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On the *Tamgha* (Seal) of the Second Kök-Türk (T'u-Küe) Dynasty.

I

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The Mahāvvyutpatti was written at the beginning of the 9th century with the express purpose of codification and thereby unification of the Tibetan translation of Buddhist terms. The Pentaglot Dictionary of Buddhist terms, which was compiled from the Mahāvvyutpatti by order of the Emperor Ch'ien-lung (1736-1795), was reproduced in facsimile by Raghu Vira as volume 19 in the Satapitaka Series in 1961.

F.A. Schiefner's Buddhistische Triglotte (Sanskrit-Tibetan-Mongolian) is almost identical with the above Pentaglot Dictionary. As Alice Sárközi has already announced a transcription and translation of the Mongolian Mahāvvyutpatti, this paper will only show the way in which the Mahāvvyutpatti was abridged in compiling the Pentaglot Dictionary and remark on the principles followed in arriving at the Mongolian translation. An indication of the extent to which the Mahāvvyutpatti was abridged is the fact that while the Mahāvvyutpatti contains about 9,600 entries, the Pentaglot Dictionary, which is divided into two major parts, has a mere 1,061. The first part of the Pentaglot Dictionary may be described as containing strictly religious terms while the second is devoted to more secular topics. The remarks on the principles followed in arriving at the Mongolian translation will be with reference to the detailed explanations of such principles as contained in the preface to the Dag-yig mkhas-pa'i byun gnas and so ably presented by D. Seyfort Ruegg in a paper read at the XXIX International Congress of Orientalists. It is hoped that this study will facilitate future editions and translations of Mongolian Buddhist works.

K. Higuchi doubted if there was always one-to-one correspondence between a Sanskrit word and its Mongolian translation, and Heissig pointed out no uniformity of translating words existed at the beginning of the 17th century.

ESIN, Emel: On the *Tamgha* (Seal) of the Second Kōk-Türk (T'u-Küe) Dynasty.

The aim of the paper is to try to demonstrate that the *tamgha* of the second Kōk-Türk dynasty does not, as sometimes suggested, represent a mountain-goat, but a yak (in Turkish *qotuz*). The argumentation may be summarized as follows:

1) In what concerns body-structure, the *tamgha* personally designed by Yollugh Tigin, a member of the dynasty, on the funerary stele of his relative Köl Tigin, differs from the much-propagated, short-tailed mountain-goat pictogram, through the length of its tail and the tuft at the end, carefully marked by Yollugh Tigin, as it was used as standard, by the Turks.

2) From the point of view of the heraldic tradition of eastern Asia, home of the Kōk-Türk, the belligerent wild bovine (and not the timid mountain-goat) was a royal emblem, as expressed in Vedic Indian and early Chinese literature, as well as in Hsiung-nu iconography.

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- 3) Historically, the yak and its substitute, the wild bovine, figure predominantly in Turkish tradition, through the use of the yak-tail standard and in iconography (emblem of the world-conqueror Oghuz Qaghan) and literature. Indeed, some scholars see in the Chinese and Arabic names of another royal emblem, the unicorn (*Ku-tu* and *Khutu*), a derivation from the Turkish *qotuz* (yak). The hypothesis is supported, both by iconography and literature, in the Uyghur sphere, through depictions of bovine unicorns and the lore of the unicornbovine-cervine (*ud körklüg, tek müyüzlüg keyik*).
- 4) Finally and conclusively, the funerary stele of the son of the Oghuz monarch *Baz Qaghan* displays the same, apparently royal *tamgha*, as that of the Kök-Türk dynasty, accompanied by the inscription *qotuz* (Yak).

HAYASHI Toshio: What is the Historical Development in the Nomadic Empires?

Nomadic production was unstable and limited. Therefore it was necessary for nomadic empires' maintenance and strengthening to expand other economical activities: plunder, trade, agriculture, handicrafts.

Hsiung-nu very often invaded and plundered the northern frontier of Han-China. According to the Chinese historical sources, the object of their plunders were exclusively livestock and human beings. Also in the battles with Chinese army Hsiung-nu brought many Chinese captives to their territory. Besides these some of villagers of the frontier who did not endure the painful poor life ran away to the territory of Hsiung-nu. Many of them were engaged in agriculture and handicrafts in their settlements, *gorodisce*. But the existence of these settlements did not last long maybe because of its unsuitable conditions for agriculture and the collapse of the Hsiung-nu Empire. After the Hsiung-nu period agriculture did not develop so much and big walled cities were not built.

Above-mentioned situation continued till T'u-chüeh period. But this situation completely changed, when the Uyghur Khanate was found. Between the Uyghur Khanate and the previous nomadic empires there were several differences: building of walled cities, settling down of the ruling class, conversion from the primitive shamanism to Manichaeism, centralization of the power. The difference is seen also in their foreign policy. The Uyghurs invaded China only once during the Khanate's existence (744-840). On the other hand the Khanate expanded the silk-horse barter trade with Tang-China. The ruling class of the Uyghurs preferred the beneficial trade to the risky plunders. However the refusal of plunders resulted in cutting off a supply source of peasants. In order to resolve this consistency it was necessary for a nomadic empire to get a better agricultural zone with peasants in its own territory. Thus the Ch'i-tan Empire Liao (916-1125) deprived Northern China of some provinces. In other words, the Uyghur Khanate got out of the satge of tribal union and