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TÜRK TARİH KURUMU YAYINLARI
II. Dizi — Sa. 26

# ÇİN ELÇİSİ WANG YEN-TE'NİN UYGUR SEYAHATNAMESİ

Prof. Dr. ÖZKAN İZGİ

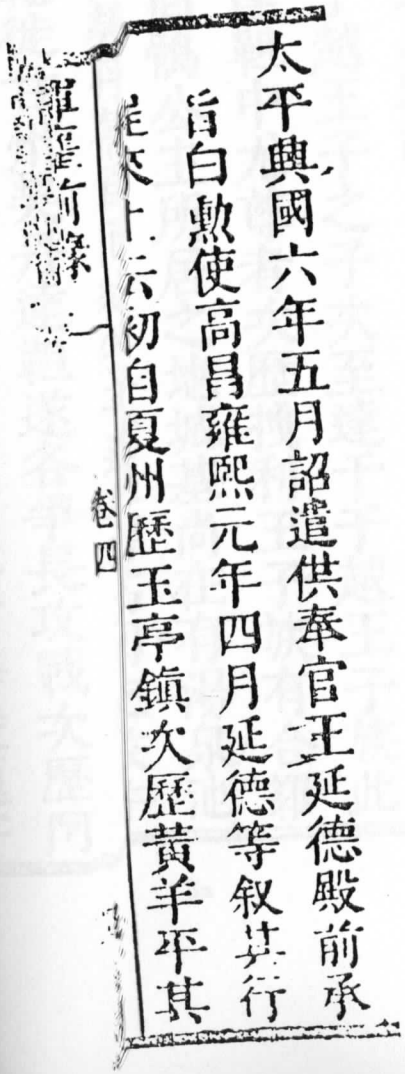
TÜRK TARİH KURUMU BASIMEVİ—ANKARA
1989

EK-1

WANG YEN-TE SEYAHATNAMESI

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HUI-CH'U CH'I-LU, CHIN-TAI PI-SHU ed. (s. 4a-9a)



太平興國六年五月詔遣供奉官王延德殿前承旨白勲使高昌雍熙元年四月延德等叙其行程次上云初自夏州歷玉亭鎮次歷黃羊平其

卷四





地平而産黃羊度砂磧無水行八皆載水凡二日次都囉囉族漢使過者遺以財貨謂之打當次歷茅家嶺子族臨黃河以羊皮爲囊吹氣實之浮於水或以囊駝牽木柵而度次歷柔女王子開道族行入六窠砂砂深三尺馬不能行行者皆乘橐駝不育五穀砂中生草名登相收之以食次歷樓子山無居人行砂磧中以日爲占旦則背日暮則向日日下則止又行望月亦如之次歷臥羊梁劫特族地有都督山唐回鶻之

4b

地次歷太子大蟲族接契丹界人衣尚錦綿器
用金銀馬乳釀酒飲之亦醉次歷屋地目族葢
達于于越王子之子次至達千于越王子族此
九族達靼中尤尊者次歷拽利王子族有合羅
川唐回鶻公主所居之地城基尚在有湯泉池
傳曰契丹舊爲回紇牧羊達靼舊爲回紇牧牛
回紇徙甘州契丹達靼遂各爭長攻戰次歷阿
墩族經馬鬃山望鄉嶺嶺上石庵有李陵題字
處次歷格囉美源西方百川所會極望無際鶻







鶩鳧雁之類甚衆次至托邊城亦名李僕射城
城中首領號通天王次歷小石州次歷伊州州
將陳氏其先自唐開元二年領州凡數十世唐
時詔勅尚在地有野蠶生苦參上可爲綿帛有
羊尾大而不能走尾重者三斤小者一斤肉如
熊白而甚美又有礪石剖之得賓鐵謂之樊鐵
石又生胡桐樹經雨即生胡桐律次歷益都次
歷納職城在大忠鬼魅磧之東南望玉門關甚
近地無水草載糧以行凡三日至思谷曰避風

