

DOĞU TÜRKİSTAN VAKFI

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I. MİLLETLERARASI

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THE IMPORTANCE OF STUDYING UYGUR PRESENTATION

BY

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The Importance of Studying Uiyghur

Dr. Charles F. Carlson

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I feel particularly honored to have been asked by Dr. Mehmet Saray and the organizing committee of this conference on Eastern Turkestan to give a paper on the importance of studying the Uighur language; for, as you know, Uighur certainly occupies a unique position historically and in the Turkic family of languages, many of which I work with very closely. I, however, consider it impossible to speak about a language without associating it with actual faces, the people who speak it, with their demography their history, and their literature. This is why I will have something to say about each one of these areas in connection with my paper on Uighur.

I first became exposed to the name Uighur when I went Indiana University as a Turkology student in 1962; but it wasn't until I came to Radio Liberty in 1979 that I was able to attach actual faces to the Uighur language. At Radio Liberty I soon became acquainted with three Uighurs I would consider to be outstanding representatives of their nation, three Uighurs I learned to respect for their honesty, integrity and knowledge. They became not only my colleagues, but my teachers and friends as well. Unfortunately, one died much too prematurely; the other two are present in this room today.

To begin with, let me pose the question: Why is it important to study Uighur? In a further attempt to answer the question as to why it is important to study Uighur, I would like, for purposes of this paper, to give what I consider are important demographic, historical and linguistic reasons and reasons pertaining to literature; although admittedly there is considerable overlap between these disciplines.

The most obvious reason for studying Uighur is the immense size of the world's Uighur population, including the presumably large proportion who speak Uighur as a native language.

According to the 1979 Soviet census, there are a total of 210,212 Uighurs living in the Soviet Union as a whole. Included in this total figure are 147,943 who live in the Kazakh SSR and 29,817 who live in Kirghizia. The rest live in Uzbekistan (where they have largely been assimilated by the Uzbeks), Turkmenistan and Tajikistan. The total Soviet figure also includes around 60,000 Uighurs

who are said to have migrated from Eastern Turkestan to the Soviet Union between 1959 and 1966. 95.7 percent of the Uighurs in Kazakhstan speak Uighur as a native language, from which it can be concluded that there is very little linguistic assimilation by the Kazakh or Russian languages. According to some estimates, there already are (since the 1979 Soviet census) or will be by the year 2000 around 250,000 Uighurs in the Soviet Union alone. The total population of Uighurs living in China is estimated at around 6 million. (In Eastern Turkestan they make up about 75 percent of the population.) There are about 50,000 Uighurs in Saudi Arabia; 25,000 in Turkey; about 50 families in Afghanistan; 30 families in Pakistan; and scattered groups in Europe and the United States. The total world population of Uighurs is therefore around 6,325,000. In terms of population size, Uighurs rank together with the total number of Kazakhs (6,556,000) and Tatars (6,317,000) and outnumber the total Azerbaijani population of the Soviet Union (5,477,000). The only other Turkic language of the Soviet Union whose speakers outnumber considerably the total number of Uighurs are the Uzbeks (12,456,000). Thus, in terms of total population, the Uighurs rank fourth place in the Turkic world, only after the Anatolian Turks, Soviet Uzbeks and Soviet Kazakhs.

Moving on to historical reasons why it is important to study Uighur, it could certainly be argued that Uighur, whether it be old or modern Uighur, provides a key to the understanding of the history of China, particularly Eastern Turkestan; as the speakers of this language exerted a greater influence on the shaping of this area of the world than any other people who lived there.

The ethnogenesis of the Uighurs is rather complicated. I will therefore provide only a few historical highlights to show just what an important role the Uighurs played in the history of Eastern Turkestan.

In 840 the Kirghiz overthrew the old Uighur empire of the Mongolia steppe, an empire that had existed since 744 and which, during its Golden period between 759 and 789, included all of what is considered to be Chinese Turkestan. During this period the Uighurs of this kingdom maintained friendly relations with the Chinese emperor and played an important role in Chinese affairs. It was also during this period that the Uighurs were converted to Manichaeism and made use of the runic system of writing.

