NAMES AND TITLES IN EARLY TIBETAN RECORDS

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The most valuable sources of information about Tibetan names and titles in the VIIIth to IXth Centuries are:

The Tun Huang Annals and Chronicles contained in Documentis de Toun Huang Relatifs a l'Histoire du Tibet. Baoet, Thomas, and Toussaint, Paris 1946. (THD)


Inventaire des Manuscrits Tibétains de Touen Huoung. M. Labou. (LINV)


Tibetan Inscriptions of the VIIIth to IXth Centuries, variously edited by Professor G. Tucci, Professor Li Fang-kuei, and myself, in The Tombs of the Tibetan Kings (TTK), Tsang Pae (TP) and the Journal of the Royal Asiatic Society (JRAS) respectively.

The first and third of the three bka' 'tsogs (edicts) quoted in the XVth Century Chos Byung of Dpa' Bo Gtsug Lag 'Phreng Ba (PT) which can be accepted as copies of genuinely ancient documents. The edicts have been translated and transcribed by Tucci in TTK.

The names of Tibetan officials are recorded in a variety of forms. They can be written in extenso or abbreviated in different ways. In either case they usually contain elements the significance of which is quite well documented. One source of such documentation is the Lhasa Treaty Inscription of 821–822 which has the particular value of being bilingual. On that important occasion the epellations of the Tibetan ministers who witnessed the treaty were given in their fullest form; and it was stated at the beginning of the list that it contains the thabs dng gnyuṅ rtags of the witnesses.
Taking those terms in reverse order: (1) *rus* signifies the clan or patrilineal family name. Many of these *rus* are frequently recorded e.g. Khar, Mgig; Rnges; Cog; Rdo; Mabs; Grubs; Sla Nas; Pho Yong, Bran Ka; Dh’a, ‘Brin’ Yul; ‘Bro; ‘Brem; Myang; Tshes Pong. I reserve for a later occasion a study of the original location of the various *rus* and their individual part in Tibetan politics; but it appears that one group of families of Central Tibetan origin, headed by the Dh’a, were in constant competition with families of which ‘Bro was the most prominent, who came from the border regions or beyond and who acquired influence in Tibet through the marriage of ladies of their clan to a Tibetan king.

(2) *Mying* (*ming*) is the current word for a personal name. A list of *mying* in early use, with some comments on them, is given later.

(3) *Thabs*, although unknown with that meaning in current Tibetan, clearly relates to rank or official title. It is found in TLTD II 361 and 370—rather obscurely; and in REV quite clearly in the form *gral thabs*. The meaning is confirmed by the Chinese version of the Lhasa Treaty Inscription where, as Dr. Li has shown in TP XLIV, *thabs* is the equivalent of the Chinese *wei* "position, rank, title".

The *thabs* include a number of official posts whose function is reasonably clear and others more open to speculation. The general word for a minister is *blon*. The Chief Minister was known as *blon che*; and he had as colleagues several Great Ministers or *blon chen po* who are described in the Lhasa Treaty Inscription as ‘*chak* chen po la *dugs pa* which I have translated as ‘privy to the great command’", and Dr. Li as "participating in the deliberations of important state affairs’’. Below these was a body of ordinary or lesser (*phad* or *phru*) ministers, described as *bkra* ‘*dugs pa’; and at least one instance is found of the term *bka*’ *blon*—TLTD II 47—which is still used in Tibet as a title of the Zhabs Pad or members of the Bka’ Shag.

Within those broad categories of greater and lesser, some ministers held titles describing their specific duties. In the higher rank are found a *bum de* *chen po*. Great Monk Minister (that post only appears in the later years of the royal period), and *sem dang* *chen po*, Commander-in-Chief. In the lower grade some ministers are described
as nang blon and others as phyi blon, probably referring to their duties respectively within Tibet at the king’s court and outside it on the frontiers or in occupied territory; of these the nang blon took precedence over the phyi blon.

Important posts, apparently connected with district administration were those of the brung pa and the mangan dpon. The brung pa, whose history has been examined in detail by Dr. G. Uray in Acta Orientalia Hungarica 1962, were closely linked with the organisation of Tibetan territory into ru. They ceased to appear in the records after 745.

