THE ARISTOCRACY OF CENTRAL TIBET.

A

Provisional List of the Names of the Noble Houses of Ü-Tsang.

(WITH TWO ILLUSTRATIONS)

by

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(from the work of the 3rd Danish Expedition to Central Asia.)

PRINTED BY G. THARCHIN AT THE TIBET "MIRROR" PRESS,
KALIMPONG.
1954.
THE ARISTOCRACY OF CENTRAL TIBET.


Tibet from an anthropological and ethnological point of view still constitutes a very mysterious region. Its geography, geology, meteorology and hydrography are however better known, thanks to the labours of a host of distinguished explorers from many European lands and America. These, mostly at the end of the 19th century and at the beginning of the 20th, succeeded, often secretly or in the face of considerable Tibetan opposition, in travelling extensively across the entire breadth of this country of exceptional elevation.

Its inhabitants, because of the quite extraordinary physical conformation of their native land, have always been in a very good position to enforce their desire to keep foreigners out, far more than other xenophobe peoples in the world. For this reason, our knowledge of the racial characteristics and the social customs of the Tibetans is extremely poor and sketchy.

On the other hand, the geographical proximity of India to the twin central provinces of Ü (where Lhasa, the forbidden capital, is to be found) and Tsang, and the influence which the former British
Indian Government wielded after the military expedition of 1904 and until 1947 in Central Tibet, did all the same help draw the veil from the hidden obscurities of the lamaist religion and the political organisation of Tibet. The bulk of the people, nevertheless, are still practically unknown, and the recent change in the international status of the country has not created favourable conditions for any further anthropological and ethnological exploration among them, at least for Western scientists.

This paper is an attempt, under the difficult conditions which are thus forced upon us, nevertheless to carry on with the task of widening our knowledge of a very mysterious part of the globe. It deals with a certain class of Tibetan society, namely the aristocracy. The latter, which is little known and has not, as far as I know, ever been investigated before, is an important component of the Tibetan social organisation, which it would be a mistake to underestimate in any study of its organic structure.

The land-owning nobility, today, shares the power and the responsibility of government with the Lamaist Church in an uneasy alliance. This is because, long before Buddhism came to Tibet and the present-day political system of Incarnate Rulers was instituted, the noblemen were the sole and undisputed lords of the land. Great houses, with proud and ancient traditions, thus sprang up, and have survived right down to our present times, with all the historical significance which this fact implies.

Communism today, in the form of Chinese armies, has now come to Tibet, and it is an open question how long these distinguished remnants of an age
gone by can continue to exist in the new order. Mar-
xis t indoctrination is sure to tell in the long run and
it is difficult to see how the conservative old families
with all the privileges which they enjoy and to which
they are so jealously attached, can manage to keep
themselves going under the changed circumstances.
It is thus perhaps timely that such a list as I
have prepared here be published before it is too late.

I have made the list provisional because I do
not trust it to be complete. It is my hope that, with
its publication, criticism and additions will be forth-
coming, allowing eventually for a second and more
complete edition. The Tibetan Cabinet in Lhasa, the
Kashag, reputedly does publish a yearly list of Tibe-
tan nobles (Kutra), brought up to date every time,
and laying down the rules of precedence and rank as
they may vary from time to time. In spite of repea-
ted endeavours, I have found it impossible to obtain
a copy of this list, even outdated, and I have had to
content myself with gathering information from
Tibetan friends and informants in the frontier area
of Sikkim and the district of Darjeeling.

In this connection, I should like specially to
express my most grateful thanks for their invaluable
help, to Mr. G. Tharchin, of the Tibetan “Mirror”
Press, Kalimpong, for all the names with which he
has supplied me and for publishing this paper; to
Rinchen Dölma (Mary-la) Ts’ha-rong Sä-mo, Ta-ring
Lha-cham Kusho, for her assistance in gathering
further names, mainly from Tsang, and for the ge-
nealogies, tales and sundry information connected
with this list with which she has supplied me; and to
Lo-bsang P’hün-tsok, teacher of Tibetan at St. Jo-
The names of the various noble houses of the Tibetan aristocracy are, as a rule, those of their estates. Family names, such as we know them in the West, are, as is generally the case all over the East, unknown in Tibet. People there simply bear their own individual ones which are sometimes followed by that of their father or of the village in which they live, for purposes of official record.

Some names are of very ancient origin, and do not correspond to any property presently held by the families. They are much older, going back to a mythical past which it would be certainly most enlightening and interesting to investigate. Legends and stories are often given with the explanation of their meaning, as the following brief examples will show.

It will be seen from the list that there exists a family called Yu-t'hog (6). This, name, meaning "Turquoise Roof", is said to be linked with that of the bridge in Lhasa which has a covering of blue tiles to it, and is known as the Yu-t'hog Sam-pa. But the ancient family name of the house of Ts'ha-rong (198) is said to be Yu-t'hog also, although not the same as that of the house above.

