

GUIDELINES ON STYLE FOR MANUSCRIPTS SUBMITTED TO THE *YIN-CHENG JOURNAL OF CONTEMPORARY BUDDHISM*

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1. BASIC FORMATTING

- Manuscripts should be typed double-spaced (body text as well as quotations and footnotes).
- Manuscript title should be in regular roman font except for intentionally italicized words or phrases. Do not italicise the entire manuscript title.
- All Latin-character text should be in 12-point Times New Roman font (including block quotes and footnotes) with a margin of 3 cm/1 inch on all sides. Please specify the type of software used if other than Microsoft Word.
- All Chinese and Japanese text should be in 12-point PMingLiu or Mincho.
- All Korean text should be in 12-point Batang.
- Use only a single letter space after a period or colon.

- Indent all paragraphs of the main text in the manuscript by 1/2", except for paragraphs interrupted by block quotation where the text after the block quotation begin on its own line as flush (no indentation).
- Use footnotes rather than endnotes.
- Numbered footnote to start from the main text. Any footnotes preceding the main text should be annotated with glyphs in the following order: asterisk (*), dagger/cross (†), double cross (‡).
- Follow the *Chicago Manual of Style* (CMS, 17th edition), using Notes-Bibliography style. See “**12. Referencing Western-Language Sources**” for more information.
- Tables, maps, and figures are to be numbered and have a heading/caption. Include only the numbers for the table, maps, and figure in the in body of the text. Place all table, maps, and figures graphic at the end of the manuscript. We will insert them into the text during page layout.
- In a separate document, provide 3–7 keywords for your article and an abstract of no more than 180 words.

2. CAPITALIZATION

2.1 Titles

- For English titles, capitalize the initial letter of each word in titles, excluding articles, prepositions, conjunctions (i.e., and, but, or, because), and the word “as” (except when the first or last word of the title), but including personal pronouns and forms of the verb “to be.”
 - Example: Stein, M. Aurel. *Ancient Khotan: Detailed Report of Archaeological Explorations in Chinese Turkestan*. Oxford: Clarendon Press, 1907.
- The second element in hyphenated English compounds should be capitalized.
 - Example: *Loving-Kindness Sutta*
- For translated English titles, capitalize the initial letter of each word in titles excluding articles, prepositions, conjunctions, and the word “as.”
 - Example: *Qian zai chen yin: Xin shiji de Fojiao nüxing siwei* 千載沉吟: 新世紀的佛教女性思維 [Intonation for Thousands of Years: Buddhist Feminist Thought for a New Century]
- For transliterated/romanized titles of non-English texts, capitalize the first word of the title and subtitle, and proper nouns (except for capitalization of Wylie transliteration, see below).
 - Example: *Qian zai chen yin: Xin shiji de Fojiao nüxing siwei* 千載沉吟: 新世紀的佛教女性思維
 - Example 2: *Hanyi Fodian yuyan yanjiu* 漢譯佛典語言研究 [Linguistic Study of the Chinese Translations of Buddhist Texts]

2.2 Terms

- Capitalize:
 - Proper nouns: religions (e.g., Buddhism, Taoism, Islam), places (e.g., the People’s Republic of China, Zhejiang, Hangzhou, Lin’an), dynasties (e.g., Tang, Zhou), cultures (Dong Xi wenhua 東西文化 [Eastern and Western cultures]);

- Transliterated/romanized names of companies, associations, schools, etc. in citations, whether these are cited as author/editor or publisher, or mentioned within a title, e.g., Ganxian Fojiashui 贛縣佛教會, Chikushi Hoyōin 筑紫保養院 (Chikushi Mental Hospital);
- Lineages (e.g., Kadam, Shangpa Kagyü);
- Schools (e.g., Sautrāntika school, New Translation school, Mind Only school, Jōdo Shinshū, Chan Buddhism, Huayan Buddhism);
- Vehicles (e.g., Great Vehicle, Pāramitāyāna, Mantrayāna);
- The Three Jewels (Buddha, Dharma, and Sangha);
- Personal names and their titles (e.g., Buddha Maitreya, Ācārya Nāropa, Master Taixu, Empress Wu Zhetian);
- The Tripiṭaka (Sūtra Piṭaka, Vinaya, and Abhidharma) when talking about the canonical collections. Capitals are not necessary when talking about literary genres (e.g., perfection of wisdom).
- Do not capitalize:
 - Common nouns (e.g., religious studies);
 - Adjectives;
 - Generic holy beings (śrāvakas, arhats, buddhas, bodhisattvas), unless appearing as a proper title referring to a specific figure, e.g., “the Buddha Amida” or “Amitābha Buddha,” or where the context indicates that a specific identified or identifiable buddha is intended, i.e., the term “Buddha” specifically has Śākyamuni as its referent;
 - The words sūtra, tantra, or secret mantra (unless followed by “Vehicle” or “Piṭaka” or part of a title);
 - Buddha bodies (e.g., form body, dharmakāya);
 - Exalted states (e.g., enlightenment, nirvāṇa, profound illumination);
 - Realms (e.g., form realm, hell realm), but capitalize the names of particular heavens and hells (e.g., Avīci Hell, Trāyastriṃśa Heaven);
 - Enumerations (e.g., four noble truths, three principal aspects of the path);
 - Practices (e.g., mahāmudrā, lamrim);
 - Epithets (e.g., the future buddha, the bodhisattva of compassion) but do capitalize the Buddha of Infinite Light, which is the translation of a name, and Tathāgata;
 - Paths (e.g., of seeing, of no-more learning);
 - Words simply because they are foreign or exalted (e.g., guru, lama, bhikku, bhikkhunī, buddha nature).
- The word Dharma (and Buddhadharma) is capitalized except when referring to phenomena in general.
- Sometimes confusion arises because certain practices and general terms are also names of traditions (e.g., Zen, Mahāmudrā, Dzokchen, Chö, Lamdré, Rimé, and Middle Way). In such cases, we advise capitalizing according to context; if there is still confusion, then a choice should be made one way or the other – usually to capitalize – and implemented consistently.
- Capitalization of Wylie transliteration:
 - Only proper names and texts are capitalized. Capitalize the first letter, not the root letter (e.g., 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 capitalized (e.g., Khyung po Bla ma Nam mkha' 'od zer and Lcang skya Rol pa'i rdo rje).

