

## Translator Guideline (Part I): Main Text

### Rule 1:

**Provide the years for historical figures and reigns (only their first appearance)**

E.g., Fazang's 法藏 (643-712) commentary is considered the most definitive commentary on the *Huayan jing*.

E.g., During the reign of Zhenguan 貞觀 (598-649)...

Other ways to indicate a period:

1. (?-678): when the date of birth or death is unknown.
2. (fl. early fifth c.): fl. is the abbreviation for “flourished”, i.e. “period of activity”.
3. (476+-521+): borne as early as 476 and die as early as 521. You may find Buddhist Studies Person Authority Databases (<https://authority.dila.edu.tw/person/>) handy.

### Rule 2:

**Provide the traditional Chinese characters for the name of East Asian people and place. This rule applies to both historical figures and contemporary scholars.**

E.g., Zhu Lishuang 朱麗雙, in her study of the Khotanese texts, pointed out that

E.g., The origin of the Ximing Monastery 西明寺 is related to .....

E.g., Shoshin Kuwayama 桑山正進 analyzed the causes underlying the decline of Gandhāra.

[Note]

1. No need to transcribe the monastic title *shi* 釋.

E.g., 釋彥琮 — Yanzong (rather than Shi Yanzong)

2. On Google, Japanese last name and first name are often inverted, but make sure the last name precede the first name.

2. For Tibetan and Indian names, provide appropriate transliteration, not *pinyin*; no need to write the Chinese name.

E.g., 松贊干布 — Songtsan Gampo (not Songzan ganbu); 佛陀跋陀羅 — Buddhahadra (not Fotuobatuoluo).

### Rule 3:

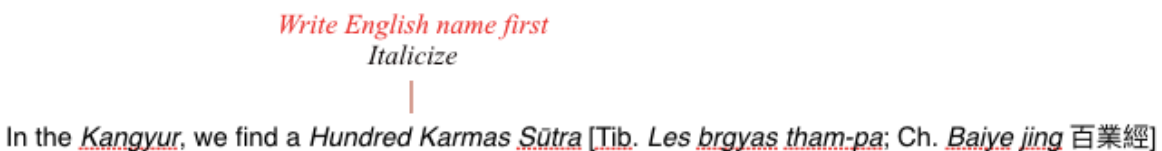
## Citing the Title of a Primary Source

### 3.1. Chinese Sūtra

#### Example 1



#### Example 2



### 3.2. Chapter

English translation of the chapter title  
In quotation mark

Pinyin and Chinese character  
No need to italicize

This legend is found in the 'Chapter on Protecting the Stūpa' [Ch. *Huta pin* 護塔品] in the *Rizang jing* 日藏經 (Skt. *Sūryagarbha sūtra*; Bodhisattva *Sūryagarbha Sūtra*).

### 3.3. Japanese Text

Romanji (for Japanese);  
or hangul (for Korean)  
Italicize

English translation

Kyōkai 景戒 (fl. early ninth century) wrote the *Nihon Ryōiki* 日本靈異記 [Record of Miraculous Events in Japan]. *Nihon Ryōiki* is an early Heian period *setsuwa* collection.

When the title appears again, provide the romanized — not the English — title.

[Note]

In all the cases above, when the title reappears, provide the *pinyin* (or *romanji* or *hangul*) rather than the English translation.

### 3.4. Tibetan Texts

Write English name first  
Italicize

In the *Kangyur*, we find a *Hundred Karmas Sūtra* [Tib. *Les bryas tham-pa*; Ch. *Baiye jing* 百業經]

[Note]

When a Tibetan title re-appears in the text, you have the option of using the English translation (rather than the Tibetan transcription), which may be easier for the readers to follow, given that the knowledge of the Tibetan language is relatively uncommon.

### Rule 4: Citing Chinese Passages

- ◆ Whenever you translate a primary source, always provide the original Chinese passage in the traditional Chinese.

