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amba si yang gurun i niyalma

amba si yang ming gurun i yung lo i forgon de kurisori hurumos i jergi ududu juwan gurun albabun jafame hengkilenjimbihe, amala dasame jiderengge labdu akv, wan lii i fonde si yang ba i niyalma lii ma deo mederi be doome dulimbai gurun de jifi ini beyebe ldaliya gurun i niyalma sehe, musei

gurun elhe taiifin i ningguci aniya albabun jafame hengkilenjihe, hvwaliasun tob i ilaqi aniya, ldaliya gurun i taqihyara wembure wang albabun jafanjiha sunjaqi aniya bordo g'arya gurun albabun jafanjiha. abkai wehiyehe juwan jakvqi aniya geli jihe. tubai niyalma tiyan ju be wesihulembi. hvdaxame bahaname ofi. bayan elgiyen ningge labdu yali sukv der seme xanyan. oforo gokdohon. yasa xungkutu bime niohon. funiyehe salu be sulaburakv. enqu sirakv funiyehe isafi. uju de dasimbi. sahalijan jafu be ilan hoxo bukdam arafi mahala obumbi. foholon etuku. sukv sabu etumbi. fakovri fomoqi be hvsihan hvsitan i adali kiyab seme obumbi. hehesi oqi. funiyehe be halgifi xoxon arambi. ulhun de aisin niqube erimbu wehe tuhebumbi. dergi de etuku etumbi. fejergi de hvsitan hvwaitambi. junggin i fungku be fisa de nerengge be gin man sembi. qeni taqin. hehe be ujelembi. haha be weihukelembi. ishunde buyeqi uthai holbombi. hiyang xan hiyan i oo men i bade taka tehengge be. gemu aiman i data de kadalambi. aniyadari usin i turigen be afabumbi

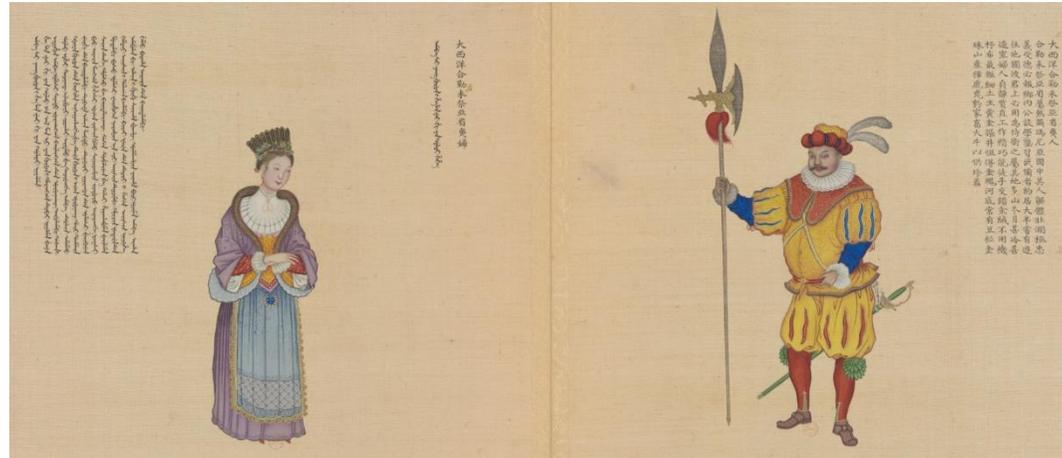
The People of the Great Western Ocean

From the Great Western Ocean, during the Yongle period of the Ming Dynasty people from Kurisori, Hurumos and ten other countries came to court and took tribute, many did not come back later. During the Wanli period, a man from the Western Ocean, Lii Ma Deo [Mateo Ricci], crossed the sea coming to the Middle Kingdom. Saying he was a man from Idaliya himself.

In the 6th year of our Kangxi reign, tribute was brought and came to court. In the 3rd year of the Yongzheng reign, the Italian king of teaching and education sent tribute. In the 5th year Bordo G'arya [Portugal] sent tribute. In the 18th year of the Qianlong reign they came again. The people of that place revere the Catholic God¹. Because they understand how to trade, those who are rich and prosperous are many. Their meat and skin are snow white. The noses are prominent, the eyes are sunken and light green. They do not let their hair and beard grow, they assemble other false hair to cover their heads. They fold black felt into triangles and make hats from them, while wearing short clothes and leather shoes. They make pants and stocks as tight as skirts and leg bindings. As for the women, they tie their hair into a bun and hang gold, pearls and gems around their necks. At the top they wear dresses, below they tie skirts. The brocade cloth that they throw over the shoulders and back

¹ Heavenly lord, to be precise

is called gin-man. According to their custom, the women are treated respectfully, the men are treated lightly. If they love each other, then they marry immediately. The provisional residences of Oomen [Macao] of Hiyang San Hiyang [Xiangshan county] manages the leaders of all groups and pays rent of its fields annually



amba si yang gurun i he le we gi ya golo

he le we gi ya gurun 're el ma ni ya gurun i harangga, tubai niyalma beye etahun amba umesi tondo jurgangga bailingga de urunakv karulambi. gaxan i dolo uhei taqikv ilibufi, qoohai erdemu be taqirengge amba dulin ememu gvwa gurun de hergime isinahangge be, tere gurun-i ejen urunakv hanqi dahalara jergi de baitalambi. tubade alin labdu. tuweri forgon de umesi beikuwen boo arara mangga. hehesi ujen fisin gulu sijirhvn, jodoro ararange faksi sain, tehe homso be baitalarakv, sese subelien be galai hiyahabume weileme mutembi, boso umesi weihuken narhvn na qi aisin tuqimbi hvqin fetere de kemuni aisin i dalgan bahambi, birai fere de turi i gese aisin niquhe ambula bi, alin-i gurgu sirha buhv gvmlahvn yarha booi ujime amba ihan gemu booha arara de baitalambi

The people of He Le We Gi Ya province of the Great Western Ocean.

The land of He Le We Gi Ya is subjected to the land of Germany. The people there have strong an big bodies and are loyal and mercifull to a high degree, which is definitely repaid. Schools of the community have been erected inside the villages. More than half learn military skills, some go so far as to wander countries. They are definitely employed near those who follow the masters of these countries. There are many mountains there. In winter it is very cold. They are experts in housebuilding. The women are worthy of respect, lean, innocent and honest. In weaving and other work they very skilled. While sitting, but without employing a shuttle, they are able to construct and knit an arms length of gold threads and silk fiber. The cloth is very light and fine. Gold comes from the earth. Often when a well is dug lumps of gold are found. At the bottom of rivers there are many bean-sized gold beads. Among the animals of the mountains are roe deer, deer, hare and leopard. For livestock of the house all have big cows used to make side dishes.

