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A petition written in 1635 by the Kazan Tatars re-examined

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Abstract. The article examines the petition of religious Kazan Tatars to a high official of the Crimean khanate. The monument was first published in 1848 and translated into German, and the document is currently stored in Dresden. The authors of the petition Express their gratitude to the Crimean Khan for his conquests of Astrakhan and Kazan, for protection from the infidel Muslim peoples of the Volga Region. The document justifies the economic benefits of the conquered cities, from taxes collected from the population of the Volga region in the form of honey and furs. The author of the article reveals the historical background of the document creation, determines the date, addressees, and gives linguistic characteristics to the monument. The author notes that the document is not the original, that it is a translation of a text created later than the original. However, the petition recreates the idea of the original in historical, cultural, and linguistic terms. The author of the article emphasizes that at least one letter with such or similar content should have been written. The author also suggests that the addressee of the petition is undoubtedly the Crimean mufti or Crimean Khan, but not the Osman's Sultan.

Keywords: Crimean Khanate, Kazan Tatars, Cheremis, Chuvash, Bashkirs, Ars, Siberian Tatars, Muslim confessional solidarity, taxes.

Қазан татарлары 1635 жылы жазған петицияның жаңаша байыптамасы

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Аннотация. Мақалада Қырым хандығының жоғарғы лауазымды тұлғасына Қазанның діндар татарларының өтініш-петициясы қарастырылады. Ескерткіш алғаш рет 1848 жылы жарияланып, неміс тіліне аударылған, ал бұл құжат қазіргі уақытта Дрезденде сақтаулы. Петиция авторлары Астрахань мен Қазанды жаулап алғаны, Еділ бойы мұсылман халықтарын дінсіздерден қорғағаны үшін Қырым ханына алғыс білдіреді. Құжатта басып алынған қалалардан, Еділ бойы халқынан бал және бағалы аң терісі түрінде жиналатын салықтардан келетін экономикалық пайда дәйектеледі.

Мақала авторы құжаттың пайда болуының тарихи алғышарттарын ашып көрсетеді, мерзімін, адресаттарын анықтайды және ескерткішке лингвистикалық сипаттамалар береді. Автор құжаттың түпнұсқа емес, түпнұсқадан кейінірік жасалған аударма мәтін екендігін атап өтеді. Бірақ петиция тарихи, мәдени және лингвистикалық тұрғыда түпнұсқа идеясын қайта жаңғыртады. Мақала авторы, кем дегенде, тап осындай немесе осыған ұқсас мазмұндағы бір хаттың жазылуы тиіс болғандығына айырықша назар аударады. Сондай-ақ, автор өтініш адресаты Осман сұлтан емес, сөз жоқ, Қырым муфтиі немесе Қырым ханы болғандығы туралы ойын білдіреді.

Кілт сөздер: Қырым хандығы, Қазан татарлары, черемистер, чуваштар, башқұрттар, Арс, Сібір татарлары, мұсылман конфессиялық ынтымақтастығы, салықтар.

Петиция, написанная казанскими татарами в 1635 году

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Аннотация. В статье исследуется прошение-петиция религиозных казанских татар к высокому сановнику Крымского ханства. Впервые памятник был опубликован в 1848 году и переведен на немецкий язык, и в настоящее время документ хранится в Дрездене. Авторы петиции выражают благодарность крымскому хану за завоевания им Астрахани и Казани, за защиту от неверных мусульманских народов Поволжья. В документе обосновывается экономическая выгода от завоеванных городов, от налогов, собираемых с населения Поволжья в виде меда и пушнины. Автор статьи раскрывает исторические предпосылки создания документа, определяет дату, адресатов и дает лингвистические характеристики памятнику. Автор отмечает, что документ не является подлинником, что это – перевод текст, созданный позже оригинала. Однако петиция в историческом, культурном, лингвистическом плане воссоздает идею подлинника. Автор статьи подчеркивает, по крайней мере одно письмо с таким или подобным содержанием должно было быть написано. Также автор высказывает мысль, что адресатом прошения, без сомнения, является крымский муфтий либо крымский хан, но не османский султан.

Ключевые слова: Крымское ханство, казанские татары, черемисы, чувашы, башкиры, Арс, сибирские татары, мусульманская конфессиональная солидарность, налоги.

Introduction

In 1839, Alexander Kasimovich Kazem-Bek, professor at the University of Kazan, published his Grammar of the Turco-Tatar language, which received great acclaim from contemporaries in Russia and abroad [1]. The second, revised edition of the Grammar, issued

in 1846, was translated into German two years later by the prominent orientalist Julius Theodor Zenker [3]. Zenker added an appendix of letters, diplomas and written samples, some set in the Arabic script and some in facsimile. One of these documents in the Arabic script and with a German translation, was a petition of the begs and religious men of Kazan addressed to an unnamed dignitary of the Crimean Khanate [4, 255–257]¹. The document remained latent for historical research for quite a long time. A hundred years later, the Turkish historian Akdes Nimet Kurat, a Tatar by his ethnicity, published a transcription and facsimile of the petition in his monograph on the relationship between the Volga region and the Ottoman Empire, but without its detailed treatment. His findings have found no echo, even though the letter contains information that is not available anywhere else [5, Facsimile No. XI; 6, pp. 373–377]. Recently, the Kazan historian Damir Iskhakov have studied the letter and translated it into Tatar [7, 50–62]. Neither Kurat nor Iskhakov have applied a deep source criticism of the document, which seems at first sight to be of questionable authenticity and raises many questions.

The petition

The petition describes the potential benefits of a conquest of Astrakhan and Kazan. Firstly, it would have blocked the direct contact between the Russian tsar and the Persian shah on the Caspian Sea, preventing the tsar from supporting the Kizilbash² with money and provisions. The Don Cossacks would have become subordinated to the Crimean ruler. The khan would thereby have freed a people who had belonged to the darü'l-islam since the times of Caliph Umar from the rule of unbelievers. His failure of doing that would count against him on the Judgement Day. After stating these religious duties, the authors of the petition give a detailed account of the military potential of the Volga region, how many soldiers this rich land could sustain, the sizes of the different ethnic populations – Cheremis, Chuvash, Bashkirs, Ars (Udmurts), Siberian Tatars – and how much tax might be collected from them in form of honey and furs. They also mention the income deriving from the trade caravans from Central Asia and from fishing. Finally, they emphasize that all of the ethnic groups mentioned are Muslims³ who are fit for military service, and therefore the khan has a duty to free them from the hands of the infidels.

The historical background

The existence of contacts between the Crimea and Kazan has deep historical roots. While the Russians were trying to subdue the Turkic peoples of the steppe, the Crimean khans had never given up their claim to rule the entire former territory of the Golden Horde. They had most success in the first half of the sixteenth century, when some members of the Giray dynasty ascended the thrones of Kazan and Astrakhan, but Muscovy's foreign policy was

¹ The German translation of the document contains many mistakes. I will refer to the essential differences in the edition of the source given here

² Kizilbash means 'Red Head[ed]'. It was a pejorative label given by the Ottomans to the Persian military and to the shah himself. The name kızılbaş derived from the special red headwear of these militant groups, followers of the Shiite branch of Islam. Here it is meant for the Safavid Shah Safi I (1629-1642)

³ Among the Finno-Ugric people, Islamisation was superficial at best; among the Chuvash, it was completely absent

more successful. Making use of the conflicts among the Kazan elites and the turmoil in the Crimea following the murder of Khan Sahib Giray and his sons in 1551, they conquered first Kazan in 1552 and then Astrakhan in 1556 [8]. From that moment on, the reconquest of the two Muslim khanates was constantly on the agenda of the Crimean foreign policy.

