HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH TAMERLANE

ANATOLY FOMENKO
GLEB NOSOVSKIY

HISTORY: FICTION OR SCIENCE? • BOOK 11

THE ISSUE WITH TAMERLA

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THE ISSUE WITH TAMERLANE

By Anatoly Fomenko and Gleb Nosovskiy

Book 11 of *History: Fiction or Science?* series.

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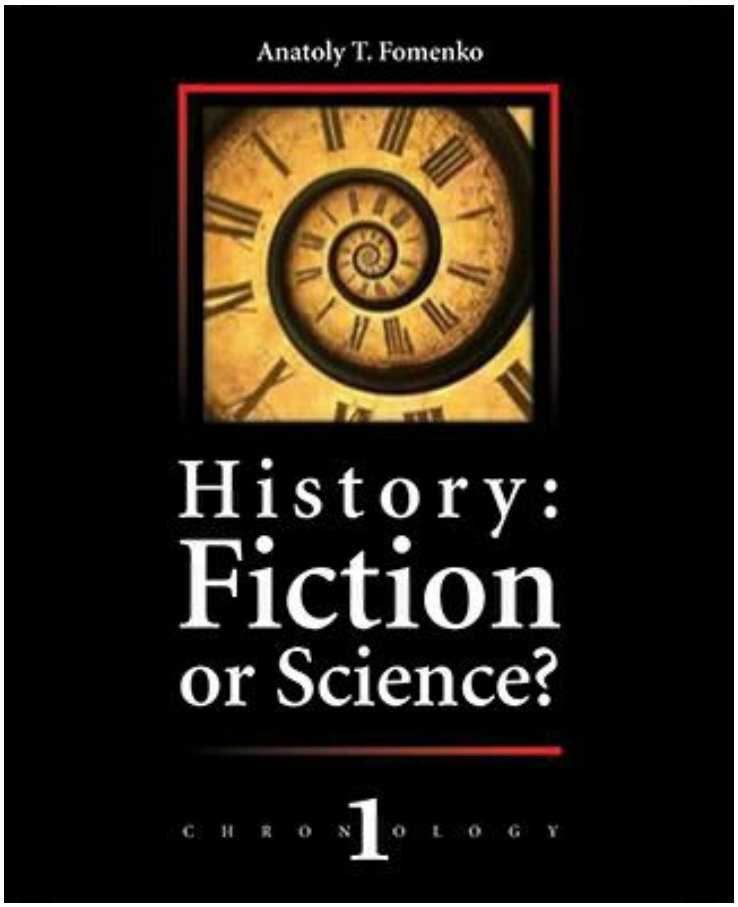

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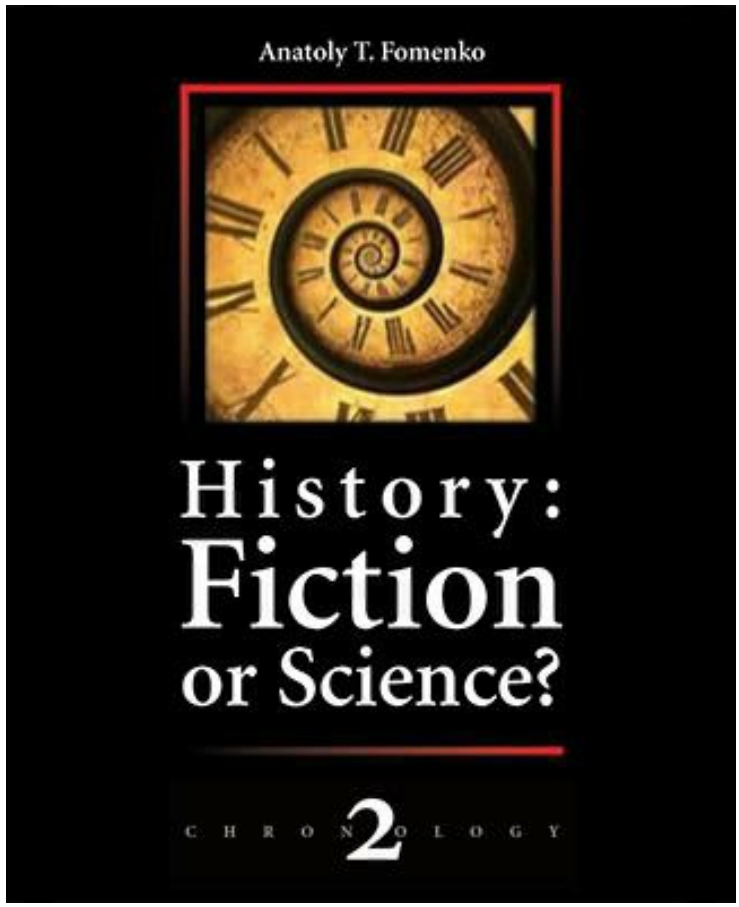

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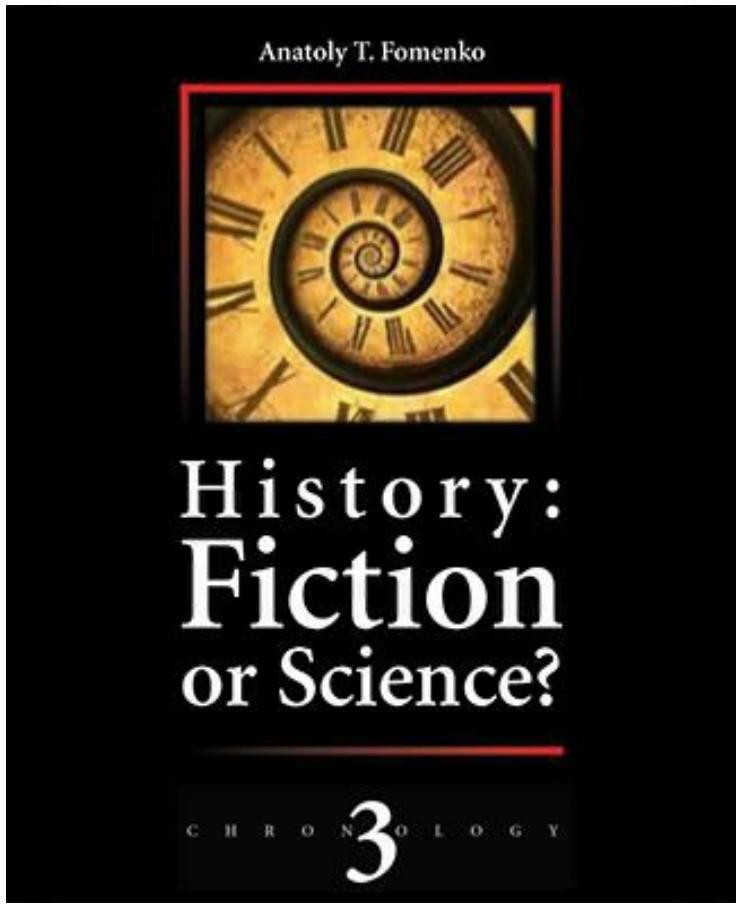

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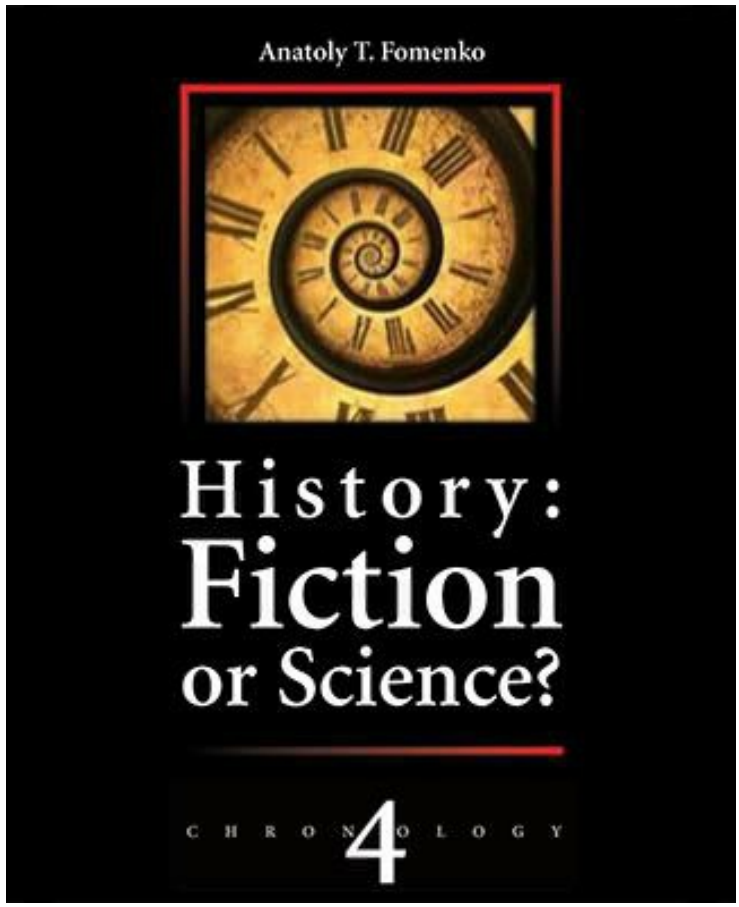

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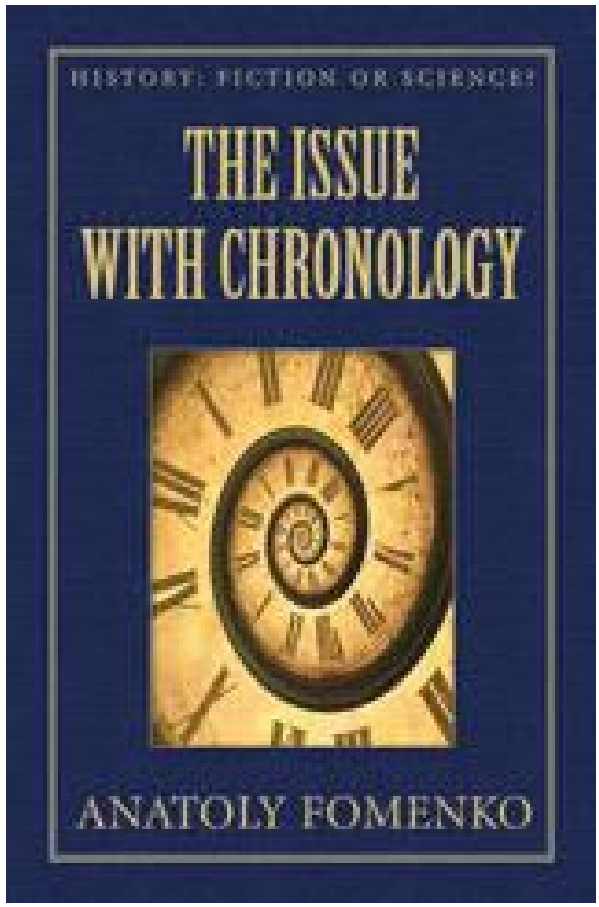

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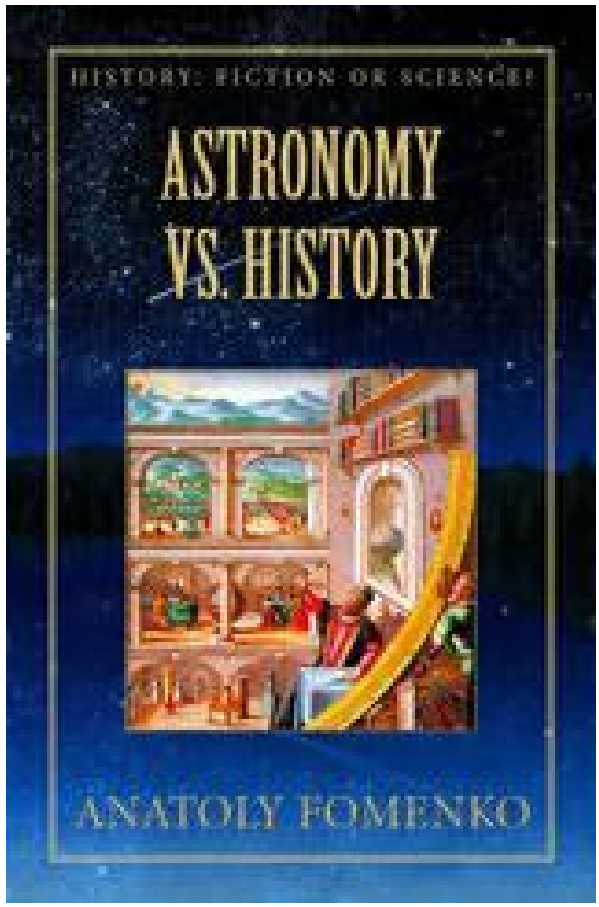

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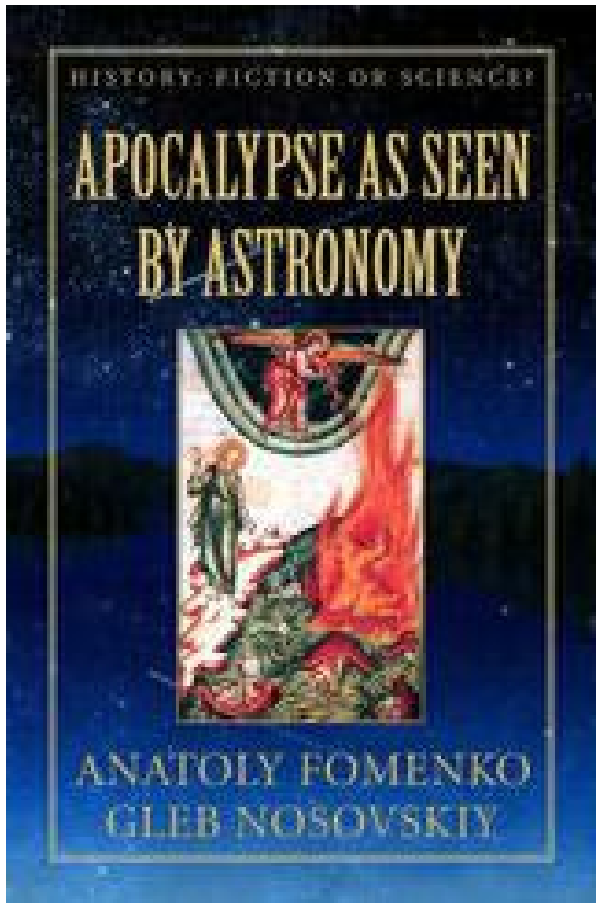

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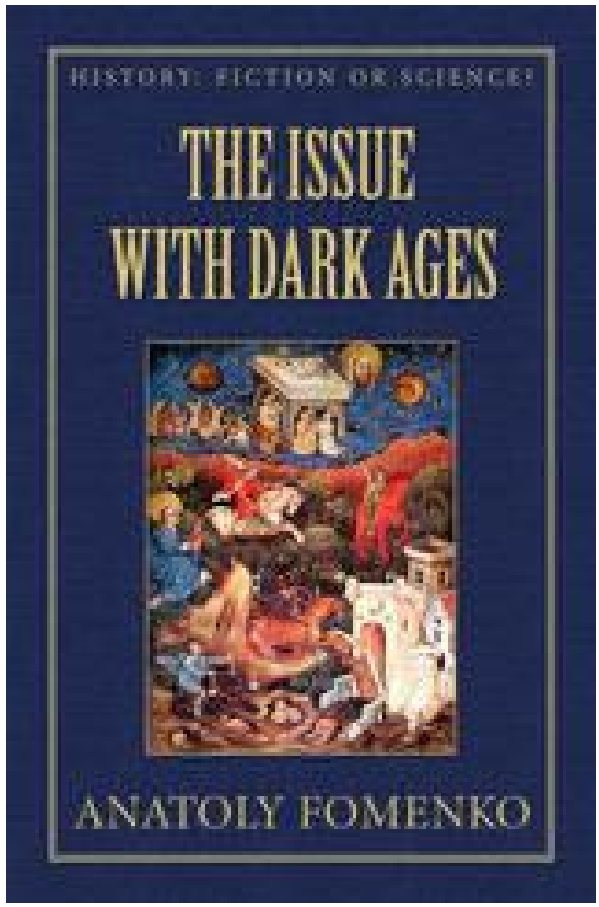

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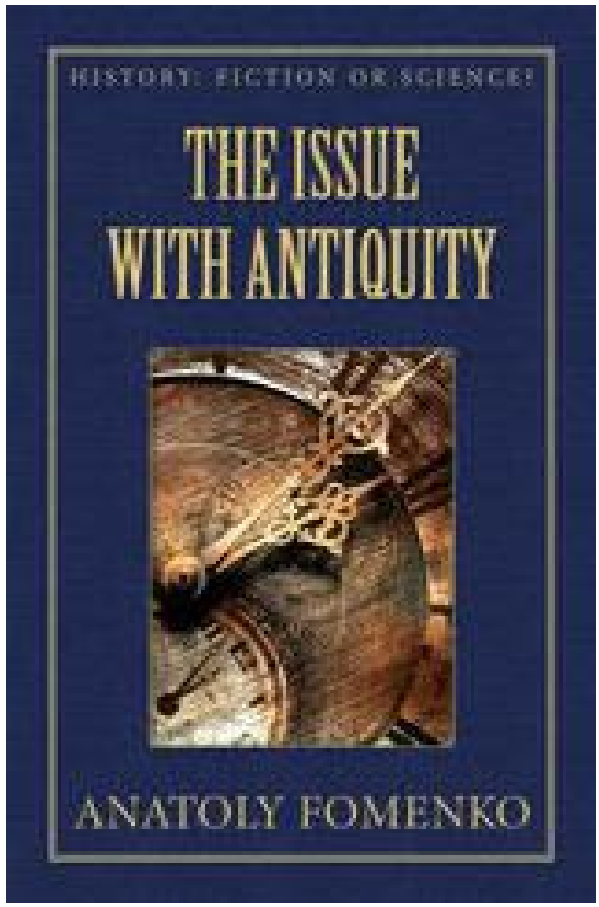

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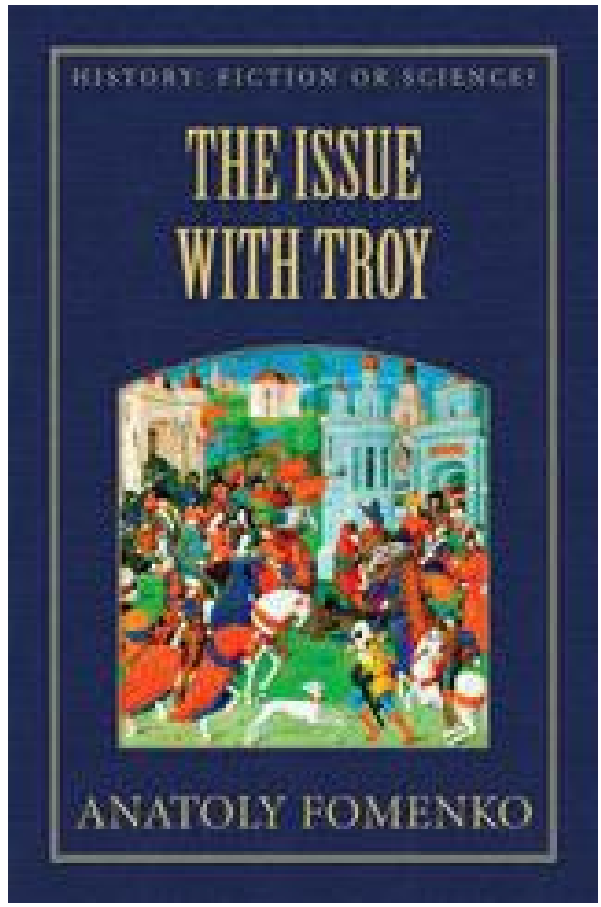

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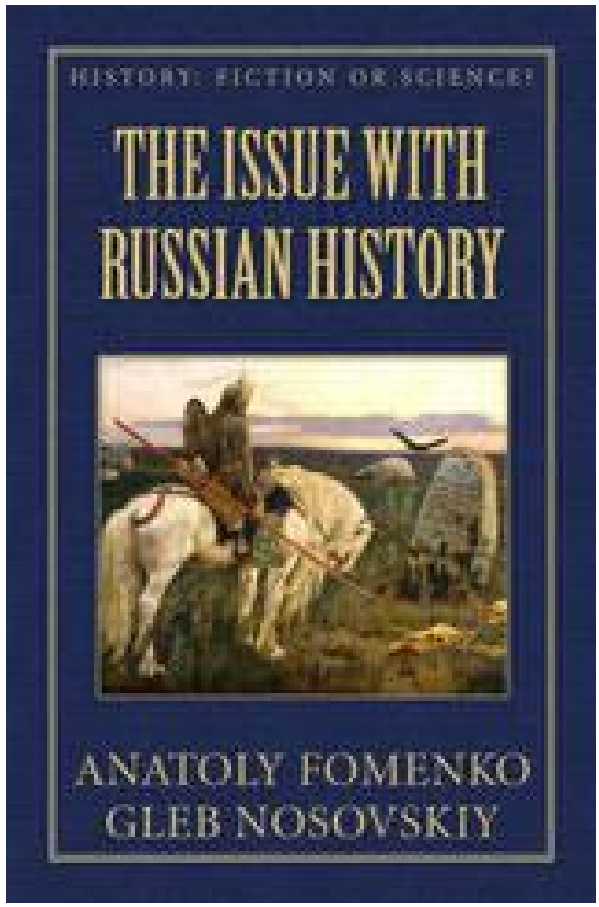