The Uighurs who were driven out of the Mongolia steppe by the Kirghiz founded two kingdoms, one of which was the kingdom of Khocha founded in Chinese Turkestan in 847 and lasting for four centuries until 1270; the other was the Uighur kingdom of Kansu, founded within the boundaries of China in 847 and lasting until 1031. (The later were the predecessors of the modern Yellow Uighurs.)

The Uighur kingdom of Khocha was a remarkable historical achievement attested by manuscripts written in a variety of languages and mural paintings that are still preserved today. In Khocha under Uighur rule there were more than fifty Buddhist temples, libraries and even welfare programs for the poor. The kingdom of Khocha, writes Professor Denis Sinor in his book Inner Asia, "enjoyed a living standard unparalleled in mediaeval Central Eurasia."

Buddhism, Christianity and Manichaeism exerted a strong influence on the Uighurs, but like the Uighurs of today, the Uighurs of Khocha never forgot their national heritage or their national culture. They exchanged the runic script they had used in Mongolia for a more practical cursive script adapted from the Sogdian script, but kept their language. The Uighurs became a major factor in the Turkicization of Chinese Turkestan.

The Kharakhanid Karluks had already conquered the area around Kashgar to the west of the Uighurs, and Kashgar had soon become the center of Eastern Turkestan Islam. It was under the Kharakhanids in the 11th and 12th centuries that the Uighur literary language started to develop. In fact, one can speak of a Kharakhanid-Uighur period in the history of the Uighur literary language. It was the literary language of the Kharakhanid period - a language that was based on and therefore closely related to Uighur - that served as the language of the written monuments of the period. Turkic supremacy existed in the area until the mongols came, at which time both parts - western Chinese Turkestan ruled over by the Kharakhanids and eastern Chinese Turkestan ruled over by the Uighurs - became part of the Mongol empire between 1227 and 1260.

The Uighurs transmitted to the Mongols much of their cultural heritage, probably the most important of which was the use of the Uighur script. This was adapted by the Mongols and is still in use today. The Uighurs were also instrumental in shaping Mongol administration.

Later under the.....line of the Chagatay (1260-1347), the Mongols became rapidly Turkicized. The Chagatay language developed as a continuation of Kharakhanid, Khwarezmian, and the Uighur literary language upon which Kharakhanid was based. Chagatay, as you know, then became the literary language of the Turks of Central Asia and the Golden Horde. The area became completely Islamized in 1334; Buddhism remained only within the confines of China - in the province of Kansu where the yellow Uighurs lived.

After the death of Timur in the 15th century, the area was divided into small states protected by the Chodschas, the religious leaders from West Turkestan who were Persian oriented in their Islamic faith. This period resulted in the transmission of numerous Persian-Arabic elements into the new Uighur Language. The West Mongol Kalmuks conquered the area in 1680 and in 1759 the Chinese Manchus pushed out the Kalmuks. Uighur again became the literary language, which developed

Under the influence of old written Uighur, old Uighur was still being used in Kansu and Peking. It was only natural that a number of Chinese loans were accepted into Uighur at that time.

It was about this time that the Uighurs started to lose their preeminence and nothing more was heard of them. The area in which there was the greatest concentration of Uighurs was Eastern Turkestan. Peoples of many different origins converged there (e.g., Mongols, Iranian, Turkic peoples) and in time distinct communities emerged around the oases, the product of an intermingling of the various elements. They became known by names derived from their locations, e.g., Kashkalik 'from Kashgar', Turpanlik 'from Turfan'. These elements were Turkic speaking but dialects differed from area to area. In 1882 the Taranchis of the Ili Valley moved to Russia where they settled in Kazakhstan and Uzbekistan.

In 1921 a delegation of Eastern Turkestanis living in Russia and delegates from Eastern Turkestan met in Tashkent and decided to adopt the historical name 'Uighur' for the Uighurs, who until 1921 had had no uniform name.

