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**The Origins of Qing Xinjiang:
A Set of Historical Sources on Turfan**

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and
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Preface

This volume consists of a study of two manuscripts from Xinjiang in the collection of the Ethnography Museum (Etnografya Müzesi) in Ankara, numbered EM13135 and EM13138. Ahmet Temir first called attention to the existence of these texts in 1951, and subsequently edited and published the shorter of the two (Temir 1951, 1961).

Here we offer new editions and analysis of both texts. Part 1, by David Brophy, gives a sketch of the history of the Turfan *junwang* dynasty, whose activities are described in the two manuscripts. Chapter 2 is an essay by Onuma Takahiro on the community of Turfani Muslims who resided in the Guazhou oasis of western Gansu from 1732 to 1756. Along with a transcription and translation of EM13135, it also investigates social conditions within this migrant community. In Part 3, David Brophy gives a transcription and translation of EM13138, the Turkic version of the Qing official Qing biography of Emin Khoja, comparing it with Mongolian and Manchu texts from which it was translated.

Thanks are due to the helpful staff at the Ethnography Museum in Ankara, who kindly permitted us to photograph these manuscripts. Research for this project was carried out with the support of the Harvard Asia Center, JSPS KAKENHI Grant Number 25770259 and 40281852, and the China Studies Centre at the University of Sydney.

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List of Abbreviations

Note: For abbreviations of primary and secondary sources, please consult the bibliography.

A.	Arabic
C.	Chinese
JQ	Jiaqing
Ma.	Manchu
Mo.	Mongolian
P.	Persian
QL	Qianlong
SU.	Standard Uyghur
T.	Turkic
YZ	Yongzheng

Part One: Historical Background

The *Jasagh Junwangs* of Turfan

David BROPHY

The two texts presented in this volume narrate the history of the Muslims of Turfan in the eighteenth century, and center on the ruling family of *jasagh* aristocrats that the incoming Qing created among them. Accessible from both the Ili Valley and Jungharia, the Turfan region had long been a meeting place of ambitious Muslim leaders and nomadic military strength. From the early seventeenth century onwards, a branch of the Chaghatayid dynasty whose origins lay in Turfan had dominated the Tarim Basin. In the eighteenth century, the advance of the Qing Empire into Islamic lands was the catalyst for the rise of a new Turfani elite, who not only held hereditary fiefdom in Turfan, but were appointed to positions throughout Xinjiang as part of the “beg system.”

In the early eighteenth century, local politics in the Turfan oasis was defined by the struggle between the Junghar Mongols and the Qing dynasty. Reading the history of Turfan through official Qing reports gives only a hazy view of the state of affairs there during the period of Junghar hegemony. It was around the year 1680 that the Junghar khan Galdan Boshogtu (r. 1671–97) incorporated the region into his expanding realm, and installed begs loyal to himself. In 1720 an expeditionary force sent by the Yongzheng emperor briefly occupied the oasis, but was obliged to withdraw in 1725. Following this, the wary emperor discouraged Turfanis from seeking direct contact with the Qing, though some locals who had openly allied with the Qing followed the imperial army back into Gansu. In retaliation for perceived disloyalty, the Junghars deported much of Turfan’s remaining population south to the towns of Aqsu and Uch (which for this reason became known as Uch Turfan). Emin Khoja, who had previously served as the *hākim* (governor) of Pichan in the east of the Turfan

oasis, was among those transported to Aqsu.¹ In the early 1730s, he escaped and made his way back to Turfan, and for a few years sold grain to Qing garrisons stationed to the east. In 1732, he led a party of some ten thousand Turfani refugees to seek Qing protection in Gansu. Officials resettled Emin Khoja and his followers at a location near Guazhou 瓜州, to the west of the Anxi garrison; there they were organized into a banner, with Emin Khoja appointed banner chief, or *jasagh* (see Part 2). Around 1745, the incumbent Junghar-appointed beg of Turfan died, and the khan Galdan Tsering recalled from Aqsu a member of a different elite family from Turfan, a man by the name of Mänglik. Galdan Tsering (r. 1727–45) gave Mänglik the title *erke tarqan*, and appointed him beg in Turfan. Upon Galdan Tsering's death, civil war broke out among the Junghars, and a Mongolian aristocrat from the Choros, Galdan Dorji, assumed independent control in the oasis. From 1752 onwards, Mänglik sent Turfan's annual tribute payments to Galdan Dorji instead of Dabachi.²

This was the situation when the Qing launched its attack on the Junghars in 1755, with Emin Khoja leading a small force of Muslim troops from Guazhou as part of the invasion. Galdan Dorji and Mänglik both submitted at an early opportunity, and Mänglik supplied the advancing Qing army with grain and mounts, for which he was rewarded. At this time, Mänglik and Emin Khoja were both offering themselves as Qing deputies in Turfan, and both had hereditary claims to the region. Initially, Qing officials proposed to enfeoff Mänglik at the same rank as Emin Khoja, and assign to him the west of the Turfan oasis, while giving the east to Emin Khoja. Meanwhile, the Qianlong emperor announced his intention to appoint Mänglik's patron Galdan Dorji as *khan* of the Choros, as part of a plan to reconstruct the Junghar polity around four *khans*, akin to the tripartite division of Outer Mongolia (Scott 1979). When the Khoit leader Amursana rebelled in late 1755, the plan was modified, and was eventually abandoned in 1756 when Galdan Dorji himself broke with the Qing. Mänglik was implicated in Galdan Dorji's conspiracy—possibly unjustly—and was executed in 1757 (Onuma 2013; 2014, 57–68). This turn of events left Emin Khoja as last man standing in Turfan with both a record of loyalty to the Qing and a claim to

¹ My source for this information is Mänglik's interview with the Qing official Yungui in 1756. See XMD 19:413–20, memorial from Jaohūi, rescripted QL21/7/30 (August 25, 1756). For an overview of the organisation of the Turfan principality, see Saguchi 1981.

² XMD 10:240–246, memorial from Yungcang, rescripted QL20/4/9 (May 19, 1755).

aristocratic status. Although already an elderly man, he would spend the next fifteen years as the leading Muslim official in Qing service in the Tarim Basin.³

Emin Khoja's family background remains something of a mystery. His father and grandfather are known to us by name only. His official biography (see Part 3 of this study) describes them as akhunds in Qarakhoja, and archival reports clarify that this refers not to the ruined city of Qarakhoja, but the neighboring suburb of Astana. The chief religious focal point in Astana is the mazar of Alp Ata, a legendary *ghāzī* figure from the Qarakhanid period, who is said to have been martyred in the course of holy war against the Buddhist Uyghurs of Turfan.⁴ Emin Khoja's family tomb was located close to the shrine, and his sons and grandsons patronized it (Mannerheim 1940, 329). In 1801, Emin Khoja's son Iskandar, who was then serving as *hākīm beg* in Kashgar, sent artisans north to Astana to build a new dome for the shrine, and the new inscription gave thanks to Alp Ata for Iskandar's progress through Qing official ranks: "With the aid of that well-spring of light and purity [i.e. Alp Ata], that source of grace and favor, he [i.e. Iskandar] progressed to the seat of the sultanate of Kashgar, and was confirmed on the throne of governorship" (Khalidi 1889, 12). In a similar vein, the preface to a work commissioned by Emin Khoja's grandson Yunus Tayji refers to Iskandar as a trainee or devotee (*tarbiyat-karda*) of two Turfani shrines: Alp Ata as well as the Seven Sleepers (Ashāb al-Kaḥf), an important mazar in Tuyuq (Kashghari ca. 1810, fol. 4b). The family's historical association with Astana, and its ongoing support for the worship of Alp Ata, allow us to speculate that Emin Khoja's family may have originally been among the shaykhs of the Alp Ata mazar.

The experience of administering the towns of the Tarim Basin as *hākīm beg* led Emin Khoja's sons and grandsons to engineer new claims to legitimacy. This consisted of a claim to saintly genealogy, linking themselves to Mir Vali Sufi, a khalifa of Muḥammad Sharif, a saint prominent in the sixteenth century. The claim was made most publicly in an inscription to the mazar of Muḥammad Sharif in Yarkand, reconstructed by Emin Khoja's grandson Yunus in 1807–8.

³ According to the inscription of the Madrasa-i Maymuna, published in Tenishev 1969, Emin Khoja was 83 years old in 1181/1767–8. This would place his birth in 1684–5, meaning that he was already seventy by the time he returned to Turfan.

⁴ The popularity of Alp Ata is attested by Naqshbandiyya hagiographies from the seventeenth century, in which the Makhdumzada Ishaq Vali's leading *khalīfa* defeats him in spiritual combat and wins the allegiance of the local people. Some have taken these stories as evidence that local devotion to Alp Ata was superseded by Naqshbandi Sufism at this time, but in fact the Sufi *ṭurūq* of the southern Tarim basin made little headway in Turfan, and Alp Ata remained a figure of reverence.

Muhammad Sharif occupies a special position among the saints of east Turkistan, as his inspiration as a Sufi was said to have been provided by a direct link with the deceased spirit of the Qarakhanid Satuq Bughra Khan, the first Islamizer of the Tarim Basin. Claiming descent from Mir Vali Sufi was, for Yunus, primarily a way of associating himself with Muhammad Sharif, and through him with the ancient royal traditions of Yarkand and Kashgar. That this was the intention is supported by traditions from the Ili Valley in the late nineteenth century. There, the Russian officials Pantusov and Fedorov both found that Emin Khoja's family were thought of not as descendants of Mir Vali Sufi, but of Muhammad Sharif himself—in Fedorov's case Emin Khoja was identified as Muhammad Sharif's grandson.⁵

In the south of Xinjiang, existing Islamic officials were adapted into the hybrid Qing "beg system," but Hami and Turfan remained organized along the lines of the banners introduced during the early stage of the conquest. In the *jasagh*'s domains east of Turfan, a subject population of 1675 subject households was divided into fifteen "companies" (Ma. *niru*), with Emin Khoja's family receiving the titles of a banner aristocracy. Outlying regions were placed under various *begs* and *dorughas*. The Qing official presence in the region was limited to an imperial agent stationed in Pichan, who was later relocated to Turfan itself when its walled city was rebuilt in 1779. One description of the structure of the *jasagh* administration gives the following picture:

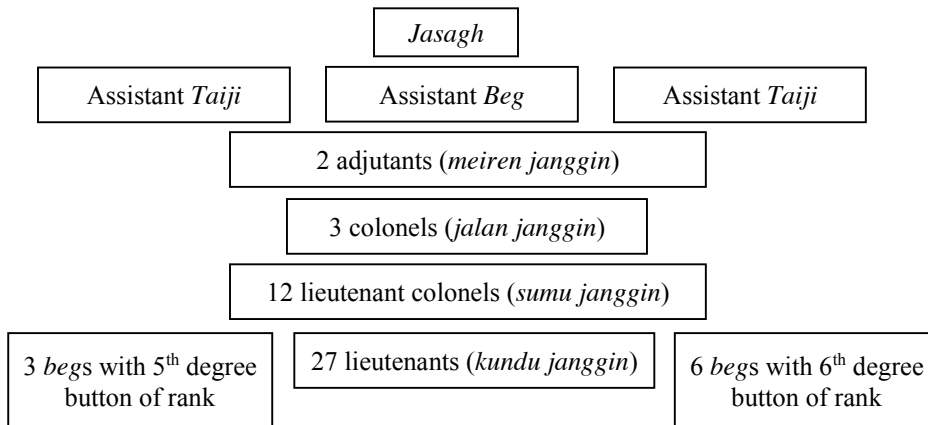


Figure 1.1. The Structure of the Turfan Junwang Administration (Wang 1911, 1037–38).

⁵ Pantusov 1881, 2:48; Fedorov 1903, 1:77. Fedorov's family tree identifies Emin Khoja's father Niyaz as a mulla from Hami.

In actual practice, the allocation of duties may have differed significantly from this, combining the new banner offices with traditional Islamic institutions. The assistant *beg* and two assistant *taijis* were known locally as the *wang*'s three viziers—of the right, the left and “the one who stands behind” (Menges 1976, 20–21). There must have also been a small court chancellery. The Hami Wang, for example, is known to have employed several *tongchis*, a Chinese secretary (*khānzu kātib*), and a “communicator” (*ma'lūmchi*) who transmitted petitions to the *wang* and delivered his responses (Äkhmät 1993, 106). The *jasaghs* were also responsible for religious and legal affairs in their domains, directly appointing the chief justice (*a'lam*) and *qazīs*.

The rank of *junwang* was transmitted to the most capable candidate, who rarely resided in the Turfan oasis. During the Qianlong reign, the period covered by the WFMG biography, the Turfani nobility monopolized the highest positions in the native bureaucracy in Kashgar, Yarkand, and Ili. In the 1760s, Emin Khoja was himself responsible for handling much of foreign relations with neighboring Muslim principalities. Occupying the position of councilor, he enjoyed the right to send memorials directly to the Emperor. Such was his authority that late the suspicion of Qing official was aroused by the fact that he was informally referred to as *khān*.⁶ The Qing were never completely trusting of local aristocrats such as Emin Khoja; the terse description in the WFMG of Emin Khoja's last decade of service reflects the fact that officials grew frustrated at his high-handed conduct. The first son to succeed Emin Khoja, Sulayman, was also accused of abusing his authority and was quickly demoted. Still, Qing officials could not do without such individuals, and the title was passed on to Iskandar, who rose to become *hākim beg* in Kashgar. For a brief period in the first decade of the nineteenth century, Iskandar was ruling in Kashgar, and his son Yunus in Yarkand—representing the height of the Turfani family's influence in the Tarim Basin. When his father died in 1811, Yunus took over the duties of *hākim beg* in Kashgar, though his tenure there only lasted until 1814. He was first sent back to Yarkand for dispatching an unauthorized envoy to Kokand, who was treated rudely by 'Umar Khan—emboldening the Kokandi ruler to raise new demands to

⁶ XMD, 104:179–182, memorial from Fusembu, QL36/12/24 (January 28, 1772). Among the Persian letters sent to Emin Khoja from neighbouring regions, a typical salutation is the following from Sulṭān Shah of Badakhshan in 1769: *bi amr-i hāqān-i a'zam dar Yārkaṇd niṣasta amūrāt u jihāt-i Turkistān-rā pursīdagi wāng hān* “To the Wang Khan, who by the emperor's command resides in Yarkand and presides over the affairs of Turkistan” (MWLF 86–1166). Later, his great-grandson Afaridun would style himself *shāh bahadur khān* in literary commissions. See Mukhlisov 1957, 17. This confirms Chokan Valikhanov's observation (1985, 186) that in the 1850s the *hākim begs* of Kashgar were referred to as “shah.”

appoint his own officials in Kashgar. Shortly afterwards, he was exiled to Ili as punishment for a case dating from 1811, in which he summarily several men for communications with Samsaq Khoja in Kokand. Following this incident, the Jiaqing Emperor instituted a ban on local Muslim officials conducting relations with neighboring states.

When Yunus was stripped of his title, his eldest son was only ten years old, and, in the emperor's eyes, the son of a criminal. Accordingly, the title of *junwang* was transferred to a different line of the family, the lineage of Emin Khoja's seventh son, Faridun. Faridun's son Muḥammad Sa'id became *ḥākim beg* of Kashgar in 1821, and is remembered for his efforts in constructing irrigation canals (Jalilov, et al. 2008, fols. 408a–408b.). Loyal to the end, he gave up his life in defense of Kashgar during the invasion of Jahangir Khoja in 1827 (as did the rehabilitated Yunus), and was buried alongside his uncle Iskandar at the shrine of Shaykh Jalal al-Din Baghdadi in Kashgar.⁷ After the suppression of Jahangir's revolt, his successor as *ḥākim beg* was another of Emin Khoja's descendants, Nur Muḥammad's grandson, Zuhur al-Din Taji Beg. Zuhur al-Din had earlier fallen prisoner to Jahangir's invading forces, and was briefly made a slave to the Qoshbegi (Prime Minister) of Bukhara, before being freed and making his way back to Xinjiang through Russian territory (Newby 2013, 17). In 1839 Zuhur al-Din was appointed assistant chamberlain (*sula amban*), and for the next decade was responsible for major reconstruction efforts in Kashgar. He returned to Turfan in 1849 after failing to prevent the rebellion of the Seven Khojas, and died there in 1852.⁸

Eventually, Muḥammad Sa'id's son Afaridun took up the position of *ḥākim beg* of Yarkand. The British envoy Douglas Forsyth described Afaridun as one of the richest men in the province, and "thoroughly Chinese in his interests" (Forsyth 1875, 202). He was instrumental in the resistance to Vali Khan Törä in 1857 (Ross 1908, 14–16), though in order to meet his military needs he made large exactions on the local population, who eventually took to the streets in protest.⁹ In the end he left office and returned to Lükchün, but was soon on the move again as the great Muslim rebellion of the 1860s spread to the north of the Tarim Basin. From what can be gleaned from scant records, it appears that Afaridun lent his support to the revolt when it reached Kucha in 1864, where the

⁷ Iskandar's tomb still stands, and is known locally as the "White Shrine" (Aq Mazar).

⁸ For a local biographical note, see Jalilov, et al. 2008, fols. 410a–411a. On the rebellion of the Seven Khojas, see Newby 2005, 223–26.

⁹ Millward 1998, 240, citing the original report of this incident. Forsyth (1875, 202) says that his removal was orchestrated by Kokandi interests, who bribed the amban to have him removed.

movement fell under the leadership of the local Sufi Rashidin Khan. A few years later he travelled to Kashgar and presented himself at the court of Ya‘qub Beg, who is said to have imprisoned him. He passed away in Kashgar in 1873.

Besides Kashgar and Yarkand, Ili was the other center where Emin Khoja’s descendants served as *hākim begs*. Already home to a small population of Muslim agriculturalists (known as Taranchis) by the 1750s, the Qing carried on the Junghar policy of transporting peasants from the south to Ili to supply the garrisons there with grain. As the biography describes, after Emin Khoja’s son Musa, the *hākim beg* of Ili passed down through the line of his brother, Aurangzib, who had his own hereditary title of *taiji*. These took up residence in the village of Qonoqay (now in Kazakhstan), where they were supported by the labor of twenty households of Taranchi peasants, who were assigned to the family during the Jiaqing reign (Pantusov 1881, 2:38–40). Aurangzib’s great-grandson Mu‘azzamzat was dismissed from the position of *hākim beg* shortly before the outbreak of the Muslim rebellion in Ili, and in its early stages the rebels installed him as khan (Kim 2004, 54–55). He succumbed to the internecine struggles that led eventually to the short-lived “Taranchi sultanate,” which was itself brought to a swift end by Russian occupation in 1871. When the Russians returned Ili to the Qing in 1881, Mu‘azzamzat’s son Baba Khoja Ilyas was restored to the position of *hākim beg*, but resided in Ghulja instead of the traditional family fief, which now fell within Russian territory (Abdusemätov 1921, 26). Within a few years, Qing officials instituted a series of reforms that converted Xinjiang into a provincial system, greatly reducing the authority of Muslim officials. Despite the official abolition of the *hākim beg* position, the title survived into the twentieth century, although it no longer carried with it the same privileges or responsibilities. After Ilyas’ death, his daughter married a distant relative by the name of Jahangir, who held on to the title of *hākim beg*, and went by the name Hekimbäg Khoja.

In the course of suppressing the Muslim rebellion in Xinjiang, Zuo Zongtang’s army took control of Turfan in April 1877. In the wake of the reconquest, the oasis was placed under the administration of a the Reconstruction Bureau, before the founding of the Turfan Independent Prefecture (C. *zhiliting*) in 1886. As the dust of the decade-long rebellion settled, it emerged that there was no obvious candidate to take up the lapsed title of *junwang*. According to one Uyghur historian’s version of events, Afaridun’s mother wrote to the Shaanxi-Gansu Governor (C. *xunfu*) Liu Jintang, suggesting that when Afaridun died in Kashgar he may have left behind a son in Yarkand (Khushtar 2003, 23). Liu

investigated, and located a son named Maḥmud. Despite the uncertainty surrounding his paternity, Maḥmud was confirmed in office by Beijing in 1881, and he became known as Sulṭān Maḥmud (Liu 1997, 77, 200).

During linguistic fieldwork in Turfan, one of Abdurishid Yaqup's local informants summarized the fate of the last *jasaghs* of Turfan: "these Jasak princes, you see, none of them died of natural causes, all of them were killed" (Yakup 2005, 273). Uyghur folklore has it that in 1899 Maḥmud tried to take as his concubine a certain Ananurkhan, a blacksmith's daughter who was already betrothed. On their wedding day, Ananurkhan stabbed and mortally wounded Sulṭān Maḥmud, who died the following year (Khushtar 2003, 31). In some retellings, she then killed herself by jumping out the window of the *jasagh's* palace; in another, she wasted away in prison (Yakup 2005, 275). The incident has given rise to a popular folksong from Turfan, called "Ananurkhan." Contradicting the legend, though, Governor Rao Yingqi's official report on Maḥmud's passing mentions only that he developed a lump below his right ear, which spread to his limbs and caused his death in August, 1900 (Rao 2008, 11:125). Maḥmud's eldest son, Emin Khoja, known locally as Sarang Wang, "the crazy *wang*," succeeded him. In Xinjiang's first "royal" wedding, Emin Khoja married the daughter of Shah Maqṣud of Hami in 1904, and in 1905 he entertained Albert von Le Coq, presenting his Prussian guest with a horse that he rode back across the Himalayas (Le Coq 1926, 43, 78).

By this stage, administrative reforms had severely restricted the authority of the *wangs*. The founding of the Turfan Independent Prefecture, for example, deprived the *wangs* of the right to appoint akhunds and imams throughout the oasis, which now required a petition to the local Qing official (Wang 2015). 1902 saw the establishment of Pichan County, followed by Turfan County in 1913. This limited the domains of the *wang* to Lükchün itself and five surrounding villages: Qarakhoja, Astana, Singgim, Muruq, and Tuyuq. The *wangs'* traditional claims over Lop Nur also lapsed during the late Qing. With the reduction of subsidies to Xinjiang, and the disruption of regular visits to the court, the Turfan *wangs* were no longer as wealthy as they had once been. In 1892 an informant told Nikolai Katanov that the Lükchün Wang had a combined property of a thousand *yambu* (C. *yuanbao*, i.e. 50 taels) (Menges 1976, 19–20). This wealth consisted of silver and gold worth three hundred yambus, three fruit orchards, six vineyards, five *kariz*, four hundred yambus in wheat, corn and cotton fields in Lükchün, and livestock and beasts of burden worth fifty yambus. The Russian consul in Ghulja, Nikolai Bogoiavlenskii, writes that the Turfan wang founded a

silk-weaving workshop, but was expropriated by Qing officials and soon driven out of business by competition from the Chinese interior (Bogoiavlenskii 1906, 137). According to the same account, in 1906 the Turfan *wang* derived taxes and service from only fifty households, a far cry from the five thousand still supporting the *wang* in Hami.

In the early decades of the Chinese Republic, officials of the Mongolian and Tibetan Bureau (C. *Mengzang shiwuju*), successor to the Court of Colonial Affairs, confirmed the titles of Xinjiang's Muslim and Mongol aristocracies. In 1913, seeking to consolidate the nation's periphery and prevent further territorial loss, Yuan Shikai decreed a promotion for Xinjiang's remaining Muslim aristocrats: the Turfan *junwang* was raised one rank to *qinwang*, with a nominal stipend of 1000 taels. In the same year, Emin Khoja received a visit from one of Yuan Shikai's pacification commissioners, and declared his loyalty to the new republic via telegram to Beijing. Rather than paying thanks for imperial beneficence, the traditional periodic trips to Beijing were now to "celebrate the republic," and were made less and less frequently. Previously the *wangs* had made such journeys once every three years, taking with them large quantities of raisins, melons, carpets, and other products of the region. In 1920 the Department of Mongolian and Tibetan Affairs (C. *Mengzangyuan*) stipulated that trips to Beijing should only be made once a decade. As it turned out, Emin Khoja pleaded illness every time and failed to ever show himself in Beijing.

The "crazy *wang*" died during the rebellion of 1932, in a fire caused by the provincial army's assault on rebels in Turfan. The previous year, Governor Jin Shuren had taken advantage of the death of the Hami *wang* to abolish his privileges, and was trying to enforce similar policies on the province's Kazakh and Mongol nobility—a policy that contributed to his early downfall. Jin's successor Sheng Shicai preserved the rights of the nomadic aristocracy, but pressed ahead with the incorporation of Hami and Turfan into the provincial administration. In 1933 Emin Khoja's son Muḥammad Sa'id submitted a petition to be recognized as *wang*, but was refused. This did not mark the disappearance of Emin Khoja's family from public life in Xinjiang, though. Muḥammad Sa'id studied Russian and Chinese in Ürümchi, and took part in provincial assemblies that Sheng Shicai hosted between 1934 and 1937 (Khushtar 2003, 36). He also travelled to a 1948 Guomindang convention in Nanjing, pledging his support to Chiang Kai-shek in his anti-Communist campaign (Su and Huang 1993, 197). His younger brother Iskandar served as an official in Pichan during the early years of Sheng Shicai's reign, but was imprisoned during one of Sheng Shicai's

routine purges. In 1951, after the transition to Communist control in Xinjiang, both men were deemed members of the despised class of “historical” counter-revolutionaries, and were executed.

Post-imperial China’s attitude towards the Qing empire’s crucial local collaborators has been fluid and inconsistent. In contrast with the Qianlong biographies of non-Chinese nobility, late-Qing and Republican publications downplayed the contribution of the Turfan aristocracy to Qing rule in Xinjiang, making little mention of Emin Khoja and his role in the conquest. He is absent from the honor-roll of meritorious officials and military accomplishments in Yuan Dahua’s 1911 *Xinjiang tuzhi* (Xinjiang Gazetteer), which records the achievements of many Manchu and Mongol officials who served alongside Emin Khoja in the 1750s. Likewise, none of the Turfan *wangs* were deemed worthy of a biography in the *Qingshigao* (Draft History of the Qing), published in 1928. Just as in the case of the Hami Wang, however, contemporary concerns of the tourism industry, and the political value of a model of loyal collaboration, have combined to raise the public profile of the *wangs* once again. In 1984 the executed aristocrats were posthumously rehabilitated. The mosque and madrasa built by Emin Khoja’s son Sulayman have now been renovated, and in 2006 the neighboring *junwang*’s residence was rebuilt as a restaurant and tourist attraction for the area. *Turfan junwang*, a China Central Television series, went to air across the country early in 2009. In the twenty-first century, it seems, the *wangs* still have a part to play in the consolidation of Beijing’s control of its Islamic frontier.

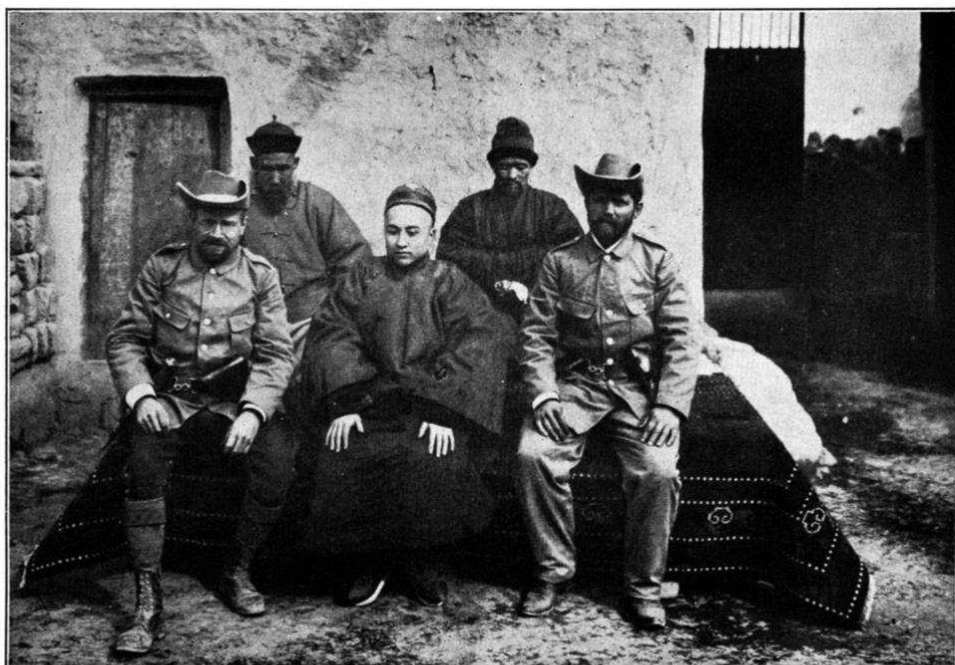


Figure 1.2 Emin Khoja, the last *wang* of Lükchün, entertaining the Prussian explorer Albert von le Coq in 1905 (Le Coq 1926, facing 33)

Part Two: The Migration to Gansu

A Turfani Community in Guazhou, 1733–1756

ONUMA Takahiro

Although an arid region, a string of oases fed by rivers flowing from the Qilian Mountains lies along the Hexi Corridor in Gansu, located in China's northwest. Since ancient times, the people living in this harsh natural environment have drawn water into dry land to maintain and expand their oasis habitats. The corridor has also served as the most important route connecting the core of China proper and Central Asia, or the "Silk Road." Innumerable ethnic groups, both large and small, penetrated the region from every direction, resulting in diverse regional characteristics.

The most influential family in Qing Xinjiang, the Turfan *junwang* (Commandery Prince) dynasty, was founded by Emin Khoja (1684/5–1777). In the early eighteenth century, as the conflict between the Qing dynasty and the Junghars intensified, and with the eastern Tianshan region as a major battlefield, Emin Khoja distinguished himself as a Muslim chief cooperative with the Qing army. In 1732, after the rivals made peace and withdrew their troops from the eastern Tianshan, the Qing launched an initiative to encourage the Turkic-speaking Muslims of Turfan, who had cooperated with the Qing army, to seek refuge in Qing territory. In the following year, about 10,000 Turfanis, led by Emin Khoja, immigrated to Guazhou in western Gansu. For the twenty-three years from 1732 to 1756, at which time they were able to return to their homeland, a "diaspora community" of Turfanis existed in Guazhou.

A document written in Arabic-script Turki, EM13135, kept at the Ethnography Museum in Ankara (Ankara Etnografya Müzesi), contains a rare record of this period. As in the case of EM13138, it is unclear when and where the document was drafted and how it made its way to Ankara. According to the

museum's register, these two texts were part of a collection of manuscripts and documents that were discovered during a transition of directors from Osman Ferit to Remzi Oğuz Arık in 1943, with no explanatory annotations attached to any of the items. Ömercan Nuri suggests that EM13135 may have been brought from Germany, as the museum's collection include documents in the old Uyghur script and Buddhist wall paintings brought from Germany (Nuri 2014, 66).¹

The existence of EM13135 became known through a brief introductory essay by Ahmet Temir (1951). Temir (1961) then published a study of EM13135 with translation and facsimile, which revealed it to be a unique record describing, from the Turfani point of view, political and social shifts in the eastern periphery of the Junghar domains and in the western periphery of the Qing Empire in the early eighteenth century. Owing in part to his insufficient familiarity with the regional history and geography, Temir's interpretation of EM13135 contains several errors; in particular, inaccuracies in the identification of place names. By comparing the contents of EM13135 with Qing records, Saguchi Tōru (1981, 84–6) accurately recognized it as a description of the Turfani migration to Guazhou and conducted a cursory investigation into social conditions in that oasis. From a linguistic point of view, Abdurishid Yakup (2007), identified in EM13135 certain features of the Turfan dialect of the East Turkic language and provided a new translation. Through these studies, the accuracy of our interpretation of EM13135 has greatly improved.²

The next step should be to turn our interest to the actual social conditions of the Turfani community in Guazhou and the historical significance of their migration. This chapter, using Qing archival documents, tackles these issues and clarifies the position of Guazhou Turfanis within Qing strategy towards the northwest. Finally, I reflect on the significance of the existence of EM13135.

¹ The description of one other text in the collection, an Arabic religious work, mentions an annotation in Greek. It so happens that there was a Greek traveler to the region during the rebellion of Ya'qub Beg, who passed through Turfan and Hami on his way to China, and later published his travelogue in French. See Potagos (Papagiotis) 1885. Unfortunately he tells us nothing about purchasing manuscripts.

² In addition, Hamada Masami (1993, 2001), who has experience researching at the Ethnography Museum in Ankara, has made use of EM13135. Kim Kwangmin (2012) also considers the process of Emin Khoja's submission to the Qing on the basis of Temir (1961), but was evidently unaware of Yakup (2007).

1. EM13135

1.1. Physical Condition

In March 2014, I examined EM13135 at the Ethnography Museum in Ankara.³ The document consists of one sheet of Chinese paper, 500mm wide and 555mm long, written in 21 lines, of which lines 20–21 are cut off. Because it is not complete, Temir (1961, 193) guessed that EM13135 may have originally had additional text, possibly linked to EM13138.

The present condition of EM13135 is poor, and has deteriorated in comparison with the facsimile reproduced by Temir. The damaged parts in the upper right have been “repaired” by adhesive tape. The paper has been held together with tape due to degradation over time; it has been rather hard to read the text.

From the facsimile that was published in Temir’s article, we see that a part of the text has been artificially excised at the end of line 14. Temir (1961, 197) guessed from a faintly visible part that the words “کوردوم که کوتاش” (*kördüm-ki kütaş*) should have been written there, which also appears in line 15. Surprisingly, as described below in detail, this part of EM13135 at present is backed with a small piece of paper, with the words “کوردوم که کوتاش” written in blue ballpoint pen on it. Although it is unclear when this was written, it is not too much to say that it is an interpolation in the text.

Below, I first present a transcription and translation of EM13135. My translation is made by referring to Yakup’s translation and adding some revisions.

Symbols Used in the Transcriptions and Translations

<i>Abc</i>	Suggested restoration from the context
[Abc]	Supplementary words
/////	Indecipherable section due to damage to the original text
Abc	Words on a slip of paper

³ At present, permission from the General Directorate for Cultural Heritage and Museums (Kültür Varlıkları ve Müzeler Genel Müdürlüğü) at the Ministry of Culture and Tourism (Kültür ve Turizm Bakanlığı) of Turkey is required to view the material at the Ethnography Museum, to take photographs, and to reproduce it. I am grateful for the assistance of the Ethnography Museum staff and Dr. Sawai Kazuaki in researching EM13135.

1.2. Transcription

1. Haqq ta‘ālāğa hamd aytqandin keyin payğambar şallá‘ llāhu ‘alayhi wa sallam-ğa durūd ibärgändin **keyin**, Tūrfān hālciniñ qışsası ki, awwal-i zamānda yüz miñğa yaqın bal-ki mundin ziyādäräk kişi
2. edilär. Künlärniñ hawā**dişi** zamānaniñ wāqi‘alariniñ sababi bilän Junğar laşkariniñ şarr-şūridin haması tārīhqa bir miñ bir yüz ottuz beşinçi aţ yilida Čalişğa köçitilär.
3. Wa ol yerdä qahtlikniñ balāsi wa qışniñ sawuqi āfatlarniñ nau‘lari bilän halāk boldilar, gūyā ki qiyāmat qāyim boldi. Bu ruswāliqlarniñ jihatidin guruh guruh
4. ba‘zalar jamā‘at bilän wa ba‘zalar yalğuz yalğuz qačip kelip yana Tūrfānda nečänd miñ kişi jam‘ boldilar. Wa yana Junğar kāfirlari bilip tola laşkarlar jam‘ bolup keldilär. Tā on ikki yıl
5. soquşmaq wa öltürüşmək bilän qattıǵ janlar qilduq. Andin keyin kāfirlarniñ ğalabasiniñ tolalıǵidin ba‘zaları öltürdilär wa ba‘zaları tutup asīr qildilar. Oǵul atadin,
6. qız anadin judā boldilar. Nā-čār bī-čāra bolup ol waqtniñ sultāni zamānaniñ pādšāhi ki, hażrat-i ‘izzat āsmāniniñ āftābi wa sa‘adat aujiniñ māhtābi wa ‘azamat maydāniniñ
7. köčäti wa rif‘atniñ baland yulduzi Şūfi Hōjam bilä ma‘rūf hażrat-i M[ī]r Hābīb Allāh Walī Allāhniñ farzandlari, hażrat-i Niyāz Hwāja Āhūnd, bularniñ farzandlari hażrat-i Amīr al-Mū‘minīn Amīn
8. Hōja Beg ki, biziniñ sultānimiz sar-dārmiz dur ki, maşlahatkä qoşulǵuči umarā wuzarā, wājib al-ihtirām ‘ulamā qāzılarniñ, bal-ki jamī‘ hāşş-‘ām-i qaumlarniñ ittifāqi bilän amn wa amānliqni
9. h‘wāhlap, Čīn pādšāhidin panāh talab qildilar. Šāh-i Čīn ijābat qilip qabūl qildilar. Wa hażrat-i Amīr al-Mu‘minīn biz bī-čaraniñ başıǵa sāyabān bolup yettä başliq azhdarlar
10. niñ wa panja-zan yolbaslarniñ aǵizidin qutqarip halāşliq barip hama ta‘alluqātlar birlä pādšāh-i Čīnniñ izn bilä hama yemäk, içimäk, kiymäk, wa yol jabduqlari birlä
11. ulaǵlarǵa, aţ, tiwä, arabalarǵa olturǵuzup toqquz miñ üç yüz yetmiş tört kişini ta‘rīhqa bir miñ bir yüz qırq altınçı yılan yilida Tūrfān diyāridin kečürüp
12. şihhat salāmat şubu Waju diyāriǵa yetkürdilär. Keyinki yili ki ta‘rīhqa bir miñ bir yüz qırq yettä aţ yili har birimizǵa ‘alā-ħida šahrlar, öylär, wa zamīnlar, aqın su ariqlari bilän
13. berip olturǵuzdilar. Šahrlarniñ aţı: Tufu, Erfu, Sānfu, Sifu, Ufu, Taş, Šögän. Wa yana bu šahrlarniñ zamīnini Wajuniñ hamrāhliqi bilä ariqlar[i] bilän Taş

14. Šögänniñ zamīnini ham ariqlari bilān bizniñ tarimaqimiz wa olturmaqimiz wa zirā‘atimiz üçün berdilār. Bu šahrlarniñ zamīnlār[i]niñ tōrt hadd[i]: mašriq ʔarafı Kördüm-ki Kūtaš

15. Šaŋtar, mağrib ʔarafı Bičifu, šimāl ʔarafı Sulaḥu, janūb ʔarafı Kördüm-ki Kūtaš. Bu zamīnlarniñ aqin sulariniñ bulaqlariniñ baši: Däjüy, Bulunğur, Damğa, Kötän,

16. wa Čaŋmar, wa Sirab, Taš, Šibučin. Wa yana tōrt zamīn ki: otluğ Jalunğudın tā Lusugu, Darağša, wa Doŋbalu, wa Šibučingičä. Bularni otlarini ormaq, at, kala, qoy, tiwä

17. larni yaylatmaq otlatmaq üçün berdilār. Wa yana Šāh-i Čindin ‘alūfalar, atlar, tiwälär, wa čahār-pāylarniñ jinsidin, wa yemäk, kiymäk jinsidin, taridurğan uruğlar har qaysidin bizniñ

18. auqātımız ma‘īsatımız üçün hadd-ḥisābdin ziyādäräk berdilār. Andin keyin ḥazrat-i Īšān altinči yili ta‘rīḥqa bir miñ bir yüz ellik ikki toñuz yilida ḥabā ambanliqğa barip edi. Šāh-i Čin tola

19. iltifātlar qılıp, bir šir šūratliğ jasāqliq tamğu dastasi, kümüşdin ağırlıqı yettä fatmān, yana guñluqniñ martabasi bilān šaŋlap yanip keldilār. Ta‘rīḥqa bir miñ

20. bir yüz ellik üç sačqan yilida //////////////

21. daulatidin jā-bi-jā tapti. //////////////

1.3. Translation

[1] After praising Almighty God and paying our respects to the Prophet (May God bless him and keep him safe!), the story of the Turfan people is as follows: In previous times, [Turfan] had a population of nearly a hundred thousand or more. [2] Due to the calamities of life and the misfortunes of that time, in 1135, the year of the Horse, all of them migrated to Chalish, away from the disruptions of the Junghar troops. [3] Then they perished there from the blight of hunger, the cold of winter, and various disasters; it was just like the Day of Resurrection. Due to this disgrace, [4] they escaped party by party—some in groups and some individually—; several thousand people once again gathered in Turfan. When the Junghar nonbelievers again became aware of this, they came with a lot of troops. Up until the 12th year, [5] we fought fierce battles, with much clashing and bloodshed. Eventually, as the nonbelievers had gained the upper hand, some people were killed while others were taken prisoner. Sons ended up separated from their fathers, [6] and daughters from their mothers. Having become helpless and destitute, the sultān of that time, the king of the age, the shining sun in the sky of respect, the moonlight of the zenith of happiness, the sapling of the field of

greatness, [7] and the highly elevated star, the child of Lord Niyaz Khoja Akhund who is the child of the Lord Mir Ḥabib Allah Wali Allah, known as Ṣufi Khojam, the leader of believers, the Lord Emin [8] Khoja Beg, who is our sultān and leader, in cooperation with the leaders and minsters as participants in consultation, the respectful scholars and judges, and the nobles and commoners of all the tribes, desired safety and peace [9] and requested protection from the king of China. The king of China replied positively and accepted [the request]. The Lord [i.e. Emin Khoja], the leader of believers, an umbrella for our helpless people's heads, rescued and released us from the mouths of the seven-headed dragons [10] and five-clawed tigers. With all the belongings, with permission of the king of China, carrying food, drink, clothing, and travel goods on [11] pack animals, [namely] horses, camels, and carts, he departed with 9,374 persons from the land of Turfan in 1146, the year of the Snake, [12] and reached this land of Guazhou in safety and health. Later, in 1147, the year of the Horse, [the king of China] gave every one of us assigned towns, houses, and land, together with water-flowing canals [13] and had us settled there. The names of the towns are Toupu, Erpu, Sanpu, Sipu, Wupu, Tashi, and Xiaowan. Moreover, he gave the land of these towns together with the lands and canals that belonged to Guazhou as well as the lands of Tashi and [14] Xiaowan together with their canals for our sowing, settlement, and cultivation. The four sides of these towns are [as follows]: to the east [15] is Shuangta; to the west is [Baiqipu]; to the north is the Shule River; and to the south is *Kördüm-ki Kütash*. The headsprings of flowing waters of these lands are Daquan, Bulunghir, Denghe [i.e. the Deng River], *Kötän*, [16] Changma, *Sirab*, Tashi, Shipuzhen. In addition, he gave [us] the four lands from the grassland of Balengdung as far as Lucaoggou, Ba'ermuxia and Dongbatu, and Shipuzhen for mowing grass, herding horses, cattle, sheep, and camels, [17] and letting [them] graze. Furthermore, the king of China, [bringing] from somewhere, gave us limitless amounts of fodder, horses, camels, and other kinds of livestock, various food and clothes as well as all kinds of seeds for sowing for our [18] livelihood. After that, in the 6th year, 1152, the year of the Pig, the His Grace [i.e. Emin Khoja] paid a visit to the Grand Minister Consultant. The king of China [19] did [him] many favors and bestowed a *jasagh* seal with a lion-shaped grip, seven *batmān* of silver ingot, and the position of *gong* and [Emin Khoja] came back. In [20] 1153, the year of the Rat, ///// [Emin Khoja] [21] decided to move from the country. /////

1. 4. Commentary

2a, tāriḥqa bir miñ bir yüz ottuz bešinči aṭ yili: The hijra year 1135 corresponds to the period from October 12, 1722 to September 30, 1723 CE and from the 22nd day of the 8th month of the 61st year of the Kangxi reign to the 2nd day of the 9th month of the 1st year of the Yongzheng reign in the Qing lunar calendar.

2b, Čališ: An old place name for Qara-shahr.⁴

4, on ikki yil: This refers to the 12th year of the Yongzheng reign, corresponding to the period from February 4, 1734 to January 23, 1735.

7, Šufi Hōjam bilä ma'rūf ḥažrat-i M[i]r Ḥabīb Allāh Walī Allāh: Hamada Masami pointed out the possibility that the grandfather of Emin Khoja, “Mir Ḥabīb Allah Wali Allah, known as Šufi Khojam,” can be identified as Muḥammad Wali Šufi, who is the successor in the Šufi order of the famous Islamic saint, Khoja Muḥammad Sharif, in the sixteenth century (Hamada 1991, 97–8; cf. Brophy and Thum 2015). This counts as an evidence of how he came to have the honorific title for a Šufi saint, “Walī Allāh” (*walīyu 'llāh*, Lit. “Friend of God”).

11, ta'riḥqa bir miñ bir yüz qirq altinči yilan yili: The hijra year 1146 corresponds to the period from June 14, 1733 to June 2, 1734 and from the 3rd day of the 5th month of the 11th year of the Yongzheng reign to the 1st day of the 5th month of the 12th year of the Yongzheng reign.

12a, Waju: This refers to Guazhou. According to Yakup (2007: 58–65), the Arabic-character *waw* (W) is commonly read as [g] ~ [gʷ] in the Turfan dialect.

12b, ta'riḥqa bir miñ bir yüz qirq yettä aṭ yili: The hijra year 1147 corresponds to the period from June 3, 1734 to May 23, 1735 and from the 2nd day of the 5th month of the 12th year of the Yongzheng reign to the 1st day of the 5th month of the 13th year of the Yongzheng reign.

12c, aqin: The word *aqin* means “torrent, flood” (Eckmann 1976, 51). Is this an error in the writing of *aqar*, or “flowing, running”?

13, Tufu, Erfu, Sānfu, Sifu, Ufu: *Tufu* is a transliteration from *Toupu* in Chinese, or “First Village,” *Erpu* from *Erpu* “Second Village,” *Sanfu* from *Sanpu* “Third Village,” *Sifu* from *Sipu* “Fourth Village,” and *Ufu* from *Wupu* “Fifth Village.” At present, these villages are known as Tougongbao, Ergongbao, Sangongbao, Sigongbao, Wugongbao. However, EM13135

⁴ For the events which led these Turfanis to migrate to Chalish to escape the Junghars, see Onuma (2012, 34–5) and Brophy’s discussion in Part I of this volume.

suggests that the *bao* 堡 was originally pronounced *pu* (or *bu*), used in place names, in Guazhou during the Qing period.

- 14, mašriq ʔaraʔi [Kördüm ki Kūtaš] Šaṅtar:** As mentioned above, at present, this part is backed with a small piece of paper, which had not existed at least until 1961, and the word *kördüm-ki kūtaš* is written on it. Temir’s guess that *kördüm-ki kūtaš* could have been originally written here is probably correct. However, it is because the author (or copyist) of EM13135 cut this part off after being conscious of his mistake that he incorrectly wrote *kördüm-ki kūtaš* as a name of a place in the south, which should actually be in the east. Therefore, this “emendation” does not qualify as being the author’s primary intention at all.
- 15a, Bičifu:** Yakup’s interpretation that *Bičifu* should be identified with *Beiqibao* 北七堡 (Lit. “seven-walled village in the north”) is incorrect. It must be a transliteration from *Baiqipu* 百齊堡 (**Figure 2.1**) or 伯七堡 *Boqipu* (**Figure 2.2**) built in 1734. The *baiqi* ~ *boqi* probably comes from *belčir* in Mongolian, or “the confluence of two rivers.”
- 15b, Kördüm ki Kūtaš:** Unclear. In the Ottoman Turkish, as mentioned by Yakup (2007, 69, n. 32), it can be interpreted as “I saw that (= *kördüm-ki*) is Kütash.” However, we should still regard both *kördüm* and *kūtaš* as place names and interpreted as “*Kördüm*, namely *Kūtaš*.”
- 15c, Däjüy:** This may be identified with *Daquan* 大泉 (**Figures 2.1 and 2.2**), which was one of the most important sources of water in Guazhou.
- 15d, Kötän:** Unclear. There is a possibility that the *tän* corresponds to *tan* 灘, or “pool, puddle.”
- 16a, Jalıŋ duŋ:** I identify this with *Balengdung* 八楞墩. Although the precise location is unknown, it was situated 70 *li* (about 31.5 km) south of the Anxi-zhen fortress (CSX, 875).
- 16b, Lusugu:** This corresponds to *Lucaogou* 蘆草溝 (**Figure 2.1**).
- 16c, Darağša:** This may be *Ba’ermuxia* 巴爾木夏 (**Figure 2.1**).
- 16d, Doŋbalu:** I follow the opinion of Yakup that this may be an error and could actually be *Dongbatu*.
- 18a, altinči yili:** This refers to the 6th year of the Qianlong reign, corresponding to the period from February 16, 1741 to January 4, 1742.
- 18b, ta’rīḥqa bir miŋ bir yüz ellik ikki toŋuz yili:** The hijra year 1152 corresponds to the period from April 10, 1739 to March 28, 1740 and from the 3rd day of the 3rd month of the 4th year of the Qianlong reign to the 1st day

of the 3rd month of the 5th year of the Qianlong reign. This period is not in accordance with the 6th year of the Qianlong reign.

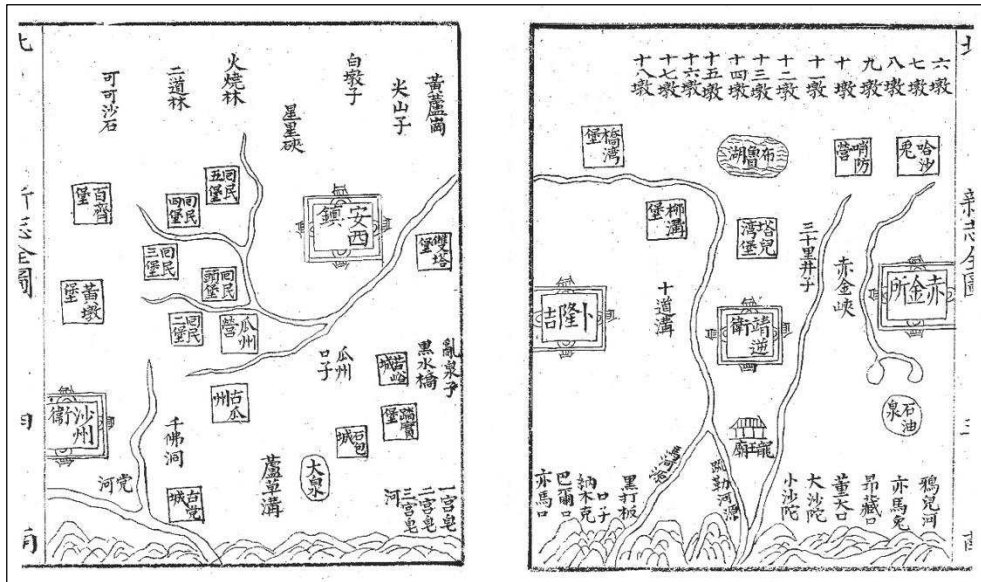


Figure 2.1. A map around the Anxi-zhen (1737) (CSX, 20–1)

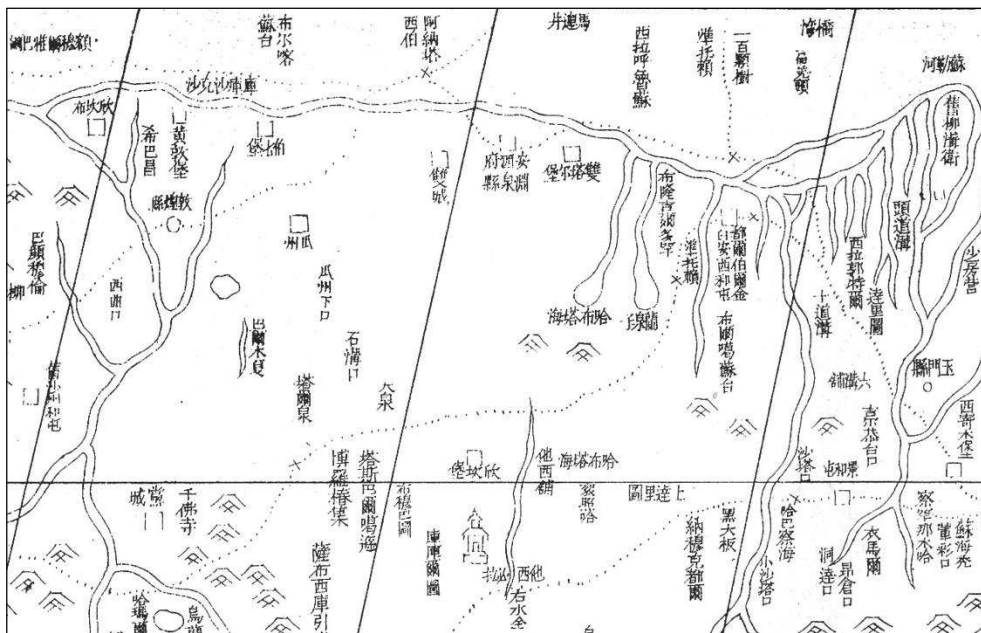


Figure 2.2. A map around Guazhou (1760) (Guofang yanjiuyuan and Zhonghua dadian bianyinhui 1966, 128)

18c, *hābā ambanliqğa barip edi*: The *hābā amban* is a transliteration from the *hebe-i amban* in Manchu. Prior to the Qing conquest of Xinjiang, the *hebe-i amban* (C. *canzan dachen*) was not a permanent post but a temporal one for the high-ranking general councilor supporting a commander (C. *jiangjun*) in an expedition. There is some kind of misunderstanding, but the *hābā ambanliq*, or “a place where *hebe-i ambans* are,” here probably refers to the Qing court.

19a, *bir šir šuratliğ jasāqliq tamğu dastasi*: The *jasagh* seal actually has a lion-shaped grip.

19b, *kümüšdin ağırliqi yettä fatmān*: Yakup misunderstands the “7 *batman*” weight of the *jasagh* seal. The Qing emperor bestowed a large number of silver ingots on the person who met him in his court. *Batman* is a traditional measure of weight in Central Asia. According to Hori Sunao’s analysis (1978, 64–5), in eighteenth- and nineteenth-century Qing Xinjiang, there were roughly three types of measures in practical use: (1) 1 *batman* = 1 *jin* (= 596.82g.), (2) 1 *batman* = 8 *ghalbir* (= ca. 580kg.), and (3) 1 *batman* = 57.3 kg. The “7 *batman*” here may be calculated as per the first type.

19c, *guñluqniñ martabasi*: According to the Qing records, the Qing government bestowed the title of *gong* on Emin Khoja in December 28, 1732.⁵

19–20, *Ta’rīḥqa bir miñ bir yüz ellik üç sačqan yilida*: The hijra year 1152 corresponds to the period from March 29, 1740 to March 18, 1741. The *sač///* can be reconstructed as *sačqan yilida*, or “in the year of the Rat.”

2. The Move to Guazhou

2.1. The Hexi Corridor in the Early Eighteenth Century

In 1717, as the conflict between the Qing and Junghars developed, clashes involving Turfanis occurred intermittently. As a result, many Turfanis were “migrated to Chalish” (line 2) by the Junghars and then from there to Aqsu and Ush.⁶ Subsequently, after a temporary reconciliation with the Junghars, the Qing troops withdrew from the Turfan Basin. At this time, six hundred and fifty Turfanis also took refuge to migrate to Jingtasi and Weilupu in the Suzhou district (Saguchi 1981, 77–81). Some of the Turfanis, who were moved toward

⁵ SZSL, 125:9b, YZ10/11/*yiwei* (December 28, 1732).

⁶ According to the testimony of the Turfani chieftains, who surrendered to the Qing from Ush in 1724, the number of emigrants owing to the clashes with the Junghars reached a total of 20,000 (Shibuya 2008, 24–5).

the west by the Junghar, could not bear the harsh circumstances, and escaped back to Turfan (lines 3–4). Although Emin Khoja was also among these, we cannot find any records of the event described directly by him, and EM13135 also does not refer to it. It was probably a bitter experience that Emin Khoja did not want to touch upon.

The peace between Junghars and Qing did not last long and they clashed again in 1730. At this point, Emin Khoja, who was residing at Lükchün in the eastern part of the Turfan Basin, formed an alliance with the Qing and contributed to repelling the Junghars. After a peace agreement was again concluded in the autumn of 1732, following the re-withdrawal of Qing troops, about 10,000 Turfanis led by Emin Khoja started to move eastwards. After passing the winter at Tarnachin in nearby Hami (Qumul), they arrived at Guazhou in 1733.

How can the migration of the Turfanis be situated within the Qing strategy for the northwest at this time? As the antagonism with the Junghars intensified around 1720, the Qing government began to promote a project of “colonization to strengthen frontier defense” (C. *zhimin shibian*) on a large scale in Gansu, in particular, the *Kouwai* (Lit. “Beyond the pass”) area west of Jiayuguan. In 1718 the Qing established the Qingni-wei (Lit. “Garrison to Pacify Rebels”) at Sandaogou to the west of Jiayuguan, and in 1723 the Anxi-wei at Bulunghir. Two new *weis* (garrison) were also established at Shazhou (Dunhuang) in 1725 and Liugou in 1727. Then, in 1728, the Qing established the Anxi-*ding* (provincial government) to supervise the three *weis* of Anxi, Shazhou, and Liugou and built a walled town at Dawan. Moreover, with the establishment of the three *weis*, the Qing government reclaimed about 1,245 *xiang* (= ca. 7,660 ha) of land in the *Kouwai* area up until 1732 (CSX, 883). For example, they tried to recruit 2,500 households in the Shaanxi province to migrate into Shazou in 1726; they achieved 70 percent of this target in the following year (GYZ, 17:520–1). After the war with the Junghars flared up again in 1730, regional development accelerated under the initiative of Liu Yuyi, who served as the Viceroy (C. *zongdu*) of Shaan-Gan from 1732 to 1735. When Liu was appointed to the post, he insisted on the importance of “opening up land for cultivation” (C. *tunken*) in Gansu for securing a supply of provisions for the western front.⁷ In 1733, the Sanqing canal (fed by the Heihe River) was constructed at Gaotai in central

⁷ JQ 03-0002-030, memorial from Liu Yuyi, YZ11/11/24 (December 29, 1733).

Gansu and a project to encourage migrations and to cultivate lands was promoted (Iguro 2009; 2013).

It was in these circumstances that the Turfanis moved to Guazhou from 1732 to 1733. Although EM13135 simply states that Emin Khoja asked the Qing emperor for protection (lines 8–9), in fact in 1731 the Qing government had already recommended that Emin Khoja migrate to within Qing territory (GYZ, 18:134–6). That is to say, the Turfani migration to Guazhou may have come about because the Qing, who wished to strengthen their defenses in western Gansu, shared a mutual interest with the Turfanis.



Figure 2.3. The north-side wall of Toupu (Tougongbao) (Photo: Onuma, 2015)

2.2. Settling in Guazhou

The Qing court provided various forms of support to the refugees from Turfan. For their journey from Turfan, they provided them with fur coats, food, cooking oil, sheep, tea, salt, satin, cloth, and silver taels as well as carts (GYZ, 22:198–9; XMD, 2:136–8). House construction in Guazhou was pushed forward at a fast pace. The Qing completed the construction of five walled-villages (Toupu, Erpu, Sanpu, Sipu, and Wupu), generally called the *Huimin wupu* 回民五堡, or “five walled-villages

of Muslim people” (I refer to these below as the “Five Villages”), and 4,290 rooms within a period of only five months from May 17 to October 26, 1733.⁸ Five days later, on October 31, the Turfanis started to settle there (GYZ, 22:200–1). The scale of Toupu, where Emin Khoja also lived, was larger than the other towns, which measured 529.8m from east to west and 534.0m from south to north (Li 2008, 167–8; Guojia wenwuju 2011, 305). The wall of Toupu, now called *Tougongbao*, still exists in Guazhou (**Figures 2.3**).⁹ The Turfani immigrants were allocated houses according to their place of origin as follows (CSX, 911–3).

Site	Hometown	Households/Individuals
Toupu	Lükchün, <i>Si'erpu</i> (?)	1,017/4,064
Erpu	Qara-khoja, Murtuq	348/1,254
Sanpu	Subash, Lemjin, Small-Astana, Pichan, <i>Shugui</i> (Singgim?)	307/1,244
Sipu	<i>Saimu</i> (?), <i>Jinhai</i> (?), <i>Tuzhicheng</i> (Toqsun?)	327/1,251
Wupu	Turfan, Astana, Yar-khoto, Khandun	338/1,351
	Total	2,337/9,164

Table. The composition of the *Huimin wupu* (CSX, 911–3)

As the head of the construction work admitted, the towns and houses were built in a rush because the Qing administration was under pressure to begin cultivation immediately after the arrival of the Turfanis in Suzhou. In addition, the houses were built using bricks made of salty soil, and were very fragile. The condition of Sanpu was said to be particularly serious. As a result of these defects, only one month after the migration, half of the houses exhibited distortions and slanting; some people even died due to collapsing houses (XMD, 3:44–7).

Besides building houses, according to EM13135 the Qing emperor brought stability to Turfanis life by providing land for cultivation, irrigation canals, livestock, food, and clothing (lines 12–18). Qing records show that they offered the Turfanis 3,000 *shi* of land, livestock (cattle, horses, and mules), farm implements, and carts free of charge. On top of this, the Qing lent money to cover

⁸ The total number of rooms is recorded as 4,866 in CSX (914). This number perhaps includes rooms increased in later years.

⁹ We can find the site of Toupu through Google maps, by inputting the following coordinates “40.488897, 95.696004.”

the cost of cereal seeds, foods, and transportation, and allowed the Turfanis repay the money once agricultural production was on track.¹⁰

In 1735, to supervise the Turfani communities, the Guazhou fortress was built close to the Five Villages (**Figure 2.4**). There the Qing stationed six hundred soldiers headed by the Assistant Regional Commander (C. *canjiang*) and transferred the post of Subprefect (C. *tongzhi*) from the Anxi-*ding* to manage the civil administration (CSX: 917–8).



Figure 2.4. The North-side wall of Guazhou fortress (Photo: Onuma, 2015)

3. Irrigation and Reclamation

3.1. Qing Arrangements for Settling Lands

Since 1732, Liu Yuyi had instructed the Military Preparedness Circuit (C. *bingbeidao*) of Anxi, Wang Quanchen, and a specialist of irrigation and

¹⁰ GQ 04-01-01-0003-035, memorial from Liu Yuyi, QL1/4/22 (July 1, 1736).

reclamation, Guan Sunyi,¹¹ to promote economic development in the Anxi district. As mentioned above, the migration of the Turfanis was also part of this program; hence, the “Five Villages were constructed within newly opened colonization lands” (CSX, 917). However, the area around Guazhou receives less than 50 mm of precipitation a year. First of all, the construction of infrastructure such as irrigation facilities was essential for 10,000 Turfanis to practice agriculture in this extremely arid region.

With the development of agricultural lands and the increase in the number of immigrants in Gansu, the Qing started the construction of large-scale irrigation canals in several places (Iguro 2009, 2013). In the Qingyi and Anxi districts located in the *Kouwai* area, a main source of water intake was the Shule River flowing from east to west. In 1733, when the Turfanis had just arrived at Guazhou, two new canals were completed: (A) a canal 88 *li* in length from the Qingyi West Canal to the Shule River with a 10 *zhang* (1 *zhang* = 3.2 m) wide dam and three lock gates; (B) a canal 101 *li* in length from Anjiawopu¹² to Guazhou with a dam of 20 *zhang* width and three lock gates. The former was constructed to increase the flow of the Shule River; while the latter was for the purpose of irrigation in Guazhou.¹³ In addition, the Qing constructed a waterway called “Muslim North Canal” (C. *huimin beiqu*) which carried water from the Shule River directly to the Five Villages, where it divided into four branch canals known as Bizhi Canal (reaching to Sipu and Wupu), Chongyong Canal (to Toupu), Qianchang Canal (to Erpu), and Manxiang Canal (to Sanpu) (CSX, 907–8).

The Qing government established a new post of *shuili bazong* (Company Officer of Irrigation) to supervise the two canals and authorized them to lead four dam-gate watchmen and ten canal patrols for canal A and ten dam-gate watchmen and forty canal patrols for canal B. They were principally in charge of adjusting the amount of water and current, repairing dams and water gates, and dredging in the autumn period.¹⁴ To secure resources for their food supply and the cost of repairs, the administration cultivated new fields in the Qingyi and

¹¹ Guan Sunyi was a relative of Liu Yuyi's deceased wife and a man very experienced in irrigation and reclamation works in Zhili district. JQ 03-0028-007, memorial from Liu Yuyi, YZ11/11/24 (December 29, 1733).

¹² The precise location of Anjiawopu 安家窩舖 remains unknown, but it was probably between Dawan and Xiaowan.

¹³ JQ 03-0031-009, memorial from Liu Yuyi, YZ11/10/24 (November 30, 1733).

¹⁴ In this region, summertime flash floods were caused by snow melt from the mountains in the south, referred to as *Nanshan* 南山 in Qing records, and these often caused destruction to canals.

Anxi districts at official expense.¹⁵ Following this, however, rising operating costs and continued harvest failures caused increasing losses to the local administration. In 1736, a revision was proposed whereby the task of managing the canals was entrusted to fifty households of Chinese farmers on condition that they should be exempted from taxation.¹⁶ It seems, though, that this revision was not carried out. According to records written at a later time, the Qing government had spent 3,000 taels annually to maintain the *shuili bazong* and eighty canal patrols.¹⁷

3.2. Expanding Reclaimed Lands

When the Turfanis arrived in 1733, the land provided by the Qing comprised the Five Villages and the surrounding area. However, EM13135 states that the land in Tashi and Shuangta was also given to them as well. What does this imply?

First, in 1733, 3,500 *shi* (1 *shi* = 103 liter) of land,¹⁸ reclaimed under the command of Wang Quanchen, was provided to the Turfanis. In the following year, Wang Quanchen mobilized the Turfanis to reclaim a further 1,500 *shi* of land. A total amount of 4,500 *shi* of wheat and 500 *shi* of highland barley (C. *qingke*) was sown on this land. In addition, the Turfanis cultivated 2,000 *mu* of land for non-grain crops such as fruit and vegetables (CSX, 905).

However, the amount of food was insufficient for 10,000 persons; there was a shortfall in the food supply of around 4,000 *shi*. Around 1735, Emin Khoja submitted a petition to the Qing government to supply an additional 3,000 *shi* of land surrounding the Five Villages: in Tashi (870 *shi*), Shuangta (100–200 *shi*), Baiqipu (100–200 *shi*), and Xiaowan (1,800 *shi*). These toponyms correspond exactly to those that appear in EM13135. To carry out this reclamation, it was necessary to borrow 12,000 *shi* of grain, leading to a total shortfall of 4,000 *shi* and 8,000 *shi* (5,000 *shi* in the Five Villages and 3,000 *shi* in the newly opened land) for sowing in that year and in the spring of the following year. The Qing accepted all the requests on condition that the Turfanis would repay the loan in installments over a period of six years. To resolve the lack of wood for

¹⁵ See above note 13.

¹⁶ GQ 04-01-01-0009-053, memorial from Liu Yuyi, QL1/12/10 (January 10, 1737); MQD A69-58.

¹⁷ GQ 04-01-23-0040-006, memorial from Yang Yingju, QL24/7/12 (September 3, 1759).

¹⁸ The “3,500 *shi* land” means the amount of land necessary to sow 3,500 *shi* of grain seed.

construction and firewood, it was decided to plant 30,000 willow trees for two years in Guazhou at an expense of 2,100 taels.¹⁹

The “Muslim South Canal” (C. *huimin nanqu*), reaching the south of the Five Villages, was constructed for the irrigation of the newly opened land (CSX, 908–9). Besides this, there were streams that flowed west from the Chuanbei Lake and the Gongchang Lake in the south of Mogutan north to Qingni-wei. In 1738, the Qing government, noting the untapped waters, drew water to the Shule River from a place in Qiaowan to increase the river’s volume.²⁰

3.3. Agricultural Production

Enjoying the full support of Qing officials, the refugees from Turfan started their new life in Guazhou. They lived there mainly on cultivation. A Qing record from the early eighteenth century reports crops grown in Gansu as follows:

The top-notch [crops] are wheat, pea, and millet; the second ones are highland barley and soybeans; barley follows these. Since it has sterile soil and the temperature is low, only a few kinds of crops can be grown each year. Since highland barley, soybeans, and barley are easy to sow and grow, it is relatively common [to grow] them (QZNH, 105).

Because of the environmental conditions, a limited variety of farm produce was produced in Gansu. At the end of each year, the amount of seeding and harvesting by the Turfanis was reported for each crop.²¹ According to these reports, the crops grown by them were similar to those mentioned above. For threshing and milling, they used a rotary quern shaped out of solid sandstone produced in the Nanshan (CSX, 892).

In Gansu, especially in the *Kouwai* region, the environment was harsh and natural disasters were frequent. The gazette edited by Tōa Dōbunkai in the 1940s describes the climate around Anxi town as follows:

As for the climate, heat and cold are both severe, there are more than 90 days of extreme cold weather, and more than 50 days of intense heat. Besides this, the rainfall is scanty, the wind blows hard in spring and winter,

¹⁹ GQ 04-01-23-0143-048, memorial from Grand Councilors. Although the drafting date is registered in error as the 6th year of the Jiaqing reign (1801) at the Beijing Archives, it must be the 13th year of the Yongzheng reign (1735).

²⁰ GQ 04-01-05-0003-021, memorial from Chalang’a, QL3/7/2 (October 16, 1738).

²¹ For example, GQ 04-01-22-0003-036, memorial from Chalang’a, QL2/1/8 (February 17, 1737); GQ 04-01-22-0006-027, memorial from Emida, QL4/12/20 (January 18, 1740); and MQD A152-074, memorial from Fuheng, QL13/4/5 (May 1, 1748).

blowing sand and stone without ceasing, and therefore the darkness of heaven and earth defies description (Tōa Dōbunkai 1943, 318).

The Turfanis certainly suffered from such severe circumstances. This is implied by the fact that the Qing authorities were required to report the occurrence of the state of “summer disaster” (C. *xiazai*) and “autumn disaster” (C. *qiuzai*) every year (QZNH, 64). In fact, they could not repay the loan in the first year (1736) of the above-mentioned six-years of installments, and Emin Khoja asked for an additional year to make the loan repayment. Even after this, it was common to borrow resources from the Qing authorities (Saguchi 1981, 86–7). Because of the harsh natural environment and low productivity, the Turfani communities in Guazhou were in a situation where they faced a “lack in sowing seeds for sowing and foods every spring.”²²

The harsh conditions of life in Guazhou can be also observed from the trends in population. The “9,374” indicated in EM13135 (line 11) is probably the number of Turfanis at the time of their departure from Turfan at the end of 1732. However, due to difficulties during the flight to the east, the population had decreased to 9,273 on their arrival at Tarnachin in January 1733 (XMD, 2:137), to 8,013 at Anxi-*zhen* in September 1733,²³ and to 7,873 at Guazhou in October 1733.²⁴ Twenty three years later, 1756 statistics reported the population as 8,815 (GQZ, 13:820–1), indicating a rate of population growth during the period of less than 0.5 percent.

Throughout their twenty three years in Guazhou, the Turfanis cultivated 20,450 *mu* of land (Saguchi 1981, 87). After they returned to Turfan in 1757, the Qing government recruited Chinese immigrants from the Wuwei district belonging to the Anxi-*ting*, distributed 30 *mu* of farmland per household to the 682 households newly migrated to Guazhou, and promoted a project to further gather additional migrants who would cultivate the 19,550 *mu* of uncultivated land. Then, the post of *shuili bazong* was done away with and the number of the canal patrols was decreased to ten.²⁵

²² GQ 04-01-23-0019-003, memorial from Echan, QL16/3/24 (April 19, 1751).

²³ GZSL, 134:10, YZ11/8/*wuchen* (September 27, 1733).

²⁴ GQ 04-01-01-0015-007, memorial from Depei, QL2/r9/24 (November 16, 1737).

²⁵ GQ 04-01-23-0026-002, memorial from Huang Tinggui, QL22/9/26 (November 7, 1757); GQ 04-01-23-0040-006, memorial from Yang Yingju, QL24/7/12 (September 3, 1759). The Turfanis living in Jintasi and Weilupu also returned to Turfan at the same time. The Qing government ordered Chinese from Suzhou to migrate to the 10,021 *mu* of the cultivated land left by them (Saguchi 1981, 87).

4. Some Aspects of the Turfani Community in Guazhou

The Qing archives give us accounts about various activities of the Turfanis living in Guazhou. Below, we pick out several interesting examples that enable us to catch a glimpse of the actual conditions of the Turfani communities.

4.1. Punishment for Fugitives

The decrease in population from Turfan to Guazhou suggests that people dropped out not only because of illness and death but also a choice to abandon the migration. After arriving at Guazhou, the first such incident happened in the spring of 1734. When the Qing officer, Laiwei, took a party of Turfanis out to cut grass, three of them ran away. They were captured on their way to the west by Qing troops coming from Hami and soon brought back to Guazhou. Liu Yuyi dispatched Elge to Guazhou to confirm the Turfani intention to remain in Guazhou and determined a guideline that, if a fugitive would be captured again, instructed his men to “be sure to punish according to established laws, without any leniency” (Ma. *Urunakū ilihai fafun i gamambi. Ainaha seme guweburakū*) (XMD, 3:287–8). Although the contents of the “laws” (*fafun*) are ambiguous in this Manchu text, a document in Chinese written later clarifies this to mean “be sure to execute immediately, without any leniency” (C. *bi liji zhengfa, juebu qingdai*).

