

## CHANGE FROM TURKIC STONE STATUES TO MONGOLIAN STONE STATUES

Toshio HAYASHI\*

### Özet:

*Eski Türklerden kalma taş heykeller esas olarak iki grupta ele alınabilir: Sağ elinde bir kadeh tutanlar, her iki elinde kadeh tutanlar. İlk grup esasen Türk kağanlıkları dönemine aittir. İkinci grup ise 8-9. yüzyıllarda görülmeye başlanıp 13. yüzyıla kadar devam ederler. Birinci grup esas olarak erkeklere aittir ve genelde de kağanların kabirleri çevresindedir. İkinci grup kadınlara ait heykelleri de içerir. İlk grup taş heykel geleneği Uygur Kağanlığı dönemiyle sona ermiş görünmektedir. İkinci grup kuzeybatı Moğolistan'dan başlar Kazakistan'a, Güney Rusya'ya (Kıpçak Bozkırı) değin uzanır. Özellikle Moğol dönemiyle birlikte taş heykellerde, Kıpçaklardan kalma heykellerde Moğol ve Çin etkisi de görülür.*

**Anahtar kelimeler:** Balbal, taş heykeller, Türk Kağanlığı, Uygur Kağanlığı, Kıpçaklar.

### Türk Taş Heykelleri ve Moğol Taş Heykelleri

### Abstract:

*The stone statues remaining from the Old-Turkic people can basically be divided into two groups: The statues holding a bowl in their right hands and the statues holding two bowls in both hands. The first group principally belongs to the Turkic Khanate era. The statues in the second group belong to a period from the 8th and 9th centuries to the 13th century. The statues of the first group are mainly the statues of males and they are located in the area near the tombs of the Khans. The second group includes also the female statues. The tradition of stone sculpture of the first group seems to be ended by the Uygur Khanate period, whereas sculpture activity of the second group can be seen for a longer period and in a wider area from Mongolia to Kazakhstan*

\* Prof. Dr., Soka Üniversitesi, hayashi.sekijin@gmail.com

and southern Russia (Kipchak Steppe). With the Mongol period, the Mongolian and Chinese influences can be seen in the stone statues remaining from the Kipchaks.

**Key words:** *balbals, stone status, Turkic Qaghanate, Uighur Qaghanate, Kipchaks.*

Turkic stone statues with a vessel can be divided into two types: I) statues with a vessel in right hand; II) statues with a vessel in both hands. Type I is different from Type II in various aspects: area, time, meaning and so on. Type I statues are distributed in the eastern and central parts of Central Eurasia, while Type II statues in the central and western parts of Central Eurasia. Many scholars like Ya. A. Sher, L. R. Kyzlasov, A. A. Charikov, V. D. Kubarev, L. N. Ermolenko proposed various chronologies about these two types of statues [Sher 1966; Kyzlasov 1969; Charikov 1980; Kubarev 1984; Ermolenko 2004]. Among them L. N. Ermolenko named Type I as Old Turkic Type (6/7 – 8/9 cc.) and Type II as Kipchak Type (mid. 9 c. – early 13 c.) [Ermolenko 2003: 128; 2004: 47]. I agree with her basically, although I consider that the Turkic statues did not exist during the 6<sup>th</sup> century [Vojtov 1996: 31; Hayashi 2005].

I suppose that Type II statues appeared probably in the 8<sup>th</sup> or 9<sup>th</sup> century, a little later than Type I and existed until the 13<sup>th</sup> century. Type I statues stand outside of the eastern stone row of square enclosure and often accompany a row of stone-*balbals* to the east, while Type II stand on (or in) a small soil or stone mound without a row of stone-*balbals*. Type I statues represent male figures, although we can find the statues of a couple and attendants only in the qaghan class mausolea of the Second Tuque Qaghanate: Bilge Qaghan, Köl-Tegin, Tonyuquq and so on. And such a qaghan class mausoleum accompanies very long row of stone-*balbals*.

