**ABSTRACT**

Details of the Diinquari ritual are given for eight Mongghul villages in the Shdazi Mongghul area of Ledu Region, where this ritual is held annually from the twenty-fourth day of the tenth lunar month to the first day of the eleventh month, dates that correspond to the death of Tsong kha pa (twenty-fifth day of the tenth lunar month) as observed in the Tibetan Buddhist world. Ritual implements, guwa 'organizers', local deities, a schedule, ritual activities, attendants, and finances are described. Diinquari features elaborate religious ritual, veneration of local deities, and small-scale commercial activities on the part of local businessmen. It is also a time for locals to visit relatives who live in the village, friends to meet and chat, and for young people to find lovers.

**KEYWORDS**

Diinquari, Huzhu, Mongghul, Monguor, Qinghai, ritual, Tsong kha pa, Tu

**INTRODUCTION**

Diinquari\(^1\) is a funeral ceremony or commemoration held for Jiirinbuqii, who froze to death on the twenty-fifth day of the tenth lunar month. No one knows when Mongghul began Diinquari. Some say it started after Jiirinbuqii passed away, or after the Duluun Lunkuang was formed. *Janhua Jancuu*

Jiirinbuqii (Rje rin po che/ Tsong kha pa [1357-1419]) founded the Dge lugs (Yellow Hat) Sect of Tibetan Buddhism. The Diinquari ritual is also held among Tibetan communities in Qinghai, e.g., in describing Skya rgya (Jiajia) Village, Skya rgya Township, Gcan tsha (Chinese: Jianzha) County, Blo brtan rdo rje and Stuart (2008:24) write, "Bcu ba'i lnga mchod = Offerings on the Anniversary of Tsong kha pa's death" are held on the twenty-fifth to the twenty-ninth days of the tenth lunar month. Tsong kha pa's attainment of Nirvana is also commemorated on the twenty-fifth day of the tenth lunar month in Gnyan thog Village (Gnyan thog Township, Tongren County, Huangnan Tibetan Autonomous Prefecture, Qinghai Province). Each household in this Monguor village sends a representative to chant in the monastery courtyard; others circumambulate and make prostrations as they wish. A village household voluntarily provides breakfast and dinner to all the villagers. Families also burn oil lamps at home and do not eat meat (Roche and Lcags mo tshe ring 2013).

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\(^1\) Likely derived from the Tibetan term *dur mchod* 'funerary offering'.

CONSULTANTS

Caidog (b. 1962), a Mongghul from Walighuan Village, was unmarried due to his family's intense poverty, and had been the seven villages' public-temple keeper for eight years in 2012.

Huansuu (b. 1971), Mongghul, lives in Yangja Village with her son, daughter, and her husband's parents. Her husband died in 2007 from uremia. Huansuu was seriously injured after being struck by lightning while weeding a field in 2009. Diinquari is held only in Huansuu's home when it is observed in Yangja Village. Her natal village is Shgeayili (Dazhuang) Village, Dala Township, Ledu Region.

Janhua Jancuu (b. 1935), Mongghul from Yangja (Yangjia) Village, Gaodian Town, Ledu Region, Haidong Municipality, Qinghai Province, was sent to be a monk at Quurisang Srishiji (Huayuansi) Monastery, Songduo Township, Huzhu County when he was eleven years old. He left the monastery in 1958, during the Pochu mixin 'Eradicating Superstitions' campaign, and was sent to study Tibetan and Chinese at Qinghai Normal School in Xining City. His mother stopped him from returning to school during his fifth semester because she objected to him being away from home. He then farmed at home. He is occasionally asked to chant Buddhist scriptures in his village, and also practices as a xrighua rjejin. He married a Mongghul woman when he was twenty-eight and has three daughters and two sons. Diinquari is held annually in Shdazi Lunkuang. Janhua Jancuu regularly participates and thus is very familiar with the ritual. Limusishiden visited him at Huansuu's home in Yangja Village on 2 January 2012.

THE SHDAZI MONGGHUL AREA

Diinquari was historically held throughout the Duluun Lunkuang 'Seven Valleys’, but here we focus on the ritual as it was practiced in the Shdazi Mongghul area. This area is located in remote, rugged terrain in northwest Ledu Region, bordering Songduo and Hongyazigou townships, Huzhu Mongghul Autonomous County. Local Chinese use the term Shuimogou 'Mill Valley' to refer to the valley. A place of steep mountains and narrow valleys, certain areas are so narrow that locals comment that only a bit of sky is visible when looking up. Mongghul live along the Shdazi River. Average elevation is 2,300 meters. There are eight Mongghul-speaking villages (see Figure 1) with the Mongghul population being 1,233 (292 households as of 2003). Each person has, on average, approximately two mu of land to cultivate. Only Yangja Village's fields are irrigated, whereas the other seven villages' fields are located on steep slopes, are

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2 Ledu County became Ledu Region, Haidong Region became Haidong Municipality, and Ping'an County became Ping'an Region in July 2013.
3 Located in today's Songduo Township, Huzhu County.
4 Lit: fortune-look-one; fortune-teller; one who makes predictions about human illness, selects auspicious days for house construction, and tells the direction in which a recently dead person's soul will be reincarnated. Fortune-telling by manipulating the fingers in Huzhu Mongghul areas is common.
5 Explained later.
6 Limusishiden collected these data in 2003 while preparing a proposal to build a dam and a concrete bridge over the Shdazi River between Maqang Tugun Village and Huayuan Village, Songduo Township, Huzhu County. The Germany Embassy funded this project, which built a bridge and dam in 2004 (http://tibetanplateau.wikischolars.columbia.edu/A%20Bridge%20and%20Dam%20For%20BAINAI%20VILLAGE%20SHDARA, accessed 26 October 2014).
7 One mu = 0.067 hectares.
not irrigated, and produce unpredictable crop yields.

Mongghul in the eight villages lead difficult lives. Construction of a narrow concrete road to the valley began in 2009 and was completed in 2011. To the north, the road leads from Maqang Tugun Village, Dala Mongghul Township, Ledu Region to Huayuan Village, Songduo Township, Huzhu County. To the south, it leads from Maqang Tugun Village, passes through Gaodian Town, Ledu Region, and connects to National Highway Number 109, which runs from Beijing to Lhasa. Most transportation was done by animals along narrow tracks before the valley concrete road was completed. Mongghul living along the Shdazi River frequently intermarry and must cross the river to visit relatives and work in their fields. Before 2004, crossing the river was dangerous and inconvenient because there was no bridge.

Figure 1. Mongghul-speaking villages and population in Dala Mongghul Township and Gaodian Town (2003).

<table>
<thead>
<tr>
<th>Village Name</th>
<th>Households</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Binkang (Benkang)</td>
<td>21</td>
<td>89</td>
</tr>
<tr>
<td>Fangtuu (Qianbangou)</td>
<td>74</td>
<td>304</td>
</tr>
<tr>
<td>Handi (Hantai)</td>
<td>20</td>
<td>88</td>
</tr>
<tr>
<td>Lashizi Kayari (Heidinggou)</td>
<td>35</td>
<td>156</td>
</tr>
<tr>
<td>Maqang Tugun (Baiya)</td>
<td>38</td>
<td>157</td>
</tr>
<tr>
<td>Shdara Tang (Dalantan)</td>
<td>33</td>
<td>137</td>
</tr>
<tr>
<td>Shgeayili</td>
<td>41</td>
<td>167</td>
</tr>
<tr>
<td>Yangja (Yangjia)</td>
<td>30</td>
<td>135</td>
</tr>
<tr>
<td>Total</td>
<td>292</td>
<td>1,233</td>
</tr>
</tbody>
</table>

SHDAZI LUNKUANG DIINQUARI

Schedule

Diinquari is held annually in Shdazi Lunkuang from the twenty-fourth day of the tenth lunar month to the first day of the eleventh lunar month. It normally lasts seven days, or eight days if the tenth lunar month has thirty days. Participating villages include Maqang Tugun, Fangtuu, Shgeayili, Lashizi Kayari, and Handi, Dala Mongghul Township, Ledu Region; Yangja, Gaodian Town, Ledu Region; and Walighuan (Bagushan) and Kuxin (Huzichang) in Hongyazigou Township, Huzhu County. The villages host the ritual according to the following sequence: Maqang Tugun → Fangtuu → Yangja → Walighuan → Lasizi Kayari → Handi and Kuxin → Shgeayili, and then the cycle repeats. Each community thus holds the ritual once every seven years.

