GLOSSARY OF TIBETAN TERMS

The Tibetan spelling of each word or phrase is given in parentheses after each head-term, using the Turrell Wylie system of transcription. This is followed, where known, by the equivalent in Chinese (putonghua), both in characters and in hanyu pinyin. An asterisk indicates a personal name.

*a kha (a kha kha) 哎呀 aiya. An exclamation expressing pity or regret.
aja (a lcag) 阿佳 ajia. “Elder sister,” a respectful term used for older women.
*Ama Kyi-la (a ma skyid lags) 阿妈几拉 ama Jila. A woman from the Wapaling area of Lhasa, described as an “ordinary commoner” as opposed to an activist.
Amdo (a mdo) 安多 Anduo. The northeastern area of the Tibetan Plateau, now divided between the provinces of Qinghai, southern Gansu, and northern Sichuan. Tibetans from Amdo are known as Amdowa (a mdo ba).
*Amdo Jampa (a mdo byams pa) 安多强巴 Anduo qiangba. Amdo Jampa (1911–2002) was an innovative Tibetan thangka painter who became famous for murals he painted in the Norbulingka showing the Fourteenth Dalai Lama and for his experiments with propaganda art in the Maoist era. He was the first Tibetan artist to paint in photorealistic style.
*Ani Lhadrön 阿尼拉珍 ani Lazhen. See Wapaling Lhadrön.
*Ani Sita-la (a ni sri thar lags) 阿尼斯塔拉 ani Sitala. One of the sisters of Shakabpa Wangchug Deden, the tsipön (rtsis dpon) or finance minister in the Tibetan government before 1950 and the author of a major history of Tibet, which he produced after going into exile. Ani Sita-la remained in Lhasa, renounced worldly life and became a nun (a ni). She died in 2000.
*Anu (a nu) 阿努 Anu. A Tibetan woman from Lhasa who worked in a garage run by the Logistics Department of the Tibet Military Region.
Avalokiteshvara 观音菩萨 Guanshiyin pusa. Sanskrit name for Chenrezig (see below).
bango (spang po) 邦过 bangguo. Tibetan word for a beggar.
Bargo-kaling 巴嘎噶林 Bagelin. See Drakgo-kaling.

Barkor (bar skor) 八角街 Bajiaojie. Literally the “middle circle” or “intermediate circuit,” the Barkor is the main circumambulation route that runs around the Jokhang, lying between the Lingkor (the outer circuit) and the Nangkor (the inner circuit). It was also the religious and commercial center of the Old City of Lhasa. It was renamed as Lixin jie (立新街), meaning “Establish-the-New Avenue,” during the Cultural Revolution.

Barkor Neighborhood Committee (bar skor u yon than khang) 八角街居委会 Bajiaojie juweihui. The Chinese authorities established a Neighborhood Committee in the Barkor in 1959 and changed its name to the Establish-the-New Neighborhood Committee during the Cultural Revolution. In 1981 the name was changed back to the Barkor Neighborhood Committee.

bayi-la (sba ye lags) 北依啦 or 北依拉 beiyi-la. A colloquial Tibetan term for a Chinese Muslim.

*Bhrikuti Devi (bal mo bza’ khri btsun) 布里库蒂公主 Bulikudi gongzhu. A seventh-century Nepalese princess who became the wife of the Tibetan emperor Songtsen Gampo.

bo (bo) 博 bo. A metal or wooden vat found in many Tibetan households that was used to measure out barley. According to Goldstein’s History of Modern Tibet, vol. 1 (University of California Press, 1989), 1 bho is equal to 15 seers, equivalent to roughly 30 pounds.

*Buchung (bu chung) 布穷 Buqiong. Buchung was a leading Nyamdrel figure and head of the Revolutionary Committee in Chongye County in Lhokha during the Cultural Revolution. In the Reform era, he became a deputy Party Secretary of the TAR and the Secretary of the TAR Discipline Inspection Committee.

*Buchung Tsering (bu chung tshe ring) 普穷次仁 Puqiong ciren. A vice chair of the TAR government in the late 1980s.

bumpa (’bum pa) 朋巴 pengba. A vase-shaped vessel. These are often used in households for storing grain or for items that have been blessed in a religious ceremony and which are expected to attract good fortune.

chabtog (chab tog) 恰朵 qia duo. A gourd-shaped metal or enamel bowl, commonly used as a urinal. The word is also used mockingly to refer to a style of haircut that was popular during the Cultural Revolution.

chagda (lcags mda’) 将达jiangda. A traditional Tibetan broad-brimmed hat with gold braid and precious stones, usually worn in the summer.

Chagpori (lcags po ri) 药王山 Yaowangshan or 夹波日 Jiaobori (phonetic). Chagpori is one of the three small hills situated in the middle of Lhasa Valley, immediately to the southwest of the Marpori, on which the Potala Palace is built. Chagpori was famous for the college of Tibetan medicine (Menpa Dratsang) built on its peak in the seventeenth century. The hill was renamed Victory Peak during the Cultural Revolution. Some sources say that the name Chagpori originates from the Tibetan word lcog po, meaning a corner, pinnacle, or turret, but most agree that it comes from the Tibetan word for iron (lcags) and means “iron hill.”
Chamdo (chab mdo) 昌都 Changdu/Qamdo. A major town in the eastern part of what is now the TAR. It was the seat of the Lhasa government’s Eastern Commissioner (Mdo smad spyi khyab). A major battle between the Tibetan army and the PLA was fought there in October 1950. Since the 1950s the name is also used for the prefecture (upgraded to a municipality in 2014) and the county within which the town is located.

Changseb Shar (lcang gseb shar) 坚斯厦 Jiansisha or 江思夏 Jiangsixia. An area of Lhasa just to the east of the Potala, as indicated by its name, which means “the eastern willow grove.” The name is sometimes romanized as Changsheshag. The main thoroughfare of Lhasa, Beijing Road, built in the 1950s, goes through the area. Changseb Shar included the Yabshi Taktser mansion, which was used as their headquarters by Gyenlog activists during the Cultural Revolution.

*Chapa Kalsang Wangdu (cha pa skal bzang dbang 'dus) 恰巴•格桑旺堆 Qiaba Gesang wangdui. Head of the mint in the pre-1950 Tibetan government, he became a senior member of the CPPCC in the 1950s, and later deputy mayor of Lhasa. His family, a branch of the Shatra family, had a mansion on the south Lingkor near the Lhasa mosque. It was taken over after 1959 and converted into the Seven-One Agricultural Machinery Plant.

Charpa Khangsang (sbyar pa khang bzang) 恰不嘎桑 Qiabugasang. An area of Lhasa. It included one of the largest schools in Lhasa before 1950, with over a hundred students.

Chenrezig (spyan ras gzigs) 观世音菩萨 Guanshiyin pusa or 坚热斯 Jianresi (phonetic). The Bodhisattva of Compassion, known in Sanskrit as Avalokiteshvara and often regarded as their main patron figure by Tibetan Buddhists and as a tutelary figure for the Tibetan nation. The name means “the one who continually looks down.” In Tibetan iconography he appears in many forms, including that of the Thousand-Armed Chenrezig. Tibetans are said to have originated as the offspring of a rock demoness and an emanation of the Chenrezig in the form of a monkey, and the Dalai Lamas are seen as emanations of Chenrezig. See also mani.

*Chödrön (chos sgron) 曲珍 Quzhen. A Tibetan name meaning lamp of religion.

Chongye (’phyongs rgyas) 琼结 Qiongjie. A county in Lhokha, to the south of Lhasa. Site of the tombs and a palace of the Tibetan kings until the ninth century.

*Chöphel (chos ’phel) 群培 Qunpei. The leader of the Inner City District (Chengguanqu) office in Lhasa in 1981. Later became a vice chair of the TAR People’s Congress.

*Chubchi (bcu gcig) 久吉 Jiuji. Literally “eleven,” this word is used in Forbidden Memory as a pseudonym for a Tibetan woman who was a resident in the area of Lhasa under the Meru Neighborhood Committee during the Cultural Revolution.

*Chunyi (bcu gnyis) 久尼 Jiuni. Literally “twelve,” this is the word used as a pseudonym in Forbidden Memory for a Tibetan woman who worked in Tibet for the PLA as a guide for the touring exhibition that the army sent round Tibet after the Nyemo Incident was put down in 1969. She worked in the Tibet Military Region compound and used to be a member of one of the military propaganda teams.

chupa (phyu pa) 秋巴 qiuba. The traditional robe or wrap worn by ordinary Tibetans, usually made of wool.

*Chushi (bcu bzhi) 久系 Jiuxi. Literally “fourteen,” this is the pseudonym in Forbidden Memory for a Tibetan woman who was formerly the head of the Barkor Neighborhood Committee.
Chusum (bcu gsum) 久松 Jiusong. Literally “thirteen,” this pseudonym is used in Forbidden Memory for a Tibetan woman who was a seventeen-year-old student at Lhasa Middle School in 1966. She took part in the “destroy the Four Olds” action of August 24, 1966. She was not herself allowed to become a Red Guard because she came from a merchant family.

dakini (mkha’ gro ma) 空行母 kongxingmu. The Sanskrit word for a female deity or goddess, meaning, literally a “sky goer” or “sky traveler.” Also used for female consorts of high lamas in some Tibetan religious traditions. The Tibetan translation of this term is pronounced “khandroma.”

Dalai Lama (ta la'i bla ma) 达赖喇嘛 Dalai lama. The lineage of Gelugpa trulkus who from 1642 became the effective rulers of Tibet. Regarded as emanations of Chenrezig, the Bodhisattva of Compassion, the most famous Dalai Lamas have been the Fifth Dalai Lama (1617–82); the Thirteenth Dalai Lama (1876–1933); and the Fourteenth Dalai Lama (b. 1935), who fled into exile in 1959 and lives in Dharamsala, in northern India.

Dama (da ma ru) 达玛茹 damaru. Sanskrit term for an hourglass-shaped, two-sided drum used in tantric and other religious rituals.

Damshung (’dam gzhung) 当雄 Dangxiong. A county in the grasslands just to the north of Lhasa.

Dawa (zla ba) 达娃 Dawa. A woman known as Older Sister Dawa (a cag zla ba; 阿佳达娃 ajia Dawa), a resident in the area administered by the Tromzikhang Neighborhood Committee.

Dawa (zla ba) 达瓦 Dawa. A pupil in the senior class at Lhasa Middle School in 1966. He was one of the first Tibetans in Lhasa to become a Red Guard and became a minor leader of the Red Guards from the school. He later worked for the TAR government.

Dawa Tsering (zla ba tshe ring) 达瓦次仁 Dawa ciren. A Tibetan from Lhasa who was a student in the Department of Precision Instruments and Mechanology at Qinghua University in Beijing when the Cultural Revolution broke out in 1966. He returned to Lhasa with the group known as the Beijing Metropolitan Red Guards and helped initiate the “destroy the Four Olds” action against the Jokhang Temple. He later became a researcher for the Potala Palace Management Office. He died in 2002, aged fifty-seven.

Dawa Tsering (zla ba tshe ring) 达瓦才让 Dawa cairang. A Tibetan from Lhasa who fled to India in the 1980s. He later became the representative for the Dalai Lama in Taiwan.

Dechen Podrang (bde chen pho brang) 德欽頗章 Deqin pozhang. Literally “Palace of Happiness,” the Dechen Podrang, also known as the Dechen Kelsang Podrang, was the mansion built in Shigatse as a residence for the Panchen Lamas. It replaced a summer palace destroyed in a 1954 flood. The residence that was constructed in Lhasa for the Tenth Panchen Lama in the 1950s is sometimes referred to as Dechen Podrang but is properly the Dorje Podrang ("Thunderbolt Palace").

Dekyi Lam (bde skyid lam) 北京路 Beijing lu. The Tibetan name, meaning “Happiness Road,” for the main street in Lhasa, built after the Chinese arrival in the 1950s. It is known in Chinese as Beijing Road.

Dekyi Tsomo (bde skyid mtsho mo) 德吉措姆 Deji cuomu. A female Tibetan student at the Tibet Nationalities Institute in Xianyang, Shaanxi Province. She became a leading figure in the Serf Poleaxes, an activist group which was affiliated with Nyamdrel. She later became a standing committee member of the TAR Party Committee.
**Demo Rinpoche** (de mo rin po che) 德木仁波切 *Demo renboqie*. The Demo incarnation lineage had been associated with Tengyeling Monastery in Lhasa since the eighteenth century. Three of the Demo incarnations served as regents during the minority of a Dalai Lama, including the Ninth Demo, Ngawang Lobsang Trinley Rabgye (1855–99). He had been the regent of Tibet during the minority of the Thirteenth Dalai Lama, but some four years after the Thirteenth took up his position in 1895, the Ninth Demo was implicated in a plot to assassinate the Thirteenth by placing a curse on him. The Ninth Demo died under house arrest shortly after. Despite an initial ban on the recognition of further incarnations in the lineage, a successor, the Tenth Demo, was recognized in 1905.

**Demo Lobsang Jampa Lungtog Tenzin Gyatso** (de mo blo bzang byams pa lung rtogs bstan 'dzin rgya mtsho) 德木•洛桑绛白隆多单增加措施 *Demo luosang jianguo longduo danzeng jiacuo*. Demo Tenzin Gyatso (1901–73) was recognized as the tenth reincarnation in the Demo lineage in 1905 and moved from his family home in Kongpo Gyamda to Tengyeling Monastery in Lhasa. He received his Geshe degree in 1920. In 1925, he was given a camera by a visiting Nepalese businessman, leading to a lifelong interest in photography and making him one of the earliest Tibetan photographers. In 1953 he became an editor with the *Tibet Daily* and in 1956 visited India. In 1959 he was made a member of the CPPCC in the TAR and the following year was a delegate to the Tibet People’s Congress. In his final years he was able to help with the partial restoration of the Jokhang in 1972. He was struggled against during the Cultural Revolution, along with his wife, by activists and cadres from the Tengyeling Neighborhood Committee, and both died not long after.

**Demo Wangchug Dorje** (de mo dbang phyug rdo rje) 德木•旺久多吉 *Demo wangjiu duoji*. The second son of the Tenth Demo. He was given a camera as a gift by his parents in 1956 on their return from their visit to India and went on to become a photographer. Since the 1980s, his work has been widely featured in the Chinese media, where it is presented as an example of a former Tibetan aristocrat celebrating modernity and development.

Derge (sde dge) 德格 *Dege*. A former kingdom on the Drichu River (the Upper Yangzi) in Kham and the town that was the former winter capital of the royal Gonchen Monastery and the site of one of Tibet’s most famous printing houses. Since 1955 it has been the county seat of Derge County, part of present-day Kardze (Chinese: Ganzi) TAP, Sichuan Province.

desi (sde srid) 摄政 *shezheng*. The Tibetan term for a regent or ruler, sometimes loosely translated as prime minister. The most famous regent of Tibet is desi Sangye Gyatso (see below), who ruled Tibet in the late seventeenth century.

Deyangsha (bde yang shar) 德央厦 *Deyangsha* or *Deyangxia*. The “Eastern Courtyard of Happiness,” the main entrance courtyard of the White Palace of the Potala.

