

## THE QUMUL REBELS' APPEAL TO OUTER MONGOLIA

O

ne aspect of the chaotic events of the early 1930s in Xinjiang which remains to be clarified is the nature of relations between the rebels of Xinjiang's eastern oases, and the neighbouring Peoples' Republic of Mongolia (Outer Mongolia). My purpose in this article is to shed some small light on this issue by introducing a letter signed by Khoja Niyaz Haji<sup>1</sup> and other leaders of the Qumul (Hami 哈密) uprising, sent to Outer Mongolia in the spring of 1932. The letter describes the motivations behind the uprising, reprises the events of 1931 and Ma Zhongying's 馬仲英 incursion, and concludes with an appeal for arms and military advice, in the face of pressure being exerted by the forces of Jin Shuren's 金樹仁 government in Ürümqi. By the end of the year, their letter had been conveyed to the Comintern's Eastern Secretariat, whose files are housed in the Russian State Archive of Social and Political History (RGASPI) in Moscow.<sup>2</sup>

The Qumul uprising broke out in February 1931, and set off a series of events that ultimately led to the downfall of the Jin Shuren regime and the formation of the short-lived Eastern Turkistan Republic in Kashgar.<sup>3</sup> The immediate catalyst for it was outrage at the forced marriage of a

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<sup>1</sup> Khoja Niyaz Haji (1889-1937) was a veteran of earlier rebellions, and had since spent a number of years in the Altay and Soviet Central Asia, making the acquaintance of other Uyghur political leaders. Upon returning to Qumul in 1929 his military skills were recognized by the reigning Qumul Wang, and he was appointed captain of the palace (*orda*) guard, a position he held at the time of the uprising.

<sup>2</sup> RGASPI, 495/18/894 l. 1. Unfortunately, the letter is not accompanied by further explanatory material, and apart from a Russian translation addressed to Piatnitskii of the Eastern Secretariat of the Comintern (RGASPI, 495/154/457 l. 78-79, dated November 21, 1932) my search of other files turned up no references to the letter or any discussion that it provoked.

local girl to a Chinese lieutenant, but discontent among Turkic-speaking Muslims had been growing since Jin's abolition of the local *wang* (king) administration in 1930, the immediate effects of which were the imposition of new taxes, and an influx of poor Chinese immigrants. The list of signatories to this letter confirms that the leadership of the uprising was dominated by local officials whose authority had been undermined by these reforms: former ministers, *dorghas* (district headmen), and *qormals*.<sup>4</sup>

Not surprisingly given its hit-and-run tactics, the Qumul uprising has left behind little in the way of documentation. Foreign observers, such as Mildred Cable and Francesca French, and later Sven Hedin, provide something of the flavour of the period, but little concrete analysis of the complex course of events.<sup>5</sup> Likewise, most Uyghur histories of Republican Xinjiang were written by politicians who were either from the oases of the south,<sup>6</sup> or were absent from Xinjiang at the time,<sup>7</sup> and provide little insight into the early phases of the revolt in Qumul.

Burhan Shähidi (Baoerhan 包尔汉), a Tatar politician who had access to Khoja Niyaz Haji's (forced) confession and other contemporary accounts, provides the most detailed information regarding Uyghur-Mongol relations<sup>8</sup>. He describes an initial delegation from Outer Mongolia, which included Mongols, Kazakhs, and Uyghurs, some originally from Xinjiang.<sup>9</sup> Among these was Isma'il Akhun, who was sent back as one of Khoja Niyaz Haji's representatives (see below). They arrived early in 1932, while the rebels were lodged in the mountains to the east of Qumul, known as the Twelve Mountains (*On Ikki Tagh*). Upon their arrival a meeting was convened to resolve questions of leadership and strategy. Apart from Khoja Niyaz Haji, among those with their own claim to authority over the movement were Yolbars Beg, a former *ordabegi* of the

<sup>3</sup> For an overview of 1930s Xinjiang, the best account remains FORBES 1986. On events in Qumul itself, see SHINMEN 1987.

<sup>4</sup> The structure of the Qumul *wang*'s administration is yet to be studied in detail, but it combined elements of the Qing Dynasty's *jasaq* banner system of Outer Mongolia, with local Islamic and Turco-Mongol institutions (e.g. *mīrāb*, *yasavul*). See HUANG/SU 1993: 25-30. On the term *dorgha*, see DOERFER 1963: Bd. 1, 319-323. The title *qormal* appears to be Mongolian (perhaps related to *khuramal* "gathered, assembled"), but I have been unable to establish its etymology. A modern Uyghur dictionary defines it as "a person below the *dorgha* in the *wang* system responsible for overseeing grain, crops, forests and beasts of burden." (YAQUB *et al.* 1999: 808).

