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 Documents de Tun Huang Relatifs a l'Histoire du Tibet. Bacro, Thomas, and Toussaint, Paris 1946. (THD)


Inventaire des Manuscrits Tibetains de Tun Hsiung. M. Lalou. (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), Tun Hsiung Pa (TP) and the Journal of the Royal Asiatic Society (JARS) respectively.

The first and third of the three bka' tahigs (edicts) quoted in the XVIIth Century Chos Byung of Dpa' Bo Gtseg 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 Treygy Inscription of 821-822 which has the particular value of being bilingual. On that important occasion the apppellations 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 thubs dang mying rul of the witnesses.
Taking those terms in reverse order: (1) rus signifies the clan or patrilineal family name. Many of these rus were frequently recorded e.g. Khu; Mgar; Mgos; Ngan Lam; Ngeges; Cog Ro; Mchims; Gnubs; Sna Nam; Pho Yong; Nyan Ka; Dha’s; ‘Bring Yes; ‘Bro; ‘Brom; 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 Dha’s, 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 bka’ chen po la rgyas 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 (phal or phra) ministers, described as bka’ la rgyas 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 Zhab’s 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 ban de chen po, Great Monk Minister (this post only appears in the later years of the royal period), and a dmag dBon 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 brang pa and the morgan dpon. The brang 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 cease to appear in the records after 745.

The morgan 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 khab so whose duties may have been similar to those of the modern rdzong dpon. The khab pa chen po appears from the one surviving mention of this post (THA p 23) to have been concerned with the receipt of property. Perhaps khab 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 smam 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 smam phyi pa witnessed the third bka’ ’phugs quoted in TTK; their duties, therefore, seem to have been important and extensive. Smam phyi with the meaning “latrine” does not seem appropriate, for it is improbable that in 8th century Tibet menial 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 bka’ phrin 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 rtsis dpon, an officer responsible for the assessment of revenue and the keeping of revenue records; the zhal ché 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 Srong Brtson Sgam Po—the zhal ché bcu gsum. Another judicial officer, named only in the Zhol
inscription and in the XVth century Chos Byung of Dpa Bo Gtsug Lag, was the yo 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 Sha Cu (Tun Huang) region most of which do not appear in documents relating to Central Tibet. Several of them—e.g. ru dpon, kheri 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—chibs 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, jpha men, silver, brass, and copper (LINV 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 Jaeschke's Dictionary as "a precious white stone"; perhaps it was jade or some hard stone. During recent road-making work near Rgya Mda' 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 Cgu Kha.

Some information about the grading and ornaments of Tibetan ministers is also found in the T'ang Annals (Hsin T'ang Shu). The Chief Minister is there called lun ch'e and h's assistant lun ch'e hu mung. These two are further described as great and little lun. There is a Commander-in-Chief called hsi pien ch'e pu; a chief minister of the interior called nang lun ch'e pu or lun nang jo; 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 designated shung lun ch'e po t'u 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. 790; there may be confusion with that, or with the term ag don which is applied in THD 102 to an assistant under training with the Chief Minister. The words mi lag and chung stand for 'bring' and 'chung' "middling" and "small". Hui pien is an unidentifiable term for a military officer. It might represent srid don (otherwise unknown) or as suggested by Professor Li Fang-kuei, may stand for spyan, a title appearing in REV. Ts 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 Srong lde rtsas—that of Khri lde rtsong brisian 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. Che po, ‘Great One’, is sometimes used as a sort of title (TLTD 97.98; and 539); but this is rare and probably provincial. Rje b ras, 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’.

