RKA GSAR, A MONGUOR (TU) VILLAGE IN REB GONG (TONGREN): COMMUNAL RITUALS AND EVERYDAY LIFE

Tshe ring skyid (Independent Scholar)

ABSTRACT
This article introduces Rka gsar, one of four villages in Reb gong (Rma lho [Huangnan] Tibetan Autonomous Prefecture, Mtsho sgnon [Qinghai] Province) where the Mongolic Bonan (aka Bao'an, Manikacha, Dor skad) language is spoken. The text provides information on the village’s location and population; language; livelihood; clothing; and religion and communal festivals, focusing particularly on elements that distinguish Rka gsar from nearby Tibetan-speaking communities. The final section provides information about a significant event in recent local history – a landslide that occurred in 2009. A map and twenty-seven images are provided.

KEYWORDS
Bao'an, Bonan, Monguor, Qinghai, Reb gong, Tongren, Tuzu

LOCATION AND POPULATION

Rka gsar Village is a Monguor community located in Gnyan thog (Nianduhu) Township, Reb gong (Tongren) County, Rma lho (Huangnan) Tibetan Autonomous Prefecture, Mtsho sgnon (Qinghai) Province, PR China. Rma lho is situated southeast of Zi ling (Xining) City, the provincial capital of Mtsho sgnon Province. Rma lho has four counties: Rtse khog (Zeku), Sog rdzong (Henan), Gean tsha (Jianzha), and Reb gong. The capital of Rma lho Prefecture is in Reb gong County, which has twelve townships, one municipality (the capital), and seventy-five villages under its administration. Among the twelve townships, the prefectural government classifies four as pastoral, three as agricultural, and six as agro-pastoral. Gnyan thog Township is classified as an agricultural community.¹

The population of Rma lho Prefecture was 225,773 in 2008, including Tibetans (65.32 percent), Han (8.4 percent), Mongol (fourteen percent), Tu/ Monguor (4.5 percent, i.e., 10,159 people), Hui (7.3 percent), Bao'an (0.12 percent), and Salar (0.6 percent). Reb gong County’s 2008 population was 73,400, while Gnyan thog Township had approximately 6,000 residents.

Rka gsar Village is located north of the Gnyan thog Township seat, at the foot of Rta 'gying Mountain and west of the Dgu chu (Longwu) River. In 2014, there were approximately 1,100 people in Rka gsar Village in 199 households; the majority are classified as Tu/ Monguor by the local government.

Rka (T)² means 'irrigation ditch', and gsar (T) means 'new'. Local lore describes how, at an unknown time in the past, Rka gsar Village was the site of a pho brang (T) 'palace' for a local leader.³ An irrigation ditch was built to water the fields around the palace. With new land available for cultivation, settlers came to the area. The village then became known as Rka gsar, 'New Irrigation

¹ Information in this and the following paragraph are from Huangnan zangzu zizhizhou tongjiju (2008).
² [Tibetan and Dor skad terms are distinguished at first usage by (D) for Dor skad and (T) for Tibetan. Words of uncertain or mixed provenance are marked (?). Language of origin is not provided for proper nouns.]
³ [Detailed information about this palace and leader could not be found, though 'Brug thar and Sangs rgyas tshering (2005) states that the palace was called Gyi ling mkhar.]
Ditch.

The population of Rka gsar Village is divided among three tsho ba (T) 'clans': Yar sko tsho ba (seventy families), Yang lji tsho ba (fifty families), and Mgo 'dug tsho ba (forty families). Clans function as mutual aid groups during weddings, funerals, and girls' coming of age rituals (see below). These times require much assistance in preparing food and drinks for representatives of each village household who visit the home holding the ritual. The clans are non-territorial units, and marriage within the clan is permitted.

The village has a da das (D) 'village leader' who is responsible for coordinating collective labor, such as irrigation ditch repair and planting trees around the village. The da das is elected by the villagers and changes every few years, though there is no fixed schedule for this. The da das may retire or villagers may decide to select a new da das, who oversees six people known as chu bdag (T) or phas thi (D). Two phas ti are chosen annually from each village clan and supervise the annual agricultural cycle. Their main tasks are to punish villagers whose livestock eat crops in others' fields, and to oversee villagers' activities during harvest. In particular, they ensure that villagers do not collect sho ma (D), a bush that grows on hills around the village and is used to make brooms, before crops are harvested. Sho ma is thought to somehow protect crops and thus, collecting it harms the unharvested crops.4

Figure 1. The location of Rka gsar. The village is approximately twelve kilometers from the prefectural seat.5

4 [Sho ma may be an alternative food source for crop pests, and thus reduces crop destruction.]
5 This map is modified from http://upload.wikimedia.org/wikipedia/commons/f/fo/Location_of_Tongren_within_Qinghai_%28China%29.png, accessed 29 December 2014.
In the recent past, most villagers were monolingual in a language they call Ma ni skad ci (D), meaning 'Our Language'. In this essay, I refer to this language by the name used by local Tibetans: Dor skad. This language is also spoken in the nearby villages of Gnyan thog, Sgo dmar, and Bod skor.

In 2013, most Rka gsar residents spoke both Dor skad and Tibetan, for example, my family members speak both A mdo Tibetan and Dor skad. In the 1950s, nearly all villagers spoke only Dor skad. At that time, monks from the village could read and communicate in spoken Tibetan, and some local traders could understand and speak some Tibetan, but could not read or write. A few women who married into Tibetan households in other villages could also speak Tibetan.

In the 1970s, villagers began using Tibetan to make purchases in recently established township centers. My mother is a Tibetan from neighboring Ri stag Village, and she did not understand Dor skad when she married and moved into my father’s home in Rka gsar Village. Therefore, my grandparents and father learned some Tibetan in order to better communicate with her. This is one reason that they now speak Tibetan well. However, they speak only a little Tibetan at home, and when they shop in nearby township centers. They speak Dor skad during their daily life in the community. My mother now speaks Dor skad fluently. I learned Tibetan from my mother and I could speak it well by the time I began primary school. I speak Dor skad to my grandparents, parents, and brothers, and speak Tibetan to my sisters-in-law, nieces, and nephews, because my sisters-in-law are all Tibetan and their children prefer to speak Tibetan rather than Dor skad. Otherwise, I speak Dor skad inside the village, outside the home.

Generally, Tibetan women who marry and move into a husband's home in Rka gsar speak Tibetan to their children. Conversely, if a woman from Rka gsar marries into a Tibetan-speaking village, she typically speaks Dor skad to her children, who then frequently acquire only passive competence in the language, in that they understand but do not speak Dor skad. Often, this is because their Tibetan family members do not want them to learn Dor skad, as they worry it will negatively influence the children’s ability to learn, read, and speak Tibetan, which they consider a practical and prestigious language. Therefore, if a Tibetan-speaking woman marries a Dor skad-speaking man, then she and her children speak Dor skad. If a Dor skad-speaking woman marries into a Tibetan-speaking village, she speaks Dor skad and her children speak Tibetan.

Adults, but not most elders, can now understand and speak Tibetan. There are several reasons for this. First, when Rka gsar villagers travel locally, most people speak Tibetan. Consequently, Tibetan is a local lingua franca, especially for commerce. Another significant factor leading Dor skad speakers to learn Tibetan is the official education system. Local schooling is done primarily in Tibetan. Even teachers who speak Dor skad as their first language use Tibetan in the classroom. Village children thus begin learning to read, write, speak, and understand Tibetan from the age of around seven. They also learn Tibetan from TV and other broadcast media. There is no local media in Dor skad. Five Tibetan TV stations are available locally: the Qinghai, Huangnan, and Reb gong stations broadcast in A mdo Tibetan, whereas the Sichuan Tibetan station broadcasts in Khams dialect, and the Tibet Autonomous Region (TAR) station uses the Central Tibetan dialect. Most adult villagers prefer to watch the Qinghai Tibetan station because they do not understand the Tibetan spoken on the Sichuan and TAR stations.

---

6 Local Tibetans also use the term 'Dor rdo' to refer to the language.
7 Although some village families make DVDs of weddings and other parties to distribute to other villagers, these DVDs typically feature Tibetan in the narration and any text that appears in the video.
Meanwhile, young people typically prefer to watch TV in Chinese, as they consider it more entertaining. Another factor promoting the use of Tibetan in Rka gsar is that its association with Tibetan Buddhism gives it prestige.

Rka gsar villagers typically speak Tibetan in a way that indicates they are not native speakers. For example, verb tenses are often confused: Tibetan terms for 'go' 'gro (present) and song (past) are often used incorrectly, as in "Khyod gang la song rgyu* Where will you went?" Local Monguor also often speak Tibetan with an accent, for example, they pronounce both sa and tsha as sa, and often do not distinguish these two sounds when listening to native Tibetan speakers. Local Tibetans often ridicule Dor skad speakers' accents and grammatical errors.

Some local Han and Tibetans speak Dor skad, for example, in nearby Ri stag Village, which has around sixteen households. Administratively, Ri stag is considered part of Rka gsar and children attend Rka gsar Primary School and learn Dor skad from other children in the school. Tibetan children from Ri stag quickly learn to speak Dor skad to their classmates from Rka gsar, and speak Tibetan in their own home and village. However, their competency remains limited and typically does not improve into adulthood. Also, if a Han man marries and moves into Rka gsar Village, he generally learns to speak Dor skad within four or five years. Tibetan men who marry into the village sometimes learn Dor skad, but sometimes do not. The difference between Han and Tibetan men's language learning decisions is mostly due to the prestige associated with Tibetan in the local context.

Rka gsar residents use Dor skad to communicate with other villagers, and people from nearby villages where Dor skad is also spoken: Gnyan thog, Sgo dmar, and Bod skor. Though there are slight differences between the language spoken in these villages, villagers communicate easily. My personal perception is that the dialects cluster in two groups: one is spoken in Sgo dmar and Rka gsar, the other in Gnyan thog and Bod skor.

Presently, about fifty percent of villagers can understand Chinese. Students speak Modern Standard Chinese, which they learn in school, while other villagers speak the local Chinese dialect when they interact with Han and Hui.

