

tells us: “Dmitriy Ivanovich, the Great Prince, had founded Moscow as a city of stone, and kept on making it ever greater” ([284], page 89).

3.2. The old Simonov Monastery presently. The discovery of an ancient communal grave in 1994

The present section relates the story of our visit to the Old Simonov monastery on 15 June 1994, which was undertaken in order to research the geographical circumstances of the Kulikovo Battle. It is perfectly natural that, having voiced the hypothesis about the battle in question taking place on the territory of the modern Moscow, we should want to visit the Simonov monastery personally, in order to verify our reconstruction empirically.

This visit yielded the most unexpected results, and we deem it apropos to relate them herein. First and foremost, let us mention the fact that in 1994 the Old Simonov monastery had still stood on the premises of the “Dynamo” factory, and could only be reached via a labyrinth of factory corridors, *qv* in figs. 6.22 and 6.23. The Church of Our Lady’s Nativity is surrounded by factory buildings, *qv* in fig. 6.24. It only became functional as a church several years ago, and had previously been used as a factory storage facility.

We knew that at least two of the most famous Kulikovo Battle heroes were buried here, namely, Peresvet and Oslabya. However, we were concerned with the issue of whether we could find a communal grave of the other warriors who had fallen in the battle. After all, if Moscow had been the battlefield and if Dmitriy had spent eight days burying the dead, there must be soldier graves close nearby.

We have barely approached the church when we say a huge wooden container that had already stood in a freshly made grave, ready to be buried (see figs. 6.25 and 6.26). When we asked about the identity of the persons buried, the priest who had attended the funeral and the workingmen who were performing the actual burial told us quite eagerly that the ground in the radius of some 100 metres from the church consists of virtually nothing else but human skulls and bones – the area might be even wider, but factory constructions make it impossible to tell. As we were told, a gigantic amount of bones was found in



Fig. 6.22. A long passage that leads to the Old Simonov Monastery through the premises of a factory. Photograph taken in 2000.



Fig. 6.23. Entrance to the Old Simonov Monastery at the end of the long passage, *qv* above. Photograph taken in 2000.



Fig. 6.24. The Church of Our Lady’s Nativity at the Old Simonov Monastery. Photograph taken in 2000.



Fig. 6.25. Old Simonov Monastery in 1994. A wooden box filled with skulls and bones that were unearthed during the construction of a single cellar next to the Church of Our Lady's Nativity at the Old Simonov Monastery. The ground around the church is virtually packed with skulls and bones dating to the epoch of the Kulikovo Battle. The remains are positioned randomly – some of the skeletons were even standing on their heads, according to the local workers. According to our reconstruction, this is a large communal grave of the warriors who fell at the nearby Field of Kulikovo (Kulishki in Moscow). The photograph was taken by the authors in 1994, before the box was buried near the West side of the church. There is a large bunch of flowers inside the box.



Fig. 6.26. Wooden box with human remains. The flowers were put in the box by the monks before the burial. Photograph taken in 1994.



Fig. 6.27. The lid of the box was lifted at our request. Photograph taken in 1994.

the ground at the very construction of the factory; these ancient remains were simply dug out and thrown away.

Recently, shortly before our arrival, a cellar was dug in the ground, some 10 metres away from the church. The construction site had been very small; however, several cubic metres of skulls and bones were found there, enough to fill the wooden container that we noticed as we entered the site. One of the workers was kind enough to open the lid of the container; it had indeed been filled with skulls and bones. We took a photograph, qv in fig. 6.27. The container was buried some 10 metres to the north of the church. The workers who had uncovered all of these bones reported some very noteworthy facts.

Firstly, the bones were in utter chaos – one of the skeletons had stood on its head! It is perfectly obvious that this wasn't a regular cemetery, but rather the site of a mass burial; the dead bodies were buried in large communal graves. Therefore, the construction of a single cellar resulted in several cubic metres of human skulls and bones unearthed.

Secondly, the workers were amazed by the fact that nearly all the skulls had possessed young and healthy



Fig. 6.28. A headstone from the Old Simonov Monastery. The ground around the Church of Our Lady's Nativity in Old Simonov was covered in such stones. According to our reconstruction, they marked the communal grave of the warriors killed in the Battle of Kulikovo. This is where Dmitriy Donskoi had been burying the dead for several days, as the chronicles are telling us. Photograph taken in 1994.

teeth; they emphasised this fact a few times. One gets the impression that all the persons buried had been young and healthy people – warriors and not feeble old men, in other words. What they found was a communal grave of soldiers slain in a battle.

