

# The identity of Tamerlane (Timur), the famous conqueror

## 1. INTRODUCTION

Tamerlane (or Timur), the great Asian conqueror, is an extremely interesting historical character. We consider it necessary to discuss the history of his conquests, as it is closely related to Russian history. Our analysis and the resulting reconstruction have very little in common with the Romanovian and Millerian version. Historians have been having problems with Timur for a long time. For instance, the Academician M. Gerasimov had found it extremely problematic to make the results of his research concerning the skull of Timur concur with the consensual point of view. His work is of the utmost interest, and we shall begin our discussion therewith.

## 2. THE PHYSICAL APPEARANCE OF TIMUR RECONSTRUCTED BY GERASIMOV FROM THE SKULL FOUND IN HIS GRAVE. Could Timur have been Caucasian?

Let us turn to the book entitled *Tamerlane* (Moscow, "Gourash", 1992). Apart from "Tamerlane's Autobiography" and "Timur's Codex", it contains a number of scientific publications dealing with different aspects of the life and deeds of the great Asian warlord. This book also contains the article of the eminent

scientist M. Gerasimov entitled "A Portrait of Tamerlane" ([829], pages 506-514). Gerasimov is known for having developed a method of reconstructing sculptural portraits from skulls in particular; the reconstruction of Tamerlane's sculptural portrait is one of his most famous achievements.

What does Gerasimov tell us about his research of Tamerlane's sculptural portrait? It is a widely known fact that the grave of Timur was found in 1941, during the excavations of Gur-Emir's mausoleum in Samarqand.

"A wooden coffin, perfectly identical to the ones used nowadays" had been discovered in the course of the excavations ([829], page 506). Let us remind the reader that the Scaligerian and Millerian chronology dates the death of Timur to 1405. Let us ask a simple question. How do we know that the body found in the sepulchre is really the corpse of Timur, as Scaligerian history insists? The question is anything but rhetorical. According to Gerasimov, "documenting the authenticity of Timur's grave had been among the primary objectives of the expedition. The inscription upon the headstone did not suffice for solving the issue [?! – Auth.]. Only a study of the skeleton could provide us with an exhaustive answer" ([829], page 507).

That is to say, some of the scientists were doubting the fact that the body found in the grave had really belonged to Timur. This leads us to another ques-

tion, quite as poignant. If the “inscription upon the headstone did not suffice for solving the issue”, what did it actually say? What was written on the sepulchre? Why does Gerasimov refrain from publishing the full text of the funereal formula? Could there be a reason for it? Was the inscription quoted anywhere at all?

Gerasimov proceeds to tell us the following: “The Eastern nations have a multitude of legends about the greatest conqueror of the XV century. The very name of the Iron Cripple had made the faraway China and India shudder, not to mention Central Asia. The fame of his power and his phenomenal wealth had reached Europe. Biographers described his campaigns with much flourish; however, very little is told about his physical appearance. The information we have is obscure and contradictory” ([829], page 507).

Here we encounter the main enigmatic contradiction that shall make Gerasimov manoeuvre between the Scylla of the scientific method and the Charybdis of Scaligerian history. On the one hand, it is “common knowledge” that Timur had been a Mongol, allegedly hailing from the territory of the modern Mongolia. On the other hand, numerous mediaeval sources claim Timur to have belonged to the Caucasian race (see [829], page 507). Nobody believes these sources these days, they are said to have been errant. Who would dare to claim that Tamerlane the Mongol had been a Caucasian?

And so, Gerasimov has the skull of Timur at his disposal and reconstructs his sculptural portrait. He is amazed to discover that the resulting face is clearly Caucasian (see fig. 11.1). The face is convex and not flat. Gerasimov is unable to conceal this fact, being a scientist, although he must have tried to make the portrait look as Mongoloid as possible (in the modern meaning of the word), inasmuch as the method allowed.

Let us try walking in Gerasimov’s shoes. His method yields a portrait that looks perfectly Caucasian (see fig. 11.1). However, it is “commonly known” that Timur had been a “Mongol” – that is to say, he came from the distant Mongolia. A public declaration of the fact that Timur had really been a Caucasian would instantly discredit Gerasimov and his method that “transforms Mongols into Europeans”. His reputation of a scientist would instantly become flawed. On the other hand, Gerasimov cannot falsify



Fig. 11.1. Gerasimov’s reconstruction of the face of the man from the mausoleum of Tamerlane in Samarqand. The features are distinctly European; Gerasimov didn’t manage to smooth them out in any which way despite all his attempts. Taken from [829], page 2.

his results and sculpt a Mongolian face in defiance of his own method. The only way out is to sculpt whatever the method allows (which is a Caucasian face), repeating the mantra that the portrait “looks Mongoloid” over and over again, ignoring the obvious. This is what Gerasimov was forced to do – as we have seen, he had no other option.

Let us go over Gerasimov’s article and see how he comments his own shocking result in order to evade the fury of the Scaligerites.

Gerasimov makes the following cautions remark: “Time did not preserve any veritable portraits of Timur. The numerous [sic! – Auth.] miniatures, Iranian and Indian for the most part, contradict one another to a great extent and date from a much later epoch, which makes them untrustworthy. Written sources aren’t very informative, either; however, the evidence that Timur had belonged to a Mongolian clan that fell under the Turkish influence can be regarded as sufficient evidence for us to reject the study of the Iranian and Indian miniatures that portray Timur as a typical representative of the Caucasian race [sic! – Auth.]” ([829], page 507).

This leads us to the following question: why should the abovementioned evidence of Timur’s “Mongolian origins” invalidate the plentiful evidence of his Caucasian appearance? Especially considering the fact that we have come to the realisation that the word “Mongol” as applied to Timur really means that he had

lived in the “Mongolian” = Great Empire. We have already identified the latter as the ancient Russia, or the Horde, which had spanned enormous territories. Timur the Mongol translates as Timur the Great, which eliminates the contradiction completely. Quite naturally, the word “Mongolian” had lost its original meaning and attained a new one nowadays – it refers to the so-called “Mongoloid race”. However, this term is of a relatively recent origin, and stems from the existing historical tradition, which had relocated the historical “Mongols” to the territory of the modern Mongolia in the Far East.

However, we must pay our dues to the scientific integrity of Gerasimov. Having calmed his historian censors with the above passage and declared his loyalty, Gerasimov accurately reports the following: “The discovered skeleton had belonged to a strong man, whose height (circa 170 cm) had been untypical for a Mongol” ([829], page 507). However, Gerasimov’s main problem had been the necessity to explain the distinctly Caucasian features of Tamerlane’s sculptural portrait to the reader. He found the following solution:

“Despite the poorly manifest concavity of the upper jaw and the sharpness of the cheekbones in their frontal part, we are left with the impression of a face that isn’t quite as flat as it had really been” ([829], page 510).

This translates as follows: the sculpture we see has a Caucasian face (convex, not flat). However, this is an illusion – the face is really a flat one!

Having written the above, Gerasimov instantly proceeds to pay his dues to Scaligerian history: “One needn’t be too far-sighted to see that the portrait of Tamerlane is typically mongoloid – distinctly brachycephalic, obviously flat; the length and the width of the face testify to the same. All of this is in perfect correspondence with documental evidence of Timur’s Barlassian origins” ([829], page 511).

However, let us study Timur’s sculpture once again (fig. 11.1). If we remove Gerasimov’s “Mongolian” hat from Timur’s head, we shall see a typically Caucasian face.