Local oral traditions are largely performed in Tibetan. Folksongs, including lullabies, courtship songs, and so on, are all sung in Tibetan. There are no songs in Dor skad. Though folktales are told in Dor skad, the content is translated from Tibetan. There appear to be no folktales unique to the village. Wedding speeches are given in Tibetan and, though speeches given to summon fortune (g.yang 'bod) during the lunar New Year period are delivered in Dor skad, they also appear to be translated from Tibetan. Chanting and invocations to local mountain deities (bsang mchod, see below) are done in Tibetan. Villagers pepper their speech with elements of Tibetan oral tradition, for example, gtam dpe 'proverbs'. There are no riddles or other oral games in Dor skad, though some students learn Tibetan riddles and other oral games in primary school.

Young people increasingly use Tibetan and Chinese loanwords when they speak Dor skad, for example, dkar yol (Tibetan for 'bowl') and lanhua (Chinese for 'washbasin').
LIVELIHOOD

Villager's main source of income is from the sale of thang ka – Buddhist icons painted or appliqued on cloth. Rka gsar males create thang ka of various sizes. Usually, the smallest thang ka are 130 centimeters long and thirty-five centimeters wide. The largest thang ka are more than two meters long and 150 centimeters wide. Thang ka are sold to middlemen. In 2013, the maximum price of a small thang ka was about 2,500 RMB, and the maximum price for a large thang ka was ~35,000 RMB.

Rka gsar villagers cultivate barley, wheat, potatoes, and oil-bearing plants. One mu of irrigated land can produce 500-600 kilograms of wheat. Wealthy families have ten to thirteen mu of land and can sell excess wheat for about 5,000 RMB per year. Most families have eight to nine mu of land and can sell excess wheat for about 2,000 RMB.

Villagers also earn cash income by collecting and selling caterpillar fungus. In early spring, villagers go to Mgo log Tibetan Autonomous Prefecture and high altitude places in Reb gong County to collect this medicinal substance. Each person earned 2,000-3,000 RMB through sale of caterpillar fungus in 2013.

In total, a wealthy family typically earned about 110,000 RMB per year in 2013, while poorer families earned about 50,000 RMB per year.

Planting Project and Gravel Factory

The village’s large territory includes fields, orchards, and woodlands. A large area of uncultivated land surrounds the orchards and woodlands. All Rka gsar families have fields, but not all have orchards and woodlands.

In 2008, the village leader divided the uncultivated land among households that had not previously had orchards or woodlands. Some villagers planted pear trees on their newly acquired land and asked the local government to provide saplings and other necessary materials. The government approved this project in 2010 and, in 2013, villagers were still planting pear trees and expanding the scale of the project.

Rka gsar Village is located near the Dgu chu River, which has many trees growing along its banks. The village leader and villagers claim that the trees and part of the Dgu chu River belong to Rka gsar Village, including the stones and gravel in the river. Villagers historically used stone and gravel from the Dgu chu River whenever they wished. However, though this area is owned by Rka gsar Village, it is controlled by leaders of the local monastery (see below).

In 2009, some Han came to Rka gar and asked to build a gravel plant by the river. Villagers disagreed, but local monastery leaders agreed because the Han said they would pay 5,000 RMB to the monastery per year for ten years.

A stone, gravel, and sand production plant was then built by the river, and began operating day and night. After three years, all the useable stone and gravel near Rka gsar had had been removed. However, the factory did not close, but continued to work by crushing stones taken from the river in order to produce gravel and sand. Nowadays, if villagers need sand, stone, or gravel, they must buy them from the processing plant.

---

8 Such people are locally called lha bzo ba (T) – literally, 'deity creators'.
9 One mu = 0.067 a hectare.
Figure 2. Pears trees planted as part of a government project.\textsuperscript{10}

Figure 3. Stones and gravel at the local processing plant.

\textsuperscript{10} All photographs were taken between 2012 and 2014 by the author.
CLOTHING

All villagers wear modern clothing in daily life. Females wear either Tibetan or Monguor robes on special occasions, such as Lo sar (New Year) and Na thong (the annual post-harvest festival, described below). All males wear Tibetan robes on special days, including Lo sar and Na thong, and whenever they visit a monastery. There are no distinctively Monguor robes for males.

In the pre-Liberation era, all females in Rka gsar wore Monguor robes year-round. Monguor robes have shorter sleeves than Tibetan robes, and the overall length is also shorter than local Tibetan robes. Both sides of the robe are slit, as with the Chinese cheongsam. Monguor robes also have distinctive, wide collars.

In the early 1990s, Tibetan robes started becoming popular in Rka gsar and, within a few years, about half the local women regularly wore Tibetan robes. Nowadays, approximately three quarters of village females have Tibetan robes and wear them at festivals and on special days. Only Rka gsar females over the age of fifty don Monguor robes on special days. Girls and young women from Rka gsar wear Tibetan robes on special occasions, but never wear Monguor robes, because they consider them unfashionable. Parents do not encourage them to wear Monguor robes.

Figure 4. Women from Rka gsar wear winter robes. The woman on the left wears a Tibetan robe, while the others wear Monguor robes. Summer robes are of similar design, but lack lamb-wool lining.

Village women wear po tho (D), an embroidered coral and silver headdress (see below). Up until the 1950s, this headdress was first worn at a girl's coming-of-age ritual, and then again at her marriage, during special festivals such as Lo sar and Na thong, and when bla ma visited to give religious teachings. The headdress was not worn during daily life. In the late 1990s, my older female cousins wore po tho during their hair changing rituals and weddings, but never wore them afterwards. Currently, only a few girls and young women wear po tho during their hair changing rituals and
weddings. A hair ornament called skor ru (see below) is now often worn, rather than po tho. This ornament is similar to that worn by Tibetan women living in the nearby villages of Smad pa, Hor nag, and Go’u sde. The skor ru is made from silver and coral. Monguor women in Rka gsar Village adopted this headdress after women from pastoral areas married into the village. They thought the skor ru was more convenient to wear and more attractive than the po tho. Some women even destroyed their po tho to make their new headdress.

Figures 5 and 6. The po tho (left) and skor ru (right).

I held my hair changing ritual in 2005, at the age of seventeen. Though I was shorter than other girls my age, my hair was long, and so my family decided I should hold the ritual. By that time, Tibetan robes had become popular among women in Rka gsar Village. Before I held the hair changing ritual, my parents asked me what type of robe I preferred. I chose a Tibetan robe, because my mother is Tibetan and always wore Tibetan robes. I considered them more beautiful than Monguor robes, and felt more accustomed to them. I was also influenced by many girls my age who were wearing Tibetan robes. For similar reasons, I also chose to wear a Tibetan skor ru instead of the Monguor po tho headdress.

In 1975, Rka gsar villager, Lha mo skyid, was fifteen and held her hair changing ritual. The situation at that time was very different. The five other girls in the village who also held the ritual that year were all seventeen. Although Lha mo skyid was younger than the other girls, she was taller and her hair was longer. This led her parents to decide it was time for her to hold the ritual.

Lha mo skyid held her hair changing ritual on the first day of Lo sar. Without giving it prior thought, her family selected Monguor robes and a po tho for her to wear at the ritual. After dressing
her hair and donning her robe early in the morning, Lha mo skyid went to visit her relatives, where she enjoyed fine food and received small gifts.

On the way home, Lha mo skyid saw many people gathered at a village crossroad. They were all looking at Sgrol ma, one of the other girls who had held her hair changing ritual that year. Sgrol ma was wearing a Tibetan robe. Everyone was surprised, because no village girl had worn such clothing at her hair changing ritual before. Some onlookers thought that her Tibetan robe was beautiful and fashionable, while others disagreed. They argued loudly about the woman's robe. When Snying mo, one of the gathered women, shouted an insult at her, Sgrol ma replied, "Yan thug lo'u mo a go'u go ras, chi me di rgyu gi sas. I ni yag sa ce da? What a stupid woman you are. Don't you see that this robe is beautiful?"

Snying mo replied, "Ho ho yas, chi di lu mo 'ba ya. Go rgyu ni mir go'u ni mar di rgyo. Hey! What a stupid woman you are. You forgot your own clothes." And then the argument continued.

Sgrol ma said, "Yang pha yas song? E gang yag sa yis su pi mir go What does it matter? I'll wear what I like."

"Chi ce di lu gi nu'u? Ma ni mir go'u li ni ha mes yang mes su ri song. Aren't you ashamed? Our ancestors wore our robes."

"Go rgyu sem khang so'u da, na di pha gas. It's none of your business. I don't care about such things!"

"Khel gu nab di ci lu gu chong go, da go ci me di. What a crazy woman! OK, whatever..."

Sgrol ma finished with, "O le, go ci nga mi di cor ci so'u ya. All right, you stay in your old-fashioned world."

RELIGION AND COMMUNITY FESTIVALS

Dge lugs Buddhism

Rka gsar villagers follow the Dge lugs Sect of Tibetan Buddhism. The village monastery, known locally as Rka gsar Monastery, but more formally as Rka gsar dgon dga’ ldan ‘dus bzang chos gling, is located above the village, and is home to approximately forty monks. The majority of monks are from Rka gsar, but a few are from Ri stag. Villagers often visit the monastery to worship and circumambulate. Rka gsar Monastery is a branch of Rong bo Monastery11 but, in contrast to the mother monastery, Rka gsar Monastery is a sgrub sde 'meditation retreat' and does not hold such public rituals as the Smon lam 'Great Prayer Festival'. Originally built in 1787 (Rdo rje rgyal 2011), the monastery was rebuilt by an incarnate bla ma, Bis ba mi pham ngag dbang lza ba, in around 1976 after it was destroyed in 1958. Villagers respected the bla ma because he was well-known and considered capable of predicting the future, as the following account illustrates:12

Long ago, when the bla ma was staying in Rka gsar Monastery, the same monk from the monastery always served the bla ma food and drink. One day, the servant fell in love with a woman from Rka gsar Village, but the bla ma disapproved of their relationship because Buddhist monks are prohibited from having romantic relationships with women. Then, the monk and the woman

---

11 Rong bo Monastery is the largest and most important monastery in Reb gong County. It has thirty-five branch monasteries throughout Reb gong County, one of which is Rka gsar Monastery.
12 This account was provided by Mchog sgrub mtsho (female, born 1965).
conspired to make the bla ma drink poisoned tea. When the bla ma tasted the tea, he knew something was wrong, and spat it out.

