The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field.

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CONTENTS

NAMES AND TITLES
IN EARLY TIBETAN RECORDS
HUGH E. RICHARDSON 5

NON-ANIMISTIC ELEMENTS
IN TIBETAN BUDDHISM
SIEGBERT HUMMEL 21

NOTES AND TOPICS
NIRMAL C. SINHA 33
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The most valuable sources of information about Tibetan names and titles in the VIIIth to IXth Centuries are:

The Tun Huang Annals and Chronicles contained in Documentis de Tunou Hoang Relatif a l'Histoire du Tibet. Baor, Thomas, and Toussaint, Paris 1946. (THD)


Inventaire des Manuscrits Tibétains de Tunou Hoang. M. Labou. (LINV)


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

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

The names of Tibetan officials are recorded in a variety of forms. They can be written in extenso or abbreviated in different ways. In either case they usually contain elements the significance of which is quite well documented. One source of such documentation is the Lhate Treaty Inscription of 821–822 which has the particular value of being bilingual. On that important occasion the epellations of the Tibetan ministers who witnessed the treaty were given in their fullest forms; and it was stated at the beginning of the list that it contains the thabs dang myung rgyal of the witnesses.
Taking those terms in reverse order: (1) *ru* signifies the clan or patrilineal family name. Many of these *rus* are frequently recorded e.g. Khur, Migar; Mgegs: Ngeg Lam; Rngos; Cog Kho; Maro; Grubt; Sna Nam; Pho Yong; Bran Ka; Dba’s, ‘Brok: 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 Dba’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 *ming* 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 TLIT 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 *bön*. The Chief Minister was known as *bön chen po* and he had as colleagues several Great Ministers or *bön chen po* who are described in the Lhasa Treaty Inscription as *bka’* *chen po* la *gogs 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 *phral*) ministers, described as *bka’* *la* *gogs pa*; and at least one instance is found of the term *bka’* *bön*—TLIT II 47—which is still used in Tibet as a title of the *Zhabz Pad* or members of the *Bka’ Shag*.

Within those broad categories of greatest and lesser, some ministers held titles describing their specific duties. In the higher rank are found a *bun de chen po*, Great Monk Minister (that post only appears in the later years of the royal period), and *a dmog* *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 brung pa and the mangan dpon. The brung pa, whose history has been examined in detail by Dr. G. Uray in Acta Orientalia Hungarica 1962, were closely linked with the organisation of Tibetan territory into ru. They cease to appear in the records after 745.

The mangan dpon appear to have been the administrative officers of districts and the Lhasa Treaty inscription indicates that they were connected with other officers known as khud so whose duties may have been similar to those of the modern rdsum dpon. The khud pa chen pa appears from the one surviving mention of this post (TIB p. 23) to have been concerned with the receipt of property. Perhaps khud 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 sman 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 sman phyi pa witnessed the third bkra tshigs quoted in TTK; their duties, therefore, seem to have been important and extensive. Sman phyi with the meaning “latria” 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 bkra phren blon (Treaty Inscription; LLD; LIV; REV) whose duties were perhaps similar to those of the present day mgros gnyer which include making known the orders of the ruler; the rtsis pa (Treaty Inscription; LLD; REV) who can be assumed to have been the equivalent of the modern stis dpon, an officer responsible for the assessment of revenue and the keeping of revenue records; the zhal ce pa (Treaty Inscription; LIV; LLD) 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 bco gsum. Another judicial officer, named only in the Zhbol
inscription and in the XVth century Chos Byung of Dpa Bo Gitsuq Lag, was the ya 'gal chos pa. According to reliable Tibetan informants the term implies mediation and reconciliation ('chos) of conflicting parties ('gal).

REV contains a long list of official posts in the Sha Ca (Tun Huang) region most of which do not appear in documents relating to Central Tibet. Several of them—e.g. ru dpon, khri dpon, stong dpon—are based on the organization 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—chubs dpon—master of horse—survives as that of an officer of the Dalai Lama's retinue; the term dmag po also seems to have a military significance; and F. W. Thomas sees army rank in the word stag; but many of the instances he quotes are doubtful, although stag so in TLTD II 211 does appear to support his contention.

Official posts were divided into grades each with its special insignia consisting of ornaments and diplomas of different precious substances, in general the highest was turquoise, followed by gold, phra men, silver, brass, and copper (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 Jakusch's Dictionary as "a precious white stone"; perhaps it was jade or some hard stone. During recent road-making work near Rgya Mpa an ancient tomb was uncovered in which the remains of the dead were decorated with a circular medallion of turquoise and a similar ornament is said to have been found much earlier in a tomb near Nag Cgc Kha.

Some information about the grading and ornaments of Tibetan ministers is also found in the Tang Annals (Hsin Tang Shu). The chief minister is there called lun ch'e and his assistant lun ch'e ha mang. These two are further described as great and little lun. There is a Commander-in-Chief called hsi pu lun ch'e pu; a chief minister of the interior called mang lun ch'e pu or lun mang je; an assistant called mang lun mi ling pu and a lesser one called mang lun ch'ang; a chief consulting minister—yu han ch'e po with assistants also designated mi ling and chi ung. All the ministers taken together are described as pang 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. 750; there may be confusion with that, or with the term ‘og dpon which is applied in THD 102 to an assistant under training with the Chief Minister. The words mi ling and ch‘ung stand for ‘bring and chung “middling” and “small”. Hai pien is an unidentifiable term for a military officer. It might represent thrid dpon (otherwise unknown) or as suggested by Professor Li Fang-ku, may stand for sphyan, a title appearing in REV. Tu chu, as suggested by Professor Li, may represent Tibetan dgu which may have either a plural force or its intrinsic meaning of “nine”; and it may be significant that in the Treaty Inscription the list of senior ministers contains exactly nine names, as does that in the Edict of Khri Stong Lde Britsan—that of Khri Lde Stong Britsan lists eight senior ministers. The Chinese records may, therefore, have preserved a trace of a Board of Nine Senior Ministers of which no mention has survived in Tibetan documents. From the list of ornaments, it would appear that phra mes 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 mes might not have been a variegated hard stone such as agate or onyx which has long been highly prized in Tibet.

