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Founded in 2004, the *Journal of Tibetology* (བོད་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, 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 The *Journal of Tibetology* welcomes the contribution of academic and unpublished (and original) work, including the Chinese translation of foreign research and serious, critical reviews of books or review articles, in any area of research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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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 Paṇ 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., *Lags 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)
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- the Tripiṭaka (Vinaya, Sūtra Piṭaka, and Abhidharma) when talking about the
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- generic holy beings (śrāvakas, arhats, buddhas)
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- 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)
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- paths (of seeing, accumulation)

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

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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-Prāsaṅgika 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.
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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.