

Uyghur Texts in Context

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*Life in Xinjiang Documented
from Public Spaces*

By

Frederick de Jong



BRILL

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Cover illustration: Shield on the gate of a “Ten Star Cultured Family” compound in Qaghiliq, July 2009 (by author); Leiden Or. 27.169, Dg3. The text in Uyghur and Chinese mentions stars awarded for earning a living from honest work, being in compliance with law and regulations, achieving prosperity by using technology, producing a clean beautiful environment, fulfilling its obligations, applying family planning, changing bad customs, honoring the minors and respecting the elderly, being a harmonious family, and finding joy in helping others. The subscript mentions the responsible agency as the Qaghiliq County Commission for Moral and Civilizing Project Activities.

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Acknowledgements

My interests in matters Uyghur were first aroused by a talk at Harvard's Department of Near Eastern Languages and Civilizations back in 1984. The talk was by Richard Frye and was based on his experiences in Xinjiang during a UNESCO-sponsored Silk Road mission from which he had just returned. At the time, I was H.A.R. Gibb Fellow at the Center for Middle Eastern Studies and both of us were affiliated with Kirkland House, where we had many a conversation about Uyghur and Central-Asian issues thereafter. Following my return from the US, and after having been appointed to the Chair of Islamic Languages and Cultures at Utrecht University, I could arrange for the teaching of modern Uyghur by a native speaker on a regular basis. This allowed me to bring Uyghur studies back from beyond the horizon of my scholarly interests. However, without being able to do more than scratch the surface.

My first-hand experience of Xinjiang and Uyghur culture came in 2002 when I had the good fortune of being invited to participate in the International Conference on Altaic Studies held at the Central University for Nationalities in Beijing. Following the conference, the organizers arranged for a trip to Turpan, Urumchi, and Qashqar. Ever since, till 2014, I have been back annually for much of the spring and summer periods, and in some years in winter, often in connection with lecturing engagements at the CUN. I am grateful to the Department of Uyghur Language and Literature of this university, now renamed Minzu University of China, for hosting me, and to professor Litip Tohti, who was Head of the Department at that point in time, and his colleagues for many forms of support and assistance.

With regard to many of the students in my classes at CUN, I was often touched by their eagerness to learn and even more so by their concern for my wellbeing. During the periods when I lived in Beijing and in Urumchi some of them were of great help in the course of my work on the texts presented here. I truly hope that fate will be kind to them.

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Introduction

Travelling in Xinjiang in 2008, the year of the Beijing Olympics, I was struck by the quantity and variety of texts in Uyghur posted in public spaces. I started to photograph these texts and continued to do so during 2009, the year of the “Urumqi uprising” of July 5. This event generated a stream of texts posted in public spaces reflecting the efforts made by the authorities to re-establish control.

In the course of my travels in the years thereafter I continued to add to my corpus of photographed Uyghur texts. At the same time I started collecting, as comprehensively as possible, various types of folders, brochures, handouts, and product wrappings with texts illustrating aspects of Uyghur culture and society. By 2013 these efforts had resulted in a corpus of 900 texts approximately, both photographed as well as originals.

When collecting and photographing, initially out of linguistic interest, I became aware of their value as primary source materials documenting a wide variety of aspects of daily life of the Uyghurs in Xinjiang. Moreover, the implicit messages or explicit references contained in many of the texts gave them significance as clues towards an understanding of the existential realities they reflect or illustrate.

It also occurred to me as surprising that few if any studies on Xinjiang make use of Uyghur texts in public spaces as sources, be it in the original or in a verifiable translation. This notwithstanding the substantial body of scholarship on Xinjiang which has accumulated over the past two decades in conjunction with a growing number of scholars involved in Modern Xinjiang Studies.

These factors seemed to make it apposite to endeavor an analytical annotated publication of a number of texts selected from the collected corpus jointly with English translations. The selected texts, which constitute the core of this book, illustrate a wide variety of aspects of life in Xinjiang while at the same time being elucidated by them. However, a full understanding of the texts requires recourse to external sources, whereas the external sources add substance and detail to the texts. Thus, the discussions in “The Context” and the detailed notes aim at providing relevant supporting or supplementary sources, historical leads, and explanatory data. Cumulatively, this has resulted in a book that is anchored in a corpus of primary sources accompanied by verifiable translations. It encompasses much of our current knowledge, while adding to this knowledge in a variety of ways, viz. by making primary source materials accessible, by expanding the evidential base for discussions concerning the Uyghur predicament, and by presenting a substantial set of philological materials.

From the corpus of collected texts, which have been added to the holdings of Leiden University Library, 126 were selected, translated, and annotated for this book. These have been arranged under fourteen thematic headings. The number of texts under each of these thematic headings seems to correspond with the relative frequency of similarly themed texts found in public spaces. This frequency, in turn, points at the relative importance of and concern with matters covered under these headings for the Uyghurs as well as for the authorities, viz. “Healthcare and healing”, “Diluting and Criminalizing Islam”, and “Law and regulations”, with twenty-three, fourteen, and twelve texts respectively. Each section together with the relevant set of texts could potentially serve as the starting point for further thematic research and analysis.

Some of the concerns reflected in the texts are not confined to Uyghurs in Shinjang. Religious repression, forced displacement in conjunction with urban development and renovation, land grabbing, and the quality and costs of health care are matters affecting the lives of millions of people all over China. In this book, however, the focus is strictly on Shinjang and its Uyghur population. A comparison with unpopular policies implemented elsewhere in China entailing predicaments for specific populations will have to wait for a different type of study.

Selection criteria for inclusion in the corpus of texts in this book were: the relevance of texts as historical records, density of contents, and contribution to the comprehensive nature of the corpus implying geographical and thematic spread. Care for sufficient geographical spread in the corpus is borne out by the locations where each text was photographed or obtained in the original, as mentioned in the *List of the Access Numbers of the Texts* at the end of this book. The sequence of the texts under each of the fourteen thematic headings is the outcome of mainly stylistic considerations. Matters covered often comprise issues that are at the interface of Han-Uyghur relations. These occupy Uyghur minds and dominate private conversations, in as much as these are conducted in a secure environment, e.g. in the intimacy of the family home, or in a small circle of friends drinking *haraq* while sitting near the shore of the Ili River.

A considerable number of texts communicate matters of policy or issues tied up with matters of policy. The effectiveness of such texts is questionable. When they contain instructions, directives, or prohibitions, these would seem to be read. Conversely, texts with ideological contents seem to be met with indifference. But it also happens that texts amaze Uyghur readers when they contain, perhaps unintended, information about aspects of their social reality they did not know before, e.g. concerning “Izbot” (text 14). In this case, as in the cases of some other texts published in this book, e.g. the specification of 24 kinds of illegal religious activities (text 10), some of my Uyghur interlocutors mentioned

that they had heard people talking about it, but now saw the relevant texts for the first time on the display of my camera. This raises questions about the range of distribution of the various texts, a theme that cannot be researched for obvious reasons.

Anyone working with Uyghur texts is aware of the inadequacy of Uyghur dictionaries, be they Uyghur-Uyghur, Uyghur-Chinese, or Uyghur-English, either on-line or the electronic pocket dictionaries of the Irpan and Muuellim companies. Given this situation, it seemed apposite to include an Uyghur-English Glossary, listing the Uyghur vocabulary used in the texts with their English meanings as given in the translations. In addition to facilitating the use of the texts in teaching and learning Uyghur, the Glossary constitutes a substantial corpus of material that may be explored and used in conjunction with the production of a comprehensive dictionary in future.

When English translations required a choice between clarity and elegance, preference was given to clarity while trying to stay close to the Uyghur originals. Dialectal pronunciations found in the orthography, such as *kh* for *q*, *p* for *b*, *w* for *p*, have been edited back to their literary forms (e.g. *ukhturush* → *uqturush*; *aeswap* → *aeswab*; *maektiwimiz* → *maektipimiz*), as have words where vowels or consonants have been dropped in the orthography, following dialectal variants. This is equally the case for words with spellings infringing upon the spelling rules for standard Uyghur as set by the Ueruemchi-based *Shinjang uyghur aptonom rayonluq millaetlaer til-yeziq khizmiti komiteti* (Shinjang Uyghur Autonomous Region's Committee for Language and Script of the Nationalities). Chinese syntactical forms which are not in accordance with standard modern Uyghur have not been edited but have largely been left as they stand, reflecting the fact that many of the Uyghur texts included in this book were translated from Chinese. Many a Uyghur text in public spaces is posted together with a Chinese version of the same. This Chinese text may or may not have been the original from which the Uyghur translation was made. In the cases of such bilingual texts, an effort was made to photograph these as completely as possible. Consultation of these Chinese versions occasionally allowed for solving problems of translation and editing of the Uyghur texts. The corpus of bilingual texts may well be explored for their potential as sources for a study of Chinese-Uyghur v.v. translation practice at government levels.

In the *pinyin* transliteration of Chinese words the tone marks have been omitted. The transliteration of Uyghur follows the system used in my *A Grammar of Modern Uyghur* (Utrecht: Houtsma 2007). For the sake of consistency, Uyghur toponyms are also transliterated following this system.

The thematic expositions in Part 1 and the texts in Part 2 cover a wide specter of Uyghur history and culture with an emphasis on the period 2009–

2014. Substantial use has been made of reports found on the websites of Radio Free Asia, the Uyghur-American Association, and the Uyghur Human Rights Project. This points at a dearth of alternative sources of information. A Chinese government stricture on information about ‘incidents’ and on reporting about them implies that few alternative news sources exist apart from these websites. This may raise questions about the reliability of the facts reported, notably when the possibility of confirmation by an alternative source is non-existent. However, on the few occasions during the years 2009–2013 that I was in the position to check *in situ* events reported, I found no discrepancies between the core-information in the report and the information I obtained. Also if this had been the case, I would still argue that their reporting provides a window on the vicissitudes of life in Xinjiang. Thus, it would be unwise not to make use of these reports when they can provide a strong evidential base in conjunction with presenting the corpus of texts selected for this book. The reports used date from not later than 2014, when I was in Xinjiang working on the final editing of the Uyghur texts and the translations. The end of this year is equally the *terminus ad quem* for academic publications and other sources of information used and mentioned in the list with References.

The complete collection of Uyghur texts photographed in public spaces in Xinjiang in the years 2008–2013, including the items presented here, have been added to the holdings of Leiden University Library (Or. 27.169: Collection of photographic reproductions from Uyghur texts in Xinjiang photographed in the period 2008–2013) in electronic and in printed form. A corpus of sixty-five printed texts collected in the same period, has been added as well (Or. 27.170: Collection of original printed Uyghur materials collected in Xinjiang in the period 2008–2013). Moreover, all the Uyghur publications mentioned in this book have become part of the Library’s holdings.

As for the references accessed on the Web: these have been printed, in as much as these were printable, and were deposited at Leiden University Library (Or. 27.171: Printout of ephemeral materials concerning Uyghur themes published on the Internet). This implies that much of this corpus of “internet material” may remain available for consultation in this library long after it has ended its Internet life. All materials are accessible for scholarly research at the Department of Special Collections.

For anyone working on Xinjiang and on Uyghur themes this book has much to offer. This also holds for turcologists, sinologists, socio-anthropologists, and historians working in the wider field of Central-Asian studies and Turkic linguistics. Moreover, advanced learners of Uyghur may profitably use the corpus of texts with the translations and the Uyghur-English Glossary. For all, the

detailed indices were compiled with the intention to give the book optimal functionality as a tool for Uyghur studies.

Since 2008, when I started collecting Uyghur texts, more and more Uyghur neighborhoods in towns and cities have been fenced off and have security checks and ID registration at the gates. This is also the case in the countryside of Xinjiang. Here the multiple check points would seem to mark a grid system designed to track and control movement in and out of specific rural areas. With the construction of the barriers and checkpoints Uyghur public spaces have become far less accessible than they used to be. This implies that access to official communications posted by the authorities and of the types included in this book, has become difficult for anyone these texts are not intended for. Moreover, the use of Uyghur in posters with government directives seems to be in decline with only the caption of the issuing agency in Uyghur (and Chinese) and the directive itself in Chinese. Thus, a considerable number of the texts in this book, and other similar texts in the collection at Leiden University Library not included here, would seem to have obtained added rarity value. Even more so in the cases of materials photographed outside the major urban centers and in mosques where texts containing communications concerning Islam have become sparse if not absent.

PART 1

The Contexts



'Uyghur': Ethnonym and Language

In the course of the 15th century, when resistance to Islam by the mainly Buddhist inhabitants in the Turpan depression ceased, the people who identified as 'Uyghur' disappear from historical records.¹ In the West, as was observed by the Hungarian turcologist Hermann Vámbéry, the Turks of East Turkistan were called 'Uyghurs' till the beginning of the 19th century.² Also Vámbéry himself, in his major work on the Turkic peoples published in 1885, consistently uses the term 'Uyghur' as an ethnonym. Their language was variously called 'Uyghur' or 'Eastern Turki' by European scholars and was held to be either the language of the inhabitants of the towns in the whole region from Qaeshqaer to Qumul,³ or of the oasis towns of Qaeshqaer and Yaekæen only.⁴ Later, the Russian linguist Sergej Malov, in his research reports of 1912 and 1914, uses 'Uyghur' to denote the Turki language spoken in the wider area of South Shinjang in particular.⁵

It was also Malov who, at a congress of nationalities held at Tashkent in 1921,⁶ proposed to use the term 'Uyghur' for the specific 'ethnic minority' of migrants from the oasis of Shinjang to Soviet Central Asia.⁷ Thereafter, the Russians in Shinjang promoted the ethnonym 'Uyghur' in the late 1920s and the early 1930s. Under their influence, the province's Chinese governor Sheng Shicai adopted Soviet-style nationalities policies. In 1934 the Provincial Government of Shinjang recognized the Uyghur nationality as one of the fourteen nationalities in the province.⁸ Hitherto, most of the inhabitants of the Tarim and Turpan oases had been known by the names of the locations where they lived or came from, i.e. Aqsuliq, Kuchaliq, Khotaenlik, Yaekæenlik, and also Altaeshaeærliq.⁹ These toponyms were also used for self-identification,

1 The term 'Uyghur' passed from a nomad tribal confederation, a khanate on the steppes of what is present-day Mongolia, to the Buddhist oasis dwellers of the Tarim basin. For a synthetic essay covering the various stages of the evolution of Uyghur identity, see Aubin (1998). Alternatively, see Gladney (1990).

2 Vámbéry (1885), p. 323.

3 Abel-Rémusat (1820), p. 253: "encore actuellement la langue des habitants des villes depuis Khasigar jusqu'à Kamoul".

4 Shaw (1878).

5 Aubin (1998), p. 8.

6 For sources concerning this conference, where 'Uyghur' communists claimed the name as their ethnonym, see Roberts (1998), p. 527.

7 Millward (2007), p. 208; cf. Aubin (1998), p. 8.

8 Lattimore (1950), p. 125.

9 Vámbéry (1885), p. 335. Altaeshaeær: Six Cities, a name for the part of Southern Shinjang

and they referred to their language as 'Turki'. From the 1930s onwards, when national consciousness increased in conjunction with a growing awareness of shared cultural characteristics, 'Uyghur' became an accepted and cultivated ethnonym.¹⁰ As a component of this increase in national consciousness, codification and institutionalization of a unified Uyghur language took shape.

The registration of the sedentary Turkic speaking Muslim population as a nationality by the Peoples Republic of China (PRC) authorities in the 1950s,¹¹ implied the continuation of an already existing classification of nationalities in the province.¹² In conjunction with the consolidation of the Chinese government's control the province was renamed Shinjang Uyghur Autonomous Region (SUAR), after its majority nationality in 1955.¹³

which comprises the historically major oases of Qaeshqaer, Khotaen, Yaekaeen, Uechturpan, Aqsu, and Yengisar.

10 On one of its exponents, Abdulkhaliq Uyghur, see Text 31, pp. 201–202.

11 The number of recognized nationalities at present (2017) is fifty-six, up from forty-one in 1953. On the consolidation of fifty-six nationalities, the elimination of many others, and the political considerations at the root of the "Ethnic Classification Project", see Mullaney (2011).

12 The exception were the Taranchis, descendants of farmers mainly from Altaeshaehaer whom the Qing forced to move to the Ili Valley in the mid-18th century, who were classified as belonging to the Uyghur nationality. In the Soviet Union the neo-Uyghur literary language was created on the basis of the Taranchi dialect of Semireche; Bennigsen (1986), pp. 118–119. The etymology of this ethnonym is from the Mongol word for 'wheat', *taran*, with the Turkic suffix *chi* that denotes 'profession', in this case of 'wheat farmer'.

13 Some ethnically and culturally distinct groups in Shinjang were labelled as being part of the Uyghur 'nationality'. In this connection, Hoppe (1995), pp. 69–76, mentions the Lopliks (in the Tarim region of Lopnur) and the Dolans (in the Yaekaeen river area in and between Maekit and Maralbaeshi) that were grouped with the Uyghur with which they shared similarities. For other sub-ethnic identities and references, see Rudelson (1997), p. 24. Following the Uyghur folklorist Nizamdin Yuesueyuen, Rudelson mentions Keriyaeliks, Qaeshqaerliks, Eastern Uyghurs (Turpan and Qumul), Ghuljaliqs, and Taranchis.

Imposing the Past: Destruction and Restoration of Habitat and Heritage

The historiography of the autonomous region and its inhabitants exists in competing versions that are essentially, but not exclusively, produced in connection with post-1949 needs for legitimating geo-political realities.¹ Divergent views exist concerning the ethnic origins of the Uyghurs, their original habitat, the nature and historical depth of Chinese rule in Xinjiang, the nature and scope of Chinese presence and influence in Xinjiang before establishment of PRC control, and the nature of Uyghur states.² Polemics and scholarly debates concerning the variegating conceptions of Uyghur history were possible from the beginning of the Reform Era in 1978 till the early 1990s. The end of this period was marked by public burnings of books containing “subversive historiography”³ and the imposition of a single version of the past thereafter. A work considered to be extremely subversive, and of “toxic influence” as it is put by its critics,⁴ is *Shaerqi Turkistan Ta'rikhi* by Muhaemmaed Aemin Bughra.⁵ This work, written by one of the founders of the East Turkistan Islamic Republic (1933–1934), was originally published in Kabul in 1940 and in Ankara in 1987. It was and still is circulating in Xinjiang on a CD with the Ankara edition in Turki, an edition in modern Uyghur in *kona yeziq*,⁶ a modern Turkish translation, and a variety of documents from the personal archives of Muhaemmaed Aemin Bughra.⁷

The official Chinese version of the history of the area is tight up with the construction of an ideology of a unified state more or less coinciding with present-day China, where Han Chinese were dominant if not in control. Hardly

1 For a solid scholarly discussion of the various versions, see Bovingdon (2004 a).

2 For a brief survey of the various positions and the political contexts, see Tursun (2008).

3 Bovingdon (2004 a), p. 367 and p. 370.

4 See Li (2005), p. 276. See Millward (2009) for the reasons the Chinese government may have had for the production of Li's book by the Chinese Academy of Social Sciences. The Academy is a state think-tank with the status of a Ministry.

5 The most comprehensive biography to date is Bakır (2005).

6 I.e. the script used for writing Uyghur in China today that is based on the Arabic alphabet.

7 His son-in-law, M. Yunus Bughra compiled the CD *Muhaemmaed Aemin Bughra Kulliyati* during 2007. It was available directly from the compiler (yubugra@yahoo.com) living in Turkey.

any room exists for scholarly debate concerning the Communist Party of China-canonized master narrative of the history of Xinjiang,⁸ whereas also the master narratives of local history can hardly be challenged since those who do run the risk of being sanctioned severely by the authorities.⁹

The official position that Xinjiang is and always has been an inalienable part of China from early dynastic times onwards has to be reiterated in historiography and wherever past and present state of the Region comes up.¹⁰ This position is at the root of what is called “objective” and “correct” understanding of Xinjiang’s history that is considered to be essential for developing a harmonious society characterized by solidarity of nationalities. Questioning the official view of Xinjiang’s history implies running the risk of being accused of and punished for instigating ‘splittism’. Alternative versions are labelled as efforts “to distort and fabricate history” and as equal to undermining the unity of the Chinese state.¹¹ By means of the “Three Histories Education Campaign” (of Xinjiang, the ethnic minorities, and religions) of 2010–2011, the state aimed at giving the widest possible propagation to its canonized version of Xinjiang history.¹² Notwithstanding the great efforts involved in spreading the standardized version of the history of Xinjiang justifying the Chinese State’s claims and policies, Chinese historians and their works are looked upon by their Uyghur counterparts as instrumental in spreading tendentious views of the history of Xinjiang. However, few if any dare to speak out for fear of being accused of subversion. The conviction that state-standardized historiography aims at robbing the Uyghurs of a collective past of their own to be proud of would seem to

8 The official view of the history of Xinjiang is summarized in “White Paper on the History and Development of Xinjiang” issued by the Information Office of the State Council in May 2003. The English version of the text may be retrieved from www.china.org.cn/e-white/20030526/. In 2005, Xinjiang People’s Publishing House published a 300-page book, Li Sheng (ed.), *Xinjiang of China, Its Past and Present*. The book was simultaneously published in several other languages, including Russian, Japanese and Arabic (as is claimed by a text on a sticker on the back of the book). It was written by a group of scholars “on the basis of reality with the purpose of respecting history and clarifying the truth”, as it is put on its cover. A detailed and comprehensive account of the official Chinese positions on Xinjiang and its history in support of the claim that the territory has “always been part of the homeland” constitutes the core of the book.

9 See Bellér-Hann (2012) for a case study concerning the *Wangs* of Qumul.

10 Western scholars who contest the Chinese Communist Party-sanctioned view of the history of Xinjiang have found themselves barred from entering China. See Golden (2011), Millward (2011), and Link (2013).

11 Cf. Text 10, § 20.

12 *Xinjiang* (2012), p. 2.

be shared by a broad segment of Uyghur society. It is perceived as yet another aspect of a policy robbing them of their identity and eventually aiming at the annihilation of the Uyghur ethnicity.

The state-standardized version of the history of Shinjang follows the periodization of the dynasties that ruled the central plains. This extends to the artefacts on exhibit in the SUAR Museum in Ueruemchi, where e.g. a document from the Qarakhanid period (mid-9th till early 13th century) is dated as from the Song dynasty period (960–1279),¹³ whereas a jade dish with a Persian text containing a reference to Qaeshqaer, datable to the period before 1750,¹⁴ is presented as an item from the Qing period.¹⁵

Periods of relatively stable administrative and military integration into the Chinese Empire of territories coinciding with much or substantial parts of present-day Shinjang are:

- During the Western and Eastern Han dynasty (206 BC – 220 AD): for some 200 years (from 90 BC up to circa 110 AD);
- During the Tang dynasty (618–907): for a period of circa 100 years (from the beginning of the Protectorate centered on Kuchar till the beginning of the An Lushan rebellion in 755);
- During the Qing dynasty (1644–1911): following the final destruction of the Zunghars in 1756/57, when a set of military campaigns¹⁶ and collaboration of Muslim aristocrats¹⁷ brought much of the Turkic oasis-dwelling population under Qing control.

13 See the *Catalogue of the Museum*; Yusufu (2005), p. 131. The *Catalogue* was published on the occasion of the official opening of the controversial new museum building. This stands on the site of a demolished neo-classical building with a typical Stalinist-style spire that housed the old regional Museum. For a photograph, see Shui (2000), p. 16.

14 A photograph of the dish is published in the reverse in the Museum's *Catalogue*, p. 29. The Persian text suggests that it was not produced later than the middle of the 18th century, when the oasis had not yet passed under Qing rule, and when Persian was still an important intellectual medium taught at its *medreses*. At the beginning of the 20th century, only Yeshil Maedrisi in Yaekaeen is on record as an establishment where Persian and the study of Persian texts constituted part of the curriculum; cf. Hartmann, p. 52.

15 Yusufu (2005), p. 29.

16 Perdue (2005), chapters 5, 6, and 7.

17 Turkic Muslim clerics and merchants joined the Qing side during the Qing-Zunghar war. Turkic Muslims began to work as Qing Governors and allowed them to be transformed into Qing subjects. They claimed equal standing with the Manchu generals, and were crucial in the Qing tribute system and in the Qing conquest of Central Asia by implication; cf. Kim (2008), pp. 341 ff.

Thus, the total period of direct Chinese control adds up to approximately 550-years: 300 years during the Han and Tang dynasties, and 250 years during the late Qing, and the Republican periods.¹⁸ Following the Qing conquest of the lands north and south of the Tiyan Shan, this territory began to be called Shinjiang, i.e. ‘New Dominion’. It formally became a Chinese province in 1884, and was incorporated into the PRC following its “peaceful liberation” by the People’s Liberation Army under General Wang Zhen¹⁹ at the end of 1949.²⁰ In Party discourse, “peaceful liberation” covers the notion of “liberation from backwardness” by means of the advanced culture brought by the Communist Party of China (CPC) under the great leader Chairman Mao Zedong.²¹

In Chinese historical discourse, the term Western Regions is used to refer to the territory that more or less coincides with present-day Shinjiang, implying that these were lands falling within the realm of the Chinese Empire²² at least since the Han dynasty. This view is entered in the text found on a billboard at the entrance of what is now called the “tourist area” of the old city of Qaeshqaer, formerly known as the Shaehaer Kocha Region (1).²³ In this area, which is managed by a Beijing-based Investment Group,²⁴ tourists can sample “authentic Uyghur life” for an entrance fee. This area reportedly constitutes some 15% of

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- 18 Hoppe (1995), p. 315 for specifics on territories controlled and dates. See also Millward (2004), pp. 35–48, for a concise survey of conquest and settlement with pertinent observations falsifying current Chinese claims that Shinjiang has been part of China for 5000 years.
- 19 See Li (2005), pp. 167–174 for the Chinese account of events. Wang Zhen (1908–1993) was known as a ‘staunch Marxist’ and was Vice-President at the time of his death. For an obituary, see Luard (1993). On Wang Zhen in Shinjiang, see Dillon (2004), p. 77.
- 20 Wang Zhen’s ashes were scattered from atop a sacred mountain in the Tiyan Shan Range; see Wang (2014). The Tiyan Shan Range is one of the main sources of water in the SUAR [see Raehim (1994), p. 184], whence the unease and bitterness sometimes expressed by Uyghurs in private by saying that ever since 1993 they are consuming water tainted by the remains of this key person responsible for the Uyghur’s subjection to Chinese Communist rule.
- 21 Cf. Li (2005), p. 174.
- 22 Chinese historians claim that the numerous Chinese historical records always describe the Western Regions as part of Chinese civilization; cf. Li (2005), p. 4.
- 23 Numbers in bold refer to the numbers of the texts in the corpus in Part II. A paragraph number may follow this, where apposite.
- 24 UHRP (2012), p. 65. Apart from this area, also a second section of the old city was preserved and restored, and entrusted for management to the Beijing Zhongkun Investment Group Corporation Ltd.; see Cappelletti (2014), p. 17.

the old Uyghur neighborhoods (*maehaellae*)²⁵ that were scheduled for demolition by the end of 2014. The demolition of the Old Town happened without regard for its historical, cultural and social significance, notwithstanding global campaigns to save “the best preserved traditional Muslim city in Central Asia”.²⁶ It has been labelled as “cultural vandalism” and as “a crime against the world cultural heritage”.²⁷ Next to the on-going demolition area the authorities put up a billboard in 2009 carrying a text in Uyghur and Chinese stating that the UNESCO representative in Beijing, who had visited the city to review “renovation” finds this “an action deserving of admiration internationally”.²⁸ UNESCO had, in fact, strongly urged the Qaeshqaer Municipal Government in its *Silk Road Report* to draw up a conservation plan respecting the particular characteristics of the Old City.²⁹ By then, however, the main urban development plans had already been implemented and in May 2010, during the ‘National Work Conference on Shijang’ in Beijing, a Special Economic Zone was officially declared in Qaeshqaer Prefecture, comprising an area of some 50 square kilometres including the city.³⁰

The houses destroyed involved some 50,000 households. These were moved to new six-storey tenement blocks on camera-monitored housing estates in the suburbs, some ten kilometres away from the Old Town.³¹ In such new housing estates, in Qaeshqaer as elsewhere, no space is left for the construction of mosques and wherever there is space, the building of new mosques is not permitted.³²

Part of the development of Qaeshqaer and the Special Economic Zone concerns the reallocation of land in areas where “development actions” are implemented. Here agricultural land is seized for the “benefit of the whole community” and without any notification being required. Farmers who were

25 On the significance of the *maehaellae* in Uyghur culture, see Dautcher (2009), pp. 32 ff.

26 Delius, p. 14.

27 Delius, pp. 6–7.

28 See McLaughlin (2010). A photograph of the billboard accompanies the article. UNESCO objected to the billboard that was still in place in early 2010, and made locals believe that the international community supported the Chinese authorities in their plans to erase this symbol of Uyghur identity.

29 UNESCO (2004).

30 Cappelletti (2014), p. 16.

31 Delius, pp. 9 and 12. See also Cappelletti (2014), pp. 21–22 on concerns expressed by Uyghurs about the detrimental effects and consequences of development for their desired mode of life. For a panoramic view of part of Qaeshqaer's Old Town, see Zhang (2008), pp. 72–73.

32 See RFA, 2014, March 19.

pushed off the land they used to cultivate are known to have moved to the newly-build apartments in the city of Qaeshqaer where they live disoriented and lonely lives.³³

As elsewhere in China, land grabs at the expense of farmers and urban residents are widespread. In Xinjiang, such expropriation of land by the authorities³⁴ generally tends to benefit Han Chinese and to initiate conflicts with an ethnic dimension. Numerous cases of expropriation of Uyghur homes and land by local governments, and with little or no compensation paid, are on record. These assets are subsequently sold, mainly to Han entrepreneurs and Party officials, with massive profits being made. The local governments involved use these profits to pay off debts incurred as the result of their credit splurges engaged in over the past decade or so.³⁵

Conflicts resulting from land grabs have entailed the killing of Uyghur protestors,³⁶ local officials,³⁷ and Han settlers.³⁸ In the case of farmland, these settlers benefit from government incentives that are not accessible to Uyghurs, such as favourable loans, free farm equipment, and grants for seeds and fertilizers. In consequence, many of the poorer Uyghur farmers cannot compete anymore and end up in a situation where they are forced to sell their lands off

33 Cappelletti (2014), p. 20.

34 According to the *Chinese Land Administration Law*, land can be expropriated at any moment in the 'public interest' in exchange for compensation that is estimated on the annual productivity of the land. However, this compensation tends to be below the corresponding market value, whereas sometimes no compensation is provided at all. See Siciliano (2013), p. 5 for details and references.

35 See e.g. RFA, August 1, 2010 (demolition of Uyghur neighborhoods in Karamay); RFA, 2010, October 12, (the case of Hanbing township, Ili Prefecture); RFA, January 14, 2011 (the case of Aghu village, Kucha county); RFA, October 12, 2012 (the case of Hanbing township, Ili Prefecture); RFA, June 3, 2013 (the case of Baykol village, Qaradong township in Ili Prefecture); RFA, December 5, 2013 (the case of Shoruq village, Atush city); RFA, January 17, 2014 (the cases of the townships of Tashbaliq, Taengritagh, and Ghaerbiy Tagh, Qumul); RFA, January 22, 2014 (Atush city); RFA 28 March 2014 (the case of Qaziriq village, Naezaerbagh Township, Qaeshqaer); 9 April 2014 (the case of Yenibagh village, Turpan); RFA, 7 May 2014 (the case of Toqay village, Kunes County, Ili Qazaq Autonomous Prefecture).

36 RFA, June 26, 2013 (the Lukchun incident, involving the killing of at least 35 Uyghurs in the course of violence triggered by forced housing demolitions); Gaku (2013) reporting on a clash between the police and Uyghur residents in Siriqbuya, Maralbaeshi county, on April 23, 2013, due to land seizures by the local government leaving 21 dead.

37 Jacobs (2014a).

38 RFA (2014, July 14).

to Hans.³⁹ Subsequently, they may have few alternatives but to work as agricultural laborers on the lands they once owned.⁴⁰

The demolition of Qaeshqaer's Old Town⁴¹ is seen by the Uyghurs and the international community as yet another move by the Chinese authorities aimed at destroying Uyghur cultural and religious identity by means of dispersing the Uyghur population.⁴² It is at least partly due to its mystique in the West that Qaeshqaer's destruction received the attention it received outside China. However, the case of Qaeshqaer is not unique. Most of the towns and cities on the Southern fringe of the Taklimakan Desert went through or still are going through a destruction and relocation process in the course of which Uyghur neighborhoods are broken up. This is also the case in locations such as Qumul, Turpan,⁴³ Aqsu, Kucha, Korla, Karamay, Bortala and the Uyghur neighborhoods of Ueruemchi.⁴⁴ The construction of apartment buildings, broad streets and wide squares transfer these places into cities that are near identical to the many similar ones in Eastern China.⁴⁵

This break-up of Uyghur neighborhoods⁴⁶ implies the end of their social structures and their supporting value systems, resulting in social and normative dislocation. This process is exacerbated by, as perceived by Uyghurs, the paucity

39 RFA (2013, July 29), and RFA (2013, March 11).

40 RFA (2014, May 7).

41 For a photograph of these new tenement blocks, see Teague (2009).

42 Cf. 'Demolishing' (2011). See also Tharoor (2009), and Hammer (2012).

43 Loubes (1998) conducted a comprehensive study of the destruction of the Uyghur quarters in Turpan, and of the Sinification of this oasis town over the period 1987–1994.

44 *Living on the Margins* (2012), p. 29.

45 The description of the town of Makit by a participant in the Anglo-Chinese Taklimakan Desert Crossing Expedition of 1993 who visited it ten years later, exemplifies the unification of urban environment: "There was no trace of the original Uyghur architecture. The Han Chinese template for a modern town had been imposed on the flattened mud-brick houses: a large square dominated by an 'artistic' sculpture, white-tiled government offices, broad streets laid out in a grid, all signage in the same color and font, residential areas of apartment blocks behind gates and walls, an 'industrial development zone' on the edge of town, empty, unused." Kitto (2013).

46 In the course of the period 2010–2011 more than half a million households in Xinjiang were moved under demolition and resettlement programs; *Homeland* (2012), p. 30. Several of these programs were initiated following the Xinjiang Work Forum that took place in Beijing in May 2010. This was a meeting of top central government and Party leaders which laid out economic and political development initiatives for Xinjiang ensuring "leapfrog development and lasting stability"; see *Uyghur Homeland* (2010), pp. 11 ff.

of efficient measures by the state aimed at amending social ills in Uyghur society such as increasing drug and alcohol abuse.⁴⁷

Where parts of the traditional Uyghur neighborhoods have been retained in a sanitized form, such as in Qaeshqaer, Kucha and Ghulja, this was done in view of the neighborhood's potential for "commercialization of ethnic cultures".⁴⁸ Elsewhere in China, such as in Kunming and in Shenzhen, this notion is at the basis of ethnic theme parks with ethnic villages and shows with ethnic music, song and dance.⁴⁹ This is what ethnic groups, especially Uyghurs, are "adept at", as is reiterated again and again in a government publication on the Muslim minorities.⁵⁰ Elsewhere, in another government-sponsored publication, it is observed, "Their love for singing and dancing suggests their outgoing mind and warming heart".⁵¹

In Ghulja, where many an ethnic neighborhood was destroyed and its inhabitants relocated and spread out, the 'Qazanichi ethnic customs tourist area' is one of the few urban areas in town which still has a compact ethnic minority population. The area, transformed into a kind of open-air museum, is to convey the message to foreign and domestic visitors that Uyghur and a mix of 'minorities with exotic cultures' are happily living together, while at the same time exploiting ethnic culture as 'a money-making thing' (2).

From the onset of the Reform Era in 1978,⁵² quite a few historical mosques in Shinjiang were restored at the expense of the local community or of the local

47 See Dautcher (2004), p. 281.

48 For a brief discussion and a justification for the commercialization of ethnic cultures, see Zheng, pp. 110–113.

49 This has let critics of China's minority policies to presume that the final aim must be to have ethnic minorities in theme parks only; cf. Griffiths (2013).

50 Mi (2004), *passim*. This publication also stresses, "The Uyghur Muslims are hospitable". "The Uyghur people ... love guests and treat them to meat and wine and song and dance" as it was put by Shinjiang's Deputy Governor in May 2013; see Sebag Montefiore (2013). Such hospitality, however, is no longer practiced in Uyghur homes. A variety of security measures have generated fear and distrust between Uyghurs, compounded by the threatening omnipresence of security cameras (some 40,000 throughout the region, of which some 17,000 in Ueruemchi, as reported by Xinhua; see Associated Press 2011), and the virtual absence of rule by law. All of this has eroded hospitality as a mechanism confirming and extending community and contributes to the disruption of social networks. On hospitality in pre-1949 Uyghur society, see Bellér-Hann (2008), pp. 202–210.

51 Li (2005), p. 4.

52 Following the Cultural Revolution and its aftermath, the Third Plenum of the Eleventh Congress formally restored freedom of religious belief in December 1978. Mosques, temples and churches began to re-open the following year.

government and were accorded the status of “protected cultural monument” in later years. An example of the former is the Jamae Mosque in Qaghiliq (3), whereas the Khaniqa Mosque in Kucha and the Heytgah Mosque in Qumul (4 and 5), are examples of the latter.

For buildings with the status of “protected cultural monument”, money for restoration and preservation is available in theory, and it may be fenced off with a guard assigned to it. Moreover, this status usually means that historical records pertaining to the building are available in archival collections or elsewhere.⁵³

According to a text inside the Jamae Mosque in Qaghiliq the building dates back to the 15th-century. This building, however, is not the same as the present-day mosque that has its origins in a smaller one that was attached to an Uwaysi khāniqa⁵⁴ (P. *khānagāh*)⁵⁵ established by Khwāja Muhammad Sharif of Sayram (d. 973/1556).⁵⁶ He is believed to be responsible for the cult of Satūq Bughrā Khan, the first Turkic khan to convert to Islam (mid-10th century).⁵⁷ Muhammad Sharif initiated Sultan Sa’id (1514–1533) and his successor Sultan ‘Abd al-Rashid (1533–1559) of the Khanate of Yaekaen. The Uwaysi tradition continued to dominate in the Khanate till the end of the 16th century when it started to loose ground to the Naqshbandiyya sufi order.⁵⁸ This order was introduced into Kashgharia from Samarqand by Ishaq Khwāja, one of the sons of Makhdūm-i A’zam, and a major figure in the history of Central-Asian Sufism. Ishaq is at the origins of the Naqshbandiyya Ishaqiyya, which became the “official” sufi order of the Khanate of Yارقand in the period following the death of Sultan ‘Abd al-Karim in 1591.⁵⁹ It would seem plausible indeed that he is identical with Khoja Ishan Ishaq Waeli mentioned in the text from the Khaniqa Mosque in Kucha.⁶⁰

53 I.e. proclaimed as such by the “Autonomous Region’s Cultural Relics Supervising Committee” (*Aptomom Rayonluq Maedaeniyaet Yadiqarliqlirini Bashqurush Kommiteti*). For the relevant *Regulations*, see Tursun (1999), pp. 268–271.

54 Abliz (2003), pp. 59–61. On the Uwaysi sufis in Central Asia, see Baldick (1993) in conjunction with DeWeese’s critical review (1996).

55 I.e. a sufi centre or hospice. According to Jarring (1979) p. 18, the word *khaniqa* was also used to denote the gatherings of the sufi orders.

56 Papas, p. 31 *apud* ‘Tadhkira-yi Bughrā Khān’.

57 See Hamada (2001–2002).

58 Papas, p. 34.

59 Papas, pp. 44 ff.

60 Cf. Brophy, 80.

The Heytgah Mosque in Qumul is part of a complex of buildings that also comprises the shrines of the Wangs⁶¹ of Qumul (6). This mosque was constructed at the time of Aebaeydulla Tarkhan Baek (1668–1709) and progressively expended under Yuesuep Wang (1716–1740) and Aerdeshir Wang (1780–1813). Aebaeydulla was ruler of Qumul at the time of the Zunghar conquest in 1679. Later, he became the first Muslim ally of the Qing in Central Asia and the first to receive the Qing aristocratic title of First-Grade Tarkhan.⁶² This was an award for his contribution to the military campaigns against Galdan Tseren (1644–1697), the Khan of the Zunghar Khanate.⁶³ His son Yuesaep was awarded the title of *qinwang* after assisting the Qing conquest of the Tarim Basin oasis towns.⁶⁴

The Friday mosque of Yaekaen, the adjacent shrines of the Khans of the Sae'idiyae Khanate and the tomb of Amannisakhan were reconstructed in the early 1990s. All of these sites were severely damaged during the Cultural Revolution. The tomb of Amannisakhan is part of the shrine complex known as “Altunluq Maziri”, which is the burial ground for most of the Khans of the Sae'idiyae dynasty.⁶⁵

Amannisakhan is held to be the “Grand Master of Muqam”, i.e. the primary collector and organizer of the Twelve Muqam tradition in the sixteenth-century (7). *Tavārikh-i mūsīqīyyūn*, a history of musicians compiled in the nineteenth century, is the only source mentioning her name. This text was compiled by 'Ismatulla binni Ni'matulla Mū'jiz in 1271 (1854–1855) at the request of the ruler of Khotaen, 'Alī Shīr Hakīm Beg. Mū'jiz' biography of Amannisa, which has been shown to be identical with oral narrative,⁶⁶ has inspired stage plays, screenplays, and documentaries. All of these contributed to the widespread belief that the era of the Khanate was a period of historical greatness and cul-

61 The Chinese word *wang*, meaning king, was used for, in the words of Martin Hartmann, “representatives of old aristocratic families, who are semi-independent feudal lords in an oasis territory recognized by the Chinese government”. In the early twentieth century only the rulers of Qumul, Turpan, and Kucha were recognized *Wangs*; See Hartmann, p. 35.

62 Kim (2008), p. 126. *Tarkhan*: a hereditary title awarded by the Khan; Brophy (2008), p. 73.

63 Op. cit., pp. 119ff.

64 Brophy (2008), p. 73.

65 Cf. Dawut, pp. 72–76. Altunluq Maziri is classified as a level 2A Scenic Tourist Region; see *Yilnamae*, p. 627.

66 A later copy of Mū'jiz work was found in Khotaen in the 1950s. See Light (2008), pp. 154 for a discussion of the text and additional information.

tural magnificence in Uyghur history and made Amannisa a Uyghur cultural hero.⁶⁷

A carefully restored historical site of quite a different nature is the Eighth Route Army Headquarters in Ueruemchi. The building was restored in 1962 and has the status of “protected cultural monument.” It served as the Communist Party’s Xinjiang headquarters from 1937, and of the Eight Route Army during the Second Sino-Japanese War⁶⁸ when it was one of the main military forces of the Communist Party. Part of the Communist forces was organized under the designation of ‘Eight Route Army’ as a CPC-controlled unit in the National Revolutionary Army⁶⁹ under the overall direction of the Nationalist Government.

In the texts on the outer walls of the compound, and in the exhibits in the building, the person who receives most attention is Chen Yuen (1905–1995). He was the Party’s Central Committee representative for Xinjiang from April 1937 till October 1937, when he was advisor to Sheng Shicai, who ruled the region from 1933 till 1944. Chen Yuen was responsible for financial management in NW-China from 1937 till 1941 and is credited with substantial contributions to the development of the region⁷⁰ (8).

67 For an analysis of this process, see Anderson (2012).

68 Shyaw (2007), *passim*.

69 The second of the two main Communist forces in the National Revolutionary Army was the New Fourth Army. Both were under the overall direction of the Nationalist government. This nominal arrangement dissolved in the 1940s.

70 Shyaw (2007), pp. 42–43.

Diluting and Criminalizing Islam

The Qarakhanid ruler Satuq Bughra Khan (d. 955), whose shrine can be visited at Atush,¹ is held to be one of the first Turkic khans to convert to Islam and to have established Islam in Kashgharia.² Moreover, each of the oases that ring the Taklimakan Desert has its own supplementary oasis-specific narrative of the introduction of Islam.³ The status of such narratives as historical sources is problematic. Anyway, they can and should be explored, since they are at least repositories of ideas about how the introduction and spread of Islam have happened, thus making sense of the present by relating it to the past.

A record of such ideas is contained in an account that credits three companions of the Prophet Muhammad with being the earliest propagators of Islam.⁴ The companions had come “in the years of Jingu’aen of the Tang dynasty”, and one of them, Qaey’s Khojam (Thābit ibn Qays),⁵ has a shrine-mosque in Qumul. The legend is on record as a Hui legend but appears to be well-known among the Uyghurs in Qumul, and the text posted next to his shrine⁶ would seem to underpin the popularity of the saint by stating “This is one of the important shrines to perform pious visits for every Muslim nationality in Qumul” (9).⁷

Shrines of saints and sufis are numerous in Shinjiang and have been the subject of a number of studies.⁸ The best, albeit incomplete, survey of saint shrines in Shinjiang was produced by the Uyghur scholar Rahilae Dawut.⁹ The survey provides little information about ritual practice at the shrines covered, and contains no quantitative data on popularity at the time when the survey

1 On the shrine and its history, see Dawut (2001), pp. 1–6.

2 One of the names for Southern Shinjiang.

3 On such narratives, found in *tazkirah* texts, see Thum (2014).

4 See *Legends* (2006).

5 Thabit ibn Qays appears in early Islamic history as the orator of the Prophet. He figures frequently in the Traditions.

6 On the shrine and its history, see Dawut (2001), 240–243. According to this text, Uyghur and Han joined in the initiative to transfer the body of Qays Khojam from Xingxingxia to Qumul.

7 When I visited the shrine-mosque in Qumul in July 2009, the custodian was a Uyghur who was also Imam at the mosque. Fifteen Uyghurs attended the midday prayer that he led. Hällzön (2010), pp. 96, and 108, mentions that Uyghur and Hui frequent the shrine.

8 See e.g. Zarcone (2001); Harris (2002); Shinmen et al. (2013).

9 Dawut (2001).

was conducted. Some of the shrine festivals, in South Shinjiang in particular, drew massive crowds of visitors.¹⁰ At present, access to Islamic saint shrines is severely restricted by means of police check points at access roads, and registration of visitors' IDs at the sanctuaries themselves.¹¹ It is here that concerns for security are high, when large numbers of people congregate and such gatherings coincide with restrictions on Islamic practices. In consequence, the periodical pilgrimages to saint shrines have been largely disrupted.¹²

In some places disruption was caused not so much by specific security measures, but by the commercialization of shrines by state and private tourist companies, which are mostly Han-owned and Han-run.¹³ These companies have bought management rights to shrines and charge tourists and locals alike for entrance, implying that also local Uyghur pilgrims are being charged entrance fees for entering their own shrines to pray and carry out specific rituals connected with the purpose of the pious visit.¹⁴

As elsewhere in Islamic lands, the practice of such pious visitations of shrines of Islamic saints is connected with sufi traditions and sufi orders. The presence of the orders in Shinjiang is well attested for the period before 1950.¹⁵ For the period thereafter sources bearing testimony to their presence are few.¹⁶

10 Thum (2014), p. 114.

11 Visits to shrines and shrine festivals have been under scrutiny for over three decades. In a policy statement by the SUAR's CP's Central Committee concerning religious issues from August 1984, visits to shrines are qualified as 'feudal superstitions' that are to be followed closely; see Ismail (2004), p. 360.

12 The mayor *mazar* festival are now (2014) banned, and in many locations access to mazars is restricted in accordance with the local authorities' view that going there to pray or to honor the saint are 'illegal religious activities'. See Thum (2014), pp. 120–121, on the curtailment of the festivals. See also Harris (2009), p. 167.

13 One of the most well known is the shrine of the Afaq Khojas in Qaeshqaer that is managed by a Chinese company that charges an entry fee. It was an important site of pilgrimage that was turned into a tourist attraction devoid of religious meaning. See Dawut (2007), pp. 155–156. The busloads of Chinese tourists visiting the site in season are mainly interested in seeing the grave of Iparkhan, a Uyghur imperial consort, known in Chinese as Xiangfei (the Fragrant Concubine); see Jacobs (2014b). Party-backed historians brought the present-day Ipar Khan narrative into circulation as evidence for the enduring enmity between Han and Uyghurs "whose traditional homeland has always been part of the Chinese nation". On the official narrative, see Hu & Zhong (2010), pp. 203–214. See Millward (1994) for a discussion of the Ipar Khan narrative, her tomb and the political implications.

14 See Dawut (2007), pp. 155 ff.

15 See Zarcone (2001).

16 See e.g. al-Yarkandi (2000), pp. 149–160 for the biography of the author, his khalifas and

It is known, however, that sufi sheikhs were persecuted during the Cultural Revolution and were hardly tolerated thereafter.¹⁷ Yet, mystical conceptions of Islam and its concomitant traditions and organizational networks appear to have survived until recently.¹⁸ In South Xinjiang especially, sufi lodges were active at the turn of the century as is known from the work of the Chinese musicologist Zhou Ji.¹⁹ Apart from his work, and scraps of information found in the publications of Western researchers,²⁰ the continued existence of sufi orders is suggested by specific formulations in the texts. These formulations take aim at the practice of hereditary religious leadership, the transmission of authority by means of an *ijazatnama*,²¹ organizing and presiding over religious activities without a license, establishing private locations for religious activities, acceptance of *murits*,²² and presenting oneself as a person with access to the world of the unseen.²³ Also, the prohibition against traveling from region to region while engaging in religious activities would seem to act against the tradition of the itinerant sufi sheikh visiting his *murits*, while maintaining contacts with parent or sister orders abroad is qualified as illegal. Moreover, mystical teaching, in as much as this involves the transmission of knowledge intended for the fully initiated disciples exclusively, could be construed as heresy²⁴ and illegal by implication. This could also be the case for any reference to supernatural

their disciples in various locations in Xinjiang. See also Rudelson (1997, pp. 81), who, based on his fieldwork, mentions the presence of a fairly large number of sufis, Naqshbandi and Khodri [i.e. Qadiri] in Turpan. Other researchers mention the Chishtiyya (Harris, 2014, p. 298), the Qalandariyya (Zarcone, 1996, p. 272), and the Suhrawardiyya (Zarcone, 2004, p. 150).

- 17 Harris (2009), p. 173. Also sufi orders which have a primarily Hui membership have been banned in Xinjiang, although they may be allowed to function elsewhere in China. A case in point is the Sala sufi order. See *Forum* 18 (2005).
- 18 The orders had survived an earlier period of strictures on Sufism during the governorship of Yang Zengxin (1911–1928); cf. Forbes (2010), pp. 11–37.
- 19 His work is cited extensively by Harris (2009), pp. 172–173.
- 20 E.g. in publications by Zarcone, Rudelson, and Thum.
- 21 *Ijazatnama* (in Sufism): a document containing the permission for transferring sufi knowledge and testifying to the holder's link with the founder of a sufi order.
- 22 *Murid* (Ar.; Uyghur orthography: *murit*): a disciple or follower of a sufi master.
- 23 I.e. the *'alam al-ghayb* (the world of mystery) where those who have received *ilhām* (direct Divine 'inspiration'), or who stand in a chain of transmission of *'ilm bātini* (esoteric knowledge), have access. These are core notions in some of the central traditions in Islamic mysticism.
- 24 Heresy: any religious movement or activity outside the government-sanctioned religions and their registered places of worship. These religions are Protestantism, Catholicism, Islam, Taoism, and Buddhism (Tibetan and Pali). The prohibitions concerning anything

powers of an *ishan*, the belief in Khizir and his miracles,²⁵ and the belief in the manifestation of the Divine in a human being²⁶ (10, § 20).

Also Islamic practices such as divorce by means of pronouncing the *talaq* formula three times, the division of an inheritance, the levy of tithes and *zakat* by a religious leader,²⁷ fall in the rather diffuse category of “illegal religious activities”²⁸ (10). What illegal religious activities are is largely left to the cadres of religious affairs to decide. This explains the variations that exist in the coverage of this notion, as well as of the notion of “normal religious activities”, between localities.²⁹

Differences between localities in the degree of tolerance of women wearing a veil also went back to decisions by the local cadres. Several texts reflect concern with women being forced to wear a veil (11; 12). Before 2011 local People’s Governments in various towns and cities periodically initiated campaigns encouraging women to abandon Islamic dress and to return to wearing ethnic dress (13, for a text from Ghulja).³⁰ In 2011, a five-year Xinjiang-wide government campaign with the name of ‘Project Beauty’ (Uy.: *guezuaellik qurulushi*) was launched to discourage women from wearing veils or headscarves.³¹

The trend to wear a black cloak-like garment (*abayi/jilbab*) or a combination of a body-length coat in a plain color together with a headscarf started

connected with thought and practice in mystical traditions in Islam imply that these traditions, at least in Xinjiang, are considered to stand outside government-sanctioned Islam and are forms of heresy.

25 On Khizir, see below p. 125.

26 This may be read as a rejection of, if not an attack on, the belief in the presence of *nūr al-muhammadī*, the Divine Essence as manifest in the Prophetic Light, in the human being. A spark of this Light, which equals Divine Essence, was implanted in the chest of Adam at the time of Creation. The belief in the soundness of the *Hadith*, in which the sequence of this process of creation out of *nūr al-muhammadī* is specified, has been one of the fundamental dogmas in the central traditions of Islamic mysticism since the late 13th century.

27 Tithes and *zakat* have been formally outlawed since 1959; see Li (ed.), p. 195. In parts of Southern Xinjiang these started being levied again by religious leaders in the 1980s; Zhang Yumo, p. 12.

28 Wang Enmao was the first to use the notions of ‘legal religious activities’ and ‘illegal religious activities’ during his second tenure (1981–1985) as Secretary of the Xinjiang Uyghur Regional Party Committee; cf. McMillan (1984), pp. 582–583. The notions have remained without precise definition.

29 Yang (2013), p. 11.

30 Cf. UHRP (2013), pp. 66–76.

31 Levinaug (2014); Insider (2013).

some ten years ago, and would seem to be a manifestation of a more explicit choice for an Islamic identity over and above a Uyghur ethnic identity. In the campaigns, 'Islamic dress' is called 'Arabic dress' and associated with 'religious extremism', which is one of the 'Three Forces'.³² In some regions, such as Turpan, campaigning against Islamic dress involved rewarding those living in neighborhoods where all residents comply. The rewards that have been reported are preferential access to loans, government-sponsored job-training schemes, and government subsidies for funerals and weddings.³³ Elsewhere, such as in some of the Uyghur neighborhoods in Ueruemchi, the stick rather than the carrot is being used to force women to give up wearing the veil.³⁴ Campaigns aimed at curbing Islamic and also traditional Uyghur dress have multiplied while methods used by the authorities, and notably by the workers of the local religious affairs offices supported by police, became increasingly violent, triggering corresponding violent responses entailing stabbings and killings.³⁵ To put an end to wearing what is deemed to be "foreign clothing with an extremist religious character", government initiatives are under way to standardize ethnic minority dress in Shinjiang while curbing the spread of non-standardized foreign styles of Islamic dress.³⁶ Some of these regional campaigns also targeted males wearing traditional *doppas* or beards³⁷ and triggered off violent reactions.³⁸ Apart from engaging the individual wearers of traditional Uyghur dress and Islamic dress and beards directly,³⁹ local policies have also targeted distinct groups such as students⁴⁰ and lawyers. In most educational institutions in the region students are prohibited from wearing Uyghur *doppas*,⁴¹ whereas lawyers in Turpan have been forced to guarantee by means of

32 The term 'Three (evil) Forces' refers to terrorism, ethnic separatism, and religious extremism. Jiang Zemin first used the term in a speech delivered in 2000; see Tanner (2013), p. 94.

33 *The Economist*, July 6, 2013, p. 50.

34 See RFA (2013, Aug. 27). The case concerns eviction from a rented apartment in the Farfor residential compound behind Hotel Chaewaendaz.

35 Insider (2013).

36 UAA (2014).

37 See RFA (2013, Aug. 5).

38 Asia News (2013).

39 E.g. in Toqsun county in Turpan where many men were forcibly shaved in April 2014; see RFA (2014, April 23).

40 E.g. in Atush; see RFA (2013, June 18). Following a demonstration by the students, school authorities rescinded the ban.

41 Observers have pointed at a recent increase in wearing traditional Uyghur dress in everyday life, i.e. the *doppa* and the *kanway* shirt for males, and an *aetlaes* dress for females. This has been viewed as a symbolic act of resistance against the restrictions on Uyghur

a signed pledge that female family members and relatives do not wear burqas or veils, and young male relatives do not wear beards.⁴² Local authorities in some villages have resorted to indirect pressure to discourage women from wearing veils or traditional Uyghur headscarves by withholding from their family members *Marriage Permits* or permission to perform the pilgrimage to Mecca. Again, in other locations substantial fines are being imposed and husbands of women wearing a veil have been taken into detention,⁴³ whereas bearded men and veiled women are routinely banned from entering hospitals and government offices.⁴⁴ In some localities Uyghurs in government jobs, including state-owned enterprises, have been forced to sign written pledges to renounce Islam, to guarantee that their family members will not take part in religious activities, and not to wear head scarves or veils by implication.⁴⁵ In other localities the authorities resorted to plain harassment of the religiously inclined and engaged in violent confrontation with those protesting their methods,⁴⁶ including the lifting of the veil of women during house searches.⁴⁷ Such confrontational methods are believed to be deliberate provocations by the state intended to allow for the identification of Uyghurs who stand up for traditional beliefs and lifestyles and to specifically target them.⁴⁸

Concern for the ‘Three Forces’ appears from a variety of texts. In these texts, the only organizational ‘Force’ of Islamic inspiration attacked by name is Izbot⁴⁹ (*Hizb al-Tahrir*) (14). The frequency with which the text included here is encountered all over Shinjiang suggests that *Hizb al-Tahrir*⁵⁰ is an active organization in the region. It was deemed an ‘extremist’ organization with a reactionary ideology in 2007. In this context, a SUAR-wide cadre-education

cultural life. See *Iris* (2013), p. 7. Similar implicit defiance of government policies was the organization of the *doppa* festival by some Uyghurs in 2010. It was suppressed in the spring of 2014; see UHRP (2014c).

42 See Reuters (2013a).

43 RFA (2013, May 31).

44 World Bulletin (2013).

45 RFA (Jan. 9, 2014).

46 UAA (2013e).

47 RFA, 2013, December 18.

48 RFA, 2012, Dec. 23, 2012.

49 This is the Uyghur form derived from the Chinese rendering “*yizhabute*” for the Arabic *Hizb al-Tahrir* (Liberation Party). The Chinese translation of this name is *yisilan jiefang dang* (Islamic Liberation Party).

50 *Hizb al-Tahrir* is a transnational organization that claims to be non-violent and has as its ultimate goal the creation of a global Caliphate by means of non-violent methods. See Baran et al., pp. 19–24.

campaign concerning *Izbot* was launched, and study meetings took place in all townships and counties. Also a special conference of the Shanghai Cooperation Organization (SCO) devoted to the struggle against *Izbot* was held in Ueruemchi in June 2007.⁵¹ The organization was in the news in March 2008 when some 1000 people took to the streets in Khotaen in a demonstration, allegedly organized by *Hizb al-Tahrir*, against restrictions on religious practice.⁵² Such demonstrations would be in accordance with the self-proclaimed non-violent nature of the organization although Chinese authorities accuse it of producing weapons and explosives (14, § 6).⁵³

Many of the restrictions on religious practice are specified in texts posted in mosques and in government offices. The prohibition of private Qur'an schools, either in homes or in mosques and without authorization, is usually included, as is providing religious instruction to persons under eighteen (12, § 6). The reading and study of the Qur'an by mature believers in private gatherings inside homes has faced harsh sanctions,⁵⁴ as has listening to recordings of Qur'an recitations in the privacy of ones home.⁵⁵ Teaching the reading of the Qur'an, or to provide Arabic language instruction,⁵⁶ to children in whatever context is viewed as an illegal activity and punishable. Qur'an study circles in the privacy of homes, also when involving only a few friends or neighbors, are qualified as 'unregistered Islamic schools' and as "illegal" by implication. Raids on such unregistered schools have been reported resulting in injured and fatalities.⁵⁷ Routinely, anyone found to be involved with gatherings labelled as such are liable to be fined and to be subjected to forced political re-education.⁵⁸

51 D.T. (2007), p. 102.

52 Ferghana News, July 7, 2008 (<http://enews.ferghananews.com/articlephp?id=2434>). See also UHRP (2008b), p. 8; and New Dominion (2008b).

53 Since the July 2009 uprising in Ueruemchi, the East Turkestan Islamic Movement (ETIM), which is known to have its base in the Waziristan region of Pakistan, has been presented by the Chinese authorities as the main organization behind the growing number of terrorist events; see Ahmad (2014). Its massive production and release of *jihadi* videos would seem to have made it a major source of inspiration for anti-Chinese activism, eclipsing the impact of publications by *Hizb al-Tahrir* (*Izbot*). Leiden text E/49 contains a list of 65 titles of prohibited publications in Uyghur produced by *Hizb al-Tahrir* and circulating in Shinjang in 2007.

54 UHRP (2013), pp. 43–44.

55 RFA (2010, December 16).

56 Kuo (2014). Uyghurs who have a good knowledge of Arabic are few. When they do, their ability makes them suspect with the authorities.

57 UAA (2012c).

58 RFA (2012, Feb. 21); and UAA (2012b).

The strict enforcement of regulations aimed at controlling the transmission of Islamic teachings would seem to be a reaction to the relatively uncontrolled proliferation of religious schools and mosques in the 1980s. This came to an end in 1995 when, following a demonstration against the dismissal of the Imam of Khotaen's largest mosque,⁵⁹ the Government banned private Qur'anic tuition and began to close religious schools.⁶⁰ The period after 1995 also saw the widespread propagation of notions of *jihad* against the Han Chinese.⁶¹

Under eighteen-year olds are prohibited from entering mosques for prayer on whatever occasion. Many mosques display an engraved copper shield with a text reminding of this prohibition. In many municipalities, visitors to mosques have to record their ID-details in a register when entering,⁶² thus allowing the Public Security Bureau (PSB) to identify the practicing believers, to check their credentials, and to sanction them when deemed necessary.⁶³ Mosques are only allowed to function when they have been granted the status of "qualified", i.e. have fulfilled a set of qualifying criteria and were not found to be operating in accordance with any of a set of disqualifying ones (15). In practice, the status of "qualified" can be withdrawn almost overnight for whatever reason, as happened to at least two hundred mosques in the Khotaen region following the series of violent incidents in 2011.⁶⁴

The prohibition to talk about *ghazat* is one of "the six things not allowed" (12, § 6; cf. 16). *Ghazat* (Arabic: *ghazw*, *ghazwa*; pl. *ghazawāt*) has the meaning of 'a military expedition, a foray, or raid for the cause of Allah', and also to

59 Bovingdon (2010), p. 181 mentions this incident as a riot involving some 1000 persons in the 17-page Appendix (pp. 174–190) to his book listing anti-Chinese organized protests and violent events in Xinjiang in the period 1949–2005.

60 See Smith Finley (2013), p. 41. Those running religious home schools are in danger of being punished with imprisonment terms of 15 years or more on "splittism" charges; cf. the case reported by Dui Hua (2013).

61 See Zhang Yumo, p. 13. The first time Uyghurs publicly called for *jihad* against the Han Chinese since the beginning of the Reform Era seems to have been during the Baren uprising in April 1990; Bovingdon (2010), p. 124.

62 See e.g. Ma (2013). Practices would seem to vary: in some locations a mosque attendant has to make sure that all of those performing prayers register their names and ID details in a register, in others this is only the case for those attending Friday prayers, whereas in others again communal prayers are performed without any registration or ID checks.

63 Since early 2013 systematic region-wide registration of "religious households" was initiated in every administrative area. The data recorded comprise level of religiosity, religious activities and level of religious knowledge, personal circumstances, ideas and attitudes concerning recent events and policies, and social connections. Cf. RFA (2013, May 2).

64 See RFA (2012, February 21).

expand Muslim territory. Moreover, jurists have defined a *ghazwa* as the equivalent of *jihad*, but without permission from a Muslim ruler and emulating the raids of the Prophet on the infidels. In the case of Xinjiang, the application of the laws of the unbelievers, as well as the de facto absence of security of life and property for Muslims, constitute sufficient conditions for presenting the conduct of such raids as a religious duty. Since all six canonical collections of Prophetic Traditions contain accounts of the major *ghazawāt* in which the Prophet participated, such as the ones of Badr, Uhud, and Khaybar,⁶⁵ these collections are not found in shops in Xinjiang selling religious literature.⁶⁶ Instead, texts containing limited selections of Prophetic Traditions are on offer, covering religious observances. This absence of the canonical collections from the shelves of bookshops is likely to be the result of the authorities' fear that the accounts of *ghazawāt* might inspire such raids in Xinjiang.⁶⁷ This could equally be the explanation for the absence of the standard biography of the Prophet, the *Sira* edited by Ibn Hisham, which contains a great deal of material concerning the Prophet's military exploits. In both cases, i.e. of the absence of the canonical collections of Traditions and of the *Sira*, the most fundamental texts in Islam next to the Qur'an are being withheld from the believers.

Moreover, the prohibition of speaking about *ghazawāt* may explain, at least partially, the confiscation and destruction of *tazkirah* texts.⁶⁸ *Tazkirahs* are texts that constitute "the most popular genre of local history",⁶⁹ with a core component containing an account of the life of a saint buried at a shrine. Such texts were read aloud at shrine festivals or to visitors of the shrine on other

65 The more detailed accounts of the military expeditions, raids, and assassinations in which the Prophet participated, or were connected with his biography and background, are on record in the Maghazi literature. These materials, in addition to the relevant Traditions, constitute one of the major sources for Islamic military jurisprudence (*siyar*) concerning the conduct of *ghazawāt*.

66 Keraem (2003) contains brief accounts of these battles. This "explanatory dictionary" has no entries on *ghazwa* and *jihad*. The book was published in 4200 copies, which would seem to be slightly higher than the average size of editions (3000 copies) of a book in Uyghur intended for the general public. Cf. the size of editions of books intended for Party members, such as Rozi (2002) and Shaeraep-Nomus (2006), which are 65,000 and 20,000 respectively. The former book has a section (pp. 258–261) warning against the use of the word *ghazat* and its misuse by separatists at present.

67 Local historians labelled the great insurrection against Chinese rule in Xinjiang in 1864 as *ghazat*; cf. Hamada (1990a), pp. 457–458, thus implying military exploits against the unbelievers in emulation of the Prophet.

68 Thum (2014), p. 121.

69 Op. cit., p. 51.

occasions. Since most of these saints were involved in the spreading of Islam,⁷⁰ their *tazkirahs* contained 'holy war tales', and reading them aloud implied an infringement of the prohibition.

Although not strictly defined, "illegal publications" mentioned in the texts are materials with an Islamic content printed outside China, and similar materials printed outside the state's purview or published before 1949.⁷¹ Many cases are known where people found in possession of such publications, or of DVDs, VCDs, or audio materials with Islamic content, received heavy sentences.⁷² Often the terms "illegal publications" and "reactionary publications" are used interchangeably, thus suggesting that one is implied by the other without adding clarity to the semantic spectre of any of them. All over Shinjang,⁷³ frequent campaigns are being conducted, staged by local People's Governments, aiming at collecting materials deemed "illegal reactionary propaganda"⁷⁴ (16). Such campaigns involve house searches, and/or random inspections by security personnel in markets, neighborhoods, and major thoroughfares.⁷⁵ Random searches of Uyghur homes take place on a regular basis all over Shinjang. Such searches routinely take place at night justified by "the need to contain illegal religious activities" and "to curb religion-related crime". Cases have become known of families whose homes were searched dozens of times.⁷⁶ These actions have occasionally met with resistance resulting in injured and fatalities.⁷⁷

Public burnings of Islamic books have been reported from the Kucha and Qaeshqaer regions, as well as burnings of traditional clothing.⁷⁸ In addition to printed materials, DVDs, VCDs, and audio-visual materials are also targeted.⁷⁹

70 Op. cit., p. 138.

71 These also include Chinese translations of the works of Muslim reformers such as Muhammad 'Abduh; see Allès (2003), pp. 22–23.

72 UHRP (2013) pp. 48 ff.; UAA (2013a).

73 In November 2009, a campaign was announced targeting unofficial and un-censored Islamic publications covering Shinjang as well as Qinghai, Gansu, Ningxia and Shaanxi; *Xinhua* 21 November 2009. Cited in Ma (2014).

74 The notion of "reactionary propaganda" primarily refers to religious propaganda in any form, including ornaments such as the name of Muhammad or Allah cast in plastic dangling from the driving mirror in a car; see RFA (2013, Nov. 4).

75 See UHRP (2013), pp. 48–54 for documentation on such campaigns, quantitative data, and on punishments carried out in conjunction with such campaigns.

76 RFA (2013, March 7).

77 UAA (2013b).

78 Wen (2010).

79 Also the possession of videos and audio material downloaded from Radio Free Asia's

Moreover, cases are documented of the confiscation of heirloom handwritten Qur'ans, as well as of electronic Qur'ans.⁸⁰ Electronic Qur'ans produced in China, notably in Ningxia and in Xinjiang are marketed in a variety of venues and are publicly advertised. This would seem to indicate that their manufacturers have permission from the relevant authorities to market their products, notwithstanding the fact that the contents is largely copied from similar electronic Qur'ans produced in various parts of the Islamic world, albeit without the option of playing games while listening to Qur'an recital (17).

The poor training of religious functionaries and the lack of Islamic publications for possible use in self-study imply that Islamic learning is virtually absent among religious professionals in Xinjiang today.⁸¹ The majority of these professionals, including imams and religious functionaries involved in "the management of religion", are salaried state-accredited employees who have received training at the Institute for the Study of Islamic Texts in Urumchi. Some of the major courses to be taken here concern the Party's ethnic and religious policies, relevant laws and regulations, and the history of Xinjiang. A handbook for imams compiled by the Chinese Islamic Society in Beijing is a major text used (18,000 copies distributed in Xinjiang in 2009),⁸² as is a collection of selected parts from the Qur'an, published by the Xinjiang Ethnic and Religious Affairs Bureau.⁸³ They receive credentials as religious professionals after passing oral and written examinations.

The appointment of an imam to a mosque is the responsibility of the mosque's Democratic Management Committee. Members on this Committee are persons who play an active role in religious duties and are feted for their

Uyghur Service website, if discovered, may result in a prolonged jail sentence; see RFA (2013, March 29).

80 UHRP (2013), p. 52.

81 Cf. RFA (2010).

82 Handbook (2009).

83 Cf. HRW (2005), p. 53. Local government bureaus are part of vertical ministerial systems and other key organizations that are under the State Council. The provincial, regional, and urban Ethnic and Religious Affairs Bureaus and Committees are under the State Ethnic Affairs Commission, which is a Department under the State Council. At local level the names 'Ethnic Affairs Commission' and 'Religious Affairs Bureau' are frequently used interchangeably for the same agency in charge of religious and ethnic affairs. Cf. Ethnic Affairs (2005). The terms are sometimes combined into one name, as in 'Xinjiang Ethnic and Religious Affairs Bureau'. The State Administration for Religious Affairs is a different agency, which is closely connected with the United Front Work Department. It is a Department, which is under the State Council, charged with overseeing China's five officially sanctioned religious organizations.

“patriotic attitudes”. Those appointed as imam to one of the larger mosques, including the Friday mosques, receive a salary from the government. Such a mosque is associated with an area that more or less corresponds with the administrative category of hamlet (*kaent*; Chin.: *dadui*). In the *kaent*, appointment of the non-salaried imams in the smaller neighborhood mosques depends on the approval from the imam of the major mosque in the *kaent* (*azna maesjit*, *jama'ae masjit*).⁸⁴ By means of a system of annual revision of accreditations the ideological conformity of imams is assured. Part of this system is the required attendance of periodical “patriotic education” courses and seminars that last for ten days on average. The Third Bureau of Xinjiang Ethnic Religious Affairs Committee at the level of the Autonomous Region organizes these seminars, in coordination with the District Religious Affairs Bureaus.⁸⁵ During these courses and seminars, some of which are held in mosques, Party and government officials lecture to the clerics concerning the regulations pertaining to religion, as well as concerning Party doctrine and the ‘Three Forces’.⁸⁶ The “study report” which each participant has to produce at the end of the period of “patriotic education” is used to evaluate a cleric’s “attitude”, i.e. his political loyalty. This loyalty may also be tested by means of speech contests on topics such as “Love the Country”, or “Promote the Homeland”, organized at the county level by the Party’s local Committee in local mosques.⁸⁷

The terms ‘patriotic’ and ‘patriotism’ in Party discourse implies recognizing that all minorities and Han are members of the Chinese nation that cannot separate from each other. They are “The three inseparables”, i.e. the Hans who cannot separate from the minorities, the minorities who cannot separate from the Han, and the minorities who cannot separate from each other (Cf. 103, § 10).

Accreditation of an imam, who is a salaried state employee, is one of the pre-conditions for a mosque to be qualified as “safe mosque” (18). Having obtained this qualification it is displayed on an engraved copper shield at the entrance of the mosque or inside it. By implication, mosques where such a shield is displayed function within the realm of “lawful religious activities”. It also means that their sermons follow the texts in the collections compiled under the responsibility of the China Council for Supervising Islamic Religious Affairs.⁸⁸ Imams who deliver sermons which are not in line with the contents of this work

84 Cf. Waite (2006), pp. 256–257.

85 *Devastating Blows*, pp. 50–51.

86 *Devastating Blows*, p. 51.

87 Raman (2010).

88 See below, Text 18, p. 153.

run the risk of violent sanctions against them and their congregations.⁸⁹ This also applies to clerics who promulgate fatwas. This counts as “illegal religious activity”, whence their legal opinions circulate clandestinely in writing.⁹⁰

Since the imams are required to put into practice the Party’s religious policies, and have to show to be “nationalist religious personages”, they run the risk of loosing respect in their communities for being regarded as mere stooges of the Party, whence the passages in the texts aiming at securing and consolidating their position (Cf. 10, § 16; 12, § 2). Cases are on record of imams who were violently attacked and even stabbed to death for collaboration with the authorities,⁹¹ and *Izbot (Hizb al-Tahrir)* discourages believers from praying behind them (Cf. 14, § 20), whereas audio-visual materials that disqualify them because of their “patriotism” circulate.

Religious functionaries attached to a mosque have to live up to a variety of obligations that were first specified in 1990.⁹² These are found back in rephrased versions in texts produced at various levels of the mosque management hierarchy (Cf. 11 and 18). Several of these texts refer implicitly to the existing prohibition on sharing costs of repairs with independent, non-governmental sources, such as rich businessmen, without permission from the relevant authorities (Cf. 11, § 10; 15, § 4).⁹³ Joint endeavours by members of the Muslim community resulting in the restoration of shrines and mosques in the relatively recent past are occasionally recorded in texts displayed at such locations (See 3, and 9).

The qualification of “safe mosque” also depends on participation of those who come there to pray, in the collective hajj instead of going to Mecca in a

89 As happened e.g. in Hanerik township (near Khotan) in June 2013; RFA (2013, June 2013).

90 These fatwas concern issues such as music and the consumption of alcohol during wedding celebrations, and following “western” practices such as celebrating birthdays, St Valentine, and International Women’s Day; see *Iris* (2013), p. 2.

91 High-profile cases were the murders of the Abduraehim Damolla, Deputy Chairman of Turpan City’s Islamic Association and Imam of the Kazikhan Mosque, and of Jumae Tahir, Vice-President of the China Islamic Association, and imam of the Idkah Mosque in Qaeshqaer. The former, who was murdered on August 15, 2003, had been supportive of the government policy targeting beards and headscarves, and had also followed the government line in calling “terrorists” the allegedly 35 people killed in an attack on police stations in Lukchun; RFA (2013, August 17). The latter, who was assassinated in front of his mosque on July 30, had been supportive of government violent crackdowns and was seen as “having turned the mosque into a Communist Party propaganda school”; see RFA, 2014, July 30.

92 See text 11, note 1.

93 Cf. Blows, 55.

different way (18, §7). To go on hajj outside the chaperoned collective tour, organized by the Hajj Working Office of the Islamic Association of China, is qualified as an illegal religious activity (10, §24). The responsibility for the organization of collective pilgrimages to Mecca was assigned to the Islamic Association of China in the *Regulations on Religious Affairs* of 2005 (art. 11).⁹⁴ The *Regulations* clearly stipulate, “no other organization or individual may organize such activities”. The organization of the collective hajj from Shinjiang is the responsibility of the Bureau for Hajj Services of the SUAR under the auspices of the regional Islamic Religious Society (19). Criteria applied in the vetting process slightly vary in conjunction with the specifics of the location. The text specifying the criteria applied in the selection process of potential hajj pilgrims from Keriya is a case in point where it mentions the 23 March (2008) event in Khotaen (20).⁹⁵

After having gone through the vetting process, successful candidates have to participate in a one-week or ten-day meeting, listen to speeches and seminars on patriotism, socialism, ethnic unity, and the need to defend “the unity of the motherland”. They are instructed on what answers to give when non-Chinese fellow pilgrims would ask them about Islam and Islamic life in Shinjiang. Those selected for participation in the collective hajj have to pay a deposit of between 30,000 and 50,000 yuan, to be recovered after returning from the hajj. Since 2006, by agreement with the Saudi Arabian Ministry of Hajj Affairs, pilgrims from China can receive a hajj visa only when they are on one of the official hajj tours, leaving from Beijing, Urumchi, Lanzhou, Yinchuan, and Kunming on chartered planes. Such visas can be obtained from the Saudi consulate in Beijing only, and not from any other Saudi diplomatic mission in the world. Notwithstanding the tight net of regulations in place, “unauthorized pilgrimages” continue and have inspired renewed reflection by the authorities on how to “strengthen the management of the hajj”.⁹⁶

The prohibitions, implicitly or explicitly stated, of a number of religious practices mentioned in the texts, would seem to make it likely that these continue as part of the religious traditions. A case in point is the reward for a cleric, in money or in kind, for conducting funeral prayers, for a complete reading of the Qur’an (e.g. at a grave for the benefit of the soul of the deceased), for conducting marriage ceremonies (11, §7), and for presiding over circumcision

94 These *Regulations on Religious Affairs* were promulgated on November 30, 2004. They are effective from March 1, 2005. For the Chinese and English texts, see CECC (2004).

95 New Dominion (2008a); cf. UHRP (2008b), p. 8.

96 UHRP (2013), pp. 41–42.

rituals. Traditionally, clerics were and still are being rewarded for performing such rituals, as well as to provide religious training. They used to move between villages and hamlets tending to their clientele. Such mobility, however, is nowadays restricted by the prohibition on “cross-village worship”,⁹⁷ as found in the *Covenant of the General Believer* (11, § 4; 12, §§ 5, 8; 10, § 11). These restrictions imply a ban on conducting prayers outside ones home village, be it in a mosque or at a shrine. The ban is also enforced for the special prayers marking the end of the fast of Ramadan and the Feast of Sacrifice. For these public prayers that are to be performed by the whole community, it is *Sunna* to do so collectively in one of the large mosques in a particular area, and not dispersed in small local mosques.⁹⁸ When believers act in accordance with this *Sunna*, they run the risk of being accused of engaging in ‘illegal religious activities’. Cases are known of violent clashes resulting in dead and injured when the authorities tried to stop residents to gather for communal prayers on the occasions of the end of the Ramadan fast or the commemoration of Abraham’s sacrifice (the 10th of Dhu’l-Hijja) in particular mosques outside their place of residence.⁹⁹

The perhaps most comprehensive text referring to Islamic practices and traditions in Xinjiang on the way to being eliminated or severely circumscribed is *Specification of the 24 kinds of illegal religious activities* (10). One of these mentions the illegality of concluding an Islamic marriage (*nikah*) without a civil marriage certificate. Transacting a marriage in accordance with Islamic Law and without having obtained a civil marriage certificate is rare but does occur in cases where the bride is below the minimum age for marriage.¹⁰⁰ It also

97 UHRP (2013), p. 65.

98 Opposition from the authorities to the concentration of participants in these canonical prayers in one single location has led to violent incidents and large-scale arrests; see RFA (2013, August 15).

99 See RFA (2013, Aug. 10), and RFA (2013, Aug. 12). ‘Dozens of Uyghurs Shot Dead in Riots in Xinjiang’s County’, and RFA 2014, July 29. In this last case, prayer restrictions and intrusive house-to-house searches in Elishku township during Ramadan, compounded by the arrest of some 40 women for wearing clothing deemed excessively Islamic, triggered serious rioting and attacks on government buildings and police stations. According to non-confirmed reports, several villages near Elishku Township were completely razed in the course of security operations thereafter. The number of Uyghurs killed during and after the operation may have been the largest ever after the Baren uprising, and is held to be at least two thousand. See RFA (2014, Aug. 5); Demick (2014); Powers (2014). Internet services in parts of County were cut off in this period, as were cell-phone services.

100 Since 2001, the legal minimum age for marriage for females is 20. In some counties, the authorities explicitly offer rewards for reporting marriages violating the Marriage Law.

occurs as part of an arrangement involving either a patrilineal parallel cousin marriage¹⁰¹ or a second wife.¹⁰²

The continuity of traditional positions of authority is affected by marking these as illegal (10, § 8), viz. positions legitimized by ancestry (succession; e.g. a custodian of a *mazar*), and by formal transmission of authority by means of an *ijazaetnama*. Transmission of authority by means of an *ijazaetnama* is the traditional way by which a spiritual leader in a sufi order confirms his successors or disciples in a leadership position in their own right.

The prohibition of accepting disciples (*murits*) on the mystical way is mentioned twice (10, §§ 15, 17). Positions of authority outside the confines of the state-appointed clergy are equally targeted (10, §§ 9 and 10), as is any basis for financial autonomy of clerics. The illegal nature of accepting donations from foreign religious organizations is mentioned, as is studying at religious schools outside China,¹⁰³ or having contacts with foreign religious organizations (10, § 13, 14, 17).

Moreover, the texts point at the tense communal relationships, and even the long and pervasive Uyghur hostility towards the Han,¹⁰⁴ where they contain an explicit prohibition against ostracizing and opposing them (12, § 6). They also seek to counter the aversion many believing Muslims tend to have to Party members (10, § 1; 13, § 22). Nonetheless, in the SUAR, as elsewhere in China, joining the Party to improve career prospects or for strategic reasons seems to have become widespread and widely accepted, also among the Uyghurs.¹⁰⁵ This may explain why the degree of animosity between Uyghur Party members and non-members and the degree to which Party members (have to) remain aloof from religious activities varies between areas. It implies that Party membership does not necessarily exclude from participation in the communal prayers ending the fast of Ramadan, or on the occasion of the Feast of Sacrifice.¹⁰⁶ In some areas,

101 Supported by Prophetic Traditions, patrilineal parallel cousin marriage (FBD) is often preferred and encouraged in some parts of the Islamic world. It is prohibited under Chinese Law. Recent anthropological fieldwork has borne out that the practice of close kin and cousin marriages persists; see Bellér-Hann (2004), p. 138.

102 Cf. Li (ed.), p. 199, and Rudelson (1997), p. 89. In an announcement made by the authorities in Shayar County dated April 16, 2014, performing a *nikah* ceremony at any time is deemed an attempt “to subvert implementation of the Marriage Law”; see UHRP (2014b).

103 Since the last decade, studying in Hui religious schools outside Xinjiang has been defined as participating in ‘illegal religious activities’ also when the schools themselves were perfectly legal; see UHRP (2008b), p. 4.

104 On Uyghur views of the Han, see Bovingdon (2010), p. 89, and Kaltman (2007), *passim*.

105 See, McGregor (2010), pp. 31–32.

106 Cf. Hann (2013), p. 180.

Party members have to seek permission to participate; in other areas this is not required.¹⁰⁷ Similarly, presence at circumcision celebrations – in Ueruemchi possibly catered by Kentucky Fried Chicken (21)–, or at memorial services for the dead (*naezir-chiragh*), may not be subject to permission¹⁰⁸ although others may shun Party members when staging *naezir-chiragh*¹⁰⁹ rituals themselves (cf. 14, § 22).

The relative tolerance of the Party concerning religious practice of any religious tradition by its members has become less, following explicit criticism by Zhu Weiqun, a member of the Central Committee, at the end of 2011.¹¹⁰ His public discourse would seem to be indicative of a growing trend of worrying by the top level-leadership about the increase in religiosity in the ranks of its members. In its wake, holding an Islamic funeral for a Party official became defined as an unlawful act equal to ‘illegal religious activity’ and as liable to payment of a fine.¹¹¹

Naezir-chiragh gatherings are usually arranged by the relatives of a deceased person three days, seven days, forty days, and every year after the death of this person. These gatherings are normally organized inside the family home. Apart from relatives and neighbors of the deceased, friends and colleagues may be invited to attend. Central to the gathering are Qur’an recital, prayers, dirges¹¹² and a communal meal.¹¹³ In certain parts of Shinjang, notably in Ili

107 See Amnesty (2002), p. 16.

108 For details and regional variants in these memorial services, see Rakhman (2008), pp. 133–135; and Haebibulla (2000), pp. 328–335. See also Bellér-Hann (2001), *idem* (2008), pp. 297–300, and Waite (2007), pp. 174–177.

109 The terms *naezir* and *naezir-chiragh* are used as synonyms. *Naezir* has the connotation of “charity”, referring to the food served (usually *polu*) by the family of the deceased and taken to the *naezir-chiragh* location by the women of the neighborhood. *Chiragh*, meaning lamp or light, refers to the practice of burning candles during these sessions; cf. Haebibulla, (2000), p. 326. The practice of hanging a light outside the house of the deceased to guide his/her spirit returning there during the forty-day mourning period seems to have become defunct; Osman (1985), p. 14.

110 AP (2012). Zhu Weiqun was also ‘executive vice director of the United Front Work Department’. On the UFWD, see e.g. Burns (1989), *passim*. The Department plays an active role in managing ethnic and religious minorities.

111 UHRP, Briefing, May 18, 2014.

112 For examples, see Haebibullah (2000), pp. 332–334.

113 Expenses involved in staging a *naezir-chiragh* ritual can be quite high, depending on the number of people invited and the quantity and nature of foods served. Recently, the communist authorities and the religious leaders have been stressing the need for moderation: cf. Bellér-Hann (2001), p. 211.

Qazaq Autonomous Prefecture,¹¹⁴ *naezir-chiragh* gatherings cannot be held in the intimacy of a home anymore but must be held in a mosque. Since under eighteen-year olds are prevented from entering mosques by law, and Uyghur women are prevented from entering by tradition, the implication is that participation in *naezir-chiragh* gatherings is restricted to adult males.¹¹⁵ This means that the Uyghur custom of *naezir-chiragh* is being eroded and has been put on a track from being essentially a home ritual to an event subject to surveillance and crowd control in public spaces.¹¹⁶

Many of the Muslim cemeteries in Uyghur towns and villages have been razed or relocated to areas at considerable distance from the urban areas under the pressure of increased urbanization. An example is the Muslim cemetery of Kucha, where several old cemeteries were removed and a huge new one was laid out far out of town (22). Since cemeteries are considered to be sacred ground where the spirits of the deceased should be left undisturbed, their removal or relocation invariably triggers protests that tend to turn into confrontations between the People's Armed Police¹¹⁷ and the local Uyghur inhabitants. An example is the case of the 200-year-old Uyghur graveyard in Shihezi (Uy.: Shikhaenzae) which site was part of a land grab by the local authorities who sold the site to a Han entrepreneur from Wenzhou.¹¹⁸ Protest Armed Police broke up demonstrations and sit-ins by women on the graves and the graveyard was eventually relocated to a site some sixty kilometres away.¹¹⁹ These demon-

114 On the territory of SUAR twenty-seven sub-autonomies (townships, districts, counties, and prefectures) were established, where one of Shinjang's thirteen recognized minorities nominally exercise autonomy. In most of these autonomous entities, the titular minority constitutes less than half the population; see Bovingdon (2010), p. 46. The ratio behind this arrangement is the perceived need to counterbalance the Uyghur majority, both demographically and politically, while stressing the multi-ethnic nature of the region.

115 RFA, March 1, 2013.

116 Recently, *naezir-chiragh* rituals have been under criticism by CP cadres for economic reasons and Islamic reformists who deem these rituals *haram*; see Waite (2007), pp. 173–176.

117 The People's Armed Police is a paramilitary police force and one of the most important internal security and law enforcement forces of the PRC. On its organization and rise in the Reform Era, see Guo (2012), chapter 6 (pp. 221–255). It has a major role in maintaining social stability and is looked upon as the main force to be mobilized in any large-scale domestic upheaval; Guo, p. 247.

118 On land grabs, see page 10 above.

119 See RFA (2013, Jan. 11). Muslim graveyards are cleared regularly, be it for road building or urban development. For another example, in this case the demolition of graveyards in Qumul, see Bellér-Hann (2014).

strations and sit-ins by women point at the feminization of commemoration rituals at graveyards. This process is due to the restrictions implied by official notions of 'illegal religious activities' and public gatherings of any size. These restrictions have also contributed to the breakdown of commemorative visits to graveyards by mosque communities on Fridays, during the first ten days of Muharram, on Barat, and during Roza Heyt and Qurban Heyt.¹²⁰

Some texts mention that religious activities should not intervene with normal work order and labor procedures (11, 12). Here, the targets are the performance of the five daily prayers and fasting in Ramadan. Friday prayers in public spaces outside mosques are not permitted, and where the five daily prayers are performed inside mosques, those present must leave immediately after having completed the communal prayer session when the mosque is locked. Ordinances in many localities formally limit the duration of Friday prayers to half an hour.¹²¹ Moreover, by performing Friday prayers at mosques other than the ones regulated by the authorities participants run the risk of being shot by the police.¹²² Restrictions on the Ramadan fast in recent years are well documented.¹²³ They concern a variety of measures aimed at assuring that government officials, teachers and students especially, will not fast or attend mosques in this period.¹²⁴ Local governments, and many work units¹²⁵ and professional organizations across Xinjiang take initiatives of their own aiming at limiting and obstructing Ramadan observance. These measures may be forced

120 Waite (2007), p. 177; Bellér-Hahn (2007), p. 134.

121 See Ethnic ChinaLit (2003).

122 See Wen & Liu (2014).

123 Less documented is the decline and disappearance of specific Ramadan practices such as the ritual singing and begging at night (*ramizan eytish*); cf. Dautcher (2009), pp. 299–303.

124 UHRP (2013), pp. 54–55; cf. E18.

125 Before the Reform Era, the work units (Ch.: *danwei*) constituted the basic layer of social organization to which persons in urban areas were bound for life. Work units had their own housing, childcare, canteens, schools, clinics, shops, post offices, and a variety of services. Permits for travel, marriage, divorce or having children had to be obtained from the work unit. One was a social person by dint of one's role in the unit. In the Reform Era work units lost many of their social functions, which were assumed by organizational entities separate from the units. These therewith lost much of their social significance. In the post-Reform Era, the meaning of work unit is the institution, organization or enterprise in urban areas where a person is employed. The non-specialized social service functions of work units have mostly been transferred elsewhere. Political functions, such as the management of personal dossiers and social control have remained with the work units. Foreign-owned firms established in the post-Reform Era normally have no work units. See Li (2007).

participation in communal lunches, and curbs on the closure of restaurants in conjunction with pledges to remain open signed by restaurant owners. Some work units and professional organizations can require their members to sign responsibility agreements not to fast and/or participate in any religious activities.¹²⁶ In addition, restrictions on *tarawih* prayers¹²⁷ have been reported.¹²⁸ These strictures follow from the time limits for devotions in mosques set by local authorities.¹²⁹ Moreover, the interruption of *iptar* gatherings in homes, by police or security personnel, in what is presented as part of “a crackdown on terrorists and extremist organizations,” would seem to be on the increase.¹³⁰

126 UHRP (2013), pp. 54–61.

127 Collective prayers performed in mosques in the nights of the month of Ramadan.

128 Country Advice China (2010), p. 4.

129 *Haleej Times*, 2006.

130 *Saudi Gazette*, July 19, 2013. Retrieved from <http://uyghuramerican.org/article/china-s-ramadan-repression.html>. The Organization of Islamic Cooperation and its former Secretary-General, Ekmeleddin Ihsanoğlu, have been criticized by members of the Uyghur diasporas for their silence concerning the violations of the religious rights of the Uyghurs in China; see Olesen (2009), Rahman (2010), and *Sabah* (2014).

Education: Molding Minds, Mastering Mandarin

In the mainly state-run education system, the CPC plays a significant role. The Party monitors the government's implementation of its policies at the local level and within the educational institutions through its Party Committees. Party members within the institutions are responsible for the application of mandated Party policies. A rather uniform standard exists for curricula, textbooks, examinations, and teacher qualifications. At the same time, the regions, provinces, and special municipalities are allowed considerable autonomy.

Ideological orientation requires teachers to vow that they will instruct students about Marxist ideas of religion and that they will never participate in whatever religious activity. Students, in their turn, vow to be “adherents of Communism”, to persist in adhering to Marxist ideas of religion, and, as do their teachers, never to participate in whatever religious activities¹ (23). Junior high school students² have to memorize the list of *Norms for [being] a civilized student* (24) that is found posted in schoolyards and in classrooms. In class, students are regularly being quizzed about this text as they are also about a set of mandatory regulations known as the *Mizan* (Balance) (24, §9). The *Mizan* slightly differs between the regions in terms of the formal obligations it imposes.

Instruction about Marxism, Leninism, Mao's ideas, and Deng Xiaoping's theory of ‘building socialism with Chinese features’ is a core component of the curriculum (25), as it is in schools all over China. Teaching aims at instilling a strong sense of Chinese identity in the students, who are also to take part in a variety of extra-curricular activities as well as volunteer activities “benefiting school and society”. Such activities, for instance, are picking cotton during the autumn harvest as part of so-called ‘work-study programs’ of 20 days or more, allowing junior and senior high school students “to experience the hardships

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- 1 Government tolerance towards Islam during the first decade of the Reform and Opening-Up Period was reversed in the wake of the Baren uprising; see Bovingdon (2010), pp. 66–67. Mandatory classes in atheism were introduced in school curricula and students were forbidden to participate in religious activities; *ibid*, pp. 70–71.
 - 2 Since 1986 China has a system of nine years of compulsory education: six years of elementary school (Uy: *bashlanghuch maektaep*) and three years of junior high school (Uy: *toluqsiz ottura maektaep*). The completion of a three-year program in senior high school (Uy: *toluq ottura maektaep*) is one of the admission requirements for university.

and happiness of labor”.³ Critical thinking is discouraged but obedience to hierarchy and conformity is emphasized (Cf. 24, §§ 6, 12, 21). The introduction of ‘moral education’ classes in schools reflects the revival of interest in Confucianism and in Confucian education.⁴ At the same time some of the curriculum reforms, under consideration or recently initiated, are aiming at moving away from a transmission-based to an inquiry-based approach to learning.⁵ Inasmuch as this affects college education in China in general, inquiry touching upon the meaning and implications of matters such as universal values, press freedom, civil society, judicial independence, and citizen’s rights, is off-limits.⁶ In colleges in Xinjiang, however, the existing control over ideology and scholarship leaves little room for inquiry-based approaches to teaching and learning; especially after a policy setting out to make colleges and universities “a main battle front for anti-splittism” was announced. One of the measures taken in this context is that no student can graduate unless he/she passes a test bearing testimony to his/her correct political views.⁷

Class attendance and homework loads combined easily result in twelve-hour days. Pressure to excel is high and the results of the final examinations are often exhibited on billboards along the public road near the school entrance, together with the photographs of the students who have achieved the highest scores. Graduates from any junior high school in Xinjiang, including private schools, may be recruited for one of the Inland China Xinjiang Senior High School Classes. Such classes were introduced in a number of designated senior high schools in Inland China⁸ in 1997. Their number increased from thirteen to forty-five schools in 2014.⁹ Teaching in these schools, which are to contribute to ethnic integration, is mainly in Chinese.¹⁰ The introduction of so-called

3 Cf. CECC (2011a), p. 3.

4 On this development, see Ryan, pp. 79 ff.; Barabantseva (2013), pp. 159–160.

5 See Ryan, p. 82.

6 Cf. Bao (2013).

7 Reuters (2013); RFA, November 27, 2013.

8 The Uyghur *ichqiri*, which may be translated as Inner China, Inland China, or the Interior of China, primarily denotes Eastern China.

9 Total enrolment in these schools was 37,000 students approximately in 2014; Szadziewsky (2015), p. 41. The number of schools involved in the *Inland Xinjiang Senior High School Classes Program* mentioned in various publications varies widely, between 40 and 93, depending on year and method of counting (i.e. as a full senior high school program, or the total number of classes in the three year senior high school program).

10 For a sociological study covering the early years of the ‘Xinjiang Classes’ in Inner China, see Chen (2008b).

'bilingual education', in schools in Xinjiang¹¹ makes it seem likely that the number of Xinjiang classes in Inland China will not increase much further.

Yan Xuequn, professor at the Southwest Institute of Minority Studies, introduced the concept and discourse of 'bilingual education' (*Uy: qosh tilliq ma'arip*) to China during 1981.¹² Since the term 'bilingual education' was never defined, it is open to a variety of interpretations that suit policy makers, and may be equated with an educational system where Chinese is used as the sole language of instruction but for the teaching of Uyghur in the Uyghur language.¹³ Alternatively, bilingual education is often equated with the extended use of Putonghua (i.e. the spoken standard for Mandarin) in teaching,¹⁴ or to denote a situation where Uyghur is learned at home and where the language used and learned in school is Chinese only.¹⁵ The policy of phasing out Uyghur in education aims at "a new model of socialist ethnic relations" and is "to promote cohesion and centripetal force toward the Chinese nation".¹⁶

Also in kindergartens the use of Uyghur is being phased out¹⁷ and the number of these institutions where the use of the language is plainly prohibited is increasing.¹⁸ This has resulted in situations where grandparents cannot communicate with their grandchildren anymore.¹⁹ Moreover, language activists attempting to open a Uyghur-language kindergarten, with reference to their right to do so under China's education laws, were denied permission and were detained and subsequently sentenced.²⁰

With the introduction of 'bilingual education', school systems in Xinjiang have been consolidated by closing down schools at the level of townships and below and by replacing these local schools with centralized ones in the centre of the counties. In addition, Uyghur-language schools (*minkaomin* schools: schools for "minorities tested in the minority language") and Chinese-language

11 See Schluessel (2007); cf. *Uyghur Language Under Attack*, and *Living on the Margin's: The Chinese State's Demolition of Uyghur Communities*, Washington D.C. 2012.

12 See Tsung, p. 105.

13 Tsung, p. 128. This is known as "type two bilingual education"; see Schluessel (2009), p. 395.

14 Tsung, p. 200.

15 Sayit, p. 2.

16 Cited in PEN (2013).

17 The training of bilingual kindergarten teachers started in 2008. In 2011 it was reported by RFA that 85 per cent of all kindergartens in Xinjiang are 'bilingual'; see RFA (2011, Sept. 23).

18 South China Morning Post (2006).

19 Sayit, p. 5.

20 See RFA (2014, Jan. 31); and UHRP (2014d).

schools (*minkaohan* schools: schools for “minorities tested in the Han language”)²¹ are being merged. This has resulted in schools with a mixed student population where ethnic tensions, sometimes violently, spill out into the open.²² Many of the students in these new consolidated schools come from far away rural areas. They have to attend class on a boarding-school arrangement and often cannot go home regularly for financial reasons.²³ The combination of these factors means that these students become less rooted in Uyghur culture if not to a large degree Sinicized. Thus, the new school system itself becomes yet another tool in the eradication of Uyghur culture.²⁴

How the initiation of ‘bilingual education’ may affect private Uyghur schools such as the famous Nurtay Haji Orphan School in Ghulja is unclear (26). Yet, it is likely that also these private schools²⁵ will have to follow current policy directives and phase out Uyghur as a medium of teaching and learning.

Enrolment of Uyghur and other minority students in universities is subject to preferential policies that favour the minorities as compared with Han Chinese in terms of admission quotas and minimum scores required in the National Higher Education Entrance Examination (*gaokao*).²⁶ The Han Chinese increasingly resent these policies,²⁷ and a public debate is emerging about ending what many Han see as a system of reverse discrimination against the majority.²⁸

Studying abroad is a wish of many Uyghurs that few succeed in realizing. A deficient knowledge of English is often one of the major reasons. This reflects the fact that even the highest level of proficiency in English (band 6) attainable in the standard Chinese educational system is still lower than an overall

21 See Grose (2008), p. 123. The terms *minkaomin* and *minkaohan* also denote Uyghurs who have Uyghur and those who have Chinese as their first language respectively. *Minkaohan* tend to have a weak command of the Uyghur language and to be partially Sinicized. See Smith Finley (2007) for a discussion of *minkaohan* identity.

22 UAA (2011b); RFA (2011, December 23).

23 Children in China are required by law to attend nine years of education, up through the end of junior high school; see above p. 37, note 9. As everywhere in rural China, poorer families often flout the rules in favour of extra help in farming.

24 Cf. RFA (2012, Feb. 1).

25 See Schluessel (2009), pp. 396–387 for details.

26 A wide range of factors determines the required Entrance Examination scores for minorities. These factors vary annually and concern the student’s home region, ethnicity, courses of study followed in high school, preferred program of study in institution of higher education, and admission quota set annually by the central authorities.

27 Benson (2004), p. 208; Grose (2008), p. 123.

28 See Brophy (2013), *passim*.

IELTS of 6.5, which is required for admission to most establishments of higher education in the West. Language schools teaching English, and some with programs specifically aiming at making up for this gap, have proliferated, especially in Ueruemchi. Their quality of teaching varies and most have no track record of students who obtained the scores required for admission to an institution of higher education outside China. Ambition to study abroad has given rise to service centres claiming to be able to guide potential students towards this goal. Such centres seem to function primarily as a moneymaking thing for those in charge. They succeed in squeezing substantial amounts of money out of hopeful parents, lured by clever advertising (27).

Being admitted to a school abroad and with all the required financial arrangements in place, Uyghur students may still face difficulties in obtaining a passport.²⁹ Investigations by the security agencies may be protracted covering the student's family history, his circle of friends, his personal views and ideas, in order to establish whether or not the student is "politically fit" to go abroad.³⁰ Passports issued can be confiscated at will for reasons that are mostly not explicitly given.³¹

29 See RFA (2012, Dec. 20).

30 See Jacobs (2013).

31 UHRP (February 7, 2013).

Nodes of Culture

The phasing out of the Uyghur language as a medium of instruction and learning is resulting in an increasing number of Uyghur children whose knowledge of Uyghur is deficient. This development has augmented the already existing category of young Uyghurs who are not functional literate in their language since they are or were attending Chinese-language schools. The presence of a growing number of Uyghur children who are illiterate in their mother tongue has resulted in the production of a range of animated children's cartoons of US and Japanese origins, dubbed in Uyghur and marketed while emphasizing that “watching will make children develop their thinking in the mother tongue” (28). The implicit message seems to be that this is a way to make up for loss of the mother tongue, caused by the phasing out of Uyghur in the Xinjiang school system.

Uyghurs who went to Uyghur-language schools in the period 1959–1982, when *yenqi yeziq*¹ was the only script taught, and never became literate in *kona yeziq* thereafter, constitute part of a market for audio-books. Companies such as the Xinjiang Electronic Audio-Visual Press (*Shinjang iliktron uen-sin naeshriyati*) produce audio books. Examples are the novels by Aekhtaem Oemaer, Jalalidin Baehram, and Muhaemmaet Shahiniyaz. Of these authors Aekhtaem Oemaer is known for the social realism in his stories and novels of which “The secret of the desert” is a prime example (29). Also the works of Jalalidin Baehram, including the some twenty film scenarios which he produced for TV,² stand in the tradition of social realism and contain explicit moralizing messages, as is the case with his “Good fortune and disaster” (30). In this novel he vividly describes the lives of Uyghur narcotics dealers and addicts,

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- 1 *Yenqi yeziq* ('new script') is a modified Latin alphabet script, based on the *pinyin* transcription of Chinese. The script was introduced for writing Uyghur in the PRC in 1959. It was widely used until 1981/1982 when the Arabic-based *kona yeziq* ('old script') was adopted instead, as part of a comprehensive alphabet reform covering not only Uyghur but also the Arabic-based scripts used for writing the Qazaq and the Qirghiz languages in China.
 - 2 For a comprehensive survey of Uyghur-language cinema and television, see Tursun (2005). For a set of thoughtful essays on cinema, see the slightly dated book by Qadir (1997). His hope expressed for the future of Uyghur cinema did not come to fruition.

thus touching upon one of the major social problems facing the Uyghurs today and a factor compounding social anomy.³

Muhaemmaet Shahniyaz, writer and former editor of the journal *Turpan*,⁴ was one of the Uyghur intellectuals involved in the promotion of the poet Abdukhaliq Uyghur that started in the early 1980s.⁵ By means of the attention paid to Abdukhaliq at conferences on Uyghur literature and the ensuing public debate about his significance, his nationalistic poetry became widely known and very popular. Demonstrators in Ueruemchi recited lines from his poems during the Beijing Spring in 1989.⁶ This resulted in the removal of Abdukhaliq's published poetry from the market by the authorities. Publications about him were censored and/or prohibited in conjunction with a protracted debate among and between Party officials and Uyghur intellectuals. The main debate focused on the question of how he should be qualified: a great patriotic poet or a dangerous nationalist. All of this delayed the publication of Shahniyaz's biography of Abdukhaliq. Permission for publication was withheld and the book could not be published until 2004 in the allegedly revised version now also available as an audio book. (31).

The names of Aekhtaem Oemaer, Jalalidin Baehram, and Muhaemmaet Shahniyaz, are some of the household names of modern Uyghur literature. Their writings, such as those mentioned above as examples of recent productions of audio books, remain popular and are readily available in print.

The genre of the historical novel, exemplified by Shahniyaz' biography of Abdukhaliq, enjoys a considerable readership interested in Shinjang's past.⁷ Also the publication of a series of five biographies of some of China's major communist leaders by Shinjang People's Press in 2006 seems to tap into the popularity of the genre. At the same time, the biographies provide maximum exposure to Party-approved narrative of its history and leadership (32).

3 According to Batin (2005), no other region in China has been affected by the narcotics epidemic as much as the SUAR. Batin's publication counts as a comprehensive work on the subject.

4 The 'Turpan District Association of Artists' has published the quarterly literary periodical *Turpan* since 1980.

5 Cf. Rudelson, p. 149.

6 Rudelson, p. 153. One of his most famous poems, and perhaps the most famous poem, is *Oyghan!* (Wake up). For the text, with English and French translations, see <http://oyghan.com/oyghan.html>. The poem was written against the tyranny of Sheng Shicai, figures on several Uyghur websites in the diasporas in view of its relevance at present.

7 It has been argued that the historical biographical novel and the popularity of this genre may be viewed as the continuation of the *tazkirah* tradition in Altishahr; see Thum (2012), pp. 304.

Another category of writing, which is aimed at the public of educated Uyghurs, is of a literary-philosophical nature exemplified by the writings of Nurmuhaemmaed Oemaer Uchqum. This is a genre that fills many a page of today's Uyghur cultural and literary periodicals. Uchqum's writings are in a rather popularizing style that may account for his allegedly increasing popularity, evidenced by the fact that a collection of his essays published under the title "Turning a page of the levels of mentality" (33) went through two prints (in 2009 and 2011). His work avoids anything that may be remotely controversial or politically sensitive, and is also in this respect representative of a present-day genre of literary-philosophical essayistic writings. The continued presence of such texts in the market implies the existence of a public of educated Uyghurs capable of reading intellectual writings in their mother tongue.⁸

The introduction of 'bilingual education' in Uyghur schools is bound to result in a new generation of Uyghurs who cannot read texts in their native language anymore. It may be predicted that the publication and readership of books in Uyghur will substantially decrease in the decades to come.

As a tool for scholarship, "Compendium of Turkic Languages" (*Diwanu lughatit tuerk*) by the eleventh-century scholar Mahmud Qaeshqaeri stands in a category by itself. Among the Uyghurs, *Diwan* and compiler have iconic status; the *Diwan* as a major contribution to World Cultural Heritage and the author⁹ as a world-class Uyghur scholar.¹⁰ Given the nature of the *Diwan*, it seems unlikely that it will not remain available in future, either in its electronic or published forms in which it is in the market today. In an electronic form the *Diwan* is available as a special feature on an electronic pocket dictionary produced by Irpan Electronics Company in Ueruemchi. The latest published version of the work is the 2008 special edition by Shinjang People's Press.

The first printed edition of the *Diwan* was the facsimile of the unique Istanbul manuscript. This edition was produced by Kilisli Rif'at (Bilge) and was

8 The 2002-crackdown on literary production expressing opinions diverging from official views (for details, see Becquelin, 2004a), would seem to have caused the wide-spread self-censorship found among Uyghur authors.

9 Mahmud ibn al-Husayn Qaeshqaeri may have been a member of the Qarakhanid dynasty who lived for some time at the Qarakhanid court in Qaeshqaer. This means that he probably spoke Qarluq, also known as Khāqāniyya Turkish; and was Qarluq himself; cf. Köprülü (2006), p. 132, 151, and 158. His shrine in Opal, near Qaeshqaer, is the object of pious visits, and many stories about his miracles are circulating. See Hajim (2010) for part of this oral heritage.

10 "The world's first Turcologist", according to speakers at the conference on Qaeshqaeri held in Beijing at Minzu University of China in November 2008.

published in Istanbul in the years 1915–1917. The *Diwan* was of considerable importance for the Turkish language reform initiated in 1932, when it served as one of the sources used by the members of the Society for the Study of the Turkish Language (*Türk Dili Tetkik Cemiyeti*, later *Türk Dil Kurumu*), for finding ‘pure’ Turkish words to replace the Arabic and Persian vocabulary in the Turkish language.¹¹ For the intermittent efforts by *Shinjang Uyghur Aptonom Rayonluq Millaetlaer Til-Yeziq Khizmiti Komiteti* (SUAR’s Committee for Language and Script of the Nationalities) to standardize orthography, pronunciation, and coin new words, the *Diwan* continues to be of relevance. The bi-monthly *Til wae Taerjimae* (Language and Translation), published under the auspices of the Committee, is one of the vehicles for the diffusion of the results of its activities.

Of the various printed editions of the *Diwan*, the latest one was published in 2008. It was published to commemorate the fact that its author was born 1000-years ago (34). This special luxurious edition was first presented to the public in November of that year at an international scholarly conference, held in Beijing on the campus of Central University for the Nationalities (recently renamed officially as Minzu University of China).¹² The conference was made possible by substantial financial assistance from the Academy of Turkish Language in Ankara. It was originally scheduled for early 2008 but was postponed a number of times, officially for logistical reasons connected with the Olympics, but allegedly for political reasons connected with its mobilizing potential as a Uyghur cultural event. This indeed it was, with large numbers of Uyghurs and some of the most senior Uyghur politicians (Ablaet Abdurishit, Ismayil Aehmaed, Ismayil Tiliwaldi, Toemuer Dawamat), as well as the members of the Ethnic Affairs Committee (Wu Shimin et al.) attending.¹³

11 For an English translation of the Arabic part with a transliteration and a translation of the Turkic segments, together with an introduction and analysis, see Dankoff (1982–1985).

12 The Minzu University is under the supervision of the State Ethnic Affairs Commission, as are five other universities that were initially intended for ethnic minorities. These are the Southwest University for Nationalities (Chengdu), South-Central University for Nationalities (Wuhan), Xibe University for Nationalities (Lanzhou), North University for Ethnicity (Yinchuan), and Dalian Nationalities University. Minzu University in Beijing and Xibe University in Lanzhou have Uyghur language and literature departments. In addition, such departments exist in Shinjang University and in Shinjang Normal University.

13 A selection from the papers presented on this occasion, including my own (‘Reflections on Mahmud al-Kashghari and his *Diwan Lughat al-Turk*’), is still awaiting publication, impeded by political considerations.

State-owned publishing houses, such as Xinjiang People's Press, as well as private-sector publishers are subject to a prior censorship system. This system requires publishers to submit all materials to be published to local publication or propaganda committees which function under the General Administration of Press and Publications.¹⁴ All publishers are to be licensed by this agency, which can revoke a license in case of non-compliance. It allocates ISBNs which all books intended to be sold on the open market require.¹⁵ Authorization for publication and allocation of an ISBN does not shield a book from being banned later. Several cases are known of legally published Uyghur books being removed from the market and destroyed¹⁶ following the initiation of new political lines. Books on Uyghur history and literature have been particularly vulnerable to the vicissitudes of policies. Similarly, texts published in literary and cultural journals may be targeted after initial authorization, as may be their authors. Here, a case in point is the story "Yawa Kaepaer" (Wild Pigeon) in *Qaeshqaer Aedaebiyati* in 2005.¹⁷ The author, Nurmuhammaet Yasin, received a ten-year prison sentence,¹⁸ whereas the journal's editor, Kueraesh Husayin, was sentenced to three years' imprisonment.¹⁹

As in the case of printed materials, authorization obtained to perform a certain song or to market it in a recorded version can be withheld retroactively. Recordings may also be silently removed from the market for considerations pertaining to 'social stability'.²⁰ A case in point is the song *Tar kucha* (A narrow street) that brought fame to the singer Mirzat Alim. On September 2, 2009, following the Urumchi riots in that year; he fell victim to the Han Chinese revenge killings and was found dead in front of his house with his eyes gouged out.²¹ Thereafter, all CDs and DVDs containing this song were removed from the market.

14 Cf. "China: Culture, Legislation and Censorship"; retrieved from <http://freemuse.org/archives/225>.

15 Cf. GAPP.

16 See e.g. RFA, 2002, June 4.

17 For an analysis of the story, see Bovingdon (2010), pp. 100–101.

18 Since his arrest and sentencing, Uyghur-language press and publishing houses have been subjected to more intense surveillance and censorship than before; D.T. (2007), p. 99.

19 Amnesty International, PEN International, and the UN Special Rapporteur on Torture have all called for his unconditional release; see PEN Uyghur (2013).

20 On the censorship of Uyghur singers and their songs, see Bovingdon (2010), pp. 96–97.

21 RFA (2009, Sept. 9). He died aged 43.

Of all Uyghur music to be performed or to be recorded for distribution, the lyrics as well as the scores, have to be submitted to the Region's Publication and Propaganda Committees²² for screening and "management" prior to public performance. The lyrics have to be accompanied by a Chinese translation.

Many 'modern' Uyghur songs are new arrangements of traditional folk songs with a synthesizer or rock accompaniment. In such cases the lyrics are part of the canonized and government approved corpus of "musical heritage of Shinjang" and no specific authorization to perform is required, apart from permission for public performance as such. For the publication and duplication of such 'modern' songs as an audio or video product, formal authorization is required in accordance with an International Standard Recording Code.

Censorship applies to lyrics as well as scores. Lyrics are screened for religious and amorous allusions that might fall in the categories of either "proselytizing songs" or "pornographic songs", and may be modified or banned. In the traditional songs Persian and Arabic phrases are eliminated and replaced, while Chaghatay is rephrased. Here, the aim is to avoid showing historical ties with other Turkic peoples and Iranian and Arab culture. Tonality and rhythm may be judged as "too Uyghur" and could be altered according to *ad hoc* directives from the Ministry of Culture in Beijing, which are applied at the regional level by the SUAR Department of Culture. Also here, the aim is to detach Uyghur musical traditions from their wider Central-Asian cultural context and to present them as being part of Chinese musical heritage.²³ This is the case in particular with the Uyghur *muqam* tradition, which is now presented as "a rare flower in the garden of Chinese art, a treasure in the stock of Chinese glorious culture",²⁴ which "has inherited traditional music of the ancient West" (Qiuci, Shule, Gaocheng and Yizhou music)²⁵ and "developed a relatively formal performing system as early as the Han and Tang dynasties".²⁶ Ever since the 1950s, and with the interruption of the Cultural Revolution, regional government and Party have taken initiatives to collect, systematize, notate, and canonize Uyghur

22 These function under the General Administration of Press and Publications. See above, note 14.

23 Harris (2008), p. 46.

24 China Culture Organisation (2013).

25 Li (2005), p. 88: "With the influence of the music and dance of the Central Plains, Qiuci flourished in music and turned into a world-renowned Land of Singing and Dancing".

26 Ministry of Culture (2005).

Muqams in 12 large suites, the *On Ikki Muqami*,²⁷ which count as “a symbol of Uyghur life and culture”.²⁸

In November 2005, a Chinese bid to have ‘The Art of Uyghur Muqam in Xinjiang’ nominated by UNESCO for proclamation as “a masterpiece of the oral and intangible heritage of humanity” was successful.²⁹ This was, in a sense, the apex of a long-term government-directed canonization effort of the *muqam* tradition. The political agenda behind this effort was “... enhancing cohesion of the nation, boosting national unity, invigorating the national spirit and safeguarding national unification”.³⁰ In early 2006, however, UNESCO announced that no proclamations of masterpieces would be made, thus effectively cancelling, what was to be its “Third Proclamation of the “Intangible Heritage of Humanity” initiative’.³¹

Compilations of Uyghur folksongs have been published and are presented as anthologies of Uyghur national music. These anthologies contain texts and scores based on originals collected in the field and edited or rewritten in accordance with directives by the censor or while exercising self-censorship. The anthologies have a normative character and must be followed by local musicians.³² This standardization of Uyghur folk music has, by one estimate, reduced the complete corpus of Uyghur musical tradition by nine-tenth.³³

The text “Selections from Ili folk songs” implicitly refers to the rewriting process of *muqam* melodies. Among the songs on the corresponding CD, the “Wine song” is perhaps the most widely known. It is sung at male drinking parties known as *olturush*,³⁴ and in a variety of informal gatherings where alcoholic beverages are being consumed (35).

The text introducing the “Selections” deems the songs “very suitable for a *maeshreap*”. This may be less so for the “Wine song”, since no alcoholic drinks

27 These consist of sung poetry, dance tunes, and instrumental sections. On the formal aspects of the Uyghur *On Ikki Muqam*, see Harris (2008).

28 Anderson (2012), p. 86.

29 Harris (2008); pp. 109 ff.

30 Li Changchun, a member of the Politburo, as cited by Harris (2008), p. 112.

31 Harris (2008), p. 112.

32 Professional painters and Uyghur calligraphers also work under normative ideological constraints set by their own local associations. In the case of calligraphers this is the SUAR Calligraphers Association. The Creation Assessment Committee of the Association directs calligraphers towards the production of calligraphic compositions in the Arabic script-based *kona yeziq*, whereas the production of calligraphic texts in Arabic is off-limits and of calligraphic compositions of verses from the Qur’an is suicidal.

33 Trebinjac, p. 129.

34 For details, see Dautcher (2009), pp. 143–162.

are consumed in the traditional *maeshraep*.³⁵ This is an all-male ritualized gathering with a fixed membership informed by Islamic codes of conduct.³⁶ After the crackdown on *maeshraep* groups in Ghulja in the years 1995–1997,³⁷ and the Ghulja uprising of February 1997, the traditional forms of *maeshraep* were labelled ‘illegal religious activities’ and became banned by implication. Thereafter, the *authorities redefined the maeshraep* as a “celebration with song and dance”. By promoting this meaning of *maeshraep* in public discourse, the cultural tradition is conceptually detached from its specific Uyghur Islamic cultural context and turned into “Shinjang folk entertainment”.³⁸

UNESCO accepted *Maeshraep* as a “*celebration with song and dance*” for inclusion on its list of Intangible Cultural Heritage in Need of Urgent Safeguarding. The Chinese nomination for inclusion was criticized and implicitly deemed to be misleading by specialist-examiners who argued that the tradition was under threat as the result of Chinese-government measures: the shift from Uyghur to Chinese in teaching, the destruction of Uyghur communities, the wide-spread prohibition on large public gatherings, the restrictions on religious activities, and the “folkloric” presentation of a ritual.³⁹

The principal instrument in the Ili *muqam* tradition is the *taembur*. It is played on the double right-hand strings, using a metal pick on the index finger or, by some players, a bamboo or bone plectrum.⁴⁰ It also dominates as an instrument on which solo instrumental pieces are performed, i.e. of the kind that is labelled as “*musique savante*” by Trebinjac. However, the *taembur* is also widely used to accompany folk songs, and seems to be gaining popularity as evidenced by the fact that a course for learning to play the instrument on CVD was released in 2008 (36).

Many Uyghur musicians, writers, painters and calligraphers are members of one of the professional associations, such as the Shinjang Writers Union, which fall under the regional Department of Culture.⁴¹ This generally implies that they are on the payroll of this Department. This is equally the case for the

35 On the virtual absence of historical evidence concerning origins of the ritual, see Roberts (2009), pp. 679–680.

36 See Roberts (2009), *passim*; Dautcher (2004), p. 285; and Dautcher (2009), pp. 272–277, for descriptions of *maeshraeps* in conjunction with analytical interpretations.

37 See Dautcher (2009), pp. 277–282 on crackdown and follow-up.

38 Cf. Zheng, p. 46.

39 See UHRP (2012), pp. 62–63, and UNESCO (2011). On the state-scripted meaning of *maeshraep* after the Ghulja uprising, see Dautcher (2009), pp. 279–282.

40 Trebinjac, p. 199.

41 Trebinjac, p. 139 for an organogram.

members of the Xinjiang Circus State Troupe, which has some famous Uyghur tightrope walkers in its ranks. Tightrope walking (*darwaz*) is performed not just in the circus context but on a variety of occasions connected with the Islamic festivals of Roza Heyt, ending the fast of Ramadan, and Qurban Heyt, the Feast of Sacrifice. It is also performed in the tourist season in summer as part of a cultural festival staged in the square of the Grand Bazaar in Ueruemchi.

According to Uyghur oral tradition, *darwaz* (37) started thousands of years ago with a brave Uyghur warrior who liberated his people from repressive ghosts who had invaded a Uyghur city. He entered the city by means of walking on a rope fixed between a tree and the city wall.⁴² This evocative account, implying that *darwaz* has its origins in resistance to an occupier, is not found in the otherwise comprehensive publication on tightrope walking in Uyghur culture produced by Maetsae'idi Maetqasim.⁴³

In the early summer of 2009, the entrance to the pied-à-terre for the tightrope walkers, in a building near the Grand Bazaar at the end of Ittipaq Yoli (Tuanjie Lu), was covered with dramatic images of their performances and the text presented here.

42 Cf. Kaiman (2014).

43 Maetqasim (2004).

The Party: Visions, Ideology and Implementation

Near Xinhua Bookstore on Shengli Lu, running south from the Grand Bazaar, is the Mass Art Centre of the SUAR, which falls under the SUAR Cultural Bureau. Many cities have their local Mass Art Centre,¹ and at district level the so-called Cultural Service Stations have similar tasks. The specifications of these tasks mentioned in the text from the Centre in Ueruemchi may be summarized as: to make culture available to the masses, to collect the different forms of artistic expression, supervising cultural activities, and supervising the producers of culture² (38). Those among them who receive an income in their capacity as ‘minority artist’ are expected to use their minority language and culture to serve the ideological purposes of the Party. This explains why Uyghur ‘minority artists’ such as the calligraphers Niyaz Kerim Shaerqi (1948),³ and Ablikimjan Jaewlani (1976),⁴ both of who are salaried members of the Chinese Association of Calligraphers, never had any of their experimental works in Chaghatay or Arabic on public view.

The text from the Mass Art Centre in Ueruemchi explicitly states that the Centre is an institution “propagating the Party line, Party guiding principles and its policies” among the masses. Within the Party, the neighborhoods’ Party Members’ Service Branch Offices⁵ are involved in this task (39). Offices such as the one in the Saqsaq neighborhood in Kucha are a local Party initiative, which may have differently-named parallel organizational structures, equally aiming at exercising comprehensive surveillance and control over local Party members and their families. At the same time, the activities of such offices at grassroots level are often not restricted to ensuring correct thinking and ideological steadfastness of Party members, but also have to aim at ensuring their material well being. To this effect they provide a variety of relevant services, including finding work for unemployed members, and improving the position

1 See Or. 27.169, D/90 for a text from the Mass Art Centre in Qaghiliq.

2 Cf. Trebinjac pp. 331ff. for the activities of the Music Section of the Mass Art Centre in Qaeshqaer.

3 Arguably, Ueruemchi-based Niyaz Kerim Shaerqi is the most well known Uyghur calligrapher today; see Niyaz (2008).

4 On Ablikimjan Jaewlani, see Jaewlani (2008).

5 On the tasks and functions of the Party Members’ Service Branch Offices, see text 38.

of the unemployed members on the labor market by providing relevant training for a job, as mentioned in the text.

The text from the Saqsaq neighborhood in Kucha mentions “science and technology” twice in sentences implying that these are of great relevance. These would seem to be an indirect reference to former CP General Secretary Hu Jintao’s ‘scientific concept of development’. Together with the concept of ‘advancement’, it provides the major basic ideological elements for China’s policies of long-term development. The need for scientific advancement in order to achieve prosperity was stressed in CP discourse particularly from the beginning of Hu Jintao’s term of office as General Secretary of the CP in 2002. In fact, his notion of ‘scientific advancement’ became one of the *Leitmotivs* of his administration. Starting in 2008, Party members throughout the system were required to study speeches and texts related to the concept.⁶ Party publishing houses published study guides and simultaneously the Chinese Academy of Sciences published a ‘roadmap’ for scientific development covering the period through 2050.⁷

‘Scientific advancement’, development and prosperity are interconnected as is argued in a text that adorned many a middle and high school yard in Shin-jang in the first decade of the 21st century. The gist of the text, which students were encouraged to dissect notwithstanding its convoluted formulations, is that science and education lead to advancement that is the principal meaning of development (40). Development is one of the manifestations of the actualization of the Party’s political power. Advancement-generated development of economy and society will eventually bring about a comprehensively affluent society. Advancement towards such a society requires “Opening up the Western Regions”⁸ which is held to be instrumental in the development of the central part of China, and (in turn) to the prosperity of the North-Eastern Regions. The process will eventually result in the sustainability of the relationship between man and nature, or in “man and nature friendly communicating”.

Shinjang, however, is one of the unhealthiest regions in China where ecological degradation is formidable: and where excessive use of fertilizers, herbicides, and pesticides has led to water pollution and erosion. Nuclear contamination resulting from nuclear tests at Lopnur is held responsible for cancer rates and

6 Lawrence (2013), p. 20.

7 Issued in 2009 and entitled “Innovation 2050: The Science and Technology Revolution and China’s Future”.

8 This is an implicit reference to the campaigns launched by the Chinese state since the 1990s to develop Shinjang; see Becquelin (2004b).

rates of birth defects which are significantly higher than elsewhere in China.⁹ Excessive irrigation, notably for large-scale cotton production,¹⁰ and intensification of agriculture is resulting in salinization, desertification, and the shrinkage of lakes.¹¹ Air pollution, which is already heavy in parts of Shinjiang, especially in winter, will increase when plans to shift power plants from the densely populated East to the less populated West materialize. Where such plants have become operational, e.g. in Oriliq (Ghulja) and Qumul, the effects on people's health and the environment have led to protests.¹²

'Respect for science' figured prominently in Hu Jintao's lectures on 'socialist honor and shame' delivered at meetings of the People's Political Consultative Conference in 2006. In these lectures he elaborated on his notions of "eight honors, eight shames", which he called "the new moral yardstick to measure work, conduct and attitude of Communist Party cadres"¹³ and "the moral code for all Chinese".¹⁴ Thereafter, the list enumerating these "honors and shames" (41) was posted on walls in schoolyards and in government offices, often in an impressive frame. A song was written with lyrics based on notions of "eight honors, eight shames" (*pinyin*: *ba rong ba chi*), which is learned by children in primary schools and kindergartens to be performed in front of government officials during routine inspection.

Slogans on banners and billboards containing the notion of 'solidarity of the nationalities' are encountered in a variety of locations. This is equally the

9 See Scull (2008); cf. Merali (2009).

10 Cotton growing has become central to the Western Development Program and cotton-cultivating areas have expanded greatly at the expense of traditional crops such as grain since the 1990s. Since cotton farming is labor-intensive, it stimulated migration of Han Chinese agricultural laborers. This explains that the state's measures aimed at widening cotton cultivating areas is widely seen as part of the political project of promoting Han immigration and settlement and changing the demography of the region. Purchase and marketing is a state monopoly. This means that the government can decide who can buy the cotton and also fixes the purchase price. Uyghur producers can only sell at this price to government-authorized buyers who tend to be Han; Rahman (2005), pp. 101–102.

11 Toops (2004), pp. 271–275; see also Smith Finley (2013), pp. 69–70; and Scull (2008).

12 *Bloomberg News* (6 March, 2014).

13 Under General Secretary Hu Jintao initiatives were taken to improve the level of the Party cadres by means of refining procedures of selection and appointment; cf. Zhang (2012), pp. 72–76. The notion of "eight honors, eight shames" as "the new moral yardstick to measure work, conduct and attitude of Communist Party cadres" is a cluster of concepts that structures but also obscures relevant Party discourse.

14 For bibliographical data on the Uyghur text of these lectures, see under Hu Jintao (2006) in list of References below.

case for the notion of ‘the two together’, i.e. solidarity between Han and the minorities.¹⁵ ‘The two together’ benefits all and “is a beacon for our constant progress”; the strengthening of ‘solidarity between nationalities’, prospering and developing together, has led to present prosperous and thriving Xinjiang as it was put by Hu Jintao. (42).

In CP discourse in Xinjiang, the notion of “solidarity of the nationalities” primarily refers to solidarity between Uyghur and Han. The presence of this solidarity implies the presence of a ‘harmonious society’ and also contributes to solidifying such a ‘harmonious society’. To ‘establish a harmonious society’ was one of the linchpins of Hu Jintao’s government.¹⁶ The Party leadership formally accepted his ideas on the need to build such a society at the plenary session of the Party Central Committee in October 2006.¹⁷ According to Hu, “harmonious society” implies “harmony in diversity”. This exists when differences between cultures are acknowledged and each culture is tolerant of cultural differences.¹⁸ Inter-ethnic solidarity implies social harmony that leads to ethnic unity. Ethnic unity is a precondition for successful modernization and ultimately for reaching prosperity, i.e. for reaching a comprehensively affluent society. Under these conditions, ethnicity will fade away and all ethnicities will fuse into the common identity of the Chinese nation. At the same time, this process of fading away and fusion itself leads to prosperity. However, ‘The Three Evils’ impede these processes. They threaten ethnic unity by means of causing erroneous ethnic self-understanding. This means that these forces have to be opposed, ideologically and by means of all other conceivable appropriate methods. In the end these forces will fail since they run against the flow of history towards a global classless society where all nations disappear, as envisaged by Marx and Mao.¹⁹

15 An elaboration of the notion of “two together” is found in Aemaet (2012), 56–57.

16 For a summary of Hu’s major speech on building a harmonious society, see Tanner (2013), p. 89.

17 The “harmonious society”, according to Hu, is a society with “democracy, rule of law, fairness, justice, trustfulness, friendship, full of vitality, stability, order, and harmony between human being and nature.” The need “to establish a harmonious society”, elaborated in a party document issued following the resolution of the Central Committee to accept Hu’s ideas, is looked upon as code for “a society conforming to the requirements of the party state.” Cf. Guo (2012), pp. 149–150.

18 Cf. Zheng (2010), pp. 82ff. China Intercontinental Press, which is a subsidiary of China’s State Council Information Office, published the English version of this book.

19 My understanding of this cluster of ideas in Party-State discourse is shaped by reading Tobin (2011).

This process of transformation towards “a comprehensively affluent society” is exemplified by the village of Tashkoewruek near the city of Ghulja, as is implied by the relevant text (43). A crucial factor on this road to prosperity is the universal implementation of birth control. Birth control leads to financial benefits accruing to those strictly applying it. When applied comprehensively, this makes the village a ‘modern’ one, as do the various forms of financial support for a number of its disadvantaged inhabitants.

Among the multiple responsibilities of cadres at grassroots level is informing the villagers about planned parenthood policies and services. Other responsibilities and tasks assigned to the cadres at these levels are mentioned in the text “Work order scheme” of the hamlet of Buzaq near Khotaen (44). This text is representative for a category of texts often found in village halls and offices of local Party secretaries. Such texts specify the duties of cadres at the local level in considerable detail. They allow for an understanding of the mechanisms of control and supervision by means of written reports and evaluations, as well as of the hierarchy of units of control at County-level and below. At the same time, the specified arrangements tend to vary in conjunction with the specific situation of the village or hamlet. The Village Committees, headed by the Village Party Branch Secretary, are not part of the formal administrative hierarchy but are considered “mass organizations of self-management at the grassroots level”.²⁰ This is also the case for the urban neighborhood Residents’ Committees. Their status gives the committees considerable latitude of freedom to set up and formulate arrangements of control and supervision, notably concerning family planning, social security, and public health, without having to fit these into a narrowly defined framework imposed from above. Specific local problems and circumstances may be reflected in such texts. E.g. the text from Buzaq would seem to point at problems with cadres not completing their eight-hour period

20 This position, in a sense outside the government hierarchy, is consolidated by the direct competitive elections for Village Committees introduced in the 1980s; see e.g. Baogang (2013) in Ogden, pp. 121–123. Members of the Committees are elected for a three-year term. This is regulated by the *Organic Law of Village Committees* of 1998. The Uyghur version of this text was published in Ibrahim (2010), pp. 94–104. The latest elections of the Committees in Xinjiang were held in 2014. The SUAR People’s Congress Standing Committee adopted a supplementary set of rules, the SUAR Village Committee Election Methods, on July 25, 2014. It contains a number of Xinjiang-specific clauses, e.g. “no person shall use religion to interfere with the election process”, the candidates should oppose ‘ethnic separatism, terrorism, and religious extremism’, as well as ‘illegal religious activities’. See Village Committee (2014).

of duty. The concomitant directives in the text suggest that twenty-four-hour vigilance had lapsed.

Uyghur minority cadres have increasingly become looked upon as collaborators with the Han and as traitors of their own ethnicity. Several cases have been reported of Uyghur cadres who became targets of local anger and were killed or seriously wounded in violent attacks, sometimes connected with their concrete handling of campaigns against women wearing the veil or disrespectfully entering a mosque during prayer time.²¹

21 Benson (2004), p. 212; Smith Finley (2013), pp. 201–202. See also RFA (2014, July 30), and RFA (2014, August 8).

Family Planning Work: Procedures, Rewards and Sanctions

Family planning policy was introduced in the PRC in 1978. Uyghurs and other minorities in Xinjiang were exempted from family planning till 1988. Ever since,¹ the number of children allowed to urban couples belonging to ethnic minorities is restricted to two, whereas those classified as rural couples are allowed three children.² Second and third children are subject to ‘birth spacing’ that means giving birth with intervals of three to four years. This policy is enforced at the provincial level by means of rewards and fines, but the degree of enforcement varies.³

The cadres at the various levels, from village level downwards, are held to inform the villagers about policies and services for family planning. For the cadres employed at the Population and Family Planning Commission (which has offices at every level of government) this is one of their tasks together with registration and inspection work. One of the ways in which the population is being informed about family planning methods and services are texts posted in public spaces concerning contraceptive methods (45) and clinical treatment (46).

All over China, the Population and Family Planning Commissions had approximately 300,000 full-time paid family planning workers and 80 million volunteers in 2010. Those volunteers are essentially paid informants who are being financially rewarded on the basis of their contribution in assisting the Commissions to meet goals and quotas. The Commissions are responsible for informing the population about the birth control guidelines laid out by the Central Government and for the enforcement of these guidelines.⁴

1 See Abdulla (2003) for a compilation of laws, decrees, regulations, provisions and methods concerning family planning policy in Xinjiang.

2 In an article published in August 2014, Zhang Chunxian, the Secretary of the Communist Party in Xinjiang, announced plans to adopt the same family planning policies for all ethnic groups in the Autonomous Region. See *Bloomberg News* (6 Aug. 2014).

3 Avoidance of the rules concerning birth spacing is not unusual. See Dautcher (2009) pp. 68–69 for an example.

4 Hays, pp. 3–4.

Minority couples who commit themselves to practice family planning after their first child are awarded the *One Child Honorary Certificate*.⁵ This entails financial benefits that vary according to locality but ends when the child is 18. Those who have a second child before the end of this period lose these benefits.

Minority couples who commit themselves to family planning after their second child are awarded the *Minority Two-Child Honorary Certificate*.⁶ They may also receive better (urban) housing and/or financial benefits that vary according to location. In case a fine has to be paid, the amount to be paid is derived from annual disposable income or peasant cash income in the year of the child's birth as found in the local statistics. This amount, which is known as 'social fostering fee' (Uy.: *ijtima'iy beqish khirajaet*; Ch.: *shehui fuyang fei*)⁷ is levied once a year over a period that may be equal to the end of primary school at age 14. Financial sanctions are said to be higher for Uyghur couples in Xinjiang than for Han couples, and are also higher than elsewhere in China.⁸ Such differences, and other differences in the ways in which the central government's family planning directives are applied at the grassroots level, stem from the *Regional Ethnic Autonomy Law of the PRC*. Article 44 of this law grants the relevant agencies in ethnic autonomous areas the right to work out measures for family planning "in the light of local conditions". This leaves considerable latitude in decision making at all levels of the family planning bureaucracy.⁹ Such measures taken by the authorities in the SUAR are the 'Few Births, Fast Rich Project' initiated in 2006,¹⁰ and the 'Supplementary rewarding policy' for applying planned parenthood in the rural areas of South Xinjiang initiated in 2008¹¹ (47, 48).

5 Cf. Yaw (2009), p. 17.

6 Local family planning agencies may devise their own complementary system of awarding families with certificates for applying birth control. E.g. in one of the social areas of Keriya a family which is in conformance with local policies and targets will be nominated "model family which has been granted the Awareness Certificate", i.e. fully aware of the need to comply with the policies. In another social area, a family where the wife has an implant may be designated "model family for high-quality birth and high-quality education". Such honorable distinctions are attached near the entrance of the family home. See Leiden 1/29 and 1/32.

7 See 'Rewards' (2011).

8 *Today's Zaman* (2010).

9 See Tyler (2004), p. 161 on arrangements existing in the early 21st century in Qaeshqaer and Khotan respectively.

10 *Yilnamae* 2010, p. 1104.

11 *Yilnamae* 2010, p. 1102.

Until 2003, China's marriage registration regulations required couples to submit to a premarital physical and genetic examination before being granted a *Marriage Permit*.¹² Following the promulgation of the *Regulation on Marriage Registration*¹³ in that year, the examination became voluntary and dependent on payment of a variable fee that could be relatively substantial. This resulted in a drop of premarital check-ups. In Xinjiang, however, the fee amounts to administrative charges of a symbolic nature and premarital check-up has remained a *de facto* requirement. Apart from having the check-up performed at a designated public hospital, couples also have the option to go to a private polyclinic or hospital recognized by the Department of Health of the SUAR. In all cases fees vary according to the nature of the institution, with state hospitals generally charging moderate fees. After the transaction of the marriage at the Civil Registration Office (*Khaelq Ishlar Idarisi*), the married couple has to apply for a permit to conceive a child. This permit, known as the Delivery Permission Certificate (*tugushqa rukhsaet ijazaetnamaesi*)¹⁴ is issued by the family planning authorities at neighborhood, county, or township/town level. The administrative procedures involved in obtaining the certificate vary between the regions and localities. In the case of couples who moved from one province to another and have the intention to stay continuously in their present place of residence, the certificate can be transacted based on the ordinances applied in their new location (49). Township/town Governments, Street Offices, Villagers' Committees, Residents' Committees, employers and landlords are all held responsible for 'family planning work', implying reporting on reproductive conditions "in a timely fashion", i.e. allowing for abortion in any out-of-plan pregnancies. Such reporting may be encouraged with rewards for citizen informants. Since one of the variables determining the careers of officials in the 'Population and Family Planning Commissions' is meeting the population planning targets, each child born out-of-plan in his/her realm may have a negative impact on career prospects. This provides a strong incentive for officials to use coercive measures such as forced abortion, even when no abortion quotas

12 For the relevant text; see *Qanunlar*, pp. 1247–1242.

13 The English text of the *Regulation* may be accessed at e.g. <http://www.shmzj.gov.cn/gb/shmzj/node896/node897/node902/userobject1ai24167.html>.

14 This certificate (Ch.: *zhun sheng zheng*) contains the name, sex, age, marriage status, number of resident identity card, childbearing status, birth control measures adopted, and mentions the rewards and penalties in relation to family planning. See Article 7 in *Measures on Administration of Family Planning for the Floating Population* (promulgated by the State Family Planning Commission on Sept. 22, 1998) at www.unescap.org/esid/popis/population/database/poplaws/china/china31.asp.

are imposed. In Xinjiang, where such quotas do exist, it is reported that Chinese officials show a preference for abortions of Uyghur children over children from the Han nationality.¹⁵ Many cases of forced abortions of Uyghur women who were still entitled to a second or a third child are on record. This is especially the case in South Xinjiang where family planning officials exploited the ignorance of the local population concerning their rights and formal procedures.¹⁶ Moreover, since regulations vary on how far into her pregnancy a woman can be ordered to abort, decisions about aborting late pregnancies are at the discretion of officials in a Family Planning Department. Such official may decide in favour of forced abortions of four-month pregnancies or later in order to fulfil their quota or improve their record.¹⁷

Both, abortion and state-imposed family planning are widely condemned in Uyghur society as un-Islamic. This is in accordance with Hanafi jurisprudence that holds that the termination of a four-month-plus pregnancy¹⁸ is equal to killing human life that is only permitted in war or as capital punishment. State-imposed family planning is rejected as un-Islamic since it runs counter to “volition that is not regulated by Law”.¹⁹ Moreover, birth control policies, in conjunction with the massive Han immigration, are widely perceived as measures aiming at reducing the Uyghur population in order to consolidate Han hegemony over Uyghur lands.²⁰

Opposition to forced abortion may result in heavy sanctions, such as financial penalties, the confiscation of land, cutting off electricity or water supply, and administrative detention of family members. This last measure used as a method to force a fugitive out-of-plan pregnant woman to give herself up to the authorities and undergo an abortion. The option of legal appeal against forced abortion is non-existent.²¹ Cases are known where relatives, in desperation, contacted foreign news media about a forced abortion to be performed or already performed, and who were subsequently imprisoned, accused of leaking state secrets and “endangering state security”.²²

15 See Feurerberg (2009).

16 *Today's Zaman* (2010).

17 RFA (2014, Jan 13).

18 See the fatwa issued in 1979 by the mufti of Egypt (1978–1982) and later Shaykh al-Azhar (1982–1996) Jād al-Haqq ‘Alī Jād al-Haqq; Jadd al-Haqq (1979), p. 3092.

19 See the *fatwa* by Jadd al-Haqq (1979), p. 3090.

20 *Today's Zaman* (2010); CECC (2009a).

21 *Today's Zaman* (2010).

22 RFA (2009, Oct. 30).

Healthcare and Healing: Systemic Continuity and Reorientation, Public and Private

The key actor in health is the Ministry of Health. Its full range of responsibilities covers formulation of health-reform and development strategies, planning and policies, drafting laws and regulations concerning health, food safety, pharmaceutical products and medical technology, formulating technical standards, proposing basic medicine price policies, and overseeing allocation of resources within the health system.¹ The relative autonomy of the regions and the provinces implies that considerable differences exist between their health systems. In Xinjiang institutions for medical treatment and health care are under the supervision of the Public Health Department of the People's Governments of the cities or districts where the institutions are located.² Most of these institutions are staffed with licensed doctors practicing modern European medicine that is promoted by the government.