Dharamsala (rda ram sa la) 达兰萨拉 *Dalansala*. The small mountain town in Himachal Pradesh, northern India, where the government and residence of the Dalai Lama in exile are located, together with some seven thousand to ten thousand exile Tibetans.

Do Senge (rdo seng ge) 朵森格 *duosenge*. Literally “stone lion,” this is the name of a road running south from Dekyi Lam across Yutok Lam to Lingkor South Road. It was renamed Xinhua (New China) Road (新华路 Xinhua lu) during the Cultural Revolution.
domdom (dom dom or gdom gdom) 喀隆 dongdong. A long tassel worn by a horse when ridden by a fourth-rank or higher official of the Tibetan government before 1959. Also known in Tibetan and Chinese as a wadong 瓦隆.

*Dondrub Tsering (don grub tshe ring) 顿珠次仁 Dunzhu ciren. See Tshogo Dondrub Tsering.

Dongkar (dong dkar) 通嘎 Tong’ga. A village in Tölung Dechen County, just to the west of Lhasa. In 1965 the first People’s Commune in the TAR was established there.

doring (rdo ring) 唐蕃会盟碑 Tang-fan huimengbei. A stele or inscribed stone pillar. Among the best known is the doring erected outside the Jokhang Temple, which is inscribed with the text of a peace agreement made in 823 between then Tibetan emperor Tritsug Detsen and the Chinese emperor Muzong, defining boundaries between their two countries.

dorje (rdo rje) 金刚杵 jingangchu. A ritual implement representing a thunderbolt scepter held by deities, known in Sanskrit as a vajra. It is used in numerous tantric and Tibetan Buddhist rituals, often with a bell.

*Dorje Phagmo. See Samding Dorje Phagmo.

*Dorje Tsering (rdo rje tshe ring) 多吉次仁 Duoji ciren. An activist during the Cultural Revolution who lived in the Wapaling area of Lhasa.

draba (grwa ba) 扎巴 zhaba. The Tibetan term for an ordinary monk.

Draglhalupug (brag lha klu phug) 扎拉鲁浦 Zhalalupu. A small, ancient cave-temple on Chagpori, the “Iron Hill,” in Lhasa.

Drakgo-kaling (brag sgo ka gling or brag sgo kak+Ni) 姗谷戈林 Chagugelin. The three white stupas built to connect the Marpori and Chagpouri hills just to the south of the Potala Palace. The central stupa formed a gateway through which travelers could pass and so served traditionally as the western entrance to Lhasa. They were demolished in the 1960s but rebuilt in 1995. The Tibetan word kaling (ka gling) is a rendering of the Sanskrit term kakni, referring to a stupa with a gateway beneath it.

Drapchishag (grwa bzhi shag) 扎其厦 Zhaqisha or Zhaqixia. A house in the Barkor formerly owned by Sera Monastery.

Drayab (brag g.yab) 察雅 Chaya. A county in western Kham on the east bank of the Dzachu (upper Mekong) River, administered since the 1950s as part of present-day Chamdo Municipality (a prefecture until 2014) in the TAR.

Drepung Monastery (’bras spungs) 哲蚌寺 Zhebangsi. A monastery just to the west of Lhasa, founded in 1416. Along with Ganden and Sera Monasteries, it is one of the “Three Seats” or great monasteries of the Gelugpa school of Tibetan Buddhism, which were affiliated with the government. At its peak it housed seven thousand or more monks.

Drolma (sgrol ma) 卓玛 Zhuoma. The female Bodhisattva (in Mahāyāna Buddhism) or Buddha (in Vajrayāna Buddhism) known in Sanskrit as Tara. Often referred to as 渡母 Dumu.

Drolma Lhakhang (sgrol ma lha khang) 卓玛拉康 Zhuoma lakang. A chapel to Drolma (Sanskrit: Tara).

In this case, it refers to a chapel in the Jokhang Temple complex.

*Drolma Yangdzom (sgrol ma dbyangs ’dzoms) 卓玛央宗 Zhuoma yangzong. The wife of Horkhang Sonam Palbar, a Tibetan nobleman.
Drungche Lingka (*drung che gling ka*) 仲吉林卡 Zhongji linka. Literally “the park of the secretaries.” This was one of the open picnic areas on the outskirts of Lhasa in the pre-1959 era. The Lhasa Teacher Training College, usually called the Tibet Teacher Training College, was later built on the site of the former picnic area.

Dugtsal Lekhung (*sdug tshal las khung*) 土则列控 Tuze liekong. A department under the Foreign Trade Office that was charged with collecting remaining objects and debris from pillaged monasteries during the Cultural Revolution.

Ganden Darchen (*dga’ ldan dar chen*) 甘丹塔钦 Gandan taqin. The tall pole bearing prayer flags (*dar chen*) on the northeast corner of the Barkor. See zurshi.

Ganden Monastery (*dga’ ldan dgon pa*) 甘丹寺 Gandansi. Thirty miles to the east of Lhasa, in Taktse County, and one of the most famous Gelugpa monasteries in Tibet. It was sacked in 1966, but the sacred reliquary of Je Tsongkhapa survived until 1969 when a second, larger act of violence took place, leading to the demolition of many of its buildings.

Ganden Ngamchö (*dga’ ldan lnga mchod*) 甘丹安曲 Gandan anqu. A religious festival marking the death of the fifteenth-century monastic reformer Tsongkhapa. It is held on the twenty-fifth day of the tenth Tibetan month and in Lhasa is marked by the lighting of butter lamps in windows throughout the Tibetan quarter of the city.

Ganden Podrang (*dga’ ldan pho brang*) 甘丹颇章 Gandan pozhang. The Tibetan governmental system established by the Fifth Dalai Lama, Ngawang Lobsang Gyatso, in 1642, under Mongol tutelage. It lasted until 1959, though the last eight years were under Chinese rule. Ganden Podrang was the name of the main residence of the Dalai Lamas at Drepung Monastery before they were invited by the Mongols to take over the governance of Tibet.

*Gangtsug (*rgang tshugs*) 岗珠 Gangzhu. A house painter living in the area of Lhasa administered by the Tromzikhang Neighborhood Committee who became the best known of all the activists during the Cultural Revolution. In its reports on the Red Guard actions of August 24, 1966, the Tibet Daily noted, “Painter Gangzhu of the Construction Bureau grabbed the Tibetan edition of Quotations of Chairman Mao that had just been distributed and rushed to the site where the Red Guards were giving speeches.” He later served as Party Secretary of the Tromzikhang Neighborhood Committee.

ga’u (*ga’u*) 嘎乌 gawu. A traditional amulet box worn by Tibetans, often on a thong around the neck. More elaborate ones are made from gold and/or silver and decorated with precious stones.

Gelugpa (*dge lugs pa*) 格鲁派 Gelupai. The school or sect of Tibetan Buddhism founded by Tsongkhapa in the fifteenth century, with an emphasis on rigorous academic training in monasteries. It was based initially at Gaden, Drepung, and Sera Monasteries in Lhasa (the “Three Seats”). After 1642 it became the established school of Tibetan Buddhism. The head of the school, the Ganden Tripa (*dga’ ldan khri pa*), is selected from senior monks and usually serves for three years, but the Dalai Lama is the most prominent and influential figure in the school.

*Genlamé (*rgan bla med*) 格拉美 Gelamei. Literally “unexcelled teacher,” this was the name of a wealthy monk-merchant who in the past donated funds for the creation of a crown for the Jowo statue in the Jokhang.
*Gen-la (rgan lags) 先生 xiansheng or 格拉 gela (phonetic). The term means “teacher” but is also used to show respect to any older person. The suffix—la (lags)—is added by Tibetans to any name or title to indicate respect.

*Gendun Chöphel (dge ’dun chos ’phel) 更敦群培 Gengdun qunpei. A dissident monk and intellectual in the early twentieth century who became a famous writer and scholar. Gendun Chöphel (1903–51) wrote an important if unfinished history of Tibet as well as volumes on religious philosophy, but was also a poet, essayist, and artist. During the 1930s and early 1940s he lived in British India, where he was denounced by the British as a Communist sympathizer because of his links to progressive and anticolonial thinkers. He returned to Tibet in 1946 but was imprisoned later that year. He was released after three years in jail and died one year later.

Gesar (ge sar) 格萨尔 Gesa’er. A legendary Tibetan warrior-king who is the subject of an oral epic, said to be the longest in the world. It is still recited by Tibetan bards today and is found in different versions throughout Tibet, Mongolia, and parts of Central Asia. Gesar is believed by many Tibetans to have been a king of Ling in northern Kham, in the tenth or eleventh centuries. The PRC regards the epic as folklore and encourages its circulation as an example of proletarian culture, but in fact it includes extensive Buddhist elements in many versions.

*Geshe (dge shes) 格西 gexi. The title given to a monk in the Gelugpa school of Tibetan Buddhism who has completed a course of study (usually requiring fifteen to twenty years) in religious texts and philosophy. Often glossed in English as equivalent to a doctorate in theology.

*Gonpasar Thubten Jikdral (dgon pa gsar thub bstan ’jigs bral) 贡巴萨•土登门晋扎 Gongbasa tudeng jinzha. The fourth reincarnation in the Gonpasar lineage, Thubten Jikdral (1917–2008) handed over his property and that of his monastery to the PLA when its soldiers arrived in Tibet and in 1952 became a Tibetan teacher at the July 1 State Farm in Lhasa, then a director of the Liaison Office of the Tibet Military Region. In 1960 he was a member of PCART and in 1984 he was made a vice chair of the CPPCC in the TAR.

Gonpo (mgon po) 奔布 gunbu. A protector deity (Sanskrit: mahākāla).

Gutsa (rgu rtsa) 古扎 Guza. A kanshuosuo or detention center on the western outskirts of Lhasa near Ngachen (see below). Also the site of an open area where executions were carried out in the 1960s and later.

Gya kache (rgya kha che) 加卡其 Jiakaqi. The Tibetan term for Chinese Muslims, referring to Muslims who come from Chinese provinces, such as Ningxia, Gansu, Sichuan, Shaanxi, Yunnan or other areas, as opposed to Muslims from Kashmir, who have been resident in Lhasa for centuries. In Lhasa, the area associated with Gya kache is Wapaling, where the main mosque of the city is located.

*Gyalwa Rinpoche (rgyal ba rin po che) 嘉瓦仁波切 Jiawa renboqie. An honorific term for the Dalai Lama meaning “precious victorious one.” This is the term most frequently used by Tibetans to refer to him.

*Gyatso (rgya mtsho) 江措 Jiangcuo. A leading figure in the Nyamdrel faction in the Tramo Machinery Factory in Powo Tramo (see below). He later became a vice chair of the TAR People’s Congress.
Gyatsoling Thupten Kalsang Rinpoche (rgya mtsho gling thub bstan skal bzang rin po che)
江措林•土登格桑仁波切 Jiangcuolin tudeng gesang renboqie. The head of Gyatsoling Monastery in Palbar County, near Chamdo. Gyatsoling (1910–1974) had been one of the tutors of the Fourteenth Dalai Lama before the arrival of the PLA, but he had not followed the Dalai Lama into exile in 1959. He was a participant in the subsequent campaign against the “Traitorous Dalai Clique” and later was active in the struggle sessions against the Panchen Lama in 1964. After 1956 he served as a deputy director of the Tibet Affairs Committee of PCART and as a vice chair of the CPPCC in the TAR. He was rehabilitated in 1979 and made a vice chair of the Tibet branch of the Chinese Buddhist Association. See also Panbarwa.

Gyawo (rgya bo) 加布 jiawu. Tibetan word for a bearded person.
Gyenlog (gyan log) 造总 Zaozong or 坎诺 Kannuo (phonetic). The Tibetan term for Zaozong, the “Rebels” faction in Tibet during the Cultural Revolution. The term is a shortened form of the faction’s full name, “the Lhasa Revolutionary Rebels General Headquarters.” Its leader was Tao Changsong, otherwise known as “Commander Tao.” It was involved in violent conflict with the Nyamdrel faction. It was disbanded in 1970.

Gyewa Lama (rgyas ba/dge bha mkhan po) 格巴喇嘛 Geba lama. One of the four major abbots of Drepung Monastery, used as a struggle target by activists during the Cultural Revolution.

Gyumé (rgyud smad grwa tshang) 下密院 Xiami yuan or 居麦 Jümai (phonetic). The Lower Tantric College in Lhasa.

Horkhang Jampa Tendar (hor khang byams pa bstan dar) 霍康•强巴旦达 Huokang qiangba danda.
Jampa Tendar was the son of Horkhang Sonam Palbar (see below). He worked as a cadre in Chamdo in the mid-1970s. In 2016 he published a book based on his father’s papers that chronicled the history of the Horkhang family since the thirteenth century.

Horkhang Sonam Palbar (hor khang bsod nams dpal ’bar) 霍康•索朗边巴 Huokang suolang bianba. Sonam Palbar (1919–95) was born in Medrogungkar near Lhasa into the aristocratic Horkhang family. He studied Buddhism under leading scholars, including Geshe Sherab Gyatso and Gendun Chöphel. From 1937 he worked for the former Tibetan government, gradually rising to the level of a third-rank official, and was sent to Chamdo in 1947 as an officer in the Tibetan army. After the Tibetan army was defeated by the PLA in 1950, he was made a member of the “People’s Liberation Committee” in Chamdo. Later in the 1950s he became a Tibetan teacher in the Tibetan Military Cadre School. He had been a principal patron of Gendun Chöphel and in later life published the definitive compilation of Gendun Chöphel’s writings. After the Cultural Revolution, he became a researcher and an institute director at the Tibet Academy of Social Sciences and a committee member of the National People’s Congress in the TAR.

Hurtsönpa (hur brtson pa) 忽准巴 huzhunba. An alternative form of hurtsönchen (see below).
Hurtsönchen (hur brtson can) 积极分子 jiji fenzi or 忽准兼 huzhunjian (phonetic). The Tibetan term for a political activist. It referred to those who joined the Red Guards or were enthusiasts in the effort to “build a brilliant new Tibet.”
Jampa （byams pa）强巴佛 Qiangbafo. A common personal name that means loving kindness (as a religious ideal). It was also the name of the lead character in Serfs （Chinese: Nongnu, directed by Li Chan, 1963）, a feature-length film in Chinese about the abuse suffered by a Tibetan orphan in the 1940s and 1950s. The Buddha of the next era, known in Sanskrit as Maitreya, is also called Jampa in Tibetan.

*Jampa Chökyi （byams pa chos skyid）强巴曲吉 Qiangba quji. A carpenter on a building construction team in Lhasa and an activist during the Cultural Revolution.

*Jampa Phuntsog （byams pa phun tshogs）向巴平措 Xiangba pingcuo. Born in Chamdo in 1947, he became the commander of the Serf Poleaxes in the Chamdo area during the Cultural Revolution. He later got a degree from Chongqing University, became a CCP member in 1974, was Party Secretary of Bomi County, Chamdo, from 1980 to 1983, and rose to become Party Secretary of Lhasa from 1997 to 2003, a deputy Party Secretary of the TAR, and governor of the TAR from 2003 to 2010. He was a vice chair of the National People’s Congress from 2013 to 2018 and was a member of the Seventeenth Central Committee of the CCP.