驛本俗法試出詔押御風御風乃息凡八日至澤田寺高昌聞使至遣人來迎次歷寶莊又歷六鍾乃至高昌高昌卽西州也其地南距于闐西南距大石波斯西距西天步露沙雪山蔥嶺皆數千里地無雨雪而極熱每盛暑人皆穿池爲穴以處飛鳥羣萃河濱或起飛卽爲日氣所爍墜而傷翼屋室覆以白堊開寶二年雨及五寸卽廬舍多壞有水出金嶺導之周繞國城以溉田園作水磴地產五穀惟無喬麥貴人食馬

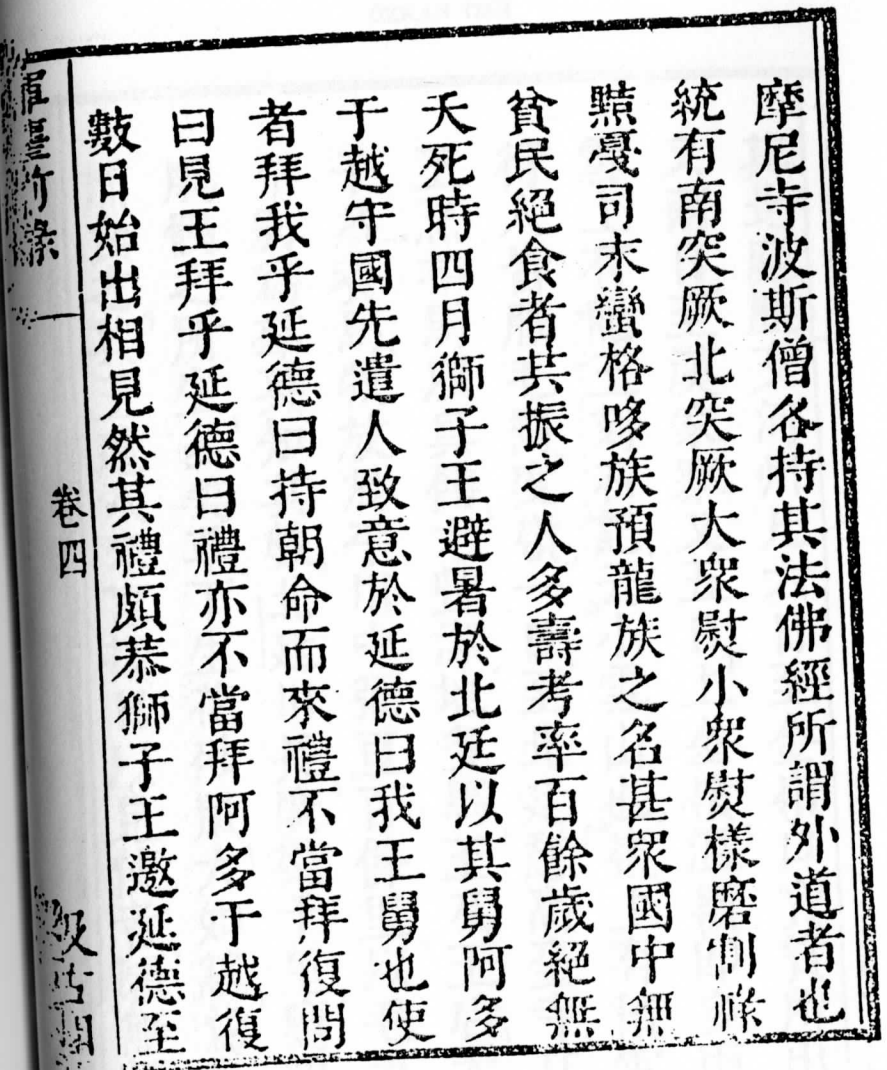
6a





餘食牛及鳧雁樂多空簇出貂鼠白氎綉文花蒻布俗多騎射婦人戴油帽謂之蘇幕遮用開元七年曆以三月九日爲寒食餘二旬冬至爪然以銀或鍮爲筒貯水激以相射或以水交潑爲戲謂之壓陽氣去病好遊賞行者必抱樂器佛寺五十餘區皆唐朝所賜額寺中有大藏經唐韻玉篇經音等居民春月多遊羣聚遨樂於其間遊者馬上持弓矢射諸物謂之禳災有勁書樓藏唐太宗明皇御札詔勑緘鎖甚謹後有