The legend connected with this elder Yu-t'hog is that a famous physician, Yön-den Gom-po was once called upon to attend a bear that had got a splinter into one of its paws and was in great pain. The doctor
removed the bit of wood and cured the wound, so that the animal was soon quite well again. Whereupon, the story goes on, the bear, in order to prove its gratitude to its benefactor, sometime later brought to him the dried head of a Hor woman as a present. Attached to the head were still the turquoise jewelry with which Tibetan women, and especially nomadic ones of Hor, like to adorn themselves.

Dr. Yön-den Gom-po took the head up on to the terrace of his house, where he proceeded to wash the grime-encrusted stones with water. When he had done this, he laid them out to dry in the brilliant sunshine. A shepherd boy was standing some distance away, and when he saw the bright jewels flashing in the light, he imagined that the house must have a turquoise roof. "Oh! Yu-t’hog (Turquoise Roof)!" he exclaimed, and thus the family of the doctor came henceforward to be known by that name. It was only much later, and in comparatively recent times, that it was changed to Ts’ha-rong, from a valley in K’ham, in eastern Tibet, where the family owns some property.

Another name, which is not that of an estate, and which has a legend attached to it to explain its meaning, is that of Sha-gab-pa ("Hat Pulled Down One") (166). It is said that an ancestor of this family was standing by the Yu-t’hog Sam-pa in Lhasa, when the then ruling Dalai Lama happened to pass by in his palanquin.
Not wishing to be recognized, and in order perhaps not to be obliged to go through with the elaborate ritual of greeting the God-King to which all Tibetans must conform in such circumstances, the man pulled his hat down over his face. The Dalai Lama however did notice him. "Oh! Look, Sha-gab-pa (Hat Pulled Down One)", he said to his attendants, and the name stuck. As in the case of the previous tale, even if the story is only a legend, it has remained to give this particular family its curious name.

Lack of opportunity has kept me from investigating other such tales concerning the origin of the names of the Tibetan aristocracy. But I very much hope to be able to look further into this question some day, and to publish the results in a second, and let us expect, more elaborate edition of this paper.

Among the houses of the nobility of Central Tibet, some hold higher rank than others and are looked upon as the cream of the aristocracy. Thus, since the country has become a theocracy, ruled over by repeated incarnations of the Bodhisatva Avalokiteswara, or Chen-re-si in Tibetan, and known to us by the Mongolian title of Dalai Lama, those members of the families descending from such past rulers take precedence over all others. They are known as Yab-shi or "Father Estate", and are listed separately hereunder, in section A, in alphabetical order.

They are all about equally important, the
Lha-lu family enjoying perhaps a slightly higher status than the other five, because of its double descent, traced to both the Eighth and the Twelfth Dalai Lamas' families.

The Tibetan ruler, being a monk of the Ge-lug-pa order, must be celibate, and cannot therefore have any direct heirs. It is thus from his immediate family, from his brothers and sisters, that the Yab-shi families are descended. The present Yab-shi Tag-ts'her family consists of the Fourteenth Dalai Lama's mother (the Gya-Yum Chem-mo), three monks, one lay brother with his wife and children, one married sister with her husband and children and one still unmarried little sister.

Next in importance come the De-pön families. This name means "Provincial Officer", and their members belong no doubt to houses of which the origin goes back to pre-Buddhist days, when laymen ruled the country in a feudal manner, and the Provincial Officers were all-powerful in their domains. They are listed here under section B, also in alphabetical order, all being of approximately equal importance.

They are followed by section C, in which I have given the names of all other noble families, not included in the first two categories, in alphabetical order according to the Romanized version of their names.

For transcription from the original Tibetan into Roman characters, I have followed the currently adopted method of English authors such as, for example, Sir Charles Bell. I have,
however, made a small alteration in the way I have spelt such aspirates as the Tibetan ப, ஫, ள, and ழ. I have introduced an apostrophe (') before the h, in order to avoid such combinations as ph and tsh being pronounced as f and ch which they invariably are, unfortunately nowadays, by those who do not know the Tibetan language (thus the town of P'ha-ri, on the Trade Route between India and Gyantse, is practically never called anything else than Fari by Englishmen, whereas it should really be P'ha-ri, the "Hog Mountain"). I have made no change in the form ஢, lh, as there was no reason, as above, to depart from the existing practice. When the pronunciation of a name is at variance with the way in which it is spelt in Tibetan (as, for example, Lang-chung-pa (97) instead of gNang-chung-pa, and Liu-shar (109) instead of Niu-shar), I have transcribed it as spoken in the Lhasa dialect rather than as written, and have given it its place accordingly in the alphabetical order.