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 Mchims², Sna Nam, Brs, and Tshis Pong. From this title must be distinguished the term, chung lin (sic) which seems to be used as a general designation of ministers of all ranks and may there be the equivalent of the Chinese chang as in shang shu 'head of an office'.³

Another chang relationship was that described as chang dgon, "uncle and nephew" which existed between the Emperor of China and the King of Tibet as the result of the marriage of Srong Brtsan Sgam Po, and later of Khri Lde Gtsag Brtsan, to Chinese princesses. There was a similar relationship between Tibetan kings, as chang, and the 'A Zha chiefs, as dgon, through the marriage in 689 of the Tibetan princess Khri Bangs to the 'A Zha ruler. Other Tibetan princesses also married neighbouring rulers—in 671 a Zhang Zhang prince; in 736 a Khagön of the Dzu Gyis (Turgesh); and in 740 the Bru Zha Rje. None of these rulers is specifically mentioned as dgon nor are they recorded as rgyal phran—"vassals", although at some times Bru Zha and parts of Zhang Zhang may well have been claimed as tributary. The King of Nanchao, at times a powerful ally, at others a formidable enemy of the Tibetans, was accorded the title of Btsan Po Gsungs—the Younger Brother King; and it is possible that when Nepal was under Tibetan domination their king held the title of Btsan Po Gsungs—the Elder Brother King. But by the time of the edicts of Khri Srong Lde Brtsan and Khri Lde Srong Brtsan the only princes to be mentioned as rgyal phrans are the Dbon 'A Zha Rje whose name is given as Dudd Kyi Bu Zhi Khud Bor Ma Ga Tho Yo Gun Kha Gan,⁴ the Rkong Dkar Po Mang Po Rje, the head of a princely family of Rkong Po who were ancient conegers of the Tibetan rgyal family,⁵ and the Myang Brtan Khri 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 Srong Brtsan Sgam Po and was disgraced and executed in about 636.⁶

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 tshu appears frequently, sometimes with a territorial label e.g., the rgyal tshu of Sha Cu (Tun Huang); of
Ka Dag; of Nob Chen (Greater Lobb Nor), of Nob Chung; others are known by names, e.g., rite tse Khrom Bheh Buang Khong, rite tse Ju Gug; and one is described as to dog rite tse. That title to dog, which also appears frequently and is found in THD, is related by Thomas to the Turkic tu ras, another title co bo (jo bo, zho co, jo cho, etc.) is related to the Kharoshti cikho, and a ras ca, a title used in Khitan, is identified as representing the Sanskrit aravâya. The title ra sang tse is also found in connection with distinctly non-Tibetan, possibly Zhang-Zhung, names—Riu Stag Rhya and Spung Rhye Rhya—and the title song tse pa, although similar in appearance to the well documented Tibetan rank of song blox, may have had a special local significance. There is scope for further study of the distribution of these non-Tibetan forms.

Returning to the movig, it has been surmised that some frequently recurring elements in Tibetan names, apart from those identifiable as zhbs and ras, signify some sort of rank or title. Bcot, etc., have transliterated the names of Khi Sum Rje Ritsan Bzhek and 'Bai Skye Zang Ldong Tshab as 'le bsher Khi Sum Rje Rtsang de Dha's and 'Bai Skye Zang, le Tshab de Ldong'; and it is noted there that bsher means 'tax functionnaire'. This is apparently mere guesswork: and a key to the significance of such syllables is found in three early documents—LNY 1240, 1415, and TLTD II p. 370 B—which seem to have been overlooked. Taking the first and last as examples, they read: (1) ras ni 'brom mchhan ni rdo bsher/movig ni 'dang bu/ris ni 'brug yas/mchhan ni rgyal gzigs (quotation left incomplete); and (2) ras ni sena myes/mchhan ni brgyal gzigs/movig ni rnu sde/brugs ni 'gran mchhan ni lang skyes/movig ni don rnis/ris ni bre/mchhan ni... (document damaged).

