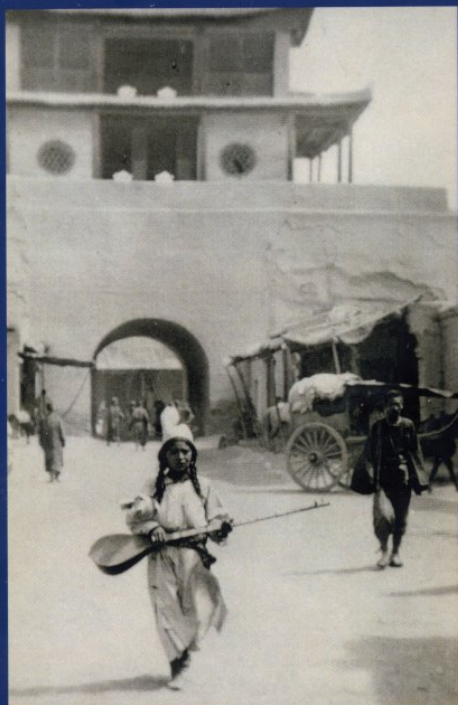


# *Kashgar Revisited*

UYGHUR STUDIES IN MEMORY OF  
AMBASSADOR GUNNAR JARRING



EDITED BY  
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## Preface

This volume is based on the papers delivered at a workshop titled *Kashgar Revisited*, held at the University of Copenhagen on May 10th through 12th, 2012, to commemorate the tenth anniversary of the death of Ambassador Gunnar Jarring (1907–2002). Besides his well-known career as a Swedish diplomat, Gunnar Jarring also excelled as a scholar. Through his voluminous publications he made significant contributions to Turkic Studies. His work has been fundamental to the emergence and development of Uyghur and Xinjiang Studies. The aim of this volume is twofold. With contributions on a wide range of topics, we wish to pay tribute to Gunnar Jarring's scholarly accomplishments, while at the same time providing an overview of recent and ongoing research on the Uyghurs and Xinjiang.

The workshop, which formed the basis of this volume, received generous support from several Nordic institutions. We want to express our thanks to the Danish Council for Independent Research | Humanities (FKK), the Royal Swedish Academy of Letters, History and Antiquities, the Asian Dynamics Initiative and the Nordic Institute of Asian Studies, as well as to the Department of Cross-Cultural and Regional Studies and the Swedish Research Institute in Istanbul. Special funding for the publication of the present volume was provided by the Royal Swedish Academy of Letters, History and Antiquities and the Asian Dynamics Initiative, to whom we are much obliged. The participants of the workshop have a crucial share in this work through their extensive knowledge and research expertise in the field. We are grateful to all of them for their enthusiasm and commitment, as well as to Dr. Eric Nicander and Dr. Eva Nylander from Lund University Library for welcoming us in the Jarring Collection as a group during the workshop and for their help towards individual researchers many times over the years. The Institute of Advanced Study in Nantes (IEA Nantes), which provided excellent working conditions for one of the editors, Ildikó Bellér-Hann, in the academic year 2013–14, is also to be acknowledged. We would also like to thank the anonymous reviewers for their useful comments. Finally, we thank Merrick Tabor, Stockholm, for his meticulous language editing, and Azize Güneş, Lund, for profound proofreading.

*The Editors*

July, 2016

# From the Private Library of Gunnar Jarring and His New Eastern Turki Dictionary

*Birgit N. Schlyter*

The renowned Swedish diplomat, Ambassador Gunnar Jarring (1907–2002), was just as much an eminent and influential scholar of Turkology. Parallel to his career in the service of the Swedish Foreign Ministry, he pursued a life-long academic career devoted to the Turkic-speaking world in general and Eastern Turkestan in particular. In addition to his work on Uyghur lexicography, folk literature, and ethnology, Gunnar Jarring took a keen interest in the Near East and Asia as a whole, from both a linguistic and literary point of view, as well as a historical and political one. The present chapter offers a short account of Jarring's private collection of publications in Turkology and studies on Central Asia or—in a still broader sense—Eurasia, including Turkey, previous Ottoman dominions, and the innermost parts of Asia. This collection was hosted by Stockholm University for a few years before it was transferred to the Swedish Research Institute in Istanbul.<sup>1</sup>

## The Gunnar Jarring Central Eurasia Collection at the Swedish Research Institute in Istanbul

From the early years of graduate studies and throughout the rest of his life, Ambassador Jarring collected manuscripts and publications on topics related to the Central and Inner Asian region. Most of what he acquired at the time of his first visit to Eastern Turkestan as a Ph.D. candidate in 1929–1930 can be found in the Jarring Collection at the Lund University Library, to which a considerable number of later contributions from the time after Jarring had begun his career as a diplomat were added. At the same time, his own private library grew with the addition of publications from the region itself and from other parts of the world, not least the former Soviet Union, where Jarring was an Ambassador from 1964 to 1973. This part of his huge library was eventually

<sup>1</sup> This chapter is a modified and extended version of Schlyter 2011; cf. Schlyter 2008 from a speech delivered on the occasion of the 100th anniversary of the birth of Gunnar Jarring, 12 October, 2007, at the Royal Swedish Academy of Letters, History and Antiquities.

taken care of by the Royal Swedish Academy of Letters, History and Antiquities, which had Ambassador Jarring among its fellows.

The Collection consists of almost 5000 volumes—mostly printed books from the 19th and 20th centuries, but also manuscripts, catalogues, and maps, as well as more than 3000 offprints, most of which were inscribed by their authors with dedications to their colleague and friend, Ambassador or Professor Jarring. All of the most well-known accounts of expeditions to Central Asia can be found in this collection, along with a great number of lesser known accounts, some of which are very rare and accessible in just a few, or perhaps even no other, libraries in the world.

A secret report written by the Tsarist Russian lieutenant Bronislav Grombchevsky,<sup>2</sup> completed after an expedition to the Kashgar region in 1885 and printed in Marghelan some time thereafter (Fig. 1.1), is a survey of topography, infrastructure, fortifications, and other military arrangements, as well as public administration in the Chinese Kashgaria province.<sup>3</sup> British agents and their activities in the region are commented on at some length and special attention is focused on the Principality of Kanjut (Hunza), situated on the southern slopes of the Hindu Kush Mountain Range and considered by the author to be of strategic importance to the Russian Empire. Two drawings are attached at the end of the book: one depicting sections and ports of the cities of Kashgar, Yangi Hisar, Yarkand, and Khotan, and the other showing a map of the southwestern part of Kashgaria.

