

Turkic Group

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Uigur

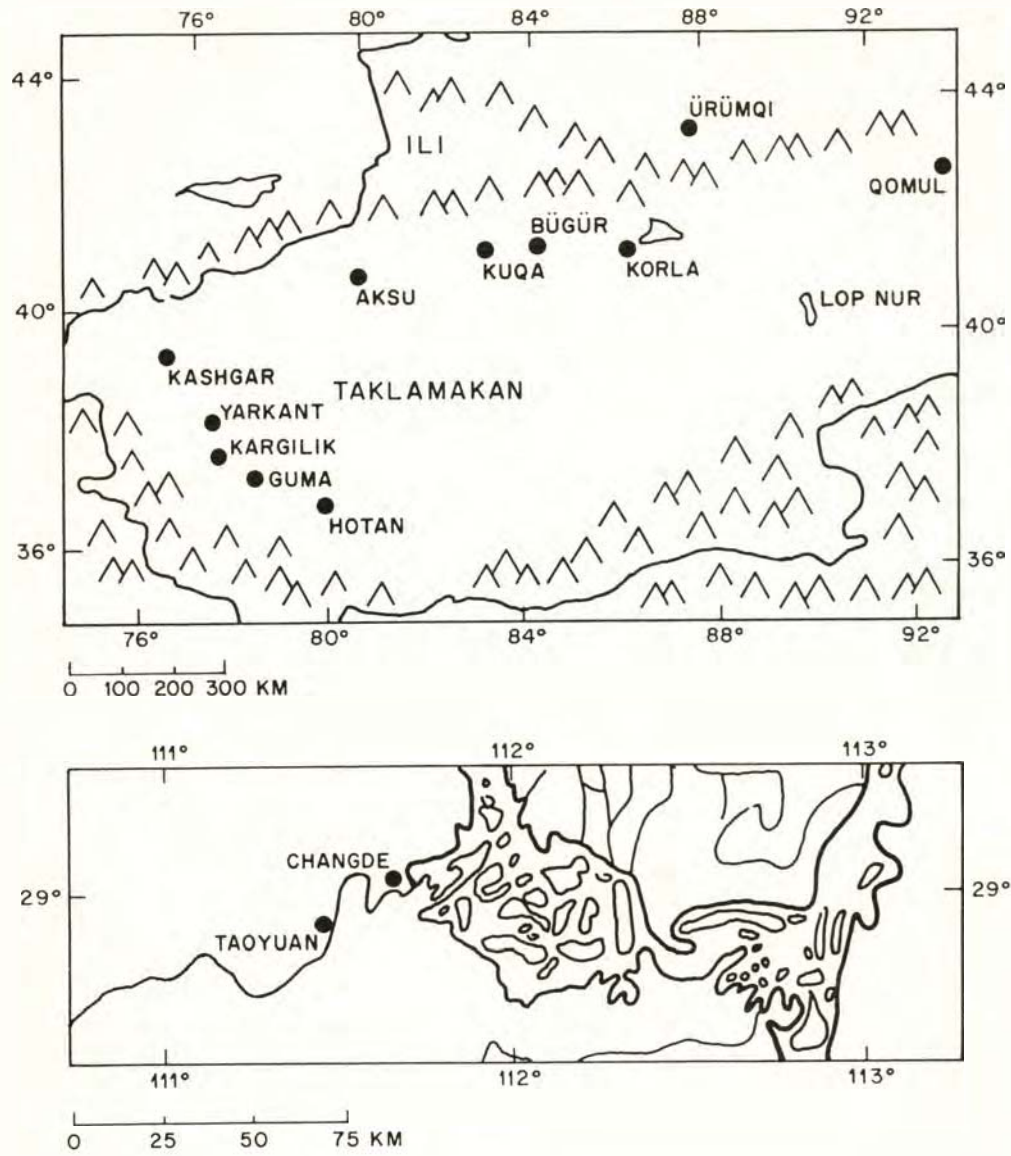
Size and Location

The Uigurs 维吾尔 are one of the largest minority nationalities in China. Almost all of the 5,957,112 Uigurs (as of 1982) lived in Xinjiang where the Uigurs constitute about three-fifths of the total population.¹ Some 80 percent are concentrated in the four districts of Hotan, Kashgar, Aksu, and Korla, ringing the Taklamakan desert. Smaller groups of Uigurs live in Qomul (Hami), Turpan (Turfan), Urumqi, and other localities of Xinjiang. During the time of the Mongol world empire some twenty-nine Uigur clans migrated to China proper where in Taoyuan and Changde counties of Hunan province some 2,000 Uigurs still live (see Map 1).²

