacks, which is explained perfectly well by our reconstruction, which claims the Ottomans = Atamans to have originated from Russia or the Horde, qv in CHRON5, and not Asia Minor, as Scaligerian and Romanovian history is trying to convince us. They did appear in Asia Minor in the XIV-XV century, coming as conquerors.

8) The town of Starokonstantinov in the Volynsk province. The coat of arms was ratified on 22 January 1796. It contains the star and crescent in their original form. We see gold against a field of red once again (see fig. 10.8).

9) The town of Tsarev in the Astrakhan province. The coat of arms was ratified on 20 June 1846. Cross and crescent; gold against red yet again (see fig. 10.9). Those were the colours of the Sultan’s banners – a golden star and crescent against a field of red. By the way, in the top part of the coat of arms one sees a scimitar and a crown; the outline of the symbol resembles the very same star and crescent, the difference being that the crescent transformed into a scimitar, and the star into a crown. The crown has six protuberances, just like the six points of the star. This appears to be yet another version of the same symbol.

10) The Orenburg province. The coat of arms was ratified on 8 December 1856. We see a golden crescent facing downwards against a field of red with a golden six-point cross over in (see fig. 10.10).

11) The town of Chougouyev in the Kharkov province. The coat of arms was ratified on 21 September 1781. It contains three silver crescents against a red stripe, and two crossed scimitars (see fig. 10.11). We see the well-familiar crescent yet again (three of them in this case) accompanied by a cross (the star).

12) The Akmolinsk province. The coat of arms was ratified on 5 July 1878. We see another golden crescent (see fig. 10.12).

13) The Semirechensk province. The coat of arms was ratified on 5 July 1878. We see an inverted golden crescent against a field of red (see fig. 10.13). Let us remind the reader that this province had been inhabited by the Cossacks of Semirechensk.

14) The town of Olviopol in the Kherson province. The coat of arms was ratified on 6 August 1845. It contains a crescent against a field of blue, qv in fig. 10.14.

15) The town of Marioupol in the Yekaterinoslavsk province. The coat of arms was ratified on 29 July 1811. We see a crescent facing downwards against a field of black, with a golden six-point cross above it (see fig. 10.15).

16) The city of Kishinev. The coat of arms was ratified on 5 July 1878; it is also the coat of arms of the Basarabian province. It contains a crescent. Furthermore, the star between the horns of the bull resembles the star and crescent symbol very much; it is a well-known fact that horns could symbolise a crescent (see fig. 10.16).

17) The Tiflis province. The coat of arms was ratified on 5 July 1878. It contains a crescent and a cross in the top part (see fig. 10.17).

18) The town of Ismail in the province of Basarabia. The coat of arms was ratified on 2 April 1826. We see a crescent against a field of red and a cross on top (see fig. 10.18).

19) The town of Khotin in the province of Basarabia. The coat of arms was ratified on 2 April 1826. It contains a crescent with a cross suspended above it (see fig. 10.19).

20) The Polish and Lithuanian coats of arms represented as a table in [162]. The table contains a total

of 49 coats of arms (see fig. 10.20). Four of them contain distinctly visible crescents; we see a horseshoe on four more, possibly a replacement.

Apart from the abovementioned coats of arms containing explicit crescents with crosses or stars, there are many coats of arms where this symbol transformed into other objects. The crescent would often be replaced by a scimitar, an anchor or even a censer, with a bearing at the bottom. The star sometimes became transfigured into a crown.

21) The town of Nikolayev in the Kherson province. The coat of arms was ratified on 3 October 1808 (see fig. 10.21). We apparently see a crescent transformed into a censer, with a glowing cross above it. The rays of the halo resemble an octagonal star.

