AN INTRODUCTION TO RGYA TSHANG MA,
A MONGUOR (TU) VILLAGE IN REB GONG (TONGREN)

Tshe ring skyid (Independent Scholar)

ABSTRACT
This article provides basic background information on Rgya tshang ma Village, one of three villages where the Ngandehua (Wutun) language is spoken in Reb gong (Rma lho [Huangnan] Tibetan Autonomous Prefecture, Mtsho sngon [Qinghai] Province). Information presented includes population and location; housing; language; subsistence and income, focusing on the annual agricultural cycle; and religion and rituals, focusing particularly on communal rites. The text also includes one table, twenty photographs, and a narrative in Ngandehua, transcribed in Pinyin and translated into English.

KEYWORDS
Monguor, Ngandehua, Reb gong, Tongren, Tu, Wutun

LOCATION AND POPULATION

Rgya tshang ma is an agricultural village located in Rong bo (Longwu) Township, Reb gong (Tongren) County, Rma lho (Huangnan) Tibetan Autonomous Prefecture, Mtsho sngon (Qinghai) Province. Reb gong County, where the prefectural capital of Rma lho Prefecture is located, has two towns, twelve townships, and seventy-five villages. Rgya tshang ma Village is five kilometers northeast of the county town (five minutes by motorcycle) and 181 kilometers southeast of Zi ling (Xining), the capital of Mtsho sngon Province.

Rgya tshang ma is located on the right bank of the Dgu chu (Longwu) River, and is surrounded by poplar plantations. Beyond these woods are village fields, on the bank of the Longwu River. There are two large, unnamed mountains behind the village, to the east. Two kilometers to the south of the village is Hor rgya, a Tibetan village with which Rgya tshang ma shares a primary school. Fields and woods are west of the village. The Dgu chu River runs through the center of the valley, west of the fields. Gnyan thog Village is opposite Rgya tshang ma, on the west side of the valley. North of the village is Upper Seng ge gshong (Baojia) and Lower Seng ge gshong (Hamian) villages, each of which has a monastery. Upper Seng ge gshong is two kilometers from Rgya tshang ma Village. These two villages have a close relationship: monks from Rgya tshang ma Village study in Upper Seng ge gshong's monastery, residents of the two villages intermarry, and the two villages perform the annual Lekyaihe festival together (see below). Lower Seng ge gshong is three kilometers from Rgya tshang ma Village.

The village had 110 households and approximately 660 people in 2012. All households are divided into four kunzan; membership in these non-territorial groups is by patrilineal descent. Members of a kunzan provide assistance to other members during important household rituals, such

---

2 Tibetan names for the villages are followed by the Ngandehua names used by Rgya tshang ma villagers.
3 Most villagers agree that there are four, but some claim there are five kunzan in the village. Danyan, Baji, and Bza’ri tshang are the names of three kunzan. I could not find names of the other kunzan.
as weddings and funerals, which are times when many guests must be hosted. Marriage within the kunzan is permitted.

Another important local social group is the qing’geya, which consists of several households whose members are all siblings, and the parental household. Members of the same qing’geya help each other with everyday work.

Figure 1. Overlooking Rgya tshang ma Village, towards the west.⁴

⁴ Unless otherwise stated, all photographs were taken by the author from 2012 to 2014.
Figures 2 and 3. Lower Seng ge gshong Monastery.
Housing

Rgya tshang ma villagers typically live in one-story, flat-roofed houses made of adobe, concrete, sun-dried bricks, and wood pillars and beams. Eight families in the village live in two-story, flat-roofed houses. Firewood is often stored on the flat roof. Nowadays, many villagers cover their roofs with plastic and asphalt to prevent water leaking into their house after rain or snow.

Every house has a rectangular courtyard with a small flower plot in the middle and, usually, a shrine room, a living room, a kitchen, several bedrooms, a storehouse, and a toilet. The shrine room is commonly located in the middle of the house and is well-decorated compared to other rooms. Rgya tshang ma villagers usually celebrate Lo sar 'New Year' in their living room, which they consider to be the most comfortable and splendid room. This room is only used on such special occasions. In contrast, most local Tibetans celebrate Lo sar in their ja khang 'kitchen' and sleep on heated sleeping platforms in their living rooms.

In around 2008, villagers in Rgya tshang ma began to enclose their patios with glass panels to warm their houses during cold weather and to protect the house from dust.

Most homes house two to three generations.

Figure 4. A contemporary home in Rgya tshang ma.
Rgya tshang ma villagers speak a unique language that they refer to as Ngandehua 'Our Language' and which local Tibetans call Dor skad 'Dor Language'. Villagers think their language is a Chinese-based language mixed with Mongolian and Tibetan. Ngandehua is only spoken in three villages: Rgya tshang ma, Upper Seng ge gshong, and Lower Seng ge gshong. Rgya tshang ma Village neighbors Tibetan-speaking Hor rgya Village and, due to frequent communication with monolingual Tibetans, most Rgya tshang ma villagers understand and can have basic conversations in A mdo Tibetan. Furthermore, most Hor rgya villagers understand some Ngandehua, but do not speak it beyond the capacity to have simple, formulaic conversations. Many Rgya tshang ma villagers speak Tibetan imperfectly, as illustrated by the following short dialogue between a Tibetan and a Rgya tshang ma villager (marked as Monguor):

Tibetan: *Khyod kha sang gang du song.* (Where did you go yesterday?)
Monguor: *Nga a khu tshang la 'gro nas.* (I go-ed to my brother's home)* Should be, *Nga a khu tshang la song nas.* (I went to my brother's home).

Tibetan: *Ci byed du song.* (Why did you go there?)
Monguor: *Tsha lu ma byin gi song.* ([I] give oranges).* Should be, *Tsha lu ma ster gi song.* (I gave oranges).

Seven villages in Reb gong are classified as Tu by the government: Gnyan thog (Jijia), Rka gsar (Manyan), Sgo dmar (Hela), Bod skor (Tuojia), Rgya tshang ma, Upper Seng ge gshong (Baojia), and Lower Seng ge gshong (Hamian). Among these seven villages, the residents of Gnyan thog, Rka gsar, Sgo dmar, and Bod skor speak Mongolic Dor skad. Residents of the other three villages speak Sinitic Dor skad – Ngandehua. No writing system is used locally for either Mongolic or Sinitic Dor skad. Speakers of these two languages cannot communicate using their mother tongues. Rgya tshang ma villagers refer to Mongolic Dor skad as Helahua; *hua* refers to language, and Hela (Sgo dmar) is the name of one of the villages where Helahua is spoken.

A woman in her forties (b. ~1970) gave the following narrative in Ngandehua. She married in 1986 and moved into the home of her husband, who had several sisters, one of whom fell from a cliff while herding, and injured her head. Afterwards, she was often confused and frequently fainted. She went to work in the fields one day, fainted, and tumbled into a river. She was dead by the time her relatives found her. The English translation follows the Ngandehua text.

1 qian mian she de zuokuo li he di de-ri.
2 zuokuo li he de ku li ge-jie na wen di mi li.
3 mi wen ma
4 ngu kan liao-ra wen di mi de jedo gu liao de-ri jian liao de-ri.
5 gu da-ra ge-jie ha qhi gu liao de-ri ti li.
6 naizi cha yi dian huo ti shi ma mang-mao yi ga da bi tik li he-e shi ma cha yi dian huo ti shi ma shang huan gang zi li shang huan guang zi li lai lio huan de shang huan yi guang zi duan shi ma ha qhi gu lio de-ri bi tik bi shi ma.
7 qi tian de cao yi da zi te ye ha de zuo ma tian ning de zuo ma shai gu mi zai ma hong zi shi dao shi ma

