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THE STUDY OF DAOISM IN CHINA TODAY

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DESCRIPTION

The modern study of Daoism in mainland China began after December, 1978, when the eleventh general assembly of the Central Committee of the Chinese Communist Party recognized the Cultural Revolution as a mistake, and Deng Xiaoping became party leader. After that, reconstruction started on a grand scale, and new directives were issued in different areas of culture throughout 1979. In the same year the Chinese Daoist Association 中國道教協會 (in Beijing), as well as local Daoist organizations in Liaoning and Shenyang, commenced their work. Nanjing University set up a Center for Religious Studies focusing on Christianity, Judaism and Buddhism; drawing faculty mainly from philosophy departments, it had its first graduate students and research fellows within four years.

Also in 1979, the Third International Conference on Daoist Studies was held in Unterägeri, Switzerland, under the leadership of professors Chen Guofu 陳國符 of Tianjin University and Wang Ming 王明 of the Academy of Social Sciences, Beijing. Both felt that, due to travel restrictions and political limitations, Daoist studies in China had lost touch with the greater academic world and they hoped to remedy this situation by inviting Daoist scholars to their country. The Beijing Academy of Social Sciences was inspired by this to open a Center for World Religions. In September, 1980, Sichuan University similarly initiated a Daoist studies section in its Religious Studies Department, and in 1981, the Shanghai Academy of Social Sciences created a similar venue. All these added greatly to the growing momentum of Daoist studies in mainland China, making 1980 a turning point in the field.

Nevertheless, the institutions continued to be run by the communist government whose ideological worldview remained oriented towards historical materialism and atheism. Methodology, argumentation and view points were still influenced by Marx, Engels, Stalin and Mao Zedong, and

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all theses and dissertations had to pass through a strict ideological inspection before being accepted. Although there were also a number of areas of study that had nothing to do with ideology and did not make use of Marxist methodology, for the most part scholars, to be accepted officially and have their works published, could not avoid citing, at least *pro forma*, some words of the great communist thinkers.

In 1989, another major breakthrough occurred when the government of Taiwan first permitted its citizens to travel to the mainland, effectively ending the separation between the two parts of the country. Since then, cultural and commercial exchange have increased dramatically, and many temples and monasteries, for so long ruined and dilapidated, were restored. This occurred in response to fervent requests of tourists and religious pilgrims and with the generous financial help of Chinese from Taiwan, Hong Kong and overseas.

A number of Daoist temples and institutions, especially those that had not been destroyed completely or put to radically different uses, were selected for restoration. The government freed the land and, depending on the specific economic circumstances, helped bring the places back to life. The tendency was to focus on the most historically significant, famous and magnificent institutions. However, even many of those have yet to be fully returned to religious uses, and continue to house workshops, businesses or government agencies. Religious mountains have fared rather better. In major centers such as Mounts Mao, Hua, Longhu and Luofu, even a number of smaller sanctuaries have been recreated, while local centers such as Mount Wudang in Hubei and Mount Qingcheng in Sichuan had survived with comparatively little damage and were easily restored. Still others, such as the Wuliang guan 無量觀 (Monastery of Universal Salvation) and the Wulong gong 五龍宮 (Five Dragons Temple) on Qianshan in Liaoning, were hardly touched and had already been restored earlier.

In terms of practitioners, since 1980 a few very ancient Daoists have led groups of very young ones, despite serious economic and personnel restrictions. They have worked painstakingly, exhibiting a religious zeal and devotion that is truly moving and can be an inspiration to us all. They fight never-ending battles with administrative obstacles set up by local officials and party officers, but they are supported by Daoist leaders from Hong Kong, Taiwan, Macao, Singapore and overseas. They have managed to weave an international network of cooperation and receive help on many levels, achieving good results and providing great inspiration to Daoist scholarship.

Taiwan and the mainland have been engaging in an active academic exchange of both scholars and studies, especially in the last decade. There have been mutual guest lectures and publications, joint conferences and exchanges of books, articles and information. The process has been greatly

aided by the help of scholars from Hong Kong and Japan, so that communication and exchange in East Asia in general have become more intense and have been bringing ever more results.

In **mainland China**, Daoist studies occur in four different venues:

1. religious organizations, such as the Chinese Daoist Association and its regional counterparts in Shanghai, Shaanxi, Quanzhou and elsewhere, with their lay members, Daoist priests and trainees;
2. universities and other institutions of higher learning with their professors and research students;
3. research institutes, especially the Academies of Social Sciences on the national, provincial and city levels, with their trained research faculty;
4. cultural and artistic institutions, with both active and retired members.

All of these hold meetings and conferences and engage in cooperative projects, working together and exchanging ideas. Many are students of Daoism, but others are members of societies for religious studies in general, organizations propagating atheism or cadres in party or government positions. They come from many different areas and have a range of concerns, yet they follow the government and expect there to be an orthodox or heterodox position in regard to religion. As the government position changes, so does the definition of orthodoxy. These scholars and practitioners—in chameleon-like fashion—change their views to adapt to the shifting demands of political outlook. In addition, party members are still important in religious organizations, universities and research institutes, and they naturally exert an influence on policies and academic outlook. They are subject to directives from the government's Bureau of Religious Affairs, which in turn bows to the Department of Propaganda and the Cultural Planning Committee.

The Bureau of Religious Affairs is a particularly important body for the study of religion, especially in its Center for Religious Studies. The latter, like all government institutions, is generally dominated by party politics. However, there are also serious scholars involved, such as its current executive director Zhao Kuangwei 趙匡為, a graduate of the History Department of Beijing University (whose wife, Wang Yi'e 王宜嶸, is associate editor of *Zhongguo daojiao* 中國道教, the organ of the Chinese Daoist Association). Under his leadership, in 1995, the Center launched a quarterly journal called *Zhongguo zongjiao* 中國宗教, which provides articles on government directives, recent scholarship, culture and religious activities. The editor is the Center's associate director, He Kemin 賀克敏. Also in 1995, the Center set up its own publishing house, the Zongjiao chubanshe, which issues books on government positions as well as studies of Buddhist, Daoist and Confucian culture. Examples are a volume edited by Zhu Yueli 朱越利 on Daoist temples and institutions and their leading priests (Zhu 1996a),

and another by Tian Qing 田青 on Chinese religious music. The latter has several articles on Daoism (Tian 1997). The publishing house also has produced a number of smaller booklets and pamphlets at irregular intervals.