<sup>5</sup> See CABLE/FRENCH 1943; HEDIN 1936.

<sup>6</sup> e.g. BUGHRA 1947.

<sup>7</sup> e.g. ALPTEKIN 1985.

<sup>8</sup> After aligning with Sheng Shicai 盛世才 in 1933 and joining his government as vice-chairman, Khoja Niyaz Haji was imprisoned in 1937 and executed.

<sup>9</sup> Their names are given as Jamtsin (Jiang-sheng) Dorji, Lobsang Dorji (Mongols), Abay (Kazakh), Hasan and Turdi (Uyghurs). When and why these Uyghurs left Xinjiang for Outer Mongolia is unknown, but Sherip Khushtar says that in 1928 over one hundred and eighty natives of Xinjiang went to Outer Mongolia for studies (KHUSHTAR 2000: 174-75).

Qumul court, and Beshir Wang, claimant to the Qumul throne.<sup>10</sup> Deliberations resulted in the confirmation of Khoja Niyaz Haji as leader of the uprising, and the decision to send an embassy to Outer Mongolia.<sup>11</sup> Those appointed to this embassy carried a letter of introduction written by the Mongolian representatives who remained in Khoja Niyaz Haji's camp, as well as the letter below, dated to March 2, 1932.

Such information as can be gleaned from the letter's contents largely matches Shähidi's account, although the opening lines appear to refer to an earlier communication between Qumul and Outer Mongolia in the summer of 1931, not mentioned elsewhere. From the point of view of political history, most interesting is Khoja Niyaz Haji's adoption of the term "republic" in the name of the "Chantou peoples"<sup>12</sup>, suggesting that the objective of an independent, ethnically-constituted republic was already being put forward at this stage. Likewise his claims to enjoy the support of the Qarashahr Mongols, and be in communication with oases as far away as Khotan deserve further attention.<sup>13</sup>

The only record left by a participant in these events are Yolbars' memoirs, composed in exile in Taiwan in the 1960s.<sup>14</sup> Yolbars gives a very different version of events, claiming that the Mongolian delegation first sought him out, and made their offer of assistance directly to him alone. When he realised that they were Communists, he flatly rejected them, shocked that they would turn his "popular revolt against official wrongdoing" (*guanbi minfan*) into something so abhorrent as a "revolution". Afterwards they approached Khoja Niyaz Haji, who was less scrupulous, and accepted their overtures, much to Yolbars' chagrin. The self-serving nature of this vignette, inflating both Yolbars' position in the uprising and his anti-Communist credentials, makes it highly unreliable. Moreover the fact that Yolbars' name appears as co-signatory to this letter effectively refutes his claim that he was opposed to seeking the support of a Communist country.

<sup>10</sup> According to Abdurehim Ötkür's fictionalised account, *Oyghanhan zemin* (ÖTKÜR 1994: 344), the progressive educationalist Maksut Mühiti was also in attendance at this meeting, but since most accounts place his death in 1931, this seems doubtful.

<sup>11</sup> BAOERHAN (1983: 136) lists four emissaries in total, adding the name of Baqi Niyaz Haji (perhaps to be identified with the signatory Baqi Niyaz Dorgha) to the three men listed in the letter.

<sup>12</sup> *Chantou* 纏頭 means "those who bind their heads", in reference to the turbans worn by Central Asian Muslims. It first came into use during the Qing to distinguish Xinjiang's Turkic-speaking Muslims from China's Sinophone Muslims (Dungan, Hui). Considered derogatory by many Uyghur nationalists, its public use was banned by Sheng Shicai in 1935, but this letter is one of a number of examples which show that it was not always seen in this light, and could sometimes be used as an autonym. For other instances, see MENGES 1976: 46, 48.

<sup>13</sup> On the Qarashahr Mongols, see note 32. According to Bauman, then Soviet Consul in Kashgar, in March 1932 the merchant Noruz Bay sent a delegation from Artush to Qumul for talks (RGASPI, 62/2/3037 l. 48).

