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**A STUDY ON “KASHGAR PRINTS”:  
“EASTERN TURKI” PRINTED MATERIALS PUBLISHED BY THE SWEDISH MISSION  
PRESS IN KASHGAR (1892-1938)**

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**ABSTRACT**

In 1892, the Mission Covenant Church of Sweden (Svenska Missionsförbundet) decided to open a new mission field in Kashgar, Xinjiang. The first Swedish missionaries began their activities there in January of 1892. The mission set up its own printing office in Kashgar in 1912, which, until 1938, was the only printing press in existence there. During the 25 years of its operation, it printed and published thousands of books in the *Eastern Turki* (Uyghur) language which included religious literature and secular materials. Moreover, it also printed various kinds of textbooks, calendars, tracts and also modern newspapers. Before Soviet Russia had influence in Xinjiang in the 1930s, the cultural and educational activities of the Swedish missionaries, especially the work of their modernized printing press, assumed an important role in the formation of Modern Uyghur. This is considered a tremendous achievement in twentieth century Uyghur cultural history. The printed materials enabled this isolated *Eastern Turkic* language to form and improve itself to become a modern language.

In support of the literary and educational activities in Xinjiang were many Swedish *Eastern Turki* experts who engaged in linguistic and literary research. Gustaf Raquette (1871-1945), Gustaf Ahlbert (1884-1943), Sigfrid Moen (1897-?), Oscar Hermansson (1889-1951) and the outstanding Swedish Turcologist, the late Gunnar Jarring, were all very active in the studies of the *Eastern Turki* (Uyghur) language and culture. One result of their interest is the collection of Oriental manuscripts in the several libraries and archives in Sweden, which, although unknown to many, are of lasting value for international Oriental Study researchers.

This paper provides a linguistic and socio-cultural description of the formation of modern standard literary Uyghur and its close relationship with the cultural activities of the Swedish missionaries in the early twentieth century. At the same time, this project also intends to show what the literary works and influence of the Swedish missionaries had on the formation and development of Modern Uyghur, all based on materials in the Swedish archives and other sources. In other words, this project emphasizes the language features of the *Eastern Turki* printed materials and their close relationship to modern standard literary Uyghur. A more detailed and related research on the phonetic, lexical and grammatical features of these printed materials should be done in the near future.

**Keywords:** Kashgar Prints, Eastern Turki, The Swedish Mission Press, Kashgar.

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**“KA GAR YAYINLARI” ÜZER NE B R ÇALI MA:  
KA GAR’DA SVEÇ M SYONERL MATBAASI TARAFINDAN YAYINLANAN  
“DO U TÜRKÇES ” LE YAZILMI ESERLER (1892-1938)**

**ÖZET**

1892’de sveç Misyonerlik Ahit Kilisesi (Sevenska Missionsförbundet) Sincan, Ka gar’da yeni bir misyonerlik sahası açmaya karar vermiştir. İlk sveçli misyonerler burada Ocak 1892’de faaliyetlerine başlamışlardır. Misyonerlik 1912’de, 1938’e kadar tek olan, Ka gar’da kendi matbaasını kurmuştur. 25 yıllık faaliyeti sürecinde matbaa hem dini hem de dini olmayan binlerce kitabı Do u Türkçesi (Uygurca) ile basmıştır. Ayrıca, matbaa çeşitli ders kitapları, takvimler, broşürler ve gazeteler basmıştır. Sovyet Rusya’nın Sincan üzerinde 1930’lardaki etkisinden önce sveçli misyonerlerin eğitim ve kültür faaliyetleri, özellikle de modern matbaaları, Çar da Uygurcanın gelişimi üzerinde önemli bir etkiye sahip olmuştur. Bu, 20. Yüzyıl Uygur kültür tarihinde önemli bir başarı olarak görülmektedir. Bu yayınlanan eserler tek başına kalmı bu Do u Türkçesi dilinin modern bir dil olmasını sağlamıştır.

Pekçok sveçli Do u Türkçesi uzmanı dil ve edebiyat çalışmalarıyla Sincan’daki edebi ve eğitim aktivitelerine katkıda bulunmuştur. Gustaf Raquette (1871-1945), Gustaf Ahlbert (1884-1943), Sigfrid Moen (1897-?), Oscar Hermansson (1889-1951) ve önde gelen sveçli Türkolog Gunnar Jarring aktif bir biçimde Uygurca dil ve kültür çalışmalarını yürütmüştür. Onların bu ilgisinin bir sonucu da sveç’teki kimi kütüphanelerde ve arşivlerde bulunan Oryantal el yazmalarını toplamalarıdır. Birçok kişi tarafından bilinmese de bu yazmalar uluslararası Oryantal Çalışmaları açısından son derece önemlidir.

Bu makale, çar da standart edebi Uygurcanın dilsel ve sosyokültürel gelişimini ve bunun 20. Yüzyılın başındaki sveçli misyonerlerle olan yakın ilgisini ele almaktadır. Aynı zamanda bu çalışma Modern Uygurcanın gelişimindeki edebi eserlerin ve sveçli misyonerlerin nasıl bir etkide bulunduğunu da açıklamaktadır. Bir başka deyişle, bu çalışma Do u Türkçesi ile basılmış eserlerin dil özellikleri ile onların modern standart edebi Uygurca ile ilişkilerini vurgulamaktadır. Bu basılmış eserlerin fonetik, leksik ve grammer özellikleri ile ilgili daha ayrıntılı bir çalışma yakın zamanda yapılmalıdır.

**Anahtar Kelimeler:** Ka gar Baskıları, Do u Türkçesi, sveç Misyonerleri Matbaası, Ka gar.

**Introduction: A Brief History of Swedish-Uyghur Relationship**

With respect to the historical relationship between the Uyghur and Swedish people, the famous diplomat and equally well-known Turcologist, Gunnar Jarring, has this to say: “It may seem surprising that there is a relationship between a small country in northern Europe and an isolated autonomous province of the People’s Republic of China in Central Asia, but nevertheless, it is a fact. This relationship began long before the formation of the present province of Xinjiang”<sup>1</sup>

As a matter of fact, there had been a peculiar, historical relationship between the Swedish and Uyghur people as early as in the eighteenth century. In the year of 1709, the Swedish king,

<sup>1</sup> Gunnar Jarring, The Uyghurs of Xinjiang: Their Place in Swedish History and Research, *Journal Institute of Muslim Minority Affairs*, Vol.12:1 Jan. 1991, pp. 105-113

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Charles XII, and his army were defeated by the Russian army during the Poltava War. More than 20,000 Swedish soldiers and officers were captured by the Russians and exiled to Siberia. Among them were some who later joined the Russian army and served in the Asian borderlands of the Russian Empire. A few Swedish officers were appointed to be members of a Russian expedition team which was going to the Djungarian Basin in northern Xinjiang to look for placer gold. However, most of the members of the expedition team were taken prisoner by the Djungarian Kalmyks who were ruling Xinjiang at the time. Their captors took them to their central camp in the Ili Valley. The most famous of these Swedish prisoners was a sergeant major in the artillery, Johan Gustaf Renat (1682-1744) who began to serve his new masters in the capacity of an advisor on both military and cultural affairs. Renat's wife, Brigitta Scherzenfeldt (1684-1735), who was with him in captivity, gave instructions in needlework and embroidery to the Kalmyk ladies. Later, Brigitta was commissioned by her captors to travel to Yarkand at the southern end of the Silk Road to purchase trousseau for a royal wedding. Her visit took place in the 1720s. She may have been the very first European lady to set foot in this secluded Central Asian city.<sup>2</sup>

Renat and his wife were eventually granted the opportunity of returning to Sweden in 1734, after a long time in captivity. When they returned to Sweden, they took with them more than 10 Uyghur servants from Khotan. It was a great pity that most of them did not survive the long and strenuous journey. Among the Khotanese, only three girls reached Sweden. The girls were recorded as “Cottonske Escalavar” in the Swedish historical archives, meaning “three slaves from Khotan” according to Gunnar Jarring. Moreover, the girls' names were typically Uyghur, recorded as “Altun, Yamankiz and Sara.” Shortly after their arrival in Stockholm, they were baptized and received Swedish names. Unfortunately, nothing more was ever heard of them.<sup>3</sup> They were the first Uyghur people in Sweden, where some 250 years later, Uyghur refugees and students are now living and studying.<sup>4</sup>

Another thing that should be mentioned is that Renat had brought back with him the first map of Central Asia. This map is preserved in the Uppsala University Library at the moment and is considered as the most precious due to the fact that it not only enabled the Swedes to get firsthand information with reference to Innermost Asia, it was also used by other Europeans later on.

There was another Swedish prisoner of war who is also well known for his profound research regarding this area. He was Philipp Johann von Strahlenberg, also exiled to Siberia by the Russians. During his captivity, he immersed himself in the geographical and ethnological research of the area and was able to publish *The Siberian Encyclopedia* in 1730 in Stockholm, in collaboration with a German geographer. The map of northern Asia was affixed in it, and so were the maps of the northern part of Xinjiang.<sup>5</sup>

After that initial contact of the Swedes with Xinjiang, there was blank of 150 years until the end of the nineteenth century when Swedish exploration of Xinjiang started with the great explorer and geographer Sven Hedin (1865-1952) who visited Kashgar in 1891 and thus began a long period of Swedish relationship with Xinjiang which has existed and prospered to this very day. Between 1890 and 1935 the Swedish explorer Sven Hedin made six long expeditions in

<sup>2</sup> Gunnar Jarring, *Ibid*

<sup>3</sup> Gunnar Jarring, *A Swedish lady at the southern Silk Road in the early eighteenth century*, **Türk Kültürü Ara tırmaları**, Ankara Üniversitesi Basımevi, Ankara, 1986

<sup>4</sup> According to some statistics and investigates, the Uyghur refugees coming to the Sweden from the early 1990s. There are nearly 2000 Uyghurs now living in Sweden.

<sup>5</sup> **Das nord – und ostliche Theil von Europa und Asia**, Stockholm, 1730, (Reprint: Szeged, Hungary, 1975); English translation: **An Historico-geographical Description of the North and eastern Parts of Europe and Asia**, London, 1738 (Reprint: New York, 1970)

Xinjiang which took him on different routes through Central Asia, especially through the Taklamakan Desert to as far as Lake Lopnor and Tibet. On those expeditions, local Uyghur guides and “Silent Helpers” such as Ördek and others, were indispensable to him. He brought back to Sweden important archaeological material from Khotan and it was he who discovered the desert town of Loulan (Kroraina), in the vicinity of Lopnor.

In the spring of 1892, a small group of Swedish missionaries, who were formerly stationed in Iran, arrived in Kashgar with the aim of spreading and developing Christianity in this isolated, faraway place.

In 1892, the Mission Covenant Church of Sweden (Svenska Missionsförbundet) decided to open a new mission field in Kashgar. The first Swedish missionaries began their activities there in January of 1892. After establishing their first station in Kashgar, stations in Yarkand and Yengi-Hissar were set up one after another. Missionary work was obviously the main task of the mission. But the missionaries soon realized the necessity of combining religious missionary efforts with medical care and cultural and educational activities. In addition to their religious activities, the Swedish missionaries devoted much time to humanitarian and cultural work. They set up homes for orphans and destitute children, schools, a printing press, hospitals and churches. The mission set up its own printing office in Kashgar in 1912 which, until 1938, was the only existing printing press in southern Xinjiang. During its twenty-five years of operation, it printed and published a huge amount of books in “Eastern Turki” (Uyghur) which were related to religious literature, teaching materials, “Eastern Turki” grammar, orthography, guide-books, Central Asian history, textbooks in geography and science, various almanacs and calendars and also modern newspapers. They also printed various kinds of pamphlets, tracts, placards, advertisements, visiting cards, passports, receipts and bank-notes in the “Eastern Turki” (Uyghur) language. Before Soviet Russia had influence over the Xinjiang in the 1930s, the cultural and educational activities of the Swedish missionaries, especially their modernized printed books, were influential to the formation and development of modern standard literary Uyghur. Due to political chaos in Xinjiang, the mission had to cease its activities in 1938. Over the years, more than 60 Swedes had worked there. After the missionaries were expelled from Xinjiang they continued to work for some time in India (Swedish Hindustani Mission), initially among Uyghur refugees from southern Xinjiang.

