A FAITHFUL SERVANT, SAMT'ANDJIMBA (1816-1900)

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ABSTRACT
Samt'andjimba¹ (1816?-1900) was a Mangghuer (Tu). Originally a Tibetan Buddhist monk, he converted to Christianity, and spent much of his life in the company of Christian missionaries. The Lazarists, Gabet and Huc, who traveled across Mongolia, Western China, and Tibet made him famous. This biographical article provides details of Samt'andjimba's life and work.

KEYWORDS
Christianity in China, Huc and Gabet, Mangghuer, missionaries, Qinghai, Sanchuan, Tu

ORIGINAL TEXT

ABBREVIATIONS
- AC, Apostolic Carmel
- CICM, Congregation of the Immaculate Heart of Mary
- CM, Congregation of the Mission (Vincentians or Lazarists)
- MCM, Mémoires de la Congr. de la Mission (Memoirs of the Congregation of the Mission)
- OC, Order of the Carmelites
- RR.MM, Reverend Missionaries
- RR.PP, Reverendus Pater, Reverend Père, Reverend Father (plural)
- VRP, Very Reverend Father

NOTES FROM THE TRANSLATOR AND EDITORS
Valère Rondelez was born in Roeselare, Belgium 29 December 1904 and died in Torhout, Belgium 12 August 1983. He studied philosophy (1925-1927) and theology (1927-1930), and was sent to China in 1931. He studied the Chinese language until 1932 and was then sent as a missionary to Xiwanzi,² where he stayed until 1943. He interned in Weixian and Beijing between 1943 and 1945. In 1946 he became the director of the CICM China Museum and the archivist of the CICM in Belgium (until 1971). Rondelez’s best known work is his early history of the congregation called Scheut, zo begon het [The Scheut Congregation: How it Began]. His younger brother, Jozef Rondelez, also joined the CICM as a missionary (in 1932) and was later sent to Xiwanzi.

¹ [Most likely from the Tibetan, Bsam gtan sbyin pa.]
² [Xiwanzi is in Zhangjiakou Municipality, northeast of the region's eponymous city, in Chongli County.]
Figure 1. Samt'andjimba (1816-1900)³

³ [We thank KADOC Documentation and Research Center for Religion, Culture, and Society http://kadoc.kuleuven.be/eng/index.php, which conserves the archives of the Belgian province of the CICM Missionaries, for providing a copy of this engraving.]
INTRODUCTION

In the writings of missionaries, one often encounters the name of one or another of their neophytes. One can guess the emotional gratitude that a missionary feels for a precious assistant or an experienced guide, and can imagine he is pleased in perpetuating the memory of a faithful man who, by his persevering courage and tireless dedication, allowed him to penetrate the unknown areas of his vast apostolate or to establish works of use to the Mission.

Samt'andjimba was one such faithful missionary servant. It is mainly the Lazarists, Gabet and Huc, famous travelers across Mongolia, Western China, the Kokonor region, and Tibet, who made him famous.

Being one of the first converts from Lamaism to Catholicism, he was involved in all the major events of the modern apostolate among Mongolians in the nineteenth century. He thrice accompanied missionaries in their perilous expeditions. Moreover, acting as courier of the Mission, camel driver across the desert, and catechist of the first Mongolian Christian communities, he supported priests and preached to Christians until the end of the last [nineteenth] century.

He is well entitled to the gratitude of the Mission. An original fellow, his name deserves to be retained by history. Here is the story of his life, reconstructed using documents that missionaries and explorers have left us.

NATIVE LAND AND FAMILY

It would prove difficult to produce a civil status certificate or even Samt'andjimba’s extract from the Baptism Register. One single document tells us, "Jean-Baptiste Samt'andjimba, 1818-1900," with no other comment.

In the story he gives of his childhood and adolescence, Samt'andjimba somewhere says that at the age of ten he was placed in a lamasery and, referring to his family, adds (in 1844), "I left them eighteen years ago," which would make 1816 his year of birth. Prjévalski met him while passing through Mongolia in 1871, "He belongs to the Tangut and Mongolian races, and is aged fifty-five"...

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4 Authors spell his name inconsistently: we find, in Huc, CM (1925): Samdadchiemba; David, CM (1867): Sambdatchiemba; Bray, CM: Samdatchiemba; de Deken (1952), CICM: Samdadchiubo; Bax, CICM: Samtachiemba; Clerbaux, CICM: Samdantchimba; Steenackers, CICM (1891): Samdanchimba or 'Sam'; Van Heken, CICM (1949): Samtandjimba (p45), Samt'anchimba (p57), Samt'andjimba (p61), and Santanchimba or Santanshimba in a manuscript; [Remi] Verlinden, CICM: Sin tin timab; Rockhill 1891: San tan Chemda; de Rochechouart (1878): Shamba-shiemba; Prjevalski (1880) claims his real name to be Sengteng chimba; Braam, CICM writes that he was commonly called San-ta. Planchet, CM, in his new edition of Huc's Souvenirs [Memories] (Huc I:39):

"...Tibetan name of our camel driver. The actual representation of this Mongolian name is, apparently, Samt'anthjimba; Mr. Huc so popularized the name of his companion that I deem I should keep the spelling, albeit mistaken, of this new Friday."

5 Mostaert (1947), CICM, who, being a missionary in Mongolia, knew Sam's family members very well, writes 'Samt'andjimba'. In this article, except for citations, this last spelling has been adopted.

6 Van Hecken (1949:34).
7 Huc (1925:372).
8 Huc (1925:109).
9 Prjevalski (1880:80).
thus born in 1816, while Braam, CICM, says he often saw San-ta during the first years of his missionary life (1865-1896) and that he was close to eighty years old.\textsuperscript{10}

Samt'andjimba's native land was the region of Sanchuan (Three Valleys),\textsuperscript{11} in the province of Gansu,\textsuperscript{12} southeast of the city of Nianbo,\textsuperscript{13} Xining Prefecture. It belonged to Qi Tusi\textsuperscript{14} of the Rgya hor\textsuperscript{15} Mongolian tribe. "The Rgya hor," writes Huc:

...speak a specific language, that is a mix of Mongolian, Chinese, and Eastern Tibetan. If we are to believe them, they are of Tartar origin... Although under the jurisdiction of the Emperor of China, they are immediately governed by a kind of hereditary sovereign who belongs to their tribe and bears the title of Tusi.\textsuperscript{16} In Gansu and on the borders of Sichuan Province, there exist several tribes that thus govern themselves following special laws. All have the title tusi, to which the name of their sovereign chief is added. Samdadchiemba belongs to Qi Tusi, tribe of the Rgya hor.\textsuperscript{17}

Samt'andjimba adds himself that:

...in the West, the land of the Three Valleys is very renowned. My fellow countrymen regard life as being of little value. They never walk but armed with a large sabre or a matchlock gun. A man who has not killed anyone does not have the right to walk with his head high. One cannot say of him that he is a brave man.\textsuperscript{18}

The missionaries-explorers' camel driver was a Mongolian of Gansu, some of whom descend directly from Genghis Khan;\textsuperscript{19} in Chinese, Samt'andjimba's clan is called "Qi"...\textsuperscript{20}

His family most probably included his parents and their three sons. Samt'andjimba was the eldest. His mother and his brothers still lived in the Three Valleys region at the time the Lazarist missionaries' caravan passed there (1844). The priests' servant visited his family, whose economic situation seems to have been one of poverty bordering on misery.\textsuperscript{21}

\textsuperscript{10} Note of November 1950.
\textsuperscript{11} [Sanchuan is the location of Samt'andjimba's native Qijia Village, located in the south of contemporary Minhe Hui and Tu Autonomous County, Haidong Municipality, Qinghai Province.]
\textsuperscript{12} [Refers, in part, to contemporary Gansu Province. However, during Samt'andjimba's lifetime the province also included significant portions of Qinghai Province, which did not become an independent administrative unit until 1928.]
\textsuperscript{13} [Now renamed Ledu, Nianbo is presently a district of Haidong Municipality, Qinghai Province. During Samt'andjimba's lifetime, many communities in Sanchuan were administered by and paid taxes to the central government via Ledu.]
\textsuperscript{14} [During Samt'andjimba's lifetime, tusi were local, hereditary leaders who administered generally non-Han populations in the frontier regions of the Empire. They were responsible for legal and other administrative duties relating to the population, and also collected taxes, corvée, and conscripts from the population.]
\textsuperscript{15} [This term combines the Tibetan terms rgya 'Chinese' and hor 'Eastern Mongol' and is used by Tibetans in the northeastern Tibetan cultural realm to refer to a number of non-Tibetan, non-Chinese populations.]
\textsuperscript{16} Note of Mostaert, CICM: "Tusi means: indigenous chief."
\textsuperscript{17} Huc (1925:372).
\textsuperscript{18} "I have killed no one, and this is, I believe, because I have not stayed long in my land of the Three Valleys" (Huc 1925:107, 109).
\textsuperscript{19} According to Mostaert and De Smedt (1933) in Van Hecken (1949:35): 'Rgya hor' means Mongol-farmer and also sinicised Mongol. It is by this sobriquet that the Ordos Mongolians of Boro Balghasun refer to Samt'andjimba's nephew (Boroldoi) and currently still to his great-great-nephew, Rashidjirgai. The word tumbu exists in Monguor and means by extension 'the one who heads'. [Ordos is presently a municipality in the Inner Mongolia Autonomous Region. It lies north of both Shaanxi Province and the Ningxia Hui Autonomous Region.]
\textsuperscript{20} We find Tschy-lama, K'i-lama, and Ts'y-lama. David (1867:75), "Sambdatchiemba (that the Chinese call Tschylama)" in Huc (1925:358).
\textsuperscript{21} Huc (1925:44-46, 62-64). Gabet had met a first cousin of Samt'andjimba at Sku 'bum Lamasery who spoke pure Tibetan wonderfully, wrote it with ease and had a great understanding of Buddhist books; moreover he was
SHABI AND LAMA

Samt’andjimba's youth and adolescence were spent outside his family home, far from his native land. Fortunately, he told his story to Huc and Gabet. This life of adventures eventually brought him towards conversion and Catholicism. Here is his autobiography:

At the age of ten, I was made to enter a great monastery.\(^{22}\) My master was an elderly, very harsh lama;\(^{23}\) every day, he hit me with a rod, because I wasn't able to repeat the prayers he taught me. But no matter how much he beat me, it was no use; I never learned anything. Then he stopped forcing me to study, and I became responsible for fetching water and collecting dung. But this did not protect me from beatings. Eventually this life became unbearable, so one day I escaped, and ran in the direction of Tartary.

After walking randomly for a few days without knowing where I was going, I met a great lama who was on his way to Peking. I followed this large caravan and was employed to herd a flock of sheep that served as the troupe's food. There was no room for me in the tents, so I had to sleep out in the open. I fell asleep behind a group of rocks one day and when I woke up very late the next day, I found no one was left at the encampment. The caravan had gone and I was abandoned alone in the desert.

At that time, I was unable to distinguish the four directions. So I had to wander at random for a long time, until I came to a Tartar station. I lived in this way for three years, sometimes here, sometimes there, paying those who offered me hospitality by rendering them some minor services. At last I reached Peking. I immediately presented myself at the great Huangsi\(^{24}\) Monastery, which is exclusively made up of Rgya hor and Tibetan Lamas. I was easily received there and, after my fellow countrymen joined forces to buy me a red scarf and a large hat, I was able to attend the recitation of prayers with the choir, and thus have my share of the alms distribution.\(^{25}\)

Our young lama was to stay there several years.

HIS CONVERSION

In the meantime, the Mongolia missionaries very much hoped to start the apostolate among Mongol tribes. Inspired by the encouragements of his Superior, Mouly,\(^{26}\) and under his guidance, Gabet CM\(^{27}\) familiar with several other idioms, such as Mongol, Xifan, Chinese, and Rgya hor; he stayed some time with the missionaries as language instructor. [Sku 'bum/ Ta'er si is located in present day Huangzhong County, Xining Municipality, Qinghai Province. Xifan may be used to refer to numerous peoples of the Sino-Tibetan border region and their languages.]

\(^{22}\) He does not give the name of the lamasery.
\(^{23}\) Huc (1925:30), "Lama, in Tibetan, literally means doctor; the word is a synonym for Buddhist religious [figures]." He also (1925:296) notes:

> The shabi or disciple-lama studies his prayer book whenever he likes... When comes the time of going to bed, he must go recite, in an imperturbable manner, the lesson that was assigned to him in the morning... If he fails to render an adequate account of the lesson, the most severe punishments make him feel his fault. ...The disciples that find themselves too mistreated sometimes take flight, going to seek adventures far from their lamasery...