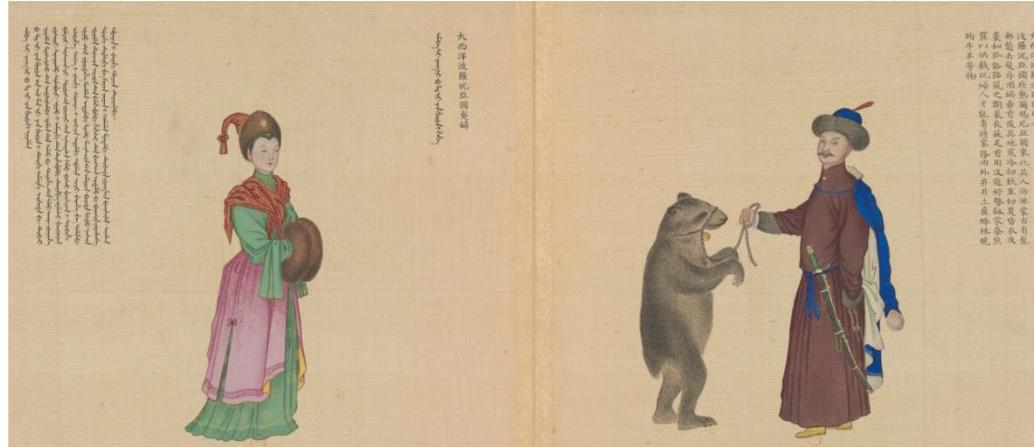


amba si yang-ni ung giya lii ya gurun-i niyalma

ung giya lii ya gurun, bo lo ni ya gurun i julergi ergide bi, tubai niyalma monggoso de adalixambi etuku adu umesi foholon, fakvri fomoqi kiyab seme eturengge, hvsitun hvsihan adali, umesi sure ulhisu. doro yoso de amuran ajigan qi morin feksire be taqimbi, meifen foholon. sujure mangga. daruhai mudangga loho ashambi, golmin iqi duin juxuru bi, kemuni morin i deleri maksimbi. hehesi bithe hergen be ulhimbi, ufire xeolere mangga. duka tuqiqi urunakv qeqe suberi i dere be dasimbi tubade tuqire jaka umesi elgiyen. ihan honin heo seme gvwa aiman i baitalara de aqabuqi ombi, aisin menggun teixun sele i jergi jaka baitalaha seme wajirakv

The people of Hungary of the Great Western Ocean.

Hungaria is located on the southside of Poland. The people there are like the Mongols. Clothes and garments are very short. Pants and socks are worn tight, like skirts and leg-bindings. They are very smart and keen and fond of the doctrine and the rules. From when they are small, they learn to ride horses short-necked and fast-running. Regularly they carry a curved sword of 4 feet on the belt. Often they dance on top of the horses. The women understand writing and letters and are experts at sewing and embroidery. When leave the gate, they must cover the face with damask silk gauze. The place is very abundant in many things. Cattle and sheep are enough to get by on and can be used to connect other tribes. Gold and silver, bronze and iron etcetera are employed without ending.



amba si yang-ni bo lo ni ya gurun i niyalma

bo jo ni ya gurun. ‘re el ma ni ya gurun-i dergi amargi ergide bi, tubai niyalma monggoso de adalixambi. femen de salu bi. senqehe de salu akv. funiyeha fusifi sonqoho sulabufi, uju i amargi de tuhebumbi, tere ba umesi beikuwen. bolori dosika qi, suqungga juwari de isitala. gemu boso burgiyen i dobihi elbihe seke i jergi sukv i jibqa etumbi. golmin iqi bethe de dalimbi. uju de furdehe mahala etumbi, loho maksire de amuran, boode lefu nasin ujime tuwara efire de belhebumbi, hehesi de bengsen erdemu bi, boigon jafahangge dorgi tulergi be giyan fiyan i gamame mutembi, tubade fung lin boisile, ihan honin-i jergi haqin tuqimbi:

The people of Poland of the great Western Ocean

Poland is located to the northeast of Germany. The people there are similar to the Mongols. They have a beard on their lips, and no beard on the chin. They shave the hair and leave a braid, hanging freely from the back of the head. The country is very cold. From the beginning of autumn to the summer. All wear coats made of furs from the fox, raccoon-dog and sable, and the like, with cloth on the outside. They are so long, they hide the feet. On the head they wear fur hats. They are fond of sword dances. At home, they attempt to prepare large brown bears as livestock to act in plays. The women are skilled and talented. They are able to grasp the household and regulate it inside and out by law and appearance. There honey trees, amber, cows, sheep and the like come forth.

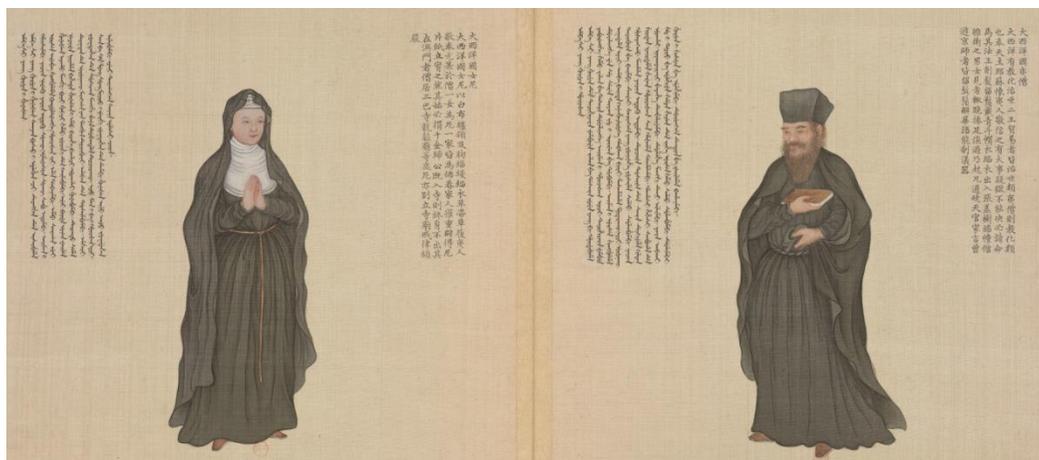


amba si yang gurun-i hei gui nu

aiman i ursei takvrara hei gui nu serengge uthai tang gurun i forgon i kun lun nu sehengge inu, ming gurun i suduri bithede, inu ho lan gurun i takvrxarangge be u gui sembi, seme ejeme arahabi, mederi tulergi geren tun de banjimbi, tuktan isinjifi. urehe jaka be ulebuhede, ududu inenggi sosombi erebe guweqihe i amtan halambi sembi, ede embiqi nimehei buqerengge bi. buqerakv oqi, uthai goidame ujqiqi ombi, beye gubci sugin i adali, sahadvn, damu femen fulgiyan, weihe xanyan fulgiyan subeliyen mahala etumbi, haqinggai boqoi muwa subeliyen i jodoho foholon gahari etumbi, daruhai moo i mukxan jafambi, hehesi i monggon i fejile boqonggo boso tuhebumbi, tunggen elereme fisa niohuxulembi. foholon hvsihan hvwaitame fakvri eturakv. gala bethe de semken etumbi, haha hehe gemu sahaliyan uxe be falime sabu arafi etume sujure yabure de ja obumbi, aiman i urse xaxame teqefi, hei nu be buda ibebumbi, jefi funqehengge be emu huju i gese tetun de doolame sindafi, hei nu i haha hehe gala i xobkoxome jembi, tehe boo oqi dabkvri taktu bisirengge labdu, hei nu be fejergi de tebumbi, ejen aika ubiyaqi, terebe beye dubentele horifi, holbome aqaburakv, ere qohome juse fusemburakv okini seme tuwaburengge

The Hei gui nu of the great Western Ocean.