The mangan dpon appear to have been the administrative officers of districts and the Lhasa Treaty Inscription indicates that they were connected with other officers known as khad so whose duties may have been similar to those of the modern rtsom pa. The khad so chen po appears from the one surviving mention of this post (THA p. 23) to have been concerned with the receipt of property. Perhaps khad pa explained by S. C. Das at p. 148 of his Dictionary as “anything sent an article presented” is relevant. Another post appearing more frequently is that of sna m phyi pa (Treaty Inscription; THD 106; TTK 103). This ranked third in the list of ordinary officials and preceded the military officers and officers of the Exterior. A group of fifteen sna m phyi pa witnessed the third bkra’ tshugs quoted in TTK; their duties, therefore, seem to have been important and extensive. Sna m phyi with the meaning “laying” does not seem appropriate, for it is improbable that in 17th century Tibetan service around royal persons would have acquired the status of a formal privilege as it did in the court of Louis XIV. The number of such officials also militates against any such interpretation.

Further posts which are frequently recorded are the bkra’ phreng blon (Treaty Inscription; TLTD; LINV; REV) whose duties were perhaps similar to those of the present day mgon gyer which include making known the orders of the ruler; the rtsis pa (Treaty Inscription; TLTD; REV) who can be assumed to have been the equivalent of the modern stis dpon, an officer responsible for the assessment of revenue and the keeping of revenue records; the zhal ce pa (Treaty Inscription; LINV; TLTD) who were judicial officers the name of whose post survives in the title of the code of laws attributed to Strong Brtsan Sgam Po—the zhal ce beu gsum. Another judicial officer, named only in the Zhol
inscription and in the XVth century Chos Byung of Dpa Bo Gtsug Lag, was the ya 'gal chos pa. According to reliable Tibetan informants, the term implies mediation and reconciliation ('chos) of conflicting parties ('gal).

REV contains a long list of official posts in the Shā Ca (Tan Huang) region most of which do not appear in documents relating to Central Tibet. Several of them—e.g. ru dpon, khri dpon, stong dpon—are based on the organisation by "horns", ten thousands and thousands, combining perhaps civil and military functions.

A general term for officers connected with military duties was dgra blo or dmag dpon another seemingly military rank—chbs dpon,—master of horse—survives as that of an officer of the Dalai Lama's retinue; the term dbang po also seems to have a military significance; and F. W. Thomas sees army rank in the word stag; but many of the instances he quotes are doubtful, although stag so in TLTD II 211 does appear to support his contention.

Official posts were divided into grades each with its special insignia consisting of ornaments and diplomas of different precious substances, in general the highest was turquoise, followed by gold, phra men, silver, brass, and copper (LINY 1071); but in THA p.60 there is mention of ke ke ru as the insignia of an award of special merit, apparently higher even than turquoise. Ke ke ru is described in Jaochke's Dictionary as "a precious white stone"; perhaps it was jade or some hard stone. During recent road-marching work near Rgya Mo an ancient tomb was uncovered in which the remains of the dead were decorated with a circular medallion of turquoise; and a similar ornament is said to have been found much earlier in a tomb near Nag Cgc Kha.

Some information about the grading and ornaments of Tibetan ministers is also found in the Tang Annals (Hsin Tang Shu). The Chief Minister is there called lun ch'e and his assistant lun ch'e ha mang. These two are further described as great and little lun. There is a Commander-in-Chief called hsv pin ch'e pu; a chief minister of the interior called nang lun ch'e pu or lun nang je; an assistant called nang lun mi ling pu and a lesser one called nang lun ch'ung; a chief consulting minister—yu han ch'e po with assistants also designated mi ling and ch'ung. All the ministers taken together are described as lung lun ch'e po tu chu.
Their ceremonial ornaments are, in descending importance, of se se, gold, gilded silver, and copper; they hang in large and small strings from the shoulder.

The above information can be generally reconciled with that from Tibetan sources; but the post of lun ch'e hu mang is not easily identified. Or Mang is the personal name of a Chief Minister who held office from 727 to c. 750; there may be confusion with that, or with the term 'og dpon which is applied in THD 102 to an assistant under training with the Chief Minister. The words mi ling and ch'ung stand for 'bring' and ch'ung "middling" and "small". Hai pien is an unidentifiable term for a military officer. It might represent srid dpon (otherwise unknown) or as suggested by Professor Li Fang-kuei, may stand for sphyan, a title appearing in REV. Tu chu, as suggested by Professor Li, may represent Tibetan dgu which may have either a plural force or its intrinsic meaning of "nine"; and it may be significant that in the Treaty Inscription the list of senior ministers contains exactly nine names, as does that in the Edict of Khri Stong lde Britsan—that of Khri lde Stong Britsan lists eight senior ministers. The Chinese records may, therefore, have preserved a trace of a Board of Nine Senior Ministers of which no mention has survived in Tibetan documents. From the list of ornaments, it would appear that phra men was gilded silver; but the Chinese list is shorter than the Tibetan and, on the analogy of mu men, a precious stone, I still have doubts whether phra men might not have been a variegated hard stone such as agate or onyx which has long been highly prized in Tibet.

