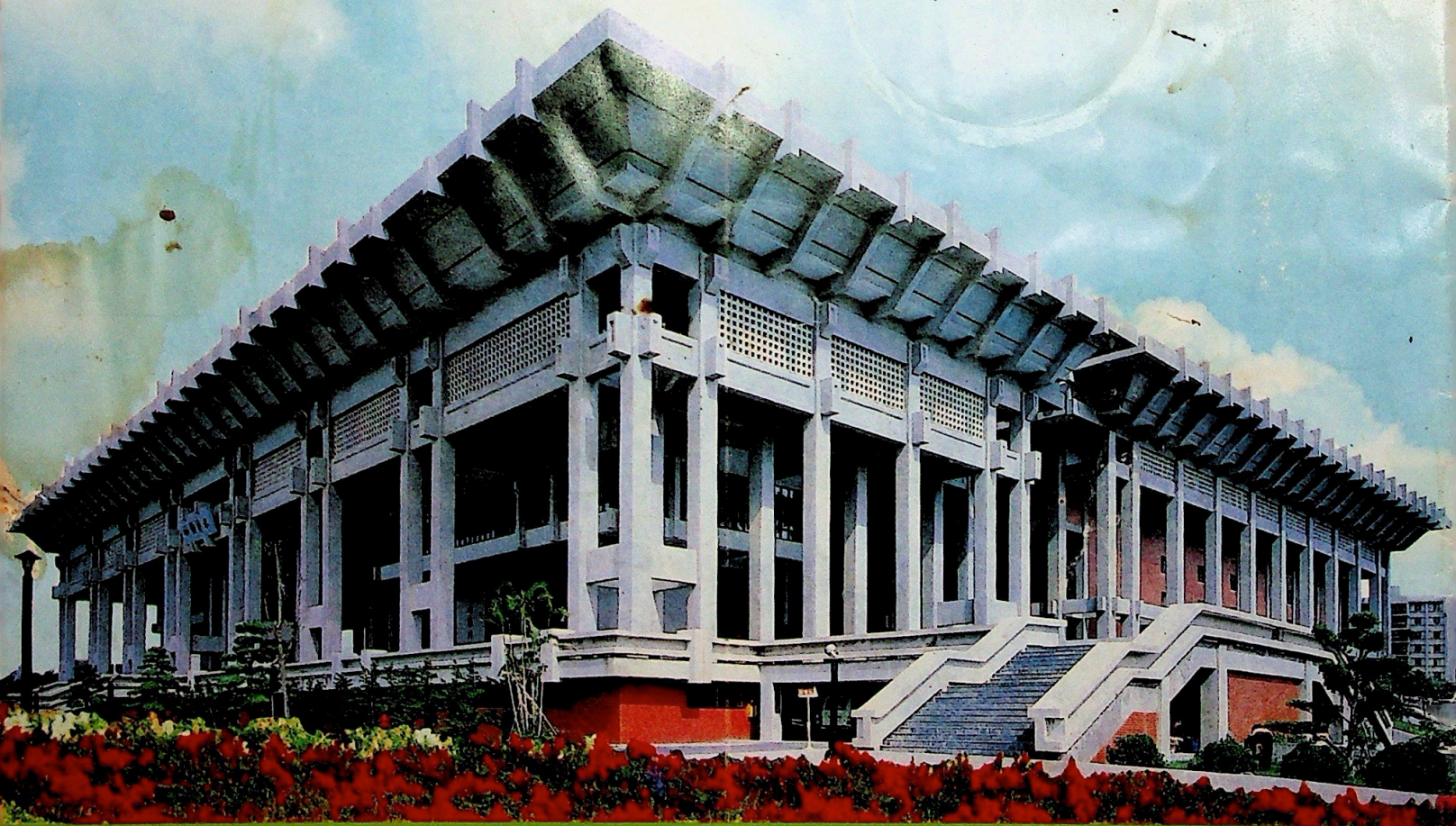


خان شکر مے

1983



12

中華民國七十二年

蔣主席有關三民主義的重點提示

一、三民主義是強國富民的唯一道路

我們的民族主義，根據的是倫理的天性，所以 總理說：「如果說到我們的民族要滅亡，要失敗，大家自然不願意。要民族能夠生存，能夠勝利，那才願意，這是人類的天然思想。」民族主義，固然主張民族要強盛，但是反對強凌弱、眾暴寡，並且還要濟弱扶傾，把對外的不平打成平。

至於民權主義，根據的是人權思想，便是「公天下的道理」。總理確認今天「是民權的世界」，並強調民權的真諦，是人民有權，政府有能。他說：「余之民權主義，第一決定者為民主，而第二之決定，則以為民主專制必不可行。」而民生主義，則尤其是根據人類生存生活的需要，所以說「歷史的重心是民生。」大家知道，資本主義日久產生的流弊，是富者愈富，窮者愈窮，資本主義國家一些識時務的政府和憂時之士，就不得不設法用重稅政策，配合社會福利政策，來抑低富人的財富，照顧窮人的生活，朝着我們民生主義的方向來發展。至於共產主義，更是在蘇俄一開始試驗，就弄到飢餓、死亡、恐怖、民不堪命的局面，結果也就迫使俄共不得不採行所謂新經濟政策，並不得不進一步修正馬列主義的經濟結構，但是由於他們思想體制的關係，這個死結是絕對解不開的。今天不管是資本主義國家，共產主義國家，都在或左或右、或多或少的加以修改，這就正是如 總理所指出的，二十世紀不得不為民生主義擅場之時代。

中共奸匪冥頑不靈，一心一意要以大陸同胞作為它試驗馬列主義的奴隸牛馬，……共匪實在是今天世界人類最大的反動逆流，最大的凶頑首惡，我們的三民主義，却正是人性的指標，二十世紀人類的共同歸向。我們有了這樣廣大人心的憑藉，且「以有為之人，據有為之地，而遇有為之時」，我們可以堅決的相信，一定能夠擊敗敵人，實現三民主義於全國。

二、以三民主義統一中國

我們深深感到，共匪年復一年的鬥爭，我們年復一年的建設，要解救大陸同胞的苦難，我們實在是責無旁貸。這一個歷史的使命——用三民主義來統一中國——落在我們的身上，我們就當更加奮發，更加精進，勇敢地、莊嚴地、來達成這一神聖任務，不負所有中國人的期望。

因之，今天我再要明白而肯定的說，如果中共匪黨真為中國人民着想，就應該立即徹底拋棄馬列思想和共產主義那些有毒有害的東西，完完全全接受三民主義，並且採取臺澎復興基地的政治、經濟、社會制度和建設的經驗，讓中國人久被壓抑和埋沒的勤勞和智慧，都能發揮出來，那麼不出五年到十年，大陸的貧窮必可消除，大陸人民的生活必可改善，而使所有中國人都能同享自由幸福的日子！

جان شکرے



ئىچىدىكىلەر

گاۋ-شيوڭ شەھەرىدىكى جياڭ كەيشىك خاتىرە جايى (مۇقاۋە سىرتى)

جياڭ جىڭ-گۈو جۇشىنىڭ سەن-مىن جۇيى ھەققىدىكى مۇھىم كۆرسەتمىلىرىدىن

جۇڭخۇا مىن-گۈو (چىن جۇمھۇرىيىتى) نىڭ تەرەققىياتى — رەسىملىك تۈشەندۈرۈشلەر

جۇڭگۇو-ساۋىت ئورتاق ئاسىياسى (ئىنگلىزچە) رام راھۇل

ئۇزاق شەرق يولچىلىقى پىروفىسور-دوكتۇر ساداتتىن بولۇچ

شىئىرلەر ع. تىمەن

غەرب فەنى ۋە ئىسلامدىنى

سەن مەن جۇيى

دۆلەتنى كۈچلەندۈرۈپ، خەلىقنى باي قىلدىغان

يىگانە يولدۇر.