\(^{24}\) Huangsi, the Yellow Monastery, is twenty-five minutes north of Peking. It was erected on the grounds of an ancient temple of the Qing Dynasty, from 1631 to 1694. The Mongol princes and the Dalai Lama resided here when invited to visit the Emperor (Huc 1925:110).
\(^{25}\) Huc (1925:110-111).
\(^{26}\) [Joseph Martial Mouly (1807-1863).]
\(^{27}\) Joseph Gabet (1808-1853) reached Mongolia on 6 March 1837.
set about discovering young Mongolians "that would be employed, after their conversion, to introduce the Faith in their country, where it does not yet count a single neophyte," or searching for a location to settle down, if possible, among the Mongol tribes. Already in 1837, he had met a young lama who had become catechumen, and was baptized in July 1838. Paul became the companion of the young Lazarist, and they managed to convert a second lama, who was baptized by the name of Pierre, probably at the beginning of the year 1840, and who, in 1854, was to become the first Mongol priest.

These two converts, full of zeal for the conversion of their fellow countrymen, accompanied their father in Faith in his numerous journeys across the steppe. Gabet conducted apostolic expeditions in Outer Mongolia (1838), Eastern Mongolia (1838, 1839, 1843, 1844), and in the area of the Blue City (Guisui-Suiyuan in 1842). Once the two lamas had been sufficiently instructed and the necessary doctrinal material had been composed in Mongolian, Gabet strongly wished to be accompanied by his converts and penetrate "into their [far-off] lands, and to form there a nucleus of entirely Mongolian Christianity." Together, they took up studying the language and the doctrine. Mainly with Paul’s help, Gabet – and later Huc – made great progress. Paul translated prayers and the Catechism of Trent [Catechismus ex decreto Concilii Tridentini ad parochos Pii V jussu editus, Romae, 1566 (in-folio)],

...the better he came to know the Gospel, the more he congratulated himself with having embraced it and became impatient to communicate his happiness to others. Sometimes he eagerly informed himself whether there was not some famous lamasery on our way, to go disabuse his brothers and attack the demon on his throne; sometimes he would stop some lama traveler on the way to tell him about Jesus the Savior.

During his apostolic works, Paul, the ex-lama, went to Peking, probably for the needs of the Mission. It was in the autumn of 1842:

One day when Samt’andjimba (lama of the Hoang-Sse lamasery) was strolling in the streets of Peking, he met a few Christians who told him about their religion.

Paul came to know of this fortunate encounter, and by his neophyte zeal he managed to convince the young Samt’andjimba. The latter was touched by grace, became catechumen, and accompanied Paul to Xiwanzi, where his master, Gabet, was. He thus became the third lama Gabet speaks of in his report to the Holy Father.

Jean-Baptiste – such was his Christian name – was good-natured and full of frankness and dedication. After having been instructed and baptized by Gabet, he decided to devote himself to the

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29 Pierre Feng in Chinese. His lama name was Gardi and his Mongol name is Tschinggeldjab. He entered the Macao seminary in 1840, and returned to Mongolia to receive his sacerdotal ordination (25 December 1854). He left Mongolia in 1866, and exercised his apostolate in the vicinity of Tianjin. He died in Kingyunghsien on 11 July 1893.
31 Huc (1925:30).
32 Letter of Gabet, 15 August 1838.
33 Huc (1813-1860) arrived in Mongolia on 17 June 1841.
35 Huc (1813-1860) arrived in Mongolia on 17 June 1841.
36 The exact date of his baptism is unknown. We do know that the missionaries made Paul do a catechumenate of close to one year (catechumen in July 1837, baptized on 19 July 1838); we can suppose that they did the same for Samt’andjimba; having become catechumen in the autumn 1842, he would have been baptized towards the end of
service of the missionaries.\textsuperscript{37} It is during his apostolic journeys that Gabet continued to instruct his neophyte. Later, the latter would have the occasion to confess his faith in front of the Lhasa Resident, declaring with dignity:

\begin{quote}
...that he entered the religion of the Lord of Heaven because it is the only true one... How could I have thought that the great emperor banned a religion that orders to do good and avoid evil?... If I accompany them (the missionaries), it is to save my soul and not to earn money. My masters never let me lack rice or clothing; this is enough for me.\textsuperscript{38}
\end{quote}

**Serving the Priests**

At the beginning of 1843, Gabet received from Moully – vicar apostolic and recently consecrated bishop on 25 July 1842 – the order to examine the limits of the new curacy of Mongolia. Jean-Baptiste and Paul were to accompany him to Eastern Mongolia. We find them again on 1 March 1843, right next to Sungchoutsoeitze. They continued their journeys and, in late 1843, went to Heishui (Black Waters), where Huc had been living since August 1843. Gabet writes, "I then asked Monseigneur for permission to go, at last, among the nomads and devote myself exclusively to preaching to the pagans."\textsuperscript{39} His desires met the aspirations of Huc, who also wanted to work towards the ruin of Mongolian superstitions. In Heishui, he was already studying Tibetan and Mongolian and was living with the family of a rich Mongolian. They thus worked together on the composition of prayer and doctrinal books that had to be completed before they started the great apostolic enterprise among the Mongols.\textsuperscript{40}

Meanwhile, the letter from Moully arrived, appointing Gabet head of the future mission and Huc procurator.\textsuperscript{41} The vicar apostolic further drew them a line of conduct that left them great freedom of movement:

\begin{quote}
You will go from tent to tent, from tribe to tribe, from monastery to monastery, until Providence makes you discover the place where it wants you to stop in order to begin.\textsuperscript{42}
\end{quote}

Choices were limited for the missionaries who needed a guide for their journey. Pierre was busy with his studies at the seminary, Paul was held up in Xiwanzi by the Vicar Apostolic, as Moully wanted to set up a school there for the Mongols and, before starting this noble work, Paul was keeping himself busy with the translation of the Gospels of Sundays and liturgical feasts.\textsuperscript{43} Moully insisted on obtaining the return of Pierre Feng so that he would accompany Gabet and Huc. He expressed his wish thrice in his letters to the director of the seminary because, he said, "In this time we do not so much need a priest to hear our confessions and administer the sacraments, as a good and zealous Christian, full of fervor for preaching, who will manage to open a door for the Gospel somewhere."\textsuperscript{44} The prayers of the Vicar Apostolic were unfulfilled.

\textsuperscript{1843. This confirms what Huc (1925:30) writes about the preparations of their great expedition (August 1844): "a young lama, recently converted."
\textsuperscript{37} Huc (1925:30).
\textsuperscript{38} Huc (1925:282).
\textsuperscript{39} ACM, XIII:160 in Van Hecken (1949:37).
\textsuperscript{40} Van Hecken (1949:38).
\textsuperscript{41} Letter of Moully, in Gabet’s report; ACM XIII:165.
\textsuperscript{42} ACM, XIII:166.
\textsuperscript{43} Van Oss (1947:65).
\textsuperscript{44} Van Oss (1947:74).
The traveler missionaries did not want a Chinese guide or camel driver, and they were left with only one Mongol Christian. Hence Samt'andjimba was to become the two priests' only companion.

Given the antecedents of his youth and adolescence, such a journey towards his native land must have appealed to him. "The journey we had just accomplished was in complete harmony with his adventurous and wandering mood"...and Huc adds that:

...it is easily understandable that this life of independence he led in the past had little polished the natural harshness of his character; his intelligence was entirely uncultivated, but in return, his muscular strength was inordinate, and he was not just a little proud of this quality, which he enjoyed parading.45

Taste for adventures and familiarity with the customs of the steppe could be of some use during the expedition; moreover, they were going towards the Mongolians and would have to deal with lamas – types of men and tribes well-known to the camel driver.

On the other hand, Jean-Baptiste was illiterate and this young man "did not feel any kind of calling for intellectual things."46 Unable to read or write, he would be of no help for the study of Buddhist books. He was, however, the man to have, as:

...at the first glance, it was easy to distinguish in him the features of what is commonly called the Mongolic race. A broad and insolently snubbed nose, a wide mouth split in a straight line, thick and prominent lips, a strongly tanned complexion... When his little eyes came out from under his long eyelids completely devoid of lashes, and that he looked at you knitting his brows, he inspired all at once feelings of both trust and fear.47

Here he is as for his physical appearance.

And his character? Because it would be necessary to get on with him during this great hike across the steppe. "To tell the truth," writes Huc, "Samdadchimiemba was not a pleasant young man. His rough, wild, at times insolent character, made him quite a bad travel companion."48 The author of the Memories, however, adds that there was in him, "a core of honesty and dedication, which could well compensate, in our view, for the quirks of his nature."49

The Qi lama was certainly not a man capable of appreciating the value of a scientific expedition, but as a neophyte, entirely devoted to the apostolate, he was in a position to contribute to the success of the enterprise. No family ties held him back and, as a single man, he had to worry neither about his house nor about his temporal affairs.50

After these considerations, and especially after reading Memories, one would like to think that Huc is exaggerating when he writes that, "this young man was of no help to lead us across the deserts of Tartary; he knew this land no better than we did ourselves."51 During the great journey, the direction in which to go was not the only problem. There were also the thousand and one incidents or the numerous adventures in which one easily notes the genuine qualities of this rustic man.

45 Huc (1925:44-45).
46 Huc (1925:64).
47 Huc (1925:45).
48 Huc (1925:346).
49 Huc (1925:346).
50 Huc (1925:282).
51 Huc (1925:46).
Here they are, ready to go. Jean-Baptiste received the razor from the missionaries and:

...an instant was enough to cut off the long braid that we had been growing since we left France. We arrayed ourselves in long yellow robes that were fastened at the right side by five golden buttons, and were bound at the waist by long red sashes. Over this robe, we put on red vests whose upper parts were lined with little purple collars. Yellow hats topped with red pompoms completed our new costumes.52

The dress of the Tibetan lamas had been preferred over any other, "because it was in accordance with the clothes worn by the young neophyte, Samdadchiemba."53

They left the Christian community of Majiazi on 10 September 1844:

Samdadchiemba, gravely placed on top of a black mule of stunted dimensions, opened the march, dragging behind him two camels loaded with our luggage. The two missionaries came following, Gabet and Huc, the first mounted on a large she-camel, the other riding a white horse. We left determined to abdicate our old wonts and to make Tartars of ourselves.54

The journey of the three brave men would last over eighteen months, from September 1844 to March 1846, when they parted in the city of Lhasa.

It is not the journey, the purpose, or the result of the expedition that we are concerned with here,55 but mainly with the camel driver Samt'andjimba. In his Memories, Huc often tells us about him and retained this or that detail, highlighting some of Jean-Baptiste's character traits. The study of a few scenes of their journey will allow us to discover in him the man of burden, full of frankness, the man of the righteous heart, devoted to serving the priests, and trembling with joy at the thought of the opportunity to see his native home and family again. With the help of Huc's notes, let us recall some episodes of this long expedition.

From the outset, Samt'andjimba appears as the man to handle board and lodging issues with the Chinese innkeepers. He never allows the missionaries to be cheated, or the price of food they are served to be exaggerated. Full of care for the camels and horses, he also takes to heart to provide the travelers with anything they could need during their stay in the steppe. At dangerous river crossings, he becomes even more devoted than usual. Huc even notes, after crossing the Bagha Ghol:

Our hearts were filled with emotion at the sight of the dedication of this young neophyte, whom for the sake of our interests, had readily plunged into the water, in a season when the cold was already quite harsh.56

We know already that he likes parading his physical strength. He is even ready to fight. One day, they thought they might be under the threat of robbers! Samt'andjimba, frowning, asked, "What shall we do? Will we have to fight them? May we kill them? Does the Holy Church allow that?"

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52 Huc (1925:43-44).
53 Huc (1925:43). Huc (1925 I:30) says that Pierre Feng "recently converted to the Faith, and presently student of our seminary in Macao, gave me his long robe..."
54 Huc (1925:39).
55 Huc's Souvenirs [Memories] have known several editions and have been translated into different languages. The controversies about the expedition as well as the account of the latter are related in the Forward of Huc (1925). A rich documentation of the trip is Van Oss (1947).
56 Huc (1925:273).
After the priests were reassured, they went to find the camel driver. "We found him busily sharpening, on the top of his leather boots, the Russian cutlass that he had bought in Dolonor." The missionaries teased him by saying, "So you're acting brave, now that you know there are no thieves?"