In accordance with article 7 of the *PRC's Law on Maternal and Infant Care* institutions for medical treatment and health care have to offer the premarital health check (50). They charge comparatively high fees for medical care and for the premarital health check. Fees many cannot afford, even when covered by the Basic Medical Insurance Program initiated in 1998.³ These high fees result from the decline in government health funding forcing hospitals to increasingly rely on charging fees for medical care.⁴ Moreover, the larger part of the rural population has been left out of the Basic Medical Insurance Program that is primarily intended for state employees in urban areas.⁵ In rural areas the population depends on either practitioners of traditional Uyghur medicine or on the village clinics with medical workers who have qualified themselves by means of on the job training.⁶

1 Duckett (2013), p. 73.

2 Cf. Measures (2001), art. 11.

3 Cf. ILO (2012).

4 Duckett (2013), p. 70.

5 PDO (2004).

6 A considerable increase in village clinics and village clinic staff has been reported in conjunction with the reform of the health system in Xinjiang that started in the 1990's. These clinics

The absence of medical insurance coverage for much of the rural population in Xinjiang, combined with the rapid rise of fees charged at qualified hospitals for serious medical interventions, explains the frequently encountered scene of somebody sitting on the pavement of one of Xinjiang's cities soliciting money from the general public allowing for the required operation to be performed in a regular hospital (51).

Parallel to the development of market-oriented medical care is an increase in the number of establishments offering a distinct range of medical aid for free or for a symbolic fee out of compassion or in conjunction with a distinct view of social responsibility. A case in point is the Boghda Hospital in Ueruemchi, and its branch hospitals in Aqsu, Qaeshqaer, and Khotaen, which has also been involved in a variety of non-medical welfare activities (52).

The Xinjiang Uyghur Medical School⁷ was established in Khotaen in 1992 with a hospital, the Khotaen District Uyghur Hospital, attached to it. The School is the major institution for training of specialists in Uyghur medicine. Since its establishment, it has an average of 400 students annually registered in a three-year program. The School's foundation bears testimony to the reputation of Khotaen as a centre of Uyghur medical learning going back several centuries.⁸ The language of instruction at the school is Uyghur and the medical manuals and teaching materials published by the school are in this language. These materials are also available for the general public in government and private bookshops in the Autonomous Region. No students from outside China have ever been admitted for study at the school; even when their command of the Uyghur language would have allowed for fully participating in course work and apprenticeships.

Few of the school's graduates are able to obtain the government license required to start practicing Uyghur medicine.⁹ This is due to the fact that the examination for the license is partially in Chinese, a language that these graduates command only to a limited degree.¹⁰ The result is that many of them set up pharmaceutical stalls or shops providing Uyghur medicines while acting at the same time as *de facto* medical consultants. Over the past fifteen years

and their staff are crucial in the periodic vaccination campaigns against infectious diseases such as measles, and against hepatitis B. See Meng (2012), pp. 15–16.

7 On the practitioners of Uyghur traditional medicine in Khotaen past and present, and their fame as repositories of traditional medical knowledge, see Aemaer (2003).

8 Aemaer (2003), pp. 1–8, for a brief survey and sources.

9 On the education and licensing of practitioners of traditional medicine (Chinese, Mongolian, Tibetan, Dai, and Uyghur), see Oravec (2011).

10 Cf. RFA (2013, Sept. 25).

or so this has become a relatively profitable business, since the demand for Uyghur medicine has increased substantially in the wake of the dismantling of the system of free medical care that was in place before the start of economic reforms in the 1980s.

The practice of traditional Uyghur healing (53), which draws mainly on Ayurvedic and Yunani (Arabic-Greek) medicine,¹¹ was prohibited at the time of the Cultural Revolution (1966–1976) when it was equated with superstitions.¹² This prohibition was lifted there after.

Traditional Uyghur healers, who go by the names of *dakhan*, *bakhshi*, and *perikhon*, stand in Central-Asian shamanistic traditions.¹³ Such specialists perform rituals aiming at curing physical or psychological disorders by means of rituals mobilizing beings in the world of the unseen and make them contribute to the healing process.¹⁴ Often, these traditional healers also engage in divination, and the production of various kinds of amulets. However, these practitioners now run the risk of being accused of engaging in ‘illegal religious activities’ that are, moreover, ‘feudal superstitions’.¹⁵

Traditional Uyghur medicines fall under the guidelines and regulations of the State Administration for Traditional Chinese Medicine and the various pieces of legislation concerning traditional medicine promulgated by the Regional government¹⁶ aiming at securing the safety of the medicines put on the market. Widespread concern with the safety of medicines is reflected in the advertisement of the Aqsu People’s Pharmacy where it guarantees their safety and effectiveness, as well as a provision against counterfeits. The counterfeit drug industry in China has become huge and is a serious problem. In Xinjiang and elsewhere in China people have died after using such drugs.¹⁷ Moreover, the advertisement addresses the issue of overcharging for medicines and claims as one of its aims the stabilization of prices by means of using multiple resources (54).

11 See Or. 27.170, P25, for a text specifying the basic presumptions.

12 Fujiyama (n.d.).

13 See Du (1995).

14 See Schrode (2008). For a description together with a rare photographic record of a ‘shamanistic’ healing session in the village of Yalquntagh in the Turpan oasis; see Yang (2004), pp. 194–199.

15 I.e. traditional folk religious practices and beliefs that were diffused in daily life and which, according to Marxist theories of religion, served the interests of the ruling class.

16 Cf. Schroeder (2002), pp. 702–703.

17 Bate (2009).

With the development of the market economy, the production of packed traditional Uyghur medicines has soared. Marketing is also aimed at Russian speakers, notably from the Central-Asian states and Siberia, and advertisements are often trilingual, viz. in Uyghur, Chinese and Russian. Examples of such trilingual poster-size advertisements found on the walls of buildings on the main streets of south Ueruemchi concern virility capsules and donkey milk powder (55, 56). The poster advertising this milk powder has the image of a donkey, whereas the Uyghur text of the advertisement speaks of “blue cow milk powder” (*goek inaek sueti talqini*). The Chinese text next to the Uyghur text, however, mentions “donkey milk powder” (*lü nai fen*). This difference seems to suggest an effort to solve a marketing problem, since donkey’s milk is popular with the Chinese, but less so among the Uyghurs. Manuals of Uyghur medicine do not mention donkey’s milk among the various kinds of mammalian milk attributed with healing properties.¹⁸

Some products that are specifically aimed at female Uyghur buyers are medicines for the treatment of vaginal problems (57, 58, 59, 60), and slimming products (61, 62). In both cases the advertisements address conditions that many Uyghur women are coping with. A variety of products addressing cardiovascular diseases (63, 64), related to poor dietary habits and lack of exercise, have equally appeared on the market in recent years.¹⁹ Moreover, offerings of cosmetics and toiletries deemed to have health-enhancing properties and specifically aimed at Uyghur consumers have proliferated (65, 66).

In South Shinjang and in the Ili region where food is grown in iodine-poor soil and little or no seafood is consumed, iodine deficiency is a significant public health problem. This deficiency explains the high prevalence of goitre and cretinism in these parts of Shinjang. The government-decreed measure of adding iodine to table salt, dating back to 1991, met with distrust among the Uyghur population. The measure was and still is widely suspected to be a plot by the Chinese intended to impair health, and as such part of a long-term ploy aimed at eliminating the Uyghurs.²⁰ Also, non-iodized salt is significantly cheaper.²¹ For these reasons, preference is given to rock salt instead of iodized salt. Frequent propaganda campaigns explaining the importance of iodine and of consuming iodized salt were of no avail (67, 68). In some parts of Shinjang,

18 Cf. Nurmuhaemmaet Haji (2009), pp. 33–34.

19 Products for weight-loss, bodybuilding and sexual enhancement produced in China and containing hazardous drugs have entered the global market. They are marketed as harmless dietary supplements although they pose grave health risks. See Singer (2011).

20 Lewis (2009), pp. 151–152.

21 Wen (2004).

e.g. in the Keriya area, where goitre is endemic, a visibly slightly swollen thyroid gland in women, due to lack of iodine, is appreciated as an aspect of female beauty.

Tuberculosis is a major public health problem that has been compounded in recent years by the rise of multi-drug resistance. According to WHO estimates, a third of the world's cases of multi-drug resistant tuberculosis are in China. Notwithstanding substantial investments in public healthcare in Xinjiang, both by the Central and the Regional government, the rate of tuberculosis incidence in the Autonomous Region is among the highest of the autonomous regions and provinces of China.²² Part of the campaign against the disease aims at raising awareness about it and making it known that the state provides free treatment for sufferers by means of posters (69). In addition, village doctors who report sufferers to the region's health authorities are entitled to a reward, whereas the not reporting of such cases has been defined as a crime.

The Uyghur and other ethnic populations in Xinjiang are disproportionately affected by the HIV/AIDS epidemic in China, where the autonomic region ranks fourth in terms of total cases. The epidemic is spreading from high-risk groups, such as intravenous drug users and prostitutes, to the general population, as evidenced by the alarming increase of cases of mother-to-child transmission.²³ Also infection through blood transfusion is known to occur (70). Programs for treatment and prevention are in place providing for methadone medication, needle and syringe exchange, promotion of condom use, free anti-HIV drugs (71, 72), and information campaigns targeting the risk groups. A range of related initiatives has been initiated over the past decade aimed at stemming the spread of HIV/AIDS in Xinjiang,²⁴ whereas a major nationwide program known as "China Comprehensive AIDS Response" took off in 2006/2007.²⁵ The program provided for "Four Frees and One Care", viz. free HIV testing, free anti-viral treatment for farmers and indigent AIDS patients, free prevention of mother-to-child transmission of HIV, free schooling for children of AIDS patients, and care for families affected by HIV/AIDS (73). These elements of the program are communicated by means of posters²⁶ produced by the local governments and

22 Waldmeir (2013).

23 Gill, *passim* (cf. C29).

24 Gill, pp. 45–46.

25 For a Uyghur translation of the relevant set of regulations issued by the Standing Committee of the State Council, see *Dawalash Nizami* (2008).

26 In addition to the use of posters, the first decade of the 21st century saw the publication of a substantial number of brochures and booklets on Aids in Uyghur aimed at informing the general public. Examples are Ibrahim (2004), and Li (2009).

significant improvements in HIV/AIDS prevention and treatment have been made across the region.

Initially, in the 1990's, the Chinese government viewed HIV/AIDS as a 'Uyghur disease' and its response was slow and ineffective. This changed in the early years of the twenty-first century, but still did not comprise the allocation of resources to Shinjang to a degree commensurate with the region's needs.²⁷ This situation is looked upon by many a nationalistic Uyghur as yet another element in a long-term policy of genocide.²⁸

The rapid spread of HIV/AIDS in Shinjang has been attributed to the increase in intravenous drug users,²⁹ in particular among Uyghurs under the age of 35.³⁰ The sharp increase of the number of addicts³¹ among young Uyghurs is perceived as one of the outcomes of economic disenfranchisement and social anomie,³² and to the decline in social health in general. Another outcome is held to be the increase in commercial sex venues and Uyghur prostitutes. Even so, HIV/AIDS prevention and control programs run by foreign donors and local government avoid targeting Uyghur prostitutes and red-light districts.³³ The convergence of cultural, religious and social tensions in Shinjang with the HIV/AIDS epidemic disproportionately affecting the Uyghurs, would seem to compound their existential dilemmas and consolidates the view of the epidemic as resulting, directly or indirectly, from the erosion of Uyghur culture and identity caused by Han Chinese colonization of their lands. In this connection, the belief that the spread of Han-run brothels, and the increase in Han sex workers in hotels, is part of a sinister scenario aiming at the erosion of

27 Gill, p. 44. Since the first decade of the 21st century a number of illustrated brochures and booklets were published in Uyghur aiming at informing about the dangers and illegal nature of the use of narcotics and the narcotics trade. See e.g. Wang (2008) for a typical specimen.

28 Rudelson (2003), *apud* Hayes (2011), p. 205.

29 Gill, p. 38.

30 The use of heroin and other life-shortening narcotics started in the Reform Era. Traditionally, Uyghurs have used (a form of) hashish (*naeshae*), smoked by means of water pipes made of gourds or mixed with tobacco in joints. It is also used in traditional Uyghur medicine. Shinjang is an area of widespread cannabis cultivation and the bulk of the cannabis produced here is processed into hashish; Shehata, 'Cannabis in China', <http://sensiseeds.com/en/blog/cannabis-china/> February 6, 2014 (accessed 2 February 2015).

31 Uyghurs widely believe that measures taken by the authorities against the illegal narcotics trade are intentionally inadequate and are yet another element in a wider genocidal scheme.

32 Dautcher, in Starr, p. 281.

33 Hayes, p. 210.

the moral base of Uyghur society and at the intentional spread of HIV among Uyghur youth, thus contributing to the planned eradication of the Uyghur.³⁴

34 Cf. RFA 2014, April 18.

To Eat or Not to Eat: Contamination, Ritual Purity and Fusion Cuisine

Similar to the concerns about the safety of medicines, widespread concerns exist about safety of food and drink. Cases of consumers poisoned by illegal additives are numerous and continue to be reported in China's news media. Such cases include borax or nitrite added to meat, melamine added to milk, popcorn and mushrooms treated with bleach, wine diluted with sugared water and chemicals, industrial dye used to produce fake sweet-potato noodles, and antifreeze chemical added to toothpaste.¹ In addition, the recycling of food after the sell-by date,² the presence of pesticide residues and animal antibiotics in food, and of heavy metals such as cadmium and mercury, caused widespread public outrage.³ These issues are being addressed in a text found at the entrance of a small fruit-drink factory in Kucha (74).

By way of stressing the factory's compliance with laws and regulations in addition to a specification of safety issues, the text reflects the full range of food-safety problems at stake.

To improve food safety, the State Food and Drug Administration of China was set up in 2003. The Food Safety Law was adopted in 2009 aiming at food-safety standards in line with international norms, and food safety was declared a national priority by the national government.⁴ The efforts to create a modern food-safety regime are steadily improving the food-safety situation, but the increasing number of food producers and an inadequate enforcement staff, both in number and in training, are factors that explain why the overall results have fallen short.

As a result of widespread safety concerns about foods produced in China, consumers with the financial means increasingly turn to buying imported foods. When served to a guest, imported foods, sweets, or drinks also entail prestige. For Uyghurs, imports from Turkey for instance, such as "Ülker" or "Ada" biscuits and candies, have become yardsticks for good taste and refined living.⁵

1 Cf. McGregor (2010), p. 183.

2 Cf. *China Daily* (2011a), and *China Daily* (2011b).

3 Lafranière (2011).

4 NPC (2009).

5 Two of the major food-producing and food-marketing companies catering to Uyghur con-

This trend has generated the local production of faked imported foods, labelled and marketed as genuine. Of great concern for Uyghur consumers is the rise in non-*halal* food produced in China, but labelled as *halal* products imported from Muslim countries. Several Chinese-owned companies in Xinjiang were reported as having been involved in such counterfeiting.⁶ Uyghur efforts to expose such cases were largely ditched by Internet censors, whereas efforts by Uyghur-owned companies to obtain permission to import *halal* foods from Islamic countries were unsuccessful. Uyghur calls for tighter control on *halal* products have gone unheeded, and the Islamic Association of China based in Beijing, which is responsible for vetting and approving food for the *halal* food label,⁷ has kept silent about the issue.⁸

In recent years, a number of small firms in Xinjiang have started producing a wide variety of foods that are marketed by stressing their role in traditional Uyghur medicine. Examples are “black sugar” (75) and *soqmaq*⁹ (76). Curative properties attributed in traditional Uyghur medicine to fresh camel milk and *kuwas* are also emphasized in the marketing of these widely consumed drinks (77, 78).

Uyghurs, at home and in restaurants, use chopsticks,¹⁰ and a variety of Chinese-style noodle dishes are served in Uyghur restaurants. Moreover, Uyghur-Chinese fusion cuisine has developed in recent years and more cold Chi-

sumers are “Arman” and “Ikhlas”. Both are Uyghur-run and have a Xinjiang-wide network of chain stores. In addition to Turkish and Central-Asian imports, “Arman” sells more than 180 different kinds of processed Uyghur foodstuffs under its own brand name. “Ikhlas” seems to offer a wider range of imports from Turkey. Cf. Erkin (2009), p. 421.

6 RFA (2013, Jan. 18).

7 Packaged foods and drinks in Xinjiang deemed fit for consumption by Muslims, have a label with the word *halal* and/or the word *Musulmanchae* (Muslim style) in Uyghur script. This is also the case with the meal boxes handed out on flights serving Ueruemchi.

8 The State Ethnic Affairs Commission, which is one of the various departments of the PRC’s State Council, established a working group to draft regulations for the management of *halal* foods in 2002. One of the outcomes was that the Islamic Association of China was assigned with the national oversight of *halal* foods management in “cooperation with the central government”. In a number of provinces and cities the management of *halal* products was already regulated by provisions in the local legislation that remained in force; cf. ‘Halal Foods’ (2005). In Xinjiang, the local Committee for Minority Affairs is in charge of the oversight of *halal* products.

9 For more examples of foods that have a role in traditional Uyghur medicine, see the set of wrappings of such products in the Leiden collection (Or 27.170).

10 Uyghurs used no chopsticks until the early decades of the 20th century; Bellér-Hann, p. 206.

nese (vegetable) dishes appear on menus in Uyghur restaurants. Also, dishes that are standing in the tradition of Hui cuisine are offered in some Uyghur restaurants. Such originally Hui and Chinese-style dishes, however, are generally seen as Uyghur dishes and not as ‘foreign’. This would seem to imply that Uyghur cuisine is not static but is actually being redefined, as part of a process of incorporation of such dishes.¹¹

Uyghur restaurants that serve the full range of traditional Uyghur dishes¹² have become increasingly popular with Han Chinese, both in Ueruemchi and in some of China’s major cities. Uyghurs, in their turn, will as a rule not have meals in Chinese restaurants, and are reluctant to eat in a Hui establishment. Han Chinese restaurants are considered to be run by people who are unclean and are serving food that is unclean, whereas Hui restaurants are avoided because their *halal* status is generally distrusted. This is also the case for restaurants where a shield, issued by the Committee for Minority Affairs certifying the eatery as ‘qingzhen’ (*halal*), is prominently displayed on the premises.¹³

The widespread aversion of eating in Chinese restaurants, based on considerations pertaining to notions of *halal* and nationalist feelings, has led to purist tendencies in culinary matters. The production on CD-ROM of “A course teaching to prepare the famous dishes of Shinjang” is marketed with clear reference to the desire for culinary purism in a culinary landscape that is increasingly marked by hybrid and syncretistic dishes¹⁴ (79).

11 Cf. Cesàro (2007), pp. 185–186.

12 For a description of the major traditional Uyghur dishes, see e.g. Rakhman (2008), pp. 26–50. The text specifies ingredients used, methods of preparation, and discusses the social and cultural aspects of food.

13 See the informative discussion in Cesàro (2000).

14 Cf. Cesàro (2007), pp. 196 ff.

Information and Computer Technology: Products, Surveillance and Constraints

A cookery-book on CD-ROM is one of the many similar Uyghur-based applications in the market, which include dictionaries, encyclopaedias, a variety of materials providing instruction in fields of technology, mathematics, language learning, biology, playing musical instruments,¹ photography etc. In addition, CD-ROMS with musical performances, theatre, movies, wildlife information, and with electronic games and comics aimed at children² are available.

Among the producers of Uyghur-based PED's, "Irpan" and "Mu'aellim" are known for their electronic dictionaries, and, in the case of "Irpan", also for electronic reading aids aimed at young children. The different electronic dictionaries produced by "Mu'aellim" have a number of auxiliary functions that may account for their popularity (80).

The first private company to develop and market Uyghur software for a Windows environment was Uyghur Soft in 1998. The software, marketed under the brand name of "UyghurSoft Aelkatib", was based on a modified Arabic version of Windows. It was not before 2005 that the company developed software that fully applied the Unicode standard. Its later production of what is essentially a Uyghur version of Microsoft Office made it a market leader and what is probably the most successful Uyghur software company (81).

The expansion of ICT technology has resulted in a proliferation of establishments offering computer-training classes at several levels, and training for the National Computer Rank Examinations³ (82). These training centres vary widely in quality, both in terms of teachers and of equipment, whereas the considerable fluctuation in their numbers is indicative of financial constraints and cutthroat competition.

The rapid rise of Internet users in Shinjang⁴ correlates with the increase in the number of reported cases of people convicted for online activities labelled

1 For an example, see text 36 above.

2 For an example, see text 28 above.

3 On computer proficiency exams, see notes to Text 82.

4 In 2013, Shinjang was the 11th-most connected region in China (with 43 per cent of its population online), out of 31 ranked by the government-run China Internet Network Information Centre (CNNIC); Olesen (2014a).

as “spreading rumours”, “promoting religious extremism”, “spreading materials that threaten stability”, and “instigating violence”.⁵ This targeting of Uyghur online activity, and notably on the QQ chat service, Weibo micro blogs, and micro blog messaging networks, is part of the crackdown of social media across China. It is aimed at control of public debate concerning universal values, civil society, citizens’ rights, judicial independence, freedom of the press, past mistakes of the CPC, and the privileged new capitalist class.⁶ In Xinjiang, these topics, which are known as the “Seven-Speak-Nots”, have de facto been augmented with another four: extrajudicial killings of Uyghurs, religious policies, the implementation of bilingual education, and Han immigration.⁷ Information about events involving the Uyghur population in Xinjiang has been identified by recent scholarly research as politically more sensitive than events involving Tibet and Tibetans, and as more prone to be censored by implication.⁸ Monitoring cyberspace is comprehensive and surveillance capabilities now allow for real-time access in Chinese to voice calls, messages sent online, and messages in image format in Uyghur.⁹ Surveillance of the Internet is backed-up by periodical sweeps of markets by local authorities aimed at collecting materials of religious,¹⁰ nationalist, and separatist content stored electronically on a variety of devices (83). These categories of materials are not clearly defined and can be used to label a wide range of materials containing expressions of Uyghur culture or information about its past and present as contributing to the spread of the ‘Three Forces’.

5 BBC (2013); cf. Earp, p. 34.

6 For a detailed descriptive analysis of the state of the Internet and Internet censorship in China, see China’s Internet (2013). On the Internet in Xinjiang, see UHRP (2014a).

7 See UAA (2013d).

8 See King et al. p. 81.

9 Yu (2013).

10 Authorities have become particularly worried about the increasing presence of Uyghur-language videos of *jihadi* contents originating from ETIM. See Ahmad (2014).

Law and Regulations: The Opaqueness of Legality and Application

The “Seven-Speak-Nots”, the four additional ones particular to Xinjiang, and also a variety of Uyghur-specific criteria, are of significance in identifying “illegal published materials” specified in the *Regulation of Supervision of Publishing*. Few if any of the contents mentioned in this text is sufficiently clear to require no definition. In the absence thereof, the law-enforcing authorities have considerable leeway to decide which cases are to be handled under its aegis (84).

A number of topics mentioned in this text 84 overlap with topics in text 85 and reflect that both texts are compilations, partially derived from directives issued by agencies responsible for Law and Order. An example is the phrase “inciting hostility of nationalities and discrimination of nationalities”. Discrimination on the basis of ethnicity was added as a crime to the PRC’s Criminal Code in 1993.¹ Notwithstanding this legal provision, the courts do not accept ethnic discrimination cases.²

To counter discrimination on the basis of ethnicity in the workplace, a quota system exists in large state enterprises (with the exception of the oil industry), for hiring workers from the minorities. However, no such preferential policy provision exists for private enterprises.³ In both sectors of the economy a substantial body of evidence⁴ supports the Uyghur claim of widespread ethnic discrimination.⁵ Completely unabashed discrimination exists in the recruitment for positions in the civil service. Such positions are regularly advertised indicating that only ethnic Han Chinese will be considered.⁶ The implied lack of equal opportunities for Uyghurs and the concomitant high levels of under-

1 Articles 249, and 250.

2 RFA 2010, Dec. 1.

3 Smith Finley (2013), pp. 45–46 for details.

4 See e.g. the report of the Congressional-Executive Commission on China for 2009 (2009b) and following years, detailing many cases of discrimination against ethnic minorities in recruitment for state jobs in Xinjiang.

5 For a daring public statement on ethnic discrimination in the labor market in Xinjiang by a Uyghur delegate to the Chinese People’s Political Consultative Conference, see the report from RFA, March 19, 2014.

6 UHRP (2009).

employment and unemployment among them have been mentioned as an important factor accounting for widespread Uyghur dissatisfaction and social unrest.⁷

Posters with texts stressing the criminal nature of ethnic discrimination appeared in public spaces following the events of July 2009 (86), which were labelled as “trampling upon the Law” in government discourse. This qualification was used in texts on posters exhorting to “protect the dignity of the Law” which were affixed in numerous locations. The widespread presence of such texts all over Xinjiang and their rhetoric reflects the authorities’ concern with the rapidly deteriorating relationships between Uyghur and Han (87). The impact of such texts containing mystifications of “The Law” is hard to assess. Yet, it seems reasonable to presume that for the Uyghurs in Xinjiang the diffuse nature of the system of national and local laws, ordinances and regulations makes it hard to understand the notion of “dignity of the Law” which moreover has to be protected. Even more so since Article 35 of the Constitution of the PRC⁸ is seldom invoked in courts as a legal basis for asserting the basic rights of freedom of speech, assembly, and association guaranteed by it.⁹ The virtual absence of the invocation of these constitutional rights results from rule by the Party whose directives have to be followed by the judiciary. I.e., not the courts have the ultimate authority to interpret and to enforce the Constitution, but the National People’s Congress and its Standing Committee.¹⁰ Thus, in a sense, the Party, by dint of its ‘leading role’ mentioned in the preamble of the Constitution, can decide on the “management of socialist Law”, i.e. on the articulation of its policies by means of directives to be followed by the judiciary. The Party itself, however, is an organization that exists outside and above the legal system. As such, it can violate at will the individual freedoms asserted in the Constitution,¹¹ in which cases it may be seen itself as “trampling upon the Law”.

“To obey the Law and Regulations” is a requirement spelled out in the many texts with directives and stipulations compiled at the various levels of local government (88). ‘Regulations’ referred to in such texts are specifications of the applications of the laws. These Regulations are enacted by the Local People’s Congresses at the provincial, municipal, and provincial capitals, and

7 Smith Finley (2013), pp. 49–55 for a discussion.

8 Article 35: “Citizens of the People’s Republic of China enjoy freedom of speech, of the press, of assembly, of association, of Procession and of demonstration”.

9 Cf. WUC (2011), p. 8.

10 Woo (2013) in Ogden, p. 57. This situation implies, according to some critics, that “China has a constitution but no constitutional government.”

11 McGregor (2010), p. 22.

at “quite big city” levels in accordance with *The Organic Law of Local People’s Congresses and Local People’s Governments*. In addition, the local level People’s Committees can reformulate and ‘refine’ the regulations in order to increase their operational efficiency at the grassroots level. This is frequently done in the form of a ‘pledge’ specifying amounts to be paid in case of infringements and which those being party to it are forced to sign. An example of such a text from Qashtash focuses on the local People’s Committee’s proper management of its financial tasks and duties and on its supervision of the population. The corresponding ‘pledge of the people’ is confined to obeying the “Rules and Regulations concerning religion”.¹² The activities itemized as covered by the pledge are informative since it implies that all what it seeks to eliminate as ‘illegal religious activities’ does in fact exist in this part of South Shinjang (89).

Text 88 was produced in the period leading up to the Beijing Olympic Games in August 2008 when a China-wide campaign was launched aimed at ‘polishing’ behaviour deemed as crude in public. After Beijing was awarded the 2008 Games in July 2001, hardly a day passed without the media paying attention to it. Songs performed by choirs in ethnic dress lauding the “happy family” of China’s 56 nationalities, ‘all so happy and delighted that the Olympics are coming to China’, were broadcast on radio and TV. Olympics-relevant discussion panels and interviews conveyed the message that Chinese citizens should feel extremely proud having been selected to organize the Games.¹³ Few Uyghurs (who largely did not express much interest in the event) shared such feelings;¹⁴ even less so in the final year leading up to the Games, when security was stepped up in the SUAR and in other ethnic regions. Fear for collective and militant actions by aggrieved members of ethnic groups resulted in a variety of security measures, including offering financial rewards for information on matters endangering security during the Games.¹⁵ The details of such measures

12 For a compendium of relevant texts, see Isma’il (2014), pp. 203–277.

13 One of the initiatives aimed at inspiring pride among the nationalities were celebrations organized at the Central University for Nationalities in Beijing on June 16, 2008, to mark “fifty-six days until the fifty-six nationalities will welcome the Olympics”; Mullaney (2011), p. 127.

14 See Kaltmann (2007), pp. 60–62.

15 The authorities announced the exposure of a number of plots to disrupt the Olympics, including one involving crashing an airliner. The number of arrests in Shinjang for “endangering state security” soared in this period. See Weitz, p. 2. On persecution and repressive actions starting immediately after the Games had ended; see ‘Life or Death Struggle’, *passim*.

were elaborated at local level by the PSBs and Party Branches, and made public in texts on posters. Another source of concern was the possibility that cases of large-scale collective litigation and petitioning during the Olympics would draw international attention and lead to a negative image of China abroad. In accordance with a nation-wide directive issued by the central government, measures were taken to prevent people from doing so (90). As part of these measures, attractive monetary rewards were offered for information concerning such initiatives, as is usual in law enforcement and criminal investigations (91).

Collective legal suits have increased in China since the turn of the century.¹⁶ To reduce pressure on the courts due to this increase, local courts resort to alternative resolutions such as mediation.¹⁷ This is in accordance with the Supreme People's Court's stand favouring the restriction of collective litigation. In Xinjiang, the right to collective litigation is de facto restricted by extra-judicial actions by the authorities discouraging initiatives to this effect.¹⁸

This is equally the case with the right to petition. This right is provided in the Constitution, and petition offices are available at most county-level and higher-level government offices and also judicial departments. Widespread dissatisfaction with the bureaucracy and the courts has resulted in an increased use of the petition system to express grievances and seek redress.¹⁹ In Xinjiang, as in other regions and provinces of China, local authorities at all levels of government, county, municipal, and regional, may be subject to financial and administrative penalties if large numbers of citizens from their areas are found seeking redress through petitioning at the State Bureau for Litigation and Disclosure²⁰ in Beijing.²¹ In addition, petitioning may reflect badly on their

16 Country Advice China (2010), p. 45.

17 Ibid., pp. 50 ff. Reforms of the petitioning system were announced in 2013. These, among others, comprised the settlement of petitions relating to legal and judicial cases by the courts exclusively, whereas petitions concerning other matters are to be submitted online; see RFA (2013, 29 Oct.). <http://www.rfa.org/english/news/china/petition-11292013103445.html>.

18 HRW (2009), pp. 9–10.

19 Minzner (2006). Official figures released for the first ten months of 2013 puts the number of petitioners presenting their grievances in person to the complaints offices across the country at 20,000 daily; see RFA (2013, 18 Dec.).

20 Uy.: *Doelaet aerziyaet-pash qilish ishkhanisi*; Ch.: *guojia xin fang ju* (Lit.: State Bureau for letters and visits).

21 HRW (2009), p. 9. In English texts this bureau is commonly being referred to as “State Petition Office”.

management and conflict resolution ability while it may also expose their malfunctioning or corruption.²²

Ahead of key dates, such as meetings of the National People's Congress, Human Rights Day, and the National Day on October 1, the number of petitioners who come to Beijing swells to tens of thousands, as a more sympathetic hearing of their cases on these special dates is hoped for.²³ As a law-and-order measure aiming at preventing social unrest, many potential petitioners are intercepted by police at Beijing's major railway stations and taken to holding centres from where they are routinely forced to go back to where they came from. Thugs are hired by local governments, or by police sent by their prefectural governments,²⁴ to do this job for them. Local governments at various levels are keen not to suffer any penalties in consequence of large numbers of petitioners from their regions showing up at the 'State Petition Bureau' in Beijing. Alternatively, potential petitioners may be put in one of Beijing's so-called 'black jails', run by private security companies, who are paid by local governments, to intercept and lock up "deviant petitioners". Here, they are often maltreated and let to languish for undetermined periods of time with the aim of discouraging them to come to Beijing for petitioning ever again. Furthermore, a local government can also arrange for paying the Beijing police to intercept and bring back petitioners.²⁵ This means that petitioners who reach the 'State Petition Bureau'²⁶ of the central government run the risk of being taken into detention before being able to submit their complaints, and to suffer injuries at the hands of police in this process.²⁷

The Olympic torch relay passed through some of the cities in Xinjiang, where only an elected few were allowed to witness the event standing along the route. Most of the population was ordered to stay inside, to shut the curtains, and to watch the event on TV.²⁸ In the same period prior to the Olympics,

22 This has given rise to corruption in the petition system itself, involving payments by officials lower down the government structure to complaints officials higher up, who would then move to derail the complaint after it was lodged; see RFA (2014, April 10).

23 See RFA (2012, Dec. 10), and RFA (2013, Dec. 10).

24 HRW (2009), p. 19.

25 RFA (2012, Jan. 15).

26 For a comprehensive account of the 'Petitioning System', see HRW (2009).

27 Many of those who have lost all hope to have their complaints addressed, head to the United Nations Office at Liangmaqiao and sit down on the pavement and in the public garden near to it. Every day groups of people hoping to bring their predicament to the attention of the international organization may be seen here, sitting down for a while watched by police and eventually taken away in police vans.

28 Chen (2008a).

domestic and international travel by Uyghurs was restricted, and supposed *jihadi* training centres and ‘illegal’ religious schools were raided.²⁹ Large-scale detentions and disappearances of those believed to be involved in such centres and schools were reported,³⁰ as were their family members, neighbors, and those belonging to their wider circle of friends and acquaintances.³¹

One of the security measures taken for a period from the beginning of the Olympics was the postponement of marriage registrations and the prohibition of wedding parties. For the Uyghurs in China this put a stop to their multiple-day traditional wedding celebrations,³² which are often attended by hundreds of guests. A wedding involves the *nikah* that is traditionally followed by celebrations first at the home of the groom and subsequently at the home of the bride. The civil marriage formalities have to be concluded before the *nikah* takes place, and a considerable period of time may lapse between the civil marriage and the religious one. The Islamic divorce procedure has no legal implication and is formally prohibited, although it is still practiced. The divorce rate among the Uyghurs is high³³ and on the increase.³⁴ Cases of wives opting out of a marriage by desertion are said to become more and more frequent. This development might be interpreted as pointing at changes in family values and in the moral fabric of Uyghur society possibly under the impact of fundamental socio-economic changes caused by Chinese policies.³⁵ The formal announcement from the People’s Court of Chira County, which is a required step in the bureaucratic procedure, documents such a case of divorce initiated by means of desertion (92).³⁶ Conversely, the announcement by the People’s

29 For details, see CECC (2008b).

30 Under Chinese Criminal Law, police can hold individuals accused of serious crimes in secret locations for up to six months. Authorities are not required to inform family members of their whereabouts, and access to attorneys may be denied.

31 RFA (2011, Dec. 16); RFA (May 9, 2014). Punishment of relatives and neighbors of suspects of criminal offences is widespread practice in Xinjiang, whether or not they are believed to be involved in the presumed offence at stake. See e.g. UHRP (2008b), p. 3.

32 For regional customs and variations, see Habibulla (2000), pp. 237–244.

33 Rudelson (1997), p. 88 mentions, with reference to his informants at the Family Planning Office, that divorce is extremely high in the south of Xinjiang, whereas in Turpan, where he did most of his fieldwork, it was low.

34 Of all the provinces and regions of China, Xinjiang has the highest divorce rate; see Zhou (2014), p. 26.

35 This tentative explanation could serve as a starting point for fieldwork focused on these changes in conjunction with kinship analysis. However, given the political sensitivity of the region, this kind of fieldwork may be difficult to undertake.

36 Following the dissolution of the civil marriage, the divorce would be completed in accor-

Court of Keriya County mentions the case of a husband who deserted his wife and disappeared (93). In this case, a plausible explanation could be that the couple could not reach agreement on divorce, possibly for reasons connected with child custody and alimony. Desertion and disappearance made it impossible to call the husband to account and to work out a settlement, and notably to require him to pay any postponed part of the dowry. In terms of Islamic as well as the Chinese Law, the situation fulfils the conditions for divorce: in the case of the former because he failed to pay her for subsistence for at least six months, and in the case of the latter because she has been abandoned for more than one year. The woman in this case, now calling for the court to dissolve her marriage, may have found a new potential husband. The period of one year after being deserted by the husband, allows for dissolution of the marriage without further litigation.³⁷

Women applying for regular divorce have to go to a government health station for a pregnancy check and to obtain a certified document concerning the outcome of the check. This document has to be submitted, as part of the registration procedure of the divorce, to the Marriage Registration Office in the local People's Affairs Bureau. For marriage registration at such an Office the procedures to be followed may differ in detail between the offices but tend to be largely similar to the procedure outlined in the text from Lop (94).

This text also specifies the various degrees of blood relationship couples may have. This specification serves to clarify existing prohibitions concerning marriage between second and third degree relatives, as specified in the *Marriage Law* of 1980 (revised in 2001).³⁸ Moreover, it implies that first-cousin marriage, which is on record as a traditionally preferred type of marriage in Uyghur societies,³⁹ and which is encouraged in many Islamic societies,⁴⁰ continues to be practiced. Yet, notwithstanding the fact that such marital unions are against Chinese law, they have not ceased to be concluded in cases of marriages by means of *nikah* only, especially in the southern oasis.⁴¹

dance with Islamic law by pronouncing the *talaq* formula three times. When the husband initiates the divorce, the wife will not lose her rights to claim her dowry and the movable property that she brought with her into their marriage. Desertion as a way to obtain a divorce while retaining these rights accorded to her by Islamic law is a strategy reported from early twentieth-century Xinjiang; see Bellér-Hann (2008), pp. 263–264.

37 *Marriage Law of the People's Republic of China*, Article 32.

38 For the Uyghur text of the 'Marriage Law', see *Nikah Qanuni* (2008), pp. 1–15.

39 See Bellér-Hann (2008), pp. 237, 256; Hann, p. 137.

40 See above, p. 31, note 101.

41 Cf. Rudelson (1997), p. 108.

Extensive and severe security measures in Xinjiang in the Reform and Opening-Up Period go back to Baren uprising of April 1990.⁴² After this event relatively low-key security was abandoned in favour of increased security measures. These measures, which aimed at curbing ‘illegal religious activities’, culminated in the “Strike Hard Campaign” of 1996.⁴³ This was followed by a series of measures aimed at limiting the influence of Islam on ethnic minority society. Such campaigns, involving security sweeps with house searches, many arrests, extra-judicial killings, and enforced disappearances,⁴⁴ became increasingly frequent in later years following the rise in the number of violent incidents reflecting Uyghur dissatisfaction with official policies. Among the measures taken after the Baren uprising was the introduction of a set of rules regulating fuelling at petrol stations. These rules appear to be unique to Xinjiang and seem to be inspired by the fear for terrorist action involving blowing up a station. For this reason, petrol stations are also among the public spaces where women are banned from wearing a veil (95).⁴⁵

At the same time, the local government did its best to bridge the gap between Uyghur and Han by propaganda emphasizing the need for solidarity of nationalities encapsulated in slogans such as “two together is a beacon for our constant progress”,⁴⁶ and by highlighting exemplary cases of interethnic solidarity. A case in point is the policewoman Zhang Huasheng of Han ethnicity from Aqsu. She obtained the CP’s distinction of “Model of solidarity of nationalities” in the Autonomous Region as a reward for everything she had done over the years to improve the lot of needy Uyghurs, such as assisting the jobless in her jurisdiction in finding jobs (96).

The poster with the eulogizing text about this policewoman is not only to be seen within the context of the government efforts aimed at establishing a “harmonious society”. It also bears testimony to the initiative taken by the Ministry of Public Security in 2006, which aims at forming police units trained to penetrate society at the level of village and neighborhood by means of engaging with the local families.⁴⁷ The information collected on the families in the course of such engagements concerns the nature of their ideas on issues ranging from

42 On the Baren uprising of April 1990, its causes, and sequel, see e.g. Tyler (2004), pp. 164–166; Clarke (2011), pp. 91–95; and Millward (2007). A reported 6000 Uyghurs were killed in the course of its suppression by security forces; Hierman (2007), pp. 49, 54.

43 Cf. Clarke (2011), pp. 133 ff.

44 RFA (2013, 25 August); RFA (2013, 24 October); RFA (2013, 20 Nov.); UAA (2012a).

45 RFA (2013, June 18).

46 This formulation is by Hu Jintao; see p. 50, note 5.

47 Tanner (2013), p. 92.

language policy to housing problems or religious practices of family members. Sustained collection of such and other data has the potential of adding up to a corpus of information which may be used in connection with surveillance or the development of policies at various levels of administration and sectors of management. If need be, the data can also be used in connection with arrest, trial and indictment for state-security offences. Of such “endangering state security”⁴⁸ trials, Xinjiang has the highest number of all Chinese provinces,⁴⁹ whereas the number of trials and number of people involved is progressively rising.

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- 48 Talking with foreigners, no matter the context or situation, could be construed as “endangering state security”.
- 49 Dui Hua (2013). In an earlier analysis published in February of the same year, this human rights NGO points out that between 2008 and 2010, Xinjiang, which accounts for less than 2 per cent of China’s population, accounted for 50 per cent of the nation’s first-instance “Endangering State Security trials”; see UAA (2013c).

Social Security and Employment: Restrictions and Pitfalls

Unemployed persons from the urban population may be entitled to unemployment benefits under an insurance scheme¹ or receive a compensation from their former employer as ‘laid-off workers’.² In the absence of such provisions, unemployed persons may have to fall back on “minimum living guarantee payment” (Uy.: *aeng toewaen turmush kapalaet puli*; Ch.: *dibao*). The amount of these benefits depends on the total family income and is geared to the “lowest livelihood guarantee norm” set by the authorities at county level (97). This norm is derived from the minimum wage as legislated by the AR in *The Regulations on Enterprises’ Minimum Wage* (effective from 1 March 2004).³ The “minimum living guarantee payment” scheme was introduced at the end of 2011 as a temporary measure to offset the impact of inflation on low-income families.⁴

In rural areas only ‘unemployed farmers-turned-contract workers’ qualify for a form of unemployment benefits to be paid as a lump sum after the termination of their contract, the amount of which varies depending on the length of time of employment.⁵ Unemployment insurance schemes and “minimum livelihood guarantee schemes” are being developed since 1986 with the start of major layoffs by state-owned enterprises.⁶ The standardization of unemployment insurance schemes was initiated with the *Regulations on Unemployment Insurance for Staff and Workers of State-Owned Enterprises* in 1999.⁷

1 Unemployment insurance schemes have a limited range, since they are mainly confined to the urban working population whereas these schemes do not cover the self-employed. Cf. Duckett, p. 71.

2 The term ‘laid-off’ applies to workers who became redundant in state-owned enterprises, have been dismissed, and have not found any other job. They do not count as unemployed. See Tang (2010), p. 69.

3 Duckett (2013), p. 70.

4 Cf. RFA (Feb. 1, 2013).

5 As is specified in Article 21 of the *Unemployment Insurance Regulations* of 1999; Lee (2000), p. 55.

6 For a detailed account of the establishment and development of unemployment insurance systems in China, see Lee (2000).

7 For an English translation of these regulations, see Lee (2000), pp. 50–58.

One of the tasks of the local Labor and Social Insurance Bureaus is to facilitate finding jobs for the unemployed (98). The Bureaus are also involved in a program named “Transfer Surplus Workforce Outwards” under which substantial numbers of primarily young and female Uyghurs from rural areas are sent to China’s eastern provinces to work in the factories. This program was initiated in 2002 “to reconstruct the internal labor market” in order to alleviate poverty⁸ and reduce minority-Han income gaps. In the early years of the program, it involved mainly male Uyghur youths, but in 2006 the first contingent of female Uyghur workers was dispatched to work in factory jobs in the coastal areas. That year, the total number of young male and female Uyghur workers transferred approached a quarter of a million. Ever since its inception, the program has been highly controversial among the Uyghurs, who widely believe it to be yet another element of a well-planned strategy to make them assimilate with Han and to reduce the size of the Uyghur population in areas where they are still in the majority.⁹ In addition to this highly plausible Uyghur view of the transfer program, it has also been argued¹⁰ that the program was devised as an instrument of business-class interests. These are served by the transfer program since it allows for the segmentation and manipulation of an increasingly rebellious work force in the factories of China’s industrial East, and thus to stem the growing number of strike actions and other forms of labor-related ‘mass incidents’.¹¹

Recruitment and the organization of transfer of groups of laborers is coordinated by cadres in the local Labor and Social Insurance Bureaus, and appear to be part of financial arrangements benefiting local officials and the factories employing the young Uyghur laborers. Testimony from those recruited and from their family members point at widespread use of deception, as well as pressure and threats in order to gain recruits for the program.¹² Also, tampering with or swapping of ID’s has been reported and investigation revealed that girls who had not yet reached the age of 14 were sent to work in the factories in Inner

8 *Global Times* (2009).

9 See Ala (2009), p. 26.

10 Hess (2009).

11 The label of ‘mass incidents’ is used by the Ministry of Public Security and covers strikes, demonstrations, sit-ins, roadblocks, and petitioning. Such incidents have increased in frequency and in size over the last twenty years. Since 1994, the Ministry used to make the number of ‘mass incidents’ public, but stopped doing so after 2005. Cf. Hess (2009), p. 409.

12 UHRP (2008a), and CECC (2008a).

China.¹³ Such infringements of China's laws prohibiting child labor are punishable with fines, suspension of trade licenses, and imprisonment. The relevant laws and related regulations, and also the legal provisions at local level, such as the ones at Khotaen (99), are judged as suffering from "systemic problems in enforcement" and as having little effect by implication.¹⁴

The conditions of those working under the "Transfer Surplus Workforce Outwards" program are reminiscent of Uyghurs working as forced laborers under the *corvée* (*hashar*) system.¹⁵ The system dates back to pre-industrial China when it was "one of the most important methods of coercion".¹⁶ In the post-Reform Era, *hashar* denotes the *corvée* duties Uyghur landholding peasants have to fulfil. In practice this means that the family head or a member of his family has to work as unpaid laborer for the township, often several times a year. This work consists of opening up wasteland for cultivation, maintenance and construction of roads and schools, and of irrigation canals. *Hashar* recruits¹⁷ are expected to pay for their own travel expenses, food and accommodation.¹⁸

In a wide variety of settings, mainly retired workers may act as 'volunteer watchdogs', i.e. as volunteer inspectors of work settings and of institutional functioning, which may be a university department as well as bus station (100). Their activities, expressing a commitment to social responsibility, may or may not entail financial remuneration and may or may not generate power and social status. 'Volunteer watchdogs', as well as many other "volunteer" activities, serve to solve problems of understaffed government departments and enterprises.

Job recruitment agencies, a poorly regulated sector of economic activity, often advertise jobs by means of handwritten advertisements on designated billboards in public spaces or by means of hand-outs (101). The number and range of jobs in such advertisements are often overstated in order to attract a large number of potential candidates who have to pay at least a registration fee before being given a chance to apply for a job. At this stage on the road to finding employment, a potential Han employer wishing to evade a requirement

13 RFA (2009, 12 May); Delius (2010), pp. 10–11, pp. 18–19.

14 CECC (2008a); CECC (2011a).

15 *Hashar* (lit.: task).

16 Lattimore (1962), p. 479.

17 Reporting or blogging on *hashar* activities is labelled as "revealing state secrets" with all what this may imply; cf. WUC (2011), p. 17.

18 RFA (2012, Dec. 19); Amnesty (2009), p. 4. The practices of *corvée* (*hashar*) today seem to be largely similar to what they were twenty years ago; see Bellér-Hann (1997), pp. 36–37.

that 30 per cent of manual laborers be from ethnic minorities, may trick a Uyghur candidate applying for a job as a physical laborer. In such a case, the potential employer will ask for a copy of the Uyghur's identity card and subsequently give an excuse for not hiring the Uyghur. He will then keep the copy to use it later as part of the evidence that he has fulfilled his quota.¹⁹

Another pitfall for those finding a job through a job recruitment agency is the trajectory of payment of the salary. Payment may go through the agency that may withhold part of it. A job advertisement may mention explicitly that payment will not be made in this manner, to instil confidence in potential applicants. But these may still have to pay substantially for services rendered, or may be forced to make payments later, either in order to keep their job or to get their salary.

Job recruitment agencies often double as housing agencies, and sometimes also as marriage bureaus. Marriage bureaus are an established phenomenon in present-day Han society where they have become a socially accepted venue for finding a spouse. In the Uyghur environment such bureaus are a relatively new phenomenon. Uyghur marriages tend to be arranged by the parents. To involve a marriage bureau in finding a partner is generally frowned upon. However, an increasing number of university-educated Uyghurs, especially females, find it hard to meet a potential spouse matching their cultural and personal requirements. When they successfully finish their higher degrees they are often past what is considered the preferred age for marriage of females in Uyghur culture. They also may have developed a mental outlook that makes it difficult to communicate with male Uyghurs who do not have the same educational background. Their problem may be compounded by the fact that they have become 'Hanitized' in the course of studying and living in Inner China.²⁰ It is from this group that Uyghur marriage bureaus in Xinjiang today are said to get most of their clients.²¹

19 See Hopper (2009), p. 191, where such a case is detailed.

20 See Zeng (2010).

21 In the summer of 2014, a number of prefectures in Xinjiang started offering attractive cash incentives to stimulate interethnic marriages between Han and members of a minority ethnic group. Unsurprisingly, this is widely perceived by the Uyghurs as yet another measure aiming at assimilation; RFA (2014, Aug. 29).

Controlling the Floating Population: Relocating the Dislocated

The Hukou system promulgated by the Chinese government in 1958 broadly categorized persons as 'agricultural' and 'non-agricultural' workers corresponding with the registration of their 'permanent' place of residence.¹ The system aimed at contributing to social stability by tight control of the movement of people from the countryside to urban regions. It allowed for regulating the supply of cheap labor from the poor rural areas to state-owned businesses in the cities and it functioned as an instrument of the command economy. Strict enforcement of the Hukou system has broken down since the beginning of the economic reforms in the 1980s.² In the 1990s a system of temporary residence certificates was introduced to allow the economy to benefit from more freedom of movement of labor, and the powers of management of the Hukou system were delegated to the local governments.³ In the SUAR, a *Temporary Resident Certificate* may be obtained taking into account the relevant ministerial decree (see preamble to 102). Procedures for obtaining this *Certificate* are not uniform throughout the Region; e.g. in Chaerchaen the permit may be transacted by the local Residents' Committee,⁴ and in Ueruemchi at the local police station. Transaction of the permit is always coordinated with the PSB (103). Rental of accommodation is only possible after a *Temporary Resident Certificate* has been obtained. Landlords are not allowed to accept a tenant who has no *Certificate*. They also have the wider responsibility of checking the credentials of prospective tenants and to report to the PSB in case of anything suspicious. In addition, the landlord may be held responsible for his tenant's actions by dint of a *Warranty on responsibility for security* that he has to sign. The format of these pledges differs between the social areas in urban settings⁵ and between

1 For a comprehensive study, see Wang (2005).

2 Kam, p. 592.

3 Kam, p. 594.

4 *Urban Residents' Committees* are "grassroots organizations of self-governance by residents of cities". The residents of a specific urban area directly elect these committees, and they function in accordance with the *Organic Law on Urban Residents' Committees* enacted in December 1989. See Yin (2010), pp. 173–176.

5 The organizational and administrative unit of 'social area' (Uy.: *ijtima'iy rayon*; Ch.: *shequ*).

the villages, and sometimes between the villages and hamlets and between the hamlets.⁶ Nevertheless, the essentials of the pledges' contents are the same: they specify not only the responsibilities of a landlord but also his comprehensive responsibilities as house holder and reconfirm the responsibilities of the Residents' Committee of his social area. Some of the demands imposed upon a landlord effectively require him to snoop on his tenants and to regularly report his observations to the PSB. Fulfilment of these obligations has been vigorously upheld, especially after the events of July 5, 2009.

Since the beginning of the economic reforms in the 1980s the number of people living outside their 'permanent' place of residence dramatically increased. For Xinjiang in 2010, this segment of the population was estimated to be about 4 million, out of which 55% were from outside Xinjiang (mainly Han immigrants), and about 45% were locals (predominantly Uyghur).⁷ Formal transfer of 'permanent residency' is subject to a variety of rules and regulations that may or may not be applied in conjunction with informal arrangements.⁸ It appears, however, that transfer of 'permanent residency' is not allowed except for a number of clearly circumscribed categories of people.⁹ This has left a very sizable population without formal right of residency in the location where they and their families live, and without access to any of the state-provided services. They are considered transients who are not supposed to stay permanently and so constitute the category 'floating population'. A large number of texts containing rules concerning the 'floating population' is found in public spaces in Xinjiang, perhaps more than in any other part of the PRC. While this might reflect the size of their number, it certainly reflects safety concerns as is also borne out by some of the specifics in the texts concerned (e.g. 102, §§ 5, 6; 102, section II, § 6; 103, last subsection).

Safety concerns, and the strictures on the freedom of movement these entail, are vividly expressed in the text produced by the authorities in Qaghiliq (104).

6 The organizational and administrative units below the village level are: the hamlet (Uy.: *kaent* or *chong aetraet*; Ch.: *dadui*), and the 'group' (Uy.: *grup* or *kichik aetraet*; Ch.: *xiaodui*). A hamlet has around seven *grup/kichik aetraet*. Each *kichik aetraet* consist of between twenty and fifty families on average. One of the family heads of these families is designated as the head of the *grup* (Ch.: *xiaodui jiang*), and is the person who is the primary liaison between *grup* (members) and government in matters such as the coordination of irrigation and the organization of (collective) agricultural tasks, e.g. the extension of the area planted by the members of the *grup*.

7 Liang (2014), Table 1.

8 See Chan, pp. 591–592.

9 Chan, p. 590.

The text also specifies the criteria for qualification as a 'safe family' (*tinch a'illae*). Obtaining this qualification is preceded by intensive probing by the authorities of the members of a family, their personal history, social and business contacts, their ideas about current developments and policies, both, at the local and at the national level. Following a positive outcome of these probes, and thus having been certified as a 'safe family', a metal shield mentioning this qualification in Uyghur and in Chinese is attached at the doorway of a family home. In several neighborhoods, in rural as well as in urban areas, the authorities use a star system in awarding families for matters which count as virtues, such as "changing evil customs", "keeping the environment clean and tidy", or for their "children respecting the elders".¹⁰ Along with the 'safe family' qualification, the stars awarded and their meaning are equally given public exposure by mentioning them on metal shields at the doorway,¹¹ in the Uyghur *maehaellaes* as well as in the new apartment buildings.

The initial stage of a project of dismantling a traditional Uyghur neighborhood and relocating its inhabitants is exemplified in the text from Niyaz (105). Demolition is usually justified by the authorities in terms of necessary improvement of the residential environment, the modernization of infrastructure, and/or as part of a large urban development project. The inhabitants of the neighborhoods concerned are subsequently informed that they will be compensated and/or will be eligible for accommodation in a different part of town. Compensation is generally deemed insufficient by those affected and the accommodation offered, or rather forced upon them, is often in locations on the outskirts of town. In this manner, the tightly knit social networks of Uyghur neighborhoods, reflecting and transmitting Uyghur national culture, are broken up. Especially by dispersing the Uyghur inhabitants over a number of new apartment buildings where they tend to be isolated, forced to live in buildings with large groups of new Han immigrants.

Until recently, a slow and steady influx of Han in-migrants was taking place in the Yan'an Lu, Doengkoewruek (Chin.: Erdaoqiao), and Bulaqbeshi Kochesi (Chin. Shanxixiangzi) areas. Hui¹² relocated in the Farfor residential compound

10 Qaghiliq e.g., uses an award system of ten stars, culminating in the distinction of "Ten Star Cultured Family"; see the cover illustration and the relevant text on the verso of the title page.

11 See Or. 27.169, E57 (Kucha); H12 (Ghulja); I54 (Keriyae); and I61 (Keriyae).

12 The Hui (known by the non-Hui in Central Asia as 'Tungan') are the only one of the 55 officially designated nationalities in China for which religion is the sole criterion of identity. The Hui nationality enjoys a considerable larger degree of religious freedom than do the Uyghurs. See RFA (2012, Nov. 30); Crane (2014).

and the residential compounds along Tuanjie Lu. Many of the Han and Hui in this Uyghur part of town were shopkeepers, running small groceries and jumble shops, and some small inns. The events of July 5, 2009, however, made many Hans decide to pack up and leave southern Ueruemchi for the northern Han part of town. Conversely, many Uyghur families and entrepreneurs left the Han-dominated north for parts of town where Uyghurs are concentrated. One of the most desirable areas for Uyghurs has become the area around the Grand Bazaar and the Yan'an Lu area. The Grand Bazaar area has many modern buildings and high-class apartments, many of these being built after its completion in 2003. The location of this area, near Shinjang University, Shinjang Television Station, and Shinjang Senior High School has made it one of the most desirable residential areas for upper class and upper-middle-class Uyghurs.¹³ Affluent potential buyers from these groups are aimed at in the marketing folder for the "Happiness Neighborhood" apartment building project located behind Aq Saray Hotel (106). Residing in the Yan'an Lu and the Tuanjie Lu areas is considered to be convenient, comfortable, and highly desirable. In consequence, the prices of apartments in these parts of town rose significantly over the past decade or so.¹⁴

13 On this development, see Erkin (2010), p. 424.

14 The value of real estate in and around the Yan'an Lu area more than tripled since 2007. Also buyers from Central-Asian countries used to compete in this housing market.

Permutations and Concerns in Trade and Finance

The wealth of affluent Uyghurs derives mostly from private-sector entrepreneurial activities such as the trade in jade.¹ This trade is very much dominated by Khotaenliks² who deal with mainly Han Chinese middlemen. Gradually, the trade is becoming more government controlled at its origins by means of strictures on the search for jade³ in river beds⁴ and by means of government certification procedures of jades offered in the markets⁵ (107).

The rising price of jades, mainly driven by speculation and the increasing number of well-to-do Chinese buyers,⁶ has turned the trade in this commodity into one of the venues used for whitewashing illegally accumulated money. The various illegal ways in which funds may be accumulated are detailed in a text on a poster which was part of a China-wide campaign against such illegal practices in 2009/2010. Such practices cover illegal transactions with securities, transactions involving unlicensed brokers, and a wide variety of fraudulent investment schemes (108).

The weak interest in jade among the non-Han Chinese is reflected in its absence among the offerings at Ueruemchi's "Ronaq" ethnic trade centre (109). This centre presents itself as the "largest Islamic-culture-themed ethnic products wholesale centre," also seeks to benefit from the increasing trade between

1 In the words of Jacobs, "The jade boom ... fuelled by the Chinese, ... has turned Khotan cotton farmers into jade tycoons"; Jacobs (2010).

2 This explains the sizeable Uyghur presence in towns in Inner China known for jade carving, such as Zhenping in Henan. The county of Zhenping, which has an estimated 3000 Uyghur residents, was the scene of clashes between Han and Uyghurs in November 2012; RFA (2012, Nov. 30).

3 On the meaning and importance of jade in Chinese culture, see e.g. Hu & Zhong (2010), pp. 153 ff. On Khotaen as the centre of China's jade trade, see *idem*, pp. 162–171.

4 The use of bulldozers and excavators in the Khotaen River's beds and on its banks was prohibited in 2007, and in some parts of the river bed signboards have been set up with a text explicitly prohibiting searching for jades in any form. See Or. 27.169 D/84 for a photograph of an example.

5 A considerable market of counterfeit jade, especially of counterfeit "mutton fat" jade has come into being since the early 1990s. This has generated the introduction of government certification procedures providing guarantees for the quality of jades and for shielding the less knowledgeable visitors against buying overpriced rocks.

6 Jacobs (2010).

Shinjiang and the Central-Asian states. This is in line with government policy seeking to enhance such initiatives in the SUAR, which already derives half of its income from trade with Central Asian States.⁷

Among the commodities sold at “Ronaq” are the famous Khotaen carpets and rugs, as well as silk *aetlaes* (*ikat*) shawls and dresses. The major former state enterprise producing Khotaen carpets and rugs in Lop is now privatized. It prides itself for the number of large-size carpets it produced and which are now decorating some of the major government buildings, both in the regional and national capitals (110). A number of privatized companies, each with one or more mainly village-based workshops in South Xinjiang have become the major suppliers of the market for *aetlaes* products. One of the oldest and most well known centres of *aetlaes* production is the former village of Jiya, now within the precinct of the city of Khotaen (111). Here, the major *aetlaes* workshop has likewise become a privatized company.

The “Palwan” factory, a small juice-producing factory in Kucha, is equally a case of recent privatization of a state-enterprise in a rural area. Its juices, which are attributed with considerable health benefits, have found their way to the capital Ueruemchi and the volume and variety of its products is increasing (112).

Small-scale businesses such as the “Palwan” factory obtain credit, either from one of the rural credit loan cooperatives that are managed by local governments or from the SUAR’s Village Loan Cooperative. This region-wide Village Loan Cooperative resulted from the restructuring of some of the stronger rural credit cooperatives in 2003/2004. It has become the pivot in a network of associated cooperatives that issue the Qashtashi credit card (113).

The financial position of the SUAR’s Village Loan Cooperative does not seem to have suffered from the global recession of 2008/2009.⁸ In this period, the central government initiated a number of economic stimulus measures. These comprised packages aimed at increasing consumer spending by the village population by means of offering hefty subsidies to buyers of household appliances, cars, farm vehicles, and motorbikes. In Xinjiang the village population was benefiting on par with the employees of the Xinjiang Production and Construction Corps (*Xinjiang shengchan jianshe bingtuan*), commonly known as the Bingtuan⁹ (114).

7 Weitz, p. 3.

8 *Yilnamae* 2010, p. 799.

9 The Bingtuan has been described as “a vast quasi-military, quasi-civilian, quasi-prisoner work force comprised of people who were obliged, for one reason or another, to remain in Xinjiang”;

An on-going matter of concern in China at large is the circulation of counterfeit banknotes, in particular the 100-yuan denomination. In Xinjiang since 2006, poster-size illustrated texts entitled “Guide for avoiding counterfeits” (in Uyghur and Chinese) were displayed on walls in various localities. The problem of counterfeited notes seems to have subsided around 2010. Yet, posters warning the public continue to be around (115).¹⁰

Xinjiang was cut off from the Internet after the outbreak of the turmoil in Urumchi on July 5, 2009,¹¹ and also government websites could not be reached for some period of time. This affected online tax declaration and the income of numerous businesses. To alleviate these problems, measures implying leniency concerning payment of tax arrears, “since the Internet was not stable”, were put in place in many localities (116). Also taxes were reduced for traders and the tourist industry, both at the levels of county and region. It was left to the county tax offices to work out the details of procedure along with decisions concerning the size of tax reductions. This entailed considerable variance between the final compensatory arrangements worked out by the local tax offices (117) and dissatisfaction among those taxed.

Seymour (1998), p. 47. For a summary of its history, see Seymour 44 ff., and Cliff (2009) for the most comprehensive discussion of the Bingtuan in the 21st century to date. In October 2014, the establishment of the Bingtuan 60 years ago, was marked with celebrations and a gala attended by the then Vice Premier in Urumchi; see Olesen (2014b).

10 The survey conducted by Howell & Fan in Urumchi in 2008 found that selling counterfeit yuan was a niche of Uyghur migrants; Howell (2011), p. 132.

11 The cut-off period lasted for ten months, during which at least 80% of Uyghur-run websites were wiped from the web. This outcome has been characterized as “A massive digital book burning of Uyghur content”; Szadziwski (2014).

Ueruemchi 7/5 2009 and After

The documentation on the events in Ueruemchi on July 5, 2009 and after is substantial.¹ The sequence of events started with an unauthorized demonstration in People's Square. The demonstration protested the handling of a violent incident at "Early Light International Toy Factory" in Shaoguan (Guangdong province) by the Shaoguan authorities. Police handling of the demonstration in Ueruemchi resulted in rioting and eventually in multiple confrontations between Uyghurs and security forces, the destruction of Han businesses, and the lynching of Hans. Observers and political analysts from outside China look upon the violence perpetrated against the Hans as the result of an accumulation of frustrations caused by many of the Chinese policies (touched upon in the preceding pages) deeply affecting the roots of Uyghur identity and existence. The government position is that "outside hostile forces under the leadership of Rabiya Qadir" caused the disturbances.²

Revenge killings of Uyghurs by Hans started on July 7, when Wang Lechueaen,³ the Party Secretary of SUAR delivered a major address as part of the efforts to bring the situation under control. Posters with the text of his address in Chinese and Uyghur were displayed on the walls of public spaces all over Shinjang, and in particular in Ueruemchi⁴ (118).

At the same time, specific measures were taken in rural areas restricting the freedom of movement and the functioning of weekly markets (119). These measures were primarily intended to control the spread of information in the countryside by controlling the movement of people. At the same time, the measures restricting freedom of movement appear having been aimed at safeguarding Uyghurs from attacks by Hans once the revenge killings had

1 See e.g. UHRP (2010), pp. 26–32.

2 See Millward (2007), pp. 357–361, for a profile.

3 Wang Lechueaen (*pinyin*: Wang Lequan) was Party Secretary in Shinjang from 1994 till 2010. He is held to be responsible for the enactment of a number of local laws and regulations affecting religion, i.c. The *SUAR Religious Affairs Regulations* (1994); Document 7 (1994), which mandates state leadership over religion; and Instructions (1998), which called for cadres to fight against non-governmental religious activities. He was also member of the Polit Bureau (2004–2012), and Deputy Secretary of the Political and Legal Affairs Commission (2000–April 2012).

4 The text was published on the front-page of *Ueruemchi Kaechlik Geziti* of July 7, 2009. The page was also published separately and posted in public spaces throughout the city. For an original copy of this poster-like front-page, see Or. 27.196, P64.

started. In Xinjiang, the most drastic and disrupting measures were blocking Internet access, and cutting off telecommunications for almost a year.⁵

As soon as news about the events in Ueruemchi spread, demonstrations followed and clashes between Uyghurs and security forces erupted in Qaeshqaer, Khotaen, and Aksu.⁶ The authorities responded by stringent measures aimed at the prevention of any public expression of support for the Ueruemchi demonstrators (120). During this time Xinjiang was divided by means of a grid into areas that were cordoned off from each other and with only a limited number of access points where identity checks were carried out. In each of these areas systematic and comprehensive house searches were conducted and all inhabitants were questioned concerning their knowledge of and their ideas about the events in Ueruemchi. All Uyghur inhabitants had to submit a recent photograph to facilitate the efforts by the PSBs to identify participants in the fights seen on the records made by the security cameras. Particular attention was paid to the family members of policemen who might have been involved in the Ueruemchi uprising, turning their policeman-relatives into a possible risk factor by association (121). In the course of the region-wide house-to-house searches, the interrogations of household members, and the re-registration of all those in a household register (122), the heads of households were required to sign a pledge. This pledge made them responsible for the spread of “rumours” and for “engaging in talk against the solidarity of nationalities” by members of their household. Infringement upon the pledge was made punishable with a fine in addition to other forms of punishment as specified in relevant laws and regulations.

Meanwhile, a massive information campaign was initiated aiming at assuring general acceptance of the version of the Ueruemchi events decreed by the authorities and at containing the circulation of alternative accounts.⁷ To this effect, the local Party Committees organized weekly political meetings at the grassroots level devoted to the events, and to themes such as the ‘Three Forces’, the notion of ‘harmonious society’, and ‘solidarity of nationalities’. With regard to these special meetings, attendance was made mandatory (123), and they were held in addition to the weekly ideological meetings organized at the offices of the local Party branches throughout Xinjiang on Wednesday after-

5 Ever since July 2009, information on any violent incident in Xinjiang involving Uyghur loss of life is contained by means of blocking Internet access, cutting of telecommunications, and declaring martial law in the town or region concerned; see Lam (2013).

6 Kadeer (2009).

7 As part of this effort books relevant to the events were produced for use in junior and senior high schools in Xinjiang; see Turakhun (2009) for an example.

noons. As part of the campaign, texts on posters were distributed summarizing the official version of the Ueruemchi events, stressing the need for solidarity of nationalities in order to effectively counter the ‘Three Forces’ (124). Another genre of text focused on the need to act within the law and on the need to restore stability and normality in social order, justifying the measures taken by the authorities to achieve this goal (125).

In the days and weeks following the events of July 5, thousands of young Uyghurs⁸ were incarcerated and many were never heard of again.⁹ Efforts by family members to find out the fate of their missing kin were blocked by the authorities in a variety of ways including eviction from their homes.¹⁰ Some credible evidence has emerged suggesting that those who disappeared have fallen victim to the organ harvesting trade.¹¹ Posters appeared in public spaces with the faces of those most wanted in connection with the July 5 events, offering unspecified rewards to members of the public who contribute to the arrest of participants in the July 5 events¹² (126).

The events on July 5, 2009 seem to be a watershed in the history of the SUAR. It was the largest expression ever of Uyghur frustration about Chinese policies affecting their whole existence. Ever since, violent incidents have multiplied, a ‘shoot to kill’ policy was introduced, and comprehensive application of many of the measures, practices, and policies detailed above, imply the deliberate infliction of conditions of life intended to bring about the physical destruction of the Uyghurs as a group with a distinct cultural identity.¹³

8 As many as 10,000, as claimed by the WUC; 20,000 approximately according to some observers; cf. RFA, 29/12/2010). Classes in high schools and in Ueruemchi’s universities were allegedly reshuffled in an effort to cover up the number of disappeared students.

9 See *Enforced Disappearances, passim*.

10 For exemplary cases, see RFA (2013, Aug. 6), and RFA (2013, Sept. 26).

11 Gutmann (2011); ‘Organs Seized From Uyghurs’, RFA (2013); see also Ma (2013, p. 7) who states “The large number of Uyghur prisoners and the continuing disappearance of Uyghurs in China today is serious enough to warrant an inquiry into the existence of organ harvesting”.

12 On the numerous, mainly young, Uyghurs sentenced later in often closed trials, presided over by judges brought in from outside Xinjiang (cf. RFA, 2010, Dec. 29), see the press releases of the Uyghur American Association, accessible on its website. E.g. the Press Releases dated January 10, 2011; January 19, 2011; and UHRP (2010), p. 47, pp. 49–52. Often, family members were not informed about the trials, verdicts were vaguely worded, and officials warned the closest relatives not to tell anyone about the sentence. Doing so could entail the charge of “leaking state secrets” or “endangering state security”; see e.g. RFA (2010, Dec. 30), and RFA (2014, April 11).

13 According to Article 2 of the *Convention on the Prevention and Punishment of the Crime of Genocide* of 1948, this implies genocide.

PART 2

Texts and Translations



I

*Imposing the Past: Destruction and
Restoration of Habitat and Heritage*

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1 ساياھەت رايونىنىڭ قىسقىچە چۈشەندۈرۈلۈشى¹

بۇ يەر ئەسلىدە غەربىي يۇرتتىكى 36 بەگلىك ئىچىدىكى شۇلى خاندانلىقىنىڭ خانلىق مەركىزى بولغان، شۇنداقلا قاراخانىيلار خاندانلىقىدىكى ئوردىنىڭ ئىزناسى بولغان جاي. مىلادى 10 - ئەسىردە قاراخانىيلار خاندانلىقى بۇ يەردە ئوردا بەرپا قىلغان. جۇڭگو تارىخىدىكى ھەر قايسى خاندانلىقلار ئەسكەر گەۋدەتسىپ قوغدىغان. خاندانلىقنىڭ ئۇرۇق - ئەۋلاتلىرى بۇ يەردە ناھازىرغىچە ياشاپ كەلگەن. نوپۇسنىڭ ئېشىشىغا ئەگىشىپ، ئۇلار ئوردىنىڭ ئىزناسى ئورنىغا بىر - بىرىگە تۇتاش بولغان چوڭ - كىچىك كوچىلارنى قۇرغان. بۇ يەردىكى كونا ئۆي توپا ئىمارەتلەرنىڭ تارىخى ئۇزۇن بولسىمۇ، پۈتۈنلەي مۇكەممەل ساقلانغان بولۇپ، بۇ ھالىتىنى ھەرقانداق ۋاقىتتا كۆرۈۋالغىلى بولىدۇ. شۇڭا بۇ يەر قەشقەردىكى ھاياتلىق بولغان مىللىي ئۆرپ - ئادەت مۇزىيخانىسى دەپ ئاتالغان. شۇنداقلا ئىلگىرى دۆلەت ئىچىدىكى بىردىن بىر مۇكەممەل ساقلانغان، ئىسلام مەدەنىيىتىنىڭ ئالاھىدىلىكى گەۋدىلەنگەن شەھەر كوچا رايونى بولغان.

قەشقەر قەدىمىي شەھەر ساياھەت ئورنى قەشقەر يارباغ كوچا باشقارمىسىغا تەۋە بولۇپ، شەھەرنىڭ شىمالىي قىسمىدىكى ئېگىز يار ئۈستىگە جايلاشقان.

ئىگىلىگەن يەر كۆلىمى تەخمىنەن 2 كىۋادرات كىلومېتىر، ئاھالىسى 2094، نوپۇسى 10142، ئاساسلىقى ئۇيغۇرلار توپلىشىپ ئولتۇراقلاشقان.

ساياھەت رايونىنىڭ ئىچىدە 12 نۇقتىلىق قوغدىلىدىغان ئورۇن بولۇپ، 2 مىڭ يىللىق تارىخقا ئىگە قەدىمىي كوچىلارنىڭ ئىچىگە تارقاق جايلاشقان.

1 On a billboard at the entrance of the "tourist area" of the old city of Qaeshqaer.

Text 1 A Concise Explanation about the Tourist Area

This site is originally the center of the Shule Khanate which was one of the 36 principalities of the Western Homeland.² This is also a place with traces of the Qarakhanid Khan's palace. In the tenth century A.D. the Qarakhanids³ erected a palace on this site.

In Chinese history every principality had to dispatch troops for protection. The descendants of the Khanate [still] live at this site (till the present). With the growth of the population (following) they constructed large and small streets connected with each other on the site of the traces of the palace. Although old houses and mud-brick buildings on this site have a long history, they were completely and perfectly preserved. This condition can be seen at any time. Therefore, this place is called a living museum of ethnic traditions in Qaeshqaer. Before, it was the only perfectly preserved urban area that was embodying the characteristics of Islamic culture in the whole nation.

The tourist area of the old city of Qaeshqaer belongs to the Street Administrative Office of Qaeshqaer Yarbagh [neighborhood], located in the northern part of the city at the top of the cliff.⁴ The range of the area covered is approximately 2km², its households are 2094, and its population is 10,142, mainly Uyghurs compactly residing together. In the tourist region twelve main protected sites are found, spread out inside the old historical streets that have a two-thousand-year history.

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- 2 The thirty-six kingdoms are mentioned in the "Treatise on the Western Regions" in "Book of the Later Han" (*Hou Han Shu*), which is an official Chinese historical text covering the history of the Han Dynasty. The work was compiled during the Liu Song Dynasty, using a number of earlier histories and documents as sources. The "Treatise on the Western Regions" is based on a report presented to the Han Emperor around 125AD. *Hou Han Shu* mentions that the Western Regions were under the control of the Interior (i.e. China). Direct rule over the Western Regions by a China-based state ended for ten centuries when the An Lushan rebellion (755–763) tore apart the Tang polity; cf. Millward (2007), pp. 36–37.
 - 3 This was the Eastern branch of the Qarakhanid dynasty which had Balasaghun and Qaeshqaer as its centers of power. The most widely accepted dating for this branch is from 1032 (the year of the split into an Eastern and a Western branch) till 1211 (the year of the death of Muhammad III, the last Khan of this branch).
 - 4 It is classified as a level 2A Scenic Tourist Region; see *Yilnamae* 2010, 627.

ھەر قايسى چوڭ كىچىك كوچىلارنىڭ ئۈستىدە سېلىنغان باستۇما، يىرىم باستۇما قاتارلىق تۇتاش ئۆيلەر، نەچچە مىڭ يىللىق تارىخقا ئىگە توققۇز بۇلاق قەشقەرنىڭ تارىخىنى ۋە مىللىي مەدەنىيەتنى چۈشىنىشنىڭ ياخشى ئاساسى. قەشقەر قەدىمىي شەھەر ساياھەت رايونى سىزنىڭ قەدەم تەشرىپ قىلغانلىقىڭىزنى قىزغىن قارشى ئالىدۇ!

2 غۇلجا شەھەر قازانچى مىللىي ئۆرپ - ئادەت ساياھەت رايونى⁵

شىنجاڭ غۇلجا شەھەر قازانچى مىللىي ئۆرپ - ئادەت ساياھەت رايونى ئۇيغۇرلارنىڭ مىللىي ئۆرپ - ئادىتى، ئەنئەنىۋى مەدەنىيەتنى ئەكس ئەتتۈرۈپ بېرىدىغان شىنجاڭدىكى چوڭ تىپتىكى ئىپتىدائىي ئىكولوگىيەلىك مەنزىرە رايونى. غۇلجا شەھەر قازانچى مىللىي ئۆرپ - ئادەت رايونى غۇلجا شەھەر ئوبرازىنىڭ كۆزىنى ھەم مىللىي ئۆرپ - ئادىتىنى جانلىق تەسۋىرلەپ بېرىدىغان، غەربىي دىيار قويۇق ئۇيغۇر مەدەنىيىتى ئۆزگىچە خاسلىققا ئىگە مىللىي ئۆرپ - ئادىتىنى ئوبرازلىق ھەم يارقىن جانلاندىرۇپ بېرىدىغان رايون. بۇ رايوندا ھەشەمەتلىك ئېگىز بنا ۋە شەھەرنىڭ شاۋقۇن - سۈرەنلىرى يوق. پەقەت ئىشىك ئالدىدا ئېقىۋاتقان سۈزۈك سۇ، كۇيغۇر ھويلا - ئاراملىرى بار. گويا ياقا - يۇرتنىڭ چۈمبەل تارتىۋاتقان مەلىكىسى جىمجىت ئۇخلاۋاتقاندا تەرتىپلىك ۋە سىرلىق تەسىر بېرىدۇ، شۇنداقلا ئادەمنى ئىختىيارسىز ئۆزىگە تارتىدۇ ۋە جەلپ قىلىدۇ. قازانچى مىللىي ئۆرپ - ئادەت رايونىدىكى ئۇيغۇر تائاملىرىنىڭ مەزىزلىك پۇرىقىنى ھېس قىلىدىڭىزمۇ؟

قازانچى مىللىي ئۆرپ - ئادەت رايونى غۇلجا شەھرىنىڭ شەرقىي جەنۇبىغا جايلاشقان بولۇپ، كۆلىمى 9.22 كۋادرات كىلومېتىر كېلىدۇ. بۇ رايوندا ئۇيغۇر، خەنزۇ، قازاق، ئۆزبېك قاتارلىق ئاز سانلىق مىللەت ئاھالىلىرى ئولتۇراقلاشقان بولۇپ ئومۇمىي نوپۇسى 100 مىڭدىن ئاشىدۇ.

5 Notice next to the brick gate on one of the streets near Hanren Jie.

A *bastuma*, and half a *bastuma*⁶ has been constructed at the head of every big and small street connecting houses, and they are a good basis for understanding the history and ethnic culture of Qaeshqaer's Toqquz Bulaq⁷ [area], which has several thousand years of history.

The tourist region of Qaeshqaer's old city cordially welcomes your patronage!

Text 2 Qazanchi Ethnic Customs Tourist Area of the City of Ghulja

Qazanchi ethnic customs tourist area⁸ of the city of Ghulja in Xinjiang is a large-scale original and ecological scenic area which reflects the traditional culture and the national customs of the Uyghurs. Qazanchi ethnic customs area of the city of Ghulja is a window on the city of Ghulja. It is also an area which gives a lively picture of the national customs, and which adds vivid and bright luster to the national customs of the omnipresent [lit.: compact] Uyghur culture of the Western Motherland.

This area has no luxurious high buildings and the cacophony of the city. It only has streaming clear water in front of the doors, and Uyghur yards. Disciplined and [yet] mysteriously giving the impression as if it is a princess from a remote place being veiled, sleeping quietly. [This area] also attracts one, pulls and involuntarily charms people.

Did you experience the smell of delicious Uyghur food in Qazanchi ethnic customs area? Qazanchi national customs area is located in the southeast of the city of Ghulja. It has a surface of 22.9 square kilometers. The total population of (people of) Uyghur, Hanzu, Qazaq, and Uzbek national minorities residing in this area is more than 100,000.⁹

6 Half a *bastuma*: the protruding part of the upper floor of a house providing shade and protection to those in the street below. A [full] *bastuma*: the connected upper floors of two houses on both sides of a street turning it into a covered passageway.

7 "Nine Springs".

8 It is classified as a level 3A Scenic Tourist Region; see *Yilnamae* 2010, p. 626.

9 Holdstock (2011), pp. 352–353, notes the ambivalence expressed by the locals about the main Uyghur neighborhood of Ghulja having been turned into a sightseeing area.

3 قاغىلىق جامە مەسچىتى¹⁰

قاغىلىق جامە مەسچىتىنى قايتا كېڭەيتىپ ئىسلاھ قىلىش، جامەنىڭ يېڭى پەشتاق، چوڭ دەرۋازىسىنى تۇرغۇزۇش قۇرۇلۇشى، جانابىي ئاللاھنىڭ بىز مۇسۇلمانلارغا قىلغان ئىلتىپاتى. شۇنىڭدەك دىيارىمىزدىكى دىنىي زاتلار، ئىلىم - ئەھلى ئۇستازلارنىڭ باشلامچىلىقى، كەڭ مۇسۇلمان جامائەتلىرىنىڭ بەل قويۇۋەتمەي ئۈچ يىل تىرىشچانلىق كۆرسىتىشى، ئۆزگارا ھەمكارلىشىشى نەتىجىسىدە پۈتۈپ يۇرتىمىزدا ھەيۋەت بىلەن قەد كۆتۈردى.

مەسچىت گەۋدىسى گەرچە ئاددىي قۇرۇلمىلىق بولسىمۇ، ماھىيەتتە مۇسۇلمان جامائەتچىلىكىنىڭ بىر قانچە يىللىق ئەجرى - مېھنىتىنىڭ مېۋىسىدۇر. شۇنداقلا، قۇرۇلۇشنىڭ ھەر بىر تۈرى مۇقەددەس ئىسلامىيەت بىناكارلىق ھۈنەر - سەنئەت مەدەنىيىتى ۋە ئەقىل - پاراسىتىنىڭ پارلاق نامايەندىسى سۈپىتىدە مەڭگۈ قەد كۆتۈرۈپ تۇرغۇسى.

شۈكرى ئەلھەمدۇلىللا ... جانابىي ئاللاھ ھەممىگە قادىردۇر، غالىبتۇر، پۈتۈن كائىناتتىكى بارلىق مەۋجۇداتلارنىڭ ئىگىسىدۇر. ئالەمدىكى بارلىق ئىشلار ئۇلۇغ جانابىي ئاللاھنىڭ ئىرادىسى بويىچە بولغۇنىدۇر. پەيغەمبىرىمىز مۇھەممەت ئەلەيھىسسالام ئۆز ھەدىسىدە مۇنداق دېگەن: «من بنى لله مسجداً بنى الله له بيتاً في الجنة» - جامە قۇرۇلۇشى جەريانىدا ئۆز ئەمەلى ھەرىكىتى بىلەن نەق پۇل، قۇرۇلۇش ماتېرىياللىرى ئىگانە قىلغان، مەسچىت ئۈچۈن ھەر خىل ياردەم بەرگەن، مەسچىتنى ئۆز قولى بىلەن بىنا قىلغان، تامچى، ياغاچچى، سىرچى، نەققاش ئۇستىلارنىڭ بۇ خىل ساۋابلىق ئىشى ئۈچۈن جانابىي ئاللاھ ئۇلارغا دۇنيا ۋە ئاخىرەتتە كاتتا ئەجرى ئەزىم ئاتا قىلغاي. ئامىن.

ھىجرىيە 1409 رەبئۇل - مىلادىيە 1989، ئۆكتەبىر. قاغىلىق

10 Engraved onto a stone slab next to the main gate of the mosque.

Text 3 The Jamae Mosque of Qaghiliq

Expanding and renovating the Jamae Mosque of Qaghiliq¹¹ once again, constructing the new *paeshtaq*¹² of the mosque, [and] erecting a big gate, are a grace of Allah for us Muslims. It stands with a magnificence bringing glory to our homeland, as the result of co-operation by the larger Muslim community – manifesting undiscouraged endeavor for three years – [with] the great masters of the religious personages in our homeland acting as guides. Although the body of the mosque is a simple construction, in fact it is the fruit of several painstaking years [of work] by the Muslim community. May it stand forever as a shining representation of every kind of sacred Islamic architectural art, culture and intelligence, in every part of its structure.

Thanks are to Allah ..., His Majesty Allah is all-powerful, victorious, and has power over all creatures in the whole universe. All what is on earth exists in accordance with his will. Our Prophet Muhammad (p.b.u.h.) in his Tradition said as follows: “For him who builds a mosque for Allah, Allah builds a house in Paradise”.¹³ In the course of the construction of the mosque, by means of special action, cash and building materials were donated, and for the sake of the mosque every kind of help was given. The mosque was built by bricklayers, carpenters, painters, and decorators with their own hands. They will be rewarded for these good deeds by His Majesty Allah with great favors in the world and in the hereafter. *Amin*.

Rabi'a al-awwal 1409 A.H. – October 1989 A.D. Qaghiliq

11 This is an originally 15th century structure, according to a text inside the mosque. For photographs and more details, see Abliz (2003).

12 Schwarz (1992), p. 121, gives as the meaning of this term “platform on top of a minaret from where the muezzin calls the faithful to prayer”. In this sense, the term is not known in Southern Shingang, where it is used to refer to the more monumental stairs at the main gate of a mosque, and, occasionally, as synonym for minbar.

13 This *Tradition* is mentioned in the major canonical collections, e.g. in al-Bukhari and Muslim. See Pedersen (1991), p. 653.

4 كۇچا خانىقا جامەسىنى قىسقىچە تونۇشتۇرۇش¹⁴

خانىقا جامەسى — كۇچا كونا شەھەر رايونىنىڭ شىمالىدىكى دۆلەت يولى 314 - نومۇرلۇق تاشيولىنىڭ جەنۇبىغا، غەربتە كۆسەن تارىخى مۇزىيى، لىن جىلۇ خاتىرە سارىيى، جەنۇبتىن مىللىي ئۆرپ - ئادەت كوچىسىغا تۇتاشقان. بۇ جامە مىلادى 1559 - يىلى، سەئىدىيە خانلىقىنىڭ خاقانى سۇلتان ئابدۇكېرىمخاننىڭ زامانىسىدا سېلىنغان. 1580 - يىللاردا خانلىق تەۋەسىدىن خوجا ئىشان ئىسھاق ۋەلى بۇ جامەدە مۇرت توپلاپ، سوفىزم تەرغىباتى بىلەن شۇغۇللانغانلىقى ئۈچۈن ئۆز زامانىسىدا خەلق ئارىسىدا «خانىقا» دەپ ئاتالغان، شۇندىن كېيىن بۇ جامە كۆپ قېتىم رېمونت قىلىنغان ھەم تەدرىجىي كېڭەيتىلگەن. مىلادى 1927 - يىلىغا كەلگەندە جامەگە ئۇشۇتۇتۇت ئوت كەتكەن. 1928 - يىلىدىن 1932 - يىلىغىچە كۇچالىق باي ھېلىم ھاجى باشچىلىقىدا كۇچا، توقسۇ، شايار، باي، بۈگۈر ناھىيەلىرىدىكى خەلق ئاممىسىنىڭ پۇل، مال ئىئانە توپلىشى بىلەن قايتىدىن كېڭەيتىپ سېلىنغان. جامە شەرقتىن غەربكە 30.126 مېتىر، شىمالدىن جەنۇبقا 14 مېتىر، ئومۇمىي ئىگىلىگەن يەر كۆلىمى 14398 كۇۋادىرات مېتىر، (6.21 موغا تەڭ). ئىككى ھېيت نامىزىدا 10 مىڭغا يېقىن ئادەم بىمالال ناماز ئۆتىيەلەيدۇ. جامە — ئىچكىرىكى، تاشقىرىقى مەسچىت، پەشتاق، مەھكىمەئىي شەرىئىي قاتارلىق 4 قىسىمغا بۆلۈنىدىغان بولۇپ، بۇ ئاپتونوم رايونىمىزدىكى مەسچىتلەر ئىچىدە خېلى چوڭ جامەلەرنىڭ بىرى بولۇپ ھېسابلىنىدۇ.

14 On a placard at the main entrance of the mosque.

Text 4 Concise Introduction to the Khaniqa Mosque of Kucha

The Khaniqa Mosque is located in the northern district of the old town of Kucha and connected with state highway number 314 to the south, Kaesaen¹⁵ Historical Museum, and Lin Jilu¹⁶ Memorial Hall to the west, and the traditional street to the south. It was built in the era of Abdukerim Khan,¹⁷ sultan of the Sae'idiyae Khanate,¹⁸ in the year 1559 A.D. In the 1580's, Khoja Ishaq Ishaq Waeli¹⁹ from the territory of the Khanate, gathered murits at the mosque and engaged in preaching Sufism. Whence, at the time it was called "khaniqa"²⁰ by the people. After this time, this mosque was restored and gradually expanded many times. When the year 1927 came, a fire suddenly occurred at the mosque. In the years from 1928 till 1932, led by a rich (person) from Kucha, Helim Haji, [and] with collected donations of money and goods from the common populace of the counties of Kucha, Toqsu, Shayar, Bay, and Bueguer, it was rebuilt and expanded.

From East to West the mosque is 126.30 meters, and from north to south 14 meters. The total area comprises 14,398 m² (equal to 21.6 mu). At the two 'Id prayers approximately 10,000 people can perform prayers easily. It (the complex) is divided into four sections: the inner mosque, the outer mosque, the staircase complex, and the Sharia Court.²¹ It counts as one of the rather

15 Kaesaen: this is the old name for Kucha. It is mentioned in Mahmud Qaeshqaeri's *Diwan* (11th century).

16 Lin Jilu (1916–1943) was an early member of the CPC. He briefly held the posts of governor of Kucha and Uechturpan when Shinjang was ruled by Sheng Shicai, the governor of the Nationalist Chinese government in Nanjing. Lin Jilu was a victim of Sheng's purges of Chinese communists and pro-Soviet Turkic Muslims which started in the spring of 1942; see Millward (2007), p. 211. He, as many others, was tortured and executed on September 27, 1943. In Kucha his memory is honored with the Memorial Hall of Martyr Lin Jilu where photographs, paintings and documents written by him are on permanent exhibit and texts extol his policies benefiting agriculture, education, social welfare.

17 He ruled from 1514 till 1533.

18 The Sae'idiyae Khanate (1504–1678) was named after its eponymous founder, Sae'id Khan Ababaekr (1514–1533) and had as its center the town of Yaekaen, whence it is also known as the Yaekaen (Yarkand) Khanate.

19 Khwāja Ishaq Wali was a Naqshbandi, and a protégée of Muhammad Khan, the ruler of the Sae'idiyae Khanate from 1591 till 1609. With Khwaja Ishaq began the period of Naqshbandi control over religious life in Eastern Turkestan; cf. Kim (1996), p. 20.

20 *Khanagah* (Persian; Uyghur orthography: *khaniqa*): sufi center or hospice for sufis.

21 In the early 1950s, religious courts were replaced with 'People's Courts'; cf. McMillen (1979), pp. 113–114.

جامە قورۇسىدا ھازىرغىچە ساقلىنىپ قالغان مەھكىمە ئىيى شەرىئىي، ئاپتونوم رايونىمىز تەۋەسىدىكى بىردىنبىر دىنىي ئەدلىيە ئورگىنى بولۇپ، ئىسلام دىنىدا «ھاكىمىيەت بىلەن دىن بىرلەشكەن» دەۋرىنىڭ مەھسۇلىدۇر. جامە ئاددى ھەم كۆركەم بولۇپ، ئۇيغۇر بىناكارلىق سەنئىتى ئالاھىدە گەۋدىلەندۈرۈلگەن. بۇ جامە 2003 - يىل 2 - ئاينىڭ 9 - كۈنى ئاپتونوم رايون بويىچە نۇقتىلىق مۇھاپىزەت قىلىنىدىغان مەدەنىيەت يادىكارلىق ئورنى دەپ ئېلان قىلىندى.

2002 - يىلىدىن 2003 - يىلىغىچە كۇچا ناھىيەلىك خەلق ھۆكۈمىتى ناھىيە مالىيەسىدىن 2 مىليون يۈەن مەبلەغ ئاجرىتىپ، چوڭ رېمونت قىلدۇردى. كۇچا ناھىيەلىك مەدەنىيەت يادىكارلىقلىرىنى قوغداش، باشقۇرۇش ئورنى

5 مەشھۇر قۇمۇل ھېيتگاھ مەسچىت جامەسى²²

دەسلەپكى قۇرۇلۇشى 1 - ئەۋلاد ئەبەيدۇللا تارخان بەگنىڭ ۋاقتىدا (1668-1709)، كېيىن 4 - ئەۋلاد يۈسۈپ ۋاڭ (1716-1740) ۋە 6 - ئەۋلاد ئەردېشىر ۋاڭ (1780-1813) لارنىڭ ۋاقتىدا تەدرىجى كېڭەيتىلگەن. بۇ جامەنىڭ قۇرۇلۇش كۆلىمى 2280 كۇۋادىرات مېتىر، پەشتىقىنىڭ ئېگىزلىكى 21 مېتىر، ئىچىدە 108 دانە ھەيۋەتلىك تۈۋرۈك ياغاچ قۇرۇلمىلىق چوڭ تورۇسنى كۆتۈرۈپ تۇرىدۇ. جامە قۇرۇلغاندا ئويۇپ قالدۇرغان خاتىرە ئابىدە تاش بار. جامە تورۇسى گۈللۈك نەقىش بىلەن بېزەلگەن. تاملىرىغا ئايەت، ھەدىسلەر پۈتۈلگەن، ئەنئەنىۋى ئادەت بويىچە روزى ھېيت، قۇربان ھېيتلاردا ھەر مىللەت مۇسۇلمانلىرى ناماز ئوقۇيدۇ.

جامە ئىچىگە 5000 دىن ئارتۇق ئادەم سىغىدۇ. ئۇنىڭ كۆلىمى شەرقىي شىنجاڭ بويىچە ئەڭ چوڭ جامەدۇر.

22 Posted at the gate of the Heytgah Mosque, Qumul.

large mosques in the Autonomous Region. In the courtyard of the mosque the [building of the] Sharia Court is preserved till the present. It is the only institution of religious justice on the territory of our Autonomous Region, and a product of an age when religion and government were combined in Islamic religion. The mosque is simple and elegant, and manifests the unique Uyghur architectural art.²³ The mosque was proclaimed a cultural monument under special protection of the Autonomous Region on February 9, 2003.

From 2002 till 2003, the People's Government of Kucha County spent an amount of 2 million yuan from its budget to carry out major repairs.

Supervising Agency for the Protection of Cultural Relics of Kucha County

Text 5 The Famous Heytgah Mosque of Qumul

It was first constructed at the time of the first generation of Aebaeydulla Tarkhan Baek (1668–1709). Later, at the time of Yuesuep Wang (1716–1740) of the fourth generation, and Aerdeshir Wang (1780–1813) of the sixth generation, it was gradually expanded. The constructed area of the mosque is 2280 square meter, the height of the staircase is 21 meter, inside 108 magnificent pillars support a big ceiling made of wood. A memorial stone was made (engraved) upon the completion on the mosque. The ceiling of the mosque is decorated with floral patterns. Qur'an verses and Prophetic Traditions have been written on the walls. According to traditional practice, Muslims of every nationality are used to perform prayers [here] on the occasion of the end of Ramadan (Roza Heyt) and of the Feast of Sacrifice (Qurban Heyt). More than 5000 persons can be accommodated inside the mosque. Its surface makes it the largest mosque in all of Eastern Shijiang.

23 For photographs and accompanying texts in Uyghur and Chinese, see Niyaz (2002), 55–59. On the Khaniqa Mosque and other Islamic monuments in Kucha (with photographs), see Noci, *passim*.

6 قۇمۇل ۋاڭلىرى مەقبەرەتلىكىنىڭ قىسقىچە تونۇشتۇرۇلۇشى²⁴

بۇ مەقبەرەتلىك قۇمۇل شەھىرى شەھەر ئىچى يېزىسى ئالتۇن كەنتكە جايلاشقان، ئۇ ئالتۇنلۇق دەپمۇ ئاتىلىدۇ. 1990 - يىلى شىنجاڭ ئۇيغۇر ئاپتونوم رايونلۇق خەلق ھۆكۈمىتى تەرىپىدىن ئاپتونوم رايون دەرىجىلىك نۇقتىلىق قوغدىلىدىغان مەدەنىيەت يادىكارلىق ئورنى قىلىپ بېكىتىلگەن.

قۇمۇل ۋاڭى چىڭ دەۋرىدىكى قۇمۇل ئۇيغۇر فېئودال ھۆكۈمرانلىرىنىڭ ئاتىلىشىدۇر. 1697 - يىلى قۇمۇل ئۇيغۇرلىرىنىڭ ئاقساقلى ئەبەيدۇللا چىڭ ھۆكۈمىتىگە ياردەملىشىپ، غالداننىڭ توپىلىگىنى باستۇرۇشتا تۆھپە كۆرسەتكەچكە، «1 - دەرىجىلىك جاساق تارخان» لىق مەنەسىپى بىلەن تارتۇقلىنىپ، موڭغۇل قىزىل جىيەكلىك قوشۇنىغا تۇرغۇزۇلغان. ئەمەل مەنەسىپلىرى ئەۋلادتىن - ئەۋلادقا مىراس قېلىپ، گوڭ، بېيىزى، بېيلىدىن خۇشۇت چىڭۋاڭلىقىچە ئۆتكەن. قۇمۇل ۋاڭلىرى 1697 - يىلىدىن 1930 - يىلىغىچە توققۇز ئەۋلاد جەمئىي 233 يىل ھۆكۈمرانلىق قىلغان بولۇپ، ئۇ چىڭ دەۋرىدىن بۇيانقى شىنجاڭ ئۇيغۇر فېئودال ۋاڭلىرى ئىچىدە ئەڭ ئۇزۇن ھۆكۈمرانلىق يۈرگۈزگەنلەرنىڭ بىرى. 2 ئەسىردىن ئارتۇق ۋاقىت ئىچىدە، قۇمۇل ۋاڭلىرى چىڭ ھۆكۈمىتىگە تايىنىپ، سىياسىي بىلەن دىن بىرلەشكەن ھۆكۈمرانلىق يۈرگۈزۈپ، شىنجاڭنىڭ مۇقىملىقى، توپىلاڭلارنى باستۇرۇش، ۋەتەننىڭ بىرلىكىنى قوغداش قاتارلىق تەرەپلەردە ئاكتىپ رول ئوينىغان.

قۇمۇل ۋاڭلىرى مەقبەرەتلىكىدە ھازىر ساقلىنىپ قالغان قۇرۇلۇشلاردىن تىپىك ئىسلام قۇرۇلۇش ئۇسلۇبىدىكى مۇھەممەت بىشىر چىڭۋاڭ گۈمبىزى، ھېيتگاھ جامەسى ۋە

24 From a handout for visitors.

Text 6 Concise Introduction to the Mausoleum Complex of the Wangs of Qumul

The mausoleum complex is located inside the village of Altun in (side) the town of Qumul. It is also called Altunluq. In the year 1990, it was decided by the People's Government of the SUAR to give it the status of key protected cultural monument. Qumul Uyghur feudal rulers in the Ching era are called 'Wangs'. In the year 1697 the elder of the Uyghurs of Qumul, Aebaeydulla²⁵ supported the Ching government. Because of the contribution to the suppression of the rebellion of Galdan²⁶ he was rewarded with the rank of "first class *jasaq tarkhan*" and was placed in charge of the Mongol Red Banner Army.²⁷ The official ranks were inherited from generation to generation, and he was promoted from the rank of *gong*, *beyzi*, and *beyli*, to the rank of *chingwang*²⁸ of Khushut.²⁹ From 1697 to 1930, the Wangs of Qumul ruled for nine generations and for a total of 233 years. During the Ching era they are the ones among the feudal Uyghur Wangs of Shinjang exerting the dominating position longest. For a period of more than two centuries, the Wangs of Qumul depended on the Ching government, and reigned by means of combining politics and religion. In various respects they played an active role in stabilizing Shinjang, suppressing rebels, and defending the unity of the motherland.

The structures in the mausoleum complex of the Wangs of Qumul preserved today³⁰ are the typically Islamic-patterned structure of the dome of Muhaemmaet Bisher Ching Wang, the Heytgah mosque, and the mixed

25 The government-produced book *Xinjiang of China Past and Present* mentions Aebaeydulla as "a Hui prince", and not as a Uyghur. This is equally the case for Aemin Hoja of Turpan; see Li (2005), p. 100. A number of Government-sponsored publications, such as Liu (2000), and Liu (2002), mention the Wangs of Hami (Qumul) as Hui Kings, and consistently use terms such as Hui regime, Hui royal family, and Hui King.

26 Galdan Tseren (1644–1697) was the khan of the Zunghar Khanate. He is seen as the last Mongol leader who aimed at establishing a new great Mongol Empire with its base in Central Asia. Aebaeydulla captured one of Galdan Khan's sons.

27 The Qing introduced the banner system to Qumul, and Aebaedullah was appointed first class banner chief (*jasaq*). Before his contact with the Qing, he held the rank of *tarkhan*; Brophy (2008), p. 73. The Mongol Red Banner was one of the Eight Mongol Banners of the Qing army (parallel to the Eight Manchu and later Eight Chinese Banners).

28 These were military ranks, which originally referred to blood relatives of the Great Khan.

29 I.e. of the Khoshut Mongols.

30 For a detailed description of the mausoleum complex, see Dawut (2001), pp. 249–246.

ئوتتۇرا تۈزلەڭلىك قۇرۇلۇش ئۇسلۇبى، يەرلىك قۇرۇلۇش ئۇسلۇبى بىرلەشتۈرۈلگەن تەييجىلەر مەقبەرىسى ۋە شاھ مەخسۇت ۋاڭ مەقبەرىسى قاتارلىقلار بار. بۇلار ھەر مىللەت ئۇستىلىرىنىڭ ئەقىل-پاراسىتىنىڭ جەۋھىرى بولۇپلا قالماستىن، ھەر خىل مەدەنىيەتلەرنىڭ ئۆزئارا تەسىر كۆرسەتكەنلىكىنىڭ تارىخىي پاكىتى ھەمدە مىللەتلەر ئىتتىپاقلىقىنىڭ سىمۋولىدۇر.

7 ئاماننىساخان³¹

مۇقام ئۇستازى، شائىرە ئاماننىساخان 1526-يىلى يەكەندە (ھازىرقى يەكەن ناھىيە قارا سۇ يىزا شاپتۇلۇق كەنتىدە) تۇغۇلغان. 1540-يىلى يەكەن سەئىدىيە خانلىقى (1682-1514) نىڭ خانى سۇلتان ئابدۇرەشىدخانغا ياتلىق بولۇپ ئوردىغا كىرگەن. ئۇ ھاياتىدا «شورۇھۇل قەلب» (قەلبىلەر ئاچقۇچى)، «ئەخلاقى جەمىلە» (كۈزەللەر ئەخلاقى)، «دىۋان نەفىسى» (مەنىسى: شېئىرلار توپلىمى) قاتارلىق ئۆچمەس ئەسەرلەرنى يېزىپ قالدۇرغان. «ئون ئىككى مۇقام» نى يېغىش، رەتلەش، تولۇقلاش جەريانىدا «ئىشارەت ئەڭگىز» (خۇشاللىق قوزغاش) ناملىق مۇقامنى ئىجاد قىلغان.

«ئون ئىككى مۇقام» جۇڭخۇا مىللەتلىرى پارلاق مەدەنىيەت خەزىنىسىدىكى بىباھا گۆھەر. دۇنيا مىللەتلىرى سەنئىتى تارىخىدا كەم ئۇچرايدىغان بولغاچقا «شەرق مۇزىكا مەدەنىيىتىدىكى بىر چوڭ مۆجىزە» دەپ ئاتالغان. 2005-يىلى 11-ئاينىڭ 25-كۈنى «ئۇيغۇر ئون ئىككى مۇقامى» بىرلەشكەن دۆلەتلەر تەشكىلاتى پەن مائارىپ مەدەنىيەت تەشكىلاتى تەرىپىدىن 3-تۈركۈمدىكى «ئىنسانىيەتنىڭ ئاغزاكى ۋە غەيرىي ماددىي مەدەنىيەت مىراسلىرى ۋەكىللىك ئەسىرى» قىلىپ بېكىتىلگەن.

31 Posted near the tomb of Amannisakhan in the "Altunluq Maziri" complex.

Central-Chinese³² and local style mausoleum of the *taijis*,³³ and the mausoleum of Shah Maekhsut Wang. These not only (reflect) the essence of intelligence of the craftsman of every nationality, but also the historical fact of mutual influence of every kind of culture, and are also a symbol of the unity of the nationalities.³⁴

Text 7 Amannisakhan

The Grand Master of *muqam*, the poetess Amannisakhan was born in Yaekaen (in the present village of Qarasu in the Yaekaen County of Shaptulluq) in the year 1526. She married Sultan Abdirishit Khan of the Sae'idiyae Khanate³⁵ of Yaekaen in 1540, and entered the palace. In her life she has written³⁶ '*shur-ruh ul-qaelb*' (The Key of Hearts),³⁷ '*akhlaqi jamila*' (The Beauties of Virtue),³⁸ '*diwan-i naefisi*'³⁹ (meaning: complete collection of poetry by Amannisakhan), and other immortal works. In the course of collecting, arranging, and enriching the Twelve Muqams, the famous *muqam "isharaet aenggiz"* (Exuberating Happiness)⁴⁰ was created. The Twelve Muqams are an invaluable gem in the glorious cultural treasure house of China's minorities. It is called a great miracle in oriental music, seldom encountered in the history of art of the world's nationalities. On 25-11-2005 the UNESCO of the UN classified the Uyghur Twelve Muqams as [one of the] "Representative works of oral and intangible cultural

32 This refers to the regions of the Middle and Lower Yellow River, Western Shandong, and Southern Hebei and Xanxi.

33 This term denotes a rank of nobility which entailed high military rank. The *taijis* ranked immediately below the Wang.

34 For more detailed texts on the shrine complex and photographs, see Liu (1997); Niyaz (2002); Liu (2002), p. 26; and Muhaemmaet (2011), pp. 271–272.

35 He ruled the Yaekaen khanate in the period 1533–1559.

36 The transliteration of the Arabic titles follows the orthography in the Uyghur text. The following bracketed Uyghur translations from the Arabic are rendered directly into English, also when the Uyghur translation is incorrect.

37 The Arabic translates as 'Commentary of the Heart'.

38 The Persian translates as 'The nature of Beauty'.

39 Naefisi is the pen name of Amannisa meaning 'delicate, refined'.

40 The Chaghatay translates as 'Indications of Allusion'.

ئامانساخان 1560 - يىلى 34 يېشىدا تۇغۇت ئۈستىدە قازا قىلىپ ئالتۇن مازارغا دەپنە قىلىنغان. ئامانساخاننىڭ كۇلۇغ تۆھپىسىنى ياد ئېتىش ئۈچۈن 1992 - يىلى ھازىرقى مەقبەرە ياسالغان.

8 جۇڭخۇا مىللىتىنىڭ مۇستەقىللىقى، ئازادلىقى ۋە يېڭى جۇڭگونىڭ قۇرۇلۇشى ئۈچۈن ئۆچمەس تۆھپىلەرنى قوشۇش⁴¹

چېن يۈن 1905 - يىلى 6 - ئاينىڭ 13 - كۈنى جياڭسۇ ئۆلكىسىنىڭ چىڭپۇ ناھىيەسى جاڭليەنتاڭ بازىرى (بۈگۈنكى شاڭخەي شەھىرى چىڭپۇ رايونى ليەنتاڭ بازىرى)دا تۇغۇلغان، دەسلەپتە شاڭخەي سودا ئىشلىرى باسىمخانىسىدا شاگىرت، پىركازچى بولۇپ ئىشلىگەن ۋە ئىنقىلابىي دېموكراتىك ئىدىيە ۋە كوممۇنىزم ئىدىيەسىنى قوبۇل قىلغان، 1925 - يىلى جۇڭگو كومپارتىيەسىگە كىرگەن.

يەر ئىنقىلابىي مەزگىلىدە چېن يۈن شاڭخەي ۋە رۇبىجىدە دېھقانلار ھەرىكىتى ۋە ئىشچىلار ھەرىكىتىگە رەھبەرلىك قىلغان، شۇنداقلا جۇڭگو كومپارتىيەسى مەركىزىي كومىتېتى ۋە مەملىكەتلىك باش ئىشچىلار كۇيۇشمىسىنىڭ خىزمەتلىرىگە رەھبەرلىك قىلغان، كۇزۇن سەپەر مەزگىلىدە زۇنىيى يىغىنىغا قاتنىشىپ، ماۋزېدۇڭنىڭ توغرا تەشەببۇسىنى ئاكتىپ قوللىغان.

ياپونغا قارشى ئۇرۇش مەزگىلىدە چېن يۈن يەتتە يىل جۇڭگو كومپارتىيەسى مەركىزىي كومىتېتى تەشكىلات بۆلۈمىنىڭ باشلىقى بولغان، بۇ مەزگىلدە زور كۈچ سەرپ قىلىپ، پارتىيە قۇرۇلۇش خىزمىتىنى ئىشلەپ، نەزەرىيەدىن تارتىپ ئەمەلىيەتكىچە چوڭ تۆھپە قوشقان، پارتىيەنىڭ 7 - نۆۋەتلىك 1 - ئومۇمىي يىغىنىدا، مەركىزىي كومىتېت سىياسىي بىيرۇسىنىڭ ئەزالىقىغا سايلانغان، 1945 - يىلى 8 - ئايدا جۇڭگو كوممۇنىستىك پارتىيەسى مەركىزىي كومىتېتى شۇجىچۇسىنىڭ كاندىدات شۇجىسى بولغان.

41 Found on the exterior of the walls around the complex.

heritage of humanity” in the third round⁴² In 1560 Amannisakhan passed away in childbirth, 34 years old, and was buried in a golden shrine. The present tomb was constructed in 1992 to remember with fondness the great contribution of Amannisakhan.

Text 8 Making an Immortal Contribution to Liberation and Independence of China’s Nationalities and the Foundation of New China

Chen Yun⁴³ was born on 13 June 1905 in Jiangsu province, in the County of Chengpu, in Jiangliantang town (presently Liantang town of Chengpu region of the city of Shanghai). He first worked as an apprentice at the Shanghai commercial printing press, than worked as a salesman and accepted the idea of a democratic revolution and of Communism, and joined the Chinese Communist Party in 1925.

In the period of the Land Revolution, Chen Yun led the farmers’ movement⁴⁴ and the workers’ movements in Shanghai and Ruijin [in Jiangsu Province],⁴⁵ and also guided the Chinese Communist Party’s Central Committee⁴⁶ and the nation-wide principal labor union. In the period of the Long March he participated in the Zunyi Meeting and actively supported Mao’s correct motion.⁴⁷ In the period of war against Japan [1937–1945], Chen Yun was head of the CPC’s Central Committee’s Organization Department for seven years. In this period he spent huge energy, performing the task of building the party, and made a great contribution by going from theory to practice. At the 7th session of the first general meeting of the Party he was elected member of the Political Bureau of the Central Committee. In August 1945, he became candidate secretary for the “secretariat” of the CPC’s Central Committee.

42 Lit.: in the third batch, i.e. the third time that ‘Masterpieces of the Oral and Intangible Heritage of Humanity’ were proclaimed by UNESCO. “Muqamology” is fastly developing in China, and the Scholarly Society for Muqam (مؤقام ئىلمىي جەمئىيىتى) was established; cf. *Yilnamae* 2010, p. 305. On the context and implications, see Harris (2008), pp. 108 ff.

43 For a succinct biography, see Bartke (1997), pp. 58–60.

44 In Qingpu County and Songjiang.

45 These were armed uprisings organized by Shanghai workers to support the Nationalist Revolutionary Army’s Northern Expedition (October 1926–March 1927).

46 He was a member of the Central Committee since May 1931.

47 The Party Conference in Zunyi in January 1935 discussed problems of tactical retreat. Chen Yun is supposed to have supported Mao’s tactical views.

ئازادلىق ئۇرۇشى مەزگىلىدە، چېن يۈن شەرقىي شىمالغا بېرىپ، شەرقىي شىمال بازىسىنى قۇرۇش كۈرىشىگە رەھبەرلىك قىلغان، كېيىن يەنە شەرقىي شىمال ئازاد رايونىنىڭ ئىقتىسادىي خىزمىتىنى باشقۇرغان، شەرقىي - شىمال بازىسىنى مۇستەھكەملەش ۋە ئۇ يەرنىڭ ئازادلىقى، ئىقتىسادىي ئومۇميۈزلۈك ئەسلىگە كەلتۈرۈش ئۈچۈن، شۇنداقلا چوڭ قوشۇننىڭ چېگرىدىن كىرىپ ئوڭۇشلۇق جەڭ قىلىشى ئۈچۈن كۆرۈنەرلىك تۆھپە قوشقان.

In the period of the War of Liberation, Chen Yun went to the North-East to lead the battle for establishing the North-Eastern base. Later again he managed economic affairs in the North-East liberated region. Because of consolidating the North-Eastern base, liberating this region, and comprehensively restoring the economy, and because of successfully fighting the main troops entering from the border, he has made a remarkable contribution.⁴⁸

48 He died on April 10, 1995.

II

Diluting and Criminalizing Islam



9 قەيس غوجام مازىرىنى قىسقىچە چۈشەندۈرۈش¹

ئەرەبىستاننىڭ مەدىنە شەھىرىدىكى ئىسلام دىنى تارقاقچىسى قەيس رەزىيەللاھۇئەنھۇ (قەيس رضى الله عنه) نىڭ مازىرى: ئۇ قۇمۇلدىكى ھەر مىللەت مۇسۇلمانلىرى تاۋاب قىلىدىغان مۇھىم مازالارنىڭ بىرى.

تاڭ سۇلالىسىنىڭ جىنگوئەن يىللىرىدا، مۇھەممەت پەيغەمبەر قەيس، ئۇۋەيس، سەئىدى ۋە قىساسلاردىن ئىبارەت ئۈچ كىشىنى جۇڭگوغا دىن تارقىتىشقا ئەۋەتكەن. ئۇلار دىن تارقىتىش جەريانىدا ئىلگىرى - كېيىن ئالەمدىن ئۆتۈپ، شىڭشىڭشا، گەنسۇ خۇيخۇييۇ، گۇاڭجۇ قاتارلىق ئۈچ جايغا دەپنە قىلىنغان.

1939 - يىلى شىڭشىڭشادىكى قەيس غوجام مازىرىنى گومىنداڭنىڭ يەرلىك قوشۇنلىرى گازارما ياساش جەريانىدا بۇزۇۋەتكەنلىكتىن، قۇمۇلدىكى مۇسۇلمان زاتلار ئىئانە توپلاپ 1945 - يىلى 3 - ئايدا قەيس غوجام مازىرىنى شىڭشىڭشادىن يۆتكەپ كېلىپ، ئاستى چاسا شەكىللىك، ئۈستى تىك يېشىل كاھىش بىلەن گۈمبەز ياساتقان.

12-4-1986

10 قانۇنسىز دىنىي پائالىيەتلەرنىڭ 24 خىل ئىپادىسى²

1. باشقىلارنى دىنغا ئېتىقاد قىلىشقا ياكى دىنىي پائالىيەتكە قاتنىشىشقا مەجبۇرلاش (شەكىلى ئۆزگەرگەن ھالدا مەجبۇرلاش)، مەسىلەن، پارتىيە ئەزالىرى، كادىرلار ۋە دىنغا ئېتىقاد قىلمايدىغان ئاممىغا تەھدىت سېلىش، بېسىم ئىشلىتىش، ئۇلارنى كەمسىتىش، چەتكە قېقىش، يېتىم قالدۇرۇش.

1 Posted next to the shrine of Qaeys.

2 Posted in a neighborhood mosque in Aqsu.

Text 9 A Concise Explanation about the Shrine of Qaeys Ghojam

The shrine of Qaeys (May Allah be satisfied with him), the propagator of Islamic religion from the Arabian city of Medina: this is one of the important shrines to make a pilgrimage for every Muslim nationality in Qumul.³

In the years of Jingu'aen [627–650] of the Tang dynasty [618–907], Muhammad the Prophet dispatched three persons to China to propagate religion; viz. Qaeys, Oewaeyes, and Sae'idi Waqqas.⁴ In the course of propagating religion, one after the other passed away, and they were buried in three different places: Xingxingxia,⁵ Gansu Khuykhuypu,⁶ and Guangzhou.⁷

In the year 1939, the shrine of Qaeys Ghojam at Xingxingxia was destroyed by local armed Kuomintang forces during the construction of barracks. In March 1945, Muslim personages from Qumul collected donations to move the shrine of Qaeys Ghojam⁸ from Xingxingxia, and to have constructed [the present shrine in Qumul] of a lower squarish shape, surmounted by a vertical green-tiled dome.

12-4-1986

Text 10 Specification of the 24 Kinds of Illegal Religious Activities

1. To force others either into religious belief or to participate in religious activities (to force to completely change nature), e.g. to threaten, to exercise pressure, to discriminate and to ostracize them, and to isolate Party members, cadres, and non-believing people.

3 For a detailed description and additional information, see Dawut (2001), pp. 1–6; pp. 240–243. The shrine is said to attract pilgrims from all over Shinjiang, Gansu, and Ningxia.

4 These are the slightly corrupted names of Companions of the Prophet: Thābit ibn Qays, 'Uways al-Qarani, and Sa'd ibn Abi Waqqās. They figure in Hui origin legends; see 'Legends' (2006).

5 Located on the Shinjiang side of the Shinjiang-Gansu border.

6 In the Hexi Corridor.

7 Sa'ad ibn Waqqas is supposed to have built the Huaisheng Mosque at Guangzhou (Canton); cf. Lipman (1997), p. 29.

8 The body was found in a "mummified" condition, i.e. intact but completely dried-out; see Muhaemmaet (2011), p. 261. In many places in Shinjiang such bodies were found. These were not embalmed but dried in natural conditions, yet were and still are erroneously called "mummified" bodies. Cf. Hu (2010), p. 21.

2. باشقىلارنى روزا تۇتۇشقا مەجبۇرلاش ياكى روزا تۇتۇشنى باھانە قىلىپ ئاممىنىڭ نورمال ئىشلەپچىقىرىش، تىجارەت ۋە ئىجتىمائىي پائالىيەتلەرگە ئارىلىشىش، ئاياللارنى مەسچىتكە كىرىپ ناماز ئوقۇشقا ۋە چۈمبەل تارتىشقا زورلاش.
3. ئۆز ئالدىغا دىنىي مەكتەپ، دىن ئوقۇش سىنىپ (نۇقتا) لىرىنى، مۇناستىر سىنىپى، ئىلاھىيەت سىنىپى ئېچىش، ئۆز ئالدىغا تالىپ تەربىيەلەش.
4. توي خېتى ئالمىغانلارغا (نىكاھ) ئوقۇپ قويۇش ۋە (3 تالاق) ئوقۇپلا نىكاھتىن ئاجرىتىۋېتىش قاتارلىق شەكىللەر ئارقىلىق نىكاھ ئىشلىرىغا ئارىلىشىش.
5. ئوقۇغۇچى بالىلارنىڭ ناماز ئوقۇش، دىن ئۆگىنىش، روزا تۇتۇشقا يول قويۇپ ۋە ئۇلارنى ئۆز مەيلىگە قويۇپ بېرىپ، مەكتەپنىڭ ئوقۇتۇش تەرتىپىگە دەخلى يەتكۈزۈش.
6. دىندىن پايدىلىنىپ مىراس تەقسىم قىلىشقا ئارىلىشىش، پىلانلىق تۇغۇت سىياسىتىگە ئۇيغۇن كەلمەيدىغان سۆزلەرنى تەرغىب قىلىش، پىلانلىق تۇغۇت خىزمىتى كادىرلىرىنى قىيىن ئەھۋالدا قالدۇرۇش، ئەدلىيە ئىشلىرىغا، مەمۇرىي ئىشلارغا ئارىلىشىش.
7. مىللەتلەر - دىن خىزمىتى تارمىقى بولمىغان ئورۇنلار ھەج قىلىش پائالىيەتلىرىگە تەشكىللەش.
8. ئاللىقاچان بىكار قىلىنغان دىنىي فېئودال ئىمتىيازلارنى ۋە ئېزىش ۋە ئىكسىپلاتاتسىيە قىلىش تۈزۈملىرىنى ئەسلىگە كەلتۈرۈپ، «دىن ئاساسچىلىرى» غا ۋارىسلىق قىلىش، ئەمىر - ئىجازەت بېرىش، ئاخۇن ئەۋەتىش، دىنىي ئۆشەر، زاكات يىغىش.

2. To force others either to fast or to use fasting as an excuse for intervening with people's normal work, trade, and social activities, to force women to enter the mosque for prayer and wear the veil.
3. To open a private religious school, religious classes (places), a monastery class, a theology class, to train students privately.
4. To intervene with marriage affairs, by way of concluding a marriage (*nikah*) for those without marriage certificate, to divorce [a woman] by pronouncing the "three *talaq*",⁹ and other ways.¹⁰
5. To allow [i.e. the imam] young students to pray, to study religion, to fast, and to do whatever they want to do (indulge), and to influence the schools' curriculum.
6. To take advantage of religion by intervening with the division of inheritance,¹¹ to preach ideas incompatible with the planned parenthood policy, to make matters difficult for planned parenthood cadres,¹² to interfere with judicial and administrative affairs [invoking Islamic belief].
7. To organize pilgrimage activities in working units which have no branch agency for religious services of the nationalities.
8. To revive systems of already abolished religious feudal privileges,¹³ oppression and exploitation;¹⁴ and succession based on religious ancestry,¹⁵ to give an authorization,¹⁶ to dispatch *akhuns*,¹⁷ to collect religious tithes and *zakat*.¹⁸

9 I.e. to dissolve a marriage by the husband pronouncing the Arabic formula "*anti taliq*" (you are repudiated) three times. Doing so without good grounds is *haram* according to the Hanafi school of law.

10 This refers to notifying a woman of divorce in writing; cf. *Qanun-Nizam* (1990), p. 51 (Art. 3), where this procedure is declared invalid and qualified as a criminal offence.

11 I.e. to give precedence to Islamic Law over and above Chinese Civil Law.

12 See page 53, for the Islamic position on state-imposed family planning and abortion.

13 In political discourse, the shaykhs, i.e. the heads of the orders, were categorized as a feudality who kept people ignorant of Islam in order to enrich themselves; see Zarcone (2001), p. 159.

14 On property rights, serfdom, and tenant-farming in the pre-communist period, in conjunction with relevant source references, see Hoppe (1995), pp. 107–117.

15 This used to be the case with the stewardship of shrines of saints [e.g. of the Apaq Khoja shrine; see Beller-Hann (2008), p. 319] and the leadership positions in the now prohibited sufi orders; see Hoppe (1995), p. 125.

16 I.e. an authorization by a sufi shaykh, normally in written form and known as an *ijaza*, to conduct sufi rituals and to initiate persons into a sufi order.

17 I.e. of unauthorized *akhuns* by an authorized *akhun*.

18 In the post-Qing period till the early years of the communist regime, *zakat* was collected by *akhuns*; cf. Hoppe (1995), p. 128.

9. تەستىقتىن ئۆتكۈزمەي ئۆز ئالدىغا دىنىي پائالىيەت سورۇنلىرىنى سېلىش، ئۆزگەرتىپ سېلىش، كېڭەيتىپ سېلىش، مەبلەغ چىقىرىپ مەسچىت، ئىبادەتخانا سالدۇرغان كىشىلەر مەسچىت، ئىبادەتخانىغا باش بولۇش، ئۇنى كونترول قىلىۋېلىش.
10. دىنىي كەسىپىي خادىملار لايىقەت گۇۋاھنامىسىنى ئالمىغان كىشىلەر دىنىي پائالىيەتنى تەشكىللەش، ئۇنىڭغا رىياسەتچىلىك قىلىش.
11. تەستىقتىن ئۆتكۈزمەي تۇرۇپ، رايون ھالقىپ (كەنت، يېزىدىن يۇقىرى) دىنىي پائالىيەت ئېلىپ بېرىش، ئۆز بېشىمچىلىق بىلەن باشقا جايدىن دىنىي كەسىپىي خادىم تەكلىپ قىلىش، دىنىي پائالىيەت سورۇنلىرى سىرتىدا دىن ئەقىدىلىرىنى تەشۋىق قىلىش، ۋەز ئېيتىش، دىنغا ئائىت ئۇن - سىن فىلىم لېنتىلىرىنى قويۇش، دىنىي پائالىيەت سورۇنلىرىغا يۇقىرى ئاۋازلىق كاناي ئورنىتىش.
12. تەستىقلاتماي تۇرۇپ دىنىي تەشۋىقات بۇيۇملىرىنى ئۆز ئالدىغا بېسىش، كۆپەيتىپ بېسىش، تۈزۈش، نەشر قىلىش، تارقىتىش، سېتىش، دىنغا ئائىت ئەكسىيەتچىل رادىئولارنى ئاڭلاش ۋە ئەكسىيەتچىل دىنىي تەشۋىقات بۇيۇملىرىنى تارقىتىش.
13. تەستىقلاتماي تۇرۇپ، ئۆز ئالدىغا چەت ئەلدىكى دىنىي تەشكىلاتلار ياكى شەخسلەرنىڭ دىنىي ئىشلىرىغا ئىشلىتىدىغان ئىگىلىكلىرىنى قوبۇل قىلىش.
14. تەستىقلاتماي تۇرۇپ چەت ئەللەردىكى دىنىي مەكتەپلەردە ئوقۇش، قۇرئان ئوقۇش، ئۆز ئالدىغا چەت ئەللەردىكى دىنىي تەشكىلاتلار بىلەن ئالاقە باغلاپ، دىنىي پائالىيەت ئېلىپ بېرىش ۋە باردى - كەلدى قىلىش.
15. تىزىملاتماي ۋە تەستىقلاتماي تۇرۇپ ئۆز ئالدىغا دىنىي پائالىيەت نۇقتىلىرىنى قۇرۇش، خالىغانچە مۇرىت قوبۇل قىلىش، ئۆزىنى دىن تارقاتقۇچى دەپ ئاتىۋېلىش، ئۆز ئالدىغا ئەۋلىيا - ئەنئىنىلارنى تىكلەش، چەت ئەلدىكى دىنىي تەشكىلاتلار تىكلەپ بەرگەن ئەۋلىيا ئەنئىنىلارنى قوبۇل قىلىش.
16. ۋەتەنپەرۋەر دىنىي زاتلارغا ھۇجۇم قىلىش، تۆھمەت قىلىش، ھەتتا قەست قىلىش، دىنىي پائالىيەت سورۇنلىرىنى ۋە دىنىي تەشكىلاتلارنىڭ رەھبەرلىك ھوقۇقىنى تارتىۋېلىش، تەپسىر ئېيتىش مۇنبىرىنى ئىگىلىۋېلىش.

9. To establish locations for private religious activities without holding an authorization, to change [the nature of a building to a religious one], to enlarge [the building],¹⁹ to allocate money to build a mosque or a place for worship, in order to become leader of a mosque or a place for worship, and to control these [sites].
10. People who did not obtain a qualifying license as religious servants²⁰ and [who] organize religious activities, and preside over these.
11. To pass from region to region [higher than hamlet and village] engaging in religious activity without holding an authorization, to invite religious servants from other places on one's own authority, to propagate religious creeds outside locations for religious activities, to preach, to show tapes about religion, and to install loudspeakers at locations of religious devotion.
12. To print, copy, compile, publish, distribute, and sell on one's own account, religious propaganda material without authorization. To listen to reactionary radio stations concerning religion, and to distribute reactionary religious propaganda materials.
13. To accept donations for religious affairs from either foreign religious organizations or/and persons without authorization.
14. To study at religious schools abroad, to study the Qur'an [abroad], to contact foreign religious organizations by oneself, and stage religious activities, to contact them without authorization.²¹
15. To establish locations for religious activities privately without registration and authorization, to accept *murits* at will, to call oneself religious preacher [i.e. without license], to present saints and prophets at will; to accept saints or prophets thus qualified by foreign organizations.²²
16. To attack, to insult, and even to conspire against, nationalist religious personages. To usurp leadership hegemony of locations of religious activities, of religious organizations, and to mount the minbar²³ giving a sermon [without permit].

19 In a booklet produced for instruction of the rural population also repairing and/or decorating mosques without permission is mentioned as an illegal religious activity; see Aehmaet (2011), pp. 10–12.

20 On the criteria for obtaining such a license, see Aehmaet (2012), pp. 187.

21 This authorization has to be obtained from the governing body of the SUAR in accordance with Article 29 of the *SUAR Regulations on the Management of Religious Affairs* of 2001.

22 This cluster of 'illegal activities' primarily concerns the Islamic mystical orders. The mention of "saints ... thus qualified by foreign organizations" implies the exclusion of sufi orders with no history in the region from obtaining adherents and becoming active.

23 The pulpit in a mosque.

17. چەتئەللەردىكى دۈشمەن كۈچلەر دىندىن پايدىلىنىپ دۆلىتىمىزگە سىڭىپ كىرىش، ئۆز ئالدىغا چېگرا ئىچىدە خالىغانچە ۋەز ئېيتىش، دىن ئەقىدىلىرىنى تەشۋىق قىلىش، دىنىي تەشۋىقات بۇيۇملىرىنى تارقىتىش، ئۆز ئالدىغا دىنىي تەشكىلاتلار قۇرۇش، مۇرت قىلىش، دىنىي كەسپىي خادىملارنى تەربىيەلەش، چەت ئەلدە دىن ئوقۇشقا ئادەم قوبۇل قىلىش.
18. ئوخشاشمىغان دىن، دىنىي مەزھەپلەر ياكى ئوخشاش بىر مەزھەپ ئوتتۇرىسىدا قەستەن جېدەل - ماجرا تۇغدۇرۇپ قالايمىقانچىلىق پەيدا قىلىش.
19. بىدئەت تارقىتىش (غەيرى دىنلارنى تەرغىب قىلىش)، خالى دىن ئەھۋالى.
20. تەپسىر ئېيتىش نامى بىلەن «غازات»نى، «غازات» تارىخىنى تەرغىب قىلىش، «پانىئىسلا مىزم»، «پانتۇركىزم»نى تەرغىب قىلىش، دىنىي ئەقىدىلەرنى قەستەن بۇرمىلاپ، دىنىي ئەسەبىيلىككە قۇتريتىش، تارىخىنى بۇرمىلاپ، ئويدۇرۇپ، مىللىي بۆلگۈنچىلىكنى تەرغىب قىلىپ، پارتىيە رەھبەرلىكىگە ۋە سوتسىيالىزم تۈزۈمىگە ھۇجۇم قىلىدىغان، مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىدىغان، ۋەتەننىڭ بىرلىكىنى پارچىلايدىغان سۆزلەرنى تارقىتىش، پىتنە - ئىغۋالارنى ئويدۇرۇپ چىقىش، تارقىتىش، مەسىلەن، «خىزىر كارامىتىنى كۆرسەتتى»، «خۇدا ئادەمزات

17. Enemy forces from abroad infiltrating our country, taking advantage of religion, privately preaching at will inside our borders, propagating religious credos, distributing religious propaganda, privately establishing religious organizations, accepting *murits*, educating professional religious staff, receiving people who studied religion in a foreign country.
18. To deliberately produce a dispute [quarrel] and disturbances either among different religions, religious *maezhaebs*, or in one *maezhaeb*.²⁴
19. To spread heresy (preaching by deviant religions), abnormal religious matters.
20. To give a sermon about what is called *ghazat* and the history of *ghazat*.²⁵ To propagate Pan-Islamism and Pan-Turkism,²⁶ to pervert religious credo intentionally, to provoke religious fanaticism, to distort and fabricate history, to propagate ethnic separatism, opinions attacking the leadership of the Party and the principles of socialism, to damage the solidarity of the nationalities, and to break up the unity of the nation, fabricating rumors and spreading ideas, for example "I witnessed Khizir's miracles",²⁷ "Allah

24 In 2010, some Hui in Ueruemchi started to criticize Uyghurs for the allegedly non-Hanafi position they assumed during ritual prayers in the *wuquf* position, placing the legs at a distance from each other and the hands high over the chest.

25 The legal basis for this prohibition is found in Art. 14 of the *Temporary Regulation concerning Supervision of Religious Activities of SUAR* adopted by the Permanent Consultative Conference of the Autonomous Region's People's Government on August 23, 1990; see *Qanun-Nizam* (1990), p. 285.

26 The terms Pan-Islamism and Pan-Turkism entered Chinese political discourse comparatively recently. The first top leader who criticized these ideologies publicly was Jiang Zemin in a speech in early 1992; see Wang (1998), p. 9. Pan-Islamism: the ideology aiming at a comprehensive union of all Muslims into one entity; see Landau (1990). Pan-Turkism: the ideology propagating the need either for the solidarity of Turkic peoples for cultural reasons, or the political variant aiming at the union of all Turkic peoples and the lands they inhabit. Pan-Turkist ideology was introduced in Shinjang just before WWI; see Hamada (1990b). In China today the meaning of the term would seem to be restricted to a set of ideas stressing common roots and cultural identity in conjunction with a notion of solidarity of the Turkic peoples.

27 Khizir (Arabic: *al-khadir*), mentioned in pre-Islamic narratives, is identified by the Qur'an commentators with the servant of Musa mentioned in Q. XVIII, 59–81. In Islamic tradition, he is immortal, can fly through the air, can make himself invisible at will, and drinks from the Zamzam well in Mecca every Friday. He is known for miracles such as protecting men against robbery, theft, drowning, burning, poisonous snakes and scorpions. Cf. Aemaet (2000), pp. 168–169. In Uyghur culture, believe in his goodness and protective qualities are borne out by sayings such as "Khizirdaek adaem" (a man like Khizir; i.e. a very good man), and "Khizir beshimni silaptu" (Khizir stroke my head; i.e. Khizir helped me).

- ئارىسىغا چۈشتى»، «زامان ئاخىرى بولدى» دېگەنلەرنى تەرغىب قىلىپ، كىشىلەرنى قايمۇقتۇرۇپ، جەمئىيەتنىڭ تىنچلىقىغا بۇزغۇنچىلىق قىلىش.
- 2.1. دىندىن پايدىلىنىپ مالىمانچىلىق پەيدا قىلىش، ھەقىقىي ئەھۋالنى بىلمەيدىغان ئاممىنى قانۇنسىز يىغىلىشقا، كۈچ كۆرسىتىپ نامايىش قىلىشقا، پارتىيە، ھۆكۈمەت ئورگانلىرىغا بېسىپ كىرىپ ئۇرۇش، چىقىش، بۇلاش ھەرىكىتى بىلەن شۇغۇللىنىشقا قۇترىتىش.
- 2.2. دىندىن پايدىلىنىپ مىللىي بۆلگۈنچىلەر ۋە ئەكسىلىنىقلاپىي تايانچلارنى تەربىيەلەش، ئەكسىلىنىقلاپىي تەشكىلات قۇرۇش.
- 2.3. دىندىن پايدىلىنىپ جەمئىيەت، ئىشلەپچىقىرىش، خىزمەت، تۇرمۇش تەرتىپىگە دەخلى يەتكۈزىدىغان ھەرىكەتلەر ۋە قانۇنغا خىلاپ جىنايى ھەرىكەتلەر، شۇنىڭدەك ئەكسىلىنىقلاپىي بۇزغۇنچىلىق ھەرىكەتلىرى بىلەن شۇغۇللىنىش.
- 2.4. تارقاق ھەج قىلىشقا قاتنىشىش.

11 ئېتىقادچى ئاممىنىڭ ئەھدىنامىسى²⁸

1. دىنغا ئېتىقاد قىلىدىغان ئاممىنى پارتىيە رەھبەرلىكىنى ھىمايە قىلىدىغان، سوتسىيالىستىك تۈزۈمنى ھىمايە قىلىدىغان، ۋەتەننى قىزغىن سۆيىدىغان، ۋەتەننىڭ بىرلىكىنى، مىللەتلەر ئىتتىپاقلىقىنى قوغدايدىغان قىلىپ تەربىيەلەپ چىقىش بىلەن بىرگە، دىنىي تونغا ئورۇنلۇق بولۇپ، ۋەتەننىڭ بىرلىكى، مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىش كويىدا بولىدىغان ھەر قانداق سۇيىقەست ھەرىكەتلەرگە قارشى تۇرۇش، پاش قىلىش، زەربە بېرىش بىلەن بىرگە ئۇلارغا ئورۇن بەرمەيمىز.
2. دىننىڭ دۆلەت، ئەدلىيە، مەدەنىي مائارىپ، پىلانلىق تۇغۇت، سەھىيە ئىشلىرىغا ئارىلىشىشىغا يول قويمايمىز. قانۇنلۇق دىنىي پائالىيەتلەرنى قوغداپ، قانۇنسىز دىنىي پائالىيەتلەرگە قارشى تۇرىمىز.

28 Posted in Laenggaer Mosque [*Khaniqasi*] in Aqsu.

came down among mankind”,²⁹ “the last of days arrived”,³⁰ bewildering people, causing damage to the security of society.

21. To create chaos by using religion, to instigate the masses who do not know true facts, to gather illegally, to manifest and demonstrate, to enter the government agencies, and to engage in actions of fighting, smashing and robbing.
22. To take advantage of religion by instructing ethnic separatist and reactionary revolutionary supporters, to establish reactionary organizations.
23. To take advantage of religion, to engage in movements affecting society, production, work, regular order of life, and criminal movements contravening the law, and also reactionary revolutionary sabotaging movements.
24. To undertake an individual hajj.

Text 11 Covenant of the General Believer

1. We will educate the believing masses to support the leadership of the Party, support the socialist principles, to love the country dearly, to maintain the unity of the country, and ensure the solidarity of the nationalities. At the same time, we will stand against, expose, and attack any kind of conspiratorial movements, and not give space to those who have the intention of wearing religious garb to damage the unity of the country and the solidarity of nationalities.
2. We do not permit religion to intervene with the state [affairs], the administration of justice, cultural education, family planning, and health affairs. We will protect lawful religious activities, we oppose illegal religious activities.

29 This refers to the belief in the *ghulat* traditions of Shi'a Islam that Allah came into the world in the guise of Ali. The implication of this belief being that Ali is the source of the Revelation while Muhammad is his mouth-piece.

30 Islamic texts discussing the last of days mention decay in the moral order, dissent in the ranks of the believers, the coming of the Dajjal (the “beast of the earth” who will reign for forty years), wars against the supporters of the Dajjal, fighting with the enemies of Islam, as signs preceding the event. These elements of Islamic eschatology can be used to interpret the present-day Uyghur predicament as moving towards the “last of days”: decay of the moral order of traditional Uyghur society, neglect of Islamic obligations and rejection of Islamic belief under pressure from the CPC, the rise of Mao Zedong who “reigned” for forty years (from 1935, when he became Chairman of the CPC till his death in 1976), and the struggle of the Uyghurs against the communists.

3. دىنى پائالىيەتلەرنىڭ نورمال خىزمەت تەرتىپى، ئۆگىنىش تەرتىپى، ئەمگەك تەرتىپى، جەمئىيەت تەرتىپىگە كاشلا قىلىشىغا، كىشىلەرنىڭ جىسمانىي ئەركىنلىكىگە، روھى ساغلاملىقىغا دەخلى قىلمايمىز. مەسچىتلەردە يۇقىرى ئاۋازلىق كاناي ئورناتمايمىز.
4. دىنى پائالىيەت سورۇنىدىن باشقا ئورۇنلاردا دىنى تەشۋىق قىلىش، دائىرە كاتلاپ دىنى پائالىيەتكە رىياسەتچىلىك قىلىش، شەخسىي دىنى مەكتەپ ئېچىپ تالىپ تەربىيەلەش قاتارلىق ئىشلارنى قىلمايمىز.
5. ئاللىقاچان بىكار قىلىنغان ئۆشەرە - زاكات ئېلىش، دىنى سېلىق سېلىش ئىشلىرىنى قىلمايمىز، زاراخەتمە ئۆتكۈزمەيمىز، ئىشلەپچىقىرىش ئەمگىكىگە ئاكتىپ قاتنىشىپ، ھاللىق سەۋىيەگە يېتىشكە باشلامچى بولىمىز. پەن - تىخنىكا ئارقىلىق دېھقانچىلىق قىلىش بىلەن شۇغۇللىنىمىز.
6. ئۆز - ئۆزىگە خوجا بولۇش، ئۆز دىنىنى ئۆزى باشقۇرۇش پىرىنسىپىدا چىڭ تۇرۇپ، مەسچىتلەرنىڭ تۈرلۈك پائالىيەتلىرىگە باشقىلارنىڭ، بولۇپمۇ باشقا جايلاردىن كەلگەن چەت ئەل كىشىلىرىنىڭ ئارىلىشىش ئىشىغا يول قويمايمىز.
7. ئاممىۋىي توي - تۆكۈن، نەزىر - چىراق ئىشلىرىنى ئاددى - ساددا ئۆتكۈزۈش ئۈچۈن جامائەتكە تەربىيە ئىشلەيمىز. ھەق ئېلىپ مېيىت نامىزى، قۇرئان

3. We do not allow religious devotions to intervene with normal work order, with educational practice, labor procedures, and social order. We do not allow religious activities to intervene with physical freedom of people, and spiritual health. We do not install loud sounding speakers in the mosques.
4. We do not do things such as propagate religion in any other places but locations for religious devotion,³¹ do not preside over religious activities in other areas (changing places), and do not open private religious schools to train disciples.
5. We do not take *oeshrae*³² and *zakat*,³³ which are already abolished; and do not levy money for religious purposes, do not hold prayers for rain.³⁴ We actively engage in productive labor, and become pioneers in attaining an affluent level [of living]. We will engage in farming through science and technology. [I.e. not based on tradition and/or superstition].
6. We will stand firmly on the principles of being our own master and of managing our religion ourselves. We will not allow others, especially foreigners coming from other regions to meddle in different kinds of activities of the mosque.
7. We will conduct education for the mosque community³⁵ concerning public wedding and mourning arrangements free of charge. We will put an end to charging for funeral prayers [at home], for a complete reading

31 For the specifics of supervision of locations for religious activities in SUAR, see Tursun (1999), 390–397. For an English translation of the 2001 amendments, see *Devastating Blows*, pp. 84 ff.

