

Fig. 6.67. “The Tale of the Battle against Mamai”. Fragment of the Icon. Mamai’s troops are gathered under typical Russian banners with the head of Christ. They have just crossed River Yaouza (we see one of the “Tartar” warriors crossing it on a raft). Taken from [996], pages 136-137.



Fig. 6.68. A close-in of the “Tartar” banner with the Russian Orthodox “Sudarium” image as carried into battle by the soldiers of Mamai. Taken from [996], pages 136-137.



Fig. 6.69. Russian troops of Dmitriy Donskoi facing the “Tartar” troops of Mamai in battle underneath the very same banner with the Orthodox “Sudarium” image. Fragment of the above icon. Taken from [996], pages 136-137.

which were located on the tall Red Hill (Taganskiy Hill) would have to descend and cross the famous River Yaouza in Moscow right away; we see Mamai’s army wade the river.

The fact that the “Tartar” troops of Mamai had indeed been forced to wade the river, just as we see them do on the icon, is reflected in the following passage of the *Tale of the Battle with Mamai*: “Simon Melik told the Great Prince that Czar Mamai had already waded the river and arrived to the Goose Ford, being just one night away from Dmitriy’s army and aiming to reach Nepryadva in the morning” ([635], pages 164-165). According to our reconstruction, the Nepryadva identifies as the well-known Neglinnaya river in Moscow, which had been right behind the army of Dmitriy located on the Kulikovo Field. Mamai would have to cross the Yaouza in order to reach the field, qv in figs. 6.4 and 6.5. One might note that the name Goose Ford (*Gussin Brod*) might be derived from the name of the river Yaouza (*Yaouzin Brod*); the scribe may have failed to comprehend the name and transformed it into the word “goose”. Alternatively, this transformation may have been deliberate, serving the purpose of covering the Muscovite tracks in the history of the Kulikovo Battle, which is how the Goose Ford came to existence. Another possibility is that the name Yaouz (Guz) referred to the Cossacks.

One must note that historians fail to indicate the Goose Ford within the framework of the Romanovian version, which locates the events in question in the area of the Don. They say that “the Goose Ford has not been located to date” ([631], page 215).

Let us return to the old icon; it is full of surprises. Another amazing fact is that both armies have got the same banners flying above them – the Russians and the Tartars. This is perfectly amazing from the Scaligerian point of view – we have been fed the version about the Orthodox Russian army of Dmitriy fighting foreign invaders adhering to a different faith for a long enough period of time. This implies different symbols on banners at the very least. What do we see on the actual icon? It is visible perfectly well from figs. 6.67-6.70 that both the Russians and the “Tartars” have the same banners with Christ’s Sudarium above them – the ancient wartime banners of the Russian army, in other words (see fig. 6.71). The fact that the “Tartar” troops of Mamai have a Russian banner flying high above their heads can only mean that the Battle of Kulikovo had been fought in the course of a bloody civil war between the armies of Dmitriy Donskoi and Ivan Velyaminov the *tysyatskiy*.

In fig. 6.72 one sees the photograph of a Russian military banner dating from the XVI century. The banner is kept in the State Hermitage, St. Petersburg ([637], colour inset), and carries the image of the Sudarium. However, one needn’t get the idea that the banner in question is indeed a XVI century original; we are told that it is a XIX century copy. One cannot help but wonder about the location of the original, which must have been about in the XIX century. Why are we shown a copy nowadays? Has the original survived at all? It is most likely that we cannot get access to the original due to the “erroneous symbolism” present thereupon – for instance, there must have been Ottoman crescents with stars next to the head of Christ. The stars remained, and the crescents were removed. There could be inscriptions in Arabic, which were naturally removed as well. At any rate, the original remains concealed, and we are certain that it was concealed for a good reason.

We must emphasise that the drawing on the icon is perfectly explicit – the Sudarium banners over the army of Dmitriy Donskoi are moving towards the very same banners over the army of Mamai, qv in fig. 6.69.

Finally, one cannot help noticing the fact that Dmitriy’s army has got an entire battery of cannons, which we see shelling Mamai’s army at point blank range (fig. 6.73). Formally, there is nothing surpris-



Fig. 6.70. A close-in of the banner carried by the troops of Dmitriy Donskoi with the “Sudarium”. Fragment of the above icon. [996], pages 136-137.