He replied:

O my spiritual fathers, it is not so, one must always speak words of honesty. I do not deny that I have a very bad memory and have never been able to learn many prayers, but as for courage, I can proudly say I have just as much as another.

The uprightness of his character caused him to give an admirable profession of faith in front of the Chinese Regent of Lhasa. Before the interrogation, the missionaries exhorted him, "Martyrdom will be a beautiful crowning achievement to our fatigues. After eighteen months of walking, to arrive in Heaven, what do you think of that, Samdadchiemba?"

"I have never been scared of death; if they ask me whether I am Christian, you will see if I tremble."

In fact, Huc notes that their neophyte spoke, "With dignity but most of all with a caution that we were little expecting."

He was the man of burden during the entire expedition. He told the Regent of Lhasa:

On my knees, standing or sitting, these positions are all more or less the same to me; a man of burden and fatigue such as me is not accustomed to comforts.

Jean-Baptiste may be somewhat exaggerating in his declaration made in front of this improvised tribunal. The missionaries describe him as a man who, in his leisure time, did not think much about looking for work. They would have liked him to have been a little more hardworking, especially when they had to stay in the same place for a relatively long time. At that time, while the priests were fully absorbed by their study, the camel driver spent his time wandering in the streets and drinking tea.

Before the trip across Tibet, the combing of the camels served to procure an immense quantity of hair, and following the advice of a lama, they were making a good quantity of ropes they would be needing during their journey. However, Jean-Baptiste:

...contented himself with watching us work, and smiling from time to time. Half out of laziness, half out of vanity, he refrained from putting his shoulder to the wheel... and he did not understand how such cultivated people could lower themselves to the task of making ropes... The camel driver received a good reprimand and was cited the example of Saint Paul, who had not believed he was demeaning his dignity by working with his hands. No sooner had Samdadchiemba learnt that the apostle had been at the same time tanner and apostle, he abdicated his laziness and his pride... when we saw him at work, we were truly astonished. This fellow was a very distinguished trimming expert, and he had never told us... He took the general lead in rope-making.

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57 [Now in Inner Mongolia Autonomous Region.]
58 Huc (1925:106). Later, he expressed regret at not having studied while he was in the lamasery (Huc 1925:371).
59 Huc (1925:277-278).
60 Huc (1925:281).
61 Huc (1925:64). The missionaries were seeking to withdraw their guide from lamentable idleness by sending him to herd the camels in a valley of Kokonor. This measure had the double advantage of "giving Samdadchiemba an occupation corresponding to his tastes, providing the camels with better and less expensive feeding."
62 Huc (1925:157).
When passing through Gansu Province, the missionaries witnessed another of their camel driver's character traits. As soon as he learned that the caravan was to pass less than two days away from the Three Valleys and from his home, he cried out:

I shall go see what is happening there... I shall go see whether my elderly mother is still there. If she is not dead, I will make her enter the Holy Church. As for my two brothers, I cannot answer for them.\(^{63}\)

Remember he had left his family close to eighteen years ago. In spite of this, he did not stop talking about the Three Valleys. Huc writes, "Although his character is hardly sentimental, he strongly longed to go see his native land again." The missionaries gave him eight days off, a large tip, and, for his appearance at home to be triumphant, he was allowed to take a camel. As had been agreed, on the eighth day, Samt’andjimba reappeared, accompanied by his younger brother. Right away, they offered gifts from the family to the missionaries. The latter immediately cut into the good bread, "and we had a delicious meal, as we had never savored such a tasty bread since our departure from France."\(^{64}\)

Jean-Baptiste told them about his family. His father had passed away long ago; his mother was blind and had not had the joy of seeing him. The young man that accompanied him, the second son, was the only support of the family and spent all his time cultivating a small field and keeping other people's cattle.

Samt’andjimba's costume – the missionaries noticed this at once – had been reduced to its simplest expression. He had given everything to his poor mother, even including his travel cloak. However, he did not want to stay in his home, as, "They hardly survive – where would they find food for me?"\(^{65}\) The young brother left with considerable alms for the poor mother.

Before parting in Lhasa, the missionaries took advantage of his worthy sentiments of filial piety to advise Jean-Baptiste to go to the side of his mother to accomplish his duties of eldest son, to "instruct her of the mysteries of faith and to make her enjoy at her last hour the benefit of baptismal regeneration."\(^{66}\) The Chinese Regent of Lhasa was full of kindness towards the camel driver and gave him quite a great sum for his journey. The missionaries added their contribution and he was thus able to decently go back to his paternal home.

At the time of parting, Huc felt the need to express his feelings of gratitude towards his companion:

As we parted from him, we experienced a profound grief that we felt all the more vividly that we would have never suspected having in the depth of our hearts such a profound attachment for this young man. But we had accomplished such a long and exhausting trip, we had endured together so many deprivations and suffered so many woes, that imperceptibly, as unbeknown to us, our existence had, so to say, become bound to his. The law of affinity, which unites men to one another, acts in the midst of sufferings, much more strongly than it does in a state of prosperity.\(^{67}\)

Samt’andjimba was not to forget his spiritual fathers either. Long after that, when questioned by missionaries or explorers about this great journey, "with the intention to wring contradictions out of him," never did anyone succeed in making him deny anything that Huc had written or said about what

\(^{63}\) Huc (1925:372).

\(^{64}\) Huc (1925:44-45).

\(^{65}\) Huc (1925:47).

\(^{66}\) Huc (1925:345-346).

\(^{67}\) Huc (1925:346).
he had seen in Lhasa or on the way. "No one doubts that the Mongol speaks the truth. What interest would he have to defend the dead Huc, he whom lives with us, missionary."  

The travelers had to part in Lhasa. The missionaries would return to Europe by the China road, while the camel driver would head north, to take once again, alone or in company of this or that Tibetan caravan, the perilous desert road. During his return to the Three Valleys, he would have the time to think over the recommendation of his spiritual fathers, "once you have closed your old mother's eyes, go back to live among the Christians." He was to be faithful to it, and it can be said one of the results of this long voyage will have been to form for the Missionaries of Mongolia a faithful and devoted servant.

Jean-Baptiste was thirty years old when he crossed Tibet again to regain his native land. Did he see his mother again? Did he stay at her side for long? For what reason did he not stay in Gansu, where there were also Catholic priests? These questions all remain unanswered.

In the 1924 edition of Huc's Memories we find the following note:

We have recently received news of Samdadchiemba. After staying in his homeland for over a year, he has returned to our missions of Mongolian Tartary, and is currently in the village of Xiwanzi, outside the Great Wall (1852).

From Xiwanzi, center of the missionary activity of the Lazarists, Huc could have received this news from his colleagues, with whom he was in correspondence.

IN XIWANZI

The remainder of Samt'andjimba's life was to be spent in Mongolia, in different Christian communities where he was attached to the service of priests.

In Xiwanzi, the center of Mongolia's immense curacy, the priests of the Congregation of the Mission were to exercise their apostolate for a few more years. Their number was too limited to envisage new attempts among the Mongols. The great promoter of the Mongolian Missions, Mouly, had been transferred to Peking, and the missionaries were complaining of the small number of new colleagues that were arriving. Mouly's successor, Daguin, would yet attempt to convert the family

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68 Huc (1925:8-9). Letter of de Deken, CICM, who met Jean-Baptiste in Santaohe, in the land of Ordos. De Deken was the travel companion of the Prince of Orléans and of Bonvalot (1889-1890). His journey is described in de Deken (1952).
69 Huc (1925:346).
70 Huc (1925:346). Huc stayed in the south after reaching Macao. After a short stay in the north, he returned to the south, where he embarked for France on 1 January 1852. Van Oss (1947:76).
71 Already before their arrival to Macao, the Holy See had entrusted the territories of Tibet to the Paris Society of Foreign Missions (Société des Missions Etrangères de Paris). There has been a sustained correspondence between the travelers and the ecclesiastic Superiors. After composing their reports, they were not granted permission to return to Tibet. Huc and Gabet went to Europe. Gabet died in Brazil on 3 March 1853, while Huc died in Paris on 25 March 1860.
72 Cf. our opuscule "La chrétienté de Siwantze" [The Christian Community of Xiwanzi], Tianjin, 1939, 144 p.
73 Combelles,* CM writes in 1850:

The reason why we are not initiating the evangelization of nomads is that we are just enough to take care of the servants of the faith and to run the seminary; all our wishes are now directed towards the arrival of new colleagues.
members of Pierre Feng. Before the ordination of the ex-lama (1854), he was to spend quite a long period of time in the native land of the great seminarian. Did Samt’andjimba accompany the vicar apostolic to this region of Eastern Mongolia? This, we do not know. Except for the note of Huc, dated 1852, we only have a passage of Bray, who says:

We also have in Xiwanzi the famous Samdatchiemba, so well-known in Mr. Huc's writing. He is far from being a Cresus, and if one of those in Europe who laugh at him were to send him a few hundred strings of cash, he would happily give them in exchange for the ironical name Mr. Huc has made him.\(^{74}\)

This period of Jean-Baptiste's life, from his arrival to Xiwanzi before 1850, is quite obscure. An important event yet occurred in the ex-lama's life. Indeed, in Xiwanzi he married a local Christian.\(^{75}\) The name of the young woman remains unknown, but the story, which says close to nothing about the remainder of the wife's life, reveals that Samt'andjimba did not have any children.\(^{76}\) Subsequent events show, however, that this union did not in the least alter his taste for adventures and travels. Child of the steppe he would remain until the end of his life. This accounts for the facility with which he would always move along with the missionaries, to whom he remained very attached.

The missionaries from Scheut, to whom the curacy of Mongolia had been entrusted by the 1 September 1864 decree, reached Xiwanzi on 6 December 1865.\(^{77}\) Samt'andjimba would have been among the crowd of Christians that greeted the new missionaries to the sound of Chinese music. "Upon our arrival," notes Vranckx, "we found him in Xiwanzi, and we attached him to the Mission in quality of courier" (David 1867 I:148). This may have been for a relatively short time, or perhaps he suspended his function already in 1866. Indeed, we find him in the company of Armand David, CM [1826-1900], French naturalist of renown, during an exploratory journey to Western Mongolia.\(^{78}\) Samt'andjimba joined this missionary in Ershisanhao, central quarter of Xikouwei, occupied by the Lazarists until the autumn of 1866, when they withdrew entirely from Mongol territory. David had four companions:

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\(^{74}\) ACM., XXVIII:488, cited by Huc (1925:358).

\(^{75}\) Van Hecken (1949:57).

\(^{76}\) Note communicated by Mostaert, CICM, in Peking in August 1945. When Samt'andjimba left Xiwanzi to go help Verlinden in Sikouewai (1870) – see below – he left his wife in Xiwanzi. On 2 January 1872, he set out to bring her to Ershisanhao [literally, Number 23; most likely a relay station on a road]. Verlinden* writes about this:

Sin tin timba, in accordance with his dear better half's desires, sets out to go get her in Xiwanzi. ...He wishes to sell you his rooms and asks me to urge you to purchase them... I beg you to entrust an honest man to help Sin tin timba in the sale of his movable and immovable properties, otherwise he will once again be fooled, and, as you know, this man is under the Mission's responsibility.

\(^{77}\) The departure of the first caravan of Scheut missionaries to Mongolia had to be delayed until August 1865 due to passport issues, as these documents were deemed necessary for foreign missionaries in China.

\(^{78}\) Armand David,* CM (1826-1900), brought to China by Mouly in 1862:

...did his first excursion by foot, followed by the famous Samdatchiemba... This journey, completed between 13 March and 26 October 1866, in parts of Western Mongolia called Tumet, Oirat, Ordos, and Muuminggan, was used to study both the fauna and the flora, as well as the geology of these highlands.

Thomas OC, (1925) II:497. Van Hecken (1949) gives 1867 (57) and 1866 (44).
My fourth traveling companion arrived yesterday evening (i.e., 7 April). It is Sambdatchiemba, who is to guide me across Mongolia; he is now some thirty years older than at the time of the famous journey, but he is still full of vigor and would only be too pleased to experience new adventures. His nature is carefree, but frank and righteous, just as sincere as he is stubborn. He has nothing of the Chinese save the clothes, having left those of lama to make himself a Christian and live with his new coreligionists in Xiwanzi.

