

GLOSSARY

amban (Tibetan: *am ban*): The Manchu term for the commissioners, most of whom were Manchus, who were sent by Beijing as representatives of the Qing emperors to reside in Lhasa from 1727 until 1912, when all Chinese officials and their followers were expelled. The ambans, usually assigned in pairs, regarded their authority in Tibet as extensive, but their influence is said to have become marginal after the mid-nineteenth century. See also **Yutai**; **Zhang Yintang**.

amchi (Tibetan: *em chi*): A Tibetan term, derived from Mongolian, for a doctor or physician.

Amdo (Tibetan: *a mdo* or *mdo stod*; Chinese: *an duo*): The northeastern area of the Tibetan plateau, one of the three provinces or regions (*mchol kha gsum*) traditionally considered to constitute Tibet. It was divided into semi-independent principalities, most of which were not ruled directly by Lhasa in recent times. Most of Amdo is within Qinghai, which was first administered as a Chinese province around 1723–25, but important parts are in other Chinese provinces, such as Ngaba (Chinese: *Aba*), which is within Sichuan. Areas such as Pari (Chinese: *Tianzhu*), Labrang (Chinese: *Labulengsi*), and Machu (Chinese: *Maqu*) are now within Gansu province. The population is largely nomadic. Many of Tibet's outstanding literary scholars, religious masters, and intellectuals have come from this area, and a number of them studied or worked in Lhasa. See also **Kham**; **Tibet**.

aristocrat (Tibetan: *sku drag*): A member of one of the 180 to 200 families in central Tibet that owned estates and ran the bureaucracy until 1959. Each

family had to submit one son to be an official in the Tibetan government of the Dalai Lamas (known after 1642 as the *Ganden Podrang*, Tibetan: *dga' ldan pho brang*). Ordinary individuals could sometimes be ennobled by the Dalai Lama because of outstanding service (as were Kabshöpa and “new” Tsarong). Twenty-eight of the noble families were of higher status and owned multiple estates; these included six families—known as *yabshi* (Tibetan: *yab gzhis*)—that had been ennobled because one or more of the Dalai Lamas had been born into their families (among these were the Lhalu, Yuthok, Langdun, and Taktser families). The elite group also included the Shatra, Surkhang, Tethong, Taring, Ngapö, and Tsarong families.

Atisha (Tibetan: *jo bo rje* or *dpal mar med mdzad dpal ye shes*) (982?–1054): A prominent Buddhist teacher and scholar from Bengal who traveled to Tibet around the year 1042. Atisha taught widely in central Tibet, including Lhasa, and was a key figure in initiating “the second dissemination” of Buddhism (it had been suppressed by the last king of the Tibetan dynasty, Langdarma, after he came to power in 838). Atisha established the Kadampa school of Tibetan Buddhism, which in the fifteenth century reemerged as the Gelugpa school.

Aufschnaiter, Peter (1899–1973): An Austrian mountaineer who spent eight years in Tibet after escaping with Heinrich Harrer in 1944 from a British internment camp in northern India where they had been placed at the beginning of World War II. Aufschnaiter became a junior Tibetan official, working on irrigation and electricity projects in Lhasa until the Chinese invasion. He also produced an important map of the city, learned Tibetan, and married a Tibetan. He lived the rest of his life in Nepal and India, where he worked as an engineer (see Peter Aufschnaiter and Martin Brauen, *Peter Aufschnaiter, sein Leben in Tibet* [Innsbruck: Steiger, 1983]).

Baba Phuntsog Wanggyal (Tibetan: *'ba' ba phun tshogs dbang rgyal*) (born 1922): A radical intellectual from Bathang in Kham (eastern Tibet) who formed a secret Tibetan Communist Party without Chinese support in 1939, later receiving some aid from the USSR. In 1944, he tried unsuccessfully to persuade the Tibetan government in Lhasa to implement social reforms, to stage an uprising in Kham, and to create a greater Tibetan state unifying central Tibet, Kham, and other areas. He also started a clandestine communist cell in Lhasa. In 1949 he joined the Chinese Communist Party (CCP) and became the chief intermediary in its relations with the Dalai Lama. He was given the highest position of any Tibetan within the party in the 1950s but was ostracized in 1957 after a copy of Lenin's work on nationality policy was found in his room. He was imprisoned for 18 years, and spent much of the time writing about dialectical philosophy. In 1980 he returned to a token position in the People's Congress, which he used to push for more moderate policies toward nationalities, working in concert with the Panchen Lama. A first-person account of his life appeared in English under

the title *A Tibetan Revolutionary* ([with M. Goldstein et al.] Berkeley: University of California Press, 2004).

Banakshöl (Tibetan: *sbra nag zhol*): A guesthouse situated in an area of that name (literally “Black Tent Below”) on the northeastern edge of the Old City of Lhasa after about 1982. The hotel, run by a cooperative, was among the first to open in that era and to be allowed to accept individual foreign travelers. The Snowland, Kirey, and Yak hotels all opened at about the same time in Lhasa and were allowed to accept foreigners.

Barkor (Tibetan: *bar skor*; Chinese: *bajiao*): The alleyway that runs around the four sides of the Jokhang, the main temple in Tibet. The Barkor is the major pilgrimage route in Lhasa as well as the main market area in the old part of the city. Literally “the middle circuit,” it is one of at least three pilgrimage routes around the *Jowo* (“Lord”), the statue of the Buddha housed in the Jokhang temple. It was the site of at least 100 pro-independence protests by Tibetans in the period 1987–1996, five of which involved several hundred participants. Chinese references to it as octagonal are due to a coincidental homonymy between the Tibetan word *bar* (middle) and the Chinese word *ba* (eight). See also **Lingkor**.

Barkor Square (Tibetan: *bar skor thang chen*): A modern pedestrianized plaza in front of the main (western) gate of the Jokhang temple complex in Lhasa. The plaza was created in 1985 by demolishing some traditional buildings, apparently in order to provide tourists and traders with a view of the temple.

Bass, Catriona (born 1961): A British woman who was one of the first Westerners to live and work in Lhasa after 1951. Bass had worked as a teacher in China before moving to Lhasa in 1986, where for sixteen months she taught English. She knew some Chinese and Tibetan, and wrote a memoir of her stay in Tibet called *Inside the Treasure House* (London: Gollancz, 1990).

Bathang (Tibetan: *‘ba’ thang*): An important trading town in the Kham area of eastern Tibet, on the main route from Chengdu to Lhasa (the road runs through Dartsendo, also known as Tachienlu, or nowadays as Kanding, and through Bathang and Chamdo). Tibetans from the area are known as *babas*. The town was the center of several uprisings by Tibetans during the first half of the twentieth century, usually against Chinese or Sichuanese warlords. The People’s Liberation Army (PLA) recruited many Tibetans from Bathang to work for its United Front Work Department as translators and intermediaries during and after the army’s advance into central Tibet in 1950.

Bell, Charles (1870–1945): The government of India’s political officer in Sikkim from 1908 to 1918 and 1919 to 1921. The post included handling British India’s relations with Tibet and Bhutan. Bell became fluent in Tibetan and became a close friend of the thirteenth Dalai Lama during the latter’s exile in northern India as a result of the Chinese occupation of Lhasa from 1910 to

1912. Bell was a principal adviser during the Simla treaty negotiations with Tibet and China in 1913–14, for which work he was knighted. He spent a year in Lhasa in 1920–21 and wrote at least five books on Tibetan language, culture, and history.

Bemari (Tibetan: *spar ma ri*): The westernmost of the three hills that lie at the center of the Lhasa floodplain. The name is also pronounced “Barmari” or “Bompori”; it means “the Hill of Rocks.” On the peak of the hill is a temple to the Chinese god of war, built by a Chinese general in 1792 to celebrate the defeat of the Nepalese invasion but since indigenized and rededicated to the Tibetan epic hero Gesar. Bemari is sometimes confused with Bumpari or “the Hill of the Vase,” a much higher mountain south of Lhasa that is one of the eight “auspicious mountains” that surround the city. See also **Chagpori**; **Red Hill**.

Besant, Annie (1847–1933): A former British socialist leader and labor activist in the 1880s who later moved to India and helped found the Indian Congress Party. She became an ardent follower of Helena Blavatsky, the founder of Theosophy, an eclectic form of Eastern mysticism invented in the late nineteenth century, supposedly with psychic assistance from unseen Tibetan masters.

bodhisattva (Tibetan: *byang chub sems dpa'* [pronounced *chang chub sempa*]): The Sanskrit term for a person who has the “mind of enlightenment”—one who is set on becoming a buddha. In the Tibetan context it often refers to a nonhistorical form of the Buddha that represents an ultimate quality, such as Manjushri or Chenrezig, who are the Bodhisattvas of Wisdom and Compassion respectively and are depicted in “celestial” form, which is more or less indistinguishable from that of a buddha.

Bonpo (Tibetan: *bon po*; Chinese: *ben jiao*): The traditional animist religion of Tibet, which originated before the arrival of Buddhism and is still practiced in many areas. In recent centuries its practitioners incorporated extensive aspects of Buddhist concepts and practice. Bonpo is now regarded by some as a school of Tibetan Buddhism.

cadre (Tibetan: *las byed pa*; Chinese: *ganbu*): The term is used mostly for administrative and political officials, but technically refers to an official or employee of any rank or function in the Chinese government or the Chinese Communist Party.

CCP (Tibetan: *krung go gung khran tang*; Chinese: *Zhongguo gong chang dang*): The Chinese Communist Party, founded in Shanghai in July 1921. It has been the ruling party of China since the founding of the People’s Republic of China (PRC) on October 1, 1949.

central Tibet: A term that in English is used loosely to refer to the central and western parts of the area consistently ruled by the Dalai Lamas until 1950, now

designated by the current Chinese term for Tibet, the TAR (Tibet Autonomous Region). Central Tibet usually does not include the eastern or northeastern areas of the Tibetan plateau. Some people do not include the western area of Ngari. The Tibetan term *Ü* (*dbus*) or “center” refers only to the areas around Lhasa, and does not include those around Shigatse (*gtsang*), Ngari, Kham, Amdo, or other regions. See also **Amdo**; **Kham**; **Ngari**; **Tibet**; *Ü*.

Chagpori (Tibetan: *lcags po ri*): Chakpori—literally “the Iron Hill”—is one of the three hills in the center of the Lhasa floodplain. It lies between the other two, Marpori and Bemari. The Tibetan college of medicine and astrology stood on its peak until 1959, when it was destroyed during the fighting at the time of the Tibetan Uprising. It was replaced by a radio tower, which is still there.

Champa Tendar (Tibetan: *byams pa bstan dar*) (died 1921): A Tibetan monk-official appointed by the thirteenth Dalai Lama to run the war against the Chinese soldiers who had taken over Lhasa in 1910. He was appointed Governor-General of Kham in 1913 and drove Chinese troops out of most of central Tibet. See also **Tsarong**; **Tyengeling**.

Chamdo (Tibetan: *chab mdo*; Chinese: *Changdu* or *Qamdo*): Literally “the conjunction of two rivers”; an important town in eastern Tibet and the main town in Kham. It is west of the Driчу or Upper Yangtse river and so has been included since 1950 in the TAR and separated administratively from the eastern areas of Kham. The aristocrat-officials Yuthok, Lhalu, and Ngapö were among those sent to be the Governor-General (Tibetan: *spyi khyab*) of Kham during the 1940s and 1950s and were based at Chamdo. It was the site of the major battle that took place in October 1950, during the advance of the People’s Liberation Army into central Tibet.

