MANGGHUER FOLKTALES AND HISTORICAL NARRATIVES

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Abstract
Eleven folktales and historical narratives are presented that were collected by Grigori Potanin during his visit to the Sanchuan Region in 1884-1885. The folktales all appear to have been collected from males, mostly monks. One folktale deals with Wencheng Gongzhu, the Chinese bride of the Tibetan emperor, Srong btsan sgam po. One deals with the building of the Potala Palace in Lha sa, another with the founder of Dge lugs Buddhism, Tsong kha pa, and two more with the founding of Dmar gtsang Monastery, in A mdo. Two narratives relate events from the Chinese epic, Journey to the West, and four narrate events related to Li Jinwang, a Tang Dynasty general, and his adopted son, Li Cunxiao.

Keywords
folklore, Mangghuer, Monguor, Qinghai folklore, Sanchuan, Tu

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Green Tara¹

The Tang Emperor had a daughter named Green Tara.² Five kings came to ask for her hand in marriage: Ge sar dmag gi rgyal po, Stag gzig nor gyi rgyal po, Spun zla hor gyi rgyal po, and two others whose names the narrator had forgotten. The Tibetan king sent Minister Mgar stong rtsan³ to make a formal proposal. The princess did not want to marry any of them.

In order to finish off this business with the suitors, the Tang Emperor, following the advice of a eunuch, announced that he would give his daughter to the one who succeeded in passing a thread through a piece of turquoise. The stone was not pierced straight, so the hole going through the stone was crooked. All five kings tried to pass a thread through the stone, but none succeeded. Then, Minister Mgar stong rtsan put a spider in the hole and started blowing into it. The spider walked into the cavity, and came out of the hole on the other side of the stone, dragging a thread of spider web behind it.

The Tang Emperor was surprised at Minister Mgar stong rtsan’s intelligence. Still, he didn’t

¹ Told by Phun tshogs, a Shirongol monk from Sanchuan. This sixty-eight year old man lives in Wenjia Monastery. He spent thirteen years in Southern Tibet in Se ra Monastery, and is literate in Tibetan.
² [Potanin’s original term is Nogon Darihe ‘Green Tara’. Although the story clearly refers to Wencheng Gongzhu (Chinese, or Rgya bza’ kong jo in Tibetan) we have chosen to translate the original term.]
³ [His full name is Mgar stong rtsan yul zung. In the original text, he is referred to as Lamba Gvardamba.]
give his daughter to him, but summoned twenty-one young women who all looked alike, and ordered Minister Mgar stong rtsan to guess which one was Green Tara. Minister Mgar stong rtsan didn’t know what to do; he couldn’t guess. However, the princess's servant told him that she wanted to tell him how to recognize the princess, but she was scared. The emperor's diviners were so cunning that they would surely discover who betrayed the secret. Minister Mgar stong rtsan told the servant that he knew a trick that would fool the diviners. He told her to sit in a large earthenware vat filled with water, which was placed in a pit; and he then placed three stones by the edge of the large earthenware pot, gave her a copper tube to put in her mouth, and made her put plowshares on her feet. Then the woman spoke through the copper tube, "Green Tara always holds a flower that is invisible to human eyes. A bee, however, will be flying above the flower." Minister Mgar stong rtsan then went to the palace and pointed at the young lady above whom a bee was flying.

The king guessed that someone had divulged the secret. He summoned the diviners and ordered them to discover the traitor. The diviners consulted their books for a while, and announced to the Tang Emperor that the secret had been disclosed by a thousand-eyed woman with iron feet and a copper nose, sitting in a sea lying between three cliffs. The Tang Emperor replied, "There are no such people!" and ordered that all the diviners' books be burned. After that, he had to give the princess to Minister Mgar stong rtsan, who took her off to Tibet.

On the way, Minister Mgar stong rtsan had an idea. He decided to not give the princess to the Tibetan king, but to make her his own son's wife instead. He assured the princess that she would be overwhelmed by the king's awful stench if she did not cover her nose in his presence. Meanwhile, he assured the king that the princess had no nose. When the king met the princess, he noticed that she covered her nose, so he believed Mgar stong rtsan and refused her.

Some days later, the king was inspecting a temple that was under construction, and saw the princess's face reflected in a mirror. He realized that he had been fooled. He became angry with Minister Mgar stong rtsan, ordered that he be forced to stare at the sun's reflection in a mirror until he went blind, and banished him to an area where, nowadays, lies Lake Kokonor.

There used to be no lake there, only a well. Minister Mgar stong rtsan had a disciple with him. Every day, the disciple went to fetch water at the well. Following Minister Mgar stong rtsan's advice, after fetching water in the morning, he always covered the opening with a stone, otherwise the water would overflow.

The Tibetan king then started building Mengudzhu, but couldn’t manage to finish the construction. Whatever they built collapsed. At this point, Minister Mgar stong rtsan’s great intelligence was remembered, and two noblemen from A mdo were sent to find him. They were dressed as mendicant monks, as if they were on pilgrimage to holy places. The disguised travelers went throughout the country: they went across A mdo, and also went around all the countries that lay beyond the boundaries of A mdo. But they didn’t find Minister Mgar stong rtsan. Feeling miserable,
they headed back to Tibet.

They passed through A mdo again on the way back. One day they got tired and entered a tent they saw in a valley. They found a blind old man in the tent – this was Minister Mgar stong rtsan. He offered them tea and asked where they had been. They said that they had been on pilgrimage to various places, including Mengudzhu, and were now returning to their native place in A mdo.

"Have they really built Mengudzhu?" asked Minister Mgar stong rtsan.
"They have," said the monks.
"You're not telling the truth. It can't be built."

The monks, however, insisted that they had seen Mengudzhu with their own eyes, with its golden roofs, and had prostrated before its golden gods. "No, these are all lies, because to build Mengudzhu you must know a certain trick, and I'm the only one who knows it. It can only be built after sprinkling some milk from a white cow, and if the building materials are carried on a gray bull. Have the builders satisfied all of these requirements?"

Having drunk lots of tea, the wandering monks left. Only after they had left did Minister Mgar stong rtsan guess that they were interrogators in disguise. He understood that that he had gotten worked up in the dispute, and ordered his disciple to catch up with them and kill them. "Catch up with them and kill them, because they have taken away my blo (idea)!" The disciple caught up with the monks and asked, "Was it you who were in the tent of my father, the blind old man, and had tea?"
"Yes, that was us."
"My father got angry with you and has sent me with the order to kill you, because you have taken away his blo."

"Indeed, after we left the tent, we picked up a glo (cow's girth) on the steppe. We thought it had been discarded because it was useless, so we took it. The rope that serves to tie and carry our load is all worn out and we need to replace it. But if you need it, here it is, please take it," replied the monks. And they gave back the girth.

The disciple let the monks go, thinking, "How cruel is my teacher! Killing two people for an old rope!"

"Did you kill the monks?" Minister Mgar stong rtsan asked him when he returned.
"No, I didn't, because they gave back your girth."

Meanwhile, the cover of the well from which the disciple fetched water came off, and water started flooding the valley. Minister Mgar stong rtsan fled.

A lake now called Kokonor formed in this place. The island in the middle of Kokonor is called Mtsho snying in Tibetan, or "Heart of the Lake."

TSONG KHA PA

Tsong kha pa came to the mountain where Dga’ ldan Monastery now stands (at that time, there was no Mengudzhu) and settled in a cave. Two monks coming from Rgya gar rdo rje gdan [Bodghaya] saw a woman milking a cow and asked, "Where can we find the lama with a big nose?"

