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names and titles in early tibetan records

hugh e. richardson

(reproduced from bulletin of tibetology, vol. iv no. 1)

the most valuable sources of information about tibetan names and titles in the viiiith to ixith centuries are:

the tun huang annals and chronicles contained in documents de tun huang relatifs a l'histoire du tibet, bacot, thomas, and toussaint, paris 1946. (thd)

tibetan literary texts and documents, vol. ii. f.w. thomas, london 1951. (tltd)

inventaire des manuscrits tibétains de tun huang, m. lalou. (linv)

"revendications des fonctionnaires du tibet", m. lalou. journal asiatique 1955. (rev)

tibetan inscriptions of the viiiith to ixith centuries, variously edited by professor g. tucci, professor li fang-kuei, and myself, in the tombs of the tibetan kings (ttk), t'ang pao (tp) and the journal of the royal asiatique society (jras) respectively.

the first and third of the three bka' tshigs (edicts) quoted in the xvith 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 tregy 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 rus 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. Khu; Mgar; Mgos; Ngan Lam; Snegs; Cog Ro; Mchims; Gnubs; Snam Nam; Pho Yong; Nyan Ka; Dha’s; ‘Bring Yae; ‘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 gtags 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 gtags 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 dmar dpon 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 brong pa and the morgan dpon. The brong 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 1445.

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 *khu* 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 *khu* 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 *snam phyi pa* (Treaty Inscription; THD I06; 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 *snam phyi pa* witnessed the third bka’ *tsugs* quoted in TTK; their duties, therefore, seem to have been important and extensive. *Snam phyi* with the meaning “latrine” does not seem appropriate, for it is improbable that in 17th 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* *ngyer* which include making known the orders of the ruler; the *rtsis pa* (Treaty Inscription; TLTD; REVI) 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 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 Srong Brtsan Sgam Po—the *zhal ce bceu grum*. 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 (Jun Huang) region most of which do not appear in documents relating to Central Tibet. Several of them—e.g. ru dpon, khei 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 stags; 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 (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 chi'e and his assistant lun chi'e hu mang. These two are further described as great and little lun. There is a Commander-in-Chief called hsì pien chi'e pu; a chief minister of the interior called nang lun chi'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 chi'e po with assistants also designated mi ling and ch'ung. All the ministers taken together are described as shung lun chi'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 10] to an assistant under training with the Chief Minister. The words mi ling and chung stand for bring and chung "middleing" and "small". Hsi 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 spyin, a title appearing in REV. T'u chu, as suggested by Professor Li, may represent Tibetan dpug 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 Khi. Srong Lde Britsan—that of Khi Lde Srong 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. Chec 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".

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 Mchims, Sna Nam, Bro, and Tshes Pong. From this title must be distinguished the term, zhung lan (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 zhung shu 'head of an office'.

Another zhung relationship was that described as zhung dbon, "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 Gtsog Brtsan, to Chinese princesses. There was a similar relationship between Tibetan kings, as zhung, and the 'A Zha chiefs, as dbon, through the marriage in 619 of the Tibetan princess Khri Bangs to the 'A Zha ruler. Other Tibetan princesses also married neighbouring rulers—in 671 a Zhang Zhung prince; in 736 a Khapsen of the Dzur Gyis (Turgesh); and in 740 the Bru Zha Rje. None of those rulers is specifically mentioned as dbon nor are they recorded as rgyal phran—"vassal", although at some times Bru Zha and parts of Zhang Zhung 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 Bstan Po Gsung—the Younger Brother King; and it is possible that when Nepal was under Tibetan domination their king held the title of Bstan Po Gsung—the Elder Brother King. But by the time of the deaths of Khri Srong Lde Brtsan and Khri Lde Srong Brtsan the only princes to be mentioned as rgyal phras are the Dbon 'A Zha Rje whose name is given as Dud Kyi Bu Zi Khud Bor Ma Ga Tho Yo Gon Kha Gan, the Rkong Dkar Po Mang Po Rje, the head of a princely family of Rkong Po who were ancient congener of the Tibetan rgyal family, and the Myang Brtsen 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.

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 rje rje appears frequently, sometimes with a territorial label e.g., the rje rje of Sha Cu (Tun Huang); of
Ka Dag of Nob Chen (Greater Lob Nor), of Nob Chung; others are known by names, e.g., rite rje Khrom Bsher Bzung Khong, rite rje Ju Gug; and one is described as to dog rite rje. That title to dog, which also appears frequently and is found in THD, is related by Thomas to the Turkic na ras, another title co bo (jo bo; zho co; jo cho, etc.) is related to the Kharoshthi cikho; and a ras ca, a title used in Khotan, is identified as representing the Sanskrit amitya. The title na sang rje is also found in connection with distinctly non-Tibetan, possibly Zhang-Zhung, names—Riu Stag Rhya and Spung Rhye Rhya—which title sang rje pa, although similar in appearance to the well documented Tibetan rank of sang blo, 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 khu bs and ras, signify some sort of rank or title. Bcog, etc. have translated the names of Khril Sum Rje Rlstan Bsher and ’Bral Skye Zang Ldong Tshab as ’le bsher Khril Sum Rje Rlstan de ’Dha’s and ’Bral Skye Zang, le Tshab de Ldong; and it has been noted there that bsher means “han fonctionnaire.” This is apparently mere guesswork and a key to the significance of such syllables is found in three early documents—LNY 1240, 1415, and TLTO II p. 370 B—which seem to have been overlooked. Taking the first and last as examples, they read: (1) ras ni ’brom/ mkhan ni sdo bsher/mying ni ’dgon bu’ras ni ’brang yas/mkhan ni rgyal gyis (quotation left incomplete); and (2) ras ni sden myes/ mkhan ni brgbal gyis/mying ni nyo sdebruls ni ’gran mal/mkhan ni lang skyes/mying ni don rin’ras ni ’brel/mkhan ni… (document damaged).

The important element in each case is the word mkhas which seems to signify some sort of title by which the person was known. Mkhas 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; mdza mkhas, a potter; and ’gro mkhan, one who is going; bdul mkhem, one who is 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 mkhen 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 farther than in terms of _thabs_, _ras_, and _mying_. For example: (1) Dba’i Khri Som Rje Rtsan Bzer. His _ras_ is Dba’i; his _mikhan_ Khri Sum Rje; his _mying_, Rtsan Bzer. (2) Bal Skye Zang Ldon Tshab: his _ras_ in ‘Bal; his _mikhan_ Skye Zang; his _mying_, Ldon Tshab. (3) Taking a name from the Treaty Inscription, Nang Blon Mchims Zhang Rgyal Bzer Kho Ne Btsan. His _thabs_ is Nang Blon; his _ras_, Mchims, he is _zhang_ through relationship with the royal family; his _mikhan_ is Rgyal Bzer; his _mying_, Kho Ne Btsan. (4) A name from THD, Blon Che Dba’i Stag 'gra Khong Lod. His _thabs_ is Blon Che; his _ras_, Dba’i; his _mikhan_, 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’i Khri Geigs Zhang Nyen is abbreviated to Blon Che Khri Geigs i.e. _thabs_ + _mikhan_; and (2) when a _ras_ is mentioned the _mying_ is used and not the _mikhan_, e.g. Mgar Stong Rtsan Yul Zung, Dba’i Mhang Po Rje Pu Tshab, and Cog Ro Snyi Zing Kung appear as Mgar Yul Zung, Dba’i 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_, _mikhan_ and _mying_ but their _ras_ is omitted. There is also an example of this in the Zhas’i 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 Tshan—_mikhan_ 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, Kha 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 "chang" are described in a different manner than 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 sya Kru Gung is abbreviated to Blon Kru Gung; and in this edict "zhang" are also described by their mying only, e.g. Zhang Lega 'Dus. This usage may perhaps also be found in THT where the names Zhang Rgya Sto and Zhang Tre Gung look more like mying than mkhon; but there is also an instance there of the name Zhang Bstan To Re which is an established mkhon.

