

# Results of the Mongolian-Japanese Joint Project “Inscription III ” : Stone statues of ancient Turkic and Uighur

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# Results of the Mongolian-Japanese Joint Project "Inscription III": Stone statues of ancient Turkic and Uighur

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## I . Introduction

The Institute of Archaeology of the Mongolian Academy of Sciences—in cooperation with Osaka University, Japan—successfully implemented the "Inscription-3" project between 2009 and 2014 (Figure 1).

The researchers have made copies of ancient inscriptions in Mongolia (ancient Chinese, Runic, Persian, Arabic, etc.) and shared their readings. During the project's fieldwork, many generations of archaeological sites involving square or circular masonry tombs, deer stones of the Bronze age, tombs of Xiungnu, Qidan and Mongols, castles of the Uighur, Qidan and Mongols, several kinds of inscriptions, tamga-seals, petroglyphs and others were recorded and documented by us. One of these is the stone statue, a unique, ancient Turkic site.

This article examines 66 stone statues from the provinces of Uvurkhangai, Arkhangai, Bayankhongor, Dundgovi, Bayan-Ölgii, Uvs, Zavkhan, Bulgan, Khentii, Dornod, and Sukhbaatar.

## II . The location of the stone statues

Stone statues are usually found in large flat valleys along rivers and lakes or in mountain ranges and foothills; they often have sacrificial features, with stone enclosures and balbals (raw standing stone). Twelve stone statues have been moved from their original locations (these include one at the entrance to the

museum of Bayankhongor province, two inside the museum of Bayan-Ölgii province, three at the entrance to the museum, two in the courtyard of the old school of Nagoon Nuur sum (district) in Bayan-Ölgii province, one near the Dayan border checkpoint at Sagsai sum of Bayan-Ölgii province, one in the museum of Uvs province, one in front of the cultural center of Ikh Tamir sum in Arkhangai province, and one at the entrance museum of Dundgovi province) to more accessible areas for public viewing and protection; however, some were also relocated to uninhibited areas; for example, Dalkhyn bulan of Khutag-Öndör sum in Bulgan province, which is located on the eastern bank of the Selenge river at the bend of willow and poplar next to a statue with Tibetan inscriptions. The location and surroundings of the statue, and the absence of sacrificial features with stone enclosure and balbals somewhat indicate its origin in a different location.

The other stone statues are where they were originally installed; unfortunately, three of them were lied down in the ground.

Twenty-three stone statues are located separately: seven are in pairs, four in three bound in a row, and one in five bound in a raw. The statues usually have complicated sacrificial features with stone enclosures and balbals. However, the Chandman' (Tsagaan Khushuut) stone statue [Byambadorj, Amartüvshin 1998: 119-124] in Ulaangom is at the center of the city, and the sacrificial features with stone enclosure and balbals were destroyed.

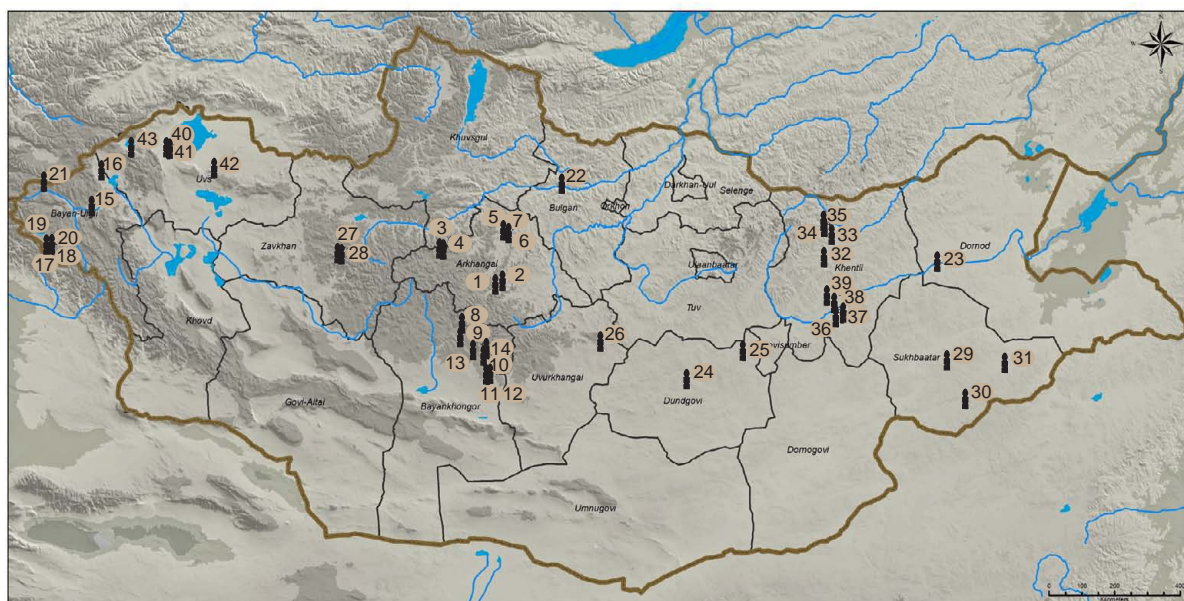
## III . Current situation (storage status)

There are 41 intact stone statues, and 22 of them are deeply damaged. The heads of most of the 22 stone statues were broken and have disappeared. The heads and trunks remain in just three statues. Some researchers have explained the reasons for the destruction of the statues. Dr. N. Ser-Odjav said that although most stone statues in central Mongolia, where Buddhism is widespread, had their heads cut off, most of them in the western part of the country, as well as in Tuva and Altai, have been preserved in their original form [Ser-Odjav 1977:136]. Dr. Ts. Törbat said that the Uighurs, who appeared in Mongolia after the Turkics, concentrated in the Orkhon