بىزنىڭ مىللى مەسلىكىمىز—ئىنسانى—ئەخلاقى مۇناسىۋەتلىرىگە ئاساسلانغان ئىلاھى ۋەسىپلىكدۇر. بۇ ھەقدە دوكتور سۇن يياتسەن شۇنداق دېگەن: «ئەگەردە مىللىتىمىز ھەلاكەتكە ئۇچرايدۇ، مەغلۇپ بولىدۇ، دېسە، بۇنىڭغا ھېچ كىم ئۇنمايدۇ؛ شۇنداقلا، مىللىتىمىز ياشايدۇ، غەلبىيەت قازىنىدۇ، دېسە، ئۇنىڭغا ھەممە ئادەم ماقۇل دەيدۇ. چۈنكى بۇ، ئىنسانىيەتنىڭ تەبىئى مەپكۇرىسى.» گەرچە مىللى مەسلىك، مىللەتنىڭ كۈچلەنىشىنى قوللاغان بولسىمۇ، ئۇ، كۈچلىكلەرنىڭ ئاجىزلارنى بۈزەك قىلىشىغا، كۈپچۈلۈكنىڭ ئازچىلىقنى ئىزىشىگە قارشى. ھەمدە ئاجىزلارغا ياردەم قىلىپ، تاشقىرىغا قارىتا تەڭسىزلىكنى باراۋەرلىككە — مۇساۋاتقا ئېرىشىدۇرگۈچى.

خەلق ھۇقۇقى مەسلىكى—كىشى ھەقلىرىگە، ئۇنىڭ مەپكۇرىسىگە نىكەز—لەنكەن ھالدا «ھەر كىشىگە باراۋەر بولىدىغان ئادالەت تەرىقىتى» بولۇپ، دوكتور سۇن يياتسەن زامانىمىزنى «خەلق ھۇقۇقى دۇنياسى» دەپ تونۇغان. شۇڭلاشقا خەلق ھۇقۇقىنىڭ ھەقىقى مەنىسىنى، خەلق—ھۇقۇق ئىكەنلىكىنى، ھۈكۈمەت بولسا ئىقتىدار ساھىبى، دىكەنلىك بىلەن مەيدانغا قويغان. ئۇ: «مېنىڭ خەلق ھۇقۇقى مەسلىكى دېگىنىم، بىرىنچى قارارىنى خەلىقچىلىق يۈرگۈزۈۋالدى. ئىككىنچى قارارىنى بولسا خەلىقچىل پادىشالىققا يول قويۇلمايدۇ.» دەپ ئۇرغۇلىغان.

خەلق تۇرمۇشى مەسلىكى، بولۇپمۇ كىشىلىكنىڭ بارلىقىدا قېلىشى، بە—قاسى، ئۇچۇن بولغان تۇرمۇش ئىھتىياجى بىلەن نىكەزلەنگەنلىكىدىن «خەلق تۇرمۇشى بولسا، تارىخنىڭ سالماق مەركىزى» دەيدۇ. كاپىتالىزىمدا، بارغانچە تۇغۇلىۋاتقان مەزەز نىمە دېسە، بايلىقلارنىڭ بارغانچە تېخىمۇ باي بولۇشى، كەمبەغەللەرنىڭ تېخىمۇ كەمبەغەللىشىشى بولۇپ، بۇنى ھەر كىم بىلىدۇ. شۇڭلاشقا، كاپىتالىستىك ئەللەردىكى بەزى ئاڭلىق ھۈكۈمەت ۋە پەزىلەتلىك

كىشىلەر ، ئىجتىمائىي رىفاھ سەياسەتىگە ئۇيغۇن ئېغىر باج سەياسەتىنى قوللانىپ، بايىلارنىڭ بايلىقىغا چەكلەم بېرىپ، كەمبەغەللەرنىڭ تۇرمۇشىدىن خەۋەر ئېلىش يولىنى تۇتۇپ، بىزنىڭ خەلق تۇرمۇشى مەسلىكىمىزنىڭ جۇ- نۇلۇشىگە قاراپ تەرەققى قىلماقتا. كومۇنىزىم نى دىسە ، ئۇ سەۋىتلەر رۇ- سىياسىدا بولغان دەستلەپكى سىناۋدىلا ئاچلىق، ئۇلۇم، قورقۇ ياراتدى. خەلق ئامانلىق كۆرمىدى. ئۇنىڭ نېتىجىسى، رۇسىيا كومۇنىست پارتىيەسىنى يېڭى ئىختىسادى سەياسەت يۈرگۈزۈشكە زورلىدى. ۋە بىر قەدەم ئىلگىرلەپ ماركس ۋە لېنىن نەزەرىيىسىنىڭ ئىختىسادى قۇرۇلۇشىنى (بۇنىيەسىنى) ئۆزگەرتىمەي تۇرالمىدى. شۇنداق دىمۇ، ئۇلاردىكى مەپكۈرەۋى تۈزۈم سەۋىيىسىدىن، بۇ ئۇلۇك چىكىش، قانداق قىلغان بىلەنمۇ، يەنە ھىچ يېشىلگىنى يوق. بۈگۈن، خاھى كاپىتالىست دۆلەتلەر بولسۇن ۋە ياكى كومۇنىست دۆلەتلەر بولسۇن ئۇلارنىڭ ھەممىسى دېگىدەك، يا ئوڭدىن ۋە يا سولدىن ئازدۇر- كۆپدۇر تۈزەلتىش قىلد- ۋاتماقتا. بۇ قانداق بولغىنى دىسە ، بۇ بولسا دوكتۇر سۇن ياتسىننىڭ ، XX- ئەسىر چوقۇم سۈرەتتە، خەلق تۇرمۇشى مەسلىكى سەھنىلەشكەن دەۋىر بولماي قالمايدۇ، دېكىنى.

جۇڭگو كومۇنىستلىرى، جاھالەت ۋە مۇتەئەسسىپلىك ئىچىدە، تۇرماسىدىن ئانا ۋە تەندىكى قېرىنداشلىرىمىزنى ماركسىزىم ۋە لېنىنىزىمنىڭ قۇللىق تەج- رىبىسى مەشغۇلىيىتىدە چىن كومۇنىستلىرى، كۈنىمىزدە، بۇتۇن ئىنسا- نىيەتكە ئاسى بولغان ئەڭ چوڭ قىرغىنچىلىق ۋە بەلانىڭ بېشىدۇر. بىزنىڭ سەن مەن جۇيى- ئادەمگەرچىلىكنىڭ مىزانى، يىگىرمىنچى يۈزىلىدىكى كىشىلىك نىڭ ئۇمۇمى جۇنۇلۇشىدۇر. بىزگە، مانا مۇشۇنداق، كەڭرى ئىنسانلىق كۆڭلى يار يۈلەك بولۇپ تۇرسا، ھەمدە شۇنداقلا. بىز « قابىل ئادەملەرگە، پايدىلىق توپراقلارغا، ياخشى ساڭەتلەرگە ماللىك » تۇرساق، ئەلۋەتتەكى دۈشمەننى يوق قىلىشقا ئىمانىمىز كامىلدۇر. بىز بۇ بىلەن سەن مەن جۇيىنى بۇتۇن دۆلەت بويىچە ئەمەلدە كۆرسەتتىكى ماللىكىمىز.

1976- يىلى 13- نويابىردە، جۇڭگو گۇو مىن داڭنىڭ

بۇتۇن دۆلەتلىك XI- قۇرۇلتايىنىڭ بىرىنچى يىغىنىدا

بېرىلگەن سەياسى دوكلاتىدىن قىسقارتىلىپ ئېلىندى.

