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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 VIIIth to IXth Centuries are:

The Tun Huang Annals and Chronicles contained in Documents de Touen Houang Relatifs à l’Histoire du Tibet, Baco, Thomas, and Toussaint, Paris 1946. (THD)


Inventaire des Manuscrits Tibetains de Touen Houang, M. Lalou. (LINV)


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

The first and third of the three bka’ tahigs (edicts) quoted in the XVIIth 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 appellations 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 thugs dang mying rül 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; Mgog; Ngan Lam; Rongg; Cog Ro; Schimy; Gnobs; Sna Nam; Pho Yong Ngar 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 glog pa* which I have translated as "prvix 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 glog pa*; and at least one instance is found of the term *bka'* *blon*—TLTD II 47—which is still used in Tibet as a title of the Zhabs Pad or members of the Bka' Shag.

Within those broad categories of greater and lesser, some ministers held titles describing their specific duties. In the higher rank are found a *ban de chen po*, Great Monk Minister (this post only appears in the later years of the royal period), and a *dngag 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 *brang pa* and the *mogsan dpon*. The *brang pa*, whose history has been examined in detail by Dr. G. Uray in *Acta Orientalia Hungarica* 1962, were closely linked with the organisation of Tibetan territory into *ru*. They cease to appear in the records after 1745.

The *mogsan 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 rdzo *npo*. The *khud 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 *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 *snam 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 *snam phyi pa* witnessed the third bka’ *shigs* quoted in TTK; their duties, therefore, seem to have been important and extensive. *Snam phyi* with the meaning “lative” does not seem appropriate, for it is improbable that in 18th century Tibet menial service around royal persons would have acquired the status of a formal privilege as it did in the court of Louis XIV. The number of such officials also militates against any such interpretation.

Further posts which are frequently recorded are: the bka’ *phrin blon* (Treaty Inscription; TLTD; LINV; REV); whose duties were perhaps similar to those of the present day *mgon gyer* which include making known the orders of the ruler; the *rits pa* (Treaty Inscription; TLTD; REV) who can be assumed to have been the equivalent of the modern *rits pa dpon*, an officer responsible for the assessment of revenue and the keeping of revenue records; the *zhal ce po* (Treaty Inscription; LINV; TLTD) who were judicial officers the name of whose post survives in the title of the code of laws attributed to Shrong Brtson Sgam Po—the *zhal ce bcu gsum*. Another judicial officer, named only in the *Zhol*
inscription and in the XVIIth 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 (Jum Huang) region most of which do not appear in documents relating to Central Tibet. Several of them—eg. 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 dyga blo or dmag dpon another seemingly military rank—chibs dpon,—master of horse—survives as that of an officer of the Dalai Lama’s retinue; the term dbang po also seems to have a military significance; and F. W. Thomas sees army rank in the word stag; but many of the instances he quotes are doubtful, although stag xo 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 Cgy 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 tun ch‘e and h’s assistant lun ch‘e ha mang. These two are further described as great and little lun. There is a Commander-in-Chief called bshis pien ch‘e pu; a chief minister of the interior called lang lun ch‘e pu or lun lang jo; an assistant called nang lun mii ling pu and a lesser one called nang lun ch‘ung; a chief consulting minister—yu han ch‘e po with assistants also designated mi ling ch‘ung. All the ministers taken together are described as shung lun ch‘e po t‘u chu.
Their ceremonial ornaments are, in descending importance, of se, se, gold, gilded silver, and copper; they hang in large and small strings from the shoulder.

The above information can be generally reconciled with that from Tibetan sources; but the post of lun ch'e hu mang is not easily identified. Or Mang is the personal name of a Chief Minister who held office from 727 to c. 740; there may be confusion with that, or with the term og don which is applied in ThD 101 to an assistant under training with the Chief Minister. The words mi ling and chung stand for bring and chung "middleing" and "small". Hu pien is an unidentifiable term for a military officer. It might represent srid don (otherwise unknown) or as suggested by Professor Li Fang-kuei, may stand for spyan, a title appearing in REV. T'u chu, as suggested by Professor Li, may represent Tibetan dgu which may have either a plural force or its intrinsic meaning of "nine"; and it may be significant that in the Treaty Inscription the list of senior ministers contains exactly nine names, as does that in the Edict of Khri Srong Lde Brtsan—that of Khri Lde Srong Brtsan 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. Chez po, "Great One", is sometimes used as a sort of title (TLTD 97.98; and 339); but this is rare and probably provincial. Rje blos, 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, Snaw Nam, Brug, and Tshes Pong. From this title must be distinguished the term "zhang 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 shu" "head of an office".

Another zhang relationship was that described as zhang dgon, "uncle and nephew" which existed between the Emperor of China and the King of Tibet as the result of the marriage of Srong Brtson Sgam Po, and later of Khris Lde Gtsag Brtson, to Chinese princesses. There was a similar relationship between Tibetan kings, as zhang, and the A Zha chiefs, as dgon, through the marriage in 689 of the Tibetan princess Khris Rong to the 'A Zha ruler. Other Tibetan princesses also married neighbouring rulers—in 671 a Zhang Zhung prince; in 736 a Khagan of the Dus Gyis (Turgesh); and in 740 the Bru Zha Rje. None of those rulers is specifically mentioned as dgon nor are they recorded as rgyal phram—"vassals", although at some times Bru Zha and parts of Zhang Zhung may well have been claimed as tributary. The King of Nan-chao, at times a powerful ally, at others a formidable enemy of the Tibetans, was accorded the title of Btson Po Gung—the Younger Brother King; and it is possible that when Nepal was under Tibetan domination their king held the title of Btson Pe Gcen—the Elder Brother King. But by the time of the edicts of Khris Srong Lde Brtson and Khris Lde Srong Brtson the only princes to be mentioned as rgyal phrags are the Dpon 'A Zha Rje whose name is given as Dsud Kyi Bu Zi Khud Bo 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 royal family and the Myang Btson Khris Bo, the head of a Myang principality which may have been the hereditary of the great minister Myang Mang Po Rje Zhang Snang who was all-powerful in the early days of Srong Brtson Sgam Po and was disgraced and executed in about 636.

