

Papers on Inner Asia
No. 25

Nicola Di Cosmo
Harvard University

**REPORTS FROM THE NORTHWEST:
A SELECTION OF MANCHU MEMORIALS FROM KASHGAR
(1806—1807)**

**INDIANA UNIVERSITY
RESEARCH INSTITUTE FOR INNER ASIAN STUDIES**

**Bloomington, Indiana
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The draft memorials whose transcription, translation, and facsimile text is presented here belong to a collection privately owned by Professor Saguchi Torû.¹ The chief aim in presenting this material is to furnish a preliminary introduction to these sources, which are, to the best of my knowledge, unknown to the academic community. The main criterion for selection has been that of variety; virtually each memorial is representative of a specific type, along the lines of the *ad hoc* division into categories described below, in order to maximize the potential usefulness of these translations as aids to future research. As more scholars doing research on Ch'ing history become interested in both Sinkiang² history and Manchu sources, this short collection may come to be seen as a jumping off point for future work. In this respect, given that the bulk of the material still awaits publication, and given the size requirements of the *Papers on Inner Asia*, the notes and critical apparatus have been kept to a minimum.³

¹ The beginning of this work can be traced back to the summer of 1988, when I visited Japan with a research grant from the Italian Institute Is.M.E.O. (Istituto per il Medio ed Estremo Oriente). During that period I was introduced to Professor Saguchi Torû, an internationally recognized authority on the history and ethnography of Sinkiang during the Ch'ing dynasty. On the occasion of my visit to Professor Saguchi I was allowed to copy a collection of Manchu draft memorials (*tsou-kaos*) from Sinkiang in his possession. Thanks to the sponsorship of the Rockefeller and Chiang Ching-kuo Foundations I was able to fully translate this body of documentary sources during the academic year 1992-1993. In addition to my gratitude to these foundations I would also like to express my thanks to Prof. Yuri Bregel, Prof. Elliot Sperling, Dr. Ruth Meserve, and Prof. Giovanni Stary for their valuable suggestions, comments, and editorial help.

² Traditional English spellings have been retained for Chinese geographical names. The transcription system used for Chinese is Wade-Giles, as this is still the predominant system used in American and British libraries and in much English language scholarship.

³ The translations of Manchu historical sources available in English are comparatively fewer than those available in other European languages (in particular German). For similar materials see Chen, *The Manchu Palace Memorials*; and Bawden, "Some Documents Concerning the Complement of Manchu Garrison Companies at Chapu in the Mid-19th Century."

The collection comprises eight Chinese-style volumes, which total two hundred and fifty unnumbered double leaves. Approximately four fifths of the materials are in Manchu only; this is particularly the case with materials from the earlier period. The first six volumes, which are bulkier, are almost exclusively in Manchu, whereas the last two are mostly in Chinese. Each volume has a table of contents in Chinese on the cover leaf, which, however, does not always reflect the exact content or number of the memorials. With a few exceptions the contents of the Chinese and Manchu memorials do not overlap.

The documents date from the early 19th century, and cover the last six months of 1806 and the whole year of 1807 (the 11th and 12th years of the Chia-ch'ing period). The materials are draft Palace memorials addressed to the emperor and handled at the Inner Court level.⁴

Scholars who have conducted first-hand archival research in both Peking and Taipei are now largely in agreement about the existence of an extensive body of documentation in Manchu for which no Chinese translations are available.⁵ Given the increased popularity attained by the system of secret memorials during the Ch'ien-lung reign it is not surprising to find that many documents from the outer regions were transmitted directly to the throne, rather than to the Outer Court body that administered those areas, namely, the Li-fan Yüan.⁶

So far, with very few exceptions, all Western studies on the history of the Ch'ing conquest and occupation of Sinkiang have been exclusively based on archival material in

⁴ For a general overview of the memorial system during the Ch'ing period see John K. Fairbank, and Ssu-yü Teng, "On the Types and Uses of Ch'ing documents.". On the Palace Memorials in Manchu, see Chieh-hsien Chen. *The Manchu Palace Memorials*, pp. 1-9; Chuang Chi-fa. *Ch'ing-tai tsou-che chih-tu*.

⁵ See in particular Beatrice Bartlett, "Books of Revelations"; Pamela K. Crossley and Evelyn S. Rawski. "A Profile of the Manchu Language in Ch'ing History."

⁶ This is usually translated in English as Court of Colonial Affairs; however, taking into account the Manchu name of this administrative body - *tulergi golo be dasara jurgan* - a preferable translation would be 'Bureau for the Administration of the Outer Regions.'

Chinese.⁷ There is no lack of materials such as gazetteers, personal accounts, official compilations (dealing in particular with military enterprises), and official records preserved in the dynastic annals. However, no study has examined the day-to-day routine activity of the officers who served in Sinkiang, based on either Chinese or Manchu language materials. Part of the problem of course is that archival materials in the People's Republic of China have become accessible only very recently.

The officials who wrote the memorials

The bulk of the documents originated in Kashgar while Chin-ch'ang⁸ (the Jin of the documents) was there in his capacity as Assistant Military Governor (Ch. *ts'an-tsan ta-ch'en*, Ma. *hebei amban*).⁹ The first document, dated from the 26th day, 7th month of the 11th year of Chia-ch'ing¹⁰ (September 9, 1806) is a memorial of gratitude by Chin-ch'ang in which he thanks the emperor for his promotion and gives an account of his trip from Ushi to Kashgar, where he received the seal of office from He-ning. Then Chin describes the ritual prostrations performed to thank the emperor,¹¹ and refers to his having held a previous position in Ushi.¹² According to most sources, however, the appointment was effective on

⁷ One exception is Eva Kraft, *Zum Dsungarenkrieg im 18. Jahrhundert*, based on the translation of a Manchu text.

⁸ A biographical account of Chin-ch'ang can be found in Li Huan. *Kuo-ch'ao ch'i hsien lei cheng ch'u pien. chüan* 315, 32a-38b.

⁹ For this title see Brunnert and Hagelstrom, no. 867; and Mayers, n. 558.

¹⁰ Hereafter I shall refer to the years of the Ch'ien-lung (1735-1795) and Chia-ch'ing (1796-1820) reign periods respectively as CL and CC followed by the year number.

¹¹ This is similar to the ceremony described in text no. 10 below.

¹² He had been appointed Agent (Ch. *pan-shih ta-ch'en*) in Ushi the previous year (CC10).

the first month of CC11.¹³ We do not know why over six months lapsed before Chin-ch'ang reached his new assignment, but this delay does explain why He-ning proceeded to take his post as Military Lieutenant Governor in Urumqi¹⁴ only on the tenth month of the same year. Chin-ch'ang's memorial therefore proves that He-ning remained in charge in Kashgar through the first six months of CC11.

Let us now turn to I and Ai, the other two people mentioned as the authors of the memorials who were clearly serving in Kashgar together with Chin-ch'ang. The first characters of their respective names appear in the Chinese memorials, but they not in the various tables of Ch'ing officials in Sinkiang during the period in question because only the name of the highest ranking man is reported in the official records. In the aforementioned memorial in which Chin thanks the emperor for having promoted him to head of the Kashgar office, he also assures the emperor about his intention to consult with Ai in all matters, which makes it clear that Ai was a close associate of Chin. Another memorial (see below, Text no. 3), dating from the 25th day of the 6th month of CC12 (July 29, 1807), provides the solution to the question of his position as well as his full name. This is a memorial of gratitude in which Ai thanks the emperor for his promotion to Assistant Military Governor in Tarbagatai, and also mentions his present position as *aisilame baita icihiyara amban* (that is, *hsieh-pan ta-ch'en* or Assistant Agent¹⁵) which was a deputy to the Assistant Military Governor.¹⁶ Going then to the list of the officials who served in Tarbagatai we find one Ai-

¹³ See *Ta-ch'ing jen tsung jui (Chia-ch'ing) shih-lu*, *chüan* 156, 19a. Cf. also *Ch'ing shih kao*, *chüan* 207, *piao* 47, *Chiang ch'en nian-piao* 11.

¹⁴ Ch. *U-lu-mu-ch'i tu-t'ung*; cf. Mayers, no. 551.

¹⁵ Cf. Mayers, no. 561.

¹⁶ For the main official posts of the Ch'ing administration in Kashgar see, among other works, *Ch'in-ting Hsin-chiang shih-lüeh*, *chüan* 3, 13b ff; Lin En-hsien, *Ch'ing-ch'ao tsai Hsin-chiang ti Han Hui ko-li cheng-ts'e*, p. 123.

hsing-a who was appointed Assistant Military Governor in the fifth month of CC12, which gives us the final proof that the Ai of our documents is, indeed, Ai-hsing-a.¹⁷

The third man, I, certainly filled one of the other posts in Kashgar, but we do not know for sure which one. Browsing through the list of officers who served at approximately the same time in Sinkiang, one comes across a I-chung-a who served as Agent (*Ma. baita icihiyara amban*, Ch. *pan-shih ta-ch'en*) in Ushi from CC5 until CC9 (a long period considering the high mobility of these officials), when he was summoned to the capital. Is it possible that he later joined Chin-ch'ang in Kashgar in the same capacity, i.e., as Agent?¹⁸ Unfortunately no biographical sketch of him is available in the standard sources, and for now speculation about his identity and position must rest on circumstantial evidence only.

Contents of the memorials

By reading these documents it is possible to find out a great deal about the actual management of what can be considered for all practical purposes a colonial administration, the day-to-day running of official business, and the enactment of official policies at the local level. In particular, information can be assembled on the appointment of local Muslim administrators, the level of communication with the capital and the time required for it, the rituals observed by Ch'ing officials on the frontier, trade with neighboring countries and the methods used to carry it out, the financial costs and gains of the administration of Sinkiang, and the degree of military strength of the occupying forces. These questions are all basic to

¹⁷ Unfortunately neither of the two Ai-hsing-a whose biographies can be found in Li Huan, *Kuo-ch'ao ch'i hsien lei cheng ch'u pien*, *chüan* 263, 18b ff. and *chüan* 296, 21a ff. - as well as in other biographical collections of the Ch'ing period - can be associated with the person in question.