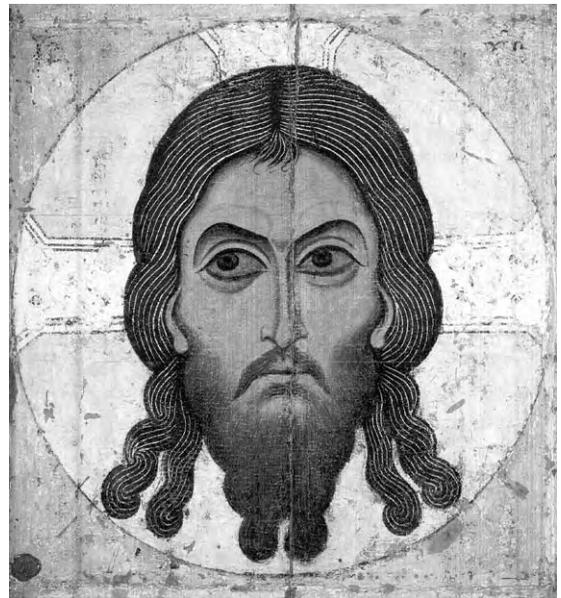


Fig. 6.71. Old Russian double-sided icon entitled “The Sudarium”. On the reverse side we see the “Revering of the Cross”. Currently kept in the State Tretyakovskaya Gallery, Moscow. This particular image of Christ had been generally associated with the military. Russian troops carried banners with copies of this icon into battle. Image taken from [277], page 188.

ing about this fact since, according to Scaligerian history, cannons were introduced around the middle of the XIV century ([1447], page 47), around the time of the invention of gunpowder in Europe ([1447], page 357). However, historians hasten to assure us that those inventions were made in the enlightened

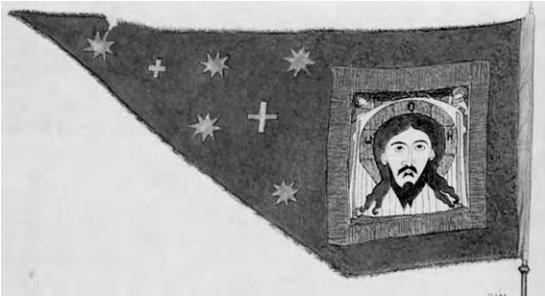


Fig. 6.72. Russian battle banner of the XVI century with the image of Christ (the Sudarium). Kept in the State Hermitage, St. Petersburg. We see similar banners on the icon called “Tale of the Battle with Mamai” – over Russian troops as well as the Tartars. However, this XVI century banner isn’t an original, but rather a XIX century replica – most likely, an “edited” one. The original was coyly left in storage (if it is indeed intact at all). Taken from [637].

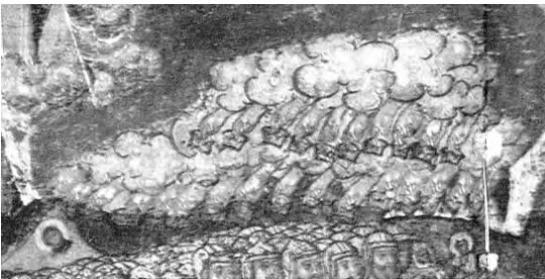


Fig. 6.73. A battery of cannons in the army of Dmitriy Donskoi firing at the enemy. Fragment of the icon entitled “Tale of the Battle with Mamai”. Taken from [996], pages 136-137.

West, whereas the Russians kept on using bows, arrows, maces, axes and so on. It is presumed that the casting of cannons was introduced a great deal later, and that the technology was imported from the progressive West. The Encyclopaedic Dictionary, for instance, is trying to convince us that the first Russian cannons were cast in Moscow in the XV century ([797], page 1080). However, as we can see nowadays, real history had been completely different – cannons were introduced in Russian immediately after their invention in the XIV century; there were apparently enough cannons by 1380 to meet the enemy with an entire battery of artillery.