Other personages who may have been included among the rgyal phram can be seen in documents in TLTD and LINV relating to the administration of the border regions. The term rgyud rje appears frequently, sometimes with a territorial label e.g., the rgyud rje of Shā Cu (Tun Huang); of
Kā Dag, of Neb Cha (Greater Lōb Nor, i.e. of Neb Chung; others are known by names, e.g., rgya rje Khrom Bzer Bzung Khong, rgya 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 tu ray, another title co bo (jo bo, zho co, jo cho, etc.) is related to the Kharoshthi cjhβs; and a ma ca, a title used in Khotan, is identified as representing the Sanskrit amalaya. The title na sang rje is also found in connection with distinctly non-Tibetan, possibly Zbang-Zhung, names—Ri Stag Rgya and Spung Rgye Rgya; and the 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 thbs and ras, signify some sort of rank or title. Bco, etc. have transliterated the names of Khrig Sum Rje Rtsan Bzer and ‘Bsl Skye Zang Ldong Tshab as “le bzer Khrig Sum Rje Rtsang de Dha’s” and “’Bsl Skye Zang, le Tshab de Ldong”; and it is noted there that bzer means “haut 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 TLTD 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 tsde bzer/mying ni ‘long bu’ras ni ‘bunch yas/mkhan ni rgyal grigs (quotation left incomplete); and (2) ras ni se’i myes/mkhan ni brgyud grigs/mying ni ‘nyi sems’ras ni’gra man/mkhan ni lang skyes/mying ni ‘den rmi/’ras ni’bre/mkhan ni... (document damaged).

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

At all events, it is possible in the light of the two passages quoted above to analyse official names and titles even further than in terms of thabs, ras, and mying. For example: (1) Dba's Khri Sum Rje Rtan Bzer. His ras is Dba's; his mKhlan Khri Sum Rje; his mying, Rtan Bzer. (2) Ba'i Skye Zang Ldon Tshab; his ras is Ba'i; his mKhlan 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 zab through relationship with the royal family; his mKhlan is Rgyal Bzer his mying, Kho Ne Btsan. (4) A name from THD, Blon Che Dba's Stag 'gra Khong Lod. His thabs is Blon Che; his ras, Dba's; his mKhlan, Stag 'gra; his mying, Khong Lod.

Abbreviations of the names of officials take different forms in different documents but generally in each document a consistent practice is adopted. In THD two systems are used. For example (1) the full name and title of Blon Che Dba's Khri Geigs Zhang Nyen is abbreviated to Blon Che Khri Geigs—i.e. thabs + mKhlan; and (2) when a ras is mentioned the mying is used and not the mKhlan, e.g. Mgar Stong Rtan Yul Zung, Dba's Mang Po Rje Pu Tshab, and Cog Ro Snyi Zing Kung appear as Mgar Yul Zung, Dba's Pu Tshab, and Cog Ro Zing Kong respectively. These systems are followed in the majority of the documents in TLTD and LINV but two other systems also are found there, although in fewer instances than (1) and (2) above. They are: (3) some officials are described by their thabs, mKhlan and mying but their ras is omitted. There is also an example of this in the Zhwa'i Lha Kang inscriptions where a member of the Myang ras is described as Blon Snang Zhang 'Dus Khong. In system (4) both thabs and ras are omitted and we find such names as Rgyal Bzer Logi TshJan—mKhlan and mying only. Yet a further two systems appear in the edicts from PT which, it may be remembered, are not original documents. In the third edict there are a few instances of system (2) e.g. Cog Ro Khri Btsan, Khra Mye Geigs. These are ras + mying; but the greater
number of the abbreviations are in the form (5) r[us + thabs + mying], e.g. Cog Ro Blon Gong Kong. Persons who are zhag are described in a different manner from that used in the Treaty inscription. There the practice is Mehims Zhang, etc., etc.; in the edict the form is Zhang Mehims, etc.; etc. The first edict produces system (6) using the thabs and the mying only, e.g. Blon Ngan Lam Stag Syna Klu Gong is abbreviated to Blon Klu Gong; and in this edict zhag are also described by their mying 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 mying than m[kh]an; but there is also an instance there of the name Zhang Bstan To Re which is an established m[kh]an.

The forms of abbreviation are, therefore, numerous; but on the available evidence the most common system is (1), i.e. thabs + m[kh]an. The existence of a r[us + mying] abbreviation, however, makes it impossible to say with certainty whether all nobles possessed a m[kh]an; but as there are examples where the names of persons known to have possessed a m[kh]an are abbreviated to r[us + mying], and as a very large number of m[kh]an existed—lists are given below—it seems probable that all nobles who attained ministerial rank were known by a m[kh]an. It seems equally probable that ordinary people did not have a m[kh]an. LINV 2169, for example, refers to persons only by their r[us and mying]; and many documents in TLTD and LINV relate to persons who can be seen from the context to have been farmers, soldiers, workmen and ordinary citizens. The names usually consist of two syllables only and many of them can be shown from established examples to be mying; the form of others differ from the usual model of a m[kh]an, as can be seen from the lists which follow. Many of the names are prefixed by a r[us, usually differing from the well established r[us 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 r[us fall into distinctive groups in the different regions. From Sbs Cu (Tun Huang) there are such family, clan or racial names as 'im; Hang; Le; Le'u; K'e. The usual prefix for names from Khotan is Li and from the Tu Yu Hun, 'A Zha. The r[us 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'eu 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' Ldasa Byang Chub; Rdo Rje Rgyal Po; Dpal Gyi Shes Rab; Byang Chub Bka' Shes; Don Grub; Ye Shes; etc.

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

MKHAN

[A] Klu Bsher: Klu Bzang; Skye (Skyen) Bzang; Khri Gang; Khri Sgra; Khri Snyag; Khri Snyan; Khri Mnyes; Khri Do Re; Khri 'Brang; Khri Btsan; Khri Gzu; Khri Gzogs; Khri Bzang; Khri Sum Rje; Khri Sum Bsher; Kh.om Bsher; Gis Bzang; Dge Bsher; Rgyal Sgra; Rgyal Nyen, Rgal Ta; Rgyal To Re; Rgyal Stong; Rgyal Tsha; Rgyal Tshang; Rgyal Bzhr; Rgyal Gzigs; Rgyal Bzang; Rgyal Legs; Chung Bzang; Snya Do Re; Snya Do Re; Snya Btsan; Snya Bzhr; Snyan To Re; Sng Gyu; Sng Sgra; Sng Ama; Sng Bsher; Sng Gzigs; Ston Nya; Ston Re; Ston Rtsan; Btsun Sgra; Btsun Bsher; Mdo Bsher; Ldon Bzang; Snang To Re; Snang Bsher; Snang Bzang; Dpal Bsher; 'Brang To Re; 'Brang Po; 'Brang Rtsan; Mang Rje; Mang Nyan; Mang Po Rje; Mang Bsher; Mang Rtsan; Mang Zham; Snom To Re; Btsun Sgra; Btsan To Re; Btsan Nyan; Btsan Bsher; Zha Nga; G Yu Legs; Legs Snyan; Legs To Re; Legs Bsher; Legs Sum Rje; Lha Bsher; Lha Bzang.