22) The town of Gorodnya in the Chernigov province. The coat of arms was ratified on 4 July 1782 (see fig. 10.22). We see a black anchor and three stars against a field of red. The anchor looks remarkably like a crescent with a vertical rod attached thereto; the rod and three stars form a cross. The old coat of arms may have consisted of a crescent and a cross (or a star) originally, which later transformed into an anchor. The anchor looks extremely inappropriate in this case, seeing as how the entire province of Chernigov is located at a considerable distance from the sea. There are naturally rivers here, as well as in every other part of Russia. However, if it had been customary for the towns that stood upon rivers to have an anchor on their coat of arms, most Russian cities would have coats of arms with anchors, which is not the case. An anchor most often symbolises a seaport, and the town of Gorodnya in the Chernigov province very clearly isn't one.

23) The town of Vinnitsa in the Podolsk region. The coat of arms was ratified on 22 January 1796 (see fig. 10.23). We find the following in the description of the coat of arms: "A golden fishing-rod [? – Auth.] with two protruding ends on either side" ([162]). What we see on the coat of arms is distinctly a somewhat distorted shape of the star (cross) and crescent; once again we see gold against a field of red.

24) The town of Vindava in the Kurlandia province. The coat of arms was ratified on 11 March 1846 (see fig. 10.24). We see a hunting horn against a field of red with a golden cross above it. The shape of the coat of arms resembles the same old star and

crescent to a great extent – apparently, the crescent had transformed into a horn.

25) The city of Astrakhan. The coat of arms was ratified on 8 December 1856 (see fig. 10.25). We have already mentioned this coat of arms; the shape of the curved scimitar that we see upon it with a crown suspended above is very close to that of the star and crescent symbol.

26) The village of Gorodishche in the Kiev province. The coat of arms was ratified on 4 June 1782 (see fig. 10.26). We see a curved scimitar once again, accompanied by a star and not a crown this time. Could this be another version of the star and crescent symbol?

27) The town of Derpt (formerly Youriev) in the province of Liflandia. The coat of arms is presumably very old (see fig. 10.27). The description refers to "a golden star in a gate with a crescent underneath" ([162], page 46).

28) The town of Novgorod-Seversk in the Chernigov province. Once again we see a curved scimitar and a star (see fig. 10.28).

29) The town of Kovel in the Volynsk province. We see three crosses and a silver horseshoe; the latter must be yet another version of the crescent (see fig. 10.29).

We reproduce two ancient drawings from [770]. In the first one (fig. 10.30) we see Getman (Ataman) P. K. Sagaydachniy, an Orthodox aristocrat. We see the Ottoman = Ataman crescent under his right arm, apparently a part of his ammunition. A similar crescent can be observed on his coat of arms. In the second drawing (fig. 10.31) we see an assembly of Cossacks gathered around the Cossack banner with the star and crescent symbol on the left and a cross in the middle, with the sun and moon on the right. It has to be pointed out that the star and crescent symbol may have originally stood for the sun and the moon, the two primary celestial luminaries. A hexagonal or octagonal star could have transformed into a six-point or eight-point cross.



Fig. 10.29. Coat of arms of Kovel, a town in the Volynsk province. Taken from [162], page 69.



Fig. 10.30. P. K. Sagaydachniy, a XVII century Cossack ataman (getman) from Zaporozhye, according to an old drawing. We see Ottoman, or Ataman crescents decorating his coat of arms and ammunition. Taken from [770].

The coats of arms of several Czech and Slovakian towns and cities that contain similar symbols can be seen in fig. 10.32. They must have been very common all across the Great = “Mongolian” Empire.

The Christian Ottoman (Ataman) symbolism proved to be extremely resilient, and can still be observed upon many modern crests and coats of arms. For example, the spire of the Moscow State University is crowned with a large crest that looks very much like the Ottoman = Ataman star and crescent (see figs. 10.33 and 10.34). Modern architects must have been unaware of the tradition that they followed. A comparison of the crest topping the spire of the MSU to the typical Ottoman symbols found on tops of many Muslim buildings demonstrates them to be identical (see figs. 10.35 and 10.36).