Professor Sinor states in his book Inner Asia that "among the Turkic peoples none has reached the degree of civilization attained by the Uighurs. In the visual arts they continued traditions non-Turkic in origin which they maintained at the very highest of standards. The script they used gained widespread acceptance both to the east and west. The Uighurs undoubtedly wrote one of the brighter chapters in Central Eurasian history."

Since we have touched upon the development of the new Uighur literary language this short historical sketch, let me in this connection talk briefly about the relationship between the dialects and the literary language.

The new Uighur written literary language, which presently serves both the Uighurs of the Soviet Union and which became the literary language of Eastern Turkestan in 1949, is based on the living dialects. However, owing to differing linguistic environments, diversified in both orthography and terminology, there are a few differences between the Uighur language of Eastern Turkestan and that of the Uighurs of the Soviet Union.

Professor Pritsak in his article on the Uighurs in Philologiae Turkicae Fundamenta divides new Uighur (oftentimes called Eastern Turkish or Turki) into two major groups: the actual new Uighur dialects and the so-called "isolated" new Uighur dialects.

The actual dialects are the southern and northern dialects. The southern dialects (oftentimes called Turki), which serve as the basis of the modern literary language in Eastern Turkestan, are the dialects Kashgar-Jarkend, Chotan-Kerija and Aksu.

The northern dialects of Eastern Turkestan are Kutscha-Turfan-Hami and the Taranchi dialects.

A large number of Taranchis, you will recall, migrated to Russian Turkestan from their home in the Ili Valley in the second half of the 19th century. One group of these Taranchis went to the Fergana Valley where their language eventually became strongly Uzbekicized. The other group of Taranchis from the Ili Valley settled in the Semerechni area in present-day Kazakhstan. The Semerechni Uighurs managed to preserve their culture and language, which today serves as the basis of the Uighur literary language of the Soviet Union.

The so-called "isolated" dialects of Uighur are the Salar dialect of the Autonomous Region in Hsün-ha, the Lobnar dialect, the Chotan dialect - the descendants of the war slaves taken by the Kalmuks, and the so-called Yellow Uighurs, speakers of which live in the central Kansu. The Yellow Uighurs (population around 10,000), who are mostly Buddhists, Lamas and shamans and who mostly speak Chinese, could be descendants of the Uighurs of the Kansu kingdom.

Uighur was the last of the Turkic languages of the Soviet Union to adopt the Cyrillic script; this was in 1947. Until 1925 the Uighurs of the Soviet Union had used the Arabic script, a modified Arabic script from 1925 to 1930, and the Latin script from 1930 to 1947. The reformed Arabic script in use in the Soviet Union from 1925 to 1930 was taken over by the Uighurs of Eastern Turkestan where it is still used today.

In his article in Philologiae Turcicae Fundamenta, Johannes Benzing classifies new Uighur under the East Turkic (Uighur) group of Turkic languages to which Uzbek also belongs. What are some of the specifically linguistic characteristics of this new Uighur language that makes it so different from the other Turkic languages and therefore would make it so interesting to a linguist or Turkologist?

New Uighur is distinguished from other Turkic languages by its grammatical and lexical peculiarities. Its phonemic structure, specifically the system of vowels, differs sharply from that of other Turkic languages. We shall first examine some of the phonological characteristics of New Uighur.

I. Phonological characteristics

A. Vowels

1. A peculiar feature of the new Uighur literary language is the presence of one high unrounded i vowel, which is the result of merger of i and its back counterpart ɨ. The back unrounded high vowel ɨ however, exists in all the dialects of Uighur with the exception of Taranchi. As we shall see, the situation of this phonetic merger in the literary language has important implications for the overall phonology and grammar of this language.

2. Regressive assimilation of vowels is a special feature of Uighur not present in most other Turkic languages. Omeljan Pritsak in his article on new Uighur in Philologiae Turcicae Fundamenta describes the phenomenon of regressive assimilation of vowels in Uighur in terms of two phonological processes: palatalization and labialization.

