



Fig. 6.39. The Simonov Monastery in the XVIII century. Taken from [568], page 69. In the distance on the left we see the Monastery of Krutitsy (The Krutitsy Court).

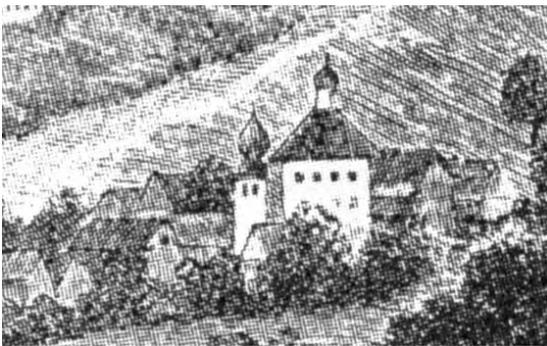


Fig. 6.40. A close-in of the above picture with the Church of Our Lady's Nativity at the Old Simonov Monastery. It had obviously looked different in the XVIII century – the church was rebuilt in the XIX century, and made much smaller at that. Taken from [568], page 69.

iron sepulchre was sold as scrap-iron for a total of 317 roubles and 25 kopeks” ([405], page 21). A drawing of the sepulchre in question can be seen in fig. 6.41.

“In 1978 the workers were telling that a foundation pit had been dug next to the church, and a great many ancestral skulls unearthed as a result (all of them were thrown away). The temple closed in 1928 ... it ended up part of factory premises, and reached an extremely decrepit state as a result. The bell-tower was destroyed, with nothing but the ground floor remaining, likewise the entire dome. Crude holes for windows and doors were cut in the walls. There was no access to the church – it could be observed from the Simonov Monastery that stands some 200 metres to the north, across the fence and next to the sports ground” ([803], Volume 3, page 112)

“It was only due to the uncompromising position of the community that the Church of Our Lady’s Nativity survived instead of having been replaced by a warehouse that the factory authorities had planned to build in its lieu; however, its bell-tower was demolished in 1932 ([406], #6, page 38).

“The tragedy of the church, which is a relic of paramount importance annexed by the “Dynamo” electric machine plant ... had first attracted public attention in the 1960’s. Pavel Korin, a merited artist, wrote the following in the “Komsomolskaya Pravda” newspaper: “There is another old wound that I just cannot keep silent about. There are great dates in our history, the mere thought of which ennobles one’s spirit. One of such dates is 1380 – the ‘great and even’ Kulikovo Field, where ‘there was a great battle, greater than all battles ever fought in Russia’, with ‘blood shed like rain falling from a heavy rain-cloud’ ... But how many people know the fact that Peresvet and Oslabya are buried in the Church of Our Lady’s Nativity in Moscow? Nowadays it stands on the premises of the “Dynamo” factory in Moscow ... the ancient hallowed ground is being excavated without any hesitation. The building is shattered by the roar of motors over the bones of the heroes, without so much as a memorial plaque in sight – is this all that their glory amounts to? Our nation has been a patriotic one since times immemorial; patriotism makes the state and the individual greater and nobler. Let us be more consistent and have zero tolerance for blasphemous desecration of national halidoms” ([803], Volume 3, page 113).

“However, the debates about the salvation of the church ceased in 1966, the same year as they started, to be resumed more than 10 years later, in 1979, when the 600th anniversary of the Kulikovo Battle was celebrated. Numerous discussions of the necessity to restore the monument of national glory were published in a variety of periodicals – the Ogonyok magazine, for instance ... the public address of Academician D. S. Likhachyov in the Pravda ... and many others. Since the factory authorities had refused to part with so much as a square foot of their territory, there was even a project of making an underground passage right to the church. However, the anniversary had passed by without a single plan becoming reality. Finally, the Moskovskaya Pravda published three articles about the Church of Our Lady’s Nativity at the