3. ITALICS

- As a general rule, italicize non-English words with the exception of the Buddhist terms listed below.
- Occasionally English words may be italicized to add emphasis, but this should be done sparingly so as not to distract readers.
- Italicize the titles of works cited in the body of your text, but do not italicize the title of your manuscript. The manuscript title should appear in regular roman font except for intentionally italicized words or phrases, which as noted above should be done sparingly.
- Do not italicize:
 - Buddhist terms that have entered English vocabulary as reflected by their inclusion in standard English dictionaries, such as Merriam-Webster, but please continue to include diacritics (e.g., nirvāṇa, vihara, bhikṣu). Note that since bhikku and bhiksu are both non-italicized, our practice is not to italicize bhikkhunī and bhikṣuṇī. For a helpful guide, see “Terms of Sanskrit and Pāli Origin Acceptable as English Words” in the *Journal of the International Association of Buddhist Studies* 5, no. 2 (1982), 141–2, <https://poj.peeters-leuven.be/secure/POJ/purchaseform.php?id=3286317&sid=>.
 - Names of religious schools, even when the names are not commonly used in English. This includes, for instance, Chan Buddhism, Huayan Buddhism, Shinshū, Shingon, etc., which function as proper nouns. However, such words should be italicized if used in an all Chinese/Japanese sentence, or if discussed outside of their use as names of religious schools.
 - Theravāda/Mahāyāna/Vajrayāna, which should be treated as both a mass noun and an adjective (i.e., in adjectival form, use “Theravāda,” not “Theravādan.” Avoid “Theravādin” except in rare cases where it appears as a count noun, e.g., “One hundred Theravadins were assembled.”)

4. PUNCTUATION

4.1 Quotation Marks

- Use North-American style double quotation marks (“ ”).
- Use single quotation marks (‘ ’) for a quotation within a quotation.
- Do not use quotation marks in block quotations, except for a quotation within the block quotation, which should be identified using double quotation marks.
- As noted under “**3. ITALICS**,” words set apart for emphasis should be indicated by italics, not quotation marks.
- Commas and periods always fall *inside* the closing quotation marks. For example:

- He described what he heard as a “short, sharp shock.”
- “Thus conscience does make cowards of us all,” she replied.

4.2 Commas

- Use the Oxford/serial comma (i.e., a comma placed before “and” in a list).
 - Example: Buddha, Dharma, and Saṃgha.
- The word *however* always takes a comma when used at the beginning of a sentence to introduce a contrast.
- The abbreviations “e.g.,” and “i.e.,” are followed by commas.
- In footnotes where only the name of the first author is included followed by et al., do not use intervening comma between the first author’s name and “et al.”.
 - Example: Ospina et al., “Meditation Practices for Health: State of the Research.”

4.3 Periods

- In the case of a quotation within a quotation, put the period inside the single quotation and double quotation mark when the embedded quotation is a full sentence, but between the single quotation and double quotation mark when the embedded quotation is not a full sentence.
 - Example: “James Baldwin explained this well when he said, ‘It’s not the Negro problem, it’s the white problem. I’m only black because you think you’re white.’”
 - Example: “In the ordinary affairs of life, the place of law was taken by the *dharma-shastras* – metrical textbooks of caste regulations and duties, composed by the Brahmans from a strictly Brahman point of view. The oldest of these is the so-called ‘Code of Manu’.”
- In the case of line quotations in non-English scripts in-text, put the period after closing parenthesis.
 - Example: Tzu Chi’s teachings, by contrast, focus on practice: “first Buddhist practice, then Buddhist studies” (*xian xue fo, hou fo xue* 先學佛、後佛學) and “good deeds come first, followed by doctrines” (*xian xing shan, hou yi li* 先行善、後義理).