Palatalization takes place when the high vowels i/ï of the second syllable cause a raising of the low vowels a/ä of the stem to the mid vowel e, a feature that is only present in the Namangan dialect of Uzbek. For example, Lit. Uighur bešim 'my head' (<baš + 1st person sg. poss. suffix -im) (Note that because of the merger of ï and i, there is only one form of the 1st person singular possessive suffix.) However, this process does not take place when there are two contiguous consonants in between: e.g., Lit. Uighur astidin 'from under'.

Labialization, or rounding, takes place when the high rounded vowels u/ü cause the mid vowels or low vowels a/ä of the first syllable to be rounded to o/ö: e.g., Lit. Uighur oruq (<aruq) 'lean', ötük (<ätük) 'boot'.

3. Another interesting phonological feature of new literary Uighur is the reduction of the low vowels a/ä to i and u/ü in unaccented syllable: e.g., Lit. Uighur harvular 'carriages' (<harba), balilar 'children' (<bala) (= bälïlar).

4. Perhaps one of the more interesting features of new Uighur phonology is the situation of vowel harmony. While the rules of labial harmony are followed (e.g., Lit. Uighur süt-lük, söz-üm 'my word', boldum 'I was'), the rules of palatal vowel harmony are broken in new literary Uighur, so that, as I mentioned earlier, back unrounded vowel ï merges with its front counterpart i. This produces forms like literary Uighur taş-niñ 'of the stone', işçilarğa (<is 'deed') 'to the workers'. Further violation of palatal vowel harmony results from the suffix -däk, which only appears in that form: e.g., Lit. Uighur qardäk aq 'white as snow'.

The merger of ï and i results in only one form of the genitive, accusative and ablative suffixes in the Uighur literary language. For example, köz-niñ 'of the eye', söz-ni 'the word' (acc.), közünidin 'from your eye' (abl.). In the Taranchi dialect, the labial form of these suffixes appears: e.g., Tar. qoşnuñ 'of the horse'.

Violation of the rules of palatal vowel harmony is likewise evident in the possessive suffixes of new literary Uighur: e.g., Sg. 1st

-im	~	-um	~	-üm
-iñ	~	-uñ	~	-üñ

5. In the dialects, secondary compensatory lengthening of vowels occurs with the disappearance of r or ʃ/g, a process that does not take place in the Uighur literary language: e.g., Kas. tört < tört 'four', Turf. böräk < bögür 'kidneys'.

B. Consonants

1. In the Uighur literary language as well as in the dialects, the palato-alveolar fricative ʃ alternates with -y- in some words before the vowels i, ï, u and ü: e.g., literary Uighur and Kas. ʃil (< yil) 'year', literary Uighur ʃüräk 'heart'.

2. The assimilation of consonants in new Uighur can be observed on the boundary of two contiguous consonants. For example, full assimilation: yaz-sa > yassa 'if he writes'; partial assimilation: taʃ-qa; progressive assimilation: ot-qa, ot-tin 'from the fire'; regressive assimilation: taʃ-qa > taqqa 'to the mountain'.

3. Depending on certain phonetic conditions in the structure of the word, a number of processes can be observed in new Uighur, such as:

a. alternations of consonants: e.g., kitap ~ kitivi 'his book', ayaq ~ ayiyim 'my foot'.

b. contractions: e.g., mana bu > mabu 'this here'; mana ʃu > moʃu 'this here'.

c. consonant augmentation: e.g., kino(r)i 'his movie'

d. apocapation: e.g., bar mu? > bamu? 'is it?'

4. Foreign f becomes p in literary Uighur and the dialects: e.g., Lit. Uighur pärg (< Ar. farq), Kas. pikre (< Ar. fikr) 'thought'; Foreign -t, -d oftentimes disappears: e.g., Kas. dos (< Pers. dōst).