Supporting the literary and educational activities in Kashgar were also many Swedish missionaries who engaged in linguistic and literary research. Among them were Gustaf Raquette (1871-1945), the one who laid the cornerstone for the Swedish research on the Uyghur language in with his *Eastern Turki Grammar* (1912-1914) and his two basic lexicons and other linguistic research. Magnus Becklund worked with the Eastern Turki language at the same time as Raquette, but he died of typhus in 1903. Johannes Avetaranian (1861-1919), a Christian missionary of Turkish origin, whose initial efforts were devoted to the translation of parts of the Bible into “Eastern Turki” (Uyghur). Gustaf Ahlbert (1884-1943) and Sigfrid Moen (1897-?), both known for their thorough knowledge of the “Eastern Turki” language, literature and folklore of Xinjiang. Oscar Hermansson (1889-1951) was the translator of the Bible; George Roberntz (1897- ) was responsible for the printing press during its most active and, at the same time, its most difficult periods. One result of the interest of these scholars is the collection of Oriental manuscripts at the several libraries in Sweden, which, although unknown to many, are of lasting value for international Oriental research purposes.<sup>6</sup>

<sup>6</sup> Gunnar Jarring, **Return to Kashgar: Central Asian memories in the present**, Duke University Press, Durham, 1986, pp. 100-102

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The famous Swedish Turcologist Gunnar Jarring (1907-2002) was a great figure and symbol of the relationship between the Swedish people and the Uyghur of Xinjiang throughout the twentieth century. He continued the scientific work of his teacher, Gustaf Raquette at the University of Lund. In 1924, a chair for Turcology was established where the Eastern Turki language, also known as Modern Uyghur, was taught. Gunnar Jarring had been in Kashgar in 1929-1930 to study the Uyghur language and collect linguistic materials for his doctoral dissertation. The months spent in Kashgar were the beginning of Jarring’s long and successful career as a Turcologist. Outside of the Uyghur world, Gunnar Jarring is probably the one person who loves the Uyghur language and culture most. Dr. Jarring has published numerous works on Uyghur linguistic and ethnographical fields, having continued his research and writing during his years in the diplomatic service. Before his death at the age of 95, Gunnar Jarring completed a huge work on the Central Asian Turkic place names that had appeared in Sven Hedin’s publications.<sup>7</sup>

In this research report, all the cultural activities of the Swedish missionaries dating from the end of the nineteenth century to the end of the 30s of the twentieth century are recorded, including a list of published books in “Eastern Turki” (Modern Uyghur) and their language particularity. The “Eastern Turki” books published by the Swedish Mission Press in Kashgar are considered the first modern published Uyghur books. The language used in these books represent the transitional period of the Uyghur language from Chaghatay Turki to Modern Uyghur. Moreover, the so-called “Eastern Turki” language, which was used in the books, was closer to Modern Uyghur than the literary language of Chaghatay Turki. These books were instrumental in the formation of the modern standard literary Uyghur at the beginning of the twentieth century.

To date, there has not been any thorough research done on the cultural activities of the Swedish missionaries in southern Xinjiang, with the exception of the research of Gunnar Jarring and a small number of other Turcologists. Obviously, the fact that the Swedish missionaries had engaged in cultural activities among the Xinjiang Muslim for almost 50 years was, first of all, nothing more than to spread Christianity. Gunnar Jarring also agreed with this viewpoint.<sup>8</sup> After the Swedish missionaries found that there was difficulty in spreading Christianity among the Uyghur Muslims, they turned their attention to the development of cultural activities, including the opening of hospitals, treating diseases and building modern cultural establishments. Therefore, schools were set up cities like Kashgar, Yarkand and Yengi-Hissar. They then imported a modern printing machine from Sweden via Russia to set up a modern printing office in Kashgar in 1912. This offered a good opportunity for the printing of thousands of “Eastern Turki” (Uyghur) books and materials until the year of 1938 when the Swedish missionaries were forced to leave Xinjiang. Unfortunately, little, if any, of the “Eastern Turki” printed materials have been preserved in Xinjiang. This research paper is prepared on the basis of the “Eastern Turki” printed materials from Kashgar which are now preserved in Swedish libraries and archives.

This report provides a linguistic and socio-cultural description of the formation of modern standard literary Uyghur and its close relationship with the cultural activities of the Swedish missionaries at the beginning of the twentieth century. At the same time, this paper also intends to show what influence the literary works and the Swedish missionaries had on the formation and development of Modern Uyghur, based on the materials in Swedish archives and other sources.

<sup>7</sup> Gunnar Jarring, **Central Asian Turkic Place Names (Lopnor and Tarim Area): An Attempt at Classification and Explanation Based on Sven Hedin’s Diaries and Published Works**, The Sven Hedin Foundation, Stockholm, 1997, pp. 524

<sup>8</sup> Gunnar Jarring, **Return to Kashgar, pp. 94-95; Prints from Kashgar**, Swedish Research Institute in Istanbul, Transactions. Vol. 3, Stockholm, 1991, p. 9



## Swedish Missionaries and the “Eastern Turki” Language: From Chaghatay Turki to Modern Uyghur

It was during the culmination of the “Great Game” between the British and Russia empires in Central Asia that the Swedish missionaries arrived in Kashgar, an ancient city on the southern Silk Road. It was already a hot spot because the Russians and the British Indian Government’s plunder in the Pamir Plateau. Therefore, the Russian Government set up a Russian consulate in Kashgar in 1882 and the British Indian Government also set up its consulate in Kashgar in 1894 in order to monitor its rival’s political and military activities.

In the years between 1865 and 1877, Yakub Beg, a new ruler from Western Central Asia, controlled all of southern and part of northern Xinjiang. Yakub Beg’s regime in the *Altasheher* (Six Cities of the Tarim Basin) area had aroused international interest in this isolated region, especially from the British and the Russian governments. Therefore, diplomatic missions were sent by the British Indian Government and Tsarist Russia, one after the other, and they started to publish initial reports containing geographical and ethnological information of the area in their initial stage of activities. Later on, European linguists were able to broaden their knowledge on the local sedentary people and their language – Eastern Turki. As Gunnar Jarring has mentioned, “The *Uyghur language*, or *Eastern Turki* language as it was formerly called, was for a long time practically unknown to the outside world. It is because of the international interest in Yakub Beg’s regime that *Eastern Turki* became, in reality, a language for the scholars of the Western world.”<sup>9</sup> When Great Britain, in 1873, sent a diplomatic mission to Yakub Beg under the leadership of T. D. Forsyth, a medical officer by the name of H. W. Bellow was included in the mission. During his stay in Yarkand and Kashgar he wrote a history of Xinjiang based on Turki and Persian sources which together with some glossaries of the language spoken in southern Xinjiang was printed in a report of the mission which was published in 1875.<sup>10</sup> But the first really important contribution to the research of the language of Eastern Turki was made by another Englishman, Robert Barkley Shaw, who was a political agent in Kashgar at that time. In 1878, he published his *Sketch of the Turki Language*, which contained a grammar, some literary texts and a dictionary.<sup>11</sup>

The Qing army was able to enter the area to put down the rebellion which ended Yakub Beg’s rule in 1877. The region once again came under the dominion of the Qing Dynasty. In 1884, the Qing Government initially established Xinjiang as a province. Then, the General Governor’s Office was moved from Ili to Urumqi, now designated as the new political and administrative center of the province. As a result, the northern dialect of the Uyghur language started to develop, based on the Urumqi and Ili dialects. Hence, it was gradually able to separate itself from the traditional elements of Chaghatay Turki faster than the southern dialects of Uyghur, which were used in the Kashgar, Khotan and Yarkand areas, and developed into modern spoken Uyghur.

When the Swedish missionaries came to Kashgar to start their religious activities at the end of the nineteenth century, the southern dialects of the Uyghur language was at the turning point of a new development process, that from Chaghatay Turki to modern spoken Uyghur.

In fact, Chaghatay Turki was a literary language formed by the Turkic-speaking people in Central Asia after the fourteenth century. It was developed on the basis of ancient Turkic and Old Uyghur during its formation and it had also adopted a great number of lexical elements from the Persian and Arabic languages. Chaghatay Turki was widely used as a literary written language

<sup>9</sup> Gunnar Jarring, *The Uyghurs of Xinjiang: Their Place in Swedish History and Research*, Ibid

<sup>10</sup> *Report of a Mission to Yarkund in 1873*... Calcutta, 1875

<sup>11</sup> Shaw, Robert Barkley, *A Sketch of the Turki language as spoken in Kashgar and Yarkand*, Calcutta, 1878-80,

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among the Turkic peoples until the beginning of the twentieth century. Modern Uyghur and Modern Uzbek are usually considered modern languages which were directly developed from Chaghatay Turki.

Since the eighteenth century, Chaghatay Turki was developing into modern Turkic languages which were used by the people in the eastern and western parts of Central Asia. However, some linguists think that the Uyghur language had been developing in its own way since the eighteenth century.<sup>12</sup> In 1759, when the Qing Dynasty consolidated its western region in a preliminary step, the Qing emperors deeply realized that the big possibility of danger to its western borderland would be coming from Central Asia. Therefore, they strictly sealed the western borders of Xinjiang, bringing a halt to the cultural relationship between the Uyghur in Xinjiang and the Muslims in Central and Western Asia. As a result, Uyghur language and culture were able to evade the strong influence from the Arabic and Persian languages. In the meantime, the Uyghur language gradually drifted away from the traditional elements of Chaghatay Turki and stepped into the era of modern spoken Uyghur. With time, Arabic and Persian influences from its western borders gradually lost their influence on the Uyghur language. This led to a general lost of interest in literature written in the Arabic and Persian languages. Therefore, writers and poets of that time were forced to create their literary works in Modern Uyghur instead of Chaghatay Turki, a common literary language in Central Asia. After the eighteenth century, Uyghur literature was no longer directly written in the Arabic and Persian languages and a new field of Uyghur literature translation opened up. Simultaneously, literary works written in Chaghatay Turki also tried to bring its language elements as close as it could to spoken Uyghur.<sup>13</sup>

When the Swedish missionaries started their activities in southern Xinjiang, there were no existing means of printing books and materials with modern printing equipment. Traditionally, books were copied by hand, and kept or sold as manuscripts. At the end of the nineteenth century, when the Russian Empire occupied the western part of Central Asia, cyclostyle or lithographed books were published in the cities of Kazan and Tashkent, and were introduced into Xinjiang. Gunnar Jarring had mentioned in his books, “In those days there existed no printing-office in the whole of southern Xinjiang. Books were written by hand and copied and sold as manuscripts. Some lithographed books were imported from Russian Central Asia, mainly from Tashkent, Samarkand and Bukhara, and sold in the bazaars of the larger towns of Xinjiang. These lithographed books in general dealt with Islamic matters or, in some cases, represented the popular Chaghatay literature current all over Central Asia.”<sup>14</sup>

Furthermore, there were pamphlets and booklets sold in the markets in the larger towns like Kashgar, Yarkand and Khotan. In general, these pamphlets and booklets dealt with handicrafts and skills. Letters, land certificates, litigations and advertisements, and were written in the easily understood spoken Uyghur language. All these phenomena indicate that the Uyghur language developed from classical Chaghatay Turki into modern spoken Uyghur.

It was with such a background that the Swedish missionaries set up their first modern printing office in Kashgar. It is obvious that the real goal of the establishment of the printing office

<sup>12</sup> Qaydarov, **Türki Tillari a Kirispe**, Almaty, 1974; “Hamada Masumi, 19-esirdiki Uy ur Tarixiy Yazma Yadikarlıqliri a Muqeddime”, **injan Pedagogika Universiteti Ilmiy Jurnili**, 1988/3; Mirsultan Osmanov & Hemit Tömür, “Ça atay Tili Heqqidiki Qara lirimiz”, **injan Universiteti Ilmiy Jurnili**, 1993/1; **Ibrahim Muti’i Ilmiy Maqaliliri**, Milletler Ne riyati, Beijing, 1990.

<sup>13</sup> Abdurehim Raxman, “Hazırqi Zaman Uy ur Tiliniñ ekillini Jeryani” (On the Process of Formation of Modern Uyghur), **Til ve Terjime**, 1996/2, p. 27-42.

<sup>14</sup> Gunnar Jarring, **Prints from Kashgar: The Printing-office of the Swedish Mission in Xinjiang History and Production with an Attempt at a Bibliography**, Swedish Research Institute in Istanbul 1991, Transactions. Vol.3, Stockholm, 1991, p. 9



of the Swedish Mission was, first and foremost, to quicken their step in the spread of Christianity among the Uyghur Muslims. They realized that without translating the Christian sayings into Uyghur there would be no progress in their work. Therefore, with the arrival of the modern printing equipment, they started translating portions of the Bible and other religious literature on Christianity into Uyghur and printing them out speedily. Gradually, the printing office not only printed religious literature but also printed secular materials to be used in schools, such as books on geography, history, science and everyday life. Just as Gunnar Jarring had mentioned, “The main purpose of the printing-office was to print and publish literature, in the beginning, of a religious nature but gradually widening to include literature of a secular character.”<sup>15</sup>

In 1929, a book was called *Im mla* (A Guide to Orthography for the Arabic-based Uyghur Script) written by Gustaf Ahlbert, was printed by the Swedish Mission printing office. It is considered the first orthographic book in “Eastern Turki” (Modern Uyghur). From then on all the “Eastern Turki” printed books and materials strictly adhered to the rules of this orthography.