In 1569, in preparation for reconquest, works started at the order of the Sublime Porte on digging a channel to connect the Rivers Don and Volga at the place where they were separated by the shortest distance – only 11 km. Although the climate, the lack of equipment, the problems of the warriors' provisioning and the passive resistance of Khan Devlet Giray caused the venture to fail, the Porte did not give up the plan altogether [9, pp. 349-402; 10, pp. 7-23].

Revival of the plan was clearly related to the long war against the Persians (1578-1590). In order to facilitate transport of war materials, particularly guns, some of the logistical tasks for the campaigns were to be transferred to the Caspian Sea from the rough Anatolian mountain terrain. This, however, would require retrieving Astrakhan from the Russians, in order to prevent contact between the Russian tsar and the Persian shah [11, pp 65-93, 100-105]. Since Shirvan and Derbent had been incorporated into the Ottoman Empire in the course of the war (1583), the road to Astrakhan was open from the south.

The Ottoman historian Selaniki attributed the critical impetus for launching the campaign to a report sent to the Porte by Abdullah, khan of Bukhara (1583-1598) and by the Great Nogai Horde in early September 1587 [12, p. 190]⁴. It stated that in autumn 1586, Murad Giray, one of the khanzades who had yielded to the tsar, and who had fled to Moscow during the power struggle in the Crimea, was ordered by Feodor I Ivanovich to reside in Astrakhan [13, pp. 274-299].

A potential pretender to the Crimean throne constituted a permanent threat to the Crimean khans and was also dangerous for the Ottoman Empire. On the order of the tsar, Murad Giray would have been able to mobilize the Cossacks on the Rivers Don and Terek against the Ottoman army [14, pp. 214, 285-287]. Therefore, Grand Vizier Siyavuş Pasha had a thorough discussion about the potential outcome of the undertaking with Sadi Efendi, the later *şeyhülislam*, during which there was no attempt to conceal the failure of the 1569 campaign. The plan was submitted to the sultan, who granted his approval on 21 September 1587, upon which they began the preparations for a campaign against Astrakhan [12, 190-191]. They asked the Crimean khan and the Great Nogai Horde for auxiliary troops to ensure the success of the venture.

In 1587, an order was sent to Ali, the *beg* of the Şirin clans of the Crimea, instructing him to take part in the expected campaign in person [15, pp. 226-232]. In a few days, the leader of the Great Nogai Horde, Urus, and twelve Nogai *mirzas* received letters with similar content [15, pp. 233-240]. Military preparations were entrusted to Piyale Pasha, but the campaign was never realized [5, pp. 53-54; 15, pp. 241-247].

⁴Although Selaniki writes Little Nogai Horde, the response from the Porte was addressed to Urus, the head of the Great Nogai Horde, and so it is definitely an erratum

The Persian war ended in 1590, and the immediate threat passed with the death of Murad Giray in 1591. The plan for the reconquest of Astrakhan came off the table for the next half a century. The Ottoman Empire was busy with the Long War in Hungary (1591-1606) and, immediately afterwards, with the new Persian wars (1603-1618, 1623-1639), and there was also a rebellion in the Crimea in 1624. As soon as these wars ended and the situation in the Crimea stabilized, the plan emerged again, but not at the initiative of the Sublime Porte [16, pp. 336-338]. This time, the Muslims of the Volga region sent a letter requesting the Muslim rulers to rid the region of Russian supremacy.

One of the duties of Muslim rulers, besides securing the circumstances of worship, was to ensure the security of believers making the pilgrimage to Mecca. As Persia was a Shiite country, the only way Central Asian Sunni pilgrims could go to Istanbul and join the caravans was to pass through the territory of Astrakhan and the Crimea [17, pp. 391-422]. This gave the khans a very strong reason, in addition to their claims to the heritage of the Golden Horde, to keep permanent contact with the Volga region. Seventeenth-century Crimean diplomatic documents frequently mention responsibilities towards Muslims. A letter in which Khan Canibek Giray announced his second accession to the throne (1628) to Gabriel Bethlen, prince of Transylvania, includes the words, “God made me khan of the Crimean land, caliph of mankind and padishah of Islam” [18, pp. 253-276]. In the *ahdname* (treaty document) of the same khan sent to the Polish King Vladislaus IV, he gives his title as “Great padishah of all the faithful and Muslims”, a reference to the claim of protection over all Muslims. Twenty years later, in 1654, Mehmed IV Giray announced his accession to the throne to King John Casimir and Emperor Leopold I with the same image: “God put the robe of the caliphate on my imperial shoulder.” [19, p. 975].

There was rather unsettling news from the Muslims of the Volga region. A letter from Sefer Gazi Ağa, the vizier of Crimean Khan Mehmed IV Giray, to a high dignitary of Tsar Alexei Mikhailovich (the document calls him “vizier”), indicated that the Muslims in the Russian Empire had great need of the khan’s protection: “If you asked why your army was defeated, well, it is one hundred years that Kazan and Astrakhan have been in your hands, since the time of yours ancestors. Until now, violence against the Muslims living there has not been applied. Your ruler [thinks] he is wiser than his ancestors. You have destroyed the mosques and medreses, the words of the almighty God [that is, the Koran] were thrown into the fire, for that reason your army was defeated. ... If for some reason a prisoner came [in]to you[r hands], you do not give him [for ransom], but you make him by torture a Christian. This will not make more Christians. There are many Christians with us [but] we do not make them Muslims. To make [someone] a Christian or a Muslim by force is unworthy.” [20, p. 874]⁵.

The seventeenth-century sources cited below also show that, a hundred years later, the Muslim rulers had not given up their wish to regain the two cities. Among the Tatar documents first published by Veliaminov-Zernov is a letter from İslam Giray suggesting to the Poles

⁵ Bu askerinız ne sebebden kırıldı der bolsanız uez yıl vardır Kazan ve Ejderhan baba ve dedelerinizden beri sizün elinizdedir bu zamangaza anda bolgan mışlımanga kıyın bolgan yok erdi padişahınız baba ve dedesinden akıllı bolub mescid ve medreselerin bozub tengri-i tealanun kelamin ateşe yakdınız ol sebeble askerinız kırılmışdır [...] size bir işe tutsak dısse culuvga bermeyib kıyın bilen hristiyan etesiz anın birle hristiyan kıp bolmaz bizde de hristiyan kıbdır gız bilen mışlıman etmeziz gız ve kıyın birle hristiyan etmek ve mışlıman etmek layık tıgeldır.

that they make an alliance against Muscovy: “It is in Allah’s hand – may He be exalted! – to give. Should the almighty God grant it, as many castles and lands that you can lay your hands on, you can keep them all, they can be under your rule. It has been less than a hundred years since Kazan and Astrakhan were conquered. Now, we strive, and we would be satisfied with bringing back the people of Muhammad into our hands.” [20, p. 861]⁶.

The document is undated, but was presumably issued after the Peace of Zboryw (17 August 1649). It is clearly of a confidential character, because it was taken to the Polish chancellor – most probably to Jerzy Ossoliński, who died on 9 August 1650 – by Muhammed Gazi *atalık*, the former educator of Khan İslam Giray. Senai, the author of a Crimean Tatar chronicle, seems to have known that the plan for the anti-Muscovite alliance must have come from Sefer Gazi Ağa [21, p. 136]. The Polish king did not want to ally against the Russians, but he did want to make use of Tatar ambitions, as is clear from Mariusz Jaskylski’s embassy to Khan İslam Giray. Jaskylski arrived at Bakhchisaray in 7 April 1654 [22, pp. 63-66]. He was instructed to demand only a few auxiliary troops for the Rzeczpospolita, saying that the khan should use his main strength against Alexei Mikhailovich to recapture Kazan and Astrakhan. [23, pp. 46-60].