Champa Tenzin (Tibetan: *byams pa bstan ’dzin*) (1943–92): A monk from the Jokhang temple famous for running into a burning police station during a demonstration in Lhasa in October 1987 in order to help detainees escape; they were mainly monks who had been arrested during a small demonstration earlier that day. He was arrested two weeks later and held in solitary confinement for three months before being released. He was found hanged, allegedly by his own hand, in the Jokhang in February 1992.

Changngöpa (Tibetan: *byang ngos pa*): One of the more progressive aristocratic families in Lhasa. Changngöpa Ringang was among the four Tibetan boys sent by the thirteen Dalai Lama with Lungshar in 1913 to study at Rugby School in England. He obtained a degree in electrical engineering, the first graduate in Tibet. Ringang’s son Dorje Ngodrup was a member of the Tibetan delegation that attended China’s National Assembly (exiles say they went only as observers) in Nanjing in 1946. After persecution during the Cultural Revolution, he was given a position in the 1980s in the Education Bureau of the TAR. Another son,

Losang Namgyal, later became a mathematics teacher and a vice president of Tibet University. One of the sons is said by Kimura to have been among those who met with Phuntsog Wanggyal in Lhasa in the mid-1940s.

changthang (Tibetan: *byang thang*): The “northern plain,” a vast area of high plateau grassland, much of it inhabited only by nomads, that stretches across upper northern and western Tibet.

Chengdu (Tibetan: *khreng tu'u*): The capital city of Sichuan province. Chengdu and Xining (Tibetan: *zi ling*), the capital of Qinghai province, are the Chinese cities nearest to Tibet.

Chiang Kai-shek (Chinese: *Jiang Jieshi*) (1887–1975): Chiang was the leader of the Chinese nationalist party, the Guomindang (also called the Kuomintang or KMT), from 1925 and leader of the Republic of China from 1928. He was involved in protracted conflict with the Chinese Communist Party from 1926 to 1949 and with invading Japanese troops from 1937 to 1945. Chiang defeated the Japanese, nominally with Communist assistance, but was in turn defeated by the Communists in 1949, when he fled with his followers to set up a government in Taiwan. Nanjing was the capital of the Republic from 1911 to 1925, 1927 to 1937, and 1945 to 1949; Chongqing was the capital during World War II.

chöd yön (Tibetan: *mchod yon*): The term used in official Tibetan texts before 1950 to describe the “priest-patron” relationship, in which a lama receives protection and support from a ruler, who in return receives spiritual guidance and endorsement. The fifth Dalai Lama, for example, received political protection and financial gifts from the first Qing emperor and in return recognized the emperor as an emanation of the Bodhisattva Manjushri (Tibetan: *'jam dpal dbyangs*). The term, which can be translated as “offering-wage,” has often been interpreted by Tibetans as a description of equal status between two rulers and their nations, but official Chinese writers have not accepted that implication.

chögyal (Tibetan: *chos rgyal*): The Tibetan equivalent of the Sanskrit term *dharmarāja*, meaning “religious king”—in the Tibetan case, a monarch who defends and encourages Buddhism. The three Tibetan kings recognized as *chögyals* are Srongtsen Gampo, Trisong Detsen (742–97, crowned 755), and Tri Ralpachen (806–38).

Chongqing: A major Chinese city in Sichuan that was the base for the Chinese Nationalist Government during World War II.

Chumik Shenko (Tibetan: *chu mig shel sgo*): A hot spring near the shores of Lake Bam Tso in southern Tibet, not far from the border with Sikkim. This was the spot where the Tibetan *Depon* (General) Lhading had placed his troops to stop

the British army in their march on Lhasa in 1904. The British killed some 500 Tibetans, most of whom were in retreat, in a few minutes with machine-gun fire. This followed a token attempt at negotiation by the British, which may have been intended as a stratagem to get the Tibetans to disarm. See also **Younghusband**.

Cultural Revolution (Tibetan: *rig gnas gsar brje*; Chinese: *wenhua gemin*): A mass movement that began when Mao Zedong called on China's youth in May 1966 to "bombard the headquarters"—in other words, to purge most of the party leaders and officials. Mao also called for the destruction of "the Four Olds," including culture and customs, which led to widespread persecution and factional warfare as competing gangs of Red Guards roamed the country destroying any cultural practices, objects, beliefs, or expertise that they considered nonproletarian or traditional. The movement lasted technically for three years before the PLA was sent in to suppress the violence, but China's leaders since refer to it as having lasted until 1976. In Tibet it is usually said to have continued till 1979. The party ruled in 1976 that the 10-year era had been an "extreme leftist" error and condemned the main leaders to lengthy terms of imprisonment.

Curzon, George Nathaniel (1859–1925): Lord Curzon was Viceroy of India from 1899 to 1905. He instigated the British invasion of Tibet, arguing that he needed to ensure the safety of British India by deterring Russia from obtaining influence in Lhasa, though no Russian presence was to be found in Tibet. He was British Foreign Minister from 1919 to 1923. See also **Younghusband**.

Dalai Lama (Tibetan: *Da la'i bla ma*): The reincarnated lama who became the leading figure in the Gelugpa school of Tibetan Buddhism, and after 1642 the political and spiritual leader of Tibet. The title of Dalai Lama was first conferred posthumously on Gendun Drub (1391–1474), a close disciple and nephew of Tsongkhapa. The Dalai Lamas are popularly regarded as emanations of Chenrezig (Tibetan: *spyan ras gzigs*), the Bodhisattva of Compassion. The fifth Dalai Lama (1617–82) was the first to be given the role of political leader, a position he held initially at the behest of his military supporter, the Mongolian leader Gushri Khan (d. 1655). Most of the Dalai Lamas after him, besides the seventh, thirteenth, and fourteenth, died in adolescence, four of them in suspicious circumstances. The thirteenth Dalai Lama (1876–1933) went into exile in 1904 and again in 1910 to avoid invading armies from Britain and China, respectively. The fourteenth Dalai Lama (b. 1935) has lived in exile in India since 1959.

danwei (Tibetan: *las khung*): The Chinese term for a work unit, meaning an enterprise or office that is part of the government or the party. A work unit in China or Tibet is usually a large compound including a number of buildings, often surrounded by a wall or other enclosure with a single entrance, and can vary in size, housing from a few dozen occupants to several thousand. Until the 1990s, all state workers lived in their work units. These were the basic-level unit of administration for state employees, controlling the allocation of

housing, food rations, permission to marry and bear children or to change employment, and so on.

darchen (Tibetan: *dar chen*): A tall wooden pole, some 30 feet high, draped in *lungta* or prayer flags of five colors. There is still a *darchen* at each of the four corners of the Barkor pilgrimage circuit that runs around the Jokhang temple in Lhasa.

Dekyi Lingka (Tibetan: *bde skyid gling kha*): The compound near the Norbulingka that housed the British mission in Lhasa from 1937. It housed the Indian mission from 1947, but later was handed over to the Nepalese for use as their consulate. See also **Richardson**.

Demo (Tibetan: *bde mo*): The name of a line of lamas of *hutuktu* rank whose seat was at Tengyeling monastery in Lhasa. The ninth Demo served as regent from 1886 to 1895, but in 1899 he and his attendants were found guilty of conspiring to assassinate the thirteenth Dalai Lama. The Demo was banned from recognition in future incarnations (the ban was later recanted) and died while under house arrest, reportedly from being immersed in a copper vat full of water. His estates were confiscated and many of his monks fled to China. Those who remained later supported Chinese troops during the 1910–12 occupation of Lhasa.

democratic reform: See *minzhu gaige*.

densasum (Tibetan: *gdan sa gsum*): The “three seats,” a term for the three monasteries of the Gelugpa school that were founded by Tsongkhapa or his disciples in the early fifteenth century in the vicinity of Lhasa—Sera, Drepung, and Ganden.

Dharamsala: A hill station in the state of Himachal Pradesh in northern India. The Indian government allowed the Dalai Lama and the former Tibetan government to establish their exile base there shortly after they fled Tibet in 1959.

dobdobs (Tibetan: *ldab ldob*): Monks retained before 1959 in certain large monasteries to maintain order. The *dobdobs* trained in weight-lifting and wrestling, and carried large metal keys that could be used as weapons. Melvyn Goldstein estimates that there were 2,000 to 3,000 of these trained “fighting monks” in Lhasa in the 1950s.

Dode (Tibetan: *rdog sde*): A village in a valley north of Lhasa, just east of Sera monastery.

dorje (Tibetan: *rdo rje*): The most frequently seen implement in Tibetan Buddhist iconography and ritual, derived from the Indian *vajra*, a short, two-headed instrument wielded as a scepter by the Hindu god Indra and said to be made from a material that is indestructible and unchangeable. It is sometimes translated

as adamantite or, more commonly, as a thunderbolt, since deities and adepts are said to be able to transmit energy through it. It is used by Tantric practitioners for many rituals. In Tibetan Buddhism it represents the third “vehicle” or form of Buddhist teaching, the Tantric teachings, and specifically symbolizes the means for attaining wisdom.

Dorje Yuthok (Tibetan: *rdo rje gyu thog*) (born 1912): Dorje Yudon Yuthok was the sister of Surkhang Wangchen Gelek, an important *kalön* in the 1940s who later became Tibet’s last prime minister. She was married to Yuthok Tashi Don-drup, the Governor of Kham from 1942 to 1946 who befriended *Baba* Phuntsog Wanggyal. After fleeing to India in 1959, and thence to the United States in 1965, Dorje Yuthok wrote an autobiography called *The House of the Turquoise Roof* (Ithaca, NY: Snow Lion, 1990).

Dram (Tibetan: *’gram*; Chinese: *Zhangmu*): A border town in southern Tibet, also known as Dram-mo, 70 miles by road north of Kathmandu, that since 1959 has been the only significant crossing point between Tibet and Nepal. Since tourists were allowed to enter Tibet in about 1980, it has been the only entrance point allowed for foreigners coming from Nepal, apart from occasional groups allowed to cross at Humla in western Nepal after the late 1990s. See also **Friendship Bridge**.

Drepung (Tibetan: *’bras spungs*; Chinese: *Zhai bang*): One of the three great monasteries of the Gelugpa school in the Lhasa area. It was founded by Jamyang Chöje, a follower of the Buddhist reformer Tsongkhapa, in 1416. Drepung—the name means literally “the Heap of Rice,” a rendering of the name of an ancient Buddhist temple in India—is situated some 5 miles west of Lhasa at the foot of the mountain known as Gamphel Ri. It housed about 10,000 monks in 1951. Much of the monastery was destroyed in the Cultural Revolution, and many of the monks who joined or rejoined after the liberalization policies of 1980 were expelled in “patriotic re-education” purges in 1996. It is now reported to have about 700 monks. See also **Sera**; **Ganden**.