History³

The roots of the Uigurs reach back at least as far as the mid-eighth century when they first appear in Chinese records as one of the vassal tribes of the East Turkic steppe confederation. They lived in the area between the Selenga River and modern Kobdo (Khovd). Around 744 that confederation came to an end and the Uigurs, with the possible help from the Karluks, another tribe subject to the Turks, created a new political power, with its capital at Ordubalig, meaning the court or capital city, later known as Karabalgasun. It was located on the upper reaches of the Orkhon River, rather close to the sites of the earlier

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Map. 1 Uigur

capitals of the Xiongnu and Turks and of the later Mongolian imperial capital of Karakorum. This Uigur state ruled for about a hundred years, until 840, an area which initially extended from the Altai mountains to Lake Baikal and later extended to the east and south.

Soon after they had established their rule in Mongolia, the Uigurs received an urgent request from the Tang government of China which in 755 suddenly found itself beset by An Lu-shan, one of its generals who rebelled and quickly conquered China's two capitals of Chang'an and Loyang. The Uigurs came to the aid of Tang and reconquered Loyang twice, in 757 and 762, from the rebels. This timely aid helped Tang to survive, and at first the Chinese emperor profusely thanked the Uigurs, but they wore out their welcome in Loyang by staying longer than militarily necessary and perhaps also, as Chinese sources allege, by looting Loyang. Whatever the truth of this may be, the greatest event for the Uigurs in Loyang was their meeting with Sogdian missionaries of the Manichean religion. The Uigur khan, Moyancho, took some of them back with him to Mongolia. Later he and many members of the Uigur aristocracy were converted to Manicheism, and eventually it became their state religion. Manicheism had a profound influence on the Uigurs who adopted the Sogdian script as their own. It was in this script, together with Chinese and Turkic, that they wrote the famous Karabalgasun inscriptions between 808 and 821. Judging by these inscriptions, the Uigurs also seemed to have changed their way of life from nomadic herding to farming, but it is not known how extensive this change was. The westernmost part of the Uigur state, the Turfan Depression, and the western part of Mongolia probably were either wholly or partially agricultural, but the inhabitants of the eastern part may well have retained their nomadic existence until the end of the Uigur state in Mongolia.

The end came in 840 when the Uigurs, debilitated by a famine caused by excessive snowfall and with part of their army in China, fell victim to a ferocious incursion from the North by the Kirgiz. The Uigurs fled for their lives. One group moved due south to the area of modern western Inner Mongolia and Gansu. Most of their descendants gradually became absorbed into other nationalities, but one small group developed into the Yugur nationality.⁴ Another group of Uigurs fled to the Kashgar area in western Xinjiang and to modern Soviet Central Asia. From the middle of the tenth century until the twelfth century these Uigurs maintained the Karakhanid state which included the major cities of Balasaghun, Kashgar and Hotan.

By far the greatest number of Uigurs fled to their westernmost possession of Turfan. By 1001 the state they established there expanded to include Kuqa in the west, Beiting (the Urumqi area) in the north, and as far east as the Gansu border. Its capital was at Karaohojo in the Turfan basin, and from all accounts we know that this Uigur state was rich and cultured.

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All three groups of Uigurs eventually came under foreign domination. The first to give up their independence were the Uigurs in Gansu whose lands were annexed by the Tangut state of Xixia between 1028 and 1036. About a century later, in 1128-1129, both the Karakhanid state and the Turfan state were brought under the control of the Karakitai, led by Yelu Dashi. When Chinggis Khan unified Mongolia and defeated the neighboring state of Xixia, the Uigurs, as well as other subject peoples, broke away from the Karakitai and declared their allegiance to the burgeoning Mongol empire. From 1209, when the Uigur state of Turfan formally submitted itself to the Mongols, until 1275 the *idikut*, rulers of the Uigur state, were allowed a certain measure of autonomy, including the right to remain in their capital of Karahojo. After 1275, however, the region was directly administered by the Yuan, the Chinese portion of the Mongol world empire.