Even after this, there was no end to incidents of the Turfanis running away. At the end of 1734, Ruzi Muḥammad (C. *Luozi Maimaiti*) attempted to escape. However, because he was still sixteen years old and the reason for his escape was fear of violence by his house master (C. *jia Zhu*), the Qing reduced his penalty to flogging.²⁶

4.2. A Request from ‘Abd al-Khaliq (1733)²⁷

The news that the Turfanis had arrived at Guazhou soon spread among the communities of Turfanis who had already migrated in Suzhou in 1725. ‘Abd al-Khaliq (C. *Abu Halike*), living in Weilupu, heard a rumor that his parents from whom he had been separated had come to Guazhou and appealed to the Qing authorities for information. As a result of an investigation, his father was found to be still alive; however, his mother had died from a disease in Turfan. The Qing permitted ‘Abd al-Khaliq to go to Guazhou to take care of his elderly father.

²⁶ JZ 001996, memorial from Zhang Huangsi, QL13/3/2 (March 30, 1748).

²⁷ JQ 03-0008-009, memorial from Liu Yuyi, YZ11/12/4 (December 29, 1733).

Although not itself a significant event, this case gives us some insight into the administrative process. First, ‘Abd al-Khaliq applied through a head of Weilupu, Niyaz Mahmud (C. *Niyasi Mamute*) to the Regional Commander (C. *zongbingguan*) of Suzhou-zhen, Shen Lixue. At that time, Niyaz Mahmud addressed “a letter in barbarian language” (C. *fanci yizhi*) to explain the details. Second, Shen Lixue asked the *jasagh-gong*, Emin Khoja, through the Military Preparedness Circuit of Anxi, Wang Quanchen, to investigate. Then, upon receiving the results of the investigation, Shen Lixue reported to the Viceroy of Shaan-Gan, Liu Yuyi. Liu Yuyi sent a memorial to the Qing court and finally gained imperial assent.

4.3. An Attack on Cart-Pullers (1736)²⁸

At the beginning of 1736, two Chinese cart-pullers, Han Fuyou from Shanxi and Zhao Huangji from Wuwei, who were headed for Malianjing from Anxi, reached a wilderness between the Five Villages and Daquan at about eight in the evening and were suddenly attacked by someone wielding a gun and a knife. Although their lives were not threatened, they were robbed of two mules and all their belongings. On receiving the news, the Anxi-wei office dispatched a party of troops who captured the robbers, Muhammad Latif (C. *Mama Letibu*) and Husayn (C. *Eseyin*), in Shaquanzi.

Muhammad Latif and Husayn both lived at Wupu; originally, the former was from Yar-khoto and the latter from Khandun. According to the testimony of Muhammad Latif, in order to meet his elder brother, ‘Usman (C. *Azhaoman*), he lied that he was going hunting and, inviting Husayn, went out without permission. Three days later, they met the cart-pullers in Shaquanzi and attacked them. Muhammad Latif’s gun was bought in Guazhou for 3.5 taels; the lead bullets were brought from Turfan.

4.4. The Emin Incident (1746–47)²⁹

In the autumn of 1746, Emin, who was thirty two years old and living in Toupu, planned an escape to Hami or Lükchün since he was unable to repay his debts. According to Emin, after making money there, he planned to return and repay them. On December 29, he found a small gun at the shop of Zhang Shiyuan and thought of making a living by hunting during his travels. He devised a plan and explained, “I serve as the guard for a sheep farm of the *jasagh-gong*. The area is

²⁸ JQ 03-0002-030, memorial from Liu Yuyi, QL1/1/25 (May 7, 1736).

²⁹ See above note note 26.

infested with wolves. If you sell me the gun, I will be able to drive the wolves away.” Zhang Shiyuan believed him and sold him the gun. After that, Emin went to the house of the regional soldier, Chen Yongfu. Although he was not at home, Emin bought forty lead bullets and gunpowder from Chen’s mother. She had no reason to suspect Emin because he often came past selling firewood. Emin immediately left the village by stealth with *He-jian-mei-ya-er* 何見美牙爾 (Khojamyar?) who had also planned to escape. Six days later, on arriving at a place known as Biaogan 標杆, *He-jian-mei-ya-er* told him that he wanted to return to Toupu. Thus, while he was sleeping, Emin stole his horse and continued on his way. Five days later, Emin met a Muslim called Niyaz (C. *Niyasi*) and asked to be taken to the Hami *beise*. However, after being brought before the local Qing troops, Emin was transported to Anxi and executed in public in Guazhou on April 20, 1747. Subsequently, *He-jian-mei-ya-er* was also captured in Biaogan. Although a person who accompanied a fugitive should, according to the normal Qing code, be given a hundred lashes of the whip and then sent into exile, “the Turfan Muslims should be [dealt with] according to the regulations to deal with [people of] the Miao area,” and so his sentence was commuted to being pilloried for sixty days and receiving forty lashes of the board.³⁰

4.5. The Nazarmat Incident (1748)³¹

Nazarmat (< Nazar Muḥammad, C. *Niza’ermate*), a man living in Toupu, was punched and insulted because he could not repay a debt he incurred for his wedding. On October, 1748, Nazarmat borrowed a horse from his brother-in-law, *Sa-ke-sheng-qing* 薩克生青, who lived at Wupu, and a saddle from the daughter of his friend Niyaz Beg, saying that he needed them for his service to the *dargha* (headman), and attempted to flee to Lükchün. When, on the following day, *Sa-ke-sheng-qing* went to the *dargha* to ask for his horse back, the truth became known. The report reached the Commander-in-Chief (C. *tidu*) of Anxi, Yongchang, via Emin Khoja’s son Sulayman, and was then conveyed to the garrison camps; the troops successfully captured Nazarmat in Gaoquan on the route to Hami. During the trial, the Qing drew a comparison with the case of Emin in the previous year. Taking into consideration the fact that Nazarmat was not in possession of a gun,

³⁰ As Saguchi (1986, 159) already pointed out, it was decided in 1741 that “all the theft and murder cases related to the Muslims in Anxi should be afterward dealt with and managed according to the regulations for the Mongolians in Yulin, Ningxia, and Kouwai.” GZSL, 146:30a–b, QL6/7/*jiayu* (August 22, 1741).

³¹ GQ 04-01-26-0002-031, memorial from Hubao, QL13/11/25 (January 13, 1749); JZ 003851, memorial from Hubao, ca. QL13 (date unknown).

the Provincial Governor (C. *xunfu*) of Gansu, Hubao, ruled that a death sentence would be too harsh.

From what has been described in this section, the following may be pointed out: (1) the Turfanis in Guazhou could not travel freely and, in particular, were forbidden from remigrating back to Hami and Turfan; (2) Those that violated the ban were punished severely as per the Qing regulations for the Mongols and Miao; (3) the Turfani chieftains were positioned at the lowest rung of the Qing administrative system and mediated between Qing authorities and the local communities; (4) it was relatively easy to obtain a gun, lead bullets, and gunpowder; and (5) the Turfanis frequently came into contact with Chinese merchants and soldiers.

Conclusion

The Turfanis were implicated in the war between the Junghars and the Qing, and about 10,000 of them left their homes and migrated to Guazhou. Although they received various forms of support from the Qing, their life in the new location was not easy. When the Qing overthrew the Junghars in 1755 and the first report arrived that they would be able to return to Turfan, the Turfanis in Guazhou “were excitedly looking forward to [returning], did not repair canals even around the [season for] cultivation, and finally started cultivation at the local official’s urging” (GQZ, 13:820–1). Although this account may be somewhat overdrawn, it is certain that they longed for their homeland.

Seen from the Qing point of view, there was an urgent need to develop the Hexi region, especially the sparsely populated and least-developed *Kouwai* area, as a supply base for the frontline of the war with the Junghars. In such a situation, the presence of the 10,000 refugees from Turfan fitted exactly with the Qing strategy for the northwest, and the Qing, expecting them to function as human resources, developed farmland and irrigation infrastructure. Contrary to their expectations, however, the Qing project did not yield satisfactory results, and left the Qing administration no alternative but to continue subsidizing the Turfanis in Guazhou.

In subsequent years this ongoing support regardless of profit, proved to be of benefit to the Qing in a different way. After successfully overthrowing the Junghars, the Qing then conquered the oasis towns along the Tarim basin in 1759,

in which the Turkic-speaking Muslims lived. Emin Khoja, returning to Turfan with his followers and his descendants, i.e. the family of the Turfan *junwangs*, became the most prominent ruler to manage the administration of the local Muslim population.

In this stage, naturally, the Turfan *junwangs* reigned as Islamic rulers over the Muslim society and, at the same time, took part in the Qing government as loyal followers of the Qing emperor who was an infidel ruler. They must have always been faced with the issue of how to resolve the contradiction and to maintain the legitimacy of the family's authority. EM13135 describes the Junghars as violent infidels, while contrasting the Qing emperor to them as a savior from catastrophe, likened to the Day of Resurrection, and remaining silent on his non-Muslim status. The context of EM13135 is constructed with a logic aimed at skillfully avoiding the above inconsistency.

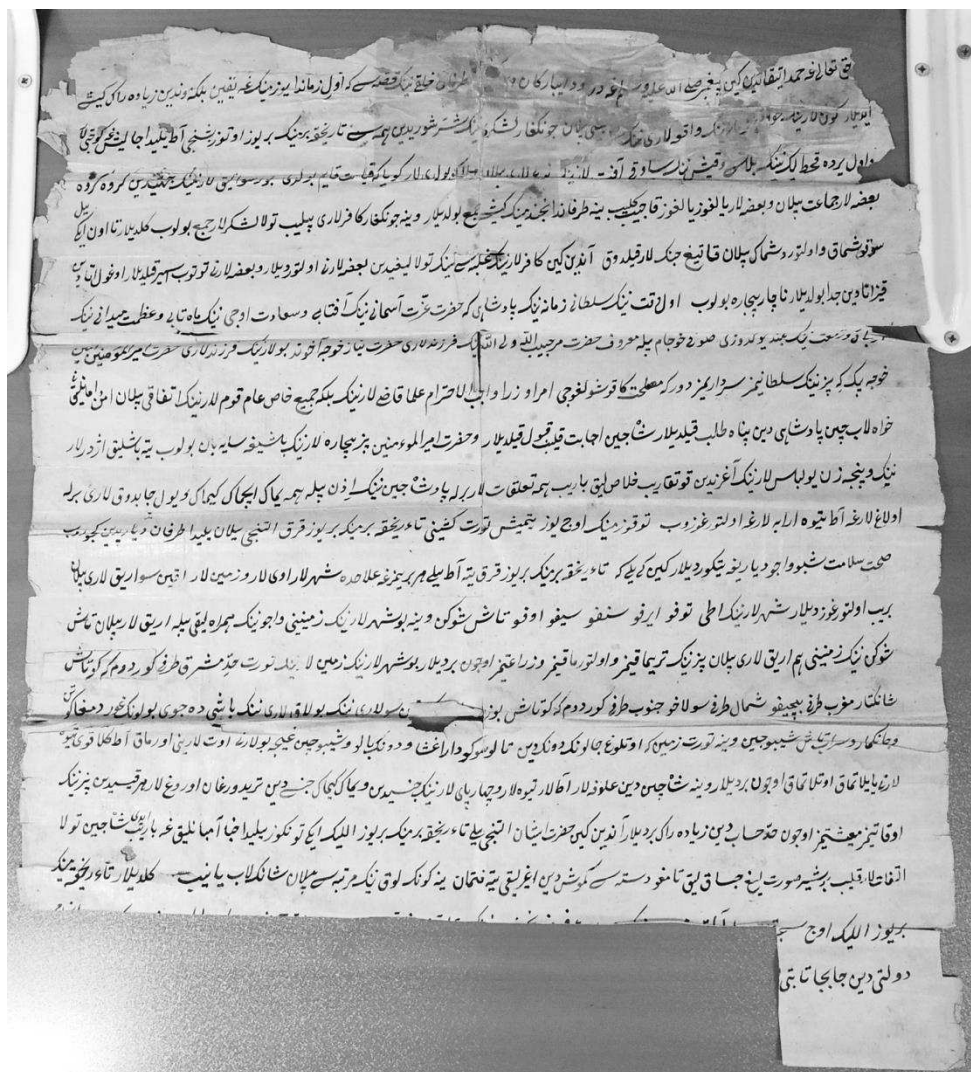
Finally, let us consider EM13135's role in local historiography. It is very difficult to trace when and where EM13135 was written. The passage *šubu Waju diyāri*, or "this land of Guazhou" (line 12) can be interpreted to mean that the document was written in Guazhou. On other hand, *šubu* in Turki is a relatively neutral pronoun, and can be translated as "(precisely) that" as well as "(precisely) this."³² Moreover, the incomplete final sentence "decided to move from the country" (line 20–21) suggests that the Turfanis had already left Guazhou when the document was written. It is possible, therefore, that EM13135 was written around the same time as EM13138 (sometime between 1800 and 1805) though at this stage we lack conclusive evidence on this point.

In any case, the key to considering this issue is EM13138. As pointed out by Brophy, the first half of EM13138 is a translation from the text of the WFMG biographies; the second half supplements it with biographies of Emin Khoja's sons and grandsons that do not occur in any of the WFMG texts and the subsequent continuations. If Brophy's conjecture that it is likely to have been in the possession of Emin Khoja's descendants is correct, there is a high probability that EM13135 also had been kept under the same condition. The important point to be noted here is that the text of the WFMG biographies makes little mention of events surrounding the Turfani migration led by Emin Khoja to Guazhou. This suggests that EM13135 supplies information missing from EM13138. Over time, the number of people who knew how and why the *junwang* family had gained their present status was decreasing; in particular, few among the living had

³² It should be probably translated as "the land of Guazhou itself, no less."

experienced life in Guazhou. I believe that EM13135 and EM13138 were created for a common goal to reconfirm the history of Emin Khoja and his family. Furthermore, EM13135, differing from EM13138, tells of the hardships that the family lived through from “our” (*biz*) point of view. For the descendants of Emin Khoja, it can be considered that EM13135 served to preserve the memory of their historical experience and strengthen their identity.

Appendix: Facsimile of EM13135



Part Three: The Life of Emin Khoja

A Qing Exemplary Biography in Turkic Translation

David BROPHY

In his initial study of the Ankara manuscripts, Ahmet Temir described the second of the two texts simply as a “history of Turfan,” noting several personal names that occur, along with the fact that the dates are given according to Chinese style (Temir 1951).¹ Upon examining the text at the Ethnography Museum, I soon realized that it was not an original work, but a translation of the official Qing biography of Emin Khoja, and several of his sons and grandsons. While initially disappointed at not discovering an original composition, I became intrigued by certain linguistic features of the text, and the problem of reconstructing its sociolinguistic context. In the following introduction I will describe the text along with the major points of linguistic interest, before proceeding to discuss the evidence that it provides for the linguistic and cultural history of Qing Xinjiang.

The Translation and its Original

My initial identification of the text was made by comparing it with the Chinese text of the Qing biography of Emin Khoja, first published in juan 111 of the Qianlong-period “who’s who” of the non-Han elite of the empire: the *Qinding waifan Mengu Huibu wanggong biao zhuan* 欽定外藩蒙古回部王公表傳 (Imperially Commissioned Genealogical Tables and Biographies of the Princes of the Outer Mongolian Dependencies and the Muslim Territory, WFMG below).² The Qianlong emperor commissioned this work in 1779, and its editor-

¹ Note that the accession number given by Temir is 13128. In fact the correct number is 13138.

² The Chinese text was later included in Li 1884–90, juan 13–132. For extant editions, see Veit 1990, 1:98–104. The Chinese text is published in Bao 1998, 702–709; the Mongolian in Borjigin 2006, 447–472. On its composition, see Togan Arıcanlı 1985.

in-chief Qi Yunshi had completed its first Chinese version by 1790, in time to be included in the emperor's encyclopedic *Sikuquanshu* compilation. A supplemented edition was presented to the emperor in 1795, and printed in the Forbidden City's Hall of Martial Valor in 1802. This so-called "palace edition" was a trilingual publication, in Chinese, Manchu, and Mongolian. The Mongolian edition is widely known among scholars by its abbreviated Mongolian title, the *Iledkel šastir* (IŠ below).

The WFMG was based on an earlier, chronological history of Qing Inner Asia written in Chinese, the *Huangchao fanbu yaoliue* 皇朝藩部要略. Errors and textual corruptions in this work were dealt with by drawing on original documents and archival copies from the Qing institutions that interacted with the empire's Inner Asian nobility—primarily the Bureau of Translators (C. *Huitongguan*) and the Court of Colonial Affairs (C. *Lifanyuan*). Qi Yunshi preferred to consult these materials in Manchu, as the phonetic script provided a better guide to foreign names and toponyms. As a result, it would be wrong to see the Manchu and Mongolian editions of this compilation as direct translations from the Chinese, even though the Chinese was produced first. The recent publication of Manchu archival documents on Xinjiang (XMD) and the outgoing Manchu court letters of the Qianlong period (QMJD) allow us to compare these original memorials and decrees with the edited and abbreviated form of such texts that occur in official Qing publications. While this is not the object of this study, my brief comparisons suggest that the TMHA does in places reflect the original wording of such Manchu documents, which supports Veronica Veit's conclusion that the Manchu version was compiled in "parallel" to the Chinese (Veit 1990, 105). The close correspondence between the Manchu and Mongolian texts leaves little room for doubt that the translators of the *Iledkel šastir* were working on the basis of the Manchu text.

Internal evidence suggests that the Turkic translation was commenced at the time of, or shortly after, the publication of the three palace editions. The last event recorded in the text is the Jiaqing emperor's decree replying to a memorial from Kashgar dated to July 1800. The death of Emin Khoja's son Aurangzib in 1805, not noted in the text, serves as a *terminus ante quem*, leading me to conclude that the text was compiled some time between 1800 and 1805.³ The text itself can be divided into two parts. The first two-thirds follows the WFMG text closely, showing only minor discrepancies. In some points, the text actually

³ At the end of Aurangzib's biography the text states that "he is now residing in Ili" (40b).

improves on the WFMG text, including corrections that also found their way into Hening's 1804 *Huijiang tongzhi* 回疆通志 (Comprehensive Gazetteer of the Muslim Frontier), a compilation that incorporated many of the WFMG biographies.⁴ In the final third, however, it departs from the WFMG text entirely, and supplements it with biographies of Emin Khoja's sons and grandsons that do not occur in any edition of the WFMG, the *Huijiang tongzhi*, nor in any of the WFMG's subsequent continuations.⁵ These sections must have been compiled on the basis of the same type of archives that Qi Yunshi and his collaborators had access to, primarily from Court of Colonial Affairs. This makes it likely that the translators were working in Beijing, with some degree of official sponsorship. As with any work belonging to the genre of "exemplary biography" (C. *liezhuan* 列傳), the WFMG biographies served both as records of bureaucratic progress, and as didactic expositions of the benefits accruing to those who collaborated with the Qing. It would not be at all surprising if upon its completion Qing officials felt it necessary to ensure that Xinjiang's Muslim aristocracy had read and understood its lessons.⁶

Identifying the original from which the Turkic translation was produced has proved difficult. By the end of the eighteenth century, extensive translation back and forth between Manchu and Mongolian had given rise to a rigid bureaucratic lexicon that facilitated a highly mechanical rendering of one language into the other. As an agglutinative language with strong syntactic affinity with Manchu and Mongolian, the Turkic language of Xinjiang was readily assimilated to this system. As a result, the Mongolian IŠ, Manchu HTMA, and Turkic EM13138 (here EM) are practically identical in syntax, as a comparison of the translations of one imperial decree in the three texts shows:

TMHA	<i>Emin Hojo, Yusub</i>	<i>teisu teisu</i>	<i>gemu</i>	<i>faššame</i>	<i>yabuha.</i>
IŠ	<i>Emin Qojo, Yüsüp</i>	<i>tus tus-dayan</i>	<i>čöm</i>	<i>jidküjü</i>	<i>yabubai.</i>
EM	<i>Emin Hwāja Yūsuf</i>	<i>böläk böläk</i>	<i>hamasi</i>	<i>hizmat qilip</i>	<i>yürdi.</i>

⁴ For example, the text adds a mention of Emin Khoja's first son Nur Muḥammad (25b, 28a), who was unknown to the editors of the palace edition of the WFMG.

⁵ The first continuation was published in 1814 (Li 1884–90, juan 133–156); the next in 1839 (juan 157–180); the third in 1849 (juan 181–204); finally a fourth continuation in 1859 (Veit 1990, 1:102).

⁶ XMD, 142:15–17, memorial from Iskandar, rescripted QL45/1/25 (February 29, 1780).

“Emin Khoja and Yūsuf have both been performing a variety of services.”

TMHA	<i>te</i>	<i>cembe</i>	<i>yooni</i>	<i>jibuŋi</i>
IŠ	<i>edüge</i>	<i>teden-i</i>	<i>čöm</i>	<i>iregülbesü</i>
EM	<i>ħali</i>	<i>ularni</i>	<i>hamasini</i>	<i>keltürüp</i>

“Were I to now summon both of them,”

TMHA	<i>Hoise sei</i>	<i>baita be icihiyara</i>	<i>niyalma</i>	<i>akū be dahame</i>
IŠ	<i>Qotong-ud-un</i>	<i>kereg-i sidkekü</i>	<i>kümün</i>	<i>ügei-yin tulada</i>
EM	<i>yerliklärnin</i>	<i>išini šidkäydurğan</i>	<i>kiši</i>	<i>yoq üčün</i>

“there would be no one left to manage the affairs of the Muslims.”

TMHA	<i>kesi isibume</i>	<i>Emin Hojo be</i>	<i>wesibume</i>	<i>giyün wang fungnefi</i>
IŠ	<i>kesig kürtegeŋü</i>	<i>Emin Qojo-yi</i>	<i>debsigüljü</i>	<i>giyünvang ergümjileged</i>
EM	<i>keşik yetküzüp</i>	<i>Emin H“ājani</i>	<i>debšitip</i>	<i>junwan qoyup</i>

“Therefore I will bestow my grace and promote Emin Khoja to *junwang*.”

TMHA	<i>Yerkiyang ni</i>	<i>bade</i>	<i>tefi</i>	<i>baita</i>	<i>icihiyakini.</i>
IŠ	<i>Yérkiyang-un</i>	<i>ƣaǰar-tur</i>	<i>sayuǰu</i>	<i>kereg</i>	<i>sidketügei.</i>
EM	<i>Yārkanđnīn</i>	<i>yeridä</i>	<i>olturup</i>	<i>iš</i>	<i>šidkäsün.</i>

“Let him remain in Yarkand and see to affairs.”

Initially the presence in the Turkic text of words of obvious Mongolian origin (e.g. *debšit- šidkä-*,) led me to surmise that the EM text was a translation of the Mongolian. Often these Mongolian words in EM correspond to the same word in

the IŠ. They do not always do so, though, and as I gathered evidence from elsewhere I came to see these Mongolian items as a component of the translator's standard lexicon, and not simply evidence of a lazy translator leaving words in the original. A close comparison of wording between all three texts turns up places where the Turkic text follows the Manchu as much as the Mongolian (these discrepancies are noted in the Transcription). There is also a small, but not insignificant component of Manchu loanwords. As outlined in the Appendix, titles and institutions tend to correspond to the Manchu, either as loan translations or simply loanwords. And certain phrasing in EM can only be explained on the basis of a Manchu original. Obvious loan translations from Manchu include:

<i>hisābniñ izičä</i>	“according to the number”	(Ma. <i>ton i songkoi</i>)
<i>har qaydağ dep</i>	“whatever the case”	(Ma. <i>ainaha seme</i>)

My conclusion from all this is that the translators were working with both the Manchu and Mongolian texts. Because of this, I have provided here transcriptions of all three texts, as well as a Manchu-Mongolian-Turkic Wordlist comparing items in all three.

In the second part of the text, it seems unnecessary to posit a Mongolian intermediary. As far as I can establish the Turkic here follows the original Manchu of the imperial decrees very closely, and I am confident that the translators were working directly from Manchu originals. Indeed, the translation of one court letter (fols. 45a–46a) even reproduces the vermilion rescript that the emperor added before it was dispatched (QMJD, 23:222–25). The following line serves as an example (XMD, 180:156–157):

XMD *Hami Turfan i juwe ba gemu gurun booi fe aha*

EM *Qamul Turfan ikki yer hamasi iqlimniñ öyiniñ kuhna quli*

“[The Muslims of] both Hami and Turfan are longstanding subjects of our dynasty.”

XMD *funcehe gūwa hoton i Hoise se oci*

EM *yana özgä šahrlärniñ yerlikläri bolsa*

“As for the Muslims of the other cities,”

XMD *yooni mini beye ice jecen be toktobume*

EM *tamām meniñ boyum Yañi Yaqa Yurtlarni tohtatip*

XMD *icihiyara de dahanjihangge bicibe*

EM *šidkăšdä eräšip kirkän bolsamu*

“although they all submitted when I personally subdued the New Frontier”

XMD *inu gūsin aniya hamime hūsun bume yabuha*

EM *yana ottuz yılğa yaqin küč berip yürgän*

“they have now been exerting themselves for close to thirty years.”

The translation of *mini beye* “myself” as *meniñ boyum* leaves little doubt that the original here was in Manchu (other phrases involving this word include *sula boyi* etc.). The Mongolian loan *šidkă-* is therefore precisely that, a loanword. Note also that here we have a nineteenth century rendition of “Xinjiang” in Turkic: “New Frontier Region” (*Yañi Yaqa Yurt*).

“Yamen Uyghur” and its Linguistic Features

There is no consensus on how to refer to the literary language(s) of Xinjiang in this period, which occupy an intermediary position between Chaghatay and Standard Uyghur (SU.). One candidate might be “Turki”, or “Eastern Turki” which has been defined on the basis of written texts and oral recording gathered by visitors to Xinjiang in the late-nineteenth and early-twentieth century. To adopt the term “Turki” simply because the term was in use among the locals at that time sets an awkward precedent, however, since “Turki” has served as the most common designation for many forms of Turkic in many parts of the Turkic-speaking world. Furthermore, “Eastern Turki” refers to a body of popular religious and historical texts that do not display the features I highlight below. While clearly closely related, this text belongs to quite a different social context,

and warrants its own designation. As an idiolect exclusive to translators who worked in the official Qing bureaucracy, i.e. in the yamens of Qing ambans, I have adopted the term “Yamen Uyghur”. I will first briefly discuss the phonology and morphology of the text, before turning to the lexicon.

Orthography: There is a tendency to mix up Arabic consonants, with non-velarized consonants substituted for velarized, and vice versa (e.g. *avzā* ‘ for *avzā* ‘, but ‘*azā* for ‘*azā*). Long vowels are often inserted to indicate short vowels (e.g. *lāzīm* for *lāzim*, *raḥīm* for *raḥm* [SU. *rāhim*]).

Phonology: The text shows the alternation of /p/ ~ /f/ common to written texts from other parts of Xinjiang:

tafturğan (SU. *tapturğan*)

taḥsurup (SU. *tapṣurup*)

In some words both /p/ and /f/ occur. For example, *farvā* alternates with *parvā*, *fastlat-* with *pastlat-*. Note that the sound change /v/ > /g/, a feature of Xinjiang’s eastern dialect that has been identified from evidence in the *Wuti Qingwenjian* 五体清文鑑, is not evident in this text (Shogaito 1979).

The text exhibits a lowering of the high vowel in the second syllable of certain verbs, which Abdurishid Yakup identifies as a feature of Turfan dialect:

köräšürmiz (SU. *körüšärmiz*)

tosap (SU. *tosup*)

tüzäp (SU. *tüzüp*)

Morphology: The verbal morphology of the text does not differ greatly from standard Chaghatay forms, though in certain cases a transition can be witnessed from classical forms to forms found in Modern Uyghur. The durative present tense has lost its *-dur* in all except the third person, and therefore is close to the Standard Uyghur paradigm.

The aorist, which occurs infrequently and only as a finite verb, preserves Chaghatay *-Ur* (in contrast to SU. *-Ar*): *buzulur*, *kelür*, *köräšür*. The contracted past imperfect form *-Atti* has replaced the Chaghatay *-(A)r edi*. This form appears most commonly in the apodosis of an unreal conditional:

albatta šuniñ junwanlıq ھاۋىنى tamām yirtsä kelišätti.

“Of course it would be appropriate to tear up his *junwang* diploma.” (31b)

Another colloquial feature is the use of the aorist + *miki*.

*“uluğ čerig yārılaşqani keliürmiki?” dep tilägänini Qamulniñ jasaq
bäyşä Yūsuf aŋlatip aylatqağanida*

“When the Hami Jasagh Beise Yusuf reported that he had petitioned,
wondering if the Great Army would be coming to their assistance...” (5b)

A shift towards the vernacular is evident in the following two verbal suffixes,
where classical forms alternate with colloquial:

1st pl. optative: *-Ali ~ -Ayli* (SU. *-Ayli*)

Coverb: *-ĜAni ~ -ĜAli* (SU. *-Ĝili*)

There are also some unattested deverbal nouns formed by the suffix *-(i)Q*:

qamlaš- > qamlašiq “what is good, appropriate”

The third person possessive suffix occasionally shows the form *+isi*, again a
feature of Turfan dialect highlighted by Yakup:

ham kičik uşaq nersä aladurğan qismisi yoq

“He has no case of taking small things”

The suffixless forms *qismi* and *rasmi* also occur, which leads me to see the *+isi*
form as an epenthetic *+i* compensating for the final consonant cluster, followed
by the regular possessive suffix *+si*.

<i>qadīm rasmi bilä</i>	“According to the old custom”
<i>bu ikki qismi išni</i>	“These two kinds of things”

On a few occasions, the orthography represents vowel shortening:

bala-barqa+si > *bala-barqisi* “his household”
šidkā- +ĜAn > *šidkigān* “he took care of it”

Syntax: As already discussed, the syntax of the text almost entirely determined by the original. This results in a type of “translationese” which would be extremely difficult to understand for someone unfamiliar with the style of the original. Among the results of this process is confusion between the causative and passive moods, which probably derives from the fact that the two forms coincide in Manchu. In the following line, for example, the Manchu passive is correctly translated as passive in IŠ, but is rendered as a causative in EM:

TMHA *ere juwe hūlha* *neneme Jun Gar de* *horibuha bihe*.

IŠ *ene qoyar qulayai* *urida* *Ĵegün Ĵar-tur* *qoriydaɣsan būlüge*.

EM *bu ikki oĝri* *ilgäri* *Junĝarĝa* *solatqan ekän*.

“Previously these two bandits had been imprisoned by the Junghars.”

Lexicon: Turning to the lexicon, besides Mongolian and Manchu loans there are a handful of words that can be classified as belonging to an eastern dialect, including:

mundin buyzi: “after this”

Items of Arabic or Persian origin which do not belong to the Chaghatay lexicon, nor to Standard Uyghur, include the following:

‘adīdla- “to clarify, elucidate” (< A. *‘adīd*)

iqīm country, China (*iqīmniñ öyi* 國家)

lāzim qil- “to make use of”

ta ‘rīfla- “to praise” (< A. *ta ‘rīf*)

yaĝila- “to attack”

yārīla- “to aid, reinforce”

As is well known, literary Central Asian Turkic includes a significant number of Middle-Mongolian loanwords that entered the lexicon during the period of the Chinggisid empire and its successor states (Sertkaya 1992; Scherbak 1997). Alongside this familiar vocabulary, this text retains a large number of Mongolian terms not forming part of the standard Chaghatay lexicon. The following example shows the extensive presence of both categories of words (old loanwords in bold, new borrowing underlined):

*hān tābi ‘aymaqini sayi köčüp at ulağı ihtimāli yetmäs dep **yarliğ** bilä yandurup berdürüp taḥi ulamjiti **yarliğ** tüšürüp **albanni**ñ iṣidä jütküdi” dep ^ta ^rīflağan*

“...the khan considered that he [Sulayman] had just moved his subordinates, and their horses and asses might not suffice, so he decreed that they be returned to him, and he commended him for his efforts in the matter of taxation.” (30a)

Some, though, correspond to different words in IŠ, and can confidently be identified as loanwords (see the Wordlist for full comparison):

erkin “important” < *erkin*
ğomulda- “to be distressed” < *γomuda-*
jobat- “to bother, wear out” < *joba-*
kätäči “belt pouch” < *ketebeči*
küniüsün “rations” < *künesün*
örtäñ “relay station” < *örtege(n)*

In several cases longstanding loan-words in Turkic occur in their original Mongolian meaning, which was altered (often narrowed) in Chaghatay, and in today’s Central Asian Turkic languages. The verb *čida-*, for example, means “to bear, put up with” in SU, but here carries its original Mongolian sense of “to be able”:

mabādā Mänglikni ‘ilāj birlä tutup čidaydurğan bolsa

“If by some means he is able to capture Mänglik” (3a)

Elsewhere, however, it is used in its narrower Turkic meaning:

meniñ nihāyatī köñlüm čidamaydur

“My heart cannot bear it” (3a).

Apart from these, there is a large set of vocabulary items relating to dealings with the Qing court which correspond to the same terms in the Mongolian IŠ. A very large proportion of them are terms relating to the practice of government, and the duties of subordinates towards the emperor. For example:

aylatqa- “to report upwards, memorialise the emperor” < *ayiladqa*-
baralqa- “to have an audience, present oneself” < *baralqa*-
bolja- “to agree on, determine; to foresee, surmise” < *bolju*-
debši – “to rise, be promoted” < *debsi*-
gegän “(imperial) splendour, brightness” < *gegegen*
jayla- “to avoid” < *jayila*-
jaki- to give instructions, entrust” < *jaki*-
jütkü- “to endeavour, strive, exert oneself” < *jidkü*
kičä- to exert oneself, strive; to take care, be cautious” < *kiciye*-
kürmä “short jacket (worn at formal occasions)” < *kürm-e*
mörgü- “to pray; to bow” < *mörgü*-
šidkä- “to make a decision, judge; to punish, chastise” < *siidke*-
tegšälä- “to straighten, put in order” < *tegsile*-
temtäglä- “to mark, check off, note down” < *temdegle*-
ulamjit- “to transmit, pass on” < *ulamjila*-
zalqa- “to punish, reprimand” < *jalqaya*-

Importantly, the key term *kesig* (“imperial grace”) is retained with all its connotations:

kešik yetküz- “to bestow grace”
kešikimni bašida kötär- “to receive grace (lit. carry grace on one’s head)”
kešikni žāyi qil- “to spurn grace”

Lexical borrowing from Manchu is limited to certain institutions and banner-related terminology. For example:

amban “official” < *amban*
guza “banner” < *gūsa*
gošqa “bodyguard” < *gocika*
jizä “draft, i.e. memorial” < *jise*
jurğan “board” < *jurgan*
niru “division” < *niru*
sula boyi “unemployment” < *sula beye*⁷

Translation in the Qing and the Origins of Yamen Uyghur

Little is known about the careers of the first Muslim translators who served the Qing, but that they were recruited primarily from Hami and Turfan is clear. This was the conclusion of Masahiro Shogaito’s research on the WTQWJ, and is supported by the Qianlong emperor’s own observation below that the *tongchis* in southern Xinjiang were all natives of Hami and Turfan (see p. 102). I believe that this sociolect developed on the basis of an existing Turco-Mongol bilingualism that prevailed in this region, at least among its elite, in the seventeenth and eighteenth centuries. It was through Mongolian that the Qing first interacted with the Muslims of Xinjiang. Translators and begs eventually acquired Manchu, but Manchu vocabulary never supplanted the existing Mongolian-derived lexicon in which the relationship between ruler and subject was couched.

With the conversion of Turfan and Hami to Islam, a process that was complete by the sixteenth century, a transition occurred from a form of written Uyghur to Chaghatay, the literary form of Turkic patronized by the Islamic Chaghatayid dynasty and its Timurid cousins. The vertical Uyghur script was maintained for a period: the Ming dynasty’s translation manual *Huayi yiyu* contains a set of letters in Uyghur script written in the sixteenth century, purporting to be from the Chaghatayids of Hami and Turfan. They are in fact retranslations from Chinese drafts, but the lexicon is genuine enough.

From this point on, we lack documentation, though the political context is well known. From the middle of the seventeenth century onwards, the Oirat Mongols were the dominant political force in Jungharia and the valleys of the Tianshan. One of their strongholds was the Yulduz River, which allowed them to exert influence over oases further south, such as Turfan, Kucha and Qarashahr.

⁷ Roth Li (2000, 17) says that /e/ was pronounced as a short /o/ after labials. The Turkic transcription here supports this. See also Gorelova 2002, 77–79.

There were close contacts between Muslim Chaghatayids and Oirat throughout the seventeenth century. The Turfan region was brought under direct Oirat control by the Junghar Khan Galdan in approximately 1680, and southern Xinjiang fell in the course of the next two decades. It stands to reason that at least some of these Muslims would have learnt Mongolian in the course of their service. This is all but confirmed by the missionary Jean-François Gerbillon, writing in the late seventeenth century on the “Tartars” of Hami and Turfan: “The language of these Tartars, which is apparently the same with that of the Yusbeks, is different from the Mongol tongue, but this last is commonly understood by reason of the great Commerce between the two Nations” (Du Halde 1736, 181).

The Junghars did not have an elaborate bureaucracy, but judging from subsequent Qing practice there is good reason to believe that Oirat Mongolian written in the *Todo*, or “clear” script, served as a *lingua franca* throughout the Junghar domains.⁸ How far this official form of Mongolian influenced written Turkic is difficult to say. In the case of Kashgaria, loanwords from Mongolian in seventeenth- and eighteenth- century texts are no more common than in similar texts from western Turkistan. A search of the well known and widely copied *Tazkira-i ‘Azizan*, for example, yields only a handful of words: *qarahān* (< Mo. *qaraqan*) “guardpost”; *šaṇ* 1) “treasury” 2) “silk” (Mo. *sang*) e.g. *šaṇbegi* “collector of revenues”, *šaṇ ḥāmi* “raw silk” (Kashghari ca. 1780, fols. 32a, 62a). However, at least one text suggests a very different situation in the north of Xinjiang. Around the same time as Muḥammad Ṣādiq was working on his *Tazkira-i ‘Azizan* in Kashgar, Muḥammad ‘Abd al-‘Alim, a resident of Khorgos on the Ili River, composed a verse account of the fall of the Junghars, the *Islamnama*. As I have described elsewhere, this work contains a wide range of Mongolian words belonging to all parts of speech (Brophy 2011).

Muslim Translators in the High Qing

In the course of their initial contacts with the oases of east Turkistan, the Qing tended to approach the Turkic-speaking community as if they were Mongols. The Kangxi Emperor was himself of the opinion that “the Muslims do not differ in their customs from the Mongols” (*Huizi fengsu yu Menggu wuyi*).⁹ This reflected

⁸ Some evidence for the use of Oirat in diplomacy can be gained from the Oirat correspondence of Abulai Sulṭān with the Qing in the 1750s. Two such letters are published in Noda and Onuma 2010, documents A and D.

⁹ Wen and Zhang 1708, juan 46, Kangxi 36/10/*yiyou* (November 15, 1697).

the fact that the Qing, as distinct from the Ming, knew the Muslims of Turkistan primarily as subjects of the Junghars, and first had interactions with those who were in Junghar employ. As the Qing empire expanded westward, officials found it convenient to interact with begs in Hami and Turfan though Mongolian. The Qing archive preserves letters in Mongolian from the Hami begs, as well as from Emin Khoja of Turfan, and outgoing decrees to Emin Khoja were translated into Mongolian before being delivered.¹⁰ Such a practice seems to have survived until the end of the dynasty in parts of Xinjiang. In the 1890s the Hami *wang* informed Qing officials that his bureaucracy still wrote to Beijing (and other provinces) in Mongolian (Tao 2002, 370).

Because of this facility in the Mongolian language, the conquest of Xinjiang did not immediately result in the creation of new translation institutions to deal with Xinjiang's Muslims. A decade after the conquest of Xinjiang an office was added to the Court of Colonial Affairs to handle Qing relations with the Muslim aristocrats of Hami, Turfan, and the oases to the south. This was the Office for Soliciting Distant Peoples (C. *Laiyuan qinglisi* 徠遠清吏司), which took responsibility for these aristocrats' official visits to the capital, and kept track of the transmission of titles and the allocation of stipends. However, this office did not include any Muslims on its staff of translators, which according to the statutes of the Court of Colonial Affairs consisted of three Manchu and five Mongolian translators, known by the Manchu designation *bithesi* (Zhao 2006).

A second reason that there was little need for the Qing court to enhance its translation capacity in Muslim languages is that much of this work was done in the field. Letters in Persian and Chaghatay that reached Kashgar or Yarkand were initially translated into Mongolian, and then into Manchu, before being sent to the court. Gradually, as local Muslim *tongchi* acquired Manchu, the Mongolian intermediary could be dispensed with. One of Emin Khoja's translators, a Turfani by the name of Ibrahim, is reported to have taught himself Manchu while working in Yarkand, and by 1770 was teaching it to the sons of local begs (XMD, 117:271–73). When Emin Khoja returned to Turfan, Ibrahim was retained in Yarkand, and spent the next decade working as a Manchu instructor. In 1780, pleased with the results of the experiment, Yarkand officials formalized the school and instituted stipends for students, thus extending the recruitment pool

¹⁰ The Qing archive provides ample evidence that correspondence between Emin Khoja and the Qing court was primarily in Mongolian. For examples, see XMD, 22:300, 23:244–45, 24:342.

beyond the children of wealthy beg families.¹¹ Over time, the number of schools teaching Manchu to Muslim children in Xinjiang grew, producing a corps of *tongchi* to staff the offices of the *begs* and *ambans* governing Xinjiang.¹² Besides these translators, it seems that by the end of the eighteenth century most of Xinjiang's hereditary aristocrats knew Manchu, including Emin Khoja's grandson Yunus.¹³

We are fortunate to have the archival record of Ibrahim's career in Yarkand, but similar developments were probably taking place elsewhere too. This suggests that led to the creation of Yamen Uyghur, the new bureaucratic form of written Turkic in Qing Xinjiang, was not a top-down imposition, but a product of the initiative of translators working in Xinjiang. If it is true to say that the peculiarities of the EM13138 text in some way reflect an emerging standardization among this cohort of translators, then there should of course be further evidence for this. Here I offer six examples of texts that draw in some way on a similar lexicon to EM13138. As research on texts produced with the Qing bureaucracy proceeds, I expect that more evidence for this Turco-Mongol-Manchu jargon will be found.

1) The dedicatory inscription of the Beijing mosque, constructed by the Qianlong Emperor in 1764 to entertain dignitaries visiting from Xinjiang and Islamic regions further west. This includes the line:

baralqağali kelgāngā toy berādurğan uluğ yosun bolsa

“since there is a lofty custom of feasting those who come to appear at court...”

Note that of the available texts in this multilingual inscription, the Turkic version of the inscription seems to have been translated from the Mongolian. The text adopts the Mongolian versions of the Qing reign titles, and leaves words such as

¹¹ XMD, 143:356–58. I note in passing that the “Muslim script” (*Huizi* 回字) section of the *Xiyutongwenzhi* 西域同文志 (Multilingual Gazetteer of the Western Regions) was compiled by a certain Ibrahim (*Yi-ba-er-xi-mu* 伊巴爾錫穆). It would be tempting to see the two men as the same, and the chronology fits, but conclusive evidence is lacking.

¹² Officially the government stipulated that each *yamen* was to employ twelve *tongchi*, but the actual number seems to have varied, and was often greater than this. For example, in 1776 the office of the Kashgar Councillor employed twenty *tongchi*. See Chen 1996.

¹³ XMD, 215:29–30, memorial from Tojin, rescripted JQ8/7/20 (September 5, 1803).

siime “temple” and *kemjiye* “measure” untranslated (Huart 1902, 216; Onuma 2008, 19).

2) The Qing pentaglot dictionary, the *Wuti Qingwenjian*, published ca. 1790, which contains a number of items for which the corresponding Uyghur translation borrows the Mongolian word:

WTQWJ	Manchu	Mongolian	Uyghur
#1837	<i>boljombi</i>	<i>boljūmui</i>	<i>boljaydu</i>
#1507	<i>wesimbi</i>	<i>debsimüi</i>	<i>debšiydu</i>
#9102	<i>jailambi</i>	<i>jayilamui</i>	<i>jaylaydu</i>
#5718	<i>faššambi</i>	<i>jüt kümüi</i>	<i>jütküydu</i>
#3347	<i>teksilembi</i>	<i>tegsilemüi</i>	<i>täkšiläydu</i>

Note, though, that in three out of these five examples the Mongolian word is also a loan into Manchu. The result is a truly Qing lexicon, with the same word used across all three languages. It is worth pointing out, though, that much of EM’s lexicon does not follow the prescriptions set out in the WTQWJ. Instead of reflecting the developing translator’s lexicon as it actually existed, the Uyghur section of the WTQWJ feels more like a set of direct translations from the Manchu entries (e.g. *wakaša-* = *emäsläydu* [WTQWJ], *nā-ma* ‘*qūl qil-*’ [EM])

3) The Turkic translation of an imperial edict sent to the Kazakh prince Jan Khoja in 1799. Such documents were prepared by staff of the Mongolian copying office (*Menggufang* 蒙古房, also known as the *Menggutang* 蒙古堂). According to Qurban ‘Ali Khalidi, who transcribed the document into his *Tavarikh-i Khamsa-i Sharqi*, the Turkic text was written on the reverse of an original Chinese (*Hīāyčā*) document (Khalidi 1910, 465–66). This too includes the characteristic Mongolian loan-vocabulary:

könli bilä yurtniñ ra’iyyalärini obdan qadağalap,

“By sincerely keeping safe the people of the land, ...”

könülni qoyup šidkäp ‘izāz ikrām bilä yürsäñg

“If you resolve matters conscientiously, and conduct yourself honourably...”

meniñ keşikimgä yetmäkni kičägin!

“...strive to obtain my grace!”

4) A letter submitted by the Kokandi envoy ‘Abd al-Ghafur in 1848 (Onuma, Shinmen, and Kawahara 2011, 177). In it, ‘Abd al-Ghafur asks that local Xinjiang officials pass on his letter in the following terms:

iltifāt qilip ulamjitip yuqarisiğa yetkürsälär

“...if they would show grace and convey it to their superiors.”

5) A translation produced by a group of akhunds in Khotan, of an unidentified Chinese romance set during the Jin Dynasty.¹⁴ The manuscript is dated to 1859, and certain features of the text make it likely that it was translated from a Manchu original. The text demonstrates both a high frequency of Mongolian loanwords, and the obvious influence of Manchu syntax. These examples show both:

hali Jānfū ilgärisidäki ‘adāvatini qilip qışāş alamen dep aylatqani uza.
(fol. 18b)

“It was probably the case that Zhangfu had reported this because of his earlier enmity and his desire for revenge.”

qadīmdin beri iqlīmni buzup keşikni şatip yuqğarisida bolsa hānniñ mekälädurğan, tubanıgä bolsa, öktämlük qiladurğan ambanlarni kelişkänigä baqıp yildizini yulup öçürsä dep şidkädük. (fol. 38a)

“We decided that the appropriate course of action was to pull out by the root and destroy those officials who for long time have been ruining the

¹⁴ British Library Or. 5329. The manuscript is not listed in the published catalogue, but described in an additional handlist as “romance in Turki translated from a Chinese original XIXth century.”

country, selling favors, deceiving the emperor, and being overbearing to those below them.”

(*keliškänigä baqip* < Ma. *acara be tuwame*)

muni tuhmat qilip aylatqağanini bodağali bolmaydur. (fol. 40a)

“It is impossible to imagine that someone memorialized slandering him.”

(*bodağali bolmaydur* < Ma. *boljoci ojarahū*)

6) Finally, a letter written in Manchu to the Hami Wang Shah Maqṣud in 1905, transmitting a decree from the Board of Rites (Haenisch 1951). There, in the interlinear gloss provided by a local translator for the *wang*’s benefit, the very same Mongolian vocabulary was used to translate the Manchu original (transcription amended):

T.	<i>ulamjilap</i>	<i>jütküp</i>	<i>aylatqap</i>
Ma.	<i>ulame</i>	<i>funde</i>	<i>wesimbure</i>
T.	<i>yosuni bilä</i>	<i>mürgidiğan</i>	
Ma.	<i>doroi</i>	<i>hengkilehe</i>	
T.	<i>uluğdap</i>	<i>aylatqisa</i>	<i>qamlaşaduğan</i>
Ma.	<i>gingguleme</i>	<i>wesimbuci</i>	<i>acara</i>

These examples date from the middle of the Qianlong reign to the very end of Qing rule, and derive from a wide range of locations: Beijing, Kazakhstan, Kashgar, Khotan, and Hami respectively. Examples 3 and 6 show that this Mongolian terminology was used when translating texts written in other languages of the empire; example 4 shows that even foreigners picked up on the proper terminology to use.

In considering the use of Turkic languages for the purposes of administration, the case of Ottoman Turkish stands out, followed by the use of Chaghatay (alongside Persian) in the post-Mongol chancelleries of Central Asia. While it cannot compare in scale and significance to these two forms of written Turkic, this small body of texts nevertheless sheds light on a little-known episode

in the history of the Turkic languages. In so far as the texts introduced here make use of a distinct lexicon, we can speak here in terms of a distinct pre-modern bureaucratic form of Turkic, which I have termed Yamen Uyghur.

What became of Yamen Uyghur? The example above from 1905 shows that this formal Mongolian-Manchu lexicon was still in use among translators working for the Hami Wang at the end of the Qing, but what of its wider influence on the language and culture of Xinjiang? An account written by a Russian traveler to eastern Xinjiang gives an interesting glimpse of the linguistic situation there during the late Qing. In 1890, Vladimir Efimovich Grum-Grzhimailo passed through Hami on his way to Qinghai. In the village of Khotun-Tam, fifty kilometers to the east of Hami, he met the local *beg*, “a decrepit old man, living as some kind of hermit, without respect or authority” (Grum-Grzhimailo 1896, 1:484–5). In spite of his reduced circumstances, the *beg* addressed his visitors in formal terms, using a vocabulary which was unfamiliar to Grum-Grzhimailo’s translator Nikolai. When he pressed the locals for an interpretation, they told him that the *beg* was speaking in “the language of our forefathers” (*iazyk nashikh dedov*). They informed him that this language included “more Chinese and Mongolian words than Turkic, even some which none understand.”

Grum-Grzhimailo’s encounter with the *beg* of Khotun-Tam is interesting for two reasons. First it suggests that the Qing sociolect I have described here occasionally served a spoken language, at least in formal situations. It also confirms that it was not widely understood beyond the ranks of the elite and its bureaucracy. Not surprisingly, Grum-Grzhimailo’s anecdote piqued the interest of the linguist Sergei Malov, who visited Hami in 1905. Among his objectives there was to assess the level of Mongolian influence on the local language. However, he was unable to identify any significant difference in the Hami lexicon with varieties of Turkic spoken elsewhere in Xinjiang (Malov 1954, 5). Subsequent work by linguists has confirmed that the Mongolian component of Hami Uyghur, while perhaps greater than in other oases, is certainly not so significant as to interfere with communication with speakers from elsewhere. The language spoken in Hami (and Turfan) is now considered to belong to the same “central” dialect of Uyghur as that of the southern oases of Kashgar and Yarkand (Yakup 2004).

Nevertheless, had the state of affairs prevailing in the late Qianlong period persisted, there is no reason why more Mongolian vocabulary could not have eventually entered the local spoken language. A number of these words

have made their way into South Siberian Turkic languages.¹⁵ Instead, the promotion of Chinese-language education from the 1880s onwards led to Chinese replacing Manchu as the language of career advancement in Xinjiang. With the fall of the Qing in 1911, the first new bureaucratic written standard to emerge in Republican Xinjiang made extensive use of Chinese terminology. Soon enough, this too was displaced by a Soviet-influenced norm.

¹⁵ For example, from the list on p. 49 above, Tuvan has *бараалга-*, *киче-*, *уламчыла-*, *чагы-*, *чүткү-*, *чииге-* (Tenishev 1968).

Transcription

There exists no consensus on how to transcribe Modern Uyghur, let alone its nineteenth century antecedents. I have based my transcription on Bodrogligeti's *A Grammar of Chagatay*, with *c* for his *j* and *ž* for his *ž*, and without the *ĩ/i* distinction. Persian and Arabic vowels are not nativized, and morpho-phonological features of Modern Uyghur, such as vowel-raising, are not represented unless the orthography requires it. I have transcribed Manchu and Chinese words according to my approximation of how they would have been pronounced. As in Turkic words, the presence of a *yād* or an *'alif* in such words does not necessarily indicate a long vowel, and has not been transcribed as such (e.g. 王 > WANG = *waŋ* and not *wāŋ*).

Symbols used in the transcription:

[]	text missing	^	one degree of <i>taïtou</i>
{ }	interlinear insertion	^^	two degrees of <i>taïtou</i>
()	text added by editor	//	folio break
(?)	reading uncertain		

Folio numbers from the manuscript are given in the left column.

-
- 1b ^^yarliġ bilä içkärki yerniñ manşabdärlariniñ fuñlusi yasuničä ašliq tafturġan.
Činluñniñ yigirminči yili üç yüz [čerig] alip uluġ čerigni eräšip Davačini
[yaġılap bari]šdä Emin H^wāja ħaṭ ibärip Turfanniñ darġan beg Mänlikni [el qilip]
alip kelip içkärisigä eräštürgän. muni ulašturġan naşbiniñ jam‘ısidä yinčikäläp

- 2a çiqaripdur. Ilani tohtatqandin keyin yandurup tartqan. Amursana buzulğanda Emin H^wāja ^yarliğ eräšip tābi‘ aymaqiniñ çerigini buyrup, Hošutniñ gurunda yārılašadurğan guñ Nağaçani eräšip, Aqsuniñ yerigä Beg H^wājasıǵa uhturup “yüz evirügän oğriǵa hargız // qoşulmağın” degän ^^yarliğ jarlağali barišida ^^yarliğ tüšürgäni:

Emin H^wāja yerlik çerigini alıp İlağa yetküčä yürüp rāst [jütküğän. bolupmu ħali] yana šuniñ [tübänki çerigni] çiqarip Aqsu šahrigä ibärgän üčün keşik yetküzüp gurunğa dalirä guñ qoyğın!

- 2b dedi. yana tābi‘ aymaqniñ çerigini İladin yandurup šolzamān yıraq yergä baradur dep ^^yarliğ birlä jabduq kömüšini ağırlap¹ [...] šaqlağandin keyin Amursanani Borutalağa qaçıp [barğanni] ħabarläšip // ^^yarliğ “Aqsuğa barišni qoyunlar” dedi.

yigirmä birinçi yili, Emin H^wāja Guvajūdin Lükčünniñ yerigä yanıp kelip, ulašturup tört yüz çerig alıp Yarğayniñ² janjujiniñ aldiğa barıp haması qamlašıp³ yüz evirgän oğri Bayarnı yağılap barıp Fičanniñ yerigä yetkän. Öylät yana Mänlikniñ çerigi tuyuqsız buzulup Hükini öltürüp “Emin H^wājani tutalı” degändä Mänlik Öylätkä aytqanı “bu yerlik kiši” dep Emin H^wājani qoyup Lükčüngä yandurupdur. Mänlik yanıp ani qiçqirip alsa, Emin H^wāja barmapdur. kišini buyrup evirülğanini aytip kelgändä ^^yarliğ tüšürgäni:

- 3a *Emin H^wāja degän ‘aqidälik köñli bilä eräšip baš tutqalı uzaq yil bolğan kiši. // meniñ ağır keşikimni bašida kötärip kiši buyrup ħabar yetküzgänigä men nihāyatī ^ta’rīflap körämen, šuniñ özi oğriniñ içidä turğaniğa meniñ nihāyatī köñlüm čidamaydur. sayi emdi Guvajūdin köçüp šu yergä yetip bardi. har qaydağ qismidä hamasını tegšäläp šid[käp] rāstlamağandır. qaydağ qilip yüz evirgän oğrini tutadurğan küči boladur? mabādā Mänlikni ilāj birlä tutup čidaydurğan bolsa, rāstla nihāyatī obdan. ħizmat oğšatıp yanıp kelgändin keyin šu yerni tamām šuğa bašlatsun. mabādā oğrini tutadurğan küči bolmasa, yalğuz šuniñ*
- 3b *olturğan yerigä qattiğliq bilän // ħabardār bolsun, içkäriki yerniñ uluğ çerigi yetip barğandin keyin, šolzamān oğrini öçürsä boladur.*

¹ TMHA jiramilame; İŠ kündü-ber.

² İŠ *Irğai*, the Mongolian name for Ningxia City during the Qing.

³ TMHA *uhei acafi*; İŠ *bügüdeger neyilejü*.

dedi. Emin H^wāja ulaştırurup şuniñ öz ihtiyāriçä⁴ Sulaymānni Qamulğa buyrup oğrini küç bilän tosap “uluğ çerig yārılaşqani kelürmiki?” dep tilägänini Qamulniñ jasaq bāyşā Yūsuf ^aṅlatip aylatqağanida ^^yarliğ tüşürgäni:

4a *Emin H^wāja oğri bilän rūbarūlaşıp maḥkamlap saqlağani nihāyatī ta`rīfliq, keşik yetküzüp bāyżā qoyğın, şuniñ oğli Sulaymānğa guñ jārgā şaṅlap iltifātni körgätsün. Anşīniñ tīdūsi Fūkūy beş yüz çerig ilğap Sulaymānni alip yildam Emin H^wājaniñ // yurtiğa yārılaşqani barsun. çerigniñ küçi mabādā čidamaydurğan bolsa şolzamān Emin H^wājağa tafşurup şuniñ töbānki ḥalqini alip Fūkūy bilän billä Qamulğa yanip uluğ çerig şu yergä yetip barğandin keyin yana şidkäsün!*

dedi.

yigirmä ikkinçi yili ertä yaz ^^yarliğ tüşürgäni:

4b *ilgäri Fūkūyni çerig alip Māṅlikni tutqandin keyin çerigni qoyup Turfānda olturğuzup uluğ çerig yetip barişni saqlap, billä kirip⁵ Öylätniñ yüz evirgänini yağılasun dep ^^yarliğ tüşürgän edi. ḥali ḥiyāl qilsam, Māṅlikni tutqandin keyin Turfānniñ yerini şolzamān Emin H^wājağa berip başlatamen, şu yerdä çerig tohtatip uluğ çerigni saqlatsa // taḥi yana tola kūn lāzim bolup munča çerig ḥalqiğa qamlaşturup berişdä taḥimu Emin H^wājani şarf qilduruşqa yetädur. bu hargīz meniñ raḥm qilip köyüngānimni körsätkān rasmi emäs. muni Barköldä olturup iş qiladurğan amban Yarğaşanlārgä tafşurup Emin H^wājağa bilsün dep buyrup Māṅlikniñ işini şidkāp tūgāgāndin keyin şuniñ tābi` yerliklāri bilä qamlaşıp hamasiniñ küçi bilä Bayarni öçürüp tutup čidasa, şolzamān Fūkūy bilän billä çerig alip şidkäsün. bir bolsa, şolzamān içkārki çerigini tamām tartsun, şu yerdä olturğuzuşni qoyuñlar. Emin H^wāja mabādā bir ikki yüz çerig turğuzup siyāsāt körsätişni tiläsä, yana şuniñ mayliçä bolsun!*

dedi.

5a *Māṅlikniñ ğalabasini tohtatqandin keyin // ^^yarliğni eräşıp Turfannin yerigä köçürüp olturğuzup şuniñ oğli Sulaymānni buyrup ḥaṭ şaṅlağan keşikkä*

⁴ A case of mistranslation, other texts read “dispatched his son Sulayman.” The translators have perhaps misread HTMA *ini jui Sulaiman be* for *ini ujui Sulaiman be*.

⁵ TMHA *dosift*; IŞ x.

mörgüp ^baralqatsam dep tilägändä ^^yarliğ bilä “örtäñ bilä ibärsün” dedi.

qiş yüz evirgän yerlik Burhānidīn Hwāja Jān buzulup Yārkand Kāšqarni igälägän uçurida, sözläşip uluğ čerigni ibärip gunāhini sorap yağılap barsun degändä Emin Hwājağa ^^yarliğ tüşürgäni:

- 5b *Burhānidīn, Hwāja Jān bu ikki oğri ilgäri Junğarğa solatqan ekän. men çoħum keşik yetküzüp kuhna aymaqini başlattim. ħiyāl qilmay keşikni žāyi‘ qilip yüz evirgän oğriğa // qoşulğali barip mayrin jangin Amīdūni öltürgän. bularniñ gunāhini har qaydağ dep mu‘āf qilip ötkäzsä bolmaydur. şundağ dep hamasi bu ikki oğriniñ tardānliq qilip yürgäni uza, tañlikdin lā-‘ilāj eräşip yürgän yerlikläрни taħi yana mu‘āf qilip ötkäzsä boladur. Emin Hwāja, sen meniñ ağır keşikimni kötärgän bolsañmu, yana yerlikniñ içidä kuhna-zātliq har nemädä muşahħaş, saña işänämen. mabādā ‘ilāj bilä oğrini aldap tutup čidaydurğan, yā oğrilarniñ⁶ köñlini yandurup ikki oğrini tutup yetküzdürüp kelädurğan bolsa, şolzamān bizniñ čerigni ibärmäk lāzim bolmaydur. muni sen qamlaşıqığa baqıp şidkägän. mabādā taħqıq čerig kirişni // lāzim qiladurğan bolsa, qanča čerig lāzim boladur, qaysi vaqtda čerig kirsä kelişädurğan yerini sen ħiyāliñni čiqarip yinčikäläp ^aylatqağın!*
- 6a

dedi.

- 6b *Emin Hwājaniñ ^aylatqağan jizäsi yetip kelgändä, ^^yarliğ tüşürüp ta‘rīflap muyin amban qoyğan. şu vaqtda Qaraşahrniñ Šaras, Maħus qatarliq oğrilar aymaqidin köčädurğan bahānada buzulup qačqan. Emin Hwāja ^^yarliğni eräşip astindin Qaraşahrniñ yerigä ħabar alğali ibärgän. yana astindin maħfī yanip kelgändin keyin andin čerig čiqsa ülgürmäsmiki” dep özi čerig alıp Toqsunniñ // yerigä barip saqlağan uçurida “işni vaqtığa qamlaşturupdur” dep ^ta‘rīflap tavar ^şañlağan. yana ^^yarliğ tüşürgäni:*

kelür yili Yārkand Kāšqarni şidkäşdä janjuñ ambanlar bar bolsamu, yerlik aymaqiniñ tarzi siyāqini fişiq bilädurğan üčün seni ħäbä amban qilip ilgärki muyindä yürgäzämen. sen meniñ keşikimni ħiyāl qilip rāst köñlün bilän ħayrat bilä jüt küp ħizmat oħşatıp kičäp yürsäñ, hamēša keşik iltifātimni kötäräsen, emäsmu?

⁶ TMHA Hoise; IŠ Qotong.

dedi.

7a Emin H^wāja Qarašahrniñ yeridä oğriniñ izi yoq ekänini habarläšip, // astindin Hurumši Jilğaniñ yerigä habar aldurğali buyrup yana özi boyğon jurğanniñ aşhan ambani Ariğunniñ çerigini eräšip oğrini yağılayli” dep tilägändä ^^yarliğ bilä Emin H^wājağa bāyli jārgä šaŋlap, tafturadurğan künüsün kömüšni ħābā ambanniñ yasuničā qilğan.

7b Emin H^wāja Ariğunni eräšip Azğan Bulaqniñ, Kištīhās⁷ yolidin Tabun Šonjur, Namganiñ⁸ yeridä ikki yūzdin aša bulančini tutqan, yana aldirap Hurumši Jilğaniñ⁹ yerigä barip Kāsā Dabaŋğa¹⁰ yaqin yetip oğri bizniñ guzani bašlaydurğan amban Mānfūni farīb bilä öltürüp Kārjābniñ¹¹ yerigä qačqanini habarläšip aŋlap yetišip basitip barišda oğri tal dabanniñ yolini // köydürüp üzüp yoq etip Kučaniñ yerigä barğan. Ariğun Korlaniñ yeridä oturup Emin H^wāja Kārjābniñ yeridä oturup elči buyrup ħaṭ tutturup yetiškāli ibārsä ötālmāpdur.

8a yigirmä üçünči yili ertä yaz ^^yarliğ bilä ħābā amban qoyup, yaŋğandin keyin yüz evirğanni aritadurğan janjuñ Yarğāšanni eräšip Burħānidīn H^wāja Jānlarni öçürsün dep tafšurğan. yana Yarğāšangä “Emin H^wājaniñ mašlahatini alğın, hargiz bölāk körmä” dep ^^yarliğ tūšürüp yana keliškānigä baqıp yerlik çerigini eräštürüp aldurup, ħisābniñ izičā¹² Ĥiṭāy çeriginiñ ħisābini kamāytip obdan āṭ yōtkāp berdürgān. šol maħalda // Emin H^wāja Kučaniñ yerigä kirsāk degändä ^^yarliğ “bir neččā maħal Ṭurfangä yanip Yarğāšan bilä hamasi billä toḥtatip sözlāšsün!” dedi.

8b Emin H^wāja Šarās qatarliq oğrilar Kučadin Yārkanđniñ yerigä qačıp barišini habarläšip aŋlap yana Kārjābdin Hūrtakniñ¹³ yoliğa çerig yanip bulančini tūğātišdä āṭi harğan ucurida andin yaŋğan. muṣa ^^yarliğ bilä bāyli jārgāgä baqıp faydanniñ čoŋi, šiya, faydanniñ maṣābdāriniñ jārgāsida maṣābdār qilğan. Emin H^wāja H^wājasiniñ taḥi Ušniñ yeridä olurganini habarläšip aŋlap Yarğāšangä aytqani: “H^wājasiniñ siyāqi ikki H^wājağa barābar kelādur. mabādā kiši buyrup // ayrisaq ħizmat oḥšatmağliq yildam” degānini Yarğāšan ^aŋlatip aylatqağanda, jizādä Emin H^wājaniñ āṭini pütümāğān ucurida ^^yarliğ tūšürgāni:

Beg H^wājasilarni el qilip eräštürädurğan išni körsām, vaqti maħalgä

⁷ WFMG 和什特勒克,

⁸ WFMG 塔木順和爾, 納木噶; TMHA *Tabun Šonghor Namg'a*; IŠ *Tabun Šongqor, Namga*.

⁹ XMD/TMHA *Hūrumsi horo*; WFMG 呼嚕木什和羅; IŠ *Qulumsı Jebe*. Note that where TMHA has *horo* (< Mo. *γol*), IŠ has *jebe* “defile”, and EM13138 *jilğa*.

¹⁰ XMD *Gas*; IŠ *Kasan Dabay-a*.

¹¹ TMHA/XMD *Hara horo*; WFMG 哈喇和落; IŠ *Qar-a jebe*.

¹² TMHA *ton i songkoi*.

¹³ TMHA/XMD *Hūrtak*; WFMG 呼爾塔克; IŠ *Qurtaq*.

nihāyatī qamlaşıpdur. bolsamu, Emin H^wājani hābā amban qilğanni erāşıp şolzamān ātını qatar qilip pütip billä ^aylatqasa qamlaşadur, ilğap ayrisa bolmaydur.

dedi.

törtünçi ayda ^^yarlıg bilä döröy bāyli qilip taḥi yana hābā ambanlıq manşabını qoşqan. ^^yarlıg tüşürgäni:

- 9a *Emin H^wāja čerig alip yerlikläрни yağılap kirkändä şolzamān ḥizmat oḥsatsa boladur. // bolsamu, baş bolğan yüz evirügän¹⁴ oğrını tutqandin keyin ‘ilāj yoq, şuniñ yerigä böläk beg ilğap qoyup iş şidkätämen. bular haması yañi erāşkän ḥalq, şularniñ obdan yamanını bir vaqtdä bilmäklük muşkil. andağ demäk turğay, İläniñ yeridä čerig olturğuzup aşliq taritadurğan işniñ čatılğani nihāyatī erkin, albatta dastlabda toḥtatip şidkäsä qamlaşadur. ilgäri İlanıñ aşliqiniñ hamasını yerlikläri tariydurğan üçün yerlik şahrını tüzäp toḥtatqandin keyin kelişädurğanığa baqıp yerlikläрни köčürüp Qara Ḥitāy čerigigä qoşup olturğuzsun. Emin H^wāja yerlik aymaqiniñ içidä kuhna-zātliq üçün janjuñ ambanlarnı*
- 9b *yārılaşıp albanniñ aşliqini tariydurğan // yerlik čeriglärni başlasun. {aşliq taritip} toḥtatip, amānliq bolğan vaqtdä yana Turfanniñ yerigä yanıp barsun. mundağ bolsa andin işqa fāydā boladur, har qaydağ soquşadurğan yağılaşadurğan vaqtı maḥalidä bolsa Emin H^wāja rāstığa ‘aqīdaliq köñli bilän şidkāp čidadi. mundin buyzi taḥimu ‘izzat bilä jütüküp ḥizmat oḥsatişqa kičä! men taḥi yana ziyāda keşik yetküzämen.*

dedi.

- 10a *beşinçi ayda Kučağa yetip Yargāşan čerig alip aldıraş bilä kirişdä oğrı şafılını küngäräsidiñ fū atıp, Emin H^wājaniñ oñ tarafidäki māñzigä tegip zaḥm tapıp yañandın keyin şart qilip aytqanı: “meniñ özüm ^^Burḥān Ejn keşikini kötärgänim ağır, albatta ölgüčä küč bilän soquşamen” dedi. bu yerni // ^aylatqağanda ^^yuqğari lāzim qiladurğan asadurğan kätäci, miñ sar kömüş şaṇlap ^^yarlıg tüşürgäni:*

men Emin H^wājani yaşağan, iş ötkäzgän dep şundağ čerignıñ işini maşlaḥatlaşıp şidkägäli ibärgän. hargız ani taş başaqniñ alişip qalğan

¹⁴ TMHA *dalaha fudaraka hūlha; İŞ terigülegsen qulayai-nar.*

yerdä özi kirip jân harj qilip yürsün degänim emäs, həli şuniñ özi ilgäriläp kirip soquşup zahm tafti dep aňlatqanda, meniñ içimdä nihāyatī köyünüp hiyāl qilamen. mundin buyzi yalğuz ‘aqīdasi bilän nurğunniñ küçi bilän maħalgä qamlaşturup şidkäsün. tars yergä kirip soquşup, oq yäñgildürüşkə yetküzsä bolmaydur.

dedi. yana

- 10b *Yarğaşan billä baş bolğan amban // bolup anıñ iħtiyāričä özi jân harjlap soquşuşni naşīhat qilip tohtatmaydurğan rasmi barmu?*

dep ^yarliğ tüşürüp sözlägän.

- Emin Hwājaniñ mənzi yaħşi bolğandin keyin eräştürädurğan haṭni Kuča şahriniñ içigä oq bilä atip kirgüzsä oğri közigä ilmapdur. yüz evirügänniñ hamrāhi ‘Abd Karīm Aqsudin yārılaşqali kelişdä soquşup qaçurğan uçurida ^ta‘rīflap ^yuqğari lāzim qiladurğan asadurğan kätäci şaŋlağan. Hwāja Jān ulaşturup beş miñdin ziyādarāk oğrini alip Kučağa yārılaşqanini kelgänini yana nihāyatī basruq
- 11a qilip, // ikki tuğ tafqan. Emin Hwāja körüp aytqani: “bu Hwāja Jānniñ tuğı” degän. şolvaqtdä Yarğaşan tayyārlamağan üçün Hwāja Jān ba-yakbāra Kuča şahrigä kirip yana qaçqan. Şayarniñ kuhna begi Muħammadī, şuniñ oğli Ĥasan Hwājani buyrup baş tutup eräşäli dep tilägändä yana “Hwāja Jānni Kučadin qaçti” dep aytqandin keyin Yarğaşan uçurini çiqarip pitip ^aňlatip aylatqağan. mundin ilgäri Emin Hwājani yaqani tohtatadurğan janjuñ Jūhūyni eräştürüp Şarabälniñ yerigä ibärip Öylätniñ qaçqan oğrini öçürgän. keyin “yüz evirügän yerlikläрни öçürämiz” dep
- 11b sözläşip ^aylatqağanda // ^yarliğ tüşürgäni:

Emin Hwāja yerlik aymaqiniñ tarzi siyāqini ötkäzip bilädur. kişiliki yana bahadur çiraq. Jūhūy albatta ziyāda körüp şularniñ manfa‘atini alsun!

dedi. ulaşturup yol bölüşüp alip çerig kirişsäk dep sözläşip tohtatıp, Emin Hwājaniñ ^aylatqağani:

Şarabäldin Bädälniñ yolidin Kāşqarğa ötädur, şu yerdin ¹⁵ Muzart Dabaniniñ yolidin Aqsuğa ötädur. şundağ bolsamu yoli tamām tars, böläk yaqin yoli bar. qul men kişi buyrup Jūhūyniñ çerigigä başlamçı

¹⁵ TMHA tere ci; IŞ tegüber.

qilip ibärdim.

dep ^aylatqağandin keyin ^^yarliğ:

12a

Jūhūy Öylätni yağılap tohtatqandin keyin çerigni köçürüp yerlik aymaqığa bar, ¹⁶ mabādā ülgür//mäyduğan bolsa, Emin H^wājanıñ buyruğan kişisidin sorap erkin ağızda çerigni tüşürüp, H^wāja Jānlarnıñ qaçışığa ħabardār bolğın!

degän edi. muña yetip kelip¹⁷ ^^yarliğ bilän Yarğaşannıñ oğrını sahl-angüştlük qilip qaçurğan gunāhiğa sözläp nā-ma‘qūl qilip šunıñ çerigini Jūhūyğa başlatıp yana ^^yarliğ tüşürgäni:

Emin H^wāja sen degän yerlik kişi, har neçä Yarğaşanlargä teñläştürsä bolmayduğan, bolsamu yana gunāhi yoq desä bolmaydur. senıñ hama vaqtda jütügän yerıñni ħiyāl qilip mu‘āf qilip ötkäzip senıñ jütküşüngä baqay, šolzamān Jūhūynıñ muyında yürgin!

dedi.