I do not propose to examine the rather scanty evidence about the personal names of the Tibetan royal family or the regnal titles of the kings, which fall into a pattern of their own: but some other terms applied to important personages, and not designating specific official functions, may be mentioned. Chen po, "Great One", is sometimes used as a sort of title (TLTD 97:98; and 339); but this is rare and probably provincial. Rje blas, a term used of officials in high position, has caused some speculation. Thomas, although translating it in TLTD II as "Your Excellency", later, and more satisfactorily, concluded that it means "succession, or successor in a post".8

The title zhang, in certain clearly definable circumstances, signifies that the person so described or a member of his
family was at some time in the relationship of maternal uncle to a king of Tibet. Families with this distinction, which figure prominently in early records, are McGimis\textsuperscript{4}, Sna Nam, 'Bro, and Tshes Pong. From this title must be distinguished the term zhang len (sic) which seems to be used as a general designation of ministers of all ranks and may there be the equivalent of the Chinese shang as in shang shu "head of an office".\textsuperscript{5}

Another zhang relationship was that described as zhang dbon, "uncle and nephew" which existed between the Emperor of China and the King of Tibet as the result of the marriage of Stong Brtsan Sgam Po, and later of Khri Lde Gtsug Brtsan, to Chinese princesasses. There was a similar relationship between Tibetan kings, as zhang, and the 'A Zha chiefs, as dbon, through the marriage in 689 of the Tibetan princess Khris Bangs to the 'A Zha ruler. Other Tibetan princesasses also married neighbouring rulers—in 671 a Zhang Zhung prince; in 736 a Khagan of the Dur Gysis (Turgesh); and in 746 the Bru Zha Rje. None of those rulers is specifically mentioned as dbon nor are they recorded as rgyal phran—"vassals", although at some times Bru Zha and parts of Zhang Zhung may well have been claimed as tributary.

The King of Nanchan, at times a powerful ally, at others a formidable enemy of the Tibetans, was accorded the title of Btsan Po Gung\textsuperscript{6}—the Younger Brother King; and it is possible that when Nepal was under Tibetan domination their king held the title of 'Bstan Po Gcen'—the Elder Brother King. But by the time of the edicts of Khris Stong Brtsan and Khris Lde Stong Brtsan the only princes to be mentioned as rgyal phran are the Dhon 'A Zha Rje whose name is given as Dbsal Kyi Bu Ili Khrod Ber Ma Gu Tho Yo Gon Kha Ga;\textsuperscript{7} the Rkong Dkar Po, Mang Po Rje, the head of a princely family of Rkong Po who were ancient congeneres of the Tibetan royal family;\textsuperscript{8} and the Myang Btsun Khris Bo, the head of a Myang principality which may have been the heritage of the great minister Myang Mang Po Rje Zhang Snang who was all-powerful in the early days of Stong Brtsan Sgam Po and was disgraced and executed in about 636.\textsuperscript{9}

Other personages who may have been included among the rgyal phran can be seen in documents in TLTD and LINV relating to the administration of the border regions. The term rgyal rje appears frequently, sometimes with a territorial label e.g., the rgyal rje of Sha Gu (Tun Huang); of
Ka Dag; of Nob Chen (Greater Lob Nor; of Nob Chung; others are known by names e.g., rite rje Khrom Bazer Bang Khong; rite rje Ju Cug; and one is described as to dog rite rje. That title to dog, which also appears frequently and is found in THD, is related to Thomas to the Turkic tu tuy; another title co bo (jo bo; zho co; jo cho, etc.) is related to the Kharoshhi ceyho; and a ma ca, a title used in Khotan, is identified as representing the Sanskrit amuva. The title ra sang rje is also found in connection with distinctly non-Tibetan, possibly Zheng-Zheng, names—Rid Tag Rhya and Spung Rhye Rhya—and the title sang rje po, although similar in appearance to the well documented Tibetan rank of sang bton, may have had a special local significance. There is scope for further study of the distribution of these non-Tibetan forms.