Drichu (Tibetan: *’bri chu*; Chinese: *Chiang jiang*): The upper reaches of the river known in Chinese as the Chiang Jiang or Yangtse, running east from the northern Tibetan plateau toward the China plains. Its source is in an area known in Chinese as Tuotuohe (Tibetan: *tho tho hu* or *dmar chu*), situated in the northernmost part of the Tibetan plateau just south of Golmud. Part of the river, running north-south, is used as the current boundary between the TAR and Sichuan province, and the parts of Kham west of the Drichu are now part of the TAR, while Kham east of the Drichu is in Sichuan.

dri-dug (Tibetan: *gri gug*): A curved knife, one of many ritual objects seen in Buddhist or Bonpo iconography, usually said to represent the ability of the mind to “cut through” a spiritual obstacle such as ignorance or to destroy a passion such

as desire. The objects are usually shown as being held by a buddha in wrathful form, or by a protector deity. See also *dorje*.

Dzungars (Tibetan: *jun gar*): A subgroup of Mongols who had settled before the seventeenth century in the eastern Turkestan areas now known as Xinjiang. The Dzungars (also spelled Jungar) were the principal military threat to the early Qing (Manchu) emperors of China, particularly under their leader Gaden until his death in 1696. They had become devotees of the Dalai Lamas and in 1717, led by Gaden's nephew Tsewang Rabden, they invaded Tibet to support the claim of their candidate as the seventh Dalai Lama. They destroyed and ransacked non-Gelugpa monasteries and institutions. Chinese forces drove them out of Lhasa in 1720.

Ford, Robert (born 1923): A junior British air force radio officer who was recruited by the Tibetan government to work as a radio officer in Tibet in 1948, along with Reginald Fox. Earlier, from 1945 to 1947, he had worked for the British mission in Lhasa. The Tibetan government sent Ford to Chamdo in summer 1949 to operate radio communications with Lhasa, and he was captured by the PLA in October 1950. He spent five years in prison in Sichuan, accused of spying and of involvement in poisoning a Chinese representative in Chamdo, accusations he has consistently denied. His book about his experiences is called *Wind Between the Worlds* (New York: David McKay, 1957) or, in the UK, *Captured in Tibet* (Oxford: Oxford University Press, 1957).

Fox, Reginald (1899–1953): A junior British officer recruited by the Tibetan government to train its staff in operating radio equipment in the 1940s and one of the five Westerners living in Lhasa at the time of the Chinese invasion. He lived in the Tibetan capital from 1937 until 1950, learned fluent written and spoken Tibetan, and married a Tibetan. Chinese histories describe him as a spy for the British and claim that he was reporting to Hugh Richardson.

Friendship Bridge: The bridge built by the Chinese authorities across the river that separates Nepal from Tibet, some 5 miles below the border checkpoint at Dram (Chinese: *Zhangmu*). The border lies halfway across the bridge. The road from Kathmandu to Lhasa, which crosses the bridge, is called “the Friendship Highway” by the Chinese.

Gampa-la (Tibetan: *gam pa la*): The high mountain pass that is crossed by the road leading from Gyantse to Lhasa, until 1950 the main route for traders and travelers journeying between India and the Tibetan capital. The pass separates the Ü (central) area around Lhasa from the Tsang (central-western) area around Shigatse.

Gampel Ri (Tibetan: *dge 'phel ri*): A mountain on the western side of the Lhasa valley, one of the eight “auspicious mountains” around Lhasa, and one of the

four noted in Wencheng's geomantic reading of the Lhasa landscape. Drepung monastery was built on the southern flank of Gamphel Ri in 1416.

Ganden (Tibetan: *dga' ldan*; Chinese: *Gan dan*): The first of three great monasteries near Lhasa founded by the monastic reformer Tsongkhapa and his followers in the early fifteenth century. The name means "Having Happiness" or "the Place of Bliss," a translation of the Sanskrit name for the heavenly realm known as Tushita. The monastery, some 20 miles east of Lhasa, was established by Tsongkhapa in 1409. It had 3,300 monks officially, but in practice there were about 5,000 monks resident before 1959. It was destroyed during the Cultural Revolution but has been reconstructed gradually since 1980. At least 100 monks were imprisoned or expelled in 1996 after refusing to remove pictures of the Dalai Lama from the precincts, and it now has only about 200 monks. See also **Sera**; **Drepung**.

Gelugpa (Tibetan: *dge lugs pa*): The dominant school of Tibetan Buddhism, literally "the Way of Virtue." Also known as "the Yellow Hat school" (sometimes considered pejorative), this tradition was established by Tsongkhapa in the early fifteenth century. The school is led by the Ganden Tripa (Tibetan: *dga' ldan khrid pa*), a senior monk from Ganden monastery who is chosen by election every three years, but its best-known teachers are the Dalai Lamas and the Panchen Lamas. See also **Karma Kagyü**.

Gendun Chöphel (Tibetan: *dge 'dun chos 'phel*) (1905–51): The most famous of Tibetan radical scholars and artists. Gendun Chöphel was a monk from Reb-kong in Amdo who studied at Drepung monastery in Lhasa and produced innovative and controversial works of poetry, history, painting, and philosophy. He spent twelve years in India after 1934, becoming fluent in English, Hindi, and other languages. He was influenced by Indian communism and helped Rabga Pangdatshang start the Tibetan Improvement Party, which planned a Tibetan republic, in Calcutta in 1946. He returned to Lhasa in 1946 and was imprisoned for three years; he died shortly after his release in 1951. See also **Tharchin**.

Gesar (Tibetan: *ge sar*): The hero of the Tibetan epic *King Gesar of Ling*, believed to have been composed in about the tenth century and said to be the longest epic in the world. Traveling bards throughout Tibet still recite sections of the text from memory or while in trance.

Geshe (Tibetan: *dge bshes*): The title given in the main Gelugpa monasteries to a monk who has completed a rigorous training course and a series of examinations in Buddhist studies, usually lasting fifteen to twenty years.

Golmud (Tibetan: *sgor mo*): An industrial city in the far western area of Qinghai province that is the last Chinese city on the road from the north to Lhasa, the most important of the four major roads that link Tibet to China. From 2006

Golmud will be the main terminus for the new railway that will connect Lhasa to the Chinese rail network.

gön-khang (Tibetan: *mgon khang*): A small temple or chapel dedicated to *mgon po* or protector deities, figures in the Tibetan Buddhist pantheon that are always depicted in wrathful forms and often given offerings of alcohol. The protector deities are particular to Tibetan religion, and usually associated with Bonpo or other pre-Buddhist religious practices. They are often forms of local deities who are linked to a particular mountain or place in Tibet and who are said to have been tamed or converted to Buddhism in earlier times.

gönpa (Tibetan: *dgon pa*): The Tibetan term for a monastery, originally meaning “a deserted place.”

Gumalingka (Tibetan: *rku ma gling kha*): Literally “Thieves’ Island,” one of two islands in the Kyichu river that were traditionally used by Lhasans as picnic spots. The island was formerly named Jamalingka (Tibetan: *jag ma gling kha*), referring to a type of grass found on it, though some say the name “jama” referred to the two German-speaking Austrians, Aufschneider and Harrer, who lived in Lhasa in the late 1940s and who built the new dikes that finally protected the city from the risk of annual floods. The island was renamed Zhonghe International City in the 1990s after it was redeveloped as a densely constructed modern leisure resort. The second island has been renamed Xianzudao (Tibetan: *lha zhabs gling*) and was developed in about 2000 with a walled picnic park in Tibetan style.

gya ma bod (Tibetan: *rgya ma bod*): Literally “not Chinese, not Tibetan,” a colloquial Tibetan phrase for a person of mixed Chinese and Tibetan parentage.

Gyalo Thondup (Tibetan: *rgya lo don grub*) (born 1928): The elder brother of the fourteenth Dalai Lama. Fluent in Chinese as well as English, he was the main person handling relations between the Dalai Lama’s government and the CIA in the 1950s and 1960s, and running the Tibetan guerrilla forces that were based in Nepal until 1974. Until about 2002 he was also responsible for maintaining extensive contacts with Taiwan and, after 1978, with Beijing.

Gyanag (Tibetan: *rgya nag*): The traditional Tibetan word for China. The term does not include Tibet, and since 1951 Tibetans in Tibet have been limited to using it as the equivalent of the Chinese word *neidi*, which means “the inland area.” There is no word in Tibetan for China including Tibet, and since 1951, Tibetans within Tibet have had to use the Chinese word *Zhongguo* (“Central Kingdom”) in its Tibetan form, *krung go*, to refer to China including Tibet.

Gyantse (Tibetan: *rgyal rtse*; Chinese: *Jiangzi* or *Gyanze*): a Tibetan town about 150 miles southwest of Lhasa, halfway to the border with Sikkim and India. It

was the site of important battles with the British army during the invasion of 1903–4. See also **Chumik Shenko**.

Han (Tibetan: *han* or unofficially *rgya mi*): The term used in modern Chinese to refer to the majority ethnic group in China, usually referred to in English as “Chinese”; this usage was invented in the late nineteenth century by campaigners against the Qing emperors. The term has become controversial because its use appears to be understood by Chinese officials to constitute tacit recognition that “non-Han” peoples such as Tibetans are citizens of China. Use of the term “Chinese” (or *Gyami* in Tibetan) for ethnic Chinese can similarly be taken to imply that Tibetans and others are not citizens of China.

Harrer, Heinrich (born 1912): An Austrian mountaineer who spent seven years in Tibet after escaping in 1944 from a British prison camp in northern India where he had been interned at the start of World War II. Harrer’s book about his experiences, *Seven Years in Tibet* (London: Hart-Davies, 1953), became the most popular Western account of Tibet before the Chinese invasion. Harrer was given a position as a minor official in the Tibetan government, helping with construction and technical work, and had some contact with the young fourteenth Dalai Lama before leaving Tibet in spring 1951. See also **Aufschnaiter**.

Hedin, Sven (1865–1952): A Swedish explorer who produced numerous accounts of his travels in central Asia and northern Tibet in the 1890s. Hedin traveled in southwestern Tibet in 1906–8, but was never able to get permission to enter Lhasa.

hutuktu (Tibetan: *ho thog thu* or *hu thug thu*): A Mongolian term used in the Qing era as a title of high rank for eight lamas and their successors in central Tibet who were entitled to serve as regent during the minority of a Dalai Lama. The full term is *gyetru* (Tibetan: *rgyal sprul* or “royal incarnation”) *hutuktu*. It was also used for certain high lamas in Mongolian and other areas. See also **trulku**.

Jamyang Sakya (Tibetan: *’jam dbyangs sa skya*) (born 1934): A Tibetan woman from the aristocratic family of Sakya who moved to the United States in 1961, where she co-wrote an account of her life, *Princess in the Land of Snows* (with Julie Emery; Boston: Shambala, 1990). The family is named after Sakya (“Gray Earth”), a famous monastery founded in 1073 about 100 miles southwest of Shigatse by road. It became the seat of the Sakya school of Tibetan Buddhism, one of the four main schools. Its leaders ruled Tibet on behalf of the Mongol emperors in the thirteenth century, who later became the Yuan rulers of China. The school is led by lamas of the Sakya family who are not monks and who do not reincarnate as *trulkus*. The leadership position alternates each generation between two branches of the Sakya family.

