



Fig. 14.45. Headstone of the old fashion with a forked cross manufactured in the epoch of the first Romanovs. The epitaph is as follows: “On 10 July of 7142, the servant of our Lord, U ... avlov ... rovich ... Kle ... rested in peace”. The dots mark obliterated or illegible letters. The year translates into the modern chronological system as 1634. The quality of the lettering is just as high as that of the border ornament. The epitaph is authentic. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.



Fig. 14.46. Headstone of the old fashion with a forked cross manufactured in the epoch of the Romanovs (1631). Found broken during the excavations of 1999-2000 underneath the belfry of the Louzhetskiy Monastery. Put together from pieces and placed in the newly constructed belfry. Photograph taken in 2000.

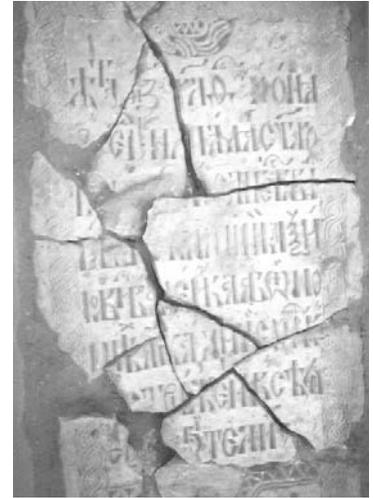


Fig. 14.47. Lettering on a headstone dating from 1631, found underneath the bell-tower of the Louzhetskiy Monastery: “The year of 7139 (1631 A.D.), in the 15th day of June, in memory of St. ... Maximovich Vaneyko, known to the monks of as Brother Arkadiy the Hermit”. The lettering is authentic. Louzhetskiy Monastery, Mozhaysk. Photograph taken in 2000.

old texts were replaced by new ones and given fresh pre-Romanovian datings. As we shall see in case of the Louzhetskiy monastery, this replacement was made so carelessly that it is instantly obvious to a modern researcher. Apparently, the XVII century officials who were checking the replacement works in the Russian cemeteries weren't too pleased with the quality, and decided to have all the headstones removed and replaced by a completely new variety. This may also have pursued the objective of facilitating the location and destruction of the pre-Romanovian headstones with “irregular” symbols and inscriptions upon them.

Let us therefore turn to the epitaphs. All the ones that we have seen upon the old headstones in the Louzhetskiy monastery begin with words “In the year ... such-and-such was buried here”. Thus, the date is always indicated in the very beginning of the epitaph. The old stones discovered in the Louzhetskiy monastery appear to be referring to the XVI century, or the pre-Romanovian epoch. However, we have found

other stones of the exact same type with XVII datings, already from the Romanovian epoch. There is nothing surprising about this fact; we have already mentioned that the burial customs, including the headstone type, were only reformed in the second half of the XVII century; therefore, the old headstones had still been used in Russia during the first few decades of the Romanovian epoch. The technique and the quality of the artwork (the forked cross and the perimeter strip) are completely the same on both the Romanovian and the pre-Romanovian stones; the carvers of the XVII century were therefore at the same technical level as their XVI century predecessors, and worked in the same manner.

The truly amazing fact is as follows. On the stones with Romanovian datings, all the inscriptions are of the same high quality as the artwork. The lettering and the artwork are carved deep into the stone by a professional craftsman (see figs. 14.43, 14.45, 14.46 and 14.47). The craftsman paid attention to the shad-

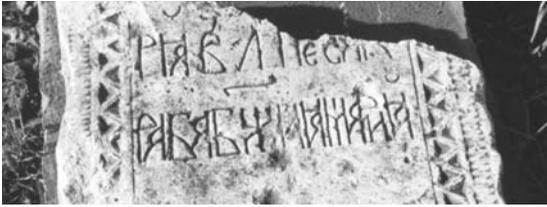


Fig. 14.48. Lettering on a headstone with a forked cross – apparently, a forgery. The stone itself, as well as the ornamentation and cross, were performed by a professional carver. The lettering was simply scratched on the stone with some sharp object. One doesn't need to be a carver in order to match in – a simple nail shall suffice. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.



Fig. 14.50. Lettering of the alleged XVI century on an old headstone with a forked cross; obviously done by a lay carver, and obviously fails to correspond to the place reserved for it. The dating reads perfectly unambiguously: “Orina Grigoryeva, died on 1 October 7076”. The lettering is thus dated to 1568 A.D. (7076 – 5508 = 1568). It is most likely to be a forgery. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.49. Explicitly counterfeit lettering on a headstone with a forked cross. In the top right we see a scratched date – presumably, a XVI century one (the letters stand for the 7050's or the 7080's; one needs to subtract 5508 to end up with a modern dating falling over the middle or the end of the XVI century. One sees the crude guiding lines – however, they didn't make the letters any less clumsy. The ornaments look older than the lettering – time has almost obliterated them. Nevertheless, it is obvious that, unlike the lettering, the ornaments were carved by a professional. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.

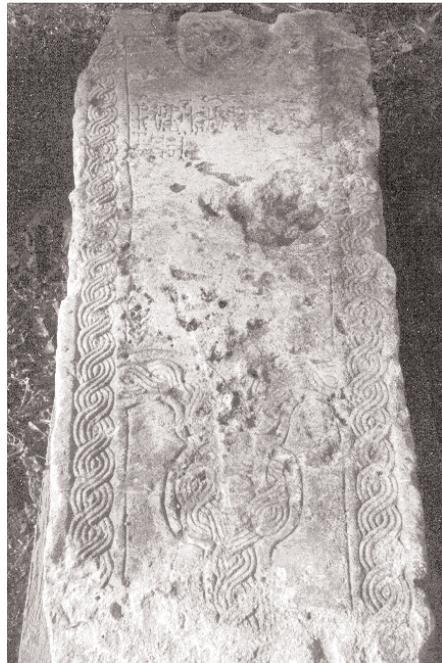


Fig. 14.51. Lettering upon an old headstone with a forked cross, presumably dating from the pre-Romanovian epoch. The lettering is extremely crude, unprofessional and does not correspond to the size of the space reserved for it. The dating is all but obliterated; however, we can still read its second half as “16”; it must have stood for either 7016 or 7116, which translates as 1508 or 1608, making the date pre-Romanovian. The entire lettering consists of 4 or 5 words and only occupies a small part of the available space. However, the border ornamentation and the forked cross were carved professionally and accurately. The lettering is most likely a forgery. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.52. Fragment of the previous photograph with the lettering. Photograph taken in 2000.