Another piece of both historical and bibliographical significance is a typewritten manuscript from 1994 entitled “Das nie geschaute Land” and edited by Hans Wolfram von Hentig. It is a compilation of texts dealing with the travels of his father Werner Otto von Hentig in Asia over five years at the time of World War I.<sup>4</sup> It was published in 2003 with a preface by the then late Gunnar Jarring, who must have written his contribution on the basis of the manuscript still to be found in the Collection at the SR11.<sup>5</sup>

The German diplomat Werner Otto von Hentig (1886–1984) was commissioned by his government in April, 1915, to take an Indian Raja to Afghanistan and help him mobilize the Emir in Kabul and his kinsmen against the British in India. On their way to Afghanistan from Berlin via Constantinople, Aleppo,

2 The surname of this officer, ethnically a Pole from present-day Lithuania, has appeared in several different spellings. The *-b-*, which is not pronounced, has often been dropped, as in Hopkirk 1992. Notice also the *-n-* instead of *-m-* in Fig. 1.1.

3 Gronbchevskiy 1885.

4 Hentig 1994.

5 Hentig 2003.

and Bagdad, across the Kewir Desert in Iran, Hentig did not keep a diary due to the fact that they were surrounded by enemies and thus ran the risk of being caught and searched. Instead, he wrote an account of this journey in June, 1917, when he was back from his mission.<sup>6</sup> In the above-mentioned manuscript, his account is completed with letters to his parents while he was traveling and with excerpts from his memoirs.

Even though they stayed in Afghanistan for more than one and a half years, the Hentig mission failed and the delegation was dissolved. Hentig rode off from Kabul in May, 1916, leaving behind not only the Indian Raja, who had proven to be a rather troublesome character, but also his own documents, which were to be dispatched to some "Herr Wagner" in Herat, and never to be found again.<sup>7</sup>

The major part of the manuscript (pp. 59–169) in the Jarring Collection at SRII/Istanbul is comprised of a diary written by Otto von Hentig between May 21 and December 25, 1916, on his way back from Afghanistan, across the Pamirs through Eastern Turkestan, where he met and received help from, among others, Swedish missionaries in Yarkand and Kashgar.<sup>8</sup>

The original diary, written in shorthand, was confiscated and lost, as von Hentig was seized and imprisoned by the Americans after World War II. What remained for his son, the editor, was a copy of the diary interpreted and typed by his father shortly before his imprisonment in 1945.

The title of the 1994 manuscript in the Jarring Collection at SRII/Istanbul, "Das nie geschaute Land," does not, as one might have expected, refer to Afghanistan, but to the Pamir/Hindu Kush along the route chosen by Hentig for his return to Europe, across Eastern Turkestan and China. Hentig stated this explicitly in his memoir *Ins verschlossene Land*, regarding the same mission.<sup>9</sup>

The 2003 published version of this manuscript, under the main title of *Von Kabul nach Shanghai*, follows the Jarring manuscript quite closely. The editor's introduction has been slightly rearranged and one letter to Hentig's parents from June 23, 1912, ("Ritt von Peking nach Tientsin") is missing, as are two map

6 Ibid. 30–52 ("Die Mission des Verfassers an den Hof des Emirs Habibullah und die Reise von Berlin bis Kabul").

7 In a section under the title of "Gedächtnisaufzeichnungen über den Inhalt meiner Herrn Wagner in Herat anvertrauten Papiere" (Hentig 1994:178–185), the author comments on these documents.

8 See e.g. Törnquist 1926:272–278, a German translation of which has been included in the Hentig 1994 manuscript (pp. 107–109) as well as in Hentig 2003:163–167. The British representative in Xinjiang, Sir George Macartney, also paid attention to the presence of von Hentig in Yarkand and Kashgar; see Skrine and Nightingale 1973:250ff.

9 Hentig 1943 [1928].



sheets with city plans of Peking and Tientsin. The photos appearing in the printed book from the author's or editor's private album, as well as from external sources, on the other hand, are not present in the Jarring manuscript. In his preface to the published book, Jarring writes that Werner Otto von Hentig was "eine legendäre Gestalt von geheimnisvoller Ausstrahlung, die mit der Geschichten Zentralasiens verbunden ist und es verdient, der Vergessenheit entrissen zu werden."<sup>10</sup>

Besides the travelogues and related literature, linguistic treatises and dictionaries for most of the Turkic languages and, in addition to these, Indo-European languages and Arabic, can be found in The Gunnar Jarring Central Eurasia Collection in Istanbul, as well as books on history, religion, literature, and several other disciplines. One of the oldest and rarest dictionaries in the Collection is a three-volume Mongolian-Russian dictionary (Fig. 1.2), compiled at the end of the 19th century by the Russian Professor Konstantin Fyodorovich Golstunskiy at the University of St. Petersburg. The first owner of this particular copy was the Swedish-Finnish scholar of Altaic linguistics Gustaf John Ramstedt (1873–1950), whose personal notes can be found almost wherever the three volumes are opened. The different parts of the dictionary seem to have been published in reverse order: in 1893, 1894, and 1895, respectively. The Ramstedt copy consists of two books in black hardcover, with a posthumous supplement from 1901 (64 pages preceded by a two-page handwritten preface by the editor, Andrey Rudnev') appearing after the second volume in the first book.

A few years before Jarring passed away, this collection was, at his own request, deposited at the University of Stockholm under my supervision as Professor of Central Asian Studies. There it was catalogued and prepared to become the core of The Gunnar Jarring Library, inaugurated on October 12, 2007, in memory of the 100th anniversary of the birth of Gunnar Jarring. In late 2011, a decision was taken by its legal owner, the aforementioned Royal Swedish Academy of Letters, History and Antiquities, to the effect that the entire library was eventually to be donated to the Swedish Research Institute in Istanbul (SRII), where Jarring had been a most engaged member both as president of the board of trustees, 1974–1978, and as co-editor of the SRII annual, 1976–1996.<sup>11</sup>

As the newly-appointed Director of SRII in 2012, I had the pleasure of overseeing the shipment of the Gunnar Jarring library collection from Stockholm to Istanbul. At the Swedish Research Institute in Istanbul, these publications

<sup>10</sup> Hentig 2003:7.