4.4 En dash and Em dash

- Use en dash between numerals as a range, e.g., 1–3, 1995–2001. See more on inclusive numbers in “6. NUMBERS.”
- Convert space-hyphen/dash-space into em dash.
 - Example: “*Evaṃ me suta* - most commonly translated as “Thus have I heard” - is one of the most often quoted phrase in Buddhist discourses” should instead appear as “*Evaṃ me suta*—most commonly translated as “Thus have I heard”—is one of the most often quoted phrase in Buddhist discourses.”

4.5 Punctuations in CJK, Tibetan, and Other Languages

4.5.1 CJK Punctuations

- Keep original CJK punctuations for in-text CJK direct quotations and titles.

- Convert CJK punctuations to English equivalents in the in-text pinyin and bibliography.

4.5.2 Tibetan Punctuations

- In general, punctuation should be consistent with guidelines in *The Tibetan and Himalayan Library*: [THL Extended Wylie Transliteration Scheme](#).

4.5.3 Punctuation in Other Languages

- In general, punctuation should be consistent with guidelines in the Library of Congress's [ALA-LC Romanization Tables](#).

5. SPELLING

- Use Canadian spelling, as outlined in *The Canadian Oxford Dictionary*. Note that Canadian spelling often allows for both British and American spellings (e.g., both “colour” and “color” are acceptable, but with preference for the former).
- Note that we accept *both* renderings of the following:
 - -tice and -tise (e.g., both “practice” and “practise” are acceptable but with preference for the former);
 - -ize and -ise (e.g., both “recognize” and “recognise” are acceptable but with preference for the former);
 - -ter and -tre (e.g., both “center” and “centre” are acceptable but with preference for the former).
- Do not modify spellings in quotations of published material.

6. NUMBERS

6.1 Spelling

- Spell out whole numbers from zero to one hundred, as well as round multiples of those numbers (e.g., twelve, one hundred, three thousand, or one hundred thousand). Note that exceptions can be made if a paragraph or long passage contains multiple numbers that are easier to understand in numeral forms rather than spelled out.

6.2 Inclusive Numbers

- Range of inclusive numbers of *up to* and *including* (or *through*) can be abbreviated according to the table below. The first number is whole number, the second number is shortened.

<i>First number</i>	<i>Second number</i>	<i>Examples before shortening</i>	<i>Examples after shortening</i>
Less than 100	Use all digits	5–20 63–67 78–234	5–20 63–67 78–234

100 or multiples of 100	Use all digits	200–400 1200–1300	200–400 1200–1300
101 through 109, 201 through 209, etc.	Use changed part only	404–409 303–387 2902–2905	404–9 303–87 2902–5
110 through 199, 210 through 299, etc.	Use two digits unless more are needed to include all changed parts	452–473 680–792 2066–2071 3132–3200	452–73 680–792 2066–71 3132–200

*Table adapted from Chicago Manual Style 17th edition, 9.61: Abbreviating, or condensing, inclusive numbers.

- Exceptions:
 - Do not use this system for year range. Years should be expressed in whole, e.g. 1503–1612.
 - For East Asian publications where pages read from right to left, do not abbreviate any of the page numbers. Indicate the reading direction using “[R-L]”, e.g. 117–96 [R-L].

7. ABBREVIATIONS

7.1 Language Abbreviations

- Adopt the following abbreviations:
 - Chinese – Ch.
 - Japanese – Jp.
 - Korean – Kor.
 - Sanskrit – Skt.
 - Tibetan – Tib.
 - Pāli – P.
 - Khotanese – Kho.
 - Tocharian – Toch.

7.2 Time Period

- Use BCE and CE rather than BC and AD.

8. ROMANIZATION AND DIACRITICS OF CJK SCRIPTS

8.1 Romanization

- Use *pinyin* to romanize Chinese terms.
- For Japanese terms, follow the usage of Kenkyusha’s *Japanese-English Dictionary*.
 - Example: *Jinbun* rather than *Jimbun*
- For Korean terms, use the McCune–Reischauer system.
 - Example: romanize 崔致遠 as Ch’oe Ch’iwŏn
- The first appearance of a romanized term should be followed by an English letter space and then the corresponding CJK character/s.

- Example: Jinbun 人文
- When applicable, refer to the Library of Congress’ [ALA-LC Specifications](#) for guidelines on the romanization of other scripts.