When the Jagatai state broke up around 1370, it was succeeded by several smaller local states. The largest were Hotan and Beshbaliq, while Turfan and Qomul were somewhat smaller. Kashgar was still rather weak, although later it would grow in political importance. The majority of the population in all of these local states was Uigur, with Hui the second largest component. The rulers, on the other hand, were descendants of the erstwhile Mongol rulers who traced their genealogy back to Chinggis Khan. At the end of the fourteenth century Turfan, located between the larger states of Hotan and Beshbaliq, was still relatively weak, but would soon grow by annexing Qomul and probing into Gansu. It reached the apex of its political power between 1473 and 1545.

A period of reunification occurred from about 1600 to 1678 when the Yarkant khanate directly controlled Kashgar, Hotan, Aksu, Kuqa, and Karashahar. Even Turfan and Qomul were under the khanate's influence, but after 1649 both areas became independent from Yarkant.

The remainder of the Yarkant khanate broke up around 1678 when two decisive events took place. One was the outbreak of hostilities between two Muslim sects in the khanate, the White Mountain sect in Kashgar and the Black Mountain sect in Yarkant.⁵ The former, hard pressed by its rival to the east, called on the Jungars (Western Mongols) in northern Xinjiang for help. The Jungar ruler, Galdan, was only too glad to oblige and sent his armies into southern Xinjiang. Jungar intervention protracted the strife between the two contending sects which in turn resulted in destruction of such magnitude that any hope of eventual reunification vanished. The Jungars also brought Turfan and Qomul under their domination.

Until their eradication by the Qing dynasty around 1755, the Jungars remained the predominant force in all of Xinjiang except in Qomul. That area, closest to the Gansu border, was incorporated by the Qing dynasty in 1720. Soon thereafter the Qing extended their reach to Turfan where they posted some military representatives, but from the very beginning two factions arose in

Turfan, one opting for Qing control and the other sympathizing with the Jungars. Eventually the latter, with the help of Jungar armies, evicted the Qing from their territory. Meanwhile, the process of decentralization went apace in southern Xinjiang, with each oasis administering its own affairs, although still subservient to their Jungar overlords.

Unification of sorts came about by 1759 when Qing armies, after eradicating the Jungars in northern Xinjiang, invaded the South and placed garrisons in the major cities. Subsequent attempts to reestablish a unified native Uigur state, most notably the efforts of Yakub Beg in the 1860s and 1870s, all failed, partly because of Qing resistance but mostly because popular loyalty no longer extended beyond local areas. Qing China lost control over most of Xinjiang in the 1860s, but then mounted a huge military campaign which culminated in 1884 with the integration of Xinjiang as a regular province of China.

Language and Literature⁶

The Uigur language belongs to the Turkic group of the Altaic family of languages. It shares certain features with other Turkic languages, but in many other respects it is markedly different from them. Most of its present speakers live in Xinjiang, while a much smaller group of Uigur speakers lives in Soviet Central Asia.

Over the past three decades, Uigur has undergone tremendous changes, and therefore only tentative statements can be made regarding many of its features. It is currently believed that there are only two Uigur dialects, in the strict sense of the word, which are spoken in Hotan in Southern Xinjiang and the Lop region in the eastern part of the province. All other forms of speech are mere vernaculars of a common dialect spoken everywhere in Xinjiang except in the two places noted above. The five most important vernaculars are spoken in Kashgar, Aksu, Yarkant (all in Southern Xinjiang), in Qomul and in Ili.

The Uigur language has the following eight vowels:⁷

<u>a</u> as in <u>at</u> 'horse'	<u>o</u> as in <u>oɣul</u> 'boy'
<u>ε</u> as in <u>etε</u> 'tomorrow'	<u>u</u> as in <u>uluɣ</u> 'mighty'
<u>e</u> as in <u>etiz</u> 'field'	<u>ɔ</u> as in <u>oɟ</u> 'house, room'
<u>i</u> as in <u>iɟtam</u> 'pants'	<u>y</u> as in <u>ytɟ</u> 'there'

The twenty-four consonants are:

<u>b</u> as in <u>baɟ</u> 'head'	<u>d</u> as in <u>das</u> 'pan, basin'
<u>w</u> as in <u>wε</u> 'and'	<u>r</u> as in <u>tomyr</u> 'iron'
<u>g</u> as in <u>gyl</u> 'flower'	<u>z</u> as in <u>zaman</u> 'age, era'