We shall now proceed with a brief discussion of some morphological characteristics that might make new Uighur a subject of interest to a linguist or Turkologist.

As is generally true of other closely related languages, morphological distinctions between some of the Turkic languages may be slight; but it still might be of interest here to point out a few that seem to exist in new Uighur.

II. Morphological characteristics

A. A peculiarity of new Uighur is the personal pronoun siz which is being used more and more in polite address rather than to express the plural 2nd person as in other Turkic languages. The form silär is the most widely used pronoun of the 2nd person plural and has almost entirely replaced the pronoun siz. It can also be assumed that silär is the result of a more recent process of reduction: silär < sizlär.

B. In New Uighur the copula dur is oftentimes absent: e.g., Lit. Uighur hāqīqātā iŝcan qiz 'she is really an industrious girl'.

C. In the Uighur literary language, bar 'there is' is oftentimes strengthened with -dur: e.g., baŷqa yol bar dur 'there is a path in the garden'.

D. The Uighur word in its vocabulary form may express both the singular and plural: e.g., qoy 'sheep' (sg. and pl.), adām 'man' and 'men'.

E. In Uighur the interrogative particle mu is placed between the noun and the predicative affix in the 2nd person singular and plural: e.g., sān muāllimmusān? 'are you a teacher?' siz muāllimmusiz? 'are you a teacher' (polite).

F. As is true of Kirghiz and Uzbek, new Uighur oftentimes uses the reciprocal verbal stem for the plural meaning of the verb: e.g., el-iŝ-ar 'they will take' el-iŝ-du 'they took' (Note the process of regressive assimilation raising a (al-) to e in the stem.)

G. The auxiliary verb ä- (är-) 'to be' is used paradigmatically and independently in Soviet new Uighur in the perfect (edim, etc.), in the indefinite (emiŝmān, etc.), and in the preterite (ekānmān, etc.). In new Uighur of Eastern Turkestan, this auxiliary verb is not used independently, but takes part in the formation of various periphrastic, modal and temporal verbal forms, such as al- 'to take', qoy- 'to put'.

H. There is in new Uighur a system of modals which includes two forms of the negative particle: yaq 'no' and yog 'not' (predicative): e.g., yaq, meniŷ boŝ vaqtim yog 'no, I have no free time.'

I. Uighur has a series of emphatic particles that appear to be rather unique: -ŷu, la, mu, maŷul: e.g., lit. Uighur sān kätmäkci ediŷŷu 'you wanted to go after all'; bügünla 'today as well'

Perhaps the most obvious linguistically related differences between new Uighur and the other Turkic languages can be seen in the lexicon.

III. Lexical characteristics

The vocabulary of new Uighur contains many archaisms and purely Uighur words that are not attested in other Turkic languages. The following words may serve as examples: saysa 'now', saylqī 'olden', āngizā 'after', ŷiq 'many', xoyma 'very', tadan 'cheat, swindler', sizā 'after, then', udul 'straight'

A characteristic feature of the vocabulary of Uighur is the large number of borrowings from Chinese, the overwhelming majority of which are not attested in other Turkic languages, with the possible exception of Kazakh and Kirghiz.

In fact, the Chinese and also Mongolian lexical elements belong to the earliest stratum of borrowings into Uighur. Kirghiz linguistic features were among the first Turkic borrowings to influence Uighur. There are also Sogdian and Sanskrit words which entered Uighur in the period of transition of religious literature. Later Uighur adopted Karluk, Oguz and a small number of Kipchak elements. The settlement of the Uighurs in Eastern Turkestan and the adoption of Islam brought many Persian and Arabic words into Uighur. Some Russian words entered Uighur beginning in the middle of the nineteenth century. Finally, there are words in Uighur which are common to all Uighur dialects.

As a result of the numerous contacts speakers of Uighur have had with other languages throughout the centuries, almost half of the total vocabulary of Uighur consists of loan words.