<sup>14</sup> YAOLEBOSHI 1969: 115-121. On Yolbars' career, see BENSON 1994.

The mission to Outer Mongolia was evidently successful. They returned in the summer of 1932 with two trucks of arms and ammunition. In the following winter further supplies were provided, including uniforms, flour, and bullets that had been imported from England via Khabarovsk.<sup>15</sup> Khoja Niyaz Haji claims to have turned down any formal agreements proposed by the Mongols, but he maintained Outer Mongolian personnel among his entourage, and dispatched several of his own men for political and military training to Outer Mongolia in 1933.<sup>16</sup>

Despite the value of this letter, many questions remain surrounding this episode. Foremost among them, to what extent was Outer Mongolian policy towards the rebels dictated by Moscow? While the Soviets ultimately condemned the Xinjiang insurrection as reactionary and aided in its suppression, their initial response was mixed, with Comintern analysts identifying its anti-imperialist potential. The timing of the Qumul uprising coincided with a heightened Soviet intervention in Outer Mongolia, and Guang Lu, Xinjiang's former consul in Tashkent, was in no doubt that the Mongolian emissaries were sent by Moscow.<sup>17</sup> According to his analysis, the Soviet objective was not to arm the rebels for victory, but rather use them to force Jin Shuren to move closer to Moscow. In 1932 Khoja Niyaz Haji's camp was home to a mixture of political tendencies, including both representatives of the Qumul royal family, and Soviet-trained political advisors (e.g. one Qasim Äpändi, a Kazakh from Barköl).<sup>18</sup> It seems likely that the interactions between Qumul and Outer Mongolia were prompted by some Soviet direction to one or either party, but further research, ideally drawing on Mongolian archival sources, is required to improve our understanding of this encounter.

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#### TRANSCRIPTION<sup>19</sup>

[1] ta'rīhqa bir mij üç yüz ällik-kinçin<sup>20</sup> yili ikkinçi ayda bizlär Čanto hälqlärni jum'-hüriyat<sup>21</sup> hāninij tofa<sup>22</sup> yerinij başlıq-[2]-laridin, Monğol

<sup>15</sup> BAOERHAN 1983: 134.

<sup>16</sup> Some of Khoja Niyaz Haji's Outer Mongolian advisors later found employ in Sheng Shicai's new government (BAOERHAN 1983: 135).

<sup>17</sup> GUANG 1964: 149-153.

<sup>18</sup> On Qasim Äpändi, see KHUSHTAR 2000: 101-108.

<sup>19</sup> There is no consensus on the proper transcription of modern Uyghur, let alone texts such as this which pre-date standardization. Treating the language as Chaghatay would result in all sorts of anachronisms, not least restoring a long-lost /i/~/i/ contrast. Allowing for the idiosyncrasies of its orthography, therefore, I have adopted a vocalisation reflecting Modern Uyghur, while avoiding secondary morpho-phonological features (e.g. vowel-raising) unless required by the script.

<sup>20</sup> Final *nūn* is clearly written.

<sup>21</sup> This word is consistently misspelt as the result of a re-analysis into two separate components: *jam'* “collection, assembly” and *hüriyyat* “freedom” i.e. “common freedom.”

juμ<sup>č</sup>-hūriyät hāniniŋ tofa yeriniŋ bašliqlariňa mä<sup>č</sup>lüm qilip bergän hätimizniŋ učuri :