The used by the groups as servants are called Hei gui nu, once in the Tang dynasty they were called Kun Lun Nu, in the history of the Ming it is written and remembered that the servants of the Dutch are also called U Gui. They live on numerous islands outside the sea. When they first arrived, they were fed cooked food, several had diarrhea, they said they hoped to change stomach, they were in pain and died. As for those who did not die, they took a long time to be proper. The whole body is like lacquer, blackish, only the lips are red and the teeth are white. They wear red silk floss hats and colorful blouses woven from coarse silk fiber. Continually they have a wooden club in their hands. The women hang down a colorful cloth below the neck. They bare the breast and leave the back uncovered. They wear short skirts but no pants. On their hands and feet they wear bracelets. Men and women are all black. They tie ribbons and make shoes that they wear. These make walking and fast running easy. When the people are mixed up, the Hei-nu present the food. What remains after the meal is poured into a through-like vessel, and the Hei Nu, men and women, eat from it with their hands, acting basely. As for the houses they live in, many have several layers. The Hei Nu is put downstairs. If their master detests anything, he locks them up all their lives, does not let them marry, and especially makes the not reproduce to show he can make what he wants so.



amba si yang gurun i huwexen

amba si yang gurun i huwexen, xanyan boso i ulhun qi tunggen de isibume hvsimbi, yaqin nereku, yaqin etuku, sukv umiyusun, sukv sabu etumbi, aiman i urse erebe gingguleme kundulerenge hvwaxan qi ele dabanambi, emu sargan jui huwexen oho manggi, booi gubqi gemu fuqih i de karmabumbi, erei boode ujen weile neqire niyalma bihede, huwexen i emu bithe bahaqi, uthai guwebumbi, tuttu seme tuktan de urunakv minggan yan menggun tuqibufi alban de dosimbumbi, emgeri juktehen de dosika manggi, beye dubentele tuqirakv, oo men i ba i huwaxan oqi, san ba sy', lung sung miyoo i jergi juktehen de tembi, huwexen inu enqu juktehen ilibumbi, qeni targangga sajin umesi qira

The nuns of the Great Western Ocean.

The nuns of the Great Western Ocean are wrapped in white linen from neck to chest. They wear a black cape, black dresses, a leather girdle and leather shoes. The people of the groups respect them more than they respect the monks. When a girl becomes a nun, everyone in the family is protected by Buddha. If one person of the family committed a serious offense and he can get a letter from the nun, then he will be pardoned. However, at the beginning he must take out 1000 ounces of silver, expend them and pay as taxes. Later when he enters a shrine, he can never exit. As for the monks of Oo Men, San Ba Sy', Lung Sung and other shrines exist, and the Nuns also erect their shrines, with their very strict religious oath.

amba si yang gurun i huwaxan

amba si yang gurun de, taqihyara wembure, jalan be dasara juwe wang bi, hvdaxame yaburengge, gemu jalan be dasara duwalingge, aiman i hvwaxan oqi, taqihyara webure duwalingge, ye su sere tiyan ju i vren be dobombi, aiman i urse gingguleme akdame ofi, amba baita kenehunjequke habxan bifi, lashalame muterakv oqi, urunakv taqibure be baimbi, terei xajingga wang funiyehe fusime salu sulabumbi, yaqin hoxunggo mahala yaqin etuku etumbi, tuqire dosire de sara tukiye kiltan girdan faidame, geren hvwaxan sa haxame dahalambi, hahasi hehesi sabuha de, uthai niyakrafi bethe tebeliyembi, dulehe manggi teni ilimbi, yaya abkai su i doru be ulhire, gemun heqen de jihe urse, gemu salu sulabumbi, dulimbai gurun-i gisun be ulhimbi, durungga tetun be weileme bahanambi:

The monks from the countries of the Great Western Ocean.

In the Great Western Ocean, there are two kings, one who teaches and civilizes, and one who rules the world orderly. The traders serve a post, and belong to the person ruling the world. As for the monks of these peoples, they belong teacher and civilizer. They offer at an image of the God named Ye Su. The people of this group are respected and honored. When someone is suspicious in an important matter and accusation, and cannot come to a decision, then certainly seek a teacher. Their religious king shaves his hair and lets the beard grow. He wears a black square cap and black clothes. When he comes and goes, banners and strips of cloth are displayed. Many monks surround and follow him. When the men and women see him, they kneel and embrace his feet. When he has passed, they rise. Everyone knows the laws of astronomy. Those who come to the residence make everyone grow their beards. They understand the Chinese language and can construct astronomical instruments.



ajige si yang gurun-i niyalma

ajige si yang, dulimbai gurun qi sandalabuhangge tumen ba bi, da si yang gurun-i harangga ofi, aiman i da be tuqibufi tuwakiyabumbi, etuku mahala arbun durun, da si yang gurun de majige adalixambi. kemuni nereku nereme, qohai agvra be somime ashambi, aiman i hehesi oqi, yaqin xufa be ujude dasimbi, golmin etuku etume, emu defe junggin be julergi hvwaitambi, hethe ulhi, sukv sabu, xeolehe durugan be jafame ufire tabure be taqire de amuran

People of the Little Western Ocean

Ten thousand li lie between the Little Western Ocean and China. It belongs to the country of the Great Western Ocean. They removed their leader to protect him. Clothes and hats, look and figure are somewhat similar to those of the Great Western Ocean. They frequently put on rain capes have military tools hidden on their belt. As for the women of the group, they cover their head with black veils. They wear long clothes. Tie one hem of brocade to their front. They have sleeves with cuffs and leather shoes. They are fond of learning and engaging in sewing and collecting patterns.



ing gi lii gurun i niyalma

ing gi lii gurun serengge, inu ho lan gurun-i harangga, tubai niyalma i eture miyamirengge gemu adalixambi, gurun mujakv bayan, hahasi nunggasun eturengge labdu, nure omire de amuran, sargan jui tusure onggolo, dara hvwaitame narhvn bokxokon okini sembi, funiyehe be meiren de tuhebumbi, foholon etuku etume jursuleme hvsihan hvwaitambi, tuqifi yabure de amba etuku gidame etumbi, aisin i foloho hoseri de oforo dambagu tebufi ashambi

The people of the country of England.