I do not propose to examine the rather scanty evidence about the personal names of the Tibetan royal family or the regnal titles of the kings, which fall into a pattern of their own, but some other terms applied to important personages, and not designating specific official functions, may be mentioned. Chen po, “Great One”, is sometimes used as a sort of title (TLTD 97:98; and 339); but this is rare and probably provincial. ‘Bye 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 Michims¹, Sna Nam, 'Bro, and Tshes Pong. From this title must be distinguished the term zhang len (sic) which seems to be used as a general designation of ministers of all ranks and may there be the equivalent of the Chinese shang as in shang shu "head of an office" ².

Another zhang relationship was that described as zhang dbon, "uncle and nephew" which existed between the Emperor of China and the King of Tibet as the result of the marriage of Srong Brtsan Sgam Po, and later of Khri Lde Grung Brtsan, to Chinese princesses. There was a similar relationship between Tibetan kings, as zhang, and the 'A Zha chiefs, as dbon, through the marriage in 889 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 Khagan of the Dar Gyis (Turgesh); and in 746 the Bru Zha Rje. None of those rulers is specifically mentioned as dbon nor are they recorded as rgyal phran—"vassals", although at some times Bru Zha and parts of Zhang Zhung may well have been claimed as tributary. The King of Nanchan, at times a powerful ally, at others a formidable enemy of the Tibetans, was recorded the title of Btson Po Grung³—the Younger Brother King; and it is possible that when Nepal was under Tibetan domination their king held the title of Btson Po Gcen—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 phran are the dbon 'A Zha Rje whose name is given as Dsel Kyi Bu Zl Khruor Ber Ma Du Tho Yo Gon Kha Gan; the Rkong Dkar Po, Mang Po Rje, the head of a princely family of Rkong Po who were ancient congeneres of the Tibetan royal family; and the Myang Btsun 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 636.⁴

Other personages who may have been included among the rgyal phran can be seen in documents in TLTD and LINV relating to the administration of the border regions. The term rgyal rje appears frequently, sometimes with a territorial label e.g., the rgyal rje of Sha 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 Bzher Bzang Khong; rite rje Ju Cug; and one is described as ta dog rite rje. That title to dog, which also appears frequently and is found in THD, is related to Thomas the Turkic tu tay; another title co bo (jo bo; zho co; jo cho, etc.) is related to the Kharoshhi cajbo; and a ma ca, a title used in Khotan, is identified as representing the Sanskrit amatya. The title ral sang rje is also found in connection with distinctly non-Tibetan, possibly Zhang-Zheng, names—Rid stag Rhya and Spung Rhye Rhyu—; and the title sang rje pa, although similar in appearance to the well documented Tibetan rank of sang bton, may have had a special local significance. There is scope for further study of the distribution of these non-Tibetan forms.

Returning to the mying: it has been surmised that some frequently recurring elements in Tibetan names, apart from those identifiable as sh.r.za and rui, signify some sort of rank or title. Bacon, etc. have translated the names of Khri Sum Rje Rtsan Ba her and 'Bal Skye Zang Ldon Tshab as "le ba her Khri Sum Rje Rtsang de Dha's" and "Bal Skye Zang, le Tshab de Ldon"; and it is noted there that ba her means "haut fonctionnaire". This is apparently mere guesswork; and a key to the significance of such syllables is found in three early documents—LNV 1240, 1415, and TLTD II p. 370 B—which seem to have been overlooked. Taking the first and last as examples, they read: (1) rui ni 'bre ng mth khan ni mdo ba her/mying ni 'tong bu rui ni 'bra ng las/mth khan ni gyal bzigs (quotation left incomplete); and (2) rui ni cha myes mth khan ni bgyal bzigs/mying ni nyi shes rui ni 'gra had/mth khan ni lang skyes/mying ni don rui 'bre ng mth khan ni... (document damaged).

The important element in each case is the word mth khan which seems to signify some sort of title by which the person was known. Mth khan with that specific meaning is not current in Tibetan today but is familiar as a suffix (like the Hindi waal] indicating a man's skill or profession—what he knows, and also what he is doing, e.g., shing mth khan, a carpenter; ndza mth khan, a potter; and 'gro mth khan, one who is going: bsdad mth khan, 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 mth khan ni lag, "the sheep which was killed". Such a use would be in line with the suggestion that mth khan in the old documents
could mean h·w a man was known; but well educated Tibetans have denied that such a form is permissible in Tibetan today and I cannot recall any instances in classical Tibetan. Jaeschke's example is attributed to Western Tibet; and even if the practice is not now known in Central Tibet, the step between the two forms is perhaps not a very long one.

At all events, it is possible in the light of the two passages quoted above to analyse official names and titles even further than in terms of thabs, rus, and mying. For example: (1) Dba's Khri Sum Rje Rtsan Bphags. His rus is Dba's; his mkhan Khri Sum Rje; his mying, Rtsan Bphags. (2) 'Bal Sky Ye Zang Ldon Tshab: his rus is 'Bal; his mkhan Sky Ye Zang: his mying, Ldon Tshab. (3) Taking a name from the Treaty Inscription, Nang Blon Mchims Zhang Rgyal Bphags Kho Ne Btsan. His thabs is Nang Blon; his rus, Mchims, he is zhang through relationship with the royal family, his mkhan is Rgyal Bphags his mying, Kho Ne Btsan. (4) A name from THD, Blon Che Dba's Stag 'gra Khong Lod. His thabs is Blon Che; his rus, Dba's; his mkhan, Stag Sgra; his mying, Khong Lod.