*Jampa Rinchen （byams pa rin chen）强巴仁青 Qiangba renqing. Jampa Rinchen （1928–2003）was born in Lhasa, became a monk at Drepung Monastery as a child, and was an attendant to one of the tutors of the Fourteenth Dalai Lama. After 1959 he became a member of the Tromzikhang Neighborhood Committee in Lhasa with responsibility for “people’s affairs,” a position that he also held during the Cultural Revolution. He became a Red Guard, a member of the local militia, and a member of the Gyenlog or “Rebel” faction. From 1986 until he died, he worked as a volunteer cleaner and lay attendant at the Jokhang Temple. For the full text of his personal testimony, see the appendix.


*Je Rinpoche （rje rin po che）觉仁波切 Jue renboqie. See Tsongkhapa.

*Je Tsongkhapa （rje gtsong kha pa）宗喀巴大师 Zongkeba dashi. See Tsongkhapa.

Jebumgang （rje ‘bum sgang/rgya ‘bum sgang）铁崩岗 Tiebenggang. A temple in Lhasa on the northern side of the Barkor whose name originally meant “hundred thousand Chinese.” In 1959 it became the name used for the local Neighborhood Committee, also known as (North Lhasa) No. 2 Committee.

Jerag River （bye rag chu）流沙河 Liushahe. A small stream or rivulet near Sera Monastery, to the north of Lhasa. The sandbanks besides the river were used as an execution ground by Chinese troops or police during the 1970s and at other times.

jéwa （brje ba）更换 genghuan. To change or replace. In the 1950s it was combined with the word sarpa （gsar pa）, meaning “new,” to create the Tibetan word for “revolution,” sarjé （gsar brje）.

Jingdröl magmi （bcings ’grol dmag mi）金珠玛米 Jinzhumami. Literally “liberation army soldiers,” this was the official term in Tibetan for soldiers of the PLA, which is known in Tibetan as the jingdröl mag （bcings ’grol dmag）, or in Chinese as the jiefangjun. The Tibetan term is often reproduced as jinzhumami in Chinese propaganda songs or dramas as a way of suggesting widespread Tibetan appreciation of the PLA.
Pills or other objects that have been blessed by a lama for distribution to devotees.

**Jokhang (jo khang)** 大昭寺 Dazhaosi. A seventh-century temple in Lhasa that is the most famous shrine in Tibet. Literally “the house of the Jowo,” it was built by Songtsen Gampo, regarded as the first “Dharma king” or protector of Buddhism in Tibet, to house a statue of the Buddha brought to Tibet by his Nepalese wife, Bhrikuti Devi, and it later housed the statue brought by his Chinese wife, Wencheng. The temple was constructed on a filled-in lake which, according to legend, was the heart of a giant demoness lying across the country. Before 1959 the Jokhang housed some of the offices of the Ganden Podrang government. During the Cultural Revolution, Gyenlog used the Jokhang as a broadcasting station, leading to the military raid on the Jokhang in June 1968, while the ground floor was used to house pigs. The Lhasa government later used the temple as a municipal guest house. Partial restoration work began in 1972. See Ersuo and June 7 Jokhang Incident in the Glossary of Chinese and English Terms; see tsuglakhang below in this glossary.

**Jowo.** See Jowo Shakyamuni.

**Jowo Rinpoche (jo bo rin po che)** 觉仁波切 Jue renboqie. “The Precious Lord,” another name for the famous statue in the Jokhang (see below).

**Jowo Shakyamuni (jo bo shA kya mu ni)** 觉沃释迦牟尼 Juewo shijiamoni. The statue of Buddha that is the main icon in the Jokhang. It is also known as the Jowo (“Lord”) or Jo Rinpoche (“Precious Lord”). It is said to show the historical Buddha, Shakyamuni, as he was at the age of twelve, and is believed by devotees to have been consecrated by Shakyamuni himself. It appears to have survived the Cultural Revolution largely unharmed.

**jowo’i udra (jo bo’i dbu skra)** 觉吾扎 Juewuzha. “The Lord’s hair,” a willow tree that stands outside the main entrance of the Jokhang. The tree is associated with Wencheng, the Tang dynasty princess who married the Tibetan ruler Songtsen Gampo in 642.

**jowoshi (jo bo bzhi)** 厥西 juexi. A local term in Lhasa for four protective deities who are said to protect the Potala Palace, the Jokhang Temple, Tengyeling Monastery, and one other place that Woeser’s informant could not recall.

**Jutingling (jus gting gling)** 其迭林 Qidielin. A building in Lhasa demolished in the early 1980s to make way for the new Barkor Square. It formed part of the Doring (rdo ring) complex on the southwest corner of what is now the Barkor Square. Its name meant “place of strategic deliberations (jus),” a reference to its use as a meeting place by Kashag ministers in the eighteenth century. It was requisitioned by Gyenlog fighters during the Cultural Revolution. The site of the Jutingling is currently occupied by a fast-food restaurant.

**kache (kha che)** 卡其 kaqi. The Tibetan term for Muslims.

**kalon (bka’ blon)** 噶伦 gelun. The term for a minister in the four-person cabinet that ran the government of the Dalai Lamas from the eighteenth century until the 1950s.
Kalsang Drolma (skal bzang sgrol ma) 格桑卓玛 Gesang zhuoma. A female activist in Lhasa during the Cultural Revolution, who was a leading participant in at least one of the struggle sessions against Kashöpa (see below). Her parents used to be poor servants working for Samding Dorje Phagmo, and her mother was in charge of the "class enemies" who were under the supervision of the local Neighborhood Committee.

Kalsang Paljor (skal bzang dpal 'byor) 格桑班觉 Gesang banjue. An activist from the Wapaling neighborhood of Lhasa during the Cultural Revolution. He was also a Red Guard.

Kardze (dkar mdzes) 甘孜 Ganzi. A town and a county in an area of Kham known as Trehor. Formerly part of Xikang Province, since 1955 Kardze has been administered by Sichuan Province. A large part of Kham was named Kardze TAP in 1955, with its capital at Dartsedo (康定 Kangding).

Kangyur (bka' 'gyur) 甘珠尔 ganzhu'er. The Buddhist canon, translated from Sanskrit and other languages into Tibetan in early medieval times. There are various editions, but most consist of around 110 volumes containing approximately 1,100 texts.

Karushag (dkar ru shag or gha ru shag) 葛如厦 Gerusha or Geruxia. A three-story building in the old quarter of Lhasa on the south side of the Barkor. It had belonged to the Kashag but was rented out to merchants and city residents. Before he died in 1951, the famous scholar Gendun Chöphel had lived in a room in the building.

Kashö Chögyal Nyima (ka shod chos rgyal nyi ma) 噶雪・曲吉尼玛 Gexue quji nima. Kashö Chögyal Nyima, also known as Kashöpa (1902–86), first became an official in 1919. In 1927 he was appointed by the Tibetan government as its commissioner in Nagchu, where he dealt with the Roerich Expedition. In 1934 he was implicated in the Lungshar "conspiracy" and was briefly dismissed to discourage the impression that he had been given special treatment for exposing the plot. He was reappointed the next year and became a kalon in 1945. In 1949 he was punished, allegedly for suspected contacts with the Chinese nationalists, but actually for his implicit criticism of the then regent, Taktra Rinpoche. After 1951 he supported the CCP and the new government and was made a member of the Finance Committee of PCART and a member of the CPPCC National Committee.

Kashö Dondrub (ka shod don grub) 噶雪•顿珠 Gexue dunzhu. Kashö Dondrub (c. 1922–66) was the oldest of Kashöpa's four sons (or nephews, according to some accounts). His full name was Kashö Tseten Dondrub. He was sent to study at St. Joseph's College in Darjeeling, India, as a youth and became proficient in English. After his return to Tibet, he became a middle-ranking (fourth-level) official in the former Tibetan government and was an English translator for the Dalai Lama and served as his liaison officer in India in 1956. After the arrival of the Chinese, he became the deputy director of the Association of Patriotic Tibetan Youth and in 1956 he was sent with a Chinese youth delegation to a World Youth Festival in Budapest. In 1956, when the Tibet Daily was first published, he became a deputy editor in chief, but was dismissed not long after the Lhasa revolt in 1959, though he had not participated in it. He died from suicide during the Cultural Revolution rather than submit to demands that he testify against the Dalai Lama.
Kashö Lhundrub Namgyal (ka shod lhun grub rnam rgyal) 嘉雪•伦珠朗杰 Gexue lunzhu langjie. Born in Lhasa in 1945, Lhundrub Namgyal, also known as Zhu Jie, was one of the four sons or nephews of Kashö Chögyal Nyima. He studied with the scholar Horkhang Sonam Palbar and in 1965 began work as a translator and editor. From 1979 he worked on the Tibetan-language literary journal Bod kyi rtsom rig sgyu rtsal (Tibetan literature and art) and later became the editor of Xizang wenxue (Tibet literature). He was a vice chair of the Tibet Writers Association, and a member of the CPPCC in the TAR. He published a collection of poems called Mifeng leyun (Bee paradise) in 1995. He was the husband of Samding Dorje Phagmo during the Cultural Revolution.

Kashöpa (ka shod pa) 嘉雪巴 Gexueba. See Kashö.

Kathogshag (ka thog shag) 嘉多厦 Gadooshia or Gadooxia. The Lhasa residence of a wealthy family.

*Kazur Sonam Drolma (ka zur bsod nams grol ma) 嘉苏•索朗卓玛 Gesu Suolang Zhuoma. The third daughter of the famous merchant, military commander, and cabinet minister Tsarong Dazang Dramdul. She married Kashö Dondrub in 1945 and had three sons with him. The name Kazur indicates that she and her husband were formerly of the Kashö family but had been given their own estate, making them a branch of the Kashö family.

Khalkhasug (khal kha gzugs) 卡卡苏 kaka sug. Literally “Khalka clothing,” this term refers to the ceremonial brocade robes in Mongolian style worn by certain officials in the traditional Tibetan government.

Kham (khams) 康 Kang. The Tibetan area of Kham. It covers the southeastern part of the Tibetan Plateau and is often described as one of the “three provinces” of Tibet.

Khamtsen (khang/khams mtshan) 康村 kangcun. A dormitory or residence within a large monastery. Khamtsens were often arranged according to the place of origin of their members, so that all the monks from one area lived in the same building.

Khandroma (mkha’ gro ma) 堪卓玛 kanzhuoma. See dakini.

Khanigoshi (kakni sgo bzhi) 嘉林古西 Galinguxi. The four-sided white gateway stupa (kakni) next to Nangtseshag on the north side of the Barkor, beside the Mani Chapel. It is popularly believed to have been constructed in the fifteenth century with sponsorship from the legendary merchant Norbu Sangpo and to have included his consecrated remains, but it probably dates from the thirteenth century or earlier.

Khatag (kha btags) 哈达 hada. A scarf, usually white and traditionally made of silk, draped around a sacred object or handed to a person to show respect.

Khatsara (kha tsa ra) 藏尼混血 Zangni hunxue or 卡擦拉 kacala (phonetic). A Tibetan phoneticization of a Nepali term meaning “half breed,” used for Tibetans of mixed Nepalese descent.

Khenpo (mkhan po) Council 堪布会议 Kanbu huiyi. The advisory council or cabinet of the Panchen Lama in the pre-1959 era, usually based at his seat, Tashilhunpo Monastery, in Shigatse. The word khenpo means a scholar or abbot.

Konchog Sum (dkon mchog gsum) 贡觉松 gunjue song. An invocation or oath that invokes the “Three Jewels” or Refuges in Buddhism—the teacher, the teachings, and the monastic community. In Sanskrit, these are referred to as the Buddha, the Dharma, and the Sangha.
*Kungyur (kun ‘gyur) 昆九 Kunjiu. The second son of the prominent Tibetan doctor Rigdzin Lhundrub Paljor (see below). His full name was Nyarongshag Kunga Gyurme. In the 1980s he went into exile in India, where he became one of the personal doctors of the Dalai Lama.

kunyer (dkon gnyer) 规尼 guini. A monk who looks after a temple or shrine.

*Kunyer Pen-la (dkon gnyer dpon lags/spen lags) 规尼本拉 guini Benla. The name of the monk who took care of the main shrine—that of the Jowo—in the Jokhang shortly before the outbreak of the Cultural Revolution. His Tibetan name is unclear from the Chinese version.

*Kyabje Trijang Rinpoche (skyabs rje khri byang rin po che) 赤江仁波切 Chiijiang renboqie. Trijang Rinpoche (1901–81) was the junior tutor of the Fourteenth Dalai Lama. In the 1950s he was appointed executive principal of Lhasa Middle School, but in 1959 fled with the Dalai Lama to India. Kyabje is an honorific form of address for certain high lamas.

Kyibuk (skyid sbug) 吉普 Jipu. A minor aristocratic family in Lhasa that became politically significant as a result of dedicating major resources to support the Tibetan government’s fight against British invasion forces in 1903–4.

-la (lags) 拉 la. This suffix—la—is added by Tibetans to a name or title to indicate respect.

Labrang Nyingpa (bla brang rnying pa) 拉章宁巴 Lazhang ningba. Literally “the old estate/residence (of a lama),” this was a building on the south side of the Barkor associated with Tsongkhapa in the fifteenth century and with the Fifth Dalai Lama in the seventeenth century. The Thonpa family, descendants of Thonmi Sambhota, later took the name of the building for their family, formerly known as Thonpa. Until 1995 the building was used as the office of the Barkor Neighborhood Committee and as residential accommodation for local people.

Langdun (glang mdun) 朗顿 Langdun. An aristocratic family of Yabshi rank, since the Thirteenth Dalai Lama was a member of their family.

langsho, langsho (langs shog, langs shog) 起来起 qilai, qilai or 朗学 langxue, langxue (phonetic). A phrase from both the “Internationale,” which is the effective anthem of the CCP, and from the “March of the Volunteers,” China’s national anthem. The phrase means “arise, arise!” and refers to “slaves afflicted by hunger and cold” and “suffering people all over the world” in the “Internationale” and to those “who refuse to be slaves” in the “March of the Volunteers.”

Larung gar (bla rung sgar) 喇荣五明佛学院 Larong Wuming foxueyuan. A gar is a monastic “encampment” or informal monastery, and Larung is a valley in what is now Serta County, Kardze TAP, in northern Sichuan, in the area bordering Golok. It was established by Khenpo Jigme Phuntsog in 1980 and at times has included an estimated twenty thousand to thirty thousand monks and nuns. The formal name of the institute at the gar is the Five Sciences Buddhist Institute (Inga rig nang bstan slob gling, or Wuming foxueyuan in Chinese).

lé (las) 业 ye. The Tibetan word for the Sanskrit term karma, also known as the law of cause and effect.