The important element in each case is the word mchhan which seems to signify some sort of title by which the person was known. Mchhan with that specific meaning is not current in Tibetan today but is familiar as a suffix (like the Hindi wati) indicating a man's skill or profession—what he knows, and also what he is doing, e.g., shing mchhan, a carpenter; mdza mchhan, a potter; and 'gro mchhan, one who is going; bud mchhan, 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 mchhan in the old documents
could mean how 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, ras, and mying. For example: (1) Dba’s Khri Sum Rje Rtsan Bzer. His ras is Dba’s; his mgon Khri Sum Rje; his mying, Rtsan Bzer. (2) Dal Skye Zang Ldon Tshab: his ras is Dal; his mgon Skye Zang; his mying, Ldon Tshab. (3) Taking a name from the Treaty Inscription, Nang Blon Mehims Zhang Rgyal Bzer Kho Ne Btsan. His thabs is Nang Blon; his ras. Mehims, he is Zhang through relationship with the royal family; his mgon 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 ras, Dba’s; his mgon, 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 Geigs Zhang Nyen is abbreviated to Blon Che Khri Geigs – i.e. thabs + mgon; and (2) when a ras is mentioned the mying is used and not the mgon, 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 TLID 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, mgon and mying but their ras is omitted. There is also an example of this in the Zham’s Lha Khang inscriptions where a member of the Myang ras is described as Blon Snang Bzang ’Dus Khong. In system (4) both thabs and ras are omitted and we find such names as Rgyal Bzer Legi Tshab – mgon 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 Khri Btsan, Khra Mye Geigs. These are ras + mying; but the greater
number of the abbreviations are in the form (5) rus + thabs + mying, e.g. Cog Ro Blon Gung Kong. Persons who are chung 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. Blon Ngan Lam Stag Sra Klu Gong is abbreviated to Blon Klu Gong; and in this edict chung are also described by their mying only, e.g. Zhang Lags 'Dus. This usage may perhaps also be found in THD where the names Zhang Rgya Sto and Zhang Tre Gon used more like mying than mikhun; but there is also an instance there of the name Zhang Bstan To Re which is an established mikhun.

The forms of abbreviation are, therefore, numerous; but on the available evidence the most common system is (1), i.e. thabs + mikhun. The existence of a rus + mying abbreviation, however, makes it impossible to say with certainty whether all nobles possessed a mikhun; but as there are examples where the names of persons known to have possessed a mikhun are abbreviated to rus + mying, and as a very large number of mikhun existed—lists are given below—it seems probable that all nobles who attained ministerial rank were known by a mikhun. It seems equally probable that ordinary people did not have a mikhun. LINV 2169, for example, refers to persons only by their rus 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 mikhun, as can be seen from the lists which follow. Many of the names are prefixed by a rus, usually differing from the well-established rus 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 rus fall into distinctive groups in the different regions. From Sba Cu (Tun Huang) there are such family, clan or racial names as 'Im; Hang; Le; Le'u; K'eu. The usual prefix for names from Khotan is Li and from the Tu Yu Hun, 'A Zha. The rus Ngan does not appear often but may perhaps refer to people of Sogdian origin. Similarly the personal names fall into distinctive groups. From Sba Cu are found for example—Le Shing; P'cu P'eu; Hyau Ce; 'Im 'Bye Le'u; Wang Kun.
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; Dge' Lakpa Byang Chub; Rdo Rje 'Rgyal Po; Dpal Gyi Shes Rab; Byang Chub Bka Shis; Don Grub; Ye Shes; etc.

To conclude this study I have extracted lists to show the nature of the mkhain 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 extenso, the second contains mkhain and mying which are found in close association with established examples and show a similar character. They may, therefore, be assumed to be respectively mkhain or mying.