<sup>11</sup> *Meddelanden / Svenska Forskningsinstitutet i Istanbul*, Vols 1–20 (1976–1996).

and manuscripts from Ambassador Jarring's private library have been installed as a special section of the SRII Library under the name of *The Gunnar Jarring Central Eurasia Collection*.<sup>12</sup> The Collection is a precious asset that provides the Institute with a unique profile, and is of crucial significance for the promotion of SRII as an international multidisciplinary research forum operating in a broad Eurasian perspective.<sup>13</sup> For internet access to materials from the Collection, a digitization project with initial funding from Riksbankens Jubileumsfond (The Bank of Sweden Tercentenary Foundation) has been developed in cooperation with the Sven Hedin Foundation at the Royal Swedish Academy of Sciences and on a larger global scale with the International Dunhuang Project (IDP)—a network for the coordination of databases for collections from the Eastern Silk Road.<sup>14</sup> Rare and fragile manuscripts and printed materials,<sup>15</sup> as well as other objects, such as photos, maps, and drawings in the Jarring Collection in Istanbul and the Hedin Collections housed by the Museum of Ethnography in Stockholm, will be digitized and made available online.

### Kashgar Prints

In September 1929, Gunnar Jarring traveled to Kashgar to do fieldwork for his Ph.D. thesis on the sound pattern of Eastern Turki (Jarring 1933). For about half a year he stayed at the Swedish Mission Station, which had already been opened in Eastern Turkestan by 1894, after a period of preparatory work. A few other mission stations were later established at other places in present-day Xinjiang. The missionaries devoted as much time to non-religious humanitarian work as to Christian missionary work, not least in the fields of medical treatment and education. What is especially interesting about the Swedish missionaries in Kashgar is that they ran a printing office of their own, where they printed not only religious material but also secular texts for education and other social activities. Work had begun on a very tentative basis in 1901 and the printing office was not fully equipped until 1912. In addition to the missionaries themselves, Turkestanians were employed and trained for work at the Swedish Mission Press.

12 For additional information about the SRII Library and its Gunnar Jarring Collection, see <<http://www.srii.org/Page/Library>> and <<http://www.srii.se/Jarring>>.

13 Schlyter 2015:183–189, 291–313.

14 For information about the IDP cooperation, see <<http://idp.bl.uk>>.

15 For example, at the time of writing this chapter, Grönbechevskij 1885 and Hentig 1994 summarized above can be accessed from <<http://www.srii.se/Jarring/Travel>>. See also the next section on Kashgar prints.

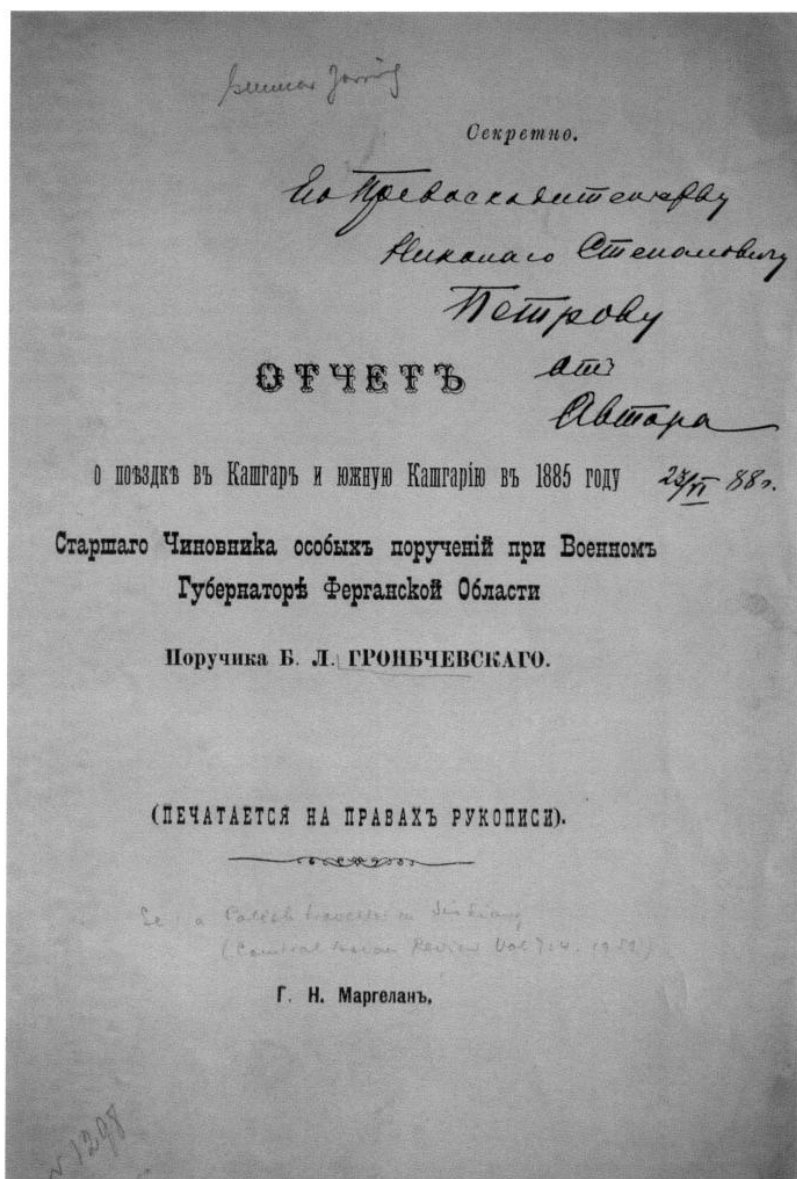


FIGURE 1.1 The secret report of a journey to the Kashgar region by Lieutenant Gronbchevskiy in 1885, with a dedication inscription by the author to «His Excellency Nikolay Stepanovich Petrov».