After this journey, which lasted several months (March-October 1866) and led the caravan to the regions of Western Mongolia, Jean-Baptiste returns to his home in Xiwanzi, where he probably resumed his duties as the Mission's courier. But his sojourn there would not be long. Indeed, the Scheut missionaries manifested, right from the start, extraordinary zeal and enthusiasm for the conversion of nomads.

The letters of [Theophiel ] Verbiest, founder of the Scheut Congregation who led the first caravan to Mongolia, describe the fervor with which they aspired to start the apostolate among the Mongolians. The Founder's apostolic life was to prove too short to accomplish this firmly established will. One of his successors, Bax, pro-vicar and first vicar apostolic from Scheut in Mongolia, assisted by a group of pioneers, would work for the accomplishment of one of the Founder's most fervent wishes. The Scheutists were constantly to seek Samt'andjimba's good offices.

IN XIKOUWAI

With the exception of Samt'andjimba, the few thousand Christians in Mongolia were all Chinese. They lived in the three districts of Eastern Mongolia, in the central district of Xiwanzi and in Xikouwai (in the western part) and until the outskirts of the city of Guisui-Suiyuan. Scattered over a territory of 300 leagues, the missionaries would very soon be obliged to part and, upon the departure of the Lazarists, they would moreover need to take care of the Xikouwai (1866) region situated west of the city of Kalgan, very near the border of the current provinces Chahar-Suiyuan.

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79 To be precise, one should read "some twenty years."
80 David (1867:75).
81 Huc (1925:358), writes, "It seems that upon returning from his trip with David, he has settled definitively among the Mongols, in Ershisanhao." This appears to be inexact, as Verlinden had Samt'andjimba come to Ershisanhao to help him with the Mongolian apostolate.
82 In his letter dated 14 January 1866, among others, Verbiest manifests his desire to preach to "actual Mongols," as soon as some missionaries come to assist him.
83 Theophile Verbiest (1823-1868) reached Mongolia on 6 December 1865. He died in Chengde on 23 February 1868. [Chengde/Jehol is presently a municipality in Hebei Province, to the northeast of Kalgan/Zhangjiakou and bordering Inner Mongolia Autonomous Region in the north.]
84 [Jacques Bax (1825-1895).]
85 Van Hecken (1949) gives the figure 6,282. Dieu (1931:17-18) gives the following figures: "for the district of Xiwanzi, about 2,700 Christians. For the western part, 1,300. And for the eastern part, 3,286." Pierre Feng left Mongolia with the Congregation of the Mission, to which he belonged. After the departure of Gabet and Huc, except for a few rare texts by Mouly, before 1846, we learn nothing more of the ex-lama Paul. Cf. Van Oss (1947:77).
86 [Guisui-Suiyuan is presently known as Hohhot/Huhehaote, the capital of Inner Mongolia Autonomous Region.]
87 [Kalgan is presently called Zhangjiakou, which is a municipality in northwestern Hebei Province, bordering Inner Mongolia Autonomous Region.]
88 [Chahar Province, part of present-day Inner Mongolia, existed from 1912-1936. Suiyuan was also a former province located in the contemporary Inner Mongolia Autonomous Region, centered in Hohhot/Huhehaote.]
The new director of the Xikouwai was [Remi] Verlinden (1830-1892). Before coming to Mongolia, he had wanted to be a missionary in the Americas. From the outset, in Mongolia, he felt a strong sympathy for Mongols. He took into his service an old Chinese man who knew the Mongolian language very well. The conversions came quickly. Two women in Xiyingzi had become catechumens and were baptized in 1868. Verlinden also baptized a Mongol family from Daihai on Easter 1869. One of the sons of this family was to enter the Xiwanzi seminary after July 1869. Verlinden writes:

If by any chance he was to have the joy of receiving the ordination, he would be of invaluable help to us for the conversion of his unfortunate fellow countrymen.

The future was very promising in Xikouwai. In 1869, there were already three Chinese priests and three Scheutists. They were serving four centers surrounded by many villages where Christians lived. Rutjes (1844-1896) writes, "Behind my house start the Mongolian prairies, where they (the Mongolians) set up their tents." The three Europeans took up the study of Mongolian language and were especially careful to maintain good relations with lamas in the area. They started building a big church in Xiyingzi, a small village situated on the great caravan road usually frequented by the nomads. In short, the pioneers were quickly overwhelmed with work and needed an assistant. To this end, Verlinden had Samt’andjimba come to Ershisanhao to assist him with the Mongolian apostolate.

It is during these years in particular that the Mongolian camel driver revealed himself to be a fervent catechist, an exemplary missionary-assistant – in a nutshell, a member of Catholic Action, as we conceive of them nowadays.

In fact, one of the means of apostolate used by Verlinden much resembles the Catholic Action of our times. I am referring to the Saint-François-Xavier Association, founded in Belgium by Van Caloen, whose center was Ste. Anne’s Church, parish of Sts. Michel and Gudule in Brussels. Before leaving for Mongolia, Verlinden had been the director of this work in the parish of Molenbeek. He knew that the number of members in Belgium reached 50,000 and he had the opportunity to judge the results of the association’s activity during his apostolate in the archdiocese of Malines. As early as the end of 1869, he told his neophytes about the association, and requested its canonical erection for all the men and women in the Mongolia curacy, "The main objective of the Congregation in China will be to work towards the conversion of pagans and to provide the holy baptism to their dying children." On 20 March 1869, the fervent missionary wrote to Van Caloen:

The Chinese Christians, pusillanimous by nature, had until now shied away from speaking of religion in the presence of pagans, which is quite forgivable, as a matter of fact, to these unfortunate people, who have been moaning for centuries under the iron birch of the persecutors. Since they enrolled under the banner of the great apostle of the Orient, the zeal of souls has suddenly seized their hearts. Far from hiding, they campaign even in public squares, and the benediction of God obviously favors their efforts.

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89 After very hard years in the Missions of Ordos, he left Mongolia in January 1879.
90 Xiyingzi, not far from the Christian community of Nanhaochan. In Mongolian, Khadan Khanchuu [Rock Sleeve (xadan 'rock' + xancuu 'sleeve')].
91 [Daihai is located in the contemporary Inner Mongolia Autonomous Region.]
92 David (1867 I:135).
93 David (1867 I:126). About this Association, see also the same book, 124-126, 126-129, 133-137, 183... The decree of consecration of the Saint-François-Xavier Association is kept in the Xiwanzi archives, dated from Rome, "sub annullo Piscatoris die XXVII Martii MDCCXXIV."
94 David 1867 I:126.
And he cites, to bolster his argument, a few beautiful examples of the apostolic zeal of the lay people.

Jean-Baptiste was enrolled in this association and became one of its most courageous members. His zeal, however, was oriented mostly towards his fellow countrymen, those who lived in the area, first, and later those whose bodily or spiritual misery he came to know of.

He was meanwhile presented with a new undertaking:

One day, Samt'andjimba came to inform the missionaries that a Mongol tribe from the West had been pillaged by the Hui (Muslims). Tents, food supplies, herds, everything had been taken away, and these unfortunate people were wandering aimlessly in the most dreadful misery. We asked Samdadchiemba... if he would go look for these poor people and bring them to us. The same day, he set out across the desert..."96

...to Daihai Guihuacheng where were the refugees from Ordos.97 De Vos writes:

The good old man, being entrusted with such an honorable mission, felt the strength of old times come back to him... The Good Lord guided his steps and blessed his charitable efforts.

This journey took place in the summer of 1870.98

Great was the joy of the missionaries when they saw Samt'andjimba come back a few weeks later, with a real colony of Mongols! The missionaries established them on a piece of land that belonged to the Mission, in Yaotzekeou, in the vicinity of Chorji Lamasery, eighteen kilometers from Xijingzi, and gave them Samt'andjimba as leader and catechist. There was an erudite lama, well versed in Tibetan and Mongolian languages, two whole families, and a young orphan girl. Verlinden decided to settle his catechumens in an exclusively Mongolian village and to build a little church for them. He thus assembled in Yaotzekeou three families of migrants from Ordos and two families of converts from the neighboring areas. He gave them tents to live in, and to secure their livelihoods, gave them a small herd of cows.99

They did not like this sedentary life so much. Indeed, several of these Mongolians aspired to return to their homes in the Ordos. Their departure rekindled Verlinden and De Vos' desire to travel

David 1867 I:184.
David 1867 I:184.
Van Hecken (1949:57).
Van Hecken (1949:57).
Van Hecken (1949:57-60). De Rochechouart (1878) writes:
Shamba-shiemba, who nowadays assumes the duties of catechist... preaching the benefits of Catholicism and attempting to train the neophytes, has especially taken charge of the Mongols, whose language and customs he knows.

The orphan Sonomtchitchik, whose story is described in Van Hacken (1949:58-59), was to become the wife of Samt'andjimba's brother, named Boro. The latter also lived under the tent in Yaotzekeou. He later left with his wife in the direction of the Dzungar kingdom, where he still lived in 1874-1875, close to Bagha Ejen. The missionaries moved the Chinese and Mongolian Christians westwards during the 1877-1878 famine, to the region of Boro Balghasun and Santaoehe. Currently, Samt'andjimba's nephew and great great nephew still live in the Christian community of Boro Balghasun. On this topic Van Hecken, (1949:35, 60, 67, 103). The story does not tell us when Samt'andjimba's brother came to Mongolia. In Huc (1925:47), about the visit that the camel driver paid to the Three Valleys in 1844: "Samdadchiemba later attracted his family to the Ordos, where they converted [to Christianity]. His nephews lived comfortably in the little Christian community of Boro Balghasun."

Van Hecken (nd:14), writes that Sam had brought his brother Boro, a lama, to Xiwanzi where he had been instructed and baptized.
towards those regions. In 1873, Verlinden eventually formally sought permission to leave with De Vos in order to establish a mission among the Mongols of Kokonor, because, according to a converted Mongol who had recently come back from those regions:

...the Muslims destroyed and took everything there, the lamaseries have been burnt down. The people and the king are in dire misery, and since their gods and lamas have failed to protect them against their enemies, they do not believe in anything anymore. May God make this terrain fertile for the new seeds. 100

TOWARDS THE ORDOS

After his beginnings in the apostolate, a task that he had accomplished to the great satisfaction of the missionaries, there was no doubt that Samt’andjimba was to be the travelers’ guide. Bax, pro-vicear of Mongolia, fully supported the project and was very willing to make exceptional financial sacrifices to ensure its success.

The pro-vicear records, in his notebook:

On 6 February 1874, RR Verlinden and De Vos left. It was a touching expedition. They did not know where to go, but were accompanied by three Mongols, of which two were already Christians. The first Samt’andjimba, the one who had accompanied RR.MM. Huc and Gabet in their journey to Tibet. The second was a recent convert, and the third, a catechumen named Dongrob. 101 They left from Ershisanhao. The missionaries were riding horses, the Mongols were leading eight camels, loaded with the tent, the altar and the belongings of the missionaries, who were taking 500 taels as travel stipend. The rest of the expedition had cost just about as much. 102

In a letter to the Superior General of Scheut, he writes:

Never will I forget the solemn, awe-inspiring, moment, when these dear colleagues took to the road... Four Mongols were leading them. 103 First came Samdadchiemba, who, despite the horrible deprivations he suffered when he crossed the whole of Tartary... happily volunteered to serve as a guide for our missionaries... 104 Let’s pray God blesses this expedition, that is done solely for his glory and for the salvation of souls. 105

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100 Van Hecken (1949:67-67). Letter from Verlinden from late 1873 or early 1874.
101 [This is a Mongolian rendering of the Tibetan name Don 'grub.]
102 Personal notes of Bax, kept in the Xiwanzi archives.
103 In his notes, he says ‘three’. Van Hecken (1949:73), drawing from a letter of Verlinden (25 April 1874), gives the names of the Mongolians: Dongrob, Sat'andjimba, and Bayar from Dzungar.
104 The Russian explorer, Prjévalski, went through Ershisanhao in 1871, and asked to have Samt’andjimba as his guide. Prjévalski (1880:80) writes that he refused to accompany him to Tibet, “taking as excuse the advancement of his age.” Huc (1925:359), adds, “...it is as though this faithful servant had foreseen the unjustified attacks of this explorer against his spiritual father.” About these attacks, see the same book, Huc (1925:7-8). It is also possible that Tibet scared our guide, or, even better, that he was busy at that time with the first nucleus of Mongolian Christianity in Yaotzekeou. At any rate, three years later, he eagerly volunteered to be the missionaries' guide. Nothing is said about Samt’andjimba’s wife, who was in Xikouwai as of 1872.
105 David 1867 II:78. Mostaert, OC, pVI:

The Ordos make up the confederation of the Great Temple, that comprises the following seven banners: Wang, Dalad, Dzungar, Otog, Khangin, Üüshin, Jasag. The first three compose the left wing, and the latter four the right wing. In addition to the Mongolians belonging to these seven banners, the Dalad, who are responsible for the cult of Genghis Khan, also belong to the Ordos... The territory of the confederation of the Great Temple is part of the province of Suiyuan. It borders the provinces of Shanxi, Shaanxi, and Ningxia. Its
The region of the Ordos, passing through the Heoupa, Guihuacheng, and the Yellow River, was not unknown to our experienced guide. He was taking this road for the fourth time, although each time it had been in quite different circumstances. This time, he would not return towards Xiwanzi. He would stay in the Ordos, engaged in different Christian communities until the end of his life.

