



Fig. 6.91. A fragment of the “Nesviga plan” dating from the alleged year 1611, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 59.



Fig. 6.92. A fragment of the map of Moscow engraved by M. Merian in the alleged year 1638, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 75.

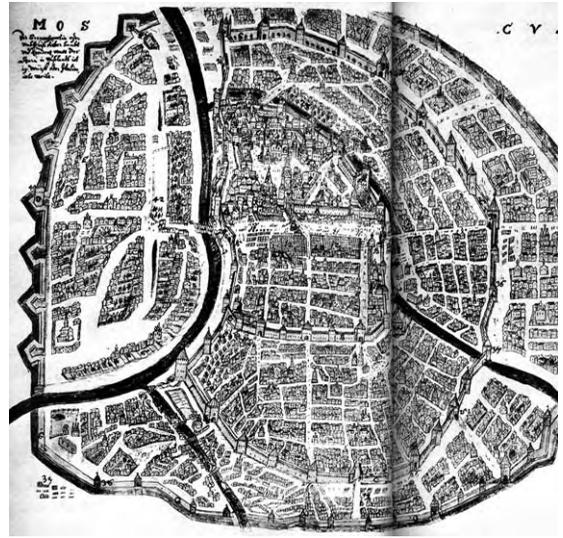


Fig. 6.94. A fragment of the map of Moscow from the book of A. Meierberg entitled "A Voyage to Moscovia", allegedly dating from 1661-1662, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [627], page 79.



Fig. 6.93. A fragment of the map of Moscow contained in the book of A. Olearius entitled "A Journey to Moscovia, Persia and India", allegedly dating from the 1630's. The map makes it perfectly visible that the area of Kulishki between the Kremlin and the Yaouza estuary is built over. This suffices for dating the plan to the post-1768 epoch. Taken from [627], page 77.



Fig. 6.95. A fragment of a plan of Moscow from the album of E. Palmquist, allegedly dating from 1674. We see buildings all across Kulishki, or the area between the Kremlin and the estuary of River Yaouza. Therefore, the plan couldn't have been drawn before 1768. Taken from [627], page 81.

proceed to tell us that “according to the inscription, the original of the map was made by Prince Fyodor, the son of Boris Godunov” ([627]), page 55. Romanovian and Millerian historians admit the original to be lost; it is impossible to tell whether or not the copy differs from it in any way at all. We consider this “disappearance” of the original highly suspicious.

14.3. Additional remarks in re the Battle of Kulikovo

1. It is possible that the place called Mikhailov on River Chura is related to the name of Mikhail, the Great Prince of Tver. It is known that he had launched two campaigns against Moscow, spending the winter there. However, since Mikhail of Tver had fought against the offspring of Daniel, the Great Prince of Moscow, trying to seize the city, the victors may have taken care of making material traces of Mikhail’s sojourn disappear; however, oral tradition has preserved them.

2. One must pay close attention to the former locations of the princely palaces. There had once been a Danilov village to the north of the Danilov monastery, likewise the palace of Daniel Aleksandrovich, the founder of the monastery ([62], pages 101-104 and 109-111).

3. The royal palace of Dmitriy Donskoi must have formerly stood in the Moscow village of Kolomenskoye. There is no direct evidence to confirm this; however, “there are reports that in 1380 Dmitriy Donskoi built a church in Kolomenskoye to commemorate the victory at the Kulikovo field; nowadays there’s the Church of St. George on that site” ([294:1], page 7). Apart from that, “Kolomenskoye is known as a princely village and a strategic location in the avenue of approach to Moscow ... Russian troops had stood at Kolomenskoye after the great Battle of Kulikovo ... the ancient Church of St. George was built here to honour the Russian arms; it is possible that some of the soldiers who died of wounds after the battle were buried here” ([821:1], page 23). We learn of an old cemetery in Kolomenskoye, which had existed in the XIII-XV century and was closed down afterwards ([821:1], page 24).