Though the bla ma said nothing to the monk, the monk and the woman had a miserable life from then on. Pockmarks appeared all over their skin, disfiguring their faces. Villagers were afraid of them. They were marginalized and became pariahs.

Bad things have happened to that woman’s descendants, even though she has passed away. For example, in 2012, her family prepared to donate food to villagers and monks. They needed to provide a meal for all the villagers in the monastery but, as they were cooking the meal, the large pot in the monastery kitchen broke, just as it had when their grandfather had tried to donate a meal for the village. People said this was because that woman’s bad karma angered the monastery’s deities.

Villagers participate in Buddhist communal rituals that are held throughout the year. The most important activity, the annual Smon lam, which is held in large Dge lugs monasteries throughout the Tibetan region, is held from the ninth to the sixteenth days of the first lunar month. From the thirteenth day until the sixteenth day of the first lunar month, many visitors go to Rong bo Monastery to attend the Great Prayer Festival. Most elders also observe smyung gnas on dus chen ‘auspicious days’, such as the fifteenth day of the fourth lunar month and the twenty-fifth day of the tenth lunar month.

Figure 7. Rkar gsar Monastery.

*Smyung gnas* is a fast during which participants do not speak to others, drink, or eat. Instead, they chant mantras or listen to religious teachings.
Chos skor and Lnga mchod are two important village rituals. Chos skor takes place on a variable annual date chosen by the village leader during the fourth or fifth lunar month, according to when most villagers will have time to join the ritual. Villagers carry scriptures from Rka gsar Monastery and circumambulate local fields to protect the crops and ensure a good harvest. Lnga mchod is held on the twenty-fifth day of the tenth lunar month to commemorate the death of Tsong kha pa, the founder of the Dge lungs Sect. Monks and laymen chant scriptures and butter lamps are lit in home shrines.

There are ten stupas in Rka gsar Village. The eight stupas in front of Rka gsar Monastery were built around 1999 by villagers and signify Buddha's eight significant achievements: Pad spungs (the Buddha's birth), Byang chub (his enlightenment), Bkra shis sgo mang (the first teaching of the Four Noble Truths), Lha babs (the first three years of the Buddha's enlightenment), Cho 'phrul (the defeat of impermanence), Dbyen bsdums (the defeat of a powerful demon), Rnam rgyal (the Buddha's immortality), and Myang 'das (the Buddha's death).

Rnam rgyal Stupa is located in a valley above the village. It was built in 2004 by the Yar sko Clan, who reside near the valley, in which there is a cave. Before the stupa was built, many clan people died. A mo ba (T) 'fortune-teller' advised building a stupa in the valley to protect the clan. Villagers followed this advice and misfortune ceased befalling the Yar sko Clan.

Byang chub Stupa is situated in the center of the village fields. No villager remembers when it was built. I often went there with friends to play when I was a child. When we climbed on the stupa, we were scolded by those circumambulating it. After we climbed down, they would then explain that, many years ago, numerous ghosts harmed our villagers and put our fields under floodwaters. When villagers asked a bla ma to solve these problems, he told villagers to build a stupa for protection, and afterwards, the problems stopped.

Rka gsar villagers often circumambulate the eight stupas at the monastery, but they seldom circumambulate the other two stupas, except on auspicious days when they have time, because these two stupas are a several minute walk from the village, whereas the monastery stupas are next to the village.

Figure 8. The eight stupas at Rka gsar Monastery.
Figure 9. Rnam rgyal Stupa.

Figure 10. Byang chub Stupa
Temples, Mountain Deities, and Lha pa

Tshi me is a Dor skad term for a temple enshrining mountain deities. There are three such temples in Rka gsar Village: Sko tshi me, Ge sar tshi me, and Pin rkya tshi me. Sko tshi me belongs to the Yang lji Clan, Pin rkya tshi me belongs to Mgo ’dug Clan, and Ge sar tshi me belongs to Yar sko Clan.

The largest temple is Sko tshi me 'Big Temple'. A representative of each family visits this temple every morning to offer bsang 'incense'. The village Na thong festival (see below) is performed in the temple courtyard. Many mountain deities are enshrined in the main temple, including Gnyan chen, Bya khyung, Tso ri ri lang, and Gza’ mchog. The most important deity is Tso ri ri lang, who is considered one of the Ri lang bcu gnyis 'Twelve Ri lang Deities'.

In the past, there were lha pa 'spirit mediums' who embodied each of the village deities. Gnyan chen, a powerful, high-ranking deity, possessed an important lha pa in Rka gsar Village in the past. Nowadays, however, there is no Gnyan chen lha pa. The Na thong of 1957 was the last time this deity incarnated in the village. In that year, the lha pa behaved somewhat strangely, appearing as if his legs were tied together. He told villagers at the end of the day, "It's time to wear beautiful clothes and eat delicious food." Afterwards, the Gnyan chen lha pa was never again possessed by the deity. Locals suggest that this was perhaps because Gnyan chen was suppressed by the Chinese government, or possibly because in the past, villagers sacrificed a sheep, removed its heart, and gave it to Gnyan chen every year at the Na thong festival, however, in recent years, people have stopped this practice. Instead, they make a substitute sheep from rtsam pa and burn it in bsang. It is thought that Gnyan chen may be displeased with villagers' new, non-meat, offerings.

Another deity in the main temple is Gza’ mchog, who belongs to a group of deities known as the Gza’ brgyad 'Eight Gza'. All villagers respect the Gza’ mchog lha pa. In the 1950s, locals said that Gza’ mchog was bad for villagers, because he belonged to a group of deities who help those who venerate them and punish those who do not. Consequently, villagers worshiped Gza’ mchog because they were afraid of him. Currently, however, Gza’ mchog is considered to be good to villagers because he protects them and makes helpful rules. For example, one day, the lha pa gathered the villagers and told them to make a large bsang offering in the main temple. Next, he told villagers not to go out at night, because something bad would happen. Villagers obeyed and stayed indoors at night. Several days later, three Sgo dmar villagers were possessed by ghosts. One said, "I was trying to stay in Rka gsar Village, but Gza’ mchog hit me with a long yellow kha btags and drove me away." Villagers then believed that Gza’ mchog was protecting them from harmful ghosts.

The deity Tsi tsong is enshrined in Pin rkya tshi me; Tsi tsong is a female deity who protects only Rka gsar Village. Locals say that if evil makes the slightest sound, Tsi tsong immediately comes, even if she is combing her hair. She mounts her black horse rapidly and, without pausing to even don her black robe, she kicks up a cloud of dust and flies away.

---

14 Regarding these deities, Snying bo rgyal and Rino (2009:227) state: "We are aware of the names Ba rdzong ri lang, Dpung nge ri lang, Sa bdag sog po ri lang, Ko’u mol ri lang, Pe dpa’ ri lang, Dar rgya ri lang, Tso shi ri lang, Dmag dpon pi tsi ri lang and Gyen ’dzi ri lang."
15 The Gza’ brgyad are Rar du pa sang, Lhor phur bu (Gza’ mchog), Nub du lza ba, Byang du lhag pa, Rar lhor mig dmar, Lho nub du skra gcan, Nub byang du nyi ma, and Byang rar du spen pa.
16 Ghosts are the spirits of deceased people that linger in the world, rather than going on to be reincarnated. Those who are possessed by a ghost may or may not remember what they do when possessed. They are lethargic and lack strength. Medicine does not help. Those possessed by ghosts want to consume dairy foods such as milk, butter, cheese, and yogurt, which they should be prevented from having. The ghost will not leave if allowed to eat such foods. The ghost speaks through the possessed person.
17 Kha btags are strips of silk offered to people and deities as tokens of respect.
her shoes or put down her comb, goes to defeat evils.

The Ge sar\textsuperscript{18} Temple houses an image of Ge sar, who is considered an efficacious protector deity who cares for the whole world.

Figures 11 and 12. Sko tshi me.

\textsuperscript{18} Ge sar is an important Tibetan folk hero – a warrior and leader who defeated several neighboring kingdoms and also facilitated the propagation of Buddhism.
Figure 13. Pin rkya tshi me.

Figure 14. Ge sar tshi me.
The Na thong is an annual, post-harvest festival held in numerous communities in Reb gong County, by both Tibetans and Monguor. In Rka gsar, the festival takes place mostly from the nineteenth to the twenty-fourth days of the sixth lunar month. The three main types of Na thong performances in Reb gong are klu rtsed 'naga performance', lha rtsed 'deity performance', and dmag rtsed 'military performance'.

In Rka gsar, local men perform Na thong for six days, from the nineteenth to the twenty-fourth days of the sixth lunar month. Rka gsar performs dmag rtsed. Traditionally, one man from each household performed in Na thong, but nowadays, all males aged eight to forty must participate. Performers carry a baton and wear Tibetan robes, white shirts, and white shoes during the performance. They also cover their head with a piece of cloth – often a hand towel. Performers assemble on the village threshing ground in front of Rko tshi me, the main temple of Rka gsar Village. People from other villages come watch. Villagers attach importance to the Na thong, as they believe that many deities gather at the performance ground during Na thong to enjoy the entertainment.

The nineteenth is the first day of Na thong. Throughout Na thong, the deity, Tso ri ri lang, is enshrined in a sedan, and is the focal deity of the ritual. On the afternoon of the first day, the lha pa, who is not possessed, leads all the village males from the main temple to the banks of the Dgu chu River, where children play in the river shallows. Elder men splash water on the klu’u ri (D) 'sedan', symbolically purifying the sedan and deities. Next, they all go to the na re (D), which are two households who act as temple caretakers that year. Each household prepares a big meal, and gives cash and other snacks to the guests. At about six p.m., all Na thong performers go to the Na thong ground to perform. The na re give each performer a loaf of bread called gab zhags (?).