**MKHAN**

[A] Klu Bzer; Klu Bzang; Skye (Skyen) Bzang; Khri Gang; Khri Sgra; Khri Snyon; Khri Snyan; Khri Mnyes; Khri Do Re; Khri 'Brong; Khri Bstan; Khri Gzu; Khri Gzogs; Khri Bzang; Khri Sum Rje; Khri Sum Bzer; Khlo Bzer; Gis Bzang; Dge Bzer; 'Rgyal Sgra; 'Rgyal Nyen; 'Rgal Ta; 'Rgyal To Re; 'Rgyal Stong; 'Rgyal Tsha; 'Rgyal Tshang; 'Rgyal Bzer; 'Rgyal Gzigs; 'Rgyal Bzang; 'Rgyal Legs; Chung Bzang; Snwa Do Re; Snwa Do Re; Snwa Bstan; Snwa Bzer; Snwa To Re; Snag Gu; Snag Sgra; Snag Rma; Snag Bzer; Snag Gzigs; Ston Nya; Ston Re; Ston Rtsan; Brtan Sgra; Brtan Bzer; Mdo Bzer; Ldon Bzang; Snang To Re; Snang Bzer; Snang Bzang; Dpal Bzer; 'Brang To Re; 'Brang Po; 'Brang Ritsan; Mang Rje; Mang Nyan; Mang Po Rje; Mang Bzer; Mang Rtsan; Mang Zam; Snnon To Re; Btsan Sgra; Btsan To Re; Btsan Nyan; Btsan Bzer; Zha Nga; G Yu Legs; Legs Snyan; Legs To Re; Legs Bzer; Legs Sum Rje; Lha Bzer; Lha Bzang.

[B] Klu Sgra; Klu Mnyen; Klu Gzigs; Khri Dog Rje; Khri Rna; Khri Bzer; Gis Bzer; Dge Bzang; 'Rgyal
[A] Klu Gong: Klu Dpal; Sar Kong: Skyi Zung; Kha Ce: Khar Tu; Khong Ge: Khong Sto; Khong Zung; Khong Lod; Khyi Chung: Khyi Ma Rei Dod; Khi Gong: Khi GDa Khi SiDe ShuGung Rton: Dge Thugs: Rgyal Khol; Rgya Gong: Rgyal Kong: Rgyal Sin Gung; Rgyal SiDe; Sngo Btsan: Rje Gol; Rje Chung: Rje Thang; Nya Sto; Mayen Lod: Stag Skyes; Stag Skya; Stag Snang; Stag Ritsan; Stag Tshab; Stag Lod; Brian Kong; Brian Sgra; Mdo Btsan; Mdo Lod; Thun Kong; Dus Kong; Dus Dpal; Rdog Rje; Ldom Tshab; Ldom Zhi; Ldom Bu; Ne Stang; Ne Btsan; No Shags; NgaN Kong; Dpal Dus Spe Btsan; Spag Lha; Spo Skyes; Phes Po; Phan Gang; Bin Byin; Stur Cung; Sheg Chung; Mon Chung; Mon Tshab; Myes Snang; Myes Rma; Rma Chung; Smon Btsan; Smon Zung; Btsan Kong; Brian Bred; Zhang Snang; Zhang Yen; Babi Btsan; Zu Btsan; Zin Kong; Zha Gung; Bzang Kong; 'Or Maing; Ya Sto; Yab Lag; G-yu Go g; G-yu Btsan; Kam Shags; Rk Tshab; Rk Zung; Le Gong; Legs Dus; Legs Po; Legs Thon; Legs Gugs; Sba Steng; Sum Snang; Gas Mthong; Lha Sgra; Lha Mthong; Lha Bo Btsan; Lha Zung; Lha Lod; Lhas Byin; Lho Gong; Lab Ken.

[B] Klu Rton: Klu Rma; Klu Btsan, Khyi Bu, Khyi Ma Rei; Khyi Legs: Shug Chung; Siag Legs; Stag SiDe; Dge Legs; Tre Gong; Thom Po; Dus Dpal; Dus Rma; 'Dus Thon; Ldom Gang; Dpal Son; Sbe Rma; Gitsug Legs; Btsan Zig; Rintang Btsan; Btsan Legs; Gsus Sto; Gnas Btsan; Gnas Sles; Lha Skyes; Lha Gong; Lha Brug Btsan; Lha 'Brug Btsan; Lha Legs.