Example 1 (Long Passage)

Paragraph margin  
No space on the first line.  
Indentation: 1.2 cm

Translation filler in square bracket

However, Ch'oe Ch'iwŏn's biography points to the possibility that Fazang's native place was actually somewhere other than Chang'an:

In Tianshou 1 (October 16-December 5, 690), [Fazang] went to Xiazhou to visit his parents.<sup>25</sup> All of the governors of the prefectures and the magistrates of the sub-prefectures that he passed on his way came out to greet him in the countryside—Buddhist monks [at the time] took this as an honor [for the Buddhist community as a whole]. 天授元年, 觀親于夏州. 道次, 郡牧邑宰, 靡不郊迎, 緇侶爲榮.<sup>26</sup>

Replace all Chinese punctuations with English ones.  
But remember to leave one space after each punctuation.

### Example 2 (Short Passage)

If the original passage is only one short sentence, there is no need to open a new paragraph.

The *Da fangguang fo huayan jing*, translated by Śikṣānanda (652-710), writes, “There is a dwelling in the Shule Kingdom named ‘Ox-head Mountain’. Since the past, Bodhisattvas dwelled therein” 疏勒國有一住處, 名牛頭山, 從昔以來, 諸菩薩於中止住. As the this passage shows, the Ox-Head Mountain is only vaguely defined geographically in the early texts. But even when other texts do specify that

### Rule 5: Translating Terminologies

5.1. For terminologies, provide a rough English translation before writing it in the original language in a parenthesis. When this term re-occurs, it suffices to only provide the English translation.

#### Example 1

*Mahāmudrā* is seen as a derivative heresy known as the ‘singular white practice’ (Tib. *dkar po chig thub*; Ch. *weiyi baifa* 唯一白法) which boasts the panacean power of the practice.

Rough English translation

Original terms (italicize)

## Example 2

‘Ox-Horn Mountain’ (Ch. *Niujiao Shan* 牛角山) is a sacred site that is commonly featured in Buddhist *sūtras*. Scholars generally identify the Ox-Horn Mountain as Mount *Kohmārī*.

In the subsequent appearances, use English translation.

5.2. For certain terms, it is possible to always use *pinyin* rather than the English translation. This approach is especially called for when a term is at the centre of an analysis. For instance, Liu Yi’s book analyses the complex connotations of the *mofa* doctrine which repeats at a high frequency in the book. In this case, it is better to leave this term untranslated.

*Mofa* 末法 (final dharma) is a concept that has influenced the development of Chinese Buddhism. *Mofa* influenced the the production of Chinese Buddhist classics and the creation of Buddhist grottoes.

Italicize the pinyin

In the subsequent appearances, use *pinyin*.

[Note]

But be mindful not to use too much *pinyin* in your translation which may obstruct your reader’s comprehension. Use this approach only when a term is integral to the author’s analysis (as the example above), or when a term is being emphasized for being a word:

E.g., There are controversies as to the exact Sanskrit antecedent for the word *huayan* (Flower Garland).

## 6. Miscellaneous

1. Capitalize the first letter of a direct quote when the quoted material is a complete sentence.

E.g., All *sūtras* start with “Thus I have heard...”.

2. Italicize the Asian spelling, rather than put it in the quotation mark.

E.g., The original meaning of the word *mo* 末 is ‘the top of a tree’.

(Better than: The original meaning of the word “mo” 末).

3. When italicizing a foreign word, the plural “s” should not be italicized.  
E.g. *sūtras* > *sūtras*.
4. Use the single quotation mark rather than the double one.
5. Translate 卷 as *juan(s)*, *fascicle(s)*, *scroll(s)*, but never *volume(s)*.
6. In a collaborative work, always check in with your fellow translators and be consistent with their translation, especially when it comes to the text titles and terminologies.
7. When you are uncertain about your translation, leave a comment (select “insert” – “comment”) so that the author could later verify your translation or answer your question.