The caravan was advancing slowly. They paid visits to the kings of Dzungar\(^{106}\) and Üūshin, and went as far as the Chinese city of Ningt'iaolang, close to the Great Wall. After a few days:

...they reached a very long valley, five to six kilometers wide, and bordered by high sandy hills. This plain was called Tch'eng tch'ouan because in its middle rose the ruins of the ancient city of Hengtou, that the Mongols called Boro Balghasun.\(^{107}\)

They stopped fifty li from Ningt'iaoliang. Their food supplies were exhausted, and they sent Samt'andjimba to purchase flour and millet.

Imagine! Samt'andjimba came back the next evening, with cakes and good news! Had he not found flour or millet? He had found much better still, and for this reason, the spiritual fathers had to have some cakes. The catechist had indeed met several Christian families. They were the survivors of the 27 January 1868 massacre, who had fled before the city was taken by Muslims.

Samt'andjimba had not only looked for food. As a good scout, he had also found the first Christians, who, the following day (11 April),\(^{108}\) "informed of the arrival of the missionaries by Samt'andjimba, were coming to greet the 'shenfu'\(^{109}\) from the West."\(^{110}\)

IN THE CHRISTIAN COMMUNITIES OF THE ORDOS

Verlinden and De Vos decided not to push further, as they feared they might be encroaching upon the territory of other missionaries or getting too far away from their base. They stayed in the vicinity of Ningt'iaoliang and tried to radiate from there towards the different kingdoms of the Ordos.

The difficult beginnings of the Western Mongolia Mission\(^{111}\) will interest us here only for the role played by our Jean-Baptiste Samt'andjimba.

It is not risky to suppose that he was the missionaries' travel companion when they visited the King of Otog. In 1874, at the time of the first persecution in the kingdom of Üūshin, Verlinden sent Samt'andjimba to the mandarin, saying that by preventing the Mongols from hearing the doctrine, he

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\(^{106}\) Van Hecken (1949:78). [Dzungar/ Jüünghar/ Zungar/ Jungar is a generic term, synonymous with Oirat, referring collectively to the Western Mongols.]

\(^{107}\) Van Hecken (1949:78). [Boro Balghasun literally means 'Gray Town'.]

\(^{108}\) David 1867 II:158. Van Hecken (1949:78) OC indicates that the meeting between the missionaries and the Christians occurred on 12 April.

\(^{109}\) [Catholic missionary, abbot.]

\(^{110}\) David (1867 II:158).

\(^{111}\) The curacy of southwestern Mongolia was established in December 1883; de Vos [Alphonse de Vos, CICM 1883-1889] was the first vicar apostolic (21 July 1888).
was violating the Emperor's decree.112 The faithful servant appears to be an invaluable assistant to Verlinden and remained attached to the service of the Mission. Leading camels, he arrived in Santaohe in 1878, where De Vos was living, "The P De Vos kept him in Santaohe and appointed him head of the Mongolian colony." Gueluy113 writes:

He does not lack a certain zeal, only the improvised master raised a hue and cry over our Mongolians' ignorance in religious matters. And what was there to be surprised of? Their catechist was himself only a catechumen...

...and Samt’andjimba, an old Christian having lived in old Christian communities for a long time, wanted them all to be as learned as he was.

In late 1878, he left Santaohe, going towards the south, to the region of Guihuacheng, for the needs of the Mission. There he helped organize the caravan that was to lead Hamer,114 vicar apostolic of Gansu, across the Ordos. "Our cart was replaced by camels," writes the Vicar apostolic:

...and the illustrious Samdadchiemba, the former traveling companion of Huc and Gabet, who happened to be just in our residence, agreed to set us on the right path. Gun on the shoulder and eye on the lookout, he proudly led the way, with the ease of an old squaddie.115

From Santaohe, Jean-Baptiste returned to Boro Balghasun, an exclusively Mongolian Christian community. This village was gradually acquiring the appearance of a real mission post. A zealous missionary, Van Aertselaar,116 arrived there in May 1879. The following year, he wrote there were about 200 Christians and catechumens:

I do not so much wish to have an extended core group of Christians, as I wish to have a good core of good Christians. And to achieve this result, it is best if the number of catechumens does not increase too quickly, in order for it not to exceed the number of baptized Christians. It is the example and the authority of the latter that train and improve the newcomers.117

To give greater authority to the example of his good Christians, he had the five most meritorious Christians elected through universal suffrage, and these were appointed catechists: Samt’andjimba, Patai, Dongrob from Otog, Chogto, and Sengke. The catechists became the administrators of the mission, and fulfilled their duties with exemplary zeal. It may be during these years that Samt’andjimba acquired the habit of preaching in church. Failing a missionary who knew the language of the Mongol Christians well, catechists sometimes fulfilled this function. Samt’andjimba kept this habit until the last years of his life.

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113 Gueluy left for Gansu in 1879.
114 [Ferdinand Hubertus Hamer, CICM 1840-1900.]
115 Les Missions Catholiques [The Catholic Missions], XI:443, 1879.*
116 J[erome] Van Aertselaar [1845-1924] stayed in the Ordos for only one year, before returning to Xiwanzi in 1880. After having occupied the function of assistant to the Superior General of Scheut, he became Superior General himself and, at the end of his decade of leadership (1898), he was appointed vicar apostolic in Central Mongolia. He died in Xiwanzi on 12 January 1924.
117 Van Hecken (1949:143).
1880-1900 were the last twenty years of a life rich in events and so distinctively marked by the touch of divine Providence. In those days, people talk about "the oldster, San-ta." De Denke finds him in Santoahe, in 1881, "where he lives with us, the missionaries, at the expense of the mission."\(^{118}\)

Was he really going to give up journeying through the desert to become sedentary, just like the Chinese? Or was he to confirm the saying of an author who writes:

> The Mongol – may we be forgiven for this expression, but we find no other one – the Mongol is essentially a migratory animal, like the duck and the crane. He feels at ease everywhere, on condition that he does not stay for long, and it is not merely the grazing land necessary for his herds that pushes him to change location, but also his naturally wandering mood.\(^{119}\)

We are in 1882. Four Russian explorers traveling through the Ordos stayed for eight days with [Jean-Baptiste] Steenackers. Wanting to reach Tibet via the Kokonor, they were set on having the old Samt’andjimba among their new servants. Steenackers knew his man and took the necessary precautions. Here is how he describes the measures he deemed appropriate to take before the departure of the caravan:

> Our Sam was thrilled by the proposal. He would be able, in spite of his seventy years and over,\(^{120}\) to ride for long months and, at the Kokonor, see again his family and friends. In fact, he came back from this journey as alert as a young man, but without a single bit of cash, despite the generous salary he had received. In Mongolia, generous and carefree, he had completely divested himself for his cousins of the Kokonor. Luckily, foreseeing this would happen, I had had three nice cows bought for him before his departure, and upon his return, he found these, along with a considerable progeny.\(^{121}\)

A nice engraving of 1891 shows us the good old man. Clerbaux puts him in the spotlight one last time, and tells us that Samt’andjimba still lives in the Ordos:

> Despite his old age, he has lost nothing of his roving mood and wit. When people tell him about the brilliant reputation he enjoys in Europe, he replies he would rather have a very large pouch filled with good tobacco.\(^{122}\)

Certainly not without local color, this remark seems characteristic of the Mongol that we know.

Jean-Baptiste spent his last years in the fine Christian community of Boro Balghasun, without material worries, edifying everyone by his good example. Every day, leaning on his walking stick, he went towards the church. On Sundays, after the Benediction of the Blessed Sacrament, walking around in the church, he reeled off a sort of sermon starting with the words, "My dearest Christians." He spoke a dialect different from the language of the Boro Balghasun Mongols, but everyone seemed to understand him and appreciated the old man’s fervor. Towards the end of his life, however, his mind

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\(^{118}\) Huc (1925:8-9).

\(^{119}\) Steenackers (1891:451-452).

\(^{120}\) The four Russians: Skassi, Berozowski, Potanin, and Mrs. Potanin, must have come in 1882, when Jean-Baptiste had not yet turned seventy years old.

\(^{121}\) Steenackers (1896:200). Rockhill, in 1888, stated that he was still vigorous and brave, loved gambling and good food, and, all in all, was not a very fervent Christian. "These malicious comments," writes Huc (1925:359), "are contradicted by the information transmitted by the missionaries of the Ordos."

\(^{122}\) Steenackers (1891:449).
was not very clear.

The Good Lord did not allow Samt'andjimba to live through the terrible months of the Boxer Rebellion. He died two months prior to the storm that caused so many disasters in the Ordos region, and particularly in the Christian community of Boro Balghasun. His grave is inside the surrounding wall, close to the south wall of the old city of Boro Balghasun.123

Have we not the right to cite Samt'andjimba among the lay apostles of the Mongolian Missions? Have we not the duty to praise the Lord for guiding our faithful Jean-Baptiste, by the obscure play of his Divine Providence, across a thousand and one events and incidents of life, to make of him what He had intended to: the assistant and the guide of missionaries among his fellow countrymen?

Jean-Baptiste, as his illustrious patron, was truly a pioneer. He was the first among many lay apostles that dedicated themselves to the service of the apostolate among the Mongolians, to the great consolation of the messengers of the Bible, lost in the Mongolian steppe.

Young shabi and wanderer of the steppe, lama in the capital and young neophyte in Mongolia, camel driver and exile from Tibet, fervent Christian and courageous Xaverian, preaching to Christians and educating catechumens, guide of the missionaries and zealous apostle until the end of his long career, such was the life of Samt'andjimba.

Is he not the great vagabond of the Good Lord, whom, happy with his lot and not much concerned with material things, taking each day as it comes, glad to do people favors and to help those less fortunate than himself with his generosity.

One of the Mongolia missionaries has written that he was not a Cresus. He speaks about the worldly Samt'andjimba. The Good Lord will have recognized his faithful servant and we do believe that the celestial Samt'andjimba is a great Cresus, who, far from having the ironical nickname his feats on Earth brought him, lives crowned with glory in eternal happiness.

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123 Notes communicated by the RR.PP Mostaert and Braam.
## Appendix: Original Spelling of Non-English Terms in the French Text

<table>
<thead>
<tr>
<th>Term</th>
<th>Original Spelling</th>
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<tbody>
<tr>
<td>Bagha Ejen</td>
<td>Bagha Edjin</td>
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<td>Bagha Ghol</td>
<td>Paga-gol</td>
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<td>Bayar</td>
<td>Bayer</td>
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<td>Poro</td>
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<td>Porobalgason</td>
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<td>Chahar-Suinyuan</td>
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<td>Tchortchi</td>
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<td>Daihai</td>
<td>Taihai</td>
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<td>Dalad</td>
<td>Dalat, Darkhat, Dalhat</td>
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<td>Talai-lama</td>
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<td>Dongrob</td>
<td>Tongrepo, Tongrop</td>
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<td>Dzungar</td>
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<tr>
<td>Ershisanchao</td>
<td>Ehrchesanchao, Eul-che-san-hao, Ehrchesanchao</td>
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<td>Gansu</td>
<td>Kansou</td>
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<td>Genghis Khan</td>
<td>Tsingis-khan</td>
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<td>Guihuacheng</td>
<td>Koeihoatch'eng, Koeihoatch'eng (Kweisui)</td>
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<td>Kweisui-Suiyuan, Kewisui-Suiyuan</td>
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<td>Heishui</td>
<td>K'oulit'ou / Hei-choei</td>
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<td>Hadan hadjoo</td>
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<td>Kokonor</td>
<td>Kokonor, Kou-kou-noor</td>
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<td>Ning hia province</td>
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<td>Qi Tusi</td>
<td>Ki tou sse, Kitousse</td>
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<td>Rgya hor</td>
<td>Dehiachour, Djiahor</td>
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<td>Sku ‘bum</td>
<td>Koumboum</td>
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<td>Souei uien</td>
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<td>Tientsin</td>
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<td>Tumet</td>
<td>Toumet</td>
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<tr>
<td>Place</td>
<td>Alternative Spellings</td>
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<tr>
<td>tusi</td>
<td>tou-sse, t'ou-seu</td>
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<td>Ùūshin</td>
<td>Usin</td>
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<tr>
<td>Xifan</td>
<td>Si-fan</td>
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<tr>
<td>Xikouwai</td>
<td>Sikouéwai, Sik'eouwai</td>
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<td>Xining</td>
<td>Sining</td>
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<tr>
<td>Xiwanzi</td>
<td>Siwan, Si-wan, Siwantze, Sywandze, Sy-wan-se</td>
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<tr>
<td>Xiyingzi</td>
<td>Siyingtze, Siyintze</td>
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¹ The xylograph is kept at the Zhongguo shehui kexuyuan minzu xue yu renlei xue yanjiusuo tushuguan 'Library of the Research Institute for Ethnology and Anthropology, Chinese Academy of Social Sciences' located on the campus of Minzu University, Beijing. A low quality scan is kept by the China Tibetology Research Center in Beijing.