After the death of İslam Giray in October the same year (1654), Jaskylski returned to the Crimea to take a solemn oath from the new khan, Mehmed IV Giray, for the treaty agreed with his predecessor. The peace instrument granted by Mehmed IV Giray to King John Casimir on 11 November 1654 shows that – as Dariusz Kołodziejczyk has noted – the khans continuously upheld their claim to Kazan and Astrakhan and even to all of the former territories of the Golden Horde, including South Siberia and the Pre-Caucasus: “You should sincerely keep your oath and engagement, and until the end of your life you should not make peace with the Moscovian ruler, but you should set out with your troops against him; if – by the grace of His Excellency, God (may He be exalted!) – God enables us the conquest of Kazan, Astrakhan, Terek and Tura, being [presently] held by Muscovy, or any region in that country inhabited by Tatars or Nogais, neither you, our brother, nor any of the Polish lords should interfere, as [these conquests] will belong to us.” [19, pp. 974-981]⁷. The Polish-Tatar negotiations, of course, did not remain a secret to the Russians. The voivode of Moscow learned from Lukasz Bunowski, a captured Polish “tongue”,⁸ that in Bakhchisaray, Jaskylski was shown a letter from the Tatars of Kazan and Astrakhan asking the khan to free them from the slavery of the tsar [24, p. 42]. It is probably that letter, or an updated copy of it, which is now held in the Sächsische Landesbibliothek in Dresden (see Appendix) and is re-examined below.

⁶ Vermek Allahu teala elindedür hakk-i teala verüb her ne kadar kala ve memleket ele girürse sizindür zabt edesiz bizim de bu mertebe ikdamımız yüz yıl olmuşdegüldür (sic!) Ecderhan ve Kazan alınduğı ol ümmet-i Muhammed elimize girdikde kayılızdır

⁷ Siz ‘ahd ü yeminiñüzde sadıq olub ‘ömriñüz ahir oluncaya degin Mosqov padişahı ile barışmayub üzerine ‘asker çıqub Haq ta’ala hazretleri lutf edüp fethi müyesser olursa Mosqov zabtında olan Qazan ve Ecderhan ve Terek ve Tura ve ol vilayetde her ne qadar Tatar ve Noğay halqı var ise siz qarındaşımız ve cümle Leh bekleri qarışmayub bizim olub

⁸ In Russian, too, *jazyk* means ‘language’ or ‘tongue’ which is a calque from Turkic *dil*, that is, a prisoner of war expressly taken for obtaining information

Date of the petition

The petition bears no date, but the period it was written in may be discerned from the events it describes. Russia and Persia forged diplomatic ties to help them face their respective enemies – the Crimean Tatars and the Ottomans – in the mid-sixteenth century. They maintained regular mutual embassies from 1586 until 1651, when the two sides came into conflict over a power rivalry in the Caucasus [25, pp. 36, 52]. The source must therefore date from the time these ties were in place, because afterwards, Muscovy was unable to deliver war material to the Persians. The Ottoman–Persian war ended in 1639, after which these empires did not fight each other for a century. Kurat’s proposal for the date 1635, the last year of the reign of Khan Canibek Giray, is therefore acceptable, but can be refined by Russian sources.

At the end of 1634, the Porte commanded Khan Canibek Giray to liquidate the Cossack camp on the River Don. Canibek Giray launched a campaign against them in early 1635. He spent January in Kerch, on the strait between the Black Sea and the Azov Sea. In the following months he crossed the strait and stayed in the vicinity of Temrük [26, pp. 244–245]. However, the campaign came to a premature end in mid-March, when the Porte removed Canibek and appointed a new khan in his place. As soon as Canibek Giray received the news of his deposition, he fled to the Nogais on the River Kuban, from where he sailed to Kefe and then to Istanbul [16, 336]. The use of the expression “this winter” in connection with Canibek’s campaign shows that the petition must have been written between January and mid-March 1635. If what the captured Polish “tongue” Lukasz Bunowski said during his interrogation in 1654 is true, then the letter – despite being twenty years old – could have been shown to Jaskylski in Bakhchisaray for the purpose of convincing the Poles that the Tatars of Kazan and Astrakhan were ready to stand up in support of the Crimean Khan.

The addressee of the petition

According to Kurat, the recipients were the Crimean *müfti* and, through him, the Crimean khan; according to Iskhakov, they were the Crimean *müfti* and the Ottoman sultan. The invocation of the document: *Faziletlü efendi!* (“Meritorious lord!”) refers to the religious elders, showing that the addressee was undoubtedly the Crimean *müfti*. Iskhakov cites the presence of the title sultan to argue that the petition was addressed directly to the Ottoman ruler. It comes up twice in the text: *Benüm izzetlü sultanum!* (“My honourable sultan!”), and *Sultanumdan rica bu dir ki zikr etdüğümüz ahvali tafsil üzere yazub han hazretlerine arz eyleyüb...* (“The request towards my sultan is to write down this mentioned situation in detail and report it to his majesty the khan”) [7, p. 50].

The Ottoman diplomatic manual required that a petition submitted to the Ottoman ruler should use the title “padishah”, complemented with such epithets as *devletlü* ‘illustrious’, ‘excellent’, *saadetlü* ‘prosperous’, ‘happy’, ‘fortunate’, *şevketlü* ‘majestic’, *kerametlü* ‘generous’, ‘noble’ and with the title *hazretleri* ‘his majesty’ [27, p. 207]. Looking carefully at the text, we find: *saadetlü padişah hazretlerine* (“to his majesty, the fortunate padishah”), and in the case of the Crimean khans:

Kırım padişahları (“The padishahs of Crimea”).

In the Ottoman Empire, the form of address: *Sultanım!* (“My sultan!”) was used for the grand vizier or for persons of lower military, religious or uridical ranks [28, pp. 51-54; 29, pp. 447-448]. It is also found in correspondence between officials and even in family letters [30, No. 51, 57, 63, 64.]. I conclude from this that the sole addressee of the petition was the Crimean *müfti*, and *Benüm izzetlü sultanım!* (“My honourable sultan!”) referred to him rather than the Ottoman ruler. It was merely a polite formula, which may correspond most to “My honourable lord!”.

The language of the source

Another difficulty is the language of the petition, which is very different from that of the seventeenth-century Volga Tatar sources I know. These are wholly free of Ottoman Turkish influence, which reached the Volga region only in the eighteenth and nineteenth centuries. The language also differs from that of diplomatic documents sent from the Crimean chancellery to the Polish kings and to the Russian tsars. This strongly suggests that the petition kept today in Dresden is not the original, but a contemporary or later translation from Tatar to Ottoman Turkish. The translator had clearly mastered Ottoman Turkish, but left in the translation some traces of his Tatar mother tongue. For example, he used the Tatar word *ulun* (‘the shaft of an arrow’) of Eastern Turkic origin; instead of Ottoman *gidiş-geliş* (‘comings and goings’), he wrote *barış-keliş*; instead of *demir* (‘iron’), *temir*; and instead of *asker çıkarırız* (‘we set up warriors’), *asker çıkarız*. If the translation is contemporary, it could have been made at the chancellery of Bakhchisaray, because the khans used Ottoman Turkish in their correspondence with Istanbul [6]. From the style of writing, however, I have the impression that it is probably a later translation, and the original petition in the Tatar language is missing or has not yet been found.