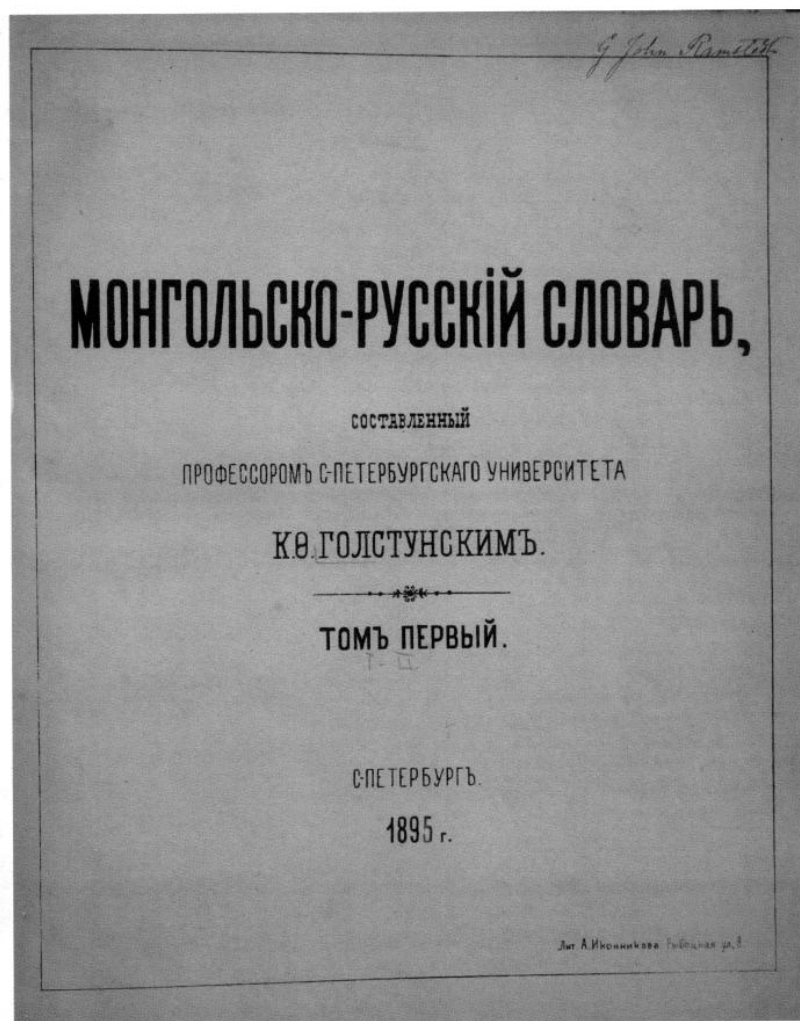


FIGURE 1.2 The first volume of the "Mongolian-Russian Dictionary," compiled by K.F. Golstunskiy, professor at the University of St. Petersburg, and published in 1895. In the upper right corner, the first owner of the copy now available in The Gunnar Jarring Central Eurasia Collection in Istanbul, G. John Ramstedt, has written his signature.

Swedish missionary work in Eastern Turkestan, including printing, was abruptly stopped in 1938 and the missionaries were expelled. They were not permitted to take any printed materials with them. Files at the printing office were left behind, and never to be found again. The building in which the office was located was demolished. What still exists of prints produced in Kashgar are copies that had been sent to Sweden and other foreign places before the mission station was closed down.

More or less incomplete sets of Kashgar prints can be found in different Swedish archives, the most substantial ones being the collections at the Lund University Library, at the Mission Covenant Church of Sweden, and in the Gunnar Jarring Central Eurasia Collection at SRII, Istanbul. Less comprehensive collections of Kashgar prints are kept at the Royal Library of Sweden, the Theological Seminary of the Swedish Mission in Stockholm, and at the Uppsala University Library. In his book *Prints from Kashghar* (Jarring 1991), Gunnar Jarring lists all of the prints known to him at that time in chronological order, with translations and remarks about the contents, the origin and production of texts, the number of copies printed, etc. Information about the following samples from the prints available at SRII can be retrieved from entries in Jarring 1991.

Printing on a commercial basis was also carried out for foreign consulates in Kashgar, the Chinese postal administration, and others. Calendars were printed from 1908 to 1938. Guides on the Arabic orthography of Turki were published on a number of occasions and widely distributed among the Turkestanian general public. After the establishment of the Turkic Islamic Republic of Eastern Turkestan in 1933, the Swedish printers also had to accept material with Islamic content, which they had previously refused to do. Political pamphlets, periodicals, newspapers, and even bank notes were printed at the request of the provincial government.

The set of Kashgar prints housed in the Gunnar Jarring Collection at SRII is part of the current digitization project mentioned above and has been made accessible online.<sup>16</sup>

### Gunnar Jarring's Last Manuscript

Ambassador Jarring's last contribution to his own collection of Central Eurasia publications, now at SRII, Istanbul, was his handwritten manuscript for the second edition of *An Eastern Turki-English Dialect Dictionary*. This piece of

16 <<http://www.srii.se/Jarring/Kashgar>>.

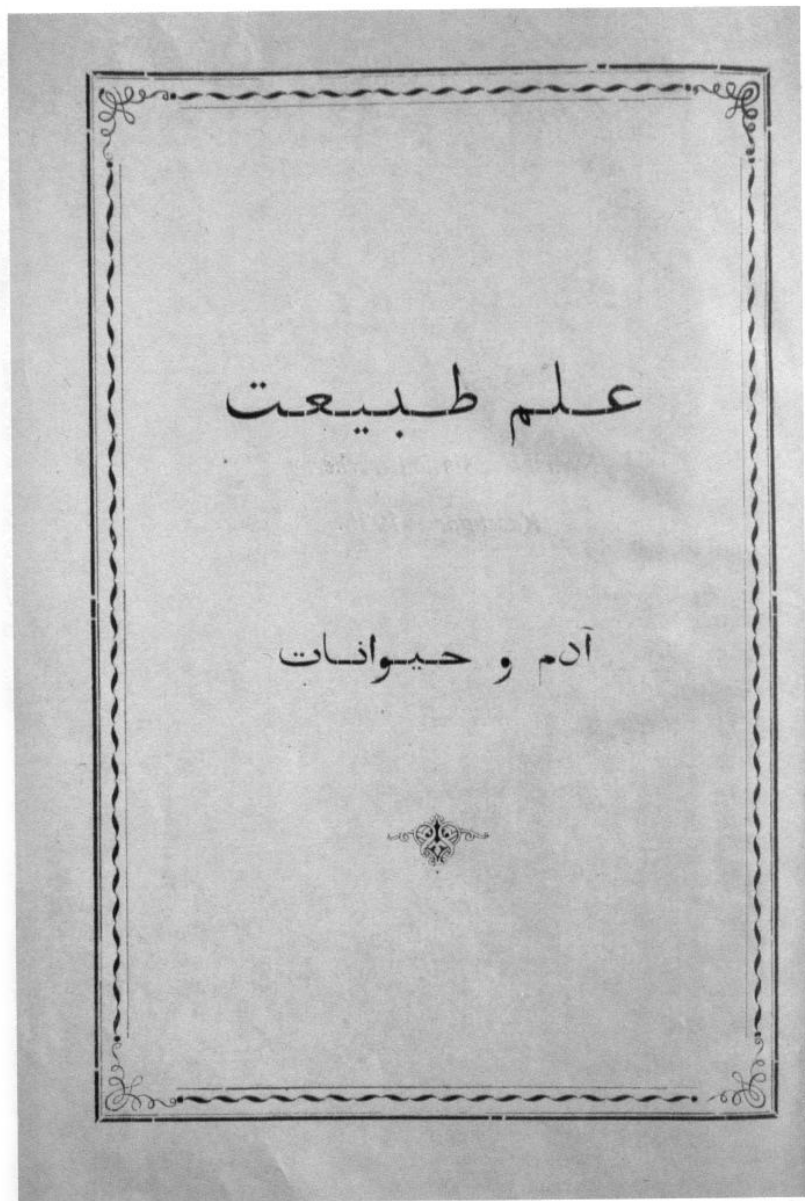


FIGURE 1.3 "Natural Science. Man and Animals"—a textbook comprising 146 pages, from 1935, based on Swedish and other foreign sources and printed in 1000 copies at the Swedish Mission Station in Kashgar (Jarring 1991:94, entry no. 19357).