8.2 Diacritics

- Include full diacritical marks using Times New Roman Extended font. Contact us should you have any questions as to how to install this program.
- Tone marks are not used for *pinyin* transliteration.
- For Japanese romanization use macrons for long vowels.
 - Examples: Sōtō, Dōgen
- For Japanese syllable divisions use an apostrophe only when necessary to distinguish the n/ん syllables (e.g., *Man'yōshū*).
- For Japanese compounds, avoid the use of hyphens (e.g., use *hōe* or *hō e*, not *hō-e*).

9. USE OF CJK SCRIPTS

The following are suggested guidelines, not definite rules. Regardless of which format is chosen by the author, the key point is that it is to be applied consistently throughout the essay. When editors deem it necessary to enhance readability, CJK format may be subject to editorial revision in consultation with the author.

- CJK specialized terms:
 - Use “English (*romanized script* CJK script)” for the first occurrence, and English thereafter.
 - Example:
 - First occurrence: Humanistic Buddhism (*Renjian Fojiao* 人間佛教)
 - Thereafter: Humanistic Buddhism
 - In cases where there is a good argument for why romanized script is more appropriate without compromising readability, we recommend “*romanized script* CJK script (English),” and *romanized script* thereafter.
 - Example:
 - First occurrence: *Renjian Fojiao* 人間佛教 (Humanistic Buddhism)
 - Thereafter: *Renjian Fojiao*
- CJK titles of monographs, collections, sutras, etc.:
 - Use “*romanized script* CJK script [English],” and *romanized script* thereafter
 - Example:
 - First occurrence: *Sifen lü* 四分律 [Four-Part Vinaya]
 - Thereafter: *Sifen lü*

- In cases where there is a good argument for why an English translated title is more appropriate without compromising readability, we recommend “*English (romanized script CJK script)*” for the first occurrence, and English thereafter.
 - Example:
 - First occurrence: *Four-Part Vinaya (Sifen lü 四分律)*
 - Thereafter: *Four-Part Vinaya*
- CJK titles of chapters:
 - Use “‘English’ (romanized script CJK script)” for the first occurrence, and English thereafter.
 - Example:
 - First occurrence: “Chapter on Demons and Gods Feeling Reverence and Faith” (Zhu e guishen de jingxin pin 諸惡鬼神得敬信品)
 - Thereafter: “Chapter on Demons and Gods Feeling Reverence and Faith”
 - In cases where there is a good argument for why the romanized script is more appropriate without compromising readability, we recommend “‘romanized script’ CJK script [English]”
 - Example:
 - First occurrence: “Zhu e guishen de jingxin pin” 諸惡鬼神得敬信品 [Chapter on Demons and Gods Feeling Reverence and Faith]
 - Thereafter: “Zhu e guishen de jingxin pin”
- CJK names of institutions, monasteries, and organizations:
 - “English (romanized script CJK script)” for the first occurrence, and English thereafter.
 - Example:
 - First occurrence: Zhuyin Chan Nunnery (Zhuyin chansi 竹隱禪寺)
 - Thereafter: Zhuyin Chan Nunnery
 - In cases where there is a good argument for why the romanized script is more appropriate without compromising readability, we recommend “romanized script CJK script (English)” and romanized script thereafter.
 - Example:
 - First occurrence: Zhuyin chansi 竹隱禪寺 (Zhuyin Chan Nunnery)
 - Thereafter: Zhuyin chansi
- CJK names of geographical locations:
 - Example:
 - First occurrence: Chang’an 長安
 - Thereafter: Chang’an

- Do not provide characters for terms now commonly found in the English lexicon (e.g., ginseng, qi, karma, Shinto, kami) unless they comprise part of a CJK passage or textual reference.
- Direct quotations using CJK scripts:
 - Providing a direct quotation in CJK script or in other Asian languages to accompany an English translation is optional, except when a case is made for the necessity of quotation in the original language (e.g., discussion of translation issues).
 - When including a direct quotation in CJK scripts in-text:
 - If it is a line quotation, place the CJK quotation between parentheses immediately following the English translation.
 - Example: However, the *Fo yijiao jing* 佛遺教經 [Bequeathed Teachings Sūtra] clearly advises that “[monks] should not observe the constellations, practice divination according to the waxing and waning of the moon, or calculate days of good fortune” (仰觀星宿，推步盈虛，曆數算計，皆所不應).
 - If it is a block quotation, format it as a separate block of text without quotation marks or parentheses following the English translation block.

10. SANSKRIT AND PĀLI TEXTS

10.1 Transliteration

- Employ diacritical marks in all non-Anglicized technical terms, including individual and group names (e.g., Mahāprajāpatī, Ānanda, *catuḥpariṣad*).
- With regard to Sanskrit and Pāli, follow the transliteration forms in the [Sanskrit-English Dictionary by Monier-Williams](#), the [Buddhist Hybrid Sanskrit Dictionary by Edgerton](#), and the [Pāli-English Dictionary by Rhys Davids and William Stede](#).
- Transliterate following the International Alphabet of Sanskrit Transliteration:
 - Long vowels take macrons: ā, ī, ō, ū;
 - Consonantal diacritics take points below; thus write retroflex consonants: ṛ, ṭ, ṭh, ḍ, ḍh, ṇ, ṁ, ṣ;
 - The visarga takes a dot below: ḥ;
 - The palatal n takes a tilde: ñ;
 - The two sibilant consonants diverge: ṣ and ś;
 - The guttural nasal takes a point above: ṅ, as does the anusvara nasal: ṁ;
 - The danda has its own glyph: ।.