For the Tibetan spelling which follows the Romanized version in the text, I have adopted an orthography which is that generally agreed upon by my informants. There were often great divergences of opinion on what was the correct way to write a name, but on the whole, the right one seems to be the one given here. This is of course a matter of importance in Tibetan, as a different spelling, even if the same sound
is rendered, may imply a completely different meaning. Some faults, naturally, may have crept in but I shall be pleased to correct them on the basis of further and better information next time.

Finally, the meaning given in inverted commas below the name is the literal one as far as possible, with the reservation about the correctness of the spelling which I have just made. In some cases, the literal translation has been somewhat paraphrased to bring out better the Tibetan meaning, which would otherwise not be sufficiently apparent from a word for word interpretation.

Thus I have put "One of a Pair of Musk-deer, Ornithoid One" for La-ya-cha-rig-pa (99), instead of "Musk-deer Pair One Bird Kind One", and "Alphaphone" for Kap-Shö-pa (86) instead of "K Articulate One", as, in my opinion, better rendering the Tibetan meaning.

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The following conventional signs have been used, and have the following significance:

(M.O.) = Monk Official. These are the so-called Tse-trung (糌粑), of the Tibetan Government in Lhasa (where they are called after the Peak (tse) upon which the Potala, the Dalai Lama's palace, stands) and of Tsang. Such families specialize in supplying the administration with monk officials (always appointed
jointly with lay officials of the aristocracy) and they are recruited within these families from the nephews of former monk officials. These being celibate, cannot have children to whom they could pass on their charge.

(T) = Tsang, the province of that name. Most of the noble houses listed are from Lhasa. A few however are from Tsang. But, since the estrangement of the Pānchen Lama and his flight to China in 1923, most of these have since moved to the capital where they are indistinguishable from the nobility. It did not seem worthwhile, for this reason, to put them in a category apart, and I have contented myself with simply marking them with this sign to show where they really belong. With the recent return of the Pānchen Lama to Shigatse, it may be of course that many of these families, who have had, paradoxically, their estates restored to them by the Chinese Communists, may decide to return home too.

(f) = feminine. This is to bring out the gender, as some names have ma or mo for "One" instead of pa and po, which are masculine.

= following a number, means that this is the second time that this family is named, although by a different
Photo by acknowledgment to the late Reginald Fox. Numbers refer to the name in the text.

Surrounded by their dro-nyer (masters of ceremonies) and servants, Tshon-go drap-in (203), both officiating as yul-lo (field marshals), and Tse-chung Dril-ye-lung Kuno, Tibetan noblemen at the annual Tor-gya festival in Lhasa. Seated, left, Dril-ye-lung Kuno.
Members of the Tibetan nobility at De-kyl Lingka in Lhasa. From left to right, back row: P’hün-k’hang sā (3), Ts’ha-rong dzasa (199); front row: Yang-chän Dö-kar Ts’harong cham-chung (199), Ku-ku-la P’hün-k’hang lha-cham (daughter of the Maharaja of Sikkim) (3), De-kyl Dölma She-kar-ling-pa cham-chung (171), Pema Dölma Ts’harong lha-cham (199). Photograph taken at the occasion of the wedding of the daughter of the Maharaja of Sikkim to P’hün-k’hang sā

By acknowledgement to the late Reginald Fox. (Numbers refer to the name in the text).
name. To count such families twice would result in an incorrect total number at the end, and in order to avoid this, I have resorted to this means of listing them. The first time a family is met with, under whatever name, I have naturally given it a full number in the sequence.

* = denotes that, of the many names which a family may have, this is the one by which it is most generally known. The other name is usually a much older one, or that of some minor estate from which it originally sprang, and is only made use of on formal and official occasions.

In the alphabetical order, such letters as Æ and Ö have been assigned the same places as if they were a and o.

Figures in brackets refer to remarks about some of the names, to be found at the end of the list.

****    ****    ****    ****    ****

A. YAB-SHI  མབོ་ནི་ི

1. Lha-lu    མེ་

"Serpent God"
(Ascendant of the Eighth and Twelfth Dalai Lamas' families)
2. Lang-du'n 陇・*\n"In front of Elephant (Mountain)"
(Descendants of the Thirteenth Dalai Lama's family) (1)

3. Phun-k'hang 獅の家
"Perfect House"
(Descendants of the Eleventh Dalai Lama's family)

4. Sam-drup-p'ho-trang 甘丹紫広
"Palace of Fulfilled Thought"
(Descendants of the Seventh Dalai Lama's family)

5. Tag-ts'her 嘟・\n"Roaring Tiger"
(Present, Fourteenth, Dalai Lama's family)

6. Yu-t'hog 玉墀
"Turquoise Roof"
(Descendants of the Tenth Dalai Lama's family)

B. DE-PÖN 查・
7. **Do-k’har-wa**  
   “Bank, Fortress One”  
   (or **Rag-k’ha-sha**, see 11’)

8. **Do-ring**  
   “Tall Stone”

