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Translator Guideline (Part I): Main Text

Rule 1:

Provide dates for people 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)...

E.g., In Zhenguan 貞觀 3.9.20 (October 11, 629)

[Note]

1. Use this succinct format to express the 20th of the 9th lunar month of the 3rd year of the Zhenguan reign.

2. Provide the date in the Western calendar. Use this converter: <https://sinocal.sinica.edu.tw/>.

E.g., (?–678)

[Note] When the date of birth or death is unknown.

E.g., Zhiqiao 支喬 (d.u.)

[Note] Use (d.u.) when both dates are unknown.

E.g., Yuanzhao 圓照 (fl. 8th c.)

[Note] fl. is the short for 'flourished', meaning his active years.

E.g., (476+ – 521+)

[Note] Born as early as 476 and died as early as 521. Consult Buddhist Studies Person Authority Databases (<https://authority.dila.edu.tw/person/>).

Rule 2:
Provide traditional Chinese characters for 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

[Note] Translate *si* as monastery, not temple:

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

[Note] For Chinese and Japanese names, make sure the last name precedes the first name. Google usually inverts the order, so be careful.

E.g., Buddhahadra (Fotuobatuoluo 佛陀跋陀羅; 359–429).

[Note] For an Indic name, first provide Sanskrit name, then *pinyin* and Chinese character in the parenthesis, followed by dates.

E.g., 釋彥琮: Yanzong 彥琮 (557–610)

[Note]

1. No need to transcribe the monastic title *shi* 釋.
2. Do not separate a monastic name into first and last name. (Yanzong > Yan Zong; Xuanzang > Xuan Zang).

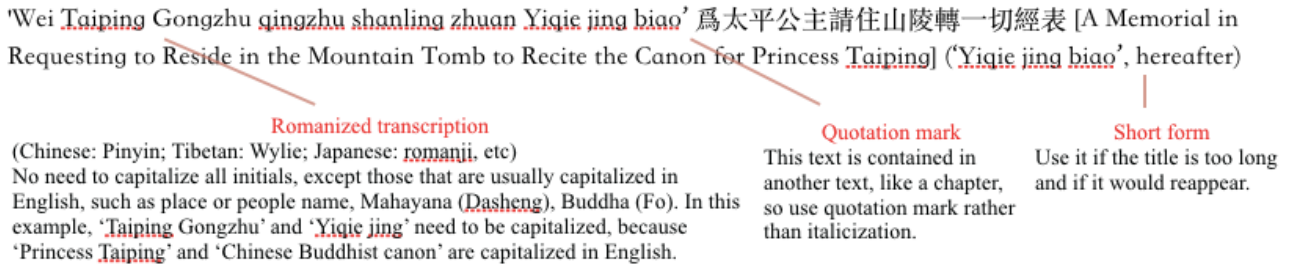
Rule 3: Citing the Title of Primary Sources

3.1. Chinese Texts

Example 1



Example 2



Example 3

《宋高僧傳·大安傳》 —— *大安傳* is a chapter, so should be put in quotation marks

The 'Da'an zhuan' 大安傳 [Biography of Da'an] in the *Song Gaoseng zhuan* 宋高僧傳 [The Song Collection of Biographies of Eminent Monks]

3.2. Japanese Text

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

English translation
|

Kyōkai 景戒 (fl. early ninth c.) 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 is mentioned again, provide the *pinyin* (or *romanji* or *hangul*) rather than the English translation.

3.3. Tibetan Texts

*Write English name first
Italicize*
|

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

[Note]

When a Tibetan title reappears 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 Tibetan is less comm

Rule 4: Citing Chinese Passages

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 Xia-zhou to visit his parents.²⁵ 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.²⁶

Always provide (traditional) Chinese characters

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

Example 2 (Short Passage)

Zhisheng noted that 'It has 18000 gāthās ... this treatise has not been translated' (有一萬八千頌...其論未譯).

[Note] If the original passage is only one short sentence, there is no need to open a new paragraph.
Enclose the Chinese in parenthesis.

Rule 5: Translating Terminologies

5.1. Provide a rough English translation before giving the original term in the parenthesis. When this term re-occurs, it suffices to 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

The Nanshan *Vinaya* Tradition (Nanshan lüzong 南山律宗)

Example 3

Ox-Horn Mountain (Niujiào shān 牛角山) is a sacred site that is commonly featured in Buddhist *sūtras*. Scholars generally identify the Ox-Horn Mountain as Mount Kohmārī.

[Note] In the two examples above, both terms is not italicized, because they are the name of a place and a tradition, *not* a technical term.

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 center of an analysis. For instance, Liu Yi's book analyses the complex connotations of the *mofa* doctrine, and the term *mofa* repeats at a high frequency in the book. In this case, it is better to just use *pinyin*.

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, for this may obstruct the flow of the text. Use this approach only when a term is central to the author's analysis, such as the example above, or when a term is being talked about as 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 Asian spellings, 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. *juans* > *juans*.

