

NOTES AND COMMUNICATIONS

TIBETAN CHIS AND TSHIS

Chis is not found in the dictionaries of Csoma de Kőrös, Jäschke, Das, Desgodins, Chos-grags, or L. S. Dargyab (Brag-g-yab Rin-po-che).^{*} Its occurrence in a MS. from Tun Huang is examined by M. Michel Soymié in a note at p. 321 of his article in JA 1954 entitled l'Entrevue de Confucius et de Hiang T'o. M. Soymié shows that where one ms. reads '*bangs gi chis myi byed*' another has '*bangs gi khod myi snyoms*' which he interprets as referring to the removal of inequalities (cf. Jäschke p. 56. '*khod*'). In a Chinese version of the story the equivalent phrase means "looking after the affairs of the subjects". M. Soymié cites one more instance of *chis* in a document from Tun Huang, No. 1078b in Mlle. Lalou's Inventaire des Manuscrits Tibétains de Touen Houang (LINV), which has the phrase '*bangs gyi chis bgyi*'.

The word is not uncommon in early documents and in the following examples, of which my translation is tentative, it appears to describe the treatment of subjects by those in authority. It is found twice at least in LINV 1283: *chis ma khyab pa myed par bya ba'i rigso* "it is the way of doing away with the failure to extend proper attention to public affairs"; and *chis 'jams zhing legs pa ma yin gyi | 'khrug pa yin no* "when there is no well-being owing to a mild administration of affairs, there is a state of disturbance". A similar expression is seen in *Documents de Touen Houang relatifs à l'Histoire du Tibet* by Bacot, Thomas and Toussaint, p. 113. *rjed gshin chis 'jamste | myi yongs kyis skyid do*; "The reverence (of the people for the ruler) being excellent and the administration (of the affairs of the people) being mild, all men were happy". Other instances may await discovery in unpublished documents in the Bibliothèque National at Paris.

Chis appears, without doubt, in two ninth-century inscriptions on stone pillars: the sKar-cung pillar at Ra-ma-sgang has *khyim yig gi mgo nan las 'byung ba bzhin du chis mdzad do*, "let due attention be given in accordance with the principal clause of the list of households"; and the lCang-bu pillar at mTshur-phu has *chis kyang | bla nas mdzad par | bka's gnang*, "it was ordered that due attention also should be given by the superior authority".

Another example of *chis* is, perhaps, to be found in l.10 of the inscription on the east face of the Treaty Pillar at Lhasa. Professor Li Fang-kuei, in his edition in T'oung Pao 1955, reads *nang gi tshis sbyard*. Professor H. Sato in his Kyoto edition of 1949 and I, in *Ancient Historical Edicts etc.* (RAS Prize Publication 1952) prefer *chis*. Li may have been influenced by the absence of *chis* from dictionaries and the frequent occurrence of *tshis* in historical works after the *Phyi dar* – the restoration of religion in the tenth century. Had the occurrence in the Treaty Inscription been unique, the argument for *tshis* would have appeared stronger; but, while the examples quoted above show *chis* to have been far from rare, I have not so far traced *tshis* in any document of the eighth and ninth centuries.

On the other hand, dictionaries and the works of later historians contain many instances of *tshis* but none of *chis*. Looking first at dictionaries: Jäschke p. 448, referring to *Mi-la'i mgur-'bum* and the *Thar rgyan*, reasonably sees *tshis* as a secondary form of *rtsis* which has shades of meaning from "numeration" through "calculation" to "estimation" (p. 439). Desgodins p. 807 has a similar finding but gives no references. Das p. 1027 quotes Jäschke's opinion and in his example *tshis su = grogs su* "in friendship", he apparently picks up the meaning of *rtsis* as "estimation, regard". He also cites *tshis = so nam gyi las* but his later entry at p. 1282, *so tshis* or *so tshigs* . . . "husbandry" suggests that he may be putting the cart before the horse in equating *tshis*, by itself, with "farming".

Chos-grags, although having no separate entry for *tshis*, records *so tshis* which he equates with '*tsho tshis*' and '*tsho thabs*' (attention to livelihood, means of livelihood). Similarly Dargyab, who explains *tshis*: *gra sgrigs 'dun ma | spyi tshis* (concerned with making arrangements: public affairs ?), records *so tshis* or *so tshigs* = '*tsho thabs ky'i bya spyi'i ming dang so nam la' ang* (a general term for means of livelihood, also husbandry). He also has '*tsho tshis*' = '*tsho thabs*'. According to an oral communication from Surkhang Shappé, Tibetan officials on appointment are formally instructed to look after the '*tsho tshis*' of their subjects.

There are frequent instances of *tshis* in Tibetan historical works. The *bLon po bka' thang* (fourteenth century) follows sections on *chos khrims* and *rgyal khrims* – religious law and royal law – with a parallel passage (f. 12) on *spyi tshis* which is equated with *yul khrims* – the law of the country, popular law – and which amounts to a summary of the habits and failings to which the common man is prone and advice to officials to treat them with benevolent justice. In *sBa-bzhed*, which contains much early material, *tshis* appears several times – see the edition by Professor R. A. Stein in *Publications de l'Institut des Hautes Études Chinoises*, Paris 1961, pp. 66, 68, 69, 74 and 77. Two of those passages which illustrate the meaning well are: p. 68, *rgyal bu sku nar ma son te 'bangs gyi tshis mi'ong bas*, "because there is no attention to the affairs of the people owing to the prince being a minor"; and p. 69,

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rgyal bu dbang skur la . . . 'bangs gyi tshis bgyi bar gsol bas, "having petitioned that power be given to the prince and the affairs of the people be attended to". The sixteenth-century *Chos-'byung* of dPa'-bo gtsug-lag 'phreng-ba, Vol. Ja f. 21 b. has *nang gi tshis mdzad 'bangs 'khor skyong* "attend to the affairs of the interior and protect the people"; f. 22 b. . . . *phyi nang gi | tshis dang so nam yal bar 'chor* "foreign and domestic affairs and husbandry go to the bad"; and f. 78 a. *'bangs bde ba'i tshis . . . dang sbyar na* "attending to matters concerning the happiness of the people". That last example recalls *nang gi chis (tshis) sbyard* quoted above from the ninth century Treaty Inscription at Lhasa.

The context in all those passages is the proper management of the affairs of the subjects by those in authority; and the general similarity in meaning of *tshis* and *chis* suggests an etymological connexion between them. A difficulty there has been explained to me by Professor W. Simon whose generous advice I have had in preparing this note. Accepting *tshis* as a, later, aspirated variation of *rtsis*, *chis* could be seen only as a, still later, derivation from *tshis* through palatalization. The literary evidence recorded above points in the opposite direction and suggests that *chis* was in use earlier than *tshis* and that it may have become unfamiliar or obsolete and been replaced by *tshis* in the development of an historical literature. If that is so, the origin of *chis* must be sought elsewhere.

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