9. **La-brang-nying-pa**  
   “Old Lama’s Dwelling One”  
   (or **T’hon-pa**, see 11’)

10. **Lha-gya-ri**  
    “Wide God Mountain”  
    (2)

11. **P’ha-lha**  
    “Father God”

11’. **Rag-k’ha-sha**  
    “House by the Dam”  
    (or **Do-k’har-wa**, see 7)

11’. **T’hon-pa**  
    “Descendant of T’homi Sambhota”  
    or  
    “Escaped One”.

**C. OTHER FAMILIES** (listed in Romanized alphabetical order):
12. Bar-ts'ho นม现代化
"Middle Alive"
(or Wang-dän-bar-ts’ho, see 204')

13. Bar-shi-wa นม现代化
"Middle Calm"

14. Bön-chang (M. O.) นม现代化
"Northern Bön" (3)

15. Bön-shö-p’hün-k’hang นม现代化
"Lower Bön P’hün-k’hang"

16. Bön-shö-sur-pa * นม现代化
"Bön-trong-sur-pa Corner One"
(or Bön-trong-sur-pa, see 17'
or Cha-sang-pa, see 28') (4)

17. Bön-trong-shö-pa นม现代化
"Bön Village Lower One"

17'. Bön-trong-sur-pa นม现代化
"Bön-trong-shö-pa Corner One"
(or Bön-shö-sur-pa, see 16
or Cha-sang-pa, 28')
18. Bum-t’hang
   “Hundred Thousand Plain”

19. Chag-ri-shar-ma
   “Eastern Iron Mountain”

20. Chag-tra
   “Iron Cave”

21. Chang-gong (T)
   “Upper Willow Tree”

22. Chang-lo-chän
   “Possessor of Long Hair” (5)

23. Chang-lo-chän-sur-pa
   “Chang-lo-Chän Corner One”

24. Chang-ngö-pa
   “North Facing One”

25. Chang-ra
   “Willow Fence”
   (or Nang-kar-wa, see 126’)

26. Chang-lo-chan-sur-pa
   “Chang-lo-Chän Corner One”

27. Chang-ngö-pa
   “North Facing One”

28. Chang-ra
   “Willow Fence”
   (or Nang-kar-wa, see 126’)

29. Chang-lo-chan-sur-pa
   “Chang-lo-Chän Corner One”

30. Chang-ngö-pa
   “North Facing One”
<table>
<thead>
<tr>
<th>No.</th>
<th>Location</th>
<th>Translation</th>
</tr>
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<tbody>
<tr>
<td>27.</td>
<td>Chang-sur (T)</td>
<td>“Chang (-ra-shar) Corner”</td>
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<tr>
<td>28.</td>
<td>Cha-nyäl</td>
<td>“Sleeping Bird”</td>
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<tr>
<td>28'.'</td>
<td>Cha-sang-pa</td>
<td>“Good Bird One”</td>
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<td></td>
<td>(or Bön-shö-sur-pa, see 16</td>
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<td></td>
<td>or Bön-trong-sur-pa, see 17'</td>
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<td>29.</td>
<td>Ch’hab-pel</td>
<td>“Water Distribute”</td>
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<td>30.</td>
<td>Ch’hab-ts’hom</td>
<td>“Water Hall”</td>
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<td>31.</td>
<td>Ch’hag-shar</td>
<td>“Eastern Treasurer”</td>
</tr>
<tr>
<td>32.</td>
<td>Ch’ha-pa</td>
<td>“One of a Pair”</td>
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</tbody>
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33. Ch’he-og (T)  
   “Infra Big”

34. Ch’ho-chang  
   “Worship North”

35. Ch’ho-chor-k’hang-sar (T) (M.O.)  
   “Religion Gather New House”

36. Ch’hong-gye-p’hün-rab-pa  
   “Perfect Excellent One of Ch’hong-gya” (6)

37. Chi-ch’hag  
   “Chief Treasurer”

38. Chin-pa  
   “Alms Given”

39. Chi-pde-ts’hang  
   “Pure Pleasure of All”

40. Chok-teng (M.O.)  
   “Pent House” 
   (or Rong-nam-sä, see 156’)

41. Chok-trä  "Super Auspicious"
42. Chör-gyä  "Wealth Increase"
43. Dän-lhün (T) *  "Possessing Mountain"
   (or Dän-yid-lhün-po, see 43')
43'. Dän-yid-lhün-po  "Possessing Mind Mountain"
   (or Dän-lhün, see 43)
44. Da-t'hang  "Arrow Plain"
45. De-dän-k’hang-sar (T)  "Peace Possessing New House"
46. De-k’har-wa  "Peaceful Fortress One"
   (or Lu-k’hang, see 110’)
47. De-kyi-ling *  "Peaceful Happy Park"
   (or Ram-pa-k’hang-sar, see 150’) (7)
48. De-le-k’hang-sar (T) (M.O.) นิยมกิจ

