

Corrigenda

In my haste to submit this dissertation to the University of Virginia's archive of dissertations and other scholarship (Libra), I overlooked a number of errors in the text, both major and minor ones. Here, I have drawn attention only to major errors. Most of these have to do with meaning rather than orthography, grammar, and so on. The one egregious exception is the spelling of the names of my dear friends Ben (Deitle) Nourse and *Erin* Nourse in the acknowledgements. I know they will be understanding and accept my apology, but I have worried that others would postulate all manner of theories concerning the whereabouts of Ben's erstwhile wife.

This list of errors is not exhaustive, and I apologize for conspicuous typos and the like that may distract the reader. My thanks again to Christie Robinson for catching several of these mistakes.

p. 26, caption: "The main assembly hall and Changkya's villa ..." should read "The main assembly hall and Tuken's villa ..."

p. 57: "Second Jamyang Zhepa" should read "First Jamyang Zhepa (1648-1721)."

p. 60, caption: This photo is not of the local protector (T. *gnas bdag*) but of a wrathful, female divinity (*bdud mo*).

p. 173n786: My translation of "*thang 'cham pa*" as "courtyard dancers" is highly speculative and should be dismissed. During their retreats of the twelfth and first months, they would empower the *gtor ma* that were built *in lead-up* to the retreats. Also, it was the so-called "masked dancers" (*'bag 'cham pa*; in fact, all the dancers wore masks) who would periodically sit along the side of the courtyard, not the *thang 'cham pa*.

p. 333n1541: The Maying Valley in question is probably due north of Laiqu Valley 來去溝 (across the Huzhu border in Western Ledu County) and distinct from Mayang Monastery and the valley where that monastery is located (in Eastern Ledu).