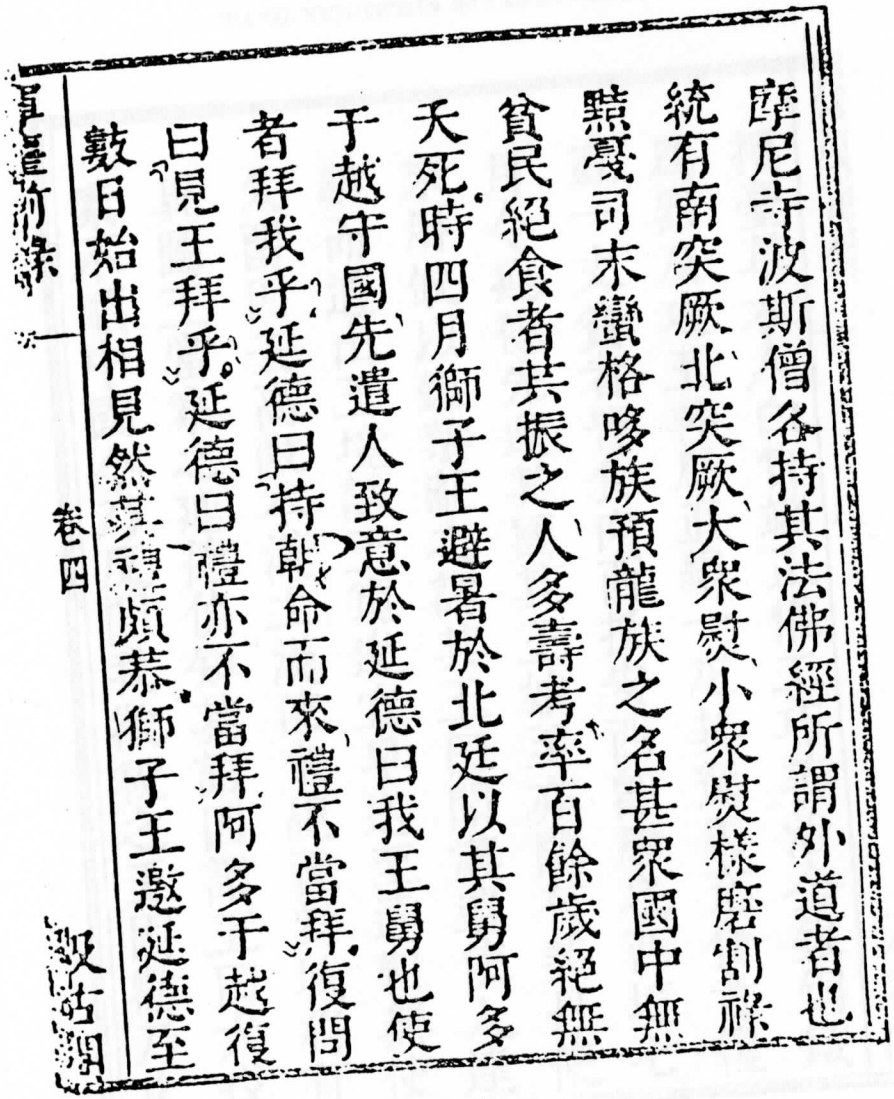
6b




摩尼寺波斯僧名持其法佛經所謂外道者也
統有南突厥北突厥大衆熨小衆熨樣磨制祿
黠戛司末蠻格哆族預龍族之名甚衆國中無
貧民絕食者其振之人多壽考率百餘歲絕無
天死時四月獅子王避暑於北廷以其勇阿多
于越守國先遣人致意於延德曰我王勇也使
者拜我乎延德曰持朝命而來禮不當拜復問
曰見王拜乎延德曰禮亦不當拜阿多于越復
數日始出相見然其禮頗恭獅子王邀延德至

