

Journal of Tibetan Literature

Style Sheet

The *Journal of Tibetan Literature* publishes two issues per year, in the fall and spring, using a system of single-blind peer-review. It accepts original manuscripts of research, translation, and literary criticism focusing on works of Tibetan-language literature, oral and written, from the ancient to contemporary periods. Please keep the following in mind as you prepare your submission.

- Manuscripts typically should not exceed 12,000 words in length (not inclusive of abstract, notes, and references.) JTL currently publishes works in English together with translated Tibetan abstracts.
- The Journal accepts research articles on all facets of Tibetan literature. They should refer to and cite original works wherever possible.
- Translations should include a commentarial essay to contextualize the content, form, and style of the text. Where possible, the essay should further call attention to the literary qualities and aesthetic dimensions of the text as well as the translator's approach. Submissions of translations should include a copy of (or link to) the original Tibetan text, together with a full bibliographic citation.
- Criticism includes critical and appreciative perspectives on issues of relevance to the reading and research of Tibetan literature, including opinion pieces, explorations of recent scholarship in multiple languages, or constructive pieces that offer productive perspectives on contemporary engagement with Tibetan literature. While works of criticism needn't follow the traditional format of a research essay, they should include scholarly conventions such as footnotes, as appropriate, and a complete list of cited works.
- The Journal also publishes conference notes and brief communications relating to aspects of Tibetan literary studies up to 2000 words.
- JTL maintains the right to first publication of all submitted manuscripts. JTL will not review any submission simultaneously under review by another journal.
- Manuscripts should be submitted as both Microsoft Word and PDF documents. See details below.
- Where available, please include permalink URLs for Tibetan-language materials from the Buddhist Digital Resource Center (www.bdrc.io).
- Authors retain copyright of their works and agree to license their articles with a standard Creative Commons Attribution-NonCommercial-NoDerivatives (CC BY-NC-ND) 4.0 License which can be found at the link: <https://creativecommons.org/licenses/by-nc-nd/4.0/>.

General Points of Style

- JTL follows the stylesheet developed by Wisdom Publications, which adapts the Chicago Manual of Style 17th Edition for matters of style, including hyphenation, capitalization, punctuation, abbreviations, and grammar. The Wisdom Stylesheet can be found here: <https://wisdomexperience.org/wp-content/uploads/2019/06/Wisdom-Style-Guide.pdf>.
- Manuscripts must be double-spaced and in a 12-point Unicode font, preferably Times New Roman.
- Manuscripts may use either Wylie transliteration or Tibetan script for Tibetan. Please use THDL protocol for Extended Wylie: <https://www.thlib.org/reference/transliteration/#!essay=/thl/ewts/tables/>. For Tibetan script, use a standard Unicode font.
- In the main body of text, please use Wisdom-style phonetics for Tibetan where possible, with parenthetical Wylie or Tibetan script in the first instance. Wisdom's phonetic system is described on pp. 16–20 of their style sheet. Exceptions to this rule may include reference to technical terms or specific Tibetan words. Extended passages of Tibetan may be rendered in Wylie or Tibetan script. Footnotes may exclusively use Wylie or Tibetan script. Use standard diacritics for Sanskrit and either Pinyin or a Unicode Chinese font for Chinese.
- Use section headings where appropriate. Section headings should be formatted in bold with title capitalization.
- JTL requires the use of footnotes, not endnotes. See style and formatting examples below.
- Submissions require an abstract, and a bibliography with separate sections for Tibetan-language (and Chinese- or Sanskrit-language) materials as appropriate, and European-language materials. See style and formatting examples below.

Images

Images and illustrations should be submitted as JPEG files in the highest resolution possible. JTL welcomes original images, illustrations or photographs. Non-original images should be accompanied by complete bibliographic information. Authors are responsible for obtaining copyright clearances for non-original materials.

The Himalayan Art Resources (himalayanart.org) is the largest digital collection of Tibetan and Himalayan art and a great resource for images. Please provide the HAR number of the HAR link with the image.

