

Fig. 6.82. A close-in of a fragment of the plan by Isaac Massa. We see the centre of Moscow and the environs of River Yaouza. One must note that the site of the Kulikovo Battle is filled with buildings on the plan of Isaac Massa. This contradicts the old maps of Moscow dating from the middle of the XVIII century, according to which this entire territory had remained free from buildings until 1768 at least (see CHRON4, Chapter 6:11). This is why the plan of Isaac Massa is most likely to date from the middle of the XVIII century the earliest. Taken from the front cover of [629].

could help us with a precise dating of the cathedral's construction. I. Y. Zabelin presents us with a rather convincing calculation based on chronicle data in [420], page 15, which suggests the Minor [the Old – Auth.] cathedral to have been finished by 1593 ([285], page 113). One might presume the construction began in 1591, since the Spasskaya church of the Simonov monastery (which doesn't exist anymore) was erected at the gates of the friary around 1591-1593 ([170]). Moreover, Ivan Timofeyev, an actual defender of Moscow in the battle of 1591, appears to be dating both the foundation of the monastery and the construction of the cathedral to this very year, judging by the style of his narrative ([170], pages 198-208)" ([803], Volume 3, page 6). A modern photograph of the Old (Minor) cathedral of the Donskoi Monastery can be seen in fig. 6.83. By the way, we see a Christian cross twined with a crescent crowning its spire; this

is but another version of the Ottoman star and crescent, qv in fig. 6.84. According to our reconstruction, Christianity had remained united until the XVI century. The branch that would later transform into Islam emerged in the XVII century.

"The deacon Ivan Timofeyev writes the following in his *Annals*: "The ambitious Boris had built a new cathedral of stone upon the site where the regimental train had stood and where the Lord made a miracle and consecrated it to the Blessed Virgin Mary as Our Lady of Don, hence the name Donskoi. He was pretending to be driven by true faith; however, the true motivation had been his tremendous vanity and a desire to keep the memory of his name and his victor's glory alive for generations to come. His intentions were well understood, as they had been in many other instances, since there was his image painted on one of the cathedral's walls, as though he were a saint'

([170], page 208). Thus, the Minor cathedral was originally built to commemorate the victory of the military commander [Boris Godunov – Auth.] over the Tartars, with his portrait painted on one of the cathedral’s walls” ([31], page 8).

Has any original XVI century part of the Donskoi monastery reached our epoch? The answer is in the negative. The Romanovs gave orders for a radical reconstruction of the Old (Minor) cathedral in the XVII century. It is reported that “the research conducted in the 1930’s prior to the restoration works of 1946-1950, failed to discover a single fresco dating from the late XVI century. The artwork, whose temporal significance had truly been paramount, is likely to have perished in the cathedral’s radical reconstruction, which was performed in the 1670’s” ([31], page 8). Modern commentators cannot just omit the fact that the position of the Romanovs in what concerned such “radical reconstructions” had always been blatantly tendentious: “The frescoes may have been destroyed earlier, if we are to consider the extremely biased attitude towards Boris Godunov that had prevailed for centuries of the Romanovian rule ... the partial opinion of the Romanovs had served as the official historical viewpoint for quite a while ... the frescoes could have disappeared in the first decade of the XVII century, without a single mention thereof made in any church documents ... the deacon Ivan Timofeyev must have been quite correct in his assumption that the Old cathedral of the Donskoi monastery had been built by Boris Godunov himself” ([31], pages 8-9).

The barbaric destruction of the frescoes in the Old cathedral of the Donskoi monastery is but an episode of the long and gruesome series of similar vandalisms to follow the Romanovian usurpation, whose goal had been the total erasure of the ancient Russian history (see CHRON4, Chapter 14).

The large cathedral of the Donskoi monastery was erected in 1686-1698, qv in fig. 6.85 – at the very end of the XVII century, that is, and already under the Romanovs. One must think that the new decoration of the cathedral was already reflecting their “progressive” view of the Russian history. It is therefore futile to search for traces of the ancient history of Russia (aka the Horde) in that cathedral – also, it turns out that “the cathedral has undergone many restorations and renovations” ([31], 21). The XVII century can be



Fig. 6.83. The Lesser (Old) Cathedral of the Donskoi Monastery in Moscow. Taken from [31].