The “Veche” publishing house released a book entitled *The Mysteries of the Ancient Russia* at the very

end of the year 2000 ([113]); its authors are the professional archaeologists A. A. Bychkov, A. Y. Nizovskiy and P. Y. Chernosvitov. A third of the book (some 160 pages) is concerned with the Battle of Kulikovo – namely, Chapter 5, “The Mysteries of the Kulikovo Battle” ([113], pages 339-498). The authors go on at length about the archaeological characteristics of the place in the Tula region called the “Kulikovo Field” by the modern historians. We learn that there were no archaeological findings made there whatsoever that could prove the Battle of Kulikovo, or indeed any other large-scale mediaeval battle to have happened here. It turns out that the notorious findings made by S. D. Nechayev, the XIX century landowner, have nothing to do with the Battle of Kulikovo ([113], pages 370-371). Reports made by the archaeological expeditions of a later epoch (the XX century) also demonstrate an utter lack of any traces that could lead one to the conclusion that there had indeed been a mediaeval battle in these parts ([113], pages 390-391). Palaeogeographical analysis of the field demonstrated that “the left bank of the Nepryadva was completely covered in woods” ([113], page 406). This contradicts the chronicle data about the field in question being large and wood-free.

The authors come to the conclusion that the Battle of Kulikovo must have taken place elsewhere. Further in [113] one encounters a brief rendition of our reconstruction that suggests the Battle of Kulikovo to have taken place at Kulishki in Moscow. The authors claim our reconstruction to be unconvincing, and instantly suggest “their own reconstruction”, according to which the Kulikovo Field is also situated on the territory of the modern Moscow, but somewhat further south, at Shabolovka. This version is called the A. A. Bychkov version, after one of the book’s authors. We cannot help but make the following comment in re the general attitude of historians towards our works. We are either subjected to scorching criticisms, or, as is the case with Bychkov, our theories are shamelessly plagiarised. Most often, they skilfully do both.

Thus, the famous Battle of Kulikovo is most likely to have taken place at Kulishki in Moscow. Even if Moscow had existed around that time (late XIV century), it must have been a relatively small settlement and not a capital city, at any rate. The memory of the famous battle fought upon this field must have sur-

vived for a long while – the toponymy of Moscow is full of names that bear relation to the Battle of Kulikovo. However, when the Romanovian historians started to re-write Russian history, they were confronted with the task of erasing the Muscovite traces of the battle, changing the geography of events and “transferring” the battle to an altogether different location. The matter is that the foundation of Moscow had been backdated to the XII century, a few hundred years earlier than it had actually been founded, and the Battle of Kulikovo had to be relocated as a result. This is easy enough to understand – if Moscow had been capital for a long time, the city must have been full of buildings and construction, thus rendering a battle upon a large field in the centre of the city impossible.

Thus, after the distortion of Muscovite chronology, historians needed to solve the issue of relocating the famous battle elsewhere. The new location was chosen in the vicinity of Tula, all but void of buildings and settlements back in the day. This was followed by printed declarations that the famous Battle of Kulikovo between Dmitriy Donskoi and Mamai took place in the Tula region. However, one would need to do some clerical work to make this feasible – namely, locating a Nepryadva river in the Tula region and creating a phantom “Kulikovo” geography here in general. The old names had naturally been different; the Romanovian historians and geographers must have copied the names relevant to the Battle of Kulikovo from historical chronicles.

This “geographical relocation” has been analysed by I. R. Moussina. She made a detailed comparison of the names encountered upon the respective maps of Moscow and the Tula region. Let us cite some of the observations she made.

For instance, the Moscow Krutitsy Tract and the Krutitskiy Yard (one of the oldest architectural ensembles in Moscow – see [735:2], page 547), must have become reflected in the geography of the Tula region as Kurttsy, the name of a local river.

The Kulishki, or the Kulikovo Field in Moscow transformed into the Tula names of Kaleshevo and Kulikovka.

There is a Danilovskiy monastery in Moscow. There is also the “village of Danilishchev ... as mentioned in the testament of Ivan Kalita” ([800:1], page 178).

Apart from that, there’s a Danilovskaya Square, Danilovskaya Embankment and the village Danilovskaya in Moscow. The Tula duplicate is Danilovka.