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² The title is actually a journal name and the original French article gives both 1891 and 1896 for years.


SELECTED NON-ENGLISH TERMS

'a ཉ
'Bras spungs ཞྭ་སློང་།
'Bras spungs Sgo mang ཞྭ་སློང་། སློག་མང
'Bri བྲི།
'cham ཡཀླུ་།
'don chos spyod སྤོད་ཚོས་གྲྭ་འདེབས། 'དོན་མ་སྟེ
'dul ba'i bkod gzhung rgyas pa རྒྱ་འདས་རྒྱལ་སྤྱི་།
'Dul ba'i mdo tsa ba རྒྱ་འདས་ཐོ་བ།
'Dzam gling spyi bsang རྒྱ་ཐོ་བ་བོ་སང་།
'dzin grwa gong nas bzhes sro yod རྒྱལ་སྤྱི་།
'e ren རེ་
'Gag rdo rtags རྒྱ་འདས་།
'gro རྒྱ།
'Jigs med ye shes grags pa བོད་ལྟ་འཇིགས་མེད།
'Ju lag རྒྱལ་།
'tshogs gling ལིང་སྟེ།
A Chaoyang 阿朝阳
A Jinlu 阿进录
A khu 'Jigs med 阿克却吉德
A khu Blo gros 阿克布洛格
A lags Brag dkar tshang 阿克拉格达克当
A mdo 阿猛
A myes Ba rdzong 阿布达宗
A myes Btsan rgod 阿布桑洛红
A myes Gnyan chen 阿益百年
A Rong 阿荣
Āchá 阿恰
ahong 阿弘
Alai 阿来
Alashan 阿拉善
An Liumei 安六梅
Anjia 安家
Āxià 阿夏

Ba bOng chos rje རྒྱལ་མ་སྟེ།
Ba bzang རྒྱལ་བ།
Ba rdzong ri lang རྒྱལ་རྒྱང་།
Ba yan rdzong རྒྱལ་ཡན་།
Badaoshan 八达山
bagua 八卦
baihu 百户
Baima Si 白马寺
Baima Tianjiang 白马天将
Ban de rgyal 半德角
Ban Guo 班果
Bang rgya ལྟ་
bankang 板坑
Bao Shiyuemei 鲍十月初
Bao Sibeihua 鲍四辉花
Bao Yizhi 鲍义志
Bao'an, Bonan 保安
baobei 宝贝
Baojia 保家
Bazangou 巴藏沟
Bāzhōu/ Bazhou 巴州
bca' yig chen mo བཀའ་ཡིག་ཆེན་མོ།
Bcu ba'i lnga mchod བོ་བག་བེན་མཆོད
Beijing 北京
Ben Chengfang 费成芳
Binkangghuali, Benkanggou 本康沟
bgro gling བོད་སྟེ།
Bi Yanjun 毕艳君
Bingling Si 炳灵寺
binkang/ Binkang, 'bum khang བུམ་ཁང་།
benkang 本康
Bis ba mi pham ngag dbang zla ba བི་བས་མི་ཕམ་ངག་དབང་།
bkim བཀ་
bka' བཀ
bka' bcu བཀ་བུ་
Bka' rgya ma
Bka' rtse stong
Bkra shis 'bum 'khyil
Bkra shis lhun po
Bkra shis sgo mang
Bla brang
Bla brang bkra shis 'khyil
Bkra shis lhun po
Bkra shis sgo mang
Bla ma
dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag
byed
Bkra shis 'bum 'khyil
Bkra shis sgo mang
Bla ma
gzhung las pa
Bla ma khri pa
Bla spyi sogs khag bzhi
blon po
Bla brtan rdo rje
chi
Bla bzang 'jam pa'i tshul khrims, Wang
Khutugtu
Bla bzang bstn 'dzin
Bla bzang dar rgyas rgya mtsho
Bla bzang snyan grags
Bla bzang tshul khrims dar rgyas rgya mtsho
Bla bzang ye shes rgya mtsho
Bla bzang ye shes rgya mtsho, Lcang skya IV
btsan khang
blo rtags gnyis
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung
Bod skor
Bon
bong gu
Brag dgon zhabs drung
brtsi bzhag
bsam 'byed
Bsam blo khang tshan
Bsam gtan sbyin pa
bsang
Bsam mchod
bsdus 'bring
bsdus chung
bsdus grwa
bsdus grwa che chung
bsgro gleng
bshad grwa
bshad sgrub bstn pa'i byung gnas
bskang gso
bsod btags legs pa
Bsod nams mgon po
Bstan pa cho 'byor
Bstan pa cho 'phel
Bstan pa rgya mtsho
btsan khang
btsan par ma
Btsan po
Btsan po Don grub rgya mtsho
Btsan po no mon han / Btsan po no min han
Btsan rgod
Bu su he
Bu'u hrin
Bya khyung
316
Byams pa nor bu རེ་བོམ་པའི་ལྷག་པ།
Byang chub རང་གུང་
Byang chub lam gyi rim pa'i dmar khrid thams cad mkhyen par bgrod pa'i bde lam རང་གུང་ལམ་གྱི་རིམ་པའི་དམར་ཁྲིད་ཐམས་ཅད་མཁྱེན་པར་བདེ་ལམ
Byang du lhag pa རང་དུ་ལྷག་པ།
Byang rar du spen pa རང་རར་དུ་ཤེན་པ།
Byang thang རང་ཐང་
Bza' ri tshang བློག་པ་
bzag pa བྲས་གཔ
Cai Jingping 蔡金萍
Cai Yong'e 蔡永娥
Cha yas སྐྱར་
chab ril pa སྒབརིལ་པ།
Cháhábbáménggün'er 察罕蒙古尔
chang ba lu གང་པོ་
Chang Ping 常平
Chang'an 长安
Chen Mei 陈镁
chen po hor gyi yul དམི་པོ་ཧོར་གཡུལ།
Chengde 承德
Chenjia 陈家
Chenjiaola 陈交拉
Chileb, Chilei 赤列
Chinan Dewen Zanpu 赤南德温赞普
Chinan Dewen 赤南德温
Cho 'phrul ཇོ་ཁྲུལ་
Chongli 崇礼
chos grwa ཇོང་ཁྲ་
chos grwa ba'i pa ཇོང་ཁྲ་བའི་པ་
chos lugs pa ཇོང་ལུགས་པ་
chos mtshams ཇོང་མཚམས
chos r(w)a ཇོང་རི་
chos rje ཇོང་རི་
Chos skor ཇོང་སྐོར་
chos thog ཇོང་ཐོག་
chos thog snga ma'i rtsis bzhag gi rgyugs chos thog rjes mar dka' ram ma gtog pa thams cad la len zhung ཇོང་ཐོག་སྨིན་གྲོས་མའི་རྒྱུགས་ཆོས་ཐོག་རྒྱུས་མར་དཀའ་རམ་མ་གཏོག་པ་ཐམས་ཅད་ལ་ལེན་ཞིང་
chu bdag དུ་བདག
Chu bzang དུ་བཟང་
Chuanhuang Erlang 川黄二郎
Chuankou 川口
Ci byed du song སྐྱིད་དུ་སོང་
Ci si khe སི་ཁེ་
Cin ci dmag སིན་ཅི་དམག
Co ne སྔེ་
Cu'u hrin སྔུ་ཧིན
Cui Yonghong 崔永红
d+ha rma bu ti lba rta དབ་རྒྱ་གྲོས་འབུ་བུ་གྲོས་འབྲ་ཏ་
da das ཀ་མ་
Daban 达坂
Dádá 达达
Daihai 代海
Dala 达拉
dam bea' མདེ་བས་
dam bea' chen mo མདེ་བས་ཆེན་མོ
Damajia 大马家
Dámín 达民
Dan tig ཇི་བྱ་
dang po ཇང་པོ་
Danma 丹麻
Danyan, Luoergou 洛儿沟
daoren 道人
Dar rgya ཇར་གྱ་
Dar rgya ri lang ཇར་གྱ་རི་ལང་
Darkhan, dar han དོར་ཧན
Dasi 大寺
Dátóng 大同
Dátōng, Datong 大同
Datong he 大通河
Datongping 大墩坪

dbu mdzad དབུ་མཛད

dbus gtsang དབུས་གཙང

Dbyen bsdums དབྱེན་བསུདམས
de'i 'phror gang len zhig tu long dgos babs la ltas nas longs

Deng Sangmei 邓桑梅

Deng Xinzhuangmei 邓新庄花

Dengjia 邓家

Dga' ldan དགའ་ལྡན

Dga' ldan byams pa gling

Dga' ldan pho brang དགའ་ལྡན་ཕོ་བྲང

dge ldan bstan 'bar ma'i dbu bskul ba

Dge དགེ

Dge ldan དགེ ལྡན

Dge lugs དགེ ལུགས

dge skos དགེ ལུགས

dge skul དགེ ལུས

Dgon lung དགོན་ཞིང་(Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)

Dgon lung bca' yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ

Dgon lung byams pa gling དགོན་ལུང་བལྟས་པ་གཞི་ས་

dgon pa spyi དོན་པའི་spyi

dgon pa'i sgrigs 'og tu yod do cog དོན་པའི་སྒྲིགས་འོག་ཏུ་ཡོད་དོ་ཅོག

Dgra lha bcu gsum དགྲ་ལྷ་བཅུ་གསུམ

Dgu དོན

Dgu chu དོན་བུ་
didi 的的

dka' bcu rab 'byams pa དཀར་བཅུ་རབ་'བྱམས་པ

dka' bu དཀར་བུ
dka' rab 'byams དཀར་རབ་'བྱམས

dka' ram དཀར་རམ

dka' rams དཀར་རིམས
dkar yol དཀར་ཡོལ

Dkon mchog bstan pa rab དཀོན་མཆོག་བསྟན་པ་རབ་

rgyas དཀོན་མཆོག་རྒྱས

Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས

Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས

dkyus སྐྱུས

Dmag dpon pi tsi ri lang འཛམ་དཔོན་ི་ཤིས་རི་ལང

dmag rtsed འཛམ་རྟེས

Dmar gtsang བྲམ་གཙང

Dmar gtsang brag བྲམ་གཙང་ brag

Dmar gtsang rta chen po བྲམ་གཙང་རྒྱ་ཆེན་པོ

Dme འི་

Dme shul འི་སུལ

Dngul rwa འི་རྒུལ་རྒྱུས

Don' grub ཉོན་འགྲུབ

don rtags pa ཉོན་རྒྲུབ

Don yod chos kyi rgya mtsho ཉོན་ཡོད་ཆེས་ཀྱི་རྒྱ་མཚོ

Dong Yongxue 东永学

Dongdanma 东丹麻

Donggou 东沟

Donghe 东和

Dongshan 东山

Dongxiang 东乡

Dor bhi tis bang དོར་བྷི་ཏིས་བང

Dor rdo དོར་རྒྱ་

Dor sde དོར་སྩད

Dor skad དོར་སྜྷ་

Dor tis དོར་གསོར་

Dou Guanbaonuer 窦官保女儿

Dòu Wényǔ 窦文语
dou 斗

Doujia 窦家

Dpa' ris དཔའ་རིས

Dpa' ris དཔའ་རིས

Dpa' ris ba དཔའ་རིས་བ

Dpa' ris tshe ring don' grub དཔའ་རི་ཚེ་སྟེགྲོན་'གྲུབ

Dpal chen stobs rgyas དཔལ་ཆེན་སྟོབས་རྒྱས

Dpal ldan bkra shis དཔལ་ལྡན་བཀྲ་སྦེ་སེམས

Dongxiang 东乡

Dou Guanbaonuer 窦官保女儿

Dòu Wényǔ 窦文语
dou 斗

Doujia 窦家

Dpa' ris དཔའ་རིས

Dpa' ris དཔའ་རིས

Dpa' ris ba དཔའ་རིས་བ

Dpa' ris tshe ring don' grub དཔའ་རི་ཚེ་སྟེགྲོན་'གྲུབ

Dpal chen stobs rgyas དཔལ་ཆེན་སྟོབས་རྒྱས

Dpal ldan bkra shis དཔལ་ལྡན་བཀྲ་སྦེ་སེམས
Dpal ldan dar rgyas ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
Dpal rtse rgyal ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
Dpal snar thang gi bca' yig 'dul khrims dngos
bgya 'bar ba'i gzi'od [dang / ruva
sgreng / dgon lung byams pa gling
dgon ma lag bcas kyi bca' yig]