Returning to the mying: it has been surmised that some frequently recurring elements in Tibetan names, apart from those identifiable as skus and rabs, signify some sort of rank or title. Bacon, etc. have translated the names of Khris Sum Rje Rtsan Bzer and 'Bal Skye Zang Ldog Tshab as “le bzer Khris Sum Rje Rtsang de Dba’s” and “Bal Skye Zang, le Tshab de Ldog’; and it is noted there that bzer means “haut fonctionnaire”. This is apparently mere gueswork; and a key to the significance of such syllables is found in three early documents—LNV 1240, 1415, and TLTD II p. p. 370 B—which seem to have been overlooked. Taking the first and last as examples, they read: (1) ras ni ’bre’bzhin sko ni mdo ’bzer/mying ni ’long byras ni ’brang yas/mkhan ni ’gyal gzi/ (quotation left incomplete); and (2) ras ni chu mgyes mkhan ni bgyal gzi/mying ni nyi stobs/rus ni ’gra had/mkhan ni lang skyes/mying ni don rite/rus ni ’bre’bzhin ni, . . . (document damaged).

The important element in each case is the word mkhan which seems to signify some sort of title by which the person was known. Mkhan with that specific meaning is not current in Tibetan today but is familiar as a suffix (like the Hindi wala) indicating a man’s skill or profession—what he knows—and also what he is doing, e.g., shing mkhan, a carpenter; nduza mkhan, a potter; and ’gro mkhan, one who is going; bsdud mkhan, one who has killed. Jaeschke, in his dictionary—followed as usual by Das—states that this suffix can also be used in a passive sense, e.g., sad khan ni lug, “the sheep which was killed”. Such a use would be in line with the suggestion that mkhan in the old documents
could mean h·w a man was known; but well educated Tibetans have denied that such a form is permissible in Tibetan today and I cannot recall any instances in classical Tibetan. Jaeschke’s example is attributed to Western Tibet; and even if the practice is not now known in Central Tibet, the step between the two forms is perhaps not a very long one.

At all events, it is possible in the light of the two passages quoted above to analyse official names and titles even further than in terms of thabs, rus, and mying. For example: (1) Dba’s Khri Sum Rje Rtsan Bzer. His rus is Dba’s; his mkhan Khri Sum Rje; his mying, Rtsan Bzer.

(2) ’Bal Skye Zang Ldond Tshab: his rus is ’Bal; his mkhan Skye Zang: his mying, Ldon Tshab. (3) Taking a name from the Treaty Inscription, Nang Blon Mehmis Zhang Rgyal Bzer Kho Ne Btsan. His thabs is Nang Blon; his rus, Mehmis, he is zhang through relationship with the royal family, his mkhan is Rgyal Bzer his mying, Kho Ne Btsan. (4) A name from THD, Blon Che Dba’s Stag ’gra Khong Lod. His thabs is Blon Che; his rus, Dba’s; his mkhan, Stag Sgra; his mying, Khong Lod.

Abbreviations of the names of officials take different forms in different documents but generally in each document a consistent practice is adopted. In THD two systems are used. For example (1) the full name and title of Blon Che Dba’s Khri Gzigs Zhang Nyen is abbreviated to Blon Che Khri Gzigs—i.e. thabs + mkhan; and (2) when a rus is mentioned the mying is used and not the mkhan, e.g. Mgar Stong Rtsan Yul Zung, Dba’s Mang Po Rje Pu Tshab, and Cog Ro Snya Zing Kung appear as Mgar Yul Zung, Dba’s Pu Tshab, and Cog Ro Zing Kong respectively. These systems are followed in the majority of the documents in TLTD and LINV but two other systems also are found there, although in fewer instances than (1) and (2) above. They are: (3) some officials are described by their thabs, mkhan, and mying but their rus is omitted. There is also an example of this in the Zhwa’i Lha Khang inscriptions where a member of the Myang rus is described as Blon Snang Brang ’Das Khong. In system (4) both thabs and rus are omitted and we find such names as Rgyal Bzer Legs Tshan—mkhan and mying only. Yet a further two systems appear in the edicts from PT which, it may be remembered, are not original documents. In the third edict there are a few instances of system (2) e.g. Cog Ro Khyi Btsan; Khu Mye Gzigs. These are rus + mying; but the greater
number of the abbreviations are in the form (S) ras + thabs + mying, e.g. Cog Ro Blon Klu Gong. Persons whose names end in zhong are described in a different manner from that used in the Treaty inscription. There the practice is Mehims Zhang, etc., etc.; in the edict the form is Zhang Mehims, etc., etc. The first edict produces system (6) using the thabs and the mying only, e.g. Bon Ngan Lam Stag Sgrk Klu Gong is abbreviated to Blon Klu Gong; and in this edict zhong are also described by their mying only, e.g. Zhang Leq 'Dus. This usage may perhaps also be found in THD where the names Zhang Rgya Sto and Zhang Tre Gong look more like mying than mkhan; but there is also an instance there of the name Zhang Brian To Re which is an established mkhan.