32 *Oeshrae* (Arabic: *‘ushr*): the tithe to be paid from the grain harvest of naturally irrigated land owned by Muslims. This religious tax was submitted to the local mosque(s); see Hoppe (1995), p. 128.

33 The obligatory payment by Muslims of a determinate portion of specified categories of their lawful property for the benefit of the poor and other enumerated classes or the portion of the property so paid. According to Martin Hartmann, *zakat* in nineteenth- and early twentieth-century Shinjang was submitted to the Begg; Hartmann, p. 31. On the Begg, see Newby (1998).

34 *Zarakhætmae* is a ritual with praying to avert drought. Hann calls *zarakhætmae* a ‘spring fertility ritual’; Hann (2013), p. 183. On this ritual in Qumul in the 1950s and in the early 21st century, see Hann (2013), pp. 184–185. Elsewhere in the Islamic world the special prayer for rain, which would seem to be part of the Uyghur ritual, is known as *salat al-istisqa’*.

35 An average mosque community comprises 45 households; Hann (2013), p. 182.

تاماملایدیغان، نىكاھ ئوقۇيدىغان ئىشلارنى تۈگىتىپ، يۇقىرىقى ئىشلارنى خالىس قىلىمىز.

8. مەسچىت، خانقا ئەتراپىنى كۆكەرتىش ئىشلىرىنى ياخشى قىلىپ، مەسچىت خانقا ئەتراپىنى باغ - ۋارانلاشتۇرۇپ، سەينادا 30 تەشتەك گۈل ئۆستۈرىمىز، 30 مېتىردىن يۇقىرى ئۈزۈم سالىمىز.

9. مەسچىت تازىلىقىغا ئەھمىيەت بېرىپ، تام تورۇس دېرىزە پاكىز، مەسچىت ئىچى يورۇق، ئازادە بولغان مۇھىت يارىتىمىز.

10. كەنت ئاجرىتىپ بەرگەن مەسچىت راسخوتىنى ياخشى باشقۇرۇپ، يىللىق كىرىمىنى 1000 يۈەندىن ئاشۇرمايمىز، مەسچىتنى رېمونتلاش ئىشلىرىدا، ئاممىغا سېلىق سالمايمىز. مەسچىتنى يېڭىدىن سېلىش توغرا كەلسە، شەھەر دەرىجىلىك دىنىي ئىشلار تارماقلىرىنىڭ تەستىقىدىن ئۆتكۈزۈمىز.

11. مەسچىت باشقۇرۇۋاتقان ئىقتىسادىي مۇلازىمەت ئىشلىرىدا ھېساباتنى ئېنىق قىلىپ، تۈرلۈك ھېسابات ئىشلىرىنى يىلدا ئىككى قېتىم جامائەتكە ئېلان قىلىپ بېرىمىز.

12. ئاياللار ئازادلىقىنى ئىشقا ئاشۇرۇپ، ئاياللارنىڭ روپاش بولۇۋېلىشىغا يول قويمايمىز، تەشۋىق - تەرىبىيە ئىشلەيمىز، ئاممىنىڭ نازارىتىنى قوبۇل قىلىمىز.

مەسچىت دېموكراتىك باشقۇرۇش رەھبەرلىك گۇرۇپپىسى

12 دىننىي باشقۇرۇشتىكى 8 تۈرلۈك بەلگىلىمە³⁶

1. «بىر ئۆلچەم» نى ئىگىلەش، يەنى جۇڭگو كوممۇنىستىك پارتىيەسىنىڭ رەھبەرلىكىنى، سوتسىيالىزم تۈزۈمىنى ھىمايە قىلىش، ۋەتەننىڭ بىرلىكىنى قوغداپ، مىللىي بۆلگۈنچىلىككە قارشى تۇرۇش لازىم.

2. «ئىككى ئەڭ زور چەك» نى ئىشقا ئاشۇرۇش، يەنى كەڭ ۋەتەنپەرۋەر دىنىي زاتلار ۋە دىنغا ئېتىقاد قىلىدىغان ئاممىغا ئەڭ زور چەكتە ئىشىنىش، ئۇلارنى ئىتتىپاقلاشتۇرۇش، ئۇلارغا تايىنىش، ئۇچىغا چىققان بىر ئوچۇم دىنىي ئەسەبىي كۈچلەرنىڭ كاتتىۋاشلىرىنى ئەڭ زور چەكتە يىتىم قالدۇرۇش ۋە ئۇلارغا زەربە بېرىش لازىم.

36 Posted in Khaniqa Mosque in Kucha.

of the Qur'an, and for conducting marriage ceremonies.³⁷ We will do the above mentioned free of charge.³⁸

8. Landscaping of the mosque or *khaniqa* surroundings will be carried out well, making a garden area of the surroundings of the mosque or *khaniqa*. We will grow 30 pots of flowers in the courtyard, and we will plant more than 30 meters of vines.
9. We will pay attention to the cleanliness of the mosque. We will create an environment with clean walls, ceilings, windows, and a bright and comfortable interior of the mosque.
10. Mosque funds allotted by the village will be well-managed. We will not exceed the annual income of 1000 yuan. We will not levy [money] from the people for restoration works of the mosque. If the mosque has to be built anew, the religious affairs agencies at city-level will [have to] grant approval.
11. We will correctly manage the account of the affairs of the financial managing task of the mosque. Twice a year we will inform the mosque community about various accounting matters.
12. We will achieve the freedom of women. We do not allow women to cover their faces. We will give proper instruction (guidance and instruction); we will accept supervision of the people [i.e. of the mosque community].

Democratic Supervising Guidance Group of the Mosque

Text 12 Eight Kinds of Rules for the Supervision of Religion

1. "One standard" has to be mastered, i.e. to support the leadership of the CP and the principles of socialism, to protect the unity of the nation, and to oppose national separatism.
2. "The two absolute (limits)" have to be fulfilled, i.e. to place absolute confidence in the extensive [number of] nationalist religious personages and the religious masses, let them achieve solidarity, and depend on them to absolutely isolate and attack a small group of leaders of fanatical religious forces.

37 The payments made to an *akhun* on these occasions are known as *saediqae*; Hoppe (1995), p. 128.

38 Points 1 till 7 rephrase the essentials of the Decree issued by the Permanent Committee of the People's Congress of the SUAR on May 12, 1990; see *Qanun-Nizam* (1990), pp. 41–47.

3. «ئۈچ جۈملە سۆز»نى ئىزچىلاشتۇرۇش، يەنى پارتىيەنىڭ دىنىي ئېتىقاد سىياسىتىنى ئومۇميۈزلۈك توغرا ئىزچىلاشتۇرۇش، دىنىي ئىشلارغا بولغان باشقۇرۇشنى قانۇن بويىچە كۈچەيتىش، دىنىي سوتسىيالىزم جەمئىيەتكە ئۇيغۇنلىشىشقا يېتەكلەش لازىم.
4. «تۆت پىرىنسىپ»تا، يەنى دىنغا ئېتىقاد قىلىش ئەركىنلىكى پىرىنسىپىدا، دىنىي مۇستەقىل باشقۇرۇش پىرىنسىپىدا، ھۆكۈمەت بىلەن دىنىي ئايرىش پىرىنسىپىدا، پۇقرالارنىڭ ھوقۇقى بىلەن مەجبۇرىيىتى بىردەك بولۇش پىرىنسىپىدا چىڭ تۇرۇش لازىم.
5. «بەش خىل تۈزۈم»نى يەنى مىللىي كادىرلارنىڭ مەسچىتلەر بىلەن ئالاقىلىشىش تۈزۈمى، مىللىي دىنىي كادىرلار قەرەلىك سىياسىي ئۆگىنىش تۈزۈمى ۋە نۇقتىلىق كونترول قىلىدىغان خادىملارنىڭ سىرتقا چىقسا رۇخسەت سوراش، قايتىپ كەلگەندە، ئۆزىنى مەلۇم قىلىش تۈزۈمىنى ئەمەلىيلەشتۈرۈش لازىم.
6. «ئالتىنچە يول قويماسلىق»نى ئىجرا قىلىش، يەنى غازاتنى تەشۋىق قىلىشقا يول قويماسلىق، مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىدىغان، ۋەتەننىڭ بىرلىكىگە زىيان يەتكۈزىدىغان گەپ-سۆزلەرنى تەشۋىق قىلىشقا يول قويماسلىق؛ خەنزۇلارغا قارشى تۇرۇش، خەنزۇلارنى چەتكە قېقىشتەك ئەكسىيەتچىل سۆزلەرنى تارقىتىشقا يول قويماسلىق؛ قانۇنسىز، ئەكسىيەتچىل ئۇن-سەن بۇيۇملىرىنى تارقىتىشقا يول قويماسلىق. قانۇنسىز، ئەكسىيەتچىل كىتاب-ژۇرناللارنى تارقىتىشقا يول قويماسلىق. دۈشمەن رادىئوسىنى ئاڭلاپ، ئەكسىيەتچىل تەشۋىقات كېلىپ بېرىشقا يول قويماسلىق.
7. «يەتتىنچە قىلماسلىق»قا ئەمەل قىلىش، يەنى دىندىن پايدىلىنىپ دۆلەتنىڭ مەمۇرىي، مائارىپ ۋە باشقا ئىجتىمائىي جامائەت ئىشلىرىغا ئارىلاشمايلىق؛ دىندىن پايدىلىنىپ نىكاھ ئەركىنلىكى ۋە پىلانلىق تۇغۇت خىزمىتىگە ئارىلىشىۋالمايلىق؛ دىندىن پايدىلىنىپ پەن-مەدەنىيەت بىلىملىرىنى ئومۇملاشتۇرۇشقا ۋە نورمال مەدەنىيەت، تەنتەربىيە پائالىيەتلىرىگە ئارىلىشىۋالمايلىق؛ دىنىي پائالىيەتلەر جەمئىيەت تەرتىپى، ئىشلەپچىقىرىش تەرتىپى ۋە خىزمەت تەرتىپىگە توسقۇنلۇق قىلماسلىق؛ ئەتراپتىكى ئاھالىلەرنىڭ خىزمەت، ئۆگىنىش ۋە تۇرمۇشىغا تەسىر

3. “The words of the three sentences” have to be implemented, i.e. implement comprehensively and correctly the Party’s policy concerning religious belief, to reinforce, in accordance with the law, the management of religion, to guide religion to adept to socialist society.
4. “The four principles” have to be maintained firmly, i.e. the principle of freedom of religious belief, the principle of independent management of religion, the principle of separation between government and religion, the principle of people’s rights corresponding with obligations.³⁹
5. “The five kinds of regulations” have to be put into practice, i.e. the regulation concerning the contact between cadres and mosques, the regulation concerning required political instruction for religious cadres of the nationalities, and the rule for punctual control of personnel who go outside and have to ask for leave, and to report themselves when coming back.
6. “The six things not allowed” have to be fulfilled, i.e. it is not allowed to propagate *ghazat*,⁴⁰ it is not allowed to propagate the destruction of solidarity of the nationalities, and it is not allowed to spread rumors disturbing the unity of the fatherland. It is not allowed to oppose the Han, to ostracize the Han by spreading reactionary remarks. It is not allowed to spread illegal reactionary audio/video materials. It is not allowed to spread illegal reactionary books and periodicals. To listen to the enemy’s radio,⁴¹ and to access reactionary propaganda is not allowed.
7. “The seven don’ts” have to be obeyed, i.e.: Do not by means of religion, intervene in the administration of the state, education, and the affairs of other social institutions. Do not use religion to interfere in the free choice of partners in marriage, and the family planning service. Do not use religion to interfere in the dissemination of knowledge of science, culture knowledge, normal culture [i.e. musical culture, dancing etc.], and in sport activities. Do not put religious devotions as obstacles to

39 I.e. religious activities are lawful only when practitioners fulfill a fixed set of conditions.

40 See above, p. 125, note 25.

41 “The enemy’s radio” refers in particular to Radio Free Asia, which broadcasts in Uyghur and is arguably the most well-informed and reliable source of information on events in Xinjiang. ‘Listening to the enemy’s radio’ is a felony to be punished with prison terms. The detention of Uyghurs who accessed Radio Free Asia broadcasts has been reported regularly by exile organizations; see UAA (2013a, March 27). Other radio stations deemed to be “the enemy’s radio” are the Voice of America, BBC World Service, and stations based in Taiwan. Many Uyghurs exert themselves to receive foreign radio stations, and buy equipment allowing them to get through the jamming; cf. Bovingdon (2010), pp. 102–103.

يەتكۈزمە سىلىك. دىنىي كەسپىي خادىملارنى ئۆز مەيلىچە تەيىنلىمە سىلىك ياكى بەلگىلىمە سىلىك، دىنىي كەسپىي خادىملارنى ئومۇمەن سىرتتىن تەكلىپ قىلىپ ئىشلەتمە سىلىك لازىم.

8. «سەككىزگە رۇخسەت قىلماسلىق» نى ئادا قىلىش، يەنى خۇسۇسىي يەر ئاستى تەپسىرخانىلارنى ئېچىپ، تالىپ تەربىيەلەشكە رۇخسەت قىلماسلىق؛ 18 ياشتىن تۆۋەن ياش ئۆسمۈرلەرنىڭ دىندىن تەلىم ئېلىشىغا، دىنغا ئېتىقاد قىلىشىغا ۋە دىنىي پائالىيەتلەرگە قاتنىشىشىغا رۇخسەت قىلماسلىق؛ رايون ھالقىپ دىنىي پائالىيەتلەر بىلەن شۇغۇللىنىشىغا رۇخسەت قىلماسلىق؛ باشقىلارنى دىنغا ئېتىقاد قىلىش ۋە دىنىي پائالىيەتلەرگە قاتنىشىشىغا مەجبۇرلاشقا رۇخسەت قىلماسلىق؛ ئاياللارنى چۈمپەردە تارتىشقا مەجبۇرلاشقا رۇخسەت قىلماسلىق؛ مەسچىتلەردە يۇقىرى ئاۋازلىق كاناي ئورنىتىشقا رۇخسەت قىلماسلىق؛ ھەقىقىي سالاھىيىتى ئېنىق بولمىغان ۋە يۈرۈش - تۇرۇشى گۇمانلىق كىشىلەرنى قوبۇل قىلىشقا، قوندۇرۇشقا رۇخسەت قىلماسلىق، پارتىيە ئەزالىرى ۋە كادىرلارنىڭ دىنغا ئېتىقاد قىلىشىغا ۋە دىنىي پائالىيەتلەرگە قاتنىشىشىغا رۇخسەت قىلماسلىق لازىم.

13 ناچار ئادەتلەرنى چۆرۈپ تاشلاپ، مەدەنىيەتلىكنى تەشەببۇس قىلىپ، يېڭى دەۋر ئاياللىرىدىن بولايلى!⁴²

يېڭى دەۋرنىڭ ئاياللىرىدىن بولۇشتا، مۇۋاپىق كېيىنچە ئۆز سالاھىيىتىمىزنى نامايەن قىلىشىمىز كېرەك.

مىللىيەتچە كىيىملەر مىللىي مەدەنىيەتنىڭ بىر قىسمى ھېسابلىنىدۇ. ئاز سانلىق مىللەت ئاياللىرىنىڭ ئۆز مىللىتىنىڭ كىيىملىرىنى كىيىشى ئۆز مىللەت مەدەنىيىتىنى بىۋاسىتە نامايەن قىلغانلىقتۇر. لېكىن ھازىرقى كۈنگە كەلگەندە، بىر قىسىم ئاز سانلىق مىللەت ئاياللىرىنىڭ ئەرەبچە كىيىملەرنى كىيىشى ئەۋج ئېلىپ قالدى. بىز نېمە ئۈچۈن ئۆزىمىزنىڭ ئەنئەنىۋى كىيىملىرىمىزنى بىر يانغا قايرىپ قويۇپ، باشقىلارنىڭ كىيىملىرىنى ئۈستىمىزگە ئارتىۋالدىمىز؟ يىللاردىن بۇيان، «داۋانچىڭ قىزى» گە ئوخشاش

42 Handout picked up from a booth during a campaign against Islamic dress in Ghulja.

social order, the production sequence, and the work order. Do not have it influence work, study and daily life of the residents of the area. It is not allowed to appoint or to designate religious personnel by oneself, and to invite religious professionals in general from outside.

8. "The eight which are not permitted" have to be fulfilled, i.e. to open private underground Qur'an schools and to train students is not permitted. It is not permitted for adolescents under eighteen to receive religious education, to practice religious belief, and to engage in religious devotions. To go around the region engaging in religious activities is not permitted. To make others believe and to force [them] to take part in religious activities is not permitted. To force women to wear the face-covering veil is not permitted. To use high volume loudspeakers at mosques is not permitted. To receive and to accommodate for the night in mosques those whose true identity is not clear, and suspiciously moving persons, is not permitted. To believe and to participate in religious devotions by Party members and cadres⁴³ should not be permitted.⁴⁴

Text 13 Let's Do Away with Bad Customs, Promote Civilization and be Women of Modern Times!

Being women of modern times, we have to dress suitably and to show our decency. National dress counts as part of our national culture. Minority women dressing in their own ethnic dress directly show their own ethnic culture. But in these days, dressing in Arabic dress almost prevails for one part of the ethnic minority women. For what reason do we cast aside our own traditional attire and put on clothing of others? Over the years, numerous folk songs like "*Dawanching qizi*",⁴⁵ praising the girls of Shinjiang, spread in the whole country

43 Surveys have indicated that a high number of rural Party members believe and take part in religious activities. In some areas in Shinjiang, the percentage is over 80% and includes even Party branch committee members and secretaries. See Bovingdon (2010), pp. 68–69.

44 This text is largely derived from the SUAR's *Temporary Regulation Concerning Supervising Servants Fulfilling Religious Office* published in Ismail (2004), pp. 267–272.

45 This Uyghur song, "The girl from Dawanching", is also known by her name "Qaembaerkhan". Chinese, Uzbek and Qazaq versions exist of this song, which has been interpreted by numerous singers in a variety of styles. A recently recorded pop-version on DVD is performed by Maerdan Muhaemmaet Tatliq (on Nawa; ISBN 7-88705-241-6). Dawanching [Dabancheng] is a town some 75 kilometers southeast of Ueruemchi on the old road to Turpan.

نۇرغۇنلىغان شىنجاڭ قىزلىرىنى مەدھىيەلىگەن خەلق ناخشىلىرى پۈتۈن مەملىكەتكە تارقىلىپ، ئۇزۇن مەزگىل ئېغىزدىن چۈشمەي كېيىنكى كەلدى. كوچىلاردا چىرايلىق مىللىي كىيىملەرنى كىيگەن، چېھرىدە خۇشاللىق كۆلگە جىلۋىلەنگەن ئاز سانلىق مىللەت ئاياللىرى ئەزەلدىن بىر خىل ئەڭ گۈزەل مەنزىرە ھېسابلىنىدۇ، شەھلا كۆزلىرى، قەلەم قاشلىرى، سۇمبۇل چاچلىرى بولسا شىنجاڭ قىزلىرىنىڭ ئەڭ گەۋدىلىك چىراي ئالاھىدىلىكلىرىدۇر. ھازىر بىز نېمە ئۈچۈن بۇ ئالاھىدىلىكلىرىمىزنى چۈمبەل ۋە ياغلىقلارنىڭ ئىچىگە ئورنىۋالغىمىز؟ سۆيۈملۈك ئايال قېرىنداشلار، ئۆز مىللىتىمىز كىيىملىرىنى كىيىپ، ھازىرقى زامان جەمئىيىتىگە قايتىپ كېلەيلى!

تەرمەلەر

كىيىنىش قائىدە - يوسۇنلىرىنىڭ پىرىنسىپى قايسىلار؟
خىزمەت سورۇنلىرىدا _____ سالاپەتلىكىنى ساقلاش؛ ئىجتىمائىي ئالاقە سورۇنلىرىدا _____ رەسمىي يوسۇندىكى چوڭ سۈپەت كىيىنىش؛ ئەركىن سورۇنلاردا _____ ئازادە، تەبىئىي كىيىنىش.

ئاياللار كىيىنىشتە قايسى تەرەپلەرگە دىققەت قىلىشى كېرەك؟

1. بەك قالايمىقان كىيىمەسلىك، ماسلاشقان بولۇشقا ئەھمىيەت بېرىش؛
2. بەك غەلىتە كىيىم كىيىمەسلىك، ئوبرازى ۋە دەرىجىسىگە ئەھمىيەت بېرىش؛
3. بەك جانسىز بولماسلىق، قابىلىيەتلىك بولۇشقا، ئۆزىگە ئىشىنىشكە، ئاددىي بولۇشقا ئەھمىيەت بېرىش؛
4. ئۆرپ - ئادەتكە ھۆرمەت قىلىپ، رەتلىك كىيىنىش، ئاممىۋىي سورۇنلاردا ئاسما، ئوچۇق كىيىملەرنى، ھەددىدىن زىيادە كالتە يوپىكا، كالتە ئىشتان ۋە غەيرى كىيىملەرنى كىيىمەسلىك.

نېمە ئۈچۈن ياسىنىشنى بىر كىشىنىڭ مەدەنىي، روھى ۋە تەن ساغلاملىقىنىڭ ئىپادىلىنىشى دەپمىز؟

مۇتەخەسسسلەرنىڭ تەتقىق قىلىپ بايقىشىچە، كىشىلەر ئۆزگارا پىكىر ئالماشتۇرغاندا ياكى ئىجتىمائىي پائالىيەتلەربىلەن شۇغۇللانغاندا، باشقىلارنىڭ سىزگە بولغان تەسىراتى ئىچىدە 7% كىشى سىزنىڭ سۆزلىگەن سۆزىڭىزنىڭ مەزمۇنىغا دىققەت قىلىدۇ. 38% كىشى سىزنىڭ ئىپادىلەش شەكلىڭىز ۋە پىكىر ئالماشتۇرۇش ماھارىتىڭىز (مەسلەن: پوزىتسىيە، ئىنتوناتسىيە، چىراي ئىپادە قاتارلىقلار) غا قارايدۇ، بىراق 55% كىشى بولسا سىزنىڭ تاشقى قىياپىتىڭىزنىڭ سىزنىڭ ئىپادىلەش ئىقتىدارىڭىز بىلەن ماس كەلگەن كەلمىگەنلىكىگە ھۆكۈم قىلىدۇ، يەنى مۇنداقچە ئېيتقاندا، سىزنىڭ ياسىنىشىڭىز

and have (always) been sung for a long time. In the streets, the women of ethnic minorities who dress in beautiful national dress, with a radiating happy smile on their face, have always been counted as the most beautiful looking [lit.: "scenery"]. Bright eyes, delicate eyebrows, and long beautiful hair, are the most prominent facial features of the girls of Xinjiang. Why do we now shroud these features of ours inside veils and headscarves? Dear women sisters, let's dress in the dress of our own nationality,⁴⁶ and return to present-day society!

Selected Issues

What is the etiquette for dressing?

In the working place: maintain decency. In locations of social interaction: in accordance with formal rules for high quality dressing. In informal locations: casual, natural dressing.

To which aspects of dressing should women pay attention?

1. Not to dress very disorderly; to pay attention to harmony;
2. Not to dress very eccentric clothes; to pay attention to image and position [in life];
3. Not to be very plain; to pay attention to one's ability [i.e. work, age], to self-confidence, and to [dress] simple;
4. To respect traditions, to dress orderly, not to dress strap dresses, open dresses, excessively short skirts, short pants, and eccentric clothes in public places.

Why do we say that the [style of] dressing of a person reflects his/her culture, and his/her spiritual and corporal health?

According to research discoveries made by specialists, when people either exchange ideas with each other or engage in social interaction, and of the people who have interaction with you, 7% pay attention to the contents of your speech, 38% scrutinize the ways of expressing yourself and your skills of exchanging thoughts (e.g. attitude, intonation, facial expression), whereas 55% judge whether or not your external features match your performance ability. I.e., putting it differently: your [style of] dressing expresses your spiritual

46 On traditional Uyghur dress, see e.g. Habibulla (2000), pp. 172–204.

سزنىڭ روھى قىياپىتىڭىزنى، مەدەنىيەت ساپايىڭىزنى، جىسمانىي ۋە روھى جەھەتتىن ساغلام ئىكەنلىكىڭىزنى ئىپادىلەپ بېرىدۇ، شۇڭا شۇنداق دېيىشكە بولىدۇكى، كىشىلەرنىڭ كىيىنىش ۋە ياسىنىشقا ئەھمىيەت بېرىشى ئىنتايىن مۇھىم.

ئەرەبچە پاسوندىكى كىيىملەر ھازىرقى زامان ئاز سانلىق مىللەت ئاياللىرىنىڭ كىيىم كىيىشىدىكى تاللىشى بولۇپ قالماسلىقى كېرەك. ئەرەب دۆلەتلىرى ئىسسىق بەلباغ قۇملۇق ھاۋاسىغا تەۋە بولۇپ، دائىم كۈچلۈك قۇم بوران چىقىپ تۇرىدۇ. ئەرەب دۆلەتلىرىدە ئاياللار ئەرەبچە كىيىم كىيگەندە قۇم بوراندىن، كۈچلۈك قۇياش نۇرىدىن دالدىلانغىلى بولىدۇ. بىزنىڭ بۇ يەرنىڭ ھاۋا كىلىماتى ئەرەب دۆلەتلىرىگە ئوخشىمايدۇ، ئەرەبچە كىيىملەر ئادەم بەدىنىنى ئىنتايىن ھىم ئورنىۋالغانلىقتىن، روھى ۋە تەن ساغلاملىقىغا پايىدىسىز بولۇپ، ھازىرقى زامان ئاز سانلىق مىللەت ئاياللىرىنىڭ كىيىم كىيىنىشىدىكى تاللىشى بولۇپ قالماسلىقى كېرەك. ئەرەبچە پاسوندىكى كىيىملەر ئەرەب دۆلەتلىرىدە دىنىي تۈسنى ئالغان. چېگرا ئىچى ۋە سىرتىدىكى «ئۈچ خىل كۈچ»لەر بولسا ئامالنىڭ بارىچە دىن بايرىقىنى كۆتۈرۈپ دىنىي ئەسەبىيلىككە كۈشكۈرتۈپ، دۆلىتىمىزنىڭ نورمال دىنىي ئىشلىرىغا تەسىر يەتكۈزۈپ، سىڭىپ كىرىش ۋە بۇرغۇنچىلىق قىلىش بىلەن شۇغۇللاندى. دۆلىتىمىزنىڭ دىنىي سىياسىتىنىڭ بەلگىلىمىسىدە، ھەر قانداق ئادەمنىڭ دىندىن پايدىلىنىپ ئىجتىمائىي تەرتىپكە، پۇقرالارنىڭ روھى ۋە تەن ساغلاملىقىغا، دۆلەتنىڭ مائارىپ تۈزۈلمىسىگە بۇرغۇنچىلىق قىلىدىغان پائالىيەتلەر بىلەن شۇغۇللىنىشقا بولمايدۇ، دەپ كۆرسىتىلگەن. شۇڭا ھازىرقى زامان ئاز سانلىق مىللەت ئاياللىرى كىيىم كىيگەندە ساغلاملىقنى، ئازادە بولۇشنى، ئۆزىگە ئىشىنىش تۇيغۇسىنى تەشەببۇس قىلىپ، دۈشمەن كۈچلەر تەرىپىدىن پايدىلىنىپ كېتىشتىن ساقلىنىش كېرەك.

دەۋر ئالغا بېسىۋاتىدۇ، جەمئىيەت تەرەققىي قىلىۋاتىدۇ، ئۇلۇغ ۋەتىنىمىز 60 يىللىق ئۆزگىرىشتىن كېيىن، بولۇپمۇ ئىسلاھات ئېچىۋېتىلگەندىن كېيىن، ئاز سانلىق مىللەت رايونلىرىنىڭ تەرەققىياتى زور دەرىجىدە ئىلگىرى سۈرۈلدى، پارتىيەنىڭ مىللىي - دىنىي سىياسەتلىرىنىڭ توغرا ئەمەللىشىشى، مىللەتلەر مۇناسىۋىتىنىڭ ئىناق تەرەققىي قىلىشىغا تۈرتكە بولۇپ، ئىدىيىمۇ ئىلگىرىلىگەن ھالدا ئازاد بولدى. يېڭى جۇڭگو قۇرۇلغان 60 يىلدىن بۇيان بولۇپمۇ ئىسلاھات، ئېچىۋېتىلگەن 30 يىلدىن بۇيان، شىنجاڭدىكى ھەر مىللەت ئاياللىرى ئىجتىمائىي قۇرۇلۇش ۋە ئىسلاھات تەرەققىياتىدا ئۆزلىرىنىڭ رولىنى تولۇق جارى قىلدۇردى. ئاياللارنىڭ كۈرنى ۋە سىياسىگە قاتنىشىش دەرىجىسى يەنىمۇ يۇقىرى كۆتۈرۈلدى. 2009 - يىلىغا كەلگەندە، پۈتۈن شەھەردىكى ئايال كادىرلارنىڭ سانى، كادىرلار ئومۇمىي سانىنىڭ %62 نى، ئايال خەلق قۇرۇلتاي ۋەكىلى پۈتۈن شەھەر خەلق قۇرۇلتاي ۋەكىل ئومۇمىي سانىنىڭ %35 نى، ئايال سىياسىي كېڭەش

attitude, your civilized quality, and the physical and spiritual aspects of your being. Thus, it can be said that paying attention to the (way) people dress and attire is extremely important.

Arab-style clothes should not be a choice for dressing by present-day women of the minority nationalities. The Arab countries pertain to the zone of hot desert weather, where sandy winds are always blowing. When the women in Arab countries wear Arab clothes, they can keep out the sandy winds and strong sunlight. The climate of [ours'] (our place) does not resemble the Arab countries. Because Arab clothes are extremely tightly wrapped around the body, spiritual and physical health do not benefit, and should not be chosen by present-day women of the national minorities. Arab-style clothes in Arab countries have a religious aspect. Inside and outside the borders the "Three Forces" exert themselves to raise the religious flag, to instigate religious fanaticism, to effect/influence normal religious affairs of our country, and are engaging in infiltration and causing disorder. It is pointed out in our country's directives for religious policy, that it is not allowed for any person to engage in activities using religion to disturb social order, the people's spiritual and bodily health, and the educational framework of the state. Therefore, present-day women of the minorities when dressing, should advocate health, comfort and suggest a sense of personal confidence, and should avoid exploitation by the enemy forces.

Time is moving forward, society is making progress. [In] our great country – after 60 years of change, especially after the start [lit.: "opening"] of the reforms – the development of the regions of the national minorities has been accelerated immensely. Correctly implementing the Party's religious policies has pushed the relationship of the nationalities towards harmony, and (also) ideas have been further liberated. In the 60 years since the establishment of New China, and especially in the 30 years since the reforms and opening up, the women of every minority in Xinjiang have fully assumed their role in the social structure and the development of reforms. The position of women and their level of participation in policy have been raised even further. With the coming of the year 2009, the number of female cadres in the whole city⁴⁷ accounted for 62% of the total cadres. Female delegates of the People's Assembly constitute 35% of the overall number of delegates of the People's Assembly of the

47 The city of Ghulja.

گەزاسى %22نى ئىگىلىدى. مېھرىنسا، ۋاڭ ئەيخۇاغا ئوخشاش دەۋر ئاۋانگارتلىرىنىڭ ۋەكىلى بولغان ئاياللار يېتىشىپ چىقتى.

بۈگۈنكىدەك ئۇچقاندەك تەرەققىي قىلىۋاتقان دەۋردە، يېڭى دەۋرنىڭ ئاياللىرى ئائىلىدە ۋە جەمئىيەتتە بارغانسېرى مۇھىم رول ئوينىماقتا، جەمئىيەتنىڭ چوڭ سەھنىسىدە ئاياللار ئۆزىگە خاس سېھرىي كۈچى ۋە سالاپىتىنى نامايەن قىلماقتا.

14 بايرىقىمىز روشەن ھالدا «ئىزبوت» گە كىسىيە تېچىل تەشكىلاتىغا قارشى قەتئىي كۈرەش قىلىۋېلى! ⁴⁸

1. «ئىزبوت» دىندىن پايدىلىنىپ، زوراۋانلىققا قۇتلىنىپ، دۆلەتنى پارچىلايدىغان، جەمئىيەتكە خەۋپ يەتكۈزىدىغان، دۆلەت ھالقىغان ئەسەبىي تەشكىلات.
2. «ئىزبوت» ئىسلام دىنىدىن پايدىلىنىپ، ئۆزىنى تەرەققىي قىلدۇرۇپ، ئەزا قوبۇل قىلغان.
3. ئۇلار ئوغرىلىق، بۇلاڭچىلىق، زەھەرلىك بۇيۇملارنى ئېلىپ سېتىشتەك ۋاسىتىلەر ئارقىلىق مەخپىي مەبلەغ توپلاپ، قورال - ياراغ تەييارلىغان.
4. ئۇلار ئاممىنى ئالداپ ۋە قايىمۇقتۇرۇپ، خەنزۇلارغا قارشى تۇرۇش ۋە خەنزۇلارنى چەتكە قېقىش ئىدىيەسىنى تەشۋىق قىلىپ، پارتىيە بىلەن ھۆكۈمەتنىڭ ئوبرازىغا داغ تەگكۈزۈپ، ئامما بىلەن پارتىيەلىك كادىرلارنىڭ مۇناسىۋىتىنى يىراقلاشتۇرغان.
5. «ئىزبوت» يوشۇرۇن قەست قىلىش، پارتىلىشتەك بىر قاتار زوراۋانلىق، تېررورلۇق ۋاسىتىلىرىنى قوللىنىپ، كومپارتىيەنىڭ رەھبەرلىكىنى ۋە سوتسىيالىزم تۈزۈمىنى ئاغدۇرۇپ، «ھاكىمىيەت بىلەن دىننى بىرلەشتۈرگەن» گە كىسىيە تېچى ھاكىمىيەتنى قۇرۇپ چىقماقچى بولغان.
6. ئۇلار مەخپىي ھالدا قورال - ياراغ، پارتلىتىش ماتېرىياللىرى ۋە پىچاق، قىلىچ قاتارلىق قوراللارنى ياساپ، تېررورلۇق ھەرىكەتلىرىنى پەيدا قىلغان.
7. ئۇلار ۋە تەنپەزۋەر دىنىي زاتلارنى «ھەقىقىي» دىن مۇرتلىرى ئەمەس، دەپ ئۇلارغا ھۇجۇم قىلغان، ئۇلارنى ھاقارەتلىگەن ۋە ئۇلارغا تەھدىت سالغان.
8. ئۇلار زوراۋانلىق، تېررورلۇق پىلانلىرىنى تۈزۈپ «غازات» قىلىشقا تەييارلىق قىلغان.

48 Posted in mosques in Qaghiliq and elsewhere in Shinjang.

whole city, and 22% of the (members of) political commissars. Women such as Mehrinisa⁴⁹ and Wang Aeykhua have emerged as pioneer female delegates. (Like) In today's era of speedy development, the women of the new era are playing more and more an important role in the family and in society. On the great stage of society, women are displaying their own special glamour and [gracious] demeanor.

Text 14 Our Clear Viewpoint Is: Let's Resolutely Denounce the Reactionary Organization "Izbot"

1. "Izbot" is taking advantage of religion, instigating militancy, splitting the nation, and bringing harm to society. It is a transnational fanatical organization.
2. "Izbot" is taking advantage of Islamic religion; it develops itself and accepts members.
3. By means of stealing, robbery, buying and selling (various) kinds of narcotics, they collect funds secretly, and prepare weapons.
4. They cheat and delude the people, they propagate ideas of acting against the Han Chinese and rejecting the Han Chinese. They soil the image of Party and State, and they widen the relationship between the masses and the Party cadres.
5. "Izbot", conducting a secret conspiracy, intends to establish a reactionary government "uniting state and religion", subverting the Communist Party's guidance and socialist principles using a series of explosions and militant terrorist actions.
6. They commit terrorist actions by means of secretly produced weapons, explosive materials, knives, swords, and other weapons.
7. They attack patriotic religious personages and say that they are not real religious disciples. They insult and threaten them.
8. They design violent terrorist plans for preparing *ghazat*.

49 She established a group known as *Mihrinisa anilaeri* (Mihrinisa Mothers) in Ueruemchi. The group consists of mainly retired office workers who collect money for distribution among the poor and the needy. The initiative was followed in other cities, including Ghulja (Yining).

9. ئۇلار دىنى ئەقىدىلەردىن پايدىلىنىپ، مەخپىي تەشۋىقات ئېلىپ بېرىپ، ياش - ئۆسمۈرلەرنى ئۇلارنىڭ تەشكىلاتىغا قاتنىشىشقا كازدۇرۇپ، زوراۋانلىق تېررورلۇق ھەرىكەتلىرىنى ئېلىپ بارغان.
10. ئۇلار ئېتىقادچى ئاممىنى ئالداپ «ئىزبوتنىڭ ھەققانىيەت» ئۈچۈن خىزمەت قىلىدىغانلىقىنى جار سېلىپ، كادىرلار ۋە ئاممىنى ئۇلارنىڭ «نەسىھەت»نى قوبۇل قىلىشقا كازدۇرغان.
11. ئۇلار تەشكىلاتىنىڭ ئايال ئەزالىرىدىن پايدىلىنىپ، ئاستىرتتىن ئاياللارنى قۇرتىتىپ ۋە ئالداپ، ئاياللارنىڭ مال - مۈلۈك ۋە ئالتۇن زىبۇ - زىننەتلىرىنى ئېلىۋالغان.
12. ئۇلار مەخپىي شەرتلىك نامدىن پايدىلىنىپ، ئاممىنى ئالداپ، زەربە بېرىشتىن ئۆزىنى قاچۇرغان.
13. ئۇلار ئىنتېرنېت تورى قاتارلىق شەكىللەردىن پايدىلىنىپ، ئەكسىيەتچىل ئىدىيە تارقىتىپ زوراۋانلىق تېررورلۇق ئېلىپ بارغان.
14. ئۇلار توي - تۆكۈن، ئۆلۈم - يېتىم، نەزىر - چىراق ئىشلىرىدىن پايدىلىنىپ، ئاممىنى سورۇنلاردا قاپ يۈرەكلىك بىلەن دىنىي ئەسەبىيلىكنى تەرغىب قىلغان.
15. ئۇلار جەمئىيەتتىكى «قىزىق نۇقتا» مەسىلىلىرىدىن پايدىلىنىپ، پىتئە - ئىغۋا تارقىتىپ؛ «ئىسلام نۇقتىسىدىن ھاياتلىققا نەزەر»دىن ئىبارەت كىچىك گېزىتچە، تەشۋىقات ۋاراقچىلىرى، كىتاب قاتارلىقلارنى زور مىقداردا تارقىتىپ ئاممىنى ئالداپ قايىمۇقتۇرغان.
16. ئۇلار جېنىنىڭ بارىچە ئۆيلەرگە ئاياللارنىڭ سۈرئىتى بار رەسىملەرنى چاپلاشقا ياكى ئېسىشقا بولمايدۇ دەپ تەشۋىق قىلغان.
17. ئۇلار ئېتىقادىمەن ئاممىغا تېلېۋىزور كۆرۈشكە بولمايدۇ، دەپ تەشۋىق قىلغان.
18. ئۇلار ئاممىغا ئەكسىيەتچىل تەشۋىقات بۇيۇملىرىنى تارقىتقان.
19. ئۇلار ئاياللارنى كەمىستىپ، ئاياللار سىرتقا چىقسا بولمايدۇ، ئاياللار سىرتتا ئىشلىسە بولمايدۇ، ئاياللار پەقەت ئۆيدە ئولتۇرۇش شەرت دەپ تەرغىب قىلغان.
20. ئۇلار ۋەتەنپەرۋەر دىنىي زاتلارنىڭ كەينىدە تۇرۇپ ناماز ئوقۇماسلىقىنى تەرغىب قىلدى.
21. ئۇلار باشقىلارغا ئاياللارنىڭ ھەممىسى چوقۇم چۈمبەل تارتىشى ھەم دىنىي تۈس قويۇق بولغان كىيىم - كېچەك كىيىشى لازىم دەپ تەرغىب قىلغان.
22. ئۇلار ئېتىقادلىق ئاممىنىڭ پېنىسىگە چىققان پارتىيە ئەزالىرىنىڭ ئۆيلىرىدىكى نەزىر - چىراق ئىشلىرىغا بېرىشقا توسقۇنلۇق قىلىپ، پارتىيە ئەزالىرىنىڭ ئۆيلىرىدە نەزىر يېيىشكە بولمايدۇ دەپ تەشۋىق قىلغان.

9. They take advantage of religious beliefs, spread propaganda in secret, induce adolescents to join their organizations, and conduct militant terrorist actions.
10. They cheat the general believer by proclaiming that they render service to "the righteousness of Izbot", and confuse cadres and the masses by making [them] accept "*naesihaet*".⁵⁰
11. They take advantage of the female members of their organization, by cunningly inciting and cheating the women, and by confiscating their possessions and gold jewelry.
12. They use aliases, cheat the masses; they themselves avoid to attack.
13. They use the Internet in various ways to spread reactionary ideas and engage in militancy and terrorism.
14. They use the occasions of weddings, funerals and *naezir-chiraq* boldly to spread fanatic religious propaganda in public places.
15. They use matters which are "hot issues" in society, they spread rumors. They cheat and bewilder the masses by distributing great quantities of pamphlets, propaganda leaflets and books [on] "The vision of life from the point of view of Islam".
16. They do their utmost to propagate that pictures with women cannot be stuck on or hung in houses.
17. They preach to the believers that they should not watch TV.
18. They distribute reactionary propaganda materials to the masses.
19. They discriminate women by saying that they are not allowed to go outside, that women are not allowed to work outside, that it is obligatory for women to just stay home.
20. They preach that one should not pray standing behind patriotic religious personages.
21. They preach to others that all women are bound to wear the veil and must wear clothes with a clear religious look.
22. They prevent the believing masses from going to *naezir-chiraq* rituals⁵¹ in the houses of retired Party members, and urge not to eat *naezir* foods in the houses of Party members.

⁵⁰ *Naesihaet* (Arabic: *nasihat*): good council, sincere advice concerning (correct) Islam, in accordance with the Prophetic Tradition "*din nasihat*" ("Religion is sincere advice").

⁵¹ The term combines the words for "charitable distribution of food" (*naezir*) and "candle" (*chiragh*), denoting the central importance of the ritual meal in the commemorative gathering, and the candles which were traditionally burnt on the occasion.

23. ئۇلار سوتسىيالىستىك شەرەپ - نومۇس قارىشىغا تۈپتىن قارشى بولغان، ئىنسانىيەتكە، سوتسىيالىزىمغا قارشى «ئىزبوت» نىڭ سەككىز شەرەپ سەككىز نومۇس قارىشىنى توقۇپ چىققان.
24. دۇنيادىكى ھەرقايسى ئەللەرنىڭ ھەممىسى «ئىزبوت» نى دۆلەت ھالقىغان ئەسەبىي تەشكىلات دەپ قاراپ بۇنى ئەمەلدىن قالدۇردى ۋە قاتتىق زەربە بېرىۋاتىدۇ.
25. دۆلىتىمىز «ئىزبوت» نىڭ دىندىن پايدىلىنىپ، زوراۋانلىققا قۇرتىتىپ، دۆلەتنى پارچىلايدىغان، جەمئىيەتكە خەۋپ يەتكۈزىدىغان، دۆلەت ھالقىغان ئەسەبىي تەشكىلات ئىكەنلىكىنى، ئۇنىڭغا قانۇن بويىچە زەربە بېرىدىغانلىقىنى ئېنىق ئايدىڭلاشتۇرۇپ بەردى.
26. «جۇڭخۇا خەلق جۇمھۇرىيىتىنىڭ جىنايىتى ئىشلار قانۇنى» نىڭ 67 - ، 103 - ، 105 - ۋە 120 - ماددىسىدىكى بەلگىلىمىگە ئاساسەن «ئىزبوت» نىڭ غوللۇق ئەزالىرىغا قاتتىق زەربە بېرىش لازىم.

قاغىلىق ناھىيەلىك سىياسىي قانۇن كومىتېتى، قاغىلىق ناھىيەلىك جەمئىيەت ئامانلىقىنى ھەر تەرەپلىمە تۈزەش ئىشخانىسى تەشۋىقاتى.

15 لايىقەتلىك مەسچىتلەرنىڭ شەرتلىرى ۋە دىنىي خادىملارنىڭ ئۆلچەملىرى⁵²

1. قانۇن - نىزام ۋە ئالاقىدار سىياسەت بەلگىلىمىلەرگە ئەمەل قىلغان بولۇش.
2. دىنىي پائالىيەتلەر ۋە تاشقى ئىشلارغا دائىر پائالىيەتلەرنى ئېلىپ بېرىشتا، قانۇن بويىچە پائالىيەت ئېلىپ بارغان بولۇش.
3. مەزكۇر دىنىي پائالىيەت سورۇنلىرىنىڭ تۈرلۈك قائىدە تۈزۈملىرى بويىچە پائالىيەت ئېلىپ بارغان بولۇش.
4. مالىيە تۈزۈمى مۇكەممەل، كىرىم - چىقىملىرى دۆلەتنىڭ ئالاقىدار بەلگىلىمىلىرىگە ئۇيغۇن كەلگەن بولۇش.
5. تىزىمغا ئېلىش تۈرلىرىنىڭ ئۆزگىرىش ئەھۋالى شۇنىڭدەك تەسىس قىلىنغان ئاپپاراتلارنى ئەنگە ئېلىش رەسمىيەتلىرىنى ۋاقتىدا بېجىرىپ بولۇش.
6. دېموكراتىيە تەرتىپى بويىچە ئەستايىدىل ئىش كۆرگەن بولۇش.
7. يىللىق تەكشۈرۈشنى بەلگىلەنگەن مۇددەت ئىچىدە قوبۇل قىلغان بولۇش.

52 Posted in Khaniqa Mosque in Kucha.

23. They are absolutely against the notion of socialist honor and disgrace,⁵³ and “Izbot” compiled its own 8 notions of honor and 8 notions of disgrace which are against humanity and socialism.
24. Every nation in the world considers “Izbot” to be a transnational fanatic organization, to be attacked rigorously and eradicated.
25. Our country made clear that “Izbot” uses religion, instigates militancy, splits the country, brings harm to society, and is a transnational fanatical organization. They should be attacked and cleared up outright in accordance with the Law.
26. According to article 67, 103, 105, and 120 of the Criminal Process Law of the PRC, key members of “Izbot” should be hit hard.

Qaghiliq County's Political Legal Committee
 Qaghiliq County's Social Security
 Comprehensive Registration Publicity Office

Text 15 Criteria [Applied] for Qualified Mosques and Standards for Religious Staff⁵⁴

1. Laws and regulations and related political directives are [constantly] obeyed.
2. When conducting religious activities and activities concerning foreign affairs, activity is constantly in accordance with the law.
3. The religious activities are conducted in accordance with the different rules and regulations of the locations for religious activities mentioned.
4. The financial regulations are complete, and income and expenses are compatible with the relevant government rules.
5. Registration of different kinds of changed circumstances, and also the procedures of recording with the established authorities are done in time.
6. Affairs are handled strictly in accordance with democratic procedure.
7. The annual inspection [committee] is to be received within the stipulated time.

53 See text 41.

54 For the procedure to be followed in granting a mosque the status of “qualified” or “unqualified”, in conjunction with these criteria, see the *Regulations Concerning Religion* of the Religious Affairs Office of the State Council, adopted on 1 April 1994 (with later amendments) published in Ismail (2004), pp. 221–231.

لاياقەتسىز بولىدىغان مەسچىت ۋە دىنىي خادىملارنىڭ ئۆلچەملىرى

1. قانۇن - نىزام ۋە ئالاقىدار سىياسەت بەلگىلىمىلەرگە خىلاپلىق قىلغانلار.
2. دىنىي پائالىيەتلەر، شۇنىڭدەك تاشقى ئىشلارغا دائىر پائالىيەتلەردە قانۇن ئىنتىزامغا خىلاپلىق قىلىشى كۆرۈلگەنلەر.
3. مەزكۇر دىنىي پائالىيەت سورۇنلىرىنىڭ قائىدە - تۈزۈملىرىگە خىلاپ ھالدا پائالىيەت ئېلىپ بارغانلار.
4. مالىيەنىڭ ئالاقىدار بەلگىلىمىلىرىگە خىلاپلىق قىلغانلار.
5. تىزىمغا ئېلىش ۋە تەسسىس قىلىنغان كاپىراتلارنى ئەنگە ئېلىش رەسمىيەتلەرنى بېجىرمىگەنلەر.
6. چوڭ - چوڭ پائالىيەتلەردە دېموكراتىيە تەرتىپى يېتەزلىك بولمىغانلار.
7. پەۋقۇلئاددە ئەھۋال كۆرۈلمىگەن ئەھۋال ئاستىدا بەلگىلىنمىگەن مۇددەت ئىچىدە يىللىق تەكشۈرۈشنى قوبۇل قىلمىغانلار.
8. يىللىق تەكشۈرۈشتە ساختىلىق قىلغانلار.
9. باشقا ئالاقىدار بەلگىلىمىلەرگە خىلاپلىق قىلغانلار.

16 ئاقسۇ شەھەرلىك خەلق ھۆكۈمىتىنىڭ قانۇنسىز ئەكسىيەتچىل

تەشۋىقات بۇيۇملىرىنى يىغىۋېلىش توغرىسىدا ئومۇمىي ئۇقتۇرۇش⁵⁵

يېقىنقى يىللاردىن بۇيان، چېگرا ئىچى - سىرتىدىكى «ئۈچ خىل كۈچ»لەر، «ئىزبوت» تەشكىلاتى قاتارلىق دۈشمەن كۈچلەر كەڭ مۇسۇلمان ئاممىسىنىڭ ساددا دىنىي ھېسسىياتىدىن پايدىلىنىپ، ئەكسىيەتچىل يازما ماتېرىيال، VCD، DVD پىلاستىكىسى، ئۇن - سىن لېنتىسى قاتارلىق تەشۋىقات بۇيۇملىرىنى مەخپىي ياكى ئاشكارا تارقىتىپ، «قۇرئان كەرىم»نى بىر تەرەپلىمە چۈشەندۈرۈپ، دىنىي ئەقىدە - ئەھكاملارنى بۇرمىلاپ، ئاممىنى قايىمۇقتۇرۇپ، مىللىي ئۆچمەنلىك پەيدا قىلىپ، پارتىيە، ھۆكۈمەت ۋە دۆلەتنىڭ فاڭجىن، سىياسەتلىرىگە ئاشكارا ھۇجۇم قىلىپ، ۋەتەنپەرۋەر دىنىي زاتلار ۋە ئاز سانلىق مىللەت كادىرلىرىنى ھاقارەتلەپ، ۋەتەننى پارچىلاش، ئىجتىمائىي تەرتىپنى قالايمىقانلاشتۇرۇش قاتارلىق بۇزغۇنچىلىق پائالىيەتلىرى بىلەن شۇغۇللانماقتا. قانۇنسىز ئەكسىيەتچىل تەشۋىقات بۇيۇملىرى «ئۈچ خىل كۈچ»لەرنىڭ «غازات»نى تەرغىب قىلىپ،

55 On a notice board in the city center of Aqsu.

Criteria [Applied] for Unqualified Mosques and Standards for [Unqualified] Religious Staff

1. Those who violate the laws and regulations and related political directives.
2. Those who conduct religious activities and also activities concerning foreign affairs violating the laws and regulations.
3. Those who conduct activities violating the rules of locations for religious devotions.
4. Those who violate directives concerning finances.
5. Those who do not register and do not record procedures of establishing authorities.
6. Those who do not sufficiently perform a democratic procedure in major affairs.
7. Those who do not receive the annual inspection, but for exceptional circumstances, within the appointed time.
8. Those who forge [e.g. documents] at the annual inspection.
9. Those who violate other related directives.

Text 16 General Announcement from the People's Government of the City of Aqsu about Collecting Illegal Reactionary Propaganda Items

In recent years the 'Three Forces', the "Izbot" organization and other enemy forces inside and outside the borders [of China], have taken advantage of the naive religious feelings of the majority of the Muslim population. They distribute, secretly or openly, reactionary written material, DVDs, VCDs, and audio-visual materials, and other propaganda items, one-sided explanations of the "Blessed Qur'an", twisted religious creeds, bewildering the masses, producing hostility between the nationalities, publicly attacking the Party, the government, and the guiding principles and policies of the State, insulting the patriotism of religious personages and the cadres of the minorities, dividing the nation, and disrupting social order by engaging in acts of sabotage.

By means of illegal reactionary propaganda items, the 'Three Forces' disseminated [the idea of] *ghazat*, they indoctrinated [people] with separatist and

بۆلگۈنچىلىك ۋە ئەسەبىيلىك ئىدىيىسىنى سىڭدۈرۈپ، ئاممىنى زەھەرلەيدىغان مۇھىم ۋاسىتىسىغا ئايلىنىپ، مىللەتلەر ئىتتىپاقلىقى ۋە ئىجتىمائىي مۇقىملىققا ئېغىر زىيان يەتكۈزۈمەكتە. شۇڭا، ئۇنى جەزەمەن قانۇن بويىچە قەتئىي تەكشۈرۈپ چەكلەش كېرەك. ئالاقىدار ئىشلار توغرىسىدا تۆۋەندىكىچە ئومۇمىي ئۇقتۇرۇش قىلىمىز:

1. ھەرقانداق شەخس ياكى تەشكىلات بولۇشتىن قەتئىي نەزەر، ئومۇمەن قانۇنسىز ئەكسىيەتچىل تەشۋىقات بۇيۇملىرىنى ساقلىغانلار بولىدىكەن، بۇ ئومۇمىي ئۇقتۇرۇش ئېلان قىلىنغاندىن كېيىنكى بىر ئاي ئىچىدە تۇرۇشلۇق جايدىكى كەنت (مەھەللە) كومىتېتى، خەلق ھۆكۈمىتى ياكى ج خ ئورگانلىرىغا تەشەببۇسكارلىق بىلەن تاپشۇرۇپ بېرىشى كېرەك. بەلگىلەنگەن ۋاقىت ئىچىدە تەشەببۇسكارلىق بىلەن تاپشۇرغانلارنىڭ ئالاقىدار مەسئۇلىيىتى سۈرۈشتە قىلىنمايدۇ.
2. بۇ ئومۇمىي ئۇقتۇرۇش ئېلان قىلىنغاندىن كېيىن، بەلگىلەنگەن ۋاقىت ئىچىدە قانۇنسىز ئەكسىيەتچىل تەشۋىقات بۇيۇملىرىنى تاپشۇرۇشنى رەت قىلغان ھەمدە تارقاتقان، كۆچۈرۈپ تارقاتقان، ئەكسىيەتچىل تەشۋىقات بۇيۇملىرىنى ئاڭلاش، كۆرۈشكە تەشكىللىگەن ياكى باشقىلارنىڭ ئەكسىيەتچىل تەشۋىقات بۇيۇملىرىنى تارقىتىشنى قانات ئاستىغا ئالغان، يوشۇرغان، ياسىغان، كۆچۈرۈپ تارقىتىشنى قوللىغانلار بولىدىكەن، تەكشۈرۈپ ئېنىقلانغان ھامان ئالاقىدار تارماقلار قانۇن بويىچە ئېغىرلىتىپ جازا بېرىدۇ.
3. ھەر دەرىجىلىك ئورگانلار، تەشكىلات، كەسپى كارخانا ئورۇنلار ۋە كوچا ئىش بېجىرىش ئورۇنلىرى، كەنت كومىتېتى قاتارلىق تەشكىلاتلار ۋە ئاممىنىڭ بۇ ئومۇمىي ئۇقتۇرۇشنى ئاكتىپ تەشۋىق قىلىش مەجبۇرىيىتى بار. شۇڭا، ھەر دەرىجىلىك خەلق ھۆكۈمەتلىرى ۋە ج خ ئورگانلىرىغا تەشەببۇسكارلىق بىلەن ھەمكارلىشىپ، ئەكسىيەتچىل تەشۋىقات بۇيۇملىرىنى يىغىۋېلىش خىزمىتىنى قانات يايدۇرۇش كېرەك.
4. يىغىۋېلىش ھەرىكىتىدە ئالاقىدار تارماقلارنى تەشەببۇسكارلىق بىلەن مۇھىم يىپ ئۇچى بىلەن تەمىنلىگەن ياكى ئەكسىيەتچىل تەشۋىقات بۇيۇملىرىنى ساقلىغان، ياسىغان، ئېلىپ - ساتقان، تارقاتقانلارنى پاش قىلغانلارغا ئالاقىدار تارماقلار تەكشۈرۈپ ئېنىقلانغاندىن كېيىن، ئەھۋالغا قاراپ 1000-10000 يۈەنگىچە مۇكاپات بېرىدۇ.

ئاقسۇ شەھەرلىك خەلق ھۆكۈمىتى

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fanatical ideas, which became important means [for] poisoning the masses, causing heavy damage to the solidarity of nationalities and to social stability. So, these [propaganda items] must absolutely be suppressed in accordance with the law. Concerning relevant issues we make the general announcement below:

1. No matter which person or organization preserves any illegal reactionary propaganda materials, they must be handed over to either the Committee of the town or neighborhood of residence, the People's Government or the security agencies by [their own] initiative, within one month after this general notification is issued. Those who hand over [items] on their own initiative within the fixed period, will not be investigated concerning the responsibility.
2. Those who refused to hand over illegal reactionary propaganda materials after this general announcement within the time mentioned, and those who are either distributing, making copies, organizing listening and viewing [sessions] of reactionary propaganda materials, or cover up, hide, prepare, or copy reactionary propaganda materials from others for distribution to possible supporters, when discovered, the branches concerned will give a heavy punishment at once in accordance with the law.
3. [Government/Party] Agencies at every level, organizations, special enterprises and Street Administrative Offices, Village Committees, and the public, have the obligation to actively spread [the contents] of this general announcement. So, every level of people's government and the security agencies has to initiate cooperation and to launch the task of collecting reactionary propaganda materials.
4. By actively providing important clues to the agencies concerned, in the course of the collecting campaign, and by exposing those who are storing, preparing, buying, selling, and distributing reactionary propaganda, a reward of 1000–10,000 yuan, according to circumstances, will be given after due verification.

People's Government of Aqsu City
December 30, 2007

17 ئېلېكترونلۇق قۇرئان كەرىم⁵⁶

رەڭلىك ئېكران، باتارىيە ئالماشتۇرغىلى بولىدۇ.

ئاۋاز سۈپىتى يۇقىرى.

قۇرئان كەرىمنىڭ تەرجىمىسى

ئىنگىلىزچە، فىرانسۇزچە، پارىسچە، ئوردۇ، تۈركچە، مالاي تىلى، ھىندونېزىيە تىلى، گىرمانچە، پورتىگالىيە تىلى، ئىتالىيان تىلى، خاۋسا، سۋاخلىيە، ئالبانچە، رۇسچە، ئەزەربەيجانچە، خەنزۇچە، بوسنىيە تىلى، ئۇيغۇرچە، كورىيە تىلى، ياپونچە، فىنلاندىيە تىلى، لاتىنچە.

تەجۋىد

سۈرە فاتىھە ۋە 30 پارىنىڭ تەجۋىد قائىدىسى تولۇق كىرگۈزۈلگەن بولۇپ، تەجۋىد چىقىرىدىغانلارغا تولمۇ ماس كېلىدۇ.

دۇئا

خەتمە - قۇرئان دۇئاسى كىرگۈزۈلگەن بولۇپ ئاۋازغا ماس قەدەمدە يېزىقى ئېكراندا كۆرۈنىدۇ.

ھەدىس

«ياخشى كىشىلەرنىڭ باغچىسى» تولۇق كىرگۈزۈلگەن. ئۇيغۇر، ئىنگىلىزچە، ئەرەبچە، خەنزۇچە تەرجىمىسىنى كۆرەلەيسىز

MP4

ئۇن قويغۇچ mp3/wma/wa ۋە قاتارلىق ئاۋاز ھۆججەتلىرىنى قوللايدۇ. سىن قويغۇچ avi سىن ئاۋازلىق ھۆججەتلىرىنى قوللايدۇ.

رادىئو قانال تاللىغىلى بولىدۇ.

رەسىم jpg شەكىلىدىكى رەسىملەرنى بىمىلال كۆرەلەيسىز.

كىتاب txt شەكىلىدىكى كىتابلارنى قاچىلاپ كۆرۈشكە بولىدۇ. خەلقئارا ئۆلچەملىك

يۇنىكود ئىشلىتىلگەن.

56 Illustrated leaflet picked up in the bookshop at Tatar Mosque, Ueruemchi.

Text 17 Electronic Blessed Qur'an

[It has] color screen and a changeable battery. High quality sound. Translation of the Blessed Qur'an: English, French, Persian, Urdu, Turkish, Malay, Indonesian, German, Portuguese, Italian, Hausa, Swahili, Albanian, Russian, Azeri, Chinese, Bosniak, Uyghur,⁵⁷ Korean, Japanese, Finish, Latin.

Taejwid

The 'signs'/rules for *tajwid*⁵⁸ of the *surat al-fatihah* and the 30 sections [*juz'*]⁵⁹ have been put in completely. It is very suitable for those who recite.

Prayer

The prayer said after reading the complete Qur'an⁶⁰ is put in and the voice is synchronized with the text seen on the screen.

Hadith

*Garden of the Good People*⁶¹ has been put in completely. You can see the Uyghur, English, Arabic, and Chinese translation [of the book].

MP4

Audio player recognizes mp3, wma,⁶² and wav voice files.⁶³ The video player recognizes avi video files.⁶⁴ One can select (many) radio channels. You can easily see images in jpg format. One can store and read books in txt format. International Unicode standard is applied.

57 The first Uyghur translation of the Qur'an was published in Beijing (Millaetlaer Naeshriyaeti) in 1986. This translation, by Muhammad ibn al-hajj Damalla Muhammad Salih al-Kashghari al-Artushi, was published again in Medina in 1415 A.H. (1994/1995 A.D.).

58 *Taejwid* (Ar. *tajwid*) is the art of reciting the Qur'an. For a discussion of the rules for *tajwid*, see e.g. Nelson (1985), 32–51; 101–135 and *passim*.

59 I.e. the first chapter of the Qur'an, and the nearly equal portions for monthly completions of reading the text.

60 These are established supplications often found at the end of the text.

61 This is the renowned compilation of *Hadith* (Prophetic Traditions) entitled *Riyad al-salihin* by Muhyi 'l-Din Yahya ibn Sharaf al-Nawawi (1234–1278).

62 WMA: Windows Media Audio (= audio data compression technology developed by Microsoft).

63 Uncompressed audio-files, e.g. for Windows Waveform Audio File format.

64 Audio Video Interleave: a multimedia container format.

ئۇن ئېلىش سۈپىتى يۇقىرى بولۇپ، ئۆزىدىن ۋە مىكروفۇندىن ئېلىش ئارتۇقچىلىقى بار.

ئويۇن ئىچىدە ئۆي تېزىش ئويۇنى بار بولۇپ، مۇزىكا تىگىشىغاچ ئويۇن ئويناشقا بولىدۇ، بىرلا ۋاقىتتا ئىككى قۇلاققا سېلىپ ئاڭلاشقا بولىدۇ.
2GB سىرتىن كارتا سالغىلى بولىدۇ.

18 ئاقسۇ شەھىرىنىڭ «تىنچ مەسچىت» بەرپا قىلىش كۆلچىمى⁶⁵

1. كومپارتىيەنىڭ رەھبەرلىكىنى، سوتسىيالىزم تۈزۈمىنى ھىمايە قىلغان، پارتىيەنىڭ دىن سىياسىتىنى ئىزچىل ئىجرا قىلغان، ھەر دەرىجىلىك دىن ئىشلىرىنى باشقۇرۇش تارماقلىرىنىڭ نازارەتچىلىكى ۋە باشقۇرۇشنى ئاكتىپ قوبۇل قىلغان، دىنىي پائالىيەت سورۇنلىرىنىڭ جايلىشىشى مۇۋاپىق بولغان، دىنىي پائالىيەتلەر ئەتراپتىكى ئاممىنىڭ نورمال ئىشلەپچىقىرىش، ئۆگىنىش، تۇرمۇشىغا دەخلى يەتمىگەن بولۇش.

2. دىنىي پائالىيەت سورۇنلىرىنىڭ ئىچكى تەشكىلاتى ۋە باشقۇرۇش ئاپپاراتى مۇكەممەل بولغان، خادىملار ئەمەلىيەتكە بولۇش، دىنىي ۋەزىپىدىكى خادىملار ۋە سورۇننىڭ پائالىيەت ئورۇنلاشتۇرۇش، ۋەز-تەبلىغ مەزمۇنى، مال - مۈلۈك تىزىملاش، ئىشلەپچىقىرىش، تىجارەت قىلىش، ئوتتىن مۇداپىئە كۆرۈش بىخەتەرلىكى، مەدەنىيەت يادىكارلىقلىرىنى قوغداش، مۇھىت ئاسراش، يۇقۇملۇق كېسەللىكلەرنىڭ ئالدىنى ئېلىش قاتارلىق تۈرلۈك قائىدە - تۈزۈملىرى بولغان، ئىچكى ئىتتىپاقى مۇقىم بولغان، دېموكراتىك باشقۇرۇش تەشكىلاتى ئىتتىپاقلىشىپ ھەمكارلاشقان، ئىشلارنى كولىپىكتىپ قارار قىلغان بولۇش.

3. دىنىي ۋەزىپىدىكى خادىملار «دىن ئىشلىرى نىزامى» نى ئاڭلىق ئۆگەنگەن ۋە رىئايە قىلغان، يېڭى تۈزۈلگەن ۋەز - تەبلىغ توپلىمىدىكى مەزمۇنلار بويىچە توغرا تەپسىر قىلغان، دىنىي پائالىيەتلەرنى قانۇن بويىچە نورمال قانات يايدۇرغان، قانۇنسىز دىنىي ھەرىكەتلەر كۆرۈلمىگەن بولۇش.

65 Posted inside the Yengi Bazaar Mosque, Aqsu.

4. دەرجه ئاتلاپ ۋە كوللېكتىپ ئەرز قىلىش، ئاممىۋىي جەدەل - ماجرالار بولمىغان، دۆلەت بىخەتەرلىكىگە خەۋپ يەتكۈزىدىغان ۋە بىدئەتچىلىك دېپولۇرى بولمىغان بولۇش، زىددىيەت - ماجرالارنى مۇرەسسە قىلىش نىسبىتى %98دىن يۇقىرىغا، مۇۋەپپەقىيەتلىك بولۇش نىسبىتى %98كە يەتكەن بولۇش.
5. ئامانلىق ئەھۋالى ياخشى بولغان، دىنىي چەكلەش قاتارلىق ئېتىقادچى ئاممىنىڭ دىنىي ھېسسىياتىغا زىيان يەتكۈزىدىغان، مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىدىغان، ئىجتىمائىي مۇقىملىققا تەسىر يەتكۈزىدىغان ئىشلار كۆرۈلمىگەن، جىنايىتى ئىشلار دېپولۇرى ۋە ئامانلىق ئاپەتلىرى كۆرۈلمىگەن بولۇش.
6. دىنىي ۋەزىپىدىكى خادىملار قانۇن - نىزاملارغا ئاڭلىق رىئايە قىلغان، چوڭ ناھەق پىرىنسىپال مەسىلىلەردە پارتىيە تەشكىلاتى بىلەن بىردەكلىكنى ساقلىغان، ئىدىيەدە ئەسەبىي دىنىي ئىدىيەنىڭ سىڭىپ كىرىشىگە تاقابىل تۇرغان بولۇش.
7. ئۆز ئالدىغا تالىپ تەربىيىلىمىگەن، يەر ئاستى دىن ئوقۇتۇش نۇقتىسى تەسىس قىلمىغان، قانۇنسىز دىنىي ھەرىكەتلەرگە رايون ئاتلاپ رىياسەتچىلىك قىلمىغان ياكى قاتناشمىغان، ئېتىقادچى ئامما قانۇنسىز تارقاق ھەج پائالىيىتىگە قاتناشمىغان بولۇش.
8. دىنىي زاتلار ھەر دەرىجىلىك كادىرلارنىڭ «ئىككى خىل تۈزۈم»نى ئەستايىدىل ئەمەلىيلەشتۈرۈشكە ئاكتىپ ماسلاشقان، ئەھۋالنى ئەينەن ئىنكاس قىلغان، قەردىلىك تەكشۈرۈش ۋە سۆھبەتلىشىش خاتىرىسى بولغان بولۇش.
9. ئۆز - كۆزىنى بېقىش مۇھىتى ياخشى بولغان، ئۇزاق مۇددەتلىك ئۆز - كۆزىنى بېقىش پائالىيىتىنى ئەستايىدىل قانات يايدۇرغان، دىنىي ساھەنىڭ ئالاھىدىلىكىدىن پايدىلىنىپ ئىجتىمائىي پاراۋانلىق ئىشلىرىنى ئېلىپ بارغان، ئېتىقادچى ئاممىنىڭ ئىگىلىكىنى تەرەققىي قىلدۇرۇش، تۇرمۇشنى ياخشىلاشقا ئاكتىپ يېتەكلىگەن ھەم ياردەم بەرگەن، ۋەتەنپەرۋەرلىك تازىلىق ئەھدىنامىسىگە رىئايە قىلغان، مەسچىتنىڭ تازىلىقى پاكىز بولغان، مۇھىتىنى كۆكەرتىپ گۈزەللەشتۈرگەن بولۇش، باغچىلاشقان مەسچىت ئۆلچىمىگە يەتكەن بولۇش.
10. ئېتىقادچى ئاممىنىڭ تىنچ دىنىي پائالىيەتلەرنى بىلىش نىسبىتى، قاتنىشىش نىسبىتى %98دىن يۇقىرىغا يەتكەن، سورۇننىڭ ئامانلىقىدىن رازى بولۇش ۋە ئاساسەن رازى بولۇش نىسبىتى %98دىن يۇقىرىغا يەتكەن بولۇش.

ئاقسۇ شەھەرلىك ئىسلام دىنى جەمئىيىتى

4. Not going higher up [to Ueruemchi or Beijing] and petitioning collectively, not engaging in public disputes, not endangering the security of the state and not having [cases] of heresy. Compromise is reached in more than 98% of disputes; the success rate is 98%.⁶⁹
5. The security situation is good. Religious restrictions do not harm the religious feelings of the general believer. Matters sabotaging the solidarity of nationalities and events affecting social stability do not occur. Criminal cases and security disasters do not occur.
6. Religious functionaries have to willfully obey the law and regulations. Important (big) unfair principle issues are kept consistent with [the views of] the Party organization. Fanatical religious ideas penetrating [minds] are opposed.
7. Religious students are not trained privately, no underground religious teaching places are established, presiding over or participating in illegal religious activities moving from region to region does not occur. [General] believers are not participating in illegal and individual hajj activities.
8. Religious personages are actively accommodating the conscientious implementation of the "Two kinds of rules"⁷⁰ of every level of cadres, reporting according to circumstances, and have records of the routine inspections and the [informal] conversations.
9. Having a good self-reliant environment, consciously developing long-term self-reliant activities, conducting community welfare work by using the characteristics of the field of religion, contributing to the economic progress of the common believer, guiding actively and giving help to attain an improvement of life, obeying the covenant of patriotic cleaning activities (of the environment), keeping the mosque clean, beautifying the environment by planting flowers, reaching the standard of "garden mosque".
10. The proportion of those who know about safe religious devotions and participate is reaching more than 98%. The proportion of those satisfied with the safety of the location, and is basically satisfied, is reaching more than 98%.

Aqsu City Islamic Religious Community

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- 69 This is to discourage petitioning by stressing the conflict-solving capabilities of local authorities. They may risk financial and career advancement penalties when petitioners go higher up.
- 70 These are the rules applying to political civil servants, and those applying to staff members of organs of state administration; cf. Yin (2010), pp. 91–92.

19 تارقاق ھەج قىلىشنى توسۇپ، تەشكىللىك ھەج قىلىش يولىغا ماڭايلى!⁷¹

ھەج قىلىش ھەربىر تەقۋادار مۇسۇلماننىڭ ئورتاق گارزۇسىدۇر. ئاپتونوم رايونىمىز ئەزەلدىن مۇسۇلمان ئاممىسىنىڭ ھەج ئىشلىرىغا ئىنتايىن ئەھمىيەت بېرىپ كەلدى. ھەر يىلى ھەج ئۆمىكى تەشكىللەپ، زور ئادەم كۈچى، ماددى كۈچى مالىيە كۈچى ئاجرىتىپ، تەشكىللىك ھەج قىلىشقا قاتناشقان مۇسۇلمانلارغا قىزغىن، ئەتراپلىق مۇلازىمەت قىلىپ، ئۇلارنىڭ ھەج پەرزىنى بىخەتەر، قولايلىق، خاتىرجەم، تولۇق تاماملىشىغا كاپالەتلىك قىلدى. يېقىنقى يىللاردىن بۇيان، ئاپتونوم رايونىمىز ھەج ئۆمىكىنى تەشكىللەش، باشقۇرۇشنى ئۈزلۈكسىز كۈچەيتىپ، مۇلازىمەتنى ياخشىلىغانلىقتىن، ھەج قىلغۇچىلارنىڭ ساپاسى كۆرۈنەرلىك ئۆسۈپ، روھى قىياپىتى تۈپتىن يېڭىلىنىپ، دۆلەت ئىچى ۋە سىرتىدا يېڭى جۇڭگو مۇسۇلمانلىرىنىڭ ياخشى ئوبرازىنى تولۇق نامايان قىلدى.

تەشكىللىك، پىلانلىق ھەج قىلىش سىياسىتى دۆلىتىمىزنىڭ ھەج ئىشلىرىغا قاراتقان ئۇزاق مۇددەتلىك تۈپ سىياسىتى. گوۋۇيۈەن 2004 - يىلى ئېلان قىلىپ يولغا قويغان «دىن ئىشلىرى نىزامى» نىڭ II - ماددىسىدا: «ئىسلام دىنىغا ئېتىقاد قىلىدىغان جۇڭگو پۇقرالىرىنىڭ ھەج قىلىشنى مەلىكەتلىك ئىسلام دىنى تەشكىلاتى تەشكىللەيدۇ» دەپ ئېنىق بەلگىلەنگەن. دېمەك، باشقا ھەرقانداق تەشكىلات ۋە شەخسلەر تەشكىللىگەن ھەج پائالىيىتى قانۇنسىز بولىدۇ.

تەشكىللىك، پىلانلىق ھەج قىلىشنى ھەج پائالىيىتىنىڭ ئۆز ئالاھىدىلىكى بەلگىلىگەن. ھەج پائالىيىتى كۆلىمى زور، قاتنىشىدىغان ئادەم سانى كۆپ، چېتىلىش دائىرىسى كەڭ ۋە دۆلەت ھالقىشتەك ئالاھىدىلىكلەرگە ئىگە. ھەر يىلى دۇنيا بويىچە 2 مىليوندىن كۆپرەك ئادەم سەئۇدى ئەرەبىستاندىكى مەككە يىغىلىپ، بەلگىلەنگەن ۋاقىت جايىدا مۇئەييەن دىنىي مۇراسىمنى تاماملايدۇ. ھەج قىلغۇچىلارنىڭ ھايات ۋە مال - مۈلۈك بىخەتەرلىكىگە كاپالەتلىك قىلىپ، ھەج پەرزىنى بىخەتەر، ئوڭۇشلۇق، تولۇق تاماملىشىغا كاپالەتلىك قىلىش ئۈچۈن سەئۇدى ئەرەبىستانى ھەج ئىشلىرى مىنىستىرلىقى ھەر قايسى دۆلەت ھۆكۈمەتلىرى ياكى مەخسۇس ئورگانلىرىنىڭ ھەج ۋىزىسىنى بىر تۇتاش بىجىرىپ، بىر تۇتاش تەشكىللەپ، ياتاق - تاماق، قاتناش ۋە دىنىي پائالىيەتلەرنى بىر تۇتاش ئورۇنلاشتۇرۇشنى بەلگىلىدى. سەئۇدى ئەرەبىستان ھۆكۈمىتى يەنە جۇڭگو پۇقرالىرىغا سەئۇدى ئەرەبىستاننىڭ بېيجىڭدا تۇرۇشلۇق باش كەلچىخانىسىدىن باشقا ئورۇندا ھەج ۋە ئۆمرە ۋىزىسى بېجىرىپ بەرمەيدىغانلىقىنى ئېنىق بىلدۈردى.

71 Posted in the old town (Shaehaerichi) of Qumul.

Text 19 Let's Block Individual Hajj and Go on Organized Hajj!

To go on hajj is a shared aspiration of each pious Muslim. Our Autonomous Region has always paid very great attention to the hajj affairs of the Muslim population. Every year, immense manpower, and material and financial power, are allocated for organizing the hajj group, for providing enthusiastic and complete services to the Muslims taking part in the organized hajj, and to guarantee them fulfilling completely the obligation of the hajj, safely, easily, and peacefully. During recent years, the organization of the hajj group of our autonomous region, because of the continuous enhancing of supervision and improvement of services, has remarkably advanced the quality for the hajj participants and essentially renewed the spiritual aspect of those going on hajj, and amply displayed the good image of the Muslims of New China inside and outside the country.

The policy of organized, planned hajj performance has been our country's basic policy aiming at hajj affairs since a long time. Article 11 of *Regulations on Religious Affairs* adopted by the State Council and promulgated in 2004,⁷² clearly stipulates: "state Islamic religious organizations organize the performance of the hajj of Chinese citizens who believe in Islam". That is to say that hajj activities organized by any other organization and persons are illegal.⁷³

Hajj activities of the organized, planned hajj performance are arranged [in accordance with] their own characteristics. The hajj activities are on a grand scale, the number of participants is large; their connected areas are vast [far from each other], and have a transnational character. Every year from around the world, more than two million people assemble in Mecca, located in Saudi Arabia. At the right time certain religious rituals have to be completed. To guarantee the security of life and property of the hajjis, and the safe, smooth and full completion of the obligation of the hajj, the Saudi Arabian Ministry of Hajj Affairs has transacted jointly with either the governments of every country or with special institutions, a joint arrangement for a hajj visa, for accommodation, transport and religious devotions. Saudi Arabia's government clearly informed the Chinese people that hajj and umra visas are not issued anywhere else but by the Saudi Arabian Embassy in Beijing.⁷⁴

72 See Part 1, p. 29.

73 For earlier efforts to control the hajj from Xinjiang, see the measures announced by the Religious Affairs Committee in November 1996 concerning the stemming of "incorrect ways of supervising the hajj" in Tursun (1999), pp. 444–448.

74 See UHRP (2006a), and UHRP (2006b).

ئىسلام شەرىئىتىدە «بەلگىلىك شەرتنى ھازىرلىغان مۇسۇلمان» نىڭ، يەنى ئىقتىسادىي شارائىتى يار بېرىدىغان، نىيىتى دۇرۇس، ئەقلى - ھوشى جايىدا، بىمالال سەپەر قىلالايدىغان، بالاغەتكە يەتكەن مۇسۇلماننىڭ ئۆمرىدە بىر قېتىم ھەج قىلىشى پەرز قىلىنغان. ھەج قىلغۇچى ھەج خىراجەتلىرىگە كاپالەتلىك قىلىشتىن سىرت، ئائىلىسىدىكىلەرگە ئاز دېگەندە بىر يىل يەتكۈدەك ئىشلەپچىقىرىش، تۇرمۇش، تەربىيىلىنىش خىراجەتلىرىنى قالدۇرۇشى كېرەك. ئۆي - بىساتلىرىنى سېتىپ، باشقىلاردىن پۇل قەرز ئېلىپ ھەج قىلىش ئىسلام شەرىئىتىنىڭ ئاساسىي روھىغا ۋە مۇھىمەد ئەلەيھىسسالامنىڭ تەلىمىگە ئۇيغۇن ئەمەس.

پايدا ئېلىش مەقسىتىدە ھەجگە قانۇنسىز تەشكىللىگۈچىلەرنىڭ قانداقتۇر «ھەج قىلىنغان مۇسۇلمان تەقۋادار مۇسۇلمان بولمايدۇ» دېگەن سەپسەتنى تارقىتىشى، ئىسلام دىنىنىڭ «ئىككى دۇنيالىق ساكادەتمەن بولۇش» روھىغا تامامەن زىت، شۇنداقلا «دىن ئىشلىرى نىزامى»، «جۇڭخۇا خەلق جۇمھۇرىيىتىنىڭ چېگرىدىن كىرىش - چىقىشىنى باشقۇرۇش قانۇنى» ۋە «جۇڭخۇا خەلق جۇمھۇرىيىتىنىڭ پاسپورت قانۇنى» غا خىلاپ. 2006 - يىلى 8 - ، 9 - ئايلاردا بىر قىسىم مۇسۇلمان ئامما ھەجگە قانۇنسىز تەشكىللىگۈچىلەرنىڭ ئالدىشى ۋە قۇتۇرتىشى ئارقىسىدا، سەئۇدى ئەرەبىستاننىڭ پاكىستاندا تۇرۇشلۇق باش ئەلچىخانىسى ئالدىدا سۈكۈتتە ئولتۇرۇۋېلىپ، كۈچ كۆرسىتىپ، دۆلىتىمىزنىڭ خەلقئارادىكى ئابرويىغا داغ تەگكۈزدى، شۇنىڭدەك دۆلىتىمىز مۇسۇلمانلىرىنىڭ ياخشى ئوبرازىغا نۇقسان يەتكۈزدى. 2007 - يىلى ئاپتونوم رايونىمىز تارقاق ھەج قىلىشنى مەخسۇس تۈزەش خىزمىتىنى كەڭ قانات يايدۇرۇپ، بۇ خىزمەتتە تارىخىي خاراكتېرلىق بۆسۈش ھاسىل قىلدى. تارقاق ھەج قىلىش ئەھۋاللىرى ئاساسەن كۆرۈلمىدى. بۇنىڭ بىلەن قانۇن - تۈزۈمنىڭ نوپۇزى ۋە مۇسۇلمان ئاممىسىنىڭ جانىجان مەنپەئىتى قوغدىلدى. مۇسۇلمان ئاممىسى چوقۇم ھوشيارلىقىنى ئۆستۈرۈپ، تارقاق ھەجگە قانۇنسىز تەشكىللىگۈچىلەرنىڭ يالغان سۆزلىرىگە ئىشەنمەسلىكى، تارقاق ھەجگە

In Islamic Law, the conditions for Muslims prepared [to go on hajj] are prescribed, i.e. economic conditions allow [him], [having the] right] intention, [having] a normal mental condition, and [being] physically capable to travel. For adult Muslims, performing the hajj once in their lifetime is an obligation. Those going on hajj not only have to cover the hajj expenses but also have to leave [behind] funds for the family members, at least equal to one year of production, their basic and daily expenses, and education. Selling one's household furniture and borrowing money from others to perform the hajj is not conforming to the basic spirit of Islamic law and the teaching of Muhammad (a.s.).⁷⁵

To seek profit aimed at illegally organizing those going on hajj, spreading nonsense saying, for whatever reason, "a Muslim who does not perform hajj is not a pious Muslim", completely contradicts the spirit of "finding felicity in both worlds" of the Islamic religion, and also contravenes "Regulations of religious affairs", the "Law governing entrance and exit from the borders of the PRC", and "The passport law of the PRC". In August/September 2006, a group of Muslim people were cheated and incited by organizers of illegal hajj, sitting in silence in front of the Embassy of Saudi Arabia in Pakistan, threatening, disgracing our country's reputation abroad, and also tarnishing the good image of our country's Muslims.⁷⁶ In the year 2007, our Autonomous Region widely developed the coordination for those going on individual hajj. With this service [it] has achieved a breakthrough of historical character. Individual hajj performance essentially disappeared. In this manner the authority of the law and the real benefit for the Muslim people is being protected. The Muslim people should increase vigilance, not believe the lies by those organizing "illegal hajj". The individual hajj should be (self) consciously opposed. We hope that Muslims

75 Legal scholars of Islam do not recommend selling either one's household furniture or taking out a loan in order to perform the hajj. However, no prohibition exists to do so. In the case of a loan, this loan should be interest-free. A hajj financed from any of these sources, completely or partially, is a valid hajj.

76 The events were reported on the UHRP website; see UHRP (2006a) and UHRP (2006b). In August/September 2006, between 4000 and 6000 Uyghurs intending to go on Umrah were stuck in Rawalpindi after the PRC had brokered an agreement with the Saudi government not to issue visas to PRC passport-holders in a third country. Rawalpindi has a concentration of Uyghur families, mainly living in Westridge. Wealthy Uyghurs from Saudi Arabia had purchased two houses in this area, known as Qaeshqaer House and Khotaeen House, which functioned as hostels for Uyghur pilgrims waiting for their Saudi visas. The hostels were closed after conclusion of the Chinese-Saudi agreement concerning Saudi visas for Chinese citizens; Ripa (2013).

ئاڭلىق قارشى تۇرۇشى كېرەك. ھەج قىلماقچى بولغان مۇسۇلمانلارنىڭ ئۆزى تۇرۇشلۇق جايدىكى مىللەت - دىن ئىشلىرى تارماقلىرىغا ئىلتىماس قىلىپ تىزىملىتىپ، تەشكىللىك ھەج قىلىشنى ئۈمىد قىلىمىز.

2008 - يىلى دۆلىتىمىز خەلقىنىڭ سىياسىي، ئىجتىمائىي تۇرمۇشىدىكى ئالاھىدە بىر يىل بولدى. سىچۇەن ئۆلكىسىنىڭ ۋېنچۇەن ناھىيەسى قاتارلىق جايلاردا قاتتىق يەر تەۋرەش ئاپىتى يۈز بەرگەندىن كېيىن، پۈتۈن مەملىكەتتىكى ھەر مىللەت خەلقى بىر نىيەتتە بىر ئىرادىدىن سېپىل ھاسىل قىلىپ، يەر تەۋرەشكە تاقابىل تۇرۇپ، ئاپەتتىن قۇتقۇزۇپ، جۇڭخۇا مىللەتلىرىنىڭ ئاپەتكە تاقابىل تۇرۇشتىكى شانلىق سەھىپىسىنى ياراتتى. 8 - ئاينىڭ 8 - كۈنى پۈتۈن دۇنيا كۆز تىكىۋاتقان، پۈتۈن مەملىكەت خەلقى ئۇزۇندىن بۇيان تەققەزالىق بىلەن كۈتۈۋاتقان ئولمىپىك تەنھەرىكەت مۇسابىقىسى بېيجىڭدا ئۆتكۈزۈلدى. ئالتۇن كۈز پەسلىدە يەنە دۆلىتىمىزدە ئىسلاھات، ئېچىۋېتىش يولىغا قويۇلغانلىقىنىڭ 30 يىللىقىنى تەبرىكلەيمىز. دۆلىتىمىزدىكى ھەر مىللەت مۇسۇلمانلىرى ئەزەلدىنلا ۋەتەننى، دىننى سۆيىدىغان، ئىناق - ئىتتىپاق، قانۇنغا رىئايە قىلىدىغان ئېسىل ئەنئەنىگە ئىگە، جۇڭگو مۇسۇلمانلىرى جۇڭخۇا مىللەتلىرىنىڭ ئەزاسى بولۇش سۈپىتى بىلەن ئىسلاھات، ئېچىۋېتىش، تەرەققىيات چوڭ ياخشى ۋەزىيىتىنى قوغدىشى، دۆلەتنىڭ قانۇن نوپۇزىنى، خەلق مەنپەئىتىنى، مىللەتلەر ئىتتىپاقلىقىنى، ۋەتەننىڭ بىرلىكىنى ئاڭلىق قوغدىشى، دىنىي پائالىيەتلەرنى قانۇن ۋە سىياسەت يول قويغان دائىرىدە نورمال قانات يايدۇرۇپ، تارقاق ھەج قىلىشقا ئاڭلىق قارشى تۇرۇپ، تەشكىللىك ھەج قىلىش يولىغا مېڭىپ، قانۇن - ئىنتىزامغا بويسۇنىدىغان نەمۇنىلىك پۇقرا بولۇشى كېرەك.

who want to go on hajj will apply and register at the “Nationalities and Religious Affairs Branch”⁷⁷ of their own locality and perform hajj in an organized manner.

The year 2008 is a very special year in the political and social life of the people of our country. After the severe earthquake disaster in the County of Wenchuan and other places in the province of Sichuan, every nationality of our country, with one intention and one will, formed a wall, dealing with the earthquake and rescuing [people] from the disaster, and the Chinese nationalities created a splendid chapter of standing up against disaster.⁷⁸ On August 8 the whole world is paying attention, and the Olympic Games, long awaited with eagerness by all people of our country, will be held in Beijing. And also, in the golden autumn season, we will celebrate the 30-year anniversary of reforms – of having been put on the road of opening up [to the outside world] – in our country.⁷⁹ Since long, every Muslim nationality in our country has the noble tradition of loving country and religion, and cordially obeying the Law. The Chinese Muslims, as members of the Chinese nationalities, should protect reform, the opening up, [should protect] the very good circumstances of development, the supremacy of the law of our country, the interests of the people, the harmony of the nationalities; and consciously protect the unity of the country, develop in a normal manner religious activities within the range permitted by law and policy, and consciously oppose individual hajj. One should oppose individual hajj, go on organized hajj,⁸⁰ and be a model citizen in compliance with the law.

77 The Nationalities and Religious Affairs Bureaus and their branch offices are found at every administrative level of government. The scope of their responsibilities is wide and far-reaching; viz. to give guidance about the application of policies and laws concerning religion; to propagate the theories of Party and State concerning religion and nationalities; to explore important issues concerning nationalities and religion; to draw up laws and regulations, and to formulate policies according to the local situation in specific areas; and to supervise religious affairs in the administrative unit of government concerned.

78 The quake hit Sichuan Province on May 12, 2008. The initial rescue campaign involved mainly ill-equipped soldiers and volunteers. School collapses during the earthquake due to poorly-build schools, resulted in the death of up to 10,000 students out of a total number of 90,000 people killed. The following institutional denial and cover-up of alleged inferior construction and corruption led to protests by parents and volunteers, resulting in threats against and detentions of the protesters. See ‘Earthquake’ (2009). The Chinese media were and are banned from reporting on this Sichuan earthquake. On this and other banned subjects, see UAA (2010, March 29).

79 These were initiated under Deng Xiaoping.

80 In 2009, the collective hajj from Shinjang was organized through ten local hajj offices and had 3056 participants, including 100 “attendants”; see *Yilnamae* 2010, p. 1083.

ئاپتونوم رايونلۇق ئىسلام دىنى جەمئىيىتى
ئاپتونوم رايونلۇق ھەج خىزمىتى ئىشخانىسى
2008 - يىلى 6 - ئاي

20 ئۆمەك بىلەن ھەج قىلىشقا كۆرسىتىلگەنلەرنى ئاشكارىلاش ئېلانى⁸¹

يېزا (بازا، مەيدان، ئىش بېجىرىش ئورنى)دىن ... نەپەر كىشىنى 2010 - يىللىق ھەج ئۆمەككە قاتنىشىشقا نامزاتلىققا كۆرسەتتۇق. ئاشكارىلاش ۋاقتى يەتتە كۈن بولۇپ، 2010 - يىلى 7 - ئاينىڭ 15 - كۈنىدىن 7 - ئاينىڭ 21 - كۈنىگىچە بولىدۇ. نامزاتلارنىڭ ئاساسىي ئەھۋالى تۆۋەندىكىچە.

ھەج قىلغۇچىلار ھازىرلاشقا تېگىشلىك شەرتلەر:

1. قورامغا يەتكەن مۇسۇلمان بولۇش كېرەك.
2. جۇڭگو كوممۇنىستىك پارتىيەسىنىڭ رەھبەرلىكى ۋە سوتسىيالىستىك تۈزۈمنى ھىمايە قىلىشى، ۋەتەننىڭ بىرلىكى ۋە مىللەتلەر ئىتتىپاقلىقىنى قوغدىشى، ۋەتەننى سۆيۈشى، قانۇنغا رىئايە قىلىشى، ئەخلاق پەزىلىتى دۇرۇس بولۇشى كېرەك.
3. تېنى ساغلام بولۇشى، ئۆز ھاجىتىدىن ئۆزى چىقالىشى، ئايروپىلان ۋە ئاپتوبۇستا ئولتۇرۇپ ئۇزۇن سەپەرگە چىقىشقا بەرداشلىق بېرەلىشى، ھەج پەرىزلىرىنى مۇستەقىل ئادا قىلالىشى كېرەك.
4. ھەج خىراجىتى يېتەرسىز بولۇشى كېرەك، يەنى ھەج مەزگىلىدىكى بارلىق چىقىمغا يەتكۈدەك پۇلى بولۇش ھەمدە ئائىلىسىنىڭ نورمال ئىشلەپچىقىرىش ۋە تۇرمۇشىغا تەسىر يەتكۈزمەسلىكى كېرەك.
5. بەلگىلىمىدىكى ياش تەلپىگە (50 ياشتىن 70 ياشقىچە) ئۇيغۇن بولۇشى كېرەك.
6. ھازىرلاشقا تېگىشلىك باشقا شەرتلەرنى ھازىرلىشى كېرەك.

ئۆمەك بىلەن ھەج قىلىشقا بولمايدىغانلار:

81 The text was displayed on walls in a variety of locations in Keriyae. The list with the names of the nominees was displayed at the office of the Committee for Nationality and Religious Affairs.

Islamic Religious Society of the Autonomous Region
Bureau for Hajj Services of the Autonomous Region
June 2008

Text 20 Announcement Making Public (Criteria) Concerning Those (to be Selected) for Making the Pilgrimage Collectively

We nominated the ...⁸² candidates for participating in the collective pilgrimage in the year 2010 from the villages (town, area, and the labor office). The time for “public view” is seven days, from 15 July 2010 till 21 July 2010 [included]. The basic information for the nominees is [mentioned] below.

The required conditions for those preparing to make the pilgrimage:

1. They have to be adult Muslims;
2. They have to support the guidance of the CPC and the socialist system, protect the unity of the country and the solidarity of the nationalities, love the country, obey the law, and have the right moral virtues.
3. His/her body should be healthy; he/she should be able to care for him/herself, be able to endure making long journeys sitting in plane and bus, and to fulfill independently the [religious] obligations of the pilgrimage.
4. Pilgrimage expenditure should be adequate. I.e. one should have enough money for all expenses in the pilgrimage period and [expenditure] should not affect normal production and life of his family.
5. He/she has to be of the corresponding age (from 50 till 70 years old) required in the regulation.⁸³
6. For preparing the request other conditions have to be met.

Those who do not qualify for making the collective pilgrimage:

⁸² No number is mentioned in the original text.

⁸³ Cf. Tursun (1999), pp. 444–448.

1. مېلىي بۆلگۈنچىلىك ۋە دىنىي ئەسەبىلىك بىلەن شۇغۇللانغانلار.
 2. جۇڭگو كوممۇنىستىك پارتىيەسىنىڭ ئەزالىرى، پارتىيە، ھۆكۈمەت ئورگىنى ئاممىۋىي تەشكىلاتلارنىڭ خىزمەتچىلىرى، ئوقۇتقۇچىلار، مەمۇرىلار، دۆلەت كارخانىلىرى، كەسپىي ئورۇنلاردىكى خىزمەتچى خادىملار، ھەج قىلىش ئۈچۈن پارتىيەدىن چىكىنگەنلەر.
 3. پارتىيە، ھۆكۈمەتنىڭ يېزا، بۆلۈم دەرىجىلىكتىن يۇقىرى (مۇئاۋىن يېزا دەرىجىلىكىنىمۇ ئۆز ئىچىگە ئالىدۇ) رەھبىرى كادىرلىرى، دۆلەت كارخانىلىرى، كەسپىي ئورۇنلاردىكى رەھبەرلەرنىڭ جورىلىرى ۋە بىۋاسىتە ئۇرۇق - تۇغقانلىرى، تەشكىلات، كادىرلار تارماقلىرى، زاپاس كادىرلار تىزىملىكىگە كىرگۈزۈلگەن خادىملارنىڭ جورىلىرى ۋە بىۋاسىتە ئۇرۇق - تۇغقانلىرى.
 4. پارتىيە ھۆكۈمەت ئورگىنى، ئاممىۋىي تەشكىلاتلار، دۆلەت كارخانىلىرى، كەسپىي ئورۇنلاردىن پېنسىيىگە، دەم ئېلىشقا چىققان پارتىيەلىك كادىرلار.
 5. يەر تەۋرەشكە چىداملىق ئولتۇراق ئۆيىنى تېخى سالمىغانلار، ئائىلە ئىقتىسادىي ئەھۋالى بىر قەدەر ناچارراق كىشىلەر، تۆۋەن تۇرمۇش كاپالىتىدىن بەھرىمەن بولۇۋاتقانلار ۋە «3 پېشقەدەملەر».
 6. دۆلەت بىخەتەرلىكى ۋە ئىجتىمائىي، سىياسىي مۇقىملىققا خەۋپ يەتكۈزۈش دېلوسىغا چېتىلىپ قالغانلار.
 7. «ئىزبوت» دېلوسىغا چېتىلىپ قالغانلار ۋە ئۇنىڭ ئۇرۇق - تۇغقانلىرى، خوتەن شەھەر «23 - مارت» ۋە قەسگە قاتناشقۇچىلار ۋە ئۇنىڭ ئۇرۇق - تۇغقانلىرى.
 8. ئېغىر مېيىپ، تېنى ئاجىز، ھەرىكەت قىلىشى كەپسىز، كەقلى - ھوشى جايىدا بولمىغانلار، ھامىلىدارلار قاتارلىقلار.
 9. ھەج قىلىپ بولغانلار.
 10. سىرتتىن كۆچۈپ كېلىپ، دائىملىق تۇرۇۋاتقىنىغا 5 يىل بولمىغانلار.
- يۇقۇرىقى شەرتكە ئۇيغۇن كەلمەيدىغانلار ئۆمەك بىلەن ھەج قىلىشقا ئىلتىماس قىلماسلىقى، ئەگەر ئۆمەك بىلەن ھەج قىلغۇچىلار تەركىبىدە بۇ خىل كىشىلەر بايقالسا، ئېتىقادچى ئامما دەلىل - ئىسپاتلىرى تولۇق بولغان ئاساستا تۆۋەندىكى مۇناسىۋەتلىك تارماقلارغا ئىنكاس قىلسا بولىدۇ. (ئىسىم - فامىلىسى ۋە ئادرېسى يېزىلمىغان نامسىز ئىنكاسلار قوبۇل قىلىنمايدۇ)

1. Those who are engaged in national separatism and religious fanaticism.
2. Members of the CPC, staff members of the Party and of the public agencies of government, teachers, [public] officers, [servants in] government enterprises and professional services, those who quitted the Party in order to make the pilgrimage.
3. Leadership cadres of the Party, village government, highest guiding cadres of the branches (deputy village level also included), spouses and direct relatives of leaders in state enterprises, and professional services, branch cadres, and spouses and direct relatives of servants listed as reserve [i.e. future] cadres of [government] organizations.
4. Pensioners from Party and Government agencies, public establishments, state enterprises, professional services, and retired Party cadres.
5. Persons who did not build an earthquake-proof house yet,⁸⁴ persons from families of a comparatively bad economical condition, those enjoying a low [government] subsistence allowance and “three [kinds of] senior persons”.⁸⁵
6. Those connected with cases endangering security of the state, and the social and political stability.
7. Those connected with cases concerning “Izbot” and their relatives, and participants in the 23 March event in Khotæen⁸⁶ and their relatives.
8. Heavily disabled, weak persons, those moving with difficulty, those mentally unfit, pregnant women etc.
9. Those who have made the pilgrimage.
10. Those who have moved [in from elsewhere] and have not been living here [i.e. in Keriyæ] permanently for five years.

Those who do not fulfill [lit.: “tally with”] the conditions [i.e. the six] above should not apply for making the pilgrimage collectively. If these kinds of people are found among those who [are to] make the pilgrimage collectively, religious people may inform the agencies concerned, based upon full proof (name and address; reporting without written name and address is not accepted).

84 I.e. spending money on doing so should have priority over and above spending money on the hajj.

85 These are: retirees from army, police forces, and children of revolutionary martyrs.

86 This refers to a demonstration in Khotæen by as many as 600 Uyghur women against a ban on wearing headscarves (veils are mentioned in another account; Delius, 2010, p. 24) in Khotæen; ‘Holachina.blog’ (2011). The demonstration was met by security forces and fighting between the demonstrating women and the Uyghur all-male security force erupted. Several hundred individuals were taken into custody thereafter. See Part I, p. 29, note 95.

كېرىيە ناھىيەلىك پارتكوم بىرلىك سەپ بۆلۈمىنىڭ مەلۇم قىلىش تېلېفونى 6811503
 كېرىيە ناھىيەلىك مىللەت - دىن ئىشلىرى كومىتېتىنىڭ مەلۇم قىلىش تېلېفونى
 6811183

كېرىيە ناھىيەلىك رىۋىزىيە ئىدارىسىنىڭ مەلۇم قىلىش تېلېفونى 6813082
 ۋىلايەتلىك رىۋىزىيە ئىدارىسىنىڭ مەلۇم قىلىش تېلېفونى 2023466
 ۋىلايەتلىك مىللەت - دىن ئىشلىرى كومىتېتىنىڭ مەلۇم قىلىش تېلېفونى 2028386

كېرىيە ناھىيەلىك مىللەت - دىن ئىشلىرى كومىتېتى

21 سۈننەت تويى دېگەن نېمە؟⁸⁷

سۈننەت قىلىش جەمئىيەتكە قەدەم قويۇش مەزمۇنلىرىنىڭ بىرى. سۈننەت قىلىش ئىسلام دىنىنىڭ قائىدە - يوسۇنى بولۇپ، ئەرەبچە «خەتنە» دېيىلىدۇ. سۈننەت قىلىش ئەڭ باشتا خالدىپىلاردىن باشلانغان، قەدىمكى مىسىردىمۇ سۈننەت قىلىش ئادىتى بولغان. سۈننەت قىلىشتىن ئىبارەت بۇ ئادەت يەھۇدى دىنىدا بولۇپ، 2000 يىللىق تارىخقا ئىگە. سۈننەتكە شىنجاڭ رايونىدا ئالاھىدە ئېتىبار بېرىلىدۇ. سۈننەت ئىسلام دىنىغا ئېتىقاد قىلىدىغان ھەر مىللەت خەلقىنىڭ ھاياتىدا ئېلىپ بېرىلىدىغان مۇھىم بولغان قائىدە - يوسۇن.

87 On an illustrated poster at KFC in the Grand Bazaar in Ueruemchi.

- Phone number of the United Front [Work Department]⁸⁸ Branch of the Party Committee of Keriya County for reporting 6811503
- Phone number of the Ethnic and Religious Affairs Committee of Keriya County for reporting 6811183
- Phone number of the Review Office⁸⁹ of Keriya County for reporting 6813082
- Phone number of the Review Office of the Province for reporting 2023466
- Phone number of the Ethnic and Religious Affairs Committee of the Province for reporting 2028386

Ethnic and Religious Affairs Committee of Keriya County

Text 21 **What is the Meaning of Circumcision?**

One of the meanings of (performing) circumcision is to make a step forwards in society.⁹⁰ To perform circumcision is a custom in (the religion of) Islam.⁹¹ In Arabic it is called “khaetnae”.⁹² The very first to start (performing) circumcision were the Chaldeans.⁹³ Also the Ancient Egyptians had the custom of performing circumcision. The custom of performing circumcision most certainly existed in Judaism. It has a 2000-year history. In the Shinjang Region special attention is paid to circumcision. Circumcision is an important custom for the people of every nationality who believe in Islamic religion and practice this in their life. Those who undergo circumcision cannot be of an even age.

88 On the UFWD see Burns (1989).

89 This is known in English as [Central] Commission for Discipline and Inspection. The Uyghur “*riwiziyae idarisi*” is the name of an early (1928–1933) predecessor of the CCDI. The old name is still used in Uyghur today. The CCDI is the highest internal-control institution of the Party. Its tasks are to enforce internal rules and regulations and to combat corruption and malfeasance in the Party. It functions in a symbiotic relationship with the Ministry of Supervision, and can launch enquiries into a wide variety of issues including a person’s religious convictions and practices.

90 Circumcision of Uyghur boys in Shinjang most often takes place at the age of seven; cf. Rudelson (1997), p. 48.

91 For a detailed discussion of the technical and medical aspects of circumcision for the general reader, see Doelaet (1995).

92 The correct form in Arabic is *khatāna*.

93 An ancient Semitic people which set up an empire, known as the Neo-Babylonian Empire, in lower Mesopotamia which lasted from circa 600 till 539 BC.

سۈننىتى قىلىدىغانلارنىڭ يېشى چۈپ سان بولسا بولمايدۇ، سۈننەت ئادەتتە باھار، كۈز پەسلىدە قىلىنىدۇ. بالىنىڭ ئاڭلىسىدىكىلەر داغدۇغىلىق سۈننەت مۇراسىمى ئۆتكۈزىدۇ، قوشنىلار، ئۇرۇق - تۇغقانلارنىڭ ھەممىسى كېلىپ بۇ مۇراسىمنى تەبرىكلەيدۇ. سۈننەت تويىغا تەجرىبىلىك دىنىي زات رىياسەتچىلىك قىلىپ دۇئا قىلىدۇ، بىر يۈرۈش قاتتىق تەرتىپلەر ئېلىپ بېرىلىپ، دوست - بۇرادەرلەر سۈننەت تويىغا ئېسىل سوۋغاتلارنى بېرىدۇ.

22 كۇچا ناھىيەسىنىڭ مۇسۇلمانلار قەبرىستانلىقىنى ۋاقىتلىق باشقۇرۇش چارىسى⁹⁴

جۇڭخۇا خەلق جۇمھۇرىيىتىنىڭ دەپنە ئىشلىرىنى باشقۇرۇش نىزامنامىسى ۋە شىنجاڭ ئۇيغۇر ئاپتونوم رايونىنىڭ دەپنە ئىشلىرىنى باشقۇرۇش ۋاقىتلىق بەلگىلىمىسى كۇچا ناھىيەلىك خەلق ھۆكۈمىتى ئىشخانىسىنىڭ (2007) 21 - نومۇرلۇق ھۆججىتىدىكى كۇچا ناھىيەسىنىڭ مۇسۇلمانلارنىڭ دەپنە ئىشلىرىنى باشقۇرۇش ۋاقىتلىق چارىسىنىڭ روھىغا ئاساسەن بۇ چارە تۈزۈپ چىقىلدى.

1. بۇ چارە جامائەت پايدىلىنىش خاراكتېرىگە ئىگە بولۇپ، كۇچا ناھىيەسىنىڭ مۇسۇلمانلار قەبرىستانلىقىنىڭ يەرلىكىنى باشقۇرۇش خىزمىتىگە ماس كېلىدۇ.
2. كۇچا ناھىيەسىنىڭ مۇسۇلمانلار قەبرىستانلىقىنىڭ يەر ئىگىدارچىلىق ھوقۇقى دۆلەتكە تەۋە بولىدۇ. شەخسلەرنىڭ ئېلىپ سېتىشى مەنئىي قىلىنىدۇ.
3. ناھىيەلىك خەلق ئىشلىرى ئىدارىسى ناھىيىمىزنىڭ مەمۇرىي رايون تەۋەسىدىكى كەڭ خەلق ئاممىسىنىڭ دەپنە ئىشلىرىنى مەمۇرىي جەھەتتىن ئاساسلىق باشقۇرىدىغان ئورۇن بولغانلىقى ئۈچۈن مۇسۇلمانلار قەبرىستانلىقىنىڭ دەپنە ئىشلىرىنى كونكرىت باشقۇرۇش، نازارەت قىلىش ۋە تەكشۈرۈش خىزمىتىگە مەسئۇل بولىدۇ. مۇسۇلمانلار قەبرىستانلىقىنى باشقۇرۇش پونكىتى ناھىيەلىك خەلق ئىشلىرى ئىدارىسىنىڭ نازارىتى ۋە يېتەكلىشى ئارقىسىدا، دەپنە ئىشلىرىنى باشقۇرۇشتىكى كونكرىت خىزمىتىگە مەسئۇل بولىدۇ.

94 Posted on the exterior wall of the office at the entrance of the cemetery.

Circumcision is usually performed in spring and in autumn. The families of the children hold a solemn circumcision ritual. Neighbors and relatives all come to this ceremony to congratulate. The circumcision celebration is presided over by an experienced religious person who recites a prayer. The series [of events] is performed in a strict sequence. Friends give nice presents for the circumcision celebration.⁹⁵

Text 22 A Provisional Supervision Measure of the Muslim Cemetery of Kucha County

This measure has been compiled according to the spirit of the *Regulations for Supervision of Funeral Affairs of the PRC*,⁹⁶ the *Provisional Regulations for Supervision of Funeral Affairs in the SUAR*, and the *Provisional Measures for the Supervision of Funeral Affairs of Kucha County's People's Government Office*, document [lit.: "in the documents"] "2007, nr. 21".

1. This measure has a public interest character and is in agreement with the [practices] of the supervising agency of the lands of the Muslim cemetery of Kucha County.
2. The land ownership rights of the Muslim cemetery of Kucha County belongs to the state. Selling and buying by individuals is prohibited.
3. Because the People's Affairs Administration of the County is the office [which] is essentially administratively supervising the funeral affairs for the general public of our county's administrative region, it is responsible for the specific management of funeral affairs of the Muslim cemetery, and for the task of supervising and inspecting. The work station of the Muslim cemetery is responsible for the specific task of funerary affairs under the supervision and guidance of the People's Affairs Administration of the County.

95 Cf. Rakhman (2008), p. 127. The event is concluded with a circumcision banquet. In a bilingual poster at Kentucky Fried Chicken in Ueruemqi, the text above is accompanied by another text mentioning that if you throw your circumcision party at KFC, you will get a beautiful Uyghur host, singing and dancing, games, the KFC mascot "Chi Chi", delicious KFC meals, and a big gift pack; Tan (2010).

96 Issued by the State Council on July 11, 1997; see Ismail (2004), p. 220 for a Uyghur translation of the relevant articles.

4. مۇسۇلمانلار قەبرىستانلىقىدا ئۆتكۈزۈلدىغان دەپنە مۇراسىمى، مۇسۇلمانلار قەبرىستانلىقىنى باشقۇرۇش پونكىتىنىڭ يېتەكچىلىكىدە بولىدۇ، دەپنە پائالىيىتى چوقۇم قانۇن - تەرتىپكە ئۇيغۇن، بىخەتەر، تىجەشلىك بولۇش پىرىنسىپى بويىچە ئېلىپ بېرىلىدۇ. ئىجتىمائىي ئەخلاققا، مىللەتلەر ئىتتىپاقلىقىغا زىت كېلىدىغان، باشقىلارنىڭ قانۇن - ھوقۇق مەنپەئەتىگە زىيان يەتكۈزىدىغان ئىش - ھەرىكەتلەرگە يول قويۇلمايدۇ.
5. ناھىيەلىك مۇسۇلمانلار قەبرىستانلىقىنى باشقۇرۇش پونكىتى دەپنە ئىشلىرىنى باشقۇرۇش نىزام بەلگىلىمە ۋە ئالاقىدار سىياسەتلەرگە قاتتىق رىئايە قىلىپ، ئۆلگەنلىك ئىسپاتىغا ئاساسەن قەبرە ۋە لەھەت ئىشلىتىش رەسمىيەتلەرنى بېجىرىپ، ئالاقىدار مۇلازىمەت بىلەن تەمىن ئېتىدۇ.
6. ناھىيەلىك مۇسۇلمانلار قەبرىستانلىقىنى باشقۇرۇش پونكىتى قەبرىستانلىقىنى باشقۇرۇشنى كۈچەيتىپ، خەلق ئاممىسىغا قۇلايلىق يارىتىپ، ئەلا مۇلازىمەت قىلىدۇ. مۇسۇلمانلارنىڭ دەپنە ئادىتىگە ھۆرمەت قىلىپ، مۇسۇلمانلار قەبرىستانلىقىنىڭ ئۇل - ئەسلىھەلەر سالمىقىنى زورايىتىپ، قەبرىستانلىقنى كۆكتەرتىپ، مۇھىتىنى گۈزەللەشتۈرۈپ، باغچا شەكىلدىكى قەبرىستانلىق ئۆلچىمىگە يەتكۈزۈپ، مۇلازىمەت دائىرىسىنى كېڭەيتىپ، كۆپ خىل قەبرە شەكىللىرىنى لايىھەلەپ، كەڭ مۇسۇلمانلار ئاممىسىنىڭ دەپنە ئىشلىرى ئېھتىياجىنى قاندۇرۇشقا كاپالەتلىك قىلىدۇ.
7. مۇسۇلمانلار قەبرىستانلىقىنىڭ يەرلىك ئورنىنى ئىشلىتىشكە پىلانلىق يەر ئىشلىتىش، تېجەشلىك بولۇش، تەرتىپلىك بولۇش نىشانى يولغا قويۇلدى. يەرلىكنىڭ كۆلىمى 6 كۇۋادىرات مېتىردىن ئېشىپ كەتمەيدۇ، ھەر خىل شەكىلدىكى يەرلىك ئالدىن تەييارلاپ قويۇلىدۇ، ئەنئەنىۋى ئادەتتىكى يەرلىكنى ۋاپات بولغانلىق ئىسپاتىغا ئاساسەن كۆرسىتىپ بېرىلىدۇ (ئالدىن سېتىپ بېرىلمەيدۇ). كارىدورلۇق ئۈستى يېپىقلىق بىر قەۋەتلىك قەبرىلەرنى بىر ئائىلىگە ئالدىن ئەڭ كۆپ بولغاندا 6 كىشىلىك سېتىپ بېرىلىدۇ، قەۋەتلىك قەبرىلەر بىر ئائىلىگە ئالدىن سېتىپ بېرىلىدۇ، يەر ئىگىلەش كۆلىمى 48 كۋادرات مېتىردىن ئېشىپ كەتمەيدۇ.
8. ناھىيەلىك مۇسۇلمانلار قەبرىستانلىقىنى باشقۇرۇش پونكىتى ئالغان تۈرلۈك ھەقلەردە دۆلەتنىڭ دەپنە ئىشلىرىنى باشقۇرۇش ھەق ئېلىشتىكى ئالاقىدار بەلگىلىمىرى ۋە باھا تارماقلىرى بېكىتكەن باھاسىنى قاتتىق ئىجرا قىلىندۇ، مۇلازىمەت تۈرلىرى، ھەق ئېلىش ئۆلچىمى ۋە ئۇنىڭ ئاساسلىرىنى ئاشكارىلاپ، ئاممىنىڭ نازارىتى ئاڭلىق قوبۇل قىلىندۇ.

4. Funeral ceremonies held at the Muslim cemetery will be performed under the guidance of the supervising work station of the Muslim cemetery, funerals must be in conformance with [principles] of law and order, be safe, and be conducted according to the principle of economic rationality. Social morality and solidarity of nationalities should not be contradicted, and actions damaging legal interests of others stemming from law and legal rights, should not be allowed.
5. The supervising work station of the County's Muslim cemetery should strictly observe the regulations for funeral affairs and related policies. On the strength of the *Death Certificate*⁹⁷ the formalities for using grave and coffin chamber can be transacted, and connected services are supplied.
6. The supervising work station of the County's Muslim cemetery will strengthen the supervision of the cemetery, has to create a convenient environment for the people, and offer the best of services. It will respect the funerary traditions of Muslims,⁹⁸ it will enlarge the scale of the infrastructure, it will landscape the cemetery, beautify the environment, to make it look like a garden [lit.: "to make it reach the standard of a garden"], to widen the scope of services, to design many different kinds of tombs, and ensure satisfaction of the needs of the funeral affairs of the general Muslim [population].
7. The goal of using the sites [of graves] of the Muslim cemetery according to an allocation plan, economically and systematically, was attained. The dimension of the location should not be more than 6 square meters. Every kind of grave will be prepared in advance. On the strength of the death certificate a normal traditional location will be shown (it is not possible to buy beforehand). Graves of one level with a corridor covered from above will be sold for one family [but] not more than 6 persons. Leveled graves will be sold beforehand; the surface will not be more than 48 square meters.
8. The work station of the County's Muslim cemetery will strictly fulfill the relevant rules of the state's funeral services supervision agency, and of related regulations and fee-establishing agencies for the various fees to be taken. The kinds of services, the criteria for charges, the clarification of the reasons, will be made public and the public's supervision is conscientiously accepted.

97 The procedure to register death varies by area and location of the death. A Death Certificate is required to cancel the Hukuo registration and to bury the deceased person. See *Death Certificate* (2011).

98 On Uyghur Islamic funerary traditions, see Rakhman (2008), pp. 316–334.

9. قەبرىستانلىقتىكى تەبىئىي لانغان يەرلىك ۋە قەبرىلەر ھەقلىق ئىشلىتىلىدۇ، يەرلىك سېتىۋالغۇچىلارغا يەرلىككە ئىگىدارچىلىق قىلىش گۇۋاھنامىسى بىلەن تالون تارقىتىپ بېرىلىدۇ، ھەرقانداق ئورۇن ۋە شەخسنىڭ خالىغانچە ئىگىلىۋېلىشىغا، ھەقسىز ئىشلىتىشىگە، باھاسىنى خالىغانچە ئۆزگەرتىشىگە يول قويۇلمايدۇ، ئەگەر ۋاپات بولغۇچى، ئىگە - چاقىسىز ياكى نامسىز كىشىلەر بولسا جەسەتلىرى مۇناسىۋەتلىك ئورۇنلارنىڭ ئىسپاتى ۋە خەلق ئىشلىرى ئىدارىسىنىڭ تەستىقى بىلەن دەپنە قىلىنىدۇ، بۇنىڭ چىقىمىنى يىل ئاخىرىدا ناھىيەلىك خەلق ئىشلىرى ئىدارىسى تولۇقلاپ بېرىدۇ.
10. مۇسۇلمانلار قەبرىستانلىقىنىڭ خىزمەتچى خادىملىرى كەسپى ئەخلاقى ۋە مەشغۇلات قائىدىسىگە قاتتىق رىئايە قىلىش، خىزمەت قولايلىقىدىن پايدىلىنىپ ئۆز كۆمىچىگە چوغ تارتىشقا، پۇل - مال تەلەپ قىلىپ، مېيىتنىڭ ئۇرۇق - تۇغقانلىرىغا قەستەن قىيىنچىلىق تۇغدۇرۇشقا قەتئىي يول قويۇلمايدۇ، خىلاپلىق قىلغۇچىلار بايقالسا كۇچا ناھىيەلىك خەلق ھۆكۈمىتى ئىشخانىسىنىڭ (2007) 21 - نومۇرلۇق ھۆججىتىنىڭ روھى بويىچە بىر ياقلىق قىلىنىدۇ.

(2008 - يىلى (مارت)

9. The prepared site and the graves at the cemetery are used [only after] paying the fee. To those who bought a certificate of obtaining landownership together with a receipt will be issued. To misappropriate, to use [it] without paying, [or] to change the rates by personal discretion is not allowed for any agency (unit) or individual. If the deceased are without descendants, or are anonymous, the corpses will be buried on the strength of an appropriate certificate from the agencies concerned, and with approval from the People's Affairs Administration. The expenses for this will be refunded by the People's Affairs Administration at the end of the financial year.
10. The servants of the Muslim cemetery have to heed strictly professional morals and operational rules, and it is absolutely not allowed to benefit from the nature of the office themselves [lit.: "to move the embers to the side of one's own bread", i.e. "to be selfish"], to demand money and property, and to cause intentional difficulty to the relatives of the dead. If violators are discovered, they will be dealt with in accordance with the spirit of document 21 (2007) of the County of Kucha's People's Government Office.

March, 2008

III

Education: Molding Minds, Mastering Mandarin



23 ئوقۇغۇچىلار قەسە نامامسى¹

بىز كوممۇنىزم ئىشلىرىنىڭ ئىزباسارلىرى، بىز ماركسىزىملىق دۆلەت قارشى، مىللەت قارشى، دىن قارشى، تارىخ قارشى، مەدەنىيەت قارشىنى مۇستەھكەم تۇرغۇزىمىز. نادانلىق بىلەن خوشلىشىپ، ئىلىم - پەننى ھۆرمەتلەيمىز. ھەرقانداق دىنىي پائالىيەتلەرگە ھەرگىز قاتناشمايمىز، مىللىي بۆلگۈنچىلىككە قەتئىي قارشى تۇرىمىز. جۇڭخۇانى گۈللەندۈرۈش ئۈچۈن تىرىشىپ ئۆگىنىپ، كۈنسىرى ئالغا باسىمىز.

ئوقۇتقۇچىلار قەسە نامامسى

بىز شەرىپلىك خەلق ئوقۇتقۇچىسى، سوتسىيالىزم ئىشلىرىنىڭ ئىزباسارلىرىنى تەربىيەلەش بىزنىڭ مۇقەددەس بۇرچىمىز، بىز دېڭ شياۋپىڭ نەزەرىيەسى ئۇلۇغ بايرىقىنى ئېگىز كۆتۈرىمىز، ھەر مىللەت خەلقىنىڭ بۈيۈك ئىتتىپاقلىق بايرىقىنى ئېگىز كۆتۈرىمىز، قانۇننىڭ ئىززەت - ھۆرمىتىنى قوغدايمىز. ھەرقانداق دىنىي پائالىيەتلەرگە ھەرگىز قاتناشمايمىز، مىللەت بۆلگۈنچىلىككە قەتئىي قارشى تۇرىمىز، ماركسىزىملىق دۆلەت قارشى، مىللەت قارشى، دىن قارشى، تارىخ قارشى، مەدەنىيەت قارشى بىلەن ئوقۇغۇچىلارنى تەربىيەلەيمىز. پارتىيەگە، خەلققە، ۋەتەنگە سادىق بولىمىز. بىلىم بېرىپ ئادەم تەربىيەلەيمىز. باشقىلارغا ئۈلگە بولىمىز، خىزمەت ئورنىمىزدا چىڭ تۇرۇپ خالىس تۆھپە قوشىمىز.

24 مەدەنىيەتلىك ئوقۇغۇچى بولۇشنىڭ ئۆلچەملىرى²

ۋەتەننى قىزغىن سۆيۈش.

1. ۋەتەننى، يۇرتنى، مەكتەپنى، سىنىپ كولىپكتىپىنى قىزغىن سۆيۈش.

1 On a billboard in the yard of No. 2 High School of Khotan County.

2 On a billboard in the yard of No. 2 High School of Khotan County.

Text 23 Vow of Students

We are adherents of (the causes of) Communism; we staunchly persist in [adhering to] Marxist ideas of state, nation, religion, history and civilization. Saying farewell to ignorance, we will respect science. We will never participate in whatever religious activities, we absolutely oppose national separatism. For the sake of making China prosperous, we will study hard and we will make daily progress.

Vow of Teachers

We are honorable people's teachers, educating the successors [to perform] the task of socialism is our sacred duty; we will raise high the great banner of the theory of Deng Xiaoping.³ We will raise high the great banner of solidarity of every nationality. We will protect the dignity of the law. We will never participate in whatever religious activity. We will absolutely oppose national separatism. We will educate the students about Marxist ideas of state, nationality, religion, history and civilization. We will be loyal to Party, people and country. We will convey knowledge and educate people. We will be an example for others. We will insist on making voluntary contributions in our working place.

Text 24 Norms for (being) a Civilized Student

To love the country passionately.

1. To passionately love the country, the homeland, the school, and the collectivity of the class.

3 Deng Xiaoping was the paramount leader of the PRC from 1978 to 1992. He led China towards a socialist market economy. His "theory", which is also being referred to as Dengism, consists of a series of political and economic ideologies seeking to adept Marxism and Mao Zedong's thought to the existing socio-economic conditions of China. Dengism changed China into a country under the "socialist market economy with Chinese characteristics". "This market economy does not belong to capitalism anymore and is consistent with the necessity of socialist economic division and productions." See Liang (2008), pp. 38–40.

2. دۆلەت بايرىقى، دۆلەت گىرىنى ھۆرمەتلەش، دۆلەت شېئىرىنى ئوقۇشنى بىلىش، بايراق چىقىرىش مۇراسىمىغا ۋاقىتدا قاتنىشىش.
3. كىچىكىدىن باشلاپ ۋەتەنگە تۆھپە قوشۇش ئىرادىسىنى تىكلەش.

ئوقۇتقۇچىلارنى ھۆرمەتلەش.

4. ئوقۇتقۇچىلارنى ھۆرمەتلەش، ئوقۇتقۇچىلارنىڭ ئەمگەك مېۋىلىرىنى قەدىرلەش. ئوقۇتقۇچىلارنى كۆرگەندە تەشەببۇسكارلىق بىلەن ئۇلاردىن تىنچلىق سوراڭ، ئەدەپلىك بولۇش.
5. ئاتا-ئانىلارنى ھۆرمەتلەش، سىرتقا چىققاندا ياكى ئۆيگە قايتىپ كىرگەندە ئۇلارنى ۋاقىتلىنىدۇرۇش.
6. چوڭلارنىڭ توغرا تەربىيىسىنى ئاڭلاش، ئۇلارغا يانماسلىق، ئاچچىقلانماسلىق، ئوقۇتقۇچى ئورۇنلاشتۇرغان ۋەزىپىلەرنى ئەستايىدىللىق بىلەن تاماملاش.

2. To respect the country's flag,⁴ the country's emblem.⁵ To know (to sing) the national anthem⁶ and to participate on time in the ceremony of hoisting the flag.⁷
3. To develop the will to contribute to the nation starting from childhood.

To respect the teachers

4. To respect the teachers, to cherish the results of the teachers' labor. To take the initiative to say hello when seeing the teachers; and to be polite.
5. To respect parents, to let them know the time of going out or returning home.
6. To listen to the correct teaching of the elderly. Not to contradict them; not to make them angry. To complete steadfastly the task set by the teacher.

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- 4 The symbolism in the flag, according to current interpretation is: the red background for the revolution, the large star for the CPC, and the four small stars for the four social classes as defined in Maoist thought. According to the *National Flag Law of the PRC* enforced in 1990, everyone "shall respect and care for the National Flag". One way of expressing respect and care is following the directives for folding the flag, standing to attention when the flag is hoisted, and assuring that it does not touch the ground when lowered. Burning, mutilating, scrawling on, defiling or trampling the flag is a criminal offence.
 - 5 The National Emblem consists of the Tiananmen Gate tower under the five stars encircled by ears of wheat and rice and a wheel gear at the base. According to the Chinese Government website, these symbolize the worker-peasant alliance, which was at the basis of the birth of New China under the people's democratic dictatorship. The requirement to respect and care for the National Emblem is enshrined in the *Law of the PRC on the National Emblem*. This Law specifies where it should be displayed.
 - 6 The Chinese national anthem, *The March of the Volunteers*, composed by Nie Er and lyrics by Tian Han, was the theme song of a 1935 patriotic film. The song was used for the first time as the national anthem in 1949. The current lyrics differ slightly from the earlier versions with the CPC and Mao Zedong not mentioned anymore.
 - 7 According to the *Flag Law*, "full-time schools shall display the national flag daily, except during vacations". The flag is hoisted in the morning and lowered in the evening. Full-time schools hold a flag-hoisting ceremony once a week. When a flag-hoisting ceremony is held, those present face the flag and stand to attention to salute the flag. The National Anthem is sung while the flag is hoisted.

ئىتتىپاقلىشىپ ئۆزئارا ياردەملىشىش.

7. لېي فېڭدىن ئۆگىنىپ باشقىلارنى ئويلاش، باشقىلارغا ياردەم بېرىشنى خۇشاللىق دەپ بىلىش، ياشانغانلارنى ھۆرمەتلەپ، كىچىكلەرنى ئاسراپ، مېيىپ - ئاجىزلارغا ياردەم بېرىش.
8. ساۋاقداشلار بىلەن ئىتتىپاقلىشىش، ئۇرۇشماسلىق، تىللاشماسلىق، ئاجىزلارنى، كىچىكلەرنى بوزەك قىلماسلىق، مەدەنىيەتلىك بولۇش، باشقىلارغا ئەدەپ بىلەن مۇئامىلە قىلىش.

قانۇن - ئىنتىزامغا رىئايە قىلىش.

9. دۆلەتنىڭ قانۇن - بەلگىلىمىلىرى، ئوقۇغۇچىلار «مىزانى»، ئوقۇغۇچىلار «قاندىسى» ۋە مەكتەپنىڭ قائىدە - تۈزۈملىرىگە ئاڭلىق رىئايە قىلىش.
10. قاتناش قائىدىلىرىگە رىئايە قىلىپ، قائىدىگە خىلاپ ۋېلىسىپىت مىنمەسلىك، ئىجتىمائىي، ئاممىۋىي تەرتىپ ۋە مەكتەپ تەرتىپىگە رىئايە قىلىش.
11. مەشغۇلات ۋاقتىغا رىئايە قىلىش، دەرس ۋاقتىدا ئەستايىدىللىق بىلەن لېكسىيە ئاڭلاپ، ئۇششاق ئىشلار بىلەن شۇغۇللانماسلىق، تاپشۇرۇقلارنى ئۆز ۋاقتىدا مۇستەقىللىق بىلەن تاماملاش، ئىمتىھاندا كۆز بويامچىلىق قىلماسلىق.
12. ئىجتىمائىي ئەخلاققا رىئايە قىلىپ، تاماكا چەكمەسلىك، ھاراق ئىچمەسلىك، سەت گەپلەرنى قىلماسلىق، بالدۇر مۇھەببەتلەشمەسلىك، قىمار ئوينىماسلىق، خۇراپىي پائالىيەتلەرگە قاتناشماسلىق.

سەمىمىي، باتۇر بولۇش.

13. يالغان سۆزلىمەسلىك، سەمىمىي، راستچىل بولۇش.
14. باشقىلارنىڭ نەرسىلىرىنى خالىغانچە ئالماسلىق، ئۆتتە ئالغان نەرسىلەرنى قايتۇرۇش.
15. ئىجتىمائىي مەسئۇلىيەت ۋە ئىجتىمائىي ھەققانىيەت تۇيغۇسى بولۇش، مۇھەببەت - نەپرىتى ئېنىق بولۇش، ناچار قىلمىشلار بىلەن كۈرەش قىلىشقا جۈرئەت قىلىش.

To be in harmony helping each other.

7. To learn from Lei Feng⁸ thinking about others. To give help to others is known to be a happy thing. To respect the aged; to protect the young ones, and to give help to the disabled.
8. To be in harmony with the class-mates. Not to fight; not to quarrel; not to bully the weak and the small ones. To be civilized; and to treat others with politeness.

To obey the law and regulations.

9. To consciously abide by the laws and regulations of the State, the students' *Mizan*, the students' *Qa'ida*,⁹ and the rules and regulations of the school.
10. To obey traffic rules; not to infringe upon the rules when going by bike. To comply with social and public order, and with the order of the school.
11. To heed the school times, to listen conscientiously to the lecture (at the time of) [in] class; not to engage in trivial matters[during the lesson]; to complete homework independently on time. Do not crib at examination.
12. To comply with social morality. Not to smoke; not to drink; not to use bad words; not to have early courtship; not to gamble; not to participate in superstitious behavior.

To be honest, and brave.

13. Not to lie; to be honest and upright.
14. Not to take things from others at will; to return things borrowed.
15. To have a sense of social responsibility and social justice; to be clear about love and hate;¹⁰ daring to fight evil deeds.

8 A soldier in the Popular Liberation Army who became a cultural icon symbolizing selflessness, modesty, and dedication; cf. Edwards (2010), pp. 21–44. Under Mao, March 5th became “Learn from Comrade Lei Feng Day”, involving various activities to commemorate him.

9 The *Qa'ida* (Guideline) is a text which instructs about the daily routine to be followed before going to school, while going to school, in school, and after school. Sections of the text above are also included in the *Qa'ida*. See text 154 in the corpus at Leiden University Library. In terms of the formal obligations the *Mizan* is to be ranked between Law and the *Qa'ida*.

10 I.e. to love the Party and to hate those who oppose the Party.

ئومۇمنىڭ مال - مۈلكىنى ئاسراش.

16. ئاممىۋى ئەسلىھەلەر ۋە مەكتەپنىڭ بارلىق مال - مۈلكىنى ئاسراش، ئۇلارنى بۇزۇۋەتمەسلىك، رەسىم سىزماسلىق، رەڭلەردە بويىماسلىق، گۈل - گىياھ، دەل - دەرەخلەر ۋە زىرائەتلەرنى ئاسراش.

تۇرمۇشتا ئاددىي - ساددا بولۇش.

18. تۇرمۇشتا بەس تالاشماسلىق، تاماق، كىيىم تاللىماسلىق، شۆھرەتپەرەسلىك قىلماسلىق.

19. پارچە - پۇرات يېمەكلىكلەرنى يېمەسلىك، قالايىمقان پۇل خەجلىمەسلىك، پۇل ئامانەت قويۇشقا ئاكتىپ قاتنىشىش.

20. ئاشلىق ۋە ئۆگىنىش بۇيۇملىرىنى ئىسراپ قىلماسلىق، سۇ، توكنى تىجەش، ئىقتىسادچانلىق، تىجەشلىك بولۇش.

تازىلىققا رىئايە قىلىش.

21. قىياپىتى پاكىز، كىيىنىشى رەتلىك بولۇش، گىرىم قىلماسلىق، ئۇزۇن چاچ، ئۇزۇن تىرىناق قويماستىن.

22. ياخشى بولغان تازىلىق ئادىتى بولۇش، شەخسىي تازىلىقنى تەشەببۇسكارلىق بىلەن قىلىش، دىجورنىلىكنى ئاكتىپلىق بىلەن ئىشلەش.

23. مۇھىت تازىلىقنى تەشەببۇسكارلىق بىلەن قوغداش، خالىغان جايغا تۈكۈرمەسلىك، مېۋە شۆپكى، قەغەز پارچىلىرىنى قالايىمقان تاشلىماسلىق.

ئەمگەك پوزىتسىيىسى ياخشى بولۇش.

24. ئۆز ئىشىنى ئۆزى قىلىش.

25. ئۆزىنىڭ چامى يېتىدىغان ئۆي ئىشلىرىنى تەشەببۇسكارلىق بىلەن ئۆز ئۈستىگە ئالالايدىغان بولۇش.

26. مەكتەپ ۋە جەمئىيەتتىكى پايدىلىق ئەمگەك ۋە مۇلازىمەت خاراكتېرىدىكى خىزمەتلەرگە ئاكتىپ قاتنىشىش.

To protect public property.¹¹

16. To protect public facilities and all property of the school. Not to damage them; not to make drawings; not to paint. To protect flower beds, trees, and crops.

To live simply.

18. Not to compete in life; not to be picky with food and clothing; not to be vain.
19. Not to eat junk food; not to spend money without planning; to participate actively in saving money.
20. Not to waste food and learning materials; to save water and electricity; to economize and to save.

To observe cleanliness.

21. To keep a clean appearance and to dress tidily; not to use make-up; not to have long hair and long nails.
22. To have good hygienic habits, to take the initiative for personal hygiene, to actively perform one's [cleaning] duty.
23. To protect environmental cleanliness with initiative, not to spit at will, not to dispose fruit peel and pieces of paper at random.

To have a good attitude towards work.

24. To do one's work by oneself.
25. To actively take upon oneself domestic work which one is able to perform oneself.
26. To actively participate in work benefiting school and society and in "service-type" jobs.¹²

¹¹ 'Norm 17' missing in original text.

¹² E.g. of the type taken on by Lei Feng.

ئومۇمىيۈزلۈك تەرەققىي قىلىش.

27. دۆلەتنىڭ چوڭ ئىشلىرى ۋە سىياسىي ئېقىم مەسلىھەتلىرىگە كۆڭۈل بۆلۈش، ئالغا بېسىش ئىرادىسى كۈچلۈك بولۇش، ئىدىيىۋى - ئەخلاقى ياخشى بولۇش.
28. ئۆگىنىشتە ئەستايىدىل، تىرىشچان بولۇش، نەتىجىسى ئەلا بولۇش.
29. مەدەنىي تەنتەربىيە پائالىيەتلىرىگە ئاكتىپ قاتنىشىش، تەنتەربىيەدە ئۆلچەمگە يېتىش.
30. مەكتەپ تەشكىللىگەن تۈرلۈك پائالىيەتلەرگە ئاكتىپ قاتنىشىش.

25 ئوتتۇرا مەكتەپ ئەخلاق تەربىيىسى خىزمىتىنىڭ مەقسىتى¹³

ئەخلاق تەربىيىسى — ئوقۇغۇچىلارغا سىياسىي، ئىدىيىۋى، ئەخلاق ۋە پىسخىكا جەھەتتىن تەربىيە ئېلىپ بېرىشنى ئاساس قىلىپ، سوتسىيالىستىك مەكتەپ باشقۇرۇش يۈزلىنىشىدە چىڭ تۇرۇپ، ئىختىساس ئىگىلىرىنى يېتىشتۈرۈش، ئوقۇغۇچىلارنىڭ ئومۇمىيۈزلۈك تەرەققىي قىلىشىنى ئىلگىرى سۈرۈشتە ھەل قىلغۇچ رول ئوينايدۇ. مەكتەپلەر چوقۇم ماركسىزم، لېنىنىزم، ماۋزېدۇڭ ئىدىيەسى ۋە يولداش دېڭ شياۋپىڭنىڭ جۇڭگوچە ئالاھىدىلىككە ئىگە سوتسىيالىزم نەزەرىيىسىنى يېتەكچى قىلىپ، مائارىپ فاڭجىنىنى ئەستايىدىل ئىجرا قىلىپ، ئوقۇتۇش ئىسلاھاتىنى ئاكتىپ ئىلگىرى سۈرۈپ، ئەخلاقىي تەربىيە خىزمىتىنى ياخشى ئىشلەپ، غايىلىك، ئەخلاقلىق، مەدەنىيەتلىك، ئىنتىزامچان بولغان جۇڭگوچە ئالاھىلىككە ئىگە سوتسىيالىزم ئىشلىرى ئۈچۈن ئۆزىنى بېغىشلايدىغان ئىزباسارلارنى يېتىشتۈرۈپ چىقىش لازىم.

ئوتتۇرا مەكتەپ ئەخلاق تەربىيە خىزمىتىدە پارتىيەنىڭ، سوتسىيالىزمنىڭ دەسلەپكى باسقۇچىدىكى ئاساسىي لۇشىيەننى ئەستايىدىل ئىزچىللاشتۇرۇپ، پارتىيەنىڭ سوتسىيالىستىك مەنىۋى - مەدەنىيلىك قۇرۇلۇشىنى يېتەكچى قىلىپ، ئەخلاقىي تەربىيە ئەنئەنىسىگە ۋارىسلىق قىلىش ئاساسىدا، ئۈزلۈكسىز تەرەققىي قىلىپ، ئۆزگىرىۋاتقان يېڭى ئەھۋاللارغا ماسلىشىپ، ئەخلاق تەربىيەسىنى دەۋر ئالاھىدىلىككە ماس ھالدا يېڭى مەزمۇنغا ئىگە قىلىپ، ھەقىقەتنى ئەمەلىيەتتىن ئىزدەش ئىدىيەسى ۋە لۇشىيەندە چىڭ تۇرۇپ، دۆلىتىمىزنىڭ ئەمەلىيىتى، مائارىپ ئەمەلىيىتى ۋە ئوتتۇرا مەكتەپ ئوقۇغۇچىلىرىنىڭ ئەمەلىيىتىنى چىقىش قىلىپ، ياش

13 Text on a billboard in the yard of No. 2 High School of Khotaen County.

To develop comprehensively.

27. To be concerned with the country's big issues and current policy matters. To have a strong enterprising spirit, and to have good (right) ideas and morals.
28. To be conscientious and diligent in learning; to obtain a high result.
29. To actively participate in cultural and athletic activities; to reaching the [set] standards in athletics.
30. To actively participate in various activities organized by the school.

Text 25 The Purpose of (the Task of) Moral Education in Junior High School

Moral education is based upon tutoring students about political, intellectual, moral and mental aspects. It plays a decisive role in insisting on socialist school supervision, in nurturing useful talents and in advancing the students' comprehensive development. Schools must absolutely instruct about Marxism, Leninism, Mao's ideas, and comrade Deng Xiaoping's theory of socialism with Chinese features,¹⁴ conscientiously apply guiding political principles of education, actively advance teaching reform, well perform the task of moral training, to nurture the production of successors that are aspiring, moral, civilized, disciplined, and devote themselves to the cause of socialist affairs with Chinese features.

Moral education services in middle school – to implement conscientiously the first step of basic political principles of Party and socialism, to instruct [about] the Party's socialist spiritual and material foundations, based on traditional and inherited moral training, [and] to continuously develop, [and] change, accommodating the new conditions. Moral training in accordance with the features of the age [is] giving new contents, to insist seeking the truth of ideas and in political principles from reality, the reality of our country, the reality of education, and is congenial with the reality of junior high school students. It is stipulating division of contents and levels of the aims and contents

14 See p. 177, note 3.

ئۆسمۈرلەرنىڭ ئۆسۈپ يېتىلىش، تەرەققىي قىلىش قانۇنىيىتىگە ئاساسەن ئەخلاق تەربىيە خىزمىتىنىڭ نىشانى ۋە مەزمۇنىنى قاتلاملارغا بۆلۈپ بەلگىلەپ، ئوتتۇرا مەكتەپ ئوقۇغۇچىلىرىغا قارىتا سىياسىي نۇقتىنەزەر قارىشى، ئاساسىي ئەخلاق قارىشى، ئاساسىي مەدەنىيلىك تەربىيەسى ئېلىپ بېرىپ، ئۇلارغا ياخشى بولغان پىسخىك خاراكتېر ۋە ئەخلاق قارىشىنى يېتىلدۈرۈش ئاساسىدا، ئەخلاق - تەربىيە ئېلىپ بېرىش ئۇسۇلىنى ئۆزگەرتىپ، ئەخلاق تەربىيە خىزمىتىنى قەدەممۇ - قەدەم ئىلمىيلاشتۇرۇش، قېلىپلاشتۇرۇش، تۈزۈملەشتۈرۈپ يولغا سېلىشتىن ئىبارەت.

26 ئىلى نۇرتاي ھاجىم يېتىملەر مەكتىپىنىڭ قىسقىچە ئەھۋالى¹⁵

ئىلى نۇرتاي ھاجىم يېتىملەر مەكتىپى شىنجاڭدىكى داڭلىق كارخانىچى، ساخاۋەتچى نۇرتاي ھاجىمنىڭ ئارزۇسى بويىچە، يېتىم ۋە ئىقتىسادىي قىيىنچىلىقى ئېغىر بولغان بالىلارنىڭ ئوقۇشى ئۈچۈن 1996 - يىل 8 - ئايدا ئاپتونوم رايون، ئوبلاستلىق پارتكوم ۋە شەھەرلىك ھۆكۈمەتنىڭ زور كۈچ بىلەن قوللىشى ئارقىسىدا 3 مىليون 800 مىڭ يۈەن مەبلەغ سېلىپ قۇرۇلغان، ئۇ شىنجاڭدىكى تۇنجى، شۇنداقلا پۇقراۋى كارخانا مەبلەغ سېلىپ قۇرغان، بىردىنبىر پۈتۈن كۈنلۈك تۈزۈمدىكى، پاراۋانلىق خاراكتېرىدىكى توققۇز يىللىق مەجبۇرىيەت مائارىپى مەكتىپى.