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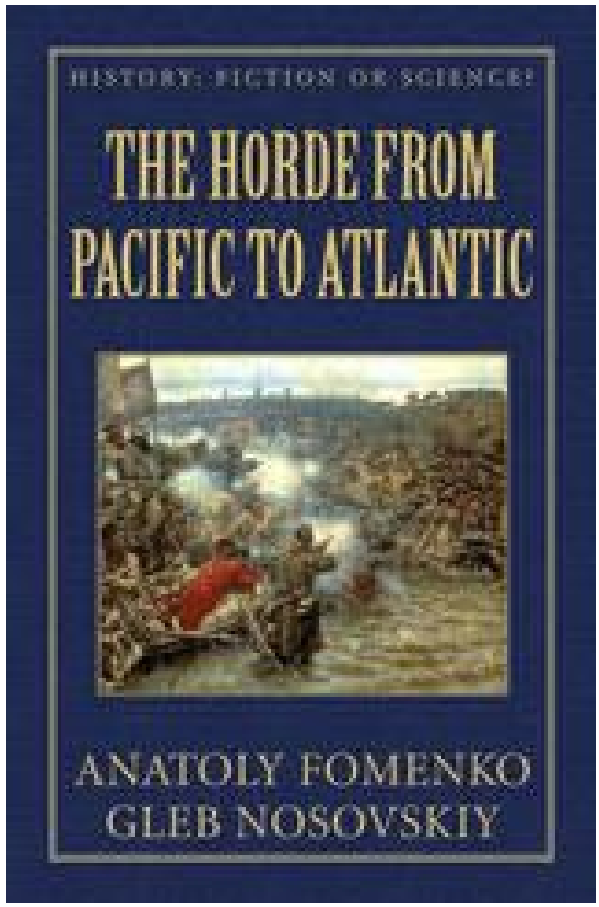

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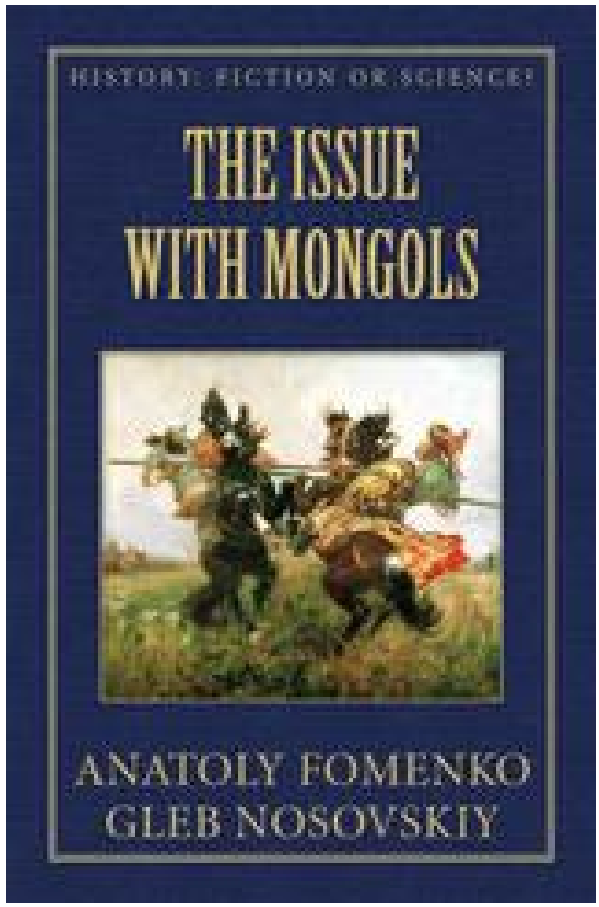

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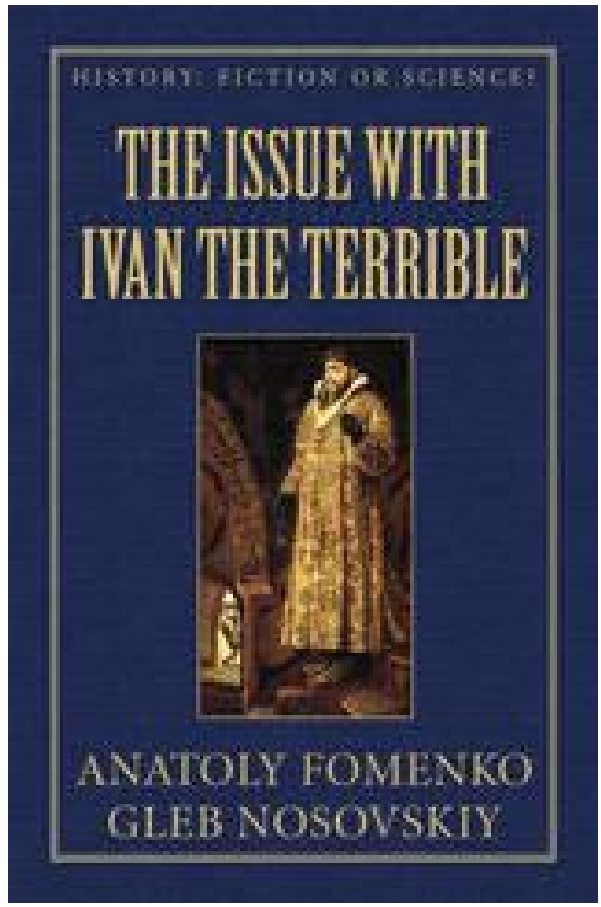

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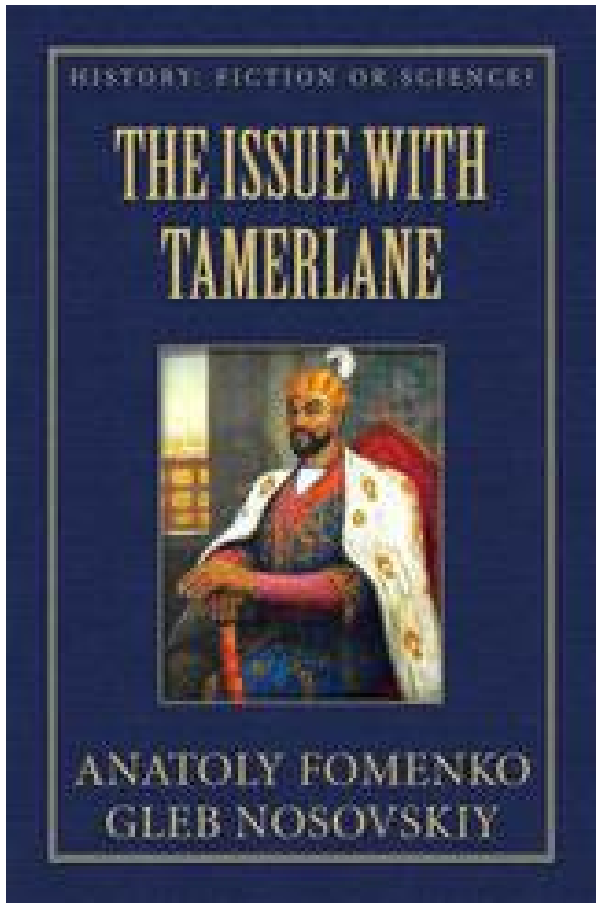

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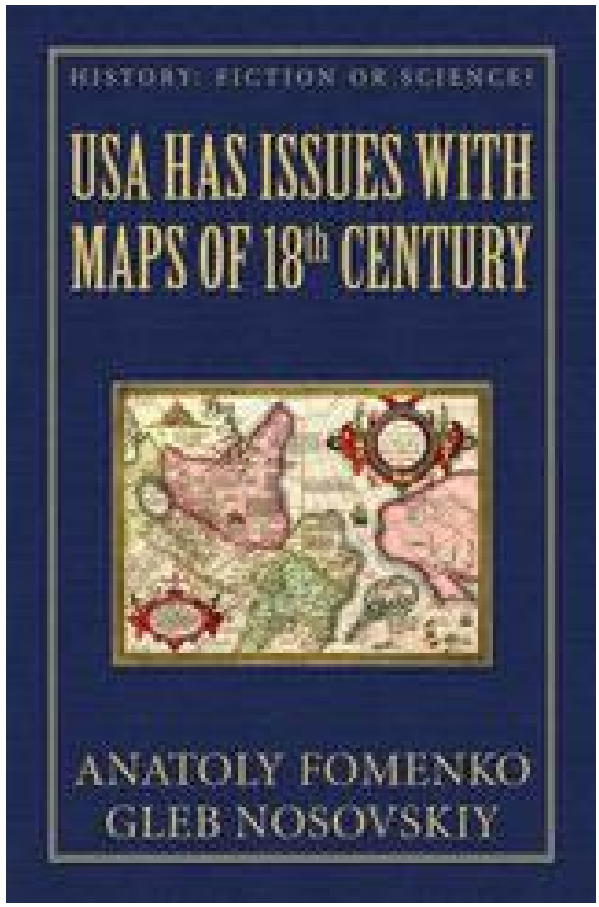

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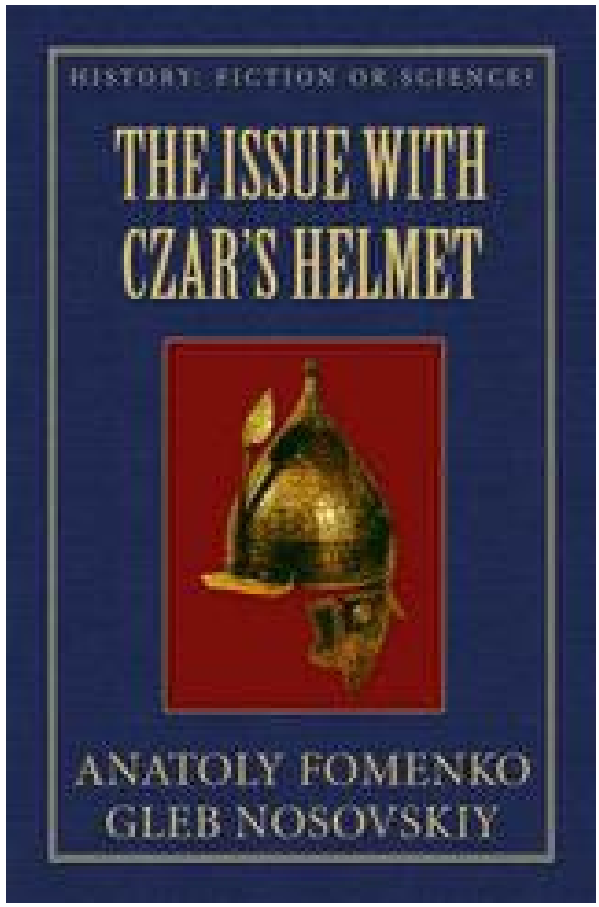

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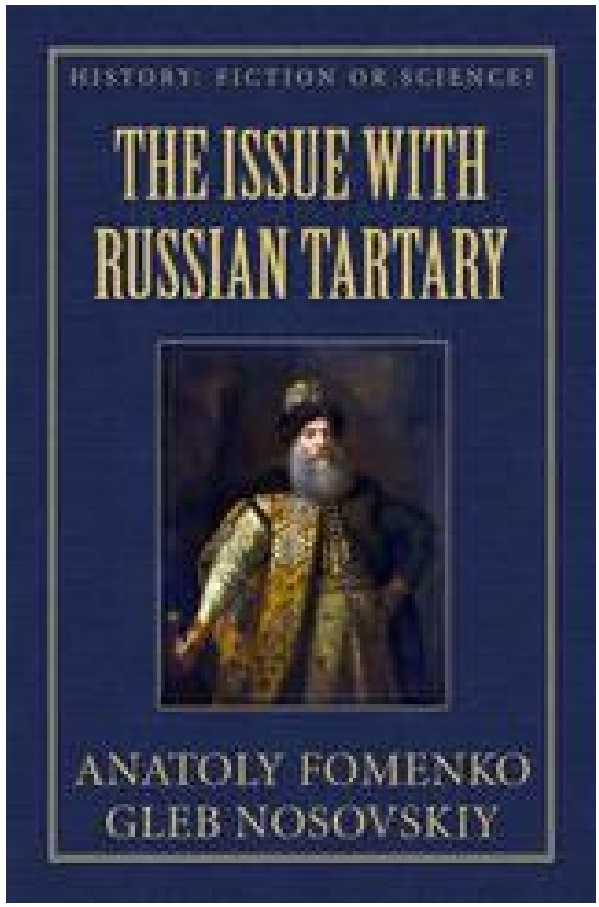

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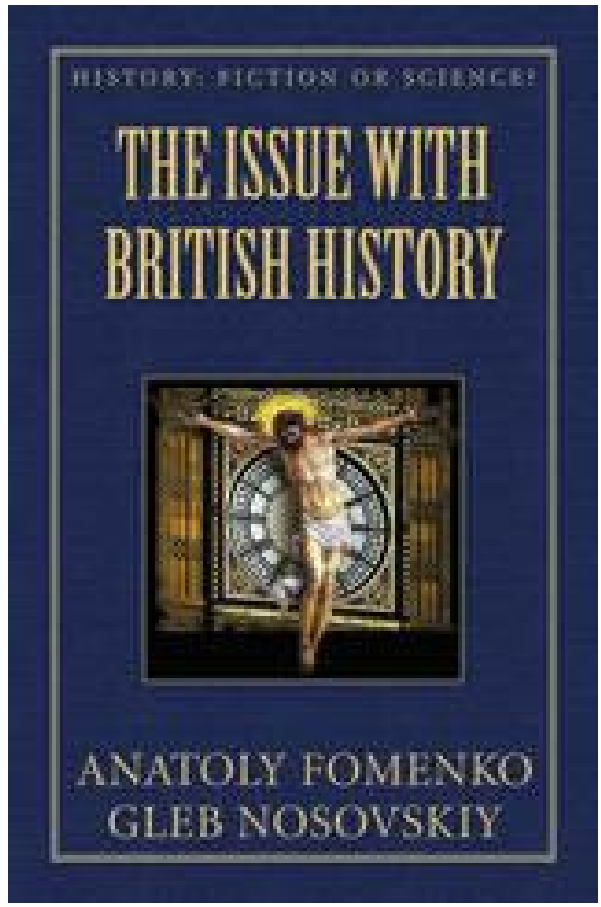

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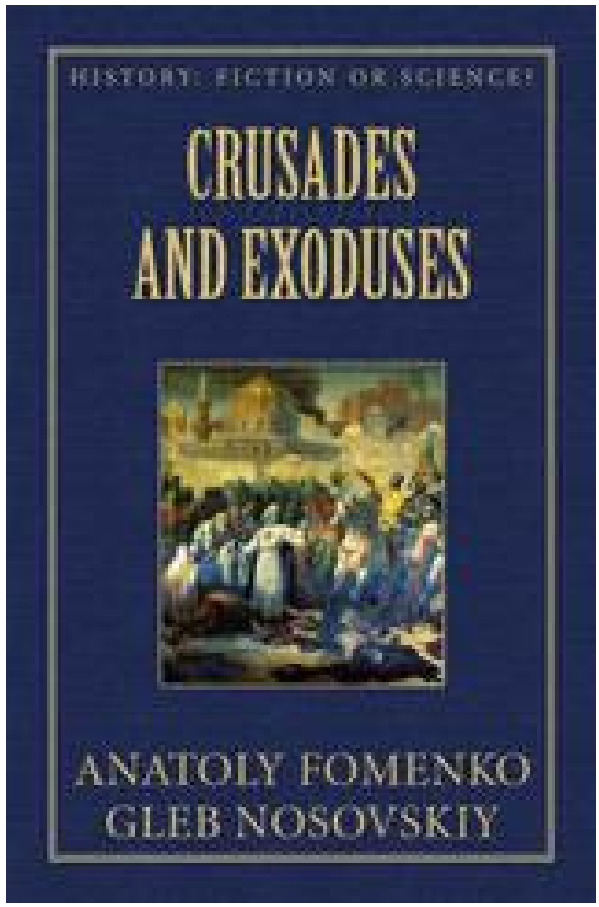

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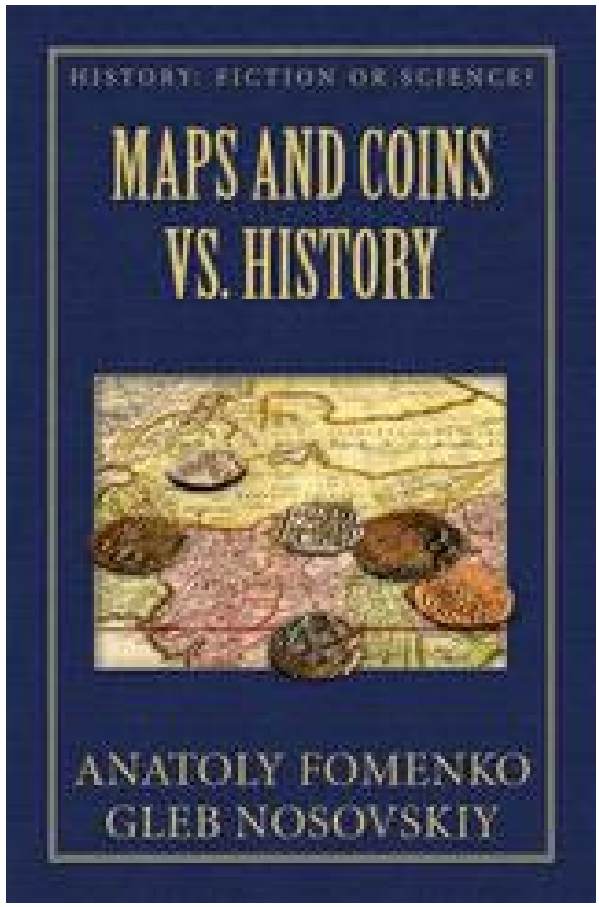

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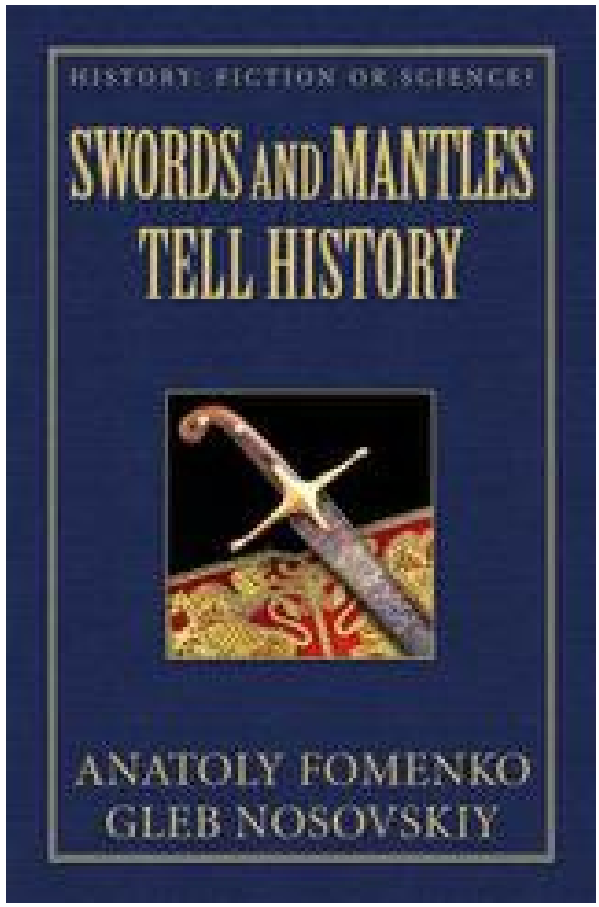

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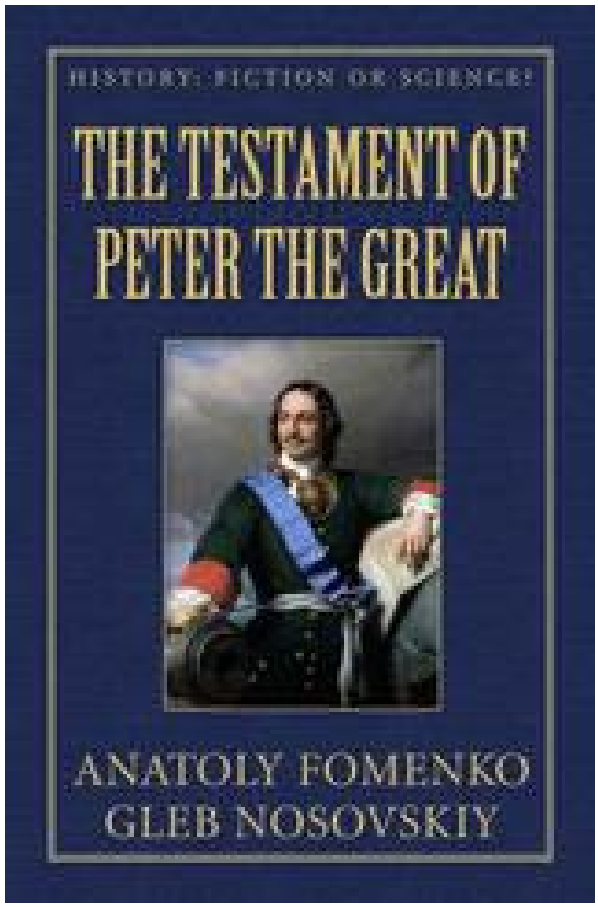

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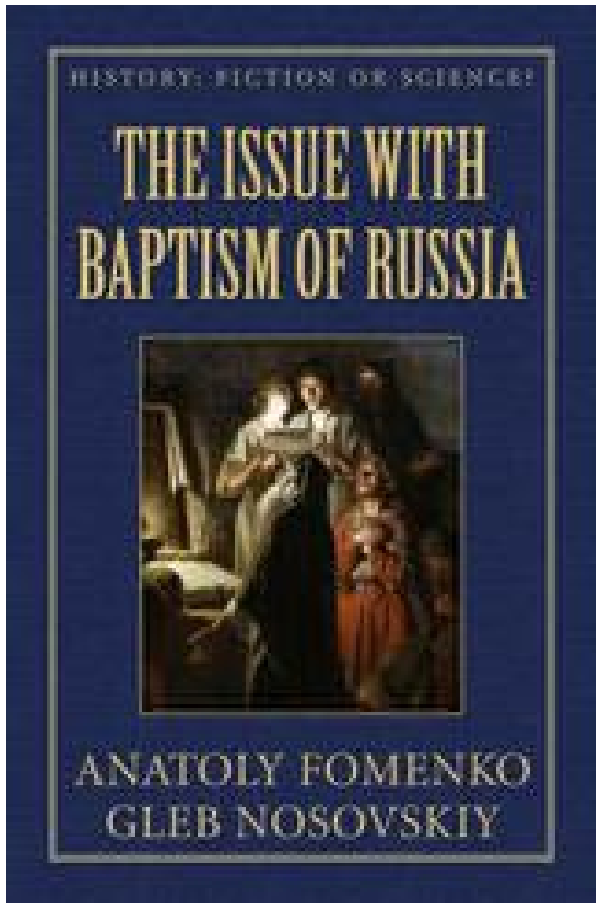