In short, the Swedish Mission printing office in Kashgar had printed thousands of Uyghur books and materials in 25 years, from its establishment in 1912 to its closure in 1938. In the beginning the books and tracts they printed were only limited to a religious nature, but later they gradually began to print material in the fields of language, literature, history, geography, science, textbooks, advertisements, calendars and so on. The language used in these printed materials belongs to the period when the Uyghur language was developing from classical Chaghatay Turki into the Modern Uyghur. At the same time, the language appearing in those printed materials kept the fundamental characteristics of Chaghatay Turki and the dialectical elements of the Kashgar and Yarkand dialects. That was the reason that the first generation of Western Turcologists as G. Raquette and his student Gunnar Jarring preferred to call the language *Eastern Turki* instead of *Modern Uyghur* or *New Uyghur*.<sup>16</sup>

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In the 1920s, in Soviet Central Asia, there were languages planning movements to promote a modern standard literary Uyghur just like other Turki national languages. The language of the Uyghur living in Central Asian republics was based on the Ili and Yettesu dialects which were also known as the Taranchi dialect and the Ferghana dialect was known as the Kashgar dialect.<sup>17</sup>

After the Qing Dynasty consolidated Xinjiang in 1759, Ili was appointed the political and administrative center of Xinjiang where the central office of the Governor General was established. From then on, the Ili region became the political and cultural center of Xinjiang. As part of the Qing Dynasty resettlement policy, about 10,000 Uyghur families from the Tarim Basin were evacuated to the Ili area.<sup>18</sup> Thus, the original Uyghur farmers or Taranchis (meaning “tillers of the soil”) in the Ili area and the newly migrated people from southern Xinjiang intermingled and became a new sedentary people of the Ili area who were later called Taranchi. The Taranchi dialect of Modern Uyghur used in the northern part of Xinjiang was developed under such circumstances.

The movements of promoting a modern standard literary Uyghur language took place in the 1920s in the Soviet Union. Uyghur was based on the Taranchi and Yettesu dialects. The reason was that most of the Uyghur population in Soviet Central Asia originally spoke the Taranchi dialect. In 1922, the First Workers’ Convention of the Uyghur in the Soviet Union convened in

<sup>15</sup> Gunnar Jarring, *Ibid*

<sup>16</sup> Lars Johanson, “Old Uyghur, Eastern Turki, Modern Uyghur”, *Orientalia Suecana*, LI-LII (2002-2003), Uppsala, p. 257-266.

<sup>17</sup> S. akirjanov, *Uy ur Tili evilirige Da’ir Birqançe Mesile* (Several problems on the Uyghur dialects), **Kembe eller Avazi Geziti (Voice of Pooors)**, Ta kent, March 21/28, April 1, 1926; L. Enzeri, *Uy ur Tili, mla Qa’idisi ve Herp* (Modern Uyghur, Orthography and Characters), **Kembe eller Avazi Geziti (Voice of Pooors)**, Ta kent, March 3, 1923

<sup>18</sup> Linda Benson - Ingvar Svanberg, **The Kazaks of China: Essays on an Ethnic Minority**, Uppsala, 1988, p. 19





Tashkent. An Uyghur scholar, by the name of Abdulla Rozibqiyev, suggested to the delegates that they ought to have one unified national name and language instead of calling each other as *Turfanliq* (a man from Turfan), *Qe qerliq* (a man from Kashgar) or *Taranchi*. The historical name of “Uyghur” was unanimously adopted in this Congress, and it also came to the decision that modern standard Uyghur be developed, based on the Ili and Yettesu dialects and the Ferghana dialect.<sup>19</sup> A. Muhammidi, a Uyghur linguist, emphasized the importance of using both the northern and southern dialects of the Uyghur language in the creation of standard literary Uyghur. He mentioned that “it would be a great mistake if we publish a book solely in the Kashgar dialect or Taranchi dialect. It is very important for us to create a standard Uyghur language which could be accepted by all the Uyghur people, both in China and the Soviet Union.”<sup>20</sup> In 1926, he initially created the orthography of Modern Uyghur. The Soviet Turcologist S.E. Malov was also instrumental in the formation and unification of a modern standard Uyghur language. He mentioned that the Modern Uyghur used in the Soviet Union should be based on the Kashgar and Taranchi dialects and it also should be the standard literary language for the Uyghur in Xinjiang.<sup>21</sup>

As a result, problems in language planning and the creation of Modern Uyghur which were started from the 1920s were able to be finalized in the 2<sup>nd</sup> Convention of Soviet Uyghur Linguists in Almaty in 1930. All these reforms concerning the making of a standard language had some influence on the Uyghur society in Xinjiang. In 1934, the Xinjiang Provincial Government decided to officially adopt the historical ethnic name of “Uyghur”. Therefore, newspapers and other propaganda media in Xinjiang started to formally use the term of “Uyghur”<sup>22</sup>. Since 1934, in newspapers and other publications in the cities of northern Xinjiang like Ghulja, Urumqi and Chuguchak, there appeared the trend of using standard literary Uyghur which was being used by the Soviet Uyghur at that time. Thus, the new standard literary Uyghur language started to develop based on the Urumqi and Ili dialects.

As for the development trend of the Uyghur language in southern Xinjiang, we can easily see what strong influence the language planning movements of the Soviet Uyghur had on Modern Uyghur which was mainly based on the Ili and Urumqi dialects, but it had failed to take into account the need of the majority speakers of the southern dialects. The rich heritage and influence from classical Chaghatay Turki were preserved in the southern dialects, based on the Kashgar and Yarkand dialects. Eastern Turki printed materials published by the Swedish Mission printing office in Kashgar played an important role in the formation of a modern standard literary Uyghur. The terms of “ethnic Uyghur” or “Uyghur language” could not be found in newspapers and other media in the Kashgar region until 1935. It had always been recorded as *Eastern Turki* in the books and materials published by Swedish Mission printing office instead of the “Uyghur language”.

Therefore, both Raquette and Jarring had used the term *Eastern Turki* in reference to the Kashgar and Yarkand dialects of the Uyghur language throughout their research. They were strongly against the use of new terms such as *Modern Uyghur* or *New Uyghur*. The reason was that at the time when Gustaf Raquette and Gunnar Jarring were in southern Xinjiang, there was no ‘Uyghur’, in the old sense, left to study there. What they were interested in were the contemporary southeastern Turkic dialects spoken in the oases, varieties which only had a relatively loose

<sup>19</sup> A. T. Heyderov, “Sabiq Sovet ttipaqidiki Uy urlarniñ Ortaq Edebiy Tilini Berpa Qili Jeryani” (On the formation of common literary language of the Soviet Uyghurs), **Qa qar Pedagogika nistituti Imiy Jurnili**, 1993/4

<sup>20</sup> A. Muhemmidi, “Muhim Bir Mesile” (An Important Problem), **Kembe eller Avazi Geziti (Voice of Poors)**, March 21/April 1, 1927

<sup>21</sup> S. E. Malov, “Uy ur Edebiy Tili” (Modern Standard Uyghur), **Kembe eller Avazi Geziti (Voice of Poors)**, April 12, 1930

<sup>22</sup> **Xinjiang Ribao** (Xinjiang Daily), November 29, 1934.



connection to the old language.”<sup>23</sup> Swedish Turcologist Lars Johanson also mentioned, “How do the oases dialects of *Eastern Turki* relate to the modern standard language called Uyghur? This relationship has often been misunderstood. In Sweden, it has sometimes even been claimed that Gunnar Jarring’s foremost scholarly achievement is that ‘he gave the Uyghur a written language’ through his linguistic research.”<sup>24</sup>

Among those who had engaged in the work on the “Eastern Turki” language were the Swedish missionaries who contributed to the formation and development of the modern literary Uyghur language. In fact, the Eastern Turki printed materials published by the Swedish mission printing office had accelerated the development of the Uyghur literary language from Chaghatay Turki to Modern Uyghur during the 25 years of its operation in Kashgar. In short, the Swedish missionaries deeply understood the importance of using the local Uyghur language in order to realize their religious aims in their mission activities in their 50-year stay in southern Xinjiang. As a result, there emerged the first generation of Western Turcologists. The mission’s printing office should be commended for its contribution to Xinjiang for bringing to her the first printing equipment, in the beginning of the twentieth century. The *Eastern Turki* they used in their printed books and materials reflect the historical turning point of the transformation of the Uyghur language from Chaghatay Turki to Modern Uyghur.

### **The Establishment, Growth and Expulsion of the Swedish Mission Stations in Southern Xinjiang**

In October 1891, N. F. Höijer, a missionary of the mission station of the Swedish Covenant Church in Tiflis, Caucasia, led his colleagues and set out for Kashgar. They were trying to open a new field to spread Christianity to the Uyghur Muslim in Xinjiang. Among them was a man of Turkish origin named Johannes Avetarianian and two Armenians from Tiflis. They arrived in Kashgar in January of 1892. At that time, Kashgar was just a remote medieval Central Asian city that hardly merited the attention of any Europeans.

Höijer stayed in Kashgar for only a few days and returned to Tiflis with his two Armenian colleagues. Only Avetarianian stayed behind to start the missionary work among the local Uyghur Muslims.

Johannes Avetarianian was from a Turkish Muslim family in Erzurum of Turkey. His original name was Muhammad Shukri. When he was young, he joined the Turkish army and then participated in the Caucasian War against Russia. He was captured by the Russians and was converted to Christianity during his imprisonment. After he was set free, he met Swedish missionaries in Tiflis and developed a friendship with one of them called Höijer. In 1886, he went to Sweden to study Christian theology in the Mission School of Kristinehamn, encouraged by Höijer. In October of 1891, Höijer took him along as his assistant in the mission group which set out for Kashgar.

Avetarian learned the “Eastern Turki” language easily with the help of his own mother tongue – Turkish. He started to do missionary work and converted only a few orphans from Islam into the Christian faith. Since there wasn’t much chance for him to do his missionary work in a Muslim city like Kashgar, he devoted most of his time to translating parts of the Bible into the

<sup>23</sup> Lars Johanson, *Old Uyghur, Eastern Turki, Modern Uyghur*, *Orientalia Suecana*, LI-LII (2002-2003), Uppsala University, 2003, p. 260.

<sup>24</sup> Lars Johanson, *Ibid.*

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Eastern Turki (Uyghur) language in the two years before the Swedish missionaries came to Kashgar again, in 1894.<sup>25</sup>

Höijer's report on Kashgar had aroused the attention of the Swedish Covenant Church. In 1893, at the general conference of the Mission Covenant Church of Sweden in Stockholm, it decided to open a new mission field in Kashgar, Xinjiang. Hence, a group of Swedish missionaries who had, until then, been stationed in Persia, arrived in Kashgar in February of 1894. The leader of this mission group was called Lars-Erik Högberg. So, the first real Swedish mission station was established in Kashgar. Högberg stayed in southern Xinjiang for 22 years as a pioneer in this mission field and worked until the year of 1916.<sup>26</sup>

Along with the establishment of the first Swedish mission station in Kashgar, the missionaries gradually broadened their activities to neighboring towns. The Qing authority in Xinjiang had lost its diplomatic ability and accepted all the missionary activities in silence without paying any attention to the complaints of the local Uyghur Muslims.

Under such 'favorable' condition, the Swedish missionaries were able to open up several new branch stations. New mission stations were set up in Yarkand in 1896, Yengi-Shahar (Shufu, a Chinese town in Kashgar) in 1908 and Yengi-Hissar in 1912. They had even planned to set up more branch stations in Khotan, Aksu and Kucha. However, due to various reasons, the plans could not be realized.<sup>27</sup>

In truth, the Swedish missionaries had their own intentions when they decided to establish branch stations outside of Kashgar. From the very beginning, their goal was to spread Christianity to a greater number of people, so they tried different ways and used different methods to carry out their work in order to accomplish their goal. Regarding this, here is what Gunnar Jarring had to say, "I am convinced that they never gave up their strong religious feelings or their desire to convert, or their dream that Kashgar, Yarkand and Yengi-Hissar would become centers of Christianity in Central Asia."<sup>28</sup> However, it was hard to realize their dreams in places like Kashgar and Yarkand which have very strong Islamic cultural environment. It is almost impossible that the local Uyghur Muslims would give up their Islamic belief which they have clung to for a thousand years. The Swedish missionaries soon realized this fact and understood why their efforts did not bear any fruit in the initial years. Therefore, they decided to adopt new ways and opened up hospitals, schools and orphanages in order to influence the people in the hope that one day their work would be effective.

With a little luck and much perseverance they were soon able to see some results of their new efforts. The mission hospital successfully treated many local diseases of the Uyghur in that area. One of the more common diseases they had to deal with was smallpox which was a recurring problem, especially in children. Even missionary children died from this disease. Other common ailments were goiter (resulting from a lack of iodine in the Yarkand area) and glaucoma as well as malaria, leprosy, skin diseases and venereal diseases. The mission hospitals based their treatments on Western medical science and the drugs they used were very effective. In 1896, the first Western clinic of the mission was established in Yarkand. In 1900, a second mission hospital was established in Kashgar and a new hospital building was built and started to admit patients in 1912.