The forms of abbreviation are, therefore, numerous; but on the available evidence the most common system is (1), i.e. thabs + mkhan. The existence of a ras + mying abbreviation, however, makes it impossible to say with certainty whether all nobles possessed a mkhan; but as there are examples where the names of persons known to have possessed a mkhan are abbreviated to ras + mying, and as a very large number of mkhan existed—lists are given below, it seems probable that all nobles who attained ministerial rank were known by a mkhan. It seems equally probable that ordinary people did not have a mkhan. LINV 2169, for example, refers to persons only by their ras and mying; and many documents in TLTD and LINV relate to persons who can be seen from the context to have been farmers, soldiers, workmen and ordinary citizens. The names usually consist of two syllables only and many of them can be shown from established examples to be mying; the form of others differ from the usual mould of a mkhan, as can be seen from the lists which follow. Many of the names are prefixed by a ras, usually differing from the well-established ras of the Tibetan nobility, and in many cases of non-Tibetan appearance. This is not surprising as the documents originate in the border regions and the ras fall into distinctive groups in the different regions. From Sha Cu (Ten Huang) there are such family, clan or racial names as 'Im; Hong; Le; Le'u; K'eu. The usual prefix for names from Khotan is Li and from the Tu Yu Hun, 'A Zha. The ras Ngan does not appear often but may perhaps refer to people of Sogdian origin. Similarly the personal names fall into distinctive groups. From Sha Cu are found for example—Le Shing; Peu Peu; Hyan Ce; 'Im 'Bye Le'u; Wang Kun.
Tse: from Nob (Lop Nor) Spong Rang Slong; Nga Srong; Lheg Ma; Nung Zul; Nig So; from Li (Khoran) Ku Zu; Ye Ye; Shi Nir; Gu Dod; Bu Du. Lists of such names have been collected by Thomas and can be seen in TLTD II.

Although it is not intended to examine in any detail names other than those of lay officials but it may be noted that the Tibetan monastic names which make their appearance towards the end of this period follow their own line, drawing on the Buddhist religious vocabulary, e.g. Ting Nge 'Dzin; Bzang Po; Dga' Ldan Byang Chub; Rdo Rje Rgyal Po; Dpal Gyi Shes Rab; Byang Chub Bka' Shes; Don Grub; Ye Shes; etc.

To conclude this study I have extracted lists to show the nature of the mkhan and mying. The lists, which are not intended to be a full catalogue, are in two parts; the first contains examples established by their appearance in names given in estemos, the second contains mkhan and mying which are found in close association with established examples and show a similar character. They may, therefore, be assumed to be respectively mkhan or mying.

MKHAN

[A] Klu Bzher; Klu Bzang; Skye (Skyes) Bzang; Khri Gang; Khri Sgra; Khi Sny; Khi Snyon; Khi Mnyen; Khi Mnyes; Khi Do Re; Khi 'Bring; Khi Btsan; Khi Gzu; Khi Czigs; Khi Bzang; Khi Sum Rje; Khi Sum Bzher; Khom Bzher; Glu Bzang; Dge Bzher; Rgyal Sgra; Rgyal Nyen; Rgyal Ta; Rgyal To Re; Rgyal Ston; Rgyal Tsha; Rgyal Thang; Rgyal Bzher; Rgyal Czigs; Rgyal Bzang; Rgyal Legs; Chung Bzang; Snya Do Re; Snya Do Re; Snya Btsan; Snya Bzher; Snyan To Re; Stag Gu; Stag Sgra; Stag Rma; Stag Bzher; Stag Czigs; Ston Nya; Ston Re; Stien Rtsan; Britan Sgra; Britan Bzher; Mdo Bzher; Ldon Bzang; Snang To Re; Snang Bzher; Snang Bzang; Dpal Bzhe; 'Bring To Re; 'Bring Po; 'Bring Rtsan; Mang Rje; Mang Nyen; Mang Po Rje; Mang Bzher; Mang Rtsan; Mang Zham; Smon To Re; Btsan Sgra; Btsan To Re; Britan Nyen; Btsan Bzher; Zha Nga; G-Yu Legs; Legs Snyan; Legs To Re; Legs Bzher; Legs Sum Rje; Lha Bzher; Lha Bzang.