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|---|--|
| 1. Altan Sandal Ikh Tamir, Arkhangai                                  | 22. Dalkhyn Bulan Khutag-Öndör, Bulgan                       |
| 2. Soyolyn Töv Ikh Tamir, Arkhangai                                   | 23. Bayan Ölziit Khölönbuir, Dornod                          |
| 3. Dadgyn Övöljöö Tariat, Arkhangai                                   | 24. Oron Nutag Sudlakh Muzei (Museum of Local Lore) Dundgov' |
| 4. Nariiny Am Tariat, Arkhangai                                       | 25. Tsagaan Airag Tsagaan Delger, Dundgov'                   |
| 5. Ikh Khany Nuur Erdenemandal, Arkhangai                             | 26. Buural Bayan-Öndör, Övörkhongai                          |
| 6. Khuuchin Tarian Talbai Erdenemandal, Arkhangai                     | 27. Yaruu Sumyn Töv Yaruu, Zavkhan                           |
| 7. Züün Tsüüriin Gol Erdenemandal, Arkhangai                          | 28. Daliugiin Am Yaruu, Zavkhan                              |
| 8. Tsagaan Turuut Galuut, Bayankhongor                                | 29. Alag Mor't (Züün Ar Bulag) Asgat, Sükhbaatar             |
| 9. Olon Nuurny Khöndii Galuut, Bayankhongor                           | 30. Khöövör Dar'ganga, Sükhbaatar                            |
| 10. Oron Nutag Sudlakh Muzei (Museum of Local Lore) Bayankhongor      | 31. Jargalantyn Shiree Erdenetsagaan, Sükhbaatar             |
| 11. Dörvön Khöshööt Ölziit, Bayankhongor                              | 32. Baruun Bayan Gol Ömnödelger, Khentii                     |
| 12. Khar Ereg (Khar Sair) Ölziit, Bayankhongor                        | 33. Ulaan Üzüür Batshireet, Khentii                          |
| 13. Talyn Ulaan Bayan-Ovoo, Bayankhongor                              | 34. Barkhin Bayan Gol Batshireet, Khentii                    |
| 14. Shatar Chuluu Erdenetsogt, Bayankhongor                           | 35. Zhivkheestein Am Batshireet, Khentii                     |
| 15. Oron Nutag Sudlakh Muzei (Museum of Local Lore) Bayan-Ölgii aimag | 36. Sono Uul Bayankhutag, Khentii                            |
| 16. Khuuchin Surguuliin Khashaa Nogoon nuur, Bayan-Ölgii              | 37. Khulgar Ukhaa Bayankhutag, Khentii                       |
| 17. Dayangiin Zastav Sagsai, Bayan-Ölgii                              | 38. Mörön Mörön, Khentii                                     |
| 18. Dayanbaatar Sagsai, Bayan-Ölgii                                   | 39. Khudagtyn Am Mörön, Khentii                              |
| 19. Dayangiin Zastav Sagsai, Bayan-Ölgii                              | 40. Oron Nutag Sudlakh Muzei (Museum of Local Lore) Uvs      |
| 20. Gazrin Ner Todorkhoigüi Sagsai, Bayan-Ölgii                       | 41. Chandman' (Tsagaan Khöshööt) Uvs                         |
| 21. Khar Yamaat Ulaan khus, Bayan-Ölgii                               | 42. Ulaan Tolgoi Malchin, Uvs                                |
|   | 43. Bairamyn Davaany Züün Bel Türgen, Uvs                    |

Fig. 1 Map of distribution of stone statues and stone enclosures researched by the Mongolian and Japanese joint research during the period from 2009 to 2014 years.

valley for about 100 years and destroyed monuments of famous Turkic elites. He noted that such monuments are located mainly in central Mongolia.

The famous ethnographer and natural historian G. N. Potanin explained that stone statues survived in Mongolia because "the tradition of venerating ancestors and

worshiping stone statues was very widespread." [Potanin 1881:157]. L.R. Kyzlasov noted that "the Mongols and Turkics did not consider the stone statue an idol, but highly valued it as a portrait of their ancestors" [Kyzlasov 1964:39; Törbat et al. 2009:124].

#### IV . Design

Scientists who have studied the anthropomorphic stone statues associated with different periods across Eurasia have classified their descriptions and designs into three categories: full, partial, and outline. The stone statues in our study have 36 full descriptions, 26 partial ones, and one outline. Additionally, three stone statues had been broken badly before our visiting there, so that do not fall under the other categories. These are located in the Olon Nuur valley, Galuut sum in Bayankhongor province, Barkhyn Bayan River, Batshireet sum in Khentii province, and among the old tillage Erdenemandal sum in Arkhangai province.

The stone statue depicting the human body from head to toe is considered a complete depiction. Full descriptions are of those seated or standing [Bayar 2001:136]. Inside the fully functional vertical stone statue is one depicting the visible body, including the head, torso, and arm. However, there is no statue that clearly depicts both legs. In one case, both legs were featured with a small outline. A stone statue on Sono uul of the Bayankhutag sum in Khentii province features a man who in his right hand held a glass in front of his belly, and with the left he grabbed the belly. In other cases, most of the stone statues are made of people who appear to be standing upright in the form of long, oblong stones. (The feet are depicted in relation to the head and body). There were three instances where the stone statues were seated—the first and second stone statues in the Shatar chuluu complex monument, the Talyn Ulaan stone statue, and the first and second stone statues of the Ikh Khany Nuur. The positions of the statue are classified as sitting cross-legged, kneeling, and sitting. There are five stone statues of people sitting cross-legged in the three aforementioned places. They depicted a stone statue of a man sitting comfortably with one hand on his chest and the other on his lap. The design represents the origin of the person and the high nobility. This is evidenced by their presence in the complex monument, which also has a large stone slab with carved runic inscriptions, a stone lion, sheep, and balbals. In central Mongolia, there are 18 stone statues of people sitting cross-legged. However, since we did not see all the stone statues there, it is not the final figure.

Stone statues depict people in the form of chasing something. The two eyebrows are connected, and the line of the nose continues downward and is always convex in shape. Scientists who have studied such monuments have found the depiction to be a unique method of stone carving in the Old Turkic period [Törbat et al. 2009: 125]. A human face is clearly visible, with moustache or beard, and earrings in one ear. He is also depicted holding vessels of various shapes and sizes in his right hand in front of his chest, while the left hand holds a sword or the hilt of a knife, places it on his belly, or points it downward. On one side of the stone statue, the man is shown to be wearing a purse on his belt. However, it is obvious that the reverse side of the stone has remained intact. In addition, the foot of the statue, or the bottom, lay on the ground and did not need extensive repairs.

In rare cases, the man is depicted with a stone statue around his neck, a dial on his side, and a shirt collar or a hat on his head. While some people do not clearly depict the dial on the stone statue, the fact that it has a belt at the waist indicates that they are wearing it anyway. The heights of the statue vary, and the lower part is buried in the ground; in some cases, it is almost the same as the height of a normal person. Such a statue is located in Dadgyn övöljöo in Tariat sum of Arkhangai province. The height is 175 cm and facial features are very similar. While it is not known if the legs are depicted, the skirt of the robe reaches the ground, the knife and purse worn on the belt hang down, and it looks like a standing person.

There are 26 stone statues with partial descriptions. The front of the stone, or just the top, has been repaired to emphasize the overall shape of the human head and torso. Most of the images depict human faces, and on rare occasions, hat, body part, and other objects are seen to be intact. In some cases, only the head and body of a person were depicted on the selected stone. Visually, two methods were used: However, it is obvious that the reverse side of the stone has remained intact..

A stone statue with outline description was made of natural elongated stones with a slight correction and the general shape of the human head and chest. These statues do not represent human body parts, clothing, weapons, and tools. They were usually erected at the beginning of large sacrificial memorial complexes and on the eastern

side of the stone enclosures, replacing the stone statue. Such a statue with outline description is in Durvun Khushuut of Ölziit sum in Bayankhongor province. There are three outline description stones and one stone statue. They were erected inside a square fence. The outline description stones were made from deer stone and appear to be stone statues. During our field research in some parts of western, central, and eastern Mongolia, several outline description stones with stone enclosures were discovered. However, there were many stone enclosures with statues that were not human figures.

Of the 66 human figures, only two were that of females: the second stone statue from Nogoön Nuur in Bayan-Ölgii province [Soyolyn öviin töv 2006: 111] and the third one in the Daliugiin am, Yaruu sum in Zavkhan province. The third one presents two small breast nipples on the chest of a stone statue. Both arms of the woman are bent at the elbows and brought together in front of her chest. There are no belts or other items [Bayar 2001: 62].

A unique stone statue was also found along the southern road from lake Dayan to Sirgali (a virtually unknown place) in Sagsai sum in Bayan-Ölgii province. It is made of thick blue-gray granite and has an awkward design. The main feature is the image of two faces on a stone statue. Both sides of the statue have the same face and chin shape. Such a stone statue, without hands and other parts, has never been found in Mongolia before. There are no stone enclosures and balbals near the statue.