Another ongoing venture of the Center is the republication of the Daoist canon in a current version to be known as *Zhonghua daoze* 中華道藏. It has prepared this through a number of conferences and meetings, coordinating the work of many regional contributors. The idea is to present the texts of the canon in the traditional order of the Three Caverns and Four Supplements, but also including massive supplementary information on classes of texts, their contexts, date and authorship, lineage affiliation and doctrines. The collection will thus integrate all the research done on each text to the present date and relate it to relevant cultural models. This new edition of the canon is intended to supplant and expand all existing versions of the canon; it will also include later texts and materials found in Dunhuang manuscripts. It should serve to correct the many errors found in the Ming and Qing canons, setting new standards for textual editing.

The project is enormous. It is continually being revised, criticized and developed by a number of scholars. The hope is that the *Zhonghua daoze* will become the standard version of Daoist texts the world over, and finally eliminate the confusion created by the varying numbering systems of existing indexes. Communist China has subscribed strongly to the system of community and communal effort. While this has many shortcomings and can create numerous problems, it also has advantages; a large cooperative project like this could not be handled by one or two scholars working alone, and would be more difficult to organize and administer in other countries. New editions of texts, reference works, dictionaries, encyclopedias and other valuable collections of materials, then, have been pursued on the mainland with vigor. These projects have emphasized integrative and interactive—rather than analytical and interpretative—aspects of scholarship. The recent development of Daoist studies in China fully reflects this approach.

ORGANIZATION AND ACTIVITIES

BEIJING. Chinese Academy of Social Sciences 中國社會研究院. The Center for World Religions 世界宗教中心 is a unique national institution that specializes in religious studies. First established in 1964, it originally was geared primarily toward government purposes rather than research. In 1981, the Department for Daoist Studies was established under the leadership of Zhong Zhaopeng 鍾肇鵬 (b. 1925), a graduate and professor of Sichuan University, now retired (see Zhong 1991). The present director is Ma Xisha 馬西沙 (b. 1943), a graduate of Beijing University and professor

at Renmin University (see Ma 1989; 1992). Some of the Academy's prominent members include the deputy director Wang Ka 王卡 (b. 1956) and the scholars Yang Huarong 羊華榮 (b. 1928), Jin Zhengyao 金正耀 (b. 1956; grad. Beijing Univ.), Lu Guolong 盧國龍 (b. 1959, grad. Xiamen Univ.) and others (see Wang 1995; Jin 1991; Lu 1990; 1993). Past directors have been Ren Jiyu 任繼愈 (b. 1916; Daoism, Buddhism), Du Jiwen 杜繼文 (b. 1930; Buddhism, philosophy), Kong Fan 孔繁 (Christianity, theory), Dai Kangsheng 戴康生 (b. 1937; Islam) and Wu Yungui 吳雲貴 (b. 1939; Islam).

When the Center was first established, most researchers came from the Department of Religious Affairs and various institutes of Beijing University; over the years it has considerably broadened its base. It is currently organized in four divisions: research, publications, administration and library. The research division has eight sections, focusing on the study of Buddhism, scriptural Buddhism, Christianity, Islam, Confucianism, Daoism, principles of religion and religious art. The publications division produces two journals: *Shijie zongjiao yanjiu* 世界宗教研究 (Studies in World Religions) and *Shijie zongjiao ziliao* 世界宗教資料 (Materials of World Religions). The administrative division manages finances and arrangements for visiting scholars. The library over the years has grown into a major resource facility. The Center has about 110 staff members, about 100 scholars in residence at any given time and a number of young research fellows. Since 1978, it has graduated forty doctoral students, only a few of whom focused on Daoist studies. About ten additional graduates took part in a joint program with Beijing University that was set up in 1982.

Additional studies on Daoism are undertaken in the Academy's Center for Historical Studies. Here Chen Yuan 陳垣, the author of the great collection of over 1,500 Daoist inscriptions and epigraphic records, is active. Although his study is written in simplified characters and contains a few misprints and minor errors, it is a great resource (Chen et al. 1988). Also there are Zhang Guangbao 張廣保, who has done important work on Quanzhen and inner alchemy (1995), and Tang Yijie 湯一介, an important Confucian scholar and student of Daoist thought.

In the Academy's Philosophy Section is the renowned Wang Ming 王明 (1911-1992), who has done important work on Daoist texts (see Wang 1960; 1980; 1982; 1984; 1995). He was active both in the Philosophy Section and in the Center for World Religions, and trained many younger people who are now leading academics, such as Wang Ka, Chen Jing 陳靜, Liu Guoliang 劉國樑 and Li Jiayan 李家彥.

Beijing University 北京大學. Beijing University has a long tradition of religious studies, and even counter-religious studies, as represented by Cai Yuanpei 蔡元培. The University has been home to such great scholars as Hu Shi 胡適, Liang Shuming 梁漱溟, Tang Yongtong 湯用彤, Xiong

Shili 熊十力 and others, who were particularly strong in the study of Buddhism and other Indian religions. Several scholars moved from here to the Center for World Religions when it was established in 1964, and more joined the Center when the cooperative program was established in 1982. Religious studies here were mainly undertaken in the departments of Philosophy, History and Classical Chinese, which highlighted studies of Marxist-Leninist principles of religion, Indian Buddhism, Chinese Buddhism, Christianity, Islam and general theory. The Philosophy Department, in particular, trained graduate students to specialize in various religious traditions, both Eastern and Western.

In 1989, a Center for Religious Studies was established, and this grew into a proper Religion Department in 1996, directed by Ye Lang 葉朗. Its goal is the study of religion in a scientific and objective manner, employing a critical approach to both its historical development and organizational and doctrinal structures and paying special attention to its interaction with various aspects of culture. The Religion Department further aims to develop mature scholars who will have the insight necessary for a successful launching of the twenty-first century, and also to train suitable teachers for middle schools and high schools. International exchange and the widening of religious education are also envisioned, and the Department hopes to contribute to the modernization and development of China as a whole. A leading scholar there is Tang Yijie, a student of Chinese thought and Daoist history (see Tang 1988a; 1988b; 1992).

Zhongguo Renmin University 中國人民大學. This institution established its Center for Religious Studies as an annex to the Philosophy Department in 1991. It is directed by Fang Litian 方立天 and its faculty are mainly scholars in philosophy, history and classical Chinese. Members include Xing Dongfeng 邢東風 (Buddhism, philosophy), Li Qiu-ling 李秋零 (Christianity), Suo Aiqun 索愛羣 (theory, philosophy), Zhang Xiaojiao 張小喬 (philosophy) and, importantly, Xu Zhaoren 徐兆仁 (Daoism, history), whose studies present a critical, historical examination of inner alchemy (Xu 1988; 1991; 1993).