The general appearance of the mcham and nyung can be seen from the above lists. Although most of the components are common to both, certain pairs of elements
occur far more frequently—though not exclusively—in one group or another. In the examples I have collected bshe-r
is almost exclusive to the mkhans; while zhiba, legs, and
kong, as final syllables, are exclusive to the myings. The
instances where one pair of syllables appears to be used as
either a mghan 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 mghan
or a mying after the title shang; and perhaps also personages
of border clans—e.g. those described as jo ra—may not
always have possessed a mghan. Ordinary people on the
border may have taken as personal names forms used in
Tibet itself only as mghan. In general one can detect a
characteristic pattern in both mghan and mying; and further
research might remove doubts about the equivocal examples.

The same mghan occurs in more than one family;
and although some components appear rather frequently
in certain ras—e.g. many Dba's names contain the syllable
bshe—none is exclusive to any particular ras. 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 ras connected
with the border regions and this may be significant.

Some of mghan and mying can be translated after a fashion,
Stag Sgra 'Tiger Voice'; Sag Gzigs, 'Tiger Look'; Khri
Sum Rje 'Lord of Three Thrones'; Lha Brang, 'Excellen
Deity'; Stag Tshab 'As Good As a Tiger'; Smon Bran, 'Power-
ful Prayer'; Lhas Buin, 'Blessed by God'; and so on. The
transliteration of other syllables—e.g. the frequent bshe—is
not clear, but it is not my intention to speculate on their
meaning here. Generally, the mghan appear more grandiose
and complimentary than the myings. The existence of so
large a member of mghan excludes the probability that
they were systematic titles (though an exception might be
made for mang po rje) and the conclusion is that mghan
was a sort of sobriquet or name of honour conferred
on persons of noble birth or high rank.
NOTES


2. There are three instances in THD of the proclamation of the name of a King: Khi: ‘Dus Stong in 685 at the age of nine; Khi Lde Gtsug Btsan in 712 at the age of eight; and Khi Stong Lde Btsan in 756 at the age of thirteen. Of these the original name of Khi Lde Gtsug Btsan is recorded—viz. Gtsug Btsan Ru.

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 cag pha tshan sphyi gnyang ba ’i rje blas n ma legs/bsag pi phu Ma Ko Can yos sela shad phul ba ’i rje blas ’di bdag cag Led Kong yi byi rtsa rnying thog las boko 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 has 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 Rgyal Gtshu Steng (Zhol and THD) also in the third edict in TTK: Mchims Rgyal Btsan Bzer Legs Gtsigs; Mchims Rgyal Stong Snya Mon Btsan; Mchims Rgyal Stag Bzer. Rgyal Gtshu; Btsan Bzer and Stag Bzer, without a prefixed Rgyal, are known rgyud. That prefix does not appear in the names of other zang who are identified as belonging to the Mchims ras.

5. See TTK, p 58, Tucci does not however notice the unexplained spelling lon which is most frequent in this term zhang blon does appear in LIN Yu 166; Zhang Bion Chen po Zhang Khri Sum Rje; in TLTD II 222 Zhang Bion Khri Bzer; also in LIN Yu 981 and TLTD II 248. But for zang lon see LIN Yu 113, 1155, 1083; REV passion; TLTD II 9, 21 137, and a dozen other instances. To these can be added ten instances of the form zhang lon chen po and some significant examples e.g. 139 and 153 where a distinction is made between lon and bion, viz. Zhang Lon Chen po Blon Dge Bzang. The zhang lon the pha, and chags rtag kyi blon po rnam dang
zheng lun che phra are recorded as witnesses to a decree in the Zhwa'i Lakhang inscription. In the Zhol inscription it seems that a person not related to the royal family by marriage could be given the rank of zheng lun. It may also be noted that no examples are found of e.g. lon che, uang lon, phyi lon, etc.