Yet Gerasimov cannot maintain the “traditional Mongolian” tone for too long – a momentary loss of control makes him write the following: “However, the conspicuously protruding base of the nose and the

shape of the upper brow testify to the fact that the Mongolian eyelid slant isn’t particularly manifest” ([829], page 511). Indeed, how could Gerasimov have said anything else, being a scientist?

Further also: “Despite the popular custom of shaving one’s head, Timur’s hair had been relatively long at the time of his death” ([829], page 513). If Timur had been Mongolian in the modern sense, his hair must be black. What do we see in reality? Gerasimov is forced to tell us the truth: Timur had the hair of a European. He writes the following:

“Timur’s hair is thick and long, reddish-grey in colour, dark brown and red being the dominating shades. The eyebrows are in worse condition – however, these remnants allow us the reconstruction of their shape. Some individual hairs have reached us in perfect condition ... their colour is dark brown ... It turns out that Timur had a long moustache as opposed to the closely-cropped variety prescribed by the Mohammedan faith ... Timur’s beard had been short and thick. Its hairs are rough, almost straight, and rather thick; their colour is red, with a great deal of grey” ([829], page 514).

Scaligerian historians have known Timur to be red-haired for a long time. This is obviously contradicting his “Mongolian origin” in the modern sense of the word. What could one possibly do about it? They suggested that Timur had really had black hair, but dyed it in henna and therefore “looked red-haired”. However, if we try to dye black hair with henna, it is unlikely to become red. Nowadays, after the discovery of Timur’s grave, we needn’t resort to guesswork – Timur’s hair had been red. This is what Gerasimov tells us:

“Even a preliminary study of the beard hairs under binoculars demonstrates that the red colour is natural and not henna dye as historians had suggested” ([829], page 514). This fact alone invalidates the efforts of traditionalist historians to evade the obvious.

Let us conclude with another strange fact discovered by Gerasimov: “Despite the old age of Timur (around 70-72 years), neither his skull nor the skeleton make it obvious – the skull is most likely to have belonged to a strong and healthy man whose biological age is fifty years maximum [sic! – Auth.]” ([829], page 513).

We are therefore facing the following dilemma:

1) If the corpse in the Samarqand grave really belongs to Timur, the latter had been a red-haired Caucasian. This is in perfect concurrence with the results of Gerasimov's reconstruction and the mediaeval portraits that represent Timur as a red-haired European.

2) If the corpse found in Timur's grave belongs to somebody else, it seriously compromises the Scaligerian and Millerian version, claiming the Samarqand grave of Timur to be authentic.

One last question: when did Timur really live? The coffin looks modern; could it really date from 1405?

### 3.

#### ARABIAN NAMES IN RUSSIAN HISTORY

According to the new chronology that we suggest, the "Mongols" and the "Tartars" really identify as the Cossacks, or the regular Russian army, also known as the Horde. It would be natural to assume that "Tamerlane the Mongol" had really been a Cossack warlord, a Czar, a khan, an emir or a prince.

Let us make the following remark to avoid confusion. Modern sources use names taken from Turkic sources for referring to the "Mongolian" history – "padishah", "emir" and so on; this leaves one with an "Oriental impression" that is detrimental for the understanding of the matter. It seems as though the Oriental authors did not in fact refer to Russia. Historians are telling us that "the Oriental historiography of the XV century, being au fait with the geography and history of the Islamic countries, is thoroughly ignorant of Russia" ([829], page 11).

Nevertheless, Oriental chroniclers have made numerous references to some Asian country by the name of "Mongolia", which had only borne very distant relation to Russia, according to the modern historians – the Mongols had presumably conquered Russia, hence the names Tartaria and Mongolia used by the foreign authors.

Let us imagine a textbook on Russian history of the XIX century where all the facts are left intact, but the names of people and places as well titles are replaced by similar terms from the Arabic language – taken from an Arabian textbook on the history of Russia, for instance. We are unlikely to recognize anything. This is exactly what had happened to the mediaeval history of Russia. The first Romanovs have de-

stroyed all the sources they could find, and Russian history of that epoch has reached us in its Western and Arabic renditions, which had respectfully referred to it as to Mongolia and Tartaria, or simply the Great Tartaria. The Arabs would naturally alter all the names and titles to their Arabic equivalents. For instance, we don't find the word "Mongol" in any Russian source – what we find is the word "Great". Khans were known as Czars, and emirs as princes or murzas. If we replace the Turkic names with their Russian equivalents as we familiarise ourselves with the history of "Tartaria and Mongolia", we shall find it much easier to understand the matter at hand.

### 4.

#### TEMIR (TAMERLANE) AND MEHMET (MOHAMMED) II

The above remark, as well as everything we already know about the history of Russia (aka "Mongolia"), leads us to a new understanding of the famous Tamerlane's biography. Our reconstruction makes the image of Tamerlane a collation of two real historical figures for the most part, the first of them being Temir Aksak, or the "Iron Cripple", from the late XIV century, and the second – Sultan Mehmet II (Mohammed II), the famous XV century conqueror who took Constantinople in 1453. They became superimposed over one another due to the 90-year shift inherent in Russian history.

Once again, let us point out that when we talk of "superimpositions", we mean that the written biography of one character was complemented by the data from the written biography of another. The primary source in this case is the biography of Mehmet II.

According to historians, "Timur had reigned by proxy of two khans – Souyourgatmysh (1370-1388) [Prince of Sourgout? – Auth.] and then his son, Sultan Mahmoud-Khan (1388-1402) [Sultan Mehmet – Auth.]. He did not have any other proxy khans, and kept on minting coins bearing the name of the latter" ([829], page 42).

How do historians know about these "proxy rulers"? Why don't they simply tell us that the names of the rulers taken from the chronicles do not correspond to the names on the coins? There would be

nothing surprising about this fact, since a single ruler could possess a multitude of names in that epoch, especially if he had reigned over several lands with different languages. It is most likely that no proxy rulers have ever existed – what we have is but a variety of names taken from coins and various documents (Timur, the Iron Cripple, Prince of Sourgout and Sultan Mehmet-Khan).

Historians fail to realise this, telling us that different names of Timur “had maintained good relations” – for instance, they tell us that “Timur had maintained excellent relations with Sultan Mahmoud-Khan, who had served him as an outstanding and energetic warlord” ([829], page 42). Little wonder, that.

### 5.

#### **TEMIR = TAMERLANE = MOHAMMED II AS THE PROTOTYPE OF ALEXANDER THE GREAT**

The eclectic personality of Temir = Mehmet (Mahomet or Mohammed) II had served as the prototype for the famous biography of the “ancient” Alexander the Great. The superimposition of Mehmet II over Alexander of Macedon was discovered by A. T. Fomenko and related in CHRON1 and CHRON2. Alexander the Great is a reflection of the Ottoman ruler Mohammed II the Conqueror and the nearest Ottoman sultans, his heirs of the XV-XVI century A.D. – Suleiman the Magnificent for the most part (1522-1566).

It is for this very reason that one of the primary sources for Timur’s biography is known as the “Anonymous Tale of Iskander”, or the “Anonymous Tale of Alexander” ([829], page 9). Let us remind the reader that the Oriental name of Alexander the Great had been Iskander the Bicorn. The latter is most likely to be a direct reference to the Ottoman crescent. Historians tell us the following: “The ‘Anonymous Tale of Iskander’ ... is as valuable a source as it is unique ... It is an extremely important source for the biography of Timur, since it contains a number of facts that are altogether absent from other sources” ([829], page 9).