However, during the Uighur Qaghanate we can find stone tortoises and inscribed stelae but cannot any stone statues in the important archaeological sites: Kharbalgasun, Shine-usu, Tariat, Khosshootyn-tal. So V. E. Vojtov considers that the third qaghan of the Uighur Qaghanate, Bughu Qaghan, decided to stop old burial customs because of his conversion to Manichaesism [Vojtov 1996: 125-126]. In my opinion, the first and second qaghans had already stopped the custom of erecting statues. Anyhow in Mongolia such a custom was abandoned after the Uighur Qaghanate.

On the other hand Type II statues were continued in the west: Northwest Mongolia and Kazakhstan. While in Northwest Mongolia we can find only male statues, in Kazakhstan Type II statues represent male and female approximately fifty-fifty. Most of the scholars think that Type I statues symbolize

the deceased themselves<sup>1</sup>, but Type II statues personify probably ancestors or heroes.

Type II statues were distributed from Kazakhstan to South Russia by the Kimäk-Kipchaks in the 10<sup>th</sup> – 11<sup>th</sup> centuries [Novgorodova 1989: 152-153]. In South Russia Scythian stone statues (only male) had been known widely. At the beginning of the 20<sup>th</sup> century N. I. Veselovskij elucidated that these male and female statues belonged to the Polovets (Cuman, Kipchak) people, based on Nizami's poet and Guillaume de Rubruquis's report [Veselovskij 1915: 422].

In South Russia Type II statues were developed from simple ones to highly adorned [Pletneva 1974; Krasil'nikov & Tel'nova 2000]. A male statue has a vessel, cue, moustache, costume, weapon, small utensils hung from a belt and suspended boots. A female statue has a tall hat, cue, earrings, necklace, breasts, costume, small utensils hung from a belt and suspended boots. It is noteworthy that male and female statues are often found in a pair and some of them sit on a stool.

Most of the Polovets statues had been destroyed or moved by local farmers. It is very rare to find the statues in situ. But several academic excavation reports of the Polovets statues have been published since 1970s. At "Tekstil'shchik" in Donetsk, Ukraine, archaeologists excavated a square stone enclosure on a mound. In an enclosure they discovered a couple of stone statues and horse, ox, sheep, dog bones by the feet of the statues. Those animals might have been sacrificed for the statues [Pletneva 1981: 221]. In Stavropol', North Caucasus, male statue was found under a mound with two human skeletons which might have been sacrificed [Kaminski 1991: 151, 174]. Statues of the Kipchaks (Cumans) in South Russia disappeared in the 13<sup>th</sup> century after they were defeated by the Mongols and the Islam was introduced there [Pletneva 1974: 76].

As mentioned before, in Mongolia Type I statues disappeared in the Uighur Qaghanate period, but new type of statues appeared in Central and Southeast Mongolia, including the neighbor territory of Inner Mongolia. In 1927 V. A. Kazakevich surveyed in Dariganga, Southeast Mongolia, and found 17 seated statues which were situated in the southeast of small stone mounds. He considered that Orkhon-Turks made them in 7-8th centuries [Kazakevich 1930].

Some of male statues show a sex organ, hold a vessel in both hands, sit on a stool and wear suspended boots. Female statues hold a vessel in both hands and wear a tall hat. They closely resemble Polovets statues of South

<sup>1</sup> In previous times some of the scholars thought that Type I represented the killed enemy [Hayashi 2001: 224].

Russia. Others sit on a chair (not a stool), wear a Mongolian-styled hat and Chinese-styled costume, hold a vessel in right hand like a Mongolian nobleman and hold a rosary in left hand.

In 1980s D. Bayar elucidated that those statues belonged to the Yuan Dynasty period, based on the pictures and images of the Yuan period<sup>2</sup> [Bayar 1985b: 157-158]. And L. Viktorova told that they represent the statues of the “Golden clan” (Borjigin) [Viktorova 1985: 28]. Yu. S. Khudyakov considered that those statues were influenced by the Chinese and Buddhism cultures [Khudyakov 1998: 74-75]. In my opinion, those statues were made by the Kipchaks who had been moved from South Russia to Southeast Mongolia by Qubilai Qan (r. 1260-1294). Did the Mongolians make stone statues?