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<u>g</u> as in <u>ta<u>g</u></u> 'mountain'	<u>ʒ</u> as in <u>ʒornal</u> 'magazine'
<u>l</u> as in <u>pul</u> 'money'	<u>ŋ</u> as in <u>jeŋi</u> 'new'
<u>n</u> as in <u>nur</u> 'light, ray'	<u>j</u> as in <u>jol</u> 'road'
<u>m</u> as in <u>mɛn</u> 'I'	<u>p</u> as in <u>put</u> 'foot'
<u>dʒ</u> as in <u>dʒaj</u> 'place, locale'	<u>t</u> as in <u>ta</u> 'stone'
<u>s</u> as in <u>sɛn'et</u> 'art'	<u>tʃ</u> as in <u>tʃiraq</u> 'lamp'
<u>ʃ</u> as in <u>ʃɛhɛr</u> 'city'	<u>x</u> as in <u>xizmet</u> 'work'
<u>k</u> as in <u>kitap</u> 'book'	<u>h</u> as in <u>hazir</u> 'now'
<u>q</u> as in <u>qol</u> 'hand'	<u>f</u> as in <u>fapiao</u> 'receipt'

The vowels u, y, and i become unvoiced when placed between two unvoiced consonants, as in tut- 'to grab,' syprɣɛ - to sweep,' and pikir 'intention'.

Vocalic harmony is a feature common to all Altaic languages, but it is rather weak in Uigur, particularly within word stems. Only in suffixes is it rather uniformly observed. If, for example, the last vowel in a word stem is a front vowel, suffix vowels are also front vowels. When a word stem ends in i or e, the following rule applies: If the stem contains a g or k, suffixes will carry front vowels; if not, suffixes will have back vowels. Uigur also has consonantal harmony, but it is not as complete as vocalic harmony. It applies only to words in which a consonant forms the final phoneme of the stem. If this consonant is voiced, all suffix consonants must also be voiced.

Another feature of Uigur phonetics is the softening of vowels and consonants. Vocalic softening applies to a and ɛ in single-syllable stems where they are changed to e if the suffix starts with an i, as in el 'people' → eli 'his people'. In stems with two or more syllables, an a or ɛ in the final syllable is changed to i by any suffix that forms a new syllable. Examples are adɛt 'custom' → aditim 'my custom'; bazar 'market' → baziri 'his market'. Consonantal softening applies to q, k, p, and t under the following conditions: (1) They must occur in words of two or more syllables, (2) they must form the last phoneme of a stem, and (3) they must be followed by a personal suffix. Examples are jataq 'dormitory' → jatiɣim 'my dormitory'; otyk 'boot' → otigyn 'your boot'; mektep 'school' → mektiwimiz 'our school'; maqset 'goal' → meqsidi 'their goal.' There are, however, many exceptions to this rule for both vowels and consonants.

Vocalic elision occurs when personal suffixes are attached to a bi-syllabic stem that contains in its second syllable an u, y, i, or ɛ. Examples are oɣul 'boy' → oɣlum 'my boy'; kongyl 'feeling' → konglimiz 'our feeling'; pikir 'idea' → pikrim 'my idea'; and ʃɛhɛr 'city' → ʃɛhrimiz 'our city'.

Stress is usually on the last syllable of a word and shifts to a suffix or the last of several suffixes. There are, however, many exceptions, some of which are found in borrowings from Arabic, Farsi, Russian and Chinese, as well as in certain compounds.

Uigur morphology is complex. It has six main cases, at least fifteen

verbal aspects, nineteen common ways of constructing adjectives, and six conjunctions as well as a much larger number of real words that serve as conjunctions. Verbal nouns (h_{er}ket nami) are extremely common and take many different functions, like subject, object, predicate, and adjective. Adjectival verbs (syp_{et}da) use their own suffixes to express different tenses. They can also serve as nouns. The five most common verbal voices (peil _{er}id_ziliri) are active, retroflex, passive, indirect, and mutual. The future tense of a verb is frequently used to express habitual actions in the present. Auxiliary verbs are used for modifying a verb but also for linking elements in complex sentences which are very often encountered in Uigur. Besides suffixes, Uigur also has at least eight postpositional words (s_oz arqajardet_i s_oz).

Uigur also distinguishes itself from other Turkic languages by a much larger number of homonyms. Examples include at 'horse' and 'name', t_yf 'dream' and 'noon', and k_oz 'eye' and 'fountain, spring'.