She replied, "Wait! I am milking my cow!" When she was done milking, she washed her hands,  

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[The confusion relies on the fact that blo and glo are homophonous in A mdo Tibetan.]

[Told by Dzundui, a Shirongol monk from Sanchuan.]

[In the original text, Tsong kha pa is referred to as both Djitsunkava and Djilama.]
set up three lamps, bowed towards the West and said, "I bow to Tsong kha pa, who lives in that direction. I don't know any big-nosed lama."

The monks went further west, and met another woman who was collecting dung. They asked her, "Where around here does the big-nosed lama live?" She pointed towards a cow patty and said, "The cow laid this thing; where is this thing's head, on the top, or on the bottom?"

The monks didn't know what to answer.

She lit three lamps, bowed, and said, "In front of me, in a cave, lives Tsong kha pa, but I don't know any lama with a big nose!"

The monks then approached the cave, thinking, "We won't bow to Tsong kha pa!" However, their hats brushed against the lintel while they were entering the cave. Their hats fell off and they had to bow down to pick them up. Both monks then became disciples of Tsong kha pa.

Tsong kha pa decided to build a monastery on the mountain where he lived, and told his disciples, "We must first find out how to build a monastery, but the method can only be discovered in Rdo rje gdan. There is an old man there, an eighty-year-old lama who lives in a cave. Go ask him."

The two disciples reached the place where this lama was. He asked them, "So, have they built Dga' ldan?"

"They have," answered the disciples.
"You're lying!" said the old man. "Surely they have not milked a lioness?"
"They have," lied the monks.
"You're lying! And have they carried the earth on a red bull?"
"They have," the monks assured him.
"All lies!" said the old man.

The disciples left. After they had gone, the old lama told his disciple, "What have I done? These people have taken away my blo (idea)! Go get it back from them! Kill them!"

The disciple caught up with the monks and said, "You've taken away my lama's idea! Give it back!"

The two monks took off the leather girth (glo) that they had found on the road and were using as a belt, and gave it to the envoy.

When the disciple got back home, the lama asked him, "So, did you kill them?"
"No," said the disciple, "they returned the stolen girth."

Then the lama realized that his disciple, instead of the word 'mind' blo, had understood 'girth' glo. He said, "Alas! Now the end has come for the Red Faith! A preacher has appeared in Dga' ldan and now the Yellow Faith will flourish."

When the disciples brought back the lama's secret, the construction of Dga' ldan began. Once sprinkled with lioness's milk, the water in the lake surrounding Dga' ldan froze, and a red bull brought earth and other construction materials over the ice. When the construction was finished, Tsong kha pa brought together all the carpenters, stonemasons, and other craftsmen who had worked on the construction, and organized a feast for them. He thanked them and said, "How much trouble you've been through!" As for the red bull, they forgot to invite him to the feast and so the bull decided that he would destroy the Yellow Faith within three centuries. First he was reborn in the form of the emperor Glang dar ma,\(^{10}\) then in the form of the Xining amban Ninguë,\(^{11}\) and then in the form of the Chinese

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\(^{10}\) [In Potanin's text, Glang dar ma is variously referred to as Landarma and Lander.]

\(^{11}\) [Possibly Nian Gengyao, the general who led the campaign that saw northeast A mdo firmly incorporated into the Qing Empire.]
general, He Zhungtang.

In the times of He Zhungtang, the Chinese emperor invited Lcang skya rol pa'i rdo rje\textsuperscript{12} to visit him in Beijing. During the reception, the lama was served a cup of tea, which he threw on the ground. The emperor angrily asked what this meant, and the lama explained that a fire was burning in the little town of Shahai,\textsuperscript{13} not far from Beijing, and that he had thrown his tea on the fire to extinguish it. The Emperor ordered that this be investigated to see if this was indeed true, and promised that if it were true, he would keep Lcang skya rol pa'i rdo rje in Beijing. It turned out that the lama had spoken the truth.

When the lama died, General He Zhungtang said to the emperor, "This was a great lama! We must build a stupa for him in Utaë." The emperor gave permission, and the general set off to fulfill the Emperor's orders. He built a stupa and buried the lama inside it upside down. He then declared, "During your lifetime, I couldn't do anything to you. At least after your death, I will do you evil." A prayer wheel naturally arose on the spot.

**MENGUDZHU\textsuperscript{14}**

When the Dalai Lama was building Bla brang Monastery on Mount Potala, a carpenter working there didn't believe that the Dalai Lama would pay the workers. All the workers were the lama's subjects, and the carpenter thought their work would be considered unpaid corvée. Resentfully, he placed the main pillar that supported all the roofing upside down. Underneath it, he placed a little support that he could pull out whenever he wished. He thought, "If the Dalai Lama gives us nothing, then I'll pull out the little support, and the whole thing will collapse."

When the construction was finished, the Dalai Lama said, "You've been through great troubles and accomplished an immense labor!" and gave great quantities of silver to all the workers, stonemasons, and carpenters. After giving the silver, the Dalai Lama asked, "Is the building stable? Is there any defect?"

The carpenter didn't expect such an outcome, and was so full of shame that he confessed what he had done. He said, "There is a fault! I thought the lama would count our work as unpaid corvée so I placed a pillar upside down and underneath it I put a little support so that it could be pulled out. If it is removed, the whole building will collapse."

Then the Dalai Lama said, "You placed a tree upside down. For this you, and after you die, your offspring, every year, on the first day of the first month, shall fly from the Potala head down."

And so since those times, a ritual is held. A descendant of that carpenter wears the dress of a garuda, wearing a mask that looks like a bird's head and wings spread out for flight on his shoulders. A cable is stretched from the top of the Potala, to the bottom of the valley. The man dressed as a bird is placed on a bull skin and brought down, along the rope, to the bottom of the valley, head first. No one cries if he dies. He is given fifty tael of silver if he emerges uninjured.\textsuperscript{15}

\textsuperscript{12} Potanin refers to Lcang skya rol pa'i rdo rje as both Dzhandzha-ruvi-dorje and Dzhandzha-Gegen.

\textsuperscript{13} Possibly Shahai in present-day Liaoning Province, northeast of Beijing.

\textsuperscript{14} Told by Samt'andjimba. At the time of this festival, Samt'andjimba was sitting in a Lha sa jail with his hands tied together. He did not see the ritual, but did see a big crowd on its way to watch the ritual.

\textsuperscript{15} See Klaproth (1829) for the ceremony of walking on the rope in Lha sa. It takes places on the third day of the second lunar month.
Dmar gtsang\textsuperscript{16} Monastery One\textsuperscript{17}

In Mengudzhu there used to be a king called Glang dar ma who persecuted monks. At that time, a famous monk from Dan tig went on pilgrimage to Mengudzhu. Meanwhile, King Glang dar ma's oppression intensified. The monk from Dan tig declared that he could no longer stay in Mengudzhu under such an impious king, and that he intended to return to his native land. He took a white horse, painted it black, jumped on it, and raced off towards his homeland. A chase ensued. The pursuers began catching up as he approached the Yellow River. The monk rode his horse across the river and, as he was crossing, the paint washed off his horse. The pursuers saw a man riding a white horse on the opposite side of the river and said, "This isn't the one we are after! That one was on a black horse, this one is on a white one." So they went back. The monk sought shelter in a cave; he died, but his heart kept beating. A turtle-dove littered his face with bird droppings. His pursuers entered the cave and seeing that the corpse was motionless and that the face was covered in bird droppings, said, "He died a long time ago!" and left.