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8 Yangja (Yangjia) Village was part of Gaodian Town, Ledu Region in 2012.
9 A thirty-day lunar month is known as qasizari or nangang in Mongghul.
10 Handi and Kuxin are two villages that jointly hold Diinquari as a single community. Historically, the two villages were a single village. The population of Handi Village came from Kuxin and established a new village in Shdazi in order to more conveniently cultivate their farmland. Each of the two villages holds Diinquari in their own village once every fourteen years.
Ritual Implements

The villages use one set of ritual implements in turn during Diinquari. The implements are stored in wooden boxes and sealed once Diinquari concludes, and then handed over to the villagers who will hold the ritual the next year. Ritual objects include:

- **Purghan.** *Purghan [pram]¹¹* may take the form of deities in a *tangka* (but not the *tangka* itself), a spear, a clay statue, a bronze Buddha statue, a sedaned statue, a pole with the same shape and size as a deity-sedan pole, a *merilang* 'sacred mirror', and the table on which a *purghan* in a sedan is placed. Each of the seven villages has their own Walighuansang Purghan in their own village. It is consulted to identify a suitable spouse, treat illness, exorcise evil, ensure well-being and good harvests, and to alleviate droughts. In the case of a sedaned *purghan*, moving forward is affirmative while moving backwards is negative. Pole *purghan* move up and down in the hands of those who hold them to signify a positive answer. *Purghan* communicate through interaction between an elder who asks the *purghan* questions and a man who holds the sedan poles and, in the case of a pole *purghan*, who holds the pole. *Purghan* may belong to an individual household or be shared by a village. Each household has a commodious *purghan* room in the family compound of several adobe rooms built around tall, tamped-earth enclosing walls. Handi Village enshrines its *purghan* in a village home. In the other villages, it is enshrined in a village temple. The appearance of the *purghan* is the same. It is dressed in a Chinese-style unlined, upper garment (colors include red, yellow, pink, and green) and then draped in a monk's robe. *Purghan* include:

  - Eleven embroidered, painted, or appliquéd *tangka* featuring Jiirinbuqii, Shakyamuni, and the Longevity Buddha.
  - Six bronze statues: Jiirinbuqii (two), Shdanbasang (two), and Yangda (two).
  - One Zhahgu (clay Buddha statue) that is heavy and inconvenient to move, and has therefore been permanently housed in the Walighuan Village Temple.

- Two *joliu* 'copper ladles', each with a bowl of about ten centimeters in diameter and a handle about twenty-five centimeters long, used to ladle noodles for monks.

- One *suuligha* 'copper barrel' with a height of about thirty centimeters and a capacity of about thirty kilograms. It is used to contain noodles for monks' meals.

- Four to five *kingahga* 'hand drums'. The drum surface is made from goat-skin. The drumhead's diameter is about sixty centimeters and the handle is about one meter long. While performing a ritual, a monk sits on the ground, holds the drum handle in his left hand, and holds a curved beater for beating the drumhead in his right hand.

- Two *jalang* 'shawms'. They are about one meter long and blown by monks.

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¹¹ See Limushishiden and Stuart (1994). We have previously used the term *pram*, however, *purghan* more correctly reflects what is said. Tsong kha pa, Shakyamuni (Mongghul: Shdanbasang), and the Longevity Buddha (Mongghul: Yangda; Chinese: Changshoufo) are examples of Buddhas. Every Buddha is a *purghan*, but not every *purghan* is a Buddha, for example, Walighuansang *purghan* (described later) is not a Buddha.
Eight *xedari* 'Buddhist flagpoles'. The pole is made of pine wood and the cloth is black with a black metal spear at the top. On the twenty-ninth day of the tenth lunar month, eight Mongghul men hold the flagpoles and go to the location where *shdirima* (*gtor ma*) 'figure made of toasted barley flour mixed with white or brown sugar and milk' are thrown into a fire. When the *shdirima* begin burning, the eight men wave the *xedari* downward several times, signifying the expulsion of evils and ghosts.

Four *nbuu* 'copper cymbals'. The diameter of the large pair is about thirty centimeters while the other three have a diameter of about twenty-five centimeters.

Ten pieces of white felt. Each is two meters long and 1.3 meters wide.

Eight white blankets. They are three meters long and sixty centimeters wide, cover the felt, and are for monks to sit on.

One *ndang* 'conch-shell horn' is used to awaken the monks in the early morning during the ritual.

Eight tables. Each is about one meter long and fifty centimeters wide. Bread, bowls, and scriptures are placed on the tables for the monks.

Three silver butter lamps about thirty centimeters tall.

Several hundred small copper butter lamps. Each is about five centimeters tall.

Four to five boxes of curtains and long strips of cloth for decoration.

**The Guwa: Diinquari Organizers**

Four *guwa* 'organizers' are men who are generally middle-aged and older. They are chosen during Diinquari by the *purghan* or villagers from the village that will hold the next Diinquari. The monks are not involved in choosing *guwa*, who serve for one year and are responsible for all the Diinquari objects. They ensure that they are all accounted for, placed into wooden boxes, and sealed by monks at the site where Diinquari concludes.

The *guwa* are busier than usual when preparing for Diinquari to be held in their village. They regularly consult the *purghan* about ritual preparations, and collect a small amount of money, flour, and rapeseed oil from each household in the seven communities for ritual expenses in their home village. They are expected to take their responsibilities seriously and cooperate with the monks who will conduct Diinquari.

The four *guwa* begin going to the seven communities two months prior to Diinquari *gashiguu* 'solicit donations' for Diinquari with two or three horse-drawn carts in cooperation with *guwa* from the visited villages. All households willingly donate wheat grain, highland barley seed, butter, cash, rapeseed, and rapeseed oil. There is no enforcement of certain rules – the items given and the amount depend on the individual household. Generally, the maximum amount of rapeseed donated per household is fifty kilograms and the minimum is one kilogram. After the year 2000, people began
giving cash, for example from ten to one hundred yuan per household, however, certain households donate only one tea brick.

After gashiguu, the guwa ask men from their home village to take the collected grain and rapeseed to the local mills to grind the grain and press the rapeseed.

In the seven villages, Diinquari is held in individual households that have a large courtyard and many rooms. The village purghan chooses the particular household. The exception is in Yangja Village, where Diinquari is only held in Huansuu's home, because her home is the only two-storied building in her village. Additionally, rooms are on each side of her courtyard compound, providing convenience and accommodation during the ritual.

Walighuansang

The deity, Walighuansang, is worshiped by all seven villages. 'Wali' is a term for a young monk, 'ghuan' suggests 'deaf', and 'sang' suggests 'Buddha' or 'purghan'. Walighuansang may thus be rendered 'Deaf Young Monk'. Yangja Village's purghan – Walighuansang – is kept in a room on the second floor of Huansuu's home.12 Janhua Jancuu gave the following account of Walighuansang:

A sixteen-year-old Mongol boy from Wulan County (Haixi Mongolian and Tibetan Prefecture) came to become a monk in Shdazi Valley. He had two brothers. One was in today's Bazangou area (Ping'an Region) and the other was in Farishidin (Xingjia) Village (Hongyangzigou Township, Huzhu County). When Walighuansang died, he was not reincarnated, nor could he become a purghan. A Mongol shge lama13 then chanted scripture and Walighuansang became a purghan. Another Walighuansang account was given by Caidog (b. 1962), a Mongghul from Walighuan Village, on 22 April 2012 when Limusishiden visited the temple:

There are three steep cliffs in Walighuan Mountain, (Hongyazigou Township). A boy shepherd from today's Farishidin Village often herded his sheep on Walighuan Mountain. As the shepherd was about to leave the mountain one afternoon, he heard a boy say, "May I come out? May I come out?" He was sure the call was from the three steep cliffs, but he saw no boy as he carefully looked at the three cliffs. He then ignored the call and returned home.