Demographic data in the petition

As for the population of the Volga region who could be rallied for war, the number of two or three hundred thousand warriors given in the petition is obviously an exaggeration, as is the statement that the land can feed hundreds of thousands of troops, even though the Volga basin is one of the most fertile areas in the Russian Empire. In my experience, excessive numbers are usually to be divided by ten.

Iskhakov and Trepavlov give a more solid estimate of the military strength of the Kazan Khanate [18, 41]. Tatar and Russian historians have estimated the total population of the multinational khanate to have been 400–500,000 in the first half of the sixteenth century [31, p. 603]. Of these, 150–200,000 were Tatars, and 50- 80,000 Chuvash. The number of Cheremis was given in the very wide range of 70-120,000, with the comment that there could have been no more than 200,000 of them [31, p. 603].

The number of warriors that could be brought to the field out of a population of 400-500,000 can be determined only from external sources. Sigismund Herberstein, ambassador of the Holy Roman Emperor Charles V of Habsburg and Archduke Ferdinand of Habsburg,

estimated the Tatar army, including the Cheremis and Chuvash, to number 30,000 in 1526 [32, p. 296]. Adam Olearius first travelled to Moscow as secretary of the embassy of Duke Frederick III of Holstein-Gottorp in 1635, and a few years later, he went through Kazan and Astrakhan to Persia. He gave the strength of the former Kazan Khanate army as 60,000, presumably also including the Nogais [33, p. 348].

Iskhakov warned that the demographic data concerning the Finno-Ugric peoples should be treated carefully because of their geographical location. Half of the people might have lived under Russian rule, and the other half under the Tatars. He found that the number of tax-payers given in Russian sources for 1631-1632 (11,000-12,000) was close to the number of households given in the petition (10,000). In the case of the Udmurts (also called “Ar”) the situation is the same. The Udmurt population was estimated to be 29,000 at the end of the seventeenth century, but only 17,000 of them – the Southern Udmurts – were ruled by the Tatars and could thus be taken into consideration. This figure is also close to the 15,000 tax-paying Udmurt households in the petition [7, p. 53].

Conclusions

There are two central questions to be addressed by analysis of the source: Can we consider the petition by the people of Kazan as authentic, and did the plan have any chance of being carried out? Our source is certainly not the original petition. It is a translation, either from that period or, more likely, from a later age. Nevertheless, both historical and linguistic arguments support the proposition that at least one letter with this or similar content must have been written. This is also supported by the demographic data. The addressees were without doubt the Crimean müfti and, through him, the Crimean khan. Although the Porte might also have received a copy of the document, the Ottoman ruler was clearly not the secondary addressee. How the document ended up in the Dresden colligatum is unknown. Errata found in the German translation of the petition may be attributed to Zenker’s lack of geographical knowledge.

Were such plans in any way realistic? Hardly. The military technology that the Russian army used, especially its firearms, was already far superior to that of the Tatars. Control of the Volga water route also gave the tsar some clear logistic advantages. Neither could it have been taken for granted that the ethnic groups listed in the letter would have started an anti-Muscovite uprising. In the siege of Kazan in 1552, the Nogais were primarily concerned with their own economic interests, to the extent of being prepared to give up Muslim confessional solidarity [35, p. 22]⁹. We should also bear in mind that the Polish-Lithuanian Commonwealth would gain little from weakening Muscovy, despite its interest in doing so, if the result was to make the Crimean Khanate much stronger. Finally, it is questionable whether the Giray dynasty’s claim to historical and confessional rights over the two former Muslim khanates would have been approved by the Porte.

⁹ Some researchers believe that the involvement of the Nogais in the siege of Kazan, or at least their neutrality, played a significant role in the Russian capture of the Volga region and helped the Russians to reach the foothills of the Caucasus and to conquer Siberia in the 1580 s.

appendix [36, p. 54]

(1) İzzetlü ve faziletlü ve fukaraya merhametlü EFENDİ hazretlerinin huzur-i alilerine yüz sürdüğümüzden sonra arz-i hal-i fukara bu dir ki: benüm izzetlü sultanum Kızılbaş fethinin ilacı

(2) vallahi-alem Gazan ve Ejderhan fethidür zira ol şah-i melunun mamur ve rahat ocak¹⁰yeri Bahr-i Kulzüm kenaridur Gazan ve Ejderhan feth olınacak İdil

(3) suyu kenarında kadırgalar ve şaykalar yapılub Bahr-i Kulzüm etrafında olan vilayetlerin ihlak ve ihrak olmaları mukarrerdür zira Maskav beği ile dostdur

(4) Gazan ve Ejderhan feth olunduktan sonra ol Kızılbaş-i bed-maaş bu ahvali eşidüb Kırım hanlarına tabi olmaları mukarrerdür evvela saadetlü padişah

(5) hazretlerine asi olmasına sebep Maskav beği olmuştur bu taraftan padişahlara sizün ile dostluğumuz mukarrerdür düşmanunuz ile düşmanuz derler şah-i zalalet-

(6) penaha gerçi asker göndermez amma tüfenk ve barut ve kükürt ok-ulun temir kurşun bakır ve bundan maada kese kese nokratlar sene ber sene eksik

(7) etmezler Gazan ve Ejderhan feth olıcak bunların mabeynleri kesilür zira İdil suyuyla¹¹barış ve kelişleri katı olunur muhassal Gazan ve Ejderhan

(8) feth olunması padişahların himmetlerine mevkufdur vilayet-i Gazan hazret-i Ömer zamanından berü islama gelüb mumin-i muhlislardur beş vakit namazların[d]a

(9) kaim daima dualarında ya rabbi padişah-i din-i islam eli altında olmak nasib eyle derler alelhusus bu kışın Kefe beğlerbeğisi saadetlü İbrahim paşa

(10) hazretleriyle Kırım hanı şevketlü Canibek Giray han hazretleri nehr-i Ten'de vaki Ten Kazığı taburlarınınun hedmi için teveccüh buyurub Canibek

(11) Giray han hazretleri Temrük'de Kuban nam mahalde mani düşüb kalmagıyla Kefe beğlerbeğisi İbrahim paşa hazretleri kale-i Azag'a gelüb devlet-i

(12) padişah-i islamda tamam mertebe tamir ve termim etmişdirki rus-i menhus eşkiyasına havf ve haşiyet düşmüşdür eger Kırım hanı tob ve tüfenk ve

(13) asker ile Gazan fethi kasdına geliyor deyü eşidirlerse inşallahu teala her birleri muti olmaları mukarrerdür bu hakir kulinuzı beğler ve ihtiyarlar

(14) cem olub ittifak ile gönderdiler elbette bizüm ahvalimüzi ve askerimüzi ve mamurluğunu ve mahsulünü bir bir bildürüb saadetlü Kırım hanından istimdad

(15) eyle ve ulema ve suleha ve meşayih izamlarına her birlerine arz her birleri muavenet edüb Kırım padişahların bu tarafa teveccüh etmesine sebep olub bir alay

(16) ümmet-i Muhammedi kafirler elinden kurtarsunlar eger bu beyan etdigimiz ahvali etmezlerse bizim ellerimiz anların yakası deyüb kemal mertebe her birleri tazri ve