Abbreviations of the names of officials take different forms in different documents but generally in each document a consistent practice is adopted. In THD two systems are used. For example (1) the full name and title of Blon Che Dba's Khri Gziogs Zhang Nyen is abbreviated to Blon Che Khri Gziogs—i.e. thabs + mkhan; and (2) when a rus is mentioned the mying is used and not the mkhan, e.g. Mgar Stong Rtsan Yul Zang, Dba's Mang Po Rje Pu Tshab, and Cog Ro Snya Zing Kongs appear as Mgar Yul Zang, Dba's Pu Tshab, and Cog Ro Zing Kongs respectively. These systems are followed in the majority of the documents in TLTD and LINV but two other systems also are found there, although in fewer instances than (1) and (2) above. They are: (3) some officials are described by their thabs, mkhan, and mying but their rus is omitted. There is also an example of this in the Zhwa'i Lha Khang inscriptions where a member of the Myang rus is described as Blon Snang Brang 'Das Khong. In system (4) both thabs and rus are omitted and we find such names as Rgyal Bphags Legs Tshab—mkhan and mying only. Yet a further two systems appear in the edicts from PT which, it may be remembered, are not original documents. In the third edict there are a few instances of system (2) e.g. Cog Ro Khyi Btsan; Khu Mye Gziogs. These are rus + mying; but the greater
number of the abbreviations are in the form (5) rus + thabs + mving, e.g. Cog Ro Blon Gung Kong. Persons who are chang 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 mving only, e.g. Bon Ngan Lam Stag Sgra Klu Gong is abbreviated to Blon Klu Gong; and in this edict chang are also described by their mving only, e.g. Zhang Legs 'Dus. This usage may perhaps also be found in THD where the names Zhang Rgya Sto and Zhang Tre Gong look more like mving than mkhyan; but there is also an instance there of the name Chang Btsan To Re which is an established mkhyan.

The forms of abbreviation are, therefore, numerous; but on the available evidence the most common system is (1), i.e. thabs + mkhyan. The existence of a rus + mving abbreviation, however, makes it impossible to say with certainty whether all nobles possessed a mkhyan; but as there are examples where the names of persons known to have possessed a mkhyan are abbreviated to rus + mving, and as a very large number of mkhyan existed—lists are given below, it seems probable that all nobles who attained ministerial rank were known by a mkhyan. It seems equally probable that ordinary people did not have a mkhyan. LINV 2169, for example, refers to persons only by their rus and mving; 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 mving; the form of others differ from the usual mould of a mkhyan, 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 Sha Cu (Ten Huang) there are such family, clan or racial names as 'Im; Hong; Le; Le'u; K'eu. The usual prefix for names from Khotan is Li and from the Tu Yu Hun, "A Zha. The rus Ngan does not appear often but may perhaps refer to people of Sogdian origin." Similarly the personal names fall into distinctive groups. From Sha Cu are found for example—Le Shing; Peu Peu; Hyan Ce; 'Im 'Bye Le'u; Wang Kun
Tse: from Nob (Lop Nor) Spong Rang Slong; Nga Strong; Lheg Ma; Nung Zul; Nir Sto; from Li (Khoran) Ku Zu; Ye Ye; Shi Nir; Gu Dod; Bu Du. Lists of such names have been collected by Thomas and can be seen in TLTD II.

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

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

MKHAN

[A] Klu Bzer; Klu Bzang; Skye (Skyes) Bzang; Khri Gang; Khri Sgr; Khri Sny; Khri Snyon; Khri Manyen; Khri Manyes; Khri Do Re; Khri Bzing; Khi Btsan; Khi Gzu; Khi Czigs; Khi Bzang; Khi Sum Rje; Khi Sum Bzer; Khom Bzer; Gla Bzang; Dge Bzer; Rgyal Sgra; Rgyal Nyen; Rgyal Ta; Rgyal To Re; Rgyal Stong; Rgyal Tsha; Rgyal Thang; Rgyal Bzer; Rgyal Czigs; Rgyal Bzang; Rgyal Legs; Chung Bzang; Snyi Do Re; Snyi Do Re; Snyi Btsan; Snyi Bzer; Snyan To Re; Stag Gu; Stag Sgra; Stag Rma; Stag Bzer; Stag Czigs; Ston Nya; Ston Re; Stien Rtsan; Britan Sgra; Britan Bzer; Mdo Bzer; Ldon Bzang; Snang To Re; Snang Bzer; Snang Bzang; Dpal Bzer; 'Bring To Re; 'Bring Po; 'Bring Rtsan; Mang Rje; Mang Nyan; Mang Po Rje; Mang Bzer; Mang Rtsan; Mang Zham; Ston 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 Manyen; Klu Czigs; Khi Dog Rje; Khri Rma; Khi Bzer; Gli Bzer; Dge Bzang; Rgyal
Sgra; Rgyal Tshan; Stag Po Rje; Stag Bzang; Stag Sum Rje; Stag Sum Bzer; Brian Bsher; Mdo Sgra; Mdo Bzang; Dpal Bzang; Dpal Sum Rje; Phan Po Rje; Phan Bsher; Byang Bsher; Mang Po Britan; Mang Zigs; Rma Sgra; Rma Bsher; Gtsug Btsan; Gtsug Bsher; Btsan Bsher; Btsan Zig; Btsan Bzang; Rtsang Bsher; Mtsshan Bsher; Mtsbo Bsher; Zhang Britan; Zhang Bzang; Zia Bsher; Zia Bzang; Gzu Sgra; Gyu Sgra; Gyu Rmang; Gyu Bsher; Legs Sgra; Legs Bzang; Lha Dpal.

MYING

[A] Klu Gong; Klu Dpal; Skar Kong; Skyi Zung; Kha Ce; Khar Tsi; Khong Ge; Khong Sto; Khong Zung; Khong Lod; Khvi Chung; Khvi Ma Re Dod; Khri Gong; Khri Gda Khri Slebs;Gung Rton; Dge Tshugs; Rgan Kol; Rgya Gong; Rgyal Kong; Rgyal Sum Grigs; Rgyal Slebs; Snso Btsan; Rje Gol; Rje Chung; Rje Thang; Nya Sto; Mnyen Lod; Stag Skyes; Stag Snya; Stag Snang; Stag Risam; Stag Tshab; Stag Lod; Brian Kong; Brian Sgra; Mdo Btsan; Mdo Lod; 'Dam Kong; 'Dus Kong; 'Dus Dpal; Rdog Rje; Ldongs Tshab; Ldongs Zhi; Ldom Bu; Ne Stang; Ne Britan; Ne Shags; Gnang Kong; Dpal 'Dus; Spe Britsan; Speg Lha; Spo Skyes; Phes Po; 'Phan Gang; Byin Byin; Sbus Cung; Sbeg Chung; Mon Chung; Mon Tshan; Myes Snang; Myes Rma; Rmang Chung; Smom Btsan; Smom Zung; Btsan Kong; Btsan 'Brod; Zhang Snang; Zhang Yen; Bzhi Britsan; Zu Britsan; Zin Kong; Zla Gong; Bzang Kong; 'Or Mang; Ya Sto; Yab Lag; G-ju Gong; G-ju Btsan; Ram Shags; Ri Tshab; Ri Zung; Le Gong; Legs 'Dus; Legs Po; Legs Tshan; Legs Gns; Shu Steng; Sum Snang; Gnas Mthong; Lha Sgra; Lha Mthong; Lha Bo Btsan; Lha Zung; Lha Lod; Lhas Byin; Lha Goog; Hab Ken.