Dmar gtsang Monastery Two\textsuperscript{18}

A lonely deity was sitting in the cave near Dmar gtsang rta chen po\textsuperscript{19} Monastery. He had once been a monk who ran away from the Tibetan King Glang dar ma. He fled on a white horse that he had painted black. Having swum across the river, the horse became white again. The people who were chasing the monk said, "We are after a monk who is riding a black horse, but this monk is riding a white one!" and didn't follow him. Continuing their hunt, they found the cave where the monk had hidden and stiffened in a sitting position. A dove, flying around the cave, dropped a lot of dust on his face. The pursuers said, "There's lots of dust on this dead man. He must have died a long time ago," and they didn't touch him.

This deity has a flesh body, but his flesh is covered with clay. The people who live near the monastery are Tibetans from Dzhug Valley, near Lha sa. The monk who became the deity was originally from Dan tig Mountain, west of Sanchuan.

Niutou Wang 'Ox Head King'\textsuperscript{20}

A deity named Niutou Wang lived in a kingdom. As tribute, he ordered that he be given a boy and a girl to eat every year. And so this was done. Every year a boy and a girl would be chosen, dressed in nice clothes, put on a throne covered with tasty cookies, and carried to a temple outside of town. At this time, the winds would start rising, and Niutou Wang would appear, escorted by numerous warriors. He

\textsuperscript{16} Dmar gtsang (i.e., 'Red cliff' in Tibetan [this translation applies to the longer name of the monastery, Dmar gtsang brag]) is a monastery on the left bank of the Huang River, lower than the town of Xining. The Chinese call this monastery Baima Si, i.e., 'White Horse Temple'.
\textsuperscript{17} Told by Samt'andjimba.
\textsuperscript{18} Told by a Shiringol monk.
\textsuperscript{19} [The original Russian for 'rta chen po' reads 'lta-tchinbu'. The Tibetan 'rta chen po' literally means big horse. Although this appears to be a somewhat unconventional rendering of the monastery's name, it bears some resemblance to the monastery's Chinese name, i.e., Baima Si 'White Horse Monastery'.]
\textsuperscript{20} Told by Tshe ring, a Shiringol monk from Sanchuan.
would enter the temple and sojourn there. On the following day, people would inspect the temple, and find the children missing.

One day, four gods came to this kingdom: Sun Wukong, Lama Tangseng, Sha Heshang, and Zhu Bajie (the last one had a pig head), and stayed overnight in a house. Sun Wukong noticed that their hostess was crying. "What are you crying about?" he asked. The woman explained that she had only one son, and that he would be eaten by the deity Niutou Wang the next day. Without children, she would have no way to live in her old age. "Don't cry!" Sun Wukong told her. "I will go to be eaten by Niutou Wang instead of your son."

The woman's son and a girl from another family were dressed in fine new clothes the next day, seated on a table, and carried to the temple. The wind rose and Niutou Wang appeared. He asked, "What's been prepared for me here?" Meanwhile, Sun Wukong had taken the children's place, having turned himself into them and let the children go.

Sun Wukong said, "Today I was brought to be eaten by you. But when you eat me, don't chew me, just swallow me in one piece."

"Why should I chew you?" said Niutou Wang. "You are so small you can easily be swallowed in one piece!" And then he swallowed Sun Wukong.

After he had been swallowed, Sun Wukong grabbed Niutou Wang's heart and squeezed it. "So then, will you eat me now?" he asked. Niutou Wang asked him not to kill him, to release his heart, and promised he would not eat Sun Wukong when he came out in the open once again. Sun Wukong made Niutou Wang swear that he would leave that place and give up eating people. Sun Wukong then came out of Niutou Wang's nostrils, Niutou Wang ran away, and Sun Wukong returned to the woman's home. She was serving food to his companions when he arrived. Sun Wukong gathered all the people and said, "From now on, don't worship that deity and don't sacrifice children to him. That was a false deity!"

SUN WUKONG

Sun Wukong used to be a wrathful deity; he was subdued by Suojie Ye, or Qijia Laoye, or otherwise Suojie Longwang. The latter was sitting inside a flower. Sun Wukong approached it and said, "What a beautiful flower!"

"If it is beautiful," said Suojie Ye, "come sit inside it." The flower opened up, Suojie Ye came out, and Sun Wukong sat in his place. Immediately, the flower closed its petals and Sun Wukong was trapped inside. Suojie Ye agreed to open the flower, but only on the condition that Sun Wukong cease being a wrathful deity.

Then, they went off together and met an old woman who had only one daughter. This young lady was condemned to be devoured by the monster, Zhu Bajie. Sun Wukong declared that he would go to be eaten instead of the girl, put on her dress, and set off. Zhu Bajie swallowed Sun Wukong. Sun Wukong, now inside the monster, grabbed his heart and throat and squeezed. Zhu Bajie begged for mercy, but Sun Wukong agreed to release him only if Zhu Bajie embraced Buddhism.

The mountains in Sanchuan used to be bare – there was no grass. The people prayed for rain

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21 Told by a Shirongol monk from Sanchuan.
22 [These are three names for the same deity.]
23 Mongols translate the name as Gahaibakshi 'Pig-Teacher'.
that would bring vegetation. Sun Wukong said, "I shall be a god myself." He sat down in the manner in which gods usually meditate, trying to remain motionless. At one point, however, he needed to pee. The people held up cups, saying, "Our god is pouring ambrosia!" But when they drank the liquid they said, "Eh, that tastes bad!"

Sun Wukong burst out laughing. Then the Jade Emperor overturned his vessel and poured rain on the earth.

Li Jinwang One

The Tang Emperor living in Chang'an had a paternal uncle named Li Jinwang. One day, the Tang Emperor was hosting a gathering of noblemen and Li Jinwang got drunk, broke some crockery, and beat guests. The Tang Emperor angrily said, "You have embarrassed me! You have displayed an inability to act decently in my presence. Instead, you have behaved in a way that is absolutely unacceptable for a king and for the emperor's uncle!" He then exiled Li Jinwang to a Mongolian place, where he married the daughter of a Mongol khan and had twelve sons and three daughters.

At that time, an enemy king attacked the Tang Emperor. He was unable to defend himself, and began regretting having banished Li Jinwang. Eventually, the Tang Emperor sent an ambassador to his uncle asking him to return. When the ambassador appeared before Li Jinwang, he told him that the Tang Emperor felt guilty about banishing him, and asked him to forgive his offense and return. Li Jinwang refused to go to Chang'an. He told the ambassador that his heart was not yet at peace, and that he was still angry with his nephew.

Li Jinwang's wife overheard him talking, and asked, "What are you discussing?"

The king replied, "Woman, keep quiet! This is no woman's business." The queen objected, saying that she was no simple woman, that she was a queen, and the daughter of a king. Then Li Jinwang told her that his nephew was asking for assistance but, remembering the emperor's lack of mercy, he had refused to help.

Determined to convince him, his wife said, "If you don't go, I, a woman, shall go!" So then Li Jinwang set off for Chang'an.

However, before Li Jinwang reached the capital, the Tang Emperor had already left with his army for the city of Nianbo. In this way, they missed each other. The Tang Emperor lost his kingdom and somebody else took his place on the throne. This is how the city of Nianbo acquired its name: nian means 'empty'; bo means 'rear,' i.e., the king came without his kingdom behind him.