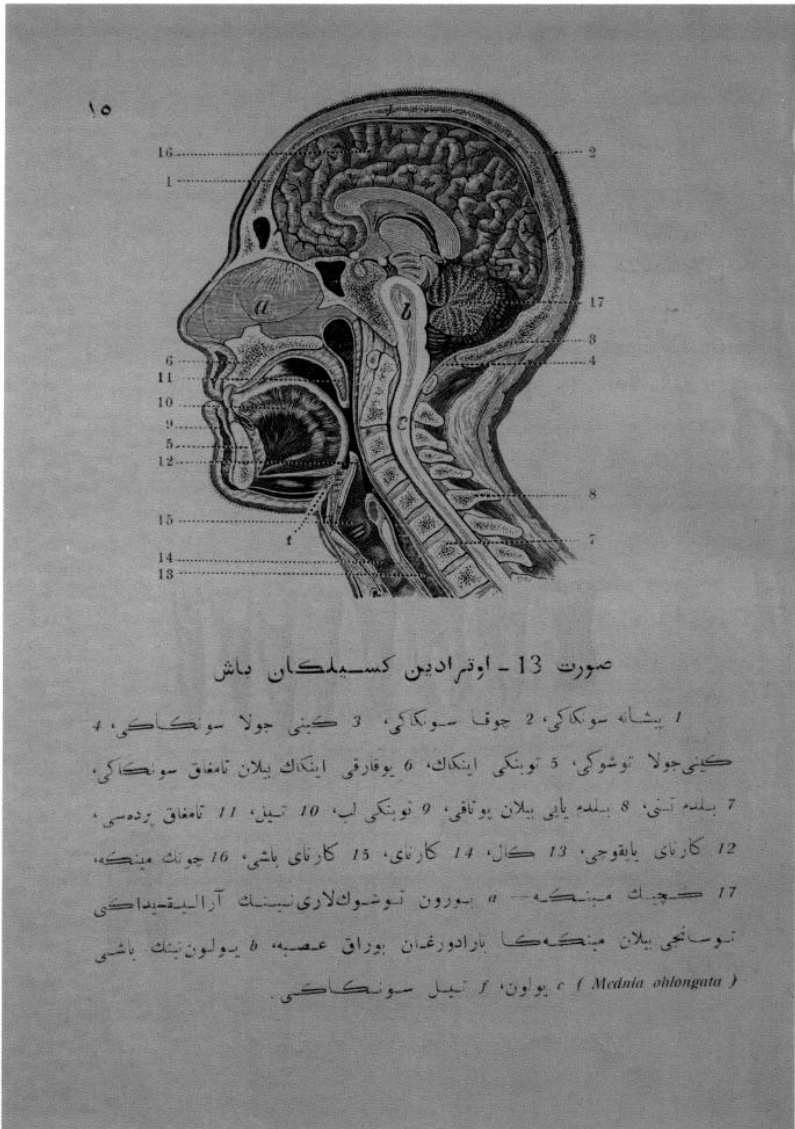


FIGURE 1.4 Page 15 from the textbook presented in Fig. 1.3 above. The illustrations for this book were printed in Sweden.

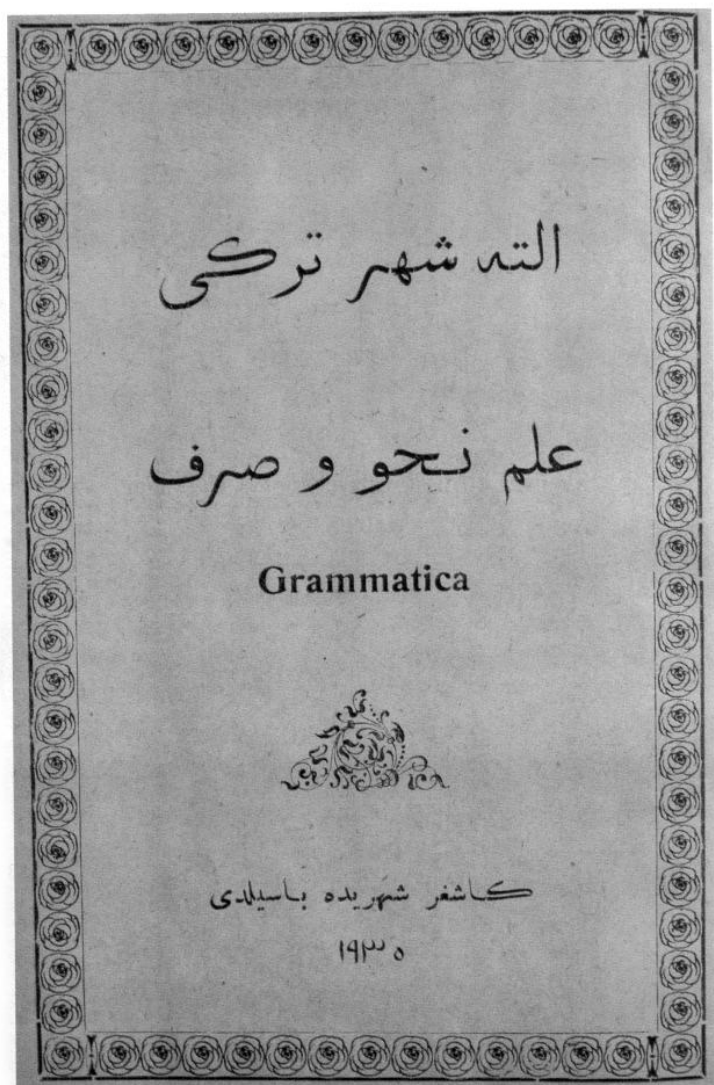


FIGURE 1.5 "The Turki [language] of The Six Cities. Syntax and Morphology. Grammatica. Printed in the city of Kashgar in 1935"—a grammar book comprising 157 pages in 800 copies (Jarring 1991:94f, entry no. 1935:2).