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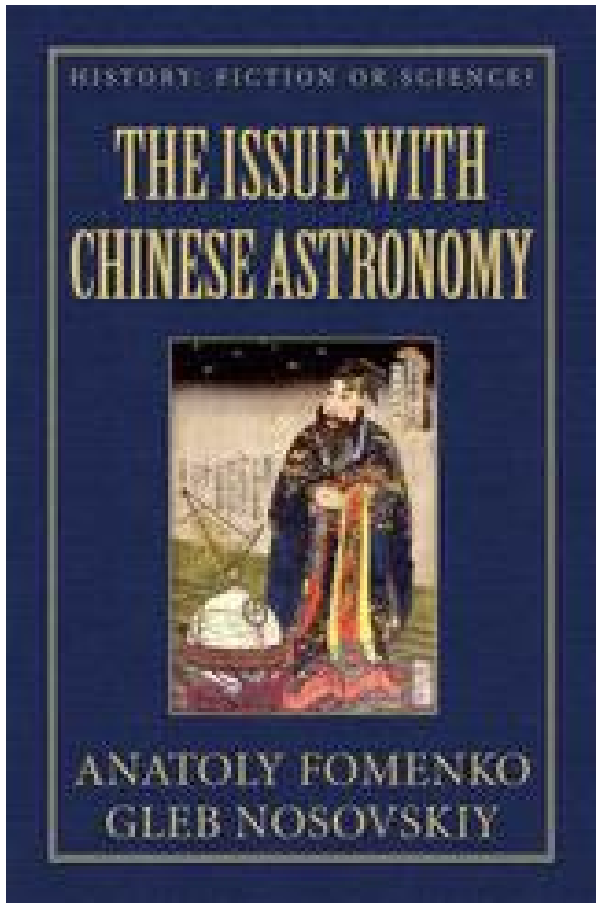

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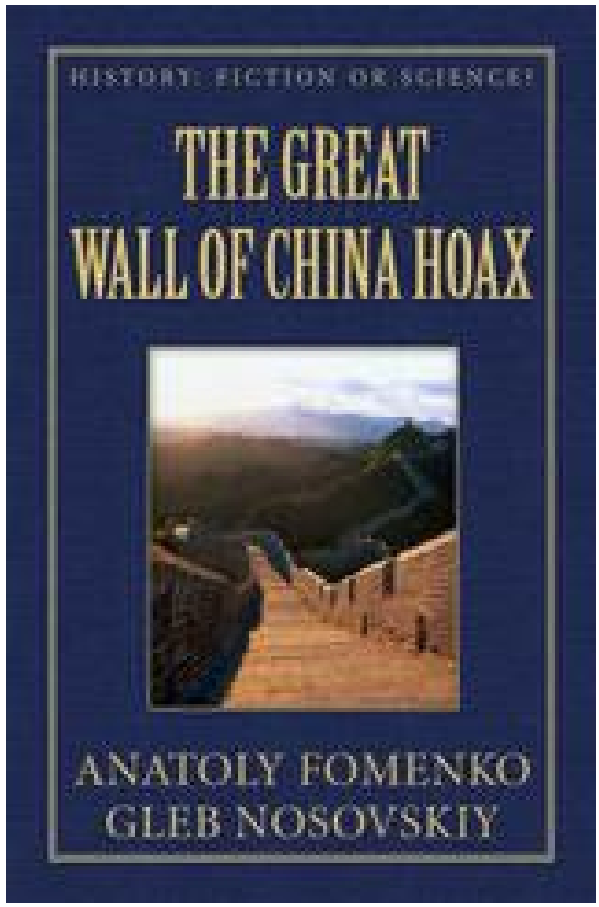

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Bibliography

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From the publisher

The series *History: Fiction or Science?* contains data, illustrations, charts and formulae containing irrefutable evidence of mathematical, statistical and astronomical nature. You may as well skip all of it during your first reading. Feel free to use them

in your eventual discussions with the avid devotees of classical chronology. In fact, before reading this book, you have most probably been one of such devotees.

After reading *History: Fiction or Science?* you will develop a more critical attitude to the dominating historical discourse or even become its antagonist.You will be confronted with natural

disbelief when you share what you've learned with others. Now you are very well armed in face of inevitable scepticism. This book contains enough solid evidence to silence *any historian* by the sheer power of facts and argumentation.

History: Fiction or Science? is the most explosive tractate on history ever written – however, every theory it

contains, no matter how unorthodox, is backed by solid scientific data.

The dominating historical discourse in its current state was essentially crafted in the XVI century from a rather contradictory jumble of sources such as innumerable *copies* of ancient Latin and Greek manuscripts whose originals had *vanished* in the Dark Ages and the allegedly

irrefutable proof offered by late mediaeval astronomers, resting upon the power of ecclesial authorities. Nearly all of its components are blatantly untrue!

For some of us, it shall possibly be quite disturbing to see the magnificent edifice of classical history to turn into an ominous simulacrum brooding over the snake pit of mediaeval politics. Twice so, in fact: the

first seeing the legendary millenarian dust on the ancient marble turn into a mere layer of dirt – one that meticulous unprejudiced research can eventually remove.The second, and greater, attack of unease comes with the awareness of just how many areas of human knowledge still trust the elephants, turtles and whales of the consensual chronology to support them.

Nothing can remedy that except for an individual chronological revolution happening in the minds of a large enough number of people.

History is a pack of lies about events that never happened told by people who weren't there.

George Santayana,
American philosopher
(1863-1952)

Be wary of mathematiciens, particularly

when they speak the truth.

St. Augustine

History repeats itself; that's one of the things that's wrong with history.

Clarence Darrow

Who controls the past controls the future. Who controls the present controls the past.

George Orwell, *1984*

PART ONE

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 European?

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 question, 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 European 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 European?

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 European (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.

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.

Let us try walking in Gerasimov's shoes. His method yields a portrait that looks perfectly European (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 European 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 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 European 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 Indo-European 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 Indo-European 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 European 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 European 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 European 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 European. 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 destroyed 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 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 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).

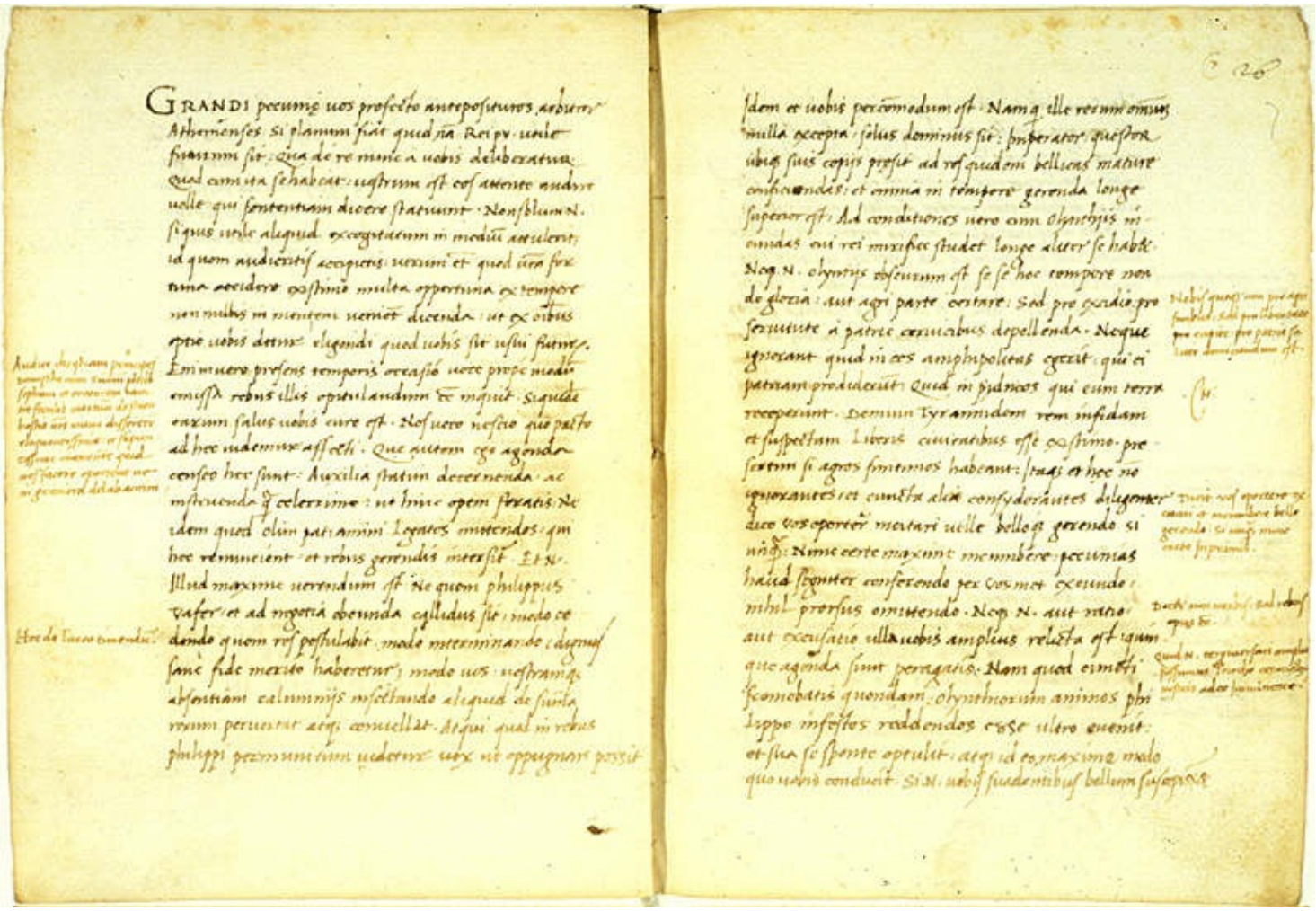


Fig. 11.2. Pages of the Latin translation of Demosthenes made by Bessarion. On the margins we see Bessarion's comments; he identifies the "ancient" Persians and the Macedonians of Alexander the Great as the mediaeval Ottomans (Atamans) of the XV century.

Taken from [1374], page 65.

One comes up with the obvious thought that Bessarion 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 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.

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

7.
Tamerlane and Alexis Comnenus

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 am 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 become 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 Romanovs, hence our failure to recognize them as Russian words when we encounter then 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 Omayad 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 [Sarayevo? – 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 cavalrymen 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 Russian 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 = Ryurik. 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 differed 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 Metsop. 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 (Mohammed) 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 precise 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:

= Tamerlane	= Archbishop John	= Caliph

= Genghis-Khan

= Ivan the Priest

= Batu-Khan (*"batya," "father"*)

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, Miller 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 as developed by A. T. Fomenko and related in *Chron1* and *Chron2*.

PART TWO

Russia and Turkey as two parts of a formerly united empire

20.
Introduction

According to our reconstruction, both Russia and Turkey had been parts of a single state known as the Great = “Mongolian” Empire up until the XVII century. There are direct references to this fact in a number of

sources, qv above. There are also lots of data that confirm this fact indirectly. For instance, it is known that the Cossacks of Zaporozhye migrated between Russia and Turkey freely, serving both the Czar and the sultan and not considering this treason.

The relations between Russia and Turkey must have deteriorated due to reasons that had nothing to do with

religion. There had been no persecutions of Muslims in Russia before the Romanovian epoch; the Turks did not persecute Orthodox Christians, either. The real reasons have most likely been quite different. As we are beginning to realise, Turkey had been the part of the Great = “Mongolian” Empire that remained unconquered in the XVII century, when the

Western European Reformation mutiny and a series of palace revolutions in Russia had led to the destruction and fragmentation of the Great Empire – Russia, or the Horde. The Romanovs, creatures of the victorious mutineers, had seized power in Russia and were naturally striving to conquer Turkey, a former ally of Russia. As soon as the Romanovs had felt their

position stabilised, they started a series of long wars with Turkey. The concept of the two countries having opposed each other for religious reasons since times immemorial must have been introduced by the Romanovs as the ideological basis for their campaigns against Turkey.

According to B. Kutuzov, a modern researcher ([457]),

the famous XVII century schism of the Russian church had resulted from the wish to conquer Constantinople harboured by Czar Alexei Mikhailovich Romanov. Kutuzov is of the opinion that the Czar had decided to bring the Russian ecclesiastical customs of the epoch closer to those of Greece and Constantinople in order to prepare for the conquest

ideologically. His court must have considered it necessary to make the Russian conquest of Constantinople look like the "liberation of fellow believers" ([457]). The Romanovs had decided to use the Western method in order to give the seminal war a semblance of a "crusade against the heretics." However, this had neither corresponded to the Russian = "Mongolian" tradition of

religious tolerance, nor to the customs of the Russian Church. The religious reforms instigated by the Romanovs had led to a schism. The conquest of Constantinople, or Istanbul, proved a failure.

Let us also point out that the famous Turkish elite guard of the Sultan known as the janissaries had consisted from the Balkan Slavs for the most part, qv above. The common

opinion about them falling captive to the Turks is early infancy is somewhat erroneous. The recruitment of one tenth of the civilian populace had been a common custom in Russia; those recruits became Cossacks. Apparently, a similar tradition had existed in Turkey – “infant captivity” has got nothing to do with it whatsoever.

21.
Crescent with a cross or a star on the old coats of arms of the Russian cities

The star and crescent had been the old symbol of Czar-Grad, or Constantinople. This fact is common knowledge

([882], pages 178-179). Later this symbol became associated with Islam, and it is perceived as an exclusively Muslim symbol nowadays. However, the star and crescent had decorated the gigantic Christian cathedral of St. Stefan in Vienna up until the XVII century. The crescent was removed from the spire of the cathedral as late as in 1685; nowadays it is exhibited

in the Museum of Vienna (see *Chron6* for more details).

The star inside a crescent had once been a version of the Christian cross. Star-shaped crosses (hexagonal and octagonal) were common in mediaeval iconography – for instance, such cruciform stars can be seen on the walls of the famous Cathedral of St. Sophia in Kiev. This makes the cross and crescent as seen

upon the domes of the Russian churches and the Turkish crescent with a cruciform star two versions of the same Christian symbol, which must have evolved differently in Russia and in Turkey. After the fragmentation of the empire in the XVII century, the symbols became distributed accordingly – the Christians kept the cross, the star and the crescent were

adopted by the Muslims, and the six-pointed star – by the Judeans.

This leads us to the question of whether the symbol of the crescent is present anywhere in the Old Russian coats of arms – those of the Russian cities, for instance. The majority of readers must be of the opinion that nothing of the kind has ever been seen in Russia – at any rate, such

coats of arms are hard to find nowadays.

Let us however turn to the fundamental oeuvre ([162]) that deals with the coats of arms of the Russian towns and cities as given in the Complete Collection of the Russian Empire's Legislative Documents between 1649 and 1900. The book ([162]) indicates the ratification date for every coat of arms. Most

of those pertain to the epoch of the XVII-XIX century; however, it is reported that the majority of the actual coats of arms date from earlier epochs.

It turns out that the crescent had indeed been a common detail of the Old Russian coats of arms, quite often a very conspicuous one. For instance, the coats of arms of several towns in the Chernigov region consist of a crescent with a

cross inside it, often accompanied by a star as well. Here are several examples:

1) The town of Borzna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see a large silver crescent with a four-point cross of gold inside it against a red field, both of them equal in size. The colours may have been changed in the XVIII century;

it is possible that both the cross and the crescent had once been golden (see fig. 10.1).

Fig. 10.1. Coat of arms of the town of Borzna in the Chernigov province. Taken from [162], page 16.

2) The town of Konotop in the Chernigov province. The coat of arms was ratified on 4 June 1782. It is virtually indistinguishable from the coat of arms of Borzna – we see the cross and the crescent once again. Moreover, there is a star right next to the cross, which makes the coat of arms resemble the Ottoman star and crescent symbol even more (see fig. 10.2).

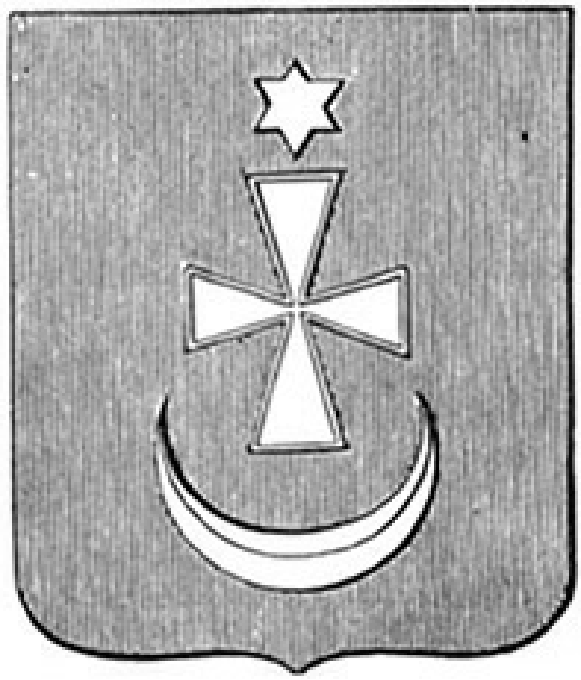


Fig. 10.2. Coat of arms of the town of Konotop in the Chernigov province. Pay attention to the six-pointed star – one of the old versions of the Christian cross. Similar stars, or crosses, are present in many other coats of arms of the Russian towns cited below. Taken from [162], page 72.

3) The town of Zenkov in the

Poltava province. The coat of arms was ratified on 4 June 1782. We see the very same symbol – the cross and the crescent, one touching the other, just like the Ottoman star that touches the crescent (see fig. 10.3).

Fig. 10.3. Coat of arms of Zenkov, a town in the Poltava province. Taken from [162], page 57.

4) The town of Belozersk in the Novgorod province. The coat of arms was ratified on 16 August 1781. Once again, a

crescent with a cross inside; it is explicitly pointed out that the coat of arms in question is an “old one” (see fig. 10.4).

Fig. 10.4. Coat of arms of Belozersk, a town in the Novgorod province. Taken from [162], page 22.

5) The town of Berezna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see two crescents and a star alongside other symbols (see fig. 10.5).

Fig. 10.5. Coat of arms of Berezna, a

town in the Chernigov province. Taken from [162], page 12.

6) The old coat of arms of the Kostroma province. Yet again we see the cross and the crescent – there is nothing else on the coat of arms (see fig. 10.6). The history of this coat of arms reflects the persistent undercover struggle against the remnants of the old symbolism of the Great = “Mongolian”

empire in the XVII-XVIII century. Apparently, the star and crescent had been very common in the epoch of the Empire and constituted one of the main imperial symbols. This symbol has survived until the present day in Turkey. As for Russia, it must have been fought against in the epoch of the Romanovs, likewise other relics of the “Mongolian” Empire.

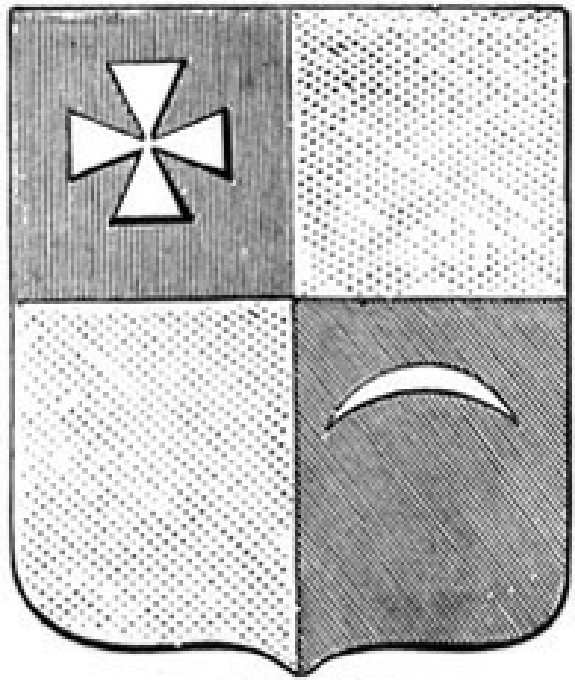


Fig. 10.6. The old coat of arms of the Kostroma province. Taken from [162], page XXIV, article entitled “A Historical Survey of the Coats of Arms of Towns and Cities.”

The history of the old coat of arms of Kostroma (crescent accompanied by either a star

or a cross) is as follows (see [162], section entitled “The Coats of Arms of Towns and Cities. A Historical Overview,” page XXIV). In 1797 Emperor Pavel gave a personal order for this old coat of arms of Kostroma to be restored. He may have had intentions of restoring the old Horde Empire, or at least the symbolism thereof. However, it is most noteworthy that his

order had been sabotaged by his own subjects. Another personal order for the restoration of the old coat of arms of Kostroma was given by Nikolai I on 28 November 1834. The old coat of arms of the Kostroma province was restored; however, it was abolished again some 50 years later, on 5 June 1878. As a result, one can see no crescent in the coat of arms of

Kostroma nowadays.

One can plainly see that the last remnants of the old Great = “Mongolian” imperial symbolism were being wiped out obstinately in Russia. If you mention the fact that the Ottoman = Ataman star and crescent had been one of the key symbols in Old Russia to anyone nowadays, your interlocutor is likely to eye you with surprise at the very least.