SHANGHAI 上海. **Academy of Social Sciences.** The Academy was established in 1981 under the leadership of Luo Zhufeng 羅竹風, and since 1994, it has been directed by the Buddhist scholar Ye Luhua 葉露華. It has centers for religious studies, religious history, and contemporary religion, and also an administrative and a library section. Leading scholars there include Wu Yakui 吳亞魁, Ge Zhuang 葛壯, Yan Kejia 晏可佳 and Huang Shiru 黃世如, but most importantly is Chen Yaoting 陳耀庭 (b. 1939), the coeditor of major collections such as *Zangwai daoshu* 藏外道書 (Daoist Books Outside the Canon) and *Zhongguo daojiao* 中國道教 (Chinese Daoism).

The Academy publishes two journals: the quarterly *Dangdai zongjiao yanjiu* 當代宗教研究 (Studies in Contemporary Religion) and the annual *Zongjiao wenti tanxue* 宗教問題探索 (Investigations of Religious Topics). Research undertaken and published here is of a high standard, and the faculty have brought forth a number of important collections and indexes. Shanghai is one of the most dynamic cities of mainland China, and the Academy's studies tend to be concerned with the contemporary world and involve issues of business, culture, education and art. Scholars can draw on numerous local museums, archives and university libraries, and this institution has a high-powered focus of religious studies as well.

Shanghai Normal University 上海師範大學. This university's Institute for Religious Culture was established in 1987 under the directorship of Zhang Zhizhe 張志哲, a scholar of both Daoism and Buddhism. It draws upon a fine faculty in several departments, including Pan Yuting 潘雨廷, a specialist for *Yijing* studies, Wu Ze 吳澤, a scholar of Daoism and early religion, Wang Wenyao 王文耀, who works on popular religion and archaeological materials, and Zhang Yihe 張義和, a specialist in Six Dynasties culture and religion.

In 1992 the various universities of the Shanghai area formed a consortium for the study of religion known as the Shanghai Center for Religious Culture 上海宗教文化研究中心. It coordinates the research efforts at all of Shanghai's locations of higher learning, and is run by Zhang Zhizhe from its administrative center at Normal University. The special foci of the new Center are the local religion of the Jiangnan area and the impact of religion on modern culture and society. It has sponsored the publication of several new studies.

Shanghai Educational Institute 上海教育學院. A center for the study of religion was inaugurated here in 1994 under the leadership of Liu Zhongyu 劉仲宇 (b. 1946), a scholar of the *Yijing* and its tradition (see Liu 1990; 1992a; 1992b; 1997a; 1997b). The Institute engages in both national and international exchange and is a major resource for scholarly cooperation inside China.

SICHUAN 四川. Academy of Social Sciences. Established in Chengdu in 1978, this Academy developed a major religious studies division in 1993 consisting of three research centers focusing on Confucian, Buddhist and Daoist cultures. Wide in scope and supported by numerous academic institutions of the area, these centers do excellent work and coordinate all religious studies in Sichuan province. The centers also cooperate widely, working closely with the Academies in Beijing and Shanghai, and exchanging scholars and ideas with centers abroad.

The Sichuan Academy houses the great scholar of Chinese mythology Yuan Ke 袁珂 (see Yuan 1982; 1985; 1986; 1988), and also the epigraphy specialist and art historian Hu Wenhe 胡文和 (b. 1950). The latter is a

prolific writer with articles in numerous learned journals. His works contain highly useful materials for the study of Daoism and his analysis sets a high standard in the field of religious art (Hu 1985; 1994). In addition, there are the philosopher Huang Haide 黃海德 (b. 1953) and the cultural historian Li Gang 李剛, who coedited the first Daoist dictionary in mainland China (Li and Huang 1991). Li has also published a number of articles on the Chongxuan 重玄 philosopher Li Rong 李榮, as well as a book on Daoist immortals (1994).

In the Philosophy Center, we also find Li Yuanguo 李遠國 (b. 1950) from Chengdu, an author of numerous books (see Li 1985a; 1985b; 1987; 1988; 1993; 1997; 1998), as well as articles in Chinese, Japanese, European and American journals. Well traveled, a member of many academic societies and often present at conferences, he is among the most international of China's scholars today. Li's research focuses on five different topics: the Song immortal Chen Tuan 陳搏, Daoist talismans and spells, the interaction of Daoism and local culture, the pantheon and iconography, and Daoist epigraphy.

Sichuan University 四川大學. The Religion Department here was established in 1980 under the leadership of Qing Xitai 卿希泰 (b. 1928) from Sichuan, who is also the associate director of the Chinese Religious Association. His efforts have made this one of the major research institutions for Daoist studies in China; his work on Daoist history has produced the standard works on the subject (Qing 1988a; 1992; 1993; 1995). He has also written a history of Daoist thought (1980; 1985) and fundamental studies of Daoism and Chinese culture (1988b; 1990).

Many other renowned scholars work here as well, including Li Gang (see Li 1994a; 1994b; 1995), Pan Xianyi 潘顯一 (Daoist art) and Chen Bing 陳兵 (Buddhism, Quanzhen Daoism, Qigong; see Chen 1989). The department's foci of study are on Daoist thought, the interaction of Daoism with ancient technology, principles of religious studies and the beliefs and practices of southwestern minority peoples. A formal master's degree in religion was established in 1982, and a doctorate in 1991. There have since been about twenty graduates in both programs, studying Daoist history, thought, literature, and other major topics. Also, since 1982, the Department has published a journal, *Zongjiao xue yanjiu* 宗教學研究 (Religious Studies), totalling thirty-eight issues and over 400 articles. Volume 30 contains an index. Numerous foreign scholars have come to visit and conduct research here.

YUNNAN 雲南. Academy of Social Sciences. A Center for Religious Studies was opened here in 1984 under the leadership of Han Jing 韓敬, later succeeded by Yang Xuezheng 楊學政. The Center focuses particularly on local Yunnan forms of religion and Daoism, and publishes the biannual journal *Yunnan zongjiao yanjiu* 雲南宗教研究 (Studies in Yun-

nan Religion). The Center has a division specializing in Daoism under the directorship of Guo Wu 郭武 (b. 1966), a graduate of Beijing and Sichuan Universities. His specialty is the study of Daoist thought, and he has published several books and well over forty articles on the subject (e.g., Guo 1995).

