Stylesheet for Scholarly Works in Sinology

Note: In the examples in this stylesheet letters or words are underlined to draw attention to them.

General Recommendations on Format

Use newer versions of Word for Windows with font Times New Roman 12p or Book Antiqua 11p (footnote 10p), for Latin text.

For Chinese, Japanese and Korean use Unicode SimSun or PMingLiU.

Use short references in the footnotes, consisting of author, year and page number. Add a bibliography at the end of the paper.

Use automatic footnotes, not endnotes.

Do not use automatic hyphenation.

You may use British or American English, but please use it consistently.

If your annotations in the footnotes are more than just a simple reference, phrase complete sentences.

Specific Conventions

Use AD instead of A.D. or A. D.

Use BC instead of B.C., B. C., or BCE.

Periods of years: Write 1623-1688; do not write 1623-88.

Reign-periods: Zhenghe reign-period, Jiaqing reign-period etc.

Use nineteenth century instead of 19th century or 19th century.

Use pre-modern instead of premodern.

Use Shaanxi instead of Shenxi.

Dynasties: Jin dynasty, Yuan dynasty etc.

Emperors: emperor Renzong, the Qianlong emperor, the emperor (with the exception of quotations of translated sources, where “Emperor” (capitals) is mostly more adequate).
Official titles: Chief Steward of the Palace Medical Services, Governor-general, Provincial Commissioner.

**Frequent Chinese Expressions**

*jinshi*

*yin*

*yang*

*yinyang*

*yin and yang*

Five Phases

**Abbreviations**

born: b.

circa: c.

chapter: chap.

died: d.

*floruit*: fl.

reigned: r.

**Hyphens and Dashes**

For the hyphenation of compound terms use a **hyphen-minus** that is the same as the minus sign “-“.

**Example**: … sociocultural context outside of the Anglo-American milieu, and also of …

Use also the minus sign for the indication of life data or reign-periods.

**Example**: … Lu Xun 魯迅 (1881-1936) …

If you insert an amplifying or an explanatory element in the main text use the em dash.

**Example**: … This was accomplished by defining the qualities of an ideal **physician—** that of a Confucian physician …
Chinese Termini

If the translation of a Chinese term is subjected to reflections add the Chinese characters and the italicised transliteration in parentheses the first time the term occurs in the main text. Sometimes the use of single quotations marks might be recommended.

Example: … the term ‘Kultur-Fieber’ (wenhuare 文化熱) …

If the Chinese term is subjected to reflections write down the italicised transliteration and the characters followed by the translation in parentheses.

Example: … the term zhe 哲 (wise) …
If the same terms are again mentioned in the text omit the characters.

Personal and Place Names

The first time a person is mentioned in the main text add the character followed by the life data in parentheses. Reign titles are to be treated in the same way. Place names, too, should be capitalized and accompanied by characters, in case the place name is not generally known. Personal and place names are not put in italics.

Examples:
… Lu Xun 魯迅 (1881-1936) …
… Kangxi 康熙 (r. 1662-1722) …
… Tongzixian 桐梓縣 …

Unclear life data indicate with c. (circa) or with a question mark.

Example: … Wang Chong 王充 (27-c. 100) …

In many cases it might also be reasonable to indicate the life data of western persons in order to clarify the historical dimensions.

Example: … Immanuel Kant (1724-1804) …

In the case of contemporary persons give the year of birth.

Example: … Mo Yan 莫言 (b. 1955) …
If the same names are again mentioned in the text only give the transliteration.

Single and Double Quotation Marks

For ‘words,’ ‘defined terms’ and names of chapters of books use ‘single quotation marks.’
For quotations use “double quotation marks” (Please pay attention to the position of full stops, commas and colons).
Examples:
Names of books and chapters of books translated into English are set in the following quotations marks: The chapter ‘The Great Plan’ (Hongfan) of the “Book of Dokuments” (Shujing) …

But he did not perform acupuncture at acupoints designated with the lyrical names of classical acumoxa such as tianshu 天樞 ‘heaven’s pivot’ or shenmen 神門 ‘spirit gate.’

Harper describes the six texts as ‘Ailment List,’ ‘Eleven Vessels,’ … and ‘Vessels and Vapor.’