However, it would make more sense to be surprised about how the Romanovs managed to distort Russian history to this great an extent. Let us carry on.

7) The town and the province of Uralsk. The coat of arms was ratified on 5 June 1878, fig. 10.7. The description of the coat of arms tells us the following: “We see three silver hills against a field

of green [they look like burial mounds or Egyptian pyramids – Auth.], and the following objects on top of them: a golden mace in the middle, and golden banner-posts on the left and right crowned with crescents and spearheads of the same colour" ([162]). One can therefore see that the banner-posts of the Ural Cossacks were crowned by crescents. A propos, the

spearheads we see upon this coat of arms greatly resemble the usual cross or star in their disposition, which one should rightly expect from an Ottoman symbol. This fact is quite natural for an Ottoman = Ataman symbol, but truly surprising from the point of view of the Romanovian history. In case of the Zaporozhye Cossacks, the star and crescent can be

“explained” by their close relations with the Turkish Sultan in the XVII-XVIII century; however, their presence on the banner-posts of the Cossacks from the Ural and Yaik is quite inexplicable. There had been no direct links between the Ural region and Turkey in the XVII-XVIII century. What we see must be ancient evidence of the Ottoman = Ataman origins of

the Ural and Yaik Cossacks, which is explained perfectly well by our reconstruction, which claims the Ottomans = Atamans to have originated from Russia or the Horde, qv in *Chron5*, and not Asia Minor, as Scaligerian and Romanovian history is trying to convince us. They did appear in Asia Minor in the XIV-XV century, coming as conquerors.

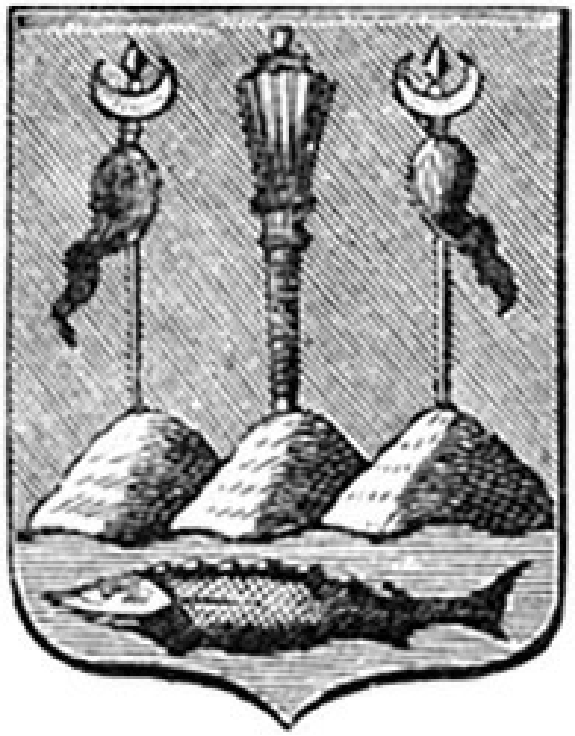


Fig. 10.7. Coat of arms of Uralsk and the Uralsk Oblast. Taken from [162], page 157.

8) The town of Starokonstantinov in the Volynsk province. The coat of arms was ratified on 22

January 1796. It contains the star and crescent in their original form. We see gold against a field of red once again (see fig. 10.8).

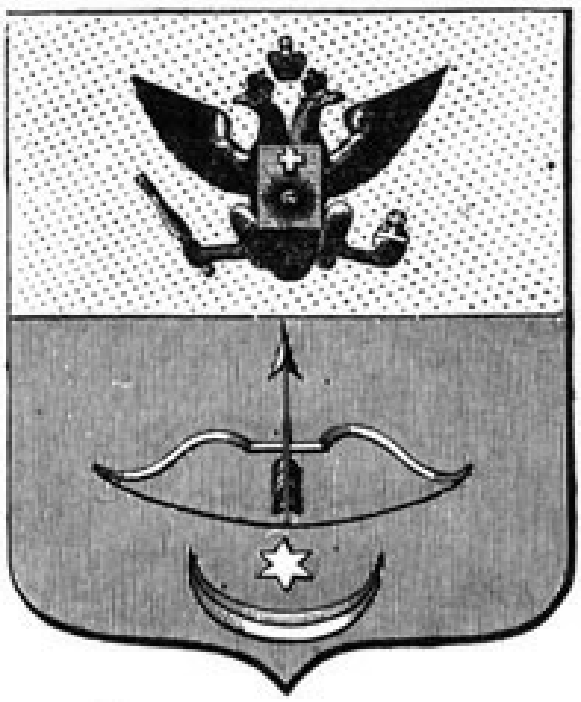


Fig. 10.8. Coat of arms of Starokonstantinov, a town in the Volynsk

province. Taken from [162], page 143.

9) The town of Tsarev in the Astrakhan province. The coat of arms was ratified on 20 June 1846. Cross and crescent; gold against red yet again (see fig. 10.9). Those were the colours of the Sultan's banners – a golden star and crescent against a field of red. By the way, in the top part of the coat of arms

one sees a scimitar and a crown; the outline of the symbol resembles the very same star and crescent, the difference being that the crescent transformed into a scimitar, and the star into a crown. The crown has six protuberances, just like the six points of the star. This appears to be yet another version of the same symbol.

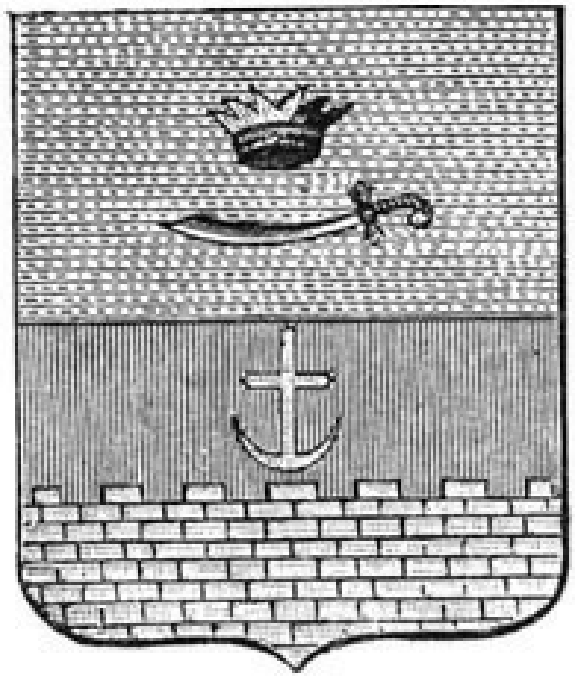


Fig. 10.9. Coat of arms of Tsarev, a town in the Astrakhan province. Taken from [162], page 163.

10) The Orenburg province. The coat of arms was ratified on 8 December 1856. We see a golden crescent facing

downwards against a field of red with a golden six-point cross over in (see fig. 10.10).

Fig. 10.10. Coat of arms of the Orenburg province. Taken from [162], page 186.

11) The town of Chougouyev

in the Kharkov province. The coat of arms was ratified on 21 September 1781. It contains three silver crescents against a red stripe, and two crossed scimitars (see fig. 10.11). We see the well-familiar crescent yet again (three of them in this case) accompanied by a cross (the star).

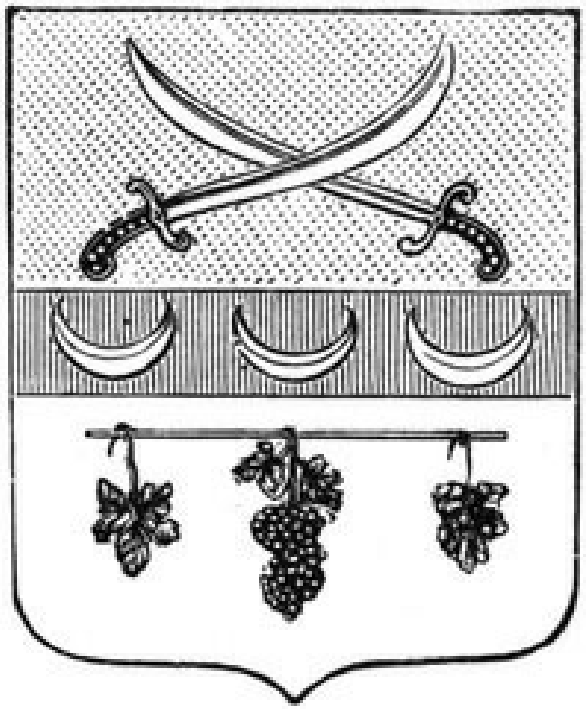


Fig. 10.11. Coat of arms of Chougouyev, a town in the Kharkov province. Taken from [162], page 168.

12) The Akmolinsk province. The coat of arms was ratified on 5 July 1878. We see another golden crescent (see

fig. 10.12).

Fig. 10.12. Coat of arms of the Akmolinsk Oblast. Taken from [162], page 196.

13) The Semirechensk province. The coat of arms

was ratified on 5 July 1878. We see an inverted golden crescent against a field of red (see fig. 10.13). Let us remind the reader that this province had been inhabited by the Cossacks of Semirechensk.

Fig. 10.13. Coat of arms of the Semirechensk Oblast. Taken from [162], page 199.

14) The town of Olviopol in the Kherson province. The coat of arms was ratified on 6 August 1845. It contains a crescent against a field of blue, qv in fig. 10.14.

Fig. 10.14. Coat of arms of Olviopol, a town in the Kherson province. Taken from [162], page 110.

15) The town of Marioupol in the Yekaterinoslavsk province. The coat of arms was ratified on 29 July 1811. We see a

crescent facing downwards against a field of black, with a golden six-point cross above it (see fig. 10.15).

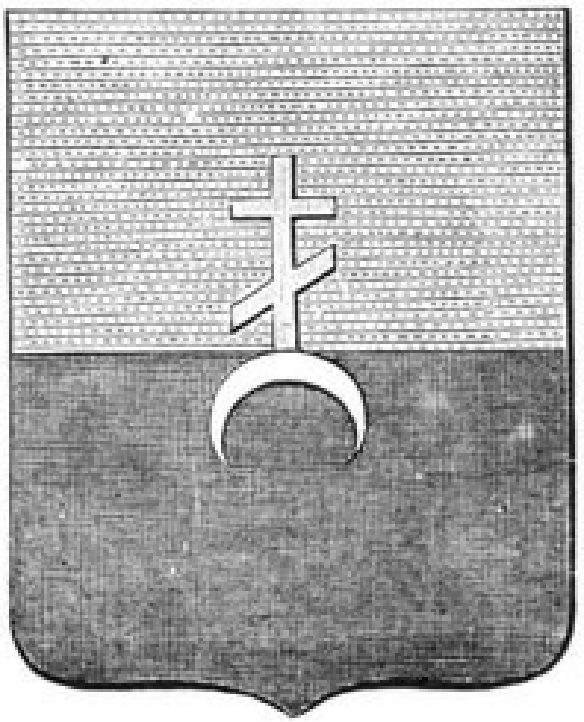


Fig. 10.15. Coat of arms of Mariupol, a town in the Yekaterinoslavsk province. Taken from [162], page 89.

16) The city of Kishinev. The coat of arms was ratified on 5 July 1878; it is also the coat of arms of the Basarabian province. It contains a crescent. Furthermore, the star between the horns of the bull resembles the star and crescent symbol very much; it is a well-known fact that horns could symbolise a crescent (see fig. 10.16).

Fig. 10.16. Coat of arms of Kishinev and the province of Basarabia. Taken from [162], page 67.

17) The Tiflis province. The coat of arms was ratified on 5 July 1878. It contains a crescent and a cross in the top

part (see fig. 10.17).

Fig. 10.17. Coat of arms of the Tiflis province. Taken from [162], page 191.

18) The town of Ismail in the province of Basarabia. The coat of arms was ratified on 2

April 1826. We see a crescent against a field of red and a cross on top (see fig. 10.18).

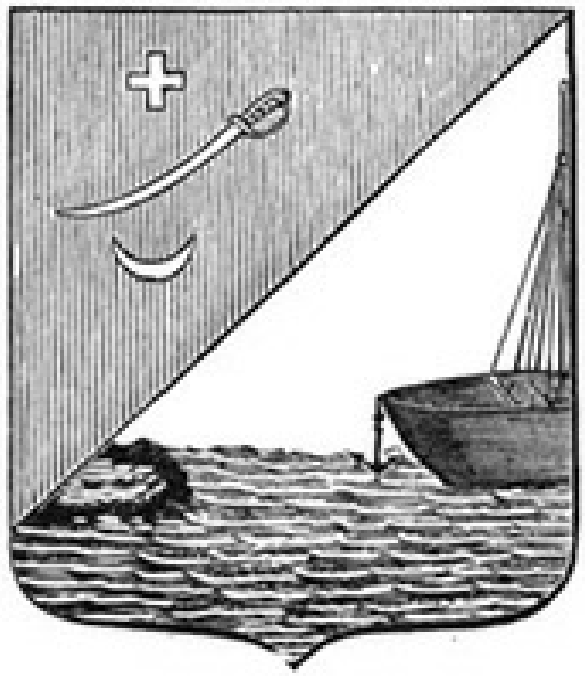


Fig. 10.18.Coat of arms of Izmail, a town in the province of Basarabia. Taken from [162], page 58.

19) The town of Khotin in the

province of Basarabia. The coat of arms was ratified on 2 April 1826. It contains a crescent with a cross suspended above it (see fig. 10.19).

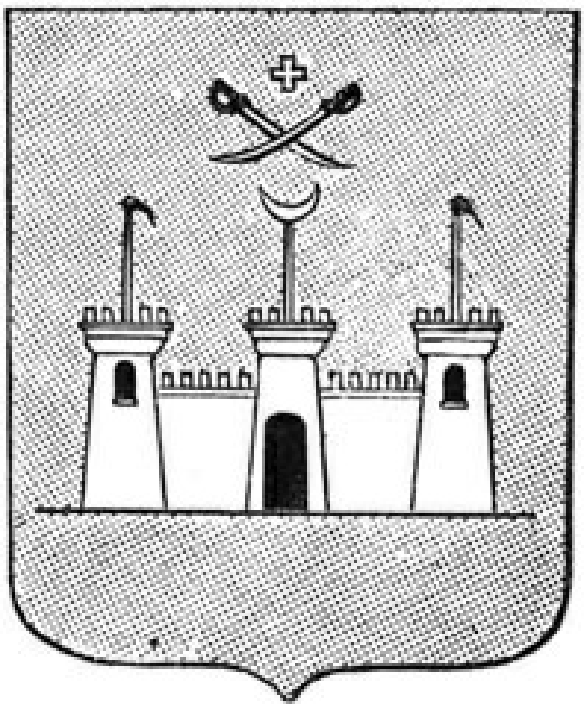


Fig. 10.19.Coat of arms of Khotin, a

town in the province of Basarabia. Taken from [162], page 162.

20) The Polish and Lithuanian coats of arms represented as a table in [162]. The table contains a total of 49 coats of arms (see fig. 10.20). Four of them contain distinctly visible crescents; we see a horseshoe on four more, possibly a replacement.

Polskie i Litewskie Herby.

Podskarbich Wielkich Koronnych i W. X. Litewskiego Herby.

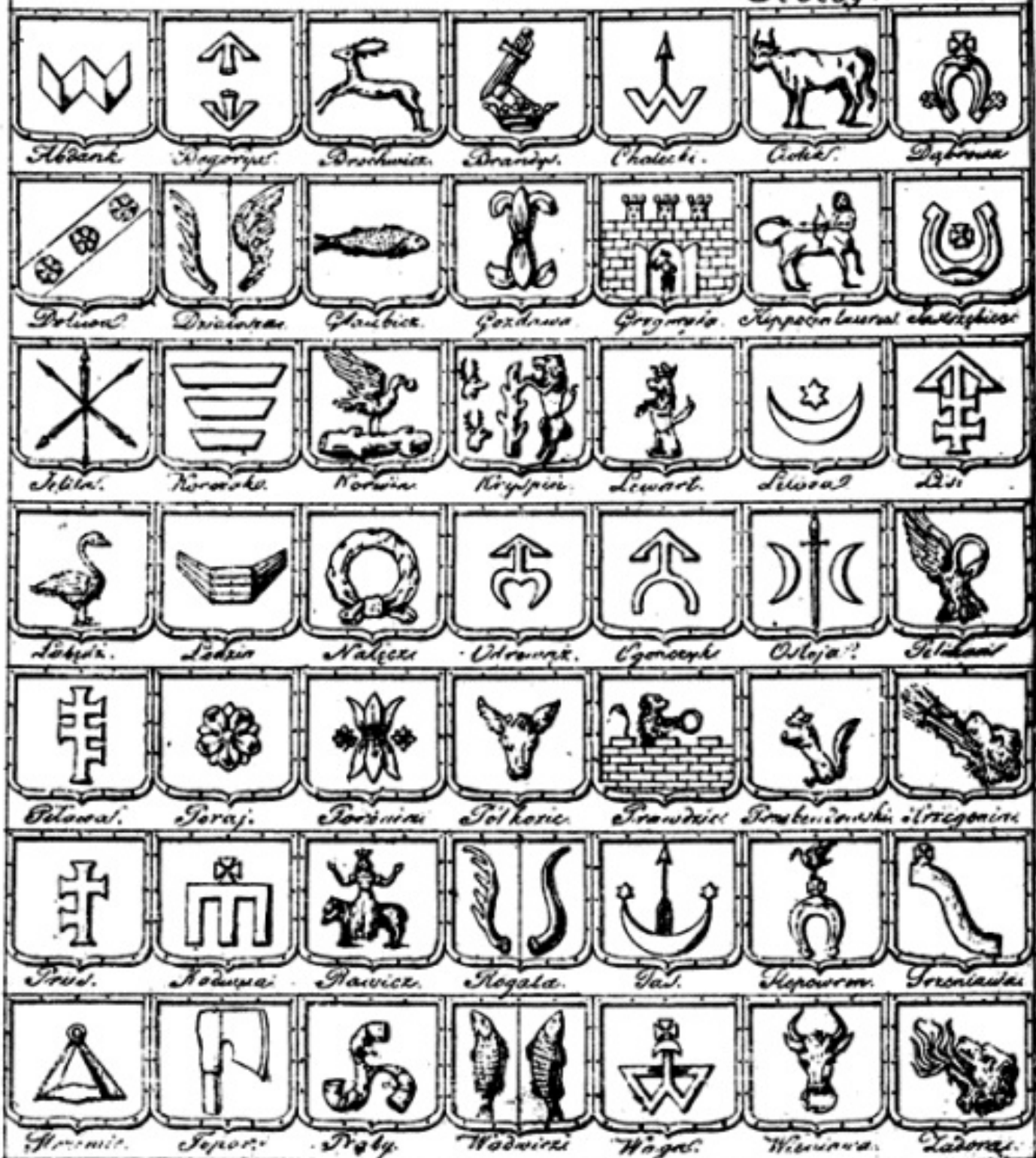


Fig. 10.20. Polish and Lithuanian coats of arms. Taken from [162], page 213.

Apart from the abovementioned coats of arms containing explicit crescents with crosses or stars, there are many coats of arms where this symbol transformed into other objects. The crescent would often be replaced by a scimitar, an anchor or even a

censer, with a bearing at the bottom. The star sometimes became transfigured into a crown.

21) The town of Nikolayev in the Kherson province. The coat of arms was ratified on 3 October 1808 (see fig. 10.21). We apparently see a crescent transformed into a censer, with a glowing cross above it. The rays of the halo resemble an octagonal star.

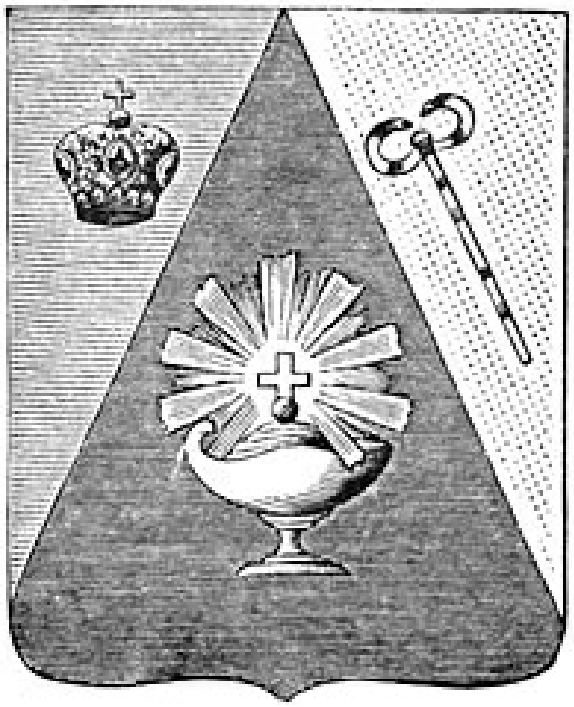


Fig. 10.21. Coat of arms of Nikolayev, a town in the Kherson province. Taken from [162], page 102.

22) The town of Gorodnya in the Chernigov province. The coat of arms was ratified on 4 July 1782 (see fig. 10.22). We

see a black anchor and three stars against a field of red. The anchor looks remarkably like a crescent with a vertical rod attached thereto; the rod and three stars form a cross. The old coat of arms may have consisted of a crescent and a cross (or a star) originally, which later transformed into an anchor. The anchor looks extremely inappropriate in this case, seeing as how the entire

province of Chernigov is located at a considerable distance from the sea. There are naturally rivers here, as well as in every other part of Russia. However, if it had been customary for the towns that stood upon rivers to have an anchor on their coat of arms, most Russian cities would have coats of arms with anchors, which is not the case. An anchor most often

symbolises a seaport, and the town of Gorodnya in the Chernigov province very clearly isn’t one.