مەكتىپىمىزدە ھازىر بار بولغان ئوقۇتقۇچى، ئىشچى - خىزمەتچى 38 نەپەر، بۇنىڭ ئىچىدە باشلانغۇچ مەخسۇس ئوقۇتقۇچىلار 14 نەپەر، ئالىي ئۇنۋان 6 نەپەر، باشلانغۇچ 1 - دەرىجە 7 نەپەر، تولۇقسىز مەخسۇس ئوقۇتقۇچىلار 4 نەپەر، تولۇقسىز 2 - دەرىجە 2 نەپەر، ئوقۇتۇش ياردەمچى خادىملار، ئارقا سەپ خىزمەتچى 12 نەپەر، مەكتەپتىكى ئوقۇغۇچىلار 180 نەپەر، مەكتەپ كۆلىمى 32 مو، قۇرۇلۇش كۆلىمى 2800

15 On a placard at the gate to the school compound.

of the task of moral education based upon the principle of adolescent growth and development. It makes grow the political viewpoints, the basic morality and attitude (i.e. political loyalty), and the basic cultural training of middle school students, based on good mental character and moral attitude. To change the method of conducting moral training [means] to truly improve, standardize and institutionalize moral training services step by step.

Text 26 A Concise [Statement] of the Position of the Nurtay Hajim Orphanage in Ili

The Nurtay Hajim Orphanage in Ili was established in accordance with the wish of the famous industrialist and philanthropist Nurtay Hajim,¹⁶ for educating orphans and economically heavily underprivileged children¹⁷ in August 1996, with active support from the Autonomous Region, the Prefecture's (i.e. Ili Qazaq Autonomous Prefecture's) PC and the city's government, with the investment of 3.8 million yuan. This is the first nine-year compulsory educational school in Xinjiang financed by private enterprise, unique with a full-time system, and of a non-profit character.

At the moment, our school has 38 persons [employed] as teachers and staff. Among these 14 persons are professional elementary school teachers, six persons with high academic degrees, 7 persons [are qualified for] first level of the elementary school, 4 persons are special junior high school teachers, 2 persons are second rank junior high school [teachers],¹⁸ 12 persons are assistant teachers and logistic support staff. The students at the school are 180 persons;¹⁹

16 Nurtay Haji Iskaendaer is a wealthy Uyghur from Ili Qazaq Autonomous Prefecture, residing in Beijing. He is the CEO of the China Xinjiang Western Nur Group, which is a transportation and manufacturing conglomerate. In June 2006, he was publicly honored for his philanthropic activities when he received an award from the Chinese Benevolent Association during a solemn ceremony in the Hall of the People in Beijing. A brief account of the event was published in *Shinjang Geziti*, July 18, 2006.

17 To be accepted, a child should have been born in one of the eight counties of the district.

18 Teachers should have a teaching certificate from one of Technical Colleges (Tekhnikom) and a minimum of 240 hours of training for elementary school, and 540 hours for higher levels. A lack of qualified teachers in Xinjiang entails that much teaching is done by formally unqualified persons.

19 The school had 310 pupils in 2006, and was to raise its accommodation capacity to 500 resident students.

كۇۋادرات مېتىر، قاتتىقلاشتۇرۇلغان كۆلىمى 23.2723 كۇۋادرات مېتىر، كۆكەرتىش كۆلىمى 15500 كۇۋادرات مېتىر.

مەكتەپ قۇرۇلغان 12 يىلدىن بۇيان، سېلىنغان مەبلەغ 16 مىليون يۈەندىن ئېشىپ كەتتى. مەكتىپىمىزنى پۈتتۈرگەن ئوقۇغۇچىلار بېيجىڭ، شاڭخەيدىكى ئىچكىرى تولۇق ئوتتۇرا سىنىپلىرىغا قوبۇل قىلىندى. مەكتىپىمىز قاتتىق ۋە يۇمشاق دېتال قۇرۇلۇشى جەھەتتە زور ئىلگىرىلەشكە ئېرىشىپ، پارتىيە ۋە ھۆكۈمەت، شۇنداقلا جەمئىيەتتىكى ھەر قايسى قاتلاملارنىڭ قوللىشىغا ئېرىشتى.

مەكتەپ قۇرۇلغاندىن بۇيان ئاپتونوم رايونلۇق پارتكوم، خەلق ھۆكۈمىتىنىڭ غەمخورلۇقى ئاستىدا، ئوبلاستلىق مائارىپ، شەھەرلىك مائارىپ ئىدارىسىنىڭ توغرا رەھبەرلىكىدە «جاپا - مۇشەققەتكە چىداپ، ئاددى - ساددا ياشاش، تىرىشىپ ئۆگىنىش، ھەقىقەتنى ياقلاش، توختىماي ئىلگىرىلەش» روھىنى جارى قىلدۇرۇپ، يېتىملارنى قۇتقۇزۇش ۋە تەربىيەلەشنى ئاساس قىلدى، باشقۇرغۇچىلار قوشۇنى، ئىلغار ئوقۇتقۇچىلار قوشۇنى، ئىلغار تەربىيەلەش - ئوقۇتۇش مۇھىتى، ئىلغار تەربىيەلەش مۇھىتىغا ئىگە بولدى، زور تەسىر كۈچ ھاسىل قىلىپ پۇقراۋى پاراۋانلىق مەكتىپىگە ئايلاندى ھەمدە ئاپتونوم رايونىمىزنىڭ ئىجتىمائىي پاراۋانلىق ئىشلىرىنى ئىلگىرى سۈرۈشتىكى بايراقدار بولۇپ قالدى.

27 شىنجاڭ ئۇيغۇر ئاپتونوم رايونلۇق تاشقى دوستانە ئالماشتۇرۇش مۇلازىمەت مەركىزى²⁰

شىنجاڭ ئۇيغۇر ئاپتونوم رايونلۇق تاشقى دوستانە ئالماشتۇرۇش مۇلازىمەت مەركىزى (تۆۋەندە قىسقارتىپ «تاشقى مۇلازىمەت مەركىزى» دەپ ئاتىلىدۇ) ئاپتونوم رايونلۇق ھۆكۈمەت تەستىقلىغان ئۆز ئالدىغا قانۇنى ئىگىلىك سالاھىيىتىگە ئىگە، ئاپتونوم رايونلۇق خەلق ھۆكۈمىتى تاشقى ئىشلار (مۇھاجىرلار ئىشلىرى) ئىشخانىسىغا بىۋاسىتە قاراشلىق دۆلەت كارخانىسى.

مۇلازىمەت مەركىزى 1988 - يىلى قۇرۇلغاندىن بۇيان، ئاساسلىقى خەلقئارا دوستانە ئالماشتۇرۇش پائالىيىتى ۋە تاشقى ئىشلار مۇلازىمىتى بىلەن شۇغۇللىنىپ كەلمەكتە. چەتئەلگە چىقىپ ئوقۇش، تەكشۈرۈش ئېلىپ بېرىش، تەربىيەلىنىش ۋە چەتئەلگە

20 From a brochure displayed at the Mu'aellim shop on Yan'an Lu, Ueruemchi.

the school area is 32 *mu*,²¹ the build-up area is 2800 m², the hard-surfaced area is 2723.23 m², the landscaped area is 15,500 m².

Since the school was established 12 years ago, the invested amount surpassed 16 million yuan. The graduates from our school were accepted in Inland China for senior high school classes in Beijing and Shanghai. Regarding hardware and software projects our school made great progress, and obtained support from Party, government and all levels of society.

Since the establishment of the school, under special consideration from the PC of the Autonomous Region and the People's Government, and under direct leadership of the Office of Education of the Prefecture, and the Office of Education of the city, the spirit of "enduring trouble and suffering, living simply, studying diligently, upholding the truth, continuously excelling" was fostered. It provided the foundation to the orphans' relief and education. Having a board of governors, a group of excellent teachers, a progressive learning environment, an advanced teaching environment, and being a private welfare school had a strong impact [on society], and became the flag carrier of accelerating the social welfare activities of our Autonomous Region.²²

Text 27 The Foreign Exchange Friendly Services Centre of SUAR

The government of the AR approved the Foreign Exchange Friendly Services Centre of SUAR (abbreviated below and called "Foreign Services Centre") as an independent legal entity, a state enterprise directly subordinate to the AR's people's government foreign affairs (emigrant affairs) office. The service centre, established since 1988, has been primarily engaged in international friendly exchange activities and foreign affairs services. Launching studying abroad, exploring [the possibilities to study abroad], activities educating and sending labor power abroad, large scale (type) international conferences, exhibitions,

21 One *mu* is equal to 666,75 m² (6.6667 acres).

22 For impressions of the school written by a Western visitor, see Holdstock (2011), pp. 312–315.

ئەمگەك كۈچلىرىنى چىقىرىش پائالىيەتلىرىنى قانات يايدۇرۇش ئارقىلىق خەلقئارالىق چوڭ تىپتىكى يىغىن، كۆرگەزمە شۇنداقلا، خەلقئارا سودا، چەت ئەلگە چېتىشلىق ترانسپورت قاتارلىق كەسىپلەرگە قاتنىشىپ، چەت ئەللەردىكى نۇرغۇنلىغان ئۈنۈپرسىتېت ۋە مائارىپ ئاپپاراتلىرى بىلەن ئۈنۈملۈك ۋە نەتىجىلىك ھەمكارلىشىپ، چەت ئەلگە چىقىپ ئوقۇش ساھەسىگە مۇستەھكەم يول ئېچىپ، مول نەتىجىلەرنى قولغا كەلتۈردى. 2004 - يىلى، دۆلەت مائارىپ مىنىستىرلىقى، ج خ مىنىستىرلىقى، دۆلەت سودا - سانائەت مەمۇرى باشقۇرۇش ئىدارىسىنىڭ تەستىقلىشى بىلەن مۇلازىمەت مەركىزى «ئۆز خىراجىتى بىلەن چەت ئەلگە چىقىپ ئوقۇش مۇلازىمىتى» ئورگىنى بولۇش ساھەسىدىكى ئېتىراپ قىلىشنى قولغا كەلتۈردى، تەستىق نومۇرى «م ت ئۇ س ب [2004] 268 نومۇرلۇق».

بىز «خېرىدارلارغا، جەمئىيەتكە مەسئۇل بولۇش» تىن ئىبارەت مۇلازىمەت نىشانىدا چىڭ تۇرۇپ، ياخشى كەسپى ساپايىمىز ۋە قىزغىن، ئەتراپلىق مۇلازىمىتىمىز بىلەن غەربىي شىمال رايونى ۋە پۈتۈن مەملىكەت دائىرىسىدە ياخشى نام - ئابىرۈيىمىزنى تىكلەپ، نۇرغۇنلىغان ئوقۇغۇچىلارنىڭ چەت ئەلگە چىقىپ ئوقۇش غايىسىنى رېئاللىققا ئايلاندۇرۇش ئۈچۈن، «سەمىيىلىكنى ئاساس، ئەلا مۇلازىمەت قىلىش» نىشانىنى قوغلىشىپ، شىنجاڭنىڭ ئوقۇغۇچىلىرىنى دۇنياغا يۈزلەندۈرۈشتىكى مۇستەھكەم كۆۋرۈككە ئايلىنىشقا تىرىشىمىز.

مۇلازىمىتىمىز

- لايىھە: چەت ئەل مەكتەپلىرى ۋە كەسىپلەرنىڭ ئەڭ يېڭى ماتېرىياللىرىغا ئاساسەن، سىزگە مۇناسىپ كېلىدىغان چەت ئەلگە چىقىپ ئوقۇش لايىھەسىنى تۈزۈپ بېرىمىز.
- ۋىزا ئېلىشنى ئىلگىرى سۈرۈش: ئەلچىخاننىڭ ۋىزا ئېلىشتىكى ئەڭ يېڭى تەلپىگە ئاساسەن، ئىلتىماس قىلغۇچىنىڭ ماتېرىياللىرىنى رەتلەپ، ۋىزا ئېلىشقا يېتەكچىلىك قىلىپ، ۋىزىنى مۇۋەپپەقىيەتلىك ھالدا قولغا كەلتۈرۈشكە تىرىشىمىز.
- چەت ئەل تەرەپ مۇلازىمىتى: چېگرىدىن چىققان ھەربىر ئوقۇغۇچى ئۈچۈن بىخەتەر، ئەتراپلىق مۇلازىمەت قىلىدۇ.
- ياتاق ئورۇنلاشتۇرۇش: ئوقۇغۇچىلار ۋە ئاتا - ئانىلارنىڭ تەلپىگە ئۇيغۇن كېلىدىغان ياتاق ئورنى كۆڭۈل قويۇپ تاللانغان.
- چېگرىدىن چىقىشقا يېتەكلەش: چېگرىدىن چىقىدىغان ئوقۇغۇچىلارنىڭ ئالدىن يېڭى ئۆگىنىش، تۇرمۇش مۇھىتىغا ماسلىشىشقا مۇلازىمەت قىلىمىز ھەمدە چېگرىدىن چىقىشقا سەۋرچانلىق، ئىنچىكىلىك بىلەن يېتەكچىلىك قىلىمىز.

and also providing international trade and associated transport abroad, [and] taking part in [other] similar enterprises, [in addition to] effectively and fruitfully cooperating with many universities and educational institutions abroad, [and by] opening up a consolidated way to the realm of studying abroad, has achieved abundant results.

In the year 2004, with approval from the State Ministry of Education, the Public Security Ministry, and the State Trade and Industry Executive Administrative Bureau, the Service Centre received recognition of its qualification of being a service institution for studying abroad at one's own expense. Approval number "mtusb-268 [2004]". Most certainly, by insisting on our service target: "Being responsible to clients and society", and with our good professional qualities and enthusiastic comprehensive services, we established a good reputation in the North-West region and also in (the realm of) the whole country. For the sake of the ideal of studying abroad becoming a reality for many students, and pursuing the target "a basis of honesty, rendering excellent services", we will endeavor to become a strong bridge for students of Shinjiang facing the world.

Our Services

- Plan: We draw up a suitable plan for you for studying abroad according to the newest materials of foreign schools and professional training.
- Speeding up obtaining a visa: obtaining a visa in accordance with the latest requirements of the embassy, sorting out requesting material of the applicants, assisting obtaining a visa, we will endeavor to successfully provide you with a visa.
- Services abroad: We provide safe and comprehensive services for the sake of every student crossing the borders.
- Arranging accommodation: Conscientiously choosing suitable accommodation in accordance with the demand of students and parents.
- Assisting crossing the border: We will provide services for adapting to new learning and living environment before students cross the border, and we will provide assistance patiently and meticulously crossing the border.

ئەگەشمە مۇلازىمەت: ھەر بىر ئوقۇغۇچىنىڭ ئوقۇۋاتقان مەكتىپى بىلەن زىچ مۇناسىۋەتلىشىپ، ھەر ۋاقىت ئوقۇغۇچىلارنىڭ كۆڭلىنى ئەھۋالىنى ئىگىلەپ، ئۇلارنىڭ تۇرمۇشىغا كۆڭۈل بۆلۈپ، باشتىن - ئاخىر ئەگەشمە مۇلازىمەتنى ياخشى ئىشلەيمىز. يۈرۈشلۈك مۇلازىمەت: ۋاكالىتەن خەلقئارا ئايروپىلان بېلىتىنى ئېلىش، ھۆكۈمەت گۇۋاھلىقىنى بېجىرىش، ماتېرىياللارنى تەرجىمە قىلىش، ۋىزا ۋاقىتىنى ئۇزارتىش، ئۆتۈلگەن دەرسلەرنى كۆزگەرتىش قاتارلىقلارنى بېجىرىپ بېرىمىز.

فىرانسىيە

كۆرسىتىش سەۋەبى: چەت ئەلگە چىقىپ ئوقۇيدىغان ئوقۇغۇچىلار فىرانسىيە ئوقۇغۇچىلىرىغا ئوخشاش پاراۋانلىق تەمىناتىدىن بەھرىمەن بولىدۇ؛ بىرىنچى يىللىق ئوقۇش پۈتكەندىن كېيىن ئوقۇش مۇكاپاتى ئېلىشنى ئىلتىماس قىلسا بولىدۇ؛ ئوقۇشتىن سىرت ئىشلەش شارائىتى تولۇق؛ ئوقۇغۇچىلىق ۋىزىسى بىلەن ياۋروپادىكى ئىستىپاقداش دۆلەتلەرگە چىقالايدۇ. ھۆكۈمەت ئاچقان ئۈنۋېرسىتېتلاردا كەسپى دەرسلەرگە ئوقۇش پۇلى ئېلىنمايدۇ؛ تۇرمۇش خىراجىتى: يىلىغا 40 مىڭ يۈەن خەلق پۇلى.

ئەنگىلىيە

كۆرسىتىش سەۋەبى: ساپ ئىنگىلىز تىلى مۇھىتى؛ ئۆگىنىش مۇددىتى قىسقا، جورىسى بىلەن بىرگە ئوقۇشقا بولىدۇ؛ شوتلاندىيە رايونىدا باكلاۋرلۇقتىن يۇقىرى ئۈنۋان ئېلىشقا ئوقۇغۇچىلارنىڭ 2 يىل تۇرۇشقا ئىجازەت بېرىلىدۇ؛ پۇرسەت بولسا خىزمەت ۋىزىسىغىمۇ ئېرىشىدۇ؛ ئوقۇشتىن سىرت ئىشلىسىمۇ بولىدۇ. ئۈنۋېرسىتېت ئوقۇغۇچىلىرىنىڭ ئوقۇش پۇلى: يىلىغا 90-110 مىڭ يۈەن؛ تۇرمۇش پۇلى: يىلىغا 60 مىڭ يۈەن.

گوللاندىيە

كۆرسىتىش سەۋەبى: ئىقتىسادى كۈچلۈك دۆلەت، ئۈنۋېرسال دۆلەت كۈچى دۇنيا بويىچە 6 - ئورۇندا تۇرىدۇ، ياۋروپا قىتئەسىدىكى دۆلەتلەر ئىچىدە خەنزۇچە - ئىنگىلىزچىنى ئومۇملاشتۇرۇش نىسبىتى ئەڭ يۇقىرى دۆلەت، ھۆكۈمەتكە قاراشلىق ئالىي مەكتەپلەرنىڭ مائارىپ سەۋىيەسى ياۋروپا قىتئەسى بويىچە 2 - ئورۇندا تۇرىدۇ، پۈتۈنلەي ئىنگىلىزچە دەرس ئۆتىدۇ، ئىقتىسادى جەھەتتە كاپالەت بېرىش ھاجەتسىز، ۋىزا بېجىرىش مۇددىتى قىسقا، ئېرىشىش نىسبىتى يۇقىرى، ئۈنۋېرسىتېت ئوقۇش پۇلى: يىلىغا 30-60 مىڭ يۈەن، تۇرمۇش خىراجىتى: يىلىغا 40-60 مىڭ يۈەن.

Concurrent services: We will get in close contact with every student's school (where he/she studies), [and] have [information] about the study situation of the students, the way of taking care of their life, all the time, and [also] provide concurrent services well from the beginning till the end.

Supplementary services: We will handle international airline tickets reservations, handle government testimony, translate materials, extending visa period, changing courses already taught.

France

Reasons for recommendation: Students (coming) from abroad enjoy the same welfare benefits as French students. After finishing the first year one can apply for a scholarship. The circumstances for working besides the study are ample. It is possible to go with a student visa to European Union countries. State universities [lit.: "the universities opened by the government"] do not require tuition for professional courses. Living expenses: 40,000 yuan per year.

England

Reasons for recommendation: a pure English environment, short study period, it is possible to study together with a partner. In Scotland, students who study for a degree higher than BA can be permitted to stay for two years. If one has the chance, one may get a working visa, working part-time is allowed. Tuition fee for university students: 90,000–110,000 yuan per year.

Living expenses: 60,000 per year.

*Holland*²³

Reasons for recommendation: Country with a strong economy; in the 6th place of the comprehensive ranking of [economic] powers in the world. In the European continent's countries it is the country with the highest relative popularity of Chinese and English languages. The quality of education of the universities subordinate to the government stands in the 2nd place of the European continent. Teaching is completely in English. Providing an economic guarantee is not necessary, visa handling period is short; success percentage is high, university tuition fee: 30–60,000 yuan. Living expenses: 40–60,000 yuan per year.

23 In addition to the three countries mentioned here, the brochure gives the reasons for recommending study in Malaysia, Japan, Singapore, South Africa, Norway, Australia, Switzerland, Canada, New Zealand, Ireland, Cyprus, Denmark, [South] Korea, and Ukraine.

IV

Nodes of Culture



28 يۈرۈشلۈك كارتونلار¹

پۈتۈن دۇنيادىكى بالىلارنىڭ ياخشى كۆرۈشىگە مۇيەسسەر بولغان «ئوماق قونچاق مەلىكە بارى» ھەققىدىكى يۈرۈشلۈك كارتونلارنىڭ ئىچىدىن تاللانغان «سۈمبۇل چاچ مەلىكە»، «مەلىكە ۋە ئۇنىڭ تۇلىپىرى»، «راست - يالغان مەلىكە» قاتارلىق فىلىملەر، دېسنىي شىركىتى بازارغا سالغان، كۆپ خىل دۇنياۋى مۇكاپاتلارغا ئېرىشكەن «نېمىنى ئىزدەش» ۋە «ئۇزۇن بۇرۇن مەخلۇق» قاتارلىق فىلىملەر، ياپونىيە كارتونچىلىقىدىكى نادىر ئەسەر «يىراقتىكى روھ» ۋە «كۆچمە قەلئە» قاتارلىق فىلىملەر بۈگۈن ئۇيغۇر تىلىغا تەرجىمە قىلىنىپ بازارغا سېلىندى. چارچاپ كەلگەن بالىلارغا بىردەم كارتون كۆرگەچ، ئارام ئېلىش پۇرسىتى يارىتىپ بەرگىز يوقمۇ؟

دۇنيادىكى چېچى ئەڭ ئۇزۇن، ئەڭ چىرايلىق مەلىكە ئەركىنلىككە ئېرىشىش ئۈچۈن قانداق ئىشلارغا يولۇقىدىغاندۇ؟

راست - يالغان مەلىكىلەر نېمىگە تايىنىپ دۈشمەنلەرنى يېڭىدۇ؟

مەلىكىنىڭ ئاچىسى قانداق قىلىپ دۇلدۇلغا ئايلىنىپ قالدى؟

كۆرۈمىسىز، ئەمما ئاقكۆڭۈل غەلتە مەخلۇق شىركىتنىڭ ھېكايىسىنى ئاڭلىغۇڭىز

بارمۇ؟

ۋەقەلىكى ئىنتايىن جانلىق، قىزىقارلىق، سېپىرلىك تەسەۋۋۇرغا باي بۇ فىلىملەرنى

بالىلارغا سوۋغا قىلىش، ئۇلارنىڭ تەپەككۈرى ئانا تىلىدا يېتىلسۇن...

1 From an illustrated advertisement poster in a shop window on Shengli Lu.

Text 28 Animated Cartoons

Animated cartoons which won the love of children all around the world, about the lovely doll (princess) Barbie – comprising “The princess of beautiful hair”,² “The princess and her winged steed”,³ “The real or false princess”,⁴ “Finding Nemo”, “Pinocchio” [lit.: “the long-nosed creature”], and other films marketed by the Disney Company which received many kinds of international awards; and “Spirited away”⁵ and “Moving castle”,⁶ which are outstanding animated cartoons from Japan –, have now been translated into present-day Uyghur and marketed. Would you not give the opportunity to tired kids coming home, to watch an animated cartoon and relax?

What kind of events does the most beautiful princess with the longest hair in the world encounter when obtaining liberty? What do the true and false princesses depend on to defeat their enemies? How did the princess’ elder sister change into Pegasus?⁷ Do you want to hear the story of the grotesque but good-hearted bizarre creature Shrek?⁸

Give these films with extremely lively plots, rich in absorbing and seductive imagination, to children as a present. Let their thinking develop in the mother tongue ...

2 A film based on the German fairy tale ‘Rapunzel’ in the collection assembled by the Brothers Grimm.

3 English title: “Barbie and the Magic Pegasus”.

4 English title: “The Princess and the Pauper”.

5 Directed by Hayao Miyazaki and released in 2001. It received a 2001 Academy Award for the best animated film.

6 One of the most financially successful Japanese films in history directed by Hayao Miyazaki and released in 2004.

7 Duldul, the Uyghur word for Pegasus, is the name of the mule of the Imam Ali, which, according to a Tradition, was war booty given to him by the Prophet Muhammad after the battle of Siffin.

8 A successful 2001-American animated comedy film, which had three sequels.

29 باياۋاننىڭ سىرى⁹
گەختەم گۆمەر

روماندا ئايۇپ، راخمان، مەرەمىنساخان، داۋۇت، ھەمدە، كامىللارنىڭ ئەگرى - توقاي جاپالىق تۇرمۇش سەرگۈزەشتىلىرى تەسۋىرلىنىپ، ھەمدەنىڭ ئانىسىدىن ئايىرىلغان بىر نارىسدە قىز ئىكەنلىكى، ئۇنىڭ نامرات بولۇمىز دادىسىنىڭ ئۆزىگە يار - يۆلەك بولۇشىغا، مېھرى - مۇھەببەتتىگە تەشنا تۇرۇقلۇق دادىسىنىڭ مۇھەببەتتىگە بولۇشىغا ئېرىشەلمىگەنلىكى، ھەتتا ئاچىسى مەرەمىنساخان ۋە ئاكىسى داۋۇتنىڭمۇ ئۇنىڭغا ئىگە بولمىغانلىقى، شۇنداق قىلىپ ئۇنىڭ تاشلاندىق، ئىگە - چاقىسىز مۇساپىرغا ئايلىنىپ قېقىندى - سوقۇندى بولۇپ، جەمئىيەتنىڭ خورلىشىغا، ئايغ - ئاستى قىلىشىغا ئۇچرىغانلىقى، ئۇنى ياخشى كۆرىدىغان كامىلنىڭ ھەمدەنى ھىمايىسىگە ئالماقچى ھەم قوغدىماقچى بولغان بولسىمۇ، ئاخىرىدا ئۆزىنىمۇ قوغدىيالماي تۈرمىگە چۈشۈپ قىلىپ، ھەمدەنىڭ يەنە ئىگە - چاقىسىز سەرگەردان بولۇپ قالغانلىقى بايان قىلىندۇ. روماندا يۇقىرىقى ئوبرازلارنىڭ تىراگېدىيەسى ئارقىلىق بارغانچە دەپسەندە قىلىنىپ ئىگە - چاقىسىز قىلىۋاتقان دېھقانلىرىمىز، خوتۇن - قىزلىرىمىزنىڭ ئېچىنىشلىق ھالىغا قايغۇرۇلغان، شۇنداقلا ئانا تىلىنىڭ ساپلىقى ئارقىلىق 70 - يىللاردىن 80 - يىللارغىچە بولغان جەنۇبىي شىنجاڭ يېزىلىرىدىكى دېھقانلارنىڭ تۇرمۇشى، ھاياتى ئەينەن يورۇتۇپ بېرىلگەن.

30 ئامەت ۋە ئاپەت¹⁰
جالالىدىن بەھرام

جالالىدىن بەھرامنىڭ «ئامەت ۋە ئاپەت» ناملىق بۇ روماندا جەنۇبىي شىنجاڭدا تۇغۇلۇپ ئۆسكەن قەدىردان ئىسىملىك بىر ياشنىڭ كىچىك تۇرۇپلا مەكتەپ ھاياتىدىن ئايىرىلىپ، ئۈرۈمچىگە كېلىپ ھۈنەر ئۆگىنىپ، تىجارەت قىلىشتەك كەچۈرمىشلىرى سۆزلىنىپ،

9 From an advertisement in Xinhua Bookstore, Ueruemchi.

10 From an advertisement in Xinhua Bookstore, Ueruemchi.

Text 29 'The Secret of the Desert'
Aekhtaem Oemaer¹¹

In this novel¹² the tortuous and hard life experiences of Ayup, Rakhman, Maeraemnisakhan, Dawut, Haemidae, and Kamil are described. It is narrated that Haemidae is an immature girl who lost her mother. From her poor useless father, she obtained nothing, though she desperately needs his support and love. Even her older sister Maeraemnisakhan and her older brother Dawut (also) did not give her anything. Thus, being abandoned and without relatives, she became a refugee who was abused and trampled upon by society. She was loved by Kamil who wanted to give support and protection to Haemidae, although in the end he could not even protect himself and was put in prison. Haemidae, again without relatives, becomes a wanderer. In this novel, through the tragedies of the above characters, our increasingly oppressed farmers and womenfolk in an unfortunate/miserable condition are being lamented as in real life. The life of the farmers in the villages of Southern Shinjang in the 70s and the 80s is accurately illuminated in the purity of the mother tongue.

Text 30 'Good Fortune and Disaster'
Jalalidin Baehram¹³

The novel named "Good fortune and disaster" by Jalalidin Baehram¹⁴ narrates about a young man named Qaedir dan (Beloved), born and grown up in Southern Shinjang, who left school (for life) at an early age, came to Ueruemchi to learn a craft and do business. Although he was still young, he engaged in

11 Aekhtaem Oemaer (1962) was born in a Dolan family in Maekit. He was trained as a teacher and worked as such at the beginning of his career. He went to Ueruemqi in 1990 to become a scenarist at the Taengritagh Film Studio, and libretto writer at the Shinjang Opera later. He started his literary production in the 1980's and became known for the social realism in his stories and novels. For biographical notes, see the introduction to his (غېرب - سەنەم (ئۈرۈمچى 2009).

12 First edition (ئۈرۈمچى 2009) شىنجاڭ خەلق نەشرىياتى.

13 Jalalidin Baehram (1942) was born in Ghulja. He was trained as a painter at the Shinjang Art Institute in Ueruemchi and taught painting in junior high schools. His literary production was interrupted by the Cultural Revolution, and resumed in 1979. For a listing of his novels and stories, see Abdurehim (1998, pp. 139–140). He also produced scenarios for some 20 films for TV. See his 2009 (شىنجاڭ خەلق نەشرىياتى) ھايات قىسمى، ئۈرۈمچى، شىنجاڭ خەلق نەشرىياتى.

14 Published in two volumes by (ئۈرۈمچى 2006) شىنجاڭ خەلق نەشرىياتى.

گەرچە تېخى كىچىك بولسىمۇ تىجارەتكە كىرىشپ، روناق تېپىپ، جەمئىيەتكە تېز تونۇلغانلىقى، كېيىن بىر قىسىم جەمئىيەت داشقاللىرى ۋە جەمئىيەت مەئشەتلىرى تەرىپىدىن ئازدۇرۇلۇپ، يامان يولغا مېڭىپ ۋەيران بولغانلىقى، ئاخىرىدا كۆپلىگەن ياخشى نىيەتلىك كىشىلەرنىڭ ياردىمى ئارقىلىق شۇنداقلا قەدىردان ئۆزىنىڭ بۇ تېگى يوق ھاڭغا بارغانسېرى چوڭقۇر پېتىپ كېتىۋاتقانلىقىنى ھېس قىلىشى بىلەن، بۇ يولدىن يېنىپ ھەممە ئىشى قايتىدىن باشلانغانلىقى بايان قىلىندۇ.

شۇ ئارقىلىق مىللەتنىڭ كەلگۈسى بولغان ياشلىرىمىزنى جەمئىيەتنىڭ قايناملىرىنىڭ ئازدۇرۇلۇشىغا باش ئەگمەي مۇستەھكەم ئىرادە بىلەن ئىلگىرىلەشكە، بۇ يولدا مېڭىشنىڭ ئۆزىنى ۋەيران قىلىشلا بولۇپ قالماي يەنە جەمئىيەتنى، مىللەتنى ۋەيران قىلىش ئىكەنلىكىنى تونۇشقا چاقىرغان.

31 ئابدۇخالىق ئۇيغۇر¹⁵ مۇھەممەت شاھنىياز

مۇھەممەت شاھنىياز يازغان «ئابدۇخالىق ئۇيغۇر» ناملىق بۇ بىئوگرافىك ئەسەردە ئۇيغۇر ئەدەبىياتىنىڭ شانلىق بايراقدارى، كۇلۇغ ۋە تەنپەرۋەر ئوت يۈرەك شائىر، قەھرىمان ئىنقىلابچى، ئىلىم تەشەنناسى ئابدۇخالىق ئۇيغۇرنىڭ شانلىق ھاياتى، يالقۇنلۇق ئۆچمەس ئىجادىيىتى، خەلقنىڭ ئازادلىقى، گەرىكىلىكى ئۈچۈن بارلىقىنى ئاتا پېئودال مىللىتارىستلارغا قارشى كۆكرەك كېرىپ باتۇرلارچە كۈرەش قىلغان خەلقپەرۋەر، ۋە تەنپەرۋەر، مەرىپەتپەرۋەر ئوبرازى كۆز ئالدىڭىزدا نامايەن بولىدۇ. سىز ئۆزىڭىزنى خۇددى 20 - ئەسىرنىڭ 20 - ، 30 - يىللىرىدىكى كونا تۇرپانغا بېرىپ قالغاندەك، خۇددى ئابدۇخالىق ئۇيغۇر ۋە ئۇنىڭ زامانداشلىرى بىلەن بىللە سۆھبەتتە بولۇپ، ئۇلارنىڭ گەپ - سۆزلىرىنى ئاڭلاپ تۇرغاندەك ھېس - تۇيغۇغا كېلىسىز. شۇنداقلا نېمە ئۈچۈن ئابدۇخالىق ئۇيغۇر شېئىرلىرىنى خەلقىمىزنىڭ شۇنچىۋالا سۆيۈپ ئوقۇيدىغانلىقىنى، نېمە ئۈچۈن «ئابدۇخالىق ئۇيغۇر» دېگەن بۇ پەخىرلىك نام تىلغا ئېلىنسا قەلبىمىزدە ئۇنىڭغا

15 From an advertisement at Xinhua Bookstore, Urumchi.

business, prospered and became quickly known in society. Later he was seduced by a group of social scum and “the ways of the world” to go on the road of evil and was destroyed. It is narrated that in the end, Qaeldirdan, by means of the help of many well-intended persons, and awakened by the feeling that he himself was sinking more and more into this abyss, turned away from this road and restarted his life. In this way, our youth, who are the future of the nationality, are called upon not to give in to seduction of the whirlpools of society, to go forwards with a strong determination, and to realize that going on that road [of seduction] not only destroys [a person] himself but also society and the nationality.

Text 31 'Abdulkhalik Uyghur'
Muhaemmaet Shahniyaz

In this biographical work, entitled *Abdulkhalik Uyghur*¹⁶ written by Muhaemmaet Shahniyaz,¹⁷ the lofty flag carrier of Uyghur literature, the great and ardent patriotic poet, the brave revolutionary, the knowledge-thirsty Abdulkhalik Uyghur's lofty life, and his brilliant immortal opus will appear in front of your eyes, and so is his image of populist, nationalist and lover of knowledge, dedicating everything he had and fighting bravely for the sake of the people's freedom and against feudal militants. You yourself will start to feel as if you went to old Turpan in the 20s–30s of the twentieth century, are having a conversation with Abdulkhalik Uyghur and his contemporaries, [and] are hearing their speech. In this manner we can find the satisfying right answer to why our people so much love to read the poetry of Abdulkhalik Uyghur, and to

16 Abdulkhalik Uyghur (1901–1933) was a student at a Jadidi school in Russia, first in 1916 and later in 1923–1926 [on the Jadidi Movement, see e.g. Khalid (1998)]. His commitment to educational and social reforms ran against the isolationist and conservative policies of Shingjang's then ruler Sheng Shicai [For a biography of Sheng Shicai, see Khushtar (2000), pp. 9–14]. Abdulkhalik was arrested and executed upon orders from Sheng Shicai, together with twenty-seven Uyghur intellectuals on March 13, 1933. For a discussion of his life and works, see e.g. Abdurehim (2002), pp. 100–126.

17 Muhaemmaet Shahniyaz was born in Pichan County in Turpan in 1943, and had a career as editor of literary and cultural periodicals. He published numerous short stories, novels and poems. His book about Abdulkhalik Uyghur, now produced as an oral book, was originally published in 2004 (ئۆزۈمچى، شىنجاڭ خەلق نەشرىياتى). He is the recipient of many governmental awards and distinctions.

بولغان چوڭقۇر ھۆرمەت، كۈچلۈك مېھرى - مۇھەببەت خۇددى دېڭىز دولقۇنىدەك مەۋج ئۇرىدىغانلىقىغا، ھاياجاندىن ۋۇجۇدىمىز لەرزىگە كېلىدىغانلىقىغا قانائەتلىنەرلىك، توغرا جاۋاب تاپالايسىز.

شىنجاڭ ئېلېكترون ئۇن - سىن نەشرىياتى
شىنجاڭ مىراس ئېلېكترونلۇق ئۇن - سىن كىتاب چەكلىمە شىركىتى

32 پارتىيە، خەلققە بېغىشلانغان شانلىق ھايات
شىنجاڭ خەلق نەشرىياتى يېڭىدىن نەشر قىلدى

ماۋزېدۇڭنىڭ تەرجىمىھالى¹⁸

بۇ كىتاب ماۋزېدۇڭنىڭ ھاياتىنى ئەڭ يارقىن، ئەڭ مېغىزلىق، ئەڭ تارتىملىق سۈرەتلەپ بەرگەن، ماۋزېدۇڭغا ئوبىيكتىپ جەھەتتىن توغرا باھا بەرگەن ئەسەر ھېسابلىنىدۇ. ئەسەردە ماۋزېدۇڭنىڭ ياشلىق دەۋرىدىن ۋاپات بولغانغا قەدەر بولغان ھاياتى سىز ئىلگىرى ماتېرىياللاردا كۆرۈپ باقمىغان، ئاڭلاپ باقمىغان ئاجايىپ تەپسىلاتلار بىلەن سىزنى ھەيران قالدۇرىدۇ. جۇڭگونىڭ ماۋزېدۇڭ دەۋرى سۈرگەن يېرىم ئەسىرلىك تارىخىنى چۈشىنىشىڭىزگە ياردەم بېرىدۇ.

ئاتام — خۇياۋباڭنى ئەسلىمەن

بۇ كىتابتا ئۇزۇن سىناقلىرىدىن ئۆتكەن سادىق كوممۇنىزم جەڭچىسى ئۇلۇغ پىرۇلتارىيات ئىنقىلابچىسى، سىياسىئون، ئارمىيىمىزنىڭ كۆزگە كۆرۈنگەن سىياسىي خىزمەتچىسى، پارتىيىمىزنىڭ رەھبەرلىك ۋەزىپىسىنى ئۇزۇن مۇددەت ئۆتىگەن رەھبەر خۇياۋباڭنىڭ جۇڭگو خەلقىنىڭ ئازادلىقى ۋە بەختى، ئېلىمىز سوتسىيالىستىك ئىشلىرىنىڭ تەرەققىياتى ۋە گۈللىنىشى، ئىشكىنى ئېچىۋېتىشنىڭ يولغا قويۇلۇشى ۋە زامانىۋىلاشتۇرۇش قۇرۇلۇشىنىڭ ئىلگىرى سۈرۈلۈشى ئۈچۈن ھاياتىنى تەقدىم قىلىپ، ئۆچمەس تۆھپىلەرنى قوشقان شانلىق ھايات مۇساپىسى تونۇشتۇرىلىدۇ.

18 From an advertisement at Xinhua Bookstore, Urumchi.

why this honorable name of “Abdukhalik Uyghur”, when mentioned, the deep respect and strong love for him in our hearts are as if an ocean wave is surging, making our body shaking of emotion.

Shinjang Electronic Audio-Visual Press
Shinjang “Heritage” Electronic Audio-Visual Book Company Ltd

Text 32 Glorious Personal Lives Devoted to Party and People
New Publications from Shinjang People’s Press

Biography of Mao Zedong

Most brilliantly, most incisively, and most charmingly illustrating the life of Mao Zedong, this book counts as a work correctly evaluating Mao Zedong objectively.¹⁹ In this book, the life of Mao Zedong, from the period of his youth till death, [and] materials you have not seen and heard before, with wonderful details, will astonish you. It will help you understand half a century of the history of Mao Zedong’s rule of China.

*I Remember My Father Hu Yaobang*²⁰

In this book the long-tested loyal communist, the great proletarian revolutionary, the politician, our army’s prominent political servant, who carried out the task of leadership of our Party for a long time, the leader Hu Yaobang²¹ is being introduced, as are the immortal contributions in the course of his lofty life that he devoted to China’s people’s liberation and happiness, to the development and prosperity of our country’s socialist tasks, to the liberation and happiness of the Chinese people, arranging for the opening of the door, and for modernizing its foundation for the sake of advancement.

19 This book is the Uyghur translation (شىنجاڭ خەلق نەشرىياتى، 2006) from the Chinese version (Beijing: China Youth Publishing House, 2004) of Philip Short, *Mao: A Life*, London (Hodder & Stoughton) 1999.

20 On Hu Yaobang (1915–1989), see Bartke (1997), pp. 159–160. The original Chinese version of this book by his daughter Maenmey [= Li Kheng] was first published in Beijing (Beijing Publishing House) in 2005. The Uyghur translation appeared in Ueruemchi (شىنجاڭ خەلق نەشرىياتى) in 2006.

21 He became the youngest member ever of the CPC Central Committee in September 1959. He was member of the Politburo from December 1978, and served as General Secretary (*zongshuji*) from February 1980 till January 1987.

مېنىڭ ئاتام دېڭ شياۋپىڭ _____ «مەدەنىيەت زور ئىنقىلابى» يىللىرىدا ئەسەرنى دېڭ شياۋپىڭنىڭ قىزى ماۋ ماۋ ئەڭ چىن ماتېرىياللار ئاساسىدا يازغان بولۇپ، ئىسلاھات ئېچىۋېتىشنىڭ باش لايىھەلىگۈچىسى بولغان دېڭ شياۋپىڭنىڭ «مەدەنىيەت زور ئىنقىلابى» مەزگىلىدىكى ھاياتى ئەڭ يارقىن، ئىخچام يورۇتۇپ بېرىلگەن دېڭ شياۋپىڭ «مەدەنىيەت زور ئىنقىلابى» ئېلىپ بېرىلغان ئاشۇ ئون يىل بىلەن مۇناسىۋەتلىك مۇھىم شەخس، «مەدەنىيەت زور ئىنقىلابى» جۇڭگونىڭ ھازىرقى زامان تارىخىدىكى تەسىرى چوڭ، چېتىلىش داڭغىسى كەڭ، بۇزغۇنچىلىقى زور گاپەت. ئەسەردىن مەدەنىيەت ئىنقىلابىغا ئائىت نۇرغۇن سىرلارنى بىلىۋېلىشقا بولىدۇ.

ئۇ جۇڭگونى كۆزگەرتتى - جياڭ زېمىننىڭ تەرجىمىھالى

بۇ تەرجىمىھالدا يولداش جياڭ زېمىننىڭ ھايات مۇساپىسى تونۇشتۇرۇلغان، بولۇپمۇ يولداش جياڭ زېمىننىڭ جۇڭگونىڭ ئاساسلىق رەھبىرى بولغان 10 نەچچە يىلدا ياراتقان تارىخىي تۆھپىسى بايان قىلىنغان ۋە ئۇنىڭغا باھا بېرىلگەن. بۇ تەرجىمىھالدا يولداش جياڭ زېمىننىڭ دۆلەت ئىشلىرى پائالىيەتلىرىگە ئەھمىيەت بېرىپلا قالماي، يەنە ئۇنىڭ ئائىلە تۇرمۇشى، ئىشتىن سىرتقى قىزىقىشى، كىشىلىك ئەخلاق - پەزىلىتى قاتارلىقلارغا دائىر مەزمۇنلار ھەر تەرەپلىمە، ھەر قايسى نۇقتىلاردىن بايان قىلىنىپ، تەرجىمىھال ئىككىسىنىڭ ئوبرازى نامايەن قىلىنغان.

My Father Deng Xiaoping in the Years of the Great Cultural Revolution

The work is written by Deng Xiaoping's daughter Maw Maw,²² based on the most truthful materials, illuminating the principal planner of the opening-up reform, [and] Deng Xiaoping's life in the Great Cultural Revolution period most flowingly and compactly. Deng Xiaoping is an important person connected to these ten years of the "Great Cultural Revolution". The impact of China's Cultural Revolution on contemporary history is great, its associated realm immense, its vandalism a big disaster. You will get to know many secrets about the Cultural Revolution from this work.

He Transformed China – The Biography of Jiang Zemin

In this biography of comrade Jiang Zemin,²³ the course of his life is introduced, and especially the historical contribution made by comrade Jiang Zemin in some ten years as China's main leader is presented and (it is) evaluated.²⁴ In this biography, not only comrade Jiang Zemin's concern for state affairs, but also his family life, his hobbies, personal ethics and virtues, and other related contents are presented. [Thus] the image of the subject of the biography is displayed from every angle, [and] every point.

22 The first edition of this book was published in Beijing in 1993 (Central Party Literature Press). The Uyghur translation appeared in Ueruemchi (شىنجاڭ خەلق نەشرىياتى) in 2006. An English translation, Deng Rong [= MawMaw], *Deng Xiaoping and the Cultural Revolution. A daughter reveals the critical years* (trsl. by Sidney Shapiro) went through two editions (Foreign Languages Press, Beijing, 2002, 2012).

23 This is the Uyghur translation (2006 شىنجاڭ خەلق نەشرىياتى) of the Chinese version (Shanghai: Shanghai Translation Publishing House, 2005) of Robert Lawrence Kuhn, *The Man Who Changed China: The Life and Legacy of Jiang Zemin*, New York (Crown Publishers) 2005.

24 Jiang Zemin's "Three Represents" theory was added to the amended CPC Charter in 2002. It was lauded as the most recent development of living Marxism in China. It argues that the CPC must represent "the development trend of China's advanced production forces, the orientation of China's advanced culture, and the fundamental interests of the Chinese people"; cf. Liang (2008), pp. 40–41; cf. Xie (2011), p. 192.

ئۇرۇش يىللىرىدىكى پېڭ دېخۇەي

بۇ كىتابتا تالانتلىق ھەربىي ئالىم پېڭ دېخۇەينىڭ ھايات مۇساپىسى يەنى قىزىل 5 - ئارمىيىنى قۇرۇپ چىقىش، گومىنداڭ ئەكسىيەتچىلىرىنىڭ خەلق ئازادلىق ئارمىيەسىنى يوقىتىش ئۈچۈن ئېلىپ بارغان بەش قېتىملىق قورشاپ يوقىتىشقا قارشى تۇرۇش ئۇرۇشىغا قوماندانلىق قىلىش غەربىي شىمالنى ئازاد قىلىش، ئامېرىكىغا قارشى تۇرۇپ، چاۋشيەنگە ياردەم بېرىش ئۇرۇشىغا قوماندانلىق قىلىش، قاتارلىق زور ئۇرۇشلاردىكى ئاجايىپ تالانتى، بارلىقىنى پارتىيە - خەلققە بېغىشلاشتەك ئالىجاناپ خىسلىتى، جاپا - مۇشەققەتتىن قورقمايدىغان، كەمتەر، سەمىمىي پەزىلىتى ئاجايىپ يارقىن تىللار بىلەن يورۇتۇپ بېرىلگەن.

33 روھىيەتنىڭ قاتلىرىنى ۋارقىلاپ²⁵

بۇ، ياش ئىزدەنگۈچى نۇرمۇھەممەد ئۆمەر ئۇچقۇننىڭ يېقىنقى بىر نەچچە يىل مابەينىدە «شىنجاڭ مەدەنىيىتى»، «تارىم»، «تەڭرىتاغ» قاتارلىق ژۇرناللاردا ئېلان قىلىنغان «ئەقىدە»

25 From an advertisement poster in a bookshop on Tuanjie Lu.

The War Years of Peng Dehuai

This book²⁶ illuminates the course of the life of the talented military scholar Peng Dehuai, his organization of the 5th Red Army,²⁷ his outstanding talent in commanding the great wars against the Kuomintang reactionaries – [who were] surrounding [him] five times successively in order to eliminate the People's Liberation Army-,²⁸ the war of liberating the Northwest,²⁹ and standing up against America in the war in support of [North] Korea; [Also] his noble conduct of devoting himself to Party and people, not fearing trouble and suffering, and his humble and honest virtues are illuminated in amazingly beautiful language.

Text 33 'Turning a Page of the Levels of Mentality'

This [book]³⁰ has been realized, based upon a selection from the [writings] of the young profound investigator Nurmuaemmaed Oemaer Uchqum³¹ [who] over the recent few years, published in *Shinjang Maedaeniyaeti*,³² *Tarim*,³³ and

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- 26 The Chinese original of this book written by Wu Jisxue and Zeng Fanhua was published in Beijing (Zhuhai Publishing House) in 1998. It was translated into Uyghur by Abliz Ibrahim, and published in Ueruemqi in 2006 (شىنجاڭ خەلق نەشرىياتى).
- 27 He re-grouped the 5th Red Army into the 2nd Red Army Corps.
- 28 During the "Battle of 100 Regiments", August – December 1940.
- 29 Xi'an, Lanzhou, Xining and Yinchuan, May – September 1949. He was commander of the Chinese "People's Volunteers" in Korea, October 1950–September 1954, and signed the Korean armistice agreement, Kaesong – July 1953. He was arrested by the Red Guards in 1966, was branded a "capitalist" in August 1967 and died in prison. See Bartke (1997), 361–364.
- 30 The book was published jointly by Shinjang Fine Arts Photoprint Publishers and Shinjang Electronic Audio-Visual Publishers in 2009, and again in 2011.
- 31 Nurmuaemmaed Oemaer Uchqum ["The Spark"; i.e. his pen name] was born in the County of Qaraqash in 1980. He obtained an MA in Uyghur literature from Shinjang University. He published more than fifty essays on cultural and social issues in the periodicals mentioned above and a number of books.
- 32 A bi-monthly literary and cultural magazine published by the SUAR's Ministry of Culture. Since 1950, when it was first published, a total of 309 issues had appeared in June 2011. Publication was suspended during the Cultural Revolution in July 1966, as was the case with all Uyghur literary journals.
- 33 A monthly journal devoted to Uyghur literature published under the auspices of the SUAR's Federation of Writers. A total of 605 issues were published in July 2011. It is also published online (www.tarimweb.com).

گېھتىرامى»، «ھەقىقەتنى نەدىن تاپىمىز»، «توپان باسمىسى راستتىنلا ھاجەتمۇ»، «ئەرەكەكلىكىنىڭ چىللىشى»، «دۇنيا ئەر دەپ يىغلايدۇ» قاتارلىق ۋەكىل خاراكتېرىگە ئىگە ماقالە - ئوبزورلىرىنى ۋە يېڭىدىن يېزىلغان بىر قىسىم ماقالىلىرىنى تاللاش ئاساسىدا رويپاچقا چىققان بولۇپ، ئاپتورنىڭ گەدەبىيات ۋە ئىجتىمائىيەت ھەققىدىكى ئويلىنىش، ئىزدىنىشلىرىنىڭ بەدىئىي خاتىرىسىدۇر. ماقالە كۈچلۈك مۇھاكىمە، ئۆتكۈر تىل، تېردىن پىكىر، كەسكىن تەنقىدىي ئاڭ بىلەن تويۇنغان بولۇپ، ئائىلە، نىكاھ، ئەخلاق، ئىجتىمائىي يۈزلىنىش تېمىلىرىدىكى تەلەقنىلەر سىزگە يېڭىچە ئوي ئاتا قىلسا، گەدەبىيات مەسىلىلىرىنى كەڭ مەدەنىيەت ھادىسىلىرى ئىچىگە قويۇپ تۇرۇپ مۇھاكىمە قىلىش ئۇسۇلى سىزنىڭ زوقلىنىش ئىقتىدارىڭىزنى تېخىمۇ كەڭلىك ۋە چوڭقۇرلۇققا يېتەكلىگۈسى.

شىنخۇا كىتابخانىسى ۋە جايىلاردىكى كىتابخانىلاردا سېتىلىدۇ.

34 تۈركىي تىللار دىۋانى³⁴

«تۈركىي تىللار دىۋانى» («دىۋانۇ لۇغاتىت تۈرك») _____ 11 - گەسىردە ياشىغان ئۇيغۇر ئالىمى مەھمۇد كاشىغەرىي تەرىپىدىن 1072 - يىلىدىن 1077 - يىلىغىچە بولغان ئارىلىقتا يېزىپ تاماملانغان. «دىۋان» دا ئۇيغۇر ۋە باشقا تۈركىي تىللىق خەلقلەرنىڭ تىل بايلىقى، تارىخ، جۇغراپىيە، گەدەبىيات - سەنئەت، ئىقتىساد، ئاسترونومىيە، كالىندارچىلىق جەھەتلەردىكى بىلىم ۋە چۈشەنچىلىرى خاتىرىلەنگەن. بۇلار گەينى ۋاقىتتىكى جەمئىيەت تارىخى ۋە مىللەتلەر تەرەققىياتىنى تەتقىق قىلىشتىكى قىممەتلىك ماتېرىيالدۇر. «تۈركىي تىللار دىۋانى» دۆلىتىمىز مەدەنىيەت تارىخىدا بارلىققا كەلگەن داڭلىق ئەسەرلەردىن بىرى بولۇپلا قالماستىن، بەلكى ئىنسانىيەت مەدەنىيەت خەزىنىسىدىكى مۇھىم مىراسلاردىن بىرىدۇر.

«دىۋان» نىڭ تۇنجى نەشرى 1980-1984 - يىللىرى شىنجاڭ خەلق نەشرىياتى تەرىپىدىن ئۈچ توم قىلىپ نەشر قىلىنغان ئىدى. بۇ قېتىم ئاشۇ نۇسخا ئاساسىدا قايتىدىن ئىشلەپ، زۆرۈر تۈزىتىشلەرنى كىرگۈزدۈق. شۇنىڭ بىلەن بىللە «دىۋان» نىڭ ئىندېكىسنى ئىشلەپ چىقىپ، ئۇنىڭغا «دىۋان» نىڭ ئەسلى قوليازمىسىنى قوشۇپ، جەمئىي ئىككى كىتاب قىلدۇق. «دىۋان» نىڭ بۇ قېتىمقى نەشرى ئۇنىڭ دۇنيادىكى باشقا نۇسخىلىرى ئىچىدە

34 From a brochure with an order form, published by Shinjang People's Press.

Taengritagh,³⁵ and other journals such as [the articles] 'Respect of belief', 'From where do we find Truth', 'Was inundation by the Flood really necessary?', 'Summoning masculinity', 'The world is said to be weeping for Man', and articles and reviews which are of a representative character, and a few recently written articles. It is the artistic record of his thoughts and investigations concerning literature and sociology. The articles are full of bold discussions, incisive language, profound thoughts, and drastic critical consciousness. May the [author's] inspiration about the themes of family, marriage, ethics, and social trends, give you creative thought. May the way of discussing literary issues within the larger cultural phenomena lead your appreciation ability to more breadth and depth.

Sold by Xinhua Bookshop and in local bookshops

Text 34 'Compendium of Turkic Languages'

The (writing of) 'Compendium of Turkic Languages' (*Diwanu lughatit tuerk*) by Maehmud Kashghaeri, the Uyghur scholar who lived in the 11th century, was completed [in the period] between 1072 and 1077. In the 'Compendium' are recorded the richness of Uyghur and the languages of other turcophone peoples, aspects of knowledge and understanding of history, geography, literature and art, economy, astronomy, and time measurement. These data are considered precious materials for conducting research on social history, and the development of nationalities of that period of time. Besides appearing to be one of the famous works for the history of civilization of our country, the 'Compendium of Turkic Languages' is possibly also one of the important legacies of the treasury of human civilization.

The first edition in three volumes was published in the years 1980–1984 by Shinjang People's Press. This time, we reworked [the text] on the basis of this edition (copy), and inserted necessary corrections. At the same time, we produced the index of the Compendium and added (to it) the original manuscript of the Diwan, two books in total. This time's edition of the 'Compendium'

35 A bi-monthly literary journal published by the Federation of Writers of the City of Ueruemchi since 1986. The 146th issue was published in July 2011.

سۆپەتلىك ۋە مۇكەممەل نۇسخىسى بولۇپ، بىز ئۇنى مەھمۇد كاشىغەرىي تۇغۇلغانلىقىنىڭ 1000 يىللىقىغا بېغىشلاپ ئالاھىدە نەشر قىلدۇق.

35 ئىلى خەلق ناخشىلىرىدىن چاتمىلار³⁶

سالام، ناخشا - مۇزىكىغا ئاشىق ھۆرمەتلىك مۇشتەرلەر!
ئۇيغۇرلارنىڭ كىشى ئاڭلىسا - ئاڭلىسا قانمايدىغان، تەشنا دىللارنى سۆيۈندۈرۈپ شادلاندىرىدىغان، ئەنئەنىۋى مۇزىكىلار بىلەن زامانىۋى مۇزىكىلارنىڭ قوشۇلۇشى ئارقىلىق ھەم جاراڭلىق ھەم يېقىملىق ئورۇنلانغان، مەشرەپ ۋە ھەرخىل بەزمە - ئولتۇرۇشلارغا تولىمۇ باب كېلىدىغان ۋە ئۇنى جانلاندىرىدىغان ناخشا ئاھاڭلىرىنى ئاڭلاپ ھوزۇرلىنىشنى خالامسىز؟

مانا، «ئۇيغۇر خەلق مۇزىكىلىرىدىن نەمۇنىلەر» دېگەن نامدىكى «مۇقام گۈللىرى»، «مۇقام جەۋھەرلىرى»، «قەلب ساداسى»، «ئىلى خەلق ناخشىلىرىدىن چاتمىلار» دېگەن تۆت قىسىملىق ئۇنئالغۇ لىنتىسى ۋە CD پىلاستىنكىسى سىزنىڭ ئەنە شۇ شېرىن ئارزۇيىڭىزنى قاندۇرۇپ، كۆڭلىڭىزنى ھوزۇرلاندىرىدۇ.

بۇ تۆت قىسىملىق ئۇنئالغۇ لىنتىسى ۋە CD پىلاستىنكىسى دۆلەت كومىسسارى ئىسمائىل ئەھمەدنىڭ ئالاھىدە تاپشۇرۇقى، كونكرېت باش قاتۇرۇپ ئەجىر سىڭدۈرۈشى، يېقىندىن كۆڭۈل بۆلۈشى ۋە ئىقتىسادى جەھەتتىن كۈچلۈك قوللىشى ئارقىسىدا، شىنجاڭ مۇقام ئانسامبلى تەرىپىدىن ئىشلىنىپ، نەشرىياتىمىز تەرىپىدىن نەشر قىلىندى.

بۇ لىنتا ۋە پىلاستىنكىلاردىكى ئاھاڭلارنىڭ بەزىلىرى مۇقام ئاھاڭلىرى ئاساسىدا يېڭىدىن ئىجاد قىلىندى، بەزىلىرى ئەينەن قوبۇل قىلىندى، بەزىلىرى خەلق ئىچىگە كەڭ تارالغان مەشھۇر مۇزىكا ۋە خەلق ناخشىلىرى بولۇپ، مېلودىيەسى گۈزەل، رىتىمى خىلمۇخىل، ئورۇندىلىشى ئۆزگىچە، مىللىي چالغۇلار بىلەن ئېلېكترونلۇق چالغۇ

36 From the brochure accompanying the CD.

is the superior (and) perfect copy among the other copies in the world. We published this dedicating it especially to the 1000-year birthday of Maehmud Kashghaeri.³⁷

Text 35 Selections from Ili Folk Songs

Greetings, esteemed subscribers, lovers of vocal music! Would you like to enjoy listening to Uyghur songs that never bore the person who listens and listens, and delight the longing hearts, that combine traditional and modern music performed in a sonorous and melodic manner, very suitable for a *maeshraep* and every kind of party, and to make these come alive?

It is here, entitled: “Examples of Uyghur folk music”. The cassette and CD in four parts, named “Flowers of *muqam*”,³⁸ “Essentials of *muqam*”, “Voice of the heart”,³⁹ and “Recital of folk music from Ili”, will satisfy your sweet hopes and make you enjoy.

This four-part cassette and CD, by special assignment from the State Commissar Ismayil Aehmead,⁴⁰ specifically imbued with his painstaking effort, close concern, and powerful encouragement from the economic side, are performed by the Shinjang Muqam Ensemble,⁴¹ and are issued by our publishing house.⁴²

Some of the compositions on this cassette and CD are newly composed, based on *muqam* melodies. Some are accurate reproductions [of the original *muqam* melodies], some are folk songs, famous music widely spread among our people. Their melodies are beautiful and of various rhythms; specially

37 This was commemorated in Beijing in November 2008 with an international scholarly conference held on the campus of Central University for the Nationalities (CUN). See above p. 44. The date of Qaeshqari's birth is uncertain and could have been any year between 1022 and 1032 A.D. [cf. Pritsak (1953) pp. 243–246] but not later. This means that the commemoration at CUN took place more than a decade too early.

38 This is the Ili variant of the *muqam* tradition. This tradition is generally agreed to have arrived in Ili in the early 20th century; see Harris, pp. 32–33. On the history of this tradition, see Hoshur (2006), pp. 64–119.

39 Attributed to Amannisakhan.

40 He was a long-time member of the Council of State. For a biography, see Tilaek (2000), pp. 16–19.

41 The Shinjang Muqam Arts Ensemble was established in 1989.

42 On cassette and CD by Millaetlaer Neashriyati (ISRCN-M06-98-0007-0/A.J6).

بىرلەشتۈرۈلگەن ، تانسا ۋە خەلق ئۇسسۇللىرى ئۇسلۇبىغا ئىگە. بۇ ناخشا - مۇزىكىلارنىڭ بېقىملىق مېلودىيەسى ۋە جۇشقۇن رىتمى ئاڭلىغۇچىلارغا ھوزۇر بەخش ئېتەلەيدۇ. مىللەتلەر ئۇن - سىن نەشرىياتى

شاراب ناخشىسى

شاراب تەڭلىدىم رومكىنى قوش قىلىپ ،
ئىچىڭ نازلىنىشى ئاداش بوش قىلىپ
چېچەكلەمدىكەن ھەركۈنى جان دېگەن ،
ئىچەيلى راسا كۆڭۈلنى خۇش قىلىپ .

قايتۇرمىسى:

قەدەھكە قۇيۇلدى ۋاپا كەلكۈنى ،
ئىناقلىقتا ئۆتسۇن ئۆمۈر ھەركۈنى ،
ئىچەيلى يارانلار ، ئىچەيلى قېنى؟!
تورۇسنى كۆتەرسۇن «خوشە» نىڭ ئۈنى ،

يىغىلدى بۈگۈن دوست - ياران ھەممىسى ،
يۈردەنى ياشارتسۇن كەيپ ھەۋىسى ،
ئىچەيلى راسا قانغىچە ، تاڭغىچە ،
«خوشە» دەيلى دوستلار ، خوشە ئەمسە. (قايتۇرمىسى ئوقۇلىدۇ)

36 تەمبۇر ئۆگىنىشتىن دەسلەپكى ساۋات⁴³

تەمبۇر — ئۇيغۇر چالغۇلىرىنىڭ گۈلتاجى بولۇپ ، ئۇنىڭدىن ياڭرىغان كۆي تەن بىلەن بىرلىشىپ كېتىدىغان بولغاچقا بۇ چالغۇنىڭ نامى — تەمبۇر دەپ ئاتالغان. ئۇيغۇر ناخشا - مۇزىكىلىرىنىڭ خاسلىقى ، ئەۋجىنى ھەم نوتا ئارقىلىقمۇ

43 From an advertisement poster in Xinhua Bookshop, Ueruemchi.

performed. They combine traditional and electronic instruments, allowing ballroom dancing and folk dance. The gentle melody and vivacious rhythm of these songs and music can give enjoyment to the listeners.

*Wine Song*⁴⁴

I offered two glasses of liquor;
 Drink, do not make any excuse friend [lit.: “do not be coquettish”].
 Life does not blossom every day;
 Let’s really drink making our hearts happy.

Refrain:

The flood of loyalty is poured into the glass;
 Let life be in harmony every day;
 Let’s drink companions, come on let’s drink.
 May the sound of “khoshae”⁴⁵ lift the ceiling.
 All friends gathered today;
 Let intoxication make the heart young;
 Let’s really drink to saturation till daybreak;
 Let’s say “khoshae” [o] friends, “khoshae” then.

Text 36 Elementary Course for Learning *taembur*

Taembur:⁴⁶ is the diadem of Uyghur instruments. Owing to its resonating tune which becomes one with the body, this instrument has been named *taembur*.⁴⁷ Because of the special features and pitch of Uyghur song and music, and the

44 The lyrics in this collection were published together with the introductory text translated here. This text accompanied the set of cassettes and was used in the advertising poster.

45 “Health”, “Prosit”.

46 This is a long-necked fretted lute with five steel strings. The body is made from a hollowed-out piece of mulberry wood. The front is also made from mulberry and the long neck (which often may reach more than 140 cm) from mulberry or apricot. The instrument is especially popular in the Ili and Aqsu regions. See Letip, pp. 30–31 (for a description) and pp. 74–75 (for photographs).

47 Here, the presumption would seem to be that the name of the instrument derives from the Uyghur/Persian *taen* (body) and *bar* (the predicate of existence). In Arabic and Turkish *tambura* means any string instrument played by plucking.

ئىپادىگىلى بولمايدىغان پۇراق مېلودىيەلىرىنى تەمبۇرسىز ۋايىغا يەتكۈزگىلى بولمىغىنى ئۈچۈن، تەمبۇر «شاھانە ساز» سۈپىتىدە ھەرقانداق سورۇندا تۆردىن كورۇن ئېلىپ كەلمەكتە. خەلقىمىز ئارىسىدا تەمبۇرغا ئىشتىياق باغلىغانلار كۈندىن - كۈنگە ئېشىپ، ئۆگەنگۈچىلەر ئارىسىدا تەمبۇرنى ئۆلچەملىك ئۆگىنىش قوللانمىسىغا بولغان ئېھتىياجى بارغانسېرى كۈچەيمەكتە. شۇڭا بىز تەمبۇر چېلىش ماھارىتىنى قېلىپلاشتۇرۇش ۋە ئۆزلىكىدىن ئۆگەنگۈچى دوستلارنىڭ ھەم تېز ھەم ئۆلچەملىك ئۆگىنىشى ئۈچۈن قوللىنىلدىكى VCD پىلاستىكىسىنى تۈزۈپ چىقتۇق.

پىلاستىكىغا تەمبۇر تونۇشتۇرۇش، سازلاش، مەشىق ئاھاڭلارنى چېلىش قاتارلىق 60 تىن ئارتۇق دەرسلىك كىرگۈزۈلگەن بولۇپ ئۆسمۈر دوستلاردىن تارتىپ ياشلار ۋە چوغلارنىڭمۇ ئۆگىنىشىگە باب كېلىدۇ.

باش تارقىتىش ئورنى: شىنجاڭ ئۇيغۇر ئاپتونوم رايونلۇق شىنخۇا كىتابخانىسى

37 دارۋاز ئۇزاق تارىخقا ۋە چەكسىز ھاياتى كۈچىگە ئىگە⁴⁸

دارۋاز ئۇيغۇرچە سۆز بولۇپ، مەنىسى «ئېگىز بوشلۇقتىكى ئارغامچىدا مېڭىش» دېگەنلىكتۇر. قەدىمكى زامانلاردا «ئارغامچىدا مېڭىش»، «يۇمشاق ئارغامچىدا دەسسەش» دەپ ئاتىلىپ كەلگەن بولۇپ، غەربىي دىياردىن كېلىپ چىققان، كېيىن ئوتتۇرا تۈزلەڭلىككە تارالغان. ھازىرغا قەدەر 2000 يىلدىن ئارتۇق تارىخقا ئىگە بولۇپ، ئۇيغۇر مىللىتىنىڭ تىرىشچان، باتۇر، ئەقىل - پاراسەتلىكىنىڭ جەۋھىرى، جۇڭخۇا مىللەتلىرى مەدەنىيەت سەنئەت خەزىنىسىدە جۇلالىنىپ چاقناپ تۇرغان گۆھەردىن ئىبارەت. يېڭى جۇڭگو قۇرۇلغاندىن بۇيان، پارتىيە ۋە ھۆكۈمەتنىڭ غەمخورلۇقى ۋە يۆلىشى ئارقىسىدا ئەل ئىچىدىكى تارقاق، يوقىلىپ كېتىشكە ئاز قالغان دارۋازلىق 1990 - يىلى رەسمىي ھالدا شىنجاڭ سېرىك ئۆمىكىگە كىرگۈزۈلدى. ھازىرغا قەدەر «ئەنئەنىگە ۋارىسلىق قىلىش» ئاساسىدا ئۈزلۈكسىز سەنئەت شەكىلنى يېڭىلاش ۋە تەرەققىي قىلدۇرۇش ئۈستىدە ئىزدىنىلىپ قۇرۇپ قالاي دېگەن قەدىمكى سەنئەت دەرىخى قايتىدىن ياشىرىپ، ھاياتى كۈچى ئورغۇپ تاشتى.

دارۋازلىق سەنئىتىگە ۋارىسلىق قىلغانلارنىڭ مەشھۇر ۋەكىللىرىدىن پەلەك شامى ئادىل ھوشۇر، ئاسمان ئەركىسى ئابلەت مەجۇن ئىلگىرى - كېيىن بولۇپ كۆپ قېتىم

48 Posted at the entrance of the centre for acrobats and tightrope walkers on Tuanjie Lu.

fragrance of the melodies that cannot be expressed by notes, [and] cannot be conveyed vividly without *taembur*, the *taembur*, as a majestic instrument, is given the seat of honor on every occasion. Those among our people interested in the *taembur* increase day after day, and among learners the need for a standard learning manual has become stronger and stronger. Therefore, for standardizing the skills of playing *taembur* and for the friends who learn by themselves, to learn [it] in a fast and correct way, we prepared this VCD (which is in your hand).

More than 60 lessons have been included in this VCD, introducing, tuning, and practicing playing tunes etc., suitable for learning for teenagers, youths, as well as elders.

Main distribution venue: XUAR Xinhua Bookshop

Text 37 Tightrope Walking Has a Long History and Enduring Existence

Darwaz is a Uyghur word,⁴⁹ it means “walking on a rope in space”. In ancient times [the terms] “rope walking” and “stepping on a soft rope” were used. It originated in the Western Territories; later it spread to the Central Plains. At present it has a history of more than 2000 years. It is the essence of the Uyghur nationality’s diligence, heroism, and wisdom. It is nothing less but a shining flash from a gem in the treasury of China’s minorities’ culture and art.

[With] concern and support from the Party and the Government, since the foundation of New China, tightrope walking, which was sporadically [practiced] among the people and almost vanished, was officially incorporated into [the offerings at] the Xinjiang Circus State Troupe⁵⁰ in the year 1990. Up to now, the art form was constantly renewed and developed on the basis of the inherited tradition. By studying intensively, the almost shriveled old tree of this ancient art has become young again, its life energy gushing forth and spoiling over.

Famous representatives of those who have inherited the art of tightrope walking are “the king of the sky” Adil Hoshur,⁵¹ “favorite of the sky” Ablaet

49 It is actually a loan word from Arabic; see Abdurakhman (2001), p. 208.

50 This implies the presence of salaried tightrope walkers in the Circus Troupe.

51 Millward (2007), pp. 366–370, itemizes Adil’s successes and his popularity among the Uyghurs. He crossed the Three Gorges in June 1997. He is the sixth generation of a family of *darwazi*. See *The Guardian*, January 6, 2014, for an item on tightrope walking featuring Adil.

جنيپس دۇنيا ريكورتىنى بۇزۇپ تاشلاپ، دۆلەت ئىچى - سىرتىدا زىلزىلە قوزغىدى. دارۋازلىق سەنئىتى دەشتۇ - باياۋاندىن چىقىپ، چاڭجىياڭ دەرياسىنىڭ جەنۇبىي ۋە شىمالىدا ئىز قالدۇرۇپ، ئىلگىرى - كېيىن بولۇپ ياپونىيە، مالايسىيا، كانادا قاتارلىق دۆلەتلەردە دۇنيا ئەھلىنىڭ كەڭ ئالقىشىغا ئېرىشتى.

Maejun, who broke the Guinness world record many times in succession, and caused a tremor inside and outside the country.⁵² The art of tightrope walking has come out of the wilderness, left traces south and north of the river Changjiyangi, and successively received much applause from a world audience in Japan, Malaysia, Canada, etc.

52 For a comprehensive publication on tightrope walking in Uyghur culture, see Maetqasim (2004).

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38 شىنجاڭ ئۇيغۇر ئاپتونوم رايونلۇق ئاممىۋى سەنئەت يۇرتى¹

ئاپتونوم رايونلۇق ئاممىۋى سەنئەت يۇرتى — ئاپتونوم رايونلۇق خەلق ھۆكۈمىتى تەسىس قىلغان پاراۋانلىق خاراكتېرىدىكى مەدەنىيەت ئىشلىرى ئورگىنى. ئاممىغا ئېچىۋېتىلگەن، خەلق ئاممىسى ئۈچۈن مەدەنىيەت مۇلازىمىتى بىلەن شۇغۇللىنىدىغان ئاممىۋى سورۇن، شۇنداقلا كەڭ خەلق ئاممىسىنى تەربىيەلەيدىغان مەڭگۈلۈك دەرسخانا. ھۆكۈمەتنىڭ ئاممىۋى مەدەنىيەت ئىشلىرىنى ئۆز ئۈستىگە ئالغان، دۆلىتىمىزنىڭ ئاممىۋى مەدەنىيەت ئىشلىرىنى گۈللەندۈرۈشتىكى ئاساسىي يېتەكچى خاراكتېرگە ئىگە كەسپىي ئورۇن. ئاپتونوم رايونلۇق ئاممىۋى سەنئەت يۇرتى — ئاممىۋى مەدەنىيەت خىزمەتلىرىنى قانات يايدۇرۇش ئارقىلىق ئاممىنىڭ مەنىۋى تۇرمۇشىنى بېيىتىدىغان، پارتىيەنىڭ لۇشىيەن، فاڭجېن، سىياسەتلىرىنى تەشۋىق قىلىدىغان، كىشىلەرگە ئىجتىمائىي گىستېتنىڭ گۈزەللىك تەربىيىسى، ئەخلاق تەربىيىسى بېرىدىغان، خەلق ئاممىسىنىڭ ئومۇميۈزلۈك تەرەققىياتىنى ئىلگىرى سۈرىدىغان كەسپىي ئورگان.

ئاپتونوم رايونلۇق ئاممىۋى سەنئەت يۇرتىنىڭ رولى:

1. كەڭ خەلق ئاممىسىنىڭ مەدەنىيەت تۇرمۇشىنى بېيىتىش ۋە جانلاندىرۇش.
2. پەن - مەدەنىيەت بىلىملىرىنى ئومۇملاشتۇرۇش.
3. ئىجتىمائىي مەدەنىيەت پائالىيەتلىرىنىڭ ئومۇملىشىشى ۋە تەرەققىي قىلىشىغا يېتەكچىلىك قىلىش.
4. ئىجتىمائىي تەشۋىقات تەربىيىسىنى قانات يايدۇرۇش.

خىزمەت ۋەزىپىسى:

1. ھۆكۈمەت تەشكىللىگەن تۈرلۈك ئىجتىمائىي مەدەنىيەت - سەنئەت پائالىيەتلىرىنى ئۆتكۈزۈش. تۈرلۈك ئىجتىمائىي مەدەنىيەت - سەنئەت پائالىيەتلىرىنى تەشكىللەش. (بۇ خىل تەشكىللەش، بازا پائالىيىتى، يېزا - بازار، خەلق مەيدانلىرىدا ئۆتكۈزۈلىدىغان مەدەنىيەت پائالىيەتلىرىنى ئۆز ئىچىگە ئالىدۇ).
2. ئاممىنى ھەر خىل ساغلام، پايدىلىق بولغان مەدەنىيەت مۇلازىمىتى بىلەن تەمىنلەش.
3. كىشىلەرنى ئاممىۋى ئەدەبىيات - سەنئەت ئەسەرلىرىنى ئىجاد قىلىشقا تەشكىللەش.

1 On the front of the building housing the Mass Art Centre in Ueruemchi.

Text 38 Mass Art Centre of the SUAR

The Mass Art Centre of the Autonomous Region is an institution for cultural affairs of a welfare character founded by the people's Autonomous Region. It is a public place open to the masses, [and] engaged in cultural services for the general public. It is also a permanent classroom for educating the larger general public. It is a professional place, which takes upon itself the public cultural matters of government, and has a fundamental guiding character making the general cultural affairs of our country prosperous.

The AR Mass Art Centre: is a professional institution enriching spiritual life of the people by means of developing public cultural tasks, propagating the Party line, Party guiding principles and its policies, giving to the people social esthetical, beautifying education, moral education, and promoting the comprehensive development of the general public.

Role of the Mass Art Centre of the AR:

1. To enrich and stimulate the cultural life of the general public.²
2. To popularize scientific and cultural knowledge.³
3. To direct the popularization and development of social cultural activities.⁴
4. To develop training for social propaganda.⁵

Its task:

1. To conduct various social cultural-art activities organized by the government. Organizing various social cultural and art activities, including this kind of organized activities, station activities (i.e. at the Mass Art Centre), and cultural activities conducted in villages and towns, and people's squares].
2. To provide the people with every kind of healthy, beneficial cultural services.
3. To organize people to create works of literature and arts [related to] public life.

2 E.g. by means of concerts and screening movies.

3 Of an anti-religious and/or atheist nature.

4 E.g. the coordination and organization of lectures in locations elsewhere by visitors from Universities.

5 By means of slogans, posters and leaflets.

4. سەنئەت تايانچلىرى، ئىجتىمائىي ئەدەبىيات - سەنئەت قوشۇنغا يېتەكچىلىك قىلىش ۋە ئۇلارنى تەربىيەلەش.
5. ئەل ئىچى مىللىي مەدەنىيەت مىراسلىرىنى قېزىش، توپلاش، رەتلەش، قوغداش، تەشۋىق قىلىش ۋە ۋارىسلىق قىلىش.
6. ئاممىۋىي مەدەنىيەت نەزەرىيە تەتقىقاتىنى تەشكىللەش ۋە قانات يايدۇرۇش.
7. ئۆز مەمۇرىي رايونىمىز ئىچىدە مەدەنىيەت يۇرتلىرى، مەدەنىيەت پونكىتلىرى (مەركەزلىرى) نىڭ ئاممىۋىي مەدەنىيەت خىزمەتلىرىنى قانات يايدۇرۇشقا يېتەكچىلىك قىلىش.
8. سىرت بىلەن مەدەنىيەت ئالماشتۇرۇشنى قانات يايدۇرۇپ، جۇڭخۇا مىللەتلىرىنىڭ مۇنەۋۋەر مەدەنىيىتىنى گۈللەندۈرۈش.

39 ساقساق ئىجتىمائىي رايونى پارتىيە ئەزالىرى مۇلازىمەت شۆبە پونكىتىنىڭ مۇلازىمەت مەزمۇنى ۋە ئىشلىرىنى بېجىرىش تەرتىپى⁶

سىياسەت ئۇچۇر توغرىسىدا مەسلىھەت سوراڭ ئىشلىرىنى بېجىرىش تەرتىپلىرى:

1. تىزىملاش، مەسلىھەت سوراڭ توغرىسىدىكى مەزمۇن ۋە تەلەپنى خاتىرىلەش
 2. مەسلىھەت بېرىش توغرىسىدا مۇلازىمەت قىلىش.
- پارتىيە ئەزالىرىنىڭ تەشكىلىي مۇناسىۋىتىنى تاپشۇرۇپ ئېلىش، بېجىرىش تەرتىپلىرى.
- ئىش بېجىرىش تەرتىپلىرى:

1. تەكشۈرۈپ، تېگى - تەكتىنى سىناپ ئەھۋال ئىگىلەش.
2. پارتىيە ئەزالىرىنىڭ ئۇچۇر ئارخىپلىرىنى تۇرغۇزۇش.
3. رەسمىيەتنى تاپشۇرۇپ ئېلىش يۆتكەش ئىشلىرىنى بېجىرىش.

6 From the yard of the Party Members' Service Branch Office, Saqsaq neighborhood in Kucha.

4. To supervise key persons in art, and groups of social literature and art and to educate them.
5. To excavate, collect, arrange, protect, make known, and carry on the national cultural heritage within the country.
6. To launch and organize research on popular culture theory.
7. To supervise and expand general cultural activities of the cultural centers in our own administrative region and Cultural Service Stations (centers).⁷
8. To launch cultural exchange with the outside, and to make the wonderful culture of China's nationalities bloom.

Text 39 Contents of Tasks and Implementation Procedures of Saqsaq Neighborhood⁸ Party Members' Service Branch Office

Consultation concerning political information.

Procedures of transaction:

1. Recording content and request concerning registration and consultation.
2. Providing services concerning consultation.

Receiving and transacting [the documents] concerning the relationship of Party members and Party organization.

Procedures of transaction:

1. To inspect, and to thoroughly understand the [personal] circumstances.
2. To receive and transfer the official papers.
3. To implement tasks and to submit procedures for changing.

⁷ These activities are teaching singing, playing musical instruments, and dancing, also ball-room dancing, and organizing performances and competitions. The centers often have a library.

⁸ Saqsaq is a neighborhood of the town of Kucha.

پارتىيە ئىچىدە تەشۋىقات تەربىيە ئېلىپ بېرىش.

ئىش بېجىرىش تەرتىپلىرى:

1. پارتىيە ئەزالىرىغا قارىتا ئىدىيە - سىياسەت، پەن - تېخنىكا بىلىملىرى، پارتىيەنىڭ ئېسىل ئەنئەنىسى، خەلقئارا، دۆلەت ئىچىدىكى ۋەزىيەت قاتارلىق جەھەتلەردە تەربىيە ئېلىپ بېرىش.
2. ئوقۇش ماتېرىيالى بىلەن تەمىنلەش ۋە تەربىيەلەش فىلىمى كۆرۈش.
3. تۇراقسىز پارتىيە ئەزالىرىغا قارىتا «لەڭلەك شەكىلدىكى باشقۇرۇش» تەرتىپىنى يولغا قويۇش.

پارتىيە ئەزالىرىنى قايتا ئىشقا ئورۇنلاشتۇرۇش، تەربىيەلەش، ھوقۇق - مەنپەئەتكە كاپالەتلىك قىلىش ھەم ھاۋالە قىلىپ مۇلازىمەت قىلىشنى قانات يايدۇرۇش، قايتىدىن ئىشقا ئورۇنلاشتۇرۇش توغرىسىدىكى ئۇچۇرنى ئېلان قىلىپ، ئەمگەك كۈچىنى سىرتقا چىقىرىش ئىشلىرىنى ئېلىپ بېرىش، «ئىككى يېڭى» تەشكىلاتى ئۈچۈن پارتىيە ئەزالىرىنى تەشكىللەپ، بىلىم ئېھتىياجى ئۈچۈن قولايلىق يارىتىش، پارتىيە ئەزالىرىنىڭ قانۇنلۇق ھوقۇق - مەنپەئەتىگە تاجاۋۇز قىلغان ئەرزىنى قوبۇل قىلىپ، مۇناسىۋەتلىك تارماقلارنىڭ تەكشۈرۈپ بىر تەرەپ قىلىشىغا ھەيدەكچىلىك قىلىش.

ئىش بېجىرىش تەرتىپلىرى:

1. بازار ئەھۋالىنى ئېھتىياجغا بىرلەشتۈرۈپ، ئەمگەك كۈچىنى سىرتقا چىقىرىش ئىشلىرىنى قانات يايدۇرۇش.
2. ئىجتىمائىي كاپالەت مۇلازىمەت پونكىتىغا ھاۋالە قىلىپ، مۇناسىۋەتلىك پارتىيە ئەزالىرىغا ياردەم بېرىپ، ئىشقا ئورۇنلىشىش ئارزۇسىنى ئىشقا ئاشۇرۇش.
3. پارتىيە ئەزالىرى بىلەن ئالاقىلىشىپ، ماسلىشىپ، پارتىيە ئەزالىرىنىڭ ھوقۇق - مەنپەئەتىنى قوغداپ، ئادەتتە 7 خىزمەت كۈنى ئىچىدە جاۋابىنى بېرىش.

*To conduct propaganda and instruction among the Party
[members].*

Procedures of transaction:

1. To provide the Party members with instruction concerning various aspects of ideology and policy, science and technology, the sublime heritage of the Party, [and] the international and national situation.
2. By offering reading material and watching educational films.
3. To put into practice "kite-like supervision"⁹ for unstable Party members.

To re-assign work to Party members, training, assuring rights and benefits, and expanding the rendition of services by delegating, advertising news concerning re-assigning work, to provide work for the floating labor force, to organize the Party members for "two new" organizations,¹⁰ to facilitate the need for knowledge, to receive allegations of infringement of legal rights and benefits of Party members, to urge the branches [of government] concerned to investigate and solve.

Procedures of transaction:

1. To realize work for the floating labor force, in accordance with the needs of the market.
2. To delegate to the social security services office, to help the Party members concerned, and to fulfill the wish of assigning work.
3. Contacting and accommodating (the needs of) Party members, protecting the rights and benefits of Party members, to respond within seven regular working days.

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- 9 I.e. those who are not fully committed to the Party and/or show signs of ideological doubt should be kept like a kite on a rope. The regular cell meetings held by Party branches or groups for Party members to exchange thoughts and conduct criticism and self-criticism are the main venues for monitoring such members. In Xinjiang, cell meetings in government departments, colleges and universities take place every week on Wednesday afternoon. In state and semi-state institutions and enterprises the frequency of such Party meetings may be more or less frequent according to perceived need and/or local and national events.
 - 10 These are the Party Leading Groups, headed by municipal Party secretaries, and Social Stability Offices; see Xie (2011), pp. 189f. and p. 198. Their tasks are "winning the people's welfare by safeguarding national security and ensuring sociopolitical stability under new conditions"; see Guo (2012), p. 255.

قىيىنچىلىقى بار پارتىيە ئەزالىرىغا قارىتا ياردەم بېرىپ ، يۆلەش ، قۇتقۇزۇش
خىزمىتىنى ئېلىپ بېرىش.

ئىش بېجىرىش تەرتىپلىرى:

1. ئالاھىدە قىيىنچىلىقى بار پارتىيە ئەزالىرىنىڭ ئۇچۇر ئارخىپىنى تۇرغۇزۇپ ،
دەرىجە بويلاپ باشقۇرۇپ ، قەرەلىك ھالدا زىيارەت قىلىپ ، ئەمەلىي مەسىلىلەرنى
ھەل قىلىشقا ياردەم بېرىش. «1-ئىيۇل» ، باھار بايرىمى ، مىللەتلەرنىڭ بايرىمى
مەزگىلىدە ھال سوراخ پائالىيىتىنى ئېلىپ بېرىش.
2. پىدا ئىيلار قوشۇنىنى تەشكىللەش ، «نامراتلارنى يۆلەش ، قىيىنچىلىقى بارلارغا
ياردەم بېرىش ، سەھىيە ساقلقنى ساقلاش ، قانۇندىن مەسلىھەت سوراخ ، پەن -
تېخنىكا ئارقىلىق مۇلازىمەت قىلىش» قاتارلىق پارتىيە ئەزالىرىنىڭ پىدا ئىيلار
مۇلازىمەت گەرتىتىنى تەشكىللەپ ، پارتىيە بىلەن ئامما ئوتتۇرىسىدىكى مۇناسىۋەتنى
قويۇقلاشتۇرۇش.

ئىش بېجىرىش تەرتىپلىرى:

پارتىيە ئەزالىرىنىڭ ئۆز ئىختىيارلىقى بىلەن ئىسمىنى مەلۇم قىلىشنى قوبۇل قىلىپ ،
پىدا ئىيلارنىڭ ئاساسى ئۇچۇرلىرى تولدۇرىلىدۇ.

40 ئىلمىي تەرەققىياتنىڭ بىرىنچى مۇھىم مەنىسى - تەرەققىيات¹¹

تەرەققىياتتىن ئىبارەت پارتىيەنىڭ ھاكىمىيەت يۈرگۈزۈپ ، دۆلەتنى گۈللەندۈرۈشتىكى
بۇ بىرىنچى مۇھىم ۋەزىپىسىنى داۋاملىق ياخشى تۇتۇپ ، خەلق ئىگىلىكىنىڭ ئۇدا ،
تېز ، ماس ، ساغلام تەرەققىياتىنى ئىلگىرى سۈرۈش كېرەك. ئومۇميۈزلۈك ھاللىق
جەمئىيەت بەرپا قىلىشتىن ئىبارەت كۈرەش نىشانىغا يېتىش ، جۇڭگوچە سوتسىيالىزم
ئىشلىرىدا ئۆزلۈكسىز يېڭى ۋەزىيەت يارىتىشتا مۇھىمى تەرەققىياتتىن ئىبارەت پارتىيەنىڭ
ھاكىمىيەت يۈرگۈزۈپ ، دۆلەتنى گۈللەندۈرۈشتىكى بۇ بىرىنچى مۇھىم ۋەزىپىسىنى

11 On billboard in a school yard in Khotan.

Helping and supporting Party members in a difficult situation, and realizing relief services.

Procedures of transaction:

1. Filing information about Party members who are in very great difficulty and supervising them step by step [lit.: “level by level”], visiting (them) at fixed times, to help solve actual problems. Conducting visits on July 1 [i.e. Party Day],¹² Chinese New Year,¹³ and in the period of the festivals of the nationalities.¹⁴
2. Organizing a volunteer brigade, “supporting the poor, and help those in need, maintaining hygiene, consulting in legal matters, by means of science and technology” etc. Organizing a volunteer service brigade of Party members and deepening the relations between the Party and the people.

Procedures of transaction:

Party members reporting their names out of their own free will are accepted and fill out themselves [the form] of basic information of the volunteers.

Text 40 The First Important Meaning of Scientific Advancement is Development

Development is most certainly [an aspect] of the Party’s exercise of political power; and making the country prosperous (this) is the first important task to be kept up constantly. Continuous, fast, adequate and healthy development of the people’s economy has to be accelerated.

It should most certainly establish a comprehensive affluent society and struggle for achieving [this] goal. In affairs of socialism with Chinese features new circumstances are constantly being created and important advancement is truly enforcing political power of the Party. To make the country prosperous

12 The anniversary of the Chinese Communist Party founded in Shanghai on July 1, 1921. Uyghurs show little or no interest in Chinese holidays and very few observe such days; see Kaltman (1997), pp. 59–60.

13 This is the first day of the lunisolar Chinese calendar. It falls each year on a different date between January 21 and February 20.

14 *Qurban Heyt* (the Muslim festival of sacrifice) and *Roza Heyt* (the Muslim festival at the end of the fasting period, i.e. the month of Ramadan).

ياخشى تۇتۇش، زېھنىنى مەركەزلەشتۈرۈپ قۇرۇلۇش ئېلىپ بېرىش، بىر نىيەت بىر مەقسەتتە تەرەققىياتنى كۆزلەش، ئىجتىمائىي ئىشلەپچىقىرىش كۈچىنى ئۈزلۈكسىز تەرەققىي قىلدۇرۇش ۋە ئۇنىۋېرسال دۆلەت كۈچىنى ئاشۇرۇش كېرەك.

بىز ئىقتىسادىي قۇرۇلۇشنى مەركەز قىلىشتا، ئادەمنى ئاساس قىلىشتا چىڭ تۇرۇپ، ئومۇميۈزلۈك، ماس، ئىمكانىيەتلىك سىجىل تەرەققىيات قارىشىنى تىكلەپ، شەھەرلەر بىلەن يېزىلارنىڭ، رايونلارنىڭ ئىقتىسادى بىلەن جەمئىيەتنىڭ تەرەققىياتىنى، ئادەم بىلەن تەبىئەتنىڭ ماس تەرەققىياتىنى، ئىچكى تەرەققىيات بىلەن ئىشكىنى سىرتقا ئېچىۋېتىشنى بىر تۇتاش پىلانلاپ، يېڭىچە سانائەتلىشىش يولىدا مېڭىشتا چىڭ تۇرۇپ، دۆلەتنى پەن-مائارىپقا تايىنىپ گۈللەندۈرۈش سىتراتېگىسى، ئىمكانىيەتلىك سىجىل تەرەققىيات ئىستراتېگىيەسى ۋە دۆلەتنى ئىختىساسلىقلارغا تايىنىپ قۇدرەت تاپقۇزۇش ئىستراتېگىيەسىنى زور كۈچ بىلەن يولغا قويۇپ، ئىقتىسادىي قۇرۇلمىنى ئىستراتېگىيەسىنى زور كۈچ بىلەن يولغا قويۇپ، ئىقتىسادىي قۇرۇلمىنى ئىستراتېگىيەلىك تەڭشەپ، يېزا ئىگىلىكىنىڭ ئۈزلۈك ئورنىنى مۇستەھكەملەپ، غەربىي رايوننى كەڭ ئېچىشنى پائال ئىلگىرى سۈرۈپ، ئوتتۇرا قىسىمدىكى رايونلارنىڭ ئۇنىۋېرسال ئەۋزەللىكىنى ئۈنۈملۈك جارى قىلدۇرۇپ، شەرقىي شىمالدىكى رايونلار قاتارلىق كونا سانائەت بازىلىرىنى گۈللەندۈرۈپ، شەرقىي قىسىمدىكى شارائىتى بار رايونلارنىڭ ئالدىن زامانىۋىلىشىشىنى ئاساسىي جەھەتتىن ئىشقا ئاشۇرۇشقا مەدەت بېرىشىمىز لازىم. ئىقتىساد ۋە جەمئىيەتنى تىرىشىپ ماس تەرەققىي قىلدۇرۇش ئاساسىدا، ئادەمنىڭ ئەتراپلىق تەرەققىي قىلىشىنى ئىلگىرى سۈرۈش، تەبىئەتتىن ئېچىپ پايدىلىنىش داۋامىدا ئادەم بىلەن تەبىئەتنىڭ ئىناق ئۆتۈشىنى ئەمەلگە ئاشۇرۇش كېرەك.

41 «سەككىز شەردەپ سەككىز نومۇس»¹⁵

ۋەتەننى سۆيۈش شەردەپ، ۋەتەنگە خەۋپ يەتكۈزۈش نومۇس.
خەلق ئۈچۈن خىزمەت قىلىش شەردەپ، خەلقىتىن چەتنەش نومۇس.
پەنگە ھۆرمەت قىلىش شەردەپ، نادانلىق - بىلىمسىزلىك نومۇس.
تىرىشىپ ئەمگەك قىلىش شەردەپ، راھەتكە بېرىلىپ، جاپادىن قېچىش نومۇس.
گىتتىپاقلىشىپ ئۆزگارا ياردەملىشىش شەردەپ، باشقىلارغا زىيان سېلىپ ئۆزى پايدا ئېلىش نومۇس.

15 In a school yard in Khotan.

(this) is the first important task to be kept up continuously. It should implement an intellect-focused "construct", and pursue advancement with one intention and one aim, and constantly develop social production power and increase universal state power.

In focusing on economic construction, we comprehensively insist on the human base, corresponding with what is possible, continuously consolidating the view of advancements, connecting cities and villages, the region's economy and society's advancements, development corresponding with man's nature, connecting planning of internal advancement and opening the door to the outside. We insist on going on the road of new-style industrializing, a strategy of making the state prosperous, depending on science and education, a continuous advancement strategy as far as possible. We implement with tremendous vigor a strategy depending on the specialists of the state, and implement with great dynamism a strategy for economic construction, strategically adjusting the economic construction, and consolidating the prime locations of agriculture. We actively advance opening up the western regions, to develop effectively the universal advantages of the regions in the middle (central) part, to make prosperous the old industrial foundations of the North-Eastern Regions. We should support in all respects developing the pre-modern conditions existing in the Eastern part. Based on the endeavor to bring about development of the economy and society, and in the process of developing man thoroughly and developing and using nature, man and nature friendly communicating should materialize in its course.

Text 41 "Eight Honors, Eight Shames"

To love the country is honor; to endanger the country is shame.

To serve the people is honor; to stay aloof from the people is shame.

To respect science is honor; ignorance is shame.

To work hard is honor; indulging in comfort and escaping from difficulties is shame.

Uniting and helping each other is honor; to harm others and to benefit oneself is shame.

سەمىمىي بولۇپ لەۋزىدە تۇرۇش شەرەپ، مەنپەئەتنى دەپ ۋىجدانىنى سېتىش نومۇس.
قانۇن - ئىنتىزامغا رىئايە قىلىش شەرەپ، قانۇنغا خىلاپلىق قىلىپ ئىنتىزامنى بۇزۇش
نومۇس.

جاپاغا چىداپ كۈرەش قىلىش شەرەپ، گەيىش - ئىشەرت، كەيپ - ساپاغا بېرىلىش نومۇس.

خۇ جىنتاۋ

42 ئورتاق ئىتتىپاقلىشىپ كۈرەش قىلىپ، ئورتاق گۈللىنىش ۋە تەرەققىي
قىلالىلى!¹⁶

قېرىنداش بىز گۈللەيمىز، ئۈزۈلمىگەچ مېھرىمىز. شىنجاڭنىڭ تەرەققىيات تارىخىغا
نەزەر سالغىنىمىزدا، مىللەتلەر ئىتتىپاقلىقىنىڭ ياغراق سىمفونىيەسىنى ئاڭلىغاندەك
بولمىز. ئورتاق ئىتتىپاقلىشىپ كۈرەش قىلىش، ئورتاق گۈللىنىش ۋە تەرەققىي قىلىش -
شىنجاڭ تەرەققىياتىنىڭ تارىخىي كۆرۈنۈشى، شۇنداقلا گۈللەنگەن، ئىناق شىنجاڭ
قۇرۇشنىڭ ئەمەلىي كۆرۈنۈشى. يېڭى جۇڭگو قۇرۇلغاندىن بۇيان، بولۇپمۇ ئىسلاھات،
ئېچىۋېتىلگەن 30 يىلدىن بېرى، شىنجاڭنىڭ سانائىتى يوقلىقتىن بارلىققا كېلىپ،
ھازىرقى يېڭىچە سانائەتلىشىش دەۋرىگە قەدەم قويدى. يېزىلاردا كەتمەنگە تايىنىپ
تېرىقچىلىق قىلىشتىن ماشىنىلاشقان تېرىقچىلىق قىلىشقا ئۆتۈشكە ئۆزگىچە كەسىپ
بەلبىغى شەكىللەندى. قاتناش جەھەتتە توپىلىق، كاتاڭ يوللارغا خاتىمە بېرىلىپ ھەممە
تەرەپكە تۇتاشقان يۇقىرى سۈرئەتلىك تاشيوللار بارلىققا كەلدى. بۇ نەتىجىلەر جاھان
ئەھلىگە گۈللەنگەن، ئاۋات شىنجاڭنى نامايان قىلىدۇ. بۇلار تارىخنىڭ جانلىق پاكىتى،
ئۆز كۆزىمىز بىلەن كۆرگەن غەلىبە مېۋىلىرى، ھەممىسى مىللەتلەر ئىتتىپاقلىقى
تەربىيىسىنىڭ جانلىق، يېڭى دەرسلىكى.

باش شۇجى خۇ جىنتاۋ مۇنداق دەپ كۆرسەتتى: يېڭى ئەسىر، يېڭى باسقۇچتىكى
مىللەتلەر خىزمىتىدە چوقۇم ھەر قايسى مىللەتلەرنىڭ ئورتاق كۈرەش قىلىش، ئورتاق
گۈللىنىش ۋە تەرەققىي قىلىشىنى ئاساسىي تېما قىلىش كېرەك. «ئىككى ئورتاق» ھەر
قايسى مىللەت خەلقىنىڭ تۈپ مەنپەئەتىگە ئۇيغۇن، ئۇ بىزنىڭ ئۈزلۈكسىز ئالغا
ئىلگىرىلىشىمىزدىكى مائارىپ.

16 Posted in the courtyard of one of the Uyghur residential compounds on Tuanjie Lu.

To be honest and trustworthy is honor; selling one's conscience for the sake of profit is shame.

To comply with law and order is honor; to infringe upon the law and to destroy order is shame.

To suffer hardship and struggle is honor; to indulge in decadence and worldly pleasure is shame.

Hu Jintao¹⁷

Text 42 Let's Unite and Struggle Together, and Prosper and Develop Together!

As brothers we will prosper, as long as our love will not be broken. If we focus our attention on the history of development of Xinjiang, it is as if we hear a loud symphony of harmony of nationalities. Struggling in harmony together, prospering and developing together is the historical scenery of Xinjiang's development, and it is also an actual landscape of the prosperous and harmonious building of Xinjiang. Since the New China was established, especially since the last 30 years of reform and opening up, the industry of Xinjiang has been established from scratch, and has entered (stepped into) the era of present modern industrialization. In the villages, farming by means of the hoe¹⁸ became mechanical farming, [and] a special industrial belt was created. Concerning transportation an end was put to unpaved, rutted roads and interconnected high-speed paved roads came into being. These results have shown the people of the world a prospering thriving Xinjiang. These living facts of history, fruits of victory seen with our own eyes, all constitute a vivid, new course-book for the education of solidarity of nationalities.

The Secretary-General Hu Jintao pointed out as follows: In the new-century and [with the] new-level pursuit of the nationalities' employment, the fundamental theme should definitely be "all nationalities struggling together, prospering together, and developing together". "Two together"¹⁹ fits the basic benefits of the people of every nationality, [and] is a beacon for our constant progress.

17 This list was first released on March 4, 2006 in conjunction with a series of ten lectures which he delivered at meetings of the People's Political Consultative Conference.

18 *Kaetmaen*: a large kind of hoe or mattock used for digging. Its use is still wide-spread in Central Asia.

19 I.e. the Hans and the minorities. On this notion, see Part I, page 53.

43 مىللەتلەر ئىتتىپاقلىقىنى كۈچەيتىپ زامانىۋىلاشقان يېزا، كەنت قۇرايلى! ²⁰

تاشكۆۋرۈك يېزىسى غۇلجا شەھىرىمىزنىڭ جەنۇبىغا، ئىلى دەرياسىنىڭ شىمالىي قىرغىقىغا جايلاشقان بولۇپ، ئومۇمىي كۆلىمى 9.10 كۇۋادىرات كىلومېتىر، ئومۇمىي جان سانى 13540 جان، ئۇيغۇر، قازاق، خەنزۇ قاتارلىق 9 مىللەتتىن تەركىب تاپقان. ئاز سانلىق مىللەتلەر %91 نى ئىگىلەيدۇ. تېرىلغۇ يەر كۆلىمى 7389 مو بولۇپ، كىشى بېشىغا توغرا كېلىدىغان يەر مەيدانى 7.0 موغىمۇ يەتمەيدۇ. تەۋەلىكتە 6 مەمۇرىي كەنت، 1 چارۋىچىلىق ئەترىتى، 31 گۇرۇپپا بار. پۈتۈن يېزىدىكى تۇغۇت يېشىدىكى ئاياللار 4186 نەپەر، توي قىلغان تۇغۇت يېشىدىكى ئايال 3016 نەپەر، پۈتۈن يېزا ئۇنىۋېرسال تۇغۇت چەكلەش نىسبىتى %100. بۇرۇندىن تارتىپ ھازىرغىچە «ئىككى كىنىشكە» ئالغان ئائىلىلەر 1286 تۈتۈن بولۇپ، «ئاز تۇغۇپ تېز بېيىش» قۇرۇلۇشىغا قاتناشقان ئائىلىلەر 1050 تۈتۈن، بۇنىڭ ئىچىدە دۆلەت دەرىجىلىك «ئاز تۇغۇپ تېز بېيىش» قۇرۇلۇشىغا قاتناشقان ئائىلە 257 تۈتۈن، ئاپتونوم رايون دەرىجىلىك 793 تۈتۈن، تارقاتقان ئومۇمىي سومما 3069000 يۈەن، كىنىشكە ئېلىش نىسبىتى %43 گە يەتتى. 1050 ئائىلىگە مۇكاپات سوممىسى ئەمەلىيلەشتى. بۇنىڭ ئىچىدە باقمىچى ئائىلە 15 تۈتۈن، قول ھۈنەرۋەنچىلىك بىلەن شۇغۇللىنىدىغانلار 35 تۈتۈن، پارنىك بىلەن شۇغۇللىنىدىغانلار 101 تۈتۈن، مېۋىلىك بىلەن شۇغۇللىنىدىغانلار 380 تۈتۈن، «مۇكاپاتلاش ئارقىلىق يار-يۆلەك بولۇش» ئائىلە جەمئىي 37 تۈتۈن، 37 ئائىلىنىڭ ھەممىسىگە مۇكاپات سوممىسى ئەمەلىيلەشتى. شىنجاڭ ئىچىگە ۋە سىرتىغا ئىمتىھان بېرىدىغان ئوقۇغۇچىلارغا نومۇر قوشۇپ بېرىش سىياسىتى ئەمەلىيلەشكەن ئائىلە 19 تۈتۈن. يالغۇز پەرزەنتى ئۆلۈپ كەتكەن، مېيىپ، ئائىلىلەر 6 تۈتۈن بولۇپ، ھەممىسىگە مۇكاپات سوممىسى ئەمەلىيلەشتى، خەلق ئىشلار ئىشخانىسى تۆۋەن كاپالەت پۇلى ۋە باشقا قۇتقۇزۇش ئويىپكىتلىرى ھەمدە تۈرلۈك قۇتقۇزۇش پۇللىرىنى تارقاتقان چاغدا، ئالدى بىلەن «ئىككى كىنىشكە» ئالغان ئائىلىلەر ئويلىنىپ، ئۇلارغا ئالدىن بېرىش، ئېتىبار بېرىش سىياسەتلىرىنى ئەمەلىيلەشتۈردى.

20 On a roadside billboard in Tashkoewruiek.

Text 43 Let's Strengthen the Solidarity between Nationalities and Establish a Modernized Village and Hamlet!

The village of Tashkoewruek is situated south of our city of Ghulja, north of the bank of the Ili River. The entire area is 10.9 km²; the entire population is 13,540 persons, composed of nine nationalities, Uyghur, Qazaq, Hanzu etc. The minorities account for 91% [of the population]. The area of cultivated land is 7389 mu. The area per person comes to not more than 0.7 mu. 6 administrative hamlets, one stock-breeding hamlet and 31 groups are in the jurisdiction. In the entire village, 4186 persons are women in the fertile age. Married women in the fertile age are 3016 persons. [Comprehensive] birth control in the whole village is 100%. Families who have been given "Two certificates"²¹ from the past till the present are 1286 households. Families taking part in the "Few births fast rich" project comprise²² 1050 households. From those, the families participating in the "Few births fast rich" project at state level²³ are 257 households and 793 at the level of the Autonomous Region. The total sum of 3,069,000 yuan was distributed [to them]. The proportion of those taking a license²⁴ reached 43%. 1050 families secured the bonus [premium]. Among them are 15 households engaged in husbandry; those engaged in crafts are 35 households, those engaged in fruit cultivation are 101 households, and those engaged in fruit farming are 380 households, the total of families receiving support by means of being rewarded is 37 households. 37 families secured the bonus. 19 families qualified for all of these. 19 families qualified for the policy of granting additional scores to students to sit for a university examination inside and outside Shinjang.²⁵ Families with a deceased or handicapped child are six households; all of them secured the bonus [premium]. The workshop of public works, when distributing "basic living guarantee money"²⁶ other relief items, and various relief payments, was thinking first of the families who had obtained the "Two certificates" and [it] implemented the policies of giving them first preferentially.²⁷

21 I.e. the *One Child Honorary Certificate* and the *Minority Two-Child Honorary Certificate*. See Part I, p. 57.

22 For the specifics, see text 47.

23 I.e. immigrant [Han] families who started participation in the 'Few births fast rich project' before moving to Shinjang. In these cases the awards are paid by the central government and not by the Autonomous Region.

24 I.e. permission to have a child.

25 On admission policies, see above, p. 39.

26 The amount stood at 800 yuan in 2012.

27 Such policies of preferential treatment are established by the local Family Planning Committee.

44 خوتەن ناھىيە بۇزاق يېزا كەنتىنىڭ «تۆتى بىلىش» تۆت ئايدىڭ بولۇش، تۆتى ئىگىلەش» خىزمەت تەرتىپى سىخېمىسى²⁸

«تۆتى بىلىش، تۆت ئايدىڭ بولۇش، تۆتى ئىگىلەش» نىڭ مەزمۇنى:

تۆتى بىلىش: ئۆز كەنت تەۋەلىكىدىكى ھەر بىر ئائىلىنىڭ قانۇن - ئىنتىزامغا رىئايە قىلىش ئەھۋالى، ئىقتىسادىي ئەھۋالى، سىياسىي ئىپادىسى، ئائىلە ئەزالىرىنىڭ ئاساسىي ئەھۋالى ۋە ئۇلارنىڭ ئىجتىمائىي مۇناسىۋىتىنى بىلىش.

تۆت ئايدىڭ بولۇش: ئۆز كەنتىنىڭ تەرەققىيات نىشانى، نۇقتىلىق كىشىلەرنىڭ ئەھۋالى، ئاققۇن نوپۇسلارنىڭ ئەھۋالى، نامرات ئاممىنىڭ ئەھۋالى ئايدىڭ بولۇش.

تۆتى ئىگىلەش: ئۆز كەنتىنىڭ ئاساسىي ئەھۋالى ۋە ئىجتىمائىي ھالىتى، دىنىي باشقۇرۇش ئەھۋالى، دېھقان - چارۋىچىلار كۆڭۈل بۆلىدىغان قىيىن نۇقتا، قىزىق نۇقتا مەسىلىلىرى، تۈرلۈك ئاكتىپ كۈچلەرنىڭ رولىنى جارى قىلدۇرۇش ئەھۋالىنى ئىگىلەش.

ئۈچىنى ھۆددىگە ئېلىپ ئۈچ بىلەن ئالاقىلىشىش:

- ناھىيە دەرىجىلىك رەھبەرلەر يېزا (بازار) لارنى ھۆددىگە ئېلىپ كەنتلەر بىلەن ئالاقىلىشىش، يېزا (بازار) رەھبەرلىرى كەنتلەرنى ھۆددىگە ئېلىپ مەھەللە - گۇرۇپپىلار بىلەن ئالاقىلىشىش، كەنت كادىرلىرى مەھەللە - گۇرۇپپىلارنى ھۆددىگە ئېلىپ ئائىلىلەر بىلەن ئالاقىلىشىش.

بەش چۈشۈپ قالماسلىق:

- ناھىيەدە يېزا (بازار) لار چۈشۈپ قالماسلىق، يېزا (بازار) لاردا كەنت چۈشۈپ قالماسلىق، كەنتلەردە مەھەللە - گۇرۇپپىلار چۈشۈپ قالماسلىق، مەھەللە گۇرۇپپىلاردا ئائىلە چۈشۈپ قالماسلىق، ئائىلىلەردە نوپۇس چۈشۈپ قالماسلىق.

كەنت كادىرلىرىنىڭ مەھەللەنى ھۆددىگە ئېلىپ ئائىلە بىلەن ئالاقىلىشىش، مۇقىملىقنى قوغداش خىزمەت تۈزۈمى

1. كەنت كادىرلىرى مەھەللەنى ھۆددىگە ئېلىپ، ئائىلىلەر بىلەن ئالاقىلىشىش، كەنت كادىرلىرىنىڭ (تۆتى بىلىش، تۆت ئايدىڭ بولۇش، تۆتى ئىگىلەش) خىزمىتىدىكى مەسئۇلىيەتنى ئايدىڭلاشتۇرۇپ، (ئۈچىنى ھۆددىگە ئېلىپ، ئۈچ بىلەن ئالاقىلىشىش) تەلىپى بويىچە مەھەللەلەر ۋە ئائىلىلەرنى ھۆددىگە ئېلىش، ئون ئائىلە باشلىقىنىڭ رولىنى تولۇق جارى قىلدۇرۇش لازىم.

28 Posted in the yard of Buzaq Village Committee compound.

Text 44 The Work Order Scheme of the Hamlet of Buzaq of the Village of Buzaq²⁹ (of the) County of Khotaen, Concerning “Knowing Four, Clarifying Four, Comprehending Four”

The contents of “knowing four, clarifying four, grasping four”:

Knowing four: to know the degree of observing the law [for each resident], the economic situation, and political conduct of every family under the jurisdiction of their own hamlet, and the basic conditions of the family members and their social relationships.

Clarifying four: to clarify the development target of one’s own hamlet, the conditions of persons in focus [for problems], the conditions of the floating population, and the conditions of poor masses.

Comprehending four: to comprehend the basic conditions and social status of one’s own hamlet, conditions of managing religion, difficulties which have the concern of farmers and herdsmen, the hot issues, and the circumstances for developing the role of various active forces.

The three assuming responsibility (i.e. informers) for liaison with the three: County-level leaders in the villages (towns) take responsibility for liaison between hamlets. Village (town) leaders take responsibility for the hamlets and liaison between neighborhood groups. The hamlet cadres take responsibility for the neighborhood groups and liaison between the families.

The five not to be left out [i.e. to be paid attention to]: In the county the villages (towns) should not be left out. In the villages (towns) the hamlets should not be left out. In the hamlets the neighborhood groups should not be left out, in the neighborhood groups the families should not be left out. In the families the members should not be left out.

Rules for the Cadres of the counties, Assuming Responsibility for the Neighborhood, Contacting the Families, and the Task of Protecting the Stability

1. The cadres of the hamlet have to assume responsibility for the neighborhoods and communicate with the families. The cadres’ responsibility in their work (knowing four, clarifying four, comprehending four) has to be clarified, and responsibility for the neighborhood and families has to be assumed in accordance with the “three assuming responsibility and three communicating”, and the role of the head of ten families has to be developed.

²⁹ The hamlet is located at some thirty kilometers southwest of Khotaen.

2. ئائىللىرىنىڭ ئاساسىي ئەھۋالىنى تىزىملاش جەدۋىلىنى تولدۇرۇش، ئەھۋالىنى ئىگىلەش، كەنت كادىرلىرى ئائىللىرىنى تەكشۈرۈش خىزمىتىنى ئەستايىدىل ئىشلىشى، ئۇچۇرلار توغرا بولۇشى، يىل ئىچىدىكى ئۈچتىن ئىككى قىسىم ۋاقىتتا ئائىللىرىگە بېرىپ خىزمەتلەرنى قانات يايدۇرۇپ، ھۆددىگە ئالغان ئائىللىرىنىڭ ئەھۋالىنى ئومۇميۈزلۈك ئىگىلىشى لازىم.
3. مەسئۇلىيەتنى ئەستايىدىل ئادا قىلىش، ئون ئائىلە باشلىقى ئۈچ كۈندە بىر قېتىم ئەھۋال مەلۇم قىلىش، مەھەللىنى ھۆددىگە ئالغان كەنت كادىرلىرى ھەپتىدە بىر قېتىم دوكلات بېرىش، مۇئاۋىن سېكرېتار (ئامانلىق مۇدىرى) يېرىم ئايدا بىر قېتىم ئەھۋالىنى ئانالىز قىلىشقا ئۇيۇشتۇرۇش، ياجېيىكا سېكرېتارى (مۇدىر) ئايدا بىر قېتىم خۇلاسە تۈزۈمى بويىچە كەنتتىكى قىزىق نۇقتا ۋە قېيىن نۇقتا مەسلىھەتلىرىنى، بولۇپمۇ مۇقىملىققا تەسىر يەتكۈزىدىغان مەسلىھەتلىرىنى ئىگىلەپ، ۋەزىيەتنى توغرا تەھلىل قىلىش، ۋەزىيەتكە توغرا ھۆكۈم قىلىش، ساقلانغان مەسلىھەت سەۋەبلىرىنى ۋە ھەل قىلىش چارىلىرىنى ئەستايىدىل تېپىپ چىقىپ، كەنتنىڭ مۇقىملىقىغا ھەقىقىي كاپالەتلىك قىلىش لازىم.
4. تەشۋىقات خىزمىتىنى ياخشى ئىشلەش. (تۆتتىن بىلىش، تۆت ئايدىن بولۇش، تۆتتىن ئىگىلەش) خىزمىتىگە بىرلەشتۈرۈپ، پارتىيەنىڭ يېزىلارغا قاراتقان خىزمىتى، سىياسىتى ۋە پىلانلىق تۇغۇت، ماكارىپ، دىنىي باشقۇرۇش خىزمەتلىرىنى كەڭ تۈردە تەشۋىق قىلىپ، ئاممىنى نامراتلىقتىن قۇتۇلۇپ بېيىشقا پائال يېتەكلەش لازىم.

كەنت كادىرلىرىنىڭ نۆۋەتلىشىپ ئىش بېجىرىش ۋە كېچە - كۈندۈز نۆۋەتچىلىك قىلىش تۈزۈمى

1. سەككىز سائەتلىك ئىش بېجىرىش تۈزۈمىنى يولغا قويۇش. نۆۋەتلىشىپ ئىش بېجىرىش جەدۋىلى تۈزۈپ، ھەر كۈنى بىر نەپەر كادىرنى كەنت كومىتېتىدا ئىش بېجىرىشكە ئورۇنلاشتۇرۇش. ئاممىنىڭ ئەرز - شىكايەتلىرىنى قوبۇل قىلىپ، ئىش بېجىرىشكە كەلگەن ئاممىغا مۇلازىمەت قىلىپ، كەنت كادىرلىرىنىڭ ئىش بېجىرىش تۈزۈمىنى دائىملىق خىزمەت تۈزۈمىگە ئايلاندۇرۇپ، كەنت كادىرلىرىنىڭ ئىنتىزام ئېڭى، مەسئۇلىيەت ئېڭى ۋە مۇلازىمەت ئېڭىنى كۈچەيتىپ، خىزمەت تۈزۈمى ۋە ئىقتىدارىنى ئۆستۈرۈپ، پارتىيە بىلەن ئامما، كادىرلار بىلەن ئاممىنىڭ مۇناسىۋىتىنى قويۇقلاشتۇرۇش لازىم.
2. كېچە - كۈندۈز نۆۋەتچىلىكتە تۇرۇش. كەنت كادىرلىرى كېچە - كۈندۈز نۆۋەتچىلىكتە تۇرۇش تۈزۈمىنى ئەمەلىيلەشتۈرۈپ، كەنتتە ھەر ۋاقىت بىر نەپەر كادىر نۆۋەتچىلىكتە تۇرۇشقا كاپالەتلىك قىلىش، كەنتتىكى قىزىق نۇقتا ۋە قېيىن

2. To fill out the form with general information of the families and understand the condition [of the family], the hamlets cadres should perform the task of inspecting the families conscientiously. Information [collected] should be correct; and [they] should spend two-thirds of their time (in a year) to go to the families and develop the task [i.e. give content to their job]. The conditions of families which have been taken under [its] responsibility have to be understood comprehensively.
3. To fulfill the responsibility conscientiously, the head of ten families has to report the situation every three days. The cadres of the hamlet assuming responsibility for a neighborhood have to submit a report once every week. The assistant secretary (head of security) has to organize [a meeting] for analysis of the situation every half month. In accordance with the regulations of monthly summarizing, the Party branch secretary (leader) has to grasp the hot and difficult problems of the hamlet, especially matters which affect stability. He/she should correctly analyze and judge the situation and earnestly find out reasons for existing problems and ways of solving, and truly guarantee the stability of the hamlet.
4. To perform well the task of propagandizing, they have to combine the tasks of "knowing four, clarifying four, comprehending four", and they should widely propagate the services, and policies of the Party aimed at the villages, including the services of planned parenthood, education and managing religion, and to actively lead the masses away from poverty towards richness.

Rules for Rotating Work of the Cadres of the Hamlet and for [Their] Being on Duty Day and Night

1. Implementation of eight-hour working rules. A rotating work schedule has to be set up in order that a cadre of the hamlet's committee is present every day to arrange affairs. It is necessary to receive the petitions and complaints from the masses, to serve the masses coming for handling affairs, to change the rules of work of the cadres of the hamlet to regular work rules, to strengthen the consciousness of discipline, of responsibility and service of the cadres of the hamlet, to improve the rules of work and ability, and deepen the relationship between Party and masses, and between cadres and masses.
2. Day and night shifts. The cadres of the hamlet should enact the rules in day and night duty in the hamlet, in order to guarantee that every moment one cadre is in the shift, discover and know the hot topics and

نۇقتا مەسىلىلىرىنى، بولۇپمۇ مۇقىملىققا تەسىر يەتكۈزىدىغان خەۋپلەرنى ۋاقتىدا بايقاش، ئىگىلەش، تۈرلۈك تۇيۇقسىز ۋەقەلەرنى بىر تەرەپ قىلىپ ۋە يۇقىرىغا مەلۇم قىلىپ، پارتىيە تەشكىلىنى جەمئىيەت مۇقىملىقىنى قوغداشتىكى كۈچلۈك قورغانغا ئايلاندۇرۇش لازىم.

3. نۆۋەتلىشىپ ئىش بېجىرىش ۋە نۆۋەتچىلىكتە تۇرۇش ئەھۋالىنى تىزىملاش. كەنت كادىرلىرى نۆۋەتلىشىپ ئىش بېجىرىش ۋە نۆۋەتچىلىكتە تۇرغاندا چوقۇم ئۆزى كېلىشى، (كەنت كادىرلىرىنىڭ نۆۋەتلىشىپ ئىش بېجىرىش ۋە نۆۋەتچىلىكتە تۇرۇش ئەھۋالىنى) تىزىملاش دەپتىرىنى ئەستايىدىل تولدۇرۇش لازىم.

كەنت كادىرلىرىنىڭ ئاممىغا مۇلازىمەت قىلىش، ۋاكالەتەن ئىش بېجىرىش تۈزۈمى

1. مۇلازىمەت مەزمۇنى ۋە دائىرىسىنى كاپىتلاشتۇرۇش. كەنت كادىرلىرىنىڭ نۆۋەتلىشىپ ئىش بېجىرىش ۋە كېچە - كۈندۈز نۆۋەتچىلىك قىلىش تۈزۈمىگە بىرلەشتۈرۈپ، مەمۇرىي تەستىقلاش، تەكشۈرۈپ مۇقىملاش ۋە ئاممىنىڭ تۇرمۇشىغا زىچ مۇناسىۋەتلىك ئىشلارنى ۋاكالەتەن بېجىرىپ، ئاممىغا مۇلازىمەت قىلىش دائىرىسىگە كىرگۈزۈش، ئاممىنى بىر ئورۇندا، ئەڭ قىسقا ۋاقىت ئىچىدە ئىش بېجىرىش ئىمكانىيىتىگە ئىگە قىلىش لازىم.

2. مۇلازىمەت تۈرلىرىنى ئاشكارىلاشتا چىڭ تۇرۇش. مۇلازىمەت داۋامىدا «يەتتىنى ئاشكارىلاش» يەنى مۇلازىمەت تۈرى، مەسئۇل ئورۇن، ئىش بېجىرىش تەرتىپى، يېتەرلىك ماتېرىياللار، ۋاقىت چېكى، نازارەت ئورگىنى، ھەق ئۆلچىمى قاتارلىقلارنى ئاشكارىلاش لازىم.

3. باھالاش ۋە نازارەتنى كۈچەيتىش. تۈرلۈك ۋاكالەتەن ئىش بېجىرىش ھالقىلىرىنى نازارەت قىلىش ۋە تەكشۈرۈشنى كۈچەيتىپ، تۈرلۈك ئىشلارنى قانۇن بويىچە بەلگىلەنگەن تەرتىپكە ئاساسەن قوبۇل قىلىش ۋە بېجىرىش لازىم. كەنتتە بېجىرىش بولىدىغان ئىشلارنى ۋاقىت چېكى ئىچىدە كەنتتە بېجىرىش، كەنتتە بېجىرىش بولمايدىغانلىرىنى بەلگىلەنگەن ۋاقىت چېكى ئىچىدە يۇقىرىغا يوللاش لازىم. شۇنىڭ بىلەن بىرگە تەكشۈرۈش ئەھۋالىنى «بەشتە ياخشى» كەنت پارتىيە ياپچىكىسى ۋە «يۇلتۇز دەرىجىلىك» كەنت بەرپا قىلىشنى باھالاش مەزمۇنىغا كىرگۈزۈش لازىم.

difficult matters in the hamlet in time, especially dangers affecting the stability, to handle different kinds of sudden events and report to higher authorities, and to transform the Party organization into a strong fortress of protecting stability of society.

3. To record situations of rotating work and shift. The cadres of the hamlet should go [to work] themselves when working in rotation and being on duty (shift), and carefully fill out “the (registration) register of working in rotation of the cadres of the hamlet and the shifts”.

Rules for Services and Work Representation of the Hamlet's Cadres for the People

1. To clarify the nature of services and scope. It is necessary to unify the rules [concerning] the work of the hamlet's cadres by rotation and day and night shift, administrative approval, inspection, stabilization, handling matters closely related to people's life by means of representation, [and for] rendering services to the people coming to the office, and for making people have the possibility to handle affairs in one location and in the shortest time [possible].
2. To stand firm on the disclosure of the variety of services. During the course of the work, “the seven to be disclosed”, that is the variety of services, places of responsibility, handling procedure, sufficient materials, time limit, supervising agency, standard fees etc. should be made public.
3. To strengthen the evaluation and inspection. It is necessary to strengthen the inspection and monitoring of work procedures, and to accept and handle various matters according to the law. It is necessary to deal with matters which can be handled in the hamlet within the time limit and in the hamlet. Matters which cannot be handled in the hamlet within the time limit have to be transferred to a higher level. At the same time it is necessary to add the results of inspection to the contents of the evaluation of establishing a “in five things good”³⁰ hamlet party branch and “a star-level hamlet”.

³⁰ I.e. a hamlet or village with (1) a good guidance group, and where (2) Party members and cadres constitute a good team, (3) the service mechanism is good, (4) the established level of prosperity is good; and (5) the image of the farmers is good. For an elaboration of the notion of *baeshtae yakhshi*, see Jang (2009).

VI

*Family Planning Work: Procedures,
Rewards and Sanctions*

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45 ھامىلدارلىقتىن ساقلىنىش دورا - سايمانلىرى¹

ھامىلدارلىقتىن ساقلىنىش ئۇسۇلىنى بىلىپ تاللاش:

1. بالا ئېمىتۋاتقان ئاياللار: ھامىلدارلىقتىن ساقلىنىش دورىسى يېيىشكە بولمايدۇ، تۇغۇتتىن كېيىن ياكى بالىنى تۇغۇپ ئۈچ ئايدىن كېيىن ئاندىن تۇغۇت چەكلەش ئەسۋابىنى ئىشلىتىشكە ياكى گاندوم ۋە دورىلىق پەردە ئىشلىتىشكە بولىدۇ.
2. بالىنى تۇغۇپ بولغاندىن كېيىن، بىر قەدەر مۇقىم ھەم بىخەتەر بولغان ھامىلدارلىقتىن ساقلىنىش ئۇسۇلىنى تاللىۋېلىشى كېرەك. مەسلەن: بالىياتقۇ ئىچىدىكى تۇغۇت چەكلەش ئۇسۇلىنى، تېرە ئاستىغا كۆمۈش، ئۇزۇن ئۈنۈملۈك ھامىلدارلىقتىن ساقلىنىش ئوكۇلى، ياكى بوغۇش ئوپېراتسىيەسى قاتارلىقلار.
3. ئىككى جايدا ئايرىلىپ تۇرىدىغان ئەر-خوتۇنلار بىرگە بولغان ۋاقتى بىر قەدەر قىسقا، شۇڭا تۇغۇت چەكلەش دورىلىرى ياكى ھامىلدارلىقتىن ساقلىنىش ئەسۋابلىرىنى ئىشلەتسە بولىدۇ.
4. يېڭى توي قىلغان ئەر-خوتۇنلار گاندوم ياكى ھامىلدارلىقتىن ساقلىنىش مەلھىمىنى قوشۇپ ئىشلىتىش كېرەك. ئورنىدا سىرتتىن ئىشلىتىدىغان ھامىلدارلىقتىن ساقلىنىش دورىلىق پەردىسى، تابلىتىكىسى، ئىچىدىن ئىشلىتىدىغان ھامىلدارلىقتىن ساقلىنىش دورىلىرى، ئىچىدىغان دورا ۋە ھامىلدارلىقتىن ساقلىنىش ئوكۇلى قاتارلىقلارنى ئىشلىتىشكە بولىدۇ.
5. بىر پەرزەنتلىك بولغان ئەر-ئاياللار ھامىلدارلىقتىن ساقلاش ئۇسۇلى: ئادىتى نورمال، رېئاكسىيە يۈز بەرمەيدىغانلار بالىياتقۇ ئىچىگە تۇغۇت چەكلەش ئەسۋابى سالىسا بولىدۇ. ئۈزۈك سېلىشقا بولمايدىغانلار: دورىلاردىن پايدىلىنىپ گاندوم بىلەن ئالماشتۇرۇپ ئىشلەتسە بولىدۇ.
6. كېلىماكتېرىيە دەۋرىدىكى ئاياللار: ئەڭ ياخشىسى گاندوم، ھامىلدارلىقتىن ساقلىنىش دورىلىق پەردىسى، جىنسىي يول ئايرىغۇچ پەردىسى قاتارلىق ئۇسۇللارنى ئىشلىتىش كېرەك.
7. ئادىتى بىنورماللار: ھامىلدارلىقتىن ساقلىنىش دورىلىرىنى تاللىشى كېرەك.
8. يۈرەك، بۆرەك، جىگەر، ئىچكى ئاجراتمىلىرى نورمالسىز كىشىلەر، گاندوم، سىرتتىن ئىشلىتىدىغان دورىلىق پەردە ئىشلىتىشى ياكى ئۈزۈك سالدۇرۇشى كېرەك.
9. يۇقۇملۇق جىنسىي كېسىلى بارلار گاندوم ئىشلىتىشى كېرەك.

1 Posted in the bazaar in the Old Town.

Text 45 Contraceptives

Knowing and choosing pregnancy preventing methods:

1. Breastfeeding women: It is not possible to take pregnancy preventing medication. It is possible to use contraceptive appliances or condoms and a "female condom" after birth, i.e. three months after childbirth.
2. After childbirth, a more reliable and secure pregnancy preventing method has to be selected. For example, a birth control device inside the womb, an implant under the skin, a long-effective pregnancy preventing injection, or an operation blocking [the fallopian tubes].
3. For a couple living separately in two different places coming together for a short time, it is possible to use oral contraceptives or pregnancy preventing devices.
4. A newly-wed couple should use a condom and contraceptive ointment in combination. Alternatively, an externally applied "female condom", pills, internally applied contraceptive medication, oral medication and contraceptive injection can be used.
5. Contraceptive methods for a couple with one child: with normal menses and no adverse reaction, it is possible to insert a contraceptive device into the womb. Those who cannot have a ring: it is okay to alternate between pills and condom.
6. Menopausal women: one should better use a condom, "a female condom", a blocking ring, etc.
7. Those with abnormal menses: a contraceptive medicine has to be chosen.
8. Those who have an abnormally functioning heart, kidneys, liver, or endocrinal glands, should use a condom or an external "female condom", or have [their ovaries] blocked.
9. Those who have a venereal disease should use a condom.

10. ئايال تەرەپنىڭ كۆپىيىش گەزاسىدا ياللىغ بولسا، ياللىغلاشقان ئورۇننىڭ ئېغىر - يېنىكلىكىگە قارىتا ھامىلىدارلىقتىن ساقلىنىش ئۇسۇلىنى تاللاش كېرەك.

46 پىلانلىق تۇغۇتقا مۇناسىۋەتلىك كىلىنىكىلىق داۋالاش مۇلازىمىتى تۆۋەندىكىلەرنى ئۆز ئىچىگە ئالىدۇ:²

1. ھامىلىدارلىقتىن ساقلىنىش ۋە تۇغۇت چەكلەشنى تېببىي تەكشۈرۈش، بۇ ئاساسلىقى ھامىلىدارلىقتىن ساقلىنىش، تۇغۇت چەكلەش تېخنىكا قائىدىسىگە ئاساسەن مەنئىي قىلىنىدىغان ئەھۋاللاردىن ساقىت قىلىش، مۇۋاپىق كېلىدىغان كېسەلنى ئىگىلەش ئارقىلىق ئوپىراتسىيەدىن ئىلگىرىكى سالامەتلىكنى تەكشۈرۈش ۋە ئوپىراتسىيەدىن كېيىنكى سالامەتلىكنىڭ ئەسلىگە كېلىشى، شۇنداقلا ھامىلىدارلىقتىن ساقلىنىشنىڭ بىخەتەر، ئۈنۈملۈك بولۇشىنى كاپالەتلەندۈرۈشكە ئېھتىياجلىق تەكشۈرۈشلەرنى كۆزدە تۇتىدۇ؛
2. پىلانلىق تۇغۇت ئوپىراتسىيەسىنىڭ ھەر خىل ئەگەشمە كېسەللىكلىرى ۋە ھامىلىدارلىقتىن ساقلىنىش دورا-سايىمانلىرىنىڭ ناچار رېئاكسىيەسىنى ئېنىقلاش، بېكىتىش ۋە داۋالاش؛
3. ھەر خىل ھامىلىدارلىقتىن ساقلىنىش، تۇغۇت چەكلەش ئوپىراتسىيەسى ۋە تۇخۇم (ئۇرۇق) توشۇش نەيچىسىنى راۋانلاشتۇرۇش قاتارلىق تۇغۇت ئىقتىدارىنى ئەسلىگە كەلتۈرۈش ئوپىراتسىيەلىرىنى ئىشلەش ھەمدە ئوپىراتسىيەگە مۇناسىۋەتلىك بولغان كىلىنىكىلىق تېببىي دىئاگنوز قويۇش ۋە داۋالاشنى يولغا قويۇش؛
4. دۆلەت پىلانلىق تۇغۇت كومىتېتى ۋە سەھىيە مىنىستىرلىقى ئورتاق بېكىتكەن مۇناسىۋەتلىك بەلگىلىمىلەرگە ئاساسەن تۇغۇت، تۇغۇت چەكلەش، تۇغۇتچىلىقنى چۆرىدىگەن ھالدا باشقا كۆپىيىش سىستېمىسى ساقلىقنى ساقلاش مۇلازىمىتىنى قانات يايدۇرۇش؛
5. كېسەل، مېيىپ بالىلارنى تېببىي باھالاش جەريانىدىكى زۆرۈر بولغان تەكشۈرۈش، كۆزىتىش، ئېنىقلاش، داۋالاش پائالىيەتلىرى.

2 Posted in the yard of a Uyghur residential compound on Tuanjie Lu, Ueruemchi.

10. If the reproductive organs of a woman are inflamed, the contraceptive method should be chosen according to the seriousness of the inflammation.

**Text 46 Clinical Treatment Services Concerning Family Planning
Include the Following:**

1. Medical examination concerning pregnancy prevention and contraception, (this) basically concerns pregnancy prevention, eliminating prohibiting circumstances according to the contraceptive techniques, obtaining control over possible [existing] disease by means of checking health before the operation, recovering health after the operation, and also concerns a necessary check of the safety and efficiency of pregnancy prevention.
2. To identify, stabilize, and treat any kind of disease resulting from the birth control operation and [any] negative reaction from pregnancy-preventing devices.
3. To carry out any kind of pregnancy-preventing and contraceptive operation, and an operation unblocking the fallopian tubes ([or] semen) [-carrying tubes], to restore birth capability and to carry out clinical medical diagnosis and treatment related to the operation.
4. To develop health maintenance services relating to birth, birth control and other ways of not giving birth [e.g. abortion], comprising the reproductive system, according to the pertinent regulations fixed jointly by the State Family Planning Commission³ and the Ministry of Health.
5. To examine, inspect, identify, and [provide] treatment (activities) necessitated in the process of medical evaluation of patients and disabled children.

3 The Chinese name of the Commission is normally rendered into English as National Population and Family Planning Commission. The establishment of the NPFPC in March 2003 was the outcome of a re-organization where it replaced the State Family Planning Commission established in 1978. The one-child policy became effective from 1979.

47 «ئاز تۇغۇپ تېز بېيىش» قۇرۇلۇش تۈرى⁴

بۇ تۈرگە كىرىدىغان ئائىلىلەر بىرلا ۋاقىتتا تۆۋەندىكى ئاساسى شەرتلەرنى ھازىرلىشى كېرەك:

1. «شىنجاڭ ئۇيغۇر ئاپتونوم رايون نوپۇس ۋە پىلانلىق تۇغۇت نىزامنامىسى»دىكى بەلگىلىمىلەرگە ئاساسەن ئومۇميۈزلۈك ئۈچ پەرزەنتلىك بولۇش سىياسىتىگە ئۇيغۇن بولغان ئەر-خوتۇنلار، يەنى ئەر-خوتۇن ئىككىلا تەرەپ مەمۇرىي رايوندىكى يېزا نوپۇس ۋە ياكى يېزا ئاھالىسى دەپ ئايرىلغان ئاز سانلىق مىللەت ئەر-خوتۇن بولۇشى شەرت.

شەھەر كېڭەيتىلىپ، يېزا نوپۇس شەھەر نوپۇسىغا كۆزگە تىلگەن، بىراق پىلانلىق تۇغۇت سىياسىتىدە يەنىلا ئۈچ پەرزەنتلىك بولۇشقا ئىجازەت ئالغان ئەر-خوتۇن مەزكۇر قۇرۇلۇش دائىرىسىگە كىرىدۇ.

2. ئەر-خوتۇننىڭ ھازىر ئىككىلا پەرزەنتى بار بولۇپ، ئۈچىنچىسىدىن ئۆز ئىختىيارلىقى بىلەن ۋاز كەچكەن ھەمدە ئۇزۇن مۇددەتلىك تۇغۇت چەكلەش تەدبىرى (بوغدۇرغان، ئۈزۈك سالدۇرغان، تېرە ئاستىغا كۆمدۈرگەن) قوللانغان بولۇشى شەرت.

3. ئايال تەرەپ 49 ياش ئىچىدە (49 ياش بۇنىڭ ئىچىدە) بولغان بولۇشى شەرت. ئاجرىشىپ كەتكەنلەر، جورىسى ئۆلۈپ كەتكەنلەر ياكى ھازىر جورىسىز قالغانلار بۇ دائىرىگە كىرمەيدۇ.

4. ئەر-خوتۇن ئىككى تەرەپ قايتا نىكاھلىنىش ئالدى-كەينىدىكى پەرزەنتلەر قوشۇپ ھېسابلىنىدۇ. قانۇنلۇق بېقىۋالغان پەرزەنتى ھەمدە بېقىۋېلىش مۇناسىۋىتى بىكار قىلىنمىغانلار ھازىرمۇ ھايات پەرزەنتلەر قوشۇپ ھېسابلىنىدۇ.

سالاهىيىتىنى ئېتىراپ قىلىش تەرتىپى:

1. «ئاز تۇغۇپ تېز بېيىش» قۇرۇلۇش تۈرى شەرتىگە ئۇيغۇن كەلگەن ئەر-خوتۇن چوقۇم شۇ يىلى 1-ئاينىڭ 31-كۈنىدىن بۇرۇن ئۆز نوپۇسى تۇرۇشلۇق كەنت ئاھالىلەر كومىتېتىغا ئىلتىماس سۇنۇشى، شىنجاڭ ئۇيغۇر ئاپتونوم رايون «پىلانلىق تۇغۇت ئاز تۇغۇپ تېز بېيىش قۇرۇلۇش تۈرى»

4 Posted outside the office of the Family Planning Department in Shaehaerichi in Qumul.

Text 47 Specifics of the “Few Births, Rich Fast” Project

Families entering this project⁵ should at the same time fulfill the basic conditions below:

1. According to the stipulations of the *Population and Family Planning Statute of Xinjiang Uyghur Autonomous Region*, the couple is in compliance with the comprehensive three-child policy; i.e. both, husband and wife must be villagers resident in the administrative region, are classified as villagers, and are a couple from the minority nationalities.⁶

Villagers changed into city dwellers when cities grew. Yet, husband and wife who, in [accordance with] the birth control policy, were [once] given permission to have three children will enter the realm of the project mentioned.

2. A couple which has only two children at present, gives up [to have] a third voluntarily, and have taken measures to restrict births (sterilization, an inserted ring, a skin pad inserted under the skin) for a long period.
3. A woman must be under 49 years (including the 49th year). Divorcees, those whose partner died or are presently without a partner, cannot enter this realm.
4. The children which couples had before and after remarrying will be counted together. Legally adopted children and the adoptive relationship not being annulled and alive at present will be counted together.

Procedure for recognition of qualification:

1. The couple which is in compliance with the conditions of the “Few births, rich fast” project certainly must absolutely submit a request to the People’s Committee of the village where they have their resident certificate before the 31st of the first month of this year. One part of the SUAR’s family

⁵ The project started in 2006; see *Yilnamae* 2010, p. 1102.

⁶ The statute was published in *Shinjang Geziti*, December 6, 2004. The right to have three children applies to farmers and herdsman from the minorities.

- جەدۋىلىنى بىر پارچە تولدۇرۇشى، شۇنداقلا ئەر-خوتۇن ئىككى تەرەپ ئايرىم ھالدا كىملىكى، نوپۇس دەپتىرى، «پىلانلىق تۇغۇت شەرەپ گۇۋاھنامىسى» قاتارلىقلارنىڭ ئەسلى ۋە كۆپەيتىلگەن نۇسخىلىرىنىڭ ھەر بىرىدىن بىر پارچە، ئايالىنىڭ بىر سۆڭلۈك رەسىمىدىن بىر پارچە بېرىشى كېرەك.
2. جەدۋەل تولدۇرۇپ ئىلتىماس قىلغاندىن كېيىن كەنت ئاھالىلەر كومىتېتى تەكشۈرۈپ ئېلان قىلىدۇ.
3. يېزا (بازار) خەلق ھۆكۈمىتى دەسلەپتە تەكشۈرۈپ ئېلان قىلىدۇ.
4. ناھىيە (شەھەر، رايون) لىك پىلانلىق تۇغۇت كومىتېتى تەكشۈرۈپ ئۆتكۈزىدۇ ۋە بېكىتىدۇ. پىلانلىق تۇغۇت تېخنىكا مۇلازىمىتى بىلەن تەمىنلەيدۇ.
5. ۋىلايەت (ئوبلاست، شەھەر) لىك نوپۇس ۋە پىلانلىق تۇغۇت كومىتېتى تەكشۈرۈپ ئەنگە ئالىدۇ.
6. «ئاز تۇغۇپ تېز بېيىش قۇرۇلۇش تۈرى» دىكىلەرنىڭ ئۇزۇن مۇددەت ئۈنۈملۈك تۇغۇت چەكلەش تەدبىرىنى تەستىقلاش.
7. «ئاز تۇغۇپ تېز بېيىش قۇرۇلۇش تۈرى» دىكىلەرنىڭ سالاھىيىتىنى ئېلىۋېتىش.

