



Fig. 6.49. A close-in of a fragment of the miniature from Marco Polo's book. Kublah-Khan attacks Nayan-Khan. Taken from [1263], folio 34, page 82.

men were falling to the ground; the great noise of the battle was louder than thunder.

Let it be known that Nayam [Mamai] had been baptised a Christian, and he had a Christian cross upon his banners ... there has hardly ever been a battle this fierce; one doesn't even see armies this great nowadays, especially with so many cavalymen about. A tremendous number of people from both parties were killed; the battle had raged on until noon, and the Great Khan [Donskoi] defeated his enemy in the end.

Nayan [Mamai] and his remaining soldiers saw that they could not resist anymore and fled ... Nayan [Mamai] was captured, and his army surrendered to the Great Khan [Donskoi].

The Great Khan [Donskoi] learnt that Nayan [Mamai] had been taken captive, and ordered to have him executed ... after this victory, the Great Khan [Donskoi] returned to his capital in Kanbaluk ... Kaidu, the other Czar [Jagiello] found out about the defeat and the execution of Nayan [Mamai], and de-

cidied to refrain from battle, fearing that a similar fate might befall him" ([510], pages 113-117).

This description of Marco Polo is in perfect concurrence with the focal points of the Kulikovo Battle as related in the Russian chronicles, which say that Mamai had indeed made arrangements with Jagiello for both of them to attack Dmitriy Donskoi simultaneously; however, they had not managed to unite forces, since Dmitriy took Mamai by surprise, having attacked him a day earlier than Jagiello could join in.

The battle of Kulikovo had indeed lasted from morning till noon, which is exactly what Marco Polo tells us above. According to the Russian chronicles, the battle had started in the third hour of the day counting from dawn, and ended with the ninth hour ([635], pages 120-125). If we convert this into astronomical time, we can say that the battle began around 8 AM and ended around 2 PM.

Russian chronicles report that Jagiello turned and fled as soon as the news of Mamai's defeat had reached him ([635], pages 126-127). Marco Polo reports a similar situation – Kaidu learns of Nayam's defeat and refrains from battle in fear ([510], page 117). Also, the names Jagiello (or Yagailo) and Kaidu contain the root Gai (Kai).

Marco Polo also mentions an interesting and important detail that didn't make its way into any "ancient" Russian chronicle edited by the Romanovs, namely, the fact that Nayam-Khan (Mamai) had been Christian and that there was a cross on his banner ([510], page 116). We already mentioned the fact that



Fig. 6.50. A portrait of Kubilai-Khan from a Chinese engraving. This is how the Chinese artist drew Dmitriy Donskoi, believing him to be a Mongol born somewhere near the borders of China. Taken from [510], page 120.

the name Mamai (or Mamiy) is a Christian name, and can be found in the church calendar.

Let us conclude with a rather curious portrait of Khubilai (or Dmitriy) allegedly drawn in China (fig. 6.50). The Chinese artists had lived a great deal later than the events they were supposed to illustrate. We see Dmitriy look like a typical Mongol, in the modern sense of the word; it is quite natural that historians should consider this portrait to be the most veracious of all.

11. OTHER PLACES IN MOSCOW RELATED TO THE BATTLE OF KULIKOVO IN ONE WAY OR ANOTHER

11.1. Seven churches on the Kulikovo Field, or the Kulishki in Moscow

Nowadays there are seven old churches in the area of Kulishki (or upon the Kulikovo Field, according to our reconstruction). Some of them have undergone significant metamorphoses. It appears that the memory of the Kulikovo Battle and Dmitriy Donskoi lives on in the names of the churches and their history. There is even a cross at one end of the field – a monument to Dmitriy Donskoi. We find it right where we expect it to be (see fig. 6.51). More details will be provided below.

The disposition of the “Kulikovo” churches is very eloquent by itself – they surround the perimeter of the Kulikovo Field, qv in fig. 6.5. Some of them were founded by Dmitriy Donskoi himself. Let us provide a list of these churches.

1) The Church of All Saints at Kulishki, located on the square that had once been called Varvarskaya, then Nogina Square, and Slavyanskaya Square starting with 1992. It is the corner of Slavyanskiy Drive and Solyanskiy Drive ([803], Volume 2, pages 156-159). The name Kulishki survived in the name of the church: “It had initially been built under the Great Prince Dimitriy Ioannovich Donskoi in memory of the Orthodox warriors who died on 8 September, 1380, in the Battle of Kulikovo. A reconstruction was performed in 1687; the latest substantial renovation works took place in 1845. The belfry dates from the XVII century” ([803], Volume 2, page 156).