Concerning studies of the Uighur language that have been undertaken throughout the various periods, it was Mahmud Kashgari who actually gave us the first information we have on Uighur. His Divan lugat at-Turk provides insights into the vocabulary of Uighur. Later grammars and dictionaries produced in the fourteenth century and after, to a certain extent, reflect the phonology, grammar and vocabulary of Uighur. The monuments of Uighur preserved up to date, including the ones written in Arabic or Uighur script reflecting Muslim theology and the ones of Buddhist and Manichean origin translated into Uighur from Chinese, Tibetan and Sogdian all provide important information on the Uighur language of those periods.

Early studies of Uighur were produced by J. v. Klaproth, who compiled a wordlist in 1806, and the Hungarian scholar and traveller Ármin Vámbéry who lived from 1832 to 1913.

Among more recent scholars who have made important contributions to the study of Uighur are Gunnar Jarring, who worked on the phonology of Uighur and published texts with phonetic transcriptions that he had obtained from native speakers of various Uighur dialects, particularly the Kashkar-Jarkend dialect; Wilhelm Radloff, LeCoq and Karl Menges, who all produced studies of the norther dialects of Uighur; S.E. Malov, who worked mostly on the language of the Yellow Uighurs; and Willy Bang and Baskakov, who both worked on the phonology of Uighur. Annemarie von Gabain conducted research on the Uighur kingdom of Khocha.

Many important contributions to the study of Uighur have been made by Turkish scholars. One should certainly mention the name of Prof. Dr. Ahmet Caferoğlu, who wrote an important dictionary of old Uighur and whom I had the great honor of meeting when I was a Fulbright student in Turkey. Other important Turkish scholars in the field of Uighur studies who should certainly be mentioned here

are Professor Emil Esin, whom I had the distinct honor of knowing through the various PIAC conference she used to attend and whom I would regard as one of the great Turkologists), Professors Muharrem Ergin, Süheyl Ünver, Gülçin Canderoğlu, and Reşid Rahmet Arat, just to mention a few.

And finally a knowledge of Uighur is absolutely necessary to understand the beautiful and profound literature and poetry that have been written over the centuries in Uighur and closely related languages.

Early representative literary works have come down to us from the period when the Uighurs lived in the Mongolia steppe and the period during which the kingdom of Khocha existed to the age of the Kharakhanids and the Chagatay line. The Qudadgu bilik written originally in 1069 in the Arabic script (one copy in Uighur script also existing) and the Divan lugat at-turk by Mahmud al-Kashgari, an Arabic-Turkic dictionary written between 1072 and 1077, are important Uighur literary works of the period of the Kharakhanids. Professor Zordun Sabir, an Uighur literary scholar and writer from Eastern Turkestan who made a recent visit to Radio Liberty informed us that the above two works have now been translated into modern Uighur. The literature produced in Chagatay between the 13th and 19th centuries is also of significance in the history of Uighur literature. Included in this period are a number of important poets who lived in the 15th century, the most famous of which was Mir Ali Shir Navai who lived between 1440 and 1501 and whose collected works amount to more than 84,000 lines. One of the most well-known Uighur literary figures of the 17th century was the writer Nizari who could be regarded as the first real Uighur writer. Nizari devoted his works to describing the realities of his times. The Uighur poets Mollaxakir and Mollabilal who lived in the 19th century wrote works of historical interest and about the struggles of the Uighurs with the Chinese. Both of these poets overstepped the traditional boundaries of love lyrics and also described the Uighur national struggle against the layers of sovereignty. Representative of the early part of the twentieth century is the Eastern Turkestan Uighur lyricist Abuduhalik Uighur, who came from Turfan and worked mostly in the twenties. In 1921 Uighur wrote Mân Uygurum in which he addressed the political oppression experienced then by the Uighur people. In the 1940s the Uighur poet Mutallip wrote poetry depicting love and hate and the realities of his time. Mutallip was shot at the age of 23. Also at the beginning of the 1940s two well-known literary figures, Zunun Kadiri and Saypidin Ázizi, started writing dramas and lyrics. Their works are known for the reality they depicted, their character descriptions and their use of colloquialisms. Of special importance during the 1940s were the two Eastern Turkestan Uighur politicians Saypidin and Burhan Xahidi, both of whom wrote dramas with historical themes.