Jokhang (Tibetan: *jo khang* or *gtsug lag khang*, Chinese: *Dazhaosi*): The seventh-century temple around which the city of Lhasa is built, widely regarded

as the most important Buddhist site for Tibetans. The main chapel is called the Jokhang (“House of the Jowo”) because of its most famous statue, known as the Jowo, depicting the Buddha when he was eight (some say twelve) years old. The temple was built at the time of the Tibetan king Srongtsen Gampo, with the assistance of Newari craftsmen brought from Nepal by his Nepalese wife Bhrikuti.

junqu (Tibetan: *cun chu’u* or *dmag khul khang*): The Chinese term for military headquarters; in Lhasa, it often refers to the compound on the south side of the Lingkor that has been the major Chinese military base in the city since the 1950s.

Kabshöpa (Tibetan: *ka shod pa chos rgyal nyi ma*) (1902–86): A Tibetan from a small landholding family who was given noble rank after he pulled the Nepalese consul from his horse in order to force him to make way for the thirteenth Dalai Lama’s entourage. In 1945 he was made a *kalön* in the Tibetan cabinet. Kabshöpa became infamous for having denounced Lungshar’s reform plans in 1934 and for having cooperated later with the Chinese authorities.

Kalachakra (Tibetan: *dus ’khor dbang chen*): A Tibetan Buddhist ritual performed by the current Dalai Lama on special occasions. The name means “the Wheel of Time.” The Kalachakra initiation is based on a specialized tantric text dealing with a millenarian struggle to attain the utopia of Shambhala, but is nowadays said to be useful in promoting world peace.

Kalimpong (Tibetan: *ka lon sbug*): A hill station in northeastern India near the Sikkimese and Tibetan borders. The town was on the route from Tibet to Calcutta, and until 1959 was an important trading post for Tibetan traders, as well as a refuge for Tibetan intellectuals and radicals who had had to leave their country.

kalön (Tibetan: *bka’ blon*): One of the four ministers in the cabinet or Kashag (Tibetan: *bka’ shag*; Chinese: *ka xia*) from the time the Tibetan government was reorganized in 1721 until 1959. The *kalöns* were addressed as *Shapé* (Tibetan: *zhabs pad*) and were of third rank (*rim gsum*) in the hierarchy. Three of the four were laymen and the fourth was always a monk. See also *zasak*.

Karma Gönsar (Tibetan: *karma dgon gsar*): Formerly the site of the only temple of the Karma Kagyu school in Lhasa, but now the name of a new suburb on the east side of Lhasa. It is situated just north of the Kyichu river, beside the site where the Dalai Lama’s birthday celebrations were held illicitly after 1980 for some 15 years. In the mid-1990s the area was rapidly developed with largely Chinese shops and also with new Tibetan-style or *simsha* residential buildings. The name is sometimes misheard by foreigners as “Karma Kusang.”

Karma Kagyü (Tibetan: *karma bka’ rgyud*): The best known of the eight sub-schools of the Kagyü (or Kagyüpa) school of Tibetan Buddhism, based on a

set of teachings that date back to the eleventh century and emphasize mystical practices rather than, or as well as, monastic affiliation. The school, which also dates back to the eleventh century, is headed by a lama known as the Karmapa, regarded as the first Tibetan lama whose successor was recognized as a *trulku*.

Kham (Tibetan: *kham*s or *mdo smad*; Chinese: *kang*): The eastern and southeastern parts of the Tibetan plateau. The region is now divided into various parts administered by different Chinese provinces or regions—the Chamdo area is within the TAR, the Kardze (Tibetan: *dkar mdzes*; Chinese: *Ganzi*) area is within Sichuan, Dechen (Tibetan: *bde chen*; Chinese: *Deqing* or *Degen*, recently *Shanggelila*) is within Yunnan, and Jyekundo (Tibetan: *skye rgu mdo*; Chinese: *Yushu*) is within Qinghai. See also **Amdo**; **central Tibet**; **Drichu**; **Chamdo**.

Khampas (Tibetan: *kham*s *pa*): Tibetans from Kham. The men often wear their long hair braided with red yarn (as do men from some other regions), and have a reputation for forcefulness and courage. The area is also said to produce many religious adepts and scholars, as well as warriors. Khampas do not use honorifics in their dialect of Tibetan and regard themselves as much more forthright in manners and behavior than Lhasa people.

Kimura, Hisao (1922–89): A Japanese spy who was sent to discover if arms were being smuggled through Tibet to supply the Chinese military. Kimura was trained for several years in Japanese-occupied Mongolia, where he became fluent in Tibetan, before traveling on to Lhasa disguised as a Mongolian pilgrim and petty trader. He became close to radical Tibetans in Lhasa, such as Phuntsog Wanggyal, before returning to Japan in 1945. His memoir, *A Japanese Agent in Tibet* (London: Serindia, 1990), written just before his death, is one of the most important foreign accounts of 1940s Lhasa.

Kirey (Tibetan: *skyid ras*): An area in the northeastern section of the Old City of Lhasa adjoining the Banakshöl area.

Kongpo (Tibetan: *kong po*; Chinese: *Gongbu*): A region of southern Tibet, about 150 miles east of Lhasa.

kuai (Tibetan: *sgor mo* or *gor mo*): A Chinese term used colloquially for the *yuan*, the main unit of Chinese money. The Chinese currency was fixed at 8.26 *kuai* to a dollar from the early 1980s until 2005.

Kunphel (Tibetan: *kun 'phel*) (1905–63): A Tibetan monk born into a peasant family in Nyemo who became the leading attendant and favorite of the thirteenth Dalai Lama. The honorific “-la” (Tibetan: *lags*) is usually added to his name, since he had no formal title. He worked to modernize the military and set up a machine-gun unit, as well as running an electrical plant in Lhasa that powered the armory and the mint. He was the most influential figure in Tibet after the ruler until he was arrested, imprisoned, and then exiled for a trumped-up offense by other aristo-

crats following the Dalai Lama's death in 1933. He lived in India and was active with other progressives in setting up the Tibet Improvement Party in 1946, but was then expelled by the British to China, where, impoverished, he had to take a position with the Republican government in Nanjing. In 1947 he returned to Lhasa and after 1951 worked as an official for the Chinese administration there.

Kyicho Kuntun (Tibetan: *skyid phyogs kun mthun*): Literally "All Who Are United on the Side of Happiness"; the secret group of officials and young aristocrats formed by Lungshar in 1934 to introduce changes into the Tibetan governmental system. The members were accused by political opponents of a conspiracy to seize power and were arrested in 1934. See also **Kabshöpa**.

Kyichu (Tibetan: *skyid chu*): The river that runs through Lhasa from the east; the city lies on the north bank. Its name means "River of Happiness." The Kyichu turns to the south at Töelung Dechen, just past Lhasa, and joins the Yarlung Tsangpo near Chushul, about 30 miles south of Lhasa.

Kyishöd Ö-tso (Tibetan: *skyid shod 'o mtsho*): Literally "the Lake of Milk in the Lower Kyichu Valley," this was the body of water that lay at the center of the Lhasa valley floor when Srongtsen Gampo decided to build his capital there. Located immediately below the Jokhang temple, the lake was said to be the belly of the demoness identified by Princess Wencheng in the 640s as stretched across the landscape of Tibet. See also **Srinmo**; **Thandul**.

Kyitöpa (Tibetan: *skyid stod pa*): A former aristocratic mansion on the southwest corner of the Barkhor built by the Kyitöpa family. It was owned in the 1930s by Lungshar's common-law wife Lhalu, and Lungshar used it in 1933 as a viewing station for the public humiliation of Kunphel. It was the base for officials of the Chinese nationalist government in the 1940s, and the center of their spying operations, as well as their school. In the 1990s it was demolished and rebuilt as a tourist guesthouse called the Mandala Hotel.

Labrang (Tibetan: *bla-brang*): The estate or residence of a *trulku* or lama, and the goods inherited by his or her successors. Often a labrang is within a monastery, although technically not a part of it.

lama (Tibetan: *bla ma*; Chinese: *la ma*): A title in Tibetan Buddhism that is a translation of the Sanskrit word *guru* or religious teacher. In both India and Tibet the term is used for highly regarded teachers, not necessarily monks, who are considered to be spiritually accomplished to an exceptional degree and who are objects of devotion for their disciples. In China the word is used erroneously to refer to any Tibetan monk. In some cases in eastern Tibet it is used to show respect for monks even though they might not be high teachers. See also **Geshe**.

Lamrim (Tibetan: *lam rim*): Literally "the Graduated Path," the Tibetan term for a set of teachings in the Gelugpa school that is said to lead by stages to enlight-

enment. It was also the name given to a famous Geshe from Drepung monastery who was probably the only person in Lhasa allowed to give public religious teachings in the 1980s, which he did each summer. He died in 1997.

Landon, Perceval (1869–1927): The correspondent for *The Times* of London who accompanied the British expedition in the 1903–4 invasion. He wrote a book about his impressions of Tibet called *LHASA: An account of the country and people of central Tibet and of the progress of the mission sent there by the English Government in the year 1903–1904* (London: Hurst and Blackett, 1905), published in the United States as *The Opening of Tibet: An account of Lhasa and the people of central Tibet ...* (London: Doubleday, Page & Co., 1906).

lha ma yin (Tibetan: *lha ma yin*): Literally “not a god, not a being,” a term used most often to describe the inhabitants of the demigod realm in Sanskrit cosmology, known in Sanskrit as *āsuras*. They are one of the six types of beings and are located in the Buddhist cosmological system between gods and humans. They are said to be consumed with jealousy of the happier life led by the gods.

lhakhang (Tibetan: *lha khang*): The Tibetan term for a temple or shrine room, usually lined with statues of deities and spacious enough for monks to assemble for ceremonies. Literally “a house of the gods.” See also *gönpa*.

Lhalu (Tibetan: *lha klu*; Chinese: *La lu*): An area of the Lhasa valley just northwest of the city that traditionally belonged to the Lhalu family and consists mostly of a broad expanse of marshland. The area is currently a wetlands preserve. The best-known member of the Lhalu family today is Lhalu Tsewang Dorje (Tibetan: *lha klu tse dbang rdo rje*, born 1915). He is the son of Lungshar, though after his father’s blinding and humiliation in 1934 he formally claimed different paternity in order to have the chance of a government appointment. He was made a *kalön* in 1946 and was Governor of Chamdo from 1947 until September 1950. He led a delegation to Beijing in 1955 but was imprisoned from 1959 to 1965 after the Tibetan Uprising and made to do hard labor for twelve years during the Cultural Revolution, until 1977. He recanted his “crimes” and was made a vice chairman of the Tibet Branch of the Chinese People’s Political Consultative Conference in 1983. At least one of his sons was also given a leadership position.

Lhatotori Nyentsen (Tibetan: *lha tho tho ri gnyan btsan*) (374–460?): Said to have been the twenty-eighth of the forty-two Tibetan kings, and the first to receive some Buddhist teachings, which were said to have fallen from the sky (indicating that they could not be translated at that time). It is believed that he had a meditation cave on Marpori, one of the reasons the Tibetan kings moved their capital to Lhasa, and why the fifth Dalai Lama had the Potala built on that site.

Lhazang Khan (Tibetan: *lha bzang klu dpal h'an* or *khAng*) (1658?–1717): A Qo-shot (or Hoshot) Mongol, the great-grandson of Gushri Khan (Tibetan: *sgo bzhi*).

