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0521633842 - The Rise and Rule of Tamerlane
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Tamerlane is remembered throughout Europe and Asia as the last of the great nomad conquerors, and as a figure of supreme personal force. He rose to power in 1370 on the ruins of the Mongol Empire and led his armies to the conquest of much of its territory, from Russia to India, from Turkestan to Anatolia. He was the last ruler to unite the settled and steppe regions of Eurasia, and his career marks a transition in the history of the Middle East and Inner Asia from the period of nomad conquest and rule to that of the ascendancy of the settled world.

This book is the first full scholarly study of Tamerlane and to date the definitive analysis of his career. Beatrice Forbes Manz examines Tamerlane as the founder of a nomad conquest dynasty, and also as a supremely talented individual. Using Tamerlane's career to examine many questions of broad interest, Dr Manz discusses the mechanisms of state formation, the dynamics of tribal politics, and the nature of personal rule. She analyzes the political culture of the tribal confederation within which Tamerlane rose to power and the way in which he transformed it from a loose and unruly confederation into a disciplined army of conquest subservient to one man.

Tamerlane's closest followers were the Turco-Mongolian tribesmen of Transoxiana who remained faithful to the traditions of the Mongol Empire, but both he and they were also familiar with Persian culture and adept at ruling over settled lands. Much of Tamerlane's success was due to his ability to marshal and use the resources of both the Turco-Mongolian world from which he sprang and the settled regions he conquered. At his death he left both these worlds changed.

Two major appendices give a historical description of the Turco-Mongolian tribes and groups in Tamerlane's following and a description of his administration, listing the offices within it. The Canto edition includes also a chronology of Tamerlane's career and the succession struggle after his death.

This study will be of interest to scholars and students of Inner Asian, Middle Eastern and world history and to social scientists concerned with state formation, tribal politics or nomad-sedentary interaction.

Beatrice Forbes Manz is Associate Professor of History at Tufts University. Her research focuses on political culture in Central Asia and Iran, most particularly on the society and culture of the Timurid Dynasty.

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**Dedicated to my parents,
William Hathaway Forbes and Anne Pappenheimer Forbes
with love and gratitude**

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A note on usage and transcription

This work deals with a society which derived its names and terms from four languages: Arabic, Persian, Mongolian and Central Asian Turkic. I have used three different systems of transcription – one for Persian and Arabic, a second for Mongolian and a third for Turkic. For Arabic and Persian I have chosen a slightly simplified form of the *Encyclopaedia of Islam* transcription, making no distinction between the two languages. I have altered some consonants to conform with English usage (j instead of dj for instance) and have chosen to use q in place of ḳ. I have also omitted lines under compound consonants.

Mongolian and Turkic names present a number of problems. The Mongol ruling class changed its language from Mongolian to Turkic in the course of the thirteenth century. Names and terms from the early period I have therefore transcribed as Mongolian, using Professor Francis W. Cleaves' transcription, adapted to conform to English orthography: so for instance Chaghadai, Qubilai. Later names, from the western regions of the Mongol Empire after about 1300, are transcribed as Turkic. For this reason, while Chinggis Khan's son is referred to as Chaghadai, the polity named after him, formed after 1300, is called the Ulus Chaghatay. For terms, since most refer to the later period, I have used a Turkic version (e.g. *yasa*, *yarghu*, *khuriltay*) giving the Mongolian in parentheses where appropriate. Turkic transcription is much the most problematical, since we have no widely accepted transcription system for Chaghatay Turkic. On consonants I have used the same transliteration as for Persian and Arabic, but on vowels I have used modern Turkish usage, distinguishing between front and back rather than long and short, and have assumed vowel harmony.

For names and terms, I have used full diacriticals. To form the plural I have added an *s*, except in compounds and in cases where the collective noun is a standard term. Hence *amīrs* but *umarā' dīwān* and '*ulamā'*'. Names of dynasties are spelled according to modern usage, without diacriticals. Place names are also written without diacriticals. The best known cities and provinces are given in modern usage (Khorasan, Herat) but for smaller places I have used the vowelling of classical usage.

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For dates I have given both *hijra* and Christian years. For some parts of Temür's career an exact chronology has been preserved, while for others we have few dates, and on the early parts of his career the major sources disagree among themselves. Where I have known the month or season of the *hijra* date I have indicated the specific Christian year; elsewhere I have given both possible years.