سەن مەن جۇيى ئارقىلىق جۇڭگۇنى بىرلىككە كەلتۈرۈش

بىزنىڭ چوڭقۇر ھىسسىياتىمىزدا، چىن كوممۇنىستلىرى ئارقامۇ ئارقا كۆرەش يۈرگۈزۈپ بارماقدا، ئۆزىمىز بولساق تۇرماسىدىن قۇرۇلۇش ۋە ئىسلاھات ئىچىدىمىز. شۇنداقىمۇ ئانا ۋەتەندىكى قېرىنداشلارنى قىيىنچىلىقتىن قۇتۇلدۇرۇش بولسا، بىزنىڭ زىممەمىزگە تۈشكەن ۋەزىپە بولۇپ، بىز بۇنى ئادا قىلماي قاراپ تۇرالمايمىز. بۇ بىر تارىخى ۋەزىپە—سەن مەن جۇيى ئارقىلىق جۇڭگۇنى بىرلىككە كەلتۈرۈش. بىز بۇ مۇقەددەس ۋەزىپىنى تېخىمۇ ئىھتىياتلىق، چەيدەسلىك، غەيۋرانە ۋە ئۇلۇغۋارلىق بىلەن تامام—لىشىمىز كېرەك، شۇنداق بولغاندىلا بۇتۇن جۇڭگۇ خەلقىنىڭ ئارمانىنى يەردە قويغان بولمايمىز.

مەن بۈگۈن روشەن ۋە چوقۇم تەكرارلايدىغانىم—ئەگەردە جۇڭگۇ كۆڭ چەك داڭ (چىن كوممۇنىست پارتىيەسى) جۇڭگۇ خەلقىنى دېسە، ھامانلا ئۈزۈلۈپسىز ماركسىزم مەپكۈرىسى بىلەن كوممۇنىزم دېيىلگەن ئەشۇ زە—ھەرلىك، زەرەرلىك نەرسىنى تاشلىسۇن. تامامى بىلەن سەن مەن جۇيىنى قوبۇل قىلسۇن. ھەمدە تايۋان، پىڭ—خۇ قاتارلىق جانلاناش زىمىنىمىزدىكى سەياسى، ئىقتىسادى، ئىجتىمائى تۈزۈم ۋە قۇرۇلۇش تەجرىبىسىنى قوللانسۇن. شۇنداق بولغاندىلا، يىللاردىن بېرى دەپسەندە ۋە كۆمۈلۈشكە ئۇچراغان جۇڭگۇ خەلقىنىڭ ئەمگەكچانلىقى بىلەن ئەقلى—زەكاسى پارقىراپ ئورتاغا چىقىدۇر. بۇنىڭ بىلەن بەش ئون يىلغا قالماي، جۇڭگۇ ئېلىدىكى كەمبەغەل لىك يوقۇلۇپ، ئانا ۋەتەندىكى خەلقنىڭ تۇرمۇشى ياخشىلىنىپ، بۇتۇن جۇڭگۇ خەلقى، ئەركىنلىك ۋە سائادەتلىكنى باراۋەر پايدىلىنىدىغان كۈنگە ئېرىشىدۇ!

1980—يىلى 6—ئاينىڭ 9—كۈنىدىكى ناشتالىق يىغىندا
قىلىنغان گەپىدىن قىسقارتىلىپ ئېلىندى.

ملخص لأهم محتويات الدستور (مبادئ الشعب الثلاثة)

١- الدستور الصيني (مبادئ الشعب الثلاثة) هو

الطريق الوحيد لتقوية الدولة و رفع مستوى المعيشة للشعب .

أن الوطنية متألفة في قلوبنا و على ذلك ذكر الرئيس الراحل و قال (إذا تحدثنا عن

وطنيتنا قد ماتت ، أو فشلنا فأنا بطبيعة الحال لن نوافق عقليا على ذلك .

بل نريد من وطنيتنا أن تظل حيه و تظفر و هذا هو هدف و تفكيك كل الناس) .

أن الوطنية تريد منا أن نكون أقوياء و ليس معنى ذلك أن القوى يسيطر على الضعيف

أو الكثرة تسيطر على القلة و لكن لابد أن نستخدم هذه القوة في مساعدة الضعيف ومساعدة

أي دولة ضعيفة تحتاج للمساعدة .

أما الديمقراطية فهي حرية الرأي للشعب . و هذا عدل كما قال الراحل (اليوم

هو للديمقراطية في العالم كله) و المعنى الرئيس للديمقراطية هو حرية الرأي للشعب

و بذلك تقوى الحكومة .

هو قال (ديمقراطيته هي حرية الرأي للجميع و إذا لم يكن هناك حرية الرأي للشعب فهذا

غير عدل)

أذ الديمقراطية هي شيء رئيس من احتياجات الشعب المعيشة للشعب هي من الضروريات و

اللاسايات للشعب لذلك فإن اللاد وضع المعيشة للشعب من أساس الدستور .

نحن جميعا نعرف أن الرأس ماليه مع مرور الزمن تظل الطبقة الغنيه غنية للدوام و تظل

الطبقة الفقيرة للدوام . و لذلك فإن الشعوب التي تتأخذ الرأس ماليه دستور لها تحلوا

أن تعالج برامج الترفيه اللاجتماعيه بواسطة أخذ الخدائب بكثرة . و بذلك النتيجة

فهم يحاولوا أن يتخذوا نفس نظام الدستور (مبادئ الشعب الثلاثة) في حل مشاكلهم

اللاجتماعيه .

أما الدول التي اتخذت الماركسيه دستور لها أدت إلى المجاعة و الفقر و النذهور
في حالة المعيشه للشعب . و النتيجة أن الل اتحاد السوفيتي أضر أن يتخذ سياسة
جديدة لمشاريعها الاقتصادية .

و لذلك فإن الدول التي اتخذت الرأس مالیه .آو الماركسيه دستور لها فهي الآن تحاول
أن تغير من سياستها بآيه طريقه . كانت و هذا ما قاله الل ب (أن في القرب العشري سوف
تتطور معيشه الشعب في هذا الوقت) .

أن الشيوعية اللن تتخذ التجارب في الشعب لتثبيت الماركسيه هناك و لذلك فإن الشيوعية
تعتبر الكبر الدول الغير متقدمة في العالم . أما الدستور الصيني فهو التوجيه الصحيح
للشعب و هو أمل كل فرد في القرن العشري . و لذلك فأنا نعرف ما دام هناك العديد
من الناس يؤمنون بالدستور فانا لل بد في يوم من الل يام ننتعر على الشيوعية .

٢- توحيد الصين تحت رايه الدستور (مبادئ الشعب الثلاثه)

نحن نرا اللن أن الشيوعية عامما بعد عام في تدهور و أننا عام بعد عام في تطور
لذلك فأنا يجب علينا أن ننقذ أخواننا في الصين الشيوعية لان هذا هو وجبنا
الل و أمام التاريخ و هذا هو عملنا الآن (توحيد الصين تحت رايه الدستور
مبادئ الشعب الثلاثه) و نحن يجب أن نقوى من عذائنا في كل الل اتجاهات من
الشجاعه و الجديه و هذا هو هدفنا جميعا . لأن اليوم أحب أن أخبكم بكل
تأكيد لو أن هدف الشيوعية في صالح الشعب لكان يجب عليهم أوللا أن يتدكوا النظام
الماركسي في الحال لانها أنظمه ضارة للمجتمع . و نحن يجب أن نتبع الدستور
(مبادئ الشعب الثلاثه) .

و يجب علينا أن ننقل خبراتنا في جمهورية الصين الوطنية من التطور السياسي و
التجاري و الل اجتماعي أي أخواننا في الصين الشيوعيه حتى نرفع من مستوى أجواننا
هناك . و إذا حصل هذا فان في خلال ٥ - ١٠ سنوات سوف كتطور حالة الشعب هناك
و سوف لل يوجد أحد هناك محتاج الى شيء و لذلك يتحقق السعادة و الهناء لهم .

