Pai-lan 白蘭 and the rLaṅs of the Sum pa
by Zuihō Yamaguchi

In this paper the writer aims to show that Pai-lan was the habitat of the rLaṅs clan of the Sum pa. He doubts the hitherto suggested hypothesis to identify the location of Pai-lan with the Tshāl βalams region. By pointing out the defects of the argument which led to this hypothesis, the writer proposes to place Pai-lan in Kung-chou 盛州 of Szechwan Province near Sung-p’ian 松磐 and Mao-chou 茅州, which he thinks was in the vicinity of the present-day Tsa-lu 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 rLaṅs Po ti bse ru. Above all, he shows that the rLaṅs clan held control of Sum yul, which included the whole Chin ch’u’an 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 rLaṅs, 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 bōgū-, būgū-qāran in the Tonyuquq Inscription
by Masao Mori

V. Thomsen identified bōgū-, būgū-qāran in the Tonyuquq Inscription with Fu-ch’ü, son of Qpyan-qāran (Mo-ch’ü). His identification, though it has been generally admitted, cannot be accepted because Fu-ch’ü is a personal name of the son of Qpyan-qāran and it cannot be considered...