¹⁸ Judging from the list of official posts in Kashgar given in the *Ch'in-ting hsin-chiang shih-lüeh*, *chüan* 3, 14a, there appears to have been no such official position as Agent at that time. According to Lin En-hsien, p. 123, however, in the eleventh year (of Chia-ch'ing?) a *pan-shih ta-ch'en* was established. Similarly, according to Mayers, no. 560 there was a *pan-shih ta-ch'en* at Kashgar. Of course, no matter whether this post existed in Kashgar at the time or not, I might have also occupied a different position.

an understanding of more visible historical events in Sinkiang such as the string of rebellions and armed conflicts that the Ch'ing had to face there in the 19th century.

The highly standardized style typical of official correspondence allows for a convenient separation of the documents into categories. Six of them can be easily distinguished: 1. appointments; 2. military matters; 3. financial matters; 4. Burut missions; 5. memorials of gratitude; 6. other civil matters.

Appointments

This category can be further divided into two types: civil and military. The civil administration was left by the Ch'ing in the hands of the local ruling elite, the islamic *beg*. As a position became vacant a request was forwarded to the throne to appoint a new official. Two names were supplied with letters of recommendation detailing the basic biographies of the candidates, who were ranked as first and second choices. Without exception the first choice was appointed. It is noteworthy that the appointment had to be made by imperial edict.¹⁹

The military posts were occupied by Ch'ing officers belonging both to the Banners and to the Green Standard Army, whose personnel were on tour of duty in Sinkiang for an average period of three years, after which they had to be replaced. They were in charge of the town garrisons, relay stations, sentry posts, and smaller local military stations. The replacements of higher officers had to be appointed by imperial edict from among officers of comparable rank.²⁰

Military matters

The memorials gathered under this heading concern the tours carried out by the top-ranking officers at the military installations, which include relay and postal stations as well as garrisons of various sizes. During inspection they checked the state of maintenance of

¹⁹ See text no. 8 below.

²⁰ See text no. 1 below.

fortifications, weapons, animals (in particular horses), and carts. The level of expertise and training of the soldiers was also subject to scrutiny. The standard training included riding, shooting arrows from horseback, and shooting firearms. Those soldiers whose performance was regarded as outstanding could be promoted on the spot. Likewise, the soldiers who failed to meet the prescribed standards would be reprimanded and even punished.²¹

Financial matters

Memorials on tax collection, inspection of granaries and storehouses, agricultural production, and the shipment of goods from and to other regions are included in this category. The Ch'ing administration imposed taxes both in kind and in cash on the local population which seem to have been proportional to production output. Some of the products levied were shipped to other regions. In particular, some of the memorials mention regular shipments to Ili at fixed times during the year, which included 700 cattles of copper to be sent yearly for a total cost, including shipping and handling, of 42 strings and 315 cash coins. Another item regularly issued to Ili was cloth, for which two shipments were recorded. The first of them, dating from the fall of 1806, amounted to 7,410 bolts of fabric, whose cost also included dying and wrapping. The second, dating from the spring of the following year, amounted to 3,700 bolts.

A part of the goods was also shipped to China proper, but it is unclear to what extent this could be regarded as the real cause of a drain on local resources.²² One memorial mentions a yearly mandatory shipment to the capital of two bolts of silk decorated with gold thread and two hundred cattles of raisins. Various memorials refer to one large shipment, in the third year of Chia-ch'ing (1797), of jade and cash from Yarkand to the capital that had to be escorted while on transit through Kashgar and other administrative areas. This, however, seems to have been an exceptional, rather than a regular shipment. On the other hand, food and salaries for the military were shipped from the provinces of Shansi and

²¹ See texts no. 4 and 6 below.

²² On tax collection see text no. 7 below.

Other civil matters

Under this heading I have collected seven memorials which deal with matters not related to financial matters. In the first place, they involve the control of the credentials of members of the local populace who took part in missions to the court.²⁷ A list of these people, and a general description of their ranks, and of the route they were taking was sent every year to the capital before the mission left. These documents provide a good source for learning who was who among the Muslim nobility. Second, they deal with civil works undertaken by some of the Muslims, such as the construction of irrigation works (dams and canals) and the repair and construction of official buildings. Finally, they encompass questions related to the honorary titles and awards granted to meritorious people. Apparently at some point there was a proliferation of honorary ranks and awards, such as the Golden Button (Ch. *chin ting*, Ma. *aisin jingse*), and a quota had to be established.

Note on the romanization of the Manchu texts

The system followed is that found in Jerry Norman, *A Concise Manchu-English Lexicon*. In the transliteration I have tried not only to reflect the Manchu spelling, but also the composition of the lines and pages. As in Chinese, Manchu 'honorific' terms are elevated above the level of regular lines. Four main levels can be recognized in the following texts. The emperor, his actions and attributes occupy the highest level. Words directly addressed to him are slightly lower, as in the case of the common *wesimburengge*. The next level is represented by the regular text, and the lowest is used for the names of the officials submitting the memorial.²⁸ As the elevation of words is meaningful and functional to the understanding of the text, I have respected it by means of indenting the text at the appropriate levels: the leftmost portion of the transliterated text therefore will correspond to the uppermost part of the original.

²⁷ See text no. 3 below.

²⁸ For a fuller understanding of the system of elevating certain words in official Ch'ing documents see Mayers, "Section II - The Chinese System of Distinctive Collocation of Characters," in *The Chinese Government*, pp. 129-137.

Each page comprises eight lines, whose length has also been respected in the romanization. The first number in the numerical sequence at the beginning of each page indicates the volume (*chüan*), and the second the page. Since the original collection was put together - in chronological order - without page numbers, these have been added for practical purposes with the usual distinction between *recto* (a) and *verso* (b). In this way the romanized text can be almost instantly checked against the original. The chronological order has been retained in the arrangements of the texts, and a caption has been supplied at the beginning of each memorial with a short title and a progressive number.

Notes to the transliteration are added to point out orthographic variants, mistakes, doubtful spellings, and other peculiarities of the texts.

Kansu, which seem to have contributed considerably towards the financial cost of the maintenance of the Ch'ing troops in Sinkiang.²³

The horses for the military and Ch'ing officials had to be provided by each locality. In case the quota of horses could not be raised locally, it was filled by bringing in horses from other localities. Besides the horses, a grain tax was collected, which apparently consisted of both a tax in kind and in cash. For the year 1806 it appears that the local population of the two administrative areas of Kashgar and Yangi-hissar contributed a total of 8,691 bushels. Apparently those who did not pay in grain had to pay an estimated cash value equivalent to the amount of grain due. A full inspection of granaries and storehouses and tax duties was carried out at least once per year. From these reports we can see that tax revenues were also collected in silk.

Burut missions

Ten memorials deal with nomadic tribesmen called Burut in the sources and usually identified as Kirgiz nomads.²⁴ They came to pay tribute to the representatives of the Ch'ing emperor. The format of these documents is standard. First they provide a list of names of the visiting chiefs, their tribes, ranks, and the honors received from the Ch'ing government in the past. Secondly they tell us about their 'tribute', which invariably consisted of one horse per each chieftain. With no exceptions they came with goods to trade, described as "horses, cattle, and various other things", and requested that the custom duties be lifted. The Ch'ing officials always granted their request "in order to broaden the scope of the imperial grace", and also granted gifts to the leaders of these tribute missions, which consisted of silk and sheep. The tribute missions at the border were a form of trade, but only indirectly so. The main function of the Ch'ing officials seems to have been one of both controlling and favoring trade with the outer nomads, and keeping favorable political relations with them by granting gifts. The value of the horses presented in tribute by the Buruts cannot be calculated on the basis of the memorials alone, but it is unlikely that it matched the value of the goods received as gifts by the tribesmen. On one occasion the Ch'ing administrators submitted a

²³ See text no. 2 below.

²⁴ See text no. 5 below. According to Hauer, *Handwörterbuch der Mandschusprache*, vol. 1, p. 128, the term Burut indicated a Mongol tribe living in the proximity of Kashgar.

memorial requesting an imperial decree with regard to the appointment of a tribal chieftain. This is highly exceptional, since the Ch'ing did confer honors upon allied and friendly chieftains, but normally did not appoint their leaders. The document is exceptional also in the sense that it shows clearly the way in which a nomad could advance in his political career.²⁵

Memorials of gratitude

This category comprises those memorials sent by officials in order to thank the emperor for a grace bestowed upon them. In general they were written on two occasions: after a promotion had been granted, or after a gift from the emperor had been received. Expressing thanks for a promotion involved the performance of certain ritual acts. First the person promoted would hold the imperial decree in his hands and bow in the direction of the capital, then he would arrange incense on a table and light it, and finally he would perform the act of reverence with the three bows and nine prostrations (kowtow). In the memorial it was customary for the officer involved to demean himself by saying that he was too inept to carry out his duties well, and therefore was living in constant fear (of imperial punishment); such fear was bound to increase as the emperor in his immense generosity promoted him to an even higher position. The memorial usually concluded by saying that the officer will try to serve in his new capacity as best as he can.²⁶

The gifts granted by the emperor are also interesting. When an officer named Ja was promoted Commander of the troops of Yangi-hissar, and went on to take up his new job, he received from Jin, Assistant Military Governor in Kashgar, several gifts ordered by the emperor, which consisted of silver, silk, cash, and dry noodles. Sometimes gifts were sent directly from the capital to Kashgar, as in the case of a shipment of lichees, and of another of medicinal pills. In these cases the officer who signed the memorial of gratitude also mentioned that these items had been evenly distributed among the high officers and the Muslim leaders.

²⁵ See text no. 9 below.

²⁶ See text no. 10 below.

Other civil matters

Under this heading I have collected seven memorials which deal with matters not related to financial matters. In the first place, they involve the control of the credentials of members of the local populace who took part in missions to the court.²⁷ A list of these people, and a general description of their ranks, and of the route they were taking was sent every year to the capital before the mission left. These documents provide a good source for learning who was who among the Muslim nobility. Second, they deal with civil works undertaken by some of the Muslims, such as the construction of irrigation works (dams and canals) and the repair and construction of official buildings. Finally, they encompass questions related to the honorary titles and awards granted to meritorious people. Apparently at some point there was a proliferation of honorary ranks and awards, such as the Golden Button (Ch. *chin ting*, Ma. *aisin jingse*), and a quota had to be established.