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

The general appearance of the mchon and mying can be seen from the above lists. Although most of the components are common to both, certain pairs of syllables.
occur far more frequently—though not exclusively—in one group or another. In the examples I have collected bsheg is almost exclusive to the mkhas; while sles, legs, and kong, as final syllables, are exclusive to the mying. The instances where one pair of syllables appears to be used as either a mkhas 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 mkhas or a mying after the title zhang; and perhaps also personages of border clans—e.g. those described as ps co may not always have possessed a mkhas. Ordinary people on the border may have taken, as personal names forms used in Tibet itself only as mkhas. In general one can detect a characteristic pattern in both mkhas and mying; and further research might remove doubt about the equi-vocal examples.

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

Some of mkhas and mying can be translated after a fashion, Stag Sgra 'Tiger Voice'; Stag Gzigs, 'Tiger Look'; Khei Sum Rje, 'Lord of Three Thrones'; Lha Bzang, 'Excellent Deity'; Stag Tsab 'As Good As a Tiger'; Smor Bisan, 'Powerful Prayer'; Lhas Byin, 'Blessed by God'; and so on. The translation of other syllables—e.g. the frequent bsheg—is not clear; but it is not my intention to speculate on their meaning here. Generally, the mkhas appear more grandiose and complimentary than the mying. The existence of so large a member of mkhas excludes the probability that they were systematic titles (though an exception might be made for rong ps rje) and the conclusion is that mkhas was a sort of sobriquet or name of honour conferred on persons of noble birth or high rank.

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

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 caq pha tshun spyi’i gnang ba ‘rje blas ni ma lang/ bdag pha Ma Ko Can sgsa zho sha phul bo l’rje blas’i’i bdag caq Led Kong gi bu tsha yango thog las buke bar ... ‘That rje blas (right to office) which our father’s family regularly enjoyed, does not (now) exist. The rje blas earned by the performance of services especially by our father Ma Ko Can ... let one from the descendants of our Led Kong who is capable be appointed to that rje blas.’"

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

5. See TTK, p. 58. Tucci does not however, notice the unexplained spelling lJon which is most frequent in this term Zhang lJon does appear in LINV 1166: Zhang BIon Chen po Zhang Khri Sum Rje; in TLTD II 222 Zhang BIon Khri Bsher; also in LINV 961 and TLTD II 148. But for Zhang lJon see LINV 113, 1155, 1083, REV passim; TLTD II 9, 21 137, and a dozen other instances. To these can be added ten instances of the form Zhang lJon chen po and some significant examples e.g. 139 and 153 where a distinction is made between lJon and blon, viz. Zhang Lon Chen po Blon Dge Bzang. The Zhang lJon che phra; and chags srid kyi blon po rnaams dang
zhang len che phra are recorded as witnesses to a decree in the Zhwa'i Lhakhang inscription. In the Zhoh 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. len che, na-g lon, phyi lon, etc.

6. THD records relations between Tibet and 'Jang (Nangchao) as early as 703 in the reign of 'Dus Srong. In the next reign Khris 'Le Gsug Britsan, who had a wife from 'Jang, received an envoy from the Myawa—a part of the Nangchao kingdom. He is described in THD as having given the title btsun po genge to the Nangchao ruler who is named Kab La Bong (Ko Lo Feng c. 768-779). This passage has been mistranslated by the editors on p. 150. Crediting of information on Nangchao 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 Leg Rong du btsun po gcen la'i lhal po rgyal sa nas phad." A Rebellion in Nepal about this time is recorded in the T'ang Annals; and if the reading is lha he (as the editors seem to have taken it in their translation at pp 40-41), it seems that the Nepalese king was described as Btsun po Gcen, "the elder brother king."

8. The 'A Zha were conquered by the Tibetans in the time of Srong Britsan Sgam Po; his son Gung Srong married an 'A Zha princess. When the 'A Zha later tried to defect to China the Tibetans in fury totally defeated them (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. 78: "'Bon 'A sre dang zhang dgon ral sa chen." The editors, reading dgon, quite miss the mark by translating 'Bon chief de 'A Zha (but name [zhang dgon gdan tshom]'. Thomas, TL13II, p 6, reading dgon, gets nearer: "The 'Bon 'A Zha chief and the uncle (nephew?) resigned (exchanged?) their posts as the point is that on the king's visit which was expressly to assert his authority, he and the 'A
Zha chief were established in their proper places as Uncle and Nephew.

The matter is complicated by frequent references to the 'Bon 'A Zha (which must be distinguished from bden) who seem to have been a tribe or section of the 'A Zha. Perhaps the 'A Zha chief' was both a 'Bon 'A Zha as well as being bden to the Tibetan king; but the existence of such similar words may have caused confusion even in early days. There is no mention of 'Bon 'A Zha in Tibetan records until the 'Bon Da Rgyal in 675. This name is represented in the Tang Annals as P'en Ta Yen, and the holder was a 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 Huan. Perhaps Sinologists can find a key there, or in the name Mou Jiong.


10. In JRAS 1952 (Zhu'yi Lhakhang) I suggested placing Myang in the Gyantse 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 mtha' or Kham chu. The legend of Dr Gum Ltsan po, although claimed in recent times for the Granite 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 Zhu'yi 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 ngam, is one of several names indicating Sogdian origin. There were colonies of Sogdians in Eastern Central Asia from Hami and Lop Ner to the Ordos, see J.R. Hamilton, Les Quichoures; 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 he have been not
only a contemporary but also a fellow countryman of An Lu Shan whose Sogdian origin and whose name—Rokshan—have been established by 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) Klü Bžer is found in REV as apparently a *mḥkan*—Blon Klü Bžer Snmo Bstan; but in TTK third edict, where many other names are quoted with an established *mying*, it appears as Le’u Blon Klü Bžer; and in TLTD II the name appears without any title and therefore looks like a *mying*. 