Fig. 6.84. The dome of the Lesser (Old) Cathedral of the Donskoi Monastery in Moscow. We see it topped with a symbol typical for the Russian churches – a Christian cross that comprises the Ottoman crescent and the star. Taken from [31].



Fig. 6.85. The Greater Cathedral of the Donskoi Monastery in Moscow. Upon its domes we see the same kind of Orthodox crosses comprising the Ottoman crescent and the star. Taken from [31].

regarded as the credibility threshold of consensual world history, and we see it manifest in the history of the Donskoi monastery as well.

Let us conclude with formulating the following considerations:

1) Apparently, the Church of the Most Reverend Sergiy had been built in the Moscow village of Kotly

before the XVI century – in 1380, to be more precise, constructed to commemorate the victory over Mamai at the site where Donskoi had stopped before the military inspection of the troops. This is where Our Lady of Don was erected, and later the Donskoi monastery.

2) As for the icon of Our Lady of Don, *qv* in fig. 6.77, it must have also been part of this part of this church (possibly, a mobile one). It could have been transferred there after the foundation of the new church and the monastery, which became named after this icon.

3) The name of the icon (Our Lady of Don) is explained by the fact that it had been given to Dmitriy Donskoi by the Cossacks from the Don. One must recollect the fact that the icon of Our Lady of Vladimir is also reported to have been worshipped in Moscow during the reign of Dmitriy (see fig. 6.86). The two icons resemble each other a great deal.

See more on these icons, their history, migrations and current locations in [420], Volume 2, pages 198-208, [963], pages 111, 143, 153 and 161, and [969], issue 1, ill. 1.8.

4) The choice of the site for the Donskoi monastery (originally the Church of Our Lady of Don) must be related to the Church of the Blessed Virgin Mary built by Most Reverend Sergiy of Radonezh at Kotly in Moscow, where the troops of Dmitriy had stood. The church may have already been very old in the XVI century, seeing how some two centuries had passed since the Battle of Kulikovo by that time. Nevertheless, it appears that the location of the battlefield had still been known in the XVI century. It is possible that the ambitious Boris had tried to make his own deeds outshine the XIV century victories of Dmitriy Donskoi, hence the portrait in the church. The regimental train version suggested by modern historians doesn't appear convincing even to themselves, and so they keep going on about the strategic choice of location etc. It is possible that many of the events associated with the Battle of Kulikovo nowadays really date to the epoch of Boris Godunov and his brother Dmitriy – the XVI century.

5) The self-implied comparison with the Battle of Kulikovo is just mentioned, historians don't compare any actual documents anywhere, merely mentioning the "Mamai" vessel. Why would that be? The obvious parallel is between the routes of both armies and the

choice of site for battle, both in the XIV and the XVI century (the villages of Kolomenskoye and Kotly in Moscow, the Crimean Ford and so on). However, the erroneous consensual location of the Kulikovo Battle (the Tula region) makes such heretical parallels right out the question for any historian. This is why they present us with vague comparisons and nothing but, fragmentary and rather illogical.

COROLLARY. The abovementioned facts confirm the correctness of our reconstruction, according to which the Battle of Kulikovo had been fought in the area of central Moscow, albeit indirectly.

14.2. The true datings of the presumably ancient plans of Moscow that are said to date from the XVI-XVII century nowadays

It is most curious that the part of Moscow where we suggest the Battle of Kulikovo to have been fought (the Kulishki) is drawn full of buildings in the plan of Isaac Massa. This is very odd, since this entire region is drawn as void of buildings and constructions in the two substantially more recent maps dating from 1767 and 1768 (figs. 6.53 and 6.87, respectively



Fig. 6.86. The icon of Our Lady of Vladimir. Taken from [969], ill. 1.



Fig. 6.87. “The Plan of Moscow, the Imperial Capital”, 1768. We only cite the fragment of the plan with the Kremlin and its environs up until River Yaouza. What we see here is virtually an empty space. According to our reconstruction, this is the very site of the Battle of Kulikovo that took place in 1380. Taken from the jacket of [629].