Ethnology Institute 民族學院. This institute opened in 1951. Since 1978 it has housed a Center for Yunnan Minorities, and since 1979 a special division on religion. It has worked closely with the local Academy of Social Sciences and Kunmin University, and has supported Daoist studies since 1985. The Center's director, Lei Hong'an 雷宏安, studies Daoism (see Lei 1995), and its associate director Zhang Qiaogui 張橋貴 is also a student of Daoism, particularly its relation to local, popular and ethnic forms of religion.

The director of the Ethnology Institute is Li Guowen 李國文 (b. 1950), a graduate in minorities studies from Yunnan University whose father-in-law is a senior shaman of the Naxi 納西 people. He speaks the Naxi language and has a strong concern for their culture (see Li 1991; 1993; 1997). Overall there has been an increased international interest in local Yunnan culture. The Taiwan scholar Li Lincan 李霖燦 has organized the translation and publication of several local religious documents (Li L. et al. 1978) and published a collection of twenty-one essays comprising forty years of active scholarship on Yunnan minorities (Li L. 1985). There has been a gradual rise in interest in the serious study of minorities, and Li Guowen and Li Lincan have made massive contributions to this shift. Their example is inspiring research on minorities in other regions as well.

FUJIAN 福建. Fujian Normal University. A Center for Religious Culture was established here in 1995 under the leadership of Zhan Shichuang 詹石窗 (b. 1954), a graduate of Sichuan University and professor of Chinese literature at Aomen University. Tan has written variously on Daoism and Chinese culture (Tan 1989; 1990; 1992; 1993; 1994; 1995; 1997).

Other faculty at the Center include Lin Jinshui 林金水, Xie Bizhen 謝必震, Gai Jianmin 蓋建民 and Lin Guoping 林國平. There are three research divisions, dealing with Chinese Christianity (Profs. Lin J., Xie), Daoist culture (Profs. Tan, Gai) and local and popular Fujian religion (Prof. Lin G.). The Daoist culture division focuses mainly on literature, the study of the *Yijing* and the interrelationship of Daoism and traditional Chinese technology.

In 1998, the Center began a master's program in cooperation with the graduate school of Aomen University and the Chinese Cultural Company of Taipei, Taiwan. In August of 1999 it organized a conference on Mount Wuyi 武夷山, with a special focus on the inner alchemical and longevity techniques of the Southern Song dynasty. With the financial support of the

Cultural Company, and especially its director Lai Zongxian 賴宗賢, it has published the monthly journal *Daoyun* 道韻 (Dao Tones) since 1997. *Daoyun* has contained stories of the Eight Immortals, examples of Daoist literature, materials on longevity practices and articles on local and popular religion.

OTHER MAINLAND SCHOLARS. There are a number of senior scholars who have done important work on Daoism but who are not affiliated with any of the major institutes. They live in various provinces and work at local universities or religious centers, and are carrying out influential work that deserves mention here. I list them in alphabetical order.

Chen Guofu 陳國符, professor of chemistry at Tianjin University, authored the renowned *Daozang yuanyu kao*, which first appeared in 1949 and has been reprinted many times since. A sequel was published in 1983.

Hong Pimo 洪丕謀, professor of politics at the Law School of Shanghai Huadong University, has studied ancient methods of fate calculation (1989), as well as ways of immortality (1994).

Li Yumin 李裕民 (b. 1940), graduate of Shanxi and Shanxi Normal Universities, is now a professor of history at Shanxi University. His main focus is Daoist culture, about which he has written numerous articles. These have been collected in one volume (Li Y.M. 1995).

Liu Guoliang 劉國樑 (b. 1939), from Sichuan, graduated from Tianjin Nankai University as a student of Wang Ming. He is currently professor of philosophy at Jilin University in Changchun. His work focuses on Daoist history and literature and he is the author of a comprehensive collection on Daoist studies (Liu 1991). This contains essays on Daoist history, immortals, temples, and longevity techniques, as well as studies on the interaction of Daoism and traditional Chinese culture and technology. Another major work of Liu's is a study of Daoism and the *Yijing*, containing papers on the symbolism of the hexagrams, alchemy, doctrines of fate and retribution, numerology, cosmology and divination (Liu 1994).

Liu Jingcheng 劉精誠 (b. 1936), graduate of Fudan University in Shanghai is a member of the history section of the Shanghai Academy of Social Sciences, and a professor at Shanghai Huadong University. His main interest is the history of Daoism, about which he has written a highly readable introductory volume (Liu J. 1993).

Lü Xichen 呂錫琛, professor at Zhongnan Industrial University, made an important contribution to our understanding of Daoism and the imperial government (1991).

Tang Qiling 湯其領, a graduate in political science of Jiangsu Normal and Xuzhou Normal Universities, is currently a professor at the former after having served at Huadong Normal and Henan Universities. His main work is a history of Daoism written from a Marxist-Leninist standpoint that raises many issues of interpretation and historical inquiry (Tang Q. 1996).

Wang Chunwu 王純五 (b. 1932) of Langzhong in Sichuan, now retired from museum work in Jiang'en, wrote an in-depth study of the early Celestial Masters' parish system (1996). It addresses both textual and archaeological material and presents a meticulous analysis of the material, coming to conclusions that are significantly different from those of Chen Guofu's in his *Daozang yuantou kao*. Wang also has a coedited volume on Daoist music (1993).

Wang Shiwei 王士偉, professor at the Political Institute of Shaanxi Province in Xi'an, wrote a major volume on the Louguan tradition (1993) that echoes the work done by Zhang Weiling 張緯玲 in Taiwan (1990; 1991).

Yang Lizhi 楊立志, professor of political history at Hubei Yungang Normal College, coauthored with Wang Guangde 王光德, director of the Wudangshan 武當山 Daoist Association, a major work on the history of Daoism in this area (1993). The volume employs careful historical analysis to make a significant contribution to our understanding of Daoist mountains, institutions and monasteries.

Zhang Jintao 張金濤 (b. 1964), grandson of the 63rd Celestial Master Zhang Enpu 張恩溥, was the head of the Longhu Shan Daoist Association until his recent forced resignation. He published a history of the Celestial Masters on Longhu Shan 龍虎山 (1997).

Zhang Jiyu 張繼禹, the 65th Celestial Master, published a history of his tradition (1994).

Zhang Yuanxian 張源先, the 64th Celestial Master, similarly wrote a collection of biographies of his forebears (1977).