Let us also point out that the mediaeval novels about the campaigns of Alexander the Great became widely known in the XV century, or the epoch of Mehmet (Mohammed) II.

### 6.

#### **THE HISTORY OF ALEXANDER’S CAMPAIGNS: THE TIME AND THE PURPOSE OF ITS CREATION**

One might wonder about the possibility of relatively recent events (dating from the XV and the early XVI century, no less) could have served as a source for the descriptions of the famous “ancient” wars waged by Alexander the Great. After all, his name is mentioned in many books that are presumed ancient nowadays. The answer is simple – the actual name of Alexander, the legendary founder of the Empire, may have been known before the XV century (sans the “of Macedon” part). However, the pre-XV century sources contain no details related to his campaigns. It is a known fact that detailed descriptions of Alexander’s conquests only appeared in the West at the end of the XV century, after the fall of Constantinople, presumably translated from Greek.

The circumstances of their appearance explain the fact that the biography of “Alexander of Macedon” was compiled from the biographies of Mehmet II and even Suleiman the Magnificent. One of the translators had been the famous Cardinal Bessarion, who had fled from Byzantium to Italy after the conquest of Constantinople by Mohammed II in 1453 ([455]). Bessarion had also brought Ptolemy’s *Almagest* to the West. It is presumed that he had been seeking to organize a crusade to Byzantium in order to take Constantinople back from the Ottomans. Let us remind the reader that there had been two political parties in Constantinople before the Ottoman = Ataman conquest of 1453 – the Turkish and the Latin. The former had won; Bessarion had belonged to the Latin party and sought revenge ([455]). It turns out that he and his allies had urged the European rulers to wage war against the Turks “comparing the Turks to the ancient Persians and the Macedonian barbarians” ([1374], page 65). The Ottomans = Atamans of the XV century are most likely to identify as the “ancient” Macedonians; by the way, their army set forth towards Constantinople from the Balkan peninsula, which is where we find Macedonia. By the way, we find the Albanian town of Tirana nearby; its name sounds very much like “the city of Tiras”, or “the city of the Turks”. Bear in mind that certain XVII century

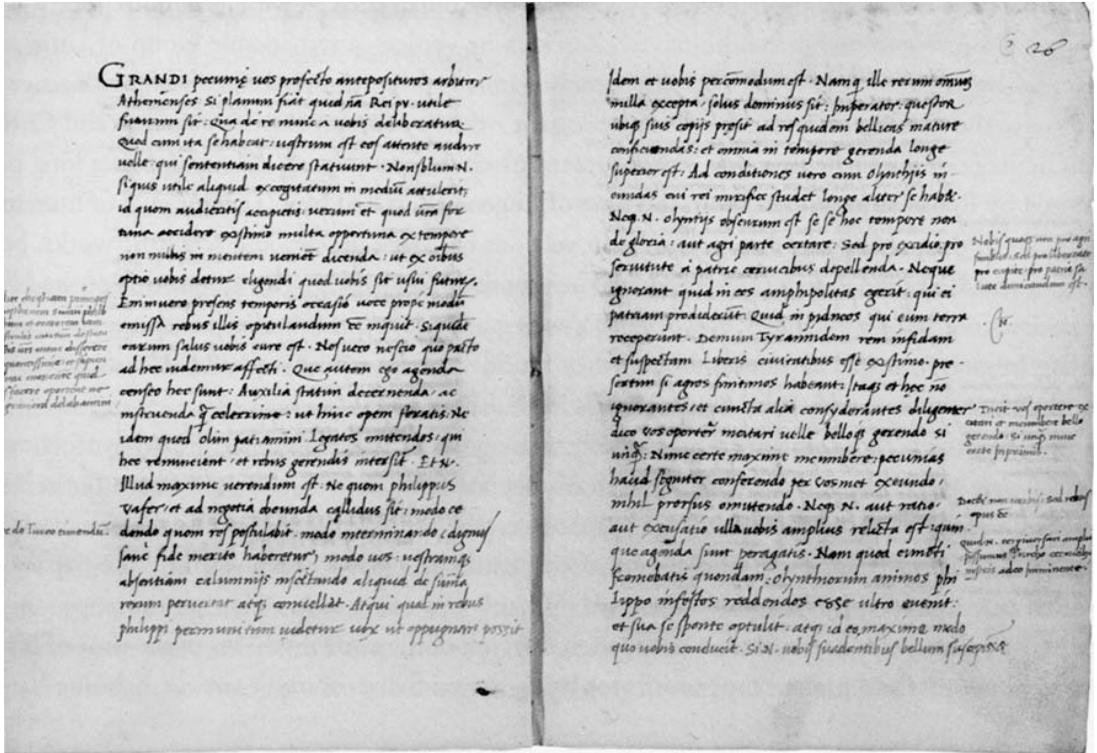


Fig. 11.2. Pages of the Latin translation of Demosthenes made by Bessarion. On the margins we see Bessarion’s comments; he identifies the “ancient” Persians and the Macedonians of Alexander the Great as the mediaeval Ottomans (Atamans) of the XV century. Taken from [1374], page 65.

sources claim the name “Turk” to have derived from the name “Tiras”, qv in [940], for instance.

There is a copy of a book by Bessarion in existence – presumably a Latin translation of a Greek work by Demosthenes. It tells us about the campaigns of Alexander the Great, among other things. In the margins of the book we find notes made by Bessarion in red ink, where he points out the “obvious parallels” between the “ancient” wars of Alexander and the XV century campaigns of the Ottomans (see fig. 11.2) – that is to say, the “ancient” events that he is supposed to have related in his translation, presumably following the narration of Demosthenes word for word, and the events of his epoch that he had taken part in personally. The book of Demosthenes with Bessarion’s commentaries is still kept in the archives of the Vatican library (see [1374], page 65).

One comes up with the obvious thought that Bes-

sarion had simply written the book of the “ancient Demosthenes” himself, or edited it heavily at the very least, relating the events of his epoch, pointing out the “parallels” in his own copy for the sake of convenience.

We consider the books about Alexander’s campaigns to have been written in the XV–XVI century and related the events of that epoch. However, they were edited to a great extent in the XVI–XVII century by the Western Europeans, whose purposes had clearly been of a political nature, namely, the organization of a crusade against the Turks. The books had contained blistering criticisms of the Ottoman = Macedonian conquests, emphasising the “barbaric” nature of the latter. Later on, in the XVII–XVIII century, these goals became obsolete, and the initial meaning of the XV century works about the campaigns of Alexander forgotten. Alexander of Macedon became a



Fig. 11.3. The title page of Bessarion's anti-Turkish tractate (Bessarion, "Orationes et epistolae ad Christianos principes contra Turcos"). In Latin. Taken from [1374], page 64.

brave hero of the "antiquity" and entered history textbooks as such.

The distorted historical conception of Scaliger and Petavius had already existed. Macedonia is a Slavic state that exists in the Balkans to this day under the very same name. Scaligerian history had "compressed" Macedonia and made it part of the "ancient Greece". The history of the mediaeval Macedonia had lost its chronological connexion with the epoch of the Ottoman conquest (the XV-XVI century) and travelled backwards in time, landing in deep antiquity. The link between Alexander of Macedon = Mohammed II = Suleiman the Magnificent and the Ottomans = atamans was lost as a result.