4. Use the single quotation mark (‘’) rather than the double one (“”).

5. Translate 卷 as *juan(s)*, fascicle(s), but not scroll(s) or volume(s).

6. Always check with your fellow translators to be consistent with their translation, especially when it comes to terminologies and titles.

7. Turn off the automatic spelling corrector when working on the bibliography and footnotes where many *pinyin* may be ‘corrected’ incorrectly.

8. When uncertain about your translation, leave a comment (select ‘insert’ – ‘comment’) so that the author could later verify your translation or answer your question.

9. In a title, not every initial need to be capitalized, including articles, conjunctions, and prepositions. E.g., *The Old Man and the Sea*. Exception: the first word in the subtitle needs to be capitalized. E.g., The title: **T**he subtitle.

Translator Guideline (Part II): Bibliography and Footnotes

Break the bibliography in three sections:

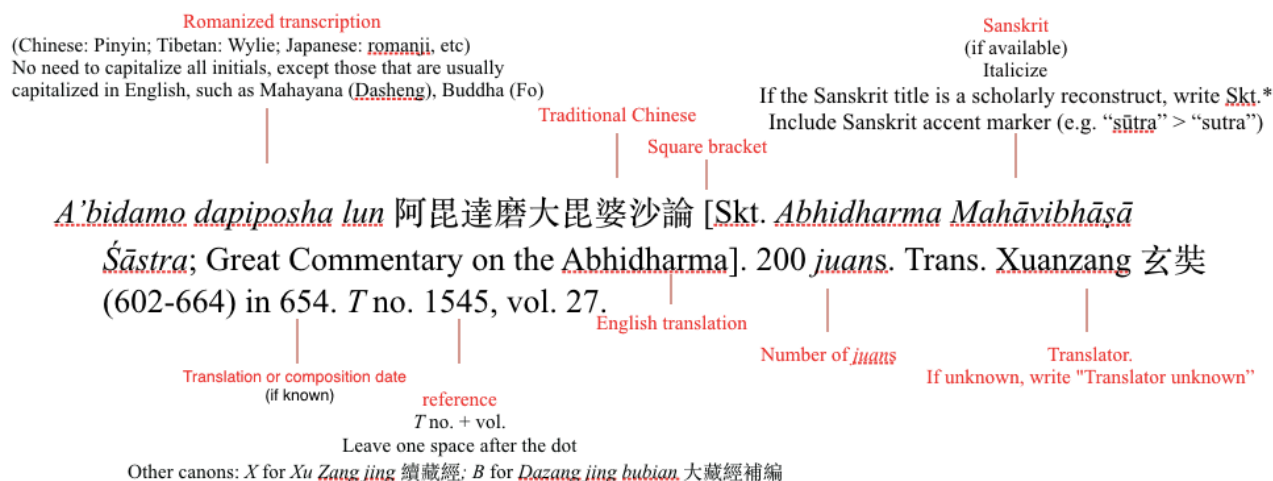
1. Abbreviations (if applicable)
2. Primary Sources
3. Secondary Sources

1. Abbreviation

See the examples in the bibliography section in Jinhua Chen's book on Fazang.

2. Primary sources

2.1. Indian Texts Referenced to the Taisho Canon



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. Chinese 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. Chinese 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

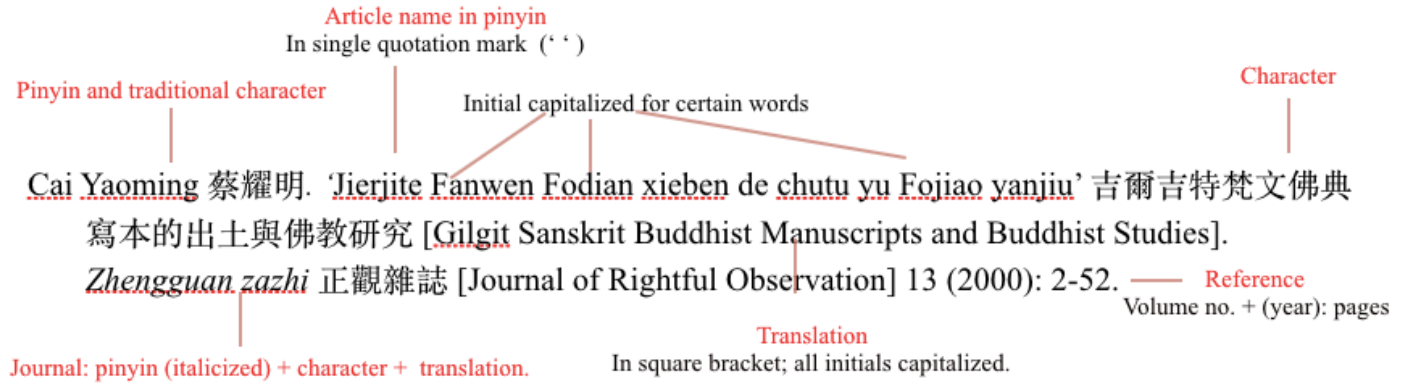
Tibetan Wylie script	Translation	Author	Reference
<i>Bu ston chos 'byung</i>	[Buton History of Tibet].	By Buton Rinchen Drub (1290-1364).	Reference made to <i>Budun Fojiao shi</i> 布頓佛教史. Trans. Pu Wencheng 蒲文成. Xining: Qinghai rennin chubanshe 青海人民出版社, 2016.