12b

qiş¹⁸ çerignıñ manşabdāri Hütüri oğrınıñ hamrāhi ‘Alīni // oljalap alıp kelgändin keyin, Yarğaşannıñ nurğunıñ arğasını lāzim qilalmağan gunāhini sorap bilip ^^{yarliğ tüşürüp} Emin H^wājağa naşıhat qilip köñlini alıp üç közlük otağat ^şaqlağan. ulaşturup Kuçani alıp Aqsuğa çerig kirkän. Jūhūy yetip kelgändin keyin, eräşip Uşqa barıp H^wājasını el qilip eräştürgän uçurida ^ta‘rīflap asadurğan kitäci ^şaqlağan.

13a

qiş Yārkindä yetip yüz evirügän oğri Qara Usunıñ yeridä uluğ çerig bilä jadallāşkändä Emin H^wājalar maħkamlik bilä berkitip turğan uçurida junwan järgä la‘l jīnsū, tört töyrük ajdar füzeliq kürmä ^şaqlağan. H^wāja Jān “çerignıñ küräsığa kelip ittifaqliq birlä uçaşsaq dep” tilägändä // Emin H^wāja Jūhūy bilän maşlahatlaşıp nā-ma‘qūl qilip aytqanı: “kiçik oğrınıñ nemä ħaddi bar, ittifaqliq bilän uçaşamen degän söz çiqadur!” degänni ^^ħān aqlap ta‘rīflap ^^yarliğ bilä ^^yuğğari lāzim qiladurğan asadurğan kätäci ^şaqlağan. iħtimāl muña yetip kelip jam‘ī üç marātaba şaqlağan.

kelür yili ertä yaz yārılaşadurğan çerig yetip kelip türäp alğanğa ğālib

¹⁶ TMHA gene; IŞ oduğad.

¹⁷ TMHA ede isinjifi; IŞ egün-dür kürçü ireged.

¹⁸ Other texts all read “autumn”.

kelgändin keyin Aqsuğa yangan. şuniñ tibi‘ Laysi atliğ kişi bulançiniñ Aqsudin
ötüp qačqanini habarläşip anlap¹⁹ Solon čerigi birlä billä qoğlap tutqandin keyin //

13b ^^yarliğ bilä oljani Emin Hwājağa bergän.

yaz Kāšqarğa čerig kirişdä Burhānidīn Hwāja Jānniñ šahrni taşlap
qačqanini habarläşip anlap, Kāšqarniñ boğdayi sayi fişqan üçün şuniñ oğli
yārılaşadurğan tayji Mūsāni buyrup izdiham bilä šahrgä kirip aşliqni yigip alıp
čerigniñ yeyişigä yārılaşqan uçurida ^^yarliğ bilä Mūsāğa guñ jargä şanlağan.
uluğ čerig Kāšqarğa yetip Jūhūy Mūsāni hākim begniñ işini šidkätip Emin
Hwājani Yārkindgä buyrup şu yerniñ nurgun halqi basıqturğan. muña ^^yarliğ
tüşürgäni:

*Yārkind Kāšqar bu ikki šahr degän yerlikläрниñ qadīm yurti, hākim beg
qoymaq nihāyatī erkin. meniñ köñlümdä Yārkindni Emin Hwājağa
14a başlatıp Kāšqarni Yūsufkä başlatıp // bu qatarliq kuhna kişi şu yerdä
bolsa andin işänsä boladur. uluğ hızmāt oğşağandin keyin yana šidkäsün!*

dedi.

onunči ayda Badahşāndin Hwāja Jānniñ başini şanduqğa salıp ma‘lūm
qilip yetküzüp kelgändä ^^yarliğ düşürgäni:

*Emin Hwāja Yūsuf bōlāk bōlāk hamasi hızmāt qilip yürdi. hali ularni
hamasini keltürüp yerlikläрниñ işini šidkäydurğan kişi yoq üçün keşik
yetküzüp Emin Hwājani debşitip junwan qoyup Yārkindniñ yeridä oturup
iş šidkäsün.*

dedi.

on ikkinči ayda yana ^^yarliğ düşürgäni:

*hali uluğ hızmāt oğşadi, Emin Hwājani albatta yandurup kelip ārām birlä
olturğuzsa qamlaşatti bolsamu, Yārkind qatarliq šahrläрниñ hamasini
14b yañi tohtatqan yer, albatta yerlikläрниñ avzā‘ini // ötkäzip bilädurğan
basiq işdä fişqan kişini olturğuzup iş šidkäsä andin obdan. Emin Hwāja
degän meniñ kuhna qulum, čerigniñ yeridä tola hızmāt qilip yürüp,
yerlikläрниñ işidä nihāyatī fişipdur. mundağ üçün ²⁰ birnečä maħal
turğuzup olturğuzdum. bolsamu bunča yil yurtidin ajrap uzaq boldi. şuniñ*

¹⁹ TMHA mejigeşeme safı; İŞ medegeçilen sonusuyad.

²⁰ TMHA uttu ofi; İŞ eyimü-yin tula.

*özini yalğuz şu yerdä olturğuzup iş şidkätsä meniñ köñlümdä taħimu
çidamaydur. şuñı ulamjitip ^^yarlıғ tüşür. qamlaşıqıǵa baqıp ھاۋۋا
balalarini alıp barıp birneçä maħal oltursun. har qaysı işni tügätip
şidkäğändin keyin şolzamān yanip kelsä boladur emäsmu?*

dedi.

yigirmä beşinçi yili ertä yaz ^^yarlıғ bilä şuñıñ tarzini şu‘lalik ravşan
ravāqǵa sizdurǵan. ^^hānñıñ fütügān ta‘rīf sözi:

15a *Ṭurfān aymaqiniñ yerlik kişisi,
avvalidin başlap tamām baş tutup // eräşip kelgān,
şundaǵ çerignıñ işini yārılaşıp şidkäğāni,
şu yerniñ²¹ yerlikläriñ avzā‘ini bilgān uçurida lāzīm qilǵan
ötkäzip bilgān yerini sözlämäydurǵani yoq,
şuñıñ sözlägān sözi kelişmäydurǵani yoq,
köñül qoyǵani taş emäs bolsamu,
maħkam tutqani tebrätmäydur.*

dedi.

yaz törtünçi ayda ھاۋۋا jurǵan yamuniniñ aşhan ambani mayrin jangin
Ḥay Mīñ ^^yarlıғ eräşip Yārkaṅgä iş şidkäğäli barişda ^^yarlıғ tüşürgāni:

15b *Ḥaymiñ degān içkäarki yerdin ibärgān amban. iş aylatqaşda şuñıñ āṭini
Emin Ḥwājadin ilgäri fütüsüñ, bolsamu uniñ āṭini ilgäri fütüdi dep Emin
Ḥwāja sahlilik bilä körsä bolmaydur. // Emin Ḥwāja degān şu yerniñ işidä
fişqan kuhna kişi, har qaydaǵ iş şidkäşdä albatta şuñıñ bilä bir köñüllük
bolup ittifāq bilä maşlaħatlaşıp iş şidkäşün!*

dedi.

şolvaqtda İlağa ḥākīm beg toħtatıp aşlıq tariydurǵan yerlik ra‘iyyatni
başlatışni sözläşip ^aylatqağanda, ^^yarlıғ bilä Mūsāğa başlatqan. [şu] maħalda,
Kāşqarnıñ yüz evirgān oǵri Maħram, Niyāzlar buzulup Ḥälä Dālīmniñ²² hama
qaravulini bulağanida, Mūsā ḥabā amban Ariğunni eräşip oǵrılarnı Fayzabātñıñ
yeridä basruq qilip ھاۋۋا lāşsā, oǵrılar Salindudin yalğan aytip²³ Mörükkä

²¹ TMHA *tubai*; İŞ *tendeki*.

²² XMD İŞ *Kele Dalim*; WFMG 克勒塔里木; GZSL 庫勒塔里木.

²³ TMHA *Salindu ci Holo Muruk de*; İŞ *Salindu-aça qayurmay-iyar Mürük-tür*.

- 16a qačqanini bilip arqasidin yetişip qoğlap barip oğrilar sayi aş etip turğanda, // çerig alip tamām kirip tutqan uçurida ^^yarliğ bilä Mūsāni iqlimda yārılaşadurğan guñ qoyup Emin H̱wājaniñ hizmatini billä ilğap sözläştürgän.

yaz²⁴ Yärkandniñ begi Hudī, Kāşqarniñ begi Gadāymat, Hotanniñ begi Işmatlar “Emin H̱wājani toñçılarını ihtiyāričä qoyup yerlikläрни tutmay yürdi” dep da‘vā qilğanda, ẖbā amban Şuhādā şularniñ buhtān qilip da‘vā qilğan yerini istāp çiqarip nā-ma‘qūl qilip örgätgädin keyin, Hudīlar gunāh kötärıp alğan. muni ^aylatqağanda ^^yarliğ tüşürgäni:

- 16b *yerlikläрниñ ẖyi nihāyatī yaman. sijil bir biriniñ arasida söz tüşüp ayrip // yaman qilip yiqitqali yürüydur. muña bolsamu bizniñ ambanlarniñ ‘adl birlä tutup qatıgliq bilän yiğışturup başlaşda bar, Şuhādā Yärkand Kāşqarniñ yerliklärigä uhtur:*

^^uluğ Ejn kişini lāzīm qilişda öziniñ²⁵ jur‘ati čidaşiniñ čağığa baqip lāzīm qiladur, emāsmu? ilgäri Kāşqardā iş şidkigäli kişi lāzīm bolğanda, şundağ Mūsāni birnečä maħal iş şidkätkän. ħali Ilada çerig olturğuzğan aşliq taritadurğan üçün yana ħākim qoyğan. şuni hargiz hamēša Kāşqarğa qilğan yer yoq,²⁶ silär nemäğä mundağ andu söz qilip yamanşitip sözläysilär?

- 17a *degän sözni açip uhturğın! yana, toñçi degän hamasi Qamul Turfanniñ kişisi emāsmu? mabādā tamām yandursa bizniñ aşla qulaq közümiñ // yoq işqa yetädur. şu turğay, bu marātaba buhtān qilip da‘vā qilğan ħaṭi yana rāstigä tardān ħarāmzāda ħalqniñ fütügäni uza. mundin buyzigä toñçılar mabādā ħaddi emäs, yerlikläрниñ har qismiliq nersäsini rişvā alğani bolsa, taḥi yana ağırliq bilän şidkāp tanabbuh qilişni körsätkin!*

dedi.

yigirmä altinči yili qış, ^^yarliğ: “Emin H̱wājani Turfanğa yanıp birnečä maħal ārām alsun. yilniñ navbatidā²⁷ beglär ^baralqağali kelişdā billä kelsün” dedi.

yigirmä yettinči yili Yärkandniñ işini şidkäydurğan guza amban Şinjū

²⁴ Other texts all read “winter.”

²⁵ TMHA *meni meni; IŞ öber-ün.*

²⁶ TMHA *obuha ba akū; IŞ bolıayısan yabudal busu.*

²⁷ TMHA *aniyai idu de; IŞ sinelekü jisiyan-dur.*

Emin H^wāja bilä billä ^aylatqağani:

- 17b *Yärkandniñ²⁸ yeridä ašliq tola, muni ikki hişşasigä tänggä qilip tafşurup
// ulağ istäp şaturup alsaq, säkkiz hişşasigä lñzī hām qilip tafşurup Ilağa
tüşüp yetküzdürüp Qazaqniñ ağığa tegişsäk?*

dep ^aylatqağanda ^^yarliğ tüşürgäni:

- 18a *pul hām qilip šidkäšdä tafşuradurğan kişi nihāyatī tola köñül qoyup istäp
šidkäsä, sayi obdan. ħali bolsa Hudī Işmat ikki kişiniñ içidä Hudī taħi
obdan, yana ham kiçik uşaq nersä aladurğan qismisi yoq, şundağ degän
bilämu çoħum Emin H^wāja şu yerdä bar üçün sayi parhēz qilip
äymänädurğan yeri bar dur uza. ħali Yūsufni çiqarip Emin H^wājani
yängüšlatip ibärgän. Yūsuf har neçä kuhna qul bolsamu at-āvāzasi
azğina past. Hudī šuni sahillik bilä // körüşni bodağali bolmaydur. Emin
H^wāja albatta Hudīgä “sen ilgärki yürüşüñni hargīz yängüšlämä, men
birneçä vaqt yanip ketämen. bir ikki yılñiñ arasida yana yängüšläp
kelämen, taħi yana tafişip bir birimiz bilän yüz köräşürmiz” dep āhasta
açip uħturup sözläsä qamlaşadur. mundağ bolsa Hudī qorqup äyminişni
bilip keyinki kün Yūsufkä ulamjitip tafşuradurğan vaqtdä bu qatarliq
yürüşini ham Yūsufkä aytip köñül qoyup šidkäsün. har qaysi yerlik
aymaqiniñ beglärigä tamām yinçikäläp ‘adīdlap iħtiyāt qilip örgätip
albatta şular özini tüz qilip töbänki ħalqni başlap yaman ħüyini tüzün!*

- 18b dedi. ulaşturup “Badaħşānğa elçi buyrusaq?” dep sözläşip // ^aylatqağanda
^^yarliğ “Emin H^wājani birneçä maħal Yärkanddä turğuzsun” dedi.

- 19a mundin ilgäri Badaħşānniñ begi Sultān Šāh Burħānidīnni öltürüp
ustaħ^wānini obdan ħabardār bolup saqlamağan üçün yüz evirügän oğriniñ hamrāhi
oğurlap alip barip kömgän uçurida “bizniñ elçi barip alip kel” desä tafalmapdur.
muğa yetip kelip Burħānidīnniñ ustaħ^wānini Fayzabātñiñ yeridä kömüpdur. yüz
evirügän oğli H^wāja Asmān,²⁹ ‘Abd Hāliq, H^wāja Bākdünlar Badaħşānğa
qapalğanini Emin H^wāja ħabarläşip aňlap “kişi buyrup aldurup kelsäk” degän edi.
şol maħalda Sultān Šāh çerig alip Bolorni basruq qilip Čatrārniñ yerini bulap,
şuniñ inisi Šāftūr Qatarni buyrup igälägän. // Bolorniñ başlağan kişisi Šāh
Huşāmāt bu yerini aytip kelgändä Emin H^wāja yamanliqniñ obdanliq ittifaqlıqniñ

²⁸ Other texts all read “in Yarkand and Khotan”.

²⁹ TMHA Asan; IŞ Asman.

qā'idasini³⁰ uhturup haṭ pitip Yārḱandniṅ ġazīnači beg Šālīġa tüšürüp Badaḫšanġa buyrup Yārḱandniṅ yaqin čät yerläriġä čaqilġan ġunāhiġa nā-ma'qūl qilip Burḫānidīnniṅ ustaḥwānini yana šuniṅ balalarini ma'lūm qilip tutsun dep ibärgän.

Šīnjū “yana Badaḫšān mabādā söz erāšmäyduġan bolsa, amban men čerig alip yaġilap barsam Emin Ḥwājani toḡtatip iṣ šidkäsäk” dep aylatqaġanda ^yarliġ tüšürgäni:

19b *Badaḫšānni mabādā nā-ma'qūl qilip söz erāšmäyduġan bolsa, albatta čerig ibärip // yaġilap barsa qamlašadur. bolsamu, Šīnjū ašla čerig yaġida yürüp ötkäzġän emäs, Emin Ḥwāja yerlik aymaġiniṅ iṣ uçurini fišiq bilädur, albatta billä barsa qamlašadur.*

dedi.

šolvaqtda Kāšġarniṅ iṣini šidkäyduġan aliḫa amban Yūngūylar yerlikläriṅ bāj lāzīmliġini ötüšni tiläp aylatqaġan ḫaṭda, Emin Ḥwāja yana Yūsufḫarniṅ āṭini qatar qilip fütümäġän uçurida örgätip nā-ma'qūl qilġan.

20a yigirmä säkkizinči yili ertä yaz Yūngūy, Šīnjū hama šahrniṅ begläriṅni yötkäp qoyušni tiläp aylatqaġan ḫaṭda yana Emin Ḥwājalarıṅni āṭini qatar qilip fütümäġän uçurida // ^yarliġ tüšürgäni:

ilġari yerliklärgä keşik yetküzüp iṣ šidkātišdä šular bilä billä šidkäsä bolmaydur. jaylap aṭini fütümäsä taḫi yana boladur. begni orunlašturup qoyadurġan iṣ bolsa, šular bilä billä mašlahatlašip šidkäsä kelišadur. muṅa yana nemä jaylayduġan yeri bar bolup aṭini fütümäġäni ikin? Emin Ḥwāja, Yūsufḫar hamasi meniṅ kuhna qulum bolupmu ^yarliġ bilä qoyġan ḫäbä amban. šular šolzamān jaylay desä, taḫi yana hargīz sen men dep ilġama dep uhturup sözläšsä qamlašadur emäsmu?

dedi.

20b ulašturup Sulṭān Šāḫ Burḫānidīnniṅ ustaḥwānini yana šuniṅ üç oġlıni ma'lūm qilip ibärgän. Emin Ḥwājaġa qaru bergän salāmnāma ḫaṭida // Emin Ḥwājani uluġlap “dadam” dep kötärip yaġan aytip Čātrārni šuniṅ kuhna tābi' yerim, Bolorġa bermäsäm” degändä, Emin Ḥwāja yana Šālīni buyrup šuniṅ ġunāhini nā-ma'qūl qilip ibärgän. muni aylatqaġanda rasmigä qamlašıpdur dep ^ta'rıflap ^yuġari lāzım qiladurġan asadurġan kätäči šaṅlap taḫi yana

³⁰ A calque, deriving from WFMG 逆順義.

21a “Yärkanddä turğuzup iş tügätkändin keyin yana yanğay” dep ^^yarliğ tüşürgän. Şālī Badaḥşanğa yetkändin keyin Sultān Šāh gunāhiğa pašēmān qilip bulağanini // yandurup berip inisini Čātrārdin yandurup kelgän uçurida Emin Hwājani ^ta ‘rīflap şaṇlağan. şu maḥalda mayrin jangin Elgiṅgä, Šinjūni yängüşlägäli Yärkandgä barğanda ^^hān šuni iş ötkäzğän emäs dep ḥiyāl qilip ^^yarliğ bilä “Emin Hwājani taḥi yana üç ay oltursun” dep turğuzğan.

21b yigirmä toqquzuncı yili Sultān Šāh Emin Hwājaniṅ yanğanini anlap Hwāja Kalānni buyrup ibärgän. salāmnāma ḥaṭida “ilgäri Yärkandniṅ ambanlari Šāh Hošāmātniṅ ğalaṭ sözini anlapdur. ba-ham bolsa,³¹ // taḥi Čātrārniṅ yerini istäp yandurup bersälär?” degänini Elgiṅgä ^aqlatip aylatqağanda Sultān Šāhni nā-ma ‘qūl qilip ^^yarliğ tüşürgäni:

22a *sen yalğan söz faydā qilip ^aylatqağanıñ Yärkandniṅ ambanlarini tegiškän üçün mākäläsä boladur dep ḥiyāl qilasenmu? ilgäri şu yerdä olturğan amban Turfanniṅ junwañ Emin Hwāja, keyinki kündä taḥi yana tegişip kelädur. şol vaqtğa yetkändin keyin sen yana nemäni sözläysen ikin? sen ilgäri Emin Hwājani dadam degän emäsmidiñ? şu sayı yurtığa // yana şā ‘at şolzamān šuni böläk kişiniṅ sözini ğalaṭ anlapdur dep nā-ma ‘qūl qilğanıñ nihāyatī qalblikıñ emäsmu? sen rasmini eräşip ḥaddiñni saqla, qanmaydurğan ‘iyānni istäşni hargız qozğama, mundağ bolsa andin meniñ keşikimni hamēša kötärsäñ boladur emäsmu?*

dedi.

yana ^^yarliğ bilä

Älgäñgä jizäsini Sultān Šāhniṅ salāmnāma ḥaṭini pitip Emin Hwājağa jakip ibärip körsätip aniñ şolzamān aniñ köñlicä ḥaṭ pitip jakisun!

dep tafşurdi.

22b Sultān Šāh ulaşturup ‘Usmān Begni buyrup ^aylatqağanda, “mundin buyzigä aymaqimniñ ḥalqini yiğışturup başlap, ḥaddim emäs zarraçä azğina böläk ḥiyāl qilmay” degän. bolsamu yana Emin Hwājağa qaru ibärgän ḥaṭida gunāhni Hwāja Kalānğa // ittärip şuniñ andu söz faydā qilğan uçurida ba-yakbāra zalqattim dedi. ^^yarliğ bilä taḥi yana köçürüp Emin Hwājağa körsätkän. ulaşturup Emin Hwāja ^baralqağali kelgändä ^^yarliğ bilä Čançiñmunda yürgüzğan. şundin

³¹ TMHA bahaci; IŞ oldayul-a.

uçraşqan sari şolzamān hama yerlik aymaqınıñ hūy va ‘zini sorğan ekān.

- ottuzunçı yili ertā yazda yandurğan. Emin H^wāja sayı yürgändä Uşniñ yerliklāri buzulup mayrin jangin Sūčāñni öltürgänini añlap “yildam çafıp barıp öçürsām” dep tilāp ^aylatqağan. şu maħalda İlanıñ janjuñı Mīñşūy çerig alıp barıp
- 23a Uşniñ oğriları // Qoqandğa yārılaşadurğan çerig tilāğanini ħabarläşip añlap ^aylatqağanda ^^yarlığ tüşürgäni:

Mīñşūyiniñ çerigi mabādā taħi yana yārılaşmaqnı lāzīm qiladurğan bolsa, Emin H^wāja şolzamān birnečä maħal Uşniñ çeriginiñ yeridä tursun. Kāşqarnıñ yeri Qoqandniñ İrdinäniñ yerigä yaqin. muña çatılışqa yana erkin. Uşniñ işi tügägändin keyin Emin H^wājani taħi yana ħäbä amban qilip Kāşqarda olturup iş şidkäsün!

dedi. yana Uşniñ buzulğanı beg ‘Abdullāhniñ nurğunni ħaqır körüp rişva alğan sababı dep ^^yarlığ tüşürgäni:

- 23b *‘Abdullāhniñ töbänki ħalqı öz iħtiyāričä yerliklārni jobatıp yürgänini Sūčāñ aşla // aşla istāp şidkāmāpdur. Emin H^wāja, Yūsuf degän meniñ qulum, şularniñ özičä töbänki ħalqini iħtiyāričä qoyup yerliklārni jobatturup yürgüzgän iş emäs. şundağ bolsamu, şularniñ töbänki däbāñ ħalqı işniñ ağır-yenikini bilmäy, bir bolsa azğina ‘iyāñğa kirip siyāsatiğä işānıp andu yürgänini yana boljağali bolmaydur. muni şu yerdä olturğan ambanlarğa uħturup jarlañlar. Uşda mundağ qismiliq iş bar ekānini eräşip³² aniñdek parhēz qildursa qamlaşadur. mundin buyzığa albatta köñül qoyup ariğlap istāp töbänki ħalqini yiğisturup başlasun. har qaydağ dep³³ özi gunāhğa yoluqmasun!*

dedi.

- şu maħalda Korlanıñ qazı beg Āmān atlıq kişi, ħakīm beg Şiddīq şuni //
- 24a ħizmatkā buyruğanda tajāvuz qıldı dep nā-ma‘qūl qılğan uçurida ğomuldap şuniñ ağası ğazniçi beg ‘Uşūr yana jamā‘asi inilāri balaları bilān içişip olturğanda aytqanı: “men ħakīm begni öltürüp Uşni alğali baramen” degändä ‘Uşūr “bolmaydur” dep aççığlap sözlāp şuniñ üç oğlını alıp aldirap qofup ketkän. ba‘za kişi Şiddīqğa “‘Uşūr Amān yağı boldı” dep aytqan.

şolvaqtda Qaraşahrniñ iş şidkāydurğan mayrin jangin Mīñfū Uşqa

³² TMHA bisire be dahame; İŞ bui-yin tulada.

³³ TMHA ainaha seme; İŞ kerkibečü-ber.

24b barğandin keyin Şiddīq çerigni alıp kelip yanıp aytqani: “Korla buzuluşi yaqin boldi” degän uçurida ^yarliğ “Emin Hwāja şu yol bilä ötüşdä tüzüklükiniñ yaman buzıqluqiniñ siyāqini istägin!” dep tafşurup // yana Mīnfūğa “Emin Hwājaniñ maşlahatini añla, hargız özüñniñ bilgän yeriniñni talaşma!” dep ^yarliğ tüşürgän. Emin Hwāja Korlaniñ yerigä yetip Amānlarniñ uçurida sorap çıqarip ‘Uşūrni yüz evirügän oğriğa qoşulğali barmapdur dep öltürüşdin mu‘āf qilip ötüşni tiläp ^aylatqasaq degändä Mīnfū tolğap unamapdur. “Amānlarni jamā‘a ħalqi bilän tamām öltürsäk” dep sözläşip ^aylatqağandin keyin ^yarliğ “‘Uşūrlarğa gunāh qoyuşni mu‘āf qilip ötkäziñlär” dedi. ulaşturup Mīnfū Emin Hwājaniñ sözlägän yerini basqan dep // 25a ^aqlatip ^yarliğ bilä şuniñ zūlm qilğan yamanliqniñ gunāhiğa sözläp nā-ma‘qūl qilğan.

Emin Hwāja Uşqa yetip şuniñ ikkinçi oğli Sulaymānni eräştürüp barğan. üçünçi oğli Mūsá yana Mīñşūyni eräşip Uşğa yetip Emin Hwāja manşabdār çerigini başlap billä oğrilarni basruq qilişda neçand marātaba jütügän yerini aşkārā qilğan uçurida ^hān “Sulaymān Mūsāni şuniñ dadasiniñ ta‘līmni eräşip 25b çidaydur” dep ^yarliğ bilä tavar ^şaqlağan. yana Emin Hwājani // ^ta‘rīflap asadurğan kitāçi ^şaqlağan. ulaşturup, Uşniñ şahrini alğandin keyin Emin Hwāja Kāşqarğa barğan.

ottuz ikkinçi yili Kāşqardin yanıp ^baralqağani kelgändä ^yarliğ bilän goşqada yürğan.

qırq ikkinçi yilida ölgän.

şuniñ tuğulğan säkkiz oğul.

çoñ oğli Nūr Muḥammad sula boyidä ağrip ölgän.

ikkinçi oğli Sulaymān junwañğa ulaşıp, gunāh tafqan uçurida manşabidin 26a çıqarğan.

üçünçi oğli Mūsá gurunda // yārīlaşadurğan guñ qoyğan. mīrāsliqğa ulaşturadurğan ħaṭi yoq üçün ulaşturadurğan naşbini pütügän emäs.

törtünçi oğli Avrānzībni birinçi jārgä tayji, guñ jārgä qilğan. bölāk ulaşturğan naşbi bar.

beşinçi oğli Şayfullāh ikkinçi jārgä yārīlaşadurğan tayji qilğan.

altinçi oğli Iskandar junwañ ulaşturğan.

yettinçi oğli Farīdūn ikkinçi jārgä tayji qilğan.

säkkizinçi oğli Bahrāmni ikkinçi jārgä tayji qilğan.

onunçi ayniñ yañi altisida ^yarliğ tüşürgäni:

Bujuñniñ yeridin yerlik junwañ Emin Hwājani toqquzunçi ayniñ on yettäsidä ağrip öldi dep ^aylatqapdur. Emin Hwāja kuhna yerlik qul. küç

- 26b *berip yürgäli uzaq yil bolğan. ħali ağrip ölgäni ešitip // men anlap nihāyatī rahīm kelip köyünämen. keşik yetküzüp beş yüz sar kömüş şaŋlap obdan işiğa lāzīm qilsun. Bujunı çiqarip çay arajan alip barip sačsun. şaŋlaydurğan kömüşni şolzamān šu yerniŋ ġaznasidä asrağan kömüşniŋ içidin alip meniŋ keşik yetküzüp tüşürgän ^yarliġni {Bujun} ulamjitip tüşürüp şaŋlasun!*

dedi.

- 27a *šu yili taşqarqi aymaqni yasaydurğan jurġandin Emin Ĥwājanıŋ boşağan junwanıŋni ħatini šuniŋ temtägläğan oġli Sulaymāŋa yā avvalqi järgäsini ulaşturuşni yā järgäsini pastlätip ulaşturadurğan yerini ^aylatqaġanda // ^yarliġ bilä:*

Emin Ĥwājanıŋ junwanlıqini albatta tüşürüp ulaştursa kelişsāmu bolsamu, Emin Ĥwāja ilgäri čerig küräsidä küč çiqarip yürgän kişi keşik yetküzüp {šuniŋ oġli Sulaymāŋa} šbu junwanlıqni ulaşturuŋlar”³⁴

dedi.

- 28a *// čon oġli Nūr Muħammad sula boyidä ağrip ölgän.*
29a *// ikkinči oġli Sulaymān quruq boyidin Činluŋ on yettinči yili ikkinči järgä tayji qoyğan.*

on toqquzunči yili guza niru qilişda guzanıŋ işini yārılaşadurğan beg qoyğan.

yigirmänči yili Öylät oġri Bayarlarni Fičan Lükčün qatarlıq yerdä soquşup jütügän uçurida. ^Ejin keşik yetküzüp guj järgä şaŋlağan.

- 29b *yigirmä üçünči yili yaz, uluġ čerig Kučani qapap tosқан маħалда bulanči Korlanıŋ yolidin čerig küräsigä alip baradurğan qorġuşun miltıq oqi miltıq dorisini bulatqan uçurida ^ħān “Korlanıŋ yeri Turfanğa yaqın” dep // ^yarliġ bilä Sulaymānni čerig alip barip qaravulniŋ yolini šidkätkäli ibärgän.*

qiş Čaħarnıŋ uħridasi Mınjurni tegiškäli ibärip ^yarliġ bilä Sulaymānni yandurğan. yana albanniŋ ašliqni taritadurğan işni šidkäydurğan aşhan amban Yünġüyğa tābi‘ aymaqıġa kelişkānigä baqıp aţ ulaġ berip küč qilip ašliq tarisun dep ^yarliġ tüşürgän.

- 30a *yigirmä törtünči yili ertä yaz Sulaymān šuniŋ inisi yārılaşadurğan beg Mūsá bilän billä yüz aţ tutup čeriggä yārılaşqan uçurida // ^ħān tābi‘ aymaqini*

³⁴ GZSL 42/10/yimao (November 22, 1777).

sayı köçüp at ulağı ihtimali yetmäs dep ^^yarlıg bilä yandurup berdürüp taħi ulamjitip ^^yarlıg tüşürüp albanniñ işidä jütküdi” dep ^ta‘rīflağan.

yigirmä törtünči yili sözläşip Dolanniñ yerlik ħalqini Qaraşahrgä köçürgändin keyin Sulaymān Būgür, Korlağa barip su başlap alip kelip aşlıq taritip bolup aymaq tohtatadurğan har qaydağ işni bodap şidkigän uçurida ^ta‘rīflap kömüš tavar şaṅlağan.

30b // yigirmä beşinči yili ^baralqağali kelgändä ^^yarlıg bilä Čančinmunda yürgüzgän.

yigirmä yettinči yili birinčä järgä tayji qılğan.

yigirmä toqquzunči yili şuniñ oğli Mānūkiyārni alip Ilada albanniñ aşlıq tariydurğan yerlik ra‘iyyatlārni farvā qilip köçürüp yetküzüp barişda yol üzäsidad Mānūkiyār ağrip ölgän üçün ^^yarlıg tüşürgäni:

31a *Umiṭayniñ yeridin guñ järgä Sulaymānniñ oğli Mānūkiyār Ilağa köçürädurğan yerliklārni farvā qilip yetküzüp barip yanip kelişdä yol üzäsidad ağrip öldi. // Mānūkiyārniñ ustaḥ“ānini şidkāp kuhna yurtığa yandurup yürgüzgän yerini ^aylatqapdur. Sulaymān ötkän yili Ilağa köçürädurğan yerliklārni yetküzüp barğan bolsamu, bu marātaba yana ‘arz etip Ilağa köçürädurğan yerliklārni parvā qilip yetküzüp barişda yolda şuniñ oğli Mānūkiyār ağrip ölgäni ubal. muña keşik yetküzüp bir yüz sar kömüš şaṅlap obdan işiğa lāzīm qilsun. muni Fičanniñ ambanlariğa tafşurup şu yerniñ kömüšniñ içidin bir yüz sar kömüš alip şuniñ öyigä şaṅlasun*

dedi.

ottuzunči yili uluğ čerigni eräşip Uşniñ buzulğan oğrilarini yağılağan barğan uçurida ^^yarlıg tüşürüp ta‘rīflağan.

31b // qırq ikkinči yili on ikkinči ayniñ üçidä jurğandin ħaṭ yetip kelip ^^Ejin keşik yetküzüp jasaq doroy junwañ ulaşturğan.

qırq törtünči yili şuniñ aymaqiniñ ħalqığa öktämlik qilip, yana şuniñ tābi‘ kişisini qaşdan aḥtalağan uçurida gunāḥ qoyup ^^yarlıg:

albatta şuniñ junwañliq ħaṭini tamām yirtsä kelişätti. bolsamu şuniñ dadasi Emin Ḥ“āja ilgäri intihāsiz küč berip jütküp yürgän. Sulaymānni sula boyi bilän Bijīndä turğuzup tohtatsun. muniñ junwañliq ħaṭini yana Emin Ḥ“ājaniñ oğli Iskandargä ulaşturup jasaq qilip töbänki yerliklārni

*obdanliq bilän yiğip başlasun!*³⁵

32a dedi. // şu yili beşinçi ayda jurğannıñ haıı yetip kelip {Sulaymānğa} birinçi järgä käh järgä şaŋlağan.

qırq beşinçi yili Sulaymān ağrip ölgän. ^^yarlığ bilä şunıñ ustaḥwānini Ṭurfanğa yandurup şidkāp qoyğan.

33a // üçünçi oğlı guñ bolğan Mūsā sula boyidin Ćinluñnıñ on säkkzinçi yili Emin Ḥwājani eräşip ^^Ejinnıñ gegänigä baralqağalı Bajınğa kirip ^^yarlığ bilä üçünçi järgä tayji qılğan.

on toqquzunçi yili guza niru qilişda guzanıñ işini yārılaşıp qiladurğan beg qoyğan.

yigirmä törtünçi yili, janjuñ Jūḥūy:

33b *Kāşqar şahriniñ yerlikläriñi eräştürüp tohtatişda, oğri Ćon Ḥwājaniñ öziniñ aşliq, şuni eräşip barğan Uşşaq, Tarançi, Bädirgä, Öylätlärniñ tariğan aşliq, yana ularniñ albanğa tafşursa kelişadurğan aşliq, tutadurğan albanğa ‘adīdlap istāp şidkāydurğan üçün, ilgärki Kāşqarğa ḥakīm beg bolğan Ḥoş Kifäkni // ibärip istätsä, u har neçä köñül şarf qilip şidkāsāmu, siyāsāt manşabni şuñ qildursa bolmaydurğan üçün, ikkinçi järgä käh Ćiñgūwä, qara otağatliq Fübü, Emin Ḥwājaniñ oğlı yaçi tayji Mūsāni billä buyrup başlatip istätkän. şularniñ ḥali istāp şidkägäni hamasini jayida obdan ‘adīdliq qılğan üçün, böläk uşaq kāt yana Yārkanḍ qatarliq yergä taḥi yana Mūsāni buyrup istätsä obdan. ḥali ĉerignıñ küräsida bar üçün kelgän yerlik beg uḥrida järgä şaŋlağan ḥalqda hamasiniñ otağatı bar üçün, körüşkä nihāyatī sürlük obdan, yerliklär ham otağatni nihāyatī yüzlük uluğ dep ‘izzat qiladur. Mūsā bolsa hamēşa // ^^Burḥān Ejinnıñ keşikini kötärgän kişi, bolupmu ḥali şunıñ dadasini eräşip kelip har qaysi buyrudurğan yerdä tamām jütküip yürüydur. ḥali şuñ otağat qaratip Yārkanḍ şahri böläk kiçik şahr kāntlärğä buyrusa taḥimu quvvatlik dep ^^Ejinnıñ şaŋlağan otağatniñ içidin Mūsāğa közlük otağat qaratqan*³⁶

34a

yerini ^aylatqağanda ^^yarlığ: “nihāyatī obdan, men baldır şolzamān aña keşik yetküzgän” dedi.

şu yili kötärip alğan ^^yarlığniñ içidä:

³⁵ GZSL 44/2/wuchen (March 30, 1779).

³⁶ XMD 38/376–78, rescripted QL24/r6/15 (August 7, 1759).

34b *Jūhūylärniñ yeridin Emin Hwājaniñ oğli, tusalaqçi tayji Mūsá buyrup ilgäri çafıp barip Kāšqarniñ halqini basıqturup yerlik Öylätniñ zirā‘at ašliqini // istäp tayıyır qilip šidkägäli ibärdük dep ^aylatqapdur. Mūsá ilgäriläp Kāšqarniñ halqini basıqturup zirā‘at ašliqni istägäli barğani intihäsiz hızmät qilipdur. muña keşik yetküzüp Mūsáğa guñ jürgä şañlanlar!³⁷*

dedi.

yigirmä beşinçi yili tüşürgän ^^yarliğniñ içidä:

35a *Mūsá degän Emin Hwājaniñ oğli bolupmu hızmät qilip yürüydur. sayi Yūsufniñ inisi ‘Abdullāhni Uş şahrigä hākīm beg qoyğan emäsmu? Mūsāni ham albatta keşik yetküzüp hākīm beg qoyşa kelişädur. bolsamu, hali ašla orun yoq üçün // Şuhadalarğa jakınlar, şular bilgändin keyin har qaysi şahrniñ hākīm begliqiniñ orni boşagandin keyin şolzamān Mūsāni ^aylatqap qoyusun!³⁸*

dedi.

şu yili yana tüşürgän ^^yarliğniñ içidä:

Ilaniñ üçünçi jürgä hākīm begniñ orniğa Emin Hwājaniñ oğli Mūsāni qoyuñlar. taħi yana guñ jürgälikni qoşup hākīm beglikniñ işini başlap šidkäsün!³⁹

dedi.

35b *şu yili Kāšqarniñ yüz evirügän oğri Maħram, Niyāzlar andu ğalaṭ söz faydā qilip nurğun bilä bir bolup ğalaba qilip örtäñni bulağan uçurida, Emin Hwāja ata bala azğına küç çiqarip šidkägän üçün tüşürgän // ^^yarliğ içidä:*

bu marātaba Ariğunniñ habarni añlap şolzamān Kāšqarğa yanip vaqtigä keliştürüp oğrilarni öltürüp soquşqani nihāyatī obdan. Ariğunni jurğangā tafşurup ilğap sözlätsün. şuniñ oğli bu taħi Baytañ Fuñ Şingaga keşik

³⁷ GZSL 24/7/siyu (August 23, 1759). QPZF, zhengbian juan 75, 7/siyu.

³⁸ GZSL 25/3/renshen (May 12, 1760). QPZF xubian juan 1, 3/renshen; Jun Gar i ba be necehiyeme toktobuha bodogon i bithei sirame banjibun, juan 1:46b–47a.

³⁹ GZSL 25/4/wuzi (May 28, 1760).

yetküzüp qara otağat qoyunlar. Mūsá ham jütügän üçün qoşup jurğangğa taşsurup ilğap sözlätinlär!

dedi.

šu yili yana tüşürgän ^^yarlığnıñ içidä:

guñ järgä Mūsá uñrida Bayar lāzīm boluşığa baqıp çerig alıp kelip oğri Maħram, Niyāzlarnı hamasini qaçurmay yetişip barıp tutqanı intihāsiz ħizmat qilipdur. keşik yetküzüp Mūsáğa guñ qoyunlar. Bayarnı mayrin jangın järgä qiliqlar!⁴⁰

dedi.

36a // ottuz birinçi yili Mūsá ağrip ölgän. aşla bala-barqası yoq, ulaştursa kelişädurğan kişisi yoq üçün ^^yarlığ tüşürgäni:

36b *Mıñ Şüylärniñ yeridin ħakīm beg guñ Mūsá ağrip öldi. muniñ orniğa Emin Ĥwājaniñ üçünçi oğli yārılaşadurğan tayji Avrānzībni İlanıñ ħakīm qoyuşını tiläp aylatqapdur. Mūsá bunça yil intihāsiz ħizmat qilip yürgän. ħali ağrip ölgäni nihāyatı isit. keşik yetküzüp ikki yüz sar kömüş şaqlap obdan işiğa lāzīm qilsun. anıñ aşla bala-barqası yoq üçün, ulaştursa kelişädurğan kişi yoq. keşik yetküzüp şuniñ inisi Avrānzībni birinçi järgä tayji qilip // taħi yana Mūsaniñ orniğa İlağa ħakīm beg qoyunlar. yana Emin Ĥwāja şuniñ oğli ölgänini aqlap albatta köñli buzulur. bolsamu, şu degän yaşı çoñ bolğan kişi, hargız içini tola ağır yetmäsin. meniñ keşikimni hamēša kötārişni kiçäp boyini obdan baqsun. men keşik yetküzüp şuniñ üçünçi oğli Avrānzībni birinçi järgä tayji qilip ħakīm qoyğan yerini Emin Ĥwājağa uñturup şuni ħoş bolsun!⁴¹*

dedi.

37a // törtünçi oğli İlanıñ üçünçi järgä ħakīm beg birinçi järgä tayji guñ järgä Avrānzīb, sula boyidin Činluñniñ yigirmä altınçı yili Kāşqarda olturup iş qiladurğan kötārip alıp istäydurğan Yüngüy Avrānzībni yurtiniñ işidä töbänki ħalqını yiğışturuşda obdanlıq bilän şidkägän uçurida ^aylatqap ^^yarlığ bilä:

Emin Ĥwāja bunça yil çerignıñ yeridä şidkāp turdi. şuniñ çoñ oğli

⁴⁰ GZSL 25/7/jiayin (August 22, 1760). QPZF xubian, juan 4; Jun Gar i ba, juan 4:55b.

⁴¹ GZSL 31/9/xinsi (October 17, 1766).

37b *Sulaymān, ikinci oğlu Mūsá yana hamasiniñ albani bar üçün, şuniñ yurtiniñ işini üçünçi oğlu Avrānzīb iş şidkāşdā tōbānki ǵalqini yigışturup başlaşda // hamasini obdanlıq bilä şidkāpdur. keşik yetküzüp Avrānzībǵa ikinci jǵrgä jñsū közlük otaǵat qaratiñlar!⁴²*

dedi.

ottuz birinçi yili ^yarlıǵ bilä birinçi jǵrgä tayji qilip İlaǵa üçünçi jǵrgä ǵakīm qoyǵan.

qırq säkkizinçi yili ^yarlıǵ bilä:

38a *men Avrānzībni şuniñ dadasi Emin Hʷājani ǵiyāl qilip şuǵa birinçi jǵrgä tayji şaǵlaǵan. ǵalı jurǵandin “şuni çerigdä yürgän ǵizmati yoq üçün, orun çiqqandin keyin ulaşturmas qılalı” dep ^aylatqapdur. muni tābi ‘ jurǵanǵa temtäǵlätip Avrānzībniñ mabādā ǵizmati bolsa orun // çiqqandin keyin şuniñ oǵlıǵa yana birinçi jǵrgä tayji ulaşturuñlar. mabādā ǵizmati yoq bolsa, şuniñ oǵlıǵa ikinci jǵrgä tayji ulaşturup bir bir arqa pastlätip üçünçi jǵrgä tayjiǵa yetküzüp mīrās qilip ulaşturuñlar!*

dedi.

ellik üçünçi yili birinçi ayniñ yañi altāsidadä yarlıǵ tüşürgäni:

38b *Qamul Turfan {ikki yer} hamasi iqlimniñ öyiniñ kuhna quli. qalǵan özgä şahrlärniñ yerlikläri bolsa tamām meniñ boyum yañi yaqa yurtlarni tohtatip şidkāşdā eräşip kirgän bolsamu, yana ottuz yılǵa yaqın küç berip yürgän. albanniñ işidä kiçäp jütküǵandä ilǵap ayrip keşik yetküzüp wañ bāyli bāyżä guñ tayjiliǵǵa yetküzüp oǵsaş // emäs ǵať şaǵlap jǵrgä tafturupdur. qırq säkkizinçi yili tābi ‘ jurǵandin rasmini eräşip ularniñ ǵať jǵrgāsini istäp mīrās qilip ulaşturadurǵan yerini tohtatqani bar, yā orun çigǵandin keyin jǵrgāsini fastlätip ulaşturuşni tohtatqani ham bar. bu har neçä tohtatqan rasmini eräşip şidkāǵan bolsamu, bular eräşip kirǵalı uzaq yıl bolǵan, tamām kuhna albatu bolǵan. bolsamu, bular hamasi meniñ keşikimni başida kötärip böläk böläk tafşurǵan işdä ‘aqīdasi bilä jütküp yürdi. ǵalı bolsa Qamulniñ junwañ jǵrgä bāyli İrdäşir şuniñ uluǵ babasi ‘Ubaydullāh baldirdin eräşip kirip ba-yakbāra neçä avlād bolǵan*

39a

⁴² GZSL 26/8/guiyou (September 5, 1761).

- berip jüt küp yürgän. bāy zā ‘Uṣmān ilgäri ṣunıñ dadasi Hūdī çerignıñ kūrāsıdā qatırqanıp jüt küp ba-yakbāra bāyli jārgā qoyup öziniñ gunāhiniñ uçurıdā çiqarğandın keyin ‘Uṣmān yana har qaysı işdā ‘aqīdasi bilān jüt küp yürgän uçurıdā yana bāy zā qoyğan. Şatıp Aldi bolsa, ilgäri çerignıñ yeridā yana küçniñ yetişiçä jüt kügän bolsamu, ḥakīm begniñ manşabıdā neçand yil köñül şarf qilip şidkägän guñ İbrāhim birinçi jārgā tayji Avrānzīb, ikkinçi jārgā tayji Baba, ‘Abla, Farīdūn, üçünçi jārgā tayji ‘Abd Nāzar, Pārsā bularnıñ ḥaṭ jārgāsini
- 39b bolsa yā çerignıñ yeridā ḥızmat qilip yürgän uçurıdā // şaṇlap tafturğani bar, yā ularniñ atasiniñ ḥızmatıgā baqıp şaṇlağani ham bar. bularnıñ ḥaṭ jārgāsini mabādā jurğandın toḥtatqan yasuniçä orun çiqğandın keyin jārgāsini fastlätip, ulaşturadurğan bolsa bara bara hamasiniñ jārgāsi fastlāşkā yetädur. bikār meniñ nurğun yerlik qullarimni uzaqdın uzaqğaça silāp köyänädurğan intihāsiz ḥiyālimğa kelişmäydur. ḥali keşik yetküzüp jurğandın jārgāsini fastlätip ulaşturuşqa toḥtatqan İrdāşır, Şatıp Aldi, ‘Uṣmān, İbrāhim, Avrānzīb, Baba, ‘Abla, Farīdūn, ‘Abd Nāzar, Pārsā qatarlıq on kişiniñ ḥali ulaşturğan wañ bāyli bāy zā guñ tayjiniñ ḥaṭ jārgāsini orun çiqğandın keyin jārgāsini fastlätip ulaşturuşni
- 40a // lāzīm qilmay tamām hamasini mūrās qilip ulaşturup meniñ nurğun yerlik qullarimni ziyāda köyünädurğan intihāsiz köñlümni körsätsün. Bajında bariğa munda uḥturuşniñ taşida, taḥi yana tābi ‘jurğanğa tafşurup hama şahrniñ ambanlariğa yürgüzüp meniñ bu yarlığimni hama yerliklärgä tamām uḥturup jarlap hamasini ḥoş qilsun!⁴³

dedi.

ellik beşinçi yili yettinçi aynıñ yañi toqquzida tüşürgän ^^yarlığniñ içidä:

- İlanıñ ḥakīm beg birinçi jārgā tayji Avrānzīb Emin H“ājaniñ oğlı İskandarnıñ ağası. ilgäri Emin H“āja taḥi yana neçand yil küç berip jüt kügän bolsamu, ḥali İskandar yana obdanlıq bilä kiçäp ḥızmat qiladur. keşik yetküzüp Avrānzībni guñ // jārgā birinçi jārgā tayji qilip iltifātimni körsätsün!⁴⁴
- 40b

dedi.

ḥali İlada olturadur.

⁴³ XMD 180:156–61; GZSL 53/1/jisi (February 12, 1788).

⁴⁴ GZSL 55/7/dinghai (August 18, 1790)

- 41a // beşinci oğlu guzanın işini yārılaşıp qıladurğan beg Şayfullāh sula boyidin Činluğun ottuz yettinçi yili ölgän Mūsānıñ boşağan guzanın işini yārılaşıp qıladurğan begniñ orniğa jurğandin qadım rasmi bilä ^aylatqap guzanın işini yārılaşıp qıladurğan beg qoyğan.
qırq törtünçi yili ^^Ejinniñ gegänigä baralqağali Bajingä kirip on ikkinçi aynıñ onida ^yarlığ bilä Čančıñmunda yürüzgän.
- 41b qırq säkkizinçi yili // ^^Ejinniñ gegänigä baralqağali Bajingä kirip on ikkinçi aynıñ yigirmä biridä ^^yarlığ bilä Čančıñmunda yürüydurğan Tūrfanniñ yārılaşadurğan beg Şayfullāhğa közlük otağat şaŋlap qaratıñlar” dedi.
ellik altınçı yili Şayfullāh ağrip ölgän.
- 42a // ikkinçi marātaba ulaşturğan junwañ hākīm beg Iskandar Emin Hwājaniñ altınçı oğlu sula boyidin Činluğun ottuz birinçi yili şuniñ ağasi Avrānzībni eräşip İlağa barip albanniñ aşıq tariydurğan işidä yārılaşıp şidkägän.
ottuz säkkizinçi yili İlanıñ janjuñi Şuḥādä Iskandarni İlanıñ yeridä on yildin ziyāda hızmāt qılıp yürgän uçurida ^aylatqap ^^yarlığ bilä beşinci järgä jıñsū, közlük otağat şaŋlap qaratqan.
qırq birinçi yili baralqali kelgän.
- 42b qırq ikkinçi yili // ^^yarlığ bilä Čančıñmunda yürüzgän
qırq üçünçi yili Sulaymānni ulaşturup boşağan guzanın işini yārılaşıp qıladurğan begniñ orniğa jurğandin qadım rasmi bilä ^^aylatqap guzanın işini yārılaşıp qıladurğan beg qoyğan.
qırq säkkizinçi yili ^^yarlığ bilä:
- 43a *Iskandarnıñ dadasi Emin Hwāja çerignıñ küräsidä tügäğüçä intihāsiz küç berip hızmāt // qılğan uçurida men keşik yetküzüp guñdin junwañğa yetküzüp qoyğan. ḥali jurğandin istäp ani çerigdä yürgän hızmātı bar üçün “mırāsliqğa junwañ ulaştursaq?” dep ^aylatqapdur. muña keşik yetküzüp mırās qilip ulaşturuñlar!*
- dedi.
- ellik üçünçi yili birinçi ayda ^^yarlığ tüşürgäni:
- 43b *Tūrfanniñ junwañ Iskandar ilgäri maña ^baralqağali kelgändä, körsäm, taḥi yana yasaladurğan siyāqi bar. ḥali sula amban ‘Uṣmān ağrip öldi. muniñ boşağan üçünçi järgä hākīm begniñ orniğa Iskandarni qoyup, Kāşqarğa // barip Mıñlıñ, Būşıñni eräşip iş qilsun. Iskandarnıñ ağasi Şayfullāh, inisi Farīdūnlar haması Tūrfanda bar üçün Şayfullāhlarğa*

yurtiniñ işini şidkäsün. Turfanniñ ambanlari tahimu obdan habardār bolup şidkäsün. Iskandargä yüz sar kömüş şaŋlap öy-barqini köçürüşdä lāzīm qilsun. bu şaŋlaydurğan kömüşni şolzamān Turfanda bar albanniñ kömüşiniñ içidin şaŋlap bersün. Iskandar bolsa junwaŋ bolupmu Čančijmunda yürüydurğan kişi. ħali dastlap Kāšqarğa barip ħākīm begniñ işini qilişda Mīŋliyaŋ, Būšīŋ har qaydağ işdä albatta ani jorup örgätip ‘Usmānniñ şidkägän yasuničä obdan şidkäsün!’⁴⁵

dedi.

44a şu yili on ikkinči ayda // ^^yarliğ tüşürgäni:

44b Tākīlärniñ yeridin Yārkandniñ ħākīm beg bāyżä järgä Şatip Aldiniñ ağrip ölgän yerini ^aylatqapdur. Şatipaldi ‘aqīdasi bilä küč berip ħizmat qilip albanniñ işidä meniñ keşikimni başida kötärıp nečand yil bir ħil jütüp yürgän. ħali Tākīlärniñ yeridin şuniñ ağriğan yerini ^aylatqap kelgändä, men şolzamān şuniñ ağriqığa qamlaşqudek dori şaŋlap ibārdim. ‘aynī şuniñ ağriqi fat yaĥši boluşini umīd tutup turğanda, ħali turfahāl ağrip ölgän yerini aŋlap meniñ köŋlüm nihāyatī rahīm kelip köyünädur. keşik yetküzüp beş yüz sar kömüş şaŋlap obdan işığa lāzīm qilsun. şaŋlaydurğan kömüşni şolzamān şu yerniñ // ġaznasidin alıp şuniñ oğliğa taşşursun. Şatipaldiniñ boyida bar bāyżä järgä guŋniñ ħatini şolzamān şuniñ čon oğli Muĥammad ‘Abdullāĥğa ulaşturuŋlar. Yārkandniñ ħākīm begniñ orni erkin, Iskandarni Yārkandniñ ħākīm beglikigä yōtkāp qoyuŋlar. Aq Begni Kāšqarniñ ħākīm beglikigä yōtkāp qoyuŋlar. Aq Begniñ boşağan Aqsuniñ ħākīm begniñ orniğa Muĥammad ‘Abdullāĥni qoyuŋlar. ħali Iskandar ‘aynī Samsaqniñ işini qilip turadur. Kāšqardin ajrasa bolmaydur. Aq Beg ilgäriräk Yārkandgä barip birnečä maĥal ħākīm begniñ işini ‘āriyatī qilsun. Muĥammad ‘Abdullāĥ şuniñ dadasiniñ ‘azāsiniñ işini qilip tügägändin keyin şolzamān Aqsuğa barsun. 45a Iskandar Samsaqniñ işini // şidkāp tügätip Yārkandgä barsa kelişädurğan vaqti bolğandin keyin tābi ‘ ħābā ambanlar bōläk yarliğni tilāp aylatqap yana şularni ikki ħaraf manşabniñ yerigä yōtkäsün!’⁴⁶

dedi.

ellik säkkizinči yili ikkinči ayda ^^yarliğ tüşürgäni:

⁴⁵ XMD 179: 385–389; GZSL 53/1/dingmao (February 10, 1788).

⁴⁶ XMD 184: 185–87; GZSL 53/12/xinchou (January 9, 1789).

45b *Miñşıñlärniñ yeridin Kāşqarda särgäklik qilip olturğuzğan çerigni bu yıl tamām yandurup tartip nāgāh lāzīm qiladurğan yeri bolsa yana çarlap alip kelādurğan yerini ^aylatqapdur. bu iş tañi yana boladur. Kāşqar İlaniñ arası ança yıraq emäs. nāgāh lāzīm qiladurğan yeri bolsa çarlap alip kelişdä obdan ülgürädur. şolzamān Miñşıñlärniñ aylatqan yasuničä bolsun. bolsamu, bu bir iş Yañı Yaqa Yerläriñ // ambanlari andu yerlikläri jobatsa bolmaydurğan üçün örgätip iñtiyāt qilip tüşürgän yarlıғ kötärip alip yana aylatqağan işdä tamām Iskandarniñ añini kirgüzmäpdur. Iskandar bolsa meniñ kuhna yerlik albatum bolupmu junwañ iş qilişi yana obdan. ilgäri har qaydağ yerlikkä çatişliq işdä hamasigä Iskandarniñ añini kirgüzsiñ dep yarlıғ tüşürgän yeri bar. ħali bu ikki qismi işni, mabādä yerlikkä çatişliq iş emäs desilärmu? nemä dep aniñ añini fütümädiñlär? mundin buyzigä Iskandarni yārılaşıp iş qiladurğan amban qilip har qaydağ iş aylatqaşda hamasigä şuniñ añini kirgüzüp billä aylatqasun. bolsamu, ilgäri Yūsuf bolsa Qamulniñ yerlik, Emin Hwāja // bolsa Turfanniñ {qizil qalam bilä tüşürgän yarlıғ} yerliki, bular sijil ularniñ alip barğan Qamul Turfanniñ yerlikini uqaq tartip, şuniñ yerlikläriñni azğina tutmağan ekän. ħali men Iskandarni yārılaşıp iş qiladurğan amban qildim. keşikimni kötärgäni nihāyatı ağır. {qizil qalam bilä tüşürgän yarlıғ} Iskandar albatta keşikimni başida kötärip şuniñ alip barğan Turfanniñ yerlikläriñni qatıǵliq bilän yığıp başlap har qaydağ işni ‘adl qilip şidkäsä har qaydağ dep Kāşqarniñ yerlikläriñni andu öz iñtiyāričä tutmay yürsä bolmaydur. Iskandar ‘aqīdasi bilän obdan jütkep {qizil qalam bilä tüşürgän yarlıғ} yürsä işqa manfa‘at bolupmu nurğan yerliklär haması köñli bilän eräşädur. yana meniñ keşikimni hamēša kötärsä boladur emäsmu?⁴⁷*

dedi.
46b şu yili onuncı ayda // ^yarlıғ tüşürgäni:

Yūñbūlarniñ yeridin Iskandargä otağat şañlap qaratişni tiläp ^aylatqapdur. Iskandar bolsa qadīmdin Čançinmunda yürüytti. otağati bar dur dep ħiyāl qilğan üçün wañ bolupmu ħakīm beg Miñliyañ, Miñşıñ, Yādalar manşabda turup nečand yıl aşla şuñ otağat şañlaşni tiläp

⁴⁷ QMJD 23:222–25; GZSL 58/2/renwu (March 30, 1793).

*aylatqamağani nā-ma ‘qūl bolupdur. həli Yūnbūlar Iskandarni nihāyatī ‘izzatlik iḥtiyātliq har qaydağ işdā kiçäp hīzmat qiladur dep şuṇa otağat şaṇlaşni tiläp aylatqamağani ma ‘qūl. keşik yetküzüp Iskandargä üç közlük otağat şaṇlap qaratip menīṇ kuhna yerlik qullarimğa köyünädurğan hīyālīmni körsätsün!*⁴⁸

dedi.

47a // ellik toqquzunçı yilida ^^Ejinnīṇ gegānigä baralqağali Bajingä kirip on ikkinçi aynīṇ yigirmä biridä ^^çohum yarliğ bilän qičqirip alip kirip goşqağa alğan.

yigirmä ikkisidä Iskandargä ordanīṇ içidä qizil tizginlik at mindürgän.

yigirmä säkkizidä Iskandargä qara tülki doqi şaṇlağan.

altmīşinçi yili birinçi aynīṇ yaṇi törtidä Iskandargä sariğ tizgin şaṇlağan.

həli Kāşqarda olturadur

48a // yettinçi oğli birinçi järgä tayji Farīdūn sula boyidin Činluṇ ottuz altinçi yili Emin Hʷājani eräşip Bajingä kirip ^^yarliğ bilä: ikkinçi järgä tayji qilip közlük otağat ^şaṇlap Čançīṇmunda yürüzgän. ^^yarliğ bilä:

Farīdūnni Emin Hʷājaniṇ oğli dep keşik yetküzüp ikkinçi järgä tayji şaṇlağan. həli jurğandin “istäp şunīṇ aşla çerigdä yürğän hīzmati yoq bolsa, orun çiqğandin keyin ulaşturmas qilali” dep ^aylatqapdur. muni tābi‘ jurğanda temtäglätip Farīdūnniṇ mabādä hīzmati bolsa, orun çiqğandin keyin şunīṇ oğliğa yana ikkinçi järgä tayji ulaşturunlar. mabādä hīzmati bolmasa bir yer arqa fastlätip // törtünçi järgä tayjiğa yetküzüp mīrās qilip ulaşturunlar

48b

dedi.

ellik üçünçi yili birinçi ayda ^^yarliğ tüşürgäni:

Qamul Turfan ikki yer hamasi iqlīmniṇ öyiniṇ kuhna quli. yana özgä şahlärniṇ yerlikläri bolsa, tamām menīṇ boyum Yaṇi Yaqa Yurtlarni tohtatip şidkāşdä eräşip kirgän bolsamu, yana ottuzunçi yılğa yetişip küç berip yürğän albanniṇ işidä kiçäp hīzmat qilğanğa ilğap ayrip keşik yetüzüp waṇ bāyli bāyżä guṇ tayji yetküzüp oḥşaş emäs haṭ şaṇlap järgä tafturupdur. Činluṇniṇ qirq säkkizinçi yili tābi‘ jurğän rasmini eräşip

⁴⁸ GZSL 58/10/bingyan (November 9, 1793).

- 49a *ularniñ haq järgäsini istäp mırās qilip ulaşturadurğan // yerini tohtatqani bar, yā orun çıqğandin keyin järgäsini fastlätip ulaşturuşni tohtatqani ham bar. bu har neçä tohtatqan rasmini eräşip şidkägän. bolsamu, bular eräşip kirgäli uzaq yil bolğan tamām kuhna albuti bolğan bolsamu bular hamasi meniñ keşikimni başida kötärip böläk böläk tafşurğan işdä ‘aqīdasi bilän jütüp yürdi. hali bolsa Qamulniñ junwañ järgä bäyli İrdäşir şuniñ uluğ babasi ‘Ubaydullāh baldirdin eräşip kirip ba-yakbāra neçä avlād bolğan. bolsamu İrdäşirniñ babasi Yūsuf čerignij küräsidä ham intihāsiz küč berip jütüp yürgän. bäyzä ‘Usmān ilgäri şuniñ dadasi Hudī čerignij küräsidä qatırqanip jütüp ba-yakbāra bäyli järgä qoyup öziñij gunähiniñ uçurida çıqarğandin keyin ‘Usmān yana har qaysi işdä*
- 49b *// ‘aqīdasi bilä jütüp yürgän uçurida yana bäyzä qoyğan. Şatipaldi bolsa, ilgäri čerignij yeridä yana küçiniñ yetişicä jütügän. bolsamu, hākīm begniñ manşabidä neçand yil köñül şarf qilip şidkägän guñ İbrāhim birinçi järgä tayji Avrānzīb ikkinçi järgä tayji Baba, ‘Abla, Farīdūn üçünçi järgä tayji ‘Abd Nāzar, Pārsā bularniñ haq järgäsini bolsa yā čerignij yeridä hizmat qilip yürgän uçurida şaŋlap tafturğani bar, yā ularniñ ata babasiniñ hizmatigä baqip şaŋlağani ham bar. bularniñ haq järgäsini mabādä jurğandin tohtatqan yasuniçä orun çıqğandin keyin järgäsini fastlätip ulaşturadurğan bolsa, bara bara hamasiniñ järgäsi fastläşkä yetädür. bikār meniñ nurğun yerlik qullarimni uzaqdin // uzaqğaça siläp köyünädurğan intihāsiz hiyālimğa kelişmäydur. hali keşik yetküzüp jurğandin järgäsini fastlätip ulaşturuşqa tohtatqan İrdäşir, Şatipaldi, ‘Usmān, İbrāhim, Avrānzīb, Baba, ‘Abla, Farīdūn, ‘Abd Nāzar, Pārsā qatarliq on kişiniñ hali ulaşturğan wañ bäyli bäyzä guñ tayjiniñ haq järgäsini orun çıqğandin keyin järgäsini fastlätip ulaşturuşni lāzīm qilmay, tamām hamasini mırās qilip ulaşturup meniñ nurğun yerlik qullarimni ziyāda köyünädurğan intihāsiz köñlümni körsätsün. Bajindä bariğa munda uhturuşniñ taşida, taħi yana tābi‘ jurğangä tafşurup hama şahrniñ ambanlariğa yürgüzüp meniñ bu yarliğni hama yerliklārigä tamām uhturup jarlap hamasini hoş qilsun!⁴⁹*
- 50a

dedi.

- 50b *// ellik beşinçi yili yettinçi ayda tüşürgän ^^yarliğniñ içidä:*

⁴⁹ XMD 180:156–61; GZSL 53/1/jisi (February 12, 1788).

*Ṭurfanniñ ikkinçi järgä tayji Farīdūn, Emin Hʷājanıñ oğlı, bunča yil yana obdanlıq bilän hıżmat qılıp yürdi. keşik yetküzüp Farīdūnnı birinçi järgä tayji qılıp, küç bergän kuhna yerlik qullarımğa köyünädurğan hıyālımnı körsätsün!*⁵⁰

dedi.

ellik altınçı yili ağrip ölgän Şayfullāh boşağan guzanıñ işini yārılaşıp qıladurğan begniñ orniğa jurğandin qadım rasmi bilän ^aylatqap guzanıñ işini yārılaşıp qıladurğan beg qoyğan.

51a həli Ṭurfanniñ yerlikini başlaydurğan jasaqnıñ tamğasınıñ işini ‘āriyatı qıladur. // həli Ṭurfanda olturadur.

52a // säkkizinçi oğlı guzanıñ işini yārılaşıp qıladurğan beg Bahrām, sula boyidin Činluñniñ qırq törtünçi yili Iskandar junwanlıqğa ulaşıp boşağan guzanıñ işini yārılaşıp qıladurğan begniñ orniğa jurğandin qadım rasmi bilä ^aylatqap guzanıñ işini yārılaşıp qıladurğan beg qoyğan.

ellik yettinçi yili ^^Ejinniñ gegäniğä baralqağalı Bajingä kirip ^^yarlığ bilä Bahrāmni Čançıñmunda yürüzgän.

həli Ṭurfanda olturadur.

53a // Činluñniñ ellik säkkizinçi yili istäp çıqarip taşqarqi buljuñni yasaydurğan jurğandin ^aylatqap yañı özälägän (?) Nūr Muḥammadniñ çon oğlı Maḥmūd Činluñniñ qırq törtünçi yilida jasaq junwan Iskardarnıñ guzasığa mayrin jangin qoyğan. ellik törtünçi yili Qırğızlar savdāgar Andījānnıñ, yerlikläriñiñ āt ulağni tiläp bulağan işdä Maḥmūdni ibärip oğrini Jān Fulātlarnı tutup alıp kelgän uçurida ^^Ejin keşik yetküzüp ikkinçi järgä jīñsū şaŋlap qaratqan.

ellik säkkizinçi yili ^^yarlığ tüşürgäni:

53b *Yūñbūlarnıñ yeridin Kāşqarnıñ beşinçi järgä beg Muḥaffarnıñ boşağan orniğa ikkinçi järgä jīñsū qaratqan mayrin jangin Maḥmūdni qoyuşni aylatqapdur. muni Yūñbūlar aylatqağan // yasuničä Maḥmūdni şolzamān Kāşqarnıñ beşinçi järgä qazī beg qoyunlar!*

altmişinçi yili ^^yarlığ tüşürgäni:

Yūñbūlarnıñ yeridin Kāşqarnıñ beş yüz yerlik çerigini qoşup bilädurğan bilişidä qoyadurğan üçün beşinçi järgä qazī beg Maḥmūdni taˊınlap

⁵⁰ GZSL 55/7/yiwei (August 26, 1790).

qoyuṣni tiläp aylatqapdur. Yūñbūlar aylatqağan yasuničä bešinči järgä qazī [beg qoyu]ñlar!

dedi.

šu yili [^]Ejinniñ gegänigä baralqağali Bajingä kirip on ikkinči ayda [^]yarlığ bilä keşik yetküzüp Maḥmūdni Čančıñmunda yürgüzgän.

Jačıñniñ ikkinči yili dabḥur altınči ayda. [^]yarlığ tüšürgäni:

54a *Čāñlīnlärniñ yeridin Kāšqarniñ törtünči järgä işikağa beg Qutluğ Dōstniñ boşağan orniğa bešinči järgä qazī beg yerlik čerigini qoşup bilädurğan yilši da Maḥmūdni ta'īnlap qoyuṣni // tiläp aylatqapdur. muni Čāñlīnlärniñ aylatqan yasuničä Maḥmūdni törtünči järgä işikağa beg qoyuñlar!*

dedi.

šu yili toqquzunči ayda, Čāñlīnlärniñ yeridin Kāšqarniñ yerlik čerigini qoşup bilädurğan uñrida Šā[h] Begniñ boşağan orniğa törtünči järgä işikağa beg [...yerli]k čerigini qoşup bilädurğan yilši da Maḥmūdni ta'īnlap qoşuṣni tiläp aylatqağanda [...

55a *// ...] yārīlaşıp iş qiladurğan amban ḥakīm beg junwañ Iskandarniñ čon oğli Yūnus sula boyidin Činluñniñ qırq altınči yili on birinči ayniñ yañi biridä šuniñ dadasiniñ järgäsini keyinki kün ulaşturadurğan üçün jurğandin qadīm rasmi bilä [...*

55b *// ...Fūjiyūn]lärniñ yeridin Kāšqarniñ törtünči järgä ğaznači beg yerlik čerigini qoşup bilädurğan yilši da Muzañfarniñ boşağan orniğa birinči järgä tayji törtünči järgä šañbegi Yūnusni qoyuṣni tiläp aylatqapdur.*

56a *muni Fūjiyūnlärniñ aylatqap yasuničä // Yūnusni törtünči järgä ğazīnači beggä yōtkāp qoyup yerlik čerigni qoşup bilädurğan yilši da qoyuñlar!*

dedi [...

56b *// ...] Sulaymānniñ ikkinči oğli Ḥamd Bāqī sula boyidin Činluñniñ älli[k... İlaniñ] janjuñi Būniñ yeridin “Ḥamd Bāqī bunča yil arasida Avrānzībni erāşıp iş qilişda taḥi yana tola küč čiqardi” dep [...*

Translation

The first sections of the text are missing from the manuscript. I have added the title and these missing sections according to the Mongolian text of the *Iledkel šastir*. All sub-headings are my own. As far as possible, the names of Qing officials have been given in their Manchu and Chinese forms respectively. Where the Turkic text gives titles in Chinese or Manchu, these have been preserved as such. Where it translates into Turkic, I have substituted a standard English translation. A table comparing these titles is given in the Appendix. Toponyms have been amended to their most familiar forms, e.g. Qamul and Ush have been rendered as the more familiar Hami and Uch.

The Exemplary Biography of Emin Khoja, *Jasagh* Prince of the Second Degree

Emin Khoja was from Turfan. His grandfather was Sufi Khoja,¹ an *akhund*² in Qarakhoja,³ and his father was Niyaz Khoja, a leading *akhund* in Turfan. When Emin Khoja succeeded him, the family settled in Lükchün.

In the fifty-ninth year of the Kangxi reign (1720), when the Imperial Army pacified Turfan, Emin Khoja's family submitted in Lükchün. After the army withdrew, the Junghars compelled them to move to Qarashahr. They resisted, and dispatched a messenger stating their loyalty and requesting

¹ Temir's document gives his grandfather's name and title as Ḥaẓrat Mir Ḥabibullah Valiyullah (Temir 1961, 195). One of Tenishev's informants referred to Emin Khoja's father as Mir Āli (Tenishev 1969, 85).

² A title used in Central Asia since Temürid times, indicating someone with religious learning.

³ Qarakhoja (SU. *Idiqut Shähri*, C. *Gaochang* 高昌) here refers not to the ruined city, but the neighbouring town of Astana. Astana is location of the shrine of Alp Ata, which was publicly patronized by Emin Khoja's family (see Part I).

reinforcements.