Zhong Laiyin 鍾來茵 (b. 1939), a member of the literature section of the Jiangsu Academy of Social Sciences, has focused on the *Zhen'gao* 真誥 (1992), and on the impact of Daoism on the poetry of Su Shi 蘇軾 (1990).

TAIWAN 台灣. Taiwan has a number of important universities and research institutes (most notably Academia Sinica 中央研究院 in Taipei) that are home to important scholars in Daoism. Among the most important are Li Fengmao 李豐懋, Yang Qiqiao 楊啓樵 and Ding Huang 丁煌, all of whom have published numerous articles in major journals (see Li 1989; 1991; Zhang 1991; 1991; Yang 1985; Ding 1979; 1989).

In addition, there are a number of senior scholars and important people who subscribe to some form of Daoist philosophy. They include the philosopher Li Yueqiu 李樂休, the politician Gao Yuetian 高越天, the physicians Xiao Tianshi 蕭天石, Li Yujie 李玉階 and Shi Yihui 史貽輝, as well as scholars such as Huang Gongwei 黃公偉, Yan Lingfeng 嚴靈峰, Nan Huajin 南懷瑾 and Wu Yaoyu 吳耀玉. The folklorist Lou Zikuang has had a long-standing concern for Daoism, as have the anthropologists Zhang Guangzhi 張光直, Su Xuelin 蘇雪林, Wen Chongyi 文崇一 and Hu

Nai'an 胡耐安. Literary and historical scholars with a strong interest in Daoism include Sun Kekuan 孫克寬, Zhou Shaoxian 周紹賢 and Yuan Yi 袁翼.

Major venues for publication on Daoism include the following Taiwan journals: *Daojiao wenhua* 道教文化 (Daoist Culture) began monthly publication in 1977 and is edited by Xiao Tianshi, Huang Gongwei, Gao Yuetian, Ma Bi 馬璧 and others in Taipei. It covers broad issues of Daoism, including events and studies of the mainland.

Xiandao 仙道 (The Way of Immortality) has appeared bimonthly since 1982 and edited by Xu Jinzhong 許進忠, He Maosong 何茂松, Hong Shuofeng 洪碩峰 and others in Taipei. It focuses on various aspects of longevity techniques and ways of attaining immortality, advertises workshops and deals with Daoist thought in relation to physiological and spiritual practices. It is a valuable resource on inner alchemy and Qigong.

Daojiao xue tansuo 道教學探索 (Daoist Studies Investigations) has been published annually since 1988 and is edited by Guo Ruiyun 郭瑞雲 and Ding Huang in Tainan. This journal is concerned with the history and scriptures of Daoism, and is scholarly in nature. It also publishes works by international scholars. To date there have been ten issues containing 191 articles of high quality Daoist scholarship.

Dongfang zongjiao yanjiu 東方宗教研究 (Studies in Eastern Religions) was started in 1987 and has been published irregularly. Edited by the Society for Eastern Religions in Taipei, its primary focus has been religious issues in China. This journal is understaffed and has published only five issues to date (1987, 1990, 1991, 1993, 1994).

Zongjiao zhexue 宗教哲學 (Journal of Religious Philosophy) has been a quarterly journal since 1994. It is edited by Li Yujie 李玉階 (1900-1996) and his son, Li Ziyi 李子弋 in Taipei. Both Lis have been head of the Society for Religious Philosophy, a Christian organization with a focus on issues of theology. This journal's Daoist content is limited to bits and pieces.

Beyond these journals, there are a number of smaller publications that contain occasional articles of interest to students of Daoism, but they are too numerous to list here.

HONG KONG 香港. *Qingsong guan* 青松觀 (Green Pine Temple). Even before Hong Kong was returned to China in 1997, local Daoists, both of the Daoist Association and at local universities, cultivated intense contacts and cooperation with their mainland counterparts. Most prominent among them has been Hou Baoyuan 侯寶垣, abbot of the Qingsong guan in Kowloon 九龍, who has been untiring in his efforts to spread and elucidate Daoism. He was central in the establishment of Daoist temples in the US, Australia and Europe, and essential to the restoration of numerous Daoist institutions in China. Without his financial and organizational support many projects would have been unsuccessful. Examples include the

publication of various volumes on Daoist culture by Sichuan University, the establishment of a religious museum there, the organization of an international conference on Daoism at Beijing University and work toward producing a new Chinese Daoist canon.

In 1992, Hou and Luo Zhiguang 羅智光 established a Daoist Studies Institute at the Qingsong guan, which has since published a series of studies on Daoist culture under the editorship of Chen Guying 陳鼓應 of Beijing University (e.g., Chen 1994; 1996; 1997). So far, thirteen books have been published in the series, all of them of a high scholarly standard. Since 1996 the Institute has also taught classes in Daoist studies, divided into three areas: Chinese Thought of the *Yijing*, *Lunyu* and *Mengzi*; Introduction to Daoist Culture; and Studies in Daoist Scriptures. The classes are usually taught in the evenings to a broad audience from diverse segments of Hong Kong society, and are conducted by visiting Daoist scholars who stay for a semester or so. Prominent visitors have included Wang Jiayou 王家祐 of the Sichuan Museum; Li Yangzheng 李養正 of the Daoist Studies Institute in Beijing; Qing Xitai and Li Gang of Sichuan University; Ma Xisha, Wang Ka and Zhu Yueli of the Academy of Social Sciences in Beijing; and Chen Yaoting of the Academy of Social Sciences in Shanghai.

In 1998, Hou invited a number of international Daoists and Daoist scholars to found the International Daoist Association, with leaders from many countries. Together they organized a major international conference held in the Huanglong gong 黃龍宮 (Yellow Dragon Temple) on Mt. Luofu. The three major topics of the meeting included: Daoist thought and religion from the Han through the Tang; Daoist influences on Confucianism in the Song and Ming; and Daoist culture in modern society. The Association and conference emerged from a meeting organized in 1996 by the Daoist Studies Institute, in cooperation with the Department of Religious Studies at Beijing University (founded in 1996) and led by Tang Yijie, Chen Guying and Hou Baoyuan. Scholars from many countries attended, giving impetus to increased activities on an international level.

The Qingsong guan also publishes the quarterly journal *Hongdao* 弘道 (Spreading the Dao). Six issues have appeared since 1997, describing activities of the temple's different sections and presenting studies on Daoist culture, arts, scriptures and worldview.

