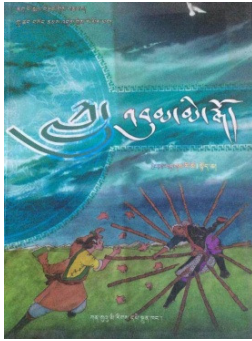


REVIEW: *KLU 'BUM MI RGOD*

Reviewed by Pad+ma rig 'dzin བདུ་མ་རིག་འཛིན། (Independent Scholar)

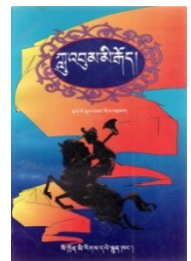


Nag po skal bzang ནག་པོ་སྐལ་བཟང་། [Nakpo Kelzang]. 2013. *Klu 'bum mi rgod ལྷ་འབྲུམ་མི་རྗོད།* [The Wild Man of Klu 'bum]. Zi ling ཟེ་ལིང་།: Mtsho ngon mi rigs dpe skrun khang མཚོ་སྔོན་མི་རིགས་དཔེ་སྐྱུང་ཁང་། [Mtsho ngon Nationalities Press]. 2 Volumes. 696pp. ISBN 978-7-5420-2075-8 (paperback 80RMB).



Nag po skal bzang [Nakpo Kelzang] ནག་པོ་སྐལ་བཟང་། (Klu tshang bsod noms 'bum ལྷ་ཚང་བསོད་ནམས་འབྲུམ། [Lu tsang sonam bum], illustrator). 2013. *Klu 'bum mi rgod ལྷ་འབྲུམ་མི་རྗོད།* [The Wild Man of Klu 'bum]. Kan su'u ཀན་སུ་ལུ་: Kan su'u mi rigs dpe skrun khang ཀན་སུ་ལུ་མི་རིགས་དཔེ་སྐྱུང་ཁང་། [Gansu Nationalities Press]. 353pp. Numerous black and white illustrations. ISBN 978-7-5421-2240-7 (paperback 31RMB).

Inside the front book cover, the reader is informed that Nag po skal bzang (b. 1955 in Gling rgya Village, Thun rin (Reb gong, Tongren) County, Rma lho (Huangnan) Tibetan Autonomous Prefecture, Mtsho ngon (Qinghai) Province) graduated from Mtsho ngon Nationalities University in 1982, and is a well-known Tibetan writer and editor at Mtsho ngon Nationalities Press. The author of more than twenty papers in both Tibetan and Chinese, he has published fifteen books including *Dmyal zangs nang na ku re med 'Hell: No Joking'*, and *Brel sha langs pa'i mtshar gтам 'The Frightening Witticism'*.¹



Pad+ma rig 'dzin. 2017. Review: *Klu 'bum mi rgod*. *Asian Highlands Perspectives* 45:51-65.

¹ I included material in this introduction from <http://tinyurl.com/zsse4kj>

One of the longest contemporary Tibetan-language novels, Nag po skal bzang wrote this work based on folklore surrounding the well-known figure, Klu 'bum.¹ Termed "the first Tibetan martial arts fiction" (Robin 2009-2010:18), volume one of *the Wild Man of Klu 'bum* was serialized in *Mangs tsogs sgyu rtsal 'Mass Art'* in 1992. Later, it was published (see image above) in 1997 by Sichuan Nationalities Press.² Meanwhile, it was recorded and broadcast by Mthso sngon Nationalities Broadcast Station.³ In 2007, the second volume appeared in *Mtsho ngon bod yig tsags par 'Mtsho ngon Tibetan Newspaper'*.

Below, I provide a summary of the two volumes published in 2013 and give comments.

Chapters 1-3

A lnga mtheb drug is a powerful, ruthless monk known for his cruel treatment of other monks at his monastery. At an eatery by the street where A lnga mtheb drug often eats meat and drinks liquor, a teenager holding an ax challenges him. During the ensuing fight, the monk hits the ax with his fist, smashes the handle into pieces, and throws the pieces into the crowd that has gathered to be entertained by the fight. An old man with a long braid comes to the teenager's aid, fights off A lnga mtheb drug, picks up the teenager, and flees.

To the teenager's surprise, the old man neither tells his own name nor asks his name. When he asks why, the old man replies that names are unimportant, and adds that he is a mad yogi. The teenager then prostrates and sincerely asks to be accepted as the yogi's student so that he can learn martial arts. The old yogi agrees and takes him to the mountaintop where he lives.

