

Stylesheet EASTM

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

Overall Notes on Format:

If you include illustrations, please get necessary permissions as soon as possible. Provide captions in the text and corresponding filenames and separate image files with a resolution of 600 dpi (greyscale). Illustrations need to be numbered 'Figure 1', 'Figure 2', etc. as shown below.

For formatting use an EASTM template.

Use Word for Windows 2000 or later versions and write the characters with Windows IME (Input Method Editor) for non-Latin characters.

Use Word for Windows with font **Book Antiqua** 10p (footnote 9p), for Latin text.

For Chinese, Japanese and Korean use Unicode **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 reference, phrase complete sentences.

General 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.

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’ (*wenhua re* 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 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.

Examples:

... Lu Xun 魯迅 (1881-1936) ...

... Kangxi 康熙 (r. 1662-1722) ...

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

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

In numerous 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.

Quotations:

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 chapters of books are set in the following quotations marks: The chapter 'The Great Plan' of the *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'.

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 *Yinshu* 引書 "The Pulling Book",² another manuscript from Zhangjiashan, on 113 bamboo slips, which sets out the practical application of therapeutic gymnastics as well as related metaphysical discourse.

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.

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 *Needling Canon* (*Zhen jing* 針經), I only adopt moxibustion.”

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.

Quoting References in the Footnotes:

For secondary literature (see also the examples in the footnotes of this style sheet):
Pregadio (1989-1990), pp. 387-404; Zhang Xun (2000), p. 7.

For traditional Chinese works when referring to title:
Junzhai dushu zhi, chap. 3B, p. 23b

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.

Illustrations, Tables etc.:

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.

Bibliography:

Traditional Works in Eastern Asian Languages:

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- 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.
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- 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.
- Song shi* 宋史 (History of the Song), Tuo Tuo 脫脫 (1313-1355) et al.; edition Beijing: Zhonghua shuju, 1977.
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Secondary Sources in Western and Eastern Languages:

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Online Sources:

Please do not underline the URLs and delete the hyperlinks within the document.