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Notes to the transliteration are added to point out orthographic variants, mistakes, doubtful spellings, and other peculiarities of the texts.

Text no. 1: Military appointment

1/7a

aha jin i ai gingguleme

wesimburengge

hese be baire jalin. baicaci. kašigar-i karun tere ilhi bayarai
 jalan-i janggin mergen. saicungga fengšen-i jakûci aniya nadan
 biyade kašigar de isinjiha ci ere aniya nadan biyade isibume
 ilan aniya jalukabi giyan-i halaci acame ofi bairengge erei oronde
 enduringge ejen harangga bade
 hese wasimbufi tojin funggala hadabuha hiya janggisai dorgici emu

1/7b

niyalma tucibufi kašigar de unggireo. erei jalin gingguleme

wesimbuhe

hese be baimbi. saicungga fengšen-i juwan emuci aniya nadan
 biyai orin ninggun de
 wesimbuhe. ineku aniya juwan biyai ice ninggun de alime gaiha
 fulgiyan fi-i pilehe
 hese hese wasimbuha sehe.

1/8a

saicungga fengšen-i juwan emuci aniya uyun biyai ice juwe de
 hese wasimbuhange. jicang²⁹ sei baci kašigar-i karun tere ilhi bi(=a)yarai
 jalan-i janggin mergen ilan aniya jaluka. erei oronde encu niyalma
 tucibufi halabume unggire be baimbe wesimbuhebi erebe hiya kadalara
 dorgi ambasa de afabufi. gebu ejehe tojin funggala hadabuha³⁰
 hiya janggisai dorgini sibiya tatame emke be tucibufi wesimbufi
 halabume unggikini sehe.

²⁹ It should be Jincang, i.e. Chin-ch'ang.

³⁰ Mistakenly written *kadabuha* in the text.

Translation

Your Servants³¹ Jin, I, and Ai respectfully memorialize in order to request an imperial decree. After review, Mergen, the Lieutenant-Colonel of the Guards³² in force at the Kashgar sentry post³³ has already completed three years of service from the time he arrived in Kashgar on the seventh month of the 8th year of Chia-ch'ing (1803) up to the 7th month of this year (1806). Since he must be replaced, we request that in his place his Imperial Majesty, issuing an edict to the subordinate offices, would appoint a person from among the Colonels of Imperial Guards with Peacock Feathers and send him to Kashgar. On this account we respectfully memorialize to request an edict. Memorial submitted on the 26th day of the 7th month of the 11th year of Chia-ch'ing (September 9, 1806). Imperial endorsement in vermilion ink received on the 6th day of the 10th month of the same year (November 16, 1806): "An edict has been issued".

(Text of the edict:)

"Imperial decree issued on 2nd day of the 9th month of the 11th year of Chia-ch'ing (October 14, 1806). From the office of Ji(n)cang a memorial has been submitted (stating that) the Lieutenant Colonel of the Guards stationed at the Kashgar garrison has already completed three years of service, and requesting that another person be appointed to his position and sent to replace him. This matter I entrust to the Chamberlains of the Imperial Bodyguards.³⁴ Having appointed one person by drawing tallies among the Guard Colonels with Peacock Feathers with recorded names, they must submit a memorial and then send him on to fill the vacancy.

³¹ In Manchu the term of self-address used by civil servants when they memorialized to the Emperor was *aha/ahasi* (literally, 'slave/slaves'), equivalent to the Chinese *nu-ts'ai*. I have usually rendered this as 'Your Servant/s', following the old English usage, and sometimes more simply with the relevant personal pronoun.

³² On this title see Brunnert and Hagelstrom, no. 734.

³³ On the meaning of the Manchu word *karun*, 'border guard', 'sentry post', 'military station', see Shang Hung-k'uei, *Ch'ing-shih man-yü tz'u-tien*, p. 133.

³⁴ On this title see Brunnert and Hagelstrom, no. 99.

Text no. 2: Financial subsidies

1/22a

aha jin i ai gingguleme

wesimburengge. kooli songkoi dabsun sogi menggun fidere babe
gingguleme
donjibume wesimbure jalin. baicaci. aniyadari hafan. cooha de
bahabure dabsun sogi menggun be. gemu šansi³⁵ g'an su³⁶-i
uheri kadalara amban-i baci fideme gaifi baitalara de
belhebumbihe ishun aniyai kasigar inggi šar juwe hoton-i
manju niowangiyan turun-i hafan coohai dabsun sogi menggun

1/22b

sindara de bahabure jakûn minggan yan be ahasi kooli
songkoi šansi g'an su-i uheri kadalara amban de fideme
yabubufi ton-i songkoi benjibureci tulgiyen. baitalaha ton be
encu boigon-i jurgan de boolafi sume bodobuki erei jalin
gingguleme
donjibume wesimbuhe. saicungga fengšen-i juwan emuci aniya jakûn
biyai juwan emu de
wesimbuhe. ineku aniya juwan biyai juwan de alime gaiha

1/23a

fulgiyan fi-i pilehe
hese saha sehe:

³⁵ Manchu transcription for the Chinese province of Shan-hsi.

³⁶ Manchu transcription for the Chinese province of Kan-su.

Translation

Your Servants Jin, I, and Ai respectfully memorialize in order to inform (the emperor) about the mandatory shipments of salt, cereals, and silver.

After review (it resulted that) there was a surplus in the (amounts of) salt, cereals and silver for the officials and soldiers which are all prepared and shipped yearly from the office of the General-governor of Shansi and Kansu. Therefore, Your Servants have approved, according to procedure, that next year, when setting the amounts of salt, cereals, and silver for the Manchu and Green Standard troops of the two cities of Kashgar and Yangi-hissar, eight thousand ounces (of silver) previously received be remitted to the Governor-general of Shansi and Kansu. Besides providing for forwarding this sum, the amount that has been (actually) used has been reported to the Board of Revenues and has been computed for the record. On this account a memorial has been respectfully submitted on the 11th day of the 8th month of the the 11th year of the Chia-ch'ing period (September 23, 1806) to inform (the emperor). Imperial endorsement in vermilion ink received on the 17th day of the 10th month of the same year (November 11, 1806): "Noted".

Text no. 3: Muslim mission to court

1/28a

aha jin i ai gingguleme

wesimburengge.

donjibume wesimbure jalin. baicaci aniyadari
 ejen-i genggiyen hargašabume unggire idui beg sebe gemu jakûn
 biyai ice duin-i dosi aksu de isinabufi tubai
 amban sirilafi uyun biyai orin duin-i dosi hami de
 isinara be bodome jurambuha bihe. ere aniya
 ejen-i genggiyen hargašabume unggici acara uju idui beg sebe

1/28b

ahasi-i baci gemu jugûn on be bodome teisu teisu
 jurambufi duleme yabure geren hoton-i ambasa de yabubufi
 aniyadari icihiyaha kooli songkoi tuwašatabume tulembume icihiyaraci
 tulgiyen. idui beg sei gebu. jai beg sei gaifi genere ceni
 jusei gebu afaha be suwaliyame gingguleme
 ibebume wesimbuhe. saicungga fengšen-i juwan emuci aniya
 jakûn biyai orin nadan de
 wesimbuhe. ineku aniya omšon biyai ice ninggun de alime gaiha

1/29a

fulgiyen fi-i pilehe
 hese saha sehe.

1/29b <blank>

1/30a

ere aniya
 ejen-i genggiyen hargašabume unggire uju idui beg sei gebu ton.
 kašigar-i duici jergi isigan beg bime hoise cooha be kadalara uheri da abdufais

yerkiyang ni duici jergi. šang beg iburaim.
 hotayan-i harangga hara haši hoton-i duici jergi akim beg mubarabša.
 hotayan-i harangga dak hoton-i duici jergi nekeb beg aibib.
 kašigar-i sunjaci jergi nekeb beg uluk.
 yerkiyang ni sunjaci jergi nekeb yarag beg molo abdurgupur.

1/30b

aksui harangga sairim-i sunjaci jergi gadzanaci beg rahmaidi.
 kuce harangga šayar-i sunjaci jergi šang beg yusan.
 kara šar-i harangga bugur-i sunjaci jergi šang beg aidzemša.
 inggi šar-i ningguci jergi hadzi beg lutupidin
 idu ci tulgiyen
 kašigar-i duici jergi isigan beg bime hoise cooha be kadalara uheri da
 abdufais
 ini jui sula hoise abdušadak be gaifi genehebi

1/31a

kara šar-i harangga bugur-i sunjaci jergi šang beg aidzemša.
 ini jui sula hoise mahmaidi be gaifi genehebi.
 inggi šar-i ningguci jergi hadzi beg lutupidin.
 ini jui sula hoise maimet niyas be gaifi genehebi.
 ereci wesihun amba ajige beg juwan.
 beg sei juse ilan.

dolo bibuhe.

Translation

Your Servants Jin, I, and Ai respectfully memorialize in order to inform (the emperor). After review, (it resulted that) every year the various *beg*³⁷ and others whose turn

³⁷ The civil and military administration of the Islamic cities of the so-called 'southern route' of Sinkiang was divided into two layers. The upper one was formed by Ch'ing (Manchu, Mongol, and Chinese) personnel, who obviously retained the higher position and

it was to be sent to attend audience at court were required to arrive in Aksu by the 4th of the 8th month. After attending a banquet with the local *amban*,³⁸ they were sent off, and were scheduled to reach Hami by the 24th of the 9th month. As concerns the *beg* and the others of this year's first shift who are going to attend audience with the emperor, from the office of Your Servants a memorial is presented respectfully for the information (of the emperor). A list with the names of the *beg* of the first shift and with the names of the sons who have come with the *beg* has been attached so that, after they have been sent off, one after the other, having planned (in advance) all routes and stages of the journey, when they go to see the *amban* of all towns that they pass through, according to the regulations established yearly it is arranged that they be let through and taken care of.

We have submitted this memorial on the 27th day of 8th month of the 11th year of Chia-ch'ing (October 9, 1806). On the 6th day of the 11th month of the same year the (imperial) endorsement in vermilion ink has been received (December 16, 1806): "Noted."