Next we have the rather well-known name of Saburovo, a village in the vicinity of the Kashirskiy Motorway. Fyodor Sabur (or Saburov) took part in the Battle of Kulikovo, and his descendants “were granted two fiefs in the XVI century, one of them near the village of Kolomenskoye, and the other – to the north of Moscow. See the article entitled “History of the Saburovo Village” at: <http://moskvoved.narod.ru/saburovo.htm>. The Tula duplicate is the Saburov hamlet – and so on, and so forth. The work of I. R. Moussina is extremely interesting, and shall be published separately.

This is how some of the “Kulikovo-related” names drifted from Moscow to Tula. People eventually got used to them and started to think of them as of local names, whereas the Muscovite originals were duly forgotten.

Let us emphasise another thing – one might get the impression that our reconstruction, which suggests the Kulikovo battle to have been fought upon the site that is part of central Moscow nowadays, is in no immediate relation to the problems of chronology, since the date of the battle remains the same – the year 1380. Why haven’t the learned historians found the traces of the Kulikovo battle in Moscow? The reason is simple – as we have already mentioned, they are convinced that Moscow had already existed as a city in 1380, which means that no battle could possibly have been fought here. This is how deeply chronology affects our perception of geographical facts, among other things.

### 13. A BRIEF HISTORY OF COINAGE IN MOSCOW

It turns out that Russian coinage was “revived” in the reign of Dmitriy Donskoi ([363], Volume 5, 450). To put it more precisely, the first coins minted in Moscow are dated to 1360 traditionally, whereas the wider circulation of the Moscow coins is said to have started as late as in 1389, right after the Battle of Kulikovo ([806] and [347]).

This is yet another indication that the Principality of Moscow had really been founded after the Battle of Kulikovo and not in the early XIV century, as Mil-

lerian and Romanovian historians are trying to convince us.

Actually, the researchers of numismatic Russian history (see [806] and [347]) begin their lists of surviving coins with the following dates and princes:

The Great Principality of Moscow – starting with Dmitriy Donskoi.

The Great Principality of Moscow and the Independent Principality of Galich – starting with 1389.

The independent principalities around Moscow – starting with Dmitriy Donskoi.

The Great Principality of Suzdal and Novgorod – starting with 1365. According to our reconstruction, it had really been the Great Principality of Suzdal and Yaroslavl, seeing as how Novgorod identifies as the latter.

The Great Principality of Ryazan – starting with 1380.

The Great Principality of Tver – starting with 1400.

Independent principalities around Tver – starting with 1400.

The Principality of Yaroslavl – starting with 1400.

The Principality of Rostov – starting with the late XIV century.

Novgorod and Pskov – starting with 1420.

**COROLLARY.** The real history of Russian coinage can be traced back to the end of the XIV century the earliest. We believe this to be the beginning of coinage in Russia, and not a “revival”, as historians are telling us.

## 14.

### THE HISTORY OF THE DONSKOI MONASTERY IN MOSCOW AND THE PARALLELS WITH THE BATTLE OF KULIKOVO ON THE TERRITORY OF MODERN MOSCOW

#### 14.1. The battle against the “Tartar” Kazy-Girey in the XVI century, the Donskoi Monastery and the icon of Our Lady of Don

A brief history and description of the Donskoi monastery can be found in *Forty Times Forty*, where it is described as the “first-class Stavropegial friary outside the Kaluga Gate” ([803], Volume 3, page 244) See figs. 6.74 and 6.75; in fig. 6.76 one sees a modern photograph of the monastery’s northern wall.

The consensual version tells us the following about the foundation of the Donskoi monastery (quoting from [803], Volume 3, and [31]):

“Founded in 1591 to serve as a fortification and to defend the Kaluga gate of the city” ([310]).

“Founded by Czar Fyodor Ioannovich in 1591-1592” (the Alexandrovskiy manuscript).

“Founded in 1593 to commemorate the miraculous liberation of Moscow from the invasion of Kazy-Girey, a Crimean Khan, in 1591, on the site where the Russian regimental train had been positioned, together with the mobile church of the Most Reverend Sergiy of Radonezh, wherein the icon of Our Lady of Don was installed after it had been carried around the walls of the city and the army encampment. After the battle that had raged on through the entire day on 4 July, the Khan fled in the morning of the 5th, having tasted the resistance of the Russian army and leaving his baggage-train behind. The monastery was known as the Monastery of Our Lady of Don ‘at the Train’.