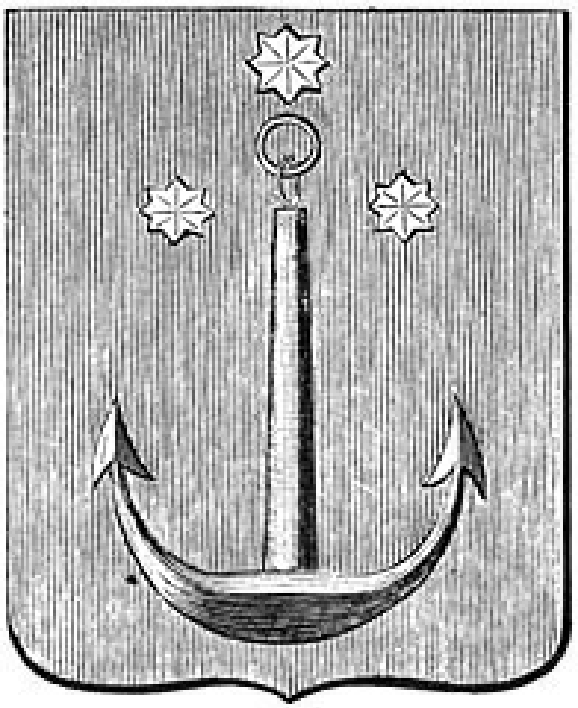


Fig. 10.22. Coat of arms of Gorodnya, a town in the Chernigov province. Taken from [162], page 42.

23) The town of Vinnitsa in the Podolsk region. The coat of arms was ratified on 22 January 1796 (see fig. 10.23). We find the following in the description of the coat of arms: “A golden fishing-rod [? – Auth.] with two protruding ends on either side” ([162]). What we see on the coat of arms is distinctly a somewhat distorted shape of the star (cross) and crescent; once

again we see gold against a field of red.

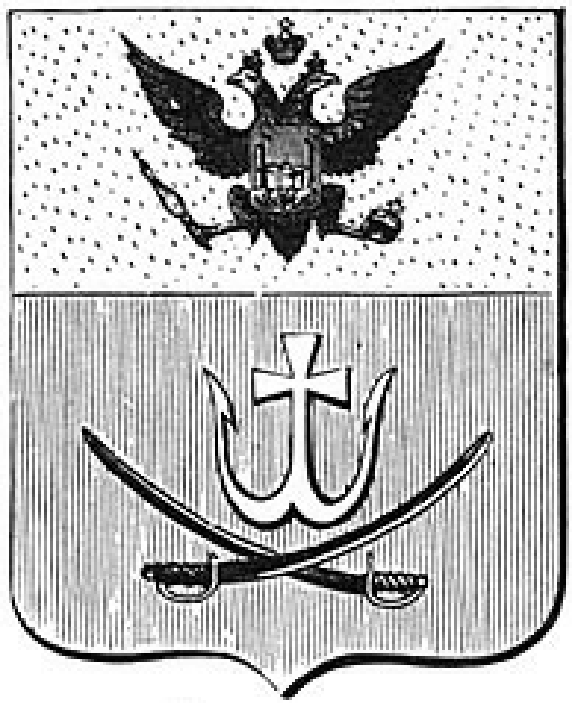


Fig. 10.23. Coat of arms of Vinnitsa, a town in the Podolsk province. Taken from [162], page 32.

24) The town of Vindava in

the Kurlandia province. The coat of arms was ratified on 11 March 1846 (see fig. 10.24). We see a hunting horn against a field of red with a golden cross above it. The shape of the coat of arms resembles the same old star and crescent to a great extent – apparently, the crescent had transformed into a horn.

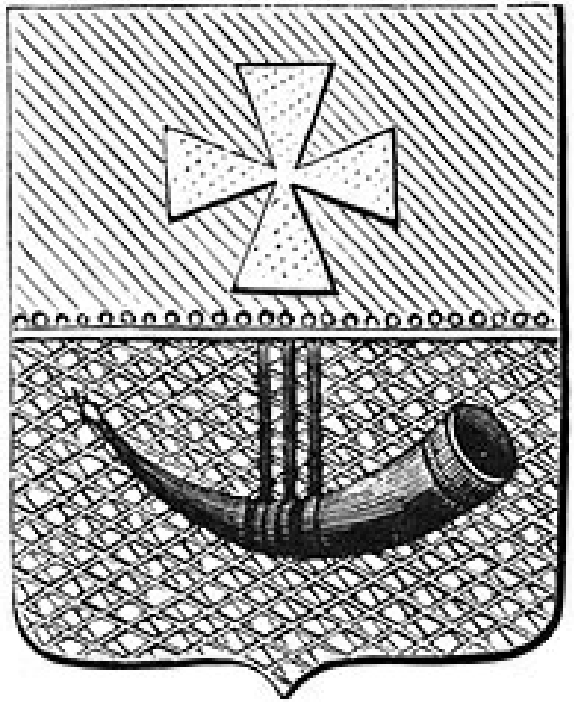


Fig. 10.24. Coat of arms of Vindava, a town in the province of Kurland. Taken from [162], page 31.

25) The city of Astrakhan. The coat of arms was ratified on 8 December 1856 (see fig. 10.25). We have already

mentioned this coat of arms; the shape of the curved scimitar that we see upon it with a crown suspended above is very close to that of the star and crescent symbol.

Fig. 10.25. Coat of arms of the city of Astrakhan. Taken from [162], page 6.

26) The village of Gorodishche in the Kiev province. The coat of arms was ratified on 4 June 1782 (see fig. 10.26). We see a curved scimitar once again, accompanied by a star and not a crown this time. Could this be another version of the star and crescent symbol?

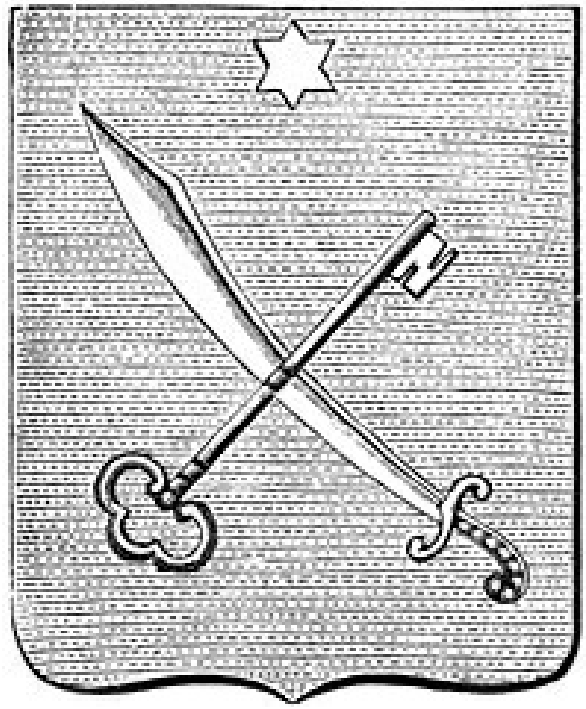


Fig. 10.26. Coat of arms of Gorodishche, a village in the Kiev province. Taken from [162], page 207.

27) The town of Derpt (formerly Youriev) in the province of Liflandia. The coat of arms is presumably very old

(see fig. 10.27). The description refers to “a golden star in a gate with a crescent underneath” ([162], page 46).

Fig. 10.27. Coat of arms of Derpt (Youriev), a town in the Lifland province. Taken from [162].

28) The town of Novgorod-Seversk in the Chernigov province. Once again we see a curved scimitar and a star (see fig. 10.28).

Fig. 10.28. Coat of arms of Novgorod-Seversk, a town in the Chernigiv

province. Taken from [162], page 103.

29) The town of Kovel in the Volynsk province. We see three crosses and a silver horseshoe; the latter must be yet another version of the crescent (see fig. 10.29).

Fig. 10.29. Coat of arms of Kovel, a town in the Volynsk province. Taken from [162], page 69.

We reproduce two ancient drawings from [770]. In the first one (fig. 10.30) we see Getman (Ataman) P. K. Sagaydachniy, an Orthodox aristocrat. We see the Ottoman = Ataman crescent under his right arm, apparently a part of his ammunition. A similar crescent can be

observed on his coat of arms. In the second drawing (fig. 10.31) we see an assembly of Cossacks gathered around the Cossack banner with the star and crescent symbol on the left and a cross in the middle, with the sun and moon on the right. It has to be pointed out that the star and crescent symbol may have originally stood for the sun and the moon, the two primary

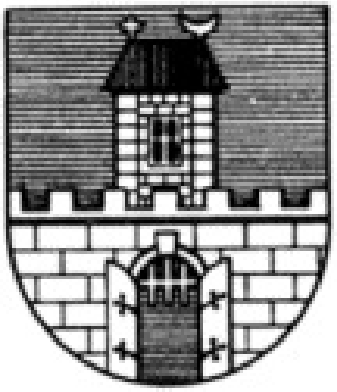
celestial luminaries. A hexagonal or octagonal star could have transformed into a six-point or eight-point cross.

Fig. 10.30. P. K. Sagaydachniy, a XVII century Cossack ataman (getman) from Zaporozhye, according to an old drawing. We see Ottoman, or Ataman crescents decorating his coat of arms and ammunition. Taken from [770].

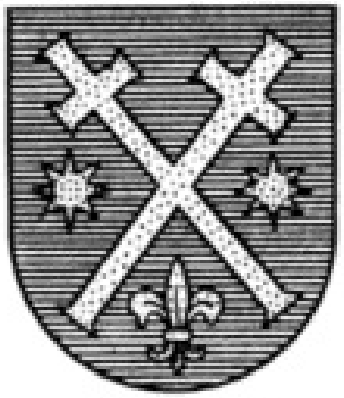
Fig. 10.31. The Cossack Council (Rada). Copy of an ancient drawing. We see Cossacks gathered in a circle around the Cossack banner with a crescent and a

star. Taken from [80:1], Volume 2, page 356. See also [770].

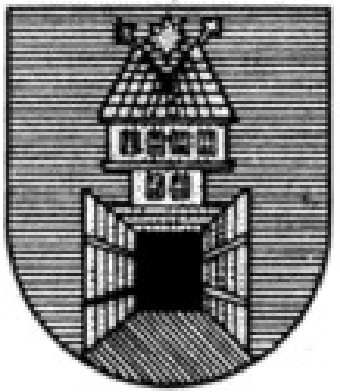
The coats of arms of several Czech and Slovakian towns and cities that contain similar symbols can be seen in fig. 10.32. They must have been very common all across the Great = “Mongolian” Empire.



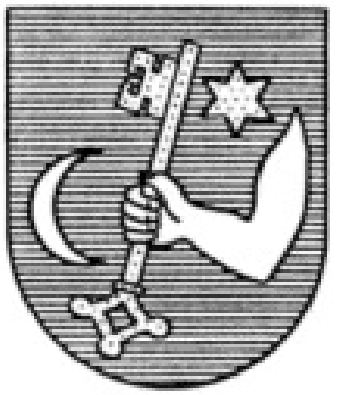
Bítov
XI cy



Doubravník
1535



Gottwaldov (Zlín)
middle of XIII cy



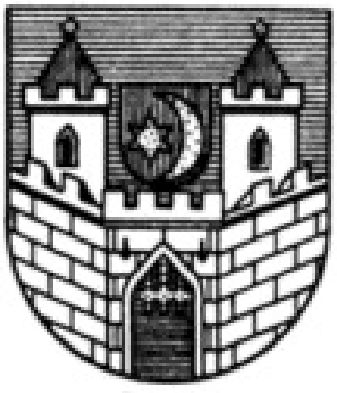
Humenné
XIV cy

Chlum nad Ohří
end of XV cy

Ivanovice na Hané
1607

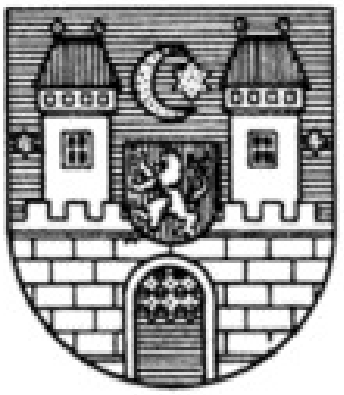
Jívová
1717

Krnov
1269

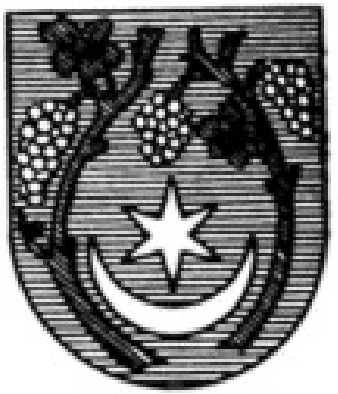


Louny
after 1260

Lysice
1308

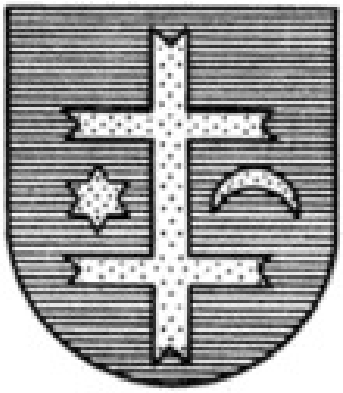


Písek
before mid. XIII cy

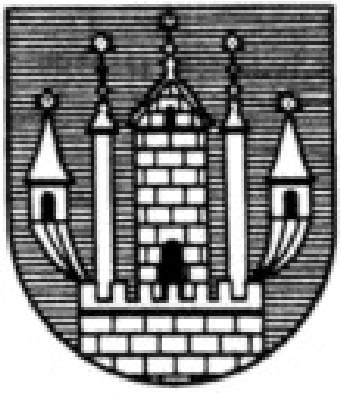


Smolenice
1256

Střílky
середина XIII в.



Topoľčany
XI в.



Zábřeh
1254

Zlaté Moravce
1113

Fig. 10.32. Some old Czech and Slovakian coats of arms ([998]). We see Ottoman, or Ataman crescents and stars upon most of them. The oldest date is indicated for each city, which either refers to its foundation, first mention in the chronicles, or a construction (re-construction) of some building in the city. Data taken from the encyclopaedia ([998]).

The Christian Ottoman (Ataman) symbolism proved to be extremely resilient, and can still be observed upon many

modern crests and coats of arms. For example, the spire of the Moscow State University is crowned with a large crest that looks very much like the Ottoman = Ataman star and crescent (see figs. 10.33 and 10.34). Modern architects must have been unaware of the tradition that they followed. A comparison of the crest topping the spire of the MSU

to the typical Ottoman symbols found on tops of many Muslim buildings demonstrates them to be identical (see figs. 10.35 and 10.36).

Fig. 10.33. Coat of arms on top of the spire of the Moscow State University. It is virtually identical to the Ottoman (Ataman) star and crescent.

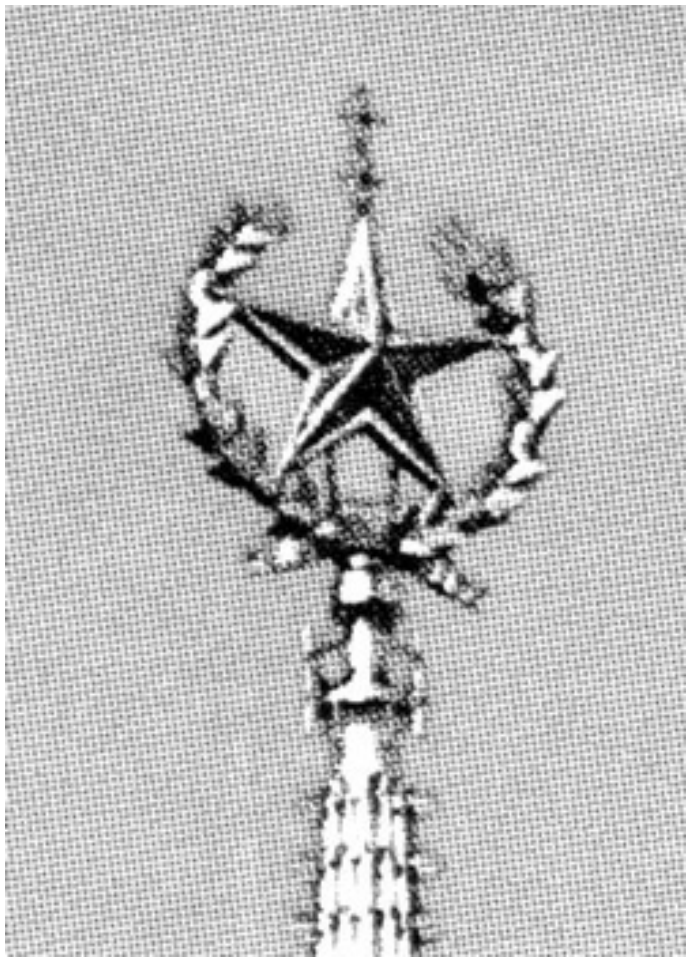


Fig. 10.34. A close-in of the coat of arms on top of the MSU spire with the Ottoman star and crescent.

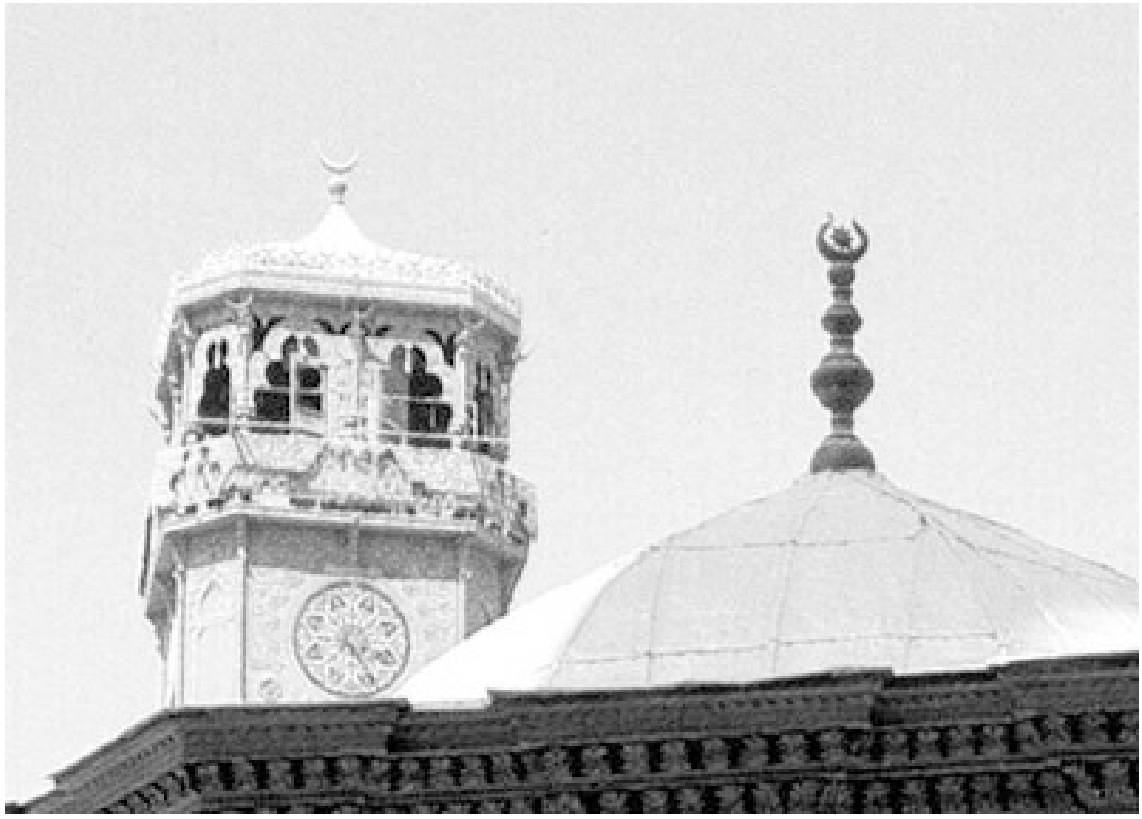


Fig. 10.35. The Ottoman (Ataman) cross, or star and crescent, on the dome of the fountain for ablutions in the Mosque of Mohammed Ali, Cairo. Taken from [370], page 46.

Fig. 10.36. The Ottoman (Ataman) star and crescent on the mosque of Luxor in Egypt. Taken from [2], page 59.

The very same thing can be said about the coat of arms of the USSR (see fig. 10.37) and the famous hammer and sickle symbol (see fig. 10.38). All of them are in fact different versions of the ancient Christian symbol – the star and crescent, or a crescent with a cross.

Fig. 10.37. The state emblem of USSR on a rouble coin minted in 1961. Also likely to be a modification of the Ottoman star and crescent. Taken from [806], page 249.

Fig. 10.38. The hammer and sickle symbol, which became ubiquitous in Russia after 1917. Can also be regarded as a modification of the star and crescent symbol.

According to the historians, "there still is no definite answer to the question about the origins of the crescent at the bottom of church crosses, a detail as conspicuous as it is intriguing. Such crescent-adorned crosses can be seen

upon the domes of the Blagoveshchenskiy Cathedral… The position of the crescent is usually interpreted as symbolising the supremacy of Christianity over Islam; however, ancient literary sources give us no reason to make such a conclusion, especially seeing how the use of such crosses had not resulted in the persecution of Christians

during the Mongol and Tartar yoke" ([107], page 166). In fig. 10.39 we see the so-called "flowered cross," which was popular in the epoch of the XVI-XVII century, complete with the Ottoman star and crescent in the middle.

Fig. 10.39. Flowered cross of the XVI-XVII century. We see the Ottoman crescent with a cruciform star. Taken from [107], page 166.

In figs. 10.40-10.43 we see crosses adorned with crescents that top the domes

of the Kremlin churches in Moscow – doubtlessly variations of the same star and crescent symbol.

Fig. 10.40. Crosses with Ottoman

(Ataman) crescents on the domes of the Verkhospasskiy Cathedral of the Muscovite Kremlin. According to our reconstruction, the star and crescent symbol had been one of the most important ones in the Great = "Mongolian" Empire. Taken from [550], pages 114-115.

