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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 The *Journal of Tibetology* welcomes the contribution of academic and unpublished (and original) work, including the Chinese translation of foreign research and serious, critical reviews of books or review articles, in any area of research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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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 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., *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)

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- 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).
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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:

¹⁵ 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-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.
- For Tibetan works:
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- For Chinese References:
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.