<sup>25</sup> John Hultvall, *Mission och revolution i Centralasien: Svenska Missionsförbundets i Östturkestan 1892-1938*, Gummessons, Stockholm, 1981, pp. 42-43; Gunnar Jarring, *Prints from Kashgar*, p. 8; Gunnar Jarring, *Return to Kashgar*, pp. 93-94; www. Margareta Hook's homepage.se

<sup>26</sup> Gunnar Jarring, *Prints from Kashgar*, p.8

<sup>27</sup> Gunnar Jarring, *Return to Kashgar*, p. 94; *The Report to the Svenska Missionsförbundet at Stockholm from the Swedish Mission Stations in Kashgar, China*, Swedish Mission Press, Kashgar, 1926

<sup>28</sup> Gunnar Jarring, *Return to Kashgar*, p. 99.



Even major surgeries could be performed in this hospital. According to the mission materials preserved in Swedish archives, 400,000 patients had visited this hospital during the 50 years of its existence.<sup>29</sup> The Swedish missionaries did not forget to let their hospitals become places for preaching Christianity and were able to convert some among the lower classes of people. In a booklet given out by the Swedish Mission Society in December, 1910 dealing with missionary work in different regions of Africa and Asia, it had this to say about southern Xinjiang: “This is a difficult region. The converted are very few. The most successful activity is the care of the sick, which is increasing in number every year.”<sup>30</sup>

Not only did the Swedish missionaries set up hospitals they also established mission schools and orphanages. Upper class families did not send their children to the mission schools. Thus, they mainly educated the children of the lower class and orphans. They deeply understood the importance of educating the younger generation because it was much easier for them to change their religious belief.

In 1896, the first Swedish mission school was built. However, many parents argued against it and refused to send their children there. Then the missionaries enrolled orphans and children from poor families. Even then, the number of students in this school was limited. According to John Hultvall’s statement, “In 1910 and 1920 around a hundred children attended the MCCS schools, 1923 was the year with the highest number of pupils, that of 200. Several schools were maintained in Kashgar, Hancheng (*Yengi Shahar* in Uyghur or *Shufu* in Chinese), Yengi-Hissar and Yarkand including surrounding villages.”<sup>31</sup> According to the report of the Swedish mission station sent from Kashgar to the Swedish Covenant Church in Stockholm, there were 2 elementary level classes with 40 pupils in the mission school of Kashgar in 1926. 12,461 patients had been treated in the Swedish mission hospital in Kashgar within one year. There was one elementary level class with 24 pupils in the mission school and 5,347 patients had taken treatment in the Swedish hospital in Yarkand within one year. Moreover, one orphanage for girls was opened in 1924 which took in 28 girls in Yarkand. Two years later an orphanage for boys was opened up and took in the same number of boys in Yarkand. There were three classes in the Swedish mission school of Hancheng (*Yengi-Shahar* town or Chinese town of Kashgar), one was of elementary level, the other was intermediate level and the third was a girls’ class with a total of 64 pupils. There were 15 students in an elementary level class in the mission school in Yengi-Hissar. The mission hospital located there took care of 3,321 patients.<sup>32</sup>

Moreover, The Swedish mission stations taught much technical and handcraft knowledge to their followers in Kashgar and Yarkand. Aside from ordinary school education, the Swedish mission also started small-scale home industries, teaching various techniques for weaving, spinning, knitting, rug-making and building machines for production.<sup>33</sup> A higher education course started in Yarkand in 1926 with seven boys and two girls aged 15 to 18. The course was designed to train teachers and evangelists, and continued for three terms. On the curriculum were Bible knowledge, Uyghur (“Eastern Turki”) language, mathematics, geography, history of Central Asia, church history, methodology, pedagogy, practicum in teaching, drawing, woodcraft, singing and

<sup>29</sup> John Hultvall, *Mission och revolution i Centralasien (Mission and Revolution in Central Asia)*, Stockholm, 1981, pp. 75-77; Fredrik Fallman, “Swedish missionaries, modernization and cultural exchange in China: the Mission Covenant Church of Sweden work in Hubei and Xinjiang”, *Jidujiao yu Zhongguo wenhua congkan*, vol. 5, Hubei Jiaoyu Chubanshe, Wuhan, 2003, pp.335-353.

<sup>30</sup> Gunnar Jarring, *Return to Kashgar*, p. 94.

<sup>31</sup> John Hultvall, pp. 59-61.

<sup>32</sup> *The Annual Report to the Svenska Missionsförbundet at Stockholm from the Swedish Mission Stations in Kashgar, China*, Swedish Mission Press, Kashgar, 1926

<sup>33</sup> Fredrik Fallman, *Ibid*

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physical training. The course was successful and in 1932 plans were made to start a regular adult education program. Plans for a higher education program were not put into practice due to the uprising of 1933.<sup>34</sup>

In enumerating the various charitable activities the Swedish missionaries initiated in Kashgar, without a doubt, their greatest contribution was the establishment of their mission printing office and the publication of the great number of books in the Uyghur language.

In 1893, the Mission Board in Stockholm had planned to send a complete set of printing equipment to Kashgar. But, due to the long distance and problems in transportations, this decision was not implemented until the year of 1910. In 1901, Swedish mission station in Kashgar had tried to find a new way to print books instead of the traditional way of writing and copying by hand. As provisional equipment the mission received a simple reproduction machine in the form of a “cyclostyle apparatus” with the help of which in the years between 1901 and 1911 some Christian hymn books, religious tracts and booklets in “Eastern Turki” language were printed. Thus, when the new and modernized printing equipment was delivered to Kashgar from Stockholm via Russia, the first consignment consisted of a high-speed press, a job-printing machine, a cutting-machine and a stapling-machine. The new printing-office in Kashgar was supplied with full sets of both Arabic and Latin types and, in addition, with a small stock of Cyrillic types intended for commercial printing of Russian material. The press began its full operation in 1912.<sup>35</sup>

From then onwards, the Swedish mission printing office operated for 25 years until the Soviet-backed warlord, Sheng Shicai, banished the Swedish missionaries from Xinjiang in the year of 1938. The Swedish mission printing office at Kashgar was the only place which had modern printing equipment in southern Xinjiang until the provincial government of Urumqi imported modern printing machines from Soviet Russia in the beginning of the 1930s. It is hard to estimate the precise number of “Eastern Turki” (Uyghur) printed books and various materials published by Swedish mission printing office. A catalogue of the “Eastern Turki” materials printed by the Swedish Mission Press was compiled and published by Gunnar Jarring in 1991 in Stockholm.<sup>36</sup> Some publications even had the number of 1000-2000 copies and others were reprinted several times.

In 1933, southern Xinjiang had been affected by the local Muslims rebellion which started from Qomul (Hami), the easternmost town of the province. The Swedish Mission printing office was controlled by the rebel forces for a time and was forced to print material for their political propaganda. During the years of 1933-1938, the Swedish Mission had a very hard time until the provincial government had complete control of southern Xinjiang with the military support of Soviet Russia. During the years of 1934-1937, several churches in Yarkand and Yengi-Hissar were burned, mission schools were closed and some Christian Uyghurs who had converted from Islam were killed by the rebel forces. Under such circumstances, the Swedish Mission was forced to stop its work. In the spring of 1938, the Soviet-backed Urumqi Government ordered all the Swedish missionaries to leave. However, three of them, Gustaf Ahlbert, John Anderson and Sigfrid Moen did not, hoping that the tide would turn. The Urumqi Government eventually drove them out to British-controlled India via the Karakoram Pass, on August 17, 1938.

<sup>34</sup> G. Palmer ed., *En ny port öppnas: från Svenska Missionsförbundet arbete i Östturkestan åren 1892-1938 och Indien pren 1940-1942* ( A new gate is opening: from the Mission Covenant Church of Sweden work in southern Xinjiang 1892-1938 and in India 1940-1942), Stockholm, 1942, pp. 143-150

<sup>35</sup> Gunnar Jarring, *Prints from Kashgar*, pp. 9-10

<sup>36</sup> Detailed information on these printing materials is available Gunnar Jarring: *Prints from Kashgar: The Printing-office of the Swedish Mission in Xinjiang History and Production with an Attempt at a Bibliography*, Stockholm, 1991.



That brought an end to the Swedish mission activities in southern Xinjiang which had lasted for almost 50 years. During this period, 60 Swedish missionaries had worked in the different mission stations in southern Xinjiang, among whom 24 were men and 36 were women.

After they left Xinjiang, the Swedish missionaries established a new mission station in Srinagar, in British India, still serving Uyghur immigrants who had come from southern Xinjiang. The missionaries stayed in Srinagar until 1942, hoping and waiting for the day when circumstances would change so that they could return to Xinjiang to continue their missionary work. That day never came. In their disappointment, they returned to Sweden.

In retrospect, it is difficult for us to evaluate the work of the Swedish Christian Mission with regard to all its activities during its 50-year stay in southern Xinjiang. It had a difficult time in its endeavor to convert the local people, but the same was also true for the local people who wanted to cling to their cultural identity.

The intention and main task of the Swedish Mission activities were, undoubtedly, to spread Christianity in southern Xinjiang among the Uyghur Muslims. They had also complemented their work with cultural, educational and humanitarian activities with the aim of actualizing their goal in this isolated region. In particular, its printing office had played an important role in the formation and development of Modern Uyghur through all the material they printed. Therefore, this contribution of theirs should be considered in a positive sense. Just as Gunnar Jarring had mentioned: “The Swedish Mission was, therefore, for tactical and practical reasons and with or without the missionaries’ good will, forced to concentrate on humanitarian activities and something that today would be called technical assistance to a developing country. Their contributions in both of these areas were praise-worthy and admirable. This does not mean that their religious activities should be slighted.”<sup>37</sup>

It should be mentioned at the same time that the missionary activities of the Swedish Mission in southern Xinjiang, the stronghold of the Islamic cultural region of Central Asia, had left some tragedies as well. Local intellectuals and Islamic Mollas of that time had greatly opposed and insulted the Mission’s activities as “cultural jingoism” or “religion theft”. In 1918, there was a demonstration in Kashgar led by Abdul Qadir Damulla (1869-1924), a well-known Uyghur intellectual and Islamic scholar, against the activities of the Swedish Mission.<sup>38</sup> Some local Uyghur who were converted to Christianity by the Swedish missionaries were killed during the rebellion in the 1930s. Following that, there were some family tragedies regarding this historical problem. On this, Gunnar Jarring said: “As I have already shown, the missionaries could not avoid occasioning opposition and even tragedies when families and surroundings reacted to someone’s conversion. The religions don’t even have to be entirely new – new shades in existing faiths suffice. The whole history of humanity is a history of proselytizing – religious, political, and ideological – at times easily accepted and praised, at others cursed. Some of this the Swedish missionaries in Kashgar experienced.”<sup>39</sup>

<sup>37</sup> Gunnar Jarring, **Return to Kashgar**, p. 95

<sup>38</sup> Nurmuhämmät Zaman, **Hazirqi Zaman Uy ur Ädäbiyati Tarixi** (History of Modern Uyghur Literature), Şinjang Ma’arip Nāşriyati, Ürüm i, 1988, pp. 3-11

<sup>39</sup> Gunnar Jarring, **Return to Kashgar**, p. 104

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## “Eastern Turki” printed materials from Kashgar: Their contents, fields, subjects and literary structures

It is now difficult to find any samples of the “Eastern Turki” publications which had been printed by the Swedish mission press. Although the printed materials had been widely distributed among the Uyghur people in southern Xinjiang, they had not been preserved, not even in the archives or libraries of Yarkand, Kashgar or Urumqi, the capital of the Xinjiang Uyghur Autonomous Region. The reason for this could have been the various political, social and historical upheavals that followed.

Nevertheless, there is a great amount of printed materials from those days now being preserved in Swedish archives. Anyone, at anytime, can easily see them in the Jarring Collection of the Library of Lund University, Royal Library of Stockholm or University Library of Uppsala. Moreover, most of the materials concerning the missionary work of the Swedish Mission in Kashgar and Yarkand are kept in the Archives of the Swedish Missionskyrkon in Stockholm and Archives of the Theological Seminary of the Swedish Mission at Lidingö as well as the personal letters and diaries of the missionaries who had stayed in southern Xinjiang at that time.

It is hard to calculate the accurate number of the “Eastern Turki” printed materials published by the Swedish Mission Press in Kashgar during its 25 years of operation. Gunnar Jarring has also mentioned in his bibliography, “It has been impossible to compile a complete list of the prints produced by the mission. There is no doubt that I have omitted some in my bibliography. Some of the products of the printing office have not been preserved; others have been lost during outbreaks of violence in Eastern Turkestan.”<sup>40</sup>

The contents of all these printed materials involve many fields, more than half concern the Bible and literature of a Christian, religious nature. The rest were textbooks and teaching materials used for the mission schools. Among them, “Eastern Turki” textbooks including ABC-book, Grammar-book, Reading-book and Orthography etc., regarding science there were Arithmetic, Elementary Mathematics, Geography, Natural Science and Biology; regarding foreign languages there were *An English-Eastern Turki Dictionary*, English learning-book, etc.; In addition, there were also other books such as *History of Central Asia* written by Oscar Hermansson and *Guide to the Spelling of Eastern Turki*, edited by Gustaf Albert.