Fig. 14.53. Lettering on an old headstone, presumably dating from the XVI century. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.

ing of the letters, tried to use lines of different thickness, which made the lettering look more dynamic. The same technique was used in the artwork of the forked cross and the perimeter ornament. Also, the inscriptions of the Romanovian epoch always fit into the place between the two top lines of the cross and the perimeter artwork. The space of this field would differ from headstone to headstone; this would be achieved via different angles of the cross lines and different locations of its centre. It is perfectly obvious that the craftsmen would always know the size of the space they needed for the epitaph and arrange the artwork accordingly.

However, this is not the case with the pre-Romanovian headstones. The quality of the lettering is considerably lower than that of the ornaments found on the same headstone. At best, the epitaphs are scratched upon the stone with some sharp stylus (see fig. 14.48). Many of such inscriptions have guiding lines (fig. 14.49). Those naturally disfigure the epitaphs and make them look crude and clumsy, while the perimeter artwork is still distinct and professional. Moreover,

some of the lettering that is said to date from the XVI century also fails to correspond to the size of the field, proving too short – for instance, in fig. 14.50 the inscription clearly says 7076, or 1568 A.D. See also figs. 14.51 and 14.52. We also discovered an obviously mutilated epitaph, where the artwork on the headstone is perfect, and the epitaph is simply scratched upon the stone with a rough stylus and very clumsily (figs. 14.53 and 14.54). This inscription is obviously false; it contains a dating – “Зми”, or 7088 since Adam (1580 A.D.). It appears as though the hoaxers put a new inscription with a XVI century dating onto an old headstone.

In general, we notice the following strange phenomena:

a) The headstones with dates pertaining to the Romanovian epoch have epitaph lettering of as high a quality as the artwork of the perimeter ornaments and the forked crosses.



Fig. 14.54. A close-in of the lettering from an old headstone allegedly dating from the XVI century. Right next to the excellent ornamentation we see an uneven lettering that looks as though it were scratched upon the stone by a child: “7088 ... month ... on the 12th day in memory of ... the martyr ... Servant of Our Lord”. The date translates as 1580 A.D. It is most likely a typical example of outright negligence typical for the authors of counterfeit epitaphs in the XVI century. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.

b) The headstones with alleged pre-Romanovian datings upon them are covered in high quality artwork for as long as the cross and the ornaments are concerned; however, the epitaphs are all immature and rough. The contrast between the ornaments and the lettering is hard not to notice at once.

The “pre-Romanovian” epitaphs are scribbled in stone rather primitively – they lettering has no rectangular edges from the chisel, and all the lines are of the same width. In other words, no professional carving methods were used when these inscriptions were made, anyone can write a similar epitaph with a simple nail. Some of these inscriptions were unfinished and end abruptly, qv in figs. 14.50, 14.51 and 14.52. However, their content does not make them any different from the epitaphs of the Romanovian epoch. The formulae used in the text are the same.

Our opponents might want to suggest that the XVI century craftsmen had still found it hard to carve letters upon stone surfaces with any degree of skill. However, we cannot agree with this version – the elaborate perimeter ornament and the cross are carved immaculately!

The more persistent of our opponents might want to make another suggestion, namely, that a common practice of “recycling the headstones” had existed in the XVI century – that is to say, people would grab old headstones, chisel the epitaphs off them, scribble new ones and put the stones onto fresh graves. This mysterious practise would cease in the XVII century for some reason. Let us ponder the discovery once again. Every single headstone from the Louzhnetskiy monastery that is said to date from the XVI century has a crude epitaph and a very fine ornament, while in case of the XVII century headstones the ornaments and the epitaphs both look perfect. There isn’t a single XVI century headstone with an original epitaph in existence – the only ones that we have at our disposal shall prove to be “recycled” stones in this case. This would be very odd indeed – after all, some of the XVI century headstones should have survived in their original condition, if we are to assume that a part of them was used for the second time. This isn’t the case.

The most probable explanation of the discrepancy between the finesse of the artwork and the sketchy crudeness of the epitaphs in case of the XVI century headstones is altogether different. Every epitaph on

every pre-Romanovian headstone was destroyed in the second half of the XVII century. The Romanovs ordered for a number of replicas to be manufactured so as to make the absence of headstones less conspicuous. Some of the old stones were covered in new inscriptions with counterfeit pre-Romanovian dates; the actual formula used in the epitaph had remained identical to the one commonly used in the Romanovian epoch. The objective had been to “prove” that no burial custom reform ever took place, and that the pre-Romanovian epitaphs had generally been just the same as the ones used in the time of the Romanovs. Their content, alphabet, language etc had presumably remained the same as they had been before the ascension of the Romanovs.

Counterfeit epitaphs of the alleged XVI century had however proved too crude, which is easy to understand. In case of a real headstone, the relations of the deceased that pay the carver for his work are very meticulous about the quality of the latter, and control the quality of the lettering. But if the authors of the false lettering were following orders from the far-away Moscow or St. Petersburg, they would hardly be bothered about anything else but the “correct” text. No one would require quality artwork from those. The actual headstones had been old and authentic, with ornaments and forked crosses; the perpetrators would hastily scribble epitaphs thereupon. We aren’t talking professional carvers here – it doesn’t seem plausible that the order to write false epitaphs on the headstone had been accompanied by money to hire professional carvers.

The next order had been to remove all the old-fashioned headstones from cemeteries and to make new one to a different standard, pretending it had “always existed”. The old headstones, with both the authentic epitaphs of the Romanovian epoch and the counterfeit ones that had been supposed to play the part of authentic pre-Romanovian headstones inscribed upon them, were utilised as construction stone.

The excavations at the Louzhetskiy Monastery reveal all these numerous distortions of the ancient Russian history.

We are confronted with several issues of the greatest interest. What could have been written on the authentic Russian headstones of the pre-Romanovian

epoch? What language were the epitaphs in – Church Slavonic, Arabic, Turkic, or some other language, forgotten nowadays? It would be expedient to remind the reader that inscriptions upon Russian weapons had been in Arabic up to the XVI and even the XVII century, qv in CHRON4, Chapter 13. Could the same be the case with the Russian epitaphs? It is possible that before the Romanovs the Arabic language had been considered holy in Russia, alongside Church Slavonic and Greek.

All of the above requires a very careful study. Without answering these questions, we cannot really reconstruct the true realities of life in Russia before the Romanovs. Russian archaeologists have a tremendous scope of work here.