The very same thing can be said about the coat of arms of the USSR (see fig. 10.37) and the famous

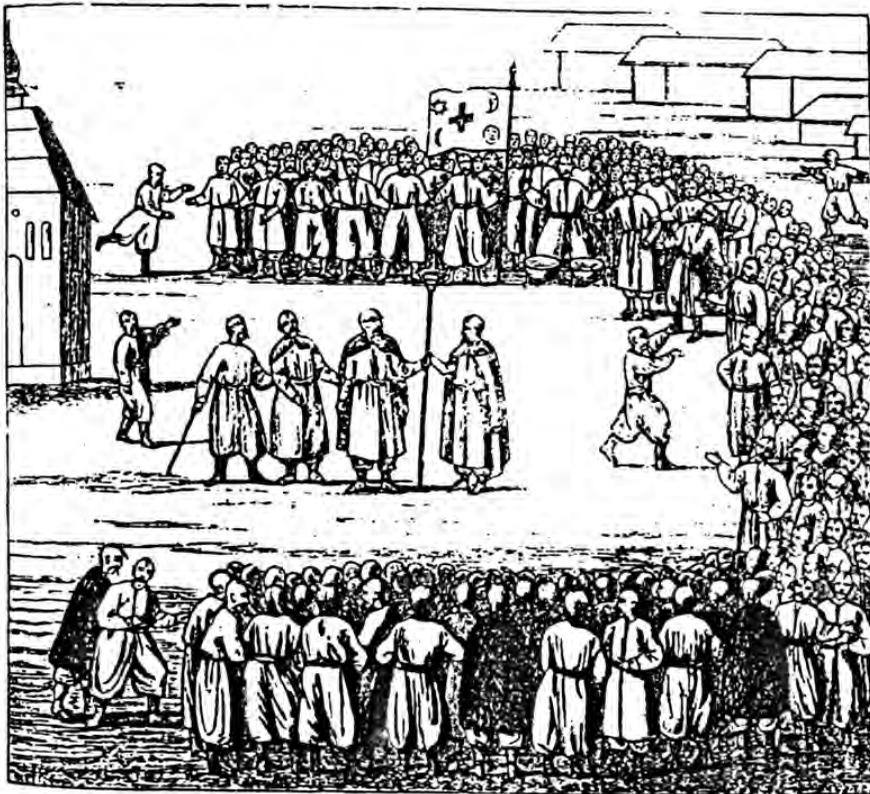


Fig. 10.31. The Cossack Council (Rada). Copy of an ancient drawing. We see Cossacks gathered in a circle around the Cossack banner with a crescent and a star. Taken from [80:1], Volume 2, page 356. See also [770].