Fig. 6.51. A monument to Dmitriy Donskoi at the foot of the Taganskiy Hill (Red Hill), which is adjacent to the Kulishki in Moscow, or the Kulikovo Field. Could this be the place where the wounded Dmitriy Donskoi was found after the battle? The modern sculptor may have been unaware of how well the place was chosen – some vague memory of the Kulikovo Battle may still be alive in Moscow.

During our visit to the Andronikov monastery on 21 May 2000, the monastery clergy told us that many of the warriors who had been killed in the Battle of Kulikovo are buried next to the Church of All Saints at Kulishki. We haven’t managed to find any documentary proof of this fact; however, there are a few indirect indications to confirm it. Firstly, the church was specifically erected in memory of the warriors who died in the Battle of Kulikovo ([803], Volume 2, page 156). Secondly, it is known that “the ground floor of the church had originally served as a burial-vault. Graves of the XV-XVI century have been found in the



Fig. 6.52. The Kulikovo Field at the junction of Moskva and Yaouza as seen from the Taganskiy Hill, or the position of Mamai's army. Photograph taken in 1995. A large part of the Kulikovo field remains void of constructions to date; we see a square and a military obelisk. Moreover, according to the old maps of Moscow, this part of the Kulikovo field has never been built over.

conch ... in the 1620's and the 1630's the dead were buried underneath the gallery floors, which is where a number of white headstones has been found, the very kind that was used in that epoch ... 'Fragments of the initial wooden church dating from the times of Dmitriy Donskoi were found at the depth of 5 metres during the reconstruction that started in 1976. The lower section of the stone church is 3 metres underground or deeper'" ([803], Volume 2, page 158).

The very fact that there is an old necropolis here, one that was founded simultaneously with the construction of the church in the XIV century, confirms the theory that the warriors killed in the Battle of Kulikovo might be buried here – this would be perfectly natural, seeing as how the church of All Saints at Kulishki is the most famous church related to the Battle of Kulikovo.

It is reported that the original necropolis lays buried some five metres underground or even more – it would be extremely interesting to organise archaeological excavations here.

2) The Church of Kosmas and Damian at Shubin – in former Kosmodemyanskiy Lane; currently 2, Stoleshnikov Lane (see #14 in [803], Volume 2): "The Church of Kosmas and Damian at Shubin, which had already existed in the first part of the XIV century, and the fact that the lane in question was known as Shubin

Lane in the XVIII century, lead us to the hypothesis that the lane had also existed in the XIV century, and that it had been the court of the nobleman Ioakin Shuba, who had put his validating signature on the testament of Dmitriy Donskoi" (quotation given in accordance with [824], page 226).

Therefore, there is an indirect connexion between the church and the name of Dmitriy Donskoi – at the very least, it is presumed to have been founded during his reign.

3) The Church of the Three Saints (Basil the Great, Gregory the Divine and John Chrysostom at Kulishki, next to the Khitrov Market (see # 25 in [803], Volume 2). "It is possible that the church (known as the Church of St. Frol and St. Lavr back in the day) had existed since 1367 as the Church of the Three Saints. Known since 1406" (quotation given in accordance with [13], #22).

4) The Church of Peter and Paul at Kulishki, next to the Yaouzskiy Gate. 4, Petropavlovskiy Lane, see [803], Volume 2, page 95. The word "Kulishki" is present in the name of the church.

5) The Church of the Life-Giving Trinity at Khokhlovka or Stariye Sady. 12, Khokhlovskiy Lane. Presumed to have been known since the XVII century; the name of this church also used to contain the word "Kulishki". We learn of the following: "the oldest churches have all got the formula 'at Kulishki' as part of their name: the Church of Peter and Paul, the Church of the Three Saints, the Church of Our Lady's Nativity, the Church of All Saints ... and the Church of the Trinity" ([803], Volume 2, page 146).

6) The Crossroads Church of Our Lady's Nativity at Kulishki, 5, Solyanka Street, corner of 2, Podkolkolnny Lane ([803], Volume 2, page 153). The word "Kulishki" is also part of the church's name.

7) The Church of Kir and Ioann at Kulishki, 4, Solyanka Street. The church is presumed to have been known since 1625 ([803], Volume 2, page 268). The word Kulishki is present in the name of the church.