[B] Klu Sgra; Klu Mayen; Klu Czigs; Khi Dog Rje; Khri Rma; Khi Bzher; Glu Bzher; Dge Bzang; Rgyal
Sgra; Rgyal Tshan; Stag Po Rje; Stag Bzang; Stag Sum Rje; Stag Sum Bzher; Brtan Bzher; Mdo Sgra; Mdo Bzang; Dpal Bzang; Dpal Sum Rje; Phan Po Rje; Phan Bzher; Byang Bzher; Mang Po Brtan; Mang Zigs; Rma Sgra; Rma Bzher; Gtsug Btsan; Gtsug Bzher; Btsan Bzher; Btsan Zigts; Btsan Bzang; Rtsang Bzher; Mtsphan Bzher; Mtsbho Bzher; Zhang Brtan; Zhang Bzang; Zia Bzher; Zia Bzang; Gzu Sgra; Gyu Sgra; Gyu Rmang; Gyu Bzher; Legs Sgra; Legs Brang; Lha Dpal.

MYING

[A] Klu Gong; Klu Dpal; Skar Kong; Saky Zung; Kha Ce; Khar Ts; Khong Ge; Khong Sto; Khong Zung; Khong Lod; Khri Chung; Khri Ma Re Dod; Khri Gong; Khri Gda Khri Slebs; Gung Rion; Dge Tshugs; Rgan Kol; Rgya Gong; Rgyal Kong; Rgyal Sum Gzigs; Rgyal Slebs; Sngo Btsan; Rje Gol; Rje Chung; Rje Tshang; Nya Sto; Mnyen Lod; Stag Skyes; Stag Snyis; Stag Snang; Stag Ritsan; Stag Tshab; Stag Lod; Brtan Kong; Brian Sgra; Mdo Btsan; Mdo Lod; 'Dam Kong; 'Dus Kong; 'Dus Dpal; Rdog Rje; Ldong Tshab; Ldong Zhi; Ldom Bu; Ne Stan; Ne Brtsan; Ne Shags; Gnang Kong; Dpal 'Dus; Spe Brtsan; Speg Lha; Spe Skyes; Phe Poh; 'Phan Gang; Byin Byin; Sbrur Cung; Sneg Chung; Mon Chung; Mon Tshan; Mnyes Snang; Mnyes Rma; Rmang Chung; Smon Brsan; Smon Zung; Btsan Kong; Btsan 'Brod; Zhang Snang; Zhang Yen; Bzhi Brtsan; Zu Btsan; Zin Kong; Zla Gong; Bzang Kong; 'Or Mang; Ya Sto; Yab Lag; Gyu Gong; Gyu Btsan; Ram Shags; Ri Tshab; Ri Zung; Le Gong; Legs 'Dus; Legs Po; Legs Tshan; Legs Gzigs; Shu Steng; Sum Snang; Gnas Mthong; Lha Sgra; Lha Mthong; Lha Bo Brtsan; Lha Zung; Lha Lod; Lhas Byin; Loog; Hab Ken.

[B] Klu Rton; Klu Rma; Klu Brtsan; Khyi Bu; Khyi Ma Re; Khri Legs; Stag Chung; Stag Legs; Stag Slebs; Dge Legs; Tre Gong; Thom Po; 'Dus Dpal; 'Dus Rma; 'Dus Tshan; Ldong Gang; Dpal Ston; Spe Rma; Gtsug Legs; Btsan Zigts; Rtsang Brtan; Brtsan Legs; Gnas Sto; Gnas Btsan; Gnas Slebs; Lha Skyes; Lha Gong; Lha 'Bring Brtsan; Lha 'Brug Brtsan; Lha Legs.

The general appearance of the sokhan and mying can be seen from the above lists. Although most of the components are common to both, certain pairs of syllables
occur far more frequently—though not exclusively—in one group or another. In the examples I have collected bsher is almost exclusive to the mkhan; while sles, legs, and kong, as final syllables, are exclusive to the mying. The instances where one pair of syllables appears to be used as either a mkhan or a mying are not a large proportion of the available material. Uncertainty on this point is increased by the apparently indiscriminate use of either mkhan or a mying after the title zang; and perhaps also personages of border clans—e.g. those described as pa co—may not always have possessed a mkhan. Ordinary people on the border may have taken as personal names forms used in Tibet itself only as mkhan. In general one can detect a characteristic pattern in both mkhan and mying; and further research might remove doubt about the equivocal examples.

The same mkhan occurs in more than one family; and although some components appear rather frequently in certain rgs—e.g. many Dba’s names contain the syllable bsher—none is exclusive to any particular rgs. More obviously, many people shared the same mying. Here, too, some syllables recur in particular noble families e.g. many Cog Ro names end in kong. That syllable is not exclusive to Cog Ro nor is it found in all their names; but it does seem to be a frequent part of names from rgs connected with the border regions and this may be significant.