The yangsheng practices documented in the Mawangdui and Zhangjiashan medical manuscripts include therapeutic gymnastics, dietetics, breath- and sexual-cultivation.¹

In the course of this study I will refer to “The Pulling Book” (Yinshu 引書),² another manuscript from Zhangjiashan, on 113 bamboo slips, which sets out the practical application of therapeutic gymnastics as well as related metaphysical discourse.

In the preface, the author includes a stern and intriguing warning, “Acupuncture can kill living people, but cannot revive those who are dying. If one desires to record this [technique], I am afraid he will harm life. [Therefore] in this present compilation, I do not adopt [both techniques presented by] the Zhenjing 鈞經 (Needling Canon), I only adopt moxibustion.”

Illustrations, Tables, Maps and Diagrams

Illustrations, maps, etc. should be self-explanatory by themselves and therefore should always indicate the source(s) from where the information is coming from. Moreover, annotations should specifically and independently be geared to the table only and thus not be integral part of the annotations in the text matter.

¹ These and other practices are detailed in later Daoist and medical literature. Chapter 27 of Sun Simiao’s 孫思邈 Beiji qianjin yaofang 備急千金藥方 (1955) is titled yangxing 養性 ‘Nuturing nature.’ The chapter includes instructions on massage, adjusting the qi, breathing exercises, and the sexual arts. The most comprehensive account in English of nurturing life practice can be found in a collection of articles in Kohn (1989). For a summary of this and a related Japanese collection, see Pregadio (1989-90), pp. 387-404.

² I translate the verb yin 引 as “pull” to best encompass the range of activities implied by the term. Most of the exercises describe pulling and stretching along the many planes of the body. In translating yin as “pull” I am following Catherine Despeux (1989), pp. 225-261. The interpretation of yin will naturally influence our analysis. On the one hand yin refers to “pulling” the body in various kinds of physical movements. When yin is followed by an ailment name it refers to “pulling” the ailment, presumably “pulling” (some part of the body) to “pull” or “remove” the ailment; i.e. to treat the ailment. In American English “pull” has the sense of “eliminate, remove” which is appropriate in this context. Yin is often translated “stretch,” but I feel that this would be too limiting given the wide range of interventions described throughout the text.
Figure 1. Drawings from the Needling Canon

Source: Taiping shenghui fang, chap. 13, pp. 31a, 34b.

Note: These drawings are virtually identical to the ones in a more recent reprint of the “Imperial Grace Formulary” from Taiwan, vol. 16, pp. 9958, 9978.

a The meaning of this expression is not clear.
b This statement is not contained in the “Imperial Grace Formulary.”

Omissions

Examples:
As for qi, it benefits the lower and harms the upper; follows heat and distances coolness. … So if qi goes up, not down, then when you see the channel that has over-reached itself, …

[When the illness is] … in the neck: they are scrofulae.

Bibliographical Conventions

For the sake of facilitating intersubjective verifiability, a uniform bibliography is to be preferred in which, regardless of affiliation, both primary and secondary literature as well as Western and Chinese-language works are listed in alphabetical order. A subdivision is allowed but should not be too ramified. A subdivision into primary sources and secondary literature is widespread.

In the case of primary sources from the field of pre-modern China, often the title of the work is placed at the beginning because these works are often known more under their title than under their author:

Beiji qianjin yaofang 孫思邈編《備急千金藥方》 (Essential Prescriptions Worth Thousands, for Urgent Cases), compiled by Sun Simiao 孫思邈, 650/659; critical reprint with notes, Beijing: Huaxia, 1993.


Huangdi jia yi jing 黃帝甲乙經 (Canon ‘A-B’ of the Yellow Emperor), compiled by Huangfu Mi 皇甫謐, 256/282; critical reprint with notes in Huang Longyang 黃龍樣 (1st ed.), in Zhenjiu mingzhu jicheng 針灸名著集成 (Collection of famous Acumoxa compilations), Beijing: Huaxia chubanshe, 1996.

Shangjun shu xin jiaozheng 商君書新校正 (“The Book of Mr. Shang,” Reclassified and Corrected), by Yan Kejun 嚴可均 (1762-1843); Zhuzi jicheng edition.

Zong Ze ji 宗澤 集 (Collected Works by Zong Ze), by Zong Ze 宗澤 (1060-1128); Hangzhou edition: Zhejiang Guji, 1984.
There are five main types of secondary literature that are formally treated differently, namely monographs, essays in a collection of essays, articles in journals, dissertations and Internet information. Western-speaking examples are the following:


*El Pais*, http://www.elpais.com/global/ [As far as possible, texts from the internet should include an author, or at least the institution providing the information or the like, as well as the title of the document, the exact address under which it is to be found, its “creation” and / or “publication” date and the time of last access.]