7a






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7b

其北庭歷交河州凡六日至金嶺口寶貨所出
又兩日至漢家寨又五日上金嶺溫嶺卽多雨
雪上有龍王刻石記云小雪山也嶺上有積雪
行人皆服毛罽度嶺一日至北廷憩高臺寺其
王烹羊馬以具饋尤豐潔地多馬王及王后太
子各養馬牧放於平川中彌亘百餘里以毛色
分別爲羣莫知其數北廷川長廣數千里鷹鵰
鵰鶻之所生多美草下生花砂鼠大如貙鼠食
捕食之其王遣人來言擇日以見使者願無訝

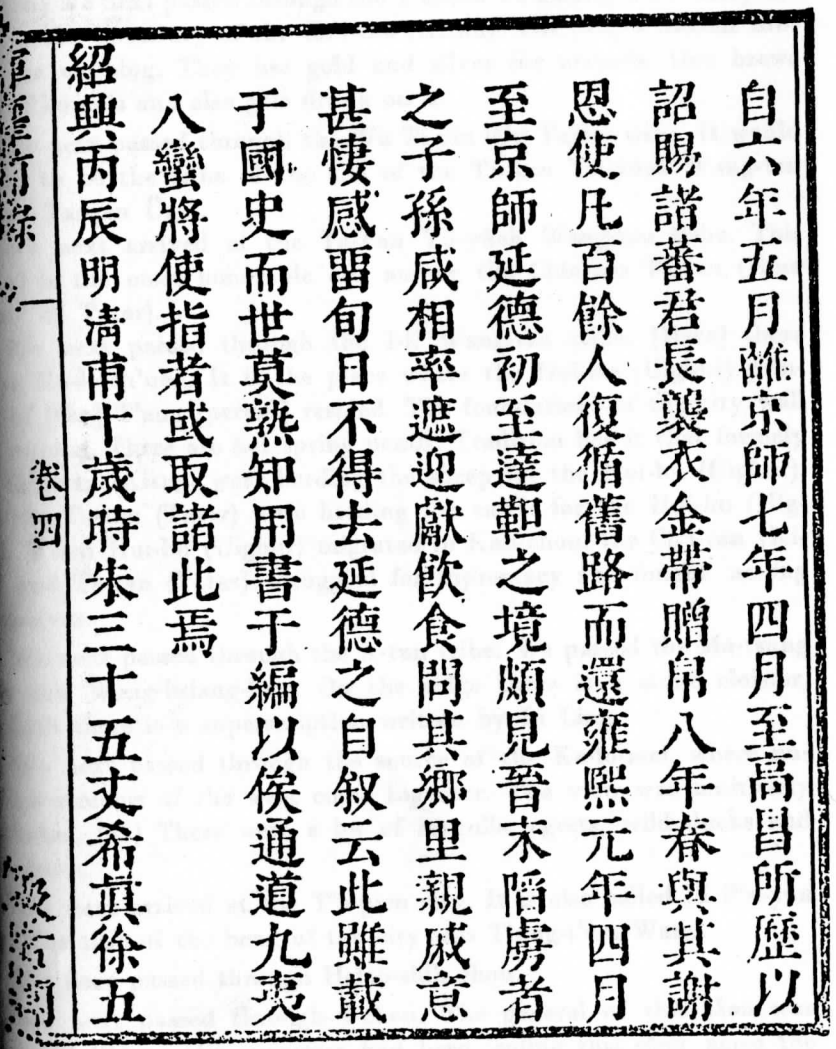
8a





樓臺草木人白皙端正惟工巧善治金銀銅鐵
爲器及攻玉善馬直絹一疋其駑馬充食者纔
直一丈貧者皆食肉西抵安西卽唐之西境七
月令延德先還其國其王始至亦聞有契丹使
來脅缺以銀器酸之謂其王曰聞漢遣使入達
靼而道出王境誘王窺邊宜早送至達靼無使
久留因云高敞本漢土漢使來覘視封域將有
異圖王當察之延德偵知其語因謂王曰大我
素不順中國今乃反間我欲殺之王固勸乃止

