

# RESEARCH GUIDE TO DAOIST STUDIES (RGDS)\*

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*In memory of Anna Seidel 索安 (1938-1991), Judith Boltz 鮑菊隱 (1947-2013),  
and Kristofer Schipper 施舟人 (1934-2021)*

## ABSTRACT

Here is the first formal research guide to Daoist Studies. Drawing upon some twenty years of sustained inquiry, it is specifically intended to orient and direct aspiring researchers as well as to further strengthen and develop this important field of inquiry. The article provides a critical, annotated discussion of important publications relevant for deeper understanding and specialist research on the tradition. It is arranged according to nine major divisions, with 183 total items cross-indexed throughout. The discussion includes attention to not only important reference works as such, but also materials relevant for intellectual history and critical reflection on the field(s) itself. It concludes with a brief afterword on current needs and future prospects.

**Keywords:** Academia, Daoism (Taoism), Daoist Studies (Taoist Studies), *Dào zàng* 道藏 (*Tào-tsàng*; Daoist Canon), intellectual history, pedagogy, Religious Studies, Sinology, translation

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Daoist Studies is the academic field dedicated to research, education, and publication on Daoism (Taoism). In terms of both Sinology and Religious Studies, including Chinese Buddhist Studies, Daoist Studies, most commonly referred to as *dàojiào yánjiū* 道教研究 in Chinese and *dōkyō kenkyū* 道教研究 in Japanese, is one of the younger fields. As such, it is only recently that major reference works have been produced, and much work, even foundational work, remains to be done. Moreover, without access to certain circles, aspiring scholars are frequently left to cobble together relevant materials piecemeal or via specific, often limited and limiting approaches. We have yet to have a foundational research guide as such. The present article aims to fill this lacuna.

This research guide to Daoist Studies aspires to be foundational and essential, not exhaustive and comprehensive.<sup>†</sup> I place stronger emphasis on Western Daoist Studies, with a slight Anglocentric bias, while including key Chinese and Japanese reference works. Additional, more specialist resources may be identified by consulting the various sources discussed herein. I also attempt to remedy a variety of omissions in other, more politicized expressions (constructions) of the field (see sec. F below), whether in the form of exclusion from reference works or through bibliographic purgation.<sup>‡</sup> I envision a more equitable, diverse, inclusive, and collaborative field.

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\* Daoist Studies Articles Online (DSAO) #1. Ravinia, Illinois: Center for Daoist Studies 道學中心, 2022.

<sup>†</sup> An earlier, less developed approximation of this guide appears in the introduction to my *Title Index to Daoist Collections* (2002) (H.18 below), which obviously is missing about 20 years of research and publication, including two of the three primary reference works for Daoist Studies (see sec. F herein).

<sup>‡</sup> Some prominent scholars often excluded from politicized Sinological accounts and publications include Stephen Eskildsen, Norman Girardot, Russell Kirkland, Livia Kohn, Louis Komjathy, James Miller, Harold Roth, and Michael

I assume a number of views and frameworks, which are largely documented and more fully developed in my *The Daoist Tradition: An Introduction* (2013) (B.2.g) as well as my various specialist articles and book chapters. These include a “lineal view” of Daoism, in which this indigenous Chinese religion is understood as a unified, albeit diverse and complex tradition. I further identify the beginning of the Daoist religious community in the inner cultivation lineages of classical Daoism (ca. 350-150 BCE). This means that the Daoist tradition includes materials referred to as so-called “philosophical Daoism” in outdated and inaccurate Orientalist constructions of Daoism. I further use my proposed “seven periods and four divisions” of Daoist history, with “classical Daoism” replacing so-called “philosophical Daoism” and “organized Daoism” replacing so-called “religious Daoism.” Finally, although the present research guide understandably focuses on Chinese Daoism, I recognize the anthropological reality of global Daoism as a multicultural, multiethnic and even multilingual tradition rooted in Chinese Daoism as source-tradition. This means that, unlike many other senior scholars, I include materials related to so-called “Western Daoism” and even so-called “American Daoism.”

This guide is an annotated and critical catalogue, including evaluations that may be upsetting or disturbing to some. However, the field of Daoist Studies will not be able to develop more fully without purging a variety of mistaken and untenable views and tendencies, while simultaneously including more innovative and experimental approaches. The guide is, in turn, organized according to the following nine sections, with 183 total items.

