

gious groups with a more correct understanding of the original meaning of certain Biblical texts had existed in Russia up until the end of the XIX century, identifying Russia with the Biblical Assyria, Egypt and Babylon. Those memories must have been rather vague, but the very fact of their existence speaks volumes. It is possible that such religious groups exist until the present day.

One must say that the voluminous encyclopaedic publication entitled *Christianity* ([936]) doesn't utter a single word about this extremely interesting and important belief held by the *subbotniki* in the respective entry, namely, that they identified the Biblical Assyria, Egypt and Babylon as mediaeval Russia.

It is further reported that the *subbotniki* had belonged to the very same tradition as the "Judaist heretics" ([936], Volume 2, pages 653–654), or the famous "Russian Judaism" of the XV–XVI century, which had played an important part in the Russian history of the XVI century, qv in CHRON6. There was a period when the representatives of this confession had come to power at the Russian court of the Czar, or the Khan. According to our hypothesis, the Bible in the modern sense of the word was created around that time, and with their active participation (the early version of the modern Biblical canon, that is). It is little wonder, then, that their followers should remember more about the original meaning of the Biblical terms than any other party.

The *Christianity* encyclopaedia only provides us with the following sparse information about the traditions of the *subbotniki*: "According to the latest research, some of the *subbotniki* had followed the Law of Moses, but refused to revere the Talmud, and had read their prayers in Russian and Church Slavonic; in other regions (the provinces of Irkutsk and Pyatigorsk, for instance) they had worn Russian clothes and adhered to Russian customs in general" ([936], Volume 2, page 654).

The modern *dukhobori* (literally "warriors of the spirit") are considered to be another offshoot of the Russian Judaic Church of the XV–XVI century. The *Christianity* encyclopaedia tells us the following: "The *dukhobori* represent a very old tradition; they are associated with the *strigolniki*, the 'Judaic heretics' Bashkin and Feodosiy Kosoi" ([936], Volume 1, page 495). Let us remind the reader that both Bashkin and Feo-

dosiy Kosoi had been prominent members of the Russian Judaic Church in the XVI century. According to our hypothesis, the Russian Judaic Reformist Church in Russia had been closely tied to the Lutheran Reformist Church in the West – possibly, to the extent of being one of its branches, qv in CHRON6.

However, according to our reconstruction, the epoch of the XVI century, which is when the sect of the *dukhobori* came to existence, became reflected in the Bible as the famous reign of the "Assyrian" King Nebuchadnezzar, qv in CHRON6. It is significant that the *dukhobori* tradition is in total concurrence with this claim that we make – namely, it turns out that "the *dukhobori* themselves trace their tradition to the 'three younglings – Ananiah, Azariah and Misael'" ([936], Volume 1, page 495). They are Biblical characters identified as contemporaries of King Nebuchadnezzar, which dates their lifetimes to the XVI century, according to the New Chronology – precisely the epoch of Bashkin and Feodosiy Kosoi, the founding fathers of the *dukhobori* tradition. According to our reconstruction, the Biblical Assyrian King Nebuchadnezzar can be identified as one of the Czars that had ruled in Russia, or the Horde, during the epoch of Ivan the Terrible. To put it more simply, Nebuchadnezzar can be identified as Ivan the Terrible.

It is even more interesting that some of the researchers who studied the *dukhobori* tradition, identified one of the "three Biblical younglings" as Bashkin, who had lived in the XVI century ([936], Volume 1, page 495). That should indeed make him a contemporary of Ivan the Terrible (or Nebuchadnezzar), as we feel obliged to emphasise.

47. THE OLD CATHEDRALS OF THE WESTERN EUROPE HAVE PRESERVED THE STYLE OF THE XV–XVI CENTURY RUSSIAN CHURCHES

Nowadays we are told that typical Russian churches had looked just the same in the XV–XVI century as they do today – namely, as constructions of a cubic shape with a roof that is almost flat, topped by one or several cylinders that support gilded domes, and a semi-circular altar part on the eastern side (see figs. 14.218 and 14.219). This style is radically different from the churches of the Western Europe – elongated



Fig. 14.218. A typical Russian church of the XVII century. This is the Nikolskaya Church of the Nikolo-Ouleymenskiy Monastery near Ouglitch. We see the eastern wall of the church. It is presumed that most Russian churches of the XII-XVI century had looked like this.