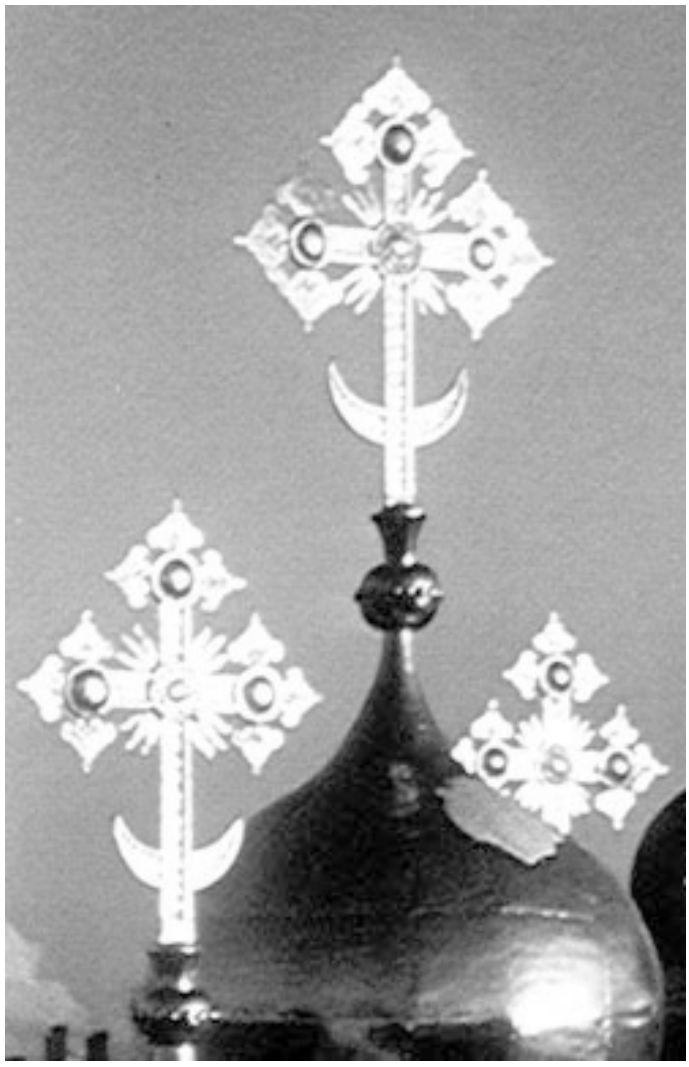


Fig. 10.41. A close-in of one of the numerous crosses that decorate the domes of the Kremlin's Verkhospasskiy Cathedral. The top part of the cross resembles a star; in general, the cross resembles an Ottoman = Ataman star and crescent. Taken from [550], pages 114-

Fig. 10.42. Numerous crosses resembling the Ottoman (Ataman) star and crescent on the domes of the Teremnoy Palace of the Kremlin. Taken from [550], page 122.

Fig. 10.43. A close-in of the cross with an Ottoman (Ataman) crescent on the Teremnoy Palace of the Kremlin. Taken from [550], page 122.

It is noteworthy that the officers who had served in the guard of Peter the Great wore “crescent-shaped golden insignia on their breasts and tricolour scarves around their waists” ([332], page 493). The Ottoman crescent had still served as part of military insignia in Russia during the epoch of Peter the Great.

22.

The Russo-Turkish title of the Muscovite czar written inside a triple circle

What conclusion would we come to if we saw the coat of arms of some modern state constantly used alongside the

coat of arms of another state (on coins, official documents etc), both of them inside a single circumference? We would most likely consider the two states in question to be close allies – a federation or some such.

This brings us to the following remark made by Baron Sigismund Herberstein, a famed XVI century author and an envoy of the

Habsburgs in Russia. He had been a connoisseur of crests and titles. He writes the following in his account of the Muscovite Great Princes regnant in his epoch: “They have an old tradition of circumscribing their titles by a triple circle enclosed in a triangle. The top circle contained the words “Our Lord, the Holy Trinity [followed by a standard

Christian ecclesiastical formula – Auth.]. The second circle contained the title of the Turkish emperor and the phrase “to our beloved brother.” Inside the third was the title of the Great Prince of Moscow, wherein he was proclaimed the Czar, heir and lord of the entire Eastern and Southern Russia” ([161], page 75).

Modern commentators add

that this manner of transcribing the title of the Great Prince of Moscow has only been known since the end of the XV century due to “close ties with the Sultan” ([161], page 301). Since the Ottoman conquest of Czar-Grad and the fragmentation of the Golden Horde in the 1480’s, that is. One can make the natural conclusion that Russia, or the Horde, became

divided into two states that had been close enough to each other that the title of one monarch would always be accompanied by the title of another. One must also note that the abovementioned formula obviously emphasised the religious unity of the two states, Turkey and Russia.

23.

The Ouspenskiy Monastery in the Crimea. Do we interpret the history of the Crimean Khans correctly?

The state of the Crimean Khans was founded in the XV

century, the epoch of the Ottoman = Ataman conquest. The citadel of Kyrk-Or had been their first capital; it is known as Choufout-Kale nowadays (see [54], page 37, and [164], page 67). The Khans relocated their residence to the nearby Bakhchisaray somewhat later.

The Orthodox Ouspenskiy monastery, which was very famous in the Middle Ages,

was founded simultaneously with the state of the Crimean Khans, right next to the Kyrk-Or citadel (see fig. 10.44). “At the end of the XV century, after the Turkish conquest of the Crimea in 1475, the Ouspenskiy monastery became the residence of the Metropolitan and an important centre of Orthodox Christianity in the Crimea” ([54], page 38). The

consensual concept of the Crimean Khans as the enemies of the Orthodox Church makes it seem very odd that the Khans should tolerate the existence of an Orthodox monastery right next to their capital. However, Andrei Lyzlov, a XVII century Russian historian, reports the following about the first Crimean Khan, Hadji-Girey (the XV century): “And so it

came to pass that Achi-Girey [Hadji-Girey – Auth.] prayed to Our Lady asking for help in the war he had waged against his enemies [in the Ouspenskiy monastery], promising to make lavish sacrifices and to honour her image. He had introduced the following custom: whenever his army would return victorious, the best horse, or two horses, was sold in order

to buy wax and make enough candles for a whole year. His heirs had followed the same custom for a long time" ([54], page 38). Actually, the name Girey may be derived from the Russian word "*geroy*" (hero).

Fig. 10.44. The Ouspenskiy Monastery in the Crimea. An engraving of the XVIII

century. Taken from [165].

This is very similar to the XV-XVI century Istanbul. Apparently, the Crimean Khans, likewise the Ottoman = Ataman sultans, had still been Orthodox, or at least Christian and close to the Orthodox faith. The Ouspenskiy monastery founded in the immediate vicinity of their capital had

maintained close connexions with Russia up until the usurpation of power by the Romanovs: “The Ouspenskiy Monastery is often mentioned in the XVI-XVII century sources; it had been in a close relationship with Russia” ([54], page 38). Fyodor Ivanovich and Boris Fyodorovich Godunov, the Russian Czars, have sent decrees to the monastery

(*ibid*). The famous Turkish traveller Evlia Celebi visited these parts in the XVII century. He describes the old town of Salachik located at the bottom of a gorge; the Ouspenskiy monastery stands on one of the same gorge's slopes. The monastery is uniquely positioned upon a vertical rock, partially carved into it.

This is what the Turkish

traveller tells us about Salachik: “It is an ancient town comprising some 300 beautiful decorated houses with tiled roofs. All of these houses are built of stone, with decorations, built excellently and sturdily, in the old fashion. There are several hundred inhabited caverns at the foot of the rocky hills. These dwellings remain very cool in July and are warm in the

winter. There are five plots of land and five temples with five minarets built in the old style.” Quotation given in accordance with [165]; see also [164], page 122.

We instantly recognize the Ouspenskiy monastery from Evlia Celebi’s description (five temples with minarets). The Ouspenskiy monastery had indeed comprised five churches: “there were five

churches here in the early XX century" ([165]). On the other hand, the very same description is very clearly referring to mosques with minarets attended by Muslim Turks, albeit "built in the old style." Thus, the Turkish traveller of the XVII century had recognized Orthodox churches as rightful mosques built in the old style. This is precisely what we insist upon

in our reconstruction, namely, that the religion of the Orthodox Christians had been very close to that of the Ottomans = Atamans.

It is quite obvious that the historians of today have no right to assume that Celebi is referring to the Ouspenskiy monastery, despite the fact that his description is perfectly clear and the implications are perfectly obvious,

notwithstanding the fact that even the cavernous nature of the locale is described quite explicitly. Moreover, Celebi's mention of the "five plots of land" obviously pertains to the five cliffs whereupon the Ouspenskiy monastery was built. Despite all of the above, historians had tried to find traces of Muslim mosques in the modern meaning – all in vain. Then they decided that

all the Muslim buildings of Salachik were mosques; however, there are only two of them and not five – the Hadji-Girey mausoleum and the Muslim school, and neither resembles a mosque in the least ([165]).

The readers might wonder about the chronicles and the documents kept in the monastery and the possibility that they might contain

records of the interactions between the Orthodox monastery and the Crimean Khans. Seeing as how the monastery had been Orthodox, the documents kept there must have become known to the Russian public after the conquest of the Crimea by the Russian troops in the XVIII century. The monastery's monks must also have possessed important

information about the Crimean history, previously unknown to the Russians.

It is most edifying to learn of the monastery's fate after the conquest of the Crimea, when it had not yet been part of Russia officially. This is a perfect example of how the Romanovian history was written.

We learn of the following. Immediately after the conquest

of the Crimea by the Russian army, “count Roumyantsev, the commander of the Russian army in the Crimea, had offered Metropolitan Ignatiy and all the Crimean Christians to move to the shores of the Azov Sea in Russia… The migration had been supervised by A. V. Souvorov… His army escorted a party of 31386 people. This action had cost the Russian government

230 thousand roubles" ([54], page 38). All of the above happened in 1778. The Ouspenskiy monastery was deserted; not a single priest had remained there ([54], page 39). The Crimea became part of the Russian Empire of the Romanovs five years later, in 1783. It would be natural to expect the Orthodox Christians from the Crimea, or at least a part of them, to

return to their homeland and revive the monastery. This never happened. The Ouspenskiy monastery had been closed down and remained closed for 80 years, no less – up until 1850. Anyone who could have remembered anything about the real history of these parts would have been dead by that time. In other words, the Romanovs have de facto

quarantined the monastery for a long time, despite its being a cultural centre of the Crimea. Apparently, the Romanovs were busy destroying the last remnants of the Horde in the south of Crimea around that time. They must have also feared the discovery of documents and books that would contradict the Romanovian version of the Russian and Crimean history

of the XV-XVII century.

Eighty years later, in May of 1850, the Holy Synod issued a decree to revive the monastery ([54], page 39). The monastery was opened again; obviously enough, no former residents of these parts remained in existence. Hidden documents and books remained unfound; the rest must have been destroyed. This incredible Romanovian

campaign for the obliteration of historical memory leads one to some heavy pondering. They destroyed the documents, chronicles and murals in the churches and monasteries of central Russia, qv below. As for the faraway provinces of the empire, they simply initiated mass migrations of their former inhabitants who may have started telling the truth about

the former life of Russia when it had still been known as the Horde. The Orthodox cultural centre of the Crimea had been destroyed as soon as they could reach it, even before Crimea was made part of Russia. All of the valuable historical documents that could be found there vanished without a trace. Needless to say, the frescoes, inscriptions and artwork had suffered a

similar fate. Everything was chiselled off and destroyed. If the Romanovs had managed to chisel off the frescoes of the Arkhangelskiy and the Ouspenskiy Cathedrals of the Kremlin in Moscow in the XVII century, it would be most naïve to assume that they would spare the faraway Crimea conquered by the Russian army.

The scale of the punitive

actions taken against the remains of the former Horde Empire in general and the surviving historical evidence kept in the Orthodox Ouspenskiy monastery in particular, is reflected in the following fact. After the exile of the Crimean peasants in 1778, “the Orthodox Christians who had remained in the Crimea addressed Shagin-Girey, the last Crimean

Khan, with the plea to find them a priest. The Khan managed to persuade Konstantin Spirandi, a Greek priest who had landed on the southern shore of the Crimea, to conduct services in the Ouspenskiy monastery; it had cost him a great deal of effort, and he was even forced to threaten the priest with incarceration" ([165] and [54], page 39). The attempt of

the Crimean Khan to save the Ouspenskiy monastery was futile – after the annexation of the Crimea by the Orthodox Russian Empire, the Orthodox Ouspenskiy monastery was immediately closed down for an eighty-year “quarantine.”

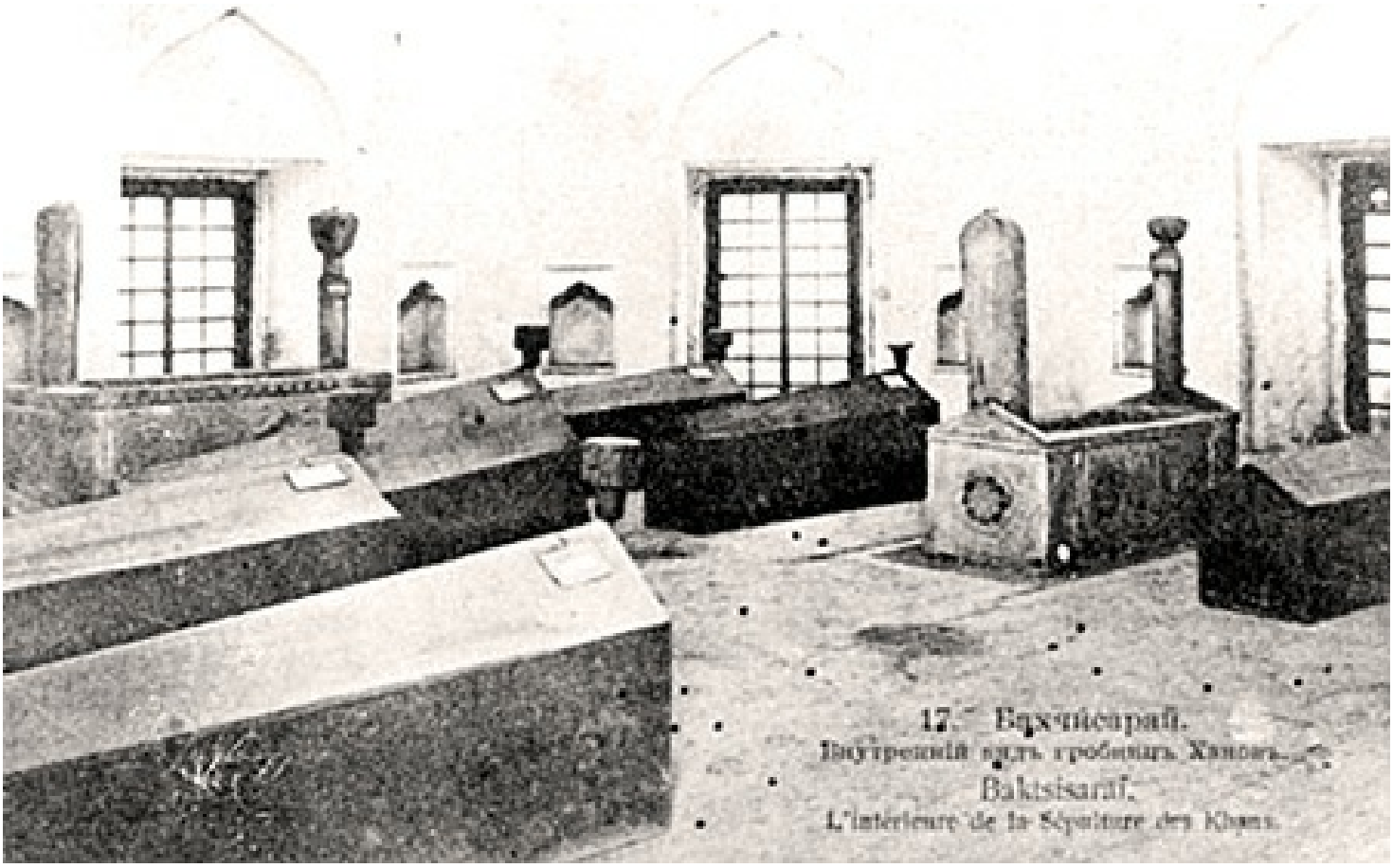


Fig. 10.45. The inside of the Bakhchisaray sepulchre of the Khans. Taken from [505].

Another noteworthy fact is that the sepulchres of the Crimean Khans in

Bakhchisaray were enclosed in special encasements (see fig. 10.45). Those are amazingly similar to the encasements around the tombs of the Russian Czars in the Arkhangelskiy Cathedral of the Kremlin. The latter were installed by the Romanovs in the XVII century for reasons that shall be covered in detail below. There isn't a single trace of those encasements

anywhere in Bakhchisaray nowadays, not to mention the tombs of the Crimean Khans. Everything had been destroyed completely.

This is how the Romanovs were making history – stopping at nothing.

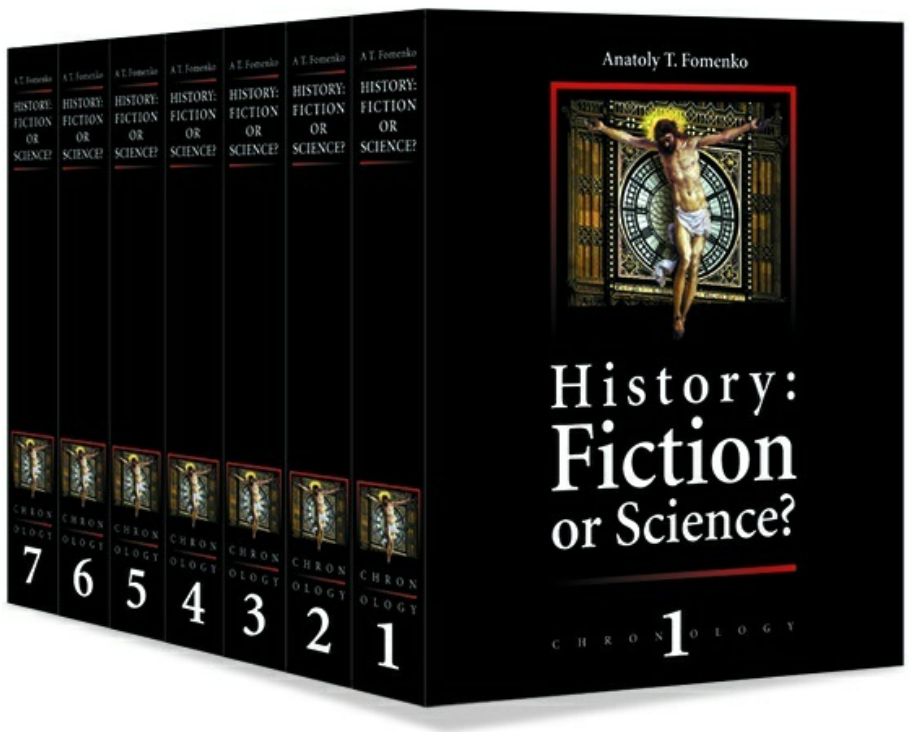
24.
How the Turks had called their scimitars

Jalal Assad, the Turkish historian, tells us the following in his report of the capture of Constantinople: “one of the Turks had used his shield and *pala* (a curved scimitar with a wide blade) for climbing the

wall" ([240]), page 53. Thus, the Turkish word for scimitar had been "*pala*" – most likely, an old form of the Russian word "*palka*" (stick). This can serve as another piece of evidence confirming the existence of close ties between Russia and Turkey in the XV century, the epoch of the Constantinople conquest.

What mainstream historians say about the New Chronology?

The **New**



Chronology is a fringe theory regarded by the academic

community as pseudohistory, which argues that the conventional chronology of Middle Eastern and European history is fundamentally flawed, and that events attributed to the civilizations of the Roman Empire, Ancient Greece and Ancient Egypt actually occurred during the Middle Ages, more than a thousand years later. The central concepts of the New

Chronology are derived from the ideas of Russian scholar Nikolai Morozov (1854-1946), although work by French scholar Jean Hardouin (1646-1729) can be viewed as an earlier predecessor. However, the New Chronology is most commonly associated with Russian mathematician Anatoly Fomenko (b. 1945), although published works on the subject are actually a

collaboration between Fomenko and several other mathematicians. The concept is most fully explained in *History: Fiction or Science?* book series, originally published in Russian.

The New Chronology also contains *a reconstruction*, an alternative chronology, radically shorter than the standard historical timeline, because all ancient history is

“folded” onto the Middle Ages. According to Fomenko’s claims, the written history of humankind goes only as far back as AD 800, there is almost no information about events between AD 800–1000, and most known historical events took place in AD 1000–1500.

The New Chronology is rejected by mainstream historians and is inconsistent

with absolute and relative dating techniques used in the wider scholarly community. The majority of scientific commentators consider the New Chronology to be pseudoscientific.

History of New Chronology

The idea of chronologies that differ from the conventional

chronology can be traced back to at least the early XVII century. Jean Hardouinthen suggested that many ancient historical documents were much younger than commonly believed to be. In 1685 he published a version of Pliny the Elder's *Natural History* in which he claimed that most Greek and Roman texts had been forged by Benedictine monks. When later questioned

on these results, Hardouin stated that he would reveal the monks' reasons in a letter to be revealed only after his death. The executors of his estate were unable to find such a document among his posthumous papers. In the XVII century, Sir Isaac Newton, examining the current chronology of Ancient Greece, Ancient Egypt and the Ancient Near East, expressed

discontent with prevailing theories and proposed one of his own, which, basing its study on Apollonius of Rhodes's *Argonautica*, changed the traditional dating of the Argonautic Expedition, the Trojan War, and the Founding of Rome.