(17) niyaz edüb yalvarmışlardır iki üç kerre yüz bin asker çıkarız derler ve imareti olkadardurki üç yıla dek bir avuç tohum bırakmasalar ve yüz bin asker

(18) içinde dursa kifayet eder derler terekesi ve balığı asla kesilmez bir kavm vardurki Çerşi-Çermişi derler kırk bin hane dur her hanesi yasaklı dur

¹⁰ Zenker, and after him Kurat, read olıcak, which is a wrong reading

¹¹ In the facsimile, ایلیدول سوییله. It is obviously a copying error instead of ایدیل سوییله. İdil suyuyla, which was not taken into account by previous researchers

(19) *baba dedesinden mülklerine göre kimi on batman bal ve kimleri beş batman bal ve hiç vermeyen bir batman bal verirler ve Tav-Çuvaşı derler bir kavm ki*

(20) *yigirmi bin hane dur cümlesi yasaklıdır işbu uslub üzere akçe ve tereke ve zerdava ve sincab ve tilki ve as cümlesinden uslub-i sabık üzere verir*

(21) *İşte-Baş-kurt on bin hane dur işbu uslub üzere yasak verirler ve Tura vilayetinin mahsulü yedi şehir dür sekiz kerre yüz bin¹² semmur verirler*

(22) *ve kara tilki dahi olkadar verirler ve dahi taife-i Ar on beş bin hane dür yasaklıdır anlar dahi ol uslub üzere akçe ve bal ve semmur ve sincab ve zerdava*

(23) *ve kunduz, kama, as sudan balık ve karadan yasak verirler Çermiş Çuvaş İşte-Baş-kurt Ar cümlesi atlıdır yaraklıdır Gazan ile Ejderhan mabeyni*

(24) *otuz günlük yoldır ol yerin bir yanı ak kumdır Gazandan Ejderhana varınca arşınla satılır balık avcılarına verirler ve dahi Gazan ve Ejderhan iskeledür*

(25) *her yıl Kızılbaş ve Buhara ve Ürgenc'den ve Taşkend ve Türkistan ve Kaşkardan Hata ve Hotan'dan ve Hindustan'dan kerban gelür baci u haracı ve çil yeki ve deh yeki*

(26) *ve penc yeki gelür saadetlü Kırım hanı olan kimesnelere gayret-i din-i mübin ve icra-i sünen-i¹³ seyyidü'l-mürselin ahra¹⁴ ve ahsen belki evceb ve elzem olduğu ilm-i şerifine*

(27) *puşide degildir küffar-i haksar elinden bir alay ümmet-i Muhammedi tahlis etmenin mesubâtı ne mertebe olduğu meczumunuzdur burada[n] asker-i islam ile Gazana teveccüh olunsa*

(28) *bu kadar ehl-i islam askerinden asla kimse mukabele edüb mukatele ve mücadele etmek ihtimalı yokdur bu hakir kulunuzı ittifakla bu canibe gönderüb asker-i islam ne zeman gelür*

(29) *deyü andağı müslümanlar bu hakirin varmasına müntezirlerdür sultanımdan rica bu dir ki zikr etdiğimiz ahvali tafsil üzere yazub han hazretlerine arz eyleyüb bir alay*

(30) *ümmet-i Muhammedi küffar-i haksar elinden halas bulmaları babında himmet-i ulyaları¹⁵ bi-dirig buyuralar baki ne diyelüm ki muhat-i ilm-i şerifleri olmiya men el-hakir Rahman Kuli*

Translation⁵⁴

After prostrating ourselves in the high presence of his excellency, the honourable, meritorious EFENDİ who is merciful towards the poor, the petition of [this] humble one (that is, Rahman Kuli) is as follows:

My honourable lord (*sultan*)! The remedy for the victory of the Kizilbash (that is, the shah of Persia) is – God knowing it best – would be the conquest of Kazan and Astrakhan, because the flourishing and comfortable land of this accursed shah is located on the shores of the Caspian Sea. 55 If Kazan and Astrakhan are conquered, and galleys and barges are built on the banks of the River Volga, the destruction and burning of his provinces located at the shores of the Caspian Sea is certain, because he (that is, the shah of Persia) is a friend of the *beg* of Moscow. It is certain that as soon as the miscreant Kizilbash hears about the conquest of Kazan and Astrakhan he will submit himself to the khan of Crimea. The cause of his

¹² The source states sekiz kerre yüz bin (“eight hundred thousand”), Kurat read sekiz kerre bin (“eight hundred”)

¹³ Kurat read sünü (?)

¹⁴ Kurat read ecri, which is a wrong reading

¹⁵ Kurat read aliyeleri instead of ulyaları which is the correct one

previous rebellious behavior¹⁶ toward his majesty, the exalted [Ottoman] padishah was the *beg* of Moscow. “From our side our friendship is certain towards you and your enemies are our enemies too” – they (that is, the Muslims of Kazan) said to the padishahs. Although he (that is, the beg of Moscow) does not send the shah, the refuge of error, any troops, he supplies him with guns, gunpowder, sulphur, arrow shafts, iron, lead, copper and moreover with gold bags, which do not diminish from year to year. If Kazan and Astrakhan were conquered, their connection would be disrupted, because their dealings (*barış ve kelişleri*) via the Volga would be cut. In short, the conquest of Kazan and Astrakhan rests only upon the effort of the padishahs. The province of Kazan is converted to Islam since the time of Umar¹⁷, they are faithful believers, they consistently perform their five daily prayers and in their invocations they say, “O Lord, let us live under the rule of the padishah of the Islamic faith.” Especially this winter, his excellency, İbrahim Pasha, the fortunate governor-general of Caffa, and his majesty, the khan of Crimea, the powerful Canibek Giray moved out for the destruction of the camp of the Don Cossacks on the Don. Now his majesty, Canibek Giray Khan, remained because of an obstacle in a place named Темрѣк, on the River Kuban¹⁸. His excellency, the governor-general of Caffa, İbrahim Pasha, came to Azov¹⁹, and had [the fortress located] in the realm of the padishah of Islam so perfectly restored and renovated that the cursed Russian bandits strike into fear and dread. If they hear that the khan of Crimea marches with cannons, guns and an army to conquer Kazan – if the almighty God wills – certainly all of them will yield. After the begs and the elders gathered, they have sent unanimously me, your humble servant, “By all means, one by one inform him [that is the müfti of Crimea] about our circumstances and our army, about the flourishing and revenue [of the land]. Ask the fortunate Crimean khan to help. Submit to each of the distinguished scholars, the pious men and the sheikhs [a petition] that each of them should help, that they should be the cause for the padishah of the Crimea to come here in order to free a group of Muslim people from the hands of the infidels. If he does not act as explained by us, so we will judge him on the Day of Judgement”²⁰ – each of them asked and begged in the most humble way. They say, “Two or three hundred thousand men we can draft. The fertility [of the land] is so great that even if one does not hold on to a handful of seeds for three years, and even if a hundred thousand warriors remain there, it would still suffice. Grain and fish do not run out. The people (*kavm*) called Cheremis (*Çerşi-Çermişi*)²¹, is forty thousand households (*hane*), all are tributary (*yasaklı*).