Yuanxuan xueyuan 圓玄學院 (Institute of Perfect Mystery) was founded by Zhao Zhendong 趙鎮東 (b. 1922) from Guangdong, an ordained Daoist of Mount Luofu 羅浮山. He later left to become a business man in Hong Kong, struck it rich, and then used his funds to support Daoism and general good works. In 1991, Zhao and the Institute sponsored an international conference on Daoist music, which convened seventeen scholars from different countries under the leadership of Ts'ao Pen-yeh (Cao

Benye) 曹本冶 and Wei Cipeng 韋慈朋. The proceedings have since been published (Cao 1991), and a matching publication appeared later in Taiwan, again focusing on the study of Daoist ritual music (see Lü 1994). In 1993, the Institute was instrumental in organizing the 34th International Congress of Asian and North African Studies (ICANAS) in Hong Kong, another event that brought numerous international scholars to the city.

The Institute actively supports the Research Center of Chinese Daoist Culture at the Sichuan Academy of Social Sciences in Chengdu. This center, too, is publishing a series of volumes on Daoist culture, under the editorship of Huang Haide; so far, one volume has appeared and a second is in preparation. In addition, the Center since 1990 has published the Daoist quarterly journal *Dadao* 大道 (The Great Dao), which contains scholarly articles and devotional news.

Overseas scholars. Another major contribution to Daoist studies from Hong Kong is made by its overseas scholars, such as Wong Shiu Hon 黃兆漢 (see below), Liu Ts'un-yan 柳存仁 (b. 1917) and Ho Peng Yoke 何丙郁. The first two work at the Australian National University; the latter is at the Needham Research Institute in Cambridge, England. Wong's focus is on late imperial Daoism, inner alchemy and the legends surrounding Zhang Sanfeng 張三丰. Liu is a professor of Chinese late imperial literature whose work has much to do with Daoism (1962; 1967; 1976; 1984; 1991); Ho studies the technological history of China with particular concern for alchemy (1979; 1980; 1985).

TEXTS

DICTIONARIES AND ENCYCLOPEDIAS ON DAOISM. The earliest Daoist dictionary published in Chinese appeared in Taiwan in 1962 (Dai 1962). After that, various series, both of Chinese folklore materials (Lou Zikuang's 婁子匡 *Minsu congshu* 民俗叢書) and Daoist texts (Xiao Tianshi's 蕭天石 *Daozang jinghua* 道藏精華), appeared which made Daoism accessible to both scholars and a wider audience. A second major dictionary was produced by Li Shuhuan 李叔還 (1979), and was reprinted on the mainland in 1987. Li was originally from Fujian; he became a Daoist priest after arriving in Taiwan, where he lives in Gaoxiong and is a close aide to the current Celestial Master. He also wrote an encyclopedic discussion of Daoism in question-and-answer format (1972). Yang Fengshi's 楊達時 dictionary of the Daoist canon followed (1985), after which dictionaries were no longer the domain of either Taiwan or the mainland but became more cooperative ventures.

The first specifically Daoist dictionary to appear on the mainland is by Li Gang 李剛, from Sichuan (1991). It contains information on Daoist

history and schools, doctrines and worldview, gods and immortals, historical personages, practices, ritual, scriptures, mountains and institutions, as well as on the current status of the religion in China, Hong Kong, Taiwan and overseas. It also presents a good chronology and contains a detailed bibliography of Chinese Daoist studies, 1980-1990.

Also in 1991, Li Yuanguo 李遠國 published his major work on Daoist practices and inner alchemy, the *Zhongguo Daojiao qigong yangsheng daquan* 中國道教氣功養生大全 (Complete Dictionary of Chinese Daoist Qi Exercises and Longevity Techniques; 2037 pp., 6604 entries). The work is divided into five parts, dealing with technical terms, physiological and alchemical methods, verses and poetry, personages and lineages, and relevant scriptures. The scope of the work is extremely broad and it well deserves to be called a major dictionary of Daoism.

The big year for Daoist dictionaries on the mainland was 1994, when two Japanese dictionaries also appeared (Noguchi et al. 1994; Sakade 1994). The first was the *Daojiao wenhua cidian* 道教文化辭典 (Dictionary of Daoist Culture, 1283 pp., indexes), edited by Zhang Zhizhe 張志哲 (b. 1939), a graduate of Fudan University and professor of history at Shanghai's Huadong Normal University, under the guidance of Chen Guofu (Tianjin University) and Pan Yuting 潘雨廷 (editor of *Shanghai dao-jiao* 上海道教) and with the cooperation of over twenty leading Daoist scholars. It presents Daoism in all its different dimensions and contains a useful chronology that includes Western dates and a calendar of annual holy days and festivals.

Zhonghua Daoxue tongdian 中華道學通典 (Dictionary of Chinese Daoist Studies, 2110 pp.) was edited by Wu Feng 吳楓 and Song Yifu 宋一夫, with the cooperation of over 200 scholars from all parts of the country. The book is divided into three major parts, plus indexes and a chronology. It covers Daoist scriptures from the *Daode jing* to recent texts, Daoist personages and organizations, including 851 figures, thirty-eight groups and many temples and institutions, and Daoist worldview and practices including cosmology, longevity techniques and rituals.

Daojiao da cidian 道教大辭典 (Encyclopedia of Daoism, 1009 pp.) was edited by Li Yangzheng 李養正 from Hubei (b. 1925), a graduate of Wuhan University, professor of Beijing Technical College and associate director of the Daoist Studies Institute. The strength of this work is its close connection with various local Daoist organizations. It collects information from Suzhou, Maoshan, Wudang shan, Sichuan and other major Daoist centers. It covers Daoist doctrines, terminology, scriptures, major figures, rules and taboos, practices, arts and many other subjects. The encyclopedia also summarizes the current state of Daoism and the most important academic trends. The scholarly level is of a high standard and has been well received; it was reprinted in Taiwan in 1996.

Zhongguo Daojiao da cidian 中國道教大辭典 (Encyclopedia of Chinese Daoism, 2207 pp., 15,000 entries) was published in 1995, edited by Hu Fuchen 胡孚浮 (b. 1945), originally a professor of chemistry at Nankai University and now a religion scholar at the Academy of Social Sciences. Hu has also written several other relevant works on Daoism (1989; 1991; 1993). The encyclopedia was created with the help of sub-editors Wang Ka and Chen Yaoting, and over a hundred Daoist scholars including several from Japan. It is the largest Daoist dictionary published to date and covers all aspects of the religion. Appendices include bibliographies of recent Chinese Daoist studies (1990-1993), a chronology, and indexes of names and titles.