In May 2001 we visited Louzhetskiy monastery once again, after the passage of roughly a year since our first visit. What have we seen? It turns out that the excavated foundation of an old church that we mentioned above has changed its appearance. Parts of several ancient headstones of the XVI-XVII century that had formerly protruded from the fundament have been broken off or covered in cement. Some of the surviving fragments containing ancient artwork and lettering have been lost as a result. We are of the opinion that it would be better to preserve the uncovered ruins in their original condition as an important historical artefact and have them visited by tourists and schoolchildren. These authentic historical artefacts that were unearthed quite miraculously are in poor correspondence with the consensual version of history. Some of the individual headstone fragments put up for exhibition at some distance from the foundation remain intact, but not all of them. We didn't many of the ones that had been here in 2000.

8.

GEOGRAPHY ACCORDING TO A MAP OF GREAT TARTARY THAT DATES FROM 1670

In fig. 14.55 one sees a map that was manufactured in Paris in 1670 and whose full title runs as follows: “La Grande Tartarie. Par le Sr. Sanson. A Paris. Chez l’Auteur aux Galleries du Louvre Avec Privilege pour Vingt Ans. 1670.”

The map is very interesting indeed, and corre-

sponds well to our reconstruction. Let us begin with the observation that the map in question is one the Great Tartary, or the Mongol Tartary (bearing in mind that the word “Mongol” translates as “Great”). According to the map, Great Tartary didn't just include the Russian Empire in the modern sense of the term, but also China and India.

The map rather spectacularly gives us several versions of the same geographical name. For instance, the names Moal, Mongal and Magog are synonyms, according to the map. Then we have Ieka-Moal, Iagog and Gog, which all mean the same things. Actually, the reflections of the Biblical nations of Gog and Magog identified as the Goths and the Mongols, or the Cossacks, have survived in Scaligerian history until the present day, qv in CHRON5.

We see India referred to “Mogol Inde”, or the word “Mongol” with the Old Russian word *inde*, which translates as “far away”. In other words, the name translates as “the faraway Mongols”, or “the faraway Great Ones”.

In Siberia we see the “Alchai” mountains also known as “Belgian Mountains”. A little further to the west we also find the name Germa, or Germany. What we see here must reflect an interesting historical process. After the fragmentation of the Great = “Mongolian” Empire, which had spanned a large part of Eurasia, Africa and America, many of the old “Mongolian” names began to travel Eastwards from the West. This process was captured by the numerous freshly compiled maps of the Western Europe. The former Great Tartary was thus declared to have spanned the territories that lay to the east of the Volga and nothing else. Therefore, the former geography of the Great = “Mongolian” Empire became compressed in a way; the scribes and cartographers of the Western Europe have been laborious enough to wipe out the Horde terminology from their own territory. As a result, some of the “Mongolian” imperial geographical names travelled to the east, beyond Ural. Indeed, the map of 1670 that we have under study contains the European names Germa(ny) and Belgium. These blunders were naturally corrected later, and nowadays we don't see any traces of Germany or Belgium in Siberia. All we have are Mongolia and India, greatly reduced in size, since in the XIV-XVI century the names Mongolia and India had been used by the



Fig. 14.55. A map of the Great Tartary made in Paris in the alleged year 1670. *La Grande Tartarie. Par le Sr. Sanson. A Paris. Chez l'Auteur aux Galleries du Louvre Avec Privilege pour Vingt Ans. 1670.*

Westerners for referring to the entire Horde, or Russia. See CHRON5 for more in re the application of the name India to Russia in the Middle Ages.

Let us return to the map of 1670, qv in fig. 14.55. We see the town of Bulgar in Moscovia, right next to Kazan, upon River Volga. The river Don is called Tana. Another city whose name rings very interesting to us is Wasilgorod, which is located on River Volga, between Nizhniy Novgorod and Kazan – the name translates as “City of Vassily” or “Czar Ciry”. There is no such city here nowadays. Could it be the XVII century name of Cheboksary? The root SAR in the name of the city is really one of the numerous versions of the word Czar. The modern River Lena in Siberia is called “Tartar river”, whereas the entire northeastern Siberia bears the name “Su-Moal ats Tartar”.

We can therefore see that in the XVII century the West Europeans had still used the old Horde names for many geographical locations on the territory of Russia; those were subsequently erased by the Scaligerian and Romanovian historians and cartographers.

9.

A. I. SOULAKADZEV AND HIS FAMOUS COLLECTION OF BOOKS AND CHRONICLES

Alexander Ivanovich Souladakzhev had lived in 1771-1832 ([407], pages 155-156). He is a famous collector of old books and chronicles, including those concerned with Russian history. Over the years, he had collected an enormous amount of books and chronicles that amounted to several thousand units. Towards the end of his life, he published a catalogue of books and chronicles that he had collected. There were many heated debates concerning his activities in the XVIII-XIX century. Modern historians believe him to be a malicious and “one of the most notorious Russian falsifiers of historical works, whose activities are reflected in dozens of special works... He had specialised in large-scale counterfeit propagation ... It is truly baffling just how boldly he had manufactured and advertised the counterfeits. The amount and “genre scope” of his creations are also quite amazing” ([407], page 155).

The heated interest of the Russian XIX century intelligentsia in the historical materials collected by Soulakadzev was combined with active accusations of Soulakadzev's alleged proneness for "collecting the ancient chronicles and disfiguring them with his own amendments and subscripts to make them seem more ancient"; according to A. K. Vostokov's sentiment of 1850 (quotation given according to [407], page 160). P. M. Stroyev wrote the following in 1832: "When he [Soulakadzev – Auth.] ... had still been alive, I have studied his treasure vaults of literature, which Count Tolstoy was intending to purchase in those days... The rather crude corrections that nearly every chronicle appeared to have been afflicted by haunt me until this day" (quotation given according to [407], pages 160-161).

Nevertheless, the situation appears to have a lot more facets to it than we can see nowadays. Historians themselves admit the following: "These harsh and sceptically patronising assessments of Soulakadzev's collection had proved unjust in many cases. Over his life he had indeed managed to collect a large and valuable collection of printed and handwritten materials. The collection had been based ... on the library and chronicle collection of his father and grandfather [it is assumed that Soulakadzev had been the descendant of the Georgian prince G. M. Soulakidze – Auth.]. It later became complemented by the items he had bought, received as presents, and possibly also purloined from ecclesiastical and secular collections and libraries... A number of truly unique documents mysteriously ended up as part of his collection, in particular – the lists of chronicles that were sent to the Synod at the end of the XVIII century on the orders of Catherine the Great (they had been kept in the archives of the Synod up until the beginning of the XIX century. Nowadays we know of a chronicle numbered 4967" ([407], page 161).