biz Čanto hälqlar [3] nečändä yüz yildin beri Hītāy qoli astanida alvan qilip it išäknij ornida išläp<sup>23</sup> turup ikänmiz. äl-häl on yigirmä [4] yildin beri bu Hītāylarniŋ zulmi nihāyätä köp bolup yer sularimizdin čiqqan hūsūlatlarimizni, qollarimizdiki ful<sup>24</sup>-mällarimizni [5] här yaŋza<sup>25</sup> amällar qilip här yerlärgä uluň qoyup čerik toqtatip, šularğa ot-otun, äš-ozuq berdürüp, häddin [6] hisäbsiz zulūmlarni qildi. ušbu qılğanlarni kötürüp, hēš bir āmäl qila almay tursaq, bu išlarniŋ taşayında hətun, bala-čaqa-[7]-larimizga qol saldi. andin bu išlarşa biz Čanto hälqlar čidiya almay, “ähr bu zālimlarniŋ qolida ölgüdekmiz, ölsäkmü <ölsäkmü> [8] soqaşip ölsäk. qačan hūdāyim nuşrat bersä, bu zālimlarni öltürüp öz yerimizga özimiz egä bolsaq” dep ikkinči aydin [9] tartip äträflardiki čazilarni<sup>26</sup> yoqatip čerikläرنi öltürüp, Barkölni häm alip Qumulğa barganda töbändin Tung<sup>č</sup>anlar [10] čiqlip bizlarşa qoşulup, Lävdüň degän yerdä köp soqaşip birnečä miň Hītāylarni öltürüp tof, filmut, köf [11] şaymanlarni alip, ämdi Ürümčigä čiqamız dep turğanda bu Tung<sup>č</sup>anlar bar şaymanlarni alip kirip ketti. andin Hītāy-[12]-larniŋ bar čerikläri Qumulğa Barkölgä kirip ketidügan bolğanda, biz Čanto hälqlar bar mäl-i dunyalarimizni taşlap öz jānimizni [13] alip On Ikki Taqğa čiqlip alip, äträflärgä äskär qoyup turğanimizda, Hītāy čerikläri här täräfdin [14] čiqlip soqaşip, čiqqan čerikläri az tola öltürüp şaymanlarni alip arqasığa yandurup, andin keyin biz jäm<sup>č</sup>i [15] Čanto hälqlär mäslähät qıldıq ki “tağda soquşsaq şaymanımız bar, va lekin tüzdä şähärdä soquşduğunğa [16] şaymanımız yoq” dep mäslähät qilaşip Moŋgol yeriňa kişi ibärsäk bizdin burun şularmu bu zālim Hītāyniŋ [17] zulmğa čidimay jān-fidä bolup soquşup Hītāylardin özini čiqařip alğan. bizlär körgän zulmni şular ham [18] körgän, başidin häm ötkän. biz barip şulardın mäslähät körüp yärdim sorisaq yärdim bolup şähärdä [19] tüzdä soquşduğun şayman berürmekin? ” dep ümíd qilip öz ornimizda väkīl qilip Ismā'ıl Ähün, Imin Qorimal, Žordun Ähün-[20]-larnı ibärdük. qalğan här türli iş bolsa uşbulardin sorap bilürlär. ušbu üç kişiniŋ här türli qilip [21] kelgän išlärini qabūl qilamız.

vä yänä sözümüz : biz Čanto hälq Turfandin, Kāšgar, Hotängäčälik yer astanidin häbär alişip [22] turimiz. yänä Qaraşahr Torğutlar bizlärgä

<sup>22</sup> i.e. *topa* “dirt, earth,” givin the compound *topa yer* “earth and land” i.e. “country.”

<sup>23</sup> Here and in line 6 *taşayin* the phoneme /ʃ/ is represented by the Arabic letter *thā*.

<sup>24</sup> i.e. *pul*. The substitution of /f/ for /p/ in the written language is common in texts from Xinjiang in the Qing and Republican periods (cf. line 10 *köf* for *köp*), an over-correction of the soundshift in the spoken language of /f/ > /p/ in Arabic and Persian words.

<sup>25</sup> Chinese *yangzi* 樣子 “type”.

<sup>26</sup> Chinese *qiazi* 卡子 “guardpost”.

qarap turudur. ular birlän häm häbärläşip turimiz. biz Čanto özimiz [23] üçün bu işlarni qilğanımız yoq, Hıṭāy qoli astida žulüm tartqan hämämiz üçün uşbu išqa jān-fidā bolduq. [24] här birläri bizdin burun bu işlar başlarıga kelip körgän, biz bilmägän ‘äqil bolsa bar (?) mäşlähät kösätüp yārdim qiliş-[25]-laridin ümīd qılıp, ällikinči yili on birinči aynıq yigirmä beş kuni uşbu yuqqurqi sözlärimizniј rästiliňgağa,

[26] jum'-hūrī-yät hāniniј tofa yeriniј başlıqi {häm äskär-başı}, Hōjī Niyāz Hājī

[27] töbändikidek<sup>27</sup> füttürgičälär (?): Yolbas Qāzī Qurbān Daruğa

[28] Şālih Daruğa Bāqī Niyāz Daruğa

[29] Şādīq Qorimal Mollā Tömür Niyāz

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#### TRANSLATION

In the second month of the year thirteen hundred and fifty [June 1931], [this is] the message which was conveyed in our letter from the leaders of the territory subject to the republic of we, the Chantou peoples, to the leaders of the lands belonging to the Mongolian Republic:<sup>28</sup>