Some of mkhan and mying can be translated after a fashion. Stag Sgra, ‘Tiger Voice’; Stag Gza, ‘Tiger Looks’; Khes Sum Rje, ‘Lord of Three Thrones’; Lha Bzang, ‘Excellent Deity’; Stag Thabs ‘As Good As a Tiger’; Smo Risan, ‘Powerful Prayer’; Lha Besin, ‘Blessed by God’; and so on. The translation of other syllables—e.g. the frequent bsher—is not clear; but it is not my intention to speculate on their meaning here. Generally, the mkhan appear more grandiose and complimentary than the mying. The existence of so large a member of mkhan excludes the probability that they were systematic titles (though an exception might be made for mang po rje) and the conclusion is that mkhan was a sort of sobriquet or name of honour conferred on persons of noble birth or high rank.
NOTES

1. Translations by S. W. Bushel in JRAS 1880; and P. Pelliot, L'Historie Ancienne du Tibet.

2. There are three instances in THD of the proclamation of the name of a King: Khri 'Dus Srong in 685 at the age of nine; Khri Lde Gtsug Brtssan in 712 at the age of eight; and Khri Srong Lde Brtsan in 756 at the age of thirteen. Of these the original name of Khri Lde Gtsug Brtssan is recorded—viz. Gtsug Brtssan.

3. See Zhol Inscription S. lines 3 and 4 and TLTD 22-25; 59; 302; 339; and 404. Of these TLTD 22-25 is the most illuminating: “Bdag chag pha sthan spyi' gnang ba 'i rje blas ni ma langd/bdagig pha Ma Ko Can sgo sho sha phul bo'i rje blas 'di' bdag cog Led Kong gi bu tsha rango thog las buke bar...” “That rje blas (right to office) which our father's family regularly enjoyed, does not (now) exist. The rje blas earned by the performance of services especially by our father Ma Ko Can...let one from the descendants of our Led Kong who is capable be appointed to that rje blas.”

4. A branch of Mchims seems to have been known as Mchims Rgyal; see the well attested Mchims Rgyal Gzigs Shu Steng (Zhol and THD) also in the third edict in TTK: Mchims Rgyal Btse Bzer Legs Gzigs; Mchims Rgyal Srong Snyas Mon Btse; Mchims Rgyal Stag Bzer. Rgyal Gzigs, Bsham Bzer and Stag Bzer, without a prefixed Rgyal, are known mchhan. That prefix does not appear in the names of other shang who are identified as belonging to the Mchims ras.

5. See TTK, p. 58. Tucci does not however, notice the unexplained spelling len which is most frequent in this term Zhang blon does appear in LINV 1166: Zhang Bion Chen po Zhang Khri Sum Rje; in TLTD II 222 Zhang Bion Khri Bzer; also in LINV 981 and TLTD II 148. But for zhang len see LINV 113, 1155, 1083, REV passim; TLTD II 9, 21 137, and a dozen other instances. To these can be added ten instances of the form zhang len chen po and some significant examples e.g. 139 and 153 where a distinction is made between len and blon, viz. Zhang Lon Chen po Blon Oge Bzang. The zhang len che phira; and chags srid kyi blon po rnaams dang

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zhong len che phra are recorded as witnesses to a decree in the Zhon'ī bakhang inscription. In the Zhol inscription it seems that a person not related to the royal family by marriage could be given the rank of zhong len. It may also be noted that no examples are found of e.g., len che, nang len, phyi len, etc.

6. THD records relations between Tibet and 'Jang (Nanchao) as early as 703 in the reign of 'Dus Srong. In the next reign Khri Lde Gsig Britsan, who had a wife from 'Jang, received an envoy from the Myawa—part of the Nanchao kingdom. He is described in THD as having given the title btsun po gena to the Nanchao ruler who is named Kag La Bong (Ko Lo Feng c. 768-779). This passage has been mistranslated by the editors on p. 150. Cellation of information on Nanchao from Tibetan and Chinese sources needs to be undertaken. For the latter see W. Stott in TP 1963, where earlier works both in French, English and Chinese are cited.

7. See THD p. 19 (46) relating to the year 707. "Pong Lag Rong du btsun po gyen la ba khpo rgyal sa nas pha'i", A Rebellion in Nepal about this time is recorded in the T'ang Annals; and if the reading is lha het (as the editors seem to have taken it in their translation at pp 40-41), it seems that the Nepalese king was described as Btsun po Gcen, "the elder brother king."