*Lechepa Kalsang (las byed pa skal bzang) 干部格桑 ganbu Gesang or 勒几巴格桑 lejiba Gesang (phonetic). Literally “Cadre Kalsang,” this was the name used for a particular female activist in Lhasa during the Cultural Revolution.
*Legchog (Legs mchog) 列确. Legchog (b. 1944) was a primary-school teacher in Gyantse from 1964 to 1971 who became the leader of Nyamdrel in the Shigatse area during the Cultural Revolution. He joined the CCP in 1972, was made the Party Secretary of the Communist Youth League in Gyantse the following year, and then became an official under the TAR Revolutionary Committee in 1975. He was made deputy director of the TAR Organization Department in 1980 and CCP Secretary of Lhasa Municipality in 1991. He was the chair (governor) of the TAR from 1998 until 2003.

lha (lha) 拉 la. A god. The term usually refers to a local spirit or deity, but in certain contexts is also used for the Buddha or an enlightened being.

lha diqueliang, kunyer bayi-la (la gos tis cho leng dang sku gnyer sba ye lags) 拉的确凉, 规尼北依拉 la diqueliang, guini beiyila. A saying in a mix of Chinese and Tibetan that means “the gods are made of mixed cloth; the monks are Chinese Muslims.” It implied that the restored temples were inauthentic and referred to the fact that those then overseeing them were not Buddhists.

lhadre donge (lha ’dre gdon bgegs) 拉这顿格 lazhe dunge. The Tibetan translation of the Chinese phrase “ox-demon-snake-spirit.” The Tibetan version means “gods (lha), ghosts (’dre), and evil spirits (bdon bgegs).”

*Lhagpa (lha pa) 拉巴 Laba. A female activist with the Barkor Neighborhood Committee who was said to have faked remorse on hearing of the death of Chairman Mao.

*Lhagpa Phuntsog (lha pa phun tshogs) 拉巴平措 Laba pingcuo. Born in 1942 in Gyantse and originally a teacher of Tibetan, he became chief editor of the Tibetan edition of Wind and Thunder Battle News, the paper issued by Nyamdrel during the early stages of the Cultural Revolution. He was the head of the Tibet Academy of Social Sciences from 1983 to 1991, vice chair (governor) of the TAR from 1991 to 2000, and director of the China Tibetology Research Center in Beijing from 2000 to 2008.

Lhalu (lha klu) 拉鲁 Lalu. An aristocratic family into which both the Eighth and the Twelfth Dalai Lamas were born, giving it Yabshi status. The name is an abbreviation of Lhalu katsel (see Lhalu Estate below).

Lhalu Estate (lha klu dga’ tsal) 拉鲁嘎采 Lalugacai. Literally “the Lhalu gardens,” these were the lands just to the northwest of Lhasa owned by the Lhalu family. The name refers to a park for gods and nāgas (serpentlike spirits).

*Lhalu Tsewang Dorje (lha klu tshe dbang rdo rje) 拉鲁·次旺多吉 Lalu ciwang duoji. Lhalu Tsewang Dorje (1914–2011), the son of Lungshar (see below), was a kalon in the Tibetan government from 1946 until 1949, when he was sent to Chamdo to be the commissioner or governor of Kham. He was later the commander of the Tibetan army. He was imprisoned by the Chinese authorities from 1959 to 1965. In 1983 he was made a vice chair of the TAR branch of the CPPCC.

*Lhamo (lha mo) 拉姆 Lamu. A Tibetan woman who was a nurse at the PLA hospital in Lhasa and later joined the PLA in Tibet, working on medical teams that were sent to the countryside.

*Lhamo (lha mo) 拉姆 Lamu. A female activist who lived in the area of Lhasa run by the Tengyeling Neighborhood Committee.
Lhamo Mo-la (lha mo rmo bo lags) 拉姆姥姥 Lamu mola. Literally “Grandmother Lhamo,” this was the name given to an elderly Tibetan lady who lived in the Barkor.

Lhamön (lha smon) 拉敏 Lamin. A landowning family based in Lhatse, Shigatse.

*Lhamön Sonam Lhundrub (lha smon bsod nams lhun grub) 拉敏•索朗伦珠 Lamin suolang lunzhu. The private financial secretary to the Tenth Panchen Lama before 1959. After 1959 Sonam Lhundrub (1934–2013) became deputy Secretary-General of the Shigatse CPPCC, a member of PCART, and a vice chair of the TAR CPPCC. He is said to have been among the most aggressive of those involved in attacking the Panchen Lama during the nine weeks of struggle sessions against him in 1964 (see Panbarwa). After the Cultural Revolution, he served on the national committee of the CPPCC. He was the sixth younger brother of Lhamön Yeshe Tsultrim.

*Lhamön Yeshe Tsultrim (lha smon ye shes tshul khrims) 拉敏•益西楚臣 Lamin yixi chuchen. Lhamön Yeshe Tsultrim (1912–78) studied in Sera Monastery from the age of seventeen and obtained the Geshe degree in 1930. In 1934 he became the secretary to the Ninth Panchen Lama (1883–1937), who was then in exile in Nanjing. After 1937 he became a leading figure in the Nangmagang (Khenpo Council) of the Panchen Lama and in 1947 was a representative to the National Assembly run by the Guomindang in China. By 1952 he was the principal official of the Tenth Panchen Lama, and he was later given a leading position with PCART and made a national committee member of the CPPCC. Despite participating in the 1964 denunciation of the Panchen Lama, he was “struggled against” and imprisoned.

*lhankhang (lhan khang) 委会 weiyuanhui. A committee. Often combined in colloquial speech with the Chinese equivalent, weiyuan, to form the Tibetan-Chinese compound term, uyonlhankhang, also meaning a committee but often referring to a Neighborhood Committee specifically.

Lhasa River (skyid chu) 拉萨河 Lasahe. The Kyichu River, a tributary of the Tsangpo. It drains the mountainous region northeast of Lhasa, flowing southwest to join the Tsangpo at Chushul.

*Lhatsun Rinpoche (lha btsun rin po che) 拉尊仁波切 Lazun renboqie. A high lama from Sera Monastery. He was beaten to death by a Red Guard or, according to some sources, by Tengyeling Neighborhood Committee officials, during the Cultural Revolution.

Lhokha (lho kha) 山南 Shannan. A prefecture in southern Tibet. The administrative seat of the prefecture is Tsethang.

Lingkor (gling skor) 林廓 Linkuo. The outer circuit, a circumambulation route that encircles the old city of Lhasa as well as Chagpori and the Potala. It is five and a half miles long. The southern part of the Lingkor runs alongside the Tibet Military Region compound and has been renamed Jiangsu Road.

liu (le’u). A kind of blanket, rectangular in shape, and normally made with strips of cloth or wool sewn together.

*Lobsang (blo bzang) 洛桑 Luosang. An activist who was the deputy head of the Barkor Neighborhood Committee during the Cultural Revolution. He had worked as a tailor for the Yabshi Langdun family and continued to work as a tailor after the Cultural Revolution.
Lobsang Dondrub (blo bzang don grub) 洛桑顿珠 Luosang dunzhu. Born in 1943, Lobsang Dondrub studied at the Tibet Nationalities Institute from 1960 and joined the CCP in 1963. From 1965 he was a teacher in agricultural accounting at the Tibet Nationalities Institute. During the Cultural Revolution, he was the commander of the Serf Poleaxes. In 1971 he became an official in the Tibet Agriculture and Animal Husbandry College and in 1983 was made a deputy Party Secretary of the TAR Party School. He was made a deputy Party Secretary of Lhokha in 1986 and in 1992 became mayor of Lhasa. In 1993, he was made a vice chair of the TAR and two years later became Party Secretary of Lhasa.

Lobsang Yeshe (blo bzang ye shes) 洛桑益西 Luosang yixi. An activist, originally from Amdo, who was a member of the security committee under the Barkor Neighborhood Committee.

lobso chenpo sum (slob gso chen po gsum) 三大教育 san da jiaoyu. The “Three Great Educations,” a campaign that sent work teams throughout China from 1963 onward with the task of educating the masses about class, patriotism, and the socialist future. The campaign was an extension of the Socialist Education campaign. Some Three Educations Work Teams were still in operation in or around Lhasa at the start of the Cultural Revolution.

lorogpa (lo rog pa) 马贩子 ma fanzi or 做马生意的人 zuoma shengyi de ren. A colloquial term for a horse trader.

Lugu (klu sgug) 鲁固 Lugu. A vernacular variant of the written name for this area of Lhasa, Lubu (klu sbug), meaning “the cave of nāga spirits.” It was also the name used for the Neighborhood Committee that administered that area after 1959.

Lungshar (lung shar) 龙厦 Longsha. Lungshar was the family name of Dorje Tsegyal (1880–1938), a close adviser to the Thirteenth Dalai Lama, who sent him to England in 1913 to accompany four Tibetan students studying there. On his return, Lungshar attempted to introduce some reforms to Tibet’s political and military institutions. He became a tsipön or finance minister and in 1929 was made commander in chief of the military. After the Thirteenth died in 1933 he started a secret movement that planned to petition for political reforms, but in 1934 he was arrested on charges of treason and blinded. His progeny were banned from future positions in the government, but his son, Tsewang Dorje, was affianced to the Lhalu family so as to circumvent the ban and became a leading politician and kalon in the 1940s.

mandala (ma N+Da la, dkyil ’khor) 曼扎拉 manzhala or 金戈 jinge. The Sanskrit term for a figurative representation of the palace or abode of a deity or Buddha. In normal Tibetan Buddhist rituals, a practitioner creates a basic three-dimensional mandala that represents the universe by heaping rice on a plate to symbolize an infinitude of treasures that are offered to the Buddhas. The Chinese term jinge is a phonetic rendering of the Tibetan word for mandala, dkyil ’khor.

Mandala (ma N+Da la) Hall 曼陀羅殿 mantuoluodian or 金戈 jinge. The main prayer hall within the Jokhang Temple complex, also called the Central Mandala.
mani (ma Ni) 玛尼 mani. The six-syllable mantra that is associated with the Bodhisattva Chenrezig and thus with the expression of compassion. The mantra consists of six Sanskrit syllables, ṃ maṇı padme hūṃ, which are sometimes translated as “Hail to the jewel in the lotus” (the word maṇi means a jewel). It is constantly recited by devotees. Tibetan prayer wheels usually contain scrolls with the mani mantra written on them, and the mantra is often carved onto slates, which are piled up into walls as “supports” (rten) or bases for devotion.

manikhang (ma Ni khang) 玛尼殿 manidian. A shrine, often beside a road or at the entrance to a monastery or temple, that contains a large prayer wheel. Pilgrims, devotees, and passersby turn the prayer wheel, which contains scrolls with the mani mantra written or printed on them.

Marpori (dmar po ri) 玛波日 Mabori. Literally “the Red Hill,” Marpori is one of the three hills in the Lhasa valley, lying slightly to the north and east of the other two (Parmari and Chagpori). The Potala Palace is situated on the peak of Marpori.

Medrogongkar (ma gro gong dkar) 墨竹工卡 Mozhugongka. A county about forty miles to the east of Lhasa, including the valleys of Gyama, Medro, and Drigung.

menku (sman khug) 门库 menku. A small pouch suspended from a cord around the neck and used to hold medicine.

Menpa Dratshang (sman pa grwa tshang) 医药利众寺 Yiyao lizhongsi. A medical college that was constructed in the seventeenth century on the peak of Chagpori (see above), one of the three small hills around Lhasa. The college was destroyed by PLA artillery shells during fighting in March 1959.

Mentsikhang (sman rtsis khang) 门孜康 Menzikang. Literally “the Medicine and Astrology Institute,” the Mentsikhang was a medical institution established by the Thirteenth Dalai Lama in 1916. In 1959 it was replaced by the Lhasa Hospital of Tibetan Medicine, which was renamed the Working People’s Hospital in 1966. It became the TAR Hospital of Tibetan Medicine in 1980.

Meru (rme ru) 木如 Muru. The area surrounding the monastery of Merusarpa (“New Meru”) in the northeast of the old city of Lhasa. It is also known simply as Meru or Muru. After 1959 the Neighborhood Committee in charge of that area was named the Meru Neighborhood Committee. The monastery was used during the Cultural Revolution as a base and broadcasting station for the Peasants and Nomads Headquarters and as a dormitory for the TAR Modern Drama Troupe and the Henan Opera Troupe.

Merunyingpa (rme ru rnying pa) 木如宁巴 Muruningba. An ancient chapel, literally “Old Meru,” adjoining the east wall of the Jokhang complex, said to have been founded by the Tibetan king Tri Ralpachen (Khri Ral pa can, 806–38). It became the site of a Nechung branch monastery in Lhasa in the late nineteenth century.

mipön (mi dpon) 米本 miben. The traditional title of the administrator of Lhasa, similar to the position of a mayor. It was a position with fourth- or fifth-level ranking in the Ganden Podrang system. See Tsadi.

Monlam Chenmo (smon lam chen mo) 默朗钦莫 Molang qinmo. The “Great Prayer” festival, an annual ceremony in Lhasa dating from the fifteenth century at which monks and laypeople gather for fifteen days during the first month of the year, according to the Tibetan calendar. It was banned by the Chinese authorities in Tibet from 1964 to 1986 and has again been banned since 1989.
Nagchu (nag chu) 黑河 Heihe or 那曲 Naqu (phonetic). The grassland area and town to the far north of Lhasa that was formerly the seat of the Tibetan government’s Northern Commissioner. The name means “black river,” a reference to the headwaters of the Salween River, which rises there. Under Chinese rule it was made the capital of a prefecture of the TAR, covering a vast expanse within the central Changthang Plateau. In 2018 it was upgraded by the Chinese authorities to the level of a municipality.

*namchu wangden (rnam bcu dbang idan) 朗居旺丹 langjü wangdan. A traditional calligraphic stack or monogram composed of letters and symbols that together are believed to clear away obstacles faced by the user. It is seen frequently on walls, hangings, religious objects, and amulets in Tibetan Buddhist cultures. Literally “one with ten powers,” it consists of ten letters or mantric syllables derived from Kalacakra teachings that are said to represent ten sounds that invoke the moon, the sun, the five elements, and other essential components of life.

*Namgyal (rnam rgyal) 朗杰 Langjie. One of the four main tutors of the Dalai Lama in the 1950s (his full name is not known). He was a supporter of the CCP and remained in Tibet after the Dalai Lama fled in 1959. He was made a member of the local CPPCC and a leader of the local branch of the Chinese Buddhist Association.

Nangkor (nang skor) 囊廓 Nangkuo. The Nangkor or “inner circuit” is the circumambulation route within the Jokhang complex that runs around the exterior walls of the main temple.

*nangma (nang ma) 朗玛 langma. One of the main forms of traditional song and music in Lhasa, popular in upper-class circles in the 1940s and supposedly derived from seventeenth-century court music. Since the 1990s the term has become popular in Lhasa for an innovative style of bar or hostelry offering Tibetan popular music in Tibetan surroundings.

Nangmagang (nang ma sgang) 朗玛岗 Langmagang. The Panchen Lama’s council of advisers who administered his properties and affairs. It was usually based at Tashilhunpo Monastery in Shigatse. Also known as the Khenpo Council.

*nangsen (nang zan) 朗生 langsheng. A servant working within the household of his or her lord or master, said by some authorities to have been a hereditary position that could not be freely altered. Some nangsen were of relatively high status within a household, but others had very low positions.