Li Jinwang's three daughters did not enjoy sitting around at home; they were very independent and strong-willed. They went to the fields carrying baskets to pick wild edible herbs. There was a grave in the field on which a stone statue of a man stood. The young women started playing with the statue, throwing grass at his head and calling, "You be my husband, and I'll be your wife." One of the girls' baskets slipped from her hands and landed on the stone man's head. Later that night, she dreamt that the stone man came to life and spent the night with her. She discovered that she was pregnant soon afterwards.

24 In Mongol, Boron Etchjen 'Master of Rain'.
25 Told by the old man Tchai'i, Shirongol from Qijia Village.
26 Chang'an is the ancient name of today's Xi'an City.
27 Wang is 'king'; jin could be 'gold'.
28 [The seat of present day Ledu Region.]
When her pregnancy became noticeable, Li Jinwang became angry with her. He was thinking, "She has had no boyfriend, she hasn't married, but she's gotten herself pregnant!" and he ordered that she be killed. Her mother, feeling compassion, gave her a little bundle of food and a staff. She told her to go to Mount Iragu— which was, in those times, covered by a thick forest — and to give birth there, in a cave far from human eyes.

The girl settled on Mount Iragu and gave birth to a little boy, whom she named Li Cunxiao. A tiger and a wolf, hunting in nearby flocks, provided them with lamb meat. They brought it to the cave, feeding the mother and her child.

When the boy reached the age of twelve he took a job herding for a wealthy family. He gave his mother what little money he received, and that was what she lived on.

One day Li Jinwang went hunting and saw the boy, Li Cunxiao, on the other side of the Datong River, herding sheep. A tiger ran into the flock and killed a lamb. Li Cunxiao grabbed the tiger by its throat, pressed him to the ground, and killed him. Li Jinwang started yelling at him, "Why did you kill the tiger? That was my tiger — I raised it! Give it to me!" Li Cunxiao took the tiger's corpse and threw it on the other bank. Li Jinwang was thinking, "What a strong boy!" and asked the noblemen surrounding him whose son he was. They told him that he was his grandson, called Li Cunxiao, who was born in a cave on Mount Iragu from the daughter he had chased away. Then Li Jinwang took the boy home with him. His mother was left without support. She thought, "How will I live now? There is no one to get food! And if Li Jinwang finds out that I'm alive, he'll send people to kill me!" She went to the stone statue and, bowing to it, hit her head so hard against the stone that she died. Li Cunxiao dug a hole, lay both the statue and his mother's body in it, and buried them.

For several days, Li Cunxiao did not appear before Li Jinwang. When Li Jinwang sent a man for him, he saw Li Cunxiao walking back and forth along the river, his hands clasped behind his back. Such a roaring came from the river that it seemed as if a huge crowd was shouting in unison. The man was scared and ran away. He arrived before Li Jinwang and told him what he had seen, and then Li Jinwang himself came to the riverside to have a look. He saw that Li Cunxiao was walking back and forth by the river, his hands clasped behind his back, and heard a roaring sound coming from the water.

Li Jinwang called out, and Li Cunxiao answered, "What is it you want?"

Li Jinwang said, "Why haven't you come to see me?"

Li Cunxiao answered, "It is not time yet. I'll come in about seven days."

"Why can't you come now? What is it you're doing?"

"I am making stone men and stone horses."

"May I see them?"

"You may," answered Li Cunxiao.

He took Li Jinwang to a cave, and showed him five stone men and five stone horses. They were already moving their limbs somewhat, but it was not possible for them to ride the horses yet. "Seven days from now, the horses will be just like live ones," said Li Cunxiao, "and then I will come to you!"

Li Jinwang thought, "This boy is cunning and dangerous!" and resolved to kill him.

Li Jinwang sent his twelve sons to seize Li Cunxiao and tear him to pieces by tying him to horses' tails. Li Jinwang's sons caught Li Cunxiao, attached ropes to his hands, feet, and neck, tied the other ends of these ropes to the tails of five horses, and began whipping the horses. Then Li Cunxiao pressed his hands and legs to his stomach and the horses couldn't move.

Mount Iragu is on the spit between the Datong and Huang Rivers.
Li Jinwang then ordered five carts to be loaded with stones, Li Cunxiao tied to the carts and, again, tried to tear him to pieces. They couldn't tear him apart this time either. Li Cunxiao pulled the carts towards himself. After that, thunder roared and Li Cunxiao rose to the sky.

After some time passed, the rebel, Wang Yanzhang, attacked Li Jinwang, and he didn't have enough strength to repel the rebel. He said, "What a pity that Li Cunxiao is not here now and that he rose to the skies!"

At this moment Li Cunxiao showed himself in the sky saying, "I'm here!" And suddenly the heads of Wang Yanzhang's warriors started to fall off by themselves and topple to the ground.

**LI JINWANG TWO**

Li Jinwang had a son who never did anything. Li Jinwang chased him from their home, with the aim of having him go and learn some useful skill. Li Cunxiao went to the river that flows near Byang thang and started making people and horses out of clay. Later, a man called Wang Yanzhang attacked Li Jinwang, who didn't have enough strength to repel him. He said, "What a pity that I chased Li Cunxiao away!" At that moment, Li Cunxiao's soul appeared on the battlefield. Clay riders followed him, immediately stepped into the battle, and Wang Yanzhang's army was defeated.

**LI JINWANG THREE**

There is a small town called Chuankou on the Shirongol land, and near it stands Mount Iragu. The Datong River flows between the two. Chuankou used to be a very busy place, with many merchants, and a big market. In the city lived the Shirongol wang, whose name was Li Jinwang. In those times, Chang'an was the capital of the Tang Dynasty. The ruler, who lived in Chang'an, sometimes gathered all the wang at his court.

Once Li Jinwang was invited to the emperor's palace. At that time, he got drunk, beat several minor officials, and smashed all the crockery. The ruler's envoy reported all this to the king, who angrily said that Li Jinwang was not a real wang, and exiled him. Li Jinwang was brought to the place where today's Chuankou stands.

In Zhili Province, to the north, they say that he was sent to a locality south of Kalgan, which is where the town of Xuanhua stands (forty li from Kalgan and 360 li from Beijing), which is also called Bayan Sume in Mongol. It was a poor land full of sand dunes where it was impossible to cultivate grain for bread making. When Li Jinwang and his son settled there, it started to rain heavily, flooding the country and covering the sand dunes in silt. Since that time, it became possible to plant bread cereals there. Some Chinese also came to live there, and Li Jinwang found himself with a group of subjects.

Li Jinwang had thirteen sons. One was his, and the others were all adopted. One day Li Jinwang went hunting and reached the city of Linchu, west of Beijing. Having reached a river, he saw a twelve-year-old boy herding sheep on the other bank. A tiger ran into his flock and killed a lamb. The boy grabbed the tiger by the back of its neck, pressed him to the ground, and choked him to death. Li

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30 Told by the old man Yanyar, Shirongol from Yangjia Village.
31 Told by Samt'andjimba.
32 [Today's Zhangjiakou, in northwestern Hebei Province.]
Jinwang shouted, "Hey, boy! Why did you kill the tiger? That was my tiger! I raised it!"

The boy Li Cunxiao answered, "And why did the tiger you raised eat the lamb that I raised? Is that a law?"

"Bring my tiger to my side of the river," Li Jinwang ordered Li Cunxiao.

The boy asked the wang, "How should I pass you the tiger? Should I do it quickly, or take my time?"

"Quickly, of course!" answered Li Jinwang.