(accessed 5 May 2016).

¹ See, for example, Chos bstan rgyal (nd:38).

² This image is from <http://tinyurl.com/hwggqett> (accessed 5 May 2016). The 1997 version has 347 pages (ISBN/ISSN 7540919094).

³ A person associated with this broadcast told me that he recalled the broadcast was first made in about 2004.

The old yogi names the teenager after his cave, Klu 'bum, which may be translated as 'countless nagas', given the thousands of nagas in the mountains where they live. Klu 'bum practices. To the old yogi's surprise, he masters in a month what others need a year to learn. After six years, he can fly as his teacher does and walk quickly atop steep cliffs.

One day, the old yogi brings a weak, young monk (Bsam blo 'bum thongs) to their cave and explains that he saved him from A Inga mtheb drug, who killed Bsam blo 'bum thongs's teacher and planned to kill the little monk. A Inga mtheb drug enjoys drinking from young people's skulls, thus his servants wanted to offer him a skull with a full set of teeth as a gift.

Klu 'bum recalls his own experiences of suffering: after his parents died, he was raised by his brave monk uncle, who frequently argued with A Inga mtheb drug because he often broke monastery rules. After A Inga mtheb drug killed his uncle, Klu 'bum became homeless and endured hunger, cold, heat, rain, and snow.

Six years after saving him, the old yogi orders Klu 'bum to kill A Inga mtheb drug to end the suffering of those he oppresses. "After you finish your assignment, go to Lha sa with Bsam blo 'bum thongs," adds the old yogi.

On the way to carry out this assignment, Bsam blo 'bum thongs visits a former teacher. Meanwhile, Klu 'bum meets two brothers, who want to avenge their parents. The two brothers fight A Inga mtheb drug and fail. After one brother is killed, Klu 'bum leaps in and fights A Inga mtheb drug, ultimately killing him by pulling off his head.

The surviving brother is amazed by such martial skills, kneels, and says, "Please, allow me to follow you. I will serve you as best I can. My name is Dka' thub rtsid bu."

Klu 'bum agrees.

Chapters 4-8

One night, Rab 'byor, a traditional doctor, shares a room with Blo bzang dge 'dun, a monk at the White Hermitage. The door to their room suddenly bursts open and someone falls inside. It is Phyang rdor, a monk of Wa bstan Monastery, who has been poisoned. He confides that his monastery had several old books about martial arts that were written by a *bla ma*. These books had been kept in a deity image for two centuries, in the hope that a good man would take them and practice martial arts to help the weak and vanquish evil.

Gzugs med skya thub, the leader of a group who kills and steals from the weak, had learned about the books and ordered his female servant, Khyi rko, who is skilled in the use of poisons, to take some members of their group with her and seize the books.

Blo bzang dge 'dun promises to retrieve the books, dons lay clothing, and leaves the White Hermitage. He pretends to be Klu 'bum, which intimidates ruffians he contacts. Meanwhile, he meets the real Klu 'bum on his way to Zi ling (Xining).

Khyi rko and her aides return with the books to Lcags nag brag ri rtse dgu where Gzugs med skya thub and his attendants live. On the way, they kidnap Dka' thub rtsid bu and imprison him in a cave. Klu 'bum and Blo bzang dge 'dun reach Ba yan thang and see a charming woman (Dbyangs can khro mo) fighting Gzugs med skya thub's aides. They assist her and then join a group of heroes planning to kill Gzugs med skya thub. Blo bzang dge 'dun becomes the leader of these heroes.

When Gzugs med skya thub discovers that the books taken by Kyi rko are not genuine, she and her son are killed. Gzugs med skya thub lives and meditates at Lcags nag brag ri rtse dgu, which is guarded day and night. Klu 'bum and the heroes attack and fight the guards for a long while, finally entering the huge stone cave where they find Dka' thub rtsid bu crouched among many skulls and corpses. They then kill the three guards inside the cave.

Klu 'bum and his heroes follow a blood track leading to a forest where four beautiful young women attack them. After enduring a long, hard fight, they break into a room without doors and windows and find a young man (Gzugs med skya thub). He appears to be a humble, intelligent scholar. He is putting organs from corpses into a straw

figure. Once completed, Gzugs med skya thub would become so powerful with the help of the black arts that no one would be able to kill him.