4. The palace of Ivan the Terrible was located in the village of Vorobyovo at the Vorobyovy Hills ([301],

page 64). Historians believe it to have been his rustic residence; however, it is most likely to have served as the primary palace originally, before the construction of the Kremlin on the other bank of the Moskva. The large size of the royal palace at the Vorobyovy Hills is emphasised in [537:1], page 56.

It turns out that some of the Russian princes’ primary palaces had stood to the south of the Moskva and its marshy lower bend known as Don prior to the Battle of Kulikovo and a short while afterwards. This explains the references to the Kulikovo field as located “across the Don” and the name of the *Zadonshchina* chronicle, whose name literally translates as “Writings from the Other Side of the Don”.

5. Let us turn to some of the old churches and monasteries in Moscow once again in order to trace their connexions with the Battle of Kulikovo. Let us cite some additional data taken from the “Nedyelya” newspaper, #1/96, page 21.

a) The Ougresh Stavropegial Friary of St. Nicholas (6 Dzerzhinskaya St.): “The monastery was founded in 1380 at the orders of Dmitriy Donskoi, who had erected it to commemorate his victory on the Kulikovo Field”.

b) The Stavropegial Monastery of Our Lady’s Nativity (20, Rozhdestvenka St.): “The monastery was founded in 1386 to commemorate the victory in the Battle of Kulikovo”.

c) The Sretenskiy Stavropegial Friary (19, Bolshaya Lubyanka St.): “The monastery was founded around 1395”. No direct references to the Battle of Kulikovo are made; however, both the date and the location fit.

d) The Church of St. Nicholas and the Life-Giving Trinity at Bersenevka in Upper Sadovniki (18, Bersenevskaya Embankment): “there used to be a monastery here, known since 1390”.

14.4. The origins of the name Mikhailovo at River Chura in Moscow

As it was mentioned above, certain editions of the *Zadonshchina* report that one of Dmitriy’s soldiers, Foma Katsybey (or Kochubey) stood guard at River Chura near Mikhailovo ([631], page 217). Historians cannot locate either anywhere in the Tula region, which is where they locate the Kulikovo Field. Therefore, they either try to dispute the authenticity of this

passage, or invent ancient settlements, which don't exist to date, named along the lines of "Kochur Mikhailov". On the other hand, one may recollect our detailed account of the fact that a river called Chura (as indicated on many old maps) runs through Moscow until this day (see above). A propos, one must mention the following peculiar fact. Chura has got a tributary called Kroyvanka. Oddly enough, certain recent maps use the name Kroyvanka for referring to the entire River Chura. Why would that be? Could historians be striving to erase the "dangerous" name Chura from memory?

It is on the bank of River Chura that we find a distinct trace of an old tract called Mikhailov, right next to the Muslim cemetery. It is a large neighbourhood where nearly every street bears the name Mikhailovskaya, qv above and also in any map of Moscow.

Little is known about the origins of the name Mikhailovo near River Chura in Moscow; modern books on the history of Moscow usually deem it sufficient to trace the name Mikhailov to "one of the local landlords" – XX century landlords, that is.

However, the combination of the two names (Chura and Mikhailov) must still be perceived as dangerous by historians, since the *Zadonshchina* (which is where one encounters these names) is a well-known work. The fact that the name Kroyvanka had been ascribed to the very part of River Chura that runs near Mikhailov may be in direct relation to the reluctance of the learned historians to have the names mentioned in the *Zadonshchina* linked to the toponymy of Moscow.

Let us also cite the data that indirectly confirm the ancient origins of the name Mikhailovo. Karamzin mentions the village of Mikhailovskoye (or Mikhailovskoye) twice – in comment 326 to Volume IV and in comment 116 to Volume V (see [362], Book I, comments to Volume IV, Chapter IX, column 125; also Book II, comments to Volume V, Chapter I, column 41. Some of the testaments left by the Russian princes also mention the village of Mikhailovskoye.