The land called England, is also subjected to the country of Holland. The clothing and ornaments of the local people are all similar. The country is extremely rich, the men are dressed in many fine wools. They are fond of drink wine. Before the girls are married, it is said, they tie up the waist to become fine and elegant. They let their hair fall over their shoulders. They wear short clothes and tie double skirts. When they go out, they put on excessive long clothes. They put snuff in gold-engraved boxes hanging from the belt.



fa lan si gurun-i niyalma

fa lan si geli fo lang si sembi, uthai ming gurun i fon i fo lang gi inu, julgeqi dulimbai gurun de hafunjihakv jeng de i fonde, elqin takvrafi albabun jafame fungnehen baiha biqibe yabubuhakv, amala qisui hiyang san hiyan i oo men i bade dosikabi, tubai niyalma oshon etenggi, qoohai agvra daqun ududu mudan lioi sung, man la giya be efulefi, hvng mao gurun i emgi mei lo gioi i babe dendeme gaifi, fugiyan guwangdung ba i mederi aisi be yooni ejelehe, ese daqi fuqihi i taqihyan be wesihulembihe, amala tiyan ju i taqihyan be wesihulere jakade, tuttu oo men i hvda maiman be amba si yang gurun de ejelebuhebi, lioi sung ni bade tehe tubai dalaha niyalma, jakan hvng mao gurun i emgi afame da ojoro be temxehe turgunde, fa lan si gurun inu, majige ebereke, tere ba i niyalma ujude xanyan bosoi halgifi, sahaliyan jafu mahala gidame etumbi inu mahala gaire be ginggun obumbi eture miyamirengge amba ajige si yang gurun, lioi sung gurun i niyalma de adalikan, hehesi i etuku miyamigan, inu gemu ho lan jergi gurun de adalixambi

The people of the country of Fa Lan Si.

Fa lan si is also called Fo Lang Si, at once also the Fo Lang Gi of the Ming period. Since ancient times it not com throught to the Middle Kingdom. During the Zhengde period, it sent envoys. When they asked for a patent of nobility and collected tribute, they were not approved. Later they selfishly entered Oo Men [Macao] in Hiyang San Hiyan. The people there are ruthless and strong. Their military tools are sharp: they have destroyed Lioi Sung [Luzon] and Man La Giya [Malakka] several times. Together with the land of the Hvng mao [redheads] they have taken and divided Mei Lo Gioi [Moluccas]. They are master of all the profit of the sea of Fujian and Guandong. From the beginning they revered the Buddhist religion, when later they revered the religion of the Catholic God. Like that the great Western Ocean was master of Oo men's trade. Their leaders resided in Lioi Sung. Recently, they battled with the Hvng Moo and competed for leadership. Since Fa Lan Si too has somewhat diminished. The people there wrap their heads in white cloth and wear a black felt cap. Taking off the hat is also considered a courtesy. Clothes and ornaments are alike to those of the inhabitants of the Small and Great Western Oceans and Lioi Sung. Women's clothing and jewelry are also similar to that of all the Dutch countries.



xui gurun i niyalma

xui gurun serengge, inu ho lan gurun i harangga, guwangdung ni bade hv daxambi, mahala gaire be ginggun oburenge, inu ho lan gurun i adali, foholon etuku sukv i sabu etumbi, kemuni musiren xusiha jafafi beyebe karmambi, hehesi oqi, ulhun hoxonggo tunggen elerembi, etuku oilo hvsihan hvwaitambi, tulergi etukui ulhi be hetume dorgi etukui ulhi tuhebumbi, sukv i sabu arafi tahan i adali fatan de, hoxonggo moo hadambi, aisin i foloho hoseri de oforo dambagu tebufi ton akv goqimbi

The people of the country of Sweden.

The country called Sweden, is also subordinate to the country Holland. It is trading in Guangdong. Removing the hat is considered courtesy. It was similar to Holland, people wore short clothes and leather shoes. Often they held rattan and a whip in hand to protect oneself. As for the women, they bare the chest through a square neck collar. In the open they tie skirts. They spend a period of time on the sleeves of the outer clothes and let hang the sleeves of the inner clothes. They make leather shoes and sole them like a clog. Frequently drawing from a gold engraved square wooden nailed box, filled with snuff.



ho lan gurun-i niyalma

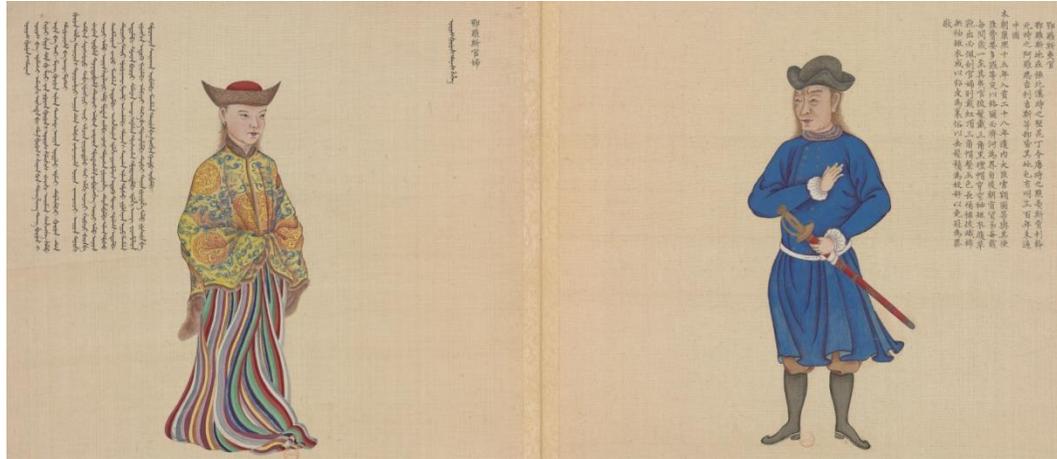
ho lan gurun, geli hvng moo fan sembi, fo lang gi sere bade hanqi, ming gurun i wan lii han i fonde, kemuni amba jahvdai tefi, hiyang san hiyan i oo men bade tatafi alban jafara hvdaxara be baiha bihe. yabubuhakv amala fugiyan de dosifi, peng hv be ejelefi, tai wan i ba be neqinjihebi, musei

gurun i ijishvn dasan i juwanqi aniya, teni guwangdung deri alban jafanjiha, elhe taifin i suqungga forgon de, amba qooha de aisilame tai wan i babe dailafi gungge ilibuha. tereqi alban jafame hvdaxame yabume lakqahakv alban jafara jugvn be halafi. fugiyan deri yabubuhabi, tubai niyalma sahaliyan jafu i mahala arambi, niyalma be aqaha manggi, mahala gaifi hafirara be ginggun obumbi, xeolehe alga bulga etuku etumbi, daruhai xufaha jafame loho ashambi, tubai hehesi yaqin fungku i xoxon be dasimbi, ulhun de niqhe erimbu wehe sindambi, meiren de wadan nerembi, etuku kamnirakv tunggen sabubumbi, golmin hvsihan hvwaitambi, fulgiyan sukv be sabu arambi, tubade g'a la ba sere babi, julergi namu i hvda isara ba inu geli erei gebu be faksalame sui sembi, ing gi lii sembi

The people of the country of Holland.