We have to reiterate that the "humanists" who had fled from the captured Czar-Grad to the Western Europe were very vehement in their attempts to start a campaign for the liberation of Czar-Grad from the Ottomans. They kept on addressing "the Christian

princes to unite them for a great crusade and charge them with the mission of liberating Constantinople from the Turks. The humanists managed to write a truly vast number of missives and proclamations ... over the course of some 50 years or more" ([1374], pages 63-65). The title of an anti-Turkish book of Bessarion can be seen in fig. 11.3.

## 7. TAMERLANE AND CONSTANTINE THE GREAT AS DUPLICATES OF ALEXIS COMNENUS

According to our reconstruction, the image of the great ruler known as Constantine the Great (aka Alexis Comnenus) in the Arabic historical literature is a phantom reflection of Genghis-Khan or Great Prince Georgiy, the legendary founder of the "Mongolian" Empire, *qv* above.

All the mediaeval European rulers including the Russian had traced their lineage to Augustus, also known as Constantine the Great or Alexis Comnenus. Likewise, all the Oriental Khans were tracing their bloodlines to Genghis-Khan, or the very same Augustus, who had been known to the Arabs under a different name.

A 300-year chronological shift makes Alexis Comnenus from the alleged XI century a reflection of the XIV century Tamerlane. Genghis-Khan's alias of Temuchin must be another version of the names Timur and Tamerlane. This confusion had created another XI century reflection of Tamerlane known as Mahmoud Gaznavi: "the endless wars waged by Timur lead us to the comparison of this character to the XI century conqueror Mahmoud Gaznavi" ([829], page 44) – Mehmet the Cossack, in other words. The fact that we encounter the name Mehmet associated with Timur is anything but chance occurrence, let alone the nickname "Cossack".

## 8. THE MEANING OF THE NAME TIMUR

The name Timur had also been known in the form "Temir" ([635], page 230, which must have simply meant "T-Emir", or "Prince" with the prefix "T", which may have stood for "Great", in which case the name Temir translates as "The Great Prince" – a well-known

mediaeval title in Russia. This observation is confirmed by the fact that the name Timur had not only been applied to Tamerlane, but other historical characters as well – for instance, his predecessor, “Tugluk-Timur, Khan of Mogolistan” ([829], page 19).

According to a Russian chronicle, the predecessors of Tamerlane can be identified as Cossack atamans from the Yaik region, or the “Tartars”: “The father of this Temir had been a Tartar chieftain from beyond the Yaik” ([829], page 20). Moreover, it is presumed that Temir had not belonged to the Genghisid clan, and his ascension to a position of power resulted from his marriage to the daughter of the Genghisid Kazan-Khan; the latter name translates as “Czar of Kazan” ([829], page 42).

## 9. THE WARS BETWEEN TIMUR AND TOKHTAMYSH

Tamerlane had conquered a great many lands; however, we learn that his entire life was spent in the wars for the lands of Urus-Khan – Russian lands, in other word. Tamerlane’s war had not ceased in his lifetime, despite his constant victories. It is curious that he had never attempted to destroy his number one foe, Tokhtamysh-Khan, in person, even though the army of the latter had been put to rout by that of Tamerlane many a time. We are beginning to understand the reasons for this – Tokhtamysh-Khan identifies as Dmitriy Donskoi, a descendant of Augustus. This makes the opposition of Tamerlane and Tokhtamysh an internal conflict in the Russian Horde. Persons of royal lineage had not been murdered as a custom. Let us relate the famous account of the interactions between Timur and Tokhtamysh in brief, providing some commentary thereto.

“The White Horde had tried to meddle with the affairs of the Golden Horde ... The most radical steps in this direction were taken by Urus-Khan” ([829], page 30). The name “Urus-Khan” translates as “Russian Khan”. The White Horde must have been the name of the Western Russia – the state of Lithuania, that had also included White Russia. The territory of the Golden Horde had reached Moscow in the East.

“Urus-Khan, who had reigned over Ak-Horde up until 1377, decided that apart from striving to be-

come Khan of Saray, he decided to unite both parts of the Juchi ulus” ([829], pages 30 and 31). The word ulus must be closely related to Urus, considering the flexion of L and R. “Ulus” must have been the Arabic version, whereas the one common in Mongolia (Megalion) had been “Russia”, or “Russ”.

“One of the ... emirs [princes – Auth.] dared to oppose Urus-Khan in the Golden Horde issue, which had led to his execution. His son Tokhtamysh had fled from Ak-Horde and went to Timur, offering his services. This happened in 1377... Timur... had sent Tokhtamysh to Ak-Horde so as to reclaim the throne of Ak-Horde from Urus-Khan” ([829], pages 30 and 31). The name “Ak-Horde” translates as the White Horde – clearly a reference to the throne of the White Russia.

“Tokhtamysh only managed to seize the throne of Ak-Horde in 1379” ([829], page 31). Bear in mind that Tokhtamysh-Khan identifies as Dmitriy Donskoi in our reconstruction; his capital had been in Kostroma. Having defeated Mamai in the Battle of Kulikovo in 1380 he had indeed seized the throne of Lithuania, or Western Russia.

“Tokhtamysh played the fact that Mamai’s army had been weakened tremendously by the defeat on the Battle of Kulikovo, lost to Dmitriy Donskoi. He put Mamai’s army to complete rout at River Kalka the very same year of 1380” ([829], page 31).

The relations between Timur and Tokhtamysh deteriorated rapidly, and ended in constant wars waged against one another. However, “the wars between Timur and Tokhtamysh were anything but large-scale conquests – they had been fought over a relatively small ... group of towns and cities” ([829], page 32). This is perfectly natural, seeing as how the events described above had really been a civil war in Russia, or the Horde.

## 10. THE CITIES OF SAMARA AND SAMARQAND

“Timur had launched three large-scale campaigns against Tokhtamysh, who became a powerful khan in 1380 [after the Battle of Kulikovo – Auth.]. They took place in 1389, 1391 and 1394-1395 ... In 1391 Timur set forth from Samarqand ... and ... Timur’s enormous army faced the army of Tokhtamysh ... between Samara and Chistopole” ([829], page 31).

The city referred to as Samarqand in this passage must be Samara, the true capital of the Khan Temir-Aksak. Samara had indeed been known as the khans' capital; the very name can be read as A-Ramas in the Arabic manner (reversed). This translates as "Rome", or "capital".

We proceed to find out about the close relations between Samara and the region of Yaik (known as the Ural nowadays) – in particular, the two were connected by a large old tract known as Nagaiskaya. Bear in mind the fact Temir-Aksak had been a Tartar from the "lands beyond the Yaik" ([829], page 20).

Let us quote further: "The Samara bight is spanned by River Volga that makes a curve between Samara and Chistopole ... it had been the usual summer residence of the Khans of the Golden Horde ... The southern border of the woods had been marked by a wide old road, which is known as Nagaiskaya to this day ... The remnants of the so-called Old Nagaiskaya Road, which had connected the regions of the Ural and the Volga, still exist (not too far away from the modern postal tract between Samara and Orenburg, formerly known as the Samara Military Line)" ([829], pages 441 and 442).

The chronicle indicates that Temir-Aksak had originated "from the land of Samara" ([759], page 25). Another surviving document, an edict of the Khan Devlet-Kirey, was written in Samara, which is explicitly stated therein ([759], page 43).