8b



自六年五月離京師七年四月至高昌所歷以
詔賜諸蕃君長襲衣金帶贈帛八年春與其謝
恩使凡百餘人復循舊路而還雍熙元年四月
至京師延德初至達靼之境頗見晉末陷虜者
之子孫咸相率遮迎獻飲食問其鄉里親戚意
甚悽感留旬日不得去延德之自叙云此雖載
于國史而世莫熟知用書于編以俟通道九夷
八蠻將使指者或取諸此焉
紹興丙辰明清甫十歲時朱三十五丈希真徐五



## EK – 2

### SEYAHATNAME'NİN İNGİLİZCE TERCÜMESİ

[4a] In the fifth moon of the sixth year of (the) T'ai-p'ing Hsing-kuo [reign period] (June 5–July 4, 981) it was decreed to dispatch the *Kung-feng-kuan*, Wang Yen-te and the *Tien-ch'ien ch'eng-chih* Po Hsiung to Kao-ch'ang as envoys.

In the fourth moon of the first year of [the] Yung-hsi [reign period] (May 4–June 1, 984) Yen-te and others memorialized, detailing their itinerary as follows :

We started from Hsia-chou and passed through Yü-t'ing-chen.

We next passed through Huang-yang p'ing ("Yellow Sheep Plain").

(4b) Its terrain is flat and produces yellow sheep.

We crossed the desert – there was no water– all travellers having to carry water.

After two days in all we arrived at the Tu Lo-lo tribe. When Han (Chinese) envoys pass through this tribe, they are given presents. They call it *ta-tang*.

We next passed through the Mao-chia K'uai-tzu tribe. When we came to the Huang-ho (Yellow River), we made bags of sheep skin, blowing air to inflate them so that they float on the water. Sometimes wooden rafts drawn by camels are used to cross over.

We next passed through the Mao-nü Wang-tzu K'ai-tao tribe. Travalling on we entered Liu-k'o sha. As the sand is three *Ch'ih* deep, horses cannot travel [there]. All travellers ride on camels. The *wu-ku* (five grains) are not raised [there], In the sand grows a grass called *teng-hsiang* which is collected for food.

We next passed through Lou-tzu shan. There were no inhabitants. Travalling in the sand dunes, one tells the time by the sun. In the morning one has the sun at his back and in the evening one moves toward the sun. When the sun goes down, one halts. Travelling with regard to the moon, one does likewise.

We next passed through the region of the Wo-yang-liang Hai-t'e tribe. Here there is the Tu-tu shan. It is the land of the Hui-hu (Uighur) of [the] T'ang [period].

[5a] We next passed through the T'ai-tzu Ta-ch'ung tribe. They are se to the boundary of the Ch'i-tan (Kitan). The people esteem bro-de for clothing. They use gold and silver for utensils. One brews ne of koumis and also gets drunk on it.

We next passed through the Wu Ti-yin (Oq Teğin) tribe. It would pear to be the tribe of the son of the Ta-kan Yü-yüeh Wang-tzu rince Tarqan Üge).

We next arrived at the Ta-kan Yü-yüeh Wang-tzu tribe. This ribe] is the most honorable one among the Chiu-tsu Ta-tan (Nine ibes of Tatar).