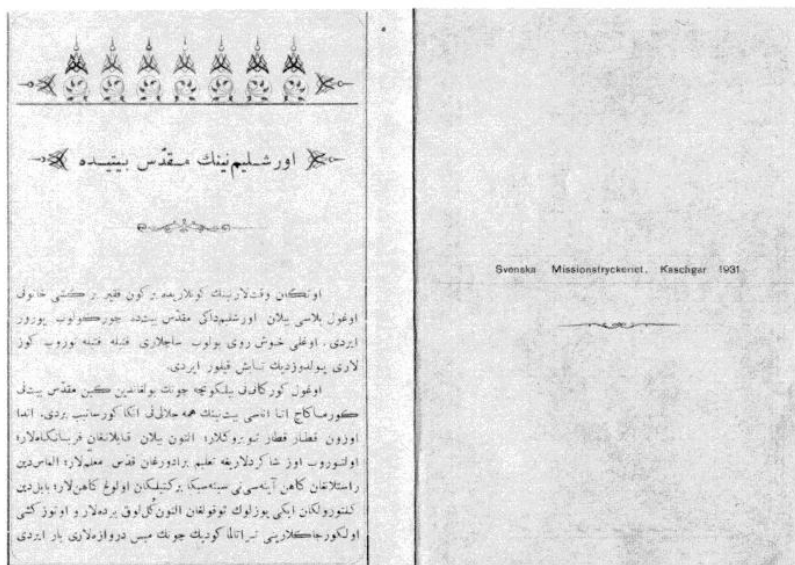


FIGURE 1.6 *"In the Holy Temple of Jerusalem"*—a piece of fiction originally written in Swedish (I templet) by Selma Lagerlöf and translated into Turki by Oskar Hermansson, printed as a booklet comprising 20 pages in 1000 copies (Jarring 1991:81, entry no. 1931:6).

work marks the end point of Jarring's research—spanning three quarters of a century—on the language and culture of the Turkic-speaking world. The manuscript, together with his own copies of references for his dictionary, sometimes with notes by Jarring himself, gives us a unique opportunity to follow the history and development of his career as a Turkologist and Central Asia specialist.

Ever since the first edition of this dictionary was published (Jarring 1964), Gunnar Jarring seems to have been constantly working on a revised and substantially enlarged version of it. He was engaged in this enterprise, especially after his retirement from the Swedish Foreign Ministry in 1973, until the very last year of his life at the age of 94. During the same period he published several minor works containing edited texts in literary Uyghur and to an even greater extent in oral varieties of this language, together with translations, commentaries, and glossaries. The last publication during his life-time appeared on the 90th anniversary of his birth: *Central Asian Turkic Place-Names* (Jarring 1997)—a dictionary of more than 500 pages compiled on the basis of reports from the Sven Hedin expeditions, Gunnar Jarring's own transcriptions of Eastern Turki dialect materials and many of the works on

expeditions eastward in Asia available in the Gunnar Jarring Collection at SRII. These publications were used extensively by Gunnar Jarring as references in his manuscript of the second edition of the Eastern Turki dialect dictionary. These included *The Moen Collection of Eastern Turki Proverbs and Popular Sayings* (Jarring 1985) and *Garments from Top to Toe* (Jarring 1992), to mention just two such minor monographs often quoted in the dictionary.

In 1964 Jarring called his dictionary an "index" to his collection of Eastern-Turki oral texts, published in four volumes between 1946 and 1951 (Jarring 1946–1951). A number of other texts were included as well. In the same preface, he commented that it had been his intention to take into account all published Eastern Turki texts and to include the total word material in all of these texts. However, lack of time had prevented him from doing so, he wrote, and for this reason he had decided to draw exclusively on his own material.

Thus, ever since the time he was working on the first version of his dictionary, Jarring had a desire to produce the ultimate exhaustive dictionary of Eastern Turki, or as he also commented in the 1964 preface, the Eastern Turki language up until the mid-1930s, the language of a non-modernized society. This desire apparently never left him. During the last thirty years of his life, he worked constantly on this project and produced thousands of handwritten pages, all of which are now part of the Gunnar Jarring Central Eurasia Collection at SRII.

Jarring completed his manuscript and was able to have it all typed before he died. He also played an active role in the preparations for the transfer of the files and printouts to my research team in the Central Asian Studies Department at Stockholm University for the final editing and publishing of the manuscript. However, he left his manuscript to this huge corpus of lexical material without a preface or any other commentary. One of the initial tasks in my final editing of the dictionary was to identify the sources that Jarring refers to, sometimes by means of rather opaque acronyms or merely a surname, leaving it to the editor to make up the rest. Much guidance could be received from earlier publications by Jarring, even though the same acronyms or abbreviations were not always used.

One source that remained unidentified for some time was AF, followed by one of the numbers 1–9, appearing exclusively with the scientific Latin names of birds. This acronym had not been observed in any of Jarring's previous publications. Instead, it was found by chance one day, when I paid a visit to the Jarring Collection at the Lund University Library. Among the folders in a box numbered 449 from the section where Jarring's private papers are stored, there was one called "Ornitologi" (Ornithology), where I noticed a 9-page typewritten document titled "The Ornithologi of Eastern Turkestan by" and followed by

no author's name but a list of birds in Latin and English. Towards the upper right corner of the first page was the name Gustaf Ahlbert in Jarring's handwriting. After some of the names of the birds, Eastern Turki equivalents were written by hand in Arabic characters. This was the source referred to by AF in the manuscript of Jarring's second edition of the Eastern Turki dialect dictionary, and I interpreted the two capital letters as Swedish "Ahlbert, fåglar," i.e. "Ahlbert, birds." The initial surname refers to Gustaf Ahlbert (1884–1943), a missionary who had been highly involved in the preparation of textbooks published by the Swedish printing office in Kashgar. The list found in Lund is, with just a few exceptions, identical to a list added at the end of the above-mentioned Kashgar print *Natural Science. Man and Animals* (Fig. 1.3). This book had been produced by, among others, Ahlbert, although without his name appearing in print with the list of birds, or in any other place in the book for that matter. The Latin-English list was presented under the same title as in the typewritten manuscript—including the misspelled "ornithologi"—this time with the names of the compilers: Mr. R.B. Shaw, Mr. J. Scully, Dr. C. Visser, Lt. Colonel J.W. Thomson Glover, and Captain G. Sherriff.<sup>17</sup>