This number demonstrates that Soulakadzev's collection had included 4967 books and chronicles at least! "Upon one of the chronicles Soulakadzev has written about his ownership of 'over 2 thousand chronicles of different kinds, excepting the ones written on parchment'. It is difficult to check the veracity of this evidence – surviving library catalogues name 62 to 294 Slavic and Western European chronicles... Nowadays we know the locations of more than 100

chronicles that had formerly been owned by Soulakadzev" ([407], page 161).

Such famous Russian sources as "the 'History of the Kazan Kingdom' in its XVII century copy, the Chronographical Palea of the XVI century, the Chronicle of A. Palitsyn [one of the primary sources on the history of the Great Strife of the early XVII century – Auth.], the Southern edition of the Chronographer, and a fragment of Nicon's chronicle as a XVII century copy" ([407], page 162). These sources are not considered counterfeit by modern historians – on the contrary, they study them diligently and use them as basis for dissertations and scientific monographs. Thus, the collection of Soulakadzev is divided in two parts: the "correct sources" and the "incorrect sources", or alleged forgeries. It would be interesting to learn about the basis of these allegations.

Let us state right away that we do not intend to act as judges insofar as the issue of whether or not Soulakadzev had been a hoaxer is concerned. We haven't had the opportunity to study the history of his collection in detail, and we haven't held any of the chronicles or the books that he had purchased in our hands. Moreover, most of them are presumed lost or have been destroyed deliberately, as we shall mention below. However, our analysis of the Russian history makes the entire picture of Soulakadzev's collection serving as the apple of discord and instigating a struggle in the ranks of the historians and the intelligentsia a great deal clearer.

Let us consider the argumentation used by the historians that accuse a large part of Soulakadzev's collection of being "counterfeit" and "bastardising Russian history". We learn that "this 'passion' of Soulakadzev's was rooted in the social and scientific atmosphere of the first decades of the XIX century. The century began with many great discoveries made in the field of the Slavic and Russian literature and literacy: in 1800, the first publication of the 'Slovo o polku Igoreve' came out ... Periodicals published sensational news about the library of Anna Yaroslavna, the runic "Chronicles of the Drevlyane", a Slavic codex of the VIII century A.D. discovered in Italy and so on" ([407], pages 163-164).

In 1807 Soulakadzev "told Derzhavin about the 'Novgorod runes' that he had had at his disposal" ([407], page 164). Shortly after that, Soulakadzev pur-

chased “Boyan’s Song of the Slavs” or the “Hymn to Boyan”. This text is presumed to be one of Soulakadzev’s falsifications nowadays. Historian V. P. Kozlov writes that “the present specimen of a ‘runic’ text obviously demonstrates that this agglomeration of pseudo-anachronisms derived from Slavic roots of words is quite unlikely to have any meaning” ([407], page 166).

V. Kozlov proceeds to cite what he must consider the “most absurd fragment” of the “Hymn to Boyan”, alongside Soulakadzev’s translation. However, we find nothing manifestly absurd here. A propos, this text appears to resemble the Etruscan texts that we consider in CHRON5. Their language, which appears to be of a Slavic origin, has got a number of idiosyncrasies uncharacteristic for the Old Russian language that we’re accustomed to. There are thus authentic ancient texts in existence, whose language resembles that of the “Hymn to Boyan”. This naturally doesn’t imply that the “Hymn” is authentic; however, one would have to prove it a forgery first. We find no such proof anywhere in [407], for instance.

Let us point out a certain peculiarity that concerns the system of accusations against Soulakadzev. For instance, V. P. Kozlov’s book entitled *The Mysteries of Falsification. Manual for University Professors and Students* ([407]) devotes a whole chapter to Soulakadzev, which begins with the phrase “The Khlestakov of Russian ‘archaeology’”. Nevertheless, we haven’t found a single straightforward accusation of falsification based on any actual information anywhere on the thirty pages occupied by this chapter. There isn’t a single proven case of forgery – all the accusations are based on vague pontificating about the alleged vices of Soulakadzev. His interest in theatrical art is called “fanatical” by Kozlov ([407], page 156), who also hints that Soulakadzev may have invented his princely Georgian origins, without bothering to give us any proof of the above ([407], page 155). Historians are particularly irate about the unpublished historical play of Soulakadzev entitled “Ioann, the Muscovite Warlord”, whose characters are said to “inhabit ... a fantasy world” ([407], page 158). Kozlov cites a whole list of Soulakadzev’s vices – “unsystematic curiosity, romantic propensity for fantasising accompanied by a dilettante’s approach, wishful thinking, and the solution of problems with the aid of self-assured stub-

bornness and bons mots instead of actual knowledge” ([407], page 155). It goes on like this, without a single sign of evidence or example.

Why would this be? What could explain the vitriol that obviously betrays an innate hatred for Soulakadzev harboured by the author?

It is rather difficult to find a single answer to this question. We believe the reason to be formulated in the following passage. Apparently, Soulakadzev “in his patriotic inspiration ... gives a blow-by-blow account of the Slavic history as a chain of victorious campaigns of the Slavs... He had clearly been searching for evidence in favour of the viewpoint that had made the Slavs all but the direct heirs of the Ancient Rome who had also been the most highly-evolved nation in Europe” ([407], page 168). The analysis that we provide in CHRON5 makes it obvious that Soulakadzev’s point of view had been correct for the most part – at least, the theory about the Slavic Great = “Mongolian” Empire, or the Horde, being the actual successor of the Byzantine kingdom whose heyday had been in the XI-XIII century. Apart from that, in CHRON7 we demonstrate that the Horde Empire of the XIV-XVI century became reflected in the “ancient” history as the “ancient” Roman Empire. The Romanovian historians had already been introducing another chronology of the ancient history, largely imported from the Western Europe, where the Slavs had been considered the most backward nation in existence. The primary documents that had contained the history of the Great = “Mongolian” Empire, had been destroyed during the first two centuries of the Romanovian reign in Russia. The surviving historical evidence had amounted to a collection of assorted odds and ends, indirect references, and individual documents. But even those had been regarded as a menace by the sentinels of the official Romanovian history. Soulakadzev must have gathered a collection of such surviving individual documents. Since he had not been a professional historian, he did not possess the motivation to either confirm or disprove the Romanovian version of history. He appears to have been driven by a sincere desire to understand the ancient history of Russia, which had been his major fault and the reason for all the accusations of insufficient professionalism coming from the part of the Romanovian (and therefore also modern) historians. From

their point of view, a professional is someone who works towards supporting the Scaligerian and Romanovian version of history. Anyone who dares to oppose it must be destroyed. The destruction can manifest as the attachment of labels – one of “malicious hoaxer” in case of Soulakadzev. The name of the heretical collector can then be demonized in any which way – he can be declared a fanatic, an amateur and a myth-monger. The school and university schoolbooks can ruin his reputation *post mortem*, casually referring to the collector as to a major hoaxer. The students hardly have any other option but believing it.

