

# 藏学学刊

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Founded in 2004, the *Journal of Tibetology* (བོད་རིག་པའི་རྒྱལ་ཁྲིམས་ 藏学学刊) is a peer-reviewed, bilingual scholarly journal dedicated to publishing papers in the field of Tibetan Studies. Featuring articles and reviews in either Chinese or English, the journal is published biannually by the Center for Tibetan Studies of Sichuan University, Chengdu, China. The *Journal of Tibetology* welcomes the contribution of academic and unpublished (and original) work, including the Chinese translation of foreign research and serious, critical reviews of books or review articles, in any area of research that deals with the Tibetan cultural area.

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Edited by: Huo Wei, Li Yongxian

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Deputy Editor-in-chief: Zhang Changhong

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## Call for Contributions

Founded in 2004, the *Journal of Tibetology* (མོད་རིག་པའི་དུས་དེབ། 藏学学刊) is a peer-reviewed bilingual scholarly journal dedicated to publishing papers in the field of Tibetan Studies. Featuring articles and reviews in either Chinese or English, the journal is published biannually by the Center for Tibetan Studies of Sichuan University, Chengdu, PRC. The *Journal of Tibetology* welcomes the submission of academic and unpublished (and original) work, including the Chinese translation of foreign research and serious, critical reviews of books or review articles, in any area of research that deals with the Tibetan cultural area.

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### **1. General Guidelines**

(1) Submit manuscripts as a MS Word document as well as a PDF. Use a Unicode font if possible (such as

Times Extended Roman or Gentium), 12 point size for the main text, 10 point size for the notes. Ideally, articles should be approx. 20 pages, including notes and bibliography. Use ' and "... instead of the usual apostrophes and quotation marks.

(2) The manuscript should provide a Chinese or English abstract and the title of the paper with no more than 500 words /characters. Book reviews and translations should also submit the original title of the paper in Chinese/English and a photo copy of the paper. Upon submitting translation, one is required to submit the authorization to translate the article by the author or the copyright holder.

(3) Figures and tables should be numbered consecutively in the text in Arabic numerals. They should be in high quality for the publication. When one uses figures and charts from other author's work, one needs to cite the sources. If they concern copyright issues, please submit the authorization to use them by the copyright holder(s).

## 2. Formatting

(1) Manuscripts should be double-spaced. All pages should be numbered consecutively.

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(3) The main text: Center first-level headings and capitalize the first letter of the first word and of major words. Begin the second-level headings at the left margin and capitalize the first letter of the first word and of major words.

## 3. Transliteration

For Tibetan transliteration, use Wylie transliteration, with syllables rendered with spaces (no hyphens or periods) between them. There should be no diacritics in the Tibetan except to render Sanskrit-derived letters, as in Shākya and Paṅ chen. For Sanskrit, Japanese, and Korean and Mongol, use the standard diacritics system; for Chinese, use Pinyin.

### Capitalization of Wylie transliteration:

Only proper names and texts are capitalized. Capitalize the first letter, not the root letter (Dbu not dBu). Only the initial letter in text titles is capitalized, e.g., *Legs bshad rin po che'i gter mdzod*. In personal names, each title or prefix is capitalized, but only the initial letter in the main name is, for example, Lcang skya Qutuqtu Rol pa'i rdo rje.

Capitalize:

- lineages (Bka' gdams pa, Bka' brgyud)
- schools (Sautrāntika school, New Translation school, Mind-only school)
- vehicles (Great Vehicle, Pāramitāyāna, Mantrayāna)
- the Three Jewels (Buddha, Dharma, and Saṅgha)
- personal names and their titles (Buddha Maitreya, Ācārya Nāropa)
- the Tripiṭaka (Vinaya, Sūtra Piṭaka, and Abhidharma) when talking about the
- canonical collections. Caps are not necessary when talking about literary genres or monastic curriculum subjects.