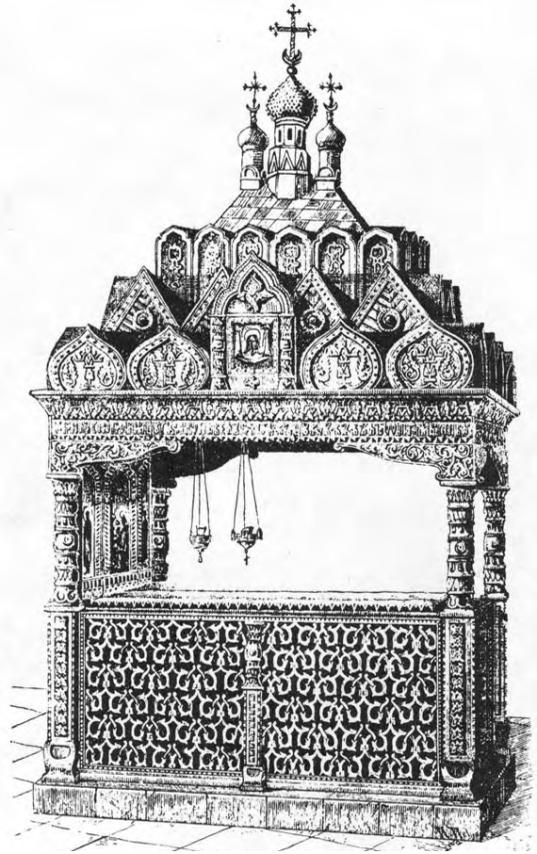


Fig. 6.41. Cast iron monument over the graves of Peresvet and Oslabya at the Old Simonov Monastery. Installed in 1870. Sold as scrap metal when the church was closed down in 1928. Taken from [568], page 76.

Old Simonov ... The motors were removed from the church; however, this had been the only thing implemented by 1984 – the restoration works had not yet begun” ([803], page 113).

9.
MAMAI THE TEMNIK IS ALSO KNOWN TO US
AS IVAN VELYAMINOV THE TYSYATSKIY.
Both titles correspond to the rank of army
commander, and translate as “leader of thousands”

The biography of Dmitriy Donskoi contains another victory episode where his main opponent is a military commander (“*tysyatskiy*” or “*temnik*” – both



Fig. 6.42. The coins of Dmitriy Donskoi. Two coins in the top row commemorate the victory of Dmitriy Donskoi over Ivan Velyaminov, or Mamai, on the Field of Kulikovo (or Kuchkovo). One must pay attention to the fact that some of the coins combine Russian and Arabic lettering – apparently, Arabic had been one of the official languages used in the Russian Empire, or the Horde. This shouldn't surprise us – according to the amended chronology, the famous Arabic mediaeval conquest of the VII-VIII century is a reflection of the Great = “Mongolian”, or Russian, conquest of the XIV-XV century. Taken from [568], page 62.

Fig. 6.43. A drawn copy of the coin minted by Dmitriy Donskoi to commemorate the victory over the Russian warlord Ivan Velyaminov, or Mamai. Taken from [568], page 62.



Fig. 6.44. A drawn copy of another Dmitriy's coin, also minted to commemorate the victory over Ivan Velyaminov. In his left hand Dmitriy is holding an object that may either be the severed head of his enemy, or a shield fashioned in the manner of a human head. This might be an allusion to the famous “ancient” Greek legend of Perseus and the head of the terrifying Gorgon Medusa fastened to his shield. Could this “ancient” legend have first been told after the Battle of Kulikovo? Taken from [568], page 62.

titles translate as “leader of thousands”, see [782], Issue 1, page 16). We are referring to Dmitriy's victory over Ivan Velyaminov. Apparently, the rank of *tysyatskiy* had existed in Russia up until the reign of Dmitriy Donskoi; military commanders of that rank almost equalled the Great Princes in power and importance. According to A. Nechvolodov, “we have witnessed just how important a *tysyatskiy* had been – he had been the leader of all the common folk in the army. Apparently, Dmitriy had considered this rank an anachronism that provoked envy from the part of other boyars and also diminished the real power of the Great Prince. Therefore, after the death of the last *tysyatskiy*, Vassily Velyaminov, Dmitriy decided to abolish the rank altogether. However, Ivan, the son of Vassily, who had harboured plans to inherit his father's rank and title, took this as a mortal affront” ([578], Book 1, page 782).