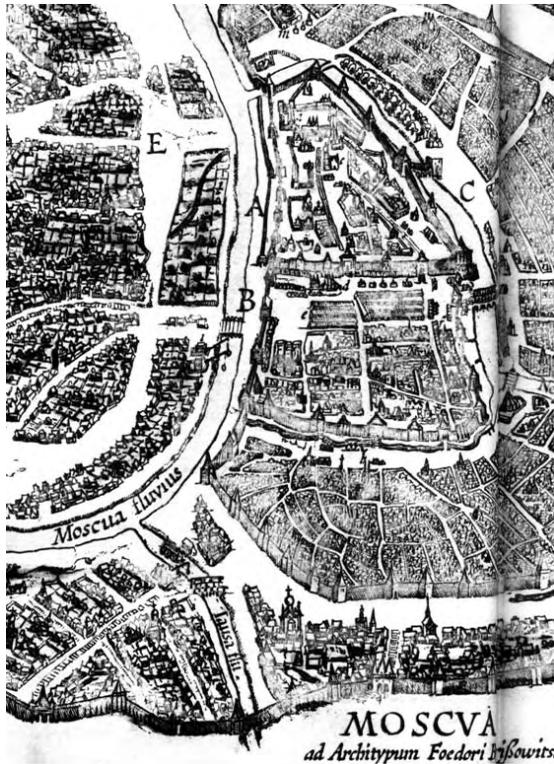


Fig. 6.88. A fragment of “Godunov’s plan” allegedly dating from the early 1600’s, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Therefore, the plan in question cannot predate 1768. Taken from [627], page 55.

– see [629] and CHRON4, Chapter 6:11. Apparently, the memory of the fact that a violent battle was fought here in 1380 has lived on for many centuries, and no one would even dream of settling upon a gigantic cemetery. It wasn’t until much later, when the true history of Moscow became distorted out of proportion, that the first constructions appeared here. However, even those were related to the military in some way – there have never been any residential buildings here; nowadays this site is occupied by the buildings of the Ministry of Defence and related institutions. Therefore, the authors of the “Isaac Massa map” must have lived in the second half of the XVIII century, already after 1768. The plan must have been drawn around that epoch and slyly backdated to the XVII century, and is therefore a forgery.

This makes the datings of eight other famous maps of Moscow seem untrustworthy as well – all of them are considered very old. They are as follows:

- 1) “The Godunov Draught”, allegedly dating from the early 1600’s.
- 2) “Peter’s Draught”, a map of Moscow allegedly dating from 1597-1599 ([627], page 51).
- 3) “Sigismund’s Map”, allegedly dating from 1610, engraving by L. Kilian ([627], page 57).
- 4) “The Nesvizhskiy Map”, allegedly dating from 1611 ([627], page 59).
- 5) The map of Moscow allegedly engraved by M. Merian in 1638 ([627], page 75).
- 6) The map of Moscow taken from the *Voyage to Moscovia, Persia and India* by A. Olearius, allegedly dating from the 1630’s ([627], page 77).
- 7) The map of Moscow from the *Voyage to Moscovia* by A. Meierberg, allegedly dating from 1661-1662 ([627], page 79).
- 8) The map of Moscow from the album of E. Palmquist allegedly dating from 1674 ([627], page 81).

Let us examine the fragments of the abovementioned maps that depict the Kulishki, or the area between the Kremlin and the Yaouza estuary, qv in figs. 6.88-6.95. Each of the maps depict this area as developed land, which leads one to the conclusion that none of them can possibly predate the 1768, likewise the map of Isaac Massa. The XVII and XVI century datings were introduced by later hoaxers. The cartography of Moscow is thus full of blatant forgeries.

Our opponents might theorise about the XVI-XVII century developments and buildings on the site of the Kulishki, which were demolished subsequently for some obscure reason, with new constructions appearing towards the late XVIII and even the XIX century. However, this rings highly improbable – if a territory this large and located at the very centre of the capital to boot had once been developed, it wouldn’t stand void of buildings for too long, even presuming some of them got demolished. There must be a good reason for a site at the very centre of a capital city to remain empty for a long period of time.

There is evidence that the “Godunov Draught” had undergone a transformation of some sort. It is presumed that the only surviving copy of the plan was made in 1613; it bears the legend “Moscow according to the original of Fyodor Borisovich”. Historians