According to the chapter 128 of the 元史 *Yuanshi* (Chronicle of the Yuan Dynasty), 班都察 Banducha, a grandson of a Kipchak ruler who had surrendered to Chinggis Qan, commanded a Kipchak army of one hundred and served on duty in 大里 Dali and Southern Sung with Qubilai Qan. Before then, he had been responsible for caring horses of Qubilai and regularly presented *kumiss* (*airag*) to Qubilai [*Yuanshi* 3131-3132]. Banducha’s son, 土土哈 Tutuha, led a Kipchak cavalry of one thousand horsemen and rendered distinguished services on campaign to the north in 1278. Based on the military merit, Qubilai appointed Tutuha to the leader of all the Kipchak people in the territory of the Yuan Empire.

The Kipchak people settled in Southeast Mongolia. 許有壬 Xu Youren (1287-1364), a man of letters of the late Yuan Dynasty, wrote a poem with an introduction about a Kipchak stone statue in the chapter 16 of his poetic works, “至正集 *Zhizhengji*”. Firstly Japanese Sinologist Fujieda Akira found this poem showing a Kipchak statue [Fujieda 1947]. Here I will show the introduction and poem.

### Introduction

I went with Youdafu, Taipingwang<sup>3</sup> who set up a stone statue of the late head of his family.<sup>4</sup> The statue was carved out of white stone. It is located at Xunibai, seventy *li*<sup>5</sup> northwest from Luandu<sup>6</sup>. The statue is put in a small

2 D. Bayar pointed out that those statues might have belonged to the later period, 15-16 c. [Bayar 1985b: 158] It is quite plausible, because the Buddhism was widely spread after the collapse of the Yuan Empire in Mongolia.

3 Great-grandson of Tutuha.

4 Grandson of Tutuha.

5 Nearly 39km.

6 Another name of Shangdu, summer capital of the Yuan Empire. Near present-day Dolon-nor in Inner Mongolia.

shrine in front of a hill. At the ceremony, he poured *kumiss* in the mouth (of the statue) to soak and then smeared a fat on all over the statue<sup>7</sup>. This is an ancestors' custom. Now I will write a poem to describe its interesting scene.

### Poem

Carved stone statue of the senior statesman is noble and hard.

Pouring into mouth from big cup, the robe is soaked much.

Smearing a fat on the body, the body is lustrous.

The statue of 范蠡 Fanli<sup>8</sup> was casted in bronze, based on the similar merits.

Who will introduce such a brocade on the steppe into the world?

People kill a horse and start step dance and singing.

I cannot believe this heroic figure has left to the next world.

**Conclusion:** Based on archaeological and historical materials, the Kipchaks brought a custom of setting up a stone statue for ancestor worship from South Russia to Southeast Mongolia. And then a statue was changed under the Mongolian and Chinese influence.

The Kipchak statues moved from Kazakhstan to South Russia and then to Southeast Mongolia.

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7 Even now Mongols and Kazakhs smear a fat or oil on a stone statue.

8 Royal retainer of Yue Kingdom at the end of Spring and Autumn period. After he left the kingdom, the king let his statue cast in bronze and worshipped it every morning.

- смешенной иконографии из музеев Казахстана. *Археолого-этнографический сборник*. Кемеровский государственный университет: Кемерово, pp.125-134.
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Fig.1. Stone statue with a vessel in right hand stands by the eastern row of stone enclosure. Uvs aimag, NW Mongolia.

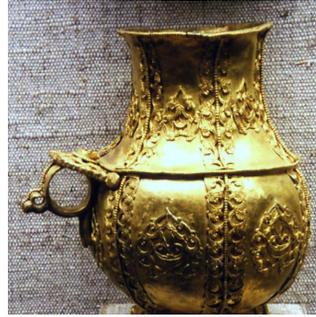


Fig.2. A statue holds a vessel of Sogd-Turkic style



Fig.3. Stone-balbals stand in a row in front of a statue toward the east. NW Mongolia.