We next passed through the I-li Wang-tzu tribe. [Here] there the Ho-lo-ch'uan. It is the place where the Hui-hu (Uighur) prin-s of [the] T'ang [period] resided. The foundations of the city wall ll remain. There are hot spring ponds. Tradition has it that formely Ch'i-tan (Kitan) were herding the sheep for the Hui-hu (Uighur), d the Ta-tan (Tatar) were herding the cattle for the Hui-hu (Uig-r). When Hui-hu (Uighur) migrated to Kan-chou, the Ch'i-tan (Ki-) and Ta-tan (Tatar) struggled for supremacy and fought among mselves.

We next passed through the A-tun tribe. We passed the Ma-tsung n and Wang-hsiang-ling. On the ridge there is a stone cloister, which there is a superscription written by Li Ling.

We next passed through the source of the Ke-lo-mei, where nu-rous streams of the west come together. The view was limitlessly pansive. (5b) There were a lot of seagulls, egrets, wild ducks and d geese.

We next arrived at the T'o-pien city. It is also called Li P'u-yen y. The title of the head of the city was T'ung-t'ien Wang.

We next passed through Hsiao-shih chou.

We next passed through I-chou. The general of this *shou* was named Ch'en. His ancestors had been ruling this *chou* since the ond year of [the] K'ai-yüan [period] [715] of the T'ang dynasty. all, they had been ruling for tens of generations. The patents of T'ang times are still preserved. At this place there are wild silk-rms. They live on the *k'u-shen* and silken fabrics are produced. ere are sheep with tails so big that they cannot move about –when vy, three *chin*, when light, one *chin*. Their meat is like bear's meat,



white and very delicious. Moreover, there are whetstones *li-shih*. cutting them open one obtains *pin-t'ieh* called *ch'ih-t'ieth-shih* (The stone that eats iron). There also grows the *hu-t'ung*. When the *hu-t'ung* experiences rain, then it produces *hu-t'ung-lü*.

We next passed through I-tu.

We next passed through the Na-chih city. It is east of the Ta-huan kuei-mei chi. When we looked southward, we found that the Yü-men kuan was very close. At this place is no water and grass. We traveled carrying food.

[After] three days in all, we arrived at the Kuei-ku which is also known as Pi-feng-i (Wind Shelter Station). [6a] In their own custom they try to issue edicts to reprees the *yü* wind. The *yü* wind then aba-tes.

[After] eight days in all, we arrived at the Tse-t'ien monastery. When [the ruler of] Kao-ch'ang heard of the arrival of the envoys, [he] sent someone to meet [us].

We next passed through Pao-chuang. Moreover, we passed through Liu-chung and then arrived at Kao-ch'ang. Kao-ch'ang is Hsi-chou. Its terriotory extends in the south to Yü-t'ien (Khotan), it extends in the south-west to Ta-shih (Arabia), and P'o-ssu (Persia; and it extends in the west to Hsi-t'ien (India), Pu-lu sha, Hsüeh-shan, and Ts'ung-ling. Each is a territory of several thousand *li*. There is no rain and snow. It is also very hot. Each time when the summer heat increases, all the inhabitants dig the ground to make caves to dwell. Flying birds flock together on the river banks. If they rise to fly, they will be so heated by the sunlight that they will fall down and injure their wings. The houses are whitewashed. When the rainfall reached five *ts'un* in the second year of [the] K'ai-pao [period] [968], it destro-yed most of the houses. The river which comes out from the Chin-ling mountains, they lead it to encircle all the national city (capital) and to irrigate farms and orchards and to run water mills. This place produces the *wu-ku* (five grains) – only no *ch'iao-mai* (buck wheat). Rich people eat horse [meat]. [6b] The rest eat beef and wild geese. In their mucis they use many *k'ung-hou*. They produce sable skin pelts and *po-tieh* and *hsiu-wen hua-jui pu* (embroidered desing blossom cloth). In their custom, for the most part, they ride horses and shoot arrows. The women wear on their heads the *yu-mao*. It is called *su-mu-che*. They use the calendar of the seventh year of [the] K'ai-yüan [period] [719]