In the winter of 1765 the Ch'ing troops, led by Amban Ailungga, drove out Kazakh pastoralists who had winter pastures at the Lepsi valley. It may be concluded that the region from Mt. Altan-Emel to the Lepsi valley was under Ch'ing control in the 1760s, but it is difficult to ascertain whether the Ch'ing had direct rule over the part of the Semirechie beyond the Ili frontier. According to Russian sources, the Qaratal valley of the Semirechie was inhabited by the Sari-Uisun and Jalayir tribes of Kazakhs in the early nineteenth century without Ch'ing rule. When Russian soldiers occupied the Qaratal valley in 1813, the Ch'ing dynasty had no recourse other than claiming that the Qaratal region had been occupied by the Ch'ing troops in the 1760s, and it demanded the Russians to retreat from there, but, in vain. In Ch'ing theory the Qaratal valley was under the Ch'ing's nominal sphere of influence, but the region had not been under effective administration of the Ch'ing empire since the 1760s.

2) The Tarbaghatai frontier

In 1760, Kazakh chieftains who visited Peking as envoys of Kazakh khans and sultans asked the Ch'ing emperor to permit Kazakh pastoralists to pasture at Tarbaghatai, Kok-su, Chorhun and Barluq, because the former Jungar territory had become no-man's land. This shows that Kazakh pastoralists began to move into the Tarbaghatai region in order to extend their pasturages.

At the Aighuz valley which the Ch'ing regarded Ch'ing territory Kazakh Suan otok pastoralists had pastures, and the Ch'ing authorities ordered them to retreat westward in 1762. But, according to later documents, Kazakh pastoralists had their pastures between the Aighuz River and the Tarbaghatai frontier. It is certain that Kazakh pastoralists had pastures as far as the Tarbaghatai guard post line. According to a memorial constructed in 1805 by Sung-yun, General of Ili, Kazakhs had their pastures in the northern slope of the Mts. Alatau. Kazakh tribesmen under the rule of Ibaq, a Kazakh taiji, had summer and autumn camps at the southern bank of Alaqtu-kul nor (or Alakul). But, as there were heavy snow and strong winds in winter and spring-time, those Kazakh pastoralists moved into the Ch'ing guard post line. It is obvious that they had summer camps on the southern bank of Alakul, and winter

camps within Ch'ing territory.

The upper valley of the Irtish River, including Lake Zaisan-nor and the Qara-Irtish River, had been pastures of Jungarian Dorbet groups in the Jungarian period. After the collapse of the Jungar kingdom, the population of nomadic inhabitants dropped sharply in the upper Irtish region, so that eastern Kazakh pastoralists began to emigrate there to occupy pastures for their livestock. According to an edict of the Ch'ing emperor of 1761, the Ch'ing ordered that Kazakh pastoralists in the upper Irtish be withdrawn. However, this proved unsuccessful and Kazakh pastoralists continued to move into the upper Irtish and the Zaisan district. In 1766, guard posts were established at Qoni-Mailaqu and other spots to defend movements of Kazakh pastoralists. Qoni-Mailaqu was situated on the northern bank of Zaisan-nor, and it was the thirteenth and the last karun (guard post) of the Tarbaghatai guard post line which had been established about that time (to be discussed in the Second Chapter). It is reported in 1825 that Kazakh pastoralists had winter camps at the Qorchin River and the Qailutu River which both flow into the northern bank of Zaisan-nor.

It is also reported in 1864 that some Kazakh pastoralists had pastures at those posts, as Manitu-Ghatulghan, Qorchin, Qailutu and Qoni-Mailaqu and they were subject to the Amban of Tarbaghatai. Manitu-Ghatulghan was a guard post situated on the northern bank of the Qara-Irtish River, so it can be surmised that Kazakh pastoralists had pastures there.

According to reports of Ying-lien who were Amban of Tarbaghatai from 1873 through 1878, the whole otok of the Kerei tribesmen had pastures at Zaisan-nor and Jimna on the northern slope of Mt. Saur, and they were under the rule of Aji, Kazakh taiji, and Qasim Khan in the 1870s. Yinglien reports that eight thousand tents (kibitaka) of the Kerei groups had pastures around the Zaisan district north of Tarbaghatai.

We have seen how Kazakh pastoralists moved into the western frontier of Ch'ing Jungaria at the period of establishment of Central Asian guard post line in and after 1760. Generally speaking, Kazakh pastoralists moved more into the Tarbaghatai and the Upper Irtish regions than into the Ili frontier.

(Continued next time)

Kazakh Pastoralists on the Tarbaghatai Frontier under the Ch'ing

Toru Saguchi
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I Contacts of the eastern Kazakhs with the Ch'ing

The nomadic Jungar kingdom which was attacked by the Ch'ing army was overthrown in 1755 and it suddenly disappeared from the Central Asian scene. The collapse of the Jungar Kingdom has caused significant change on politics and tribal society in Central Asia: the Ch'ing empire put the Central Asian frontier ranging from Jungaria to the Pamirs under her total dominion, while the nomadic Kazakhs who had been under the rule of the Jungar powers as subordinates since the latter half of the seventeenth century were finally emancipated from Jungar oppression. Details of those eastern Kazakhs who became new neighbors of the Ch'ing empire are not fully reported in contemporary Russian documents. However, administrative records and the Sinkiang gazetteers of the Ch'ing dynasty contain a considerable amount of information about these neighboring Kazakh people. In this paper, the author will attempt to arrange Ch'ing source in order, and to discuss aspects of the Kazakh pastoralism around the Tarbaghatai frontier. The problem is closely related to Russo-Chinese border disputes in the 1860-80s, but, the author will not go over the border and treaty problems. This paper will make clear, based on perusal of fundamental Ch'ing sources, the nomadic pastoralism of Kazakh tribesmen on the Tarbaghatai frontier from 1755 down to the 1860s.

1) In the Semirechie

In 1755, the Ch'ing army, after conquering the Jungar kingdom, pursued treacherous Amursana, a Jungar nobility, and advanced into the Kazakh steppe north of Lake Balkhash where the Ch'ing general had his first contacts with Ablai Sultan, the Kazakh political representative of that time. In 1757 Ablai paid homage to the Ch'ing general on the spot and nominally recognized Ch'ing suzerainty. He also asked the Ch'ing for permission to trade horses at Ili and Tarbaghatai, which was soon realized. The opening of trade with the imperial frontier was a sincere desire of Kazakh khans and sultans.

The circumstances of the eastern Kazakhs immediately after the collapse of the Jungar kingdom in the area occupied by the Ch'ing garrison was as follows. In 1757, the Ch'ing general chao-hui, who had con-

tacts with the Kazakhs, established guard posts (ka) between the Ch'ing and local Kazakhs who pastured around the Aighuz River for the purpose of obstructing eastern movements of local Kazakh pastoralists. In 1760 when East Turkistan (kashgaria) was finally conquered, the Ch'ing authorities created such guard post line (not always considered to be the border line) in the western marches to make boundaries with local Kazakh pastoralists and the Khoqand Khanate in the west. The guard posts were landmarks indicating the sphere of influence of the Ch'ing empire.

The guard post line of imperial Jungaria which was set up by the Ch'ing military officials on that spot in 1760-62 seems to have been the one that connected the northern bank of lake Zaisan-nor and the River Aighuz as well as the Aitang-su River. Other chains of guard posts ran from the above-mentioned rivers to Mt. Altan-Emel situated at the western edge of Mts. Alatau, though these guard posts were soon moved back eastward. In 1760 Kazakh pastoralists began to extend their pastures into Tarbaghatai, and the Ch'ing authorities strongly insisted that Kazakh pastoralists should not advance into the former Jungar territory. According to the Emperor Ch'ien-lung's edict, it is known that Kazakh pastoralists had their pastures around Mt. Altan-Emel, the Qaratal River and Kok-su, and that the Ch'ing did not allow them to occupy the areas that were conquered by the 'Heavenly Troops'. At Mt. Altan-Emel and Qorghos to the west of Ili there were also Kazakh pastoralists who were originally at Lepsi situated at east-southern bank of Lake Balkhash, but the Ch'ing government did not allow them to pasture there due to the fact that the Lepsi district was under Ch'ing occupancy. The steppes which extend from Tarbaghatai to Lake Balkhash were originally the pastureland of the eastern Kazakhs, and they had been Jungar dominion until 1755.