Then the boy picked up the tiger and threw it over the river. The wang asked the boy, "Do you have parents?"

The boy answered that he had only a mother, no father.

Then Li Jinwang said, "Then you can be my son!" And so Li Cunxiao became Li Jinwang's adopted son. His strength equaled that of two tigers and nine bulls.

LI JINWANG FOUR

From Li Jinwang to the present, thirteen centuries have passed. His adopted son, Li Cunxiao, had the strength of two tigers and nine bulls.

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33 Told by a Shirongol from Shiana Village.
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SELECTED NON-ENGLISH TERMS

'a དུ་
'Bras spungs འབྲས་པོང་
'Bras spungs Sgo mang འབྲས་པོང་སྐོ་མང
'Bri བི་
'cham མཆོམ་
'don chos spyod ཆོས་སྦྱོར
'dul ba'i bkod gzhung rgyas pa དུལ་བའི་བཀོད་གཞུང་རྒྱས་པ
'Dul ba'i mdo tsa ba དུལ་བའི་མདོ་ཙ་བ
'Dzam gling spyi bsang དོན་གྲིང་སྨྲི་བཤེང་
'dzin grwa gong nas bzhes ro yod དོན་གྲིང་དགོན་ནས་བཞེད་ལོད
'e ren གེ་རིན།
'Gag rdo rtags གནམ་གྲོས་རྒྱས་
'gro གྲོ།
'Jigs med ye shes grags pa བློ་མོ་འཇིགས་མེད་ཡེ་ཤེས་
'Ju lag བུ་ལག
'tshogs gleng ཤོགས་གྱིས།
A Chaoyang 阿朝阳
A Jinlu 阿进录
A khu 'Jigs med འཁུ་འཇིགས་མེད
A khu Blo gros 阿觉罗格
A lags Brag dkar tshang 阿拉格达克桑
A mdo 阿摩
A myes Ba rdzong 阿弥赛巴 
A myes Btsan rgod 阿弥赛班若
A myes Gnyan chen 阿弥赛根宣
A Rong 阿荣
Āchá ང་ཆ་
ahong 阿弘
Alai 阿来
Alashan 阿拉善
An Liumei 安六梅
Anjia 安家
Āxià 阿夏
Ba bOng chos rje 邦宗智
Ba bzang བཞང
Ba rdzong ri lang 鲁雄仁朗
Ba yan rdzong བླ་ཡན་རྒྱལ
Badaoshan 八达山
bagua 八卦
baihu 百户
Baima Si 白马寺
Baima Tianjiang 白马天将
Ban de rgyal བན་དེ་རྒྱལ
Ban Guo 班果
Bang rgya བང་རོ་
bankang 阿克
Bao Shiyuemėi 鲍十月梅
Bao Sibeihua 鲍四辈花
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 བླ་གྲི་གཞུང་མོ་
Bcu ba'i lnga mchod བུ་བའི་ལུང་མོ་
Beijing 北京
Ben Chengfang 贺成芳
Binkangghuali, Benkanggou 本康沟
bgro gleng ོགྲོ། ལིང་།
Bi Yanjun 毕艳君
Bingling Si 炳灵寺
binkang/ Binkang, 'bum khang བོན་ཁང་
benkang 本康
Bis ba mi pham ngag dbang zla ba བིས་བས་དཔེ་དབང་ནག་བ
bhka 本卡
bka' བཀའ
Bka' rgya ma རང་སྲུང་
Bka' rtse stong རང་སྲུང་
Bkra shis 'bum 'khyil རྟ་ིས་འ бум་འཁྱིལ
Bkra shis lhun po རྟ་ིས་ལུན་པོ
Bkra shis sgo mang རྟ་ིས་སྣོ་དངོས
Bla brang ཤིལ་
Bla brang bka' shis 'khyil ཤིལ་འ бум་འཁིལ
bla ma རྒྱུ་
bla ma dge skos rnams nyis thad ka thad ka'i རྒྱུ་འདས་ཀས་ཐས་ཀ སྐད་ཀ་
rgyug len pa dang / gsar du 'jog pa རྒྱུག་ལེན་པ་དང༌། གསར་དུ་འཇོག་པ
sogs being bskul gyi do dam gang drag byed སྒོགས་བི་སྔུན་གྱི་དོ་འདམ་གངུཙ་བྱེད
bla ma gzhung las pa རྒྱུ་འས་པ
bla ma khri pa རྒྱུ་འཁི་པ
bla spyi sogs khag bzhi རྒྱུ་འབུམ་བཅུ་ཐམས་ཅད་
blo རྒྱུ་
Blo brtan rdo rje རྒྱུ་འབུམ་བཅུ་བདེ་
Blo bzang 'jam pa'i tshul khrims, Wang Khutugtu རྒྱུ་འབུམ་བཅུ་འབུམ་བཅུ་བདེ་གྲོ་མོ་
Blo bzang bstan 'dzin རྒྱུ་འབུམ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་
Blo bzang dar rgyas rgya mtsho རྒྱུ་འབུམ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་
Blo bzang snyan grags རྒྱུ་འབུམ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་བཅུ་
Blo bzang tshul khrims dar rgyas rgya mtsho རྒྱུ་འབུམ་བཅུ་བཅུ་བཅུ་བཅུ་
Blo bzang ye shes rgya mtsho རྒྱུ་འབུམ་བཅུ་བཅུ་བཅུ་
Blo bzang ye shes rgya mtsho, Lcang skya IV རྒྱུ་འབུམ་བཅུ་བཅུ་བཅུ་
blo rigs རྒྱུ་
blo rtags gnyis རྒྱུ་
blon po རྒྱུ་
Bod ljongs spyi tshogs tshan rig khang chos རྒྱུ་འབུམ་བཅུ་འབུམ་བཅུ་
lugs zhib 'jug tshan pa'i 'bras spungs རྒྱུག་བི་ཐུག་ཐོན་པ་འ бум་སྤུངས།
dgon dkar chag rtsom sgrig tshogs རྒྱུག་བི་ཐུག་ཐོག་འཛོམ་སྣོ་གཞི་སྐབས།
chung རྒྱུག་བི་ཐུག་ཐོག་འཛོམ་སྣོ་གཞི་སྐབས་སྤུངས།
Bod skor རྒྱུག་བི་ཐུག་
Bon རྒྱུག་བི་ཐུག་
bong gu རྒྱུག་བི་ཐུག་
Brag dgon zhabs drung རྒྱུག་བི་ཐུག་རྫེ་པོ་ཞབས་བྲིང་
brtsi bzhag རྒྱུག་
bsam 'byed རྒྱུག་
bsang རྒྱུག་
bsang mechod རྒྱུག་མཆོད།
bsdus 'bring རྒྱུག་
bsdus chung རྒྱུག་
bsdus grwa རྒྱུག་
bsdus grwa che chung རྒྱུག་
bsgro gleng རྒྱུག་
bshad grwa རྒྱུག་
bshad sgrub bstan pa'i byung gnas རྒྱུག་
bskang gso རྒྱུག་
bsod btags legs pa རྒྱུག་
Bsod nams mgon po རྒྱུག་
Bstan pachos 'byor རྒྱུག་
Bstan pa 'phel རྒྱུག་
Bstan pa rgya mtsho རྒྱུག་
btsan khang རྒྱུག་
btsan par ma རྒྱུག་
btsan po རྒྱུག་
Btsan po Don grub rgya mtsho རྒྱུག་
Btsan po no mon han/ Btsan po no min han རྒྱུག་
Btsan rgo རྒྱུག་
Bu su he རྒྱུག་
Bu'u hrin རྒྱུག་
Bya khyung རྒྱུག་
Byams pa nor bu བླ་མས་པ་ནོར་བ
Byang chub བླང་ཆུབ
Byang chub lam gyi rim pa'i dmar khrid thams cad mkhyen par bgrod pa'i bde lam
Byang du lhag pa བླང་དུ་ལྟག་པ
Byang rar du spen pa བླང་རར་དུ་སྤེན་པ
Byang thang བླང་ཐང
Byang du lhag pa བླང་དུ་ལྟག་པ
Byang rar du spen pa བླང་རར་དུ་སྤེན་པ
Byang thang བླང་ཐང
Bza' ri tshang བཟ་རི་གཉིས
bzlog pa བཞྲོག་པ
Cai Jingping 蔡金萍
Cai Yong'e 蔡永娥
Cha yas དབང་གཞི།
chab ril pa དབང་ཁའི་བཟང
Cháhánménɡgǔ'ér 察罕蒙古尔
chang ba lu ཚང་བ་ལུ།
Chang Ping 常平
Chang'an 长安
Chen Mei 陈梅
chen po hor gyi yul ཇོ་ཁྲི་འདི་ཡུལ
Chengde 承德
Chenjia 陈家
Chenjiaola 陈交拉
Chileb, Chilie 赤列
Chinan Dewen Zanpu 赤南德温赞普
Chinan Dewen 赤南德温
Cho 'phrul རྩེ་བྱུང་།
Chongli 崇礼
chos grwa ཕྱོང་།
chos grwa ba/ pa རྐྱང་།བ།
chos lugs pa རྒྱུ་ལུགས་པ།
chos mtshams རྒྱུ་མཚམས
chos r(w)a རྒྱུ་ར།།
chos rje རྒྱུ་རེ།།
chos skor རྒྱུ་སྒོར།
chos thog རྒྱུ་ཐོག།
chos thog snga ma'i rtsis bzhag gi rgyugs chos thog rjes mar dka' ram ma gtog pa thams cad la len zhi ngangs srin dkar thams pa dkar du la len zhi ngangs srin dkar pa chu bdag བླུ་བདག
Chu bzang ཀྲུ་བཟང་
Chuanhuang Erlang 川黄二郎
Chuankou 川口
Ci byed du song སྐོ་བྱེད་དུ་སོང་
Ci si khe སི་ཐོ་
Cin ci dmag སྣི་ཚི་
Co ne ནོ་
Cu'u hrin ཤེ་སྒན་
Cui Yonghong 崔永红
d+ha rma bu ti lba rta ཁྲ་བར་བུ་འདི་བུ་རྟ་
da das དབ་སད་
Daban 达坂
Dádá 达达
Daihai 代海
Dala 达拉
dam bea' སྣམ་བཅའ
dam bea' chen mo སྣམ་བཅའ་ཆེན་མོ།
Damajia 大马家
Dámn 达民
Dan tig ཀྲ་བོ་
dang po ཀྲ་པོ།
Danma 丹麻
Danyan, Luoergou 洛儿沟
daoren 道人
Dar rgya དར་རྒྱ་
Dar rgya ri lang དར་རྒྱ་རི་ལང་
Darkhan, dar han དར་ཧན།
Dasi 大寺
Dàtóng 大同
Dàtōng, Datong 大通
datong he 大通河
Datongping 大墩坪
dbu mdzad དབུ་མཛད
dbus gtsang དབུས་གཙང
dbyen bsdums དབཱ་བསདུམས
de'i 'phror gang len zhig tu long dgos babs la ltas nas longs
deng Sangmei 邓桑梅
Deng Xinzhuangmei 邓新庄花
Dengjia 邓家
Dga' ldan བཞིན་པ་
Dga' ldan byams pa gling
Dga' ldan pho brang
dge ldan bstan 'bar ma'i dbu bskul
Dge
Dge ldan
Dge lugs
dge skos
dge skul
Dgon lung དགོན་ལོང་(Rgulang, Guolongsi 郭隆寺,
Erh-ku-lung, Yu-ning, Youning 佑宁)
Dgon lung bca' yig chen mo
dgon pa spyi
Dgon lung byams pa gling
Dgon lung rta' chen po
don yod chos kyi rgya mtsho
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
Dor rdo
Dor sde
Dor skad
Dor tis
Dou Guanbaonuer 宴官保女儿
Dòu Wényǔ 宴文语
dou 斗
Doujia 宴家
Dpa' ris ཨཉེ་ིས
Dpa' ris ba ཨཉེ་ིས་བ
Dpa' ris tshe ring don 'grub
Dpal chen stobs rgyas
Dpal ldan bkra shis
Dpal ldan dar rgyas རྣམ་རྣམས་བྱས
Dpal rtse rgyal རྣམ་རྣམས་བྱས
Dpal snar thang gi bca’ yig ’dul khrims dngos
gbrya ’bar ba’i gu’i od [dang / ruva
sgreng / dgon lung byams pa gling
gdon ma lag bcas kyi bca’ yig]
Dpung nge ri lang དཔོན་ངེ་རི་ལང
drug ba རུག་བ་
Dū Chāngshùn 杜常順
Du Jinbaohua 杜金保花
Duluun, Baiya 白亚
Dung dkar རུང་དཀར
dung dkar blo bzang ’phrin las
dur mchod དུར་མཆོད
Durishidii, Duoshidai 多士代
 dus chen དུན་ཆེན
duwa, Duowa 多哇
Dwags po དབི་བོ
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, Hulijia 胡李家
G.yang བརྙན
G.yang ‘bod བརྙན་བོད
G.yang can rdo rje བརྙན་ཅན་རྐྱེ་རེ་
Gnyan thog གཉན་ཐོག
Gnyan thog 'brog གཉན་ཐོག་འ(ོག
Gnyan thog la kha གཉན་ཐོག་ལ་ཁ
Gnyan thog mkhar གཉན་ཐོག་མཁར
Go bu me khrin ལ་ཁ