The icon of Our Lady of Don, which is housed in the monastery, had accompanied Dmitriy Donskoi during his campaign against Mamai; Russian Czars prayed before it to be given victory over their enemies in the XVII century. A sacred procession set forth from the Kremlin towards the friary on 19 August” ([239] and [803], Volume 3, page 244).

The identity of the founder of the former church remains unclear, likewise the time of its foundation. Could it have been founded by Sergiy of Radonezh himself to commemorate the victory of Dmitriy Donskoi in the Battle of 1380, fought upon the Kulikovo field, which would later become part of Moscow? Bear in mind that, according to our reconstruction, the troops of Dmitriy Donskoi set forth from the village of Kolomenskoye in Moscow, heading for the Kotly.

The time when the icon of Our Lady of Don was transferred to the church of the Donskoi Monastery remains unknown to us, likewise the identity of whoever initiated this transfer. The icon is related to Dmitriy Donskoi, which leads one to the natural presumption that it may have been kept in the old church of Our Lady before the XVII century. Otherwise, why would the Czars begin to address their “prayers for victory” to this particular icon in the XVII century? It may have been worshipped in earlier epochs as

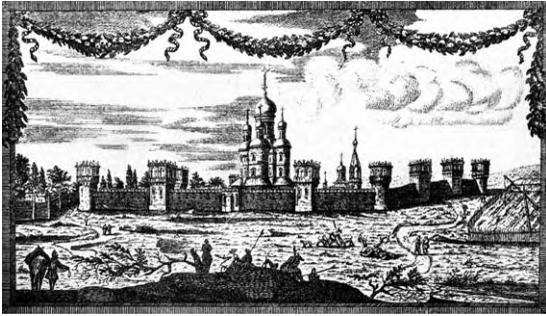


Fig. 6.74. An old engraving depicting the Donskoi Cathedral in Moscow dating from the early XVIII century. A print made by Peter Picard. Taken from [31], page 7.



Fig. 6.75. A lithograph of the Muscovite Donskoi Monastery dating from 1873. Taken from [31], page 47.

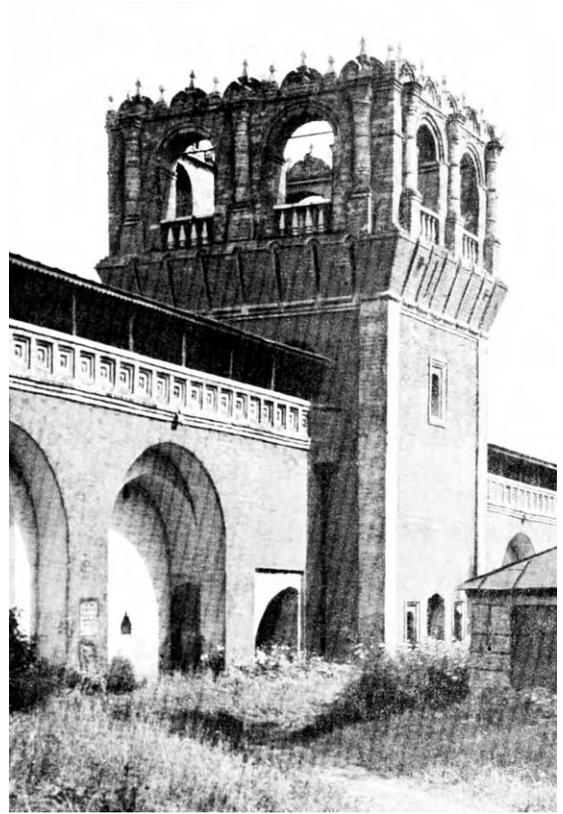


Fig. 6.76. The northern wall of the Donskoi Monastery as it is today. Taken from [31].

well, starting with the end of the XIV century and the victory in the Battle of Kulikovo.

Next one must enquire about the date of the sacred procession from the Donskoi monastery to the Kremlin in Moscow – 19 August. Why the 19th? This date cannot possibly be linked to Kazy-Girey, who was defeated on 4 July, some six weeks earlier. The choice of date is more likely to be related to the memory of Dmitriy Donskoi and his campaign against Mamai. Bear in mind that the Battle of Kulikovo took place on 8 September 1380, whereas its duplicate, which is known as the “Battle of Moscow fought against the Tartars”, is dated to 26 August 1382 by the modern historians (see Chapter 6:5 of CHRON4 above). Both calendar dates (26 August and 8 September) are obviously a great deal closer to 19 August, the date of the procession, than 4 July. A propos, the very

name Kazy-Girey might be a slightly distorted version of “Kazak-Geroi”, or “the Cossack Hero”.