After he returned home and told his father the story, his father said, "Tell him to come out if you hear him calling from the cliffs when you are herding there tomorrow." The next day, the boy went to herd sheep in the mountains as usual. At about lunch time he heard, "May I come out? May I come out?" coming from the three steep cliffs.

"Please come out!" the shepherd shouted back. Suddenly, the mountains collapsed, the earth split, and an arrow came out from one cliff, a bow emerged from another cliff, and a white horse came out from a third cliff. The shepherd picked up the arrow and bow and led the white horse back to his home.

That night, the white horse spoke in the voice of the boy who had shouted, "I was buried in the rocky mountain. Now I am free. You are my master. Thank you for your help! Please take my bow to a temple in the Nansan (Nanshan) Mountains.14 Use the arrow to make a trident. It will loyally guard and protect you and your land as a purghan. Put me in a temple please!" and then the white horse suddenly vanished.

The family obeyed the white horse. The trident was made and became the family's purghan, and a temple was built for it. A white horse image was made, mounted by a statue of a man holding a trident in his right hand. Locals have used the trident as their purghan till now (see Figure 4).15

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12 Limusishiden visited her home on 2 January 2012.
13 Incarnation lama/ Living Buddha; Mongghul: shge lama 'big lama' and rnbuqii (rin po che).
14 Located north of the Huang River and south of the Qilian Mountains.
15 A folktales, Gadang Wuxi Naier, with similar content collected in Minhe County may be found in Stuart and Limusishiden (1994:146-147).
Walighuansang is a male purghan. A communal Walighuansang purghan is kept in the village temple located in Walighuan Village. The temple has two spear purghan and two clay statues. Each is regarded as a Walighuan purghan. In addition, each of the seven villages has their own Walighuansang purghan in their own village for convenient consultation when need arises. For example, a spear Walighuansang purghan is kept in Huansuu's home in Yangja Village.

In addition, Zankang Purghan is kept in Fangtuu Village's temple. Zankang is King Foorigisigari, or Baghari King, a rival of King Gesar (Limusishiden et al. 2013). Zankang is a communal purghan for all Mongghul in the Duluun Lunkuang. It is taboo for those who venerate Zankang Purghan to sing Gesar songs and display his images. Except for Fangtuu Village, such villages as Rangdin Village, Donggou Township and Huarin (Hualin) Village, Danma Town venerate Zankang Purghan in their village shrines. Zankang Purghan is a spear in the above mentioned three villages. Fangtuu Village's Zankang Purghan is a two-meter long spear with a bronze tip and sandalwood shaft enlaced with brass. The base of the spear is an iron point that makes it easy to thrust into the small garden plot in the courtyard center when taken to a home for consultation.

YANGJA VILLAGE DIINQUIARI

Yangja Village is located at the southern end of Shdazi Valley, and the northern part of Gaodian Town, Ledu Region. It is the only Mongghul village in Gaodian Town. Limusishiden visited Huansuu's home in Yangja Village and the specific Diinquari process that follows is based on what he learned during his visit.

Ten days prior to Diinquari, a member of each village household comes to Huansuu's home to help with preparations, e.g., clean all the rooms and courtyard; make noodles, cut them into qiizi 'small triangular pieces' and dry them in the sun; make booshizog 'deep-fried twisted dough sticks'; and make steamed bread buns that are twenty centimeters in diameter.

During Diinquari, each monk is offered one steamed bun and six booshizog on the first day (the twenty-fourth day), one steamed bun and seven booshizog on the second day (the twenty-fifth day), one steamed bun and eight booshizog on the third day (the twenty-sixth day), and so on. However, on the first day of the eleventh month (if the tenth lunar month has only twenty-nine days), each monk is given one steamed bun and twelve booshizog. In addition, each monk receives about 250 grams of butter daily.

Remaining wheat and highland barley grain are given to the monks when Diinquari concludes. Each monk receives approximately one hundred kilograms of grain. Remaining cash is also divided among the monks: each monk receives 700-1,000 RMB. In 2007, about sixteen monks attended Diinquari in Yangja Village.

All monks from the seven villages are expected to participate in the ritual and only they are invited. Most of these monks live at Rgulang, Quurisang Srishi, and Hgunbin (Kumbum, Ta'er) monasteries. If any local monk does not attend Diinquari, it is believed Walighuansang will send misfortune to monks in the coming year. The Diinquari schedule follows:

16 An important Dge lugs monastery located in eastern Qinghai Province, approximately twenty kilometers from the center of Xining City. According to Gruschke (2001) the first temple on the site was built in the years immediately prior to 1578 at the site of the birthplace of Tsong kha pa.
The twenty-third day of the tenth month: Villagers come to Huansuu’s home to decorate the rooms of her two-floored building with a monk who has been dispatched to the village. Guwa have already brought all the boxes of Diinquari objects from the households where the boxes were kept. Only the monk has the keys to the locks on the wooden boxes. Once all the boxes are brought, the monk inspects the seals to see if they have been broken. If the seals are intact, he unlocks them one by one and checks the contents. Next, the monk instructs guwa and village men to decorate the three rooms, put the Buddha statue in its proper position on a table, and hang tangka on the walls.

Two to four of the main and/or guest rooms are decorated to resemble monastic temples. Door, window, and ceiling curtains are put up and yellow cloth is hung from the eaves and put on the four interior walls of designated rooms. White felt is put on the floor and carpets are placed on the felt for monks to sit on. Rectangular, low wooden tables are put in front of the carpets. The tables are for food, monks’ religious implements, and scriptures. Meanwhile, other villagers clean the kitchen where monks will cook for themselves beginning the following day.

The twenty-fourth day: historically monks arrived individually on horseback, escorted by brothers of the monks who went to their monasteries. Since the year 2000, motorcycles began to replace horses and mules and, in about 2005, cars began replacing motorcycles. After Diinquari, the monks are escorted back to their monasteries by their brothers. The monks arrive at Huansuu’s front gate and are greeted with a kadog, and two baked round cakes on a round wooden plate with a dab of butter on the top cake. Once they are greeted, they directly walk up to the second floor where they sit on the carpet and are then offered bread, milk tea, butter, and toasted barley flour. They are not offered vegetable dishes.

At about three p.m., most monks have arrived and are offered a meal of noodles. Afterwards, the monks make a schedule. In 2007, seven monks worked in the kitchen where they cooked and make shdirima, while the remaining nine monks chanted Buddhist scriptures that are usually only chanted during funerals. For example, Malan is chanted, locals said, to pave a bright road in the hope they would obtain a good incarnation. Doriji is also chanted in the hope it will bring peace to the deceased during the incarnation process.

Monks are separately invited to sleep in previously arranged village households when they finish making the schedule.

Monks make three shdirima, each with a diameter of about seven centimeters and about twenty centimeters long. They are placed in front of all the purghan inside the rooms where Diinquari is being performed. These rooms are decorated so as to resemble temples. Shdirima are believed to delight all the purghan.

The twenty-fifth day: the monks rise at about three a.m. and gather in Huansuu’s home. They warm their hands over a wood or straw fire lit in the courtyard center and wash their faces and hands with water that guwa or villagers bring from the kitchen in a big wooden ladle. Next, the monks directly go upstairs to the second floor where they sit in rooms and begin chanting scriptures.

Monks in the kitchen cook noodles without salt and meat, put the noodles in one or two copper barrels, take them to the second floor, and offer them to the chanting monks. After eating,

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17 In May 2005, some valuable articles (particularly tangka) were stolen from a household in Maqang Tugun Village. The lost contents had not been retrieved in 2012. The villagers raised funds and made purchases to replace what had been stolen.

18 Tibetan: kha btags. Strips of silk offered to religious personalities, religious images, and friends to show respect.
the monks who chant walk in the courtyard for exercise and then return and resume chanting. Remaining noodles are eaten only by guwa and Huansuu's family members.

Monks continue chanting until lunchtime when they are offered butter; toasted highland barley; and three types of steamed dumplings – dumplings with carrot, potato, or brown sugar mixed with pig fat. They then rest. Older monks chat while young monks go outside to walk and amuse themselves. After one to two hours, they return and chanting resumes.

At about five p.m., they are served noodles without meat or salt. After resting, they continue chanting until about eleven p.m. and then sleep in village homes as previously arranged.