48 جەنۇبى شىنجاڭدىكى ئۈچ ۋىلايەت ئوبلاستىتىكى يېزىلاردا پىلانلىق تۇغۇتنى يولغا قويغان ئائىلىلەرگە ئائىلىلەر بەھرىمەن بولىدىغان مۇكاپاتلاش سىياسەتلىرى⁷

جەنۇبى شىنجاڭدىكى ئۈچ ۋىلايەت ئوبلاستىتىكى يېزىلاردا پىلانلىق تۇغۇتنى يولغا قويغان ئائىلىلەرگە ئائىلىلەر بەھرىمەن بولىدىغان مۇكاپاتلاش سىياسەتلىرى گوۋۇيۈەننىڭ 32-نومۇرلۇق ھۆججەت روھىنى ئىزچىللاشتۇرۇش ئۈچۈن مەركەز ئاپتونوم رايونىمىزدىكى قەشقەر ۋىلايىتى، خوتەن ۋىلايىتى، ئاقسۇ ۋىلايىتى ۋە قىزىلسۇ قىرغىز ئاپتونوم ئوبلاستى قاتارلىق جەنۇبى شىنجاڭدىكى ئۈچ ۋىلايەت ئوبلاست يېزىلىرىدا پىلانلىق تۇغۇتنى يولغا قويغان ئائىلىلەرگە قارىتا ئالاھىدە مۇكاپاتلاش سىياسىتىنى يولغا قويدى. مۇكاپاتلاش سىياسىتى: قەشقەر ۋىلايىتى، خوتەن ۋىلايىتى ۋە قىزىلسۇ قىرغىز ئاپتونوم ئوبلاستىنىڭ يېزا-چارۋىچىلىق رايونىدىكى ئاز سانلىق مىللەتلەر «پىلانلىق تۇغۇتنى يولغا قويغان ئاتا-ئانىلار شەرەپلىك

7 Posted on a roadside information board in the market area in the eastern part of Khotan City.

- planning “Few births, rich fast” project’s features form must be filled out, and also each husband and wife should submit the ID, the *Household Register*, the *Honorary Certificate of Family Planning*,⁸ in the original and in copies, one of each, and from the wife a ‘one inch’ photograph.
2. After the filled-out form is submitted, the Village Committee’s investigation will be announced.
 3. The village (town) government will announce the preliminary investigation.
 4. The county (city, region) birth control committee transmits and confirms the investigation. It will provide family planning technical services.
 5. The Population and Planning Committee of the district (prefecture, city) puts the investigation on record.
 6. A long term of contraceptive measures will be approved for those who are in the “Few births, rich fast” project.
 7. Those who have qualified under the specifics of the “Few births, rich fast” project may be expelled [from the project].

Text 48 Families Applying Planned Parenthood in the Villages of the Three Districts and the Prefecture of Southern Shinjang Enjoying the Policies of being Rewarded

The center, for the sake of implementing the spirit of the State Council’s *Notification number 32* in our Autonomous Region’s districts of Qaeshqaer, Khotaen, Aqsu, and Qizilsu Qirghiz Autonomous Prefecture, has initiated a policy concerning highly rewarding families who are applying planned parenthood in the villages of the three districts and the Prefecture of South Shinjang. Rewarding policy: Families of the minority nationalities in the rural and pastoral areas of Qaeshqaer, Khotaen, Aqsu, and Qizilsu Qirghiz Autonomous Prefecture, who have been granted the “Honorable certificate for parents applying planned

8 Issued to couples with one child who have committed themselves in writing to abstain from having another child within five years from the birth of their first child. This might entail financial as well as other benefits. Practices differ between the districts as do details in the names of the certificates awarded.

گۇۋاھنامىسى» ياكى «يالىغۇز پەرزەنتلىك بولغان ئاتا - ئانىلار شەرىپلىك گۇۋاھنامىسى» ئالغان ئائىلىلەرگە، گۇۋاھنامە ئالغانلارغا 3000 يۈەن مۇكاپات بېرىش ھەمدە كېيىنكى يىلدىن باشلاپ گۇۋاھنامە ئالغان ئەر - خوتۇنغا ئۆمرى ئاخىرلاشقىچە ھەر يىلى ھەر بىر كىشىگە 600 يۈەندىن مۇكاپات بېرىش. بۇ دۆلىتىمىزنىڭ يېزا قىسمى پىلانلىق تۇغۇتنى يولغا قويغان ئائىلىلەرنى مۇكاپاتلاپ يۆلەش تۈزۈمى ۋە «ئاز تۇغۇپ تېز بېيىش» قۇرۇلۇشى ئاساسىدا يولغا قويغان ئالدىن مۇكاپاتلاش سىياسىتى ۋە ئىتباردىن بەھرىمەن بولۇش دائىرىسىنى كېڭەيتىش سىياسىتى.

شىنجاڭ خوتەن ۋىلايەتلىك خوتەن دەريا باشقۇرۇش ئىدارىسى تەشۋىقاتى

49 ئۆلكە ئاتىلىغان كۆچمە نوپۇس ئەر - خوتۇنلار بىرىنچى پەرزەنتىنى تۇغماقچى بولسا «تۇغۇت مۇلازىمىتى گۇۋاھنامىسى» نى قانداق بېجىرىش كېرەك؟⁹

ئۆلكە ئاتىلىغان كۆچمە نوپۇس ئەر - خوتۇنلار بىرىنچى پەرزەنتىنى تۇغماقچى بولۇپ، تۆۋەندىكى شەرتلەرگە ئۇيغۇن كەلسە، ھازىر تۇرۇشلۇق جايدىكى نوپۇس ۋە پىلانلىق تۇغۇت تارماقلىرى شۇ جايدىكى ئالاقىدار بەلگىلىمىلەرگە ئاساسەن تۇغۇت مۇلازىمەت گۇۋاھنامىسىنى بېجىرسە بولىدۇ:

1. ئەر تەرەپ ھازىر تۇرۇشلۇق ئورۇننىڭ نوپۇسىدا بولۇپ، ئايال تەرەپ نىكاھ ئىشى بىلەن ھازىر تۇرۇشلۇق ئورۇنغا كۆچۈپ كەلگەن ياكى پەرزەنتلىرى ئاتىسىغا ئەگىشىپ كېلىپ ئولتۇراقلىشىپ قالغانلار؛
2. ئەر - خوتۇن ئىككى تەرەپ ھازىر تۇرۇشلۇق ئورۇندا ئورتاق تۇرمۇش كەچۈرگىلى بىر يىلدىن ئېشىپ، مۇقىم كەسپى ۋە ئۆيى بولغان ھەمدە داۋاملىق تۇرۇپ قېلىش خاھىشىدا بولغانلار؛ ھازىر تۇرۇشلۇق ئورۇن كۆچمە نوپۇستىكىلەرگە تۇغۇت

9 Posted in the residential area behind No. 6 Middle School, Tuanjie Lu, Ueruemchi.

parenthood"¹⁰ or the "Honorable certificate for parents having only one child",¹¹ will be rewarded with 3000 yuan, and from next year, men and women who have been granted the certificate¹² will be given 600 yuan for each person every year till the end of their life. This is a supporting system rewarding our country's families in the rural parts applying planned parenthood, and is a policy of reward-in-advance based upon the initiation of the "Few births, rich fast" project and the policy of enlarging the range of privileges to be enjoyed.

Publicity of Shinjiang Khotaen Province Khotaen River Supervising Agency

Text 49 How Do Couples Who Moved from One Province to Another with a Floating Residence Certificate and Want to Have a First Child, Have to Transact the "Birth Services Certificate"?

For couples who moved from one province to another with a floating residence certificate,¹³ want to have a first child and are compatible with the conditions below, the Population and Family Planning Branches in [their] present location of residence can transact the *Birth Services Certificate*¹⁴ based on the regulations concerned in this location.

1. The husband's resident certificate is of the present place of residence, and the wife moved to the present place of residence because of marriage; or [as] children, following their father, became permanent residents.
2. [About] a couple living a joint life at the present location for more than one year, have a stable job, a home, and the intention to stay continuously, the present location [i.e. the local population register], before executing the *Birth Services Certificate for the Floating Population*, should learn

10 This is awarded when parents (normally the wife) had their reproductive capacity suspended by means of tube ligation or vasectomy without having the maximum number of children allowed to them.

11 The benefits to be enjoyed on the basis of this certificate are established by local Family Planning Commissions, and tend to differ between localities; cf. *Rewards* (2011). Some regions and localities use slightly different names for this certificate; cf. page 57, note 6.

12 In 2009, in all of SUAR, 172,700 of such certificates in total were granted; see *Yilnamae* 2010, p. 1102.

13 See text 103 for the procedure involved in obtaining this certificate.

14 The Chinese name of this document translates as "marital and childbearing certificate".

مۇلازىمەت گۇۋاھنامىسى بېجىرىشتىن بۇرۇن ، نوپۇس رويخېتى بار ئورۇندىن ئالاقىدار ئەھۋاللارنى ئىگىلىشى ، رويخېتى بار ئورۇن 30 كۈن ئىچىدە ئەھۋاللارنى قايتما ئىنكاس قىلىشى كېرەك؛ تۇغۇت مۇلازىمەت گۇۋاھنامىسى بېجىرىپ بولغاندىن كېيىن ھازىر تۇرۇشلۇق ئورۇن دەل ۋاقتىدا نوپۇس رويخېتى بار ئورۇندىكى يېزا (بازار)لىق ياكى كوچا باشقارمىسى پىلانلىق تۇغۇت خىزمىتى تارماقلىرىغا ئالاقىدار ئەھۋاللارنى مەلۇم قىلىشى كېرەك. كۆچمە نوپۇسلارنىڭ تۇغۇلغان بالىلىرىنى تىزىملاش نوپۇس باشقۇرۇشقا ئالاقىدار بەلگىلىمىلەر بويىچە ئىجرا قىلىنىشى كېرەك.

[about] their relevant cases from the population register [of the former place of residence], [and] the former registering location should return feedback on the (relevant) case within 30 days. After executing the “birth services certificate”, the present location of residence should inform in time the branches of the family planning services of the Street [Administrative] Office¹⁵ of the village (town) of the regulating location about the case concerned. Registration of children born to floating residents has to be carried out in accordance with the relevant regulations concerning the supervision of the population.

15 A Street Administrative Office (*kocha bashqarmisi*) is the administrative agency of a sub district (Ch.: *jiedao*, lit. “street”; Uy.: *kocha*) in a larger urban area. As a political division it has supervising functions and is de facto part of the police organization. In the texts in public spaces the name for this Office is somewhat inconsistently used. Variants such as *kocha ish bashqarmisi*, *kocha ish bejirish orni*, and *kocha bashqarma uniwaersal tuezaesh ishkhani* occur.

VII

*Healthcare and Healing: Systemic Continuity
and Reorientation, Public and Private*



50 ئائىلىنىڭ بەختلىك بولۇشىنىڭ ئاساسى¹

تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈش ئارقىلىق جىنسىي ساغلاملىقى مۇلازىمىتىگە، بىلىشكە تېگىشلىك جىنسىيەت بىلىملىرىگە ۋە توغرا بولغان ھامىلىدارلىقتىن ساقلىنىش چارىلىرىغا ئېرىشكىلى بولىدۇ. ھامىلىدار بولۇشتىن ئىلگىرىكى ساقلىقنى - ساقلاش چۈشەنچىلىرى، تويىدىن كېيىنكى تۇرمۇشنىڭ بەختلىك بولۇشىغا ھەم ئائىلىنىڭ كەلگۈسىدىكى پەرزەنت كۆرۈش پىلانىنى مۇۋاپىق ئورۇنلاشتۇرۇشقا ياخشى ئاساس بولالايدۇ.

تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈش قايسى مەزمۇنلارنى ئۆز ئىچىگە ئالىدۇ؟
 «جۇڭخۇا خەلق جۇمھۇرىيىتى ئانا-بالىلار ساقلىقنى ساقلاش قانۇنى» نىڭ 7-ماددىسىدا داۋالاش، ساقلىقنى ساقلاش ئورگانلىرى پۇقرالارنى تويىدىن بۇرۇنقى ساقلىقنى - ساقلاش مۇلازىمىتى بىلەن تەمىنلىشى كېرەك، دەپ بەلگىلەنگەن.
 تويىدىن بۇرۇنقى ساقلىقنى - ساقلاش مۇلازىمىتى تۆۋەندىكى مەزمۇنلارنى ئۆز ئىچىگە ئالىدۇ:

- 1 تويىدىن بۇرۇن سەھىيە بىلىملىرى بىلەن يېتەكلەش، جىنسىي تازىلىق بىلىملىرى، پەرزەنت كۆرۈش بىلىملىرى ۋە ئېرسىي كېسەللىكلەرگە مۇناسىۋەتلىك بىلىملەر بىلەن تەربىيىلىنىشكە يېتەكچىلىك قىلىش؛
- 2 تويىدىن بۇرۇن سەھىيە بىلىملىرىدىن مەسلىھەت بېرىش، تۇرمۇش قۇرۇش، پەرزەنت كۆرۈش مەسلىھىتىدىن تېببىي مەسلىھەت بېرىش؛
- 3 تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈش، توي قىلىش ئالدىدا تۇرغان قىز - يىگىت ئىككى تەرەپ گىرىپتار بولۇش مۇمكىنچىلىكى بولغان، توي قىلىش ۋە پەرزەنت كۆرۈشكە تەسر كۆرسىتىدىغان كېسەللىكلەرگە قارىتا تېببىي تەكشۈرتۈش ئېلىپ بېرىش.

تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈشتە نېمىلەر تەكشۈرۈلىدۇ؟
 تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈش — پۈتۈن بەدەننى ئومۇميۈزلۈك تەكشۈرتۈش، جىنسىي ئورگانلارنى تەكشۈرتۈش ۋە قوشۇمچە تەكشۈرتۈشنى ئۆز ئىچىگە ئالىدۇ.

1 Posted in the yard of a residential compound off Shengli Lu, Ueruemchi.

Text 50 The Basis of Family Happiness

By means of the premarital health check one may obtain understanding about [the] sexual health services, about required sexual knowledge, and correct methods for preventing pregnancy. An understanding about hygiene before becoming pregnant can be a good foundation for having happiness in life after marriage, and for suitably arranged planning of children in the family's future.

What involves the premarital checkup? In article 7 of the *PRC's Mother and Child Healthcare Law*² it is stipulated that the health-protecting services should offer premarital healthcare services to the people. The premarital healthcare services involve the services below:

1. To give guidance about knowledge of [matters of] hygiene before marriage; to guide the education about sexual healthcare, giving birth, and knowledge related to hereditary disease.
2. To give council before marriage about knowledge of hygiene, [and] to give medical information about giving birth.
3. To conduct the premarital check, to have a medical examination of both sides of the couple before they get married, because of the possibility that any of each has illnesses which effect marriage and having children.

What includes the premarital medical checkup? The premarital medical checkup involves a comprehensive checkup of the whole body, a check of the genitals, and additional checks.

2 See *Qanunlar* (1995), pp. 1242–1247. The premarital examination became voluntary in 2003.

تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈشكە قانداق تەييارلىقلارنى ھازىرلاش كېرەك؟ قىز تەرەپ چوقۇم ھەيز مەزگىلىدە تەكشۈرتۈش ئېلىپ بارماسلىقى كېرەك، چۈنكى بۇ مەزگىلدە ئاياللار كېسەللىرىنى تەكشۈرۈش تەسىرگە ئۇچرايدۇ. تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈش چوقۇم ئاچ قورساق ھالەتتە تەكشۈرتۈش كېرەك. چۈنكى تەكشۈرۈشنىڭ بىر قىسىم تۈرلىرىدە قان ئېلىنىدىغان بولغاچقا، قورساق ئاچ بولمىسا تەكشۈرۈش نەتىجىسىنىڭ توغرىلىق دەرىجىسىگە تەسىرى يېتىدۇ. تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈشتىن بىر نەچچە كۈن بۇرۇن چوقۇم ياخشى ئارام ئېلىش لازىم. بەك چارچاپ كېتىش، ھاراق ئىچىشتىن ساقلىنىش لازىم. ئۇنداق بولمىغاندا تەكشۈرتۈش نەتىجىسىدە نورمالسىزلىق كۆرۈلىدۇ. ئەگەر ئېنىق بولمىغان مەسىلىلەر بولسا، سالامەتلىك تەكشۈرگۈچى دوختۇرلاردىن مەسلىھەت سوراڭ كېرەك، بۇنداق بولغاندا ئۈنۈمى تېخىمۇ ياخشى بولىدۇ.

قەيەرگە بېرىپ تەكشۈرتۈش كېرەك؟

تويىدىن بۇرۇنقى سالامەتلىك تەكشۈرتۈشتە چوقۇم كەسىپى ئىقتىدارى يۇقىرى، مۇھىتى ياخشى، مۇلازىمىتى ئەلا، يەرلىك سەھىيە مەمۇرىي ئورگىنى تەرىپىدىن ئېتىراپ قىلىنغان داۋالاش، ساقلىقنى ساقلاش ئورگىنىنى تاللاش كېرەك. بۇ ئورگانلار كۆپىنچە يەرلىك ئانا - بالىلار ساقلىقنى ساقلاش دوختۇرخانىلىرىدا بولىدۇ.

51 مۇراجىئەتنامە³

ئەسسالامۇ ئەلەيكۇم مۇسۇلمان قېرىنداشلار: مەن قەشقەر پەيزىۋات ناھىيەسىدىن قۇربانجان. مېنىڭ ئايالىم توختىخان ئېغىر كېسەل بولۇپ قېلىپ، قەشقەردە داۋالاتقان بولساممۇ ئۈنۈمى ياخشى بولمىدى، ئۈرۈمچى شەھەرلىك 2 - دوختۇرخانىغا ئېلىپ كېلىپ تەكشۈرتسەك قورساققا ئۆسمە بار دەپ دىئاگنوز قويدى. ئەمدى بۇ كېسەلنى داۋالاش ئۈچۈن 20 مىڭ يۈەندىن ئارتۇق پۇل كېتىدۇ، شۇنىڭ ئۈچۈن پۇلنى تاپشۇرساڭلار ئاندىن داۋالايىمىز دېدى. مېنىڭ بۇنچىلىك ئىقتىسادىم بولمىغانلىقى ئۈچۈن قىيىنچىلىقتا قالدىم، ئامال يوق مۇسۇلمان قېرىنداشلىرىمغا مۇراجەت قىلىۋاتىمەن. ئاللاھ بىر بەرگەنگە ئوننى بىرىمەن دەپتۇ، سىلەرنىڭ ماڭا قىلغان خەيرى - ساخاۋىتىڭلار بىكار كەتمەس. بارلىق مۇسۇلمان قېرىنداشلىرىمىزغا ئىمان ئاتا قىلسۇن، تەن سالامەتلىكىنى ياخشى، ئائىلىسىنى خاتىرجەم قىلسۇن دەپ ئاللاھتىن تىلەيمەن.

3 Handwritten text on a placard; Tuanjie Lu, Ueruemchi.

What kind of preparations have to be made for the premarital health check? When the girl is in the period of heavy menstruation the check should not be carried out, because in this period the check for gynecological diseases will be influenced. The premarital health check should be done with an absolutely empty stomach [lit.: “with the stomach in a state of absolute hunger”]. Because for some parts of the items to be checked and for which [i.e. because of which] blood will be taken, the level of accuracy of the results of the check will be influenced if the stomach is not empty. It is necessary to have a few days of good rest before the premarital checkup. It is necessary to avoid excessive tiredness and consuming alcohol. Otherwise, the result of the checkup will show up as an abnormality. If some issues are not clear, advice should be asked from the doctors performing the health check. In this manner the result will be better.

Where should one go for the checkup? For the premarital checkup one should choose an institution providing health care of high professional level, with a good environment, with high [standard] services, recognized by the local health executive agency. These institutions are normally found in the local maternity hospitals.

Text 51 Appeal

Peace be upon you Muslim brothers and sisters: I am Qurbanjan from Paeyziwat county⁴ of Qaeshqaer [district]. My wife Tokhtikhan has become severely ill. In spite of treatment in Qaeshqaer the effect is not good. Medical checks at the Second Municipal Hospital of Ueruemchi have resulted in the diagnosis that [she has] a tumor in the stomach. Now, they said that to treat this illness more than 20,000 yuan are required; you pay [lit.: “hand over”] the money then we will treat [her] they said. Because I do not have such financing, I am in a dire situation. I am appealing to you Muslim brothers and sisters without hope. Allah says: “to the person (one) who gives one, I will give ten”. May your charity (to me) not be in vain. I wish that Allah gives faith to all Muslim brothers and sisters. May your health be good and may your family have no worries.

4 The administrative center of the County is the eponymous town of Paeyziwat, located about 50 km east of Qaeshqaer.

52 جامائەت پاراۋانلىق ئېشىندى⁵

تولۇق بولمىغان ستاتىستىكىغا ئاساسلانغاندا، يېقىنقى يىللاردىن بۇيان، بوغدا دوختۇرخانىسى نامرات بىمارلاردىن كەچۈرۈم قىلغان داۋالاش ھەققى 698498.20 يۈەندىن، چەت - ياقا رايونلارغا بېرىپ ھەقسىز تېببىي مەسلىھەت بەرگەن ۋە كېسەلنى داۋالىغانلار 140 مىڭ ئادەم قېتىمدىن ئاشىدۇ.

بوغدا دوختۇرخانىسى ئىزچىل ھالدا ئاپەت رايونلىرىغا پۇل، ماددىي بۇيۇم ئىئانە قىلىپ، داۋالاش گەرتىتى، داۋالاش گەسلىھەسى ۋە دورا ئەۋەتىپ، ئاپەتكە ئۇچرىغانلاردىن ھال سوراشنى داۋاملاشتۇرۇپ كەلدى. يىللاردىن بۇيان، نامرات رايون، ئاپەتكە ئۇچرىغان رايونلارغا ئىئانە قىلغان داۋالاش گەسلىھەلىرى ۋە دورىلارنىڭ قىممىتى 30 مىڭ يۈەندىن ئاشىدۇ.

بوغدانىڭ ئۈرۈمچى، ئاقسۇ، قەشقەر، خوتەندىكى شۆبە دوختۇرخانىلىرى يەرلىكتىكى ئۈمىد قۇرۇلۇش ئىشخانىسى بىلەن پائال ئالاقىلىشىپ، نامراتلىق سەۋەبىدىن ئوقۇشتىن توختاپ قالغان ئوقۇغۇچىلارغا ياردەم قىلدى. 2000 - يىلدىن بۇيان بۇ تۆت دوختۇرخانا جەمئىي 234 نەپەر نامرات ئوقۇغۇچىغا ئوقۇش ياردەم پۇلى ئىئانە قىلدى. ئىئانە ئومۇمىي سوممىسى 300 مىڭ يۈەنگە بارىدۇ.

ھەر يىللىق يېڭى يىل، قۇربان ھېيت، باھار بايراملىرىدا بوغدا دوختۇرخانىسىنىڭ رەھبەرلىرى بالىلار پاراۋانلىق مەركىزىنى ۋە قىيىنچىلىقى ئېغىر ئوقۇغۇچىلارنىڭ ئائىلىلىرىنى زىيارەت قىلىپ ۋە يوقلاپ، ئۇلاردىن سەمىمىي ھال سوراپ كەلدى.

ئۈرۈمچى SOS بالىلار كەنتىنىڭ دائىملىق ساقلىقنى ساقلاش ئورنى بولۇش سۈپىتى بىلەن بوغدا ئۇلارنىڭ داۋالىنىشىنى ھەقسىز قىلدى. 28 بالىنىڭ خەتنە ئۆپپىراتسىيەسىنى قىلىپ قويدى، قەدەرلىك ھال سوراش بۇيۇملىرىنى سوۋغا قىلىپ تۇردى. جەمئىيەتتىكى تۈرلۈك مەدەنىيەت - سەنئەت ئىشلىرىغا 7475 يۈەن ئىئانە قىلدى.

بوغدا 2005 - يىلى باش شۇجى خۇجىنتاۋنىڭ چاقىرىقىغا پائال ئاۋاز قوشۇپ، «ئىللىقلىق يەتكۈزۈپ، مېھرى - شەپقەت ئاتا قىلىش» پائالىيىتىگە 27 مىڭ 301 يۈەن ئىئانە قىلدى.

5 Posted in Boghda Hospital grounds, Ueruemchi.

Text 52 Social Welfare Surplus [i.e. Funds]

In the course of recent years, according to incomplete statistics, Boghda Hospital waived treatment fees for poor patients to the amount of 698498.20 yuan. When going to remote areas it offered free medical consults and [the number of] patients treated exceeded 140,000. persons.

The Boghda Hospital consistently donated money and material items to disaster areas, medical teams, dispatching medical equipment and medicine, continuously expressing sympathy to the victims of disaster. In the course of time, the value of medical equipment and medicine donated to poor districts and disaster areas surpassed 30,000. yuan.

The branch hospitals in Ueruemchi, Aqsu, Qaeshqaer, and Khotaen actively contacted local 'Project Hope' offices⁶ and offered aid to students who stopped studying because of poverty. Since the year 2000 these four hospitals together offered financial support to 234 poor students. The general amount of aid reached the sum of 300,000. yuan.

Every New Year, Qurban Festival, and Chinese New Year, the leaders of Boghda Hospital visit the children's welfare center and families of students with serious financial problems, call upon them and sincerely express sympathy.

In conjunction with being the permanent physical health-care site of Ueruemchi SOS Children Village,⁷ Boghda Hospital offers them free treatment. It performed circumcision on 28 boys, and regularly expresses sympathy by giving presents. It donated the amount of 7,475 yuan to various cultural-artistic activities in society.

In the year 2005, the CP's General Secretary Hu Jintao's slogan "Giving warmth and loving kindness"⁸ was responded to actively by Boghda by making a donation of 27,301 yuan. In August of the year 2006, it donated 25,000

6 'Project Hope' is a large non-governmental welfare project. It was started in 1989, organized by the China Youth Development Foundation and the Communist Youth League Central Committee. It aims to bring schools into the poorer rural areas and to help children from poor families to complete elementary school education.

7 The SOS Children Village in Ueruemqi is one of the approximately ten of such villages in China. It is the home of about 120 orphaned children. On the organization of SOS Children Villages International, see www.sos-childrensvillages.org.

8 This slogan was used in a speech at the end of 2005 made against the background of the great number of natural disasters (floods, typhoons, an earthquake, drought, heavy snow and extremely low temperatures) which befell China in that year, resulting in crop failure and food shortages.

2006 – يىلى 8 – ئايدا، ئېلى ئوبلاستلىق نۇرتاي ھاجى يىتىملار مەكتىپىگە 25 مىڭ يۈەن ئىگەن قىلدى. يىللاردىن بۇيان، شىنجاڭ بوغدا دوختۇرخانىسى ئۈمىد قۇرۇلۇشى، نامراتلارنى يۆلەپ، ئاپەتكە ئۇچرىغانلارنى قۇتقۇزۇشقا ۋە باشقا جەمئىيەت پاراۋانلىق ئىشلىرىغا بىر مىليون يۈەندىن (1,079,944) كۆپ مەبلەغ سېلىپ، ئەمەلىي ھەرىكىتى بىلەن جەمئىيەتكە جاۋاب قايتۇردى.

53 ئۇيغۇر تىبابەتچىلىك دورىگەرلىك نەزەرىيىسى⁹

ئۇيغۇر تىبابەتچىلىك دورىگەرلىكى، ئەجداتلىرىمىزنىڭ 2500 يىلدىن ئارتۇق ئۇزۇن ھەم جاپالىق ئىزدىنىش جەريانىدا، كېسەللىكلەر بىلەن ئۈزلۈكسىز كۈرەش قىلىش ئارقىلىق توپلىغان ۋە ياراتقان تېببىي سىستېما بولۇپ، مول ئەمەلىي تەجرىبە ۋە ئۆزىگە خاس نەزەرىيە سىستېمىسى بىلەن دۇنياغا تونۇلغان.

ئۇيغۇر تىبابەتچىلىك دورىگەرلىك نەزەرىيەسى: ئەركان، مزاج، خىلىت، كۈچ، ساغلاملىق، مەرەز قاتارلىق تەلىماتلارغا بۆلۈنگەن. يۇقۇرقى تەلىماتلار ئادەم بەدىنى بىلەن تاشقى دۇنيا ئوتتۇرىسىدىكى ئۆزگارا دىئالېكتىك مۇناسىۋەتنى شەرھىلەپ، بىر پۈتۈن ئۆزىگە خاس دىئاگنوز قويۇش داۋالاش تەلىماتىنى ياراتقان.

ئەركان تەلىماتى ئوت، ھاۋا، سۇ، تۇپراقنى ئۆز ئىچىگە ئالىدۇ. مزاج تەلىماتى 8 خىل (ئىسسىق، ھۆل، سوغۇق، قۇرۇق، قۇرۇق ئىسسىق، ھۆل ئىسسىق، ھۆل سوغۇق، قۇرۇق سوغۇق) نورمال مزاج ۋە 8 خىل غەيرىي نورمال مزاجنى ئۆز ئىچىگە ئالىدۇ. خىلىت تەلىماتى نورمال خىلىت (4 خىل) ۋە غەيرىي نورمال خىلىت (4 خىل)نى ئۆز ئىچىگە ئالىدۇ. كۈچ تەلىماتى ھاياتلىق كۈچى، روھى كۈچ (12 خىل) ۋە تەبىئىي كۈچ (7 خىل)نى ئۆز ئىچىگە ئالىدۇ. سالامەتلىك تەلىماتى 11 خىل ساقلىق ئامىلىنى ئۆز ئىچىگە ئالىدۇ. مەرەز تەلىماتى مزاجنىڭ تەڭپۇڭسىزلىقىدىن بولغان كېسەللىكلەر، شەكلى ئۆزگىرىش تىپىدىكى كېسەللىكلەر، قۇرۇلمىسى زەخىملىنىش تىپىدىكى كېسەللىكلەر، ھەمدە كېسەللىك دەرىجىسى، كېسەللىك مەزگىلى قاتارلىقلارنى ئۆز ئىچىگە ئالىدۇ.

دىئاگنوز قويۇش تەلىماتى 7 خىل (قاراپ دىئاگنوز قويۇش، سوراپ دىئاگنوز قويۇش، ئاڭلاپ دىئاگنوز قويۇش، تومۇر تۇتۇپ دىئاگنوز قويۇش، سۈيدۈككە قاراپ دىئاگنوز قويۇش، تەرەتكە قاراپ دىئاگنوز قويۇش، بەلغەمگە قاراپ دىئاگنوز قويۇش) دىئاگنوز قويۇش ئۇسۇلىنى ئۆز ئىچىگە ئالىدۇ.

9 From a brochure obtained at the reception desk of Khotæn Uyghur Medical School.

yuan to the school for orphans of Nurtay Haji in Ili Prefecture.¹⁰ For many years, Shinjang Boghda Hospital has donated more than one million (1,079,944) yuan to “Project Hope” [activities concerning] supporting the poor and victims of disaster and other social welfare work, and responded with practical action to society.

Text 53 The Theory of Medication in Uyghur Medicine

Medication in Uyghur medicine is a medical system accumulated and created in the course of a more than 2500-year long and arduous search process by our ancestors and by constantly fighting diseases. It has rich practical experience and its own distinctive theoretical system, recognized all over the world.

The theory of Uyghur medicine: it is divided into the doctrines of *aerkan*, *mizaj*, *khilit*, *koech*, health, and *maeraez*. These theories explaining the dialectic relationship between the human body and the outside world constitute a completely distinct diagnostic medication doctrine. The ‘*aerkan* doctrine’, comprises fire, air, water, and soil. The ‘*mizaj* doctrine’ comprises eight kinds (hot, moist, cold, dry, dry-hot, moist-hot, moist-cold, dry-cold) of normal *mizaj*, and eight kinds of abnormal *mizaj*. The ‘*khilit* doctrine’ comprises normal *khilit* (four kinds) and abnormal *khilit* (four kinds). The ‘*koech* doctrine’ comprises live forces, spiritual forces (12 types), and natural forces (7 types). The doctrine of health comprises eleven kinds of ‘body health elements’. The ‘doctrine of *maeraez*’ (crucial reasons) comprises [explanations for] diseases resulting from unbalanced *mizaj*, types of disease changing form, types of disease damaging structure, the seriousness of disease, and the period of disease.

The doctrine of diagnosis comprises seven kinds (observation, asking, listening, feeling the pulse, inspecting urine, inspecting stools, and inspecting sputum). The doctrine of healing comprises four major forms of treatment, by

10 See text 26 above.

داۋالاش تەلىماتى پەرۋىش ئارقىلىق داۋالاش، يېمەك - ئىچمەك ئارقىلىق داۋالاش، دورا بىلەن داۋالاش، قول بىلەن داۋالاش قاتارلىق 4 چوڭ داۋالاشنى ئۆز ئىچىگە ئالىدۇ. دورا تەلىماتى ئۆسۈملۈك، ھايۋانات، مەدەن مەنبەلىك دورىلارنى ئۆز ئىچىگە ئالىدۇ.

54 ئاقسۇ پۇقرالار دورىخانىسى¹¹

ئاقسۇ شەھەرلىك پۇقرالار دورا دۇكىنى 2003 - يىلى قۇرۇلغان بولۇپ، ئاقسۇ شەھرىدىكى كومپيۇتېر ئارقىلىق يىراقتىن باشقۇرۇشنى ئىشقا ئاشۇرغان، مۇقىم باھالىق، خېرىدار ئۆزى تاللاپ سېتىۋالدىغان، پۇقرالارنى ھەقىقىي نەپكە ئېرىشتۈرىدىغان، بىردىنبىر ئۇيغۇر تېبابەت دورىلىرى مەركەزلەشكەن، خېرىدار ئۈچۈن ئۇيغۇرچە ئەلا مۇلازىمەت قىلىدىغان ئۇنىۋېرسال دورا دۇكىنى. دۇكىنىمىزدا نۆۋەتتە 3000 خىلدىن ئارتۇق دورا بار بولۇپ، تىجارەت كۆلىمى 250 كۇۋادىرات مېتىرغا يېتىدۇ. شۇنداقلا دورا كىرگۈزۈش يولىنىڭ مۇقىملىقىغا، خەلقنىڭ بىخەتەر، ئۈنۈملۈك دورا ئىشلىتىشىگە كاپالەتلىك قىلىدۇ.

دورا دۇكىنىمىز ئىزچىل ھالدا ئەلا مۇلازىمەت قىلىش، بىرى ساختا چىقسا ئونى تۆلەش باش مەقسىتىنى يولغا قويغان بولۇپ، كۈندە مۇقىم باھا بولۇش، ھەر بىر سىنىت پۇلىڭىزنى تېجەپ بېرىش، سىزنىڭ ساغلاملىقىڭىزغا كۆپرەك كۆڭۈل بۆلۈشنى تىجارەت ئېڭى قىلىپ، خېرىدارنىڭ خاتا ئەمەس، بىزنىڭ مۇلازىمىتىمىز بېتەرلىك بولمىدى، دېگەن ئىدىيەنى تۇرغۇزۇپ، دورىنى ئاساس قىلىپ، كۆپ مەنبەلىك تىجارەت قىلىپ، پەن - تېخنىكا، سانائەت ۋە سودىنى بىر گەۋدە قىلىشتەك ئىلغار بولغان دورا دۇكىنى قۇرۇشنى تەرەققىيات نىشانىمىز قىلغان.

ھازىر پۇقرالار دورا دۇكىنىمىزدا جۇڭىيى ئۆسۈملۈك دورىلىرى، جۇڭىيىچە تابلەتكا دورىلار، ئانتىبىيوتىك دورىلار، جۇڭىيىچە تەييار دورىلار، خېمىيىۋى دورىلار ۋە بىئوخېمىيەلىك دورىلار، ئۇيغۇر تېبابەت دورىلىرى، ئۇيغۇر تېبابەت چايلىرى، ئۇيغۇر

11 On a placard at the entrance of the pharmacy.

nursing, by food and drink, with medicine, by massage. The doctrine of medication comprises vegetal, animal, and mineral sources.¹²

Text 54 Aqsu People's Pharmacy

The people's medical shop of the city of Aqsu was established in the year 2003.¹³ It is a universal medical shop that realized long-distance computerized supervision in the city of Aqsu. As it is a fixed price, self-service shop, it can truly benefit the people materially. By centralizing Uyghur medications¹⁴ exclusively, the shop is providing supreme services for customers in Uyghur.

In our shop more than 3000 different kinds of medicine are found at present. The business area reaches 250 m². It also guarantees a permanent supply of medicine, and the safety and effectiveness of the medicines used by the people. Our medicine shop consistently offers the highest services. If a counterfeited item leaves (the pharmacy), our main aim is to effect compensation ten times [its value]. Our business aim is to stabilize the prices on a daily basis which allows you to save every cent of your money, and to be more concerned with your health. We operate from the idea that the client is not wrong when our services are not enough [i.e. customers first]. Based upon medicine, using a multiple resource trade model, our development aim is to set up an advanced medicine shop which combines science and technology, industry and trade into one.

At our present people's medicine shop, conducting trade is combined into one: Chinese herbal medicine, Chinese-style tablet medicines, antibiotics, Chinese-style ready-made medicine, chemical medicine, biochemical medicine, Uyghur traditional medicine, Uyghur traditional teas, Uyghur medical

12 For a compact and comprehensive work on Uyghur medicine, see Ghupur (2011).

13 Production of and trade in medicine is regulated by the *Drug Supervision Law* of 1984, and its 2001 amendments. It was published in a Uyghur translation as a brochure; see *Dora* (2004). The *Drug Supervision Law* also regulates price control and advertising for drugs. For the supplementary Regional law, ratified in 1987, and amendments, see Tursun (1999), pp. 334–335. Food and drugs in the Autonomous Region are controlled by the SUAR Administrative Agency Monitoring Food and Drugs (ش ئۇ ئا ر يېمەكلىك - دورىنى نازارەت قىلىپ باشقۇرۇش ئىدارىسى).

14 In 2009, the SUAR Administrative Agency Monitoring Food and Drugs, together with the SUAR Committee on Nationalities' Affairs, has drawn up a plan for the standardization and quality control of some 250 traditional Uyghur medicines. Out of these, 40 of the most frequently used medicines had been tested and standardized; see *Yilnamae* 2010, p. 698.

تېبابەت شەرىپەت گۈلچەنتلىرى، ئۇيغۇر تېبابەت ئۇۋىلىنىش، قاقلىنىش مەلھەم مايلىرى، ئۇيغۇر تېبابىتى ھوردىنىش دورىلىرى، ئۇيغۇر تېبابەت چاچ ئاسراش مەلھەملىرى، ساقلىقنى ساقلاش بۇيۇملىرى، ھەر خىل داۋالاش سايمانلىرى ۋە ئەسۋابلىرى، چەت ئەلنىڭ ئىمپورت قىلىنغان دورىلىرى، ساقلىقنى ساقلاش يېمەكلىكلىرى، گىرىم بۇيۇملىرى، يۇيۇش بۇيۇملىرى، قاتارلىقلارنى بىر گەۋدە قىلغان ھالدا تىجارەت ئېلىپ بارىدۇ. دورا دۇكىنىمىز كۆلەملەشكەن تىجارەت شەكىلىنى قوللىنىپ، تۈرگە تايىنىپ تىجارەت قىلىپ، كۆپ تەرەپلىملىك تىجارەت ۋە سۈپەتكە تايىنىپ تىجارەت قىلىشنى تەڭ تۇتىدۇ. پۇقرالار دورا دۇكىنىمىز، «ئىسلاھات قىلىپ يول ئېچىپ، ئىلگىرىلەش روھىنى پائال جارى قىلدۇرۇپ، سەمىمىيلىك بىلەن ئاقسۇ شەھەر خەلقىگە بەخت يارىتىپ، جۇڭخۇا دورىگەرلىكى ۋە ئۇيغۇر تېبابەت دورىگەرلىكىنى گۈللەندۈرۈش يولىدا تىرىشىپ تۆھپە قوشىدۇ».

55 «باھى - شاھ» تەن قۇۋۋەتلەش كاپسۇلى¹⁵

«باھى شاھ» تەن قۇۋۋەتلەش كاپسۇلى - ئۇيغۇر تېبابىتىنىڭ ئەنئەنىۋى رېتسىپى ئاساسدا زاراڭزا چېچىكى، كەتىرا، ئەفتمۇن ئۇرۇقى، پىياز ئۇرۇقى، سۆلەپ، مېھرىگىياھ قاتارلىق تەبىئىي ئۆسۈملۈكلەرنى ماتېرىيال قىلىپ، ھازىرقى زامان يۇقىرى پەن - تېخنىكىسىنى قوللىنىپ تەتقىق قىلىپ ياساپ چىقىلغان، تەبىئىي ساغلاملىق مەھسۇلاتىدۇر. ئادەم بەدىنىگە سۈمۈرۈلۈشى تېز بولۇپ، بۆردەكنى قۇۋۋەتلەپ، بەدەننى كۈچلەندۈرۈش، مەنى پەيدا قىلىپ يىلىكنى تولۇقلاش، ئىمونىتېت كۈچىنى يۇقىرى كۆتۈرۈش، قاننى راۋاجلاندۇرۇپ، باھنى قوزغاش تەسىرىگە ئىگە. بۇ دورا ئەرلەرنىڭ جىنسىي ئەزاسى تولۇق يېتىلمەسلىك، جىنسىي ئەزا يىگىلەش، بۆرەك زەئىپلىشىش، مەزى - بېزى ياللۇغى، جىنسىي ئاجىزلىق، ئىسپىرما بالدۇر كېتىش، سۈيدۈك قىستاش، مەنى سۈيۈلۈپ كېتىشكە ئىشلىتىلىدۇ.

15 Texts 55 up to 61 inclusive are advertisements found posted on Tuanjie Lu, Yan'an Lu, and on the walls of the pedestrian underpass connecting the Grand Bazaar area with Tuanjie Lu.

rose petal syrups, Uyghur medical massage, oil ointments [protecting when taking] a sunbath [lit.: "roasting"],¹⁶ Uyghur evaporation medicine, Uyghur hair-protecting ointments, health-care products, every kind of medical tool and equipment, medicines imported from abroad, health supplements, cosmetics, and cleansing items.

The scale of the pattern [model] of trade adopted by our medicine shop depends equally on multi-faceted trade, and trading relying on quality. "Our people's medicine shop", by reforming and opening the way, by fostering a progressive spirit, creating happiness for the people of the city of Aqsu with sincerity, will make a substantial contribution towards the flourishing of Chinese and Uyghur pharmacology.

Text 55 "Bahi-Shah" Virility Capsules

"Bahi-Shah" virility capsules: based upon a traditional recipe from Uyghur medicine, made of safflower flowers, membranous milk vetch,¹⁷ Chinese dodder seeds, onion seeds, *soelaep*,¹⁸ ginseng and various natural vegetal materials, produced [with] support of modern high [level] technology and research, it is a natural healthy product. It is quickly absorbed by the human body, it strengthens the kidneys, it makes the body become stronger, produces sperm and renews bone marrow, highly strengthens the immunity, it facilitates the blood [stream], and has an arousing effect. This medicine may be used for an insufficient [i.e. small] shaft of the male genitals, wilting genitals, weak kidneys, prostate inflammation, sexual weakness [impotency], early ejaculation, urgency of urination, and ejaculation of watery sperm.

16 Sun-bathing is done for medical reasons. Cream protecting against sunburn counts as a medicine.

17 *Astragalus propinquus*.

18 *Orchis cholrantha* Gust.

56 غەربىي دىيار «ئەجدىھا» ماركىلىق كۆك ئىنەك سۈتى تالقىنى

شىنجاڭ ئوزۇقلۇق ئىلمى جەمئىيىتى تەۋسىيە قىلغان مەھسۇلات. كۆك ئىنەك سۈتى تۇبىركۇلىيۇز تارماق تايماقچە باكتېرىيەسىنىڭ ئۆسۈشىنى چەكلەشنىڭ بەدەن سىرتى تەجرىبىسى. شىنجاڭ ئۈرۈمچى شەھىرىنىڭ پەن - تېخنىكا نەتىجىلىرى باھالىشىدىن ئۆتكەن. [بەكۈن] كۆك ئىنەك سۈتىنىڭ بەدەن سىرتىدىكى تۇبىركۇلىيۇزنىڭ ئالدىنى ئېلىش رولى جەھەتتە ئېلىپ بارغان ئىككى قېتىملىق تەتقىقات نەتىجىمىزدىن مەلۇم بولدىكى، كۆك ئىنەك سۈتى ھەقىقەتەن تۇبىركۇلىيۇز تايماقچە باكتېرىيەسىنى تېزگىنلەيدىكەن. بۇ تۆۋەندىكى ئامىللارغا باغلىق بولۇشى مۇمكىن:

1. كۆك ئىنەك سۈتى تەركىبىدىكى ئىممۇنىتېت ئاكتىپ فاككتورى ۋە ئۆستۈرۈش فاككتورى مۇئەييەن باكتېرىيەگە قارشى نۇرۇش رولىغا ئىگە.
2. كۆك ئىنەك سۈتىنىڭ قەنت تەركىبى بىر قەدەر يۇقىرى بولۇپ، سۈت ئاقسىلىنىڭ بەدەن سىرتىدا ئېرىپ بەزى باكتېرىيەگە قارشى رولىغا ئىگە ئاكتىپ پېپتىدنىڭ ئايرىلىپ چىقىشقا ياردىمى بار. بۇ باكتېرىيەگە قارشى پېپتىدنىڭ بەدەن سىرتىدا تۇبىركۇلىيۇز تايماقچە باكتېرىيەسىنىڭ ئۆسۈشىنى چەكلەش رولى بار. تەتقىقات نەتىجىسى كۆك ئىنەك سۈتىنى تۇبىركۇلىيۇز كېسىلىنى داۋالاشتىكى بىر خىل يېڭى مەنبەلىك يېمەكلىك قىلىشقا بولىدىغانلىقىنى كۆرسىتىپ بەردى.

57 «غۇنچە» خانىم - قىزلار شامچىسى

«غۇنچە» خانىم - قىزلار شامچىسى — ئۇيغۇر تىبابىتىنىڭ ئاياللار كېسىلىنى داۋالاشتا ئۆزىگە خاس داۋالاش ئۇسۇلى بولۇپ، مەزكۇر مەھسۇلات ئۇيغۇر تىبابىتىدە كۆپ ئىشلىتىلىدىغان مامران چىنى، قىزىلگۈل، ئەمەن قاتارلىق تەبىئىي ئۆسۈملۈك دورىلىرىدىن تەركىب تاپقان تەجرىبە رېستىپ ئاساسىدا، دورىلىق قىسمىنى ئاجرىتىپ ئېلىش ئارقىلىق تەتقىق قىلىپ چىقىلغان مەھسۇلات بولۇپ، مىكروب ئۆلتۈرۈش، ياللۇغ قايتۇرۇش، پۇراشنى يوقىتىش، قىچىشىنى پەسەيتىش تەسىرىگە ئىگە بولۇپ، غەيرى پۇراق، ئاق خۇن كۆپ كېلىش، بالىياتقۇ بوينى ياللۇغى، جىنسىي يول ياللۇغى قاتارلىق ئاياللار كېسەللىكلىرىنى داۋالاش ۋە ئالدىنى ئېلىشتا ئالاھىدە ئۈنۈمگە ئىگە.

Text 56 Blue Cow Milk Powder of the Western Territory “Dragon” Brand

Product recommended by the Xinjiang Institute of Nutrition.¹⁹ Experimental investigation of blue cow milk, concerning the limitation outside the body of growth of tuberculosis bacteria. Scientific results of the past evaluation of Ueruemchi city of Xinjiang.

Conclusion: the result of our twice-carried-out research aimed at the role of blue cow milk in preventing TBC outside the body clearly shows that blue cow milk can truly control tubercle bacilli. This may be connected with the factors below:

1. The immunity activating and promoting factor in the composition of blue cow milk has a role in blocking certain bacteria.
2. The sugar component of blue cow milk being relatively high, the lactalbumin of the milk, when dissolved outside the body, facilitates the separation of active peptides which have a role in blocking certain bacteria. These anti-bacterial peptides have a role controlling the growth of the bacteria outside the body. The results of research have demonstrated that blue cow milk will be a kind of new nutritional source for treating TBC.

Text 57 “Ghunchae” Suppository for Women and Girls

“Ghunchae”²⁰ suppository for women and girls is a unique method for treating women’s diseases in Uyghur medicine. The product mentioned is composed of natural vegetal medicine often used in Uyghur medicine, [such as] Chinese golden thread,²¹ rose and mugwort,²² based upon a tested recipe and is the result of extracting the medicinal components by means of research. It has the special effect of killing microbes, diminishing inflammation, eliminating smell, and reducing itching. [Also] it has an extraordinary effect in curing and preventing gynecological diseases [such as] abnormal smell, increase of leucorrhea, inflammation of the cervix and vaginal inflammation.

19 This institute, which was founded in 1999, is an incorporated association of professional nutritionists in the SUAR. It provides advice concerning nutrition by means of its website and other channels under the umbrella of the People’s Hospital where it is based. It does not conduct any research.

20 Flower bud.

21 *Coptis chinensis*.

22 *Artemisia vulgaris*.

مەزكۇر مەھسۇلات يۇقىرى كۈنۈملۈك، بىخەتەر، غىدىقلاش تەسىرى يوق بولۇشتەك ئالاھىدىلىككە ئىگە.

58 «گۈلنار» كاپسۇلى خوتەن قاراقاش «ئەل ئامان» شىپاخانىسى

تەركىبى: گىل ئەرمىنى، گىل مەختۇم، ئانار گۈلى، ئانار پوستى، بۇزۇغا، كۈشتە قىلىنغان زەمچە، مامىران چىنى قاتارلىق 16 خىل ساپ ئۇيغۇر تېبابەت دورىسىدىن تەركىب تاپقان. تەسىرى: ھۆلۈكنى يوقۇتۇپ، جىنسى ئەزانى قورۇيدۇ، كىچىكىلىتىدۇ. ئاق خۇنى توختىتىپ، ياللىغ قايتۇرىدۇ. بالىياتقۇ ئىششىقى، بالىياتقۇ بويىنى شەلۋەرەش قاتارلىقلارغا شىپا بولۇپ، جىنسى ئەزانى قىزىتىدۇ. ئىشلىتىش ئۇسۇلى: سىرتتىن ئىشلىتىدىغان دورا بولۇپ، ھەر ئاخشام جىنسى يولغا بالىياتقۇغا تەگكۈزۈپ 2 تالدىن سېلىنىدۇ. ئەسكەرتىش: ھېچقانداق ئەكس تەسىرى يوق، ئېھتىياتسىزلىقتىن يەپ قويۇشقا بولمايدۇ.

59 شىنجاڭ «گۈلشەن» ساغلاملىق مەھسۇلاتلىرىنى توپ ۋە پارچە تارقىتىش مەركىزى

قار لەيلىسى خانىم - قىزلار مەلھىمى

دورىلىق ئۆسۈملۈكلەر شاھى ____ قار لەيلىسى خام ئەشيا قىلىنىپ ئىشلەنگەن خانىم - قىزلارنىڭ ئىشلىتىلىشىگە قۇلايلىق بولغان قار لەيلىسى چاپلىمىسىنىڭ «ئاجايىپ ئېسىل مەھسۇلات» دەپ نامى بار بولۇپ، مەھسۇلاتنىڭ ئالاھىدىلىكى خانىم - قىزلاردا كۆپ كۆرۈلىدىغان بالىياتقۇ ياللىغلىنىش، ئاق خۇن كۆپ بولۇش، جىنسى يول ئېغىزى غەيرى پۇراش كېسەللىكلىرىگە ئالاھىدە كۈنۈمى بار. بۇ مەھسۇلات ھەيزنى نورماللاشتۇرۇپ،

The product mentioned (above) has the special features of high effectiveness, safety, and no itching effect.

**Text 58 "Guelnar"²³ Capsules
Khotaen Qaraqash "Ael Aman"²⁴ Clinic**

Composition: It is composed of 16 kinds of pure Uyghur [traditional] medicines [such as] Gil Aermini,²⁵ red halloysite,²⁶ pomegranate flowers, pomegranate skin, blue turmeric rhizome, kueshtae from alum,²⁷ Chinese golden thread.

Effect: Reducing moistness, making the genitals tight and smaller, stopping leucorrhea, reducing inflammation. Healing swelling of the womb, ulceration of the womb, heats the genitals.

Directions for use; it is a medicine to be used externally. Every evening two pieces are to be inserted into the vagina towards the womb.

Explanatory note: No side effects; not to be consumed accidentally [lit.: "by carelessness"].

**Text 59 Shinjang "Guelshaen"²⁸ Health Products
Whole-Sale and Retail Distribution Center**

Snow Lotus Ointment for Women and Girls

The king of medical plants – Made of raw snow lotus,²⁹ easily applicable by ladies and girls, snow lotus plaster has been mentioned as "a wonderfully excellent product". A characteristic of the product is [that] it has a special effect on illnesses often seen in women and girls, such as inflamed uterus, leukorrhagia,³⁰ and abnormal smell from (the mouth of) the vagina. This product

23 *Guelnar*: the flower of the pomegranate tree.

24 Ael Aman (Arabic: *al-amān*): the safety, the protection.

25 Known in Uyghur as *qizil seghiz*: red loess.

26 Bolus rubra.

27 A composite medication used for detoxification.

28 *Guelshaen*: flower bed.

29 The snow lotus is an alpine herb of the chrysanthemum genus. It is native to Taengritagh (Tiyan Shan), where it grows in areas between 2500 and 4000 meters. In Uyghur culture it is considered to be "the Queen of Plants". Over-exploitation has led to the regulation of harvesting by the Chinese government.

30 Thick whitish or yellowish discharge.

بالياتقۇنى ياخشىلاپ، بەدەندىكى ياللۇغنى چىقىرىپ تازىلاپ ئاياللار كېسەللىكلىرىدىن خالىي قىلىدۇ. بەش مىنۇتتا تەسىرىنى بىلەلەيسىز.

60 «جەزىمدار» خانىم - قىزلار ئىسسىقلىق ھەمىيى

گۈزەل رۇخسارىڭىزنىڭ نازاكتەلىك ساغلام تېنىڭىزنىڭ ئاساسى «جەزىمدار» خانىم - قىزلار ئىسسىقلىق ھەمىيىدىن كەلگۈسى!

ئاساسلىق رولى: ھەيز ئاغرىتىپ كېلىش، ھەيز قالايمىقانلىشىش، بالياتقۇ سوۋۇپ كېتىش، ئاجراتمىلارنى تەڭشەش، پەينى بويىتىپ تومۇرلارنى راۋانلاشتۇرۇش، ھەيز توختاش مەزگىلىنى ئۇزارتىش، قانى راۋانلاشتۇرۇپ تىقىلمىلارنى يۇمشىتىدۇ، ھەيز مەزگىلىدىكى قورساق ئاغرىقىنى ئۈنۈملۈك يېنىكىلىتىدۇ ۋە تۈگىتىدۇ، ئاستا خاراكىتىرلىك داس بوشلۇقى ياللۇغنى ئۈنۈملۈك داۋالايدۇ.

ۋاگۇم قاپىنى ئاچمىز، ئىچىدىكى خالىنى ئالىمىز، قىستۇرما قەغەزنى ئېلىۋېتىمىز، ئىچ كىيىمنىڭ ئىچىگە چاپلايمىز.

61 ئامېرىكىنىڭ يېڭى بىر ئەۋلاد كورۇقلىتىش ئەتكەن چېيى بەدەن

گۈزەللىكىنى ساقلايدۇ.

ئايدا تەبىئىي 3.5-5 كىلو ئورۇقلايسىز.

بۇ مەھسۇلات ئادەم بەدەننىڭ ئىسسىقلىق قوبۇل قىلىش ۋە ئادەم بەدەندە ئىسسىقلىق پەيدا بولۇشنى ئازايتىش ئۈنۈمىگە ئىگە. بۇ مەھسۇلات بولسا جەنۇبىي ئاسىيا ئىسسىق بەلۋاغ مېۋىسى بولۇپ، قان تولۇقلاپ كەيپىياتنى تەڭشەپ، بەدەن گۈزەللىكىنى ساقلايدىغان ئېسىل يېمەكلىك. بۇ مەھسۇلات ئامېرىكىنىڭ كېلىنىكلىق تەتقىقاتىغا ئاساسەن ياغ كىسلاتاسىنىڭ ھاسىل بولۇشنى ئازايتىپ تېز ئورۇقلىتىش ئۈنۈمىگە ئىگە.

regulates menstruation, improves the uterus, eliminates and cleanses inflammation in the body, and frees from gynecological diseases. You will notice the effect in five minutes.

Text 60 "Jaezbidar" Thermal Companion for Ladies and Girls

May "Jaezbidar"³¹ ladies and girls thermal companion become the foundation of your beautiful looks and your graceful healthy body!

Basic role: adjusting dysmenorrheal menstrual disorder, "uterus chill",³² endocrinal glands, relaxing the muscles and clearing the arteries, postponing menopause, facilitating the blood and softening blood clots, effectively relieving and stopping the abdominal pain in the menstrual period, effectively healing chronic inflammation of the cavum pelvis.³³

Open the vacuum sack, take [out] the pouch inside, take off the paper padding, and attach to inside of underwear.

Text 61 A New Generation of Slimming 'Milk Tea' from America Keeping the Body Beautiful You Will Slim Naturally 3.5–5 Kilo in a Month

This product has the effect of reducing the heat absorbed by the human body, and the heat generated in the human body. This product is a fruit from the tropical zone of South Asia. It is an excellent food enriching the blood, adjusting mood, and maintaining the beauty of the body. According to American clinical research, this product reduces the formation of fatty acids and has a fast slimming effect.

31 *Jaezbidar*: charming one.

32 A term used in Chinese and Uyghur medicine to denote a condition implying the inability to bear children.

33 Pelvic inflammatory disease (PID) is an infection that passes from the vagina through the neck of the womb and up to the fallopian tubes.

بەدەن گۈزەللەشتۈرۈش قەھۋەسى

ئامېرىكىنىڭ «ئۈچ بىرلەشمە» ئورۇقلىتىش قەھۋەسىنىڭ مىقدارى ئاز، ئادەم بەدەنىگە ھېچقانداق ئەكس تەسىرى يوق بولۇپ، ئۇ تەبىئىي ئۆسۈملۈكتىن ياسالغان ئادەم بەدەندىكى ئارتۇقچە مايلىرىنى پارچىلاپ تېز ئورۇقلىتىدۇ. ھەر كۈنى پەقەت ئەتىگەنلىك تاماقتىن بۇرۇن بىر بولماقتىن ئىستېمال قىلىشىڭىزلا ئەسلىدىكى بەدەن ھالىتىڭىزگە قايتىپ كېلەلەيسىز.

62 سېمىزلىك كۈشەندىسى³⁴

سېمىزلىكتىن قاندىكى ماي ماددىسى ئېشىپ كەتكەنلەرگە ماس كېلىدۇ

بۇ مەھسۇلات پۇرچاق، پىچەكگۈل يىلتىزى، تەسۋى قوناق، دولانە قاتارلىق تەبىئىي ئۆسۈملۈكلەرنى خام ئەشيا قىلىپ، ھازىرقى زامان پەن-تېخنىكىسى ئارقىلىق ئىشلەپچىقىرىلغان.

ئىستېمال قىلىشقا ماس كېلىدىغانلار: سېمىزلىكتىن قاندىكى ماي ماددىسى ئېشىپ كەتكەنلەر. ئىستېمال قىلىشقا ماس كەلمەيدىغانلار: قاندىكى ماي ماددىسى نورمالدىن تۆۋەنلەر، ئورۇق كىشىلەر، قان بېسىمى تۆۋەنلەر، ھامىلدارلار، ئۆسمۈرلەر ھەمدە بۇ مەھسۇلاتنى ئىستېمال قىلغاندىن كېيىن يېمەكلىكتىن رېئاكسىيە ئالامىتى كۆرۈلىدىغانلار.

ئىستېمال قىلىش ئۇسۇلى: ئەتىگەنلىك ناشتىدىن بۇرۇن بىر كىچىك خالتىنى، كەچلىك تاماقتىن بۇرۇن بىر كىچىك خالتىنى ئىلماق قايىناقسۇغا چېلىپ بىۋاسىتە ئىچىلىدۇ.

ساقلاش مۇددىتى: 12 ئاي. ساقلاش ئۇسۇلى: سالىقىن، قۇرغاق ۋە كۈن نۇرى چۈشمەيدىغان جايدا ساقلىنىدۇ. ئىشلەنگەن ۋاقتى: قاپ ئۈستىگە قاراڭ.

سەھىيە ئىجازەت كىنىشكە نومۇرى: 653210100005

شىنجاڭ ئۈرۈمچى سالامەت بىئوپەن - تېخنىكا چەكلىك شىركىتى

34 On a pouch bought from a Uyghur pharmacy near the Tatar Mosque, Ueruemchi.

Body Beautifying Coffee

A small quantity of “Three Union” slimming coffee from America has no negative effect on the body whatsoever. This [product], made from natural plants, decomposes superfluous fats in the human body and slims fast. By taking only one sachet everyday before breakfast, you will go back to your original body condition.

Text 62 Enemy of Obesity
It Benefits Those who Have Hyperlipemia [Resulting] from
Corpulence

This product has been produced by means of contemporary science and technology, from beans, ivy root, Jacob’s tears,³⁵ hawthorn and other natural raw vegetal materials.

Those benefiting of using [it]: those who have hyperlipemia. Those not suitable for using [it]: those whose blood fat is below normal, thin persons, persons with low blood pressure, pregnant women, adolescents, and those who notice symptoms of a food allergy after consuming this product.

Directions for use: one small pouch before breakfast, and one small pouch before dinner, dissolved in warm boiled water, to be drunk directly.

Composition: beans, ivy root, coix lachryma-jobi, hawthorn etc.

Preservation period: 12 months

Way of preservation: to be kept in a cool, dry and dark place.

Production date: look at top of the box.

Health permit number: 6532100005.

Shinjang Bio-Science and Technology Company Ltd

35 Coix lachryma-jobi.

63 ئەفتمۇن جەۋھىرى

خوتەن «ئەلئىلاج» ئۇيغۇر تېبابەت داۋاخانىسى³⁶

ئاساسلىق تەركىبى: ئەفتمۇن، ھېلىلە پوستى، قىزىلگۈل، گاۋزىبان، زەنجىۋىل، تەرەنجىۋىل قاتارلىقلار. تەسىرى ۋە ئاساسلىق داۋالايدىغىنى: قان ئايلىنىشى جانلاندىرۇش، قان - تومۇرلاردىكى توسالغۇلارنى ئېچىش، قاندىكى مايىنى پارچىلاش، قان بېسىمىنى نورماللاشتۇرۇش، يۈرەك، مېڭە قان - تومۇر كېسەللىكلىرى، قان قۇيۇقلۇق، باش چىقىلىپ ئاغرىش، پۇت - قول سىقىراپ ئۇيۇشۇش قاتارلىقلارغا ئىشلىتىلىدۇ.

ئىشلىتىش ئۇسۇلى ۋە مىقدارى: كۈنگە 3 قېتىم، تاماقتىن كېيىن ھەر قېتىمدا 1-2 بولاقچە قايىنقىسۇدا ئېرىتىپ ئىچىلىدۇ.

دىققەت قىلىدىغان ئىشلار: دىئابېت كېسىلى بارلار دوختۇرنىڭ كۆرسەتمىسى بويىچە ئىستىمال قىلىشى كېرەك.

ساقلاش: ئېغىزنى ھىم ئېتىپ، سالقىن، قۇرغاق ئورۇندا ساقلىنىدۇ.

قاچىلىنىشى: 10×9 گرام خالتا، قاپ، دورىغا ئىشلىتىلىدىغان سۇلياۋ خالتىغا قاچىلىنىدۇ.

ئىشلەپچىقارغان ۋاقتى: قاپ ئىچىدىن كۆرۈڭ.

ئۈنۈملۈك ۋاقتى: 2 يىل

64 «خالمۇرات پەن - تېخنىكىسى»

سىزنىڭ ساغلاملىقىڭىز بىزنىڭ نىشانىمىز!

پىياز كاپسۇلى³⁷

ئۇيغۇر تېبابىتىكى ئۇزۇقلۇق بىلەن كېسەل داۋالاش پىرىنسىپى ئاساسىدا، كۈندىلىك تۇرمۇشىمىزدا دائىم ئىشلىتىلىدىغان پىياز، زاراڭزا، كەرەپشە قاتارلىق دورىلىق خۇسۇسىيەتكە ئىگە كۆكتاتلارنى خام ئەشيا قىلىپ، ھازىرقى زامان يۇقىرى پەن - تېخنىكىسىنى قوللىنىپ، جەۋھىرىنى ئاجىرتىپ ئېلىش ئارقىلىق تەتقىق قىلىپ چىقىلغان پانتېئىلىق مەھسۇلات. مەزكۇر مەھسۇلات قاندىكى مايىنى ئېرىتىش، قاننىڭ

36 On a box of the product bought from a Uyghur pharmacy in Khotaen.

37 On wrapping acquired from a stall selling Uyghur medicine near Tatar Mosque in Ueruem-chi.

Text 63 Aftimon Essence
Khotaen “Aelilaj”³⁸ Uyghur Medical Treatment Centre

Basic ingredients: aftimon,³⁹ chebule,⁴⁰ roses, ox tongue, ginger, sugar from the camel thorn.⁴¹ Effects and basic treatment: it is used to stimulate blood circulation, to open blocked blood vessels, to dissolve fat in the blood, to normalize blood pressure, for heart and cerebral-vascular disease, “blood thickness”, “painful swelling of the head”, tightening (slightly painful) ache of the limbs etc.

Directions for use and quantity: three times a day after meals; each time 1–2 sachets are to be dissolved in boiled water and to be drunk.

Matters requiring attention: those who have diabetes should use it in accordance with their doctor’s instruction.

Storage: close the cap tightly; keep in a cool and dry place.

Packing: sachets of 9×10 grams a box, packed in plastic bags used for medicine.

Production date: See inside box.

Effective period: 2 years.

Text 64 “Khalmurat Science and Technology”
Your Health is Our Goal!
Onion Capsules

Based upon the principles of treatment with nutrition in Uyghur medicine, made from raw vegetal materials frequently used in our daily life: onion, safflower, and celery which possess medicinal qualities.⁴² Adopting modern high science and technology, extracting the essence, and doing research, resulted in a patented product. The product mentioned possesses the properties of

38 Arabic *al-‘ilāj*: the medical treatment, cure.

39 *Herba cuscutea*: herba of the Chinese dodder. For the wide-spread use of this medicinal herb in regions adjacent to Shinjang, see *Encyclopaedia Iranica*, sv ‘Aftimūn’.

40 *Terminalia chebula*.

41 *Alhagi pseudalhagi*; in Uyghur also known as *yantaq*.

42 On these see Nurmuhaemmaet (2009), pp. 16, 18.

يېپىشقاقلقنى تۆۋەنلىتىش، قاندىكى شېكەر ماددىسى ۋە يۇقىرى قان بېسىمىنى تۆۋەنلىتىش خۇسۇسىيەتلىرىگە ئىگە بولۇپ، قاندىكى ماي ماددىسى يۇقىرىلاش، قاننىڭ يېپىشقاقلقى ئېشىپ كېتىش، يۇقىرى قان بېسىم، دىئابېت قاتارلىق كېسەللىكلەرنىڭ ئالدىنى ئېلىش ۋە داۋالاشتا ئالاھىدە ئۈنۈمگە ئىگە. يىياز كاپسۇلى - سىزگە ساغلام تەن، بەختلىك تۇرمۇش ئاتا قىلىدۇ.

65 «سەردار» پاقلان يېغى گەتىرى سوپۇنى⁴³

پاقلان يېغى - پاقلان يۇڭىدىن ئاجرىتىپ ئېلىنغان بىر خىل تەبىئىي ماي. پاقلان يېغى تەبىئىي ھالدا تېرىنى ئاسراپ، نەملىك ساقلايدىغان ماددىدۇر، پاقلان يېغىدىن ئىشلەنگەن گەتىرى سوپۇنى مىكروبنى يوقاتقاندىن سىرت، تېرىنى تازىلاش بىلەن بىر ۋاقىتتا تېرىنىڭ نەملىكىنى ساقلاپ، تېرىنى يۇمران، سىلىق قىلىدۇ!

66 «سەنەم» قارلەيلىسى ئىسسىقلىق چىش پاستىسى

چىشنى ئۈنۈملۈك ئاقارتىپ، چىڭتىدۇ، ياللۇغنى ياندۇرىدۇ. كۇيغۇر تېبابەت رېتسىپى ئاساسدا ئىشلەنگەن. تەڭرى تېغىدىن كەلتۈرۈلگەن قارلەيلىسىنىڭ سوغۇقنى ھەيدەش، ئاقارتىش رولى بولۇپ، ۋىتامىن C ھەم فىتورلارنى قوشۇش ئارقىلىق ئىشلەنگەن، چىشىڭىزنى تەڭرى تېغىدەك مۇستەھكەم ھەم تەڭرىتاغ قارلىرىدەك ئاپئاق قىلىدۇ.

ئۈرۈمچى «سەنەم» تۇرمۇش گىرىم بۇيۇملىرى شىركىتى

43 Texts 65 and 66 are from product wrappings obtained in Ueruemchi.

dissolving fattiness in the blood, reducing the viscosity of the blood, reducing blood sugar and blood pressure. It prevents and treats with unique effect, diseases [such as] heightened [levels] of fat in the blood, blood viscosity exceeding the limit, high blood pressure, and diabetes.

Onion capsules will give you a healthy body and a happy life.

Text 65 "Saerdar"⁴⁴ Perfumed Lamb Fat Soap

Lamb fat – is a kind of natural fat extracted from the lamb's wool. Lamb fat – naturally protects the skin, it is a moisturizing substance. The perfumed soap produced from lamb fat, apart from eliminating microbes, cleans the skin, and at the same time retains the moisture of the skin, and makes the skin soft and smooth.

Text 66 "Saenaem" Snow Lotus Hot-Natured Toothpaste

It effectively whitens and stabilizes the teeth, and diminishes inflammation. It is produced, based upon a Uyghur medical recipe. Snow lotuses from Taengritagh drive out the cold and have a whitening role. By means of adding vitamin C and Fluoride, it makes your teeth as firm as Taengritagh and as white as the snow of Taeghritagh.

Uerurmchi "Saenaem"⁴⁵ Daily Life Cosmetics Company

44 *Saerdar*: chieftain.

45 The name of one of a legendary pair of lovers, Gherib and Saenaem who are the protagonists in an eponymic *dastan* of which near-identical versions exist in all Central-Asian Turkic languages and in Tatar. For a discussion of the structure of published Uyghur editions of the epic, see Light (2008), pp. 267–271. A Uyghur movie (produced by Taengritagh Film Studios and released on DVD by Shinjang Uen-Sin Naeshriyati; ISRC CN-H11-01-0023-0) was made after an opera by the same name. For the libretto, co-authored by Zunun Qadiri and Eli Aeziz, see Aeziz (1996).

67 ئومۇمىي خەلقنىڭ ئاش تۇزىغا يود قوشۇش ھۆكۈمەتنىڭ ھەرىكىتى⁴⁶

يود كەملىك كېسىلىنى تۈگىتىش لى پېڭ زۇڭلىنىڭ 1991 - يىلى 3 - ئايدا جۇڭگو ھۆكۈمىتىگە ۋاكالىتەن خەلقئارا جەمئىيەتكە بەرگەن ئىمزالىق ۋەدىسى بولۇپ، بۇ نىشاننى ئىشقا ئاشۇرۇش ئۈچۈن گوۋۇيۈەن مەملىكەت بويىچە ئاش تۇزىغا يود قوشۇشنى قارار قىلدى. شۇڭا ئومۇمىي خەلق تۇزىغا يود قوشۇشنى يولغا قويۇپ، يود كەملىك كېسىلىنى تۈگىتىش ھەر دەرىجىلىك ھۆكۈمەتلەرنىڭ بىر تۇتاش رەھبەرلىكىدە، پىلانلىق، قەدەم باسقۇچلۇق ھالدا ئېلىپ بېرىلىدىغان ھۆكۈمەت ھەرىكىتى.

يودلۇق تۇزىنى ئىستېمال قىلىشتا چىڭ تۇرۇپ، ساغلام تۇرمۇشتىن بەھرىمەن بولايلى!

يود كەملىك كېسىلىنىڭ يېتىلىشىگە تەسىر يەتكۈزۈپ، زېھنى مېيىپىلىق ۋە ئۆسۈپ - يېتىلىشنىڭ ناچار بولۇشىنى كەلتۈرۈپ چىقىرىدۇ، يودلۇق تۇز ئىستېمال قىلغاندا يود كەملىك كېسىلىنىڭ ئۈنۈملۈك ئالدىنى ئالغىلى بولىدۇ.

غۇلجا شەھەرلىك كېسەللىكلەرنىڭ ئالدىنى ئېلىش - كونترول قىلىش مەركىزى

68 يودلۇق تۇزىنى قانۇنغا تايىنىپ ئومۇملاشتۇرۇپ، ئۆسمۈرلەرنىڭ

ساغلاملىقىنى ئاسرايلى!⁴⁷

يود كەملىك كېسىلى ئادەملەرنىڭ سالامەتلىكىگە ئېغىر زىيان كەلتۈرۈپ، بالىلارنىڭ ئەقلى يېتىلىشىگە تەسىر كۆرسىتىدىغان يەرلىك كېسەللىك. يود قوشۇلغان تۇز ئىستېمال قىلىش پۈتۈن دۇنيا ئېتراپ قىلغان بىخەتەر، ئۈنۈملۈك، قولايلىق ۋە تېجەشلىك يود تولۇقلاش ئۇسۇلى.

غۇلجا شەھەرلىك كېسەللىكلەرنىڭ ئالدىنى ئېلىش - كونترول قىلىش مەركىزى

46 On a billboard at the roadside in the Sunday Bazaar area, Aqsu.

47 On a billboard in a backstreet off Jiefangnan Lu, Ghulja.

Text 67 The Government Action of Adding Iodine to Table Salt of the Whole Population

In March 1991, Premier Li Peng,⁴⁸ on behalf of the Chinese Government, signed a commitment to the international community to eliminate iodine deficiency disease. For the sake of achieving this target, the State Council decreed the addition of iodine to table salt throughout the country. Therefore, “the addition of iodine to salt for the whole population, eliminating iodine deficiency disease”,⁴⁹ is a Government action, carried out systematically step by step by all levels of government under a consolidated leadership.

Let's Insist on the Consumption of Iodized Salt and Enjoy a Healthy Life!

Lack of iodine will influence the growth of the brain, will lead to impairment of intelligence, and will have a bad impact on growth. With the consumption of iodized salt, diseases from lack of iodine can effectively be prevented.

Disease Prevention and Control Centre of the City of Ghulja

Text 68 Let's Popularize Iodized Salt Based upon the Law, and (Let's) Protect the Health of the Youth!

Iodine deficiency disease is a local disease, seriously harming people's health and affecting intellectual growth of children. Consuming iodine-added salt is a method (of) supplementing iodine, acknowledged in the whole world as safe, effective, easy, and economical.

Disease Prevention and Control Centre of the City of Ghulja

48 Li Peng (born 1928) was Premier of the PRC between 1987 and 1998. He was the major force behind the declaration of martial law in Beijing on 20 May 1989 and the June 1989 military crackdown against student pro-democracy demonstrators in Tiananmen Square, when he was member of the Central Committee, the Politburo, and the Standing Committee; see Bartke (1997), p. 235.

49 For a discussion of iodine deficiency in Xinjiang, see *Yodluq* (2000).

69 ئۆپكە تۇبېركۇلىيۇز كېسىلىنىڭ ئالدىنى ئېلىشتا، قەتئىي
بوشاشماسلىق كېرەك⁵⁰

دۆلەت يۇقۇملۇق تىپتىكى ئۆپكە تۇبېركۇلىيۇز بىمارلىرىنى ھەقسىز داۋالاشنى يولغا قويدى. ئۆپكە تۇبېركۇلىيۇز ھاۋا ئارقىلىق تارايىدۇ، تۇبېركۇلىيۇز بىمارلىرى ۋاقتىدا دوختۇرخانىغا كۆرۈنۈشى لازىم. يۆتلىپ بەلغەم تۈكۈرۈۋاتقىلى ئۈچ ھەپتىدىن كاشقان، دىئاگنوزى بېكىتىلگەنلەرنىڭ ئائىلە ئەزالىرى ۋە باشقا ئۇچراشقۇچىلار ۋاقتىدا تەكشۈرتىشى لازىم. ئۆپكە تۇبېركۇلىيۇز بىمارلىرى ۋاقتىدا بەلگىلەنگەن مىقدار بويىچە 6 ئايدىن - 8 ئاي توشقىچە تولۇق دورا ئىچىشى لازىم. ئۇنداق بولمىغاندا داۋالاپ ساقايتالمايلا قالماستىن، بەلكى ساقايماس كېسەلگە ئۆزگىرىپ، ھاياتقا خەۋپ يېتىشى مۇمكىن. ھەقسىز داۋالاش ئوبىيكتى: يۇقۇملۇق تىپتىكى ئۆپكە تۇبېركۇلىيۇز بىمارلىرى. ھەرقايسى جايلاردىكى كېسەللىكنىڭ ئالدىنى ئېلىش كونترول قىلىش ئورگانلىرى (ئۆپكە تۇبېركۇلىيۇزنىڭ ئالدىنى ئېلىش داۋالاش ئورگىنى) ھەقسىز بەلغەم تەكشۈرىدۇ ۋە رىنتىگىندە تەكشۈرىدۇ ھەمدە دورا بىلەن تەمىنلەيدۇ. ئاساسىي قاتلام دوختۇرلىرى كېسەللەرنى تونۇشتۇرسا مۇكاپاتلىنىدۇ. كېسەل مەلۇم قىلسا مۇكاپات بېرىلىدۇ.

ئۈرۈمچى شەھەرلىك ئۆپكە تۇبېركۇلىيۇز كېسىلى كونترول قىلىش تۈرى ئىشخانىسى
ئۈرۈمچى شەھەرلىك كېسەللىكنىڭ ئالدىنى ئېلىش كونترول قىلىش مەركىزى تارقاتتى.

70 ئەيدىز كېسىلى ۋىرۇسىنىڭ قان ئارقىلىق يۇقۇشنىڭ ئالدىنى ئېلىش
پىرىنسىپلىرى ۋە ئۇسۇللىرى⁵¹

قان سېلىشنى ئىمكانقەدەر ئازايتىش، ئەگەر قان سېلىش زۆرۈر بولسا، لابوراتورىيەلىك تەكشۈرۈشتىن ئۆتكەن لايىقەتلىك قانلارنى ئىشلىتىش لازىم. ھەرقانداق قان ياسالمايلىرىنى ئىمكانقەدەر ئىشلەتمەسلىك ياكى ئازايتىش، ئىشلىتىش زۆرۈر بولغاندا ئىشلەپچىقىرىلغان ئورنىغا ۋە مىكروپىسىزلاندۇرۇلغان ياكى مىكروپىسىزلاندۇرۇلمىغانلىقىغا دىققەت قىلىش لازىم. شىپىسىنى ئورتاق ئىشلىتىپ زەھەر ئوكۇل قىلماسلىق كېرەك. قاناشنى كەلتۈرۈپ چىقىرىدىغان ئەسۋابلارنى ئورتاق ئىشلەتمەسلىك كېرەك.

50 On a poster in the residential compound behind Parlak Hotel, Tuanjie Lu, Ueruemchi.

51 On poster in a side street of Xinhua Lu, Ueruemchi.

Text 69 The Prevention of Lung TBC Should Resolutely not be Relaxed

The state provides free treatment for sufferers from the infectious type of lung tuberculosis. Lung TBC spreads via the air. TBC sufferers have to go to the hospital in time for a test. Family members of those who have been coughing and producing phlegm for more than three weeks, and who have been diagnosed positively, and others who have been in contact, have to be examined in time. It is necessary for sufferers of lung TBC to take medicine on time in a fixed quantity for a full period of 6 to 8 months. Otherwise, not only the cure may fail and the disease possibly becomes incurable, but it is [also] likely to endanger life.

Targets of free treatment: Patients suffering from the contagious type of lung TBC. Any local agencies for preventive disease control (agencies for preventive treatment of lung TBC) freely check phlegm and conduct an x-ray check, and also provide medication. If grassroots (village) doctors make sufferers known, they will be rewarded. A reward will be given if the disease is confirmed.

Ueruemchi City Lung TBC (variety) Control Office
Ueruemchi City Disease Control and Prevention Publicity Center

Text 70 Principles and Rules for [the] Prevention of Transmission of the AIDS Virus through Blood

Blood transfusion should be reduced as much as possible. If blood transfusion is essential, prior laboratory-tested healthy blood should be used. Whatever kind of blood preparation [available], it should not be used if possible, or it should be reduced. If it has to be used, attention should be paid to the preparation site, and [to it] being sterile or not. A syringe for injecting narcotics should not be shared. One should not share utensils which cause bleeding. One should not go to medical institutions where medical rules are badly applied,

داۋالاش شارائىتى ناچار بولغان داۋالاش ئورۇنلىرىغا بېرىپ قاناشنى كەلتۈرۈپ چىقىرىدىغان داۋالاشلارنى (بەدەنگە گۈل چەكتۈرۈش، قۇلاق تەشتۈرۈش، چىش تارتقۇزۇش) ۋە ھۆسنى تۈزدەش ئوپېراتسىيەلىرىنى قىلدۇرماسلىق كېرەك. باشقىلارنىڭ قېنى ۋە يارىلىرى بىلەن بىۋاسىتە ئۇچرىشىشتىن ساقلىنىش كېرەك. تىيانشان رايونلۇق ئەيدىز كېسىلىنىڭ ئالدىنى ئېلىش - داۋالاش خىزمىتى كومىتېتى مەسلىھەت بېرىش تېلېفونى: 2322811، 23217170

71 زەھەرنى رەت قىلىپ ئەيدىزنىڭ ئالدىنى ئالايلى!⁵²

زەھەر چېكىش بىر قانۇنسىز قىلمىش بولۇپ، زەھەر چەككۈچىنىڭ سالامەتلىكى ۋە ھاياتىغا ئېغىر زىيان يەتكۈزۈپلا قالماستىن، بەلكى يەنە ئائىلە ۋە جەمئىيەتكىمۇ ئېغىر زىيان يەتكۈزىدۇ. ياش - ئۆسمۈر دوستلار قىزىقىپ زەھەرنى سىناپ چەكمەسلىك كېرەك، زەھەر چەككەندىن كېيىنلا %95 دىن يۇقىرى ئادەم تاشلىيالىمايدۇ. باشقىلار بىلەن شىپىرىسنى ئورتاق ئىشلىتىپ، زەھەر چەككەندە ئەيدىز كېسىلى ۋىروسى بىلەن يۇقۇملىنىش خەتىرى ئىنتايىن چوڭ بولىدۇ. شەھرىمىزدە ئەيدىز كېسىلىنىڭ تارقىلىشىدىكى ئاساسلىق يول شىپىرىسنى ئورتاق ئىشلىتىپ زەھەر چېكىشتۇر. ئوكۇل ئۇرۇپ زەھەر چەككۈچىلەر بىلەن جىنسى مۇناسىۋەت قىلغاندا، بىخەتەرلىك قاپچۇقى ئىشلەتمىگەندە ناھايىتى ئاسانلا ئەيدىز كېسىلى ۋە جىنسى كېسەل بىلەن يۇقۇملىنىپ قالىدۇ. شىپىرىسنى ئورتاق ئىشلەتمەي، بىر قېتىملىق دىزىنفىكسىيەلەنگەن شىپىرىسنى ئىشلەتكەندە، زەھەر چېكىپ ئەيدىز كېسىلى بىلەن يۇقۇملىنىپ قېلىش خەۋپىنى ئۈنۈملۈك ئازايتقىلى بولىدۇ. ئوكۇل ئۇرۇپ زەھەر چەككۈچىلەر ئارىسىدا مېي ساتۇن بىلەن قامداپ داۋالاش ياكى شىپىرىس - ئالماشتۇرۇشنى قانات يايىدۇرۇش ئارقىلىق، ئوكۇل قىلىپ زەھەر چېكىش سەۋەبىدىن قان ئارقىلىق ئەيدىز كېسىلىنىڭ يۇقۇش يولىنى ئۈزۈپ تاشلىغىلى بولىدۇ.

قەشقەر شەھەرلىك كېسەللىكلەرنىڭ ئالدىنى ئېلىش كونترول قىلىش مەركىزى

52 Posted in the area behind Idgah Mosque in Qaeshqar before completion of the second wave of 'renovations'.

(or) have treatments which cause bleeding (having oneself tattooed, ears perforated, teeth pulled), and cosmetic surgery. One should avoid direct exposure to other persons' blood and wounds.

Tiyanshan District⁵³ AIDS Prevention and Treatment Service Committee
Telephone [number] for consultation: 2322811, 23217170

Text 71 Let's Prevent AIDS by Refusing Narcotics

Using narcotics is an illegal evil deed. The use of narcotics not only causes heavy damage to health and life but furthermore also causes heavy damage to family and society. Adolescents (friends) should not try out using narcotics out of interest. More than 95 % of persons cannot give [it] up after using.

To share a syringe with others using narcotics, constitutes an awfully big danger of transmitting the AIDS virus. Drug use by sharing a syringe is the principal channel for the spread of AIDS in our city. To have sexual relations with those who use narcotics by injecting, without the safety of using a condom, makes it very easy to get AIDS and venereal diseases.

Do not share syringes; by using a one-time disinfected syringe, the danger of infection with AIDS by using narcotics can effectively be reduced. By means of either providing those injecting narcotics with methadone medication, or by (developing) changing syringes, the road constituted by AIDS infection by way of blood, caused by using narcotics by means of injecting, can be cut.⁵⁴

Decease Prevention and Control Center of Qaeshqaer City

53 A highly informative socio-economic digest of this predominantly Uyghur district of Ueruemchi was published under the patronage of the People's Government of Tiyanshan District. See *Tiyanshan* (1995).

54 Needle-exchange programs and methadone-therapy programs were introduced in 2003, Swanström (2006), p. 12 and p. 38.

72 ئەيدىز كېسىلىنىڭ ئالدىنى ئېلىشتا، دۆلەتنىڭ سىياسىتى بار⁵⁵

ئەيدىز كېسىلى توغرىلىق مەسلىھەت سوراڭ ۋە تەكشۈرۈشنى خالايدىغان بارلىق كىشىلەر ھەقسىز مەسلىھەت سوراڭ ۋە تەكشۈرۈشتىن بەھرىمەن بولىدۇ. تەكشۈرۈش نەتىجىسى قەتئىي مەخپىي ساقلىنىدۇ. قايسى ئورۇنلاردا ھەقسىز تەكشۈرۈش ۋە مەسلىھەت سوراڭتىن بەھرىمەن بولىدۇ؟ مەلۇم خەتەرلىك ھەرىكەتلەر بىلەن شۇغۇللانغانلار (قالايىمقان جىنسىي ھەرىكەت بىلەن شۇغۇللانغانلار، زەھەرنى تومۇرغا ئۆكۈل قىلىپ ئۇرغانلار، بۇرۇن قان سېتىش بىلەن شۇغۇللانغانلار) ئۆلكە، شەھەر (ۋىلايەت)، ناھىيە (رايون) ھەر دەرىجىلىك كېسەللىكنىڭ ئالدىنى ئېلىش ۋە كونترول قىلىش مەركەزلىرىگە ياكى ھەرقايسى سەھىيە مەمۇرى تارماقلىرى بەلگىلىگەن داۋالاش ئاپپاراتلىرىغا بېرىپ كۆرۈنسە بولىدۇ.

قايسى خىلدىكى ئەيدىز كېسىلى كىشىلىرى ھەقسىز ۋىرۇسقا قارشى تۇرۇش دورىلىرىغا ئېرىشەلەيدۇ؟ دېھقان ئاھالىلەر، شەھەر - بازارلاردىكى داۋالىنىش سۇغۇرتىسىغا قاتناشمىغان، ئائىلىسىدە قىيىنچىلىقى بار نامرات كىشىلەر. ئەيدىز كېسىلى بىمارلىرى قەيەرگە بېرىپ كېسەل كۆرسىتىدۇ؟ يۇقۇملۇق كېسەل دوختۇرخانىلىرىغا ياكى يەرلىك سەھىيە تارماقلىرى بېكىتكەن داۋالاش ئاپپاراتلىرىغا بېرىپ ۋىرۇسقا قارشى داۋالاشنى قوبۇل قىلسا بولىدۇ.

ھەقسىز ۋىرۇسقا قارشى داۋالاشتىن بەھرىمەن بولىدىغان ئەيدىز كېسىلى بىمارلىرى قانداق ئىسپاتلارنى ئېلىپ بېرىشى كېرەك؟ مەزكۇر كىشىنىڭ كىملىك ياكى نوپۇس دەپتىرىنى ئېلىپ بېرىشى كېرەك. يېزىلاردىكى بىمارلار يەنە كەنت ئاھالىلەر كومىتېتى ياكى يېزىلىق ھۆكۈمەت ياكى ناھىيە دەرىجىلىك كېسەللىكنى كونترول قىلىش تارماقلىرىنىڭ مۇناسىۋەتلىك كىملىك ئىسپاتنامىسىنى ئېلىپ بېرىشى كېرەك. شەھەردىكى بىمارلار يەنى ئۆزى تۇرۇشلۇق ئاھالىلەر كومىتېتى بەرگەن تۇرمۇشىدا قىيىنچىلىقى بارلىق ئىسپاتنامىسى بولۇشى كېرەك.

ئەيدىز كېسىلى بىلەن يۇقۇملانغان ھامىلدار ئاياللار قانداق قىلىشى كېرەك؟ يەرلىك ئەيدىز كېسىلىگە قارشى تۇرۇپ، داۋالاشنى ئۈستىگە ئالغان دوختۇرخانا ساغلاملىقتىن مەسلىھەت بېرىش، تۇغۇتتىن ئىلگىرىكى ۋە كېيىنكى مۇلازىمەت قىلىش شۇنىڭ بىلەن بىرگە ھەقسىز ئانا - بالىنى ئايرىش دورىلىرى ۋە تەكشۈرۈش ئەسۋابلىرى بىلەن تەمىنلەيدۇ. كۆڭۈل بۆلۈش! تۇرمۇشتا قىيىنچىلىقى بار بىمارلارغا ھۆكۈمەت ياردەم بېرىدۇ. دۆلەت قائىدە بويىچە تۇرمۇش قۇتقۇزۇش بىلەن تەمىنلەيدۇ. ئەمگەك ئىقتىدارى بار بىمارلارنى ئاكتىپلىق بىلەن يۆلەپ ئۇلارنىڭ تۇرمۇش پائالىيىتى كېڭەيتىلىدۇ.

55 On a notice board behind Hotel Aksaray, Ueruemchi.

Text 72 The State has a Policy for Preventing AIDS

All people who want advice and examination for AIDS enjoy [such] advice and examination free. The result of the examination will be kept absolutely secret.

At which place can one enjoy free consultation and examination? Those who engage in certain dangerous actions (those engaging in disorderly sexual behavior, those injecting drugs into the veins, those who sold blood in the past) can either go to any disease prevention and control center, or any health administration branch appointed by the health authorities to provide medical facilities, of every level: province, city (district), and county (area).

Which category of AIDS sufferers can obtain free anti-viral drugs? Farmers, urban residents not having a medical insurance, and poor persons who have financial difficulties in the family.

Where can AIDS patients have their disease checked? One can either go to hospitals for contagious disease, or health branch stations designated by local health authorities to receive anti-viral treatment.

What kind of proof should AIDS patients present to receive free anti-viral treatment? Those mentioned [above] have to bring their ID or Residence Certificate. Patients in the villages also have to bring a relevant identity certificate from either the hamlet/village committee or the village government or of the health control branches at county level. This means that patients in the city have to present a certificate given by their own Residents' Committee confirming the needy circumstances.

What should pregnant women infected with AIDS do? The local anti-AIDS treatment providing hospital will give health advice and will provide services free of charge, before and after birth, and at the same time offer separate medicines for mother and baby, and checking devices.

Take care! The Government will help patients who have difficulties in daily life. The state provides an [living] allowance in accordance with the regulations. If they are able to work [Lit.: have the working power], the patients can

ئەيدىز كېسىلى بىمارلىرىنى ۋە يۇقۇملانغۇچىلارنى كەمىستىشكە بولمايدۇ. ئەيدىز كېسىلى بىمارلىرىنىڭ پەرزەنتلىرى ھەقسىز ئوقۇتۇلىدۇ.

73 HIV نىڭ ئاندىن بالىغا يۇقۇشنىڭ ئالدىنى ئېلىشتىكى پىرىنسىپلار ۋە ئۇسۇللار⁵⁶

ھامىلىدار بولۇشتىن ئىلگىرى ۋە تۇغۇتتىن بۇرۇن تەكشۈرۈتۈش؛ تەكشۈرتۈش ئارقىلىق HIV بىلەن يۇقۇملانغان ياكى يۇقۇملىغانلىقىنى بىلىش لازىم. ئەگەر HIV بىلەن يۇقۇملىنىپ قالغان بولسا ھامىلىدار بولۇشتىن ساقلىنىش لازىم. ئەگەر ھامىلىدار بولغاندىن كېيىن HIV بىلەن يۇقۇملىنىپ قالغانلىقى بايقالسا ئەڭ ياخشىسى ھامىلىنى چۈشۈرۈۋېتىش ياكى HIV غا قارشى دورىلار بىلەن داۋالنىش لازىم. دورا بىلەن داۋالاش: HIV بىلەن يۇقۇملانغان ھامىلىدارلار تۇغۇتتىن ئىلگىرى، تۇغۇت مەزگىلىدە ۋە تۇغۇتتىن كېيىن HIV غا قارشى دورىلارنى مۇۋاپىق ئىستېمال قىلغاندا HIV نىڭ ئاندىن بالىغا يۇقۇش نىسبىتىنى تۆۋەنلەتكىلى بولىدۇ. بالىنى ئېمىتەسلىك: HIV بىلەن يۇقۇملانغان ئانىلار ئىمكانقەدەر بالىنى ئېمىتەسلىكى لازىم. شۇنداقلا HIV نىڭ ئانا سۈتى ئارقىلىق بالىنى يۇقۇملاندۇرۇشتىن ساقلانغىلى بولىدۇ.

تىيانشان رايونلۇق ئەيدىز كېسىلىنىڭ ئالدىنى ئېلىش - داۋالاش خىزمىتى كومىتېتى

مەسلىھەت بېرىش تېلېفونى: 23217170، 2322811

56 Posted in the street running along the north side of Tatar Mosque, Ueruemchi.

be actively supported in widening the activities in their life. AIDS patients [in hospital] and those infected [not hospitalized] should not be discriminated. Children of AIDS patients are to receive free education.

Text 73 Principles and Rules for Prevention of HIV Infection from Mother to Child

Testing before pregnancy and before deliverance: It is necessary to test in order to know the presence or absence of infection by HIV. If infection by HIV is present, pregnancy should be prevented. If infection by HIV is discovered after becoming pregnant, the best is to perform abortion, or anti-HIV drugs should be taken.

Treatment with medicine: The rate of transmission of HIV from mother to child can be reduced for pregnant women infected with HIV, by adequately taking anti-HIV drugs, before giving birth, when giving birth, and after giving birth.

Not breastfeeding: Mothers infected with HIV should breastfeed the baby as little as possible [lit.: "should not breastfeed the baby as much as possible"]. In this manner the transmission of HIV from mother's milk to the child can be prevented.

Tiyanshan Region AIDS Prevention and Treatment Service Committee
Telephone number for consultation: 2322811, 23217170

VIII

*To Eat or Not to Eat:
Contamination, Ritual Purity and Fusion Cuisine*



74 يېمەكلىك ئىشلەپچىقىرىش، پىششىقلاپ ئىشلەش كىچىك
كارخانىلىرىنىڭ سۈپەت بىخەتەرلىكى ۋە دىنامىسى¹

XZF65 - نومۇرلۇق

ئىشلەپچىقارغۇچى ئورۇن _____

ئىشلەپچىقارغان مەھسۇلات _____

يېمەكلىك سۈپەت بىخەتەرلىكىگە ھەقىقىي كاپالەتلىك قىلىپ، ئىستېمالچىلارنىڭ تەن ساغلاملىقى ۋە ھاياتى بىخەتەرلىكىنى كاپالەتكە ئىگە قىلىش ئۈچۈن ئورنىمىز تۆۋەندىكىدەك ئالاھىدە ۋەدە بېرىدۇ:

1. ئىشلەپچىقىرىش پىششىقلاپ ئىشلەش مۇھىتى، ئىشلەپچىقىرىش شارائىتى ۋە كەسىپكارلارنى يېمەكلىك سۈپەت بىخەتەرلىكى ئاساسىي تازىلىق تەلەپلىرىگە يەتكۈزۈمىز.
2. ئىشلەپچىقىرىش، پىششىقلاپ ئىشلەش جەريانىدا، ئىشلەتكەن خام ئەشيا ۋە قوشۇمچە خۇرۇچلارنى دۆلەتنىڭ قانۇن - نىزاملرى ۋە دۆلەتنىڭ مەجبۇرلاش خاراكتېرىدىكى ئۆلچەم، بەلگىلىمىلىرىگە ئۇيغۇنلاشتۇرىمىز. غەيرىي يېمەكلىك خام ئەشياىلىرى ۋە قالايىمقان خۇرۇچلارنى ئىشلەتمەيمىز. يىغىۋېلىنغان يېمەكلىكنى ماتېرىيال قىلىپ يېمەكلىك پىششىقلاپ ئىشلىمەيمىز.
3. ساختا، ناچار يېمەكلىكنى ئىشلەپچىقارمايمىز ياكى پىششىقلاپ ئىشلىمەيمىز. ئىشلىتىشكە تېگىشلىك ماتېرىيال مىقدارىنى ئازايتمايمىز، ئارىلاشما قوشۇپ ساختىلىق قىلمايمىز. ساختا مەھسۇلاتنى ھەقىقىي مەھسۇلات ئورنىدا چىقارمايمىز.
4. ساختا يېمەكلىك بەلگىسى ياسىمايمىز، QS بەلگىسىنى قارىغۇلارچە ئىشلەتمەيمىز. يالغان ئىشلەپ چىقارغان ۋاقىتنى سالىمايمىز. ئورنىمىزدا ئىشلەپچىقىرىلغان بىخەتەر بولمىغان يېمەكلىكلەرنى ۋاقىتىدا يىغىۋالىمىز.
5. يېمەكلىكنى ئاددىي ئورالما بىلەن ئورايىمىز، مەھسۇلاتنى ئۆز يېزا بازىرىمىزنىڭ مەمۇرى رايون دائىرىسىدىن ھالقىپ ياكى سودا ساراي، تاللا بازارلىرىدا ساتمايمىز.

ئورنىمىز يۇقىرىقى ۋەدىگە قاتتىق ئەمەل قىلىدۇ، ئەگەر خىلاپلىق قىلساق، مۇناسىپ قانۇنىي مەسئۇلىيەتنى ئۈستىگە ئېلىشقا ھەم جەرىمانىنى قوبۇل قىلىشقا رازى، شۇنىڭ بىلەن بىرگە جەمئىيەتتىكى ھەر ساھەلەرنىڭ نازارەت قىلىشىنى قارشى ئالمىمىز.

1 Displayed in the yard of the Factory.

Text 74 [Quality] Safety Pledge of Small Enterprises Manufacturing and Refining Foods

Number XZF65

Manufacturing site: *kuche xian fan le wan guo pin yinliao chang* [Kuche Xian County fruit drink factory]

Manufactured product: *zi bei bu guo jiu* [fruit alcohol]

To truly guarantee the safety quality of foods, and to guarantee corporal health and safety of life of the consumers, our unit gives the special pledge below:

1. We deliver secure-quality food from a manufacturing and refining environment, manufacturing conditions and a staff [in accordance with] basic hygienic requirements.
2. In manufacturing and refining procedures and the use of raw materials and ingredients added, we conform to the laws and regulations of the state, and the nature of the state's required standards and regulations. We do not use non-edible raw materials and excessive additives. We do not process concentrated food material.
3. We do not produce or refine counterfeit or bad [quality] food. We do not reduce the quantity which should be used for manufacturing. We do not counterfeit by adding (illegal) compounds. We do not produce counterfeit products instead of real products.
4. We do not make fake food labels. We do not use the QS sign² blindly. We do not put on fake production dates. We will be collecting in time unsafe foods produced in our premises.
5. We wrap the food in a simple wrap. Our products sell [lit.: "go over"] in our own administrative area of the village market. We do not sell in department stores and supermarkets.

Our unit will strictly comply with the guarantee above. If infringed upon, we are willing to take the corresponding legal responsibility upon ourselves to accept a fine. At the same time we welcome inspection from any segment of society.

2 Assignment of a 'Quality Safety' label was put into practice in 2008. It is supervised by the China National Office of Manufacturing Licenses of Industrial Products (www.china.org.cn/english/business).

ۋەدە بەرگۈچى ئورۇن ، كىچىك كارخانا مەسئۇلى (ئىمزا ، تامغا) ئاتاقۇل كېرەم
2007 - يىل 9 - ئاينىڭ 16 - كۈنى

75 «ئىمران» خانىم - قىزلار قۇۋۋەت شېكىرى³

قارا شېكەر خەلقىمىز ئۇزاق يىللاردىن بۇيان ئىستېمال قىلىپ كەلگەن تەركىبى ئىسسىق ئەنئەنىۋى يېمەكلىك. شىركىتىمىز ئىشلەپچىقارغان قارا شېكەر مەملىكىتىمىزنىڭ ئەلا سۈپەتلىك قارا شېكەردىن ئىلغار ئۇسۇلدا ئايرىپ ئېلىنغان ئەلا سۈپەتلىك مەھسۇلات. بۇ مەھسۇلات تەركىبىدە مول ۋىتامىن ۋە مىنېرال ماددىلار بار بولۇپ تېنى ئاجىز، قېنى ئاز ۋە تۇغۇتتىكى خانىم - قىزلىرىمىز، شۇنداقلا سوغۇقچان كىشىلەرنىڭ ئەڭ ئاۋۋال تاللايدىغان يېمەكلىكىدۇر. ئىشلەپچىقىرىلغان ۋاقتى: پىچەتلەنگەن ئورۇندىن كۆرۈڭ.

ساقلاش مۇددىتى: 18 ئاي. ئۆلچەم نومۇرى: QB/T2343.1-97.

ئىشلەپچىقارغان ئورۇن: ئىمران سودا چەكلىك شىركىتى

ئۈرۈمچى شەھەر ئىتتىپاق يولى 1219 - نومۇر

76 تەبىئىيلىكىنى ساقلاپ كەلگەن قۇۋۋەت يېمەكلىكى «ئەرەكن»
سوقمىقى

سوقماق - خوتەننىڭ ئەنئەنىۋى يەرلىك مەھسۇلاتى بولۇپ، بۇنىڭغا خوتەن دىيارىنىڭ داغلىق يەرلىك خام ئەشىيالىرى خۇرۇچ قىلىنىدۇ. بۇلارنىڭ ئىچىدە ياغاق، قۇرۇق ئۈزۈم، قوناق شىرنىسى، تۇخۇم قاتارلىقلار بار بولۇپ، بۇلار ئەنئەنىۋى ئۇيغۇر تېبابىتىدە ئەزەلدىن مېڭىنى قۇۋۋەتلەپ، بەدەننىڭ ئومۇمىي ئاجزلىقىغا مەنپەئەت قىلىدىغان دورىلارنىڭ ئاساسىي تەركىبى بولۇپ كەلگەن. خوتەن قاراقاش تەبىئىي سوقماق پىششىقلاش زاۋۇتى يۇقىرىقى ئەنئەنلەرگە ۋارىسلىق قىلىش ۋە تېخنىكا جەھەتلەردە ئۆزگەرتىش ئاساسىدا يېڭى بىر ئەۋلاد «تەبىئىي قۇۋۋەت» ماركىلىق سوقماقنى ئىشلەپچىقىرىپ كەڭ ئىستېمالچىلارنىڭ ھوزۇرىغا

سۇندى. «تەبىئىي قۇۋۋەت» سوقماقلىرى سىزگە ھەقىقىي تەبىئىي قۇۋۋەت ئاتا قىلغۇسى.

3 Texts 75 and 76 are from product wrappings acquired in Uyghur groceries in Ueruemchi.

Guaranteeing status: the responsible of the small enterprise Ataql Keraem (signature stamp). September 16, 2007

Text 75 "Imran" Nutritive Sugar for Womenfolk

Brown sugar⁴ is traditionally a food of "hot" nature which our people have been using since long.⁵ The brown sugar produced by our company is extracted from high quality brown sugar of our country through an advanced method, made [itself] from high quality products. The ingredients in this product are rich in vitamins and mineral substances. For our females with a weak body, anemia, [those] who gave birth, and also persons with a cold nature, it is their first choice.⁶

Preservation date: 18 months. Standard number: 2343.1-97 QB/T.

Production location: Imran Trade Company Ltd.

1219 Ittipaq Road, Ueruemchi City

Text 76 "Aerkin"⁷ *Soqmaq*: Naturally Preserved Nutritious Food

Soqmaq is a traditional local product of Khotaen, made from famous local raw ingredients from the region of Khotaen. Among these are walnuts, raisins, corn syrup, and egg. In traditional Uyghur medicine these have always been [considered] to be the basic components of medicines for enhancing the brain and for giving benefit [in case of] general weakness of the body.⁸ The Khotaen Qaraqash natural *soqmaq* production factory, having inherited the above traditions and changing the technological aspects, is essentially producing a new generation of "Natural Nutrition" brand of *soqmaq* to give enjoyment to many consumers. May "Natural nutrition" *soqmaqs* give you truly natural nutrition.

4 Literally: "black sugar", the Chinese name (*hong tang*) translates as "red sugar".

5 The nature of brown (i.e. unrefined) sugar is wet and hot.

6 In manuals of Uyghur medicine it is mentioned as causing blood to increase, supporting the brain, facilitating menstruation, and reducing flatulence; cf. Nurmuaemmaet (2009), p. 47.

7 *Aerkin*: free.

8 Nurmuaemmaet (2009), pp. 1-2, 30-32, 40.

77 تۆگە سۈتى سېتىش ئورنى⁹

تۆگە سۈتىنىڭ شىپالىق رولى

تۆگە سۈتى: رېماتىزىم، ئۆپكە كېسىلى، نەپەس قىستاش، سۆڭەك ئۆسۈپ قېلىش، قان ئازلىق، يۈرەك كېسىلى، يۈرەك مۇسكۇل تىقىلمىسى، بوغۇم ياللۇغى، يۈرەك ئاجىزلىقى، بەل - پۇت ئۇيۇشۇپ ئاغرىش، جىنسىي ئاجىزلىق، ھەر خىل ئاياللار كېسىلى، ئىچكى ئەزا ياللۇغى، دىئابېت، كۆك يۆتەل، نېرۋا ئاجىزلىق قاتارلىقلارغا ماس كېلىدۇ. كۆز ئالدىڭىزدا سېغىپ بېرىلىدۇ.

ئادرېسى: يورۇڭقاش بازىرى 23 - دادۇينىڭ كەينىدە. (يەنى بۇيا كان يولىدىن 1 كىلومېتىر مېڭىپ، سول تەرەپكە 100 مېتىر ماڭسىڭىز بولىدۇ).
ئالاقلاشقۇچى: ئېلى ئاخۇن 6699003 ھۈسەن ئاخۇن 1410889

78 «ئالمالىغ» نېمەتلىرى - كۇۋاس¹⁰

كۇۋاس ئۇيغۇرلارنىڭ ئىستېمال ھاياتىدىكى تەشەنالىقنى ھەقىقىي قاندۇرىدىغان ئالىي قۇۋۋەت ئىچىملىكى. تەڭرى تېغىنىڭ شىمالىدا كەڭ ئومۇملاشقان بۇ ئىچىملىك گۈپۈلدەپ ئالما پۇراپ تۇرغان باغلاردا، قۇشلار ناۋاسىغا جور بولغان سەيلىگاھلاردا چاقچاق ئەۋجىگە چىققان، ناخشا - ساز ياڭرىغان، ئوتتۇز ئوغۇل مەشرەپلىرىدە، سۆھبەت ۋە مۇراسىملاردا ساھىبخاننىڭ ئېھتىرام ۋە رىشتە سوۋغىسى بولۇپ كەلدى.

9 A billboard on the side of the main highway.

10 An advertising poster in a shop window on Yan'an Lu, Ueruemchi.

Text 77 Location for Selling Camel Milk

The curative role of camel milk suitable for [the treatment of] rheumatism, lung disease, obstructed breathing, hyperosteogeny, anemia, heart disease, cardiac infarct, arthritis, heart weakness, aching numbness of back and limbs, sexual weakness, every kind of genealogical disease, inflammation of the bowels, diabetes, whooping cough, weakness of the nerves.¹¹ Milking is done in front of you.

Address: Yurungqash¹² town at the back of hamlet¹³ 23 (i.e. you can go here by taking Buya Mine Road¹⁴ for one kilometer and turn left and walk for 100 meters).

Contact person: Eli Akhun 6699003, Huesaen Akhun 1410889

Text 78 “Almaligh”¹⁵ Drink – *Kuwas*

*Kuwas*¹⁶ is a truly thirst-satisfying highly nutritive drink in Uyghurs' (consumption) life. This drink is very popular in the north of Tengri Tagh. It became a host's gift of respect and unifying bond, in gardens giving the sweet smell of apples, in scenic places [where] accompanied by the singing of birds, joking is in full swing [i.e. having a good time] and song and music resonate, in “the *maeshraeps* of thirty sons”,¹⁷ in discussions and ceremonies.

11 See Nurmuaemmaet (2009), p. 34. On the milk protein lactoferrin, which has antiviral and anti-bacterial properties, and is present in camel milk in large quantities; *New Agriculturalist* (2011).

12 East of Khotaen on the road to Lop.

13 Chinese: *dadui*.

14 Buya Mine is an open cast coal mine in the mountains south of Khotaen. It is a *laogai* (“reform through labor”) prison camp mine; Seymour (1998), p. 109.

15 *Almaligh*: apple orchard. Dialectal form of *almiliq* (*bagh*).

16 Production and consumption of *kuwas* (Russ.: *kvas*) is spread from Eastern Europe through Russia to China. Regional varieties exist and flavors vary depending on the kinds of fruits and herbs added in the process of fermentation of the mass of mixed cereals and/or (old) bread.

17 The term ‘*ottuz oghul maeshraep*’ (*maeshraep* of thirty sons) seems to be restricted to the Ili Valley. It does not denote a particular kind of *maeshraep* with thirty participants, but a group of men of similar age with lasting social bonds; cf. Harris (2008), p. 103.

كۇۋاس - قوناق، ئارپا، بۇغداي، گۈرۈچ، ھەسەل، قارا شېكەر قاتارلىقلارنى خۇرۇچ قىلغان يەرلىك مەھسۇلات بولۇپ، ئۇ ئەنئەنىۋى ھۈنەر - سەنئەتنىڭ جۇلالىقى نۇرى. مەزكۇر ئالمالىغ كۇۋاسلىرى ئەنئەنىۋى كۇۋاس ئىشلەش ئۇسۇلىنى زامانىۋى يوسۇندا ئىسلاھ قىلغان بولۇپ، ئىلغار سوۋۇتۇش ئۈسكۈنىلىرى ۋە بىر يۈرۈش دېزىنڧىكسىيە ئۆتكۈزۈلۈشى ئارقىلىق يۇقىرى سۈپەت ۋە ئىشەنچلىك مەھسۇلاتقا ئايلانغان. ئۇيغۇر تېبابىتى ئالمالىرى مەزكۇر ئىچىملىك ھەققىدە ئىزدىنىپ تۆۋەندىكىلەرنى دەلىللىدى:

كۇۋاس - تەشەببۇس قاندىرۇش، يۈرەكنى ياشارتىش، ھارغىنلىقنى تۈگىتىش، تېرىنى سىلىقلاش، بەدەننىڭ ھەرخىل ۋىتامىنلارغا بولغان ئېھتىياجىنى تولۇقلاش، ئاشقازاننى كۈچەيتىپ، ھەزىمنى ياخشىلاش، بەدەنگە ئوزۇق بولۇش ۋە قۇۋۋەتلەش خۇسۇسىيىتىگە ئىگە.

ئىلى يايلاقلىرىدىكى ساپ ھەسەلدىن ئىشلەنگەن، خۇشپۇراق تاغ گۈللىرىنى ھىدلىتىدىغان، ھېچقانداق خىمىيەلىك خۇرۇچ ئىشلىتىلمىگەن، يۈرەكنى ياشارتقۇچى ئىچىملىك — كۇۋاس سەيلىدە، مۇراسىملاردا، زىياپەتلەردە داستىخانمىزغا زىننەت ئاتا قىلالايدۇ. تومۇز ئىسسىقلاردا تەشەببۇس قاندىرۇپ، لەززەت ۋە قۇۋۋەت بەخش ئەتكۈسى. كۇۋاس، نۆلدىن تۆۋەن 4 سېلسىيە گىرادۇسلىق سوغۇق ساقلاش تۇغىدا ساقلىنىدۇ. توي، ئۇچرىشىش، زىياپەتلەرنىڭ سوۋغىسى — ئالمالىغ كۇۋاسلىرى. تېز تاماقخانا، رېستورانلاردا كۇۋاسنىڭ مەخسۇس ئۆلچەملىك ئىستاكى بار، ئىشلىتىشنى ئۈنۈملىك.

79 خىيالىڭىزدىكى تەم، مەزىلىك تائاملارنى تەييارلاشنى ئەڭ ئاسان، توغرا ئۆگىنىۋېلىشىڭىزدىكى قابىل ياردەمچى — شىنجاڭنىڭ داڭلىق تائاملىرىنى ئېتىشىنى ئۆگىتىش دەرسلىكى¹⁸

ئىلمىي ۋە ئۆز مۇراجىغا ماسلاشقان يېمەك - ئىچمەك مەدەنىيىتى ۋە ئوزۇقلىنىش ئادەتلىرى بىلەن دۇنيادىكى تۆت چوڭ ئۆمۈر كۆرگۈچىلەر رايونىنىڭ بىرى سانالغان ئانا دىيارىمىز شىنجاڭغا كېلىپ، ھەر خىل ئۇيغۇر تائاملىرىغا ئېغىز تەگكەن ھەر قانداق كىشى ئۇنىڭ مەزىلىك تەمىنى مەڭگۈ ئۇنتالمايدۇ. 2500 يىللىق مەدەنىيەت تارىخىغا ئىگە ئۇيغۇر تائاملىرىنىڭ دۆلەت ئىچى ۋە سىرتىدىكى شۆھرىتىنى تېخىمۇ نامايان قىلىش

18 On a flier distributed in the Computer Market in Renmin Lu, Ueruemchi.

Kuwas, made of corn, barley, wheat, rice, honey, brown sugar, and similar ingredients of local production, is a sparkling light of traditional craftsmanship. “Almaligh” kinds of *kuwas* mentioned have been innovated by [means of] modern [production] processes based upon traditional *kuwas*-producing methods, [and] have become a high quality and reliable product by [means of] advanced cooling equipment and a set of disinfecting processes.

Scholars of traditional Uyghur medicine who have probed into the drink mentioned have confirmed the (issues) below:

Kuwas has the advantages of satisfying the thirst, rejuvenating the heart, stopping fatigue, smoothening the skin, supplementing the body’s need for different quality vitamins, enhancing the [function of the] stomach, improving digestion, and nurturing and strengthening the body.

It is made of pure honey from the mountain meadows of Ili, [and] always makes one smell the fragrance of mountain flowers. No chemical additive whatsoever is used. The heart-rejuvenating drink *kuwas*, can give adornment to our table (cloth), at outings, at ceremonies, and at banquets. May it satisfy thirst and give delight and nutrition in the hot days of summer.

Kuwas should be preserved in a barrel at a temperature of 4 Celsius below zero. The kinds of *kuwas* of “Almaligh” are gifts for marriage [parties], meetings, and banquets. Please, do not forget to use special-size glasses for *kuwas* which are available at fast-food restaurants and restaurants.

**Text 79 An Able Assistant for you to Correctly Learn the Easiest Way to
Prepare Delicious Dishes with a Taste as in Your Fantasy
A Course Teaching to Prepare the Famous Dishes of Shinjang**

Somebody who comes to our motherland Shinjang – where the food culture and eating habits match scientifically and by [Shinjang’s] nature, making it one of four longevity regions in the world – and has tasted different Uyghur dishes, will never forget their delicious taste. For the sake of contributing [lit.: “making a contribution”] to make more notable, inside and outside the country, the fame of Uyghur dishes which have a (cultural) history of more than 2500 years – in the present hurried working and living environment where everybody is busy – and facilitating for the people to learn easily to cook original

ئىشلىرىغا ئۆز ھەسسسىنى قوشۇش، ھازىرقى ھەممە ئالدىراشلىققا تولغان، رىتىمى تېز خىزمەت، تۇرمۇش مۇھىتىدا، كىشىلەرنىڭ ئەسلىي ئۇيغۇر تائاملىرىنى توغرا ئېتىشىنى ئاسانلا ئۆگىنىۋېلىشىغا قولايلىق يارىتىپ بېرىش ئۈچۈن، شىنجاڭ رىسالىم خەلقئارا سودا چەكلىك شىركىتى دۆلەتلىك داڭلىق ئاشپەز ئوسمانجان زاكىرنى تەكلىپ قىلىپ، «شىنجاڭنىڭ داڭلىق تائاملىرىنى ئېتىشىنى ئۆگىتىش دەرسلىكى»نى تۈزۈپ چىقتى. بۇ دەرسلىككە تەمى، پۇرىقى ئۆزگىچە، لەززەتلىك ۋە قۇۋۋەتلىك، ئېتىلىش ھۈنەر - سەنئىتى ئىنچىكە، تۈرى ھەر خىل ئەنئەنىۋىي ئۇيغۇر تائاملىرى ۋە ئەنئەنە ئاساسىدا ئىجاد قىلىنغان نۇرغۇن يېڭى تائام قورۇمىلارنىڭ توغرا، سىستېمىلىق ئېتىش ئۇسۇللىرى كىرگۈزۈلگەن بولۇپ، ئەنئەنىدىن چەتنەش، ئەسلىدىن قېيىش، ئەسلى تەمىنى يوقىتىپ، ئەبجەشلىشىپ كېتىش خاھىشلىرىدىن خالىي. ئۇيغۇر تائاملىرىنىڭ توغرا ئېتىلىش ئۇسۇلىنى ئاسانلا ئۆگىنىۋېلىش ۋە ئۇنىڭغا كېتىدىغان ماتېرىياللار، قوشۇلىدىغان خۇرۇچلارنى توغرا، مۇۋاپىق تاللاش، بۇ ئارقىلىق ئىستېمالىڭىزنى قۇۋۋەتلىك، مەززىلىك ئۇيغۇر تائاملىرى بىلەن غىزالىنىشىنى خالامسىز؟ ئۇنداقتا «شىنجاڭنىڭ داڭلىق تائاملىرىنى ئېتىشىنى ئۆگىتىش دەرسلىكى» سىزنىڭ بۇ ھاجەتلىرىڭىزدىن چىقىپ، كۆڭۈلدىكىدەك ياخشى ھەمرا بولۇپ قالغۇسى.

شىنجاڭ رىسالىم خەلقئارا سودا چەكلىك شىركىتى

Uyghur dishes, Shinjang Risalim International Trade Company Ltd, invited the nationally¹⁹ famous chef Osmanjan Zakir to compile “A course teaching the preparation of the famous dishes of Shinjang”. This course comprises correct and systematic ways for preparing special taste and smell, delicious and nutritious, [for] meticulous culinary art, [for] different kinds of traditional Uyghur dishes, and many new (cooked and fried) dishes created in accordance with traditional foundations, devoid of tendencies deviating from tradition, abandoning origins, losing original taste, and [devoid of] fusion.

Do you want to learn easily the correct preparation of Uyghur dishes, to choose correctly and adequately the materials and seasonings, and by means of this [course] to increase your consumption of nutritious and delicious Uyghur dishes? Then, “A course teaching the preparation of the famous dishes of Shinjang” will satisfy your needs; may it be your ideal companion.

Shinjang Risalim [My Booklet] International Trade Company Ltd

19 I.e. in Shinjang.

IX

*Information and Computer Technology:
Products, Surveillance and Constraints*



80 «مۇئەللىم» سېزىمچان رەڭلىك ئېكرانلىق ئېلېكترون لۇغىتى¹

ئىلغار تېخنىكا، يۇقىرى ئىقتىدار، ئاقىلانە ئىستېمال!
 ئىنگىلىزچە - خەنزۇچە - ئۇيغۇرچە ئۈچ خىل تىلدىكى 9 يۆنىلىشلىك لۇغەتلەر؛ كەسپىي لۇغەتلەر، ئىنگىلىز تىلى دەرىجە سۆزلۈكلىرى، رەسىملىك لۇغەت، رەسىملىك قامۇس قاتارلىقلار، ئومۇمىي سۆزلۈك مىقدارى 2 مىليونغا يېتىدۇ.
 ئىنگىلىزچە، خەنزۇچە، ئۇيغۇرچە ئۈچ خىللىق تىللىق مەشغۇلات؛ ھەقىقىي ئادەم تەلەپپۇزى، TTS ماشىنا تەلەپپۇزى سىستېمىسى؛
 ئىنگىلىزچە - خەنزۇچە ئۆزئارا جۈملە، تېكىست تەرجىمە قىلىش ئىقتىدارى؛
 تەقلىدىي ئىمتىھان سوئاللىرى، دەرىجە ئىمتىھان سوئاللىرى؛ ئوتتۇرا مەكتەپ ئىنگىلىز تىلى، ئەدەبىيات، ماتېماتىكا، فىزىكا، خىمىيە، جۇغراپىيە، تارىخ دەرسلىكىنىڭ ماس قەدەملىك ئۆگىنىش ماتېرىياللىرى؛
 بەش ئۆلچەملىك ئەستە ساقلاش ئۇسۇلى، ئېيىنخوس ئەستە ساقلاش ئۇسۇلى، چاقماق ئۇسۇلدا ئەستە ساقلاش ئۇسۇلى قاتارلىق سۆزلۈك ئەستە ساقلاش، يادىلاش ئىقتىدارى؛
 ئىنگىلىزچە ئېغىز تىلى 3000 جۈملە، ئىنگىلىزچە 900 جۈملە، سودا ئىنگىلىز تىلى 900 جۈملە قاتارلىق دىئالوگلار، ئىنگىلىزچە - خەنزۇچە - نېمىسچە - فىرانسۇزچە - ئۇيغۇرچە كۆپ تىللىق دىئالوگ؛
 تۇرمۇش بىلىملىرى، ماتېماتىكا، فىزىكا، خىمىيە فورمىلالىرى، قانۇندىن ساۋاتلار، ئىنگىلىز تىلى ساۋاتلىرى، ساغلاملىق مەسلىھەتچىسى قاتارلىق مول مەزمۇنلۇق قامۇس ماتېرىياللىرى؛
 كۆڭۈل ئېچىش ئىقتىدارى: MP4 ۋىدېئو (كىنو) كۆرۈش، MP3 ناخشا - مۇزىكا ئاڭلاش، ئاۋاز ئېلىش، ئاۋازلىق كىتاب، ئېلېكترون كىتاب، رەڭلىك سۈرەت ئالبومى، رەسىم تاختىسى، رەڭلىك ئەقلىي ئويۇن قاتارلىق كۆڭۈل ئېچىش ئىقتىدارى؛

1 Brochure distributed at the Computer Market in Renmin Lu, Ueruemchi.

Text 80 "Mu'aellim" Color Touch Screen Electronic Dictionary

Advanced Technology, High Capability, (a) Sensible Buy [lit.: "Consumption"]!

English-Chinese-Uyghur tri-lingual 9-way dictionaries, professional dictionaries, English language level [test] vocabulary² illustrated dictionary, and illustrated encyclopedia. The size of the general vocabulary reaches two million.

Three kinds of language command [operating] functions for English, Chinese and Uyghur; pronunciation by a real human voice, TTS mechanical pronunciation system.³

Capability for English-Chinese and Chinese-English translation of sentences and text.

Trial examination questions, level examination questions. Learning materials synchronized with middle-school courses of English language, literature, mathematics, physics, chemistry, geography, and history.

Five standard memorizing methods: Ebbinghaus Memorizing Method,⁴ "quick method" of memorizing, and others for memorizing vocabulary; repeat function.

3000 sentences of spoken English; 900 sentences of English; 900 sentences of Business English and dialogues, English-Chinese-German-French-Uyghur multi-lingual dialogues.

Knowledge of health matters and human procreation [lit.: "life knowledge"]; formulas from mathematics, physics, and chemistry; general legal knowledge, general knowledge of English, health advisor, etc., and plenty meaningful encyclopedic materials.

Entertainment function: watching MP4 video (movie), listening to MP3 songs and music, voice recording, recorded books, electronic books, color photograph album, drawing board, colored intelligent games, and other entertainment functions.

2 The vocabulary is arranged in accordance with the 2 levels of the Chinese State Examination of English; also known as level 4 and level 6 College English.

3 Text-to-speech (TTS) converts normal language text into speech.

4 Hermann Ebbinghaus (1850–1909), a pioneer of experimental psychology. His memorizing method comprised reading out words (or syllables) to the regular sound of a metronome and with the same voice inflection, and attempt to recall them at the end of the procedure.

تېلېفون دەپتىرى، خاتىرە دەپتەر، پىلان جەدۋىلى، دەرس جەدۋىلى، شەخسىي ھېسابات، كالىبىندار، قوڭغۇراق، سىكۇندۇمېر، ساگەت، تايمېر، ھېسابلىغۇچ، بىرلىك ئالماشتۇرغۇچ قاتارلىق شەخسلەر ياردەمچىسى ئىقتىدارى.

مەرىپەتچىلىك بازىرىدىكى ئاقىلانە ئىستېمال «مۇئەللىم» دىن باشلانغۇسى!

81 «ئۇيغۇر سۇپى ئىلگاتىپ 0.5» نى قاچىلاش⁵

ئۇيغۇرچە، قازاقچە ۋە قىرغىزچە ئۆلچەملىك يېزىق كىرگۈزۈش يۇمشاق دېتالى خەلقئارا يۇنىكود، دۆلەت ئۆلچىمى ۋە شۇ ئارقىلىق ئالماشتۇرۇشتا ئىشلىتىدىغان ئۇيغۇرچە، قازاقچە، قىرغىزچە كودلاش ئۆلچىمىنى قوللايدۇ.

قىسقىچە تونۇشتۇرۇش

«ئىلگاتىپ 0.5» Windows مۇھىتىدىكى ئۇيغۇرچە، قازاقچە ۋە قىرغىزچە يېزىقنى ئۆلچەملىك كىرگۈزۈش يۇمشاق دېتالى بولۇپ، Microsoft Office نىڭ بارلىق ئىقتىدارلىرىنى ئۇيغۇر يېزىقى ئۈچۈن خىزمەت قىلدۇرۇپ، ئۇنىڭ ياردىمىدە ئۇيغۇرچە ئارىلاشقان كۆپ تىللىق كىتاب - ژۇرنال بەتلىرىنى ياساش، ئېلېكترونلۇق جەدۋەل ئىشلەش، كۆپ ۋاسىتىلىك دەرسلىك تۈزۈش، تور بەت لايىھىلەش، ئېلېكترونلۇق پوچتا يوللانمىسى ئەۋەتىش، قوبۇللاش قاتارلىق خىزمەتلەرنى ئېلىپ بېرىشقا بولىدۇ.

يېڭى ئىقتىدارلىرى

كود ئۆلچىمى: ئۇيغۇرچە، قازاقچە ۋە قىرغىزچە ھەرپلەرنىڭ كود ئۆلچىمى خەلقئارا يۇنىكود، دۆلەت ئۆلچىمى ۋە شۇ ئارقىلىق يەرلىك ئۆلچىمى بىلەن پۈتۈنلەي ئوخشاش بولۇپ، ئۇيغۇرچە قوشۇلغان Windows Vista بىلەن ماسلاشتۇرۇلغان.

خەت نۇسخىلىرى: كۆپ تىللىق مەتبەئە ئۆلچىمىگە ماسلاشقان بولۇپ، تۈز خەت نۇسخىلىرى باسما، كىتاب، گېزىت ۋە ژۇرنال ئېھتىياجى بويىچە تۆت تۈرگە ئايرىلدى، ئۇنىڭدىن باشقا نەپىس ئىشلەنگەن ھۆسنى خەت نۇسخىلىرىمۇ تەمىنلىنىپ، خەت نۇسخىلىرىنىڭ نامى بىردەك «ئىلگاتىپ» تىن باشلاندى.

5 Leaflet from the Mu'aellim shop in the Computer Market, Renmin Lu, Ueruemchi.

Telephone directory, diary, planner, syllabus, personal accounting, calendar, alarm, stopwatch, clock, timer, calculator, integrated currency converter, and other personal assistance functions.

May the sensible buy in the education market begin with “Mu’aellim”!⁶

Text 81 Installing “UyghurSoft Aelkatip 5.0”

Supports the input of standard software⁷ for Uyghur, Qazaq, and Qirghiz script,⁸ international Unicode, State Standard, and Shinjang Uyghur Autonomous Region message exchange using Uyghur, Qazaq, and Qirghiz (language) standard code.⁹

Concise Introduction

“Aelkatip¹⁰ 5.0” software is a Windows environment for input of standard Uyghur, Qazaq and Qirghiz script, allowing for performance of all functions of Microsoft Office in Uyghur script. The functions it can support: constructing pages for multi-lingual books and periodicals in Uyghur, making electronic tables, multi-media electronic tables, multi-media teaching materials, designing web-pages, sending and receiving electronic mail, etc.

New Functions

Code standard: The code standard of Uyghur, Qazaq, and Qirghiz letters are completely in conformance with the international Unicode, the state code and SUAR standard, and harmonizes with Uyghur added in Windows Vista.

Font styles: Are suitable for multi-lingual printing standards, and are divided into four kinds, compatible with the needs of plain text printing, books, newspapers, and periodicals. In addition, other elegantly designed calligraphic scripts are offered; the names of all the font styles start with “Aelkatip”.¹¹

6 *Mu’aellim*: teacher, tutor.

7 A useful aid for translating computer-related Uyghur texts into English is Aehmaet (2000).

8 Each of these three languages has its own distinct Arabic-based script.

9 In use since 2000.

10 Arabic: *al-katib* (the secretary, the writer, the scribe).

11 Eighteen different fonts in all.

ئىملا تەكشۈرۈش: ئۇيغۇرچە ئىملا تەكشۈرۈش ئىقتىدارى تەمىنلەنگەن بولۇپ، ھەر مىنۇتغا 20-30 بەتلەك سۈرئەت بىلەن تەكشۈرىدۇ. سۆزلەردىكى، ھەرپ چۈشۈپ قېلىش، ئارتۇق يېزىلىپ قېلىش قاتارلىق ئىملا خاتالىقلىرىنى تېپىپ، گۇمانلىق سۆزلەرنىڭ ئاستىغا قىزىل سىزىق سىزىدۇ.

كود ئالماشتۇرۇش: ئىلگىرى بىر قەدەر ئومۇملاشقان بېيدا فاگجىك، سەنلى، ئالماس، ئەلپىدا، دۇلدۇل، ئىنتىل، بۇغرا، بىلگىيار، سەردار، يىپەك يولى 2000 قاتارلىق ئۇيغۇرچە يىزىق كىرگۈزۈش يۇمشاق دېتاللىرىدا كىرگۈزۈلگەن ئۇيغۇر يېزىقىدىكى ھۆججەت - ماقالىلەرنى ئەلكتىپ ۋە يۈنىكود ئۆلچىمىگە ئايلاندۇرۇشقا بولىدۇ، ئۇنىڭدىن سىرت ئۇيغۇر يېزىقىنى ئۇيغۇر يېڭى يېزىقى، سىلاۋىيان ئۇيغۇر يېزىقى، ئۇيغۇر كومپيۇتېر يېزىقى ۋە خەلقئارا تىرانسكرىپسىيە يېزىقىغا ئايلاندۇرۇشقا بولىدۇ.

كىتاب - ژۇرنال تۈزۈش

Microsoft Word/Publisher ئارقىلىق رەڭلىك كىتاب، گېزىت، ژۇرنال ۋە مۇدەككەپ لۇغەت بېتىنى ياساشقا بولىدۇ. Acrobat/ CorelDraw يۇمشاق دېتالى ئارقىلىق ھەرقانداق لازىم نۇرلۇق پىرىنتىپلاردا s2 ھۆججەتنى ھاسىل قىلىش ۋە سۇلفات قەغەزگە تەتۈر بېسىش قاتارلىق كەسپىي باسما ئىشلىرىنى ئېلىپ بېرىشقا بولىدۇ.

Windows سىستېما خەت نۇسخىلىرى ۋە uspio.dll ھۆججەتنى ئاپتوماتىك يېڭىلايدۇ، بۇ ئارقىلىق نۇر بەلگىسى بار ھەرقانداق ئورۇنغا ئۇيغۇرچە يېزىشقا بولىدۇ. (مەسىلەن ھۆججەت نامى، ھۆججەت قىسقۇچ، تىزىملىك، ... دېگەندەك).

خېرىدارلاردىن سوئال - جاۋاب

سوئال: مەن «ئەلكتىپ» يۇمشاق دېتالنىڭ دائىملىق ئىشلەتكۈچىسى بولۇپ، ئىلگىرى «ئەلكتىپ 9.3» نى كۆپ ئىشلەتكەن ئىدىم. ئۇنىڭدا بېسىلغان ماتېرىياللار كۆپ بولۇپ، بۇ قېتىم «ئەلكتىپ 0.5» نى قاچىلىسام، ئىلگىرىكى ھۆججەتلەر قالايىمقان بولۇپ كېتىپتۇ. نېمە ئۈچۈن بىر شىركەتنىڭ مەھسۇلاتى بولغان بۇ يۇمشاق دېتال ئۆزگارا ماسلاشمايدۇ؟ ئىلگىرى ئەلكتىپ 3.9/3.1/2.7 دە بېسىلغان ماتېرىياللارنى قانداق قىلىپ «ئەلكتىپ 0.5» دە ئىشلىتەلەيمەن؟

جاۋاب: «ئەلكتىپ» يۇمشاق دېتالى 1998 - يىلى 10 - ئايدا تەتقىق قىلىنىپ بازارغا سېلىنغاندا، ئۇيغۇرچە ھەرپلەرنىڭ كود ئۆلچىمى ھېچقانداق ئورۇن تەرىپىدىن بېكىتىلمىگەن بولۇپ، ھەرپلەرنىڭ كود ئورنىنى ئەرەبچە رايونلارغا قىسمەن ئۆزگەرتىش ئارقىلىق ياساپ چىققان ئىدۇق، كېيىن بۇ خىل ئۇسۇل ئارقىلىق ئىشلەنگەن ۋە ئۆزگەرتىش ئۇسۇلى ھەرخىل بولغان باشقا ئۇيغۇرچە كىرگۈزۈش يۇمشاق دېتاللىرى ئارقىمۇ - ئارقىدىن بارلىققا كەلدى. ئەمما، ئۇيغۇرچە كود ئارىسىدا قالايىمقانچىلىق

Spelling check: It provides a spelling check function for Uyghur, and checks with a speed of 20–30 pages per minute. It finds dropped and extra letters [in words] and other spelling errors, and it underscores doubtful words in red.

Code conversion: It is possible to convert documents and articles already put in by means of (in) the earlier popular Uyghur script processing software Beyda Fangjing, Saenli, Almas, Aelpida, Duldul, Intil, Bughra, Bilgiyar, Saerdar, Yipaek Yoli 2000, to Aelkatib and Unicode standards. And besides Uyghur script, Uyghur "new script",¹² Cyrillic Uyghur script,¹³ Uyghur computer script, and international transcription script can also be exchanged.

Producing Books and Periodicals

By means of Microsoft word/publisher colored books, newspapers, periodicals and complex dictionary pages can be produced. By means of Acrobat/Corel-Draw software, size 2 documents can be created and sulfate paper can be inverted on any laser printer, and professional printing jobs can be carried out.

The Windows system's word processing and `usp10.dll` document are automatically updated [renewed]. By means of a cursor, writing Uyghur in whatever place is possible (e.g. document name, file, menu ..., etc.).

Questions from Customers and Answers

Question: I am a long-term user of Aelkatip software. Before, I often used "Aelkatip 3.9". Because of this, materials typed in this [i.e. 3.9] are plentiful. This time, when I installed Aelkatip 5.0, all earlier documents were messed up. Why are the products of the same company and this software not compatible? How can I use materials set in the previous systems 2.7/ 3.1 /3.9 in system 5.0?

Answer: When Aelkatip software was researched and marketed in October 1998, the code standard for Uyghur fonts was not fixed in any place whatsoever. We constructed those by making some changes to the code locations of the Arabic range. Thereafter, working by means of this kind of method, and changing method, every other kind of other Uyghur installed software was published successively, one after the other. However, for the Uyghur code chaos occurred, and the incompatibility of information exchange in Uyghur in computers resulted

12 This term applies to a Latin script, based on the *pinyin* transcription of Chinese, which was adopted for writing Uyghur in the PRC in 1959. It was widely used until 1981/1982 when *kona yeziq* was adopted instead.

13 This script is used in the Uyghur communities in Uzbekistan, Kazakhstan, and Kirghizstan.

كۆرۈلۈپ، كومپيۇتېردا ئۇيغۇرچە ئۇچۇر ئالماشتۇرۇشتا بىردەك بولماسلىق سەۋەبىدىن زور قىيىنچىلىق تۇغۇلدى. 2005 - يىلى 4 - ئايدا، ئۇيغۇر، قازاق ۋە قىرغىز ھەرپلىرىنىڭ خەلقئارالىق، دۆلەتلىك ۋە ئاپتونوم رايونىمىزنىڭ يەرلىك ئۆلچىمى بېكىتىلدى ۋە رەسمىي ئېلان قىلىندى. شۇ سەۋەبتىن، بۇ قېتىمقى «ئەلكاتىپ 0.5» پۈتۈنلەي يېڭىلىنىپ، بىرلىككە كەلگەن ئۆلچەم بويىچە ياسالدى ھەم ئۇيغۇرچە كىرگۈزۈش قوشۇلغان Vista Windows بىلەن ماسلاشتۇرۇلدى.

«ئەلكاتىپ 0.5» نى قاچىلاش ياكى ئىشلىتىش داۋامىدا قېيىنچىلىقلارغا ئۇچرىسىڭىز، ئۇيغۇر سۇپا شىركىتىگە تېلېفون بېرىپ مۇلازىمەت تەلەپ قىلىشتىن ئىلگىرى، چوقۇم، «ئەلكاتىپ 0.5» ئۆپتىك دىسكىسى ئىچىدىكى «خېرىدارلاردىن سوئال - جاۋابىلار» نى تەپسىلىي ئوقۇپ چىقىڭ.

82 «ئىلتىش» ماڭارپ تەربىيەلەش مەركىزى¹⁴

مەركىزىمىزدە تەسىس قىلىنغان كومپيۇتېر تەربىيەلەش تۈرلىرى:

1. دەسلەپكى ئاساس (1 - دەرىجە ئىمتىھانى) سىنىپى

ئۆتۈلىدىغان مەزمۇنلار:

كومپيۇتېر توغرىسىدا دەسلەپكى چۈشەنچە، كومپيۇتېر قاتتىق دېتاللىرى ۋە ئۇلارنىڭ ئىقتىدارلىرى بىلەن تونۇشۇپ، كومپيۇتېر سېتىۋېلىش ۋە قۇراشتۇرۇش بىلىملىرى، مەشغۇلات سىستېمىسى ۋە يۇمشاق دېتال قاچىلاش، كۆپ كۆرۈلىدىغان كاشىلارنى ئوڭشاش؛

Windows xp مەشغۇلات سىستېمىسى، كومپيۇتېر مەشغۇلاتىدىكى 500 ئەپچىل چارە، پىرىنتېر دىسكاننېر ۋە نۇسخا ئالغۇ ئىشلىتىش.

يېزىق بىر تەرەپ قىلىش سىستېمىسى Microsoft Word ئارقىلىق ئۇيغۇرچە ۋە خەنزۇچە يېزىقلاردا ھەرخىل كىتاب - ژۇرنال، ماقالە - ئەسەرلەرنى كىرگۈزۈش، تەھرىرلەش ۋە بېسىپ چىقىرىش؛

جەدۋەل بىر تەرەپ قىلىش سىستېمىسى Microsoft Excel ئارقىلىق ھەرخىل جەدۋەل، گىرافىك، سىخېما، دىئاگراممىلارنى لايىھىلەش ۋە تەھرىرلەش، ھەرخىل سانلىق مەلۇماتلار ئارىسىدا مۇرەككەپ ھېسابلاشلارنى ئېلىپ بېرىش؛

14 Handout distributed at Computer City, Hongqi Lu, Ueruemchi.

in great difficulties. In April 2005, the standard [codes] for the letters of Uyghur, Qazaq, and Qirghiz were established and officially announced internationally, nationally, and locally at the level of our AR. For this reason, this time's "Aelkatip 5.0" was completely renewed, (and) produced in accordance with the unified standard, and has been made compatible with Windows Vista by adding Uyghur input.

If you have difficulties during installing or using "Aelkatip 5.0", you should absolutely read in detail "Questions from our customers and answers" inside "Aelkatip 5.0" optic disk, before phoning the Uyghur Soft Company to require service.

Text 82 "Iltish" Educational Training Centre

The kinds of computer training [classes] established at our centre:

1. Elementary knowledge (level 1 examination) class.

Teaching [lit.: "coming to pass"] contents:

Elementary understanding concerning computers, familiarization with computer hardware and their functions, knowledge about buying and installing a computer, installing the operating system and software, repairing frequently seen failures.

Using Windows XP operating system, the 500 handy ways in computer operation, printer (disk) scanner and copier.

Putting in, editing, and printing out every kind of book, periodical, article and text in Uyghur and Chinese scripts by means of Microsoft Word.

By means of Microsoft Excel designing and editing every kind of table, graph, scheme, and diagram; making complicated calculations from every kind of numerical data.

پروپېكسىيە بىر تەرەپ قىلىش سىستېمىسى Microsoft PowerPoint ئارقىلىق ئوقۇتۇشتا ئىشلىتىلىدىغان Internet بىلىملىرى بىلەن تونۇشۇش ۋە ئۇنىڭدىن پايدىلىنىش (ئېلخەت ئىشلىتىش، توردا مال سېتىۋېلىش، توردا پۇل تېپىش، توردا تېلېفون ئۇرۇش) توردىن ھەرخىل ماتېرىياللارنى (ناخشا - مۇزىكا، كىنو، ئۆگىنىش ماتېرىياللىرى) چۈشۈرۈش، تورغا ماتېرىيال يوللاش.

(مەزكۇر سىنىپنى پۈتتۈرگەنلەر ئىدارە - ئورگان، شىركەتلەرنىڭ كاتىباتلىق خىزمىتىنىڭ ھۆددىسىدىن چىقالايدۇ؛ دۆلەتلىك بىرىنچى دەرىجىلىك ئىمتىھاندىن ئۆتەلەيدۇ؛

ئۆز ئالدىغا مۇستەقىل خەت بېسىش ۋە كۆپەيتىش دۇكىنى ئاچالايدۇ.
ئوقۇش مۇددىتى: ئۆگىنىپ بولغۇچە، ئوقۇش ھەققى: 320 يۈەن.