## V . Description

Descriptions of a stone statue are classified below. They include:

- Category of clothes - deel (clothing) and hat.
- Category of ornaments - earring and belt.
- Genre of worship - amulet and various images.
- Household use - utensil and purse.
- Types of weapons - daggers, knives and swords.

Category of clothes - deel (clothing) and hat: A stone statue clearly delineates (belt or edge) clothes. In this category, there are 10 well defined statues, 19 outline statues, and 37 unknowns. Stone statues with vivid

depictions of clothes are most often found in central Mongolia. They depict 14 hats, in 37, it is not shown and 15 are unidentified. The last category includes a stone statue with a broken head or shoulder and is missing. The shape of the hat is clearly depicted on the stone statues of the second Dadgyn övöljöö and the stone statue of Buural. In some cases, the top of the stone statue is tapered, and some images of the hat are brighter.

Category of ornaments - earring and belt: A belt is often depicted on a stone statue. It dates to the Bronze Age and is one of the main images of the monumental deer stone of that time [Volkov 1981: 87]. Belts were described in 26 stone statues, were not shown on 29, and could not be identified in 11. They were made without engraved decorations or in dented form. Moreover, at times they featured blunt corners and square sheets or round engravings. Plain belts without any engravings relate to the seventh–eighth century Turkic period, whereas those with square sheet decorations date to the seventh–ninth century based on the findings from the tombs of Tuva and Altai and Minusinsk of Hakkassia. Furthermore, round belts with engraved decorations were widely used by Sogdians and Turks in the seventh century. Such belts can be found in sixth–seventh century Chinese Sui monuments [Törbat et al. 2009: 134-135].

The categories of unmarked and undefined belts often included those with partial description and broken stone statues.

There are 16 stone statues with earrings, 38 unmarked, and 12 undefined ones. Earrings, usually worn on one ear, are shaped like a ring with a circle pendant. All stone statues with earrings depict men.

Genre of worship - amulet and various images: This category includes two stone statues with images at Dayanbaatar in Sagsai sum and Khar Yamaat in Ulaan Khus sum. The Dayanbaatar stone statue depicts eyes, eyebrows, nose, mouth, ear with an earring, a beard, a hat, and even a bump of a man. Around his neck was a flower-shaped (like a playing card) amulet. On the body of the stone statue are relief decoration items, including shoulder strap, belt, and ornament laid in a straight line 2 cm wide [Bayar, Erdenebaatar 1999: 35]. Scholars disagreed on the image, with some suggesting that it was an "amulet" worn around the neck, based on a number of



testimonies, as well as ethnography, folk literature and Turkic stone enclosure and tombs [Törbat et al, 2009: 137]. Another monument is the stone statue Khar Yamaat, which is made of thin, flat blue slate with light stripes, and describes a standing person. The most interesting depiction in a stone statue is of two men kneeling with two horses in saddles and bridles below the waist. The image was first found in Mongolia when a stone statue was carved, and it is assumed that it honored a hero and was in his memory at the funeral [Bayar, Erdenebaatar 1999: 40-41].

Household use - utensils and purses: There are 39 stone statues of people holding utensils in one or both hands. There are three statues reflecting people pressing the bowl to their chests with both hands. One statue is near the entrance to the museum in Bayan-Ölgii province and two are at the center of the Nogoön Nuur sum. In other cases, only the right hand is used to hold the utensil in front of the chest. All the bowls contained a variety of preservatives. In some cases, the surface of the stone around the bowl fell off. There are several types of bowls in the stone statues: cup, cup with a high base (like wineglass), narrow conical bottoms, and one with vertical straight edges. The purse is usually depicted with one, or in some cases, two threads attached to it along with other objects. There are 16 stone statues depicting purses, mostly in the form of circles.

Types of weapons - dagger, knife, and sword: There are 17 stone statues depicting knives and swords. It is unclear as to whether they are depicted on other stone statues. The 16 statues depict mostly curved daggers and on rare occasions, straight swords. The dagger was usually hung in front of the belly, and the sword hung from the belt around the left thigh. In some cases, only the handle of the weapon is known, and the razor edge is left unmarked. A combination of a sword and a dagger is also depicted. The combination of knife and sword is depicted in two stone statues of Daliugiin am (Yaruu sum, Zavkhan province). A stone statue at Khar Yamaat (Ulaan Khus sum, Bayan-Ölgii province) is depicted holding a straight sword in front of the man and a sharp curved dagger holding the tip of a knife in his left hand. One of the rare images in this stone statue is a quiver on the left thigh. It is slightly concave in the center and

oblong in shape. Such a quiver has never been depicted on other stone statues and was repeatedly found during excavations of ancient Turkic tomb [Törbat et al. 2009: 136].

## VI .Chronological dependence

The research literature on stone statues and those studied in Mongolia examined the design, the depiction, shape and structure of the accompanying sacrificial features with stone enclosure structures, their resemblance to such monuments in the neighboring area, and artifacts found during excavations. It has been compared to historical sources such as ancient art to provide a chronological overview. The stone statues of people left in the ancient Turkic nations in Mongolia, from the point of view of chronology, can be divided into two main parts: the ancient Turkic period of the seventh–eighth centuries and the Uyghur period after the eighth century. Currently, the earliest associated monument is the stone statue of Choir. According to the inscription, it dates from 691-698 CE [Bayar 2001: 196].

It is clear the 66 stone statues we have identified in our fieldwork fall into these two categories. In the ancient Turkic period, most stone statues were associated with the usual image of one with utensils in the right hand and the hilt of a knife or a sword, which was carried with a belt in the left hand. Researchers date the stone statue to the Uyghur period, which differs significantly from the common design of the stone statue of the ancient Turkic period. Our study comprised several stone statues from the Uyghur period, including one at the entrance to the museum of Bayan-Ölgii province and two at the center of the Nogoön Nuur sum. The Uyghur stone statue is visually constructed so that both hands are in front of the belly, and it is slightly larger than the ancient Turkic stone statue. It was also discovered that there were no sacrificial features with stone enclosures and balbals that accompanied the ancient Turkic, and that they differed in some features of clothes and ornaments. The fact that these stone statues are in the Altai mountains, and not in the Uyghur empire territory, requires further study.

## VII .Conclusion

The stone statues of the ancient Turkic period in Mongolia have distinctive features of regionally-made design and other structures. Stone statues in western Mongolia are likely to retain their old local character, while those in the central part are more complex monuments with larger structures. Some of the stone statues in central Mongolia were erected for influential people and are located next to a sacrificial temple, feature patterned slabs with stone enclosures, and have runic inscriptions and a stone lion. Such monuments are in Shatar chuluu Erdenetsogt sum, Talyn Ulaan Bayan-Ovoo sum, Olon Nuur valley Galuut sum of Bayankhongor province, and Ikh Khany Nuur, Züün Tsüüriin gol (river) Erdenemandal sum of the Arkhangai province. Although not included in our study, there are many other similar sites. The most famous of them include Khushuu Tsaidam in the Orkhon valley and the monuments to the Ungut in the northern valley of the Tuul river [Bayar 1997: 37-38].