Fig.4. Bilge Qaghan and his attendant (left) Bilge's Qatun (right)

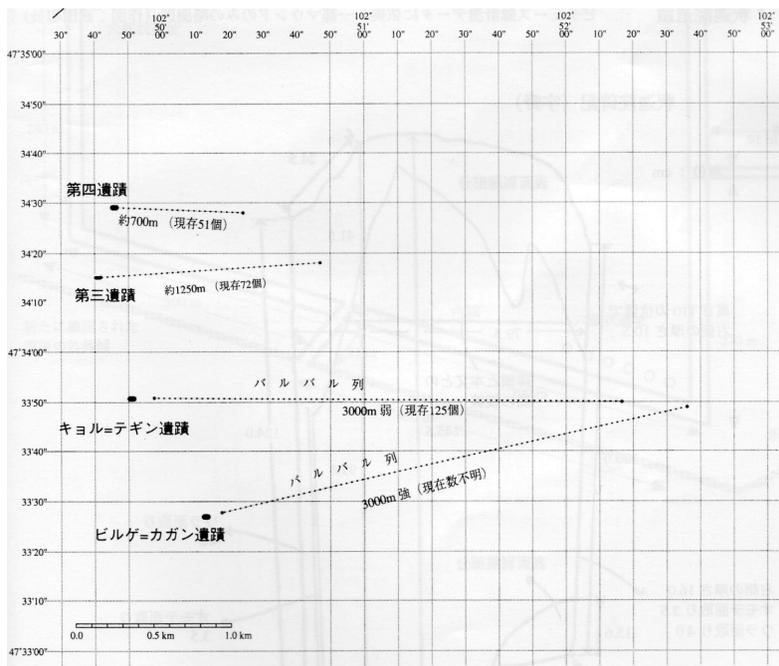


Fig.5. Khosho-Tsaidam, Big 4 Turkic Mausolea with a row of *balbals* [Moriyasu & Ochir 1999] キョル=テギン Köl Tegin, ビルゲ=カガン Bilge Qaghan



Fig.6. Male statue standing alone. H: 156cm. Bizhigtig-Khaya, SW Tuva



Fig.7. Statue with a vessel in both hands stands on mound by river. H: 150cm. Tsagaan Dovon, Sagsaj sum, Bayan Ölgii aimag, NW Mongolia



Fig. 8. Female statue with round breasts has a vessel in both hands. Almaty obl., South Kazakhstan



Fig.9. Female statue with pendulous breasts holds a vessel in both hands. Earlier Polovets female statue. Left: NW Caucasus, Krasnodar Museum; Right: South Kazakhstan, Zhambyl (pr. Taraz) Museum

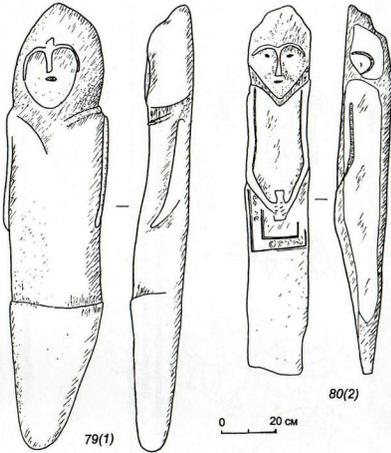


Рис. 48. Изваяния № 1 – 2 из женского сооружения Центральный Казахстан, Актогайский р-н Карагандинской обл.).

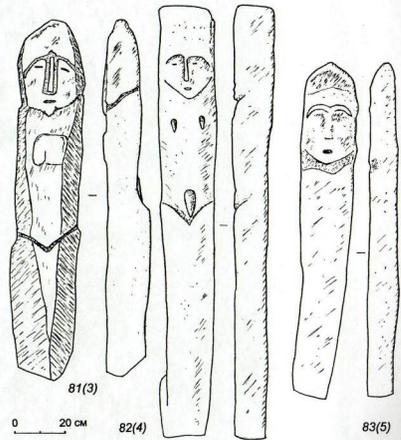


Рис. 49. Изваяния № 3 – 5 из женского сооружения Центральный Казахстан, Актогайский р-н Карагандинской обл.).