---

5 Linguists refer to the language as Wutun, see Janhunan et al. (2008).
de-ri qian mian she de.

8 gu yi da zi yi ba ba zha shi ma de gu ge da dou-ruo jing ma jiu la de-ri.
9 gu yi da zi yi ba ba gai ma gu yi da zi yi ba ba shai ma zea hong zi zi ma shai gu ma ha qhi lio ra.
10 le dong ngai ma de gu ti lian tai li pa di de-ri.
11 qhi lio-ra mi li.
12 zu pa lio de gu kan chuo men zai yo li.
13 gu da-ra qhi xiao qhi ngai ma da ti lian ge yo de-ri.
14 gu da xi dong wa li qhi liao-ra
15 nin de Suo nan a-guo gu da tian pa di li.
16 yi ge wen liao-ra mi jian sho li.
17 mi jian sho ma da ngu qhi jian na xin li xin li ha qhi liao ra da.
18 wu li qhi li gang ta lai ma da ra ba yi da zi chan xian ma men zai zuo shi ma hui zuo shi ma je ge kan jia de niu ko yi da zi gai kai ma li.
19 gu da yi tiao lian ge hai pa gu ma ze nin de Suonan a-guo lai ya sho ra ma ge zi gu liao sho ma mi lai de-ri.
20 gu da ra kan liao-ra a yi ge yo li bao jia de a yi ge.
21 a yi e-a pa ge zi.
22 e-an de a-jie da gang ta lai ma li.
23 a neng neng.
24 ngu de-ra xin zang be hao yo sho ma ze.
25 ge-jie e-a la de pa zi ma ze e-a men liang ge du la ma ze.
26 Suonan cuo lai de bai yo ma a-jie da gang ta lai ma li lai de bai yo ma.
27 a neng ni lai de bai yo ma tang li lai ya sho liao-ra ze.
28 tang li lai ma ze
29 a li gang ta lai ma li a li gang ta lai ma li sho ma pai hai liang ge diao la ma ze.
30 Niang mao xian lao shi da gu-jgege Ji He Mao xiao qhi dia zao zhi chang de mo-he-jgege nian di li sho ma.
31 zao zhi chang de mo-he duo-ro Ji He Mao-a xiao qhi dia nian kai ma li sho ma ze gu-jgege sa-a ta lai ma ze.
32 gu da ra da.
33 gu-jgege lai ma da a neng mo-he nian liao de-ri bai li ma mo-he nian liao de bai li je de a-jie xhui li dao shi ma
34 xhui li yen dao ma dao shi ma gang ta lai liao de-ri.
35 ze Suo nan cuo de rao dao shi he-en shi ma.
36 zao zhi chang li man-ba ge yo de-ri zao chi chang de gu ga man-ba de wu li qhi sho liao ra da.
37 ngu a li ke ma qhi sho ma shi-en-ge ti ga jan de zuo ma nuo te mi gu liao de-ri.
38 nuo te mi gu ma da Xiawu jiachu de Zhuo ga cuo sa ta lai ma lai ngu bi shi dai sho ma ze bi shi ge liao de-ri.
39 e-a cai lu da ma a-na sho qhi sho ma ngu cai lu da ma tang li sho lai liao de-ri.
40 ge-jie ji ge yi da zi huan li huan li gu-a bi shi ge ma da ge-ra shang lai liao de-ri.
41 da ge ra shang lai ma ze gu da ma ga ta li li lai liao ra.
42 nin de ni-nie ngu men shi qhi liao ra nin de ni-nie da yi ge jua shi ma men shi chua di li.
43 gu da ra qun zai ra yi tou zuan shi ma.
44 lai ya
We were eating in the kitchen in the front house.

When we were eating in the kitchen, she was feeling uncomfortable.

Feeling uncomfortable.

I knew she was feeling uncomfortable, I saw it.

Then she went to the field.

(He took) a thermos of milk tea and threw a loaf of bread in the basket and a bowl of lailio noodles for lunch.

Grass (gathered over) seven days was not dried because of rain and cloudiness so the grass remained on the roof of the front house.

The grass was bound tightly.

I untied the grass and dried all the grass on the roof (and) then I went to the field.

(She was supposed) to hoe in the field near the woods.

(But) she was gone when I got there.

The field was just like it had been the day before – it had not been hoed.

Then there were two other big fields near the small river.

I went down there.

Your Aunt Suonan, was hoeing there.

I asked her (Suonan) where she was (and) she said she hadn't seen her.

She said she hadn't seen her, and then I looked for her by the river.

She was floating in the water with her hair disheveled and her shirt unbuttoned.

Then I was terrified and I called your aunt to come, but she just asked, "What happened?" and didn't come.

Then I looked and saw a woman there – a woman from Baojia Village was there.

(I said,) "Aunty please help me!"

"My sister is here in the water."

"Oh!" (she said).

She said, "I'm so afraid!"

---

6 The family has two houses, each with several rooms and a courtyard, one in front of the other.

7 These noodles are made from pea flour.

8 Literally, "My heart is not good," which implies that she easily becomes nervous and easily falls ill.
She helped me pull her – we both pulled her together.

(I called,) "Suonan Cuo come quickly, our sister is in the water – come quickly!"

"Oh my! Come quickly," I said and then she came.

Then she quickly came.

(Suonan Cuo shouted), "Where is she? Where is she?"

Teacher Niang Maoxian and others thought soldiers were chasing me.

They thought soldiers were chasing me, so they came to me quickly.

Then, they came and asked, "Oh – she wasn't chased by soldiers, was she?" "No, she was not chased by soldiers, it was her sister who fell into water."

She fainted (and fell) into the water.

Then we put her on Suonan Cuo's back.

There was a doctor in the military base – we told her to go there.

(She said), "Where should I go? Where should I go?" Her legs were shaking and she didn't move at all.

Because she didn't move, Xiawu Jiabu's (wife), Zhuoga Cuo, ran to us and carried her.

(They) told me to take a shortcut and tell Mother – then I ran home.

They took turns carrying her and came home from the big valley.

(They) came up from the big valley (and) when they arrived at Magagati.

When I arrived at the gate I saw that your grandmother was holding a jacket and was coming out of the gate.

Then she went back into the house.

(Shed said,) "Come."

"Your face looks terrible, what happened?"

(I said,) "Sister fell into the water and Suonan Cuo and Zhuoga Cuo and Teacher Niang Maoxian were taking turns to carry her home."

(They told) me to go first, so I came.

Then she said, "Come, it doesn't matter. She must be feeling very cold, so I will take a jacket and go there."

She didn't know that Sister was dead.

(We) ran to Chang and saw they were coming to Magagati.

(Mother) touched her cheeks, but they were cold.

(Mother said), "She is definitely dead. Don't take her to the front house - carry her to the house behind it."12

At that time your father and I were living in the house behind.

Then we went to the house.

Dried grass was filling (the house).

Dried grass was filling the entire hall.

---

9 Suonan Cuo is Suonan's full name.
10 At that time, women often worked on the local military base's fields. They sometimes stole crops or fruit while working and soldiers chased them if they learned this.
11 A place in the village center.
12 The corpse was taken to the other house because this was the family's main and original residence where important rituals were held.
A number of factors are currently threatening Ngandehua. As described further below, a kindergarten has been established in the village by Snying rje tshogs pa, an organization of villagers from both Rgya tshang ma and Upper Seng ge gshong. A main objective of the kindergarten is to teach Tibetan. Villagers want their children to begin learning Tibetan before they enter primary school. Another issue facing the language is the increasing number of loanwords entering the language from Chinese and Tibetan.

LITERACY AND FORMAL EDUCATION

Most adult females in Rgya tshang ma Village are illiterate. Literate adult villagers are mostly male. Ngandehua speakers use Tibetan when required to write for matters within the village, for example, when recording gifts at a wedding, or recording donations to the local temple. However, they need to write Chinese in all dealings with the government. Important speeches are given in Tibetan by men and Tibetan scripture books are used by male villagers. Therefore, most male villagers read and write Tibetan and some Chinese, but their Tibetan is typically much better than their Chinese.

Mobile phones have been popular in the village since 2009, to the point that, in 2014, almost every male villager had one. Using mobile phones has improved locals' Chinese, since they cannot send text messages in Tibetan, due to the fact that many mobile phones they use lack Tibetan software (though Tibetan software and operating systems are becoming increasingly common).

Table 1. Number of Students in 2012.

<table>
<thead>
<tr>
<th>School Level</th>
<th>Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>University</td>
<td>8</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Senior middle school</td>
<td>10</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>Junior middle school</td>
<td>17</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td>Primary school</td>
<td>38</td>
<td>40</td>
<td>78</td>
</tr>
<tr>
<td>Kindergarten</td>
<td>16</td>
<td>6</td>
<td>22</td>
</tr>
</tbody>
</table>

A village kindergarten was established in the summer of 2012 with money donated by all villagers from Rgya tshang ma and Upper Seng ge gshong. Two monks, A khu Blo gros and A khu Jigs med, also made significant donations. A khu Blo gros is also the headmaster. The kindergarten was established so that children could begin learning Tibetan before they enter primary school in Horrgya, where they are taught in Tibetan. Students from both Rgya tshang ma and Upper Seng ge gshong attend and pay no tuition at the kindergarten. They are mainly taught the Tibetan syllabary, but also begin learning to speak Tibetan at this time. Although the language of instruction is mostly Ngandehua, A khu Blo gros teaches simple Tibetan conversation to the students, and encourages them to gradually speak Tibetan more often.

Most families resist sending their boys for further schooling after they graduate from primary school, because boys can earn a lucrative income producing thang ka. Although government policy stipulates nine years of compulsory education, this policy is not locally enforced. If education officials

13 On special occasions such as weddings, an older man typically gives a short speech in Tibetan for good luck.
14 He is a monk in Upper Seng ge gshong Monastery. He studied Tibetan scriptures for six years in India. Villagers say he is very kind and always helps others.
come to inspect the school to count the number of students, school-age children are taken from their homes and asked to attend school until the officials leave.

**SUBSISTENCE AND INCOME**

Villagers in Rgya tshang ma practice agriculture, with each household having an average of six mu\(^{15}\) of farmland. Villagers begin planting crops on the eleventh day of the second lunar month. During this time male and female villagers are very busy. Planting is hard work and requires help from outside the household. Such help is usually provided by relatives in the village.