However, the number of stone statues in eastern Mongolia is relatively small. Apparently, it was sparsely populated due to its geographical position in the eastern part of the ancient east Turkic empire. In terms of design, most are outline and have partial description. But it is interesting to note that some of the stone statues have tribal seals engraved on them. For example, the shaped seal is engraved on the stone statue of Alag Mor't (Züün Ar bulag), and the seal, mountain goat (yangir), and fork (serree) seals are engraved on the stone statue of the Khudagtyn am [Lkhündev et al. 2015: 118].

On the left side of the railing of square slabs, which represent a fixed form of Turkic sacrificial features with stone enclosures, there is a stone statue facing east, and in front of it is a monument of the Jivkheestein am, which is a series of balbals facing the sunrise. Other stone statues contain the remains of sacrificial features with stone enclosures, but no balbals. In some cases, the stone statue was installed in the center or to the south of a stone oval structure, a sign that it was moved from somewhere, and not where it was originally.

In the case of sacrificial features with stone enclosures, on the east side there is an ordinary fence with balbals

erected in the direction of the sunrise, as well as a sacrificial feature with many stones with ancient Turkic inscriptions in a stone enclosure of large slabs decorated with ornaments. Here we only informed the existence and outlines of stone statues in several points of Mongolia on the basis of the surface investigation without excavation around the stone statues and enclosures for 6 years. The ornate sacrificial features with stone enclosures are accompanied by a stone statue and a large stone. In the future, we plan to carry out excavations of sacrificial features with stone enclosures in the eastern and southern regions of Mongolia.

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**Abstract:**

Монгол-Японы хамтарсан “ Бичээс III ”  
төслийн үр дүн: (Эртний Түрэг, Уйгурын  
хүн чулуун хөшөө)

ЛХҮНДЭВ Гөөний, Такаши ОСАВА, Косецу  
СҮЗҮКИ, Шигео САЙТО, ЦОГТБААТАР Батмөнх

Энэхүү өгүүлэлд Монгол-Японы хамтарсан судлаачдын 2009-2014 оны хээрийн судалгааны ажлын явцад Монгол улсын Өвөрхангай, Архангай, Баянхонгор, Дундговь, Баян-Өлгий, Увс, Завхан, Булган, Хэнтий, Дорнод, Сүхбаатар зэрэг аймгийн нутгаас үзэж судалсан нийт 66 хүн чулуун хөшөө хамрагдсан юм. Энэ тоо нь дээрх аймгуудын нутаг дахь Түрэг, Уйгурын үед хамаарах нийт хүн чулуу биш бөгөөд бидний судалгааны ажлын зам дагуу тааралдсан, эсвэл зориуд очиж үзэж судалсан хүн чулуун хөшөөд болно.

Хүн чулуун хөшөөдийг анх босгосон газрын байршил,

өнөөг хүртэл хэрхэн хадгалагдаж үлдсэн байдал, хийц загвар, дүрслэвэр, он цагийн хамаарал зэргийг тусгайлан авч үзсэн. Ингэхдээ Монголын баруун, төв, зүүн гэсэн 3-н бүсэд хуваан тухайн бүс нутагт буй хүн чулуун хөшөө тэдгээрийн ижил төстэй тал, өвөрмөц байдал болон ялгаатай байдлыг гаргахыг зорьсон юм. Үүнээс гадна хүн чулуу босгох чанд тогтсон ёс түүний салшгүй хэсэг тахилын онгон, зэл чулуу зэрэг байгууламжуудыг хамтатган цогц байдлаар авч үзсэн.

Судалгаанд хамрагдсан хүн чулуун хөшөөд нь он цагийн хувьд Монгол нутагт буй Түрэг угсаатны үлдээсэн хүн чулуун хөшөөдийн нэгэн адил VII-VIII зууны Түрэгийн үеийн, VIII зуунаас хойших Уйгурын үеийн гэсэн үндсэн 2 хэсэгт хуваагдаж болохоор байна.

日本モンゴル共同調査“ビチースⅢ”  
成果報告：突厥ならびにウイグルの石造物

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齊藤茂雄・バトムンフ ツォグトバートル

本稿は、蒙日本共同調査 (2009-2014 年) のフィールド調査において調査した、モンゴル国のウブスハン<sup>アイマク</sup>ガイ<sup>アイマク</sup>県、アルハンガイ<sup>アイマク</sup>県、バヤンホンゴル<sup>アイマク</sup>県、ドンドゴ<sup>アイマク</sup>ビ<sup>アイマク</sup>県、バヤン - ウルギー<sup>アイマク</sup>県、オブス<sup>アイマク</sup>県、ザブハン<sup>アイマク</sup>県、ボルガン<sup>アイマク</sup>県、ヘンティー<sup>アイマク</sup>県、ドルノド<sup>アイマク</sup>県、スフバー<sup>アイマク</sup>タル<sup>アイマク</sup>県に所在する計 66 基の石人に関するものである。この数は上記諸県に所在するテュルク期とウイグル期の石人総数ではなく、調査旅程上に遭遇したもの、あるいはその石人調査を目的に訪問調査した石人である。

本稿は、石人が最初に立てられた立地、それらが今日までどのように保たれて来たか、構造、画像、年代について個別に考察した。それをもとに、モンゴル西部、中部、東部の3地域に区分し、これら地域の石人の類似点、独自性、相違点を明らかにすることを目的としている。また、石人を立てるという厳格な慣習が、それと不可分のバルバル、供物用石囲い等の構造を結合させた総合体であることを考察した。

検討を行った石人は、年代学上、モンゴルにいたトルコ人が残した石人にあたる7～8世紀のテュルク期と、8世紀以降のウイグル期という2つの主要な時期に区分することができる。