For several hundred years we, the Chantou peoples, have carried out impositions<sup>29</sup> under the hand of the Chinese, labouring in the place of dogs and donkeys. Now, for the last ten or twenty years the tyranny of these Chinese has increased, and [they have taken] by all variety of means the proceeds of our lands and waters, the wealth and goods in our hands, and by placing officials everywhere and stationing troops, and forcing us to provide them with feed and firewood, food and sustenance, they have carried out countless injustices beyond limit. While we put up with this, unable to do anything, above and beyond these matters they laid their hands on our women and children. Thus we Chantou, unable to tolerate these things, said to ourselves: “We will die at the hands of these tyrants. If we are to die, it is better we die fighting. If God grants us victory, we will kill these oppressors, and ourselves become masters of our own land”. Thus, from the second month [i.e. June 1931] we destroyed the guard posts around us and killed the *cherik*.<sup>30</sup> When we went to Qumul after capturing Barköl, the

<sup>27</sup> Reading doubtful, but cf. line 1 *ällik-kinchin*.

<sup>28</sup> If it does indeed refer to an earlier letter, it is not obvious where the quotation ends and the new communication begins.

<sup>29</sup> *alvan* (i.e. *alban*) here refers both to taxes and to *corvée* duties.

<sup>30</sup> The word *cherik* here carries the narrow sense of government troops, therefore I have left it untranslated.

Dungans came out from below<sup>31</sup> and joined us,<sup>32</sup> and in heavy fighting in a place called Liaodun<sup>33</sup> we captured ammunition, machine guns and many supplies. When we were about to go to Ürümqi these Dungans took all the supplies and left. Then when the Chinese decided to send all their troops to Barköl and Qumul, we Chantou people abandoned all our belongings and took our own souls up into the Twelve Mountains, and stationed soldiers in the vicinity. The Chinese *cherik* attacked from all directions; we killed most of the *cherik* who appeared and took their supplies and chased them off. Then we Chantou people considered that we have equipment to fight in the mountains, but we don't have any equipment for fighting on the plains and in the cities. It would be good if we sent someone to Mongolian territory. Before us they were unable to bear this cruel China, and by sacrificing their lives they fought and removed themselves from China. They have experienced the injustices that we have experienced. If we were to go and get advice and ask them for assistance, they might help us and give us equipment to fight on the plains and in the cities. With this hope we have sent as representatives in our place Isma'il Akhun, Imin Qormal and Zordun Akhun. Whatever other matters there are, you can find out from them. We will accept whatever these three people do.

We also say: We Chantou people are in underground contact with territories as far as Turfan, Kashgar, and Khotan. Also, the Qarashahr Torghut<sup>34</sup> are loyal to us. We are exchanging information with them. We Chantou people have not done this for ourselves. We have sacrificed our lives for all of us who have suffered at the hands of China. From all of those who have experienced these things before us, should there be any wisdom that we are unaware of, our hope is that they will give advice and assistance. On the twenty-fifth day of the eleventh month of the fiftieth year (March 2, 1932), in confirmation of the truth of these, the above words of ours:

Leader of the territory of the republic {and military commander},  
Khoja Niyaz Haji [Seal]

<sup>31</sup> i.e. from Gansu province, to the east.

<sup>32</sup> Dungan leader Ma Zhongying reached the Qumul oasis on June 28, 1931. See FORBES 1986: 56-62.

<sup>33</sup> Liaodun 瞭墩 lies approximately one hundred kilometres to the west of Qumul, located along the main rail route to Ürümqi.

<sup>34</sup> A plausible claim, though otherwise unsubstantiated. The spiritual leader of the Torghut Mongols, Tsetsen Puntsag Gegeen, had fallen out with Jin Shuren after an attempt on his life in 1930, and refused to commit his cavalry to attack Ma Zhongying. In May 1932 he was summoned to Ürümqi and killed. See FORBES 1986: 60-61, 70-71. NYMAN 1977: 82-3 describes the Gegeen as a staunch anti-communist and his death as a loss for the conservative camp.