Gzugs med skya thub and Klu 'bum then fight until the former is dead. There are many boxes of gold, silver, and turquoise in Gzugs med skya thub's room. Klu 'bum takes fifty pieces of silver for himself, while the gold and turquoise are used to rebuild Wa bstan Monastery, which had been destroyed by Gzugs med skya thub's followers. Silver is given to help poor people. Klu 'bum then goes to Zi ling with Dka' thub rtsid bu.

Chapters 9-12

The first night in Zi ling, Klu 'bum and Dka' thub rtsid bu stay at a small inn. A drunk young man joins them and talks so much that it proves annoying. Finally, they fight and Klu 'bum injures the young man, who unfortunately, is the son of a local leader, Phun tshogs bong gseb.

Local officials imprison Klu 'bum. Dka' thub rtsid bu bribes a guard and then is able to easily visit Klu 'bum, who tells him, "Don't worry about me, but you must find my friend, Bsam blo 'bum thongs, who will reach Zi ling soon."

The local leaders allow Klu 'bum to compete with a Chinese man (Khreng ching), who is a famous fighter. Klu 'bum wins this contest and they become good friends.

Klu 'bum asks the local minister residing in Zi ling, if he can squeeze Phun tsogs bong gseb.

Not knowing how powerful Klu 'bum is, the leader agrees, thinking, "Of course, nobody can squeeze another person to death." He then gives consent but adds, "You can squeeze him with your hands only once, and you can't hit him with your fingers."

Phun tsogs bong gseb is trembling and frightened, nevertheless, he is pushed in front of Klu 'bum who, to the onlookers' astonishment, grabs his upper torso and squeezes him to death.

It is now autumn and Klu 'bum wants to leave for Lha sa so his friend, Khreng ching, escorts them for some distance before saying goodbye. On the way to Lha sa, they meet Dbyangs can khro mo, who was one of Klu 'bum's allies when they killed Gzugs med skya thub. She had fallen in love with Klu 'bum, gone home, and then missing Klu 'bum, she resolved to find him.

Phun tsogs bong gseb's mother hires a killer named Wheeled Sword to avenge her son. During an ensuing fight, Wheeled Sword cuts Dbyangs can khro mo with his poisoned sword. She immediately collapses. Klu 'bum takes her in his arms to an old white-haired doctor, who promises to care for her until she recovers.

Klu 'bum, Dka' thub rtsid bu, and Bsam blo 'bum thongs are exhausted and famished when they reach the end of a valley where they meet an old white-haired woman with a wrinkled face. They ask her, "Does anyone live in this valley? We would like to eat and rest here, please."

"I have some milk tea. Come with me to my home if you like," the old woman replies. They automatically follow her, but then Klu 'bum thinks, "Why do we so trustingly follow her?" Believing something is amiss, he sits cross-legged on the ground and begins meditating. Meanwhile, Dka' thub rtsid bu and Bsam blo 'bum thongs follow the old woman.

This is the Land of Disfigured People and the old woman, Dung mgo ma, is a queen and proficient in the black arts. She has outlived all her relatives except for a niece, Sems skyid srol ma, a beautiful, charming woman who is skilled in both the martial and black arts. Many handsome, wealthy princes proposed marriage to her, but she refused them all. Annoyed by common standards of beauty, she chose the ugliest man to be her bridegroom. They then steal babies, put them in clay pots, and feed them there to make them disfigured.

Chapters 13-15

Klu 'bum passes through a serpentine valley for a long while, searching for his friends. Then an old woman with white hair and other ugly women who resemble ghosts attack Klu 'bum. During this time, a

group of disfigured men arrive. When Klu 'bum sees his friend, Dka' thub rtsid bu, ridden by a disfigured man, he angrily runs after them.

Meanwhile, an old woman attacks Klu 'bum with her cane. After a long fight, he dispatches her and captures the old, white-haired woman. His other attackers flee, including the man riding his friend. Klu 'bum releases the old woman and says, "Please, we don't have anything you want - no money, no food, and no gold. If you release my friends unharmed, we will leave your region without any argument."

His friends are not, however, released. Consequently, he goes to the castle (Pho brang nor bu bdun sbungs) where his friends are held in order to release them. Finally, however, Klu 'bum only finds Dka' thub rtsid bu in the castle. Afterward, Klu 'bum flees the castle with Dka' thub rtsid bu.

Ngo sta re 'Ax-Face' - his forehead sticks out like an ax, hence his name - is very ugly and the husband of Sems skyid sgrol ma. He leads many people to pursue Klu 'bum and his friend. In the fighting that follows, Klu 'bum kills countless disfigured men who are Ngo sta re's soldiers.