Fig.10. Aktogaj, Karaganda obl., Central Kazakhstan. No.80 has a vessel in both hands. No.81 & 82 are female statues. [Ermolenko 2004]

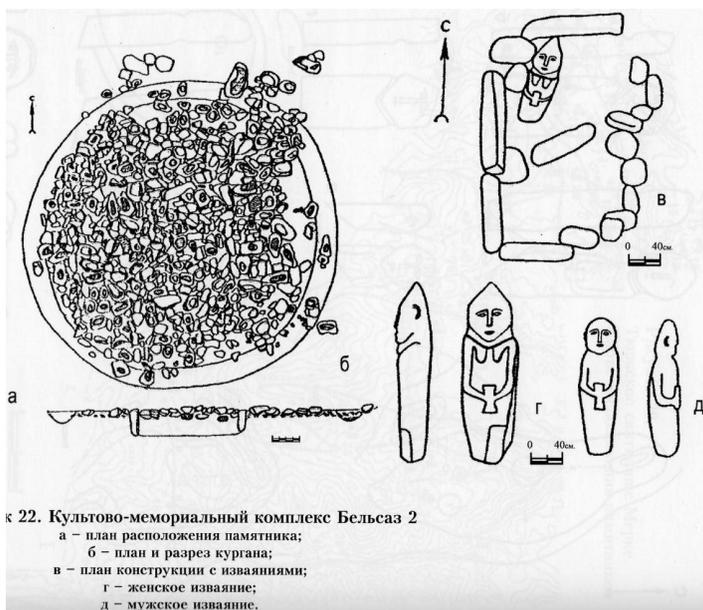


Fig.11. A couple of statues in a square enclosure on a mound. Bel'saz 2, Merke, South Kazakhstan [Dosymbaeva 2006]

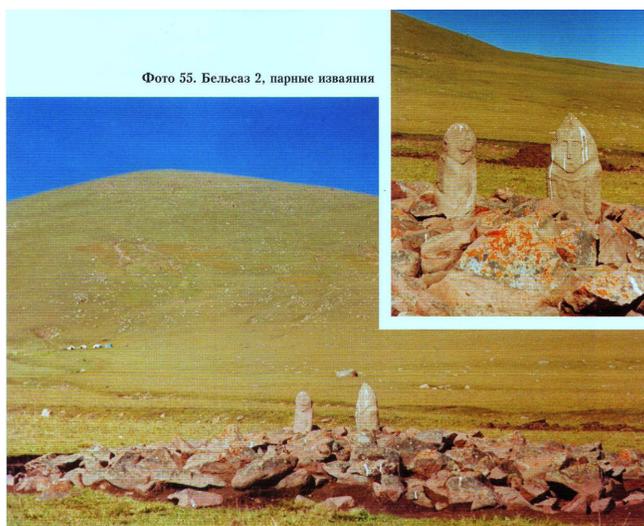




Fig.12. Female Polovets statues State Historical Museum, Moscow (left); Krasnodar Museum (right)



Fig.13. Polovets (Kypchak, Cuman) female statue. 12 c. – the beginning of 13 c.  
Donetsk obl., South Russia. State Historical Museum, Moscow



Fig.14. From Stadnica, Kiev prefecture, Ukraine, 12-13 c. Archaeological Museum of Kraków, Poland