Appendix 1. Stone statues

N <sup>o</sup>	Location	Total	Stone type	Current situation	Description	Measure (cm)	Other structure
1	<b>Altan sandal</b> Ikh Tamir sum Arkhangai aimag	2	Granite	Complete	Partial	140x37x25	Sacrificial features with stone enclosures and balbals
2	<b>Soyolyn töv</b> Ikh Tamir sum Arkhangai aimag	1	Granite	Broken	Full	60x23x15	?
3	<b>Dadgyn övöljöö</b> Tariat sum Arkhangai aimag	2	Granite	Headless	Full	97x38x25	Sacrificial features with stone enclosures and balbals
4	<b>Nartiny am</b> Tariat sum Arkhangai aimag	2	Granite	Complete	Full	175x60x26	Sacrificial features with stone enclosures and balbals
5	<b>Ikh Khany nuur</b> Erdenemandal sum Arkhangai aimag	2	Granite	Headless	Full	135x57x30	Sacrificial features with stone enclosures and balbals
6	<b>Khuuchin tarian talbai</b> Erdenemandal sum Arkhangai aimag	2	Granite	Headless	Full	75x46x20	Sacrificial features with stone enclosures and balbals
7	<b>Züün tsiürin gol</b> Erdenemandal sum Arkhangai aimag	2	Granite	Headless	Full	50x54x20	Sacrificial features with stone enclosures and balbals
8	<b>Tsagaan turuut</b> Galut sum Bayankhongor aimag	1	Granite	Headless	Full	75x45x36	Sacrificial features with stone enclosures
9	<b>Olon nuurny khöndii</b> Galut sum Bayankhongor aimag	1	Granite	Headless	Full	129x56x38	?
10	<b>Oron nutag sudlakh muzei</b> Bayankhongor aimag	1	Granite	Broken	?	40x44x14	?
11	<b>Dörvön khöshööt</b> Ölziit sum Bayankhongor aimag	1	Granite	Complete	Full	95x60x36	Sacrificial features with stone enclosures
12	<b>Khar ereg (Khar sair)</b> Ölziit sum Bayankhongor aimag	1	Granite	Complete	Partial	83x32x13	Sacrificial features with stone enclosures and balbals
13	<b>Talyn ulaan</b> Bayan-Ovoo sum Bayankhongor aimag	1	Granite	Broken	?	-	Sacrificial features with stone enclosures and balbals
14	<b>Shatar chuluu</b> Erdenetsogt sum Bayankhongor aimag	1	Granite	Headless	Full	90x57x27	?
15	<b>Oron nutag sudlakh muzei</b> Bayan-Ölgii aimag	3	Sandstone	Complete	Partial	170x78x17	Sacrificial features with stone enclosures and vertical stones (the stone statue has been replaced)
16	<b>Khuuchin surguulin khashaa</b> Nogoon nuur sum Bayan-Ölgii aimag	2	Sandstone	Complete	Full	93x30x9	Sacrificial features with stone enclosures and balbals
17	<b>Dayangin zastav</b> Sagsai sum Bayan-Ölgii aimag	1	Granite	Complete	Partial	60x29x12	Sacrificial features with stone enclosures
18	<b>Dayan baatar</b> Sagsai sum Bayan-Ölgii aimag	1	Granite	Headless	Full	140x60x20	Sacrificial features with stone enclosures
19	<b>Dayangin zastav</b> Sagsai sum Bayan-Ölgii aimag	1	Hornstone	Headless	Full	133x43x22	Sacrificial features with stone enclosures and balbals
		5	Granite	Broken	Full	120x50x27	?
		2	Granite	Complete	Partial	88x24x25	?
		2	Granite	Complete	Full-4	92x19x30	?
		1	Granite	Complete	Partial-1	75x34x15	?
		1	Granite	Complete	Full	172x59x40	?
		1	Granite	Complete	Full	135x57x30	?
		1	Granite	Complete	Partial	102x40x20	None
		1	Granite	Complete	Full	153x40x19	Sacrificial features with stone enclosures
		1	Hornstone	Complete	Partial	110x18x19	Sacrificial features with stone enclosures

№	Location	Total	Stone type	Current situation	Description	Measure (cm)	Other structure
20	<b>Gazriin ner todorkhoigui</b> Sagsai sum Bayan-Ölgii aimag	1	Granite	Complete	Partial	98x35x17	?
21	<b>Khar yamaat</b> Ulaan khuusum Bayan-Ölgii aimag	1	Sandstone	Complete	Full	132x46x15	Sacrificial features with stone enclosures
22	<b>Dalkhyn bulan</b> Khutag-Öndör sum Bulgan aimag	1	Granite	Complete	Full	62x38x16	None
23	<b>Bayan ölziiit</b> Khölönbuir sum Dornod aimag	1	Granite	Complete	Full	108x46x19	None
24	<b>Oron nutag sudlakh muzei</b> Dundgovi aimag	1	Granite	Headless	Full	135x37x15	?
25	<b>Tsagaan airag</b> Tsagaan delger sum Dundgovi aimag	2	Granite	Complete Broken	Partial	141x45x15 81x25x27	Sacrificial features with stone enclosures
26	<b>Buural</b> Bayan-Öndör sum Övörkhangaï aimag	1	Granite	Complete	Full	160x54x30	Sacrificial features with stone enclosures and balbals
27	<b>Yaruu sunyn töv</b> Yaruu sum Zavkhan aimag	1	Limestone	Complete	Full	96x45x16	Sacrificial features with stone enclosures
28	<b>Daliugin am</b> Yaruu sum Zavkhan aimag	3	Limestone	Complete	Full-2 Partial-1	117x44x33 108x42x25 58x30x16	Sacrificial features with stone enclosures and balbals
29	<b>Alag mor't (Züün ar bulag)</b> Asgat sum Sükhbaatar aimag	1	Granite	Complete	Partial	146x32x29	Oval structure
30	<b>Khöövör</b> Dariganga sum Sükhbaatar aimag	1	Bazalt	Complete	Full	89x39x20	Sacrificial features with stone enclosures and balbals
31	<b>Jargalantyn shiree</b> Erdenetsagaan sum Sükhbaatar aimag	1	Bazalt	Complete	Partial	135x37x30	Sacrificial features with stone enclosures
32	<b>Baruun bayan gol</b> Ömnödelger sum Khentii aimag	1	Granite	Complete	Partial	96x31x29	Sacrificial features with stone enclosures
33	<b>Ulaan üzüür</b> Batshireet sum Khentii aimag	1	Granite	Complete	Partial	114x35x30	Sacrificial features with stone enclosures and balbals
34	<b>Barkhin bayan gol</b> Batshireet sum Khentii aimag	1	Granite	Broken	?	62x36x26	None
35	<b>Zhivkheestein am</b> Batshireet sum Khentii aimag	5	Bazalt	Broken-1 Complete-4	Partial-4 Outline-1	45x31x26 29x20x19 39x30x14	Sacrificial features with stone enclosures and balbals
36	<b>Sono uul</b> Bayankhutag sum Khentii aimag	1	Granite	Complete	Full	82x26x26	None
37	<b>Khulgar ukhaa</b> Bayankhutag sum Khentii aimag	1	Granite	Complete	Full	110x25x29	Oval structure
38	<b>Mörön</b> Mörön sum Khentii aimag	1	Granite	Complete	Partial	86x24x22	Sacrificial features with stone enclosures

№	Location	Total	Stone type	Current situation	Description	Measure (cm)	Other structure
39	<b>Khudagtn am</b> Mörön sum Khentii aimag	1	Granite	Complete	Partial	174x47x18	Sacrificial features with stone enclosures
40	<b>Oron nutag sudlakh muzei</b> Uvs aimag	1	Granite	Complete	Partial	90x18x16	?
41	<b>Chandman' (Tsagaan khöshööt)</b> Uvs aimag	1	Granite	Complete	Partial	130x85x26	None
42	<b>Ulaan folgoi</b> Malchin sum Uvs aimag	3	Granite	Complete	Full-2	102x30x15 100x60x18	Sacrificial features with stone enclosures and balbals
43	<b>Bairamyn davaany züün bel</b> Türgen sum Uvs aimag	3	Hornstone	Complete -1 Broken-2	Partial-1 Full-2 Partial-1	68x45x11 50x41x10 88x35x18 45x35x9	Sacrificial features with stone enclosures and balbals

Appendix 2. Descriptions on stone statues

№	Location	Total	Clothes	Hat	Belt	Purse	Earring	Weapon	Utensil
1	<b>Altan sandal</b> Ikh Tamir sum Arkhangai aimag	2	+	-	+	+	-	-	+
2	<b>Soyolyn töv</b> Ikh Tamir sum Arkhangai aimag	1	+	-	+	+	-	+	+
3	<b>Dadgyn övöljöö</b> Tariat sum Arkhangai aimag	2	+	+	-	-	+	+	+
4	<b>Nariiny am</b> Tariat sum Arkhangai aimag	2	+	?	+	+	?	+	+
5	<b>Ikh khany nuur</b> Erdenemandal sum Arkhangai aimag	2	-	-	-	-	-	-	+
6	<b>Khuuchin tarian talbai</b> Erdenemandal sum Arkhangai aimag	1	?	?	?	?	?	?	?
7	<b>Züün tsüürin gol</b> Erdenemandal sum Arkhangai aimag	1	+	+	+	-	+	-	+
8	<b>Tsagaan turuut</b> Galut sum Bayankhongor aimag	1	-	-	-	-	-	-	-
9	<b>Olon nuurny khöndii</b> Galut sum Bayankhongor aimag	1	?	?	?	?	?	?	?
10	<b>Oron nutag sudlakh muzei</b> Bayankhongor aimag	1	+	?	+	+	?	-	+