Go bu me tu hu sun khrin

go thang ལ་ཁ
Go'u sde ལ་ཤེ
Gol su ལ་ཤེ་

Gong sa rin po che གེང་ཞེ་ི་ཅིི་ཨ་ཆེ

gos sku ལ་ཤེ་
Gru kha'i ལ་ཤེ་ི་
grwa 'gyed ལ་་འ$ེད
grwa rgyun ལ་་ཉ
grwa skor ལ་་ོར
grwa tshang bla ma ལ་་བཞི་
Gsang bdag རང་བད་
Gsang phu རང་ཕུ་

gsar ར་ས
Gser chen gzhung རེ་ཆེན་གཞུང
Gser khog རེ་ཁོག

gser yig རེ་ཡིག

gser yig chen mo'i mtshan byang རེ་ཡིག་ཆེན་མོ་འབུ་ང

gtam dpe བ་དཔེ

gtor ma བ་ཤེ་
Guan Laoye 官老爷
Guangdong 广东
Guanting 官亭
Guanyin Pusa 观音菩萨
Guanzhong 官中
Guide 贡德
Guizhuang 歴化成
Guisheng 龟蛇二将
Guisui-Siyuan 歴緯緯遠
Guoshuo 郭尔索
Guosuo didi' 郭尔朵的的