[B] Klu Sgra; Klu Mnyen, Klu Gzigs; Khri Dog Rje; Khri Rna; Khri Bsher; Gyu Bsher; Dge Bzang; Rgyal
[A] Klu Gong; Klu Dpal; Sar Kong; Skyi Zung; Kha Ce; Khar Tu; Khong Ge; Khong Sto; Khong Zung; Khong Lod; Khyi Chung; Khyi Ma Re Dod; Khi Gong; Khri Gga Khi Siibs-Gung Rton; Dge Thugs; Rgyan Kol; Rgya Gong; Rgyal Kong; Rgyal Sras Gnyis; Rgyal Siibs; Sngo Btsan; Rje Gol; Rje Chung; Rje Tshang; Nya Sto; Mayen Lod; Stag Skyes; Stag Snyes; Stag Snang; Stag Rtsan; Stag Tshab; Stag Lod; Stag Kong; Stag Sgra; Mdo Btsan; Mdo Lod; Tum Kong; Dus Kong; 'Dus Dpal; Rdog Rje; Ldongs Tshab; Ldongs Zhi; Ldom Bu; Ne Stang; Ne Btsan; Ne Shags; Gnas Kong; Dpal Dus Spe Btsan; Spag Lha; Spog Skyes; Phe Po; Phegs Gaig; Byin Byin; Stor Cung; Sheg Chung; Mon Chung; Mon Tshan; Myes Snang; Myes Rma; Rmang Chum; Smon Btsan; Smon Zung; Btsan Kong; Btsan 'Brod; Zhang Snang; Zhang Yen; Bshi Btsan; Zu Btsan; Zin Kong; Zha Gong; Bzang Kong; 'Or Mang; Ya Sto; Yab Lag; G-yu Go g; G-yu Btsan; Kam Shags; Ri Tshab; ‘Ri Zung; ‘Le Gong; ‘Legs Dus; ‘Legs Po; ‘Legs Tshan; ‘Legs Gga; Sha Steng; Sum Snang; Gnas Mthong; Lha Sgra; Lha Mthong; Lha Bo Btsan; Lha Zung; Lha Lod; Lhas Byin; Lho Gong; Hsp Ken.

[B] Klu Riton; Klu Rma; Klu Btsan; Khyi Bu; Khyi Ma Re; Khyi Legs; Stag Chung; Siibs Legs; Stag Siibs; Dge Legs; Tre Gong; Thom Po; Dus Dpal; Dus Rma; ‘Dus Tshan; Ldongs Gung; Dpal Ston; Spe Rma; Gtsug Legs; Btsan Zig; Ritang Btsan; Btsans Legs; Gnas Sto; Gnas Btsan; Gnas Siibs; Lha Skyes; Lha Gong; Lha ‘Bring Btsan; Lha ‘Brug Btsan; Lha Legs.

The general appearance of the mkhan and myng 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 bszer
is almost exclusive to the mikhon; while zeb-, 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 mikhon 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 mikhon
or a mying after the title shang; and perhaps also personages
of border clans—e.g., those described as jor-—may not
always have possessed a mikhon. Ordinary people on the
border may have taken as personal names forms used in
Tibet itself only as mikhon. In general one can detect a
characteristic pattern in both mikhon and mying; and further
research might remove doubt about the equivocal examples.

The same mikhon occurs in more than one family;
and although some components appear rather frequently
in certain rus—e.g., many Zira's names contain the syllable
bszer—one is exclusive to any particular rus. 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 rus connected
with the border regions and this may be significant.

Some of mikhon and mying can be translated after a fashion.
Sdag sgra 'Tiger Voice'; Sdag gzig, 'Tiger Look'; Khri
sum rje 'Lord of Three Thrones'; Lha bzang, 'Excellen
diety'; Sdag tshab 'As Good As a Tiger'; Snom brtan, 'Power-
ful Prayer'; Lhas byin, 'Blessed by God'; and so on. The
translation of other syllables—e.g., the frequent bszer—is
not clear, but it is not my intention to speculate on their
meaning here. Generally, the mikhon appear more grandiose
and complimentary than the mying. The existence of so
large a member of mikhon excludes the probability that
they were systematic titles (though an exception might be
made for mong po rje)8 and the conclusion is that mikhon
was a sort of sobriquet or name of honour conferred
on persons of noble birth or high rank.

16
NOTES


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

3. See Zhöl Inscription S. lines 3 and 4 and TLTD 22-25; 59; 302; 339; and 404. Of these TLTD 22-25 is the most illuminating: ‘Bdag cag pha’bspan snyig ba ‘i rje blas m ma legs/’bagyi pha Ma Ko Can gos sha phul ba’i rje blas ‘di’ bdag cing Led Kong yi bu’sha rngo thog las bako 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 descendents of our Led Kong who is capable be appointed to that rje blas.”

4. A branch of Mchims seems to have been known as Mchims Rgyal; see the well attested Mchims Rgyal Rgyal Gtsug Shu Steng (Zhöl and THD) also in the third edict in TTK: Mchims Rgyal Btsan Bsher Leg Gzigs; Mchims Rgyal Stong Snyi Mon B’ian; Mchims Rgyal Stag Bsher. Rgyal Gzigs, Bshian Bsher and Stag Bsher, without a prefixed Rgyal, are known nika. That prefix does not appear in the names of other chen 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. Zangh bloa does appear in LINV 1/66: Zangh B’ion Chen po Zshag Khi Sun Rje; is TLTD II 222 Zangh B’ion Khi Bsher; also in LINV 981 and TLTD II 248. But for zangh lon see LINV 113, 1155, 1198; REV passim; TLTD II 9, 21 137; and a dozen other instances. To these can be added ten instances of the form zangh lon chen po and some significant examples e.g. 139 and 153 where a distinction is made between lon and bloa, viz. Zangh Lon Chen po Bloa Dge Lharg. The zangh lon the phu, and chen’ and also zan lung po tshams dang
Zhang Lon che phra are recorded as witnesses to a decree in the Zhwa'i Lhakhang inscription. In the Zhod 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, Wang Lon, PhylLon, etc.

6. TND records relations between Tibet and Jang (Nanchao) as early as 703 in the reign of Dus Strong. In the next reign Khri Lde Gtsug Btshan, who had a wife from Jang, received an envoy from the Myawa—a part of the Nanchao kingdom. He is described in TND as having given the title btsan po gsum 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 TND p. 19 (46) relating to the year 707. “Pung Lag Rang du btsan po gsum lhakal pho rgyal sa nas phay” A Rebellion in Nepal about this time is recorded in the T'ang 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 Gcen. “the elder brother king.”

8. The ‘A Zha were conquered by the Tibetans in the time of Strong Btshan Sgam Po; his son Gung Strong married an ‘A Zha princess. When the ‘A Zha later tried to defect to Chos 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 Khri Bangs to the ‘A Zha chief in 689 established the Zhang dfon relationship which is referred to in a TND p. 76: “Bon ‘A rie dlang‘ Zhang dfon gsal sa chom.” The editors, reading dpam, quite miss the mark by translating ‘Bon chef de ‘A Zha (“rjum cham dpags smad ‘A Zha”). Thomas, TLTD II. p 46, reading dphon, gets nearer: “The ‘Bon ‘A Zha chief and the uncle (nephew?) resigned (exchanged?) their posts.”, but the point is that on the king’s visit, which was expressly to assert his authority, he and the ‘A
Zha chief were established in their proper places as Uncle and Nephew.