(2) Les Brang. LINV 1230 and TLTD II 138 have Blon Legs Brang—a usual *mḥkan* form. TLTD II 20 has Zhang Legs Brang which is equivocal; but in LINV 1094, 1121 and 1175 it appears to be a *mying*. 

(3) Khri Sgra is an established *mḥkan* in THD pp. 65, 66; also in TTK third edict but in TLTD II 50 it seems to be a *mying*. 

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

(5) Mdo Bžer, described as a *mḥka* in LINV 1240, appears in LINV 1074 apparently as a *mying*—Shag Mdo Bžer. 

13. Rkong Dkar Po Mang Po Rje is an attested *royal phram* (IRAS 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 royal *phram*; the great minister of Stong Brtan Snags Po whose father led the movement which put Stong Brtan’s grand-father in power, is called Myang Mang Po Rje Zhang Snags. His family may have been awarded the status of royal *phram* 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 *ras*; but evidence is not conclusive.
NON-ANIMISTIC ELEMENTS IN TIBETAN BUDDHISM

—SIEGBERT HUMMEL

Without entering into the question of the relative age, Fr. Krause has investigated the differences between animistic and non-animistic elements in two smaller works. He speaks of two ideas of life, of which the non-animistic one shows an inseparable unity of body and soul which can not be destroyed even by death. There is a life after death in form of corporeality, that is to say, the unity of soul with the bodily frame. At least the nature of an individual can not be separated from a visible form. If we rightly want to speak of a non-animistic idea of life we must recognize the significance of the body within the psycho-somatic unity in the different forms of spiritual and, above all, religious culture.

Krause’s researches are helpful in bringing light into the probably oldest epoch of Tibetan culture, whose complex nature always confronts us with new riddles. A typical idea within Tibetan Buddhism (Lamaism) is the Bar-do state which is strange itself in the Buddhist conception of death and rebirth. According to this conception the consciousness of the deceased still exists 49 days or in exceptional cases 30 years. Sometimes the dead is not conscious of the fact that he has died. The dead thinks that his life on earth goes on in form of a human body. This intermediate state (Tib.: Bar-do) is finally ended by the dissolution of all psychic functions of man, which are capable of creating a new functional unity which is psycho-somatic with the help of the element (Tib.: Ehung-po) gZungs (the body aggregate) The self in Bar-do is consciousness and contains the whole of experiences which were collected during the life which came to an end by the death of the body.

Only in this intermediate state, according to the theory of Tibetan psychology, is it possible for the deceased to come back as a ghost (Tib.: sGyu-lus, Yid-kyi-lus) in which case consciousness temporarily appears in form of a visible body which can be materialized. Apparitions of deceased persons, who are dead more than thirty years, are interpreted as images of thoughts of the living person.

21
The different stages of the other world through which the deceased has wandered in the Bar-do are described in the so-called Book of the Dead and interpreted as merely psychic events which can be experienced in meditation during the lifetime. A reinterpretation of the pre-Buddhistic ideas of travelling into the other world took place in Lamaism. According to that interpretation the Bar-do is as illusory as life on earth. The difference between the experiences in the Bar-do and those of the earthly life is, that the Bar-do states are only psychical reflexes of the past life of a man who was not conscious enough of the nature of existence. The Lama (Tib.: Ba-ma) becomes the guide for the deceased on his way to the other world in reading the Book of the Dead at the death-bed in order to enlighten the deceased on the true nature of the appearances in the different stages of the Bar-do, and in order to accelerate the dissolution, of the individual existence and its unification with the superindividual universum, the origin of the life, or to effect at least a favourable rebirth in a new body.

The theory of the Bar-do is obviously very old. We already meet it, in a changed form, in pre-Indo-German ideas of the Mediterranean culture, according to which the travels of a Mystagogue into the other world pass some stages to reach at last the Unio mystica. We recognize the relations with an archaic grossis. The branches of the Shamanistic cosmic tree represent the stages of the other world, which we find again in the wings of the conical spire on the Lama pagoda (Tib.: mChad-rten), representing the different heavens of the Bodhisattvas. The Sharrun climbs on the tree and leads the deceased through the other worlds as the Lama leads the dead through the Bar-do states which, end with the unification of the deceased and the universal spirit if the former succeeds. The expansion of Shamanistic ideas into the ancient Asia Minor and the unification of Shamanistic ideas with oriental ideas in Central Asia are well-known. In this connection the question arises: Can we suppose that remains of a non-animistic idea of life persist in the Buddhist theory of rebirth on earth? This Buddhist theory of rebirth could lead to the same origin as the Lamaistic Bar-do tradition, which can not be said of the Hinduistic metempsychosis, for there the soul as an independent integral thing leaves the mortal body and goes into a new body while according to the Buddhist theory, after the dissolution of all psycho-physical functions of the individual a new complete psycho-physical being can be
rebuilt. But we can not enter here into some ideas of Lamaism which are akin to the Hinduistic ideas, e.g. in connection with the theory of a Tulku (Tib.: gPhrul-skuru). They are exceptions.

If it is typical of non-animistic idea of life that the dead dwells in a country of the dead, where he lives according to earthly conditions and has the possibility of coming back now and then to those living on earth in a bodily form, we only need remember some Tibetan death-ceremonies. During the time, in which the deceased body remains in the house, he gets food from the survivors. His dish is filled with beer or tea up to the 49th day after the death, the ordinary end of the Bar-do time. Before the dead is taken out of the house, the Lama speaks to him and explains that he is now dead, that he has been entertained well and that the survivors do not want him to come back. As it is possible, that the dead comes back in a bodily form, the dead is bound up, sometimes he is weighted with stones, and his eyes are covered with dust. All this is intended to prevent the dead from rambling during the Bar-do time in his old body which he left at the end of his life. We only comprehend the binding and the weighting down of the dead with stones if we know the very old kinds of burial in Tibet: the burial in earth and the burial in water. This taming of the dead (Tib.: gShin-dre-dul-va, gShin-po-dul-va) to prevent them from disturbing the living can be traced back to the pre-Buddhistic customs. As the dead are regarded to be dangerous when they appear among the living, people do not call them, for they are an account of bad Karma; only restless ghosts (Tib.: gShin-dre), which can transform themselves into the feared bTsan-demons which send illness, especially when they have had a violent death.