Apart from the abovementioned seven churches, one must also point out the Church of St. Vladimir the Prince at Stariye Sady, 9, Starosadskiy Lane, corner of Khokhlovskiy Lane. The site of the church in question is mentioned in the testament of Vassily I, the son of Dmitriy Donskoi, dating from 1423. It is known that "in the early XV century the 'New Court' of Vassily

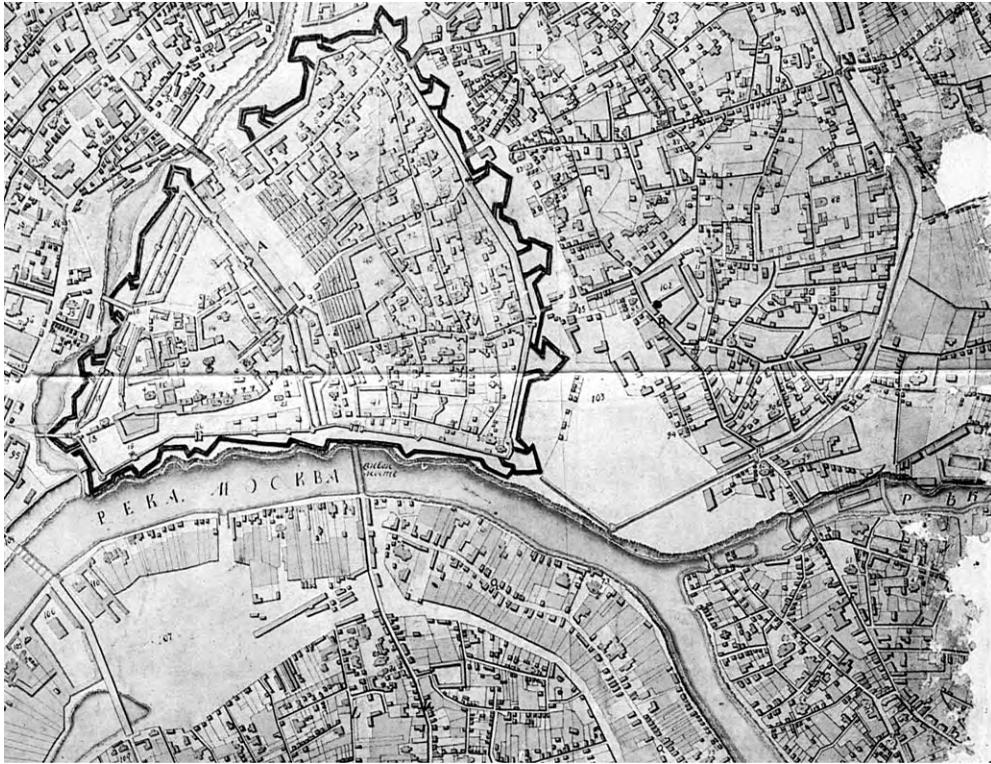


Fig. 6.53. A fragment of a plan of Moscow dating from 1767, which makes it obvious that Kulishki in Moscow, or the Kulikovo Field, have never been built over. Taken from [626].

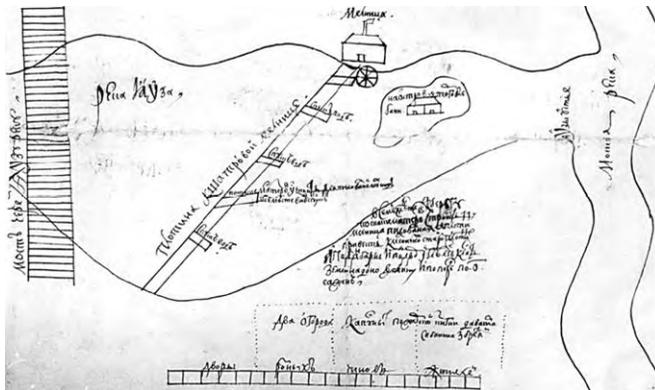


Fig. 6.53a. Old plan of the estuary of Yaouza, a river in Moscow (dates from around 1670). We see that the right bank of the river, which is where our reconstruction locates the Kulikovo Field, is still free from constructions of any kind. It turns out that in the XVII century this land was used for nothing but horticulture. Archive of Ancient Acts (RSAAA), Fund 210, Belgorod, item 1722, page 240. Fund of Razryadnyy Prikaz, a royal military institution. The photograph was given to us in 2001 by Professor V. S. Kousov, MSU, Department of Geography.

