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Pai-lan 白蘭 and the *rLañs* of the *Sum pa*

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In this paper the writer aims to show that *Pai-lan* was the habitat of the *rLañs* clan of the *Sum pa*. He doubts the hitherto suggested hypothesis to identify the location of *Pai-lan* with the *Tshañi hdam* region. By pointing out the defects of the argument which led to this hypothesis, the writer proposes to place *Pai-lan* in *Kung-chou* 恭州 of Szechwan Province near *Sung-p'an* 松潘 and *Mao-chou* 茂州, which he thinks was in the vicinity of the present-day *Tsa-ku* 雜谷 (Tibetan *Tsha kho*). He re-examines the location of *Pai-lan* in relation to those of tribes other than the *Sum pa* and place-names mentioned in Chinese sources concerning *Pai-lan*, and confirms that his conclusion does not contradict the statements given in Chinese sources.

Secondly, he aims to examine the clans which composed the *Sum pa*, and locate their habitats by using the Tibetan histories *Deb ther rgya mtsho* and *rLañs Po ti bse ru*. Above all, he shows that the *rLañs* clan held control of *Sum yul*, which included the whole *Chin ch'uan* 金川 district and *P'an chou* 潘州. The writer considers *Tsha kho*, namely *Kung chou*, as the center of the *Sum yul*, and also concludes that the *lan* of *Pai-lan* is the Chinese transliteration of Tibetan *rLañs*, while *pai* "white" was added to it by Chinese as an adjective descriptive of a characteristic of the clan. The detailed discussion of the word *pai* will be given on another occasion.

On *bögü-*, *bügü-qayan* in the Tonyuquq Inscription

By Masao MORI

V. Thomsen identified *bögü-*, *bügü-qayan* in the Tonyuquq Inscription with Fu-chü, son of *Qapṛan-qayan* (Mo-ch'ö). His identification, though it has been generally admitted, cannot be accepted because Fu-chü is a personal name of the son of *Qapṛan-qayan* and it cannot be considered

as a title of qaγan; thus such expression as “Fu-chü K’o-han (qaγan)” never appears in Chinese sources. According to Chinese source materials, the official title of Fu-chü is either Hsiao K’o-han (Small qaγan) or T’o-hsi K’o-han (Exploit-the-West qaγan).

In this article the author presents a new interpretations on bögü-, bügü-qaγan in the following way:

1) “My qaγan” (line 30), “[My] qaγan” and “[My] qan” (both line 33) should not be identified with the alleged “Fu-chü qaγan,” but with Qapγan-qaγan (Great qaγan).

2) Fu-chü or Small qaγan or Exploit-the-West qaγan is identical with I-nieh K’o-han in Chinese sources and with Inäl-, Inil-qaγan in the Tonyuquq Inscription.

3) Bögü-, bügü-qaγan is identical with Qapγan-qaγan himself, and the word bögü or bügü is an epithet which means “cunning, tricky or wily.”

4) Tonyuquq, the author of the Inscription, called Qapγan-qaγan “Qaγan the cunning, tricky or wily,” based on the fact that Qapγan-qaγan assumed a unfaithful attitude towards him during the military expedition to Türgiś.

5) The background of this discord is that, with a view to dominating the Second Turkish Empire with his own descendants, Qapγan-qaγan tried to suppress the direct descendants of Iltiriś-qaγan, his elder brother in whose service Tonyuquq devoted himself.

6) Tonyuquq’s hostility towards Qapγan-qaγan can be seen in the epilogue of the Inscription (lines 51 to 62). The existence of antagonism between the direct descendants of Iltiriś-qaγan and those of Qapγan-qaγan can also be seen from the Köl-tigin and Bilgä-qaγan Inscriptions.

7) This antagonism existed until when, after Qapγan-qaγan was killed in action, Köl-tigin, son of Iltiriś-qaγan, extinguished almost all of the family members and followers of Qapγan-qaγan and established his elder brother as Bilgä-qaγan and appointed Tonyuquq advisor to the Cabinet. Since then only the direct descendants of Iltiriś-qaγan could take command of the Second Turkish Empire till its downfall.

8) In a word, Tonyuquq called Qapγan-qaγan bögü-, bügü-qaγan because of the enmity between the linal descendants of Iltiriś-qaγan and those of Qapγan-qaγan, his younger brother.