The matter is complicated by frequent references to the Bon 'A Zha (which must be distinguished from 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 bdon 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 Pen Ta Yen, and the holder was a vassal 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 Iwan. Perhaps sinologists can find a key there, or in the name Mou Jong.


10. In JRAS 1952 (Zhwai 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 md'a 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 Zhwai 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 ngen, 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 Ouïghoures: 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 Sogtian origin and whose name—Rokshàn—have been established by Pulleyblank in "The Background to the Rebellion of An Lu Shan"?

12. I note examples I have detected; there may well be several more. (1) Klu Bzhed is found in REV as apparently a mkhan—Blon Klu Bzhed Sagö Bitsan; but in TTK third edict, where many other names are quoted with an established mying, it appears as Le'u Blon Klu Bzhed; and in TLTD II the name appears without any title and therefore looks like a mying.
(2) Les bsgr, 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, 1177 and 1175 it appears to be a mying.
(3) Khi 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 rgs name—'Bi Stag Bzang—apparently as a mying.
(5) Mdo Bzhed, described as a mkhan in LINV 1240, appears in LINV 1078 apparently as a mying—Shag Mdo Bzhed.

13. Rkong Dkar Po Mang Po Rje is an attested rgyal phran (JRAS 1954 and TTK third edict). The Da Rgyal Mang Po Rje appears to have been an 'A Zha prince. The third edict mentions a Myang rgyal phran; the great minister of Strong Brtson Sgam Po who father led the movement which put Strong Brtson's grand-father in power, is called Myang Mang Po Rje Zhang Snang. His family may have been awarded the status of rgyal phran for his 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 rgs; 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 this after crossing many small and a big town known as Lajagarh and which is part of Mithila. After a journey of about seven to eight days one comes to the river Gandak/Vid. Yong-Idak. After crossing (the Gandak) one comes to the city of Yang-pa-chan(Vaishali). Among the people of India it is known as Baisangrha/Bansa的影响。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 Licchavi clans are no more because of the changes through time.

The river Ganges 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 Hijiput, 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 De-Med-Gago-Pa (Lichchavi Vimalakirti) in the north-west of the outer icon boundary of Yang-pa-chan city. Close by is the Rip-pai Lakhshng (Vid. Devi's Devi'saya) 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 Mil-Ton-Pa (Śākya, Lord Buddha) had turned the Wheel of the Law for the last time and had preached the mDo-De bKa'-Ba by Yang-Po (Bhakarikigpika Sūtra) is a Temple, known as Tven-zing-Gi-Tong-Lag-Khang (Vīrātra Jaladhara Yihāra). Also close to this place is a stupa enshrining the relics of a past Buddha. The place where the Evil one requested Sāstā to enter Nirvāna soon is also quite close to this city of Yang-pa-chan.

There is another place where Li-tsag-byi mGar-ba (Licchavi Karma-Tsā) prayed Śākyaā to enter Nirvāna and Śākyaā accepted the request and extended his life-force by three months. To the north-west of this is the place where all the bewailing followers fainted when Śākyaā proceeded for Ku-sha's Ghong-Khyer (Kushinagara). It is mentioned in the guide book of Thang-Zing that the place where Śākyaā saved a huge eighteen headed fish from hell and preached Dharmā to five hundred fishermen on the bank of the river Nārāyā (Nārāyaṇī) to the north of the city of Yang-pa-chan. In all these places there are still extant 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-Dza-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 Pataliputra. In the city there is a fort, known as Benakor (Bankipur/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 Sider-Dan (Sone) river flows to the west of this city and today it is known as Andhanat. The river Niranjani 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 Vikramasila Mahavihara. In ancient times there were several temples and monasteries in the city, which were destroyed by the Du-Rash-Ka Mahamasthi (Turki Mahammadan) 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 Shilakavasti. The Buddhist Yogis of the place and kindred Yogis are known as Akotha Suddha. 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 Cola Ghar. It is mentioned in the Thang-Zing'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 veracity is a matter for investigation. South of this huge stupa, there are five smaller stupas, known as after the Prang-Po-Inga (Petha skandhas), it is mentioned in many legends that in ancient times after constructing eighty four thousand stupas all over Jambudvipa by Dharma Akotha. The rest five CNN measures (BGC) 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 Viharas close to it. In Bodhi Gaya there is a bronze statue of Lord Buddha, known as Ganga Dhar to Tirthikas and close to that is the Bodhi Tree. (In the same city) there is a Tathagata's stator, 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 Vibhāras they were recognised as the Mahā Bodhi Vibhāras by Panchen Sanggas Palden Yeshi in his own guide book of Śamhala. 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 RiBo-Teng-p'gas (Uruvilva Mountain), etc. The Gaya Mountain is very high and very difficult to climb. The peak of this mountain is known as Gaya Gori. 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-'dPrin-Gyi-mDo (Ārya Ratnamegha Śūtra). 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 one upon a site, Drag-Drong-rNam-Bgios 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 Śaṅkī obtained his first alms after giving up asceticism. Even today that particular place is marked by the foot prints of De-bzang-gShags-Pa (Tathāgata). The Nāinimāna (Nirāśray) river flows between these two 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-ten-Gyand-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 Nāinimāna. It flows close to the Ganga, Gaya city and east of dPal rdDo-rZe-gDgan (Sri Vajrakīla). 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 (Pindadana) 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 Nirāśray. There are a few scattered houses and a small population of Brahmanas and Rājas in this area. The place where bTon-Pa (Śaṅkī) practised penances for six years the site of his foot prints and the place where Uruvilva Kaśyapa and his two brothers were converted are also in this area. There are many other holy places near such as the birth place of Mahākaśyapa and the seats of earlier buddhas etc. From the city of Gaya as one walks along the river Nirāśray (more than half a day, one would reach rdDo-rZe-gDgan (Vajrakīla) 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
central nodal joint of the earth. This is the place where one thousand Buddhas will gain Enlightenment in the present era baKail-b’Zang (Budindrakaipa). Naturally, therefore, it will have to be a four-fold assembly 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 Sihras it happens to be the centre of s’Tong-gSum-Gyi-s’Tong-Chen-Po rYig-rTen-Gyi-Khams (Tri-phgas-brshi-nabz-bshra-lokshi’itsu).

According to Pharatā 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 Varanasi, which is more than five days journey from here, there is a fort, where the confluence of the river Gangā, the Yamuna and the Sarasvati occurs. The river that flows as an under current is believed to be Nirajfāñes. The invisible (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. Nirajfāñes 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’s -dPh- Ri (map) of the Jambudvīpa prepared by Pharrata (Pharāsī). This is almost the same opinion as above but it is a matter for further research.