The country of Holland, is also called Hvng moo fan. It is close to Fo lang gi. When Wan lii of the Ming Dynasty ruled, they often resided on big ships. After they made camp in Oo Men [Macao] in Hiyang Shan Hiyan, they remained looking for tribute and trade. After this was no approved, they entered Fujian, subjected Peng-hu and came to attack Taiwan.

In the tenth year of our country's Shunzhi emperor, they paid tribute to Guandong province for the first time. At the beginning of the Kangxi reign, a big army was reinforced to add Taiwan to our meritorious possessions. Since then officials collected tribute and drove trade without interruption. It changed the way to collect tribute, by dispatching it by way of Fujian. The people of that place made black felt caps. After meeting a person, taking off the hat and holding it under the arm was considered courtesy. They wore wears embroidered colorful clothes and often took a whip in hand and carried a sword on the belt. The women of that pace cover their hair with a black bun. They wore pearls and gemstones on cloth bands around their necks and threw a cloth wrapper over the shoulders. The clothes do not close and let see the bosom. They wear long skirts and make shoes out of red leather. In that place is Java, normally a gathering place of goods in the Southern Ocean is also. If you analyze the name, it is also called Sweden and England.



oros gurun i hafan,

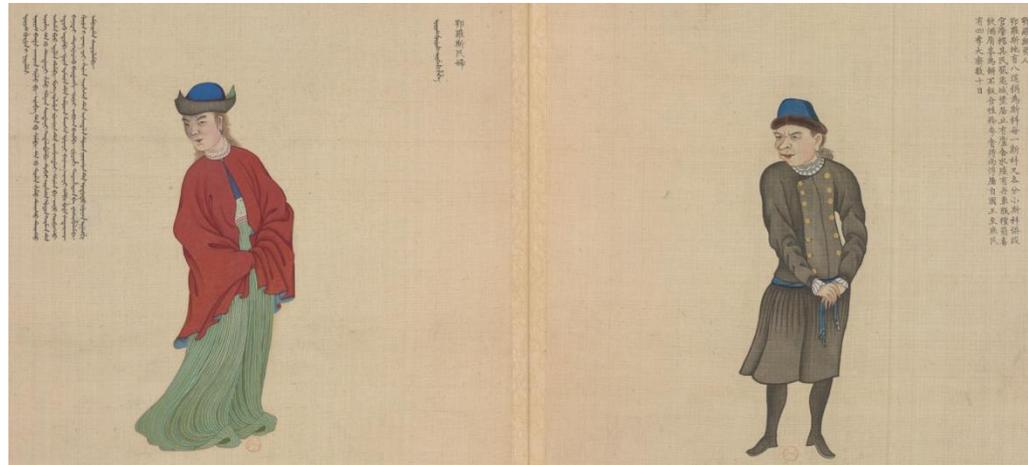
oros ba, umesi amargi ergide bi, han gurun i giyan kun, ding ling, tang gurun i giyei giya sy', gu lii wa, yuwan gurun i oros giligis jergi aiman sehengge, gemu ere ba kai, ming gurun ilan tanggy aniya otolo umai dulimba gurun de hafunjiha ba akv. musei

gurun elhe taifin i tofohoqi aniya de alban jafanjiha, orin jakvqi aniya dorgi amban songgotu sehe unggifi, inu elqin fiyoodolo sei emgi aqafi, gerbici bira be jeqen obume toktobuha tereqi alban jafara hvdaxame yaburenge, eiqi emu aniya, eiqi emu aniya giyalafi emu mudan jimbi, qeni hafasa funiyehe tuhebumbi, ilan hoxo sahaliyan jafu mahala etumbi, isheliyen ulhi, foholon etuku, sukv gvlha etumbi, tuqike dari urunakv loho ashambi, hafan i sargan ilan hoxo fulgiyan oyo mahala etumbi sunja boqoi selfen akv golmin hvsihan hvwaitambi, ulhi akv foholon junggin etuku nerembi, embiqi seke be dokomimbi, tubai taqin funiyehe salu fusire be hvqikon saikan obumbi, mahala gaire be ginggun kundu obumbi

The officials the Russian people.

Russia is located in the far north. Giyan Kun and Ding Ling of the Han period, Giyei Giya Sy' and Gu Lii Wa of the Tang period, Oros Giligis of the Yüan period this country was called. During the 300 years of the Ming Dynasty, it did not come through to the Middle Kingdom.

In the 15th year of our Kangxi reign it brought tribute. In the 25th year the imperial minister Songgotu was sent to speak and also meat with the envoy Fiyoodolo, to make sure the Gerbica river became the border. Since then it has brought tribute and come to trade. Now it came a year, now a year went between and now it came in a roundabout way. Their officials leave the hair hanging freely, wear a triangular black felt cap. Wear short clothes with narrow sleeves and leather boots. Every time they went out they surely wore a sword on the belt. The officials wives wore red capped triangular hats and tied five-colored long, un-slit skirts. They threw short sleeveless brocade clothes over the shoulders, perhaps lined with sable. There it is custom to shave the hair and beard and considered good for the wellbeing. Taking off the hat is considered honest and respectfull.



oros gurun i niyalma

oros bade, jakvn golo bi. erebe sy' k'o sembi, sy' k'o tome, gemu teisu teisu ajige sy' k'o dendeŋi, gemu hafan sindafi kadalabumbi, tubai irgese hoton karman de isame boo olen tembi, muke olhon jugvn de jahvdai, sejen bi, jafu keibisu etuku etumbi, nure omire de amuran, maise ufafi bireng arafi jembi, buda jeterakv, banitai tukiyeqeku bardanggi, urui jabxan baimbi, fuqihi taqihyan be wesihulembi, gurun i wang qi, geren irgese de aisitala, duin forgon de ududu juwan inenggi ambarame xayolambi

The people of the land of Russia,

In Russia there are 8 provinces called sy' k'o. Each sy' k'o is in turn divided into small sy' k'o. These all employ officials for administration. The people there gather in the cities and fortresses and live in houses. By water and on land there are ships or wagons. Men wear felt mats as clothes. They are eager for drinking wine. Wheat is ground into flour to make cakes. They do not eat cooked rice. By nature, one is self-important and boastful. But they look for this advantage. They hold up the Buddhist doctrine. From the king of the land to all subjects, in the four seasons, ten days of fasting are kept.



ili i jergi ba i taiji,

ili serengge, uthai julgei kioi lii i ba inu, daqi vlet i aiman bihe, terei harangga orin emu ba bi, abkai, wehiyehe i oriqi aniya, musei

gurun qooaha unggifi terebe neqhiyeme toktobuha manggi, gemu nirugan dangsede dosimbuhabi tubai niyalma damu nukteme yabure qanggi tuweri forgon de, halhvn bade gurime, juwari forgon de, serguwen bade gurime, tere de umai toktoho ba akv, alin de nimanggi labdu iktambi, aga agafi, wenehe manggi yarume gajifi usin hungkerembi, embiqi hoise be elbifi taribumbi, ira muji je bele i jergi ududu haqin i jeku bi, hengke muqu tuqimbi, toro foyoro xulhe guilehe inu bi, terei dalaha niyalma be taiji sembi fulgiyan sorson den oyo neqin delbin i jafu mahala etumbi hashv ergi xan de niquhe suihun etumbi, etuku umiyesun gemu junggin ningge, dara de huwesi sisimbi, moro tebure fungku ashabi, fulgiyan bulgar gvlha etumbi, qeni hehesi juru sonqoho isafi tuhebume, fulgiyan suri i xoxofi niquhe tuhebumbi, juwe xan de niquhe muheren etumbi junggin gequheri etuku etumbi, terei mahala gvlha yooni taiji de adali.