Moreover, it should also be noted that calendars and almanacs in the “Eastern Turki” (Uyghur) language were also printed from 1908. The first calendar in “Eastern Turki” was compiled by G. Raquette and copied by hand. From 1912 to 1938, the press published calendars in Uyghur every year. *The Guide to “Eastern Turki” Letter-writing* was one of the more practical and valued materials printed between the years of 1931-1937 and was reprinted for three times.

At the same time, some translations from world literature were also published in “Eastern Turki” (Uyghur) language, and had a circulation of a certain number. Other printed materials were limited to religious contents mainly translated from Arabic, English and Swedish sources. In the initial years, the mission press translated and published some tracts containing world literature of a religious nature. They include *Hesenniñ Öyi* (Hassan’s House, 1913), *Jiriñlamaydur an Tilla* (A Non-jingling Gold-coin, 1913), *Sehrayi Kebirde aziqqan ikki bir tu qanniñ hekayesi* (The Story of the Two Brothers Lost in the Sahara Desert, 1913), *Bosa e ve Buluñ: Fas Erebleriniñ temsili* (Threshold and Corner: A Proverb of the Fas Arabs, 1913), *Bulbulniñ Hekayesi* (The Story of the Nightingale, 1914), etc. In the later years, the printed materials increased in number to include one

<sup>40</sup> Gunnar Jarring, *Prints from Kashgar*, p. 5



of the Selma Lagerlof's novels translated into Eastern Turki (1931:6), *Sadhu Sundar Singh* (1933:3), *The Holy Franciscus* (1934:4) and Lewis Wallace's *Ben Hur*, etc. translated by Oscar Hermansson at the beginning of 1930s and published during the political chaos of the rebellion in southern Xinjiang.

It is also very important to mention something about the "Eastern Turki" (Uyghur) newspapers and magazines printed by the Swedish mission printing office. In 1914, the press had plans to publish a monthly newspaper edited by G. Raquette. This newspaper was titled *Yaru luq: Alte eherning Ruznamesi* (Enlightenment: A Newspaper for the Six Cities). This newspaper ceased its circulation after the first edition was published. The newspaper had planned to include important local and international news in its publication. Some have considered this as being one of the very first Uyghur newspapers in southern Xinjiang.<sup>41</sup> In Uyghur archives, the first newspaper in this region was edited and published by a man named Qutluq Hadji Shewqi in 1910 in Kashgar with a title of *Ang Gezitesi* (Consciousness). However, this newspaper was pressured to stop publication by the local government.<sup>42</sup> During the rebellion years in the 1930s, The Swedish Mission Press was forced to print several newspapers and magazines for the local rebel forces.<sup>43</sup> In addition, it was also forced to print all kinds of political propaganda material for the rebels. Very little of that is preserved in the Swedish collection.

In addition to printing religious and educational materials on a large scale, the press also printed various kinds of documents for the foreign consulates, the Russian Asiatic Bank, the Chinese Postal Administration, the local district government and private individuals in order to earn enough to maintain its operation. Moreover, they printed placards, advertisements, pamphlets, tracts, visiting cards, forms, passports and receipts in different sizes for individuals and the local government, in both Uyghur and Persian.<sup>44</sup>

As to the research on the formation of modern standard literary Uyghur, Turcologists had paid little attention to the linguistic characteristics of the "Eastern Turki" printed materials published by Swedish mission press in Kashgar. There had never been any linguistic research on this field in Xinjiang until now. Although the materials were printed at the beginning of the twentieth century, none of them are preserved in any library or archives in Xinjiang. If we focus our attention on the language structure of these printed materials, we can see what the trend and development of the southern dialect of Modern Uyghur was like at the beginning of the twentieth century.

As we have mentioned before, half of these publications are of a Christian religious nature. The Swedish missionaries had started translating the Bible into "Eastern Turki" (Uyghur) in the years when they were stationed in Kashgar and Yarkand. Therefore, missionaries like Johannes Avetaranian and Gustaf Raquette were pioneers in the systematical knowledge of the "Eastern Turki" (Uyghur) language. In the later years, Gustaf Ahlbert, Oscar Hermansson, Sigfrid Moen became "Eastern Turki" translators and language experts.

The Swedish missionaries had realized the importance of translating the Bible into "Eastern Turki" (Uyghur) in order to efficiently spread the Christian faith to the Uyghur Muslims.

<sup>41</sup> Fredrik Falmann, *Ibid*

<sup>42</sup> Abdurehim Raxman, *Hazirqi Zaman Uy ur Tiliniñ ekillini Jeryani* (On the Process of Formation of Modern Uyghur), *Til ve Terjime*, 1996/2, pp. 27-42

<sup>43</sup> There were several kinds of magazine and newspaper, which prepared by the local rebel forces and published by the Swedish Mission Press in Kashgar in early 1930s such as *stiqlal*, *Yeñi Hayat* and so on. Happily an almost complete set of the weeklies has been preserved and is now available in the Lund University Library

<sup>44</sup> Gunnar Jarring, *Prints from Kashgar*, p. 15-18.



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Therefore, Johannes Avetaranian, the first Swedish missionary in Kashgar of Turkish origin, started to concentrate his work on translating some parts of Bible into “Eastern Turki”.

Avetaranian learned “Eastern Turki” easily, relying on the close relationship between “Eastern Turki” and his mother tongue of Ottoman Turkish. Hereby, he could translate parts of the Bible into “Eastern Turki” (Uyghur) within a short time. He copied by his translations by hand and distributed them among the local people. However, other Swedish missionaries were critical of his translations and did not consider them to be standard translations of the Bible in “Eastern Turki”. But Avetaranian was sensitive to their criticism, as he was a native speaker of Ottoman Turkish, and considered himself better qualified for translating the Bible into “Eastern Turki” than the Swedish missionaries whom he considered to be inexpert laymen.<sup>45</sup> That resulted in a big conflict about Bible translation between the Swedish missionaries and Avetaranian, and eventually led to his departure from Kashgar in 1897. He then went to Bulgaria and started working for the German Orient Mission while continuing to translate the Bible into “Eastern Turki”.

When we look back at Central Asian history, it is obvious that Christianity had come to the Turfan Depression as early as in the eighth and ninth centuries, as is evidenced in the many Nestorian Christian hymns and songs which were translated into Old Uyghur and were discovered among the historical documents in Turfan and nearby places. In 1929, Gunnar Jarring had personally heard the Uyghur pupils of the mission school in Yengi-Hissar sing Christian hymns and songs in loud voices and stated, “Today I look at this from an historical point of view. In the eighth century, the faith of the Manichaeans and the Nestorians spread across Central Asia, and their hymns and songs were translated into Old Uyghur. That is a parallel to what happened in Kashgar in the 1920s and 1930s.”<sup>46</sup>

Even after Avetaranian left Kashgar, the conflicts on Bible translations between him and the Swedish missionaries continued. Hultvall called it “the Bible-quarrel” in his book. This quarrel aroused the attention of the European Mission Societies and Christian theological scholars in the beginning of the twentieth century. The British and Foreign Bible Society was also involved in this matter and the German Orientalists had published papers regarding this problem. In 1909, there was a conference held in Berlin to deal with the problem. The translation of the Gospel according to St. Matthew of the New Testament of the Bible by Avetaranian was edited by Högberg and Raquette and published in Tiflis in 1910. After a lengthy discussion, Avetaranian eventually agreed to collaborate with the Swedish missionaries to translate the Bible. In 1914, they completed the translation of the New Testament, and it was published in Philippopolis in Bulgaria.

Thus began the initial circulation of the “Eastern Turki” (Uyghur) version of the *New Testament* in southern Xinjiang. We can still find some samples of the book being preserved among people in Xinjiang today. The language features of *Yengi Ehd yeni Injil erif* (The New Testament) had preserved the fundamental characteristics of Chaghatay Turki on the one hand, and an inclination toward modern spoken Uyghur on the other, plus the fact that it was based on the Kashgar and Yarkand dialects. In other words, it had not only kept the traditional elements of the Chaghatay Turki literary language, but also quickened its foot steps toward Modern Uyghur. Therefore, the use of language in this book could be considered a main step in Uyghur language history not found in the translation of any religious books except those of Islam. It had contributed toward the creation of many religious terms in Modern Uyghur.

From then on, Swedish Mission in Kashgar continued to translate the rest of the Bible. In 1917 *the Book of Genesis*, in 1921 *the Book of Job* and in 1923 *the Book of Psalms* were printed. In

<sup>45</sup> Ibid, p. 12

<sup>46</sup> Gunnar Jarring, *Return to Kashgar*, p. 104

1935 G. Ahlbert and Oscar Hermansson began a completely new translation of the *New Testament* into “Eastern Turki” (Uyghur) which was printed by the British and Foreign Bible Society in Cairo in 1939. In 1942 they began translating the *Old Testament* which was printed in Cairo in 1950. This meant that a complete translation of the entire Bible was made available in Uyghur.<sup>47</sup>

Furthermore, the Swedish Mission in Kashgar had printed a great deal of religious materials including hymn books, tracts, pamphlets and throwaways. Most of them were translated into “Eastern Turki” (Uyghur) directly from Swedish, Arabic and English languages.

Gunnar Jarring mentioned in his book the following manuscripts in “Eastern Turki” language which evidently were ready for type-setting and printing, but were destroyed due to the mission’s closure. For example, *The History of Classical Antiquity* (A translation of a Swedish history for junior secondary schools, by Oscar Hermansson); A collection of tales from the *Kelile we Dimne* translated by Oscar Hermansson; *The Seven Deadly Sins*, a novel by Selma Lagerlof, translated from Swedish by Oscar Hermansson; *A Practical Geometry* (A manual prepared by Carl Persson and translated into “Eastern Turki” by Oscar Hermansson); *The History of Israel* by Sven Herner and translated from the Swedish by G. Arell; A new and enlarged *History of Central Asia*, based on an earlier edition by Oscar Hermansson.<sup>48</sup>

### **A lexical, terminological and dialectical observation to the “Eastern Turki” printed materials and their relationship to Modern Uyghur**

The printing office of the Swedish Mission at Kashgar had printed many books and materials during its 25 years of operation. Besides the religious books which make up half of the volume, the rest were secular books. Here we would like to discuss the language structure, lexicology, and terminological features of the “Eastern Turki” materials printed in Kashgar, and, at the same time, clarify the lexical terms and professional vocabulary found in the “Eastern Turki” printed materials preserved in the Swedish archives. There will also be an analysis on the relationship between “Eastern Turki” and Modern Uyghur lexical terms and vocabulary.

#### **1) Geographical terms and vocabulary**

There had been no books on geography or other sciences printed by modern equipment for Uyghur schools in the beginning of the twentieth century, although there were some books for teaching Islamic geography in the Madrassah and old schools, but their contents were obsolete. The Swedish Mission press at Kashgar printed *Ilmi Ju rafiye* (Geographical Science) for the first time in 1927. This book had about 206 pages with many pictures attached. According to Gunnar Jarring’s bibliography, this book was compiled by Gustaf Ahlbert, assisted by Abdul Qadir Akhond. It was based on different Swedish textbooks in geography and other geographical literature, i.e. E. Carlsson and N. Ronnholm’s *Folkskolans geografî* (Stockholm, 1915) and K. Enghoff’s *Larobok i geografî for gymnasier* (Lund, 1915). According to the Svenska Missionsförbundets archive, a reader in geography was already prepared by Oscar Andersson and assisted by Abdul Qadir Akhond in 1913, but only in handwritten copies.<sup>49</sup>

This book is considered the first geographical book printed in the Modern Uyghur language in the early twentieth century. It was only after the 40s of the twentieth century did Uyghur schools in Xinjiang begin to use geographical books in Uyghur, printed in the Soviet Union. Therefore, we dare say that the geographical terms which were used in this book, played a decisive role in the formation of scientific terms in Modern Uyghur.

<sup>47</sup> Ibid, p. 13.

<sup>48</sup> Ibid, pp. 27-28.

<sup>49</sup> Ibid, p. 73.