The events unfurled in the following manner: Ivan Velyaminov betrayed Dmitriy and fled to Mamai in the Horde ([578], Book 1, page 782; see also [568], page 61). This event takes place in the alleged year 1374 (or 1375) and therefore precedes the 1380 Battle of Kulikovo by a few years. A war breaks out as a result. Around the same time that Velyaminov betrayed Dmitriy, Mamai betrays Mahomet-Khan and initiates preparations for the campaign against Dmitriy: “Mamai had removed Khan-Khan once he tired of ruling on behalf of the latter, proclaiming himself Khan ... in the summer of 1380 he had gathered an enormous army” ([578], Book 1, page 789). This date marks the beginning of Mamai's invasion, the Battle of Kulikovo being its apotheosis.

Our theory is very simple – the boyar Ivan Velyaminov, who had betrayed Dmitriy Donskoi, is the very same character as Mamai, who had rebelled against the Khan and claimed the title for himself. This betrayal had led to a military conflict of unprecedented scale and the violent Battle of Kulikovo. This reconstruction of ours is supported by Russian chronicles – Ivan Velyaminov, who had “come to the land of the Russians”, was captured and beheaded on the Kuchkovo Field: “Despite the fact that the turncoat had boasted a number of very distinguished relations, Dmitriy gave orders to execute him: the traitor was decapitated on the Kuchkovo field ... The chronicler reports that ... this execution had im-

pressed the public greatly ... even Dmitriy's mint reflected the memory of this event" ([568], page 61).

What do we come up with, one wonders? Dmitriy Donskoi, having just celebrated one of the greatest victories in Russian history, one that made him a world-famous military leader, commemorates an altogether different event with new coins, namely, the execution of Ivan Velyaminov, a traitor captured quite accidentally. However, a single glance at the coins reveals to us that the event in question resembles a battle to a much greater extent than it does an execution – both Dmitriy and his foe are engaged in combat, with swords in their hands (see figs. 6.42, 6.43 and 6.44). The artwork we see on these coins depicts a victory in a battle, one that was great enough to have made it onto Dmitriy's coins in the first place. The victory took place on the Kuchkovo field ([568], page 61), which is where Dmitriy Donskoi "beheaded" Ivan Velyaminov – none other than the Kulikovo Field, according to our reconstruction, where Mamai the *temnik* had been put to rout. A symbolic representation of the execution that is supposed to have followed the battle can be seen in the drawn copy of the coin in fig. 6.42 (top right).

On the other hand, the coins in figs. 6.42 and 6.44 lead us to several other questions; it is possible that Dmitriy is holding a shield with a human face depicted thereupon in his left hand. We see drawings of such shields in several ancient Russian illustration (in fig. 6.45, for instance, we see a miniature from the "Litsevoy Svod" with a battle scene; the prince on the left is holding a shield with a human head either affixed to it or drawn upon it, *qv* in fig. 6.46).

This brings us to the "ancient" Greek myth of Perseus, whose shield had been decorated with the head of the horrendous Gorgon. In *CHRON1* and *CHRON2* we demonstrate that the myth of Perseus and the Gorgon is in direct relation to Russian history, being a mere mythical reflection of the endeavours attributed to the real character known as St. George = Genghis-Khan, who had lived in the XIV century. The very name Gorgon might be a distorted version of the name "Georgiy" (see *CHRON5* for more on this topic).

The so-called Vorontsovo Field still exists as a part of Moscow, right next to the Kulishki; it is named after the boyar clan of Vorontsov-Velyaminov, the Russian military commanders ([803], Volume 2, page 388).



Fig. 6.45. A miniature from the Litsevoy Svod (second half of the XVI century). We see a battle scene; the Russian prince on the left is holding a shield with a human head fastened to it (cf. Perseus and Gorgon's head). Taken from [38], page 17.



Fig. 6.46. A close-in of the above miniature with the human head upon the shield of the Russian prince. Taken from [38], page 17.