Zhongguo Daojiao baike quanshu 中國道教百科全書 (Complete Collection of Chinese Daoism) is a work in progress under the leadership of Qing Xitai 卿希泰. This had its beginnings in a larger compendium begun in the late 1980s which covered various aspects of culture such as customs, archaeology, and architecture, and had only a very minor section on Daoism. It is expected to be yet another substantial encyclopedia on the subject of Daoism.

DICTIONARIES AND ENCYCLOPEDIAS ON RELATED SUBJECTS. On the mainland, the first dictionary having anything to do with Daoism was the *Zongjiao cidian* 宗教辭典 (Encyclopedia of Religion, 1343 pp.), edited by Ren Jiyu 任繼愈 at the Academy of Social Sciences in Beijing (1981). Arranged by stroke number in simplified characters, it deals with a variety of religions, including the great world religions as well as Chinese popular ideas and practices. It includes a number of integrated indexes that make it very accessible to scholars. The same year saw the publication of the *Zhongguo mingsheng cidian* 中國名勝辭典 (Dictionary of Chinese Scenic Spots) by the Ministry of Culture (Wenhua bu 文化部 1981). This dictionary includes descriptions of major mountains, temples, monasteries and other places of Daoist interest. Along the same lines is a later publication from Sichuan, *Zhongguo zongjiao mingsheng* 中國宗教名勝 (Scenic Spots of Chinese Religion), which focuses even more on religion (Ren and Yang 1989).

In 1990, a major work on the religion of minority peoples appeared, the *Zhongguo ge minzu zongjiao yu shenhua da cidian* 中國各民族宗教與神話大辭典 (Encyclopedia of the Religion and Mythology of China's Minorities, 900 pp.) edited by Lan Hong'en 藍鴻恩 and Wang Song 王松. The work covers the beliefs, myths, rituals and customs of fifty-six minorities and has an alphabetical index. Although written under the influence of historical materialism, it is a most valuable resource that contains much material related to Daoism. Many scholars were involved in its compilation, most notably Lü Daji 呂大吉 (b. 1931), a graduate of Beijing University who now works at the Center for World Religions of the Academy for

Social Sciences and edits the journal *Zongjiao xue tonglun* 宗教學通論. He has also been involved in major conferences on minorities and is co-editor of a follow-up encyclopedia on the religion of minorities (Lü 1993).

Daoism and the arts forms a major section of the *Shijie san da zongjiao yu yishu* 世界三大宗教與藝術 (The Three World Religions and the Arts), edited by Zhang Xikun 張錫坤 of Jilin University in 1991. Two sections are relevant here: both "Daoism and Chinese Art" (pp. 922-77) and "The Aesthetics of Ge Hong" (at the end of the volume) are valuable studies that contain much information otherwise not easily found.

Daoist ritual appears in the *Zhongguo liyi da cidian* 中國禮儀大辭典 (Encyclopedia of Chinese Ritual, 1144 pp.), edited in 1992 by Zhou Wenbo 周文柏 and a committee of ten senior scholars. The work has a number of sections dealing with rites of passage, birth, marriage, death, social communication, the military and many other topics. Religious rites, including those of Daoism, are discussed in section 9, which, like the previous work, presents information difficult to find elsewhere.

Li Ying's 黎鶯 work on Chinese Temple Associations, *Zhongguo miaohui cidian* 中國廟會辭典 (Chinese Temple Societies and Associations), appeared in 1994. It highlights the enormous regional differences in Chinese religious practice. The year 1994 also saw publication of Xu Hualong's 徐華龍 encyclopedia of Chinese ghosts and demons (Xu 1994) based on two similar works by the same author, and on Jiang et al. 1992. It describes major historical developments as well as names, customs, theater plays and practices related to otherworldly agents. Again, information on Daoism is included, and materials can be found that are not in many specifically Daoist dictionaries.

Finally, a 1996 publication was Pu Wenqi's 濮文起 "Dictionary of Chinese Esoteric Religion," which focuses on Tantric Buddhism and has a good deal of Daoist content. It presents Tantric gods, lineages, organizations, doctrines, rules, rituals, practices, spells, terms, and other topics for a total of 1500 entries. There are numerous color plates, a detailed chronology and an extensive bibliography.

COLLECTIONS AND EDITIONS. *Laizi xiang'er zhu jiaozheng* 老子想爾注校證 (Examination and Analysis of the *Xiang'er* Commentary to the *Laotzi*) is by Rao Zongyi 饒宗頤 (b. 1917), another senior Hong Kong scholar. Rao's works have recently been cataloged by Zheng Weiming 鄭偉明 (b. 1958), a student of Wong Shiu Hon and a graduate of Macao University whose writings have focused on local Daoist inscriptions (Zheng 1993; 1994). The "Examination" presents the text of the *Xiang'er* commentary with extensive notes and analysis. Originally published in 1956, it was expanded and reedited in 1991. An index to the text was produced by Mugitani Kunio 夢谷邦夫 in Japan (1985).

Quanzhen Daojiao jingdian yinyue quanji 全真道教經典音樂全

集 (Complete Collection of Musical Pieces Contained in Quanzhen Scriptures), dat. 1990, by Cao Benye (Tsao Pen-yeh) 曹本冶 (b. 1925), ordained Quanzhen Daoist, professor of Music at the Chinese University of Hong Kong and associate director of the Chinese Daoist Association. This collection of ten volumes, gathers together Daoist music from a variety of Quanzhen temples and monasteries in mainland China. It is an important resource for the study of contemporary Daoist ritual and musical art. Its publication was greatly aided by the Taiwan scholar Wang Qiugui 王秋桂 and the Chiang Chingkuo Foundation 蔣經國基金會.

INDEXES OF TEXTS AND TERMS. *Daozang suoyin* 道藏索引 (Index to the Daoist Canon), by Chen Yaoting 陳耀庭 (1996) is based on three earlier indexes created in the 1970s and 1980s and is the best and most integrated index to date. It might come to replace the earlier standard indexes such as Weng 1935 and Schipper 1975.

Daozang tiyao 道藏提要 (Abstracts of the Daoist Canon, 1500 pp.) is by Ren Jiyu 任繼愈 (b. 1916), a philosophy graduate of Beijing University and scholar at the Academy of Social Sciences (see also Ren 1990), and Zhong Zhaopeng 鍾肇鵬 (1991). The work consists of short abstracts of texts in the Ming canon as reprinted in Shanghai from 1924-1926. Each gives date, author (if known) and a short synopsis of content. It has various indexes of names and titles, and contains references to studies by major Chinese and Japanese scholars. This is the best survey of Daoist texts available to date.