In the fourth year of the Yongzheng reign (1726), the leader Toqta Muhammad led over six hundred Muslims into the interior. Since there were [still] several tens of thousands of people in Lükchün who did not move, [the emperor] appointed Emin Khoja to govern them.

In the eighth year (1730), the Pacifier of Distant Peoples Yue Zhongqi⁴ memorialized that Emin Khoja was helping him to establish agricultural colonies. For this he was rewarded with silver cash.

In the ninth year (1731), the Junghars raided Lükchün and Qarakhojo. Emin Khoja shut the city and waited for an opportunity to engage the rebels. Three times he stole out and attacked the bandits before withdrawing, and on each occasion he was wounded. When our army arrived, the bandits scattered. Emin Khoja emerged from the city walls and welcomed them.

In the tenth year (1732) he led the Muslims of Lükchün into the interior.⁵ It was decreed that he should be awarded the title of *jasagh* prince of the sixth degree.

1b In the eleventh year (1733) he was stationed at Guazhou. He was accorded an official salary and rations equivalent to that of officials of the interior.

In the twentieth year of the Qianlong reign (1755), [Emin Khoja] mobilized three hundred soldiers and accompanied the Imperial Army on its campaign against Dawachi,⁶ and sent a letter calling on the Turfan Tarkhan Beg Mänglik⁷ to submit. This is explained in detail in the survey chapter.⁸ After Ili was pacified, he was recalled to Turfan. When Amursana⁹ rebelled, Emin Khoja took the forces subordinate to him, and accompanied Naghacha, the Khoshud

⁴ Yue Zhongqi 岳鐘琪 (1686–1754), a leading Han Chinese general, directed the Yongzheng emperor's campaign against the Junghars from Barköl. His inability to prevent the Junghar raids of the following years incurred the emperor's wrath, and he only narrowly escaped execution (Hummel 1943, 957–59).

⁵ This is the migration discussed in detail by Onuma in Part 2.

⁶ Dawachi was a *taiji* of the Choros, and the last khan of the Junghars (r. 1753–55). For a narrative of the Qing campaign against the Junghars in the 1750s, see Perdue 2005.

⁷ I read this name as Mänglik ("someone with a mole"), although elsewhere Manggaliq is found. According to Tao Baolian (1897, juan 6:37a), Mänglik's grandfather's name was Marjanchuq (Ma-er-zhan-chu-ke), and his father Tu-mo-er-ku-ji (Tömür Khoja?).

⁸ A reference to the preceding chapter (juan 110), the general account (C. *zongzhuan*) of Turfan, in which this rebellion is described in more detail.

⁹ Amursana (1723–1757), a *taiji* of the Khoid, assisted Dawachi in seizing the Junghar throne in 1752. He then fell out with Dawachi and submitted to Qing. In 1755 he campaigned against Dawachi with the Qing army, and was appointed khan of the Khoid. The following year he rebelled against the Qing, and declared himself khan of all the Junghars (Hummel 1943, 9–11).

- 2a Prince of the Sixth Degree.¹⁰ They went to the region of Aqsu to convey to Khojasi¹¹ the imperial command that he was under no circumstances to join the rebels. The emperor decreed:

In mobilizing Muslim¹² forces and going as far as Ili, Emin Khoja has gone to a lot of trouble. Now once again he has dispatched troops under his command to march on Aqsu. They should bestow my grace and award him the rank of Prince of the Fifth Degree.

- 2b Furthermore, when his troops returned from Ili, they had travelled a long way. By imperial decree he was supplied with extra provisions. After hearing that Amursana had fled to Bortala, the emperor decreed that he should abandon the plan to go to Aqsu.

In the twenty-first year (1756), Emin Khoja returned from Guazhou to Lükchün. He took four hundred soldiers and went to meet Hoki, the Military Lieutenant-Governor of Ningxia.¹³ He organized everything and attacked the rebel Bayar.¹⁴ He had gone as far as Pichan, when suddenly the Ölöd¹⁵ and Mänglik's forces rebelled once again, killed Hoki, and set out to capture Emin Khoja. At this point, Mänglik told the Ölöd that he was a Muslim, so they let Emin Khoja go and sent him back to Lükchün. When Mänglik returned and summoned [Emin Khoja], he did not go. When [Emin Khoja] dispatched someone to report this rebellion, the emperor decreed:

- 3a *Emin Khoja is someone who has submitted with a faithful heart and has remained loyal for many years. I greatly commend the fact that he has kept in mind my weighty grace and sent someone to transmit this news. I could not bear it if he were to remain among these thieves. He has only*

¹⁰ Naghacha 納噶察 (d. 1756), a Khoshud Mongol, surrendered to the Qing with Amursana in 1754 and participated in the campaign against Dawachi (WFMG juan 114).

¹¹ Under the Junghars, Khojasi had been *hākīm* of Uch. He initially supported Burhan al-Din and Khoja Jahan's campaign to Kashgar and Yarkand, and was appointed by them as *hākīm* of Khotan. He then fell out with the khojas, returned to Uch, and submitted to the Qing in 1758. Suspicious of his personal ambition, Qianlong ordered him and his family relocated to Beijing (WFMG juan 116).

¹² The word "local" here and elsewhere could also be translated at "Muslim." Because of the ambiguity, I have made use of both translations at different points in the text.

¹³ Hoki 和起 (d. 1756), a Manchu of the bordered blue banner, was deployed to Barköl in 1755.

¹⁴ Bayar 巴雅爾 (1723–1757), a *taiji* of the Khoid, surrendered to the Qing in 1755 and was appointed khan of the Khoid. On this incident, see Onuma 2012.

¹⁵ The Ölöd (Mo. Ögeled) were a subdivision of the Oirat, with which they are often confused. After the fall of the Junghars, the Qing referred to all Junghars as Ölöd.

3b *just arrived [in Turfan] after returning from Guazhou. He has probably not yet been able to attend to all of his various tasks. How will he have the strength to capture this thief who has rebelled? If it happens that he is somehow able to capture Mänglik, it would be a fine service indeed, and after he returns he should be allowed to administer this entire region. In case he lacks the strength to capture the thief, he should remain on guard in the position he has taken up. After the Imperial Army has arrived from the interior, then they will be able to destroy the thief.*

Subsequently, when Emin Khoja dispatched his son Sulayman to Hami to confront the rebel, he requested that the Imperial Army come to his assistance. When the Hami *Jasagh Beise* Yusuf¹⁶ reported this, the emperor decreed:

4a *The fact that Emin Khoja has confronted the enemy and held firm is extremely praiseworthy. Bestow my grace and make him a beise. His son Sulayman should also be honored with the rank of gong.¹⁷ Have the Anxi Commander-in-Chief Fu Kui¹⁸ mobilize five hundred soldiers, take Sulayman and hurry to Emin Khoja's territory to assist. If the strength of his forces is insufficient, then [Fu Kui] should deputize Emin Khoja to take the people subject to him and return to Hami in his company. After the Imperial Army has arrived they can attend to matters once again.*

In the spring of the twenty-second year (1757) the emperor decreed:

4b *Previously I issued a decree that Fu Kui should mobilize troops, and after seizing Mänglik he should station men in Turfan, wait for the Imperial Army to arrive, and advance together to attack the Ölöd rebels. Upon consideration, [I have decided that] after Mänglik is captured, I will give the territory of Turfan to Emin Khoja to administer. If [Fu Kui] stations soldiers there and waits for the Imperial Army, it will take many more days, and accommodating such an army among the people will*

¹⁶ Yusuf (d. 1767) was the *jasagh* prince of Hami between 1740 and 1767.

¹⁷ This refers to an award of *pinji* ("grade"). Within the Qing system of aristocratic ranks, a *pinji* rank could be awarded without a hereditary title (such awards usually preceded the hereditary enfeoffment). To reflect this distinction, I have translated *pinji* awards using the word "rank", and when the hereditary honour is meant, using words such as "enfeoff" and "title".

¹⁸ Fu Kui 傅魁 (d. 1757) was appointed to Hami in 1756. In suppressing this rebellion, Fu Kui carried out a number of summary executions, and for this he was recalled to Beijing and executed.

create trouble for Emin Khoja. This by no means [accords with] the principle of demonstrating my compassion and concern! Convey this to the imperial agent residing in Barköl, Yarhašan,¹⁹ so that Emin Khoja should know of it. If, after bringing the affair of Mänglik to a conclusion, he should join with his Muslim subjects, and with their combined strength defeat and capture Bayar, in that case let him command the troops together with Fu Kui and pacify the region. Otherwise, have them withdraw all the soldiers from the interior; do not allow them to stay there. If Emin Khoja requests that one or two hundred soldiers be left behind, let it be as he wishes.

5a After suppressing the rebellion of Mänglik, in accordance with [this] decree [the emperor] appointed [Emin Khoja] to the region of Turfan. When [Emin Khoja] dispatched his son Sulayman requesting an audience to express his gratitude for these favors, it was decreed that he be transported by the relay system.

In the winter, upon news that the Muslim traitors Burhan al-Din and Khoja Jahan²⁰ had rebelled and seized Yarkand and Kashgar, [the emperor] took council and ordered the Imperial Army to be sent to investigate and punish their wrongdoing. Thereupon he issued a decree to Emin Khoja:

5b *Previously these two bandits, Burhan al-Din and Khoja Jahan, had been imprisoned by the Junghars. I extended to them particular grace and placed them at the head of their former subjects. Without thinking, they have spurned my beneficence and gone to join the rebel, and have killed Deputy Lieutenant-General Amidu.²¹ In no way is it possible to forgive their crime. However, we should spare those locals who had no choice but to obey because of their mistreatment at the hands of these two bandits. Emin Khoja, you have received my weighty grace. You occupy a*

¹⁹ Yarhašan 雅爾哈善 (d. 1759), a Manchu of the plain red banner, went to Xinjiang during the campaign against Amursana. As described below, in 1758 he was appointed to head the invasion of the Tarim Basin, but was recalled and executed for his laxity during the siege of Kucha (QSG juan 314).

²⁰ Burhan al-Din and Khoja Jahan were the sons of Khoja Aḥmad, and grandsons of the prominent Naqshbandi shaykh Afaq Khoja. They were originally sent by the Qing to rule the south of Xinjiang, but once in place they detained and killed Qing emissaries, prompting the Qing to intervene directly.

²¹ Amidu 阿敏道 (d. 1757), a Mongol of the bordered red banner, was dispatched to Yarkand by Jaohūi in 1756 and killed the following year by the khojas (QSG juan 315).

6a *senior position among the Muslims and are distinguished in every respect. I trust you. If by some means you are able to catch the bandits, or win the bandits over and deliver them up, then it will not be necessary for us to send an army. You should deal with this as you see fit. If it turns out that it is necessary to dispatch troops, you should consider how many troops will be required, and when it is appropriate for them to proceed, and report on this in detail.*

6b When Emin Khoja's memorial arrived, the emperor issued a decree commending him and promoting him to the position of commandant of the forces. At that time the Sharas and Makhus²² bandits rebelled in Qarashahr, on the excuse that they were migrating from their territory. Emin Khoja acted according to the decree and sent someone secretly to Qarashahr to obtain information. Worried that the army might not arrive in time if it set out after his spy returned, he took soldiers himself and went to Toqsun and kept watch. At this news, the emperor praised him for acting in a timely fashion and rewarded him with silks. He also issued a decree:

Next year when we pacify Yarkand and Kashgar, although there will be generals and ambans there, since you know the customs of the Muslim region well, I will send you in the first division as a councilor. If you remember my grace and act with a true heart and serve diligently, you will receive the blessings of my grace, is it not so?

7a Emin Khoja learned that there was no trace of the bandits in Qarashahr. He secretly dispatched someone to gather news in Khurumshi Jilgha, and requested to follow the vice-president of the Board of Revenue, Arigūn,²³ to attack the bandits. By decree the emperor awarded Emin Khoja the rank of *beile*, and fixed his allowance of silver at that of a councilor.

²² The Sharas and Makhus were two *otogs* of the Junghar. According to the *Yuzhi Zhunga'er quanbu jilue*, which describes the composition of the Junghar in 1755, the Sharas consisted of 3000 households under two *zaisangs*, while the Makhus were 5000 households under one *zaisang*. See Atwood 2006, 241. Their territory at this time was on the Chaghan Tüngke Usun, a day's journey west of Qarashahr (WTQWJ #205; Mannerheim 1940, 288)

²³ Arigūn 阿里衮 (d. 1777), a Manchu of the bordered yellow banner (QSG juan 313), was at this time stationed in Barköl (QSG juan 313).

Emin Khoja accompanied Arigūn by the Azghan Bulaq and Qosh Terek²⁴ roads, and in Tabun Shungir and Namga²⁵ he captured more than two hundred brigands. After this he hastened via Khurumshi Gully,²⁶ and when he was approaching the Kash Pass²⁷ he found out that the bandits had treacherously murdered Lieutenant-General Manfu²⁸ and fled to Qara Gol.²⁹ As he pursued
 7b them, the bandits lit fires, destroyed the way stations, and escaped to Kucha. Arigūn stayed in Korla, and Emin Khoja in Qara Gol. He dispatched an emissary to deliver a letter, but he did not make it through.

In spring of the twenty-third year (1758), by decree [the emperor] appointed [Emin Khoja] to the position of councilor, and instructed that upon his return he should accompany the Suppressor of Rebellion Yarhašan and destroy Burhan al-Din and Khoja Jahan. He also issued a decree that Yarhašan should follow Emin Khoja's advice, and do nothing contrary to it; also that he should enlist Muslim troops as he see fit, reduce the number of Chinese soldiers
 8a accordingly, and supply them with good horses. At that time, Emin Khoja suggested that he advance on Kucha. [The emperor] decreed that he should return to Turfan for a while and consult with Yarhašan.

Emin Khoja discovered that the Sharas and other bandits had escaped from Kucha to Yarkand. When the army was returning from Qara Gol along the Khoro Mountain³⁰ road to deal with the bandits, he had to turn back because his horse had weakened. On this matter, [the emperor] decreed that in light of his rank of *beile* he be appointed an official with rank equivalent to that of a palace major-domo, an officer of the bodyguard, or a palace commandant. Emin Khoja heard word that Khojasi was residing in Uch, and said to Yarhašan: "Khojasi's
 8b disposition is the same as that of the two *khogas*. If we were to send someone this

²⁴ The Qosh Terek pass is on the road leading southwest from Toqsun across the Bortu Mountains to Qarashahr. There are Azghan Bulaqs west of Korla and south of Turfan, but neither seems to be the one referred to here.

²⁵ Both of these are described as locations close to Qarashahr (XMD, 26:384). Namga may be the Kōkō Namag, a tributary of the Khaidu River.

²⁶ An unidentified location in the Yulduz Valley.

²⁷ That is, the pass leading to the Kash Valley. This is only a tentative reconstruction of this toponym.

²⁸ Manfu 滿福 (d. 1757) was a Manchu of the bordered blue banner. His run-in with the rebels occurred during an inspection tour of guard posts along the Alghu River, in the mountains directly west of Toqsun (QSG juan 315).

²⁹ Qara Gol "Black River" and similar toponyms abound in the Tianshan. One other possibility here is Qara Kōl, a well-travelled pass leading south from the watershed of the Khaidu River to Kucha.

³⁰ This may be the Khoro Mountains (C. *Huola shan* 霍拉山), south of the Khaidu River. One report describes these mountains as on the way to Lop Nur, and thus they may also refer to the Quruq Mountains to Turfan's south.

could be quickly resolved.” When Yarhašan memorialized to report this, he did not include Emin Khoja’s name. The emperor issued a decree:

On the issue of bringing the beg Khojasi to submit, it is very timely, but since Emin Khoja has been made a councilor it would be better to write his name on the same line and memorialize jointly. It will not do to separate them.

In the fourth month (May 1758), [the emperor] enfeoffed him as a *beile*, and added to this the position of councilor. The emperor issued a decree:

- 9a *If Emin Khoja leads troops and advances against the locals, then he may be successful. Yet after the chief rebel has been captured, I will have no choice but to promote another beg to handle affairs in his place. These are all recently submitted subjects, and it is difficult to know the good from the bad immediately. Furthermore, it is extremely important to resolve the matter of stationing troops in Ili and cultivating grain. It would certainly be fitting to station him [in Ili] to manage affairs at first. Since the supplies in Ili were previously all produced by the Muslims, after establishing and organizing the Muslim town, he should transfer Muslims as he sees fit and attach them to the Green Standard Army.*
- 9b *Since Emin Khoja has authority among the locals, he should assist the general and ambans and take charge of the Muslim troops who are growing crops for provisions. When they are satisfied with the provisions, he should then return to Turfan. Wherever there has been a task to be done, and whenever there have been conflicts and hostilities, Emin Khoja has been able to set things right with his loyal heart. From now on, I will treat him with even greater respect when I employ him, and show him even more favor.*

- 10a In the fifth month (June 1758) he reached Kucha. When Yarhašan advanced hastily towards the city with his army, the rebels opened fire from the city wall’s battlements, and Emin Khoja was wounded in his right cheek. After they withdrew he swore an oath: “I have personally received the weighty grace of the Khan Ejen. I will assuredly fight to the death.” When this was reported, the emperor awarded him an imperial-issue belt pouch and a thousand silver *taels*, and issued a decree:

I sent Emin Khoja to provide council and handle military affairs because he is elderly and experienced. I never said that he should enter into the fray himself and risk his life. Now I have heard that he led a charge and been wounded. This sorely troubles me. From now on, relying on his individual integrity and the strength of the masses, he should handle affairs faithfully. It will not do to allow him to enter a dangerous place to fight and treat gunfire lightly.

He also issued a decree saying:

10b *As he is the commanding amban alongside Yarhašan, is there any reason not to warn him and prevent him from wantonly risking his life in battle?*

After Emin Khoja's cheek healed, he fired a letter into the city of Kucha calling on the bandits to surrender, but they took no notice of it. When the rebel's henchman 'Abd al-Karim approached with reinforcements from Aqsu, [Emin Khoja] fought and repelled them. For this, the emperor commended him, and rewarded him with an imperial-issue belt pouch. Subsequently, when Khoja Jahan brought more than five thousand bandits to relieve the siege of Kucha, 11a they triumphed again and captured two standards. When Emin Khoja saw [these standards] he pointed out that they were Khoja Jahan's standards. Just then, while Yarhašan was not on his guard, Khoja Jahan quickly stole into the city of Kucha and escaped back out again. The former *beg* of Shayar, Muḥammadi, dispatched his son Ḥasan Khoja to announce his surrender, and reported that Khoja Jahan had left Kucha. Yarhašan wrote a letter reporting this. Previously [Yarhašan] had suggested that Emin Khoja should follow the Pacifier of the Frontier Jaohūi³¹ and go to Sharabel,³² and that when they had defeated the Öläd bandits who had run away, then they would rout out the Muslim traitors. When 11b this was reported, the emperor decreed:

Emin Khoja knows the ways of the Muslim people. He is also brave as an individual. Jaohūi should certainly value him and make use of him.

³¹ Jaohūi 兆惠 (1708–64), a Manchu of the plain yellow banner, was a leading Qing general in the campaign against Amursana and the khoja brothers. Jaohūi's march on Ili led to Amursana's flight to Russia (Hummel 1943, 72–3).

³² Sharabel ("Yellow Slopes") was one of the Oirat pastures along the Ili River. It is now better known by its Kazakh equivalent of Sarybel.

Later, when they decided to split up and lead the army forwards, Emin Khoja memorialized:

From Sharabel, the Bedel road leads to Kashgar, and the road through the Muzart Pass leads to Aqsu. However, the roads are in terrible condition. There is a shortcut. Your slave has dispatched someone to act as guide for Jaohūi's forces.

When he memorialized this, [the emperor] had issued a decree:

12a *After Jaohūi has pacified the Ölöd, he should redeploy the army and go to the Muslim territory. In case he cannot make it in time, he should rely on the man whom Emin Khoja has sent, occupy the strategic points, and gather intelligence on Khoja Jahan's flight.*

Now, having tried and condemned Yarhašan for his crime of treating the bandit with leniency and allowing him to get away, by decree [the emperor] transferred [Yarhašan's] forces to Jaohūi's command, and issued a further decree:

Emin Khoja, as a Muslim it would be wrong to treat you the same way as Yarhašan, but nonetheless it is inappropriate to say that you have not erred at all. Considering the fact that you have constantly exerted yourself, I will forgive you this, and think of your [other] efforts. You should join Jaohūi's regiment.

12b During the autumn, after Lieutenant Hüturi took the bandit's companion 'Ali prisoner and brought him in, [the emperor] learned of Yarhašan's criminal neglect of commonly expressed opinions.³³ {By decree} he counseled and encouraged Emin Khoja, and rewarded him with a three-eyed peacock feather. Following this [Emin Khoja] captured Kucha and advanced on Aqsu. After Jaohūi arrived, he followed him to Uch and brought Khojasi to submission. For this, the emperor commended him and awarded him a belt pouch.

In the winter they arrived at Yarkand, and when the treacherous rebels clashed with the Imperial Army at Qara Usun, Emin Khoja held out against

³³ In other words, the emperor realised that Yarhašan had ignored Emin Khoja's advice during the campaign.

13a them.³⁴ [The emperor] rewarded him with the rank of *junwang*, a ruby button of rank, and a jacket embroidered with four dragon plaques. When Khoja Jahan came to the army camp and requested a meeting to negotiate terms, Emin Khoja and Jaohūi deliberated and rejected him, saying: “What cheek the little bandit has! He says that he wants to meet us to make peace!” When the emperor heard this he praised [Emin Khoja] and by decree granted him an imperial issue belt-pouch. Until this point it seems that [the emperor] had rewarded him on a total of three occasions.

13b In spring of the following year (1759) reinforcements arrived, and [the rebels] broke through the blockade and retreated to Aqsu. One of [Emin Khoja’s] subordinates, a man named Laysi, found out that some of the rebels had passed Aqsu and fled onwards, and after he pursued and captured them with the Solon troops, the prisoners were given by decree [as slaves] to Emin Khoja.

In summer when the army advanced on Kashgar, [Emin Khoja] found out that Burhan al-Din and Khoja Jahan had abandoned the city and fled. Since the wheat in Kashgar had only just ripened, he dispatched his son, Administrator Musa, to quickly enter the city, gather supplies, and assist with the provisioning of the army. For this Musa was rewarded by decree with the rank of *gong*. When the imperial army reached Kashgar, Jaohūi arranged for Musa to serve as *ḥākim beg*, and dispatched Emin Khoja to Yarkand and had him pacify the people there. On this [the emperor] issued a decree:

14a *These two cities, Yarkand and Kashgar, are the ancient homeland of the Muslims. Appointing the ḥākim begs there is extremely important. In my view, by entrusting Yarkand to Emin Khoja and Kashgar to Yusuf, with this kind of experienced men there, then they should be trustworthy. After our main goals have been accomplished, matters may be reconsidered.*

In the tenth month (November-December 1759), when Khoja Jahan’s head was conveyed in a chest from Badakhshan and presented,³⁵ the emperor decreed:

Emin Khoja and Yusuf have both been performing a variety of services.

³⁴ This is the event known as the Battle of Blackwater Camp, for which see Perdue 2005, 290–91.

³⁵ This is the episode depicted in the Jesuit artist Jean Denis Attiret’s drawing “The Emperor is presented with Prisoners from the Pacification of the Muslims” (平定回部獻俘).

Were I to now summon both of them, there would be no one left to manage the affairs of the Muslims. Therefore I will bestow my grace and promote Emin Khoja to junwang. Let him remain in Yarkand and see to affairs.

In the twelfth month he issued another decree:

14b *Our main tasks have now been completed. Of course it would be good to allow Emin Khoja to go home and rest, but cities like Yarkand are all recently pacified territory. Only when we appoint someone who knows the customs of the locals and is experienced in administration to handle duties will all be well. Emin Khoja is my old servant; he has carried out great service in battle, and he is immensely experienced in Muslim affairs. Because of this, I have kept him there for some time. It has been several years that he has been away from his home. Thus if he were left to deal with matters there alone, my heart would not be able to bear it. Because of this, let him take his wife and children to stay there a while. After all the various issues have been dealt with, then he can return. Is it not so?*

In the spring of the twenty-fifth year (1760) his portrait was commissioned for the Hall of Purple Radiance.³⁶ This is what the emperor wrote in his honor:

15a *[He was] the first of the Turfan Muslims to bow his head and submit, Because he aided in military matters and knew the customs of the Muslims, There is nothing he knows that he does not say, and nothing he says that does not bear fruit, His resolve is not a rolling stone, and his determination does not waver.*³⁷

³⁶ The Hall of Purple Radiance still stands among the government buildings of Zhongnanhai, and is used by Chinese leaders to receive visiting dignitaries. European troops plundered these portraits during the suppression of the Boxer Rebellion. Albert von Le Coq (1926, 1:51) wrote that a portrait of Emin Khoja was kept in “his museum”, presumably the Ethnography Museum in Berlin. Le Coq describes the subject as a blue-eyed man with a long, straight nose. Unfortunately, recent studies of these paintings make no mention of Emin Khoja’s portrait, and it is likely that it was lost during the Second World War.

In summer, in the fourth month (May-June 1760), when the vice-president of the Board of Civil Appointments, Deputy Lieutenant-General Haiming acted according to a decree and assumed duties in Yarkand, [the emperor] decreed:³⁷

15b *Haiming is an amban sent from the interior. In handling affairs his name should be written prior to Emin Khoja's. However, he should not treat Emin Khoja with disrespect just because he writes his own name first. Emin Khoja is a man experienced in local matters. In dealing with every kind of issue, they should be of one mind, and take action through joint consultation.*

16a At that time, when they memorialized on the appointment of a *hākīm beg* to Ili and the administration of the Muslim peasants, Musa was appointed by decree. When the treacherous rebels in Kashgar–Mirim and Niyaz–rebelled and destroyed all the guard posts in Kōl Tarim,³⁸ Musa accompanied Councilor Arigūn to attack the bandits at Fayzabad.⁴⁰ They discovered that the bandits gone from Salindu to Qoromluq.⁴¹ They pursued them, and just as the bandits were preparing their food they arrived in force and caught them all. By decree Musa was enfeoffed as a prince of the sixth degree, and was appointed to share Emin Khoja's responsibilities.

In the summer, the Yarkand *beg* Ḥadi,⁴² the Kashgar *beg* Gada-yi Muḥammad,⁴³ and the Khotan *beg* Ish Muḥammad claimed that Emin Khoja had been indulgent towards his translators (*tongchis*) and was not controlling the

³⁷ The emperor here borrows a line from the *Book of Songs* (the “Cypress Boat”): 我心匪石，不可转也。 Legge translates: “My mind is fixed, and cannot, like a stone, Be turned at will indifferently about.” See Minford & Lau 2000, 109.

³⁸ This decree was issued in response to a query from Haiming in 1760 as to the correct order of writing names. See Kim 2008, 303–4 for discussion.

³⁹ According to the *Xiyu tuzhi* (Fu-heng 1782, juan 18), Kōl Tarim lies “260 *li* northeast of Khanariq. Yarkand is 300 *li* to its south.”

⁴⁰ Pāyziwat, C. Jiashi 伽師, is situated 80km east of Kashgar.

⁴¹ Judging from the original reports, both of these places lie along a route from Beshkerem to Kirghiz territory, but I cannot pinpoint them (XMD, 46:101).

⁴² Ḥadi (d. 1778) belonged to a family closely aligned with the Black Mountain khojas, and was possibly descended from the Dughlat amirs of the Chaghatayid period (WFMG juan 118; Brophy 2008a, 81–2).

⁴³ Gada-yi Muḥammad (d. 1775) had been *hākīm* of Bay before the conquest, and after it served as *hākīm beg* of Kashgar for twelve years (WFMG juan 120).

locals. Councilor Šuhede⁴⁴ found that their case was based on slander, and reprimanded them. Following this, Ĥadi and the others acknowledged their guilt. When this was reported the emperor issued a decree:

16b *The deportment of the Muslims is extremely poor. They are constantly spreading rumors about each other and going around trying to bring each other down. Our officials are there to treat them fairly and keep them under strict control. Have Šuhede instruct the locals of Yarkand and Kashgar as follows:*

When the great emperor employs someone he does so in accordance with their bravery and ability, is that not the case? Previously when someone was needed to manage Kashgar, he temporarily employed Musa. Now that the army has been stationed in Ili and crops sown he has been made ĥākīm [there]. In no way has he been appointed permanently to Kashgar. Why are you spreading such lies and slander?

17a *Are the tongchis not all people of Hami and Turfan? If we were to send them all back, it would result in us having no eyes and ears. Besides, this slanderous petition appears to have been written by treacherous miscreants. From now on, if there are cases of the tongchis overstepping the bounds and taking anything as a bribe from the locals, treat it seriously and show that you are vigilant!*

In winter of the twenty-sixth year (1761), [the emperor] said in a decree that Emin Khoja should return to Turfan and rest for a while, and that during the yearly rotation when the *begs* come to present themselves at court, he should come with them.

In the twenty-seventh year (1762), Lieutenant-General Sinju, who was temporarily administering Yarkand,⁴⁵ reported jointly with Emin Khoja:

17b *In Yarkand and Khotan there is a surplus of food. May we take two parts and convert it into coin and purchase beasts of burden, and convert*

⁴⁴ Šuhede 舒赫德 (1710–77), a Manchu of the plain white banner, was councillor in Kashgar (QSG juan 313)

⁴⁵ Sinju 新柱 (d. 1768), a Manchu of the bordered yellow banner, served in Yarkand 1760–63.

eight parts of it into silk gauze which we can transport to Ili and exchange for Kazakh horses?

On this matter the emperor issued a decree:

18a *Whoever is entrusted to deal with the exchange of money and cloth should be extremely diligent in carrying this out, then all will be well. For now, between Ḥadi and Ish Muḥammad, Ḥadi is the better of the two. He doesn't display any kind of craftiness. With Emin Khoja present he would certainly be scrupulous. Now Yusuf has been sent to replace Emin Khoja. As much as Yusuf is an old servant, his reputation is slightly weaker. It is terrible to imagine that Ḥadi might treat him dismissively. Emin Khoja should make sure to tell Ḥadi: "do not change your previous attitude. I will return in a while. I will be back on rotation within a couple of years, we will find each other and meet again." If he explains this in a calm manner, it will work. In this way, Ḥadi will be anxious and know to be diligent. Later when this task is entrusted to Yusuf in turn, he should speak in this same way to Yusuf, so that he attends to matters conscientiously. He should carefully instruct all the various begs of the Muslim region to keep themselves upright and guide the subject people and correct their wayward deportment.*

18b Later when it was memorialized requesting to send an emissary to Badakhshan, the emperor decreed that Emin Khoja should be retained in Yarkand for a period.

Earlier, when the *beg* of Badakhshan, Sulṭān Shah, killed Burhan al-Din, he did not keep control of his body, and the rebel's accomplices stole it and went and buried it. When we ordered our emissary to bring it back he could not find it. Apparently they took Burhan al-Din's remains and buried them in Fayzabad.⁴⁶ Emin Khoja learnt that the traitor's sons, Khoja [Qasim], 'Abd [al-]Khaliq, and Khoja Baha al-Din were being held in Badakhshan, and requested to send someone to retrieve them. In those days Sulṭān Shah had led his army to attack Bolor⁴⁷ and raid Chitral, and had installed his younger brother Shah 'Abd al-Qadir⁴⁸ in power. When the chief of Bolor, Shah Khoshamad,⁴⁹ reported this,

19a

⁴⁶ This refers to Fayzabad in Badakhshan, not in Kashgar.

⁴⁷ Bolor corresponds to north Chitral.

⁴⁸ This is not entirely correct. Shah 'Abd al-Qadir was the son of Shah Maḥmud, of the Katuri line of rulers of Chitral. In his exculpatory letter to Yarkand, Sulṭān Shah referred to Maḥmud as his

Emin Khoja wrote a letter expounding the principles of rebellion and loyalty. He entrusted it to the Yarkand treasurer Ṣaliḥ,⁵⁰ and sent him to Badakhshan, to seek redress for the crime of attacking Yarkand's neighboring regions. He [also] said that [Sulṭān Shah] should deliver up Burhan al-Dīn's remains, along with his sons.

Sinju memorialized as to whether or not, should Badakhshan continue to disobey, he should lead the army and attack, and entrust [local] affairs to Emin Khoja. The emperor issued a decree:

19b *Of course, if after reprimanding Badakhshan they still do not obey, it would be fitting to send troops and invade. However, Sinju has no experience on the battlefield. Emin Khoja knows the customs of the Muslims well. It would definitely be better for him to accompany them.*

At that time, Board President Yunggui,⁵¹ who was in charge of administering Kashgar, memorialized requesting to exempt the locals from taxes and impositions. Because he did not list Emin Khoja's or Yusuf's name in his letter, the emperor found fault with him and reprimanded him.

20a In spring of the twenty-eighth year (1763), Yunggui and Sinju requested to rotate the *begs* in each city. In their letter they again failed to list Emin Khoja's or anyone else's name. Regarding this, the emperor decreed:

Formerly, when showing grace and pacifying the Muslims, it was inappropriate to handle affairs in collaboration with them. It was even acceptable to avoid writing their names. Yet when it comes to appointing and stationing begs, it will only work if they carry this out by consulting with them. Given this, what reason could there be to not write their names? Emin Khoja and Yusuf are both my old servants, and have been promoted by decree to the position of councilor. If you say that you want

"uncle," and that 'Abd al-Qadir "was like a cousin to me" (*ču pisar-i taḡā-yi mā mēšavad*), but there was no blood relationship (MWLF 66-2785).

⁴⁹ Shah Khoshamad of Bolor belonged to the Khoshwaqt dynasty, cousins and rivals of the Katurī dynasty of Chitral. Qing reports identify Shah Khoshamad's seat as the fort of Mastuj on the Yarkhun River.

⁵⁰ Ṣaliḥ (d. 1775) originally served Khojasi in Uch, and was involved in capturing Dawachi. After his mission to Badakhshan he became *ishikagha* of Aqsu (WFMG juan 120).

⁵¹ Yunggui 永貴 (d. 1783) was a Manchu of the plain white banner. In 1761 he was appointed a president of the Board Rites and sent to Kashgar where he served until 1763. He later held other positions in the Tarim Basin (QSG juan 320). Yunggui was the author of an early gazetteer of Xinjiang, known by various titles including *Xiyu zhi*, *Huijiang zhi*, and *Xinjiang Huibu zhi*.

to leave out [their names] on this occasion, then perhaps it would be better not to identify each other at all. Is that not so?

20b Following this, Sulṭān Shah retrieved the remains of Burhan al-Din and sent them along with his three sons. In his letter replying to Emin Khoja he praised him, calling him “my father,” and lied, saying that Chitral was his ancestral land, and that he should not give it back to Bolor. At this, Emin Khoja dispatched Ṣaliḥ to rebuke him again for his wrongdoing. When this was reported, the emperor noted that it accorded with principle and commended him. He rewarded him with an imperial issue belt pouch, and issued a decree that he should be kept on in Yarkand, and that he could return [to Turfan] when this issue was resolved. After Ṣaliḥ reached Badakhshan, Sulṭān Shah repented his
21a sins, returned what he had plundered, and withdrew his younger brother from Chitral. For this, the emperor praised Emin Khoja. At this time, when Deputy Lieutenant-General Elgingge⁵² went to Yarkand to replace Sinju, the emperor considered that he was inexperienced, and decreed that Emin Khoja should stay there for a further three months.

In the twenty-ninth year (1764) Sulṭān Shah heard that Emin Khoja had gone back [to Turfan], and dispatched Khoja Kalan. In his letter of greetings he complained that the officials of Yarkand had previously been deceived by Shah
21b Khoshamad’s lies, and requested that they look into this and return Chitral to him. When Elgingge reported this, the emperor issued a decree upbraiding Sulṭān Shah:

22a *Do you think that just because the officials in Yarkand have been replaced you can fool them by lying in your letter? The official who was previously there, the Turfan junwang Emin Khoja, will be back soon on rotation. When that time comes, I wonder what you will say? Previously you referred to Emin Khoja as “my father,” did you not? The moment he returns home you accuse him of being deceived by someone else’s lies—is this not extreme perversity on your part? Follow the custom and keep to your borders, and be sure not to scheme in seek of distasteful gain! In that way, you will always be able to enjoy my grace, is that not so?*

By decree he also had them copy out Elgingge’s memorial and the letter

⁵² Elgingge 額爾景額, was imperial agent in Yarkand 1763–65, Kashgar 1765–66 (GZSL).

of greetings from Sultān Shah, and send them to show Emin Khoja, so that he compose a response as he sees fit. Subsequently Sultān Shah dispatched ‘Uṣman Beg and reported: “After this I will control my people and guide them. I do not have the slightest intention other than this.” However, in his reply to Emin Khoja
22b he attributed his wrongdoing to Khoja Kalan, and said that he had promptly punished him for his fabrications. [The emperor] had this copied again by decree and shown to Emin Khoja. Following this, when Emin Khoja came to present himself at court, he was admitted by decree to the Gate of Heavenly Purity.⁵³ Every time they have met since then, [the emperor] has asked him about the disposition and customs of the various Muslim peoples.

In spring of the thirtieth year (1765) [Emin Khoja] was given leave to return. Just after Emin Khoja set out, he heard that the locals in Uch had rebelled and killed Deputy Lieutenant-General Suceng.⁵⁴ He requested to proceed with haste and repel them. At that time Ili Military Governor Mingšui⁵⁵ led his troops
23a and advanced, and reported hearing that the Uch rebels had requested reinforcements from Kokand. The emperor issued a decree:

If Mingšui’s forces require further reinforcement, then Emin Khoja should remain for a time in the field at Uch. Kashgar is close to the territory of Irdana of Kokand,⁵⁶ and the communications here are very sensitive. When the Uch incident is over, Emin Khoja should remain in Kashgar and oversee the reconstruction as a councilor.

Furthermore, since the reason for the Uch rebellion was the *beg* ‘Abdullah’s mistreatment of the people and bribe-taking, [the emperor] decreed:

Suceng never dealt with the problem of ‘Abdullah setting his underlings loose on the locals. Emin Khoja and Yusuf are my servants, this is not a case of them allowing their subordinates free reign to molest the locals. However, it will not do to have their stupid deputies, without knowing the seriousness of matters, seek some small advantage by relying on
23b

⁵³ The Gate of Heavenly Purity was the entrance to the Inner Court of the Forbidden City. To be admitted to the Gate of Heavenly Purity meant being enrolled in the imperial bodyguard (BH #873a).

⁵⁴ Suceng 素誠 (d. 1764) was appointed imperial agent in Uch in 1761. On the Uch (Turfan) rebellion, see Kuznetsov 1974 and Zhao 2001.

⁵⁵ Mingšui 明瑞 (d. 1768), a Manchu of the bordered yellow banner, was appointed as the first military governor of Ili in 1762 (Hummel 1943, 578).

⁵⁶ Irdana Bi, khan of Kokand 1753–1769.

threats and spreading rumors. Explain this to the officials who are stationed there. Now that there has been an incident of this kind in Uch, it is best to be on guard against it. Following this, they should be sure to pay attention and control their subordinates. Whatever happens they should not stray into misbehavior.

At that time the *qazī beg* of Korla [was] a man named Aman. When the
 24a *hākim beg* Şiddiq accused him of disobedience and rebuked him, [Aman] became angry. While he was sitting drinking with his elder brother, the treasurer ‘Ushur, with his family and the children of his younger brothers, he said: “I will kill the *hākim beg* and go and capture Uch.” At this, ‘Ushur said angrily: “That will not do.” He took his three sons, got up and left. Some people told Şiddiq that ‘Ushur and Aman were opposed to him.

When Deputy Lieutenant-General Mingpu,⁵⁷ who was in charge of affairs in Qarashahr, went to Uch, Şiddiq came leading his troops, and told him that a rebellion in Korla was imminent. On this matter [the emperor] decreed that while Emin Khoja was passing along that road he should check whether affairs
 24b are in order or have gone awry. He also issued a decree to Mingpu that he must listen to the advice of Emin Khoja; that he was not to contradict him with his own views. Emin Khoja arrived in Korla and enquired into the affair of Aman, and found that ‘Ushur had not gone to join with the rebels, and suggested memorializing to request that his life be spared. Mingpu ignored him and did not allow it. Later, [Mingpu] memorialized asking to execute Aman and his entire family, [but] the decree stipulated that ‘Ushur be cleared of wrongdoing and
 25a released. Subsequently [the emperor] heard that Mingpu had suppressed what Emin Khoja had said, and decreed that he was guilty of corruption.

Emin Khoja came to Uch and had his second son Sulayman join him there. His third son also followed Mingşui and reached Uch. When it was reported that on several occasions they had exerted themselves in battle against the rebels alongside Emin Khoja’s forces, the emperor said that Sulayman and Musa were adhering to their father’s instructions, and rewarded them with cash.
 25b He also praised Emin Khoja and rewarded him with a belt pouch. Subsequently, after capturing the city of Uch, Emin Khoja went to Kashgar.

In the thirty-second year, (1767) after returning to Kashgar, he came to present himself to court, and was admitted by decree to the emperor’s suite.⁵⁸

⁵⁷ Mingpu 明普 was appointed imperial agent in Qarashahr in 1764.

⁵⁸ On this award, see BH #101a.

In the forty-second year (1777) he died.

The Sons of Emin Khoja

[Emin Khoja] had eight sons.

His eldest son Nur Muḥammad died without employment.

His second son Sulayman inherited the title of *junwang*, but was removed from office after he was convicted of a crime.

26a His third son Musa was made Prince of the Sixth Degree. Since he had no diploma that was transmitted, his biography has not been written.

His fourth son Aurangzib was enfeoffed as a first-grade *taiji* with the rank of *gong*. He has his own biography.

His fifth son Şayfullah was made second-grade assistant *taiji*.

His sixth son Iskandar inherited the title of *junwang*.

His seventh son Faridun was made second-grade *taiji*.

His eighth son Bahram was appointed second-grade *taiji*.

On the sixth day of the tenth month, the emperor decreed:

26b *Bejung*⁵⁹ has reported that the Muslim *junwang* Emin Khoja died of illness on the seventeenth of the ninth month (October 17, 1777). Emin Khoja was my old Muslim servant. He exerted himself energetically for many years. Now that I hear he has died of illness, I am filled with grief. Bestow my grace and award five hundred silver taels of silver for the funeral expenses. Send *Bejung* out to distribute tea and *arajan* [milk brandy]. They should distribute the grant of silver from the silver stored in the treasury there, and have *Bejung* transmit the decree I have issued bestowing my grace and rewards.⁶⁰

27a This year, when the Court of Colonial Affairs memorialized on the question of Emin Khoja's diploma of *junwang*, i.e. whether or not to allow his nominated son Sulayman to inherit at the original rank, or to transmit it at a decreased degree, [the emperor] decreed:

⁵⁹ *Bejung* 伯忠 was demoted from his position of deputy lieutenant-general of Fujian in 1773 for allowing a group of Russian prisoners to escape custody, and served as imperial agent in Pichan until 1779 (GZSL).

⁶⁰ A memorial from *Bejung* is not mentioned in any other texts of the biography. The first notice of Emin Khoja's death in the published Manchu archive comes from Ili Military Governor Iletu, rescripted on QL42/10/10 (November 9, 1777). XMD, 133:192–3.

It is indeed fitting to hand down Emin Khoja's title of junwang and continue it. Emin Khoja is someone who once exerted himself in military affairs. Bestow my grace and transfer this title of junwang to his son Sulayman.

Nur Muḥammad

- 28a His eldest son Nur Muḥammad died of illness without official position.

Sulayman

- 29a His second son Sulayman was promoted from unemployment to second-grade *taiji* in the seventeenth year of Qianlong (1752).

In the nineteenth year (1754), when banners and companies were formed, he was made an assistant in banner affairs.

In the twentieth year (1755), on the basis that he had fought with the Ölöd and the rebel Bayar at Pichan, Lükchün, and other places, and managed the situation, the emperor bestowed his munificence and rewarded him with the rank of *gong*.

- 29b In the summer of the twenty-third year (1758), when the Imperial Army besieged Kucha, the bandits plundered the guns and ammunition that were being transported to the army camp along the Kucha road. Since Korla was close to Turfan, the emperor decreed that Sulayman should take troops and patrol the guard-post road.

In the winter [the emperor] sent him to replace the Chahar commandant Minjur. By decree he had Sulayman return. Again, [the emperor] issued a decree that he should his subjects be given horses and beasts of burden, and work on growing grain for Board President Yunggui, who was responsible for producing supplies.

- 30a In spring of the twenty-fourth year (1759), together with his younger brother, the assistant beg Musa, he provided the army with a hundred horses. On this matter the emperor considered that [Sulayman] had just moved his subjects, and that their horses and beasts of burden might not suffice, so he decreed that they be returned to him, and issued a decree applauding him for his efforts in the subjects' affairs.

In the twenty-fourth year (1759) after making plans and transferring the

Dolan locals to Qarashahr, Sulayman went to Būgūr and Korla. He dug canals and had them grow crops, and dealt with every matter involved with pacifying the region. The emperor commended him and rewarded him with silver and silks.

30b In the twenty-fifth year (1760), when he came to present himself at court, he was admitted by decree to the Gate of Heavenly Purity.

In the twenty-seventh year (1762) he was made a first-grade *taiji*.

In the twenty-ninth year (1764) he took his son Manuchihr and took care of the local peasants growing crops in Ili. When he returned, on the journey back Manuchihr became sick and died. For this reason, the emperor decreed:

31a *There is a report from Umitai⁶¹ that Manuchihr, the son of the gong-ranked Sulayman, has died of illness on the road while returning from looking after the Muslims who were moving to Ili. He has transported Manuchihr's remains to his ancestral home. Last year, Sulayman went to move the Muslims to Ili. This time he again petitioned and went to Ili to take care of the Muslims who were moving. The fact that his son Manuchihr had died of illness on the road is most upsetting. Let them bestow grace on him and award him a hundred silver taels, and put it to good use. They should entrust this to the Pichan officials, and take a hundred silver taels from the silver there and award it to his family.*

In the thirtieth year (1765) he accompanied the Imperial Army and went to attack the Uch rebels. The emperor issued a decree praising him.

31b On the third day of the twelfth month of the forty-second year (January 1, 1778) a letter came from the Court, and the emperor bestowed his grace and allowed him to inherit the title of *jasagh* prince of the second degree.

In the forty-fourth year (1779) he was found guilty in a case of mistreating the people of the region, and purposefully castrating his subjects. It was decreed:

Certainly it would be appropriate to tear up his junwang diploma entirely. However, his father Emin Khoja previously showed limitless dedication. Have them transfer Sulayman to Beijing without official

⁶¹ Umitai 伍彌泰 (d. 1786) was a Mongol of the plain yellow banner. In 1764–66 he served as imperial agent in Ürümchi, during which time he constructed the Qing fort at Manas (QSG juan 323).

employment. They should transmit Emin Khoja's junwang diploma to Iskandar and make him the jasagh. He should unite and lead his Muslim subjects well.

32a In the fifth month of this year (June-July 1779) a letter from the Court came, and Sulayman was appointed a first-grade senior bodyguard.

In the forty-fifth year (1780), Sulayman died of illness. By decree his remains were returned to Turfan.

Musa

33a His third son, the *gong* Musa, in the eighteenth year of Qianlong (1753) followed Emin Khoja and came to Beijing to present himself to His Highness. By imperial decree he was promoted from unemployment to third-grade *taiji*.

In the nineteenth year (1754) when banners and companies were formed, he was made an assistant in banner affairs.

In the twenty-fourth year (1759) General Jaohūi reported:

33b *While bringing the locals of Kashgar to submission, I had dispatched the former ḥākim beg of Kashgar, Khosh Kipäk⁶² to survey the grain belonging to the rebel Big Khoja (Burhan al-Din) himself, and the grain planted by the Ushshaq, Taranchis, Bazargan,⁶³ and Öläd who had followed him, [to find out] how much grain they could contribute as tax, and the levies to be collected. As much as he devoted himself to the task, since it was not fitting to appoint him to a position of authority, I dispatched the second-grade senior bodyguard Cengguwe, the junior bodyguard Foboo, and Emin Khoja's son, the second-grade assistant taiji Musa, to handle it jointly. Since everything that they did was in order and appropriate, it seemed fitting to assign Musa to other small towns and places like Yarkand. Because the begs who have come to join*

⁶² Khosh Kipäk Beg (d. 1781) had been ḥākim of Kashgar during the Junghar period. In 1760 he travelled to Beijing for an audience and was instructed to remain in the capital (WFMG juan 117; Fletcher 1982).

⁶³ These were groups of Muslims organized into estate-like categories within the Junghar social system. The Taranchis were peasants, most of whom were settled in the Ili Valley to support the Junghar military. The Bazargan were traders employed by Junghar aristocrats, who often doubled as diplomatic envoys. As for the Ushshaq, a passage in the *Athar al-Futuh* refers to Khoja Burhan al-Din's bodyguard as the "Altun Ushshaq." This may be the same group indicated here (Kashghari ca. 1800, fol. 134a).

34a *the campaign, and the people promoted to ranks such as commandant, all have peacock feathers, it looks very impressive. The Muslims respect and honor the peacock feather. Musa is someone who has constantly received the holy emperor's grace. Now he is accompanying his father and carrying out any task that he is entrusted with. Since he would have even more authority if we award him a peacock feather before sending him to Yarkand or other small towns, I have allocated Musa an eyed peacock feather from among the peacock feathers that the emperor sent.*

When this was reported, in the decree [the emperor] said: "Excellent, I bestowed my grace on him last year."

In a decree that was promulgated this year [the emperor] said:

34b *Jaohūi has reported that Emin Khoja's son, Assistant Taiji Musa was ordered to Kashgar, to pacify the people of Kashgar, procure supplies from the locals and the Öläd, and make preparations. In proceeding to pacify the people of Kashgar and obtain these provisions Musa has performed a boundless service. Bestow my grace and reward him with the rank of gong!*

In the decree which was issued in the twenty-fifth year (1760) he said:

35a *Musa is Emin Khoja's son, and is performing distinguished service. Just now Yusuf's younger brother 'Abdullah was appointed ḥākim beg to the city of Uch, is that not so? It would be appropriate indeed to also show my grace by appointing Musa as ḥākim beg. However, since there are currently no vacancies at all, entrust this to Šuhede. After he has been made aware of this, if the position of ḥākim beg becomes available in any city, he should nominate Musa and appoint him there.*

In another decree issued this year he said:

Appoint Emin Khoja's son Musa to the position of third-grade ḥākim beg in Ili. Also, add the rank of gong as he manages the duties of ḥākim beg.

In this year, the treacherous Kashgar rebels Mirim and Niyaz concocted

false rumors⁶⁴ and mobilized the masses to rebel, destroying the relay system. Regarding this, because Emin Khoja [and Musa], father and son, had contributed slightly, [the emperor said] in his decree:

Considering Arigūn's report, it is excellent that on this occasion he returned to Kashgar just in time and killed the rebels. Arigūn should be mentioned to the Board for distinction. Also, show grace to his sons Baitang and Fengšengge and give them black peacock feathers. Since Musa also contributed, he should also be recommended to the Court.

In another decree issued this year he said:

The gong-ranked Musa and Commandant Bayar took troops as required and confronted the rebels Mirim and Niyaz. They captured them without allowing anyone to get away. They have performed an invaluable service. Bestow my grace and enfeoff Musa as gong. Make Bayar a deputy adjutant.

36a In the thirty-first year (1766) Musa became ill and died. Since he had no offspring, and there was no one to inherit from him, the emperor issued a decree:

36b *Mingšui has reported that the ḥākim beg and gong Musa has died of illness, and requests to appoint in his place Emin Khoja's third son, assistant taiji Aurangzib as ḥākim of Ili. Musa has performed boundless service for so many years. The fact that he has become sick and died now is most tragic. May they show grace and award two hundred silver taels for the funeral expenses. Since he has no children, there is no one to inherit from him. Show grace and make his younger brother Aurangzib first-grade taiji and appoint him in Musa's place as ḥākim beg of Ili. When Emin Khoja hears that his son has died he will certainly be heart-broken. Nonetheless, he is an elderly man, and he must not allow this to weigh too heavily on him. He should be mindful of my grace at all times and take good care of his health. Explain to Emin Khoja that I have bestowed my grace and made his third son Aurangzib*

⁶⁴ The rebellion was in part fuelled by rumours that the Khoid khan Amursana was still alive, and was advancing on Xinjiang with his army. The Qing policy of removing prominent local aristocrats to the capital had also unsettled Muslims.

a first-grade taiji and appointed him as ḥākim beg. Let that cheer him up!

Aurangzib

- 37a His fourth son [was] the third-grade *ḥākim beg* and first-grade *taiji* with the rank of *gong*, Aurangzib. In the twenty-sixth year of the Qianlong reign (1761) the Kashgar Councilor Yunggui reported that Aurangzib had performed well in uniting the people below him. It was decreed:

37b *Emin Khoja has been working on military matters for all these years. His eldest son Sulayman, and his second son Musa, each have official duties. In administering their native territory, his third son Aurangzib has handled all matters well by uniting and leading the people below him. Bestow my grace and reward him with a second-grade button of rank and a peacock feather.*

In the thirty-first year (1766), he was made a first-grade *taiji* by decree and appointed third-grade *ḥākim* of Ili.

In the forty-eighth year (1783), by decree:

- 38a *With his father Emin Khoja in mind, I awarded Aurangzib the rank of first-grade taiji. Now the Court has recommended that since he has not performed any military service, after he has vacated his position it should not be passed down any further. Have the Court of Colonial Affairs take note of this, and if he has performed some service, allow his son to succeed him as first-grade taiji when he vacates his position. If there has been no service, allow his son to succeed as second-grade taiji, and pass it on as their legacy to the next generation, lowering it to third-grade taiji.*

On the sixth day of the first month of the fifty-third year (October 12, 1788), the emperor issued a decree:

[The Muslims of] both Hami and Turfan are longstanding subjects of our dynasty. As for the Muslims of the other cities, although they all submitted when I personally subdued the New Frontier, they have now

38b *been exerting themselves for close to thirty years. For endeavors in official duties, I have bestowed my grace and granted the titles of wang, beile, beise, gong and taiji, and issued various diplomas and ranks as rewards. In the forty-eighth year of the Qianlong reign (1783), according to the precepts of the Court of Colonial Affairs, these diplomas of office were investigated, and some were made hereditary, and some were designated to be transmitted at a reduced grade after they had left office. Although this was done according to the established procedure, it has been a long time since they submitted, and they have all become my old albatu. They have all borne my grace and performed the various duties they have been entrusted with. The Hami beile with the rank of junwang Ardashir⁶⁵ has been following in the footsteps of his grandfather 'Ubaydullah.⁶⁶ It has already been several generations.*
 39a *Ardashir's father Yusuf also carried out boundless service on campaign. Since previously his father Hadi had devoted themselves on campaign, the beise 'Usman was immediately promoted to the rank of beile. After he was dismissed from office because of his crime, 'Usman continued to act faithfully in every kind of matter, and was restored to his rank of beise. As for Satipaldi,⁶⁷ previously he too performed service to the utmost of his ability. The gong Ibrahim, who expended his energy for several years in the office of hākim beg; the first-grade taiji Aurangzib; the second-grade taijis Baba, 'Abla, and Faridun; the third-grade taijis 'Abd Nazar and Parsa⁶⁸—these diplomas of office were awarded either*
 39b *because they had performed service in battle, or in light of their father's service. If, according to the regulations instituted by the Court, their office is passed on at a lower rank after they have left their position, gradually everyone's rank will diminish. This does not accord with my fervent and limitless desire to caress my many Muslim servants from afar. Now, regarding those who have been deemed to inherit their title at a lower level—the ten men Ardashir, Satipaldi, 'Usman, Ibrahim, Aurangzib, Baba, 'Abla, Faridun, 'Abd Nazar, Parsa, and the certificates of office of wang, beile, beise, gong, taiji which they have*
 40a *inherited—after they have vacated their positions, it is not necessary to*

⁶⁵ Hami *jasagh* prince 1780–1813

⁶⁶ Hami *jasagh* prince 1697–1709 (WFMG juan 109).

⁶⁷ WFMG juan 119.

⁶⁸ Of these aristocrats, Baba and Parsa (d. 1790) were Makhdumzada khojas descended from a brother of Afaq Khoja. They took up residence in the Muslim camp in Beijing (WFMG juan 117).

transmit their title at a lower grade. They should all be allowed to pass them on as their hereditary legacy, to show my boundless love for my Muslim servants. Apart from explaining this to everyone in Beijing, my decree should be submitted to the Court of Colonial Affairs and conveyed to the ambans of every city and announced to all the Muslims, so that they rejoice.

In the decree issued on the ninth day of the seventh month of the fifty-fifth year (August 18, 1790):

40b *The ḥākīm beg of Ili, first-grade taiji Aurangzib is the son of Emin Khoja and the elder brother of Iskandar. Formerly Emin Khoja performed service for several years. Now Iskandar is serving with distinction. Bestow my grace and show Aurangzib my beneficence by making him a first-grade taiji with the rank of gong.*

He is now residing in Ili.

Şayfullah

41a His fifth son was the assistant in banner affairs, Şayfullah. According to the Court's established precedent he was appointed from unemployment to the position of assistant in banner affairs vacated by Musa, who died in the thirty-seventh year of the Qianlong reign.

In the forty-fourth year, he came to Beijing to present himself to His Majesty, and on the tenth of the twelfth month (January 16, 1780) he was admitted by decree to the Gate of Heavenly Purity.

41b In the forty-eighth year, he came to Beijing to present himself to His Holiness, and on the twenty-first of the twelfth month (January 13, 1784) [the emperor] decreed awarding a peacock feather to Şayfullah, the Turfan assistant beg admitted to the Gate of Heavenly Purity.

In the fifty-sixth year (1791) Şayfullah became ill and died.

Iskandar

42a [This was] the second succession: The *junwang* and *ḥākīm beg* Iskandar, Emin Khoja's sixth son, in the thirty-first year of Qianlong (1766) accompanied his

elder brother Aurangzib and went to Ili to assist in supervising the production of supplies.

In the thirty-eighth year (1773), Ili Military Governor Šuhede reported on the matter of Iskandar's more than ten years of service in Ili. By imperial decree he was rewarded with a fifth-grade button of rank and a peacock feather.

42b In the forty-first year (1776) he came to present himself at court.

In the forty-second year (1777) he was admitted to the Gate of Heavenly Purity by decree.

In the forty-third year (1778), on the Court's recommendation according to existing precedent, he was appointed to the vacated position of assistant in banner affairs, succeeding Sulayman.

In the forty-eighth year (1783) it was decreed:

43a *Iskandar's father Emin Khoja performed limitless service on campaign until he died. Because of this, I bestowed my grace and promoted him from gong to junwang. Now the Court has investigated and determined that since he has military merits we should transmit his junwang as a hereditary title. Show him my grace and make [the title of junwang] hereditary!*

In the first month of the fifty-third year (February 1788), the emperor issued a decree:

43b *Previously, when the Turfan junwang Iskandar came to court, it seemed to me that he had certain qualities that needed to be straightened out. Now Assistant Chamberlain 'Usman has become ill and died. Appoint Iskandar to the position of third-grade ḥākīm beg which he has left vacant. He should go to Kashgar and carry out affairs as instructed by Mingliyang⁶⁹ and Behing.⁷⁰ Since Iskandar's elder brother Šayfullah and his younger brother Faridun are both in Turfan, let Šayfullah take care of matters at home. The officials in Turfan should pay even closer attention in handling affairs. They should award Iskandar a hundred silver taels for him to use in relocating his household. This award of*

⁶⁹ Mingliyang 明亮 (1735–1822), a Manchu of the bordered yellow banner, was councillor in Kashgar 1788–92. He later served as Ili Military Governor (QSG *juan* 330).

⁷⁰ Behing 博興 (d. 1818) spent most of his career as an employee of the Court of Colonial Affairs. He was assistant agent in Kashgar 1787–90.

silver should be given from the tax revenue in Turfan. As for Iskandar, he is a junwang, and someone who has been admitted to the Gate of Heavenly Purity. Now upon going to Kashgar and performing the duties of ḥākīm beg, Mingliyang and Behing should make sure to instruct him in every kind of matter, and he should handle affairs well, just as ‘Uṣman did.

44a In the twelfth month of this year (January 1789) the emperor decreed:

44b *We have been informed by Taki⁷¹ that the Yarkand ḥākīm beg with the rank of beise, Ṣatipaldi, has died of illness. Ṣatipaldi served loyally, and in the matter of the alban bore my grace and strived hard for several years. Only recently, when it was reported by Taki that he had taken ill, I sent medicine to cure his illness. Just as I was hoping that his illness would improve, all of a sudden I hear that he has sickened and died. My heart is burning with grief. They should award five hundred silver taels for the funeral expenses. This award of silver should be taken from the treasury there and entrusted to his son. Transmit to his eldest son Muḥammad ‘Abdullah the diploma of gong with the rank of beise that Ṣatipaldi had. The position of ḥākīm beg in Yarkand is important. Transfer Iskandar to Yarkand and make him ḥākīm beg. Transfer Aq Beg⁷² to Kashgar as ḥākīm beg. Appoint Muḥammad ‘Abdullah to the position of ḥākīm beg of Aqsu vacated by Aq Beg. Currently Iskandar is dealing with the problem of Samsaq.⁷³ He should not be removed from Kashgar. Aq Beg should first go to Yarkand and temporarily perform the duties of ḥākīm beg. After Muḥammad ‘Abdullah has taken care of his father’s funeral, then he should go to Aqsu. When Iskandar has resolved the problem of Samsaq, and the time comes for him to go to Yarkand, the councilors should request another decree and transfer these two to their respective offices.⁷⁴*

45a

⁷¹ Taki 塔琦 (d. 1798), a Manchu plain red bannerman, was assistant agent in Yarkand 1785, later appointed to Hami and Turfan.

⁷² Aq Beg was Ṣatipaldi’s brother.

⁷³ Samsaq, or Sarimsaq, was Khoja Burhan al-Din’s surviving son. He remained in contact with begs in Kashgar, and was the focus of intense Qing diplomacy with the Kirghiz and Kokand (see Newby 2005).

⁷⁴ Iskandar served as ḥākīm beg of Yarkand until 1790, when he returned to Kashgar, where he held the post of ḥākīm beg until his death in 1811.

In the second month of the fifty-eighth year (March 1793), the emperor issued a decree:

45b *Minghing*⁷⁵ reports that the army stationed in Kashgar will be completely withdrawn this year, and if they are urgently required then they will be called back. This is good. Kashgar is not that far from Ili. If there is a sudden need, then they will make it in time when they are summoned. In this case let it be as Minghing proposes. However, when the Xinjiang ambans received the decree instructing them not to harass the Muslims, in the memorial that they submitted they completely left out Iskandar's name. Iskandar is my old Muslim servant, and his performance as junwang has been excellent. Earlier I issued a decree that on every subject concerning the Muslims they should include Iskandar's name. Looking at these two matters, would you say that they are not issues that involve the Muslims? For what reason did you not write his name? From now on, make Iskandar an assistant agent, and in reporting on any kind of issue they should include his name. Previously

46a *Yusuf, a native of Hami, and Emin Khoja, a native of Turfan, would always shield the Hami and Turfan natives they took there, and did not restrain the Muslims at all. Now I have made Iskandar an assistant agent. He has received my weighty grace. Iskandar should make sure to remember my beneficence and firmly control the Turfan natives whom he has taken with him, and handle every matter justly. Whatever the case, it will not do for him to neglect to control the Kashgar Muslims. If Iskandar endeavors with sincerity, matters will progress. All the Muslim commoners will obey faithfully, and he will constantly benefit from my grace, is that not so?*

46b In the tenth month of this year (November 1793) [the emperor] issued a decree:

*Yungboo*⁷⁶ has memorialized requesting to award Iskandar a peacock feather. Iskandar has been admitted to the Gate of Heavenly Purity for

⁷⁵ Minghing 明興 (d. 1807), a Manchu of the bordered yellow banner, was councilor in Kashgar 1792–93.

⁷⁶ Yungboo 永保 (d. 1808), a Manchu of the bordered red banner, was councilor in Kashgar 1793–95 (QSG juan 345).

some time now. As a wang and ḥākim beg, I thought that he had a peacock feather. It is regrettable that Mingliyang, Minghing, and Yade⁷⁷ have been in office for several years but have not requested to award him a peacock feather. It is good that now Yungboo says that Iskandar is upright, attentive, and exerts himself in every task, and requests to award him a peacock feather. They should bestow my grace and award him a three-eyed peacock feather, to demonstrate to him my deep concern for my servants.

47a In the fifty-ninth year, he came to Beijing to present himself to His Highness, and on the twenty-first of the twelfth month (January 11, 1795) he was summoned by a special decree and inducted into the imperial guard. On the twenty-second Iskandar was allowed to ride a red-reined horse within the palace grounds. On the twenty-eighth [the emperor] awarded Iskandar a black fox robe.

On the fourth of the first month of the sixtieth year (January 24, 1795) [the emperor] awarded Iskandar a set of yellow bridle reins.

He is currently residing in Kashgar.

Faridun

48a His seventh son [was] the first-grade *taiji* Faridun. In the thirty-sixth year of the Qianlong reign (1771), when he followed Emin Khoja and came to Beijing, he was appointed second-grade *taiji* by imperial decree. He was awarded a peacock feather, and was admitted to the Gate of Heavenly Purity. It was decreed:

As he is Emin Khoja's son I have bestowed my grace on Faridun and awarded him the rank of second-grade taiji. Now the Court has memorialized that upon investigation, if he has no military service at all, then we should not make his office hereditary once he has vacated it. Make a note of this to the Court of Colonial Affairs, and in case Faridun performs some service, after he has left office transmit it to his son again as second-grade taiji. If he has no service, lower it by one grade and make it his legacy as fourth-grade taiji.

48b

In the first month of the fifty-third year [the emperor] issued a decree:

⁷⁷ Yade 雅德 (d. 1801), a Manchu of the plain red banner, served earlier in Yarkand, and was imperial agent in Kashgar 1792–3.

49a [The Muslims of] both Hami and Turfan are longstanding subjects of our dynasty. As for the Muslims of the other cities, although they all submitted when I personally subdued the New Frontier, they have now been exerting themselves for close to thirty years. For endeavors in official duties, I have bestowed my grace and granted offices of wang, beile, beise, gong and taiji, and issued various diplomas and ranks as rewards. In the forty-eighth year of the Qianlong reign (1783), according to the precepts of the Court of Colonial Affairs, these diplomas of office were investigated, and some were made hereditary, and some were designated to be transmitted at a reduced grade after they had left office. Although this was done according to the established procedure, it has been a long time since they submitted. They have all become my old albatu. They have all borne my grace and performed the various duties they have been entrusted with. The Hami beile with the rank of junwang Ardashir has been following in the footsteps of his grandfather 'Ubaydullah. It has already been several generations. Ardashir's father Yusuf also carried out boundless service on campaign. Since previously his father Hadi had devoted themselves on campaign, the beise 'Usman was immediately promoted to the rank of beile. After he was dismissed from office because of his crime, 'Usman continued to act faithfully in every kind of matter, and was restored to his rank of beise. As for Şatipaldi, previously he too performed service to the utmost of his ability. The gong Ibrahim, who expended his energy for several years in the office of hākim beg; the first-grade taiji Aurangzib; the second-grade taijis Baba, 'Abla, and Faridun; the third-grade taijis 'Abd Nazar and Parsa—these diplomas of office were awarded either because they had performed service in battle, or in light of their father's service. If, according to the regulations instituted by the Court, their office is passed on at a lower rank after they have left their position, gradually everyone's rank will decrease. This does not accord with my fervent and limitless desire to caress my many Muslim servants from afar. Now, regarding those who have been deemed to inherit their title at a lower level—the ten men Ardashir, Şatipaldi, 'Usman, Ibrahim, Aurangzib, Baba, 'Abla, Faridun, 'Abd Nazar, Parsa, and the certificates of office of wang, beile, beise, gong, taiji which they have inherited—after they have vacated their positions, it is not necessary to

49b

50a

transmit their title at a lower degree. They should all be allowed to pass them on as their hereditary legacy, to show my boundless love for my Muslim servants. Apart from explaining this to everyone in Beijing, my decree should be submitted to the Court of Colonial Affairs and conveyed to the ambans of every city and announced to all the Muslims, so that they rejoice.

50b In the decree issued in the seventh month of the fifty-fifth year it said:

Emin Khoja's son, the second-grade taiji Faridun of Turfan, has served with distinction for all these years. Have them bestow my grace and make Faridun a first-grade taiji, and show my fervent concern for my old Muslims servants who have exerted themselves!

In the fifty-sixth year (1791) the Court memorialized and according to the old precedent he was appointed to the position of assistant in banner affairs, which had been left vacant by Şayfullah who had died of illness.

51a Currently he is temporarily carrying out the duties of the *jasagh* in charge of the Turfan Muslims. He is residing in Turfan.

Bahram

52a His eighth son [was] the assistant in banner affairs, Bahram. In the forty-fourth year of Qianlong (1779), when Iskandar inherited the office of *junwang* and left vacant the position of assistant in banner affairs, the Court memorialized and according to the old precedent appointed him from unemployment to assistant in banner affairs.

In the fifty-seventh year (1792) when he came to Beijing to present himself to court, Bahram was admitted by decree to the Gate of Heavenly Purity.

He is currently residing in Turfan.

Maḥmud

53a In the fifty-eighth year of the Qianlong reign (1793), the Court of Colonial Affairs investigated and memorialized that Maḥmud, the eldest son of the late Nur Muḥammad, had been appointed to *jasagh junwang* Iskandar's banner as deputy adjutant in the forty-fourth year of the Qianlong reign. In the fifty-fourth

year (1789), in the matter of the Kirghiz merchant commandeering and stealing horses and beasts of burden from the Andijanis and the locals, he sent Maḥmud who caught Jan Pulat and the other thieves and brought them in. At this, the emperor bestowed his grace and rewarded him with a second-grade button of rank.

In the fifty-eighth year (1793) [the emperor] issued a decree:

53b *Yungboo has memorialized that they will appoint Deputy Adjutant Maḥmud, who has been sent a second-grade button of rank, to the position vacated by the fifth-grade beg Muḥaffar of Kashgar. As Yungboo has memorialized, appoint Maḥmud as fifth-grade qaḏī beg of Kashgar.*

In the sixtieth year (1795) [the emperor] issued a decree:

Yungboo has memorialized on the matter of appointing someone to manage the five hundred Muslim troops of Kashgar, requesting to appoint the fifth-grade qaḏī beg Muḥaffar. As Yungboo has memorialized, appoint the fifth-grade qaḏī beg.

In the twelfth month of this year, when he arrived in Beijing to present himself at court, [the emperor] bestowed his grace and decreed him admitted to the Gate of Heavenly Purity.

In the intercalary sixth month of the second year of Jiaqing (July-August 1797), [the emperor] issued a decree:

54a *Canglin⁷⁸ has memorialized requesting to appoint fifth-grade qaḏī beg and vice supervisor-in-chief of Muslim soldiery Maḥmud to the position in Kashgar left vacant by the fourth-grade ishikagha beg Qutluḡ Dost. As Canglin has memorialized, appoint him fourth-grade ishikagha beg.*

In the ninth month of this year (October-November 1797), Canglin memorialized requesting to appoint Maḥmud [...] to the position of [...]

⁷⁸ Canglin 長麟 Councillor in Kashgar 1796–99 (QSG juan 343).

Yunus

- 55a [...] Yunus, eldest son of the assistant amban, *ḥākim beg* and Prince of the Second Degree Iskandar, from unemployment in the forty-sixth year of Qianlong, on the first day of the eleventh month (December 15, 1781), in order to transmit his father's office, from the Court according to the old statute [...]
- 55b *There is a memorial from [Fugiyūn]⁷⁹ requesting to appoint the first-grade taiji and fourth-grade collector of revenues Yunus to the position vacated by Muẓaffar, the fourth-grade treasurer and vice supervisor-in-chief of local soldiery. As Fugiyūn has memorialized, promote Yunus to*
- 56a *fourth-grade treasurer and make him the vice supervisor-in-chief of local soldiery [...]*

Ḥamd Baqi

- 56b [...] Sulayman's second son Ḥamd Baqi, from unemployment in Qianlong fif[...] from the [Ili] General Booning⁸⁰ [it was memorialized that] over the space of several years, Ḥamd Baqi had taken pains to accompany Aurangzib and carry out duties...

⁷⁹ Fugiyūn 富俊 (d. 1834), a Mongol of the plain yellow banner was councilor in Kashgar when this memorial was sent (1802) (QSG juan 342).

⁸⁰ Booning 保寧 (d. 1808), a Mongol of the plain white banner, was military governor of Ili 1787–90 and 1791–1802.

Facsimile

EM13138 is written on thin Chinese paper (22cm by 24cm), bound with a string and reinforced with tape. It is in poor condition and in need of preservation; several folios are missing from the front and back, and the first and last folios transcribed were too damaged to photograph. Visually the text departs from the conventions of the Central Asian manuscript tradition. Lines of text run vertically down the page, so that in order to read it is necessary to turn the book on its side. Following Chinese convention, references to the person and actions of the emperor begin a new line, and are raised (*taitou*), or in this case “ex-dented”, so as to stand out from the remaining text.

