

# Early “China” in the “World” — Cosmography, Epistemology & Encountering the Strange

16:214:529

Fall 2013

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Instructor: Jessey J.C. Choo (jessey.choo@rutgers.edu)

## COURSE DESCRIPTION

This seminar examines the perspectives from which the early Chinese perceived themselves, their realm, the world, and beyond from High Antiquity to the medieval period. It traces the development of early Chinese cosmography and epistemology by focusing on how these perspectives came to be complicated by encounters, as individuals or as a collective, with things foreign, be they ideas, peoples, places, or the supernatural. The course covers not only those readings that treat “China” as a political entity and/or a territory that is bordered off on the map, but also those that discuss “China” as part of an ever-changing universe where the line between this world and the next is tentative at best.

## LEARNING GOALS FOR THE COURSE

The course traces the development of cosmography and epistemology in pre-8th Century CE China. It familiarizes students with a wide variety of primary sources, including but not limited to philosophical treatises, official histories, tales of anomalies, and travelogues. Students will exercise their analytical, argumentation, and presentational skills through weekly discussions of the texts and issues. This course will also instruct students on how to make a scholarly presentation on a work or author and how to write a paper based on textual analysis.

## COURSE REQUIREMENTS

Class Participation	10%
Class Presentation	20%
Weekly Reflection	20%

### Research Project (Term Paper)

Proposal	5%
Annotated Bibliography	10%
First Draft	15%
Final Paper	20%

## CLASS PARTICIPATION & PRESENTATIONS

Class participation is mandatory. Any student who misses more than **FOUR** classes will automatically fail the course. Should you miss a class, please use the Absence Self-Reporting system (<https://sims.rutgers.edu/ssra/>) to indicate the date and reason for your absence.

Class participation does not mean just attendance. It encompasses 1) attendance at lectures; 2) observation of classroom decorum (no chatting, texting, eating, gaming, or surfing the internet); 3) timely completion of reading assignments; and 4) active participation in discussions. Students must bring readings assigned for that day to class.

Students are to lead the seminar discussion in turn and present the assigned materials. Each student is expected to make **TWO** presentations throughout the semester. Everyone is required to come prepared for discussion whether or not s/he is presenting.

## WRITTEN ASSIGNMENTS

All written assignments will be evaluated based on accurate factual presentation of the topic, the level of critical interpretation/reflection, and clear and logical development of the argument and thesis.

### A. WEEKLY REFLECTIONS

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The weekly analytical reflection will consist of a close reading of one of the assigned primary sources. Students must demonstrate that they have read the specific document carefully, that they are able to connect it with other assigned readings, and that they can articulate intelligently what they understand to be the key questions raised and/or addressed by it. An analytical reflection should not be a simple summary of the content. Each reflection must be between 250 and 300 words, typed, single-spaced, and include the title of the text analyzed and a word count. Each student must submit **ONE** analytical reflection per week. The ten highest grades will be used when calculating the course grade. **All weekly reflections are due on Tuesday.**

### **B) RESEARCH PROJECT (TERM Paper)**

The students are expected to complete a research project for this seminar. The project is divided into four parts — the proposal, the annotated bibliography, the first draft, and the final paper. The students must submit a written proposal by the 4<sup>th</sup> week of the course stating the topic, the approach, the tentative argument, and likely sources. The proposal should be between 250-300 words, typed, single spaced, and include a title and a word count. An annotated bibliography is due in the 8<sup>th</sup> week of the course. The students must provide a list of primary and secondary sources (no fewer than 15 entries) that they have evaluated for the project and commented on their strengths and weaknesses in 60-80 words per entry. The first draft of the paper is due in the 12<sup>th</sup> week and the final paper in 15<sup>th</sup> week. Both the first draft and the final paper must be between 2500-3000 words, typed, double-spaced, have each page numbered, include a word count, have proper attribution and citation of sources through out, and a full bibliography attached. Both the peers and the instructor will review and comment on the first draft. Any paper that is significant different from the proposal, annotated bibliography, or previous draft will not be accepted without my prior consent.