## Translator Guideline (Part II): Bibliography and Footnotes

Break the bibliography into three sections:

1. Abbreviation(s) (if applicable)
2. Primary Sources
3. Secondary Sources

### 1. Abbreviation

*T* = *Taishō shinshū daizōkyō* 大正新脩大藏經 [Buddhist Canon Compiled during the Taishō Era (1912-26)]. 100 vols. Takakusu Junjirō 高楠順次郎 and Watanabe Kaigyoku 渡邊海旭 et al., eds. Tōkyō: Taishō Issaikyō Kankōkai, 1924–1934. Digitized in CBETA (v. 5.2) and SAT Daizōkyō Text Database (<http://21dzk.l.u-Tōkyō.ac.jp/SAT/satdb2015.php>).

*X* = (*Wan*) *xu zangjing* 卍字續藏經 (Man Extended Buddhist Canon). 150 vols. Xin wenfeng chuban gongsi 新文豐出版公司, Taipei 臺北, 1968-1970. Reprint of Nakano Tatsue 中野達慧, et al., comps. *Dai Nihon zoku zōkyō* 大日本續藏經 [Extended Buddhist Canon of Great Japan], 120 cases. Kyoto: Zōkyō shoin 藏經書院, 1905-1912. Digitized in CBETA (v. 5.2).

### 2. Primary sources

#### 2.1. Indian Buddhist Texts Referenced to Taisho Canon

Romanized transcription  
 (Chinese: Pinyin; Tibetan: Wylie; Japanese: romanji, etc)  
 No need to capitalize all initials, except those that are usually  
 capitalized in English, such as Mahayana (Dasheng), Buddha (Fo)

Sanskrit  
 (if available)  
 Italicize  
 If the Sanskrit title is a scholarly reconstruct, write Skt.\*  
 Include Sanskrit accent marker (e.g. “sūtra” > “sutra”)

Traditional Chinese  
Square bracket

*A'bidamo dapiposha lun* 阿毘達磨大毘婆沙論 [Skt. Abhidharma Mahāvibhāsā  
Śāstra; Great Commentary on the Abhidharma]. 200 *juans*. Trans. Xuanzang 玄奘  
 (602-664) in 654. *T* no. 1545, vol. 27.

English translation  
Number of *juans*  
Translator.  
 If unknown, write "Translator unknown"

Translation or composition date  
 (if known)  
reference  
*T* no. + vol.  
 Leave one space after the dot  
 Other canons: *X* for *Xu Zang jing* 續藏經; *B* for *Dazang jing hubian* 大藏經補編

**Footnote:**

*A'bidamo dapiposha lun*, *T* no. 1545, 27: 69.357a-359c

Transcription  
Taisho reference.  
 Combine the no. and vol.  
Juan number  
Page number  
 357卷上至359卷下

**2.2. East Asian Texts Referenced to Taisho**

*Bianzheng lun* 辯正論 [Treatise on Distinguishing the True]. 8 *juans*. By Falin 法琳 (572-640). *T* no. 2110, vol. 52.

**Footnote:**  
*Bianzheng lun*, *T* no. 1545, 27.

**2.3. East Asian Texts Referenced to Modern Publications**

*Chu sanzang jiji* 出三藏記集 [Collected Records concerning the Tripitaka]. 15 *juans*. By Sengyou 僧祐 (445-518). *T* no. 2145, vol. 55. Reference made to *Chu Sanzang jiji* 出三藏記集, edited by Su Jinren 蘇晉仁 and Xiao Lianzi 蕭鍊子. Beijing: Zhonghua shuju 中華書局, 1995.

[Note]  
 No need to translate the publisher's name.

**2.4. Tibetan Texts**



Tibetan Wylie script
Translation
Author
Reference

*Bu ston chos 'byung* [Buton History of Tibet]. By Buton Rinchen Drub (1290-1364). Reference made to *Budun Fojiao shi* 布頓佛教史. Trans. Pu Wencheng 蒲文成. Xining: Qinghai rennin chubanshe 青海人民出版社, 2016.