Uigur also shares with other Turkic languages a common lexicon, including some ancient words, like al- 'to take,' k_or- 'to see,' k_oz 'eye' and qol 'hand'. On the other hand, Uigur also has retained other ancient words no longer attested in other Turkic languages, as well as pure Uigur words. Examples include er_kize 'after', d_ziq 'many', and xojma 'very'. Another differentiating feature is the changed meaning of older or translated words. For example, et_il 'to open' (intr.) and sajra- 'to chirp, to sing (of birds)' are found in all Turkic languages, but in Uigur the combination et_ili_j- sajra_j is used only in the extended meaning of 'to speak one's mind'.

Quite expectedly, Uigur in its present form differs from other Turkic languages except, of course, those which are spoken in China, in its large and rapidly growing number of Chinese loan words.⁸ As recently as 1944, native Uigur words accounted for 49 percent of the total Uigur lexicon, Arabic 33.5 percent, Farsi 7.5 percent, Russian and other European languages 5.5 percent, and Chinese only 2 percent. Arabic loan words started to enter the Uigur language during the fourteenth and fifteenth centuries. Arabic loan words were used primarily for Islamic religious terminology. More than half of the Farsi loan words represented concrete ideas and names of objects, while the remainder was Arabic loan words first absorbed by Farsi and then passed on to Uigur. Russian and European loan words are of recent vintage and mostly represent technical matter, such as radiyo and aptomobil as well as some political terms like puroletariyat.

Chinese loan words can be separated into old and new types. The old types, already in use before 1949, of which there were about 2 percent in 1944, as noted earlier, were found more in the countryside than in the cities of Xinjiang because Uigur intellectuals, living in the cities, disdained the use of Chinese. Moreover, there was no geographical uniformity in the use of Chinese loan words. Depending on the number of Chinese living in any given locality, the

number of Chinese loan words differed sharply from place to place. They also differed in their pronunciation because of the different Chinese dialects spoken by various Chinese residents of Xinjiang. Since 1949 the situation has greatly changed. First of all, the total number of Chinese loan words has increased tremendously. Although no figures are available, my guess would be around 10 percent of the total Uigur lexicon. Moreover, the former differences between cities and countryside and among various Chinese dialects have been eliminated, as the new Chinese loan words are directly transmitted through the news media which are controlled by the central government in Beijing.

The Uigur language has the distinction not only of having its own script, a rare feature among the twenty-one nationalities of Northern China, but also of having had a script earlier than the others. Already in the seventh century the Uigurs used their own script, known as the Orkhon (sometimes called Orkhon-Yenisei) script. The Uigurs later switched to the Sogdian alphabet. This Uigur script (Table 2) was adopted, with some changes, by the Mongols in the thirteenth and by the Manchus in the seventeenth century.

In the eleventh and twelfth centuries the Uigurs living under the rule of the Islamic Karakhanids in western Xinjiang began to use the Arabic script, while those living in Turfan and other locations in the eastern part continued to use the old Uigur script until the sixteenth century. The Uigurs in Gansu used the latter as late as the nineteenth century.

The Arabic script which was not well suited for expressing many Uigur sounds underwent several reforms, and the currently used Arabic script is shown in Table 3. In 1959 the central government of China introduced a new script (also shown in Table 3), but people in many walks of life continued to object to it. As a result, in 1982 it was abandoned in favor of the Arabic script.

The Uigurs have an extraordinarily rich literary heritage that reaches back to the eleventh century when in 1069 Yusup Khas Hajib completed his Kutadgu Bilig (The Wisdom That Leads to Regal Glory), a didactic poem of 6,500 couplets. During that same century another Uigur, Mahmud ibn al-Husain al-Kashghari, completed an important dictionary of Turkic languages, the Divanü lughatit türk, which has remained to this day a valuable source for scholarly research. A full account of Uigur literature still remains to be written and the scope of this survey permits us to mention only a few contemporary Uigur literary figures here. With the ravages of the so-called cultural revolution receding into the past, Uigur literature is once again flourishing. One of the most prominent novelists is Qäyyum Turdi who is writing on contemporary themes. Other leading novelists include Zunun Qadir, Ablimit Sabir, Tuhtahum Masiri, and Ähät Turdi. Among the most popular poets must be listed Äbäydulla Ibrahim and Nim Shehit. The latter fell victim to Mao's "cultural revolution" in 1972. Many poems and short stories are published in literary magazines, the most important of which are Tarim, a monthly published in Ürümqi, the bi-