6. THD records relations between Tibet and 'Jang (Nanchao) as early as 703 in the reign of 'Dus Song. In the next reign Khi Lo Gtug Brtsan, who had a wife from 'Jang, received an envoy from the Myawa—a part of the Nanchao kingdom. He is described in THD as having given the title btsan po gyang 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. Collation 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 Rang du btsan po gzen la ba lho rgyal sa nas phad!" A Rebellion in Nepal about this time is recorded in the 'Tang Annals; and if the reading is bal (as the editors seem to have taken it in their translation at pp 40-41), it seems that the Nepalese king was described as Btsan po Gcen. "the elder brother king."

8. The 'A Zha were conquered by the Tibetans in the time of Song Brtsan Sgam Po; his son Gung Song started an 'A Zha princess. When the 'A Zha later tried to defect to China the Tibetans in fury totally destroyed them (670). 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 Khi Bangs to the 'A Zha chief in 689 established the zheng don relationship which is referred to in a THD p. 78: "Bon 'A rie dang zheng don gid bsa chom." The editors, reading don, quite miss the mark by translating 'Bon chef de 'A Zha (ut nomme zheng don gatan tshom)'. Thomas, TLTD II. at 6, reading don, gets nearer: "The 'Bon '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 ldon) 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 ldon 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 Pen Ta Yen, and the holder was a valiant ally 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 Jong.


10. In JRAS 1952 (Zha’i Lhakhang) I suggested placing Myang in the Gyanse 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 mdz with Kam chu. The legend of Dri Gum Ritsan po, although claimed in recent times for the Gyanse valley, is properly connected, as I am assured by several learned Tibetans with the lower course of the Rkong-po Myang Chu. The site of Zha’i Iha 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 zgan, is one of several names indicating Sogdian origin. There were colonies of Sogdians in Eastern Central Asia from Hami and Lop Nor to the Ordos, see J. R. Hamilton, Les Oubhounes: Li Fang-kuei, “Sog”, in Central Asian Journal, 1957; E. Pulleyblank in TP, XLI, 1952. Perhaps the origin of Nyan Lam Stag Sgra Klu Khong may be sought there. The Zhol 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 Sogtian origin and whose name—Rokshān—have been established by Pulleyblank 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 Bzhed is found in REV as apparently a mchod—Blon Klu Bzhed Sago Bitsan; but in TTK third edict, where many other names are quoted with an established mying, it appears as Le'u Blon Klu Bzhed; and in TLTD II the name appears without any title and therefore looks like a mying. (2) Levis Bzang. LINN 1230 and TLTD II 138 have Blon Legs Bzang—a usual mchod form. TLTD II 20 has Zhang Legs Bzang which is equivocal; but in LINN 1094, 1127 and 1175 it appears to be a mying. (3) Khri Sgra is an established mchod 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 Thomas in TLTD III from a Miran document is the name Stag Bzang Khri Dpal; there are several instances in TLTD II of Blon Stag Bzang—the usual mchod form; but in LINN 340 it is found with what looks like a non-Tibetan rabs name—'Bi Stag Bzang—apparently as a mying. (5) Mdo Bzhed, described as a mchod in LINN 1240, appears in LINN 1078 apparently as a mying—Shag Mdo Bzhed.

13. Rkong Dkar Po Mang Po Rje is an attested rgyal phran (JRAS 1954 and TTK third edict). The Da Rgyal Mang Po Rje appears to have been 'A Zha prince. The third edict mentions a Myang rgyal phran; the great minister of Stong Brtan Sgam Po whose father led the movement which put Stong Brtan's grand-father in power, is called Myang Mang Po Rje Zhang Snag. His family may have been awarded the status of rgyal phran for this service. Mang Po Rje is also found as part of the names of persons of special distinction from the Mgar Khu, Dba'is and Cog Ro rabs; but evidence is not conclusive.