Klu 'bum reaches a deep, wide valley. Ngo sta re pulls his bowstring with all his might and shoots at Klu 'bum's knees, but Klu 'bum immediately jumps on the arrow, which transports him across the wide valley. Ngo sta re returns to his home with his followers.

Dka' thub rtsid bu is again captured by Ngo sta re's men. Next, Klu 'bum goes to the foot of a cliff where a clean spring flows into the horizon. He eats *rtsam pa* with water and puts on a sheepskin robe from a soldier he had killed earlier. He pastes white sheep hair around his mouth to resemble a beard, and dons a white hat. Disguised as an old man, he walks with a cane to the castle where his friends are imprisoned. Nobody pays attention to Klu 'bum as Ngo sta re and some of his servants make incense offerings in the big yard. Klu 'bum thus enters the castle safely.

But then Ngo sta re turns and says, "Who are you?" Klu 'bum then quickly kills Ngo sta re with his fists.

After Dbyangs can khro mo recovers, she misses Klu 'bum and begins searching for him, eventually locating him in the Region of

Disfigured Men. Dbyangs can khro mo kills Sems skyid srol ma with an arrow after she deceives Klu 'bum using the black arts.

Chapters 16-17

Klu 'bum comes to a village and a local couple allows all of them to stay in their home. That night, the couple's son takes Dka' thub rtsid bu outside and says, "There is something wrong in the room we have rented to some strangers. They don't leave during the day. A lamp flickers in their window all night, and sometimes women scream inside the room."

The couple's son and Dka' thub rtsid bu surreptitiously go near the door of the room where they are suddenly frightened by a loud sound. Dka' thub rtsid bu immediately flees. The couple's son is unable to escape. At dawn the next morning, his head wrapped in a cloth is thrown into the room where Klu 'bum, Dka' thub rtsid bu, Bsam blo 'bum thongs, and Dbyangs can khro mo are staying.

The friends accompany the couple to Dar mdo, report the murder to the local leader (Dar mdo hwa shang), who has nine sons, and then they search for the murderer. While searching, Klu 'bum and Dbyangs can khro mo find a big house in the forest where more than twenty beautiful, naked young women are being abused by several tough men, who fondle their small breasts and bottoms. A big, rough man even slashes one girl's cheek.

After Dbyangs can khro mo and Klu 'bum break the door down and kill the men with their swords, all the girls return to their homes except for one ('Bum skyid) from Lha sa, who explains, "I'm from a noble family. I was kidnapped while walking alone on a narrow street."

In fact, three of Dar mdo hwa shang's sons and a Chinese merchant had murdered the local couple's son. They cheat others to get money, and they also sell beautiful girls.

Chapters 18-22

Dar mdo hwa shang hires two men to kill Klu 'bum and his friends. They attack, kidnap 'Bum skyid, and flee. But then the killers are stopped by three brothers who are searching for their sister. Klu 'bum arrives and slays the two killers. Dar mdo hwa shang next orders his people to attack Klu 'bum a second time and detains 'Bum skyid again.

After a long fight, Klu 'bum wins, but falls unconscious. Dbyangs can khro mo gives Klu 'bum medicine and departs, thinking, "Klu 'bum is in love with 'Bum skyid." Her love for Klu 'bum is such that she cannot bear to see him in love with another.

'Bum skyid nurses Klu 'bum back to health, declares her affection, and the two are soon deeply in love. They overcome various challenges and reach Lha sa, where they visit 'Bum skyid's wealthy family, who own a lavish mansion. 'Bum skyid puts on glorious clothing and gives expensive clothes to her lover and friends.

'Bum skyid's father (Rtsis dpon dgra 'dul dbang phyug), however, is worried that his daughter has fallen in love with an orphan with no property and no high position. 'Bum skyid's parents discuss how to end the relationship between the young lovers and then detain their daughter in a room. Afterwards, 'Bum skyid's father invites Klu 'bum and his two friends to his home for a meal and tells Klu 'bum, "I'm sure, you love my daughter as much as I do. A noble family has asked for my daughter, which is very good for her. It is best if you leave my daughter. I will give you whatever you want if you end your relationship with her."

Though devastated, Klu 'bum offers no argument. In anguish, he goes to an inn, drinks heavily, and fights the inn manager. Klu 'bum is then taken away from the bar by Dka' thub rtsid bu and Bsam blo 'bum thongs.