To be retained internally:

Names and number of the *beg* of the first shift of this year sent to attend audience at court. Abdufais, Commandant in charge of the Muslim troops and *ishikagha beg*³⁹ of the fourth rank of Kashgar. Iburaim, *šang beg*⁴⁰ of the fourth rank of Yarkand. Mubarabsha,

the authority to request the appointment of lower officers. The lower echelons were formed by a large number of local administrators, called *begs* (Ch. *po-k'e*). These could be appointed to a rank from the third to the seventh in the Ch'ing official scale (see Mayers, 563). As the Manchu transcription in some cases does not reflect accurately the Turkic pronunciation, I have followed - in the translations - the romanization found in Lin En-hsien, 73ff.

³⁸ Manchu term for 'high official,' 'dignitary,' Ch. *ta-ch'en*.

³⁹ This title was equivalent to Assistant Governor, and was the second in the hierarchy of Islamic administrators after, that of *hâkim beg* (Governor). See Saguchi Torû, 111; *Ch'in-ting hsi-yü t'ung wen chih*, vol 1, p. 735; Lin En-hsien, p. 73; Mayers, p. 563; Bunnert and Hagelstromm, no. 863.

⁴⁰ This title indicated a collector of revenues in kind. Its etymology is uncertain. The traditional explanation is that it derives from a Zungar word meaning 'cloth' (see Lin En-

*hâkim beg*⁴¹ of the fourth rank of the city of Kharakhashi, a subdivision of Khotan. Aibib, *naqib beg*⁴² of the fourth rank of the city of Dak, a subdivision of Khotan. Uluk, *naqib beg* of the fifth rank of Kashgar. Molo Abdurgupur, *naqib yarak beg* of the fifth rank of Yarkand. Rahmaidi, *khazânachi beg*⁴³ of the fifth rank of Sairim, a subdivision of Aksu. Yusan, *šang beg* of the fifth rank of Shayar, a subdivision of Kuce. Aidzemsā, *šang beg* of the fifth rank of Bugur, a dependency of Karashar. Lutupidin, *qâdi beg*⁴⁴ of the sixth rank of Yangi-hissar.

Besides the members of the mission, Abdufais, Commander of Muslim troops and *ishikagha beg* of fourth rank of Kashgar, brought along his son, the free Muslim Abdusadak; Aidzemsā, *šang beg* of the fifth rank of Bugur, a dependency of Kharashar, brought along his son, the free Muslim Mahmaidi; and Lutupidin, *qâdi beg* of the sixth rank of Yangi-hissar, brought along his son, the free Muslim Maimet Niyas. Therefore there are (all together) ten honorable higher and lesser *beg*, and three *beg*'s sons.

hsien, p. 73; *Ch'in-ting hsi-yü t'ung wen chih*, vol. 1, p. 737). According to others it is related to Chinese *shang* 'tribute'; Saguchi believes it derives from Chinese *hsiang* 'provisions' (see Saguchi, p. 111.) But cf. Mong. *sang*, 'treasury 'storehouse' from Ch. *ts'ang* (see Lessing, *Mongolian-English Dictionary*, p. 672.)

⁴¹ This title, common in Turkic-speaking Central Asia, indicates the local Governor of a certain area or city. See Saguchi 111.

⁴² This was an administrator in charge of public affairs related to artisan work and construction building. see Saguchi, 111; Lin En-hsien, p. 73.; *Ch'in-ting hsi-yü t'ung-wen-chih*, vol. 1, 739.

⁴³ This was a treasurer, in charge of the storehouses and of the collection of grain revenues. see Saguchi, p. 111; Lin En-hsien, p. 73; *Ch'in-ting hsi-yü t'ung wen chih*, vol 1, p. 736.

⁴⁴ This was a judge or legal officer. According to Saguchi it is not certain that this word can be related to the Islamic *qadi*. See Lin En-hsien, p. 72; *Ch'in-ting hsi-yü t'ung wen chih*, vol 1, p. 738.

Text no. 4: Inspection of military posts

2/1a

aha jin. ai. gingguleme

wesimburengge. karun giyamun baicaha babe
 donjibume wesimbure jalin. jakan ahasi tušan de isinjifi kašigar
 inggi šar-i sindaha geren karun giyamun be akûmbume baicaha
 manggi encu
 donjibume wesimbuki seme
 wesimbuhe bihe. ahasi hebešefi aha jin hoton de tefi
 baita icihiyame. aha ai jakûn biyai orin

2/1b

sunja de hoton ci jurafi kašigar inggi šar-i
 harangga juwan ilan karun. sunja giyamun de
 anan-i isinafi gûnin werešeme tuwaci karun karun
 gemu arabungga bade ilibufi oyonggo angga kamni be
 aliha bime. yaya seremšere jebkelerengge hono cira.
 coohai agûra gemu yongkiyan teksin. morin-i yali kemuni
 ombi giyamun-i coohai agûra yongkiyan teksin. morin
 ihan yali hono nikedembime. sejen inu akdun beki.

2/2a

yaya feksibure juweme benebure baita hacin be umai
 tookabuha ba akû. ede aha ai karun-i hiya .
 giyamun-i araha bithesi sede ulhibume afabuci acara
 babe gemu dere tokome ciralame afabuhabi. damu juwan
 ilan karun-i dorgi barcang-ni jergi uyun karun-i
 hoise⁴⁵ sei alban morin be ulebure morho usin aniya

⁴⁵ This is a transliteration for the Chinese term *hui-tzu*. Interestingly, it could also be transliterated in Manchu as *hoidz*; see Chieh-hsien Ch'en, 178, n. 27. This, however, seems

goidafi mutuhangge niyere de. bargiyahangge majige isirakû ofi
aha ai marifi aha jin ni emgi hebeşefi. akim

2/2b

beg giyûn⁴⁶ wang isk'andar de afabufi ere uyun
karun-i hoise sede karun-i fe bisire usin de
isingga be bodome niyalma morho tarifi ceni alban morin be
ulebubuhe ci tulgiyen. karun-i hanci tehe burut bii ahalakci
se aha-i beye karun baicame genehe be donjifi siran
siran-i okdome acanjifi arbuşara muru gemu ginggun ijishûn
ofi. aha cende banjire were be fonjici alarangge meni
buya burut se

2/3a

amba enduringge ejen-i horon hûturi de akdafi ulha neneheci
labdu fuseke ofi. geren gemu hethe de sebjeleme jirgame
benjimbi seme uhei hukşeme urgunjendume alambi. ede aha
cende suwe meimeni adaki aïman-i ursei baru urunakû
hûwaliasun be gaimfe jergi⁴⁷ kadalaha burut sebe ciralame
bargiyatame kadalame ainaha seme heni baita dende buci ojarahû
seme neileme ulhibume tacibume gisurefi. aha beye gaifi
gamaha suri boso huwesi yatarakû-i jergi jakan bufi amasi

2/3b

teisu teisu nukte de unggihebi. karun-i dolo gaşan
toksoi hoise se neneheci ambula ciktaraka. inu gemu

to have been an earlier variant. By the time of our documents *hoise* seems to be the standard transcription.

⁴⁶ This is a transliteration for Ch. *chün*.

⁴⁷ Mistakenly written *ferergi* in the text.

ekisaka jirgame sebjeleme banjime bi. aha karun baicaha
 ildun de inggi šar de isinafi meyen-i amban dalingga-i
 sasa manju niowanggiyan turun kûwaran-i hafan coohai hahai
 erdemu be urebume tuwafi hafan coohai gabtara niyamniyarangge
 hono ureshûn. mooï aigan miyoocalarangge inu goihangge
 labdu. aha saingge be gebu ejebufi wesici acara bade gebu

2/4a

faidame. majige eshun ningge be isebufi meyen-i amban
 dalingga harangga hafasa de erin akû saikan urebukini
 seme afabuhabi. jai aha beye nikenefi inggi šar-i calu
 namun be kimcime baicaci. umai eden ekiyehun akû. aha
 ai karun giyamun baicafi uyun biyai ice uyun de
 kašigar de mariha babe gingguleme
 donjibume wesimbuhe. saicungga fengšen-i juwan emuci aniya uyun
 biyai orin emu de

2/4b

wesimbuhe. ineku aniya omšon biyai orin nadan de alime gaiha
 fulgiyan fi-i pilehe
 hese saha sehe.

Translation

Your Servants Jin and Ai respectfully memorialize to inform (the emperor) about the inspection of military posts and relay stations. Recently (we, Your) Servants have received the charge and, after having examined to the best of our abilities all military posts and relay stations of Kashgar and Yangi-hissar, have jointly submitted a memorial wishing to inform the emperor. After your Servants consulted (each other), your Servant Jin remained in the city and took care of (ordinary) matters. Your Servant Ai set off from the city on the 25th day of the 8th month, and in succession reached thirteen military posts and five relay stations dependent from Kashgar and Yangi-hissar. A thorough investigation was carried out. Concerning all military stations, after stopping at the locality of Arabungga your Servant visited the important passes and strategic positions. All the defensive and protective works

are still solid. The troops' weapons are fully efficient. The horses' appearance is still adequate. The arms of the relay stations' soldiers are fully efficient. The horses and cattle's appearance is within standard, and the carts are strong and firm. For all matters that were transmitted with express delivery⁴⁸ there were no instances of delays. Then Your Servant Ai distributed the assignments, making them plain to the guards of the military posts and to the Secretaries⁴⁹ of the relay stations. Issuing a stern order he personally assigned everybody to a suitable post. Out of thirteen military posts, only in Barcang and other stations, altogether nine of them, have the alfalfa fields to feed the official horses of the Muslims⁵⁰ been used intensively for many years, and become poor (in yield). Because the harvest is little and insufficient, Your Servant Ai has returned and held a consultation together with Your Servant Jin. They assigned to the *hâkim beg*⁵¹ and Prince of the Blood of the Second Class⁵² Iskandar the tasks of calculating the amount (produced) in the old existing fields of the military posts (necessary) for the Muslims and other people of the nine military stations, and of sending people to plant fodder so that their official horses could be fed.