All citations must be done according to the *Chicago Manual of Style* ([http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)).

#### **Please note:**

Late submission will not be accepted without prior (meaning at least 24 hours) approval. So be sure to backup all your written works for this course.

### **ACADEMIC INTEGRITY**

Students are expected to uphold the highest standards of academic integrity at all times. Violations include cheating, fabrication, plagiarism, denying others access to information or material, and facilitating violations of academic integrity. If you ever have questions about academic integrity in the course, please talk to me or send me an email immediately with your concerns. See full statement of current Academic Integrity Policy at: [http://academicintegrity.rutgers.edu/files/documents/AI\\_Policy\\_9\\_01\\_2011.pdf](http://academicintegrity.rutgers.edu/files/documents/AI_Policy_9_01_2011.pdf)

### **STUDENTS WITH DISABILITIES**

It is the policy of Rutgers to make reasonable academic accommodations for qualified individuals with disabilities. If you have a disability and wish to request accommodations to complete your course requirements, please contact the Office of Disability Services and ask to speak with a Coordinator (848-445-6800 or [dsoffice@echo.rutgers.edu](mailto:dsoffice@echo.rutgers.edu)) about accommodations.

### **COURSE MATERIALS REQUIRED FOR ALL STUDENTS:**

There are two types of course materials, books to be purchased and individual articles and book chapters available for download at the course website (Sakai). Students must bring the readings assigned for the day to class.

- Birrell, Anne. Chinese Mythology: An Introduction. Baltimore: Johns Hopkins University Press, 1999.

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- Liu, An. The Essential Huainanzi. Translated by John S Major. New York: Columbia University Press, 2012.
- Wang, Aihe. Cosmology and Political Culture in Early China. Cambridge, UK: Cambridge University Press, 2000.

### OFFICE HOURS

Tuesday 2-3 PM or by appointment

**COURSE SCHEDULE**

\* = from the books you should have purchased

The rest are on Sakai for viewing or download

# = Graduate Level Reading

(Reading must be completed by the date indicated)

**PART I: The Framework**

**Week 1:**

09/03 Tue: Introduction

09/06 Fri: The World that the Ancestors Made

Keightley, “Art, Ancestors, and the Origins of Writing in China,” *Representations* no. 56 (1996): 68–95  
*Sources of Chinese Tradition* (SCT), Ch. 1: “The Oracle-Bone Inscriptions of the Late Shang Dynasty,”  
pp. 3-23

*Choose one document for weekly reflection.*

**Week 2:**

09/10 Tue: The World that Gods and Heroes Forged (I)

\*Birrell, *Chinese Mythology*, Chs. 1, 2, 3, and 4, pp. 23-112

09/13 Fri: The World that Gods and Heroes Forged (II)

\*Birrell, *Chinese Mythology*, Chs. 6, 7, 8 and 9, pp. 130-180

*Choose one story for weekly reflection; one chapter for presentation.*

#Eno, “Shang State Religion and the Pantheon of the Oracle Texts”, in *Early Chinese Religion*, pp. 41-102

**Week 3:**

09/17 Tue: The First and the Oldest Questions

Lewis, “The Mythology of Early China,” in *Early Chinese Religion*, pp. 543-563

Hawkes, trans., *The Songs of South*, “The Heavenly Question”, pp. 122-151

09/20 Fri: Reflections on Creation Myths

Lewis, “The Mythology of Early China,” in *Early Chinese Religion*, pp. 563-594

Goldin, “The Myth That China Has No Creation Myth.” *Monumenta Serica* LVI (2008): 1–22

*Focus on “the Heavenly Question” for the weekly reflection and presentation.*

#Wang, *Cosmology and Political Culture in Early China*, Ch. 1: “Introduction,” pp. 1-22 and Ch. 2: “Sifang and the Center,” pp. 23-74

**Week 4:**

09/24 Tue The Dao (Tao)/The Way (I)