Let us return to the “Hymn to Boyan” that Soulakadzev is supposed to have written himself. The commentators pour their utmost loathing and scorn upon this “pseudo-literary work”; on the other hand, historians themselves admit that the Hymn had “initially made a very strong impression on Soulakadzev’s contemporaries ... this can be clearly seen from Derzhavin’s translation of the Hymn, likewise the fact that ... [the ‘Hymn to Boyan’ – Auth.] had been used as a veracious historical source for the biography of Boyan published by the ‘*Syn Otechestva*’ (‘Son of the Fatherland’) periodical in 1821” ([407], page 168).

Thus, the XIX century Russian society, likewise the writers, who had been educated people and connoisseurs of the Old Russian literature, did not have any complaints about the “Hymn to Boyan”. However, a short while later the professional historians of the XIX century had “instantly adopted a doubtful and even all-out sceptical stance towards the ‘Hymn to Boyan’” ([407], page 168). The “explanation” offered by the learned historians is as follows: “Some parties ... had boasted about ... finding what they assume to be the Runic alphabet of the ancient Slavs ... which was used for writing the ‘Hymn to Boyan’ ... These runes resemble ... the letters of the Slavic alphabet to an enormous extent, and therefore conclusions were made about the Slavs’ very own ... Runic alphabet that had existed before the Christianity, and that when Cyril and Mefodiy were inventing the modern Russian alphabet, they had taken the existing Slavic runes and added a few Greek and other letters thereto!” ([407], pages 168-169).

Indeed, how could a historian of the Scaligerian and Romanovian school possibly tolerate the hereti-

cal theory (which, as we are beginning to realise, might very well be a true one) that the Cyrillic alphabet is but a slight modification of the Slavic runes, with the addition of several symbols from the Western alphabets? After all, this is the very alphabet that we found all across the Western Europe (also under the name of the “Etruscan alphabet”). Since we already understand what the real events behind this smoke-screen had really been like (qv in CHRON5), it becomes obvious why the commentators should be in this great a distress about the whole affair. It is a heavy blow to the entire edifice of the Scaligerian chronology. The Russian society of the XIX century must have still possessed a distant memory of its own history, namely, that of the Great = “Mongolian” Empire. However, the Romanovian historians must have been very well aware of what had been going on, hence the relentlessness of their stance. The reaction of these venerable scholars to all such phenomena had always been very quick and to the point, demonstrating good education and absolute ruthlessness. All the runic texts written by the ancient Slavs have been declared fake; Soulakadzev had gathered the reputation of a malicious hoaxer, with all kinds of vices attached so as to discredit his collection, which must have contained a great number of truly interesting objects, to as great an extent as possible.

We can judge about it by one single catalogue of books and chronicles that were part of this collection made by Soulakadzev himself. The very name of the catalogue is rather conspicuous: “An inventory, or a catalogue of ancient books, handwritten as well as printed, many of which were anathematised by ecclesiastic councils, and others burnt by numbers, even though they would only concern history; many of them were written upon parchment, and others upon leather, beech planks, pieces of birch bark, thick saturated canvas etc” (quoting according to [407], page 176). Here are some of the most interesting sections that this inventory had contained: “‘Banned books forbidden for reading and keeping’, ‘Books called heretical’, ‘Apostate literature’” (*ibid*).

Historians admit that “the ‘Inventory’ had contained several real works of Russian and Slavic literary art whose originals had never been seen; scientists were anxious to locate them” ([4-7], pages 176-177). Wherefore the anxiety? Some of the scientists

must have wanted to read and study the books in question, whereas the others had been after reading and destroying them. One must admit that, sadly, the latter party appears to have succeeded, since the fate of the enormous, and apparently priceless collection of Souhlakadzev had been quite tragic. It had been destroyed *de facto*, and in a very sly manner.

According to V. P. Kozlov, “Souhlakadzev’s collection of books and manuscripts ... ceased to exist as a single entity after the death of its collector. A large part of it appears to be altogether lost” ([407], pages 161–162). Historians believe this to be Souhlakadzev’s “own fault”. Apparently, he is to be blamed for leaving his wife with the false impression of the collection’s great value. Therefore, the widow who had been “deceived by her husband” did not want to separate the collection into lesser portions or individual books, and had initially wanted to sell it all to a single buyer. It is reported further that “the collectors from Moscow and St. Petersburg, who had initially been very interested in the purchase of Souhlakadzev’s collection, soon all but boycotted the widow” ([407], page 162).

“The bibliographer Y. F. Berezin-Shiryaev reports ... the sad fate that appears to have befallen ... the majority of the manuscripts and the books. In December 1870 he walked into a bookshop at Apraksin Court in St. Petersburg, and saw ‘a multitude of books tied into gigantic bundles and laying around on the floor. Almost all of the books had been in ancient leather bindings, and some of them even in white sheep leather... The next day I found out that the books I saw in Shapkin’s shop had once belonged to the famous bibliophile Souhlakadzev, and had been kept for several years tied into bundles up at someone’s attic. Shapkin had purchased them cheaply” ([407], page 162). Berezin-Shiryaev had bought “all the foreign books that had been at Shapkin’s disposal – over 100 volumes, as well as a number of books in Russian” ([407], page 162). The great value of Souhlakadzev’s collection is rather eloquently confirmed by the very fact that among the books strewn all over the floor of Shapkin’s shop there were a few mid-XVI century editions.

The following circumstance cannot fail to attract our attention – the first book purchases were made from Souhlakadzev’s wife by P. Y. Aktov and A. N. Kasterin, the famed collectors from St. Petersburg. One

must think that they had purchased the most valuable items from Souhlakadzev’s collection. What do we see? It had been these very books that had for some reason failed to survive ([407], page 162). Kasterin, for instance, was already selling Souhlakadzev’s books in 1847. He had destroyed the “banned books”, and was selling all the “extra” ones that he had been forced to buy from the allegedly avaricious widow of Souhlakadzev and didn’t really need. It is characteristic that those of Souhlakadzev’s books that were bought from Shapkin later by Berezin-Shiryaev and Dourov have remained intact and retained their integrity ([407], page 173). The obvious reason for this would be that both Berezin-Shiryaev and Dourov were buying their books after the collection had been subjected to a “censor’s purge” – all the really dangerous sources must have already been effectively destroyed.