The last one of them had been the very Mamai who had risen against Dmitriy Donskoi.

The book *Forty Times Forty* is telling us the following about the modern Vorontsovo Field Street: “In the XIV century there was a village here; it had belonged to the distinguished boyar clan of Vorontsov-Velyaminov; the last military commander-in-chief in the rank of *tytsyatskiy* had hailed from this clan. After his execution, the village became property of the Great Prince Dmitriy Donskoi, who had granted it to the Andronyev Monastery” ([803], Volume 2, page 388).

Thus, the Vorontsovo Field, or Mamai’s Field, had been granted to the Andronikov Monastery built to commemorate the victory over Mamai; we see an easy and logical explanation of distant events.

As a matter of fact, the very name Velyaminov (Velya-Min) may be a distorted form of Veliy Mamai, or Mamai the Great.

10. THE BATTLE OF KULIKOVO RECORDED IN THE FAMOUS BOOK OF MARCO POLO

Marco Polo’s oeuvre entitled *Le Livre des Merveilles*, or “Book of Wonders” ([510] and [1263] describes the “Mongolian” Empire in the epoch of its sixth Khan Khubilai, or Kublai ([510], page 111). Marco Polo had been his contemporary. Scaligerian history dates these events to the very end of the XIII century; however, according to our reconstruction, the epoch in question is the end of the XIV century. The sixth great Khan, or Czar of the Great = “Mongolian” Empire founded by Genghis-Khan = Georgiy Danilovich had been none other but the famous Great Prince Dmitriy Donskoi. Indeed – the first Khan was Georgiy Danilovich (Genghis-Khan), the second – Ivan Kalita = Caliph (Batu-Khan), the third – Simeon the Proud, the fourth – Ivan the Red, the fifth – Dmitriy of Suzdal and the sixth – Dmitriy Donskoi, qv in the table above.

One should expect Marco Polo to describe the Battle of Kulikovo as the most famous event of Dmitriy’s epoch and the most important battle of the Middle Ages. This expectation of ours is indeed met, and very spectacularly so – Marco Polo gives a long and involved rendition of this battle, dedicating a whole

four chapters (77-80) to its description ([510], pages 110-117).

Marco Polo uses the name Nayan or Nayam for referring to Mamai (the version depends on the translation; see [510] and [1263]). Khubilai-Khan as mentioned by Marco Polo identifies as Dmitriy Donskoi, whereas Nayam-Khan is the same historical personality as Mamai from the Russian chronicles. Bear in mind that the sounds M and N were often confused for each other, especially in the Western European texts, where they were transcribed as all but the same symbol, namely, a tilde over the previous vowel, qv in CHRON5. Jagiello, or Jagailo, the Lithuanian Prince, is called King Kaidu. Likewise the Russian chroniclers, Marco Polo reports that Kaidu-Khan (Jagiello) hadn’t managed to approach the battlefield fast enough.

According to Marco Polo, the war began with the disobedience from the part of the great Khan’s uncle Nayam (Mamai), who “decided to disdain the authority of the Great Khan [Donskoi], and to wrest the entire state away from him, should he prove lucky. Nayan [Mamai] had sent envoys to Kaidu [Jagiello] – another mighty ruler and a nephew of the Great Khan ... Nayam [Mamai] ordered him to approach the Great Khan [Donskoi] from one direction, whereas he himself would approach from another in order to seize the lands and the governorship. Kaidu [Jagiello] agreed to it and promised to come accompanied by a hundred thousand cavalymen ... the two princes [Mamai and Jagiello] began their preparations for the campaign against the Great Khan, and gathered a great many soldiers, infantry and cavalry.