*The Taoist Experience*, piece #1: “The Tao That Can’t Be Told,” pp. 13-18; 2: “The Tao in the World,” pp. 19-24

09/27 Fri The Dao (Tao)/The Way (I)/ **Term paper proposal due**

\**The Essential Huainanzi*, Ch. 1: “Originating the Way,” pp. 13-26 and Ch. 12: “Responses of the Way,” pp. 135-144

*Choose one piece from The Taoist Experience or one chapter from The Essential Huainanzi for weekly reflection and presentation.*

#Wang, *Cosmology and Political Culture in Early China*, Ch. 3: “Wuxing,” pp. 75-128 and Ch. 4:

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“Moralizing Cosmology,” pp. 129-172

### Week 5

- 10/01 Tue: The World that is Predictable  
Smith, *The I Ching: A Biography*, Ch. 1: “Genesis of the *Changes*,” pp. 19-74  
*Hawaii Reader*, Ch. 4: “Milfoil-Divination” and Ch. 26: “The Five Phases”  
*Choose one chapter from the Hawaii Reader for weekly reflection and presentation.*
- 10/04 Fri: No Class

# Lewis, *Writing and Authority in Early China*, Ch. 6: “The Natural Philosophy of Writing,” pp. 241-286.

### Week 6:

- 10/08 Tue: The Body as Cosmos  
\**The Essential Huainanzi*, Ch. 7: Quintessential Spirit  
*The Taoist Experience*, Ch. 6: “The Cosmic Body,” pp. 161-174
- 10/11 Fri: The World Within Oneself  
Schipper, *Taoist Body*, Ch. 6: “The Inner Landscape,” pp. 100-112  
*The Taoist Experience*, Ch. 6: “The Cosmic Body,” pp. 174-188  
*Choose one piece from The Taoist Experience or chapter 7 of The Essential Huainanzi for weekly reflection and presentation.*

#Lewis, *The Construction of Space in Early China*, Ch. 1: The Human Body, pp. 13-76

### Week 7:

- 10/15 Tue: Heaven & Earth  
Henderson, *The Development & Decline of Chinese Cosmology*, Ch. 2: “Geometric Cosmography in Early China,” pp. 53-78  
*The Essential Huainanzi*, Ch. 3: “Celestial Patterns,” pp. 39-48; Ch. 4: “Terrestrial Forms,” pp. 49-56;
- 10/18 Fri: The Three in One  
Sivin, “State, Cosmos, and Body in the Last Three Centuries B.C.,” *HJAS* 55.11 (1995): 5-37.  
*SCT*, Ch. 10: The Imperial Order and Han Syntheses, on Dong Zhongshu, pp. 292-310; and on Han Views of the Universal Order, pp. 346-352  
*Choose one chapter from The Essential Huainanzi or one piece from SCT for weekly reflection and presentation.*

#Wang, *Cosmology and Political Culture in Early China*, Ch.5: “Contesting Emperorship” and conclusion pp. 173-216

### Week 8:

- 10/22 Tue: How All These Correlate?  
Henderson, *The Development & Decline of Chinese Cosmology*, Ch. 1: “Correlative Thought in Early China,” pp. 1-52  
*The Essential Huainanzi*, Ch. 5: “Seasonal Rules,” pp. 57-66
- 10/25 Fri: Buddhist Cosmology & Cosmography/ **Annotated Bibliography Due**  
Lopez, *The Story of Buddhism*, Ch. 1: “The Universe,” pp. 19-36 (required)  
*SCT*, Ch. 16: “Schools of Buddhist Doctrine,” on the Buddha-Kingdom of the Flower Garland Sutra, pp. 474-6  
*Choose chapter 5 from The Essential Huainanzi or one piece from SCT for weekly reflection and presentation.*

#Sharf, *Coming to Terms with Chinese Buddhism*, Ch. 2: Chinese Buddhism and the Cosmology of Sympathetic Resonance, pp. 77-133