Fig.15. Statues wear suspended boots. Exhibited in Neues Museum, Berlin

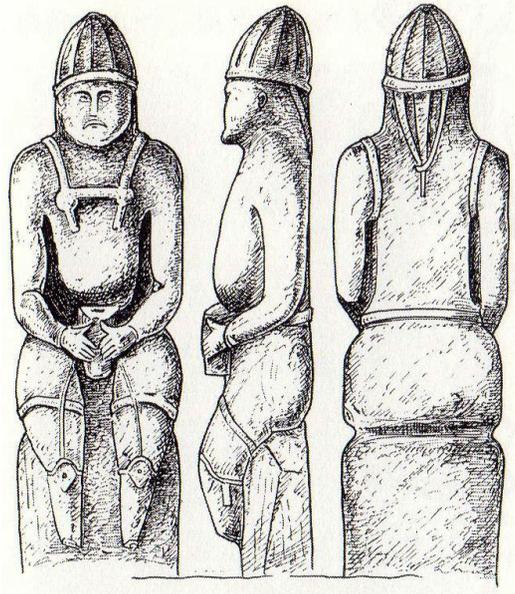


Fig.16. Many of Polovets statues sit on a stool and wear suspended boots. Berlin (left) Moscow (right) [Pletneva 1974]

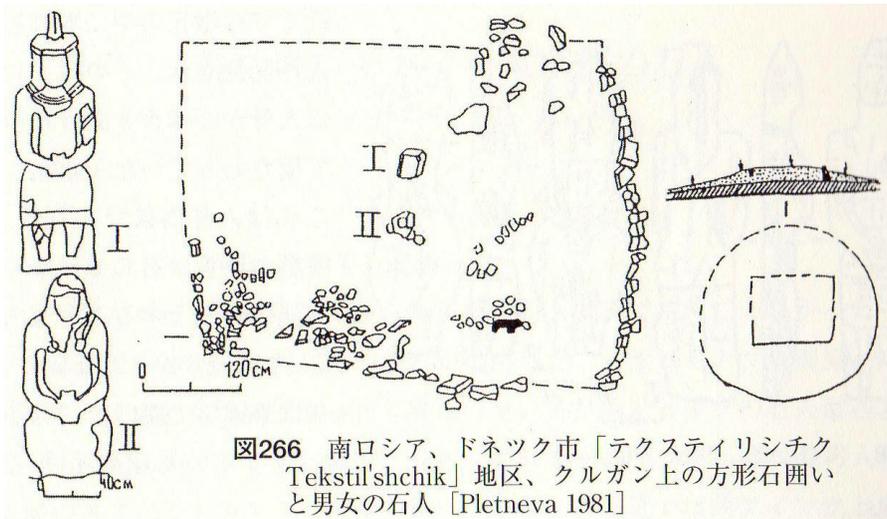


Fig.17. A couple of Polovets statues in a square enclosure on a mound. Many bones of horse, ox, sheep, dog were found by the feet of statues. “Tekstil’shchik”, Donetsk, Ukraine [Pletneva 1981]



Fig.18. Polovets stone statue was discovered with two human skeletons (maybe sacrificed) under a mound. Kurgan near Beshpagir village, Stavropol', North Caucasus [Kaminski 1991]

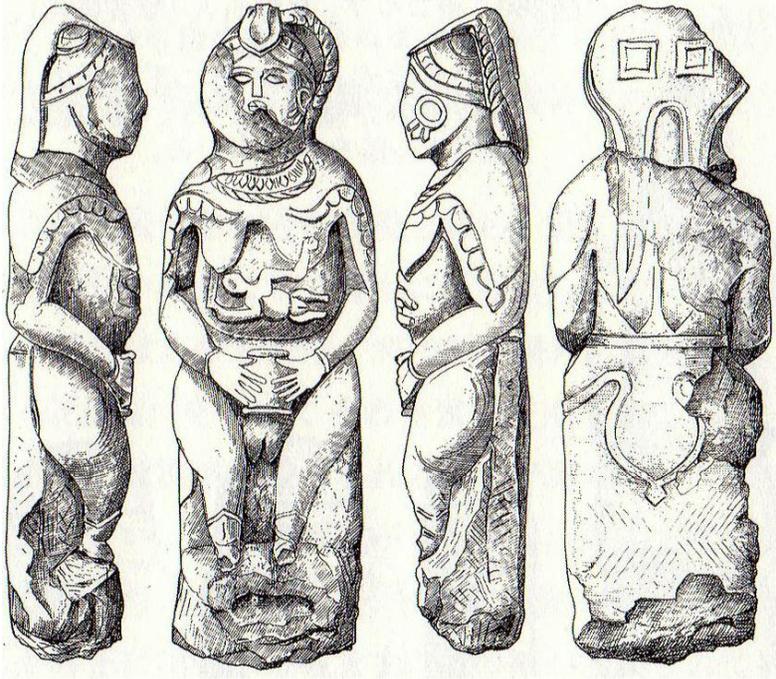


Fig.19. Female statue shows a sex organ with a baby, H: 130cm. Chernukhino, Ukraine [Pletneva 1974]