Three new shdirima are made and replace the shdirima put in place the day before. The latter are put in a large wooden box.

Villagers visit the household, clean butter lamps, make butter lamp wicks with cotton, and prostrate to all the purghan.

During Diinquari, women in Huansuu's family are assigned to sleep in other village households.

- The twenty-sixth day: activities continue as on other days, however, three shdirima are made that are much larger than previously. They have a diameter of about fifty centimeters, and are about a meter tall. About fifty kilograms of toasted barley flour are needed to make one. The three large shdirima are placed before all the purghan. The three made the day before are put into a big wooden box, placed in the room where the monks are chanting, and not moved until Diinquari is completed. All the shdirima, except for one large one that is given to the family where Diinquari is held, are then divided into pieces and distributed among village households who, in turn, feed them to family livestock.

- The twenty-seventh day: on the most important day, monks do not make shdirima. A representative from each household from the seven villages comes, bringing one to two RMB per monk. Upon arrival, these representatives light butter lamps, light incense that they brought from their homes, and then make three prostrations toward where the monks are chanting. They give their cash offering to the guwa, who later divide it among the monks. They are then invited to previously arranged households and entertained with bread, baked highland barley flour, and black tea made from brick tea. No other food is served. They leave at three to four p.m.

Since 2000, increasing numbers of peddlers have come to Diinquari to sell noodles, rangpi (niangpi) 'cold noodles made from wheat flour and potato starch', clothes, and farm tools. Everyone – peddlers, passersby, and beggars – are welcomed to eat on this day and are offered bread, baked highland barley flour, and black tea.

Women come to Huansuu's home, light butter lamps, light incense they bring from their homes, and make three prostrations toward the rooms where Diinquari is being performed.

Many people from the local area attend, in addition to the representatives of each household. An attraction for young people is the possibility of finding lovers. Old people meet friends and relatives they have not seen for a long while. During these days, villagers also invite their daughters who have married and moved to their husbands' homes to join Diinquari. They prostrate to purghan, light incense, and are given five booshizog as a return gift prior to their departure.

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19 It became much easier to buy milk from local shops, consequently milk tea became common after the year 2000.
- The twenty-eighth day: monks do not make shdirima on this day. Other activities are the same as on the twenty-sixth day.

- The twenty-ninth day: monks make one shdirima about a half meter high with a triangular base, which is not offered before all the purghan. Instead, at four to five p.m., young village men are told to dress in their long Mongghul robes and assemble to throw the shdirima in a place Walighuansang Purghan designates. The village men hold eight Buddhist flagpoles and walk toward the designated site. The monks follow behind, chanting,\(^\text{20}\) beating cymbals and drums, and blowing horns. Other men follow behind the monks. Four Mongghul men hold the shdirima. The group proceeds to the designated site where a big straw pile has been made. The shdirima is placed on the straw pile and set afire, signifying that all evils have been discarded. Those assembled then turn and run to Huansuu's household without looking back in fear evils will follow them. All villagers then prostrate toward the smoldering fire and chant.

  The burning of the shdirima signifies the ritual's conclusion. Locals believe that all evils and ghosts have been collected and burned in the fire, and that the seven villages will now be safe and peaceful.

  When they return, guwa distribute sugar, jujubes, and small pieces of baked dough, all considered gifts from purghan. They are distributed by throwing them into the air. Such gifts must be eaten immediately and not taken away. Monks are then allowed to eat meat, food with spices, and vegetable dishes. Villagers kill a sheep and boil meat and sausages for the monks. Monks are also treated to rice. The monks relax, walk outside, chat with villagers, and make jokes.

- The thirtieth day: if the tenth lunar month has thirty days, the monks relax, chat, and joke. They are ready to return to their monasteries.

- The first day of the eleventh month: guwa are selected in the early morning on this day by purghan or villagers from the village that will hold the next Diinquari. On this last day, monks, guwa, and two or three men give the Diinquari objects one by one to the guwa and the men from the village that will hold Diinquari the following year. The ritual objects are put back in their boxes, and the monks seal them. One monk keeps the keys to the boxes until they are opened the next year. The villagers who will hold Diinquari the next year take the boxes to their village, generally using a truck.

  The monks and their brothers pack the things the monks have been given, and then the monks are escorted back to their monasteries. What the monks have received may not be put in the monks' parents' homes in fear of bringing misfortune and disease to the monks.

  The offerings the monks receive from Diinquari are enough to supply them with food for half a year, including highland toasted barley, butter, bread, and cash.

**Diinquari in Other Duluun Lunkuang Areas in 2011**

There are no specific Diinquari objects as in the seven villages in Shdazi Lunkuang. The central ritual activity is the chanting done by monks. Below, Diinquari is summarized in other Duluun Lunkuang areas as it was observed in 2011. For each area, Diinquari was held from the twenty-fourth to the twenty-ninth days of the tenth lunar month:

\(^{20}\) The scripture chanted is known as Zhuujiri.
Held in a household in turn in Binkangghuali (Benkanggou) and Hxin (Hashi) villages, Songduo Township and Xiangwa (Beizhuang) Village, Wushi Town, Huzhu County in the historical Wuxi Lunkuang by monks from the three villages.

Held in the village temple by village monks in Jughuari (Zhuoke) Village, Wushi Town, in the historical Wuxi Lunkuang.

Held in Shgeayili (Dazhuang) Village, Donggou Township Temple by a village monk from his own village and other monks from Rgulang Monastery in the historical Tangraa Shgeayili Lunkuang.

Held in a household in turn in the villages of Duwa (Duowa), Xara, and Wughuang (Bahong), Wushi Town, in the historical Wuxi Lunkuang by monks from the three villages.

Held in the village temple by monks from Rgulang Monastery in Qangsa (Chunsha) Village, Dala Mongghul Township, Lede Region in the historical Shdazi Lunkuang.

Held in a household in turn in the villages of Durishidii (Duoshidai) and Duluun (Baiya), Weiyuan Town in the historical Shde Qurizang Lunkuang by monks from Rgulang Monastery.

Foorijang (Huuerjun) Village, Wushi Town, Huzhu County discontinued Diinquari in their village temple in 1999 because guwa were frequently outside the village engaged in seasonal employment.

CONCLUSION

Mongghul born before 1980 are unfamiliar with the historically important term 'Duluun Lunkuang', which was intimately associated with the key Mongghul monastery – Rgulang. After the year 2000, Mongghul rarely sent their sons to become monks in monasteries because of increased economic opportunity, restrictive government policy, and couples generally having only one or two sons. The number of monks at Rgulang has declined annually – there were only about 250 in 2011. Some monks from Rgulang go to Han Chinese Buddhist temples in south China because of the financial benefits, as illustrated by what Ruuzhu (b. 1975, a monk) told Limusishiden, in Rgulang Monastery on 22 April 2012:

After 1995, about twenty Mongghul monks left Rgulang Monastery and went to southeastern China where they have become like Han Chinese monks in monasteries or temples in Jiangsu, Zhejiang, Shanxi, and Guangdong provinces, and in Shanghai. For example, Nengshida Xnzin Warima (b. 1978), stayed in Rgulang Lamasery for four years and then left after his monk teacher beat him. He fled to Shanghai where he has become like a Han Chinese monk in Qingyun Temple.21

Though Mongghul from the Duluun Lunkuang are asked to contribute labor to help construct buildings for such historically important incarnate lamas as Tughuan (Tuguan), Jangja (Zhangjia), and Sunbu (Songbu) the relationship between the Duluun Lunkuang and Rgulang Monastery is becoming

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21 Qingyun Temple is located in Heqing Town, Pudong New District, Shanghai City.
more distant. Based on information collected while doing research for this paper, Shdazi is considered the most devoted to Rgulang Monastery in the Duluun Lunkuang followed, in descending order of devotion, by Wuxi, Tangraa and Shgeayili, Darimaa, Naringhuali, and Shde Qurizang and Saishigu.

Monks are sent to each Mongghul village in the Duluun Lunkuang with a kadog and a tea brick. They seek out guwa and extend an oral invitation to come help construct or congratulate a certain incarnation lama at the time a building he sponsored is begun or completed. Certain pious older Mongghul men may then attend. Younger men are generally outside the village engaged in seasonal labor. In some villages, only the village temple keeper attends a congratulation ceremony with several tea bricks and a few hundred RMB from the village temple, or collected from each household.