**Part II. The Encounters**

**WEEK 9:**

- 10/29 Tue: Immortals and Their Abodes  
\*Birrell, *Chinese Mythology*, Ch. 10: Immortality  
*The Taoist Experience*, Ch. 2: "Creation," pp. 48-62 only
- 11/01 Fri: Journey to the Lands of the Immortals  
\*The Book of Lieh-tsu, "King Mu of Zhou," pp. 58-64 only  
Hawkes, trans., *The Songs of South*, "On Encountering Trouble" and "Far-off Journey", pp. 67-95 and pp. 191-203  
*Choose one piece from The Taoist Experience or "King Mu of Zhou," or one long poem from The Songs of South for weekly reflection and presentation.*

#Verellen, "The Beyond Within: Grotto-Heaven (*dongtien*) in Taoist Ritual and Cosmology," *Cahiers d'études chinoises* 8 (1995): 265-290.

**Week 10:**

- 11/05 Tue: Fantastic Beasts and Plants and Where to Find Them  
\*Birrell, *Chinese Mythology*, Ch. 14: Fabled Flora and Fauna  
Strassberg, *A Chinese Bestiary*, pp. 81-123  
*Choose one plate from A Chinese Bestiary for weekly reflection and presentation.*
- 11/08 Fri: No Class

# Strassberg, *A Chinese Bestiary*, pp. 1-79

**Week 11:**

- 11/12 Tue: The Wandering Souls  
Hawkes, trans., *The Songs of South*, "Summons of the Soul" and "The Great Summon", pp. 219-242  
Ying-shih Yu, "O soul, come back! A study in the changing conceptions of the soul and afterlife in pre-Buddhist China" *HJAS* 47.2 (1987) 363-395
- 11/15 Fri: The Ghosts & Demons  
Li, "They Shall Expel Demons: Etiology, the Medical Canon and the Transformation Of Medical Techniques Before The Tang," in *Early Chinese Religion*, pp. 1103-1150  
Csikszentmihalyi, *Readings in Han Chinese Thought*, Ch. 7: Demons and Spirits  
*Choose one long poem from The Songs of South or one piece from Readings in Han Chinese Thought for weekly reflection and presentation.*

#Harper, "A Chinese Demonography of the Third Century B. C.," *HJAS* 45.2 (1985): 459-498.

**Week 12:**

- 11/19 Tue: Hells and Journeys to the Underworlds  
\*Choo, trans. "The Tale of a Vice Magistrate of the Liuhe County"  
\*Campany, "Return-from-Death Narratives in Early Medieval China," *JCR* 18 (1990): 91-125  
*Focus on "The Tale of a Vice Magistrate of the Liuhe County" for weekly reflection and presentation.*

11/22 Fri: No Class (Term Paper First Draft Due)

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### Week 13:

11/26 Tue: No Class

11/29 Fri: Thanksgiving Break

### Week 14:

12/03 Tue: Real-Life Western Neighbors

di Cosmo, Ancient China and its Enemies, Ch. 4, "Wars and Horses," pp. 127-158

Hawaii Reader, Ch. 27: The Xiongnu, Raiders from the Steppe

12/06 Fri: Real-Life Eastern Neighbors

SJT, Section: "Japan in the Chinese Dynastic Histories," pp. 5-10

SKT, Section: "Accounts of the Eastern Barbarians," pp. 6-12

*Choose the chapter from the Hawaii Reader, or one history from SCT, or all accounts from SKT for weekly reflection and presentation.*

### Week 15:

12/10 Tue: Conclusion/ **Term Paper Final Draft Due**

C.Y. Hsu, "The Queen Mother of the West: Historical Or Legendary?" Asian Culture Quarterly 16(2): 29-42 and 16(3): 49-65.

**Instruction for Research Project**

**Topics:**

You are welcome to explore any topic that is directly related to the course materials and themes. A good place to start exploring is to browse through the Selected Bibliography enclosed. Aside from personal interests you should also consider these important factor when choosing a topic — the availability of primary sources, the originality of the topic, and the possibility of completing a thorough study in the space of 2500-3000 words (excluding footnotes).