By the way, Souhlakadzev himself had been prone of accusing some of the sources favoured by the Romanovian and Scaligerian historians of being counterfeit. For instance, he wrote that he believed “the ancient songs of Kirsha Danilov to have been written recently, in the XVII century. There is nothing ancient about either their style or their story; even the names are partially figmental, and partially thought up in such a manner that they should sound like the old ones” ([407], page 173). Historians cannot refrain from making the irate comment about “the aplomb and the assurance of the author’s [Souhlakadzev’s – Auth.] judgements and assessments being truly amazing” ([407], page 173).

Historians are also very irritated by Souhlakadzev’s research into the history of the Valaam monastery, the so-called “Opoved” (the name translates as “account” or “introduction”). Souhlakadzev gives a synopsis of all the evidence that concerns the voyage of Andrew the Apostle from Jerusalem to Valaam. We see the situation with the “Hymn to Boyan” recur. Initially, the Russian society had treated Souhlakadzev’s research as a *bona fide* historical work. Indeed, “the four first editions of the ‘Description of the Valaam Monastery’ (starting with 1864 and on until 1904) ... had used the ‘Opoved’ as a *bona fide* historical source” ([407], page 175). However, nowadays historians never tire of repeating that Souhlakadzev’s sources as used in the “Opoved” were “counterfeits”. V. P. Kozlov is rather self-assured in the following passage, yet he doesn’t

cite any actual evidence: “Soulakadzev uses counterfeited sources in order to prove it in his work that Valaam had been inhabited by Slavs since times immemorial, and not the Karelians and the Finns. The Slavs are supposed to have founded a state here, after the Novgorod fashion, which had even maintained a relation with the Roman emperor Caracalla” ([407], page 175). Even this quotation alone proves that Soulakadzev had not used any counterfeited sources. According to CHRON5, Valaam had indeed belonged to Novgorod the Great, or Yaroslav, which had maintained close ties with Czar-Grad, or the New Rome on the Bosphorus. The actual Novgorod the Great had been referred to as Rome or New Rome in a number of sources, qv in CHRON5. Andrew the Apostle must also have visited these parts.

Thus, our reconstruction makes a great many things fall into place, and pours an altogether different light over the activity of Soulakadzev, likewise the parties that have tried, and are still trying to do everything within their power to make the surviving evidence collected by Soulakadzev disappear forever.

10. THE NAME OF THE VICTOR IN THE BATTLE OF 1241 BETWEEN THE TARTARS AND THE CZECHS

According to the Scaligerian history, in 1241 the “Mongolian” troops (or the troops of the Great Empire) invaded the Western Europe ([770], page 127). However, it is presumed that, after having conquered Hungary and Poland, they could not manage to make it to Germany and were defeated by the army of the Czech king. The entire tableau we are presented with is one of a conflict between the “righteous” West Europeans and the “villainous Mongols”, who had suffered a well-deserved defeat in the Czech kingdom and were forced to turn back Eastwards. Our reconstruction makes the history of this conquest look substantially different – as a series of civil wars that had ended with the propagation of imperial power over the vast territories of Eurasia and Africa – in particular, Germany and the Czech kingdom. The “Tartars and Mongols” did not leave these territories. It would therefore be expedient to learn more about the victorious party, one that had one the battle for the

Czech kingdom, which is presumed to mark the end of the Great = “Mongolian” Conquest of the Western Europe. As we already know, the “Mongolian”, or imperial troops were marching west led by the Czar, or Khan, known as Batu-Khan (or Batya), Yaroslav and Ivan Kalita, or Ivan the Caliph, qv above.

What do we learn? The old documents have preserved the name of the victor – his name turns out to be Yaroslav ([770], page 127). Scaligerian historians obviously claim that he had not been a “Mongol”, but rather a “Czech warlord”. Nowadays, when we have already become accustomed to the largely distorted consensual version of world history, no one shall ever get the idea that the character in question can be identified as a “Mongol”, the great Batu-Khan, also known as Great Prince Yaroslav. However, this is precisely how it should be according to our reconstruction, since Yaroslav happens to be another name of Czar Batu, or Batu-Khan, also known as Ivan the Caliph. He had been a warlord of the Czechs, among other things, since the Czechs were part of his “Mongolian” imperial army. Modern historians are correct, in a way – Yaroslav had been the ruler of the Czechs, among other things.

This is how these events are described by V. D. Sivovskiy, a XIX century historian: “In the spring of 1241 Batu-Khan crossed the Carpathian mountain ridge and defeated the Hungarian king, then two more Polish princes. The Tartars had then invaded Silesia, where they defeated the troops of the Silesian duke. The way to Germany was open; however, the country was saved by the army of the Czech king. The first defeat of the Tartars took place during the siege of Olmütz; they were defeated by Yaroslav of Sternberg, military leader of the Czechs” ([770], page 127).

Obviously, this passage is all about the XVII-XIX century interpretation of the events, when the true history of the faraway XIII-XIV century had already been forgotten or falsified. However, the victor’s name has fortunately reached our age. It is Yaroslav. We can identify the same character as Batu-Khan = Ivan Kalita, also known as Caliph John and Presbyter Johannes. Could this be the real reason why neither the Czechs or the Germans have any memory of being conquered by the Great “Mongolian” army, namely, that their ancestors had been the actual “Mongols” marching westwards under the banners of the Horde,

or Russia? In CHRON5 we cite a number of facts that can be interpreted as clear evidence of the German populace having formerly consisted of ethnic Slavs for the most part. We learn about this from the surviving historical documents as well as evidence provided by contemporaries.

11.

THE LOCATION OF MONGOLIA AS VISITED BY THE FAMOUS TRAVELLER PLANO CARPINI

11.1. The “correct” book of Carpini as we have at our disposal today versus the “incorrect” book, which has vanished mysteriously

In the present section we shall comment on the famous mediaeval book by Plano Carpini that deals with his voyage to the court of the Great Mongolian Khan ([656]). Carpini went to Mongolia as a Papal envoy; his book is presumed to be one of the primary original sources of information about the Mongolian Empire in the alleged XIII century. In reality, according to the New Chronology, the book in question refers to the epoch of the XIV-XV century.

Let us begin with the final fragment of Carpini’s book, which is very remarkable indeed: “We plead unto the readers to alter nothing in our narration and to add no further facts thereto... However, since the inhabitants of the lands that we visited en route, Poland, Bohemia, Teutonia, Leodia and Campania, had wanted to read this book as soon as they could, they copied it before we had a chance to finish writing and proofreading it in our spare time. Let it therefore come as no surprise to anyone that the present work contains more details and is edited better [sic! – Auth.] than the other one, since we have quite ... managed to correct the present book” ([656], page 85).