- A. Primary Textual Collections (9 entries)
- B. General Introductions to Daoism (16 articles; 18 books; 34 total entries)
- C. Surveys of the Field and Interpretive Issues (25 entries)
- D. The Daoist Canon and Daoist Literature (19 entries)
- E. Sourcebooks of Daoist Literature in Translation (7 entries)
- F. Primary Reference Works (3 entries)
- G. Dictionaries and Encyclopedias (14 entries)
- H. Catalogues, Concordances, and Indexes (55 entries)
- I. Bibliographies (17 entries)

Each section is arranged by author surname in alphabetical order. I have included some dated materials for those of us interested in the history of the field and intellectual history, including the earlier views of key scholars. I have not included studies of specific texts, such as Suzanne Cahill (2006) on the *Yōngchéng jíxiān lù* 壩城集仙錄 (Records of Assembled Immortals of the Walled City; DZ 783; ZH 1435) and Barbara Hendrischke (2007) on the *Tàipíng jīng* 太平經 (Scripture of Great Peace; DZ 1101; ZH 475), or of specific movements such as Stephen Bokenkamp (1997), Gil Raz (2012), Terry Kleeman (2016), and Vincent Goossaert (2021) on *Tiānshī* 天師 (Celestial Masters) Daoism. I also have not included Master’s theses or Ph.D. dissertations.

In terms of conventions, I use Pinyin Romanization with tones and traditional Chinese characters, even when the publication in question uses simplified characters.<sup>§</sup> I further cite Daoist

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Saso. These are specialists who have often been and continue to be on the cutting-edge of the field. A simple pursual of the bibliography of a given publication may determine its reliability and positionality.

<sup>§</sup> Observant readers will note the questionable use of “Tao/Taoism/Taoist” in some recent publications that use Pinyin Romanization. The rationales are often unclear and usually not discussed explicitly. Some possibilities include the relative familiarity of the Wade-Giles version, market considerations, and/or social constructivism. None of these

textual collections according to the standardized numbering systems established in Komjathy 2002 (H.18) and 2014 (H.19), with numbers for the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon) (A.1) paralleling Schipper 1975 (H.45). As just exhibited, I also supply cross-indexing via section and item numbers (e.g., A.1). If a given scholar is dead, I include dates at the first appearance (e.g., Chén Yuán 陳垣 [1880-1971]). In order not to add unnecessary, additional burdens on readers, I do not include the standard Chinese names for Western scholars, which may be found online via the University of Leipzig (Philip Clart) and University of Pittsburgh (Haihui Zhang).

The article concludes with a brief afterword, wherein I attempt to imagine the field of Daoist Studies after these words, specifically some current needs and potential future trajectories.

## A. PRIMARY TEXTUAL COLLECTIONS (9 entries)

The most important Daoist textual collection is referred to as the *Dàoàng* 道藏 (*Tào-tsàng*; lit., “storehouse of the Dao”), or “Daoist Canon” in English. This is slightly misleading because there have been various *Dàoàng* throughout Daoist history (see sec. D below). In modern and conventional usage, and without qualification, *Dàoàng* refers to the received collection, which dates to 1445 with a supplement dating to 1607. The knowledgeable or observant reader will note that this excludes some 400 years of literary expression and textual production. This partially helps to explain the general neglect of late imperial and modern Daoism. For researching the latter’s literature, one must consult additional textual collections. These are often referred to as “extra-canonical” and “supplemental” collections. Although partially accurate with respect to collections like the *Dàoàng jiyào* and *Dàoàng jinghua lù*, this is a simplification and may lead to confusion. It represents a pre-modern (actually pre-late imperial) construction of Daoism, often while simultaneously indebted to modern Daoist constructions (e.g., Taiwanese Zhèngyī 正一 [Orthodox Unity] Daoism). Many scholars often treat these later collections as addendums to the received *Dàoàng*, even to the extent of creating comparative catalogues without numbering systems for the primary collection under consideration (see sec. H below). Here we treat each collection as independent, even if related. Additional information may be found in the reference works discussed below, especially in section F.