The process of planting begins with scattering manure and chemical fertilizer. Seeds are planted using a planting tractor, which most village families own. Finally, the field is irrigated. Two to three families generally cooperate to plant crops, taking around six days to complete the work for each family. Once planting is finished, there is no field work to do until the fifteenth day of the third lunar month, when female villagers start weeding. During this time, villagers cooperate with their friends and enjoy working, chatting, and laughing together in the warm sunshine. Usually a field is weeded with a hoe three times. Only women do such work. If a man weeds, villagers gossip about the family, saying the housewife is incapable and lazy.

Fields are irrigated during the fourth lunar month by men or women, depending on who has time. Irrigation water is limited in Rgya tshang ma because it comes from a common irrigation channel (originating in the Dgu chu River) that is shared with Hor rgya, Upper Seng ge gshong, and Lower Seng ge gshong. Rgya tshang ma residents draw lots to decide the order in which they will irrigate fields. Sometimes irrigation is done at night. In such cases, men are generally responsible. In the fifth lunar month, fields are irrigated a third time and pesticides and herbicides are applied.

All harvest work is done in the sixth and seventh lunar months. This is both an exciting and tiring time for farmers. Most fields are harvested using combine harvesters, which are hired from local businessmen. However, some fields are too small, or their shape is too irregular, for combine harvesters, and must be harvested by hand. Women do all such harvesting work. Some families may hire laborers from nearby mountain villages to assist them, because the harvest in mountain villages comes earlier than in the valley. Such women are each paid one hundred RMB per mu. Men transport the harvested crops on tractors to a large empty field where all villagers store their crops until they are threshed. Family elders cook for those harvesting. Children carry the food to the fields. Nobody relaxes. After crops are harvested, the fields must be plowed and prepared for planting the next spring.

Villagers keep barley in their granaries. None is sold, but excess straw is sold to soldiers in a military base near the village, where it is used as fodder for horses. One tractor-load of dried straw fetched fifteen RMB in 2012. In recent years, the number of horses at the military base has been declining, and the number of families who sell straw is thus also declining.

Winter is the most relaxed season for female villagers because they only need to do housework. Meanwhile, men concentrate on producing *thang ka*, the most important economic activity in Rgya tshang ma. Most families have at least one *thang ka* artisan. Both monks and laymen make *thang ka*, which are sold both within China and internationally. Each artisan typically has a relationship with a middleman to whom they sell all their work. The middlemen typically dictate what should be painted, pay a deposit, and set the time for the *thang ka* to be finished. The painter decides the price, and if they

\(^{15}\) One *mu* = 0.067 a hectare. It takes about two minutes to walk around one *mu*. 285
find someone willing to pay a higher price, they sell the completed *thang ka* to them, but still need to complete the original order within the agreed time. Most middlemen are from Reb gong, and sell the *thang ka* they purchase in galleries in the prefecture capital, or sell them to other middlemen, who may sell them elsewhere in China or abroad. The maximum income of a household with *thang ka* artisan was 150,000 RMB per year in 2013, while that of an average family was around 80,000 RMB.

Figure 5. A local *thang ka* painter at work.

Most Rgya tshang ma families have an orchard where they grow *chang ba lu*, a local pear variety. A family that owns two to three *mu* of orchard can earn 1,000 RMB per year selling pears in the county town. In 2013, one kilogram sold for four *yuan* in summer and five *yuan* in winter.

In around 2006, some farmers began spending less time in their fields, in the belief that farming requires much energy but earns little income. They started small businesses in the county town. For example, some women sell fruit and other women sell bread. Some fields are rented to Han people, who pile lumber there to sell for construction. Below is an account from Sems mtsho, who started a small business.

My name is Sems mtsho. I am thirty-five years old (in 2012) and there are five people in my family. I am a farmer and my husband makes *thang ka*. I consider my family's current economic condition to be average.

Since chemical fertilizers are very expensive (a forty kilogram bag is 185 RMB) people gain little income from their fields. So I started to sell fruit in the county town in my free time to earn income. I have been selling fruit for three years. Some of my friends do migrant labor in the County Town, but I think working for a boss is very hard. Sometimes a boss might fire you if they are
dissatisfied with your work.

It was difficult to set up a business because I don't have a shop. I put my fruit out on a board by the street. Policemen often come and chase me away and sometimes even confiscate my belongings. However, compared to farming, I can earn much more. My average yearly income from selling fruit is 10,000 RMB.

Figure 6. A chang ba lu tree.

In 2011, the government implemented a project to plant pear trees in the fields so that locals could earn income selling fruit in the county town. The government promised to pay eighty RMB per mu of land annually, but only did so for one year.

The government also built a house for a watchman to protect the fruit trees from animals. A villager, Stag lha rgyal, is in charge of this and receives 5,000 RMB from the government per year.
Villagers in Rgya tshang ma are critical of this project. If they use pesticides on crops in the fields, most trees die. Fruit trees in the fields also block the reaping machines, so villagers must harvest by hand, which is much more difficult. Furthermore, it takes six to seven years for the trees to begin producing fruit. Villagers generally believe that the planting project is a waste of land and brings no real benefits.

RELIGION AND RITUALS

Rgya tshang ma villagers profess adherence to the Dge lugs Sect of Tibetan Buddhism. There are three temples and one stupa in the village. Village elders frequently circumambulate the stupa, which is located in the village center, and was built in 2007 with money donated by a Shanghai donor.

Figure 7. The stupa in the center of Rgya tshang ma Village.

Two of the temples – a Buddhist shrine and a mountain deity temple – are old, but the third, a Buddhist shrine, was built in the summer of 2012 at a cost of nearly three million RMB. This money was donated by all village households, with each family contributing more than 10,000 RMB.

---

16 Villagers are unsure how old these temples are, other than they were built before 1958.
Villagers venerate the mountain deity, A myes Btsan rgod, and offer bsang\(^7\) to him every morning in his temple. The following account provides more information about this deity:

A myes Btsan rgod has seven brothers, who are the mountain deities of neighboring villages.\(^8\) A myes Btsan rgod is the youngest brother and also the strictest. He wants every villager to respect him and offer bsang to him every morning in his temple. He also wants every male villager to perform dances and pierce their cheeks with skewers during the annual Lekyaihe ritual.\(^9\) Villagers say that A myes Btsan rgod is both stern and helpful.

A villager from Upper Seng ge gshong once killed a man from Rgya tshang ma Village during a battle between the two villages. A myes Btsan rgod was enraged and rode his horse to the home of those who killed his villager, climbed onto their roof, and noisily paced back and forth to frighten them.

Before 1989, villagers rode horses to the county town. They often wore phrug\(^20\) hats and leather boots when they rode horses. If they failed to remove their hats when they entered the

---

\(^{7}\) *Bsang* is an offering burned for deities. *Bsang* offered on a daily basis includes flour and cypress. On special occasions such as Lekyaihe, flowers, candy, tea leaves, fruit, *gtor ma* 'dough effigies', and liquor are offered to mountain deities.

\(^{8}\) A myes Gnyan chen (Hor rgya Village), Bu'u hrin (Seng se gshong – upper and lower), Dar rgya (Lower Seng ge gshong), Cu'u hrin (Lower Seng ge gshong), Ge ser (Rgya tshang ma), Ba bzang (Bka' rtse stong), and Btsan rgod (Rgya tshang ma).

\(^{9}\) Lekyaihe is the Ngandehua name for an annual festival known as Klu rol in local Tibetan villages, and Na thong in Mongolic Dor skad villages. Lekyaihe entertains mountain deities who are beseeched to protect village crops.

\(^{20}\) *Phrug* is a Tibetan fabric made of dense, dark red wool.
village gate, they were thrown from their horse. Villagers believe this was punishment from the mountain deity for not removing their hats as a sign of respect.

Because A myes Btsan rgod was so stern, villagers invited the bla ma, A lags Brag dkar tshang, a manifestation of the deity Gsang bdag, from Lower Seng ge gshong Monastery. Gsang bdag wears a tiger pelt on the lower part of his body and it is said that A lags Brag dkar tshang has the pattern of a tiger's pelt on his legs. A lags Brag dkar tshang came and placed an image of Padmasambhava above the statue of A myes Btsan rgod to reduce his pride. A myes Btsan rgod became a kind mountain god afterwards.

Figure 9. These prayer flags are on the mountain behind the village. Locals offer bsang here to local deities on auspicious days and before important undertakings.

Each household in Rgya tshang ma has a shrine room where pictures of bla ma are displayed. A deity statue is usually in the center of the shrine's rear wall. Households have statues of various deities. There are also thang ka on the shrine walls. Various scriptures are placed on the upper part of the back wall. The thang ka and statues are all made in the village. Male members of one village family are all professional clay sculptors and most thang ka painters can make statues when required for their shrine. A water libation is offered in the shrine every morning by men or women – whoever has time.