Guolong 郭隆
Guomari 郭麻日
Gushan 古都
Gusiluo 普喇啰
Gyang bzhi 尋巴哲
Gyen 'dzi ri lang 寻德里朗
Gyi ling mkhar 寻利康
Gza' brgyad 找巴嘎
Gza' mchog 找摩柯
gzhung las pa 找左巴

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
Han, Han 汉
Handi, Hantai 旱台
Hanyu Pinyin 汉语拼音
Haomen he 浩門河
Har gdong khang tshan 哈爾崗欽
Hara Bulog, Heiguan 黑泉
Hé-Huáng 河湟
Hé'er 合儿
Hè'er 贺尔
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1
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
Hor, Hor 哈尔
Hor bza' hu sun khrin རྣ་བཟའ་ུན་
Hor chen རྣ་ཆེན།
Hor dor nag po རྣ་དོར་ནག་པོ།
Hor dor rta རྣ་དོར་རྩ།
Hor dor rta nag po gnyan po smad char dmar རྣ་དོར་རྩ་ནག་པོ་སྣ་དར་ཆར་དམར།
Hor gnyan po mung khe gan རྣ་གཉན་པོ་མོང་ཁེ་གན།
Hor nag རྣ་དང་།
Hor o chi go bu me thu me lun རྣ་ཐོ་ཤེ་ལ་ཟེ་བུ་མེ་ཤེ་མེ་།
Hor rgya རྣ་རྒྱ རྣ་རྒྱལ རྣ་རྒྱལ།
Hor se chen རྣ་ཤེ་ཆེན།
Hor spun zla རྣ་བུན་ཟླ།
Hor tho lung རྣ་ཐོ་ལུང།
Hu Fang 胡芳
Hu su ho རྣ་མོ་ཤེ།
Hu Yanhong 胡艳红
Huáng 湖
Huangdi 皇帝
Huangfan 黄番
Huangnan 湖南
Huangnan zangzu zizhizhou tongjiju 黄南藏族自治州统计局
Huangshui 湖水
Huangsi 黄寺
Huangyuan 湖源
Huangzhong 湖中
Huárè 华热
Huarin, Hualin 桦林
Huhehaote 呼和浩特
Hui 回
Hulijia 胡李家
Hún 浑
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 哈什
Ja khang 札克
Janba, Wangjia 汪家
Janba Taiga, Zhanjiatai 满家台
Jangja, Zhangjia 张家
Jangwarima, Yatou 崖头
Jì 吉
Jiading 加定
Jiajia 贾加
Jiang Kexin 姜可欣
Jiangsu 江苏
Jianwen 建文
Jianzha 尖扎
Jiashen 家神
Jidí Majia 吉狄马加
Jielong 结龙
Jihua shengyu 计划生育
Jihua shengyu bangongshi 计划生育办公室
Jiiirinbuqii, Tsong kha pa 詹却巴, Zongkaba 宗喀巴
Jilog, Jiaoluo 角落
Jin 市斤
Jin Yù 金玉
Lha sa སོགས
lha'i sgrub thabs སྔི་སྒྲུབ་ཐབས།
Lho nub du skra gcan ལྷོ་ནུབ་འདུས་སྟོང་།
Lhor phur bu ལྷོར་ཕུར་བུ།
Li 李
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 侊ゅ
Li Zhanguo 李占国
Li Zhanzhong 李占忠
Li Zhonglin 李钟霖
Li Zhuoma 李卓玛
liang 雨
Liangcheng 凉成
Liángzhōu, 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
Liujia, Liuji 刘家
Lizong 立遵