Uigur

Table 2

OLD UIGUR SCRIPT

	A	B	C	D
1				a
2				e
3				i
4				o, u
5				ø, y
6				n
7				ŋ
8				q
9				G
10				b
11				s
12				ʃ
13				d, t
14				l
15				m
16				dʒ, tʃ
17				j
18				g, k
19				r
20				w

A = Initial Position

B = Medial Position

C = Final Position

D = IPA transcription

Table 3
MODERN UIGUR SCRIPTS

F	E	D	C	B	A			F	E	D	C	B	A			F	E
						17	18							1	2		
d	d	ق		ق	ق			a	a	ل			ل	ا	ا		
r	r	ق		ق	ق			ə	ə	ل			ل	ا	ا		
z	z	ق		ق	ق			e	e	ل			ل	ا	ا		
ʒ	ʒ	ق		ق	ق			i	i	ل			ل	ا	ا		
ng	ng	ق		ق	ق			o	o	ل			ل	ا	ا		
ɣ	ɣ	ق		ق	ق			u	u	ل			ل	ا	ا		
p	p	ق		ق	ق			θ	θ	ل			ل	ا	ا		
t	t	ق		ق	ق			ʊ	ʊ	ل			ل	ا	ا		
s	s	ق		ق	ق			ɣ	ɣ	ل			ل	ا	ا		
ʃ	ʃ	ق		ق	ق			b	b	ل			ل	ا	ا		
k	k	ق		ق	ق			w	w	ل			ل	ا	ا		
q	q	ق		ق	ق			g	g	ل			ل	ا	ا		
ɣ	ɣ	ق		ق	ق			ɣ	ɣ	ل			ل	ا	ا		
x	x	ق		ق	ق			l	l	ل			ل	ا	ا		
h	h	ق		ق	ق			n	n	ل			ل	ا	ا		
f	f	ق		ق	ق			m	m	ل			ل	ا	ا		

C = Medial position
F = IPA transcription

B = Initial Position
E = Latin script

A = Isolated form
D = Final Position

monthly Qāshqār ādibiyati (Kashgar Literature) in Kashgar, and the quarterly journal Yengi qashteshi (New Jade) in Hotan.¹⁰

Society¹¹

The Uigurs play a large variety of musical instruments, many of which are also found, usually in slightly altered forms, among neighboring nationalities, like the Kazaks, Kirgiz, Uzbeks, Tajiks, and Tatars. Illustration 1 shows some of the more popular instruments. The Xinjiang Song and Dance Ensemble gives frequent performances in Ürümqi and other cities, while virtually every major Uigur population center has its own resident orchestra.

Most Uigur men living in cities have adopted Western clothing, like suits and the kāpkā, a Russian-style visored cap. The more traditional-minded still wear the round doppa (Illustrations 2 and 3). Older men still cling to the custom of covering their heads in public, either with a doppa or a kāpkā. Usually the doppa is not worn in conjunction with Chinese cloth shoes but only with leather shoes. Many younger men, however, no longer abide by this custom and walk around bare-headed. Women almost everywhere, even in large cities, wear the traditional loose-fitting cotton dress, usually with large floral designs, and a kerchief or doppa on their heads.