The forms of abbreviation are, therefore, numerous; but on the available evidence the most common system is (1), i.e. thabs + mkhon. The existence of a rus + mying abbreviation, however, makes it impossible to say with certainty whether all nobles possessed a mkhon; but as there are examples where the names of persons known to have possessed a mkhon are abbreviated to rus + mying, and as a very large number of mkhon existed—lists are given below, it seems probable that all nobles who attained ministerial rank were known by a mkhon. It seems equally probable that ordinary people did not have a mkhon. 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, workers 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 mode of a mkhon, 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 SbS Cu (Tun Huang) there are such family, clan or racial names as 'Im; Han; 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 SbS Cu are found for example—Le Shing; P'u 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; Dga' Ldaa Byang Chub; Rdo Rje Rgyal Po; Dpal Gyi Shes Rab; Byang Chub Brka Shis; Don Grub; Ye Shes; etc.

To conclude this study I have extraced lists to show the names of mskhan 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 mskhan and mying which are found in close association with established examples and show a similar character. They may, therefore, be assumed to be respectively mskhan or mying.

MKHAN

[A] Klu Bahe; Klu Bzang; Skye (Skyen) Bzang; Khri Gang; Khri Sgra; Khri Snyo; Khri Snyan; Khri Myen; Khri Mneys; Khri Do Re; Khri 'Brong; Khri Btan; Khri Gzu; Khri Gzogs; Khri Bzang; Khri Sum Rje; Khri Sum Bzher; Khrom Bzher; Gla Bzang; Dge Bzher; Rgyal Sgra; Rgyal Nyen, Rgal Ta; Rgyal To Re; Rgyal Ston; Rgyal Tsha; Rgyal Tshang; Rgyal Bzher; Rgyal Gzigs; Rgyal Bzang; Rgyal Legs; Chung Bzang; Snya Do Re; Snya Do Re; Snya Btsan; Snya Bzher; Snyan To Re; Sng Gu; Sng Sgra; Sng Rma; Sng Bzher; Sng Gzigs; Ston Nya; Ston Re; Ston Rtsan; Btan Sgra; Btan Bzher; Mdo Bzher; Ldon Bzang; Snang To Re; Snang Bzher; Snang Bzang; Dpal Bzher; 'Brang To Re; 'Brang Po; 'Brang Rtsan; Mang Rje; Mang Nyen; Mang Po Rje; Mang Bzher; Mang Rtsan; Mang Zhamb; Sn la To Re; Btsan Sgra; Btsan To Re; Btsan Nyan; 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 Gzigs, Khri Dog Rje; Khri Rna; Khri Bzher; Giu Bzher; Dge Bzang; Rgyal
Sgr; Rgyal Tshan; Stag Po Rje; Stag Bzang, Stag Sum Rje; Stag Sum Bsher; Brtan Bsher; Mdo Sgr; Mdo Bzang; Dpal Bzang; Dpal Sum Rje; Phan Po Rje; Phan Bsher; Byang Bsher; Mang Po Brtan; Mang Zigs; Rma Sgr; Rma Bsher; Gtsug Bstan; Gtsug Bsher; Bstan Bsher; Bstan Zigs; Bstan Bzang; Rtags Bsher; Mtsphan Bsher; Mtshe Bsher; Zhang Brtan; Zhang Bzang; Zha Bsher; Zha Bzang; Gyu Sgra; Gyu Sgra; Gyu Rtags; Gyu Bsher; Lgs Sgra; Lgs Bzang; Lha Dpal.

MYING

[A] Klu Gong; Klu Dpal; Stor Kong; Skyi Zung; Kh Ch; Khar Tui; Khong Ge; Khong Sto; Khong Zung; Khong Lod; Khri Chung; Khiy Ma Re Dod; Khiy Gong; Khiy Gsa Khiy Sibs-Gung Rton; Dge Tshugs; Rgyan Kol; Rgya Gong; Rgyal Kong; Rgyal Sngon; Gsugs Rgyal Sibs; Snpo Btsan; Rje Gsok; Rgye Chung; Rgyal Tshang; Nya Sto; Mayen Lod; Stag Skyes; Stag Snya; Stag Snang; Stag Btsan; Stag Tshab; Stag Lod; Brtan Kong; Brtan Sgra; Mdo Btsan; Mdo Lod; Tum Kong; Dus Kong; Dus Dpal; Rdog Rje; Ldongs Tshab; Ldongs Zhi; Ldom Bu; Ne Stang; Ne Brtan; Ne Shags; Gnsang Kong; Dpal Dus Spe Btsan; Spge Lha; Spge Skyes; Phes Po; Phan Gyang; Byin Byin; Sbrg Cung; Shug Chung; Mng Chung; Mng Tshan; Mng Sngang; Mng Rma; Mng Snang; Smon Bstan; Smon Zung; Bstan Kong; Bstan Bgrod; Zang Snang; Zang Yen; Bshi Btsan; Zu Btsan; Zol Kong; Zla Gsog; Bzang Kong; Or Mang; Ya Sto; Yab Lag; Gyu Gsod; Gyu Btsan; Kama Shags; Rla Tshab; Rla Zung; Le Gong; Legs Dus; Legs Po; Legs Tshas; Legs Gsang; Snga Stong; Snga Snang; Gsas Mitong; Lha Sgra; Lha Mitong; Lha Bo Btsan; Lha Zung; Lha Lod; Lhas Byin; Lho Gong; Hah Ken.

[B] Klu Rton; Klu Rma; Klu Brtsan; Khiy Bu, Khiy Ma Re; Khiy Legs; Stag Chung; Sigs Legs; Stag Sibs; Dge Legs; Tre Gong; Thom Po; Dus Dpal; Dus Rma; Dus Tshan; Ldongs Gung; Dpal Son; Spe Rmas; Gtsug Legs; Byin Zigs; Rtags Brtan; Btsan Legs; Gsas Sto; Gsas Btsan; Gsas Sibs; Lha Skyes; Lha Gong; Lha Brug Btsan; Lha 'Brug Brtsan; Lha Legs.

The general appearance of the mchog and mng can be seen from the above lists. Although most of the components are common to both, certain pairs of syllables

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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 dcha, 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.12 Uncertainty on this point is increased by the apparently indiscriminate use of either mkhan or a mying after the title dang; and perhaps also personages of border clans—e.g. those described as jo ro—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 equivale examples.

The same mkhan occurs in more than one family; and although some components appear rather frequently in certain rta—e.g. many Dba’s names contain the syllable bshe—none is exclusive to any particular rta. 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 rta 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’; Sag Gzig, ‘Tiger Look’; Khri Sum Rje ‘Lord of Three Thrones’; Lha Brang, ‘Excellent Deity’; Stag Tshab ‘As Good As a Tiger’; Smon Brtan, ‘Powerful Prayer’; Lhas Byin, ‘Blessed by God’; and so on. The translation of other syllables—e.g. the frequent bsher—is not clear, but it is not my intension 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 mng ro rje)3 and the conclusion is that mkhan was a sort of sobriquet or name of honour conferred on persons of noble birth or high rank.

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NOTES

1. Translations by S. W. Busbilla JKA S 1889; and P. Felliot, L'Histoire Ancienne du Tibet.

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

3. See Zhok 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 pa tsan spyi'i yang ba'i rje blas ni ma lags/bsa'i pha Ma Ko Can yag sna sha phul bo'i rje blas 'di bdag ceg Led Kong yi bzhisa rngo 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 be one of the descendants of our Led Kong who is capable be appointed to this rje blas."