10.2 Italicization

- Italicize Sanskrit and Pāli titles, e.g., *Yuezang jing* 月藏經 [Skt. *Candragarbhasūtra*; Bodhisattva Candragarbha Sūtra].
- Italicize Sanskrit and Pāli terms except for terms that have entered English vocabulary; diacritics should be used in all cases. See “3. ITALICS” above.

10.3 Titles

- Do not use space or en dash between elements in the titles, including “vinaya” and “sūtra,” e.g., *Mūlasarvāstivādivinaya*, not *Mūlasarvāstivāda-vinaya*.

11. REFERENCING CANONICAL TEXTS AND ASIAN-LANGUAGE SOURCES

11.1 Abbreviations of Titles of Canonical Texts

- When citing abbreviations of canonical texts (e.g., T, DZ, X), include the abbreviation, collection title, and authors’ or editors’ names in the first footnote when possible. Include the complete citation information in the accompanying bibliographical entry.
 - First Footnote Example: T 1883.45.672a15–a23, *Taishō shinshū daizōkyō*, Takakusu and Watanabe, eds.
- If your paper has several canons’ abbreviations, consider including a separate “Abbreviations” section under your Bibliography.
 - Example:
 - Abbreviation
T = *Taishō shinshū daizōkyō* (Takakusu and Watanabe, eds.)
 - Accompanying bibliographic entry:
Takakusu Junjirō 高楠順次郎, and Watanabe Kaigyoku 渡邊海旭, eds. *Taishō shinshū daizōkyō* 大正新修大藏經 [Buddhist Canon Compiled under the Taishō Era (1912–1926)]. 100 vols. Tokyo: Taishō issaikyō kankōkai 大正一切經刊行會, 1924–1932. Digitized in CBETA (v. 5.2) (<https://www.cbeta.org>) and SAT Daizōkyō Text Database (<http://21dtk.l.u-Tōkyō.ac.jp/SAT/satdb2015.php>).

11.2 Taishō Canon Citations

- Footnote:
Romanized (not English) title, T Taishō Number. Volume Number. Quotation Page Number. Register. Line Number(s).
 - Example: *Huayan fajie xuanjing*, T 1883.45.672a15–a23.
- Accompanying bibliographic entry:
Romanized title CJK CHARACTERS. Author(s)’ Romanized Name If Known Author(s)’ Chinese Name(s). Taishō number.
 - Example: *Huayan fajie xuanjing* 華嚴法界玄鏡. Written by Chengguan 澄觀. T 1883.
- In rare cases when a text is considered an independent text but is inside a larger text, we recommend providing the page range in the following format:
Romanized Title CJK CHARACTERS. Author(s)’ Romanized Name If Known Author(s)’ Chinese Name(s). *Romanized Title of the Larger Collection* CJK CHARACTERS. Taishō number Volume Number. Page Number. Register line–Register line.
 - Example: *Jiaogei gudu jing* 教給孤獨經. Translated by Tongmiao 通妙. *Zhongbu jingdian* 中部經典. N 0005.12.272a05–278a09.

Notes:

- These formatting guidelines only apply to citing individual texts in the Taishō canon. To format the bibliographic entry of the canon itself, see 11.1.
- For romanized titles of non-English texts, capitalize the first word of the title and subtitle, and proper nouns. See “2. CAPITALIZATION” for more details
- When citing the same canonical text consecutively in footnotes, format the footnotes as a first-time citation instead of using “Ibid.”
 - Example: The first footnote: *Shisong lü*, T 1435.23.74b25–26.
In the next footnote: *Shisong lü*, T 1435.23.449c21–29.

11.3 Pāli Canon Citations

- For Pāli texts, use the Pāli Text Society pagination and follow the style adopted by the *Dictionary of Pāli* compiled by Margaret Cone and published by the Pāli Text Society (2000).
- For the *Nikāyas*, however, please use the abbreviations MN, AN, DN, and SN (rather than M, A, D, and S).
 - Example: MN I 167–69.

11.4 Asian-Language Single Author Book Example

- Full footnote first instance: Shih, *Qianzai chenyin: Xin shiji de Fojiao nüxing siwei*.
- Shortened footnote(s) thereafter: Shih, *Qianzai chenyin*.
- Bibliographic entry:
Shih Chao-Hwei 釋昭慧. *Qianzai chenyin: Xin shiji de Fojiao nüxing siwei* 千載沉吟: 新世紀的佛教女性思維 [Intonation for Thousands of Years: Buddhist Feminist Thought for a New Century]. Taipei: Fajie chubanshe 法界出版社, 2002.