8. The 'A Zha were conquered by the Tibetans in the time of Srong Britsan Sgam Po; his son Gung Srong married an 'A Zha princess. When the 'A Zha later tried to defect to China the Tibetans in fury totally defeated them (676). Some, under a family called Mou Jong fled east and were settled by the Chinese around Liang Chou. The rest remained as vassals of Tibet. The marriage of princess Khri Bangs to the 'A Zha chief in 689 established the zhong dhon relationship which is referred to in a THD p. 70: "Bson 'A mgya dang zhong dhon chen yin chen..." The editors, reading dpon, quite miss the mark by translating 'Bson chief de 'A Zha fut maine [zhong dpon ydan tshom]'. Thomas, TTC II, p. 6, reading dhon, gets nearer: "The 'Bson 'A Zha chief and the uncle (nephew?) resigned (exchanged?) their posts.", but the point is that on the king's visit, which was expressly to assert his authority, he and the 'A
Zha chief were established in their proper places as Uncle and Nephew.

The matter is complicated by frequent references to the ’Bon ‘A Zha (which must be distinguished from bden) who seem to have been a tribe or section of the ‘A Zha. Perhaps the ‘A Zha chief was both a ’Bon ‘A Zha as well as being dgon to the Tibetan king; but the existence of such similar words may have caused confusion even in early days. There is no mention of ’Bon ‘A Zha in Tibetan records until the ’Bon Da Rgyal in 675. This name is represented in the Tang Annals as P’en Ta Yen, and the holder was a vassal of the Tibetans. Da Rgyal seems to be a princely title and other Da Rgyal, not described as ’Bon, are mentioned before 675. E.H. Parker in A Thousand Years of the Tartars, p. 110, says that the Tu Yu Hun who fled to China (670) became known as Hwan. Perhaps Sinologists can find a key there, or in the name Mou Jovy.


10. In JRAS 1952 (Zhwa’i Lha khang) I suggested placing Myang in the Gyiantsé Nyang (Myang) Chu region; but I now think it far more probable that the home of the Myang family was in and to the west of the headwaters of the Myang Chu of Rkong Po—now known as the Rgya rdo’i or Kar chu. The legend of Dr. GSUM rtags po, although claimed in recent times for the Gramsart valley, it properly connected—as I am assured by several learned Tibetans—with the lower course of the Rkong-po Myang Chu. The site of Zhwa’i Lha khang, where a leading member of the Myang family built a chapel, also points towards Rkong po.

11. The character which is most naturally represented in Tibetan, as in French, as nag, is one of several names indicating Sogdian origin. There were colonies of Sogdians in Eastern Central Asia from Hami and Lop Ner to the Ordos, see J. R. Hamilton, Les Ouighours; Li Fang-kuei, “Sog”, in Central Asiatic Journal, 1957; E. Pulleyblank in TP, XLI, 1952. Perhaps the origin of Nyan Lam Stag Sgra Klu Khong may be sought there. The Zhóil Inscription suggests that his family had newly come to prominence in Tibet. Might he have been not
only a contemporary but also a fellow countryman of An Lu Shan whose Sogdian origin and whose name—Rokshan—have been established by Pulleybank in "The Background to the Rebellion of An Lu Shan"?

12. I note examples I have detected; there may well be several more. (1) Klu Bzher is found in REV as apparently a mchum—Blon Klu Bzher Sngo Bstan; but in TTK third edict, where many other names are quoted with an established mying, it appears as Le'u Blon Klu Bzher; and in TLTD II the name appears without any title and therefore looks like a mying.

(2) Lega Bzang. LINV 1230 and TLTD II 138 have Blon Legs Bzang—a usual mchum form. TLTD II 20 has Zhag Legs Bzang which is equivocal; but in LINV 1094, 1127 and 1175 it appears to be a mying. (3) Khri Sgra is an established mchum in THD pp. 65, 66; also in TTK third edict but in TLTD II 50 it seems to be a mying.

(4) Stag Bzang is quoted by Tsonos in TLTD III from a Miran document in the name Stag Bzang Khri Dpal; there are several instances in TLTD II of Blon Stag Bzang—the usual mchum form; but in LINV 540 it is found with what looks like a non-Tibetan ras name—"Bi Stag Bzang—apparently as a mying.

(5) Mdo Bzher, described as a mchud in LINV 1240, appears in LINV 1078 apparently as a mying—Stag Mdo Bzher.

13. Rkong Dkar Po Mang Po Rje is an ancestor royal phrase (IRAS 1954 and TTK third edict). The Da Ryal Mang Po Rje appears to have been an 'A Zha prince. The third edict mentions a Myang royal phrase; the great minister of Songtsen Gampo Po whose father led the movement which put Songtsen Gampo's grand-father in power, is called Myang Mang Po Rje Zhang Snang. His family may have been awarded the status of royal phrase for this service. Mang Po Rje is also found as part of the names of persons of special distinction from the Ngar Khu, Dba's and Cog Ro ras; but evidence is not conclusive.