### Do not capitalize:

- generic holy beings (śrāvakas, arhats, buddhas)
- sūtra, tantra, and secret mantra (unless followed by "Vehicle," "Piṭaka," or part of a title)
- buddha bodies (rūpakya, dharmakāya)
- exalted states (enlightenment, nirvana, profound illumination) or beings (guru, lama)
- realms (form realm, hell realm)
- enumerations (four noble truths, three principal aspects of the path)

- practices (mahāmudrā, lam rim)
- epithets (the future buddha, the bodhisattva of compassion (but not the Buddha of Infinite Light, which is the translation of a name))
- paths (of seeing, accumulation)

#### 4. Italics

As a general style rule, foreign words are italicized, but because Buddhist literature makes such extensive use of foreign technical terms, italicizing every instance would be excessive. Here are some rules of thumb:

- If a word appears in English dictionaries it does not require italics (e.g., mantra, karma, nirvana).
- Proper names do not require italics (Vaibhāṣika, Thang stong rgyal po).
- Words, no matter what language, should be italicized when referred to as a term or when singled out ("this is what we call metta," or "in this context, the term calm abiding refers to...")
- Foreign words in non-Asian languages are generally italicized (joie de vivre, res extensa).
- Foreign renderings in parentheses following a translated term should be italicized. ("Morality (śīla) is essential.") Do not include the foreign equivalent multiple times for the same English term, especially in close proximity.
- If a foreign word occurs rarely and not in close proximity with its other occurrences in a text, it can be italicized each time.
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#### 5. Annotation

Please submit your essay with footnotes rather than endnotes. Footnotes should be double-spaced. Wisdom prefers the "author-date" style of citation. In this style, full publication details appear only in the bibliography. All citations, both initial and subsequent ones give author and publication, and forgo the abbreviation "pp." Please avoid using "ibid." or "op. cit." For example:

<sup>15</sup>For more on the tormā offering, see English 2002: 206–15.

If the reference occurs within an explanatory passage, the publication year and page reference can be placed in parentheses, for example, "As Steinkellner (2003: 79) notes, one can approach this issue in multiple ways." Tibetan texts can be cited with pecha folio and side alone (line numbers are optional), relegating the full bibliographical data—including edition of Tibetan text cited, volume of author's Collected Works, and Tōhoku and Peking numbers (if applicable)—to the bibliography. For example:

Tsong kha pa, *Lam rim chen mo*, ff. 229a–259b.

#### 6. Bibliography

In author-date style, the publication year should follow the author name.

- For Book, single author:  
English, Elizabeth. 2002. *Vajrayogin: Her Visualizations, Rituals, and Forms*. Boston: Wisdom Publications.
- For Edited volume, multiple authors:  
Cabezón, José Ignacio, and Roger R. Jackson, eds. 1996. *Tibetan Literature: Studies in Genre*. Ithaca, NY: Snow Lion Publications.
- For Chapter in edited volume:  
Tauscher, Helmut. 2003. "Phya pa chos kyi seng ge as a Svātantrika." In *The Svātantrika-Prāsāṅgika Distinction*, edited by Georges Dreyfus and Sara McClintock. Boston: Wisdom Publications, 207–56.
- For Journal article and periodicals (you can abbreviate volume and page references as follows):  
de Jong, J. W. 1978. "Textcritical Notes on the *Prasannapadā*." *Indo-Iranian Journal* 20.1: 25–59.
- For Tibetan works:  
Tsong kha pa Blo bzang grags pa (1359–1417). 1975. *Dka' gnas brgyad kyi zin bris*. In *The Collected Works (Gsung 'bum) of Rje Tsong-kha-pa Blo-bzang-grags-pa*, vol. ba. Delhi: Guru Deva.

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Sun Bojun 孙伯君. 2009. "Cong Fanxia duiyin kan Xixiayu de fuyin xitong" 从梵夏对音看西夏语的辅音系统 [Tangut consonantal system reflected in the Sanskrit-Tangut transcription], *Hanzangyu Xuebao* 汉藏语学报 5: 20-39.

Shi Jinbo 史金波, Nie Hongyin 聂鸿音, Bai Bin 白滨. 1994. *Xixia Tiansheng Lüling* 西夏天盛律令 / *Xixia Tiansheng Code*, Beijing: Sciences Press.