Conquering East Turkistan in 1760, the Ch'ing dynasty regarded the region of the Semirechie as Ch'ing territory. The Ch'ing authorities also regarded the district of the Chu River and the Talas River as Ch'ing territory because those districts had been former territory of the Jungar kingdom. But the Ch'ing dared not advance into the districts of Chu and Talas in order to drive Kazakh pastoralists out from there.



僑胞慶祝國慶，國旗飄揚於紐約市

خۇا-چياۋ (چىنلىق موھاجىر) لارنىڭ جۇمھۇرىيەت بايرامىنى قۇتلاش-نيۇ يورك شەھىرىدىكى دەۋلەت بايراغىنىڭ يەلپۈلدەشى

الصينيون اللجانب يقدمون تحية العلم و هو يرفرف في مدينة نيويورك .

Overseas Chinese celebrating National Day the flag of ROC flutters with the wind in the New York.

occupation of the Ili region in 1871. This influence was indeed paramount at times. Russian troops entered Xinjiang with or without China's permission on several occasions. In the early 1930s Xinjiang fell into the economic orbit of Soviet Russia. In the mid 1930s Soviet Russia pursued certain politico-military objectives in Xinjiang, and Xinjiang became practically an outpost of Soviet Russia. The Soviets intervened in Xinjiang in 1934. They did so possibly from a fear that the Japanese might drive through Xinjiang and invade Soviet Central Asia.

The misunderstanding and eventual conflict between the People's Republic of China and the Soviet Union during 1959-69 apparently ended all

Soviet ambitions in Xinjiang. The Soviet Union is out of Xinjiang now. How Xinjiang escaped Soviet annexation or control is an interesting question. Even a Xinjiang separate from China but under Soviet influence would have enabled Moscow to complete the ring of friendly buffer states along the Soviet borders in Central Asia. But who knows what may happen in Xinjiang? The Soviet Union will find annexation and/or control of Xinjiang imperative if it has any ambition in Tibet. For even with the Soviet control of Afghanistan in Western Central Asia and of Mongolia in eastern Central Asia, the centuries-old struggle for mastery over Central Asia is not yet over.



無憂無慮

غەمسزلىك - دەرتسىزلىك

• السعادة

Without any sorry and trouble.

in Japan. Fresh Khaki fruit is exported till to China, and in dried form it is available all over. Our traveller leaves Kyoto after ten days for Nagasaki, and from there takes an American ship to Istanbul.

I would like to point out to an interesting remark of the author. According to him, as the Japanese developed in many fields, some foreign nations try to convert them into Christianity. The Japanese however, after studying various faiths, come to the conclusion that Islam is the most perfect religion. Therefore they have a certain sympathy for Islam.

According to the author, the Japanese have a sympathy for the Ottoman Sultan Abdulhamid II too. The Japanese, he says, do not belong to any religion. The author suggests in this case that the Sultan should send a Moslem ambassador to Japan to convert them all into Islam.

At the end of the manuscript our traveller writes about a herb 'sidai' which grows in that area. The oil made of this herb heals all kinds of pains and aches.

This work of which I tried to give the outlines, has another manuscript in the same library. The more original and reliable text however is the one I dwelt upon.

Another manuscript in Turkish about the Far East has the title of *Çin'de Muhim Bir Seyahat* i.e. "An Important Travel in China". However this work is not originally in Turkish but it is a translation from French. The manuscript, which belongs to the collection of Yildiz Palace, has 360 pages and it is in the library of Istanbul University. The author of this work is a certain Léon Rost. The translator, named Veli, was probably one of the translators of Sultan Abdulhamid II's court. The author wrote in the first paragraphs that he had worked at Foochow: docks for six years as a teacher.

This manuscript has two chapters and the first chapter is about the southern provinces of China: Foochow, Foughnan: and Formosa:

The information about Formosa given in the fourth section can be summarized as follow:

There is a mountain range which thoroughly crosses the island. Among the mountains of the range, Morison: mountain of 3600 m. height it is worth mentioning. For the fiery waves of the Pacific Ocean beat incessantly the shores, the eastern coasts of the island is not favourable for ship transportation and the west sides of the island, though they are not windy but being rocky,

are also inconvenient to the ship transportation. Therefore, the harbours of the island are limited in number and these are Keelung: in the north-east, Tam-soi in the north-west. There is the bay of Liang Kiau: in the south and the Japanese forces landed here in 1874. The walls and arches of the old fortification in Tam-soi were built by the Dutches in 1640. The weather in Tam-soi is very damp and rainy. The export goods of the island are sugar, rice, orange, camphor, linen and indigo. There are rich coal mines in Keelung. Formosa is prosperous in the variety of plants and animals.

The Chinese first acknowledged Formosa in 1403. The Spaniards and the Portuguese who are the discoverers of the island, had stayed there for a while. In 1622, the Dutches conquered the islands in the strait of Formosa. However, they were driven away from there by the Chinese pirate chief, Chen Ching Kong in 1661. This pirate wanted to establish an independent state, but in 1683, by the attempts of the Manchus, the island was given to the reign of a tautai: by considering it as a region of Foochow district.

The inhabitants of the island scared of the Chinese, retreated to the mountains leaving the west coasts. The European settlement was allowed by 'Tientsin Treaty'. In 1874, the Japanese sent an army to conquer this island. Later on, they changed mind and retreated by getting compensation from the Chinese. The Chinese fortified the island against the Japanese and declared Formosa as a distinct province separated from Fookin: province.

Sections five and six of the work are dedicated to the cult and traditions of China. The author went to Shanghai from Foochow in 1894 and thus ends the first volume of the manuscript.

The first section of the second volume begins with the title of Shanghai. Finally, the second chapter is dedicated to the northern provinces of China.

In our country only a few of the Turkish travel books about the Far East have been printed, and the greater part has been preserved in the libraries in manuscript form. The Turkish travel manuscripts generally belong to the library of Yildiz Palace, and today, they are the property of Istanbul University Library. Sultan Abdulhamid II, who attributed a great importance to an idea of Islamic Unity, took an interest in the Far East too, collected a large number of such works in his Palace library. Many of these manuscripts are translations. The originals of the translations are the works of the European travellers who travelled in the Far East for this or that purpose.

mosques, mesjids, tekkes, tombs, the museum, parks, the factory of the town. He observes the trade life and the customs of the Indian folk called Banjans. One day, he visits Surat, after staying there a few days returns to Bombay, and travels by train from Bombay to Calcutta. He leaves Calcutta by ship for Rangoon where he arrives after three days. On the evening of his arrival there is a feast of the Burmese people, and he sees a ceremony hold in a temple. One day he leaves Rangoon on ship for Colombo on Ceylon. Because of bad climate conditions he leaves Colombo after three days on ship again, and after visiting various parts, arrives Singapore. Here he is hosted by other Moslems. He visits various places of the town, goes to horse races. Our traveller further visits Johore, describes the beautiful countryside with various plants and colourful nature. Finally, he praises Ebubekir Khan, the Sultan of Johore with a people of two millions he goes to Java by the help of the Sultan and spends there a month. He records that the people of Johore is Moslem and religious. He tells about the life and various customs of the people as well.

The fourth part of the book concerns itself with China. The author, leaves of ship for China with the permission of the Sultan, after having stayed in Johore for a year as his guest. The next day a violent storm begins, and lasts three days and three nights. The weather calms down, meanwhile, the passengers cook and eat the fish which are thrown on the deck by waves.

The ship enters later the port of Saigon, which is a French Colony then. Our traveller leaves the ship here, for sightseeing in the city and then leaves on ship for Hong Kong which is a city on the skirts of a high mountain with a pleasant climate. He stays there twenty days. The population is almost completely Chinese and there are Chinese Moslems too. Above all, Hong Kong is a city of trade. Every kind of transport is made by light carriages pulled by men. The number of the carriages used for human transport is more than 5,000.

