

# **GUIDELINES ON STYLE FOR MANUSCRIPTS SUBMITTED TO THE *STUDIES IN CHINESE RELIGIONS (SCR)***

## **1. MANUSCRIPT FORMAT AND STRUCTURE**

**Spelling:** British (*The Concise Oxford Dictionary* and *The Oxford Dictionary for Writers and Editors*) English style quotations.

**Tables:** Tables, maps, and figures are to be numbered and have a heading/caption. Do NOT place them in the body of the text; instead, place them at the end of the manuscript. Give a clear indication of where you want the material included; after reformatting, we shall insert them into the text during page layout.

**Keywords and abstract:** Please provide three to seven keywords and an abstract of no more than 200 words.

**Notes:** Use endnotes, not footnotes. To make a reference, please use (a) the author's last name + (b) an abbreviation of the title of the book or article + (c) page number. For example:

1. John P. Dean and Alex Rosen, *A Manual of Intergroup Relations* (Chicago: University of Chicago Press, 1955), 187 can be referred to as: Dean & Rosen, *Manual*, 187;
2. E. M. Mendelson, 'A Messianic Buddhist Association in Upper Burma', *Bulletin of the School of Oriental and African Studies* 24, no. 1: 570 can be referred to as: Mendelson, 'A Messianic Buddhist Association', 570.

For referring to a primary source, use the Romanized (not English) title + *juan*/fascicle number + page number (of the edition used). E.g., *Wei shu* 13.321.

\* **in particular, citation from the *Taishō Canon*:** A citation should include the Romanized (not English) title, T number, volume, *juan*/fascicle number, page, column and line number: e.g., *Xu Gaoseng zhuan*, T no. 2060, 50: 21.564a18–565b10.

**Romanization:** Please use *pinyin* to Romanize terms of Chinese origin; for Japanese terms, please follow the usage of Kenkyusha's Japanese-English Dictionary (e.g., *Jinbun* rather than *Jimbun*). The first appearance of a Romanized term should be followed by the corresponding Chinese or Japanese character/s. For Korean terms, please use the Revised Romanization system instead of the older McCune–Reischauer system. For example, Romanize 崔致遠 as Choe Chiwon, rather than Ch'oe Ch'iwŏn.

**Diacritics:** Please use full diacritical marks and use the Times New Roman Extended font for diacritics (please contact us should you have any questions as to how to install this program). Excluding the ü in *lǜ* 律, for example, diacritics are not required for *Pinyin* transliteration.

**Buddhist terms:** A Buddhist term that has entered the English vocabulary need not be italicized, but full diacritics should be kept intact. Please refer to *Journal of the International Association of Buddhist Studies* 5.2 (1982), 141–42, for a complete list of such terms.

## 2. BIBLIOGRAPHIES/REFERENCES

Primary sources and secondary studies shall be presented separately.

English translation are needed for titles of all non-English publications, including journal articles, book chapters, edited volumes, monographs, journals, dissertations, etc.

### (A) Abbreviations: Please specify any abbreviations used in the footnotes. For examples:

T = *Taishō shinshū daizōkyō* 大正新脩大藏經 [Buddhist Canon Newly Compiled during the Taishō Era (1912–1926)]. 100 vols. Takakusu Junjirō 高楠順次郎, Watanabe Kaikyōku 渡辺海旭 et al., eds. Tōkyō: Taishō Issaikyō Kankōkai, 1924–1934. Digitized in CBETA (v. 5.2 or updated, <https://www.cbeta.org>) 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 北, 1968–1970. Reprint of Nakano Tatsue 中野達慧, et al., eds. Dai Nihon zoku zōkyō 大日本續藏經 [Buddhist Canon of Great Japan, Continued], 120 cases. Kyoto: Zōkyō shoin 藏經書院, 1905–1912. Digitized in CBETA (v. 5.2 or updated, <https://www.cbeta.org>).

### (B) Primary sources: Primary [Asian] sources shall be presented in the following way:

1. Romanization of the title + 2. original characters of the title + 3. English translation + 4. *juan* 卷 number + 5. names of author(s) or translators + 6. completion date of the work + 7. Information on the edition used.

For example:

*Shishuo xinyu* 世說新語 [New Account of Tales of the World]. 10 *juan*. By Liu Yiqing 劉義慶 (403–444) et al., ca. 430. References made to Yu Jiayi 余嘉錫, Zhou Zumo 周祖謨, and Yu Shuyi 余淑宜 (annotated), *Shishuo xinyu jianshu* 世說新語箋疏 [Notes and Commentaries to the *New Account of the Tales of the World*]. Shanghai: Shanghai guji chubanshe, 1993.