The manuscript is constructed in Chinese style, in which folios were produced by folding a piece of paper double. The paper used was obviously of poor quality, though, and many folios have split. The translators did not add folio numbers to the text, although a second hand has penciled in a few pages numbers in the margins. Since it is difficult to be sure how many folios are missing from the front of the manuscript, I have refoliated the text, beginning with the first legible text as folio 1b. In a few places, the scribe goes from one A-side to the reverse of what would be the B-side of the folio, then either continuing on the B-side (this occurs twice), or skipping a page to the next A-side (this also occurs twice). To avoid awkward designations such as 27a, 27b(verso), 28a, I have chosen to number these successively as 52a, 53a, 54a, etc.

نینگ آخیر کسبیم نه باشید کوتاریب کیسی بوروب خبر نیکوز کانه من نهاییه
 توفیق لایب کورامن نونیک اوزی اوغزی نیکل کچده تورغانیه نینگ نهایی کوخلوم جدا
 سالی عیدی کو اوجودین کوجوب شور که سبب باردی هر قایدغ قیدلیم سیم نهاییه
 شیدکب راستلاما غاندور قایدغ قلیب یوزا ویر وکان اوغزی توتادور
 کوجی بولادور مبادامکلیک نه علاج هله توتوب جیدایدور غان بولسا راست
 اوبدان خدمت اوختا تیب یار سبب کلکاندین کین شور نه تمام شوکنا باشلیم
 مبادا اوغزی توتادور غان کوجی بولسا یالغوز نونیک اولتور غان ریکه قاتعلتی

Folio 3a

خبردار بولون ایچکری نینگ اولوغ جریکی ریتب بارغاندین کین شولزمان اوغزی اوچور
 بولادور دیدی امین خواجه اولک شتوروب نونیک اوز اختیار تیب سیمان نه قیلغ
 بوروب اوغزی کوچیلان تویاب اولوغ جریک یاریلاشقان کلور میکی دیب تیلان
 قیل نینگ جباتق بریده یوسف
 آنخلایب آیلانغاندا
 یاریغ توشور کانه امین خواجه اوغزی بیلان روبرولاشیب محکم لایب قلدان نهایی توفیق لایب کسید
 تیکوزوب سینه توفیق نونیک اولغاسیمان نه کونک جریک غلاب انفات نونیک
 انشی نینگ تید و سیم فوکوی بش یوز جریک ایغاسیمان نه الیب ییلام امین خواجه

Folio 3b

یارلغ نیر ابراشیب طورغان نیک یریک کوجوروب اولتورغوزوب شونیک اوغلا سیمان نیر بوزوب
 شاخلغان کشیک کورکوب
 بارالقاسم ویب تیلکاندا
 یارلغ نیر اورنگ نیر ایبارسون ویدی قیش یوزاویروکان یریک برچاندین خواجہ جان بوزولوب
 یارکندکاشون ایک لاکان اوچوریداسوزل شیب اولوغ جریک نیر ایبارسیب کنهای نیر
 سوراب یاغلاب بارسون دیکاندا امین خواجہ غی
 یارلغ توشورکان برچاندین خواجہ جان بویک اوغوی ایکری جو نغارغ سولاقان ایکن مین چوم کشیک
 نیکوزوب کهنه آتانه نیر باشلایم خیال قیامی کشیک نیر ضایع قلیب نیر بوزوب اوغوی

Folio 5a

قشولغا بارسیب میرین جنکین امیدون اولتورکان بولارنگ کنهای نیر هر قایدغ ویب
 مناف قلیب اونکارز بولایدور شونداغ ویب بیه سی بویک اوغوی نیک تر دای
 قلیب یورکان اوزوننگ لیکدین لاعلاج ابراشیب یورکان یریک لار نیر نیر مناف
 اوچکارز بولادور امین خواجہ سیرین فیک آغیر کشیکم نیر کوتارکان بول نیر
 نیر یریک نیک اکده کهنه زات لیتی هر نیمه دوشخص نکا ایش ناسن مباد سول
 اوغونی آلداب توتوب چیدایدورغان یا اوغوی لار نیک کونخل نیر یاندوروب ایکن اوغوی
 تولوب نیکوزوروب کلا دوزغ نیر بول شولزمان نیر نیک جریک ایبارماک لازم
 بولایدور مون سیرین قاعدا شقیق باقیب شیدکالین مباد تحقیق جریک کرش نیر

Folio 5b

لایم قیلا دورغز بولس تاخه جریک لایم بولادور قاپسی وقت داجریک کپس
 کلک دورغان برینا پین خیالیک زحقاریک بیکه لایب
 آیتا قاعین دیدی امین خواجہ نیک
 آیتا قاعان جینزه پسی بیتب کلکاندا
 یارلیغ توشوروب تعریف لایب موین آمان توغان شو وقت و اقراشهر نیک شریس
 مانوس قمارلیق اوغوی لار آیتا قیدین کوجه دورغز بهانه دابوز ولوب قاجان
 یارلیغ زارالشیب استین دین قراشهر نیک یریک خبر آلتالا ایبار کاسر نیه استین دین مخف
 یارلیغ کلکاندین کین آندین جریک حقیه اولکور کاسمکی دیب اوزر جریک الیشون

Folio 6a

یریکه باریب با قاعان اوچوریدا ایستنی وقتی غه قاعا کوروب معد دیب
 تعریف لایب توار
 شایخاغان نینه
 یارلیغ توشورکان کوریلی یارکند کاسقون شیدکند اجانکونک امیندار بار بولس مویر لک انکانه
 نیک تمیزی سیاقه فشتیق بیلا دورغان اوچوز پینی خیه امین قلیب ایلیک کون
 یورکوزامن پین منیک کشیمینی خیال قلیب رایت کونخونک پلخر غیرت پله
 جوتکوب خدمت اوخا تیشقه کجیاب یورسانک همیث کشیک الشفاتینی کوتار پین
 ایجا سمودیدی امین خواجہ تران شهر نیک یریدا اوغوز نیک انزی یوق ایکان ز خبر لایب

Folio 6b

استین وین خوروم ششی چلیغا نیک یریکه خیر آلدورغال بوروب نیه اوزر بوروغون جورغان
 استخان آمانه آریغون نیک جرکانه ایراشیب اوغونی یاغیلا یاسیب تیلکاندا
 یارلیغ پله این خواجه غم بیا جرک استخواب تا فتولادورغلغ کونوسون کوشش خب آمان نیک یاسونجه
 قیلغان اعین خواجه آریغون نیراشیب آرخان بولاق نیک شیتخاس یولیدین
 تابون شونکور نامک نیک یریده ایکی یوز دین آت بولاجر نیتوتقان نیش آلدیراب
 خوروم ششی چلیغا نیک یریکه باریب کاس واپان غم یقین یت اوغی نیرنگوزان
 بایستلایدورغان آمان مانغوز فریب پله اولتوروب کارجاب نیک یریکه قاجاق
 خیر لاشیب استخواب یتشیب بایستیب باریشدا اوغی تال واپان نیک یولینی

Folio 7a

کودیدوروب اوزوب یوق ایتب کوجانیک یریکه بارغان آریغون کورلانیک یرید
 اولتوروب این خواجه کارجاب نیک یرید اولتوروب الجوروب خط توشوروب
 بیتشکال ایادرسه اوتالما بدور یکه اوغونچی علی آرتیه یاز
 یارلیغ پله خب آمان تو یوب یا تغان دین کین یوز اوزروکان نیر آرتیا دوز غلج جانکونک یاز غلج
 ایراشیب برجان دین خواجه جان لارن اوچورسون و سب تا فتوز غلج نیه یاز غلج ک
 این خواجه نیک مصلحت نیر آغین هرکیر بولک کورم و سب
 یارلیغ توشوروب نیشکانه باقیب یرلیک جرکانه ایراشپوروب آلدوروب چپ نیک
 ایزیکه خطای جرکانه چپ نیشکانب او ندان آط یوچکانب بر دور کاشنول محل ده

Folio 7b

اعین خواجہ کو جانیک ریکہ جریک کرپک دیکاندا
 یارلنچ برنجہ محل طور فاعہ یارنیک یارغاشن ہلہ ہلہ ہلہ توختا تیب ہوزلاک ہوزلہ دیدی
 اعین خواجہ کراس قمارلیق اوغولار کو جاوین یارکندزیک ریکہ فاجیب یارنیک
 خبرلاشیب آنکلاب نہ کارجایب دین خورتک نیک بولمغہ جریک یارنیک بولمغہ
 توکاتیش را اطحہ ارغان اوچوریدا آندین یانغان مونگا
 یارلنچ ہلہ ہلہ جریک باقیب فیدان نیک جونک سٹیا فیدان نیک مضب دارنیک جریک ہلہ مضب
 قریلہ اعین خواجہ ہلہ نیک تخمینہ اوٹس نیک یریدہ اولتورغانیہ خبرلاشیب
 یارغاشن کہ اتقانہ خواجہ نیک سہیاقہ ایک خواجہ غہ برابرکلا دور ماسا کوشی ابدیریب

Folio 8a

آریباق خدمت اوٹس اماغلیق بیدام دیکاندا یارغاشن
 آنکلاب آیتا قاندا جینہ واعین خواجہ نیک آطینہ ہوماکانا اوچوریدا
 یارلنچ توٹورکانہ بیک خواجہ ہلہ لارنہ ایل قلیب ایراٹور اوغولار سٹینہ کورسام وقیتی جریک ہلہ
 قاملاتیب دوربولہ مواعین خواجہ نہ خدایمان قلیخان نہ ایراشیب نولزمان قمار
 پشیب بلہ
 ایلانقاپہ قاملات دورایلغاب آریبہ بولماید ورویدی
 یارلنچ ہلہ دوروی بلی قلیب تخی نہ خبہ آمبالیق مضب نہ قوستان
 یارلنچ توٹورکانہ اعین خواجہ جریک لاریک لارنہ یاغلاب کیکاندا لولزمان خدمت اوٹس ہلہ

Folio 8b

بوله مو باش بولغان بوزاور و كان اوغوي نه توخا ندين كين علاج بوق شونيك
بولك برك ايلغاب قلوب ايش شيد كا نامن بولار هم چي نيك اير ائكان خلق شولاز نيك
اودان يمانه نه بروقت و ده بيلك كليك شكل انداخ ديك توغاي ايلانك بریده جريك و تور
اشليق تار تيار دورغان ايش نيك چاتيلغان نه نهايتي اير كين البته دستلار توخا تيار
شيد كا نه قالماس دور ايلك ايلانك شليق نيك هم چي برك لار تار ايدور
او چور بولك شهر ني تو زاب توخا ندين كين كليك دورغان تو با قيت برك لار
كو چور و ب تو خا طي جريكا قلوب اولتور غور سون امين تو بولك آيا نيك ايلانك
كه نه زات ليت او چور جانكوز نيك امبارلار نه ياريد شيب آلبان نيك شليق نه تار ايدور

Folio 9a

بر یک جرید لارنه باشا پوز تو ختاب امانلیق بولغان وقت ده ینه طرفان نیک
 یزیکه یانیه بار پوز مونداغ بولسا آندین ایستقه فایدا بولادور هر قایداغ سو تو خوش
 یاغیدات دورغان وقع مجلیده بولسا امین خوجه راستیکه عقیده لیتی کونجا پلنر شکر
 جلدی موندین بویزنی تخی مو غیرت پله جوتکوب خدمت اوخت تیشقه کیجا من تخی ینه زیاده
 کتیک نیکوزامن دیدی شهنی آید کوجا غایتیب یازغا شمن جرید الی الی الی
 پله کیریشدا اوغری صغیل نیک کونجا راستیدین فواتیب امین خوجه نیک اولمک طره فیداکا
 منکر نیکوب زخم ناسپ یانغاندین کین شط خلیب ایقان نیک اوزوم
 برخان امین نیک کشیکان کونار کانیتم آخرا الیه اولمک جه کوچ بیلان سو تو شمن دیدی بویزنا

Folio 9b

آیلا تغاندا
 یوقفاری لازیم قیلا دورغان آب دورغان کتابی نیک هر کوشش شایع
 یارایغ تو سوز کازمن امین خور نهیش غان ایش و تکز کان دسب شونداغ جریک نیک نشینی مصلحت
 شید کمالی ایبار کازن چرکز آنه شاق نیک الشیب قانغان یرده اوزر کرب جان
 خوج قلیب یور سوز دیکانیم ایچا س حلا سونیک اوزی ایلکریاب کرب سوتوشوب زخم
 دسب آکلاندا منیک اچم ده نهایتی کو یونوب خیال قلیب موندین بوزر یاغوز عقیده
 بیلان نورغون نیک کوجی بیلان محکم قلا شتوروب شید کاپون ترس یرک سوتوشوب
 اوق نیکیل دوروشک تیکوز سه بو عاید ور دیدی ینه یارغاشن بدباش بولور انبار

Folio 10a

بولوب آنیک اختیارچی اوزی جان خجلا ب سوتوشوشن نصحت قلیب تونجما تایدور
 رسی بارمودیب
 یارایغ تو سوزوب سوزلا کان امین خور نیک منکر چیشی بولغان دین کین ایر استور دورغان خط
 کوجا شیری نیک اچک اوق هلا سب یرکوز اوغلی کوزیک ایماب دور یوزا وروکان نیک
 همسهرای عبد کریم آقودین یاریلاندا کلیشه سوتوشوب قاجورغان او تورد
 توفیق لاب
 یوقفاری لازیم قیلا دورغان آب دورغان کتابی نیک غان غان خواه جان اوک شتوروب نیک
 دین زیاده رک اوغنی الیب کوجا غه یاریلاندا کلیشه ککانینه ینه نهایتی باسروق قلیب

Folio 10b

بـ ج تاققان امين توپ كوروب ايته تاق بوخوب جان نيك توغردىكان شولوقت ده
 يازغاشن طيارلامان اوچون خواه جان بىكباره كوچاشمىد كىب نيه قاجقان شاپا
 نيك كىنه بىكى چمدى شونيك اوغلاچىن توپ نه بويروب بىش توپ ايراش تىلانكا
 نيه خواه جان نه كوچا دين قاجق دىب ايته ندين كىن يازغاشن اوچونى چقار شىب
 آخلاقىب آيتا تاقانغىز موندىن ايلكرا امين توپ نه يقا نه توختا تا دور غلج جانكولك جوخوى زاركان
 شاپال نيك بركى ايارىب او يلت نيك قاجقان اوغونى اوچونى كىن بوزاور دىك
 رلىك لار نه اوچور اير دىب پوز لىب
 آيتا تاقانغا

Folio 11a

يارلىغ تو شوركاز امين توپ بركى آيتا نيك تر نى سيات نه او تكارىب بىلا دور كىشى ليك نيه بهادر
 چىراق جوخوى البته زياده كوروب شولار نيك منقعى نه آهون ديدى اوكلتوروب
 يول بولوشوب آلب جريك كىب پوز لىب توختا تىب امين توپ نيك
 آيتا تاقانغا شاپال دين بدل نيك يوليدىن كاشغور نه اوتا دور شور دين موزارت دابان نيك
 يوليدىن آتقور اوتا دور شونداغ بولمىد تام تر پس بولك قىن بول بارقل من كىشى
 جوخوى نيك بركى كىب شامى قىب ايار دىم دىب
 آيتا تاقانغىز كىن
 يارلىغ جوخوى او يلت نه باغىلاب توختا تاقانغىز كىن جريك نه كوچوروب بركى آيتا قىنه بارمىد اولكور

Folio 11b

مايدورغىن بولسا امين خوجى نيك بويروغان كىشى سىدىن سورايت ايركىن آغزده جريك
 توشوروب خوجى جان لار نيك قاجى شيفه جند واربولغىن دىكلز ايدىر مونكا سيب قليب
 يارلغ سىلغىز بارغا شىن نيك اوغىنى سىل انكلىت لوز قليب قاجورغىن كىشى غى سوز لاپ نامىقول
 سونىك جريكاز جوخوى غى باش سيب نى
 يارلغ توشوركانا امين خوجى سىن دىكلز سىرلىك كىشى جريك بارغا شىن لار كىكلش توشور سى بولمايدور
 بولسا موبىنه كىشى بوق دىس بولمايدور سىنك سىم وقت داجوكلوكان سىنك خيال
 قليب محاف قليب اوتكاز سىب سىنك جوتكوشونىك كى بقاى شولزمان جوخوى نيك
 موبى نىدا يوركىن دىدى قىش جريك نيك مضب دارخوتورى اوغى نيك سىم سىلغىز

Folio 12a

اوجى لاپ اليب كلكان دىن كىن يارغا شىن نيك نورغون نيك آغز سىن لاپ قىلماغان
 يارلغ توشوروب كىشى نى سورايت سىل امين خواجى غى نصيحت قليب كوشكازا اليب اوج كوزلوك اوتانغا
 سىلغىلغان اولكش توشوروب كوجازا اليب آق سوغه جريك كىكان جوخوى سيب كلكان دىن كىن
 اولشقه بار سىب خوجى سى نى ايل قليب ايراش توركىن اوچورىدا
 توشور لاپ آب دورغان كىلجى
 سىلغىلغان قىش يار كىك سىب يوزا يوروكان اوغى قرا او سون نيك بريد اولوغ جريك سىل
 جدلا سىكازده امين خوجى لار كىل سىل بركىب تورغان اوچورىدا جون دانك جركىل خىلجى
 تورت توشوروك اجدرفوز لىق كورم
 سىلغىلغان خوجى جان جريك نيك كوره سىل قليب اتفاق لىق سىل سىل اوچرا شىل سىل دىل سىل كاز

Folio 12b

ایمین خوجه جو خوی پلاز معطلت لکشیب نام معقول قلیب اتقانز کجیک اوغری نیک نیه جدی بار
اتفاق لیت بیلنر اوجرات امن دیکان سوز حقا دور دیکان نه
خان آنخلاب تعریف لایب
یارلنغ پله
توقار لازیم قیلا دور غلر آب دور غلر کنجا
مشغل غلر اجتماع موکاتیب قلیب جموع مراتب مشغل غلر ککوریلر ایرتیه یار یار پلاز
جریک سب قلیب توراب آنخان غلر غالب کلکان دین کین آق سوغه یانغان شونزک تاج
لیب آنلغ کیش بولانی نیک آق سوغه دین اوتوب قاجان غلر حبر لکشیب آنخلاب سول
جریک بر لید توغلا بولغان دین کین

Folio 13a

یارلنغ پله او جاز امین خوجه نه برکان یاز کاشقوغه جریک کریشا بر جان دین خوجه جان نیک شهر نه تاشلاب
قاجان غلر حبر لکشیب آنخلاب کاشقونیک بغدادی ساسی قشطان اوچون شونزک اوغلا یار پلا
تبیجی موسی نه بوریوب ایرد هام سله شهر که کویب اشلیق نه سغیب الیب جریک
یشی کویار یار پلا شقان اوچوریدا
یارلنغ پله موسی نه کونک جریک مشغل غلر او لوغ جریک کاشقوغه سب جو خوی موسی نه جاکیم بیک نیک
ایشی نه سید کاتیب امین خوجه نه یار کند که بوریوب شونزک نورغوز خلیق نه با سقوغلر
یارلنغ توسورکان نه یار کند کاشقوغه بولیک مشغل دیکان یر لیک لار نیک قدیم یورته جاکیم بیک توپاق نه
ایر کین فنک کوخلوعدا یار کند نه امین خوجه نه با سلا سب کاشقوغه یوسف که با سلا سب

Folio 13b

بوقتار ليق كنه كشي شويد بولسا آئين ايشا نسه بولادور اولوغ خدمت اوختا غايزي كين
 يه شيد كه سون ویدی اولونجي آيو ايد خشتانين خود جهان نيك باشتني صانع و غلبه
 معلوم قليب تگوزوب كلگان دا
 يار ليغ تو شوگان اين خود يوسف بولك چم خدمت قليب يوردي چل اولان بيمه سيني كلنور
 يولك لا نيك ايشيني شيد كيدورغان كشي بوق اوچون كشيك تگوزوب اين خود
 دبشتيب چون وانك قلوب ياكند نيك يرد اولتور وب ايش شيد كاسون
 دیدی اون ايكنج ايدايه
 يار ليغ تو شوگان چل اولوغ خدمت اوختا ادي ادين خواجه زالبته ياندوب كليد ارام بره اولتور غورسه قاعلا
 بوره ياكند قتل ليق شه لار غيك بيمه سيني نيك توختا آهان پرالته يردك لار نيك اوزا غني

Folio 14a

او تگازيب پلادورغان اغير بسق ايش را فشقان كين
 اين خود ويگان نيك كنه قولوم جريك نيك يردا تو لا خدمت قليب يوروب يولك لار نيك ايشيدا
 نهايتي فشيب رونداغ اوچون برنج چل تور غوزوب اولتور غوزدوم بولسه بولونج ميل يوردين اجرا
 اوزاق بولدي شونيك اوزيني يالغوز شويد اولتور غوزوب ايش شيد كنه كين كلوم داخني مو
 جيداميرور شوگان اولاج حشيب
 يار ليغ تو شو تو قاعلا شقيقه باقيب خاقون بلالارني اليب ياريب برنج چل اولتور سون هر قايي ايشني تو كانه شيد كينا
 شولغان يانيب كلسه بولادور ايا كمو ویدی يكرم بشني بيا ايرته ياز
 يار ليغ بيل شونيك ترزني شعله ليك روشن رواقه سينر دورغان
 خان نيك فتوكان تعريف سوزي طرغان اياق نيك يولك كيشه سي اوليدين باشلاب تام باش تووب

Folio 14b

[illegible]

Folio 15a

ایمن خود دیگان شور نیک استیدافیتقان کهنه کشتی بر قایق اینست که کشتی که البته نیک
 بهله بر کوخلوک بولوب اتفاق بهله صحت لاشیب اینست که کاهون دیدی شوکت
 ایلاغه حاکم نیک توختایب استیلق تارید و رغان بر لیک رعیت نه بکشتایب نوزلا
 آیتاغاغاندا

یارینغ بهله موسی غمباش لائقان مجلسه کاشتقرنیک بولادیروکان اوغی حرم نیاز لار بوزولوب خله عالم
 نیک به قراولین بوللاغانیدا موسی خبه امیان آریغون نه ابراشیب اوغلار لازنه فیضات نیک
 یریده باسروق قلیب خبر لاشبه اوغی پالیندودین یالغان ایتب موروکه قاجاق
 بلیب آرقه هیدین شیش توغلاب باریب اوغی لاریب آتش ایتب توغاند

Folio 15b

جریک لیب تمام کیریب توتقان اوچویدا
 یارینج بله موسه نه اقلید یارینج دورغان کونک قیوب امین خوجنیک خذتنه نه بله اقلید سوزلاستورن
 یاز یار کند نیک بیکادر کشتونیک بیکادیمت ختن نیک بیکاشمت لار امین خوجن نه تونیک
 اختیار جی قیوب یرلیک لار نه توتقای یور و دسیب دعوا قیلغانا خنبه امیان شوخا دلانو
 بهتان قلیب دعوا قیلغان یرینی ایستاب حقار سب نامعقول قلیب اورکا نکا کن
 جدی لار خناه کوتا ریب آغان مون
 آملاتقا غاندا
 یارینج توستورکان یرلیک لار نیک خوی نه نایابی جان سچیل بر نیک لار سید یور توستوب آریب

Folio 16a

یجان قلیب بیتقال یور وید در مونکا بولس موسیر نیک آملاتقا نیک عدل بله توتوبا خلق
 بیلان بغیشتوروب بائلا نند بار شوخا دایار کند کشتونیک یرلیک لاریک اوخو
 اولوغ آجین کیسی نه لازیم قلیت لار اوزرا وزی نیک جوعده جد اشی نیک جانغیغه باقیب لازیم
 ایما سمولکاری کاشقوده ایسش شید کیکا کمیشی لازیم بولغانا شونداغ موسه
 برنجه محل ایسش شید ککان چلا ایلدا جریک اولور غوزغان استلیق تارتید و زغان اوچون
 ینه جاکیم تونیان شون مرکز همیه کاشقور غه قیلغان یر یوق سیدار نیمه کونداغ اند و پوز
 فید اقلیب یجان شتیب سوز لای سیدار دیکان سوز نه آجیب اوخو رعین ینه تونیک دیکان
 همه سی قمل طوزغان نیک کیسی سیر ایما سمولمبا و تمام یاندورس سیر نیک اصله قولا کوزور

Folio 16b

یوق الیق قیاد ورتو تورغای بوهراتبه بهتان قلیب دعواتلیغان خطینه راسپیکه
 تردان حرام زاده خلق نیک فتوکانه اوزه موندین بویوزیکه تو نیک لار مبا وادی ایماپس ریکه
 نیک هر قسیمی نرسه پنی ریسوه آلفا نوبولس تخینه اغیرلیق بلان شیدک بنبه
 قلیش نه کورسپانگین دیدی بیکرم العتشی یاقیش
 یارلغ اعین توبه نه طور فائمه یانیب برنجی محل آرام آسوز ییل نیک نوبتید بیک لار
 یارلقاغان قلیبده بیکلهون دیدی بیکرم سینی یار کز نیک شینی شیدکدورغان
 کوزا امبان شین جوامین توبه بلیه بده
 آیلاتقاغان یار کز ختن نیک یریده اسلیق الفا نوبولس بیکرم قلیب تاقیوروب

Folio 17a

اولاغ استاب صا توروب آلباق سکر حصه سیک لیکری خام قلیب قشوروب ایلان توشوب
 یگوز دوروب قزاق نیک لطیفه مکش سیکد
 آیلاتقاغاندا
 یارلغ تورسورکانه مل خام قلیب شیدکداتا قشورادورغان کیشتی نهایتی تولا کوخل قیوب استاب
 شیدکاسه سای اوبدان حلی بولس هدی آتمت ایکی کیشی نیک اچده هدی تخی نینه اوبدان نینه
 هم کیک او شاق نرسه آلا دورغان قسیمی هر توق شونداغ دیکلر سله بو نجوم اعین توبه لورده باراوتوز
 سای هر مینر قلیب ایمنه دورغان یری بار دور اوزه حیا یوسفه چهار سب اعین توبه نه نیکو شتاب
 ایبارامن یوسف هر کج کهنه قیل بولس موآت آوازه سب آرنه سبت هدر شون سبمل لیک

Folio 17b

کوروشنی بوداغال بولمايدور امين توبه البته هدی که سپین الیکر که یورو شوکنه هرگز نیکو سلام من
 برنج وقت یانین کتیا من بریکس نیکار اسپید نیکو شلاب کیدان تونین تافیش برنج
 سلطان یوز کور شور فزیب آهسته آجیب اوخو روب سوز لاسه تاملش دوز موندان
 بولس هدی قور قوب ایمیش نیکو سلیب کین که کون یورف که اولاجتیب تافشوراد و غن
 وقت ده بوتقار لبق یورو شینیم یورف که اریب کونل قوب سید کا سوز هر قاسی لیک
 آیانه نیک بیک لازیکه تمام نیک کلاب عدید لاپ اجیاط قلیب اورکاتیب البته شولار اویش
 توز قلیب تونج خلق نه بان شلاب یان تویی نه توز سوز ددی اولاشوروب بدخشت
 الج یور ساق ویب سوز لاشیب

Folio 18a

آیانه تافاندا
 یارلیج امین توبه نه برنج قیل یار کند اتور غوز سون دیدی موندین الیکر بدخشت ان نیک بیک سلطان شاد
 اولتوروب استخوانه نه اودان خبر دار بولوب س قلامانغز اوخو سوز لوزا ورکان اوغزی
 هواچی اوغور لاپ السیب باریب کومکان اوچوریدا بیر نیکلر بارچیب السیب کیل دینا کلاب
 مونخا ریت کلینب بر جانیدن نیکل و استخوانه نه فیضیات نیک ریده کوب دور یوزا ورکان
 اوغلا توبه اسپان عبد خالق توبه باکد و نلار بدخشت نغمه قبالخان نه امین توبه خبر لاشیب آغلای
 کیست بویروب آلد وروب کلابک و یکلر ایدر شول کل ده سلطان شاه جریک السیب بولور
 باسیر قلیب جاتر نیک برینی بولاب سوز نیک اینس سوز فخور تافان نه بویروب

Folio 18b

بولورنك بلساغا كىلپ هر شاه خوشامت بوزنيده ايتب ملكاندا امين خواجه عالىلىق
اودا بىلىق اتفاق ليق نك قاعده پيني اوخوردوب خط تيب يار كند نك غونج برك صالحى
توشوردوب بدخشان بوزنيده يار كند نك يقين جيت يرلار برك چاقيلوزنغا هي نه موقبل
قليب برچا ندين نك اوستاندا نه شونيك بلالار نيه معلوم قليب توپوز ديب ايلاركا
سرين جوينه بدخشان مبادا سوزاير اسمهايد ورغانه لولب آسمان من جريك التيب
بار نام امين خواجه توختا تيب ارش سيد كيت ار ديب
ايتلاغا غاندا
يارليغ توشوركانا بدخشان زمبادا ناماقول قليب سوزاير اسمهايد ورغانه لولب البته جريك ايتلا

یارینج تو سورا کا ایلکر ریر لیک لار کہ کسیک نیکوزوب ایس شید کا تید ائولا ریل تید شید کا پ
 بولما ییدور جا یلا ب طیف فتوما پ تخرینه بولا دور بیک نہ اور ویکل شتوروب تو یادورغان
 ایس بول شولا ریل تید مصلحت کلاب شید کا کلاب دور مونخا نیہ نیہ جا یلا یورغان
 یرکا بار بولوب آٹین فتوما کا اسیکین امین خوجہ یوسف لار ہمہ ہر نیک کہنہ قولوم بولوب نو
 یارینج ہر توینہ خلیبان شولا رٹول مان جا یلا ی دیہہ تخرینه ہر کیرہن من دیب الیغا ما دیب
 ہوز لاپہ قاعلا شادورامی ہمودیدر اول شتوروب سلطان شاہ برجان نینک
 اوستخا نیہ نیہ شونیک اوج او غنا ز معلوم قلیب ایباریب امین خوجہ غروریکان سلام نامہ خطہ

Folio 20a

امین خواجہ ز اولو غلاب داوام دیب کوتاریب یالغان استیب چارار نہ شونیک کہنہ تابع
 یرم بولور غرہ ہر ہام دیکاندا امین خواجہ نیہ صال نہ بوریوب شونیک کنا ہی نہ نا محول
 قلیب ایبارکان مونہ
 آیلانغا نامہ سچی کہ قاعلا شیب دوروب
 تعریف لاپ
 یوققاری لازیم قیل دورغان آتہ دورغان کنا جی شاکلا ب تخی نیہ یار کند اتور غوزوب
 ایس توکا کا ندین کین نیہ یانغای دیب
 یارینج تو سورا کان صالہ بدخشا نغہ یٹکاندین کین سلطان شاہ کنا ہیغہ شیمان قلیب بولا غانہ

Folio 20b

ياندوروب بریب اینی پسینی جاتراردین یاندوروب کلکان اوچوریدایمین خوجی نا
 تعریف لاب شاخلغان شوخچلده میرین جکین الکیجی سنین جوزیکو سلاکار یا کنگه
 توفیق باب شاخلغان شوخچلده میرین بنیکین الکیجی سنین و
 بارغاندا
 خان شوزایش اوکازکان ایماپس دیب خیال قلیب
 یارلیغ پلایمین خوجی نه تخینه اوج آی اولتورسوز دیب تورغوزغان بکیر توتوزونجریا سلاکار
 ایمین خوجی نیک یانغاندا آخلاب خوجی کلکان نه بوزوب ایبارکان سلام نامه خطیده
 ایلکریا دکنزک ایماندار شاه خوشامت نیک غلط سوزینی آخلاب دوربهم

Folio 21a

تخینه جاتراردینک برینه استیاب یاندوروب بریب لار دیکانده الکیجی
 آخلاب آیلانغاندا سلطان شاه نه نامه مقول قلیب
 یارلیغ توتوزکان سنین یالغان سوز فیدا قلیب
 آیلانغاندا یارکنزک ایماندار برینه نیکیشکان اوچونجک لایه بولا دوروب
 خیال قلیپسین موایلکری شورید اولتورغان ایمان طورخان نیک جون دانک ایمین خوجی
 لکین کونده تخینه نکشیب کللا دورشول وقت فیتکاندن کین سنین نه خیمه نه پوزلا
 لکین سنین ایلکری ایمین خوجی نه داوام دیکان ایماپس میرنیک شوسای یورشیف

Folio 21b

بنایست پس شولزمان شونز بولکیشی نیک پوزنی غلط آخلاب دور وینا معقول نیک
 نهاتی قلب لیکنک ایچا سو پس رچی نه ایراشیب جد نیکنی بقله قانخا دیور غلغیان نه
 استاشنی هر کوروز غاما موندان بولب اندین نیک شیکم نه گوتار بولد دورا کایا مودیک
 یالغ بله الک نیک نیک جیمه سینی سلطان شاه نیک سلام نامه خط نه تیب ائین خولج غه جلیب آتار
 کورسایب اینک شولزمان اینک کونکلیه خط تیب جاکپون و سب تافشور و سب
 اولک شوروب عثمان بیک نه بوریوب
 آیتا قانغاه موندین بوزی کایا قیم نیک خلقیغ یغشوروب بایسلا بایس زره جازغنه
 بولک خیال قیای دیکان بولس مو سینه ائین خولج غه تروا بارکان خطیده قناده غه خواج کلان غه

Folio 22a

ایتاریب شونیک اندوسوز فیدا قینغان اوچوریدا بیکبار زالقیم دیدی
 یالغ بله تخی نیه کورجوروب ائین خولج غه کورسایب تکان اولک شوروب ائین خولج
 بارالقانغاه کلکانه
 یالغ بله چین چنک موندان بولکوز کان شونین اوچر اشتان باری شولزمان همه برلیک آیتا نیک خوی
 وعزینی پورغان ایکان اوتوزونجی سیلی ایرته یاز دایاندور غلغنه ائین خولج سایی بولکانه
 اوشش نیک برلیک لاری بوزولوب میرین جلیکین هوچا کایا اولتورکان نه آخلاب میدام
 چاقیب باریب اوچورسم و سب تیباب
 آیتا قانغان شوغلده ایلانیک جانکونکی مینک شوی جویک الیب باریب اوشش نیک اوغوی لاری

Folio 22b

توقندغه ياريدلاش دورغلنجر چريک تيلاکا نينه خبر لکئيب آنگلاب
 آيلا تها غاندا
 يارلغ توئورکانه مينک شوي نيك جريک مباوا تخرينه ياريلک شماق نه لاريم قيدا دورغلنجر بولس ايمين توجي
 شو زمان برنج خال اوئش نيك جريک نيك بريده تورسون کاشقور نيك يري توقد نيك ايردينه
 نيك يريک يقين مونخا جاتيليشقان نينه ايرکين اوئش نيك ايش توکاکا نديکين ايمين توجي
 تخرينه جدمان قيليک شقوده اولتوروب ايش شيدک که پورن نينه اوئش نيك بوزولغا
 بيک عبد الله نيك نورغون نه حقير کوروب ريشوه آلغان هسپا ديب
 يارلغ توئورکانه عبد الله نيك توکک خلقه اوزاختيارک يريک لارنه توباتيب يورکانه نه هسپا جانک اصله

Folio 23a

اصله استجاب شيدکاماب دور ايمين توجي يوسف ديجان نيك قولوم شولار نيك اوزيچ
 توکک خلقه نه اختيارک قويلوب يريک لارنه توباتوروب يورکوزکان ايش ايجاس
 شونداغ بولس موئولار نيك توکک د بک خلقه ايش نيك آغري نيك نيله يماي بر بول آغنه
 عيان غدکيب سياستي که ايشا نيب اندو يورکانه نينه بولجاغالي بولمايد ورمون شوز
 اولتورغلنجر ايمان لارنه اوئتوروب چار لاکلار اوئش اموئداغ قسريق ايش بارلک
 ايراسيب آينک ديك پرميز قيله ورهسته قاملار دورموندن بوزر که البته کوئکل قيوب
 اريغلاب استجاب توکک خلقه نه سغيت توروب بائسلا هونجر قاي داغ ديب اوزر قنقا
 يولو تها هوندي شو چلده کورلار نيك قضر بک امان آتليق کيش حکيم بک حديق شون

Folio 23b

خدمت کور و غاذا تاجا وز قیلدی دسیب نامسقول قیلدین اوجوریدا غولداب شونیک
 اغاچ غونجی یک عئوریه جماعه س اینه لار ر بلالاری سلاخ کیشیب اولتور غاذا اتقان
 من حکیم یک نه اولتوروب اوش نه آتقالی بار من دیکاندا عئور بولایدور و سبب جتخاب
 سوزلاب شونیک اوج اوغلاندا الیب الدیراب توفوب کتکان بوشه کیشی صدیق غم عئور
 امان یا غم بولدی دسیب اتقان شولوقت واقراشم هر یک ایش شید کیدور غان مین
 مینک فواشقه بارغاندین کین صدیق جریک الکلیب یا شیب اتقان کورلا بوز و لوشن
 بولدی دیکان اوجوریدا
 یارلیغ امین خوجه شولول سلا اولوشدا توز و کلونکایان یوز و غلوق نیک سیاتنه استکان دسیب فئور و

Folio 24a

مینه نیک فوغ امین خوجه نک مصلحتنه آتخلار کیرا و زونک نیک بیدکان یکنکه تلماشما دسیب
 یارلیغ توشورکان امین خوجه کورلانیک یریکه متیب اماناز نیک اوجورینی سوزاب جقار سب عئور
 یوزا ویردکان اوغری غم قشولغا لار بارما بدور دسیب اولتوروش دین معاف قیلدین
 آیلانغاساق دیکاندا مینک فوتولغاب اونا ماب دوزامان لار نه جماعه خلقه سلاخ تمام
 اولتور سلاک دسیب سوزلا شیب
 آیلانغان دین کین
 یارلیغ عئور لار غم کناه توپوشنی معاف قلیب اوتکاز یخلار دیدی اولتوروب مینک فوا امین خوجه نیک
 سوزلاکان یرینی باشتان دسیب

Folio 24b

آشکاتیب
یارلیغ پله شونیک خلم قیلغان یانلیغ نیک کناهیغه سوزلاب نامعقول قیلغان امین خوجا او شقه تیب شونیک
ایکینچ اوغلاپ لیما نایر استوروب بارخان اوچونچ اوغلاموسهی نیمه نیک شونیک ایرک شیب
اوش خه تیب امین خوجا مضب وارجریکان باشلاب تله اوغلامان کاسه ووق قیلاندا
نجدمه اتبه جوتلوکان یرینی اشکارا قیلغان اوچوریدا
خان لیما موسه نیک شونیک داواس نیک تعلیمی ایرک شیب جهلیدورویب
یارلیغ پله توار
ش بخلاغان نیک امین خوجا

Folio 25a

تولیف لاب آب دوزغان کنجی
ش بخلاغان
اولا شتوروب اوش نیک شهرینی الغا ندین کین امین خوجا کاشقوغه بارخان
اوتوزا یکنجی سلی کاشقودین یارلیغ
بارالقاغان کلکانده
یارلیغ پله شونیک کوشقه دایورکوز کاشق
توق ایکینچ سیاه اولکان شونیک دین توغولغان سکا دوز
جوزک اوغلامورچم سولابویدا آغویب اولکان ایکینچ اوغلاپ لیما نون دانگنه
اولا شیب کناه تاققان اوچوریدا مضب دین جقارخان اوچونچ اوغلاموسه کوروندا

Folio 25b

ياريدلار دورغورنگ كونك قونيان ميراث ليقه اولاشتورادورغورنگ خطه بوق اوچون
 اولاشتورادورغورنگ نصيب نه توكان ايكاس تور توغورغا اورانرسيب برنج كوتيجي
 كونك جرگ قيلغان بولك اولاشتورغورنگ نصيب بار بشخ اوغلاصيف اسدايكني جرگ ياريدلار
 دورغورنگ تيجي قيلغان التيجي اوغلا سگندر چون وانك اولاشتورغان بشخ اوغلا فريدون
 ايكنجي جرگ تيجي قيلغان سخر جرگ اوغلا بهرام نه ايكنجي جرگ تيجي قيلغان اونونجى آي نيك ياكاسيد
 يارلغ تورگورنگ بوجونك نيك يردن يرليك چون وانك امين تور نه توروزونجى آي نيك دزنيته سهدا آغوب
 اولدى ديب
 آيتاقاب دور امين تور نه يردن يرليك قل كوچ برب يورگالا اوزاق يل بولغورنگ حيا آغوب اولكان نه آيت

Folio 26a

من آنكلاب نهما تيجي رحيم كليب كو يونان من كشيك تيكوزوب شس يوز سهر كوشر شاكلاب
 اوبدان اسيفه لازيم قبلهوز بوجونك هقار سيب چاي اراجان اليب بار سيب سچون
 شاكلاب دورغان كوشن شول زمان شور نيك غز نه سهدا سهر اغان كوشن نيك اكلان
 اليب نيك كشيك تيكوزوب تورگورنگان
 يارلغ تورگورنگ بوجونك تورگورنگ ساكلاب سهر ودي شوياما شتقار قايما قله سيب ايدورغورنگ خور
 امين تور نيك بو شاكلان چون وانك نيك خط نه شونيك تيمك لاكاز اوغلا سليمان نه
 يا اولق جرگ سيني اولاشتوروش نه يا جرگ سيني سبت لاييب اولاشتورادورغورنگ سهر
 آيتاقا غاندا

Folio 26b

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 ایکنی اوغلا سلیمان توروق بولیدن چن لونک نیک اونرینجی یا ایکنی جرک تیبجی قونغان
 اون تو قوزونجی یا کوزا نیر و قلیله کوزا نیک ایشت ن یاریللاش دورغلر بیک قونغان
 یکرم برنجی یا اولیت اوغری بیارلار ن فیچان لوجون قمارلیق یرده سو قوشوب جو کولکان
 آجین کشیک یگوزوب کونک جرک شاکلا غلر
 یکرم او چونجی یا یازا و لوغ جرک کوجا ن قباب توستقان مجلده بولانجر کورلا نیک بولیدن
 جرک کوره سیک الیب بارا دورغلر قورغوشون مسلطیق اوغری سلطیق دوری سینا
 بولاتقان او چوریدا
 خان کورلا نیک یری طور فاندیقین و سب

Folio 29a

یارلیغ پله سلیمان ن جرک الیب بار سب قراول نیک یولین سید ککالا ایبار کز قیش چا خاز نیک او خوریدا
 مینجور ن تکی ککالا ایبار سب
 یارلیغ پله سلیمان ن یاند دورغلر نیه البان نیک سلطیق ن تارتیا دورغلر ایشت سید کیدورغلر
 استخان آمان یونک کوی غه تابع آما قیغه کلش کانیک باقیب آطا و لاغ بریب کوچ کلب
 استلیق تار سوز د سب
 یارلیغ توستورکان
 یکرم تو تونجی یا ابرته یاز سلیمان شونک لایا سب یاریللاش دورغلر بیک موس پهلان بلم
 یوز آط تو توب جرک یاریللاش تقان او چوریدا

Folio 29b

خان تابع آيات ذبی کو خوب آطا اولان احتمالی تیماس دیب
 یارلیغ پل یاندوروب بردوروب تخینه اولانجیت
 یارلیغ توسوروب آلبان نیک اسید ایتو کورد دیب
 توفیق لایغان
 یکدم تور توغنی یاسوز لایب دولان نیک یر لیک خلقه ن قراسهر که کور کاندین کین کین
 بو کور کور لایغ بار یب یو با شلاب الیب کلیم اشلیق تار یب بولوب آجاتی
 توختا تادور غنیه قایدانغ ایشین بوداب سید کیکان اوچوریدا
 توفیق لایب کوشن توارست لایغان

Folio 30a

یکدم سنجی
 بار القاغای کلکانده
 یارلیغ پل چن چنگون دایور کوز کاز
 یکدم سنجی یار برنجی که تیجی قیلغنی
 ایلا دا آلبان نیک اشلیق تاریدور غنیه یر لیک رعیت لار نه فروا قلیب کور کور ونگوزوب
 باریشدا بول اوزه سیده مانوکیار آغوب اول کاز ادهون
 یارلیغ توسور کاز اومیط نیک یریدین کونک چوک سلیمان نیک اوغلا مانوکیار ایلا نه کور کور ادهون غنیه یر لیک
 لار نه فروا قلیب تیکوزوب بار یب یار یب کلیمده بول اوزه سیده آغوب اولدی

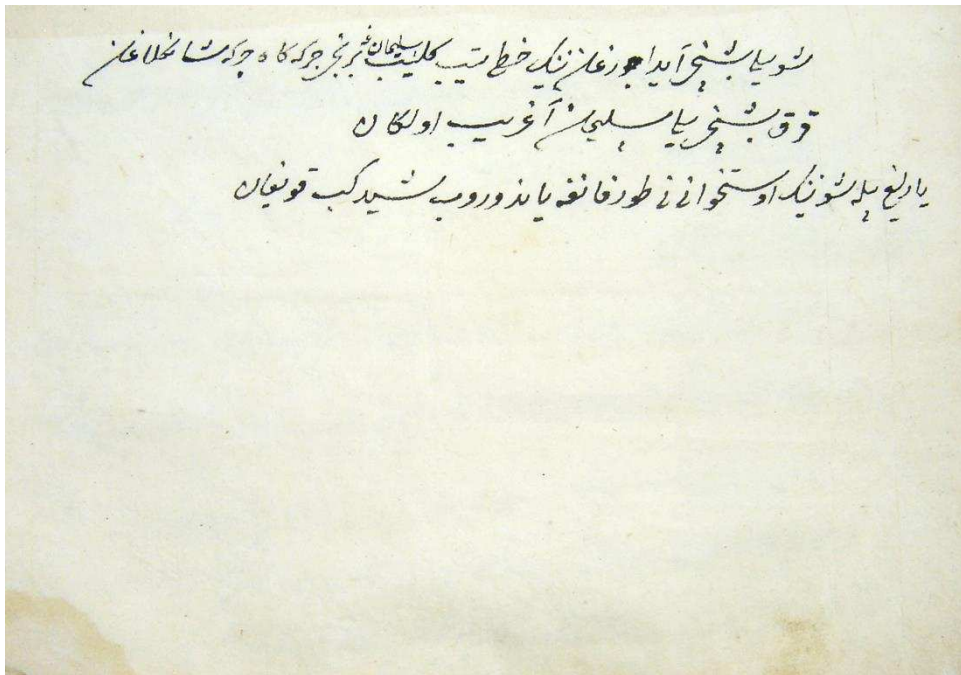
Folio 30b

مانوکیار نیک او ستخوان زه شید کب گهنه یور تیغه یا ندوروب یور کوزگان یرینه
 آیاتاقاب دور سلیمان او تکان یلا ایلاغه کوجوراد وور غلخه کر لیک لارنه تیکوزوب بار غلخه کر لیک
 بومراتبه ینه عوض استیب ایلاغه کوجوراد وور غلخه کر لیک لارنه پرو قلیب تیکوزوب بار غلخه کر لیک
 یولدا شونیک او غلخه مانوکیار آغوسیب اولغان زه او بال موخا کسک تیکوزوب بر یوز
 کوشش شنگاب اوبدان آشیغه لازیم قیلدوسز مونه فیجان نیک آمانلار غه تاقوز
 سوز نیک کوشش نیک کچدن بر یوز سوز کوشش الیب شونیک اوبیک شنگاپ سوز دیر
 اوتوز ورنج یا اولوغ جریک زه ایر کسب اوشش نیک بوز و لغلخه او غلخه یارینه یا غلخه غلخه یار
 یا یلغ تو سوزوب تو غلخه لا غلخه

Folio 31a

قرق ایکچن یا اونه ایکچن آی نیک اوجید جورغان دین خط استیب کلب
 آجین کشیک تیکوزوب جهاق دوروی جون وانک او کشتور غلخه
 قرق تور تو بنج یا شونیک آیاتاق نیک خلقفه او کتم لیک قلیب ینه شونیک تاج کلب سچ
 قصدا اختالان او چورید کناه قیوب
 یا یلغ البته شونیک جون وانک لیت خط نه عام یرتبه کلش تته بولم موشونیک دادا سچ
 ایلکاری انتهمایر کوچ بریب جوتکوب یور کاسه سلیمان زه سولابوسی بدنه یلغ
 تور غوزوب تو خاتیبون موشونیک جون وانک لیت خط نه یرتبه یلغ شونیک او غلخه اسکندر
 او کشتوروب جهاق قلیب تونیک کر لیک لارنه اوبدان لیت بدنه یلغ بشلا یلغ

Folio 31b



Folio 32a

اوچونجی اوغلا کونک بولغان موسی سولابویدین چین لونک نیک اون کونجی یاسا ایدین توبه نایر ایشیب
 آجین نیک کی کایک بار القاعا یجین غدر کسب
 یارلنچ سله اوچونجی برکه تیجی قیلغان

اون توغوزونجی یلی کوزا نیر و قلیت اکوزا نیک ایشیب نایر ایشیب قیلا دور غلر بیک توغولان
 یکده تور تونجی یاسا جانگو نیک جوغوی کاشتر سهر نیک یر لیک لارین ایر ایشوروب توختاشید
 اوغوی جون تونجی نیک اوز نیک اسلیتیه تونجی ایر ایشیب بار غلر اوش قاتار ایشی بیک اویلت
 تارینان اسلیتیه یز اولار نیک آلبان غه تافور بیکلیت دور غلر اسلیتیه توتا دور غلر آلت
 عدیل لاب استاب شید کیدور غلر اوچونجی ایدر کاشتر غه حکیم بیک بولغوز چو کونک

Folio 33a

ایباریب استاتیه اوچونجی کوخل صرف قلیت سید کاسه موسی است منصب نیشونغا قیلدور
 بوغایدور غلر اوچونجی ایشی چو کاه چنک کوخرا اوتاغات لیت فوبو ایدین توبه نیک اوغلا تونجی
 تیجی موسی نیک بیکوروب باشلا تیب استاتیه کان سولار نیک حیا استاتیه سید کاش
 همسینی جامیدا اوبدان عدیل لیت قیلغان اوچونجی بولک اوشاق کنت ینه یار کند قش
 یرکه تیجی موسی نیکوروب استاتیه اوبدان حیا جریک نیک کوره سید بار اوچونجی
 کلکان یر لیک بیک اوچونجی بولک اوشاق خلق دا همسهر نیک اوتاغات بار اوچونجی کوروش
 نهایتی سولر لوک اوبدان یر لیک لار هم اوتاغات نه نهایتی پوز لوک اولوغ دسب غلر
 قیلا دور موسی بول همیشه

Folio 33b

برخان آجین نیک شیکان کوتارکان کیسی بولوبو چاشونیک داواپنیا ایرایش کلب یه قایم بوردور
 یروده تمام جوتکوب یورودور چاشونیکا اوتاغات قاداتیب یارکند شیری بولک کیک
 شهرکت لارکه بوردور تخرموت لیک دیب
 آجین نیک شیکان اوتاغات نیک اچیدن موس غه کوزلوک اوتاغات قاداتان یرنه
 آیتاغاندا
 یارلنغ نهانی ابدان من بالدر شولزمان انکا کلبیک نیکوزکان دیدر شویا کوتاریب آلفن
 یارلنغ نیک اچیده جوخوی لار نیک بریدن امین تون نیک اوغا توب لاتی تیر موس نه بوردور ایلکی چای
 باریب کاشتونیک خلقه نه باسیتقوروب یر لیک اویت نیک زراعت ایشیق نه

Folio 34a

ایستاب طیار قلیب شید کالایبار دورک دیب
 آیتا قاپ دور موس ایلکولاب کاشتونیک خلقه نه باسیتقوروب زراعت ایشیق نه
 ایستاکالای بارغانه انتها سیر خدمت قلیب دور مونکا کلبیک نیکوزوب موس
 کونک جومک شیکلاکلار دیدر
 یکره شیرییا توشور کانس
 یارلنغ نیک اچیده موس دیکان امین تون نیک اوغا بولوب خدمت قلیب یورودور پی
 یوسف نیک ایندیس عبداللہ اوشن شریک حکیم بیک تونغان ایما موس نه هم البتہ
 کلبیک نیکوزوب حکیم بیک توب کلبش دور بولوبو چا اصله اورون یوق اوچون

Folio 34b

شوخا دالارغه جا کیکلار شولار بلیکاندین کین هر قایم شهر نیک حکیم لقیق نیک اورن
 بو شانا ندین کین شول زمان موسه نه
 آیتاقاب قویسوز دیر شویاینه توشورکان
 یارلیغ نیکل کجده ایلانیک اوچون هر که حکیم بیک نیک اورنیغ ائین خوج نیک اوغلاموس نه قیوخلار تخی نه کونک
 هر که لیکه قشوب حکیم بیک لیک نیک ایش زبانتلاب شیده سوز دیر شویا کجده
 یوزاور وکان اوغری حرم نیازلار اندوغلط سوز خیدا قلیب نورغوز سله بولوب غلبه
 اورنک بولانغان اوچوردا ائین خوج اتا بلا آرنغه کوچ حقایق شیده کج اوچون توشورکان

Folio 35a

یارلیغ نیکل کجده بو مراتبه آرنغوز نیک خبره آکخاب شول زمان کاشقرغه یانین وقته که کلیش توروب اوغری
 اولتوروب سوز قشقا نه نهایتی اودان آرنغون نه جورغان غتا قشوروب ایلقا سوز
 شونیک اوغلام بو تخی بیتانک فونک شینگان کیشیک تیکوزوب ترا و تاغات قیوخلار
 موسه هم چونکوکان اوچون قشوب جورغان غتا قشوروب ایلقا سوز لاتیقلار دیدی
 شویاینه توشورکان
 یارلیغ نیکل کجده کونک هر که موسه اوخیدا بیازلازم بولوشینو باقیب هر یک الکلیب اوغری حرم نیازلار
 هم پشین قاجورمای یشیب بارسیب توتقان انتهاسیر خدمت قلیب دور کیشیک تیکوزوب
 موسه غونک تو بونخلار بیارنه میرین چنکین هر که قیلنلار دیدی

Folio 35b

اوتوز برنج نیا موس آغوب اولکان اصل بلا بارقه یوق اولکستور سبکلیک دور
 کیست هر یوق اوچونز
 یارلغ توشورکانه نیک شوی لار نیک یریدن حکیم بیک کونک موس آغوب اولدر مونیک اور نیغه
 ایمین خوجیه نیک اوچونز اوغلا یار یلکستور غلغز سبج اور انتریب نه ایلانیک حکیم قویوشینا
 تیلاب آیلانغاب دور موس بونجه یل انتها سبج خدمت قلیب یورکان حلا آغوب
 اولکانه نهایتی اسمیت کسیک نیکوزوب ایکیوز سهر کوشوشن آغلاب اوبدان
 استیغه لازیم قلیبونز انیک اصل بلا بارقه یوق اوچونز اولکستور سبکلیک دور
 کیست هر یوق کسیک نیکوزوب شونیک ایند س اور انتریب نه برنجی جرکه سبج قلیب

Folio 36a

تخرینه موس نیک اور نیغه ایلانغ حکیم بیک قیونکار ینه ایمین خوجیه شونیک اوغلا اولکانه نه
 آغلاب البت کونک بوزولور بول موسود یخاز یا ششی جونک بولونز کیست هر نیراچانه
 تولا آغوتیا بوزونیک کسیک نه سبج کونار شیه یجاب بوی نه اوبدان باقوسونز کسیک
 نیکوزوب شونیک اوچونز اوغلا اور انتریب نه برنجی جرکه سبج قلیب حکیم قویوشینا یرینه
 ایمین خوجیه غه اوختوروب شون خوش بولسون دیدی

Folio 36b

تور توخو اوغلا ایلا نیک اوچو نیک جو که حکیم بیک برنجی جو که تیجی کونک جو که اورانزیب سولایوید
 حسن کونک نیک یکره التجی سیکاشته ده اولتوروب ایس قیلادور غلج کوناریب الیب سیکاشته
 یونک کوی اورانزیب نه یورنه نیک ایسید تو بیک خلقه نه یغیش توروشدا اوبدالمیق سیکاشته
 سیدرکان اوچوید
 آیتاقاب
 یارلیغ پله امین تو بیک نیل جو یک نیک بریده ایس سیدک توردر شونیک جونک اوغلا سلیمان
 ایکچو اوغلامو سیکاشته سیکاشته نیک آلباندار اوچو نیک شونیک یورنه نیک ایسید اوچو نیک
 اوغلا اورانزیب ایس سیدک تو بیک خلقه نه یغیش توروب سیکاشته

Folio 37a

همه سیکاشته اوبدالمیق پله سیدک دور کشیک تیکوزوب اورانزیب نه ایکچو نیک
 کوزلوک اوغلا غات قدا سیکلار دیدر
 او تو زبرنجی سیکاشته
 یارلیغ پله برنجی جو که تیجی قلیب ایلا غه اوچو نیک جو که حکیم بیک قولغاش
 فوق سیکاشته سیکاشته
 یارلیغ پله من اورانزیب نه شونیک دادا سیکاشته امین تو بیک نه خیال قلیب شونیک برنجی جو که تیجی سیکاشته
 چاچورغاندین شونیک جو یک دابورکان خدمت یوق اوچو نیک اورون چقان دین کین اوکلا تورمک
 قیلادوب
 آیتاقاب دور موننه تابع جورغان غه تمک لایب اورانزیب نیک مبادا خدمت بولورون

Folio 37b

چققاندىن كىن شونىك اوغلاغىنى بىر بىرچىركى تىجىر اولاستور وىغلار مېداخىزىمى يوق بولسا
 شونىك اوغلاغىنى بىر بىرچىركى تىجىر اولاستور بىر بىر آرقىسىت لائىب اوچونچىركى تىجىر
 تىكوزوب مىراث قىلىپ اولاستور وىغلار دىدىل
 اىك اوچونچىركى تىجىر آي نىك نىكا الله سېدىد
 يارلىغ توشوركان قىل طورقان سېدىد اىك نىك اوچونچىركى كىمىنى قىل قانغان اوزىك شىر لارنىك اىك
 لار بولسا تام نىك بولوم نىكا قىل يورت لارنىك توختا تىب شىدىك شىر لار اىك
 كىرگان بولسا مومىنى او توشور قىل يوقىن كىرگان بولسا يورگان نىك لىك شىدىك كىرگان
 اىلغاب اىر بىر كىشىك تىكوزوب و انك بىل بىر قىل كىشىك تىجىر لىق تىكوزوب

Folio 38a

اىكس خطىك نىك بىر بىرچىركى تىجىر اوچونچىركى تىجىر
 اىر اىك اولارنىك خطىك بىر بىرچىركى تىجىر اوچونچىركى تىجىر
 تىكوزوب بار يا اورون چققاندىن كىن شونىك اوغلاغىنى بىر بىرچىركى تىجىر
 بىر بىرچىركى تىجىر اوچونچىركى تىجىر اوچونچىركى تىجىر
 كىرگان بولسا مومىنى او توشور قىل يوقىن كىرگان بولسا يورگان نىك لىك شىدىك كىرگان
 اىلغاب اىر بىر كىشىك تىكوزوب و انك بىل بىر قىل كىشىك تىجىر لىق تىكوزوب
 چا بولسا قىل نىك بولسا مومىنى او توشور قىل يوقىن كىرگان بولسا يورگان نىك لىك شىدىك كىرگان
 بالدىر دىن اىر اىك بىر بىرچىركى تىجىر اوچونچىركى تىجىر

Folio 38b

یوسف جو یک نیک کورہ سیدہ ہم انتہا سیر کوچ بریب جو نکوب یورکاخ بیضہ
 عثمان الیکر شونیک دادا اس جودی جو یک نیک کورہ سیدہ قاتیر قانیب جو نکوب
 بیکبارہ بیلا جو کہ قیوب اوزر نیک کنا ہی نیک اوریدہ حقار غاندین کین عثمان
 جو قانیب ایسا عقیدہ ہے ہلاز جو نکوب یورکان اوریدہ نیک بیضہ تو بغیر
 صائب الدربولہ الیکری جو یک نیک بریدہ نیک کو جرنیک تشیجہ جو نکوب کان کو
 بیکم یک نیک منبیدہ بخندیل کو نکل صرف قلیب سید کناز کو نیک براہیم
 جو کہ سیر اور ازرب ایکسیر جو کہ سیر بیاعلا خدیون اور چوخی جو کہ سیر عبد نظر
 ہارہ بولاز نیک خط جو کہ سیر بولہ یا جو یک نیک بریدہ خدمت قلیب یورکان

Folio 39a

شہنشاہ تافور غاندہ بار یا اولار نیک آتا بیلا نیک خدمتہ کہ باقیب شہنشاہ غاندہ
 بولار نیک خط جو کہ سیر میا اور غاندین تو خاتقان یا سونچہ اورون حقان دین کین
 جو کہ سیر فہت لاتیب اولار شتور اور غاندین بولہ بار بار سیر نیک جو کہ سیر
 تبادور بکار نیک نورغونزیر لیک قیل لارغین اوزاقدین اوراچی غم سیرلاب کو نو مادر
 انتہا سیر خیالینو کلشما دیدور چل کشیک تیکوزوب جو غاندین جو کہ سیر فہت لاتیب
 اولار شتور و شتہ تو خاتقان ارور شیر صائب الدرب عثمان ابراہیم اور انگریب بیلا
 عبلا خدیون عبد نظر ہارہ قنار لیق اور کنا نیک جا اولار شتور غاندین و انک بیاضہ
 کو نیک سیر نیک خط جو کہ سیر اورون حقان دین کین جو کہ سیر فہت لاتیب لاتیب لاتیب

Folio 39b

لازم قلمای تمام ہم پین میراث قلب اولاش توروب نیک نورغون بر لیک قلا یارین
 زیاده کویونادوز غلزار انتما سیز کونکونمنه کورساتون بچین دابار نیو موند اوختور
 نیک تارشد تخرینه تابع جورغان غه تاقشوروب ہم شش نیک امیندار نیو یورکوروب
 نیک بویار نیغ نهم بر لیک لار که تمام اوختوروب جارلاب هم پین خوش قلیبوز نیو
 الیک بشجریا ستر آی نیک نیا تو قوزیدا تو شورگل
 یار نیغ نیک کجده ایلا نیک کچم یک بر نچو که تیر اوران تریب امین خوج نیک اوغلا اسکندر نیک
 ایلکد امین خوج تخرینه بخندیل کوچ بریب جو کولکان بولب نو جا اسکندر
 او بدالقیق بل کجاب خدمت قیلا دور کسید تیکوزوب اوران تریب نیک

Folio 40a

جو که بر نچو که تیر قلب التفات نیک کورساتون دیر
 جا ایلا داولتورادور

Folio 40b

بشنچي اوغلا کوزانیک ایشی نە یاریلک شیب قیلا دورغان بیک صیف امد سولا بوردین
 چن لونک نیک اوتور تیشی سیلا اولکان موس نیک بوشتان کوزانیک ایشی نە یاریلک شیب
 قیلا دورغان بیک نیک اورنیغ جورغان دین قیدم کسیر سول
 آیلانقاب کوزانیک ایشینی یاریلک شیب قیلا دورغان بیک قونونز
 قوق تور تیشی سیلی
 آجین نیک کیکانە بارالقاعال بحین که کرب اولن ایکنچ آئی نیک اوندا
 یارلیغ سول چن چکوندور بور کوزکان
 قوق سکر تیشی سیلی

Folio 41a

آجین نیک کیکانە بارالقاعال بحین که کرب اولن ایکنچ آئی نیک یکوم بریده
 یارلیغ سول چن چکوندور بور دورغان طور فان نیک یاریلک شیب دورغان بیک صیف امد نە کوز کوزاوتان
 سول غلاب قدا تیکلار دیدی
 الیک الستیشی سیلا صیف امد آغریب اولکان

Folio 41b

ایکینجی مراتب اولک شورغان جون وانک حکیم بیک اسکندر امین خوجا نیک سنج اوغلا سول
چن لونک نیک اوتوز برنجی یاشونیک اناس اورا نریب نایر ایشیب ایلان بار سب اناس
نیک ایشیق تارید ورغان ایشیدار یار یلک شیب شیدکان
اوتوز سکر نریب ایلان نیک جانکونک شوخا اسکندر ن ایلان نیک بریده اولن یلدرین زیا
خدمت قلب یورکلان اوچوریدا
آیلاقاب
یارلنچ بل شنج برک چنک کوزلوک اوتاغات کتکلاب قدانان
قرق برنجی یار ایلان کلاکاز
قرق ایکینجی یار

Folio 42a

یارلنچ بل چن چنکو ندیور کوزکلان
قرق اوچونجی یار سلیمان ن اولک شوروب بوٹ غان کوزانیک ایش ن یار یلک شیب
قیلا دور غلن بیک نیک اور نیغم جور غان دین قیدم ر سحر بل
آیلاقاب کوزانیک ایش ن یار یلک شیب قیلا دور غلن بیک قونغان
قرق تور تونجی یار سلیمان نیک یرتقان جون وانک لیتی خط ن اسکندر ک اولک شوروب
قلب یر لیک لار ن بیلدور کان
قرق سکر نریب
یارلنچ بل اسکندر نیک دادا س امین خوجا بیک نیک کوره سید توکا کوبه انتما سکر کوچ بر خیزت

Folio 42b

قیلغان اوچور دین کیشیک نیکوزوب کونک دین جون وانک غن نیکوزوب تونونچ جا
 جورغان دین ایستاب ان جریک والور کار خذمت بار اوچون میراث لیقغه جون وانک
 اولک شتور ساق دیب
 آیتاقاب دور مونکا کیشیک نیکوزوب میراث قلیب اولک شتور و نکلار دیدر
 الیک اوچون سار بر بخ آید
 بارلیق توشور کان طور فان نیک چون وانک اسکندر الیکری منکا
 بارالقاعال کلکاند کور سام تخرینه سیال دورغان سیاتر بار چا سولامان عثمان آغوب
 اولدی مونک بوشتان خان اوچون جریک حکیم یک نیک اورنیغ اسکندر زیوب کاشغور غن

Folio 43a

بار سب یک لیک بوشتانک نیریشیب ایش قلیبون اسکندر نیک اغاس صیف امدانی سی
 فریدون لار سبسی طور فاند بار اوچون صیف اقدلار غن یورته نیک ایش نیشید کتون
 طور فان نیک آمانداری تخرمو اوبدان خبردار بولوب شیرکاسون اسکندر که بر یوز سیر
 کموشن شاعلاب اوی بارقه نیکوروشد لازم قلیبون بوشتانک لیدورغان کموشنی
 سوزمان طور فاند بار آلبان نیک کموشن نیک کچدین شاعلاب برسون اسکندر لول
 چون وانک بولوب موچن چکموندا یور ویدورغان کیسه چاد استلاب کاشغور غن بار سب
 چاکم یک نیک ایش نیشید لیک لیک بوشتانک هر فایدان ایشد البته ان جور و لور
 عثمان نیک شیرک کان یاسونچ اوبدان شیرکاسون دیدر سوسا اولن الیکری آید

Folio 43b

یارلغ تو سوزكان تاك لار نيك يردين يار كند نيك حكيم برك بيفيه جر كه صايب آلدر نيك غوسه لكان يرين
آيلاقاب دور صايب آلدر عقیده ههل كوچ برب خدمت قليب آلان نيك سید نيك
كشيم نيك با سید اكو تار سب بخندیل بر خیل جو تگوب يوركان چلاتا ك لار نيك يردين سوز نيك
آغخان يريني
آيلاقاب كلكا ندامن سوزمان سوز نيك آغ بيفيه قالمق سقوديك دور سب اكلاب ابار دم
عيني سوز نيك آغ بيفيه قات خيش بولوشين ايد تو توب تورغاندا چا طر قمال آغ بولوشين
يرينه اكلاب نيك كو نكلام نهايتي رحيم كليب كو يونا دور كشيك نيكوز و بيش بوز كوشين
سب اكلاب ابدان اسيفه لازم قيلم سب اكلاب ابدان كوشين سوزمان سوز نيك

Folio 44a

غز نه سیدین الیب سوز نيك او غلغه تا سوز سوز صايب آلدر نيك بوليد بار بيفيه جر كه
كونك نيك خطا سوزمان سوز نيك جونك او غل محمد عبداله اولاشتور و غلار يار كند
حكيم برك نيك اورن اويكین اسكدر نيك يار كند نيك حكيم برك ليكا يوكاب قيو غلار آق
ساق سوز نيك حكيم برك ليكا يوكاب قيو غلار آق برك نيك بولغان آق سوز نيك حكيم
نيك اورن محمد عبداله قيو غلار چا اسكدر عيني سب ساق نيك ايش نيك قليب تورادور
ساق سوز نيك اجرا سب بولمايدور آق برك ايدك راك يار كند بار سب برنجي حكيم برك نيك
ايش نيك عاريتي قيلم محمد عبداله سوز نيك دادا سب نيك عضا سب نيك ايش نيك قليب
توكه كاندین كين سوزمان آق سوز بار سوز اسكدر ساق نيك ايش نيك

Folio 44b

شیدک تو کاتیب یار کند که بار سه کلید دوز غنچه وقت بولغاندین کین تاج خلیفه
 بولک یارلغ نیتلاب آیتاقاب نیتلارن ایا طرف منصب نیک بریکه یوتکا بوزد
 الیک سکنی ییلا ایلغی آید
 یارلغ تو سورکان مینک شیخلار نیک یریدین کاشقوده سهرک لیک قلیب اولتوز غنچه چو کین بول
 تمام یاندوروب قار تیب ناکاه لایم قیلا دوز غنچه یری بولس نیتلارن ایا طرف منصب
 آیتاقاب دور بولایس تخنینه بولادور کاشقو ایلانیک آراس انجیراق ایما سز ناکاه لایم
 قیلا دوز غنچه یری بولس برلاب الیب کلید اوبدان اولکوردور سورکان
 مینک شیخلار نیک آیتاقان یاسونیه بولسوز بول مو بولایس نیک تیار لایم

Folio 45a

آمیانلاری اندور لیک لارن جو باتس بولکایدوز غنچه اوچوز او کاتیب احتیاط قلیب تو سورکان
 یارلغ نیتلاب آیتاقاب نیتلارن ایا طرف منصب نیک بریکه یوتکا بوزد
 اسکندر بولس نیک کینه یر لیک آلبونوم بولوب مو چون وانک ایش قلیب نیتلارن
 ایلکری هر قایدغ یر لیک جاتشلیق ایشدایم سیک اسکندر نیک آیتاقاب نیتلارن
 یارلغ تو سورکان یری بار چا بولایس ایش نیتلارن ایا طرف منصب نیک بریکه یوتکا بوزد
 و سبیلانیه ویب آیتاقاب نیتلارن ایا طرف منصب نیک بریکه یوتکا بوزد
 ایش قیلا دوز غنچه آمیان قلیب هر قایدغ ایش آیتاقاب نیتلارن ایا طرف منصب
 نیک بریکه یوتکا بوزد بولس مو ایلکری یوسف بولس قلیب نیتلارن ایا طرف منصب

Folio 45b

قریل قلم بول تورک یارلیغ
 بولس طورخان نیک یرلیک بولار سچیل اولار نیک السیب بارغز قمل طورخان نیک یرلیک
 اوقاق نارسیب شونیک یرلیک لار نیک آرنه توامغا غز ایکن چامن اسکندر بارلیک
 ایس قیلا دورغز ایمان قیلدیم کشیکم نیک کوتارکان نهاتی آغراسکندر البه کشیکم نیک
 کوتاریب شونیک السیب بارغز طورخان نیک یرلیک لار نیک قاتیغ لیتی بولار مغیب بارلیک
 هر قایدغ ایسین عدل قلیب شیدکاسه هر قایدغ دیب کاشقور نیک یرلیک لار نیک
 اند و اوز اختیار نیک توامای یورس بولایدور اسکندر عقیده سسلان اوبدان جوب
 یورس ایسقه منفعت بولوبونور غوز یرلیک لار سچ کونخا بولار اراش دور نیک
 کشیکم نه میس کوتار س بولادور ایچا سچو دیر
 شویا اونونجی آید

Folio 46a

یارلیغ تورک یونک بولار نیک یردین اسکندر اوقاغات شاخلاب قدایش نیکلاب
 آیلا تعاب دور اسکندر بولس قدیدین چن چکوندا یوروتی اوقاغات بار دور ویب خیال
 قیلغان اوچونج انک بولوب موچکم بیک نیک ایک نیک شینک یاده لار مضب و اوز
 بنجدیل اصله شونکا اوقاغات شاخلاب آیلانغا غاز نامعقول بولوب
 چایونک بولار اسکندر نه نهاتی غزت لیک احتیاط لیتی هر قایدغ ایسین ایچا خدمت
 قیلا دور ویب شونکا اوقاغات شاخلاب آیلانغا غاز معقول کشیک
 نیکوزوب اسکندر اوج کوزوک اوقاغات شاخلاب قداریب نیک کنه یرلیک
 قمل لار غیفه کویا نا دورغز خیال نیک کورس تپوز دیر