**Evaluations:**

**A. The Written Proposal (5% of the course grade/due in the 4<sup>th</sup> week)**

A proposal shall clearly state the topic, the approach, the tentative argument, and likely sources for your research project. The proposal should be between 300-500 words, typed, single spaced, and include a title and a word count.

**B. The annotated bibliography (10% of the course grade/due in the 8<sup>th</sup> week)**

An annotated bibliography shall include the following:

- A list of 10-15 “landmark” modern scholarship that have *shaped the field* or triggered major debates touching on your topics. You must include the scholarship on your topic and on the methodology you are using.
- A list of 2-4 pieces primary sources of either textual or non-textual kinds. If you are using a translated text, you must explain the *scholarly* value of the translation you chose verses all others of the same text.

For each item, please make a short but rich description of its focus, primary source, argument and contention, method and approach, theoretical framework, author (with his/her academic background), as well as how it fits into your research. The bibliography must be prepared following the *Chicago Manual of Style* ([http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)). The annotation of each item shall be between 60-80 words. You must include a word count at the end of each item. You will be evaluated based on the thoroughness of the research and the quality of annotation.

**C. The First Draft of the Paper (15% of the course grade/due in the 12<sup>th</sup> week)**

The first draft must be between 2500-3000 words, typed, double-spaced, have each page numbered, include a word count, have proper attribution and citation of sources through out, and a full bibliography attached. It will be evaluated in the following areas: 1) the originality; 2) strength of argumentation; 3) structure and organization; 4) use of sources; and 5) language and grammar. I understand that research could sometime lead one to unexpected places. However, if your paper is going to be significant different from what you proposed, please discuss with me first (and preferably not within a week before the due date).

**D. The Final Paper (20% of the course grade/due in the exam week)**

The length and format required of the final paper remain the same. I expect the final paper to show marked improvement from the first draft. The final paper will be evaluated in the areas listed above plus the effectiveness in revision.

**Submission:**

You must submit your assignment via Sakai. Be sure to backup all your written work for this course. Computer and printer related failures are no excuse for late submission. Late submission will be penalized at 50 points per day unless you have advance approval (at least 24 hours before the deadline) for an extension.



Selected Bibliography

- Allan, Sarah. “Drought, Human Sacrifice and the Mandate of Heaven in a Lost Text from the ‘Shang Shu’.” *Bulletin of the School of Oriental and African Studies, University of London* 47, no. 3 (January 1, 1984): 523–539.
- . “Sons of Suns: Myth and Totemism in Early China.” *Bulletin of the School of Oriental and African Studies, University of London* 44, no. 2 (January 1, 1981): 290–326.
- . *The shape of the turtle myth, art, and cosmos in early China*. Albany, NY: State University of New York Press, 1991.
- Bodde, Derk. *Chinese Ideas About Nature and Society: Studies in Honour of Derk Bodde*. Hong Kong University Press, 1987.
- Brashier, K. E. “‘A Poetic Exposition on Heaven and Earth’ by Chenggong Sui (231-273).” *Journal of Chinese Religions* 24 (1996): 1–46.
- . “Han Thanatology and the Division of ‘Souls’.” *Early China* 21 (1996): 125–158.
- Brindley, Erica. *Music, Cosmology, and the Politics of Harmony in Early China*. Albany: State University of New York Press, 2012.
- Brown, Melissa J. “Ethnic Identity, Cultural Variation, and Processes of Change: Rethinking the Insights of Standardization and Orthopraxy.” *Modern China* 33, no. 1 (January 1, 2007): 91–124.
- Bruun, Ole. *An Introduction to Feng Shui*. 1st ed. Cambridge University Press, 2008.
- Campany, Robert F. “Return-From-Death Narratives in Early Medieval China.” *Journal of Chinese Religions* 18 (1990): 91–125.
- . “Ghosts Matter: The Culture of Ghosts in Six Dynasties Zhiguai.” *Chinese Literature: Essays, Articles, Reviews (CLEAR)* 13 (December 1, 1991): 15–34.
- . *Strange Writing: Anomaly Accounts in Early Medieval China*. State University of New York Press, 1995.
- . *Making Transcendents: Ascetics and Social Memory in Early Medieval China*. Honolulu: University of Hawai’i Press, 2009.
- Cook, Constance A. *Death in Ancient China: The Tale of One Man’s Journey*. Leiden and Boston: Brill, 2006.
- Davis, Edward L. *Society and the Supernatural in Song China*. Honolulu: University of Hawaii Press, 2001.
- DeBernardi, Jean. “Space and Time in Chinese Religious Culture.” *History of Religions* 31, no. 3 (1992): 247–268.
- Edwards, Evangeline Dora. *Chinese Prose Literature of the T’ang Period 1, Miscellaneous Literature*. London: Probsthain, 1937.
- . *Chinese Prose Literature of the T’ang Period 2, Fiction*. London: Probsthain, 1938.
- Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. SUNY Press, 1990.
- Harper, Donald. “A Chinese Demonography of the Third Century B. C.” *Harvard Journal of Asiatic Studies* 45, no. 2 (1985): 459–498.
- Hawkes, David, and Yuan Qu. *The Songs of the South: An Ancient Chinese Anthology of Poems by Qu Yuan and Other Poets*. Penguin Books, 1985.
- Henderson, John B. *The Development and Decline of Chinese Cosmology*. New York: Columbia University Press, 1984.
- Huang, Junjie, and John B Henderson. *Notions of time in Chinese historical thinking*. Hong Kong: Chinese University Press, 2006.