Coming down to today, which the Uighur writer Zordun Sabir describes as a Golden age in the history of Uighur literature in Eastern Turkestan - a period when writers are being given greater liberties to create, a period of time when the novel is assuming greater importance - we should mention the names of representative Uighur writers from Eastern Turkestan like Käyyum Turdi, Zordun Sabir, Abdurriyim Ötkür and the younger writers Mämät Bagrax, Ähtäm-jan Ömer, and Kasim Sidik.

In connection with literature written in Uighur, we should also mention that there are books and pamphlets being published in Uighur in the Soviet Union as well. Newspapers are published in the Kazakh SSR, the main ones being Kommunizm tugi published in Cyrillic and Bizdin vatan published in the Arabic script. To my knowledge there are no periodicals or journals published in Uighur in the Soviet Union. In 1958 there were some schools in the Kazakh SSR that were taught in Uighur, but none in the Uzbek or Kirghiz SSRs. More recent information is not available.

In connection with their religion, let me say that the Uighurs have been Sunni and extremely devout for all their history as Muslims. As almost all Muslims of Central Asia, the Uighurs have also been heavily influenced by the Sufi orders. That influence reached a peak during the Timurid era in the fourteenth, fifteenth and sixteenth centuries when there was considerable support for dervish orders, especially the Naqshbandi.

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(supplement)

In closing I would like to pay a special tribute to an Uighur poet I once knew. He was not only my colleague but my friend as well. He wrote beautiful poetry, about the Uighur people and his land of birth, Eastern Turkestan, to which he always wanted to return. Let me read you one of his poems:

MILLI MARŞ

Ulus bolup kütkenimiz - mengülük bir tañ
Unin üçün bizde avaz ve bizde ahañ.
Tuğ kötergen bir ataniñ öz evladi biz,
Bu tuğ yüksek, anda pütük bizniñ atımız.
Yaratılıp ölmegenimiz, yaşaymız ebed
Şanımız ve bayrağımız qebetmu qebet...
Selam elge, söyğü elge, ihtiram elge!
Tendeki can, her tamçe qan atalğan elge.

His name: Settar Makbulcoban

NATIONAL ANTHEM

As a nation we are awaiting -- an eternal dawn

Thus, we have voice and harmony

We are descendants of a Father who held up business,

This flag is high, ... is our father.

We are created, we are not dead, we live eternally

Our dignity and glory is manyfold...

Greetings to our land, love to our land, respect to our land!

My soul, every drop of my blood is vowed to my homeland.

Ulus bolup kütkenimiz - mengülük bir tañ,
 Unıñ üçün bizde avaz ve bizde ahañ.
 Tuğ k*tergen bir atanıñ *z evladi biz ,
 Bu tuğ yüksek, anda pütük bizniñ atımız.
 Yaratılıp *lmegenimiz, yaşaymız ebed
 Şanımız ve bayrağımız qebetmu qebet...
 Selam elge, saygü elge, ihtiram elge !
 Tendeki can, her tamçe qan atalğan elge.

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ملی مارش

اولوسى بولوب كوتكە ئىمىز - مەنگۈلك بىر تان
 اونىڭ اوچوت بىزدە آواز و بىزدە آھىڭ
 توغ كوتەرگەن بىر آتانىڭ اوز اولادى بىز
 بو توغ بىكسەك ، آندا پۈتۈك بىزنىڭ آئىمىز
 يادىلىپ اولمىگە ئىمىز ، ياشايمىز ابد
 شائىمىز و بايراغىمىز قىت مو قىت ...
 سلام آلكە ، سويگە آلكە - اھترام آلكە !
 تەندەكن جان ، هر تامچە قان آتالغان آلكە ...

ستاقىيەل

1975