Moreover, after the various Burut chiefs who live near the military stations heard that Your Servant had come in person to inspect the military posts, they came one by one to meet him. In every case their behavior was respectful and submissive. Your Servant asked about their livelihood. Rejoicing in gratitude they reported that, thanks to the might and fortune of the Great August Emperor, the livestock of the ordinary Burut people had multiplied greatly over the past (years). Therefore, they were all living comfortably and enjoying all of their possessions. Then Your Servant spoke to them, lecturing them as follows: "You must adopt harmony towards the people of each other's adjacent territory, and control with strict discipline the lower Burut administrators. You must definitely not be divided over small matters." Your Servant in person received and took (their gifts), and presented them

⁴⁸ Literally, 'at gallop rate'.

⁴⁹ On this title see Brunnert and Hagelstrom, no. 293, and Shang, *Ch'ing-shih man-yü ts'u-tien*, pp. 39-40.

⁵⁰ These *alban morin* are horses levied from the Muslims as a form of taxation.

⁵¹ This was the most prestigious title for Muslim administrators. The term means 'governor', 'ruler', 'mayor'. See Lin En-hsien, 73; Saguchi, 111; *Ch'in-ting hsi-yü t'ung-wen-chih*, vol. 1, 735.

⁵² In Chinese *chün wang* (Ma. *giyün wang*). See Brunnert and Hagelstrom, no. 15.

with silk, cloth, knives, flints, and other things. Following that, one by one he sent them back to their pasture grounds. The Muslims of the villages and estates inside the military stations from times past have flourished greatly. They are all quiet and are living happily and comfortably. After reaching Yanggi-hissar Your Servant, taking advantage of the opportunity of inspecting the military posts, watched the drill in martial skills of the officers and soldiers of the Manchu and Green Standard encampments together with the Commandant of the Forces⁵³ Dalingga. The officers and soldier were still capable of shooting arrows from horseback. When firing muskets at wooden targets there were many hits. Your Servant had a note made of the best ones, then lined them up by name on the spot to grant them promotions. He reprimanded the few who were untrained and ordered the officers subordinate to the Commandant of the Forces Dalingga to make them practice well and often. Then your Servant in person thoroughly inspected the granaries of Yangi-hissar. They were not at all empty. The Servant Ai having inspected the military posts and the relay stations on the 9th day of the 9th month returned to Kashgar. On this matter we have respectfully submitted a memorial to inform (the emperor) on the 21st day of the 9th month of the Chia-ch'ing period (November 2, 1806). Imperial endorsement in vermilion ink received on 27th day of the 11th month of the same year (January 6, 1807): "Noted".

⁵³ On this title see Brunnert and Hagelstrom, no. 865.

Text no. 5: Burut Missions

2/6a

aha jin. i. ai. gingguleme
 wesimburengge burut sei belek morin alibuha babe
 donjibume wesimbure jalin. jakan naiman aiman-i ningguci jergi
 jingse lamun fu(n)ggala hadabuha. burut bii isa hūšici
 aiman-i ningguci jergi jingse lamun fu(n)ggala hadabuha.
 burut ahalakci palat cirik aiman-i burut ahalakci
 badašaha. edegene aiman-i burut bii molo se siran
 siran-i ahasi de acanjifi

2/6b

amba enduringge ejen-i tumen elhe be baime beleg morin alibume
 jihe gajifi uncara ser sere morin ulhai jergi jakai
 cifun be guwebureo seme hengkišeme baime alaha be.
 ahasi
 enduringge ejen-i kesi fulehun be badarambume isa sei gajiha
 jaka hacin be kooli songkoi cifun tatara be guwebufi ceni
 alibuha duin beleg morin be alban adun de dosimbufi
 adulabuha ci tulgiyen. kemuni isa sede kooli songkoi suje

2/7a

honin šangnafi amasi de nukte de unggihebi. erei jalin
 gingguleme
 donjibume wesimbuhe. saicungga fengšen-i juwan emuci aniya uyun
 biyai orin emu de
 wesimbuhe. ineku aniya omšon biyai orin nadan de alime gaiha
 fulgiyan fi-i pilehe
 hese saha sehe.

Translation

Your Servants Jin, I, and Ai respectfully memorialize in order to inform the emperor about the tribute⁵⁴ horses presented by the Burut.⁵⁵ Recently the Burut *bii*⁵⁶ Isa of the Naiman tribe who carries a Blue Feather⁵⁷ and a Button of the sixth rank,⁵⁸ the Burut *ahalakci*⁵⁹ Palat of the Husici tribe⁶⁰ who carries a Blue Feather and a Button of the sixth rank, the Burut

⁵⁴ The word for tribute, *beleg*, is a Turkic loan, and means 'gift' or 'tribute'.

⁵⁵ Generic names for Kirgiz nomadic people, whose territories lay around the cities of Kashgar, Ushi, and other areas of southern Sinkiang. A list of all the rank-bearing Buruts, divided by tribe, was apparently redacted in the 12th year of Chia-ch'ing - therefore possibly during the time of Chin Ch'ang's service as Assistant military Governor and inserted in Sung-yün, *Hsi-ch'ui tsung-t'ung shih-lüeh*, *chüan* 11, 20a-24b. An account of the Buruts, based on a translation from the *Hsi-yü t'u-chih*, can be found in Camille Imbalt-Huart. *Recueil de Documents sur l'Asie Centrale*, pp. 151-167.

⁵⁶ This is a Kirgiz title related to *beg*, and meaning 'lord', 'chief', 'leader'. See V.V. Radlov. *Opyt' slovaria tiurkskikh' narietchii. Versuch eines Wörterbuches der Türk-Dialecte*. St. Petersburg 1893-1911, vol. IV, pt. 2, p. 1737.

⁵⁷ The Blue Feather (Ch. *lan ling*) was normally conferred on members of the Imperial Guards below the sixth rank (cf. Brunnert and Hagelstrom, 950b). It was granted to members of the Burut tribes upon recommendation to the throne from the Assistant Military Governor of Kashgar.

⁵⁸ The Button (Ch. *ting*) from the second to the seventh rank, as well as the Golden Button (Ch. *chin ting*) were also conferred upon the Burut chiefs as honorary Ch'ing ranks following a recommendation to the throne from the Assistant Military Governor of Kashgar. Cf. *Hsi-chui tsung-t'ung shih-lüeh*, *chüan* 11: 20a (repr. Taipei 1965, 719).

⁵⁹ This is a Mongol title (Mo. *aqalayċi*) meaning 'senior', 'elder', 'chieftain.' Among the Kirgiz it also meant 'leader' or 'chieftain'. Cf. Lin En-hsien, 212.

⁶⁰ Located in the territory of Ushi. According to the *Hui chiang t'ung-chih*, all together in this tribe there were three people carrying Ch'ing insignia of rank: one carried a 5th rank button and a peacock feather, another carried a 6th rank button and a blue feather, and a third carried a golden button; see Ho-ning, *Hui chiang t'ung-chih*, *chüan* 9, 8a-8b.

ahalakci Badašaka of the Cirik tribe⁶¹ and the Burut *bii* Molo of the Edegene tribe one by one have come to meet us. Wishing Your August Majesty a myriad of peaceful years, they have come to present tribute horses. Prostrating they requested that the duty on the small number of horses, cattle and sundry objects they brought for sale be waived. We, in order to broaden the scope of His Imperial Majesty's grace and meritorious deeds, waived the mandatory taxes on the various goods brought by Isa and the others. Then we ordered that the four tribute horses presented by them be added to the official herd and brought to pasture. Thereupon, having given Isa and the others silk and sheep according to regulation, we sent them back to their nomadic territories. We have respectfully memorialized on this account to inform (the emperor) on the 21st day, 9th month, of the 11th year of Chia-ch'ing (November 2, 1806). Imperial endorsement in vermilion ink received on the 27th day of the eleventh month of the same year (January 6, 1807): "Noted."

⁶¹ This was located in the area of Ushi. The people carrying Ch'ing insignia of rank included: one with a button of the fourth rank and a peacock feather, one with a button of the fifth rank and a peacock feather, one with a button of the sixth rank and a blue feather, and one with a golden button. See *Hui chiang t'ung-chih*, *chüan* 9, 8a.

Text no. 6: Military training

2/12a

aha jin. ai gingguleme
 wesimburengge. hafan coohai hahai erdemu be urebume tuwaha
 babe gingguleme
 donjibume wesimbure jalin. jakan ahasi kašigar de isinjifi.
 tušan be alime gaifi. ubai hafan coohai hahai erdemu be
 urebume tuwaha manggi encu gingguleme
 donjibume wesimbuki seme
 wesimbuhe bihe. kašigar serengge. dubei jecen-i oyonggo ba.

2/12b

hafan coohai eiten hahai erdemu be giyan-i gemu silin
 dacun de isibume urebuci acame ofi ahasi beye
 nikenefi manju niowanggiyan turun-i hafan cooha ursei
 hahai erdemu be urebure tuwaci hafasai gabtara niyamniyarangge
 hono ombi. cooha ursei tonggolime miyoocalara. faida

burengge kemuni taksin. gabtarangge ilan. duin da
 goihangge labdu bime sunja da goihangge inu bi muhaliyan
 tebufi jorin gaimi miyoocalarangge. ilanggeri juwenggeri goihangge

2/13a

kejine bi. morin deleri ilanggeri niyamniyara. miyoocalarangge
 hono ureshûn. erei dorgi sain ningge be ahasi huwekiyebume
 gebu ejobufi so(n)joro bade gebu faidame. majige eshun ningge be
 nerginde isebufi meimeni harangga kadalara hafasa de an-i
 erin akû saikan tacibume⁶² urebukini seme ciralame afabuhabi.
 ahasi kemuni erin akû beye nikenefi baicame tuwaki erei

⁶² Mistakenly written *dacibume* in the text.

jalin. ahasi hafan coohai hahai erdemu be urebume tuwaha
babe gingguleme

2/13b

donjibume wesimbuhe. saicungga fengšen-i juwan emuci aniya
juwan biyai orin ninggun de
wesimbuhe. saicungga fengšen-i juwan juweci aniya aniya
biyai ice duin de alime gaimé
fulgiyan fi-i pilehe
hese saha sehe.