The name of the Khan is spelled as Devlet-Kirey instead of Devlet-Girey. Why would that be? The form in question is more archaic ([759], page 43), and has been changed by later historians for obvious reasons – the name Kirey is most likely to be a form of the mediaeval Russian word Kir (cf. Sir and Czar) – the title used for addressing the Czars and the Patriarchs. However, the name may also be a derivative of the Russian word for "hero" ("*geroy*").

The name Devlet is very likely to be of a Russian origin as well – the word "*dovlet*" was very common in Old Russia, and translates along the lines of "to rule", "to govern", "to command" etc ([866], Volume 1, page 288). Therefore the name Devlet can be regarded as the synonym or the word "ruler", which makes "Devlet-Kirey" translate as The Royal Ruler, or Our Lord the Czar. Apparently, many of the ancient Russian titles were forgotten after the ascension of the Ro-

manovs, hence our failure to recognize them as Russian words when we encounter them in the chronicles.

## 11. THE NOGAI HORDE

The famous Russian family name of Nagoi must be closely related to that of the famous Nogai Horde – hence the name of the Cossack *nagaika* whips, likewise the famous Nogaisk knives as mentioned in the reports of Prince Dimitriy's murder, for instance, an incident associated with the Nagoi family, the presumed wielders of these knives ([777], page 76).

It is possible that the Nogai Horde had been founded by Tamerlane; its remnants had existed until the XIX century. The epoch of Tamerlane, or the XIV century, was the time when "another Horde was founded on the coast of the Black Sea – the Nogai Horde that had defied the authority of the khans from the Volga" (N. I. Kostomarov. "Russian History as Biographies of its Primary Figures", Issue 1, Chapter IX). The separatist Cossacks were understandably enough at war with the old Horde; these wars may be known to us as the ones fought between Timur and Tokhtamysh (Dmitriy Donskoi).

## 12. THE GOTHS AND THE SEMIRECHYE REGION

We shall briefly divert from our primary topic in order to discuss the Goths and the origins of their name. S. Herberstein, the XVI century Austrian ambassador in Russia, mentions the fact that the Polovtsy had been referred to as "the Goths" by the Muscovites back in the day ([161], page 165). On the other hand, the name Polovtsy had also been used for referring to the Tartars – or the Cossacks, in other words. It turns out that the settled "Mongols" had called the nomadic "Mongols" *Djete*, or "Goths". This is in excellent concurrence with the information provided by Herberstein – the "Mongols" in question identify as the Russians, and the "nomadic Mongols" – as the Cossacks.

This is what historians are telling us about "Mongolia" in Tamerlane's epoch, unaware of the fact that country they describe is the XIV-XVI century Russia: "The Khans were becoming geared towards a transition to a settled life in the cities, and so they strived

to conquer the rich and cultured land of Maverannakhr" ([829], page 15). The latter appears to be the Arabic name for the Russian lands that lay to the west of the Volga, their capital being Moscow.

"The difference between the Mongols of the Semirechye and ... those who had settled in Maverannakhr kept on growing. The ones that remained in Semirechye ... despised those who had settled in Maverannakhr and lost the purity of their nomadic traditions ... The latter, in turn, regarded the Semirechye *Chagatays* as coarse and conservative barbarians, calling them *djete* ... The Chagatay ulus [Urus = Russia – Auth.] eventually split up into two parts – Maverannakhr and Mogolistan, which had also comprised Kashgar [possibly, *Kazan-Gorod*, or 'Kazan City' – Auth.] ... This took place in the XIV century" ([829], page 15). The above description must be referring to the division of Russia (or "Mongolia") into the Kingdom of Moscow, also known as Maverannakhr, and the Cossack lands in the regions of the Volga, Yaik, Don and Zaporozhye.

The very name Semirechye must be derived from "*sem rek*", or "seven rivers", seeing as how the Cossacks had lived in the regions of the rivers Volga, Don, Yaik, Dnepr, Dniester, Terek and Irtysh.

This also explains the name of the Djuchi Ulus, or the Goth Ulus – the Russian region of the Goths in the history of "Mongolia". The Chagatay Ulus might translate in the same way, standing for "Russian Land of the Cha-Goths", "Cha" ("Cza") being a possible abbreviated version of the word Czar, which makes "Chagatay" translate as "The Goth Czar".

The Germans had also been known as the Goths, which is another indication of ancient ties existing between the Cossacks and the Germans, likewise the historical name Prussia.

### 13.

## EVENTS OF THE EPOCH OF MEHMET II (THE XV CENTURY) REFLECTED IN THE BIOGRAPHY OF TAMERLANE (THE XIV CENTURY)

### 13.1. Mehmet = Mohammed II

Let us now consider the description of the XV century layer in the documents that tell us about the deeds of Tamerlane. This layer is of a primary nature

– this is where Tamerlane's glory of a conqueror comes from initially. Tamerlane's prototype is most likely the famous XV century conqueror – Mehmet (Mohammed) II, the Turkish sultan who took Constantinople in 1453 and made it his capital. The 90-year Byzantine and Russian shift backwards superimposes the epoch of Mehmet II over the Scaligerian epoch of Tamerlane.

### 13.2. The city of Samarqand, the capital of Timur, as described in the chronicles that relate the XV century events, and its true identity

Let us reiterate that the geographical names would often migrate from one place to another, referring to different cities in different epochs. Above we cite the documents that clearly use the name Samarqand when they write about Samara on the Volga. In the XV century the name had already attained a different meaning. Historians report the following about Samarqand, Tamerlane's capital (as we already pointed out, the name Samar(qand) is the reversed name Ramas (Rome) as used by the Arabs.

"Samarqand became capital of Timur's enormous empire. Timur had longed for the city to be unsurpassed in greatness and beauty; Samarqand was to outshine every other capital known previously" ([829], page 44). Historians suggest the above to identify as the small town of Samarqand in the present day Uzbekistan.

We also find out that "Ibn Arab-Shah reports that Timur had also founded a number of satellite settlements around Samarqand, naming them after famous cities" ([829], page 44). The words "satellite settlements" can be regarded as a comment made by the modern author. The list of the cities in question is most impressive, and has been taken from historical sources: "Misr (Cairo), Dimshik (Damask), Baghdad, Sultani and Shiraz, three of which had been caliphate capitals – Damask was the capital of the Omayyad caliphate, and the capitals of the Abbasid and the Fatimid caliphates were in Baghdad and Misr, respectively. The idea behind calling the settlements after famous cities had been of a political nature, obviously in order to proclaim Samarqand's supremacy over them all" ([829], page 44).

These rather confused "explanations" leave us with

an odd impression – we know of no other cases when the suburbs of a small town would be named after famous capitals.

We must also mention the city of Yasy, which had stood “near the border of Timur’s empire” ([829], page 44). Historians obviously locate it in Turkistan so as to make it closer to Samarqand – however, there is no such town anywhere in those parts. It is however known that the famous mediaeval city of Yassy had been in Basarabia, and indeed stood very close to the border of the Ottoman = Ataman Empire of Mehmet II.

The above fragment of a mediaeval document leaves us without a shadow of a doubt that Samarqand as used presently happens to be an alias of Constantinople.

### **13.3. Sultan Mehmet-Khan identified as Sultan Mehmet II. Who could have taken Bayazid captive?**

We already mentioned “the proxy Khans of Timur – Souyourgatmysh ... and then his son Mahmoud-Khan [Czar Mehmet the Sultan – Auth.] ... The relations between Sultan Mahmoud-Khan and Timur had been excellent – the former had been serving the latter as an excellent and energetic commander ... Sultan Mahmoud-Khan took part in the Battle of Ankara in 1402, taking Bayazid, the Turkish Sultan, captive” ([829], pages 42 and 479).