The day, when the corpse is taken out of the house, a kind of doll or effigy is made of the clothes of the deceased and of a printed paper which is to represent him (Tib.: mTshan-byang, sPhyang, Byang-bu, sPhyang-pu). The effigy represents the tied up dead, in front of which are sometimes put some bones of the corpse that has been set out or the animals to be eaten. This serves as a magical representation of the dead. Here we see the identity of our individual existence and bodily form which is typical of a non-animistic idea of life. Food and beverages are put out in front of the effigy.
The community of the dead with the living persons, above all at meals, is, according to Fr. Knause, a typical symbol for a non-animistic idea of life, as the intermediate rites for the deceased, by which the dead is led into another, yet bodily form. These rites are remembered in the Bar-do ceremony, when the deceased is led by the Lams into the other world and the Book of the Dead is read out to him or to his effigy as in order to guide him on his way. This will be done until the unification with the source of all things, the clear light, or the formation of a new individual has been achieved that is to say, a kind of transformation of the old psycho-semantic unity.

For the time of an eventual return there is as mentioned before according to the opinion of the Tibetans, the possibility that the dead becomes a bodily ghost, a demon. The bodily apparition of a deceased, the real presence of the dead, occurs according to our representation, either with the body of the former earthly life, into which the dead moved again, or with the body of a phantom (Tib.:sGyur-lus), sometimes materialized, or with an effigy which represents the dead, responding with his symbolic portrait. The latter possibility is especially typical of the non-animistic conception.

Proceeding from the idea of a unity which can not be divided into body and soul, it is an essential feature of the non-animistic conception, that the body is a complete aspect of this unity. The possession of parts of the body or things which come in contact with the body can therefore be of great importance. This explains many of the magic rituals and customs of Lamaism connected with charms and amulets. We only remember the so-called Tsha-Tsha which are made by mixing the ashes of a burned corpse or a burned paper-picture of the deceased with clay. These plaquettes, cast in iconographical forms, are put up on the altar at home, in reliquaries and in amulet cases to represent the blessings of the deceased. The physical remains of the dead or of living persons play a big part also in the so-called "Black Magic" of Lamaism. Human existence can be prolonged if one appropriates certain parts of a living person or organum (Tib.:Srong-btsu-byas-na).

While realizing the blissful beneficial forces of a deceased with the help of a Tsha-Tsha, in the performance Black Magic one can get power over something or somebody (man or beast), whose physical substances one possesses, so that one can improve one's own vitality with the help of the other's vital power while at the same time one may be able to
destroy him. The physical substances recreate the presence of the former possessor.  

Is the non-animistic ideas of the Lamaism we can probably distinguish between an older and a younger conception. According to the younger one it is enough to have the form as expression of the essential nature of a force or to appropriates the qualities of the matter which is connected with the matter or form of an individual as Fr. Krause has pointed out. The essential aspect of matter and form is always to be considered.

We remember once more the effigy or mask, especially the symbolic picture of the deceased and its function after the corpse has been taken out of the house. Without any doubt there are relations to the figures of ancestors in the non-animistic attitude. The presence of the deceased is never merely symbolized. The effigy which has direct, bodily relations with the deceased, as for instance through the clothes, which had been worn by him and the picture, printed with the help of wood-blocks, though unrelated to the material body of the deceased, are considered as representing the real existence of the dead; which is also demonstrated by the offering of food.

We may further think of the stone pillars (Menhir, Tib.: rDo-ring) of the 8th and 9th century in the oldest Lamaistic temples, which represent the dead ruler or the still living king with his whole authority and majesty (Tib.: mNgag-thang) and with this the order of the world. We find here partly megalithic traditions. We do not know whether phallic ideas, are connected with this, but we cannot exclude this possibility.

We should especially appreciate the monsters in which beast and man are united. The Tibetans think that animals have a greater vital power. The essential distinction between man and beast is however more or less denied here. Both are different aspects of the same vital principle and the one aspect is always present in the other. According to the non-animistic conception a human being turns into a beast or a beast into a human being by changing the bodily form whereupon the being whose form has been assumed is present with all its qualities. According to the non-animistic conception man and beast can transform into one another.
In these non-animistic ideas we can see the origins of the Lamaistic mask-ceremonies, especially the cult-dances whatever is represented by the assumed bodily appearance becomes reality. The human being becomes a divine or demoniacal being, or a particular animal by wearing the corresponding mask. Even one part of the body or only the emblems which point to the new being are sometimes enough. Speaking about these monsters not only when they are represented by masks of the Lamaistic cult-dances (Tib.: 'Cham), but also when they are images of the pantheon, we should realize that the transformation of a human being or a divinity into the nature of an animal with all its qualities and capacities, is an act of magic, brought about by putting on the appropriate masks and costumes. Fr. Krause calls this the principle of the effective form. The dance-masks represent an actual form of reality, they do not only point to it. Transformations experienced in meditation only are a later stage of development, beside which the older magical practice of materialization continued.

We clearly recognize the very old pre-Buddhist traditions of the Tibetan mask-ceremonies still in the mask-processions, the nocturnal, noisy masquerades during the New Year’s Day, in the begging-rounds of youngsters which find their counterpart in the excesses of the monks during the Monlam festival (Tib.: Lo-gar-mon-lam-chen-po) together with New Year ceremonies in IHa-sa. Their original aim was to represent the army of the dead and demons in connection with the magic of fertility for the new year. This troupe, mythologically known in Europe as the “wild hunters”, is found in the Lamaistic pantheon too, namely as the retinue of the Tibetan rider of the white horse DGr-i-ha with his dogs and birds as messengers of death and as retinue of the famous white old man (Tib.: sGlam (rgal) po-dkar-po, Mi-tsha-ring) who is known all over Europe and Asia (cf. Eckart). Formerly this white old man as the master of life and fertility was an important figure of the Lamaistic Cham, and not a comic one. The pre-Buddhist relations of the Cham to the occurrences of the psyche in the Bar-do are well known.