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Proper nouns in the fields of Physical Geography were used for the first time in this book. Only a few geographical terms had been used in pure Uyghur words while most of the terms used were according to their Arabic origin. This tradition of using scientific terms inherited from Arabic began with the advent of Islamic since the Middle Centuries. For example:

“Eastern Turki” Language	Standard Uyghur	English
Kerre’i mujessime	Gulubus	Globe
Qutubname	Qompas	Compass
Qit’e	Qit’e	Continent
Jezire	Aral	Island
Taqim jezire	Taqim aral	Archipelago
Yarim jezire	Yérim aral	Peninsula
Burun	Tum uq	Beak; Snout
Silsile’i jebal	Ta tizmisi	Mountain range
Behir	Okyan	Ocean
Behir aqini	Okyan éqimi	Ocean stream
Behir Muhit Kebir	Tinç okyan	Pacific Ocean
Behir Muhit Atlasi	Atlantik okyan	Atlantic Ocean
Behir Muhit Hindi	Hindi okyan	Indian Ocean
Behir Muhit imali	imali muz okyan	Arctic Ocean
Teñiz	Deñiz	Sea
Korfiz	Qoltuq	Gulf, Bay
Bo az	Bo uz	Pass; Channel
arqirama	arqiratma	Waterfall
Nesfi kerre’I imali	imaliy yérim ar	Northern hemisphere
Nesfi kerre’I jenubi	Jenubi yérim ar	Southern hemisphere

In addition, terms about different races and human features and different stages of development in history also merit our attention. All these terms were expressed in simple and easily understood Uyghur words instead of Arabic. For example:

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“Eastern Turki” Language	Modern Standard Uyghur	English
Aq uru /Qafqaz jinsi	Aq tenlik/Yavropa irqi	Caucasian/European
Seriq uru /Mo ul jinsi	Sériq tenlik/Moñ ul irqi	Yellow race/Mongoloid
Jiger rang uru /Maliz jin	Qoñur tenlik	Brown race
Qara uru /Zen’gi jinsi	Qara tenlik/Négir irqi	Black race/Negroid
Qizil uru /Ameriqa jinsi	Qizil tenlik/Indian irqi	Red race
Véh iler	Yavayi qovmlar	Barbarians
Bedeviler/Patiçilar	Çarviçi xelqler	Nomads
Medeniler	Medeni xelqler	Civilized people

Consolidated names of each country and region in the world were adopted according to the geographical books printed in the Soviet Union in Russian and Turkic languages after the 40s and 50s of the twentieth century, in Modern Uyghur. Yet, the printed materials of the Swedish mission had already translated and adopted these terms into Uyghur almost perfectly in *Imi Ju rafiye* (Geographical Science) in 1927. Consonant “k” had been adopted as “q” in this book regarding to the names of the countries and regions and pronunciation was also according to the Uyghur language. Geographical terms and their orthography had received certain influences from the contemporary Turkic lithographed books printed in Kazan. For example:

“Eastern Turki” Language	Modern Standard Uyghur	English
Ameriqa	Amérika	America
Afriqa	Afriqa	Africa
Danimarqe	Daniye	Denmark
Çeqoslovaqiya	Çéxoslovakiye	Czechoslovakia

Qirovatiye	Krodiye	Croatia
Portiqal	Portigaliye	Portugal
Maroqo	Marake	Morocco
Qon'go	Qon'go	Congo
Mozambiq	Mozambek	Mozambique
Qolumbiye	Qolumbiye	Columbia
Eqvador	Ekvator	Ecuador
Quba	Kuba	Cuba
Niqaraguva	Niqaragu'a	Nicaragua
Meksiqa	Meksika	Mexico
Qafqaz	Qafqaz	Caucasia
Madaqasqar	Madaqasqar	Madagascar
Alasqa	Alyasqa	Alaska
Qanada	Qanada	Canada

In this book, there were also numerous cities and area names in the world which began with or ended with the consonant “q” instead of “k” and their pronunciation were also closer to Uyghur, For example:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Nuyorq	Nyo-York	New York
Yoqohama	Yoqoxama	Yokohama
Qobe	Kobe	Kobe
Osaqa	Osaqa	Osaka
Qenazava	Qanazava	Kanazawa
Qalqute	QalQutta	Calcutta
Qolumbo	Qolumbo	Columbo
Banqoq	Banqoq	Bangkok
Tomsiq	Tomiski	Tomsk
Omsiq	Omiski	Omsk
Irqutsiq	Irqutiski	Irkutsk
Yaqutsiq	Yaqutiski	Yakutsk
Viladivastoq	Viladivistok	Vladivostok
Istoqholm	Stoqholm	Stockholm
Helsingfors	Xelsinki	Helsinki
Mosqiva	Mosqva	Moskow
Qopenhagen	Qopenhagen	Copenhagen
Reyqavik	Reyqyavik	Reykjavik
Viqtoriyе	Victoriye	Victoria
Qanberra	Qanberra	Canberra
iqago	Çikago	Chicago
San Fransisqo	San-fransisqo	San Francisco
Vanqover	Vanqower	Vancouver

The names of some of countries and regions were written in the traditional forms of Chaghatay Turki and Ottoman Turkish. In such cases, they differentiated from Modern Uyghur which was strongly influenced by the Russian geographical terms or proper names. For example:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Çin/Xaqanistan	Juñgo	China
Japoniye	Yaponiye	Japan
Seylon	Sirilanqa	Sri-Lanka
Tonkin	Veytnam	Vietnam
Siyam	Tayland	Thailand
Isveç/Svediye	vetsiye	Sweden

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Norviç	Norvegiye	Norway
Danimarqe	Daniye	Denmark
Hollande	Gollandiye	Netherlands
Beluçıqa	Belgiye	Belgium
Almaniye	Germaniye	Germany
Isviçre	vetsariye	Switzerland
Majariye	Ven'giriye	Hungary
Yunanistan	Gretsiye	Greece
In'giltire/In'glizistan	En'giliye	England
Isqoçıye	otlandiye	Scotland
Hebe istan	Efopiye	Ethiopia
Somal	Somali	Somalia
Arjintin	Argentina	Argentina
ili	Çili	Chile
Formoze	Teyven	Taiwan
Or ilim/Quddus	Yerusalim	Jerusalem
Rum	Rim	Rome

Some names of federations are recorded differently in Modern Uyghur because they were copied from Arabic in the “Eastern Turki” printed materials. For example:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Jemahir Mutfeqa Amerika	Amerika Qo ma tatliri	United States of America
Jemahir Mutfeqa Rosiye	Sovet Ittipaqi	Soviet Union
Britaniye Ezmi Padi ahliqi	Büyük Britaniye Birl me Padi ahliqi	United Kingdom

In this book are some general terms regarding the physical and political geography of Xinjiang and also the names of its administrative regions as they were used in the beginning of the twentieth century.<sup>50</sup> They are useful in the research of the political and social histories of Xinjiang of that period.

## 2) Political, Social and Administrative terms

We know that the Swedish Mission Press in Kashgar had printed a newspaper named *Yaru luq* (Enlightenment) in 1914. After that, the Mission Press continued to publish a great number of “Eastern Turki” printed materials on politics and society. Since the 1930s, newspapers edited by various political groups or individuals were all printed by the Swedish Mission Press. The words and phrases used in these newspapers had played a great role in the formation of the political and social terms in Modern Uyghur vocabulary. They can be considered the first political and social terms used by the modern Uyghur press. With time, the vocabulary in this field was broadened and standardized. Following are some examples:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Tutqunluq	Mehqumluq	Oppressed
Istiqlal	Musteqilliq	Independence
Ongluq-solluq	Oñçilliq-solçilliq	Rightist, Leftist
Re'is jumhur	Zoñtoñ	President
Ba vekil	Ba minister/Zoñli	Premier
Ser katip	Ba katip	Secretary General
Omumiy mejlis	Omumi yi in	General conference
Oçaq	Medeniyet öyi	Culture house
Tam u	Tam a	Seal
Ali yarliq	Aliy perman	Decree

<sup>50</sup> **Imi Ju rafiye** (Geographical Science), Swedish Mission Press, Kashgar, 1927, pp. 10-21.

Hilal Ehmer Jemiyiti	Qizil hilal ay jem'iyiti	Red Crescent Society
Nazirler hey'iti	Ministirlar hey'iti	President's Cabinet
Daxliye	Içki i lar	I nternal affairs
Xarjiye	Ta qi i lar	Foreign affairs
Herbiye	Herbiy i lar	Military
Ofaq	Diniy i lar	Religious
Zira'et	Dehqançiliq	Agricultural
Hemsaye döletler	Qo na döletler	Neighboring countries
Bayanname	Bayanat	Statement
Vezi rler qerari	Ministerlar qarari	Decision of ministers
Millet mejlisi	Parlament	Parliament
Yol xet	Viza	Visa
Ejnebi eller	Çet'eller	Foreign countries
Poste idariliri	Poçtaxana	Post office
ptida'i mekteb	Ba lan uç mektep	Primary school
ptida'i tehsil	Ba lan uç terbiye	Elementary education
Xestexane	Doxturxana	Hospital
Yuqumluq xesteler	Yuqumluq keseller	Plague, epidemic diseases
Mejnxane	Rohiy keseller doxturxanisi	Psychiatric hospital
Yitimxane	Dariltam	Orphanage
Vekaletxane	I bejiri orni	Agency
Ye ili q	Qoz ilañ/Topilañ	Rebellion
Xitayla duru	Xenzula turu	Sinicized
Orusla duru	Rusla turu	Russified
Yara küçi	Qural küçi	Armed forces
Muxtariyet	Aptonomiye	Autonomy
Pul böhrani	Pul paxalliqi	Inflation
Ba vakalet	Içki Qabent	Inner cabinet
qtisadi töbençilik	Iqtisadiy kirizis	Economic crises
Qutulu	Azatliq	Liberation

Political and social terms adopted from Russian also appeared in newspapers and magazines of that time. Especially after 1935, along with the strong influence of Soviet communism and Bolshevik ideology in the Kashgar area, the numbers of Russian phrases were increased in the printed materials published in Swedish Mission Press. For example:

<u>"Eastern Turki" Language</u>	<u>Modern Uyghur Language</u>	<u>English</u>
Bal avik	Bol evik	Bolshevik
Pur uram	Programma	Program
Manapoliye	Monopoliye	Monopoly
Qonsulus	Qonsul	Consul
Polis-Jandarme	Saqçi-Jandarma	Police
Mar	Mar	March
Banqe	Banqa	Bank
Gezite/ ezite	Gézit	Newspaper
Jurnal	Jurnal	Magazine
Forme	Forma	Form
Zakaz	Zakaz	Order
Belet	Bélet	Ticket

### 3 Historical terms

Until the twentieth century, there had not been any history books in Uyghur published in the modern academic form by modern printing means. Although there were a few lithographed books on the history of the Uyghur printed in the cities of Kazan and Tashkent, they were far from



being systematic or modern standard. In 1936, the Swedish Mission Press in Kashgar published a history book named *Otra Asiyaniñ Tarixi* (History of Central Asia). The author of this book was one of the mission members, Oscar Hermansson, who was able to give a general introduction to Central Asian history based on Western and Chinese historical sources. This book had 56 pages, printed in small letter font and around 1,000 copies were made. Due to political and other reasons in the 1930s this book was not able to be reprinted. Central Asian history, especially Turkic and Uyghur history was described systematically in this book. The professional historical terms used in this book were of great help to us in our research on the formation of modern Uyghur lexicology and its professional terms system. The following are examples of some of the terms used in that book:

“Eastern Turki” Language	Modern Standard Uyghur	English
Esli Çin	Içki Juñgo	China proper
Xaqanistan	Juñgo	China
Xaqani tarix	Juñgo tarixi	Chinese history
Pateçi ta’ife	Çarviçi qovmler	Nomadic people
Han xanliq silsilesi	Xen sulalisi	Han dynasty
Veyraneler	Xarabe/Iz	Ruins
Tarim yurtlari	Tarim vadisi	Tarim basin
Romaliqlar	Rimliqlar	Romans
Roma imperatorliqi	Rim impiriyesi	Roman empire
Romaning me riq imperatorliqi	erqi Rim impiriyesi	Eastern Roman empire
Xaqan qeyser	Xan/Impirator	Emperor/Caesar
Serhedler	Çegrilar	Borders
Xaqan tang xanliq silsilesi	Tañ sulalisi	Tang dynasty
Zoro’istri/Zerda ti	Zoro’aster dini	Zoroastrianism
Mesihlik dini	Xristiyan dini	Christianity
Yadkar ta	Meñ’gü ta	Stele inscription
Çong muhajiret	Çoñ köçü	The Great migration
Manjur xanliq silsilesi	Manqiñ sulalisi	Qing Dynasty
Milad mesihdin ilgeri	Miladidin ilgeri	B. C.
Milad masihdin soñ	Miladidin keyin	A. D.