Lhazang Khan was the secular ruler or king of Tibet under Qing hegemony from 1703 to 1717. The name is sometimes spelled Lhabzang or Lajang.

liberalization, reform, and opening up (Tibetan: *rang dbang chan gyi lam lugs; gyur chos sgo dbye ba'i srid jus*; Chinese: *zi you hua; gaige kaifeng*): The main policies of Deng Xiaoping after 1978, which led the Communist Party to encourage first “household responsibility” and later private trade in China, together with much greater contact with the outside world. The policies included declarations that many previous “leftist” policies had been excessive, that China would remain in the “primary stage of socialism” for the foreseeable future (so there was no need to have communes), and that accumulating personal wealth was compatible with socialism. See also *Cultural Revolution*.

lingka (Tibetan: *gling ga* or *gling ka*): A park or pleasure garden, usually a grassy area surrounded by trees beside a stream.

Lingkor (Tibetan: *gling skor*): The sacred outer *korwa* (Tibetan: *skor ba*) or circuit running around the traditional city of Lhasa and a major pilgrimage route. The Lingkor runs around, and therefore pays respect to, the Jokhang temple, Chakpori, Marpori (and the Potala Palace), and the Ramoche. Buddhist pilgrims walking the Lingkor always go in a clockwise direction; Bonpo pilgrims circumambulate in the opposite direction.

Lubu (Tibetan: *klu sbug*): An area in the southwestern part of Lhasa.

Lukhang (Tibetan: *klu khang*): A temple on a small island in an ornamental lake constructed in a park on the north side of the Potala Palace. It was built primarily by the sixth Dalai Lama (1683–1706).

Lungshar, Dorje Tsegayal (Tibetan: *lung shar rdo rje tshe rgyal*) (1881–1939): A leading Tibetan aristocrat-official who was a favored official of the thirteenth Dalai Lama from 1925 to 1931, especially as commander in chief after 1929, when he led efforts to modernize the military. Lungshar, trained as a physician, had visited Britain and other European countries as the guardian of four Tibetans sent to study at Rugby in 1913, and had developed considerable interest in Western democratic systems. In 1934 he established a secret group called Kyicho Kuntun that aimed to introduce reforms into the Tibetan traditional system of government. The plan was denounced by Kabshöpa, who claimed it was a conspiracy to assassinate the regent; Lungshar was convicted of planning a coup and on May 20, 1934 was blinded. He died in Lhasa five years later. His son, Lhalu Tsewang Dorje, became a leading Tibetan dignitary in both the traditional government and the later Chinese administration.

Ma Lihua (born 1953): A Chinese official who was sent to Lhasa in the 1970s as a writer and cultural worker. She was made a vice president of the Tibet Writers Association in 1976. She produced television documentaries and published

numerous books in Chinese about her impressions of Tibetan landscape and folklore, several of which were translated into English by official publishing houses, including *Glimpses of Northern Tibet* (Beijing: Panda Books, 1991) and *Old Lhasa: A Sacred City at Dusk* (Beijing: Foreign Languages Press, 2003).

Manchus: A warrior tribe from the area that is now northeast China, known until about 1635 as the Jurchen. Under their leader Nurhaci (1559–1626) and his son Hong Taiji they conquered China, defeated the ruling Ming emperors, and established their successors as the Qing emperors of China from 1644 to 1911.

Maraini, Fosco (1912–2004): A distinguished Italian explorer, photographer, and writer who accompanied the Italian Tibetologist Giuseppe Tucci to Tibet in 1937 and 1948. Maraini wrote a popular and influential account of his travels, *Secret Tibet* (London: Hutchinson, 1952).

Marpori. See **Red Hill**.

menkhang (Tibetan: *smān khang*): The Tibetan word for hospital or clinic.

mGar Tongtsen (Tibetan: *mGar stong btsan*) (died 667): The chief minister of the Tibetan king or emperor Srongtsen Gampo. mGar was sent in 641 to ask the Tang dynasty Emperor Taizong for a princess to marry the Tibetan king and in a series of tests is said to have outwitted all the other suitors for the hand of the princess.

Minyak Chökyi Gyaltsen (Tibetan: *mi nyag chos kyi rgyal mtshan*): A Tibetan lama based in Lhasa who used his knowledge of traditional Tibetan architecture to help in the restoration of Tibetan houses in the 1990s.

minzhu gaige (Tibetan: *dmangs gtsho bcos bsgyur*): A Chinese term meaning “democratic reform” but used as an official euphemism to describe a major policy move to redistribute land and to impose other radical reforms in society and culture. Chinese official historians say that the process began in central Tibet in March 1959, but this appears to be an attempt to downplay the Tibetan Uprising, which took place that month. Beijing in fact ordered “democratic reform” to be initiated in Tibet a few weeks after the uprising and its suppression.

Mönlam (Tibetan: *smōn-lam*): Literally a prayer, but usually an abbreviation for *Mönlam Chenmo*, the Great Prayer Festival, held traditionally during the third week of the new year at the Jokhang temple in Lhasa since 1409. It was banned by the Chinese authorities in 1966 and reinstated in 1986 for three years. It has been banned as a public ceremony since 1989. See also **Tsongkhapa**.

Murray, Gilbert (1866–1957): A noted classics professor at Oxford University who became active in the League of Nations, established in 1919 to promote disarmament and the peaceful settlement of international disputes. Murray was

the chairman of the League of Nations Union from 1923 to 1938. In the 1920s he contacted the Lhasa government to propose that Tibet join the league.

Murunyingpa (Tibetan: *rme ru rnying pa*): A small, secluded temple in the Old City of Lhasa located within the Barkor pilgrimage circuit, next to the northeast corner of the Jokhang temple.

nāgas (Tibetan: *klu*): The Sanskrit term for a category of spirits, often said to resemble serpents, which live in subterranean caverns or in bodies of water and are associated with long life and wealth.

Nanjing: A city in Jiangsu province in eastern China that was the capital of the Republic of China from 1911 to 1925, 1927 to 1937, and 1945 to 1949. Also known as Nanking. See also **Chiang Kai-shek**; **Chang ngöpa**.

Ngapö Ngawang Jigme (Tibetan: *nga phod ngag dbang 'jigs med*; Chinese: *Apei Awang Jimai*) (born 1910): A leading Tibetan aristocrat-official who was made a *kalön* in June 1950 and a month later was sent to Chamdo as Governor-General of Kham. Ngapö replaced Lhalu as leader of the Tibetan army and was in charge during the attack on Tibet by the People's Liberation Army in October of that year. He considered the task unwinnable and was rapidly defeated. After Chinese forces took over Tibet, he became the chief intermediary with the Chinese government and signed the surrender document known as the Seventeen-Point Agreement on behalf of the Tibetan government in Beijing in 1951. In 1952 he was made deputy head of the military forces in Tibet, in 1954 a deputy to the National Congress, in 1955 a lieutenant-general in the PLA, and Chairman of the TAR Congress after 1965. From 1981 to 1983 Ngapö was Governor of the TAR. He was not persecuted during the Cultural Revolution and, according to the historian Tsering Shakya, was made a secret member of the CCP, not normally permissible for an aristocrat. He was later made a vice chairman of the National People's Congress and worked closely with the Panchen Lama to revive Tibetan culture in the 1980s, becoming technically the highest-ranking Tibetan in the PRC after 1989. He had twelve children, of whom at least two were given leadership positions in China, one becoming Minister of Civil Affairs and another head of the TAR Tourism Bureau. Another defected to the United States in 1985 and runs the Tibetan branch of Radio Free Asia.

Ngawang Kesang (Tibetan: *ngag dbang skal bzang*) (born 1913): A Tibetan from Bathang who had been brought up in an orphanage there run by American missionaries. He worked closely with Phuntsog Wanggyal in establishing small communist cells and front organizations in Kham, Lhasa, and Dechen from 1939 to 1949 before these areas and their movement were incorporated into the Chinese Communist Party in 1949–50. He was arrested by the Chinese authorities in the late 1950s, possibly for suspected “rightism” or “local nationalism,”

and imprisoned for two and a half years, then sent to a labor camp in Sichuan to work on road construction for sixteen years.

Norbulingka (Tibetan: *nor bu gling kha*; Chinese: *Luobulinka*): Literally “the Jewel Park,” this was the Summer Palace of the Dalai Lamas, about 2 miles west of the traditional city of Lhasa. It is now a park within the *Xiqiao* or western suburb of Lhasa, next to the former Holiday Inn, built in 1985, now the Lhasa Hotel. The Norbulingka was established by the seventh Dalai Lama (1708–57).

Nyangdren (Tibetan: *nyang bran* or *nyang re*; Chinese: *Niang re*): A valley northwest of Lhasa, now partly a suburb of the city.

Pabongka (Tibetan: *pha bong kha*): A monastery about 5 miles northwest of Lhasa that is said to have been used by Srongtsen Gampo as a meditation site in the seventh century.

Panchen Lama (Tibetan: *pan chen rin po che*; Chinese: *Banchen erdeni*): The second most prominent *trulku* line in the Gelugpa school, dating from the fifteenth century, whose incarnations are said to be emanations of the buddha Amitabha. The Panchen Lamas, based at Tashilhunpo (Tibetan: *bkra shis lhun po*) monastery in Shigatse, sometimes acted as tutors to the Dalai Lamas and oversaw the discovery of their incarnations, and vice versa. The ninth Panchen Lama (born 1883, often numbered before 1950 as the sixth, and referred to as the “Tashi Lama” by earlier foreign visitors) fled central Tibet in 1923 after a conflict with Lhasa over taxation obligations. He lived in eastern Tibet or China until his death in 1937. The child recognized by China as the tenth Panchen Lama was born in Dowi (Tibetan: *rdo sbis*) in Amdo in 1938. The Lhasa authorities agreed to recognize him as part of the Seventeen-Point Agreement with China in 1951. The tenth Panchen Lama was given high office by the Chinese authorities in the new administration in Tibet and replaced the Dalai Lama after the latter fled to India in 1959. After writing an internal petition criticizing Chinese policy in 1962, the tenth was removed from office and spent most of the next sixteen years under house arrest or in prison. He was released in 1978 and given a nominal position as vice chairman of the People’s Congress in Beijing, which allowed him to become a major factor in reviving Tibetan religion and culture until his early death in 1989. In 1995 there was a major controversy between Beijing and the Dalai Lama over the recognition of the eleventh Panchen Lama, with Beijing enthroning its selected child while holding the child recognized by the Dalai Lama in “protective” custody, where he remains at the time of writing.

Pasang (Tibetan: *pa sangs*; Chinese: *Basang*) (born 1937): A Tibetan woman from a farming background who was promoted to a high leadership position during the Cultural Revolution. She was the only woman in the TAR leadership from 1978 until 2002, when she retired. See also **Ragti**.

pa-wo (Tibetan: *dpa’ bo*): The Tibetan term for a hero.

Peaceful Liberation (Tibetan: *zhi ba'i bcings 'grol*; Chinese: *heping jiefang*): The official Chinese term for the events of 1950–51, when Chinese troops defeated the Tibetan army in Chamdo and seven months later, on May 23, 1951, persuaded the Tibetan government to surrender sovereignty by signing the Seventeen-Point Agreement.