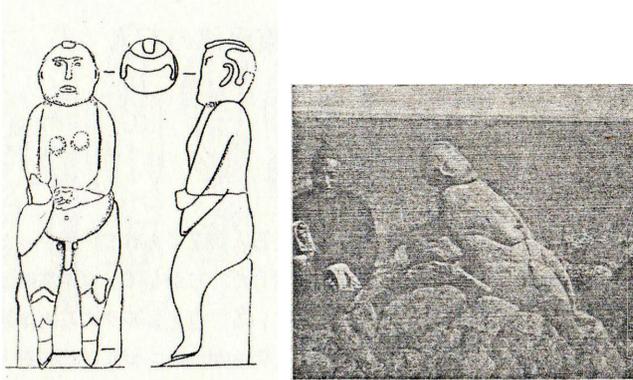


Fig.20. Male statue with sex organ wears suspended boots and sits on a stool. H: 140cm. Hünt Uhaa, Naran sum, Sühbaatar aimag, SE Mongolia [Bayar 1995] (left) [Kazakevich 1930] (right)

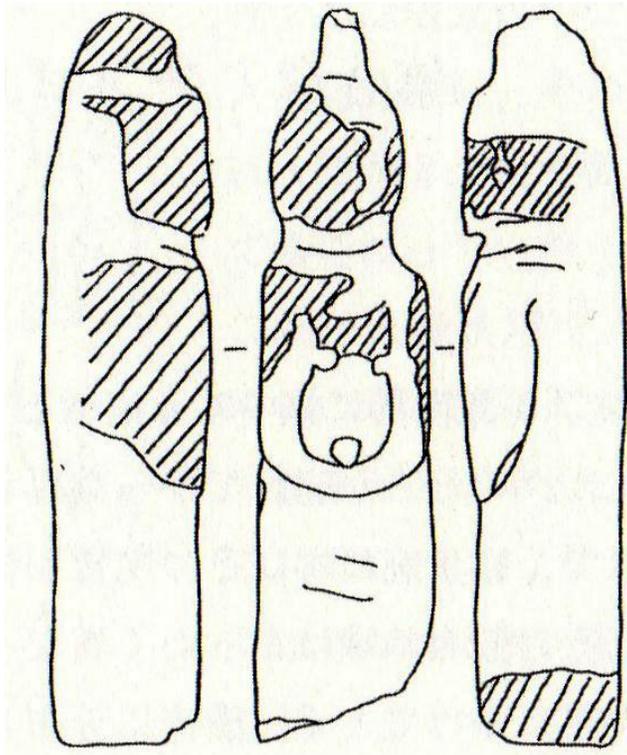


Fig.21. Female statue wears a tall hat. H: 173cm. Hoshoon Denj, Harhorin sum, Övörhangay aimag, Central Mongolia [Bayar 1995]



Fig.22. A couple of statues sits on a chair. Sarig Hairhan, Dundgovi aimag, Central Mongolia. Museum of Mandalgovi.