¹⁶ It is a reference to the long Persian war of Sultan Murad IV (1623-1639)

¹⁷ It is an obvious anachronism, since Umar, the second caliph of Islam, occupied the position between 634 and 644, while in the Volga region Almish, ruler of Volga Bulgaria was the first who converted to Islam in the early tenth century

¹⁸ The fortress of Темрѣк is located on the Taman Peninsula, on the right bank of the southwestern branch of the River Kuban, not far from its mouth. Zenker was apparently not familiar with any of the place names, and translated *Temrѣk'de Kuban nam mahalde* as “an einem Orte mit Namen Tumurkda Kaban”

¹⁹ Azak (today Azov), is a fortress at the mouth of the River Don. Taking advantage of the conflict between the new Crimean khan, Inayet Giray (1635–1637) and the head of the Mansur clans, Cantemir, as well as the engagement of the Sublime Porte in the Persian war, the Don Cossacks captured Azov on 28 June 1637

²⁰ Literally: our hand is on his collar, that is, we stick to his collar/we pinch his neck

²¹ It is the Tatar name of the Meadow Mari (Cheremis), who speak a Finno-Ugric language

From father and grandfather they give according to their wealth, some ten batmans of honey, some five *batmans* and who has nothing still gives a batman of honey. The Hill-Chuvash (*Tav-Çuvaşı*)²² is a people (*kavım*) of twenty thousand households and all are tributary. In the same way they give money, grain, marten, squirrel, fox, and ermine furs, all of them according to the old usage. The Ishtek-Bashkirs²³ are ten thousand households and give tribute (*yasak*) in the same way. The income of the province of Tura is [the tribute of] seven cities,²⁴ they give eight times one hundred thousand sable furs and just as many black fox furs. Further, the people (*taife*) of Ar are fifteen thousand households, all tributary. They give in the same way money, honey, sable, squirrel, marten, beaver, otter and ermine furs. They give from the rivers fish and from the land tribute. Cheremis, Chuvash, Ishtek-Bashkir and Ar all are mounted and armed. Between Kazan and Astrakhan there is a thirty days' journey. One side of this place is white sand. It is sold to fishermen by arshins from Kazan to Astrakhan. Furthermore, Kazan and Astrakhan are ports. Every year caravans arrive from Persia, Bukhara, Irgendj, Tashkent, Turkistan, Kashgar, Khatai (China), Khotan and Hindustan. The customs and taxes are one fortieth, one tenth, and one fifth." It is not hidden from the noble knowledge of the khans of Crimea that the effort for the true faith and the carrying out of the ordinances of the Lord of Prophets (that is, Muhammad) is worthy and salutary, and is in fact required. He knows for sure what the reward of freeing a group of Muslim people from the hands of the miserable infidels is. If he moved against Kazan from here (that is, Crimea) with troops of Islam, certainly no one would oppose so many Muslim warriors, the possibility of doing battle with them, to fight against them is excluded. Me, your poor servant having been sent here by unanimity the Muslims [of Kazan] are awaiting [my return] and ask when the army of Islam comes. The request towards my sultan is to write down this mentioned situation in detail, report it to his majesty the khan, and to deign to make without refusal his exalted efforts in the case of freeing a bunch of Muslim people from the hand of miserable infidels. Incidentally, what more may we say what is not known already to his sublime knowledge?

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²² It is the Tatar name of the Northwest Chuvash

²³ Ishtek is an exonym for the Bashkirs. They were called so by the Nogais, the Kazakhs, the Crimean Tatars and the Kalmyks

²⁴ In the German translation, vierzig 'forty cities' which is a mistake

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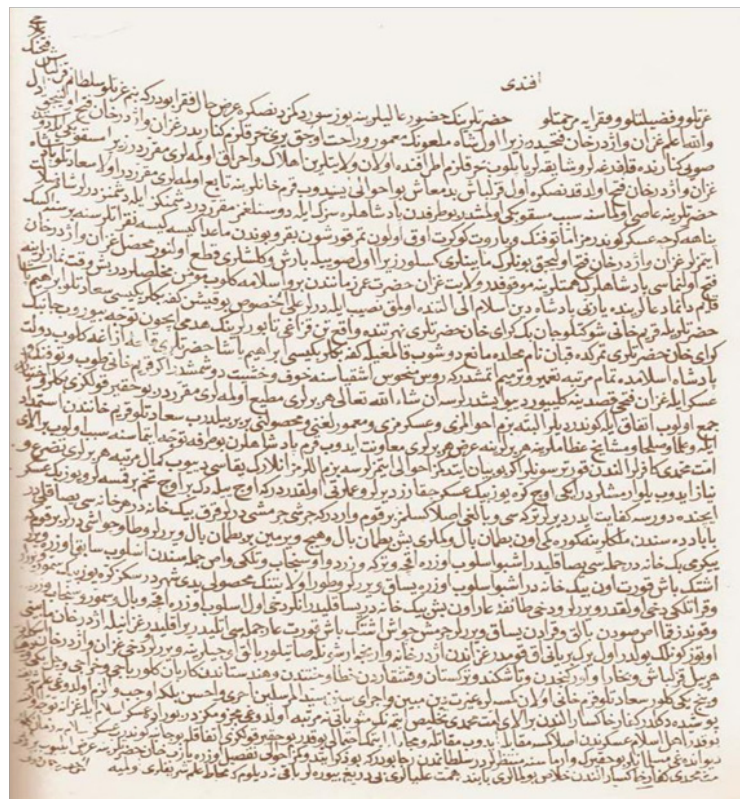


Figure 1
After Kurat, *Türkiye ve İdil Boyu, Facsimile No. XI*

ЖАРИЯЛАУ ЭТИКАСЫ

Авторлар үшін:

Автордың қолжазбаны редакцияға жіберуі мақаланың «**Turkic Studies Journal**» журналында басылуына, шетел тіліне аударылып қайта басылуына келісімін білдіреді. Автор мақаланы редакцияға жіберу арқылы автор туралы мәліметтің дұрыстығына, мақала көшірілмегендігіне (плагиаттың жоқтығына) және басқа да заңсыз көшірмелердің (мәтін, кесте, диаграмма, безендірудің барлық сызбалары заңды түрде тіркелгендігіне) жоқтығына кепілдеме береді.

Жіберілген қолжазбаға қойылатын талаптар. Қолжазба:

- редакция талаптарына сәйкес рәсімделген болуы қажет;
- басқа басылымда жарияланбаған және жариялауға жіберілмеген болуы керек;
- оригиналды зерттеу нәтижелерін қамтуы қажет;
- автордың/авторлар тобының ғана зерттеу нәтижелерін қамтуы қажет;
- баспаға қолжазбаның жіберілуі автор/авторлардың мақаланың жіберілуімен таныстығын, қолжазбада көрсетілген авторлардың кезегіне қарсы еместігін білдіреді;
- әдебиеттер тізіміне тек зерттеу барысында пайдаланылған әдебиеттер енгізіледі;
- қолданылған барлық әдебиеттер тізімі (автордың/авторлар тобының еңбектерімен қоса) мақалада көрсетілуі қажет.