Pemá Chöki (Tibetan: *pad ma chos skyid*) (1926–69): The Princess of Sikkim, daughter of the Maharaja of that country at the time of Fosco Maraini's visit in 1948. She was renowned for her intellect as well as her beauty, and had graduated from high school at 14. Also known as Ku-la, she married the stepson of Dorje Yuthok in 1949. The Sikkimese royal family and elite were Tibetan in culture and ethnicity and had close links with Lhasa. Sikkim (Tibetan: *'bras ljongs*) was in effect an independent country under Indian protection until it was annexed by India in 1975, but its status was disputed by China until 2004. Earlier, it had sometimes been considered part of Tibet.

Phala (Tibetan: *pha lha*): An aristocratic Tibetan family whose estates were based mainly in or near Gyantse.

Phari (Tibetan: *phag ri*): A small town in southern Tibet close to the borders with Sikkim and Bhutan. It was the first town that a traveler would reach if entering Tibet by the shortest route from India to Lhasa.

Phuntsog Tashi Takla (Tibetan: *phun tshogs bkra shis stag lha*) (1922–99): A childhood friend of the family of the fourteenth Dalai Lama, which came from the village of Taktser (Tibetan: *stag tsher*) in Amdo, now Qinghai, in the far northeastern area of the Tibetan plateau. Takla went with the Dalai Lama's elder brother Gyalo Thondup to Nanjing in 1946 and was an interpreter in the 1951 Sino-Tibetan negotiations that led to the signing of the Seventeen-Point Agreement. He later became head of the Dalai Lama's bodyguard, and, after fleeing into exile in 1959, married Tsering Drolma (Tibetan: *tse ring sgrol ma*), a sister of the Dalai Lama, and became a minister in the Tibetan government in exile in India.

PLA (Tibetan: *bcings 'grol dmag*, Chinese: *jiefangjun*): The People's Liberation Army, formerly the Red Army, of the Chinese Communist Party. It defeated the nationalist forces of Chiang Kai-shek in 1949 and became the national army of the People's Republic of China.

Potala Palace (Tibetan: *po Ta la'i pho brang* or *rtse pho brang*; Chinese: *Budala gong*): The palace that dominates the Lhasa skyline, used as the primary residence of the Dalai Lamas and as the seat of the Tibetan government from 1649 to 1959. One part, called the White Palace, was built on the Marpori or Red Hill overlooking Lhasa by the fifth Dalai Lama in 1645–49, reputedly adding to a palace constructed there in the seventh century by Srongtsen Gampo. An extension known as the Red Palace was built by the fifth Dalai Lama and his regent or *Desi*, Sangye Gyatso, between about 1682 and 1694, using some 7,000 workers. The

palace is said to have more than 1,000 rooms, and to have been built without the use of any nails or iron. The Chinese authorities spent large amounts on conservation efforts in the 1990s. The palace and its surroundings were named a World Heritage Site by UNESCO in 1994.

Public Security (Tibetan: *spyi dbe cus*; Chinese: *gonganju*): The term for the police force in post-1949 China. See also **State Security Bureau**.

Qing (Tibetan: *ching*): The Chinese dynastic name taken by the Manchu leader Hong *Taiji* after he conquered China in 1644. The dynasty collapsed in 1911.

Qinghai (Tibetan: *mtsho sngon*): A province in western China that includes part of the Tibetan plateau. It is named after a famous lake, “the Blue Lake,” and is better known by its Mongolian name, Kokonor. Much of the western and southern part of Qinghai province consists of “Tibetan autonomous prefectures” that formerly constituted most of the traditional northeastern province of Amdo. About 20 percent of the population is Tibetan, mostly nomadic. The capital of Qinghai is Xining (Tibetan: *zi ling*).

ra ma lug (Tibetan: *ra ma lug*): Literally “not goat, not sheep,” a term implying that something is mongrel, confused, or hybrid. It is used most commonly to describe language that is a mixture of Tibetan and Chinese.

Ragti (Tibetan: *rag ti*; Chinese: *Raidi*) (born 1938): A Tibetan from a nomadic community in Biru county in Nagchu who joined the CCP in 1961 and was promoted to a leadership position in the TAR during the Cultural Revolution, becoming a deputy secretary on the TAR party committee in 1975. Ragti retained that position until 2002, when he was promoted to a token but prestigious position in the National People’s Congress in Beijing that makes him technically one of the seniormost Tibetan officials in the PRC. See also **Pasang**.

Ramoche (Tibetan: *ra mo che*; Chinese: *Xiaojiaosi*): One of the two principal Buddhist temples in Lhasa. It was built on the northern edge of the city by Wencheng, the Chinese wife of Srongtsen Gampo, in the mid-seventh century.

Red Hill (Tibetan: *dmar po ri*): One of three small hills, each about 300 feet high, that stand close together at the center of the Lhasa valley floor. Marpori, the Red Hill, is the most famous because the Potala Palace stands on its peak and because it includes caves used as sacred sites by the early Tibetan kings Lhatotori Nyentsen and Srongtsen Gampo. The latter is said to have built an early version of the Potala on the hill. The other two hills, connected by spurs, are Chakpori (the Iron Hill) and Bemari (the Hill of Rocks). Marpori and Chakpori lie within the Lingkor or outer pilgrimage circuit.

Retring, Thubten Jampel Yeshe Tenpa’i Gyaltsen (Tibetan: *rwa sgrengr* or *ra sgrengr thub bstan ’jam dpal ye shes bstan pa’i rgyal mtshan*) (1912 or 1919–47): One of the lamas of *hutuktu* rank, eligible to be the regent during the minority of a Dalai

Lama. The fifth Retring was appointed as regent in 1934, but in 1941 he handed over his position to his tutor Taktra Rinpoche, supposedly so he could go into retreat but probably to avoid having to become the formal tutor of the young fourteenth Dalai Lama, since Retring had not maintained his vows of celibacy. In 1947 Retring, who had expected Taktra to hand back the regency to him after three years, was implicated in a plot to assassinate Taktra and an attempt to get the Chinese to invade Tibet. He was imprisoned in the Potala and was found dead there a few days later, probably murdered.

Richardson, Hugh (1905–2000): The most famous of the British residents in Lhasa, who for nine years represented either Britain or, after 1947, India in Tibet. Richardson was a fluent speaker of Tibetan and is ranked among the leading Western experts in Tibetan culture, scholarship, and history. Richardson learned Tibetan while stationed in Bengal in 1933 and was British Trade Agent in Gyantse from 1936. He was the first resident head of the British mission in Lhasa from 1937 till 1940, and again from 1946 till Indian independence in 1947. He stayed in Lhasa as India's representative until August 1950.

Rinchen Lhamo (Tibetan: *rin chen lha mo*): A wealthy Khampa woman who married Louis King (born 1886), a British diplomat stationed in western China. She moved with him to London in the 1920s and wrote an account of the Tibetan people and their customs, published as *We Tibetans* (London: Seeley Service & Co., 1926).

rinpoche (Tibetan: *rin po che*): A Tibetan term of respect, literally meaning “precious.” It is added to the names of important Tibetan lamas.

ru (Tibetan: *ru*): Literally “horn”; the term used at the time of Srongtsen Gampo for the administrative areas into which he divided the central part of the Tibetan kingdom. Each *ru* had to produce a certain number of troops in times of war.

ru-nön (Tibetan: *ru gnon*): Literally “the Suppression of the Horns,” a set of four temples, each between 60 and 220 miles from Lhasa, said to have been built by Srongtsen Gampo in the seventh century to pin down the shoulders and hips of the *srinmo* or demoness lying across Tibet. See also **Thandul**; **Yangdul**.

sa dra (Tibetan: *sa dgra*): A term in Tibetan geomancy for features in the landscape that are antagonistic and have to be subdued or suppressed through a ritual.

Samye (Tibetan: *bsam yas*): The earliest Buddhist monastery in Tibet, established by the Tibetan king Trisong Detsen (born 742, reigned 755–97) in about 779, with the help of the Indian tantric master Padmasambhava, known to Tibetans as Guru Rinpoche. Samye, largely reconstructed in the 1980s after being destroyed in the Cultural Revolution, lies on the north bank of the Yarlung Tsangpo river near the town of Tsethang (Tibetan: *rtse thang*; Chinese: *Ze dang*), the capital of Lhokha (Tibetan: *lho kha*; Chinese: *Shannan*).

Sera (Tibetan: *se ra*; Chinese: *Se la*): One of the three monastic seats in the vicinity of Lhasa that were central institutions for the Gelugpa school of Tibetan Buddhism. Sera, founded in 1419 by Sakya Yeshe, a principal disciple of Tsongkhapa, lies some 2 miles north of the Old City of Lhasa. Before 1959 it held 5,000 monks officially, but in fact in 1951 had about 7,000. Since the 1990s it is believed to house about 600 monks. See also **Drepung; Ganden**.

Sera Je (Tibetan: *se ra byes*): One of the three *dratshangs* (Tibetan: *grwa tshang*) or colleges of Sera monastery, a main Gelugpa center 2 miles north of Lhasa. In 1947 the monks of this college, mainly from Kham and with links to China and to the former regent Retring, took part in an armed revolt against the Tibetan government that lasted a week.

sha 'mdre (Tibetan: *sha 'bras*): Rice with meat and curry, a dish that has become common in contemporary Tibetan restaurants. See also **thupa**.

Shakabpa, Wangchuk Deden (Tibetan: *zhwa sgab pa dbang phyug bde ldan*, Chinese: *Xiageba*) (1908–89): A Tibetan aristocrat-official who was a *tsipön* or finance minister for the Tibetan government during the 1940s. He was a leading figure in a delegation sent by the Lhasa government to India, the United States, and the United Kingdom in 1948 to ask for support and funds. After he went into exile in 1959 he wrote a comprehensive history of Tibet supporting its claim for independence, the main Tibetan-language history published in the last half century, published in English as *Tibet: A Political History* (1967; reprint, New York: Potala, 1984).

Shangri-la (Chinese: *Shang ge li la*): A term invented by the American novelist James Hilton in 1933 to refer to an imaginary Himalayan domain whose inhabitants (except for one Russian) apparently enjoyed eternal youth, high culture, and endless harmony. It was adopted by Chinese officials in 2002 as the official name for Zhongdian county in the Tibetan autonomous prefecture of Dechen (Chinese: *Deqing* or *Diqing*) in China's Yunnan province in a deliberate attempt to attract tourists. There is no such term in Tibetan, although Hilton might have intended a reference to Shambhala (Tibetan: *sham bha la*), a name given in certain Tibetan scriptures for a mythical utopia, which, according to fifteenth-century texts, was supposed to be located northwest of Tibet.

Shatra (Tibetan: *bzhad sgra*): A former mansion in Lhasa, in the area south of the Barkor, that once belonged to the Shatra family. Shatra Wangchuk Gyalpo (1795–1864) was a lay official who founded the National Assembly (Tibetan: *tshogs 'du*) in 1860, and was then appointed as the regent. Shatra Ganden Paljor (c. 1860–1919) was a prime minister of Tibet in 1910 and headed the Tibetan negotiating team that signed the Simla agreement with the British in 1913.

Shigatse (Tibetan: *gzhis ka rtse*; Chinese: *Xigaze* or *Rikaze*): The second most important town in Tibet, about 150 miles west of Lhasa. It is the center of Tsang, the

central-western region of Tibet, and its most important feature is Tashilhunpo monastery, the seat of the Panchen Lamas. See also **Gyantse**.