The icon of Our Lady of Don (see fig. 6.77) is associated with some other oddities in Millerian and Scaligerian history: “The original icon of Our Lady of Don (painted by Theophan the Greek in 1392), which was kept in the Blagoveshchenskiy Cathedral of the Kremlin before the revolution, is currently part of the Tretyakovskaya Gallery’s collection. The worshipped copy of the icon was made by Simon Oushakov in 1668, and had been kept in the Minor Cathedral of the Donskoi Monastery (restored around 1930 by Y. I. Bryagin), is also kept in the Tretyakovskaya Gallery – it was handed over to the Gallery in 1935 by the Anti-Religious Museum of Arts organised on the premises of the former Donskoi monastery” ([28] and [803], Volume 3, page 244).



Fig. 6.77. The icon of Our Lady of Don. Taken from [969], page 8.

How can it be? We are being convinced that the icon was written in 1392. On the other hand, there are reports of said icon worshipped by the troops of Dmitriy Donskoi in 1380 and “accompanied the army during the Mamai campaign” ([239], *qv* above). Let us once again remind the reader that the Battle of Kulikovo took place in 1380. Although the resulting discrepancy is relatively small (a mere 12 years), it is a clear indication of confusion inherent in the Romanovian version of the Kulikovo Battle.

“A copy of Our Lady of Don is currently installed in the monastery’s Minor Cathedral” ([803], Volume 3, page 244). Oddly enough, neither the identity, nor the authorship of the copy are indicated anywhere.

The church named after the icon of Our Lady of Don is the oldest, first and most important church of the Donskoi monastery. It is “an old cathedral located in the middle of the southern part of the friary’s premises” ([803], Volume 3, pages 251-252). Little is known about the foundation of this cathedral.

“The cathedral was erected in 1591-1593. It was

the first stone building of the monastery. The cathedral has often been reconstructed” ([570] and [803], Volume 3, page 244).

“The main altar bore the name of Our Lady’s Glorification; however, this church eventually got named after the icon of Our Lady of Don and not the altar; the feast on the 19 August also became known as the feast of Our Lady of Don” (The Alexandrovskiy Manuscript).

“It is presumed that the old cathedral had been built by F. S. Kon. According to the evidence of the deacon I. Timofeyev, the author of the ‘Annals’, there had been a ‘likeness’ of Boris Godunov’s image upon one of the cathedral’s walls; however, there were traces of this image found [see [150] and the reference to [170] below – Auth.] The cathedral itself is a typical relic of Godunov’s epoch” ([310] and [803], Volume 3, page 244).

This is what the album-cum-monograph entitled *The Donskoi Monastery* ([31]) is telling us about the history of the friary’s foundation:

“In 1591, at the end of June, Kazy-Girey [apparently, Kazak-Geroi, or ‘the heroic Cossack’ – Auth.], a Crimean Khan, set forth towards Moscow with his troops ... on 4 July 1591, Kazy-Girey, who had stood camp at the village of Kolomenskoye, gave orders to his avant-garde to conduct an offensive reconnaissance ... The avant-garde tried to fight its way to the Kaluga Gates of the Zemlyanoi fortification (the Oktyabrskaya Square today), in order to use the Crimean Ford for wading the Moskva, and get to the Kremlin via one of the river’s banks. They were met by the fire of the Russian artillery. The battle raged on all day long, right next to the *Goulyai-Gorod* [mobile fortification made of wooden shields mounted on carts – Auth]. The Crimean Tartars withdrew, preparing for the next offensive. The Khan had divided his army into two parties so as to be nearer to Moscow; he left one at Kolomenskoye, and relocated to the heights of the Vorobyovy Hills with the other. This was taken into account by Boris Godunov, who was preparing a ruse of war.