11.5 Asian-Language Edited Book Example

- Full footnote first instance: Komatsu, ed., *Tsukimon*.
- Shortened footnote(s) thereafter: Komatsu, *Tsukimon*.
- Bibliographic entry:
Komatsu Kazuhiko 小松和彦, ed. *Tsukimono* 憑きもの [Spirit Possession]. Tōkyō: Kawade Shobō Shinsha 河出書房新社, 2000.

11.6 Asian-Language Chapter in Edited Book Example

- Full footnote first instance: He, “Renjian Fojiao yu chuantong Fojiao de gongcun, hujian, ronghe yu fazhan.”
- Shortened footnote(s) thereafter: He, “Renjian Fojiao.”
- Bibliographic entry:
He Jianming 何建明. “Renjian Fojiao yu chuantong Fojiao de gongcun, hujian, ronghe yu fazhan” 人間佛教與傳統佛教的共存, 互鑑, 融和與發展 [The Fo Guang Sect and the Characteristics of Modern Chinese Buddhist Sects]. In *2014 Renjian Fojiao gaofeng luntan—Renjian Fojiao zongyao* 2014 人間佛教高峰論壇—人間佛教宗要 [2014 Humanistic Buddhism Forum—Principles of Humanistic Buddhism], edited by Cihui fashi 慈惠法師, 119–27. Kaohsiung: Foguang wenhua 佛光文化, 2015.

11.7 Asian-Language Journal Article Example

- Full footnote first instance: Omata, “Nihon ni okeru seishibyōin no kigen to sono ruigata (Meiji ishin yizen).”
- Shortened footnote(s) thereafter: Omata, “Nihon ni okeru seishibyōin.”
- Bibliographic entry:
Omata Waichiro 小俣和一炉. “Nihon ni okeru seishibyōin no kigen to sono ruigata (Meiji ishin yizen)” 日本における精神病院の起源とその類型 (明治維新以前) [The Origins of Mental Hospitals in Japan and Their Typological Classification]. *Seishin Shinkeigaku Zasshi* 精神神経学雑誌 [Official Journal of the Japanese Society of Psychiatry and Neurology] 105, no. 2 (2003): 200–06.

11.8 Asian-Language Translation of English Sources Example

- Full footnote first instance: Hirakawa, *Yindu Fojiao shi*.
- Shortened footnote(s) thereafter: Hirakawa, *Yindu Fojiao shi*.
- Bibliographic entry:
Hirakawa Akira 平川彰. *Yindu Fojiao shi* 印度佛教史. Translated by Jhuang Kun Mu 莊崑木. Taipei: Shangzhou chuban 商周出版, 2012. Originally published as *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*, translated and edited by Paul Groner. Hawai‘i: University of Hawai‘i Press, 1990.

11.9 Asian-Language Webpage Example

- Full footnote first instance: Wang, “Diguo, shangye yu zongjiao: Fojiao yu quanqiu hua de lishi yu zhanwang.”
- Shortened footnote(s) thereafter: Wang, “Diguo, shangye yu zongjiao.”
- Bibliographic entry:
Wang Song 王颂. “Diguo, shangye yu zongjiao: Fojiao yu quanqiu hua de lishi yu zhanwang” 帝国, 商业与宗教: 佛教与全球化的历史与展望 [Empire, Commerce and Religion: History and Prospects of Buddhism and Globalization]. *Pengpai xinwen* 澎湃新闻. June 29, 2018.
http://m.thepaper.cn/renmin_prom.jsp?contid=2227394&from=renmin.

11.10 Asian-Language Conference Paper Example

- Full footnote first instance: Zhang, “Jindai jushi yu Fojiao jiaoyu.”
- Shortened footnote(s) thereafter: Zhang, “Jindai jushi yu Fojiao jiaoyu.”
- Bibliographical entry:
Zhang Jia 張佳. “Jindai jushi yu Fojiao jiaoyu” 近代居士與佛教教育 [Modern Gurus and Buddhist Education]. Paper presented at the Between the Sacred & the Secular, from the Internal to the External: Buddhism and Education in the Pan-East Asian Context International Conference, Great Bamboo Grove Monastery 大聖竹林, Mount Wutai 五臺山, Shanxi, China, June 3–5, 2019.