It is unlikely Diinquari in the Duluun Lunkuang will continue. Many younger villagers earn money in urban areas and a first priority is to use this income to build brick houses furnished with modern furniture and appliances, and thus the number of traditional-style Mongghul homes is rapidly decreasing. Furthermore, increasing numbers of villagers, once they are financially able, move to towns and cities. Villagers are now in frequent contact with the world beyond the village and quickly adapt to a more modern worldview and style of living that minimizes the value of such rituals as Diinquari. This is particularly true for younger Mongghul who regularly watch movies, play video games, and listen to popular music using mobile phones and other electronic devices.

Limusishiden invited Qijangkari (b. 1975) to his home in Xining on 14 February 2012. She is from Walighuan Village, which is located atop a steep mountain accessed via a narrow winding road. It is not possible to use cars and carts on snowy and rainy days. Villagers' drinking water comes from a spring. On average, each villager has six mu of cultivated land. Hailstorms and drought are common, making life difficult. Villagers use Horses, mules, donkeys, and oxen to plow fields that are very steep, whereas most Mongghul live in the plains and raise swine.22

Walighuan has fifty-two households and 243 villagers (127 females and 116 males). About twenty men of marriageable age are unmarried because girls living in mountain villages prefer to marry men from plain areas. Such men are generally richer and life is easier as compared to the mountain areas. Furthermore, the unmarried men are too poor to pay the more than 100,000 RMB in betrothal gifts to the girl's side that was generally required in 2012.

In 2012, only about five village children studied in college and universities. About seven young villagers worked throughout the year in inner China cities. Many young villagers do seasonal work outside the village.

Qijangkari said, "Villagers in Walighuan enthusiastically and piously participate in Diinquari annually." While this is likely true for older Walighuan villagers, the case of Foorijang Village where Diinquari abruptly stopped because the guwa were outside the village engaged in seasonal employment is a likely future for Walighuan and other villages. Diinquari has not been revived in areas where it was discontinued in the last twenty years.

22 Swine are the only farm animals Huzhu Mongghul keep in many plain areas.
Figures 1, 2, and 3. Huansuu's traditional kitchen that is used only during Diinquari when monks cook (Limushishiden, 2 January 2012). The traditional Mongghul *pei* inside the kitchen is divided into two parts by the *langang* or low wall. The first part (Figure 3, foreground) and the other half (Figure 1) is the *pei*, or raised platform. The *pei* was where all the family slept at night, using robes as quilts. It was also a place to entertain guests with food and liquor, and to chat. The *pei* is made of adobe bricks and warmed by heat from the kitchen fire passing through channels to the chimney, or a fire fueled by animal dung and straw burned in the center of the *pei* in a metal container. People sat on the *pei* around the fire during winter and boiled tea over a smoky blaze. Pieces of felt were spread over the *pei* and bedding was folded and stacked along the wall. Wood chests were against the wall containing the family's clothes; mother's needle box, sewing materials, and so on; *taligha* 'baked highland barley flour'; home-distilled liquor; and utensils. In 2012, there were few Mongghul households with *pei* in the Fulaan Nara area. Ms. Huansuu's family does not cook in the traditional kitchen nor use the *pei* except during the Diinquari ritual, when it is held once every seven years at her home.
Figure 4. Huansuu's two-floor home. Dünquari is held on the second floor once every seven years. The home was renovated in 2005. Huansuu said, "Part of this building is several centuries old. None of my husband's relatives know when it was first built nor how long Dünquari has been held here." (Limusishiden, 2 January 2012).

Figure 5. An old ladder leads to the second floor of Huansuu's home (Limusishiden, 2 January 2012).
Figures 6 and 7. Zhahgu rides his white horse. This image of Walighuansang is considered the *muha bai* 'true body'/ 'flesh body' of Walighuansang in the Walighuansang Temple, Walighuan Village, Hongyazigou Township, Huzhu County (Limusishiden, 22 April 2012).
Figures 8, 9, and 10. Walighuansang Temple, Walighuan Village (Limusishiden, 22 April 2012).
Figures 11 and 12. Walighuansang Purghan in Walighuansang Temple, Walighuan Village. A pole passes through the purghan’s shoulders. The head consists of a trident covered with multi-colored thread. A round copper merilan is fixed to the chest. During a consultation, two xilajin ‘men who hold the pole’ respond as an elder xilajin asks the purghan questions (Limusishiden, 22 April 2012).
Figure 13. Wooden boxes containing Diinquari ritual implements are kept in Dugua Cairang's (b. 1956) home in Maqang Tugun Village, Dala Mongghul Township, Ledu Region. Diinquari was held in his home during the tenth lunar month of 2012. Other boxes are kept secretly in other households by the *guwa* because, in 2004, some valuable objects were stolen (Limusishiden, 22 April 2012).

Figures 14, 15, and 16. A new concrete road runs through narrow Shdazi Valley, Dala Mongghul Township, Ledu Region (Limusishiden, 22 April 2012).
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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 ག
'Bras spungs བསྣ་སློངས།
'Bras spungs Sgo mang བསྣ་སློངས་སྐོང་མང
'Bri མི
'cham ལྷགས།
'don chos spyod བོད་ཆོས་སྲོབ།
'dul ba'i bkod gzhung rgyas pa བཀོད་གཞུང་རྒྱས་པ
'Dul ba'i mdo tsa ba བཀོད་ཙ་བ
'Dzam gling spyi bsang ཆོས་་བསང་
'dzin grwa gong nas bzhes srol yod རྒྱལ་ཆོས་གཞུང་བཟོད་ལྟའོད
'e ren ཤིན།
'Gag rdo rtags བོད་རྡོ་རྗེས།
'gro རོ།
'Jigs med ye shes grags pa བཟོད་མེད་ཡེ་ཤེས་གྲངས་པ
'Ju lag རྣལ།
'tshogs gleng བོད་གཞུང་
A Chaoyang 阿朝陽
A Jinlu 阿進錄
A khu 'Jigs med 阿珠爾木
donng
A khu Blo gros 阿頓四
A lags Brag dkar tshang 阿勒斯巴格達香
A mdo 阿多
A myes Ba rdzong 阿梅巴雍宗
A myes Btsan rgod 阿美班咯
daob
A myes Gnyan chen 阿美江村
A Rong 阿榮
Āchái 阿柴
ahong 阿宏
Alai 阿來
Alashan 阿拉善
An Liumei 安六梅
Anjia 安家
Āxià 阿夏
Ba bOng chos rje 阿邦楚杰
Ba bzang 阿桑
Ba rdzong ri lang 阿達尕朗
Ba yan rdzong 阿揚達宗
Badaoshan 八達山
bagua 八卦
baihu 百戸
Baima Si 白馬寺
Baima Tianjiang 白馬天將
Ban de rgyal 班德傑
Ban Guo 班果
Bang rgya 班嘉
bankang 板殤
Bao Shiyuemei 鮑十月梅
Bao Sibeihua 鮑四輝花
Bao Yizhi 鮑以志
Bao'an, Bonan 保安
baobei 宝貝
Baojia 保安
Bazangou 巴藏口
Bāzhōu/ Bazhou 巴州
bca' yig chen mo 巴嘎西根毛
Bcu ba'i lnga mchod 巴庫巴一娘甲多
Beijing 北京
Ben Chengfang 貝成芳
Binkangghuali, Benkanggou 本康溝
bgro gleng 本溝
Bi Yanjun 毕艳君
Bingling Si 瞳靈寺
binkang/ Binkang, 'bum khang 本康, 本康
Benkang 本康
Bis ba mi pham ngag dbang zla ba 