“Peaceful Good New House”

49. De-le-kyil-k’hang-pag-ra (T)

“Peaceful Good Middle House Yard”

50. De-le-rab-tän (T)

“Peaceful Good Very Firm”

51. De-le-sim-k’hang (T)

“Peaceful Good Sleeping House”

52. De-sur (T)

“De(-k’har) Corner”

53. De-wa-shar (T)

“Eastern Peaceful One”

54. Ding-cha

“Soaring Bird”

55. Ding-yong

“Will soar”
56. Do-dam-pa (T) (M.O) 石之例
“Stone Agreed”

57. Do-de 銀街
“Bank Place”

58. Do-nang-pa (T) 石之例
“Stone Inside One” (8)

59. dön-drup-kyil-k’hang (T) 第二流之統
“Accomplishment Centre House”
(or dön-kyil, see 61’)

60. Dong-k’hang (T) 頭街
“Face House”

61. dön-k’hang (T) 石屋
“Accomplishment House”

61’. dön-kyil (T) 石之統
(“Accomplishment Centre”
or dön-drup-kyil-k’hang see 59)

62. dön-po (M.O) 石之例
“One with a Meaning”
(or tra-shi-ling-pa, see 191’)


63. Do-trong
   “Stone Village”

64. Dra-ch’hi-p’hün-rab-pa
    “Perfect Excellent One of Dra-ch’hi” (9)

65. Drag-dong-tra-ling
    “Cave Face Lucky Park”

66. Drag-t’hön
    “Cave passed”

67. Dra-kar
    “White Rock”

68. Drä-k’hü-pa
    “Rice Spreading One”

69. Dra-mön (T)
    “Enemy Praise”

70. Drang-tö-pa
    “Upper Came One”

71. Dri-yül
    “Cow-yak Country”
72. Dro-k’har-og
    “Below the Fortress”

73. Dum-k’hang
    “Garden House”

74. Dum-ra
    “Garden”

75. Ga-bde-wa
    “Saddle Peace One”

76. Ga-den-rab-gya (T) (M.O.)
    “Widely Spread Happiness”

77. Gong-kar-og-bug-gya-mts’ho
    “Upper White, Lower Inner Ocean” (10)
    (or Gya-mts’ho, see 82’)

78. Gön-t’hang
    “Monastery Plain”

79. Gön-sham-pa
    “Below Monastery One”
80. Gyal-che-ling  "King’s Residential Park"
81. Gyal-k’har-nang-wa  "King’s Fortress Inside One"
82. Gyal-trak-pa  "Victorious Fame"
82'. Gya-mts’ho  "Ocean"
(or Gong-kar-og-bug-gya-mts’ho, see 77)
83. Hor-k’hang-sar  "New House of Hor" (11)
84. Hor-sur  "Hor(-k’hang-sar) Corner" (11)
85. Jang-k’hü  "Green Spread"
86. Kap-shö-pa  "Alphaphone"
87. K’ha-nag  "Black Mouth"
88. K'har-dän  "Fortress Owner"
89. K'har-k'ha-gya-mts'ho  "Ocean by the Fortress"
90. K'ha-wang-nang-pa  "Powerful Relation Inside One"
91. Kog-pa (M.O.)  "Secret One"
92. Kün-sang-tse  "Peak of Everything Good"
93. Kya-ra-sri-pa  "Past Existing One"
94. Kyi-bug  "Inner Happiness"
95. Kyi-bug-sur-pa  "Kyi-bug Corner"
96. Kyi-mä  "Infra Happy"
97. Lang-chung-pa  ཐེག་གྲོང་པ།
“The One Who Was Given and Received (from the Dalai Lama)”

98. Lang-dong གྲང་དོང་
“Bullock Face”

99. La-ya-cha-rig-pa བླ་ཡ་ཆ་རིག་པ།
“One of a Pair of Musk-deer, Ornithoid One”

100. Lha-ding བྱའདིང་
“Place God”

101. Lha-lung-sur-chi བླ་ལུང་ཐུབ་བོད་པ་
“Chief of the Corner of God’s Country”

102. Lha-mön (T) * བྱ་མོན་
“God Praise”
(or Lha-tse-mön-kyi-pa, see 105’)

103. Lha-t’hog-sung-k’har བྱ་ཁོག་སུང་ཁ་ར
“God Roof, Double Fortress”

104. Lha-tse-k’har-gya’wa (T) བྱ་ཚེ་ཁ་རི་གྲ་
“God Peak Fortress, Broad One”
105. Lha-tse-kyi-bug (T) ལྷ་ཚེ་དོན་བུག་
   "God Peak, Inner Happiness"