Separated from his love, Klu 'bum is overcome by sadness and a sense of desperation. Disgusted with the impermanent world, he goes to 'Bras spungs/Drepung Monastery to become a monk with his friend Bsam blo 'bum thongs. However, the sons of Dar mdo hwa shang, the local leader killed by Klu 'bum, find Klu 'bum at 'Bras spungs. Intent

on avenging their father, they are instead killed by Klu 'bum with their own swords.

Meanwhile, Dka' thub rtsid bu wanders in the streets like a dog and joins a group of beggars. During the era of Khri srong lde btsan,¹ a leader of beggars (Gral gdong) had acquired a sacred stick from Padmasambhava² and protected it for many generations. The leader of the group of beggars that Dka' thub rtsid bu joins is a descendant of Gral gdong. He has a daughter (Dkar mo yag), who meets and marries Dka' thub rtsid bu.

Chapters 23-26

A yogi (Rgya gar ba ng+da ra twa dzo+o) from India steals a precious image from the Potala Palace. The Lha sa government orders 'Bum skyid's father to find and bring back the image or else he will be imprisoned. He then takes his daughter and visits Klu 'bum to ask him to help apprehend the Indian thief. He also apologizes for mistreating the young lovers and promises they may marry after obtaining the image.

Klu 'bum then pursues the yogi. After various challenges, he reaches Ka lon sbug/Kalimpong and after several days, moves on to Ka li ka da/Calcutta in pursuit of the image. On the way, he meets Dka' thub rtsid bu and his wife, who are also trying to obtain the image. One of the Indian yogi's servants attacks Klu 'bum and his friends, but they survive. Later, Mi chung rkang mgyogs, one of Rgya gar ba ng+da ra twa dzo+o's students, leads them to the Indian yogi, who says to Klu 'bum, "It is good to see you. We will compete in martial art skills. If you win, I'll give you the image; if not, you will be my servant forever."

After a long fight, Klu 'bum predictably wins and eventually takes the image back to Lha sa - but not before more fights ensue,

¹ Reigned 755-797.

² An Indian Buddhist who brought Tantric Buddhism to Tibet. He is often described as founding Tibet's first Buddhist monastery.

including one with the most powerful yogi (Grib chen ha ri go mi) meditating in the Himalayas.

Chapters 27-30

Klu 'bum is invited by Thong he, A lnga mtheb drug's teacher, living on Mount Wutai, to participate in a martial arts contest. He plots to kill Klu 'bum with the help of his cruel students to avenge the death of A lnga mtheb drug. Instead, Klu 'bum kills them all.

Klu 'bum returns to Lha sa and finds many changes. 'Bum skyid's father, for example, refuses to allow Klu 'bum to meet his daughter with the excuse that his wife is seriously ill. Instead, he suggests that Klu 'bum meet 'Bum skyid in the park. He then summons fifty soldiers and orders them to assassinate Klu 'bum. 'Bum skyid discovers the plot and rushes to the park to inform Klu 'bum, but is then killed by arrows shot by the assassins.

Klu 'bum goes insane, picks up his lover in his arms, and wades into the Lha sa River where the strong current sweeps them away.

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Descriptions of fighting are vivid and imaginative, creating a highly entertaining, action-packed novel. Generally, Nag po skal bzang uses traditional storytelling in ways that mimic the Gesar Epic, for example characters are generally one-dimensional. Those aiding Klu 'bum are good people who care for the poor and champion justice against the wicked, who prey on and kill the weak and innocent.

There are, however, notable exceptions, for example, Lha rje 'chi bdag mthar sprod is a medical/religious practitioner who falls in love with a married woman with several children. He then takes his lover far from their home community where they settle and love each other. Time passes and the married woman misses her children so much that she returns to her home. Lha rje 'chi bdag mthar sprod then renounces this impermanent world, takes refuge in the mountains, and refuses to treat female patients. He scolds Klu 'bum, for example, when he brings Dbyangs can khro mo to him.

The writer also uses numerous Tibetan proverbs and A mdo dialect to depict protagonists' behavior and local environments. A mdo is my first language and I particularly enjoyed the use of A mdo dialect, learning such terms as *hrag nyan* (literary Tibetan [LT], *lkog nyan*) 'eavesdrop', *sral len byos* (LT, *shugs rgyobs*) 'encouraging someone to work hard', *lag do* (LT, *lag grogs*) 'merchant's/boss's assistant', *tshugs ka med rung sdog ga* (LT, *gra sgrig ang gsar*) 'to prepare to do something', and *ko ba nyed nyed dang rtsam pa rdzi rdzi* (LT, *pham par gtong ba/dgra sogs rtsed spyad byas pa*) 'to easily defeat enemies'.