Translation

Your Servants Jin and Ai respectfully memorialize in order to inform (the emperor) about the review of the practice of martial virtues by officers and soldiers. Recently we have reached Kashgar and have received the charge (to carry out the review). There, after we observed soldiers and officers practicing martial virtues, we submitted a memorial with the intention of informing (the emperor). Kashgar is an important place of the outer frontier. Therefore, officers and soldiers must all practice the martial virtues to achieve top level sharpness. We in person have supervised the drills in martial virtues by all Manchu and Green Standard officers and soldiers. The officers' proficiency in shooting arrows from horseback was adequate, and the soldiers who practiced shooting salvos (with firearms) while standing in a row were often accurate. Shooting arrows, there were many who hit the target three or four times,⁶³ and there were also some who scored five hits; among those who were shooting firearms after loading the ball and taking aim, there were many who could hit the target two or three times. Standing on horseback, they were skilled at shooting arrows thrice in a row, and at shooting firearms. In order to foster zeal we had a record made of the

⁶³ *da* means 'hit', or 'bull's eye' scored at archery contests. Cf. the expression *da tolombi*, 'to count the hits'.

names of the best ones, and lined them up by name for official promotion;⁶⁴ as for the few who were still unskilled, we reprimanded them on that occasion, and issued a strict order to the various subordinate officers to make them practice and teach them well at all times. At all times we have observed closely and examined in person. On this account we have respectfully submitted a memorial on the matter of the drills in martial virtues of officers and soldiers to inform (the emperor). Submitted on the 26th day of the 10th month of the 11th year of Chia-ch'ing (December 6, 1806). Imperial endorsement in vermilion ink received on the 4th day of the first month of the 12th year of Chia-ch'ing (February 10, 1807): "Noted."

⁶⁴ It is possible that they were rewarded with the *kung pai*, or 'soldier's medal', a plate of silver with the embossed character *shang* 'reward' bestowed on deserving soldiers at reviews and inspections. See Brunnert and Hagelstrom, no. 952.

Text no. 7: Tax Collection

2/21a

aha jin. i. ai. gingguleme
 wesimburengge. alban-i jeku yooni bargiyafi calu de dosimbuha
 babe gingguleme
 donjibume wesimbure jalin. baicaci saicungga fengšen-i juwan
 emuci aniya kašigar. inggi šar juwe⁶⁵ hoton-i hoise
 sei afabuci acara jeku-i dorgi pul jiha salibufi.
 biya aname namun de afabuha ci tulgiyen. kemuni afabuci
 acara uheri jakûn minggan ninggun tanggû ninju emu

2/21b

hule nadan hiyase funcere jeku be ahasi harangga
 kadalara aisilakû hafan ohi ci tulgiyen. ejeku hafan-i
 jergi fengšen. aisilame kadalara da fude faššame
 yabure nirui janggin bihe jurambu sebe tucibufi sasa
 tuwame omšon biyai juwan ci deribume. ineku biyai juwan
 ninggun de isibume gemu bargiyafi calu de asarabuhabi
 jeku de salibume afabuha jiha. bargiyaha jeku-i ton be
 cesede dosimbufi. kooli songkoi encu boigon-i jurgan de

2/22a

benebufi sume bodobuki. erei jalin gingguleme
 donjibume wesimbuhe. saicungga fengšen-i juwan emuci aniya omšon
 biyai juwan nadan de
 wesimbuhe. saicungga fengšen-i juwan juweci aniya aniya
 biyai orin sunja de alime gaiha
 fulgiyan fi-i pilehe
 hese saha sehe.

⁶⁵ In the text it is mistakenly written *juwan*.

Translation

Your Servants Jin, I, and Ai respectfully memorialize to inform (the emperor) that the collection of the grain tax⁶⁶ has been completed, and that (the grain) has been stored in the granaries. After examination, in the 11th year of Chia-ch'ing the value in cash⁶⁷ of the grain that must be handed over by the Muslim people of the two cities of Kashgar and Yangi-hissar was established. Thereupon, this was contributed every month to the granary. Concerning (the collection of) the usual mandatory contribution of grain, all together exceeding (the amount of) 8,691 bushels and 7 pecks, Your Servants, in addition to the subordinate Administrative Assistant Director Ohi, have appointed the Second Class Secretary Fengshen, Colonel Fude, and the hard-working Jurambu, formerly a captain.⁶⁸ Together they supervised (the collection of grain) from the 10th of the 11th month to the 16th of the same month,. After everything had been collected, they had it stocked up in the storehouses. The cash contributed by estimating (the value of) the grain, and the amount of grain collected, were entered in the official records.⁶⁹ According to regulations, we have had (the figures) separately transmitted to the Board of Revenues and computed for the record.

On this account we have respectfully memorialized to inform (the emperor) on the 25th day of the 11th month of the 11th year of the Chia-ch'ing period (January 4, 1807). Imperial endorsement in vermilion ink received on the 5th day of the 1st month of the 12th year of Chia-ch'ing (February 11, 1807): "Noted."

⁶⁶ Some figures on the grain tax levied in Sinkiang are given in Borei "Economic Implications of Empire-Building: the Case of Xinjiang," p. 30.

⁶⁷ 'Cash' is rendered in the text with both the Turkic and the Manchu terms, respectively *pul* and *jiha*. On the value of *pul* see Lin En-hsien, p. 77.

⁶⁸ On these titles see Brunnert and Hagelstrom, in the order nos. 291, 292, 752, and 726. The *niru* (Ch. *niu-lu*) was the basic unit of the Banner system, and comprised three hundred soldiers.

⁶⁹ For the figures of the taxes due by the Muslim population in Kashgar see Ho-ning, *Hui chiang t'ung-chih*, *chüan* 7, 7b-8a.

Text no. 8: Appointment of Muslim administrators

3/13a

aha jin gingguleme

wesimburengge. aksu-i harangga bai hoton-i tucike beg-i oronde niyalma tomilafi hesei sindara be baire jalin. jaka(n) aksu de tefi. baita icihiyara amban yong-i baci kotiyani-i duici jergi isigan beg sindaha-i asan-i tucike bai hoton-i sunjaci jergi isigan beg-i oronde. cohoro adabure niyalma tomilafi dahabure gisun tucibufi akdulame benjihe be aha jin ilgame tuwaci. gemu tušan-i baita mutebure be bodome tomilahangge. niyalma gemu ombi. uttu ofi. aha bai hoton-i sunjaci jergi isigan beg-i oronde

3/13b

tesu hoton-i ningguci jergi gadzanaci beg niyashuli be cohome. sairim-i ningguci jergi hasi beg mirbula be adabume tomilafi. esei gebu jergi yabuha faššame ba be encu afaha arafi gingguleme

tuwabume ibebuhe. bairengge
enduringge ejen genggiyen-i bulekušefi
dergici jorime sindarao. erei jalin gingguleme
wesimbuhe.

hese be baimbi. saicungga fengšen-i juwan juweci aniya juwe biyai ice ilan de

3/14a

wesimbuhe. ineku aniya duin biyai juwan de alime gaiha
fulgiyan fi-i pilehe

hese hese wasimbuha sehe. ineku inenggi sasa alime gaiha saicungga
fengšen-i juwan juweci aniya ilan biyai ice jakûn de

hese wasimbuhanngge. jin ni baci aksu-i harangga bai hoton-i tucike sunjaci jergi isigan beg-i oronde. cohoro adabure niyalma tomilafi sindara be baimbe wesimbuhebi. erebe jin ni wesimbuhe songkoi aksu-i harangga bai hoton-i tucike sunjaci jergi isigan beg-i oronde. cohoho tesu hoton-i

3/14b

ningguci jergi gadzanaci beg niyashuli be be sinda sehe.

3/15a

aksu-i harangga bai hoton-i sunjaci jergi isigan beg-i oronde wesibume sindara
 coloho
 bai hoton-i ningguci jergi gadzanaci beg niyashuli. daci sula hoise ci
 abkai wehiyehe-i orin uyuci aniya ini ahûn aigumar hûlhai⁷⁰
 baru afara de dain de tuheke turgunde. šuhede se
 wesimbufi nadaci jergi mirab beg sindaha. gûsici aniya uši-i cooha de
 funturšame afaha turgunde. nasitun se
 wesimbufi ningguci jergi jingse lamun funggala hadabuha. dehi nadaci aniya cokto

3/15b

wesimbufi bai hoton-i nadaci jergi hadzi beg de forgošome sindaha. saicungga
 fengšen-i ilaci yerkiyang ci gemun hecen de juweme
 benebure amba farsi gu wehe bai hoton de isinafi niyashuli
 juweme benebure de faššaha jalin.
 hesei emu defelinggu amba suje šangnaha. sunjaci aniya fugeyûn jurgan de
 boolafi ningguci jergi gadzanaci beg sindaha.
 yung-i baci niyashuli be niyalma
 nomhon, eiten alban baita de

3/16a

muterei teile kiceme facihyašambi
 sere dahabure gisun tucibuhebi
 ninju duin se.
 adabuha
 sairim-i ningguci jergi hadzi beg mirbula. daci sula hoise ci
 saicungga fengšen-i jai aniya canglin jurgan de boolafi aisin
 jingse hadabuha. uyuci aniya hening jurgan de boolafi
 nadaci jergi ming beg sindaha. juwan emuci aniya hening

⁷⁰ Mistakenly written *holhai* in the text.

3/16b

jurgan de boolafi sairim-i ningguci jergi hadzi beg sindaha.
 yung-i baci mirbula be niyalma
 nomhon. alban de kiceme faššambi.
 sere dahabure gisun tucibuhebi.
 gûsin ilan se.

dolo bibuhe.

Translation

Your Servant Jin respectfully memorializes, after selecting people, in order to request an appointment by imperial edict for the position of *beg* of the city of Bai,⁷¹ a dependency of Aksu. Recently from the office of Yong,⁷² Agent in Aksu, letters of assessment of merit have been issued and sent (to me) with recommendations (in order) to nominate the first and second choice candidates for the position of *ishikagha beg* of the fifth rank of the city of Bai, which has been left vacant by Asan, who has been appointed *ishikagha beg* of the fourth rank of Khotan. Your Servant Jin has carefully examined (them). They have been nominated taking into consideration their abilities to handle all the matters pertaining to this office, and are all regarded as suitable people. Therefore, Your Servant nominates for the position of *ishikagha beg* of the fifth rank of the city of Bai in the first instance Niyashuli, *khazânachi beg* of the sixth rank of the local city, and in the second instance Mirbula, *qâdi beg* of the sixth rank of Sairim. We have written lists with their names, ranks, service roll and merits, and have respectfully presented (them) for imperial consideration. I request that His Imperial Majesty after enlightened examination will make the appointment indicating (the person) from above. On this account a memorial has been submitted on the 3rd day of the 2nd month of the 12th year of Chia-ch'ing (March 11, 1807) requesting an imperial decree. On the 10th

⁷¹ On the city of Bai see *Ch'in-ting hsi-yü t'ung-wen-chih*, *chüan* 2: 26a.