bka’ བཀ
bka' becu 阿康阿庫
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
bla ma
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
Bla ma gzhung las pa
Bla ma khri pa
Bla spyi sogs khag bzhi
blo
Bla brtan rdo rje
Bla bzang 'jam pa'i tshul khrims, Wang Khutugtu
Bla bzang bstan '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
blo rigs
blo rtags gnyis
blon po
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
Bsang mchod
bsdus 'bring
bsdus chung
bsdus grwa
bsdus grwa che chung
bsgro gleng
bshad grwa
bshad sgrub bstan pa'i byung gnas
bskang gso
bsod btags legs pa
Bsod nams mgon po
Bstan pa chos 'byor
Bstan pa chos '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
Byams pa nor bu རོ་མོ་ཕམ་ཉོར་བུ
Byang chub རང་ཆུབ
Byang chub lam gyi rim pa'i dmar khrid thams cad mkhyen par bgrod pa'i bde lam རང་ཆུབ་ལམ་གྱི་རིམ་པའི་དམར་ིད་ཐམས་ཅད་མཁྱེན་པར་བདེ་བ
Byang du lhag pa རང་དུ་ལྟ་ག་པ
Byang rar du spen pa རང་རར་དུ་སེན་པ་བ
Byang thang རང་ཐང
Bza' ri tshang བཙ་རི་ཚང
bzlog pa བོལ་པ
Cai Jingping 蔡金萍
Cai Yong'e 蔡永峨
Cha yas ཇ་ཡེས
chab ril pa ཇབ་རིལ་པ་
Cháhánménɡɡu'ér 察罕蒙古尔
chang ba lu སྒང་བ་ལུ།
Chang Ping 常平
Chang'an 长安
Chen Mei 陈(horizontal)
chen po hor gyi yul ཇེན་པོ་ཧོར་གྱི་ཡུལ།
Chengde 承德
Chenjia 陈家
Chenjiaola 陈家拉
Chileb, Chilie 赤列
Chinan Dewen Zanpu 赤南德温赞普
Chinan Dewen 赤南德温
Cho 'phrul ཇོ་ཕྲུལ།
Chongli 崇礼
chos grwa ཇོང་གྲིས།
chos grwa ba/ pa ཇོང་གྲིས་བ/ བ
chos lugs pa ཇོང་ལུགས་པ
chos mtshams ཇོང་མཚམས
chos r(w)a ཇོང་རི་ས་
chos rje ཇོང་རེ།
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 zhing བོད་རྒྱུན་ཐེག་མཆིག་ཐོག་ལས་ལེན་ཞིང
chu bdag སྐུ་བདག
Chu bzang སྐུ་བཟང།
Chuanhuang Erlang 川黄二郎
Chuankou 川口
Ci byed du song ངོ་བོའི་སོང་།
Ci si khe ངོ་སི་ཆེ།
Cin ci dmag ཆུ་ཅི་དམག
Co ne ངོ་
Cu'u hrin ངོ་ཧི་རི་ན།
Cui Yonghong 崔永红
d+ha rma bu ti lba rta ཆུ་འབུ་མ་བུ་འདི་ལབ་རྟ་
da das དྲ་དོན་
Daban 达坂
Dádá 达达
Daihai 岱海
Dala 达拉
dam bea' སྐད་བཞིན
dam bea' chen mo སྐད་བཞིན་ཆོས་མོ།
Damajia 大马家
Dámín 达民
Dan tig རྷིག
dang po རྡང་པོ།
Danma 丹麻
Danyan, Luoergou 洛儿沟
daoren 道人
Dar rgya སྐར་རྒྱ་
Dar rgya ri lang སྐར་རྒྱ་རི་ལས།
Darkhan, dar han དར་ཧན།
Dasi 大寺
Dàtóng 大同
Dài', Datong 大通
Datong he 大通河
Datong

Dong Xinzhuangmei 邓新庄花
Dongfia 邓家
Dga'ldan 丹巴
Dga'ldan byams pa gling 丹巴
Dga'ldan pho brang 丹波
Dge ldsan bstan 'bar ma'i dbu bskul 代宗
Dge 察
Dge ldn 代
Dge lugs 代
Dge skos 代
Dge skul 代
Dgon lung 东根 (Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)
Dgon lung bca' yig chen mo 东根
Dgon lung byams pa gling 东根
Dgon pa spyi 东根
Dgon pa'i sgrigs 'og tu yod do cog 东根
Dgra lha bcu gsum 东拉
Dgu 东
Dgu chu 东
Ddi 东
Dka' bcu rab 'byams pa 东嘉
Dka' bcu 东嘉
Dka' rab 'byams 东嘉
Dka' ram 东嘉
Dka' rams 东嘉

Dkar yol 东嘉
Dkon mchog bstan pa rab 东嘉
Dkon mchog brag 东嘉
Dkon mchog rgyas 东嘉
Dkon mchog skyabs 东嘉
Dkyus 东嘉
Dmag dpon pi tsi ri lang 东嘉
Dmag rtsed 东嘉
Dmar gtsang 东嘉
Dmar gtsang brag 东嘉
Dmar gtsang rta chen po 东嘉
Dme 东
Dme shul 东
Dngul rwa 东
Don' grub 东
Don rongs pa 东
Don yod chos kyi rgya mtsho 东嘉
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 东
Dor rdo 东
Dor sde 东
Dor skad 东
Dor tis 东
Dou Guanbaonuer 东官保女儿
Dòu Wényù 东文语
dou 东
Doujia 东家
Dpa' ris 东亚
Dpa' ris ba 东亚
Dpa' ris tshe ring don' grub 东亚
Dpal chen stobs rgyas 东亚
Dpal ldn bkra shis 东亚
Dpal ldan dar rgyas ཆུ་བལ་ཐོན་ཆུ་རྒྱ་བ
Dpal rtse rgyal ཆུ་བལ་ཐོན་ཆུ་རྒྱལ
Dpal snar thang gi bca' yig 'dul khrims dngos brgya 'bar ba'i gzi 'od [dang / ruwa sgren / dgon lung byams pa gling dgon ma lag bcas kyi bca' yig]

Dpung nge ri lang ཆུ་བལ་ཐོན་ཆུ་རྒྱས་ཏི་རི་ལང
drug ba ཈ུས་སོབ
Dū Chánsòn 杜常顺
Du Jinbaohua 杜金保花
Duluun, Baiya 白崖
Dung dkar ཆུ་བལ་ཐོན་ཆུ་རྒྱལ
Dung dkar blo bzang 'phrin las

dur mchod ཆུ་བལ་ཐོན་ཆུ་རྒྱལ
Durishidii, Duoshidai 多士代
dus chen ཆུ་བལ་ཐོན་ཆུ་རྒྱལ
duwa, Duowa 多哇
Dwags po ཆུ་བལ་ཐོན་ཆུ་རྒྱལ
E Shuangxihua, Nuo Shuangxihua 鄂双喜花
E’erdán 额尔登
Ersishanhaos 二十三号
fala 法拉
fan 幅
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 སྒན་དབང་
g.yang 'bod སྒན་དབང་འབོད
G.yang can rdo rje སྒན་དབང་འབོད་རྗེ་
Gnyan thog 
Gnyan thog 'bro'g 
Gnyan thog la kha 
Gnyan thog mkhar 
Go bu me khrin 
Go bu me tu hu sun khrin 

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 

Gser yig 

Gser yig chen mo'i mtshan byang 

Gyel 'dzi ri lang 
Gyi ling mkhar 
Gza' brgyad 
Gza' mchog 
gzhung las pa

Guo bulong 郭隆
Guomari 郭麻日
Gushan 古都
Gusiluo 嘉黎啰
Gyang bzhi 桥梓
Gyen 'dzi ri lang 涅支咧嘎
Gyi ling mkhar 涅支咧嘎
Gza' brgyad 桥梓嘎
Gza' mchog 桥梓嘎

Ha Mingzong 哈明宗
Hai Tao 海涛
Haidong 海东
Hainan 海南
Haixi 海西

Haja, Hajia 哈家
Halazhigou 哈拉直沟
Hami 哈密

Hàn, Han 汉
Handi, Hantai 旱台

Hanyu Pinyin 汉语拼音

Haomen he 浩门河
Hara bulog, Heiguan 黑泉

Hé-Huáng 河湟

Hé'ér 合尔

Heihe 河北

Heidinggou 黑顶沟
Heihu Linggunang 黑虎灵光

Heima Zushi 马祖师
Heishui 黑水

Hejia 何家

Helang Yexian 何朗业贤

Henan 河南

Ha Mingzong 哈明宗

Haitao 海涛
Haidong 海东
Hainan 海南

Hajia 哈家
Halazhigou 哈拉直沟
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Heima Zushi 马祖师
Heishui 黑水