and celebrate the *han-shih* festival on the ninth day of the third moon. For the two other *she* and for the *tung-chih* they do likewise. They make tubes of silver and brass to store water, filling them water. They compress them to squirt water or throw water on one another in sport. It is called *ya-yang-ch'i ch'ü-ping* (to repell the fever by repressing the male ch'i). They enjoy touring. Those who travel must carry musical instruments with them. There are more than fifth Buddhist monasteries. They all have supercriptions bestowed by the T'ang dynasty. In the monesteries there are such book as the *Ta-tsang-ching*, *T'ang-yün*, *Yü-p'ien* and *Ching-yin*. Inhabitants travel a lot in the spring. When they travel by gathering in groups, they also enjoy music among themselves. The travellers draw bows and shoot arrows at various creatures when riding on horseback. It is called *jang-tsai* (sacrifice against the calamities from heaven). There is a *ch'ih-shu-lou* (tower for [preserving] imperial orders) in which are stored the imperial letters and edicts of T'ai-tsung and Ming-huang of the T'ang. These are placed very cerefully under lock. Behind [it] is [7a] a Mo-ni monastery. The P'o-ssu (Persian) monks each uphold its law. They are [among] those whom the Budhist scriptures call *wai-tao* (extraneous doctrine).

[Kao-ch'ang] rules over the Nan T'u-chüeh (Southern Turks), Pei T'u-chüeh (Northern Turks), Ta Chung-yü, Hsiao Chung-yü, Yang-mo (yaγma), Ko-lu (Qarluq), Chieh-chia-ssu (Qırgiz), Mo-man (Barman) and the Ke-to tribe and the Yü-lung (Ürüng) tribe – numerous names. In this land there are no poor people. They give relief to those who lack food. People mostly live long, generally over a hundred years. There are not any at all who die young.

At this time in the fourth moon [April 26–May 25, 982], Shih-tzu Wang (Arslan [Lion] Qan) was passing the summer Pei-t'ing (Bis Balıq), leaving his maternal uncle A-to Yü-yüeh (Ata Üge) to look after the country. Af first he (Ata Üge) sent an envoy with a message to Yen-te, saying 'I am the maternal uncle of the Qan. Will you do obeisance to me?' Yen-te said,' I came by imperial order. According to our traditions to do obeisance is improper.' [The enwoy] again asked, 'If you should see our Qan, would you do obeisance to him?' Yen-te again said, 'Again our traditions do not permit [us] to do obeisance [to others].'



After several days more A-to Yü-yüeh (Ata Üge) came out to meet him. But he conducted himself very respectfully toward Yen-te Shih-tzu Wang (Arslan [Lion] Qan) invited Yen-te to [7b] him Pei-t'-ing (Biş Balıq).

We passed through Chiao-ho chou.

After six days in all we arrived at Chin-ling k'ou. Precious goods are produced [there].

In other two days we arrived at Han-chia chai.

In five days more we climbed Chin-ling and after passing the Ling, we immediately encountered much snowing. On [the Ling] there is an inscription on stone to the Lung Wang (Water and Rain God). It reads : This is Hsiao-hsüeh shan (Small Snow Mountain) – on the top of the mountain there is accumulated snow. Travellers wear *mao chi*. We passed through the mountains in one day and arrived at Pei-t'ing (Biş Balıq).

We rested at the Kao-t'ai monastery. Their Wang (Arslan Qan) cooked lamb and horse meat for food – particularly delicious. The land abounds in horses. They fraze them in a flat valley which stretches out more than one thousand *li*. They distinguish their herds by the color of the coats [of the horses]. Nobody knows the number of the herds. The spread of the Pei-t'ing valley is several thousand *li*, where are found eagles, kites, falcons and vultures. There is much nice grass, below which are pebble-rats as big as hares. Birds of prey catch and eat them.