*Nangtseshag (snang rtse shag) 朗孜厦 Langzisha or Langzixia. A three-story building on the north side of the Barkor in Lhasa that served in the early twentieth century as the office of the mipön (see above), who was in charge of administering social order, tax collection, sanitation, flood control, and market management in the city. It was also the city’s main courthouse. From the 1920s it was adapted for use as a prison. Since 1995 it has been used by the Chinese authorities as a political reeducation site to educate Tibetans about the evils of the previous Tibetan society and government.

na-dag (mnga’ bdag) 領主 lingzhu. The term, which means landowners or landlords, was used as a short form of the CCP slogan “Three Great Masters” (mnga’ bdag chen po gsum, 三大領主 san da lingzhu). This referred to the traditional Tibetan government, the aristocracy, and the monasteries, whose members were targeted by the Democratic Reforms and later movements. It was equivalent to the mainland Chinese term “Five Black Categories.”
Ngachen Power Plant (rnga chen glog khang) 纳金电厂 Najin dianchang. A village on the eastern outskirts of Lhasa situated below the Ngachen defile. Construction of a large hydroelectric station began there in 1959, mainly using prison labor. It became the site of one of the first communes in the TAR.

Ngachen Road (rnga chen lu) 纳金路 Najin lu. The road leading east from Lhasa to what was formerly the village of Ngachen but is now Ngachen township, within the built-up area of Lhasa.

Ngamring (ngam ring) 昂仁 Angren. A county in Shigatse Prefecture (since 2014, a municipality) centered on the capital of the former principality of Lato Chang.

*Ngapö Ngawang Jigme (nga phod ngag dbang 'jigs med) 阿沛•阿旺晋美 Apei awang jinmei or Ngapoi Awang Jinmei. Born in 1910 in Lhasa to the Horkhang family, in 1935 Ngawang Jigme married the widow of the Ngapö family, Tseten Drolma, and, as was the custom, took her family name to preserve that line. He worked for the Tibetan government from 1936 as an official in Chamdo and was appointed governor of Chamdo in 1950. He led the Tibetan troops that were defeated by the PLA that October. By then appointed as a kalon, he negotiated the surrender agreement with the Chinese authorities in Beijing in May 1951. In 1952 he was appointed as the first deputy commander of the Tibet Military Region, a position he held till 1987, and was made a lieutenant general in the PLA in 1955. From 1968 he was a deputy leader of the TAR Revolutionary Committee. He was governor of the TAR from 1981 to 1983, a vice chair of the national People’s Congress (NPC) from 1965 to 1993, and a vice chair of the national CPPCC from 1959 to 1964 and from 1993 to 2009. He died in 2009.

*Ngawang Geleg (ngag dbang dge legs) 阿旺格列 Awang gelie. A Tibetan boy believed to be shown in a photograph shouting slogans and pumping the air with his fist during a struggle session in Lhasa. Rumored to have become a leader in the local militia. See figure 107.

*Ngawang Gyatso (ngag dbang rgya mtsho) 阿旺嘉措 Awang Jiacuo. See Ribur Rinpoche.

*Ngawang Lhamo (ngag dbang lha mo) 阿旺拉姆 Awang lamu. A female member of the elite Phala family. She was married to one of the sons of the Kyibuk family and was a delegate to the first session of the TAR branch of the National People’s Congress in September 1965.

*Ngawang Tsering (ngag dbang tsho ring) 阿旺次仁 Awang ciren. A Tibetan student from Lhasa at Qinghua University in Beijing in 1966. He became a Red Guard and joined the group known as Red Guards from the Capital, traveling twice to Lhasa to foment revolution. After the Cultural Revolution, he became the director of the Institute of Contemporary Tibetan Studies at the Tibet Academy of Social Sciences in Lhasa.

*Ngodrup (dngos grub) 欧珠 Ouzhu. A former attendant to a lama who became a leader with the Tromzikhang Neighborhood Committee during the Cultural Revolution. Possibly the same person as Humpback Ngodrup, who was a leader in the same Neighborhood Committee and a Nyamdrel leader.

norbu (nor bu) 诺布 nuobu. The Tibetan word for a jewel or treasure, also used for cattle and other possessions.
norbu gakyi (nor bu dga’ khyil) 洛布格几 luobugeji. A symbol frequently found in Tibetan Buddhist art, including on banners hung from buildings or in temples. Literally “jewel joy spiral,” it consists of a circle with three, or sometimes four, curling swathes of different colors that swell in size from the edges of the circle until they meet in the center. Said to represent the nondual, the Three Jewels, the wish-granting jewel, or other motifs.

*Norbu Sangpo (nor bu bzang po) 诺布桑波 Nuobu sangbo. A legendary monk-merchant, also known as Tshong dpon (“trader”) Norbu Sangpo, who is said to have lived in the fifteenth century and to have funded the construction of the Khanigoshi Stupa in the Lhasa Barkor. A folk hero associated with Kathmandu-Tibet trade and the cult of Chenrezig, his relics were said to be interred in the Khanigoshi as well as at other locations such as, for example, the Gontang Bumpa in the Yarlung valley.

Norbulingka (nor bu gling ka/kha) 罗布林卡 Luobulinka. Literally “Jewel Park,” this was a palace and its gardens to the west of Lhasa. It was founded during the reign of the Seventh Dalai Lama in the mid-eighteenth century and used as his summer residence. It was renamed the People’s Park during the Cultural Revolution.

nordo (nor rdo) 诺多 nuodou. Literally “treasure stones,” used as a satirical term to describe stones that were thrown at Sampo Tsewang Rigdzin during street protests in March 1959, but which led to his promotion by the Chinese authorities.

*Nornor-la (nor lags) 罗罗拉 Luluo-la. A leader of the Tromzikhang Neighborhood Committee who was involved in the demolition of the Khanigoshi Stupa.

Nyamdrel (mnyam sbrel) 大联指 Dalianzhi or 良则 Langze (phonetic). The “Alliance,” one of the two main factions in Tibet during the Cultural Revolution. The Chinese name for Nyamdrel, Dalianzhi (the Great Alliance), was an abbreviation of “the Proletarian Great Alliance Revolutionary Headquarters.” Nyamdrel was seen as closer to the established CCP leaders and the PLA, as opposed to its even more radical opponents in Gyenlog. Many of the Nyamdrel leaders were given major positions in the Tibetan administration after the Cultural Revolution.

Nyarongshag (nang rong shag) 娘绒厦 Niangrongsha or Nianggongxia. The name of a Lhasa family that became famous for its lineage of traditional Tibetan doctors. The name of their house, which was on the east side of the Barkor, is also sometimes spelled in Tibetan as nya rong shag, nang rong shar, or nya rong shar, but usually pronounced “Nyarongsha.” See Rigdzin Lhundrub Paljor; Kunyur.

Nyemo Incident (snye mo don rkyen) 尼木事件 Nimu shijian. One of the “renewed rebellions” of 1969, this uprising or revolt took place in Nyemo, a county to the west of Lhasa. It was led by the nun Trinley Chödron, with support or encouragement from Gyenlog activists, and involved numerous brutalities and massacres of PLA soldiers and suspected Chinese sympathizers. She was executed along with seventeen others the following year. A detailed account is given in Melvyn C. Goldstein, Ben Jiao, and Tanzen Lhundrup, On the Cultural Revolution in Tibet: The Nyemo Incident of 1969 (Berkeley and London: University of California Press, 2010).

*Nyima (nyi ma) 尼玛 Nima. The Tibetan word for the sun or Sunday. Used as a pseudonym in Forbidden Memory for a Tibetan resident of the area administered by the Jebumgang Neighborhood Committee during the Cultural Revolution.
nyingje (snying rje) 甯杰 ningjie. Literally “ruled by the heart,” nyingje is the Tibetan word for compassion. It is also used as an exclamation indicating pity or sympathy.

Palbar (dpal ’bar) County 边坝县 Bainba xian. A county west of Chamdo, in the region traditionally known as Sho-tar-lho-sum. Palbar was a center of resistance in 1959 and was the site one of the most serious uprisings among the “renewed rebellions” of 1969.

Palden Lhamo (dpal ldan lha mo) 班旦拉姆 Bandan lamu. A female deity or spirit who is considered the primary protector of Tibet, particularly in Lhasa. She is regarded by believers as one of the few protector deities who is enlightened and so is believed to be capable of prophetic foresight, making her an important source of advice for the Dalai Lama.

*Paldor-la (dpal rdor lags) 巴多拉 Baduo la. A former horse trader who became a leader of Gyenlog during the Cultural Revolution.

*Paljor (dpal ‘byor) 边久 Bianjiu. An activist with the Barkor Neighborhood Committee during the Cultural Revolution, rumored to have been a thief.

*Paljor Gawa (dpal ‘byor dga’ ba) 班觉格伍 Banjue gewu. A minor leader in the Barkor Neighborhood Committee and a Red Guard.

Paljor Rabten (dpal ‘byor rab brtan) 班觉绕丹 Banjue raodan. A family residence in Lhasa facing the western entrance of the Jokhang. It had been used in the 1950s as the Lhasa residence for officials from the Panchen Lama’s Nangmagang (see above).

Panbarwa (paN ‘bar ba) 班巴尔 Ban ba’er. Literally “Panchen flammers,” this term was used among the populace to deride the aristocrats and lamas who acted as critics of the Tenth Panchen Lama during the internal CCP campaign against him in 1964. The campaign, which was not publicized until years later, involved nine weeks of daily struggle sessions against him. Among those said to have been the most aggressive denouncers in the struggle sessions were Lhamön Sonam Lhundrub, Sengchen Rinpoche, and Gyatsoling Rinpoche.

Panchen Erdeni (paN chen Er ti ni) 班禅额尔德尼 Banchan e’erdeni. An honorific title for the Panchen Lamas. Erdene is a Mongolian term meaning “jewel” that is used constantly by the Chinese media and officials to refer to the Panchen Lama since the Tenth was rehabilitated after the Cultural Revolution.

Panchen Lama (paN chen bla ma) 班禅喇嘛 Banchan lama. The Panchen Lamas are the second most prominent incarnation lineage in the Gelugpa school of Tibetan Buddhism, with their seat at Tashilhunpo Monastery. The Ninth Panchen Lama (1883–1937) went into exile in China in 1923 as the result of a dispute with the Lhasa government over taxes. The Tenth Panchen Lama was born in Amdo in 1938 but was only able to go to Tibet in 1952. He was the most important lama to have remained in Tibet and to have accepted high positions in the Chinese system after 1959. He was made a standing committee member of the National People’s Congress, a vice chair of the national CPPCC in 1954, and the chair of PCART in 1959. However, in 1962 he wrote an internal petition criticizing CCP policy in Tibetan areas and spent most of the following twenty years under house arrest or in prison (see seventy-thousand-character petition in the Glossary of Chinese and English Terms). He was only formally rehabilitated in 1982. After 1980 he strongly defended Tibetan culture and publicly criticized remnant leftists among leaders in Tibet. He died in Shigatse in 1989.
Pangda (spang mda’) 邦达 Bangda. See Pomda.

pangden (pang gdan) 邦典 bangdian. The traditional striped apron worn by married Tibetan women.

Pangdö (spang stod) 邦堆镇 Bangdui zhen. A township in Taktse County, to the east of Lhasa, where the second commune in the TAR was started in 1965 or shortly after.

Parmari (spar ma ri) 帕玛日 Pamari. One of the three small hills within the Lhasa valley. Parmari is situated just to the west of Chagpori (see above), between Marpori and the Norbulingka.

Pasang (pa sangs) 巴桑 Basang. A Tibetan woman (b. 1937) who joined the CCP in 1959 and became a cadre in Nang County, Lhokha. She was the head of Nyamdrel in Lhokha. She was made a deputy head of the TAR Revolutionary Committee in 1968, a deputy Party Secretary of the TAR from 1971 until 2003, and a member of the CCP Central Committee from 1973 to 1987.

Pasang Dondrub (pa sangs don grub) 巴桑顿珠 Basang dunzhu. Born in Gyantse in 1949, Pasang Dondrub attended the Tibet Nationalities Institute and then served as a translator with the PLA during the operations to suppress the “renewed rebellions” from 1969 to 1970. He became head of the TAR Organization Department in 1989, a standing committee member of the TAR Party Committee from 2003 to 2011, and head of the United Front in the TAR from 2002. In 2008 he was made a committee member of the national CPPCC.

patrug (spa phrug) 巴珠 bazhu. A traditional headdress worn by Tibetan women.

Pedron (pad sgron) 白珍 Baizhen. A former servant who worked for Demo Rinpoche and became an activist with the Tengyeling Neighborhood Committee during the Cultural Revolution.

Pela’i Tsomkhor (dpal lha’i mtsho ‘khor) 白勒冲果 Bailechongguo. A park in the southeast of Lhasa. The meaning of the name is unclear but could be “the lake-retinue of Palden Lhamo,” “the circle of glorious lake-goddesses,” or a similar expression.

Pelshi Po-la (spel bzhi spo bo lags) 比西波拉 Bixi bola. The father-in-law of Horkhang Sonam Palbar. He was an ordinary landlord from Shigatse who lost his land during the Democratic Reforms of 1959.

Penchung (spen chung) 朋炯 Pengjiong. A female activist from the Barkor Neighborhood Committee.

Penpa Tsering (spen pa tshe ring) 边巴次仁 Bianba ciren. A male activist who was the head of security for the Wapaling Neighborhood Committee during the Cultural Revolution.

Phagpalha Geleg Namgyal (’phags pa lha dge legs rnam rgyal) 帕巴拉•格列朗杰 Pabala gelie langjie. Phagpalha (b. 1940), the eleventh reincarnation in the Phagpalha lineage. In 1950 he was appointed vice chair of the Chamdo Liberation Committee, although he was ten years old at the time. He was made a member of PCART in 1956, a vice chair of PCART in 1960, and a vice chair of the national CPPCC in 1959, when he was nineteen. He has been a vice chair of the TAR, a vice chair of the national CPPCC, and a vice chair of the National People’s Congress. He has been honorary president of the Chinese Buddhist Association of China since 2002. Since the Panchen Lama died in 1989 he has been the highest-ranking lama in the Chinese political system.
Phala (pha lha) 帕拉乡 Pala. A township in Ngamring County, Shigatse Prefecture (upgraded to a municipality in 2014).

Phari (phag ri) 帕里 Pali. A town in Yadong (Dromo) County in Shigatse Prefecture (a municipality since 2014), near the border with Bhutan.

phu-chu (phul bcu) 普居 puju. A wooden box used traditionally to measure grain. Literally “ten phu,” a unit of measure. 120 phu equaled 1 khe, equivalent to about 30 kilograms.

*Phunkhang Tsering Dondrub (phun khang tshe ring don grub) 平康•次仁顿珠 Pingkang ciren dunzhu. The Phunkhang family were of Yabshi rank, as the Eleventh Dalai Lama had come from their family. Phunkhang Tsering Dondrub’s father was a kalon in the 1940s. The family residence in Lhasa was on Shasazur Street, north of the Barkhor. In the 1980s he was made a deputy head of the Standing Committee of the Lhasa Municipal People’s Congress, a vice chair of the Lhasa CPPCC, and a committee member of the national CPPCC.