Dpung nge ri lang ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
Dri med yon tan ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
daug ba ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
Dü Chángshùn 杜常順
Du Jinbaohua 杜全保花
Duluun, Baiya 白崖
Dung dkar ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
Dung dkar blo bzang 'phrin las


dur mchod ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
Durishidii, Duoshidai 多士代
daus chen ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
Duwa, Duowa 多哇
Dwags po ཨ་སྒྲུབ་ཧོ་རོ་ལྒྱུས་
E Shuangxihua, Nuo Shuangxihua 鄂双喜花
E'érdan 额尔登
Ershisanhou 二十三号
fala 法拉
fan 師
Fangtuu, Qianbangou 前半沟
Farishidin, Xingjia 星家
Faxian 法显
Fojiao 佛教
Foorijang, Huoerjun 霍尔郡
Fujia, Hulijia 胡李家
g.yang 甘孜

g.yang 'bod 甘孜
G.yang can rode rje 甘孜城建

G.yo sgyu'i sbyor ba ཨ་སྲུང་ཨ་རོ་ལྡེ་ཨ་བོད་
gab gzhags ཨ་སྒྲུབ་ཧོ་རོ་ལྡེ་
gab gzhags na thong ཨ་སྲུང་ཨ་རོ་ལྡེ་
Gamaka བོད་ཁུལ་
Gan'gou, Gangou 甘沟
ganda 干大
Ganjia 甘家
Gannan 甘南
Gānsù, Gansu 甘肃
Gansu xin tongzhi 甘肃新通志
Gānsù-Qínghǎi-Níngxià 甘肃-青海-宁夏
Ganzhou 甘州
Gaochang 高昌
Gaodian 高店
Gāozǔ 高祖
Gar rtse sdong ཨ་སྲུང་ཨ་རོ་ལྡེ་
Gashari 甘沙日
Gcan tsha ཐྲག་
Gcan tsha, Jianzha 尖扎
Gdugs dkar ཨ་སྲུང་ཨ་རོ་ལྡེ་
Ge sar ཉན་
Ge sar dmag gi rgyal po ཉན་པོ་འབྲི་མོ་སྐྱེར་
Ge sar tshi me ཉན་པོཉ་མེ་
Gélètè 格勒特
Gérilètú 格日勒图
Glang dar ma ཨ་སྲུང་ཨ་རོ་ལྡེ་
gling bsres ཨ་སྲུང་ཨ་རོ་ལྡེ་
gling bsres ba ཨ་སྲུང་ཨ་རོ་ལྡེ་
gling bsres dka' bcu ཨ་སྲུང་ཨ་རོ་ལྡེ་
Gling bza' thar mdo skyid ཨ་སྲུང་ཨ་རོ་ལྡེ་
glo ཨ་སྲུང་ཨ་རོ་ལྡེ་
Glu rol ཨ་སྲུང་ཨ་རོ་ལྡེ་
gnas bdag ཨ་སྲུང་ཨ་རོ་ལྡེ་
gnyan ཨ་སྲུང་ཨ་རོ་ལྡེ་
Gnyan chen ཨ་སྲུང་ཨ་རོ་ལྡེ་
Gnyan po smad cha dmar can ཨ་སྲུང་ཨ་རོ་ལྡེ་
Gnyan po'i sgar thog ཨ་སྲུང་ཨ་རོ་ལྡེ་
Gnyan thog
Gnyan thog 'bro g
Gnyan thog la kha
Gnyan thog mkhar
Go bu me khrin
Go bu me tu hu sun khrin
go thang
Go'u sde
Gol su
Gong sa rin po che
gos sku
Gru kha'i
grwa 'gyed
grwa rgyun
grwa skor
grwa tshang bla ma
Gsang bdag
Gsang phu
gsar
Gser chen gzhung
Gser khog
gsar yig
gsar yig chen mo'i mtshan byang
gtam dpe
gtor ma
Guan Laoye
Guangdong
Guanting
Guanyin Pusa
Guanzhong
Guide
Guihuacheng
Guishe erjiang
Guisui-Suiyuan
Guo'erduo
Guo'erduo didi'
Lha sa ལྷ་ས།
*lha'i sgrub thabs* ལྷའི་སྒྲུབ་ཐབས།
Lho nub du skra gcen ལོ་ཏུ་དུ་ཞྲ་གཅན།
Lhor phur bu ལོར་ཕུར་བུ།
Li 李
li 里
Li Baoshou 李保寿
Li Cunxiao 李存孝
Li Dechun 李德春
Li Fumei 李富梅
Li Jinwang 李晋王 AKA, Li Keyong 李克用
Li Jinwang 李晋王
Li Lizong 李立遵
Li Peng 李鹏
Li Qingchuan 李青川
Li Xiande 李贤德
Li Xinghua 李兴花
Li Yaozu 李耀祖
Li Yuanhao 李元昊
Li yul 里玉
Li Zhanguo 李占国
Li Zhanzhong 李占忠
Li Zhonglin 李钟霖
Li Zhuoma 李卓玛
liang 隆
Liangcheng 凉城
Liángzhōu, Liangzhou 凉州
Liáodōng 辽东
Liaoning 辽宁, 通宁
libai si 礼拜寺
Lijia 李家
Limusishiden, Li Dechun 李得春
Lingle Huangdi 领乐皇帝
Lintao 临洮
Liu Daxian 刘大先
Liujia, Liujia 柳家
Lizong 立遵
lkugs pa རྣམ་པ།
lnga གླང་།
Lnga mchod གླང་མཆོད།
Lo brgya བློ་བརྒྱ་།
Lo lha བློ་ལྷ།
Lo བློ།
Lo sar བློ་ཞར།
long བླང་།
Long Deli 隆德里
longhu 龙壶
Lóngshuò 龙朔
Longwang 龙王
Longwang duo de difang Hezhou, Niangniang
do du de difang Xining 龙王多的地方河州,
娘娘多的地方西宁
Lóngwù 隆务
Longwu 隆吾
lta-tchinbu སྐྱེབས་གཅིག་བུ།
Lù 鲁
Lu ba go go རླ་བ་གོ་གོ།
Lu Biansheng, Luban Shengren 鲁班圣人
Lü Jinlianmei 鲁金莲梅
Lü Shengshou 鲁生寿
Lü Yingqing 鲁英青
Lu Zhankui 鲁克奎
Luantashi, Luanshitou 乱石头
lugs srol རྒྱུ་སྲོལ་།
Lun hu khrin རུན་ཧུ་ཀྲིན་།
lung rigs རུང་རིགས་།
Lūshījìā 鲁失夹
Ma Fanglan 马芳兰
Ma Guangxing 马光星
Ma Guorui 马国瑞
Ma gzhi dmag 马哲德玛
Ma Hanme, Ma Hanmo 马罕莫
Ma Jun 马均
Ma ling yis 马林漪
Ma Luguya 马录古亚
Ma ni skad ci, Manikacha 马尼卡查
Ma Qiuchen 马秋晨
Ma song 马宗
Ma Taohua 马桃花
Ma Tianxi 马天喜
Ma Wei 马伟
Ma Xiaochen 马晓晨
Ma Xiuying 马秀英
Ma Youyi 马有义
Ma Yulan 马玉澜
Ma Zhan'ao 马占鳌
Majia 马家
Majiazi 马家子
man ngag 马南光
mao 毛
Mao Qiaohui 毛乔辉
Maojie 马家杰
Maqang Tugun, Baiya 马青塘 白亚
mchod pa 马超
Mchod rten dkar po 马超仁卡尔波
Mchog sgrub mtsho 马超硕错
Mdo 马多
Mdo smad 马多
Mdo smad chos byung 马多斯桑布
mdo smad kyi bshad grwa yongs kyi gtso bo
dgon lung gi chos sde chen po 马多桑格布
mdzad btags 马日达
mdzod thag 马日达
Ménggǔ'er 蒙古尔
Mengudzhu 梅古珠, 木古, 摩格车, muiygaa jiu
Menyuan 门源
Mgar stong rtsan 马尔贡桑
Mgar stong rtsan yul zung 马尔贡桑玉宗
Mgo 'dug tsho ba 马尔古多错
Na tsha go bkal mtshams gcod