Footnote:

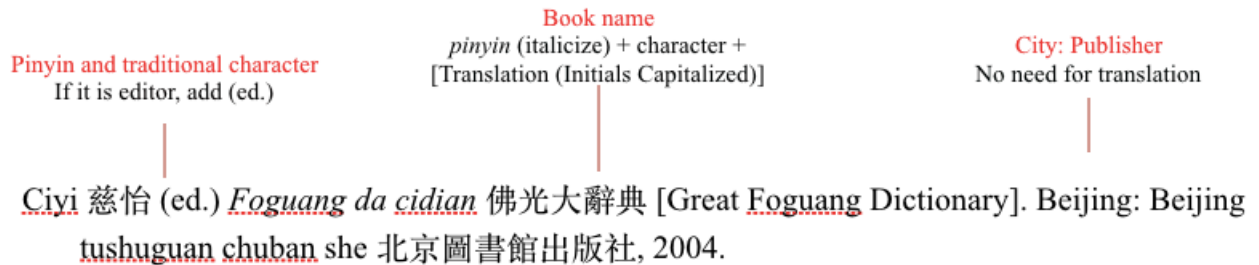
Bu ston chos 'byung, 105.

3. Secondary Sources I: East Asian Languages

3.1. Journal Article



3.2. Book



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 (<>)

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 Tathāgatapratibimbapratīṣṭhānuśamsā]. In Duan Qing, *Yutian, Fojiào, Gujuan dian* 于闐·佛教·古卷典 [Khotanese & Buddhism & Manuscripts], 57-107. Shanghai: Zhongxi shuju 中西書局, 2014.

Page number Page number

Footnote

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

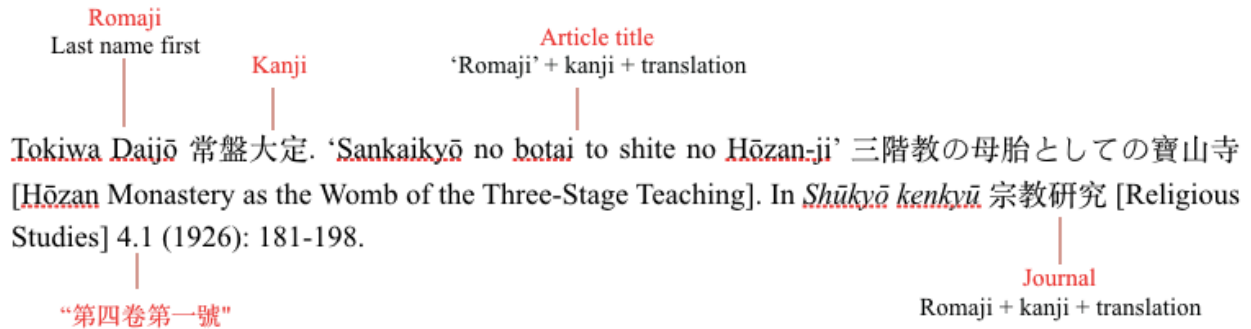
Example 2 (In an edited work)

Zhu Lishuang 朱麗雙, “*Yutian guo shouji* suozai zaoqi Yutian wangtong tongji” 《于闐國授記》所載早期于闐王統研究 [Early Royal Lineage of Khotan as Recorded in the *Prophecy of the Li Country*]. In *Tansuo Xiyu wenming* 探索西域文明 [Explore the Civilization of the Western Regions], edited by Meng Xianshi 孟憲實 and Zhu Yuqi 朱玉麒, 199–213. Shanghai: Zhongxi shuju 中西書局, 2017.

Footnote:

Zhu, ‘*Yutian guo shouji*’, 200 (if quoted from a specific page); or Zhu, ‘*Yutian guo shouji*’, 199–213 (if referring 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 this database (<https://www.inbuds.net/>) which lists the *hirakana* title of the source. Pass this romanji title through a *hirakana-to-kanji* converter (<https://j-talk.com/convert/>).
3. In any case, 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* can be converted by using the online converter, especially when it comes to the name of people and place, and technical 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. For instance, in the example below, 靈裕 cannot be converted by using the online converter, but its *romanji* can be found on DDB.

The screenshot shows a Japanese title: **Hōzan-ji ni tsuite**. Below it is a transliteration table:

Hōzan	ji	靈裕	ni	tsui	te
寶山	寺	靈裕	について		
Hōzan	counter for temples		in+	to ascend	-ing+

The kanji 靈裕 is highlighted with a red box and labeled "Not transcribed". A red arrow points from this box to a callout box from the Digital Dictionary of Buddhism (DDB) for the character 靈裕. The callout box lists the following pronunciations:

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

3.5. Re-published Source

Sasaki Kyogo 佐々木教悟. “Hō metsu shisō ni tsuite” 法滅思想について [Regarding the Famie 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:

For citing a republished source.

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

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 material

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