4. A branch of Mchims seems to have been known as Mchims Rgyal; see the well attested Mchims Rgyal Rgyal Grigs Shu Steng (Zhok and THD) also in the third edict in TTK: Mchims Rgyal Btsan Bsher Legz Gzi; Mchims Rgyal Srng Snya Bshyang; Mchims Rgyal Ngag Bsher. Rgyal Grigs, Bshyang Bsher and Stag Bsher, without a prefixed Rgyal, are known ngkham. That prefix does not appear in the names of other zhag 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 LINV 1166: Zhang Bnon Cheng po Zhang Khris Sum Rje; is TLTD II 222: Zhang Bion Khris Bsher; also in LINV 981 and TLTD II 248. But for zhag see LINV 113, 1155, io83; REV passim; TLTD II 21, 21 137; and a dozen other instances. To these can be added ten instances of the term zhag 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 Bion Dge Bzang. The zhag lon the pha; and chags rits kyi blon po niams dang
zhang lon che phra are recorded as witnesses to a decree in the Zhwa'i Lhakhang inscription. In the Zhol inscription it seems that a person not related to the royal family by marriage could be given the rank of zhang lon. It may also be noted that no examples are found of e.g. lon che, wun lon, phyi lon, etc.

6. THD records relations between Tibet and Jang (Nanchao) as early as 703 in the reign of 'Dus Strong. In the next reign Khris Lde Gtsug 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 geug 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 Log Rang du btsanpo gnen lhahalpho rgyal sa nas pha'i." A Rebellion in Nepal about this time is recorded in the Tang Annals; and if the reading is the 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 Gchen. "the elder brother king."

8. The A Zha were conquered by the Tibetans in the time of Srong Brtsan Sgam Po; his son Gung Strong married 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 Khris Bangs to the A Zha chief in 689 established the zhang dgon relationship which is referred to in a THD p. 76: "Bon 'A rie dang' zhang dgon gsal sa chom." The editors, reading dpon, quite miss the mark by translating 'Bon chef de 'A Zha (but nomme zhang dpon gdon tshom)'. Thomas, TLTD II. vi 6, reading dgon, 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

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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 bdon) 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 dbon 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 T'ang Annals as P'en-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 Huwan. Perhaps Sinologists can find a key there, or in the name Mou Jong.


10. In JRAS 1952 (Zhua'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 mda' or Kam chu. The legend of Dri Gum Rtsan po, although claimed in recent times for the Gyantse 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 Zhua'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 zhan, 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 Ouïghours: 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 Zhol Inscription suggests that his family had newly come to prominence in Tibet. Might they have been not
only a contemporary but also a fellow countryman of An Lu Shan whose Sogtian origin and whose name—Rokshan—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 Bzher is found in REV as apparently a mkhan—Blon Klu Bzher Sago Btson; 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) Less Bzang. LINV 1230 and TLTD II 138 have Blon Legs Bzang—a usual mkhan form. TLTD II 20 has Zhang Legs Bzang which is equivocal; but in LINV 1094, 1127 and 1175 it appears to be a mying.

(3) Khri Sgra is an established mkhan 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 in the name Stag Bzang Khri Dpal; there are several instances in TLTD II of Blon Stag Bzang—the usual mkhan form; but in LINV 540 it is found with what looks like a non-Tibetan rts name—'Bi Stag Bzang—apparently as a mying.

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

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 an 'A Zha prince. The third edict mentions a Myang rgyal phran; the great minister of Strong Btsan Sgam Po whose father led the movement which put Strong Btsan's grand-father n-power, is called Myang Mang Po Rje Zhang Snang. 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's and Cog Ro rts; but evidence is not conclusive.
However if one may describe simply and briefly a few of the main sacred objects, structures and holy places (it India). As mentioned above, there is a town, known as Gutaparna in the south of the Mithila region. One reaches there after crossing many small and a big town known as Lajphar and which is part of Mithila. After a journey of about seven to eight days, one comes to the river Gandak / Vid-Usa. After crossing the (Gandak) one comes to the city of Yang-pa-chan (Vaishali). Among the people of India it is known as Baisangrha / Besarāhar. In ancient times, this city was surrounded by three boundary walls, and there were many multistoried buildings with roofs of gold, silver and copper within the inner-most boundary wall. According to the Sutras the most prosperous among these houses have been compared to the abode of gods. Today, they are all in ruins and the Licchavis clans are no more because of the changes through time.

The river Gandak is to the south and the river Gandak to the north of this city. It is learnt from the Acharyas that the southern boundary of the city has disappeared totally due to floods. Now there is a newly settled city known as Hīlpū, which survives on the banks of the Gandak river to the east of Yang-pa-chan. There are remains of the residence of Li-Tsa-Bi-Dei-MedGrage-Pa (Licchavi Vimalakirti): to the north-west of the outer wall boundary of Yang-pa-chan city. Close by is the Rip-pai Lakhāng (Vidūrya Devīlāha) where once Vimalakirti had fallen sick. According to Thang-Zing’s guide book, this place happens to be one of the holiest places. Near by is the place where otrs Ton-Pa (Śānti-ca, Lord Buddha) had turned the Wheel of the Law for the last time and had preached the mDo-de ba-hka-ba-ba (Bhavakalpika Sūtra) is a Temple, known as Up-tshing-Gig-Tshug-La (Vāsanta Jaladha-viha). Also close to this place is a stupa enshrining the relics of a past Buddha. The place where the Vīśālī requested Sānti to enter nirvāṇa soon is also quite close to this city of Yang-pa-chan.

There is another place where Li-tsa-byi mGar-ba (Licchavi Karmaṭha) prayed Śānti to enter nirvāṇa and Śānti accepted the request and extended his life-force by three months. To the north-west of this is the place were all the bewailing followers fainted when Śānti proceeded for Ku-sha’s Grong-Khyer (Kusinagara). It is mentioned in the guide book of Thang-Zing that the place where Śānti saved a huge eighteen headed fish from hell and preached Dharma to five hundred fishermen on the bank of the river Nārāpi (Nirāyana) to the north of the city of Yang-pa-chan. In all these places there are still existant many remains of the stupas which were constructed by king
Aloka and other devotees in ancient times. After travelling for about half day to the north-east of Yang-pa-chan one reaches the place where the second Buddhist council was held. After travelling for another half-a-day from there, one reaches the place of activities and seats of four previous Buddhas. There are stupas each containing relics of Kun-dé-Bo (Ananda), on either side of the river Ganga south of Yang-pa-chan city. From this place, after crossing the Ganga one reaches a medium size city known as Patana (Patna). In ancient times it was the residential place of Dharma Asoka and was known as the great city of Phalipatra. In the city there is a fort, known as Benakor (Bankapur/Bankipur) which is now in ruins only. Patna is a newly established city around the remains of this fort. This region was a part of the kingdom of Magadha. The river Dan (Sone) river flows to the west of this city and today it is known as Andhanat. The river Niranján lies to the east of the city. Both the rivers flow from south to north and join the Ganga. At a short distance from the confluence of the Sone and the Ganga, there are a few rocky structures on a small rocky hillock. According to the Acharyas, they are the remains of Vikramāditya Mahāvihāra. In ancient times there were several temples and monasteries in the city, which were destroyed by the Dā-rāsh-Ka Mahamastaki (Turki Mahamadak) invaders, and they could not be restored again. It is heard from the Acharyas that even now there are some monks in the form of Tantriks.