In 1887, Edwin Johnson expressed the opinion that early Christian history was largely invented or corrupted

in the II and III centuries.

In 1909, Otto Rank made note of duplications in literary history of a variety of cultures:

> "… almost all important civilized peoples have early woven myths around and glorified in poetry their heroes, mythical kings and princes, founders of religions, of dynasties, empires and cities—in short, their national heroes. Especially the history of their birth and of their early years is furnished with phantastic [*sic*] traits; the amazing

similarity, nay literal identity, of those tales, even if they refer to different, completely independent peoples, sometimes geographically far removed from one another, is well known and has struck many an investigator." (Rank, Otto. *Der Mythos von der Geburt des Helden*.)

Fomenko became interested in Morozov's theories in 1973. In 1980, together with a few colleagues from the mathematics department of

Moscow State University, he published several articles on "new mathematical methods in history" in peer-reviewed journals. The articles stirred a lot of controversy, but ultimately Fomenko failed to win any respected historians to his side. By the early 1990s, Fomenko shifted his focus from trying to convince the scientific community via peer-reviewed publications to

publishing books. Beam writes that Fomenko and his colleagues were discovered by the Soviet scientific press in the early 1980s, leading to "a brief period of renown"; a contemporary review from the journal *Questions of History* complained, "Their constructions have nothing in common with Marxist historical science." (Alex Beam. "A shorter history of

civilization." *Boston Globe*, 16 September 1991.)

By 1996, his theory had grown to cover Russia, Turkey, China, Europe, and Egypt [Emp:1].

Fomenko's claims

According to New Chronology, the traditional chronology consists of four overlapping copies of the

“true” chronology shifted back in time by significant intervals with some further revisions. Fomenko claims all events and characters conventionally dated earlier than XI century are fictional, and represent “phantom reflections” of actual Middle Ages events and characters, brought about by intentional or accidental misdatings of historical documents. Before the

invention of printing, accounts of the same events by different eyewitnesses were sometimes retold several times before being written down, then often went through multiple rounds of translating and copyediting. Names were translated, mispronounced and misspelled to the point where they bore little resemblance to originals.

According to Fomenko, this led early chronologists to

believe or choose to believe that those accounts described different events and even different countries and time periods. Fomenko justifies this approach by the fact that, in many cases, the original documents are simply not available. Fomenko claims that all the history of the ancient world is known to us from manuscripts that date from the XV century to the XVIII

century, but describe events that allegedly happened thousands of years before, the originals regrettably and conveniently lost.

For example, the oldest extant manuscripts of monumental treatises on Ancient Roman and Greek history, such as *Annals* and *Histories*, are conventionally dated c. AD 1100, more than a full millennium after the

events they describe, and they did not come to scholars' attention until the XV century. According to Fomenko, the XV century is probably when these documents were first written.

Central to Fomenko's New Chronology is his claim of the existence of a vast Slav-Turk empire, which he called the "Russian Horde", which he says played the dominant role

in Eurasian history before the XVII century. The various peoples identified in ancient and medieval history, from the Scythians, Huns, Goths and Bulgars, through the Polyane, Duleby, Drevliane, Pechenegs, to in more recent times, the Cossacks, Ukrainians, and Belarusians, are nothing but elements of the single Russian Horde. For the New Chronologists, peoples such as

the Ukrainians, Belarusians, Mongols, and others who assert their national independence from Russia, are suffering from a historical delusion.

Fomenko claims that the most probable prototype of the historical Jesus was Andronikos I Komnenos (allegedly AD 1152 to 1185), the emperor of Byzantium, known for his failed reforms;

his traits and deeds reflected in ‘biographies’ of many real and imaginary persons (A. T. Fomenko, G. V. Nosovskiy. *Czar of the Slavs* (in Russian). St. Petersburg: Neva, 2004.). The historical Jesus is a composite figure and reflection of the Old Testament prophet Elisha (850-800 BC?), Pope Gregory VII (1020?-1085), Saint Basil of Caesarea (330-379), and even Li Yuanhao

(also known as Emperor Jingzong, or “Son of Heaven”, emperor of Western Xia, who reigned in 1032-1048), Euclides, Bacchus and Dionysius. Fomenko explains the seemingly vast differences in the biographies of these figures as resulting from difference in languages, points of view and time frame of the authors of said accounts and biographies.

Fomenko also merges the cities and histories of Jerusalem, Rome and Troy into "New Rome" = Gospel Jerusalem (in the XII and XIII centuries) = Troy = Yoros Castle (A. T. Fomenko, G. V. Nosovskiy. *Forgotten Jerusalem: Istanbul in the light of New Chronology* (in Russian). Moscow: Astrel, AST, 2007). To the south of Yoros Castle is Joshua's Hill

which Fomenko alleges is the hill Calvary depicted in the Bible.

Fomenko claims the Hagia Sophia is actually the biblical Temple of Solomon. He identifies Solomon as sultan Suleiman the Magnificent (1494–1566). He claims that historical Jesus may have been born in 1152 and was crucified around AD 1185 on the hill overlooking the

Bosphorus.

On the other hand, according to Fomenko the word “Rome” is a placeholder and can signify any one of several different cities and kingdoms. He claims the “First Rome”, or “Ancient Rome”, or “Mizraim”, is an ancient Egyptian kingdom in the delta of the Nile with its capital in Alexandria. The second and most famous “New Rome” is

Constantinople. The third "Rome" is constituted by three different cities: Constantinople (again), Rome in Italy, and Moscow. According to his claims, Rome in Italy was founded around AD 1380 by Aeneas, and Moscow as the third Rome was the capital of the great "Russian Horde." Similarly, the word "Jerusalem" is actually a placeholder rather than a

physical location and can refer to different cities at different times and the word “Israel” did not define a state, even not a territory, but people fighting for God, for example, French St. Louis and English Elizabeth called themselves the King/Queen of Israel.

He claims that parallelism between John the Baptist, Jesus, and Old Testament prophets implies that the New

Testament was written before the Old Testament. Fomenko claims that the Bible was being written until the Council of Trent (1545–1563), when the list of canonical books was established, and all apocryphal books were ordered to be destroyed. Fomenko also claims that Plato, Plotinus and Gemistus Pletho are one and the same person; according to him, some texts by or about

Pletho were misdated and today believed to be texts by or about Plotinus or Plato. He claims similar duplicates Dionysius the Areopagite, Pseudo-Dionysius the Areopagite, and Dionysius Petavius. He claims Florence and the House of Medici bankrolled and played an important role in creation of the magnificent ‘Roman’ and ‘Greek’ past.

Specific claims

In volumes 1, 2, 3 and 4 of *History: Fiction or Science?*, Fomenko and his colleagues make numerous claims:

- Historians and translators often "assign" different dates and locations to different accounts of the same historical events, creating multiple "phantom copies" of these events.

These “phantom copies” are often misdated by centuries or even millennia and end up incorporated into conventional chronology.

- This chronology was largely manufactured by Joseph Justus Scaliger in *Opus Novum de emendatione temporum* (1583) and *Thesaurum temporum* (1606), and

represents a vast array of dates produced without any justification whatsoever, containing the repeating sequences of dates with shifts equal to multiples of the major cabbalistic numbers 333 and 360. The Jesuit Dionysius Petavius completed this chronology in *De Doctrina Temporum*, 1627 (v.1) and

1632 (v.2).

- Archaeological dating, dendrochronological dating, paleographical dating, numismatic dating, carbon dating, and other methods of dating of ancient sources and artifacts known today are erroneous, non-exact or dependent on traditional chronology.
- No single document in

existence can be reliably dated earlier than the XI century. Most “ancient” artifacts may find other than consensual explanation.

- Histories of Ancient Rome, Greece and Egypt were crafted during the Renaissance by humanists and clergy - mostly on the basis of documents of their own making.

- The Old Testament represents a rendition of events of the XIV to XVI centuries AD in Europe and Byzantium, containing “prophecies” about “future” events related in the New Testament, a rendition of events of AD 1152 to 1185.
- The history of religions runs as follows: the pre-Christian period (before

the XI century and the birth of Jesus), Bacchic Christianity (XI and XII centuries, before and after the life of Jesus), Christianity (XII to XVI centuries) and its subsequent mutations into Orthodox Christianity, Catholicism, Judaism, and Islam.

- The *Almagest* of Claudius Ptolemy, traditionally

dated to around AD 150 and considered the cornerstone of classical history, was compiled in XVI and XVII centuries from astronomical data of the IX to XVI centuries.

- 37 complete Egyptian horoscopes found in Denderah, Esna, and other temples have unique valid astronomical solutions with dates ranging from AD

1000 and up to as late as AD 1700.

- The Book of Revelation, as we know it, contains a horoscope, dated to 25 September - 10 October 1486, compiled by cabbalistJohannes Reuchlin.
- The horoscopes found in Sumerian/Babylonian tablets do not contain sufficient astronomical

data; consequently, they have solutions every 30–50 years on the time axis and are therefore useless for purposes of dating.

- The Chinese tables of eclipses are useless for dating, as they contain too many eclipses that did not take place astronomically. Chinese tables of comets, even if true, cannot be used for dating.

- All major inventions like powder and guns, paper and print occurred in Europe in the period between the X and the XVI centuries.
- Ancient Roman and Greek statues, showing perfect command of the human anatomy, are fakes crafted in the Renaissance, when artists attained such command for the first

time.

- There was no such thing as the Tartar and Mongol invasion followed by over two centuries of yoke and slavery, because the so-called “Tartars and Mongols” were the actual ancestors of the modern Russians, living in a bilingual state with Turkic spoken as freely as Russian. So, Russia and

Turkey once formed parts of the same empire. This ancient Russian state was governed by a double structure of civil and military authorities and the hordes were actually professional armies with a tradition of lifelong conscription (the recruitment being the so-called “blood tax”). The Mongol “invasions” were

punitive operations against the regions of the empire that attempted tax evasion. Tamerlane was probably a Russian warlord.

- Official Russian history is a blatant forgery concocted by a host of German scholars brought to Russia to legitimize the usurpingRomanov dynasty (1613-1917).
- Moscow was founded as

late as the mid-XIV century. The battle of Kulikovo took place in Moscow.

- The tsar Ivan the Terrible represents a collation of no fewer than four rulers, representing two rival dynasties: the legitimate Godunov rulers and the ambitious Romanov upstarts.
- English history of AD

640–1040 and Byzantine history of AD 378–830 are reflections of the same late-medieval original.

Fomenko's methods

Statistical correlation of texts

One of Fomenko's simplest methods is statistical correlation of texts. His basic assumption is that a text which describes a sequence of events

will devote more space to more important events (for example, a period of war or an unrest will have much more space devoted to than a period of peaceful, non-eventful years), and that this irregularity will remain visible in other descriptions of the period. For each analysed text, a function is devised which maps each year mentioned in the text with the number of

pages (lines, letters) devoted in the text to its description (which could be zero). The function of the two texts are then compared. (*Chron1*, pp. 187–194.)

For example, Fomenko compares the contemporary history of Rome written by Titus Livius with a modern history of Rome written by Russian historian V. S. Sergeev, calculating that the

two have high correlation, and thus that they describe the same period of history, which is undisputed. (*Chron1*, pp. 194–196.) He also compares modern texts, which describe different periods, and calculates low correlation, as expected. (*Chron1*, pp. 194–196.) However, when he compares, for example, the ancient history of Rome and the medieval history of Rome,

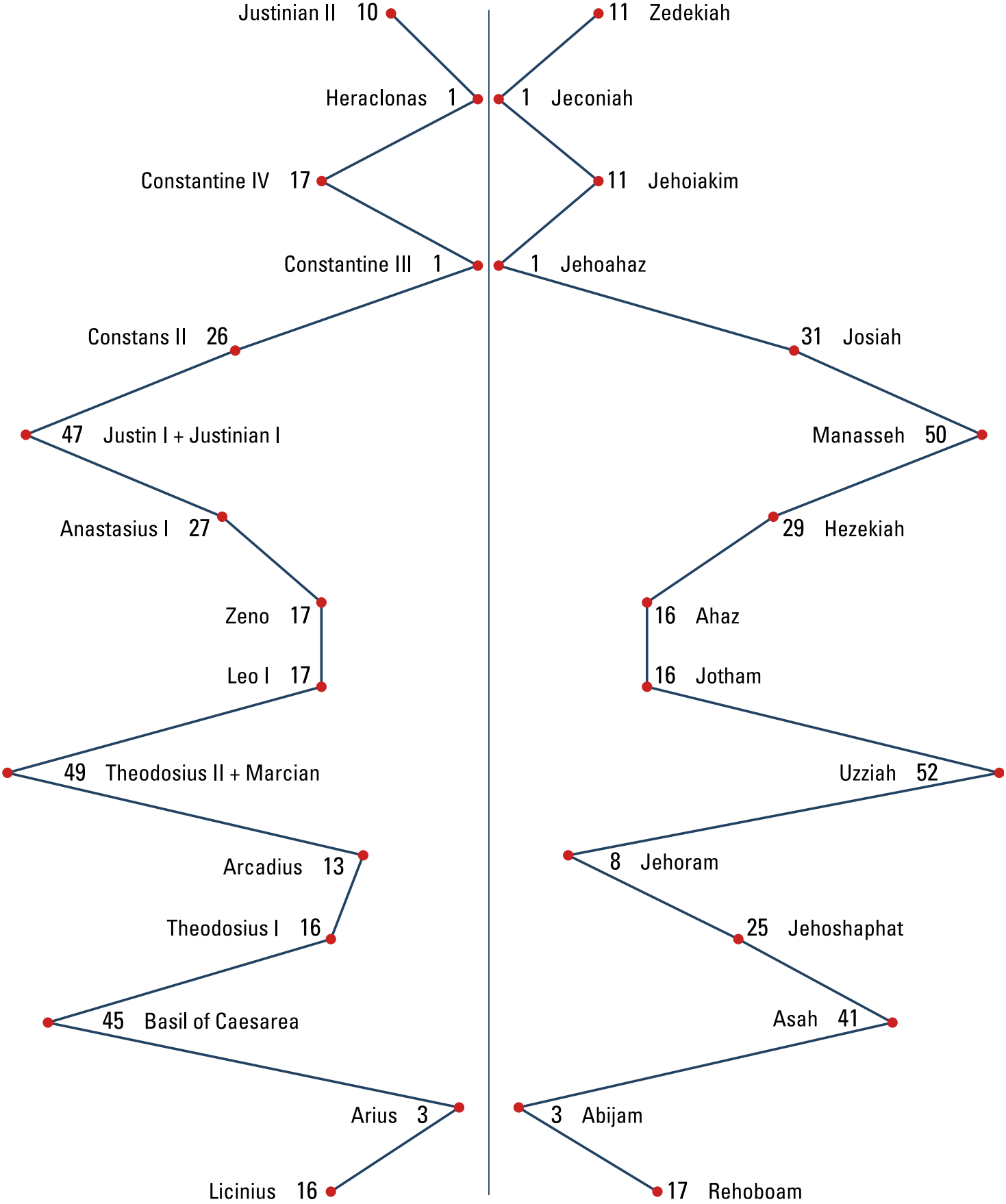
he calculates a high correlation, and concludes that ancient history of Rome is a copy of medieval history of Rome, thus clashing with mainstream accounts.

Statistical correlation of dynasties

In a somewhat similar manner, Fomenko compares two dynasties of rulers using statistical methods. First, he

creates a database of rulers, containing relevant information on each of them. Then, he creates “survey codes” for each pair of the rulers, which contain a number which describes degree of the match of each considered property of two rulers. For example, one of the properties is the way of death: if two rulers were both poisoned, they get value of +1 in their property of the way of

death; if one ruler was poisoned and another killed in combat, they get -1; and if one was poisoned, and another died of illness, they get 0 (Fomenko claims there is possibility that chroniclers were not impartial and that different descriptions nonetheless describe the same person). An important property is the length of the rule. (*Chron1*, pp. 215–223.)


Justinian II 10
11 Zedekiah
Heraclonas 1
1 Jeconiah
Constantine IV 17
11 Jehoiakim
Constantine III 1
1 Jehoahaz
Constans II 26
31 Josiah
47 Justin I + Justinian I
Manasseh 50
Anastasius I 27
29 Hezekiah
Zeno 17
16 Ahaz
Leo I 17
16 Jotham
49 Theodosius II + Marcian
Uzziah 52
Arcadius 13
8 Jehoram
Theodosius I 16
25 Jehoshaphat
45 Basil of Caesarea
Asah 41
Arius 3
3 Abijam
Licinius 16
17 Rehoboam

Sample Fomenko parallelism.

Fomenko lists a number of pairs of unrelated dynasties – for example, dynasties of kings of Israeland emperors of late Western Roman Empire (AD 300-476) – and claims that this method demonstrates correlations between their reigns. (Graphs which show just the length of the rule in the two dynasties are the most

widely known; however, Fomenko's conclusions are also based on other parameters, as described above.) He also claims that the regnal history from the XVII to XX centuries never shows correlation of "dynastic flows" with each other, therefore Fomenko insists history was multiplied and outstretched into imaginary antiquity to justify this or other "royal"

pretensions.

Fomenko uses for the demonstration of correlation between the reigns exclusively the data from the *Chronological Tables* of J. Blair (Moscow, 1808-1809). Fomenko says that Blair's tables are all the more valuable to us since they were compiled in an epoch adjacent to the time of Scaligerian chronology. According to

Fomenko these tables contain clearer signs of "Scaligerite activity" which were subsequently buried under layers of paint and plaster by historians of the XIX and XX centuries.

Astronomical evidence

Fomenko examines astronomical events described in ancient texts and claims that the chronology is actually

medieval. For example:

- He says the mysterious drop in the value of the lunar acceleration parameter D" ("a linear combination of the [angular] accelerations of the Earth and Moon") between the years AD 700–1300, which the American astronomer Robert Newton had

explained in terms of "non-gravitational" (i.e., tidal) forces. By eliminating those anomalous early eclipses the New Chronology produces a constant value of D" beginning around AD 1000. (*Chron1*, pp. pp.93-94, 105-6.)

- He associates initially the Star of Bethlehem with the AD 1140 (±20) supernova

(now Crab Nebula) and the Crucifixion Eclipse with the total solar eclipse of AD 1170 (±20). He also believes that Crab Nebula supernova could not have exploded in AD 1054, but probably in AD 1153. He connects it with total eclipse of AD 1186. Moreover he holds in strong doubt the veracity of ancient Chinese

astronomical data.

- He argues that the star catalog in the *Almagest*, ascribed to the Hellenistic astronomer Claudius Ptolemy, was compiled in the XV to XVI centuries AD. With this objective in sight he develops new methods of dating old stellar catalogues and claims that the *Almagest* is based on data collected

between AD 600 and 1300, whereby the telluric obliquity is well taken into account.

- He refines and completes Morozov's analysis of some ancient horoscopes, most notably, the so-called Dendera Zodiacs—two horoscopes drawn on the ceiling of the temple of Hathor—and comes to the conclusion that they

correspond to either the XI or the XIII century AD. Moreover, in his *History: Fiction or Science?* series finale, he makes computer-aided dating of all 37 Egyptian horoscopes that contain sufficient astronomical data, and claims they all fit into XI to XIX century timeframe. Traditional history usually either interprets these

horoscopes as belonging to the I century BC or suggests that they weren't meant to match any date at all.

- In his final analysis of an eclipse triad described by the ancient Greek Thucydides in *History of the Peloponnesian War*, Fomenko dates the eclipses to AD 1039, 1046 and 1057. Because of the

layered structure of the manuscript, he claims that Thucydides actually lived in medieval times and in describing the Peloponnesian War between the Spartans and Athenians he was actually describing the conflict between the medieval Navarrans and Catalans in Spain from AD 1374 to 1387.

- Fomenko claims that the abundance of dated astronomical records in cuneiform texts from Mesopotamia is of little use for dating of events, as the astronomical phenomena they describe recur cyclically every 30–40 years.

Rejection of common dating methods

On archaeological dating methods, Fomenko claims:

> "Archaeological, dendrochronological, paleographical and carbon methods of dating of ancient sources and artifacts are both non-exact and contradictory, therefore there is not a single piece of firm written evidence or artifact that could be reliably and independently dated earlier than the XI century." (*Chron1*.)

Dendrochronology is rejected with a claim that, for dating of objects much older than the oldest still living trees, it isn't an absolute, but arelative dating method, and thus dependent on traditional chronology. Fomenko specifically points to a break of dendrochronological scales around AD 1000.

Fomenko also cites a number of cases where carbon

dating of a series of objects of known age gave significantly different dates. He also alleges undue cooperation between physicists and archaeologists in obtaining the dates, since most radiocarbon dating labs only accept samples with an age estimate suggested by historians or archaeologists. Fomenko also claims that carbon dating over the range of AD 1 to 2000 is inaccurate

because it has too many sources of error that are either guessed at or completely ignored, and that calibration is done with a statistically meaningless number of samples. Consequently, Fomenko concludes that carbon dating is not accurate enough to be used on historical scale.

Fomenko rejects numismatic dating as circular,

being based on the traditional chronology, and points to cases of similar coins being minted in distant periods, unexplained long periods with no coins minted and cases of mismatch of numismatic dating with historical accounts. (*Chron1*, pp. 90-92.)

He fully agrees with absolute dating methods for clay tablets or coins like thermoluminescence dating,

optically stimulated luminescence dating, archaeomagnetic, metallographic dating, but claims that their precision does not allow for comprehensive pinpointing on the time axis either.

Fomenko also condemns the common archaeological practice of submitting samples for dating accompanied with an estimate of the expected

age. He claims that convergence of uncertainty in archaeological dating methods proves strictly nothing per se. Even if the sum S of probabilities of the veracity of event produced by N dating methods exceeds 1.00 it does not mean that the event has taken place with 100% probability.

