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 Jullet in exasperation.

A name has no reality when one realizes the unreality of corporeal being (Skt. Pudgala/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.

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.

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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-ko-shih-li (Skt. Sanghasri), Badma (Skt. Padma), or Shahchia (Skt. Sakya) before the advent of the Yellow Sect (Henry Serruys). Darmabala (Skt. Dharmapala) was already a popular name in the 13th century and a grandson of Kubilai Khan bore this name.

In Tibet, as Richardson tells in his article, names drawing on the Buddhist vocabulary make their appearance towards the end of the 9th century. At the beginning only the monks and priests had names like Dgah-ldan Byang-chub (Skt. Tushita Boddhisattva) 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 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. 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 Meridarch; the last two were short lived; a Meridarch with Indian name was Viyakamitra.

The most important loan-titles in ancient India were Maharajadhiraja/Rajatiraja (Xshayathiyanam Xshayathiya: Basileus Basileon: Shahan 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 Tokhar context and entered the Indic vocabulary in the Scythian 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-chhe) became Erteni. 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-le (Dalai) 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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