Broadly speaking, the country of Gya-Gas (India is situated in the southern part of Jambudvīpa. (In the Centre) it extends southwards from Bṣil-Ri (Snowy Mountain) in the north Southwards from Me’- Ri (Agni Parkata) & or Me’-Sa-gDvi (Agni Bhumi), in the west Southwards from Pharata-Yul (Pharatā Dshi), and in the east southwards from Abru-Yul (Abru Dshi) which is part of Gya -Nag Chen-Po (Mahāśīva). These have been measured and (India) comes in the Centre and this is learnt from (different) scholars. In Sa’- Ti-Go- La (Map), also the same lines are drawn over it. So (I) mention it with some details here.

(Coming back to Māshi’bodhi) 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 Nirajfāñes 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 Tṣug-Lag Khang-Chen-Po (Mahāśīva). According to the Thang-Zing’s guide book and experience of the Acharyas, there are several tNgon-Byung Gi-rNam-Thar (ancient eventful stories) engraved on the stones in the railings. Therefore it is definitely a very important Holy Place. Thang-Zing has written that here in addition to the seat of our s’Ton-Pa
there are three other seats of previous Buddhas. According to the Sutras, here is also an Aśoka Tree against which our Śākyamuni Buddha leaned at the time of Enlightenment.

According to the Thang-Zing’s guide book, it is Pipala tree but wandering ascetics told me that it is called Deva Pipala tree. The lower of the Pipala tree is akin to that of Pipling, and that might have been the reason calling it so. To come under the Aśoka tree leads to the disappearance of sufferings by its coolness and hence the name Aśoka. Therefore it makes no difference whether we call it Deva Pipala or Asoka Pipala. There is an image which represents the Buddha looking at the Bodhi Tree constantly without closing his eyes. There is also a statue of Sārya-Ras gZigs (Avalokiteśvara) whose body up to the chest is under the ground. It is said that it will remain so till the end of Shakyamuni-Thub-Po’s BaTan-Pa (the Era of Buddha Śākyamuni). There are some sacred statues of Chu-Khang sGrol-Ma (Nādi Tārā) 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 Śākyamuni Buddha were commemorated by Aśoka and other devotees by building stupas there.

According to Thang-Zing, there is a Viśāra 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-stDar- gShags-Pa (Tathāgata) in a multi-storied structure one hundred Khru (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 Nīkha. The Phe-Reng (foreigners) and Barbarians called it Buddhaajas. 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-Reng Ang-Ki-Re-Ji (English people) have described Syang-Chub Chen-Po’s lha-Khang (Mahā Bodhi Viśāra) as close to the river gser-ldan (Sose). In ancient times Buddhist monks used to reside in this Viśāra, but since the invasion of the Du Ruspha Mahāmārga (Turkic Mahāmārga) it was looked after by (Hindu) Mendicants, known as Brama-Nābil. 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 Niruṣṭhān, one comes across a big decorated Viśāra in which there are the silver image of sTron-Pa Thub-Pa’s dBang-Po (i.e. Great Buddha) and other statues of sGyur Bu Ma’Pham-Pa (Mātrayāna Bodhisattva), ‘Phags-Pa sByan-Ras gZigs (Ārya Avalokiteśvara) etc. The Acharyas also say that in ancient times there was a beautifully decorated Viśāra on the right bank of the Nirvīśāna 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 medieval period, the Turkic army destroyed it and looted its gold, precious stones etc. Later it was restored by devotees. Kings, Ministers and devotee house-holders of India. The Du-Rushka (Turkic) and the wild people of the 'Bugs-Byed (Vindhyas) ranges often invaded the Vihara. As a result it was shifted to the city of Gaya and only some (Stone) remains were left there. Byang-Chub Chen-Po's lha Khang (Mahā Bodhi Vihāra) once stood here but later on it was shifted to its present site inside Gaya 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-bo Bya-rKang-Chan (Kukutapada/Kukhirā). It is believed that 'Phags Pa 'Od-Srung Chen-Po (Ārya Mahākāyapa) 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 Sastrā, a fort named Röl-bha, and a city called Aka-Su-Ru (Ekuru) etc. To the east of rDo-rje gDan (Vajrāsana) there is a forest called Buddhavana, and a cave known as Gaurakshsh Gupha etc. When one passes through all these places one reaches rGyal-Po'-Kha (Rājagriha) 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, Pa bajgar. The inner fort is known as Rāja Mahā (Rījmahā). The mountain ranges including both rDo-Rje-gDan rGyal-Po'-Kha (Vajrāsana/Rājagriha) are known as Srinapu. In this area are the remains of residences of 'Tsho-Byed gDzon-Nu (Kumāra Jivaka) and king Ma-sKyex gGrva (Akkhadāru) etc. The place has many sacred places visited by the Tathagata including Dur-Khrod Chen-Po bSīl-Ba'i Tshag (i.e. Great Cemetery known as Mahāchittavāna). According to the Sutras there were one hundred and eight hot springs (at Rājagriha) 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 Acharyas.

It may be mentioned here that (many) changes have taken place even in term firma, water courses and stone structures not to speak of monasteries big and small. Just close to the northern gate of Rājagriha fort one can see Girdhakuta, which is called Chivatukutara 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 Sātārā preached Sīr Phyn (Pratyāmaparitā). 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 Māyā himself. To the east, there is a big flat stone scat where sTor Pa (Sīrāt) preached mDo sDe Pad-Ma rKār Po (Pungartha Sītra). To the south there is a rocky cave where the Sātārā had lived for some time. And near: at our are
maññ places where the dGra-bChom-pa (Arhatma) practised meditation. Just behind the cave, there is a big pathway along which Mara came in the form of a vulture and left his footprints. Also close to the cave, there is a stone slab on which Choj-rGon-Ciwa (Kusuma) of the dPal-gter-pa (Sadu) was doing and its threads have left marks on it as if engraved. Thang-thing has said that there are these and such many other sacred spots in the neighbourhood. Except for the place for the Prajñāpāramitā it was preached, the statements of experienced Acharya and Thang-thing guide book generally agree on other matters. Therefore, Thang-thing’s guide book seems to be trustworthy.

The cave, gDul-Ma’s tsal (Venavasa) one rHyang-grags (Kosha) away to the north from this place, Pa-‘Nal-ta-Dra’s sPaTaug-Lag-Khang (Sri Nalanda Vihar) is at a distance of one Tsultem from there. According to general belief of the Tibetans, nothing is inferior of Buddhism these days, not to speak of Sri Nalanda. Moreover, According to the history of Thalindha both Vikramachāl and Odhampuri Mālāsṛṣṭa were destroyed by invading Turki Mohammads, but no reference is made to Sri Nalanda Vihara in it. However, it is mentioned that during the reign of king Champala, Nalanda Mahāvihāra flourished. It appears that in the beginning Nalanda escaped the ravages of Turk invaders. According to Acharya Lalagiri some remains of Nalanda had been left even during his time. With the passage of time the number of monks and ascetics of the students also diminished. At rGyal-Po’s Kshab (Rājagaha) and other parts of Magadha. There are many places visited and sanctified by the Buddha. The birth place of Sha. Ki-Bu (Sāriputra) and Mou. Gal Gyi Bu (Maugalyāyana) are also near here. Venue of the first Buddhist Council also happens to be here. Besides there are innumerable other sacred spots for details of which Thang-thing’s guide book may be referred to.