Phunrab (phun rab) 平饶 Pingrao. An aristocratic family that came originally from Shigatse. Their Lhasa residence was on the south side of the old city, facing the Lingkor. See Rinchen.

*Phurbu Tsering (phur bu tshe ring) 普布次仁 Pubu Ciren. An activist with the Wapaling Neighborhood Committee.

piwang (pi wang) 毕旺 biwang. A two-string lute played with a bow.

*Po Tsering (spo bo tshe ring) 波次仁 Bo ciren. An activist with the Rabsel Neighborhood Committee.

Podrang (pho brang). A palace.

Podrangshabkor (pho brang zhabs skor) 颠章厦廓 Pozhangshakuo. The circumambulation path around the Potala Palace.

Polingka (spo bo gling kha) 波林卡 Bolinka. The “People’s Stadium” on the south side of the Lhasa Barkor. It had formerly been a popular picnic area, but after the 1950s was used for political rallies, public sentencing of criminals, sports meetings, and other public events. From 2008 to 2016 it was used to house reserve troops.

Pomda (spo/spom mda’) 帮达 Bangda. Short form of the family Pomdatshang (帮达仓 Bangdacang). The family had changed its name to Pangdatshang (spang mda’ tshang), but both names are still used widely by others. The family was from the Tsawagang area in western Kham but moved to Lhasa in the early twentieth century. They then became one of the wealthiest trading families in Tibet and were given aristocratic status by the Thirteenth Dalai Lama.

*Pomda Jigme (spo/spom mda’ jigs med) 帮达晋美 Bangda Jinmei. Son of Pomda (or Pangda) Topgyal. He was married to a daughter of Ngapö Ngawang Jigme.

*Pomda Rabga (spo/spom mda’ rab dga’) 帮达绕嘎 Bangda Raoga. Pomda (or Pangda) Rabga (1902–76) was involved with a small rebellion against the Lhasa government in 1934, met with Chiang Kai-shek in 1935, and worked closely with Guomindang officials over plans for the future of Tibet. From the later 1930s onward he was active in Kalimpong in India, where he founded a political party together with other progressive Tibetans dedicated to the modernization of Tibet. He was expelled by the British from India to China, where he lived during the late 1940s. He briefly worked with the new Chinese regime but in the early 1950s returned to Kalimpong to support resistance efforts there.
Pomda Topgyal (spo/spom mda’ stobs rgyal) was a member of the Pangdatshang trading family and a chieftain in an area of Kham in the 1930s. He led a brief revolt against the Lhasa government in 1934 and held various positions under the Guomindang government in Xikang Province (eastern Kham). After the PRC was established in 1949, he wrote a letter of support to Mao and Zhu De and in 1951 was made deputy head of the Chamdo Liberation Committee. In 1955 he was appointed a deputy head of PCART, though some reports say he was secretly in touch with resistance fighters during this period. From 1959 he was a vice chair in the TAR Political Consultative Conference.

Yarphel (spo/spom mda’ yar ‘phel) was the oldest of the three most prominent Pomda (or Pangda) brothers and ran the family business from the family’s house in Lhasa. In 1940 the Tibetan government appointed him to the post of Tibetan Trade Agent in Yadong on the Indian border. He was a member of the Tibetan Trade Mission that was sent to the United States and Britain in 1948 and was involved in negotiations with the United States over the future of the Dalai Lama. He left Tibet secretly for India in 1958 but was forced out of India by suspicious Tibetan exiles. He returned eventually to China and took up residence in Lhasa. During the Cultural Revolution he is said to have been protected from abuse at the orders of Zhou Enlai.

Potala (rtse po la) Palace. The palace of the Dalai Lamas on the peak of Marpori, overlooking the city of Lhasa, which lay to the southeast of the palace. It was built in its present form by the Fifth Dalai Lama from the 1640s to the 1680s, but the earliest parts are said to date from the seventh century. The name Potala refers to the Sanskrit name of the celestial abode of the Bodhisattva Chenrezig.

Potala Palace Square (po ta la pho brang thang chen) A large parade square built by the Chinese authorities in 1995 to the south of the Potala Palace. It replaced a park known as Shugtri Lingka and is used for mass rallies and political parades.

Rabsel (rab gsal) An area of Lhasa and, after 1959, the name of the Neighborhood Committee for that area.

Ragti (rag sdi) Born in Driru in Nagchu in 1938, Ragti joined the CCP in 1961. He became the head of Nyamdrel in the Nagchu area during the Cultural Revolution and was a deputy head of the TAR Revolutionary Committee in 1968 to 1972. He was appointed a deputy Party Secretary of the TAR from 1975 to 2002, chair of the National People’s Congress in the TAR from 1993 to 2003, a vice chair of the NPC from 2003 to 2008, and a member or alternate member of the CCP Central Committee from 1977 to 2007.

Ragyalingka (rwa rgya gling ka) An area in the southeast of Lhasa formerly used for the disposing of yak horns after slaughter. It was later used to grow vegetables.

Ramoche (ra mo che) A temple in Lhasa built in the seventh century by Songtsen Gampo, originally in order to house a statue of the Buddha brought to Tibet by Princess Wencheng. It is the second most famous shrine in Lhasa. It was used by Nyamdrel as a broadcasting station during the Cultural Revolution.
Reting (rwa sgreng) 热振 Rezhen. The Reting incarnation lineage is based at Reting Monastery, founded in the eleventh century, about fifty miles northeast of Lhasa. The Fifth Reting, Thubten Jampel Yespa'i Gyaltsen (thub bstan 'jam dpal ye shes bstan pa'i rgyal mtshan, c. 1912–47), was appointed as regent of Tibet after the death of the Thirteenth Dalai Lama in 1933 but resigned in 1941, apparently expecting to be reinstated after three years. The refusal of his successor, Taktra Rinpoche, to allow him to resume his position led to a series of failed attempts by members of Reting's entourage to assassinate Taktra in 1947. Reting was arrested, leading to a brief civil war in Lhasa. He died in prison the same year, probably from poisoning.

*Ribur Rinpoche (ri 'bur rin po che) 仁布仁波切 Renbu renboqie. Ribur Rinpoche (1923–2006), also written as Rimbur Rinpoche, was a trulku from Sera Monastery. His name was Ngawang Gyatso. He received his Geshe degree at Sera Monastery in 1948. He was given a position with the Religious Affairs Bureau but was struggled against and "hatted" during the Cultural Revolution alongside his colleague and neighbor Demo Rinpoche. After his reinstatement in 1983, he was allowed by the Religious Affairs Bureau to lead a team to Beijing to collect the remains of artifacts looted from Tibet, which had been deposited in a storeroom in the Forbidden City. Among them, he found the Jowo statue from the Ramoche Temple. He went into exile in India in 1987 (some sources say 1985) and spent some years in the United States, where he became a prominent Buddhist teacher.

*Rigdzin Gyalpo (rig 'dzin rgyal po) 仁增加布 Renzeng jiabu. The father of Samding Dorje Phagmo. Before his daughter was recognized as a trulku, he had served as a steward or estate manager to a noble family.

*Rigdzin Lhundrub Paljor (rig 'dzin lhun grub dpal 'byor) 仁增•伦珠班觉 Renzeng lunzhu banjue. Also known as “Dr Nyarongshag,” Rigdzin Lhundrub Paljor (1898–1979) was a doctor from a family with a long history of expertise in traditional medicine, as well as the founder of a large private school in Lhasa. See also Kungyur; tsojé.

*Rigdzin Wanggyal (rig 'dzin dbang rgyal) 仁增旺杰 Renzeng wangjie. The Party Secretary of a commune in Lhuntse County, Lhokha Prefecture, during the mid-1970s. He was praised in the official media for his efforts to “learn from Dazhai,” a commune in eastern Shanxi Province that had produced exceptionally high agricultural yields. Rigdzin Wanggyal met with Chen Yonggui, the former leader of Dazhai, in 1974.

*Rinchen (rin chen) 仁青 Renqing. A member of the Phunrab family (see above).

rinpoche (rin po che) 仁波切 renboqie. A Tibetan term meaning “precious” or “of great worth,” used when addressing highly regarded lamas.

Sakya (sa skya) 萨迦寺 Sajiasi. A famous temple in southern Tibet that was founded in the eleventh century. One of the four major schools of Tibetan Buddhism is named after the temple and its leaders became the effective rulers of Tibet under Mongol tutelage in the thirteenth century.

Sakya Bamo (sa skya 'bag mo) 萨迦巴姆 Sajia bamu. Literally “masked female of Sakya,” a demoness associated with Sakya, sometimes translated as the “witch of Sakya.”

*Sama (za mA) 萨玛 Sama. A Muslim housewife in Lhasa.
Samding Dorje Phagmo Dechen Chödron (bsam sding rdo rje phag mo bde chen chos sgron) 桑顶·多吉帕姆·德钦曲珍 Sangding duoji pamu deqin quzheng. The Dorje Phagmos are the leading female incarnation lineage in Tibet. Their seat is at Samding Monastery, seventy miles southwest of Lhasa. The current incarnation, Dechen Chödron, the twelfth in the lineage, was born in 1942 and was recognized as a reincarnation in 1947. She was taken on an official tour of China in 1955–56 and given positions as a member of PCART and as a director of the Chinese Buddhist Association in Tibet. After the uprising of 1959 she fled into exile to India—Chinese sources say she was “kidnapped” by rebels—but after six months returned to China via Pakistan and Moscow, in time to be received by Mao in Tiananmen Square in October 1959 during the celebrations held to mark the tenth anniversary of the founding of the PRC. She was given positions from September 1959 to April 1962 as the vice chair of the CPPCC in Tibet and in 1962 she was made an executive director of the Chinese Buddhist Association in Tibet. She was again a vice chair of the CPPCC in the TAR from 1977 to 1984 and then was made a deputy head of the National People’s Congress in the TAR, as well as a committee member of the national CPPCC.

*Sampo Tenzin Dondrub (bsam pho bstan 'dzin don grub) 桑颇•登增顿珠 Sangpo dengzeng dunzhu. The eldest son of Sampo Tsewang Rigdzin, Tenzin Dondrub (1924–87) began government service in 1941 and became a fourth-rank official (rimshi). He studied with Gendun Chöphel in 1950–51 while working for the Tibetan Foreign office and then became a senior military officer in the Tibetan army. In 1951 the Tibetan government instructed him to go to Chamdo to join Ngapö in the negotiations with China that led to the signing of the Seventeen-Point Agreement in Beijing that May. In 1959 he was the joint commander of the Drapchi Regiment of the Tibetan army in Lhasa. He was imprisoned after the 1959 uprising in Lhasa and released in or around 1980. He left Tibet for India in 1981.

*Sampo Tsewang Rigdzin (bsam pho tshe dbang rig 'dzin) 桑颇•才旺仁增 Sangpo caiwang renzeng. The Sampo family were of Yabshi rank and Tsewang Rigdzin (1904–73), as an official in the traditional Tibetan government, rose to become the head of the mint, commander in chief of the Tibetan army, and, by the late 1950s, a kalon. In 1956–59, he also had corresponding positions in the Chinese system: he was a standing committee member of PCART, a deputy commander of the Tibet Military Region, and a major general in the PLA. In 1965, he became a committee member of the national CPPCC. He was rehabilitated by the state in 1979, six years after his death during the Cultural Revolution.

Sangye (sangs rgyas) 桑杰 Sangjie. “The Enlightened One,” the Tibetan term for the Buddha. Also used as a personal name.

*Sangye Gyatso (sangs rgyas rgya mtsho) 桑結嘉錯 Sangjie jiacuo. Sangye Gyatso (1653–1705) was the most famous desi (regent or principal minister) to have served under the Fifth Dalai Lama. When the Fifth died in 1682, he kept the death secret for fifteen years by claiming that the Dalai Lama was on retreat so that the building of the Potala Palace could be completed and a successor identified. He is also renowned as a scholar, historian, and writer. See desi.

Sarchung (gsar 'byung) 色迥 Sejiong. An aristocratic family in Central Tibet. Over time, four members of the family became a kalon or cabinet minister, including Sarchung Tseten Wangchug Dorje, who accompanied the Thirteenth Dalai Lama into temporary exile in Mongolia and China in 1904.
Sarchung Wangdu Rinchen (gsar 'byung dbang 'dus rin chen) 色迥•旺堆仁青 Sejiong wangdui renqing. Sarchung Wangdu Rinchen (d. 1970?) was a shölpa (see below), a position at third-rank level in the Tibetan government.

Sardzug Lamchen (gsar 'dzugs lam chen) 萨珠朗钦 Sazhu langqin. Establish-the-New Avenue. This was the Tibetan translation of Lixin dajie (立新大街), the revolutionary name given to the Barkor in 1966.

sarjé (gsar brje) 杀劫 Shajie. The Tibetan term for revolution. The term was invented in the 1950s by combining the word sarpa (gsar pa), meaning "new," with the word jéwa (brje ba), meaning "to change" or "to replace."

sarpa (gsar pa). The Tibetan word for new.

*Sengchen Lobsang Gyaltsen (seng chen blo bzang rgyal mtshan) 生钦•洛桑坚赞 Shengqin luosang jianzan. A senior trulku (1936—98) from Tashilhunpo Monastery. He obtained the Geshe degree in 1956 and in the same year was made director of the Religious Affairs Committee for the Shigatse Region. In 1962 he became an executive director of the Chinese Buddhist Association and in 1964 was made a member of PCART. From 1965 he was a vice chair of the People's Committee of the TAR, and from 1971 he was in the working group of the TAR Revolutionary Committee. From 1977 he chaired the CPPCC of the TAR, and from 1979 was deputy head of the National People’s Congress of the TAR. He was a standing committee member of the national-level NPC from 1993 to 1998 and became a standing committee member of the national CPPCC in 1998, just before he died. He is said to have been among the most aggressive attackers in the struggle sessions against the Tenth Panchen Lama in 1964 (see Panbarwa). In 1995 he was the most outspoken of any Tibetan lama in attacking the Dalai Lama for recognizing the Eleventh Panchen Lama without following the instructions and policies of the Chinese government.

Sera (se ra) Monastery 色拉寺 Selasi. A Gelugpa monastery about three miles to the north of Lhasa. It was founded in 1419 and had about six thousand monks in the early twentieth century. It is known, together with Ganden and Drepung Monasteries, as one of the “Three Seats” (gdan sa gsum).

*Shakabpa Wangchug Deden (zhwa sgab pa dbang phyug bde ldan) 夏格巴•旺秋德丹 Xiageba wangqiu dedan. Shakabpa Wangchug Deden (1907–89) was a tsi pön or minister of finance in the Tibetan government under the Dalai Lama from 1939 until he moved to India in 1950. He was head of the Tibetan Trade Delegation that traveled to the U.S. and other countries from 1947 to 1949 and was the Dalai Lama’s principal representative in New Delhi from 1959 to 1966. While in exile, he published a major history of Tibet as viewed from a Tibetan perspective.

*Shakyamuni. The Sanskrit name of the historical Buddha, who lived in around the fifth century BCE. See Jowo Shakymuni.