The author leaves then for Kanton on ship one morning. On both sides of the coast there are old, empty towers with stairs outside. These are old towers of communication, informing the Capital about the danger of foreign ships by means of flags on day and fireworks at night. It is said that these towers continue up to the Chinese capital. The surface of the water is full of boats which almost form a bridge, side by side in water. Our traveller wants to cross to the opposite coast by boat. On the

head of the boat the two children of the woman rower, eat rice and fish. On the rear of the boat a cock crows with a high shrill. The mother of the children rows on the one hand, and stirs the wheel with her foot. The poor people generally live in these boats. As it is said, there are more than 32,000 boats here. Our traveller goes to sightseeing in the town when he arrives the opposite coast. It is Friday, Mustafa goes to a mosque for 'namaz'. Here the preacher mentions the name of the caliph of the Moslems, Sultan Hamid II, after the prayer. The population of the Canton is generally Buddhist. There are many Buddhist temples here. Mustafa visits a few of these. As he writes there are more than 500 idols. One of the temples in the Canton however, being the most famous in the land of China, belongs to fourteenth century. There are many golden idols in it. The author gives here some information about the customs and costumes of the Chinese people. The Chinese girls generally bind their hair with a blue or red silk band. This is a sign of their being virgins. Married women go to hairdresser to have their hair done.

The Buddhist Chinese are allowed to marry more than one woman. The respectable wife among these however is the one with the smallest feet. Because of the fear of evil spirits, the dead is taken out of the house, not through the door, but through the window facing the street. The mourning family wears white during the first week, then blue for a whole year.

Our traveller leaves one day Hong Kong for Japan via Shanghai on an American ship. The fifth chapter of the manuscript is an account of Japan. The first place he lands is Yokohama, the port of Tokio. The cities which he visits include Tokio and Kobe. The waterfall which is in the middle of a high mountain behind Kobe, is worth seeing. There is a spa in the town too. Like in all other Japanese baths, here too, men and women bath together. The towns are very clean and tidy and all lightened with electricity. As earthquakes are very common here, the houses are built with light material as one-storey houses. The doors are generally unlocked. No one touches the other's property.

As our traveller visits an exhibition in Tokio, he praises the beauty of a 'manghal' and two prayer rugs. He visits one day Kyoto, the former capital of Japan, and sees there a factory and other attractive places. According to him the Japanese do not use salt, bread and fat. Apart from the tangerine without tins the fruit called qaqyi /khaki/ is also famous

will succeed to the throne. For this reason, the sovereign of China has to be fully conscious of the laws and organization of the State. The overthrown ruler's family and servants are settled strictly guarded mansions under the surveillance of the guards who are trained for this purpose against the possibility of their claiming to the throne.

Afterwards, the author gives some short information about the location, space and climate. The capital of China is Khanbalik which is a Mongol word (The city of Khan) used also for Peking during the reign of Tchingiz Khan's dynasty.

The work contains 20 chapters and the following subjects: 1) The boundaries of China, its fortification and routes; 2) Their religion and customs; 3) Cities' foundation and organization, civil administration, mailing system and acceptance of the foreigners; 4) Army organization; 5) Their treasury; 6) Imperial Palace; 7) State prisons; 8) Official feasts; 9) Governmental regions of the State; 10) Agriculture and gardening; 11) Taverns and brothels; 12) Sciences, arts and amusements; 13) The core of Chinese constitution and social organizations; 14) Academies, elementary and high schools, colleges; 15) Relationships with the West world and impact of Islam to China; 16) Relationships with the West steppes people, Tibetan people and Hindus; 17) Institutions against famine and fire, coal, mills, temples, pilgrimages, ascetism; 18) Coins and money (paper); 19) Continuity of the laws and punishment of the children; 20) Paintings and collection of paintings, restaurants, festivals at the capital city, clothing luxury, magnificance of tombstones, calendar, periods of Chinese history, culture and gradual settling of the country, battles made with west steppes people and superiority of Chinese laws and organizations.

The author of the book, 'Alī Ekber states the great interest of Ming dynasty especially his contemporary sovereign to the Islam.

Zeki Velidi Togan based on the Persian manuscript of *Khiṭā'ī-nāme* located in the Suleymaniye Library (Asir Efendi collection) gives the following information (6): Esen Tayshi the sovereign of Kalmak conquered the whole Uygur and Monghol lands and defeated Chen-hua during the battle. According to 'Alī Ekber, there are two important center of Kalmak State: Karakorum and Konaruy. This author who narrates in detail struggles between Chinese and Monghols, writes that the Kalmaks were great warriors but they were using old weapons such as bow and arrows; on the other hand Chinese

were using fire weapons.

Another important aspects of *Khiṭāy-nāme* is that it shows the interest of Sultan Selim I, not only to the Near East but also towards the Far East.

As it is known, *Sefāret-nāme* is the report of an ambassador about the foreign country which he is sent to. Travel accounts apart from *Sefāret-nāme* form, is something rather new in Turkish literature.

Among the ottomans new social changes and an interest in European civilization, spread toward the middle of the last century. Through this change the Turkish society coming out of its closed world which it has been living in for centuries, is faced with the whole world. Consequently, the travel books about Eastern and Western worlds formed a new genre in Turkish literature.

The title of the original turkish travel book which I am happy to introduce the first time in this conference, is *Aksā-yi Şarkta Bir Cevlân* which means "A Round Trip Through Far East". The author is a certain Hadji Mustafa Bin Mustafa, the governor of the town of Qāṭaba in the Province of Yemen. The manuscript which belongs to the collection of Yildiz Saray books, is registered under the number T. 4456 in the library of Istanbul University. The manuscript which is bound in a red leather cover with gold illumination, consists of 180 pages. It has been presented to Sultan Hamid II. As it is noted on the title page, the book is an account of a trip made to Yemen, India, Indo-China, Johore, Java, China and Japan. In the introduction there is a verse of four couplets in which the reign of Sultan Hamid II is praised. The prose text which follows, also covers a short autobiography of the author. As we gather from this autobiographical information, Mustafa, after he has been sent away from his duty of the governor of Qāṭaba, made this trip through the above mentioned countries. He wrote his impressions in the form of a travel book, and submitted it to Sultan Hamid II (reign 1876-1909).

The first part of the book is about the province of Yemen. As it is stated here, the author, after visiting Mecca and Medina for the purpose of Haj in h. 1293/1876, travelled to Yemen on his way back, and wrote his impressions about this country and its people. Up to page 44, information concerning various aspects of Aden is presented. The author in the year h. 1308/1890, at the beginning of April, starts from San'a on mule back, begins his Far East journey Via India. Eight days after setting sail from Aden on an English ship, he arrives Bombay. Here he becomes the guest of a Molsem merchant, visits

presents they brought with them.

After having asked about the health of Shahrukh Sultan and his country's state he allowed them to withdraw for eating and resting.

The delegation was settled in two mansions and richly adorned banquets, accompanied with music and dance, were offered. The Emperor invited the members of delegation to enter his presence in February 20th and gave a falcon to each of them and a horse to each of the notables members together with rolls of cloth for them and for their wives in return to the beautiful horses the delegation offered as gifts.

On a certain day in March, the Emperor who rode for hunting on one of these horses, unfortunately fell down and hurt himself. Getting angry he decided to exile the members of the delegation to a certain place located in the East of Khitay, but with request of some notables he forgave them. Later on at the banquet to which they were invited, being Moslem they refused to eat pork. The delegation was offered various gifts at the Imperial presence in March 26th. The Emperor's most beloved wife died in May 10th and before the burial ceremony, his newly built mansion was struck by lightning and a huge fire broke out. The Emperor went mad because of this sorrow. His son came to the throne. The delegation left Khanbalik in middle of May. However, the journey was insecure at time of the year so they waited at the city Seqchu until the 10th of January 1422 and arrived at Karavel where their departure from the country was registered. According to this registration the delegation's arrival at Khitay is fixed as the 30th August 1420 and its departure is registered as the 10th of January 1422.