Shingra (Tibetan: *shing ra*): A small doorway set into an alcove in the front, or western, face of the Jokhang temple. Literally “wood-enclosure,” the door was so called because traditionally it was where wood was handed out to the poor during the annual Mönlam Chenmo or Great Prayer Festival (*q.v.*).

Shöl (Tibetan: *zhöl*): A village situated at the foot of the Potala Palace, on its southern side. In 1995, much of the village was cleared and its inhabitants were moved to an area north of the city.

Sichuan (Tibetan: *si khron*): A province in western China that now includes the eastern areas of Kham, which are now known as Ganze (Tibetan: *dkar mdzes*, pronounced “Kardze”) Tibetan Autonomous Prefecture, as well as the southern area of Amdo, now called Ngaba (Tibetan: *nga ba*; Chinese: *Aba*) Tibetan Autonomous Prefecture. From 1939 to 1955 the Kardze area was known as Xikang province, making it separate from and of equal status to both Sichuan and the TAR.

simsha (Tibetan: *gzim shag*): The honorific term in Tibetan for the house or room of an important person; also used in the late 1990s to refer to a new, Tibetanized style of architecture. See also **Karma Gönsar**.

Spencer Chapman, Frederick (1907–71): An English ornithologist, mountaineer, and photographer who was stationed at the British mission in Lhasa as its diplomatic secretary from 1936 to 1937. Chapman wrote a book about his time in Tibet called *Lhasa: The Holy City* (London: Chatto & Windus, 1938).

Spring Tide (Tibetan: *dbyid ka'i rba rlabs*; Chinese: *chun chao*): A political movement initiated by Deng Xiaoping in early 1992 that called on Chinese officials to introduce high-speed market reforms in the economy. It was taken up by Chen Kuiyuan, then the new party secretary in the TAR, and used to justify removing restrictions on the movement of Chinese traders and job seekers into the Tibetan region.

srinmo (Tibetan: *srin mo*): A demoness, particularly the one said to have been identified by Princess Wencheng in the mid-seventh century as lying supine across Tibet. See also **Kyichö**; **Jokhang**; **Chagpori**; **Red Hill**.

Srongtsen Gampo (Tibetan: *srong btsan sgam po*) (617 or 618–649): The thirty-third and most famous of the early Tibetan kings. He was born in Medrogongkar, northwest of present-day Lhasa, in about 617 and became king in 629. He moved the Tibetan capital from the Yarlung valley to Lhasa in the mid-seventh century and conquered vast areas, including parts of Nepal and the regions now known as western and eastern Tibet. He sent scholars to India to collect texts and to develop a script (not necessarily the first one) for writing Tibetan. He is regarded as the first of the three *chögyals* or “religious kings” and credited with

the introduction of Buddhism from India to Tibet, though modern historians date the spread of the religion beyond court circles as happening many decades later. He had several wives, including after 632 the Nepalese princess Bhrikuti, who helped him build the Jokhang temple, and the Chinese princess Wencheng, who built the Ramoche temple. See also **Thandul**; **Yangdul**.

State Security Bureau (Tibetan: *rgyal khab bde 'jags bu'u*, Chinese: *an quan bu*): The Chinese government agency that handles cases involving the security of the state, including activities supporting Tibetan independence. It was established in 1983 by merging the previous Central Investigation Department with the counterintelligence sections of the Public Security Bureau.

Sungchöra (Tibetan: *gsung chos ra ba*): Literally “the Enclosure for Speeches About Religion,” the open area on the southwest side of the Jokhang temple that traditionally was used for public talks by lamas. The Sungchöra is now used as an entrance to the temple, and as a part of the Barkor market.

Surkhang Wangchen Gelek (Tibetan: *zur khang dbang chen dge legs*) (1910–1977): A famous *kalön* in the Tibetan cabinet in the 1940s and 1950s who is often described as Tibet’s last *silön* or prime minister before the Chinese authorities took over direct control of the Tibetan government in 1959. Surkhang had been in favor of the Dalai Lama fleeing to the United States at the time of the Chinese invasion in 1950, but a majority of National Assembly members had called for the ruler to return to Lhasa. After the 1959 flight to India, Surkhang moved to the United States and is said to have written an important history, of which only fragments have emerged. See also **Dorje Yuthok**; **Baba Phuntsog**.

Taizong: The Emperor of China during the Tang dynasty from 626 to 649 who gave Wencheng, a princess from the imperial family, to Srongtsen Gampo. See also **mGar**.

Taktra, Ngawang Sungrab Thutob (Tibetan: *stag brag ngag dbang gsung rab mthu stobs*) (1874–1952): A scholar and lama who was appointed as acting Regent of Tibet in 1941 when Retring stepped down from the regency. Retring later claimed that Taktra had agreed to hand back the position after three years, and armed conflict broke out over the dispute in 1947. Taktra retained his position as regent until the Dalai Lama took over the throne in 1950.

Taring, Jigme (Tibetan: *phreng ring 'jigs med*) (1908–91): A Tibetan aristocrat and modernizer related to the Sikkimese royal family who had been educated in British India. Taring was brought to Lhasa in 1932 from his estate at Gyantse to establish and train a machine-gun regiment in modern military techniques, but it was disbanded within two years. He was married to Rinchen Dolma (1909–2000), also educated in India and sometimes known as Mary Taring, who wrote a biography in English, *Daughter of Tibet* (London: John Murray, 1970). He and

his wife fled to India in 1959, where they established schools and relief projects for Tibetan refugees.

Tashi Tsering (Tibetan: *bkra shis tshe ring*): The name of three figures in recent Tibetan events: (1) a member of the Dalai Lama's dance troupe as a child in 1942 who later fled to India and then studied in the United States before returning to Tibet in the 1960s, and who later co-wrote his autobiography in English, *The Struggle for Modern Tibet* (Armonk, NY: M. E. Sharpe, 1997); (2) a famous Tibetan historian based in Dharamsala in India; (3) a builder who staged a one-man protest during an official celebration in the New Potala Square in August 1999 and died in Chinese custody six months later.

Tengyeling (Tibetan: *bstan rgyas gling*): One of the four main monasteries or *trulku* estates in Lhasa, the names of three of which end in "ling," the Tibetan word for a place or island. The other three "lings" were Kundeling, Tsechogling, and Tsemonling (Tibetan: *kun bde gling*, *tshe mchog gling*, and *mtsho smon gling* or *tshe smon gling*); some sources replace Tsechogling with Retring. The chief incumbents of Tengyeling, the Demo line of *trulkus*, were lamas of the *gyetru hutuktu* rank, and were thus eligible to hold the position of regent until the ninth was convicted of an assassination plot in 1895. Tengyeling was stripped of its possessions and razed to the ground in 1913 for its support of the Chinese troops and officials during their occupation of Lhasa in 1910–12.

Tethong, Tomjor Wangchuk (Tibetan: *bkras mthong stobs 'byor dbang phyug*) (1924–1997): A young and progressive aristocrat whose father, Tethong Gyurme Gyatsho (Tibetan: *bkras mthong 'gyur med rgya mtsho*) (1890 or 1892–1938), was a *kalön* from 1922 until his death. Tomjor Wangchuk joined the radical group around *Baba* Phuntsog Wanggyal in Lhasa in 1944. The latter says in his biography that Tomjor was inducted into the "inner circle," a secret communist group, and most of its meetings took place in the Tethong mansion. In 1950 he went to India and, strongly anti-Communist, refused to cooperate with the new regime. Three of his sons and his brother became ministers in the exile Tibetan government, and his nephew, Jamyang Norbu, became a leading exile writer and intellectual.

Thandul (Tibetan: *mtha' 'dul*): The "border subduing" temples, a set of four temples said to have been built by Srongtsen Gampo in the seventh century to pin down the elbows and knees of the *srinmo* or demoness lying across Tibet. See also *ru-nön*; **Yangdul**.

Tharchin, Gergan Dorje (Tibetan: *mthar phyin*) (1890–1976): An ethnic Tibetan from Kinnaur in northern India who produced a weekly paper in Tibetan for more than thirty years, beginning in October 1925, called the *Sargyur Melong* (Tibetan: *gsar 'gyur me long*) or *News Mirror*, the only Tibetan paper of that time. Tharchin had been converted to Christianity by Moravians and became a minister of the Church of Scotland mission in Kalimpong, West Bengal. He was often called Tharchin *Babu*, a term of respect in Hindi. His base in Kalimpong

became an important meeting place for Tibetan intellectuals and progressives throughout the mid-twentieth century. Tharchin, Gendun Chöphel, Rabga Pangdatsang, and other prominent Tibetans published articles on Tibetan history and modern politics in his paper.

Thieves' Island: See Gumalingka.

Third Plenary (Tibetan: *gros tshogs thengs gsum pa*): Usually refers to the third full session of the 11th Congress (Tibetan: *tshogs chen skabs bcu gcig pa*) of the Chinese Communist Party, convened in Beijing in 1978. That meeting passed resolutions that affirmed the overall authority of Deng Xiaoping and that were said to have decisively ended the era of Maoist and extreme leftist policies in China.

thupa (Tibetan: *thug pa*): A common Tibetan dish consisting of noodles in broth.

Tibet (Tibetan: *bod*, Chinese: *Xizang*): The Chinese term *Xizang* and modern Chinese uses of the English word “Tibet” always refer only to the area now termed the “Tibet Autonomous Region.” Tibet in this usage therefore does not include the eastern Tibetan regions. The name (versions of which are found in Arabic and Indian texts of the tenth century) may be related to the name *purgyal* (Tibetan: *spur rgyal*), used in the early Tibetan histories to describe the Tibetan royal dynasty. The name given for the Tibetan imperial line in Tang dynasty Chinese sources is *Tubo*. The Tibetan term *Bod* is sometimes defined as having referred to the central Tibetan area, roughly the area that was directly administered by Lhasa up to 1950, but classical and premodern Tibetan texts routinely describe it as “the three circles of Ngari in the upper [western] area, Amdo and the six regions of Kham in the lower area, and the four horns of Ü [Lhasa] and Tsang [Shigatse] in between.” This is a description of the area that Hugh Richardson later termed “ethnographic Tibet”—the area traditionally inhabited by Tibetans. It includes the former eastern Tibetan provinces known as Kham and Amdo and is commensurate with the Tibetan plateau (Tibetan: *sa mtho*), which is referred to in Chinese as the *Qingzang gaoyuan* or “the Qinghai-Tibetan Plateau.” *Bod*, along with the English equivalent “Tibet,” is used by exile Tibetans and by many foreign writers to refer to this larger ethnographic Tibetan area.

Tibet Autonomous Region or TAR (Tibetan: *bod rang skyong ljongs*; Chinese: *Xizang zizhiqu*): The area roughly equivalent to the territory directly ruled by the Dalai Lama's government in 1950. Chinese official sources say that the Chamdo region, or western Kham, was not ruled by Lhasa at that time, but it was included within the TAR anyway. The TAR thus includes the central and western areas of traditional or ethnographic Tibet, plus Kham west of the Drichu (the Upper Yangtse river). It was declared an “autonomous region” in 1965, until which time Chinese sources used the term *Xizang* or “Tibet” for that area.