Shalu Monastery (zha lu) 夏鲁 Xialu. A monastery fourteen miles south of Shigatse. Affiliated with the Sakya school, it was founded in the eleventh century and in the fourteenth century became the seat of one of Tibet’s greatest Buddhist scholars, Buton Rinchen Drup, whose teachings were continued there.
Shangpa Kagyu (shangs pa bka' brgyud) 香巴噶举 Xiangba geju. A branch of the Kagyu school of Tibetan Buddhism. It was founded in the mid-twelfth century by Khedrup Khyungpo Naljor.

Sharchog (shar phyogs) 下觉 Xiajue. A district of Lhasa after 1959, meaning literally “eastern direction” or “eastern quarter.” See East City District and The-East-Is-Red Administration Office.

shargo (zhar gog) 夏过 xiaguo. A colloquial Tibetan term meaning “blind,” derived from the word zhar ra.

Shatra (bshad sgra) 夏扎 Xiazha. An aristocratic family historically connected to Ganden Monastery. It included Kunga Paljor, a kalon in 1791; Wangchug Gyalpo, who became the regent of Tibet in 1862; and Paljor Dorje, who joined the family by marriage and became a kalon in 1891 and leader of the Tibetan delegation to the Simla Convention talks in 1913.

*Shatraba Dechö (bshad sgra ba bde spyod) 傑達巴德確 Jiedaba deque. Dechö was a member of the Shatra family (hence “Shatraba”) by marriage. She was originally from the Thonpa family and was known as Thonpa Dechö, while her sister was known as Thonpa Dekyi.

Shedab Power Plant (gzhas ’dabs glog khang) 献多电厂 Xianduo dianchang. A power plant near Tsalgungthang, just to the west of Lhasa.

Shigatse (gzhis ka rtse) 日喀则 Rikaze. The second most prominent town in Tibet. It was the main town in the traditional central-western province of Tsang and included Tashilhunpo Monastery, the seat of the Panchen Lamas. After 1959 it became the name for the surrounding prefecture, which was upgraded to a municipality in 2014, with its administrative seat renamed as Samdruptse (bsam ’grub rtse, 桑珠孜区 Sangzhuzi).

shokha (shog kha) 派性 paixing. The Tibetan word for a group, clique, or faction.

Shöl (zhol) village 雪村 Xue cun. A village on the south side of the Potala Palace.

shölpa (zhol pa) 雪巴 Xueba. A third-rank official in the Tibetan government in charge of the areas of Wabaling and Lugu in Lhasa and of Shöl, the area to the south of the Potala Palace. A shölpa was also in charge of tax collection from certain surrounding areas.

Shotön (zho ston) 雪顿节 Xuedunjie. An annual festival commemorating the traditional summer retreat by monks, when lay Buddhists would customarily offer yoghurt (zho in Tibetan) to the monks. The festival was famous for open-air performances by traditional Tibetan opera troupes, most notably in the Norbulingka.

sogchil (sog byil) 索金 suojin. A single long earring with a turquoise stone, worn in the left ear by male aristocrat-officials to indicate high status.

*Sonam (bsod nams) 索朗 Suolang. A young Tibetan who was ordered by Gangtsug to help demolish the Khanigoshi Stupa, according to Jampa Rinchen.

*Sonam (bsod nams) 索娜 Suona. A leading actress in the Tibet Military Region’s Cultural Work Troupe during the Cultural Revolution. By the 1990s she had become a deputy director of the TAR Cultural Bureau.

*Sonam Gyaltsetn (bsod nams rgyal mtshan) 索朗坚赞 Suolang Jianzan. The Tibetan name of Long Guotai (see in the Glossary of Chinese and English Terms), the Tibetan literature teacher and researcher at Lhasa Middle School at the start of the Cultural Revolution.
Songtsen Gampo (Srong btsan sgam po) 松赞干布 Songzanganbu. The most famous of the emperors or kings of Tibet during the imperial period. His birth date is uncertain, but he died in about 649. He is depicted in Tibetan histories as the founder of the Tibetan empire, as the person who first introduced Buddhism into Tibet, and as an emanation of the Bodhisattva Chenrezig. He married, among others, the Nepalese princess Bhrikuti and the Chinese princess Wencheng, for whom he built the Ramoche and Jokhang Temples in Lhasa.

sungbum (gsung 'bum) 松崩 songbeng. Literally “a hundred thousand teachings,” sungbum is the Tibetan term for the collected works of a lama or scholar.

Sungchöra (gsung chos rwa) 松却绕哇 Sonequeraowa. Literally “the courtyard for teaching religion,” the Sungchöra is a large open area, with buildings on three sides, on the southern side of Jokhang. At the top (northernmost) end of the square is a stone dais or platform on which a lama would sit while giving teachings. During the Cultural Revolution, the name of the Sungchöra was changed to the Establish-the-New Square.

Surkhang (zur khang) 索康 Suokang or 赛康 Saikang. An important aristocratic family in Lhasa which was among the fifteen to eighteen families with the higher ranking of “midrak” (mi drag), indicating that a former member of the family had been a kalon. The family originally came to Lhasa from Ladakh and settled in Lhasa during the eighteenth century. The family house was on the southeast corner of the Barkor. It was demolished in 1993 and rebuilt as a shopping center known as Saikang Shopping Plaza.

Surkhang Wangchen Geleg (zur khang dbang chen dge legs) 赛康•旺钦格勒 Suokang wangqin gele. Surkhang Wangchen Geleg (1910–77) was a Lhasa nobleman who was sent as an assistant to the Tibetan government’s commissioner in Kham from 1929 to 1934. He became a military officer in charge of 1,500 troops in 1938 and was appointed as a kalon in 1943 at the age of thirty-three. In 1954 he quietly gave support to a popular movement in Lhasa that opposed China’s presence in Tibet, and, although he was made a member of PCART in 1956, he was viewed by the Chinese with intense suspicion. After the Lhasa uprising, he fled with the Dalai Lama to India in 1959. He lost power in the exile government in 1961 and moved to Britain in 1963 and to the United States in 1964, where he worked with scholars until he moved to Taiwan in 1972.

Taktse (stag rtse) 达孜 Dazi. A county just to the east of Lhasa, on the south side of the Kyichu (the Lhasa River), on the route from Lhasa to Ganden Monastery.

*Tashi (bkra shis) 扎西 Zhaxi. A former wagon driver who was an activist during the Cultural Revolution. He became the deputy head of Tengyeling Neighborhood Committee.

*Tashi Drolma (bkra shis sgrol ma) 扎西卓玛 Zhaxi zhuoma. A woman known as Aja Tashi Drolma (a lcag bkra shis sgrol ma; 阿佳扎西卓玛 ajia Zhaxi zhuoma) who helped Jampa Rinchen hide precious items from the Sungchöra throne.

*Tashi Tsering (bkra shis tshe ring) 扎西次仁 Zhaxi ciren. A shoemaker who became a prominent activist in Lhasa during the Cultural Revolution and was made the head of the Rabsel Neighborhood Committee.

Tashilhunpo Monastery (bkra shis lhun po) 扎西伦布寺 Zhaxilunbusi. One of the major monasteries of the Gelugpa school, with some four thousand monks at its peak. Situated in Shigatse, it was founded in 1447 and is the seat of the Panchen Lamas.
Tengchen (steng chen) 丁青县 Dingqing xian. A county in the Khyungpo region of western Kham. It is now part of Chamdo Municipality (formerly a prefecture) within the TAR.

Tengyeling Monastery (bstan rgyas gling) 丹杰林寺 Danjielinsi. An eighteenth-century monastery on the western side of the old city of Lhasa, near the Yutog bridge. It was the Lhasa seat of the Demo incarnation lineage. After 1959 the surrounding area was named the Tengyeling Neighborhood Committee, renamed the Bright Neighborhood Committee, but also known as “Neighborhood Committee No. 3,” during the Cultural Revolution.

*Tenpa (bstan pa) 旦巴 Danba. A former knifemaker (and therefore a social outcaste) who became an activist with the Tromzikhang Neighborhood Committee and an assistant to the prominent activist Gangtsug.

*Tenzin (bstan 'dzin) 丹增 Danzeng. A leading activist in the Tengyeling area of Lhasa during the Cultural Revolution.

*Tenzin (bstan 'dzin) 单珍 Danzhen. A female activist with Gyenlog who was severely wounded in the military attack on the Gyenlog headquarters in the Jokhang in June 1968. See June 7 Jokhang Incident in the Glossary of Chinese and English Terms.

thamzing (‘thab ‘dzing) 批斗 pidou. Literally a “struggle” or “fight,” this was the Tibetan translation of the Chinese term for a struggle session.

*Thonmi Sambhota (thon mi sam+bo Ta) 吞米•桑布扎 Tunmi sangbuzha. A famous Tibetan scholar translator who traveled to India in the seventh century and returned with an alphabet adapted from Indian writing systems for transcribing the Tibetan language.

*Thonpa Dechö (thon pa bde spyod) 吞米•德确 Tunmi deque. See Shatraba Dechö.

*Thrinley Chödron (‘phrin las chos sgron) 赤列曲珍 Chilie quzhen. A nun from a remote rural area of Nyemo County who became the leader of the Nyemo Incident, the most famous and most brutal of the “renewed rebellions” of 1969. Executed near Lhasa in or around February 1970.

*Thrinley Chökyi (‘phrin las chos skyid) 赤列曲吉 Chilie quji. A female activist with Gyenlog who was an announcer with their broadcasting station, based in the Jokhang Temple. She was severely wounded during the military attack on the Gyenlog base known as the June 7 Jokhang Incident.

*Thubten (thub brtan) 土登 Tudeng. An activist with the Barkor Neighborhood Committee during the Cultural Revolution. He became the committee’s security director after 1987. He is sometimes referred to as Thubten shargo (土登夏过 Tudeng xiaguo) because he was blind (sharba, 瞎子 xiazi) in one eye.

*Thubten Jigme (thub brtan ‘jigs med) 图登晋美 Tudeng jinmei. A student at Lhasa Middle School in 1966 who tried to escape from Tibet by secretly crossing the border into India or Nepal. He was caught near the border along with his girlfriend, Hua Xiaoqing, and executed. She committed suicide in jail.

thugke che (thugs rje che) 突几切 tujiqie. Literally “great heart,” the Tibetan expression for “thank you.” Thukje chenpo (thugs rje chen po) 土几钦波 Tujiqinbo. Literally “Great Compassion,” a phrase used as a name for the statue of the Eleven-Faced, Thousand-Armed Chenrezig (Avalokiteshvara) with One Thousand Eyes that stood in a side chapel in the Jokhang Temple.
Thukje Lhakhang (thugs rje lha khang) 土几拉康. The lhakhang or chapel at the center of the left (northern) side of the ground floor of the Jokhang. The chapel housed the Thukje Chenpo, a famous statue of Chenrezig. Used as a pigsty during the Cultural Revolution.

Thukmön Lhakhang (thugs smon lha khang) 突莫拉康. A chapel on the righthand (southern) side of the entrance into the main assembly hall in the Jokhang. Its name means literally “chapel of aspiration,” but is more often known as the Chapel of the Dharma Kings after the main statues within the chapel.

Tölung Dechen (stod lung bde chen) 堆龙德庆 Duilongdeqing. A county immediately to the west of Lhasa, now a suburb.

*Togden Dawa (rtogs ldan zla ba) 登道达瓦 Dengdao dawa. An itinerant lama from Golok in eastern Tibet who traveled to Lhasa traveled in the 1990s or shortly after and began a project of carving the entire text of the Kangyur (the Buddhist canon) onto pieces of slate. These were then assembled in the form of a stupa or reliquary placed on the Lingkor at the foot of Chagpori.

Tralpa (khral pa) 差巴 chaba. Literally a taxpayer, this was the term used for farmers in the traditional Tibetan social system who had some land but owed taxes to a landlord.

Tramo (kra mag or spra mo) 札木 Zhamu. The main town and administrative seat in Pomé (spo smad, 波密县 Bomo xian), a county in present-day Nyingtri Municipality (Chinese: Linzhi, sometimes written as Nyingchi) in the southeast of the TAR. It is about 370 miles east of Lhasa. Pomé was part of the former quasi-independent kingdom of Powo (spo bo), also called Poyul (spo yul). It was placed under Chamdo prefecture in the 1950s but has been under Nyingtri Prefecture (now a municipality) since 1983. The armory in Tramo was looted by over a thousand Gyenlog rebels in summer 1968. Tramo is the site of TAR Prison No. 2, where many Tibetans spent the 1960s and 1970s as political prisoners and laborers.

Trandruk Temple (khra’ brug) 昌珠 Changzhu. A temple in Nedong (sne gdong, 乃東區 Naidong qu) in Lhokha Prefecture (now a municipality) to the south of Lhasa. It is believed to have been built in the seventh century by Songtsen Gampo.

*Trijiang Rinpoche. See Kyabje Trijiang Rinpoche.

Tromzikhang (Khorz gazgs khang) 冲赛康 Chongsaikang. The name of a former eighteenth-century mansion on the north side of the Barkor in Lhasa. The name means “house for looking at the market.” After 1959 the surrounding area was put under the administration of the Tromzikhang Neighborhood Committee.

Trulku (sprul sku) 转世活佛 zhuanshi huofo. Literally “manifest body,” trulku is the Tibetan term for the reincarnation of a high accomplished lama who has the ability to retain spiritual accomplishments during the rebirth process. In Chinese, it is usually rendered incorrectly by the term 活佛 huofo, meaning “living Buddha,” which has no equivalent in Tibetan.

Trunglha (’khrungs lha) 冲拉 Chongla. A location beside the Kyichu River on the eastern outskirts of Lhasa that is believed to be the abode of the trunglha or “birth deity”—the protective deity or spirit associated with one’s birth—of the Fourteenth Dalai Lama.
Tsadi Tseten Dorje (tsha rdi tshe brtan rdo rje) 蔡第•次旦多吉 Chadi cidan duojie. Tsadi was an aristocratic family of the gerpa (sger pa) or lowest rank, which included about 120 families in Lhasa. He served as a mipön or mayor of Lhasa and was in charge of the jail and court at the Nangtsehag in the Barkor in the 1940s. He died during the later years of the Cultural Revolution. 

Tsalgungthang (tshal gung thang) 蔡公塘 Caigongtang. A village area just to the southeast of Lhasa, seat of the Tselpa, a dynasty that ruled Lhasa and the surrounding area from the twelfth to the fourteenth centuries.

*Tsamchö (mtshams gcod) 仓决 Cangjue. A woman who became well known as an activist with the Lugu Neighborhood Committee in Lhasa. Said to have been a beggar in the past, she was referred to as “Lugu aja” (“Elder Sister from Lugu”) or “Lugu banggo” (“Beggar from Lugu”).

tsampa (rtsam pa) 糌粑 zanba. The staple food of Tibetans, made from dry-roasted barley flour, which is usually kneaded with butter, tea, and salt to make a soft dough.