Thus, Bayazid (possibly, Vassily) had been taken captive by Sultan Mahmoud-Khan, a phantom reflection of Timur; this makes the latter identify as Mehmet II, the Turkish Sultan, with almost absolute certainty.

A propos, the famous stone that bears a carving made by Timur found on the territory of the modern Kazakhstan (Cossack-Stan), wherein Timur is called “Timur, Sultan of Turan” ([829], page 32). Timur, Sultan of Turkey, in other words. His old capital may have been in the city of Tiraspol on the Dniester, or Tirana in modern Albania. Both names translate as “City of the Turks”.

The following fact might give us a good idea of where the lands conquered by Timur had really been located: “The army [of Timur – Auth.] set forth towards the cities of Yassy, Karaouchi, Sayram [Saray-

evo? – Auth.] ... and to Sarouk-Uzek [Syracuse? – Auth.]” ([829], page 439).

These are the very places where historians locate the campaigns of Mehmet II = Sultan Mehmet-Khan the Ottoman: “Timur did not lock the sultan up in Samarqand ... taking him along to different campaigns instead” ([829], page 479).

## **14. THE ORGANISATION OF TIMUR’S ARMY. HAD HIS HORDE REALLY BEEN “WILD”?**

Tamerlane is usually seen as a coarse and ignorant barbarian invader, miraculously attaining victory after victory with his “wild Asian hordes”, recruited from the region of Samarqand, a small town in modern Uzbekistan. However, let us cite the following data from a fundamental work of M. I. Ivanin entitled “The Art of War and the Conquests of the Mongols, the Tartars and Other Mediaeval Nations in the Epoch of Genghis-Khan and Tamerlane” (St. Petersburg, 1875). A chapter of this book is included in [829], which is the source that we have used in our research.

“Tamerlane’s army was comprised of infantry and cavalry... The infantry ... had horses at its disposal for long marches; the cavalry, or, at least, a substantial part thereof, could also stand and fight dismounted, as the dragoons of today ... Regular and elite cavalymen wore light and heavy armour. Apart from that, Tamerlane had a special corps of bodyguards – a guard of sorts... Apart from these, the army also consisted of the following:

1) Engineers and shipbuilders... They built ships and bridges.

2) Greek (or Gregorian) fire specialists.

3) Various workers, who were capable of mounting siege machines and handling catapults... This part of the army had been perfected to a very high degree of sophistication. Reports of Tamerlane’s sieges demonstrate that he had been familiar with nearly every method used by the Greeks and the Romans... He had elephants with mounted warriors that threw Gregorian fire at the enemy.

4) Tamerlane had a special corps of highlander infantry for fighting high in the hills...

The army was divided into tens, hundreds, thousands and *tumyns*” ([892], pages 424-428). The Rus-

sian word for *tumyn* is *tma* (ten thousand, hence the title of a *temnik* as mentioned above). This division into tens and hundreds had been characteristic for the Cossack troops until the XX century; this trait had been an exclusively Cossack one.

Each party of ten, hundred, thousand and ten thousand solders had a leader of its own... Elite troops, or the heavy cavalry, were armed and equipped with the following: helmets, armour, swords, bows and arrows... The leaders of each party of ten ... wore chain mail; they were armed with swords and bows... The centurions also needed to have ... a sword, a bow ... a mace and a club, as well as chain mail and plate armour ... Soldiers were commended for their valiance, and they were also awarded with raises [it turns out that the soldiers of the “wild” Hordes had been receiving a regular salary – Auth.], presents, larger shares of trophies, higher ranks, honorary titles and so on... Whole regiments that became distinguished were decorated with battle drums, banners etc ...

Even in the epoch when military formations had been nonexistent in nearly every army, and the soldiers just huddled in a crowd... Tamerlane’s army had already possessed the knowledge of formation ... there were several lines of soldiers that went into battle one by one ... as well as a fresh reserve of elite troops” ([829], pages 424-428).

Seeing as how there were European armies among the enemies of Tamerlane, the above can be formulated as follows: while the European armies had still fought in mobs, the “savage Asian hordes of nomads” already had knowledge of military formations and a good military organisation. This is the furthest thing from a mockery – it’s true. However, one must replace the “savage hordes” by the Russians and the Ottomans (Atamans). We shall see the familiar XIV-XVI century scenario when the excellently trained Cossack armies of the “Mongols” (Great Ones) and the Ottomans (Atamans) colonised Europe, Egypt, Asia and a large part of America, qv in CHRON6, Chapter 14. As we have seen, they weren’t met with much in the way of organised resistance.

“If the enemy troops managed to crush the centre of the front line, they could easily be ... put in the position of the Roman army in the Battle of Cannes, when the Romans had taken out the centre of the

Carthage cavalry and started to move forward in too hasty an onslaught, only to find themselves surrounded from the flanks by Hannibal’s infantry and the cavalry, which had resulted in the loss of the battle ... The Cannes incident had not been random, and the abovementioned order of troops allowed to replay the scenario at will” ([829], pages 424-428).

We shall not become distracted by the “ancient” Hannibal, but we must point out that the very apropos comparison of Tamerlane’s tactics to those of Hannibal wasn’t made off the top of M. I. Ivanin’s head. We must also add that Hannibal also had battle elephants, which would baffle the imagination of his contemporaries. It is also possible that the ancient name Hannibal is a slight corruption of the mediaeval name Khan-Bal, or the White Khan = Khan of Volga = Khan of Babylon = Khan of Bulgaria.

M. I. Ivanin tells us further: “It is as though the very god of war had taught this method to Genghis-Khan and Tamerlane; it was efficient enough to make nearly every battle of the epoch a decisive one, with enemy armies put to chaotic rout” ([829], pages 424-428).

However, Scaligerian chronology insists that Genghis-Khan and Tamerlane were separated by over 150 years. Could it be that the enemy armies (among them the best troops of Europe and Asia) hadn’t managed to adopt the “Mongolian” tactics over this time, or counter it with something similar? This seems highly unlikely, which leads us to the conclusion that the conquests of Genghis-Khan and Tamerlane had really been one and the same conquest – one that may have lasted for decades, but without a break, so as to give the opponents no chance of recuperation.

We are of the opinion that the above refers to the final stage of the Ottoman and “Mongolian” conquests of the XIV-XV century, namely, the famous campaigns of Mehmet II, who later became the Sultan of Constantinople = Istanbul. Nowadays this character is falsely perceived as the minor “proxy khan” Sultan Mahmoud-Khan under Tamerlane.

The very same character served as the prototype for the “ancient” Alexander of Macedon and Hannibal, likewise Mahmoud Gaznavi (Mehmet the Cossack) from the alleged XI century. It is also possible that he had really been Macedonian, a native of the Slavic Macedonia, and that his troops consisted of the Cossacks – Russians, Albanians and so on.

Let us also point out that the “Greek fire” as used by Timur’s army had also been known as “Gregorian fire” ([829], pages 424-428). As we are beginning to realise, the latter name is a reference to St. George = Genghis-Khan = Georgiy Danilovich = Rurik. The weapon in question is likely to have been an alias used for artillery.