Рецензенттер үшін:

- рецензияға түскен әрбір мақала құпия құжат ретінде қарастырылады. Рецензент өзінің жазбаларында жі- берілген мақаланың қандай да бір материалдарын пайдалана алмайды. Рецензент қолжазба материалдарды бас редактордың рұқсатымен ғана үшінші тұлғаға жіберуі мүмкін;
- журналдың біржақты анонимді рецензиялау саясатына орай, қолжазба авторы туралы деректер рецензентке мәлім болады. Осыған байланысты, рецензия объектісі қолжазба авторы/авторлар тобы емес, қолжазбада алынған нәтижелер болып табылады. Рецензент шешімі автордың/авторлар тобының гендерлік, ұлттық, діни және басқа жеке қасиеттеріне тәуелсіз болуы қажет;
- рецензент редакцияға объективті түрде бағаланған қолжазбаға берілген пікірді және, қажет болған жағдайда, мақаланы жетілдіру ұсыныстарын беруі қажет;
- рецензент зерттеу тақырыбының маманы болмаса, редакторды хабардар етіп, материалға пікір беруден бас тартуы қажет;

Редакторлар үшін:

Бас редактор және редакция алқасы мүшелерінің міндеттері:

- жарияланатын мақалалардың сапасына ерекше көңіл бөлу;
- редакция алқасы құрамынан мақалаға жауапты болып тағайындалған жағдайда рецензенттер пікірімен келісетіндігін (немесе келіспейтіндігін) нақты дәлелдермен негіздеу;

-
- редакция алқасының отырыстарына қатысу, журнал мазмұнын анықтайтын шешім қабылдауда өз пікірін білдіру.
 - техникалық талаптарға сәйкестікке тексерілген әрбір мақалаға журналдың редакция алқасы құрамына кірмейтін екі рецензент және редакция алқасынан мақалаға жауапты бір маман тағайындайды;
 - рецензенттердің пікірлері мен редакция алқасының жауапты мүшесінің қорытынды пікірі бойынша қолжазбаны жариялау туралы қорытынды шешім қабылдайды. Бас редактордың шешімі редакция алқасы отырысында талқыланады;
 - бас редактор шешім қабылдауда тек мақаланың баспа стандарттарына сәйкестігі мен онда алынған ғылыми нәтижелерді басшылыққа алады. Бас редактордың және редакция алқасының шешімі автордың/авторлар тобының гендерлік, ұлттық, діни және басқа жеке қасиеттеріне байланысты болмауы керек.

PUBLICATION ETHICS

For authors:

Submission of articles to the scientific publication office means the authors' consent to the right of the Publisher, L.N. Gumilyov Eurasian National University, to publish articles in the journal and the re-publication of it in any foreign language. Submitting the text of the work for publication in the journal, the author guarantees the correctness of all information about himself, the lack of plagiarism and other forms of improper borrowing in the article, the proper formulation of all borrowings of text, tables, diagrams, illustrations.

The author(s) should provide a cover letter with the article to the journal editors.

Requirements for provided articles.

The article

- must be issued according to the requirements of the editorial board;
- at the time of sending the article should not be published or be pending in another edition;
- must contain original research results;
- must include the results only of the author work / team of authors (the inclusion of other persons is unacceptable); It is assumed that at the time of sending the article, all authors agree with the publication in this journal and do not object to the order of indication of the authors in the article;
- should include in the list of citations only those peer-reviewed sources that were actually used in the course of the study;
- should indicate all sources used (including the work of the author / team of authors).

For reviewers:

- all articles received for review must be viewed as a confidential document. A peer reviewer has no right to use unpublished article materials in his own research. The reviewer may send material to third parties only with the permission of the editor-in-chief;
- according to the journal review policy, the journal uses a one-sided "blind" review procedure, when the authors' data are known to the reviewer. In this connection, the object of reviewing should be the results of the obtained research, and not the author/team of authors. Expert opinion should not depend on the gender, nationality, religion and other personal qualities of the author / team of authors;
- the reviewer needs to submit an objective work assessment to the editor, if necessary, suggest options for improving the submitted material;
- the reviewer must refuse to review the material, notifying the editor if he/she is not a specialist in the subject matter of the material;

For editors:

Editor-in-Chief and members of the editorial board undertake

- pay special attention to the qualitative composition of articles;
- in determining who is responsible for the article, make his reasoned decision by agreement (or disagreement) with the reviewers' decisions on the article;
- participate in meetings of the journal editorial board, make decisions on determining the content of journal issues. Editor-in-Chief;
- identifies two reviewers who are not members of the journal editorial board (scientists or specialists in relevant topics) for each article that has passed the initial review for compliance with technical requirements;
- on the basis of peer-reviews and the conclusion of the responsible member of the editorial board, makes the final decision on the publication of the received material. The decision of the editor-in-chief is brought up for discussion by the editorial board;
- In his/her decision, the Editor-in-Chief is guided solely by scientific considerations and compliance with publishing standards. The decision of the Editor-in-Chief and the editorial board should not depend on the gender, nationality, religion and other personal qualities of the author/team of authors;

Open Access Policy

The journal 's articles are directly accessible to all, based on the principle that free open access to research results increases universal knowledge.

ПУБЛИКАЦИОННАЯ ЭТИКА

Для авторов:

Отправление статей в редакцию означает согласие авторов на право Издателя, Евразийского национального университета имени Л.Н.Гумилева, издания статей в журнале и переиздания их на любом иностранном языке. Представляя текст работы для публикации в журнале, автор гарантирует правильность всех сведений о себе, отсутствие плагиата и других форм неправомерного заимствования в рукописи, надлежащее оформление всех заимствований текста, таблиц, схем, иллюстраций.

Требования к предоставляемым статьям.

- Статья должна быть оформлена согласно требованиям редакции, на момент отправки не должна быть опубликована или находиться на рассмотрении в другом издании,
 - должна содержать результаты оригинальных исследований,
 - включать только результаты работы автора/авторского коллектива (включение иных лиц недопустимо).
- Предполагается, что на момент отправки статьи все авторы согласны с публикацией в данном журнале и не возражают против порядка указания авторов в статье,
 - должна содержать в списке цитирования только те рецензируемые источники, которые действительно были использованы в ходе исследования,
 - в статье должны быть указаны все использованные источники (в том числе и на работы автора/авторского коллектива).

Для редакторов:

Главный редактор и члены редакционной коллегии обязуют

- обращать особое внимание на качественный состав статей,
- при определении ответственным по статье выносить свое аргументированное решение по согласию (или не согласию) с решениями рецензентов по статье,
 - участвовать в заседаниях редакционной коллегии журнала, принимать решения по определению содержания номеров журнала.
 - определяет двух рецензентов, не входящих в состав редакционной коллегии журнала (ученых или специалистов по соответствующей тематике) и ответственного по статье из состава редакционной коллегии по каждой поступившей статье, прошедшей первичный отбор по соответствию техническим требованиям,
 - на основе отзывов рецензентов и заключения ответственного члена редакционной коллегии принимает окончательное решение о публикации поступившего материала. Решение главного редактора выносится на обсуждение редакционной коллегии.
 - В своем решении главный редактор руководствуется исключительно научными соображениями и соответствием издательским стандартам. Решение главного редактора и редакционной коллегии не должно зависеть от пола, национальности, вероисповедания и других личных качеств автора/авторского коллектива.

АВТОРЛАРҒА АРНАЛҒАН ЕРЕЖЕЛЕР

1. Мақаланы журналға жариялау үшін ұйымдастыру комитетінің e-mail: turkicstudies@gmail.com электрондық мекен-жайына жіберу қажет.

Жарияланым тілі: қазақ, орыс, ағылшын

2. Автордың қолжазбаны редакцияға жіберуі оның мақаласын қандай да болмасын шет тілінде журналда жариялау және қайта жариялау үшін Л.Н.Гумилев атындағы Еуразия ұлттық университетіне өз құқығын білдіреді. Автор мақаланы редакцияға жіберу арқылы автор туралы мәліметтің дұрыстығына, мақала көшірілмегендігіне (плагиаттың жоқтығына) және басқа да заңсыз көшірмелердің (мәтін, кесте, диаграмма, безендірудің барлық сызбалары заңды түрде тіркелгендігіне) жоқтығына кепілдеме береді.