Generally now-a-days the rocky hillocks are known as Shilakravati. The Buddhist Yogis of the place and kindred Yogis are known as Akota Sādhus. In character and philosophy they are similar to the Gaupalas, the Bantas etc. of Nepal. A short distance to the south-west of Patna city, there is a very huge stupa, like a mountain, known as Cola Gola Ghar. It is mentioned in the Thang-Ling's guide book that a complete set of the eighty four thousand teachings of the Dharma were inscribed and enshrined in this stupa but its verity is a matter for investigation. South of this (huge stupa), there are five smaller stupas, known as after the Phurup-Po-Inga (Pitha skandhas); it is mentioned in many legends that in ancient times after constructing eighty four thousand stupas all over Jambudvipa by Dharma Aloka. The rest five are measures (BIG) which were also enshrined separately in different stupas in his capital. These days, it is believed by certain wandering ascetics that if a person takes water from Ganga and offers to each of these stupas he will attain salvation in the next life. From this city (Patna), after a journey of four to five days to the south, one reaches the province of Kalamka. Gaya city is part of that province as also Bodhi Gaya which abounds in hundreds and thousands of small and big Vihāras close to it. In Bodhi Gaya there is a bronze statue of Lord Buddha, known as Ganga Dhar to Tirthukas and close up that is the Bodhi Tree. (In the same city) there is a Tathāgata's statue, made of stone in a temple, known as Gayaji, where there is a tree the same as above. (Because of the
presence of) both the trees in these Vīhāras they were recognised as the Mahā Bodhi Vīhāras by Panchen Sanggas Palden Yeshi in his own guide book of Śambhala. There are some differences among the different manuscripts on ancient legends and Thang-Zing's guide book but (I am) going to give a short account of them, below later on. Then there are Ri-Bo Gayas (Gaya Mountain) to the south and some distance from it Riho-lTeng-gyas (Uruvilva Mountain), etc. The Gayas Mountain is very high and very difficult to climb. The peak of this mountain is known as Gaya Gorī. Here there is a huge stupa where, before the Enlightenment, the Buddha had attained the Three Wonderful Dharmas and, after the Enlightenment, had preached Phags-pa dKon-mChog-tPrin-Gyi-mDo (Ārya Ratnāmēgha Sūtra). So it is one of the holiest of places.

Uruvilva Mountain, is not very high but very wide and is easy to climb. It is said that once upon a time, Drang-Srong-rNgas (Bpis) asked Tsang-Pa-Chen-Po (Mahā Brahman) for a hermitage and this mountain was given them for this purpose. It is learnt from wandering ascetics that this is the place where our Śānti obtained his first alms after giving up asceticism. Even today that particular place is marked by the foot prints of De-bzhi-n-gShigs-Pa (Tathāgata). The Naśiṇḍana (Niśāṇḍana) river flows between these mountains from the south to the north. In the rainy season, it flows with thickness of human size with muddy water. In winter and spring, at the time of rare rain it disappears in sand. However if one digs anywhere in the sand, there will be fresh water of Yam-Lag-teGyud-lDan (that is possessed of eight attributes). If one sees carefully the water can be seen slowly moving towards the Ganga; this had been observed by certain Acharyas. The water moves without appearance (i.e. in under-current) so it is named Niśāṇḍana. It flows close to the Ganga, Gaya city and east of dPal rDo-rJe-gDan (Sri Vajraśāna). The local people call the ever flowing river Phaligu and Thang-Zing has translated it as Phag-Chu (Ārya-Apa). It is held by the Indians that the manes of their dead fore-fathers come and accept the offerings of gTo-Ma (Pindādāna) made by their off-springs at these places.

In this region there are many fresh water springs, flowing here and there and mounds of various shapes on either side of the river Niśāṇḍana. There are a few scattered houses and a small population of Brahmanas and Rjas in this area. The place where tSon-Pa (Sākṣat) practised penances for six years the site of his foot prints and the place where Uruvilva Kṣyapa and his two brothers were converted are also in this area. There are many other holy places nearby such as the birth place of Mahākāśyapa and the seats of earlier buddhas etc. From the city of Gaya as one walks along the river Niśāṇḍana for more than half a day, one would reach rDo-rJe-gDan (Vajrāśana) or Byung Chub Chen-Po's gNas (the spiritual place of the Bodhi). According to the Vnaya; this is the Holy Centre and beyond its boundaries lies the sphere of the barbarians. It is also the
cental nodal joint of the earth. This is the place where one thousand Buddhas will gain Enlightenment in the present era bKa’i-bZang (Bhadrakalipa). Naturally, therefore, it will have to be four-fold assembly² of the followers here. Se from the religious point of view, it is the centre of the country. It may not be the centre of both India and Jambudvipa but then according to StSras it happens to be the centre of sTong-gSUM-Gyi-sTong-Chen-Po Yig-rTen-Gyi-Khams (Tri-duShra-ma’na-bShra-lokadhShu).

According to Pharata¹ when indicating the centre and the boundary of the sphere of the barbarians in the east, it has been mentioned that the river which flows in under current is the western boundary (of that sphere) In Prayag situated to the west of Varsanasi, which is more than five days journey from here, there is a fort, where the confluence of the river Gangā, the Yumūndā and the Sarasvatī occurs. The river that flows as an under current is believed to be Nirajñānī. The airless (invisible) river towards east and the west (of the centre) might be a mistake in mentioning the directions or it may be some other river in the west which flows as an under current which is described. But it is not quite clear (to me). According to the Vinaya the eastern boundary of the Centre i.e. Nirajñānī and Prayag as the western boundary are almost the same, as the lower region in the east, starts from Prayag and falls on the centre line of the Sa’i-dPe-Ri (map) of the Jambudvipa prepared by Pharrtini (7Parini). This is almost the same opinion as above but it is a matter for further research.

Broadly speaking, the country of rGya-Gad (India) is situated in the southern part of Jambudvipa. (In the Centre) it extends southwards from bSili Ri (Snowy Mountain) in the north Southwards from Me’i-Ri (Agni Parvata) & or Me’i-Sa-gDvi (Agni Bhumī), in the west southwards from Pharrata-Yul (Pharrata Desh), and in the east southwards from Aubri-Yul (Aubri Desh) which is part of rGya-Nag-Chen-Po (MaShigs). These have been measured and (India) comes in the Centre and this is learnt from (different) scholars. In Sa’Tsi-Go-La (Map), also the same lines are drawn over it. So (I) mentioned it with some details here. (Coming back to MaShgroha) its boundary which is made of bricks is wider from east to west and a little narrower from north to south. The whole length of the compound is more than five hundred steps. The walls are covered by Bodhi leaves and different kinds of flowers. The Nirajñānī river is at a short distance from the gate at the eastern boundary. Near the south gate, there is a big Lotus Pond and the west gate is surrounded by rocks. The north gate is connected with gTsug-Lag Khang-Chen-Po (MaShigs). According to the Thang-Zin’s guide book and experience of the Acharyas, there are several rNgön-Brung-Gi-rNam-Thar (ancient eventful stories) engraved on the stones in the railings. Therefore it is decidedly a very important Holy Place. Thang-Zin has written that here in addition to the seat of our sTon-Pa
(Skata), there are three other seats of previous Buddhas. According to the Sutras, here is also an Añoka Tree against which our Śākya Buddha leaned at the time of Enlightenment.

According to the Thang-Zing’s guide book, it is Pippala tree but wandering ascetics told me that it is called Deva Pippala tree. The lower of the Pippala tree is akin to that of Pipling, and that might have been the reason calling it so. To come under the Añoka tree leads to the disappearance of sufferings by its coolness and hence the name Añoka. Therefore it makes no difference whether we call it Deva Pippala or Añoka Pippala. There is an image which represents the Buddha looking at the Bodhi Tree constantly without closing his eyes. There is also a statue of sPhyan-ras gZigs (Añokokunievara) whose body up to the chest is under the ground. It is said that it will remain so till the end of Shakyas-Thub-Po’s-bTeShan-Pa (the Era of Buddha Śākyamunis). There are some sacred statues of Chu-Klang sGrol-Ma (Nādi Tīrā) etc. as also several other statues including that of the Earth Goddess whose body is half buried in the ground. According to the Mendicants, the places visited and sanctified by our Śākya Buddha were commemorated by Añoka and other devotees by building stupas there.