Nº	Location	Total	Clothes	Hat	Belt	Purse	Earring	Weapon	Utensil
11	<b>Dörvön khöshööt</b> Ölziit sum Bayankhongor aimag	1	-	-	-	-	-	-	-
12	<b>Khar ereg (Khar sair)</b> Ölziit sum Bayankhongor aimag	2	+	-	+	-	-	-	+
13	<b>Talyn ulaan</b> Bayan-Ovoo sum Bayankhongor aimag	1	+	?	+	-	-	+	+
14	<b>Shatar chuluu</b> Erdenetsogt sum Bayankhongor aimag	3	+	?	+	+	?	?	+
15	<b>Oron nutag sudlakh muzei</b> Bayan-Ölgii	5	+	-	+	-	+	-	-
16	<b>Khuuchin surguuliin khashaa</b> Nogoon nuur sum Bayan-Ölgii aimag	2	+	+	+	-	+	-	+
17	<b>Dayangiin zastav</b> Sagsai sum Bayan-Ölgii aimag	1	+	-	+	-	+	+	+
18	<b>Dayanbaatar</b> Sagsai sum Bayan-Ölgii aimag	1	+	-	+	-	+	-	-
19	<b>Dayangiin zastav</b> Sagsai sum Bayan-Ölgii aimag	1	-	-	-	-	-	-	-
20	<b>Gazrin ner todorkhoigii</b> Sagsai sum Bayan-Ölgii aimag	1	-	-	-	-	-	-	-
21	<b>Khar Yamaat</b> Ulaan khush sum Bayan-Ölgii aimag	1	+	?	+	+	+	+	+
22	<b>Dalkhyn bulan</b> Khutag-Öndör sum Bulgan aimag	1	-	-	?	?	-	?	+
23	<b>Bayan ölzii</b> Khólonbuir sum Dornod aimag	1	+	-	+	+	-	-	+
24	<b>Oron nutag sudlakh muzei</b> Dundgovi aimag	1	+	+	+	+	-	+	+
25	<b>Tsagaan airag</b> Tsagaan Delger sum Dndgovi aimag	2	-	-	-	-	-	-	-
26	<b>Buural</b> Bayan-Öndör sum Övörkhangaig aimag	1	+	+	+	+	-	+	+
27	<b>Yaruu sumyn töv</b> Yaruu sum Zavkhan aimag	1	-	-	+	+	+	+	+
28	<b>Daliugin am</b> Yaruu sum Zavkhan aimag	3	+	?	+	+	-	+	+
			-	?	-	-	-	-	?

Nº	Location	Total	Clothes	Hat	Belt	Purse	Earring	Weapon	Utensil
29	<b>Alag mor't</b> (Züün ar bulag) Asgat sum Sükhbaatar aimag	1	-	-	-	-	-	-	-
30	<b>Khöövör</b> Dariganga sum Sükhbaatar aimag	1	+	+	+	+	-	?	+
31	<b>Jargalantyn shiree</b> Erdenetsagaan sum Sükhbaatar aimag	1	+	+	-	-	-	-	-
32	<b>Baruun bayan gol</b> Ömnödelger sum Khentii aimag	1	?	?	?	?	?	?	?
33	<b>Ulaan üziür</b> Batshireet sum Khentii aimag	1	?	-	-	-	-	-	-
34	<b>Barkhiin bayan gol</b> Batshireet sum Khentii aimag	1	?	?	?	?	?	?	?
35	<b>Zhivkheestein am</b> Batshireet sum Khentii aimag	5	-	-	-	-	-	-	-
36	<b>Sono uul</b> Bayankhutag sum Khentii aimag	1	-	-	-	-	-	-	+
37	<b>Khulgar ukhaa</b> Bayankhutag sum Khentii aimag	1	-	+	-	-	-	-	+
38	<b>Mörön</b> Mörön sum Khentii aimag	1	-	+	-	-	-	-	-
39	<b>Khudagtyn am</b> Mörön sum Khentii aimag	1	-	+	-	-	-	-	-
40	<b>Oron nutag sudlakh muzei</b> Uvs aimag	1	-	-	-	-	+	-	?
41	<b>Chandman' (Tsagaan khöshööt)</b> Uvs aimag	1	-	-	?	?	-	?	+
42	<b>Ulaan tolgoi</b> Malchin sum Uvs aimag	3	- + +	- - +	? + +	? - +	- + +	? + -	+ + +
43	<b>Bairamyn davaany züün bel</b> Türgen sum Uvs aimag	3	+ + ?	? - ?	+ + ?	- - ?	? - ?	- - ?	+ + +



Appendix 3



2. Soyolyn töv (Соёлын төв)  
Ikh Tamir, Arkhangai (Их Тамир, Архангай)



3-1. Dadgyn övöljөө-№1 (Дадгын өвөлжөө-№1)  
Tariat, Arkhangai (Тариат, Архангай)



3-2. Dadgyn övöljөө-№2 (Дадгын өвөлжөө-№2)  
Tariat, Arkhangai (Тариат, Архангай)





4. Nariiny am (Нарийны ам)  
Tariat, Arkhangai (Тариат, Архангай)



5. Ikh Khany nuur (Их Ханы нуур)  
Erdenemandal, Arkhangai (Эрдэнэмандал, Архангай)



7. Züün tsüüriin gol (Зүүн Цүүрийн гол)  
Erdenemandal, Arkhangai (Эрдэнэмандал, Архангай)



10. Oron nutag sudlakh muzei  
(Орон нутаг судлах музей)  
Bayankhongor (Баянхонгор)



11. Dörvön khöshööt (Дөрвөн хөшөөт)  
Ölziit, Bayankhongor (Өлзийт, Баянхонгор)



12. Khar ereg (Khar sair) (Хар эрэг (Хар сайр))  
Ölziit, Bayankhongor (Өлзийт, Баянхонгор)





13. Talyn ulaan (Талын улаан)  
Bayan-Ovoo, Bayankhongor  
(Баян-Овоо, Баянхонгор)



14-1. Shatar chuluu-№1 (Шатар чулуу-1)  
Erdenetsogt, Bayankhongor (Эрдэнэцогт, Баянхонгор)



14-2. Shatar chuluu-№2 (Шатар чулуу-№2)  
Erdenetsogt, Bayankhongor (Эрдэнэцогт, Баянхонгор)