Their Wang (Arslan Qan) dispatched a messenger to say, 'We shall choose a day to receive the envoy. We hope that he will not mind [8a] some delay.'

He received [us] on the seventh day. Their Wang as well as his son and attendants all facet east, bowed, and accepted gifts [sent by the Emperor]. There was on the side one who held a stone chime. He beat time for the ceremony. When the Wang heard the sound of the chime, he bowed. After that, his son, his daughter, and his close relatives surrounded [me] and bowed to accept their presents. Afterwards, there was music, drinking, feasting, and plays by actors until evening.

The next day we sailed in a boat on the lake. On the four sides of the lake they were playing the drums.

Again, on the morrow, after that, we went sightseeing in the Buddhist temple Ying-yün T'ai-ning. This was built in the fourteeth

year of [the] Chen-kuan [period]. In the mountains north of Pei-t'ing (Bis Balıq) *kang-sha* (amonia) is produced. From inside the mountains smoke frequently rises. But there is no haze. Moreover, the light and the flames are like torch reflections. Birds and rats are all seen in a brigt red. Those who deal with kang-sha (amonia) wear shoes, the soles of which are of wood. If soles of leather, they would be scorched immediately, At the foot of the mountain there is a cave which produces blue clay. When it comes out of the cave, it is immediately transformed into *sha-shih* (Sandstone). Natives use it to treat hides. Within the city there are many [8b] two-storied buildings, much vegetation. The people are well-feetured, but skilled in craftsmanship – good at warking a gold, silver, copper, and iron into vessels. They [are] also good at working on jade. The price of a good horse is one *p'i* of silk. An inferior horse, providing food, costs only one *chang* of silk. All the poor eat meat.

Farther west we reached An-hsi (Arsak) which was the western boundary of the T'ang.

In the seventh moon [July 23–August 21, 982,] [Arslan Qan] had Yen-te proceed first to his country before the Wang's own arrival, There was also the report that a Ch'i-tan (Kitan) envoy had arrived – he had a hare lip and was hiding it with a leaf of silver – who said to the Wang' I heard that the Han (Chinese) had sent a messenger to the Ta-tan (Tatar), but via your territory. The intention was to tempt you to espy the border. You should dispatch him [Yen-te] quickly to the Ta-tan (Tatar). Do not allow him to tarry with you.' He also said, 'Kao-ch'ang was formely Han (Chinese) territory. [The fact that] the Han (Chinese) envoy has come to spy your territory means that there are ulterior motives. You should investegate this.'

Yen-te, having learned such words through intelligence, said to the Wang, 'The Ch'üan-jung (Dog Barbarians) have always been antagonistic to China. Now, then, they alienate [us]. I want to kill him.'

The ruler [Arslan Qan] strongly dissuaded him and so he desisted.

[9a] He [Yen-te] left the capital in the fifth moon of the sixth year [June 5–July 3, 981].

In the fourth moon of the seventh year [April 26–May 25, 982] he arrived at Kao-ch'ang. Wherever he passed, he conferred by imperial order upon various barbarian chieftains garments, golden belts, and silk.



In the spring of the eighth year [February 16–April 15, 983] he returned via the old route, accompanied by more than one hundred messengers to express gratitute on the part of these chieftains.

In the fourth moon of the first year of [the] Yung-hsi [period] [May 4–June, 1, 984] [Yen-te] arrived at the capital.

When Yen-te first arrived at the Ta-tan (Tatar) border, he sometimes saw the descendants of the people who had been taken captive at the downfall of the Chin leading one another, who intercepted him to express welcome and to offer him food drink. They inquired about their neighbors and relatives – with very much nostalgia. They detained him for ten days, so that he could not go. [The above] is said to come from Yen-te's own account.

Although this is included in the *Kuo-shih* it is not generally known. Therefore, I have included it in my compilation here. In the future those who take trips to the Chiu-i (Nine I) and the Pa-man (light Man) or who are on diplomatic missions may perhaps, find it useful.