To the west of Bodi Gaya when one walks about two to three days one comes across the fort of present Rājagaha called Tikana. Close to this place there are small hamlets called Mahāpalipūr and from here if one goes westwards along the south bank of the Ganga one reaches the region of Allah which is known as Atri to-day. When one walks for some days after crossing the Ganga, one reaches Rām Naga of Khij of Kashi. When one crosses again to the other side of the Ganga, one comes to the big city of Vrīndāvana which is called Kashi 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 drains, four to five feet deep (sāvenas) deep and covered as to stones. 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 postures similar to the one at Drung-Stong rHyang-Bu rGis-Dvap Kṣiti Vajra Tsal (Śrīpattana Maghadā).
There is also an image of Pṛṣṇa-Pa' Jig-rten dBang-Phyug (Kṣaṇa Avalokiteśvara) made of white marble eighteen cubits in height, and regarded here as that of Lha-Chen-Po (Māhādeva). Beside there are many other sacred objects here. With the change of time in twenty-four sacred places they have come to be regarded as Lha-Chen-Po-rten (Symbol of Māhādeva) known as Vajravāraśa-Tshogs dBang-Phyug, and Umādevi/Annapurṇa/Brī-Gang-Bu. There are also images of Śiva in his ferril form of Kṣaṇa Šānava, Jig-rten Nga-po. Vedukavaro/mGon-Po Mi'yu Thang-Gi-gZogs-Pha' Chan in dām bar from etc etc etc.

There are also images of other Devas in ferril form. These are Lha-Khyab-Mug-Srī-Med Kyi-Bu (Mārṣaṇa) and his follower Ga'-Byed dGra'-Ta-Chan (Parasūrāma), Rāma Ramana (Rāma), and Brim-Ze Nag-Po/Brī-Ma etc, etc. in all eight in number. (Kṣaṇa) (Kṣaṇa) (Kṣaṇa) the seven of Lha-Chen (Māhādeva) and sPru-Ma Anjana (Monkey Anjana), Lha Stobs bZang (Deva-Balabhadra), Klu-Ög-Po (king of the Ngags Takṣaka), Nam-mKha'-id (Garuḍa) etc. all these have their separate statues and temples. There are separate temples of gDron-Nu gDeng-Drug (KumārīQālāṇa), Tshogs Kyi bDag-Po (Gongfa), Brī-Mi, and dGa'-Byed dBang-Phyug (Bhārā-riṇo). The places of hermitages of the following sages such as Tshangs-Po' Grong Goutama (Brahmanāṇa Vāmana), Bhūtavīja, Śāmī and also Drang-Strong Ser-Aya (Īśvarakṛṣṇa), cGro-Pa (Vīśa) and Agra etc are here. There are besides innumerable temples, with statues of gods which are both well made and well known, such as the king of the gods pChod-sPhrin-bCig-Ba (Indra) the teacher of the gods pByi Bhaspati, chief of the defense Drug Strong bKra-Shis (Īśvarakṛṣṇa), the source of all gods Ma-lag (Agna Deva), the creator of all living beings Kṣaṇadeva/(Dud-Pa') Lha, Yamaṇḍa who is watching over good and evil actions, his messenger Kālarpa etc., the architect god Viśvakarma, the physician god Tha-skar-Gyi-Bu (Āfūrī-Kumāra), treasurer of the god gPhod-sPhyan Lha-Ngan (Kubera), his follower rMigs-Ze (Jākhendra), Nor Bu bZang Po (Maghibhadra), Gang Bu bZang Po (Pīnebhaddha), Lha (Sṛṇaṇa Lha Min-Adīna), Chu Lha (Jala Devali Lung Lha (Vīṣṇu Deva), Srin-Pe (Demon), Nyima (Sun), Zha Bu (Moon), Ri-Yi-Lha (Mountain Gods), Shag-Gi-Lha (God of Woods) and Grong-Gi Lha (God of City). It is said by Tshoṅkās that these gods can ordain constructive and destructive works. From the Śākta, Deve-Pa' Sang Gyas (Samyaks Sambuddhas) to those who feed upon corpses in the cemetery and burning gaths and all beings in between these, when those aholas and statues are gathered together, they come to some thirty three million. This is as told me by the residents of Kānhi. There is also a burnt stone in the shape of a wood, a big and tall one, known as
Vairolati. There is also a stone house in the shape of Gandidharpur known as the way to the heaven which is four hundred to five hundred 'Don' (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 Nagra. It is a big city of some sixty thousand houses. Thee to the south, there is a big forest at a distance of one day's journey amidst several scattered hills. Then there is a Mu-s-Teg-"Pa (Tirikken) centre for worship known as Vindhyakan; Vindhyasapshi Devi. 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'i (Kaidhun) 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 Khandiga which was used by Dun-Kyi Rigs-Drub (Dun Drug-Po; Vidyasiddhara). To the north-west of Kashi, at a distance of four to five days journey, there is a country known as Ayodya on the left bank of the Ganga (Ghagra or Sa'u in actual fact). This is an old city known as Gopapuri. It is believed that it was residence of Raja Ramana. 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 Sianvasi at Payak, marked by the Allahabad fort. According to Thang-Zing that is the spot where bdag-Clug-Gi-Ton-Pa (our Sبث) subdivided the six Mu-s-Tegs-Kyi-s-Ton-Pa-Drug (heretical Teachers). It is heard from Gtisuma ('Gossain), that every six years Sanezasis, Sbastis, Buddhist monks and others assemble there as great festival (Kumbu Mela). There is also a tree known as Asthi Pali (Akshay-But). The Ate region is in the adjoining area to the west. Also at a distance of Talhalam for Vgardo to the north-east is a fort known as Chintara; brgs-'long Chins-Po, Dyang-Srong-Hlung-Ba Ri Drug-Kyi-Nags (Purnatana Megsbyung) is near by. There was a small river flowing close to it and our Sبث (the Great Compassionate One turned the Wheel of Law) and preached the bDon-Pa-bOz (Four Noble Truths) there. According to certain historical records there was a life-size brass image of our Sasta in Dharmacakramadha and also many other items of importance. It is believed that the statue built by devotes to mark the seat of the S번 are still to be found there.