In addition, there were many historical terms on Xinjiang and Central Asia which were adopted from Chinese and other languages that appeared in the book. They are the following: *iyongnu* <匈奴 (Hun), *tukö* <突厥 (Turks), *mo ulistan* (Mongolia), *sun’gariye* (Dzungarian Basin), *tümen* <头曼 (the name of Huns emperor), *mawtun* <冒顿 (name of Hun emperor), *gawti* <汉高帝 (name of Han emperor), *kökünor* <青海 (Lake Qinghai), *yüÇi* <月氏 (Tocharian), *yunani* (Greek), *tuxari* (Tokharian), *wusun* <乌孙 (a nomadic people living in Central Asia in early history), *sake* (Saca), *Çangki’en* <张骞 (name of Chinese famous explorer of the Han Dynasty who went to Central Asia), *hüküping* <胡曲柄 (name of Chinese general who fought against with Hun in the Han Dynasty), *lolan* <楼兰 (Kroraina, an ancient town in the Lopnor desert in the Han dynasty), *an an* <善鄯 (Pishamshan, an ancient town in the Lopnor desert in the Han Dynasty), *panÇaw* <班超 (name of the Chinese political agent in the Western Territory in Han Dynasty), *lyopang* <刘邦 (name of emperor of Han Dynasty), *orxon* (Orkhon river), *Çang’en* <长安 (capital city of the Tang Dynasty, today’s Xian), *topa* <拓拔 (a nomadic people in northwestern China in history), *hindi komarayewa* (Komurajiwa, a famous musician in the Western Region who was born Kucha and active in his work in Inner China in 5<sup>th</sup> century A.D.), *xitay fa en* <法线 (Chinese explorer in the Western Territory in history), *yeli apawki* <野律阿保 (King of Kitan (Qidan), a nomadic people in northern China in history), *temojin* (Temochin), *yelu Çusey* <野律楚才 (name of Chinese adviser of Gengiz Khan), *galdan* <Ghaldan (Kalmyk King in northern Xinjiang who fought against the Manchu army), *amursana* < Amursana (Kalmyk general in Xinjiang in the Qing Dynasty), *ki’enlong* <乾隆

(emperor of the Qing Dynasty in the eighteenth century), *jawxuy* <赵惠 (Manchu general who led the Qing army to control Xinjiang in the middle of the eighteenth century), *bumin* < Bumin Kaghan (Turk emperor in the eighth century), *yagbu* < Yabghu (title of Turk administrative system of the Turk empire), *tekin* < Tekin (title of Turk administrative system of the Turk empire), *istemi* < Istemi (Turk emperor in the eighth century), *iftalilar* < Ephetalet (an ancient people whose lived in Central Asia in early history), *qutluq kagan* < Kutluk Kaghan (Turk emperor in the eighth century), *költegin* < Kultegin (Turk emperor in eighth century), etc.

#### 4) Physiological and Zoological terms

The Swedish Mission Press in Kashgar had also printed books on physiology, zoology and other sciences. It published a book called *Imi Te'biet: Heyvanat bilen Adem* (Natural Science: Animal and Man) in Kashgar in 1920. This book is considered the first science book in Uyghur contemporary history that is published by modern facilities. The book is about 50 pages long, translated directly from the original Swedish book which was published in Stockholm at the beginning of the twentieth century. The narrative style and language features of this book were adjusted to Modern Uyghur. The chief editor was Gustaf Ahlbert, with Muhammad Ali Khan, a local Mullah as his language assistant. 300 copies were issued in its initial printing.<sup>51</sup> The contents of the book was enriched with black and white as well as color pictures of man and animals from the book *Lerobok i naturkunnighet* which was published in Stockholm in 1902, in addition to reference material from some Arabic sources. G. Ahlbert and O. Hermansson were the chief editors of the book and local assistants were Abduwali, Habil, Imin and Ahmed. This time, around 1000 copies were printed.<sup>52</sup> In 1936, the first part of the book, *Adem* (Man), was reprinted three times, under the name of *Imi Tebi'et*, *evvelqi jüz'i* and 1100 copies were issued.<sup>53</sup>

The book had not only helped the Uyghur readers to acquire information and fundamental knowledge about human physiology but had also played a great role in the formation of professional terms in Modern Uyghur. Terms on zoology and physiology which appeared in this book served to lay the foundation of the lexical development of scientific terms in Modern Uyghur. The following are examples of names of physiological terms as compared with Modern Uyghur:

"Eastern Turki" Language	Modern Standard Uyghur	English
Penje	Qol	Hand
Qerin	A qazan	Stomach
Yutquluq	Yutqunçaq	Pharynx
Maddetul hayat	Oksegen	Oxygen
Esebe	Nerva	Nerve
Tiniq esbablari	Nepes ezaliri	Respiratory organs
Hezim nori	Hezim qili yolliri	Digestive system
Kömür sasiqi	Karbon oksid	Carbon monoxide
Minge kavaki	Minge bo luqi	Skull cavity
A iz kavaki	E iz bo luqi	Mouth cavity
Sine kavaki	Öpke bo luqi	Lung cavity
Qorsaq kavaki	Qorsaq bo luqi	Abdominal cavity
Dobursaq	Dovsaq	Bladder
Ayrima esbablar	Ajratma ezalar	Secretion organs
Tuyma liq	Sezgü/Tuy u	Feeling/Sense
Urunma liq	Siyla	Friction/Rub
Tatima liq	Teti	Taste

<sup>51</sup> Gunnar Jarring, *Prints from Kashgar*, p. 55.

<sup>52</sup> *Ibid*, p. 94.

<sup>53</sup> *Ibid*, p. 105.



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Burama liq	Pura	Smell
Anglamaq	Añla	Sound
Körmeklik	Körü	Sight

Zoological terms were different from Modern Uyghur. For example:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Peleñ	Yilpiz	Leopard
Derya mozayi	Deñiz kalisi	Manatee/Sea cow
epperek	epereñ	Bat
Tuxum quyadur an hayvanlar	Tuxum tu udi an hayvanlar	Spawn animals
Uçarliqlar	Uçar qanatlar	Flying animals
Soquçaq	Tömür tum uq	Woodpecker
Kebuter	Kepter	Pigeon
Örmeçük	Ömüçük	Spider
Örmeleydur an haywanlar	Ömüligüçi hayvanlar	Reptiles
Paqaçanaq	Ta paqa	Tortoise/Turtle
Kepile	Képinek	Butterfly
Yiñneçük	Yiñna uç	Dragonfly
uturmurru	Töge qu	Ostrich

### 5) Mathematical and Arithmetic terms

Until the beginning of the twentieth century, mainly Arabic mathematical term and number systems were used in Uyghur society. In 1916, the Swedish Mission Press in Kashgar published the first mathematics book for the Uyghur pupils of the mission school in southern Xinjiang. Those books include *Hesab Kitabi: evvelqi jüz'i – pütün edded* (Arithmetic, First part: Whole numbers), *Hesab Kitabi: ikinji jüz'i – kesir edded* (Arithmetic, First part: Fraction numbers) and *Hesab Iliniñ Javablari* (Answers to the Problems of Arithmetic Science) etc. Mathematical theories and rules in this book were translated by Oscar Anderson with the assistance of a local scholar Qadir Mollah. They had broadened the content of this book by adding some local counting habits which included simple arithmetic knowledge such as addition, subtraction, multiplication and division, fraction and elementary mathematical knowledge were introduced in detail with applied factual examples. The book also had information about Uyghur monetary units and weights and measurements used at the beginning of the twentieth century although some of which were already considered archaic. The following are some examples:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Pütün edded	Pütün san	Whole numbers
Kesir edded	Kesir san	Fraction numbers
Arila edded	Murekkep san	Complicated numbers
Jem'i qilmaq	Qo maq	Addition
Çiqarmaq	Eli	Subtraction
Serb qilmaq	Köpeyti	Multiplication
Bölmek	Bölü	Division
Murebbe	Kvadrat	Square

Some local units of weights and measurements were still in use even though they were being discarded as archaic. Typical examples are as follows: *misqal* (5 gr., equals 10 pung or 0.1 ser), *ser* (35 gr., equals 10 misqal), *pul* (money, equals 100 tiyin), *ten'ge* (middle monetary unit, equals 10 tiyin), *gez* (0.71 m., for cloth), *çarek* (10 kg for weight; span for cloth; 15 minutes for time; a quarter of 100% for arithmetic), *ula* (one draft animal), *çamdám* (pace), *bulung* (equals 10 tiyin or 0.1 som), *patman* (573.44 kg.), *qadaq* (410 gr., Russian), *elvir* (71.88 kg.), *nim ek* (1 kg.), *küre* (10 liters, for grain), *qo uq* (spoonful, equals 0.1 oçum), *oçum* (equals 10 qo uq) *deqiçe*



(second), *ulaç* (armspan), *tiyin* (smallest monetary unit, equals 1 pung), *ta ar* (bag, equals 100 kg), *top* (bolt, for cloth), *som* (main monetary unit, equals 100 tiyin or 10 bulung), *meretebe* (time occurrence), *eriç* (handspan), *dan* (100 liters, equals 10 küre), *saniye* (minute), etc.<sup>54</sup> There are some loanwords on units of weights and measurements in the book which were adopted from Chinese and widely used in the daily life of the Uyghur at the beginning of twentieth century. For example: *fung* <分 (smallest monetary unit, equals cent), *daçen* <大钱 (main monetary unit, equals 100 tiyin or cents), *çiza* <尺子 (0.34 m.), *jing* <斤 (500 gr.), *sung* <寸 (3.34 cm.), *mo* <亩 (6,67 acre), *li* <里 (500 m.), *jang* <丈 (3.3 m.), *ing* <升 (1 liter), *jo* <角 (equals 10 pung or 0.1 yuan), etc.<sup>55</sup>

Furthermore, there were many European and Russian units of weights and measurements used in the book such as *metre* (metre), *disimetre* (decimetre), *santimetre* (centimetre), *milimetre* (millimetre), *kilometre* (kilometre), *deqametre* (decametre), *litre* (litre), *hektolitre* (hectoliter), *disilitre* (deciliter), *santilitre* (centiliter), *ram* (gram), *hekto ram* (hectogram), *kilo ram* (kilogram), *disi ram* (decigram), *santi ram* (centigram), *mili ram* (milligram), *put* (foot), etc.<sup>56</sup>

#### 6) “Eastern Turki” Literary terms

The Swedish Mission Press used the “Eastern Turki” (Uyghur) language in its most important teaching programs in its mission schools at Kashgar, Yarkand and Yengi-Hissar. Before 1912, the Swedish missionaries had hand-copied “Eastern Turki” (Uyghur) alphabet books and textbooks and distributed them to their pupils. In 1912, after the Swedish Mission set up its printing office in Kashgar, it started to print books by modern means. In 1914, the Swedish Mission Press published its first “Eastern Turki” (Uyghur) alphabet book *A-B Kitabi* - with their modern printing equipment, and 1,000 copies were issued. This book was edited by G. Raquette and printed in yellowish Khotan paper and was 30 pages long. In this book, there was an introduction to “Eastern Turki” (Uyghur) alphabetical spelling guide which was based on the Chaghatay Turki written language with definition of different spelling rules and some simple reading comprehensions. The Eastern Turki alphabet was based on Chaghatay Turki with separate definitions of 32 consonants, but no specific letters for vowels.

Thereafter, Eastern Turki ABC-books printed by the Swedish Mission Press in Kashgar were based on this alphabet book. In 1920, G. Raquette and G. Ahlbert re-edited and added contents to this book with the assistance of a local scholar Muhammad Ali Khan, and named it *Mekteb kitabi: A-B Kitabiniñ tedriji* (Text-book: A Sequel to the ABC-book).<sup>57</sup> In 1922, G. Raquette, G. Ahlbert and Elsa Anderson co-edited and published the book *A-B Kitabiniñ tedriji: ikinji jüz’i* (A Sequel to the ABC-book: Part II), also with the assistance of Muhammad Ali Khan.<sup>58</sup>

10 years later, in 1932, with a growing need for “Eastern Turki” (Uyghur) teaching books, the Swedish Mission Press reprinted it with a circulation of 500 copies. This book was the second version of the first alphabet book by G. Raquette.<sup>59</sup>

In 1935, the Swedish Mission Press published the first “Eastern Turki” (Uyghur) grammar book written by Oscar Hermansson. The first grammar book written by Swedish missionaries, and

<sup>54</sup> **Hesab Kitabi: Evvelqi Jüz’i – Pütün Edded** (Arithmetic, First part: Whole numbers) **Hesab Kitabi: kinci Jüz’i – Kesir Edded** (Arithmetic, First part: Fraction numbers) **Hesab İminiñ Javablari** (Answers to the Problems of the Arithmetic Science), Swedish Mission Press, Kashgar, 1916

<sup>55</sup> Ibid

<sup>56</sup> Ibid

<sup>57</sup> Gunnar Jarring, **Prints from Kashgar**, p. 55.

<sup>58</sup> Ibid, p. 62.

<sup>59</sup> Ibid, p. 84.