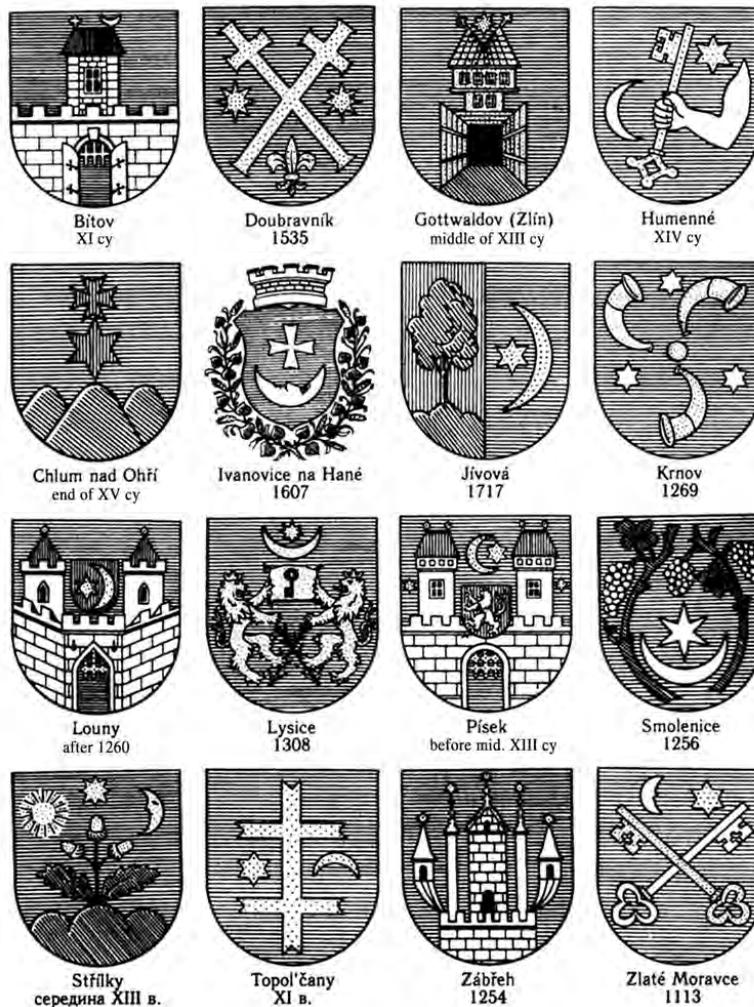


Fig. 10.32. Some old Czech and Slovakian coats of arms ([998]). We see Ottoman, or Ataman crescents and stars upon most of them. The oldest date is indicated for each city, which either refers to its foundation, first mention in the chronicles, or a construction (re-construction) of some building in the city. Data taken from the encyclopaedia ([998]).

hammer and sickle symbol (see fig. 10.38). All of them are in fact different versions of the ancient Christian symbol – the star and crescent, or a crescent with a cross.

According to the historians, “there still is no definite answer to the question about the origins of the crescent at the bottom of church crosses, a detail as conspicuous as it is intriguing. Such crescent-adorned crosses can be seen upon the domes of the Blagoveshchenskiy Cathedral ... The position of the cres-

cent is usually interpreted as symbolising the supremacy of Christianity over Islam; however, ancient literary sources give us no reason to make such a conclusion, especially seeing how the use of such crosses had not resulted in the persecution of Christians during the Mongol and Tartar yoke” ([107], page 166). In fig. 10.39 we see the so-called “flowered cross”, which was popular in the epoch of the XVI-XVII century, complete with the Ottoman star and crescent in the middle.



Fig. 10.33. Coat of arms on top of the spire of the Moscow State University. It is virtually identical to the Ottoman (Ataman) star and crescent.

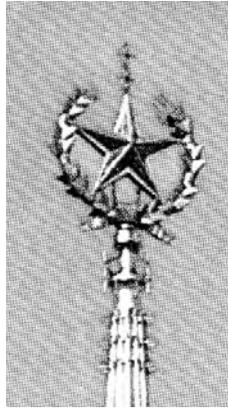


Fig. 10.34. A close-in of the coat of arms on top of the MSU spire with the Ottoman star and crescent.

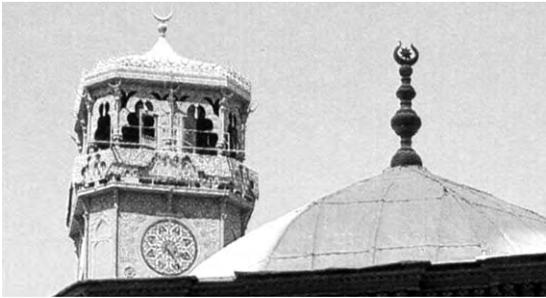


Fig. 10.35. The Ottoman (Ataman) cross, or star and crescent, on the dome of the fountain for ablutions in the Mosque of Mohammed Ali, Cairo. Taken from [370], page 46.



Fig. 10.36. The Ottoman (Ataman) star and crescent on the mosque of Luxor in Egypt. Taken from [2], page 59.



Fig. 10.37. The state emblem of USSR on a rouble coin minted in 1961. Also likely to be a modification of the Ottoman star and crescent. Taken from [806], page 249.

In figs. 10.40-10.43 we see crosses adorned with crescents that top the domes of the Kremlin churches in Moscow – doubtlessly variations of the same star and crescent symbol.

It is noteworthy that the officers who had served in the guard of Peter the Great wore “crescent-shaped golden insignia on their breasts and tricolour scarves around their waists” ([332], page 493). The Ottoman crescent had still served as part of military insignia in Russia during the epoch of Peter the Great.