The Great Khan [Donskoi] found out; he didn’t act surprised, but started ... with the preparation of his own army, saying that if he failed to execute these traitors and mutineers ... he would need no crown or governorship. The Great Khan [Donskoi] prepared his troops in some 10 or 12 days, without anyone but his council knowing about it. He gathered 360 thousand cavalymen and 100 thousand infantrymen; the troops that came to his call had been the ones located the closest, hence their small number. He had many other warriors, but they were far away, conquering distant corners of the world, and so he would not be able to make them come at his beckon ... the Great Khan had set forth with his horde of warriors,

and in some 20 days he came to the plain where Nayam [Mamai] had stood with his army, 400 thousand cavalymen all in all. The Great Khan [Donskoi] arrived early in the morning; the enemy knew nothing, since the Great Khan [Donskoi] had blocked every road and seized every passer-by, therefore the enemy had not expected his arrival. Their arrival came as great surprise to Nayam [Mamai], who had lain in his tent with his dearly adored wife" ([510], pages 111-113).

In fig. 6.47 we see an old miniature from Marco Polo's book, which depicts the battle between Nayam and the Great Khan. In the close-in (fig. 6.48) one sees Nayam-Khan (Mamai) and his wife surrounded by troops, whereas the fragment in fig. 6.49 portrays the Great Khan (Dmitriy Donskoi) attacking the troops of Nayam = Mamai. A propos, all the faces, including those of Nayam-Khan (Mamai) and his wife, are typically Caucasian, qv in fig. 6.48.

Let us point out that the old miniature from fig. 6.49 emphasises the young age of the Great Khan, which is just as it should be, since he had been a young man at the time of the Kulikovo Battle. Both the miniature and Marco Polo's text emphasise the personal participation of the Great Khan (Donskoi) in the battle. By the way, in the miniature we see him mounted, with a red harness on his horse and a royal trefoil crown of gold upon his head: "This time the Great Khan [Donskoi] ... went to the battle personally; he sent his sons and his princes to other battles, but this time he wanted to take part in military action personally" ([510], page 117). Russian chronicles also emphasise actual participation of Dmitriy Donskoi in the Battle of Kulikovo.

"At the crack of dawn, the Great Khan [Donskoi] appeared at the hill near the valley, while Nayan [Mamai] had sat in his tent, quite sure that no one could possibly attack him ... The Great Khan stood on a high place, with his banner flying high ... Nayan [Mamai] and his army saw the army of the Great Khan, and there was a great panic; everyone ran to arms, trying to get armed and stand in formation. Both parties stood prepared for battle; there was a great noise of many horns and other instruments, and a loud battle hymn was heard. Tartars have this custom of waiting for the warlord's drum to sound before they engage in combat ... Both armies stood ready now;



Fig. 6.47. The beginning of the battle between Kubilai-Khan (Kubla-Khan) and Nayan-Khan (or Nayam). Ancient miniature from Marco Polo's book. Taken from [1263], folio 34, page 82.

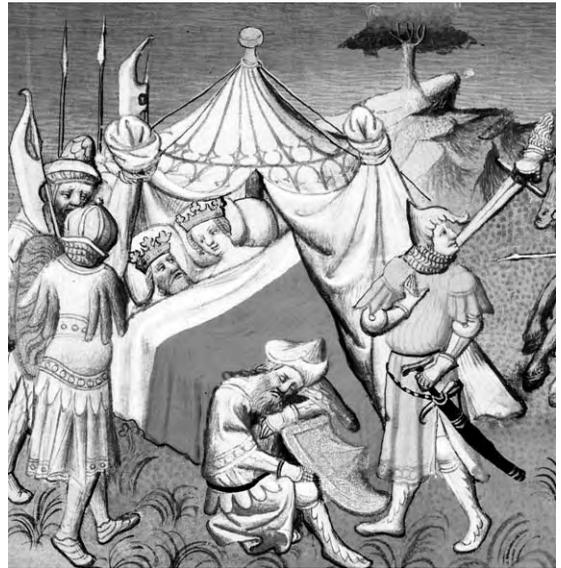


Fig. 6.48. A close-in of a fragment of the above miniature. Nayan, or Nayam is resting with his wife before the battle. Both of them have royal golden trefoil crowns on their heads.

the Great Khan [Donskoi] started beating his drums, and the soldiers were quick to gallop towards each other with bows, swords, maces and pikes wielded and ready for battle, whilst the infantrymen charged forth armed with crossbows and other weapons ... A fierce and most violent battle commenced, with arrows falling down like rain. Dead horses and horse-