105'. Lha-tse-mön-kyi-pa ལྷ་ཚེ་དོན་ནོར་བུག་
   "God Peak Praise Happy One"
   (or Lha-mön, see 102)

106. Lhau-ta-ra (M.O.) བུ་དྲག་
   "Little God Stable"

107. Lhün-ling རུན་གཉིས་
   "Mountain Park"

108. Li-og (T) (M.O.) རི་ཐོག་
   "Under the Pear (tree)"

109. Liu-shar (M.O.) ཨུ་ཐོར་
   "Eastern Pasture"

110. Lu-dong-sang-me-pa (T) ཀུན་དོང་བསོད་པ་
   "Sheep Face, Lower Street One"

110'. Lu-k'hang * གུ་ཁང་
   "Snake House"
   (or De-k’har-wa, see 46)
111. Lung-shar  "Eastern Country"

112. Mar-k’he-wa (T)  "Profitable Butter"

113. Mar-lam-pa (M.O.)  "Wealthy Road One"

114. Ma-ya  "Of a Pair of Peacocks"

115. Mi-gyab  "King Clan (abbreviated)"
   (or Mi-ru-gyä-po, see 117')

116. Min-drug-bug (M.O.)  "Inner of Seven Star Constellation"

117. Min-kyi-ling  "Prosperous Happy Park"

117'. Mi-ru-gyä-po *  "King Clan"
   (or Mi-gyap, see 115)
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| **118.** | Mön-drong (M.O.) * | “Thought Fort”  
(or Sam-k’har-wa, see 161') |
| **119.** | Mön-kyi (T) (M.O.) | “Praising Happiness” |
| **120.** | Mön-kyi-nub (T) (M.O.) | “Western Mön-kyi” |
| **121.** | Mön-kyi-tse (T) (M.O.) | “Mön-kyi Peak” |
| **122.** | Mön-ts’ho | “Live Praise” |
| **123.** | Mu-cha | “Bird Boundary” |
| **124.** | Nam-gang | “Full Sky (end of month)” |
| **125.** | Nam-pön | “Sky Officer” |
| **126.** | Nam-sä-ling | “Park of Heavenly Son” |
126'. Nang-kar-wa นังคารวะ
“Light White One”
(or Chang-ra, see 25)

127. Na-ra-kyi-shong-pa นาราคิงชอง
“Nose Fence Happy Valley One”

128. Ne-shab เนชับ
“At Foot of Pasture”

129. Ne-tö เนทุ
“Upper Green Pasture” or “Upper Place”

130. Nga-p’hö นกอบ
“I dare” (12)

131. Nga-ri-pa (T) งาไรปรา
“Western Tibetan (from Ngari Korsum province)”

132. Ngö-lung-pa งอลงลวง
“Significant Country”
(or Og-mo-lung-pa, see 141’)

133. Ngö-shi-wa (M.O.) งอชิว
“Significant Chief”
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<td>141.</td>
<td>Nye-mo-do-k’har</td>
<td>“One Bank Fortress of Nye-mo”</td>
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141'. Og-mo-lung-pa  *  ཨེ་མོ་ལུང་པ
"Lower Valley"
(or Ngö-lung-pa, see 132)

142. Pang-da-ts’hang  གྲུབ་མན་པར།
"Approximate Bank Nest" (14)

143. Par-k’hang  རྣམས་
"Printing House"

144. Pä-ts’he  འན་མཁ
"Lotus Garden"

145. Pel-shi  ལུགས་ི།
"Increase Calm"

146. P’han-de-k’hang-sar (T) (M.O.)
“Beneficial New House”

147. P’hu-lung-pa  རུ་ལུང་པ
“Upper Country”

148. Pön-ts’hang-drang-k’har (T) (M.O.)
“Officer Nest Camp Fortress”
149. Rag-tsi-pa  རག་ཚི་པ་
"Dam Accountant"

150. Ram-pa * རམ་པ་
"Coarse (Grass) Man"

150'. Ram-pa-k'hang-sar རམ་པ་ཁང་སར།
"New House of Ram-pa"
(or De-k'yi-ling, see 47) (6)

151. Rang-chön-trang-k'har (T) (M.O.) རང་ཆོས་བྲང་ཁར།
"Self-born Camp Fortress"
(or Rang-trang, see 151')

151'. Rang-trang * (T) (M.O.) རང་བྲང་
"Self Camp"
(or Rang-chön-trang-k'har, see 151)