Villagers in Rgya tshang ma visit both Upper and Lower Seng ge gshong monasteries at least once a year during 'cham' masked monastic dances. Such dances are held in Upper Seng ge gshong Monastery on the seventh day of the first lunar month and on the tenth day of the first lunar month in Lower Seng ge gshong Monastery. Visitors typically go to the Reb gong or Sgo dmar stupas after visiting Lower Seng ge gshong Monastery. Reb gong Stupa, one of the most famous local stupas, is

---

21 This village gate no longer stands. Its former location was occupied by a gasoline station in 2014.
located in the Smad pa area of Reb gong, and is cared for by nuns. Sgo dmar Stupa has eight stories and is located in front of Sgo dmar Monastery, across the valley from Rgya tshang ma.

Figure 10. The Sgo dmar stupa.

Villagers sometimes visit Rong bo Monastery in the prefecture seat. Usually ill and elderly people circumambulate the monastery's Rta mgrin Temple, and even healthy adults will circumambulate this temple when they visit the monastery, unless a bla ma tells them to circumambulate another temple. They believe that the deity of the temple, Rta mgrin, helps those who pray to him, and hope that he will destroy the harmful forces that affect their lives. For example, if someone is repeatedly possessed by a ghost, they circumambulate Rta mgrin Temple to rid themselves of the ghost.

Villagers believe that Buddha can protect them from illness and difficulties, and circumambulate temples whenever they have time. Those who are elderly or who live in Rong bo Monastery, for example, if they are sick and have come seeking a cure, are especially likely to circumambulate every day. Villagers especially make an effort to visit Rong bo Monastery during the Smon lam 'Great Prayer Festival', from the eleventh to the sixteenth days of the first lunar month.
Figure 11. Rong bo Monastery.

Figure 12. This statue of Sgrol ma is opposite Rong bo Monastery. Locals often circumambulate the statue when they visit the monastery.
All villagers are familiar with the story of the extraordinary monk, Dpal rtse rgyal Adia (1955-2013), who cured people by chanting scripture. He was especially good at helping those possessed by evils. Once, my younger sister (b. 1996) contracted a strange sickness. Her mouth twisted to the right, and it was believed that she was possessed by a malevolent spirit. My family invited Dpal rtse rgyal Adia, who chanted for seven days, after which my sister was cured. The scripture he chanted was unique. I heard the scripture twice. Most of it was in Chinese. People say Dpal rtsi rgyal Adia was the only person in Reb gong who could chant that scripture.

When he chanted the scripture, Dpal rtse rgyal Adia needed a kettleful of spring water, five pieces of white paper, slender sticks of a local plant, pickled vegetables, some oil, and a basin of wheat grain. Typically, when villagers fetch spring water, they must go silently, as malevolent spirits may follow them if they talk, and this prohibition was also observed when fetching water on this occasion. Firstly, Dpal rtsi rgya Adia cut the papers into the shape of a type of protector deity called srung ma in Tibetan and huazhi in Ngandehua. Next, he attached one paper to each stick, which he then inserted into the basin of wheat grain. Dpal rtse rgyal Adia poured the pickled vegetables and oil in the kettle and chanted the scripture as the patient knelt in front of him. He finished chanting after about ten minutes and then a family member emptied the kettle outside the family gate.

Figure 13. This hail and storm-preventing effigy, called chaben, is on the mountain behind the village. It is rebuilt annually in spring.

---

22 Adia is a Ngandehua term of address for monks.
23 This bush is locally called shangmu and has long, thin straight branches that are used to make brooms. It grows on mountains behind the village.
24 Villagers also stick these small papers on their courtyard gate on Lo sar Eve. Households in which a death has occurred do not affix huazhi to their courtyard gate.
Hair Changing Ritual

Local women’s hair ornaments are called skra ka in Tibetan and xupa in Ngandehua. They are made of coral and pieces of stiff, beautiful silk. Coral beads are threaded onto the cloth to make it stable and easy to wear. Such decorations are valuable and rarely seen in Rgya tshang ma Village. Both men and women could make such headdresses in Rgya tshang ma, however, people no longer make them, because they are very expensive, costing approximately 40,000 RMB in 2014.

Villagers say that girls must wear hair decorations on two important occasions in their lives – once during their skra phab ‘hair changing ritual’, a coming of age ritual for girls, and then again at their wedding. A hair changing ritual is held at the age of fifteen or seventeen on an auspicious day, often during the New Year. Holding this rite of passage signifies that the girl has become an adult and can now marry. The girl wears two different Monguor robes without a sash on the day of her hair changing ritual. The outer robe is called phrug, while the inner layer is known as tsha ri, and is lined with lamb wool.

Figure 14 (left). Phrug robe. Figure 15 (right). Xupa headdress.
After the girl finishes dressing up and has had breakfast in her home, she goes to her paternal grandmother's home for another breakfast. Relatives who come to visit the girl give her small sums of money as gifts. Guests should not leave a home empty-handed on any occasion, but especially during a girl's hair changing ritual – to do so would be inauspicious. After having breakfast at her grandmother's home, the girl goes to other relatives' homes, and each household she visits gives her thirty to fifty RMB.

Girls and women traditionally wore hair decorations at the Lekyaihe festival. However, from around 1999 until 2010, they did not wear them because they found them inconvenient. This changed in 2010, when women began wearing headdresses at Lekyaihe in Rgya tshang ma, because they had become prouder of this distinctive tradition and were thus more motivated to maintain this custom. Unmarried women who have had their hair-changing ritual, and young married mothers, should wear their hair decorations and perform bei, a dance that pleases A myes Btsan rgod, who will then be more inclined to help them and protect their crops.

Figure 16. Women wear xupa during Lekyaihe (photograph by Tshe ring don 'grub, 2013).
Wudaiyang

Wudaiyang is an annual festival held from the fifth to ninth days of the fifth lunar month. It is also celebrated by Upper Seng ge gshong and Lower Seng ge gshong, but not by any other communities in Reb gong. This festival is considered important enough that rich families may spend 1,000 RMB for food and 2,000 RMB for clothing, whereas poor families may spend 300 RMB for food, but cannot buy new clothing.

Late in the fourth lunar month, villagers select places in the village woods to pitch tents. A day before the festival, bedding, tableware, food, and a tent are brought to the grove. Some families also take portable stoves, while others construct temporary stoves among the trees. During Wudaiyang, the grove is noisy and dotted with white tents. It is a time for villagers to relax, hold song and dance competitions between groups, eat, and enjoy themselves. Men rest from busy thang ka production and women rest from fieldwork.

Villagers cooperate during the festival, which encourages communal unity. Joining the song and dance competitions requires prior preparation and good skill, and the festival thus improves dancing and singing skills.

Negative aspects of this festival include widespread littering. Furthermore, the Dgu chu River is near where the festival is held. Boys enjoy swimming in the river, though it is dangerous, because the river is deep and runs swiftly. Villagers also compete to have the most elaborately decorated tents, which increases tent expenses, creating a financial burden for village households.

Local gender roles are apparent during Wudaiyang. For example, women cook at least three different dishes for each meal, which occupies much of their time. In contrast, men eat and socialize with their friends and spend much more money than women during the festival, because they often go to the county town and drink beer with their friends, leaving women to care for children in the tents. Finally, on the last day of the festival, men take the tent home while women are responsible for bringing back everything else.

New Year (Nianha/Lo sar)

On the seventh day of the twelfth lunar month, female villagers go to the Dgu chu River with a shovel to cut ice and a basket to carry it back home. One big piece of ice and several small pieces are cut. Early the next morning, chunks of ice are placed at the corners of household gates and gardens. The large piece is put on the ground to one side of the household compound gate – either side is fine – and the small pieces are put in the garden, fields, and orchards. Since around 2009, most villagers have ceased going to the river to cut ice. Instead, they construct a brick frame, two bricks high and about a meter square, place a plastic sheet over the frame, pour water inside, and let it freeze for two to three days before Layeba – the eighth day of the twelfth lunar month. Families in which a death has happened do not prepare or display ice.

On the day of Layeba, villagers make cold noodles for lunch. They also send a dishful of cold noodles to families who experienced a death in the past year. Recipient families give candy in return. On this day, children who are married and not living with their parents return to their natal home and have breakfast and lunch with their parents, who give them two big loaves of bread when they leave.

After Layeba, villagers begin cleaning their houses, though there is no special date on which
they must do this – the date is decided depending on when the family has time. Because house cleaning is a huge task, relatives usually help each other. Smaller items are moved out of rooms while larger furniture remains in the rooms and is covered with sheets. Children clean the smaller items in the courtyard while elders sweep the ceilings and walls using mops and brooms. Villagers ask a bla ma in which direction they should sweep the ceilings and walls each year. After all the rooms are cleaned, the refuse is thrown in the direction the bla ma told them. After the house has been cleaned, a male member of the household prints rlung rta (see images below) and hangs them on the veranda of the house.

Relatives work together to fry bread five or six days before Lo sar. Most bread is made in round and rectangular shapes. Four round breads are sent to families that experienced a death in the previous year. Rectangular breads are put in plates as table decorations during Lo sar. Fried bread is also needed to serve guests.