Folio 46b

ایک تو قوزونجی بیادا
 اچین نیک کیکاز که بار القاعار یجین که کربب اوزن ایکینجی آئی نیک یکدی بریده
 جوخوم یار نیغ پلاز قحقریب الیب کربب کو شقه غ آغان یکدی یکدی یکدی یکدی یکدی یکدی
 احمده قریل تیرکین لیک آط میندورکان یکدی یکدی یکدی یکدی یکدی یکدی
 الممتحنجی بیابرنجی آئی نیک نیک تور تیده یکدی که هر نیغ تیرکین است نیکل اعان
 چاکا شقه اولتورادور

Folio 47a

يتجو اوغانى برنجى جرکه تىجى خريدون سولابو يدن چن لونک نیک اوتوزالتى ياي ايمين خوندن ايراسيب
 بکين غه کريب
 يارلنغ پله ايکنى جرکه تىجى قليب کوزلوک اوتاغات
 شت اخلاب چن چگوندا يورکوز کاس
 يارلنغ پله خريدون نه ايمين خوندن نیک اوغان ديب کسيک تیکوزوب ايکنى جرکه تىجى شت اخلاب چن چگوندا يورکوز کاس
 شونىک اصله جرکيد يورکاس خوندن يوق بولس اورون حقه اندن کين اولاشتور کاس چن قلات
 آلتاقتاب دورمونه تابع جورغاندا نمک لالتيب خريدون نیک مبادا خدمت بولس اورون حقه اندن
 کين شونىک اوغان غه نيه ايکنى جرکه تىجى اولاشتور و غلار مبادا خدمت بولس بر راتره قلات

Folio 48a

تور تونجى جرکه تىجى خريدون سولابو يدن چن لونک نیک اوتوزالتى ياي ايمين خوندن ايراسيب
 ايلک اوجونى ياي برنجى آيدا
 يارلنغ قوسور کاز قىل طوفان اياک برهمس اقلي نیک اوي نیک کمنه قلات نيه اوز که شهد لار نیک ريلک لار بولس
 تمام نیک بولوم نياق ياورت لار نه توختا تيب شيد کشت ايراسيب کيرکاس بولس مو
 نيه اوتوز نجه يلفه تيشيب کوچ برب يورکاس آلان نیک شيد ايجاب خدمت قىلغانه
 ايلغاب آرسب کسيک تیکوزوب وانک بيا بيه کونک تىجى نیکوزوب خوش اس ايماس
 خط شت اخلاب جرکه تاقوروب دور
 چن لونک نیک خرق سکر نيا
 تابع جورغاندن رسى نيه ايراسيب اولار نیک خط جرکه سينا استاب يرات قلات اولاشتور دور

Folio 48b

یرینی توختا تغان باریا اورون حقغاندین کین جرکه سنین فیت لایب اولستوروسته توختا تغان
 هم بار بو هرجه توختا تغان رسین ایرالشیب شیدککان بولپ مو بولا رارایب کیکالا اوزاق
 یل بولغان عام کهنه آلتو بولغان بولپ مو بولا رهم هرمنیک شیکم نه بایشیداکو تارایب بولکک
 تافورغان ایستاقیده سسلان جوتکوب یورددرچلا بولپ قمل نیک جوز وانک جرکه بیا
 ایرده شیرتونیک اولوغ بابا سیدالله بالدرین ایرالشیب کرب بیکباره کج اولاد بولغان
 بولپ مو ایرده شیرتونیک بابا یوسف جرکه نیک کوره سیدایم انعاماید کوج برتکوب
 یورکان بیضه عثمان ایلک شیرتونیک دادا سید جرکه نیک کوره سید قاتیر قایب جوتکوب
 بیکباره بیا جرکه قوب اوز نیک کفاهی نیک اوچوریدا حقارغاندین کین عثمان نیه هرطایب شید

Folio 49a

عقیده سید جوتکوب یورکان اوچوریدا نیه بیضه قوبغان صایب الدربولپ ایلک جرکه نیک
 یریده نیکو جرکه شیرتونیک جوتکوکان بولپ مو حکیم بیک نیک منضیدانجندیل کوخل مرتضیاب
 شیدککان کونک ابراهیم برنج جرکه شیر اورانزب ایکنی جرکه شیر باعلی خردین
 اوچونجرکه شیر عبد نظر بارپ بولار نیک خط جرکه سنین بولپ بیا جرکه نیک یرده
 خدمت قلیب یورکان اوچوریدا سخلاب تافورغان باریا اولار نیک اتا بابا سید نیک
 خدمت که باقیب سخلاب غانه هم بار بولار نیک خط جرکه سنین مباد اوچورغاندین توختا تغان
 یاسونچ اورون حقغاندین کین جرکه سنین فیت لایب اولستورادونغان بولپ بارابار
 هم سینی نیک جرکه س فیت لایب تادور بکار نیک نورغون نیک قلا رینه اوزاق دین

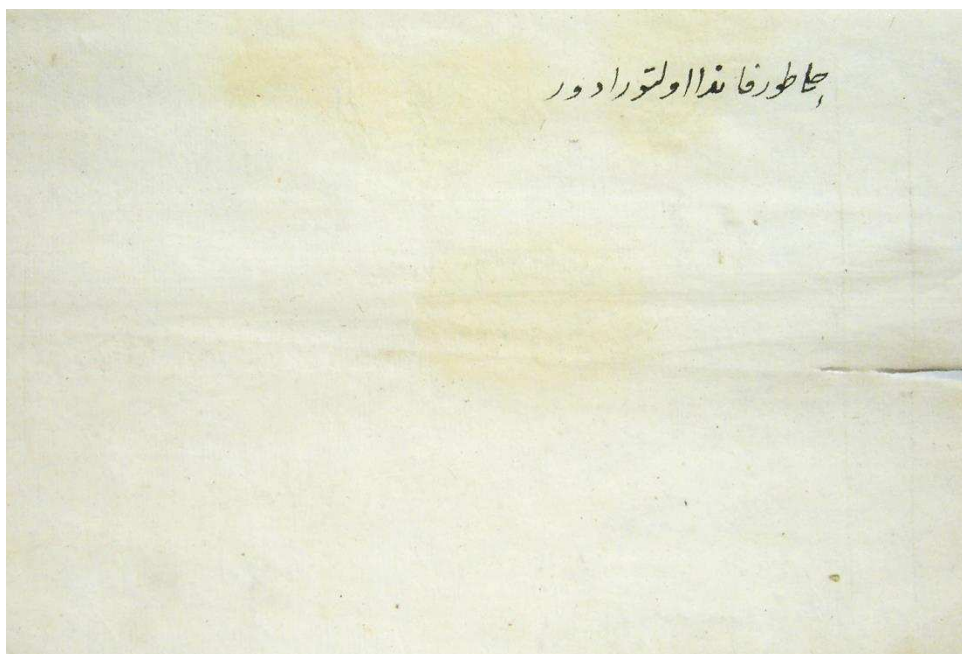
Folio 49b

اوزاق غنچه سیلابه کو یانا دور غنچه انهما سیز خیا لیمه کلمه سما بدور جا کشیک تیکوزوب
 جورغان دین جرکه سینه فیت لایب اوکستور و شنه توختا تان ابرده شیر صایب الدر عثمان
 ابراهیم اورانزیب بیا علیا و بدون عبد نظر با ساقا رلیق اوز کشیک نیک جا اوکستور غا
 وانک بیا بقیه کونک سیز نیک خط جرکه سینه اورون حقیق فاندین کین جرکه سینه فیت لایب
 اوکستور و شنه لازیم قیامی تمام هم سینه مراک قیلب اوکستور و ب نیک نورغون بر لیک کل
 لاریغ زیاده کو یونا دور غنچه انهما سیز کو کلکون کور ساقا تون بچین ده یار لیمه موند اوختور و ش
 نیک تاشیدان خیمه تابع جورغانده تافشور و ب هم شه نیک آمان لاریغ یورکوز و ب نیک
 بویار لیمه نه هم بر لیک لار که تمام اوختور و ب جا لایب هم سینه خوش قیلبون دیدر

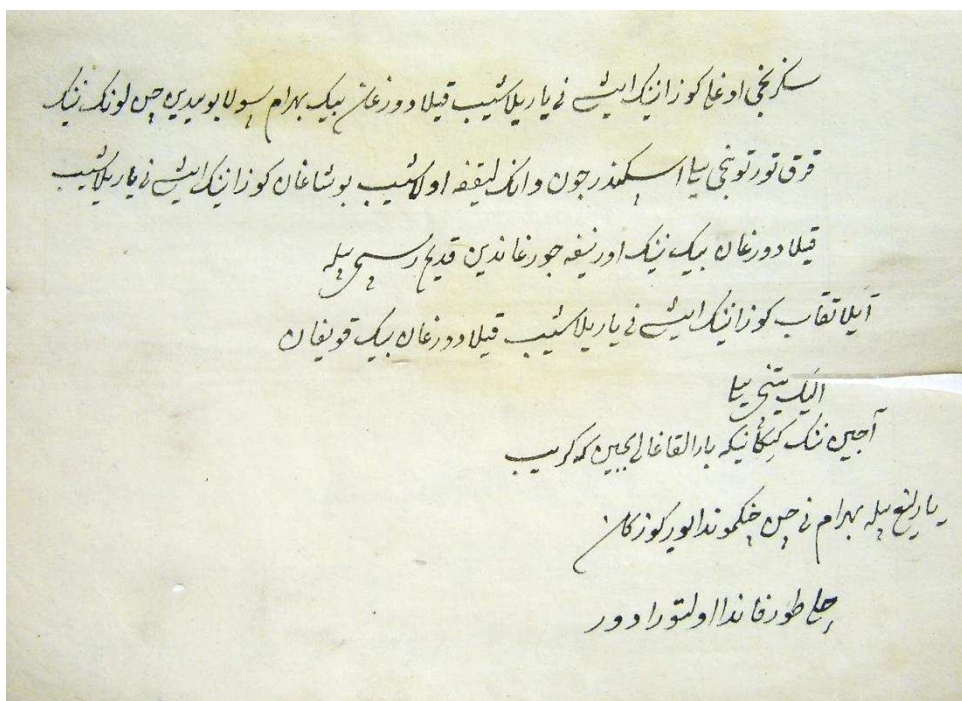
Folio 50a

الیک سیز ساقا سیز آیداتور شورکان
 یار لیمه نیک اچده طوزغان نیک ایکنی جو که سیز فریدون امین خوج نیک اوغلا بوغچیل سینه ابدان لیمه سلطان
 قیلب بوردی کشیک تیکوزوب فریدون نه برنجی جرکه سیز قیلب کوچ برکان که نه بر لیک
 قول لاریغ کو یونا دور غنچه خیا لیمه کور ساقا تون دیدی
 الیک سیز ساقا آغوب اولکان صیف اسد دین بو شاغان کوزان نیک ایست نه یار لیمه شیب
 قیلا دورغان بیک نیک اورنیغ جورغان دین قدیم ر سیز
 آیدان قیلا کوزان نیک ایست نه یار لیمه شیب قیلا دورغان بیک قویغان جا طوزغان نیک بر لیک
 بکلا بدورغان جبا ق نیک تاموش نیک ایست نه عاریتی قیلا دور

Folio 50b



Folio 51a



Folio 52a

چن لونگ نيك اليك سكر نيا استاب هتاريب تاستقار ق بولونك نيا سيدور غلخو غلخو
 آليا تهاب نيك اوزه لاکه نور محمد نيك بولونك غلخو محمد چن لونگ نيك قوق تورون نيا داجا قون
 اسكندر نيك كونا سینه ميرن چکين قوبونز اليك تورون نيا قرغزلار سوداگر
 انديجان نيك يريک لار نيك آطا اولاغ نيك تلاب بولانغان ايستاجو دز يار سيب اوغري
 قلات لار توتوب اليك کلکلار اوچوردا
 آجين کسيک تیکوزوب اليکني چوک خکيوست اخلاب قدا تغان اليک سکر نيا
 يارلغ توشورکان بولونک بولار نيك يريدن کاشقور نيك شينجي چوک قفر بیک مظفر نيك بوشا غلام اورنغ اليکني چوک
 خکيو قدا تغان ميرن چکين محمد نيك قوشنغ آليا تهاب دور مون يوز نيك بولار آليا تهاب

Folio 53a

ياسونجه محمد نيك شومان کاشقور نيك شينجي چوک قفر بیک قوشنغ
 يارلغ توشورکان بولونک بولار نيك يريدن کاشقور نيك شينجي بوز يريک چوک قشرب بيلادور غلخو بيليت
 قويدور غلخو اوچونز شينجي چوک قفر بیک محمد نيك تلاب قوشنغ تلاب کوشنغ
 نون بولار آليا تهابان ياسونجي شينجي چوک قفر
 يارين نيك سکايد بولانغان چين کوشيب اون ايچي آندا
 يارلغ توشورکان بولونک بولار نيك يريدن کاشقور نيك شينجي چوک قفر بیک قوشنغ بيلادور غلخو بيليت
 اورنغ شينجي چوک قفر بیک يريک چوک قشرب بيلادور غلخو بيليت داجو دز تلاب قوشنغ

Folio 53b

تیلاب آیلان قاب دور مون چانک لین لارنیک آیلان تان یا سونچیم محمود تور تو بنجر کلاشکا
ریک تو یو غلار دیدل سونیا تو قوز و بنجر آید چانک لین لارنیک یریدین کاشونیک یرلک
جریک ز قشوب بیلا دور غلار او خیداسا بیک نیک بو شغلز اورنغه تور تو بنجر کلاشکا
جریک ز قشوب بیلا دور غلار نسلیک دا محمود تور تو بنجر کلاشکا

Folio 54a

Manchu Text

This text is transcribed from the College de France copy of the TMHA. For ease of comparison with the Turkic I have presented the text in the same layout as the Turkic transcription. The numbers to the right of the text indicate the foliation of the Manchu text, those to the left the corresponding section of the Turkic text.

^hesei tokto buha tulergi Monggo Hoise aiman i wang gung sai iletun ulabun i emu tanggū juwan emuci debtelin. ulabun i uyunju sunjaci: 1a

jasak doroi giyūn wang Emin Hojo i faidangga ulabun

Emin Hojo, Turfan i Hoise aiman i niyalma, erei mafa Supi Hojo, Hara Hojo i ahun inu. ama Niyas Hojo, Turfan i amba ahun inu. Emin Hojo siraha manggi, mukūn gubci be Lukcin i // bade isabume tehebi. 1b

elhe taifin i susai uyuci aniya, amba cooha Turfan be elbime dahabure de, Emin Hojo i mukūn i urse Lukcin i babe eibume dahaha. cooha mariha manggi, Jun Gar cembe ergeleme Kara Šar de guribure de, teng seme eljeme elcin takūrafi dolo dahaki seme ududu mudan dara cooha be // baiha. 2a

hūwaliasun tob i duici aniya dalaha Hoise Toktomamut ninggun tanggū funcere Hoise gaifi dosi guribuhe. Lukcin i bade teme niyalma bi, facihiyame jihekū ofi, Emin Hojo de adalabuha.

jakūci aniya, goroki be elhe obure amba jiyaggiyūn Yu Jung Ki Emin Hojo be aniyadari alban i usin tarire baita de kicembi seme wesimbuhede, // menggun suje ^šangnaha. 2b

uyuci aniya, Jun Gar Lukein jai Kara Hojo hoton i duka be yaksitai eljeme, solo be tuwame hūlha be gidaha. hūlha ilan mudan bederefi dasame jihe de, gemu kidabuha. musei cooha isinaha manggi, hūlha ukafi Emin Hojo guwali

ci tucifi // okdoko. 3a

juwanci aniya, ^hese be dahame Lukcin i Hoise urse be gaifi dosi guribuhe de, ^hesei jasak gurun de asilara gung funcehe.

1b juwan emuci aniya, Guwa Jeo i bade icihiyame tebufi, ^hesei dorgi ba i hafasai fulun i songkoi handu bele bahabuha.

abkai wehiyehe i orici aniya // ilan tanggū cooha gaifi, amba cooha be 3b

dahalame Dawaci be dailanara de, bithe unggifi Turfan i darhan bek Manggalik be elbime gajifi dolo dahaha. ubabe ulabun i šošohon de narhūšame tucibuhebi. Ili

be tokto buha manggi amasi gocika. Amursana ubašaha de, Emin Hojo ^hese be

dahame harangga aiman i cooha be // unggifi, Hoošot gurun de aisilara gung 4a

Nagaca be dahalame, Aksu i bade bek Hojis be ulhibume fudaraka hūlha de ume

2a dahanara sere ^hese be elgiyeme genere de ^hese wasimbuhan ge:

Emin Hojo Hoise cooha be gaifi, šuwe Ili de isitala yabufi mujakū faššaha bime, te geli ini // fejergi cooha be tucibufi Aksu hoton de unggire be dahame, kesi isibume gurun be dalire gung fungne! 4b

sehe. geli harangga aiman i cooha be teni Ili ci marifi, uthai goro bade genembi seme, ^hesei dasatara menggun be jiramilame buhe. amala Amursana i Boro Tala

2b de ukame genehe be mejigešeme safi, // ^hese “Aksu de genere be joo” sehe. 5a

orin emuci aniya, Emin Hojo Guwa Jeo ci Lukcin i bade marifi, dahanduhai dui tanggū cooha gaifi, Ning Hiya i jiyanggiyūn Hoki be okdome

gene fi, uhei acafi fudaraka hūlha Bayar be dailaname, Pican i bade isinaha. Ület

jai Manggalik i cooha gaifi ubašafi, Hoki be nungne fi, Emin // Hojo be jafaki 5b

serede, Manggalik Ület i baru hendume, “ere Hoise niyalma” sefi, Emin Hojo be

sindafi, Lukcin de bederebuhe. Manggalik marifi imbe hūlame gaici, Emin Hojo

genehekū. niyalma takūrafi kūbulin be alanjiha de ^hese wasimbuhan ge:

3a *Emin Hojo serengge, unenggi gūnin i ^dahanji fi aniya goidaha niyalma. mini ujen // kesi be hukšeme niyalma takūrafi mejige isibuha be, bi umesi 6a*

saišame tuwaha. ini beye hūlhai dolo bisire be bi labdu jendurakū. jakan

teni Guwa Jeo ci gurifi tubade isinaha. eiten hacin gemu tekseleme

icihiyame jabduhakū. ainahai fudaraka hūlha be jafara hūsun bini? aika

Manggalik be hoššome jafame mutere oci, yala umesi sain. // gungge 6b

mutebufi amasi mariha manggi, tuba be yooni inde kadalabukini. aika

3b *hūlha be jafara hūsun akū oci, damu ini tehe babe ciralame seremšekini.*

dorgi ba i amba cooha isinaha manggi uthai hūlha be mukiye buci

ombikai.

sehe. Emin Hojo dahanduhai ini jui Sulaiman be Hami de takūrafi, hūlha be hūsutuleme tosome “amba // cooha dame genereo?” seme baiha be Hami i jasak beise Yusub ^donjibume wesimbuhede, ^hese wasimbuhanngge: 7a

4a *Emin Hojo hūlha de sujame akdulame tuwakiyahangge, umesi saišacuka. kesi isibume beise fungne, ini jui Sulaiman de gung ni jergi šangnafi, huwekiyebure be tuwabu. An Si i fideme kadalara amban // Fukui be sunja tanggū cooha silifi Sulaiman be gaifi, hahilame Emin Hojo i nukte de dame genekini. coohai hūsun aika muterakū oci, uthai Emin Hojo de afabufi ini fejergi urse be gaifi, Fukui i sasa Hami de marifi, amba cooha tubade isinaha manggi, jai icihiyakini!* 7b

sehe.

orin juweci aniya niyangniyari // ^hese wasimbuhanngge: 8a

4b *onggolo Fukui be cooha gaifi Manggalik be jafaha manggi, cooha be bibufi Turfan de tebufi, amba cooha isinara be aliyafi sasa dosifi Ūlet i fudaraka hūlha be dailakini seme hese wasimbuha bihe. te gūnici, Manggalik be jafaha manggi, Turfan i babe uthai Emin Hojo de bufi kadalabumbi, tubade cooha tutabufi amba cooha be // aliyaci, kemuni inenggi baibumbime, coohai urse de acabume bure de elemangga Emin Hojo ningge be fayara de isinambi. ere umai jilame gosire be tuwabure doro waka. erebe Bar Kul de tefi baita icihiyara amban Yarhašan sede afabufi, Emin Hojo de sakini seme takūrafi Manggalik i baita be icihiyame wajiha manggi, ini harangga Hoise i // emgi acafi hūsun Bayar be mukiyebumbe jafame muteci, uthai Fukui i sasa cooha gaifi icihiyakini, akūci uthai dorgi ba i cooha be facihiyame gocikini. tubade tebure be joo. Emin Hojo aika emu juwe tanggū cooha bibufi horon arabure be baici, inu ini ciha okini!* 8b 9a

sehe.

5a *Manggalik i facuhūn be toktobuha manggi, // ^hese be dahame Turfan i bade guribufi tefi ini jui Sulaiman be takūrafi hergen ^šangnaha kesi de hengkilebume ^hargašabuki seme baiha de ^hesei giyamulame jibuhe.* 9b

bolori fudaraka Hoise Buranidun Hojijan ubašafi Yerkiyang Kašigar be

ejelehe turgunde gisurefi, amba cooha unggifi // weile be fonjime dailanaki 10a
serede, Emin Hojo de ^hese wasimbuhangge:

- 5b *Buranidun Hojijan ere juwe hülha neneme Jun Gar de horibuha bihe, bi
cohotoi kesi isibume fe aiman be kadalabuha. gūnihakū kesi be urgedeme
fudaraka hülha de dayanafi meiren i janggin Amindao be nungnehe. esei
weile be ainaha seme // guwebuci ojarahū. tuttu seme gemu ere juwe 10b
hülhai koimasidame yabuhangge dabala, hafirabufi dahame yabuha
hoise sebe kemuni guwebuci ombi. Emin Hojo si mini ujen kesi be aliha
bime, geli Hoise i dorgi fe fujuri geren kemuni sinde akdambi. aika
argadame hülha be hoššome jafame mutere, aici Hoise sei gūnin be // 11a
fakcabufi, juwe hülha be jafafi benjibure oci, uthai musei cooha be
unggire be baiburakū ombi. erebe si acara be tuwame icihiyakini. aika
6a urunakū cooha dosire be baibure oci, udu cooha baibure, ai erinde cooha
dosici acara babe sini gūnin be tucibume narhūšame wesimbukini!*

sehe.

- Emin Hojo i wesimbuhe bukdari isinjiha de, // ^hese wasimbume saišafi 11b
meyen amban sindaha. tere fonde, Kara Šar i Šaras Mahūs i jergi hülhasa nukte
guribure kanagan de ubašafi ukaha. Emin Hojo ^hese be dahame, gūldusi be Kara
Šar i bade mejigešebume unggihe. geli gūldusi mariha manggi, teni cooha tucici
6b amcaburakū ojarahū seme bime cooha gaifi Tokson i bade // genefi aliyaha 12a
turgunde, nashūn giyan de acanaha seme ^saišafi, suje ^šangnaha. geli ^hese
wasimbuhangge:

*ishun aniya Yerkiyang Kašigar be icihiyara de, jiyanggiyūn ambasa
bicibe, Hoise aiman i arbun muru oci, si ureme same ofi, simbe hebei
amban obufi, juleri // meyen de yabubumbi. si mini kesi be gūnime 12b
yargiyan i fafuršame faššame, gungge mutebure be kiceme yabuci,
enteheme kesi fulehun be alimbikai!*

sehe.

- 7a Emin Hojo Kara Šar bade hülhai songko akū be mejigešefi, gūldusi be
Hūrumsi Holo i bade mejigešebume takūrafi, geli beye boigon i jurgan i ashan i
amban Arigūn i // cooha be dahalame hülha be dailaki seme baiha de ^hesei beile 13a
i jergi šangnafi, bahabure šusu menggun be hebei amban i songkoi obuha.

Emin Hojo Arigūn be dahalame Asgan Bulak Hešitelek jugūn deri juwe

tanggū funcere mahacin be Tabun Šonghor Namg’a i bade jafaha. geli ekšeme
Hūrumsi Holo i // bade geneme, Kase Dabagan de isinara hamime, hūlha i musei 13b
gūsa be kadalara amban Manfu be yarkiyame nungnefi, Hara Holo i bade ukaha
7b be mejigešeme safi, fargame gidanara de, hūlhasa dabagan i jugūn be deijime
lashalafi, Kuce i bade genehe. Arigūn Kurle i bade tefi Emin Hojo Hara Holo i
bade tefi elcin // takūrafi bithe jafabu fi lehome ganabuci, hafunahakū. 14a

orin ilaci aniya niyangniyari, ^hesei hebei amban sindafi bederehe
manggi fudaraka be geterembure jiyanggiyūn Yarhašan be dahalame Buranidun
Hojijan be mukiyebrukini seme afabuha. geli Yarhašan de “Emin Hojo i hebe be
gaikini, ume enculeme tuwara” seme ^hese wasimbu fi, geli acara be tuwame
Hoise // cooha be dahalabume gamabu fi, ton i songkoi niwanggiyan turun i 14b
8a coohai ton be ekiyembu fi sain morin halame bubuhe. nerginde, Emin Hojo Kuce i
bade cooha dosiki serede, ^hese taka Turfan de bedere fi, Yarhašan i emgi
toktobume gisurekini” sehe.

Emin Hojo, Šaras i jergi hūlhasa Kuce ci Yerkiyang ni // bade ukame 15a
genere be mejigešeme safi, geli Hara Holo ci Hūrtak jugūn de cooha marifi,
mahacin be gisabure de morin šadaha turgunde, teni bederehe. ere ^hesei beile i
jergi be tuwame, faidan i da, hiya, faidan i hafan i jergi hafan ilibubuha. Emin
Hojo Hojis i kemuni Uši i bade tehe be mejigešeme // safi, Yarhašan de 15b
8b alahangge: “Hojis i arbun juwe hojo de teherembi. aikabade niyalma takūrafi
jakanabuci gungge muteburengge hūdun” sehebe Yarhašan ^donjibume
wesimbure bukdari de Emin Hojo i gebu be arahakū turgunde, ^hese
wasimbuhangge:

*bek Hojis sebe elbime dahabure baita be tuwaci, nashūn giyan de //
ambula acanahabi. damu Emin Hojo be hebei amban obuha be dahame, 16a
uthai gebu be faidame arafi sasa wesimbuci acambi, ilgame faksalaci
ojorakū.*

sehe.

juwari duin biyade ^hesei doroi beile obu fi, an i hebei amban kamcibuha.
^hese wasimbuhangge:

*Emin Hojo cooha gai fi Hoise // sebe dailame dosika de uthai gungge 16b
mutebuci ombi. damu dalaha fudaraka hūlhasa be jafaha amala, arga
akū ceni ba i encu bek be sonjome sindafi baita icihiyabumbi. ese gemu
ice dahaha urse. ceni sain ehe be emu erinde sara de manga. tere*

- 9b *anggala, Ili i bade cooha tebure usin taribure baita holbobuhangge umesi // oyonggo. giyan i doigonde toktobume icihiyaci acambi. neneme Ili i usin be gemu Hoise se tariha be dahame, Hoise hoton be necihiyeme toktobuha manggi, uthai acara be tuwame Hoise sebe guribufi niyowanggiyan turun i cooha de suwaliyaganjame tebukini. Emin Hojo Hoise aiman i dorgi fe fujuri be dahame jiyanggiyūn // ambasa de aisilame alban i usin tarire Hoise cooha be kadalakini. tarifi ilimbaha, ishunde elhe oho erinde, Turfan i bade amasi genekini. uttu ohode teni baita de tusa ombi. eiten afara dailara nashūn giyan oci Emin Hojo mujakū unenggi gūnin i icihiyame mutehe. ereci Julesi ele fafuršame faššame gungge // mutebure be kice! bi kemuni dabali kesi isibumbi.* 17a 17b 18a

sehe.

- 10a *sunja biyade Kuce de isinafi Yarhašan cooha gaifi hacihiyame dosire de, hūlha keremu ci poo sindafi, Emin Hojo i ici ergi fulcin i ba goifi feye baha. bederefi gashūme henduhengge: mini beye ^enduringge kesi be alihangge ujen, urunakū // beyebe šelefi hūsutuleme afambi” sehe. ubabe wesimbuhede ^dele baitalara ashan fadu, minggan yan menggun ^sangnafi, ^hese wasimbuhangge:* 18b

bi Emin Hojo be se de oho, baita dulembuhe seme tuttu coohai baita be hebešeme icihiyabume unggihe. umai imbe wehe sirdan [i] suwaliyaganjara bade // beye funturšame sisame yabukini serengge waka. te ini beye Julesi funtume afafi weye baha seme donjire jakade, mini dolo labdu gosime gūnimbi. ereci Julesi, damu emu gūnin uhei hūsun i nashūn de acabume icihiyakini. haksan be funtume afame endebure de isibuci ojarahū. 19a

sehe. geli Yarhašan be dangsime // ^hese wasimbuhangge: 19b

- 10b *sasa ujulaha amban ofi, ini cihai beye šelefi afara be tafulame iliburakū doro bio?*

sehe.

Emin Hojo i fulcin yebe oho manggi dahabure bithe be Kuce hoton i dolo gabtame dosimbuci hūlha hersehekū. fudaraka duwali Abdukerem Aksu ci dame jihe be afame burulaha turgunde // ^saišame ^dele baitalara ashan fadu šangnaha. Hojijan dahanduhai sunja minggan funcere hūlha be gaifi Kuce de dame jihe be, 20a

- 11a geli ambarame gidafi, juwe turun baha. Emin Hojo tuwafi hendume, “ere Hojijan i turun” sehe. nerginde, Yarhašan belhehekū ofi, Hojijan emgeri Kuce hoton de dosi manggi // geli ukaha. Šayar i fe bek Mahamedi ini jui Asan Hojo be takūrafi 20b dahaki seme baire de, Hojijan Kuce ci ukaha seme alaha manggi, Yarhašan turgun be tucibume arafi, ^donjibume wesimbuhe. erei ongolo, Emin Hojo be jecen be toktobure jiyanggiyūn Jaohūi be dahalabume Šarabel i bade unggifi, Ūlet i // ukaha hūlha be mukiyebeuhe. amala “fudaraka Hoise be mukiyebeuki” seme 21a gisurefi wesimbuhede, ^hese wasimbuhangete:
- 11b

Emin Hojo Hoise aiman i arbun dursun be tengkime sambi. niyalma inu baturu kiyangkiyan. Jaohūi urunakū dabali tuwame, ini tusa be bargiyakini!

sehe. dahanduhai jugūn dendefi cooha dosiki seme gisureme toktobufi, Emin Hojo i wesimbuhenge:

// Šarabel ci Badal i jugūn deri Kašigar de hafunafi, tereci Musur 21b Dabagan i jugūn deri Aksu de hafunambi. tutti bicibe jugūn gemu haksan, encu doko jugūn bi. aha bi niyalma takūrafi Jaohūi i cooha de yarhūdai obume unggihe.

seme wesibuhe manggi, ^hese:

- 12a Jaohūi, Ūlet be dailame toktobuha manggi, // cooha be guribume Hoise 22a aiman de gene, aika amcaburakū oci, Emin Hojo i takūraha niyalma de fonjici oyonggo kamni de cooha tatafi Hojijan sei ukara be seremšekini!

sehe bihe. ede isinjifi, ^hesei Yarhašan i hūlha be oihorilafi ukambuha weile be dangsime wakašafi, ini cooha be Jaohūi de kadalabufi. geli // ^hese 22b wasimbuhangete:

Emin Hojo si serengge Hoise niyalma. udu Yarhašan sede duibuleci ojarahū bicibe, inu weile akū seci ojarahū. ini an i ucuri faššaha babe gūnime taka oncodome guwebufi, sini faššara be tuwaki. uthai Jaohūi i meyen de yabukini!

sehe.

12b bolori coohai hafan Hūturi, hūlha i duwali Ari be oljilafi gajiha manggi, //
Yarhašan i geren i arga be baitalame muterakū weile be ^fonjici safi, ^hese 23a
wasimbume Emin Hojo be nacihiyame tohorombufi, ilan yasai tojin funggala
^šangnaha. dahanduhai Kuce be gaifi Aksu de cooha dosika. Jaohūi isinjiha
manggi, dahalame Uši de genefi, Hojis be elbime // dahabuha turgunde, ^saišame 23b
ashan fadu šangnaha.

 tuweri, Yerkiyang de isinafi, fudaraka hūlha Kara Usu i bade amba
coohai baru eljehe be, Emin Hojo se akdulame sujaha turgunde, giyūn wang ni
jergi fulgiyan erimbu wehei jingse, duin muheliyen muduri noho sabirgi kurume
// ^šangnaha. Hojijan coohai kūwaran de jifi hūwaliyame acaki seme baire de, 24a
13a Emin Hojo Jaohūi i emgi hebešefi, wakašame hendume, buya hūlha ai gelhun akū
hūwaliyame acambi sere gisun tucimbi sehebe, ^han donjifi saišame, ^hesei ^dele
baitalara ashan fadu šangnaha. ainci ede // isinjifi, uheri ilan mudan šangnaha. 24b

 ishun aniya niyangniyari, dara cooha isinjifi kabuha be suhe manggi,
Aksu de bederehe. ini harangga Laidze gebungge niyalma mahacin i Aksu ci
dabafi ukaha be mejigešeme safi, Solon coohai emgi fargame jafaha manggi,
13b ^hesei olji be Emin Hojo de buhe.

 juwari // Kašigar de cooha dosire de Buranidun Hojijan i hoton waliyafi, 25a
ukaka be mejigešeme safi Kašigar i maise, teni urehe ofi, jui aisilara taiji Moosa
be takūrafi, ekšeme hoton de dosifi, jeku be bargiyafi, coohai jedere de aisilaha
turgunde, ^hesei Moosa de gung ni jergi šangnaha. amba // cooha Kašigar de 25b
isinafi, Jaohūi Moosa be akim bek i baita be icihiyabume, Emin Hojo be
Yerkiyang de takūrafi ini geren be tohorombubuha. ede ^hese wasimbuhange:

*Yerkiyang, Kašigar juwe hoton serengge, Hoise sei fulehe ba. akim bek
sindahangge umesi oyonggo. mini gūnin de Yerkiyang be Emin Hojo de
14a kadalabume, Kašigar be // Yusub de kadalabume, ere jergi fe niyalma 26a
tubade bici, teni akdaci ombi. amba gungge mutebuhe manggi, jai
icihiyakini!*

sehe.

 tuweri juwan biyade, Badakšan, Hojijan i uju be horho de tebufi, alibume
benjihe de, ^hese wasimbuhange:

*Emin Hojo, Yusub teisu teisu gemu faššame yabuha. te cembe yooni jibufi
// Hoise sei baita be icihiyara niyalma akū be dahame, kesi isibume Emin 26b
Hojo be wesibume giyūn wang fungnefi, Yerkiyang ni bade tefi baita*

icihiyakini.

sehe.

jorgon biyade, geli ^hese wasimbuhanget:

- 14b *te amba gungge mutebuhe. Emin Hojo be giyan i amasi jibuḟi jirgabume
tebuci acambihe. damu Yerkiyang ni jergi // hoton, gemu ice toktobuha 27a
ba. urunakū Hoise sei banin be tengkime sara, ujen fisin baita de urehe
niyalma be tebuḟi baita icihiyabuci, teni sain. Emin Hojo serengge, mini
fe aha. coohai bade mujakū faššame yabuḟi, Hoise sei baita de umesi
urehe. uttu ofi, imbe taka bibuḟi tebuhebi. damu ere udu // aniya nukte ci 27b
aljafi goidaha. imbe beye teile tubade tebuḟi baita icihiyabuci, mini gūnin
de ele jenderakū. inde ulame hese wasimbu. acara be tuwame hehe juse
be gamaḟi taka tekini. eiten baita be šanggabume icihiyaha manggi, uthai
amasi jici ombikai.*

sehe.

orin sunjaci aniya niyangniyari // ^hesei ini arbun be jaksaka eldengge 28a
asari de nirubuha. ^han araha maktacun i gisun:

- 15a *Turfan aiman i Hoise niyalma,
turulaḟi aifinici gunggereme dahanjihabi,
tuttu coohai baita be aisilame icihiyahangge,
tubai Hoise i banin be saha turgun baitalanahabi,
tengkime saha babe gisurerakūngge akū,
terei gisurehe gisun acanarakūngge akū,
tebuhe // mujilen wehe waka bicibe, 28b
teng seme jafahangge acinggiyaci ojarahakū.*

sehe.

juweri duin biyade hafan i jurgan i ashan i amban meiren i janggin
Haiming ^hese be dahame Yerkiyang de baita icihiyame genere de, ^hese
wasimbuhanget:

- 15b *Haiming serengge dorgi baci unggihe amban. baita wesimbure de ini
gebu be // Emin Hojo i juleri sindakini. damu ini gebu be juleri sindaha 29a
seme Emin Hojo be oihorilame tuwaci ojarahakū. Emin Hojo serengge,*

*tubai baita de urehe fe niyalma, eiten baita icihiyara de urunakū ini baru
emu gūnin i hūwaliyasun gaime hebešeme icihiyakini!*

sehe.

- tere fonde Ili i akim bek ilibufi, usin tarire Hoise irgen be // kadalabure be 29b
gisurefi wesimbuhede, ^hesei Moosa be kadalabuha. nerginde Kašigar i fudaraka
hūlha Mairim Niyas se ubašafi Kele Talim i geren karun be tabcilaha de Moosa,
hebei amban Arigūn be dahalame, hūlha be Paisubat i bade gidafi, mejigešeci
hūlha Salindu ci Holo Muruk de ukaha be safi, sundalame farganafi, hūlha // teni 30a
16a buda arame bisire de cooha gaifi bireme dosifi jafaha turgunde ^hesei Moosa be
gurun de aisilara gung fungnefi, Emin Hojo i gungge be suwaliyame ilgame
gisurebuhe.

tuweri, Yerkiyang ni bek Ūdui Kašigar i bek Gadaimet, Hotiyan i bek
Ašimet se Emin Hojo be hafumbukū sebe cihai sindafi Hoise urse be // oshodome 30b
yabubuha seme gercilehe de, hebei amban Šuhede ceni belehe babe baicame
tucibufi wakašame tacibuha manggi, Ūdui se weile alime gaiha. ubabe
wesimbuhede ^hese wasimbuhan ge:

- 16b *Hoise sei tacin umesi ehe. urui ishunde šusihiyeme jakanabume ehecume
tuhebume yabumbi. ede damu musei ambasa tondo be jafafi ciralame
jafatame kadalara de bi, Šuhede // Yerkiyang, Kašigar i Hoise sede 31a
ulhibu:*

*amba ejen niyalma be baitalara de, damu meni meni erdemu
muten de teisulebume baitalara dabala. neneme Kašigar de baita
icihiyara niyalma baibure jakade, tuttu Moosa be taka baita
icihiyabuha. te Ili de cooha tebure usin taribure jakade geli imbe
akim sindaha. imbe umai enteheme // Kašigar de obuha ba akū, 31b
suwe aide uttu balai gisun banjibufi ehereme gisurembini?*

- 17a *sere gisun i neileme ulhibukini. jai hafumbukū serengge gemu Hami,
Turfan i niyalma. aika yooni meiteci muse de fuhali šan yasa akū de
isinambi. tere anggala, ere mudan beleme habšaha bithe yargiyan i
jalingga koimali ursei arahangge, ereci // julesi, hafumbukū se, aika 32a
gelhun akū Hoise sei jaka hacin be gejureme gaingge bici, ini uthai
u jeleme icihiyafi, isebure be tuwabu!*

sehe.

orin ningguci aniya tuweri, ^hese: “Emin Hojo be Turfan de bederefi taka teyebukini, aniyai idu de bek se ^hargašame jidere de, sasa jikini” sehe.

orin // nadaci aniya, Yerkiyang ni baita icihiyara gūsa be kadalara amban 32b
Sinju, Emin Hojo i emgi wesimbuhengge:

17b *Yerkiyang Hotiyan i bade jeku isabuhangge labdu. erebe juwe ubu de tengge salibume afaubufi, ulha be baime udabuki, jakūn ubu de suri boso salibume afaubufi, Ili de juweme isibufi Hasak i morin be hūlašaki?*

seme // wesimbuhede, ^hese wasimbuhangge: 33a

18a *jiha boso salibume icihiyara de, afaure niyalma umesi labdu gūnin werešeme baicame icihiyaci teni sain. te bici, Ūdui, Ašimet juwe niyalmai dorgi, Ūdui kemuni sain. hono buyaršame gaire hacin akū. tuttu seme cohome Emin Hojo tubade bisire jakade, teni targara sengguwere // ba 33b bidere. te Yusub be tucibufi, Emin Hojo be halabume unggimbi. Yusub udu fe aha bicibe, gebu algin majige eberi. Ūdui imbe oihorilame tuwara be boljoci ojurakū. Emin Hojo giyan i Ūdui i baru “si nenehe yabun be ume halara, bi taka amasi genembi, emu juwe aniyai sidende geli halame jifi, kemuni bahafi ishunde // dere acambi” seme elheken i neileme 34a ulhibume henduci acambi. uttu ohode, Ūdui gelere olhoro be safi, amaga inenggi Yusub de ulame afaure erinde ere jergi babe inu Yusub de alafi, gūnin werešeme icihiyabukini. yaya Hoise aiman i bek sebe gemu narhūšame getukeleme targabume tacibume urunakū cembe beyebe tob obufi, fejergi urse be // yarhūdame ehe tacin be tuwancihiyakini! 34b*

18b sehe. dahanduhai “Badakšan de elcin takūraki?” seme gisurefi wesimbuhede, ^hese “Emin Hojo be taka Yerkiyang de bibukini” sehe.

ere i ongolo Badakšan i bek Sultanša Buranidun be wafi, giran be saikan seremšeme tuwakiyahakū ofi, fudaraka hūlhai duwali hūlhame gamafi umbuha turgunde, “musei // elcin genefi gaju” seci bahakū. ede isinjifi, Emin Hojo, 35a Buranidun i giran be Paisubat i bade umbuhabi, fudasihūn jui Hojo Asan, Abduhalik, Hojo Bahadun sei Badakšan de tomoho be mejigešeme safi, “niyalma takūrafi ganabuki” sembihe. nerginde, Sultanša cooha gaifi Bolor de gidanafi 19a Citral i babe durifi ini deo Sabdor Kadar be takūrafi // ejelebuhe. Bolor i dalaha 35b

niyalma Šahūšamet ubabe alanjiha de, Emin Hojo fudasihūn ijishūn i jurgan be ulhibure bithe arafi, Yerkiyang ni gadzanaci bek Sali de jafabufi Badakšan de takūrafi, adaki jecen be necire weile be wakašame Buranidun i giran, jai ini juse be alibukini seme unggihe.

Sinju geli Badakšan “aika gisun // daharakū oci, amban bi cooha gaifi 36a
dailanaki, Emin Hojo be bibufi baita icihiyakini” seme wesimbuhede, ^hese
wasimbuhange:

19b *Badakšan be aika wakašafi gisun daharakū oci, giyan i cooha unggifi
dailanabuci acambi. damu Sinju umai cooha dain de yabume
dulembuhekū. Emin Hojo Hoise aiman i baita turgun be ureme sambi.
giyan i // sasa geneci acambi.* 36b

sehe.

nerginde Kašigar i baita icihiyara aliha amban Yonggui se Hoise i cifun takūran be guwebure be baime wesimbuhe bithede Emin Hojo jai Yusub i gebu be faidame arahakū turgunde, ^tacibume wakašaha.

20a orin jakūci aniya niyangniyari, Yonggui Sinju geren hoton i bek be forgošome sindara be baime wesimbuhe bithede, geli // Emin Hojo sei gebu be 37a
faidame arahakū turgunde ^hese wasimbuhange:

*onggolo Hoise sede kesi isibume baita icihiyara de, ce sasa icihiyame
banjinarakū. jailame gebu sindarakū seci hono ombi. bek be niyeceme
sindara baita oci, ceni baru hebešeme icihiyaci acarangge ede geli ai
jailara ba bifi gebu // sindarakū ni? Emin Hojo Yusub serengge, gemu 37b
mini fe aha bime, hesei sindaha hebe amban. ce uthai jailaki seci, hono
ume si bi ilhara seme ulhibume henduci acambi kai!*

sehe.

20b dahanduhai Sultanša Buranidun i giran jai ini ilan jui be alibume, Emin
Hojo de karu buhe jasigan de, Emin Hojo be wesihuleme ama // seme tukiyme 38a
holtome Citral be ini fe harangga ba, Bolor de burakū sehe. Emin Hojo geli Sali
be takūrafi ini weile be wakašabume unggihe. ubabe wesimbuhede, giyan de
acanaha seme ^saišafi, ^dele baitalara ashan fadu ^šangnafi, kemuni “Yerkiyang
de bibufi, baitai wajiha manggi, // jai bederekini” seme ^hese wasimbuha. Sali 38b
Badakšan de isinaha manggi, Sultanša weile be aliyafi tabcilahangge be
21a bederebufi ini deo be Citral ci amasi tataha turgunde, Emin Hojo be ^saišame

šangnaha. nerginde, meiren i janggin Elgingge, Sinju be halame Yerkiyang de genehe de, ^han imbe baita de dulembuhekū seme gūnime // ^hesei “Emin Hojo be kemuni ilan biya tebukini” seme bibuhe. 39a

21b orin uyuci aniya, Sultanša Emin Hojo i bederehe be donjifi, Hojikelan be takūrafi isibuha jasigan de, “neneme Yerkiyang ni ambasa Šahūšamet i urhu gisun be donjiha. bahaci, kemuni Citral i ba be baicafi amasi bureo?” sehebe Elgingge // 39b
^donjibume wesimbuhede Sultanša be wakašame ^hese wasimbuhanngge:

22a *si holo gisun banjibufi wesimbuhengge, Yerkiyang ni amban be halaha turgunde eitereci ombi seme gūnimbio? neneme tubade tehe amban Turfan i giyūn wang Emin Hojo amaga inenggi an i halame jimbi. tere erinde isinjiha manggi, si geli ainci gisurembi? si onggolo Emin Hojo be // ama seme hūlaha bihe kai. gūnihakū i teni nukte de bedere manggi, si 40a
uthai imbe weri gisun be urhufi donjiha seme wakašahangge, jici ubašakū nikai? si giyan be dahame teisu be tuwakiya, elecun akū jabšan baire gūnin be ume deribure. uttu ohode, teni mini kesi be enteheme alici ombikai!*

sehe.

// geli ^hese wasimbuhanngge: 40b

Elgingge i bukdari Sultanša i jasigan be arafi, Emin Hojo de jasifi tuwabufi, uthai ini gūnin i bithe arafi jasikini!

sehe.

22b Sultanša dahanduhai Osmin Bek be takūrafi wesimbuhe bade, “ereci julesi aiman i urse be bargiyatame kadalame gelhun akū ajige encu gūnin teburakū” sehe bime, // geli Emin Hojo de karu unggihe bithede, weile be 41a
Hojikelan de anatafi, imbe balai gisun banjibuha turgunde, emgeri isebuhe sehe. ^hesei kemuni sarkiyafi Emin Hojo de tuwabuha. dahanduhai Emin Hojo ^hargašanjiha de, ^hesei kiyang cing men de yabubuha. tereci // acaha dari uthai 41b
geren Hoise aiman i banin tacin be ^fonjimbihe.

23a gūsici aniya niyangniyari amasi ^unggihe. Emin Hojo teni juraka de Uši i Hoise urse ubašafi meiren i janggin Suceng be nungnehe be donjifi, fekšime genefi mukiyebugi seme baime wesimbuhe. nerginde, Ili i jiyanggiyūn Mingšui, cooha gaifi genefi, Uši i hūlha // Hoohan de dara cooha baire be mejigešeme safi 42a
wesimbuhede, ^hese wasimbuhanngge:

Mingšui i cooha aika kemuni aisilara be baibuci, Emin Hojo uthai taka Uši i coohai bade tekini. Kašigar i ba, Hoohan i Erdeni i aiman de hanci. holbobuhangge inu oyonggo. Uši i baita wajiha manggi, Emin Hojo be kemuni // hebei amban obuŋi, Kašigar de tefi baita icihiyakini!

42b

sehe. geli Uši i ubašahangge, bek Abdula i geren be oshodoho haran seme ^hese wesimbuhangge:

- 23b *Abdula i fejergi urse, gūnin cihai Hoise sebe jobobume yabure be Suceng fuhali baicame icihiyahakū. Emin Hojo Yusub serengge, mini aha. esi fejergi // urse be cihai sindaŋi Hoise sebe jobobume yabubure, baita akū* 43a *tuttu bicibe, ini fejergi mentuhun niyalma baitai ujen weihuken be sarkū, embici buyarama aisi de dosifi horon de ertuŋi balai yabure be inu boljoci ojarahakū. erebe tubade tehe ambasa de ulhibume selgiye. Uši de ere gese turgun baita bisire be dahame // buleku targacun obuŋi acambi. ereci* 43b *julesi urunakū gūnin werešeme fujuruleme, baicame fejergi urse be jafatame kadalakini. ainaha seme ume oihorilaŋi seremšerakū de beye weile daksa de tuhenere!*

sehe.

- 24a nerginde, Kurle i hadze bek Oman gebungge niyalma akim bek Sedik i imbe takūran be jurcehe seme wakašaha turgunde, korsofi ini ahūn // gadzanaci 44a bek Hošor jai mukūn i juse deote i sasa omicara de hendume, “bi akim be wafi Uši be gaime geneki” serede, Hošor “ojorakū” seme esukiyefi ini ilan jui be gaiŋi ekšeme ilifi genehe. ememu niyalma Sedik de “Oman Hošor ubašaha” seme alaha.
- 24b nerginde Kara Šar i baita icihiyara meiren i // janggin Mingpu Uši de 44b genehe manggi, Sedik cooha be fideme gajifi, bederefi alame “Kurle facuhūn deribure hamika” sehe turgunde, ^hesei “Emin Hojo be jugūn i ildun de ijishūn fudasihūn i arbun be baicakini!” seme afaŋuŋi, geli Mingpu de “Emin Hojo i hebešere be donji, beye saha babe ume // memerere!” seme ^hese wasimbuha. 45a Emin Hojo Kurle i bade isinafi, Oman i turgun be beideme tucibuŋi, Hošor be fudaraka hūlha de darahakū seme wara be guwebure be baime wesimbuki serede, Mingpu murime ohakū, “Oman i mukūn i urse be suntebume waki” seme gisurefi wesimbuhe manggi, // ^hese “Hošor sebe weile tuhebure be guwebu” sehe. 45b
- 25a dahanduhai Mingpu i Emin Hojo i gisurere babe gidaha seme ^donjifi, ^hesei ini

- murishūn oshon weile be dangsime wakašaha.
- Emin Hojo Uši de isinafi ini ahūngga jui Sulaiman dahalame genehe.
 jacin jui Moosa inu Mingšui be // dahalame Uši de isinafi, Emin Hojo hafan 46a
 cooha be kadalame sasa hūlha be gidara de ududu mudan faššaha be iletulehe
 turgunde, ^han Sulaiman Moosa be, ini ama i tacihiyan be dahame mutembi seme
 25b ^hesei suje šangnaha. geli Emin Hojo be ^saišame ashan fadu // ^šangnaha. 46b
 dahanduhai Uši i hoton be gaiha manggi, Emin Hojo Kašigar de genehe.
 gūsin juweci aniya bederefi, ^hargašanjiha de ^hesei gocika de yabubuha.
 dehi juweci aniya akū oho.
 inde nadan jui banjiha.
 ahūngga jui Sulaiman giyūn wang sirafi, weile baha turgunde nakabuha.
 26a jacin jui // Moosa, gurun de aisilara gung fungnehe. jalan sirara hergen 47a
 waka turgunde ulabun ilibuhakū.
 ilaci jui Oromdzab, uju jergi taiji obuha. encu ulabun bi.
 duici jui Sepula, jai jergi aisilara taiji obuha.
 sunjaci jui Isk'andar, giyūn wang siraha.
 ningguci jui Pirdun, jai jergi taiji obuha. encu ulabun bi.
 nadaci jui Bairam // jai jergi taiji obuha. 47b
 29a tuktan mudan siraha Sulaiman, Emin Hojo i ahūngga jui. abkai wehiyehe
 i juwan nadaci aniya, ilaci jergi bek sindaha.
 orin emuci aniya ^hesei gung ni jergi fungnehe.
 orin ilaci aniya juwari, amba cooha Kuce be kaha fonde, mahacin Kurle
 jugūn deri coohai // kūwaran de benere tarcan i muhaliyan tuwai okto be tabcilaha 48a
 29b turgunde, ^han “Kurle i ba Turfan de hanci” seme ^hesei Sulaiman be cooha gaifi
 karun i jugūn be icihiyabume unggihe.
 tuweri Cahar i uheri da Minjur be halabume unggifi, ^hesei Sulaiman be
 amasi bederebuhe. geli alban i usin tarire baita be icihiyara ashan i // amban 48b
 Yonggui de harangga aiman de acara be tuwame morin ulha bufi, hūsutuleme usin
 taribukini seme ^hese wasimbuha.
 orin duici aniya niyangniyari, Sulaiman ini deo aisilara bek Moosa i sasa
 30a tanggū morin jafafi, cooha de aisilaha turgunde, ^han harangga aiman be teni
 gurifi, morin // ulha embici tesurakū seme, ^hesei amasi bubufi, kemuni ulame 49a
 ^hese wasibufi, siden i baita de faššaha seme saišaha.
 orin duici aniya gisurefi, Dolon i Hoise urse be, Kara Šar de guribuhe
 manggi, Sulaiman Bugur Kurle de genefi, muke be yarume, usin hungkerere, ba
 dendeme nukte be toktobure geren // baita be tulbime icihiyaha turgunde, 49b
 ^saišame menggun suje šangnaha.

- 30b orin sunjaci aniya ^hargašanjiha de, ^hesei kiyan cing men de yabubuha.
 orin nadaci aniya uju jergi taiji obuha.
 orin uyuci aniya, ini jui Manukiyar be gaifi, alban i usin tarire Hoise
 irgese be tuwašatame, Ili i bade benehe.
 gūsici aniya // amba cooha be dahalame Uši i ubašaha hūlha be dailanaha 50a
 turgunde, ^hese wasimbume saišaha.
- 31b dehi juweci aniya, jasak doroi giyūn wang siraha.
 dehi duici aniya, ini aiman i urse be oshodoho geli ini harangga niyalma
 be cisui aktalaha turgunde, weile tuhebufi, giyūn wang ni hergen be efulefi,
 32a gemun hecen de // ^hūlame gajifi uju jergi hiya sindaha. 50b
 dehi sunjaci aniya Sulaiman akū oho manggi, ^hesei ini giran be Turfan
 de amasi bederebufi icihiyame sindaha.
- 42a jai mudan siraha Isk'andar, Emin Hojo i sunjaci jui. abkai wehiyehe i
 gūsin emuci aniya, ini ahūn Oromdzab be dahalame Ili de genefi alban i usin
 tarire // baita be aisilame icihiyaha. 51a
 gūsin jakūci aniya gungge be ilgafi, sunjaci jergi tušan sindafi tojin
 funggala ^šangnaha.
- 42b dehi emuci aniya, ^hargašanjiha.
 dehi juweci aniya, ^hesei kiyan cing men de yabubuha.
 dehi duici aniya jasak doroi giyūn wang siraha.
 dehi jakūci aniya // ^hesei jalan halame lashalarakū sirabuha. 51b
 susai ilaci aniya aniya biyade ^hese wasimbuhangge:

Turfan i giyūn wang Isk'andar onggolo mimbe hargašame jifi tuwaci, hono hūwašara muru bi. te sula amban Osman nimeme akū oho, erei tucike Kašigar i ilaci jergi akim bek i oronde uthai Isk'andar be sindafi, Kašigar de genefi // Mingliyang Behing be dahalame baita icihiyakini. 52a
Isk'andar i ahun Sepula, deo Pirdun se, gemu Turfan de bisire be dahame, Sepula be nukte i baita be icihiyakini. Turfan i ambasa ele sain i tuwašatame icihiyakini. Isk'andar de emu tanggū yan menggun šangnafi, boigon anggala be guribure de baitalakini. ere šangnara menggun be uthai // Turfan de bisire alban i menggun i dorgici šangname bahabukini. 52b
Isk'andar oci, giyūn wang bime kiyan cing men de yabubure niyalma bicibe, tuktan Kašigar de genefi akim bek i baita be icihiyara de, Mingliyang Behing eiten baita de urunakū imbe jorišame tacibume Osman icihiyaha songkoi saikan icihiyakini!

sehe. juwan biyade ilan // yasai tojin funggala ^šangnaha. jorgon biyade, 53a
Yerkiyang ni akim bek de forgošoho.

//// kamcibuha uju jergi taiji Oromdzab i faidangga ulabun 54a

Oromdzab Turfan i jasak giyūn wang Emin Hojo i ilaci jui, abkai wehiyehe i orin ningguci aniya Kašigar i baita icihiyara hashū ergi alifi baicara amban Yonggui, Oromdzab be harangga aiman i baita be icihiyahangge sain seme wesimbuhede, ^hese wasimbuhangge:

*Emin Hojo ududu aniya coohai // kūwaran de baita icihiyaha. ini 54b
ahūngga jui Sulaiman, jacin jui Moosa, gemu siden i baita be alifi
icihiyambi. Turfan i jergi ba i baita be ini ilaci jui Oromdzab kadalame
icihiyaha be dahame, ede kesi isibume jai jergi jingse tojin funggala
šangname hadabufi, huwekiyebure be tuwabu!*

sehe.

gūsin emuci aniya, // hesei uju jergi taiji obufi, Ili i ilaci jergi akim bek 55a
sindaha.

dehi jakūci aniya, ^hese

*oron tucike manggi, faššan bici, ini jui de an i da hergen sirabu, faššan
akū oci, ilhi aname jergi eberembufi ilaci jergi taiji sirabu*

sehe.

susai ilaci aniya, ^hesei jalan halame lashalarakū uju jergi taiji // sirabuha. 55b
susai sunjac i aniya, ^kesi isibume gung ni jergi obuha.

// kamcibuha jai jergi taiji Pirdun i faidangga ulabun 56a

Pirdun, Turfan i jasak giyūn wang Emin Hojo i ningguci jui. abkai wehiyehe i gūsin ningguci aniya, ^hargašanjiha de, ^hesei jai jergi taiji obufi, tojin funggala šangnaf i ^hesei kiyan cing men de yabubuha .

dehi // jakūci aniya, ^hese 56b

*oron tucike manggi, faššan bici, ini jui de an i da hergen sirabu, faššan
akū oci, ilhi aname jergi eberembufi duici jergi taiji sirabu*

sehe.

susai ilaci aniya ^hesei jalan halame lashalarakū jai jergi taiji sirabuha.
susai sunjaci aniya nadan biyade ^kesi isibume uju jergi taiji obuha.

Mongolian Text

The numbers to the right of the text indicate the foliation of the Mongolian text, those to the left the corresponding section of the Turkic text.

**^jarliy-iyar toytayaysan yadayadu Mongyol Qotong ayimay-un vang güng- 1a
üd-ün ilelkel šastir-un nigen jayun arban nigedüger debter. šastir-un yeren
tabuduyar:**

jasay törü-yin giyün vang Emin Qojo-yin üiledbüri-yin šastir

Emin Qojo, Turpan-u Qotong ayimay-un kümün, egün-ü ebüge Subi Qojo, Qar-a 1b
Qojo-yin akun mön. ečige Niyas Qojo Turpan-u yeke // akun mön. Emin Qojo
jalayamjilaysan-u qoyin-a, bükü törül-i Lükčün-ü yajar-tur qurayan sayujuqui.

engke amuyulang-un tabin yisüdüger on yeke čerig Turpan-i emsiŋü 2a
dayayulqui-dur, Emin Qojo törül-ün arad Lükčün-ü yajar-i ergün bariju dayabai.
čerig bučaysan-u qoyin-a, Jägün Ğar tedeni erigülen Qar-a Šar-tur negülgeküi-
dür, čing nutada möčigerkejšü elči jaruju dotur-a dayasuyai // kemen kedü kedün
uday-a ömüg čerig-i yuyubai.

Nayiraltu Töb-ün dörbedüger on daruyalaysan Qotong Toqtomamut
jiryuyan jayun ilegüü Qotong abču dotuyisi negür-e irebei. Lükčün-i yajar-tur
tümen kümün bui amui, dayusqan ese iregsen-ü tula Emin Qojo-dur jakiryabai.

nayimaduŋar on qoladakin-i amur bolayayči yeke janggun Yu Jüng Ki 2b
Emin Qojo-yi jil büri alban-u tariyan tariqu // kereg-tür kičiyemüi kemen
ayiladqaysan-dur mönggü tor-y-a ^šangnabai.

yisüdüger on Jägün Ğar Lükčün jiči Qar-a Qojo-yin yajar-i qaldar-a
iregsen-dür, Emin Qojo qoton-u qayalyan-i qayaču möčigerken čilüge-yi üjejšü

qulayai-yi darubai. qulayai qurban uday-a egeged dakiju iregsen-dür čöm daruydabai. biden-ü čerig kürügsen-ü qoyin-a, qulayai oryuyad, Emin Qojo tegürge-eče yarču // uytubai.

3a

arbaduyar on ^jarliy-i dayaju Lükčün-i Qotong arad-i abču dotuyısi negülgegsen-dür, ^jarliy-iyar jasaı ulus-tur tusalayči güng ergüljilebei.

1b

arban nigedüger on Güwe Jéo-yin yajar-tur sidken sayulıyaju ^jarliy-iyar dotuyadu yajar-un tüsimed-ün fünglü-yin yosuyar tutury-a amu olayulbai.

Tngri-yin Tedkügsen-ü qoriduyar on qurban jayun čerig abču yeke // 3b
 čerig-i dayalduju Dawači-yi dayılar-a odqui-dur, bičig ilegeged Turfan-u darqan bék Mangyalıq-i elseju abur-a ireju-i dotur-a dayabai. egün-i šastir-un quriyangyui-dur naribčılan yaryajuqui. Ili-yi toytayaysan-u qoyin-a qoyisi tatabai. Amursan-a urbaysan-dur, Emin Qojo ^jarliy-i dayaju qariyatu ayımay-un čerig-i ilegeju Qoošud-un ulus-tur tusalayči güng Nayača-yi dayalduju Aqsu-yin yajar-tur 2a
 Bék Qojis-i uqayulju // “terslegsен qulayai-dur buu nökečer-e oduytun” kemekü 4a
 ^jarliy-i tarqayan odqui-dur, ^jarliy bayulıyaysan anu:

Emin Qojo Qotong čerig-i abču sııud Ili-dür kürtel-e yabuju üneger jıdkügsen büged edüge basa tegün-ü douratu čerig-i yaryaju Aqsu qoton-dur ilegekü-yin tulada kesig kürtegeju ulus-un tüsiy-e güng ergümjilegtün

kelebei. basa qariyatu ayımay-un čerig-i sayı // Ili-eče bučayad darui qola yajar-tur 4b
 odumui kemen ^jarliy-iyar jasaıyaju [sic] mönggün-i kündü-ber soyurqabai. qoyin-a Amursan-a-yin Boro Tal-a-dur orıju oduysan-i medegečilen sonusuyad 2b
 ^jarliy “Aqsu-dur odqui-yi bayıytun” kemebei.

qorin nigedüger on Emin Qojo Güwe Jéo-eče Lükčün-ü yajar-tur bučaju dayalduy-a-bar // dörben jayun čerig abayad Iryai-yin jangjun Qoki-yi uytur-a 5a
 odču bügüdeger neyileju terslegsен qulayai Bayar-i dayılar-a odču Fıjan-u yajar-tur kürbei. Ögeled jiči Mangyalıq-un čerig genedte urbaıu Qoki-yi könügeged Emin Qojo-yi barısuıai kemeküi-dür Mangyalıq Ögeled-lüge ögüler-ün “ene Qotong kümün” kemeged Emin Qojo-yi talbiyad, Lükčün-dür egegülbei. Mangyalıq bučaju tegün-i // dayudar-a abubasu Emin Qojo oduysan ügei. kümün 5b
 jaruıu qubısılal-i keler-e iregsen-dur, ^jarliy bayulıyaysan anu:

Emin Qojo kemegči, ünın sanayan-iyar dayar-a ireju jıl odaysan kümün. minu kündü kesig-i süsülju kümün jaruıu medege kürügülgüksen-i bi ması sayisiyan üjebei. tegün-ü bey-e qulayai-yin dotur-a aqui-yi bi yekede üjü töbdemüi. mönüken sayı Güwe Jéo-eče negüju tende // kürbei. eldeb jüil

3a

6a

3b *čöm tegsilen sidkejšü jabduysan ügei. yaɣunai terslegsen qulayai-yi bariqu küčün bui aji. kerbe Mangyalıq-i arɣadan bariju čidaqu bolbasu, üneger masi sayin. ɣabiy-a bütügejšü gedergü bučaysan-u qoyin-a tere ɣajar-i bürin-e tegün-dür jakirɣatuyai! kerbe qulayai-yi bariqu küčün ügei bolbasu, yerü tegün-ü sayuysan ɣajar-i čingɣalan sergeyiletügei. dotuyadu ɣajar-un yeke čerig kürügsen-ü qoyin-a, // darui qulayai-yi sönügejšü bolqu bolai.* 6b

kemebei.

Emin Qojo dayalduɣ-a-bar tegün-ü köbegün Süliyemen-i Qami-dur jaruɣu qulayai-yi küčülen toşju “yeke čerig ömügler-e odqu ajiyamu?” kemen ɣuyuysan-i Qami-yin jasay beyise Yüsüp ^sonusqan ayiladqaysan-dur, ^jarliɣ bayulɣaysan anu:

4a *Emin Qojo qulayai-dur tulju batuda sakiysan anu masi sayisiyaltai, kesig kürtegejšü // beyise ergümjilegtün. tegün-ü köbegün Süliyemen-dür güng-ün jerge şangnaɣu kögigülküi-yi üjügülügtün. An Ši-yin dayičilan jakiruyči sayid Füküi-yi tabun ɣaɣun čerig silijšü Süliyemen-i abču türgelen Emin Qojo-yin nutuy-tur ömügler-e odduqui. čerig-ün küčün kerbe čidaqu ügei bolbasu, darui Emin Qojo-dur tusiyajü tegün-ü douraki arad-i abču Füküi-lüge qamtu Qami-dur // bučayad yeke čerig tende kürügsen-ü qoyin-a jiči sidketügei.* 7a 7b

kemebei.

qorin qoyaduɣar on-u qabur ^jarliɣ bayulɣaysan anu:

4b *urid Füküi-yi čerig abču Mangyalıq-i bariysan-u qoyin-a čerig-i ayuɣulju Turfan-dur sayulɣayad yeke čerig kürküi-yi küliyejšü qamtuber Ögeled-ün terslegsen qulayai-yi dayilaturɣai kemen jarliɣ bayulɣaysan bülüge. edüge sanabasu Mangyalıq-i bariysan-u qoyin-a Turfan-u ɣajar-i // darui Emin Qojo-dur ögčü jakirɣamui, tende čerig qočurɣajü yeke čerig-i küliyebesü basakü edür keregsekü büged čerig-ün arad-tur neyilegüjšü ögküi-dür jiči qarin Emin Qojo-yi inu süidkeküi-dür kürümüi. ene inu oytu asaran örüsüyeküi-yi üjegülkü yosun busu. egün-i Bars Köl-dür sayuɣu kereg sidkegči sayid Yarıaşan-tan-dur tusiyajü Emin Qojo-dur medetügei // kemen jaruɣu Mangyalıq-un kereg-i sidkejšü baraysan-u qoyin-a, tegün-ü qamtuber Qotong-luy-a qamtu neyileged küčün-iyer Bayar-i sönügen* 8a 8b

barıju čidabasu, darui Füküi-lüge qamtuber čerig abču sidketügei. eseküle darui dotuyadu yaǵar-un čerig-i dayusqan tatatuǵai. tende sayulǵaqıı-yı bayıytun. Emin Qoǵo kerbe nigen qoyar ǵayun čerig ayuǵulǵu süır aburılauı-yı yuyubasu, basaču tegün-ü dur-a boltuǵai!

kemebei.

5a // Mangyalıq-un samayun-i toytayǵasan-u qoyın-a ^ǵarlıy-i dayaju Turfan- 9a
u yaǵar-tur negülgen sayuyad, tegün-ü köbegün Süliyemen-i ǵaraju kergem
^šangnayǵan kesig-tür mörgügülju ^barayalqayulsuǵai kemen yuyusǵan-dur
^ǵarlıy-ıyay ulay-a-bar iregülbei.

namur-a terslegsen Qotong Bürenidün Qoǵıǵan urbayad Yérkiyang,
Qaşıyar-i ejelegsen-ü uçır-dur, keleşejü yeke čerig ilegeju yal-a-yı // asayun 9b
dayılar-a odsuǵai kemeküi-dür Emin Qoǵo-dur ^ǵarlıy bayulǵaysan anu:

5b *Bürenidün, Qoǵıǵan ene qoyar qulayai urida Jėgün Ǵar-tur qoriydaysan
bülüge. bi tusqayılan kesig kürtegeju qayučın ayımay-i ǵakırǵabai.
sanamsar ügei kesig-i ütegerču terslegsen qulayai-dur nöküčer-e odču,
meyiren-ü ǵangǵın Amındao-yı könügebei. eden-ü yal-a-yı kerkibeču ber
keltürigülju bolqu ügei. teyin kemebeču čöm ene qoyar qulayai-yin //
quyiyurlan yabuǵsan anu bui-j-a? čiquldaydaju dayaju yabuǵsan Qotong- 10a
ud-i basakü keltürigülju bolumui. Emin Qoǵo, či minü kündü kesig-i
dayayǵasan büged basa Qotong-un dotur-a qayučın surbuljitu, qamuy-
ıyay mön-kü čimadur itegemüi. kerbe arǵalan qulayai-yı arǵadan bariju
čidaqu, esebesü Qotong-ud-un sanayǵan-i qayačayuluǵad qoyar qulayai-yı
bariyad kürgeju iregülkü bolbasu, darui biden-ü čerig-i ilegeküi-yı //
keregsekü ügei bolumui. egün-i či ǵokis-i anu üjeju sidketügei. kerbe erke 10b
6a ügei čerig oruquı-yı keregsekü bolbasu, kedün čerig keregsekü ba yambar
čay-tur čerig orubasu ǵokıqu yabudal-i činu sanayǵan-i ǵaraju naribčılan
ayıladaqtuǵai!*

kemebei.

Emin Qoǵo-yın ayıladaǵaysan ebkemel kürču iregsen-dür, ^ǵarlıy bayulaju
sayisiyayad angǵı-yın sayid talbibai. tere čay-tur Qar-a Šar-un Saras Maqus-un //
ǵerge-yın qulayai-nar nutuǵ negülgekü siltay-tur urbaju orıubai. Emin Qoǵo 11a
^ǵarlıy-i dayaju tangnayulči-yı Qar-a Šar-un yaǵar-tur medegčilegölür-e ilegebei.
basa tangnayulči bučaysan-u qoyın-a, sayı čerig ǵarbasu ülü güiçegdekü
6b boluyujai” kemen bey-e-ber čerig abayad Toqusun-u yaǵar-tur odču küliyegsen-ü

učir-tur “tuqai yosun-dur neyilelčebeyi” kemen // ^sayisiyaγad torγ-a ^šangnabai. 11b
basa ^jarliγ bayulγaysan anu:

*qoyitu jil Yérkiyang Qašiyar-i sidkeküi-dür jangjün sayid-ud bui bolbaču,
Qotong ayiman-un bayidal tölüb bolbasu, či bolbasuratal-a medekü-yin
tula čimayi qoobi-yin sayid bolγayad emün-e anggi-dur yabuγulumui. či
minu kesig-i sanaγu ünen sanaγan-iyar šalamayailan jidküjü γabiy-a
bütügeküi-yi // kičiyen yabubasu egüride kesig öglige-yi dayaqu bolai.* 12a

kemebei.

7a Emin Qojo Qar-a Šar γajar-tur qulayai-yin mör ügei-yi medegečilejü
tangnayulči-yi Qurumsı Jebe-yin γajar-tur medegečilegölün jaruγu basa bey-e-ber
sang-un yabudal-un yamun-u ded sayid Ariγun-u čerig-i dayalduγu qulayai-yi
dayilasuyai kemen γuyuy-san-dur, jarliγ-iyar beyile-yin jerge šangnayad, olγayulqu
sigüsü // mönggün-i qoobe-yin sayid-un yosuγar bolγabai. 12b

7b Emin Qojo, Ariγun-i dayalduγu Asqan Bulaq, Kešitilek jam-ača qoyar
γayun ilegüü mayačın-i Tabun Šongqor, Nemge-yin γajar-tur eribei. basa yayaran
Qurumsı Jebe-yin γajar-tur odču Kasan Dabay-a-dur kürküi-e oyiratuγu qulayai-
yin biden-ü qosiyun-i jakiruyči sayid Manfu-yi ödügejü könügeded Qar-a Jebe-yin
γajar-tur // orγuy-san-i medegečilen sonusayad nekejü dotur-a odqui-dur, qulayai- 13a
nar dabay-a-yin jam-i tülejü tasuluyad Küče-yin γajar-tur odbai. Ariγun Kürle-yin
γajar-tur, Emin Qojo Qar-a Jebe-yin γajar-tur sayuγu elči jaruγu bičig bariγulju
nekemjilen abur-a oduγulbasu nebteregsen ügei.