Hejia 何家

Helang Yexian 何朗业贤

Henan 河南

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1 [A Tibetan name, thus the Chinese characters are conjectural.]
Jinbu, Junbu 军部
Jindan dao 金丹道
Jingning 静宁
Jinzimei 金子梅
Jishi 积石
Jiujuan Shengmu Niangniang 九天圣母娘娘
jo bo 乔布
juan 卷
Jughuari, Zhuoke 桌科
ka beu 卡布
Ka dar skyid 卡达色地
da par nas bshad pa 达巴色巴
Ka rab 卡巴
Kaile meiyou 开了没有
Kailu Jiangjun 开路将军
Kan lho 康洛
Kanchow, Ganzhou 赣州
kang 炕
Kângxi, Kangxi 康熙
Kemuchuer Ling, Kemuchu Ling 克木楚岭
kha btags 巴桑, 哈达
Khams 哈玛
Khenpo Ngawang Dorjee 童多贡波
khri ba bla brang 乡巴郎
khrid 喊地
Khu lung 官固
khyad chos 迁匝色
Khyod gang la song rgyu 根多上座
Khyod kha sang gang du song 根多上座
kla glo 高拉
kla klo 高洛
Klu 'bum tshe ring 拉贵思仁
Klu rol 拉若
klu 'rtsed 拉却
Klu'i 拉伊
klu'u ri 拉乌里
Ko'u mol ri lang 拉摩里兰
Kong Lingling 孔林林
Krang co hrin 静康
Ku Yingchunlan 库迎春兰
Kun dga' bkra shis 吴达巴赤
kun slong 吴松
Kuòduān 阔端
Kuxin, Huzichang 胡子场
kyus 窦
La 了
La Erhua 喇二花
La Nuer, Ernü 喇二女
lab rtse 喇则
Lailiao meiyou 来了没有
Lajia 喇家
Lama Tangseng, Xuanzang 玄奘
Lamaguan 喇嘛官
Langja, Langjia 浪加
Lanzhou 兰州
Lâoyâ 老鸦
Laoyeshan 老爷山
laozher 老者
Laozhuang 老庄
Lashizi Kayari (Heidinggou 黑沟顶)
Lawa 拉哇
lba 了
Lcags mo tshe ring 诺那秋林
Lcang skya 罗桑
Lcang skya rol pa'i rdo rje 罗桑次洛杰
Ledu 乐都
Lha babs 乌巴斯
Lha btsun Mthu stobs nyi ma 乌巴桑木布斯
lha bzo ba 乌巴巴
Lha mo skyid 乌摩色地
lha pa, Lha pa 乌巴
lha rams pa 乌拉玛
lha rams pa dge bshes 乌拉玛色
lha rtsed 乌却
Lha sa ས་
lha'i sgrub thabs སྒྲུབ་ཐབས
Lho nub du skra gcan བ་ཐབས་དུ་བསྟན་ཐ་སྟོན
Lhor phur bu བུ་བསྟན་ཐ་སྟོན

Li 里
Li Baoshou 李保寿
Li Cunxiao 李存孝
Li Dechun 李得春
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  ⓘ
Li Zhanguo 李占国
Li Zhanzhong 李占忠
Li Zhonglin 李钟霖
Li Zhuoma 李卓玛
liang uft
Liangcheng 凉成
Liángxhóu, Liangzhou 凉州
Liáodōng 辽东
Liaoning 辽宁, 途窄
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
Liuja, Liu jia 柳家
Lizong 立遵

lkugs pa གཟའ
lnga ཆ
Lnga mchod མཆོད
Lo brgya བྱ་མཚ
Lo lha བྱ་སྐྱེས
Lo བྱ
Lo sar བྱ་སྐྱེས
long བྱ
Long Deli 隆德里
longhu 龙壶
Longshuo 龙朔
Longwang 龙王
Longwang duo de difang Hezhou, Niangniang duo 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 Лта-чинбу
Lù 鲁
Lu ba go go རུ་བ་ཁོ་ཁོ་
Lu Biansheng, Luban Shengren 鲁班圣人
Lü Jinlianmei 吕金莲梅
Lü Shengshou 吕生寿
Lü Yingqing 吕英青
Lu Zhanhui 鲁占奎
Luantashi, Luanshitou 乱石头
lugs srol ཀྲུང་གོལ་
Lun hu khrin ལུན་ཧུ་ཆོས
lung rigs ལུང་ིརིས
Lūshījiā 鲁先家
Ma Fanglan 马芳兰
Ma Guangxing 马光星
Ma Guorui 马国瑞
Ma gzhi dmag 马占海
Ma Hanme, Ma Hanmo 马罕莫
Ma Jun 马钧
Ma ling yis 马黎伊斯
Na tsha go bkal mtshams good

Nag chu ལ་ཚ
Nag chu’i kha ལ་ཚའི་ཁ
nag po [spyod pa] skor gsum

Nag po skor gsum ལ་ཚའི་ཁ་འོ་ར་མཚ
Nang chen སང་ཆེན
nang so སང་བྲས
Nang sog སང་བུག
Nanjia, Anjia 安家
Nanjaterghai, Anjiatou 安家头
Nanmengxia 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 ག་དབང་མཚང་ལ་འབྲེས
Nga a khu tshang la song nas ག་དབང་མཚང་ལ་སོང་ནས
Ngag dbang legs bshad rgya mtsho རྗེ་བེའི་མཚོ
Ngag dbang mkhyen rab rgya mtsho