Villagers visit their ancestors' graves at dawn on Lo sar Eve – this visit is called didie ninie tikeqediy. Graves are made in fields and at the foot of mountains around the village. Corpses are cremated and the remaining bones and ashes are buried in a hole that is then covered with earth. On every grave sweeping day (Qingming, the fourth day of the fourth lunar month) villagers visit their ancestors' graves to sweep and restore them. On Lo sar Eve, fathers and children carry New Year's gifts to the graves early in the morning. They bring a selection of the different foods they have prepared for the New Year celebrations, and also liquor for deceased male ancestors. Villagers believe ancestors stay in their graves and wait for their descendants on the morning of Lo sar Eve. Meanwhile, mothers stay at home and do housework and prepare breakfast. Every family eats steamed stuffed buns that morning.

Households in which a death has occurred in the past year visit the grave of the deceased earlier than other villagers. They offer rtsam pa and other foods, burn bsang, and chant scriptures in front of the new grave. Women sob. For older graves, villagers offer bsang, set off firecrackers, and do three prostrations.

After visiting the graves, families prepare for the coming New Year and make table decorations, though some families have prepared their decorations earlier. Those who have already made table decorations sweep their houses and begin making steamed stuffed buns for their guests.
At midnight, villagers set off firecrackers and then eat a meal, typically of steamed stuffed buns. They also place a little roasted barley flour in a bowl, add milk, and drink it. Fathers give each family member cash, according to the family's condition; wealthy families give 100-200 RMB whereas poor families may only give fifty RMB. After the meal, family members dress in their best clothes and go to their paternal parents' home with gifts. Grandchildren prostrate three times to their grandparents. Gifts are given for the household and the visited family gives five to ten RMB to each visitor.

After visiting their closest relatives, a family visits elderly relatives. The hosts also give money to the guests. When all relatives have been visited, parents return home and children may visit all the households in the village. Friends or cousins go together to visit. After entering a house, the hosts urge them to eat. People sing and dance and men drink liquor.

In the early twenty-first century, villagers gave children one or two mao, though some poor families gave only a pear to guests. However, by 2013 people commonly gave one yuan to all guests, regardless of age. When I was younger, my sisters and I liked to count our 'income' as soon as we got home. If one had more than the other, we would get angry and beg our parents to give us more. We always woke early and went outside because we could find some money that drunken men had dropped in the dark.

Families that cannot celebrate Lo sar because they are in mourning close their family gates and stay in their house. Nobody visits them, but they take four pieces of fried bread to the family the next morning. Since 2010, villagers have not visited each other at night nor worn Tibetan robes during Lo sar, because of the large number of deaths that have occurred in the region.

On the first day of Lo sar, villagers visit their closest relatives and serve the best food to guests. Villagers do not sweep after guests leave because sweeping on the first day of Lo sar is considered to sweep away luck and prosperity.

Villagers continue to visit their relatives in other villages from the second to the sixth day of Lo sar. From the seventh to fourteenth days, villagers visit monasteries in other villages and watch 'cham.

On the morning of the fifteenth day, villagers remove table decorations, because this is the last day of Lo sar. After having lunch with their family, they go to the old Buddhist shrine to sing and dance. Males drink beer and liquor, while females eat sunflower seeds and peanuts, as women do not typically drink at such public events. Children set off firecrackers and play. Humorous men make jokes to entertain others, and there is much laughter. Households in mourning do not join this or any other celebratory activities that whole year.

Villagers stay in the village temple for two to three hours, and then go home to prepare the next activity, which is to smear ash and ink on others' faces. Villagers pour black ink and smear ash on gloves to participate in this activity. In the village lanes, male villagers smear female villagers' faces and vice versa. People in groups do this. If a group of females hides in a home and locks the door, males knock on the door until they open it. Once they enter, they gently smear the women's faces. However, if the females refuse to open the door, the males use ladders and climb over the courtyard walls and then smear the women's faces roughly. Females do the same to males. Women do not smear each other's faces, nor do men smear other men's faces.

After about an hour of this, villagers return to the village temple again. It is difficult to recognize who is who, because all the faces are black. People dance and sing again, and men and

---

25 Villagers in Upper Seng ge shong do the same as in Rgya tshang ma. In the hamlet of Lijia in Lower Seng ge gshong, they put handfuls of dirt in each other's clothing instead, i.e., in a pocket or inside the trousers. Other hamlets in Lower Seng ge gshong observe no special custom on this day.
women have a tug-of-war contest. Afterwards, people mill about in the temple courtyard. If a group of men catch a woman, they throw her in the air three times, and groups of women do the same to men.

Before darkness falls, villagers return home, wash off the ink, and eat a dinner that usually features meat. After dinner, the family makes three small fires with straw in front of their courtyard gate. All family members jump over the fires to remove bad luck and bad fortune. Washing the ink and ash away is also said to wash away all the past year's bad luck.

Next, villagers go to the fields where village leaders make a bonfire. People sing and dance again. Four men dress in sheepskin robes with the wool side turned out, and pretend to be yaks and herd-ers. The yak carries a round loaf of bread, large enough to share with all villagers, that was baked three days earlier in hot earth. After the four men circle the bonfire three times, the bread is broken into pieces and given to each villager. The biggest part of the bread is made into a disc, representing the sun, which is nestled in a crescent moon. A knowledgeable elderly man holds it and gives a speech in Tibetan, beckoning fortune to the community. At around midnight the party is over, and this also signals the end of Lo sar.

Figure 20. Men throw a woman in the air during the gathering at the temple on the final day of the New Year celebrations (photograph by Klu 'bum tshe ring, 2014).
REFERENCES


Arya Vimuktisena (vṛtti), Haribhadra (ālokā), and Maitreya. 2006. Abhisamayālāṃkāra with vṛtti and ālokā. Fremont, CA: Jain Publishing Company.


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.


\___. 2012. Personal communication, Re: Inner Mongolian places.


Dkon mchog bstan pa rab rgyas དཀོན་མཆོག་བསུན་པ་རབ་རྒྱན [Ocean Annals]. Lan kru'u བོད་ཅུ།: Kan su'u mi dmangs dpe skrun khang [Kan su'u People's Press].


Faehndrich, Bergel Maria. 2007: *Sketch Grammar of the Karlong Variety of Mongghul, and Dialectal Survey of Mongghul*. PhD diss, Honolulu: University of Hawai'i.


Fried, Robert. 2010b. *A Grammar of Bao’an Tu, a Mongolic Language of Northwest China*. PhD diss, Buffalo, NY: University at Buffalo SUNY.


Klaproth, M. 1829. Description du Tubet, traduite du chinois en russe par le Pére Hyacinthe, et due russe en francais par M. ***, revue sur l'original chinois, et accompagnée de notes. [Description of Tibet. Translated from Chinese into Russian by Father Hyacinthe, and from Russian into French by Mr. ***: Review of the Original Chinese and Accompanying Notes by Mr. Klaproth]. *Nouveau Journal Asiatique*. 4:81-158.


Lobsang Yongdan. 2012. Personal communication, Re: Hor Bka' bcu pa Ngag dbang 'phrin las lhun grub.


Potanin, Grigorij. 1893. Тангутско-тибетская окраина Китая и Центральная Монголия. Путешествие Г. Н. Потанина, 1884-1886 [The Tangut-Tibetan Borderlands of China and Central Mongolia, The Expedition of GN Potanin, 1884-1886]. Saint Petersburg: Издание Императорского Географического Общества [Imperial Russian Geographic Society].


QYW – *Qinghai yiyao weishengzhi 青海医药卫生志 [Qinghai Medical Health Record]. 1990. Xining 西宁: Qinghai xinhua yinshuachang 青海新华印刷厂 [Qinghai Xinhua Press].


Skal ldan rgya mtsho, Rong po grub chen I (1607-1677). 1999a. Rje skal ldan rgya mtsho'i gsung las mdo smad a mdo'i phyogs su bstan pa dar tshul gi lo rgyus mdor bsdu bstan pa'i shing rta ba chen po phyag na pad+mo yab rje bla ma skal ldan rgya mtho'i gsung 'bum [A Concise History of the Manner in Which the Teachings Arose in the Land of Domé Amdo] in *Mdo smad sgrub brgyud bstan pa'i shing rta ba chen po phyag na pad+mo yab rje bla ma skal ldan rgya mtho'i gsung 'bum [Collected Works of Kelden Gyatso]*, vol 1, Gans can skal bzang dpe tshogs 'ngog ston nang dang. Lan kru'u Abongs Kan su'u mi rigs dpe skrun khang [Kan su'u Nationalities Press, 341-55

___. 1999b. Sde ba chos rje bstan 'dzin blo bzang rgya mtsho'i rnam thar dad pa'i sgo 'byed [Biography of Dewa Chöjé Tendzin Lozang Gyatso, d. 1638] in *Mdo smad sgrub brgyud bstan pa'i shing rta ba chen po phyag na pad+mo yab rje bla ma skal ldan rgya mtho'i gsung 'bum [Collected Works of Kelden Gyatso]*, vol 1, Gans can skal bzang dpe tshogs 'ngog ston nang dang. Lan kru'u Abongs Kan su'u mi rigs dpe skrun khang [Kan su'u Nationalities Press, 180-255.