8a qorin γurbaduyar on qabur-a ^jarliγ-iyar qoobe-yin sayid talbiγad
egegsen-ü qoyin-a, // terslegsen-i arilayči jangjün Yaryašan-i dayalduγu 13b
Bürenidün, Qojijan-i sönügetügei kemen tusiyabai. basa Yaryašan-dur “Emin
Qojo-yin jöblel-i abtuγai, buu öberčilen üjegtün” kemen ^jarliγ bayulγaju basa
jokis-i inu üjejü Qotong čerig-i dayalduγul-un abačiyulju toγan-u yosuγar noγuyan
tuy-un čerig-ün toγan-i čögedkeged sayin mori qalaju ögkügülbei. tere kiri-dür
Emin // Qojo Küče-yin γajar-tur čerig orusuγui kemeküi-dür ^jarliγ “tür Turfan- 14a
dur egeged Yaryašan-luy-a qamtu toytayan kelelčetügei” kemebei.

Emin Qojo Šaras-un jerge qulayai-nar Küče-eče Yérkiyang-un γajar-tur
orγur-a odqui-yi medegečilen sonusayad basa Qar-a Jebe-eče Qurtaq jam-dur
čerig bučaγu mayačın-i kidükü-dür, mori aljiγaysan-u // učir-tur sayi egebei. egün- 14b
dür ^jarliγ-iyar beyile-yin jerge-yin üjejü jiγsayal-un daruy-a, kiy-a, jiγsayal-un
tüsimel jerge-yin tüsimel bayiyulbai. Emin Qojo Qojis-un basakü Üši-yin γajar-
tur sayuy-san-i medegečilen sonusayad Yaryašan-dur kelegsen anu: “Qojis-un

- 8b bayidal qoyar qojo-dur tenggečemüi. kerber kümün jaruğu qubınayulbasu ƣabiy-a
bütügeküi anu qurdun” kemegsen-i Yarıaşan // ^sonusuyad ayıladaqu ebkemel- 15a
dür, Emin Qojo-yin ner-e-yi bičigsen ügei-yin uçir-tur, ^jarlıy bayulıyasan anu:

*bék Qojs-tan-i elsejü dayayulqu kereg-i üjebesü, tuqai yosun-dur yekede
neyilelčejüküi. qayčakü Emin Qojo-yi qoobe-yin sayid bolıyasan-u tulada
darui ner-e-yi jıysayan bičijü qamtuber ayıladaqabası jökimui. ilyan
salyağı bolqu ügei.*

kemebei.

- jün-u terigün sar-a-dur // ^jarlıy-ıyar törü-yin beyile bolıyasan. mön-kü 15b
qoobe-yin sayid qabsurıabai. ^jarlıy bayulıyasan anu:

- 9a *Emin Qojo čerig abču Qotong-ud-i dayılağı orıyusan-dur darui ƣabiy-a
bütügejü bolumui. yağčakü terigüleksen qulayai-nar-i bariysan-u qoyın-a,
ar-y-a ügei teden-ü ƣağar-un öber-e bék-i sükedjü talbiyad kereg
sidkegölümüi. eden čöm sin-e dayayasan arad, teden-i sayın mayu-yi nigen
// čay-tur medeküüi berke. terečü bayıtuyai, Ili-yin ƣağar-tur čerig 16a
sayulyaqu tariy-a tariyulqu kereg qolbaydayasan anu masi čiqula. jüi inu
uriddača toytayan sidkebesü jökimui. urid Ili-yin tariyan-i čöm Qotong-
ud tariysan-u tulada Qotong qoton-i töbsidkejü toytayayasan-u qoyın-a,
darui jökis-i anu üjējü Qotong-ud-i negülgeged noyuyan tuy-un čerig-tür
qoličaldıyulğı sayulyatuyai. Emin Qojo Qotong ayımay-un // dotur-a 16b
qayučın surbulğitu mön-ü tulada ƣangğun sayid-ud-tur tusalağı alban-u
9b *tariyan tariqu Qotong čerig-i ĵakirtuyai. tariğı dasıyasan qarılčan amur
bolıyasan-u čay-tur jiči Turfan-u ƣağar-tur gedergü odtuyai. eyimü bolbasu
sayı kereg-tür tusataı bolumui, eldeb bayılduqu dayılaqu tuqai yosun
bolbasu Emin Qojo üneger ünen sanayan-ıyar sidkejü čidabai. egünče
urıysı neng // šalamayailan jıdküjü ƣabiy-a bütügeküi-yi kičiy-e! bi 17a
basakü ketürkei-e kesig kürtegemüi.**

kemebei.

- jün-u dumdadu sar-a-dur Küče-dür kürüged Yarıaşan čerig abču šayardan
oruqi-dur qulayai qayisang-ača üker buu talbiyad, Emin Qojo-yin barayun
eteged-ün ger-e qačar-un ƣağar onuğu sirq-a olbai. egejü amaldun ögüleksen anu:
“minu bey-e // ^boyda kesig-i kürteksen anu kündü, erke ügei bey-e-ben tebčijü 17b
10a küčülen bayıldumui” kemebei. egün-i ayıladaqaysan-dur, ^deger-e kereglekü jөгüü

bi Emin Qojo-yi nasujıbai kereg önggeregülbei kemen teyin-kü çerig-iün kereg-i jöblen sidkegülür-e ilegebei. oytu tegün-i çilayun jebe-yin qoliçalduqu yañar-tur, bey-e-ber // şurulan tebçijü yabutuıai kemeküi 18a anu busu. edüge tegün-ü bey-e uruısi şurıuıu bayilduıad sirq-a olbai kemen sonusuısan-u tulada, minu dotur-a yekede örüsiyen sanamui. egüçe uruısi yaıçakü nigen sanay-a büğüdeger küçün-ıyer tuqai-dur neyilegüljü sidketügei, berke-yi şurıun bayilduıu endegdeküi-dür kürügüljü bolqu ügei

kemebei. basa Yaryašan-i dongyudču ^jarliy bayulyaysan anu:

10b *qamtuber terigülegsen sayid boluyad // tegün-ü duraber bey-e tebčijü 18b*
bayilduqui-yi idqan bayilyaqu ügei yosun bui-uu?

kemebei.

Emin Qojo-yin ger-e qačar ilari boluysan-u qoyin-a, dayayulqu bičig-i Küče qoton-u dotur-a qarbuju oruyulbasu, qulayai qayiquruysan ügei. terslegsen nam Abdukerim Aqsu-ača ömügler-e iregsen-i bayilduju buruyulayuluysan-u uçirtur, ^sayisiyaju // ^deger-e kereglekü jegüü qabtaγ-a šangnabai. Qojijan dayalduy-
19a a-bar tabun mingyan ilegüü qulayai-yi abču Küče-dür ömüger-e iregsen-i basa yekede daruyad qoyar tuγ olbai. Emin Qojo üjeju ögüler-ün “ene Qojijan-u tuγ” kemebei. tere kiri-dür Yaryašan beleddügsen ügei-yin tula, Qojijan nigente Küče
11a qoton-dur oruyad basa orubai. Šayar-un qayučin beg Maqamadi, tegün-ü köbegün Asan // Qojo-yi jaruju dayasuyai” kemen γuyuqui-dur “Qojijan-i Küče-
19b eče orubai” kemen kelegsen-ü qoyin-a, Yaryašan uçir-i γaryan bičiju ^sonusqan ayiladqabai. egün-ü urid Emin Qojo-yi kiγayar-tegin-i toytayayči jangjun Jaoqui-yi dayalduyulju Šarabel-ün γajar-tur ilegeju Ögeled-ün oruyusan qulayai-yi sönügegsen-ü qoyin-a, terslegsen Qotong-i sönügesügei” kemen kelelečju
11b ayiladqaysan-dur, // ^jarliy bayulyaysan anu:

Emin Qojo Qotong ayımay-un bayidal dürsü-yi labtalan medemui. kümün inu basaçu bayadur idetei. Jaoqui erke ügei ketürkei üjejü tegün-ü tusa-yi quriyatuyai!

kemebei. dayalduy-a-bar jam qubiyaŋu čerig orusuyai kemen kelelčejü toytayad

Emin Qojo-yin ayiladqaysan anu:

*Šarabel-eče Bedel-un jam-ača Qašiyar-tur nebtorejü, tegüber Müsür
dabaya-n-yin jam-ača // Aqsu-dur nebteremüi. teyimü bolbaču jam inu 20b
čöm berke, öber-e döte jam bui amui, boyul bi kümün jaružu Ĵaoqui-yin
čerig-tür qajarči bolyan ilegebei.*

kemen ayiladqayaysan-u qoyin-a, ^jarliy

12a *Ĵaoqui Ögeled-i dayilažu toytağaysan-u qoyin-a, čerig-i negülgežü Qotong
ayimağ-tur oduyad, kerbe güičegdekü ügei bolbasu, Emin Qojo-yin
jaruysan kümün-dür asağužu čiqula qabčıl-dur čerig bayudalažu Qojjan-
//-tan-u orquqi-yi sergeyiletügei! 21a*

kemegsen bülüge. egün-dür kürčü ireged jarliy-iyar Yaryašan-u qulayai
omtuğayidažu orquğdaysan yal-a-yi dongyudču buruğusiyažu tegün-ü čerig-i
Ĵaoqui-dur ĵakirayad basa jarliy bayulğaysan anu:

*Emin Qojo, či kemegči Qotong kümün. kedüi Yaryašan-tan-dur
adalidqaju ümü bolqu bolbaču, basaču yal-a ügei kemežü bolqu // ügei. 21b
činu eng-ün učir-a ĵidkügsen qajar-i sanažu tür ayučılan keltürigülüged
činu ĵidküküi-yi üjesügei. darui Ĵaoqui-yin anggi-dur yabutuğai!*

kemebei.

12b *namur-a čerig-ün tüsimel Quturi qulayai-yin nam A[1]-yi oljılan obur-a
iregsen-ü qoyin-a, Yaryašan-u olan-u arğ-a-yi kereglen ümü čidaqu-yin yal-a-yi
^asağužu medeged // ^jarliy bayulğaju, Emin Qojo-yi jökedkeregül-ün toquniğulju 22a
qurban nidütü otoğ-a ^šangnabai. dayalduğ-a-bar, Küče-yi abuyad Aqsu-dur čerig
orubai. Ĵaoqui kürčü iregsen-ü qoyin-a, dayaldužu Üši-dür oduyad, Qojis-i elsežü
dayağuluysan-u učir-tur ^sayisiyažu jегüü qabtağ-a šangnabai.*

*ebül-e Yérkiyang-dur küreged terslegsен qulayai Qar-a Usu-yin qajar-tur
// yeke čerig-lüge möčegerkegsen-i Emin Qojo-tan batuda tuluysan-u učir-tur, 22b
giyün vang-un jerge, ulayan erdeni čilayun-i jingse, dörben töğürig luutai büsetü
kürm-e ^šangnabai. Qojjan čerig-ün küriyen-dür irežü nayiraldun neyilesügei*

13a *kemen yuyuqi-dur Emin Qojo, Ĵaoqui-luğ-a jöbleldüžü buruğusiyan öğülerün:
“öčüken qulayai yayun ayimsiğ ügei nayiraldun neyilekü bui kemekü üge // 23a
ğarumui” kemegsen-i ^qayan sonusuğad sayisiyažu ^jarliy-iyar ^deger-e kereglekü*

jegüü qabtaŷ-a šangnabai. lab egün-dür kürcü ireged bügüde qurban uday-a šangnabai.

qoyitu jil-ün qabur ömüg čerig kürcü ireged qayayduŷsan-i dayiluŷsan-u qoyin-a, Aqsu-dur egebei. tegün-ü qariyatu Laizi neretü kümün mayačın-u // Aqsu-ača dabaju oryuŷsan-i medegečilen sonusuŷad, Solon čerig-lüge qamtu 23b
13b nekejü bariŷsan-u qoyin-a ^jarliŷ-iyar olji-yi Emin Qojo-dur ögbei.

jun-a Qašiyar-tur čerig oruqui-dur Bürenidün, Qoŷijan-u qoton-i gegejü oryuŷsan-i medegečilen sonusuŷad, Qašiyar-un buyudai sayi boluŷsan-u tula tegün-ü köbegün tusalayči tayiji Moosa-yi jaruju yayaran qoton-dur oruŷu tariŷ-a-yi quriŷayad čerig-ün // ideküi-dür tusalaŷsan-u učir-tur, ^jarliŷ-iyar Moosa-dur 24a
güng-ün jerge šangnabai. yeke čerig Qašiyar-tur kürüged Jaoqui Moosa-yi akim bék-ün jerge-i sidkegöljü Emin Qojo-yi Yérkiyang-dur jaruju tegün-ü olan-i toquniŷulyabai. egün-dür ^jarliŷ bayulŷaysan anu:

*Yérkiyang, Qašiyar qoyar qoton kemegči, Qotong-ud-un ündüsüiten yaŷar. akim bék // talbiŷu anu masi čiqula. minu sanayan-dur Yérkiyang-i 24b
14a Emin Qojo-dur jakiryaŷu Qašiyar-i Yüsüp-tür jakiryaŷu, ene jerge qayučın kümün tende abasu sayi idegejü bolumui. yeke yabiy-a bütügeŷsen-ü qoyin-a jiči sidketügei!*

kemebei.

ebül-ün terigün sar-a-dur Badaqšan Qoŷijan-u toluyai-yi qoryu-dur kijü ergün bariju kürger-e ireŷsen-dür, ^jarliŷ bayulŷaysan anu:

*Emin Qojo, Yüsüp tus tus-dayan čöm jidküjü yabubai. edüge teden-i // čöm iregölbesü Qotong-ud-un kereg-i sidkekü kümün ügei-yin tulada, 25a
kesig kürtegejü Emin Qojo-yi debsigöljü giyün vang ergümjileged Yérkiyang-un yaŷar-tur saŷuŷu kereg sidketügei!*

kemebei.

ebül-ün segül sar-a-dur basa ^jarliŷ bayulŷaysan anu:

*edüge yeke yabiy-a bütügebei. Emin Qojo-yi jüi inu qoyisi iregöljü jiryaŷulun // saŷulyabasu jokiŷu bülüge. yaŷčaku Yérkiyang-un jerge-yin 25b
14b qoton inu čöm sin-e toŷtaŷaysan yaŷar, erke ügei Qotong-ud-un yang-i labtalan medekü, kündü niŷta kereg-tür bolbasuraŷsan kümün-i saŷulyaŷu kereg sidkegölbesü sayi sayin. Emin Qojo kemegči minu qayučın boyol,*

*čerig-ün yaǵar-tur neliyed jidkeǵu yabuyad Qotong-ud-un kereg-tür masi
bolbasurabai. eyimü-yin tula tegün-i tür // ayuǵulǵu sayulyaǵuqui. yaǵčakü 26a
ene kedün jil nutuǵ-ača angǵijiraǵu udabai. tegün-ü bey-e tedüi-yi tende
sayulyaǵu kereg sidkeǵulbesü minu sanayan-dur neng töbdekü ügei.
tegün-dür ulamǵilan jarliǵ bayulǵ-a. jökis-i inu üjeǵu em-e köbegün-i
abačıǵu tür sayutuǵai. eldeb kereg-i tegüskeǵu sidkegsen-ü qoyin-a darui
qoyisi ireǵu bolqu bolai.*

kemebei.

qoyar tabuduyar on-u qabur // ^jarliǵ-iyar tegün-ü bayidal-i toy-a kereltü 26b
asar-tur jıruǵulbai. ^qayan-u bičigsen maytalǵ-a-yin üge:

15a *Turfan ayimay-un Qotong kümün,
terigüleǵu iǵayur-ača künggeredün dayar-a ireǵüküi.
teyin-kü čerig-ün kereg-i tusalan sidkegsen anu,
tendeki Qotong-un yang-i medegsen-ü uçir keregleǵüküi,
labtalan medegsen yaǵar-i ülü kelelekiün ber ügei,
tegün-ü kelelegsен üge ülü neyilelčekiün ber // ügei, 27a
ayuǵuluǵsan sedkil čiqula busu bolbaču,
čing niyta bariǵsan anu ködelgeǵu bolqu ügei*

kemebei.

jün-u terigün sar-a-dur tüsimel-ün yabudal-un yamun-u ded sayid-u
janggi Qayiming ^jarliǵ-i dayaǵu Yérkiyang-dur kereg sidken odqui-dur, ^jarliǵ
bayulǵaysan anu:

15b *Qayiming kemegči dotuǵadu yaǵar-ača ilegegsen sayid. kereg
ayiladqaqui-dur tegün-ü ner-e-yi Emin Qoǵo-yin emün-e talbituǵai. //
yaǵčaku tegün-ü ner-e-yi emün-e talbibai kemen Emin Qoǵo-yi 27b
omtuyayılan üjeǵu bolqu ügei. Emin Qoǵo kemegči tendeki kereg-tür
bolbasuraysan qayučin kümün. eldeb kereg sidkeküi-dür erke ügei tegün-
lüge nigen sanayan-iyar nayirtai abču jöbleldün sidketügei!*

kemebei.

tere čay-tur Ili-yin akim bék bayıǵulǵu tariyan tariqu Qotong irgen-i
jakiryaqui-yi kelelčekü ayiladqaysan-dur, // ^jarliǵ-iyar Moosa-yi jakirya**ba**i. tere 28a
kiri-dür Qaşıyar-un terslegsен Qotong Mayiram Niyas-tan urbaǵu Kele Dalim-un

16a olan qarayul-i uulyalaysan-dur, Moosa qoobe-yin sayid Ariyun-i dayalduju qulayai-yi Bayisubad-un yajar-tur daruyad medegečilebesü, qulayai Salindu-ača qayurmay-iyar Mürük-tür oryuysan-i medejü quduyalan neker-e oduyad sayi 28b
buday-a kijü aqui-dur čerig abču dayarin oruju // bariysan-u učir-tur, ^jarliy-iyar Moosa-yi ulus-tur tusalayči güng ergümjileged Emin Qojo-yin yabiy-a-yi qamtuber ilyan kelelčegülbei.

ebül Yérkiyang-un bék Ödúi Qaşıyar-un bék Qadayimat Qotiyan-u bék Ašimat-tan “Emin Qojo-yi kelemürči-ten-i duraber talbiyad, Qotong arad-i qarkislen yabuyulbai” kemen gerečilegsen-dür, qoobe-yin sayid Šükedé teden-ü // 29a
güdkegsen yabudal-i bayičayan yaryayad buruyusiyan suryaysan-u qoyin-a, Ödúi-ten yal-a küliyen abubai. egün-i ayiladqaysan-dur ^jarliy bayulqaysan anu:

16b *Qotong-ud-un surtal masi mayu. onča qarılčan qadqun jabsarlayulju mayudqan unayaju yabumui, egün-dür yayčakü biden-ü sayid-ud sidurju-yi bariju čingyalan barimtalaju jakirqui-dur bui amui. Šükede Yérkiyang Qaşıyar-un Qotong-ud-tur // uqayulaytun:* 29b

*yeke ejen kümün-i keregleküi-dür yayčakü öber-ün erdem čidal-dur kirilegül-ün kereglekü bui-j-a. urid Qaşıyar-tur kereg sidkekü kümün keregsegsen-ü tulada, teyin-kü Moosa-yi tür kereg sidkegülebei. edüge Ili-dür čerig sayulqaysan tariyan tariyuluy-san-u tulada basa teden-ü akim talbibai. tegün-ü oytu asida Qaşıyar-tur bolqaysan yabudal busu, ta yayun-dur eyimü // 30a
demei üge jokiyaaju mayudqan kelelčekkü bui?*

17a *kemekü üge-ber sengkeregül-ün uqayultuyai! jiči kelemürči kemegči, čöm Qami Turfan-u kümün buyu, kerbe būrin-e qasubasu biden-dür tong čikin nidiün ügei-dür kürümüi. terečü bayituyai, ene uday-a güdken jayalduysan bičig inu, üneger jalitu jisur arad-un bičigsen anu buyu. egüče uruysi kelemürči-ten kerbe ayimsiy ügei Qotong-ud-un // yayum-a jüil-i qoltulju 30b
abuyčid bui bügesü, basaču mön kündü-ber sidkejü yalalaqui-yi öjügülügtün!*

kemebei.

qorin jiryuduyar on-u ebül, ^jarliy “Emin Qojo-yi Turfan-dur egeged, tür segkigültügei, sinelekü jisiyan-dur bék-ten ^barayalqar-a ireküi-dür qamtuber iretügei!” kemebei.

qorin doloduyar on Yérkiyang-un kereg sidkekü qosiyun-i jakiruysan sayid Sinjü, Emin Qojo-luy-a qamtu ayiladqaysan // anu:

31a

17b *Yérkiyang, Qotiyān-u ʔaǵar-tur amu quriyaǵsan anu olan, egün-i qoyar öb-tür tengge tayačiyul-un tusiyalyaǵu mal-i erijü qudaldun abuyulsuyai, nayiman öb-tür torɣamsuy bös tayačiyul-un tusiyalyaǵu Ili-dür jögejü kürügülüged, Qasaq-un mori-yi aralǵisuyui?*

kemen ayiladqayaysan-dur, ^jarliy bayulyaysan anu:

18a *joys bös tayačiyul-un sidkekü-dür tusiyaqu kümün masi olan sanayan üledegen bayičayǵu // sidkebesü sayi sayin. edüge bolbasu Ödii, Ašimat qoyar kümün-ü dotur-a, Ödii bolbasu sayin, qarinču bay-a sayalan abqu jüil ügei. teyin kemebečü, toslan Emin Qojo tende aysan-u tulada, Ödii sayi čegerlekü emiyekü ʔaǵar bui bui-ǵ-a. edüge Yüsüb-i ʔarɣaǵu Emin Qojo-yi qalayular-a ilegemüi. Yüsüb kedüi qayučin boyol bolbaču ner-e aldar baya doruu. Ödii tegün-i omtuyayilan üjügülkü-yi // bolǵiyasi ügei. Emin Qojo jüi inu Ödii-lüge “či uridu-yin yabudal-i buu qalaytun, bi tür qoyisi ödümüi, nigen qoyar jil-ün ʔayur-a basa qalar-a irejü, mön-kü olju qarılčan niyur jolyamui” kemen alyuran-a sengkeregül-ün uqayulju ögülebesü jokimui, eyimü bolbasu Ödii ayuqu emiyeküi-yi medeged qoyiči-dur Yüsüb-tür ulamlan tasiyaqu čay-tur ene jerge-yin yabudal-i basaču // Yüsüb-tür kelejü sanayan üledeged sidkegüldegüi. aliba Qotong ayimaɣ-un bék-ten-i čöm naribčılan todorqayilaǵu čegerlegül-ün suryǵu, erke ügei teden-i beyeben töb bolǵaǵu douraki arad-i uduridču mayu surtal-i ʔalarayultuyai!*

31b

32a

32b

18b kemebei. dayalduy-a-bar “Badaqšan-dur elči ʔarusuyai” kemen kelelčejü ayiladqaysan-dur ^jarliy “Emin Qojo-yi tür Yérkiyang-dur ayuyultuyai” kemebei.

egün-ü urid Badaqšan-u bék Sültenša // Bürenidün-i alayad yasun-i sayiqan sergeyilen ese sakiysan-u tula, terslegsen qulayai-yin nam qulayuju abačiyad bulaysan-u učir-tur, biden-ü elči odču abur-a ir-e kelebesü oluysan ügei. egün-dür kürčü ireged Emin Qojo Bürenidün-ü yasun-i Bayisübed-ün ʔaǵar-tur bulajuqui. terslegüü köbegün Qojo Asman, Abduqaliq, Qojo Bayadun-tan-u Badaqšan-dur qoriydayšan-i medegečilen sonusuyad, “kümün // ʔaraju abur-a oduyulsuyai” kemen bülüge. tere kiri-dür, Sültenša čerig abču Bolor-tur darur-a odču Čitral-un ʔaǵar-i buliyayad tegün-ü degüü Šabtur Qatar-i ʔaraju ejelegülbei.

33a

33b

- 19a Bolor-un terigülegsen kümün Šaqošimat egün-i keler-e iregsen-dür, Emin Qojo terslegüü eyergü-yin jirum-i uqayulqu bičig bičijü Yérkiyang-un qazanači bék Sali-dur barijulju Badaqšan-dur jaruju, ayil-un kişayar-i // qaldaqu yal-a-yi 34a
buruyusiyan “Bürenidün-ü yasun jiči tegün-ü köbegün-i ergün barituyui” kemen ilegebei.

Sinju basa “Badaqšan kerbe üge dayaqu ügei bolbasu, tüsimel bi čerig abču dayilar-a odsuyui. Emin Qojo-yi ayuyulju kereg sidkegülsügei” kemen ayiladqaysan-dur, ^jarlij bayulqaysan anu:

- 19b *Badaqšan-i kerbe buruyusiyaŋu üge dayaqu ügei bolbasu, jüi inu čerig ilegejü dayilar-a // oduyulbasu jokimui. yaŋčakü Sinju oytu čerig dayin-dur yabuŋu önggeregülügsen ügei. Emin Qojo Qotong ayimaŋ-un kereg učir-i bolbasuratal-a medemüi, jüi inu qamtuber odbasu jokimui.* 34b

kemebei.

tere kiri-dür Qaşıyar-un kereg sidkekü erkilegsen sayid Yünggüi-ten Qotong-un yayili jaruly-a-yi keltürigülküi-yi yuyun ayiladqaysan bičig-tür, Emin Qojo jiči Yüsüb-ün ner-e-yi jişayan ese bičigsen-ü učir-dur, // ^suryan 35a
buruyusiyaŋu.

- 20a qorin nayimaduŋar on-u qabar Yünggüi Sinju olan qoton-u bék-i ulariyulun talbiqui-yi yuyun ayiladqaysan bičig-tür, basa Emin Qojo-tan-u ner-e-yi jişayan ese bičigsen-ü učir-tur ^jarlij bayulqaysan anu:

*urid Qotong-ud-tur kesig kürtegekü kereg sidkeküi-diir tede qamtuber sidkejü bolqu ügei. jayilaŋu ner-e talbiqu ügei kemebeŋü // qarinču 35b
bolumui. bék-i nöküjü talbiqu kereg bolbasu, teden-lüge jöbleldün sidkebeŋü jokiqui anu, egün-diir basa Töb jayilaqu yaŋar bui bolju ner-e ülü talbiqu bui? Emin Qojo, Yüsüb kemegči čöm minu qayučin boyol, büged jarlij-iyar talbişan qoobe-yin sayid. tede darui jayilasuyui kemebeŋü, qarinču buu či bi kemen ilaytun kemen uqayul-un ögülebeŋü jokiqu bolai.*

kemebei.

- 20b // dayalduŋ-a-bar Sültenša Bürenidün-ü yasun jiči tegün-ü qurban köbegün-i ergün bariju, Emin Qojo-dur qariyu öggügßen jakiy-a-dur Emin Qojo-yi erkimlejü ečiŋe kemen ergüjü qayurmay-iyar Čitral-i tegün-ü qayučin qariyatu yaŋar Bolor-tur ögkü ügei kemebei. Emin Qojo basa Sali-yi jaruju tegün-ü yal-a-yi 36a

- buruysiyulur-a ilegebei. egün-i ayiladqaysan-dur “yosun-dur neyilelcebei”
 kemen // ^sayisiyaysan ^deger-e kereglekü jегүү qabtaγ-a ^šangnayad mön-kü 36b
 Yérkiyang-dur ayuyulju kereg baraysan-u qoyin-a jiçi egetügei” kemen ^jarliγ
 bayulyabai. Sali Badaqšan-dur kürügsen-ü qoyin-a Sültenša yal-a-yi gemsijü
 21a uulyalayad-i egegülüged tegün-ü degüü-yi Čitral-ača qoyisi tataysan-u učir-tur
 Emin Qojo-yi // ^sayisiyan šangnabai. tere kiri-dür meyiren-ü janggi Elgingge 37a
 Sinju-yi qalaju Yérkiyang-dur oduysan-dur, ^qayan tegün-i kereg-tür
 önggeregülügsen ügei kemen sanaγu ^jarliγ-iyar Emin Qojo-yi basakü qurban sar-
 a sayulyatuyai” kemen ayuyulbai.

- qorin yisüdüger on Sültenša, Emin Qojo-yin egegsen-i sonusuyad
 Qojikelan-i jaruγu kürügülügsen jakiy-a-dur “urida Yérkiyang-un sayid-ud
 21b Šaqošamat-un kelbeyigüü ügen-i sonusabai. oldayul-a, basakü // Čitral-un γajar-i 37b
 bučayaγu gedergü ögkü ajiyamu?” kemegsen-i Elgingge ^sonusqan ayiladyaysan-
 dur, Sültenša-yi buruysiyān ^jarliγ bayulyaysan anu:

- či qudal üge jokiyaγu ayiladqaysan anu, Yérkiyang-un sayid-i sin-e
 qalaysan-u učir-tur mekelejü bolumui kemen sanamu-uu? urid tende
 sayuysan sayid Turfan-u giyün vang Emin Qojo qoyiçi edür mön-kü //
 qalaγu iremüi. tere čay-tur kürčü iregsen-ü qoyin-a, či basa Töb-iyar 38a
 kelelekü bui? či urida Emin Qojo-yi ečige kemen dayudaysan aysan bolai.
 22a sanamsar ügei, tere sayi nutuy-dur egemegče či darui “tegün-i busud
 ügen-i kelbeyijü sonusbai” kemen buruysiyaysan anu, den urbači aji
 bolai. či yosun-i dayaγu, keriben saki. qanul ügei jabsiyan ečigü sanaγ-a-
 yi buu // edügtün! eyimü bolbasu, sayi minu kesig-i egüride dayayaγu 38b
 bolqu bolai.*

kemebei.

basa ^jarliγ bayulyaysan anu:

*Elgingge-yin ebkimel Sültenša-yin jiger-e-yi bičijü Emin Qojo-dur jakijü
 öjügülüged darui tegün-ü sanaγan-iyar bičig bičijü jakituyai!*

kemebei.

- Sültenša dayalduy-a-bar Osman Bék-i jaruγu ayiladqaysan anu: “egüče
 uruysi ayimay-un arad-i quriyamjilan jakirču ayimsiy ügei öčüken-čü // öber-e 39a
 sanaγ-a ayuyulqu ügei” kemegsen büged basa Emin Qojo-dur qariγu ilegegsen
 22b bičig-tür yal-a-yi Qurkalan-dur tölgilelcejü tegün-i demei ügen jakıysan-u učir-tur

nigente jalqayabai kemebei. ^jarliy-iyar basakü qayulju Emin Qojo-dur öjügülbei. dayalduy-a-bar Emin Qojo ^barayalyar-a iregsen-dür // ^jarliy-iyar kiyen čing 39b
mën-dür yabuylubai. tegünče jolyaqu büri darui olan Qotong ayimay-un yang
surtal-i asayqu bülüge.

23a yučiduyar on-u qabur gedergü ilegebei. Emin Qojo sayi morduy-san-dur
Üši-yin Qotong arad urbayad meyiren-ü janggi Süčeng-i könügegsen-i sonusuyad
dobtular-a odču sönügesügei kemen yuyun ayiladqabai. tere kiri-dür Ili-yin 40a
jangjun Mingsui, čerig abču oduyad Üši-yin qulayai // Qooqan-dur ömüg čerig
yuyuqui-yi medegečilen sonusču ayiladqaysan-dur ^jarliy bayulyaysan anu:

*Mingsui-yin čerig kerbe basakü tusalaqui-yi keregsebesü Emin Qojo
darui tür Üši-yin čerig-ün yařar-tur sayusuyai. Qařiyar-un qayar Qooqan-
u Erdeni-yin ayimay-tur oyir-a, qolbaydaysan anu basaču čiqula. Üši-yin
kereg baraysan-u qoyin-a, Emin // Qojo-yi mön-kü qoobe-yin sayid 40b
bolayad Qařiyar-tur sayuřu kereg sidketügei!*

kemebei. basa Üši-yin urbaysan anu bék Abdul-a-yin olan-i qarkislaysan qariy-a
kemen ^jarliy bayulyaysan anu:

23b *Abdul-a-yin douraki arad sanayan-u duraber Qotong-ud-i jobayan
yabuqui-yi Süčeng tong bayičayan sidkegsen ügei. Emin Qojo Yüsüb
kemegči minu boyol, öbesüben douraki arad-i duraber // talbiřu Qotong- 41a
ud-i jobayan yabuylu kereg ügei. teyimü bolbaču, tegün-ü douraki
mungqay kümün kereg-ün kündü könggen-i medekü ügei, ese bügesü bay-
a say-a asiř-tur oruřu sür-tür eremsijü, demei yabuqui-yi basaču bolřiyasi
[sic] ügei. egün-i tende sayuřsan sayid-ud-tur uqayul-un tarqay-a. Üši-
dür ene metü uçir kereg bui-yin tulada düli čegerlel boljabasu řakimui. //
egünče uruřsi erke ügei sanayan üledegeřü surbulřılan bayičayařu, 41b
douraki arad-i barimtalaju řakirtuyai. kerkibečü ber, buu omtuřayılan
sergeyilekü ügei-dür bey-e yal-a yangq-a-dur unaytun!*

kemebei.

24a tere kiri-dür Körle-yin qazi bék Oman neretü kümün akim bék Sediř-ün
tegün-i řaruly-a-yi řöribei kemen buruyusiyaysan-u uçir-tur qorusču, tegün-ü aq-a 42a
qazanači bék Qořor řiči // törül-ün köbegün degüüner-lüge uuřulčaqi-dur ögüler-
ün “bi akim-i alayad, Üši-yi abur-a odsuyai” kemeküi-dür, Qořor “bolqu ügei”
kemen řangduruyad, tegün-ü řurban köbegün-i abču yayaran bosču odbai. řarim

nigen kümün Sediq-tur “Oman, Qoşor urabai” kemen kelebei.

- tere kiri-dür Qar-a Şar-un kereg sidkekü meyiren-i janggin Mingbu Üşi-
dür oduysan-u qoyin-a Sediq // çerig-i dayičilan abur-a egejü kemer-ün “Körle 42b
samayun edügür-e oyiratabai” kemegsen-ü uçir-dur, ^jarliq-iyar “Emin Qojo-yi
jam-un dasiram-dur eyergü terslegüü-yin bayidal-i bayičayatuşai!” kemen
24b tusiyayad basa Mingbu-dur “Emin Qojo-yin jöbleldüküi-yi sonusuytun, bey-e
medegsen yaşar-i buu barimtalaytun!” kemen ^jarliq bayulşabai. Emin Qojo
Körle-yin yaşar-tur küreged Oman-u uçir-i sigüjü yarıyayad Qoşor-i terslegsen //
qulayai-dur nöküçer-e oduysan ügei kemen alaqui-yi keltürigülkü-yi yuyun 43a
ayiladqasuşai” kemekü-dür, Mingbu muskişu boluşsan ügei, “Oman-u törül-ün
arad-i küisü tamtarışu alasuşai” kemen keleşejü ayiladqaysan-u qoyin-a, jarliq
“Qoşor-ten-i yal-a unayaqui-yi keltürigülügtün” kemebei. dayalduş-a-bar,
25a “Mingbu-yin Emin Qojo-yin keleşekü yabudal-i darubai” kemen // ^sonusuyad 43b
^jarliq-iyar tegün-ü muskiqui qarkis yal-a-yi dongyudçu buruşuşabai.

- Emin Qojo Üşi-dür kürüged tegün-ü aqamad köbegün Süliyemen
dayaldur-a odbai. qoyaduyar köbegün Moosa basaçu Mingsui-yi dayaldun Üşi-dür
kürüged, Emin Qojo tüsimel çerig-i jakirçu qamtuber qulayai-yi daruqu-dur kedü
kedün uday-a jidkügsen yaşar ileregsen-ü uçir-tur, // ^qayan “Süliyemen Moosa-yi 44a
tegün-ü eçige-yin suryal-i dayaju çidamui” kemen ^jarliq-iyar torş-a şangnabai.
25b basa Emin Qojo-yi ^sayisiyan jegüü qabtaş-a ^şangnabai. dayalduş-a-bar, Üşi-yin
qoton-i abuşsan-u qoyin-a Emin Qojo Qaşışar-tur odbai.

yuçin qoyaduyar on egeged ^barayalqar-a iregsen-dür // ^jarliq-iyar sidar- 44b
tur yabuyulbai.

döçin qoyaduyar on-dur ügei bolbai.

tegüçin doloşan köbegün törübei.

aqamad köbegün Sülayiman giyün vang jalşamşilayad yal-a oluşsan-u
uçir-tur bayilşabai.

- 26a qoyaduyar köbegün Moosa ulus-tur tusilayçi güng ergümşilebei. üy-e
jalşamşilaqu kergem busu uçir-tur şastir bayiluşsan ügei.
yurbaduyar köbegün Oromzab terigün jerge tayişu bolşabai. öber-e şastir
bui amui.

dörbedüger köbegün Sebul-a ded jerge // tusalayçi tayişu bolşabai. 45a

tabuduyar köbegün Isk’andar giyün vang jalşamşilabai.

jiryuduyar köbegün Firdun ded jerge tayişu bolşabai. öber-e şastir bui
amui.

- 29a doloduyar köbegün Bayiram ded jerge tayişu bolşabai.
angqan uday-a şamşalşilayşan Süliyemen, Emin Qojo-yin aqamad

- köbegün, tngri-yin tedkügsen-ü arban doloduyar on yutayar jerge bék talbibai.
 qorin nigedüger on // ^jarliy-iyar güng-ün jerge ergümjilebei. 45b
 qorin yurbaduyar on-u jun yeke çerig Küçe-yi qayaşsan-u çay-tur mayaçin
 Kürle jam-aça çerig-ün küriyen-dür kürgekü qoryol[j]i-tu sumu, yal-un dari-yi
 29b uulyalaysan-u uçir-tur ^qayan Körle-yin yaşar, Turfan-dur oyir-a kemen ^jarliy-
 iyar Süliyemen-i çerig abuyad qarayul-un jam-i sidkegölür-e ilegebei.
 ebül Çaçar-un bögüde daruy-a // Minjur-i qalayulur-a ilegeded ^jarliy-iyar 46a
 Süliyemen-i gedergü egegölbei. basa alban-u tariyan tariqu kereg-i sidkekü ded
 sayid Yünggüi-dür qariyatu ayımay-tur jokis-i inu üjejü mori mal ögçü küçülejü
 tariyan tariyultuyai kemen ^jarliy bayulyabai.
 qorin dörbedüger on-u qabur Süliyemen tegün-ü degüü tusalayçi bék
 30a Moosa-luy-a qamtuber jayun mori bariju çerig-tür tusalaysan-u uçir-tur // ^qayan 46b
 qariyatu ayımay-i sayi negüjü mori mal ese bügesü kürölçekü ügei kemen ^jarliy-
 iyar gedergü öggügölüged basakü ulam-iyar ^jarliy bayulyaju alban-i kereg-tür
 jidkübei kemen sayisiyabai.
 qorin dörbedüger on kelelçeju Dolon-u Qotong arad-i Qar-a Sar-a-dur
 negülgegsen-ü qoyin-a Süliyemen Bügür Körle-dür odçu usun-i uduridçu tariyan
 çidququ yaşar qubiyaju nutuy-i toytayaqu olan // kereg-i töşöblen sidkegsen-ü 47a
 uçir-tur ^sayisiyan mönggü torş-a şangnabai.
 30b qorin tabuduyar on ^barayalqar-a iregsen-dür ^jarliy-iyar kiyeñ çing men-
 dür yabuyulbai.
 qorin doloduyar on terigün jerge tayiji bolıyabai.
 qorin yisüdüger on tegün-ü köbegün Manukiyar-i abçu alban-u tariyan
 tariqu Qotong irged-i qarayalaju Ili-yin yaşar-tur kürgebei.
 qoçiduyar on yeke // çerig-i dayalduju Üşi-yin urbaysan qulayai-yi 47b
 dayilar-a oduşsan-u uçir-tur ^jarliy bayulyan sayisiyabai.
 31b döçin qoyaduyar on jasay törü-yin giyün vang jalyamjilabai.
 döçin dörbedüger on tegün-ü ayımay-un arad-i qargislayşan basa tegün-ü
 qariyatu kümün-i joriy-iyar aytalaysan-u uçir-tur yal-a unayaşu giyün vang-un
 32a kergem-i ebdeged neyislel qotan-dur // ^dayudaju abur-a ireged terigün jerge kiy- 48a
 a talbibai.
 42a döçin tabuduyar on-dur Süliyemen ügei boluşsan-u qoyin-a ^jarliy-iyar
 tegün-ü yasuyi Turfan-dur gedergü egegölju sidken orusiylubai.
 qoyaduyar uday-a jalyamjilaysan Isk'andar, Emin Qojo-yin tabuduyar
 köbegün, tngri-yin tedkügsen yučin nigedüger on tegün-ü aq-a Oromzab-i
 dayalduju // Ili-dür oduyad alban-u tariyan tariqu kereg-i tusalan sidkebei. 48b
 yučin nayimaduyar on yabiy-a-yi ilaju tabuduyar jerge tusiyal talbiyad

toyus-un otoγ-a ^šangnabai.

döčin nignedüger on ^barayalqar-a irebei.

42b döčin qoyaduyar on ^jarliy-iyar kiyeñ čing mén-dür yabuylbai.

döčin dörbedüger on jasay dörö-yin giyün vang // jalγamjilabai.

49a

döčin nayimaduyar on ^jarliy-iyar üy-e ularin tasural ügei
jalγamjilayulbai.

tabin γurbaduyar on-u qabur-un terigün sar-a-dur ^jarliy bayulγaysan anu:

*Turfan-u giyün vang Isk'andar urida namayi barayalqar-a irejü üjebesü
qarinču kümüjikä tölüb bui amui. edüge sula sayid Osman ebedčün-iyer
ügei bolbai. egün-ü qaruyšan Qašiyar-un γutuyar jerge akim bék-ün orun-
dur darui // Isk'andar-i talbiyad Qašiyar-tur oduyad, Mingliyang Béking-i
dayulduǵu kereg sidketügei. Isk'andar-un aq-a Sebul-a, degüü Firdun-ten
čöm Turfan-dur aqu-yin tulada Sebul-a-yi nutuy-un kereg-i sidketügei.
Turfan-u sayid-ud neng sayin-iyar qarayalǵaǵu sidketügei. Isk'andar-tür
nigen jayun lang mönggü šangnayad erüke ama-yi negülgeküi-dür
keregletügei. ene šangnaqu mönggü-yi darui Turfan-dur // büküi alban-u
mönggün-ü doturača šangnan olyaγultuyai. Isk'andar bolbasu giyün vang
büged kiyeñ čing mén-dür yabuylqu kümün bolbaču tuγtam Qašiyar-tur
odču akim bék-ün kereg-i sidkeküi-yi Mingliyang Béking eldeb kereg-tür
erke ügei tegün-i jiyalkilan [sic] surγaǵu Osman-u sidkegsen yosuyar
sayiqan sidketügei!*

49b

50a

kemebei.

ebül-ün terigün sar-a-dur γurban nidütü otoγ-a // ^šangnabai.

50b

ebül-ün segül sar-a-dur Yérkiyang-un akim bék-tür ularibai.

// qamiyaryaysan terigün jerge tayiji Oromzab-un üiledbüri-yin šastir

51a

Oromzab, Turfan-u jasay giyün vang Emin Qojo-yin γurbaduyar köbegün, tngri-
yin tedkügsen-ü qorin jiryuduyar on Qašiyar-un kereg sidkekü jегün eteged-ün
erkilen bayičayayči sayid Yünggüi Oromzab-i qariyatu ayimay-un kereg-i
sidkegsen anu sayin kemen ayiladqaysan-dur // ^jarliy bayulγaysan anu:

51b

*Emin Qojo kedü kedün jil čerig-ün küriyen-dür kereg sidkebei. tegün-ü
aqamad köbegün Süliyemen qoyaduyar köbegün Moosa čöm alban-u
kereg-i dayayaǵu sidkemüi, Turfan-u jerge-yin γaǵar-un kereg-i tegün-ü*

*γurbaduγar köbegün Oromzab ĵakirču sidkegsen-ü tulada egün-dür kesig
kürtegeĵü ded ĵerge ĵingse toyus-un otoγ-a šangnaĵu qadaγuluyad
kökigülküi-yi üĵügülgütün!*

kemebei.

γučin nigedüger on // ^ĵarliγ-iyar terigün ĵerge tayiĵi bolγayad Ili-yin 52a
γutayar ĵerge akim bék talbibai.

döčin nayimaduγar on ^ĵarliγ

*oru qaruγsan-u qoyin-a ĵidkül bui bügesü tegün-ü köbegün-dür mön-kü
iĵayur-un kergem ĵalyamĵilayuluytun, kergem ügei bolbasu des des-iyer
ĵerge bayurayulĵu γutayar ĵerge tayiĵi ĵalyamĵilayuluytun.*

kemebei.

tabin γurbaduγar on ^ĵarliγ-iyar ü-ye ularin tasural ügei terigün ĵerge
tayiĵi // ĵalyamĵilayulbai. 52b

tabin tabuduγar on kesig kürtegeĵü güng-ün ĵerge bolγabai.

// qamiyaryayγsan ded ĵerge tayiĵi Firdun-u üiledbüri-yin šastir 53a

Firdun, Turpan-u ĵasaγ giγün väng Emin Qoĵo-yin ĵirγuduγar köbegün, tngri-yin
tedkügsen-ü γučin ĵirγuduγar on ^barayalqar-a iregsen-dür ^ĵarliγ-iyar ded ĵerge
tayiĵi bolγayad toyus-un otoγ-a ^šangnaγad // ^ĵarliγ-iyar kiyen čing men-dür 53b
yabuγulbai.

döčin nayimaduγar on ^ĵarliγ

*oru qaruγsan-u qoyin-a ĵidkül bui bügesü tegün-ü köbegün-dür mön-kü
iĵayur-un kergem ĵalyamĵilayuluytun, ĵidkül ügei bügesü des des-iyer ĵerge
bayurayulĵu dötüger ĵerge tayiĵi ĵalyamĵilayuluytun.*

kemebei.

tabin γurbaduγar on ^ĵarliγ-iyar üy-e ularin tasural ügei ded ĵerge tayiĵi //
ĵalyamĵilayulbai. 54a

tabin tabuduγar on namur-un terigün sar-a-dur ^kesig kürtegeĵü terigün
ĵerge tayiĵi bolγabai.

Lexicon

Entries give: 1) for non-Turkic words, the language of origin (see list of abbreviations on p. v) 2) definition; 3) folio citation; 4) further references and citations. For the translation of titles, see the Appendix on pp. 267–271.

A/ 'A

ač- to open, reveal (explain) 16b, 18a

aččiğla- to get angry ~*p sözlä-* 24a

'*adīdla-* A.-T. to count, enumerate 18a, 33a

'*adīdliq* A.-T. numbering 33b

'*adl* A. justice 46a; ~ *birlä* 16b

ağa elder brother 24a, 40a, 42a, 43b

ağir heavy, weighty 3a, 5b, 9b, 23b, 36b, 46a; *ağırlap* heavily, immensely 2a; *ağırlıq bilän* carefully, diligently 17a

ağiz mountain pass 12a

ağri- to get sick 25b, 26a, 28a, 30b, 31a, 32a, 36a, 41b, 43a, 44a, 50b; *ağriq* illness 44a

āhasta P. slowly 18a

ajdar P. dragon 12b

ajra- to separate from, leave 14b, 44b

ahtala- to castrate 31b

al- to take 1b, 2a, 2b, 3b, 4a, 4b, 5b, 6a, 7a, 7b, 8b, 9b, 10b, 11b, 12b, 13a, 14b, 16a, 17a, 17b, 18b, 19a, 22b, 23a, 24a, 25b, 26b, 29a, 29b, 30a, 30b, 31a, 34a, 35b, 37a, 44b, 45a, 45b, 46a, 47a, 48a; *aldur-* 7a; 7b, 18b; *ališ-* to engage in combat 10a

alban Mo. *alban* official obligation, tax, tribute 9a, 29b, 30a, 30b, 33a, 37a, 38a, 42a, 43b, 44a, 48b

albatta A. certainly of course 9a, 9b, 11b, 14a, 15b, 18a, 19a, 19b, 23b, 27a, 31b, 34b, 36b, 43b, 46a 43b

albatu Ma. *albatu* subject, taxpayer 38b, 45b; spelt *albuti* 49a

ald front; *aldiğa* before 2b

alda- to fool, trick 5b

aldira- to hurry 7a, 24a; *aldiraš bilä* hastily 9b

alti six 26a; spelled *altä* 38a; *altinči* sixth 17a, 37a, 41b, 42a, 48a, 50b, 53b, 55a

amān A. security, safety, peace; *amānliq* 9b

amban Ma. high official, dignitary (see Appendix) 6b, 9a, 10a, 15a, 16b, 19a, 21a, 21b, 23b, 31a, 40a, 43b, 45b, 50a

anča so much 45a

andağ like that ~ *demäk turğay* let that be the case 9a

andin from that, after that, then 6a, 8a, 9b, 14a, 14b, 22a

andu Mo. 16b, 22b, 23b, 35a, 45b, 46a Mistake, error, mistaken, erroneous, wrong; mistakenly, erroneously

aṅla- to hear 7a, 8a, 13a, 13b, 18b, 21a, 22a, 22b, 23a, 24b, 26b, 35b, 36b, 44a; *aṅlat-* to report 3b, 8bm 10a, 11a, 21b, 25a

‘*aqīda* A. faith, loyalty 10a, 38b, 39a, 44a, 46a, 49a, 49b; ‘*aqīdaliq* faithful 9b

ara midst, between 16a, 18a, 45a, 56b

arajan Mo. *arağa(n)* milk brandy 26b

ārām rest, peace ~ *birlä* 14a ~ *al-* 17a

arit- to clean, purify (see Appendix)

arğa Mo. means, method 12b

ariğla- to make something clean 23b

arqa back, rear 15b, 38a, 48b

‘*arż* A. petition 31a

‘*āriyatī* A. temporarily 44b, 50b
as- to hang

aşhan Ma. ~ *amban* (see Appendix)

aşla A. originally, at all 10a, 16b, 19b, 23a, 23b, 34b, 36a, 46b, 48a

asra- Mo. to keep, take care 26b

astindin secretly, surreptitiously (SU.
astirtin UTIL, 97; cf. Ma.
fejergideri) 6a, 7a

aş P. food 15b

aşa more than 7a

aşkārā P. openly 25a ~ *qil*

aşliq food, provisions 1b, 9a, 13b, 15b, 16b, 17a, 29b, 30a, 30b, 33a, 34a, 34b, 42a

at/aţ 1. horse 7b, 8a, 17b, 29b, 30a 2.
name 8b, 15a, 17b, 20a, 45b;
atliq/atliġ named 13a, 23b

at- to throw 9b, 10b

ata father 35a, 39b, 49b

āvāza P. sound, voice *at-āvāza*
reputation 17b

avlād A. generation 38b, 49a

avval A. first (adv.) *avvalidin başlap*
from the start 14b; *avvalqi* first (adj.)
26b

avzā ‘ A. (misspelling for *avzā*)
behavior, deportment 14a

ay month 8b, 9b, 14a, 15a, 21a, 26a,
31b, 32a, 38a, 40a, 41a, 41b, 43a,
43b, 45a, 46a, 47a, 48b, 50b, 53b,
54a, 55a

aylatqa- Mo. to memorialize a
superior, report to the emperor 3b,
6a, 8b, 10a, 11a, 11b, 15a, 15b, 16a,
17a, 17b, 18b, 19a, 19b, 20b, 21b,
22a, 22b, 23a, 24b, 26a, 26b, 31a,
34a, 34b, 35a, 36a, 37a, 37b, 41a,
42a, 42b, 43a, 44a, 45a, 45b, 46b,
48a, 50b, 52a, 53a, 53b, 54a, 55b

aymaq Mo. tribe, clan 2a, 5a, 6a,
6b, 9a, 11b, 14b, 18a, 19b, 22a, 22b,
26b, 29b, 30a, 31b

‘aynī A.-P. same, still 44a, 44b

ayri- to separate 8b, 16a, 38a, 48b

ayt- to say 2b, 8a, 9b, 11a, 13a, 15b,
18a, 19a, 20b, 24a

‘azā (misspelling for *‘azā*) A.
mourning 44b

azġina a little 17b, 22a, 23b, 35a,
46a

Ä

äymän- to be shy, timid 17b, 18a

B

baba father 38b, 49a, 49b

bahadur brave 11b

bahāna P. excuse 6a

ba-ham P. together 21a

bāj P. tax, duty 19b

bala child 14b, 19a, 24a, 35a, 36a

baldir last year 34a, 38b, 49a (SU *bultur*)

baq- to look, observe 5b, 7b, 8a, 9a, 12a, 14b, 16b, 29b, 35b, 36b, 39b, 49b

bar there is 6b, 10b, 11b, 13a, 16b, 17b, 20a, 23b, 26a, 33b, 37a, 38b, 39b, 43a, 43b, 44b, 84a, 46b, 49a, 49b

bar- to go 1b, 2a, 2b, 3a, 3b, 4a, 5a, 5b, 6b, 7a, 7b, 8a, 9b, 11b, 12b, 14b, 15a, 15b, 18b, 19a, 19b, 21a, 22b, 24a, 24b, 25a, 25b, 26b, 29a, 29b, 30a, 30b, 31a, 33a, 34a, 34b, 35b, 42a, 43b, 44b, 45a, 46a

barābar P. together, equal ~ *kel-* 8a

bara bara gradually 39b, 49b

baralqa- Mo. to look up, have an audience, present oneself to 17a, 22b, 25b, 30b, 33a, 41a, 42a, 43a, 47a, 52a, 53b; *baralqat-* 5a

barqa bala-~ children 36a; *öy-barqini* household 43b

bari everyone 40a, 50a

bas- to press, suppress 24b; *basit-* to suppress, put down 7a

basiq hectic, busy 14b (SU. *besiq* UTIL, 159)

basiqtur- to settle down (trans.) 13b, 34a, 34b (UTIL, 159)

basruq a heavy defeat ~ *qil-* to defeat, overcome 10b, 15b, 18b, 25a (Clauson 1972, 374)

baš head 14a; ~ *bol-* 9a, 10a; ~ *tut-* 2b, 11a, 14b; *bašida kötär-* 3a, 38b, 44a, 46a, 49a

bašaq arrowhead 10a

bašla- to lead; to administer, rule 7a, 9b, 14b, 16b, 18a, 19a, 22a, 23b, 25a, 30a, 31b, 35a, 37a, 46a, 50b; *bašlat-* 3a, 4a, 5a, 12a, 13b, 15b, 33b

bašlamči leader, guide 11b

ba-yakbāra P. at once 11a, 22b, 38b, 39a, 49a

bäyli Ma. *beile* (see Appendix)

bäysä Ma. *beise* (see Appendix)

bäyžä Ma. *beise* (see Appendix)

ba 'za A. some 24a

beg local official 9a, 11a, 16a, 17a, 18a, 18b, 19b, 20a, 23a, 33b, 53a (see Appendix)

ber- to give; auxiliary 4a, 4b, 13b, 20a, 20b, 21a, 21b, 26a, 29b, 31b, 38a, 39a, 40a, 42b, 43b, 44a, 48b, 49a, 50b; *berdür-* 7b, 30a

berkit- to make firm 12b

beš five 3b, 10b, 26b, 44a, 53b; *bešinči* fifth 14b, 30b, 32a, 34b, 40a, 41a, 42a, 50b, 53a, 53b

bikār P. needlessly, simply 39b, 49b

bil- to know; to govern 4b, 6b, 9a, 11b, 12b, 14b, 15a, 15b, 18a, 19b, 23b, 24b, 35a, 53b, 54a, 55b, 56a

bilä with, by means of 1b, 2b, 4a, 4b, 5a, 5b, 6b, 7a, 7b, 8a, 8b, 9b, 10b, 12b, 13a, 13b, 14b, 15a, 15b, 16a, 17a, 17b, 20a, 21a, 22a, 22b, 24a, 25a, 27a, 29b, 30a, 30b, 32a, 35a,

37a, 37b, 38b, 40a, 41a, 41b, 42a, 42b, 44a, 46a, 48a, 49b, 52a, 53b, 55a

bilän with 3a, 3b, 4a, 4b, 6b, 9b, 10a, 12a, 13a, 16b, 17a, 18a, 24a, 24b, 25b, 29b, 31b, 37a, 46a, 47a, 49a, 50b

billä with, together 4a, 4b, 8a, 8b, 10a, 13a, 16a, 17a, 19b, 20a, 25a, 29b, 33b, 39a, 45b

bir one 4b, 9a, 15b, 18a, 31a, 35a, 38a, 41b, 44a, 45a, 47a, 48a, 55a; *bir biri* each other 16a, 18a; *bir bolsa* otherwise, on the other hand 4b, 23b (cf. Ma. *emu oci*); *birinči* first 2b, 26a, 30b, 32a, 33a, 36a, 36b, 37a, 37b, 38a, 39a, 40a, 40b, 42a, 43a, 48a, 48b, 49b, 50b, 55a, 55b

birnečä a few 14b, 16b, 17a, 18a, 18b, 23a, 44b

birlä with, by 2a, 3a, 12b, 13a, 14a, 16b

biz we; *bizniñ* our 5b, 7a, 16b, 18b

boda- to imagine, conjecture, plan 18a, 30a

boğday wheat 13b

bol- to be 2b, 3a, 3b, 4a, 4b, 5b, 6a, 6b, 8b, 9a, 9b, 10a, 10b, 12a, 14a,

14b, 15a, 15b, 16b, 17a, 17b, 18a, 18b, 19a, 19b, 20a, 21a, 21b, 22a, 23a, 23b, 24a, 26a, 30a, 33a, 33b, 35a, 35b, 36b, 37b, 38a, 38b, 39a, 39b, 43b, 44a, 44b, 45a, 45b, 46a, 46b, 48a, 48b, 49a, 49b

bolsamu however 6b, 8b, 9a, 11b, 12a, 14a, 14b, 15a, 16b, 17b, 19b, 22a, 23b, 27a, 31a, 31b, 34b, 36b, 38a, 38b, 39a, 40a, 45a, 45b, 48b, 49a, 49b; 8b; *bolupmu* and 20a, 34a, 34b, 43b, 45b, 46a, 46b

bolja- Mo. to agree on, determine prearrange 23b

boša- to vacate 26b, 35a, 41a, 42b, 43a, 44b, 50b, 52a, 53a, 53b, 54a, 55b

boyi Ma. *beye* self; see *sula*

boyğon Ma. household ~ *jurğan* Ministry of Revenue 7a

böläk part, otherwise 7b, 9a, 11b, 22a, 26a, 33b, 34a, 45a; ~ ~ to each one 14a, 38b, 49a

böläš- to split up, divide 11b

bu this 5a, 5b, 4b, 9b, 13b, 14a, 17a, 18a, 19a, 31a, 35b, 38b, 40a, 43b, 45a, 45b, 49a, 50a; *bular* these 5b, 9a, 38b, 39a, 39b, 46a, 46b, 49a, 49b

buhtān P. slander ~ *qil-* 16a, 17a

bula- to plunder 15b, 18b, 20b, 35a, 53a; *bulat-* 29a

bulanči brigand 7a, 8a, 13a, 29a

buljuŋ Mo. *muji* province, territory; *tašqarqi* ~ *ni yasaydurğan jurğan* Court of Colonial Affairs (C. *Lifanyuan* 理藩院) [53a]

bunča this much 14b, 36a, 37a, 50b, 56b

burhan lord 9b

buyru- to command, dispatch 1b, 2b, 3a, 3b, 4b, 5a, 7a, 7b, 8a, 11a, 11b, 12a, 13b, 18b, 19a, 20b, 21a, 22a, 24a, 33b, 34a

buyzi mundin ~ this side 9b, 10a, 17a, 22a, 23b, 84a (YTD, 444 *bujzi*)

buz- to break, ruin; *buzul-* to rebel 1b, 2b, 5a, 6a, 15b, 22b, 23a, 31a, 36b; *buzuluši* rebellion 24a; *buzuğluq* disaffection, disobedience 24a

Č

čaf- to strike 22b, 34a

čağ amount 16b

čaqil- to strike, afflict 19a

čatil- to be joined 9a, 23a

čatišliq related, connected 45b (SU.
četišliq UTIL, 443)

čay C. tea 26b

čāt side, border 19a

čerig Mo. army 1b, 2a, 5b, 6a, 7a, 7b, 8a, 8b, 9a, 9b; *uluğ* ~ the Imperial Army 3b, 4a, 5a, 12b, 13b, 29a, 31a

čiraq vigorous, healthy 11b (WTQWJ #4680, corresponds to Ma. *guigu*, C. *kangjian* 康健)

čida- Mo. *cida-* to be able to; to endure, put up with 3a, 4a, 4b, 5b, 9b, 14b, 25a; *čidaš* ability 16b

čiq- to go out 6a, 13a, 37b, 38a, 39b, 48a, 49a, 49b, 50a

čiqar- to send out, produce; 1b, 2a, 6a, 11a, 16a, 17b, 24b, 25b, 26b, 27a, 35a, 39a, 49a, 53a, 56b

Čančiqmun C. *Qianqingmen* 乾清門 Gate of Heavenly Purity 22b, 30b, 41a, 41b, 42b, 43b, 46b, 48a, 52a, 53b

čoŋ big 8a, 25b, 53, 36b, 37a, 44b, 53a, 55a

čoḥum Mo. *čoqum* particular, special 8b, 17b, 47a (SU. *čoqum*)

D

daban Mo. pass 7a, 11b

dabḥur Mo. doubled, intercalary (Chen 1989, #108)

dada father 20b, 21b, 25a, 31b, 34a, 37b, 39a, 42b, 44b, 49a, 55a

darḥan Mo. tarkhan, a Central Asian title originally conferring tax exemption

dastlap P. firstly, at first 43b; *dastlabda* 9a at first

da 'vā A. claim, suit ~ *qil* 16a, 17a

däbäŋ stupid 23b (SU. *deväng* UTIL, 539)

de- to say 2a, 2b, 3b, 4a, 4b, 5a, 5b, 6a, 6b, 7a, 7b, 8a, 8b, 9a, 9b, 10a, 10b, 11a, 11b, 12a, 12b, 13a, 13b, 14a, 14b, 15a, 15b, 16a, 16b, 17a, 17b, 18a, 18b, 19a, 19b, 20a, 20b, 21a, 21b, 22a, 22b, 23a, 23b, 24a, 24b, 25a, 26a, 26b, 27a, 29a, 29b, 30a, 31a, 31b, 33b, 34a, 34b, 35a, 35b, 36b, 37b, 38a, 40a, 40b, 41b,

43a, 43b, 45a, 45b, 46a, 46b, 48a, 48b, 95a, 53b, 54a, 56a, 56b

debšit- Mo. *debši-* to rise, go up, be promoted 14a

doq < Ma. *dahū* “fur coat” 47a

dori P. ammunition 29a, 44a

doroy Ma. *doroi* (see Appendix)

dur copula 17b, 46b

E

e- to be *edi* 4a, 12a, 18b; *emäs* is not 4b, 10a, 15a, 17a, 19b, 21a, 22a, 23b, 26a, 38b, 45a, 45b, 48b; *emäsmu?* 6b, 14b, 16b, 20a, 22a, 34b, 84b; *ekän* 5a, 6b, 22b, 23b, 46a

ejin Mo. lord, emperor 9b, 16b, 29a, 31b, 33a, 34a, 41a, 41b, 47a, 52a, 53a

el tribe, nation, people ~ *qil-* to make subject, enroll 8b, 12b

elči emissary 7b, 18a, 18b

ellik 47a, 50b, 53a fifty

emdi now 3a

eräš- to follow, submit 1b, 2b, 5a, 5b, 6a, 7a, 7b, 9a, 11a, 12b, 15a, 15b,

19a, 22a, 23b, 25a, 31a, 33a, 34a, 38a, 38b, 42a, 43b, 46a, 48a, 48b, 49a, 56b; *eräšip* 8b; *eräštür-* to cause to follow, lead 1b, 7b, 8b, 10b, 11a, 12b, 25a, 33a (SU. *ärgäš-*)

erkin Mo. important 9a, 12a, 23a, 44b

ertä yaz spring 4a, 7b, 13a, 14b, 19b, 22b, 29b

ešit- to hear 26a

et- to do, make, cook 15b; in compounds: *yoq et-* 7b; ‘*arž et-* 31a to submit a petition

evir-/evirü- to turn *evirülgän* 2b; *yüz* ~ to turn one’s face, rebel 1b, 2b, 3a, 4a, 5a, 7b, 9a, 10b, 11a, 12b, 15b, 18b, 24b, 35a (YTD, 453 *i:rül-*)

F

farīb P. deception, trickery ~ *bilä* 7a

farvā P. *qil-* to care, be concerned, take heed of 30b; spelt *parvā* 31a

fastlat- to lower, reduce 38b, 39b, 48a, 49a, 49b, 50a; spelt *pastlat-* 26b, 38a

fat 44a soon

ḡaydā P. *paydā* ~ *qil-* to produce, create 21b

fāyḡā A. *fā'ida* benefit, profit 9b

fīš- to ripen, cook 13b, 14b, 15b;
fīšiq ripe, experienced 6b, 19b

fū C. cannon shot 9b

fūṅlū C. *fenglu* 俸祿 official salary

füzeliq bearing an embroidered plague (C. *puzi* 補子 > Ma. *puse*, Mo. *büse*; see Appendix) 12b

fütü- to write 14b, 15a, 17a, 19b, 20a, 45b; spelt *pütü-* 8b, 26a; spelt *piti-* 11a, 19a, 22a

G

gegän Mo. *gegegen* splendor, brightness, imperial presence 33a, 41a, 41b, 47a, 52a, 53b

gošqa Ma. *gocika* imperial bodyguard 25b, 47a

gunāh P. sin 5a, 5b, 12a, 12b, 16a, 19a, 20b, 22a, 23b, 24b, 25a, 25b, 31b, 39a, 49a

gurun Ma. country (see Appendix)

guṅ C. *gong* 公 duke (see Appendix)

guza Ma. *gūsa* banner (see Appendix)

Ğ

ğalaba A. rebellion 4b, 35a

ğalaṭ A. false, perverse 21a, 22a, 35a

ğayrat A. zeal, high-mindedness ~ *bilä* 6b

ğazna A. treasury 26b, 44b; *ğazīnači beg* (see Appendix)

ğomulda- Mo. *γomuda-* to become angry, be irritated 24a

H

ham P. also 17b, 18a, 33b, 34b, 35b 38b, 39a, 39b, 49a, 49b

hama P. all, each 19b, 40a, 50a; *hamasi* 3a, 4b, 5b, 8a, 9a, 14a, 16b, 20a, 33b, 35b, 37a, 37b, 38a, 38b, 39b, 40a, 43b, 45b, 46a, 48b, 49a, 49b, 50a

hamēša P. always 6b, 16b, 22a, 33b, 36b, 46a

hamrāh P. companion, associate 10b, 12a, 18b

har P. each, every ~ *nečä* 12a, 17b, 33b, 38b, 49a; ~ *nemä* 5b; ~ *qaydağ* 3a, 5b, 9b, 15b, 23b, 30a, 43b, 46a, 46b; ~ *qaysi* 14b, 18a, 34a, 35a, 39a, 49a; ~ *qismiliq* 17a

har- to tire 8a

hargiz P. in no way 4b, 10a, 18a, 20a, 22a, 24b, 36b; spelt *hargiz* 16b

H

hadd A. limit, border 13a, 22a ~-i *emäs* 17a

hākīm A. (often spelt *hakīm*, see Appendix)

hali now 4a, 10a, 14a, 16b, 17b, 26a, 33b, 34a, 34b, 36a, 37b, 38b, 39b, 40a, 40b, 43a, 43b, 44a, 44b, 45b, 46a, 46b, 47a, 48a, 49a, 50a, 50b, 51a, 52a (UTIL, 1161)

haqir A. ~ *kör-* to scorn, demean 23a

harāmzāda A.-P. low-born, bastard 17a

hisāb A. account, number 7b

hişsa A. share, amount 32b, 33a

H

habar A. news, information 3a, 35b; ~ *al-/aldur-* to obtain news 6a, 7a; *habardār* informed ~ *bol* 3b, 12a, 18b, 43b; *habarlāš-* to obtain news 2a, 6b, 7a, 8a, 13a, 13b, 15b, 23a

hafan Ma. office, official position
hafan ~ *jurğan* Ma. *hafan i jurgan* Ministry of Personnel 15a

halq A. people 4a, 4b, 9a, 13b, 17a, 18a, 22a, 23a, 23b, 24b, 30a, 31b, 33b, 34a, 34b, 37a

hām P. a type of cotton cloth 17b

hān the emperor 13a, 14b, 21a, 25a, 29a, 30a

harj A. spending, expenditure *jān* ~ *qil-* to risk one's life 10a; *jān harjla-* 10b

haṭ A. letter, memorial 1b, 5a, 7b, 10b, 19a, 19b, 20a, 21a, 22a, 26a, 26b, 31b, 32a, 38b, 39a, 39b, 44b, 48b, 49b, 50a

hatun wife 14b

Hiṭāy China, Chinese; (*Qara*) ~ *čerigi* Green Standard Army 7b, 9a

hiżmat A. task, service 14a, 14b, 16a, 24a, 34b, 35b, 36a, 37b, 38a, 39a, 39b, 40a, 42a, 42b, 43a, 44a, 46b,

48a, 48b, 49b, 50b; ~ *ohšat-* to perform a service 3a, 6b, 8b, 9b, 14a

hiyāl P. thought, idea 6a, 39b, 46b, 50a, 50b; ~ *qil-* to think, consider 4a, 6b, 10a, 12a, 21a, 21b, 22a, 37b, 46b; ~ *qilmay* without thinking 5a

hoš P. happy 36b, 73b, 94b

hūy P. appearance, complexion, character 16a, 18a, 22b

ī/II/Ī

ibār- to send 1b, 2a, 5a, 5b, 6a, 7b, 10a, 11a, 11b, 15a, 17b, 19a, 20a, 20b, 21a, 22a, 29b, 33b, 34b, 44a, 53a

ič inside 3a, 5b, 9a, 10a, 10b, 17b, 26b, 31a, 34a, 34b, 35a, 35b, 36b, 40a, 43b, 47a, 50b; *ičkāri* 1b; *ičkārki* belonging to the inner part (i.e. of China) 16, 3b, 4b, 15a

ičiš- to drink together 24a

igälä- to capture, take control of 5a, 18b

ihtimāl A. possibility 13a, 30a

ihtiyāt A. careful ~ *qil* 18a, 45b; *ihtiyātliq* cautious 46b

ihtiyār P. X *ihtiyāričä* as X wills 3b, 10b, 16a, 23a, 23b, 46a

ikin dubitative particle 20a, 21b

ikki two 4b, 5a, 5b, 7a, 8a, 11a, 13b, 17a, 17b, 18a, 36a, 45a, 45b, 47a, 48b; *ikkinči* second 14a, 25a, 25b, 26a, 29a, 31b, 33b, 37a, 37b, 38a, 39a, 7a, 41b, 42a, 43b, 45a, 47a, 48a, 49b, 50b, 53a, 53b, 56b

il- in *közgä* ~ to regard, take notice of 10b

ilāj A. means, method ~ *birlä* 3a, 5b; ~ *yoq* 9a; *lā-* *ilāj* helpless 5b

ilgäri formerly, before, in front 4a, 5a, 9a, 11a, 15a, 16b, 18b, 20a, 21a, 21b, 27a, 31b, 34a, 39a, 40a, 43a, 44b, 45b, 49a, 49b; *ilgärki* preceding, 6b; *ilgärilä-* to go ahead, lead 10a, 34b

ilğa- Mo. *ilya-* to separate, distinguish 3b, 8b, 9a, 16a, 20b, 35b, 38a, 48b

iltifāt A. blessing, bounty 3b, 6b, 40b

ini younger brother 18b, 21a, 24a, 29b, 34b, 36a, 43b

intihāsiz A.-T. boundless 31b, 34b, 35b, 36a, 39a, 39b, 40a, 42b, 49a, 50a

iqīm clime, country; *iqīmniñ öyi* the dynasty, realm (Ma. *gurun boo*, C. *guojia* 國家) 38a, 48b
isit shame, misfortune 36a

istä- to request, enquire into, investigate 16a, 17b, 21b, 22a, 23a, 23b, 24a, 33a, 33b, 34b, 37a, 38b, 48b, 53a; *istät-* 33b

iš matter, affair 4b, 8b, 9a, 9b, 10a, 13b, 14a, 14b, 15a, 15b, 16b, 17a, 19a, 19b, 20a, 20b, 21a, 23a, 23b, 24a, 26b, 30a, 31a, 35a, 36a, 37a, 38a, 38b, 39a, 42a, 43b, 44a, 44b, 45a, 45b, 46a, 46b, 48b, 49a, 50b, 53a, 56b

išän- to believe, trust, rely on 5b, 14a, 23b

iškağa deputy governor (see Appendix)

ittär- to push, shift 22b

ittifāq accord, unity 15b; *ittifāqliq* 12b, 13a, 19a

‘iyān fortune, luck, opportunity 22a, 23b

iz trace, trail 6b

izdiham haste ~ *bilä* quickly 13b

‘izzat honor 33b; ~ *bilä* 9b; *‘izzatlik* 46b

J

jabduq equipment, supplies 2a

jadallāš- to clash, contest with 12b

jaki- Mo. *ǰaki-* to give instructions, entrust, give an order for 22a, 35a

jamā ‘a A. 24a, 24b family

jam ‘ī A. altogether 1b, 13a

jān see *ħarj*

janjun C. (see Appendix)

jangin Ma. (see Appendix)

jarla- to announce 2a, 23b, 40a, 45a, 50a

jasaq Mo. (see Appendix)

jāy P. place 33b

jayla- Mo. *ǰayila-* to avoid 20a

järgä Mo. level, rank, order 3b, 7a, 8a, 12b, 13b, 26a, 26b, 29a, 30b, 32a, 33a, 33b, 34b, 35a, 35b, 36a, 36b, 37a, 37b, 38a, 38b, 39a, 39b,