Co-signed:

Yolbars Qazi, Qurban Dorgha, Salih Dorgha,<sup>35</sup> Baqi Niyaz Dorgha,<sup>36</sup>  
Sadiq Qormal,<sup>37</sup> Molla Tömür Niyaz

<sup>35</sup> Two men by this name participated in the Qumul uprising, one from Shopul, the other from Nom, both locations in Yiwu 伊吾 County. The former (1887-1938) was an early leader of the uprising, and later held office in Aqsu before being arrested and killed by Sheng Shicai in 1938. According to KHUSHTAR (2003: 90), the latter Salih Dorgha (1870-1950) helped to procure supplies from Outer Mongolia, and hence is the one most likely referred to here.

<sup>36</sup> See KHUSHTAR 2003: 91-93.

<sup>37</sup> BAOERHAN (1983: 136) calls him a *baihuzhang*, i.e. *yüzbashi* (village chief), and says that the first meetings with the Mongolian emissaries were held at his home.

- ١- ملائكة نجفه بروتوكول اربعيني وروحانيه الائمه علیهم السلام
- ٢- الاريد من موكلن طلاق جمحي مهديه عصريه شاهزاده نجفه بروتوكول ائمه علیهم السلام
- ٣- نجفه بروتوكول ائمه علیهم السلام
- ٤- طلاق بروتوكول ائمه علیهم السلام
- ٥- طلاق بروتوكول ائمه علیهم السلام
- ٦- طلاق بروتوكول ائمه علیهم السلام
- ٧- طلاق بروتوكول ائمه علیهم السلام
- ٨- طلاق بروتوكول ائمه علیهم السلام
- ٩- طلاق بروتوكول ائمه علیهم السلام
- ١٠- طلاق بروتوكول ائمه علیهم السلام



21. مکانی ایشی لاریش قبول و لاریش و زین سوچیز بز جنده خلق تور فان مکانی شو خوچی بیکدیکیه کرمانیدنی خپرالشیب

22. توریزیت قرشه تور و نور لاریش تور و لاریش لاریش خبر لاریش توریزیت هنر بز جنده خلق

23. ایشون بولایش لاریش قلیه ایشیزیز خلق تور آسیه نه مکانی مکانی خبر لاریش جان همراه و جون اکشمی ایشیه جان فیدر بولوق

24. خود لاریش بز و زین بولایش لاریش ایشی خلیب تور و کریز بز نیکیه عاقیل بولیسے پاراللخت کر و نور بیلاریز نیکیه

25. لاریشی ایشیه قلیب اللکی پیلاریز بز نیکیه آن نیکیه بکو و بکو شکون اکشی بز قلیب سوز لاریش نیکیه لاریشی لیخون

26. تمحی خود ریش خان نیکیه نوچه بز نیکیه لاریشی خودی خان نیکیه

27. توریزیت کرک و نور و کرچه لار بولایشی خاصی قلیب لار و رعنی

28. خالیه لار علاج باقی نیکیه دار و رعنی

29. خاریه قوریمال ملائم و نیکیه

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David BROPHY, *The Qumul Rebels' appeal to outer Mongolia*

This article presents a piece of documentary evidence on the 1931 uprising among Turkic-speaking Muslim in Qumul (Hami), Xinjiang or Eastern Turkistan. The document is a letter found in the Comintern archives in Moscow dating to early 1932, when a meeting took place between the uprising's leaders and representatives from Outer Mongolia. The letter describes the course of the rebellion, and addresses an appeal for arms and military council to the Mongolian government. As such, it is a valuable source for this early stage of the rebellion, which eventually spread to the rest of Xinjiang Province, leading to the founding of the First Eastern Turkistan Republic in Kashgar in 1933. The article provides a transcription, translation and facsimile of the letter.

David BROPHY, *L'appel à l'aide des rebelles de Qumul auprès de la Mongolie extérieure*

Cet article présente un document concernant la rébellion survenue en 1931 parmi les musulmans turcophones de Qumul (Hami), dans le Xinjiang ou Turkestan oriental. Il s'agit d'une lettre trouvée dans les archives du Komintern à Moscou, datée du début de 1932, à un moment où eut lieu une rencontre entre les chefs du soulèvement et des représentants de la Mongolie extérieure. Cette lettre décrit le cours de la rébellion et demande au gouvernement mongol des armes et du conseil militaire. Il s'agit donc d'une source de valeur sur cette rébellion qui finit par se répandre sur le reste de la province du Xinjiang et amena à la fondation à Kachgar en 1931 de la première République du Turkestan oriental. L'article fournit la transcription, la traduction et le fac-similé de la lettre.