Tibetan Uprising: In March 1959 Tibetans in Lhasa, supported by a Tibetan rebel army that had been fighting the PLA in eastern Tibet since at least 1956,

staged a major armed uprising against Chinese rule. It was triggered by rumors that the Dalai Lama was about to be kidnapped by Chinese officials. The Lhasa uprising was put down within ten days by the Chinese, using heavy artillery support. Some 80,000 Tibetans fled with the Dalai Lama to India. The uprising was followed immediately by a major campaign called “The Elimination of the Rebellion,” combined with “democratic reforms,” meaning the imposition of radical land redistribution. These led to thousands of arrests and deaths among the Tibetan population. See also *minzhu gaige*.

Tromsikhang (Tibetan: *grom gzugs khang*): A mansion on the northern side of the Barkor or middle circuit in Lhasa. It was built as a residence for the sixth Dalai Lama in the late seventeenth century and used as a residence by the Mongol ruler Lhazang Khan until his death in 1717. Later it was used as a residence for the *ambans*, two of whom were assassinated in their rooms in 1751 after they murdered a Tibetan ruler. Except for the façade, the building was largely demolished in 1997, despite having been designated for preservation three years earlier.

trulku (Tibetan: *sprul sku*): The Tibetan term for a lama whose spiritual accomplishments are sufficiently advanced that his or her reincarnation can be identified—literally “manifested body.” The first lineage of *trulkus* is said to have been that of the Karmapa, whose reincarnation was recognized after the death of the first Karmapa, Dusum Khyenpa, in 1193. The term is also written in English as *tulku*. The Chinese translation, *huofu* or “living buddha,” is incorrect and considered disparaging by some Tibetan scholars. See also *hutuktu*; *rinpoche*.

tsampa (Tibetan: *rtsam pa*; Chinese: *qingke*): Roasted barley flour, the staple food of Tibetans, usually eaten with tea and butter.

Tsang (Tibetan: *gtsang*): The area of southern Tibet that has Shigatse at its center. It is one of the traditional areas of Tibet and in Tibetan, is usually referred to along with the central province of Ü (the Lhasa area) as the central Tibetan region. People from Tsang speak a slightly different dialect of Tibetan and are sometimes mocked by Lhasans. See also **central Tibet**; **Tibet**.

Tsarong, Wangchuk Gyalpo (Tibetan: *tsha rong dbang phyug rgyal po*) (18??–1912): A Tibetan aristocrat-official who became a *kalön* in 1903. Along with his son, he was executed, or according to some, murdered, in 1912 by ministers loyal to the thirteenth Dalai Lama for having cooperated with Chinese forces during the occupation of Lhasa, which began in February 1910. The more famous Tsarong, Dazang Dramdul (Tibetan: *zla bzang dgra 'dul*) (1888–1959), sometimes called “new Tsarong,” known at the time as Jensey (Tibetan: *spyang gsal*, or “favorite”) Namgang, was a Tibetan peasant who became a favorite of the thirteenth Dalai Lama. As a reward he was ennobled, appointed to the rank of *zasak*, and married into the “old Tsarong” family in 1913, thus acquiring the Tsarong name. He

was a *kalön* from 1914 to 1929. He also served as commander of the army and was an important force for modernization in the Tibetan government in the 1920s. A biography has been published by D. N. Tsarong, *In the Service of His Country: The Biography of Dasang Damdul Tsarong, Commander General of Tibet* (Ithaca, NY: Snow Lion, 2000).

Tsashagpa (Tibetan: *tsha shag pa*): A Tibetan aristocrat-official who was executed in 1912 by Sera monks, possibly at the behest of Tibetan officials, for having cooperated with the Chinese occupation forces in Lhasa in 1910–12. Tsashagpa had been a *kadrung* (Tibetan: *bka' drung*) or cabinet secretary. Other senior Tibetan officials who were executed or killed for cooperation with the Chinese were Tsarong *shapé* and his son, Punrabpa (Tibetan: *phun rab pa*); Mondrong (Tibetan: *smon krong*); and Lobsang Dorje (Tibetan: *slob bzang rdo rje*).

tsipön (Tibetan: *rtsis dpon*): The Tibetan term for one of the four ministers in the *Tsigang* or revenue office of the Tibetan government before 1959. The ministers were in charge of collecting and adjudicating taxes. They also co-chaired the meetings of the National Assembly (consisting of representatives of the main monasteries, officials, and military officers) along with the four ministers of the *Yigtsang*, the office in charge of religious affairs.

Tsongkhapa (Tibetan: *tsong kha pa*) (1357–1419): A Tibetan monk and scholar from Tsongkha in Amdo who initiated a major reform movement in Tibetan Buddhism that led to the founding of the Gelugpa school. Tsongkhapa spent most of his adult life teaching and meditating in central Tibet, including Lhasa. In 1409 he established the annual Mönlam festival at the Jokhang temple and founded the monastery of Ganden. See also **Sera**; **Drepung**; **Gelugpa**.

Tuanjie xincun (Tibetan: *mtshun sgril grong gsar*): The Chinese name for a new suburb created to the north of the Potala Palace. It means “New Unity Village.”

Tucci, Giuseppe (1894–1984): A prominent Italian Tibetologist, an expert on Tibetan art and religion, who traveled to Tibet in the 1930s and 1940s.

Ü (Tibetan: *dbus*): Literally “the center,” a traditional Tibetan term referring to the region around Lhasa. It does not include the areas around Shigatse (known as Tsang), Ngari, Kham, Amdo, or other regions. See also **Tsang**; **central Tibet**.

Uighurs (Tibetan: *yu gur*): An ancient people of Turkic descent who inhabit the easternmost desert areas of central Asian Turkestan. The areas have been claimed since the Tang dynasty by Chinese emperors and are known to the Chinese as Xinjiang. The people disappeared as a distinctive group, becoming known either as “Turks” or “Muslims,” until the name reemerged in the early twentieth century, along with efforts to create and sustain the independent state of East Turkestan. That effort has continued but was successful only from 1944 to 1949. Like the Tibetans and the Mongols, the Uighurs had been promised the

option of independence by the Chinese Communist Party in 1931, but in 1949 they were named as one of China's 55 "minority nationalities" and reintegrated with the People's Republic of China. In the 1950s and again after the late 1980s, major settlement of ethnic Chinese farmers was promoted in their area, officially known since 1955 as the Xinjiang Uighur Autonomous Region.

Waddell, L. Austine (1854–1939): A British military officer and physician who had been a professor of chemistry and pathology in Calcutta from 1881 to 1886. Waddell became a scholar of Tibetan language and culture at the turn of the twentieth century and later professor of Tibetan at the University of London. He traveled to Lhasa with the Younghusband expedition in 1903 as its medical officer and scholarly adviser, and was chiefly responsible for collecting Tibetan cultural heirlooms to bring back to Britain.

Wencheng (Tibetan: *rgya bza'*): The Chinese princess given in 641 by the Emperor Taizong to the Tibetan king Srongtsen Gampo, noted in Tibetan accounts for her skill in divination and her support of Buddhism. In contemporary Chinese accounts she is noted for introducing advanced knowledge and techniques to Tibetans. See also **Jokhang**; **Ramoche**; **srinmo**.

work unit: See *danwei*.

Xianzudao (Tibetan: *lha zhabs gling*): Literally "the Island of the God's Foot," the Chinese name for a park constructed in traditional Tibetan style in about 2003 on an island in the Kyichu river. See also **Gumalingka**.

Xi'an: A major city in western China that, under the name Chang'an (Tibetan: *khurang an*), was the capital of China in the eighth century. A Tibetan army raided the city in 763 and briefly set up a puppet emperor there before withdrawing to Tibet. Xi'an is now the capital of Shaanxi province.

Xinhua (Tibetan: *shin hwa*): The official news agency of the Chinese government since 1949.

Xizang Ribao (Tibetan: *nyin re'i tshags bar*): The Chinese name for *Tibet Daily*, the newspaper produced in Lhasa that is the official organ of the Tibet Branch of the Chinese Communist Party. It appears in a Chinese-language edition every day, and the following day the previous day's Chinese news appears in Tibetan translation, occasionally with additional articles written by Tibetans. It has been published since April 1956 and until 2004 was the only daily paper in the TAR.

Yamen (Tibetan: *ya smon*): The Chinese residency, a compound used by the ambans during the nineteenth and early twentieth centuries. It was situated just within the Lingkor, southwest of the main city of Lhasa, near the area known as Lubu.

Yangdul (Tibetan: *yang 'dul*): A set of four temples, called “Subduing Beyond the Borders,” said to have been built by Srongtsen Gampo in the seventh century to pin down the hands and feet of the *srinmo* or demoness lying across Tibet. See also *ru-nön*; **Thandul**.

Yarlung (Tibetan: *yar klungs* or *yar lung*): A fertile valley in Lhokha in southern Tibet, near the town of Tsethang, about 50 miles southeast of Lhasa, or 100 miles by road. The Tibetan royal dynasty is said to have originated in the area and ruled from there until it moved to Lhasa in the mid-seventh century. The main river in Tibet, the Yarlung Tsangpo (*tsang po* means “river” in Tibetan), runs in an easterly direction through almost all of southern Tibet, including this area, before arcing sharply to the south and becoming the Brahmaputra river in Bangladesh and India.

Younghusband, Francis (Chinese: *Rong he peng*) (1863–1942): Colonel Younghusband led the British invasion of Tibet in 1903–4. His efforts attracted considerable criticism in the British parliament at the time, but he had strong popular support and was knighted. He had earlier traveled as an explorer in Manchuria and northwestern India, and later made three attempts to climb Everest. He became an advocate of eclectic spirituality after the Tibet episode and founded the World Congress of Faiths in 1936.

Youtai (Tibetan: *yu tha'e*): The name of the *amban* or imperial commissioner in Lhasa at the time that the British invading force arrived in the city in 1904.

Yuan (Tibetan: *yon*): The Chinese dynastic name taken by the Mongolian leader Kubilai Khan after he conquered China in 1271. The dynasty collapsed in 1368 and was replaced by the Ming. Tibet had become part of the Mongol empire, through an arrangement brokered by the head of the Sakya school with the Mongol leader Godan Khan, in 1247.

zasak (Tibetan: *dza sag*): *Zasak* or *dzasa* is a Mongolian term used as a title for certain high-ranking lay officials in the traditional Tibetan government. A *zasak* ranks immediately below a *kalön* and above the fourth-rank (*rim bzhi*) officials, and so is one of the highest ranks other than cabinet minister.

Zhang Yintang: A Chinese official who had worked in the United States as a diplomat before being sent to Lhasa for seven months in 1904–5, where he served as the *amban* or imperial commissioner shortly after the British invasion.

Zhongguo (Tibetan: *krung go*): The Chinese term for China, literally “the Central Kingdom,” now used to refer to the People’s Republic of China. Since 1959, Tibetans in Tibet have been required to use the term in its Tibetanized form, *krung go*, in order to describe China including Tibet. This is because the only word in Tibetan that exists for China, *Gyanag* (Tibetan: *rgya nag*), does not include Tibet.

Gyanag is still used, but officially it now means “inland China” or “China apart from Tibet.”

Zorge (Tibetan: *mdzod dge*; Chinese: *Zoige* or *Ruergai*): A Tibetan town in Ngapa prefecture in the former eastern Tibetan area of Amdo, now within Sichuan province.