Besides all these visible practices there are also many meditative exercises in Lamaism, influenced by an archaic, non-animistic conception and therefore above all connected with the body. During the corresponding exercises the transformation of the anystragogue into the absolute emptiness
recurs only together with the bodily aspect. Above all we point to the practices of the conjunction of divinities (Tib.: sGrub-pa, sPhyan-dren-pa), which are considered as aspects of the absolute and who carry the meditator after his identification with them into the last unification. According to the theory of Tantrism the participation of the body supports the successful, preparatory meditation, a method which is known as the so-called Yoga with form (Tib.: 'Dzin-lam), by gestures (Skr.: Mudra) and sound symbols (Skr.: Bija, Mantra, Dharani). Painted and plastic icons can serve as supporting meditative instruments. First the mystagogue (Skr.: Sadhaka) identifies himself with the chosen divinity and he sees in it the first transformation of his own unity of body and soul. This occurrence is called bDag-skyed. The divinity, now the self of the meditator, becomes visible to the mind's eye. This projection, which is called mDun-skyed, is said to be seen as partly materialized. At last the Sadhaka attentively observes the disappearance of this apparition into emptiness, which fulfills the whole process of his own transformation into emptiness which, in its effects, means a parallel to the favourable end of the Bar-do: Dissolution of the unity of body and soul.

Without entering into the problems of parapsychology, we could mention, in this connection, the materialized so-called 'second selves' presupposing a split personality, beside the phenomena of materialization during the conjunction of divinities by the Sadhaka (Tib.: sGrub-pa-po, sPhul-pa-mkhyen-pa).

In Tibet these materializations are interpreted as phantoms, connected with the body, of the conjurer who sends off the second self as a body of a second personality (Tib.: sPhul-pa=Phantom) or who visibly conjures the divinity (Tib.: mDun-skyed), creates a materialized psychogogism. Sometimes the conjurer is conscious of his primary personality which is possible during the conjunction. These phantoms of the second-self or the materialized divinities in the meditations are controlled by the meditator and are connected with a core like a navel-cord, not always visible, which feeds the phantom (Thugs-Kyi=sPhul-pa).

It is important for us that the way to the redemption from the visible, illusionary world, divided into subject and object, leads via the psycho-somatic change of the Sadhaka into a divinity (bDag-skyed) and finally via the bodily appa-
tion of the divinity (miDun-skyes). Redemption is dissolu-
tion of the unity of body and soul.

The trance of a medium (Tib.: sKu-ten), possessed by a
divinity known as Srung-ma22 has a pre-Buddhistic origin and
is older than the above-mentioned meditation with the help
of icons from a pantheon, whose character as instrument is
well known. The visible transformation of the facial expres-
sion of the medium is inseparably connected with the trans-
formation of his body as a suggestive support the medium
puts on the clothes which are iconographically prescribed
for the divinity in question. This corresponds the meaning
of the mask and points to non-animistic elements, too.23
The man, clad in particular robes becomes a particular
divinity or a temporary incarnation by the mask.

We also find old Shamanistic elements in the Srung-ma
practice (of the theory of Bar-do). The penetration of
Buddhism with Shamanistic elements in Tibet took place
early. We still recognize a non-animistic component in
Shamanaism with its chiefly animistic structure. Here we also
must speak of the meaning of the skeleton which is the
fundamental condition for the psychosomatic existence besides
the mask for the transformation of the Shaman. The non-
animistic idea of the decisive function of bones for the psycho-
somatic unity might be the basis for the use of diverse bony
things in the Lamaistic cult.24 We remember the meaning
of the bone-trumpet, the skull-bowl or the bone-rosary
with the help of which the deceased, often a man, is demonized
by death, whose bones are used, or a demonical powerful
animal, is forced into the real presence and into a magic
service, like in the above-mentioned ceremonies connected
with charm and amulet.

The skeleton turning into a skeleton in the lamaistic
gCod-mysteries, imagined by the mystagogue, has probably
its origin in a similar occurrence of Shamans as initiation
for a new being; the turning into a skeleton is depicted in the
myth of Dzo-ems-ki-lo among the Na-khi related to the
Tibetans in the south-west Chinese-Tibetan cultural
borderland. The idea of the vital function of the bones still
survives in the Tibetan designation of succession as Rus
("bone")24. H. v. Sicard (I. c.) rightly calls attention to that
fact, that the way leads from the preservation of the bones, in
order to ensure the revival of the deceased, to the burial,
which precedes the abandoning of the body of the deceased.

28
(as for instance in water, or by exposing) out of fear of the dead. Where non-animistic elements, intended to ensure the life after death, have united with other funeral ceremonies, e.g. the cremating in Etruria, the anthropomorphic cinerary urn for the ashes can take over the function of the mask.

Perhaps in prehistoric times the funeral in several stages was known in Tibet, at which the bones were buried in vessels during the second funeral. The Mino-Tsu, for instance, who are related to the Tibetans know a burial in several stages with cleaned bones. The number of examples could be continued. They show us that the magic-meditative and demonological basis of Lamaism with its bodily practices goes partly back to the stage of non-animistic elements and here we have probably reached one of the oldest components of Tibetan culture.

NOTES


5. L.A. Waddell, The Buddhism of Tibet, London 1895, p. 490 ff. (the prebuddhist origin is to be seen).

6. S. Hummel, Die Leichenbestattung in Tibet (in: Monumenta Serica, XX, p. 266 ff.). Cons. the significance of the corpse as the presence of the dead of the stuffed animals, which we can find in lamaist temples and forresses in the Öm-chok-khang or over the entrance. These animals are the Pho-ya (messengers) of terrible deities (cf. G. Truc, Indo-Tibetica, Vol. IV, P. 1, p. 139; L.A. Waddell, Lhasa and its Mysteries, 2. ed. London 1905, ill. p. 197).


12. S. Hummel, Die lamaistischen Kalzpflastern im Linden-Museum (in: Tribus, 11, p. 41 ff.)—Ömchod-ten with Taba-Taba in the interior are gDung-stten (receptacles of bones); cf. F. Gradner, Tibet, London 1904, p. 313.