What does the above tell us? Firstly, the fact that apart from Carpini’s text that we have at our disposal today there were other “unedited” versions of his books, against which Carpini (in reality, an editor from the XVII century or an even later epoch writing on his behalf) forewarns the reader. The “old” texts are therefore presumed “utterly erroneous” and unworthy of the reader’s attention; we should all read the corrected and therefore veracious version.

It would be very interesting to read the old versions

of Carpini’s book that had presumably been “erroneous”. Unfortunately, this is unlikely to ever happen – the true text of Carpini’s book must have been destroyed without a trace in the XVII century. Even if it does exist in some archive to this day, the chances of its ever getting published are nil – it shall instantly be labelled “incorrect a priori”. Why would one publish the “incorrect” text if we have the “correct” one at our disposal? After all, didn’t Carpini himself strongly advise against reading the incorrect versions of his book.

We are of the following opinion. What we have at our disposal today is a very late edition of Carpini’s old text, which is likely to have been made in the XVII or even the XVIII century in order to make Carpini’s book correspond to the Scaligerian version of History. Someone must have re-written the initial work of Carpini, wiping out every single trace of the real history of the Great = “Mongolian” Empire, or Russia (The Horde). The European scene of events travelled to the vicinity of the faraway Gobi Desert, which lies to the south of Lake Baikal. The everyday realities of Russian life were transferred to the “distant Mongolian steppes”. It is also possible that the editor, who had lived in a more recent epoch, did not understand many of the references made by old original.

11.2. The return route of Carpini

As we have seen, Carpini had travelled through the following countries as he was returning from “Mongolia”: Poland, Bohemia, Teutonia and Leodia. By the way, could the mediaeval Leodia be identified as the “ancient” Lydia, aka Lithuania or Italy = Latini? After that, Carpini reaches Campania in Italy.

It is amazing (from the Scaligerian viewpoint) that Carpini doesn’t mention a single country that would lay to the west of Poland as part of his itinerary on the way back from the Great Khan’s capital, or the environs of Caracorum. He appears to have left Caracorum, which modern historians locate somewhere in the Gobi desert, thousands of miles away from the Polish borders, and arrived in Poland immediately. However, Carpini doesn’t utter a word about the numerous lands that he must have travelled through en route from the distant Gobi Desert to Western Europe.

Could he have mentioned these lands in the account of his journey from Europe to Caracorum, and therefore decided to withhold from mentioning them twice? This isn't the case. Upon reaching Volga from Europe he immediately came to Caracorum. However, where could the true location of the city really be? We are of the opinion that Carpini didn't go to any distant deserts – he came to Russia, or the Horde, immediately; its central regions began right after Poland. Carpini's description only allows us to trace his journey to Volga. Then it is said that the party of the travellers had "travelled very fast" and swiftly reached the Great Khan's capital. We are told that Carpini went East right from Volga – however, there's nothing to suggest this in his text; we could just as well come to the conclusion that he travelled North, up the Volga, and soon reached Yaroslavl, or Novgorod the Great – Caracorum, that is, or simply "*tsarskiye khomy*" – "The Czar's Abode", which is the most likely origin of the name. One must remember that nothing remotely resembling an old capital has ever been found anywhere near the stony Gobi Desert ([1078], Volume 1, pages 227-228). Archaeologists cannot find so much as an equivalent of a regular mediaeval town.

11.3. The geography of Mongolia according to Carpini

Our opponents might recollect that Carpini made a geographical description of the Khan's land. We see the section entitled "On the Geography of the Land" (Mongolia) at the very beginning of Chapter 1. This is what Carpini tells us:

"The land in question lays in the part of the East where, as we presume, the East connects with the North. To their West [the Mongols' – Auth.] lays land of China" ([656], page 31). If we are to adopt the Scaligerian viewpoint and presume that Caracorum is located in the Gobi desert or somewhere around that area, China shall lay to the South and not the East; this contradicts the information provided by Carpini. However, if the Czar's Abode, or Caracorum, can be identified as Yaroslavl, or Novgorod the Great, everything becomes instantly clear – we have Siberia to the East of Yaroslavl, and then Scythia, or China; the modern China lays even further to the East. However, in CHRON5 we demonstrate that China, or Scythia, had

been the mediaeval name for the Eastern Russia – possibly, the lands beyond Volga and Ural.

Let us proceed. According to Carpini, "the land of the Saracens lays to the South" ([656], page 31). If we are to presume that Caracorum is located in the Gobi Desert, we shall find China to the South, which can by no means be referred to as the "land of the Saracens"; the mediaeval name of the Middle East, Arabia and a part of Africa, but never modern China. Once again, a miss. But if we're to assume that Caracorum, or the Czar's Abode, identifies as Yaroslavl, or Novgorod the Great, everything falls into place immediately. To the South of Yaroslavl we have the Black Sea, Arabia, the Middle East and other veritable Saracen regions of the Great = "Mongolian" Empire of the XIV-XVI century.

Further Carpini reports that "the land of the Naimans lays to the west" ([656], page 31). If we are to assume that Caracorum had indeed been located somewhere in the dusty environs of the Gobi Desert, we are forced to make another assumption together with the modern commentators, who identify the Naimans as "one of the largest Mongolian tribes that had led a nomadic existence upon the vast territories ... adjacent to the valley of the Black Irtysh" ([656], page 381). However, this large Mongolian tribe mysteriously disappeared – we shall find nothing remotely resembling "the republic of Naimania" anywhere upon this territory nowadays; no such state has left any trace in history.

However, identifying Caracorum, or the Czar's Abode, as Yaroslavl, or Novgorod the Great, shall instantly make us recognise the Naimans as the famous European Normans. It is presumed that the Normans had been the mediaeval residents of Scandinavia, Germany, France and Southern Italy. One must also recollect Normandy in France. How would a mediaeval traveller describe the comparative location of the Normans and Russia, or the Horde? The former had resided to the West from the latter, which is precisely what we learn from Carpini.

What does Carpini tell us about the northern neighbours of the Mongols? "The land of the Tartars is washed by an ocean from the north" ([656], page 31). Is there any ocean to wash the northern coast of China? The very concept is preposterous. To the north from the modern Mongolia we find the vast Siberian

lands – the Arctic Ocean is thousands of miles away. Once again, the attempts of the modern commentators to identify Carpini’s Mongolia as the modern Mongolia are doomed from the very start.

Carpini’s account begins to make sense once we assume Russia, or the Horde, to be the very Mongolia that we described. Indeed, Russia is washed by the Arctic Ocean from the North. The Russian lands had been inhabited all the way up to the Arctic Ocean, and the Horde had always had seaports there (Arkhangelsk, for instance). Therefore, Carpini had every right to say that Russia, or the Horde, which had been known as the “Land of the Tartars” in the West, is washed by an ocean from the North.