From that place towards north-west at some distance, there is a big river known as Sardoba/Satpy, gNyan-Yod (Svastisi) or Koral kingdom is situated near by and now a days it is also known as Tikshua Ayodhya. The great city of Svastisa existed there and the palaces of rgyud-Po gSal-rGyal
(king Pasenajit) were there. As a result of the passage of time only the ruins are extant as presents. These days this place is known as Kosabapat. To the left of it is the seat of the Ton-Pa (Sāstī), which is marked by a stūpa. Near by lie the ruins of the residence of Sākyā (Gu-ki-dag). Mo (Prajaṭpa) and close to that palace are the remains of residences of Khym-bdag mGon Med Zas-sbyin (Anshāhāripipāka) and Sor-Mo (Phreng-ba-Chan (Angulimālā). 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 Dom (fathoms) on either side. According to the Catalogue out side the city is a big Viśāra, there was an image of our Sākti made 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 rGyant Grags (Yojanas) southwards of the city there is the ruin of rGyal Byed Tshal (Jetavana). According to many Sātrū, 'Dja-Pa's Sangs-rGyas gShims ('past three Buddhas') and our present Ton-Pa (Sāstī) delivered many of their discourses here and sanctified the place. So decidedly it is a sacred site. Further a short distance from there, Sāstī also had permitted the monks to take their bath. There is a place where Phags-Pa Shari Bu (Ārya Sāriputra) had saved Mon'u-'Gal-Gyi Bu (Māṇḍalīyāna) from swooning by his miraculous powers. There is also a well which was used by the Sākti. It is stated that the pits from where Lhas-'Byin (Devadatta) and some of his followers, a prostitute who had criticized the Chhom-Dan-Tus (bhaṅgavāgī) and a naked woman etc. had fallen into hell is marked some where near rGyal Byed Tshal Gyi gTug-Lag Khang (Jetavana Vaiḍūrya). To the north west of Jetavana, at a distance of three to four rGyant Grags (Yojanas) there is a place called Mig. mThong (Cakya-Larjana), which had importance in activities performed by the Sākti. It is also said that there are to be found of many Viśāras where Nyān Thos 'Phags-pa (Ārya Sāriputra) meditated.

In the north-west direction from there (Sāraṇīya) and north of Vaiḍūryā is situated a big fort, known as Lucknow. In the east side of Jetavana is the place where Sāstī had a discussion with teachers of other faiths (Ārya Tirtakiśā). East of that is the place where Ārya Sāriputra had defeated in argument wading acetic Angkara etc. There is also the place, from where on seeing the Sākti, the Sinner Virūḍha, who had come with arms to assassinate Sākyas, returned. There is also the place where Virūḍha cut off limbs of Sākyan ladies and cremated them. It is said that the rGyal-Po Mya-Ngan-Med (Rājā Afoka) built stupas to mark all these spots. Near the stūpas, marking the massacre of Sākyan ladies, is the spot where 'Phags-Pa (Virūḍha) 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 Ton-Pa (Sāstī) which is s-called after the Drang-Srong Ser-skya (Ra Kapilamuni) who (earlier) resided in that place. At present Kapila city Ser-skya-gron is known as
Jayaapita rGyal-Bu'i gNas. After walking through that place, one comes across the river Khotia (Khohini) which flows from north-east to south-west, and on whose banks is situated the new town of Shikrumpur. On the other side of the Khotia are the lands of Zung-Li-Vana (Kachhila) and Baijep (Zung, Nepal district), and ranges of Thag-Pa'i Yul (Rajju Desh). At a short distance from there, there is a township known as Dhomasaure, or Dhomokota. At a distance of some two to three days journey to the west from there, one comes across the city of Kapilas. It is said to be the site of ancient Gomang, Kyer Ser-khy (Kapilavatuka). Both Gomang and Thang-Zing's guide book agree on this point. As also mDo-sDe (Srinav). As stated in several Srinav, once king gSat-rGyal (Prasenajit) and Phags-pa-khyen-Po (Virudaka) had gone for hunting when their horses took a wrong path and reached Ser-khyi-gDzi (Kapila province). Since Virudaka's Phags-pa-skyes-Po became hostile to the Sakyas and attacked them with a big force. According to the Visaya Agama when Virudaka with a big force attacked the Sakyas, some of them escaped into Bai Yul (Nepal) and some to Gyad Yul (Mallia county). Further the night Byang Chub Semd dPal (Buddhist sects) renounced the world, he went across several kingdoms namely Zhyu, Ke-'ts (Kentsu), Gyad (Mallar), and Mene (Mithila). He then reached the town of Thron-Byed (Vejuja) Kingdom, on the bank of the river Yul-'ong (Drun) (Anoma: Asmam), at dawned the day. This is mentioned in the short-life story of the De bSton-gNges Pa (Tathāgata), titled Khrai Med byi-pyes Pat'i-gTer (Abhirasa-Caryā-Nihāia). According to the Nyon-Par Byang-Chub-Pa'i-mDo (Abhiaambodhi-Siśas) the distance of this place from Ser-khy (Kapila) is said to be twelve sPags- thugs (Yojana).