Thirdly, apart from skulls and bones, the workers have found a number of headstones, all quite uniform and sans inscriptions, qv in fig. 6.28. All of them are decorated with the same ornament – a plaque in the middle with several stripes connected thereto – a straight one at the bottom, and two curved ones at the top. The ornament resembles a warrior's shield or the already familiar forked (or T-shaped) Christian cross

(see the table of crosses in CHRON1, Chapter 7:6.1 for further reference). The utter absence of inscriptions tells us about the communal nature of the graves – also, there are a lot more bones than there are headstones. There must have been several graves, each of them marked by a headstone of the same fashion; this fact should tell us that the burials were made simultaneously. Bear in mind that the cross on the headstones is forked, and looks very different from the crosses used by the Christian Church nowadays.

It is noteworthy that on a number of ancient coats of arms we find this forked cross next to a figure of an erect bear, which had once been the famed city emblem of Yaroslavl; see one such coat of arms from the Cathedral of St. Lorenz in Nuremberg in fig. 6.29.

A propos, another burial ground with similarly-marked headstones (bearing forked crosses) can be found in the ground floor of the Arkhangel'skiy Cathedral of the Moscow Kremlin, among the sepulchres of the Russian Czarinas. Those graves rank among the oldest ones found there, qv in fig. 6.30. However, it is possible that the T-shaped ornament found on the headstones is an ancient representation of the T-shaped Christian cross, similar to the one found on the embroidered attire that had belonged to Yelena of Walachia ([550], page 60).

Fourthly, when the Simonov burial grounds were unearthed, there were neither coffins, nor metallic objects, nor remnants of garments found; nothing remained but the bones. This implies that the graves are very old – wood, iron, copper and fabric decayed completely and turned to dust. This process takes centuries. The headstones also look manifestly different from the ones that the church has been using over the last couple of centuries. However, proving the great age of the graves appears needless, since the archaeologists that were summoned here already suggested a XIV century dating, which is the very century that the Battle of Kulikovo took place. However, as we were told in the monastery, the archaeologists instantly departed without showing an interest in the graves – the above-mentioned opinion of the archaeologists about the “futility of further archaeological excavations” in the Old Simonov monastery ([62], page 185). We consider all of this to be very suspicious.

We therefore learn of construction works conducted upon the last resting place of the Kulikovo Field heroes,



Fig. 6.29. The ancient crest in the Cathedral of St. Lorenz in Nuremberg. We see a forked cross and an erect figure of a bear; the latter represents the coat of arms of Yaroslav, or Novgorod the Great, according to our reconstruction. Photograph taken by A. T. Fomenko in June 2000.

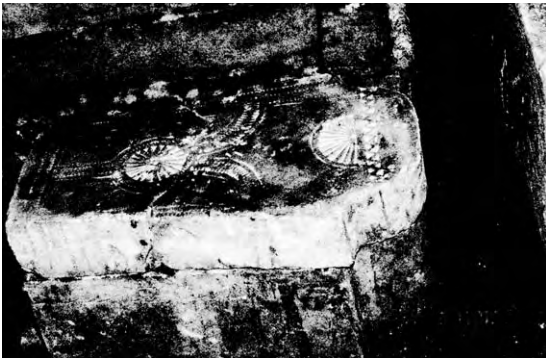


Fig. 6.30. Old sarcophagus from the basement of the Arkhangel'skiy Cathedral of the Muscovite Kremlin. It looks just like the headstone at Old Simonov. The photograph was taken in December 1997. This must be what the Russian sepulchres had looked like before the beginning of the XVII century, or the enthronement of the Romanovs, who had reformed the Russian burial rites in the first half of the XVII century. Historians and archaeologists refer to these graves as to "the graves of the sinners", making the latter term comprise all the Russians who lived in the epoch of the Great = "Mongolian" Empire. The origins of this bizarre terminology remain unknown to us. We are of the opinion that such tendentious choice of terms is de facto urging the scientists not to take such sepulchres seriously.



Fig. 6.31. Modern graves of Peresvet and Oslabya in the Church of Our Lady's Nativity at the Old Simonov Monastery in Moscow. Installed after 1985. Photograph taken in 2000.



Fig. 6.32. Old photograph of 1985 which reveals the condition of the Church of Our Lady's Nativity right after the departure of the factory authorities. This photograph can be seen on the billboard with information on the history of the church's reconstruction next to the entrance. The legend says "The final resting place of Peresvet and Oslabya, the heroes of the Kulikovo Battle. 1985." We made a copy of the photograph in 2000; what we see is a picture of utter devastation.