2. پروگرامما تىللىرى (2 - دەرىجە ئىمتىھانى) سىنىپى

دۆلەتلىك كومپيۇتېر 2 - دەرىجە ئىمتىھانى تەلىپى بويىچە Visual، Visual FoxPro Basic تىلى قاتارلىق پروگرامما تىللىرىدا مەخسۇس خالىغان تىلنى تاللاپ ئۆگەنسە بولىدۇ؛

(مەزكۇر سىنىپتا ئوقۇغان كۇرسانتلارنىڭ كومپيۇتېر 2 - دەرىجە ئىمتىھانىدىن ئۆتۈشىگە كاپالەتلىك قىلىنىدۇ.)

ئوقۇش مۇددىتى: ئۆگىنىپ بولغۇچە، ئوقۇش ھەققى: 320 يۈەن
يۇقىرىقى سىنىپلار ئەتكەنلىك، چۈشتىن كېيىنلىك، كەچلىك ۋە شەنبە يەكشەنبىلىك تۈرلەر بويىچە تەسىس قىلىنغان بولۇپ، كۇرسانتلار ئۆزلىرىنىڭ ئەمەلىي ئەھۋالىغا ئاساسەن تاللاپ ئوقۇسا بولىدۇ.

3. تەكشىلىكتە سۈرەت بىر تەرەپ قىلىش ۋە ئېلان سەنئىتى سىنىپى

سۈرەت بىر تەرەپ قىلىش يۇمشاق دېتالى Adobe Photoshop نىڭ بارلىق قورال ۋە ئىقتىدارلىرى بىلەن تەپسىلىي تونۇشۇش ۋە ئۇنى ئىشلىتىش؛ مەزكۇر يۇمشاق دېتالدىن پايدىلىنىپ ھەرخىل كىتاب - ژورنال مۇقاۋىسى، ئۆي ئىچى ۋە تالا ئېلانى، ھەرخىل تەشۋىقات ماتېرىياللىرى، ئىسىم كارتۇچكىسى، تاماق تىزىملىكى، ئىدارە - ئورگان ۋە شىركەتلەرنىڭ قائىدە - تۈزۈم تاختىسى، شەرەپ تاختىسى، ۋېبسا، لوزۇنكا، پىلاكات ۋە باشقا تەشۋىقات ماتېرىياللىرىنى لايىھەلەش، كومپيۇتېردا ھەر خىل بەدىئىي سۈرەت ئەسەرلىرى ۋە ھۆسىنىخەتلەرنى ئىشلەش، ئېلان شىركەتلىرىدە تېخنىكا بىلەن تەسەۋۋۇرنى بىرلەشتۈرۈش ۋە ئۇنى ئىقتىسادىي ئۈنۈمگە ئايلاندۇرۇش.

يۇقىرىقى كېيىتىلغان لايىھەلەش تۈرلىرىدىن ئىقتىسادىي ئۈنۈم يارىتىش؛

Introduction to and familiarizing with Internet knowledge in teaching sessions by means of Microsoft PowerPoint, and understanding [how to take] advantage (using e-mail, shopping online, finding money on the web [through ads], phoning online), downloading various materials (songs, music, film, learning material), and uploading materials to the web.

Those who finished the class mentioned can handle secretarial work of offices and companies, and can pass the 1st-level State [Computer] Examination.¹⁵ They can open private (independent) printing and copy shops. Teaching period: [as long as] you need to learn. Tuition: 320 yuan.

2. Programming languages (level 2 examination) class

In accordance with the requirements of the 2nd-level State Computer Examination, visual FoxPro, visual basic and other special programming languages can be chosen for learning as you please (trainees studying in the class mentioned are guaranteed to pass the 2nd-level computer examination).¹⁶ Study period: as long as you need to learn. Tuition: 320 yuan.

Of the classes above, various [kinds] are established: in the morning, afternoon, and evening, and on Saturday and Sunday. It is possible for trainees themselves to choose in accordance with their work situation.

3. Adobe Photoshop cs and advertisement design class

Detailed familiarization and using all the tools and functions of Adobe Photoshop. Using the software mentioned for every kind of book and periodical covers, inside and outside advertisements, every kind of publicity material, name cards, menus, state agencies' and company boards of rules and regulations, boards of honor, sign boards, banners, and design of other publicity materials, composing every kind of artistic picture and calligraphy in the computer, unifying skill and imagination in advertisement companies and to make [it] economically beneficial.

To make the different kinds of design mentioned above economically effective [i.e. to earn money]. Those who have finished the class mentioned

15 This examination is held twice a year at Autonomous Region level. It is focused on use of Word, Excel, and Power Point.

16 This is a qualification required for many administrative functions in government.

مەزكۇر سىنىپنى تاماملىغانلار ئېلان شىركەتلىرىدىن ئۆز ئالدىغا مۇۋاپىق خىزمەت تاپالايدۇ؛

ئىقتىسادىي شارائىتى يار بەرگەنلەر مۇستەقىل ئېلان شىركەتلىرىنى قۇرالايدۇ؛
ئوقۇش مۇددىتى: ئۆگىنىپ بولغىچە. ئوقۇش ھەققى: 350 يۈەن.

4. تور بەت ياساش سىنىپى

Dream Weaver ، mx2004 ، Microsoft Access 2003 قاتارلىق دېتاللار بىلەن تونۇشۇش ئۇلارنى ئىشلىتىش؛

Html, css, vb script, asp قاتارلىق پروگرامما تىللىرىدىن پايدىلىنىپ ھەرىكەتچان ۋە تۇراقلىق تور بېكەت پروگراممىلىرىنى يېزىش؛

مەزكۇر سىنىپنى تاماملىغانلار ئېلان شىركەتلىرىدىن مۇۋاپىق خىزمەت تاپالايدۇ؛
ئۆز ئالدىغا مۇستەقىل تور بەت پروگراممىسى يازالايدۇ.

ئۆزىنىڭ تور بېتىنى قۇرالايدۇ.

شىركەتلەر ئۈچۈن تور مۇلازىمىتى قىلالايدۇ؛

ئوقۇش مۇددىتى: ئۆگىنىپ بولغىچە ئوقۇش ھەققى: 800 يۈەن.

مەركىزىمىز يەنە روس تىلى، ئىنگلىز تىلى، ياپون تىلى، خەنزۇ تىلى كەسىپلىرىگە داۋاملىق ئوقۇغۇچى قوبۇل قىلىدۇ.

83 ئىنتىرنىت تورى ۋە يۆتكەپ ساقلىغۇچ ۋاسىتىلىرى بازىرىنى تەرتىپكە

سېلىپ تۈزەش توغرىسىدا گومۇمىي ئۇقتۇرۇش¹⁷

خوتەن ۋىلايەتلىك مەدەنىيەت بازارلىرى ئىگىلىك تەرتىپىنى تېخىمۇ ئىلگىرىلىگەن ھالدا قېلىپلاشتۇرۇش، مەدەنىيەت بازارلىرى مۇھىتىنى ساپلاشتۇرۇپ، چېگرا ئىچى - سىرتىدىكى «ئۈچ خىل كۈچلەر» نىڭ توردىن پايدىلىنىپ تەشۋىق قىلىپ سىڭىپ كىرىشىنىڭ ئالدىنى ئېلىش ئۈچۈن، نۆۋەتتە بىر قىسىم يانفون كۆپ ئىقتىدارلىق كارتا، كومپيۇتېر سېتىش، رېمونت قىلىش ۋە يانفون سېتىش رېمونت قىلىش دۇكانلىرى، نىمكەش يانفون بازارلىرى، خەت بېسىش، خەت كۆپەيتىش دۇكانلىرىنىڭ كومپيۇتېر ئىچىدىكى ساقلىغۇچلاردا مىللىي بۆلگۈنچىلىك، زوراۋان تېررورلۇقنى ۋە دىنىي ئەسەبىي ئىدىيەنى تەشۋىق قىلىدىغان كۈن - سەن بۇيۇملىرى، يازما ماتېرىياللىرى مەۋجۇت بولۇشتەك ھادىسىلەرگە نىسبەتەن، خوتەن ۋىلايەتلىك جەمئىيەت ئامانلىقىنى ئۈنۈرلەر

17 Posted at the main gate of the No. 2 High School of Khotan County.

will find themselves a suitable job in advertisement companies. Those who have the economic means can establish their own advertisement company. Teaching period: as long as you need to learn. Tuition: 350 yuan.

4. Making web pages

Familiarizing and working with Dream weaver mx 2004 Microsoft access 2003 and other software. Using Html, css, vb script, asp program languages [for] writing moving and stable websites. Those who have completed the class mentioned will find themselves a suitable job in advertisement companies. They can write programs for their own individual website and can provide services for companies.¹⁸ Period of study: as long as you need to learn. Tuition: 800 yuan.

Our centre also continuously accepts students majoring in Russian, English, Japanese, and Chinese.

Text 83 General Announcement Concerning Regulating and Rectifying Internet Transfer and Storage Tools' Market

In order to better standardize the economic order of the cultural markets of Khotaen district, and to clean up the environment of the cultural markets, preventing the "Three Forces" inside and outside the borders from penetrating by exploiting the Web spreading propaganda, – [and because] now, some of the multi-functional phone card [shops], shops selling computers, repairing computers, selling and repairing mobile phones, markets for second hand mobile phone, print and copy shops, have stored inside computers, audio-visual materials, written materials concerning existing (current) events, propagating national separatism, violent terrorism and fanatical religious ideas –, the General Governing Social Security Office of Khotaen District, the PSB, the Branch of the Court of Investigation, the People's Court of Appeal, the Justice Department, the City Planning Office, the Commercial and Industrial Bureau,

18 This corresponds with the qualifications required for entering the 3rd-Level State Examination.

تۈزەش ئىشخانىسى، جامائەت خەۋپسىزلىكى ئىدارىسى، تەپتىش شۆبە مەھكىمىسى، ئوتتۇرا خەلق سوت مەھكىمىسى، ئەدلىيە ئىدارىسى، شەھەر قۇرۇلۇش ئىدارىسى، سودا - سانائەت ئىدارىسى، مەدەنىيەت - تەنتەربىيە ئىدارىسى، سۈپەت - تېخنىكا نازارەتچىلىكى ئىدارىسى، جۇڭگو كۆچمە خەۋەرلىشىش خوتەن ۋىلايەتلىك تارماق شىركىتى، جۇڭگو بىرلەشمە خەۋەرلىشىش خوتەن ۋىلايەتلىك تارماق شىركىتى ۋە جۇڭگو تېلېگراف خوتەن ۋىلايەتلىك تارماق شىركىتى قاتارلىق ئالاقىدار ئورۇنلار بىرلىكتە ۋىلايەتمىز بويىچە ئىنتېرنېت تورى ۋە يۆتكەپ ساقلىغۇچ ۋاسىتىلىرىدىن پايدىلىنىپ مىللىي بۆلگۈنچىلىك، زوراۋان تېررورلۇق مەزمۇنلىرىنى ۋە دىنىي ئەسەبىي ئىدىيەنى تەشۋىق قىلىدىغان قىلمىشلارغا قارىتا، مەخسۇس تۈزەش ۋە تەرتىپكە سېلىش ھەرىكىتىنى قانات يايدۇرۇشنى قارار قىلدى. مۇناسىۋەتلىك ئىشلارنى تۆۋەندىكىچە ئۇقتۇرۇمىز:

1. پۈتۈن ۋىلايەت بويىچە ئىنتېرنېت مۇلازىمىتى بىلەن شۇغۇللىنىدىغان بارلىق تىجارەت سورۇنلىرى، يانفون كۆپ ئىقتىدارلىق كارتىسى، نۇر دىسكا، بارماق دىسكا، MP4، MP3، سېتىش، رېمونت قىلىش بازارلىرى، نىمكەش يانفون بازارلىرى، ئۇن - سىن دۇكانلىرى، ماتېرىيال سېتىش، كۆپەيتىش دۇكانلىرى ۋە كىتاب - ژۇرنال يايما تىجارەتلىرى قاتارلىقلار 2010 - يىل 3 - ئاينىڭ 16 - كۈنىدىن بۇرۇن مىللىي بۆلگۈنچىلىك زوراۋان تېررورلۇق مەزمۇنلىرى ۋە دىنىي ئەسەبىي ئىدىيەنى تەشۋىق قىلىدىغان يازما ماتېرىياللىرى، ئۇن - سىن بۇيۇملىرى بار بولغان بارلىق كومپيۇتېر، يانفون، كۆپ ئىقتىدارلىق كارتىسى، نۇر دىسكا، بارماق دىسكا، MP4، MP3 قاتارلىق يۆتكەپ ساقلىغۇچ ۋاسىتىلىرى ھەققىدە ئايرىم - ئايرىم ھالدا مەدەنىيەت - تەنتەربىيە ئىدارىسى ۋە ج خ ئورگانلىرىغا ئۆزىنى مەلۇم قىلىش ياكى شۇ خاراكتېرلىك بۇيۇملارنى ئۆزلۈكىدىن تاپشۇرۇپ بېرىشى كېرەك. شۇ خىل تىجارەت بىلەن شۇغۇللانماسلىق ھەققىدە كاپالەتنامە بەرگەنلەر بىر تەرەپ قىلىنىش ۋە مەمۇرىي جازادىن كەچۈرۈم قىلىنىدۇ ھەمدە جىنايىي جاۋابكارلىققا تارتىلمايدۇ. تاپشۇرۇپ بېرىلگەن بۇيۇملارنى مەدەنىيەت تەنتەربىيە ئىدارىسى، جامائەت خەۋپسىزلىك تارماقلىرى تەكشۈرۈپ بىر تەرەپ قىلىپ بولغاندىن كېيىن قانۇن بويىچە ئۆز ئىگىسىگە قايتۇرۇپ بېرىدۇ.

2. ئىنتېرنېت تورىدىن پايدىلىنىپ مىللىي بۆلگۈنچىلىك زوراۋان تېررورلۇق ۋە دىنىي ئەسەبىي ئىدىيەنى تەشۋىق قىلىدىغان تور بېكەت، تور بەت، يازما ئۇن - سىن بۇيۇملىرىنى ئىشلىگەن، تارقاتقان، توردىن چۈشۈرگەن ۋە ساقلىغانلار 2010 -

the Culture and Sports Bureau, the Quality Control Bureau, the Khotaen branch office of China Mobile,¹⁹ the Khotaen branch of China Unicom, the Khotaen branch of China Telecom, and the relevant offices decided together on special measures and developing ways to put order throughout our province concerning evil deeds of using the Internet and transfer and storing tools with national separatist and violent terrorist contents and propagating fanatical religious ideas exploiting the Web and transfer and storage tools throughout our province. We announce the appropriate measures below:

1. Throughout the (whole) province, all commercial locations engaging in Internet services, selling multi-functional mobile phone cards, optical discs, USBs, MP3, MP4, repair shops, second hand mobile phone shops, and shops selling audio-visual materials, copy shops and pavement businesses of books and periodicals, etc. have to make known by themselves to both, the Culture and Sports Bureau and the PSB, before 16 March 2010, absolutely all written materials, and audio-visual materials, on computers, mobile phones, multi-functional phone cards, optical disks, usb stick, MP3, MP4, and other transmission and storage devices concerned, propagating national separatism, violent terrorism and fanatical religious ideas, or to submit by themselves materials of this character for inspection. Those guaranteeing that they are not engaged in this kind of business will either be pardoned from administrative punishment²⁰ or will not be held responsible for any crime. After the submitted material have been checked and handled by the Cultural and Sports Agency and the Public Security branches, it will be returned to the owner in accordance with the Law.
2. Those who make, distribute, download and store websites, Internet pages, and written audio-video materials spreading national separatist, violent terrorist, and fanatical religious ideas by using the Internet, have to make themselves known to both, the local cultural bureau and PSB. Those

19 Mobile phones with menus and the function of writing messages in Uyghur are on the market since early 2004.

20 This may imply a form of detention entailing a labor reeducation sentence of up to four years. Labor reeducation sentences can be imposed directly by the police, the courts, and security departments, and provincial justice departments. Other forms of administrative punishment, i.e. detention are known as "shelter and investigation" (de facto detention in conjunction with political investigation) and "home surveillance" (often implying house arrest, with restricted internet and phone communications, and 24-hour surveillance); Seymour (1998), pp. 19–22.

يىل 3 - ئاينىڭ 16 - كۈنىدىن بۇرۇن ئايرىم - ئايرىم ھالدا شۇ جايدىكى مەدەنىيەت ئىدارىلىرى ۋە ج خ ئىدارىلىرىغا ئۆزىنى مەلۇم قىلىشى كېرەك. بۇ خىل ئىشلار بىلەن شۇغۇللانماسلىق ھەققىدە كاپالەتنامە بەرگەنلەر بىر تەرەپ قىلىش ۋە مەمۇرىي جازادىن كەچۈرۈم قىلىنىدۇ ۋە جىنايى جاۋابكارلىققا تارتىلمايدۇ.

3. ئۇن - سىن دۇكانلىرى، ماتېرىيال بېسىش كۆپەيتىش دۇكانلىرى، كىتاب - ژۇرنال يايما تىجارەتچىلىرى چوقۇم قانۇنلۇق تىجارەت قىلىشى، مىللىي بۆلگۈنچىلىك، زوراۋان تېررورلۇق مەزمۇنى، دىنىي ئەسەبىي ئىدىيەنى تەرغىب قىلىدىغان ئۇن - سىن، يازما ماتېرىيالى بېسىش، كۆپەيتىش، كۆچۈرۈش ۋە سېتىشتىن قەتئىي خالى بولۇشى ۋە شۇنداق قىلىمىشلارنى جىددىي توسۇشى كېرەك.

4. بەلگىلەنگەن مۇددەتتىن كېيىن ۋىلايەتلىك مەخسۇس تۈزەش ھەرىكىتى ئارقىلىق تەكشۈرۈپ ئېنىقلانغان يۇقىرىقىدەك قانۇنسىز تىجارەت قىلىمىشلىرى ھەمدە شەخسىي ساقلاش، ياساش، تارقىتىش، توردىن چۈشۈرۈش قىلىمىشلىرى ئەھۋالى ئېغىر يېنىكىلىككە ئاساسەن «جۇڭخۇا خەلق جۇمھۇرىيىتى جىنايى ئىشلار جازا قانۇنى»، «جۇڭخۇا خەلق جۇمھۇرىيىتى ئامانلىق بىر تەرەپ قىلىش قانۇنى»، «جۇڭخۇا خەلق جۇمھۇرىيىتى كومپيۇتېر ئۇچۇر تور خەلقئارا بىرلەشمە باشقۇرۇش ۋاقتىلىق بەلگىلىمىسىنى ئەمەلىيلەشتۈرۈش چارىسى»، «نەشرىيات باشقۇرۇش نىزامى»دىكى ئالاقىدار بەلگىلىمىلەرگە ئاساسەن بىر تەرەپ قىلىنىدۇ. مەمۇرىي جازا يۈرگۈزۈلىدۇ ياكى جىنايى جاۋابكارلىقى سۈرۈشتە قىلىنىدۇ.

كەڭ ھەر مىللەت ئاممىسىنىڭ بۇ قېتىملىق مەخسۇس تۈزەش ھەرىكىتىگە ئاكتىپ قاتنىشىپ، قانۇنسىز تىجارەت قىلىمىشلىرىنى ئاكتىپ پاش قىلىشنى ئۈمىد قىلىمىز. پاش قىلىش تېلېفونى: خوتەن ۋىلايەتلىك مەدەنىيەت - تەنتەربىيە ئىدارىسى مەدەنىيەت بازارلىرىنى باشقۇرۇش ئىشخانىسى؛ 12318 خوتەن ناھىيەلىك ج خ ئىدارىسى

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guaranteeing that they are not engaged in this kind of activity will be pardoned from punishment and administrative punishment or will not be held responsible for any crime.

3. Audio shops, shops printing and copying materials, side-walk sellers of books and periodicals must conduct lawful business and must absolutely abstain from printing audio-written materials, photocopying, copying and selling, and disseminating of contents propagating national separatist, violent terrorist ideas, and must immediately stop such actions [committed by others].
4. After the announced period, by way of the special provincial rectifying action, verifying the acts of downloading, distributing, producing, privately storing, and illegal activities mentioned above, will be handled in accordance with the articles (rules) concerned in the *PRC's Criminal Law Code*, the *PRC's Law Handling Security*, the *PRC's Implementation Plan of Provisional Regulations for Unification of International Supervision of Computer, Information and Internet*, *Rules for Supervising Publication*, and related regulations. Administrative punishment will be inflicted or criminal responsibility will be investigated.

We hope that people of all nationalities will actively join this time in “the special governing movement”, and will actively disclose those engaged in illegal trade.

Disclosing telephone: Bureau for Supervision of Cultural Markets of the Culture and Sport Directorate of the Province of Khotaen 12318; Public Security Office of Khotaen County 2039795

February 8, 2010

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*Law and Regulations: The Opaqueness
of Legality and Application*

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84 قانۇنسىز نەشر بۇيۇملىرىنى ياساش، سېتىش، تارقىتىشتەك قانۇنغا خىلاپ قىلمىشقا جازا بېرىشنىڭ ئاساسى¹

«نەشر قىلىشنى باشقۇرۇش نىزامى»

26 - ماددا: ھەرقانداق نەشر بۇيۇملىرىدا تۆۋەندىكى مەزمۇنلار بولماسلىقى كېرەك:

1. ئاساسىي قانۇندا بەلگىلەنگەن ئاساسىي پىرىنسىپلارغا قارشى بولغان؛
2. دۆلەتنىڭ بىرلىكىگە، زېمىن پۈتۈنلۈكىگە زىيان يەتكۈزىدىغان؛
3. دۆلەت بىخەتەرلىكىگە دائىر مەخپىيەتلىكنى ئاشكارىلاپ قويىدىغان ياكى دۆلەتنىڭ شان - شۆھرىتى ۋە مەنپەئەتىگە زىيان يەتكۈزىدىغان؛
4. مىللىي ئۆچمەنلىكنى، مىللىي كەسىپنى قوزغايىدىغان، مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىدىغان ياكى مىللەتلەرنىڭ ئۆرپ - ئادىتىگە زىيان يەتكۈزىدىغان؛
5. بىدئەت، دىن، خۇراپاتلىقنى تەرغىب قىلىدىغان؛
6. جەمئىيەت تەرتىپىگە زىيان سالىدىغان قالايمىقانلاشتۇرىدىغان، ئىجتىمائىي مۇقىملىقنى بۇزىدىغان؛
7. شەھۋانىيلىقنى، قىمار ئويناش، زوراۋانلىقنى تەرغىب قىلىدىغان ياكى جىنايەت ئۆتكۈزۈشكە كۈشكۈرتىدىغان؛
8. باشقىلارغا ھاقارەت قىلىدىغان ياكى تۆھمەت قىلىدىغان، باشقىلارنىڭ قانۇنلۇق ھوقۇق - مەنپەئەتىگە زىيان يەتكۈزىدىغان؛
9. سوتسىيالىستىك ئومۇمىي ئەخلاققا ياكى مىللەتلەرنىڭ مۇنەۋۋەر مەدەنىيەت ئەنئەنىسىگە زىيان يەتكۈزىدىغان؛
10. قانۇن، مەمۇرىي نىزاملاردا چەكلەنگەن ھەمدە دۆلەت چەكلەشنى بەلگىلىگەن باشقا مەزمۇنلار بار.

27 - ماددا: قۇرامىغا يەتمىگەنلەرنى ئويىپكىت قىلغان نەشر بۇيۇملىرىدا قۇرامىغا يەتمىگەنلەرنى سوتسىيالىستىك ئومۇمىي ئەخلاققا خىلاپلىق قىلىشنى دوراشقا ۋە قانۇنغا خىلاپلىق قىلىپ جىنايەت ئۆتكۈزۈشكە ئېزىقتۇرىدىغان مەزمۇنلار بولماسلىقى كېرەك ۋە تېررورلۇق، رەھىمسىزلىك، قەبىھلىك قاتارلىق قۇرامىغا يەتمىگەنلەرنىڭ جىسمانىي ۋە پىسخىكىلىق ساغلاملىقىغا زىيان يەتكۈزىدىغان مەزمۇنلار.

1 Posted outside the PSB at the back entrance of the former Russian Consulate grounds.

**Text 84 Basis of Punishment for Producing, Selling and Distributing
Illegal Published Materials (Contrary to the Law)**

“Regulation of Supervision of Publishing”

Article 26: Any kind of published material with contents mentioned below should not exist:

1. Going against the basic principles stated in the Constitution;
2. Endangering the unity of the country and the integrity of the territory;
3. Revealing secrets concerning state security,² endangering the glory of the state and its interests;
4. Stirring up hostility of nationalities and discrimination of nationalities, sabotaging solidarity of nationalities, or harming the traditions of the nationalities;
5. Disseminating heresy, religion, and superstition;
6. Harming and disturbing social order, destroying social stability;
7. Disseminating pornography,³ gambling and committing violence, or abetting the commitment of crime;
8. Insulting others or slandering, harming legal rights and interests of others;
9. Harming socialist general morality or the excellent cultural tradition of the nationalities;
10. What is prohibited by law and administrative regulations, and other contents prohibited by state regulations.

Article 27: Published materials aimed at adolescents should not have contents seducing adolescents to infringe upon general socialist morality, committing crimes contrary to the law, and should not have contents harming the physical and psychological health of adolescents such as [of] a terrorist, cruel and malignant (nature).

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- 2 The National Administration for the Protection of State Secrets [State Secrets Bureau] is responsible for the classification of state secrets and for the protection of such classified information. “Secrets concerning state security” mentioned in the text above cover a potentially wide range since the *Law of the PRC on Guarding State Secrets* of 1989, and its revised versions of October 2010 and June 2012, allow the State Secrets Bureau (which is a subordinate organization of the Central Committee of the CPC) to classify any matter as “state secret”.
 - 3 Pornography is prohibited in China, and possession is punishable by up to three years in prison. Yet, no legal definition exists.

63 - ماددا: مۇشۇ نىزامدىكى 26 - ، 27 - ماددىلاردا چەكلەنگەن مەزمۇنلار بار قانۇنسىز نەشر بۇيۇملىرىنى باسقان ، كۆپەيتىپ كۆچۈرگەن ، پارچە ساتقان ، ئىجارىگە بەرگەن ، تارقاتقان ئالاقىدار كىشىلەردىن قانۇنسىز نەشر بۇيۇمىنىڭ كېلىش مەنبەسىنى چۈشەندۈرگەن ، كۆرسىتىپ بەرگەنلەردىن تەكشۈرۈش ئارقىلىق دېگەنلەرنىڭ راستلىقى ئېنىقلانسا ، قانۇنسىز نەشر بۇيۇمى ھەمدە قانۇنسىز تاپاۋىتى مۇسادىرە قىلىنىدۇ ، باشقا مەمۇرىي جازانى يېنىكىلىتىشكە ياكى خالاس قىلىشقا بولىدۇ.

85 تىيانشان رايونلۇق مەدەنىيەت - تەنتەربىيە ئىدارىسىنىڭ مەدەنىيەت بازارلىرىدىكى قانۇنسىز ئەھۋاللارنى پاش قىلىش تاختىسى⁴

1. ئاساسىي قانۇندا بەلگىلەنگەن ئاساسىي پىرىنسىپلارغا قارشى چىقىش.
2. دۆلەتنىڭ بىرلىكى ، ئىگىلىك ھوقۇقى ۋە زېمىن پۈتۈنلۈكىگە خەۋپ يەتكۈزۈش.
3. دۆلەتنىڭ مەخپىيەتلىكىنى ئاشكارىلاش ، دۆلەتنىڭ بىخەتەرلىكىگە خەۋپ يەتكۈزۈش ياكى دۆلەتنىڭ ئىناۋىتى ۋە مەنپەئەتتىكى زىيان يەتكۈزۈش.
4. مىللىي ئۆچمەنلىك ، مىللىي كەمسىتىش پەيدا قىلىش ۋە قۇتراتقۇلۇق قىلىش ، مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىش ياكى مىللەتلەرنىڭ ئۆرپ - ئادەتلىرىگە دەخلى - تەرۇز قىلىش.
5. بىدئەتلىك ۋە خۇراپاتلىقنى تەشۋىق قىلىش.
6. جەمئىيەت تەرتىپىنى قالايمىقانلاشتۇرۇش ، جەمئىيەت مۇقىملىقىغا بۇزغۇنچىلىق قىلىش.
7. شەھۋانىي ، بەتقىلىق ، قىمار ، زوراۋانلىقنى تەرغىب قىلىش ياكى جىنايەت ئۆتكۈزۈشكە كۈشكۈرتۈش.
8. باشقىلارغا ھاقارەت قىلىش ، تۆھمەت قىلىش ياكى باشقىلارنىڭ قانۇنلۇق ھوقۇق - مەنپەئەتتىكى دەخلى - تەرۇز قىلىش.
9. ئىجتىمائىي ئەخلاق ياكى مىللەتلەرنىڭ ئىلغار مەدەنىيەت ئەنئەنىسىگە دەخلى - تەرۇز قىلىش.
10. قانۇن ، مەمۇرىي قانۇن ۋە دۆلەت بەلگىلىمىلىرىدە مەنئىي قىلغان باشقا مەزمۇنلار.

4 Posted on a municipal notice board at the entrance to Yan'an Park.

Article 63: [In case of] persons concerned with printing, copying, retailing, lending, and distributing illegal published materials prohibited in articles 26 and 27, who make known and reveal the source of illegal published materials, (if clarified by checking what they say is reality) the illegal published materials or illegal earnings will be confiscated. Other administrative punishment [which could be imposed upon them] will be reduced or dispensed.

Text 85 Notice board⁵ of the Culture and Sport Agency of Tiyanshan District [Specifying] Illegal Phenomena in the Cultural Markets

1. To oppose the basic principles stipulated in the constitution.
2. To endanger the unity of the country, the sovereignty, and the integrity of the land.
3. To divulge state secrets, endanger state security, or to damage the reputation of the state and its interests.
4. To produce and to instigate hostility between nationalities, and discrimination of nationalities, to damage the solidarity of nationalities, or to infringe upon traditions of nationalities.
5. To propagate heresy and superstition.
6. To disturb social order and to damage social stability.
7. To spread pornography, obscenity, gambling, and violence, or to instigate committing crimes.
8. To insult others, to slander, or to infringe upon legal rights and interests of others.
9. To hinder social morals or outstanding cultural traditions of nationalities.
10. Other matters prohibited by law, administrative law, and state stipulations.

5 Lit.: "disclosure" board.

11. ئىجازەتنامىسىز تىجارەت قىلىش، ئاھالىلەرنىڭ نورمال تۇرمۇشىغا تەسىر يەتكۈزىدىغان كۆڭۈل ئېچىش سورۇنلىرى، قانۇنسىز نەشر قىلىنغان كىتاب - ژۇرنال، ئۇن - سىن بۇيۇملىرى، VCD، DVD پىلاستىنكىلىرى قاتارلىقلارنى سېتىش.
12. كۆڭۈل ئېچىش ئورۇنلىرىدا بەلگىلەنگەن تىجارەت ۋاقتىدىن سىرت (ھەر كۈنى بېيجىڭ ۋاقتى ئەتىگەن سائەت 4 تىن 10 غىچە) تىجارەت قىلىشقا بولمايدۇ.
13. قۇرامغا يەتمىگەنلەرنى ئاممىۋى كۆڭۈل ئېچىش سورۇنلىرىغا، تورخانىلارغا كىرگۈزۈشكە يول قويۇلمايدۇ.
14. قانۇنسىز ئۇن - سىن بۇيۇملىرىنى ساتقان، ئىجارىگە بەرگەن تىجارەت ئورنى، قانۇنسىز ئۇن - سىن بۇيۇملىرىنى ساقلىغان ئامبار ۋە يول ئۈستىدە قانۇنسىز ئۇن - سىن بۇيۇملىرىنى ساتقان يايما - تىجارەتچىلەر.

رايونىمىز تەۋەسىدىكى مەدەنىيەت بازارلىرىدىكى تىجارەت ئورۇنلىرى (كارا OK، مەيخانا، مۇزىكىلىق چايخانا، تورخانا، شاھمات - قارىخانا، ئۇن - سىن بۇيۇملىرى، كىتاب - ژۇرناللارنى پارچە سېتىش، ئىجارىگە بېرىش بۇيۇملىرى، خەت ئۇرۇش، كۆپەيتىپ بېسىش ئورۇنلىرى)دا يۇقىرىقى ئەھۋاللار بايقالسا، 2338283 ياكى 2321011 غا تېلېفون بېرىپ پاش قىلىڭ.

تىيانشان رايونلۇق مەدەنىيەت - تەنتەربىيە ئىدارىسى

86 مىللىي ئۆچمەنلىك ۋە مىللىي كەمسىتىشكە قۇتراتقۇلۇق قىلىش ھەرىكەتلىرىنى جازالاش چارىلىرى⁶

مىللىي باراۋارلىك، ئىتتىپاقلىق، پارتىيىمىز ۋە دۆلىتىمىز ئىزچىل چىڭ تۇرۇپ كەلگەن ئاساسىي سىياسەت، ئۆچمەنلىك ۋە مىللىي كەمسىتىشكە قۇتراتقۇلۇق قىلىپ، مىللىي باراۋەرلىك، ئىتتىپاقلىققا بۇزغۇنچىلىق قىلىدىغان ھەرقانداق سۆز - ھەرىكەتلەرنىڭ ھەممىسى قانۇنسىز. 8 - نۆۋەتلىك مەملىكەتلىك خەلق قۇرۇلتىيىنىڭ 5 - يىغىنىدا تۈزىتىش كىرگۈزۈلگەن «جۇڭخۇا خەلق جۇمھۇرىيىتىنىڭ جىنايىتى ئىشلار قانۇنى»غا «مىللىي ئۆچمەنلىك، مىللىي كەمسىتىشكە قۇتراتقۇلۇق قىلىش» دېگەن جىنايەت قوشۇلدى. بۇ جىنايەتنى شەكىللەندۈرۈشنىڭ تۆۋەندىكىدەك ئالاھىدىلىكى بار:

6 Posted on a wall near Barkoel Mosque, Ueruemchi.

11. To trade without permit, [to run] places of amusement affecting peoples normal life, to sell illegally published books and periodicals, audio-video products, VCD, DVD, etc.⁷
12. To conduct business in places of amusement outside stipulated trading hours (every day from 4 till 10 p.m. Beijing time).⁸
13. To allow adolescents to enter public amusement areas and Internet parlors.⁹
14. A commercial location selling and renting illegal audio-video products, a warehouse [storing illegal audio-video products], and ambulant merchants selling illegal audio-video products on the road.¹⁰

If matters mentioned above are discovered in commercial establishments of the cultural markets belonging to our district (karaoke clubs, bars, teahouses with music, internet parlors, chess and card play parlors, retailers of video-audio products, books and periodicals, renting products, typing and copy shops), inform by phoning 2338283 or 2321011.

Culture and Sport Agency of Tiyanshan District

Text 86 Ways for Punishing Acts Inciting Hatred between Nationalities and Discrimination of Nationalities

[Working for] Equality of nationalities and [their] solidarity is a basic policy which our Party and our state have all along adhered to. Words and actions inciting hatred and discrimination of nationalities, damaging the equality of nationalities and [their] solidarity, are all illegal. In the 5th session of the 8th National People's Assembly¹¹ the PRC's *Criminal Code* was amended and "inciting hostility of nationalities and discrimination of nationalities" was added as a crime. This crime is constituted by the features [mentioned] below.

⁷ This phrase covers pirated materials and materials which are illegal in terms of content.

⁸ Since the founding of the PRC, the country constituted one Beijing-indexed time zone. From February 1986, however, Shinjiang observes 'Ueruemchi time' which is two hours behind 'Beijing time'. 'Ueruemchi time' or 'Shinjang time' is observed by Uyghurs. Government, public transport, banks, and any official businesses are run on 'Beijing time'.

⁹ The minimum age required for access to Internet parlors (cafés) is eighteen. An ID is required and ID details are recorded at the reception desk.

¹⁰ Also here, "illegal" has the double meaning.

¹¹ This took place in 1993.

ئوبېكت - دۆلەتمىزنىڭ مىللىي باراۋەرلىك، ئىتتىپاقلىق، ئۆزئارا ياردەم بېرىشتىن ئىبارەت سوتسىيالىستىك مىللىي مۇناسىۋەتكە بۇزغۇنچىلىق قىلىشنى كۆرسىتىدۇ. ئوبېكتىپ جەھەتتە پىتنە - ئېغۇزا توقۇش، تۆھمەت قىلىش قاتارلىق يالغان سۆزلەر بىلەن تەرغىب قىلىپ، كۈشكۈرتۈپ قايىمۇقتۇرۇپ، نورمال مىللەتلەر مۇناسىۋىتىگە زىيان سېلىپ، مىللىي ئۆچمەنلىك تۇغدۇرۇپ، ئېغىر، يامان ئاقىۋەت كەلتۈرۈپ چىقارغان قىلمىش. سۈبېكت - جىنايى قىلمىش ئۆتكۈزگەنلەر تەبىئىي ئادەم، شۇنداقلا قانۇنىي ئىگىسىمۇ بولىدۇ. سۈبېكتىپ جەھەتتە قىلمىش سادىر قىلغان ئادەم قەستەن قىلغان بولىدۇ. بۇ جىنايەت مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىش قەستىنىڭ يېتەكچىلىكىدە شۇنىڭغا مۇناسىپ كېلىدىغان جىنايەت قىلمىشنى سادىر قىلىپ، مىللىي ئۆچمەنلىك ۋە توقۇنۇشنى بىۋاسىتە كەلتۈرۈپ چىقىرىشتىن ئىبارەت. «جۇڭخۇا خەلق جۇمھۇرىيىتىنىڭ جىنايى ئىشلار قانۇنى» دا مۇنداق دەپ ئېنىق بەلگىلەنگەن: «مىللىي ئۆچمەنلىك، مىللىي كەمسىتىشكە قۇتراتقۇلۇق قىلغان، قىلمىشى ئېغىر بولغانلارنى 3 يىلدىن تۆۋەن مۇددەتلىك تۇتۇپ تۇرۇپ ئەمگەككە سېلىش، رېجىمغا ئېلىش ياكى سىياسىي ھوقۇقىدىن مەھرۇم قىلىش جازاسى بېرىلىدۇ؛ قىلمىشى ئالاھىدە ئېغىر بولغانلارغا 3 يىلدىن يۇقىرى، 10 يىلدىن تۆۋەن مۇددەتلىك قاماق جازاسى بېرىلىدۇ».

87 قانۇننىڭ ئىززەت - ھۆرمىتىنى قەتئىي قوغدايلى!¹²

قانۇننىڭ ئىززەت - ھۆرمىتىنى ۋە سوتسىيالىستىك قانۇن ئىدارە قىلىشنى قوغداش دۆلەت ئورگانلىرىنىڭ ھەرقانداق ۋەقەلەرنى بىر تەرەپ قىلىشتا چىڭ تۇرىدىغان پىرىنسىپى بولۇپلا قالماستىن، تېخىمۇ مۇھىمى ھەر بىر پۇقرانىڭ تەۋرەنمەس ئېتىقادى. دۆلەتمىز سوتسىيالىستىك قانۇن ئىدارە قىلىنىدىغان دۆلەت، دۆلەتنى قانۇن بويىچە ئىدارە قىلىش دۆلەتمىزنىڭ تۈپ تەدبىرى، شۇنداقلا مەملىكىتىمىزدىكى ھەر مىللەت خەلقىنىڭ ئورتاق تاللىشى. ئىنسانىيەتنىڭ ئۇزاق تارىخىدا، قانۇن بويىچە ئىدارە قىلىش مەدەنىيلىك بىلەن قالاقلق، تەرتىپلىك بىلەن قالايمىقانچىلىقنىڭ ئايرىمىسى بولۇپ كەلدى.

12 Posted on a wall in Shengli Lu.

Coverage – It focuses on the destruction of socialist relationships between the nationalities, and most certainly of the equality of nationalities, of the solidarity, and of mutual help. From the objective point of view – fabricating rumors, spreading slander, agitating by means of various lies, brainwashing and deceiving, bring serious bad results and cause evil deeds damaging the normal relationship of the nationalities and induce hostility of the nationalities. Subject – Natural persons committing crimes, exist as legal subjects at the same time. From the subjective point of view, a person who committed crimes is considered to be acting deliberately. Most certainly, this crime is guided by the plot to destroy the solidarity of nationalities, and to provoke hatred and conflict between the nationalities by means of committing related crimes.

In the *PRC's Criminal Code* [Article 249] it is clarified as follows: “he who incites hatred of the nationalities and discrimination of nationalities, will be punished in accordance with the gravity of the circumstances with less than three years of forced labor, will be placed under surveillance or deprived of political rights. Those having committed especially grave acts will be punished with a period of imprisonment of more than three years and less than ten years”.¹³

Text 87 Let's Resolutely Protect the Dignity of the Law

Protecting the dignity of the Law and the supervision of socialist Law, is not only the principle adhered to by state agencies handling any kind of events, but more importantly [it] is the unshakeable belief of every citizen. Our country is a country ruled by socialist Law; administration of the state by Law is the basic path of our country. Moreover, it is the common choice of the people of every nationality in our country. In the long history of humanity, administration in accordance with the Law has distinguished between civilization and backwardness, order and disorder. In whatever situation, we should raise high

13 This text summarizes and paraphrases the relevant articles (249, 250, and 251) of the Criminal Code. In Xinjiang, a legal or de facto resident convict for a serious offence will be sent to the prison in the nearest city. He will remain there and work in the prison's factory. If the offense is not serious but still entails a sentence of a few years, he will be sent to a labor reform farm in his home prefecture. These prisons and labor reform farms fall under the Department of Justice. Prisoners and minders are overwhelmingly Uyghur and Qazaq. See Seymour (1998), p. 81.

ھەرقانداق ئەھۋالدا، بىز قانۇن بايرىقىنى ئېگىز كۆتۈرۈپ، قانۇنغا بولغان ئېتىقادىمىزنى مۇستەھكەملەپ، ئەمەلىي ھەرىكىتىمىز بىلەن قانۇننىڭ ئىززەت - ھۆرمىتىنى ۋە نوپۇزىنى قوغدىشىمىز كېرەك.

قانۇنغا ئىشىنىيلى، قانۇننىڭ قۇدرىتىگە ئىشىنىيلى! قانۇنغا بولغان ئېتىقاد ھەر بىر كىشىنىڭ قەلبىگە چوڭقۇر يىلتىز تارتقاندىلا، جەمئىيىتىمىز چوقۇم تېخىمۇ ئىناق، خاتىرجەم بولىدۇ. شۇڭلاشقا، بىز قانۇننىڭ نوپۇزى ئارقىلىق گۈزەل شىنجاڭنى مەڭگۈ يورۇتۇپ، ھەرقايسى مىللەتلەرنىڭ يۇرت - ماكانىنى قوغدايلى!

88 خوتەن ۋىلايەتلىك خوتەن دەريا ۋادىسىنى باشقۇرۇش ئىدارىسىنىڭ بىخەتەر، مەدەنىي رايون باشقۇرۇش بەلگىلىمىسى¹⁴

1. ئىجتىمائىي ئەخلاق، كەسپىي ئەخلاق، ئائىلە گۈزەل ئەخلاقى تەربىيىسىنى چوڭقۇر قانات يايدۇرۇش.
2. ئىدارىنىڭ ۋە ئۆزىنىڭ ئوبرازىنى تۇرغۇزۇپ، سۆز - ھەرىكەتتە مەدەنىي بولۇش، باشقىلارغا ئەدەپ بىلەن مۇئامىلە قىلىش، مەدەنىيلىك بىلەن ئىش بېجىرىش.
3. مىللەتلەر ئىتتىپاقلىقىنى قوغداپ، بەشىنى ئىشقا ئاشۇرۇش، ئۆزئارا ئىشىنىش، ئۆزئارا ھۆرمەتلەش، ئۆزئارا قوللاش، ئۆزئارا ئۆگىنىش، ئۆزئارا ئەپۇ قىلىش.
4. جەمئىيەت ئامانلىقىنى ئۈنۈپرسال تۈزەش، بىخەتەر ئىشلەپچىقىرىش، پىلانلىق تۇغۇتقا مۇناسىۋەتلىك قانۇن - نىزاملارغا ئاڭلىق ھالدا رىئايە قىلىش.
5. قانۇن - نىزامغا رىئايە قىلىش، قوپال سۆزلىمەسلىك، ئۇرۇشماسلىق، ھاراق ئىچىپ ماجىرا چىقارماسلىق، خالىغان جايغا چوڭ - كىچىك تەرەت قىلماسلىق، پارچە - پۇرات نەرسىلەر ۋە ئەخلەتلەرنى قالايمىقان تاشلىماسلىق، قالايمىقان خەت يازماسلىق، ئېلان چاپلىماسلىق، يۇقىرى ئاۋازدا پاراك سالىماسلىق، چىملىققا دەسسەمەسلىك، گۈل - گىياھلارنى ئۈزمەسلىك.
6. رايون باشقۇرۇشقا، مۇھىتنى ئاسراشتا ھەممە ئادەمنىڭ مەسئۇلىيىتى بار، رايون باشقۇرۇشتا تۈزۈم بويىچە مۇكاپاتلاش ۋە جازالاش چارىسى ئەمەلىيلەشتۈرۈلىدۇ.

14 Posted on a notice board in Bositan Lu.

the banner of the Law, reinforce our belief concerning the Law, and protect the dignity and authority of the Law with our concrete action. Let's trust the Law! Let's trust the force of the Law! Only if belief in the Law is rooted deeply in the heart of every person, our society will definitely be even more amicable and tranquil. Therefore, let's make beautiful Xinjiang shine forever by means of the authority of the Law, let's protect the homeland of every nationality!

Text 88 Stipulations of the Safe Civil District's Supervising Agency of Khotaen District's Khotaen River Bank Supervising Administration

1. To seriously launch education concerning social ethics, professional ethics, and family ethics.
2. To establish a good image of the Agency and of oneself, to be civilized in speaking and behaving, to behave towards others with politeness, to handle affairs with civility.
3. To protect the solidarity of nationalities, to realize the [following] five: trusting each other, respecting each other, supporting each other, learning from each other, forgiving each other.
4. To comprehensively organize social security, safe production, to observe the law and regulations concerning family planning rationally.
5. To obey law and regulations. Do not utter rude words, do not fight, do not provoke after drinking, do not relieve oneself at random, do not throw waste items and garbage away at random, do not write randomly [on the walls], do not put up notices, do not chat loudly, do not step upon the lawn, do not pick flowers and plants.
6. Everybody is responsible for supervision of the district and for protecting the environment. The way of rewarding and punishing will be put into practice by (in) the District Supervision [i.e. of the Khotaen River Valley] in accordance with the rules.

89 قاشتېشى ئاھالە كومىتېتى ۋە ئاھالىلەرنىڭ «قائىدىگە بويسۇنۇش
ئەھدىگە رىئايە قىلىش» ۋەدىنامىسى¹⁵

ئاھالە كومىتېتى ۋە كادىرلارنىڭ قاتىدىگە بويسۇنۇش ئەھدىگە رىئايە قىلىش
ۋەدىنامىسى

1. ئاھالىلەر ئوتتۇرىسىدىكى زىددىيەت - ماجرالارنى مۇۋاپىق ھەل قىلىنغان، ھەمدە ئېغىر ئاقىۋەت كەلتۈرۈپ چىقارغان بولسا، 50 يۈەندىن 100 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.
2. ئاھالىلەرنىڭ تۈرلۈك قىيىنچىلىقلىرى، ھەمدە ئامما كۆڭۈل بۆلىدىغان قىزىق نۇقتا مەسىلىلىرىنى ۋاقتىدا يۇقىرىغا يوللىماسلىق ياكى مۇۋاپىق ھەل قىلماي، يۇقىرىغا ئەرز قىلىش، شىكايەت قىلىش، جىدەل چىقىرىش قاتارلىق ئاقىۋەتلەرنى تۇغدۇرۇپ، ئاھالىلەرگە زىيان كەلتۈرۈپ چىقارغان بولسا، 30 يۈەندىن 100 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.
3. ئاشكارىلاشقا دائىر مەزمۇنلار ئاشكارا قىلىنمىغان ياكى ئاشكارىلاش مەزمۇنى ئادىل، ئېنىق بولماي، ئاھالىلەرنىڭ يۇقىرىغا ئەرز قىلىش ياكى شىكايەت قىلىشنى كەلتۈرۈپ چىقارغان بولسا، 100 يۈەندىن 500 يۈەنگىچە ۋەدىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.
4. تۆۋەن تۇرمۇش كاپالەت سوممىسى ياكى تۇغۇت كۆرسەتكۈچى تارقاتقان ۋاقتىدا، بەلگىلىمە بويىچە تارقاتمىغان بولسا، 50 يۈەندىن 100 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.
5. بەلگىلىمە بويىچە، ۋاقتىدا ئاھالىلەرگە قانۇنلۇق بولغان سالاھىيەت ئىسپاتى، تونۇشتۇرۇش چىقىرىپ بەرمىگەن بولسا، 50 يۈەندىن 100 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.
6. دۆلەتنىڭ خەلققە قولايلىق، خەلققە پايدىلىق ئالاقىدار سىياسەتلىرى، تۆۋەن تۇرمۇش كاپالەت پاراۋانلىقى، ياردەم ھەم ئىگەنە قاتارلىقلارغا قارىتا، ۋاقتىدا

15 Posted on the notice board at the entrance of the premisses of the People's Committee.

Text 89 Pledge Concerning “Obeying the Rules and Observing the Covenant” of the People’s Committee and the People of Qashtash¹⁶

Pledge of Obeying the Rules and Observing the Covenant of the People’s Committee and the Cadres

1. If disputes and contradictions between the people are not appropriately resolved, and if this has serious consequences, it takes upon itself [to pay] a fine of 50 to 100 yuan for violating the pledge.
2. If the different kinds of serious problems of the people, and the serious issues which concern the people are not passed on in time to the higher level, or are not appropriately resolved, [and result in] presenting a petition or a complaint to higher authorities and cause a dispute and similar results, and if this causes damage to the people, it takes upon itself [to pay] 30 to 100 yuan for violating the pledge.
3. If the contents of what was to be made public are not made public, or the contents made public are not just or clear, and the people petition high authorities, or if it results in presenting a complaint, it takes upon itself [to pay] 100 to 500 yuan for violating the pledge.
4. If the amount for subsistence guarantee¹⁷ or the birth ‘guidelines’¹⁸ are not distributed in time in accordance with the regulations, it takes upon itself [to pay] 50 to 100 yuan for violating the pledge.
5. If, in accordance with the stipulations a legal identification paper and a [letter of] recommendation is not produced in time, it takes upon itself [to pay] 50 to 100 yuan for violating the pledge.
6. Concerning policies of the state facilitating the people and benefiting the people, subsistence welfare guarantee, help and donations: if these are not dispensed in time in accordance with the policies, or were not

¹⁶ A neighborhood in Keriya.

¹⁷ This allowance is based on either the *Regulations on Minimum Subsistence Allowance for Urban Residents* (promulgated by the State Council in September 1999), or the *Regulations on the Subsistence of Rural Five Guarantees* (promulgated by the State Council in January 1994). These guarantees are food, clothing, housing, medical care, and burial expenses.

¹⁸ A document presenting a policy in conjunction with contextual information (Ch.: *fang-jen*). In the present context this is e.g. the *Guideline on China’s Population Development 2011–2015* issued by the State Council on April 10, 2012 vowing to maintain China’s birth rate below 0.72% per annum.

- سىياسەت بويىچە ئىجرا قىلمىغان ياكى ۋاقتىدا جايىغا ئەمەلىيەشمىگەن بولسا، 100 يۈەندىن 500 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.
7. تەۋەلىك رايونىدا ئەخلەتلەرنىڭ دۆۋىلىنىپ كېتىش گەھۋالى سادىر بولۇپ، ۋاقتىدا بىر تەرەپ قىلىنمىغان، ۋاقتىدا مۇناسىۋەتلىك مەسئۇل خادىمغا ئۇقتۇرۇش قىلماي ياكى مەلۇم قىلماي، مۇھىتنىڭ بۇلغىنىشىدەك ئەھۋال كېلىپ چىقىپ، ئاممىنىڭ نارازىلىقىنى قوزغىغان بولسا، 50 يۈەندىن 100 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.
8. ئاھالە كومىتېتى كادىرلىرى كۆچمە نوپۇسلارغا بولغان باشقۇرۇش ۋە مۇلازىمەت خىزمىتىنى ياخشى ئىشلەش لازىم. دائىملىق ئىجارە ئۆي ۋە ۋاقتىلىق تۇرغۇچىلارنى نازارەت قىلىش، باشقۇرۇش خىزمىتىنى ياخشى ئىشلەش لازىم، ئەگەر ئىجارە ئۆي ۋە ۋاقتىلىق تۇرغۇچىلار تىزىملاشتىن چۈشۈپ قالسا، مەسئۇل ئادەم 500 يۈەن ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.

«كوچا باشقارما ئۇنىۋېرسال تۈزۈش ئىشخانىسى» مەھەللە كادىرلىرىنىڭ ۋەدىگە خىلاپلىق قىلىشنى نەقلەشتۈرۈش ۋە ئەمەلىيەشتۈرۈشنى نازارەت قىلىدۇ.

ئاھالىلەرنىڭ قاندىكى بويىسۇنۇش ئەھدىگە رىئايە قىلىش ۋەدىنامىسى

1. ئاھالىلەر ئۆز ئالدىغا يەر ئاستى دىنىي ئوقۇتۇش نۇقتىسى ئېچىشقا، دىن ئۆگەتكۈچىلەرنى سورۇن بىلەن تەمىنلىشىگە، بالىلارنى دىنىي ئوقۇتۇش نۇقتىسىغا دىن ئۆگىنىشكە ئاپىرىپ بېرىشكە، تارقاق ھەج قىلىشقا، ئىزبوت قاتارلىق ئەكسىيەتچى تەشكىلاتقا قاتنىشىشقا، مازارلارغا كۆلىپكىتىپ بېرىپ تاۋاب قىلىشقا يول قويۇلمايدۇ. نورمال دىنىي پائالىيەتلەر بىلەن شۇغۇللىنىشتا، مەسچىتكە ياكى سىياسەت - بەلگىلىمىگە ئۇيغۇن دىنىي پائالىيەت ئېلىپ بېرىش لازىم. ئاھالىلەر ئەگەردە يۇقىرىدا مەنئىي قىلىنغان پائالىيەتلەرگە قاتناشقان بولسا، جىنايى جازا، مەمۇرى جازا بېرىلمىگەن قاتناشقۇچىلار، دىن ئۆگەتكۈچىلەر، تەشكىللىگۈچىلەر، سورۇن بىلەن تەمىنلىگۈچىلەرنىڭ يېرىم يىللىق كىشى بېشى كىرىمىنىڭ يېرىمى ياكى شۇنىڭغا تەڭ باراۋەر ۋەدىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ. تۆۋەن تۇرمۇش كاپالىتىدىن بەھرىمەن بولغۇچىلارنىڭ سالاھىيىتى ئېلىپ تاشلىنىدۇ. دىن ئۆگەتكۈچىلەر، ئائىلە باشلىقى، شاھىكا ئەزالىرى قاتارلىق ئادەتتىكى قاتناشقۇچىلار يېرىم يىللىق كىشى بېشى كىرىمىنىڭ %10 دىن %30 غىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ، تۆۋەن تۇرمۇش

properly realized in time, it takes upon itself [to pay] 100 to 500 yuan for violating the pledge.

7. If accumulation of garbage occurs in the administrative region, not being handled in time, and the relevant responsible servants did not have an announcement in time or were not informed, and a case of environmental pollution occurred, causing discontent of the general public, it takes upon itself [to pay] 50 to 100 yuan for violating the pledge.
8. The cadres of the People's Committee have to supervise and well-manage the services for the floating population. They have to supervise the frequently rented houses and the temporary residents, and well manage the task of supervision. If a rented house and temporary residents are not registered [lit.: "have been omitted from registering"], it takes upon itself [to pay] 500 yuan for violating the pledge.

If the neighborhood cadres infringe upon the pledge, the "Street supervising comprehensive administration office"¹⁹ will monitor their infringement and implement [the policy].

Pledge of the People to Obey the Rules and to Observe the Covenant

1. People are not allowed to open an establishment for religious teaching by themselves [i.e. without authorization], to provide places for instructors of religion, to send [to accompany] children to places for studying religion, to perform the pilgrimage individually, to participate in Izbot [and other] reactionary organizations, to make pilgrimages to shrines²⁰ collectively. They have to engage in normal religious activities, [going] to the mosque, or performing religious devotions compatible with policy and regulations. If people participating in the above prohibited religious activities are participants who did not receive a criminal or administrative punishment, instructors of religion, organizers, and those making locations available, take it upon themselves [to pay an amount of money] equal to half of a person's average annual earnings in half a year, which is in this case equal to the money for violating the pledge. Those enjoying social welfare payments will be deprived of the status. Teachers of religion, heads of families, ring members, and ordinary participants, undertake [to pay] 10–30% of a person's half-a-year average income for

19 See page 253, note 15 for the variation in names.

20 See Davut (2001), *passim*.

كاپالستىدىن بەھرىمەن بولغۇچىلارنىڭ سالاھىيىتى ئېلىپ تاشلىنىدۇ. مەھەللە كادىرلىرىدىن قانۇنسىز دىنىي پائالىيەتلەرگە قاتناشقانلار بولسا، يۇقىرىقى چارە بويىچە ئېغىرلىتىپ بىر تەرەپ قىلىنىدۇ. مەھەللە كادىرلىرى قانۇنسىز دىنىي پائالىيەتلەرگە چېتىشلىق كىشىلەرگە قارىتا خىلاپلىق قىلىش پۇلىنى نەقلەشتۈرمىگەن بولسا، ۋەدىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ. خىلاپلىق قىلىش پۇلىنى ئاھالىلەر، مەھەللە كادىرلىرى مۇزاكىرە قىلىپ بېكىتىدۇ.

2. باشقىلارنىڭ قانۇنسىز دىنىي پائالىيەت بىلەن شۇغۇللانغانلىقىنى، قانۇنغا خىلاپ قىلمىشىنى بىلىپ تۇرۇپ پاش قىلمىغان بولسا، تەكشۈرۈپ ئېنىقلانغاندىن كېيىن، 100 يۈەندىن 500 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.

3. ۋەتەننىڭ بىرلىكى، مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىشقا ئۇرۇنغان، ئاممىنى قۇتۇرتىپ، پىتتە - ئېغۇزا پەيدا قىلغانلار، 100 يۈەندىن 500 يۈەنگىچە ۋەدىسىگە خىلاپلىق قىلىش پۇلىنى ئۈستىگە ئالىدۇ.

90 ئولمىپىك تەنھەرىكەت مۇسابىقىسى مەزگىلىدە ئالاھىدە مۇھىم دېلورلار ۋە نورمالسىز ئەرزىيەت ئۇچۇرىنى پاش قىلغانلارنى مۇكاپاتلاش توغرىسىدا ئېلان²¹

كەڭ خەلق ئاممىسىنىڭ جەمئىيەت مۇقىملىقىنى قوغداش ئاكتىپچانلىقىنى تولۇق قوزغاپ، ئولمىپىك تەنھەرىكەت مۇسابىقىسىنىڭ بىخەتەرلىكىگە تەسىر يەتكۈزىدىغان زور يوشۇرۇن ئاپەتلەرنى ۋاقتىدا كونترول قىلىپ ۋە ئۇنى تۈگىتىپ، ئولمىپىك تەنھەرىكەت مۇسابىقىسىنى بىخەتەر ئۆتكۈزۈش نىشانىنى ئىشقا ئاشۇرۇش ئۈچۈن ئولمىپىك تەنھەرىكەت مۇسابىقىسىنىڭ بىخەتەرلىكىگە خەۋپ يەتكۈزىدىغان ئىشلارنى پاش قىلغانلارنى مۇكاپاتلاشقا ئائىت ئىشلارنى تۆۋەندىكىدەك ئېلان قىلىمىز:

1. بۇ ئېلاندا ئېيتىلغان ئالاھىدە، مۇھىم دېلورلار ئۇچۇرى — چىگرا ئىچى ۋە سىرتىدىكى دۈشمەن كۈچلەر، زوراۋان تېررورچى تەشكىلاتلار ۋە قارا جەمئىيەت تەشكىلاتى قاتارلىقلار ئايروپىلان، ماشىنا بۇلاش، پارىلتىش، يوشۇرۇن ئۆلتۈرۈش، گۈرۈگە ئېلىش، زەھەر تاشلاش ۋە ئوت قويۇش قاتارلىق زوراۋان تېررورلۇق جىنايى ھەرىكەتلەرنى پىلانلاش قىلمىشلىرىنى كۆرسىتىدۇ. قورال، ئوق - دورا بۇلاش، ۋە قالايمىقانچىلىق ۋە قەسى پەيدا قىلىش، قالايمىقانچىلىق تۇغدۇرۇشنى پىلانلاش ياكى

21 Posted in the ticket counter area of Aqsu railway station.

violating the pledge. Those enjoying social welfare will be deprived of their status.²² If cadres of the neighborhood are participants in illegal religious activities, this will be handled strictly and the punishment will be aggravated in accordance with the (way) [mentioned] above.

If neighborhood cadres do not verify the money for violating the pledge from the persons who are connected with illegal religious activities, the above sanctions will be applied strictly. They take it upon themselves [to pay] the money for violating the pledge. If neighborhood cadres do not take the money for breaching from those persons implicated in illegal religious activities, the people and cadres of the neighborhood will decide upon the penalty in mutual consultation.

2. If those aware of others engaged in illegal religious activities, infringing upon the law, do not disclose [this fact], and after [this] becomes clear, they take it upon themselves [to pay] 100–500 yuan for violating the pledge.
3. Those attempting to harm the unity of the country and the solidarity of nationalities, inciting the people and producing rumors, take it upon themselves [to pay] 100–500 yuan for violating the pledge.

Text 90 Announcement Concerning Those Who Disclose Information about Particularly Important Cases, and Abnormal Litigation in the Period of the Olympic Games being Rewarded

For the sake of fully motivating the whole population to actively protect the social stability, and to timely control and eradicate big hidden disasters which will affect the security of the Olympic Games, and achieving the goal of holding the Olympic Games safely, we announce matters concerning rewarding those disclosing matters endangering the security of the Olympic Games as below:

1. The information on special important cases presented in this announcement reveals hostile forces inside and outside the frontiers [of China] and violent terrorist organizations and criminal syndicates, planning violent terrorist criminal actions of hijacking planes and cars, causing explosions, secretly assassinating, hostage taking, poisoning, arson, and similar planned evil actions by violent terrorist criminal movements. Providing the key to circumstances of looting arms and ammunition, producing

22 I.e. as rightful recipients of such payments.

قوراللىق ھۇجۇم قىلىش ۋە قەللىرى ۋە ئالاھىدە، مۇھىم جىنايىتى ئىشلار دېلولىرى، دىنىي ئەسەبىي كۈچلەرنىڭ قانۇنسىز يىغىلىش ۋە مەخپىي دىن ئۆگىنىش، مەشىق قىلىش، «فالۇن گۇمپىسى» قاتارلىق بىدئەتچىلىك تەشكىلاتى، باشقىلارنى قانۇنسىز يىغىلىش پائالىيىتىگە قاتنىشىشقا پىلانلاش، قۇترىتىش قىلمىشلىرى، ھەقىقىي ئەھۋالنى چۈشەنمەيدىغان ئاممىنى جىدەل چىقىرىش، غەۋغا پەيدا قىلىش ۋە شەخسىي ياكى كوللېكتىپ ھالدا ئۆلىمىچىك تەنھەرىكەت مۇسابىقىسى مەزگىلىدە دەرىجە ئاتلاپ بېيجىڭغا، ئاپتونوم رايونغا بېرىپ، نورمالسىز گەرز قىلىش ئەھۋالنى يىپ ئۇچى بىلەن تەمىنلەشنى كۆرسىتىدۇ.

2. ھەر مىللەت ئاممىسى ئۆلىمىچىك تەنھەرىكەت مۇسابىقىسى مەزگىلىدە تەشەببۇسكارلىق بىلەن ج خ، ئەرزىيەت، مىللەتلەر دىن تارماقلىرى ۋە قاراشلىق يېزا، بازار، مەيدان، كوچا ئىش باشقارمىسىنى يۇقىرىقىدەك چوڭ مۇھىم دېلولار ۋە قانۇنسىز دىنىي ھەرىكەت ۋە نورمالسىز ئەرزىيەت ئەھۋالىنى يىپ ئۇچى بىلەن تەمىنلىگەن بولسا، مۇناسىۋەتلىك تارماقلارنىڭ دەلىللىشىدىن ئۆتكۈزگەندىن كېيىن، دېلونى پاش قىلىش ۋە بىر تەرەپ قىلىش جەريانىدا مۇھىم رول ئوينىغانلىرى بولسا، چوڭ - كىچىكلەرگە ئاساسەن، ئۆلىمىچىك تەنھەرىكەت مۇسابىقىسىنىڭ بىخەتەرلىكىگە كاپالەتلىك قىلىش يىپ ئۇچى بىلەن تەمىنلىگۈچىلەرنى مۇكاپاتلاش ئۆلچىمى بويىچە 5000 يۈەندىن 100 مىڭ يۈەنگىچە خەلق پۇلى مۇكاپات بېرىلىدۇ.

3. ئاقسۇ شەھىرىگە قاراشلىق ئامما ئىنكاس قىلغان ئەرزىيەت مەسىلىلىرىنى مەركەزلەشتۈرۈپ، يەنىمۇ ئىلگىرىلىگەن ھالدا قانۇن بويىچە ھەل قىلىپ، ئەرزىيەت يوللىرىنى راۋانلاشتۇرۇش ئۈچۈن 2008 - يىلى 7 - ئاينىڭ 1 - كۈنىدىن 11 - ئاينىڭ 30 - كۈنىگىچە ھەر قايسى يېزا، بازار، مەيدان، كوچا پارتىيە خىزمىتى كومىتېتىنىڭ شۇجىلىرى ھەر ھەپتىدە بىر قېتىم پۈتۈن كۈن ھال ئېيتقۇچىلارنى قوبۇل قىلىدۇ. مۇئاۋىن رەھبەر ھەر كۈنى ئاممىنى قوبۇل قىلىدۇ. ھەر ھەپتىنىڭ 1 - كۈنىدىن 5 - كۈنىگىچە بىر نەپەر شەھەر رەھبىرى پۈتۈن كۈن ھال ئېيتقۇچىلارنى قوبۇل قىلىدۇ (كونكرېت كۈن تەرتىپ ئورۇنلاشتۇرۇشنى شەھەرلىك ھۆكۈمەتنىڭ ئاشكارىلاش سىتونى، ئاقسۇ شەھەرلىك ھۆكۈمەت ئورنىدىن كۆرۈۋېلىش)، «ئەرزىيەت نىزامى» نىڭ 18 - ماددىسىغا ئاساسەن، كۆپچىلىك ئوتتۇرىغا قويغان ئەرزىيەت ئىشلىرى بولسا، ۋەكىل سايلاپ كۆرسىتىش كېرەك. ۋەكىل سانى 5

disturbances, planning to create turmoil or incidents of armed attack and cases of special important criminal deeds, illegal gathering of fanatic religious forces and secret religious teaching and training, Falun Gong²³ and other heretical organizations, planning for the participation of others in (activities of) illegal gatherings, instigate chaos, troubling people who do not know the true situation, taking advantage of pandemonium to go to Beijing, and to the Autonomous Region (i.e. Ueruemchi), individually or collectively in the period of the Olympic Games, bypassing the immediate leadership, for irregular petitioning.²⁴

2. If people from every nationality in the period of the Olympic Games actively provide a clue concerning the major cases mentioned above, illegal religious movements, and abnormal litigation circumstances, to the agencies supervising the affairs of public security, the litigation office, institutions of nationalities and religious affairs, and the administration of the pertaining (subordinate) villages, towns, fields (*maeydan*) and Street Administrative Offices, and if, after verification of evidence by the corresponding branches, and in the course of exposing and handling cases, this [information] appears to have played an important role, according to the importance [of the information] the standard of reward for the persons who provided the clue guaranteeing the safety of the Olympic Games is 5000 to 100,000 yuan (will be rewarded).
3. For the sake of centralizing litigation problems reported by people belonging to the city of Aqsu, and for further solving [these] in accordance with the law, and expediting litigation procedure, secretaries of the “Party Services Committee” of each village, town, field and street, will receive plaintiffs once every week for a whole day from July 7 till November 30, 2008. Assistance leaders will receive people every day. Every week from Monday till Friday one “City Leader” will receive plaintiffs the whole day. (Please, see for the arranged sequence of concrete days the City Government’s information columns at Aqsu City Government’s site [i.e. building]). According to article 18 of “The litigation regulation”, if the litigation is brought forward by many people, a representative has to be elected.²⁵ The number of representatives cannot be more than 5. For the sake of

23 Falun Gong was targeted in a campaign in Ili Qazaq Autonomous Prefecture in January 2011, “focusing on propaganda items of cult organizations like Falun Gong”; CECC (2011b).

24 I.e. petitioning to the highest level of government directly, and bypassing the intermediate levels. On the petition system, see above, pp. 75–76.

25 Collective litigation is regulated in China’s 1991 *Civil Procedure Law*. See Xie (2010).

- كشيدىن ئېشىپ كەتسە بولمايدۇ. ئەرزىيەت دېلولىرىنىڭ بېجىرىلىش كۈنۈمىنى يۇقىرى كۆتۈرۈش ئۈچۈن، شەھەر رەھبىرى ئاممىنى قوبۇل قىلىدىغان كۈنى ھال ئېيتىپ كەلمەكچى بولغان ئامما چوقۇم مۇددەتتىن ئىلگىرى شەھەرلىك ئەرزىيەت ئىدارىسىگە كېلىپ، ئالدىن كېلىشىش كېرەك.
4. كوللېكتىپ ياكى شەخسىنى ئەرز قىلىشقا تەشكىللىگەن، قۇتراتقۇلۇق قىلغان، نورمال جەمئىيەت تەرتىپىنى ئېغىر قالايمىقانلاشتۇرغان، بولۇپمۇ دەرىجە ئاتلاپ ئاپتونوم رايون، بېيجىڭغا بېرىپ، ئەرز قىلغانلارنى ج خ تارماقلىرى قانۇن بويىچە قاتتىق، تېز بىر تەرەپ قىلىدۇ.
5. ھەر مىللەت ئاممىسى خەت - چەك، تېلېفون، يۈز تۇرانە پاش قىلىش قاتارلىق شەكىللەر ئارقىلىق، ج خ، ئەرزىيەت، مىللەت - دىن ئىشلارنى ئىدارىسى ۋە قاراشلىق يېزا، بازار، مەيدان، كوچا باشقارمىسىغا پاش قىلسا بولىدۇ.
6. پاش قىلغۇچىلارنى قوبۇل قىلىدىغان تارماقلار پاش قىلغۇچىلارنىڭ ئۇچۇر بىخەتەرلىكىگە كاپالەتلىك قىلىش، پاش قىلغۇچىلارنىڭ ماقۇللىقىنى ئالماي تۇرۇپ، قوبۇل قىلغۇچى تارماقلار، تەشۋىق قىلىش، مۇكاپاتلاش جەريانىدا، پاش قىلغۇچىلارنىڭ ئەھۋالىنى ئاشكارىلىماسلىق لازىم.
7. بۇ ئېلان ئېلان قىلىنغان كۈندىن باشلاپ يولغا قويۇلىدۇ.
- قوشۇمچە: پاش قىلغۇچىلارنى قوبۇل قىلغۇچى ئورۇن مەسئۇلىنىڭ ئالاقىلىشىش تېلېفونى: شەھەرلىك ج خ ئىدارىسىنىڭ مۇئاۋىن باشلىقى ...؛ يېڭىشەر ساقچىخانىسىنىڭ باشلىقى ...؛ خىرىستال ساقچىخانىسىنىڭ باشلىقى ...؛ شەھەرلىك ئەرزىيەت ئىدارىسىنىڭ باشلىقى ...؛ شەھەرلىك ئەرزىيەت ئىدارىسى پارتىيە ياچېيكىسىنىڭ شۇجىسى ...؛ شەھەرلىك مىللەت دىن ئىشلىرى ئىدارىسىنىڭ باشلىقى ...؛ يېڭىشەر كوچا پارتىيە تەشۋىقات كومىتېتىنىڭ شۇجىسى ...

ئاقسۇ. 2008 - يىلى 7 - ئاينىڭ 30 - كۈنى

increasing the effect of handling litigation cases, the day on which the “City’s leader” receives people to come to narrate the case; the plaintiffs should come to the City’s litigation office well in advance and make an appointment.

4. The branches of the PSB, in accordance with the law, will severely and quickly deal with litigants who organize collective or individual litigation, those instigating [this], and those gravely disturbing normal social order, especially litigants bypassing the immediate leadership by going to the Autonomous Region and going to Beijing.
5. The people of every nationality may reveal/expose [such matters] to the Public Security, litigation office, nationalities religion office, and the administration of subordinate villages, towns, field, and Street Administration Bureau, by means of mail, telephone, face to face, and other ways.
6. The branches receiving the informers have to guarantee the security of the information of informers. The receiving branches should not reveal the situation of informers in the course of publicizing and rewarding, without obtaining the approval of the informers.
7. This announcement will become effective from the day it is announced.

Addendum: Contact phone numbers [personal names and phone numbers omitted here] of the locations responsible for receiving the informers: the Municipal PSB’s Deputy Head ...; the Deputy Head of Yengishaehr Police Station ...; Head of Khiristal Police Station ...; Head of the Municipal Litigation Office ...; Secretary of the Party Branch of the Municipal Office of Nationalities’ and Religious Affairs ...; Secretary of Yengishaehr Party Street Propaganda Committee ...

Aqsu, July 30, 2008

91 سۆيۈنچە بېرىش ئېلانى²⁶

2010 - يىل 4 - ئاينىڭ 18 - كۈنى چەرچەن ناھىيەسىنىڭ ئوتتۇرا تارىم نېفىتلىكى رايونىدا بىر قېتىملىق قاتىلىق دېلوسى يۈز بەرگەن بولۇپ، ئۆلگۈچىنىڭ ئىسمى مەمەت تايىر (ئەر، ئۇيغۇر، 1961 - يىل 10 - ئاينىڭ 3 - كۈنى تۇغۇلغان، باشقا ئىسمى نەبى، لەقىمى قۇملۇق شاھى، ئەسلى يۇرتى شىنجاڭ قەشقەر ۋىلايىتى مارالبېشى ناھىيە ئاقساق مارال يېزا ئۆتەك كەنتى 3 - گۇرۇپپىدا ئولتۇرۇشلۇق. سالاھىيەت گۇۋاھنامە نومۇرى: 653130196110301299. ۋاقىتلىق تۇرۇش ئورنى: چەرچەن ناھىيە ئوتتۇرا تارىم قۇملۇق تاش يولى 339 كىلومېتىر + 400 مېتىردا، 1997 - يىلدىن بۇيان ئىزچىل تۈردە ئوتتۇرا تارىم ئەتراپىدا كېرەكسىز بۇيۇملارنى يىغىش تىجارىتى بىلەن شۇغۇللانغان). ئۆزىنىڭ تۇرۇۋاتقان ئۆيىدە باشقىلار تەرىپىدىن ئۆلتۈرۈۋېتىلگەن.

بۇ دېلونىڭ يۈز بېرىشى ئوتتۇرا تارىم رايونىدىكى نورمال تۇرمۇش تەرتىپىنى ئېغىر دەرىجىدە قالايمىقانلاشتۇرغان، جەمئىيەت ئامانلىقىدىكى يوشۇرۇن خەۋپنى ۋاقىتدا يوقىتىپ، دېلونىڭ بالدۇرراق پاش بولۇشى ئۈچۈن، ھازىر جەمئىيەتتىن ئوچۇق - ئاشكارا يىپ ئۇچى توپلاشنى ئېلان قىلدۇق. ھەر مىللەت خەلق ئاممىسىنىڭ دېلوغا مۇناسىۋەتلىك يىپ ئۇچى بىلەن تەمىنلىشىنى ئۈمىد قىلىمىز. ئومۇمەن جامائەت خەۋپسىزلىك ئورگانىغا يىپ ئۇچى بىلەن تەمىنلەپ دېلونى پاش قىلغۇچىغا، 5 مىڭ يۈەندىن 20 مىڭ يۈەنگىچە مۇكاپات بېرىلىدۇ. مۇناسىۋەتلىك قانۇن - نىزاملارغا ئاساسەن يىپ ئۇچى بىلەن تەمىنلىگۈچىنىڭ بىخەتەرلىكىگە كاپالەتلىك قىلىمىز. شۇنىڭ بىلەن بىر ۋاقىتتا جامائەت خەۋپسىزلىك ئورگانلىرى يىپ ئۇچى بىلەن تەمىنلىگۈچىنىڭ مەخپىيەتلىكىنى ساقلاش خىزمىتىنى ياخشى ئېلىپ بارىدۇ. يىپ ئۇچى بىلەن تەمىنلەش ئۇسۇلىنى تەمىنلىگۈچى كىشى ئۆزى بېكىتىدۇ.

ئالاقىلاشقۇچى: دېڭ گويۇ (تېلېفون: 18999003888، 13899096777) ئەنۋەر روزى (تېلېفون: 13579002160)

چەرچەن ناھىيەلىك ج خ ئىدارىسى
2010 - يىل 7 - ئاينىڭ 4 - كۈنى

26 Placard affixed to a wall at a petrol station on the Middle-Tarim Desert Highway.

Text 91 Announcement of a Reward in Return for Information

A case of murder has occurred in the County of Chaerchaen's Middle Tarim oil region on April 4, 2010. The name of the victim is Maemaet Tayir (male, Uyghur, born October 3, 1961, also named Naebi, nicknamed Qumluq Shahi²⁷ [King of the Desert], originally from the hamlet of Otaeng, village of Aqsaq Maral, County of Maralbeshi, district of Qaeshqaer, residing in the 3rd group,²⁸ ID number 6531 ... Temporary place of residence: County of Chaerchaen, Middle Tarim Desert High Way 339 km + 400 m. From the year 1997 he has consistently been engaged in trade of collecting waste products in the Middle Tarim region). He has been killed by others in his own house (of residence).

The occurrence of this case has seriously disturbed normal life in the Middle Tarim Region. For the sake of eliminating the concealed dangers in social security, and to resolve the case as early as possible, we now announce [that we are] overtly collecting clues from society. We hope that people from every nationality will provide us with clues concerning the case. Anyone resolving the case by providing clues to the PSB will be granted a reward of between five thousand and twenty thousand yuan. Based on the laws and regulations concerned we guarantee security to the person providing clues. At the same time, the PSB will well perform the task of keeping secret the provider of clues. The way of providing clues is determined by the provider him/herself. Contact persons: Deng Goyu (tel. 18999003888, 13899096777), Aenwaer Rozi (tel. 13579002160).

The Public Security Bureau of Chaerchaen County
July 4, 2010

27 For a discussion of nicknames in Ghulja, see Dautcher, pp. 168–197. It would seem that the use of nicknames in other parts of Xinjiang is far less than in Ghulja.

28 *Gurup* and *kichik aetraet* (Chin.: *xiaodui*) are used as synonyms for an organizational unit of 20–50 families. A *chong aetraet* (Chin.: *dadui*) constitutes a *kaent* (hamlet), and is normally made up of seven *gurup* of between 20 and 50 families. One of the family heads is also *gurup* head and is ultimately responsible for the behavior of the group's members and for the allocation of tasks connected with agriculture such as irrigation, involving expansion of the agricultural area and the implementation of decisions on types of crops to be cultivated. The *kichik aetraet* is the lowest administrative unit of government.

92 شىنجاڭ ئۇيغۇر ئاپتونوم رايونى چىرا ناھىيەلىك خەلق سوت مەھكىمىسىنىڭ ئىلانلىرى²⁹

(2010) چ ھ 1 د چىقىش 231 - نومۇرلۇق

ئەپپۇرۇزخان مەترۇزى:

مەھكىمىمىز يولدىشىڭىز تۇرسۇنباي مەتتىمىنىڭ ئۈستىڭىزدىن نىكاھتىن ئاجرىشىش توغرىلىق قىلغان ئەرزىنى قوبۇل قىلىپ سوت قىلىپ ئاياغلاشتۇردۇق. تۇرار جايىڭىز ئېنىق بولمىغاچقا ھۆكۈمنىڭ كۆچۈرمىسىنى ئېلان ئارقىلىق سىزگە يەتكۈزدۇق. ھۆكۈمنىڭ مەزمۇنى تۆۋەندىكىچە:

دەۋاگەر تۇرسۇنباي مەتتىمى بىلەن جاۋابكار ئەپپۇرۇزخان مەترۇزى مەزكۇر ھۆكۈم قانۇنى كۈچكە ئىگە بولغان كۈنى نىكاھتىن ئاجراشتۇرۇلسۇن. دېلو قوبۇل قىلىش ھەققى ئۈچۈن ئالدىن ئېلىنغان 50 يۈەننى ۋە ئېلان ھەققىنى دەۋاگەر تۇرسۇنباي مەتتىمى ئۈستىگە ئالىدۇ.

مەزكۇر ئېلان چىققان كۈندىن باشلاپ 60 كۈن ئۆتسە ھۆكۈم يەتكۈزۈلدى دەپ قارىلىدۇ. ئەگەر بۇ ھۆكۈمگە قايىل بولمىسىڭىز مۆھلەت توشقان كۈندىن باشلاپ 15 كۈن ئىچىدە نارازىلىق ئەرز خېتىدىن ئىككى نۇسخا تاپشۇرۇپ، مەھكىمىمىز ئارقىلىق ياكى ئۆزىڭىز نۇرۇشلۇق جايدىكى خەلق سوت مەھكىمىسى ئارقىلىق خوتەن ۋىلايەتلىك ئوتتۇرا خەلق سوت مەھكىمىسىگە نارازىلىق ئەرز بەرسىڭىز بولىدۇ.

چىرا ناھىيەلىك خەلق سوت مەھكىمىسى

2010 - يىل 6 - ئاينىڭ 14 - كۈنى

29 Notification posted on the information board at the entrance to the Courthouse.

Text 92 Notification from the People's Court of Chira County of the SUAR

[Court registration number]

Aepuruzikhan Maetruzi:

Our court³⁰ has accepted the lawsuit concerning divorce from your husband Tursunyaz and judged it [the marriage] dissolved. Since your place of residence is not clear,³¹ a copy of the notification of our verdict is conveyed to you by means of this notice.

The contents of our judgment are as below:

Let the plaintiff, Tursunyaz Maemtamin, and the defendant, Aepuruzikhan Maetruzi, be divorced from the day the verdict mentioned is becoming legally effective. The plaintiff, Tursunyaz Maemtamin, has taken upon himself to pay beforehand the fees for the notice and the 50 yuan for accepting the case.

When 60 days after issuing the notification mentioned have passed (lapsed), the verdict rendered will be considered having reached [her]. If you do not completely accept this verdict, you may submit your appeal in two copies to the Intermediate People's Court of Khotaen³² province, through our Court, or through the Court of Law in your residential area, within 15 days starting from the passing of the deadline.

People's Court of Law of Chira County

June 14, 2010

30 This is the Basic People's Court in the town of Chira which is located some 100 km East of Khotaen on the road to Keriyaе.

31 This means that the person mentioned can be considered "missing", whence divorce can be granted in accordance with Article 32 of the *Marriage Law of the People's Republic of China* of 2001. For the Uyghur translation of this law, see *Nikah Qanuni* (2004).

32 The Intermediate People's Court is the prefecture-level court, which is also the court of appeal from a judgment or an order of first instance, i.e. from the Basic People's Court. For a Uyghur translation of the law regulating these courts, see *Qanunlar* (1995), pp. 45–52.

93 شىنجاڭ ئۇيغۇر ئاپتونوم رايونى كېرىيە ناھىيەلىك سوت مەھكىمىسىنىڭ ئېلان³³

(2010) ك ھ د چىقتى 582 نومۇرلۇق

ئوسمان مەتتۇرسۇنغا:

ئايالىڭىز رىزۋانگۈل ئابدۇرازاق نىكاھتىن ئاجرىشىش توغرىلىق مەھكىمىمىزگە ئەرز سۇندى. سىزنىڭ تۇرار جايىڭىز ئېنىق بولمىغاچقا دەۋاگەرنىڭ ئەرزنامىسىنىڭ كۆچۈرمىسىنى، دەۋاغا جاۋاب ئۇقتۇرۇشنى ۋە سوتقا قاتنىشىش چاقىرىقىنى «جۇڭخۇا خەلق جۇمھۇرىيىتى ھەق - تەلەپ دەۋا قانۇنى» نىڭ 84 - ماددىسىدىكى بەلگىلىمىسىگە ئاساسەن ئېلان ئارقىلىق يەتكۈزدۈق. مەزكۇر ئېلان چىقىرىلىپ 60 كۈن ئۆتسە يەتكۈزۈلدى دەپ قارىلىدۇ. مۆھلەت توشقان كۈندىن باشلاپ 15 كۈن ئىچىدە ئەرزگە جاۋاب بەرمىسىڭىز مۆھلەت توشقان كېيىنكى 3 - كۈنى يەنى 2010 - يىل 9 - ئاينىڭ 29 - كۈنى سائەت 8:30 دا مەھكىمىمىزنىڭ 2 - سوتخانىسىدا ئوچۇق سوت ئېچىپ نىكاھ مۇناسىۋىتىڭىز سىرتتىن ھۆكۈم بىلەن بىر تەرەپ قىلىنىدۇ.

كېرىيە ناھىيەلىك خەلق سوت مەھكىمىسى

2010 - يىل 7 - ئاينىڭ 6 - كۈنى

ئەسكەرتىش: بۇ ئېلان ھەر قايسى ناھىيەلەرگە پوچتا ئارقىلىق يەتكۈزۈلدى.

94 نىكاھلىنىش (ئاجرىشىش) نى تىزىملىتىشقا ئىلتىماس قىلىشنىڭ تەرتىپى³⁴

«نىكاھ قانۇنى» ۋە «نىكاھ تىزىملاش نىزامى» دىكى ئالاقىدار بەلگىلىمىلەرگە ئاساسەن نىكاھلىنىش (ئاجرىشىش) نى تىزىملاشنىڭ تەرتىپى تۆۋەندىكىدەك بولىدۇ: دەسلەپكى تەكشۈرۈش ← نىكاھلىنىش (ئاجرىشىش) نى تىزىملاش ئىلتىماسىنى قوبۇل قىلىش ← تەكشۈرۈپ بىر تەرەپ قىلىش ← تىزىملاش (خەت بېرىش) تەرتىپى بويىچە تىزىملىنىدۇ. نىكاھلىنىش (ئاجرىشىش) نى تىزىملىتىشنى ئىلتىماس قىلغان نىكاھ ئالاقىدارلىرى تۆۋەندىكى تەرتىپلەر بويىچە نىكاھلىنىش ئىلتىماسىنى تىزىمغا ئالدۇرۇش لازىم:

33 Notification posted on the information board at the entrance to the Courthouse.

34 Posted on a notice board in the center of Lop.

Text 93 Notification from the People's Court of Keriya County of the SUAR

[Court registration number]

To Osman Maettursun:

Your wife, Rizwanguel Abdurazaq, has presented a petition to the court concerning divorce. Since your place of residence is not clear, we convey a transcript of the plaintiff's petition, a law suit response notification, and an appeal to attend the court [session], based on the provision in article 84 of the "PRC's Law of Civil Law Suits", a transcript of the plaintiff's petition, a notification requiring to respond (to the petition), and an appeal to attend the court [session]. Sixty days after posting the notification mentioned, it will be considered having reached you. Within fifteen days starting from the beginning of the deadline, you may respond to this petition to our court or through the People's Court in your own place of residence. If you have not responded to the litigation on the third day after completion of the deadline, i.e. on September 29, 2010 at 8.30 hrs., your marriage relationship will be handled in your absence at the 2nd courthouse of our court in a public court session.

People's Court of Law of Keriya County

July 6, 2010

Remark: This announcement was conveyed by mail to every city and county

Text 94 Procedures for Applying for Registration of Marriage (Divorce)

Based on the relevant regulations, the "Marriage Law"³⁵ and "Marriage Registration Rules", the procedures for registering marriage (divorce) are as below: first [medical] checking – accepting the application for registration of marriage (divorce) – carrying out inspection – being registered (receiving the certificate) according to registration procedures. For those applying for marriage (divorce), application for marriage registration has to be in accordance with marriage-related procedures below:

35 I.e. the *Marriage Law of the People's Republic of China* of 1980; which was revised in 2001. Cf. note 31 above.

1. لوپ ناھىيەلىك خەلق ئىشلىرى ئىدارىسى نىكاھ تىزىملاش ئورنىغا كېلىپ نىكاھلىنىش (ئاجرىشىش) ھەققىدە ئېغىزچە ئىلتىماس قىلىدۇ.
2. نىكاھ تىزىملاش ئورنىدىكى ئالاقىدار خادىملاردىن كۆرسەتمىلىك ماتېرىيالدا كۆرسىتىلگەن نىكاھلىنىش (ئاجرىشىش) نى تىزىملىتىشقا ئالاقىدار ماتېرىياللارنى تاپشۇرۇش ھەققىدە مەسلىھەت ئالىدۇ.
3. ئەر - ئايال ئىككى تەرەپ ئۆزىنىڭ نوپۇس دەپتىرى ۋە كىملىكىنى بىر نۇسخىدىن كۆپەيتىدۇ.
4. نىكاھ تىزىملىتىشقا ئىلتىماس قىلىش باياناتى (ئاجرىشىش كېلىشىمنامىسى) نى قارا سىياھ قەلەم بىلەن تولدۇرىدۇ ياكى تولدۇرۇپ بېرىشكە ھاۋالە قىلىدۇ.
5. نىكاھ تىزىملاش ئورنى بەلگىلىگەن رەسىمخانىغا بېرىپ رەسىمگە چۈشىدۇ.
6. نىكاھلىنىش (ئاجرىشىش) نى تىزىملاشقا ئىلتىماس قىلىش رەت نومۇرىنى ئالىدۇ. تۇنجى نىكاھلىنىشنى تىزىملىتىشقا ئىلتىماس قىلغانلار بولسا كۆپەيتىلگەن نوپۇس دەپتىرى ۋە كىملىكىدىكى يېشى بىلەن ئەسلى نۇسخىسىدىكى نوپۇس دەپتىرى ۋە كىملىكىدىكى يېشىنى سېلىشتۇرۇپ تەكشۈرۈش ئېلىپ بېرىشقا ماسلىشىدۇ.
7. ئانا - بالىلارنىڭ قانۇنىي ھوقۇقىنى قوغداش ئۈچۈن ، ئاجرىشىشنى ئىلتىماس قىلغان ئاياللار لوپ ناھىيەلىك ئانا - بالىلار ساقلىقنى ساقلاش پونكىتىغا بېرىپ ھامىلىدار ياكى ئەمەسلىكىنى تەكشۈرگەنلىك ئىسپاتىنى ئالىدۇ.
8. ئىلتىماس قىلغۇچىلار رەت نومۇرى بويىچە رەتكە تۇرغۇزۇلۇپ نىكاھلىنىش (ئاجرىشىش) ئىلتىماسى قوبۇل قىلىنىپ مۇناسىۋەتلىك رەسمىيەتلەر تۈگىگەندىن كېيىن توي (ئاجرىشىش) خېتى ئالىدۇ.

بىۋاسىتە قانداشلىق ۋە 3 ئەۋلات دائىرىسى ئىچىدىكى شىردەم قانداش مۇناسىۋىتى

1. بىۋاسىتە قانداش تۇغقانلىق مۇناسىۋەت دېگەن نېمە؟
جاۋاب: شۇ كىشىنىڭ باشقىلار بىلەن بولغان تىك لىنىيەلىك قانداشلىق مۇناسىۋىتىنى كۆرسىتىدۇ. مەسىلەن: ئاتا - ئانىلىرى بىلەن پەرزەنتلىرى بوۋىسى - مومىسى بىلەن نەۋرىلىرى ئوتتۇرىسىدىكى مۇناسىۋەتتىن ئىبارەت. قانداشلىق مۇناسىۋەتتە يەنە بىر ئالاھىدە ئەھۋال بار بولۇپ ، ئۇ بولسىمۇ كېيىن شەكىللەنگەن قانداشلىق - تۇغقانچىلىق مۇناسىۋەت. بۇ خىل مۇناسىۋەت مەسىلەن: بالا بېقىۋېلىش ، قايتا نىكاھلانغۇچىلارنىڭ بىرگە ئېلىپ كەلگەن پەرزەنتلىرىنىڭ ئوتتۇرىسىدىكى

1. Those who come to the marriage registration office of the People's Affairs Bureau of Lop County for marriage (divorce) present the application orally.
2. They receive advice from the relevant staff in the Marriage Registration Office in audio-visual materials shown, concerning submitting materials connected with marriage (divorce) registration.
3. Both, man and woman have to make one copy of their own residence certificate and ID.
4. The statement of application for registration of marriage (divorce contract) has to be filled in with a black ink pen or filling in will be delegated.
5. Going to the studio designated by the Marriage Registration Office for taking a picture.
6. A sequence number will be taken for the registration of the marriage (divorce). People applying for registration of the first marriage have to cooperate in allowing for inspection by means of comparison of the age in the copy of the residence certificate and of the ID, with the age of the original of the residence certificate and the ID.
7. For the sake of protecting the legal rights of mother and children, women applying for divorce have to go to the health maintenance station for mothers and children of Lop County to obtain certified proof of being pregnant or not.
8. Those who have applied, have their turn for having the marriage (divorce) accepted in accordance with their sequence number, and take the marriage (divorce) certificate after completion of the relevant formalities.

Direct Consanguinity and Collateral Relatives by Blood within Three Generations

1. What is called direct consanguinity?
 Answer: It indicates a person who directly descends from others. E.g. the relationship between parents and children, and grandparents and grandchildren especially. In blood relationship another special situation exists; if so, it subsequently forms consanguinity. Examples of the kind of relationship are: relationship between adopted children and children joined [into one family] from previously married persons. This type of

مۇناسىۋىتىنى كۆرسىتىدۇ. بۇ خىل مۇناسىۋەت بالا بېقىۋېلىش توختامىنىڭ بىكار قىلىنىش، قايتا نىكاھلانغۇچىلارنىڭ ئاجرىشىپ كېتىشى سەۋەبىدىن بىردەك توختاپ قالىدۇ.

2. ئۈچ ئەۋلاد دائىرىسى ئىچىدىكى شىرەم قانداش - تۇغقانچىلىق مۇناسىۋىتى دېگەن نېمە؟

جاۋاب: شۇ كىشىنىڭ يۇقىرىدىن ھېسابلىغاندا ئوخشاش بىر بوۋا - مومسىدىن باشلاپ ئۆزىگىچە بولغان مۇناسىۋىتىنى كۆرسىتىدۇ. مەسىلەن: شۇ كىشىنىڭ دادىسىنىڭ ياكى ئانىسىنىڭ ئەر - ئايال تۇغقانلىرى ۋە ئۇلارنىڭ پەرزەنتلىرى 3 ئەۋلاد دائىرىسى شىرەم تۇغقانچىلىق مۇناسىۋىتىگە كىرىدۇ.

95 گاز قاچىلاشتا بىلىشكە تېگىشلىك ئىشلار³⁶

1. ماشىنا گاز قاچىلىغىلى كىرگەندە، يولۇچىلارنى پونكىت ئىچىگە ئېلىپ كىرىش مەنئىي قىلىنىدۇ. بارلىق ئادەملەر گاز قاچىلاش مەيدانىدىن 18 مېتىر يىراقلىقتا تۇرۇشى كېرەك.

2. گاز قاچىلاش ۋاقتىدا ماشىنىنىڭ ئوتىنى ئۆچۈرۈۋېتىش كېرەك.

3. پونكىت ئىچىدە ئوت يېقىش ۋە ھەرقانداق كۆچمە خەۋەرلىشىش ئۈسكۈنىلىرىنى ئىشلىتىش مەنئىي قىلىنىدۇ.

4. پونكىت ئىچىگە كىرگەندىكى سۈرئەت سائەت / 5 كىلومېتىردىن ئېشىپ كەتمەسلىكى كېرەك.

5. پونكىت ئىچىدە ماشىنا رېمونت قىلىش مەنئىي قىلىنىدۇ. (كاشلا كۆرۈلگەن ماشىنىلارنى پونكىت ئىچىدىن ئىتتىرىپ چىقىپ كېتىش كېرەك.)

6. ماشىنىغا گاز قاچىلاپ بولغاندىن كېيىن گاز تۇڭ ئېغىزىدىن گاز قاچىلاش تاپانچىسىنى ئېلىۋەتكەندىن كېيىن مېڭىش كېرەك.

7. پونكىت ئىچىگە ھەرقانداق ئاسان ئوت ئالىدىغان، پارتلايدىغان خەتەرلىك بۇيۇملارنى ئېلىپ كىرىش ۋە تۆمۈر نال قاققان ئاياغ كىيىپ كىرىش مەنئىي قىلىنىدۇ.

36 On a placard at the entrance of a petrol station in Turpan.

relationship altogether ends for reason of annulment of the adoption contract and divorce of those who remarried.

2. What do we call three generations of collateral relatives?³⁷

Answer: It indicates persons who, counting from above and starting from the same grandfather and grandmother, have a special relationship.

E.g. this person's father or mother, male and female [consanguine] relatives and their children, within the range of three generations of collateral relatives.

Text 95 What One Should Know when Fueling

1. When a car enters to fill up with gas, the passengers are prohibited from entering (inside) the service station. All people should stay 18 meters away from the fueling area.
2. The motor of the car should be switched off at the time of fueling.
3. It is prohibited to light a fire and to use any kind of communication devices inside the service station.
4. When entering the station, the speed should not exceed 5 kilometer per hour.
5. It is prohibited to repair cars inside the service station. (Cars which have broken down have to be pushed away.)
6. After the car has been filled up with fuel, and after the fuel hose has been placed back (from the mouth of the fuel tank), it should go.
7. It is prohibited to take along into the service station (whatever) easily inflammable and dangerous explosive materials, and to wear shoes with banging calks.

37 Both, the *Marriage Law* of 1980 and the revised version of 2001, prohibit marriage between persons in this category.

96 يولداش جاڭ خۇاشېڭنىڭ قىسقىچە ئىش - ئىزلىرى³⁸

جاڭ خۇاشېڭ، ئايال، خەنزۇ، 52 ياش، كومپارتىيە ئەزاسى، ئاقسۇ شەھىرى قىزىل كۆۋرۈك كوچا ئىش بېجىرىش ئورنى پارتىيە خىزمەت كومىتېتىنىڭ شۇجىسى قىسقىچە ئىش - ئىزلىرى:

1985 - يىلىدىن بۇيان، جاڭ خۇاشېڭ ئىلگىرى - كېيىن بولۇپ، ئۆزىنىڭ ئازغىنە ئىش ھەققىدىن 60 مىڭ يۈەندىن كۆپرەك ئاجرىتىپ نامراتلارغا ياردەم بەردى. ئۇ يىل بويى قىزىل كۆۋرۈك كوچا ئىش بېجىرىش ئورنىغا قاراشلىق 16 ئۇيغۇر يېتىم - يېسىر ياشانغانلارنىڭ تۇرمۇشىدىن خەۋەر ئېلىپ كەلدى. ئۆزى مەبلەغ چىقىرىپ يېتىم - يېسىر ياشانغانلارغا 15 تېلېفون ئورنىتىپ بېرىپ، ياشانغانلارنىڭ ئىشى بولسا ئۇنى ئىزدىشىگە قولايلىق ياراتتى؛ ئىلگىرى - كېيىن بولۇپ تەۋەلىكىدىكى 12 نامرات ئائىلىنىڭ 230 مىڭ يۈەن ئاز سوممىلىق قەرزىگە كېپىل بولدى. تەۋەلىكىدىكى ئىش ئورنىدىن قالغان ئىشسىزلىرىنى تەشكىللەپ «قىزىل كۆۋرۈك كوچا ئىش بېجىرىش ئورنى ئىش ئورنىدىن قالغانلار قۇرۇلۇش ئەترىتى» نى قۇرۇپ، 200 گە يېقىن ئادەمنىڭ ئىشقا ئورۇنلىشىشىغا ياردەم بەردى؛ ئىلگىرى - كېيىن بولۇپ ئالاھىدە قىيىنچىلىقى بار ئائىلىنىڭ پەرزەنتىدىن 20 نەچچە ئادەمنىڭ تىككۈچىلىك، ئېلېكتر سايمانلىرى رېمونتچىلىقى قاتارلىق ماھارەت بىلەن تەربىيەلىنىشىگە ۋە 4 نامرات ئوقۇغۇچىنىڭ ئالىي مەكتەپتە ئوقۇش ئارزۇسىنى ئىشقا ئاشۇرۇشىغا ياردەم بەردى. 20 نەچچە يىلدىن بۇيان، جاڭ خۇاشېڭ تەۋەلىكىدىكى 90 نەچچە يېتىم - يېسىر ياشانغانلارنىڭ ئاخىرەتلىك ئىشلىرىنى ياخشى بىر تەرەپ قىلدى. جاڭ خۇاشېڭ ھەر يىلى 160 نەچچە كۈن مەھەللىدىكى ئائىلىلەرگە كىرىپ ئەھۋال ئىگىلىدى. ئۇنىڭ خىزمەت خاتىرىسىگە پۈتۈلگەن ئاممىنىڭ قىيىنچىلىقى ۋە ھەل قىلىشنى ئۈمىد قىلىدىغان ئىشلار نەچچە مىڭغا يەتتى.

يولداش جاڭ خۇاشېڭ مەملىكەت بويىچە كوچا خىزمىتىدىكى كۆزگە كۆرۈنگەن ۋەكىل، ئاپتونوم رايون بويىچە مۇنەۋۋەر پارتىيە ئەزاسى، ئاپتونوم رايون بويىچە مىللەتلەر ئىتتىپاقلىقىدىكى ئىلغار شەخس. ئۇ خىزمەتنى تىرىشىپ، ئەستايىدىل، پۇختا ئىشلەپ، ئون يىلنى بىر كۈندەك ئۆتكۈزۈپ، ئاددىي خىزمەت ئورنىدا كۆرۈنەرلىك نەتىجىلەرنى ياراتتى.

ئېرىشكەن شان - شەرەپلىرى:

2008 - يىلى يولداش جاڭ خۇاشېڭ ئاپتونوم رايون بويىچە «مۇنەۋۋەر كومپارتىيە ئەزاسى»، ئاپتونوم رايون بويىچە «مىللەتلەر ئىتتىپاقلىقى نەمۇنىچىسى» دېگەن شان - شەرەپكە ئېرىشتى.

38 Framed text on a wall in Qizil Koewruuk area, Aqsu.

Text 96 A Brief Description of Comrade Zhang Huasheng's Achievements

Zhang Huasheng, female, Hanzu, 52 years old, member of the CP, the city of Aqsu Qizil Koewruek [Red Bridge] Street Affairs Bureau's secretary of the Party's Service Committee.

Brief description of achievements:

From the year 1985 onwards Zhang Huaxing continuously put aside more than 60,000 yuan from her smallish salary to help the needy. All year round she takes care of 16 Uyghur elderly without relatives, under the jurisdiction of Qizil Koewruek Street Affairs Bureau. For the elderly she funded herself the installation of fifteen telephones to facilitate them [lit.: "the elderly"] to trace her easily in case something happens. She successively was guarantor for petty loans by twelve poor families under the jurisdiction of the Street [Affairs] Bureau to the amount of 230,000 yuan. For the jobless under the jurisdiction of the "Affairs Bureau" she organized the establishment of "the Street Administrative Office of Qizil Koewruek laid-off workers construction brigade" of the Street Bureau's laid-of workers. She assisted close to 200 persons to get employment. She successively helped some twenty children from highly destitute families to receive training for skills in sewing and repair of electrical appliances, and to fulfill the aspirations of four poor children to study in university. In the course of some twenty years, Zhang Huasheng well conducted the funeral services of some ninety elderly (under the jurisdiction of the Street Bureau) with no relatives. Every year Zhang Huasheng visits families of the neighborhood for more than 160 days to try to learn about their situation. What she writes down in her service notebook about the problems of the people and of things hoped for to be solved reaches several thousand [items].

Nationwide, comrade Zhang Huasheng is a remarkable representative of "Street work", and an excellent member of the Party in the Autonomous Region. In the entire Autonomous Region she is the very best person concerning the harmony of the nationalities. She worked arduously, conscientiously and solidly, not noticing the passing of time. She attained outstanding results in her common working place. Honors obtained: in the year 2008 comrade Zhang Huasheng obtained the honor of "Excellent Member of the CP" in the whole AR, and of "Model of Solidarity of Nationalities" in the whole AR.

XI

*Social Security and Employment:
Restrictions and Pitfalls*

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97 لوپ ناھىيەسى شەھەر ئاھالىلىرىنىڭ ئەڭ تۆۋەن تۇرمۇش كاپالىتى
ئېلىشىنى ئىلتىماس قىلىش شەرتى ۋە ئائىلە كىرىمىنى ھېسابلاش¹

ناھىيەمىز تەۋەسىدىكى غەيرىي يېزا ئىگىلىك نوپۇسى بولغان ئائىلە ئەزالىرىنىڭ كىشى بېشىغا توغرا كېلىدىغان ئايلىق ئوتتۇرىچە كىرىمى ناھىيەمىزدىكى شەھەر ئاھالىلىرىنىڭ ئەڭ تۆۋەن تۇرمۇش كاپالىتى ئۆلچىمىدىن تۆۋەن بولغانلار شەھەر ئاھالىلىرىنىڭ ئەڭ تۆۋەن تۇرمۇش كاپالىتىدىن بەھرىمەن بولۇشنى ئىلتىماس قىلسا بولىدۇ.

ئائىلە كىرىمى ئۆز ئىچىگە ئالىدىغان مەزمۇنلار: ئائىلە كىرىمى ئائىلە ئەزالىرىنىڭ بارلىق نەق پۇل كىرىمى ۋە ماددىي كىرىمىنىڭ يىغىندىسىنى كۆرسىتىدۇ. بۇ تۆۋەندىكىلەرنى ئۆز ئىچىگە ئالىدۇ.

1. مائاش، مۇكاپات پۇلى، قوشۇمچە ياردەم پۇلى، تۇرمۇش ياردەم پۇلى، پاراۋانلىق ۋە باشقا ئەمگەك ھەققى؛
2. دەم ئېلىش ۋە پېنسىيە پۇلى، ئىشتىن قالغان ئىشچى - خىزمەتچىلەرنىڭ ئاساسىي تۇرمۇش پۇلى، ئىشسىزلىق سۇغۇرتا پۇلى؛
3. ئامانەت پۇل، پاي چېكى قاتارلىق قىممەتكە ئىگە ئاكسىيە ۋە ئۆسۈم؛
4. ئۆي ئىجارىگە بېرىش ياكى ئائىلە مۈلۈكىنى سېتىشتىن بولغان كىرىم؛
5. قانۇنلۇق باققۇچىسى ياكى باققۇچى، تەربىيەلىگۈچىلەر بېرىشكە تېگىشلىك قاراش پۇلى، بېقىش پۇلى، تەربىيەلەش پۇلى؛
6. ۋارىسلىق قىلغان مىراس ۋە قوبۇل قىلغان سوۋغا؛
7. باشقا ھېسابلاشقا تېگىشلىك كىرىملەر.

ئائىلە كىرىمى ھېسابلانمايدىغان كىرىملەر:

1. دۆلەت ۋە جەمئىيەتكە گەۋدىلىك تۆھپە قوشۇپ بىر قېتىمدا بېرىلگەن مۇكاپات ياكى قوشۇمچە ياردەم پۇلى؛
2. نەپقە ئۆيىكتىلىرى بەھرىمەن بولىدىغان مېيىپىلىق نەپقە پۇلى، تۇرمۇش ياردەم پۇلى، كۈتۈنۈش ھەققى، ساقلىقنى ساقلاش ھەققى؛
3. خىزمەتتىكى ئىشچى - خىزمەتچىلەرگە ئۆز ئورنى ۋاكالەتنە تاپشۇرىدىغان ئىجتىمائىي سۇغۇرتا ھەققى، ئولتۇراق ئۆي فوندى؛

1 On a notice board in the center of Lop.

Text 97 Conditions Applying to Obtaining the Minimum Living Guarantee [Payment] for the Urban Population of the County of Lop and Calculating the Income of a Family

Those under the jurisdiction of our county who are of the non-agricultural population and have an average monthly income accruing directly to each person of a family lower than the lowest living guarantee norm of the urban population under the jurisdiction of our county, may apply to enjoy the minimum living guarantee of the urban population.²

Elements comprising the family income: family income refers to the total income in cash and income in kind of all the family members. These [elements] are specified below.

1. Salary, gratifications, supplementary living benefits, subsistence aid, welfare and other income from labor;
2. Retirement benefits and pension, basic living benefits of laid-off workers, unemployment insurance money;
3. Savings, stocks and other valuable securities, and interest;
4. Rental income or income from selling family property;
5. Indispensable money for [child-care] support, alimony and tuition essential for the legal guardian, guardian and/or foster parents;
6. Received inheritance and presents received;
7. Other indispensable income to be calculated.

Income not to be counted as family income.

1. Reward or additional money for help, given for a one-time big contribution to the state and society.
2. Persons enjoying an allowance of disability money, social benefits, out-of-work pay, health benefits;
3. Social security and Housing Provident Fund³ transferred for the workers [in the work-place] by their own work unit on their behalf;

2 The minimum living guarantee system for urban residents was pioneered in Shanghai in the 1990s. It was introduced in Ueruemchi in 1998 [Tang et al. (2010), pp. 110–120], and came into force for the urban residents outside the capital in early 2003; *Nizam* (2003), pp. 226 ff.

3 These are supplementary payments to government workers made into an account where they put their fixed periodical savings for buying a house in future.

4. يالغۇز پەرزەنتلەرگە بېرىلىدىغان ساغلاملىق پۇلى ، ئوقۇش مۇكاپات پۇلى ، ئوقۇش ياردەم پۇلى ، ھۆكۈمەت ۋە جەمئىيەت قىيىنچىلىقى بار ئوقۇغۇچىلارغا بەرگەن پۇلى.

98 پاختا بازار ئىجتىمائىي رايونى ئەمگەك كاپالەتلەندۈرۈش خىزمەت پونكىتىنىڭ خىزمەت مەسئۇلىيىتى⁴

1. مەزكۇر رايوندىكى ئەمگەك كۈچلىرى بايلىقىنى ستاتىستىكا قىلىش ، ئىش ئورنىدىن ئايرىلغان ئىشسىزلارغا «قايتا ئىشقا ئورۇنلاشتۇرۇش گۇۋاھنامىسى» نى تارقىتىش ، ئىش ئورنىدىن ئايرىلغان ئىشسىزلارنى باشقۇرۇش.
2. ئۆزى خىزمەت تاپقان ئىش ئورنىدىن ئايرىلغان ئىشسىزلارغا ئاز سوممىلىق قەرز بېرىش رەسمىيەتلىرىنى بېجىرىپ بېرىش.
3. مەزكۇر ئورۇنلاردا بوش ئورۇنلارنى قېزىپ چىقىپ ، ئىشقا ئورۇنلاشتۇرۇش مۇلازىمىتى بىلەن شۇغۇللىنىش.
4. كەسىپكە تونۇشتۇرۇش ۋە كەسىپكە يېتەكچىلىك قىلىش مۇلازىمىتىنى قانات يايدۇرۇپ ، ئەمگەك كۈچلىرىنى سىرتقا چىقىرىشقا تەشكىللەش.
5. ئۈزلۈكسىز ئوقۇيالمىغان يېڭىدىن بارلىققا كەلگەن ئەمگەك كۈچلىرىنى زاپاس ئەمگەك كۈچلىرىنى تەربىيەلەش كۇرسىغا قاتناشتۇرۇش.
6. قىيىنچىلىقى بار ئاممىنىڭ ئىشقا ئورۇنلىشىشىغا ياردەم بېرىش ۋە ئىجتىمائىي سۇغۇرتىغا قاتنىشىش رەسمىيەتلىرىنى بېجىرىش.
7. پېنسىيەگە چىققان خادىملارنى ئىجتىمائىيلاشتۇرۇپ باشقۇرۇش ، مۇناسىۋەتلىك تارماقلار بىلەن ھەمكارلىشىپ پېنسىيەگە چىققان خادىملار ئارىسىدا پارتىيە تەشكىلى قۇرۇش ، مەدەنىيەت - تەنتەربىيە پائالىيەتلىرىنى قانات يايدۇرۇشقا تەشكىللەش ، ئىجتىمائىي مۇلازىمەت ئورگانلىرىغا ياردەملىشىپ ، تىببىي داۋالاش ، سەھىيە مۇلازىمىتىگە يېتەكچىلىك قىلىش.
8. ئەمگەك كاپالەتلەندۈرۈش ، تەكشۈرۈش خىزمىتىنى ياخشى ئىشلەشكە مەسئۇل بولىدۇ.

4 On a placard standing along the main road from Kucha into the neighborhood.

4. Health benefits, rewards for study and stipends [for study] paid for only children, money given by the government and society to students with financial difficulties.

Text 98 Task Responsibility of the Labor and Social Insurance Bureau of the Cotton Market Neighborhood

1. To compile statistics of the rich labor force of the region mentioned, to issue “The Certificate of Being Privileged with Returning to Work” to laid-off workers, to supervise laid-off workers.
2. To handle the formalities of granting a small loan to laid-off workers who found a job themselves.
3. To find [lit.: “to dig out”] empty positions in the region mentioned, and to engage in services concerning allocation of work.
4. To launch services to introduce to work and to guide to work, [and] to organize labor forces leaving for outside.⁵
5. To make those remaining unschooled and newly entering the labor force, and the surplus labor force, to participate in training courses.
6. To help finding a job for people who are in a difficult [financial] situation, and to handle the formalities for participating in social insurance.
7. To manage [the process of] making servants who retired become socially active, to cooperate with related branches in setting up a party organization among the retirees, to organize the expansion of cultural and sport activities, to assist social service agencies, and to supervise medical treatment and health services.
8. To be responsible for guaranteeing employment, and for well performing the task of investigating.

⁵ I.e. for Inner China. See pp. 82–83.

99 بالا ئىشچى ئىشلىتىشنى چەكلەش توغرىسىدا مەسئۇلىيەتنامە⁶

تەۋەلىكىمىزدىكى كارخانا، يەككە - سودا سانائەتچىلەرگە:

بازار ئىقتىسادى مىخانىزىمىنى قېلىپلاشتۇرۇش، ياش - ئۆسمۈرلەرنىڭ قانۇنلۇق ھوقۇق - مەنپەئىتىنى قوغداش ئۈچۈن، خوتەن شەھەرلىك ئەمگەك ئىجتىمائىي كاپالەت ئىدارىسىنىڭ «ئەمگەك ئىجتىمائىي كاپالەت» [2007]3 - نومۇرلۇق ھۆججىتى «بالا ئىشچىلارنى ئىشلىتىشنى چەكلەش بەلگىلىمىسى» نى مەخسۇس تەكشۈرۈش پائالىيىتىنى قانات يايدۇرۇش توغرىسىدىكى ئۇقتۇرۇشنىڭ تەلىپىگە ئاساسەن، تەۋەلىكىتىكى كارخانا ھەمدە يەككە سودا - سانائەتچىلەر بالا ئىشچى ۋە بالا باققۇچى ئىشلىتىشنى چەكلەش لازىم. «بالا ئىشچىلارنى ئىشلىتىشنى چەكلەش بەلگىلىمىسى» نىڭ 2 - ماددىسىدا دۆلەت ئاپپاراتلىرى، كارخانا، كەسپىي ئورۇنلار، خەلق ئىشلىرى غەيرىي ئومۇمىي مۈلۈكچىلىكىدىكى كارخانا ئورۇن ياكى يەككە سودا - سانائەتچىلەر بىردەك 16 ياشقا توشمىغان قۇرامغا يەتمىگەنلەرنى ئىشلىتىشكە بولمايدۇ، دەپ بەلگىلەنگەن. 6 - ماددىسىدا ئادەم ئىشلەتكۈچى ئورۇنلار بالا ئىشچى ئىشلەتكەندە ئەمگەك كاپالەت مەمۇرىي ئورۇنلىرى ھەر بىر ئىشلەتكەن بالا ئىشچى سانىغا ئاساسەن ھەر ئايدا 5000 يۈەن جەرىمانە تۆلۈشى بويىچە جازالىنىدۇ. ئادەم ئىشلەتكۈچى ئورۇن ئەمگەك كاپالەت مەمۇرىي ئورنىغا بەلگىلىمە بويىچە جەرىمانە پۇلىنى تاپشۇرىدۇ، ھەمدە بەلگىلىك ۋاقىت ئىچىدە قىلمىشنى ئۆزگەرتىدۇ، ئارقىغا سۈرۈپ بالا ئىشچىلارنى ئاتا - ئانىسىغا ياكى باشقا ھامىيىسىگە يەتكۈزۈپ بەرمىگەنلەر، بەلگىلىك ۋاقىت ئىچىدە ئۆزگەرتىشكە بۇيرۇلغان كۈندىن باشلاپ، ھەر بىر ئىشلەتكەن بالا ئىشچى ئۈچۈن ھەر ئايدا 10000 يۈەن جەرىمانە تۆلۈشى بويىچە جازالىنىدۇ ھەمدە سودا - سانائەتنى مەمۇرىي باشقۇرۇش ئورۇنلىرى تەرىپىدىن تىجارەت كىنىشكىسى ئەمەلدىن قالدۇرىلىدۇ، بالا ئىشچى ئىشلىتىپ، قانۇنسىز قىلمىشلارغا چىتىلىپ قالغانلار قانۇن بويىچە ئەدلىيە ئورۇنلىرىغا يوللىنىپ، مەسئۇلىيىتى سۈرۈشتە قىلىنىدۇ دەپ ئېنىق بەلگىلەنگەن.

تەۋەلىكىمىزدىكى ھەر قايسى ئادەم ئىشلەتكۈچى ئورۇنلار ئادەم ئىشلىتىش لايىھىسىنى ئەستايىدىل ئورۇنلاپ، يېشى 16 ياشقا توشمىغان قۇرامغا يەتمىگەنلەرنى ئىشلىتىشنى ياكى ئىشقا تونۇشتۇرۇشنى قەتئىي چەكلەش لازىم.

6 Text posted in the entrance hall of Taizhou Health Club, Wolomuqi Nan Lu, Khotan.

Text 99 Document of Responsibility Concerning the Prohibition of Employing Child Labor

To workshops and individual traders under the jurisdiction of our administrative area:

In order to standardize the economic mechanism of the market, and to protect the legal interests of the adolescents, [and] based on the announcement requesting the launching of the special inspection activities, the Labor Social Security Office of the city of Khotaen's *Labor Social Responsibility Document* [2007] no. 3, *Regulations Prohibiting Employment of Child Labor(ers)*,⁷ employment of child laborers and nannies should be prohibited in workshops and by individual traders in our administrative division. State agencies, workshops, vocational departments, and places in nonpublic-owned workshops performing public works, or individual businessmen and industrialists in our administrative division, cannot employ those who have not yet reached the age of 16, as stated in article 2 of *Regulations Prohibiting Employment of Child Laborers*. In article 6 [it is stipulated that] locations with laborers are to be fined by the Labor Security Executive Units⁸ an amount of 5000 yuan for every month and for each child laborer employed. It is stated clearly that locations with [child] laborers are to pay the fine to the Labor Security Executive Unit in accordance with the regulations, and "change their ways" within the period mentioned. For each month a child laborer is employed a 10,000 yuan fine will be levied from those who delay shifting back the child laborers to their parents or other guardians within the announced period from the day ordered to change [employment practice], and the trading license will be suspended by the *Commerce and Industry Administrative Supervising Agency*. Those associated with illegal actions will be referred to the judicial organs in accordance with the law and the responsibility will be investigated.

Whichever place in our administrative region with laborers has to complete a "workers plan" conscientiously, and should absolutely prohibit employing those who have not reached the age of 16, or recommend them [to others].

7 This set of regulations was promulgated by the State Council in 1991; cf. Pan (2010), p. 113.

8 Labor Security Executive Units fall under the Department of Labor and Social Security of the region where they are based. These agencies are to protect workers by: checking contracts, preventing child labor, monitoring working hours and holidays, assuring payment of minimum wages, assuring training of workers in accordance with national laws and regulations, facilitating investigations by the PSB.

خوتەن شەھەر شورباغ بېزىلىق ئەمگەك كاپالەت ئىشلىرى ئورنى
تەۋەلىكتىكى كارخانا يەككە سودا - سانائەتچىلەر ئىمزا سى:
ۋاقتى: 2008 - يىلى - ئاينىڭ - كۈنى

100 كەسىپتىكى ناتوغرا ئىستىللارنى خالسانە نازارەت قىلغۇچىلارنىڭ
ھوقۇقى ۋە مەجبۇرىيىتى⁹

بىرىنچى: ھوقۇقى

1. خالسانە نازارەت قىلغۇچىلار بېكىتىمىزدىكى خىزمەتچى خادىملارنىڭ قىلمىشلىرىنى نازارەت قىلىشقا ۋە تەكشۈرۈشكە ھوقۇقلۇق.
2. خالسانە نازارەت قىلغۇچىلار بېكىتىمىزدىكى خىزمەتچى خادىملارنىڭ 163 - نومۇرلۇق ھۆججەتنىڭ بەلگىلىمىسى بويىچە ئالدىنغان تۈرلۈك ھەقەرگە قارىتا نازارەت قىلىشقا ۋە تەكشۈرۈشكە ھوقۇقلۇق.
3. خالسانە نازارەت قىلغۇچىلار بېكىتىمىزدىكى خىزمەتچى خادىملارنىڭ خىزمەت ئۈنۈمى، مۇلازىمەت پوزىتسىيەسىنى نازارەت قىلىشقا ھوقۇقلۇق.
4. خالسانە نازارەت قىلغۇچىلار بېكىتىمىزدىكى خىزمەتچى خادىملارنىڭ كەسىپ ئىستىلىنى نازارەت قىلىشقا ۋە تەكشۈرۈشكە ھوقۇقلۇق. ھەمدە ئۇلار بېكەتنىڭ كەسىپتىكى ناتوغرا ئىستىللارنى تۈزىتىشكە رەھبەرلىك قىلىش گۇرۇپپىسىغا ماسلىشىپ كەسىپتىكى ناتوغرا ئىستىل مەسلىسىنى ياخشى بىر تەرەپ قىلىدۇ.

ئىككىنچى: مەجبۇرىيىتى

1. خالسانە نازارەت قىلغۇچىلار ئامما ئارىسىغا چوڭقۇر چۆكۈپ، ئاكتىپ ھالدا ئاپتوموبىللارغا ئىگىدارچىلىق قىلىدىغان ئورۇن ۋە شەخىسلەرنىڭ بېكىتىمىزنىڭ كەسىپ ئىستىلى ۋە پاكلىق قۇرۇلۇشىغا بولغان تەكلىپ - پىكىرلىرىنى ئاڭلاپ ۋە ئىگىلەپ، ماتېرىياللارنى توپلاپ، بېكىتىمىزگە ۋاقتىدا قايتما ئىنكاس قىلىشى لازىم.
2. خالسانە نازارەت قىلغۇچىلار گەستايىدىل مەسئۇل بولۇش، ھەقىقەتنى گەمەلىيەتتىن ئىزدەش، ئادىل - دۇرۇس بولۇش پىرىنسىپىغا ئەمەل قىلىپ، بېكىتىمىزنىڭ

9 Posted at the Qaeshqaer International Bus Station.

Signatures of the individual commercial and industrial workshops falling under the Rural Labor Security Executive Unit of Shorbagh¹⁰ of Khotean City.

Date: the year 2008, month, day.

Text 100 Rights and Duties of Those Who Voluntarily Monitor Incorrect Styles in the Work Setting

First: Rights

1. Volunteer watchdogs have the right to monitor and inspect the conduct of staff in our station.
2. Volunteer watchdogs have the right to monitor and inspect different fees being collected by the staff in our station according to the regulations of document number 163.
3. Volunteer watchdogs have the right to inspect the effectiveness of work of the staff in our station, and their attitude towards service [i.e. their “political loyalty”].
4. Volunteer watchdogs have the right to monitor and inspect the style of service of the staff in our station. Moreover, they will coordinate with the station’s leadership group correcting the incorrect styles in the work setting to handle [this issue] well.

Second: Duties

1. Volunteer watchdogs should deeply involve themselves with the public [lit.: “immerse deeply into the masses”], they should actively listen and investigate suggestions and ideas of our autobus-owning units and persons, about the working style and the honesty (i.e. anti-corruption) project of our station, and should collect data and report on conditions in time to our station.
2. Volunteer watchdogs, performing in accordance with the principles of being just and righteous, of searching in a practical and realistic manner,

10 A neighborhood in Khotean City.

چىرىكلىككە قارشى تۇرۇش ، كەسىپتىكى ناتوغرا ئىستىللارنى تۈزىتىش خىزمىتىنى نازارەت قىلىشى ۋە باھالىشى لازىم.

3. خالىسانە نازارەت قىلغۇچىلار ئومۇمەن ئىگىلىگەن تەكلىپ - پىكىرلەرنى ئاغزاكى ياكى يازما ماتېرىيال ئارقىلىق بېكىتىمىزنىڭ كەسىپتىكى ناتوغرا ئىستىللارنى تۈزىتىشكە رەھبەرلىك قىلىش گۇرۇپپىسىغا ئىنكاس قىلسا بولىدۇ.
4. خالىسانە نازارەت قىلغۇچىلار بېكىتىمىزنىڭ تۈزۈمىنى تەشۋىق قىلىش خىزمىتىنى ياخشى ئىشلىشىگە ئاكتىپ ياردەم بېرىپ ، كۆپلىگەن كىشىلەرنىڭ بېكىتىمىزنىڭ خىزمىتىنى چۈشىنىشىنى ۋە قوللىشىنى قولغا كەلتۈرۈش لازىم.
5. خالىسانە نازارەت قىلغۇچىلار بېكىتىمىز ئۇيۇشتۇرغان سۆھبەت يىغىنلىرىغا ، كەسىپتىكى ناتوغرا ئىستىللارنى تۈزىتىشنى باھالاش يىغىنلىرىغا ۋاقتىدا قاتنىشىپ ، بېكىتىمىزنىڭ چىرىكلىككە قارشى تۇرۇش ، كەسىپتىكى ناتوغرا ئىستىللارنى تۈزىتىش خىزمىتىنى ئورتاق مۇھاكىمە قىلىشى لازىم.

يولۇچى توشۇش بېكىتىدىكى خىزمەتچى خادىملار جەمئىيەتتىكى ھەرقايسى ساھەلەرنىڭ نازارەت قىلىشىنى ئاڭلىق ھالدا قوبۇل قىلىشى لازىم.

پاش قىلىش تېلېفونى

ۋىلايەتلىك كەسىپتىكى ناتوغرا ئىستىللارنى تۈزىتىش ئىشخانىسى: 0998-2525690

قەشقەر يولۇچى توشۇش بېكىتى: 0998-2848881

101 «ئەلسۆيەر» مەركىزىنىڭ بۈگۈنكى يېڭى ئۇچۇرلىرى¹¹

ئورنىمىز قانۇنلۇق ئورۇن بولۇپ ، ئىش ھەققىنى ئېلىپ بېرىشكە %100 كاپالەتلىك قىلىمىز!

1. جۇڭگو - چەتئەل يۈك يۆتكەش پونكىتىغا ئىشچى قوبۇل قىلىندۇ ، ئىش ھەققى 1500-2000 يۈەنگىچە.
2. يېمەكلىك زاۋۇتى ، قۇتا زاۋۇتى ، بوتۇلكا زاۋۇتى ، خىش زاۋۇتى ، زىبۇ - زىننەت زاۋۇتى ، ھاراق زاۋۇتى ، چاقچۇق زاۋۇتى ، قەغەز زاۋۇتىغا ئىشچى قوبۇل قىلىندۇ. ئىش ھەققى 1200-1500 يۈەنگىچە.

11 Handout distributed in Jiefang Nan Lu.

- and of being impartial, should combat corruption of our station, rectify incorrect ways in the work setting, and monitor and appraise the work.
3. Volunteer watchdogs may report to the leadership group [about] correcting the incorrect styles in the work setting, suggestions and ideas by and large obtained orally or by means of written material.
 4. Volunteer watchdogs should actively help to perform well the task of disseminating the regulations of our station, and should attain understanding and support of many people [concerning] the task of our station.
 5. Volunteer watchdogs should attend in time negotiation meetings conducted by our station, and meetings evaluating correction of inappropriate styles in the work setting, oppose corruption of/in our station, and deliberate correction of inappropriate styles in the work setting. The staff in the passenger transport station should rationally accept monitoring from every section of society [i.e. every authorized agency].

Disclosing telephone
 Provincial Office Registering Incorrect
 Styles in the Work Setting: 0998-2525690
 Qaeshqaer Passengers Transport Station: 0998-2848881

Text 101 Today's New Information from "Aelsoeyer"¹² Center

Our office is a legal institution; we give a 100% guarantee for disbursement of the salaries!¹³

1. Workers are to be recruited for the China-Overseas Transport Station. Wages from 1500 to 2000 yuan.
2. Workers are to be recruited for a food factory, a tin factory, a bottle factory, a brick factory, a jewelry factory, a liquor factory, a tile factory, and a paper factory. Wages from 1200 to 1500 yuan.

¹² *Aelsoeyer*: patriot.

¹³ Wages mentioned are per month.

3. بناكارلىق قۇرۇلۇشى ، نۇركابىل كولاش ، يول قۇرۇلۇشى ۋە كۆكەرتىش ئورۇنلىرىغا ئىشچى قوبۇل قىلىندۇ ، ئىش ھەققى 1500-1800 يۈەنگىچە.
4. تىككۈچىلىك كارخانىلىرى ، ياغاچچىلىق ، بېزەكچىلىك ، توكچى ، سۇۋاقچى ، سىرچىلىق ئورۇنلىرىغا ئىشچى قوبۇل قىلىندۇ ، ئىش ھەققى 1200-1800 يۈەنگىچە.
5. ئاشخانا ، ناۋايخانا ، رېستوران ، مېھمانساراي ، دېسكوخانا ، تېز تاماقخانىلارغا باش مۇلازىم ، تاماق تىزىملىغۇچى ، مۇلازىمەتچى ، ھەرخىل قورۇما ئۈستىلىرى ، ئاش تارتقۇچى ، ناۋاي ، كاۋاپچى ، مانتىپەز ، سامسپەز ، پولىپەز قاتارلىقلار قوبۇل قىلىندۇ ، ئىش ھەققى 500-800-1800 يۈەنگىچە.
6. دوختۇرخانا ، مەكتەپ ، يەسلى ، تاللا بازىرى ، سودا سارايلىرىغا مال ساتقۇچى قوبۇل قىلىندۇ ، ئىش ھەققى 600-1000-2000 يۈەنگىچە.
7. ماشىنا يۇيۇش ، گىلەم يۇيۇش ، ھەرخىل ھۆل - قۇرۇق يۇيۇش ئورۇنلىرىغا ئىشچى ، قارا ئىشچى قوبۇل قىلىندۇ ، ئايلىق مائاشى 600-900 يۈەنگىچە.
8. جەمئىيەتتىن ھەرخىل شىركەتلەرگە ، كارخانىلارغا ، كاتىپ ، تەشۋىقات خادىمى ، كومپيۇتېر خادىمى ، ئىشخانا خادىمى ، كەسپىي خادىم ، ئارتىس ، مودېل ، ئۇسسۇلچى ، قوغداش خادىمى ، تازىلىق ئىشچىسى قاتارلىقلار قوبۇل قىلىندۇ ، ئىش ھەققى 600-3500 يۈەنگىچە.

ئۆي ئىجارە ئالدىغانلار ۋە ئىجارە بېرىدىغانلار ، ئۆي ئالدىغانلار ۋە ساتىدىغانلار ، ئۆي تازىلىتىدىغانلار ئەلسۆيەر ئۆي - زېمىن ۋاستىچىلىك شىركىتى بىلەن ئالاقىلىشىڭ!

«گۆھەر ياتىدۇ سايدا ، تونۇمسىڭ نېمە پايدا» لايىق تونۇشتۇرۇش مەركىزى ھەرقانداق بىر ئادەم ئۆزىنىڭ كۆڭلىدىكىدەك جاپا ۋە ھالاۋەتتە بىللە ئۆتەلەيدىغان ، ھەممە جەھەتتە ئۆزىگە ماس كېلىدىغان بىر ئۆمۈرلۈك ھەمراھنىڭ بولۇشىنى ئارزۇ قىلىدۇ ، بىراق خىزمەت ئالدىراشچىلىقى ۋە ياكى مەلۇم سەۋەبلەر تۈپەيلىدىن بەزىلەرنىڭ كۆڭلىدىكىدەك لايىق تېپىشى تەسكە توختايدۇ. بۇ قىيىنچىلىقنى ھەل قىلىش ئۈچۈن «ئەلسۆيەر» مەركىزى لايىق تونۇشتۇرۇش كەسپىنى يولغا قويدى. بەختلىك ، ئىللىق ئائىلە ھەرقانداق ئىشتا مۇۋەپپەقىيەت قازىنىشنىڭ ، ئالغائىلگىرىلەشنىڭ بۆشۈكى - سىز ئىللىق

3. Workers are recruited for building, light cable digging, road construction, and landscaping jobs. Wages from 1500 to 1800 yuan.
4. Workers are to be recruited for tailoring enterprises, carpentry, home decoration, [and] electrician, plasterer, and painting jobs. Wages from 1200 to 1800 yuan.
5. [Workers] are to be recruited for canteens, bakeries, restaurants, hotels, disco clubs; and fast-food restaurants, and head waiters, waiters taking orders, waiters serving food, all kinds of chefs, drawers of noodles, bakers, kebab roasters, manta makers, samsa makers, polo makers.¹⁴ Wages from 500 to 800 to 1800 yuan.
6. Salesmen of products to hospitals, schools, kindergartens, supermarkets, and shopping malls are to be recruited. Wages from 600 to 1000 to 2000 yuan.
7. Workers and unskilled workers¹⁵ are being accepted for car washing, carpet washing, and all kinds of laundry and dry cleaning venues. Monthly wage from 600 to 900 yuan.
8. For every kind of company and factory, secretaries, publicity workers, computer staff, office workers, and professional servants, actors, models, dancers, security staff, and cleaners are to be recruited from society. Wages from 600 to 3500 yuan.

Those renting a house and letting a house, selling a house and buying a house, and those needing house cleaning, contact "Aelsoeyae" Real-Estate Agency!

The "Of what benefit is a jewel lying in the riverbed if you do not see it clearly" contact center [marriage bureau].

Everybody hopes strongly [lit.: "for his hearth's wish"] to have a life-long companion to be together in trouble and comfort (welfare), matching him/her in all respects. Yet, for some people, because of a busy work (life) or certain [other] reasons, it is hard to find the desired suitable partner. For the sake of resolving the difficult situation, "Aelsoeyae" centre has initiated a professional contact centre. Happiness and a warm family is the basis [lit.: "cradle"] for all success

14 *Manta*: steamed dough packets normally stuffed with mutton and onions; *samsa*: small meat pie baked in a *tonur* (traditional round clay oven); *polo*: boiled rice prepared with butter/fat and with minced carrots and meat.

15 Unskilled manual labor, *qara ish* (black work) is highly stigmatizing and those who labor at such jobs are at the bottom of the socioeconomic stratum; cf. Dautcher (2009), p. 225.

بىر ئائىلىگىزنىڭ ، كۆيۈمچان ، ۋاپادار ھەمراھىڭىزنىڭ بولۇشىنى ئارزۇ قىلىسىڭىز تېزدىن
 «ئەلسۆيەر» مەركىزىگە كېلىڭ. «ئەلسۆيەر» مەركىزى سىزگە بەخت ئاتا قىلغۇسى!
 ئادرېسى: سەنشخاڭزا ئاق مەسچىت كەينىدىكى كونا ئائىلە ئېلېكتىر ئۈسكۈنىلىرى
 بازىرىدىكى 7 قەۋەتلىك سېرىق بىنانىڭ 2 - قەۋەت 101 - ئىشخانا

and progress. If you hope for your loving (warm) family, and your devoted loyal companion, please come quickly to "Aelsoeyar" Centre. "Aelsoeyar" Centre will give you happiness!

Address: Sanxixiang, office 101, 2nd floor of the 7-storeyed yellow building of the old family electrical appliances market behind the white mosque.¹⁶

16 Stamped with company stamp in Uyghur and Chinese ("Aelsoeyar" Uyghur Unemployment Agency Limited).

XII

*Controlling the Floating Population:
Relocating the Dislocated*

∴

102 چەرچەن بازىرىنىڭ جەمئىيەت ئامانلىقى، پىلانلىق تۇغۇت ئۈنۈمى باشقۇرۇش مۇلازىمەت مەسئۇلىيەتنامىسى¹

A تەرەپ: كۆتەمە ئاھالە كومىتېتى

B تەرەپ: بۇيىشخان توختى (گائىلە باشلىقى، قانۇنىي ۋەكىل)

ئاھالە كومىتېتىنىڭ جەمئىيەت ئامانلىقى، پىلانلىق تۇغۇت ئۈنۈمى باشقۇرۇش مۇلازىمەت سەۋىيەسىنى يۇقىرى كۆتۈرۈش، ئۈنۈمى باشقۇرۇش تۈزۈشنى تەدبىر، جەمئىيەت ئامانلىقىنى قوغداش تەرتىپى، تۆۋەن تۇغۇت سەۋىيەسىنى مۇقىملاشتۇرۇشنى ھەقىقىي ئەمەلىيلەشتۈرۈش ئۈچۈن، «ئاقما نوپۇس پىلانلىق تۇغۇت باشقۇرۇش چارىسى» ۋە جامائەت خەۋپسىزلىكى مىنىستىرلىقىنىڭ «ئىجارە ئۆيلەرنى ئامانلىق باشقۇرۇش بەلگىلىمىسى» (جامائەت خەۋپسىزلىكى مىنىستىرلىقى 24-نومۇرلۇق بۇيرۇقى)، «ۋاقىتلىق تۇرۇش كىنىشكىسىنى ئىلتىماسقا ئېلىش چارىسى» (جامائەت خەۋپسىزلىكى مىنىستىرلىقى 25-نومۇرلۇق بۇيرۇقى) قاتارلىقلارغا ئاساسەن، ئاھالە كومىتېتىنىڭ ئەمەلىيىتىگە بىرلەشتۈرۈپ، مەسئۇلىيەتنامە تۈزۈپ چىقىلدى.

A تەرەپنىڭ ئاساسلىق مەسئۇلىيىتى:

1. مۇناسىۋەتلىك ئورۇنلارنى تەشكىللەپ، ئاھالە كومىتېتىنىڭ جەمئىيەت ئامانلىقى خەتەرنىڭ ئالدىنى ئېلىش، پىلانلىق تۇغۇت خىزمىتىدە دائىملىق نازارەت قىلىش، تەكشۈرۈش، قەرەلسىز ئاقما نوپۇسلارنى تەكشۈرۈپ، «ۋاقىتلىق تۇرۇش كىنىشكىسى»، «نىكاھ ئىسپاتى» قاتارلىقلارنى بېجىرىشكە مەسئۇل بولىدۇ.
2. مۇناسىۋەتلىك ئورۇنلارنى تەشكىللەپ، ئاھالە كومىتېتى تەۋەلىكىدىكى ئاممىغا مۇناسىۋەتلىك قانۇن قائىدە بىلىملەرنى تەشۋىق قىلىپ، ئاقما نوپۇسلارنى باشقۇرۇش قانۇن ئېغىنى يۇقىرى كۆتۈرۈشكە مەسئۇل بولىدۇ.
3. مۇناسىۋەتلىك ئورۇنلارنى تەشكىللەپ، ھەر ئايدا ئاھالە كومىتېتى تەۋەسىدىكى ئاقما نوپۇسلارنى، ئىشلەمچىلەرنى تىزىملاپ، تەكتنى ئېنىقلاپ، «ۋاقىتلىق تۇرۇش كىنىشكىسى»، «نىكاھ ئىسپاتى» قاتارلىق قانۇنلۇق كىنىشكە بېجىرىپ بېرىشكە مەسئۇل بولىدۇ.

1 Affixed to the gate of a house in the Koetaemae neighborhood of Chaerchaen.

Text 102 Pledge of Responsibility for Public Security of Chaerchaen Town, and for Comprehensive Supervision of Family Planning Service

Party A: Koetaemae² Residents' Committee

Party B: Boeyishikhan Tokhti (house holder, legal representative)

In order to raise the quality of services of the Residents' Committee regarding supervising public security and comprehensive family planning, to truly implement all the measures taken in the course of comprehensive rectification, [to implement] the regulations concerning protecting public security, and to keep a low birth rate level, this responsibility agreement – in accordance with the *Managing Measures of Family Planning of the Floating Population*,³ the *Administrative Regulations for Safety for Rented Houses* [which is part] of the *Regulation for Safety Supervision of Rented Houses* of the Ministry of Public Security (decree no. 24 of the Ministry of Public Security), the Method for Applying for a Temporary Residence Permit (decree no. 25 of the Ministry of Public Security), and in accordance with the actual situation of the Committee – has been drawn up.

Major responsibilities of party A:

1. It is responsible for organizing relevant departments [and also] for the Residents' Committee's work on preventing danger to public security, for regularly monitoring and inspecting family planning service, for inspecting the floating population randomly, and transacting the Temporary Residence Permit, Marriage Certificate, etc.
2. It is responsible for organizing relevant departments for propagating among the people who are under the jurisdiction of the People's Committee knowledge about relevant laws and regulations, and for enhancing the awareness of [the need for] legally managing the floating population.
3. It is responsible for organizing relevant departments and for registering every month the floating population which is under the jurisdiction of the Residents' Committee, registering laborers, handling the transaction of Temporary Residence Permits, "proof of marriage", and various legal licenses [after] checking their background.

² Koetaemae is a neighborhood of Chaerchaen.

³ Such measures or directives formulated at the local level, in this case at the town level, are geared to specific local circumstances and are supplementary to the provincial laws and regulations.