12. REFERENCING WESTERN-LANGUAGE SOURCES

General Guidelines

- The general rule is providing footnote(s), and an accompanying bibliographic entry in hanging-indent style for each source.
- When citing a source in footnote, give the author(s)' last name(s), a full title on the first occurrence, and its shortened version in the following footnotes. Include page number if citing quotations ("pp." not needed).
 - Full footnote first instance: Díaz, *The Brief Wondrous Life of Oscar Wao*, 34.
 - Shortened footnote(s) thereafter: Díaz, *The Brief Wondrous Life*, 82.
- List up to three authors/editors/translators/compiler's names in the footnote; if a work has four or more authors/editors/translators/compiler's, use "et al." after the second name without a comma between the last name and "et al."
- List multiple different titles by the same author alphabetically. An initial *the*, *a*, or *an* is ignored in the alphabetizing. Note that *all* works by the same person (or by the same persons in the same order)—whether that person is editor, author, translator, or compiler—appear together, regardless of the added abbreviation.
 - Example:
Goodman, Charles. *Consequences of Compassion: An Interpretation and Defense of Buddhist Ethics*. New York: Oxford University Press, 2009.
———, trans. *The Training Anthology of Śāntideva: A Translation of the Śikṣasamuccaya*. New York: Oxford University Press, 2016.
- Provide English translations of non-English titles in square brackets immediately after the original title if desired. Refer to "**2. CAPITALIZATION**" for guidelines on capitalizing English translated titles.

12.1 Authored Book Example

- Example 1:
 - Full footnote first instance: Dean and Rosen, *A Manual of Intergroup Relations*, 187.
 - Shortened footnote(s) thereafter: Dean and Rosen, *A Manual*, 187.
 - Bibliographic entry:
Dean, John P., and Alex Rosen. *A Manual of Intergroup Relations*. Chicago: University of Chicago Press, 1955.
- Example 2:
 - Full footnote first instance: Cheah, *Race and Religion in American Buddhism: White Supremacy and Immigrant Adaptation*, 2.
 - Shortened footnote(s) thereafter: Cheah, *Race and Religion in American Buddhism*, 2.
 - Bibliographic entry:
Cheah, John. *Race and Religion in American Buddhism: White Supremacy and Immigrant Adaptation*. Oxford: Oxford University Press, 2011.
<https://doi.org/10.1093/acprof:oso/9780199756285.001.0001>.

12.2 Chapter in an Edited Book Example

- Example 1:
 - Full footnote first instance: Thoreau, “Walking,” 182.
 - Shortened footnote(s) thereafter: Thoreau, “Walking,” 182.
 - Bibliographic entry:
Thoreau, Henry David. “Walking.” In *The Making of the American Essay*, edited by John D’Agata, 167–95. Minneapolis: Graywolf Press, 2016.
- Example 2:
 - Full footnote first instance: Gleig, “Undoing Whiteness in American Buddhist Modernism,” 33.
 - Shortened footnote(s) thereafter: Gleig, “Undoing Whiteness,” 33.
 - Bibliographic entry:
Gleig, Ann. “Undoing Whiteness in American Buddhist Modernism.” In *Buddhism and Whiteness: Critical Reflections*, edited by George Yancy and Emily McRae, 21–42. London: Lexington Books, 2019.
<https://ebookcentral.proquest.com/lib/ubc/detail.action?docID=5774650>.

12.3 Edited Book Example

- Full footnote first instance: D’Agata, ed., *The Making of the American Essay*, 182.
- Shortened footnote(s) thereafter: D’Agata, *The Making*, 182.
- Bibliographic entry:
D’Agata, John, ed. *The Making of the American Essay*. Minneapolis: Graywolf Press, 2016.

12.4 Edition of a Book Example

- Full footnote first instance: Ṭhānissaro Bhikkhu, trans., *The Buddhist Monastic Code I: The Pāṭimokkha Rules*, 47.
- Shortened footnote(s) thereafter: Ṭhānissaro Bhikkhu, *The Buddhist Monastic Code I*, 47.
- Bibliographic entry:
Ṭhānissaro Bhikkhu, trans. *The Buddhist Monastic Code I: The Pāṭimokkha Rules*. 2nd ed. Valley Center: Metta Forest Abbey, 2007.

12.5 Translated Book Example

- Full footnote first instance: Lahiri, *In Other Words*, 184.
- Shortened footnote(s) thereafter: Lahiri, *In Other Words*, 184.
- Bibliographic entry:
Lahiri, Jhumpa. *In Other Words*. Translated by Ann Goldstein. New York: Alfred A. Knopf, 2016.

12.6 Journal Article Example

- Example 1:
 - Full footnote first instance: Mendelson, “A Messianic Buddhist Association in Upper Burma,” 570.
 - Shortened footnote(s) thereafter: Mendelson, “A Messianic Buddhist Association,” 570.
 - Bibliographic entry:

Mendelson, E. Michael. "A Messianic Buddhist Association in Upper Burma." *Bulletin of the School of Oriental and African Studies* 24, no. 1 (Spring 1978): 570–81.