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- Huang, Junjie, and Eric Zürcher, eds. *Time and Space in Chinese Culture*. Leiden: Brill, 1995.
- Keightley, David N. *Ancestral Landscape: Time, Space, and Community in Late Shang China, Ca. 1200-1045 B.C.* Institute of East Asian Studies, 2000.
- . “Shang Divination and Metaphysics.” *Philosophy East and West* 38, no. 4 (October 1, 1988): 367–397.
- Kieschnick, John. *The Impact of Buddhism on Chinese Material Culture*. Princeton University Press, 2003.
- Kleeman, Terry F. “Mountain Deities in China: The Domestication of the Mountain God and the Subjugation of the Margins.” *Journal of the American Oriental Society* 114, no. 2 (April 1, 1994): 226–238.
- Knapp, Keith. “Heaven and Death According to Huangfu Mi, A Third-century Confucian.” *Early Medieval China* 2000, no. 1 (June 1, 2000): 1–31.
- Lagerwey, John, ed. *Religion and Chinese Society*. 2 vols. Chinese University Press, 2004.
- Lagerwey, John, and Marc Kalinowski, eds. *Early Chinese Religion, Vol. 1*. Vol. 1. Leiden: Brill, 2009.
- . *Early Chinese Religion, Vol. 2*. Vol. 2. Leiden: Brill, 2009.
- Lewis, Mark Edward. *The Construction of Space in Early China*. SUNY Press, 2006.
- . *Writing and Authority in Early China*. SUNY Press, 1999.
- Liu, An. *The Huainanzi: A Guide to the Theory and Practice of Government in Early Han China*. Translated by John S Major. Translations from the Asian Classics. New York: Columbia University Press, 2010.
- Loewe, Michael. *Dong Zhongshu, A “Confucian” Heritage and the Chunqiu fanlu*. Leiden; Boston: Brill, 2011.
- . *Faith, Myth, and Reason in Han China*. Hackett Publishing, 2005.
- . *Ways to Paradise : the Chinese Quest for Immortality*. London; Boston: Allen & Unwin, 1979.
- Morgan, Carole. “Tang Geomancy: The Wu-hsing (‘Five Names’) Theory and Its Legacy.” *T’ang Studies* 1990, no. 8–9 (June 1, 1990): 45–76.
- Mostern, Ruth. *Dividing the Realm in Order to Govern: the Spatial Organization of the Song State (960 - 1276 CE)*. Cambridge: Harvard Univ. Asia Center, 2011.
- Needham, Joseph. “Astronomy in Ancient and Medieval China.” *Philosophical Transactions of the Royal Society of London. Series A, Mathematical and Physical Sciences* 276, no. 1257 (May 2, 1974): 67–82.
- Poo, Mu-chou. *In Search of Personal Welfare: A View of Ancient Chinese Religion*. SUNY Press, 1998.
- Poo, Mu-Chou. “The Completion of an Ideal World: The Human Ghost in Early-Medieval China.” *Asia Major* 10, no. 1–2 (1997): 69–94.
- Puett, Michael J. *To Become a God: Cosmology, Sacrifice, and Self-Divinization in Early China*. Harvard Univ Asia Center, 2002.
- Rosemont, Henry, ed. *Explorations in Early Chinese Cosmology*. Scholars Press, 1984.
- Schafer, Edward H. *The Golden Peaches of Samarkand: a Study of T’ang Exotics*. Berkeley & Los Angeles: University of California Press, 1963.
- Schipper, Kristofer Marinus. *The Taoist Body*. Berkeley & Los Angeles: University of California Press, 1993.
- DeWoskin, Kenneth J, and J. I Crump, trans. *In Search of the Supernatural: The Written Record*. Stanford, CA: Stanford University Press, 1996.
- Sivin, Nathan. “State, Cosmos, and Body in The Last Three Centuries B. C.” *Harvard Journal of Asiatic Studies* 55, no. 1 (June 1, 1995): 5–37.