4. پىلانلىق تۇغۇت مۇلازىمەت تارماقلىرىنى تەشكىللەپ، ئاقما نوپۇسلارنى ھەقسىز تەكشۈرۈش، ھالقىنى تەكشۈرۈش، تۇغۇت يېشىدىكى ئاممىنى ھامىلىدارلىقتىن ساقلىنىش سايمىنى بىلەن تەمىنلەشكە مەسئۇل بولىدۇ.
5. «نىكاھ ئىسپاتى»، «ئاقما نوپۇسلارنىڭ پىلانلىق تۇغۇت ئىسپاتى» بار تۇغۇت يېشىدىكى ئاياللارنى ئۈزۈك سالدۇرۇش، ئۈزۈك ئالدۇرۇش، بالا چۈشۈرۈش، تۇغۇرۇش قاتارلىق تېخنىكا مۇلازىمىتى بىلەن ھەقسىز تەمىنلەشكە مەسئۇل بولىدۇ.
6. ئاقما نوپۇسلارنىڭ ۋە ئۆي ئىجارىگە بېرىش جەريانىدىكى ھەق-تەلەپ مەسىلىلىرىنى مۇرەسسە قىلىشقا مەسئۇل بولغاندىن سىرت يەنە B تەرەپ مەلۇم قىلغان جەمئىيەت ئامانلىقى، پىلانلىق تۇغۇت مەسىلىلىرىنى ياخشى بىر تەرەپ قىلىشقا مەسئۇل بولىدۇ.

B تەرەپنىڭ مەسئۇلىيىتى:

1. «كىم ئىشلىسە شۇ مەسئۇل بولۇش، كىم مەنپەئەتلەنسە شۇ باشقۇرۇش» پىرىنسىپىغا ئاساسەن B تەرەپ ئامانلىق باشقۇرۇش، پىلانلىق تۇغۇت ئىشلىرىغا مەسئۇل بولىدۇ. ئالدىنى ئېلىش، باشقۇرۇش، تەربىيەلەش مەسئۇلىيىتىنى ئۆز ئۈستىگە ئالىدۇ. ئۆز تەۋەلىكىدىكى ئادەمنى باشقۇرۇش ھويلا-ئارام، مال-مۈلۈكىنى قوغداش مەسئۇلىيىتى بولىدۇ.
2. ئۆي ئىجارە بەرگۈچىلەر بىخەتەرلىك شارائىتىنى تولۇق ھازىرلىشى، خەتەرلىك ھەمدە ئالدىنى ئېلىش شارائىتى ھازىرلانمىغان ئۆيلەرنى ئىجارىگە بېرىشكە بولمايدۇ. خىلاپلىق قىلغۇچىلارنىڭ قانۇنىي مەسئۇلىيىتى سۈرۈشتۈرۈلىدۇ. چوقۇم ئىجارىگە بەرگەن ئۆيى دائىملىق تەكشۈرۈپ بىخەتەر ئىشلىتىشكە كاپالەتلىك قىلىش مەسئۇلىيىتى بولىدۇ.
3. بازارلىق ئۇنىۋېرسال تۈزەش ئىشخانىسى، ساقچىخانا، پىلانلىق تۇغۇت ئىشخانىسىنىڭ باشقۇرىشىغا بويىۋىنىشى، بازارلىق ئۇنىۋېرسال تۈزەش ئىشخانىسى، ساقچىخانا، پىلانلىق تۇغۇت ئىشخانىسىنىڭ تەكشۈرۈشلىرىگە، ئاقما نوپۇسلارنىڭ «ۋاقىتلىق تۇرۇش كىنىشكىسى»، «تۇغۇت ئىسپاتى»، كەسپى قاتارلىق ئەھۋاللارنى

4. It is responsible for organizing service departments of family planning, [providing] free [medical] checks for the floating population, checking the ring, and providing birth control devices for people who are in the reproductive age [group].
5. It is responsible for providing free technical services such as inserting a ring, removing a ring, abortion, and natal care, to women of reproductive age, who have a Marriage Certificate, and a Floating Population Family-planning Proof.⁴
6. It is responsible not only for coordinating civil matters of the floating population in the course of renting a house, but also for well handling matters concerning social security and family planning reported by Party B.

Responsibility of Party B.

1. Based upon the principle "he who works is responsible, he who benefits manages", Party B is responsible for matters of social security and family planning. He himself will take the responsibility to prevent, supervise and educate [concerning these matters]. He has the responsibility for supervising people under his authority, and to protect the homestead and property.
2. Landlords should fully prepare safety provisions and are not allowed to rent out houses which are dangerous and have no prevention in place. Legal responsibility of violators will be investigated. He is certainly responsible for guaranteeing regular inspection for safe usage of a rented house.
3. He is responsible for complying with supervision by the Municipal Comprehensive Improvement Office of the town,⁵ the Police Station, and the Family Planning Office; must actively cooperate with inspection by the Comprehensive Improvement Office of the town, the Police Station, and Family Planning Office; and towards an understanding of the floating population's *Temporary Residence Permit, Birth Certificate,*

4 This is a certificate issued by the Family Planning Administrative Department of local people's governments at the county level, or by the offices of the neighborhood committees. The certificate mentions, in addition to identity details, the birth control measures adopted and the rewards and penalties in relation to family planning.

5 This is a local government office with the task of taking measures which may be of a disciplinary nature, aimed at the improvement of the behavior of individuals in as much as this behavior is non-criminal.

- چۈشنىشكە ئاكتىپ ماسلىشىپ، كەلگەندە تىزىمغا ئالدۇرۇشقا، قايتقاندا ساقچىخانا ۋە پىلانلىق تۇغۇت تارماقلىرىغا دوكلات قىلىشقا مەسئۇل بولىدۇ.
4. سالاھىيەت گۇۋاھنامىسى، ۋاقىتلىق تۇرۇش كىنىشكىسى، ئاقما نوپۇسلارنىڭ تۇغۇت ئىسپاتى قاتارلىق كىنىشكە ئىسپاتلىرى بولمىسا B تەرەپ مۇناسىۋەتلىك ئورۇنلارغا ئىنكاس قىلىش، رەسمىيەتلەرنى تولۇقلاپ بولغاندىن كېيىن ئىجارىگە بېرىشى لازىم. ئەگەر مەسلە كۆرۈلسە، قانۇنىي جاۋابكارلىق سۈرۈشتۈرۈلگەندىن سىرت، ئۆي ئىگىسى مەسئۇلىيەتنى ئۆز ئۈستىگە ئالىدۇ. سىرتتىن كېلىپ ئۆي ئىجارىگە ئېلىپ ئولتۇرغۇچى رايونىمىزنىڭ پىلانلىق تۇغۇت سىياسىتىگە خىلاپلىق قىلسا، ئۆي ئىگىسى ئاھالە كومىتېتىغا ۋە مۇناسىۋەتلىك ئورۇنلارغا مەلۇم قىلىشى، سىياسەتكە خىلاپلىق قىلغانلار بولسا، ئىجارە ئۆي ئىگىسى پىلانلىق تۇغۇت مەمۇرىي تارماقلىرىغا ماسلىشىپ ئىجتىمائىي بېقىش خىراجىتىنى يىغىشقا مەسئۇل بولىدۇ.
5. ئىجارە ئالغان ئۆيلەردىن پايدىلىنىپ، قانۇنسىز دىنىي پائالىيەت بىلەن شۇغۇللىنىشقا، قىمار ئويناشقا، زەھەر چېكىشكە، تېنىنى سېتىشقا، بۇزۇقچىلىق قىلىشقا ۋە سېرىق مەزىنىدىكى بۇيۇملارنى تارقىتىشقا قەتئىي يول قويۇلمايدۇ. شۇنداقلا ئاسان ئوت ئالىدىغان، پارتلايدىغان، زەھەرلىك بۇيۇملارنى ئۆز مەيلىچە ئىشلەپ چىقىرىشقا، ساقلاشقا، يۆتكەشكە ۋە باشقا قانۇنغا خىلاپ قىلمىشلار بىلەن شۇغۇللىنىشقا قەتئىي يول قويۇلمايدۇ. خىلاپلىق قىلغۇچىلار ج خ مىنىستىرلىقى، ج خ نازارىتى تەرىپىدىن جازالىنىدۇ، شۇنداقلا ناھىيىلىك مۇناسىۋەتلىك ئىجارە ئالغان ئۆيلەرنى تەرتىپكە سېلىشقا ئائىت مۇناسىۋەتلىك بەلگىلىمىلەر بويىچە ئۆي ئىگىسىگە قاتتىق چارە كۆرۈلىدۇ.
6. قانۇنغا خىلاپلىق قىلغان جىنايىتى ئۈنسىۋىلار، جىنايەت گۇماندارلىرى ۋە ج خ ئورگانلىرى تۇتۇش بۇيرۇقى چىقارغان جىنايەتچىلەر، شۇنداقلا تۈرلۈك قانۇنغا خىلاپ قىلمىش پائالىيەتلىرى بايقالسا، ئۆز ۋاقتىدا تۇرۇشلۇق ج خ ئورگانىغا مەلۇم قىلىش كېرەك. ئەھۋالنى بىلىپ تۇرۇپ مەلۇم قىلماسلىققا ياكى ھېسداشلىق قىلىپ قانات ئاستىغا ئېلىشقا يول قويۇلمايدۇ.
- بۇ مەسئۇلىيەتنامە ئىككى نۇسخا بولۇپ، A ۋە B تەرەپ بىر نۇسخىدىن ساقلايدۇ. بۇ مەسئۇلىيەتنامە ئىمزالاشقان كۈندىن باشلاپ كۈچكە ئىگە بولىدۇ.
- A تەرەپ: كۆتەرمە ئاھالە كومىتېتى (تامغا)
 B تەرەپ: بۆيىشىخان توختى (ئىمزا)
 B تەرەپنىڭ تەپسىلىي ئادېرىسى

ئىمزالاشقان ۋاقىت: 2010 - يىلى 3 - ئاينىڭ 26 - كۈنى.

- and circumstances such as professional [ones]; for registering those arriving and leaving (returning) at the police station and the branches of the family planning agency.
4. If there is no identification card such as ID, Temporary Residence Permit, Birth Certificate, or evidence of [being of] the floating population, Party B has to report to the departments concerned. After the formalities have been completed houses are allowed to be let out. If something happens, the landlord has to take his legal responsibility, in addition to being investigated. If residents coming from outside and renting a house infringe upon the family planning policy of our district, the owner has to inform the Residents' Committee and the relevant departments. If violators of the policy are there, the landlord, in cooperation with the family planning executive branches, is responsible for collection of the fine which is known as "social fostering fee".⁶
 5. It is absolutely not allowed to use rented houses for conducting illegal religious activity, gambling, using (smoking) narcotics, selling the body [i.e. prostitution], committing adultery, and distributing materials with pornographic contents. (And) It is absolutely not allowed to produce, store, and transfer easily inflammable, explosive, and poisonous materials at will and to commit other deeds in violation of the law. Those violating the law will be punished by the Ministry of Public Security, and the Public Security Supervising Agencies. And also, the owner of the house will be severely dealt with in accordance with the County's relevant regulations concerning the standardization of renting [out] houses.
 6. If criminal elements who have acted against the law, criminal suspects, criminals for whom an arrest warrant has been issued by the PSB, and a variety of activities contravening the law, are discovered, [this] should be reported in time to the local PSB. Knowing the situation and not reporting [to PSB], or in sympathy offering protection [lit.: "taking under wings"] is not allowed. This pledge of responsibility is made up in two copies; Party A and B keep one copy. This pledge of responsibility will become effective from the day of registration.

Party A: Koetaemae People's Committee (stamp)

Party B: Boeyishikhan Tokhti (signature)

Detailed address of Party B

Time of signing: March 3, 2010

⁶ Chinese: *shehui fuyang fei*.

103 كۆچمە نوپۇس، ئۆي ئىجارە ئىشلىرىغا مۇلازىمەت قىلىش ۋە باشقۇرۇشقا
دائىر ناھىيەمىزدىكى ھەر مىللەت خەلقى بىلىۋېلىشقا تېگىشلىك
ئىشلار⁷

جەمئىيەت مۇقىملىقىنى قوغداش، ناھىيەمىزنىڭ ئىقتىسادىي، ئىجتىمائىي ئىشلىرىنىڭ ھەم ياخشى ھەم تېز تەرەققىي قىلىشىنى ئىلگىرى سۈرۈش، كۆچمە نوپۇس، ئۆي ئىجارىگە بەرگۈچىلەرگە مۇلازىمەت قىلىش ۋە باشقۇرۇش خىزمىتىنى ياخشى ئىشلەپ، بىرلىكتە «تىنچ قاغىلىق، ئىناق جەمئىيەت بەرپا قىلىش» ئۈچۈن، ناھىيەمىزنىڭ كۆچمە نوپۇس، ئۆي ئىجارە ئىشلىرىغا مۇلازىمەت قىلىش ۋە باشقۇرۇشقا دائىر ئىشلارنى تۆۋەندىكىچە ئۆقتۈرىمىز:

1. سىرتتىن كەلگەنلەر قونماقچى بولسا، چوقۇم دوكلات قىلىشى، تۇرىدىغانلىقى مۇقىملاشقاندىن كېيىن، ئۆي ئىگىسى بىلەن بىرگە ئۈنۈملۈك سالاھىيەت ئىسپاتىنى ئېلىپ، ئۆزى تۇرۇشلۇق كەنت، (ئىجتىمائىي رايون)دىكى «كۆچمە نوپۇسلارغا مۇلازىمەت قىلىش ۋە ئۇلارنى باشقۇرۇش پونكىتى»گە ئۆزىنى مەلۇم قىلىپ، تىزىملىتىپ ئەنگە ئالدۇرۇشى لازىم.
2. ئۆز تەۋەلىكىمىزدىكى ئاھالىلەر ئۈچ كۈندىن ئارتۇق ۋاقىت سىرتقا چىقماقچى بولسا، ئۆزى تۇرۇشلۇق كەنت، (ئىجتىمائىي رايون)غا دوكلات قىلىشى، 15 كۈندىن ئارتۇق سىرتقا چىقماقچى بولغانلار ئۆزىنىڭ سالاھىيەت ئىسپاتىنى ئېلىپ، ئۆزى تۇرۇشلۇق يېزا، بازارلىق كۆچمە نوپۇسلارغا مۇلازىمەت قىلىش، باشقۇرۇش مەركىزىگە كېلىپ، «سىرتقا چىقىش، ئالاقىلىشىش كارتىسى» بېجىرىشى لازىم.
3. ئولتۇراق ئۆيىنى ئىجارىگە بەرمەكچى بولغان ياكى ئىجارە ئولتۇرغانلارنى ئالماشتۇرماقچى بولغاندا، ئۆي ئىگىسى ئۆي ئىگىدارچىلىق گۇۋاھنامىسى قاتارلىق ھۆججەتلەرنى ئېلىپ، ئىجارە بەرمەكچى بولغان ئۆي تۇرۇشلۇق كەنت ياكى ئىجتىمائىي رايونغا بېرىپ ئىلتىماس سۈندۈ. تەكشۈرۈشتىن ئۆتكەندىن كېيىن، ئىجارىگە بەرسە بولىدۇ.
4. «كىم مەنپەئەتلىنە شۇ مەسئۇل بولۇش» پىرىنسىپى بويىچە، ئۆي ئىگىسى ئىجارە ئۆيىگە قارىتا «بەش ھۆددە» مەسئۇلىيەت تۈزۈمىنى گەمەلىلەشتۈرۈشى: يەنى: ئامانلىق ئالدىنى ئېلىش، بىخەتەر ئىشلەپچىقىرىش، دىن ئىشلىرىنى باشقۇرۇش، پىلانلىق توغۇت، مۇھىت تازىلىقىنى ھۆددىگە بېرىشى لازىم.

7 Posted on a wall surrounding a residential area behind Yecheng County Hotel.

Text 103 Matters People from Every Nationality in Our County Ought to Know about Services and Supervision Concerning House Rental by the Floating Population

For the sake of protecting social stability, promoting the development of our County's economic and social affairs well and fast, for well-performing the service and supervision concerning the floating population and those renting a house, for establishing (together) "a peaceful Qaghiliq, and a harmonious society", we inform as below the floating population of our County concerning matters of services for renting a house and supervision:

1. If those who come from outside want to spend the night, informing is a must. After having decided to take up residence, he himself, together with the landlord and bringing valid credentials, has to inform and register at the Department Providing Service and Supervision for the Floating Population of the village (district) where he is located.
2. If inhabitants in our own area leave for more than three days, they should report to their own village (district). If they leave for more than fifteen days they should bring valid credentials, going to the centre of management of services for the floating population in the village or town where they live and transact an *Exit and Communication Card*.
3. When the landlord wants to rent out his house or to change the tenants, he should bring his title-deed and other documents, in order to submit an application to the village [office] or [office of the] district where the house he wants to let out is located. After passing the check [of the documents] he may let the house.
4. In accordance with the principle "the one who benefits is responsible", the landlord has the responsibility concerning the implementation of the system of "the five guarantees", i.e. to guarantee assuring safety, assuring safe production, managing religious matters, family planning, and environmental hygiene.

5. «تىنچ - ئامان ئائىلە» بەرپا قىلىش پائالىيىتىنى ئاكتىپ قانات يابىدۇرۇش لازىم.

«تىنچ - ئامان ئائىلە» لەرنىڭ ئۆلچىمى:
 بىرىنچىدىن، قانۇن ئۆگىنىپ، قانۇننى قوللىنىپ، قانۇنغا خىلاپلىق قىلماي،
 قانۇنغا رىئايە قىلىدىغان ئائىلە بەرپا قىلىش.
 ئىككىنچىدىن، ئىلىم - پەنگە ھۆرمەت قىلىپ، جامائەت ئەخلاقىغا رىئايە قىلىپ
 مەدەنىيەتلىك ئائىلە بەرپا قىلىش.
 ئۈچىنچىدىن، ئائىلىدىكى زىددىيەت ۋە ماجىرالارنى پەسەيتىپ ئىناق ئائىلە بەرپا
 قىلىش.
 تۆتىنچىدىن، ئۆز - ئۆزىنى قوغداپ، بىخەتەرلىككە ئەھمىيەت بېرىپ، بىخەتەر
 ئائىلە بەرپا قىلىش.
 بەشىنچىدىن، چوغلارنى ھۆرمەتلەپ، كىچىكلەرنى ئىززەتلەپ، مېھرىبان ئائىلە
 بەرپا قىلىش.
 ئالتىنچىدىن، بېيىغاندا شەپقەتچىنى ياد ئېتىپ، تۆھپە يارىتىشقا ئىنتىلىپ،
 باياشات ئائىلە بەرپا قىلىش.
 يەتتىنچىدىن، جامائەت پاراۋانلىق ئىشلىرىغا قاتنىشىپ، مېھرى - شەپقەت
 يەتكۈزۈپ، شەپقەتلىك ئائىلە بەرپا قىلىش.
 سەككىزىنچىدىن، ئۆز ھوقۇقىنى قانۇن بويىچە قوغداپ، يولسىز گەرز - شىكايەت
 قىلماي، قائىدە - يوسۇنلۇق ئائىلە بەرپا قىلىش.
 توققۇزىنچىدىن، پاكىزلىققا، تەن سالامەتلىككە ئەھمىيەت بېرىپ، ساغلام ئائىلە
 بەرپا قىلىش.
 ئونىنچىدىن، «ئۈچ ئايرىلاماسلىق» ئىدىيەسىدە چىڭ تۇرۇپ، مىللەتلەر ئىتتىپاق
 ئائىلە بەرپا قىلىش.

قاغىلىق ناھىيەلىك سىياسىي قانۇن كومىتېتى
 قاغىلىق ناھىيەلىك ئومۇملاشتۇرۇپ تۈزەش ئىشخانىسى

5. Action has to be taken to actively establish “a safe family”.

Criteria for “safe families”:

First, to establish a family which obeys the law through learning the law, applying the law, and not infringing upon the law.

Second, to establish a civilized family which respects science, and complies with public morality.

Third, to establish a harmonious family reducing contradiction and dispute in the family.

Fourth, to establish a safe family protecting itself, and paying importance to safety.

Fifth, to establish an affectionate family, respecting the elderly, and loving the young ones.

Sixth, to establish a rich and happy family, in prosperity remembering the Benefactor⁸ with fondness, and aspiring to make a contribution [to society].

Seventh, to establish an affectionate family, taking part in community welfare work, conveying love.

Eighth, to establish a rule-abiding family, protecting its own rights in accordance with the law, not presenting unreasonable petitions and complaints.

Ninth, to establish a sound family, paying attention to hygiene and physical health.

Tenth, to establish a family of harmony of nationalities, by firmly maintaining the notion of “The three inseparables” [i.e. Hans cannot separate from minorities, minorities cannot separate from Hans, minorities cannot separate from each other].⁹

Qaghiliq County Political Legal Committee
Qaghiliq County Propaganda Office

8 The “Benefactor”: the Communist Party of China.

9 This concept was introduced by the head of the State Ethnic Affairs Commission, Li Dezhu, in an article published in 2000; see Clarke (2013), p. 229. For an ideological elaboration of this concept in Uyghur, see Aemaet (2012), pp. 55–56.

104 «ۋاقتلىق تۇرۇشلۇق كىنىشكە» بېجىرىش، ئۆيلەرنى ئىجارىگە بېرىش
(ئىجارىگە ئېلىش) تا بىلىشكە تېگىشلىك ئىشلار¹⁰

«شىنجاڭ ئۇيغۇر ئاپتونوم رايونىنىڭ ۋاقتلىق تۇرۇشلۇق ئاھالىلارنىڭ ئامانلىقىنى باشقۇرۇش چارىسى»دىكى بەلگىلىمىلەرگە ئاساسەن، ۋاقتلىق تۇرۇشلۇق ئاھالىلەر (16) باشقا توشقان، 1 ئايدىن ئارتۇق تۇرماقچى بولغانلار) ۋاقتلىق تۇرماقچى بولغان جايغا كەلگەن 3 كۈن ئىچىدە، ئۆزىنىڭ كىملىكى ياكى باشقا ئىناۋەتلىك كىنىشكە ئىسپاتىنى ھەم يېقىندا ياللاڭباش چۈشكەن 2 پارچە 1 سۇڭلۇق رەسىمىنى ئېلىپ، تۇرماقچى بولغان ج خ ساقچىخانىسىغا بېرىپ تىزىملاشنى ۋە «ۋاقتلىق تۇرۇشلۇق كىنىشكە»نى ئىلتىماس قىلىدۇ. «ۋاقتلىق تۇرۇشلۇق كىنىشكە» بىر ئادەمگە بىر كىنىشكە بولۇپ، ئىناۋەتلىك ۋاقتى ئەڭ ئۇزۇن بولغىنى بىرىل، ماتېرىيال ھەققى 15 يۈەن.

بەلگىلىمە بويىچە تىزىملاشنى، «ۋاقتلىق تۇرۇشلۇق كىنىشكە» بېجىرىشنى ئىلتىماس قىلىمىغان شەخس ۋە ئادەم ئىشلەتكەن ئورۇنغا ج خ ئورگانلىرى ئاگاھلاندۇرۇش ياكى جەرىمانە قويۇش چارىسى كۆرىدۇ.

ئۆي ئىجارىگە ئالغۇچى ئۆي ئىجارىگە ئالغاندا، ئۆي ئىجارىگە بەرگۈچىگە تەشەببۇسكارلىق بىلەن ئۆزىنىڭ ئىناۋەتلىك سالاھىيەت كىنىشكىلىرىنى كۆرسىتىشى، ئىككى تەرەپ ۋاقتىدا ئىجارىگە ئېلىش توختامى تۈزۈشى كېرەك. ئۆي ئىجارىگە بەرگۈچى ۋاقتىدا تەۋەلىك جايدىكى ساقچىخانىغا بېرىپ «ئامانلىق مەسئۇلىيەت كاپالەتنامىسى» ئىمزالاپ ھەمدە ئۆزىنىڭ مەسئۇلىيىتىنى ئادا قىلىشى كېرەك.

ئۆي ئىجارىگە بەرگۈچى ئەگەر ئۆيىنى سالاھىيەت گۇۋاھنامىسى يوقلارنىڭ تۇرۇشىغا بېرىپ، بەلگىلىمە بويىچە ئىجارىگە ئالغۇچىنىڭ ئىسمىنى، سالاھىيەت گۇۋاھنامىسىنىڭ تۈرى ۋە كىملىك نومۇرىنى خاتىرىلىمىگەن ياكى ئۆي ئىجارە ئالغۇچىنىڭ ئۆيىنى ئىجارىگە ئېلىپ جىنايى قىلمىشلار بىلەن شۇغۇللىنىدىغانلىقىنى بىلىپ تۇرۇپ، ج خ ئورگانلىرىغا دوكلات قىلمىغان بولسا، ج خ ئورگانلىرى كەھۋالنىڭ ئېغىر-يېنىكلىكىگە قاراپ جەرىمانە قويدۇ ياكى مەمۇرىي جەھەتتىن تۇتۇپ تۇرۇش بىلەن بىر ۋاقتتا جەرىمانە قويۇش چارىسى كۆرىدۇ.

ئورۇمچى شەھەرلىك جامائەت خەۋپسىزلىك ئىدارىسى نازارەت قىلىپ تۈزدى

10 Posted on the announcement board inside the Farfor residential compound, Ueruemchi.

Text 104 Instructions on Required Procedures to Obtain a Temporary Residence Permit, and [about] Houses to Rent [and] (to Let)

In accordance with the provisions of the Xinjiang Uyghur Autonomous Region's *Method for Supervising Security of Temporary Residents*, temporary residents (16 years old or older and wishing to stay for more than one month) have to go to the police substation at the place where he wishes to stay to register and to apply for a *Temporary Residence Permit* within three days of arrival with their own ID and with other valid credentials¹¹ and two recently taken bare-headed photographs of one inch. One *Temporary Residence Permit* is valid for one person only; the maximum validity period is one year. The fee for the material [i.e. the Permit] is 15 yuan.

The PSB takes measures to warn or to fine people and employers who did not register, and did not apply for the *Temporary Residence Permit* in accordance with the stipulations.

The tenant, at the time of renting the house, should on his initiative show his own valid credentials to the landlord and both parties should timely sign a contract. The landlord should timely go to the police station under which the place to be rented out falls, to sign the *Warranty on Responsibility for Security* and to perform his duty.¹²

If the landlord allows a person who has no ID to stay at the house, has not recorded the name of the tenant and the type of ID and number in accordance with the regulations, or if the landlord did know that the tenant was engaged in criminal actions¹³ using the rented house, and did not inform the PSB, the PSB imposes a fine depending on the seriousness of the case, or takes him into administrative custody and at the same time takes measures to impose a fine.

Supervised and drawn up by the Public Security Bureau of the City of Urumchi

¹¹ E.g. the 'household register'.

¹² I.e. to report to the PSB any irregularities or inconsistencies noted or suspected.

¹³ Notably those participating in the Urumchi riots of July 5, 2009.

105 چىقىش - كۆچۈرۈش ئېلانى¹⁴

ناھىيەمىز 9- نۆۋەتلىك 5- ئومۇمىي كېڭەيتىلگەن يىغىننىڭ روھىنى ئەمەلىيلەشتۈرۈش، ناھىيەمىز دەۋر ئاتلاپ تەرەققىي قىلىشنى ئەمەلىيلەشتۈرۈپ، شەھەر قىياپىتىنى ئۆزگەرتىش، تۇرالغۇ مۇھىتىنى يۇقىرى كۆتۈرۈپ ناھىيەنىڭ ئاساسىي شەھەر قۇرۇلۇشى ۋە مەبلەغ سېلىش تۈرلىرىنىڭ ئەمەلىيلەشنى تېزلىتىش ئۈچۈن ناھىيىمىزنىڭ شەھەر قۇرۇلۇشىنى كېڭەيتىپ ئۆزگەرتىش قۇرۇلۇشىغا رەھبەرلىك قىلىش كۆرۈپىسىنىڭ قارارى ۋە شەھەر پىلانلاش تارماقلىرىنىڭ بېكىتىشىگە ئاساسەن ناھىيەمىزنىڭ ئەسلىدىكى يېزا- ئىگىلىك بازىرى ۋە ئۇنىڭغا يېقىن بولغان سودا دۇكانلىرى، شەخسىي تۇرالغۇ ئۆي (ئەسلىدىكى سودا- سانائەت بانكىسىنىڭ تۇرالغۇ رايونى، سودا- سانائەت مەمۇرىي باشقۇرۇش ئىدارىسىنىڭ ئائىلىلىكلەر قورۇسىنى ئۆز ئىچىگە ئالىدۇ) ۋە شۇ رايوندىكى قوشۇمچە ئىمارەت، ئورمان قاتارلىقلار يۆتكەپ چىقىپ كۆچۈرۈلىدۇ.

مۇناسىۋەتلىك ئىشلارنى تۆۋەندىكىچە ئۆقتۈرىمىز:

1. قۇرۇلۇش تۈر ئىسمى: نىيە ناھىيەلىك مەركىزى سودا بازىرى
2. قۇرۇلۇش تۈرىنىڭ چىقىپ كۆچۈرۈش دائىرىسى: ناھىيەمىزنىڭ ئەسلىدىكى يېزا- ئىگىلىك بازىرى ۋە ئۇنىڭغا يېقىن بولغان سودا دۇكانلىرى، شەخسىي تۇرالغۇ ئۆي (ئەسلىدىكى سودا- سانائەت بانكىسىنىڭ تۇرالغۇ رايونى، سودا- سانائەت مەمۇرىي باشقۇرۇش ئىدارىسىنىڭ ئائىلىلىكلەر قورۇسىنى ئۆز ئىچىگە ئالىدۇ) ۋە شۇ رايوندىكى قوشۇمچە ئىمارەت ئورمان قاتارلىقلار يۆتكەپ چىقىپ كۆچۈرۈلىدۇ.
3. ئۆي چىقىپ كۆچۈرۈش ۋاقت چەكلىمىسى: 2010 - يىل 8 - ئاينىڭ 10 - كۈنىدىن 2010 - يىل 8 - ئاينىڭ 30 - كۈنىگىچە چىقىپ كۆچۈرۈلىدىغان ئورۇنلار ۋە ئاھالىلەر ئۆي - مۈلۈك گۇۋاھنامىسى ۋە ئالاقىدار رەسمىيەتلەرنى تولۇق ئېلىپ 8 - ئاينىڭ 15 - كۈنىدىن بۇرۇن ناھىيەلىك قۇرۇلۇش ئىدارىسىغا كېلىپ تىزىملىتىش كېرەك.
4. نىيە ناھىيەلىك شەھەر قۇرۇلۇشىنى ئۆزگەرتىپ قۇرۇشقا رەھبەرلىك قىلىش ئىشخانىسىنىڭ ئادرېسى: ناھىيەلىك شەھەر قۇرۇلۇش ئىدارىسى. ئالاقىلىشىش تېلېفون نومۇرى: 6754133. چىقىپ - كۆچۈرۈش دائىرىسىدىكى ئورۇنلار ۋە ئاھالىلەردىن شۇنى ئۈمىد قىلىمىزكى: ئېلان قىلغان ۋاقىتقا ئاساسەن ئومۇمىيلىقنى

14 Posted in the Covered Bazaar in Niyae.

Text 105 Demolition and Relocation Announcement

In order to implement the spirit of the enlarged meeting of the 5th plenary session of the 9th General Assembly, to carry out cross-era development of our County, changing the city's appearance, improving the residential environment, speeding up the implementation of the city's infrastructure and the investment projects of our County, – in accordance with the resolution of the leadership group for the project of renovation and expansion of urban construction and [with] approval from the authorities of city planning –, the old agricultural market of our County, the shops close to it, the private houses (including the residential area of the old Commercial and Industrial Bank, and the courtyard for the families of the commercial and industrial executive supervising administration) the buildings attached to this area, and the forest etc. will be demolished and relocated. We notify [about] the relevant matters below:

1. Name of construction projects: Central commercial market of the County of Niyae.
2. Demolition and relocation area of the construction project: the old agricultural market of our County, the shops close to it, the private houses (including the residential area of the old Commercial and Industrial Bank, and the courtyard for the families of the commercial and industrial executive supervising unit) the buildings attached to this area, and the forest etc. will be demolished and relocated.
3. Time limit of demolition and relocation: During the period from August 10, 2010 till August 30, 2010, the inhabitants and the locations to be relocated and demolished have to complete registration of the certificate of ownership and related formalities with the Construction Unit of the County before August 15.
4. Office of the Directorate of the City Project for Launching Restructuring of the County of Niyae. Address: County's City Building Unit. Contact telephone number: 675133. We expect the following from the residents and units in the area of demolishing and relocation: we hope for accommodating and supporting the actions concerning demolition and relocation

ئاساس قىلىش، چېقىپ - كۆچۈرۈش خىزمىتىگە ئاكتىپلىق بىلەن ماسلىشىپ ۋە قوللاپ بۇ خىزمەتنىڭ بەلگىلەنگەن ۋاقىت ئىچىدە ئوڭۇشلۇق تاماملىنىشىغا كاپالەتلىك قىلىشنى ئۈمىد قىلىمىز.

نىيە ناھىيەلىك شەھەر گۆزگەرتىپ كېڭەيتىش قۇرۇلىشىغا رەھبەرلىك قىلىش گۇرۇپپىسى ئىشخانىسى: 2010 - يىل 8 - ئاينىڭ 10 - كۈنى

106 ئېتىقادىدىن ئىپتىخار تۇغۇلىدۇ¹⁵

مۇسۇلمانلارنىڭ ئېتىقادى، چوڭ بازارنىڭ ئىپتىخارى

«بىز چوڭ بازارغا كۆچۈپ بېرىپ،

ھەقىقەتكە تېخىمۇ يېقىنلىشىۋالمايمىز!»

مەككە دۇنيادىكى ئەڭ قۇتلۇق جاي، شۇنداقلا دۇنيا مۇسۇلمانلىرىنىڭ ئارزۇلۇق يېرى، چۈنكى، بۇ خۇدانىڭ بېشارىتى بارلىققا كەلگەن جاي، پەرىشتىلەر ھەقىقەتنى تەشەببۇس قىلغان جاي، ئىسلام دىنىنىڭ ئۇلۇغ پەيغەمبىرى مۇھەممەدنىڭ يۇرتى. ھەج قىلىش ئارقىلىق ئېتىقادى كۈچەيتكىلى، مۇسۇلمانلار ئارا تونۇشقىلى ھەم چۈشىنىشكىلى بولىدۇ. ئۆيىڭىزنىڭ ئەتراپىدا 10غا يېقىن مەسچىت ئورۇنلاشقانلىقىنى تەسەۋۋۇر قىلىپ بېقىمىڭ، ئۇ چاغدا سىز ھەر ۋاقىت خۇداغا ئىلتىجا قىلىپ، مۇسۇلمانلار ئارىسىدىكى مېھىر - مۇھەببەتنى كۈچەيتەلەيسىز، بۇ نېمە دېگەن مەغرۇرلىنىشقا ئەرزىيدىغان ئىش - ھە! بەخت - سائادەت گۈللۈكىنىڭ 2 - قەدەرلىك تۇرالغۇسى ئۈرۈمچى جەنۇبىي تىنچلىق يولى 1 - كوچىسى 71 - نومۇرغا جايلاشقان بولۇپ، جەنۇبىي تىنچلىق يولىدىكى كونا شەھەرلەرنى ئۆزگەرتىش قۇرۇلۇشىغا قاراشلىق. تۈر باشقارمىسى ئۈرۈمچىدىكى مۇسۇلمان قېرىنداشلار يادىرۇلۇق يىغىلغان رايونغا ئورۇنلاشقان بولۇپ، خەلقئارا چوڭ بازار بىلەن شىنجاڭ مىللەتلەر ساياھەت رايونى ئەتراپىنى ئوراپ تۇرىدۇ. ھەمدە شەرقىي ئايالانما بازارلىرى، نەنمېن ئايالانما ئارىلى بىلەن قوشنا بولۇپ، ئەتراپتا ھەممە مۇئەسسەسەلەر تولۇق بار. دوختۇرخانا، مەكتەپ، چوڭ تاللا بازارلىرى، دېھقانچىلىق مەھسۇلاتلىرى بازىرى، مەسچىت قاتارلىقلار تەل بولۇپ، بولۇپمۇ ئاز سانلىق مىللەتلەرنىڭ يادىرۇلۇق ئولتۇراق ماكانىنى ياراتتى.

15 From a brochure distributed from an information point on Jiefang Nan Lu.

with enthusiasm, based on the announced time and based on interest of the whole [County], and for guaranteeing the successful completion of the works in the appointed period.

Office of the Leadership group of Niyae County City's
Restructuring and Enlarging Project
August 10, 2010

Text 106 From Belief Pride Will be Born

Belief of Muslims, pride of Grand Bazaar
"Let's relocate to Grand Bazaar,
to be even closer to the Truth"

Mecca is the most auspicious place in the world. It is also the most favorite spot of the world's Muslims because it is the place where God's good tidings came [to the world]; it is the place where angels promoted the Truth, the hometown of Muhammad the great prophet of Islamic religion. By means of making the hajj belief can strengthen, Muslims can come to know and understand each other.¹⁶

Imagine, close to ten mosques located in the vicinity of your house; (then) you can boost the love between Muslims by praying to God anytime. What a pride-deserving matter this is!

This second residential area of "Happiness Neighborhood" [project] is located in Ueruemchi at South Tinchliq [Peace] Road, first street no. 71. It belongs to the reconstruction project of the old city's Tinchliq Road. The Project Head Department is in the district where the Muslim compatriots living in Ueruemchi are concentrated. It is surrounded by the international Grand Bazaar together with the tourism area of Shinjang's [ethnic] minorities tourism area, and it is very near [lit.: "neighbor of"] to the East Circular Bazaars and Naenmin Roundabout. The neighborhood has all facilities ready. A core residential abode of ethnic minorities is created, which have hospitals, schools, big supermarkets, agricultural products bazaar, mosques etc.

16 Here, a connecting paragraph seems to be missing. This may have been dropped from the final layout to make the text fit. See Or. 27.170, P20.

بەخت - سائادەت گۈللۈكىنىڭ 2 - قەرەلىك تۇرالغۇسى 19 قەۋەتلىك ئېگىز ئولتۇراق ئۆي، ئۇ زامانىۋى لاھىيلىنىپ، قويۇق مىللىيچە ئالاھىدىلىكلەرنى ئۆزىگە مۇجەسسەملىگەن؛ ئۇ شىنجاڭ بازارلىرىدىكى تاختىسىمان ئېگىز قەۋەتلىك ئولتۇراق ئۆيلىرىدە كەمدە - كەم ئۇچرايدىغان تاق ئىشىكتە قوش لىفت ئورنىتىش قۇرۇلمىسىنى قوللانغان ئېسىل ئولتۇراق ماكانى، يەنە چوڭ زالىق ئىشىكلىرى بۇ جايغا ئولتۇراقلاشقان كىشىلەرگە ئالسىجانابلىق تۇيغۇسىنى بېرىدۇ؛ ھەر خىل تۈرلەردە لايىھەلەنگەن ئۆي شەكىللىرى ھەرخىل ئائىلىلەرنىڭ تەلپىنى قاندۇرالايدۇ، بويتاقلار ياتىقىدىن باشلاپ ئالىي قوش قەۋەتلىك ئۆيلەرگىچە بولغان كۆپ مەنبەلىك ئۆي شەكىللىرى بار، ھاۋالىق، يورۇق - گازادە، ھەرخىل كىلاسسىك ئۆي شەكىللىرى تاللىشىشىغا سۈنۈلدى، يەنە يەرئاستى ئۆيلىرى بىلەن ئۈستى ئوچۇق ماشىنا توختىتىش ئورنىمۇ سىزنىڭ ئىشلىتىشىڭىزگە بېرىلىپ، سىزگە ئەڭ قولايلىق تۇرمۇش شارائىتىنى تەمىنلەپ بەرگۈسى.

This second residential area of “Happiness Neighborhood” [project] is a 19-floor high residential building of modern design with rich features embodying ethnic characteristics. It is an elegant multi-storied residential building with one entrance and a double lift installed (structure), which is rare among other tall buildings in Xinjiang’s market. Moreover, the huge hallway gives people a sense of nobility. The variety of all kinds of house design can satisfy the requirements of every kind of family. Multifarious house types [lit.: shapes] exist, starting from single bedroom homes to lofty two floor apartments. Airy, bright and comfortable, every kind of classic home type is available for you to choose. Also made available for you is a basement and an open parking area to provide you with the most convenient living milieu.

XIII

*Permutations and Concerns
in Trade and Finance*



107 خوتەن شەھىرىنىڭ «سەمىمى بولۇش ئۆلگە نۇقتىسى» پائالىيىتىنى قانات يايدۇرايلى!¹

خوتەن شەھىرىنىڭ ساياھەت بازىرىنى يەنىمۇ قېلىپلاشتۇرۇپ، خوتەن قاشتېشى ماركا ئېگىنى ئۆستۈرۈپ، ساياھەت ئىشەنچ سىستېمىسى قۇرۇلۇشىنى تېزلىتىپ، ئېسىل ساياھەت سېتىۋېلىش مۇھىتى بەرپا قىلىش ئۈچۈن ئىستېمالچىلارنىڭ قاشتېشى بۇيۇملىرىنى سېتىۋالغاندا تۆۋەندىكى ئىشلارغا دىققەت قىلىشىنى ئالاھىدە ئەسكەرتتىمىز.

1. ئىستېمالچىلار چوقۇم بېكىتىلگەن نۇقتىدىن كارانتىن قىلىش ئاپپاراتلىرى چىقىرىپ بەرگەن قانۇنىي كۈچكە ئىگە باھالاش ئىسپاتى (كارتۇچكا ياكى ماركا) بولغان بۇيۇملارنى سېتىۋېلىش كېرەك.
2. ئىستېمالچىلار ئىسپات مەزمۇنى بىلەن ماددىي بۇيۇمنىڭ ئۆزئارا ماس كېلىدىغان - كەلمەيدىغانلىقىنى سېلىشتۇرۇپ بېقىشى كېرەك. (مەسىلەن رەڭگى، ئېغىرلىقى، چوڭ - كىچىكلىكى).
3. خوتەننىڭ يەرلىك قاشتېشى (خوتەن قاشتېشى) بىلەن جايىلارنىڭ قاشتېشى گۇۋاھنامىسىنىڭ رەڭگى ئوخشىمايدۇ. سۇس يېشىل رەڭلىك (ماركا ياكى كارتۇچكا) گۇۋاھنامە خوتەن قاشتېشىنى ئىپادىلەيدۇ، ئاقتەك ھاۋارەڭ (كارتۇچكا ياكى ماركا) گۇۋاھنامە باشقا جايىنىڭ قاشتېشىنى ئىپادىلەيدۇ، (خوتەن ۋىلايەتلىك سۈپەت نازارەتچىلىك پونكىتى ئۈنچە مەرۋايىت قاشتېشى كارانتىن قىلىش ئورنى چىقىرىپ بەرگەن كارتۇچكا ياكى ماركا گۇۋاھنامە بىلەن چەكلىنىدۇ) ئىستېمالچىلار چوقۇم ئېنىق پەرق ئېتىشى كېرەك.
4. دۇكان خوجايىنلىرىنىڭ خېرىدارلارغا بۇيۇملارنىڭ ئىشلەنگەن ئورنىنى چۈشەندۈرۈش مەجبۇرىيىتى بار، ئىستېمالچىلارنىڭ ئالاقىدار ئىسپاتلارنى تەكشۈرۈش ھوقۇقى بار.
5. خوتەن ۋىلايەتلىك سۈپەت نازارەتچىلىك پونكىتى ئۈنچە مەرۋايىت قاشتېشى كارانتىن قىلىش ئورنى چىقىرىپ بەرگەن (كارتۇچكا ياكى ماركا) گۇۋاھنامىگە قارىتا، باشقىچە پىكىرى بولسا مەزكۇر ئىدارە ھەقسىز دەلىللەپ بېرىدۇ.

1 Posted on a billboard near the Khoten District Uyghur Hospital.

Text 107 Let's Launch the Campaign of Khotaen City Becoming a "Honest and Exemplary Location"

In order to better standardize Khotaen city's tourist market, to raise consciousness about Khotaen jade brand, to speed up the project of "the system of reliability for tourism", to establish an excellent tourism shopping environment, we especially warn the consumers of jade products, when buying, to pay attention to the matters below.

1. Consumers should (definitely) buy from appointed places the products with legally valid proof (by means of a card or brand) issued by inspecting organizations.
2. Consumers themselves must compare the contents of the proof (i.e. document) with the mark of the product matter for matching or not matching (e.g. color, weight, size).
3. The color of the certificate for local Khotaen jade and the color of the certificate for other local jade is different. The light green color (brand or card, i.e. mentioned in the certificate) indicates that the jade is from Khotaen. The color light blue of the certificate indicates that the jade is from other sites. Card or brand certificate is restricted [i.e. a card or certificate issued elsewhere is not recognized], (it is) issued by the Unit for Inspection of Pearl Jade in Khotaen District Quality Supervision Station. Consumers should be [able to] make an absolutely clear distinction.
4. The shop owners have the obligation to explain the location of production of the items to their customers. Consumers have the right to inspect the related evidence.
5. If doubt exists [lit.: "if another idea exists"] about the certificate (card or brand) issued by the Unit for Inspection of Pearl Jade in Khotaen District Quality Supervision Station, the agency mentioned will give references freely.

6. ئەگەر سۈپەتتە مەسلىھەت كۆرۈلسە، 12315، 12365غا، ياكى بىۋاسىتە خوتەن ۋىلايەتلىك سۈپەت نازارەتچىلىك پونكىتى ئۈچۈن مەۋجۇت قاشتېشىنى كارانتىن قىلىش ئورنىنىڭ 2058199 تېلېفون نومۇرىغا تېلېفون ئۇرۇپ شىكايەت قىلسا بولىدۇ.

خوتەن شەھەرلىك مەنئىي مەدەنىيەت ئىشخانىسى
خوتەن شەھەرلىك ساياھەت ئىدارىسى
خوتەن شەھەرلىك سودا - سانائەت ئىدارىسى

108 قانۇنسىز مەبلەغ توپلاشقا قاتتىق زەربە بېرىلى! ²

قانۇنسىز مەبلەغ توپلاشنى توغرا پەرق ئېتىپ، مال - مۈلۈكىمىزنىڭ زىيانغا ئۇچرىشىدىن ساقلىنىلى! قانۇنسىز مەبلەغ توپلاش پائالىيەتنىڭ ئاساسەن تۆۋەندىكىدەك 4 جەھەتتىكى ئالاھىدىلىكى بولىدۇ:

1. ھوقۇقلۇق ئورگانلارنىڭ قانۇن بويىچە تەستىقلىشىدىن ئۆتكۈزۈلمەيدۇ.
2. جەمئىيەتتىكى ئېنىق بەلگىلەنمىگەن ئوبىيكتلار يەنى جەمئىيەتتىكى ئاممىدىن مەبلەغ يىغىدۇ.
3. مەبلەغ سالغۇچىغا بەلگىلىك مۇددەت ئىچىدە پۇل، ھەقىقىي نەرسە، پاي ھوقۇقى قاتارلىق باشقا شەكىلدە دىرىنى قايتۇرۇش ۋە ئۆسۈمنى بېرىشكە ۋەدە بېرىدۇ.
4. قانۇنسىز مەبلەغ توپلاش مەقسىتىنى قانۇنلۇق شەكىلدە يوشۇرىدۇ.

قانۇنسىز ئاكسىيە پائالىيەتنىڭ ئالاھىدىلىكى

1. چېگرا ئىچى ۋە سىرتىدىكى سودا - سېتىق بازارلىرىدا «ئەسلى پاي چېكى» ھالىتىدە بازارغا كىرىدۇ.
2. تۆھپىسى زور، يۇقىرى پايدا بىلەن قايتۇرۇش دېگەنلەرنى يەمچۈك قىلىدۇ.
3. ئاتالمىش «مەبلەغ جەھەتتىن مەسلىھەت بېرىش»، «مۈلۈك ھوقۇقىنى ئىدارە قىلىش» دېگەندەك ئاكسىيە باشقۇرۇش سالاھىيەتنى ھازىرلىمىغان ۋاسىتىچى ئورۇنلارنى جەمئىيەتكە، ئاممىغا تونۇشتۇرۇپ بازارغا سالىدۇ.

2 On a poster in the Bank of China, Jiefang Nan Lu.

6. If there are problems concerning the quality, one may phone 12315 or 12365, or directly to number 2058199 of "Unit for Inspection of Pearl Jade in Khotaen District Quality Supervision Station" to make a complaint.

Khotaen City's Office for Immaterial Culture
Tourism Office of the City of Khotaen
Commerce and Industry Office of the City of Khotaen

Text 108 Let's Beat Harshly the Accumulation of Illegal Funds!

Let's correctly distinguish the accumulation of illegal funds; let's avoid damaging our property! Acts of accumulation of illegal funds basically have 4 characteristics:

1. They [acts of accumulation] are not approved by legal authorities in accordance with the law.
2. Persons not clearly appointed in society collect money from the general public.
3. They promise investors to return the invested sum with interest in the form of money, in kind, as stock options, and other forms within the fixed period.
4. Illegally accumulating funds with the intention to conceal in a legal form [i.e. to whitewash].

Characteristics of illegal actions with securities:

1. To put unlisted stocks onto the market in commercial markets inside and outside the borders.
2. Using a bait by saying [that] a great contribution will be returned with great profit.
3. To introduce to society, to the masses, and to put in the market what is known as so-called "Fund advice", [and] "Property rights management" by brokers of securities who have not fulfilled (the requirements) for credentials.

ئالاھىدە ئەسكەرتىش: جۇڭگو ئاكسىيەنى نازارەت قىلىش كومىتېتىنىڭ تەستىقىنى ئالمىغان ۋاستىچى ئاپپاراتلار تور، تېلېفون، خەت - ئالاقە، تونۇشتۇرۇش ئورنى قاتارلىق شەكىللەر ئارقىلىق پاي چېكى، فوند، قەدرلىك بىر تەرەپ قىلىدىغان تاۋارلارنى بازارغا سالغان بولسا، بۇ خىل ئاكسىيە تۈرىدىكى تاۋارلارنىڭ ھەممىسى قانۇنغا خىلاپ، ھەممىسى ئالدامچىلىق. ئەگەر مەبلەغ سالغۇچى بۇ خىل قانۇنسىز ئاكسىيە پائالىيىتىگە قاتناشقان بولسا قانۇنىي جەھەتتىن قوغدىلمايدۇ.

مەبلەغ سالغاندا ھەر خىل خەۋپ - خەتەرگە ھوشيار تۇرۇش كېرەك. يېقىندىن بۇيان، «ئورمان بەرپا قىلىشنى ۋاكالىتەن باشقۇرۇش» نامى بىلەن قانۇنسىز مەبلەغ توپلاش دېپولسىز كۆپلەپ سادىر بولماقتا. قانۇنسىز ئۇنسۇرلار دۆلەتنىڭ سىياسىتىنى ئىجرا قىلىشنى دەستەك قىلىپ، ساختا تەشۋىقاتلار ئارقىلىق ئاممىنىڭ ئورمانچىلىق ئىشلىرىنى بىلمەسلىكىدىن ھەمدە ئۇلارنىڭ تېز باي بولۇشنى ئارزۇ قىلىشتەك روھى ھالىتىدىن پايدىلىنىپ، ئورمانچىلىققا مەبلەغ سېلىش خەتەرسىز، ئورمانلارنى كېسىش چەكلىمىگە ئۇچرىمايدۇ، دېگەندەك يالغان - ياۋىداق گەپلەرنى ئويدۇرۇپ چىقىرىپ، كەڭ تۈردە قانۇنسىز مەبلەغ توپلاش بىلەن شۇغۇللىنىپ، خەلق ئاممىسىغا زور ئىقتىسادىي زىيانلارنى كەلتۈرۈپ، جەمئىيەتنىڭ مۇقىملىقىغا ئېغىر تەھدىت سالدى. ئورمانچىلىققا قانۇنىي يول بىلەن مەبلەغ سېلىش ئۇسۇلىنى تاللاپ، ئالدامچىلىققا ئىشەنمەي، قانۇنسىز مەبلەغ توپلاش قاينىمىدىن يىراق تۇرايلى!

سەمگىزدە بولسۇن:

نۆۋەتتە قانۇنسىز ئۇنسۇرلارنىڭ باقمىچىلىق، تېرىقچىلىق قىلىشتىن پايدىلىنىپ، قانۇنسىز مەبلەغ توپلاش پائالىيەتلىرىنى ئېلىپ بېرىشى كۆپ خىل ئۇسۇل قوللىنىش، ئۇستاتلىق قىلىش ئالاھىدىلىكىنى گەۋدىلەندۈرمەكتە. قانۇنسىز ئۇنسۇرلار ئاممىنىڭ باي بولۇشنى ئارزۇ قىلىدىغان روھى ھالىتىدىن پايدىلىنىپ، چۈمۈلە بېقىش، چېپار بۇغا بېقىش، قوشماق كۆردەك بېقىش تۈرلىرىنى ھەمدە ئالقانىسىمان كاكىتوس، خۇلۇك مېۋىسى، جۇڭگىي ئوت - چۆپ دورىلىرىنى تېرىش، ئېسىل سورتلۇق بۇغداي، دادۇر تېرىش، تېز ئۆسۈپ كۆپ ھوسۇل بېرىدىغان ئورمانلىق بەرپا قىلىش دېگەندەك ناملاردا يالغان تەشۋىقات ئېلىپ بېرىپ، ھەدەپ قانۇنسىز مەبلەغ توپلاپ، ئاممىنى ئالداپ، دامىغا چۈشۈرۈپ كىتتاينى

Special remark: when brokers who have not been given approval from the China Securities Regulatory Committee,³ market stocks, funds, and commodity options by means of the Web, telephone, official document, advertising platforms, and by other forms, these (sorts of) security commodities are against the law. All are fraudulent. If an investor participates in these kinds of illegal securities activities, he is legally not protected.

When investing, one should be watchful for any kind of danger.

Recently, a multiplication of cases of illegal accumulation of funds called “The forest establishing supervising representative” occurred. Illegal elements used the implementation of the state policy as an excuse,⁴ [and] by means of fake propaganda unawarely used the Public Forestry Works/Affairs,⁵ and the mental state of those wishing to become rich fast, [saying that] investing in forestry is safe, and cutting the forests is not restricted. What is being said are (fabricated) lies, absolutely all of it is engaging in illegal accumulation of money. It causes heavy economic damage to the common people, and heavily threatens the stability of society. Let’s choose methods of investing in forestry in a legal way; let’s not believe in cheating; let’s stay far from the whirlpool of illegally accumulating funds!

May you remember [lit.: “May be in your memory”]: Recently, the exploitation of husbandry and farming activities by illegal elements carrying out illegal accumulation of funds, is adopting many different methods with (embodied in) tricky special features. Illegal elements exploiting the mental state of the people wishing to become rich fast, are providing false publicity about breeding ants, raising spotted deer, breeding different kinds of Mandarin duck, [growing] palm cactus, dragon fruit,⁶ cultivating jungyi grass,⁷ superior grade wheat, cultivating soybeans, and what is called “establishing fast growing high revenue (giving) forests”. The illegal accumulation of funds, cheating the masses and

3 One of the earliest measures to regulate the securities market was the establishment of the Shanghai stock exchange in September 1986; Xie (2011), p. 76. China’s Securities Law, effective from July 1, 1999, established the China Securities Regulatory Committee with functions similar to the Securities and Exchange Commission in the US.

4 On the essentials, see Aemaet (2011), 179–182.

5 County-level units established in accordance with Article 29 of the *Forestry Law of the PRC*.

6 Pitaya.

7 A group of grasses used in Chinese medicine.

زور ئىقتىسادىي زىيانلارنى كەلتۈرۈپ چىقاردى. ئېھتىياتچانلىق بىلەن بازارنى كۆزىتىپ، سالماقلىق بىلەن مەبلەغ سېلىش. «ئاسماندىن پۈشكەل چۈشكەن» لىقىغا ھەرگىز ئىشەنمەك.

جۇڭخۇا خەلق جۇمھۇرىيىتى جامائەت خەۋپسىزلىكى مىنىستىرلىقى

109 «روناق» مىللىي سودا مەركىزى خېرىدار چاقىرىش مۇراسىمى داغدۇغىلۇق ئېچىلىش ئالدىدا⁸

پۈتۈن كۈچىمىز بىلەن شىنجاڭدىكى ئەڭ چوڭ مىللىي بۇيۇملار مەخسۇس توپ تارقىتىش بازىرى قۇرۇپ چىقىمىز. مۇھاجىرلار مېھمانخانىسىنىڭ يېنىدىلا ئوتتۇرا ئاسىيا سودىگەرلىرى بىلەن ئۇچرىشىپ تۇرىدۇ. سودا پۇرسىتى چەكسىز. ھازىر قىزىق لىنىيىمىزگە تېلېفون ئۇرسىڭىز، ئەڭ يۇقىرى بولغاندا ئىككى يىللىق ئىجارە ھەقسىز بولۇشتەك مول سوۋغاتلارغا ئېرىشەلەيسىز!

«روناق» مىللىي سودا مەركىزىنىڭ خېرىدار چاقىرىش دائىرىسى ۋە تۈرى: بىرىنچى قەۋەت: مىللىيچە پىچاق، ئالتۇن زىبۇ - زىننەت پىششىقلاپ ئىشلەش، پاكىستان مىس جابدۇقلىرى، ياغاچ ماتېرىياللار. ئىككىنچى قەۋەت: مىللىيچە مۇرە يىپىنچىسى، يىپەك ياغلىق، مىللىيچە كىيىم - كىچەك ۋە زىبۇ - زىننەت بۇيۇملار. ئۈچىنچى قەۋەت: مىللىيچە چالغۇ، شىنجاڭ ئالاھىدە دورا - دەرەكلىرى، مىللىي ئۇن - سەن بۇيۇملىرى، گىلەم، يىپەك گىلەم.

پۈتۈن كۈچى بىلەن بىر مەركەزلىك خەلقئارا كۇرۇسۇلۇق مەھسۇلاتلارنى يارىتىش «ئىسلام مەدەنىيىتىنى تېمما قىلغان» مىللىي تاۋارنىڭ تۈركۈم - تۈركۈملەپ سودا ئالماشتۇرۇش سۈپىسى

مىڭلىغان كىشىلەر ھەرىكەتكە كەلمەكتە! توسقىلى بولمايدۇ! «روناق» جاھاننى زىلزىلىگە سېلىپ مەيدانغا چىقتى. 1 - ئەۋزەللىكى: شىنجاڭ «روناق» مىللىي سودا مەركىزى شىنخۇا جەنۇبىي يولى مەركىزىگە جايلاشقان بولۇپ، ئازراق ماڭسىلا مۇھاجىرلار مېھمانخانىسىغا بارغىلى بولىدۇ. دۆڭكۆۋرۈك بازىرى، خەلقئارا كاتتا بازىرى، قۇتاد سودا سارىيى، ئابلىز سودا سارىيى، سۈبھى سودا سارىيى، جېلى ئاستانە خوتەن قاشتېشى شەھىرى بىلەن ئارىلىقى پەقەت يۈز مېتىرچە كېلىدۇ، پويىز ئىستانسىسى، جەنۇبىي شىنجاڭ ئۇزۇن يوللۇق يولۇچىلار بېكىتى بىلەن ئارىلىقى 2 كىلومېتىرچە كېلىدۇ.

8 Handout distributed in the Grand Bazaar area.

trapping [them] is causing extremely heavy economic damage. Observing the market with caution, invest with deliberation. Never believe in "Fried pancakes falling from heaven".

PRC Ministry of Public Security

Text 109 "Ronaq" Ethnic Trade Center Will be Opening Soon, Sensational, with Celebrations, Soliciting Customers

We will establish with all our ability the largest wholesale market specialized in ethnic products in Xinjiang. In the expatriate hotel⁹ right nearby, one can meet with Central-Asian businessmen.¹⁰ Unlimited business opportunities [exist]. If you call our telephone hotline now, the highest chance exists that you may obtain rich presents that include (having) two years of free rent.

Range and varieties of "Ronaq"¹¹ ethnic trade center for attracting customers:

First floor: ethnic knives, golden jewelry made on site, copper utensils from Pakistan, wooden materials. Second floor: ethnic shoulder capes, silk shawls, national dress, and jewelry items. Third floor: ethnic musical instruments, Xinjiang spices, ethnic audio-video products, carpets (*gilaem*), and silk carpets.

With all our ability [we are] creating a one-center world-class brand products [market]. A platform for trade exchange in large quantities of ethnic commodities featured in Islamic culture. Thousands of people are taking action now! They cannot be stopped! "Ronaq" appears in the world sensationally. 1.- Advantage: Xinjiang's "Ronaq" ethnic trade center is located in central Shinkhua South Road. A short walking distance away, you can go to a hotel for expatriates. At a distance of only some 100 meters are Doengkoewruek Bazaar, Grand Bazaar, Qutad Shopping Palace, Abliz Shopping Palace, Suephi Shopping Palace, and Jili Astanae Jade City. Train station and the Southern Xinjiang bus station are located at a distance of some two kilometers.

9 This is Hotel Aq Saray, located in a building which formerly housed a shopping centre and an antique market.

10 The hotel is mainly popular with trader-tourists from the Central-Asian republics and Siberia.

11 *Ronaq*: prosperity.

2 - ئەۋزەللىكى: شىنجاڭ «روناق» مىللى سودا مەركىزى كەلگۈسىدە مەخسۇس ئىسلام مىللى بۇيۇملىرىنى توپ تارقىتىش مەركىزى بولۇپ، شىنجاڭدا مىللى بۇيۇملار مەخسۇس بازىرى يوق بولۇشتەك بوشلۇقنى تولدۇرىدۇ. ئىسلام مەدەنىيىتىدىكى داڭلىق ماركىنى يارىتىپ، مىللى ئالاھىدە ئىقتىسادچىلىق بۇيۇملارغا يۈزلەنگەن كەڭ بازار بولۇپ چىقىدۇ.

3 - ئەۋزەللىكى: شىنجاڭ «روناق» مىللى سودا مەركىزى، شىنجاڭ ئىچىدىن نوپۇزلۇق كەسپى تىجارەت باشقۇرۇش كوللېكتىپى بىلەن پۈتۈن مۇساپىلىك بازار كېڭەيتىشكە مەسئۇل بولۇپ، پۈتۈن كۈچ بىلەن ئوتتۇرا ئاسىيا، شۇنداقلا غەربىي شىمال رايونلارغا يۈزلەندۈرۈپ، ئەڭ چوڭ ئىسلام مەدەنىيىتى تېما قىلىنغان مىللى بۇيۇملار توپ تارقىتىش مەركىزى قۇرۇپ چىقىدۇ.

110 خوتەن گىلەمچىلىك چەكلىك مەسئۇلىيەت شىركىتى¹²

خوتەن گىلەمچىلىك چەكلىك مەسئۇلىيەت شىركىتى ئەسلىدىكى خوتەن ۋىلايەتلىك تاشقى سودا گىلەم كارخانىسىدىن ئۆزگەرتىپ قۇرۇلغان خۇسۇسىي كارخانا بولۇپ، شىنجاڭدىكى تەسىرى ئەڭ زور بولغان گىلەم ئىشلەپچىقىرىش كارخانىسى. ئاپتونوم رايون بويىچە نامراتلارنى يۆلەشتىكى باشلامچى كارخانا، شۇنداقلا ئاپتونوم رايون بويىچە يېزا ئىگىلىكىنى كەسىپلەشتۈرۈشتىكى باشلامچى كارخانىدۇر.

خوتەن ۋىلايەتلىك گىلەمچىلىك چەكلىك مەسئۇلىيەت شىركىتى تەبىئىي رەڭلىك، خىمىيەلىك ۋە بىئولوگىيەلىك بويالغان ئوتتۇرا، ئالىي سورتلۇق گىلەملەر ۋە سەنئەتلىك گىلەملەرنى ئىشلەپچىقىرىدۇ. مەھسۇلاتلىرى 500 خىلدىن ئاشىدۇ. چىرتىيوز لايىھەلەش ۋە رەڭ بېرىش جەھەتلەردە ئەنئەنىۋى چىرتىيوزلارنى ئىشلەشتىن سىرت، يەنە دادىل يېڭىلىق يارىتىپ، گۈل، رەڭ، تۈر جەھەتتە خاسلىقىنى گەۋدىلەندۈرۈپ كەلمەكتە. خوتەن گىلەمچىلىك چەكلىك مەسئۇلىيەت شىركىتى خوتەننىڭ 2000 يىلدىن ئارتۇق تارىخقا ئىگە گىلەمچىلىك مىللى قول ھۈنەر سەنئىتىگە ۋارىسلىق قىلىپ ۋە بېيىتىپ، خوتەننىڭ قوي يۇڭىنى خام ئەشيا قىلىپ، تۈرلۈك دائىملىق ئۆلچەمدىكى گىلەملەرنى توقۇشتىن سىرت، خېرىدارلارنىڭ تەلپىگە ئاساسەن، ئالاھىدە ئۆلچەمدىكى تۈرلۈك گىلەملەرنىمۇ توقۇپ، ھەر ساھەنىڭ كۈچلۈك ئېتىراپ قىلىشىغا ئېرىشتى. بۇ شىركەت ئىلگىرى - كېيىن بولۇپ بېيجىڭ خەلق سارىيى، خۇبېننىڭ سارىيى ۋە ئاپتونوم رايونلۇق خەلق سارىيى ئۈچۈن تۈرلۈك گىلەملەرنى توقۇپ بەرگەن. 1997 - ، 1999 -

12 Displayed at the Company's reception desk in Khotan.

2.- Advantage: Xinjiang "Ronaq" ethnic trade center will be a special center for wholesale trade in Islamic products, and fills the gap of Xinjiang not having a special market for ethnic products.¹³ Creating famous brands in Islamic culture, a broad market will be opened up for [facing up to] the need for special ethnic products. 3.- Advantage: Xinjiang "Ronaq" ethnic trade center, together with the well-reputed professional business supervision collective, are responsible for expanding the whole range of the market, to Central Asia as well as the North-Western regions with all ability in order to establish the largest Islamic culture-themed ethnic products wholesale center.

Text 110 Khotaen Gilaem Company Ltd

Khotaen Gilaem Company Ltd, was changed from the former Khotaen District Foreign Trade Enterprise and established as a private enterprise, [and] is the most influential gilaem producing enterprise in Xinjiang. In the whole of the Autonomous Region it is the pioneer enterprise in supporting the poor, and it is also a pioneer enterprise in village agricultural specialization.

The Khotaen District Gilaem Company Ltd produces medium quality and very high quality artistic gilaems, dyed with natural, chemical and biological [vegetable] colors. The products exceed more than 500 kinds. Besides using traditional patterns [lit.: blueprint] of designing and coloring, also daring novelties were created with respect to flowers, color and type, embodying individuality. The Khotaen Gilaem Company Ltd inherited and enriched the more than 2000 years of Khotaen history of the Uyghur craft of gilaem weaving.¹⁴ Besides using wool of Khotaen sheep to weave conventional gilaems of all kinds, it also produces gilaems of special dimensions in accordance with the request from clients which received strong acknowledgement from every segment [of society]. This company has successively woven different kinds of gilaems for Beijing's Great Hall of the People, the Khuyrentang Hall, and the People's Hall of the Autonomous Region. In the years 1997 and 1999, 540 knot gilaems of

13 Since this is the main characteristic of Grand Bazaar, this claim would seem to be false.

14 A comprehensive source on the technical aspects of *gilaem* weaving in Khotaen is Tursun (2007).

يىللىرى ئاپتونوم رايونلۇق خەلق ھۆكۈمىتىنىڭ شياڭگاڭ ۋە ئاۋمىنىڭ ۋەتەن قوينىغا كېلىشىنى تەبرىكلەش سوۋغىسى سۈپىتىدە «تەڭرىتاغدىكى شادىيانە كۆي»، «قاناس كۆلى مەنزىرىسى» قاتارلىق 540 قۇرلۇق سەنئەتلىك گىلەملەرنى توقۇپ بەرگەن. بېيجىڭ خەلق سارىيىنىڭ ئەنخۇي زالى ئۈچۈن 245 كىۋادرات مېتىرلىق گىلەم توقۇپ بەرگەن. دېپلوماتىيە مېنىستىرلىقى ئۈچۈن 19 پارچە گىلەم توقۇشنى تاماملىغان. ئالىي خەلق سوت مەھكىمىسى، ئالىي خەلق تەپتىش مەھكىمىسى، مەركىزىي ھەربىي ئىشلار كومىتېتى قاتارلىق دۆلەتنىڭ ئالىي دەرىجىلىك ئورگانلىرىغا نەپىس گىلەملەرنى توقۇپ بېرىپ ياخشى باھاغا ئېرىشكەن. 2005 - يىلى ئاپتونوم رايون قۇرۇلغانلىقىنىڭ 50 يىللىقىنى تەبرىكلەش پائالىيىتىدە ئاپتونوم رايونلۇق پارتكوم، خەلق ھۆكۈمىتىنىڭ مەركەز ۋەكىللەر ئۆمىكى ئۈچۈن «بوغدا كۆلى مەنزىرىسى» ناملىق سەنئەتلىك گىلەمنى سۈپەتلىك توقۇپ بەرگەن.

بۇ شىركەت ۋىلايىتىمىزدىن 1000دىن ئارتۇق ئېشىنچا ئەمگەك كۈچلىرىنى ئىشقا ئورۇنلاشتۇرۇپ، جەمئىيەتنىڭ بېسىمىنى يېنىكلەتتى. 2006 - يىلى بۇ شىركەت ئىشلەپچىقارغان «خوتەن قاشتېشى» ماركىسىدىكى تۈرلۈك گىلەملەر «شىنجاڭنىڭ داڭلىق مەھسۇلاتى» ماركىسىغا ئېرىشتى ۋە ئامېرىكا، ئەنگىلىيە، گېرمانىيە، فىرانسىيە، ئىتالىيە، ياپونىيە، شياڭگاڭ قاتارلىق 20 نەچچە دۆلەت ۋە رايونغا ئېكسپورت قىلىندى.

111 خوتەن ئەتلىسىنىڭ چۈشەندۈرۈلۈشى¹⁵

قەدىمىي يىپەك يولىغا جايلاشقان خوتەن شەھىرىنىڭ جىيا يېزىسى ئەللىمىساقىتىن تارتىپ ئەتلىس توقۇش ھۈنەر - سەنئىتى تاكامۇللانغان تارىخىي ئەتلىس ماكانىدۇر. بۇنىڭدىن ئىككى، ئۈچ مىڭ يىل مۇقەددەم، جىيا خەلقى پىلە بېقىش، يىپەك تارتىش، بوياش

15 Brochure distributed at the Jiya Aetlaes Workhop.

“The Happy Melody of Taengritagh” and “View of Kanas Lake” were woven as a gift for the Autonomous Region’s government on the occasion of celebrating the return to the nation of Hongkong and Macao. For the Aenkhui Hall of the Hall of the People in Beijing a gilaem of 245 m was woven. For the Ministry of Foreign Affairs the weaving of 19 pieces of gilaems was completed. The delicate gilaems woven for the Supreme People’s Court of Justice,¹⁶ the Supreme People’s Procuratorate,¹⁷ the Central Committee for Military Affairs¹⁸ and other high-level state agencies, obtained good reviews. In the year 2005, on the occasion of the activities of the celebrations of the 50th anniversary of the establishment of the Autonomous Region, the Party Committee of the AR and the People’s Government presented an artistic gilaem of quality weaving named “View of Boghda Lake” to the delegation from the Central Committee.

This company has provided work places for more than 1000 [persons] from the redundant work force from our province, and [thus] decreased pressure on society. In the year 2006, the different kinds of gilaems produced by this company under the brand name “Khotaen Jade” were granted the [honorific] brand name “Shinjang Famous Goods”, and were exported to approximately twenty countries and regions, [e.g.] America, England, Germany, France, Italy, Japan, and Hong Kong.

Text 111 Introduction to Khotaen Aetlaes

The village of Jiya of the city of Khotaen located on the old Silk Road has been a historical site for the exquisite craftsmanship of aetlaes weaving since time immemorial.¹⁹ Two or three thousand years before, the people of Jiya mastered the special skills such as cultivating silkworms, pulling the silk, dying etc., by means of which delicate silk products were being made.²⁰ Kinds of aetlaes

16 The Supreme People’s Court of Justice is the highest court in the PRC. Since 2005, it reviews and subsequently rejects or approves all death sentences.

17 The Supreme People’s Procuratorate: the highest agency at the national level responsible for prosecution and investigation.

18 The English name used in official English translations from the Chinese is “Central Military Commission”. Its abode is the Ministry of National Defense Compound (“August 1st Building” in Western Beijing). It directs and commands the armed forces of the country in a unified way. See Yin (2010), p. 121.

19 The rise in popularity of *ikats* in Central Asia at large is connected with economic growth, with the Golden Age of *ikat* being in the 19th century; see Clark (2007), p. 7.

20 The history of *aetlaes* (*ikat*) in Shinjang is largely unknown.

قاتارلىق ئۇسۇللار بىلەن نەپىس يىپەك بۇيۇملىرىنى ئىشلەشتەك ئالاھىدە ماھارەتلەرنى ئىگىلىگەن، جىيا يېزىسىدا توقۇلغان ئەتلەسلەردە ئەجدادلارنىڭ ئەنئەنىۋى قول - ھۈنەرۋەنچىلىكى مۇجەسسەملەنگەن ۋە بىر پۈتۈن قېلىپلاشقان بولۇپلا قالماستىن، خوتەن ئەتلەسلىرىنى توقۇشتىكى مىللىي ئالاھىدىلىكى مۇكەممەل ئەكس ئەتتۈرۈلگەن.

ئەتلەسلەر توقۇلۇش تېخنىكىسى، ئىشلەتكەن ماتېرىيال ۋە بويىش تېخنىكىسىنىڭ ئوخشاشمىلىقىغا ئاساسەن، ئەتلەس، شايى، بەقسەم قاتارلىق تۈرلەرگە بۆلۈنىدۇ، ياكى ئۇلارنى تەبىئىي رەڭلىك ئەتلەس، ساپ ئەتلەس ۋە ئارىلاشما ئەتلەس قاتارلىقلارغا بۆلۈشكە بولىدۇ.

تەبىئىي رەڭلىك ئەتلەس ساپ يىپەكنى تۇخۇمەك، ئوردان، زاك، ياڭاق قاسرىقى، نىل بويىقى، يۇلغۇن چېچىكى قاتارلىق ئۆسۈملۈكتىن ئىشلەنگەن بويىق ماتېرىياللىرى بىلەن بويىش ئارقىلىق تەبىئىي رەڭگە كەلتۈرۈپ ئەنئەنىۋى ئۇسۇلدا توقۇلىدۇ. ئۇنىڭ رەڭگى ئاسان ئۆگمەيدۇ، چىداملىق كېلىدۇ.

ساپ ئەتلەس خىمىيەلىك بويىق ماتېرىياللىرى بىلەن بويىپ، ئەنئەنىۋى ئۇسۇلدا توقۇلىدۇ. ئۇنىڭ رەڭگى ئوچۇق، گۈلى ئېنىق بولۇپ ئۆگمەيدۇ. ئارىلاشما ئەتلەس پاختا يىپ بىلەن سۈنئىي يىپەكنى ئارىلاشتۇرۇش ئارقىلىق ئەنئەنىۋى ئۇسۇل ۋە زامانىۋى ئۇسۇلدا توقۇلىدۇ، مانا بۇ ئەتلەسنىڭ بىردىن - بىر پەرقىدۇر.

شىنجاڭ خوتەن شەھىرى جىيا قەدىمىي يىپەك ئەتلەسچىلىك كارخانىسى

112 «پالۋان» مېۋە مەھسۇلاتلىرى ئىچىملىك زاۋۇتىنىڭ قىسقىچە تارىخى²¹

زاۋۇتىمىز، كۇچا ناھىيەسىنىڭ ئۇزۇن بازارلىق ئاشلىق پونكىتى ئىچىگە جايلاشقان بولۇپ، 1998 - يىلى قۇرۇلغان. ئۇزۇن بازىرىدا ئۈزۈم كۆپ، سېتىپ - چىقىرىش يوللىرىنىڭ ئاز ئىكەنلىكى كۆزدە تۇتۇلۇپ، كۈزۈم خام ئەشيا قىلىنىپ ئىشلىنىدىغان (زەبىب شەرىپتى) ئىچىملىكىنى، مىللىي تېبابەتتىكى رېتسىپلاردىن پايدىلىنىپ ئىشلەپچىقىرىپ ئىنتايىن ياخشى باھاغا ئېرىشتى. ھەمدە كەڭ ئىستېمالچىلارنىڭ قوللاپ بېرىشى ئارقىسىدا، كۈنسېرى روناق تېپىپ ۋە كېڭىيىپ 2004 - يىلىغا كەلگەندە دۆلەت ئىگىلىگىدىكى ئاشلىق كارخانىسىدىن ئىسلاھات قىلىنىپ، پاي تۈزۈمىدىكى يەككە ئىگىلىك كارخانىغا ئۆزگەرتىلدى، ئىشچى - خىزمەتچىلەر 30 نەپەردىن ئاشىدىغان، مۇقىم مەبلەغى بىر

21 Brochure distributed by the Palwan Factory.

woven in the village of Jiya not only embody the traditional handicrafts of our ancestors and the complete standardization, but also completely reflect the [Uyghur] national characteristics of the kinds of aetlaes woven in Khotean. The kinds of aetlaes, according to their different weaving techniques, materials used and dyeing techniques, are divided either into aetlaes, velour,²² and mixed aetlaes, or into natural colored aetlaes, pure aetlaes, and mixed aetlaes.

The natural colored aetlaes is woven from pure silk dyed by means of dyeing materials made from plants such as Japanese pagoda tree,²³ madder, sak-saoul,²⁴ walnut husk, indigo, and tamarisk blossom, giving natural colors. It is woven by traditional method. Its colors do not fade easily and it is enduring.

Pure aetlaes is dyed with chemical dyeing materials and is woven in a traditional way. Its colors are bright, its flower patterns are pronounced and do not fade. Mixed aetlaes is mixed with cotton threads and artificial silk, woven by means of traditional and contemporary methods. This is the only difference of this aetlaes.²⁵

City of Khotaan Jiya Antique Workshop for Silk Aetlaes²⁶

Text 112 Concise History of “Palwan” Factory for Fruit Drinks

Our factory, which is located inside the grain depot of Kucha County's Uzun town, was established in the year 1998. Taking into consideration that grapes are abundant in Uzun town, and that there are few ways to sell, a drink (*zaebib shaerbiti*) made from fresh grapes, using a traditional Uyghur (*milli*) medical recipe, was produced and obtained a very good appraisal. Supported by many of the consumers, becoming increasingly prosperous and expanding, it [i.e. Palwan²⁷ factory] was reformed from a state-dependant grain enterprise to a private joint-stock enterprise from the year 2004.²⁸ Now, a staff of more than thirty persons and a stable capital of more than one million, producing 200

22 I.e. knitted and therefore elastic.

23 *Sophora japonica*.

24 *Haloxyton ammodendron*.

25 For a comprehensive publication on *aetlaes* and *aetlaes* production, see Sabir (2007).

26 The workshop is classified as a level 2A Scenic Tourist Region; see *Yilnamae* (2010), p. 628.

27 *Palwan*: hero, warrior.

28 A private joint-stock enterprise: a share-ownership enterprise which is owned and run by individuals.

مىليوندىن ئاشىدىغان، يىلدا 700 توننا ئۈزۈمنى بىر تەرەپ قىلىپ 200 توننا مەھسۇلات ئىشلەپچىقىرايدىغان، بىر قەدەر كۆلەملەشكەن، زامانىۋىلاشقان كارخانىغا ئايلاندى.

زاۋۇتىمىز، ئۈزۈم زەبىب بىلەنلا قانائەتلىنىپ قالماستىن، ئۈزلۈكسىز ئىزدىنىپ دىيارىمىزدىكى ئادەم بەدىنىگە پايدىلىق بولغان مېۋىلەردىن ئانار، تاۋۇزنى خام ئەشيا قىلىپ ئانار شەرىپتى، ئانار - تاۋۇز زەبىب شەرىپتىلىرى ۋە دورىلىق قۇۋۋىتى تېخىمۇ يۇقىرى بولغان «پالۋان» ئالىي زەبىب شەرىپتىنى ئىشلەپ چىقاردۇق.

زاۋۇتىمىز، قەدىمكىلەر ئىشلىتىپ كېلىۋاتقان رېتسىپتىن پايدىلىنىپ، ئادەم بەدىنىدىكى ئىسسىق ھارارەتنى پەسەيتىپ، قاندىكى ئارتۇق مايلىرىنى تازىلاشقا ئىشلىتىپ كېلىۋاتقان، ئۈزۈمنى خام ئەشيا قىلغان، ساپ سىركە ئىچىملىكى (يەرلىك ئاچچىقسۇ) قاتارلىق ساغلاملىققا پايدىلىق ئىچىملىكلەرنىڭ تۈرىنى كۆپەيتىپ، مىللىي ئىچىملىك ساھەسىدىكى ئۈزۈمنىڭ قۇۋۋەت ئىچىملىكلىرى كەمچىل بولغان بوشلۇقنى تولدۇرۇش ئۈچۈن ئىزچىل ئىزدىنىپ كېلىۋاتىمىز.

يېقىندا ناھىيەلىك پارتكوم، خەلق ھۆكۈمىتى يۇرتىمىزنى چىلان، ياڭاق بازىسى قىلىپ قۇرۇپ چىقىپ، دېھقانلارنى تېزىرەك ھاللىق سەۋىيەگە يەتكۈزۈشكە تىرىشىۋاتىدۇ.

زاۋۇتىمىز بۇ چاقىرىققا قىزغىن ئاۋاز قوشۇپ، 2006 - يىلدىن باشلاپ چىلان ئىچىملىكى تەتقىقاتى بىلەن شۇغۇللاندى. چىلاننىڭ ئادەمنىڭ مەجەزىنى تەڭشەپ، قان بېسىمىنى تۆۋەنلىتىپ، بەدەندىكى ئارتۇق خىلىتلارنى ھەيدەپ، ھەزىم يوللىرىنىڭ خىزمىتىنى ياخشىلاش قاتارلىق خۇسۇسىيەتلىرىنى تولۇق ئىگىلەپ، بۇ تۈر تەتقىقاتى ئۈچۈن شىنجاڭ ئۇنىۋېرسىتېتىنىڭ ھاياتلىق ئىلمى پەن - تېخنىكىسى ئىنىستىتۇتى بىلەن تېخنىكا توختامى تۈزۈپ، بۇ تۈردە ئۇتۇق قازاندۇق. شۇ ئاساستا زاۋۇت ئۈسكۈنىلىرىنى يېڭىدىن سەپلەپ بۇ يىل رەسمىي ئىشقا كىرىشتۈرۈپ، «پالۋان» ماركىسىدىكى چىلان شەرىپتى ئىچىملىكىنى بازارغا سېلىپ، يۇقىرى دەرىجىلىك ئورۇنلارنىڭ قوللىشىغا ۋە كەڭ ئىستېمالچىلارنىڭ ماختىشىغا سازاۋەر بولدۇق.

زاۋۇتىمىز، تىرىشچانلىق كۆرسىتىپ دۆلەت دەرىجىلىك سۈپەت - تېخنىكا نازارەتچىلىك تارماقلىرىنىڭ، سۈپەتتە بىخەتەر ئىشلەپچىقىرىش گىجازەتنامىسىگە ئېرىشتى.

زاۋۇتىمىز، يۇقىرىقى نەتىجىلىرى بىلەن قانائەتلىنىپ قالماي، دەۋر بىلەن تەڭ ماس قەدەمدە ئىلگىرىلەپ، تېخىمۇ تىرىشىپ ئىشلەپ، يېڭىلىق يارىتىپ، ئىنسانىيەت ساغلاملىقىغا داۋاملىق تۆھپە قوشۇشقا تىرىشىمىز!

tons product from 700 ton grapes a year, made it a relatively expanded and modernized enterprise.

Our factory, not being satisfied with “Grape Zaebib” and continuously searching in our land for materials beneficent for the human body, has produced from fresh pomegranates and water melons, pomegranate juice, and pomegranate-water melon juice, and zaebib juices, and the even higher [quality] medical and nutritive “Palwan” high standard zaebib juice.

Our factory, by using a recipe used by the forefathers, produced from fresh grapes several health-benefiting drinks, such as a pure vinegar (local vinegar) drink that reduces inner body heat and cleanses surplus fat from the blood. We ourselves are continuously searching in the domain of national [Uyghur] drinks in order to fill the existing void [lack] of nutritive drinks.

Recently, the Party Committee of the County and the People’s Government are aiming at reaching faster a well-to-do level for the farmers by establishing a jujube/walnut [economic] base for our home town.²⁹ Our factory responded warmly to this call and engaged in research concerning jujube drink starting from the year 2006. We have fully grasped the functions of the jujube in adjusting the human disposition, reducing blood pressure, reducing excess body fluids from the body and improving the function of the digestive system, etc.³⁰ A technical contract was signed with Shinjang University’s Institute for Life Sciences. We succeeded in this project. Based upon this, the factory equipment was replaced. This year, work started officially and “Palwan” brand jujube juice started being marketed, and we received support from high-level branches [of Government] and praise from many consumers.

Our factory, with determined effort, has earned the *Quality Safety Production Certificate* from the state-level technical quality supervision branches. Our factory is not satisfied with the above achievements. With time we strive to make progress, working hard, to innovate and to make a continuous contribution to human health!

29 This is in accordance with a general policy of moving towards large-scale concentrated special planting zones known as “featured agriculture”.

30 The nature of the jujube (Chinese date) is dry and hot. It is held to benefit proper functioning of the stomach and the liver, and to reduce high blood pressure. See Nurmuhaemmaet (2009), 1–2.

113 «قاشتېشى كارتىسى» سەممىيەتكە سىمۋول قىلىنغان³¹

«قاشتېشى كارتىسى» شىنجاڭ ئۇيغۇر ئاپتونوم رايونلۇق يېزا ئامانەت - قەرز كوپىراتىپىنىڭ ھەر قايسى ناھىيە (شەھەر) بىرلەشمە كوپىراتىپى تارقاتقان، بانكا بىرلەشمىسى بەلگىسى بار بولغان ماگىنت تاياقچىلىق خەلق پۇلى ئامانەت كارتىسى. «قاشتېشى كارتىسى» قەرز ئېلىش كارتىسى جۇڭخۇا خەلق جۇمھۇرىيىتى چىگراسى ئىچى ۋە باشقا بەلگىلەنگەن دۆلەت ۋە رايونلاردا ئىشلىتىلىدۇ. كارتا ئىگىسى ئامانەت - قەرز كوپىراتىپى بىرلەشمە تۈرى تور نۇقتىسىدا نەق پۇل قويۇش - ئېلىش (شەخسىي كارتا بىلەن چەكلىنىدۇ)، ھېسابات يۆتكەش، قالدۇق سوممىنى تەكشۈرۈش، مەخپىي نومۇرنى ئۆزگەرتىش قاتارلىق كەسىپلەرنى بېجىرىدۇ ھەمدە «بانكا بىرلەشمىسى» بەلگىسى بولغان ATM ماشىنىسىدا تەكشۈرۈش، نەق پۇل ئېلىش، مەخپىي نومۇر ئۆزگەرتىش قاتارلىق كەسىپلەرنى ئېلىپ بارغىلى، «بانكا بىرلەشمىسى» ئالاھىدە كېلىشىملىك سودا دۇكانلىرىدا ئېستىمال ئېلىپ بارغىلى بولىدۇ. «قاشتېشى كارتىسى» بىخەتەر، تېز، قولايلىق، جانلىق، شەھەر - يېزىلاردا ئورتاق ئىشلەتكىلى بولۇشتەك ئالاھىدىلىككە ئىگە.

31 Poster outside the Agricultural Bank of China, Xincheng Lu, Yaekaan.

Text 113 The “Qashtashi Card” is a Symbol of Honesty

The “Qashtashi³² Card” of the SUAR’s Village Loan Cooperative³³ is issued by every county’s (city’s) associated cooperative. It is a renminbi debit card with a magnet strip and the Unionpay vignette.

The “Qashtashi (debit) Card” is being used inside the borders of PRC and other authorized countries and regions.

The owner of the card can deposit and withdraw cash (restricted to the individual card), transfer [from account to account], check balance, change password, and handle other operations from associated Savings and Loan Cooperative type³⁴ network locations.

Also, at ATMs with the Unionpay vignette, checking [one’s account], drawing cash, changing password, and other operations can be performed, as it can be used to buy in shops specially contracted by Unionpay.³⁵

The “Qashtashi Card” is characteristic for safety, speed, ease, mobility, as it can be commonly used in town and village.³⁶

32 *Qashtash*: jade.

33 The cooperative resulted from the restructuring of some of the stronger rural credit cooperatives in 2003/2004. On its financial position and volume of card use in 2009, see *Yilnamae* 2010, p. 799.

34 These are the rural credit cooperatives (RCC’s) which accept deposits from local residents and make loans to households, businesses and other entities. These are generally, but not necessarily, collectively owned, and are managed by local governments.

35 It is a bank pass and credit card. The first Chinese credit card, the Great Wall Card, was introduced in 1986 to be used for foreign exchange transactions.

36 The range of the card illustrates the more recent creation of interbank borrowing and lending networks. See Barth (2009), *passim*.

ھۆكۈمەت قوشۇمچە پۇل بەرگەنلىكتىن خاۋجۆ سۇزۇكى تېخىمۇ ئەرزان توختىدى. كۆڭۈل قويۇپ ياخشى موتسىكلنى تاللاڭ، سۈپەت جەھەتتە قاتتىق سىناقلارغا بەرداشلىق بېرىپ، ئېغىزدىن - ئېغىزغا تارقىلىپ ياخشى ئالاقىلارغا ئېرىشمەكتە. ئۇدا 6 بىل چېمپىيون بولغان خاۋجۆ سۇزۇكى باھادا %13 لىك ھۆكۈمەت قوشۇمچە ياردەم پۇلىدىن بەھرىمەنلىنىدۇ (ئەڭ يۇقىرى بولغاندىمۇ 650 يۈەن).

قوشۇمچە ياردەم پۇل بېرىش نىشانى: (1) يېزا نوپۇسىدىكى بارلىق ئادەملەر؛ (2) بىگىتۈەن تۈەن مەيدانى نوپۇسى ياكى تۈەن مەيدانىدا يەرنى بىر يىلغا توشۇرۇپ ھۆددىگە ئالغان بارلىق ئادەملەر (قىسقارتىپ تۈەن مەيداندىكىلەر دەپمىز)؛

قوشۇمچە ياردەم پۇل بېرىش ھەرىكەتلىرى: 2009 - يىل 2 - ئاينىڭ 1 - كۈنىدىن 2013 - يىل 1 - ئاينىڭ 31 - كۈنىگىچە يېزا نوپۇسىدىكى بارلىق ئادەملەر (تۈەن مەيداندىكىلەرنىمۇ ئۆز ئىچىگە ئالىدۇ) سانائەت ۋە ئۇچۇرلاشتۇرۇش بۆلۈمى ئېلان قىلغان «ماشىنا ئىشلەپچىقىرىش كارخانىلىرى ۋە مەھسۇلات ئېلانى» تىزىملىكىدىكى مەھسۇلاتلارنى سېتىۋالسا، پۈتۈنلەي قوشۇمچە پۇل بېرىدىغان موتسىكل تىپلىرىغا كىرىدۇ. قوشۇمچە پۇلدىن بەھرىلىنىدىغان موتسىكلتلاردىن ھەرئائىلە ئىككى دانە سېتىۋېلىش بىلەن چەكلىنىدۇ.

قوشۇمچە ياردەم پۇل سېلىشتۇرمىسى ۋە سوممىسى: (1) موتسىكل سېتىۋالغانلارغا، سېتىلىش باھاسىدىن %13 نى قوشۇمچە پۇل قاتارىدا ھېسابلايدۇ. (2) موتسىكلنىڭ يەككە باھاسى 5000 يۈەندىن يۇقىرى بولسا، نورمىلىق قوشۇمچە پۇل بويىچە ئىجرا قىلىنىدۇ، ياكى ھەر بىر موتسىكل ئۈچۈن 650 يۈەن بېرىدۇ.

قوشۇمچە پۇل سوممىسىنى ئىلتىماس قىلىشتا بولۇشقا تېگىشلىك ماتېرىياللار: (1) جامائەت خەۋپسىزلىكى قاتناش باشقۇرۇش تارماقلىرى چىقىرىپ بەرگەن ماتورلۇق قاتناش ۋاسىتىلىرىنى ھەيدەش كىنىشكىسى ياكى ماتورلۇق قاتناش ۋاسىتىلىرىنى تىزىملاش كىنىشكىسى؛ (2) ماتورلۇق قاتناش ۋاسىتىلىرىنى سېتىۋېلىش تالونى؛ (3) سېتىۋالغۇچىنىڭ كىملىك كىنىشكىسى، نوپۇس دەپتىرى ياكى جامائەت خەۋپسىزلىك تارماقلىرى چىقىرىپ بەرگەن نوپۇس ئىسپاتى؛ (4) سېتىۋالغۇچىنىڭ پۇل ئامانەت كىنىشكىسى (ئاشلىق ياردەم پۇلى مەخسۇس پۇل ئامانەت كىنىشكىسىنى ئىشلەتمىمۇ بولىدۇ)؛ (5) سېتىۋالغان موتسىكل لايىقە تىزىملىكىنىڭ كۆپەيتىلگەن نۇسخىسى؛ (6) سېتىۋالغان موتسىكل تىزىملىكىدا «موتسىكلتلارنى يېزىلارغا ئومۇملاشتۇرۇش» بەلگىسى بولۇشى لازىم.

37 Poster in the window of a Suzuki dealer on Jianguo Lu, Qumul.

Text 114 “Khawju Suzuki”

The “Khawju³⁸ Suzuki” stays even cheaper because the government gives a subsidy.³⁹

Choose conscientiously a good motorbike! From mouth to mouth it is getting a good reputation, [since] it endured hard tests in terms of quality. One can enjoy a government subsidy of 13% of the prize of the “Khawju Suzuki”, which is champion for the 6th consecutive year (the maximum is 650 yuan).

The beneficiaries [lit.: “object”] of government subsidy: 1.- All (people) of the village population; 2.- The population of the Bingtuan areas,⁴⁰ or all people who completed one year contracting land (we say “Tuan inhabitants” by means of abbreviation) in Bingtuan areas.

Actions concerning subsidizing: From February 1, 2009 till January 31, 2013, all of the village population (the Tuan population included) will absolutely be given a subsidy for types of motorbikes included [in the list of the products], if one buys the product itemized in the announcement “Car production factories and products advertisements” made by the industry and information branch. Enjoying the subsidy for motorbikes is restricted to (the) buying of two for each family.

Comparison and sum of subsidy: 1.- For the buyers of motorbikes, 13% of the buying prize will be counted as subsidy; 2.- If the individual price of a motorbike is higher than 5000 yuan, the normative subsidy will be implemented accordingly, or 650 yuan will be given for every motorbike.

Necessary materials when applying for the subsidy sum: 1.- Driving license for motor vehicles issued by the branches of the social security supervision or certificate registered for motor vehicles. 2.- Receipt of (buying) the motor vehicle bought. 3.- ID card of the buyer, family booklet, proof of identity issued by Public Security branches. 4.- The buyer’s [bank] deposit card (the special deposit card for food aid money can also be used). 5.- A photocopy of the qualification certificate of the motorbike bought. 6.- The motorbike bought should have the vignette of “popularizing motorbikes for the villages”.

38 *Pinyin: haojue* (Gorgeous Brand).

39 This was among the measures taken by the government in 2008–2009 aiming at raising growth by stimulating consumer spending.

40 On the Bingtuan divisions (*shi*), see *Yilhamae* 2010, pp. 1345–1378.

115 جۇڭخۇا خەلق جۇمھۇرىيىتى 5 - يۈرۈش خەلق پۇلىنىڭ يالغىنىدىن ساقلىنىش قوللانمىسى⁴¹

5 - يۈرۈش خەلق پۇلىنىڭ باسما ھۈنەر - سەنئىتى ۋە يالغاندىن ساقلىنىش تېخنىكىسىنى يۇقىرى كۆتۈرۈش ئۈچۈن، گوۋۇيۈەننىڭ تەستىقى بىلەن جۇڭگو خەلق بانكىسى 5 - يۈرۈش خەلق پۇلى (1999 - يىل نۇسخىسى) نىڭ ئىشلەپچىقىرىش ھۈنەر - سەنئىتى ۋە تېخنىكىسىنى ياخشىلىدى ۋە ئۆستۈردى. تېخنىكىسى ياخشىلانغان ۋە ئۆستۈرۈلگەن 2005 - يىل نۇسخىسىدىكى 100 يۈەنلىك، 50 يۈەنلىك، 20 يۈەنلىك، 10 يۈەنلىك، 5 يۈەنلىك قەغەز پۇل ۋە 1 مولۇق مېتال پۇل 2005 - يىل 8 - ئاينىڭ 31 - كۈنى تارقىتىلىپ ئوبوروت قىلىنىشقا باشلىدى. 2005 - يىل نۇسخىسىدىكى 5 - يۈرۈش خەلق پۇلى تارقىتىلغاندىن كېيىن، 1999 - يىل نۇسخىسىدىكى 5 - يۈرۈش خەلق پۇلى بىلەن تەڭ ئوبوروت قىلىنماقتا.

5 - يۈرۈش 100 يۈەنلىك خەلق پۇلى ئاق سۇ باسما

پۇلنى نۇرغا تۇتۇپ ئوڭ يۈزىدىكى قوش رەڭلىك غەيرىي تىپلىق توغراق قۇرۇق رەقەمنىڭ ئاستى تەرىپىگە قارىسىڭىز، «100» دېگەن رەقەمنىڭ نۇر ئۆتكۈزۈشچانلىقى ناھايىتى كۈچلۈك بولغان سۇ باسمىنى كۆرەلەيسىز.

نۇردا ئۆزگىرىدىغان باسما مېيلىق سومما سانى پۇلنى يۇقىرى - تۆۋەن لىگىشتىسىڭىز، ئوڭ يۈزىنىڭ سول ئاستى بۇرجىكىدىكى «100» دېگەن رەقەم يېشىل رەڭدىن كۆك رەڭگە ئۆزگىرىدۇ.

ئادەم باش سۈرگىنىنىڭ مۇقىملاشتۇرۇلغان سۇ باسمىنى سۇ باسما پۇل قەغەزىنىڭ بىر قىسمى بولۇپ، پۇلنىڭ ئىككىلا يۈزىدىن كۆرگىلى بولىدۇ. نۇرغا تۇتۇپ قارىسىڭىز، ئاساسىي نەقىش ماۋزىدۇڭنىڭ باش سۈرگىنىگە ئوخشايدىغان سۇ باسما (تۇتۇق سۈرگەت) نى كۆرەلەيسىز.

41 Poster displayed inside the People's Bank of China, Jiefang Lu, Ghulja.

Text 115 Guide for Avoiding Counterfeits of the PRC's 5th Issue of Yuan

For the sake of raising high the craftsmanship of printing of the 5th issue of yuan, and the anti-counterfeit technology, the People's Bank of China, with approval from the State Council, has produced the 5th issue of yuan (from specimen of the year 1999) and improved and promoted the craftsmanship and technology.⁴² The 2005 specimen of technically improved and increased paper money of 100, 50, 20, 10, and 5 yuan and of 1 mu metal money started being issued and brought into circulation on 31 August 2005. After bringing into circulation the 5th issue of the 2005 specimen of yuan, it was made to circulate on par with the 1999 5th issue yuan.

The 5th Issue of 100 Yuan

Watermark

Holding the money to the light, you can see the (strong) transparency of the watermark "100" on the front side, at the bottom of the bi-colored atypically formed line of the number.

The Ink of the Denomination (Number) Changing [Lit.: "Changeable"] in the Light

When you sway the money up and down, the number "100" on the lower left corner of the front changes from the color green to the color blue.

The Permanent Watermark of the Picture of the Head of a Man

The watermark is [integral] part of the paper (of the money). It can be seen from both sides of the money. If you look [at it] holding it to the light, you will see a watermark (vague image) resembling the basic image of the head of Mao Zedong.⁴³

42 I.e. the fifth set of new banknotes issued since 1949.

43 On the fifth set, Mao's face alone adorned every note. Other former leaders and the farmers and workers displayed on previous notes were removed.

پېتىنقى باسما سەزمە سىزىقى

ئوڭ يۈزىدىكى ئاساسىي نەقىشنىڭ ئوڭ تەرىپىدە يۇقىرىدىن تۆۋەنگىچە ئۆلچەملىك سىزىلغان سىزىقلار بار. بۇ سىزىق ئويما پېتىنقى بەت باسما تېخنىكىسىدا بېسىلغان بولۇپ، بارمىقىڭىز بىلەن سىلىسىڭىز روشەن ئويما - دۆڭلۈكىنى ھېس قىلالايسىز.

يوشۇرۇن سومما سانى

يوشۇرۇن سومما سانىنى كۆزىتىپ بۇلۇشنى تەكشۈرۈش. ئوڭ يۈزىنىڭ ئوڭ ئۈستى تەرىپىدە بىر بېزەك نەقىش بار، پۇلنى كۆزىڭىزگە پاراللەل قىلىپ نۇرغا تۇتۇپ يۇقىرى - تۆۋەن لىگىشتىسىڭىز، سومما سانى «100» دېگەن رەقەمنى كۆرەلەيسىز.

گولوگرافىك ماگنىتلىق كۆزنەكسىمان بىخەتەرلىك سىمى

تەنۇر يۈزىنىڭ ئوڭ تەرىپىدىرەك بىر كۆزنەكسىمان بىخەتەرلىك سىمى بولۇپ، كۆزنەكسىمان قىسمىدىكى «¥ 100» دېگەن مىكرو ھەرپ - بەلگىلەردىن تەركىب تاپقان گولوگرافىك نەقىشنى كۆرگىلى بولىدۇ، ئۈسكۈنە ئارقىلىق تەكشۈرگەندە ماگنىتلىق ئىكەنلىكىنى بىلگىلى بولىدۇ.

جۇڭگو خەلق بانكىسى

116 ئۇقتۇرۇش كەڭ باج تاپشۇرغۇچىلارغا⁴⁴

ئىدارىمىز 2 - ئايدا، يېڭى باج ئېلىش سىستېمىسىنى يولغا قويغان ئىدۇق. تور يولى مۇقىم بولماي باج ئېلىشقا تەسىر يېتىپ قالدى. ھازىر ئومۇميۈزلۈك تور يولىنى رەتلىمەكچى، شۇڭا 6 - ، 7 - ئايلىق باجنى 8 - ئايدا بىراقلا ئالماقچى. مۇشۇ مەزگىلگىچە باج مەلۇم قىلمىغان باج تاپشۇرغۇچىلارغا ھېچقانداق جەرىمانە قويۇلمايدۇ. شۇڭا 2 - ئايلىق باجنى بىراقلا 8 - ئاينىڭ 15 - كۈنىگىچە مەلۇم قىلىپ تاپشۇرسا بولىدۇ. كەڭ باج تاپشۇرغۇچىلارنىڭ ئۆزئارا خەۋەر قىلىپ قويۇشنى سورايمىز.

يەكەن ناھىيەلىك يەرلىك باج ئىدارىسى - 2009.7.8

44 Posted on a notice board in the agricultural market area.

Perceptible Concave Printing Lines

On the right side of the basic image of the front, from top to bottom, there are regular lines. These lines were produced by concave relief page printing technique. If you rub your finger you can clearly feel the unevenness.

The Hidden Denomination Number

You may adjust the corner and observe the hidden denomination number. On the front side on the right upper side is an engraved decoration. When you hold the money parallel to your eyes and sway it up and down to the light, you can see the denomination number of “100”.

The Colographic, Magnetic Holographic Safety Strip

On the reverse [side], a fractioned (windowed) safety strip is found slightly on the right side. On the fractioned sections the denomination number “100 ¥” may be seen in micro letters and [also] signs composed of colographic engraving, when inspecting [it] with equipment the presence of magnetism can be established.

People's Bank of China

Text 116 Announcement to All Taxpayers

Our Bureau put into operation a new taxation system in February. The Internet was not stable, and taxation has been affected. Now, we will comprehensively put the Internet in order. Consequently, we will take June- and July-taxes together in August. Tax payers who have not declared taxes in the course of this period will not be fined.⁴⁵ Therefore, payment of two-month's taxes together can be declared and paid [lit.: “hand in”] till August 15.⁴⁶ We request all taxpayers to inform each other.

Yaekaen County local tax office – July 8, 2009

45 A Uyghur translation of the national law on taxation of 2001 was published as a brochure in Ueruemchi in 2004; see under *Baj* in References.

46 See Oi (1999).

117 ئۇقتۇرۇش يەككە سودا سانائەتچىلەرگە⁴⁷

بۇلتۇردىن بۇيانقى پۇل مۇئامىلە كىرىزىسىنىڭ ئۈزلۈكسىز تەسىرى، ناھىيەمىزنىڭ خەلق تۇرمۇشىغا تەسىر يەتكۈزدى، شۇنداقلا پۈتۈن ناھىيەمىزدىكى ھەر قايسى باج تاپشۇرغۇچىلارمۇ ئوخشىمىغان دەرىجىدە زىيانغا ئۇچرىدى.

بۇ يىل يازدىكى ئۈرۈمچى 5- ئىيۇل ۋەقەسى باج تاپشۇرغۇچىلارنىڭ سېلىقىنى يەنىمۇ ئېغىرلاشتۇرۇۋەتتى. ئاپتونوم رايونلۇق خەلق ھۆكۈمىتىنىڭ سودا ئوبوروت كەسىپى ۋە ساياھەت كەسىپىگە باج جەھەتتىن يۆلەش، ياردەم قىلىش توغرىسىدىكى سىياسىتىنى ئەستايىدىل ئەمەلىيلەشتۈرۈش ۋە «ئاپتونوم رايونلۇق دۆلەت باج ئىدارىسىنىڭ نۆۋەتتىكى باج ئېلىشنى باشقۇرۇش خىزمىتىنى ياخشى ئىشلەش توغرىسىدىكى ئۇقتۇرۇش» (ش د ب ئى [2009] 551- نومۇرلۇق) نىڭ روھىغا ئاساسەن، چەرچەن ناھىيەلىك دۆلەت باج ئىدارىسى باج تاپشۇرغۇچىلار بىلەن سۆھبەتلىشىپ، ئۇلارنىڭ ئەمەلىي تىجارەت ئەھۋالىنى ئىگىلەش بىلەن بىرگە، تەشەببۇسكارلىق بىلەن سېلىقنى يەڭگىلەشتۈرۈش، چۈشۈرۈش قاتارلىق ئېتىبار بېرىش سىياسىتىنى قوللىنىپ، ناھىيە بويىچە قەرەللىك سوممىنى بېكىتىپ باج ئالدىغان يەككە سودا سانائەتچىلەرنىڭ 2 ئايلىق تىجارەت سوممىسىنى (سېتىش سوممىسى) كېمەيتىشنى، كېمەيتكەندىن كېيىنكى تىجارەت سوممىسى (سېتىش سوممىسى) باج ئېلىش نۇقتىسىغا يەتمىگەن يەككە سودا- سانائەتچىلەرنىڭ قوشۇلما قىممەت بېجى بىلەن ئىستېمال بېجىنى ۋاقىتلىق كەچۈرۈم قىلىپ، سوممىنى كېمەيتىش ۋاقتى 9- ، 10- ئاي (باج پۇلىنىڭ قاراشلىق ۋاقتى) ئىككى ئاي بولىدۇ. 11- ئاينىڭ 20- كۈنىدىن كېيىن بۇرۇنقى بېكىتىلگەن سوممىسى ئاساسىغا كەلتۈرۈلىدۇ.

ئالاھىدە ئۇقتۇرۇش قىلىندى. بۇ ئۇقتۇرۇش شەكىلىدە يەتكۈزۈلدى.

چەرچەن ناھىيەلىك دۆلەت باج ئىدارىسى - 2009 - يىلى 9 - ئاينىڭ 27 - كۈنى

47 Posted on a notice board at the western entrance to the Uyghur Bazaar in Chaerchaen.

Text 117 Announcement to Individual Traders and Industrialists

The continuous influence of the financial crises of last year has affected the lives of the people of our county. Therefore every tax payer in our county has also been damaged to an incomparable degree. This year's summer's 5/7 event in Ueruemchi has made the levy of the taxpayers even more difficult. To support the trade industry and tourism industry concerning taxes, and to conscientiously apply its relevant policy of assisting [these industries], the People's Government of the Autonomous Region, – in accordance with the spirit of the “Announcement concerning well performing the current taxation services/work of the Autonomous Region State Tax Bureau” (number sh d b i [2009] 551)-, and Chaerchaen County's State Tax Bureau in negotiation with the tax payers (knowing at the same time their real trade conditions), actively eased and reduced the levy. Attaching importance to providing a policy, the periodic sum of taxes paid by individual traders and industrialists throughout the county will be waived for 2 months of trade (sale's amount).⁴⁸ If the amount [to be paid] to the tax payment point after the waiver is not enough,⁴⁹ VAT and consumption tax⁵⁰ will be temporarily dispensed. The period of reduction is for September – October (tax money facilitating period), i.e. for two months. After November 20 the previous fixed sum will be restored.

The special announcement has been made
This announcement was disseminated accordingly
Chaerchaen County State Tax Office, September 27, 2009

48 These payments are levied on the basis of profit made in the past, and as prepayment on the final settlement of taxes to be paid over the current fiscal year. On the essentials of income tax law, see Tokhti (2000), pp. 88–157.

49 If the various taxes levied cannot be fully paid, also after the waiver, due to discrepancies between estimated income and real income.

50 On VAT and consumption tax, see Tokhti (2000), pp. 24–38, and pp. 39–51. For Ueruemchi, a flat rate of 5,000 yuan VAT per annum was introduced in 2011 for small private businesses. In the case of “small foreign investment businesses”, an all-in tax-rate of 17% on estimated monthly turnover applied in 2012.

XIV

Ueruemchi 7/5 2009 and After



118 ج ك پ مەركىزىي كومىتېت سىياسىي بىيۇروسىنىڭ ئەزاسى، ئاپتونوم رايونلۇق پارتكومنىڭ شۇجىسى ۋاڭ لېچۈەن 7 - ئىيۇل مۇھىم تېلېۋىزىيە نۇتقى سۆزلىدى¹

يولداشلار! ھازىرقى جەمئىيەت ئامانلىقى ۋەزىيىتىنى كۆزدە تۇتۇپ، بىر قانچە پىكىرىمنى ئوتتۇرىغا قويماقچىمەن:

1. 5 - ئىيۇلدىكى ئېغىر ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈش ۋەقەسى رابىيە قادىر باشچىلىقىدىكى چېگرا سىرتىدىكى دۈشمەن كۈچلەر بىلەن چېگرا ئىچىدىكى ئىنتايىن ئاز ساندىكى يامان نىيەتلىك كىشىلەر گۇاڭدۇڭنىڭ شاۋگۇەن شەھىرىدىكى «شۈرى» ئويۇنچۇق زاۋۇتىدا يۈز بەرگەن توپلىشىپ ئۇرۇشۇش ۋەقەسىنى كۈچەپ كۆپتۈرۈپ، ئادەتتىكى جەمئىيەت ئامانلىقى ۋەقەسىنى مىللىي ۋەقە دەپ، ھەدەپ قۇتراتقۇلۇق قىلىپ، مىللىي ئۆچمەنلىك قوزغىغانلىقتىن كېلىپ چىققان. بۇ چېگرا ئىچى ۋە سىرتىدىكى دۈشمەن كۈچلەرنىڭ ناھايىتى چوڭ سۈيىقەستى، ئۇلارنىڭ مەقسىتى مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىپ، مىللەتلەرنىڭ قارشىلىقىنى قوزغاپ، تىنچ - ئىتتىپاق ئىجتىمائىي ۋەزىيەتنى بۇزۇش. ھەر مىللەت كادىرلار، ئامما كۆزىنى يوغان ئېچىپ، مېڭىسىنى سەگەك تۇتۇپ، دۈشمەنلەرنىڭ دامىغا ھەرگىز چۈشمەسلىكى كېرەك.
2. 5 - ئىيۇلدىكى ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈشتىن ئىبارەت ئېغىر زوراۋانلىق ۋەقەسىنى سادىر قىلغان جىنايەت گۇماندارلىرىنىڭ مۇتلەق كۆپ قىسمى تۇتۇلدى، ھازىر سوراق قىلىنىۋاتىدۇ، ئۇلارنىڭ ئارىسىدا نامايىشقا قاتنىشىپ، چاتاق چىقارغان بىر قىسىم ئوقۇغۇچىلار بار. بىزنىڭ پىرىنسىپىمىز شۇكى، بۇ ياشلارنىڭ مۇتلەق كۆپ قىسمى ھەقىقىي ئەھۋالنى بىلمەيدۇ. كۈشكۈرتىشكە ئۇچراپ ئالدىغان. ئۇلار ئېغىر ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈشكە قاتناشمىغانلا بولسا، بىزدىن ئۆزى تۇرۇشلۇق ئورۇندىكىلەرنىڭ تەربىيە بېرىشىگە تاپشۇرۇپ بېرىلىدۇ. بىز يەنىلا تەربىيەنى ئاساس قىلىپ، بۇ نادان ياشلارنى قۇتقۇزۇپ قالغىمىز. بۇ ئىشلار تۈپەيلىدىن ئۇلارنىڭ ئىستىقبالىنى نابۇت قىلىۋەتمەيمىز. گەلۋەتتە، بۇنداق جىنايى ھەرىكەتلەرگە تەكرار قاتناشقانلار ئاقىۋىتىگە ئۆزى مەسئۇل بولىدۇ.

1 Poster-size text with a portrait of Wang Lequan affixed on walls, bus shelters, and notice boards.

Text 118 The Important Television Address Delivered on July 7 [2009] by Wang Lequan, Member of the Politburo of the Central Committee of the Communist Party of China, Party Secretary of the Autonomous Region

Comrades! In view of the present security conditions of society, I would like to convey a few thoughts:

1. The events of heavy fighting, vandalism, looting and arson on the fifth of July were caused by outside hostile forces under the leadership of Rabiya Qadir together with a very small number of people with evil intentions inside the borders [of China], having played up the event of group fighting occurring at the “Shueri” toy factory in the city of Shawguaeen in Guangdong [province], saying that the regular social security event is an event of [between] nationalities, perversely instigated, and triggering animosity between nationalities. This is a very big conspiracy from enemy forces inside and outside [the country]. Their aim is to sabotage national solidarity and to stir up resistance by nationalities, destroying the conditions of social safety and security. May all the nationalities’ cadres and the masses open their eyes widely, keep their mind clear, and never be deceived by the enemies.
2. Most of the suspects who participated in the crimes of the fifth of July’s fighting, vandalizing, looting and arson, which are most certainly events of heavy violence, have been arrested, and are presently being interrogated. Among those participating in the demonstration and causing problems are a number of students. Our principle stand in this is that most of these young people do not know the true circumstances. They were incited and deceived. As long as they did not participate in fighting, vandalizing, looting and arson, they will be handed over by us to their own residential quarter [i.e. university] for education. We will still focus on education and save these ignorant youths. We are not going to destroy their future because of these events. Of course, those who repeatedly engage in these kinds of criminal activities will be held responsible for the outcome.

3. «5- ئىيۇل ۋەقەسى» دىن كېيىن، ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈش ۋەقەسى ئاساسىي جەھەتتىن تىزگىنلەندى. ۋەقە يۈز بەرگەن جايلارنىڭ جەمئىيەت تەرتىپى پۈتۈنلەي كونترول قىلىندى. ناۋادا بەزىلەر يەنە ئوتتۇرىغا چىقىپ دېلو سادىر قىلماقچى بولسا، ئۇلارنى ۋاقتىدا ئۇچۇقۇرۇشقا پۈتۈنلەي قۇربىمىز يېتىدۇ. بۇنداق ئەھۋالدا، ئۈرۈمچى شەھىرىنىڭ نورمال جەمئىيەت تەرتىپى ئەسلىگە كېلىشى كېرەك ئىدى، ئامما بۈگۈندىن باشلاپ، بەزى ئورۇندىكى خەنزۇ ئىشچى - خىزمەتچىلەر، ئامما يەنە تەشكىللەندى، بەزىلىرى ھەتتا كوچىلارغا چىقىپ، ئاساسىي جەھەتتىن نورماللاشقان جەمئىيەت تەرتىپىنى قالايمىقانلاشتۇرۇۋەتتى. بەزىلىرى ھەتتا ھېسسىياتىغا بېرىلىپ ئىش قىلىپ، ئۇيغۇر ئامما بىلەن قارشىلىشىپ قالدى.

يولداشلار، بۇ خىل ھەرىكەت بىرىنچىدىن، ھاجەتسىز، دېكتاتورى كۈچىمىز يامان نىيەتتىكى كىشىلەرنى تامامەن ئۇچۇقتۇرالايدۇ. بۇنداق ھەرىكەت قوللىنىشنىڭ ھاجىتى يوق. ئىككىنچىدىن، «5- ئىيۇل ۋەقەسى» دە جىنايەتچىلەر بىگۇناھ خەنزۇلارنى قاتتىق ئۇرۇپ، ئېغىر ئاقسۆت كەلتۈرۈپ چىقاردى. بۇنى خەنزۇلار، ئۇيغۇرلار، كادىرلار ۋە ئامما كۆرۈشنى خالىمايدۇ. نۇرغۇن كىشىنىڭ بۇنىڭدىن غەزەپلىنىشىنى چۈشىنىشكە بولىدۇ. يولداشلار ئويلاپ بېقىڭلار، ئەمدى خەنزۇلار يەنە تەشكىللىنىپ، بىگۇناھ ئۇيغۇرلارغا قارشى چىقسا، ئوخشاشلا ئاساسىي يوق ھەم ھەر مىللەت ئاممىسىنى ئېچىندۈرىدىغان ئىش بولمامدۇ؟ يولداشلار، شۇنى ئالاھىدە ئېيتماقچىمەنكى، بۇ قېتىمقى ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈشكە قاتناشقان جىنايەتچىلەرنىڭ ئائىلە تاۋابىئاتلىرى بىگۇناھ، ئوتنى كىم تۇتسا، شۇنىڭ قولى كۆيىدۇ. بىز تەمكىن بولۇپ، مېڭىمىزنى سەگەك تۇتۇپ، دۈشمەننىڭ دامىغا چۈشمەسلىكىمىز كېرەك. قايسى مىللەتتىن بولۇشتىن قەتئىينەزەر، كادىرلار، ئامما دۈشمەنگە لەنەت ياغدۇرۇپ، تىغ ئۇچىنى مىللىي قېرىنداشلىرىمىزغا ئەمەس، چىگرا سىرتىدىكى دۈشمەن كۈچلەرگە؛ ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈشكە قاتناشقان جىنايەتچىلەرگە قارىتىشىمىز كېرەك.

4. ئەمدى شۇنى تەلەپ قىلىمەنكى، بارلىق ئورۇندىكى رەھبەرلەر 1- سەپكە بېرىپ، كادىرلىرى، ئىشچى - خىزمەتچىلىرى ۋە ئائىلە - تاۋابىئاتلىرىنى سىرتتا مىللىي تىرىكشىش قىلماي، ئىدارىسىگە، ئۆيلىرىگە دەرھال قايتىشقا سەپەرۋەر قىلىشى كېرەك. ئۈرۈمچىدىكى، بولۇپمۇ ھەرقايسى رايون، ناھىيە، مەھەللە ئىش باشقارمىلىرى، مەھەللە ئاھالە كومىتېتىدىكى يولداشلار دەرھال تەۋەلىكىدىكى ئورۇنلارغا بېرىپ، ئاپتونوم رايونلۇق پارتكوم، خەلق ھۆكۈمىتىنىڭ بۇ تەلپىنى يەتكۈزۈپ، جەمئىيەت ئامانلىقى، تەرتىپىنى تېزىدىن نورماللاشتۇرۇشى كېرەك.

3. After the events of July 5th, incidents of fighting, vandalism, looting and arson were essentially brought under control. The social order of locations where incidents occurred was completely brought under control. If some want to come out into the open and perpetrate such deeds once again, we have the ability to completely strangle them in due course. In such a situation, normal social order of the city of Ueruemchi should have been restored. But, starting from today, some Han Chinese workers and staff were organized again. Some even went out into the streets, disturbing the essentially normalized social order. Some even acted emotionally and clashed with the Uyghur masses. Comrades: First of all, this kind of action is unnecessary. Our dictatorial might can completely eliminate people with evil intentions. Thus, there is no need to take [such] action [i.e. by Han Chinese]. Secondly, in the events of July 5th the criminals violently beat innocent Hans, which had serious consequences. These Hans, Uyghurs, cadres and the masses are not willing to see [the consequences]. It is understandable that many people became very angry because of this [i.e. the events of July 5th]. Comrades, think of this: if the Hanzus organize themselves again and act against innocent Uyghurs, does this unjustifiable [lit.: "unfounded"] act not make the people of every nationality feel sorry? Comrades, I would like to stress especially that the family members and relations of those participating in this current fighting, vandalism, looting and arson are innocent. Whoever touches fire, his hand will burn. We should be composed, keep our minds clear, and should not be deceived by our enemies. Whatever the nationality, cadres and the masses should curse the enemy, not aim the point of the knife at our ethnic brothers, but should aim at the enemy forces outside the frontiers, and at the criminals who participated in fighting, vandalism, looting and arson.
4. Now, I emphatically request this: Leaders of all working units should go to the front line and invoke their cadres, workers and staff, and [their] family members not to take part in outside ethnic clashes, and should invoke them to go back to their office and homes immediately. In Ueruemchi especially, comrades of whatever region, county, neighborhood administrations, and neighborhood People's Committees should go immediately to the working units of their jurisdiction and convey this request from the Autonomous Region's Party Committee and People's Government to quickly normalize social security and order.

ئاخىرىدا كۆپچىلىككە شۇنى رەسمىي ئۇقتۇرمەنكى، «5-ئىيۇل ۋەقەسى» دە زىيانكەشلىككە ئۇچرىغان ئائىلىلەر ۋە يولداشلار، زەخمى يېگەنلەرنىڭ ھەممىسى ناھايىتى ياخشى داۋالانماقتادۇ. قازا قىلغانلارغا ھۆكۈمەت تولۇق مەسئۇل بولۇپ نەپىقە بېرىدۇ ۋە باشقا ئىشلارنى ئورۇنلاشتۇرىدۇ؛ مال - مۈلكى ئېغىر زىيانغا ئۇچرىغانلارنىڭ ئىشلەپچىقىرىش ۋە تىجارىتىنى تېزىدىن ئەسلىگە كەلتۈرۈشكە ھۆكۈمەت پۈتۈن كۈچى بىلەن ياردەم بېرىدۇ. سىلەر بۇ قېتىمقى ۋەقەدە بىۋاسىتە زىيانكەشلىككە ئۇچرىغۇچىلار، كۆپچىلىكنىڭ ھېسداشلىقى ئاساسەن سىلەر دۇچ كەلگەن قىسمەتتىن قوزغالغان. بۇنداق ئەھۋالدا، ئۇرۇق - تۇغقانلىرىڭلارغا، ئەتراپىڭلاردىكى كىشىلەرگە ئېغىر - بېسىق بولۇپ، پارتىيە ۋە ھۆكۈمەتنىڭ مەسلىنى ھەل قىلالايدىغانلىقىغا ئىشىنىشنى ئېيتىشىڭلارنى ئۈمىد قىلىمەن. ئاقىلانە بولمىغان، نامۇۋاپىق ھەرقانداق تەدبىر ۋە ھەرىكەت ئىشنى تېخىمۇ يامانلاشتۇرىدۇكى، قىلچىمۇ پايدىسى بولمايدۇ. ئورۇنلارنىڭ كادىرلىرى، ئىشچى - خىزمەتچىلىرى ۋە ئائىلە - تاۋابىئاتلىرىغا ياخشى خىزمەت ئىشلىشىگە ۋاقىت، شارائىت ھازىرلاپ بېرىش ئۈچۈن، بۈگۈن كەچ سائەت 9:00دىن ئەتە ئەتتىگەن سائەت 8:00گىچە ئۈرۈمچى شەھىرىدە قاتناش ئومۇميۈزلۈك قامال قىلىندۇ. بۇ، كۆپچىلىككە قىسمەن قولايىسىزلىق تۇغدۇرىدۇ، ئەلۋەتتە، كۆپچىلىكنىڭ چۈشىنىشىنى ئۈمىد قىلىمەن. مېنىڭ سۆزۈمگە كۆپچىلىك دەرھال ئەھمىيەت بېرىپ، دەرھال ھەرىكەتكە كېلىڭلار!

119 ئۇقتۇرۇش كەڭ دېھقان - چارۋىچى خەلق ئاممىسىغا²

يۇقىرى دەرىجىلىك ئورۇنلارنىڭ ئۇقتۇرۇشى ۋە نۆۋەتتىكى جەمئىيەت ۋەزىيەت ئەھۋالىنىڭ جىددىيلىكىنى كۆزدە تۇتۇپ، تەۋەبىمىزدىكى بارلىق دېھقان - چارۋىچى كەڭ ئاممىغا تۆۋەندىكىدەك ئىشلارنى ئۇقتۇرىمىز:

1. كەڭ دېھقان - چارۋىچى ئاممىنىڭ مۇشۇ ھەپتە ئىچىدە، بولۇپمۇ جۈمە كۈنى بازارغا كىرمەسلىكىنى ئۇقتۇرىمىز. ئەگەر زۆرۈر بولغان سودا - سېتىق ئىشلىرى ئۈچۈن بازارغا كىرىشكە توغرا كەلسە، ئۆزى تۇرۇشلۇق ئىجتىمائىي رايون ئاھالىلەر كومىتېتىدىن خەت ئېلىپ تامغا باستۇرغاندىن كېيىن كىرىشكە بولىدۇ. ئەگەر رۇخسەتسىز بازارغا كىرىپ بىرەر مەسىلە كۆرۈلسە بارلىق ئاقىۋەتكە ئۇ كىشى ئۆزى مەسئۇل بولىدۇ.

2 Posted on the announcement board of the People's Committee of Koekgumbaz Social District, Kucha.

Finally, I herewith officially notify all of you that victimized families and comrades of “the July 5th events” all receive the very best medical treatment. The government is fully responsible for those who died, will offer compensation and will set up other arrangements. The government with all its power will give help to those whose property was heavily damaged to allow them to resume production and business soon. This time, you are the direct victims of the event. The fate which you met with (fundamentally) aroused the sympathy of everybody. In this kind of situation, I hope that you will tell your relatives and people around you to remain restrained and to trust that the Party and the Government have the ability to handle the problem. An insensible and inappropriate approach and action will make things worse and will not bring any benefit. For the sake of providing good working hours and conditions for cadres of the working units, workers and staff, and family members, the city of Uerurmchi will be under curfew from today 9.00 p.m. till the following morning 8 a.m. This will bring some inconvenience to everybody. Of course, I hope for understanding from all of you. All of you, pay attention to my words at once and take action without delay!

Text 119 Announcement to All Farmers and Herdsmen

With reference to the notification of higher level authorities and the seriousness of social circumstances at present, we will inform every farmer and herdsman in our region as follows:

1. We inform all farmers and herdsmen not to go to the market in this week, especially on Friday. If, for the sake of necessary trade, one has to go to the market, going is allowed after having been given a stamped letter from the People’s Committee of his own residential region. If one goes to the market without permission and something happens, this person himself will be responsible for all consequences.³

³ I.e. being attacked, wounded, or killed by Han Chinese in pursuit of revenge.

2. بارلىق ھەر مىللەت خەلق ئاممىسىنىڭ ئۆزئارا ئىتتىپاقلىقىنى يەنىمۇ ياخشىلاپ، تىنچ بولغان بىخەتەر مۇھىت يارىتىش ئۈچۈن ئۆزىنىڭ بىر كىشىلىك ھەسسىسىنى قوشۇشنى، مىللەتلەر ئىتتىپاقلىقىغا پايدىسىز بولغان گەپ - سۆز ۋە ئىش - ھەرىكەتلەردە بولماسلىقىنى ئۇقتۇرىمىز. ئەگەر ئۆزئارا تالاش - تارتىش، ئۇرۇش - جىدەل قىلىپ بىرەر ئىش يۈز بېرىپ قالسا، كەنت قاندىسى ئەھدىنامىسىنىڭ روھى بويىچە چارە كۆرۈش بىلەن بىرگە، قانۇنىي جەھەتتىن جاۋابكارلىقى سۈرۈشتە قىلىنىدۇ.
3. ھەر مىللەت خەلق ئاممىسىنىڭ «5 - ئىيۇل» ۋەقەسىگە قارىتا ھازىرقى جەمئىيەتتە ئېقىپ يۈرگەن پىتنە - پاسات، ئېغۇللارغا ئىشىنىپ قىلىپ، بۆلگۈنچى كۈچلەر ۋە تېررورچىلارنىڭ ئالدام خالىتىسىغا چۈشۈپ قالماسلىقىنى، ئالاھىدە تەۋسىيە قىلىمىز.
4. ھەر مىللەت خەلق ئاممىسىنىڭ رەئىس نۇر بەكرى ۋە شۇجى ۋاڭ لېچۈەننىڭ تېلېۋىزوردا بېرىلىۋاتقان سۆزىنى ئەستايىدىل ئاڭلاپ، ئىدىيە ۋە ھەرىكەتتە يۇقىرى دەرىجىلىك ئورۇنلار بىلەن بىردەكلىكىنى ساقلاپ، ھەرقانداق شەكىل ۋە ئۇسۇلدا، ھازىرقى ۋەزىيەتكە پايدىسىز بولغان گەپ - سۆز ۋە ئىش - ھەرىكەتلەردە بولماسلىقىنى، ھەمدە ئۆزئارا كەڭ قورساق، ئەپۈچان بولۇپ، ئىناق، تىنچ، مۇقىم بولغان ئىجتىمائىي مۇھىت يارىتىشقا كۈچ چىقىرىشىنى ئۇقتۇرىمىز.
5. سىرتتىن كەلگەن ۋە سىرتقا چىقىپ كەتكەنلەر ئۆز ۋاقتىدا ئۆزى تۇرۇشلۇق ئىجتىمائىي رايون ئاھالىلەر كومىتېتىغا بېرىپ سىرتقا چىقىش ئۈچۈن رۇخسەت سورىشى، قايتىپ كەلگەندىن كېيىن دوكلات قىلىپ، تىزىملىتىشى لازىم. شۇنداقلا ھەر قايسى ئائىلە باشلىقلىرى ئائىلىسىدىكى پەرزەنتلىرىنىڭ ۋە سىرتتا ئوقۇۋاتقان بالىلىرى قايتىپ كەلگەندىن كېيىن، ئۇلارنىڭ ئىدىيىۋى ئەھۋالىنى ئېنىقلاپ، پەرزەنتلىرىدىكى بىنورمال بولغان كەيپىياتنى مۇقىملاشتۇرۇپ، ھازىرقى ۋەزىيەت ئەھۋالىغا ماسلاشتۇرۇشى ۋە تەشۋىقاتنى كۈچەيتىشى لازىم.
6. ۋەتەنپەرۋەر دىنىي زاتلار دىنىي پائالىيەت سورۇنلىرىدا ۋەتەننى سۆيۈش، مىللەتلەر ئىتتىپاقلىقىنى قوغداش جەھەتتىكى تەشۋىقاتنى كۈچەيتىپ، كەڭ ئېتىقادچى ئاممىنىڭ جەمئىيەتتە ئېقىپ يۈرگەن پىتنە - پاسات، ئېغۇللارغا ئىشىنىپ قېلىپ، بۆلگۈنچى كۈچلەر ۋە تېررورچىلارنىڭ ئازدۇرۇپ كېتىشىنىڭ ئالدىنى ئېلىش لازىم.

كۆكگۈمباز ئىجتىمائىي رايون پارتىيە ياجبىكىسى

كۆكگۈمباز ئىجتىمائىي رايون ئاھالىلەر كومىتېتى

2009 - يىلى 7 - ئاينىڭ 8 - كۈنى

2. For the sake of a quiet and safe environment, all people of every nationality have to [do] more to improve solidarity with each other. We notify everybody to make his contribution, and not to engage in useless speech and action against the solidarity of nationalities. If something happens as the result of mutual friction and strife, steps will be taken in accordance with the spirit of the Covenant of village regulations, and also the responsibility with respect to the law will be investigated.
3. We especially recommend to the people of every nationality not to trust the rumors and gossip which are presently circulating in society concerning the events of July 5th, and not to be fooled by the separatist forces and terrorists.
4. We tell the people of every nationality to listen in earnest to the speech delivered on tv by Chairman Nur Baekri and General Secretary [i.e. Party Secretary of the AR] Wang Lequan, and to tune their ideas and actions in accordance with the higher authorities, and not to engage in useless speech or action concerning the present situation in whatever form or way, to be tolerant and forgiving towards each other, and to exert one's strength restoring a peaceful, safe and stable social environment.
5. Those coming and going have to ask timely for being given permission to leave from the People's Committee of the neighborhood of their own residence, and to inform [about what one has done], and register after their return. And also, every family head whosoever has to clarify [check on] the mental state of the family's children and of the children who study outside [primarily Uerurmchi] following their return, to stabilize the abnormal mood of the children, to make them be in harmony with the present situation, and to reinforce guidance.
6. Patriotic religious personages have to strengthen guidance [lit.: "propaganda"] in places of religious activity [inspiring] love for the country and protecting the harmony of the nationalities. [Thus] they should prevent all religious believers from trusting rumors and gossip from spreading in society, and from deception by the separatist forces and terrorists.

Party Branch of Koekgumbaz Social District
People's Committee of Koekgumbaz Social District
July 8, 2009

120 خوتەن شەھەرلىك ج خ ئىدارىسىنىڭ قانۇنسىز يىغىلىش، نامايىش قىلىپ كۈچ كۆرسىتىش ھەرىكەتلىرىنى قەتئىي چەكلەش توغرىسىدا جىددىي ئۆقتۈرۈش⁴

2009 - يىل 7 - ئاينىڭ 5 - كۈنى بىر قىسىم قانۇنسىز ئۇنسۇرلار رابىيە باشچىلىقىدىكى چەت ئەل «ئۇچ خىل كۈچ»لەرنىڭ قايىمۇقتۇرۇپ، قۇتراتقۇلۇق قىلىشى بىلەن ئۈرۈمچى شەھرىدە ئۇرۇش، چېقىش، بۇلاش، ئوت قويۇش قاتارلىق ئېغىر زوراۋانلىق جىنايىتى قىلمىشىنى سادىر قىلىپ، ئادەم ئۆلۈش، يارىلىنىش ۋە مال - مۈلۈكنىڭ زىيانغا ئۇچرىشىنى كەلتۈرۈپ چىقاردى. نۆۋەتتە ۋەقە ئاساسى جەھەتتىن كونترول قىلىندى، ئەمما قىسمەن جايلاردا يەنىلا قانۇنسىز يىغىلىش، نامايىش، كۈچ كۆرسىتىش پائالىيىتى ساقلاندى، جەمئىيەتنىڭ ئامانلىق تەرتىپىنى قوغداپ، كەڭ خەلق ئاممىسىنىڭ ھاياتى ۋە مال - مۈلۈكنىڭ بىخەتەرلىكىگە كاپالەتلىك قىلىش ئۈچۈن تۆۋەندىكىدەك ئۆقتۈرۈش قىلىندى:

1. ج خ ئورگانلىرىنىڭ رۇخسىتىنى ئالماي تۇرۇپ، ئاممىۋى يول ياكى ئۈستى ئوچۇق ئاممىۋى سورۇنلاردا يىغىلىش قىلىش، كۈچ كۆرسىتىپ نامايىش قىلىش قەتئىي مەنئىي قىلىندۇ.
2. قورال، تىغلىق گەسۋاب ۋە پارتلىتىش بۇيۇملىرى قاتارلىقلارنى ئېلىپ نامايىش قىلىش قەتئىي مەنئىي قىلىندۇ.
3. يىغىلىش قىلىش، نامايىش قىلىپ كۈچ كۆرسىتىشتە زوراۋانلىق قىلىش ياكى قۇتراتقۇلۇق قىلىپ زوراۋانلىق قىلىش قەتئىي مەنئىي قىلىندۇ.
4. ھەرقانداق ئادەمنىڭ زوراۋانلىق قىلىش، تەھدىت سېلىش ياكى باشقا قانۇنسىز ۋاسىتىلەر بىلەن قانۇنلۇق ئېلىپ بېرىلغان يىغىلىش، نامايىش قىلىش پائالىيىتىنى قالايمىقان قىلىش، زەربە بېرىش ۋە بۇزغۇنچىلىق قىلىش قەتئىي مەنئىي قىلىندۇ.
5. كۈچ كۆرسىتىش، نامايىش قىلىش ۋە يىغىلىش قىلىش ئارقىلىق جامائەت بىخەتەرلىكىگە زىيان يەتكۈزۈش، جەمئىيەت تەرتىپىنى بۇزۇش ھەرىكەتلىرى بىلەن شۇغۇللىنىش قەتئىي مەنئىي قىلىندۇ.

4 Posted at the Khotaen Bus Station (Hemo Lu), and in a variety of other central locations.

Text 120 URGENT Notification of Khotaen City's PSB Concerning Firmly Prohibiting Illegal Gathering, Demonstrating, and Violently Manifesting

On July 5, 2009, a group of illegal elements bewildered and incited by the "Three Forces" from abroad headed by Rabiya, committed grave and violent criminal actions such as fighting, vandalizing, robbing and arson, causing people to die and to be injured, and property to incur damage in the city of Uerurmchi. Basic control of events has been established at present, but in some places illegal activities of gathering, demonstrating, and violently manifesting are continuing. For the sake of protecting the secure order of society and to guarantee life of the whole population and the security of property, the announcement below has been made:

1. To gather and demonstrate on the public road and in outdoor spaces, without obtaining permission from the security agencies, has been strictly prohibited.
2. To take arms, bladed instruments and explosive devices in a demonstration has been strictly prohibited.
3. To vandalize and to incite to vandalize in gatherings and demonstrations has been strictly prohibited.
4. It has been strictly prohibited for any person to disrupt, attack and sabotage legally approved gatherings and demonstrations by means of committing violence, threatening, or other illegal means.
5. To engage in acts damaging public security and destroying social order by demonstrating and gathering has been strictly prohibited.

يۇقىرىقى ھەرىكەتلەر بايقالغان ھامان، ج خ ئورگانلىرى قانۇن بويىچە تارقىلىشقا بۇيرۇق قىلىدۇ. رەت قىلغۇچىلار بولسا ج خ ئورگانلىرى زۆرۈر بولغان ۋاستىلەرنى قوللىنىپ مەجبۇرىي تارقىتىۋېتىدۇ، بويىسۇنمىغۇچىلارنى نەق مەيداندىن مەجبۇرىي ئېلىپ كېتىدۇ ياكى دەرھال تۇتۇپ تۇرىدۇ، ئامانلىق باشقۇرۇشقا خىلاپ قىلمىشى بولسا، ئامانلىق باشقۇرۇش جازا قانۇنىنىڭ بەلگىلىمىسى بويىچە جازا بېرىلىدۇ. جىنايەت شەكىللەندۈرگەن بولسا جىنايى ئىشلار قانۇنى بويىچە جىنايى جاۋابكارلىقى سۈرۈشتۈرىلىدۇ.

ئالاھىدە ئۇقتۇرۇش قىلىندى.

2009 - يىل 7 - ئاينىڭ 14 - كۈنى

121 جىددىي ئۇقتۇرۇش

ئائىلىلىك رايونىدىكى ھەرقايسى ئائىلىلەرگە⁵

ناھىيەلىك پارتكومنىڭ ئۇقتۇرۇشىغا ئاساسەن نۆۋەتتىكى كەسكىن مۇردەككەپ بولغان كۈرەش ۋەزىيىتىدە، ئالدىمىزدىكى مۇقىملىقنى قوغداش تۈرلۈك خىزمەتلىرىنى يەنە بىر قەدەم ئىلگىرىلىگەن ھالدا ياخشى ئىشلەش ئۈچۈن ئۆز ئىدارىمىزدىكى كىشىلەرنىڭ ئاساسلىق ئەھۋالىنى ئومۇمىيىۈزلۈك ئىگىلەپ، ئىدارىمىز ئائىلىلىك رايونىدا ئولتۇرۇشلۇق ساقچىلارنىڭ ئائىلە ئەزالىرى ۋە ئۇرۇق تۇغقانلىرىنىڭ ئىچىدە 2009 - يىل 6 - ئاينىڭ 26 - كۈنىدىن كېيىن يەكەنگە قايتىپ كەلگەن ۋە 2009 - يىل 6 - ئاينىڭ 26 - كۈنىدىن كېيىن يەكەندىن سىرتقا چىقىپ كەتكەنلەرنىڭ ئاساسلىق ئۇچۇرىنى ئىگىلەپ، بۇنىڭ ئىچىدە (ئادەم سانى، ئىسمى، قەيەردىن كەلگەن، قاچان چىقىپ كەتكەن، ئىلگىرىكى ۋە ھازىرقى شۇغۇللانغان خىزمىتى، نۆۋەتتىكى ئىدىيە ئەھۋالى، يېقىنقى رەسمى، ئالاقىلىشىش ئۇسۇلى) قاتارلىقلار، يۇقىرىقى ئەھۋالغا ئۇيغۇن كېلىدىغان كىشىلەر دەرھال ساقچى ئىشلىرى كاپالەت ئىشخانىسى بىلەن ئالاقىلىشىش.

ئالاقىلىشىش تېلېفون نومۇرى: 13325526286

يەكەن ناھىيەلىك ج خ ئىدارىسى

ساقچى ئىشلىرى كاپالەت ئىشخانىسى

2009 - يىل 7 - ئاينىڭ 15 - كۈنى

5 Posted on a notice board near the restored palace of the Wangs, facing the shrine complex and mosque.

As soon as the above actions are detected, the security agencies will order to break [these] up in accordance with the law. If people refuse, the security agencies will make them disperse by employing the necessary means. Those not complying will be forcefully removed from the spot or immediately arrested. If they act against the supervising [agency] of security, they will be punished in accordance with the provisions of the (security supervising) penal code. If it constitutes a crime, they will be held responsible in accordance with criminal law.

Hereby notice has been issued.

July 14, 2009.

Text 121 Urgent Notification
To Everybody Having a Family under the Jurisdiction of the
Region

In accordance with the notification of the Party Committee of the County – in the present harsh and complex situation of strife and for the sake of better performing the protection of stability and other tasks facing us – the basic circumstances of the persons under the jurisdiction of our office will be assessed comprehensively. [In addition] basic information will be assessed of members of policemen's families and relatives residing in our region's residential compound [i.e. the residential compound for married members of the police force], who came back to Yaekaen after June 26, 2009 and left Yaekaen after June 26, 2009. This includes: the number of people, name, where one comes from, when one left, former and present job, presently held ideas, recent photograph, ways to contact etc. Persons, who conform to the above condition, have to contact the Police Affairs Guarantee Office immediately. Contact phone number: 13325526286

Yaekaen County Public Security Bureau
Police Affairs Guarantee Office
July 15, 2009

122 ئۇقتۇرۇش تەۋەلىكىمىزدىكى ھەرقايسى ئاھالىلەرگە⁶

شەھەرلىك پارتكوم تەشكىلات بۆلۈمىنىڭ ئورۇنلاشتۇرۇشىغا ئاساسەن، تۆتتىن بىلىش، تۆتتىن ئىككىلەش، تۆتتىن چۈشەنەش خىزمىتىنى ياخشى ئىشلەش ئۈچۈن، يېقىنقى بىر ئاي ئىچىدە بارلىق تەۋەلىكتىكى ئولتۇراق رايونلارغا بېرىپ، ئائىلە نوپۇسىنى قايتىدىن تىزىملاش كېلىپ بېرىلدى. بارلىق ئاھالىلەرنىڭ نوپۇسىنى قايتىدىن تىزىملاش خىزمىتىگە يېقىندىن ماسلىشىپ، ھەرقايسى ئاھالىلەرنىڭ تۆۋەندىكى مۇناسىۋەتلىك ماتېرىياللارنى تەييارلاپ قويۇشۇڭلارنى ئۈمىد قىلىمىز:

تەييارلاشقا تېگىشلىك ماتېرىياللار: نوپۇس كىنىشكىسى، سالاھىيەت گۇۋاھنامىسى، ئائىلە ئەزالىرىنىڭ ھەرقايسىلىرىنىڭ يېقىندا چۈشكەن بىر پارچىدىن سۈرگىتى.