According to Thang-Zing, there is a Vihāra full of beautiful architectural pieces near the north gate of the Bodhi Tree and there is a Stupa also enshrining the relics of the De-bDum-gShegs-Pa (Tathāgata) in a multi-storied structure one hundred Kuru (Cubits) in height depicting the six Islands. However there is no confirmed evidence for the existence of an image of Lord. All the same it has been named as Mahābodhi. According to some Acharyas there is a stone image of Tathāgata inside the temple which is known as Bodhi Nīka. The Phe-Rem (foreigners) and Barbarians called it Buddhaja. Therefore this may be accepted as Byang-Chub Chen-Po’s sKu (Mahā Bodhi Image). In the Ko-La’s Kha-Byang (commentary map) the Phe-Rem Ang-Ki-Re-Ji (English people) have described Syang-Chub Chen-Po’s lha-Khang (Mahā Bodhi Vihāra) as close to the river gSer-Idan (Sone). In ancient times Buddhist monks used to reside in this Vihāra, but since the invasion of the Du-Rushka Mahamastik (Turki Mahamadani) it was looked after by (Hindu) Mendicants, known as Brama-Nāl. It is described in the guide book of Thang-Zing and Byang-Chub Chen-Po’s-Lo’/Gyus (history of Mahābodhi Temple) that after crossing the river Nirajñakā one comes across a big decorated Vihāra in which there are the silver image of sTson-Pa Thub-Pa’s dBang-Po (i.e. Great Buddha) and other statues of Gyelt Bu-Ma-Pham-Pa (Mittreya Bodhisattva), ‘Phags-Pa sPhyan-ras gZigs (Ārya Avijñakīstvara) etc. The Acharyas also say that in ancient times there was a beautifully decorated Vihāra on the right bank of the Nirajñaka river east of the boundary of Mahābodhi and there were many bronzes decorated by different kinds of
precious stones embedded in them. And sometime in the mediaval period, the Turk army destroyed it and looted its gold, precious stones etc. Later it was restored by devotes: Kings, Ministers and devotee-house-holders of India. The Du-Rushka (Turkis) and the wild people of the 'Bgs-Byed (Vindhyas) ranges often invaded the Vihara. As a result it was shifted to the city of Gayas and only some (Stone) remains are left there. Byang-Chub Chen-Po's Lha Khang (Mahi Bodhi Vihara) once stood here but later on it was shifted to its present site inside Gayas city. When one goes through the thick forest and walks for more than one and half days eastwards, one reaches the place known as Ri-do Bya-rKhang-Chan (Kukutapatka/Kukhara). It is believed that 'Phags Pa 'Od-Srun Dechen-Po (Arya Mahakalyapa) is still in meditation in that place, and therefore it is regarded as a very sacred spot.

At present, there is a mountain known as Ri-Bya-rKhang-Chan which is situated some where on the border between China and Jang (Jang). However, it is not the real one (i.e. original), and it may be said only to represent the older one. To the south of the seat of Enlightenment is the place called Sastram, a fort named Roolhais, and a city called Arka-Su-Ru (Ekuru) etc. To the east of the Do-Rje gDan (Vairisana) there is a forest called Buddhavana, and a cave known as Gaurakhsh Gupha etc. When one passes through all these places one reaches rGyal-Po'i-Khang (Rajagriha) after about three days journey. That city is surrounded by mountains like a fort. The people of India called the outer boundary of the fort, Pahaghari. The inner fort is known as Keja Mahal (Rajmahal). The mountain ranges including both Do-Rje-gDan rGyal-Po'i-Khang (Vairisana/Rajagriha) are known as Srinipadu. In this area are the remains of residences of 'Tsho-Byed gDzon-Nu (Kumara Jivaka) and king Ma-kYes gGra (Ajjakadara) etc. The place has many sacred places visited by the Tathagata including Dur-Khrod Chen-Po BS'i-Be' Tshal (i.e. Great Cemetery known as Mahakshetavana). According to the Sutras there were one hundred and eight hot springs (at Rajagiri) at the time of the Tathagata. During the time of Thang-Zing there were about twenty hot springs and, at present, only three are in existence-as reported by the Acharya.

It may be mentioned here that (many) changes have taken place even in terrains, water courses and stone structures not to speak of monasteries big and small. Just close to the northern gate of Rajagriha fort one can see Gridhakuta, which is called Chivatutara these days. It is like the back-rest of a chair. It is very high and wide at the top and is surrounded by cliffs. Just below this to the west is the summit of the rocky mountain, where Saka preached Sier Phyin (Prejaparamita). This is a well constructed rostrum while the image of the Lord, in preaching posture is installed, it is said to be of life size of the Master himself. To the east, there is a big flat stone seat where sTor Pa (SriSri) preached mDo sDe Pad-Ma rKor Po (Punjaraka Sutra). To the south there is a rocky cave where the Sasta had lived for some time. And near: at our are
may places where the dGra-bChoms-Pha (Arhat) practised meditation. Just behind the cave, there is a small pathway along which Mara came in the form of a tigress and left her footprints. Also close to the cave, there is a stone slab on which Chom-Gon (Gonpo) of dGra-bChoms-Pha (Sakya) was dinged. Its threads have left their marks on it as if engraved. Thang-Zing said that there are these and many such other sacred spots in the neighbourhood. Except for the place for the praapa-sbros-bhrami was preached, the statements of experienced Acharyas and Thang-Zing guide book generally agree on other matters. Therefore, Thang-Zing's guide book seems to be true worthy.

The ce-lÖ-Ma'i-Tshab (Venuvana) one rGyud-Grags (Kosha) away to the north from this place Pa'i-Nalit-Udra's gTshug-Lag-Khang (Sri Nalanda Vihar) is at a distance of one Tshabmi from there. According to general belief of the Tibetans, nothing is inferior to Buddhism these days, not to speak of Sri Nalanda. Malavikâgaña. According to the history of Thádıñtha both Vikramaditya and Devanampriya Malavikâgaña were destroyed by invading Turkis in the 10th century. Sri Nalanda Vihar was in it. However, it is mentioned that during the reign of King Chandragupta, Nalanda Malavikâgaña flourished. It appears that in the beginning Nalanda escaped the ravages of Turkis. According to Acharya Layagri some remains of Nalanda had been left even during his time. With the passage of time the number of monks and the excellence of the students also diminished. At rGyal-Po'i-Ksab (Râjgirâha) and other parts of Magadha. There are many places visited and sanctified by the Buddha. The birth place of Sha. Ksö-Bu (Sâriputra) and Mou.'Ga'l Gyi-Bu (Mâgukâyaña) are also near here. Venue of the first Buddhist Council also happens to be here. Beside there are innumerable other sacred spots for details of which Thang-Zing's guide book may be referred to.

To the west of Bhoji Gaya when one walks about two to three days one comes across the fort of present BhojiGaya named Shikhar. Close to this place there are small hamlets called Mahâkâpîma and from here if one goes westwards along the south bank of the Ganga one reaches the region of Alipura which is known as Alipura to-day. When one walks for some days after crossing the Ganga, one reaches Ram Nagar of Ksib of Alipura. When one crosses again to the other side of the Ganga, one comes to the big city of Vaishnava, which is called Ksib. Saher these days and is known to foreigners as Benaras. It is a big city of about one million houses with a huge population. Most of the houses are built of stone and are several stories high. In the streets, there are wide pavements, four to five feet, along which people walk and cover its stone. The people of the city are very prosperous, have markets of various merchandises and are well-up in all kinds of arts and sports. Inside the city here is an image of the Buddha in preaching posture similar to the one in Dvârga-Stôpa Hrang-Bu Re-Droag Ksib Nalanda Tshab (Râjgirâha Magadha).
Vairâlî. There is also a stone house in the shape of Gandhârapa known as the way to the heaven which is four hundred to five hundred 108 (fathoms) long. In this building one could go up to the top. There is also an underground way known as door to the Ganga, where one could go through, and feel that the Ganga is flowing overhead while crossing it. To this passage no damage is done by water etc. In this manner one hears of so many wonderful things in existence.