On the twentieth day, males go to perform in Ri stag Village in the morning and return to Rka gsar and perform after lunch. This day is called Ri stag na thong.

The twenty-first day is called ther gang nyi wi na thong, after Ther gang nyi wi, the name of a location above the temple where the communal lab rtse is located. While village males perform there, spectators come from surrounding villages. This is an important time because a new lha pa may be selected on this day, though this rarely happens. During this afternoon, four men carry the sedan to each village household and place it on a table in the household’s courtyard. Various food offerings are burnt as bsang. Meanwhile, young village males perform lha rtsed. Each household performance lasts approximately five minutes.

---

19 The description offered here is a brief outline of the ritual. [For more detailed descriptions of similar rituals in nearby communities, see Buffetrille (2008), Snying bo rgyal and Rino (2009), Stuart et al. (1995), Dpal ldan bkra shis and Stuart (1998), Epstein and Peng (1998), Nagano (2000), and Xing 1998].

20 Tibetan communities in Reb gong refer to this ritual as Klu rol or Glu rol. [The term na thong appears etymologically related to the Mongolian naadam, which means 'game, play; stage play; amusement, entertainment; festival, celebration' (Leissig 1960). Na thong has a cognate in the Mangghuer term nadu, 'to play or joke', and to Nadun, the Mangghuer annual harvest festival, see Roche (2011) and Stuart and Hu (1993).]

21 Each of the na re families protects and maintains all three temples throughout the year. During this year, these family members are forbidden to eat food from other households, and also should not eat garlic or onion. They sweep the temple regularly and clean everything inside during Na thong. One family is chosen from Yar sko Clan each year, and another from Yang lji Clan or Mdo ’dug Clan, in alternating years. Each clan family fulfills this role in turn, thus, every family has the chance to be a na re.

22 These steamed, square breads vary in size.

23 [A lab rtse is a cairn dedicated to a local territorial deity.]
On the twenty-second day, Sgo dmar villagers perform in Rka gsar Village. On the morning of this day, all the Rka gsar performers and the sedan welcome the Sgo dmar performers. Villagers burn bsang when the Sgo dmar performers and sedan reach Rka gsar Village to welcome the villagers and deity. Rka gsar and Sgo dmar performers go to Sgo dmar Village to perform again in the afternoon.

The twenty-third day is Sgo dmar Village's main day for Na thong. All able-bodied Rka gsar and Sgo dmar males perform in Sgo dmar throughout the day. At around eight p.m., they return to their own village with their sedans.

The twenty-fourth is another significant day in Rka gsar's Na thong. Many visitors come. The most significant activity is making a large bsang with contributions from each village household.

On the fourth day of Na thong, four men carry the sedan on their shoulders to each village household, as mentioned earlier. This visit is important because families regard this as the deity visiting them. When the sedan visits a household, family members burn bsang that includes offerings of fruit and bread. Villagers believe that the deity exorcises evil and protects family members.

Figure 15. The Na thong performance in Rka gsar Village.

The manifest function of Na thong is to make offering to deities, whom villagers believe protect them, their crops, and their livestock. Sincere belief in the deities means that Na thong is performed carefully, with generous bsang offerings that include a sheep made from rtsam pa. Na thong also attracts visitors, who help the economy when they make purchases from village shops and temporary stalls set up by villagers. The festival is held during hot summer weather and some performers do not wish to perform. However, they may be fined if they are absent from the performances.

24 Tso shi ri lang, Rka gsar's main mountain deity, has two brothers: Pen hwa ri lang of Sgo dmar Village and A myes Ba rdzong of Gar rtse sdong Village. A myes Ba rdzong is the oldest brother, Tso shi ri lang is the second-eldest, and Pen hwa ri lang is the youngest. Locals consider the welcome offered to Sgo dmar villagers and their deity to be the visit of an elder brother to his younger brother.
Conflicts may occur during Na thong, for example, between rich and poor families. During Na thong, rich families spend much money on various foods and drinks, which they offer their guests, and also buy expensive clothes for their own family members. They also give their children cash. In contrast, poor families cannot buy expensive clothes and food. Their children have almost no money during Na thong. As a result, rich families' children may insult and bully poor family's children.

Na thong also demonstrates aspects of gender inequality. For example, men are allowed to enter the temple and view the deity images, while women cannot, though they may enter the temple courtyard to offer bsang. After men finish performing Na thong, they eat excellent food, and enjoy beverages including beer and liquor. In contrast, women cannot enjoy such treats and cannot wear beautiful clothes for a time because they must cook, serve guests, and clean during Na thong. On the whole, women enjoy Na thong less than men.

Lo sar 'New Year'

Villagers visit elder relatives on the first day of Lo sar. On the second day, family members sit together in their home, and enjoy a special meal. They avoid doing any work and just enjoy themselves. On the third day of Lo sar, children who married and moved out of the home return to visit their parents and spend three to five days in their natal home. On the fifth day of Lo sar, a gos sku (T) 'large cloth deity image' is displayed on the hillside above the village monastery. From the sixth day on, villagers visit their relatives and friends, and invite them to their homes. From the tenth to fifteenth days, villagers visit Rong bo Monastery and other local monasteries. Weddings are frequently held on the third, thirteenth, and eighth days of Lo sar.

Lu ba go go (D) is unique in the local area. It is part of Lo sar preparations held on the eighth day of the twelfth lunar month. On the seventh day of the twelfth lunar month, village women put a basket on their back, go to the Dgu chu River, collect pieces of ice, and bring them home. They need two large pieces and many small pieces of ice. They put the ice in the courtyard where it is not to be touched until the next morning. On the eighth day, villagers get up early. After a man in each household offers bsang, women put the two large pieces of ice on either side of the courtyard gate, the most important door of the family compound. Then, they take the many small pieces of ice and put them near the walls, under trees, and in the fields.

After villagers have had breakfast, women cook go thang (?) in a big pot (see Figure 17). Several centimeters of water are poured into a pot, the water is boiled, seven or eight scoops of bean flour are added, and the mixture is stirred. The cooked go thang is eaten with chili, salt, and garlic. Then, at around eleven a.m., villagers take go thang to families who had a death in the previous year. Go thang is also given to relatives, especially elders. This activity continues until night. Villagers do not cook at this time but instead eat go thang with family members.

Residents from nearby villages believe Lu ba go go is a Han tradition. However, I disagree with this suggestion, because in my understanding, it is only held in Rka gsar Village. Han, Tibetans, and other Monguor in Reb gong County do not practice this custom. Furthermore, Lu ba go go is similar to Tibetan customs. For example, villagers put ice on either side of the courtyard gate in the belief that ice expels evil from the home, as is done in many nearby Tibetan communities.

---

25 [In addition to being held in Rka gsar, Lu ba go go is also held in Gnyan thog Village, where it is called Lowagaotang (Rdo rje bkra shis, personal communication, November 2014).]
Figure 16. Ice placed by the gate for Lu ba go go.

Figure 17. Go thang.
Zo wi ne ni (?), held on the twenty-fourth day of the twelfth lunar month, is another Rka gsar custom. Women make small baked breads and give them to monks, families that have had a death in the previous year, and to relatives, especially elders. While women prepare to cook, men make a frame (Figure 18) of cypress wood and put it at the stove opening. A small loaf of bread, topped with bsang, is placed on the wood framework. Two plates, each containing six breads, are placed on the stove, symbolizing the twelve animals of the zodiac (rat, ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, dog, and pig). Meanwhile, a man makes a large bsang offering in the courtyard, and children set off firecrackers. All family members prostrate toward the stove at this time. Family members then gather for a meal. Zo wi ne ni is celebrated for the stove deity and to welcome the New Year. Zo wi ne ni is the name for both the stove deity and this celebration. The stove deity is believed capable of protecting the family from evil.

Figure 18 (left). A wooden construction built before the stove as part of Zo wi ne ni. Figure 19 (right). Twelve breads representing the twelve zodiac animals.

On the thirteenth day of the first lunar month, all villagers go to Cha yas Hill behind the village. Males make a large bsang offering as females watch. 'Dzam gling spyi bsang 'Bsang for all the World' is offered to a group of deities known as Dgra lha bcu gsum, the Thirteen Warrior Deities. After offering bsang, villagers chant the Skyabs ’gro, Mdo, Gdugs dkar, and Sgrol ma scriptures together. The village's lha pa are possessed by the deities Gza'mchog and Ge sar, who advise the villagers about what must be done to ensure peace and prosperity in the coming year. The suggestion is typically that they continue to chant the same scriptures.
The fifteenth day of Lo sar is the last day of the New Year festivities. In the morning, villagers visit Rong bo Monastery, where they stay all day, visiting bla ma in the monastery, especially Shar Bla ma, and then return home in the afternoon. Once home, villagers dress in robes and go to Sko tshi

26 Shar Bla ma is considered the highest Dge lugs bla ma in Reb gong County, and is the main bla ma of Rong bo Monastery, which was established by the first Shar Bla ma. The current incarnation is the eighth Shar Bla ma.
me, the main temple in Rka gsar Village. They gather on the threshing ground in front of the temple compound, where a sen chugs (D) 'large swing' has been constructed beforehand by the phas thi. The swing is made from five strong pillars and a long yak-hide rope. The frame is made from two pairs of crossed poles, atop which the fifth pillar rests. The long rope hangs from the crossbeam. Villagers sit around the swing, perform circle dances, and sing folk songs.

Figure 23-25. A large swing built in Rka gsar Village.
At dusk, villagers set off firecrackers near the swing. Men swing in turn, doing summersaults, twisting around the rope. Villagers watch carefully and count how many summersaults each man does. Men compete to do the most. After some time, two men from different clans quickly climb up the large swing, crawl on the pillars, break the tree branches binding the two intersecting pillars, and throw the branches towards villagers, who scramble to grab them. The branches are then placed anywhere in the home, and are considered to bring good luck in the coming year. After the swing has been dismantled, villagers go home.