The Mongol princes from the ranks of the Ili,

In what is called Ili, in ancient times lived the Kioi Lii, from the beginning the Oirat tribe live there. twenty-one of their subordinate tribes lived there,

In the twentieth year of our Qianlong period soldiers were sent there to subjugate the people and settle there afterwards. All pictures and records were entered. The persons of that place were nomadic, travelling during the winter, moving to where it is hot, during the summer to where it is cool. At a certain place they didn't settle at all. On the mountain, snow piled up and rain rained, after it melted, it continually brought it over the field, watering the plants. First the Muslims (Uyghurs) were invited to farm. Small millet, barley, foxtail millet, hulled rice and several other classes of grain grew. Melons and amur grapes came forth, peaches, plums, pears, apricots also grew. The person who was their leader, they called prince, wore a high hat, with red tassels, a flat brim and made of felt, on his left ear he wore a pearl earring, all his clothes and girdles were brocade. They are accustomed to shoveling food in thiis mouths with knives, and to fill bowls with towels and hang them from the belt. Their wives had a pair of braids which they let hang freely, red silk wrapped it and a pearl brought it to an end. In their two ears they wore pearl earrings, while wearing brocade and satin garments. Their hats and boots were entirely the same as the prince's.



ili i jergi ba i jaisang,

illi i jergi ba i taijisa qeni fejergi de teisu teisu jaisang sindafi harangga aiman i urse be kadalabumbi, tuxan amba ajige bi, kadalaha ba i hanqi goro be tuwame toktobumbi, hahasi fulgiyan sorson den oyo hethe delbin furdehe mahala etumbi, hashv ergi xan de inu niquhe suihun etumbi, golmin ulhun i etuku etumbi, ememu junggin gequheri, ememu sixari qengme be jafafi weilembi, dara de huwesi sisimbi, moro tebure fungku ashambi, fulgiyan bulgar gvlha etumbi, hehesi i etuku miyamigan inu gemu taiji sai sargata de adalixambi, etuku de hon ilgabure ba akv

The Clan chieftains from the ranks of the Ili,

The princes among the ranks of the Ili one by one placed tribes of people subjected to chieftains underneath them to be administered. There were big and small offices, there they ruled near and far, in accordance with their pacification. The men wore red tassels on the high roof of their wealthily brimmed fur hats, they too wore a pearl earring in their left ear, wore long cloth bands on the border of their neck, some took brocade and satin, some took hemp and coarse Tibetan wool in hand to make it. They are accustomed to shoveling food in their mouth with knives, and to fill bowls with towels and hang them from the belt. They wore red cowhide boots. The clothing and ornaments of the wives were also all alike those of the princes' wives, their clothes do not differentiate much.



ili i jergi ba i vlet,

ili ba i vlet nukteme banjimbi, tarire weilere de kiqerakv, gemu hoise de akdafi banjimbi, hahasi suwayan oyo xanyan honqi mahala etumbi, hashv ergi xan de teixun suihun etumbi, burgiyen akv honqi etuku etumbi, boso umiyesun umiyelembi, suwayan sahaliyan boqoi sukv i gvlha etumbi, hehesi sonqoho isafi jurseleme tuhebumbi, juve xan de yooni teixun muheren etumbi, erei mahala etuku bulgar gvlha oqi inu hahasi de adali

The Oirat of the ranks of the Ili

The Oirat of the Ili live a nomadic existence, they don't strive to create and cultivate, they all live depending on the Uyghurs/muslims. The men wear yellow crowned white hats mad of sheepskin, in their left ear they wear a big bronze earring, On the surface they don't wear white clothes, they tie their cloth with a girdle and wear boots made of yellow and black colored hide. The wives let their hair flow freely, coming together in a braid after doubling, in both two ears they wear bronze earrings, as for their hats, clothes and cowhide boots, they are all the same as the men.



ili i talki qagan usu i jergi ba i hoise,

ili de hvdaxara hoise, mukvn hala adali akv, ili i talki qagan usu i jergi bade tefi geren vlet i baru hvdaxambi, geli aksu kuqe yarking hasigar hvteng ni jergi sunja haqin i hoise bi, teisu teisu hoton karman de tefi, usin ulha de akdafi banjimbi, abkai wehiyehe oriqi aniya, ili be neqihiyeme toktobuha manggi, hoise adis bek usub se, unenggi gvnin in wen de dahafi, halhvn be jailara gurung de hargaxame jihede,

kesi isibume xangnafi amasi unggihe, hahasi fulgiyan oyo i sekei mahala etumbi, sese i tabuha junggin etuku etumbi, junggin umiyusun umiyelembi, ilha kiyalmaha sukv gvlha etumbi, hoise hehesi juwe sonqoho isafi tuhebume, fulgiyan suje i xoxofi niquhe tuhebume miyamimbi, etuku mahala oqi, hahasi de adali, fanse junggin jodome bahanambi, hoiz gin sehengge uthai ere emu junggin de juwan funqere morin eiqi ududu juwan honin de hvlaxaqi ombi

The Uyghurs of the ranks of the Talki Qagan Usu of the Ili,

The merchantmen Uyghurs of the Ili, are not like a family or clan. Those who reside in the ranks of Talki Qagan Usu of the Ili, all trade with the Oirat. Among the ranks of Aksu, Kuqe, Yarking, Hasigar and Hvteng still live five classes of Uyghurs, one by one they reside in walled cities and fortresses, they live depending on fields and livestock. In the twentieth year of the Qianlong period, the Ili was subjugated and pacified after the Uyghur Adis Bek Usub, honest of intent to reform surrendered. When it is hot, they avoid the palace, where he went to court. Grace was sent to reward those they sent North.

