DOCUMENT 5 (APRIL 1480)
The oath by Hadji Baba (Azbaba), the Crimean envoy sent to King Casimir

Ruthenian copies:
A. RGADA, fond 389 = Litovskaja metrika, no. 4, fol. 103a [old foliation: 88a].


Сеѧ, Азбаба присягаю Богꙋ, коториꙗ видаꙗлъ небо и землю, напередь то, што есиꙗ приехалиꙗ вдъ господарꙗ моего вдъ цара Менъдлицєрєѧ, и вт кнѧзꙗ, и вт всиꙗ влановꙗ и кнѧзєꙗ до великого королꙗ полскꙗго и до великого кнѧзꙗ литовскꙗго и присягаю Богꙋ, коториꙗ видаꙗлъ небо и землю, в томъ, цара Менъдлицєриєвою дꙗшею и господарꙗ моего, и кнѧзꙗ Ежициною, и всиꙗ влановꙗ и кнѧзєꙗ дꙗшею, и своєю тежꙗ дꙗшею, какꙗ жилъ цар Анъкєєрєї в брацтве и в приѧзни въ великимъ королємъ польскꙗмъ и великимъ кнѧзꙗмъ литовскꙗмъ, а царꙗ Менъдлицєриєю такъжо жити в брацтве и въ приѧзни въ великимъ королємъ польскꙗмъ и великимъ кнѧзꙗмъ литовскꙗмъ, и добра великимвъ королꙗ хотєти и детѧмъ его, и землѧмъ его приѧти и вшєтєрегати, и вт всєле боронити и до живота своего. А хто бєдєть

1 Erroneously dated by Pułaski as issued in 1479; cf. n. 10 below.
2 In the early 19th century the older Cyrillic volumes of the Metryka, brought to St. Petersburg after the partitions of Poland, were inaccessible even to Russian historians; hence, Count Rumjancev, a collector of antiquities, organized excerpting historical documents from the Latin script volumes held in Warsaw; the documents, originally Cyrillic but converted into Latin script in the 18th century, were reconverted into Cyrillic; the edition by Pavel Muxanov is based on Rumjancev’s collection; cf. the introduction by Egidijus Banionis in Lietuvos Metrika (1427–1506). Knyga Nr. 5. Užrašymų knyga 5, p. 10.
3 Copied after Sbornik Muxanova, but converted into Latin script; hence, the edited text had been converted three times: from Cyrillic into Latin script in the 18th century, back into Cyrillic (see note 2 above), and then again into Latin!
царя неприятель, то и великомы королю неприятель, а кто великомы королю неприятель, то тот и царя неприятель.
Тежъ и на томъ присегаю: коли великий король пошлет послу своего до цара, и цар маешь тое присяги потвердити, и Аминакъ, и вез вланове и князи, подле царльковъ штшца своего и своих, и присяги своее.
Писанъ въ Вильни, инъдикъ р[13].

Translation:
I, Hadji Baba, swear to God, who created heaven and earth, as I have come from my lord, Mengli Giray Khan, and from the prince, and from all the ulans and beys (Ruth. knjazej) to the great Polish king and Lithuanian grand duke, and I swear to God, who created heaven and earth, with the soul of my lord, Mengli Giray Khan, and with the soul[s] of Prince Yaghmurcha, and of all the

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4 Erroneously written наминакъ, with the first letter н instead of н. In A* written Naminak, and in Pułaski’s edition erroneously ne inak [sic].
4 In 1474, Hadji Baba was sent to Moscow and swore an oath (Rus. pravdu dal) on behalf of Mengli Giray in the presence of Ivan III; this oath was followed by a formal document issued by the khan and sent to Moscow with the next embassy; see Pamjatniki diplomatičeskix snošenij, vol. 1, p. 7; cf. Xoroškevič, Rus’ i Krym, pp. 123 and 206.
5 Ruth. car Mendlikgirej is translated consequently as Mengli Giray Khan as in the Turkish-Tatar usage the title “khan” written after the proper name formed an integral part of the name.
6 A reference to Mengli Giray’s brother, Yaghmurcha; on Yaghmurcha, see n. 8.
7 The Ruthenian term knjaž can be translated either as “prince” or as “bey,” since in Tatar documents ulans and beys are usually listed together, in this occurrence it is rendered as “bey.”
8 The corrupt form Ežičinoju (“with [the soul] of Ežići”) apparently refers to Yaghmurcha (Yaġmurca), who was usually referred to in Ruthenian and Russian sources as Jamgurčej, Emgurčej, etc. (on the name Yaghmurcha, see Jankowski, Historical-Etymological Dictionary, pp. 561–562); he was Mengli Giray’s younger brother and qalga (the mistaken assumption by Vasilij Smirnov, who believed that the post of qalga had been created only later for Mehmed Giray, was already corrected in Syroečkovskij, “Muxammed-Geraj i ego vassaly,” pp. 19–20); contrary to the statement by the French authors that Yaghmurcha died soon after 1486 (Le khanat de Crimée, pp. 87–88), he was alive at least until 1509; in 1491 he was sent to Sultan Bayezid II in order to negotiate the Ottoman military assistance for Mengli Giray against the Great Horde; in 1493 he participated in negotiations with Muscovy; in 1499 he performed a pilgrimage to Mecca and on his way again acted as Mengli Giray’s envoy to Bayezid II, mediating on behalf of the khan a new Ottoman-Polish pacification; in 1507 he participated in the conclusion of peace with Poland-Lithuania; as late as in 1509 he is mentioned in the letter of Mengli Giray to Vasilij III of Muscovy; see Pamjatniki diplomatičeskix snošenij, vol. 1, pp. 105 and 178–180; Xoroškevič, Rus’ i Krym, pp. 149 and 245; Document 9. The information about Yaghmurcha’s pilgrimage and second embassy to Istanbul origins from the speech of Mengli’s envoy, delivered on 22 April 1500 in Cracow and recorded in Polish by royal chancery clerks. Mengli notified King John Albert that Yaghmurcha had gone to Muhammad’s grave and simultaneously