Footnote:  
*Bu ston chos 'byung*, 105.

### 3. Secondary Sources I (East Asian Languages)

#### 3.1. Journal Article

Article name in pinyin
Initial capitalized for certain words
Character

In single quotation mark ( ' ' )

Pinyin and traditional character
Initial capitalized for certain words
Character

*Cai Yaoming* 蔡耀明. 'Jierjite Fanwen Fodian xieben de chutu yu Fojiao yanjiu' 吉爾吉特梵文佛典寫本的出土與佛教研究 [Gilgit Sanskrit Buddhist Manuscripts and Buddhist Studies]. *Zhengguan zazhi* 正觀雜誌 [Journal of Rightful Observation] 13 (2000): 2-52. — Reference  
 Volume no. + (year): pages

Journal: pinyin (italicized) + character + translation.
Translation

In square bracket; all initials capitalized.

Footnote:  
 Cai, 'Jierjite Fanwen Fodian', 2-52. — Name + 'article name in pinyin'+ page no.  
 If the article name is long, abbreviate it

#### 3.2. Book

Book name  
*pinyin* (italicize) + character +  
 [Translation (Initials Capitalized)]

City: Publisher  
 No need for translation

Pinyin and traditional character  
 If it is editor, add (ed.)

Ciyi 慈怡 (ed.) *Foguang da cidian* 佛光大辭典 [Great *Foguang* Dictionary]. Beijing: Beijing  
*tushuguan chuban she* 北京圖書館出版社, 2004.

Footnote:

Ciyi, *Foguang da cidian*, 15.

### 3.3. Book Chapter

#### Example 1 (In a book by the same author)

Italicize the title of a text
Double *shuming hao* 書名號 (《》),  
rather than single (〈〉)

Page number
Page number

Duan Qing 段晴. ‘*Zaoxiang gongde jing Yutian yu*, Hanyu jinyi ji guyi kanben’ 《造像功德經》于闐語、漢語今譯及古譯刊本 [Contemporary and Ancient Translation of the Chinese and Khotanese Tathāgatapratibimbapratisthānūsamsā]. In Duan Qing, *Yutian Fojiao Gujuan dian* 于闐·佛教·古卷典 [Khotanese & Buddhism & Manuscripts], 57-107. Shanghai: *Zhongxi shuju* 中西書局, 2014.

Footnote

Duan, ‘*Zaoxiang gongde jing Yutian yu*’, 57-107.

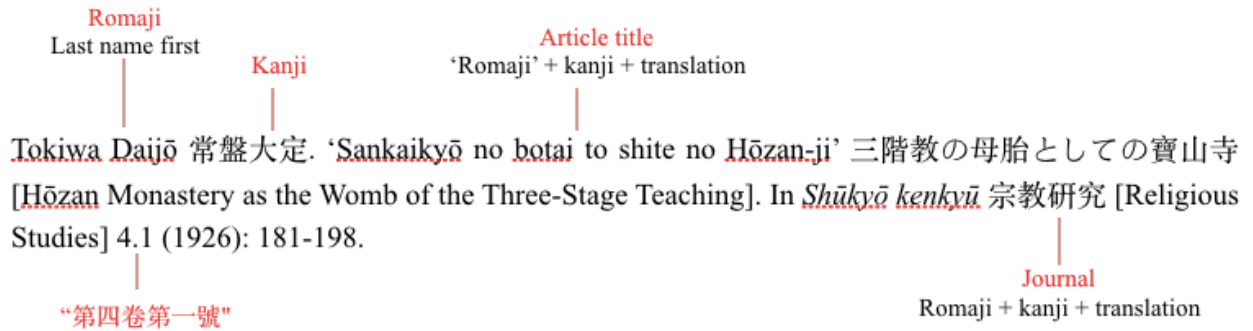
#### Example 2 (In an edited work)

Liu Yi 劉屹. “Yueguang yu Mile — Yi dui Zhongguo Fojiao moshi zuhe de guhua yu lisan” 月光與彌勒——一對中國佛教末世組合的固化與離散 [The Moonlight Prince and Maitreya: The Establishment and Disintegration of a Chinese Buddhist Eschatological Pair]. In *Fojiao shi yanjiu* 佛教史研究 [Buddhist History Research] 1 (2017): 1-29.