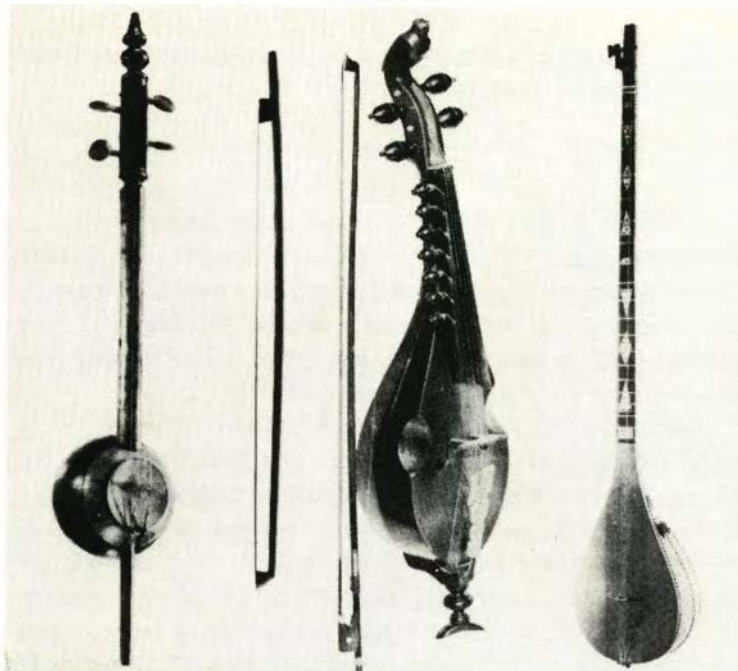
The Uigur diet is heavily dominated by meat, specifically mutton. Like the Kazaks and Mongols, the Uigurs feel that a meal without meat is not a meal. The most common meal is polo which, as the Chinese term zhuafan (lit. grab food) vividly suggests, is eaten with the fingers. Other meat dishes include manta, meat-filled dumplings, shorpa, a meat soup, and kawap, skewered meat. These dishes are almost always eaten together with an unleavened crusty pancake called nan. Other vegetarian side dishes include gānpān (rice), suyqash (noodle soup), lāghmān (long, stringy noodles), pechinā (bisquits), qatlima (green onion pancakes), poshkal (oil cakes) and, for dessert, the ever-popular halwa, a confectionary made of flour, sugar and oil.

Recent Developments¹²

In September 1949 the Communist armies entered Xinjiang peacefully. The military command there, nominally under Guomindang control, had sent a telegram offering its surrender. This gesture was greatly appreciated by the Communists who had just completed four years of relentless civil war in China proper and who only recently had serious difficulties with Muslim forces under the command of several provincial strongmen in Qinghai and Gansu provinces.

The former Guomindang garrison was not dismissed and sent back to China proper but integrated into a greatly expanded military command for Xinjiang. It is fair to say that, except during the cultural revolution, Xinjiang

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Ajek

Hushtar

Dutar



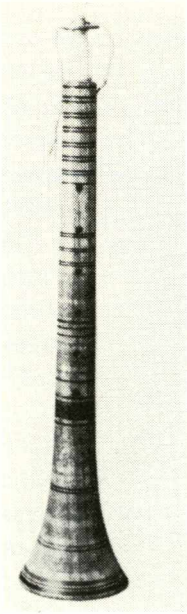
Satar

Tãmbur

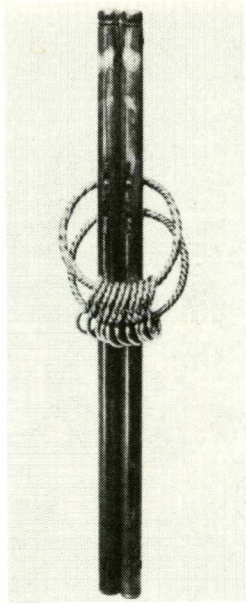
Rawap

Illus. 1. Uigur Musical Instruments

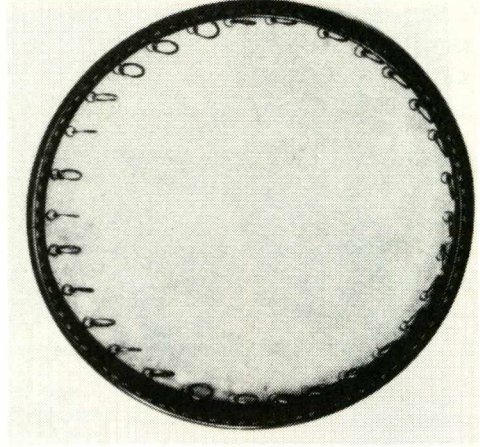
Uigur



Surme



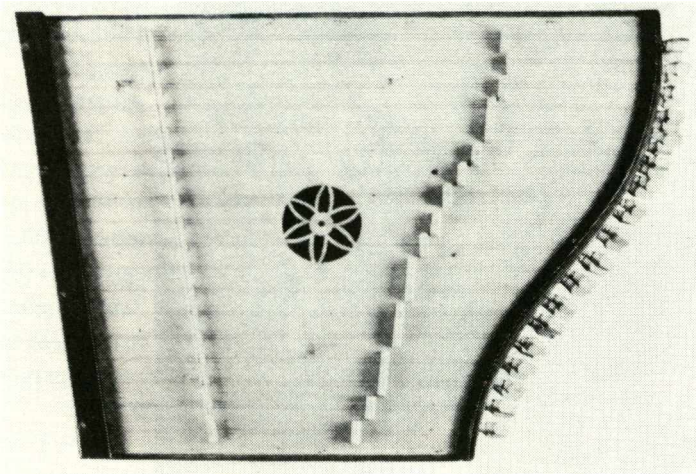
Sabay



Dap



Naghra



Qalun

Illus. 1. Uigur Musical Instruments (continued)