17. Dayangiin zastav (Даянгийн застав)  
Sagsai, Bayan-Ölgii (Сарсай, Баян-Өлгий)



16. Khuuchin surguuliin khashaa  
(Хуучин сургуулийн хашаа)  
Nogoon nuur, Bayan-Ölgii  
(Ногоон нуур, Баян-Өлгий)



18. Dayanbaatar (Даянбаатар)  
Sagsai, Bayan-Ölgii (Сарсай, Баян-Өлгий)





18. Dayanbaatar (Даянбаатар)  
Sagsai, Bayan-Ölgii (Сагсай, Баян-Өлгий)



19. Dayangiin zastav (Даянгийн застав)  
Sagsai, Bayan-Ölgii (Сагсай, Баян-Өлгий)



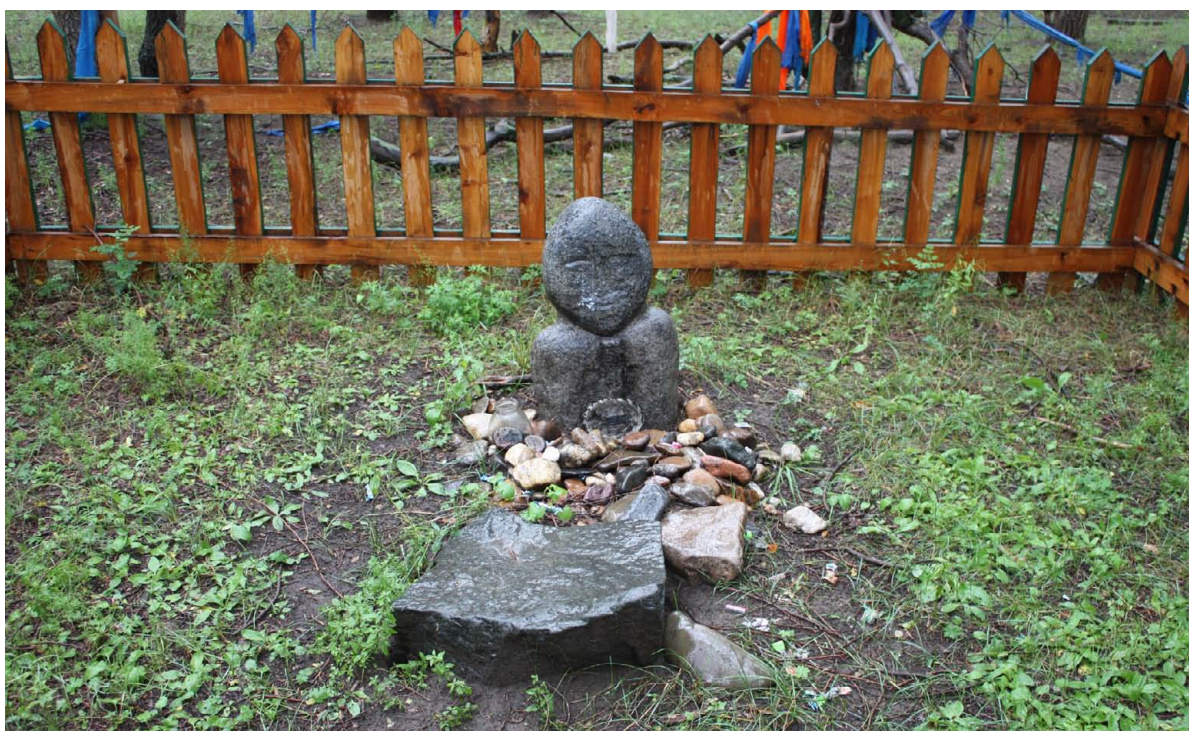


20. Gazrin ner todorkhoigüi (Газрын нэр тодорхойгүй)  
Sagsai, Bayan-Ölgii (Сагсай, Баян-Өлгий)



21. Khar yamaat (Хар Ямаат)  
Ulaan khush, Bayan-Ölgii (Улаан хус, Баян-Өлгий)





22. Dalkhyn bulan (Далхын булан)  
Khutag-Öndör, Bulgan (Хутаг-Өндөр, Булган)



23. Bayan ölziiṭ (Баян өлзийт)  
Khölonbuir, Dornod (Хөлөнбуйр, Дорнод)

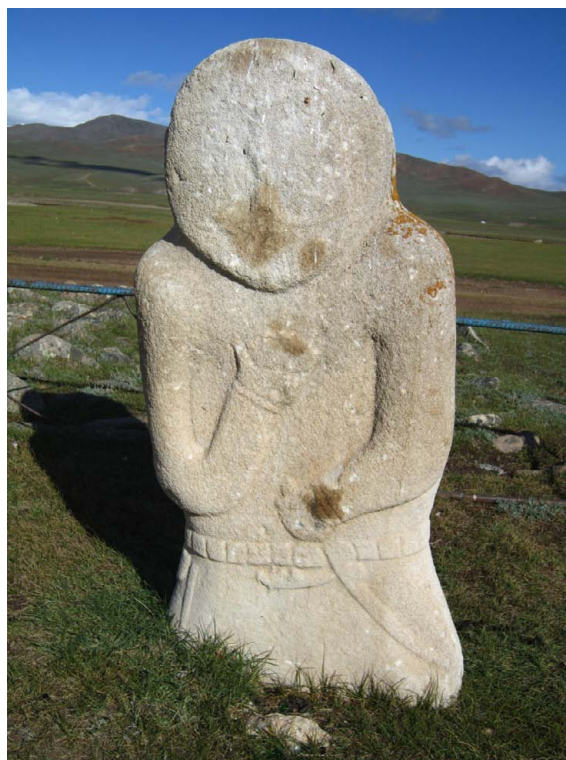
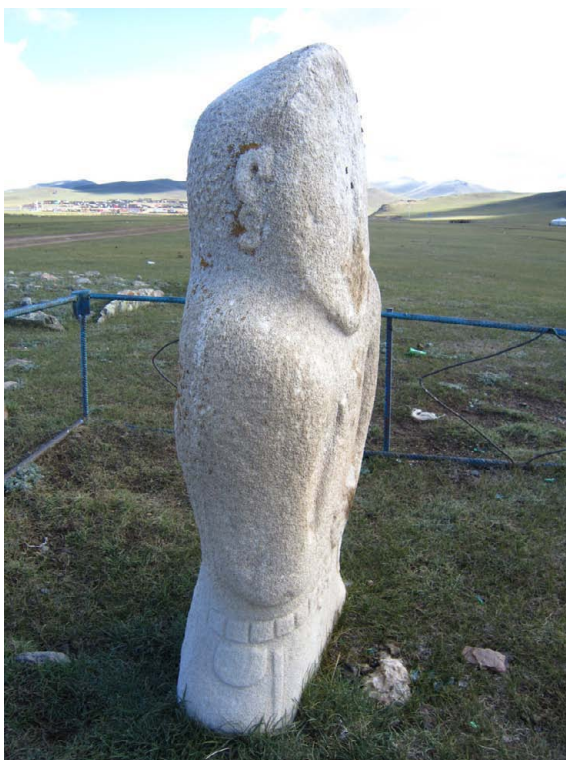


25. Tsagaan airag (Цагаан айраг)  
Tsagaan Delger, Dundgovi (Цагаан дэлгэр, Дундговь)





26. Buural (Буурал)  
Bayan-Öndör, Övörkhangai (Баян-Өндөр, Өвөрхангай)



27. Yaruu sumyn töv (Яруу сумын төв)  
Yaruu, Zavkhan (Яруу, Завхан)





28-1. Daliugin am-№1 (Далиугийн ам-№1)  
Yaruu, Zavkhan (Яруу, Завхан)