- Example 2:
 - Full footnote first instance: Gleig and Artinger, "#Buddhist Culture Wars: BuddhaBros, Alt-Right Dharma, and Snowflake Sanghas," 20.
 - Shortened footnote(s) thereafter: Gleig and Artinger, "#Buddhist Culture Wars," 20.
 - Bibliographic entry:
Gleig, Ann, and Brenna Grace Artinger. "#Buddhist Culture Wars: BuddhaBros, Alt-Right Dharma, and Snowflake Sanghas." *Journal of Global Buddhism* 22, no. 1 (2021): 19–48. <https://doi.org/10.5281/zenodo.4727561>.

12.7 Webpage Example

- Example 1:
 - Full footnote first instance: Bouman, "How to Take a Picture of a Black Hole."
 - Shortened footnote(s) thereafter: Bouman, "How to Take a Picture."
 - Bibliographic entry:
Bouman, Katie. "How to Take a Picture of a Black Hole." TEDxBeaconStreet, Brookline, MA.
https://www.ted.com/talks/katie_bouman_what_does_a_black_hole_look_like.
- Example 2:
 - Full footnote first instance: Kaufman, "Green New Deal Has Overwhelming Bipartisan Support, Poll Finds."
 - Shortened footnote(s) thereafter: Kaufman, "Green New Deal."
 - Bibliographic entry:
Kaufman, Alexander C. "Green New Deal Has Overwhelming Bipartisan Support, Poll Finds." *HuffPost*, December 17, 2018.
https://www.huffingtonpost.com/entry/green-new-deal-poll_us_5c169f2ae4b05d7e5d8332a5.
- Example 3:
 - Full footnote first instance: Brown, "Lovingkindness for Control Freaks."
 - Shortened footnote(s) thereafter: Brown, "Lovingkindness."
 - Bibliographic entry:
Brown, Kimberly. "Lovingkindness for Control Freaks." *Tricycle*, October 19, 2023. <https://tricycle.org/article/lovingkindness-control-freaks/>.
- When it is difficult to identify the title of a webpage, follow the *Chicago Manual of Style*'s recommendation to include description of the page (e.g., "University of Chicago Press Homepage") in lieu of a title.
- When citing direct quotations from a webpage, provide as much locator information as possible in footnote(s) (i.e., page number, paragraph numbers, etc.). However, in case locator information is not available, skip the information in footnote.

12.8 Film or Work of Media Example

- Example 1:
 - Full footnote first instance: Richter, *The Adventures of Buckaroo Banzai Across the 8th Dimension*.
 - Shortened footnote(s) thereafter: Richter, *The Adventures*.
 - Bibliographic entry:
Richter, W. D., dir. *The Adventures of Buckaroo Banzai Across the 8th Dimension*. Burbank, CA: 20th Century Fox, 1984. Blu-ray Disc, 1080p HD, released on May 15, 2018. <https://www.blu-ray.com/movies/releasedates.php?year=2018&month=5#May15>.
- Example 2:
 - Full footnote first instance: Her, “Lecture 2: Exploring The Future of Buddhism Through A Historical Perspective.”
 - Shortened footnote(s) thereafter: Her, “Lecture 2.”
 - Bibliographic entry:
Her, Rey-Sheng. “Lecture 2: Exploring The Future of Buddhism Through A Historical Perspective.” 慈濟論述 Tzu Chi Studies, October 26, 2021. Recorded lecture. <https://www.youtube.com/watch?v=2J7CtALzO8I>.

12.9 Dissertation Example

- Full footnote first instance: Fang, “La tradition sacrée de la médecine chinoise ancienne: Étude sur le *Livres des exorcismes* du Sun Simiao (581–682).”
- Shortened footnote(s) thereafter: Fang, “La tradition sacrée.”
- Bibliographic entry:
Fang Ling 方玲. “La tradition sacrée de la médecine chinoise ancienne: Étude sur le *Livres des exorcismes* du Sun Simiao (581–682)” [The Sacred Tradition of Ancient Chinese Medicine: Study of *Book of Exorcisms* by Sun Simiao (581–682)]. PhD dissertation, École Pratique des Hautes Études, 2001.

12.10 Working Paper Example

- Full footnote first instance: Chancel and Piketty, “Carbon and Inequality: From Kyoto to Paris.”
- Shortened footnote(s) thereafter: Chancel and Piketty, “Carbon and Inequality.”
- Bibliographic entry:
Chancel, Lucas, and Thomas Piketty. “Carbon and Inequality: From Kyoto to Paris.” Working Paper, Paris School of Economics, November 3, 2015. <http://piketty.pse.ens.fr/files/ChancelPiketty2015.pdf>.

12.11 Online Database Example

- Full footnote first instance: Global Carbon Atlas, “CO₂ emissions.”
- Shortened footnote(s) thereafter: Global Carbon Atlas, “CO₂ emissions.”
- Bibliographic entry:
Global Carbon Atlas. “CO₂ emissions.” <https://globalcarbonatlas.org/emissions/carbon-emissions/>.