Nian Gengyao 年美龙
Nianbo 碧伯
Nianduhu 年都乎
Niangniang 娘娘
Nijia 吕家
Ningbo fu qianhu shouyu 宁波副千户守御
Ningxià, Ningxia 宁夏
Niuqi, Liushuigou 流水沟
Niutou Wang 牛头王
no mon han ཀྲོན་མོ་རྒྱལ
Nongchang 农场
Nongcun hezuoyiliobaoxian 农村合作医疗保
险
Nor lda bkra shis གནོད་ཕྲོག་གིས
rgyugs རྒྱུགས།
rgyugs len pa རྒྱུགས་ལེན་པ།
Ri lang རི་ལང།
Ri lang bcu gnyis རི་ལང་བུ་གྱིས།
Ri stag རི་སྟག།
rigs རིགས།
rigs lam pa རིགས་ལམ་པ།
rigs lung byed mkhan རིགས་ོང་འབོད་མཁན།
Rin chen sgrol ma རིན་ཆེན་འགོད་མ་
ris med རི་མེད།
Riyue Dalang 日月大郎
rjes gnang རྟེ་གནང།
rka རྒ ལ།
Rka gsar རྒ་གསར།
Rka gsar dgon dga' ldan 'dus bzang chos gling རྒ་གསར་འགྲོ་ལྡན་འདུས་བཛང་ཆོས་གྲིང་
rlung rta རྲུང་རྟ་
Rma chu རྲྭ་ཆུ།
Rma chu'i rab kha dngul ri'i sa bzang gri spyod རྲྭ་ཆུའི་རབ་ཁ་དངུལ་རི་ི་ས་བཛང་གྲི་སྤྱོད།
Rma lho རྲ་ལོ།
RMB, Renminbi 人民币
rnam 'grel རྣམ་འགེལ།
rnam gzhag རྣམ་གཞག།
Rnam rgyal རྣམ་རྒྱལ།
rnbusi, rin po che རིན་པོ་ཆེ།
renpoche རེན་པོ་ཆེ།
renboqie 仁波切
Rong bo རོང་བོ།
Rong bo nang so རོང་བོ་ནང་སོ།
Rong zom རོང་ཝོམ།
ronghuafugui 荣华富贵
Rta 'gying རྟ་འགྲིང་།
rta chen po རྟ་ཆེན་པོ།
Rta mgrin རྟ་མྲིན།
rtag gsal khyab རྟ་གསལ་མཁྱAbr
rtsam pa རུ་མ་པ།
Rtse khog རྟེ་ཆོག་
Shags ngan བཀག་ནང
Shahai 沙海
Shānběi 陕北
Shancheng 山城
Shandong 山东
Shanghai 上海
Shangzhai 上寨
Shānxī, Shanxi 山西
Shanzhaojia 山赵家
Shanzhou 郑州
Shao Yundong 邵云东
Shaowa 伞哇
Shar Bla ma བླ་མ་
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’ ནོ་བཟས
Shiyā 石崖
Sho ma བོ མ་
Shor ba བོ ས་
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 བཞི་པ
Skal bzung thub bstan 'phrin las rgya mtsho གཞལ་བཞིའུ་བསྟན་འཕྲིན་ལས་རྒྱ་མཚོ
Skal bzung ye shes dar rgyas གཞལ་བཞི་ཡེ་ཤེས་དར་རྒྱ་མཚོ
Skal ldan rgya mtsho གཞལ་ལྡན་རྒྱ་མཚོ
Sko tshi me སྐོ རྟི་མེ
Skor ru སྐོར་རུ
Skra ka སྐྲ་ཀ་
Skra phab སྐྲ་ཕབ
Sku 'bum སྐུ་གོམས
Sku 'bum byams pa gling སྐུ་གོམས་པ་གཞི་སྐྱེ་ཚོ་མོས
Skya rgya, Jiajia 贾加
Skyabs 'gro སྐྱབས་འགྲོ།
Skyid shod sprul sku སྐྱིད་ཤོད་སྲུལ་སྐུ་
Skyor སྐྱོར།
Skyor dpon སྐྱོར་དཔོན།
Smad pa སྤྱད་པ
Smed phyogs སྤྱེད་ཕྱོགས།
Smeen, Sier 寺尔
Smeen, Ximi 西米
Smin grol སྨིན་གྲོལ།
Smin grol no min han སྨིན་གྲོལ་ནོ་མིན་ཧན
Smon lam, smon lam སོག་ལམ, སོག་ལམ
Smyung gnas སྨྱུང་དགནས།
Sna tshogs 'di སྲྭ་ཚོར་འདི།
Sngags 'chang སྨགས་འཆང།
Sngags pa སྨགས་པ།
Snying bo rgyal སྨིང་བོ་རྒྱལ།
Snying mo སྨིང་མོ།
Snying rje tshogs pa སྨིང་རྗེ་ཚོར་སྐབས།
Sog སོག།
Sog rdzong སོག་རྡོ་ộng།
Sog rgya སོག་རྒྱ་།
sog yul སོག་ཡུལ།
Song Ying 宋颖
Song 肆
tshad ma sde bdun ཕོའི་བདེ་བས
Tshang སང
Tshe hrin yan སླེ་ཧྲིན་ཡན
Tshe ring སླེ་རིང
Tshe ring don 'grub སླེ་རིང་དོན་གྲུབ
Tshe ring skyid སླེ་རིང་ིརིད
Tshi me སླེ་མེ
tshig nyen སླིག་ཉེན
tshig sgra rgyas pa སླིག་སྒྲ་རྒྱས་པ
Tsho ba སློ་བ
Tsho སློ
Tsho kha སློ་ཁ
Tshogs སློགས
tshogs lang སློགས་ལང
tshogs langs lugs bzhin སློགས་ལངས་བཞིན
tshig sgra rgyas pa སླིག་སྒྲ་རྒྱས་པ
Tsho ba སློ་བ
Tsho སློ
Tsho kha སློ་ཁ
Tshogs སློགས
tshogs lang སློགས་ལང
tshogs langs lugs bzhin སློགས་ལངས་བཞིན
Tshwa mtsho ཡི་མཚོ
Tsi tsong སླི་ཚོང་
Tso ri ri lang སློ་རི་རི་ལང
Tso shi ri lang སློ་ཤི་རི་ལང
Tsong kha སློང་ཁ
Tsong kha pa སློང་ཁ་པ
Tsé, Tse ཤྭས་
Tso ri ri lang སློ་རི་རི་ལང
Tso shi ri lang སློ་ཤི་རི་ལང
Tsong kha སློང་ཁ
Tsong kha pa སློང་ཁ་པ, Zongkaba 宗喀巴
Tshurhaitchi 切尔海齐
Tüzú, Tuzu 土族
Tuzuyu 土族语
Walighuan (Bagushan 巴古山)
Wang, wang 王
Wang chen khri སློང་ཆེན་ཁྲི
Wang Dongmeihua 王冬梅花
Wang skyA སློང་རྒྱ།
Wang Tusi 汪土司
Wang Wenyan 王文艳
Wang Yanzhang 王彦章
Wang Yongqing 王永庆
Wâng Yûnfêng 王云风
Wangjia 王家
Wànli 万历
Wanzi 湾子
Wâqûsîlî 瓦渠四里
Weisheng jihuashengyuju 卫生计划生育
Wēiyuān, Weiyuan 威远
Wen Xiangchēng 文祥呈
Wen Xiping 文喜萍
Wenbu 温逋
Wencheng Gongzhu 文成公主
Wenjiā 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 五十郞
Wutun 吴屯
Wutun 吴屯
Wuyangbu 威远堡
Wuyue Dangwu 五月当午
Wuyue Duanwu 五月端午
Xianjiang, xanjiang, Shancheng, shancheng 山城
Xi'an 西安
Xia 夏
Xia Guo 夏国
Xiahe 夏河
Xiakou 峡口
Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
Xiaosi 小寺
Xibu dakaifa 西部大开发
Xie 谢
Xie Yongshouhua 谢永寿花
Xiejia 谢家
Xiela 协拉
Xiera, Xiela 协拉
Xifan 西番
Xikouwai 西口外
Xin 辛
Xin Youfang 辛有芳
Xing Haiyan 邢海燕
Xing Quancheng 星全成
Xing Yonggui 邢永贵
Xing'er 杏儿
xingfu 幸福
Xining, Xining 西宁, 西寧
Xining Zhi 西宁志
Xinjia 辛家
Xinxia 辛峡
Xiu Lianhua 绣莲花
Xiwanzi 西灣子
Xiyingzi 西营子
Xu Xiufu 徐秀福
Xuangwa, Beizhuang 北庄
Xuanhua 宣化
Xuanzang 玄奘
Xuanzong 宣宗
Xue Wenhua 薛文华
Xunhua 循化
Yá'er 崑尔
Yan Guoliang 闫国良
Yáng 杨
Yang Chun 杨春
Yang lji tsho ba རྟ་ཞུ་བ
Yang Xia 杨霞
Yangda, Changshoufo 长寿佛
Yangja, Yangjia 杨家
Yangjia 杨家
Yangtou Huhua 羊头护化
Yangzi, Changjiang 长江
Yar klung tsang po ཅུ་སྙླ་ཟང་པོ
Yar sko tsho ba སྙོ་ཚ་བ
Ye su khe སུ་ཁེ
Yi 炎
Yi Lang 衣郎
yig cha gsar ba 詠匝色巴
yig rgyugs 詠匝ぐ
Yigongcheng 移公城
Ying Zhongyu 应忠瑜
Ying Zihua 英子花
Yingzōng 英宗
yinyang 阴阳
Yomajaa, Yaomajia 姚麻家
Yon tan 'od ཡོན་ཏན་འོད
Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ
Yōngchāng 永昌
Yōngdèng 永登
Yōnglè, Yongle 永乐, 永樂
Yongning 永宁
Yongzheng 雍正
Yòuníng 佑宁
Youning si 佑宁寺
Yuan, yuan 元
yue 月
Yul shul ཡུལ་ཤུལ
yul srol ཡུལ་ཤྲོལ
Yun ci dmag ཡུན་ཤིི་དམག
Zan Yulan ཡུལ་ཤིལ།
Zanza ཡུལ་ཤིལ།
zao 冬
zaoren 来仁
Zeku 泽库
Zelin 泽林
zha ngo རོ་
zhal ngo རོ་
Zhalute 扎鲁特
Zhang blon bzhi བོན་པོི་ཞི་
Zhang Chongsunhua 张重孙花
Zhàng Dēzǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
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 指揮倹事
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 རྒྱུན་
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 制令
zla ba dang po'i drug ba gnyis kyi nyin gsum gyi ring la རྒྱུན་རིང་ལ།
zla po byed རྒྱུན་སྤྱོད་
Zo wi ne ni རོ་བི་ནེ་ནི
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol རུར་སྤྱོད་
Zushi 祖师