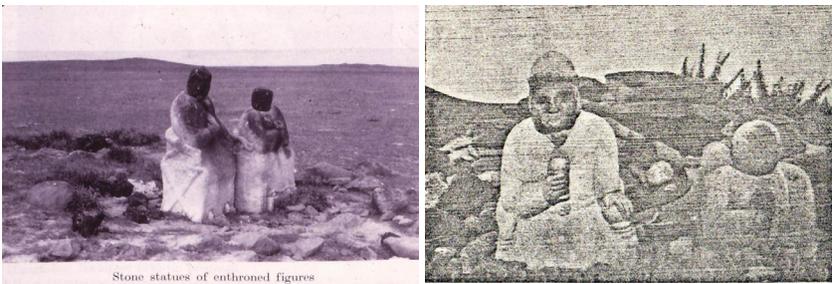


Fig.23. Two couples of stone statues in Dariganga, SE Mongolia

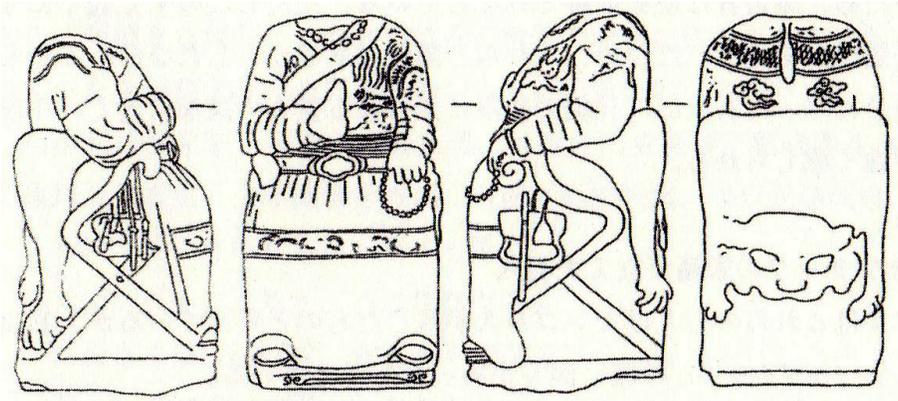


Fig.24. Male statue holds a vessel in right hand and a rosary in left hand, and sits on a chair. H: 98cm. 13 – 14/15 c. Tavan Tolgoi, Ongon sum, Sühbaatar aimag, SE Mongolia [Bayar 1995]

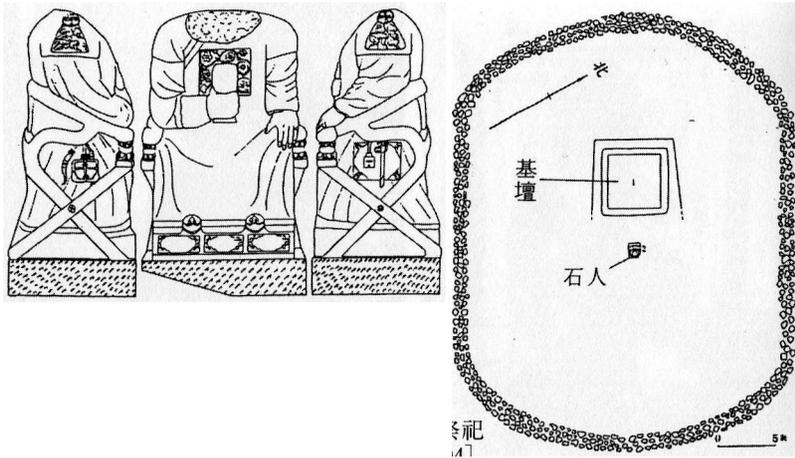


Fig.25. On the platform there might have been a mausoleum shrine. Stone statue stands on the east of platform. Yangqunmiao 羊群廟 No.2 Cult site, Shilingol aimag, Inner Mongolia, China [Neimenggu 1994]

石人 Stone statue; 基壇 Platform



**290 Inthronisation eines mongolischen Herrschers**

Tabriz (?), Iran, 1. Viertel 14. Jh. | Wasserfarben auf Papier; rechts: H 34,7 cm, B 28,3 cm; links: H 38,8 cm, B 29,2 cm |

Staatsbibliothek zu Berlin – Preussischer Kulturbesitz, Orientabteilung |

Diez A fol. 70, S. 23 (rechts) und S. 20 (links) nur München

Fig.26. Enthronement of Mongolian rulers. Watercolor on paper. Tabriz (?), Iran, 1st quarter of 14th c. Staatsbibliothek zu Berlin. [Dschingis Khan 2005]