11.4. In re the name of the Tartars

Carpini’s book had originally been entitled as follows: “History of the Mongols, that we Know as the Tartars, by Giovanni da Plano Carpini, Archbishop of Antivari” ([656], page 30). The very title suggests that the word Tartars had served as the “external” name of the “Mongols”, or the “Great Ones”. This is how they were known in the Western Europe. Sometimes they would also be referred to as the Turks – the latter is likely to be a derivative of the Christian word “*troitsa*” (Trinity).

11.5. Mongolian climate

Carpini proceeds to surprise us his description of the Mongolian climate, which leaves one with the impression that its author had never actually left his study. The editor of Carpini’s text had clearly been completely ignorant of the climate in the country that he was supposed to “describe” as an eyewitness.

An excellent example is as follows. Carpini relates the following story, which is most edifying indeed: “Heavy hail often falls there... When we had been visiting the court, there was a hailstorm so fierce that the melted hail made 160 people drown right there, at the court, as we learned from trustworthy sources, and a lot of property and houses perished” ([656], page 32). Has anyone ever seen hailstorms that would bring great floods in their wake, with people drowning in the water from the melted hail, which would also destroy houses and property? This picture becomes quite

preposterous if we try to apply the above description to the environs of the stony and dry Desert Gobi.

However, the very same fragment becomes perfectly realistic once we try to cast away the misleading information planted in the text by the editors of the XVII-XVIII century and reconstruct the original, which must have referred to a mere flood brought about by an overflowing river. Indeed, such catastrophes often wipe out entire towns and villages, and lead to many casualties. Everything is clear.

11.6. The Imperial Mongolian graveyard

Next Carpini tells us the following about the Mongols: “Their land has two graveyards. One of them is used by the emperors, the princes and all the nobility; they are carried there from wherever they happen to die ... and buried alongside large amounts of gold and silver” ([656], page 39). We would very much like to ask the archaeologists about the location of this famous “Mongolian” graveyard. Could it be in Mongolia, or the Gobi Desert, perhaps? Archaeologists tell us nothing of the kind. There isn’t anything that would remotely resemble an imperial graveyard with heaps of silver and gold anywhere near the gloomy desert Gobi. But our reconstruction allows us to point out this graveyard instantly (see CHRON5 for more details). It is quite famous - the Valley of the Dead and Luxor in Egypt. This is where we find gigantic pyramids and hundreds of royal tombs, some of which are indeed filled with gold and other precious metals and gems. Let us recollect the luxurious tomb of Pharaoh Tutankhamen, for instance, and the vast amount of gold used in its construction – not a speck of silver anywhere, just gold and gemstones. According to our reconstruction, this is where the “Mongolian” = Great Empire had buried its kings, some of the top ranking officials, and, possibly, some of their relatives. The corpses would be mummified before their last journey to Egypt.

11.7. The second graveyard of the Mongols

The second Mongolian graveyard is of an equal interest to us. Carpini reports the following: “The second graveyard is the final resting place of the multitudes slain in Hungary” ([656], page 39).

We are therefore supposed to believe that the vast steppes of Mongolia conceal a gigantic graveyards where multitudes of Mongolian warriors were buried after having fallen in Hungary. Let us study the map in order to estimate the distance between Hungary and the modern Mongolia. It's a long way indeed – over five thousand kilometres as the crow flies, and much more if one is to travel the actual roads. It is therefore assumed that the bodies of many thousands of fallen Mongolian warriors were loaded onto carts and sent to the distant steppes of the modern Mongolia, over rivers, forests and hills. How many months did this voyage take? Why would one have to carry the bodies this far, and what would become of them after such lengthy transportation?

We believe this picture painted by the Scaligerian history to be completely implausible. The bodies of the deceased could only have travelled a short distance, which means that the homeland of the “Mongols”, or the land of the Tartars, had bordered with Hungary, which is completely at odds with the Scaligerian history. However, this corresponds to our reconstruction perfectly well, since the Great = “Mongolian” Empire identifies as Russia, or the Horde, which had indeed bordered with Hungary. It is also true that there are thousands of burial mounds in the Ukraine, for instance, and some three thousand of them in the region of Smolensk ([566], page 151). Those are the so-called “burial mounds of Gnezdovo”, which lay to the south from Smolensk and are concentrated around the village of Gnezdovo ([797], page 314). The burial mounds of Gnezdovo constitute “the largest group of burial mounds in the Slavic lands, which counts up to three thousand mounds nowadays” ([566], page 151). These burial mounds are very likely to be the graves of the “Mongolian” = Great Empire’s warriors who had been killed in Hungary.

11.8. Cannons in the army of Presbyter Johannes

Carpini, or, rather, the editor of the XVII-XVIII century who impersonates him, wants to make us believe the following preposterous picture to be true. In one of the battles, Presbyter Johannes had “made copper effigies of people and mounted them on horses, having lit a fire inside them; behind the copper effi-

gies there were riders carrying bellows ... When they army came to the battlefield, these horses were sent forward side by side. As they were approaching the enemy formations, the riders in the back put something in the fire [sic! – Auth.] that was burning inside the abovementioned copper effigies, and then they started to blow the bellows hard. Thus they invoked the Greek Fire, which was incinerating horses and people alike, and the air went black for the smoke” ([656], page 46).

We are of the opinion that the original text contained a description of copper cannons in the “Mongolian” troops, or the army of the Great Empire. As a matter of fact, cannons were often decorated with cast figures of animals and people, qv in CHRON6, Chapter 4:16. The strange fable-like descriptions like the one quoted above result from the editorial intervention of the XVII-XVIII century, whose objective had been define as complete obliteration of all obvious references to late mediaeval events in Russia, or the Horde.

See CHRON5 for more on Presbyter Johannes.

11.9. The language of the Mongols

Carpini reports that when he had brought a papal epistle to the emperor of the “Mongols”, the document needed to be translated. What language was it translated into? According to Caprino, “We have brought the epistle to the Czar and asked for people who could translate it... Together with them, we have made a word-for-word translation into the Russian, Saracen and Tartar languages; this translation was then presented to Batu, who read it very attentively, taking notes” ([656], page 73).

On another occasion, already at the court of the Mongolian emperor, Carpini and his companions were asked the following question: “Does His Holiness the Pope have any translators who understand the written language of the Russians, the Saracens or the Tartars?” ([656], page 80). Carpini replied in the negative, and so the reply of the Mongols had to be translated into a language that the Pope would understand. It turns out that the initial Mongolian missive to the Pope had been written in “the language of the Russians, the Saracens and the Tartars”. Could this imply that the three were really a single language? Let us rec-