However, it seems that there are in this region many statues and temples, and higher ordained monks of different sects. Mirzapur is reached after crossing the Ganga from the south-west end of Kashi Nagar. It is a big city of some sixty thousand houses. Thee to the south, there is a big forest as a distance of one day's journey amidst several scattered hills. Then there is a Mu'-steg-Pa (Timinkii) centre for worship known as Vindhyakana; Vindhyasapahi Devil. It is believed that one who cuts his head and limbs and offers them to the deity he gets them back. Close to this is a statue of Lha-Me-Nag-Mo'(Kâlîdevi) in a cave which is a very powerful one. It is said that there are many wonderful objects here such as the eighteen cubits long Kârpaâs which was used by Dun-Kyi Rigs (Dun Drag-Po'Veşsadbar). To the north-west of Kâshi, at a distance of four to five days journey, there is a country known as Ayodhya on the left bank of the Ganga (Ghagra or Naaj in actual fact). This is an old city known as Gopapuri. It is believed that it was residence of Kâla Manana. It is said that certain articles of the period are still preserved there. A little distance south-west from it, there is the confluence of the Ganga, the Yamuna and the Sûresvasti at Payak, marked by the Allahabad fort. According to Thang-Zing that is the spot where bDag-Chag-Gi-'Ton-Pa (our Sîstè) subdued the six Mu'-stegs-Kyi-'Ton-Pa (heretical Teachers). It is heard from Gûssana (Gousain), that every six years Sânseyns, Sîsins, Buddhist monks and others assemble there as great festival (Kûmba Mela). There is also a tree known as Atshai Pusti (Akskay-Bai). The Ate region is in the adjoining area to the west. Also at a distance of Tahalam for Vîrûnâsi towards north-east is a fort known as Chitnaagar; bTsang-rje-Tong Jets-Po, Drung-Rong Khung Ba Ri Dunks-Kyi-Naps (Pijumuant Namgâses) is near by. There was a small river flowing close to it and our Sîstè (the Great Compassionate) One turned the Wheel of Law and preached the bDen-Pa-bOrli (Four Noble Truths) there. According to certain historical records there was a life-size brass image of our Sâsâta in Dharmakâra-kumârâ and also many other items of importance. It is believed that the stupa built by devotees to mark the seat of the Sîstè are still to be found there.

From that place towards north-west at some distance, there is a big river known as Sardba/Satyp, gHyanc-Yod (Sêvâstasi) or Kolâli kingdom is situated near by and now a days it is also known as Tiksham Ayodya. The great city of Sêvâstasi existed there and the palaces of tivul-Po gSâg-rGos.
(king Pasenajit) were there. As a result of the passage of time only the ruins are existent as remains. These days this place is known as Kosathapuri. To the left of it is the seat of the Tson-Pa (Sātī), which is marked by a stūpa. Near by lie the ruins of the residence of s'Kye-rGyur-bDag Mo (Prajñāpāramitā) and close to that palace are the remains of residences of Khyim-bDag mGoN Med Zas-sbyin (Aniñāthapipṛtika) and Sor-Möi Phreng-ba-Chan (Anguṣṭhānā). These places have generally been marked by stūpas built by the devotees. In the eastern part of the city, there is a gate having pillars of fifteen (Sātim) on either side. According to the Catalogue on the site the city is a big Vihāra, there was an image of our Śāriputra of both gold and copper, it is not known whether the same is still in existence or not. Thang Zing says that at a distance of about four to five rGy dendrap (Yo'jana) southwards of the city there is the ruin of rGyal Byed Tshal (Jetavana). According to many Śārin, 'Dlas-Pa's Sangs-rGyas gSgm ('past three Buddhas') and our present Tson-Pa (Śātī) delivered many of their discourses here and sanctified the place. So decidedly it is a sacred site. Further a short distance from there, Śāriputra had permitted the monks to take their bath. There is a place where Phags-Pa Shari-Bu (Ārya Śārin) had saved Men'u-'Gal-Gyi Bu (Mānagāśyana) from swooning by his miraculous powers. There is also a well which was used by the Śārin. It is stated that the pits from where Lhas-s'Byin (Devadatta) and some of his followers, a prostitute who had criticized the BChom-bZan-'Dus (Ihašavīga) and a naked woman etc. had fallen into hell is marked some where near rGyal Byed Tshal-Gyi gTug-Lag Khang (Jetavana Vihāra). To the north-west of Jetavana, at a distance of three to four rGyand-rGyps (Yo'janas) there is a place called Mig-en Thong (P'hag-yu Darṣa), which had importance in activities performed by the Śārin. It is also said that there are to be found in many Vihāras where Nyan Thos 'Phags-pa (Ārya Śārin) was meditated.

In the north-west direction from there (Śārinjiva) and north of Angāśīya is situated a big fort, known as Lucknow. In the east side of Jetavana is the place where Śāriputra had a discussion with teachers of other faiths (Ārya Tirthakas). East of that is the place where Ārya Śāriputra had defeated in argument wandering ascetic Anāgārika etc. There is also the place, from where on seeing the Śāriputra, the Sinner Vīracakra, who had come with arms to assassinate Śārayān, returned. There is also the place where Vīracakra cut off limbs of Śārayān ladies and cremated them. It is said that the rGyal-Po Mya-Ngan-Med (Rāja Afoka) built stupas to mark all these spots. Near the stūpas, marking the massacre of Śārayān ladies, is the spot where 'Phags-sKyes-Po (Vīracakra) was swallowed by flames and fell into hell. From here after a journey of eight to nine days in the eastern direction one reaches Kapila Kingdom, the birth place of our Tson-Pa (Śāriputra) which is s-called after the Drang-Srong Ser-sKya (Rsi Kapilamunus) who (earlier) resided in that place. At present Kapila city Ser-sKya-l'Grong is known as
Jayasipata/raj Gyal-Bu-gNyis. After walking through that place, one comes across the river Rohta (River) which flows from north-east to south-west, and on whose banks is situated the new town of Shiktrapur. On the other side of the Rohta are villages Kya-Tsi-li-Vana (Kachchilvan) and Bults-eDzong (Nepal district), and ranges of Thag-Pa'i-Yul (Rajju Desh). At a short distance from there, there is a township known as Dhoinasare, or Dhanakota. At a distance of some two to three days journey to the west from there, one comes across the city of Kapilait. It is said to be the site of ancient Georg-Khyer Sar-kKya (Kapilavastu); both Gainmarg and Thangzings' guide book agree on this point. As also mDo-sDe (Srinar). As stated in several Srinsars, once king gSat-rGyal (Prinsenjiit) and Phags-pa-Kyin-Po (Virudaka) had gone for hunting when their horses took a wrong path and reached Ser-kKyi-gDzin (Kapila province). Srong Virudaka/Phags-pKyes-Po became hostile to the Sakya and attacked them with a big force. According to the Visayas Aghana when Virudaka with a big force attacked the Sakya, some of them escaped into Bai Yul (Nepal) and some to Gyad Yul (Malla county). Further the night Byang Chub Sems dPa' (Yudhishvarna) announced the world, he went across several kingdoms namely Da'kya, Kga'i-te (Kenti), Gyad (Maller), and Mene (Mithila). He then reached the town of Xrom-Pa-Chan of rlong-Byed (Veriu) Kingdom, on the banks of the river Yul-'Gong (Dan) (Yoshima: Aynu), at dawned the day. This is mentioned in the short tale story of the De-stBrinNgSe Ba (Tatthigata), titled 'Khai Med-sPyes Pa'i-gTer (Abhirana-Caryah-Nichii). According to mNgon-Par Byang-Chub-Pa/-mDo (Abhiaambodi-Siron) the distance of this place from Ser-kKya (Kapila) is said to be twelve mTag-Tshac (Yojana).