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Illus. 2. An Uigur Couple



Illus. 3. Embroidering Doppas

has experienced a greater military presence than any other province. There is hardly any major area of human activity that has not been influenced, if not dominated, by the Xinjiang military command. The primary objective of this massive military presence is to firmly secure Xinjiang, a region which throughout history had eluded the grasp of Chinese governments and which as late as the 1930s and 1940s had been in the Soviet sphere of influence. Consequently, when officers and men reached their date of discharge, they were persuaded not to return to China proper but to join a paramilitary organization, called the production and construction corps, under the control of the region's military command. This corps was later joined by prisoners and volunteers from China's interior.

For the past fifteen years the corps has consisted of nine divisions, maintaining nine so-called reclamation areas. This corps, as well as the entire military command, has not only been active in land reclamation and other agricultural projects, but has also been the leading edge of industry in Xinjiang. As a result, today Xinjiang is self-sufficient in foodstuffs, even though its population has greatly increased. Traditional industries, such as jade carving and carpet weaving, have been expanded. The oil fields of Karamay are still pumping oil even though the newer offshore fields promise to yield much larger amounts. In addition, a very large variety of consumer goods is produced in Xinjiang. A railroad is now operating from the Gansu frontier to Urumqi, some 1,380 kilometers long, that is the single most important link transporting a never-ending stream of Chinese migrants to Xinjiang and of raw materials, such as oil, tungsten, uranium, coal, and jade to China proper. Aside from several branch lines connecting mines and factories with the trunk line, there is now a 470 kilometer railroad line from Turpan to Korla. The railroads are supplemented by some 23,000 kilometer of roads.

Education has greatly expanded since 1949 at which time there was only one institute of higher learning, Xinjiang College, with some 300 students. Below it were nine middle schools with 3,000 students and some 200,000 elementary students. Now there are eight schools of higher education, with some 4,700 minority students, and sixty-one intermediate technical schools with 21,000 students. Public education has grown in proportion to the increase of Chinese migrants in the region. There are now 1,800 middle schools with 800,000 students and 9,891 elementary schools with over two million students. The percentage of Chinese students at all levels increases each year, and the Chinese language has become the language of instruction in most schools.

Progress has also been made in the field of health care. Ürümqi, Kashgar and Yarkant have hospitals which practice traditional Uigur medicine. These are supplemented by Western-style medicine. In the grasslands, medical teams make their rounds among the settlements, and most major industrial and government installations in the cities have their own outpatient clinics.

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Notes

¹Minzu yanjiu 23 (1983), 80.

²Jiankuang, v. 3, 1.

³Historical information can be obtained from many sources, including René Grousset, Empire of the Steppes (New Brunswick: Rutgers University Press, 1970).

⁴For additional information about this group, see the chapter on the Yugurs.

⁵A detailed account of this important episode in Uigur history is presented in the article by Schwarz.

⁶Unless otherwise noted, linguistic information is based on my notes, taken in Xinjiang in 1983.

⁷For the presentation of the Uigur, Kazak, Kirgiz, and Uzbek scripts, I have adopted the sequence used at Xinjiang University. First the vowels are presented, then the voiced consonants and finally the unvoiced consonants. Within each group, letters of similar shape are clustered. I have found this arrangement to be pedagogically sound.

⁸The following five paragraphs are based mainly on Nadzhip, Modern Uigur, 15-63.

⁹The symbols for ǯ and ǰ have been devised by the Uigur language department of Xinjiang University. They are now being used on an experimental basis but at this time (December 1983) have not yet been officially adopted.

¹⁰Among the several scholarly publications circulated only within organizations, the best is the Shinjang dashue ilmiy zhornali ijtimai' pān qismi (Xinjiang University Research Journal, Social Science Section) which publishes articles written by graduate students.

¹¹Information in this section is based on my observations in Xinjiang.

¹²Additional information on recent developments can be obtained from Zhongguo, 184-185, 190-193.