\* **in particular, citation from the *Taishō Canon*:** A citation should include

*Pinyin*/Romanization of the title + 2. original characters of the title + 3. Sanskrit and/or English translation + 4. *juan* 卷 number + 5. names of author(s) or translators + 6. completion date of the work + 7. information on the edition used. Example 2:

*Dousha jing* 兜沙經 [Skt. *Daśabhūmika*]. 1 *juan*. Trans. Lokakṣema (Zhi Loujiachen 支婁迦讖; active in 2<sup>nd</sup> c.) between 147 and 186. *T* no. 280, vol. 10.

### (C) Secondary Studies: The following style of reference is to be followed:

MONOGRAPH

DeLanda, Manuel. *Assemblage Theory*. Edinburgh: Edinburgh University, 2016.

Auerbach, Erich. *Mimesis: Dargestellte Wirklichkeit in der abendländischen Literatur*. Tübingen/Basel: Francke Verlag, 1946 [2001]. English translation: *Mimesis: The Representation of Reality in Western Literature*, translated by Willard R. Trask. Princeton: Princeton University, 1955.

#### BOOK CHAPTERS

Feith, Herbert, and Alan Smith. 'Indonesia'. In *Southeast Asia: Documents of Political Development and Change*, edited by Roger M. Smith, 99–110. Ithaca: Cornell University Press, 1970.

#### ARTICLE IN PERIODICAL

Mendelson, E. Michael. 'A Messianic Buddhist Association in Upper Burma'. *Bulletin of the School of Oriental and African Studies* 24, no. 1 (1961): 560–580.

#### DISSERTATION

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

#### PHOTOCOPIED MATERIAL

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

Yang, Tracy. 'Crisis, Contagion, and East Asian Stock Markets'. ISEAS Working Papers on Economics and Finance, no. 1. Singapore: Institute of Southeast Asian Studies, 2002.

#### EAST ASIAN LANGUAGE BOOKS

Kohō Chisan 孤峰智璨. *Zenshū-shi: Indo, Shina, Nihon* 禅宗史——印度、支那、日本 [A History of Zen: India, China, Japan]. Tokyo: Kōyūkan, 1919.

#### EAST ASIAN LANGUAGE BOOK CHAPTERS

Wang Bangwei 王邦維. 'Biyushi yu fodian zhong biyu de yunyong' 譬喻師與佛典中譬喻的運用 [Dārṣāntikas and the Application of Story Telling in Buddhist Literature]. In *Fojiao shenhua yanjiu: Wenben, tuxiang, chuanshuo, yu lishi* 佛教神話研究：文本、圖像、傳說與歷史 [Studies on Buddhist Myths: Texts, Pictures, Traditions and History], edited by Wang Bangwei 王邦維, Chen Jinhua 陳金華, and Chen Ming 陳明, 1–12. Shanghai: Zhongxi shuju 中西書局, 2013.

#### EAST ASIAN ARTICLE IN PERIODICAL

Huang Xinyang 黃信洋. 'Duochong rentong de shehui sixiang kao' 多重認同的社會思想考 [An Examination of Multiple Identities in Social Thought]. *Shehui lilun xuebao* 社會理論學報 [Journal of Social Theory] 20.1 (2009): 79–96.

**Appendix:  
How to Prepare citations to Texts and People  
for Notes and in the Body of Your paper**

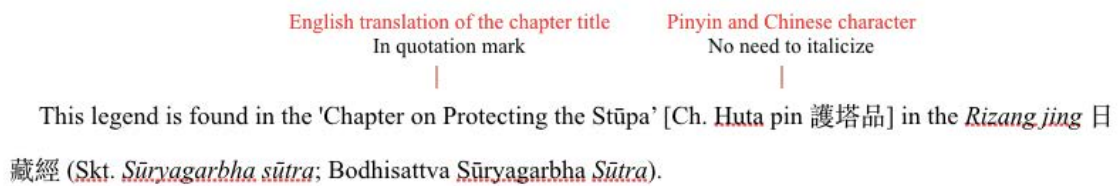
Example no. 1: Chinese Buddhist text



Example no. 2: Tibetan Buddhist text



Example no. 3: Chapter of Buddhist text



Example no. 4: Japanese text



Example no. 5: How to add Chinese characters to translated selections

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 no. 6: How to mention foreign terms from East Asian languages

*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*.