Fig. 6.53b. A close-in of a fragment of the 1670 plan reproduced in fig. 6.53a; the plan tells us explicitly that the area in question was used for horticultural purposes.



(his summer residence), the church being part of its ensemble” ([803], Volume 2, pages 141-142).

Another church related to Dmitriy Donskoi had once stood at Lubyanka, right next to Kulishki – the Grebnyovskaya Church of the Blessed Virgin Mary on the Lubyanskaya Square (corner of Serov Drive, qv in [803], Volume 2, page 253): “Alexandrovskiy suggests that ... the Grebnyovskaya Church was constructed to house the Grebnyovskaya Icon of the Blessed Virgin Mary, which had been brought from the Kremlin Cathedral, by Vassily III – an edifice that was built in stone from the very start. According to oral tradition, the icon was brought to Dmitriy Donskoi in 1380 by the Cossacks from the region of River Chara, which flows into the Don estuary” ([803], Volume 2, page 253).

Apart from that, there is the Church of Our Lady’s Nativity in Moscow, which is part of the Kremlin ensemble nowadays. It is said to have been built by Great Princess Yevdokiya, the wife of Dmitriy Donskoi, in memory of the Kulikovo Battle. V. V. Nazarevskiy tells us the following about this church: “The Church of Our Lady’s Nativity, which we find inside the Kremlin citadel, has been built by the Great Princess Yevdokiya in memory of the Kulikovo Battle, which took place on 8 September, the Day of Our Lady’s Nativity in the ecclesiastical calendar” ([568], page 70).

We can see how the Kulishki in Moscow and the adjacent areas still preserve the memory of the Great Prince Dmitriy Donskoi. This doesn’t seem too reasonable from the Scaligerian point of view – many Great Princes had reigned in Moscow, and the fact that it is his name that we encounter the most often requires an explanation. We are of the opinion that this question is answered exhaustively by our reconstruction – Moscow is a city founded at the very battlefield where Dmitriy’s army crushed the enemy in the Battle of Kulikovo. The fact that the memory of Dmitriy Donskoi is still preserved in the toponym of Moscow is a logical consequence of the above.

As a matter of fact, one should also pay attention to the fact that the Kulikovo Field, or the Kulishki in Moscow, still remains free from buildings and constructions to a large extent, qv in fig. 6.52; the only buildings one finds here today are former barracks, still occupied by the military (the Ministry of Defence for the most part).

Could this tradition date from the epoch of Dmitriy Donskoi and the Battle of Kulikovo?

According to the maps of Moscow that date to the XVIII century, there were no buildings anywhere near the Kulishki (see fig. 6.53, for instance; it is an old map taken from [626]).

Furthermore, one can see an old plan in fig. 6.53a (dating from circa 6.53a), where the absence of buildings on the right coast of river Yaouza is visible perfectly well – there are farmlands all around, qv in the close-in of the plan (fig. 6.53b). This unique photograph came to our attention courtesy of Professor V. S. Koussov, MSU, Department of Geography.

11.2. Mass burials at Kulishki in the centre of Moscow

In 1999 we received a very interesting letter, a fragment of which is cited below. It was sent to us by I. I. Kourennoi, a captain of the Space Forces and an engineer of the Peter the Great Military Engineering Academy. He reports the following:

“I am currently researching the mass burials at Kulishki. The matter is that the former Dzerzhinsky Academy, known as the Peter the Great Academy nowadays, is virtually built upon a foundation of bones, and quite literally so. Back in my cadet days (around 1992-1993) I was helping to stop a leak in one of the Academy’s basements. When we got to the basements, we saw soldiers who were shovelling away the bones in great loads. Our academic historian told us that those were nothing compared to the amount of bones unearthed during the construction of the Academy’s recreation grounds (two tennis-courts, a football pitch, and a number of basketball and volleyball playing-fields); they can be seen from the side of the Kitayskiy Drive next to Hotel Rossiya. The Academy occupies a gigantic XVIII century building; one of the building’s sides faces the Moskva River, another runs parallel to the Kitaygorodskaya Wall, the third faces the Kulishki (Solyanka Street), and the fourth, the high-riser upon the confluence of the Yaouza and the Moskva. These tremendous amounts of bones came to mind as I was reading the story of your take on the battle between the Russian troops and Mamai in Moscow. The bones in questions are presumed to have been buried there after the war of 1812,