Footnote:

Liu, “Yueguang yu Mile”, 27 (if quoted from a specific page); or Liu, “Yueguang yu Mile” (if referred to the whole article)

### 3.4. Japanese Sources



Footnote:

Tokiwa, ‘Sankaikyō no botai’, 181-198

#### [Notes on Japanese Sources]

1. Google typically displays the first and last name of a Japanese scholar in the reverse order, but make sure to put the last name first, as in a Chinese name.
2. Even if you do not know Japanese, you could still translate the Japanese sources by using:
  - a. Kanji to romanji converter: <https://j-talk.com/convert>
  - b. Jisho Dictionary: [jisho.org](http://jisho.org)
3. If you know Japanese, it is best to review the transliteration, as some *kanjis* correspond to multiple *romajis*. For instance, 寺 could be transliterated as either *tera* or *ji*, but when it is part of a monastery’s name, it should be *ji*.
4. Not all *kanji* could be converted, especially the name of people and place, as well as specialized terms. You need to look up the *romaji* for these un-transcribed *kanji*. You may find the Jisho Dictionary and the Digital Dictionary of Buddhism (DDB) helpful.

Hōzan-ji ni tsuite Not transcribed

Hōzan	ji	靈裕	ni	tsui	te
寶山	寺	靈裕	に	つ	い
Hōzan counter for temples		in+ to ascend ~ing+			

Digital Dictionary of Buddhism

靈裕

Pronunciations

- [py]Língyù
- [wg]Ling-yü
- [hg]영유
- [mc]Yeongyu
- [mr]Yōngyu
- [kk]レイユウ
- [hb]Reiyū
- [qn]Linh dū

### 3.5. Republished Source

Sasaki Kyogo 佐々木教悟. “Hō metsu shisō ni tsuite” 法滅思想について [Regarding the Famic Thoughts]. *Nippon bukkyō-gaku kai nenpō* 日本佛教學會年報 [Annual Publication of Japanese Buddhist Studies Association] 21 (1956): 15-29. Reference made to *Indo-tōnan Ajia bukkyō kenkyū* インド・東南アジア仏教研究 [Indian and Southeast Asian Buddhist Studies], edited by Sasaki Kyogo, 274-292. Kyoto: Heirakutera shoten 平樂寺書店, 1987.

Footnote:

Sasaki, “Hō metsu shisō ni tsuite”, 274-292. — Cite the page number of the republished — not the original — source).

For citing a republished source.

## 4. Secondary Sources II (Western Languages)

### 4.1. Book

Marx, Karl, and Frederick Engels. *The German Ideology*. London: Lawrence and Wishart, 1977.

### 4.2. Article in an Edited Work:f

Feith, H., and A. Smith. ‘Indonesia’. In *Southeast Asia: Documents of Political Development and Change*, edited by R.M. Smith, 99–110. Ithaca: Cornell University Press, 1970.

#### **4.3. Journal Article**

Mendelson, E.M. 'A Messianic Buddhist Association in Upper Burma'. *Bulletin of the School of Oriental and African Studies* 24.1 (1961): 560–80.

#### **4.4. Dissertation**

Puru Shotam, Nirmala. *The Social Negotiation of Language in the Singaporean Everyday Life World*. Ph.D. dissertation, Department of Sociology, National University of Singapore, 1987.

#### **4.5. Photocopied materialb**

Moore, Philip S. 'Academic Development: University of Notre Dame: Past, Present, and Future'. *Mimeographed*. Notre Dame, IN: University of Notre Dame, 1960.