

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 鲁迅 (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 Documents" (*Shujing*) ...

But he did not perform acupuncture at acupoints designated with the lyrical names of classical acupoints 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.'

Bennet, Steven J. (1978), "Patterns of the Sky and Earth: A Chinese Science of Applied Cosmology," *Chinese Science* 3: 1-26.

Harper, Donald (1982), "The 'Wu Shi Erh Ping Fang': Translation and Prolegomena," Ph.D. diss., Univ. of California, Berkeley.

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* 針經 (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*

[Figure]

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.

^aThe meaning of this expression is not clear.

^bThis 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 overreached 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 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.

Chunqiu Zuozhuan zhu 春秋左傳注 (Annotations to the “Spring and Autumn Annals” and the “Tradition of Zuo”), annotated by Yang Bojun 楊伯峻; Beijing edition: Zhonghua shuju, 1981.

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 Akumoxa 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:

Ebrey, Patricia (1978), *The Aristocratic Families of Early Imperial China: A Case Study of the Po-ling Ts'ui Family*, Cambridge: Cambridge University Press.

Hymes, Robert P. (1986), "Marriage, Descent Groups and the Localist Strategy in Sung and Yuan Fu-chou," in Patricia Buckley Ebrey und James L. Watson (Hrsg.), *Kinship Organization in Late Imperial China*, Berkeley und Los Angeles: University of California Press, 45-63.

Soullière, Ellen F. (1988), "The Imperial Marriages of the Ming Dynasty," *Papers in Far Eastern History*, 37:15-42.

Hatch, George (1972), "The Thought of Su Hsü (1009-1066): An Essay in the Social Meaning of Intellectual Pluralism in Northern Sung," Ph.D. Dissertation, University of Washington (University Microfilms no. 73-13831).

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:

Pan Guangdan 潘光旦 (1924), "Feng Xiaoqing kao" 馮小青考 (A Study on Feng Xiaoqing), *Funü zazhi* 婦女雜誌 (Women's Magazine), 10:1707-17.

Sun Xiao'en 孫孝恩 (1985), *Guangxu pingzhuan* 光緒評傳 (A Critical Biography of the Guangxu Emperor), Shenyang: Liaoning jiaoyu chubanshe.

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:

Mackerras, Colin (1975), *The Chinese Theatre in Modern Times: From 1840 to the Present Day*, Amherst: University of Massachusetts Press.

Example of the corresponding short form in a footnote:

Mackerras (1975), p. 173.

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

Chunqiu Zuo zhuan zhu 春秋左傳注 (Annotations to the “Spring and Autumn Annals” and the “Tradition of Zuo”), annotated by Yang Bojun 楊伯峻; Beijing edition: Zhonghua shuju, 1981.

Example of the corresponding short form in a footnote:

Chunqiu Zuo zhuan 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.

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 bashiyi nanjing* 黃帝八十一難經 (Canon of Eighty-one Problems of the Yellow Emperor), anonymous, compiled probably in second century AD; edition Beijing: Huaxia chubanshe, 1997.
- 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.
- Huangdi neijing lingshu* 黃帝內經靈樞 (Yellow Emperor's Inner Canon: Divine Pivot), edited by Wang Bing 王冰, 762; reprint of early or mid-Ming edition, Beijing: Renmin weisheng chubanshe, 1956, 1982.
- 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.).
- Michuan zhengzhi yaojue* 秘傳證治要訣 (Secrete Transmission of the Essential Formula of Diagnosis and Therapy), Dai Yuanli 戴元禮, 1443; reprint from Wang Kentang 王肯堂 (comp.), *Yitong zhengmai quanshu* 醫統正脈全書 (The Complete Books of the Correct Lineage of Medical Tradition), 1601; edition Taipei: Xinwenfeng, 1975, vol. 15, pp. 10343-10654.
- Songshi* 宋史 (History of the Song), Tuo Tuo 脫脫 (1313-1355) et al.; edition Beijing: Zhonghua shuju, 1977.
- Zhangguo xingzong* 張果星宗 (Zhang Guo's Astral Body), attributed to Zhang Guo 張果, compiled by Lu Wei 陸位, 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:

- Bennet, Steven J. (1978), "Patterns of the Sky and Earth: A Chinese Science of Applied Cosmology," *Chinese Science* 3: 1-26.
- Clunas, Craig (1991), *Superfluous Thing: Material Culture and Social Status in Early Modern China*, Cambridge: Polity.
- (1997), *Pictures and Visuality in Early Modern China*, Princeton: Princeton University Press.

