

Preface and Acknowledgments

In the 18th century, the Manchu Qing dynasty (1616-1912) reached its peak under the reign of the sixth emperor Qianlong (1736-95). The empire's advance into Central Asia during 1755-59, which resulted in the extermination of the Zhungars and the annexation of Eastern Turkistan oases, is acknowledged as the most symbolic demonstration of the Qing's imperial might. The conquest of this region, today known as Xinjiang, created a unique situation between China and Central Asia, making it the recipient of much scholarly attention.¹

During the Xinjiang conquest, Turkic-Muslims of Eastern Turkistan (today's Uyghur) were brought to the capital of Beijing and forced to live in a government-established residence called "*Huiziying*," or the Turkic-Muslim Camp.² The Turkic-Muslims of Qing Beijing are often mentioned in narrations of a tragic Xiangfei (Fragrant Concubine) legend,³ but other attention has not been given to them. Indeed, their presence was only a small part in the enormous system of the dynasty, and they played a relatively small role in history. However, their existence in Beijing was very unique after the Mid-Qing period, and it is possible that study of their lives may result in a better understanding of the relationship between the Qing emperor and his Muslim subjects. Specifically, a study of the Turkic-Muslim Camp in Beijing may reveal changes in Muslim subjects' political and social positions from the Qing time to modern China.

This research has three main objectives:

(1) I seek to complete the text and translation of the imperially

¹ In the last ten years, considerable studies have been published, including Millward 1998, 2007; Wang 2003; Kim 2004; Newby 2005; Bellér-Hann 2008.

² The Chinese character "*Hui* 回" usually refers to Muslim people. Although *Huiziying* was also called *Huihuiying* or *Huiying*, this paper uses *Huiziying* throughout.

³ See Chap. 2, pp. 36-37.

authorized stela placed inside the mosque that was built inside the Turkic-Muslim Camp on the Qianlong emperor's order. Although the physical whereabouts of the stela are unknown, rubbed copies are stored in some institutions. The stela was inscribed with four scripts: Chinese, Manchu, Mongol, and Arabic/Turki. The inscription clearly reflects the emperor's imperial vision and attitude toward his Muslim subjects. This work will also benefit recent discussions about the need to reexamine Qing imperialism.

(2) The Turkic-Muslim Camp was established in 1760 in today's East Anfu Alley (*Dong'anfu hutong*) in the Xicheng ward, where the Xinhua Gate⁴ crosses Chang'an Street. This area was a center of Turkic-Muslim activity in Beijing, and by detailing its establishment, construction, and decline, I wish to offer the first monograph of the 250 years of history of the Turkic-Muslim Camp, and to provide a new viewpoint regarding Qing-Muslim relationships.

(3) This research also will offer information about today's East Anfu Alley, the original site of the Turkic-Muslim Camp. Although East Anfu Alley is not what it used to be, some of the camp's descendants still reside there. Regretfully, this area is a designated region of the Beijing redevelopment project and its residents will be forced to move soon. As such, a principal goal of this research will be to preserve the history of the Turkic-Muslim Camp that has been passed down through generations.

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I am grateful for Professor Zhao Lingzhi's assistance in researching the stela's rubbed copies stored in the Library of Central University for Nationalities. Professor Matsumoto Masumi and Mr. Katagiri Hiromichi also provided me with valuable information about other rubbed copies stored in the SOAS Library at the University of London and the Library of Graduate School of Letters at Kyoto University. Dr. Suzuki Kōsetsu commented on the stela's contents. I am thankful for their instructions and help.

My sincere thanks to brothers Chang Baocheng and Chang Baoguang. They are Muslim descendants of the Turkic-Muslim Camp who still reside in

⁴ The Xinhua Gate is the front gate to the Zhong'nanhai area, which is the central headquarters for the PRC government and the Communist Party of China.

East Anfu Alley. I met them purely by chance on a summer morning in 2006. I visited them three times to hear their reminiscences, and each time I received a hearty welcome from them and their families. Without my encounter with them, the idea for this research would surely never have flashed into my mind.

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