Villagers have various explanations for the swing. Some say that it is just for fun. When my parents and grandparents were children, for example, they had few things to play with. One line of explanation says that village leaders then built a large swing that children could play on. In contrast, others said that the large swing symbolizes auspiciousness, because it is only constructed during Lo sar and thus symbolizes villagers' hopes and brings good fortune in the coming year.²⁷

At around nine-thirty that evening, all families leave their homes, gather in groups of five or six families at crossroads throughout the village, and set small piles of straw on fire at the intersections of roads and paths. Those who are able jump over the fire three times.

Figures 26-27. Jumping over the fire at the end of New Year celebrations.

²⁷ [Photographs taken by Zhuang Xueba in the late 1930s (Zhuang 2009), show similar swings in use in Duluun Lunkuang and Sanchuan.]
Villagers pay attention to the cardinal direction towards which they jump over the fire, as it must be the same direction as that in which they harvested that year. The direction of the harvest is changed immediately prior to the harvest every year. This is determined by a book which is in the local monastery and outlines the annual movements of Lo lha, the Crop Deity. For example, villagers may harvest from east to west one year, and then should jump over the fires in an easterly direction at the conclusion of the next Lo sar. When jumping, they say, "Na tsha go bkal mtshams gcod" (T). Next, the women from each family give money to the children, who dance and sing. An adult organizes this for the children. Then, the children leave to play with their friends. Elders eat snacks and fruits while men drink beer and liquor, chat, make jokes, and sing.

After midnight, all elders go to bed. Children gather with other children from their clan. Each group of children chooses an eloquent child to be the leader of the group. The children collect baked bread made many days earlier from each household in the clan. In addition to bread, the household gives the children fruits, candies, and other treats. The previously selected eloquent child then speaks in Monguor, beckoning fortune to the family:

1. tso hi ha nas sin zi sin nang ha li dir ge 'am
2. khang sar ha nas tha rang tho sung ha li dir ge 'am
3. ko kul ha nas mo ri mi sung ha li dir ge 'am
4. pa yang pa du du rim

1. Your winter house will be full of descendants.
2. Your storehouse will be full of cheese and butter.
3. Your livestock enclosure will be full of horses.
4. Your family will become extremely rich.

The bread is collected and taken to the clan temple. For example, I am from Mgo 'dug Clan. I collected bread, candy, and so on from other households in my clan when I was a child, and then took it to Pin rkya tshi me. What we collected was then distributed evenly among the children. We ate the candy and other food, except for the bread, which I took home. The bread was then kept in the house as a symbol of auspiciousness and good luck until the next year. When the bread was replaced the following year, some families throw the old bread away, while others eat it.

LANDSLIDE

At around seven-thirty p.m., 25 July 2009, a large section of the upper eastern slope of Rta 'gying Mountain behind Rka gsar subsided. Villagers, including my family, were at home at that time preparing supper. We heard a loud noise like an explosion, from outside. My father ran out and saw a

28 "Prevent all illness and evil."
black cloud billowing in the blue sky. He had no time to think, ran inside the house, and brought all of us outside. We encountered other families running through the village lanes. We ran south to a field about 500 meters from the village. We looked back and saw that part of the mountain had collapsed. The black cloud was dust from the mountain. The landslide frightened us all because it was near the monastery and the village. Afraid that there might be another landslide, we lived in government-provided tents for nearly three months. The tents were pitched in fields far from the foot of the mountain, about one kilometer from the monastery.

The landslide killed one monk from Rka gsar Monastery who had been watching television and thus did not hear the landslide and had no time to escape. Villagers gathered on fields near the tents, and chanted scriptures in the hope of avoiding further calamity.

Nowadays, life in Rka gsar Village has returned to normal.

Figure 28. The section of Rta 'gying Mountain that subsided.
REFERENCES


Arya Vimuktisena (vr̥tti), Haribhadra (āloka), and Maitreya. 2006. Abhisamayālaṁkāra with vr̥tti and āloka. 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.


Bod ljongs spyi tshogs tshan rig chos lugs zhib 'jug tshan pa'i 'bras spungs dgon dkar chag rtsom sgrig tshogs chung [Catalog of Drepung Monastery]. Beijing 北京: Zhongguo Zangxue chubanshe 中国藏学出版社 [China Tibetology Press].


Bstan pa bstan 'dzin (ed.) 2003. Chos sde chen po dpal ldan 'bras spungs sgo mang grwa tshang gi chos 'byung dung g.yas su 'khyil ba'i sgra dbyangs kyi rta 'byung gi lta ba'i sgra dbyangs [History of the Dharma at Sgo mang College of 'Bras spungs Monastery, the Rightward-Turning Sound]. Vol 1. Karnataka, India: Dpal ldan 'bras spungs bkra shis sgo mang dpe mdzod khang [Library of Dpal ldan bkra shis sgo mang].


__. 2012. Personal communication, Re: Inner Mongolian places.


Dkon mchog bstan pa rab rgyas ཞྭ། འིན་ཐེར་'མཚོ [Ocean Annals]. Lan kru'u ཆུ་། བོད་པ་དཔེ་Uན་ཁང [Kan su'u People's Press].


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.


Ngag dbang legs bshad rgya mtsho. nd. *Bshad sgrub bstan pa'i byung gnas chos sde chen po dgon lung byams pa gling gi gdan rabs zur rgyan g.yas 'khyil dung gi sgra dbyangs [The Place Where Originated Expounding on and Accomplishing the Dharma: An Addition to the [Record of] the Succession of Abbots of the Great Religious Establishment Gönlung Jampa Ling, the Sound of the Clockwise-turning Conch Shell]*. Unpublished Manuscript.


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].

Rdo rje rgyal རེབ་གོང་གནས་*ོར་ཆེན་མོ. 2011. *Reb gong gnas skor deb ther རེབ་གོང་གནས་འགྲོ་བུ* [Mtsho sngon mi rigs dpe skrun khang མཚོ་སྒྲོན་མི་རིགས་དཔེ་གཙོ་].


Skal ldan rgya mtsho, Rong po grub chen II རོང་པོ་གྲུབ་ཆེན་+ལ་-ན་ (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 bung dkar po'i snying po la dang bu'byed [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 རྒྱ་མཚོ་ནི་འཕྲོད་འབྲི་བཞི་དྲ་ོ་བཞི་བི་བཞི་བཞི་བཞི་བཞི་བཞི་[Collected Works of Kelden Gyatso]* Vol 1 Gangs can skal bzang dpe tshogs སངས་རྒྱས་བཙུན་པའི་བྲོ་བོ་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་[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 སྐེལ་བཞི་ཐ་ལའི་སྐེལ་བཞི་[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 རྒྱ་མཚོ་[Collected Works of Kelden Gyatso]*, vol 1, Gangs can skal bzang dpe tshogs སངས་རྒྱས་བཙུན་པའི་བྲོ་བོ་[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