For Chinese-language literature additionally Chinese characters and translations are added:


In addition to the above-mentioned type of treatment of bibliographic formalities, there are alternative possibilities which are common in the literature. It is important that one decides on one of the relevant opportunities and then uses them uniformly throughout the work.

**References in Footnotes**

It is recommended that literature cited in footnotes be used there only in abbreviated form and that the full bibliographic title only appears in the bibliography.

**Example of a full bibliographic entry of secondary literature:**

Example of the corresponding short form in a footnote:

Example of a full bibliographic record of a modern edition of a primary source:

Example of the corresponding short form in a footnote:
Chunqiu Zuozhuan zhu, p. 45.

For pre-1900 references to literature special conventions may apply:
- Refer to pre-1900 literature by title and by juan/page number: Shi ji 5/212.
- To differentiate between juan 卷 and pian 篇 or zhang 章, use a colon for the latter two: Li ji, 42: 1674a; Laozi, 7: 7. If necessary, mention the title of the pian or zhang in single quotation marks: Li ji, 42 ‘Daxue’: 1674a.
- Use also this form to refer to Zuo zhuan: Zuo zhuan, Zhao 26: 1480.
- Refer to Shangshu chapters by their titles as in the Shisanjing zhushu 十三經注疏 (Thirteen Classics): Shangshu, ‘Shun dian’: 3/126c.
- Refer to Odes and Hexagrams by their numbers: Mao Shi, No. 235 ‘Wenwang’; Zhou Yi, No. 1 ‘Qian’: 1/13b.
- Refer to the Sishu 四書 (Four Books) by the pian and zhang divisions as used in Zhu Xi’s Sishu zhangju jizhu 四書章句集注 (and followed in Legge’s translations): Mengzi, 7B.3.

Indicating page numbers:
- p. 7 when quoting one page
- pp. 17-19 when quoting several pages
- chap. abbreviation for “chapter”
- p. 7f. page 7 and the following page
- p. 7ff. page 7 and the following pages

Give full numbers of pages, e.g., pp. 122-129 or pp. 131-149, and not pp. 122-9 or pp. 131-49.

Prof. Dr. Hans Ulrich Vogel, 29 March 2018
Example of a Bibliography

Traditional Works in Eastern Asian Languages:

*Beiji qianjin yaofang* 備急千金藥方 (Essential Prescriptions Worth a Thousand, for Urgent Need), compiled by Sun Simiao 孫思邈, 650/659; critical reprint with annotations, Beijing: Huaxia, 1993.


*Huangdi jia yi jing* 黃帝甲乙經 (*‘A-B’* Canon of the Yellow Emperor), compiled by Huangfu Mi 皇甫謐, 256/282; critical reprint with annotations in Huang Longyang 黃龍樣 (chief ed.), in *Zhenjiu mingzhu jicheng* 針灸名著集成 (Collection of Famous Acu-moxa Compilations), Beijing: Huaxia chubanshe, 1996.


*Junzhai dushu zhi* 郡齋讀書志 (Records of Reading at the Prefectural Studio), compiled by Chao Gongwu 晁公武 (fl. 1171); edition Taipei: Shangwu yinshuguan, 1978 (4 vols.).


*Zhangguo xingzong* 張果星宗 (Zhang Guo’s Astral Body), attributed to Zhang Guo 張果, compiled by Lu Wei 隆位, date unclear; reprint from *Gujin tushu jicheng* 古今圖書集成 (Encyclopaedia Collected from Sources Old and New), *Yishu dian* 藝術典 (Books of Arts and Crafts), from Chen Menglei 陳夢雷 (chief comp.), 1735; reprint of a 1887 version, Taipei: Dingwen shuju, 1985, vol. 47, pp. 5939-6113.

Secondary Sources in Western and Eastern Languages:


Ménard, Philippe (2009a), Marco Polo: À la découverte de l’Asie, Grenoble: Éditions Glénat.


Yabuuti Kiyoshi 藪内清 (1990), *Chūgoku no tenmon to rekihō 中國の天文と曆法* (Astronomy and Calendar in China), Kyoto: Heibonsha.