3. Көлемі – 7-15 бет.

4. Мақалаларды әзірлеу тәртібі төмендегідей:

- Мақаланың атауы бас әріппен, жолдың тура ортасына жазылады;
- Мақала авторының аты-жөні толық жазылады (қалың қаріппен, оң жақ шеті бойынша теңестіріледі);
- Ғылыми атағы, ғылыми дәрежесі, ЖОО атауы, лауазымы, жұмыс орны, қаласы (қысқартуларға жол берілмейді);
- Байланыс үшін E-mail көрсетіледі;
- Бір жолдан шегіну
- Түйін ағылшын тілінде жазылады және негізгі мәтіннің алдында беріледі (көлемі 100-150 сөз, қалың қаріппен беріледі);
- Кілт сөздер – 5-10 сөз. Кілт сөздер бір-бірінен нүктелі-үтір арқылы бөлінеді, қалың қаріппен;
- **Мақала атауы, автордың деректері, аннотация және журналдағы түйінді сөздер үш тілде беріледі: қазақ, орыс, ағылшын (жақын және алыс шетелдердің авторлары бұл мәліметтерді ағылшын және орыс тілдерінде бере алады, қазақ тіліне аталған мәліметтерді журналдың редакциялық алқасы аударды).**
- Мәтінді, формулаларды және кестелерді теру үшін Windows-ке арналған Microsoft Word редакторын пайдалану керек. Мәтін редакторының параметрлері: барлық шеті 2 см; Times New Roman қарпі, өлшемі – 12; жоларалық интервал – 1,15; ені бойынша теңестіріледі; абзацтық шегініс 1 см; беттің кескіні – кітап;
- Мәтіндегі әдебиеттерге ретіне қарай жасалған сілтемелер шаршы жақша арқылы рәсімделеді, мысалы: [1, с. 277]. Тізімнің қарпі-Times New Roman 10 тармақ, еженің бірінші жолы 0.5 см, ені бойынша қозғалмалы туралау.
- Әдебиеттер тізімі екі үлгіде: 1) мақала тілінде дәйексөзге қарай; 2) латын транслитерациясы, оның шеңберінде шаршы жақшада ағылшын тіліне аударма беріледі.
- Талаптар шолулар, рецензиялар мен есімнамалар жазуға қолданылады..

5. Қолжазба орфографиялық және синтаксистік қателерге және техникалық безендіруге мұқият тексерілуі тиіс. Техникалық талаптарға сай келмейтін қолжазбалар пысықтауға қайтарылады. Пысықтауға қайтару қолжазба жариялануға қабылданғанын білдірмейді.

INFORMATION FOR AUTHORS

1. In order to having published an article to the journal, it is mandatory to send the report text to email turkicjournal@gmail.com address of the organizational committee.

Language of publishing: Kazakh, Russian, English

2. Submission of articles to the scientific publication office means the authors' consent to the right of the Publisher, L.N. Gumilyov Eurasian National University, to publish articles in the journal and the re-publication of it in any foreign language. Submitting the text of the work for publication in the journal, the author guarantees the correctness of all information about himself, the lack of plagiarism and other forms of improper borrowing in the article, the proper formulation of all borrowings of text, tables, diagrams, illustrations.

3. Length – 7-15 pages.

4. Scheme of articles construction is given in the following order:

- article title should written in capital letters, center alignment;
- on the next line (bold italic type, right alignment) – Full name of the article's author;
- on the next line (italic type, right alignment) – academic status, academic degree, name of higher institution, city or job position, work place, city (clipping is not allowed);
- on the next line (italic type, right alignment) – E-mail for contacts;
- space of one line
- abstract – optimum size is 100-150 words. Abstract is given before the main text;
- keywords – 5-10 words. Keywords separate from each other a point from a comma;
- **Title of the article, data of the author, annotation and key words in the journal are given in three languages: English, Kazakh, Russian (authors from near and far abroad can give this information in English and Russian, in Kazakh language the specified data are translated by the editorial board of the magazine)**

- for typing, formulae and charts Microsoft Word editor should be used for Windows. Text editor options: all field for 2 cm; Times New Roman font, font size is 12; interline interval is 1,15; full justification; indenture 1 cm; portrait page orientation;

- references in the text on the relevant source from the list of references are made out in square brackets and should be given as cited. The font of the list is Times New Roman of 10 points, the first line of the paragraph with a ledge of 0.5 cm, alignment on width with transfers;

- The list of reference is provided in two variants: 1) as cited in the language of the article; 2) Latin transliteration, with English translation in square brackets (see on Example)

5. The manuscript must be carefully checked for spelling and syntax errors and technical design. Manuscripts that do not meet the technical requirements have been returned for revision. Returning for revision does not mean that the manuscript is accepted for publication

ТРЕБОВАНИЯ ДЛЯ ОФОРМЛЕНИЯ СТАТЬИ

1. Автору, желающему опубликовать статью в журнале «**Turkic Studies Journal**» необходимо направить статью на электронный адрес журнала turkicjournal@gmail.com

Язык публикаций: английский, русский, казахский.

2. Отправление статей в редакцию означает согласие авторов на право Издателя, Евразийского национального университета имени Л.Н.Гумилева, издания статей в журнале и переиздания их на любом иностранном языке. Представляя текст работы для публикации в журнале, автор гарантирует правильность всех сведений о себе, отсутствие плагиата и других форм неправомерного заимствования в рукописи, надлежащее оформление всех заимствований текста, таблиц, схем, иллюстраций.

3. Объем статьи не должен превышать 7-15 страниц

4. Оформление статьи дается в следующем порядке:

- Название статьи по центру строки прописными буквами
- Ф.И.О. (имя и отчество прописываются полностью): шрифт жирный курсив, выравнивание по правому краю)
 - Ученое звание, ученая степень, название вуза, должность, место работы, город, страна (сокращения не допускаются)
 - E-mail адрес
 - Отступ одной строки
 - Аннотация дается перед основным текстом (объем 100-150 слов), шрифт жирный.
 - Ключевые слова 5-10 слов, даются после аннотации и разделяются между собой точкой с запятой, шрифт жирный.
- **Название статьи, данные автора, аннотация и ключевые слова в журнале даются на трех языках: английском, казахском, русском (авторы из ближнего и дальнего зарубежья эти сведения могут дать на английском и русском языках, на казахский язык указанные данные переводятся редколлегией журнала).**
 - Для набора текста, формул и таблиц следует использовать редактор Microsoft Word для Windows. Параметры текстового редактора: все поля по 2 см; шрифт Times New Roman, размер – 12; межстрочный интервал – 1,15; выравнивание по ширине; абзацный отступ 1 см; ориентация листа – книжная;
 - Ссылки в тексте на соответствующий источник из списка литературы оформляются в квадратных скобках, например: [1, с. 277]. Шрифт самого списка – Times New Roman 10 пунктов, первая строка абзаца с выступом 0.5 см, выравнивание по ширине с переносами.
 - Список литературы предоставляется в двух вариантах: 1) по мере цитирования на языке статьи; 2) латинской транслитерацией, в рамках которого в квадратных скобках дается перевод на английский язык (см. Образец: References).

5. **Рукопись должна быть тщательно выверена на орфографические и синтаксические ошибки и техническое оформление. Рукописи, не соответствующие техническим требованиям, будут возвращены на доработку. Возвращение на доработку не означает, что рукопись принята к опубликованию.**

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