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was named *Eastern Turki Grammar*<sup>60</sup> published during the years of 1912-1914 in Berlin mainly for missionaries and other foreigners to learn the “Eastern Turki” (Uyghur) language. The book was named *Alte eher Türki ilmi nevh ve serf* (The Turki Language of the Six Cities: Syntax and Declension, Grammatica). Another version of the book was also named *Alte eher Türki yani Uy ur tili ilmi nevh ve serf* (The Turki Language of the Six Cities i.e. the Uyghur Language: Syntax and Declension Grammatica). This was the very first book which offered systematic knowledge of “Eastern Turki” (Uyghur) grammar for Uyghur language learners, and it had a circulation of 800 copies.<sup>61</sup>

In 1935, 2,000 copies of the *A-B Kitabı* (ABC-book) were reprinted, this time, with some simple pictures attached.<sup>62</sup> In 1936, the missionaries Sigfrid Moen and Ester Moen re-edited the *A-B Kitabı* (ABC-book) and published it with many illustrations.<sup>63</sup> In 1937, one year before the Swedish missionaries were forced to leave Kashgar, their last book, the *Mekteb kitabı: A-B Kitabınıñ tedriji* (Text-book: A Sequel to the ABC-book) was published.<sup>64</sup>

The Swedish Mission Press had also printed alphabet teaching books written by local Uyghur intellectuals for Uyghur schools in Kashgar. All these books were influenced by the spelling and grammatical rules of the books that the Swedish Mission had published in the “Eastern Turki” (Uyghur) language. One of them was *Ba Kitab: ptida’i Uy ur Mektebleri Üçün Elifbe* (Introductory Book: An ABC-book for beginners in Uyghur schools). 3,000 copies of this book were printed for the local government of Kashgar. This book was not written by the missionaries, but only printed by them.<sup>65</sup> 2,000 copies were printed of a book written by Khediche Muzeffar, the principal of the Mahmoudiye Model School for Girls of Kashgar, was *Resimli elifbe: iptida’i Uy ur mektebleri için* (Illustrated ABC-book for the Uyghur Beginner Schools).<sup>66</sup>

The following are terms which were used in the Kashgar printings about daily life and literature, and how they differ from Modern Standard Uyghur. The Swedish Mission Press used language that was based on the Kashgar and Yarkand dialects of contemporary Uyghur in the books they published. Therefore, some words only existed in the Kashgar and Yarkand dialects. For example:

<u>Kashgar-Yarkand dialect</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Eçkü	Öçke	Goat
Sa iniq	Se ini	Longing
Otya	Köktat/Sey	Greens/Vegetables
Otya liq	Köktatliq/Seylik	Vegetable patch
Yari	Yardem	Help
Hemsaye	Qo na	Neighbor
Jijiq	Siziq	Line/Path
Qaylase	Qarisa	According to
Qayda	Qandaq	How
Tiki	Tikküçilik	Tailoring
Tuxum quymaq	Tuxum tu maq	To lay eggs
Pe ki	Biraz	A little
Kepile	Kepinek	Butterfly
oldimaq	Köpeymek	Increasing

<sup>60</sup> Gustaf Raquette, **Eastern Turki Grammar: Practical and Theoretical with Vocabulary**, Berlin, 1912-1914.

<sup>61</sup> Gunnar Jarring, **Prints from Kashgar**, pp. 94-95

<sup>62</sup> Ibid, p. 100.

<sup>63</sup> Ibid, p. 103.

<sup>64</sup> Ibid, p. 108.

<sup>65</sup> Ibid, p. 98-99.

<sup>66</sup> Ibid, p. 103.

Saçqan	Ça qan	Mouse
Çep	Sol	Left
Xumra	Koza	Jar/Pot
Sirke	Aççıq su	Vinegar
etrenj	ahmat	Chess
Xeste	A riq	Illness/Disease

The following are some words which carry the phonetic features of the two dialects. So we can see that some of the nouns used in the books do not adhere to the regular pattern of vowel harmony of Modern Standard Uyghur. For example:

<u>Kashgar-Yarkand Dialect</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Oyan	Oyun	Game
Boyan	Boyun	Neck
Köyek	Köyük	Love
Toqam	Toqum	A pack-saddle
Soqa	Soqu	To fight
Ötek	Ötük	Knee-boots
Ölem	Ölüm	Beetle

The spelling rules and orthographic principles of the Chaghatay Turki literary language was preserved in the “Eastern Turki” printed materials published by the Swedish Mission Press, especially words with the consonant “r” which appear in most words in “Eastern Turki” printed materials disappeared in Modern Standard Uyghur. For example:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Erte	Ete	Tomorrow
Ertegen	Etigen	Morning
Erteyaz	Etiyaz	Spring
Erabe	Harva	Cattle-drive
Armut	Amut	Pear
Xarman	Xaman	Threshing
Qar e	Qa a	Crow
Ejderha	Ejdiha	Dragon
Ters	Tes	Difficult
Tört	Töt	Four
Örmeçük	Ömüçük	Spider
Qormaç	Qomaç	Roasted corn kernels
Yolbars	Yolvas	Tiger
Tayxer	Texey	The foal of an ass
Torpaq	Topaq	A young ox
Yörgümeç	Yögümeç	Bindweed
Qarli aç	Qal aç	Swallows

Arabic and Persian loanwords which were used in “Eastern Turki” printed materials were recorded in their original spelling rules. But in Modern Standard Uyghur, the same words are adapted to Uyghur phonetic features with their own rules of spelling and pronunciation, some phonemes were omitted and others added. For example:

<u>“Eastern Turki” Language</u>	<u>Modern Standard Uyghur</u>	<u>English</u>
Penj enbe	Pey enbe	Thursday
Gö t	Gö	Meat
Derext	Derex	Tree
Kohne	Kona	Old
Ahiste	Asta	Slowly
Axund	Axun	Islamic intellectual

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Pest	Pes	Still
Kebuter	Kepter	Pigeon
Aftabperest	Aptapperes	Sunflower
Ka ez	Qe ez	Paper
Rebab	Ravap	A musical instrument
Pehlavan	Palvan	Hero
Xi t	Xi	Brick
Endube	Enduva	Brick-trowel
Mekteb	Mektep	School

A certain number of loanwords from Chinese were also used in the “Eastern Turki” printed materials published by the Swedish Mission Press. These words were mainly names of food, vegetables and daily necessities. They give us an idea of the influence of Modern Chinese on the southern dialects of the Uyghur language. Their examples are:

<u>“Eastern Turki” Language</u>	<u>Chinese</u>	<u>English</u>
javen	Jiawan (架弯)	Cupboard
Çañçile	changxi (唱戏)	Chinese opera
sey	cai (菜)	vegetables
Çingsey	qingcai (青菜)	greens
beseý	baicai (白菜)	Chinese cabbage
langxabiy	lianghuabai (莲花白)	cabbage
yangyo	yangyü (洋芋)	potatoes
xong’gan	huanggua (黄瓜)	cucumber
lobo	luobo (萝卜)	turnip
jangdo	jiangduo (豇豆)	stringbeans
usung	wusong (莴笋)	the stalk-lettuce
yangze	yangzi (样子)	sort, kind
munglenza/milengze	menlanzi (门帘子)	door-curtain
manto	mantou (馒头)	steamed meat dumplings
lengmen	lamian (拉面)	hand-stretched noodles
matang	daduo (大豆)	broadbeans
çiza	chizi (尺子)	ruler

A guide to orthography published in Kashgar in 1929 is especially remarkable as an attempt at normalizing the spelling of the Eastern Turki language written with the Arabic alphabet. The title of this book is named *Elte eherniñ Zebani Qa er ve Yarkendde Pütiledur an e Muvafiq Kitabi ilm imla* (Spellingbook for the language of the Six Cities). 270 copies of this book was printed which was written by G. Ahlbert and assisted by Abdul Qadir Akhond.<sup>67</sup>

This book is considered the first orthographic spelling book of “Eastern Turki” (Uyghur) in the early twentieth century. All the “Eastern Turki” materials and books printed in Swedish Mission Press were strictly based on the orthographic rules of this book. However, after 1933, the Swedish Mission Press was controlled by local rebel forces during the political chaos in Kashgar and was forced to print their throwaways. After 1935, the mission press started to print materials for the local government of Kashgar. These printed materials failed to keep up the standard spelling rules of the orthographic book which was published in 1929. Just as Gunnar Jarring mentioned: “during the 1935-1936 years, the mission also began to print textbooks for the Uyghur schools of the government as well as books with practical contents, for example a guide-book for the production of silk. It is worth noting that the mission printing-office had no authority over the orthography of the books for the government. This is evident in the slack orthography of these productions. Thus, the plural suffix is written instead of , and the word for school is written

<sup>67</sup> Ibid, p. 76.



instead of ; in 1936 the plural is written instead of . In all the items earlier printed by the mission, there was always a strict orthography according to rules laid down by G. Ahlbert in his spelling-book from the year 1929. Evidently the influence of the Uyghur of Urumqi and Turfan were now being felt.”<sup>68</sup>

After 1935, Soviet Russian political influence became stronger in the Kashgar region. In order to have complete control over that region, the Soviet backed Urumqi government sent numerous experts from Soviet Central Asia in open, or secretly, to Kashgar. This accounted for the frequent appearance of loanwords from Russian in the “Eastern Turki” printed materials mainly in the fields of politics and society. For example: *transiport* (transport), *krasen* (krosen), *dictator* (dictator), *bol avik* (Bolshevik), *jurnal* (magazine), *gezite* (newspaper), *pro ram* (program), etc.

In 1935, ordered by the Kashgar local government, the Swedish Mission Press published a book titled *Ifekçilik: ifek qurtlarini terbiye qiliv, üjme-tut derextlerini ösdiriv heqqinde rehbername* (Rearing of Silkworms). On the cover page of this book, the title was written in the four languages of Uyghur, Chinese, Russian and English. Modern Uzbek language influence in this book is stronger than other Turkic languages in Soviet Central Asia regarding its language structure and lexical features. These could be either the author, Yusuf Muzaffar, was educated in Soviet Central Asia or that he was an ethnic Uzbek. In the book was the newly applied term *Jenubi Uy uristan* (southern Uyghuristan) instead of *Elte eher* (Six Cities). Many terms and vocabulary in this book were Uzbekicized, not abiding by the rules of spelling which appeared in the other books which were published by the Swedish Mission Press. For example:

<u>Uzbekicized words in this book</u>	<u>Modern standard Uyghur</u>	<u>English</u>
Bunden	Bundin	From this
Öziden	Özidin	From yourself
unden soñ	undin keyin	And then
Qila almasden	Qilalmastin	Can't do
Yengli mese	Xatala misa	If not to make a mistake
Qoyñiz	Qoyuñ	Please put
Qiluñiz	Qiliñ	Please do
Oylamañiz	Oylimañ	Don't worry
a ilmesden	Aldirimastin	Don't hurry
Meyde	U aq	Tiny/Trivial
Avqet	Tamaq	Food/Meal
Qi laq	Yeza	Countryside
Taman	Terep	Direction/Side
Alav	Ot	Fire
Ruzgar	Turmu	Life
Iflas	Paskina	Dirty
Xeterli	Xeterlik	Dangerous
Turli	Türlük	Various

A further study should be done on the language structure and lexical features of the other “Eastern Turki” printed materials, including religious books, newspapers, bank-notes, passports, visas, telegrams, advertisements, receipts, pamphlets, leaflets, tracts, placards, visiting-cards, posters etc., which were published by the Swedish Mission Press at Kashgar during its 25 years of operation.

<sup>68</sup> Ibid, p. 24.



## Conclusion

The thousands of books in the “Eastern Turki” (Uyghur) language which were published by the Swedish Mission Printing Press during its 25 years’ existence, from 1912 to 1938, is considered a tremendous achievement in twentieth century Uyghur cultural history. Obviously, the Swedish missionaries had hoped to speed up their spread of Christianity among the local Uyghur Muslims when they decided to establish their printing office. It is true that mission work was their main task, yet we cannot ignore their contribution to the cultural, educational and humanitarian aspects of modern Xinjiang. The Swedish Mission Press in Kashgar had an important role in the cultural and educational development of this isolated region.

The Swedish missionaries, especially the Swedish pioneer linguists such as Gustaf Raquette, Gustaf Ahlbert, Oscar Hermansson, Sigfrid Moen and the famous Turcologist Gunnar Jarring who preferred to call the language “*Eastern Turki*” instead of *Modern Uyghur* or *New Uyghur* which was widely used in southern Xinjiang from the end of the nineteenth century to the beginning of the twentieth century. The “*Eastern Turki*” language was nothing else but the southern dialect of Modern Uyghur which is used in Kashgar and Yarkand areas in the formative years of Modern Standard Uyghur. It preserved the language features of the Chaghatay Turki language on the one hand while moving toward modern spoken Uyghur on the other.

The Swedish missionaries, especially the “Eastern Turki” experts, used their modern printing means to bring this language from its hand-copying period to the modern book printing period. When the Swedish printing office was established in Kashgar in 1912, it was the turning point in the development of Modern Uyghur. The thousands of “Eastern Turki” books that it published accelerated the formation of Modern Standard Uyghur and helped to make it a modern language.

After the 1930s, with the strong influence of the Soviet Union on local politics and society, a modern standard literary Uyghur language was born, based on the Ili, Yettisu and Urumqi dialects. The newly developed modern Uyghur language of Xinjiang had been strongly influenced by the so-called “language planning” movements of Soviet Central Asia. It should be mentioned that official standard Uyghur which was developed based on the northern dialect was not anything completely different from the so-called *Eastern Turki language* which was actually the southern dialect of modern Uyghur and justly named by European linguists. Since 1980, modern standard literary Uyghur has been more standardized, based on the central dialect regions such as Ili, Turfan, Qomul, Korla, Aksu, Kashgar and Yarkand and encouraged Khotan and Lopnor dialects to follow suit.

This research report is dedicated to the contribution of the 25 years of publishing activities of the Swedish Mission Press in southern Xinjiang and the missionaries’ work on the language development of “Eastern Turki” of the twentieth century. This paper has emphasized the lexical features of the “Eastern Turki” printed materials and their close relationship with modern literary Uyghur. A more detailed and related research on the phonetic and grammatical features of these printed materials should be done in the near future.

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