One wonders about the identity of Prince Mikhail, whose name was later given to the village of Mikhailovo on River Chura. Daniil Aleksandrovich, the first independent Prince of Moscow, became enthroned after Mikhail the Brave, Prince of Tver, since Moscow

had been part of the Tver principality back then. Nothing is known about the location of Mikhail's headquarters in Moscow. Daniil maintained amicable relations with the Princes of Tver. Daniil's palace and the monastery that he had founded were located near River Moskva as well as the Danilov monastery and the Danilovskoye cemetery, which exist until this date. It is possible that the site chosen by Daniil for the construction of the palaces and the monastery had been in the vicinity of the former headquarters of Mikhail the Brave, the previous ruler. Historians discuss various possible locations of Daniil's grave; one of the versions, which strikes us as the most plausible, suggests Daniil to have lived and been buried in his village of Danilov and the monastery that he had founded.

It is also presumed that Daniil's son Youri (Georgiy) Danilovich, heir to the throne of Moscow, had had a worse relationship with Mikhail Yaroslavich, the regnant Prince of Tver who had come to Moscow twice – in 1305 and 1307. The princes had arranged for a truce the first time; the second time Mikhail tried to seize Moscow, and stood camp at the city walls for a long time – however, he was forced to retreat without capturing the city. If the headquarters of the Muscovite prince had been in the vicinity of the Danilov village at the time, it would make sense to presume that Mikhail had stood camp close nearby. There are reports that he had spent one of the winters in Moscow. The logical assumption would be that his headquarters were located next to the village of Danilov – possibly, right on top of the tall hill next to Chura where one finds a multitude of streets and lanes sharing the name Mikhailovskaya.

We are thus led to the theory that the name Mikhailovo is related to either Mikhail the Brave, his grandson Mikhail Yaroslavich, or both characters.

Let us cite the following passage from *The History of Moscow* by Ivan Zabelin: "The very same year ... in 1329 ... Ivan Danilovich [the Great Prince of Moscow – Auth.] came up with the idea of ... erecting a stone church next to his court and consecrate it to Christ's Transfiguration; this church was designed as a replacement for the decrepit Church of the Saviour in the Woods, where the remnants of Mikhail, Great Prince of Tver slain in the Horde, had still been kept in 1319 ... The monastery near the church had al-

ready existed in those days – it might be the oldest monastery in Moscow ... more recent legends told by old wise men claimed this monastery to have been founded on the other bank of the Moskva originally ... by Daniil Aleksandrovich, the father of Ivan Danilovich ... and also that Ivan Danilovich had transferred the archimandrite of Danilovo and several chosen priests to the Kremlin” ([284], page 77).

The implication is that a certain church of the Saviour in the Woods, where the body of Mikhail, the late Great Prince of Tver had been kept, was located next to the Danilovskiy monastery – possibly, in the vicinity of Mikhailovo on River Chura, hence the name Mikhailovo (or Mikhailov). Therefore, our reconstruction does not contradict the ancient tradition.

We already mentioned it above that the very name of the book that contains an account of the Kulikovo Battle (*Zadonshchina*) refers to the fact that the battle took place across the river from where the Prince had resided back then (“*za Donom*” translates as “across the Don”). This concurs well with our hypothesis that the Kremlin did not exist back then and could not have been the city centre, while the palace of Dmitriy had stood on the right bank of the Moskva, likewise the palaces of his predecessors (first in the vicinity of the Danilov Monastery and Mikhailovo at River Chura, and later in Kolomenskoye).