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- Smith, Richard J. *Fathoming the Cosmos and Ordering the World : the Yijing (I ching, or Classic of Changes) and its Evolution in China*. Charlottesville, Va.: University of Virginia Press, 2008.
- Smith, Richard J, and D. W. Y Kwok, eds. *Cosmology, Ontology, and Human Efficacy: Essays in Chinese Thought*. Honolulu: University of Hawaii Press, 1993.
- Sterckx, Roel. *The Animal and the Daemon in Early China*. SUNY Press, 2002.
- Strassberg, Richard E. *Inscribed landscapes travel writing from imperial China*. Berkeley: University of California Press, 1994.
- . *A Chinese Bestiary : Strange Creatures from the Guideways Through Mountains and Seas*. 1st ed. Berkeley & Los Angeles: University of California Press, 2002.
- Strickmann, Michel, and Bernard Faure. *Chinese Magical Medicine*. Stanford, CA: Stanford University Press, 2002.
- Teiser, Stephen F. “‘Having Once Died and Returned to Life’: Representations of Hell in Medieval China.” *Harvard Journal of Asiatic Studies* 48, no. 2 (December 1, 1988): 433–464.
- . *The Scripture on the Ten Kings: And the Making of Purgatory in Medieval Chinese Buddhism*. Honolulu: University of Hawaii Press, 1994.
- Verellen, Franciscus. “The Beyond Within: Grotto-Heavens (~~dongtian~~) in Taoist Ritual and Cosmology.” *Cahiers d’Extrême-Asie* 8, no. 1 (1995): 265–290.
- Wang, Aihe. *Cosmology and Political Culture in Early China*. Cambridge, UK; New York: Cambridge University Press, 2000.
- Wu, Hung. *The Art of Yellow Springs: Understanding Chinese Tombs*. Honolulu: University of Hawaii Press, 2010.
- Yen, Chih-t’ui. *Tales of Vengeful Souls = [Yüan Hun Chih]: A Sixth Century Collection of Chinese Avenging Ghost Stories*. Variétés Sinologiques new ser., no. 68. Taipei: Ricci Institute, 1982.
- Yü, Ying-shih. “New Evidence on the Early Chinese Conception of Afterlife--A Review Article.” *The Journal of Asian Studies* 41, no. 1 (November 1, 1981): 81–85.
- Yü, Ying-Shih. “‘O Soul, Come Back!’ A Study in The Changing Conceptions of The Soul and Afterlife in Pre-Buddhist China.” *Harvard Journal of Asiatic Studies* 47, no. 2 (December 1, 1987): 363–395.