

## Notes & Topics

### THE GREY WOLF

On 25 January 1965, the Namgyal 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 topman 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 Ataturk (Kamal 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 Ssanang Setzen makes the Mongol royal house spring from that of Tibet. The ruler of Tibet, Dalai Subin Aru Altan 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 Bortechinua, which means the grey-blue wolf. This son went and settled near Lake Baikal, becoming ruler of the Bede people. He took a lady from the Gongbo people named Goa-maral (bitch-woman) to wife and this helped the growth of the legend that the Mongols were of wolfish origin. Klaproth 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 Tulku Jamyang Kunga, 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*.

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## 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. 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.

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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.

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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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