The men wear red-topped sable hats, wear brocade clothes patched with gold thread, a brocade girdle to gird oneself, hide boots patterned and inlaid with pearls. The wives of the Uyghurs let their hair flow freely after coming together in two braids, brought together in red silk, adorned with a pearl brought to completion. As for their hats and clothes, they are the same as the mens'. The traders are able to weave brocade, then it is called the Uyghur scale, this one brocade is exchanged for more than ten horses or many tens of sheep.



hasak i data,

hasak serengge, jun gar ba i wargi amargi de bi, uthai han gurun de wan gurun inu, dergi wargi sere juwe aiman bi, julgeqi dulimbai gurun de hafunjiha ba akv bihe, abkai wehiyehe i orin juweqi aniya, dergi hasak abulai abulbambit, wargi hasak abilis se neneme amala geren be gaifi unenggi gvnin i dahafi, meni meni jui jalahi jui be takvrafi gemun heqen de hargaxabume unggihe bime, geli morin jafahabi, tereqi uthai nirugan dangse de dosimbuha, tubai niyalma nukteme banjimbi, inu tarire usere be sambu, dalaha urse fulgiyan xanyan boqoi hoxonggo den oyo i furdehe delbin mahala etumbi, golmin ulhi junggin etuku etumbi xentu umiyesun umiyelembi, bulgar gvlha etumbi, hehesi juwe sonqoho isafi tuhebumbi xan de niqube muheren etumbi, junggin i bituha golmin ulhi etuku etumbi, mahala sabu hahasi de adali, irgen i hahasi hehesi damu jafu mahala funiyesun etuku etumbi

The leaders of the Kazakh,

Those who are called Kazakh, live to the North-West of the Zungar, even though the chief in the land of Han, is also chief in the land of Wan. West and East say there are two families. Since ancient times they have come through the Middle Country, but have not lived there. In the twenty-second year of the Qianlong emperor, after the Eastern Kazakh Abulai Abulbambit and the Western Kazakh Abilis had taken numerous cities, they surrendered with true intentions, and individually sent a son and a nephew on a mission to the imperial capital, they were sent off to go to court in the city. After they took their horses in the hand, their documents and pictures were immediately entered. The people of that place are born to live a nomadic life, but they also plant, cultivate and milk. The one who led them had a red and white complexion, the hat he wore had a square crown and fur brim, they wore long sleeves and brocade clothes, they gird themselves with wide cloth belts, they wore hide boots. The women let their hair flow freely after coming together in two braids, in their ear they wore a pearl earring, long brocade sleeves bordered the clothes they wore. They wore the same hats and shoes as the men, the men and women of the people only wore felt hats and coarse woolen clothes.



hasak i irgen hehe

The female people of the

hasak i irgen

Kazakh peoples of the Kazakh



burut i data,

burut serengge, jun gar ba i wargi julergi ergide bi, inu hoisei duwali hashv ergi iqi ergi sere juwe aiman bi, abkai wehiyehe i orin ilaqi aniya, hashv ergi burut mamutkvli iqi ergi burut hara boto se, qeni aiman i urse be gaifi neneme amala unenggi gvnin i dahafi teisu teisu niyalma takvrafi gemun heqen de hargaxabume unggihe, tereqi uthai nirugan dangsede dosimbuha, ese usin ulha de akdafi banjimbi hahasi golmin oyo den delbin mahala etumbi, xanyan xentu duin da dabumbi, golmin ulhun i junggin etuku etumbi, dara de fulgiyan boqoi uxe umiyelembi, bethe de fulgiyan bulgar gvlha etumbi, hehesi juwe sonqoho isafi tuhebumbi, xan de niquhe muheren etumbi, bituhan bituha, golmin ulhun i junggin etuku etumbi, mahala gvlha inu hahasi de adali.

The leaders of the Burut,

Those who are called the Burut, live on the South-West side of the Zungar places, two tribes are said to live to the right side and left side of cliques of Uyghurs. In the twenty-third year of the Qianlong emperor, the left side Burut Mamutkvli, and the right side Burut Hara Boto, took off from the people of their tribe, after beforehand separately obeying with true intention, persons were appointed and sent off to have an audience at court in the capital city. After that immediately their pictures and maps were entered. These people depended on fields and livestock, the men wore high topped, long brimmed hats, four white cloth stocks are included, they wear long bands on the border of their neck of brocade cloth, where the wind blows a red colored cord girds them, on their feet they wear red cowhide shoes, the women let their hair flow freely after coming together in two braids, in their ears they wear earrings. Where the border borders, they wear long bands on the border of their neck of brocade, their hats and boots are the same as the men's.



burut i irgen hehe

The females of the Burut

burut i irgen

The people of the Burut



uxi kuqe aksu i jergi hoton i hoise data,

uxi kuqe aksu i jergi hoton i hoise serengge, wargi jeqen i hoise i aiman inu, geli hotiyan i jergi sunja hoton bi, uthai julgei ioi tiyan gurun inu, tubai hoisei dalaha niyalma be hojom sembi, hoton tome bek sindafi kadalabumbi, abkai wehiyehe i orin ilaqi aniya, uxi hoton i hojis bek ini jui mozapar be unggifi gemun heqen de hargaxanjiha manggi, uju de junggin fungku hvsimbi, oyo de ilhai abdaha i gese aisin justan sisimbi, yabqi kiling kiyalang sembi, junggin etuku junggin umiyesun ilhangga bulgar gvlha etumbi, ere hoise ba i wesihun ursei etuku miyamigan, hehesi juwe sonqoho isafi tuhebumbi, xan de niquhe muheren etumbi, junggin bituhan etuku ilhangga bulgar gvlha etumbi, hoise irgen, hahasi hehesi oqi, ajige xanyan mahala funiyesun etuku etumbi, amba muru turfand de adalixambi, tubade hoton guwali gaxan falga boo vlen bi, sunja haqin i jeku hengke tubihe tuqimbi, hahasi tarire weilere de qiqembi, hehesi jodome forome bahanambi, ulha ujima temen morin ihan honin gemu bi.

The leaders of the Uyghurs of the walled cities and ranks of Uxi, Kuqe and Aksu,

Those who are called the Uyghurs of the walled cities and ranks of Uxi, Kuqe and Aksu, and even tribes of the Uyghurs of the western border, also live in the ranks of the five walled cities of Hotiyan. Since antiquity it had been the country of godly *ioi*². In this place the persons who were the leader of the Uyghurs were called *Hojom*, each city placed a *bek* to be administered.

In the twenty third year of the Qianlong emperor, Hojis Bek of the city Uxi and his son Modzapar were dispatched to the Imperial capital city simply to go to court. Their heads³ were wrapped with a brocade towel, in the crown of their hat a leaf of flowers was inserted like a golden stripe, which rung *Yabqi kiling*. Brocade clothes, brocade girdles and flowery hide boots they wore, the jewelry and clothes of honorable people of the land of these Uyghurs. the women let their hair flow freely after it came together in two braids, in their ears they wore earrings, their clothes were bordered with brocade and their boots patterned, the great shapes resembles Turfan. In that city on the outskirts were a house and family of Oirat, where five kinds of grain melon and fruit sprung forth. The men strove to construct and cultivate, the women were able to spin and weave, they even lived with domestic animals, livestock, camels, horses cows and sheep.