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'a ག</td>
<td></td>
</tr>
<tr>
<td>'Bras spungs བྲ་སྤུངས།</td>
<td></td>
</tr>
<tr>
<td>'Bras spungs Sgo mang བྲ་སྤུངས་སྤྱོད་མང་།</td>
<td></td>
</tr>
<tr>
<td>'Bri བྲི།</td>
<td></td>
</tr>
<tr>
<td>'cham སྣམས།</td>
<td></td>
</tr>
<tr>
<td>'don chos spyod སོང་ཆོས་བསྡོད།</td>
<td></td>
</tr>
<tr>
<td>'dul ba'i bkod gzhung rgyas pa དུལ་བའི་བཀོད་གཞུང་རྒྱས་པ།</td>
<td></td>
</tr>
<tr>
<td>'Dul ba'i mdo tsa ba དུལ་བའི་མདོ་ཙ་བ།</td>
<td></td>
</tr>
<tr>
<td>'Dzam gling spyi bsang ཇོམ་གྲིང་སྡེ་བསང་།</td>
<td></td>
</tr>
<tr>
<td>'dzin grwa gong nas bzhes srol yod ཇོམ་གྲྭ་གོང་ནས་བཞེད་/ོལ་ཡོད།</td>
<td></td>
</tr>
<tr>
<td>'e ren མཐོན།</td>
<td></td>
</tr>
<tr>
<td>'Gag rdo rtags གནས་རྡོ་རྗེས།</td>
<td></td>
</tr>
<tr>
<td>'gro གྲོ།</td>
<td></td>
</tr>
<tr>
<td>'Jigs med ye shes grags pa བོད་གནས་བེས་གྲགས་པ།</td>
<td></td>
</tr>
<tr>
<td>'Ju lag གུ་ལག།</td>
<td></td>
</tr>
<tr>
<td>'tshogs gleng བོན་པོ་གཞི་སྲུང་།</td>
<td></td>
</tr>
<tr>
<td>A Chaoyang 阿朝阳</td>
<td></td>
</tr>
<tr>
<td>A Jinlu 阿进录</td>
<td></td>
</tr>
<tr>
<td>A khu 'Jigs med ཀ་ཆོས་བསྡོད།</td>
<td></td>
</tr>
<tr>
<td>A khu Blo gros ཀ་ལྷོ་གསོས།</td>
<td></td>
</tr>
<tr>
<td>A lags Brag dkar tshang གལ་རྒྱལ་དཀར་ཚང་།</td>
<td></td>
</tr>
<tr>
<td>A mdo འམདོ།</td>
<td></td>
</tr>
<tr>
<td>A myes Ba rdzong གནས་བཞེད་པ།</td>
<td></td>
</tr>
<tr>
<td>A myes Btsan rgod གནས་བཞེད་པ།</td>
<td></td>
</tr>
<tr>
<td>A myes Gnyan chen གཉན་ཆེན།</td>
<td></td>
</tr>
<tr>
<td>A Rong 阿荣</td>
<td></td>
</tr>
<tr>
<td>Ācháī 阿奇</td>
<td></td>
</tr>
<tr>
<td>ahong 阿宏</td>
<td></td>
</tr>
<tr>
<td>Alai 阿来</td>
<td></td>
</tr>
<tr>
<td>Alashan 阿拉善</td>
<td></td>
</tr>
<tr>
<td>An Liumei 安六梅</td>
<td></td>
</tr>
<tr>
<td>Anjia 安家</td>
<td></td>
</tr>
<tr>
<td>Áxià 阿夏</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ba bOng chos rje བོན་ཐོང་ཆོས་རྒྱས་</td>
<td></td>
</tr>
<tr>
<td>Ba bzang བཞངས་</td>
<td></td>
</tr>
<tr>
<td>Ba rdzong ri lang བཞེན་རི་ལང་</td>
<td></td>
</tr>
<tr>
<td>Ba yan rdzong བཞེན་ལང་</td>
<td></td>
</tr>
<tr>
<td>Badaoshan 八达山</td>
<td></td>
</tr>
<tr>
<td>bagua 八卦</td>
<td></td>
</tr>
<tr>
<td>baihu 百户</td>
<td></td>
</tr>
<tr>
<td>Baima Si 白马寺</td>
<td></td>
</tr>
<tr>
<td>Baima Tianjiang 白马天将</td>
<td></td>
</tr>
<tr>
<td>Ban de rgyal མན་དེ་རྒྱལ་</td>
<td></td>
</tr>
<tr>
<td>Ban Guo 班果</td>
<td></td>
</tr>
<tr>
<td>Bang rgya བང་རྒྱམ་</td>
<td></td>
</tr>
<tr>
<td>bankang 板炕</td>
<td></td>
</tr>
<tr>
<td>Bao Shiyuemei 鲍十月梅</td>
<td></td>
</tr>
<tr>
<td>Bao Sibeihua 鲍四辈花</td>
<td></td>
</tr>
<tr>
<td>Bao Yizhi 鲍义志</td>
<td></td>
</tr>
<tr>
<td>Bao'an, Bonan 保安</td>
<td></td>
</tr>
<tr>
<td>baobei 宝贝</td>
<td></td>
</tr>
<tr>
<td>Baojia 保家</td>
<td></td>
</tr>
<tr>
<td>Bazangou 巴藏沟</td>
<td></td>
</tr>
<tr>
<td>Bāzhōu/ Bazhou 巴州</td>
<td></td>
</tr>
<tr>
<td>bca' yig chen mo བཅའ་ཡིག་ཆེན་མོ།</td>
<td></td>
</tr>
<tr>
<td>Bcu ba'i lnga mchod བཅུ་བའི་ལང་མཆོད།</td>
<td></td>
</tr>
<tr>
<td>Beijing 北京</td>
<td></td>
</tr>
<tr>
<td>Ben Chengfang 贯成芳</td>
<td></td>
</tr>
<tr>
<td>Binkangghuali, Benkanggou 本康沟</td>
<td></td>
</tr>
<tr>
<td>bgro gleng བོན་པོ་གཞི།</td>
<td></td>
</tr>
<tr>
<td>Bi Yanjun 毕艳君</td>
<td></td>
</tr>
<tr>
<td>Bingling Si 炳灵寺</td>
<td></td>
</tr>
<tr>
<td>binkang/ Binkang, 'bum khang བོག་མཁང་/ བོཊ་ཆོང</td>
<td></td>
</tr>
<tr>
<td>benkang 本康</td>
<td></td>
</tr>
<tr>
<td>Bis ba mi pham ngag dbang zla ba བི་བས་མི་ཕམ་ངག་དབང་།</td>
<td></td>
</tr>
<tr>
<td>bka' བཀའ།</td>
<td></td>
</tr>
<tr>
<td>bka' bcu བཀའ་བུ།</td>
<td></td>
</tr>
</tbody>
</table>
bka’ rgya ma
Bka’ rtse stong
Bkra shis 'bum 'khyil
Bkra shis lhun po
Bkra shis sgo mang
Bla brang
Bla brang bka’ shis 'khyil
bla ma
bla ma dge skos rnams nyis thad ka thad ka’i
rgyug len pa dang / gsar du ‘jog pa
sogs being bskul gyi do dam gang drag
byed
bla ma gzhung las pa
bla ma khri pa
bla spyi sogs khag bzhi
blo
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
Byams pa nor bu
Byang chub
Byang chub lam gyi rim pa'i dmar khrid thams cad mkhyen par bgrod pa'i bde lam

Byang du lhag pa
Byang ral du spen pa
Byang thang
Bza’ri tshang
bzlog pa
Cai Jingping
Cai Yong’e
Cha yas
chab ril pa
Cháhánménɡğú’ér
chang ba lu
Chang Ping
Chang’an
Chen Mei
Chen po hor gyi yul
Chengde
Chenjia
Chenjiaola
Chileb, Chilie
Chinan Dewen Zanpu
Chinan Dewen
Cho ‘phrul
Chongli
chen po hor gyi yul
chos grwa
chos grwa ba’/ pa
chos lugs pa
chos mtshams
chos r(w)a
chos rje
chos skor
chos thog
chos thog snga ma’i rtsis bzhag gi rgyugs chos thog rjes mar dka’ram ma gtog pa thams cad la len zhung
chu bdag
Chu bzang
Chuanhuang Erlang
Ci byed du song
Ci si khe
Cin ci dmag
Co ne
Cu’u hrin
Cui Yonghong
D+a rma bu ti lba rta
Da das
Daban
Dádá
Daihai
Dala
dam bea’
Damajia
Dámin
Dan tig
Dang po
Danma
Danyan, Luoergou
Daoren
Dar rgya
Dar rgya ri lang
Darkhan, dar han
Dasi
Dātóng
Datong, Datong
Datong he
Datongping 大墩坪
dbu mdzad སྩུ་མཛད