## 15. THE ISSUE OF TAMERLANE’S RELIGION

Let us now turn to the issue of the religious confession adhered to by Tamerlane. He is considered a “vehement Muslim” these days; this opinion is based on the fact that Muslim sources keep on calling him a “true believer”. However, this in itself doesn’t tell us too much – we have seen the term “those of the true faith” applied to the Russians by the Muslim sources of that epoch. This is why historians fail to recognise Russia in its Arabic descriptions and are forced to suggest that the Arabs “did not write about Russia at all”, despite the close trade connexions between Russia and the Arabs.

We deem the above misconception to result from the fact that the formal religious schism between Orthodox Christianity, Islam and Catholicism had been dated to a phantom ancient age, whereas in reality it took place as late as in the XV-XVI century.

The religious contradictions may have been accumulating; however, the Arabs may well have called the Orthodox Russians “true believers” before the formal schism, even if they disapproved of the Russian ecclesiastical tradition, finding it alien to their culture. Thus, the fact that Tamerlane is called a “true believer” in the Arabic sources does not imply that he had been a Muslim – he may have been Orthodox or Catholic just as well.

Let us also enquire about whether Islam had looked the same as it does today in the epoch of Tamerlane. This is anything but clear, and most likely untrue. The matter is greatly complicated by the fact that the epoch of Tamerlane is the very epoch of the “Great Schism” (the XV century), when the Orthodox, Catholic (Latin) and Muslim (Nestorian) Churches were making their first steps towards the schism.

It is therefore possible that the Muslim ecclesiastical tradition of the time may have significantly dif-

fered from the modern, and been close to that of the Orthodox Church. Bear in mind the well-familiar fact that Islam originated as the Nestorian branch of the Orthodox Church. The history of Islam is rather convoluted in general.

At any rate, the facts we cite below demonstrate at least one of the below statements to be true:

- 1) either Tamerlane wasn’t Muslim, or
- 2) the Muslim customs of Tamerlane’s epoch had differed from the modern ones significantly, and were closer to the Orthodox Christian rites.

This is what Foma of Metsop, a contemporary of Tamerlane’s, writes in his book entitled “History of Timur-Lank and his Descendants” (Translated from Old Armenian, Baku, 1957). We have naturally only got the XVI-XVII century edition of this book at our disposal nowadays; we are quoting it in accordance to the reprint included in [829].

“A certain man by the name of Timur-Lanka, of antichrist Mahmet’s faith, appeared in the city of Samarqand in the East” ([829], page 357).

“The tyrant [Timur] gave orders to take all the women and children captive and to throw the rest from the tower wall, believers and unbelievers alike... A Mugri ascended a minaret in the town of Berkri, and started to cry ‘Salat Amat’ out loud ... The perfidious Timur thought about it and asked about the nature of those cries. His minions replied: ‘It’s judgement day, and Ise [Christ] is about to resurrect’ ... Timur instantly gave orders to stop throwing people off the tower walls, and to set the rest free” ([829], page 364).

“He (Timur) had to Damask ... and, as he approached Jerusalem ... the wives of the Muslim teachers came unto him ... and told him: ‘You are the padishah of this land, and the Lord has sent you to punish those who oppose His will ... Everyone in this city is a villain and a sodomite, especially the deceitful mullahs ... call our masters, and we shall confirm everything in their presence’ ... And thus he had ordered [to his army]: “... Bring me 700.000 heads and arrange them into seven towers ... Should anyone say he believes in Jesus, let him go” ([829], page 368). The only people that Timur decided to spare were the Christians!

Christianity and Islam are intertwined in the oddest manner in the descriptions given by Foma of Met-

sop. In the first case Timur captures the city (presumably a Christian city) and orders for all of the population to be executed. This makes him appear Muslim. Despite the fact that the churches of the city are Christian, the cry of despair came from a minaret. The cry of a Muslim? The meaning of the words that were cried out loud from the minaret is explicitly Christian – at least, this is how Timur and his entourage had interpreted them. These words made Timur react as only a Christian would – he ordered for the execution to be stopped, and the prisoners set free.

As a result, it is impossible to understand whether Timur had been a Christian or a Muslim. In the second case the dwellers of a Muslim city address Timur as their padishah and complain about the iniquity in their city. This makes Timur a Muslim; however, when he gives an ireful order to punish the entire population of the city, he strictly forbids to harm Christians, ordering to execute everybody else. Could he have adhered to the Christian faith, then?

Moreover, it turns out that the Arab sources had been anything but unanimous about the religion of Timur. Certain Arabic authors call him “the apostate”. J. Langlais writes the following in his book entitled “The Life of Timur” (translated from French, Tashkent, 1980):

“Arab-Shah had tried to compromise our hero as an apostate who had preferred the law of Genghis-Khan to that of Mohammed – however, all historians concur about the fact that this monarch had been a Muslim, or at least tried to present himself as one” ([829], pages 393-394). Langlais is therefore of the opinion that Arab-Shah’s historical knowledge had been “poor”.

Furthermore, it is a known fact that the modern Muslim tradition strictly forbids the ingestion of wine. Notwithstanding that, numerous sources claim that Timur’s army drank wine in abundance. Moreover, Timur had even drunk vodka. This is what Rui Gonzalez de Clavijo, author of “The Diary of a Voyage to Timur’s Court in Samarqand” (allegedly 1403-1406, translated from Old Spanish, St. Petersburg, 1881) is telling us:

“The space around the tents of the Czar and the pavilion had been crammed with wine barrels, placed at a distance of a stone’s throw from each other and spanning half a league of this field’s territory ... There

had been many tents next to the pavilion, each of them covering a huge barrel of wine. These bottles were large enough to contain fifteen cantars of wine at the very least” ([829], pages 321-322).

“That day the Senor and all of his people drank wine; they were served vodka in order to facilitate inebriation” ([829], page 327).

The fact that Tamerlane drank wine was noted by every traveller from the Western Europe who had seen him. This is how M. Ivanin, who, unlike the mediaeval contemporaries, already “knows” it very well that the army of Timur had not been allowed to drink wine.

“This is where Tamerlane would decorate the most valiant soldiers and provide them with all manner of food, drink and entertainment; the most beautiful captive women had served food and sour milk in precious chalices to the warriors”. M. Ivanin makes the certain but erroneous comment that the translation of Lacrois “refers to wine everywhere; however, Tamerlane, a devote Mohameddan, would hardly allow inebriation among his troops; also, where would one find wine in the steppes, and how would the army take it along?” ([829], page 424). We can plainly see that the Russian Cossacks from the Horde did not think it seemly to abstain from wine.

## 16. THE BURIAL OF TIMUR

It is known that the burial of Timur had been performed in total defiance of the Muslim tradition ([829]). The modern Muslim tradition strictly forbids mourning the dead, unlike Christianity. However, there are reports of mourning rites performed at Timur’s funeral. This is what V. V. Bartold tells us in his article entitled “The Burial of Timur” (Collected Works. Moscow, 1964, Volume 2, pages 2, 442 and 454): “The princes and the princesses were told not to wear mourning attire, ‘as the Muslim tradition and common sense dictated’”.

Nevertheless, it turns out that, in spite of this directive, “the Czarinas and the few princes that had been by their side ... had performed the mourning rites common among the nomads, assisted by the princesses and other noblewomen... The princes and the officials who had been in town were also dressed

in mourning, likewise the representatives of the Islamic religion, such as the Al-Islama Sheikh Abd-Al-Evvel... This time the black mourning attire was worn by all of the townsfolk and not just the Czarinas, princes and officials... This had been followed by the same rite as was performed at Sultan Mohammed's wake in Onik; Timur's battle drum had been carried by the mourners to take part in the ceremony; the skin of the drum was cut into shreds in order to preclude the drum from serving another owner... The decorations of the mausoleum had contradicted the Islamic laws, and had only been removed after the arrival of Shahroukh in Samarqand... Shahroukh had observed all the Islamic rules and regulations thoroughly, and felt obliged to remove pagan decorations from Timur's mausoleum" ([829], page 493).