Late in the evening on the 4 July 1591, all of Moscow was illuminated by bonfires lit upon the towers of the Kremlin, the Byeliy Gorod and the monasteries. The Muscovite militiamen were firing their cannons and beating their drums: “That night they set

forth towards the dislocation of Kazy-Girey, and started to fire their cannons as they approached” ([720], page 444). Around the same time, an unarmed rider dressed as a wealthy man appeared next to the camp of the Tartars. They seized him and took him to the Khan, who questioned the prisoner about the noise raised by the Muscovites, threatening him with torture. The prisoner replied that a great body of reinforcements had arrived that very night from Novgorod and other Russian principalities (CCRC, Volume XIV, Part 1, page 43). “The prisoner had been tortured mercilessly . . . yet he remained steadfast and kept on telling the same thing, without altering a single word” ([514], page 38). The Tartars, exhausted by the evening battle and convinced by the prisoner’s staunchness, believed him and fled the very same night with such haste that “they broke a great many trees between Moscow and the town of Serpukhov, with many of their own horses and men trampled down” ([514], page 38). Next morning there were no Tartars near Moscow.

The army of Kazy-Girey was intercepted as it had attempted to cross the Oka, and put to rout. The campaign of Kazy-Girey proved the very last Russian campaign of the Crimean Tartars that had reached the walls of Moscow.

The defeat of Kazy-Girey had been compared to the victory on the Kulikovo field, which resulted, among other things, in Boris Godunov’s receiving . . . a golden vessel as a reward, which had been captured by the Russian army upon the Kulikovo Field and dubbed ‘Mamai’” ([31], pages 4-6; also [803], Volume 3, page 244).

An old drawing entitled “The Defeat of Kazy-Girey’s Army near Moscow in July 1591” ([629], page 19), survived on a map of Moscow from the book of Isaac Massa entitled “Album Amicorum”, allegedly dating from 1618. We reproduce this map in figs. 6.78-6.82.

Many facts that concern Kazy-Girey remain unclear in the Romanovian and Millerian version. For instance, the XVI century defeat of Kazy-Girey is explicitly compared to the XIV century Battle of Kulikovo. However, this comparison isn’t explained in any way at all; there is no commentary made in this respect whatsoever. This is easy to understand, since the Millerian and Romanovian version has transferred the Kulikovo battle from Moscow to the far-

away Tula region. Kazy-Girey was crushed near Moscow; his troops have taken the same route as the army of Dmitriy Donskoi before the Battle of Kulikovo. The parallel is obvious enough, yet remains beyond the comprehension of learned historians, blinded by the erroneous Romanovian version.

Next question is as follows. Why would Boris Godunov be awarded with a golden vessel called “Mamai”? This is clearly an important and valuable object, quite obviously related to the Battle of Kulikovo in some way. This fact also remains void of commentary.

Finally, the Romanovian and Millerian version doesn’t explain the haste of Kazy-Girey’s retreat – after all, we are told that the Tartars weren’t attacked by anyone. On the other hand, it is reported that the Tartars “broke a great many trees between Moscow and the town of Serpukhov, with many of their own horses and men trampled down” ([514], page 38). If the final defeat of Kazy-Girey took place at the Oka (somewhere in the Podolsk area, judging by the route of his army’s withdrawal), why would the church commemorating this victory of the Russian army be erected as far away as in Moscow? Could it be that Kazy-Girey was defeated at the walls of Moscow? In this case, the parallel with the Battle of Kulikovo, which was also fought in Moscow, according to our reconstruction, would become all the more obvious. It is likely that the Muscovites had still remembered this fact in the days of Boris Godunov, which is why the defeat of Kazy-Girey was compared to the victory over Mamai in the first place.

On the one hand, Kazy-Girey is considered a “vicious Tartar” who had attempted to invade Moscow nowadays. He was defeated, just like Mamai, another “vicious Tartar”. On the other hand, the army of Kazy-Girey chose the very same route as the army of Dmitriy Donskoi, the famous Russian hero. One must once again voice the presumption that the name Kazy-Girey is a derivative of “*Kazak-Geroi*”, which translates as “the heroic Cossack”. We must also remember that the words “Tartar” and “Cossack” had once been synonyms, *qv* above. Could the battle with Kazy-Girey have been fought as part of civil war in the XVI century Russia, or Horde?

Let us return to the cathedral of the Donskoi monastery. We learn that “we know of no documents that