Bibliography

In traditional Chicago style, the publication year comes at the end, but in the author-date style (used by Wisdom and JTL)), the year should follow the author name. The general format is as follows:

Author Last Name, First Name. Year. *Title*. Place: Publisher.

Author Last Name, First Name. Year. Title. In *Edited Volume Title*, edited by last name, first name, page#–page#. Place: Publisher.

Author, Date. “Title” *Journal*, vol.no: page#–page#.

Bibliographic Entry Examples

English Language Works

Cabezón, Jose Ignacio, and Roger R. Jackson, eds. 1996. *Tibetan Literature: Studies in Genre*. Ithaca, NY: Snow Lion.

Cowell, E. B., and Robert A. Neil, eds. 1987. *The Divyāvadāna: A Collection of Early Buddhist Legends*. Delhi: Indological Book House. (Orig. pub. Cambridge: The University Press, 1866.)

Gyatso, Janet. 1998. *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary*. Princeton, Princeton University Press.

Harrison, Paul. 2018. “A Reliable Witness? On the Tibetan Translation of the Śikṣāsamuccaya.” In *Reading Slowly: A Festschrift for Jens E. Braarvig*, edited by Lutz Edzard, Jens. W. Borgland, and Ute Hüsken, 227–42. Wiesbaden: Harrassowitz Verlag.

MacDonald, Anne. 2015. In *Clear Words: The Prasannapadā, Chapter One*. 2 vols. Beiträge zur Kultur- und Geistesgeschichte Asiens 86. Vienna: Verlag der Österreichischen Akademie der Wissenschaften.

Olivelle, Patrick, trans. 2008. *Life of the Buddha* by Ashva-ghosha. The Clay Sanskrit Library 33. New York: New York University Press / JJC Foundation.

Schopen, Gregory. 1994. “Ritual Rights and Bones of Contention: More on Monastic Funerals and Relics in the Mūlasarvāstivāda-vinaya.” *Journal of Indian Philosophy* 22.1: 31–80.

Tibetan Language Works

Gtsang smyon Heruka (1452–1507). 1971. *Bde Mchog Mkha' 'Gro Snyan Rgyud (Ras Chung Snyan Rgyud): Two Manuscript Collections of Texts from the Yig Cha of Gtsang Smyon Heruka*. 2 vols. Leh, Ladakh: S. W. Tashigangpa.

_____. 1981. *Rnal 'byor gyi dbang phyug chen po mi la ras pa'i rnam mgur*. Zi ling: Mtsho sngon mi rigs dpe skrun khang.

Tsong kha pa blo bzang grags pa (1357-1419). 2011. *Byang chub lam rim che ba*. In *dPal mnyam med ri bo dge ldan pa'i gsung rab nying bcud phyogs bsgrigs rin chen nor bu'i phreng ba*, 13:34–933. Zi ling: mTsho sngon mi rigs dpe skrun khang.
http://purl.bdrc.io/resource/MW1PD159542_78495A.

Gtsang smyon Heruka (1452–1507). 2018. *Rje btsun mi la ras pa'i rnam thar thar pa dang thams cad mkhyen pa'i lam ston*. Gangs can khyad nor dpe tshogs 131. Lha sa: Ser gtsug nang bstan dpe rnying 'tshol bsdu phyogs bsgrigs khang.
<http://purl.bdrc.io/resource/W3CN22737>.

Canonical Sources

Nāgārjuna. *Mūlamadhyamakakārikā*. *Dbu ma rtsa ba'i tshig le'ur byas pa shes rab*. Dergé Tengyur, Madhyamaka, vol. *tsa*, 1b–19a. D 3824.

Footnotes

¹(Last)name year, page#–page#.

Example of Footnotes

¹ Salomon 2018, 17–19.

¹ MacDonald 2015, 214n97.

¹ Gtsang smyon Heruka 1971, 43.

¹ Śāntideva, *Byang chub sems dpa'i spyod pa la 'jug pa* 8.121, D 3871, 28a5.