² A musical instrument shaped like a lying tiger

³ Uju= beginnings



uxi kuqe aksu i jergi ba i hoise hehe

The female Uyghurs of the land and ranks of Uxi Kuqe and Aksu

uxi kuqe aksu i jergi ba i hoise

The Uyghurs of the land and ranks of Uxi Kuqe and Aksu.



badakxan i hoise i data,

badakxan, hasigar i wargi ergi juwe minggan funqere ba i dubede bi, ere wargi jeqen i hoise aiman i dorgi ambakan ningge abkai wehiyehe i orin duiqi aniya bolori, amba qooha fudaraka hoise amba ajige hojom be fargame jafara de qeni bade isinafi, ere aiman i da sultanxa uhei hvsun i tosome afame amba ajige hojom be jafafi wafi, qooha kvwaran de uju alibufi, unenggi gvnin i dahanjiha, gemun heqen de elqin takvrafi hargaxame, indahvn morin miyooqan qoohai agvra i jergi jaka jafahabi, tereqi tubai hanqi xurdeme ba i polor jergi hoton i hoise inu gemu algin be donjifi wen de foroko, hahasi hehesi i eture jeterengge amba muru hasigar i jergi hoton i hoise i taqin i adali, qeni ba i gisun be parsi gisun sembi

The leaders of the Uyghurs/muslims of Badakhshan

Badakhshan is finally more than two thousand li from the Western side of Hasigar. He who was rather big inside the Uyghur families of this Western border took their place in the autumn of the twenty-fourth year of the Qianlong emperor, with a big army of rebellious Uyghurs and large and small *hojom* to pursue seizing land. The *sultanxa* of this tribe of united strength prepared to fight big and small *hojom*, to seize and slay. After first offering at the corral, they surrendered with honest intention, and sent an emissary on a mission to go to court in the imperial capital. Dogs, horses, muskets, tools and things of the army et cetera were seized. After that near their place, this went around the ranks of Polor and all the Uyghurs of the cities listened to the fame and the reform of Foroko. The men and women of the ranks of Hasigar generally wear, eat and have the same learning as the Uyghurs from the cities. In their place, they speak the language of the Persians.



badakxan i hoise hehe

The female Uyghurs/muslims of Badakhshan

badakxan i hoise

The Uyghurs/muslims of Badakhshan



anjiyan i hoisei data,

anjiyan hoton, hasigar i wargi amargi minggan funqere ba i dubede bi, burut de ujan aqaha, geren aiman i hoise, tubade hvdaxame generengge labdu, abkai wehiyehe i orin duiqi aniya bolori, amba qooha hasigar be neqihiyeme toktobuha manggi, tereqi tubai dalaha niyalma erdeni bek uthai wen de dahaha tubai, urse hvdaxara tarire de akdafi banjimbi, gisun mudan eture jeterengge inu hasigar i jergi hoton i hoisei i adali

The leaders of the Uyghurs of Anjiyan,

The city of Anjiyan is more than a thousand li to the Northwest of Hasigar. The Burut came together at the end of the field, Muslims of every family, many left their place to trade. In the autumn of the twenty-fourth year of the Qianlong emperor, a big army subjugated Hasigar after a revolt was put down. After that Erdeni Bek was the leader of that place, and followed the reform. The people lived and were trusted to plow and trade. Their manner of speaking, melody, clothing and even eating is same as in Hasigar and the ranks of the other Uyghur cities.



anjiyan i hoise hehe

The female Uyghurs of Anjiyan

anjiyan i hoise

The Uyghurs of Anjiyan



an si tinggin i kadalara hami i hoise,

hami i hoise serengge, uthai tang gurun i forgon i hvi he i enen, ming gurun i fonde hami karmangga ilibuha bihe, amala jun gar de dahaha, musei

gurun fukjin doru toktobuha manggi, hoise i dalaha niyalma albabun jafame jergi sirahai jihe elhe taifin i forgon de wargi jugvn de qooha baitalaha qi seremxeme tuwakiyara amban tebuhe turgunde umesi oyonggo arbungga ba ohobi tubak niyalma fulgiyan oyo jaqin delbin mahala golmin ulhun teksin ulhi i etuku etumbi, hehesi funiyehe be lekdereme tuhebufi, ajige guwapi mahala haqinggai boqoi funiyesun bosoi etuku etumbi, an taqin omire jeterengge gemu dorgi ba i hoise i adali, aniyadari hami hengke i jergi jaka jafambi guwa jeo i sunja karman i bade, bisire hoise oqi hwaliyasun tob i forgon de dahanjifi iqihiyame tebunehengge, etuku miyamigan hami hoise i adali

The Uyghur people of Hami leading An si tinggin,

Those who are called the Uyghurs of Hami, descendents of the Hvi of the time of the Tang dynasty, lived in Hami during the Ming dynasty and were no longer protected, later they followed the Jun gar.

Later, in the beginning of our dynasty they were pacified by the dao. The person who led the Uyghurs continued to collect tribute among the rank and file. In the time of the Kangxi

reign, on the Western road, an army was employed to protect and watch over the installed officials because they were important to a high degree and had good form. In that place was the man Tubak, who wore a red topped hat, with another brimmed hat, had a long cloth bands on the border of their neck and equally long sleeves. The womens' hair had an unkempt appearance and hung freely. They wore small *guwapi* caps of felt and cloth with all sorts of colors. They ate and drank with usual customs, like all inner Uyghurs. Every year they offered all kinds of things and Hami melons, for the five protections of the divination⁴ department in that place. As for the Uyghurs, they lived in harmony, in times of seriousness they followed an took care of garrison duty. Their clothes and jewelry were similar to that of the Uyghurs of Hami.

⁴ the eight trigrams used for divination



su jeo i gin ta jukthe lukqin i jergi ba i hoise

lukqin piqan i juwe mukvn i hoise serengge, gemu turfán i harangga inu tang gurun i forgon i hui he i enen, musei

gurun hvwaliasun tob i duiqi aniya, bime dahanjifi, su jeo i gin ta jukthe wei lu karman i bade iqihiyame tabufi usin bufi taribeme banjire doro de tose araha, hahasi niowanggiyan oyo i furdehe mahala etume exeme nuturu i dethe sisimbi, fulgiyan niowanggiyan i jergi haqin i boqoi boso etumbi gvlha de boso uxe be jafafi hiyagajame hvwaitambi an taqin omire jeterengge dorgi ba i hoise i adali

The Uyghurs of the place where the ranks of the Lukqin worship the *gin ta of su jeo*⁵,

It is said that the Lukqin and Piqan are two clans of Uyghur people, also subjected to the Turfan. They are descendants of the Hvi from the Tang dynasty.

In our country's fourth year of harmony and peace, they came to the court to surrender. Those who worshipped *gin ta of su jeo* arranged for a place of protection, before giving fields to cultivate to pretend to become the authority of the way. The men, they wear green crowned pelt hats and insert oblique pinion feathers of the sand grouse. Red, green, cloth of all kinds of colors they wear, their boots are tied with cloth string after disorderly being taken in hand. Their habit of eating and drinking is the same as other inner Uyghurs.

⁵ Scale Lamb of the Whirlwind department?