28-2. Daliugin am-№2 (Далиугийн ам-№2)  
Yaruu, Zavkhan (Яруу, Завхан)





28-3. Daliugiin am-№3 (Далиугийн ам-№3)  
Yaruu, Zavkhan (Яруу, Завхан)



29. Alag mor't (Züün Ar bulag)  
Алаг морьт (Зүүн Ар булаг)  
Asgat, Sükhbaatar (Асгат, Сүхбаатар)



30. Khöövör (Хөөвөр)  
Dar'ganga, Sükhbaatar (Дарьганга, Сүхбаатар)



31. Jargalantyn shiree (Жаргалантын ширээ)  
Erdenetsagaan, Sükhbaatar (Эрдэнэцагаан, Сүхбаатар)





33. Ulaan üzüür (Улаан Үзүүр)  
Batshireet, Khentii (Батширээт, Хэнтий)



34. Barkhin bayan gol (Бархын Баян гол)  
Batshireet, Khentii (Батширээт, Хэнтий)



35-1. Zhivkheestein am-№1 (Живхээстэйн ам-№1)  
Batshireet, Khentii (Батширээт, Хэнтий)



35-2. Zhivkheestein am-№2 (Живхээстэйн ам-№2)  
Batshireet, Khentii (Батширээт, Хэнтий)





35-3. Zhivkheestein am-№3 (Живхээстэйн ам-№3)  
Batshireet, Khentii (Батширээт, Хэнтий)



36. Sono uul (Соно уул)  
Bayankhutag, Khentii (Баянхутаг, Хэнтий)

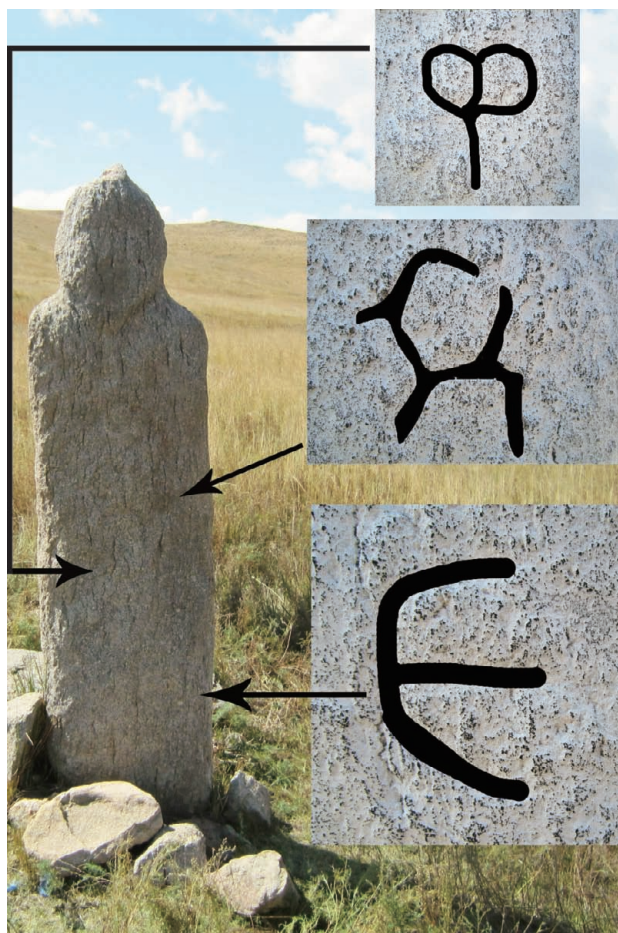


37. Khulgar ukhaa (Хулгар Ухаа)  
Bayankhutag, Khentii (Баянхутаг, Хэнтий)



38. Mörön (Мөрөн)  
Mörön, Khentii (Мөрөн, Хэнтий)





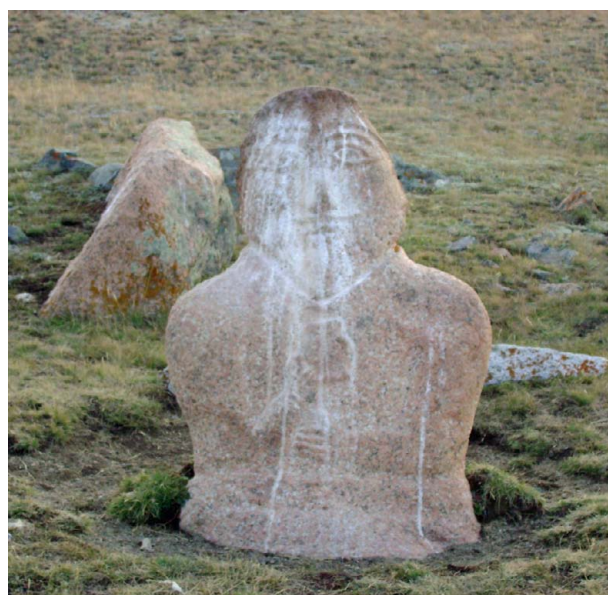
39. Khudagtyn am (Худагтын ам)  
Mörön, Khentii (Мөрөн, Хэнтий)



40. Oron nutag sudlakh muzei  
(Орон нутаг судлах музей)  
Uvs (Увс)



41. Chandman' (Tsagaan khöshööt)  
(Чандмань (Цагаан хөшөөт))  
Uvs (Увс)



42-1. Ulaan tolgoi-№1(Улаан толгой-№1)  
Malchin, Uvs (Малчин, Увс)





42-2. Ulaan tolgoi-№2 (Улаан толгой-№2)  
Malchin,Uvs (Малчин, Увс)



42-3. Ulaan tolgoi-№3 (Улаан толгой-№3)  
Malchin,Uvs (Малчин, Увс)

<研究動向>『ビチェースⅡ』のリポジトリ公開

BICHEES Ⅱ (БИЧЭЭС Ⅱ)

ビチェースⅡ：モンゴル国現存遺跡・突厥碑文調査報告

Osaka University Knowledge archive:  
<http://hdl.handle.net/11094/26038>



本書はビチェースⅡと題している。ビチェースという単語はモンゴル語で碑文を意味する。その第2弾を称している理由は、1996～98年度に実施された日本・モンゴル合同学術調査「ビチェース(Ⅰ)」プロジェクトを引き継いでいるからである。このプロジェクトは「突厥・ウイグル・モンゴル帝国時代の碑文および遺蹟に関する歴史学・文献学的調査」のことであり、1999年、森安孝夫・A.オチル（責任編集）『モンゴル国現存遺蹟・碑文調査研究報告』として結実し、後続の研究に影響を与えている。

この初代プロジェクトは国内の複数の文献研究者が協働したものであるが、遊牧民に関係する碑文の新たな拓本やより鮮明な写真を採集することのみならず、遺蹟や碑文が建造された自然景観を踏まえた上、それらが成立した歴史的背景を探求することをも目指されていた。冷戦崩壊後の90年代、旧共産圏は西側陣営の日本人研究者にとって未踏のフィールドであった。遺蹟や碑文一つ一つの現状を精確に把握し、史料批判の材料を提供することが求められていたのである。

ビチェースⅡの調査は2005～07年度に実施されたものである。初代の理念を引き継いだ、古代テュルク遊牧民の言語・歴史・文化を専門とする大澤孝と鈴木宏節が実際の調査と報告書の編集を担当している。従って、本書が扱う遺物は、6世紀中葉から