The new edition of *An Eastern Turki-English Dialect Dictionary* is not only a linguistic treasure, it is as much a treasure of cultural history, providing us with information from an abundance of sources not always very easily accessible. For example, let us look up the word *burka*—a word that nowadays is mostly heard in connection with women in Afghanistan. Did the *burka* ever appear among the Uyghurs and, if so, when and under what circumstances did it appear? In his manuscript for the new extended edition of the Eastern Turki dialect dictionary, Jarring quotes an article published in 1871 in the *British Journal of the Royal Geographical Society*. The entire lexical entry in Jarring's new version of the dictionary reads as follows:

*burka* veil; *burkha* a sort of sack, which covers them (the women) from head to foot, a piece of muslin, with eyeholes, being used as a cover for the face. This is a new custom in Kashgar, introduced by the order of Atalik, which the women particularly dislike (Montgomerie, Journal R. Geogr. Soc. 41 (1871), p. 178);<sup>18</sup> cf. WB<sup>19</sup> IV:1890 *bürkä* Schleier

<sup>17</sup> Jarring 1991:94 mentions the printed list, however, without any reference to the manuscript in Lund.

<sup>18</sup> Montgomerie 1871.

<sup>19</sup> WB stands for W. Radloff, *Versuch eines Wörterbuches der Türk-Dialecte*, 1893–1911.

The author of the article in the first reference, Major Montgomerie, presents a report of a journey from Kabul to Kashgar at the end of the 1860s—an expedition that for various reasons did not return until two years later. The traveler was not Montgomerie himself, but a Turkic-Persian immigrant to India. The “Mirza,” as this local silversmith was called, had been employed previously by the British and trained as an “explorer.” By the end of 1867, he was sent out on this new mission to Kashgar. The “atalik” mentioned in this quotation was Yaqub Beg—the ruler of Eastern Turkestan from 1866 to 1877. Yaqub Beg was a strict and demanding leader, who put Islamic law into force and who did not allow women to be unveiled outdoors.

The word *burka* cannot be found as an entry in the first edition of Jarring's dictionary from 1964. Nor is there any entry for *ataliq*. Although the proper name *Jaqob* and the title *beg* were listed in Jarring 1964, no information was provided about Yaqub Beg. The new extended edition of Jarring's dialect dictionary, on the other hand, has them all—*burka*, *ataliq*, and *Yaqub Beg*, or “*jaqub bek*,” as it is spelled in Jarring's entry. We even find Yaqub Beg's full title: *ataliq gha:zi*—a title which, according to Montgomerie 1871, had been given to Yaqub Beg by the Emir of Bukhara.

Before we arrive at *burka* in this dictionary, we find the word *burgut*, where Jarring refers to *birgut/burgut*—interpreted as “the golden eagle” (*Aquila chryseatus*)<sup>20</sup> in a frequently quoted source written as SH, followed by a number for page. SH stands for Robert Barkley Shaw, presented as “Political Agent, late on special duty at Kashghar, Gold Medallist, Royal Geographical Society” in his work *A Sketch of the Turki Language as Spoken in Eastern Turkistan (Kashghar and Yarkand)*, published in two parts, one in 1878 and the other in 1880. Part 1 (Shaw 1878), which is not included in the list of sources in Jarring 1964, is a grammar of Turki. There the author provides a characterization of Turki, or possibly more generally the Turkic languages as a whole, in a manner that today appears either odd or amusing:

It may seem strange that a language developed by the rude and nomad tribes of Central Asia, who in their own home have never known how to reduce it to rule (or rather to distinguish the laws through which themselves had unconsciously formed it), should present in fact an example of symmetry in complexity such as few of the more cultivated forms of speech exhibit. (Shaw 1878:1)

It is Part 2 of this work, *The Vocabulary* (Shaw 1880), that is being referred to by capital SH in the new version of Jarring's Eastern Turki dialect dictionary. The

20 For the present-day Ukrainian version of this word, *Berkut*, see Schlyter 2015:305.

political agent Shaw apparently also took a special interest in plants and animals, listing them in a special section of his vocabulary often referred to by Jarring.

Further down in the text belonging to the entry of *burgut* in the new Jarring edition, the political agent appears once more, this time mentioned as “Shaw” for a reference to not the aforementioned vocabulary of Turki (Shaw 1880) but *Visits to High Tartary, Yarkand, and Kashghar (Formerly Chinese Tartary) and Return Journey over the Karakoram Pass*, published for the first time in 1871, with a reprint in 1984. In Shaw’s travel narrative, Jarring spotted an interesting passage about a *burgut* or “birkoot,” as it is spelled there. This time Jarring does not write out the particular passage from Shaw’s *Visits*:

At one of these places I was shown a newly-caught black eagle of the sort called ‘Birkoot,’ which are trained to catch antelope and deer as falcons do birds. The unfortunate creature was hooded, and wrapped up, wings, talons and all, in a sheep-skin and this bundle was suspended (head downwards) from the man’s saddle during the march. They consider this treatment has a tendency to tame the bird! (Shaw 1871:157f.)

The passage ends with a note about Marco Polo having observed similar eagles at the court of the Chinese Emperor.

With the abundant number of references, the dictionary becomes a guide to older accounts of the history and culture of the predominantly Turkic population of Xinjiang. In addition to the published, though now old and rare, sources, most of which are to be found in the Gunnar Jarring Collection at the SR11, there is also much unpublished material referred to by Jarring. One abbreviation occurring with great frequency in the dictionary is capital R. The same letter can be found in Jarring’s last published work, *Central Asian Turkic Place-Names* (Jarring 1997), where it was identified as “unpublished materials by G. Raquette in the Library of the University of Lund.” Gustaf Raquette, a former missionary and doctor at the Swedish Mission in Kashgar, was Jarring’s teacher in Turkic languages at Lund in the 1920s.