dbus gtsang སྩུས་གཙང
dbyen bsdums སྤྱན་བསདུམས
de'i 'phror gang len zhig tu long dgos babs la ltas nas longs
dk yus འདེ་འཕུར་གང་ལེན་ཞིག་ལོང་དགོས་བབས་ལ་%ས་ནས་ལོངས
deng sangmei 邓桑梅
deng xinzhuangmei 邓新庄花
deng jia 邓家
dga’ ldan དགའ་ལྟན
dga’ ldan byams pa gling
dga’ ldan pho brang
dge ldan bstan ’bar ma’i dbu bskul
Dge དེ་
Dge ldan དེ་ལྟན
dge lugs དགེ་ལུགས
dge skos དགེ་སློས
dge skul དགེ་སླུལ
Dgon lung དགོན་ལུང་(Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)
Dgon lung bca’ yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ
Dgon lung byams pa gling
dgon pa spyi དགོན་པའི་སྦྱིད
Dgon lung bca’ yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ
dgon pa spyi དགོན་པའི་སྦྱིད
Dgon lung bca’ yig chen mo དགོན་ལུང་བཅʻའ་ཡིག་ཆེན་མོ
dgon pa spyi དགོན་པའི་སྦྱིད
Dong Yongxue 东永学
Dong danma 东丹玛
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་སླད
Dor skad དོར་སྐད
Dor tis དོར་ཚ
Dou Guanbaonuer 宋官保女儿
Dòu Wényu 程文语
dou 斗
Doujia 程家
Dpa’ ris དཔ་རིས
Dpa’ ris ba དཔ་རིས་བ
Dpa’ ris tshe ring don’ grub དཔ་རིས་ཤེས་རིང་དོན་’གྲུབ
Dpal chen stobs rgyas དཔལ་ཆེན་སྲོལས་རྒྱགས
Dpal ldan bkra shis དཔལ་ལྡན་བཀྲ་ཤིས
Gnyan thog གཉན་ཐོག
Gnyan thog’bro Gö གཉན་ཐོག་འབོ་
Gnyan thog la kha གཉན་ཐོག་ལ་ཁ
Gnyan thog mkhar གཉན་ཐོག་མཁར
Go bu me khrin ལ་ཁི་
Go bu me tu hu sun khrin ལ་ཁི་སུན་ཁི
Gos sku གེས་མཁར
Grwa 'gyed རྒྱ་འགྱེད
Grwa rgyun རྒྱ་རྒྱུན
Grwa skor རྒྱ་སྔོར
Grwa tshang bla ma རྒྱ་ཚང་བླ་མ
Gsang bdag གསང་བདག
Gsang phu གསང་ཕུ།
Gser chen gzhung གྲེས་ཆེན་གཞུང
Gser khog གྲེས་ཁོག
Gser yig གྲེས་ཡིག
Gser yig chen mo’i mtshan byang གྲེས་ཡིག་ཆེན་མོའི་མཚན་བཱང
Gtam dpe བྲཽམ་དཔེ།
Gtor ma བློ་མ་
Guan Laoye 官老爷
Guangdong 广东
Guanting 官亭
Guanyin Pusa 观音菩萨
Guanzhong 宫中
Guide 贡德
Guihuacheng 歎化成
Guishe erjiang 龟蛇二将
Guisui-Suivuan 歙硅绥远
Guô’érdüō 郭尔朵
Guô’érdüō dìdì’ 郭尔朵的的
Guôlóng 郭隆
Guomari 郭麻日
Gushan 古都
Gusiluo 嘎喇啰
Gyang bzhi གྱེང་བཛུ།
Gyen ’dzi ri lang གེན་འཛི་རི་ཉང
Gyi ling mkhar གྱི་ལིང་མཁར
Gza’ brgyad གྲེ་བོའི་འབྲོན་པ།
Gza’ mchog གྲེ་མཆོག
Gzhung las pa གཞུང་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 རྒྱ་དོང་ཁང་ཚན
Hara Bulog, Heiguan 黑泉
Hé-Huáng 河湟
Hê’ér 合儿
Hê’ér 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
Hézhōu 黄州
Hgarilang, Huangcaogou 黄草沟
Huangdi 黄帝
Huangfeng 黄锋
Huangkai 黄开
Huangnan 黄南
Huangnan zangzu zizhizhou tongjiju 黄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, 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
Húsiqìng 胡斯井
Hùzhù, Huzhu 互助
Huzhu Tuzu zizhi xian 互助土族自治县
Hxin, Hashi 哈什
Ja khang 札康
Janba, Wangjia 汪家
Janba Taiga, Zhanjiatai 湛家台
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 建文
Jianzhai 尖扎
Jiashen 家神
Jídi 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 坤巴
Jilog, Jiaoluo 角落
Jin Yù 金玉
Lha sa ལྷ་ས་
lha'i sgrub thabs ལྷའི་སྒྲུབ་ཐབས
Lho nub du skra gcan ལོ་བུ་དུ་སྡེ་རབ་གཅན
Lhor phur bu ལོར་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 Xinhua 李兴花
Li Yaozu 李耀祖
Li Yuanhao 李元昊
Li yul 里屋
Li Zhanguo 李占国
Li Zhanzhong 李占忠
Li Zhonglin 李钟霖
Li Zhuoma 李卓玛
liang 两
Liangcheng 凉城
Liáogdong 辽东
Liaoning 辽宁, 辽宁
libai si 礼拜寺
Lijia 李家
Limusishiden, Li Dechun 李得春
Lingle Huangdi 领乐皇帝
Lintao 临洮
Liu Daxian 刘大先
Liujia, Liujiya 柳家
Lizong 立遵
lkugs pa གནས་པ
lnga གནས
Lnga mchod ལྷང་མཆོད
Lo brgya ལེ་བྱ་
Lo lha ལེ་ལྷ
Lo ལེ
Lo sar ལེ་སར
long ལོང་
Long Deli 隆德里
longhu 龙壶
Longshuo 龙朔
Longwang 龙王
Longwang duo de difang Hezhou, Niangniang 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་-གྲུབ་
Lù 鲁
Lu ba go go 龙巴戈戈
Lu Biansheng, Luban Shengren 鲁班圣人
Lü Jinlianmei 吕金莲梅
Lü Shengshou 吕生寿
Lü Yingqing 吕英青
Lu Zhankui 鲁占奎
Luantashi, Luanshitou 乱石头
lug srol རྣམ་རྒྱལ་འཁུལ
Lun hu khrin ལུན་ཧུ་མཁྲིན
lung rigs རང་རིགས
Lūshìjìā 鲁失佳
Ma Fanglan 马芳兰
Ma Guangxing 马光星
Ma Guorui 马国瑞
Ma gzhi dmag 马知德
Ma Hanme, Ma Hanmo 马罕莫
Ma Jun 马军
Ma ling yis 马令义
Ma Luguya 马录古亚
Ma ni skad ci, Manikacha 马尼صادي
Ma Qiuchen 马秋晨
ma song 马松
Ma Taohua 马桃花
Ma Tianxi 马天喜
Ma Wei 马伟
Ma Xiaochen 马晓晨
Ma Xiuying 马秀英
Ma Youyi 马有义
Ma Yulan 马玉澜
Ma Zhan'ao 马占鳌
Majia 马家
Majiazi 马家子
man ngag 马阿
mao 毛
Mao Qiaohui 毛巧晖
Maohe 毛和
Maqang Tugun, Baiya 曼岩, 白亚
mchod pa 曼卓巴
Mchod rten dkar po 曼卓热·西南
Mchog sgrub mtsho 曼卓·确·西南
Mdo 毛
Mdo smad 曼达
Mdo smad chos byung 曼达·次·旺
mdo smad kyi bshad grwa yongs kyi gtso bo 毛·松·布·沙·格·瓦·勇·贡·波
mdzod btags 曼·都·巴·格
mdzod thag 曼·都·巴
Ménggǔ'ér 蒙古尔
Mengudzhu 蒙古、义, 蒙格纠, 蒙营
Minguagge jiu 蒙营
Menyuan 门源
Mgar stong rtsan 目格·松·桑
Mgar stong rtsan yul zung 目格·松·桑·云·宗
Mgo 'dug tsho ba 曼·都·图·索·巴
Mgo log 曼·洛
mi tshan 毛·添
miao 庄
Miao chuan 道川
Mín 民
ming btags byed mi 毛·添·巴·德·米
ming btags pa 毛·添·巴·坡
ming btags zur pa 毛·添·巴·朱·巴
Míng, Ming 明
Míng-Qíng 明清
Minhê, Minhê 民和
Minzhu 民主
minzu 民族
mjug gi 'bul dar 毛吉·布·达
mngon rtogs rgyan 曼贡·朗·吉·然
mnyam med rje btsun tsong kha pa chen pos 曼·那·杰·波·群·土·松·康·嘉·巴·陈·波
mo ba 窝
Mo Fangxia 茅芳霞
Mo Zicai 茅自才
modaya 猫大爷
mtshan nyid bshad pa'i grwa 曼·藏·尼·德·布·善·巴·依·格·瓦
Mtsho sngon 曼·西·贡
Mtsho sngon po 曼·西·贡·波
Mtsho snying 曼·西·英
mu 猴
Myang 'dus 玛阳子
Na Chaoqing 那朝庆
na re 那热
Na thong 那同
Na tsha go bkal mtshams gcov