### 3. THE RUSSO-TURKISH TITLE OF THE MUSCOVITE CZAR WRITTEN INSIDE A TRIPLE CIRCLE

What conclusion would we come to if we saw the coat of arms of some modern state constantly used alongside the coat of arms of another state (on coins, official documents etc), both of them inside a single circumference? We would most likely consider the two states in question to be close allies – a federation or some such.

This brings us to the following remark made by Baron Sigismund Herberstein, a famed XVI century author and an envoy of the Habsburgs in Russia. He had been a connoisseur of crests and titles. He writes the following in his account of the Muscovite Great Princes regnant in his epoch: “They have an old tradition of circumscribing their titles by a triple circle enclosed in a triangle. The top circle contained the words “Our Lord, the Holy Trinity [followed by a standard Christian ecclesiastical formula – Auth.]. The second circle contained the title of the Turkish emperor and the phrase “to our beloved brother”. Inside the third was the title of the Great Prince of Moscow, wherein he was proclaimed the Czar, heir and lord of the entire Eastern and Southern Russia” ([161], page 75).

Modern commentators add that this manner of transcribing the title of the Great Prince of Moscow has only been known since the end of the XV century due to “close ties with the Sultan” ([161], page 301). Since the Ottoman conquest of Czar-Grad and the fragmentation of the Golden Horde in the 1480’s, that is. One can make the natural conclusion that Russia, or the Horde, became divided into two states



Fig. 10.38. The hammer and sickle symbol, which became ubiquitous in Russia after 1917. Can also be regarded as a modification of the star and crescent symbol.



Fig. 10.39. Flowered cross of the XVI-XVII century. We see the Ottoman crescent with a cruciform star. Taken from [107], page 166.



Fig. 10.40. Crosses with Ottoman (Ataman) crescents on the domes of the Verkospasskiy Cathedral of the Muscovite Kremlin. According to our reconstruction, the star and crescent symbol had been one of the most important ones in the Great = "Mongolian" Empire. Taken from [550], pages 114-115.



Fig. 10.41. A close-in of one of the numerous crosses that decorate the domes of the Kremlin's Verkospasskiy Cathedral. The top part of the cross resembles a star; in general, the cross resembles an Ottoman = Ataman star and crescent. Taken from [550], pages 114-115.

that had been close enough to each other that the title of one monarch would always be accompanied by the title of another. One must also note that the abovementioned formula obviously emphasised the religious unity of the two states, Turkey and Russia.

#### 4. THE OUSPENSKIY MONASTERY IN THE CRIMEA. DO WE INTERPRET THE HISTORY OF THE CRIMEAN KHANS CORRECTLY?

The state of the Crimean Khans was founded in the XV century, the epoch of the Ottoman = Ataman conquest. The citadel of Kyrk-Or had been their first capital; it is known as Choufout-Kale nowadays (see [54], page 37, and [164], page 67). The Khans relocated their residence to the nearby Bakhchisaray somewhat later.

The Orthodox Ouspenskiy monastery, which was very famous in the Middle Ages, was founded simultaneously with the state of the Crimean Khans, right next to the Kyrk-Or citadel (see fig. 10.44). "At the end of the XV century, after the Turkish conquest of the Crimea in 1475, the Ouspenskiy monastery became the residence of the Metropolitan and an important centre of Orthodox Christianity in the Crimea" ([54], page 38). The consensual concept of the Crimean Khans as the enemies of the Orthodox Church makes it seem very odd that the Khans should tolerate the existence of an Orthodox monastery right next to their capital. However, Andrei Lyzlov, a XVII century Russian historian, reports the following about the first Crimean Khan, Hadji-Girey (the XV century): "And so it came to pass that Achi-Girey [Hadji-Girey – Auth.] prayed to Our Lady asking for help in the war he had waged against his enemies [in the Ouspenskiy monastery], promising to make lavish sacrifices and to honour her image. He had introduced the following custom: whenever his army would return victorious, the best horse, or two horses, was sold in order to buy wax and make enough candles for a whole year. His heirs had followed the same custom for a long time" ([54], page 38). Actually, the name Girey may be derived from the Russian word "geroy" (hero).