What is reproduced from the source referred to as “R”—most probably in Jarring’s own English translation from Swedish, or possibly German—are, thus, observations made by Gustaf Raquette during his work in Eastern Turkestan between 1896 and 1921. For example, the lexical entry *sač* ‘hair’ has, in addition to quotations from the first 1964 edition of the dictionary, as well as other published sources, phrases, and explanations from the unpublished “Raquette” material at Lund, such as the expression *sač qošač* for a *rite de passage* where a *čokan*—girl or woman who has not given birth to a child—acquires

the status of *çıvan* after childbirth and gets her hair plaited in a new fashion:

*saç* 1) *saç* ~ *çaç* ~ *çaş* hair; plait, braid GR 86; *s. çitiq* a string of corals or something similar with which the points of the hair plaits are tied together R; *s. çabduq* all the ornament of the hair R; *s. qoşaq* a festival when a young woman changes from (her status as) a *çokan* (girl or woman who has had no child) to a *çıvan* (a woman who has got a child) and as a sign of it—except other things—has her many small plaits of hair plaited up only in two or three R; *s. qoş-* to plait the hair in two plaits R–C 794 *saç*; RN 391 *saç*; cf. *çaç*

2) *saç* a starling SH 116; the rose coloured starling, Pastor Roseus AF 3, SH 212<sup>21</sup>

A great number of entries are based exclusively on the unpublished Raquette material, such as the following entries from the first few pages under the letter “t” in the dictionary.

*tamša- ~ tamšu-* to eat slowly R  
*tari* P. *täre* a (gut-)string R  
*tarmiş;* *t. otun* fuel dug out of the ground R  
*taruş ~ taroş* a circuitous way R; < ?  
*taşpeş* the outer (left) skirt of a coat R  
*teptek* kicking, who likes to kick R  
*tereñi ~ terengi* enamelled iron utensils R  
*tesken* itch on the tongue R; < ?

In his manuscript for the second edition of the Eastern Turki dialect dictionary, Jarring remains faithful to the phonetic transcription technique that he had employed since his doctoral dissertation in 1933. A consequence of this, observed in the corpus of the new dictionary, is that phonetic analyses rendered by others are rewritten, even reinterpreted, in accordance with Jarring's own system of transcription. In the following two entries—the first one based

<sup>21</sup> The other abbreviations under this entry, in addition to the aforementioned SH for Shaw 1880 and AF for “Ahlbert, fāglar,” are GR for Jarring 1992, C for Gerard Clauson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish* (1972), RN for Martti Räsänen, *Versuch eines etymologischen Wörterbuches der Türkisprachen* (1969), all three of which are quoted in the Jarring manuscript whenever they have a word form to be identified with the entry at hand.

on the unpublished Raquette material, the other describing the same practice of magic based on another source<sup>22</sup>—the second phonetic shape presented by Jarring, *čašratqu*, is without any further reference related to what was written as *chachratku* in the quoted passage.

*čašratyu* a ceremony performed by some women for discovering the reason of a complaint and performed thus: small balls of dough are buried in the glowing ambers of wood found on a road and placed one for the sake of God, another for the prophet, another for a shrine, etc. Which of the balls first explodes shows what kind of sin is the cause of the complaint and according to it some offering must be performed R; č. *sal-* to perform the č. R; cf. *čašratqu*

*čašratqu* name of a method for curing diseases; Sykes and Sykes 318 sq.: “the female diviner, who, when called in, kneads flour into a ball, recites some gibberish in which the names of the archangels and of Solomon are mentioned and solemnly buries the ball under the fire, reciting the names of all the holy men who are buried in the neighbourhood. Whichever of these saints is being mentioned when the ball bursts has to be propitiated. Oil is taken to his shrine, where it is boiled and the steam is inhaled by the patient, after which it is mixed with food, part of which is distributed to the poor and part eaten for seven days by the sufferer. This ceremony is termed *chachratku* or ‘bursting of a ball of kneaded flour’ and is regarded as most efficacious”; cf. *čašratyu* <*sačra-* (q.v.) to flap (of sparks), to jump

The only phonetic difference between the two entries is the presence versus absence of voice with the velar sound towards the end of the word. For the first option, Raquette (R), who is the only reference, must have noted somehow that the velar sound was voiced. As to the second option, on the other hand, the only source referred to had chosen a spelling where the plosive is unvoiced, as in Jarring’s entry, however, this was not velar ([q]), but palatal ([k]). Moreover, other parts of the cited word also deviate from the phonetic shape proposed by Jarring. In a case like that of *čašratqu*, it is not completely clear how he arrived at this phonetic shape.

22 The work referred to by “Sykes and Sykes” is Ella Sykes and Percy Sykes, *Through Deserts and Oases of Central Asia* (1920).

### Return to the Uyghurs

In 1978, almost 50 years after his first stay in the region, Jarring was invited by the Chinese government to visit Kashgar and Xinjiang once again. Several excursions to libraries, museums, and institutes were arranged for the Swedish guest. His Chinese hosts asked for his opinion on various issues. From a discussion of minority languages and literatures at the Nationalities Institute in Peking, Jarring reports in his book *Return to Kashgar*<sup>23</sup> how he approached this request from the Chinese:

The Uighur dialects had not been studied much and the number of dialect samples in phonetic transcription was minimal. There existed a wealth of folk tales, folk literature, riddles, proverbs and speech mannerisms, which all, most likely, dated back to cultures that have long since disappeared. You have asked me for advice, I said and my advice is: save all that can be saved of Sinkiang's folk literature, because it is in danger of disappearing. It is based upon an oral tradition, upon memories, not upon books and periodicals. Find people who are fifty, sixty, and seventy years old. They can remember and tell the stories. But there is little time. The 20th-century modernizations will soon change their way of life. If the minority cultures and literatures are to survive, it will be necessary to spare no effort. (Jarring 1986:17)

The one who truly heeded this piece of advice, perhaps more than anybody else, was Gunnar Jarring himself. When he retired from the Swedish Foreign Ministry, Jarring returned to the Uyghurs and their language. In fact, he had never really left them. However, after his retirement as an Ambassador in 1973, he could once more devote more of his time and energy to them—as he had done before he became a diplomat, as a student of Turkology—a half-century earlier in the 1920s and 1930s.

The Gunnar Jarring Collection at the Swedish Research Institute in Istanbul provides us with an exceptionally rich material for studies of the accumulation and formation of Western knowledge of Asia in general, and Inner Asia in particular, during the colonial era up to the cold-war era. The men and women setting out on expeditions to Central Asia and beyond did so for a great variety of reasons. Most of their reports constitute on-the-spot accounts of long past settings, prevailing at a time when these territories were under pressure from the two main actors in the Great Game—the Russian and British Empires. The future publication of the second extended edition of Jarring's *Eastern Turki*—

23 Jarring 1986, which is an English translation of Jarring 1979.



*English Dialect Dictionary* will be another important contribution to the knowledge of Turkestanian and Central Eurasian cultural history.

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