I was unfamiliar with these words and expressions before reading this book, emphasizing the value of exposing younger generations to vocabulary that is seldom heard in 2016.

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In 2013, the first volume of *The Wild Man of Klu 'bum* was published in an illustrated version. The illustrator, Klu tshang bsod nam 'bum, was born in 1976 in Ske ba Village, Mang chu (Mangqu) Town, Mang rdzong (Guinan County), Mtsho lho (Hainan) Tibetan Autonomous Prefecture, Mtsho sngon Province. At the time of publication, he was an art teacher in Mang rdzong Nationalities Middle School.

Only volume one has an illustrated version, the content of which was not changed other than the addition of numerous illustrations that will likely make the story more appealing to a younger generation of Tibetan-language readers.

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khri srong lde btsan ཁྲི་སྲོང་ལྷེ་བཙུན།
 khyi rko ཁྲི་རྐོ།
 ka li ka da ཀ་ལི་ཀ་ད།
 ko ba nyed nyed dang rtsam pa rdzi rdzi ཀོ་བ་ཉིད་ཉིད་དང་རུམ་པ་རྗེ་རྗེ།
 klu 'bum mi rgod ལུ་འབུམ་མི་རྗོད།
 klu tshang bsod nams 'bum ལུ་ཚང་བསོད་ནམས་འབུམ།
 lag do ལག་དོ།
 lag grogs ལག་གྲོགས།
 lcags nag brag ri rtse dgu ལུགས་ནག་བྲག་རི་རྩེ་དགུ།
 lha rje 'chi bdag mthar sprod ལྷ་རྗེ་འཆི་བདག་མཐར་སྲོད།
 lkog nyan ལྷོག་ཉན།
 mang chu མང་ཚུ།
 mang rdzong མང་རྫོང།
 mang tshogs sgyu rtsal མང་ཚོགས་སྐུ་རུལ།
 Mangqu 茫曲
 mi chung rkang mgyogs མི་ཚུང་རྐང་མགྲོགས།
 mtsho sngon མཚོ་སྒོན།
 mtsho sngon bod yig tshags par མཚོ་སྒོན་བོད་ཡིག་ཚགས་པར།
 mtsho lho མཚོ་ལྷོ།
 nag po skal bzang ནག་པོ་སྐལ་བཟང།
 ngo sta re རོ་སྐ་རེ།
 pad+ma rig 'dzin པདྨ་རིག་འཛིན།
 Padmasambhava, slob dpon pad+ma 'byung gnas སྐོབ་དཔོན་པདྨ་འབྲུང་གནས།
 pham par gtong ba/dgra sogs rtsed spyad byas pa ཕམ་པར་གཏོང་བ་དགའ་སོགས་
 རྩེད་སྲུང་བུས་པ།
 phyag rdor ཕྱག་རྩོད།
 nor bu bdun spungs རོར་བུ་བདུན་སྲུངས།
 po ta la པོ་ཏ་ལ།
 phun tshogs bong gseb ཕུན་ཚོགས་བོང་གསེབ།
 Qinghai 青海
 reb gong རེབ་གོང།
 rgya gar ba ng+da ra twa dzo+o རྒྱ་གར་བ་དྲ་ར་རྩོ་འོ།
 rma lho རྩ་ལྷོ།
 rtsis dpon dgra 'dul dbang phyug རུས་དཔོན་དགའ་འདུལ་དབང་ཕུག
 sems skyid sgrol ma སེམས་སྐྱིད་སྒྲོལ་མ།

shugs rgyobs ལུགས་རྒྱུབས།

skyid chu སྐྱིད་ཚུ།

sral len byos སྲལ་ལེན་བྱོས།

Tongren 同仁

thong he ཐོང་ཧེ།

thun rin ཐུན་རིན།

rtsam pa རུམ་པ།

tshugs ka med rung sdog ga ཚུགས་ཀ་མེད་རུང་སྟོང་ག།

thung rin ཐུང་རིན།

wa bstan ར་བསྟན།

Wutai 五台

Xining 西宁

rab 'byor རབ་འབྱོར།

zi ling ཟེ་ལིང།