⁷² This is Yung Ch'üeh who, according to the *Ching shih kao* (*chüan* 207, *chiang-ch'en nian-piao* 11), served as Agent in Aksu from CC9 to CC11 (1804-1806). However, as in the case of Chin-ch'ang mentioned above, he must have stayed on for a few months after the appointment of his replacement.

day of the 4th month of the same year (May 17, 1807) the imperial endorsement in vermilion ink has been received: "An imperial edict has been issued."

(Text of the edict) received together (with the endorsement) on the same day:

" Edict issued on the 8th day of the 3rd month of the 12th year of Chia-ch'ing (April 15, 1807). From the office of Jin a memorial has been submitted with the nominations in the first and second instance of candidates for the position of *ishikagha beg* of the fifth rank of the city of Bai of the Aksu division, and the request to make an appointment. In this respect, according to the memorial submitted by Jin, the first nominee, the *khazânachi beg* of the sixth rank of the local town Niyashuli be appointed."

Attached:

The first nominee Niyashuli, *khazânachi beg* of the sixth rank of the city of Bai, who has been recommended to the throne and appointed to the post of *ishikagha beg* of fifth rank of the town of Bai, which is a dependency of Aksu, is originally from the free Muslims. In the 29th year of Ch'ien-lung (1764), because he fell in battle while fighting against his older brother, the bandit Aiguwar, he was appointed *mirâb beg*⁷³ of the seventh rank following a memorial submitted by Šuhede⁷⁴ and others. In the 30th year [of Ch'ien-lung] (1765) because he fought bravely in the Ushi army he was granted the Button of the sixth rank and a Blue Feather following a memorial by Nasitun and others. On the 47th year (1782), following a memorial by Cokto, he was transferred and appointed *qâdi beg* of the seventh rank of the town of Bai. On the 3rd year of Chia-ch'ing (1798), when a large amount of cash and jade that was being transported from Yarkand to the capital reached Kashgar, Niyashuli took good care of the shipment, and because of this he was granted a bolt of large silk by imperial

⁷³ This officer was in charge of irrigation and water conservancy. See Lin En-hsien, p. 73; Saguchi, p. 111; *Ch'in-ting hsi-yü t'ung wen chih*, vol 1, p. 746.

⁷⁴ In Chinese Shu-ho-te. He was appointed Assistant Military Governor in Kashgar in CL26 (1761).

decree. In the 5th year [of Chia-ch'ing] (1800), following a report to the Board by Fugeyûn,⁷⁵ he was appointed *khazânachi beg* of the sixth rank. From the office of Yung a letter of assessment of merit was issued saying that he is a quiet person, and is eager to apply himself to the best of his abilities in every official business. He is 64 years of age.

To be retained internally:

Mirbula, *qâdi beg* of the sixth rank of Sairim, originally comes from the free Muslims. In the 2nd year of Chia-ch'ing (1797) after a report to the Ministry by Canglin⁷⁶ he was honored with the Golden Button. In the 9th year, after a report to the Board by Hening⁷⁷ he was appointed *ming beg*⁷⁸ of the seventh rank. In the 11th year (1806) he was appointed *qâdi beg* of the sixth rank of Sairim following a report to the Board by Hening. From the office of Yung a letter of assessment of merit has been issued saying that Mirbula is a quiet man and is diligent in carrying out official duties. He is 33 years of age.

⁷⁵ In Chinese Fu Chün. He was Assistant Military Governor in Kashgar from CC4 to CC6.

⁷⁶ Canglin (in Chinese Ch'ang Lin) was Assistant Military Governor in Kashgar from CC1 to CC4.

⁷⁷ In Chinese, Ho-ning. He was Assistant Military Governor in Kashgar from CC8 to CC11.

⁷⁸ This was a military title, and indicated the commander of one thousand soldiers. See *Ch'in-ting hsi-yü t'ung-wen-chih*, vol. 1, 740; Lin En-hsien, 74.

Text no. 9: Appointment of a nomadic chief

4/28a

aha jin. i. ai ginguleme

wesimburengge.

hese be baire jalin. jakan cungbagaši aiman-i jai jergi jingse tojin
 fungnala hadabuha burut bii bušihûi. ini harangga sunjaci jergi jingse
 tojin fungnala hadabuha burut ahalakci hûnci-i jui maimet yusub be
 gairi. ahasi de acanjifi alaha bade. hûnci nandanju juwe se.
 ere aniya ilan biyade nimeme beye wajifi. ini hadaha jingse
 fungnala be tukiyme gajiha. kemuni hûnci de duin jui bi.

4/28b

ahûngga jui yasa dogo. jacin jui niyalma hûlhi eberi. ilaci
 jui ulha adulambime. booi baita be icihiyambi. duici jui maimet
 yusub ere aniya orin juwe se niyalma sure sain. hûnci
 jalan de bisire fonde. meimet yusub uthai hûnci de aisilame
 baita icihiyambihe. meni aiman-i burut se uhei maimet yusub be
 aika ahalakci obuci. geren gemu kek seme urgunjeme gûnin dahambi
 seme alaha be. ahasi maimet. yusub be tuwaci. niyalma hono sure.
 hûwašara muru bi. baicaci abkai wehiyehe-i orin jakûci aniya yaya

4/29a

takûršara bade muterei teile faššaha turgunde yonggui se
 wesimbufi hûnci de aisin jingse hadabuha. gûsici aniya uši-i
 cooha de afara de funturšame faššaha turgunde. nasitun
 wesimbufi hûnci de lamun fungnala hadabuha. dehi uyuci aniya ukanju
 burut yaici be jafara baita de kiceme faššaha yabuha turgunde
 boocang de
 wesimbufi hûnci de ningguci jergi jingse hadabuha. susai duici aniya
 hûnci kašigar de hûdašame jifi. meyen-i amban bobin be tucibufi hûdai

4/29b

ursei jaka hacin be tabcilame yabuha húlha jampulat sebe jafame genehe be donjifi. hūnci uthai hūda maiman be waliyafi amcame genefi yaya weci julesi faššaha yabume jampulat sebe jafame gajiha turgunde mingliang se wesimbufi hūnci de sunjaci jergi jingse tojin fungnala hadabuhabi. hūnci utala aniya kiceme faššaha yabuha bime. te wajifi harangga aiman-i gubci burut se. gemu ini duici jui maimet yusub be ahalakci obure be erere be dahame. aha bahaci ejen-i kesi be baifi maimet yusub be ahalakci obufi. hūnci-i hadaba jingse

4/30a

fungnala ci emu jergi eberembufi. ningguci jergi jingse lamun fungnala hadabure. eici an-i sunjaci jergi jingse tojin fungnala šangnafi hadabure babe enduringge ejen genggiyen-i bulekušefi hese wasinjiha manggi. gingguleme dahame yabuki. erei jalin gingguleme wesimbuhe. hese be baimbi. saicungga fengšen-i juwan juweci aniya duin biyai orin juwe de wesimbuhe. ineku aniya ninggun biyai orin jakûn de alime gaiha

4/30b

fulgiyan fi-i pilehe hese hese wasimbuha sehe. ineku inenggi sasa alime gaiha saicungga fengšen-i juwan juweci aniya sunja biyai orin ninggun de hese wasimbuhanngge. jin sei baci cungbagaši aiman-i harangga sunjaci jergi jingse tojin fungnala hadabuha burut ahalakci hūnci nimeme beye wajiha. ini duici jui maimet yusub be ahalakci obuci ogoro ogorakû babe hese be baime wesimbuhebi. hūnci utala aniya kiceme faššame yabuha. te beye wajifi harangga aiman-i gubci burut se. gemu ini duici jui

4/31a

maimet yusub be ahalakci obure be erere be dahame. kesi isibume maimet yusub be ahalakci obufi. ningguci jergi jingse lamun fungnala šangnafi hadabukini sehe.

Translation

Your Servants Jin, I and Ai respectfully submit a memorial requesting an imperial edict. Recently the Burut *bii* Bushihui of the Chungbagash tribe, who holds a Button of the second class and a Peacock Feather,⁷⁹ taking with him Maimet Yusub, son of his subordinate, the Burut *ahalakci* Hunci, who has been granted a Button of the fifth class and a Peacock Feather, came to meet us. In his report he stated: "Hunci was seventy-two years old. This year in the third month, being ill, he passed away. We brought back the Button and Feather that he had been granted, holding them high. Hunci left four sons. The eldest son is blind; the second is a confused and weak man, and the third takes the animals to pasture and takes care of family matters. The fourth son Maimet Yusub becomes twenty-two years old this year. He is an intelligent and good man. At the time when Hunci was alive, Maimet Yusub often took care of (official) matters and assisted Hunci. The Buruts of many tribes would all be very happy if Maimet Yusub were made *ahalakci*, and would willingly follow him."

We have observed Maimet Yusub. The man is wise and his appearance is mature. We have examined this matter. In the 28th year of Ch'ien-lung (1763), since Hunci was dynamic and energetic in every position he held, following a memorial by Yonggui⁸⁰ he was granted the Golden Button. On the 30th year [of Ch'ien-lung] (1765), because of the merits acquired while fighting in the Ushi army he was granted the Blue Feather following a memorial submitted by Nasitun.⁸¹ In the 49th year [of Ch'ien-lung] (1784), because he behaved with diligence and spared no efforts in the affair of the capture of the Burut fugitive Yaici, Hunci

⁷⁹ The Peacock Feather is an honorary distinction conferred for public service. There were three classes to this decoration: the Three-eyed Peacock Feather (*san yen hua ling*), the Double-eyed Peacock Feather (*shuang yen hua ling*), and the Single-eyed Peacock Feather (*tan yen hua ling*), also referred to simply as *hua ling*. The latter was the only kind bestowed upon Burut chieftains. Cf. Brunnert and Hagelstromm, 850a.