__. *Mongolica*. Unpublished manuscript.


---

^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 ཨས་པུངས་
' Bras spungs Sgo mang ཨས་པུངས་སངས་པོངས
'Bri རྡོ་རྗེས།
'cham རྡོ་རྗེས།
'don chos spyod རྡོ་རྗེས་འབྲི་འཆོད།
'dul ba'i bkod gzhung rgyas pa རྡོ་རྗེས་འབྲི་འཆོད།
'Dul ba'i mdo tsa ba རྡོ་རྗེས་འབྲི་འཆོད།
'Dzam gling spyi bsang རྡོ་རྗེས་འབྲི་འཆོད།
'dzin grwa gong nas bzhes srol yod རྡོ་རྗེས་འབྲི་འཆོད།
'e ren རེ་རེ
'Gag rdo rtags རེ་རེ
'gro རེ་རེ
'Jigs med ye shes grags pa རེ་རེ
'Ju lag རེ་རེ
'tshogs gleng རེ་རེ
A Chaoyang 阿朝阳
A Jinlu 阿进录
A khu 'Jigs med རེ་རེ
A khu Blo gros 阿茂青
A lags Brag dkar tshang རེ་རེ
A mdo རེ་རེ
A myes Ba rdzong རེ་རེ
A myes Btsan rgod རེ་རེ
A myes Gnyan chen རེ་རེ
A Rong 阿荣
Achái 阿柴
ahong 阿红
Alai 阿来
Alashan 阿拉善
An Liumei 安六梅
Anjia 安家
Axiă 阿夏

Ba bOng chos rje རོ་རྗེས།
Ba bzang རོ་རྗེས།
Ba rdzong ri lang རོ་རྗེས།
Ba yan rdzong རོ་རྗེས།
Badaoshan 八达山
bagua 八卦
baihu 百户
Baima Si 白马寺
Baima Tianjiang 白马天将
Ban de rgyal རྡོ་རྗེས།
Ban Guo 班果
Bang rgya རོ་རྗེས།
bankang 板疮
Bao Shiyuemei 鲍十月梅
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 རོ་རྗེས།
Bcu ba'i lnga mchod རོ་རྗེས།
Beijing 北京
Ben Chengfang 贺成芳
Binkangghuali, Benkanggou 本康沟
bgro gleng རོ་རྗེས།
Bi Yanjun 毕艳君
Bingling Si 炳灵寺
binkang/ Binkang, 'bum khang རོ་རྗེས།
benkang 本康
Bis ba mi pham ngag dbang zla ba རོ་རྗེས།
bka' རོ་རྗེས།
bka' bcu རོ་རྗེས།
bka' rgya ma
Bkra shis 'bum 'khyil
Bkra shis lhun po
Bkra shis sgo mang
Bla brang
Bla brang bkra shis 'khyil
Bla ma
dga 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la ma khri pa
bla spyi sogs khag bzhi
blo
Blo brtan rdo rje
Blo bzang 'jam pa'i tshul khrims, Wang Khutugtu
Blo bzang bstan 'dzin
Blo bzang dar rgyas rgya mtsho
Blo bzang snyan grags
Blo bzang tshul khrims dar rgyas rgya mtsho
Blo bzang ye shes rgya mtsho
Blo 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 mechod
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 'byor
Bstan pachos 'phel
Bstan pa rgya mtsho
btsan kang
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 སྣ་སྤྱད་པ། ཇོ་མོ་
Byang chub བློ་མོ
Byang chub lam gyi rim pa'i dmar khrid thams
cad mkhyen par bgrod pa'i bde lam
གྲ་ཤེས་བཤད་ དམར་ཁྲིད་ གཅོན་པོ
Byang du lhag pa ཐུབ་ནམ་
Byang rar du spen pa འབྲུ་མ་
Byang thang འབྲུག་གཏོད
bzlog pa བོག་པ།
Cai Jingping 蔡金萍
Cai Yong'e 蔡永娥
Cha yas གྲ་ཡས
chab ril pa གང་ལེགས
Cháhánménɡɡu'er 察罕蒙古尔
chang ba lu བློ་མོ
Chang Ping 常平
Chang'an 长安
Chen Mei 陈麾
chen po hor gyi yul གཅོན་པོའི་བཞི་ཡུལ
Chengde 承德
Chenjia 陈家
Chenjiaola 陈交拉
Chileb, Chilel 赤列
Chinan Dewen Zanpu 赤南德温赞普
Chinan Dewen 赤南德温
Cho 'phrul གཞི་ལུ།
Chongli 崇礼
chos grwa གཅོན་མ་
chos grwa ba/ pa གཅོན་མ་བ།/ པ་
chos lugs pa གཅོན་ལུགས་པ།
chos mtshams གཅོན་མཚམས
chos r(w)a གཅོན་རི་བ། གཅོ
chos rje གཅོན་རྒྱ་
Chos skor གཅོན་སྐོར་
chos thog གཅོན་ཐོག
chos thog snga ma'i rtsis bzhag gi rgyugs chos
thog rjes mar dka' ram ma gtog pa
thams cad la len zhing
chu bdag དྭ་བདག
Chu bzang དྭ་བཞིན།
Chuanhuang Erlang 川黄二郎
Chuankou 川口
Ci byed du song ཚི་བླེན་དུ་སོང་།
Ci si khe ཞི་ཞེ།
Cin ci dmag ཟིི་དིམ་
Co ne གོ་ནོ།
Cu'u hrin ོང་ཧྲིན།
Cui Yonghong 崔永红
d+ha rma bu ti lba rta དུ་བཏགས་
da das ཤ་རྗེས་
Daban 达坂
Dádá 达达
Daihai 岱海
Dala 达拉
dam bea' ལྷན་འབུ།
dam bea' chen mo རྒྱལ་མ་
Damajia 大马家
Dámín 达民
Dan tig དང་ཚིི་
dang po དང་པོ།
Danma 丹麻
Danyan, Luoergou 洛儿沟
daoren 道人
Dar rgya དར་རྒྱ་
Dar rgya ri lang དར་རྒྱ་རྒྱལ་
Darkhan, dar han དམར་ལྟངས།
Dasi 大寺
Dàtóng 大同
Dàtōng, Datong 大通
Datong he 大通河
Datongping 大墩坪
dbu mdzad བུ་མཛད
dbus gtsang བུས་གཙང
dbyen bsduṁs དབུན་མི་མས
dei 'phror gang len zhig tu long dgos babs la
ltas nas longs འཇིག་ཤིང་ལོངས

Deng Sangmei 邓桑梅
Deng Xinzhuangmei 邓新庄梅
Dengjia 邓家
Dga' ldan དགའ་ལྡན
Dga' ldan byams pa gling དགའ་ལྡན་བཟས་པ་འགོ་གཞི
Dga' ldan pho brang དགའ་ལྡན་ཕོ་བྲང
dge ldan bstan 'bar ma'i dbu bskul དགེ་ལྡན་བསྟན་འབར་མའི་དབུ་བསྐལ
Dge དགེ
Dge ldan དགེ་ལྡན
Dge lungs དགེ་འུངས
dge skos དགེ་སྐོས
dge skul དགེ་སྲུལ
Dgon lung དགོན་ལོང་(Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)
Dgon lung bca' yig chen mo དགོན་ལོང་བཅ་ཡིག་ཆེན་མོ
Dgon lung byams pa gling དགོན་ལོང་བཟས་པ་འགོ་གཞི
dgon pa spyi དགོན་པའི་སྐྱེན
dgon pa'i sgrigs 'og tu yod do cog དགོན་པའི་བསྐྱེན་འོག་འཇིག་དེ་ཚོག
Dgra lha bcu gsum དགྲ་ལྷ་བཅུ་ག་མུས
Dgu དགུ
Dgu chu དགུ་ཆུ
didi 的的
dka' bcu rab 'byams pa ཀྲ་བཅུ་རབ་བཟས་པ
dka' bcu ཀྲ་བཅུ
dka' rab 'byams ཀྲ་རབ་བཟས
dka' ram ཀྲ་རམ
dka' rams ཀྲ་རམས

dkar yol རྣ་ལོག
Dkon mchog bstan pa rab དཀོན་མཆོག་བསྟན་པ་རབ
Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས
Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས
dkyus དཀྱུས
dmag dpon pi tsi ri lang དྲམ་པོ་གྲོ་གཉིས་སེམས་ལོངས
dmag rtse དྲམ་རྩེ
Dmar gtsang དབྲ་མར་གཙང
Dmar gtsang brag དབྲ་མར་གཙང་བྲག
Dmar gtsang rta chen po དབྲ་མར་གཙང་རྡ་ཆེན་པོ
Dme དམེ
Dme shul དམེ་གུན
Dngul rwa དངུལ་རྒྱ་
Don 'grub དོན་འགྲུབ
don rtogs pa དོན་རྒྱས་པ
Don yod chos kyi rgya mtsho དོན་ཡོད་ཆོས་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་ཏི་བང
Dor rdo དོར་རྡོ
Dor sde དོར་སྩེ
Dor skad དོར་སྐད
Dor tis དོར་ཚེ
Dou Guanbaonuer 宋官保女儿
Dòu Wényù 宋文语
dou 斗
Doujia 宋家
Dpa' ris དཔའ་རིས
Dpa' ris དཔའ་རིས
Dpa' ris ba དཔའ་རིས་བ
Dpa' ris tshe ring don 'grub དཔའ་རིས་ཚེ་རིང་དོན་འགྲུབ
Dpal chen stobs rgyas དཔལ་ཆེན་སྲིལ་རྒྱས
Dpal ldan bkra shis དཔལ་ལྡན་བཀླ་ཟིས
Dpal ldan dar rgyas བད་ལོན་དར་རྒྱས།
Dpal rtse rgyal བད་ལོན་རྩེས་རྒྱལ
Dpal snar thang gi bca’ yig 'dul khrims dngos
brgya 'bar ba'i gzi'od [dang / ruwa
sgreng / dgon lung byams pa gling
dgon ma lag bcas kyi bca' yig]}