152. Ra-sa-gya-gän རག་ས་གྱ་གན
"Goat Place, Old China"

153. Rinch'hen-gang (M.O.) རིན་ཆེན་གང་
"Jewel Ridge"
(or Rin-gang, see 153'.)

153'. Rin-gang (M.O.) * རིན་གང་
"Jewel (abbreviated) Ridge"
(or Rinch’hen-gang, see 153)
154. Ri-ngön (T)  "Blue Mountain"
155. Rong-drag-pa  "Famous Valley"
156. Rong-kyi-mä  "Lower Happy Valley"
156'. Rong-nam-sä  "Valley Nam-sä" (or Chok-teng, see 49)
157. Rong-päl-ling (M.O.)  "Valley Glorious Park"
158. Rong-ta-ra-wa (M.O.)  "Valley Stable One"
159. Sa-du-ts'hang  "Earth Meeting Place Nest" (15)
160. Sa-lung-pa  "Earth Country"
161. Sam-drup-ling  སམ་དྲུལ་ཤིང་
“Park of Fulfilled Thought”

161'. Sam-k’har-wa (M.O.)  སོམ་ཁར་བ
“Thought Fortress One”
(or Mön-drong, see 118)

162. Sä-nang  སྣང་
“Son Inside”

163. Sar-chung  སར་ངོང་
“Newly Became”

164. Se-ma-k’hang-sar (T)  སྣེ་མ་ཁང་སར་
“Awakening (f) New House”

165. Se-shim-pa  སྤི་ཤིམ་པ
“Tasteful Food”

166. Sha-gab-pa  གཟེག་པ
“Hat Pulled-down One”

167. Shag-chang  གཟོང་བ
“Northern compartment”
168. Shag-pa "Lasso"
169. Shä-sur "Shä (-tra) Corner"
170. Shä-tra "Sound of Speech"
171. She-kar-ling-pa "White Glass Park One"
172. Shöl-k’hang "Lower House"
173. Shu-k’hü-pa "Whisper Spreading One"
174. Som-p’rü "Inside Cave"
175. Sönam-gang-pa "On Top of Good Fortune One"
176. Srong-gang "Straight Ridge"
177. Sum-do-wa .Sum-döö-na
“Crossroads One”

178. Sur-k’hang  ང་རུང་
“Corner House”

179. Sur-k’hang-nub (T) (M.O.) ང་རུང་གུ་
“Western Sur-k’hang”

180. Sur-k’hang-shar (T) (M.O.) ང་རུང་ཞེར་
“Eastern Sur-k’hang”

181. Sur-k’hang-sur-pa  ང་རུང་ཞེར་
“Sur-k’hang Corner One”

182. Tä-k’hang (M.O.) ན་ཁང་
“Auspicious House”

183. Tä-päl * ན་པལ་
“Auspicious Glorious”
(or Tra-shi-päl-ra-wa, see 191”)

184. Ta-ra-do-pa དབ་རིམ་
“Stable Bank One”
185. Ta-ring (T) 長い経
“Long Defile”

186. Teng-pa (T) 上の頭
“Upper One”

187. T’hang-mä 下の頭
“Lower Plain”

188. T’hang-nang 在の頭
“In the Plain”

189. T’hang-pön 下の兵
“Plain Officer”

190. T’ho-gom-po 升の兵
“Elevated, Meditating One”

191. T’hön-sur 升の兵
“T’hön(-pa) Corner”

191’. Tra-shi-ling-pa 好の兵
“Auspicious Park One”
(or Dön-po, see 62)
191. Trashi-päl-ra-wa त्रशी-पैल-रा-वा
“Auspicious Glorious Fence One”
(or Tä-päl, see 183)

192. Tren-t’hong त्रें-दुंग
“Tashi-lumpo Monastery Visible” (16)

193. Tre-sur त्रें-सूर
“Tren-(t’hong) (abbreviated) Corner”

194. Tri-mön त्री-मून
“Praised Throne”

195. Tro-ga-wo त्रो-गा-वो
“Angry-Pleased”

196. Trum-pa त्रुम-पा
“Victorious One” (17)

197. Tsag-ser-k’hang (T) त्झग-सर-क्खंग
“Ochre House”

198. Tse-sum-p’hün-k’hang त्झे-सुम-प’हूं-क्खंग
“Third Day P’hün-kang”
199. Ts'ha-rong ตู้้ร่:ง
"Hot Valley"

200. Ts'ha-t'hor-wa (M.O.) ตู้้การ์-ะวะ
"Place of Scattered Salt"

201. Ts'ha-tri-wa ตู้้ทรูี-วะ
"Salt Supply Duty One"

202. Ts'ha-trul-ts'hang ตู้้ทูล-ทาง
"Warm Incarnation Nest" (18)

203. Ts'hon-go ทุ้ง-โก
"Lake Head"

204. Tsum-de-ling ต้มสูม-เดินิ้ง
"Smiling Park"

204'. Wang-dän-bar-ts'ho วั้ง-ดัน-บาร์-ตู้้:อ
"Power Possessing Middle Alive"
(or Bar-ts'ho, see 12)