This is very similar to the XV-XVI century Istanbul. Apparently, the Crimean Khans, likewise the Ot-

toman = Ataman sultans, had still been Orthodox, or at least Christian and close to the Orthodox faith. The Ouspenskiy monastery founded in the immediate vicinity of their capital had maintained close connexions with Russia up until the usurpation of power by the Romanovs: “The Ouspenskiy Monastery is often mentioned in the XVI-XVII century sources; it had been in a close relationship with Russia” ([54], page 38). Fyodor Ivanovich and Boris Fyodorovich Godunov, the Russian Czars, have sent decrees to the monastery (*ibid*). The famous Turkish traveller Evlia Celebi visited these parts in the XVII century. He describes the old town of Salachik located at the bottom of a gorge; the Ouspenskiy monastery stands on one of the same gorge’s slopes. The monastery is uniquely positioned upon a vertical rock, partially carved into it.

This is what the Turkish traveller tells us about Salachik: “It is an ancient town comprising some 300 beautiful decorated houses with tiled roofs. All of these houses are built of stone, with decorations, built excellently and sturdily, in the old fashion. There are several hundred inhabited caverns at the foot of the rocky hills. These dwellings remain very cool in July and are warm in the winter. There are five plots of land and five temples with five minarets built in the old style”. Quotation given in accordance with [165]; see also [164], page 122.

We instantly recognize the Ouspenskiy monastery from Evlia Celebi’s description (five temples with minarets). The Ouspenskiy monastery had indeed comprised five churches: “there were five churches here in the early XX century” ([165]). On the other hand, the very same description is very clearly referring to mosques with minarets attended by Muslim Turks, albeit “built in the old style”. Thus, the Turkish traveller of the XVII century had recognized Orthodox churches as rightful mosques built in the old style. This is precisely what we insist upon in our reconstruction, namely, that the religion of the Orthodox Christians had been very close to that of the Ottomans = Atamans.

It is quite obvious that the historians of today have no right to assume that Celebi is referring to the Ouspenskiy monastery, despite the fact that his description is perfectly clear and the implications are perfectly obvious, notwithstanding the fact that even the



Fig. 10.42. Numerous crosses resembling the Ottoman (Ataman) star and crescent on the domes of the Teremnoy Palace of the Kremlin. Taken from [550], page 122.



Fig. 10.43. A close-in of the cross with an Ottoman (Ataman) crescent on the Teremnoy Palace of the Kremlin. Taken from [550], page 122.

cavernous nature of the locale is described quite explicitly. Moreover, Celebi’s mention of the “five plots of land” obviously pertains to the five cliffs whereupon the Ouspenskiy monastery was built. Despite all of the above, historians had tried to find traces of Muslim mosques in the modern meaning – all in vain. Then they decided that all the Muslim buildings of Salachik were mosques; however, there are only two of them and not five – the Hadji-Girey mausoleum and the Muslim school, and neither resembles a mosque in the least ([165]).

The readers might wonder about the chronicles and the documents kept in the monastery and the possibility that they might contain records of the in-



Fig. 10.44. The Ouspenskiy Monastery in the Crimea. An engraving of the XVIII century. Taken from [165].

teractions between the Orthodox monastery and the Crimean Khans. Seeing as how the monastery had been Orthodox, the documents kept there must have become known to the Russian public after the conquest of the Crimea by the Russian troops in the XVIII century. The monastery's monks must also have possessed important information about the Crimean history, previously unknown to the Russians.

It is most edifying to learn of the monastery's fate after the conquest of the Crimea, when it had not yet been part of Russia officially. This is a perfect example of how the Romanovian history was written.



Fig. 10.45. The inside of the Bakhchisaray sepulchre of the Khans. Taken from [505].