Reception

Fomenko's historical ideas have been universally rejected by mainstream scholars, who brand them as pseudoscience, but were popularized by former world chess champion Garry Kasparov. Billington writes that the theory "might have quietly blown away in the wind tunnels of academia" if not for Kasparov's writing in support of it in the magazine *Ogoniok*. Kasparov met

Fomenko during the 1990s, and found that Fomenko's conclusions concerning certain subjects were identical to his own regarding the popular view (which is not the view of academics) that art and culture died during the Dark Ages and were not revived until the Renaissance. Kasparov also felt it illogical that the Romans and the Greeks living under the banner of Byzantium could

fail to use the mounds of scientific knowledge left them by Ancient Greece and Rome, especially when it was of urgent military use. However, Kasparov does not support the reconstruction part of the New Chronology. Russian critics tended to see Fomenko's New Chronology as "an embarrassment and a potent symbol of the depths to which the Russian academy and

society have generally sunk … since the fall of Communism." Western critics see his views as part of a renewed Russian imperial ideology, "keeping alive an imperial consciousness and secular messianism in Russia."

In 2004 Anatoly Fomenko with his coauthor Gleb Nosovsky were awarded for their books on "New Chronology" the anti-prize of

the Moscow International Book Fair called “Abzatz” (literally ‘paragraph’, a euphemism for a vulgar Russian word meaning disaster or fiasco) in the category “Esteemed nonsense” (“Pochotnaya bezgramota”) awarded for the worst book published in Russia.

Critics have accused Fomenko of altering the data to improve the fit with his

ideas and have noted that he violates a key rule of statistics by selecting matches from the historical record which support his chronology, while ignoring those which do not, creating artificial, better-than-chance correlations, and that these practices undermine Fomenko's statistical arguments. The new chronology was given a comprehensive critical analysis

in a round table on “The ‘Myths’ of New Chronology” chaired by the dean of the department of history of Moscow State University in December 1999. One of the participants in that round table, the distinguished Russian archaeologist, Valentin Yanin, compared Fomenko’s work to “the sleight of hand trickery of a David Copperfield.” Linguist

Andrey Zaliznyak argued that by using the Fomenko's approaches one can "prove" any historical correspondence, for example, between Ancient Egyptian pharaohs and French kings.

James Billington, formerly professor of Russian history at Harvard and Princeton and currently the Librarian of Congress placed Fomenko's work within the context of the

political movement of Eurasianism, which sought to tie Russian history closely to that of its Asian neighbors. Billington describes Fomenko as ascribing the belief in past hostility between Russia and the Mongols to the influence of Western historians. Thus, by Fomenko's chronology, "Russia and Turkey are parts of a previously single empire." A French reviewer of

Billington's book noted approvingly his concern with the phantasmagorical conceptions of Fomenko about the global "new chronology."

H.G. van Bueren, professor emeritus of astronomy at the University of Utrecht, concluded his scathing review of Fomenko's work on the application of mathematics and astronomy to historical data as follows:

“It is surprising, to say the least, that a well-known (Dutch) publisher could produce an expensive book of such doubtful intellectual value, of which the only good word that can be said is that it contains an enormous amount of factual historical material, untidily ordered, true; badly written, yes; mixed-up with conjectural nonsense, sure; but still, much useful stuff. For the rest of the book is absolutely worthless. It reminds one of the early Soviet attempts to produce tendentious science (Lysenko!), of polywater, of cold

fusion, and of modern creationism. In brief: a useless and misleading book." (H. G. van Bueren, *Mathematics and Logic*.)

Convergence of methods in archaeological dating

While Fomenko rejects commonly accepted dating methods, archaeologists, conservators and other scientists make extensive use of such techniques which have

been rigorously examined and refined during decades of use.

In the specific case of dendrochronology, Fomenko claims that this fails as an absolute dating method because of gaps in the record. However, independent dendrochronological sequences beginning with living trees from various parts of North America and Europe extend back 12,400 years into

the past. Furthermore, the mutual consistency of these independent dendrochronological sequences has been confirmed by comparing their radiocarbon and dendrochronological ages. These and other data have provided a calibration curve for radiocarbon dating whose internal error does not exceed ±163 years over the entire

26,000 years of the curve.

In fact, archaeologists have developed a fully anchored dendrochronology series going back past 10,000 BCE. “The absolutely dated tree-ring chronology now extends back to 12,410 cal BP (10,461 BC).”

Misuse of historical sources and forced pattern matching

Critics of Fomenko’s theory

claim that his use of historical sources is highly selective and ignores the basic principles of sound historical scholarship.

> "Fomenko … provides no fair-minded review of the historical literature about a topic with which he deals, quotes only those sources that serve his purposes, uses evidence in ways that seem strange to professionally-trained historians and asserts the wildest speculation as if it has the same status as the information common to the

conventional historical literature."

They also note that his method of statistically correlating of texts is very rough, because it does not take into account the many possible sources of variation in length outside of "importance." They maintain that differences in language, style, and scope, as well as the frequently differing views and focuses of historians, which

are manifested in a different notion of "important events", make quantifying historical writings a dubious proposition at best. What's more, Fomenko's critics allege that the parallelisms he reports are often derived by alleged forcing by Fomenko of the data – rearranging, merging, and removing monarchs as needed to fit the pattern.

For example, on the one

hand Fomenko asserts that the vast majority of ancient sources are either irreparably distorted duplicate accounts of the same events or later forgeries. In his identification of Jesus with Pope Gregory VII (*Chron2*, p. 51) he ignores the otherwise vast dissimilarities between their reported lives and focuses on the similarity of their appointment to religious office

by baptism. (The evangelical Jesus is traditionally believed to have lived for 33 years, and he was an adult at the time of his encounter with John the Baptist. In contrast, according to the available primary sources, Pope Gregory VII lived for at least 60 years and was born 8 years after the death of Fomenko's John-the-Baptist equivalent John Crescentius.)

Critics allege that many of the supposed correlations of regnal durations are the product of the selective parsing and blending of the dates, events, and individuals mentioned in the original text. Another point raised by critics is that Fomenko does not explain his altering the data (changing the order of rulers, dropping rulers, combining rulers, treating interregna as

rulers, switching between theologians and emperors, etc.) preventing a duplication of the effort and effectively making this whole theory an ad hoc hypothesis.

Selectivity in reference to astronomical phenomena

Critics point out that Fomenko's discussion of astronomical phenomena tends to be selective, choosing

isolated examples that support the New Chronology and ignoring the large bodies of data that provide statistically supported evidence for the conventional dating. For his dating of the Almagest star catalog, Fomenko arbitrarily selected eight stars from the more than 1000 stars in the catalog, one of which (Arcturus) has a large systematic error. This star has

a dominant effect on Fomenko's dating. Statistical analysis using the same method for all "fast" stars points to the antiquity of the Almagest star catalog. Rawlins points out further that Fomenko's statistical analysis got the wrong date for the Almagest because he took as constant Earth's obliquity when it is a variable that changes at a very slow, but

known, rate.

Fomenko's studies ignore the abundance of dated astronomical records in cuneiform texts from Mesopotamia. Among these texts is a series of Babylonian astronomical diaries, which records precise astronomical observations of the Moon and planets, often dated in terms of the reigns of known historical figures extending back to the

VI century BCE. Astronomical retrocalculations for all these moving objects allow us to date these observations, and consequently the rulers' reigns, to within a single day. The observations are sufficiently redundant that only a small portion of them are sufficient to date a text to a unique year in the period 750 BCE to 100 CE. The dates obtained agree with the

accepted chronology. In addition, F. R. Stephenson has demonstrated through a systematic study of a large number of Babylonian, Ancient and Medieval European, and Chinese records of eclipse observations that they can be dated consistently with conventional chronology at least as far back as 600 BCE. In contrast to Fomenko's missing centuries,

Stephenson's studies of eclipse observations find an accumulated uncertainty in the timing of the rotation of the earth of 420 seconds at 400 BCE, and only 80 seconds at 1000 CE.

Magnitude and consistency of conspiracy theory

Fomenko claims that world history prior to 1600 was deliberately falsified for

political reasons. The consequences of this conspiracy theory are twofold. Documents that conflict with New Chronology are said to have been edited or fabricated by conspirators (mostly Western European historians and humanists of late XVI to XVII centuries). The lack of documents directly supporting New Chronology and conflicting traditional history is

said to be thanks to the majority of such documents being destroyed by the same conspirators.

Consequently, there are many thousands of documents that are considered authentic in traditional history, but not in New Chronology. Fomenko often uses “falsified” documents, which he dismisses in other contexts, to prove a point. For example, he

analyzes the Tartar Relation and arrives at the conclusion that Mongolian capital of Karakorum was located in Central Russia (equated with present-day Yaroslavl). However, the Tartar Relation makes several statements that are at odds with New Chronology (such as that Batu Khan and Russian duke Yaroslav are two distinct people). Those are said by

Fomenko to have been introduced into the original text by later editors.

Many of the rulers that Fomenko claims are medieval doppelgangers moved in the imaginary past have left behind vast numbers of coins. Numismatists have made innumerable identifications of coins to rulers known from ancient sources. For instance, several Roman emperors

issued coinage featuring at least three of their names, consistent with those found in written sources, and there are frequent examples of joint coinage between known royal family members, as well as overstrikes by kings who were known enemies.

Ancient coins in Greek and Latin are unearthed to this day in vast quantities from Britain to India. For Fomenko's

theories to be correct, this could only be explained by counterfeit on a very grand and consistent scale, as well as a complete dismissal of all numismatic analyses of hoard findings, coin styles etc.

Popularity in forums and amongst Russian imperialists

Despite criticism, Fomenko has published and sold over one million copies of his books

in his native Russia. Many internet forums have appeared which aim to supplement his work with additional amateur research. His critics have suggested that Fomenko's version of history appealed to the Russian reading public by keeping alive an imperial consciousness to replace their disillusionment with the failures of Communism and post-Communist corporate

oligarchies.

Alexander Zinoviev called the New Chronology “one of the major scientific breakthroughs of the XX century.”

(Wikipedia text retrieved on 2nd August, 2015)

Afterword from the publisher

Dr. Fomenko *et al* as scientists are ready to recognize their mistakes, to repent and to retract on the condition that:

- radiocarbon dating methods pass the black box tests, or
- astronomy refutes their results on ancient eclipses, or
- US astrophysicist Robert Newton was proved wrong

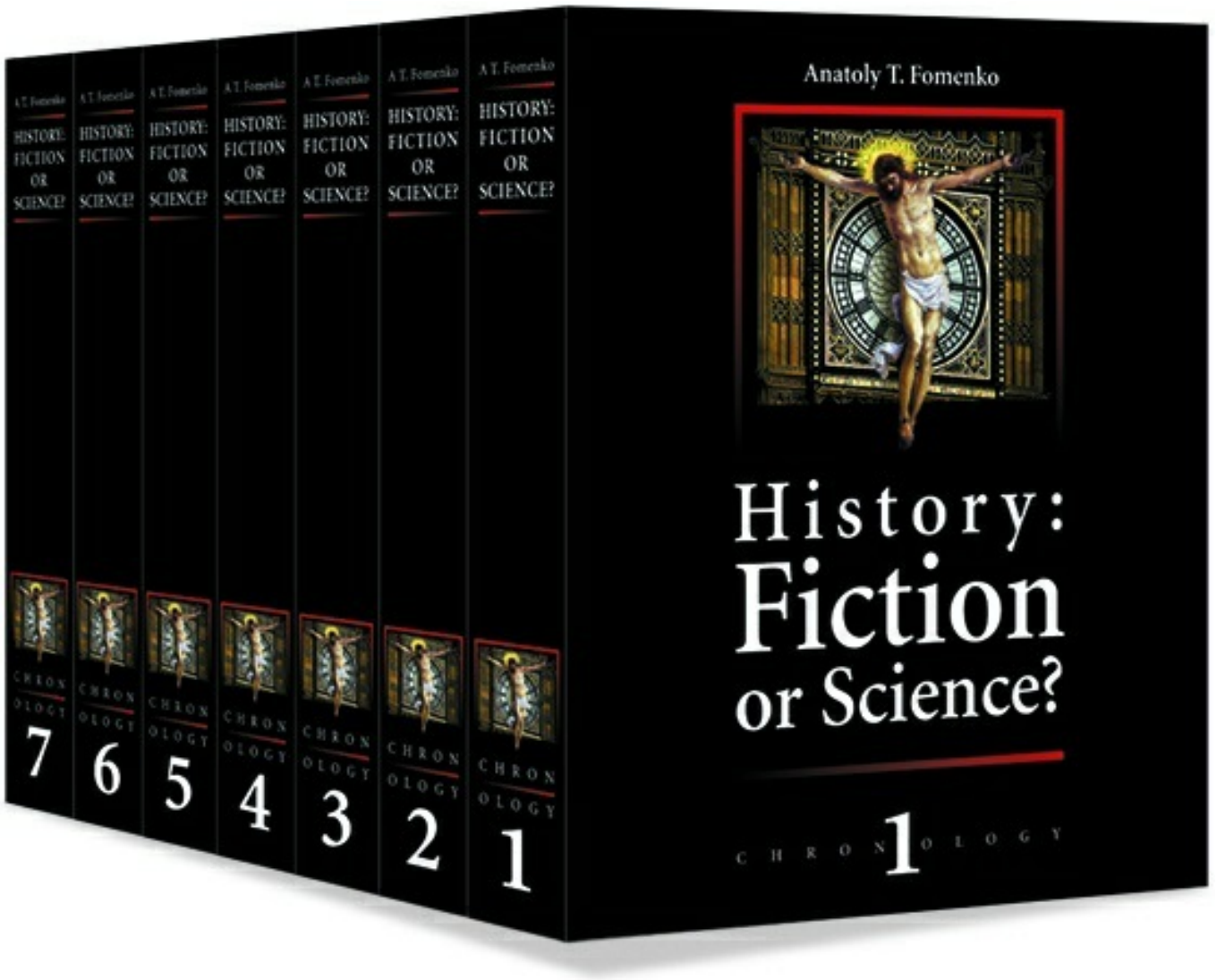
to accuse Ptolemy of his crime.

At present, historians do not, can not, and will not comply. The radiocarbon dating labs run their very costly tests only if the sample to be dated is accompanied with an idea of age pronounced by historians on basis of … subjective … mmm … gutfeeling … and the history books they have been

writing for the last 400 years. Radiocarbon labs politely bill for their fiddling and finetuning to get the dates “to order” of historians. *Circulus vitiosus* is perfect.

Overview of the seven-volume print edition

History: Fiction or Science?



Chronology 1

A. T. Fomenko

Introducing the problem.
A criticism of the Scaligerian chronology.

Dating methods as offered by mathematical statistics.
Eclipses and zodiacs.

Chronology 2

A. T. Fomenko

The dynastic parallelism method.
Rome. Troy. Greece. The Bible.
Chronological shifts.

Chronology 3

A. T. Fomenko, T. N. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy

Astronomical methods as applied to chronology. Ptolemy's Almagest. Tycho Brahe. Copernicus. The Egyptian zodiacs.

Chronology 4

A. T. Fomenko, G. V. Nosovskiy

Russia. Britain. Byzantium.

Rome.

Chronology 5

A. T. Fomenko, G. V. Nosovskiy

Russia = Horde. Ottomans = Atamans.

Europe. China. Japan. The Etruscans. Egypt. Scandinavia.

Chronology 6

A. T. Fomenko, G. V.

Nosovskiy

The Horde-Ataman Empire. The Bible. The Reformation. America. Passover and the calendar.

Chronology 7

A. T. Fomenko, G. V. Nosovskiy

A reconstruction of global history.

The Khans of Novgorod = The Habsburgs.

Miscellaneous information. The legacy of the Great Empire in the history and culture of Eurasia and America.

This seven-volume edition is based on a number of our books that came out over the last couple of years and were

concerned with the subject in question. All this gigantic body of material was revised and categorized; finally, its current form does not contain any of the repetitions that are inevitable in the publication of separate books. All of this resulted in the inclusion of a great number of additional material in the current edition – including previously unpublished data. The reader

shall find a systematic rendition of detailed criticisms of the consensual (Scaligerian) chronology, the descriptions of the methods offered by mathematical statistics and natural sciences that the authors have discovered and researched, as well as the new hypothetical reconstruction of global history up until the XVIII century. Our previous books on the subject of

chronology were created in the period of naissance and rather turbulent infancy of the new paradigm, full of complications and involved issues, which often resulted in the formulation of multi-optional hypotheses. The present edition pioneers in formulating a consecutive unified concept of the reconstruction of ancient history – one that apparently is

supported by a truly immense body of evidence.

Nevertheless, it is understandable that its elements may occasionally be in need of revision or elaboration.

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Separate books on the New Chronology

Prior to the publication of the seven-volume *Chronology,* we published a number of books on the same topic. If we are to disregard the paperbacks and the concise versions, as well as

new re-editions, there are seven such books. Shortened versions of their names appear below:

1. *Introduction.*
2. *Methods 1-2.*
3. *Methods 3.*
4. *The New Chronology of Russia, Britain and Rome.*
5. *The Empire.*
6. *The Biblical Russia.*
7. *Reconstruction.*

- **Book one.** ***Introduction.***

[*Intro*]:1. Fomenko, A. T. *New Experimental Statistical Methods of Dating Ancient Events and their Application to the Global Classical and Mediaeval Chronology.* Pre-print. Moscow, The State Television and Radio Broadcast Committee, 1981. Order #3672. Lit. 9/XI-81. No. BO7201, 100 p.

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100 p.

[*Intro*]3. Fomenko, A. T. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?)*. Essay. Moscow, Publishing House of the Moscow State University Department of Mechanical Mathematics, 1993. 204 p.

[*Intro*]:4. 2nd edition, revised and expanded. Fomenko, A.▮T., and G. V. Nosovskiy. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?)*. Moscow, Kraft-Lean, 1999. 757 p. Kraft

Publications released a concise version of this book in 2001. 487 p.

[*Intro*]:5. Another revision. Fomenko, A. T., and G. V. Nosovskiy. *What Century Is It Now?* Moscow, AIF-Print Publications, 2002. 511 p.

- **Book two, part one: *Methods-1.***

[*Meth1*]:1. Fomenko, A. T. *The Methods of Statistical Analysis of Narrative Texts and their Chronological Applications.* (The identification and dating of dependent texts, statistical chronology of the antiquity, as well as the statistics of ancient astronomical accounts.)

Moscow, The MSU Publishing House, 1990. 439 p.

[*Meth1*]:2. 2nd revised edition came out in 1996 as *The Methods Of Mathematical Analysis of Historical Texts. Chronological applications.* Moscow, Nauka Publications, 1996. 475 p.

[*Meth1*]:3. Several chapters of the book came out in 1996, revised and extended, as a separate book: Fomenko, A.T. *The New Chronology of Greece. Antiquity in the Middle Ages,* Vols. 1 and 2. Moscow, MSU Centre of Research and Pre-University Education, 1996.

914 p.

[*Meth1*]:4. The English translation of the book, extended and revised to a large extent, was released under the following title: Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications to Historical Dating.* Vol. 1, *The Development of the Statistical Tools.* Vol. 2, *The Analysis of Ancient and Mediaeval Records.* The Netherlands, Kluwer Academic Publishers, 1994. Vol. 1: 211 p. Vol. 2: 462 p.

[*Meth1*]:5. A Serbian translation titled Фоменко А. Т. *Статистичка*

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- **Book two, part two: *Methods-2.***

[*Meth2*]:1. Fomenko, A. T. *Global Chronology.* (A Research of the Classical and Mediaeval History. Mathematical Methods of Source

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- **Book three: *Methods-3.***

[*Meth3*]:1. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Geometrical and Statistical Methods*

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[*RBR*]:3. A revised version of the first volume was published in 1997 as a separate book: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia.* Moscow, Faktorial Publications, 1997. Re-editions 1998 and 1999. 255 p.

[*RBR*]:4. A new, substantially extended and revised version of the first two-volume edition as a single volume: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome.* Moscow, Anvik, 1999. 540 p.

[*RBR*]:5. A new revised version of this book came out as a single volume:

Fomenko A. T., and G. V. Nosovskiy. Moscow, The Delovoi Express Financial Publications, 2001. 1015 p.

- **Book five:** ***The Empire.***

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- **Book six:** ***The Biblical Russia.***

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Nosovskiy. *The Mathematical Chronology of the Biblical Events.* Moscow, Nauka Publications, 1997. 407 p.

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[*BR*]:3. A somewhat condensed version, which nevertheless contained some important new material: Fomenko, A.

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[*BR*]:5. Fomenko, A. T., and G. V.

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- **Book seven:** ***Reconstruction.***

[*Rec*]:1. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History (The New Chronology)*. Book 1. Moscow, The Delovoi Express Financial Publishers, 1999. 735 p.

[*Rec*]:2. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. The Research of 1999-2000 (The New Chronology)*. Moscow, The Delovoi Express Financial Publishers, 1999. 615 p.

[*Rec*]:3. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. Joan of Arc, Samson, and the History of Russia.*

Moscow, The Delovoi Express Financial Publishers, 2002.

We have to point out that the publication of our books on the New Chronology has influenced a number of authors and their works where the new chronological concepts are discussed or developed. Some of these are: L. I. Bocharov, N. N. Yefimov, I. M. Chachukh, and

I. Y. Chernyshov ([93]), Jordan Tabov ([827], [828]), A. Goutz ([220]), M. M. Postnikov ([680]), V. A. Nikerov ([579:1]), Heribert Illig ([1208]), Christian Blöss and Hans-Ulrich Niemitz ([1038], [1039]), Gunnar Heinsohn ([1185]), Gunnar Heinsohn and Heribert Illig ([1186]), Uwe Topper ([1462], [1463]).

Our research attracted

sufficient attention to chronological issues for the Muscovite publishing house Kraft to print a new edition of the fundamental work of N. A. Morozov titled Christ, first published in 1924-1932.

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