رەستە ئاھالە كومىتېتى

2009 - يىل 7 - ئاينىڭ 19 - كۈنى

123 كاپالەتنامە⁷

مەن دۆلەتباغ ئىجتىمائىي رايون گۇرۇپپا ئەزاسى: ھوشۇر مەخمۇت مەركىزى كومىتېت سىياسىي بېيرۇسىنىڭ ئەزاسى، ئاپتونوم رايونلۇق پارتكومنىڭ شۇجىسى يولداش ۋاڭ لېچۈەن ۋە ئاپتونوم رايوننىڭ رەئىسى يولداش نۇر بەكرىنىڭ تېلېۋىزوردا سۆزلىگەن سۆزى ۋە مېنىڭ ئائىلەم بىلەن ئالاقىلىشىدىغان كادىرلارنىڭ تەشۋىق قىلىشى بىلەن، گۇاڭدۇڭ ئۆلكىسىدە يۈز بەرگەن «26 - ئىيۇن» ئامانلىق دېپلوسى ۋە «5 - ئىيۇل» ئۈرۈمچىدە يۈز بەرگەن ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈش زوراۋانلىق ۋە قەسەننىڭ تەپسىلاتىنى ۋە ماھىيىتىنى تولۇق چۈشەندىم. بۇنىڭدىن كېيىن ئۆزۈم ۋە ئائىلەمدىكى بارلىق ئەزالىرىمنى ياخشى باشقۇرۇپ، ئائىلە ئەزالىرىمنىڭ قالايمىقان ئۆسكەن سۆز تارقاقىمىغا ۋە ئۆسكەن سۆزلەرگە ئىشەنمەسلىكىگە، مىللەتلەر ئىتتىپاقلىقىغا خىلاپ سۆز ھەرىكەتلەر بىلەن شۇغۇللانماسلىقىغا كاپالەتلىك قىلىمەن. ئەگەر بۇ كاپالەتنامىگە خىلاپلىق قىلسام قانۇنىي مەسئۇلىيەتنى ئۈستۈمگە ئالغاندىن سىرت 1000 يۈەندىن 10000 يۈەنگىچە

6 Placard displayed in the Uyghur northwest part of Aqsu.

7 Notice affixed to the entrance of a house in Doelaetbagh, Kucha.

Text 122 Announcement to All Residents under Our Jurisdiction

According to the arrangement of the city's Party Committee's executive branches, for the sake of well performing the tasks of "the four things to know", "the four things to control", and "the four things to understand", we will go to all the residential areas under our jurisdiction within one month, to re-register the households (registration). We hope for close coordination of the task of re-registration of all those in the household register and for everybody preparing and keeping ready the relevant materials [mentioned] below.

Essential materials to keep ready: residence license, identity card, one recent photograph of every member of the family.

Street Residents Committee

July 19, 2009

Text 123 Pledge

I, Hoshur Maekhmut, member of the District *Gurup* of Doelaetbagh⁸ social district, fully understood the details and the nature of the June 26 security case which occurred in Guandong province, and the July 5 fighting, vandalizing, looting and arson events of violence occurring in Uerurmchi, because of the television address by comrade Wang Lequan, member of the Politbureau of the Central Committee, and Party Secretary of the Autonomous Region, and by comrade Nur Bekri, Chairman of the Autonomous Region, and by the publicity given by the cadres who are in contact with my family. From now on I give the solemn pledge that I myself will well control all the members in my family, that the members of my family will not spread confused rumors, will not trust rumors, and will not engage in talk against the solidarity of nationalities. If I act against this pledge, I will pay a fine of 1000 to 10,000 yuan on top of my legal

⁸ This is a social district in Kucha.

جەرىمانە تۆلەيمەن. ئائىلە ئەزالىرىمنىڭ ھەر قېتىملىق يىغىنغا تولۇق قاتنىشىشىغا كاپالەتلىك قىلىمەن. ئەگەر بىر قېتىم يىغىنغا قاتناشمىسام كەنت ئەھدىنامىسىنىڭ روھىغا ئاساسەن جەرىمانە تۆلەيمەن.
دەپ كاپالەت بەرگۈچى: ھوشۇر مەخمۇت

2009 - يىلى 7 - ئاينىڭ 28 - كۈنى

124 مىللەتلەر ئىتتىپاقلىقى شىنجاڭنىڭ جېنى⁹

رابىيە باشچىلىقىدىكى دۆلەت ئىچى - سىرتىدىكى «ئۈچ خىل كۈچ» لەر ھەر مىللەت خەلقى قېرىنداشلارچە زىچ ئىتتىپاقلاشسا، يەڭگىلى بولمايدىغانلىقىنى بىلىدۇ. «ئۈچ خىل كۈچ» لەر مەۋجۇت بولۇپ تۇرۇش ئۈچۈن مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىشتىن سىرت، 5 - ئىيۇل تۇرۇش، چىقىش، بۇلاش، كۆيدۈرۈشتەك ئېغىر زوراۋانلىق جىنايىتى ۋە قەسىنى كەلتۈرۈپ چىقاردى. بۇ دەل رابىيەدىن ئىبارەت بىر ئوچۇم رەزىل دۈشمەنلەرنىڭ غالىبىرەنە سۈيىقەستى. ئۇلارنىڭ قانلىق دېلولارنى پەيدا قىلىشتىكى مەقسىتى مىللەتلەر ئىتتىپاقلىقىغا بۇزغۇنچىلىق قىلىپ، مىللىي ئۆچمەنلىك پەيدا قىلىپ، ئاخىرى ۋەتەننى پارچىلاشتەك قارانىيىتىنى ئىشقا ئاشۇرۇش.

«ئۈچ خىل كۈچ» لەرنىڭ ياۋۇزلارچە ھەرىكىتى بىزنىڭ نۇرغۇنلىغان بىگۇناھ قېرىنداشلىرىمىزنى تاللاپ تەك ئۇچرىتىپ، بىزگە غايەت زور بالايىپا تەلەرنى ئېلىپ كەلدى. بىراق، ئۇلارنىڭ سۈيىقەستى ئەمەلگە ئاشمايدۇ. چۈنكى بۇنداق نومۇسىز زوراۋانلىق قىلمىشلار ھەر مىللەت ئوغۇل - قىزلىرىنىڭ دۈشمەنگە بولغان ئورتاق غەزەپ - نەپرىتىنى قوزغىيدۇ، ھەر مىللەت قېرىنداشلارنىڭ كۆزىنى روشەنلەشتۈرىدۇ. بىز تىنچ مۇھىتتا زىچ ئىتتىپاقلاشساقلا، دۈشمەن كۈچلەر مەقسىتىگە ھەرگىز يېتەلمەيدۇ.

مىللەتلەر ئىتتىپاقلىقى ھەر مىللەت قېرىنداشلارنىڭ قان - تەرى بەدىلىگە كەلگەن. مىللەتلەر ئىتتىپاقلىقى ئەجدادلارنىڭ تەجرىبە ساۋاق ئەجىرىدىن شەكىللەنگەن. بۇنى ياخشى قوغداش ھەر مىللەت ئوغۇل - قىزلىرىنىڭ ئورتاق بۇرچى. نۆۋەتتىكى ئالاھىدە ۋەزىيەتتە، مىللەتلەر ئىتتىپاقلىقى ئىنتايىن مۇھىم. رابىيەدىن ئىبارەت بىر ئوچۇم رەزىل دۈشمەنلەرنىڭ سۈيىقەستى ئالدىدا، بىز مىللەتلەر ئىتتىپاقلىقىنى ئاداققىچە كۈچەيتىشىمىز كېرەك. بۇنىڭ ئۈچۈن، بىز چوقۇم مېڭىمىزنى سەگەك تۇتۇپ، ھەر ۋاقىت مىللەتلەر ئىتتىپاقلىقىنى قوغداشنى چىقىش قىلىپ، يۈرۈش - تۇرۇش، سۆز -

9 Posted in a variety of locations in Ueruemchi and elsewhere following the events of 7/5.

responsibility. Besides, I will guarantee that the members of my family will fully participate in the meeting¹⁰ every time. If I do not attend the meeting once, I will pay a fine in accordance with the spirit of the Covenant of the village.

As said [by] the guarantor: Hoshur Maekhmüt

July 28, 2009

Text 124 Solidarity of Nationalities is the Soul of Shinjang

If the people of every nationality have close solidarity like brothers and sisters, the “Three Forces” inside and outside the country under the leadership of Rabiya know that they cannot win. The “Three Forces”, for the sake of their existence not only sabotaged the solidarity of nationalities, but also made happen the July 5th severe violent criminal acts of fighting, vandalizing, robbing, and arson. This is just a savage plot of a group of evil enemies [lead by] Rabiya. Their purpose in producing bloody events is to sabotage national solidarity, stirring up national hatred, and to finally fulfill the evil intention of breaking up the country.

The ferocious deeds of the “Three Forces” caused losses to very many of our innocent brothers and sisters, and brought us huge calamities. But their plots will not be realized, because this kind of dishonorable violent evil actions arouses common outrage towards the enemy from every boy and girl of the nationalities. This will be made clear to brothers and sisters of every nationality. If we can keep close solidarity in a safe environment, the enemy forces will never reach their aim.

For the solidarity of nationalities brothers and sisters of every nationality paid a price of blood and sweat. The solidarity of nationalities is shaped by the experience, lessons and effort of our ancestors. Well protecting this is a common duty of boys and girls of every nationality. In the present special situation, the solidarity of the nationalities is extremely important. Facing the plot of a group of evil enemies under Rabiya, we have to reinforce solidarity to the bitter end. Because of this we have to keep our minds awake, to take protecting the solidarity of nationalities as a starting point at all times, pay

10 I.e. in the regular Party cell meetings; see p. 225, note 10.

ھەرىكىتىمىزگە ھەر ۋاقىت دىققەت قىلىپ، ھەر ۋاقىت سەگەك تۇرۇپ، مىللەتلەر ئىتتىپاقلىقىغا پايدىسىز ئىش ۋە سۆزلەرنى قەتئىي قىلماسلىقىمىز كېرەك. مۇشۇنداق قىلىشقا، «ئۈچ خىل كۈچ» لەرگە زەربە بېرىپ، دۆلەتنىڭ بىرلىكىنى قوغداشقا تېگىشلىك تۆھپە قوشقان بولىمىز.

125 قانۇننىڭ ئىززەت - ھۆرمىتىنى قوغداپ، جەمئىيەت مۇقىملىقىغا ھەقىقىي كاپالەتلىك قىلالايمىز!¹¹

ئۈرۈمچى «5 - ئىيۇل» ۋەقەسى خاراكىتىرى ئىنتايىن ئېغىر بولغان زوراۋانلىق ۋەقەسى بولۇپ، دۆلەت قانۇنىنى ئېغىر دەرىجىدە ئاياغ - ئاستى قىلغانلىق. بىر ئوچۇم توپىلاشچىلار بىگۇناھ ئاممىغا ھۇجۇم قىلىپ، ئاممىۋى ئەسلىھەلەرنى ئۇرۇپ - چېقىپ، دۇكان، سودا - سارايلارنى بۇلاپ، جەمئىيەت تەرتىپىگە بۇزغۇنچىلىق قىلدى. قىلمىشى قەبىھ، ۋاسىتىسى رەھىمسىز، كىشىنى غەزەپلەندۈرىدۇ. ئاپتونوم رايونلۇق پارتكوم ۋە ھۆكۈمەتنىڭ رەھبەرلىكىدە، ھەر مىللەت خەلق ئاممىسى زوراۋانلىق قىلمىشىنى ئەيىبلەپ، جىنايى پائالىيەتلەرگە زەربە بېرىپ، قانۇننىڭ ئىززەت - ھۆرمىتىنى تىرىشىپ قوغداپ، جەمئىيەت تەرتىپىنى ئەسلىگە كەلتۈرۈپ، جەمئىيەتنىڭ مۇقىملىقىنى قوغدىشى كېرەك. بۇ قېتىمقى كۈرەشنىڭ كەسكىنلىكى، مۇرەككەپلىكى، مۈشكۈللىكىگە قارىتا سەگەك تونۇشقا ئىگە بولۇشىمىز كېرەك.

دۆلىتىمىز سوتسىيالىستىك قانۇن ئارقىلىق ئىدارە قىلىنىدىغان دۆلەت، ئۇنىڭ ئىززەت - ھۆرمىتىنى ئاياغ - ئاستى قىلىشقا يول قويۇلمايدۇ، خەلق مەنپەئىتىنىڭ دەخلى - تەرۇزغا ئۇچرىشىغا يول قويۇلمايدۇ. مەيلى كىم بولۇشىدىن، قايسى مىللەت بولۇشىدىن، قايسى خىل مەقسەتتە بولۇشىدىن قەتئىينەزەر، چوقۇم قانۇن - ئىنتىزامغا رىئايە قىلىشى، قانۇننىڭ رامكىسى ئىچىدە ھەرىكەت قىلىشى كېرەك. دۆلەتنىڭ قانۇنىنى ئاياغ - ئاستى قىلغان، جەمئىيەت تەرتىپىنى بۇزغان، خەلقنىڭ ھاياتى ۋە مال - مۈلۈكىگە دەخلى - تەرۇز قىلغان ھەرقانداق ئادەم قانۇننىڭ جازاسىغا ئۇچرايدۇ. قانۇننىڭ ئىززەت - ھۆرمىتى ۋە قانۇن ئالدىدا ھەممە ئادەم باراۋەر بولۇشتەك پىرىنسىپ، دەل قانۇن ئارقىلىق ئىدارە قىلىشنىڭ ئاساسىي مەقسىتى ۋە قانۇن نوپۇزىنىڭ مەۋجۇتلىقىدىن ئىبارەت. قانۇن بويىچە زوراۋانلىق جىنايىتىگە زەربە بېرىپ، جىنايى قىلمىشلارنى جازالاش قانۇننىڭ ئىززەت - ھۆرمىتىنى قوغداش، ئادىل، ھەققانىيلىقنى ئەۋج ئالدۇرۇشنىڭ ئېھتىياجى.

11 Posted in the courtyards of the Uyghur residential complexes in Tiyanshan District of Urumchi.

attention to behavior and to our speech at all times, be vigilant at all times, and absolutely not engage in unfavorable action and words concerning the solidarity of nationalities. If only we do this, we will be making a worthwhile contribution to fighting the “Three Forces” and to protecting the unity of the country.

Text 125 Let's Protect the Dignity of the Law, and Truly Guarantee the Stability of Society

The law of the state has been heavily trampled upon by the character of the July 5 event in Uerurmchi which was an event of extreme violence. A group of rioters attacked innocent people, destroyed public facilities, looted shops and shopping malls, and sabotaged the social order. The evil deeds are ugly; the means merciless; the people were made angry. Under the leadership of the Party Committee of the Autonomous Region and of its government, people of every nationality should denounce the violent evil actions, lambaste the criminal acts, actively protect the dignity of the law, reestablish social order, and protect the stability of society. We should obtain a clear-headed understanding concerning the decisiveness, complexity and difficulty of this time's struggle.

Our country is a country ruled by socialist law,¹² not allowing trampling upon its dignity, not allowing infringement upon people's interests. No matter whom you are, from which ethnic group, with whatever purpose, the law should definitely be obeyed, and acting should be within the frame of the law. Whoever tramples upon the law of the state, disrupts social order, and infringes upon people's lives and property, will be met with the law's punishment. The dignity of the law and the principle of equality of everybody before the law are most certainly reflecting the existence of the main purpose of rule by law and the very authority of the law. Punishing violent crimes in accordance with the law and punishing evil criminal deeds is the requirement for protecting the dignity of the law, impartial, and for making fairness prevail. Protecting the stability of

12 The notion of “rule *by* law” differs from the Western concept of “rule *of* law”. Chinese law is primarily instrumentalist; it is a mechanism to exercise state power [Liang (2008)], p. 68] used in conjunction with tools standing above and apart from the law such as extralegal detention and interrogation, the use of “black jails”, torture, forced disappearances, and extralegal house arrest [cf. Teng (2014)].

جەمئىيەت مۇقىملىقىنى قوغداش سىلەتلەر ئىتتىپاقلىقىنى ئىلگىرى سۈرۈشنىڭ تەلپى، شۇنداقلا خەلقنىڭ ھاياتى ۋە مال - مۈلۈكىنى قوغداشنىڭ تېخىمۇ ئېھتىياجى بولۇپ، قانۇن ئارقىلىق ئىدارە قىلىدىغان جەمئىيەتنىڭ ھاياتلىق ۋە كىشىلىك ھوقۇقىغا بولغان ھۆرمىتىنى نامايان قىلدى.

قانۇن جەمئىيەت ئېھتىياجلىق تەرتىپ ۋە ھەققانىيلىققا ۋەكىللىك قىلىدۇ، قانۇننىڭ نوپۇزى ۋە ئىززەت - ھۆرمىتى چوقۇم قوغدىلىشى كېرەك. قانۇنغا خىلاپلىق قىلغان، ھاياتلىققا زىيان يەتكۈزگەن، تەرتىپنى بۇزغانلار قانۇننىڭ جازاسىغا ئۇچرىشى كېرەك. بۇ خەلقئارا جەمئىيەت ئومۇميۈزلۈك ئېتىراپ قىلىدىغان ئاساسىي قىممەت. قانۇنسىز قىلمىشلارغا يول قويۇلسا، قانۇن ئىززەت - ھۆرمىتىنى يوقىتىپلا قالماستىن، جەمئىيەت قالايمىقانلىشىدۇ، شۇنداقلا كەڭ خەلق ئاممىسىنىڭ تۈپ مەنپەئىتىگە سەل قارىغانلىق بولىدۇ. جاۋابكارلىقىنى ئۈستىگە ئالىدىغان ھەر قانداق بىر ھۆكۈمەت ۋە قانۇن ئارقىلىق ئىدارە قىلىدىغان جەمئىيەتنى تىرىشىپ بەرپا قىلىدىغان دۆلەت بۇ خىل ئەھۋالنىڭ يۈز بېرىشىگە يول قويمايدۇ.

تىنچ، تەرتىپلىك بولغان جەمئىيەت تەرتىپى كەڭ خەلق ئاممىسىنىڭ خىزمىتى ۋە تۇرمۇشنىڭ زۆرۈر شەرتى. نۆۋەتتىكى جىددىي ۋەزىپە - نورمال جەمئىيەت تەرتىپىنى تېزىدىن ئەسلىگە كەلتۈرۈش ۋە قوغداشتىن ئىبارەت. شۇنداق قىلغاندىلا باشقا مەسىلىلەرنى ھەل قىلىشتىن ئېغىز ئاچقىلى بولىدۇ. قانۇن، زوراۋانلىق ۋە قەسسىگە زەربە بېرىش، جەمئىيەت تەرتىپىنى قوغداشنىڭ كۈچلۈك قورالى. بۇ قېتىملىق پەۋقۇلئادە جىددىي، چىگىش مۇرەككەپ كۈرەشتە، قانۇندىن ئىبارەت بۇ قورالدىن پايدىلىنىشقا ماھىر بولۇپ، كەڭ ئاممىنى ھەرىكەتكە كەلتۈرۈپ، ئۈنۈملۈك تەدبىر قوللىنىپ، زوراۋانلىق جىنايى پائالىيەتلىرىدىن ئەتراپلىق مۇداپىئەلىنىپ، كەسكىن بىر تەرەپ قىلىپ، ۋەقە يۈز بەرگەن رايونلارنى باشقۇرۇش ۋە تىزگىنلەشنى قانۇن بويىچە كۈچەيتىپ، جەمئىيەت تەرتىپىنىڭ نورماللىقى ۋە مۇقىملىقىنى تېزىدىن ئەسلىگە كەلتۈرۈشمىز ۋە ھەقىقىي كاپالەتلىك قىلىشىمىز كېرەك.

تىيانشان رايونلۇق ئاپتونوم رايونى

قانۇن بويىچە ئىدارە قىلىش رەھبەرلىك گۇرۇپپىسى ئىشخانىسى

تىيانشان رايونلۇق ئەدلىيە ئىدارىسى

society is a requirement for the promotion of the solidarity of nationalities. It is (also) even more a requirement for the protection of people's life and property. It shows the respect for life and individual rights of a society ruled by law.

The law represents the necessary social order and fairness; the supremacy and dignity of the law has to be absolutely protected. Those breaking the law, harming life, and those destroying [public] order, have to be punished in accordance with the law. This is a basic value comprehensively adhered to by the international community. If illegal evil actions are committed and are permitted, not only will the law lose dignity, but (also) society will be thrown into confusion, and it will detract from cardinal interests of the people. Any kind of responsible government, and a state establishing a society ruled by law, does not allow this kind of situations to occur.

A safe orderly society is the required precondition for work and life of all the people. The present urgent task is most certainly to restore and protect the normal social order quickly. Only by doing so, it is possible to talk about solving other problems. The law is a powerful weapon punishing violent events and for the protection of social stability. In this time of an extra-ordinary serious, complicated and confusing struggle, we should absolutely be skillful at using the weapon of the law, we should make all people act, we should take effective measures, we should fully (from all sides) defend against violent criminal acts, and handle them seriously. We should strengthen, in accordance with the law, controlling and supervising the regions where events took place; we should quickly restore the stability and normality of social order and truly guarantee [this to happen].

Office of the Tiyan Shan District's
Guidance Group for Managing in Accordance with the Law
Tiyan Shan District's Administration of Justice

[«5 - ئىيۇل» ۋەقەسىدىكى مۇناسىۋەتلىك جىنايەت گۇماندارلىرى]¹³

«5 - ئىيۇل» ئۇرۇش، چېقىش، بۇلاش، كۆيدۈرۈشتەك ئېغىر زوراۋانلىق جىنايى ۋەقەسى يۈز بەرگەندىن كېيىن، پارتىيە مەركىزى كومىتېتى، گوۋۇيۈەننىڭ ۋە ئاپتونوم رايون، شەھەر ئىككى دەرىجىلىك پارتكوم، خەلق ھۆكۈمىتىنىڭ قەتئىي رەھبەرلىكىدە جامائەت خەۋپسىزلىكى، قوراللىق ساقچى، ھەربىي قىسىم زىچ ھەمكارلىشىپ، ئۇدا جەڭ قىلىپ، ئىجتىمائىي ۋەزىيەتنى تېزىدىن كونترول قىلىپ، جەمئىيەتنىڭ سىياسى ۋە ئامانلىق چوڭ ۋەزىيىتىنىڭ مۇقىم بولۇشىنى ئۈنۈملۈك قوغدىدى. ھەر مىللەت خەلق ئاممىسى پارتىيە ۋە خەلق ھۆكۈمىتىنىڭ «5 - ئىيۇل» ۋەقەسىنى بىر تەرەپ قىلىش سىياسىتىنى قەتئىي ھىمايە قىلىپ، دۈشمەنگە ئورتاق قارشى تۇرۇپ، «5 - ئىيۇل» ۋەقەسىگە مۇناسىۋەتلىك خادىملارنى پاش قىلدى ۋە مۇشۇ ئەھۋاللارغا ئاساسەن جامائەت خەۋپسىزلىك ئورگانلىرى زور بىر تۈركۈم دېلوغا مۇناسىۋەتلىك جىنايەت گۇماندارلىرىنى قولغا چۈشۈردى. شۇنىڭ بىلەن بىر ۋاقىتتا، كۈچلۈك دېكتاتورى كۈچىنىڭ ھەيۋىسى ئاستىدا، بىر تۈركۈم «5 - ئىيۇل» ۋەقەسىگە مۇناسىۋەتلىك خادىملار ئىلگىرى - كېيىن بولۇپ، ج خ ئورگانلىرىغا ئۆزىنى مەلۇم قىلدى.

ج خ ئورگانلىرى شۇنى ئاگاھلاندۇرىدۇكى «5 - ئىيۇل» ۋەقەسىدىكى قېچىپ يۈرگەن دېلوغا چېتىشلىق گۇماندارلار قىلچىمۇ تەلەي سىناش خام خىيال كويىدا بولماي، تەشەببۇسكارلىق بىلەن شۇ جايدىكى ج خ ئورگانلىرىغا ياكى 110غا تېلېفون بېرىپ ئۆزىنى مەلۇم قىلىش كېرەك؛ ئۇقتۇرۇش چىقىرىلىپ، 10 كۈن ئىچىدە ئۆزىنى مەلۇم قىلغانلار قانۇن بويىچە كەڭچىلىك بىلەن بىر تەرەپ قىلىنىدۇ؛ چوڭ خىزمەت كۆرسىتىش ئىپادىسى بولغانلار قانۇن بويىچە يېنىكىلىتىپ بىر تەرەپ قىلىنىدۇ ياكى جازا كەچۈرۈم قىلىنىدۇ. ئۆزىنى مەلۇم قىلمىغانلار قانۇن بويىچە ئېغىرلىتىپ جازالىنىدۇ.

ھەر مىللەت خەلق ئاممىسىنىڭ ئاكتىپ ھەمكارلىشىشى، «5 - ئىيۇل» ۋەقەسىدىكى دېلوغا مۇناسىۋەتلىك خادىملارنى داۋاملىق پاش قىلىشىنى، يىپ ئۇچى بىلەن تەمىنلىشىنى سورايمىز. ج خ ئورگانلىرى پاش قىلىپ خىزمەت كۆرسەتكەن خادىملارنى مۇكاپاتلايدۇ ھەم مەخپىيەتلىكنى قەتئىي ساقلايدۇ.

13 Poster with photographs of the “criminal suspects” affixed on walls in various locations along Tuanjie Lu, Yan’an Lu, and Shengli Lu, Ueruemchi.

Text 126 Notification**[The Criminal Suspects Connected with the Events of July 5]**

After the occurrence of the violent criminal events of fighting, vandalizing, looting, and arson of July 5th, Public Security, Armed Police, and military units, co-operating closely and battling continuously, quickly established control over the social situation, and effectively protected the stability of society's policy and security at large, under the firm leadership of the Central Committee of the Party, the Council of State, the Autonomous Region, the Party Committee of the city, and the People's Government. The people of every nationality firmly supported the policies of the Party and the People's Government for handling the events of July 5, opposing the enemy together and exposing the relevant participants of the July 5 events. Based on these circumstances, the PSB arrested a large group of criminal suspects related to files. At the same time, one group of participants in the July 5 events successfully made themselves known to the PSB, under the powerful intimidation of a strong dictatorship.¹⁴

The PSB is warning those implicated in the July 5th events who escaped: absolutely no plan you may wish to try out in daydreams will work [out].¹⁵ They have to report themselves on their own initiative to the PSB of this location or by means of calling phone number 110. Those who make themselves known within ten days of issuing the Notification will be handled leniently in accordance with the law. Those who made a big contribution indicating the persons displayed will either be handled leniently or will be pardoned in accordance with the law. [For] those not reporting themselves, punishment will be worse in accordance with the law.

We are asking the people of every nationality to cooperate actively, to uncover continuously the relevant participants of the July 5 events on file, and to offer clues. People who made a contribution by disclosing participants [in the events] will be rewarded by the PSB, and it will absolutely be kept secret.

14 This would seem to be shorthand for the political system of "the People's democratic dictatorship", which is one of the "Four Cardinal Principles" to be upheld by the CPC. The others being: 1.- the basic spirit of Communism; 2.- the leadership of the Communist Party; 3.-Marxism-Leninism and Mao's thought, as well as Deng's theory and Jiang's "Three Represents".

15 I.e.: Don't push your luck.

1 ئاممىنىڭ پاش قىلىشىغا ئاساسەن ، ج خ ئورگانلىرى تۇتقان «5 - ئىيۇل» ۋەقەسىدىكى جىنايەت گۇماندارلىرى. 2 ج خ ئورگانلىرى رازۋېدكا قىلىپ قوغلاپ تۇتۇش ئارقىلىق تۇتقان «5 - ئىيۇل» ۋەقەسىدىكى جىنايەت گۇماندارلىرى. 3 ج خ ئورگانلىرى تۇتۇش بۇيرۇقى چىقارغان جىنايەت گۇماندارلىرى.

2009 - يىل 7 - ئاينىڭ 30 - كۈن

1.- Criminal suspects of the July 5 event arrested by the PSB based on disclosure by the general public. 2.- Criminal suspects of the July 5 events seized by means of scouting and pursuing by the PSB. 3.- Criminal suspects for whom an arrest warrant has been issued by the PSB.¹⁶

July 30, 2009

16 Each of these three headings is followed by the photographs and names (in Chinese) of the “criminal suspects”. Fifteen persons figure under the first and the second heading, and twenty-five under the third.

List of the Access Numbers of the Texts

The corpus of texts from the Leiden collections (Leiden Or. 27.169 and Or. 27.170) translated, edited, and annotated in this book have been assigned the numbers 1 to 126. The following list mentions the corresponding access numbers in these collections, and the (abridged) Uyghur headings of the texts. The name of the location where and the date when a text was either photographed (assigned a capital letter followed by a number; e.g. H21) or acquired in print (marked as Pr followed by a number; e.g. Pr14) supplement each item. Where only a date is mentioned, the location concerned is Ueruemchi.

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| 1. | D123 | ساياھەت رايونىنىڭ قىسقىچە چۈشەندۈرۈلۈشى | Qaeshqaer, 26 July 2009 |
| 2. | H21 | غۇلجا شەھەر قازانچى مىللىي ئۆرپ - ئادەت ساياھەت رايونى | Ghulja, 6 Aug. 2010 |
| 3. | D88 | قاغىلىق جامە مەسچىتى | Qaghiliq, 23 July 2009 |
| 4. | F70 | كۇچا خانىقا جامەسىنى قىسقىچە تونۇشتۇرۇش | Kucha, 3 Aug. 2009 |
| 5. | D20 | مەشھۇر قۇمۇل ھېيتگاھ مەسچىت جامەسى | Qumul, 17 July 2009 |
| 6. | Pr29 | قۇمۇل ۋاڭلىرى مەقبەرە تىلىكىنىڭ قىسقىچە تونۇشتۇرۇلۇشى | Qumul, 17 July 2009 |
| 7. | D95 | ئامانساخان | Yaekaen, 24 July 2009 |
| 8. | G60 | جۇڭخۇا ئۈچۈن ئۆچمەس تۆھپىلەرنى قوشۇش | 20 July 2010 |
| 9. | D21 | قەيس غوجام مازىرىنى قىسقىچە چۈشەندۈرۈش | Qumul, 17 July 2009 |
| 10. | E18-20 | قانۇنسىز دىنىي پائالىيەتلەرنىڭ 24 خىل ئىپادىسى | Aqsu, 2 Aug. 2009 |
| 11. | E58 | ئېتىقادچى ئاممىنىڭ ئەھدىنامىسى | Aqsu, 2 Aug. 2009 |
| 12. | F97 | دىنىي باشقۇرۇشتىكى 8 تۈرلۈك بەلگىلىمە | Kucha, 4 Aug. 2009 |
| 13. | Pr57 | ناچار ئادەتلەر | Ghulja, 6 Aug. 2009 |
| 14. | D89 | «گىزبوت» قارشى قەتئىي. كۈرەش قىلايلى | Qaghiliq, 23 July 2010 |
| 15. | F95) | لاياقەتلىك مەسچىتلەرنىڭ شەرتلىرى | Kucha, 4 Aug. 2009 |
| 16. | E56 | تەشۋىقات بۇيۇملىرىنى يىغىۋېلىش توغرىسىدا | Aqsu, 2 Aug. 2009 |
| 17. | Pr8 | ئېلېكترونلۇق قۇرئان كەرىم | summer 2010 |

18. E16 ئاقسۇ شەھىرىنىڭ «تىنچ مەسچىت» بەرپا قىلىش ئۆلچىمى Aqsu, 2 Aug. 2009
19. D11 تارقاق ھەج توسۇش Qumul, 17 July 2009
20. I49 ئۆمەك بىلەن ھەج قىلىشقا ... ئېلانى Keriyae, 13 Aug. 2010
21. C102 سۈننەت توپى دېگەن نېمە؟ 1 July 2009
22. F105 مۇسۇلمانلار قەبرىستانلىقىنى ۋاقىتلىق باشقۇرۇش چارىسى Kucha, 4 Aug. 2009
23. I89 ئوقۇغۇچىلار قەسەم نامىسى _____ ئوقۇتقۇچىلار قەسەم نامىسى Khotaen, 15 Aug. 2010
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29. G116a ئەختەم ئۆمەر: «باياۋاننىڭ سىرى» 4 Aug. 2010
30. G116b جالالىدىن بەھرام: «ئامەت ۋە ئاپەت» 4 Aug. 2010
31. G115 مۇھەممەت شاھىنىياز: «ئابدۇخالىق ئۇيغۇر» 4 Aug. 2010
32. C122 پارتىيە، خەلققە بېغىشلانغان شانلىق ھايات 3 July 2009
33. G77 روھىيەتنىڭ قاتلىرىنى ۋاراقلاپ 29 June 2010
34. Pr27 تۈركىي تىللار دىۋانى 28 Nov. 2008
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36. C123 تەمبۇر ئۆگىنىشتىن دەسلەپكى ساۋات 3 July 2009
37. C3 دارۋاز 16 June 2009
38. B53 شىنجاڭ ئاممىۋى سەنئەت يۇرتى 21 Nov. 2008

39. F121 ساقساق پارتىيە ئەزالىرى... ئىشلىرىنى بېجىرىش Kucha, 4 Aug. 2009
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40. I84 ئىلمىي تەرەققىيات Khotaen, 15 Aug. 2010
41. D55 «سەككىز شەرەپ سەككىز نومۇس» Khotaen, 22 July 2009
42. G89 ئورتاق ئىتتىپاقلىشىش 5 July 2010
43. H15/16 مىللەتلەر ئىتتىپاقلىشىش Tashkoewruek, 6 Aug. 2010
44. I110 «تۆتىن بىلىش، تۆت ئايدىك بولۇش، تۆتىن ئىگىلەش» Buzaq, 16 Aug. 2010
45. D17 ھامىلىدارلىقتىن ساقلىنىش دورا - سايىمانلىرى Qumul, 17 July 2009
46. B29 پىلانلىق تۇغۇت 19 Nov. 2010
47. D18 «ئاز تۇغۇپ تېز بېيىش» Qumul, 17 July 2009
48. D53 جەنۇبى شىنجاڭدىكى پىلانلىق تۇغۇت Khotaen, 20 July 2009
49. B30 ئۆلكە ئاتلىغان كۆچمە نوپۇس 19 Nov. 2008
50. C126 ئائىلىنىڭ بەختلىك بولۇشىنىڭ ئاساسى 4 July 2009
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56. A192 غەربىي دىيار ئەجدىھا ماركىلىق كۆك ئىنەك سۈتى 8 July 2008
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57. 188 غۇنچە خانىم - قىزلار شامچىسى 8 July 2008
58. A149 گۈلنار كاپسۇلى - خوتەن قاراقاش ئەل ئامان 7 July 2008
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60. A193 «جەزىمدار» خانىم - قىزلار ئىسسىقلىق ھەمىيىسى 8 July 2008

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72. A214 ئەيدىز كېسىلىنىڭ ئالدىنى ئېلىش 20 June 2008
73. C29 VIH نىڭ ئاندىن بالىغا يۇقۇش 10 July 2008
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75. Pr34 ئىمران خانىم - قىزلار قۇۋۋەت شېكېرى summer 2008
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Uyghur-English Glossary

man, human being	ئادەم ئادەم	reputation, prestige	ئابروي ئابروي
ordinary, simple, common	ئاددىي ئاددىي	brilliant white	ئايئاق ئايئاق
address	ئادرېس ئادرېس	calamity, disaster	ئاپەت ئاپەت
just, fair	ئادىل ئادىل	(state) organization, authority	ئاپپارات (state) ئاپپارات
just and righteous	ئادىل – دۇرۇس ئادىل – دۇرۇس	agency	ئاپتوبۇس ئاپتوبۇس
mankind	ئادەمات ئادەمات	author	ئاپتوماتىك ئاپتوماتىك
among	ئارا ئارا	automatic	ئاپتوموبىل ئاپتوموبىل
rest, leisure	ئارام ئارام	car, sedan	ئاپتونوم ئاپتونوم
barley	ئارپا ئارپا	father	ئاتا ئاتا
surplus, excess	ئارتۇق ئارتۇق	to call, name	ئاتا – ئاتا
additional, superfluous	ئارتۇقچە ئارتۇقچە	what is known as, so-called	ئاتالمىش ئاتالمىش
excellence	ئارتۇقچىلىق ئارتۇقچىلىق	to skip	ئاتالا – ئاتالا
player, performer	ئارتىس ئارتىس	amazing, curious	ئاجايىپ ئاجايىپ
to put on	ئارتىۋال – ئارتىۋال	gland	ئاجراتما ئاجراتما
file, archive	ئارخىپ ئارخىپ	to be separated, divorced	ئاجراش – ئاجراش
desire, hope	ئارزۇ ئارزۇ	week, feeble	ئاجىز ئاجىز
favorite	ئارزۇلۇق ئارزۇلۇق	weakness, feebleness	ئاجىزلىق ئاجىزلىق
rope	ئارغامچا ئارغامچا	to open	ئاچ – ئاچ
logistic support staff	ئارقا ساپ خىزمەتچى ئارقا ساپ خىزمەتچى	older sister	ئاچا ئاچا
to delay	ئارقىغا سۈر – ئارقىغا سۈر	vinegar	ئاچچىقسۇ ئاچچىقسۇ
through, via	ئارقىلىق ئارقىلىق	to be angry, annoyed	ئاچچىقلان – ئاچچىقلان
army, military	ئارمىيە ئارمىيە	key	ئاچقۇچ ئاچقۇچ
to mix	ئارىلاشتۇر – ئارىلاشتۇر	evening	ئاخشام ئاخشام
composite, mixture	ئارىلاشما ئارىلاشما	akhun	ئاخۇن ئاخۇن
the distance between	ئارىلىق ئارىلىق	the hereafter	ئاخىرەت ئاخىرەت
small	ئاز ئاز	funeral	ئاخىرەتلىك ئاخىرەتلىك
minority	ئاز سانلىق ئاز سانلىق	to finish, end	ئاخىرلاش – ئاخىرلاش
free, liberated	ئازاد ئازاد	finally	ئاخىرى ئاخىرى
liberation	ئازادلىق ئازادلىق	in the end	ئاخىرىدا ئاخىرىدا
comfortable	ئازادە ئازادە	friend, companion	ئاداش ئاداش
to (cause to) reduce, decrease	ئازايت – ئازايت	to the bitter end, to death	ئاداقتىچە ئاداقتىچە
a little, a bit, a few	ئازراق ئازراق	custom	ئادەت ئادەت
smallish	ئازغىنە ئازغىنە	in general	ئادەتتە ئادەتتە
to lack, be insufficient	ئازلىق قىل – ئازلىق قىل	ordinary	ئادەتتىكى ئادەتتىكى
to hang, sling, suspend	ئاس – ئاس		
basis, reason	ئاساس ئاساس		
according to, basically	ئاساسەن ئاساسەن		

- consequence, result ئاقىۋەت
 older brother, sibling ئاكا
 actively ئاكتىپ
 to actively coordinate – ئاكتىپ ماسلاش
 actively ئاكتىپچانلىق
 enthusiasm ئاكتىپلىق
 securities ئاكسىيە
 to warn – ئاگاھلاندۇر
 consciousness, awareness ئاك
 to listen – ئاڭلا
 listener ئاڭلىغۇچى
 conscious, rational ئاڭلىق
 to buy, get, take – ئال
 to contact – ئالاقە باغلا
 related, connected ئالاقىدار
 to liaise, communicate – ئالاقىلاش
 contact person ئالاقىلاشقۇچى
 symptom ئالامەت
 special, unique, distinct ئالاھىدە
 a characteristic, peculiarity ئالاھىدىلىك
 universe ئالەم
 to pass away – ئالەمدىن ئۆت
 album ئالبوم
 gold, golden ئالتۇن
 to be fooled – ئالدام خالتىغا چۈش
 fraud, cheating ئالدامچىلىق
 to have something bought, taken – ئالدۇر
 size of the palm of a hand ئالقانسىمان
 applause ئالقىش
 Allah ئاللاھ
 already, long ago ئاللىقاچان
 apple ئالما
 diamond ئالماس
 to change, exchange ئالماشتۇر
 apple orchard ئالمىلىق
 scholar, scientist ئالىم
 advanced, supreme ئالىي
 university ئالىي مەكتەپ
 exalted, noble ئالىجاناپ
 loftiness, nobleness ئالىجانابلىق
- founder ئاساسچى
 to find a basis for, find grounds – ئاساسلان
 for
 dominant, essential ئاساسلىق
 basic ئاساسىي
 easy ئاسان
 easily ئاسانلا
 slow ئاستا
 bottom, lowest part ئاستى
 in secret, secretly ئاستىرتتىن
 astronomy ئاسترونومىيە
 to maintain, safeguard – ئاسرا
 sky ئاسمان
 food, meal ئاش
 to cook a meal – ئاش
 drawers of noodles ئاش تارتقۇچى
 cook ئاشپەز
 restaurant ئاشخانا
 stomach ئاشقازان
 revealed, public ئاشكارا
 to divulge, reveal – ئاشكارىلا
 food, grain ئاشلىق
 that ئاشۇ
 to (cause to) increase, fill – ئاشۇر
 lover ئاشىق
 to overturn, subvert – ئاغدۇر
 to damage, cause pain to – ئاغىرت
 ache, pain, illness ئاغىرىق
 to ache, hurt – ئاغىر
 white ئاق
 to flow, float, leak – ئاق
 leukorrhea ئاقا خۇن
 to whiten, whitewash – ئاقارت
 old (wise) man, patriarch ئاقساقال
 cripple, lame ئاقساق
 lactalbumin ئاقسىل
 floating population ئاققۇن نوپۇس
 good-hearted ئاقكۆڭۈل
 floating ئاقما
 sensible ئاقىلانىھ

airplane ئايروپىلان	way, method ئامال
blocking ring ئايىرىغۇچ	with all means ئامالنىڭ بارىچە
to separate, lose, leave ئايىرىل	safe, quiet ئامان
difference ئايىرىما	savings ئامانەت
individually, separately ئايىرىم	safety, security ئامانلىق
by one's own choice, ئايىرىم ھالدا,	warehouse ئامبار
by oneself, respectively	masses, people, public ئامما
to become, turn ئايىلان	public, mass ئاممىۋى
roundabout ئايلىنما	aspect, factor, element ئامىل
monthly ئايلىق	mother ئانا
ئە	mother and child ئانا - بالا
to mix, blend ئەبجەشلەش	ئانا - بالىلار ساقلىقنى ساقلاش دوختۇرخانا
handy ئەپچىل	maternity hospital
clumsy ئەپسىز	ئانا تىل
forgiveness ئەپۈ	fatherland, motherland ئانا دىيار
forgiving ئەپۈچان	pomegranate ئانار
to be forgiving ئەپۈچان بول	analysis ئانالىز
tomorrow ئەتە	antibiotics ئانتىبىيوتىك
to close ئەت	then, later ئاندىن
surrounding ئەتراپ	ensemble ئانسامبل
scrupulous, careful ئەتراپلىق	tune ئاھاڭ
brigade, team ئەترەت	inhabitant, population, resident ئاھالە
aetlaes ئەتلەس	prosperous ئاۋات
aetlaes industry ئەتلەسچىلىك	sound, voice ئاۋاز
perfume ئەتىر	audio ئاۋازلىق
morning ئەتىگەن	audio book ئاۋازلىق كىتاب
morning time ئەتىگەنلىك	pioneer ئاۋانگارت
breakfast ئەتىگەنلىك ناشتا	first, firstly ئاۋۋال
ancestor ئەجداد	related to, concerned with ئائىت
dragon ئەجدىھا	family ئائىلە
effort ئەجر	family and relatives ئاۋابىئات
work مېھنەت	shoe, footwear ئايباغ
morals, morality ئەخلاق	to finish, end ئايباغلاشتۇر
moral ئەخلاقلىق	woman, lady ئايال
moral ئەخلاقىي	gynecological disease ئاياللار كېسىلى
trash ئەخلەت	Qur'an verse ئايەت
literature ئەدەبىيات	moon, month ئاي
good manner ئەدەپ	clear ئايدىڭ
well-mannered, polite ئەدەپلىك	to make clear ئايدىڭلاشتۇر
	to separate ئايرىرا

reactionary ئەكسىيەتچى	justice ئەدلىيە
reactionary ئەكسىيەتچىل	Arab ئەرەب
to bend ئەگ - ئەگر	Arabic ئەرەبچە
if ئەگەر	man ئەر
to follow ئەگەش - ئەگەشمە	cheap, inexpensive ئەرزان
concurrent ئەگەشمە	petition ئەرزنامە
devious ئەگرى	to deserve, merit, be worthy of ئەرزى - ئەرزىيەت
tortuous, winding ئەگرى - توقاي	litigation ئەرزىيەت
most ئەك	favorite ئەركە
the very first ئەك باشتا	free, unrestrained ئەركىن
country ئەل	freedom ئەركىنلىك
excellent ئەلا	member ئەزا
patriotic ئەلىپىدا	membership ئەزالىق
embassy ئەلچىخانا	call to prayer ئەزان
patriot ئەلسۆيەر	ئەزەربەيجانچە Azeri
the beginning of the world ئەلمىساق	since long ago ئەزەلدىن
surely, certainly ئەلۋەتتە	to oppress ئەز - ئەزىم
to perform ئەمەل قىل - ئەمەل	reward ئەزىم
official position ئەمەل - مەنەپ	fanatic, fanatical ئەسەبىي
to suspend, eradicate ئەمەلدىن قالدۇر - ئەمەلدىن	fanaticism ئەسەبىيلىك
actual ئەمەلىي	literary work ئەسەر
reality ئەمەلىيەت	careful ئەستايىدىل
to implement ئەمەلىيلەش - ئەمەن	carefulness ئەستايىدىللىق
mugwort ئەمەن	to remember, memorize ئەستە ساقلا - ئەسكەر
to suck ئەم - ئەمدى	soldier ئەسكەر
now, just now ئەمدى	to warn, remind ئەسكەرت - ئەسلە
labor ئەمگەك	to remember, reminisce ئەسلە - ئەسلىدە
but, however ئەمما	originally ئەسلىدە
to give authorization ئەمىر - ئەمىرەت بەر - ئەمىسە	to reestablish, restore ئەسلىگە كەلتۈر - ئەسلىھە
then ئەمىسە	facility, instrument ئەسلىھە
look ئەنە	original ئەسلىي
tradition ئەنئەنە	ئەسۋاب ئەسۋاب
traditional ئەنئەنىۋى	century, age ئەسىر
prophet ئەنبىيا	ئەشيا material, ingredient ئەشيامۇن
contract ئەھدىنامە	aftimon ئەفتىمۇن
people ئەھل	mental state ئەقلى - ھوشى
significance ئەھمىيەت	dogma, belief ئەقىدە
situation, circumstance, position ئەھۋال	wisdom, intelligence ئەقىل
according to circumstance ئەھۋالغا قارا - ئەھۋەت	reflection ئەكس
to send ئەۋەت - ئەكسىلىنىش	reactionary ئەكسىلىنىشلاپىي

- administration, bureau, office باشقارما
 manage, supervise, administer باشقۇر -
 supervisor, governor باشقۇرغۇچى
 different, special باشقىچە
 to start باشلا -
 guide, pioneer باشلامچى
 primary باشلانغۇچ
 leader باشلىق
 garden, orchard باغ
 to landscape - ۋاراندلاشتۇر -
 park باغچا
 to tie باغلا -
 connected with, related to باغلىق
 to breed, foster باق -
 household engaged in باقمىچى ئائىلە
 husbandry باقمىچىلىق
 husbandry باقمىچىلىق
 bacteria باكتېرىيە
 bachelor باكلاۋۇر
 child بالا
 nanny بالا باققۇچى
 puberty, coming of age بالاغەت
 catastrophe بالايىئاپەت
 early بالدۇر
 earlier بالدۇرراق
 womb, uterus بالىياتقۇ
 bank بانكا
 price باھا
 spring باھار
 to appraise, assess باھالا -
 priced باھالىق
 excuse, pretext باھانە
 rich, wealthy باي
 opulent باياشات
 to deliver, describe, state, -
 narrate بايان قىل -
 statement بايانات
 wilderness باياۋان
 flag, banner بايراق
 flag bearer بايراقدار
 to prevail - ئەۋج ئال
 advantage ئەۋزەللىك
 descendant ئەۋلاد
 saint ئەۋلىيا
 Aids ئەيدىز
 decadence ئەشىدەت -
 from beginning to ends ئەينەن
 original ئەينى
 to blame ئەيىبلە -
 ب
 chapter باب
 battery باتارىيە
 hero, courageous باتۇر
 fearlessly, courageously باتۇرلارچە
 tax باج
 equality باراۋارلىك
 equal باراۋەر
 to go بار -
 increasingly, more and more بارغانچە
 increasingly, more and more بارغانسېرى
 all, every بارلىق
 to come into being بارلىق كەل -
 finger بارماق
 base, based بازا
 town, market بازار
 to market بازار سال -
 to print باس -
 the part of the upper floor of a
 house protruding across the street
 باستۇما
 stage, step باسقۇچ
 systematically باسقۇچلۇق
 impression, print باسما
 printed matter باسما بۇيۇم
 press باسمىخانا
 head, top باش
 head waiter, cashier باش مۇلازىم
 initially, originally باشتا
 leadership باشچىلىق
 another, different باشقا

- gap بوشلۇق
 operation blocking the fallopian tubes بوغۇش ئوپېراتسىيە
 arthritis بوغۇم ياللۇغى
 to be, become, happen بول - بولاق
 bag, sachet بولاق
 especially بولۇپمۇ
 useless بولۇمسىز
 grandfather بوۋا
 grandparent بوۋا - موما
 baby, infant بوۋاق
 length بوي
 to paint بويلا - بويلا
 bachelor بويتاق
 to obey بويسۇن - بويسۇن
 not complying, disobeying بويسۇنمىغۇچى
 disobedient person بويسۇنمىغۇچى
 to follow بويللا - بويللا
 neck بوين
 according to, in the course of بويسىچە
 this بۇ
 buddy بۇرادەر
 corner, edge بۇرجەك
 duty, responsibility بۇرچ
 to distort بۇرمىلا - بۇرمىلا
 before بۇرۇن
 previous, formerly بۇرۇندى
 former, previous بۇرۇنقى
 to break, destroy, violate بۇز - بۇز
 damage, sabotage, vandalize بۇزغۇنچىلىق
 blue turmeric rhizome بۇزۇغا
 adultery بۇزۇقچىلىق
 deer بۇغا
 wheat بۇغداي
 to plunder بۇلا - بۇلا
 spring بۇلاق
 robbery بۇلاڭچىلىق
 last year بۇلتۇر
 corner بۇلۇك
 this much, so much بۇنچىلىك
- festival بايرام
 to discover بايقا - بايقا
 wealth, fortune, resource بايلىق
 page بەت
 mischief, bad behavior بەتقىلىق
 happiness, well-being بەخت - سائادەت
 happily بەختلىك
 to give, bestow بەخش ئەت - بەخش
 body بەدەن
 to have oneself tattooed بەدەنگە گۈل چەكتۈر - چەكتۈر
 aesthetic بەدىئىي
 to give بەر - بەر
 to establish, build بەرپا قىل - بەرپا قىل
 to tolerate, endure بەرداشلىق بەر - بەر
 gland بەز
 party بەزمە - ئولتۇرۇش
 some بەزى
 to compete بەس تالاش - بەس تالاش
 velour بەقىسىم
 very, a lot بەك
 grandee بەگ
 realm بەگلىك
 belt بەلباغ
 waist بەل
 sputum, phlegm بەلغەم
 probably, perhaps بەلكى
 sign, emblem بەلگە
 to decide, stipulate بەلگىلە - بەلگىلە
 regulation بەلگىلىمە
 zone بەلۋاغ
 to enjoy بەھرىلەن - بەھرىلەن
 enjoyment بەھرىمان
 bottle بوتۇلكا
 storm بوران
 to bully بوزەك قىل - بوزەك قىل
 blank بوش
 to soften بوشات - بوشات
 to loosen بوشاش - بوشاش
 vacancy بوش ئورۇن

- unanimous بىردەك
 a moment, a short time, soon بىردەم
 only, single, unique بىردىنبىر
 at the same time بىرلا ۋاقتتا
 to unify بىرلەش -
 unified بىرلەشمە
 unity, united بىرلىك
 corporately, together بىرلىكتە
 front line بىرىنچى سەپ
 first of all بىرىنچىدىن
 furnishing بىسات
 in vain بىكار
 to abolish بىكار قىل -
 innocent بىگۇناھ
 Xinjiang Production and Construction Corps بىگۇتۈن
 to know, understand بىل -
 together, with بىلەن
 together, with بىللە
 knowledge, learning بىلىم
 ignorance بىلىمسىزلىك
 patient بىمار
 easily, freely بىمالال
 building بىنا
 architectural بىناكارلىق
 abnormal بىنورمال
 biochemical بىئوخېمىيەلىك
 biographic بىئوگرافىك
 biological بىئولوگىيەلىك
 direct, immediate بىۋاسىتە
 direct consanguinity بىۋاسىتە قانداش
 bureau بىيۇرو
 پ
 actively پائال
 activity, event پائالىيەت
 patented پاتېنتلىق
 cotton پاختا
 bribe پارا
 intellect, wit پاراسەت
 like this, this kind بۇنداق
 since بۇيان
 since بۇيانقى
 to order بۇيرۇ -
 order, command بۇيرۇق
 article, item بۇيۇم
 kidneys بۆرەك
 breakthrough بۆسۈش
 cradle بۆشۈك
 to split بۆل -
 splitist بۆلگۈنچى
 department, branch بۆلۈم
 today بۈگۈن
 today's بۈگۈنكى
 great بۈيۈك
 to handle, execute, implement بېجىر -
 somebody, someone بېراۋ
 somebody, someone بېرى
 to be absorbed in, concentrate بېرىل -
 to decorate, furnish بېزە -
 decorative, ornamental بېزەك
 decoration بېزەكچىلىك
 pressure بېسىم
 indication, sign بېشارەت
 to dedicate, devote بېغىشلا -
 bus station بېكەت
 to decide بېكىت -
 ticket بېلەت
 to enrich, cause to get rich بېيىت -
 invaluable, priceless بىباھا
 safe بىخەتەر
 safety بىخەتەرلىك
 condom بىخەتەرلىك قاپچۇق
 heresy بىدئەت
 heretical بىدئەتچىلىك
 heretic بىدئەتلىك
 to combine into one بىر گەۋدە قىل -
 but, however بىراق
 altogether بىراقلا
 a certain, particular بىرەر

- only پەقەت
 sky پەلەك
 technology تېخنىكا
 extraordinary پەۋقۇلئادە
 muscle بەي
 to appear, occur بەيدا بول -
 to create, produce بەيدا قىل -
 prophet پەيغەمبەر
 program پروگرامما
 principle پرىنسىپ
 post پوچتا
 attitude پوزىتسىيە
 peel, skin پوست
 fried pancake پوشكال
 cook specialized in polo بولۇپەز
 service center پونكىت
 train پويىز
 foot پۇت
 limbs پۇت - قول
 to do something well پۇختا قىل -
 to smell پۇرا -
 smell, fragrance پۇراق
 bean پۇرچاق
 opportunity پۇرسەت
 citizen پۇقرا
 citizen's پۇقراۋى
 money پۇل
 money and property پۇل - مال
 to finish پۈتتۈر -
 entire, whole, total پۈتۈن
 full-time پۈتۈن كۈنلۈك
 entirely, totally پۈتۈنلەي
 integrity پۈتۈنلۈك
 peptide پېپتىد
 concave پېكىنقى
 elder پېشقەدەم
 pension, retirement پېنسىيە
 gossip, rumor پىتىنە - پاسات
 rumor پىتىنە - ئىغۋا
 knife پىچاق
 intellectual, intelligent پاراسەتلىك
 chat, dialogue, talk پاراك
 parallel پاراللېل
 non-profit, welfare [work] پاراۋانلىق
 party committee پارتكوم
 to explode پارتلا -
 party پارتىيە
 party membership پارتىيەلىك
 part, copy, piece پارچە
 junk food پارچە - پۇرات يېمەكلىك
 to break up, divide پارچىلا -
 Persian پارىسچە
 glorious پارلاق
 green house پارسك
 passport پاسپورت
 paste پاستىسى
 style پاسون
 disclose, uncover پاش قىل -
 lamb پاقلان
 pure, virtuous پاكلىق
 evidence پاكىت
 clean پاكىز
 giant پالۋان
 share, stock باي
 to use, take advantage of پايدىلان -
 beneficial پايدىلىق
 famous, renowned پەخىرلىك
 child پەرزەنت
 to become pregnant, give پەرزەنت كۆر -
 birth
 having children پەرزەنتلىك
 difference پەرق
 nursing پەرۋىش
 religious duty پەرىز
 angel پەرىشتە
 virtue پەزىلەت
 to lower, reduce پەسەيت -
 season پەسل
 staircase complex of mosque or پەشتاق
 temple

branch تارماق	fixture پىچەتلەنگەن
history تارىخ	ivy root پىچەكگۈل
historical تارىخىي	volunteer پىدائىمىي
to clean تازىلا -	shopkeeper پىركازچىك
hygiene, cleanness تازىلىق	پىروپىكسىيە بىر تەرەپ قىلىش سىستېمىسى
stone, rock تاش	Microsoft Powerpoint
to gush تاش -	proletariat پىرۇلستارىيات
foreign تاشقى	printer پىرىنتېر
externally تاشقىرىقى	principal پىرىنسىپال
to quit, dispose, deprive تاشلا -	mental پىسخىك
abandoned تاشلاندىق	mental پىسخىكا
paved road تاشيول	mentally پىسخىكلىق
hill, mountain تاغ	opinion پىكىر
single تاق	CD پىلاستىنكا
to deal with, oppose تاقابىل تۇر -	sign board پىلاكات
to perfect تاكاممۇللاشتۇر -	plan, scheme پىلان
dawn تاڭ	to plan, devise, prepare پىلانلا -
piece, bar تال	planned, controlled پىلانلىق
outside تالا	cocoon, silkworm پىلە
loss, damage تالاپەت	alum پىنە
to compete تالاش -	onion پىياز
controversy, argument تالاش - تارتىش	
divorce تالاق	ت
talent تالانت	meal تائام
talented تالانتلىق	tablet تابلېتكا
powder تالقان	to find تاپ -
receipt تالون	handgun, pistol تاپانچا
disciple تالىپ	income, earnings تاپاۋەت
wall تام	to hand over, submit تاپشۇر -
meal تاماق	the person submitting تاپشۇرغۇچى
restaurant تاماقخانا	homework تاپشۇرۇق
tobacco تاماكا	infringement تاجاۋۇز
absolutely تامامەن	board تاختا
to finish تاماملا -	to spread تارال -
bricklayer, mason تامچى	to pull تارت -
ballroom dancing تانسى	to award تارتۇقلا -
to make a pilgrimage تاۋاب قىل -	charmingly تارتىملىق
commodity تاۋار	to usurpe تارتىۋال -
watermelon تاۋۇز	to distribute تارقاق
strip تاپاچچە	individual, dispersed تارقاق

- to propagate, preach – تەرغىب قىل
 preaching تەرغىبات
 compose of – تەركىب تاپ
 selected issues, pickings تەرىملەر
 imagination تەسەۋۋۇر
 difficult, hard تەس
 approval تەستىق
 to approve – تەستىقلا
 Jacob's tears تەسۋى قوناق
 to describe – تەسۋىرلە
 impact, influence تەسىر
 to affect – تەسىر يەتكۈز
 impression تەسىرات
 to be influenced – تەسىرگە ئۇچرا
 to establish – تەسىس قىل
 promotion, suggestion تەشەببۇس
 to promote, suggest – تەشەببۇس قىل
 enthusiasm, initiative تەشەببۇسكارلىق
 pot تەشتەك
 to pierce – تەشتۈر
 to patronage – تەشرىپ قىل
 organization تەشكىلات
 to organize – تەشكىللە
 organizer تەشكىللىگۈچى
 organizational تەشكىلسى
 eager تەشنا
 eagerness, thirst تەشئالىق
 propaganda تەشۋىقات
 to propagate – تەشۋىق قىل
 to devote – تەقدىم قىل
 distribution تەقسىم
 eagerness, expectation تەققەزالىق
 imitated, simulated تەقلىدى
 devout, pious person تەقۋادار
 bottom تەكتى
 repeatedly تەكرار
 to check, examine, test, تەكشۈر
 investigate, find out
 invitation تەكلىپ
 to put in/upon – تەگكۈز
 having a strip تەياقچىلىق
 to lean upon, depend upon – تەيان
 sustenance, support تەيانچ
 timer تەيمېر
 to congratulate – تەبرىكلە
 nature تەبىئەت
 natural تەبىئىي
 natural تەبىئىيلىك
 thought, thinking تەپەككۈر
 procure تەپتىش
 interpretation تەپسىر
 religious school تەپسىرخانا
 detail تەپسىلات
 detailed تەپسىلىي
 to research – تەتقىق قىل
 research تەتقىقات
 opposite, reverse تەتۈر
 experiment تەجرىبە
 experienced تەجرىبىلىك
 Koran recitation تەجۋىد
 approximately تەخمىنەن
 measure تەدبىر
 gradually تەدرىجىي
 side, aspect تەرەپ
 angle, side تەرەپلىمە
 aspect, side تەرەپلىمىلىك
 body wastes تەرەت
 to relieve oneself – تەرەت قىل
 developed, advanced تەرەققىي
 development تەرەققىيات
 sugar from the camel thorn تەرەنجىۋىل
 education تەربىيە
 educationist تەربىيەلىگۈچى
 to educate – تەربىيەلە
 sweat تەرى
 to sweat – تەرى
 order, sequence تەرتىپ
 orderly تەرتىپلىك
 translation تەرجىمە
 biography تەرجىمىھال

- collection توپلام equal تەڭ
 disturbance, riot توپىلاڭ disproportion, imbalance تەڭپۇڭسىزلىق
 rebel, rioter توپىلاڭچى God تەڭرى
 mud road توپىلىق يول to adjust, regulate, tune تەڭشە -
 to stop, remain توختا - to offer تەڭلە -
 contract توختام to have everything ready تەل بول -
 to draw up a contract توختام تۈز - request, demand, requirement تەلەپ
 Web تور Web pronunciation تەلەپپۈز
 internet parlor تورخانا luck, chance, fortune تەلەي
 ceiling تورۇس inspiration تەلقىن
 to block, bar توس - to block, bar تەلىم
 blockage, obstruction توسالغۇ education, instruction تەلىمات
 obstacle, hindrance توسقۇنلۇق theory, doctrine تەم
 to fill توش - taste, flavor تەم
 to transport توشۇ - taembur (a string instrument) تەمبۇر
 right, accurate, correct توغرا steady, calm تەمكىن
 about, concerning توغرىسىدا to supply تەمىن ئەت -
 about, concerning توغرىلىق supply, provisions, facilities تەمىنات
 to weave توقۇ - to supply تەمىنلە -
 clash, conflict توقۇنۇش supplier تەمىنلىگۈچى
 electricity توك body تەن
 electrician توكچى physical health تەن - سالامەت
 to fill تولدۇر - sports, athletics تەنتەربىيە
 enough, full, sufficient تولۇق critical تەنقىدى
 junior high school تولۇقسىز ئوتتۇرا مەكتەپ exercise, gymnastics تەنپەرىكەت
 to compensate تولۇقلا - threat, intimidation تەھدىت
 very تولسىمۇ to threaten, intimidate تەھدىت سال -
 thick, volume توم to edit تەھرىرلە -
 vein, artery تومۇر analysis تەھلىل
 hot days of summer تومۇز to belong to, be the property of تەۋە بول -
 tone, intonation تون to edit تەۋەلىك
 ton توننا to shake تەۋرە -
 to see clearly تونۇ - unshakable, unwavering تەۋرەنمەس
 to introduce تونۇشتۇر - advice, recommendation تەۋسىيە
 to be famous, well-known تونۇل - to appoint, designate, prepare تەيىنلە -
 wedding, celebration توي تەييار ready تەييار
 wedding celebration توي - توي تەييارلا -
 to saturate تويۇن - to prepare تەييارلىق
 tuberculosis تۇبېركۇلىيۇز to wholesale توپ تارقاق -
 dirt, earth تۇپراق dust, dirt توپا
 to assemble, gather, collect توپلا -

- group, round, batch تۈركۈم
 in large quantities تۈركۈملەپ – تۈركۈم
 Turkish تۈركىي
 diverse, variety, kind تۈرلۈك
 jail, prison تۈرمە
 flat, straight تۈز
 to rectify, improve تۈزە –
 to amend, correct, rectify تۈزەت –
 plain تۈزلەڭلىك
 to be drawn up, composed of تۈزۈل –
 framework, system تۈزۈلمە
 regulation, rule تۈزۈم
 to systematize تۈزۈملەشتۈر –
 to amend, rectify تۈزۈش كىرگۈز –
 look, countenance تۈس
 to spit تۈكۈر –
 to complete, finish تۈگەت –
 column, pillar تۈۋرۈك
 Uyghur medicine تىبابەت
 medical science تىبابەتچىلىك
 medical تىببىي
 to save تىجە –
 economical تىجەشلىك
 technology تېخنىكا
 still, (not) yet تېخى
 even, further, still تېخىمۇ
 skin تېرە
 deep تېرەن
 terrorist تېررورچى
 terrorism تېررورلۇق
 farming, cultivation تېرىقچىلىق
 farmland تېرىلغۇ يەر
 fast, quick تېز
 to accelerate تېزلەت –
 razor تېغ
 text تېكىست
 foundation, basis تېگى
 deserved تېگىشلىك
 telephone تېلېفون
 to call تېلېفون قىل –
 to touch تۇت –
 connected تۇتاش
 vague تۇنۇق
 egg تۇخۇم
 Japanese pagoda tree تۇخۇمەك
 to stand, get up, stay تۇر –
 unsteady تۇراقسىز
 steady تۇراقلىق
 residence تۇرالغۇ
 life تۇرمۇش
 resident in, living in تۇرۇشلۇق
 even though تۇرۇقلۇق
 salt تۇز
 to give birth تۇغ –
 relationship تۇغقانچىلىق
 childbirth تۇغۇت
 be born تۇغۇل –
 barrel تۇك
 winged steed تۇلپار
 first, initial تۇنجى
 sense تۇيغۇ
 sudden تۇيۇقسىز
 seat of honor تۆر
 camel تۆگە
 to compensate, pay تۆلە –
 iron تۆمۈر
 calks تۆمۈر نال
 contribution, تۆھپە
 to make a contribution تۆھپە قوش –
 to contribute, devote تۆھپە قىل –
 slander تۆھمەت
 low, below تۆۋەن
 following تۆۋەندىكى
 come down, die down تۆۋەنلە –
 cardinal تۈپ
 because, on account of تۈپەيلى
 household تۈتۈن
 kind, sort, variety تۈر
 to bring, push تۈرتكە بول –
 Turkish تۈركچە

- suffering, difficulty جاپا
trouble and suffering جاپا - مۇشەققەت
arduous, hard جاپالىق
to shout جار سال -
loud, loudly جاراڭلىق
to develop, utilize جارى قىل -
punishment, penalty جازا
to inflict punishment جازا يۈرگۈز -
to punish جازالا -
religious masses جامائە
mosque community, community جامائەت
Public Security Bureau جامائەت خەۋپسىزلىك [ج خ] ئىدارىسى
public place جامائەت سورۇن
social intercourse, social contact جامائەتچىلىك
mosque جامە
person, life جان
Excellency, majesty (an honorific) جانابىي
weak, feeble, plain جانسىز
to stimulate جانلان -
alive جانلىق
favorite جانجان
universe, world جاھان
response, answer, reply جاۋاب
to answer, reply, return جاۋاب بەر -
defendant, accused, person جاۋابكار
responsible
obligation, responsibility, accountability, liability جاۋابكارلىق
area, place جاي
to settle, be situated جايلاش -
form, table, schedule جەدۋەل
penalty, fine جەزمانە
course, process جەريان
attractive, charming, gorgeous جەزىمدار
corpse جەسەت
war, battle جەڭ
soldier جەڭچى
attraction جەلب
- telecom تېلېگرام
television set تېلېۋىزور
television تېلېۋىزىيە
theme تېما
form, type, kind تىپ
formed تىپلىق
typical تىپىك
business, commerce تىجارەت
to be in trade, in business تىجارەت قىل -
businessman تىجارەتچى
tragedy تىراڭىدىيە
transcription تىرانسكرىپسىيە
transport تىرانسپورت
to clash تىركەش -
fingernail تىرناق
to endeavor, strive تىرىش -
industrious, diligent تىرىشچان
diligence, industriousness, determined effort تىرىشچانلىق
to control, limit تىزگىنلە -
register تىزىم
to register تىزىملا -
registrar تىزىملىغۇچى
list تىزىملىك
having a blade تىغلىق
blood clot تىقلىما
vertical, steep تىك
directly تىك لىنىيەلىك
to plant تىك -
sewing تىككۈچىلىك
to present, erect تىكلە -
to hear, listen تىڭشا -
tongue, language تىل
to curse تىللا -
language تىللىق
peaceful, quiet تىنچ - ئامان
peace, peacefulness تىنچلىق
- ج
tool, utensil, equipment جابدۇق

- method, solution چاره
 to be tired چارچا -
 herdsman چارۋىچى
 husbandry چارۋىچىلىق
 rectangle چاسا
 joke چاقچاق
 quick چاقماق
 to shine چاقنا -
 to call چاقىر -
 appeal, call, slogan چاقىرىق
 to play چال -
 musical instrument چالغۇ
 to be able to perform چامى يەت -
 tea چاي
 tea house چايخانا
 foreign چەتئەل
 remote چەت - ياقا
 to discriminate چەتكە قاق -
 to stay aloof چەتنە -
 limit, boundary چەك
 to smoke چەك -
 to have oneself tattooed چەكتۈر -
 limitless, endless چەكسىز
 smoker چەككۈچى
 to forbid, restrict چەكلە -
 limited چەكلىك
 limit چەكلىمە
 ember چوغ
 must چوقۇم
 big, huge, enormous چوڭ
 stools and urine چوڭ - كىچىك تەرەپ
 according to چوڭ - كىچىكلەرگە ئاساسەن
 importance
 size چوڭ - كىچىكلىك
 deep چوڭقۇر
 depth چوڭقۇرلۇق
 to throw out چۆرۈ -
 according to چۆرىدىگەن ھالدا
 to immerse چۆك -
 dream چۈش
 to attract جەلب قىل -
 total, altogether جەمئىي
 society جەمئىيەت
 south جەنۇب
 aspect, side جەھەت
 essence جەۋھەر
 to accompany جور بول -
 spouse جورا
 vivacious جۇشقۇن
 geography جۇغراپىيە
 Chinese medicine جۇڭخېيى
 Chinese medical جۇڭخېيىچە
 to shine جۇلالان -
 shiny جۇلالىق
 republic جۇمھۇرىيەت
 pair جۈپ
 courage جۈرئەت
 sentence جۈملە
 dispute جىددەل - ماجىرا
 urgent جىددىي
 urgency جىددىيلىك
 physical جىسمانىي
 liver جىگەر
 to radiate جىلۋىلەن -
 silent, quite جىمجىت
 crime جىنايەت
 criminal جىنايى
 criminal element جىنايى ئۇنسۇر
 demon جىن
 gender, sex جىنس
 sexual جىنسىي
 genitals جىنسىي ئورگان
 sexuality جىنسىيەت
 with all force جىبىنىنىڭ بارىچە
 چ
 to attach, stick چاپلا -
 plaster چاپلىما
 problem چاتاق
 hair چاچ

- خاتىرجەم tranquil
 to record خاتىرلە –
 to put an end خاتىمە بەر –
 worker, functionary خادىم
 nature, character خاراكتېر
 characteristic خاراكتېرلىك
 special خاس
 special feature خاسلىق
 to want خالا –
 to dispense خالاس قىل –
 bag خالتا
 Chaldeans خالدىيلار
 free of charge خالىس
 voluntary خالىسانە
 at one's will خالىغانچە
 private خالىي
 raw خام
 khanate خانلىق
 sufi center خانىقا
 miss, wife خانىم
 intention خاھىش
 danger خەتەر
 safe خەتەرسىز
 dangerous خەتەرلىك
 mail خەت – ئالاقە
 to type خەت ئۇر –
 reading of the complete قۇرئان خەتمە –
 Koran
 circumcision خەتنە
 to spend خەجلى –
 treasury خەزىنە
 people خەلىق
 international خەلىقئارا
 internationally خەلىقئارىلىق
 nationalist خەلىقپەرۋەر
 Han خەنزۇ
 Chinese خەنزۇچە
 message, news خەۋەر
 danger, risk خەۋپ
 to endanger, damage خەۋپ يەتكۈز –
- to reduce, drop, abort, download چۈش –
 understanding چۈشەنچە
 to make understand چۈشەندۈر –
 introduction, explanation چۈشەندۈرۈلۈشى
 veil چۈمبەل
 veil, face-covering veil چۈمبەردە
 ant چۈمۈلە
 because, for چۈنكى
 implicated چېتىشلىق
 to be implicated چېتىل –
 blossom چېچەك
 to blossom چېچەكلە –
 pattern چېرتىۋۇش
 to smoke چېكىش –
 to retreat, withdraw چېكىن –
 border چېگرا
 champion چېمپىيون
 face, countenance چېبەرە
 spotted deer چېپار بۇغا
 to endure چىدا –
 enduring, resistant چىداملىق
 facial, face چىراي
 beautiful چىرايلىق
 corruption چىرىكلىك
 teeth چىش
 to go out, leave چىق –
 to cause چىقار –
 expense, expenditure چىقىم
 complicated چىگىش
 firm چىڭ
 to swell چىڭقىل –
 to make firm چىڭىت –
 jujube چىلان
 grassland چىملىق
 truthful چىن
- خ
 wrong, incorrect خاتا
 wrong, mistake خاتالىق
 monument خاتىرە

tightrope walking	دارۋاز	security	خەۋپسىزلىك
cavum pelvis	داس بوشلۇقى	charity	خەير - ساخاۋەت
tablecloth	داستىخان	woman, wife	خوتۇن
scum	داشقال	owner, manager	خوجايىن
to soil	داغ تەگكۈز -	to abuse	خورلا -
solemn	داغدۇغىلىق	cheers	خوشە
famous, renowned	داغلىق	to bid farewell	خوشلاش -
to keep out	دالدىلان -	God	خۇدا
trap	دام	as if, seem	خۇددى
“measure word for small items”	دانه	superstition	خۇرپاتلىق
medical treatment centre	داۋاخانا	superstitious	خۇرپىيى
to cure, treat	داۋالا -	ingredient, seasoning	خۇرۇچ
to receive treatment	داۋالان -	character, feature	خۇسۇسىيەت
to last, continue	داۋاملاشتۇر -	private	خۇسۇسى
constantly, continuously	داۋاملىق	glad	خۇش
in the course of	داۋامىدا	happiness	خۇشاللىق
about, concerning	دائىر	fragrance	خۇشپۇراق
area	دائىرە	to conclude	خۇلاسلا -
always	دائىم	customer	خېرىدار
regular	دائىملىق	rather	خېلى
to say	دە -	expense, expenditure, fee	خىراجەت
notebook	دەپتەر	work, job	خىزمەت
to oppress	دەپسەندە قىل -	worker, staff member	خىزمەتچى
burial	دەپنە	virtue, merit	خىسەلەت
to bury	دەپنە قىل -	brick	خىش
infringement	دەخلى - تەرۋز	against	خىلاپ
to influence	دەخلى يەتكۈز -	violation	خىلاپلىق
tree	دەرەخ	kind	خىل
lesson	دەرس	kinds of	خىللىق
class	دەرسخانا	all kinds of	خىلمۇخىل
course book	دەرسلىك	body fluid	خىلىت
immediately	دەرھال	chemistry	خىمىيە
level, degree	دەرىجە	chemical	خىمىيەلىك
level	دەرىجىلىك	chemical	خىمىيىۋى
river	دەريا		د
to use as an excuse	دەستەك قىل -	father	دادا
to step upon	دەسسە -	soybean	دادۇر
at first	دەسلەپتە	brigade	دادۇيى
first, elementary	دەسلەپكى	daring	دادىل
wilderness	دەشتۇ - باياۋان		

agriculture, farming	دېھقانچىلىق	exactly	دەل
diabetes	دېئابېت	vegetation	دەل - دەرەخ
diagram	دېئاگرامما	evidence, proof	دەلىل - ئىسپات
diagnose	دېئاگنوز	to confirm, proof	دەلىللە
dialogue	دېئالوگ	to rest	دەم ئال
dialectic	دېئالېكتىك	law suit	دەۋا
on duty	دېجورنا	plaintiff	دەۋاگەر
invested sum	دېر	era	دەۋر
to disinfect	دېزىنفىكسىيەلە	hospital	دوختۇرخانا
disc	دېسكا	medicine	دورا
disc scanner	دېسكاننېر	pharmacy	دوررخانا
attention	دېققەت	medical	دورىگەرلىك
heart, soul	دېل	medicinal	دورلىق
religion	دېن	female condom	دورلىق پەردە
religious	دېنىي	friend	دوست - ياران
devotion	دېنىي پائالىيەت	friendly	دوستانە
collection of poetry	دېۋان	to report	دوكلات بەر
motherland	دېيار	to inform	دوكلات قىل
		hawthorn	دولانە
		prayer	دوئا
		to meet with, come up against	دۇچ كەل
radio	رادىئو	right	دۇرۇس
to scout	رازۋېدىكا قىل	shop	دۇكان
satisfy	رازى	unicorn	دۇلدۇل
very, extremely	راسا	world	دۇنيا
really	راستتىنلا	worldly	دۇنيالىق
honest, sincere	راستچىل	worldwide	دۇنياۋى
reality, truth	راستلىق	country, nation	دۆلەت
expense, cost	راسخوت	transnational	دۆلەت ھالقىغان
frame	رامكا	national, nation-wide	دۆلەتلىك
comfort	راھەت	enemy	دۇشمەن
to indulge	راھەتكە بېرىل	diplomacy	دېپلوماتىيە
to develop	راۋاجلاندىر	window	دېرىزە
region, district, range	رايون	disinfection	دېزىنفىكسىيە
to refuse, reject	رەت قىل	disco club	دېسكوخانا
street	رەستە	dictatorship	دېكتاتورا
to arrange	رەتلە	sea	دېڭىز
orderly, neatly	رەتلىك	case	دېلو
wicked, evil	رەزىل	democratic	دېموكراتىك
formal, official	رەسمىي	peasant	دېھقان
formalities, procedure	رەسمىيەت		

- to repair, restore رېمونتلا
 restoration رېمونتچىلىق
 inspection, review رېۋىزىيە
 to obey, heed, comply, abide رىئايە قىل
 rhythm رىتم
 connection رىشتە
 x-ray رىنتىگىن
 to preside over رىياسەتچىلىك قىل

 ز
 surplus, reserve زاپاس
 personage زات
 prayer for rain زاراخەتمە
 safflower زاراغزا
 zakat, alms زاكات
 hall زال
 time, period زامان
 contemporary زامانداش
 modern زامانىۋى
 to modernize, develop زامانىۋىلاش
 factory زاۋۇت
 to victimize زەخمىيە
 to damage زەخمىلەن
 to attack زەربە بەر
 alum زەمچە
 ginger زەنجىۋىل
 narcotics, drugs زەھەر
 poisonous زەھەرلىك
 to become weak زەئىپلەش
 large, huge زور
 violent زوراۋان
 violence زوراۋانلىق
 to enlarge زورايت
 to force زورلا
 to appreciate زوقلان
 prime minister زۇڭلى
 necessary زۆرۈر
 land زېمىن
 intellect, intelligence زېھن
 jewelry زىننەت
 photograph, picture رەسىم
 drawing board رەسىم تاختىسى
 photo studio رەسىمخانا
 illustrated رەسىملىك
 number, digit رەقەم
 color رەڭ
 to color, dye رەڭ بەر
 colored رەڭلىك
 leader, head رەھبەر
 leadership رەھبەرلىك
 brutal, cruel رەھىمسىز
 brutality, cruelty رەھىمسىزلىك
 chairman رەئىس
 women who cover their faces روياش
 fasting روزا
 روشن
 to make clear روشەنلەشتۈر
 function, role رول
 to play a role رول ئوينا
 novel رومان
 small wine/liquor glass رومكا
 prosperity, development روناق
 soul, spirit روھ
 spiritual روھىيە
 mentality روھىيەت
 to realize روياپقا چىق
 register, name roll روياختە
 رۇخسار
 رۇخسەت
 permission رۇخسەت
 to permit, allow رۇخسەت قىل
 without permission, illegally رۇخسەتسىز
 Russian رۇسچە
 allergy رېئاكسىيە
 reality رېئاللىق
 recipe رېتسىپ
 surveillance رېجىم
 restaurant رېستوران
 record رېكورت
 rheumatism رېماتىزىم
 repair, restoration رېمونت

- to store, keep, preserve – ساقلا –
 to prevent – ساقلان –
 storage – ساقلىغۇچ
 healthcare – ساقلىق ساقلاش
 to eliminate – ساقىت قىل –
 to build, inject, insert, plant – سال –
 decent – سالاپەتلىك
 greetings – سالام
 health – سالامەتلىك
 identity, identification – سالاهىيەت
 ID – سالاهىيەت گۇۋاھنامە
 cool, chilly – سالقىن
 deliberation – سالماقلىق
 samsa maker – سامسەپەز
 industrial, industrially – سانائەت
 industrialist – سانائەتچى
 to be counted, numbered – سانال –
 number – سان
 field, section, realm, domain, – ساھە
 segment –
 host – ساھىبخان
 meritorious – ساۋابلىق
 literacy, education – ساۋات
 example, lesson – ساۋاق
 classmate – ساۋاقداش
 riverbed – ساي
 tourism – ساياھەت
 to delegate, elect – سايلا –
 tool, instrument – سايمان
 front, battle line of ideology – سەپ
 journey – سەپەر
 to invoke – سەپەرۋەر قىل –
 to replace – سەپلە –
 nonsense – سەپسەتە
 to spend – سەپت
 chieftain – سەردار
 wanderer – سەرگەردان
 experience – سەرگۈزەشتە
 to engage in infiltration – سېڭىپ كىر –
- to contradict – زىت كەل –
 close, closely – زىچ
 contradiction – زىددىيەت
 crop – زىرائەت
 sensation – زىلزىلە
 feast, banquet – زىياپەت
 excess – زىيادە
 visit, pilgrimage – زىيارەت
 damage – زىيان
 to cause damage – زىيان سال –
 to harm – زىيان كەلتۈر –
 damaging – زىيانكەشلىك
 magazine – ژورنال
- س
 hourly – سائەتلىك
 felicity – سائادەتمەن
 pure – ساپ
 quality – ساپا
 to purify – ساپلاشتۇر –
 purity – ساپلىق
 to sell – سات –
 salesman/saleswoman – ساتقۇچى
 philanthropist – ساخاۋەتچى
 fake, counterfeit – ساختا
 fake, forged, counterfeited – ساختىلىق
 voice – سادا
 naïve – ساددا
 to cause, commit – سادىر قىل –
 loyal – سادىق
 palace – ساراي
 instrument – ساز
 to receive – سازاۋەر بول –
 to tune – سازلا –
 to milk – ساغ –
 healthy – ساغلام
 health – ساغلاملىق
 incurable – ساقايىماس
 police – ساقچى
 police station – ساقچىخانا

left سول	perceptible سەزمە
sum سومما	to detract (from) – سەل قارى –
petty loan [ئاز] سوممىلىق قەرز	memory سەم
gift, present سوۋغا	sincere, honest سەھمىيى
to chill, become cool – سوۋۇپ كەت –	sincerity, honesty سەھمىيەت
cooling equipment سوۋۇتۇش ئۈسكەنە	sincerity سەھمىيلىك
subject سۇبىيىكت	art, craft سەنئەت
water سۇ	artistic سەنئەتلىك
platform in a Uyghur house used for سوپا	stage سەھنە
eating, sleeping etc.	chapter سەھىپە
faint, weak سۇس	sanitation سەھىيە
insurance سۇغۇرتا	reason, account, cause سەۋەب
dynasty سۇلالە	patience سەۋرچانلىق
sulfur سۇلفات	level, standard سەۋىيە
plastic سۇلبياۋ	outing سەيلە
beautiful hair چاچ سۇمبۇل	scenic place سەيلىگاھ
to submit – سۇن –	courtyard سەينا
plasterer سۇۋاقچى	statistics ستاتىستىكا
to become watery – سۇيۇل –	strategy ستراتېگىيە
conspiracy, conspiratorial سۇيىقەست	strategical ستراتېگىيەلىك
word, speech سۆز	scheme سىخېما
to talk, speak, utter – سۆزلە –	question سوئال
vocabulary سۆزلۈك	soap سوپۇن
bone سۆڭەك	court of law سوت
conversation سۆھبەت	courthouse سوتخانا
to love – سۆي –	socialism سوتسىيالىزم
dear سۆيۈملۈك	socialistic سوتسىيالىستىك
a reward for return of سۆيۈنچە	trade, business سودا
information	to trade – سودا قىل –
to please – سۆيۈندۈر –	commerce and industry سودا – سانائەت
quality سۈپەت	commerce – سېتىق سودا
of good quality سۈپەتلىك	businessman, merchant سودىگەر
milk سۈت	to ask, consult, inquire – سورا –
to shift – سۈر –	interrogation سوراق
Qur'anic chapter سۈرە	high quality سۈرئەتلىك
speed سۈرگەت	place, location سورۇن
picture, photograph سۈرەت	cold سوغۇق
to describe – سۈرەتلە –	person with a cold nature سوغۇقچان
to investigate – سۈرۈشتۈر –	sufism سوفىزم
pure سۈزۈك	second سوقۇندى

to prove, test, try out	سنا - سنا	silence	سۈكۈت
experiment, test	سناق	to absorb	سۈمۈر - سۈمۈر
to test	سناق قىل - سناق قىل	circumcision	سۈننەت
class, classroom	سنىپ	artificial	سۈنئىي
cent	سنىت	urine	سۈيدۈك
policy, politics	سىياسەت	urgency of urination	سۈيدۈك قىستاش
political	سىياسىي	to buy	سېتىۋال - سېتىۋال
current policy	سىياسىي كېقىم مەسىلىسى	buyer, consumer	سېتىۋالغۇچى
matter	ماتىر	yellow, pornographic	سېرىق
politician	سىياسىيون	circus	سېرىك
ink	سىياھ	touch screen	سېزىمچان
	ش	secretary	سېكرېتار
peach orchard	شاپتۇللۇق	Celsius	سېلسىيە
to delight	شادلاندىر - شادلاندىر	to compare	سېلىشتۇر - سېلىشتۇر
happy	شادىيانە	comparison	سېلىشتۇرما
wine	شاراب	levy	سېلىق
provision, milieu, circumstance,	شارائىت	to levy	سېلىق سال - سېلىق سال
condition	شارائىت	obesity	سېمىزلىك
apprentice, disciple	شاگىرت	magical	سېھرىي
suppository	شامچە	seductive	سېھىرلىك
glory	شان - شۆھرەت	column	ستون
glorious, lofty	شانلىق	continuous	سېجىل
emperor, king	شاھ	paint	سېر
majestic	شاھانە	outside, besides	سېرت
chess	شاھمات	wall painter	سېرچى
noise, uproar	شاۋقۇن - سۈرەن	wall painting	سېرچىلىق
poet	شائىر	vinegar	سېرىك
poetess	شائىرە	mysterious	سېرىق
velour	شايى	line	سېزىق
band, ring	شايقا	system	سىستېما
benefactor	شەپقەتچى	systematic	سىستېمىلىق
affectionate	شەپقەتلىك	to have a tightening ache	سېقىرا - سېقىرا
individual, person	شەخس	stopwatch	سېكۇندۇمېر
private, personal	شەخسىي	to imbue, infiltrate, penetrate	سېك - سېك
distinction, honor	شەرەپ	to rub	سېلا - سېلا
honor and disgrace	شەرەپ - نومۇس	smooth, soft	سېلىق - سېلىق
glorious, honorable, privileged	شەرەپلىك	to smoothen	سېلىقلا - سېلىقلا
extract, juice	شەربەت	line	سىم
condition, qualification, stipulation	شەرت	symphony	سىمفونىيە
		symbol	سىمۋول

غ	conditional شەرتلىك
raid غارات	eastern شەرقىي
savage غالىجىرانه	to explain شەرىھلە -
victorious غالىب	Islamic law شەرىئەت
ideal غايە	form, pattern, type شەكىل
most, very, extremely غايەت	to form, take shape شەكىللەن -
aspiring غايىلىك	shaped, tangible شەكىللىك
west غەرب	ulceration شەلۋەردەش
western غەربىي	city, town, urban شەھەر
anger غەزەپ	bright شەھلا
to anger, put someone into غەزەپلەندۈر -	pornographic شەھۋانىي
rage	eroticism شەھۋانىيلىق
outrage غەزەپ - نەپەت	syringe شىپىرىس
victory غەلبە	that شۇ
eccentric, bizarre غەلىتە	(party) secretary شۇجى
concern غەمخورلۇق	secretariat شۇجىچۈ
chaos غەۋغا	be engaged in شۇغۇللان -
deviant, negative pronoun: non- غەيرىي	is that شۇكى
intangible غەيرىي ماددىي -	شۇڭلاشقا consequently, therefore, so
key گۈللۈك	شۇنچىۋالا so much, such a lot
flower bud غۇنچە	شۇنداق like that, such
to itch غىدىنقلا -	and, plus شۇنداقلا
to eat, dine غىزالان -	شۇندىن كېيىن after this time
ق	that شۇ
factor فاكىتور	branch شۆبە
fax machine, fax فاكس	fame, glory شۆھرەت
political policy, guiding principle فاڭجىن	to be vain شۆھرەتپەرەسلىك قىل -
Falun Gong فالۇن گۇمپىسى	poem شېئىر
surname, father's name فامىلە	cure, treatment شىپا
formula فورمىلا	clinic شىپاخانا
fund فوند	medicinal, curative شىپالىق
feudal فېئودال	state شىتات
Fluoride فستور	شېرىم قانداش مۇناسىۋەت collateral relative
French فىرانسۇزچە	company, corporation شىركەت
physics فىزىكا	juice شىرنە
film, movie فىلىم	complaint شىكايەت
ق	to complain, accuse شىكايەت قىل -
able, qualified قابىل	north شىمال
	northern شىمالىي

- Qazaq قازاق capable, competent, talented قاپلىق تىلىك
 Qazaq language قازاقچە sack, container, box قاپ
 to succeed قازان – bold قاپ يۈردەكلىك
 husk قاسراق row, line قاتار
 eyebrow قاش قاتارلىق
 jade قاشتاش as قاتارىدا
 to protect قاقلان – hard, severe, violent, rigorous, قاتتىق
 to remain, leave قال – strict, harshly
 backwardness قالاقلق قاتتىق دېتال
 disturbance, disorder قالايمىقانچىلىق قاتتىقلاشتۇرۇلغان
 to disturb, disrupt قالايمىقانلاشتۇر – layer, level قاتلام
 prison, jail, goal قاماق to attend, participate, take part قاتناش
 curfew قامال in
 to provide قامدا – قاتناش
 encyclopedia قامۇس قاتناش ۋاستىسى
 blood قان قاتناشقۇچى
 to bleed قانا – قاتۇر
 to satisfy قانائەتلەن – قاتىللىق
 satisfying قانائەتلىنەرلىك قاتچ – قاتچ
 wing قانات when قاجان
 to develop, launch قانات يىدۇر – قاجىلا
 channel قانال قار
 how much, how many قانچە قارا
 how, what kind of قانداق – قارا
 whatever قانداقتۇر scrutinize
 to satisfy, ensure قاندۇر – قارا
 bloody قانلىق قارا شېكەر
 law قانۇن قارا جەمئىيەت
 law and regulation, نىزام قارا نىيەت
 ordinance قاراخاننىيلار
 legal قانۇن – قارار قىل
 law and regulation, ئىنتىزام قانۇن – قاراشلىق
 law and order قارتخانا
 lawless, illegal, unlawful قانۇنسىز قارشى
 illegal element قانۇنسىز ئۇنسۇر قارشى قىل
 lawful, legal قانۇنلۇق قارلەيلىسى
 judicial, legal قانۇنىي قارىتا
 law, principle قانۇنىيەت قارىغۇلارچە
 guideline, rule, regulation قانۇندە قاز
 rule and regulation تۈزۈم قانۇندە قازا قىل

- randomly قەردىلسىز
 periodic, routine, fixed قەردىلىك
 loan, dept قەرز
 vow قەسەمنامە
 plot, conspiracy قەست
 deliberately, intentional قەستەن
 to conspire against قەست قىل -
 paper قەغەز
 castle قەلئە
 pen قەلەم
 soul قەلب
 cube sugar قەنت
 brave قەھرىمان
 very قەۋەت
 floor, storey, level قەۋەت
 multi-storied قەۋەتلىك
 where قەيە
 to receive, recruit, accept, قوبۇل قىل -
 welcome, absorb
 to receive قوبۇللا -
 rude قوپال
 weapon, arm قورال
 arms, weaponry قورال - ياراغ
 armed قوراللىق
 stomach قورساق
 to surround قورشاش -
 courtyard قورۇ
 to cook قورۇ -
 dish قورۇما
 to cause, arouse, stir, motivate, قوزغا -
 trigger
 two, pair قوش
 to add قوش -
 Mandarin duck قوشماق ئۆردەك
 neighbor قوشنا
 VAT قوشۇلما قىممەت بېجى
 added, additional, addendum, قوشۇمچە
 attached, supplementary
 subsidy قوشۇمچە پۇل
 army قوشۇن
- etiquette, custom قائىدە - يوسۇن
 rule-abiding قائىدە - يوسۇنلۇق
 to deviate قاي -
 re-, once again قايتا
 to return, go back, come back قايت -
 to return قايت كىر -
 feedback قايتما ئىنكاس
 re-, again قايتىدىن
 to return, reduce, respond, قايتۇر -
 diminish
 refrain قايتۇرما
 to cast aside قايرىپ قوي -
 which قايسى
 to lament قاينغۇر -
 to delude, brainwash, قايمۇقتۇر -
 bewilder
 boiled قايناق
 boiled water قايناقسۇ
 whirlpool قاينام
 to accept قايل بول -
 grave, tomb قەبرە
 cemetery قەبرىستانلىق
 ugly قەبىھ
 cruel قەبىھلىك
 resolutely, absolutely, strictly, firm قەتئىي
 no matter what قەتئىيىنەزەر
 to stand قەد كۆتۈر -
 until, till قەدەر
 pace, step, قەدەم
 to patronize قەدەم تەشرىپ قىل -
 to step into قەدەم قوي -
 step by step قەدەم - قەدەم
 synchronized قەدەملىك
 glass قەدەھ
 body, form قەدن
 dear, beloved قەدىردان
 to cherish قەدىرلە -
 ancient قەدىمكى
 forefathers قەدىمكىلەر
 ancient قەدىمىي

- Qurban Festival قۇربان ھېيىت
to build, reconstruct, establish قۇر –
dry قۇرغاق
knot قۇرلۇق
dry قۇرۇق
raisin قۇرۇق ئۈزۈم
assembly, congress قۇرۇلتاي
construction قۇرۇلما
construction, project, building, قۇرۇلۇش
structure, foundation
bird قۇش
ear قۇلاق
sand قۇم
desert قۇملۇق
nutrition قۇۋۋەت
to enhance, nurture, قۇۋۋەتلە –
strengthen
nutritive, nutritious قۇۋۋەتلىك
to pour قۇي –
sunlight قۇياش نۇرى
time قېتىم
this, time قېتىمقى
brother, sister, compatriot قېرىنداش
like brothers and sisters قېرىنداشلارچە
to be abused and قېقىنىدى – سوقۇندى بول –
trampled upon
matrix, template, pattern قېلىپ
to standardize قېلىپلاشتۇر
come on! [interjection when urging قېنى
or pressing someone]
[interjection when urging or pressing]
difficult قېيىن
difficulty قېيىنچىلىق
continent قىتئە
bank قىرغاق
Qirghiz قىرغىز
Qirghiz language قىرغىزچە
girl, daughter قىز
passionately, enthusiastic قىزغىن
warmly, cordially, dearly
- to protect, guard قوغدا –
to pursue, قوغلا –
bell قوغغۇراق
hand قول
massage قول بىلەن داۋالاش
craft ھۈنەر قول
craft, craftsmanship قول ھۈنەرۋەنچىلىق
to achieve, attain قولغا كەلتۈر –
to arrest قولغا چۈشۈر –
to bring inconve- قولايىسىزلىق تۇغدۇر –
nience
convenience, ease, easy قولايلىق
to facilitate قولايلىق يارات –
to advocate, corroborate قوللا –
support قوللاش
sympathize, support, recognize
to take measures, provide adopt, قوللان –
use, take action, employ, apply
guide, manual قوللانما
manuscript قوليازما
command قولماندىلىق
to spend a night قون –
corn قوناق
puppet قونچاق
to make someone spend the قوندۇر –
night
sheep قوي
to grow [hair, fingernails] قوي –
dense, thick قويۇق
to deepen قويۇقلاشتۇر –
box قۇتا
instigate, provoke, incite, seduce قۇترات –
to incite, instigate, قۇتراتقۇلۇق قىل –
to rescue, save قۇتقۇز –
auspicious قۇتلۇق
to make prosperous قۇدرەت تاپقۇز –
to install قۇراشتۇر –
mature, of age قۇرام
adult, adolescent قۇرامسىغا يەتكەن ئادەم
Koran قۇرئان

- workshop, enterprise كارخانا
with corridor كاريدورلۇق
to intervene – كاشلا قىل –
cactus كاكْتوس
short كالتە
calendar كالبندار
time measurement كالبندارچىلىق
mine كان
candidate كاندىدات
tile كاهش
kebab roaster كاۋاپچى
universe كائىنات
evening كەچلىك
to dispense, waive, pardon – كەچۈرۈم قىل –
celery كەرەپشە
professional كەسپى
harsh, drastic كەسكىن
decisiveness كەسكىنلىك
profession, enterprise, work, job, كەسپ
operation, industry
staff كەسپكار
majority, extensive, immense, all, كەڭ
widely, vast, whole
to be tolerant – كەڭ قورساق بول –
leniently كەڭچىلىك
breadth, width كەڭلىك
to come, arrive – كەل –
to cause, make happen, – كەلتۈرۈپ چىقار –
result in
flood كەلكۈن
future كەلگۈسى
seldom encountered, كەم ئۇچرايدىغان
rare
rare كەمدە – كەم
honest كەمتەر
lack, void كەمچىل
deficiency كەملىك
to lack of – كەملىك قىل –
village كەنت
to dress – كەي –
- absorbing قىزىقارلىق
hot قىزىق
to do [something] out of interest – قىزىق
hobby قىزىقىش
red قىزىل
paper padding قىستۇرما قەغەز
short قىسقا
to abbreviate – قىسقارت –
short, brief قىسقىچە
fate قىسمەت
some قىسمەن
part, section, military unit قىسىم
part, section قىسىملىق
to do – قىل –
gamble, gambling قىمار ئوينىما –
value قىممەت
precious قىممەتلىك
feature, appearance قىياپەت
ك
guarantee, security كاپالەت
to guarantee كاپالەت بەر –
guarantor كاپالەت بەرگۈچى
to guarantee كاپالەتلىك ئىش –
to guarantee, ensure, – كاپالەتلىك قىل –
give pledge, assure
pledge كاپالەتنامە
to guarantee كاپالەتنامە بەر –
capsule كاپسۇل
rugged كاتاك
huge, grand, great كاتتا
leader كاتتىۋاش
secretarial قاتىباتلىق
secretary كاتىپ
cadre كادىر
miracle كارامەت
inspection station كارانتىن پونكىتى
card كارتا
animated cartoon كارتون فىلىم
card كارتۇچكا

- grotesque كۆرۈمسىز
 outstanding كۆرۈنەرلىك
 scenery كۆرۈنۈش
 eye كۆز
 to pay attention كۆز تىك -
 to beautify, landscape كۆكەرت -
 vegetable, vegetal material كۆكتات
 to fight bravely, throw out كۆكرەك كەر -
 one's chest
 heart كۆڭۈل
 to be concerned, take care كۆڭۈل بۆل -
 lake كۆل
 area, surface, scale, dimension كۆلەم
 expanded, multi-faceted كۆلەملەشكەن
 bridge كۆۋرۈك
 to burn كۆي -
 arson كۆيدۈرۈش -
 to await كۈت -
 power, force, strength, vigor, ability كۈچ
 to become stronger, reinforce, كۈچە -
 play up
 to strengthen, bolster, كۈچەيت -
 reinforce, enhance
 active, powerful, strong كۈچلۈك
 struggle, strife كۈرەش
 to fight, struggle كۈرەش قىل -
 autumn كۈز
 enemy كۈشەندە
 kueshtae كۈشتە
 to abet, instigate, incite كۈشكۈرت -
 laughter, smile كۈلكە
 silver كۈمۈش
 sun, day كۈن
 during daytime كۈندۈز
 daily, everyday كۈندىلىك
 daily كۈنسىبىرى
 melody, tune كۆي
 to be guarantor كېپىل بول -
 night, evening كېچە
 must, have to كېرەك
- intoxication كەيپ ھەۋەس
 mood كەيپىيات
 mood, emotion كەيپ
 worldly pleasure كەيپ - ساپا
 cooperative كوپىراتىپ
 street كوچا
 code كود
 standard code كودلاش ئۆلچىمى -
 to dig كولا -
 collective كوللېكتىپ
 Communist Party كومپارتىيە
 computer كومپيوتېر
 Communism كوممۇنىزم
 Communist كوممۇنىستىك
 committee كومىتېت
 commissar كومىسسار
 كونا old
 control كونترول
 specific كونكرېت
 plan, intention كوي
 student in a training course كۇرسانت
 course كۇرۇس
 quadrat كۇۋادرات
 كۇۋاس kuwas
 to copy, photocopy كۆپەيت -
 many, abundant, multiple, often, كۆپ
 many, multi-, large
 many people, all of you كۆپچىلىك
 multiplication كۆپلەپ
 to support, raise كۆتۈر -
 كۆچمە mobile
 to relocate, copy, make copy كۆچۈر -
 copy, transcript كۆچۈرمە
 to watch, see, occur كۆر -
 to point out, refer to, focus on, كۆرسەت -
 show, indicate
 instruction كۆرسەتمە
 audio-visual كۆرسەتمىلىك
 elegant كۆركەم
 exhibition كۆرگەزمە

- barrack گازارما
 condom گاندوم
 ox tongue گاۋزبان
 talk, gossip گەپ - سۆز
 although گەرچە
 to combine into one گەۋدە
 to manifest, be embodied گەۋدىلەندۈر -
 (in)
 prominent, big گەۋدىلىك
 gram گرام
 colographic گولوگرافىك
 Kuomintang گومىنداڭ
 State Council گوۋۇيۈەن
 as if گويما
 group گۇرۇپپا
 criminal element, criminal گۇماندار
 suspect, suspect
 suspicious, doubtful گۇمانلىق
 testimony گۇۋاھلىق
 certificate گۇۋاھنامە
 to take hostage گۇرۇگە ئال -
 gem, jewel, treasure گۈھەر
 to give the smell of گۈپۈلدەپ پۇرا -
 rice گۈرۈچ
 beautiful گۈزەل
 to beautify گۈزەللەشتۈر -
 beautifying گۈزەللىك
 flower گۈل - گىياھ
 red loess گۈل ئەرمىنى
 diadem گۈلتاج
 flower bed گۈلشەن
 rose petal syrup گۈلقەنت
 to prosper, make prosperous, گۈللەن -
 flourish, make bloom
 residential area, floral, flower گۈللۈك
 pattern
 prosperity گۈللىنىش
 flower of the pomegranate tree گۈلنار
 dome گۈمبەز
 newspaper گېزىت
 waste كېرەكسىز
 illness, disease كېسەل
 to become ill - كېسەل بول -
 illness, sickness كېسەللىك
 assembly كېڭەش
 to expand, widen, grow - كېڭەيت -
 kilometer كېلومېتىر
 contracted كېلىشمىلىك
 contract كېلىشىمنامە
 menopause كېلىماكتېرىي
 clinical كېلىنىكلىق
 to waive كېمەيت -
 after كېيىن
 book كىتاب
 bookshop كىتابخانا
 early, young, childhood, small كىچىك
 pamphlet كىچىك گېزىتچە
 to make smaller كىچىكلەت -
 young ones كىچىكلەر
 to enter, include, put onto, - كىر -
 comprise, supply, join, put in, be
 within, visit, insert, incorporate into,
 go to
 crisis كىرىزىس
 to start, engage in - كىرىش -
 income كىرىم
 acid كىسلاتا
 personal كىشىلىك
 person, people كىشى
 classic كىلاسىك
 climate كىلىمات
 who كىم
 identification كىملىك
 movie, film كىنو
 card, permit كىنىشكا
 dress, clothing, attire كىيىم
 clothes - كېچەك كىيىم
 ك
 fuel, gas گاز

م	temperature گىرادۇس
educational, education مائارىپ	graph گىرافىك
wage, salary مائاش	emblem گېرېم
over, during مابەينى	German گىرمانچە
motor vehicle ماتورلۇق قاتناش ۋاستىسى	to have an illness, suffer – گىرپىتار بول –
material ماتىرىيال	from
mathematics ماتىماتىكا	cosmetic گىرىم بۇيۇم
to praise ماختا –	to use make-up – گىرىم قىل –
article ماددا	ل
material ماددى	laboratory لابوراتورىيەلىك
brand ماركا	laser لازېر
Marxism ماركسىزم	have to لازىم
Marxist ماركسىزىملىق	qualifying license لايىقەت گۇۋاھنامە
brand ماركىلىق	unqualified لايىقەتسىز
shrine مازار	qualified لايىقەتلىك
adequate ماس	qualification certificate لايىقەتنامە
to be suitable, in agreement – ماس كەل –	partner لايىق
with	marriage bureau لايىق تونۇشتۇرۇش مەركىزى
to accommodate ماسلاش –	layihە plan
to make in harmony, ماسلاشتۇر –	layihەلە –
harmonize, be in harmony, make	layihەلىگۈچى planner
compatible	to make shake – لەرزىگە كەل –
compatible ماسلاشقان	delight لەززەت
machine ماشىنا	delicious لەززەتلىك
writing, text ماقالە	nickname لەقەم
to obtain approval ماقۇللۇق ئال –	kite لەگلەك
site, abode ماكان	to curse لەنەت يىاغدۇر –
magnet ماگنىت	to be trustworthy لەۋزىدە تۇر –
magnetic ماگنىتلىق	lotus لەيلى
to walk, go on ماڭ –	sign board لوزۇنكا
Malay (language) مالاي تىلى	principle لۇشپەن
property مۈلۈك –	dictionary لۇغەت
chaos مالىمانچىلىق	lift لېفىت
financial مالىيە	lecture لېكسىيە
Chinese golden thread مامىران چىنى	but لېكىن
it is here, this مانا	cassette لېنتا
manta maker مانتىپەر	Leninism لېنىنىزم
craftsmanship, skill ماھارەت	to sway لىڭشىت –
skillful ماھىر	
nature ماھىيەت	

responsibility مەسئۇلىيەت	in fact مەھىيەتتە
pledge مەسئۇلىيەتنامە	oil, fat ماي
problem, something مەسىلە	beacon مایاك
for instance, e.g. مەسىلەن	investment مەبلەغ
operational, operating مەشغۇلات	to invest مەبلەغ سال –
famous مەشھۇر	investor مەبلەغ سالغۇچى
practice, training مەشىق	printing مەتبەئە
pride-deserving مەغرۇرلىنىشقا ئەرزىيدىغان	to force مەجبۇرلا –
tomb مەقبەرە	duty, obligation مەجبۇرىيەت
mausoleum مەقبەرەتلىك	secretly مەخپىي
purpose, intention مەقسەت	to be kept secret مەخپىي ساقلا –
school مەكتەپ	secret مەخپىيەتلىك
forever never مەڭگۈ	professional, special مەخسۇس
permanent مەڭگۈلۈك	creature مەخلۇق
ointment مەلھەم	to support مەدەت بەر –
data مەلۇمات	civil, cultural, civilized مەدەنىي
to inform, report, make مەلۇم قىل –	civilization, cultural, culture مەدەنىيەت
known	civilized مەدەنىيەتلىك
princess مەلىكە	civilization, cultural, civility مەدەنىيلىك
country مەملىكەت	to praise مەدھىيەلە –
nation-wide, national مەملىكەتلىك	center مەركەز
[public] officers مەمۇر	to centralize مەركەزلەشتۈر –
executive مەمۇرىي	one-center مەركەزلىك
meaning مەنە	central مەركىزىي
source مەنبە	pearl مەرۋايىت
interest, benefit مەنپەئەت	lover of knowledge مەرىپەتپەرۋەر
to benefit مەنپەئەتلەن –	education مەرىپەتچىلىك
scenery مەنزىرە	delicious مەززىلىك
scenic area مەنزىرە رايون	mentioned مەزكۇر
rank مەنسەپ	period, time مەزگىل
sperm مەنى	content مەزمۇن
cultural, moral مەنىۋى	meaningful مەزمۇنلۇق
to prohibit مەنئىي قىل –	maezhaeb مەزھەپ
neighborhood مەھەللە	prostate مەزى بېزى
to deprive مەھرۇم قىل –	mosque مەسچىت
product مەھسۇلات	consult, council, advice, مەسلىھەت
Sharia Court مەھكىمەئىي شەرىئى	consultation
to surge مەۋج ئۇر –	advisor مەسلىھەتچى
existence مەۋجۇت	responsible مەسئۇل
to exist مەۋجۇت بول –	be responsible for مەسئۇل بول –

to consolidate, reinforce	مۇستەھكەملە	way	مەنشەت
muscle	مۇسكۇل	bar	مەيخانا
Muslim	مۇسۇلمان	square, station, field	مەيدان
subscriber	مۇشتەرى	mu	مو
this	مۇشۇ	motorbike	موتوسكىلت
this	مۇشۇنداق	model	مودىل
a series of suites or song cycles	مۇقام	Monghul	موڭغۇل
cover	مۇقاۋا	plenty, abundant, rich	مول
sacred	مۇقەددەس	to behave towards, treat	مۇئامىلە قىل
before	مۇقەددەم	deputy	مۇئاۋىن
fixed, stable, reliable, permanent	مۇقىم	facility	مۇئەسسەسە
to stabilize	مۇقىملا	certain	مۇئەييەن
stability, stabilization	مۇقىملىق	specialist	مۇتەخەسسس
permanent	مۇقىملاشتۇرۇلغان	most	مۇتلەق
bonus [premium], gratification	مۇكاپات	to embody	مۇجەسسەملە
to be rewarded	مۇكاپاتلا	to defend (protect)	مۇداپىئە كۆر
perfect, completely, complete	مۇكەممەل	to defend against	مۇداپىئەلەن
waiter	مۇلازىم	time	مۇددەت
task, service	مۇلازىمەت	head	مۇدىر
to provide service	مۇلازىمەت قىل	to appeal	مۇراجەت قىل
waiters serving food	مۇلازىمەتچى	appeal	مۇراجىئەتنامە
may be, likely	مۇمكىن	ritual, ceremony	مۇراسىم
possibility	مۇمكىنچىلىك	to coordinate, compromise	مۇرەسسە قىل
monastery	مۇناستىر	complex complicated	مۇرەككەپ
corresponding, related, suitable	مۇناسىپ	complexity	مۇرەككەپلىك
relationship, relation	مۇناسىۋەت	disciple	مۇرىت
to get in contact	مۇناسىۋەتلەش	music	مۇزىكا
relevant, related to	مۇناسىۋەتلىك	with music	مۇزىكىلىق
related, concerning		museum	مۇزىيخانا
wonderful, excellent	مۇنەۋۋەر	museum	مۇزىيى
minbar	مۇنبەر	game	مۇسابىقە
as follows	مۇنداق	course	مۇساپە
it can be said that	مۇنداقچە ئېيتقاندا	refugee	مۇساپىر
protection	مۇھاپىزەت	range	مۇساپىلىك
emigrant	مۇھاجىر	to confiscate	مۇسادىرە قىل
discussion	مۇھاكىمە	independent, independently	مۇستەقىل
to deliberate	مۇھاكىمە قىل	independently, قىللىق	مۇستەقىللىق
love	مۇھەببەت	independence	
to have early courtship	مۇھەببەتلەش	staunchly, strong	مۇستەھكەم
environment	مۇھىت	consolidated, firm	

nationality مىللەت	important مۇھىم
militant مىللىتارىست	performance, success مۇۋەپپەقىيەت
ethnic, national مىللىي	successful مۇۋەپپەقىيەتلىك
ethnic, national مىللىيچە	to win – بول – مۇيەسسەر بول
million مىليون	miracle مۆجىزە
minute مىنۇت	deadline مۆھلەت
ministry مىنىستىرلىق	difficulty مۇشكۈلۈك
ن	ownership (owned) مۈلۈكچىلىك
to destroy – نابۇت قىل –	metal مېتال
incorrect ناتوغرا	meter مېتىر
negative, bad, evil, badly ناچار	meter (metric) مېتىرلىق
song ناخشا	incisively مېتىرلىق
ignorant نادان	cerebral مېڭە
ignorance نادانلىق	melody مېلودىيە
outstanding نادىر	mineral مېنرال
appeal نارازىلىق ئەرژ خەت	affectionate مېھرىبان
supervision, inspection نازارەت	ginseng مېھرىگىياھ
to supervise, monitor – نازارەت قىل –	hotel مېھمانخانا
inspect	hotel مېھمانساراي
monitor نازارەت قىلغۇچى	warmth and loving مېھىر – شەپقەت
supervision, inspection نازارەتچىلىك	kindness, love
graceful نازاھەتلىك	fruit مېۋە
to flirt, be coquettish – نازلان –	orchard مېۋىلىك باغ
alias نام	methadone مېتىن
prayer ناماز	disabled, handicapped مېيىپ
to appear – نامايان بول –	the dead مېيىت
to show, display – نامايان قىل –	funeral prayer ناماز مېيىت
demonstration, demonstrating نامايىش	disposition مىجەز
to demonstrate – نامايىش قىل –	mechanism مىخانىزم
destitute, poor نامرات	inheritance, heritage, legacy مىراس
poverty نامراتلىق	to inherit – مىراس قىل –
nominee, candidate نامرات	nature مىزاج
anonymous نامسىز	quantity مىقدار
entitled, named, name ناملىق	microphone مىكروفون
inappropriate نامۇۋاپىق	microbe مىكروب
extremely, very, big ناھايىتى	to disinfect – مىكروپىسىزلاندۇر –
unfair ناھەق	micro مىكرو
county ناھىيە	thousand مىڭ
county (adj.) ناھىيەلىك	A.D. مىلادى
	A.D. مىلادىيە

normative نورمىلىق	singing ناۋا
number نومۇر	if ئاۋادا
number نومۇرلۇق	baker ئاۋاي
disgrace, shame نومۇس	bakery ئاۋايخانا
dishonorable نومۇسسز	benefit نەپ
address نۇتۇق	measurement word for persons نەپەر
light نۇر	breathing نەپەس
many نۇرغۇن	elegantly, delicate نەپەس
many, numerous نۇرغۇنلىغان	compensation نەپىقە
edition, copy نۇسخا	result نەتىجە
scanner نۇسخا ئالغۇ	fruitfully نەتىجىلىك
location issue نۇقتا	some, a few, several, few نەچچە
special, key, in focus, punctual, نۇقتىلىق	where نەدىن
main	form نەرسە
viewpoint نۇقتىنەزەر	to focus one's attention on نەزەر سال -
to tarnish نۇقسان يەتكۈز -	theory نەزەرىيە
zero نۆل	to eat naezir foods نەزىر يە -
recently, at present, now نۆۋەتتە	mourning arrangement, چىراغ نەزىر -
duty نۆۋەتچىلىك	naezir-chiragh ritual
to rotate نۆۋەتلەش -	to publish, issue نەشر قىل -
measure word for times (the 6th, نۆۋەتلىك	publication, publishing house, نەشرىيات
the 7th)	press
nerve نېرۋا	decorator نەققاش ئۇستا
oil region نېفىتلىك	pattern, image نەقىش
drink نېمەت	moisture نەملىك
German language نېمىسچە	example نەمۇنە
what نېمىگە	model نەمۇنچى
rule, regulation, ordinance نىزام	model نەمۇنلىك
regulation نىزامنامە	grandchildren نەۋرە
proportion, proportion نىسبەت	tube نەپچە
concerning نىسبەتەن	authority نوپۇز
aim, target, goal نىشان	well-reputed نوپۇزلۇق
marriage نىكاھ	population نوپۇس
married person نىكاھلانغۇچى	note نوتا
second hand نىمكەش	normal نورمال
intention نىيەت	abnormal, abnormally نورمالسىز
ھ	abnormality نورمالسىزلىق
need, necessary ھاجەت	to normalize, regulate نورماللاشتۇر -
not necessary, unnecessary ھاجەتسىز	normalized نورماللاشقان
	normality نورماللىق

- different, every kind of ھەرخىل
 no matter which, every, ھەرقانداق
 whatever, any kind of
 whatever, every, all ھەرقايسى
 every day ھەركۈنى
 never ھەرگىز
 anytime ھەرۋاقت
 act, movement, behavior, ھەرىكەت
 action, activity
 moving ھەرىكەتچان
 honey ھەسەل
 contribution ھەسسە
 to contribute ھەسسە قوش
 luxurious ھەشەمەتلىك
 to charge ھەق ئال
 free, freely ھەقسىز
 justice, righteousness ھەققانىيەت
 fairness ھەققانىيلىق
 fee-paying ھەقلىق
 truth ھەقىقەت
 truly ھەقىقەتەن
 true, truly ھەقىقىي
 and ھەم
 and ھەمدە
 partner, companion ھەمراھ
 to cooperate ھەمكارلاش
 all ھەممە
 to drive, reduce, drive out ھەيدە
 to urge ھەيدەكچىلىك قىل
 to astonish ھەيران قالدۇر
 menstruation ھەيز
 menopause ھەيز توناش مەزگىلى
 intimidation ھەيۋە
 magnificence ھەيۋەت
 magnificent ھەيۋەتلىك
 to evaporate, exhale ھوردا
 enjoyment ھوزۇر
 to enjoy ھوزۇرلان
 revenue ھوسۇل
 watchful ھوشيار
- hajji (someone who has made the ھاجى
 pilgrimage to Mecca)
 phenomenon, event ھادىسە
 heat ھارارەت
 liquor, alcohol ھاراق
 fatigue ھارغىنلىق
 at present today ھازىر
 present, in the present, modern, ھازىرقى
 contemporary
 till the present ھازىرغىچە
 to prepare, fulfill ھازىرلا
 formation ھاسىل
 to create, have, achieve ھاسىل قىل
 to insult ھاقارەت قىل
 condition ھال
 plaintiff ھال ئېيتقۇچى
 comfort (welfare) ھالاۋەت
 state ھالەت
 ring, procedure ھالقا
 to go around, pass ھالقا
 affluent ھاللىق
 pregnant, pregnant woman ھامىلىدار
 pregnancy ھامىلىدارلىق
 guardian ھامىيە
 air, weather ھاۋا
 to delegate ھاۋالە قىل
 airy ھاۋالىق
 alive, life ھايات
 life ھاياتلىق
 emotion ھاياجان
 animal ھاياۋانات
 week ھەپتە
 even ھەتتا
 pilgrimage to Mecca ھەج
 perversely ھەدەپ
 Hadith ھەدىس
 ھەر
 every each ھەربىر
 military ھەربىي
 letter ھەرپ

- story ھېكايە
 terminalia chebula ھېلىلە
 to smell ھىدلا -
 to give support ھىمايە قىل -
 to close tightly ھىم ئەت -
 ئو
 image character ئوبراز
 vivid ئوبرازلىق
 prefecture ئوبلاست
 prefecture (adj.) ئوبلاستلىق
 trade ئوبوروت
 to circulate ئوبوروت قىل -
 target, coverage, objectively ئوبېيىكت
 to aim at ئوبېيىكت قىل -
 optic ئوپتىك
 operation, surgery ئوپېراتسىيە
 fire ئوت
 to commit arson ئوت قوي -
 to light a fire ئوت ياق -
 ardent ئوت - يۈرەك
 medium, middle ئوتتۇرا
 average ئوتتۇرىچە
 to convey ئوتتۇرىغا قويماق -
 open, public, bright ئوچۇق
 overtly ئوچۇق - ئاشكارا
 group ئوچۇم
 the same, as ئوخشاش
 to be surrounded, wrap ئورا -
 wrap ئورالما
 common, commonly, shared ئورتاق
 together
 to share ئورتاق ئىشلەت -
 palace ئوردا
 madder ئوردان
 Urdu ئوردۇ
 branch, institution, agency, ئورگان
 authority
 forest ئورمان
 forestry ئورمانچىلىق
 vigilance ھوشيارلىق
 right ھوقۇق
 to have the right to, legal ھوقۇقلۇق
 yard, homestead ئارام
 notification document ھۆججەت
 guarantee, work ھۆددە
 to assume ھۆددىگە ئال -
 respect ھۆرمەت
 to respect ھۆرمەت قىل -
 to respect ھۆرمەتلە -
 esteemed ھۆرمەتلىك
 calligraphy ھۆسنسخت
 to judge ھۆكۈم قىل -
 government ھۆكۈمەت
 ruler ھۆكۈمران
 to reign ھۆكۈمرانلىق قىل -
 moist ھۆل
 moistness ھۆللۈك
 craft, art, skill ھۈنەر
 craftsmanship ھۈنەرۋەنچىلىك
 no ھېچقانداق
 account ھېسابات
 to calculate, count ھېسابلا -
 calculator ھېسابلىغۇچ
 to realize, experience, ھېس قىل -
 feel
 sympathy ھېسداشلىق
 feeling ھېسسىيات
 to judge ھۆكۈم قىل -
 moist ھۆل
 moistness ھۆللۈك
 craft, art, skill ھۈنەر
 craftsmanship ھۈنەرۋەنچىلىك
 no ھېچقانداق
 account ھېسابات
 to calculate, count ھېسابلا -
 calculator ھېسابلىغۇچ
 to realize, experience, feel ھېس قىل -
 sympathy ھېسداشلىق
 feeling ھېسسىيات

- comprehensively, ئومۇمىيۈزلۈك
 conscientiously, comprehensive
 thought ئوي
 to engrave ئوي -
 to fabricate ئويدۇر -
 to think, think about, ئويلا -
 thought ئويلىنىش
 unevenness ئويىمان - دۆڭلۈك
 to play ئوينا -
 game ئويۇن
 toy ئويۇنچۇق
 ئۇ
 to succeed ئۇتۇق قازان -
 to strangle, eliminate ئۇجۇقتۇر -
 to meet ئۇچرا -
 who have been in contact ئۇچراشقۇچى
 speedy ئۇچقاندىك
 message, information ئۇچۇر
 fanatical ئۇچىغا چىققان
 continuously, continuous, consecutive ئۇدا
 to gush forth ئۇرغۇ -
 fighting, war ئۇرۇش
 to fight ئۇرۇش -
 seed ئۇرۇق
 descendant ئۇرۇق - ئەۋلاد
 relative ئۇرۇق - تۇغقان
 to attempt ئۇرۇن -
 to prolong, extend ئۇزارت -
 long ئۇزاق
 ئۇزۇن
 long awaited ئۇزۇندىن بۇيان
 tricky ئۇستاتلىق
 master ئۇستاز
 dancer ئۇسسۇلچى
 pattern, style ئۇسلۇب
 method, kind ئۇسۇل
 suddenly ئۇشتۇمتۇت
 trivial ئۇششاق
 to announce ئۇقتۇر -
 forest ئورمانلىق
 to install ئورنات -
 thin ئورۇق
 to slim ئورۇقلا -
 place, establishment, office, site, ئورۇن
 space, unit seat, institution, region
 to perform, set up, locate, ئورۇنلا -
 complete
 to schedule, set up, assign, ئورۇنلاشتۇر -
 set, arrange
 to nurture ئوزۇق بول -
 to eat ئوزۇقلان -
 nutrition ئوزۇقلىق
 stealing ئوغرىلىق
 son, boy ئوغۇل
 ئوق - دورا arms and ammunition
 to receive education, read, study, ئوقۇ -
 learn
 to teach ئوقۇت -
 teacher ئوقۇتقۇچى
 student ئوقۇغۇچى
 injection ئوكۇل
 to inject ئوكۇل ئۇر -
 front ئوك
 to repair ئوكشا -
 ئوڭۇشلۇق successfully, smooth successful
 ئولتۇر - to stay sit
 ئولتۇراق residential housing
 ئولتۇراقلاش - to reside
 ئولتۇرغۇچى resident
 ئولتۇرۇشلۇق residing in
 ئۇللىق prime
 ئومۇم public
 ئومۇمەن in general, by and large, any
 ئومۇملاشتۇر - to disseminate
 to popularize
 ئومۇملاشقان popular
 ئومۇمىي total, entire, overall, plenary
 general, whole
 ئومۇمىيلىق the whole

- growth ئۆسۈپ يېتىلىش
to improve, promote, raise – ئۆستۈر
tumor ئۆسمە
adolescent ئۆسمۈر
interest ئۆسۈم
plant, vegetal, herbal ئۆسۈملۈك
a religious tax ئۆشۈرە – زاكات
tithes ئۆشۈرەت
instructor, teacher ئۆگەتكۈچى
to learn – ئۆگەن
learner ئۆگەنگۈچى
to fade, pale – ئۆك
to die – ئۆل
to diminish, assassinate, kill – ئۆلتۈر
regular, norm, standard ئۆلچەم
special-size, standard ئۆلچەملىك
province ئۆلكە
victim (dead person) ئۆلگۈچى
funeral ئۆلۈم – يېتىم
group, troupe ئۆمەك
life ئۆمۈر
life-long ئۆمۈرلۈك
house ئۆي
household furniture ئۆي – بساتلىرى
ئۆي – زېمىن ۋاسىتىچىلىك شىركىتى
real-estate agency
landlord ئۆي ئىگىسى
ئۈ
to, for the sake of, for ئۈچۈن
pick to – ئۈز
constantly, continuous, ئۈزلۈكسىز
constant
to cut – ئۈزۈپ تاشلا
ring ئۈزۈك
vine, grape ئۈزۈم
top ئۈست
covered from above ئۈستى يېپىقلىق
to take upon oneself – ئۈستىگە ئال
equipment, appliance, device ئۈسكۈنە
- announcement ئۇقتۇرۇش
great ئۇلۇغ
prime ئۇلۇق
to forget – ئۇنتۇ
otherwise ئۇنداق بولمىغاندا
degree ئۇنۋان
comprehensively, universal, ئۇنىۋېرسال
comprehensive
to massage – ئۇۋىلا
ئۇيغۇرچە Uyghur
to be compatible, be – ئۇيغۇن كەل
in compliance, conform, be in
accordance with
to conform, be in – ئۇيغۇنلاشتۇر
accordance with
numbness ئۇيۇشۇش
to organize, conduct – ئۇيۇشتۇر
union ئۇيۇشما
ئۆ
lung ئۆپكە
to teach, pass – ئۆت
process ئۆتكەل
transparency ئۆتكۈزۈشچانلىق
to borrow – ئۆتنە ئال
immortal ئۆچمەس
hostility hatred ئۆچمەنلىك
custom tradition ئۆرپ – ئادەت
duck ئۆردەك
on one's own authority ئۆز بېشىمچىلىق
with each other, mutual ئۆزئارا
on one's own account, ئۆزئالدىغا
independent
Uzbek ئۆزبېك
to transform, change – ئۆزگەر
specially ئۆزگىچە
myself ئۆزۈم
himself, themselves ئۆزى
to grow – ئۆس
confused rumor سۆز ئۆسەك

- to be destroyed – ۋەيران بول –
body ۋۇجۇد
bike ۋېلسپىت
vitamin ۋىتامىن
conscience ۋىجدان
video ۋىدېئو
virus ۋىرۇس
visa ۋىزا
district ۋىلايەتلىك
sign board ۋىنسىكا
- ئى
preferential, privileged ئېتىبار
to pay special attention to, – ئېتىبار بەر –
attach importance to
to adhere – ئېتىراپ قىل –
to receive – ئېتىراپ قىلىشىغا ئېرىش –
acknowledgement
recognized ئېتىراپ قىلىنغان
belief ئېتىقاد
to believe in a religion – ئېتىقاد قىل –
believer ئېتىقادچى
believing ئېتىقادلىق
preparation ئېتىلاش
to feel sorry – ئېچىن –
miserable ئېچىنشىلىق
to open – ئېچىۋەت –
to dissolve – ئېرىت –
to earn – ئېرىش –
seducing ئېزىقتۇرىدىغان
elegant, nice, excellent, superior, ھېسىل
sublime
growth ئېشىش
to surpass, heighten, – ئېشىپ كەت –
exceed, increase, be more than,
surpass
redundant ئېشىنچا
serious, heavily, severely, bad, heavy ئېغىر
restrained – بېسىق
seriousness, gravity ئېغىر – يېنىكىلىك
- ئۆلگە
to be an example – ئۆلگە بول –
audio-visual ئۇن – سىن
cassette ئۇنىۋالغۇ لېنتا
effectiveness ئۇنۇم
effectively valid ئۇنۇملۇك
- ۋ
loyalty ۋاپا
death ۋاپات
loyal ۋاپادار
bank (of a river) ۋادا
leaflet ۋاراقچە
to turn a page – ۋاراقلا –
to inherit, receive – ۋارىسلىق قىل –
inheritance, carry on
ۋاز (كەچكەن) renunciation
ۋەز ئېيت – to preach
ۋەزىپە task
ۋەزىيەت, circumstance, condition,
situation
ۋاستە, tool means, tool
ۋاستىچى broker
ۋاقتىدا in time
ۋاقىت time period
ۋاقتىلاندىرۇر – to let know
ۋاقتىلىق provisional, temporary
ۋاكالىتەن on behalf of, representation
ۋاكۇم vacuum
ۋە and
ۋەتەن motherland country
ۋەتەنپەرۋەر nationalist, patriotic
ۋەتەنپەرۋەرلىك patriotic
ۋەدە pledge
ۋەدە بەر – to promise
ۋەدىنامە pledge
ۋەقە matter, act, event
ۋەكىل representative, delegation
ۋەكىل خاراكتىرىگە ئىگە representative
ۋەكىللىك representative

- European ياۋروپادىكى ئىتتىپاقداش دۆلەتلەر
 Union countries
 to unite, be in harmony – ئىتتىپاقلاش
 harmony, solidarity, unity ئىتتىپاقلىق
 to push – ئىتتىرىش
 to create, compose – ئىجاد قىل
 opus ئىجادىيەت
 to permit, be given – ئىجارە بېرىل
 permission
 permit ئىجازەت
 certificate ئىجازەتنامە
 social ئىجتىمائىي
 social interaction ئىجتىمائىي ئالاقە
 to sociology ئىجتىمائىيەت
 to make become – ئىجتىمائىيلاشتۇر
 socially active
 to apply, carry out, – ئىجرا قىل
 implement, realize, put into, fulfill
 to drink – ئىچ
 inside ئىچى
 internal ئىچكى
 inland ئىچكىرى
 drink ئىچمەك
 specialist ئىختىساسلىق
 involuntarily ئىختىيارسىز
 voluntarily ئىختىيارلىق
 useful talent ئىختىساس ئىگىسى
 compactly ئىخچام
 agency, office, administration ئىدارە
 to rule, manage – ئىدارە قىل
 idea ئىدىيە
 mental ئىدىيىۋى
 determination, will ئىرادە
 hereditary ئىرسىي
 trace ئىز
 adherent successor ئىزباسار
 to leave traces – ئىز قالدۇر
 along consistently, continuously ئىزچىل
 all
 consistently ئىزچىل تۈردە
- to make even more difficult ئېغىرلا
 weight ئېغىرلىق
 cap mouth ئېغىز
 to talk about – ئېغىز ئاچ
 to taste – ئېغىز تەگ
 orally ئېغىزچە
 from mouth to mouth ئېغىرغا
 screen ئېكران
 export ئېكسپورت
 high ئېگىز
 height ئېگىزلىك
 notification, announcement ئېلان
 to put up notices – ئېلان چاپلا
 to announce, inform, – ئېلان قىل
 promulgate
 e-mail ئېلخەت
 electrical ئېلېكتر
 electronic ئېلېكترون
 electronic ئېلېكترونلۇق
 clearly, pronounced, clear ئېنىق
 to identify, clarify – ئېنىقلا
 respect ئېھتىرام
 deliberation ئېھتىياچانلىق
 accidentally ئېھتىياتسىزلىق
 need requirement ئېھتىياج
 necessary ئېھتىياجلىق
 to sing, mention, reveal, say, stress – ئىيت
 ئى
 donation ئىئانە
 to collect donation – ئىئانە توپلا
 to donate – ئىئانە قىل
 place for worship ئىبادەتخانا
 etcetera, also: emphasizing ئىبارەت
 postposition
 expression ئىپادە
 to express indicate reflect – ئىپادىلە
 pride ئىپتىخار
 original ئىپتىدائىي
 solidarity, unity ئىتتىپاق

- laid-of ئىشسىزلىق
 swelling ئىششىق
 to work, perform, produce, ئىشلە -
 construct, do
 to make ئىشلەپچىقار -
 manufacturer ئىشلەپچىقارغۇچى
 to be used for, be applicable ئىشلەت -
 user ئىشلەتكۈچى
 professional ئىشلەمچى
 door ئىشك
 economical, economic ئىقتىسادىي
 function level, capability, ability ئىقتىدار
 functional ئىقتىدارلىق
 financing, economy ئىقتىساد
 to economize ئىقتىسادچانلىق بول -
 exploitation ئىكسىپلاتاتسىيە
 both ئىككىلا
 ecological ئىكولوگىيەلىك
 to have ئىگە بول -
 without parents or relatives ئىگە - چاقسىز
 ownership, owning ئىگىدارچىلىق
 to have information, ئىگىلە -
 comprehend, understand, account
 for, assess, investigate, know
 economic progress, economic ئىگىلىك
 sovereignty ھوقۇق
 theology ئىلاھىيەت
 grace ئىلتىپات
 to pray ئىلتىجا قىل -
 application ئىلتىماس
 applicant ئىلتىماس قىلغۇچى
 to apply, submit ئىلتىماس قىل -
 excellent outstanding, advanced ئىلغار
 to accelerate ئىلگىرى سۈر -
 advancement سۈرۈلۈش
 successively كېيىن بولۇپ
 before ئىلگىرىكى
 to make progress ئىلگىرىلە -
 progressive ئىلگىرىلەش
 loving (warm) ئىللىق
 consistently ھالدا
 to implement ئىزچىلاشتۇر -
 to trace, find ئىزدە -
 to search, probe into ئىزدەن -
 investigator ئىزدەنگۈچى
 dignity ھۆرمەت
 to love ئىززەتلە -
 trace ئىزنا
 evidence, proof ئىسپات
 certificate ئىسپاتنامە
 sperm ئىسپىرما
 statistic ئىستاتىستىكا
 glass ئىستاكان
 station ئىستانسى
 esthetical ئىستېتىك
 to buy ئىستېمال قىل -
 consumer ئىستېمالچى
 future ئىستىقبال
 style ئىستىل
 to waste ئىسراپ قىل -
 hot ئىسسىق
 hot-natured, heat ئىسسىقلىق
 Islam ئىسلام
 Islamic ئىسلامىيەت
 to innovate ئىسلاھ قىل -
 reform ئىسلاھات
 to reform ئىسلاھات قىل -
 name ئىسىم
 named ئىسىملىك
 event, affair, deed, matter ئىش
 achievements ئىش - ئىزلىرى
 action ئىش - ھەرىكەت
 to trust, believe ئىشەن -
 reliability, trust ئىشەنچ
 reliable ئىشەنچلىك
 pants ئىشتان
 to be interested in ئىشتىياق باغلا -
 worker ئىشچى
 office ئىشخانا
 laid-of worker ئىشسىز

ي	warm ئىلمان
Japanese ياپونچە	scientific ئىلمىي
accommodation ياتاق	institution ئىلمىي جەمئىيەت
to lie يات -	knowledge ئىلىم
to marry ياتلىق بول -	science ئىلىم - پەن
a party branch ياچىيىكا	building ئىمارەت
well ياخشى	faith ئىمان
to love ياخشى كۆر -	import ئىمپورت
to improve ياخشىلا -	examination ئىمتىھان
core يادرولۇق	privilege ئىمتىياز
to remember ياد ئەت -	signature ئىمزا
to memorize يادلا -	to sign ئىمزالا -
cultural monument, cultural يادىكارلىق	signed ئىمزالىق
relics	as much as possible ئىمكانقەدەر
to support يار - بۆلەك بول -	adequate ئىمكانىيەتلىك
to attain, create يارات -	spelling ئىملا
help ياردەم	immunity ئىممۇنىتېت
assistant ياردەمچى	amicable, friendly, harmonious ئىناق
to help ياردەملەش -	harmony ئىناقلىق
brilliantly, bright يارقىن	valid ئىناۋەتلىك
to be injured, wounded يارىلان -	validity period ئىناۋەتلىك ۋاقىت
summer ياز	cow ئىنەك
to write ياز -	very great, extremely, awfully, ئىنتايىن
written يازما	extreme
to make ياسا -	intonation ئىنتوناتسىيە
to make ياسان -	internet ئىنتېرنېت
youth young, young, man, old ياش	law ئىنتىزام
adolescent ئۆسمۈر	disciplined ئىنتىزامچان
to live ياشا -	to aspire ئىنتىل -
to become young ياشار -	meticulous ئىنچىكە
to rejuvenate, make young ياشارت -	meticulously ئىنچىكىلىك
rejuvenating ياشارتقۇچى	index ئىندېكس
youth ياشلىق	humanity human ئىنسانىيەت
fatty ياغ	revolution ئىنقىلاب
wood, wooden ياغاچ	revolutionary ئىنقىلابچى
carpenter ياغاچچى	to report, inform ئىنكاس قىل -
carpentry ياغاچچىلىق	English language ئىنگلىزچە
shawl, veil ياغلىق	institute ئىنستىتۇت
remote ياقا - يۇرت	to open ئېچىۋەت -
to uphold ياقلا -	

- to conceal, hide – يوشۇر – ياكى
secretly, concealed, secret, يوشۇرۇن
hidden
widely يوغان
to eliminate – يوقات
to call upon – يوقلا –
way, road يول
to allow – يول قوي –
comrade يولداش
to adopt – يولغا قوي –
to transfer, refer, upload, passed on – يوللا –
mail يوللانما
passenger يولۇچى
to wash, cleanse – يۇ –
centre, motherland, home town, يۇرت
territory, place
to catch, transmit, infect – يۇق –
above يۇقۇرىقى
to infect, get – يۇقۇملان –
infected person يۇقۇملانغۇچى
infectious يۇقۇملۇق
higher, high, maximum, great, يۇقىرى
authority
to improve, raise high – يۇقىرى كۆتۈر –
wool يۈك
tamarisk يۇلغۇن
soft يۇمران
soften – يۇمشات –
to soft يۇمشاق
Unicode يۇنسىكود
cough يۆتەل
to cough – يۆتەل –
to move, transfer, relocate, – يۆتكە –
change
support – يۆلە –
way يۆنلىشىشكە
yuaen يۈەن
heart يۈرەك
to implement – يۈرگۈز –
series, set, issue يۈرۈش
- or ياكى
walnut ياغاق
to resonate – ياغرا –
loud ياغراق
bare-headed يالاغباش
lying, fake, false يالغان
only يالغۇز
brilliant يالغۇنلۇق
inflammation ياللۇغ
to infect, irritate – ياللۇغلان –
bad, evil يامان
to make things worse – يامانلاشتۇر –
to contradict – يان –
to diminish – ياندۇر –
mobile phone يانفون
ferocious ياۋۇزلارچە
fake propaganda يالغان – ياۋۇنداق گەپ
meadow يايلاق
pavement business يايما تىجارەت
to eat – يە –
to reach – يەت –
enough يەتكۈدەك
to convey, reach – يەتكۈز –
land area يەر
underground يەرئاستى
basement يەرئاستى ئۆي
local يەرلىك
kindergarten يەسلى
individual يەككە
conclusion يەكۈن
to defeat, win – يەك –
to ease – يەڭگىلەت –
bait يەمچۈك
also يەنە
Judaism يەھۇدى دىن
skirt يوپىكا
iodine يود
iodized يودلۇق
to shine, illuminate – يورۇت –
bright يورۇق

- to be close – يېقىنلاش
 new – يېڭى
 to update, renew – يېڭىلا
 to innovate, create – يېڭىلىق يارات
 food – يېمەكلىك
 right nearby – يېنىدىلا
 to decrease, reduce – يېنىكلە
 thread – يىپ
 silk – يىپەك
 shawl – يىپىنچا
 (people) without relatives – يىتىم
 far, away, long – يىراق
 to widen – يىراقلاشتۇر
 to collect – يىغ
 to assemble, concentrate, gather – يىغىل
 gathering – يىغىلىش
 meeting – يىغىن
 to wither, wilt – يىگىل
 year – يىل
 root – يىلتىز
 to root – يىلتىز تارت
 annual, year – يىللىق
- supplementary – يۈرۈشلۈك
 to face, face up to, expand – يۈزلەن
 transport station – يۈك يۈتكەش پونكىتى
 viscosity – يېپىشقاقلىق
 covered – يېپىقلىق
 sufficiently, sufficient, enough, adequate – يېتەرلىك
 adequate – يېتەرلىك
 guiding – يېتەكچى
 to assist, guide, direct, be under the guidance of – يېتەكچىلىك قىل
 to give guidance, lead, guide, assist – يېتەكلە
 assist – يېتەكلە
 to nurture – يېتىشتۈر
 to train – يېتىلدۈر
 orphanage – يېتىملەر مەكتىپى
 half – يېرىم
 hamlet – يېزا
 agricultural – يېزا – ئىگىلىك
 text, script – يېزىق
 green – يېشىل
 melodic, gentle – يېقىملىق
 close, recently – يېقىن

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