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rTsañ yul and *Yan lag gsum pañi ru*

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The land of rTsañ/sTsañ frequently mentioned in the Tun-huang documents is not the same as the present-day gTsañ in Western Tibet, but a region partly overlapping Yan lag gsum pañi ru/Sum ru, one of the wings (ru) organized after the death of King Sroñ brstan sgam po. The account of Sum ru's boundaries in *lHo brag chos lhyuñ* enables us to determine its eastern end to be in the upper reaches of the Chin-sha River. Also location of mThoñ, Khyab and rGya, indicated in other sources as tribes bounding on Sum ru, leads us to the same conclusion. Sun-po 孫波, which is said in Chinese sources to be a new name for the Su-p'i 蘇毗, seems to transcribe gSum pa occurring in the name Yan lag gsum pañi ru. Further it is possible that Su-p'i comes from Señu Phyvañ/So bya/So byi, an amalgamation of the tribes Señu of rGod and Phyvañ of rTsañ. This rGod, which later becomes one of the main tribes forming Hsi-hsia 西夏 (Mi ñag), appears to have moved eastward from Central Tibet into that region around the time when the Ancient Tibetan Kingdom was founded.

The appellation rTsañ chen suggests to us existence of a region generally called rTsañ extending to the north of Yan lag gsum pañi ru. The headwaters of the Huang-ho, referred to as the place where Princess Wen-ch'eng arrived at in her journey to meet the royal husband, was adjacent to this rTsañ yul.

The 'Documentation Phase' in the History of
Japanese-Korean Relations

By Masanori Osa

The author proves that the period from the late seventeenth century to