Dpung nge ri lang དཔུང་ངེ་རི་ལོང་
Dri med yon tan དྲི་མེད་ཡོན་ཏན་
drug ba བྲུག་བ
Dū Chāngshùn སྐྱིད་ལྕེ་བཟུང་
Du Jinbaohua དུ་་ཁྲི་མཁའ་
Duluun, Baiya བལ་། སྐྱིད་
Dung dkar དུང་དཀར་
Dung dkar blo bzang 'phrin las

Dur mchod དུར་མཆོད།
Durishidii, Duoshidai 多沙代
 dus chen སུན་ཆེན།
Duwa, Duowa 多哇
Dwags po དབུགས་པོ།
E Shuangxihua, Nuo Shuangxihua 鄂双喜花
E’erdān 额尔丹
Ershisanhao 二十三号
fala 法拉
fan 幡
Fangtuu, Qianbangou 前半沟
Farishidin, Xingjia 星家
Faxian 法显
Fojiao 佛教
Foorijang, Huoerjun 霍尔郡
Fujia, Hulljia 胡李家

G.yang རྒྱུད།
G.yang 'bod རྒྱུད་བཟད།
G.yang can rdo rje རང་རོལ་རྨྲ་སློབ་
G.yo sgyu’i sbyor ba རྒྱུད་ི་སྐྱེར་བ།
gab gzhags ལེགས་གྲུང་
gab gzhags na thong ལེགས་གྲུང་གོ་
Gamaka གམ་མ་
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-Qīnhái-Níngxià 甘肃-青海-宁夏
Ganzhou 甘州
Gaochang 高昌
Gaodian 高店
Gāozù 高祖
Gar rtse sdong རྒྱ་རྩེ་སྤོད་
Gashari 爾沙日
Gcan tsha གཅན་ཐོག
Gcan tsha, Jianzha 尖扎
Gdugs dkar དུང་དཀར་
Ge sar གེ་སར
Ge sar dmag gi rgyal po གེ་སར་དམག་གི་རྒྱལ་བཞིའི།
Ge sar tshi me གེ་སར་ཚི་མེ།
Gélètè 格勒特
Gérilètú 格日勒图
Glang dar ma གླང་དར་མ།
gling bsres གླིང་བིསྟར།
gling bsres ba གླིང་བིསྟར་བ།
gling bsres dka’ bcu གླིང་བིསྟར་འབྲེལ་
Gling bza’ thar mdo skyid གླིང་བཟའ་ཐར་མདོ་སྟེ།
glo གློ།
Glu rol གླུ་རོལ།
gnas bdag གནས་བདག།
gnyan གནས།
Gnyan chen གནས་ཆེན།
Gnyan po smad cha dmar can གནས་པོ་སྦྱར་ཆ་དམར་ཅན།
Gnyan po'i sgar thog གནས་པོའི་སྒར་ཐོག།
Gnyan thog རྒྱན་ཐོག
Gnyan thog 'brog རྒྱན་ཐོག་འབྱུག
go thang རོང
Gru kha'i རྒྱུ་ཁའི
grwa 'gyed ཀྲ་འགྱེད
grwa rgyun ཀྲ་རྒྱུན
grwa skor ཀྲ་སྟོར
Grwa tshang bla ma ཀྲ་ཚང་བླ་མ་
Gsang bdag དབང་བདག
Gsang phu དབང་ཕུ།
gsar ཐོར་
Gser chen gzhung གཞིན་ཆེན་གཞུང
Gser khog གཞིན་ཁོང་
gser yig གཞིན་ཡིག
Gser yig chen mo'i mtshan byang གཞིན་ཡིག་ཆེན་མོ་མཚན་བོད
Gol su གོལ་སུ།
Gyi ling mkhar གི་ལིང་མཁར
Gyang bzhi གཡོང་བཞི།
Gyen 'dzi ri lang གེན་འཛི་རི་ལང
Gya' brgyad གྱ་བོརྒྱད
Gya' mchog གྱ་མཆོག
Gya' bzhin lam གྱ་བཞིན་ལམ
Gyang bzhi གཡོང་བཞི།
Gyen 'dzi ri lang གེན་འཛི་རི་ལང
Gya' brgyad གྱ་བོརྒྱད
Gya' mchog གྱ་མཆོག
Gya' bzhin lam གྱ་བཞིན་ལམ
Gyan thog རྒྱན་ཐོག
Gyan thog la kha རྒྱན་ཐོག་ལ་ཁ
Gyan thog mkhar རྒྱན་ཐོག་མཁར
Go bu me khrin གཞུ་མེ་ཁརིན
Go bu me tu hu sun khrin གཞུ་མེ་ཉུ་སུན་ཁརིན
Go bu me tu hu sun khrin གཞུ་མེ་ཉུ་སུན་ཁརིན
Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
Gos sku གོས་ཀུན
Guomari 郭麻日
Gushan 古鄯
Gusiluo 喇嘛啰
Gyang bzhi གཡོང་བཞི།
Gyi ling mkhar གི་ལིང་མཁར
Gza' brgyad ག་བོརྒྱད
Gza' mchog ག་མཆོག
Gya' bzhin lam གྱ་བཞིན་ལམ
Gyi ling mkhar གི་ལིང་མཁར
Gza' brgyad ག་བོརྒྱད
Gza' mchog ག་མཆོག
gzhung las pa གྱུན་ལས་པ
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
Har gdong khang tshan 哈尔洞康滩
Hara Bulog, Heiguan 黑泉
Hé-Huáng 河湟
Hé'er 合尔
Heijia 贺家
Hebei 河北
Heidinggou 黑顶沟
Heihu Linggunang 黑虎灵光
Heima Zushi 黑马祖师
Heishui 黑水
Hejia 何家
Helang Yexian 何朗业贤
Henan 河南

1 [A Tibetan name, thus the Chinese characters are conjectural.]
Heqing 合庆
Heyan 河沿
Hézhōu 河州
Hgarilang, Huangcaogou 黄草沟
Hgunbin, Kumbum, Sku 'bum Byams pa gling 乎覲覲，塔尔
Hézhōu 河州
Hgarilang, Huangcaogou 黄草沟
Hgunbin, Kumbum, Sku 'bum Byams pa gling 乎覲覲，塔尔
Huangdi 黄帝
Huangfan 湟扇
Huangnan 湟南
Huangnan zangzu zizhizhou tongjiju 湟南藏族自治州统计局
Huangshui 湟水
Huangsi 黄寺
Huangyuan 湟源
Huangzhong 湟中
Huárè 华热
Huarin, Huala 拨林
Huhehaote 呼和浩特
Hui 回
Hulijia 胡李家
Hún 湖
Hunan 湖南
Huolu Jiangjun 火炉将军
Húsijìng 胡斯井
Hùzhù, Huzhu 互助
Huzhu Tuzu zizhi xian 互助土族自治县
Hxin, Hashi 哓什
Ja khang 羁香
Janba, Wangjia 江家
Janba Taiga, Zhanjiatai 湟家台
Jangja, Zhangjia 张家
Jangwarima, Yatou 崖头
Jí 吉
Jiading 加定
Jiajia 贾加
Jiang Kexin 姜可欣
Jiangsu 江苏
Jianwen 尖文
Jianzha 尖扎
Jiashen 家神
Jidi Majia 吉狄马加
Jielong 结龙
Jihua shengyu 计划生育
Jihua shengyu bangongshi 计划生育办公室
Jiirinbuqii, Tsong kha pa 詹根巴，宗喀巴
Jilog, Jiaolu 角落
Jīn 市斤
Jìn Yù 金玉
rgyugs རྒྱུགས
gyugs len pa རྒྱུགས་ལེན་པ
ci lang རི་ལང
ci lang bcu gnyis རི་ལངའི་གནིས
ci stag རི་སྐང
ci lam pa རི་ལམ་པ

Sa bdag sog po ri lang གཞན་པའི་བཞག་གི་ཐོན་པོ
Salar, Sala 撒拉
San'erjia 三二家
Sâńchuān, Sanchuan 三川
Sâńchuān Tûzú 三川土族
Sâńchuânsili 三川四里
Sandaoho 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྐད་བས་ཆོས་རྒྱས།
Sde srid Sangs rgyas rgya mtsho སྲིད་སོང་ལྡན་པར་གྱི་མཚོ།