⁸⁰ In Chinese Yung-kuei, then the substitute (*tai*) of the Assistant Military Governor in Kashgar.

⁸¹ In Chinese Na-shih-t'ung. He was Assistant Military Governor in Kashgar after Yonggui, from CL28 to CL30 (1763-1765).

was granted a Button of the sixth rank following a memorial by Boocang.⁸² In the 54th year (1789), having come to Kashgar to trade, he heard that the military commander Bobin had arrived, charged with the task of capturing the bandit Jampulat who had plundered the goods of merchants. Hunci immediately abandoned his trade and business, and joined in the pursuit (of Jampulat). He behaved bravely in front of everybody and seized and brought back Jampulat. Because of this he was granted the Button of the fifth rank and the Peacock Feather following a memorial by Ming Liang.⁸³ Hunci has behaved with valor and spared no efforts over the course of many years. Now, after he has passed away, taking into consideration that all the Burut of the subordinate tribes hope that his fourth son Maimet Yusub will become the *ahalakci*, we have reviewed the matter, and request that an imperial favor (be granted). Once Maimet Yusub receives the appointment as *ahalakci*, we shall respectfully follow the enlightened decision of His Imperial Majesty handed down by imperial edict in the matter of whether he should be granted a Button of the sixth rank and a Blue Feather, i.e. lowered by one degree with respect to the Button and Feather held by Hunci, or a Button of the fifth rank and a Peacock Feather as it was already.⁸⁴ On this account we have respectfully submitted a memorial requesting an imperial edict on the 22nd day of the 4th month of the 12th year of the Chia-ch'ing period (May 29, 1807). The imperial endorsement in vermilion ink was received on the 28th day of the 6th month of the same year (August 1, 1807): "An edict has been issued".

(Text of the imperial edict) received together (with the endorsement) on the same day:

"Edict issued on the 26th day of the 5th month of the 12th year of Chia-ch'ing (July 1, 1807). From the office of Jin and others a memorial has been sent on the matter of whether, the Burut *ahalakci* Hunci, subordinate of the Chungbagashi tribe, holder of the

⁸² In Chinese Pao-ch'eng, he was Assistant Military Governor in Kashgar from CL47 to CL51 (1782-1786).

⁸³ He was Assistant Military Governor in Kashgar from CL51 to CL60 (1786-1795).

⁸⁴ I have rendered *an-i* with 'as it was before', since this was the last rank held by Maimet Yusub's father, Hunci. However, it could also be translated as 'customary', or 'usual', which would imply that that particular position had previously been (independently of Hunci) at the fifth rank level.

Button of the fifth rank and of the Peacock Feather, having fallen ill and passed away, his fourth son Maimet Yusub should or should not become *ahalakci*. Hunci for many years behaved diligently and assiduously. Recently he has passed away; since all the Buruts of the dependent tribes hope that his fourth son Maimet Yusub will become *ahalakci*, with the bestowal of imperial favor Maimet Yusub shall be made *ahalakci*, and be granted a Button of the sixth rank and the Blue Feather."

Text no. 10: Ceremony of Gratitude

5/20a

aha ai niyakûrafi gingguleme

wesimburengge.

abkai kesi de hengkilere jalin. ere aniya ninggun biyai juwan uyun de
 alime gaiha coohai nashûn-i baci benjihe wasimbuha
 hesei dorgi. daking be ne calu cahin-i baita be uheri kadalara ashan-i
 amban sindaha erei tucike tarbagatai-i hebei amban. gulu lamun-i
 ujen coohai gûsai meiren-i janggin-i oronde. ai be sinda sehebe
 gingguleme dahafi benjihe be. aha ai tukiye me hargaşafi. uthai gingguleme

5/20b

hiyan-i deretu faidafi
 ejen-i aisin gurung ni baru hargaşame
 abkai kesi de hengkilehebi. hujufi gûnici. aha ai emu dubei jergi
 hûlhi manju aha.
 ejen jakanjame ujen kesi isibume. kaşigar-i aisilame baita icihiyara
 amban sindafi isinjiha ci. heni enculeme hûsun bume faşşame mutehekû
 jalin. jing inenggi dobori akû geleme olhome bisire de. te
 enduringge ejen geli

5/21a

dabali kesi isibume. aha be tarbagatai-i hebei amban. meiren-i janggin
 sindahangge. yargiyan-i emu tolgin de seme gelhun akû erehekû
 den jiramin kesi. aha alimbaharakû hukşembime. tuşan be muteburakû jalin.
 ele geleme olhombi. ne kaşigar de asuru baita akû be dahame.
 aha jin ni emgi hebeşefi majige dasatame orin uyun de
 uthai jurafi tarbagatai de geneki. tubade isinaha manggi. eiten
 baita de damu nashûn giyan de acabume hûlhi unenggi be
 akûmbume muterei faşşame kiceki. erei jalin aha ai

5/21b

alimbuharakù hukšeme
 abkai kesi de hengkileme
 wesimbuhe. saicungga fengšen-i juwan juweci aniya ninggun biyai orin
 sunja de
 wesimbuhe. ineku aniya uyun biyai ice juwan de alime gaiha
 fulgiyan fi-i pilehe
 hese saha sehe.

Translation

Your Servant Ai kneeling down respectfully memorializes in order to prostrate to the Heavenly Grace (of the emperor). This year on the 19th day of the 6th month (July 23, 1807), an imperial decree transmitted from the Council of State was received in which it was stated: "Ai be appointed to the post of Assistant Military Governor of Tarbagatai and Colonel of the Chinese Plain Blue Banner. This post has been left vacant by Daking, who was recently appointed as Vice-President of the Head Office of Government Granaries at the Capital." This has been respectfully obeyed. Your Servant Ai, looking up in praise, immediately arranged the incense table and, looking in the direction of the Golden palace of the Emperor, prostrated to the Imperial Grace. I bowed deeply and thought that (I, Your) Slave Ai am an inept Manchu slave of the lowest rank. Your Majesty, bestowing his enlightened and ponderous grace, appointed me as Assistant Agent in Kashgar. From the time I arrived, as I was unable to accomplish any feat of distinction, night and day I was in constant fear. Now his Majesty, bestowing once more his vast favor, has appointed (me, Your) Servant as Assistant Military Governor in Tarbagatai and Colonel. Truly this favor is so un hoped for, and deeply precious, that (I) did not even dare to dream about it. Your Servant is thoroughly grateful. I am even more afraid lest I shall not be competent for this post. Since at present there are no pressing matters in Kashgar, I shall consult with Your Servant Jin and, after short preparations, on the 29th I shall immediately leave for Tarbagatai. After I arrive there, in every matter I shall strive, to the best of my abilities, to act properly and according to reason, in order to fulfill both complex and straightforward (tasks). On this account your Servant Ai, expressing his deepest gratitude, memorializes respectfully prostrating to the Heavenly Grace on the 25th day of the 6th month of the 12th year of Chia-ch'ing (July 29, 1807). Imperial endorsement in red ink received on the 10th day of the 9th month of the same year (October 10, 1807): "Noted."

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TEXT NO. 2 - P. 1/23A

Handwritten text in two vertical columns, likely in Arabic script. The right column contains the characters 'م', 'ن', 'و', 'ي'. The left column contains the characters 'ا', 'ب', 'ج', 'د', 'هـ', 'و', 'ز', 'ح', 'ط', 'ي', 'ك', 'ل', 'م', 'ن', 'و', 'ي', 'ق', 'ر', 'س', 'ص', 'ض', 'ط', 'ز', 'ح', 'ج', 'ب', 'ا'.

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TEXT NO. 3 - P. 1/29A

Handwritten text in two columns, possibly representing a list or entries. The characters are highly stylized and difficult to decipher, but appear to be organized into two vertical columns. The right column contains four distinct entries, and the left column contains three entries, with some characters appearing to be smaller or more decorative than others.

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TEXT NO. 4 - P. 2/4B

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TEXT NO. 6 - P. 2/13B

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TEXT NO. 7 - P. 2/21A

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Handwritten cursive script, top right line.

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Handwritten cursive script, fourth line from top right.

Handwritten cursive script, fifth line from top right.

Handwritten cursive script, sixth line from top right.

Handwritten cursive script, seventh line from top right.

TEXT NO. 8 - P. 3/13B

そこのありておきしをさし、いんば、いんば、いんば、いんばと

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TEXT NO. 8 - P. 3 /14B

Vertical Japanese calligraphy (kuzushiji) on the left side of the page.

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TEXT NO. 8 - P. 3/16B

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TEXT NO. 9 - P. 4/31A

Handwritten text in three vertical columns, likely in a cursive script. The text is contained within a rectangular border.

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TEXT NO. 10 - P. 5/21A

Handwritten text in a cursive script, oriented vertically. The text is contained within a rectangular border.

TEXT NO. 10 - P. 5/21B

Handwritten cursive script, first line.

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Handwritten cursive script, fourth line.

Handwritten cursive script, fifth line.

Handwritten cursive script, sixth line.

Handwritten cursive script, seventh line.

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CHINESE CHARACTERS FOR PERSONAL NAMES⁸⁵

Ai-hsing-a	愛星阿
Boocang (Pao-ch'eng)	保成
Burut	布魯懷
Bushihui	博什懷
Canglin (Ch'ang-lin)	長麟
Jincang (Chin-ch'ang)	晉昌
Chungbagash	崇巴噶什
Cokto (Ch'ao-k'e-t'o)	綽克托
Cirik	齊里克
Edegene	厄德格訥
Fugeyün (Fu-chün)	富俊
Hening (Ho-ning)	和寧
Hunci	渾齊
Hušici	胡什齊

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⁸⁵ I have listed here the Chinese characters of most of the people and tribes mentioned in the memorials. Of course, knowledge of the Chinese characters for personal names is essential for consulting the Ch'ing biographical compilations.

I-ch'ung-a	伊崇阿
Isa	伊薩
Iskandar	伊 斯 堪 達 爾
Ming Liang	明 亮
Nasitun (Na-shih-t'ung)	納 世 通
Naiman	柰 滿
Palat	巴 拉 特
Šuhede (Shu-ho-te)	舒 赫 德
Yonggui (Yung-kuei)	永 貴
Yung Ch'üeh	永 懃