*Tsarong Dazang Dramdul (rtsha rong zla bzang dgra 'dul) 擦绒•达桑占堆 Carong dasan zhandui. Tsarong Dazang Dramdul (c. 1888–1959) was born into a peasant family in Phenpo, near Lhasa. By 1903 he had become a close servant of the Thirteenth Dalai Lama and soon became a principal adviser. He was made commander in chief of the army in 1911 and led the defeat of the Qing garrison in Lhasa the following year. He was a kalon from 1914 to 1929 and is associated with largely unsuccessful efforts to modernize the state and the military, which were opposed by much of the elite. He was arrested after the Lhasa uprising and died in a Chinese military prison two months later.

tsatsa (ltsa tsa) 嚓嚓 caca. Embossed figurines of deities or Buddhas pressed out of clay.

tsatsakhang (ltsa khang) 嚓嚓康 cacakang. A roadside shrine containing tsatsa.

*Tse Drolma (tshe sgrol ma) 次卓玛 Cizhuoma. A female shoemaker who was an activist with the Wapaling Neighborhood Committee.

Tse gutor garcham (rtsed gdu gtor gyi gar 'cham) 孜古多羌姆 Ziguduo qiangmu. A series of ritual dances performed by monks in temples and monasteries on the twenty-ninth (tsegu, rtse dgu) day of the twelfth Tibetan month to extirpate negative forces before the start of the new year.

*Tse Lhamo (tshe lha mo) 次拉姆 Cilamu. A female resident in the Wapaling area of Lhasa during the Cultural Revolution.

Tsechogling Monastery (tshe chog gling) 尺觉林寺 Chijuelinsi. A monastery in Drip, a village on the south side of the Kyichu River, on the opposite bank from Lhasa. Founded in 1789 at the request of the Eighth Dalai Lama as a Lhasa residence for his tutor, Yongdzin Yeshe Gyaltse.

*Tsedor (tshe rdor) 次多 Ciduo. A Tibetan youth from a merchant family in Lhasa who was a junior middle-school student in 1964.

Tselpa (tshal pa) 采巴 Caiba. A dynasty of rulers who had power over Lhasa and the surrounding areas from the twelfth to the fourteenth centuries. The Tselpa rulers were based at Tsalgungthang, just to the southeast of Lhasa, and their domains were classified as one of the thirteen (some sources say seventeen) myriarchies (administrative districts with approximately ten thousand households) in the Mongol-Sakya system. The tenth and last Tselpa ruler, Tselpa Kunga Dorje (1309–64), abdicated in 1352 after supporting the unsuccessful efforts of the Sakya to oppose the rise of the Phagmodrupa rulers.
Tsemonling Monastery (tshe smon gling or mtsho smon gling) 策墨林 Cemolin. A monastery in Lhasa, just to the south of the Ramoche, founded by the second Tsemonling regent, Jampel Tsultrim, as the Lhasa seat of the lineage shortly after his appointment as regent in 1819. The building was badly damaged in 1844, when Jampel Tsultrim’s political opponents forced him from power, and was not restored until the reign of the Thirteenth Dalai Lama. The monastery was used as a broadcasting station by Nyamdrel during the Cultural Revolution.

Tsepak Lhakhang (tshe dpag lha khang) 赤巴拉康 Chibalakang. A temple in Lhasa next to the Ramoche Temple, probably built in the fourteenth century.

*Tsephel (tshe dpal) 赤白 Chibai. The third daughter of Rigdzin Lhundrub Paljor (see above) from the Nyarongshag family. Like her father and her brother Kungyur, she was a doctor in the traditional Tibetan medical tradition.

*Tsering (tshe ring) 泽仁 Zeren. A Tibetan who worked in Lhasa as a cameraman for the Tibet office of the Central Newsreel Production Studio during the Cultural Revolution.

*Tsering Phuntsog (tshe ring phun tshogs) 次仁平措 Ciren pingcuo. Tsering Phuntsog was a resident in the area administered by the Barkor Neighborhood Committee. Also known as Sharpa-lepa (夏尔巴列巴 Xiaerba lieba), “the worker from the East,” he had previously worked as a steward for a local merchant.

*Tsering Wangmo (tshe ring dbang mo) 次仁旺姆 Ciren wangmu. A female shoemaker who became an activist with the Wabaling Neighborhood Committee during the Cultural Revolution. She was a Gyenlog supporter. She later became the Party Secretary of the Wabaling Neighborhood Committee and was still deputy leader of the committee in 2003.

*Tsering Yangdzom (tshe ring g.yang 'dzoms) 次仁央宗 Ciren yangzong. A female child of about five or six years old at the start of the Cultural Revolution.

Tseringma (tshe ring ma) 孜热玛 Zirema. One of the five female deities known as “auspicious long life females” (bkra shis tshe ring ma). They are said to have taken oaths with early Buddhist masters to act as protectors of the religion and are associated with five mountains of the same name in the Himalayas.

Tsesumshag (Tshes gsum shag/chos gsum shar) 车松厦 Chesongsha or Chesongxia. A mansion in Lhasa.

*Tseten (tshe brtan) 次旦 Cidan. A former policeman at the Barkor Police Station who was also a Red Guard.

*Tseten Drolma (tshe brtan sgrol ma) 才旦卓玛 Caidan zhuoma. The most prominent of Tibetan popular singers in the socialist period, Tseten Drolma (b. 1937) was born into a peasant family. She joined an official arts troupe in Shigatse in 1956 and was sent two years later to the Shanghai Conservatory of Music. She performed “The Song of the Emancipated Serfs” (翻身农奴把歌唱 Fanshen nongnu ba gechang) at the tenth anniversary celebrations of the PRC in Beijing in 1959 and appeared in the 1965 musical film, The East Is Red, a glorified history of the CCP. She was a standing committee member of the NPC from 1978 to 1988, a member of the national committee of the CPPCC in 1964 and again from 1988 to 2003, and a vice chair of the CPPCC National Committee from 1993 to 1998. Among her most famous songs are “On the Golden Mountain of Beijing” (在北京的金山上 Zai beijing de jinshan shang), which is yet another paeon to Chairman Mao, and “Singing a Song to the Party” (唱支山歌给党听 Chang zhi shange gei dang ting).
Tshogo (mtsho sgo) 崔科 Cuike. A lesser-known aristocratic family from the Shigatse with a house in the southern part of the old city of Lhasa. The name is also written as Tsoko, Tsogo, or Tshögaw.

*Tshogo Dondrub Tsering (mtsho sgo don grub tshe ring) 崔科•顿珠次仁 Cuike Dunzhu ciren. Tshogo Dondrub Tsering (1915 to c. 1982) was made a deputy director of the General Office of PCART in 1956. He was a military officer in Chamdo at the time of the 1950 battle with the PLA and was captured along with Ngapö Ngawang Jigme. He was seen as cooperative with the Chinese administration and was made a member of PCART. After 1959 he was appointed as the mayor of Lhasa. In 1965 he was a vice chair of the first TAR government and a standing committee member of the National People’s Congress (NPC) in Tibet, a position he was given again after he was officially rehabilitated in 1979. He was sent at various times as a delegate to the NPC and to the CPPCC.

tsojé (tsho byed) 措结 cuojie. An honorific title for a doctor.

*Tsongkhapa (tsong kha pa) 宗喀巴 Zongkaba. Je Tsongkhapa Lobsang Drakpa (1357–1419) was a famous monastic reformer and religious teacher from the Tsongkha region of Amdo. He spent most of his life teaching, writing, and meditating in central Tibet, including Lhasa, and in 1409 established the Monlam Festival in Lhasa and founded Ganden Monastery. He is seen as the founder of the Gelugpa school of Tibetan Buddhism.

tsothal (gtsos thal) 佐台 zuotai. A precious substance used in Tibetan medicine that is taken from a black residue found inside the statue of the Jowo.

tsuglakhang (gtsug lag khang) 祖拉康 zulakang. A term used for the main temple building in a large monastery and as the proper name for the Jokhang Temple complex in Lhasa.

urdo (‘ur rdo) 乌多 wuduo. A sling used by Tibetan nomads, usually woven from yak wool.

uyon (u yon) 委员 weiyuan. The phonetic rendering in Tibetan of the Chinese word weiyuan, meaning a committee.

uyonlhan khang (u yon lhan khang) 委员 weiyuan or 乌均能康 wujunnengkang (phonetic). A hybrid of the Chinese and Tibetan words for a committee, generally used after 1959 as a short form of the term for a Neighborhood Committee, sa-ngé uyónlhan khang (sa gnas u yon lhan khang).

*Wangchug (dbang phyug) 旺久 Wangjiu. The chief editor of the Tibetan version of Red Rebels News, the paper produced by Gyenlog at the printing house of the Tibet Daily during the early years of the Cultural Revolution.

*Wangdu (dbang 'dus) 旺堆 Wangdui. A resident of the Barkor who worked in the cooperative run by the Barkor Neighborhood Committee during the Cultural Revolution.

*Wangdu Dorje (dbang 'dus rdo rje) 旺堆多吉 Wangdui duoji. A cadre with the Barkor Neighborhood Committee who was responsible for security. He is said to have died shortly after damaging a shrine dedicated to the trunglha or birth deity of the Dalai Lama.

wangse (dbang bsad) 昂色 angse. The Tibetan term meaning “turn off the power,” used when turning off a light switch. It sounds similar to the Chinese phrase wansui, which is used in many political slogans, meaning “ten thousand years” or “long life.”
Wapaling (wa pa gling) 河坝林 Hebalin. An area on the eastern side of Lhasa, pronounced “Wöpaling.” The surrounding area was placed under the administration of the Wapaling Neighborhood Committee after 1959. It was renamed The-East-Is-Red Neighborhood Committee during the Cultural Revolution.

*Wapaling Lhadrön (wa pa gling lhag sgron) 河坝林拉珍 Hebalin Lazhen. Also known as Ani (ani, or “nun”) Lhadrön, she was originally from Drayab in Kham and lived in the Wapaling area of Lhasa. She worked as a servant in Muslim households and as a beggar or as a worker in a vegetable farm and slaughterhouse. She became an activist, joined the CCP, and became a leading figure in the “Rebel Commune” under Gyenlog.

*Wolo (wo lo) 沃洛 Woluo. Wolo, believed to have been formerly a farmer or driver, was a cadre leader in the Jebumgang Neighborhood Committee. He was later appointed to manage the Neighborhood Committee’s cooperative and its horse carts. He worked for a while as a manager in the Kyire Hotel, one of the main locations for foreign tourists in Lhasa in the 1980s.

Yabshi (yab gzhis) 尧西 Yaoxi. In Tibetan tradition, the title given to each family into which a Dalai Lama is born. The title indicated that the family was ennobled and was of the highest rank amongst all aristocratic families.

Yabshi Taktser (yab gzhis stag 'tsher) 尧西达孜 Yaoxi dazi. The formal name, often anglicized as Taktse, given to the family of the Fourteenth Dalai Lama after he was recognized and enthroned in 1940. Taktser is the name of the village in Amdo where the family lived before the recognition. The same name is used for the residence of the family in Lhasa, in the area just to the east of the Potala Palace known as Changseb Shar. During the Cultural Revolution, the mansion was commandeered by Gyenlog as its headquarters. It later was used as the No. 2 Guest House (Chinese: Ersuo) for the TAR and in the 2000s was used as a dormitory for staff working in a nearby government-owned hotel.

Yamdrok Tso (yar ’brog mtsho) 羊卓雍湖 Yangzhuoyong hu. A lake 130 miles by road southwest of Lhasa, considered sacred by Tibetans.

Yarlung Tsangpo River (yar lung gtsang po) 雅鲁藏布江 Yaluzangbu jiang. The main river in Tibet, flowing west to east, parallel to the Himalayas. The source is near Mount Kailash in western Tibet. When the river reaches Kongpo Nyingtri in the southeast, it turns sharply to the south and cuts through the Himalayas to India and Bangladesh. It was traditionally known in Tibet simply as the “Tsangpo,” or more poetically as the “Tamchok Khabab.” In the twentieth century it started to be identified on maps by non-Tibetans as the “Yarlung Tsangpo,” a name that is now widely used. In the Adi hills south of the gorge it is known as the Siang, and, when it reaches the plains of Assam, it is known as the Brahmaputra.

*Yeshe (ye shes) 益希 Yixi. An activist who was involved in security for the Tengyeling Neighborhood Committee and later became a deputy commander of the Peasants and Nomads Headquarters, which was affiliated with Nyamdrel. After the Cultural Revolution, he operated a small tea house in Lhasa.

*Yeshe Tenzin (ye shes bstan ’dzin) 益希单增 Yixi danzeng. A former Gyenlog supporter who changed to supporting Nyamdrel during the Cultural Revolution. He became one of the vice chairs of the TAR CPPCC in about 2003.
Yutog (g.yu thog) 宇妥 Yutuo. An aristocratic family which gained Yabshi rank with the birth of the Tenth Dalai Lama in their family in 1816. In the twentieth century, the most prominent member of the family was Yutog Tashi Dondrub, who became a general in the Tibetan army in 1935, commissioner for Eastern Tibet in 1942, and a kalon in 1955. He did not return to Tibet after traveling with the Dalai Lama to India in 1956. The family name is taken from the turquoise-tiled bridge near their residence in Lhasa (see Yutog Lam).

Yutog Lam (g.yu thog lam) 宇妥路 Yutuo lu. A street in Lhasa. The name means “Turquoise Roof” and refers to a nearby bridge with a Chinese-style roof (tȫ tuǒ) made with glazed turquoise (yu 宇 yǔ) tiles. Yutog Lam was renamed Renmin (People’s) Road during the Cultural Revolution and is still known by that name.

Zhide Dratshang (bzhi sde grwa tshang) 希德寺 Xidesi. Originally a monastic community established in Lhasa on the north side of the city in the ninth century, from the thirteenth century onward it served as the residence of monks who looked after the Ramoche. The current dratshang or monastic college, which is also known in English as Shide or Shidelin, was built in the mid-eighteenth century and became the Lhasa residence of the Third Reting Rinpoche when he became the regent of Tibet in 1845. It was associated with the Reting lineage until the 1950s, when it was closed and used as offices for the Tibet Daily. It was badly damaged in the 1959 uprising and vandalized during the Cultural Revolution. It was taken over by Gyenlog as a broadcasting station during the Cultural Revolution and, when the factional fighting was over, the remains of the buildings were used as a dormitory for the Henan and Huangmei opera troupes and later as a PLA camp. It was left without any attempts at repair until 2003, when some restoration work took place.

Zhideling (bzhi sde gling) 喜德林 Xidelin. See Zhide Dratshang.

Zhitro Lhakhang (zhi khro lha khang) 希珠拉康 Xizhulakang. The temple of the hundred Peaceful and Wrathful deities, also known as Yidam Lhakhang. It was situated near Jebumgang on the north side of the old city of Lhasa and was affiliated with the Nyingma school of Tibetan Buddhism. The current building dates from 1913.

zi (gzi) 天珠 tianzhu. A highly valued, dark-colored stone with white markings that are termed “eyes.” The stones are said originally to have been made from agate, but their composition and origin remain obscure.

zungzhug (gzungs gzhub) 舛秀 songxiu. Precious materials, printed mantras, and other substances such as jewels, medicinal herbs, nectar, spices, or grain placed inside a Buddhist statue or stupa.

zurshi (zur bzhi) 蘇西 suxi. The “four corners” of the Barkor street in Lhasa, each of which is marked with a pole bearing prayer flags. See Ganden Darchen.