Rma chu རྣམ་ཆུ།
Rma chu'i rab kha dngul ri'i sa bzang gri spyod
rab kha རྣམ་ཆུའི་རབ་ཁ་དགུལ་རིའི་ས་བཟང་གྲི་སྤྱོད་

Rma lho རྣམ་ལྟོས།
RMB, Renminbi 人民币

Rma 'grel རྣམ་འགྲེལ།
Rna gzhag རཱ་གཞག།
Rnam rgyal རྣམ་རྒྱལ།

Rn buqii, rin po che རིན་པོ་ཆེ་རིན་པོ་ཆེ་, renboqie 仁波切

Rong bo རོང་བོ།
Rong bo nang so རོང་བོ་ནང་སོ།
Rong zom རོང་ཞོང་།

Ronghua fugui 荣华富贵
Rta 'gying རྩ་འགྱུར་
Rta chen po རྩ་ཆེན་པོ།
Rta mgrün རྩ་མྱུག་།

Rtag gsal khyab ཀྲུལ་གཡོན་ཁབ།
Rtsem pa རྩེས་པ།
Rtse khog རྣྩེ་ཁོག་
Shags ngan ལོགས་ངན
Shahe 沙河
Shanbei 陕北
Shancheng 山城
Shandong 山东
Shanghai 上海
Shangzai 上寨
Shanxi, Shanxi 山西
Shanzhaojia 山赵家
Shanzhong 郑州
Shao Yundong 邵云东
Shaowa 勺哇
Shar Bla ma སྐར་བླ་མ་
Sihan Mountain 沙间
Shdanbasang, Shijiamon 羲迦摩尼
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་བཟའ
Shiyaa 石崖
sho ma སྐོ་མ་
shor ba སོར་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 གཟེབ་པ
Skal bzang thub bstan 'phrin las rgya mtsho བསྒལ་བཞིག་བཐུབ་བསྟན་འཕྲིན་ལ拉萨
Skal bzang ye shes dar rgyas བསྒལ་བཞིག་ཡེ་ཤེས་ར་རྒྱས
Skal ldan rgya mtsho བསྒལ་ལདན་རྒྱས་མཚོ
Sko tshi me སྐོ་ཚི་མེ
skor ru སྐོར་རུ།
skra ka སྐྲ་ཀ
skra phab སྐྲ་ཕབ
Sku 'bum སྐུ་འོཾམ
Sku 'bum byams pa gling སྐུ་འོཾམ་བྱམས་པ་གྲིང
Skya rgya, Jiajia 贾加
Skyabs 'gro སྐྲེབས་བྱོ་
Skyid shod sprul sku སྐྲེད་ཤོད་སྲུལ་སྐུ
skyor སྐོར།
skyor dpon སྐོར་དཔོན།
Smad pa སྦྱར་པ
smad phyogs སྦྱར་ཕྱོགས
smeen, Sier 寺尔
Smeen, Ximi 西米
Smin grol ཡིོད་བྱོས
Smin grol no min han ཡིོད་བྱོས་ནོ་མིན་ཧན
Smon lam, smon lam སོག་ཐམ་སོག་ཐམ
smyung gnas ལྟོགས་རྒན།
sna tshogs 'di སྲིོག་འདི།
sngags 'chang སྦྱངས་འཆང།
sngags pa སྦྱངས་པ
Snying bo rgyal སྨིང་བོརྒྲལ།
Snying mo སྨིང་མོ།
Snying rje tshogs pa སྨིང་རྡོ་རྗེས་པ།
Sog སོག་
Sog rdzong སོག་རྩོང་
Sog rgya སོག་རྒྱ་
sog yul སོག་ཡུལ་
Song Ying 宋颖
song 宋
Songchang Suzhun (Sizhun?) 耸昌厮均
Songdwo 松多
Songja 宋家
Songpan 松潘
Songrang, Xunrang 逊让
Spun zla hor gyi rgyal po спеш장하도리갈포
spyi 'jog 스피어존
spyi rdzas 스피어르자가스
srang 쫢
srıl 슐
Srông btsan sgam po 스프랑부산사무포
srung ma 스프롱마
Stag gzig nor gyi rgyal po 스태그지그노래갈포
Stag lha rgyal 스태그라갈
Stobs ldan 스티보스단
Su Shan 苏珊
Sughuangghuali, Suobugou 索卜沟
suitou 年头
Suiyuan 绥远
Sum pa 素玛
Sum pa mkhan po Ye shes dpal 'byor 스크만포여세드팔뇨르
Sun Wukong 孙悟空
Sunbu, Songbu 松布
Suojie Longwang 锁脚龙王
Suojie Ye 锁脚爷
Suonan 索南
Suonan Cuo 索南措
Suzhou 苏州
Suzhou Xinzhi 苏州新志
t'A si 두시
Ta'er si 塔尔寺
taishan 泰山
Taizi 台子
Tang Xiaoping 汤晓青
Tang, Tang 唐
tangka 唐卡, thang ka 스태نق

Tangraa, Tangla 塘拉
Tangseng 唐僧
thal 'phen 테랄피엔
thal 'phreng 테랄프렌
thal srog 테랄스로크
thal zog 테랄초크
thang ka 흘카
theb 흘
Ther gang nyi wi 테르감니이비
ther ganh nyi wi na thong 테르감니이비나통
Thu me lun 류메룬
Thu'u bkwan 류무관
Thu'u bkwan blo bzang chos kyi nyi ma 류무관블로بش랑초길니마
thun mong ma yin pa 투언몽마임파
thun mong pa 투언몽파
Tianjia 田家
Tianjin 天津
tianqi 天旗
Tiantang 天堂
Tianyoude 天佑德
Tiânzhù, Tianzhu 天助
To'u pa tsi 두우파사
Tongren 同仁
tongzi 简子
tsakra bcu gsum gi ngags blzog 스태카브규 сум기앙가스블조

tsampa, rtsam pa 스태마
tsha bzhed 스태베드
tsha gad 스태갈
tsha gra 스태구
Tsha lu ma byin gi song 스태루마비인기송
Tsha lu ma ster gi song 스태루마스터기송
tsha ri 스태리
tsha 스태
tsha rting 스태린
tshab grwa 스태브라
tshad ma sde bdun རོ་བོད་མོ་བདུན
tshang རང་
Tshe hrin yan རྩེ་ཧྲིན་ཡན
tshe ring རྟེརིང་
Tshe ring don ‘grub རྟེརིང་དོན་འགྲུབ
tshe me རྟེི་མེ
tshig nyen རིག་གེས་
tshig sgra rgyas pa རིག་སྒྲ་རྒྱས་པ
tsho ba རོ་བ
Tsho རོ
Tsho kha རོ་ཁ
Tshogs རིགས་
tshogs lang རིགས་ལང
tshogs langs lugs bzhiṅ རིགས་ལངས་ལུགས་བྱིན
Tshwa mtsho རི་མཚོ
Tsi tsong རི་ཙོང
tso ri ri lang རི་རི་ལང
tso shi ri lang རི་རི་ལང
tsong kha རོ་ཁ
Tsung kha pa རོ་ཁ་པ
Tsung kha pa རོ་ཁ་པ་, Zongkaba རོ་ཁ་པ་, བོག་པ
Tüzú, Tuzu 土族
Tuzuyu 土族语
Walighuan (Bagushan 巴古山)
Wang, wang 王
Wang chen khri རྣ་ཆེན་མཁྱེན
Wang Dongmeihua 王冬梅华
Wang skyA རྣ་མེགས
Wang Tusi 汪土司
Wang Wenyan 王文艳
Wang Zhanzhang 王彦章
Wang Zongkaba 王宗巴
Wänli 万历
Wanzi 湾子
Waqúsílī 瓦渠四里
Weisheng jihuashengyuju 卫生计划生育局
Weiyuan, Wei yuan 威远
Wen Xiangcheng 文祥呈
Wen Xiping 文喜萍
Wen Yu 溫迪
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 吴屯
Wutun 吴屯
Wuyangbu 威远堡
Wuyue Dangwu 五月当午
Wuyue Duanwu 五月端午
yue 月
Yul shul ཡུལ་ཤུལ
yul srol ཡུལ་ཤུལ
Yun ci dmag ཡུན་ཅི་དམག
Zan Yulan རྒྱལ་ལམ
Zanza རྒྱལ
zao 冬
zaoren 苦仁
Zeku 泽库
Zelin 泽林
zha ngo བོད་
zhal ngo བོད་
Zhalute 扎鲁特
Zhang blon bzhi བོད་
Zhang Chongsunhua 张重孙花
Zhang Dêzú 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 赵金子花
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 仲淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar རྒྱལ
Zhu Ernu, Ernü 朱二女
Zhu Guobiao 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 帝影
zla ba dang po'i drug ba gnyis kyi nyin gsum
gyi ring la རྒྱུ་རིང་ལ།
zla po byed རྒྱུ་སྡེ།
Zo wi ne ni 帝嫂
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol ལྷོ་སྤྱི་
Zushi 祖师