Daojing zonglun 道經總論 (Comprehensive Discussion of Daoist Scriptures, 488 pp.) was edited in 1991 by Zhu Yueli 朱越利 (b. 1944) from Hebei, a graduate in minorities studies and currently scholar at the Academy of Social Sciences in Beijing. The book includes discussions of the origins of Daoist texts, their historical unfolding, classification, textual criticism and catalogs.

The work is not limited to the canon but also includes Dunhuang manuscripts and works found in other collections. Based on meticulous research, it is a must for every serious scholar. Other works by Zhu include *Daojiao dawen* 道教答問 (Answers to Questions on Daoism, 1989), and a Chinese translation of the Japanese *Dōkyō* (Fukui et al. 1983).

In 1996, Zhu also produced the *Daozang fenlei jieti* 道藏分類解題 (Classifications of Texts in the Daoist Canon, 550 pp.), which contains catalogs of the Ming and Qing dynasty as well as the work of Liu Ts'un-yan and other senior scholars. The book first describes the traditional system of the Three Caverns, Four Supplements and Twelve Divisions, but does not ultimately follow the system in its arrangement of *Daozang* texts. Instead, it applies the modern classification system used in Chinese libraries, and yielding thirty-three categories in fifteen divisions. The work is immensely useful for the study of Daoism and Chinese ancient texts because it allows

one to access texts of related subject and nature without having to plow through large tomes of documents. It was reprinted in Taiwan and has seen several editions since its first publication.

Daozang danyao yiming suoyin 道藏丹藥異名索引 (Chinese Alchemical Terms: Guidebook to the *Daozang* Pseudonyms) is by Wong Shiu Hon 黃兆漢 (1989). The work is based on nineteen key texts of alchemy and inner alchemy and presents a survey and in-depth analysis of their key terms. Wong Shiu Hon was born in Hongkong in 1941 and is currently at the Australian National University, Canberra. He is a very prolific scholar whose most important work centers around the legendary figure of Zhang Sanfeng 張三丰 (1982; 1988b), and the interaction of Daoism and Chinese culture in the late imperial and modern periods (1988a; 1993; 1994).

BIBLIOGRAPHIES OF SECONDARY SOURCES. There is no central bibliographic index to works on Daoism in Chinese to date, and the various bibliographies that do exist tend to be riddled with errors. As a result, the most complete and correct bibliographies are found in the computer files of individual scholars. In Japan the situation is slightly different, since scholars there have published bibliographies occasionally. The first was Yoshioka's *Mokuroku* (1983), closely followed by Fukui et al.'s *Dōkyō* (1983). Since 1987, moreover, the biannual journal *Tōhō shūkyō* 東方宗教 (Eastern Religions) has published extensive bibliographies of Daoist studies in Japanese, Chinese and Western languages in every fall issue.

In China, the dictionaries edited by Li Gang (1991), Zhang Zhizhe (1994), Li Yangzheng (1993), Zhu Yueli (1994) and Hu Fuchen (1995) all contain bibliographic information. In addition, some of the key journals tend to publish bibliographic lists both of their own content and of Chinese works more generally. Leading journals in mainland China include *Dongfang zazhi* 東方雜誌 (Eastern Journal, 1904-1948) and *Shijie zongjiao yanjiu* 世界宗教研究 (Studies in World Religions), both issued by the Academy of Social Sciences in Beijing; *Zongjiao xue yanjiu* 宗教學研究 (Religious Studies) of Sichuan University; and *Shanghai daojiao* 上海道教 (Daoism in Shanghai) of the Shanghai Daoist Association. The various lists they publish tend to be incomplete and to divide items uncritically by subject.

In addition to these specialized journals, publications in related fields, such as archaeology, art, history, and medicine, often contain valuable references to studies involving Daoism. Overall, mainland bibliographies tend to focus on mainland studies; they usually leave out works of Chinese scholars in other parts of the world and are usually unaware of studies by non-Chinese. The latter are hard to obtain in China, partly due to financial reasons, but also because of immense bureaucratic obstacles. Nevertheless, despite these difficult circumstances, mainland Chinese scholarship has advanced by leaps and bounds over the past decade, and continues to improve dramatically.

One key bibliography, created in Taiwan, has yet to be mentioned: the *Zhongguo dalu zongjiao wenzhang suoyin* 中國大陸宗教文章索引 (Index to Articles on Religion in Mainland China), produced in 1995 by Wang Leiquan 王雷泉 (b. 1952). Wang graduated from Fudan University in 1984 and is now a professor there. The book is part of a series of reference works published by the Chung-Hwa Institute of Buddhist Studies, and one section focuses specifically on Daoism (pp. 378-421). General works on Buddhism and Chinese religion typically have sections that list works on Daoist studies.

On-line bibliographies have become more common in recent years and include computerized versions of the catalog of the National Central Library 國家圖書館 in Taipei, and of the "Index to Chinese Periodical Literature" and other bibliographies that used to be available on microfilm. The Taiwan Internet (TANT, 台灣學術網路), moreover, has many easy-to-find reference lists that can help scholars make their way through the increasingly dense forest of academic Daoist studies.

All of this work is still rather diffuse and uncoordinated, and there is no central agency or organization in Taiwan to systematize references and bibliographies. Among regional catalogs, the works by Gao Xianzhi 高賢治 and Liu Yanli 劉燕儼 (1989), and by Lin Meirong 林美蓉 (1991), both focus on Taiwan and its culture specifically, but have more on popular religion than on Daoism. Related reference works include biographical dictionaries of Taiwan personages, catalogs of the National Central Library, and indexes of Taiwanese literature.

ONGOING PROJECTS. The Chinese Ritual Music Project was initiated in 1994 under the leadership of Cao Benye from Hong Kong, and funded by the Hong Kong Research Fund and the Chiang Ching-kuo Foundation. The project involves the collection and evaluation of music scores and rituals from different regions of China and is to be published as a twenty-eight volume set. These will include some works published earlier (e.g., Min 1990; Cao and Liu 1991) as well as others on the history of Daoist music, recitative prayers, the music used at Daoist festivals, and music of specific ethnic groups.

The Chinese Ritual Music Project, was started in 1998 under the leadership of Wang Qiugui from Taiwan. It will include publication of rites and rituals of different Chinese regions in a total of fourteen volumes, beginning with Fujian, Sichuan and Zhejiang, then moving on to Guangxi, Jiangxi, Jiangsu and various specific mountains, local centers and ethnic minorities. The publication is not limited to Daoism, but Daoist rites have an important place in it.

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