Because of the fear of bandits the delegation preferred to go through the desert. They reached Khotan in May 18th and Kashgar in June 13th. Afterwards some members of the delegation moved on for Samarkand. Ghiyātheddīn moved on for Balkh with the rest of the members and from there, they arrived at Herat in August 15th.

Sefāret-nāme ends here. This work is an important document reflecting the political relationships between Turks and Far East.

When the Turkish delegation visited China the Ming dynasty was in power (1368-1644). The events narrated in Adjā'ibū'l-laṭā'if are also stated in the parts of chronicles of the Ming period (2).

As for the second work called Khitā'ī-nāme or Khiṭāy-nāme its author is 'Alī Ekber Khitā'ī. The author who went to China in 1500's dedicated his

work written in Persian to Sultan Selim I (reign 1512-1520) and after his death to Suleyman the Magnificent (1520-1566).

This work which was translated into Turkish during the reign of Murad III (1576-1595), was printed by lithography in h. 1290/1853 in Istanbul under the title of Ḳānūn-nāme-i Ḷīn u Ḥiṭā.

I would like to present here the first time two Turkish manuscript copies of Khiṭāy-nāme which were located in Suleymaniye Library among the Esat Efendi collection. Of this two manuscripts, the one that is registered under no: 1852 has a purplish brown coloured leather binding. Its paper is thick and yellowish. It has blue and gilt marginal lines. This copy contains 119 folios and written with excellent ta liq-script. According to its epilogue is transcribed in h. 995/1586.

As for the second copy of Khiṭāy-nāme registered in no: 1853, this manuscript, according to the note at the end of the work was copied in h. 1140/1727 by Hasan bin Ahmed for Admiral Mustafa Pasa's library. Its leather binding is dark brown coloured with a gilt ornament in the middle. This copy contains 45 folios. Its paper is fine and yellowish. The marginal lines of the book are blue and gilded. The head of the first folio is illuminated.

The Persian version of Khiṭāy-nāme was already studied at 1883 by Ch. Schefer (3). A little later, H.L. Fleischer studied the Turkish translation and made an evaluation of this work (4). Later on, P. Kahle as a result of his researchs and studies on Persian text of Khiṭāy-nāme, put forward its scientific value.

As it is stated in the prologue, the name of the work is Ḳānūn-nāme-i Ḥiṭā ve Ḥotan ve Ḷīn ve MāḶīn.

These names represent the whole China. Khiṭā or Khiṭāy which is a region at the North frontier of China is between the Great Wall of China and Yellow River. Its Capital is Peking. Russians gave the name of Kitay to the whole China land, Khotan is the South-west frontier province of Turfan. However, Khiṭā and Khotan together mean North China and Chinese Turkestan. Ḷīn and MāḶīn in strict meaning is used for the rest of China. Of these, Ḷīn is a region of which the middle part is located between Yellow River and Blue River. MāḶīn (Sanskrit. Maha-China=Great China) covers the South regions extended from Blue River to the China Sea.

At the beginning of the Turkish translation, after stating that the laws of China State are unchangeable by any ruler, if the contrary happens the ruler will be overthrown and a noble prince

On a Few Turkish Books of Travel About Far East

Sadettin Buluc

Prof. Dr. İstanbul University

I would like to begin first with a short account of the relation of the Turks to the Far East, in the course of history.

As it is known, before the Turks had left their homeland in Central Asia, they were in close social, political and cultural relationships with their surrounding neighbours especially with Chinese people.

However, these relationships with all their various aspects are clearly stated in the Orkhun inscriptions which are one of the most important Turkish monuments of 8th century.

Later on, although geographical and historical reasons caused the Turks to leave their homeland and to spread in waves to the West, they never broke out their relationships with China.

It is worth to state here, as examples, two important documents. One of them is 'Adjā'ibū'l-laṭā'if and the other is Khitā'ī-nāme or Khitāy-nāme.

As it is known, the former work is written in h. 825/1422 by Khokja Ghiyātheddīn Naqqash. He was as ambassador of prince Mirzā Baysungur one of the members of the delegation which was sent by Mirzā Shāhrukh, son of Timur, in 1419 to the Chinese sovereign.

This delegation's journey starting from Herat the State capital of Timurids, took approximately three years. When returned to Herat, Khodja Ghiyātheddīn narrated his experiences and observations during this journey in *Adjā'ibū'l-laṭā'ifin Perisan*. This kind of works, as it is known, are called Sefāret-nāme.

Sefāret-nāme of Khitay was translated by Seyhülislam Küçük Çelebi İsmail Asim into Turkish in h. 1140/1727 with the order of Damad İbrahim Paşa during the reign of Ahmed III (1703-1730). This work was published by Ali Emiri in h. 1331/

1912 in İstanbul. In her article concerning this subject, Dr. Muhaddere N. Ozerdim made use of this publication (1).

According to 'Adjā'ibū'l-laṭā'if the delegation which started off, on their journey in 25th November 1419 from Herat arrived at Balkh in 28th November. The hard weather forced them to stay there till the middle of January. They set on their way in January 17th and arrived at Samarkand in February 8th, in Turfan toward the end of June, in Komul (Hami) in July 18th. The delegation which came near to Seqchu, the first city of Khitay in Kansu, was welcomed by the officers and frontier guards of Khitay Empire. With this occasion, the number of the members of the delegation was fixed as 530.

Ghiyātheddīn described all his observations in Seqchu in his work. In the next halting places, banquets organized in their honour became richer and more colourfull. They reached Karamuren (in Chinese: Hwang-Ho=Yellow River) in September 28th, and finally Khanballk, the capital of China, in November 30th.

The delegation stepped down their horses in place just in front of the Emperor's palace and came on foot 9.800 inches.

They passed from between five elephants on each side of the palace's gates and went in. With this occasion, the environments of the palace, the order and magnificence of the throne room and finally the emperor were described in detail. Meanwhile the Emperor's reception the Turkish delegation together with 700 criminals is an event that strikes our attention.

He first gave orders so that the criminals met the punishments they deserved; when the delegation turn came, its members offered to the emperor the

زەنجىر لەمەلەر

(مەشىق شىئىرلىرى)

ع. تىمەن

شىۋىر شىۋىر شىۋىر يوپۇرماقلار. شىۋىر شىۋىر ئېسەر يەللەر
ئېسەر يەللەر، يىاز نەغمىسى، يىاز سەيلىسى ئاچار دىللەر
ئاچار دىللەر تاڭ شەبىنىمىدە مەس بۇلبۇل نازلى گۈللەر
نازلى گۈللەر ئارا نازىن يارى مەستانە نە دەرلەر؟
نە دەرلەر ھالىتى مەجنۇن سۇنۇك كۈزلەر ئىگىك بەللەر
ئىگىك بەللەر سۇيگۈ بوستانىغا قانچە تۈكۈپ تەرلەر
تۈكۈپ تەرلەر، قىلىپ جەڭلەر، گۈزەللەشكەن ئۇشبۇ يەرلەر
ئۇشبۇ يەرلەرنى يەر قىلغانلارنى « تۈركىستانى » دەرلەر

گۈزەللىگىڭ ئېنىقلىنماس يوق- سە خەندانىڭ
خەندانىڭنى گۈلەيگەندە بۇزار مىزگانىڭ
مىزگانىڭ دەل بيا دەكى ئوق، قاشىڭ- كىمانىڭ
كىمانىڭدا قايسى مۇقام ماڭا فەرمانىڭ
فەرمانىڭغا جانى پىدا بولغان جانانىڭ
جانانىڭ كۆپ غىرىپسىندى ئاغرىمدۇ جانىڭ؟

ھىدىڭ غۇنچە، لەيلىڭ غۇنچە، يۈزۈڭ غۇنچە، بويىڭ غۇنچە
بويىڭ غۇنچە رەقىپ ئىلكى سۇنار شاخىڭدىن ئۈزگۈنچە
شاخىڭدىن ئۈزگۈنچە، قويسا ئەجەپ گۈل دەستەسى دەستە
دەستە گۈلگە قاراپ شاعر تىزەرمۇ گۈل كىمى بەستە
بەستە تىزسە « گۈلىستان » ى ۋە « بوستان » ى خىجىل بولغاي
خىجىل بولغاي شەيخى سەدى ۋەلىك بوستان نۇرغا تولغاي
نۇرغا تولغاي بۇ بوستاننىڭ رەڭگە- رەڭ غۇنچەسى رەۋشەن
رەۋشەن قىلۇر رەڭلەر ئارا كىرسە ئۇيغۇر قىزى گۈلشەن



祈禱和平 (在迪化)
ئامانلىق دوئاسى (ئۈرۈمچىدە)

يملون للسلام في مدينة دى خواه (تركستان)

Praying for peace (at unvmhe).