40a, 40b, 42a, 43a, 44a, 44b, 48a, 48b, 49a, 49b, 50a, 50b, 53a, 53b, 54a, 55a, 55b, 56a

jizä Ma. *jise* a draft, rough draft 6a, 8b, 22a

jīngsū Mo. *jīngse* < C. *dīngzi* 頂子 button of rank 12b, 37b, 42a, 53a

jobat- caus. of *joba-* Mo. *jobaya-* to harass, annoy 23a; *jobattur-* 23b

joru- Mo. *jaru-* to order, put to use 43b (YTD, 454 *jo:ru-*)

junwan C. (see Appendix)

jur'at A. bravery, daring 16b

jurğan Ma. *jurgan* ministry 7a, 15a, 26b, 31b, 32a, 35b, 37b, 38b, 39b, 40a, 41a, 42b, 43a, 48a, 48b, 49b, 50a, 50b, 52a, 53a, 55a

jütkü- Mo. *jidkü-* to endeavor, strive, exert oneself 6b, 9b, 12a, 25a, 29a, 30a, 31b, 34a, 35b, 38a, 38b, 39a, 40a, 44a, 46a, 49a, 49b

K

kāh Ma. *hiya* guard 32a, 33b (See Appendix)

kamayt- P.-T. to reduce 7b

känt town, village 33b

kätäči Mo. *ketebči* flint pouch (an imperial gift) 10a, 10b, 13a, 20b, (WTQWJ #12346)

kel- to come, arrive 1b, 2b, 3a, 3b, 6a, 8a, 10b, 12a, 12b, 13a, 14a, 14b, 15a, 17a, 18a, 18b, 19a, 21a, 21b, 22b, 24a, 25b, 26b, 30a, 30b, 31b, 32a, 33b, 34a, 35b, 42a, 43a, 44a, 45a, 53a; *keltür-* 14a; *keliür yili* next year 6b, 29b; *keliš-* to accord, be in harmony 6a, 9a, 10b, 15a, 17a, 20a, 27a, 30b, 31b, 33a, 34b, 36a, 39b, 45a, 50a; *kelištür-* 35b; *keliškäni* what is appropriate 7b; *kelišädurğani* 9a

kešik Mo. grace 2a, 3a, 3b, 5a, 5b, 6b, 9b, 14a, 20a, 22a, 26b, 27a, 29a, 31a, 31b, 34a, 34b, 35b, 36a, 36b, 37b, 38a, 38b, 39b, 40a, 43a, 44a, 46a, 46b, 48a, 48b, 49a, 50a, 50b, 53a, 53b

keyin after 1b, 2a, 3a, 3b, 4a, 4b, 6a, 7b, 9a, 9b, 10b, 11a, 11b, 12b, 13a, 14a, 14b, 16a, 20b, 21b, 23a, 24a, 24b, 25b, 30a, 35a, 37b, 38a, 38b, 39a, 39b, 44b, 45a, 48a, 49a, 49b, 50a; *keyinki* later, future 18a, 21b, 55a

kičä- Mo. *kičiye-* to exert oneself, apply oneself to 6b, 36b, 38a, 40a, 46b, 48b

kičik small 13a, 17b, 34a

kir- to enter 4a, 5b, 6a, 8a, 8b, 9b, 10a, 11a, 12b, 13b, 16a, 23b, 33a, 38a, 38b, 41a, 41b, 47a, 48a, 48b, 49a, 52a, 53b; *kiriš-* 11b; *kirgüz-* 10b, 45b

kiši person, someone 2b, 3a, 8a, 11b, 12a, 13a, 14a, 14b, 15b, 16b, 17b, 19a, 22a, 23b, 24a, 27a, 31b, 34a, 36a, 36b, 39b, 43b, 50a

köč- to move 3a, 6a, 30a; *köčür-* to move 5a, 9a, 11b, 22b, 30a, 30b, 31a, 43b

köm- to bury 18b

kömüš silver 2a, 7a, 10a, 26b, 30a, 31a, 36a, 43b, 44a

köñül heart 2b, 3a, 5b, 6b, 9b, 12b, 13b, 14b, 15a, 17b, 18a, 22a, 23b, 33b, 36b, 39a, 40a, 44a, 46a, 49b, 50a; *köñüllük* 15b

kör- to see 3a, 7b, 8b, 11a, 11b, 15a, 18a, 23a, 33b, 43a; *köräš-* 18a; *körgät-* to show 3b; *körsät-* to show 4b, 17a, 22a, 22b, 40a, 40b, 46b, 50a, 50b

kötär- to carry, raise; to bear; to extol 5b, 6b, 9b, 16a, 20b, 22a, 34a, 36b, 37a, 45b, 46a; *kešikni bašta* ~ see *baš*

köyün- to burn, feel pity 4b, 10a, 26b, 40a, 44a, 46b, 50a, 50b

köydür- to burn 7b

közlük eyed 12b, 34a, 37b, 41b, 42a, 46b, 48a

kuhna P. old 5a, 11a, 14a, 14b, 15b, 17b, 20a, 20b, 26a, 31a, 38a, 38b, 45b, 46b, 48b, 49a, 50b; *kuhna-žätliq* seniority 5b, 9a

küč strength 3a, 3b, 4a, 4b, 9b, 10a, 26a, 27a, 29b, 31b, 35a, 38a, 39a, 40a, 42b, 44a, 48b, 49a, 49b, 50b, 56b

kün day 4b, 18a, 21b, 55a

küngärä crenellations 9b (SU. *küngürä* UTIL, 930)

künüsün Mo. *kiñesiñ* ration, allowance 7a

kürä Mo. (army) camp 12b, 27a, 29a, 33b, 39a, 42b, 49a (YTD, 457 *kürä*)

kürmä Mo. jacket 12b

L

la 'l ruby 12b

lā- 'ilāj see *'ilāj*

lāzim (often spelt *lāzīm*) A. necessary; ~ *bol-* 4b, 5b, 6a, 16b, 35b; ~ *qil-* to use, make use of 6a, 12b, 13a, 15a, 16b, 26b, 31a, 36a, 40a, 43b, 44a, 45a, 50a; *lāzīmlīq* expense 19b

līnzi C. *lingzi* 綾子 silk gauze 17b

M

mabādā P. if, in case that 3a, 4a, 4b, 5b, 8a, 11b, 16b, 17a, 19a, 23a, 37b, 38a, 39b, 45b, 48a, 49b

maḥal A. 7b, 22b; time; *bir neččā* ~ 8a, 8b

maḥkam A. firm, sturdy 15a; *maḥkamlap* firmly 3b; *maḥkamlik* *bilā* 12b;

maḥfī A. secret 6a

ma'lūm A. known ~ *qil* to present 14a, 19a, 20a

manfa'at A. benefit 11b, 46a

manṣab A. rank 8b, 26a, 33b, 39a, 45a, 46b, 49b; ~*din čiqar* 25b

manṣabdār A.-P. official 1b, 8a, 12a, 25a

ma'qūl A. pleasing, agreeable 46b

marātaba A. time 13a, 17a, 25a, 31a, 35b, 42a

maṣlaḥat A. advice, council 7b, 24b 24b; *maṣlaḥatlaš-* to discuss, deliberate 10a, 13a, 15b, 20a

mayl A. desire, inclination; *šuniṣ* *mayličā* as he wishes 4b

mayrin Ma. *meiren* (see Appendix)

mākälä- Mo. *mekele-* to deceive, cheat, outwit 21b

mānzi cheek 10b

men I 3a, 5a, 9b, 11b, 18a, 19a, 20a, 26b, 34a, 36b, 37b, 43a, 44a, 46a; *meniṣ* my 4b, 7a, 5b, 6b, 10a, 13b, 14b, 20a, 22a, 23b, 26b, 36b, 38a, 38b, 39b, 40a, 44a, 45b, 46a, 46b, 48b, 49a, 49b, 50a

-*miki* dubitative participle 3b, 6a

mīlīq gun 29a

mindür- to cause to ride 47a

miṣ thousand 10a, 10b

mīrās A. legacy, inheritance 38a, 38b, 40a, 43a, 48b, 50a; *mīrāslīq* 26a, 43a

mörgü- Mo. to pray, bow 5a

-*mu* question particle 6b, 10b, 14b, 16b, 20a, 21b, 22a, 34b, 45b, 46a

-*mu* also (even if) 4b, 5b, 6b, 8b, 9a, 9b, 11b, 12a, 14a, 14b, 15a, 16b, 17b, 20a, 22a, 23b, 27a, 25a, 31b, 33b, 34a, 34b, 36b, 38a, 38b, 39a, 40a, 43b, 45a, 45b, 46a, 46b, 48b, 49a, 49b

mu 'āf A. absolved, excused ~ *qil*- to forgive 5b, 12a, 24b

munča this much 4b

mundağ such 9b, 14b, 16b, 18a, 22a, 23b

mundin 9b, 10a, 11a, 17a, 18b, 22a, 23b, 45b

muni 1b, 4b, 5b, 16a, 17a, 20b, 23b, 31a, 37b, 48a, 53a, 54a, 55b

muṇa 8a, 12a, 13a, 13b, 16b, 18b, 20a, 23a, 31a, 34b, 43a

muṣaḥḥaṣ A. distinguished 5b

muškil A. difficult 9a

muyin Ma. *meyen* team, squadron 6b, 12a (see Appendix)

N

nāgāh P. suddenly 45a

nā-ma 'qūl P.-A. displeasing ~ *qil*- to find fault, condemn 12a, 13a, 16a, 19a, 19b, 20b, 21b, 22a, 24a, 25a, 46b

naṣb A. 1b, 26a

naṣīḥat A. advice, counsel ~ *qil*- 10b, 12b

navbat A. turn *yilniḡ navbatida* on yearly rotation 17a

nemä what? 5b, 13a, 16b, 20a, 21b, 45b

nečä several 38b, 49a; see *birnečä*, *har nečä*

nečand several 25a, 39a, 40a, 44a, 46b, 49b

nersä thing 17a, 17b

nihāyatī P. extremely 3a, 3b, 8b, 9a, 10a, 10b, 13b, 14b, 16a, 17b, 22a, 26b, 33b, 34a, 35b, 44a, 46a, 46b

niru Ma. *niru* a banner company of a hundred men 29a, 33a

nurḡun many, the masses 10a, 12b, 13b, 23a, 63b, 39b, 40a, 49b, 50a

O

obdan excellent 3a, 7b, 9a, 14b, 17b, 18b, 26b, 31a, 33b, 34a, 35b, 36a, 36b, 43b, 44a, 45a, 45b, 46a; *obdanliq* 19a, 31b, 37a, 37b, 40a, 50b

oğri thief, bandit 1b, 2b, 3a, 3b, 5a, 5b, 6a, 6b, 7a, 8a, 9a, 9b, 10b, 11a, 12a, 12b, 13a, 15b, 18b, 22b, 24b, 25a, 29a, 31a, 33a, 35a, 35b, 53a

oğul son 3b, 5a, 11a, 13b, 18b, 20a, 24a, 25a, 25b, 26a, 26b, 27a, 52b, 29a, 30b, 31a, 31b, 33a, 33b, 34a, 34b, 35a, 35b, 36a, 36b, 37a, 38a, 40a, 41a, 42a, 44b, 48a, 50b, 52a, 53a, 55a, 56b

oğurla- to steal 18b

oḡša- ḡizmat oḡшат- see *ḡizmat*; *oḡšaš* same 38a, 48b

olja Mo. plunder 13b; *oljala-* to plunder 12b

oltur- to sit, remain 3a, 4b, 7b, 8a, 14a, 14b, 21a, 21b, 23a, 23b, 24a, 37a, 40b, 47a, 51a, 52a; *olturğuz-* to station 4a, 4b, 5a, 9a, 14a, 14b, 16b, 45a

on ten 26a, 29a, 31b, 33a, 39b, 41a, 41b, 42a, 43b, 47a, 50a, 53b, 55a; *onunči* tenth 46a

oŋ right(-hand) 9b

oq arrow, shot 10a, 10b, 29a

orda palace 47a

orun place, position 34b, 37b, 38b, 39b, 48a, 49a, 49b, 50a

orunlaštur- to settle 20a

otağat Mo. *otoy-a(n)* peacock feather worn on official hats as insignia of office or rank

ottuz thirty 25b, 36a, 38a, 41a, 42a, 48a; *ottuzunči* thirtieth 22b, 31a, 37b, 48b

Ö

öčür- to destroy 3b, 4b, 7b, 11a, 22b

öktämlik pride, insolence ~ *qil-* 31b

öl- to die 9b, 25b, 26a, 28a, 30b, 31a, 60b, 36a, 36b, 41a, 41b, 43a, 44a, 50b

öltür- to kill 2b, 5b, 7a, 18b, 22b, 24b, 24a, 35b

örgät- 16a, 18a, 19b, 43b, 45b to teach

örtäŋ Mo. *örtege(n)* relay station 5a, 35a

öt- to pass, go through, transgress 7b, 11b, 13a, 19b, 24a, 24b, 31a; *ötküz-* to let pass; to forgive 5b, 10a, 11b, 12a, 14b, 15a, 19b, 21a, 24b

öy house 31a, 38a, 43b, 48b

öz self 3a, 3b, 6a, 7a, 9b, 10a, 10b, 14b, 16b, 18a, 23a, 23b, 24b, 33a, 39a, 46a, 49a; *özičä* 23b

özälä- to mourn (?) 53a (cf. Kirghiz *өзөлөн-* “to weep, complain” Iudakhin 1985, 2:89)

özgä different 38a, 48b

P

parhēz P. abstinence ~ *qil-* 17b, 23b

parvā see *farvā*

past P. low 17b; *pastlat-* see *fastlat-*

pašēmān P. regretful ~ *qil-* to regret 20b

piti- see *fütü-*

pul P. money 17b

pütü- see *fütü-*

Q

qač- to flee 2a, 6a, 7a, 8a, 11a, 12a, 13a, 13b, 15b; *qačur-* 10b, 12a, 35b

qadīm A. old 13b, 41a, 42b, 46b, 50b, 52a, 55a

qā ‘ida A. rule 19a

qal- to remain, stay 10a, 38a

qalam A. pen 46a

qalblik A.-T. baseness, perversity 22a

qamlaš- to remedy, heal 2b, 4b, 8b, 9a, 14a, 18a, 19b, 20a, 20b, 23b, 44a; *qamlaštur-* 4b, 6b, 10a; *qamlašiq* propriety, suitability 5b, 14b

qan- to satisfy ~ *maydurğan* insatiable 22a

qanča how many? how much? 6a

qap- to grasp, seize, besiege 29a; *qapal-* 18b

qara black 33b, 35b, 47a; *Qara Khitāy čerigi* see *Khitāy*

qarat- to direct, aim, assign 34a, 37b, 41b, 42a, 46b, 53a

qaravul Mo. guard post 15b, 29b

qaru Mo. back, in return 20a, 22a

qaşdan A. on purpose 31b

qatar A. *qatar* row ~ *qil-* 8b, 19b;
qatarliq and the like, etc. 6a, 8a, 14a,
18a, 29a, 33b, 39b, 50a

qatirqan- to strive hard, devote
oneself to something 39a, 49a

qattigʻliq severity ~ *bilän* 3a

qaysi which? 6a; *har* ~ see *har*

qaydağ what sort of? how? 3a; *har* ~
see *har*

qazī A. Islamic judge 23b, 53b

qičqir- to call, summon 2b, 47a

qil- to do; to make 3a, 4a, 4b, 5a, 5b,
6a, 6b, 7a, 8a, 8b, 9b, 10a, 10b, 11b,
12a, 12b, 13a, 14a, 14b, 15a, 15b,
16a, 16b, 17a, 17b, 18a, 18b, 19a,
19b, 20a, 20b, 21a, 21b, 22a, 22b,
23a, 24a, 24b, 25a, 26a, 26b, 29a,
29b, 30b, 31a, 31b, 33a, 33b, 34b,
35a, 35b, 36a, 36b, 37a, 37b, 38a,
38b, 39a, 40a, 40b, 41a, 42a, 42b,
43a, 43b, 44a, 44b, 45a, 45b, 46a,
46b, 48a, 48b, 49b, 50a, 50b, 52a,
55a, 56b; *qildur-* 4b, 23b, 33b

qirq forty 25b, 31b, 32a, 37b, 38b,
41a, 42a, 42b, 48b, 52a, 53a, 55a

qismi A. *qism* 3a, 17b, 45b; *qismiliq*
17a, 23b

qiş winter 5a, 12a, 12b, 17a, 29b

qizil red 46a, 47a

qof- to get up, set off 24a

qoğla- to repel, drive away 13a, 15b

qorğuşun lead 29a

qorq- to fear 18a

qoš- to join, add to (tr.) 8b, 9a, 35b,
53b, 54a, 55b, 56a; *qošul-* (intr.) 2a,
5b, 24b

qoy- to place, station, appoint; to
give up, forego 2a, 2b, 3b, 4a, 4b, 6a,
7b, 8b, 9a, 13b, 14a, 15a, 16a, 16b,
17b, 18a, 19b, 20a, 23b, 24b, 26a,
29a, 31b, 32a, 33a, 34b, 35a, 35b,
36a, 36b, 37b, 39a, 41a, 42b, 43a,
44b, 49a, 49b, 50b, 52a, 53a, 53b,
54a, 55a, 56a

qozğa- to stir up, commence 22a

qul slave, servant 11b, 14b, 17b, 20a,
23b, 26a, 38a, 39b, 40a, 46b, 48b,
49b, 50a, 50b

qulaq ear 16b

quruq empty ~ *boyi* unemployment
29a; cf. *sula beye*

quvvatlik A.-T. strong, powerful 34a

R

raḥm A. mercy ~ *qil-* 4b

raḥīm A. (misspelling for *raḥm*) ~
kel- to pity 26b, 44a

raʿiyyat A. commoners 15b, 30b

-raq/-rāk participle 10b, 44b

rasm A. custom, principle 4b, 10b,
20b, 22a, 38b, 41a, 42b, 48b, 49a,
50b, 52a, 55a

rāst P. true, correctly 2a, 6b, 9b, 17a;
rāstla truly 3a; *rāstla-* to put in
order 3a

ravāq P. pavilion, see *šuʿlalik*

ravšān P. bright, see *šuʿlalik*

rišvā P. bribe ~ *al-* 17a, 23a

rūbarūlaš- P.-T. to come up against,
confront 3b

S

sabab A. reason 23a

sač- to scatter, sprinkle 26b

sahl A. easy, simple *sahl-angüştlik*
qil- to treat leniently 12a (corruption
of *sahl angāştan*)

sahllik ease, indifference ~ *bilä* 15a

säkkiz eight 47a; *säkkizinči* eighth
19b, 26a, 37b, 38b, 41a, 42a, 42b,
45a, 48b, 52a, 53a

salāmnāma A.-P. letter of greeting
20a, 21a, 22a

sal- to put 14a

saqla- to wait; to protect, maintain
3b, 4a, 6b, 18b, 22a; *saqlat-* 4a

sar P. tael 10a, 26b, 31a, 36a, 43b,
44a

sari towards, the more... 22b

sariğ yellow 47a

savdāgar P. merchant 53a

sayi Mo. only just, not before 3a,
13b, 15b, 17b, 21b, 22b, 30a, 34b
(YTD, 465 *saj*)

särgäklik Mo.-T. *sergeg* vigilant,
alert, careful, cautious; sensitive 45a

sen you 5b, 6a, 6b, 12a, 20a, 21b, 22a; *seni* 6b; *saṇa* 5b

siṭil without pause, continuously 16a, 46a (UTIL, 665)

silä- to stroke, comfort 39b, 50a

silär you (pl.) 16b

siyāq A. order, regularity 6b, 8a, 11b, 24a, 43a

siyāsat A. punitive measures, authority 23b, 33b; ~ *körsät-* 4b

sizdur- to have painted 14b

soquš- to fight, clash 9b, 10a, 10b, 29a, 35b

sola- to lock up *solat-* to have locked up 5a

sor(a)- to ask, enquire; to examine, try (legally) 5a, 12a, 12b, 24b

söz word 13a, 14b, 15a, 16a, 16b, 19a, 21a, 21b, 22a, 22b, 35a

sözlä- to speak, say 10b, 12a, 15a, 16b, 18a, 21b, 24a, 24b, 25a; *sözlät-* 35b; *sözläš-* 5a, 8a, 11a, 11b, 15b, 18a, 20a, 24b, 30a; *sözläštür-* 16a

su water 30a

sula Ma. *sula* leisure (see Appendix); ~ *boyi* unemployment Ma. *sula beye*; 25b, 28a, 31b, 33a, 37a, 41a, 42a, 48a, 52a, 55a, 56b

sürlük influential, authoritative 33b

Ş

şā 'at A. hour, moment 22a

şafıl A. *faşıl* wall, rampart 9b

şandūq chest, box 14a

şarf A. ~ *qil-* to expend 4b, 33b, 39a, 49b

şatur- to cause to sell 17b

Š

šahr P. city, town 2a, 9a, 10b, 11a, 13b, 14a, 19b, 25b, 33a, 34a, 34b, 35a, 38a, 40a, 48b, 50a

šanbegi collector of revenues 55b (see Appendix)

šanla- to reward (with), bestow 2a, 3b, 5a, 6b, 7a, 10a, 10b, 12b, 13a, 13b, 20b, 21a, 25a, 25b, 26b, 29a, 30a, 31a, 32a, 33b, 34a, 34b, 36a, 37b, 38b, 39b, 41b, 42a, 43b, 44a, 46b, 47a, 48a, 48b, 49b, 53a

šarṭ A. condition ~ *qil* to vow 9b

šbu 27a this

šidkă- Mo. to make a decision, pass a resolution; to try in court; to pass judgment; to punish, chastise 4a, 4b, 5b, 6b, 9a, 9b, 10a, 14a, 14b, 15a, 15b, 17a, 17b, 18a, 19b, 20a, 23a, 23b, 24a, 29b, 31a, 32a, 33a, 33b, 34b, 35a, 37a, 37b, 38a, 38b, 39a, 42a, 43b, 45a, 46a, 48b, 49a, 49b; *šidkăt-* 9a, 13b, 14b, 16b, 19a, 20a, 29b, 43b

šiya Ma. *hiya* guard (see Appendix)

šol 7b, 18b, 21b that

šolzamān at that time 2a, 3b, 4a, 4b, 5b, 8b, 12a, 14b, 20a, 22a, 22b, 23a, 26b, 34a, 35a, 35b, 43b, 44a, 44b, 45a, 53b

šolvaqtdä at that time 11a

šu 3a, 4a, 4b, 6a, 11b, 13b, 14a, 14b, 15a, 15b, 17a, 17b, 16a, 16b, 22b, 23b, 26b, 31a, 32a, 34a, 35a, 35b, 36b, 44a

šundin 22b

šuni 16b, 17b, 22a, 23b, 33a, 36b

šuniŋ 2a, 3a, 3b, 4a, 4b, 5a, 9a, 10a, 11a, 12a, 13a, 13b, 14b, 15a, 15b, 18b, 20a, 20b, 22b, 24a, 25a, 25b, 26b, 29b, 30b, 31a, 31b, 32a, 34a,

35b, 36a, 36b, 37a, 37b, 38a, 38b, 39a, 42a, 44a, 44b, 45b, 46a, 48a, 49a, 55a;

šundağ like that 5b, 18b, 11b, 16b, 17b, 23b

šuŋa 3a, 14b, 33b, 34a, 37b, 46b

šu 'lalik A.-T. lit, radiant ~ *ravšan ravāq* Hall of Purple Radiance (C. *Ziguangge* 紫光閣) 27b

T

tābi ‘ A. subject, subordinate, dependent 1b, 2a, 4b, 13a, 20b, 29b, 30a, 45a; ~ *jurğan* Court of Colonial Affairs (C. *Lifanyuan*) 70b, 72b, 75a, 85a, 90a, 91b, 94a

taf- to find, obtain 10a, 11a, 18b, 25b; *tafiš-* 18a to find each other; *taftur-* 1b, 7a, 38b, 39b, 48b, 49b

tafšur- to submit, entrust 4a, 4b, 7b, 17a, 17b, 18a, 22a, 24a, 31a, 33a, 35b, 38b, 40a, 44b, 49a, 50a

taḥqīq A. definitely, certainly 5b

taḥi also, still 4b, 5b, 8a, 8b, 9b, 17a, 17b, 18a, 20a, 20b, 21a, 21b, 22b, 23a, 30a, 33b, 35a, 35b, 36b, 40a, 43a, 45a, 56b; *taḥimu* 4b 9b, 14b, 34a, 43b

ta 'īnla- A.-T. to appoint 53b, 54a

tajāvuz A. exceeding, transgressing
~ *qil-* 24a

tal 7a see *daban*

talaš- to dispute, object, quarrel 24b

ta 'līm A. training, instruction 25a

tamām A. all, fully 3a, 4b, 11b, 14b,
16a, 16b, 18a, 24b, 31b, 34a, 38a,
38b, 40a, 45a, 45b, 48b, 49a, 50a

tanabbuh P. awareness, alertness ~
qil- 17a

taṇlik difficulty ~*din* 5b

tardān P. *tar-dāman* scandalous,
criminal, soiled, polluted 17a;
tardanliq qil- 5b to act perniciously
(SU. *tadan* “sneaky” UTIL, 251;
WTQWJ #9209)

tari- to sow, plant 9a, 15b, 29b, 30b,
33a, 42a; *tarit-* 9a, 9b, 16b, 29b, 30a

ta 'rīf A. praise, commendation 14b;
ta 'rīfliq praiseworthy 3b; *ta 'rīfla-* to
praise 3a, 6a, 6b, 10b, 12b, 13a, 20b,
21a, 25b, 30a, 31a (YTD, 468
taripla-; WTQWJ #5786)

tars P. terrifying, dreadful 10a, 11b

tart- to pull (back) 1b, 4b, 45a, 46a

tarz A. (misspelling for *ṭarz*) form,
manner 11b, 14b

taš 1. stone 10a, 15a; 2. outside 40a,
50a

tašla- to give up 13b

tašqarqi outer 26b, 53a

tavar silk, finery 6b, 25a, 30a

tayji Mo. < C. *taizi* 太子 prince (see
Appendix)

tänggä Mo. coinage 17a, 17b

tebrät- to shake 15a

tegiš- to trade, exchange 17b, 21b,
29b

tegšälä- Mo. to make straight, keep
in order 3a

temtäglä- Mo. *temdegle-* to make a
mark, note down 26b; *temtäglät-*
37b, 48a

teṇläštür- to equate 12a

tidu C. *tidu* 提督 (see Appendix)

tilä- to request, wish 3b, 5a, 7a, 11a, 12b, 19b, 22b, 23a, 24b, 36a, 45a, 46b, 53a, 53b, 54a, 55b

tizgin reins 47a; *tizginlik* 47a

tohtat- to suppress, pacify; to station, assign; to determine 1b, 4a, 4b, 8a, 9a, 9b, 10b, 11a, 11b, 14a, 19a, 30a, 31b, 33a, 38a, 38b, 39b, 48b, 49a, 49b

tola many, much 4b, 14b, 17a, 17b, 36b, 56b

tolğa- to twist, turn away 24b (Clauson 1972, 497; UTIL, 315)

toŋči C. *tongshi* 通事 translator (see Appendix)

toqquz nine 40a; *toqquzunči* ninth 21a, 26a, 29a, 30b, 33a, 47a, 54a

tos- to block, confront 3b, 29a

töbänki below, lower 4a, 18a, 23a, 23b, 31b, 37a

tört four 2b, 12b, 47a; *törtünči* fourth 8b, 15a, 26a, 29b, 30a, 31b, 33a, 37a, 41a, 48b, 52a, 53a, 53b, 54a, 55b, 56a

töyruk Mo. round 12b

tuğ banner 11a

tuğul- to be born 25b

tur- to stay, be 3a, 9a, 12b, 15b, 17a, 23a, 37a, 44a, 44b, 46b; *turğuz-* to station 4b, 14b, 13b, 20b, 21a, 31b

tusalaqči Mo. assistant (see Appendix)

tut- to seize, hold 2b, 3a, 4a, 4b, 5b, 7a, 9a, 11a, 13a, 14b, 15a, 16a, 16b, 19a, 29b, 33a, 35b, 44a, 46a, 53a; *hat tuttur-* to present a letter 7b

tuyuqsiz suddenly 2b

tügä- to finish 4b, 23a, 42b, 44b; *tügät-* to bring to an end, finish off, conclude 8a, 14b, 20b, 45a

tür- to wind, roll up 13a (UTIL, 343)

tüş- to descend 16a, 17b; *tüşür-* to hand down 2a, 2b, 3b, 4a, 5a, 6a, 6b, 7b, 8b, 10a, 10b, 11b, 12a, 12b, 13b, 14a, 14b, 15a, 16a, 17b, 19a, 20a, 20b, 21b, 23a, 24b, 26a, 26b, 27a, 29b, 30a, 30b, 31a, 34b, 35a, 35b, 36a, 38a, 40a, 43a, 44a, 45a, 45b, 46a, 46b, 48b, 50b, 53a, 53b

tüz straight, honest 18a

tüz- to arrange, set in order 9a, 18a

tüzüklük orderliness 24a

Ṭ

ṭaraf A. side 9b, 45a

ṭayyār A. ready 34b; *ṭayyār-la-* to prepare 11a

ṭurfahāl A. *ṭurfat al-ḥāl* in the blink of an eye 44a

U

ubal disappointing, regrettable 31a

učraš- to meet 12b, 13a, 22b

učur Mo. message, report, subject 5a, 6b, 8a, 8b, 10b, 11a, 12b, 13b, 15a, 16a, 18b, 19b, 21a, 22b, 24a, 24b, 25a, 25b, 29a, 29b, 30a, 31a, 31b, 35a, 37a, 39a, 42a, 43a, 49a, 49b, 53a

uḥrida Ma. *uheri da* (see Appendix)

uḥtur- to inform (sb.) 1b, 16b, 18a, 19a, 20a, 23b, 65a, 40a, 50a

ulağ beast of burden 17b, 29b, 30a, 53a

ulamjit- < Ma. *ulanji-* to transmit, pass on, hand down 14b, 26b (WTQWJ #5857 *ulamjip aytadu*; #6250 *ulamjip tüšüdü*)

ulaš- to inherit, succeed 25b, 52a; *ulaštur-* to have transmitted; to allow to inherit 1b, 26a, 26b, 31b, 36a, 37b, 38a, 38b, 39b, 40a, 42a, 42b, 43a, 44b, 48a, 48b, 49a, 49b, 50a, 55a

ulašturup then, subsequently 2b, 3b, 10b, 11b, 12b, 18a, 20a, 22a, 22b, 24b, 25b

uluğ great 14a, 16b, 33b, 38b, 49a; ~ *čerig* see *čerig*; *uluğla-* to praise, extoll 20b

una- to agree 24b

uqaq ~ *tart-* to give refuge, protect 46a (UTIL, 1211)

ustaḥ^wān P. bones, corpse 18b, 20a, 31a

ušaq small, petty 33a, 33b; spelt *uššaq* 33a

uza < Mo. *-ǰ-a* 5b, 17a sentence-final particle indicating uncertainty, probability

uzaq far, long (time) 2b, 14b, 26a, 38b, 39b, 49a, 49b,

Ü

üčün for; for the sake of, because 2a, 6b, 9a, 11a, 13b, 14a, 14b, 16b, 17b,

18b, 21b, 26a, 30b, 33a, 33b, 34b, 35a, 35b, 36a, 37a, 37b, 43a, 43b, 45b, 46b, 53b, 55a

üč three 1b, 12b, 13a, 20a, 21a, 24a, 31b, 46b; *üčünči* third 7b, 25a, 25b, 29a, 33a, 35a, 36a, 36b, 37a, 37b, 38a, 72b, 42b, 43a, 48b, 49b

ülgür- to catch up, to make it in time 6a, 11b, 45a

üz- to break 7b

üzä above, on 30b

V

va P. and 22b

vaqt A. time 6a, 6b, 9a, 8b, 9b, 12a, 18a, 35b, 45a; *šolvaqt* see *šol*

va'z A. (misspelling for *va'z*) teaching 22b

W

waŋ C. *wang* 王 king, prince (see Table of Contents)

Y

yā P. or 5b, 26b, 38b, 39a, 39b, 49a, 49b

yaği enemy ~ *bol-* to rebel 24a

yağila- to attack 2b, 4a, 5a, 7a, 8b, 11b, 19a, 19b, 31a; *yağilaš-* 9b

yağši good 10b, 44a

yalğan false, untrue 15b, 20b, 21b

yalguz alone, sole 3a, 10a, 14b

yaman bad 9a, 16a, 16b, 18a, 24a; *yamanliq* 19a, 25a

yamanšit- to abuse, slander 16b

yamun Mo. < Ma. office, ministry 15a

yan- to return 2b, 3a, 4a, 6a, 7b, 8a, 9b, 13a, 14b, 17a, 20b, 21a, 22a, 24a, 25b, 30b, 35b

yandur- to withdraw, send back; to turn around, change 1b, 2a, 2b, 5b, 14a, 16b, 21a, 21b, 22b, 29b, 30a, 31a, 32a, 45a

yana again 2a, 2b, 4a, 4b, 5b, 6a, 6b, 7a, 7b, 8a, 8b, 9b, 10a, 10b, 11a, 11b, 12a, 14a, 16b, 17a, 17b, 18a, 19a, 19b, 20a, 20b, 21a, 21b, 22a, 22b, 23a, 23b, 24a, 24b, 25a, 29b, 31a, 31b, 33a, 33b, 35a, 35b, 36b, 65b, 38a, 39a, 40a, 43a, 45a, 45b, 46a, 48a, 48b, 49a, 49b, 50a, 50b, 56b

yaŋi new 9a, 14a, 26a, 38a, 40a, 45a, 47a, 48b, 53a, 55a

yaqa side 38a, 45a, 48b (UTIL, 1382); *yaqani tohtatadurğan janjun* (see Appendix)

yaqin near 7a, 11b, 19a, 23a, 24a, 55a, 38a

yārilaš- to assist 3b, 4a, 9a, 10b, 13a, 13b, 15a, 23a, 30a, 41a, 75b (see Appendix)

yarliġ imperial decree 1b, 2a, 2b, 56b, 4a, 5a, 6a, 6b, 7a, 7b, 8a, 8b, 10a, 10b, 11b, 12a, 12b, 13a, 13b, 14a, 14b, 15a, 15b, 16a, 17a, 17b, 18b, 19a, 20a, 20b, 21a, 21b, 22a, 22b, 23a, 24a, 24b, 25a, 25b, 26a, 26b, 27a, 29b, 30a, 30b, 31a, 31b, 32a, 33a, 34a, 34b, 35a, 35b, 36a, 37a, 37b, 38a, 40a, 41a, 41b, 42a, 42b, 43a, 44a, 45a, 45b, 46a, 46b, 47a, 48a, 48b, 50a, 50b, 52a, 53a, 53b

yasa- Mo. to govern, administer 26b, 53a; *yasal-* 43a

yasun Mo. *yosun*; X *yasuničä* in the manner of X, according to X 1b, 7a, 39b, 43b, 45a, 49b, 53b, 54a, 55a (YTD, 475 *jusun*)

yaš year of age 36b

yaša- to live (long) 10a

yaz summer 13b, 16a, 29a; see *ertä yaz*

yängildür- to treat lightly *oq* ~ 10a

yängüslä- to exchange, change (UTIL, 1403) 18a, 21a; *yängüslät-* 17b

ye- to eat 13b

yenik light 23b

yer place, territory; (the fact that) 1b, 2a, 2b, 3a, 3b, 4a, 4b, 5a, 6a, 6b, 7a, 7b, 8a, 9a, 9b, 10a, 11a, 11b, 12a, 12b, 13b, 14a, 14b, 15a, 15b, 16a, 16b, 17a, 17b, 18b, 19a, 20a, 20b, 21b, 23a, 23b, 24b, 25a, 26a, 26b, 29a, 30b, 31a, 33a, 33b, 34a, 36a, 36b, 37a, 38a, 38b, 39a, 42a, 44a, 45a, 45b, 46b, 48a, 48b, 49a, 49b, 53a, 53b, 54a, 55b, 56b

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yet- to reach 2a, 2b, 3a, 3b, 4a, 4b, 6a, 7a, 9b, 12a, 12b, 13a, 13b, 17a,

18b, 20b, 21b, 24b, 25a, 30a, 31b, 32a, 36b, 39a, 39b, 49b; *yetiš-* to pursue, catch up to 7a, 7b, 15b, 35b, 48b

yetküz- to convey, bring (to) 2a, 3a, 3b, 5a, 9b, 10a, 14a, 20a, 26b, 27a, 29a, 30b, 31a, 31b, 34a, 34b, 35b, 36a, 36b, 37b, 38a, 39b, 40a, 43a, 44a, 46b, 48a, 48b, 50a, 50b, 53a, 53b; *yetküzdür-* 5b, 17b

yettinči seventh 17a, 26a, 29a, 30b, 40a, 41a, 48a, 50b, 52a

yigirmä twenty 2b, 7b, 14b, 17a, 19b, 21a, 29a, 29b, 30a, 30b, 33a, 34b, 37a, 41b, 47a; *yigirminči* twentieth 1b, 4a; spelt *yigirmänči* 29a

yilši Ma. *ilhi* (see Appendix)

yiğ- to gather, order 13b, 31b, 46a

yiğištur- to organize, lead 16b, 22a, 23b, 37a

yil year 1b, 2b, 4a, 6b, 7b, 13a, 14b, 17a, 18a, 19b, 21a, 22b, 25b, 26a, 26b, 29a, 29b, 30a, 30b, 31a, 31b, 32a, 33a, 34a, 34b, 35b, 36a, 37a, 37b, 38a, 38b, 39a, 40a, 41a, 41b, 42a, 42b, 43a, 43b, 44a, 45a, 46a, 46b, 47a, 48a, 48b, 49a, 49b, 50b, 52a, 53a, 53b, 54a, 55a, 56b ,

yildam fast, quickly 3b, 8b, 22b

yiñčikälä- to scrutinise 1b, 6a, 18a (Clauson 1972, 946; SU. *inčikilä-UTIL*, 1358)

yiqit- to bring down 16b

yirraq far 2a, 45a

yirt- to rip up 31b

yol road 7a, 8a, 11b, 24a, 29a, 29b, 30b, 31a

yoluq- to encounter 23b

yoq is not 6b, 9a, 12a, 14a, 15a, 16b, 17a, 17b, 26a, 34b, 36a, 37b, 38a, 48a; ~ *et-* 7b to destroy

yötkä- to move, remove 7b, 19b, 44b, 45a, 56a

yuğğari above, i.e. the emperor 10b, 20b

yurt native lands, pastures 4a, 13b, 14b, 21b, 31a, 65b, 38a, 48b

yür-/yürü- to go, set off 2a, 5b, 6b, 10a, 12a, 14a, 14b, 16a, 16b, 19b, 22b, 23a, 23b, 25b, 26a, 27a, 31b, 33b, 34a, 34b, 36a, 37b, 38a, 38b, 39a, 41b, 42a, 43a, 43b, 44a, 46a, 46b, 48b, 49a, 49b, 50b

yürgüz- 22b, 23b, 30b, 31a, 40a, 41a, 42b, 48a, 50a, 52a, 53b; spelt *yürgüz*- 6b

yürüş behavior, manner 18a

yüz 1. face see *evir*-; ~ *körüş*- to meet 18a 2. one hundred 1b, 2b, 3b, 4b, 7a, 26b, 29b, 31a, 36a, 43b, 44a, 53b

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Z

zaḥm P. wound 9b, 10a

zalqat- Mo. to punish, reprimand 22b (< Oirat *zalχāχv*, Ramstedt 1935, 465)

zamān P. time see *šolzamān*

zarračä A.-T. a tiny bit 22a

zirä 'at A. crops 34a, 34b

ziyāda P. more 9b, 11a, 11b, 40a, 42a, 50a; -*räk* 10b

Z

zāt P. see *kuhna-zātliq*

Ž

žāyi ' A. ~ *qil*- to waste 5b

Ẑ

ẓulm A. tyranny, oppression 25a

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Names are given in alphabetical order according to my translation. Where possible, brief explanatory notes and references are provided. Those entries marked with * occur only in the introductory section of the biography which has been lost from the manuscript.

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Manchu-Mongolian-Turkic Wordlist

This is a reference list of most, but not all, words occurring across the three texts. Some periphrastic translations have been omitted, others have been included but marked in italics. Where causative and passive forms of verbs are formed regularly in the three the texts, they have been omitted.

Manchu	Mongolian	Turkic
aca-	neyile-, joki-	qamlaš-
acabu-	jolya-	učraš-
acara	neyilegül-	qamlaštur-
adaki jecen	jokis	qamlašiq
afa-	ayil-un kiḵayar	yaqin čät yer
afabu-	bayildu-	soquš-
aha	tusiya-	tašsur-
ahūn	boḡul	qul
ahūngga (jui)	aq-a	aḡa
ai	aqamad	čoṅ
aide	yambar, yaḡun	qaysi, nemä
aika	yaḡun-dur	nemäḡä
aikabade	kerbe	mabādā
aiman	kerber	mabādā
ainaha seme	ayimay	aymaq
ainahai	kerkibečü ber	har qaydaḡ dep
ainci	yaḡunai	qaydaḡ qilip
aisi	lab	iḡtimāli
aisila-	asiḡ	‘iyān
ajige	tusala-	yārīlaš-
akda-	öčüken-čü	zarračä azḡina
<i>akdulame</i>	itege-	išän-
aktala-	<i>batuda</i>	<i>maḡkamlap</i>
	aytala-	aḡtala-

akū	ügei	yoq
akūci	eseküle	bir bolsa
akū oho	ügei bol-	öl-
alanji-	keler-e ire-	aytip kel-
alban	alban	alban
algin	aldar	āvāza
ali-	daya-	kötär-
alibu-	ergü-	ma‘lūm qil-
aliya-	küliye-	saqla-
alja-	anggiŋira-	ajra-
ama	ečige	dada
amala	qoyin-a	keyin
<i>amasi</i>	<i>qoyisi</i>	<i>yandurup</i>
amba	yeke	uluğ
amcabu-	güičegde-	ülgür-
<i>an i ucuri</i>	<i>eng-ün učir-a</i>	<i>hama vaqtda</i>
anata-	tölgilelče-	ittär-
anggala	ama	barqa
aniya	on	yil(i)
ara-	biči-	pütü-, fütü-
arbun	bayidal	siyāq, tarz
arga	arγ-a	arğa
arga akū	arγ-a ügei	‘ilāj yoq
ashan	jegüü	asadurğan
ba	γajar	yer
ba-	ol-	tap-
bahabu-	olγayul-	taftur-
<i>bahaci</i>	<i>oldayul-a</i>	<i>ba-ham bolsa</i>
bai-	γuyu-	tilä-
	eri-	istä-
baibu-	keregse-	lāzim bol-
baica-	bayičaya-	istä-
baita	kereg	iš
baitala-	keregle-	lāzim qil-
balai	demei	andu
banin	yang	avzā‘
banji-	törü-	tuğul-
banjibu-	jokiya-	faydā qil-
bargiya-	quriya-	al-, yiğip al-

baturu	bayadur	bahadur
bedere-	ege-	yan-
beide-	sigü-	sor-
bele-	güdke-	buhtān qil-
belhe-	beled-	ṭayyār-la-
beye	bey-e	öz
bi	bui	bar
bi-	a-	tur-
bibu-	aɣuyul-	turğuz-
bime	büged	bolupmu
bithe	bičig	ḥaṭ
biya	sar	ay
boigon	erüke	öy
boljo-	bolju-*	boda-
bolori	namur-a	qiš
boso	bös	ḥām
bu-	ög-	ber-
	soyurqa-	šaṅla-
buda	budaɣ-a	aš
bukdari	ebkemel	jizä
buya	öčüken	kičik
cembe	teden-i	ularni
cifun	ɣayili	bāj
ciha	dur-a	mayličä
cihai	duraber	iḥtiyāričä
<i>ciralame</i>	<i>čingɣalan</i>	<i>qattiğliq bilän</i>
cisui	ǰoriɣ-iyar	qašdan
<i>cohome</i>	<i>toslan</i>	<i>čoḥum</i>
<i>cohotoi</i>	<i>tusqayilan</i>	<i>čoḥum</i>
cooha	čerig	čerig
dabagan	dabaɣ-a	daban
daha-	daɣa-	eräš-
dahala-	dayaldu-	eräš-
dahana-	nökeče-	qoşul-
<i>dahanduhai</i>	<i>dayalduy-a-bar</i>	<i>ulaşturup</i>
daila-	dayila-	yağila-
dailana-	dayılar-a od-	yağılap bar-
da-	ömüg-le-	yārılaš-
daba-	daba-	öt-

dabali	ketürkei-e	ziyāda
dabala	bui-ǰ-a	uza
damu	yerü	yalǰuz
	ǰaǰčaku	bolsamu
dangsi-	dongyud-	sözlä-
dari	büri	sari
dehi	döčin	qırq
deiji-	tüle-	köydür-
dele	deger-e	yuqǰari
dende-	qubiya-	bölüş-
deo	degüü	ini
dere	niyur	yüz
doigonde	uriddača	dastlabda
doko	döte	yaqın
dolo	dotur-a	ič
donji-	sonus-	aǰla-
dorgi ba	dotuyadu ǰaǰar	ičkäarki yer
doro	yosun	rasmi
dosi-	oru-	kir-
dosimbu-	oruyul-	kirgüz-
duibule-	adalidqa-	teǰläštür-
duici	dörbedüger	törtünči
duin	dörben	tört
dulembu-	önggeregül-	ötkäz-
duri-	buliya-	bula-
dursun	dürsü	siyāq
duwali	nam	hamrāh
eberi	doruu	past
eberembu-	bayurayul-	fastlät-
ede	egün-dür	muǰa
ehe	mayu	yaman
eherembi	mayudqa-	yamanšit-
eiten	eldeb	har qaydaǰ
eitere-	mekele-	mākälä-
ejele-	ejele-	igälä-
ekiyembu-	čögedke-	kamäyt-
ekše-	yaǰara-	aldira-
elbi-	else-	el qıl-
elcin	elči	elči

<i>elecun akū</i>	<i>qanul ügei</i>	<i>qanmaydurğan</i>
ele	neng	taḥimu
elemangga	jiči qarin	taḥimu
elgiye-	tarqaya-	jarlaḡ-
elhe	amur	amānliq
elje-	möčegerke-	jadallāš-
embici	ese bügesü	bir bolsa
ememu	jarim nigen	ba‘za
emgeri	nigente	ba-yakbāra
emu gūnin	nigen sanay-a	yalḡuz ‘aqīda
emuci	nigedüger	birinči
encu	öber-e	bölāk
<i>enculeme</i>	<i>öberčilen</i>	<i>bölāk</i>
enduringge	boyda	burḥān
enteheme	egüride	hamēša
erdemu	erdem	jur‘at
ereci julesi	egünče uruysi	mundin buyzi
erei onggolo	egün-ü urid	mundin ilgäri
ergi	eteged	taraf
erin	čay	vaqt
ese	eden	bular
esukiye-	jangdur-	aččiḡlap sözlä-
facihiya-	dayusqa-	tamām
facuhūn	samayun	ḡalaba
fadu	qabtaγ-a	kātāči
<i>fafuršame</i>	<i>šalamayailan</i>	<i>ḡayrat bilä</i>
faida-	jiysaya	qatar qil-
fakcabu-	qayačayul-	yandur-
faksala-	salya-	ayri-
farga-	neke-	yetiš-
fašša-	jidkü-	jütkü-, ḥizmat qil-
faššan	jidkül	ḥizmat
faya-	süidke-	šarf qildur-
fe	qayučin	kuhna
fejergi	douratu	tübānki
fekši-	dobtula-	yildam čaf-
feye	sirq-a	zaḥm
fon	čay	vaqt
fonji-	asayu-	sor-

forgošo-	ulariyul-	yötkä-
fudara-	tersle-	yüz evir(ü)-
fudasihün	terslegüü	yamanliq, yaman buzuǵluq
fuhalı	tong	aşla
fujuri	surbuljitu	zātliq
fujurule-	surbuljila-	ariǵla-
fulcin	ger-e qačar	māñzi
fulehe ba	ündüsüten yaǵar	qadīm yurt
fulehun	öglige	iltifāt
fulun	fünglū	fuñlu
funcere	ilegüü	aşa
fungne-	ergümjile-	qoy-
funtu-	şuryu-	ilǵarilā-
gabta-	qarbu-	at-
gai-	ab-	al-
gamabu-	abačiyul-	aldur-
gashū-	amaldu-	şarṭ qil-
gebu	ner-e	āt
gebungge	neretü	atliǵ
gejureme gai-	qoltulju ab-	rişvā al-
gele-	ayu-	qorq-
gelhun akū	ayimsiǵ ügei	ḥaddi emās
geli	basa	yana
gene-	od-	bar-, ket-
gercile-	gerečile-	da ‘vā qil-
geren	olan	nurǵun
getukele-	todorqayila-	‘adīdla-
gida-	daru-	basruq qil-, bas-
gidana-	dotur-a od-	basitip bar-
giran	yasun	ustaḥ ^w ān
gisabu-	kidü-	tügāt-
gisun	üge	söz
gisure-	kelelče-	sözlä-, sözläş-
giyamulame	ulay-a-bar	örtäñ bilä
giyan i	jüi inu	albatta
goci-	tata-	tart-
gocika	sidar	goşqa
goi-	onu-	teg-

goida-	uda-	uzaq bol-
goro	qola	yiraq
gosi-	örüsiye-	köyün-
gungge mutebu-	γabiy-a бүтүге-	хизмат ошсат-
guri-	negü-	köč-
guwebu-	keltürigül-	mu'āf qil-, ötkäz-
göldusi	tangnayulči	astindin
gūni-	sana-	хийāl qil-
gūnin	sanayan	könül, хийāl
gūnin wereše-	sanayan üledege-	könül qoy-
gūsin	γučin	ottuz
gūsici	γučiduγar	ottuzunči
<i>hacihiyame</i>	<i>šayardan</i>	<i>aldıraš bilä</i>
hacin	ǰüil	qismi
hafan	tüsimel	manšabdār
hafuna-	nebtäre-	öt-
<i>hahilame</i>	<i>türgelen</i>	<i>yildam</i>
haksan	berke	tars
hala-	qala-	yötkä-, tegiš-, yängüšlä-
hami-	oyirata-	yaqin yet-, bol-
han	qayan	hān
hanci	oyir-a	yaqin
handu bele	tutury-a amu	ašliq
haran	qariy-a	sabab
harangga	qariyatu	tābi'
hargaša-	barayalqa-	baralqa-
hebeše-	ǰöble-	mašlahatlaš-
hendu-	keme-	de-
	ögüle-	ayt-
hengkile-	mörgü-	mörgü-
hergen	kergem	haṭ
hese	ǰarliy	yarliǰ
Hoise	Qotong	yerlik
holbobuhangge	qolbaydaysan anu	čatilǰani
holo	qudal	yalǰan
holtome	qayurmay-iyar	yalǰan aytip
hono	qarinču	taḥi yana
horho	qoryu	šanduq
horibu-	qoriγday-	solat-

horon	sür	siyāsat
<i>hoššome</i>	<i>arʔadan</i>	<i>‘ilāj birlä</i>
hoton	qoton	šahr
hukše-	süsül-	bašida kötär-
<i>huwekiyebure</i>	<i>kögigülküi</i>	<i>iltifāt</i>
hūdun	qurdun	yildam
hūla-	dayuda-	qičqir-
hūlaša-	aralji-	tegiš-
hūlha	qulayai	oğri
hūsun	küčü(n)	küč
<i>hūsutuleme</i>	<i>küčülene</i>	<i>küč bilän</i>
<i>hūwaliyame</i>	<i>nayiraldun</i>	<i>ittifāqliq birlä</i>
hūwaša-	kümüji-	yasala-
ice	sin-e	yanji
ici	barayun	oŋ
icihiya-	sidke-	šidkä-
idu	jšiyan	navbat
ijishūn	eyergü	obdanliq, ittifāqliq,
		tüzüklük
ilan	qurban	üč
ilaci	γurbaduγar	üčünči
iletule-	ilere-	aškārā qil-
ilga-	ilʔa-	ilğa-
ili-	bos-	qof-
ilibu-	bayilʔa-	tohtat-
imbe	tegün-i	ani
inenggi	edür	kün
ini	tegün-ü	šuniŋ
irgen	irgen	ra‘iyyat
isebu-	jalqaya-	zalqat-
<i>isebure</i>	<i>yalalaqui</i>	<i>tanabbuh</i>
isi-	kür-	yet-
isibu-	kürtege-	yetküz-
isina-	kür-	yet-
ishun aniya	qoyitu jil	kelür yili
jabdu-	jabdu-	rāstla-
jabšan	jabsiyan	‘iyān
jafa-	bari-	tut-
jafata-	barimtala-	yiğištur-

jai	jiči	yana
jaila-	jayila-	jayla-
jakan	mönüken	sayi
jakanabu-	qubinaγul-	ayri-
jakūn	nayiman	säkkiz
jakūci	nayimaduγar	säkkizinči
jalan	üy-e	mīrāšliq
jalingga	jalitu	tardān
jasi-	jaki-	jaki-
jasigan	jakiiy-a	salāmnāma ḡaṭi
jeku	tariy-a	ašliq
<i>jendurakū</i>	<i>üjü töbdemüi</i>	<i>köñlüm čidamaydur</i>
jergi	jerge	järgä
ji-	ire-	kel-
jiha	jöγus	pul
jila-	asara-	raḥm qil-
<i>jiramilame</i>	<i>kündü-ber</i>	<i>ağırlap</i>
<i>jirgabume</i>	<i>jirγayulun</i>	<i>ārām birlä</i>
jobobu-	jöbaya-	jobat-
joo-	bayi-	qoy-
joriša-	jiiyalkila-	joru-
jugūn	jam	yol
jui	köbegün	oğul
juleri	emün-e	ilgärki
jura-	mordu-	yür-
jurce-	jöri-	tajāvuz qil-
jurgan	jirum	qā‘ida
juwari	jün-a	yaz
juwe	qoyar	ikki
juweci	qoyaduγar	ikkinči
kadala-	jakir-	bašla-
-kai	bolai	emāsmu
ka-	qaya-	qap-
kamcibu-	qabsurγa-	qoš-
kamni	qabčil	ağız
kanagan	siltay	bahāna
karu	qariyu	qaru
karun	qarayul	qaravul
kemuni	basakü	taḡi yana

keremu	qayisang	şafıl
kesi	kesig	keşik
kice-	kičiye-	kiča-
kiyangkiyan	idetei	čiraq
koimali	jisur	ḥarāmzāda
koimasida-	quyiḡurla-	tardānliq qil-
korso-	qorus-	ḡomulda-
<i>kūbulin</i>	<i>qubisqal</i>	<i>evirülgäni</i>
kūwaran	kūriyen	kürä
labdu	yekede	nihāyatī
	olan	tola
lashala-	tasul-	üz-
mahacin	mayačın	bulanči
maise	buyudai	boḡday
majige	baya	azḡina
maktacun	maytalḡ-a	ta‘rīf
manga	berke	muşkil
manggi	qoyin-a	keyin
mari-	buča-	yan-
meite-	qasu-	yandur-
mejige	medege	ḥabar
mejigeşe-	medegečile-	ḥabarlaş-
memere-	barimtala-	talaş-
mentuhun	mungqay	dābāḡ
menggun	mönggü(n)	kömüş
minggan	mingyan	miḡ
mini	minu	meniḡ
morin	mori	āṭ
mudan	uday-a	marātaba
muḥaliyan	sumu	mīltıḡ oqi
mujakū	üneger	rāstla
mukiyebu-	sönüge-	öčür-
muke	usun	su
mukūn	törül	jamā‘a
muri-	muski-	tolḡa-
murishūn	muskiqi	zulm qilḡan
muru	tölüb	tarz, siyāq
mute-	čida-	čida-
muten	čidal	čidaş

nacihiya-	jökedkeregül-	naşıhat qil-
nadaci	doloduyar	yettinči
nakabu-	bayılya-	manşabidin çıqar-
narhūša-	naribčila-	yinčikälä-
neci-	qalda-	çaqil-
neneme	urid	ilgäri
nerginde	tere kiri-dür	şol mağalda
<i>nimeme</i>	<i>ebedčin-iyer</i>	<i>ağrip</i>
ningguci	jiryuduyar	altinči
nirubu-	jiruyul-	sizdur-
niyalma	kümün	kişi
niyangniyari	qabur	ertä yaz
niyece-	nökü-	orunlaştur-
nukte	nutuy	yurt
nungne-	könüge-	öltür-
oihorilame	omtuayılan	sahillik bilä
<i>okdome</i>	<i>uytur-a</i>	<i>aldiğa</i>
o-	bol-	bol-
obu-	bolya-	qil-
olji	olji	olja
oljila-	oljila-	oljala-
omica-	uuyulča-	ičişip oltur-
orin	qorin	yigirmä
orici	qoriduyar	yigirminči
<i>oshodome</i>	<i>qarkislen</i>	<i>tutmay</i>
oyonggo	čiqula	erkin
poo	üker buu	fū
sain	sayin	obdan
saiša-	sayisiya-	ta'rifla-
saišacuka	sayisiyaltai	ta'rifliq
sarkiya-	qayul-	köçür-
sasa	qamtu(ber)	billä
se-	kele-	de-
sere	keme-	degän
serengge	kemegči	degän
<i>se de oho</i>	<i>nasuñibai</i>	<i>yaşağan</i>
sengguwe-	emiye-	äymänä-
seremše-	sergeyile-	ħabardār bol-
si	či	sen

sidende	ǰayur-a	arasida
sili-	sili-	ilǵa-
sinda-	talbi-	qoy-, at-
sinde	čimadur	saǵa
sira-	ǰalyamǰila-	ulaš-
sirdan	ǰebe	bašaq
songko	mör	iz
songkoi	yosuyar	yasuničä, izičä
sonjo-	süked-	ilǵa-
su-	dayila-	ǵālib kel-
suja-	tul-	rūbarūlaš-, berkitip tur-
suje	tory-a	tavar
sunjaci	tabuduyar	bešinči
suri	toryamsuy	līǵzī
susai	tabin	ellik
suwaliyaganja-	qoličaldu-	ališip qal-
šada-	alǰiya-	har-
šan	čikin	qulaq
šanggabu-	tegüske-	tügät-
šangna-	šangna-	šajla-
šele-	tebči-	ǰān ǰarǰla-
šošohon	quriyangyui	jam‘ī
šusu	sigüsü	künüsün
tabcila-	uulǵala-	bula-
tacibu-	surya-	örgät-
tacihyan	suryal	ta‘līm
tacin	surtal	hūy, va‘z
tafula-	idqa-	našīhat qil-
taka	tür	birnečä maǵal
takūra-	ǰaru-	buyru-
takūran	ǰaruly-a	lāzīmliq
tanggū	ǰayun	yüz
tarcan	qoryolǰi-tu	qorǵuşun
targa-	čegerle-	parhēz qil-
targabu-	čegerlegül-	ihtiyāt qil-
tari-	tari-	tari-
tata-	bayudala-	tüşür-
te	edüge	ǰali
te-	sayu-	oltur-

tebu-	ki-	sal-
tehere-	tenggeče-	barābar kel-
teisu teisu	tus tus	bölāk bölāk
teisulebu-	kirilegül-	čaǵıǵa baq-
teksele-	tegsile-	tegšälä-
tengge	tengge	tānggā
tengkime sa-	labtalan mede-	ötkäzip bil-
teni	sayi	emdi, andin, sayi
tere	tere	šu
tesurakū	kürülčekü ügei	yetmäs
teye-	segki-	ārām al-
tob	töb	tüz
tohorombu-	toquniyul-	könjül al-, basıqtur-
tojin funggala	otoγ-a	otaǵat
toktobu-	toytaya-	tohtat-
tomo-	qori-	qap-
tondo be jafafi	siduryu-yi bariju	‘adl birlä tutup
toso-	tos-	tos-
tuci-	γar-	čiq-
tucibu-	γarya-	čiqar-
tucike oron	qaruyısan oru(n)	bošaǵan orun
tuhebu-	unaya-	qoy-
tuhene-	una-	yoluq-
tukiye-	ergü-	kötär-
tulbi-	tösüble-	boda-
tulergi	γadayadu	tašqarqi
turgunde	učir-dur	učurida
turun	tuγ	tuǵ
tusa	tusatai	fäydä
	tusa	manfa ‘at
tutabu-	qoçurya-	tohtat-
tuttu seme	teyin kemebečü	šundaǵ dep
tuwa-	üje-	kör-, baq-
tuwabu-	üjügül-	körgät-, körsät-
tuwakiya-	saki-	saqla-
tuwai okto	γal-un dari	mıl̄t̄iq dorisi
tuwancihiya-	ǵalarayul-	tüz-
tuweri	ebül-e	qiš
ubabe	egün-i	muni

ubaša-	urba-	buzul-
ubašakū	urbači	qalblik
ubu	öb	hişsa
udabu-	qudaldu-	şatur-
udu	kedün	qanča, har nečä
ududu	kedü kedün	nečand
uhei	bügüdeger	hamasi
uheri	bügüde	jam‘ī
ujen	kündü	ağır
uju	toluyai	baş
ujula-	terigüle-	baş bol-
uka-	oryu-	qač-
ulabun	şastir	ulaşturğan naşb
ulame	ulamjilan	ulamjitip
ulha	mal	ulağ
ulhibu-	uqayul-	uhtur-
umai	oytu	hargīz
umbu-	bula-	köm-
umesi	masi	nihāyatī
unenggi	ünen	‘aqīdālik
unggi-	ilege-	ibär-
ure-	bol-	fiş-
ureme	<i>bolbasuratal-a</i>	<i>fişiq</i>
urgede-	üteger-	zāyi‘ qil-
urhu	kelbeyigüü	ğalaṭ
urse	arad	ḥalq
urui	onča	sijil
urunakū	erke ügei	taḥqīq
usin	tariy-a	aşliq
uthai	darui	şolzamān
uttu	eyimü	mundağ
wa-	ala-	öltür-
waji-	bara-	tügä-
waka	busu	emäs
wakaša-	buruyusiya-	nā-ma‘ qül qil-
wasimbu-	bayulya-	tüşür-
wehe	čilayun	taş
weihuken	könggen	yenik
weile	yal-a	gunāh

wesihule-	erkimle-	uluġla-
wesimbu-	ayiladqa-	aylatqa-
yabu-	yabu-	yür-
yala	üneger	rāstla
yan	lang	sar
yarhūda-	udurid-	bašla-
yarhūdai	ḡaḡarči	bašlamči
<i>yarkiyame</i>	<i>ödügejü</i>	<i>farīb bilä</i>
yaru-	udurid-	bašla-
yasa	nidü(n)	köz
yaya	aliba	har qaysi
yebe	ilari	yaḡši
yooni	bürin-e	tamām

Appendix: Titles and Other Terminology

WFMG	TMHA	IŠ	EM13138	English
<i>Hereditary titles and banner officials</i>				
札薩克	<i>jasak</i>	<i>jasay</i>	<i>jasaq</i>	Chieftain (BH #873)
(多羅)郡王	<i>(doro i) giyūn wang</i>	<i>(törü-yin) giyün vang</i>	<i>(dōrōy) jun wan</i>	Prince of the Second Degree (BH #873)
(多羅)貝勒	<i>(doro i) beile</i>	<i>(törü-yin) beile</i>	<i>(dōrōy) bäyli</i>	Prince of the Third Degree (BH #18)
貝子	<i>beise</i>	<i>beise</i>	<i>bäyşä; bäyžä</i>	Prince of the Fourth Degree
(鎮國)公	<i>(gurun be dalire) gung</i>	<i>(ulus-un tüsiy-e) güng</i>	<i>(gurunğa dalirä) gung</i>	Prince of the Fifth Degree (BH #20)
(輔國)公	<i>(gurun de aisilara) gung</i>	<i>(ulus-tur tusalayči) güng</i>	<i>(gurunda yārīlašadurğan) guŋ / (iqlīmda yārīlašadurğan) guŋ</i>	Prince of the Sixth Degree (BH #26)
台吉	<i>taiji</i>	<i>tayiji</i>	<i>tayji</i>	Prince (BH #873)
協理台吉	<i>aisilara taiji</i>	<i>tusalayči taiji</i>	<i>yārīlašadurğan / tusalaqči tayji</i>	Administrator (BH #874)
管旗副大臣	<i>meiren i janggin</i>	<i>meyiren-ü janggin</i>	<i>mayrin jangin</i>	Deputy Adjutant (BH

[協理旗務]				#874) Assistant in Banner Affairs
<i>guzaniṅ işini yārılaşıp qıladurğan beg; guzaniṅ işini yārılaşadurğan beg</i>				
長史	<i>faidan i da</i>	<i>jiysayal-un daruy-a</i>	<i>fydannıñ čongi</i>	Palace Commandant (BH #43)
司儀	<i>faidan</i>	<i>jiysayal-un tüsimel</i>	<i>fydannıñ manşabdāri</i>	Palace Major- domo (BH #44)
護衛	<i>hiya</i>	<i>kiy-a</i>	<i>şıya</i>	Officer of the Bodyguard (BH #45)

Mongol and Muslim military ranks

總管	<i>uheri da</i>	<i>büğüde daruy-a</i>	<i>uḥrida</i>	Commandant
副總管	<i>ilhi da</i>		<i>yılşı da</i>	Vice- Commandant
都統	<i>gūsa be kadalara amban</i>	<i>qosiṅun-i jakiruyči sayid</i>	<i>guzani başlaydurğan amban</i>	Lieutenant- General (BH #719)
副都統	<i>meiren i janggin</i>	<i>meyiren-ü janggin</i>	<i>mayrin jangin</i>	Deputy Lieutenant- General (BH #720)
[護]軍校	<i>coohai hafan</i>	<i>čerig-ün tüsimel</i>	<i>čerigniṅ manşabdāri</i>	Lieutenant (BH #754)

Military commissions

寧遠大將軍	<i>goroki be elhe obure amba jiyaggiyūn</i>	<i>qoladakin-i amur bolıayči yeke janggun</i>		Pacifier of Distant Peoples
定邊將軍	<i>jecen be toktobure jiyanggiyūn</i>	<i>kıjayar- tegin-i toıtayayči</i>	<i>yaqani tohtatadurğan janjun</i>	Pacifier of the Frontier (Hucker #6740)

靖逆將軍	<i>fudaraka be geterembure jiyanggiyūn</i>	<i>jangjun terslegsen-i arilayči jangjun</i>	<i>yüz evirgänni aritadurğan janjun</i>	Suppressor of Rebellion
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Three imperial banners

散秩大臣	<i>sula amban</i>	<i>sula sayid</i>	<i>sula amban</i>	Assistant Chamberlain (BH #98)
侍衛	<i>hiya</i>	<i>kiy-a</i>	<i>kāh</i>	Senior Bodyguard (BH #99)
藍翎[侍衛]	<i>lamun funggala</i>		<i>qara otağatliq</i>	Junior Bodyguard (BH #99)

Green standard army

綠營	<i>niyowanggiyan turun i cooha</i>		<i>Qara Hıtāy çerigi</i>	Green Standard Army
提督	<i>fideme kadalara amban</i>	<i>dayičilan jakiruyči sayid</i>	<i>tidu</i>	Commander-in- Chief (BH #750)

Boards

戶部	<i>boigon i jurgan</i>	<i>yabudal-un yamun</i>	<i>boyğon jurğan</i>	Board of Revenue (BH #349)
吏部	<i>hafan i jurgan</i>	<i>tüsimel-iin yabudal-un yamun</i>	<i>hafan jurğan</i>	Board of Civil Appointments (BH #333)
(辦事) 尚書	<i>(baita icihiyara) aliha amban</i>	<i>(kereg sidkekii) erkilegsen sayid</i>	<i>(išni šidkäydurğan) aliha amban</i>	President (BH #276)
侍郎	<i>ashan i amban</i>	<i>ded sayid</i>	<i>(išni šidkäydurğan) aşhan amban</i>	Vice-President (BH #279, 280)

Frontier administration

伊犁將軍	<i>Ili i jiyanggiyūn</i>	<i>Ili-yin jangjun</i>	<i>Ilaniṅ janjuṅi</i>	Ili Military Governor (BH #866)
參贊大臣	<i>hebei amban</i>	<i>qoobi-yin sayid</i>	<i>ḥābā amban</i>	Councillor (BH #867)
領隊大臣	<i>meyen i amban</i>	<i>anggi-yin sayid</i>	<i>muyin amban</i>	Commandant of the Forces (BH #865)
辦事大臣	<i>baita icihiyara amban</i>	<i>kereg sidkegči sayid</i>	<i>iš qiladurğan amban</i>	Imperial Agent (Mayers #560)
[協辦大臣]	[<i>aisilame baita icihiyara amban</i>]		<i>yārīlašip iš qiladurğan amban</i>	Assistant Agent (Mayers #561)

Beg system

阿奇木伯克	<i>akim bek</i>	<i>akim bék</i>	<i>ḥākim beg</i>	Governor
[伊什罕伯 克]	[<i>isigan bek</i>]		<i>iškağa beg</i>	Assistant governor
[商伯克]	[<i>šang bek</i>]		<i>šanbegi</i>	Collector of Revenues
噶雜納齊伯 克	<i>gadzanaci bek</i>	<i>qazanači bék</i>	<i>ğazīnači beg</i>	Treasurer
哈孜伯克	<i>hadze bek</i>	<i>qazi bék</i>	<i>qazī beg</i>	Judge
通事	<i>hafambukū</i>	<i>kelemürči</i>	<i>tongči</i>	Interpreter- Clerk (Hucker #7503)

Other institutions

[理藩院]	[<i>tulergi golo be dasara jurgan</i>]		<i>tābi ' jurğan / tašqarqi aymaqni yasaydurğan jurğan / tašqarqi buljuṅni yasaydurğan jurğan</i>	Court of Colonial Affairs (BH #491)
乾清門	<i>kiyen čing mén</i>	<i>kiyan cing</i>	<i>činčingmun</i>	Gate of

紫光閣	<i>jaksaka</i>	<i>men</i> <i>toy-a</i>	<i>šu 'lalik ravšan</i>	Heavenly Purity Hall of Purple Radiance
	<i>eldengge asari</i>	<i>kereltü asar</i>	<i>ravāq</i>	

Imperial honours

紅寶石頂	<i>(fulgiyan</i> <i>erimbu wehei)</i> <i>jingse</i>	<i>(ulayan</i> <i>erdeni</i> <i>čilayun-i)</i> <i>jingse</i>	<i>(la 'l) činjsu</i>	[ruby] button of rank (BH #966)
四團龍服	<i>duin muheliyen</i> <i>muduri noho</i> <i>sabirgi kurume</i>	<i>dörben</i> <i>tögürig</i> <i>luutai</i> <i>büsetü</i> <i>kürm-e</i>	<i>tört töyriük ajdar</i> <i>füzeliq kürmä</i>	jacket embroidered with four dragon plaques (BH #969)
(三眼)孔雀 翎	<i>(ilan yasai)</i> <i>tojin funggala</i>	<i>(yurban</i> <i>nidütü)</i> <i>otoy-a</i>	<i>(üč közlük) otağat</i>	[three- eyed]peacock feather (BH #950a)
(御用)佩飾	<i>(deger-e</i> <i>kereglekü)</i> <i>jegüü qabtay-a</i>	<i>(dele</i> <i>baitalara)</i> <i>ashan fadu</i>	<i>(yuqğari lāzim</i> <i>qiladurğan)</i> <i>asadurğan kätäči</i>	[imperial issue] belt pouch
元狐褂			<i>qara tülki doqi</i>	black fox robe

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