We learn of the following. Immediately after the conquest of the Crimea by the Russian army, “count Roumyantsev, the commander of the Russian army in the Crimea, had offered Metropolitan Ignatiy and all the Crimean Christians to move to the shores of the Azov Sea in Russia ... The migration had been supervised by A. V. Suvorov ... His army escorted a party of 31386 people. This action had cost the Russian government 230 thousand roubles” ([54], page 38). All of the above happened in 1778. The Ouspenskiy monastery was deserted; not a single priest had remained there ([54], page 39). The Crimea became part of the Russian Empire of the Romanovs five years later, in 1783. It would be natural to expect the Orthodox Christians from the Crimea, or at least a part of them, to return to their homeland and revive the monastery. This never happened. The Ouspenskiy monastery had been closed down and remained closed for 80 years, no less – up until 1850. Anyone who could have remembered anything about the real history of these parts would have been dead by that time. In other words, the Romanovs have de facto quarantined the monastery for a long time, despite its being a cultural centre of the Crimea. Apparently, the Romanovs were busy destroying the last remnants of the Horde in the south of Crimea around that time. They must have also feared the discovery of documents and books that would contradict the Romanovian version of the Russian and Crimean history of the XV-XVII century.

Eighty years later, in May of 1850, the Holy Synod issued a decree to revive the monastery ([54], page 39). The monastery was opened again; obviously enough, no former residents of these parts remained in existence. Hidden documents and books remained un-found; the rest must have been destroyed. This incredible Romanovian campaign for the obliteration of historical memory leads one to some heavy pondering. They destroyed the documents, chronicles and murals in the churches and monasteries of central Russia, qv below. As for the faraway provinces of the empire, they simply initiated mass migrations of their former inhabitants who may have started telling the truth about the former life of Russia when it had still been known as the Horde. The Orthodox cultural centre of the Crimea had been destroyed as soon as they could reach it, even before Crimea was made part of Russia. All of the valuable historical documents that

could be found there vanished without a trace. Needless to say, the frescoes, inscriptions and artwork had suffered a similar fate. Everything was chiselled off and destroyed. If the Romanovs had managed to chisel off the frescoes of the Arkhangelskiy and the Ouspenskiy Cathedrals of the Kremlin in Moscow in the XVII century, it would be most naïve to assume that they would spare the faraway Crimea conquered by the Russian army.

The scale of the punitive actions taken against the remains of the former Horde Empire in general and the surviving historical evidence kept in the Orthodox Ouspenskiy monastery in particular, is reflected in the following fact. After the exile of the Crimean peasants in 1778, “the Orthodox Christians who had remained in the Crimea addressed Shagin-Girey, the last Crimean Khan, with the plea to find them a priest. The Khan managed to persuade Konstantin Spirandi, a Greek priest who had landed on the southern shore of the Crimea, to conduct services in the Ouspenskiy monastery; it had cost him a great deal of effort, and he was even forced to threaten the priest with incarceration” ([165] and [54], page 39). The attempt of the Crimean Khan to save the Ouspenskiy monastery was futile – after the annexation of the Crimea by the Orthodox Russian Empire, the Orthodox Ouspenskiy monastery was immediately closed down for an eighty-year “quarantine”.

Another noteworthy fact is that the sepulchres of the Crimean Khans in Bakhchisaray were enclosed in special encasements (see fig. 10.45). Those are amazingly similar to the encasements around the tombs of the Russian Czars in the Arkhangelskiy Cathedral of the Kremlin. The latter were installed by the Romanovs in the XVII century for reasons that shall be covered in detail below. There isn't a single trace of those encasements anywhere in Bakhchisaray nowadays, not to mention the tombs of the Crimean Khans. Everything had been destroyed completely.

This is how the Romanovs were making history – stopping at nothing.

## 5. HOW THE TURKS HAD CALLED THEIR SCIMITARS

Jalal Assad, the Turkish historian, tells us the following in his report of the capture of Constantinople: “one of the Turks had used his shield and *pala* (a curved scimitar with a wide blade) for climbing the wall” ([240]), page 53. Thus, the Turkish word for scimitar had been “*pala*” – most likely, an old form of the Russian word “*palka*” (stick). This can serve as another piece of evidence confirming the existence of close ties between Russia and Turkey in the XV century, the epoch of the Constantinople conquest.