However, it is said that Ser-kKya (Kapila) is situated some where near nNyon-Yod (Sroavasti), Bai-Yul (Nepal), Gyad-Yul (Malla), and Mene (Mithila) kingdoms etc. Kapilavastu of Jayasipata/Jokha Desh seems to be the actual site of Ser-kKya (Kapila) and according to some Bults-e (Nepalese), the old city of Shi-Mangala is the site of Kapila. In the centre part of the ruins of the city are the remains of the palace of king rGyal-Po Zas gTshang (Satthodana) with his statue and that of queen bTsun-Mo bKru-bHrub Chen-Mo (Mhu Mshya) known as Mihf Jokini (Yogini). Now a day, the Acharyas hold different opinions as to why this spot is called Mihf Jokini. According to some, the gKru-rGyur bHrub Chen-Mo (Mshya Mshya Devii) is rDo-rje sTding-gyi-hdangs-phod-Ma (Vajradhvanavacari) and she is the same as the spiritural sense of rDo-rje Phag-Mo (VajraVajra) (1) think this might have been the reason for calling her by this name. The place where the sTon-Pa (Satara) had entered the worship of his mother is near by. And there is also the image of the same (Satara). To the north-east is the place where the sage Dzang-Srong Nyon-Mongs-Med (Rgy Ngoktala/ Kalatswala) observed the physical signs of rGyal-Bu (the Prince). It has been marked by stupas built.
later by Aśoka. At the four gates of the city, there are the statues of gDzon-Nu Don-Grub (Kunāra Siddhartha). There are also four statues representing sKye (birth), rCka (old age), Na (disease) and Chi (death) and one of sDe-gShong (Sākyapa). In the north-west of the city where Vīndaka massacred the Sākyas, there are hundreds and thousands of stūpas containing their remains. Such is the export of Thang-Zing and these have been seen by certain Āchāryas even in those days. Outside the southern gate of the city is a place where Prince Siddhārtha had competed with other Sākyan Princes in demonstrating his strength and skillfulness. The place is also marked by stūpas.

Close to it is Glang-Po-'Che'-gShong (elephant valley) and near by is the place where the statues of rGyał-Po Don-Grub (Rāja Siddhārtha), Grags-Zhin-Ma (Yadodharī), and Snas-gSrin-gChan Zhin (Prince Rāhuka) are said to have existed. This is recorded in dKa'-gChags (Catalogues) and these were seen by the wandering mandicasīd stūpas. It is said that when worship is offered to these images, the blind recover their eye sight, those who are sick become healthy, and women get sons. It is said that those who reside near these two statues of Yab (i.e. Siddhārtha) and Yum (i.e. Yadodharī) and also those who come from outside observe some festival every eight days.

At a short distance from here in the southern part of the city, there is a standing statue of Lha-Chen-Po (Mahādeva) known as gNod-bByin Sha-Ku-'Phel (Yakṣa-Sākyu-Vardhana), made of stone, in a big temple. It has been seen by the people who visit the place. To the south of this place, there is a well (called) mDo'-Chu'-khor-Pa (well of water of arrow) at a distance of tShalam1. It is believed that one becomes free from ailments by taking both in its waters. Now a day the people of India say that the well was the result of shooting an arrow by Shing-rTa-bChu-Par-Be (Dīkarathī). It is said by Thang-Zing that by travelling in the southern direction from here about one half days journey one reaches the birth place of the two previous Buddhas: khor-Ba (Krakutsanda) and gSer-Thub (Kanakamuni). From the above place, Bhag-śān Pasavuti, (Ṭhagavāni pasupati) after making another one half day's journey towards north-east one reaches Lumbini garden. At a little distance from there towards north is the place where the mother of Prince Siddhārtha took hold of the branch of Aśoka Tree with her right hand. Close to that there are two ponds with hot and cold water which emerged at that time and also there is an oil looking water known as oil-spring. According to Thang-Zing there are other spots in the neighbourhood where Prince Siddhārtha carried on his activities, from that place to the north-east, there is a big monastery, in a solitary area, which is called Saha-Par Bysakar by the Nepalese. After going through this place and travelling a little more man one day's journey, one reaches a small kingdom, which may be Kaputa kingdom. According to the Āchāryas, (as here indulgence in sex is sin) and before copulation comes to an end the house would catch fire. And this is the result of
a curse cast by one Drang-Srong (Sage) in ancient times. In that area there are some gisug-Lag-Khang (Vihara) and old villages. It is said that there are some Hindu ascetics here and there and not many of other population.

To the north-east of this kingdom, there is a thick forest known as Jatñivana passing through which one reaches the Mallia kingdom. These days it is called Bala DeSa (sTobs-lDalan Gyi-Yul/Gyad-Gyi-Yul). JatiJivana is situated to the north-west of this kingdom, and near by is the river gSer-lDalan, now a day's known as Jatron-Nadull. (On the bank of the river) there is the garden of Sal Trees where the gSatl attacked Nirvåga. The gSatl Mahāparinirvåna on a bed under: eight tall Sal trees which were born, down on their own, over his seat and became oilly and brown in colour. According to Thang-Zing, there is an image of the Sasta in the Nirvåga posture in a Mahāvihara and the Acharya had not seen it. In other matters the Acharyas generally agree with Thang-Zing. Aj a short distance from them towards east is the place where the body of gSatl was cremated. Now a days the people of India call it Krayata (Angara Chaitya). According to Thang-Zing, within the radius of one gYang-Graga (Yoja) one could see yellowish and blackish earth, and devotees could easily find relics of the size of mustard seed there. The people of India believed that it is the place where the son of Shing-tRta bChu-Pa'i-Bu (DzasaRati) was cremated. And also this is the place where our Sasta, at the time of practising Slo-'Pa Lam-Gyi gNam-sKabs-Sa (Caraye-marga-avasthåna), was born as a pheasant who saved a group of pheasants from the danger of fire, and while he was born as a deer, protected a group of deer from fire. This was also the place where the relics were divided after Nirvåga of our sTon-Pa (gSatl). This is also the place where the wandering ascetic Rab-bZang (Subhadra) was subdued and where Lag-Nu rDo-rJe (Vajrapäni) screamed after sTon-Pa (gSatl)’s Mahāparinirvåga. Later the devotees constructed stūpas which are still in existence. When Vajrapäni screamed and rolled about on the ground, it turned into an uneven valley. Some Acharyas have seen it but they say it is the result of the rolling about of Hanumanta.

Bal-Yul (Nepal) is situated to the north of both Ser-sKya (Kapila) and Gyad (Malla) kingdoms. Close to it is Muhampur; Khayi Grong-Khyer, with a big fort known as Mu-Phri-Tra-Vara; Dzal-Ngoi-’Dun-Sa. It has been related by Lakshmi Nara Singha that one could see from there rDo-rJe-gDdan (Vajjalana), Vårähasti, Kapila, and Gyad (Malla) kingdoms. From there to the east is Videha. There is an old city known as Janakapur in Videha. In this place are said to be the mDa’/arrows and gDru (bow) of gYang-Po Ra-Ma-Na (R;i; Rama) as well as the fifteen fastiom long rib of sAga Drang-Srong Dzo’thang (R;i Dachica) who lived during the Thse-lo-dPag-Med (Mauryasena) era. Besides these, there are many other wonderful things to be seen. It is heard from Gaušans that when the kingdom was being ruled by
one Durgasah, who was well-upt in the art of war, there was war with Gorkha king of Nepali because of which the big war started from 14th Rab-Kung in water-bird year upto first year between the Fessenki (English) and me Gorkhas. If one starts from the boundary of the king's palace in that country and walls for about two to three days to the war, one reaches again the old path which one had travelled already. There are two ways leading to Hal-Yul (Nepal), one already mentioned and the other a short-cut through Nanakhu.