205. Wang-dän-go-yang วั้ง-ดัน-โก-ยัง
"Power Possessing Extensive Door"
REMARKS about some of the names.

(1) 2. Lang-dün, "In Front of Elephant (Mountain)"; so called because the family of the Thirteenth Dalai Lama came from a place in Tak-po province, south of Lhasa, between the Tsang-po and the Himalayas, where its house was opposite a mountain said to be shaped like an elephant.

(2) 10. Lha-gya-ri, "Wide God Mountain": this family is a descendant of the ancient Tibetan Kings. It is accorded special privileges for this reason; its members wear white, erect caps at ceremonial occasions, and the estate at E in southern Tibet (🇪🇳) is to all practical purposes autonomous.

(3) 14. Bön is naturally the pre-Buddhist religion of Tibet, akin to Central Asian shamanism and to Chinese Tao-ism. A follower of Bön is a Bön-po.

(4) 16. Bön-shō-sur-pa, "Bön-trong-sur-pa Corner one": meaning that this branch of the family is "a chip from the old block". When a member of a noble family leaves the jointly owned estate and starts an independent branch, this is known as a Corner (Sur).
22. Chang-lo-chân, "Possessor of Long Hair": the members of this family wear their hair long, hanging over their shoulders, and not tied up on the top with turquoise and a charm box in the bun, as is the case with all other officials. It is an ancient privilege.

36. Ch'ông-gye-phün-rab-pa, "Perfect Excellent One from Ch'hông-gye": the latter name is that of a region south of Lhasa.

47. De-kyi-ling, "Peaceful Happy Park" or / 150' Ram-pa-k'hang-sar, "New House of Ram-pa": only one (male) descendant exists today and he donated all his property to the late Regent Trag-tra Rimpochhe, so that there is very little chance of this house continuing.

58. Do-rang-pa, "Stone Inside One": Inside one is opposed to Corner-one, in that it designates those of the family, from its core (inside), that have remained as the trunk of the tree from which the branches have broken off.

64. Dra-ch'hi-p'hung-rab-pa, "Perfect Excellent One of Dra-ch'hi": the latter name is that of region south of Lhasa.

77. Gon-kar-og-bug-gya-mts'ho, "Upper White, Lower Inner Ocean": the name of
the minor official who was the husband of the woman whom Dzasa Sur-k’hang Sur-pa married as his third wife, as recounted by me at the IVth International Congress of Anthropological and Ethnographical Sciences, Vienna, Austria, 1952 (see Proceedings).

(11) 83. & 84. Hor is the region north of Lhasa round Nag-chu-ka. It is said that Hor is the Tibetan equivalent of Turk.

(12) 130. Nga-p’ho, “I dare”: the head of this family led the Tibetan delegation to Peking to sign the Sino-Tibetan Treaty of 1951, which brought the present political status of the country into being. Some of my informants say that the name can be spelt either འཕུར། meaning “I call” or ཤིབ་ཀྱི་, “Dictated Speech” which seems most appropriate under the circumstances.

(13) 141, Nye-mo-do-k’har, “One Bank Fortress of Nye-mo”: the latter name is that of a region east of Lhasa.

(14) 142: See 202.

(15) 159. See 202.

(16) 192. Tren-t’hong, “Tashi-Lumpo Monastery Visible”: from the house of this family in Shi-ga-tse, capital of Tsang,
it is said that the great Tashi-Lumpo monastery, seat of the Pänchen Lama, is visible, and hence the name.

(17) 196. Trum-pa, "Victorious One": descendants of a nephew of the Thirteenth Dalai Lama, but not a Yab-shi family.

(18) 202. This family as well as those under 142 and 159, are those of powerful merchants from the eastern province of K'ham (Chinese Si-kang). They are not strictly speaking noble houses, but because they have great wealth they are now incorporated into the aristocracy. Their children intermarry with those of the old established nobility, and thus constitute fresh blood let into the ancient order. Although members of the aristocracy do not accept them right away, their names are included in the yearly list of the Kashag and gradually, they are coming to be completely assimilated. A son of the Yab-shi family of Sam-drup-p'ho-trang (4) has recently married a daughter of Pang-da-ts'hang (142).

—:o:—

The Third Danish Expedition to Central Asia
Camp Kalimpong.
West Bengal, India.
1953.