Moreover, this is what Bartold reports in his study of the documents related to the burial site of Timur in one way or another: "The above contradicts what the same author reports elsewhere, namely, that the construction of a 'dome-shaped tomb' of Mehmet-Sultan commenced in 1404, and that the body of Timur had been put in a 'dome-shaped building for burial'; one finds it most likely that both sources refer to the same construction" ([829], pages 490-495).

Everything is perfectly clear – the references are made to a single building, since Timur and Mehmet-Sultan identify as one and the same historical personality.

## 17. THE CUSTOMS OF TIMUR'S COURT

Let us cite some evidence concerning the common ceremonies and the clothes worn at the court of Timur, the "savage Asian".

"The grandson of the Czar had been dressed lavishly; his attire was made of blue satin with golden circle-shaped embroidery, with a circle on the back, the chest, and both sleeves. His hat was embellished with large pearls and gemstones, with a very bright ruby on top" ([829], page 322).

It is easy to recognize the clothes in question as the ceremonial attire of the Russian kings, complete with the circle-shaped embroidery and a luxurious crown resembling the so-called "Monomakh's hat".

Certain mediaeval representations of the Russian

Czars of the Horde depict them dressed less ceremonially; the most conspicuous part of this informal attire is the long cone-shaped hat made of wool, qv in the XVI century engravings from the first editions of Herberstein's book reproduced in [161], for instance.

We learn the following about another headdress item worn by Timur. G. Wambery writes the following in his "History of Bukhara" (English translation published in St. Petersburg in 1873, see pages 217-237):

"Timur's ceremonial attire had consisted of a wide silk tunic, with a long conical woollen hat decorated by an oblong ruby on top, pearls and other gems. He had worn large and expensive earring, following the Mongolian custom" ([829], page 396). By the way, the custom of wearing an earring had been kept alive by the Cossacks up until the XX century.

M. Ivanin naturally cannot leave the obvious similarity between the customs of Timur's court and those of the Russian Czars without commentary, and descants in the following manner: "It is very probable that... the ceremonial customs... had been the same in the domain of every Khan who had been a descendant of Genghis-Khan. Some of those customs were imported from the Golden Horde by the Muscovite princes" ([829], page 436).

There is nothing new about this information. Everyone knows about the "Mongolian" origins of the customs of the Muscovite court. However, our idea about "Mongolia" identifying as Russia and the Horde, as the regular Cossack army of the Russian state, allows us a new viewpoint on this issue. It turns out that the "ancient Mongolian" customs are Russian and partially Byzantine in origin. They have been forgotten in Russia for the most part under the Romanovs, when the latter had radically changed the whole Russian lifestyle. Some of the "Mongolian" customs still exist in the Orient; they often strike us as thoroughly un-Russian and Oriental nowadays, the sole reason for that being the fact that we were made forget our own history.

## 18. TAMERLANE AND IVAN III

The biography of Tamerlane has got many parallels with that of the Russian Great Prince Ivan III, a contemporary of the Turkish Sultan Mehmet (Mo-

ammed) II, the conqueror of Constantinople. These parallels were discovered by M. G. Nikonova.

It has to be said that the modern Russian sources remain conspicuously silent about the conquest of Constantinople by the Ottomans = Atamans in 1453. The few remaining records of Russia's reaction to this event indicate it very likely to have been positive ([372]).

Russians must have actually participated in the storm of Czar-Grad, seeing as how the army of Russia (the Horde) must have been an ally of the "Mongol" Ottoman army of that period. Bear in mind that the diplomatic relations between Moscow and Constantinople had been severed 14 years before that time, and that the Greek Metropolitan was forced to flee Russia.

It becomes obvious why there are no Russian documents reporting the conquest of Constantinople – they must have been destroyed by the first Romanovs in the XVII-XVIII century, and the reasons aren't too hard to understand. When the Romanovs were about to take part in the "liberation" of Constantinople from the Turks, having agreed upon it with the West, the memory of Russian troops helping the Ottomans with the conquest of Czar-Grad in the XV century must have been anything but welcome.

However, the epoch when the Ottomans had conquered Constantinople is the very time of Ivan III. Therefore, there must be parallel biographic records concerning him and Mehmet = Mohammed II = Tamerlane. The existence of some linkage between Ivan III and Tamerlane (Mehmet II) is indirectly confirmed by the following facts.

a) The diplomatic interactions between Tamerlane and the Western Europe were conducted by proxy of a mysterious character known as "Archbishop John". He had acted as the *de facto* representative of Tamerlane, interacting with the Western European monarchs and taking care of Tamerlane's correspondence on his behalf ([829]).

b) The biography of Genghis-Khan, which reflects that of Tamerlane to a substantial extent, pays a lot of attention to the figure of a certain "John the Bishop" or "Presbyter Johannes", who had simultaneously been a priest and the leader of a powerful nation. He is constantly managed in the mediaeval chronicles. However, historians cannot give any pre-

cise identification to this figure. Let us also recollect that Batu-Khan, Genghis-Khan's grandson, can be identified as Ivan Kalita = Caliph. The lifetime of Ivan Kalita dates to the XIV century, which makes him a neighbour of Tamerlane in time.

However, the image of Ivan Kalita (Caliph) also contains a part of a later layer, which had travelled backwards to this epoch from the XV century as a result of the 100-year chronological shift inherent in Russian history. This layer is constituted by the documents of the Great Prince Ivan III, also known as Ivan-Khan, *qv* above.

This leads us to the following link of duplicates; they are arranged by rows in the following table:

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Mehmet II	Ivan III	Ivan Kalita
= Tamerlane	= Archbishop John	= Caliph
= Genghis-Khan	= Ivan the Priest	= Batu-Khan ("batya", "father")

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## 19. CONCLUSION

Let us reiterate that we do not insist upon everything we say above, since the stage of our research is by no means final. Nevertheless, there are several focal points of a primary nature, and we have no reasons to doubt their veracity whatsoever. There are at least six such points:

1) The identification of Yaroslav, the father of Alexander Nevskiy, as Batu-Khan, also known as Ivan Kalita (Caliph). Georgiy Danilovich, his elder brother, identifies as Genghis-Khan, and the Great Prince Dmitriy Donskoi – as Tokhtamysh-Khan.

2) The city referred to as Novgorod the Great in the chronicles is Yaroslavl on River Volga.

3) The Kulikovo Field identifies as the Kulishki in Moscow.

4) "Ivan the Terrible" is a "collation" of several individual Czars.

5) Boris "Godunov" had been the son of Czar Fyodor Ivanovich. He died by poisoning at a relatively early age.

6) Russian history contains a dynastic parallelism, or a shift with a value of approximately 410 years.

The early history of Russia is a phantom reflection or a duplicate of its real history between 1350 and 1600.

These six primary statements follow from explicit indications provided in mediaeval Russian documents. It suffices to abandon the Procrustean chronology created relatively recently by Scaliger, Mil-

ler and others who came in their wake, and aggressively promoted.

The primary result of our research is formulated in the sixth conclusion; it was based on the application of the empirico-statistical methods related in CHRON1 and CHRON2.