14.5. The Grebnyovskaya Icon given to Dmitriy Donskoi, and River Chura in Moscow

Certain sources (qv below) report that the so-called Grebnyovskaya Icon of the Blessed Virgin Mary had been given to Dmitriy Donskoi right before the battle of Kulikovo. The sources concur that the Cossacks who had given the icon to Dmitriy hailed from River Chura, Chira or Chara, and called themselves the Grebnyovskiy Cossacks. The origins of the name cannot be traced by any existing documents. One of the versions suggests Grebnyov to have been the name of their Ataman, another – that these Cossacks hailed from the town of Grebni or the village Grebnyovskaya, and yet another one considers the name to refer to one of the Cossack tribes (likewise the Zaporozhye Cossacks, the Yaik Cossacks, the Terek Cossacks etc), rather than an explicit geographical location. Let us proceed with quoting the sources.

The 4-volume oeuvre entitled *Forty Times Forty* reports the following in its description of the non-existent church consecrated to the Grebnyovskaya Icon of the Blessed Virgin Mary upon the Lubyanskaya Square in Moscow: “Alexandrovskiy suggests ... that the Grebnyovskaya Church was constructed to house the icon by the same name, which was brought here from the Kremlin Cathedral, built of stone by Vasiliy III. An old legend has it that the icon was given to Dmitriy Donskoi by the Cossacks from River Chara, which flows into the Don near the estuary” ([803], Volume 2, page 253).

Y. P. Savelyev writes the following in his most noteworthy book entitled *The Ancient History of the Cossacks* (Moscow, Veche, 2002): “When the Don Cossacks from the towns of Sirotina and Grebni heard that Dmitriy Ivanovich, Prince of Moscow, was gathering his troops to stand steadfast against the Tartars, they came to aid him, and gave him the icon-cum-gonfalon of Our Lady of Don and the Grebnyovskaya Icon of the Blessed Virgin Mary” (page 199). E. P. Savelyev gives a reference to the “Chronicle of the Antonyi, the Archimandrite of the Donskoi Monastery, 1592” from the “Historical Description of the Stavropigial Donskoi Monastery in Moscow” by I. Y. Zabelin, second edition, 1893.

Savelyev proceeds to report that “Stefan, the Metropolitan of Ryazan, mentions the fact that the icon in question was given to Dmitriy by the Cossacks from ‘the town of Grebni located in the estuary of River Chira’ in his tale of the Grebnyovskaya Icon of the Blessed Virgin Mary dating from 1712” (page 199), and then tells the reader about the futile attempts of the historians to locate the towns of Sirotin and Grebni upon the modern River Don.

However, if we are to identify the mythical Chira or Chara as River Chura in Moscow, everything becomes clear instantly, since the famous Donskoi monastery had stood at River Chura. According to our reconstruction, Dmitriy’s troops had passed by this place as they were approaching the Battle of Kulikovo. The icon of Our Lady of Don had been kept here as well; it is possible that the two famous icons mentioned above were given to Dmitriy right here.

Let us conclude with the hypothesis that the name Cheryomushki (an area of Moscow) is a very old one; it could be derived from the names Chura and

Mikhailovo, or Chura and Moscow. This possibility is to be studied further.

Also, let us relate an interesting fact that was mentioned to us by V. P. Fyodorov. On 23 August 2002 the “Vechernyaya Moskva” published an article entitled “The Capital Shall Reclaim its Ancient Lakes”, wherein it is written that the historical park of Kossino in Moscow happens to be the location of “the three oldest lakes in Moscow – the Black Lake, the White Lake and the Holy Lake ... many curative properties are ascribed to the latter – according to the ancient legend,

a church had once drowned here ... we hope that after the cleaning works are over, the Muscovites shall once again be able to appreciate the salubrious effects of the lake (another legend has it that the participants of the Kulikovo Battle had bathed here in order to cure their wounds). The near-bottom silt of the lake is rich in iodine, bromine and silver; it has been used for curing rheumatism since times immemorial”. Therefore, there is yet another place in the vicinity of Moscow directly related to the Battle of Kulikovo, which concurs perfectly with our reconstruction.