

Notes on the transcription of Tibetan terms

As in all works that deal with Tibetan culture, the authors or editors are faced with the choice of presenting terms in a way that is either a) orthographically correct b) convenient for non-specialists. The problem with the former is that, owing to the nature of Tibetan spelling, readers experience the irritation of being unable to form any aural representation of a given term, and their enjoyment or comprehension of the article as a whole is likely to be impaired as a consequence. Since the readership of the present volume is likely to include a fair proportion of non-specialists of Tibetan culture, the editors have opted for the second solution. All terms and a selection of proper names are presented in a glossary at the end of the book, with their standard Tibetan orthographic form, following the Wylie system of transliteration.

The following conventions have been used in the presentation of Tibetan terms

No hyphens are used except a) where one syllable ends in -ng and the next begins with g-, as in *drang-gye*; b) where one syllable ends in -l and the next begins with l-, as in *yul-lha*. An exception to the former rule will be made in the case of the name *Senge*, which is often anglicised as *such*, rather than as *Seng-ge*.

Words comprising two or three syllables will be written as single words (*lhatho*, *lubang*, *mayur*; *Sengegang*, *Culican*, *Shugpacan*, *Gyalchenshi*); words or names containing four or more syllables will be presented as two words containing two or three syllables each, as in *Rigsum Gönpö*, *Sengegang Lhakhang*, *midang raldri*. Anglicised terms will be presented in italics; proper names will not. Sometimes arbitrary decisions will be made as to whether names are proper or common.

Terms will be anglicised in order to correspond roughly with the way in which they are pronounced in the area

under consideration in any given paper. Thus the term *sras po* appearing in a paper dealing with Central Tibet would be rendered *sepo*, but in an article concerning, say, Mustang, would be written as *hrewo*. In the glossary, both *sepo* and *hrewo* are of course followed by the spelling *sras po*.

The general aspiration to consistency in anglicisation will be offset by the existence of relatively well-established or familiar anglicised forms in the literature. Normally, Tibetan syllables ending in *-on* will be rendered as *-ön*, and the final *-n* will be retained even if the following consonant is a *p*. Thus: *rigs-gsum mgon-po* becomes *Rigsum Gönpö*; *dbon po* becomes *önpo*. However, *dgon pa* is not *gönpa* but simply *gompa*, while *bon po* is *Bonpo* (rather than *Bönpo*, *Bompo*, *Bömpo* etc).