Fig. 14.219. A typical Russian church of the XVII century. We see the northwest view of the Nikolskaya Church, Nikolo-Ouleymenskiy Monastery, Ouglitch. Most Russian churches of the XII-XVI century are supposed to have been constructed in the same manner as this one.

buildings with tall gable roofs, usually topped by a spire, or several spires. The famous gothic Cologne Cathedral is a most typical example (see fig. 14.220). It is presumed that such churches had been built in Europe since times immemorial, whereas the Russian churches had always looked the way they do today – the “cubic” constructions that we know today. We are referring to the Russian churches that are presumed to date from the XII-XVI century nowadays.

However, it turns out that the churches that were built in Russia in the XV, and, most probably, also in the XVI century, had looked exactly like elongated buildings with tall gable roofs; one also gets the impression that this gothic style had been prevalent in Russia in the XV-XVI century. The “cubic” churches that we’re accustomed to must have become prevalent as recently as the XVII century.

This suspicion first arose in us after a study of the architecture typical for the churches of Ouglitch, a famed Russian city. Let us turn to the guidebook written by N. F. Lavrov ([461]). It describes all the

churches of Ouglitch the way they were in 1869. It turns out that they were either cardinally rebuilt, or built again from scratch, in the XVII century the earliest, with just one exception. The architectural style of these churches looks perfectly normal to us – their primary element is the abovementioned “cube”, or its modifications of the XVIII-XIX century. The only exception is the famous Church of St. Alexei, named after the Metropolitan of Moscow, in the Alexeyevskiy Friary of Ouglitch. It is presumed to date from the XV century – namely, 1482; it is also said to have preserved its original shape ([461], page 110). In figs. 14.222 and 14.223 one sees two modern photographs of this church. It is an elongated building with a tall gable roof; there are three tall spires over the eastern altar part (however, they may have been built later). The entrance to the church is located in its northern part, and it leads to the second floor directly. One cannot help noting that this old Russian church of the XV century strongly resembles the Gothic Cologne Cathedral, qv in fig. 14.220.



Fig. 14.220. The gothic Cologne Cathedral as it looks today. Cologne, Germany. Taken from [1017], photograph 3.



Fig. 14.221. Church of Metropolitan Alexei in Ouglitch. Southern view. The only church in Ouglitch that has survived from the epoch of the XV-XVI century. Photograph taken in 2000.



Fig. 14.223. Church of Metropolitan Alexei in Ouglitch. Western view. Photograph taken in 2000.



Fig. 14.222. Church of Metropolitan Alexei in Ouglitch. View from the southeast. Photograph taken in 2000.



Fig. 14.224. The Church of Presentation, the Nikolo-Oulemennskiy Monastery, Ouglitch. Northern view. The church is entered via a tall porch that leads directly to the first floor. Photograph taken in 2000.



Fig. 14.225. The Church of Presentation, Nikolo-Ouleimenskiy Monastery, Ouglisch. Eastern view. A more recent square block topped by a cylinder and also characterised by a semi-circular altar part was adjoined to the old building in some later epoch. Photograph taken in 2000.



Fig. 14.226. The Church of Presentation, Nikolo-Ouleimenskiy Monastery, Ouglisch. View from the southeast. Photograph taken in 2000.

One must also enquire about the fate of the churches built in the XVI century. Could it be that the residents of Ouglisch had abstained from building churches for more than a century? Or have those churches “disintegrated” all by themselves? Oddly enough, there are many XVII century churches in Ouglisch. It must be pointed out that the XV century Church of St. Alexei is a huge cathedral, one of the largest churches in Ouglisch to date. Having built such a cathedral in the XV century, the people of Ouglisch must have also built something in the XVI century. One gets the impression that nearly every church in Ouglisch was rebuilt in the XVII century. The Church of St. Alexei must have survived by miracle; therefore, it looks out of place amidst the churches that are said to represent the typical architectural style of the ancient Russia. One must emphasise that all these “typically Russian” churches were built in the XVII century the earliest.