While referring to the mJad-Pa Chum Nyus (twelve principal events in the life of the Sams), and in short, I have tried to give an account for the pilgrimage sake with the help of the guide book of Tang-Zing the Sutra and discussion

(1) had with Gasams.
NOTES

1 Bulletin of Tibetology 1984: 2.

2 The famous Lochavi king of Vikṣuṭi.

3 i. bīṣaṅ-ta (contessa); ii. Drit-Pha (drowsiness); iii. Yang-Pa (lightness/digestive); iv. 'Jam-Pa (solitude); v. Dving-Pa (otherness); vi. Don-Ma Med-Pa (freedom from impurities); vii. 'Thang-Na (to-Ba 'Jam-Pa [soothing to the stomach]; and viii. mGon-Pa Sang-Dang kDe-Bu (cleaning and decongesting the throat).

4 Four-fold assembly: Bhikṣu, Bhikṣuṇī, Upāsaka and Upāsikā.

5 May be Bhūṣaṇa (i.e. Mahābhūṣaṇa).

6 i. Khor-Ba-Jag (Kakutasana); ii. gSer-Thab (Kanakamuni); and ii. 'Od-Srunga (Kṣitigarbha).

7 Sahasrikāla, one thousand Vidūras.

8 Tshadam is interval period between breakfast and lunch.

9 i. gSog-bzang (Dokkha); ii. Kun-'Byung (Samantabhadra); iii. 'Gog-Pa (Niruddha); and iv. Lam-Mriga.

10 Vide P. No. 29

11 Vide P. No. 31

12 Mithila was capital of Vidrha.

13 A circle of sixty years called Rab-Byung in Tibetan.

35
Notes & Topics

On Names & Titles

"What's in a name? that which we call a rose,
By any other name would smell as sweet;
So Romeo would, were he not Romeo call'd
retain the dear perfection which he owes
without that title".

That was Juliet in exasperation.

A name has no reality when one realizes the unreality of corporeal being (Skt. Padgala/Tib. Gangzang) as the great sage Nagasena demonstrated to the Greek king Menander (c. one century before Christ).

Confronted with the reality of the mundane world (Skt. Samvac/Tib. Hkhor-wa) a name is as much essential as the cipher in mathematics. Once it goes into currency a name is much more than a name. For past history a name may be often more important than the corporeal being concerned. Study of names is more than an academic pastime for a linguist or an archaeologist. It is a fruitful field for a historian.

Hugh Richardson is reading the past history of Tibet direct from inscriptions and manuscripts, much of which have not been fully deciphered so far. Such texts bristle not only with archaic and obsolete spellings and constructions but also names, surnames, titles and occupational designations which throw light on cultural and socio-economic history of Tibet. Many of these became defunct in later times while several new ones coined on foreign words, say from Sanskrit, would be conspicuous finds. The article "Names and Titles in Early Tibetan Records" published in this number of the Bulletin, in the opinion of the author, "is some meat for the specialist"—but how about "the rest of your readers"? The general reader, often described as lay reader, of this Bulletin has been evincing a wide, as opposed to narrow specialist, interest in the diverse contents of Tibetology and the editors of the Bulletin have no doubt that this article will be read by the general reader too. A note is appended
here to indicate the role of names and titles in the migration, conflict, co-existence or commingling of cultures in Inner Asia and India.

* *

In Mongolia Buddhism was preached first in the 13th century and later, as is well known, by the Yellow Sect in the 16-17th centuries. Firm evidence about the first propagation is borne among other facts, by names like Sang-koshtib-li (Skt. Sanghasri), Badma (Skt. Padma), or Shahchia (Skt. Sakya) before the advent of the Yellow Sect (Henry Serruys). Darmabala (Skt. Dharmapala) was already a popular name in the 13th century and a grandson of Kubilai Khan bore this name.

In Tibet, as Richardson tells in his article, names drawing on the Buddhist vocabulary make their appearance towards the end of the 9th century. At the beginning only the monks and priests had names like Dgah-ldan Byang-chub (Skt. Tushita Bodhisattva) or Thon-grub (Skt. Siddhārtha).

In India we have the nomenclature of the Kushanas to cite the naturalization of a foreign dynasty. We start with the two Kadhphises, and passing through Kanishka, Vasishka Huvishka and a Kanishka reach Vasudeva.

On the other hand along with foreign dynasties and foreign races, many non-Indian words entered Sanskrit and other Indian languages. Iranian and Saka words found permanent place in Indian names. Words like Kaisra and Shaika made their advent long before the settlement of Zoroastrian (Parsi) immigrants on the Western Coast.

The ethnic problem regarding the Greeks (Skt. Yavana/Pkt. Yosa) in India (Raychaudhuri vs. Tarn) will perhaps be solved only when more names in both Greek and Indic forms be available.

A word which connects India with Inner Asia and also holds key to the obscure past of the Manchu-Mongol complex is Manju. Not known to earlier Sanskrit vocabulary the word shines in the firmament of India, Nepal, Tibet and Mongolia in later days. Its antiquity competed with its sanctity in the Northern Buddhist world. When the earliest occurrence of this word and its peregrination are firmly
located much of the cultural as well as political history of Inner Asia will be recovered.

* 

Titles and designations provide valuable data for history. Derivation of Turk., Sapt/Sarto from Skt. Sartha and that of Sib, Shaman from Skt. Samana/Pali. Samana are now generally accepted. This writer holds that Skt. Brahmana could shape into Tib. Bla-ma. In ancient Khotanese dialects words cognate with Indic Brahmana were used to render the word Buddha (Harold Bailey).

Among important foreign titles which entered Indic vocabulary in the period of Iranian, Greek, Parthian and Scythian settlements are Kshatrapa, Shaha, Strategos and Meridaech; the last two were short lived; a Meridaech with Indian name was Viyskamitra.

The most important loan-titles in ancient India were Maharajaput infra, Rajatiraja (Xshayathiyamnam Xshayathiya: Basileus Basileon: Shahzire Shah) and Devaputra (Tien-tzu). The Son of Heaven was indeed an innovation in a land where the highest approximation to divinity was Devanampriya (Beloved of the god); this was an ancient Han concept migrating with the Yueh-chi (Kushans). In later times, when the Dalai Lama and the Manchu Emperor became allies, the Tibetans called the Manchu as Gnam-bskos (Son of Heaven).

Orthodox Hindus learn with surprise that the word Thakura is not of Vedic antiquity. It is of Tohjar context and entered the Indic vocabulary in the Scythian Period (Buddhas Prakash).

Some Indian titles found firm place in Tibetan language; the most well-known examples are Guru and Pandita. In Mongolia, Pandita became Bandita as Kama (for Rin-po-che) became Ertei. During the first propagation, the Karmapa hierarch was given the Mongol title for abbot, master or priest, namely, Bakshi (Pakshi/Pani). During the second propagation, the Gelugpa hierarch was called Ta-lé (Tulsi) and this remains the most historic loan-word in Tibetan language.

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In the previous number of this Bulletin a contributor wrote how the word Lama (Blama) became the group name of a Nepali speaking people.

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Names and titles have made history. Going back to the early Indo-Iranian history one finds that the god of one was the demon for the other. Deva for one was Asura for the other. The horse and the sword often decided the respective merits of the two epithets.

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