YOU CAN HAVE THE FIVE BITS

One day the Hodja was having a leisurely walk when all of a sudden he was slapped by somebody from behind on the nape of the neck with so much force that he was nearly knocked down.

"How dare you hit me!" the Hodja raged.

The young man, who was more than a little arrogant, apologized summarily and said he had made a slight error and had mistaken the Hodja for a very good friend of his. He further opined that the Hodja was making a mountain out of a mole hill.

After this obvious slight, nothing less than a trial by court could satisfy the Hodja. He insisted upon this and there was no alternative for the offender but to submit.

The Magistrate heard the parties with apparent impartiality, but in fact he was a friend of the offender and all the time he was thinking of how to extricate him from the mess, at the same time mollifying the Hodja.

"Well, my dear Hodja," he said. "I understand perfectly well how you feel. Anybody would feel the same under the circumstances. What would you say if I allowed you to slap him yourself, would you then call it quits?"

No! The Hodja wouldn't be satisfied with that. He had been gravely insulted and wanted justice done.

"Well, then. Having duly deliberated the merits of the case, I hereby fine the offender five bits, to be paid over to the offended party as damages."

He then told the young man to go fetch the five bits, and the latter departed with alacrity.

The Hodja sat waiting for the young man's return. An hour passed, then two hours, but there was still no sign of the young man. When it was about time for the court to close, he selected the Magistrate's busiest moment and giving him a mighty slap on the nape of the neck, said:

"Sorry I can't wait any longer, your Honour! When that fellow turns up, tell him that I said you are now entitled to the five bits."



HOW TO MAKE BOOKS DIGESTIBLE

Once Tamerlane had been informed that his tax collector was oppressing the people and using his powers for his personal benefit. Tamerlane sent for the man and ordered him to present himself with his books of accounts.

The great man examining the books, found them extremely dirty and noting that they had been kept in a slovenly way, became convinced that this man was indeed an embezzler.

"You have betrayed my trust!" he roared. "I am confiscating all your property, all the wealth you amassed by taking an unfair advantage of the privileges of your office. And..., yes! This may help you to get rid of your avarice: Start eating those books to the last page, including the covers!"

In no time at all, the whole country had heard of how, at last the avaricious tax collector had been punished and the people were jubilant. Only one man, however, did not find it in his heart to rejoice and that was Nasreddin Hodja. Not because he felt any affection for the culprit, but because he himself was appointed tax collector in his place.

He would have very much liked to decline the honour, because he knew that no matter how hard a tax collector tried to be just and equitable, he was bound to make a lot of enemies. But the decision having been made by Tamerlane himself, there was no way of getting out of it. Accordingly, the Hodja decided to make the best of a bad job and to be ready for any eventuality.

Sometime later he was himself sent for by Tamerlane for the periodic examination of the books and accounts. The Hodja was conducted into the Emperor's presence with a basket in his hand. In the basket was a pile of wafers of dough, upon which the Hodja had recorded all the accounts.

"Where are your books, Nasreddin?" asked Tamerlane.

When the Hodja presented him one of the wafers, he became impatient.

"What kind of tomfoolery is this? I asked for your accounting books!"

"But these are my accounting books, your Majesty. You see, Sire, I am not a healthy man any longer and on top of that I've been having stomach troubles lately. Therefore, I took the precaution of keeping all my records on wafers of dough. They are more digestible than paper."

Tamerlane could not suppress his laughter and excused the Hodja from the post of Chief Tax Collector.



Science: Western prerogative or Muslim priority?

Western science and its twin sister technology are the most effective means of wielding power, ensuring the hegemony of the industrialised world and paving the way for cultural uniformity and blandness. Despite the espousal of different ideologies and world views, states, indeed civilisations, are ranked in the hierarchy of power on the basis of their 'scientific know-how' and 'technological prowess'. The encroachment of traditional societies, based on transcendental values, by the materialistic culture of occidental science is therefore rightly apprehended with concern by the non-Western peoples.

Moreover, Science in the West itself has lost its aura of objectivity and rationality. On the contrary, it stands accused today of epistemological reductionism, moral insensitivity and ideological impunity.

Paradoxically, the two strands of criticism levied against western science, the indigenous one which merely seeks to rectify some of its more disagreeable side-effects in western societies and the foreign which questions the ethos of scientific ideology in its entirety, seem to be converging. Muslim thinkers too have been visible participants in this debate. Some extremely cogent criticism of the malaise of modern science, within the contemporary context of ecological crisis, has issued from the pen of the Muslim writer, S. Hossein Nasr. Certainly, Islamic civilisation whose relationship to western science and technology for the past few centuries has been nothing but that of dependence and borrowing, cannot dismiss these potent agents of occidental dominance with pious disregard. Concern with modern science, whether epistemological, moral or cultural, therefore is legitimate to Muslim intellectuals.

In some cases, however, Muslim involvement with the essentially western debate about the pros and cons of modern science goes beyond the proper limits that Muslims, as outsiders to Western civilisation, must impose upon themselves. When the criticism against western science, for instance, is amalgamated with passionate pleas for the 'revival of Islamic Science', one wonders whether this forum is

suitable for Muslim needs. Is the 'quest for Islamic science' merely an appendage to the contemporary western discussion on science? Is the resuscitation of science in the culture of Islam to be viewed as nothing but a cure for the occidental malady? One may indeed ask, if the search for Islamic science can ever have as its starting point the Muslim criticism of an alien tradition? If one is inclined to answer these questions in the negative, then wouldn't it be proper to concede that Muslim discovery, renaissance, revival or whatever, of its scientific heritage cannot be impinged upon the contemporary debate on western science. The most sensible way to search for 'Islamic science' would be to reexamine the Islamic notions of *'ilm*: the most rewarding way of reclaiming it would be to provide a searching criticism of Muslim history.

The problem of 'science' in Islamic history seems to be the bifurcation of the unity and uniquely holistic concept of *'ilm* into contradictory, and at times mutually exclusive, realms of revelatory and rational; salvational and damnatory; religious and mundane sciences. Indeed to the charge of the 'fragmentation of vision', which is the most serious indictment against occidental science, Muslim civilisation is not immune at all. For much of its history, Islamic culture has lived with the dichotomy of knowledge into 'religious' and 'secular' sciences. The identity of knowledge and values, which is generally claimed for Islam, is encountered often in theory but seldom in history. The fateful consequences of this 'secularisation' of the cardinal concept of *'ilm* are there for everybody to observe!

The search for Islamic science, thus in the light of the above, must liberate itself of its western concerns. It must look forward to the future civilisation of Islam. Science will not lead us to the creation of this civilisation but will follow once it has been established. The quest for 'Islamic' science should not assume priority over the renaissance of Islam itself. Islamic science will flourish when Muslim civilisation becomes truly *Islamic*.

M Iqbal Asaria

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