This observation is confirmed by another example. Let us turn to the architecture of the famous Rus-

sian Nikolo-Ouleymenskiy Monastery near Ouglisch. There are two churches here – the older one is the Church of the Presentation (see figs. 14.224, 14.225 and 14.226). The other is of a more recent origin and known as the Nikolskaya Church (see above, in figs. 14.218 and 14.219). The latter already looks like a “typical” Russian church. However, the older Church of the Presentation is once again an elongated building with a gable roof. It was later complemented by a belfry and a cubic construction in the east; however, these modifications already date from the XVII century. The main part of the church looks more like the gothic cathedrals of the Western Europe than the Greek cubes with cylinders and domes (the more recent type derived from basilicas like the Hagia Sophia = Czar-Grad = Jerusalem).

We don't claim that no churches of the Greek type were built in the XV century Russia; we are concerned with whether or not they should be regarded as examples of typical ecclesiastical architecture in Russia when it had still been known as the Horde. The above-



Fig. 14.227. The Gothic Cathedral of Peter and Paul in Yaroslavl, built in the Old Russian style of the Horde. We see a spire, a gable roof and a first floor entrance. Taken from [996], page 159.



Fig. 14.228. Another photograph of the Gothic Cathedral of Peter and Paul in Yaroslavl. This is precisely the style the West Europeans built their cathedrals in, originating from the Horde, or "Mongolia". Taken from [116], ill. 341.

mentioned facts make one doubt this; one gets the impression that in the XVII century the overwhelming majority of the Russian churches were rebuilt in the "Greek" manner favoured by the Reformists. Moreover, the latter made the claim that Russian churches had always looked like this, which is a blatant lie, as we realise today.

In some regions of Russia, gothic cathedrals were built until the XVIII century – such is the famous Church of Peter and Paul in Yaroslavl, which dates from 1736-1744, qv in figs. 14.227 and 14.228. The mosque of the Poyiseyev village in the Aktanysh re-

gion of Tartarstan is built in the same manner (see fig. 14.229). However, the old gothic style of the Russian churches and the Tartar mosques was eventually cast into oblivion under the Romanovs, either voluntarily or compulsively.

However, there was no such "Greek architectural wave" in the Western Europe of the XVII century, where the churches had still been built in the old Imperial style of the Great = "Mongolian" Empire. Even the word Dom, which is still used for referring to the largest cathedrals of the Western Europe, is obviously derived from the Russian word "dom", translating as



Fig. 14.229. A mosque in the village of Poiseyevo, Tartarstan. It is built in the Gothic style. Photograph kept in the Funds of the United National Museum of Tartarstan. Taken from [6], page 21.

Fig. 14.230. Old building at the New Simonov Monastery in Moscow. The construction is most likely to have been an old Russian church with a gable roof, later converted for drying corn. Photograph taken in 2000.



Fig. 14.231. Old building at the New Simonov Monastery in Moscow. The tower, or column, integrated into the wall of the building and typical for Western European cathedrals, is visible perfectly well. Photograph taken in 2000.



Fig. 14.232. Old building at the New Simonov Monastery in Moscow. General view. Photograph taken in 2000.

“a house”. Likewise, name “gothic” is derived from the word “Goth” – the ancient synonym of the word “Cossack”. This is the architecture that was brought to the Western Europe by the Cossack troops of the Great = “Mongolian” Empire in the XIV-XV century (see CHRON5 for more details).

In Russia, however, the old Imperial style of the churches fell into disfavour; such churches either got destroyed and rebuilt anew, or became disfigured by later additional constructions. Alternatively, the buildings were converted for non-ecclesiastical purposes, such as the gigantic old building, very tall and with a gable roof, which is part of the Simonov monastery in Moscow, qv in figs. 14.230, 14.231 and 14.232. In the XIX century it was used as a grain dryer. The architecture of this building strongly resembles that of the ancient Russian churches. It is therefore most likely to be the old church of the Simonov Monastery. Its size and height could compete with those of the same monastery’s cathedral, which must be of a later origin. The entrance to the old building had been on the north and looked like a tall porch. The old porch doesn’t exist anymore, and was replaced by a modern metallic construction, qv in fig. 14.231. Let us