- (2004), *Elegant Debts: The Social Art of Wen Zhengming*, Honolulu: University of Hawai'i Press.
- (2007), *Empire of Great Brightness: Visual and Material Cultures of Ming China, 1368-1644*, Honolulu: University of Hawai'i Press.
- Elvin, Mark (1973), *The Pattern of the Chinese Past: A Social and Economic Interpretation*, Stanford: Stanford University Press.
- Feng Hechang 馮禾昌 (1997), "Cong Taiping shenghui fang: Zhenjing kan Tangdai zhenjiu yixue" 從《太平聖惠方·針經》看唐代針灸醫學 (Acu-moxibustion Medicine in Tang Dynasty as Viewed from "Needling Canon, Imperial Grace Formulary of the Great Peace and Prosperous Reign Period"), *Zhonghua yishi zazhi* 中華醫史雜誌 (Magazine for the History of Chinese Medicine) 23.3: 140-143.
- Friedrichsmeyer, Sara, Sara Lennox, and Susanne Zantop (eds.) (1998), *The Imperialist Imagination: German Colonialism and its Legacy*, Ann Arbor: University of Michigan Press.
- Gernet, Jacques (1985), *A History of Chinese Civilization*, translated from the French by J. R. Foster and Charles Hartman, Cambridge: Cambridge University Press.
- Guo Shirong 郭世榮 (2002), "Fang Zhongtong 'Shudu yan' zhong suojian de Yuesefusi wenti" 方中通《數度衍》中所見的約瑟夫斯問題 (Josephus' Problem as it Appears in Fang Zhongtong's "Generalization of Numbers"), *Ziran kexueshi yanjiu* 自然科學史研究 (Studies in the History of Natural Sciences) 21.1: 29-35.
- Harper, Donald (1982), "The 'Wu Shi Erh Ping Fang': Translation and Prolegomena," Ph.D. diss., University of California, Berkeley.
- Kuriyama Shigehisa (1995a), "Visual Knowledge in Classical Chinese Medicine," in Don Bates (ed.), *Epistemology and the Scholarly Medical Traditions*, Cambridge: Cambridge University Press, pp. 205-223.
- Lombard, Denys, and Roderich Ptak (eds.) (1994), *Asia Maritima: Images et réalité, Bilder und Wirklichkeit, 1200-1800*, Wiesbaden: Harrassowitz Verlag (South China and Maritime Asia; 1).
- Ménard, Philippe (2009a), *Marco Polo: À la découverte de l'Asie*, Grenoble: Éditions Glénat.
- (2009b), "Les mots orientaux dans le texte de Marco Polo," *Romance Philology* 63: 87-135.
- (2009c), "Réflexions sur le prologue des différentes versions du *Devisement du Monde* de Marco Polo," in Monique Léonard, Xavier Leroux and François Roudaut (eds.), *Le lent brassement des livres, des rites et de la vie: Mélanges offerts à James Dauphiné*, Paris: Champion, pp. 97-113.
- Olbricht, Peter (1954), *Das Postwesen in China unter der Mongolenherrschaft im 13. und 14. Jahrhundert*, Wiesbaden: Harrassowitz (Göttinger Asiatische Forschungen; 1).
- Sivin, Nathan (ed.) (2000), *Science and Civilisation in China*, vol. VI, part 6, *Medicine*, Cambridge: Cambridge University Press.

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.

Zhen Tuixi 針推系, Chen Zifu 陳子富, and Li Libin 李黎斌 (1986), “Wang Weiyi zai zhenjiu shi shang de gongxian yu yingxiang” 王惟一在針灸史上的貢獻與影響 (Wang Weiyi’s Contributions and Influence on the History of Acu-moxa Therapy), *Beijing Zhongyi xueyuan xuebao* 北京中醫學院學報 (Journal of the Beijing Academy for Chinese Medicine) 9.5: 25-26.