Nag chu ར་ཚ་གོ་བ'ལ་མཚམས་གཅོད
Nag chu'i kha ར་ཚ་འི་ཁ་
nag po [spyod pa] skor gsum

Nag po skor gsum ར་ཚ་འི་ཁ་
nang chen རང་ཆེན
nang so རང་སོ།
Nang sog རང་སོག
Nanjia, Anjia བོད་ལྔ་ནག་ལྔ།
Nanjaterghai, Anjiatou བོད་ལྔ་ནག་ལྔ།
Namengxia 南门峡
Nanmuge 南木哥
Nansan, Nanshan 南山
Nanshan 南山
nenjengui, yanjiangui 眼见鬼
Nga a khu tshang la 'gro nas 那巴克桑拉麦 Nas
Nga a khu tshang la song nas 那巴克桑拉麦申 Nas
Ngag dbang legs bshad rgya mtsho གཉིས་བདག་ལེགས་བཤད་མཐོ་
Ngag dbang mkhyen rab rgya mtsho གཉིས་བདག་མེ་ེན་རབ་རྒྱ་མཐོ་
Nian Gengyao 年羹尧
Nianbo 碧伯
Nanduhu 年都乎
Niangniang 娘娘
Nijia 吕家
Ningbo fu qianhu shouyu 宁波赴千户守军
Ningxià, Ningxia 宁夏
Niuqi, Liushuigou 流水沟
Niutou Wang 牛头王
no mon han ཞོ་མོ་ཧན
Nongchang 农场
Nongcun hezuo yiliao baoxian 农村合作医疗保
险
Nor lda bkra shis རོ་ལྡ་སྔགས་སེགས་
Potala བོད་ལྷང་
Puba 普巴
Pudang, Pudonggou 普洞沟
Pudong 浦东
Qaghuali, Chaergou 峇儿沟
Qangsa, Chunsha 春沙
Qazi, Qiazi 卡子
Qi 祁
Qi Huimin 祁慧民
Qi Jianqing 祁建青
Qi Tusi 祁土司
Qi Wenlan 祁文兰
Qi Zhengxian 祁正贤
Qianhe 前河
qiānhùsuō 千户所
Qianjin 前进
Qānlóng, Qianlong 乾隆
Qiao Dongmei 乔冬梅
Qiao Shenghua 乔生华
Qighaan Dawa, Baiyahe 白牙合
Qijia 祁家
Qijia Laoye 祁家老爷
Qilián, Qilian 祁连
Qiliao! Sanliao! 去了! 散了!
Qín 春
Qīng, Qing 清
Qingdao 青岛
Qinghai yiyao weishengzhi 青海医药卫生志
Qinghāi, Qinghai 青海
Qinghaihuá 青海话
Qinghaisheng Fangyizhan 青海省防疫站
Qingkuo 青稞
Qinglong Tianzi 青龙天子
Qingming 清明
Qingyun 庆云
Quurisang Srishiji, Huayuansi 花园寺
rab 'byams རབ་འབྱམས
rab 'byams pa རབ་འབྱམས་པ
Rab bṛtan rdo rje རབ་བྲེས་ར་རྟོགས་པ
Rab kha རབ་ཁ
Rab kha gru gtong རབ་ཁ་གྲུ་གྲོང་
rang bzhin gnas rigs རང་བཞིན་གནས་རིགས
rang nyid rgyal ba རང་གོའི་རྒྱལ་པ
Rangdīn, Longdong 龙东
Rangghuali, Longyi 龙一
rangpi, niangpi 醋皮
Rar du pa sang ཐར་དུ་པ་སང་
Rar lhor mig dmar ཐར་ལྷོར་མིག་དམར་
Rdo rje 'jigs byed རྡོ་རྗེ་འཇིགས་བེད་
Rdo rje gdan རྡོ་རྗེ་གདན་
rdung rgyug རླུང་རྒྱུག
Reb gong རེབ་གོང་
Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག་
Reb gong rgya རེབ་གོང་རྒྱ་
ren po che, rnbuqii, renboqie 仁波切
ren 人
Renminbi 人民币
Rgan rgya 仁波切
Rgulang, Dgon lung རྒྱལ་སྲང་, Erh-ku-lung, Guolong 郭隆, Yu-ning, Youning 佑宁
rgya རྒྱ་
Rgya bza' kong jo རྒྱ་བ扎’ ཀོང་།
Rgya gar rdo rje gdan རྒྱ་བར་ར་རྟོགས་པ་
Rgya hor རྒྱ་ཧོར་
Rgya tshang ma རྒྱ་ཚང་མ་
Rgyal sras རྒྱལ་སྦྱས་
Rgyal sras 'Jigs med ye shes grags རྒྱལ་སྦྱས་འཇིགས་མེད་ཡེ་ཤེས་གས་
Rgyal sras Don yod chos kyi rgya mtsho རྒྱལ་སྦྱས་དོན་ཡོད་ཆོས་+ི་!་མཚ་
Rgyal sras rin po che རྒྱལ་སྦྱས་རིན་པོ་ཆེ
rgyug རུང་
rgyugs རྒྱུད་ཐུགས།
rgyugs len pa རྒྱུད་ཐུགས་ལེན་པ།
Ri lang རི་ལང་།
Ri lang bcu gnyis རི་ལང་བུ་གཉིས།
Ri stag རི་སྐག་།
riigs རིགས།
riigs lam pa རིགས་ལེན་པ།
riigs lung byed mkhan རིགས་ཞུང་པོད་མཁན།
Rin chen sgrol ma རིན་ཆེན་སྐྱོལ་མ།
ris med རི་མེད།
Riyue Dalang རི་ཡུའི་དལང།
jes gnang རྟེན་གནང།
rka རྟ་།
Rka gsar རྟ་གསར།
Rka gsar dgon dga’ ldan ’dus bzang chos gling རྟ་གསར་གཅོད་དགའ་ལྟན་འདུས་བཟང་ཆོས་གྲིང་།
rlung rta རྲླུང་རྟ་།
Rma chu རྒྱམ་ཆུ།
Rma chu’i rab kha dngul ri’i sa bzang gri spyod རྒྱམ་ཆུའི་རབ་ཁ་དོན་འགུལ་གྱི་ས་བཟང་གི་སྤྱོད།
Rma lho རྒྱམ་ལོ།
RMB, Renminbi རོ་མིང་འཛེན།
nram ‘grel སྐྱེན་འགེལ་།
nram gzhag སྐྱེན་གཞག་།
Rnam gyal སྐྱེན་གྱལ།
rnbuqii, rin po che རིན་པོ་ཆེ་པོ་ཆེ།
renboqie རེན་བོ་ཆེ།
Rong bo རོང་བོ།
Rong bo nang so རོང་བོ་ནང་སོ།
Rong zom རོང་ཞོམ།
ronghuaqugui རོང་ཧུ་གུ་གུ།
Rta 'gying རྟ་གྱིང་།
rta chen po རྟ་ཆེན་པོ།
Rta mgra རྟ་མྲག་།
rtag gsal khyab རྟ་གསལ་ཁྱབ།
rtsam pa རྟླ་མོ།
Rtse khog རི་ཐུང་།

rtsis bzhag gi rgyugs རི་གསལ་བཞི་རྒྱུད་།
rtsod grwa རི་ཚོད་གྲྲ་།
rtsod zla རི་ཚོད་ཛླ་།
sa ས།
sa bdag ས་འདྲ།
Sa bdag sog po ri lang ས་འདྲ་སོག་པོ་རི་ལང་།
sa dpyad pa ས་འདྲ་པ།
Salar, Sala སྐལ་།
San'erjia 三二家
Sānchūān, Sanchuan 三川
Sānchūān Tūzú 三川土族
Sānchūānsīlī 三川四里
Sandaohé 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྤྱེ་བ་ཆོས་རྒྱས།
Sde srid Sangs rgyas rgya mtsho སྨེས་ཐོན་སྦེ་སྲིད་སྣངས་རྒྱས་རྒྱ་མཚོ།
Se ra སེ་ར།
Sems mtsho སེམས་མཚོ།
Sems nyid, sems nyid སེམས་ཉིད།
Sems nyid sprul sku bstan ’dzin ’phrin las rgya mtsho སེམས་ཉིད་སྲུལ་སྐུ་བསྟན་འཛིན་འཕྲིན་ལས་རྒྱ་མཚོ།
sen chugs སེན་ཆུགས།
Seng ge gshong སེང་གེ་གཤོང་།
sgar གྲིང་།
Sgar thog གྲིང་ཐོག་།
Sgo dmar སྒོ་བུར།
Sgo dmar G.yang mo tshe ring སྒོ་བུར་གཡང་མོ་ཚེ་རིང་།
Sgo mong སྒོ་མོང་།
Sgo mong grwa tshang སྒོ་མོང་གྲྲ་ཚང་།
Sgrol ma སྒྲོལ་མ་།
sgrub sde སྒྲུབ་སྩེ་།
Sha bar chos rje གཉི་བར་ཆོས་རྒྱས།
Sha bar chos rje གཉི་བར་ཆོས་རྒྱས།
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shanxi 陕西
shags ngan མགོ་ན།
Shahai 沙海
Shānbēi 陕北
Shancheng 沙城
Shandong 山东
Shanghai 上海
Shangzhai 上寨
Shānxī, Shanxi 山西
Shanzhaojia 山赵家
Shanzhou 邯州
Shao Yundong 邵云东
Shaowa 伞哇
Shar Bla ma སྒར་བླ་མ་
shar རྒན།
Shatangchuan 沙塘川
Shdanbasang, Shijiamoni 释迦摩尼
Shdangjia, Dongjia 东家
Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
Shenjiao 教神
sheqi 蛇旗
Shgeayili, Dazhuang 大庄
Shi Cunwu 师存武
Shi’er Wei Zushi 十二位祖师
shibei 石碑
Shina 史纳
Shing bza' བློ་བོ
Shiā 石崖
sho ma སྒྲ་མ་
shor ba སྒྲ་བ།
shuang xi 双喜
Shuangma Tongzi 双马童子
Shuangshu 双树
Shuilian Dong 水帘洞
Shuimogou 水磨沟
Sichuan 四川
skabs bzhi pa རྒན་པོ་
Skal bzang thub bstan ’phrin las rgya mtsho གན་ལག་བཞི་ཕྲིན་ལས་རྒྱ་མཚོ།
Skal bzang ye shes dar rgyas གན་ལག་ཡེ་ཤེས་དར་རྒྱ་ས
Skal ldan rgya mtsho གན་ལག་མཚོ།
Sko tshi me སྙིད་མེ།
skor ru སྙོར་།
skra ka སྙོར་།
skra phab སྙོར་།
Sku 'bum སྙོར་བུམ།
Sku 'bum byams pa gling སྙོར་བུམ་བྱམས་པ་གྲིང་
Skya rgya, Jiajia 贡加
Skyab 'gro སྙོད་བོར།
Skyid shod sprul sku སྙོད་ཤོད་སྲླུ་སྡུ།
skyor སྙོར།
skyor dpon སྙོར་དཔོན།
Smad pa སྡམད་པ།
smad phyogs སྡམད་ཕྱོགས།
smeen, Sier 寺尔
Smeen, Ximi 西米
Smin grol སྙིང་གྲོལ།
Smin grol no min han སྙིང་གྲོལ་བའི་མིན་ཧན།
Smon lam, smon lam སྟོན་ལམ།
smyung gnas སྟོན་དགོས།
sna tshogs ’di སྟོན་ཚོགས་འདི།
sngags 'chang སྟོན་ཚང་།
sngags pa སྟོན་པ།
Snying bo rgyal སྟོན་བོ་རྒྱལ།
Snying mo སྟོན་མོ།
Snying rje tshogs pa སྟོན་རྒྱས་ཏོགས་པ།
Sog སོག།
Sog rdzong སོག་རྩོང་།
Sog rgya སོག་རྒྱ་།
sog yul སོག་ཡུལ།
Song Ying 宋颖
song སོང་།
tshad ma sde bdun 川西理塘

Tshang བོད

Tshe hrin yan སྤེ་ཧིན་ཡན

Tshe ring སྤེ་རིང

Tshe ring don 'grub སྤེ་རིང་དོན་འགུ

Tshi me སྤེ་མེ

Tshig nyen སྤིག་ཉེན

Tshig sgra rgyas pa སྤིག་སྒྲ་རྒྱ་པ

Tsho ba སྤོ་བ

Tsho kha སྤོ་ཁ

Tshogs སྤོག་ས

Tshogs lang སྤོག་ལང

Tshogs langs lugs bzhin སྤོག་ལངས་ལུགས་བཞིན
tshurhaitchi རྐྱབ་ཧི་ཙྦི

Tǔ, Tu 土

Tǔdá 土达

Tǔfān, Tufan 吐蕃

Tughuan, Tuguan 土官

Tughuan Nengneng, Tuguan Niangniang 土官 娘娘

Tughuangan, Tuguanshan 土官山

Tǔhún 吐浑

Tuinhun 述浑

Tǔmín, Tumin 土民

Tuoba Yuanhao 拓跋元昊

Tūrén, Turen 土人
tūsī, tusi 土司

Tutai 土台 (Sujia 苏家?)

Tūyūhún, Tuyuhun 吐谷浑

Tǔzú, Tuzu 土族

Tuzuyu 土族语

Walighuan (Bagushan 巴古山)

Wang, wang 王

Wang chen khri 万承基

Wang Dongmeihua 王冬梅华

Wang skyA 万喜

Wang Tusi 汪士司

Wang Wenyan 王文艳

Wang Yanzhang 王彦章

Wang Yongqing 王永清

Wàng Yúnfēng 王云风

Wangjia 王家

Wànli 万历

Wanzi 湾子

Wāqúsílí 瓦渠四里

Weisheng jihuashengyuju 卫生计划生育局

Wēiyuán, Weiyuan 戚远

Wen Xiangcheng 文祥呈

Wen Xiping 文喜萍

Wenbu 温逋

Wencheng Gongzhu 文成公主

Wenjia 文家

Wentan Liaowang 文坛瞭望

Wu Jiexun 吴解勋

Wu Lanyou 吴兰友

Wughuang, Bahong 巴洪

Wujia 吴家

Wulan 乌兰

Wushi 五十

Wushi 梧释

Wushi xiang 五十鄉

Wutun 吾屯

Wutun 五屯

Wuyangbu 戚远堡

Wuyue Dangwu 五月当午

Wuyue Duanwu 五月端午
yue 月
Yul shul རུལ་ཐུན
yul srol རུལ་འྲོག
Yun ci dmag ཡུན་ཅི་དམག
Zan Yulan རིང་སྐྱིལ།
Zanza རྡོན་མ།
zao 冬
zaoren 来仁
Zeku 泽库
Zelin 泽林
zha ngo བྱ།
zhal ngo པ།
Zhalute 扎鲁特
Zhang blon bzhi 张博贞
Zhang Chongsunhua 张重孙花
Zhāng Dézú 张得祖
Zhang Xiang 张翔
Zhang Xihua 张希花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzhua 赵金花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥佥事
Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar རྒྱལ་
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向峰
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling 詹令
zla ba dang po'i drug ba gnyis kyi nyin gsum gyi ring la རྒྱལ་བའི་འདུག་བ་གནོད་ཀྱི་བལྟ་གནོན་ལས།
zla po byed རྒྱལ་པོའི་
Zo wi ne ni བོ་་ི་
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol རྡོ་རྗེ་
Zushi 祖师