Nag chu རང་ཆུ་
Nag chu’i kha རང་ཆུའི་ཁ
nag po spyod pa skor gsum

Nag po skor gsum རང་པོ་འབྲི་བསམ་གཅོད།
nang chen ཉང་ཆེན
nang so ཉང་སོ
Nang sog ཉང་གོས
Nanjia, Anjia 安家
Nanjaterghai, Anjiatou 安家头
Nanmengxia 南门峡
Nanmuge 南木哥
Nansan, Nanshan 南山
Nanshan 南山
nenjengui, yanjiangui 眼见鬼
Nga a khu tshang la ’gro nas རྣག་ གཉིས་ཀྱི་ཁོང་ལ་གྲོ་དགོས
Nga a khu tshang la song nas རྣག་ གཉིས་ཀྱི་ཁོང་ལ་སོང་དགོས
Ngag dbang legs bshad rgya mtsho རང་གནོད་ལེགས་བསྟན་དགོས།
Ngag dbang mkhyen rab rgya mtsho རང་གནོད་མཁྱེན་རབ་རྒྱ་མཚོ།

Nian Gengyao 年羹尧
Nianbo 灌伯
Nianduhu 年都乎
Niangniang 娘娘
Nijia 吕家
Ningbo fu qianhu shouyu 宁波府千户守御
Ningxià, Ningxia 宁夏
Niuqi, Liushuigou 流水沟
Niutou Wang 牛头王
no mon han ཀོ་མོ་ཧན།
Nongchang 农场
Nongcun hezuoyiliao baoxian 农村合作医疗保
险
Nor lda bkra shis རྣོ་ལྡ་བཀྲ་སྟེ།
Potala བོད་ལྷན།
Puba བོ་
Pudang, Pudonggou བོད་ཁོང་
Pudong 普东
Qaghuai, Chaergou 峨儿沟
Qangsa, Chunsha 春沙
Qazi, Qiazi 卡子
Qi 祁
Qi Huimin 祁慧民
Qi Jianqing 祁建青
Qi Tusi 祁土司
Qi Wenlan 祁文兰
Qi Zhengxian 祁正贤
Qianhe 前河
qianhüsuo 千户所
Qianjin 前进
Qiānlóng, Qianlong 乾隆
Qiao Dongmei 乔冬梅
Qiao Shenghua 乔生华
Qighaan Dawa, Baiyahe 白牙合
Qijia 祁家
Qijia Laoye 祁家老爷
Qilián, Qilian 祁连
Qilião! Sanlião! 去了! 散了!
Qín 秦
Qīng, Qing 清
Qingdao 青岛
Qinghai yiyao weishengzhi 青海医药卫生志
Qinghài, Qinghai 青海
Qinghaihuá 青海话
Qinghaisheng Fangyizhan 青海省防疫站
qīngkuo 青稞
Qinglóng Tianzi 青龙天子
Qingming 清明
Qiyun 庆云
Quurisang Srishiji, Huayuansi 花园寺
Ra ར་
rab 'byams རབ་འབྱམས།
rab 'byams pa རབ་འབྱམས་པ
Rab brtan rdo rje རབ་བོརྟན་དོ་རྟེ
Rab kha རབ་མ་
Rab kha gru gtong རབ་ཁ་གྲུ་གཞོང་
rang bzhin gnas rigs རང་བཞིན་གནས་རིགས།
rang nyid rgyal ba རང་གོས་པ
Rangdi, Longdong 龙东
Rangghuali, Longyi 龙一
rangpi, niangpi 碌皮
Rar du pa sang རར་དོའི་སང
Rar lhor mig dmar རར་ལྷོར་མིག་དམར
rdo ram pa རྲོ་བོམ་པ
Rdo rje 'jigs byed རྡོ་རྨ་འཇིག་བྱེད
Rdo rje gdan རྡོ་རྨ་གདན
rdung rgyug རྡུང་རྣྱུག
Reb gong རེབ་གོང
Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག
Reb gong rgya རེབ་གོང་རྣྱ་
ren po che, rnbuqii, renboqie 仁波切
ren 人
Renminbi 人民币
Rgan rgya རྒན་རྣྱ་
Rgulang, Dgon lung དགོན་ུང， Erh-ku-lung，
Guolong 郭隆， Yu-ning, Youning 佑宁
rgya རྱ་
Rgya bza' kong jo རྒྱ་མཚན་ཆོ
Rgya gar rdo rje gdan རྒྱ་དག་དོ་རྟེ
Rgya hor རྒྱ་ཧོར་
Rgya tshang ma རྒྱ་ཐང་མ་
Rgyal sras རྒྱལ་སྒྲ་
Rgyal sras 'Jigs med ye shes grags རྒྱལ་སྒྲ་འཇིགས་མེད་ཡེ་ཤེས་/གས་ལ་བ
Rgyal sras Don yod chos kyi rgya mtsho རྒྱལ་སྒྲ་དོན་ཡོད་ཆོས་+ི་!་མཚ/
rgyugs རྒྱུགས་
rgyugs len pa རྒྱུགས་ལེན་པ
Ri lang རི་ལང་
Ri lang bcu gnyis རི་ལང་བུ་གཉིས
Ri stag རི་ཟاغ་
rigs རིགས་
rigs lam pa རིགས་ལམ་པ
rigs lung byed mkhan རིགས་ེང་འབུད་མཁན
Rin chen sgrol ma རིན་ཆེན་འོལ་མ
Ris med རིས་མེད
Riyue Dalang 日月大郎
Rjes gnang རོལ་གནང
Rka རྐ་
Rka gsar རྐ་གསར་
Rka gsar dgon dga' ldan 'dus bzung chos gling
Rlun rta འེ་ར།
Rma chu རྫ་ཆུ་
Rma chu'i rab kha dngul ri'i sa bzung gri spyod
rab kha རྫ་ཆུའི་རབ་ཁ་དཀྲ་ུལ་ི་ེ་བོ་གྲི་སྣྤོན་
Rma lho རྫ་ལོ།
RMB, Renminbi 人民币
Rnam 'grel རུམ་འགྲེལ་
Rnam gzhag རུམ་གཞག
Rnam grol རུམ་གྲོལ་
Rnbtuqi, rin po che རིན་པོ་ཆེ་ི་ནོ་ི་ ren po che, renboqie
仁波切
Rong bo རོང་བོ་
Rong bo nang so རོང་བོ་ནང་སོ
Rong zom རོང་ཞོམ་
ronghuafugui 荣华富贵
Rta 'gying རྟ་འགྱུང་
rta chen po རྟ་ཆེན་པོ་
Rta mgrin རྟ་མྱིན་
Rtag gsal khyab རྟ་གསལ་ཁྱབ་
Rtsam pa རུ་་མ་པ
Rtse khog རི་ཤེས་
rtsis bzhag gi rgyugs རྟླིས་བཞག་གི་རྒྱུགས
rtsod grwa རློ་འགྲོ་
rtsod zla རློ་འཛིལ་
sa ས་
sa bdag རྒྱུགས་
Sa bdag sog po ri lang རྒྱུགས་བུ་གྲེགས་པོ་རི་ལང
Salar, Sala 撒拉
San'erjia 三二家
Sāńchuān, Sanchuan 三川
Sāńchuān Tūzú 三川土族
Sāńchuānsili 三川四里
Sandaohshe 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྐྱེ་ཆེན་
Sde srid Sangs rgyas rgya mtsho
སྦད་ི་སྦྱར་སངས་རིགས་རྒྱལ་མཚོ
Se ra སེ་ར།
Sems mtsho ལེམས་མཚོ།
Sems nyid, sms nyid ལེམས་ཉིད།
Sems nyid sprul sku bstan 'dzin 'phrin las rgya mtsho
ལེམས་ཉིད་གསུལ་འབྲེལ་འབྲོན་འཛིན་ལས་མཚོ།
sen chugs སེམས་ཁུན།
Seng ge gshong སེང་་གཞོང་
Sgar སྒར་
Sgar thog སྒར་ཐོག་
Sgo dmar སྒོ་དམར་
Sgo dmar G.yang mo tshe ring ལོ་དཔོན་ལ་མོ་ཚ་སྟེ་
Sgo mang སྒོ་མང་
Sgo mang grwa tshang ལོ་དཔོན་གུ་ཚང་
Sgrub sde སྒྲུབ་སྐད་
Sha bar chos rje སྒང་ཞིག་ཆོས་རི་
Sha bar nang so སྒང་བོ་ནང་སོ་
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shànxi 陕西
shags ngan ལོག་ནང
Shahai 沙海
Shānběi 陕北
Shancheng 山城
Shandong 山东
Shanghai 上海
Shangzai 上寨
Shānxī, Shanxi 山西
Shanzhaojia 山赵家
Shanzhou 郑州
Shao Yundong 邵云东
Shaowa 邵哇
Shar Bla ma སྒར་བླ་མ་
shar སྒར
Shatangchuan 沙塘川
Shdanbasang, Shijiamoni 释迦摩尼
Shdangjia, Dongjia 东家
Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
Shenjiao 教神
sheqi 蛇旗
Shgeayili, Dazhuang 大庄
Shi Cunwu 师存武
Shi’er Wei Zushi 十二位祖师
shibei 石碑
Shina 史纳
Shing bza’ གཞིང་བྲག་
Shiýa 石崖
sho ma ལྷོ་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 སྦ བཛི་པ
Skal bzung thub bstan 'phrin las rgya mtsho གསལ་བཞིན་ཐུབས་བསྟན་འཕྲིན་ལས་རྒྱལ་མཚོ
Skal bzung ye shes dar rgyas གསལ་བཞིན་ཡེ་ཤེས་དར་རྒྱལ་
Skal ldan rgya mtsho གསལ་ལྟན་རྒྱལ་མཚོ
Sko tshi me སྒྲོ་ཚི་མེ
skor ru སྒོར་རུ།
skra ka སྒྲ་ཀ་
skra phab སྒྲ་ཕབ་
Sku ’bum སྒུ་’བུམ་
Sku ’bum byams pa gling སྒུ་’བུམ་བྱམས་པ་གྲིང་
Skya rgya, Jiajia 贵加
Skyabs ’gro སྒྱབས་’གྲོ་
Skyid shod sprul sku སྒྱིད་ཤོད་ཤྲུལ་སྐུ
skyor སྒྱོར།
skyor dpon སྒྱོར་དཔོན།
Smad pa གྲོམ་པ
smad phyogs གྲོམ་ཕྱོགས་
smeen, Sier 寺尔
Smeen, Ximi 西米
Smin grol སྙིམ་གྲོལ།
Smin grol no min han སྙིམ་གྲོལ་གཉེན་མིན་ཧན།
Smon lam, smon lam སྙོམ་ལམ།
smyung gnas སྙོམ་དགོས།
sna tshogs ‘di སྲོགས་འདི།
sngags 'chang སྙོགས་འཆང།
sngags pa སྙོགས་པ།
Snying bo rgyal སྙིང་པོ་རྒྱལ།
Snying mo སྙིང་མོ།
Snying rje tshogs pa སྙིང་རྫོས་པ།
Sog སོག་
Sog rdzong སོག་རྩོང་
Sog rgya སོག་རྒྱལ།
sog yul སོག་ཡུལ།
Song Ying 宋颖
song སོང་
Songchang Suzhun (Sizhun?) 歌昌厮均
Songduo 松多
Songjia 宋家
Songpan 松潘
Songrang, Xunrang 进让
Spun zla hor gyi rgyal po ཇླ་ོ་དོར་གྱི་རྒྱལ་པོ
spyi 'jog སྒྱུ་སློང་
spyi rdzas སྒྱུ་སློང་
srang སྙན་
srol སློར
Srong btsan sgam po སྙོང་བཙན་བོ་སྒམ་པོ
srung ma སྙོང་མ།
Stag gzig nor gyi rgyal po སྟག་གཞི་ཌྲེན་པོ
Stag lha rgyal སྟག་ལ་རྒྱལ
Stobs ldan སྟོབས་ལྡན
Su Shan 苏珊
Sughuangghuali, Suobugou 索卜沟
suitou 步头
Suiyuan 襄远
Sum pa 素玛
Sum pa mkhan po Ye shes dpal 'byor སུམ་པ་མཁན་པོ་ཡེ་ཤེས་འབྲི་བོར
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 སྐེ་ིས།
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 གནས།
Tangraa, Tangla 塔拉
Tangseng 唐僧
thal 'phen གཞལ་བཞིན།
thal 'phreng ཁམས་བཞིན།
thal srog གཞལ་གསུམ།
thal zog ཁམས་གཞིང་།
thang ka གནས།
theb བོད།
Ther gang nyl wi གཞལ་གསུམ་དགོན་པའི།
ther gang nyl wi na thong གཞལ་གསུམ་དགོན་པའི་ན་ཐོང་།
Thu me lun རུང་མེ་ཤུན།
Thu'u bkwan ཨུ་བཀྲ་ཤུབ།
Thu'u bkwan blo bzang chos kyi nying ma ཨུ་བཀྲ་ཤུབ་བོ་བཟང་ཆོས་ཀྱི་ཐུབ་མ།
thun mong ma yin pa རུང་མོང་མ་ཡིན་པ།
thun mong pa རུང་མོང་པ།
Tianjia 田家
Tianjin 天津
tianqi 天气
Tiantang 天堂
Tianyoude 天佑德
Tiānzhù, Tianzhu 天助
To'u pa tsi ཨུ་ལ་ཙུུ་
Tongren 同仁
tongzi 简子
tsakra bcu gsum gyi sngags blzog ཤེས་པ་གཿ་གྱིས་སྐྱེས་བྲེལ།
tsampa, rtsam pa 现在
tsha bzhed བཟེད།
tsha gad བདེ།
tsha gra བ་།
Tsha lu ma byin gi song རྟགས་ཕྱིན་ནི་སོང་།
Tsha lu ma ster gi song རྟགས་ཕྱིན་ནི་སོང་།
tsha ri རྒྱི་།
tsha རྒྱ་།
tsha rting རྒྱི་།
tshab grwa རྒྱ་།
yue 月
Yul shul อบุลสุล
yul srol อบุลสุล
Yun ci dmag อบุติฆง
Zan Yulan  referencedColumnName
Zanja  referencedColumnName
zao 冬
zaoren  referencedColumnName
Zeku 津库
Zelin 津林
zha ngo ཟོ
zhal ngo ཟོ
Zhalyute 扎鲁特
Zhang blon bzhi ཟྲའི་བཞི།
Zhang Chongsunhua 张重孙花
Zhāng Dézǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzhua 赵金花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥佥事
Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar 朱大
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向锋
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zţi 朱騸
zla ba dang po'i drug ba gnyis kyi nyin gsum
   gyi ring la སླབད་དཔའི་དྲུག་བས་ཀྱི་ཉིན་གསུམ་
   གྲོས་་རིང་ལ
zla po byed སླབ་པའི་བཟེད
Zo wi ne ni 四维尼
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol སྨོན་མ་
Zushi 祖师