

THE TOYO GAKUHO  
(REPORTS OF THE ORIENTAL SOCIETY)

Vol. 52, No. 1  
June 1969

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

by Zuihō YAMAGUCHI

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