17. Details in S. Hummel, Der Weisse Alte (in: Sinologica, VI, p. 193 ff.).—Id., Der Hand und religiöse Vorstellungswelt des Tibeters (in: Fazekunia, VI, 8; VII, 7).—Id., Roy Raman at the New Years Festival in Lhasa (in: East and West, XII, 1; XIII, 1; XV, 1-2).


20. cf. Tr. X. Österreich, Die Tätigkeit, Langensalza 1921.


25. S. Hummel, Zentralrole und die Erscheinung der Lehren des Zentraleinstanz in Tibet, 1, c., p. 209. — The funeral as condition for the further bodily life of the dead (Sikthin).


31
RGYAN-DUG MCHOG-GNYIS (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.D.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dharmakirti, Gunaprabha, and Subaprabha; reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings, namely, the Mahayana philosophy; the treatment is designed to meet also the needs of the general reader with an interest in Trans-Himalayan art or Mahayana. A glossary in Sanskrit-Tibetan, a key to place names and a note on source material are appended. Illustrated with five colour plates and thirteen monochromes.

April 1962.

32
On 25 January 1965, the Namgyl Institute of Tibetology had a distinguished visitor: Sir Harry Luke, KCMG, D. Litt (Oxford). As is well known to the specialists in Byzantine and Turkish studies, besides being in his days a toponym in British diplomatic services, Sir Harry Luke is an eminent scholar in the history and culture of the Near East in medieval times. With characteristic modesty he described Inner Asia and Tibet as “a field entirely new to me” but was soon at home in discussing topics like migration of cultures and motifs from Inner Asia to Asia Minor. He spoke about the Grey Wolf banner of the Turks and told us having seen in a Turkish Museum the banner used by Atatürk (Kemal Pasha). Two months later Sir Harry Luke wrote to us the following:

“I did not forget your inquiry about a possible Tibetan origin of the Grey Wolf symbol and have obtained the following information from Mr. Meredith Owens of the British Museum, which I append for your information:

“The Grey Wolf legend is of Mongol origin rather than Tibetan, although the Mongol historian Sannang Setzen makes the Mongol royal house spring from that of Tibet. The ruler of Tibet, Didai Subin Aru Ataisi Shireghetu, was murdered by his minister Longnam who usurped the royal power. The murdered king had three sons, one of whom was called Sha-za-thi (flesh-eater). When the Mongols took over this legend they made the name Sha-za-thi into Bortechna, which means the grey-blue wolf. This son went and settled near Lake Balkal, becoming ruler of the Bede people. He took a lady from the Gungbo people named Gaa-marai (bitch-woman) to wife and this helped the growth of the legend that the Mongols were of wolfish origin. Klapproth says that the Mongol Lamas wished to flatter their royal house by tracing their lineage to Tibet, a country more advanced in culture and religion. (See Howorth: ‘History of the Mongols, pp. 32-34’).”
"The story of the wolf also occurs in Chinese sources and the murder of Dalai Subin is confirmed by Tibetan chronicles. Apparently the ancestors of the ancient Turks were massacred by a neighbouring tribe, all but a child 10 years old whose hands and feet were cut off. He was nourished by a wolf, which protected him from enemies by hiding him in a cave. The female wolf bore ten male cubs who captured wives and gave their names to their families. The child, named Asena (or Arsena), became their chief. (This is the most popular version of the legend)."

"Thus the grey wolf (bozkurt) became an omen of happy import among the ancient Turks. The emblem appeared on the standards of the Huns and the Uighurs. The Oguz branch of the Turks was said to have been guided by a wolf on their migrations and in the early epic of Oguz Kagan, the latter is said to resemble a wolf physically. The wolf device does not seem to have been used as an emblem for some time after the Turks became Muslims—probably because of religious scruples—but it was revived by Atatürk."

I hope this information may be of use to you".

Mynak Tshu Jamyang Kunzö, a young Khampa scholar working in the Namgyal Institute of Tibetology, contributes an article on the Grey Wolf in Tibetan literature in the next issue of this Bulletin.

NCS
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. Pudgal/Tib. Gangzag) 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. Samsara/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.

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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-ho-shih-dii (Skt. Sanghasri), Badma (Skt. Padma), or Shalcha (Skt. Sakya) before the advent of the Yellow Sect (Henry Stroyns). 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 the monks and priests had names like Ogah-ldan Byang-chub (Skt. Tushita Bodheksatta) or Thon-grub (Skt. Siddhartha).

In India we have the nomenclature of the Kushanas to cite the naturalization of a foreign dynasty. We start with the two Kadphises, 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 Kaisara and Shaha made their advent long before the settlement of Zoroastrian (Parsi) immigrants on the Western Coast.

The ethnic problem regarding the Greeks (Skt. Yavana/Pkt. Yona) in India (Raychaudhuri vs. Tarn) will perhaps be solved only when more names in both Greek and Indo 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, Nepali, Tibetan and Mongolian 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

36
located much of the cultural as well as political history of Inner Asia will be recovered.

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Titles and designations provide valuable data for history. Derivation of Turk. Sart/Sarto from Skt. Sartha and that of Sib, Shaman from Skt. Sramana/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 Meridarcho; the last two were short lived; a Meridarcho with Indian name was Vijayakumara.

The most important loan-titles in ancient India were: Maharajadhira/rajattra (Xshayathiyanam Xshayathya; Basileus Basileon; Shahas 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 gods); this was an ancient Han concept migrating with the Yueh-chi (Kushanas). In later times, when the Dalai Lama and the Manche Emperor became allies, the Tibetans called the Manchu as Gnam-bskor (Son of Heaven).

Orthodox Hindus learn with surprise that the word Thakura is not of Vedic antiquity. It is of Tohkar context and entered the Indic vocabulary in the Scythias Period (Buddha 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 Ratna (for Rin-po-che) became Etrenla. During the first propagation, the Karmapa hierarch was given the Mongol title for abbot, master or priest, namely, Bakshi (Pakshi/Pashi). During the second propagation, the Gelugpa hierarch was called Ta-i-le (Dalai) and this remains the most historic loan-word in Tibetan language.

37
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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Bulletin of Theology

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