lkugs pa རླུགས་པ།
lnga འོ།
Lnga mchod འོ་མཆོད།
Lo brgya ལོ་བོར།
Lo lha ལོ་ཁ།
Lo ལོ།
Lo sar ལོ་སར།
long ལོང།
Long Deli 隆德里
longhu 龙壶
Lóngshuò 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 ལྷ་-སྐྲིན་བུ།
Lù 鲁
Lu ba go go ལུ་བ་གོ་གོ།
Lu Biansheng, Luban Shengren 鲁班圣人
Lü Jinlianmei 刘金莲梅
Lü Shengshou 刘生寿
Lü Yingqing 刘英青
Lu Zhankui 鲁占奎
Luantashi, Luanshitou 策石头
lugs srol རྒྱན་སྙིང་།
Lun hu khrin ལུན་ཧུ་ཁྲིན།
lung rigs ལུང་ིརིགས།
Lūshījiǎ 鲁失夹
Ma Fanglan 马芳兰
Ma Guangxing 马光星
Ma Guorui 马国瑞
Ma gzhi dmag 马哲德玛
Ma Hanme, Ma Hanmo 马罕莫
Ma Jun 马钧
Ma ling yis 马令乙
Na tsha go bkal mtshams gcod
Nag chu ཟ་ཚ་གོ་བ'ལ་མཚམས་གཅོད
nag po [spyod pa] skor gsum
Nag po skor gsum ཨ་ཚང་ལ་བོམ་
nang chen སང་ཆེན
nang so ཨ་ང་ོ་
Nang sog སོང་ག
Nanjia, Anjia 安家
Nanjaterghai, Anjiatou 安家头
Nanmengxia 南门峡
Nanmuge 南木哥
Nansan, Nanshan 南山
Nanshan 南山
nenjengu, yanjiangu 眼见鬼
Nga a khu tshang la 'gro nas ཉ་ག་གུ་ཚང་ལ་འ(ོ་ནས
gag dbang legs bshad rgya
tsho སོག་པེ་འཛ་ན་མཚ
Ngag dbang mkhyen rab rgya mtsho
Nian Gengyao 年羹尧
Nianbo 瑣伯
Nianduhu 年都乎
Niangniang 娘娘
Nijia 吕家
Ningbo fu qianhu shouyu 宁波奉千户守御
Ningxià, Ningxia 宁夏
Niushi, Liushuigou 流水沟
Niutou Wang 牛头王
no mon han 诺门汗
Nongchang 农场
Nongcun hezuoyiliaobaoxian 农村合作医疗保
险
Nor lda bkra shis ནོར་ལྡ་བཀྲ་ཤིས
shags ngan 沙岗
Shahai 沙海
Shānběi 陕北
Shancheng 山城
Shandong 山东
Shanghai 上海
Shangzhai 上寨
Shānxī, Shānxi 山西
Shanzhaojia 山赵家
Shanzhou 郑州
Shao Yundong 邵云东
Shaowa 勺哇
Shar Bla ma 尖措
shar ཤར
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
shibe 石碑
Shina 史纳
Shing bza’ 释迦牟
Shiyā 石崖
sho ma 石马
shor ba 石吧
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 素巴哲巴
Skal bzang thub bstan ’phrin las rgya mtsho
Skal bzang ye shes dar rgyas 素巴班哲益赛达热
Skal ldan rgya mtsho 素班拉热
Sko tshi me 素提米
skor ru 素鲁
skra ka 素嘉
skra phab 素巴
Sku 'bum 素布
Sku 'bum byams pa gling 素布班巴岭
Skya rgya, Jiajia 贾加
Skyabs 'gro 素觉
Skyid shod sprul sku 素度疏导
skyor 素约
skyor dpon 素多
Smađ pa 梭巴
smad phyogs 梭佛
smeen, Sier 寺尔
Smeen, Ximi 西米
Smin grol 梭罗
Smin grol no min han 梭罗漠然
Smon lam, smon lam 素朗
smyung gnas 素朗
sna tshogs ’di 素唐吉地
sngags ’chang 素觉
sngags pa 素觉
Snying bo rgyal 素英
Snying mo 素末
Snying rje tshogs pa 素英觉
Sog 素
Sog rdzong 素绒
Sog rgya 素嘉
sog yul 素玉
Song Ying 宋颖
song 素
Songchang Suzhun (Sizhun?) 聋昌厮均
Songduo 松多
Songjia 宋家
Songpan 松潘
Songrang, Xunrang 迂让
Spun zla hor gyi rgyal po 項扎洛益的哲 Código
spyi 'jog 神杰
spyi rdzas 神仔
srang 莎
srol 納
Srong btsan sgam po 羅松桑善巴
srung ma 喀松
Stag gzig nor gyi rgyal po 索喀吉諾益益哲 Código
Stag lha rgyal 索拉哲
Stobs ldan 索巴達
Su Shan 苏珊
Sughuangghuali, Suobugou 索卜沟
suitou 步头
Suiyuan 绥远
Sum pa 速派
Sum pa mkhan po Ye shes dpal 'byor 速帕藏波益色德保
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
tA si 杜西
Ta'er si 塔尔寺
Taishan 泰山
Taizi 台子
Tang Xiaqing 汤晓青
Táng, Tang 唐
tangka 唐卡, thang ka 唐卡
Tangraa, Tangla 塔拉
Tangseng 唐僧
thal 'phen 釋迦
thal 'phreng 釋迦
thal srog 釋迦
thal zlog 释迦
thang ka 释迦
theb 释
Ther gang nyi wi 翰程哲
ther gang nyi wi na thong 翰程哲通
Thu me lun 塔木倫
Thu'u bkwan 塔木倫
Thu'u bkwan blo bzang chos kyi nyi ma 塔木倫佛班哲吉益馬
thun mong ma yin pa 塔爾蒙哲益馬
thun mong pa 塔爾蒙
Tianjia 田家
Tianjin 天津
Tianqi 天鎮
Tiantang 天堂
Tianyoude 天佑德
Tiānzhù, Tianzhu 天助
To'u pa tsi  doi崩世
Tongren 同仁
tongzi 筒子
tsakra bcu gsum gyi sngags blzog 塔克拉谷善吉桑格白贊
tsampa, rtsam pa 塔司
tsha bzhed 塔哲
tsha gad 塔哲
tsha gra 塔格
Tsha lu ma byin gi song 塔洛馬必音哲
Tsha lu ma ster gi song 塔洛馬色哲
tsha ri 塔哲
tsha 塔哲
tsha rting 塔哲
tshab grwa 塔哲
tshad ma sde bdun 
Tshang བླ་
Tshe hrin yan 
Tshe ring བླ་
Tshe ring don 'grub 
Tshe ring skyid 
tshi me 
tshig nyen 
tshig sgra rgyas pa 
tsho ba 
Tsho བླ
Tsho kha 
tshogs 
tshogs lang 
tshogs langs lugs bzhiṅ 
Tshwa mtsho 
Tsi tsong 
Tso ri ri lang 
Tso shi ri lang 
Tsong kha 
Tsong kha pa, Zongkaba 
tsurhaitchi 
Tźu, Tu 土 
Tǔdá 土达 
Tūfān, Tufan 吐番 
Tughuman, Tugugn 土官 
Tughuman Nengneng, Tuguan Niangniang 土官 
Tughuanggang, Tuguanshan 土官山 
Tūhún 吐浑 
Tuuhun 
Tǔmín, Tumin 土民 
Tuoba Yuanhao 拓跋元昊 
Tūrén, Turen 土人 
tūsī, tusi 土司 
Tutai 土台 (Sujia 苏家?) 
Tūyùhún, Tuyuhun 吐谷浑 
Tüzú, Tuzu 土族 
Tuzuyu 土族语 
Walighuan (Bagushan 巴古山) 
Wang, wāng 王 
Wang chen khri 陈克里 
Wang Dongmeihua 王冬梅花 
Wang skyA 亏 
Wang Tusi 汪土司 
Wang Wenyan 王文艳 
Wang Yanzhang 王彦章 
Wang Yongqing 王永庆 
Wàng Yúnfēng 王云风 
Wangjia 王家 
Wànli 万历 
Wanzi 湾子 
Wāqúsīli 瓦渠四里 
Weisheng jihuashengyuju 卫生计划生育局 
Wēiyuān, Weiyuan 威远 
Wen Xiangcheng 文祥呈 
Wen Xiping 文喜萍 
Wenbu 温逋 
Wencheng Gongzhu 文成公主 
Wenjia 文家 
Wentan Liaowang 文坛瞭望 
Wu Jiexun 吴解勋 
Wu Lanyou 吴兰友 
Wughuang, Bahong 巴洪 
Wujia 吴家 
Wulan 乌兰 
Wushi 五十 
Wushi 梧释 
Wushi xiang 五十鄉 
Wutun 吾屯 
Wutun 五屯 
Wuyangbu 威远堡 
Wuyue Dangwu 五月当午 
Wuyue Duanwu 五月端午
Xanjiang, xanjiang, Shancheng, shancheng 山城
Xi'an 西安
Xia 夏
Xia Guo 夏国
Xiahe 夏河
Xiakou 峡口
Xianbei 鰲卑
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
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 星全城
Xing Yonggui 邢永贵
Xing'er 杏儿
xingfu 幸福
Xining, Xining 西宁, 西宁
Xining Zhi 西宁志
Xinjia 辛家
Xinxia 辛峡
Xiu Lianhua 绣莲花
Xiwanzi 西湾子
Xiyingzi 西营子
Xu Xiufu 徐秀福
Xuangwa, Beizhuang 北庄
Xuanhua 宣化
Xuanzang 玄奘
Xuānzōng 宣宗
Xue Wenhua 薛文华
Xunhua 循化
Yá'èr 崖尔
Yan Guoliang 闫国良
Yáng 杨
Yang Chun 杨春
Yang lji tsho ba བོད་དབང་།
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 འབྲི་མོ་ནག་པོ
Yar sko tsho ba འབྲི་མོ་ནག་པོ
Yar sko ཡར་མོ
Ye su khe ཡེ་སུ་མདོ
Yi 夷
Yi Lang 衣郎
yig cha gsar ba ཨིག་གྲ་བསར་བ
yig rgyugs ཨིག་རྒྱུགས
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
 Yöngchang 永昌
 Yöngdèng 永登
 Yönglè, Yongle 永乐, 永乐
Yongning 永宁
Yongzheng 雍正
Yònúng 佑宁
Youning si 佑宁寺
Yuan, yuan 元
yue 月
Yul shul ཡུལ་ུན
yul srol ཡུལ་་ཁ
Yun ci dmag ཡུན་ཅི་དམག
Zan Yulan གཞི་ཡུལ་ན
Zanza གཞན་
zao 冬
zaoren 來仁
Zeku 泽库
Zelin 泽林
zha ngo བ་ན།
zhal ngo བ་ན།
Zhalute 扎鲁特
Zhang blon bzhi བློན་བཞི
Zhang Chongsunhua 张重孙花
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 གཏར།
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 翎翎
zla ba dang po'i drug ba gnyis kyi nyin gsum
   gyi ring la ལྟ་བ་དང་པའི་འདྲེན་པའི་ཤིས་པ་གཉིས་ཀྱི་ཉིན་གསུམ་
   བྱི་རིང་ལ།
zla po byed ལྲ་བཟོ་
Zo wi ne ni བེ་བོ་
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol རུ་སྲོལ།
Zushi 祖师