However, it is said that Ser-khy (Kapila) is situated some where near mNyin-Yod (Sravasti), Bai-Yul (Nepal), Gyad-Yul (Mallia), and Mene (Mithila) kingdoms etc. Kapilas of Jayaapita-Joksha Desh seems to be the actual site of Ser-khy (Kapila) and according to some Baijep (Nepales), the old city of Shri-Mangas is the site of Kapila. In the centre part of the ruins of the city are the remains of the palace of King rGyal-Bo Zas gTsan (Sudodhana) with his statue and that of queen bTsan-Mo (Gyurphyl Chos-Mo (Mhe Mhe) known as Mheh Joksha (Yojina). Now a day, the Acharyas hold different opinions as to why this wat is called Maha Joksha. According to some, the bTsan-Mo Gyurphyl Chos-Mo (Mheh Mhe Deyvi) is rDo-rje (the dākyang-kiy-ištān-dhyana-Ma (pandavīścayati) and she is the same as the spiritual sense of rDo-rje Phag-Mo (Vajrapārāśī) (I) think this might have been the reason for calling her by this name. The place where the sTong-Pa (Śākta) had entered the womb of his mother is near by. And there is also the image of the same (Śākta). To the north-east is the place where the sage Dzang-Srong Nyon-Mong-Med (Rgy Nygkerwa Kalasvāla) observed the physical signs of rGyal-Bu (the Prince). It has been marked by strups built
later by Aṣoka. At the four gates of the city, there are the statues of gDron-Nu Don-Grub (Kumāra Siddhārtha). There are also four statues representing Skyey (birth), rGya (old age), Na (sickness) and Chi (death) and one of dGe-sbyong (Śrāvasti). In the north-west of the city where Vidyākṣa massacred the Śākyas, there are hundreds and thousands of stūpas containing their remains. Such is the report of Thang-Zing and these have been seen by certain Āchāryyas even in those days. Outside the southern gate of the city is a place where Prince Siddhārtha had competed with other Śākyan 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 rGyal-Po Don-Grub (Rājā Siddhārtha), Grags-Zhin-Ma (Yasodhara), and Sras-gSim-'chan Zhit (Princel Rāhula) are said to have existed. This is recorded in dKar-Chhog (Catalogue) and these were seen by the wandering mandicandus. 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. Yasodhara) 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 Sja-Kyu-Phe (Yakṣa Śākyu-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 2 Tshalam. 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-Tsa-bChu-Pa'i-Be (Dākaraśī). It is said by Thang-Zing that by traveling in the southern direction from here about one half days journey one reaches the birth place of the two previous Buddhhas:- Khor: Ba-'Zig (Krakutsunda) and gSer-Thub (Kanakamuni). From the above place, Bhagavān Pasavuvi, (Ṭhagavān paśu-patī) after making another one half day's journey towards north-east one reaches Lumbini garden. At a little distance from these towards north is the place where the mother of Prince Siddhārtha took hold of the branch of Aṣoka Tree with her right hand. Close to that 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-Para Byakar 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 Āchāryyas, (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
To the north-east of this kingdom, there is a thick forest known as Jatrawana pasting through which one reaches the Mallia kingdom. These days it is called Bala DeGa (sTobs-ldan Gyi-Yul Gyad-Gyi-Yul). Kajilivana is situated to the north-west of this kingdom, and near by is the river Gser-ldan, now a dry river known as Jatse-Nadi. (On the bank of the river) there is the garden of Sal Trees where the Sats attacked Nirvāṇa. The Sats Mahāparinirvāṇa on a bed unto eight tall Sal trees which bough down, on their own, over his seat and became oily and brown in colour. According to Thang-Zing, there is an image of the Satsa in the Nirvāṇa posture in a Mahāvihāra and the Acharyas had not seen it. In other matters the Achāryas generally agree with Thang-Zing. At a short distance from them towards east is the place where the body of Satsa was cremated. Now a days the people of India call it Krayata (Angara Chaitya). According to Thang-Zing, within the radius of one rGyap-phrag (Yojana) 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-tSa bChu-Pa'Bu (Dīsārath) was cremated and also this is the place where our Satsa, at the time of practising Slo-Pa Lam-Gyi gNas-kha'ba-so (Gāryā-mārga-avasthānas), was born as a phoṣānt who saved a group of phoṣasants 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 Nirvāṇa of our sTon-Pa (Satsa). This is also the place where the wandering ascetic Rab-bZang (Subhadra) was subdued and where Lag-Ne rDo-grJe (Vajraśastra) screamed after sTon-Pa (Satsa)'s Mahāparinirvāṇa. Later the devotees constructed stūpas which are still in existence. When Vajraśastra 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-skhya (Kapila) and Gyud (Malla) kingdoms. Close to it is Mukhampur; Khayi Grong-Khery, with a big fort known as Mu-Phri-tra-Vara; Dzai-Ngoi-'Dun-Sa. It has been related by Lakshmi Nara Singha that one could see there from rDo-grJe-gDdan (Vajraśastra), Vārāhi, Kapila, and Gyud (Malla) kingdoms. From there to the east is Vidaha1. There is an old city known as Janakpur in Vidaha. In this place are said to be the mDa-'graw and gDru (bow) of rGyap-Po-Ra-Ma-Na (Rhēj Ramana) as well as the fifteen fathom long rib of sRang-Srong Dzo-'thung (Bṣi Dādhica) who lived during the Tīh-Lo-dPag-Med (Mañjuleśa) era. Besides these, there are many other wonderful things to be seen. It is heard from Gausans that when the kingdom was being ruled by
one Durgasah,b who was well-up in the art of war, there was war with Gorkha king of Nepal because of which the big war started from 14th Rab-Byung water-bird year upto five-fall year between the Fereikl (English) and the Gorkhas. If one starts from the boundary of the king's palace in that country and walks 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 Nanokhu.

While referring to the mJad-Pa bChu- gnNyus (twelve principal events in the life of the Sámk), and in short, I have tried to give an account for the pilgrim's sake with the help of the guide book of Thang-Zing the S菟m and discussion (1) had with Gesang.
NOTES

1 Bulletin of Tibetology 1984 : 2.

2 The famous Lechavi king of Vākāli.

3 i. bSod-Ba (contents); ii. Dmain-Pa (sweatness); iii. Yang-Pa (lightness/digestive); iv. 'Jam-Pa (softness); v. Dvang-Pa (sweatness); vi. De-Ma-Med-Pa (freedom from impurities); vii. 'Drang-Ng-Iti-Ba or 'Jam-Pa (soothing to the stomach); and rii. mgRos-Pa Sang-Dang bDe-Bu (cleaning and decongesting the throat).

4 Four-fold assembly: Bhāka, Bhākum, Uttaraka and Uttarā.

5 May be bhūta (i.e. Malabālurta).

6 i. khud-Be-'jug (Kakuten); ii. gSer-Thab (Kanakamuni); and iii. 'Od-Srung (Kālekapa).

7 Sahandhirka, one thousand Vidānas.

8 Tshadam is interval period between breakfast and lunch.

9 i. sDag-bshad (Dukklha); ii. Kus-Byung (Samudaya); iii. 'Gog-Pa (Nirdhad); and iv. Lam-Miṣga.

10 Vide P. No. 29

11 Vide P. No. 31

12 Mithila was capital of Vidheha.

13 A circle of sixty years called Rab-Byung in Tibetan.
"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. Pudgala/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. Samvara/Tib. Hkhor-va) 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-koshib-li (Skt. Sanghasri), Badma (Skt. Padma), or Shalchiga (Skt. Sakya) before the advent of the Yellow Sect (Henry Serruy). 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-lidan Byang-chub (Skt. Tushita Bodhisattva) or Thon-grub (Skt. Siddhartha).

In India we have the nomenclature of the Kushan 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 Kaisra and Shaaka made their advent long before the settlement of Zoroastrian (Persian) immigrants on the Western Coast.

The ethnic problem regarding the Greeks (Skt. Yavana/ Pkt. Yoas) 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.

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Titles and designations provide valuable data for history. Derivation of Turk. Sart/Sarto from Skt. Sarsa and that of Sib, Shaman from Skt. Sramana/Pali. Sramana 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, Shah, Strategos and Menardach; the last two were short lived; a Meridarch with Indian name was Viyakamitra.

The most important loan-titles in ancient India were Maharajadhiraja, Rajaraja (Xshayathiyanam Xshayathiya: Basileus Basileon; Shahar 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 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 Tejhar 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 Katsa (or Rin-po-che) became Ertier. During the first propagation, the Karmapa hierarch was given the Mongol title for abbot, master or priest, namely, Bakshe (Pakshi/Panh). During the second propagation, the Gelugpa hierarch was called Tae-pa (Dukkar) and this remains the most historic loan-word in Tibetan language.
In the previous number of this Bulletin a contributor wrote how the word Lama (Bla-ma) 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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