1. **Zhèngtǒng dàoàng** 正統道藏. Daoist Canon of the Zhèngtǒng Reign Period. Abbrev. ZTDZ. The major Daoist textual collection compiled during the Zhèngtǒng 正統 reign period (1436-1450) of Míng Emperor Yīngzōng 英宗 (1427-1465; r. 1436-1450 and 1457-1465). The textual collection is actually titled *Dà Míng dàoàng jīng* 大明道藏經 (Scriptures of the Daoist Canon of the Great Míng Dynasty). Together with the *Xù dàoàng* 續道藏 (Supplement to the Daoist Canon; dat. 1607; abbrev. XDZ), the *Zhèngtǒng dàoàng* is the primary source for and basically synonymous with the received *Dàoàng* 道藏 (abbrev. DZ). Key figures in the collection and printing effort included the 43<sup>rd</sup> Celestial Master Zhāng Yǔchū 張宇初 (1361-1410); the 44<sup>th</sup> Celestial Master Zhāng Yǔqīng 張宇清 (1364-1427); Rén Zìyuán 任自垣 (fl. 1400-1422), the general intendant of Mount Wūdāng 武當 (Shíyàn, Húběi); and Shào Yǐzhèng 邵以正 (d. 1462),

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holds up to critical scrutiny. That is, it is now time to embrace “Dao/Daoism/Daoist” and cognates as the standard Western-language designation.

the Daoist Registrar at the time. The wood printing blocks were engraved in 1444, and the printing was completed in 1445. The complete edition consisted of 5,318 scrolls (*juǎn* 卷). Copies of the textual collection were, in turn, disseminated to several major Daoist temples and monasteries throughout China, including Báiyún guàn 白雲觀 (White Cloud Monastery; Běijīng). It was this copy that survived the perils of history and became preserved into the modern period. “Rediscovered” in the early twentieth century, the Báiyún guàn copy of the *Zhèngtǒng dàoàng* and *Xù dàoàng* became the basis for all modern reprintings of the *Dàoàng* and thus for Daoist Studies by extension. The standard index is that of Kristofer Schipper (1934-2021) and his colleagues (H.45), especially following the publication of the *Historical Companion to the Daozang* (2004) (F.3). Reproduced in various versions, including in Chinese-language indices and comparative versions. For the latter see Komjathy 2002 (H.18), Pregadio 2008 (F.2), and Pregadio 2009 (H.39). The received *Dàoàng* accordingly consists of 1,487 individual titles, some of which include multiple independent texts.

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2. *Dàoàng jiyào* 道藏輯要. Collected Essentials of the Daoist Canon. Abbreviated JY. An important “extra-canonical” and “supplemental” collection of Daoist texts. The earliest edition may have been compiled by the literatus-scholar Péng Dìngqiú 彭定求 (Shǒugāng 守剛 [Guarding-the-Guideline]; 1645-1719) and published around 1700. An enlarged edition was compiled by the scholar-official Jiǎng Yǔpú 蔣予蒲 (Yuántíng 元庭 [Origin Court]; 1755-1819) during the reign of Qīng Emperor Jiāqìng 嘉慶 (1760-1820; r. 1796-1820). It consisted of 173 texts, all of which derived from the received *Dàoàng* 道藏. The current edition was originally published in 1906 by Hè Lóngxiāng 賀龍驤 and Péng Hànrán 彭瀚然 at Èrxīān ān 二仙庵 (Two Immortals Temple), which is part of Qīngyáng gōng 青羊宮 (Azure Ram Palace; Chéngdū, Sìchuān). The latter still houses the original block-plates and occasionally prints traditional concertina and thread-bound editions. The current collection includes 315 texts, and it is especially important for the study of internal alchemy (*nèidān* 內丹). It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002) (H.18), which provides a standardized numbering system for citation. Also indexed in Chen 1987 (H.6), which lacks a standardized numbering system. Collaborative and intensive research on this collection is currently being conducted under the auspices the Daozang Jiyao Project, which was formerly under the direction of Monica Esposito (1962-2011; Kyoto University),<sup>†</sup> but is now overseen by the Institute for Research in Humanities of Kyoto University and the Centre for Studies of Daoist Culture of the Chinese University of Hong Kong. An annotated Chinese catalogue paralleling the *Historical Companion to the Daozang* (2004) (F.3) was published recently (2021) through Chinese University of Hong Kong Press (H.21).

3. *Dàoàng jīnghuá* 道藏精華. Essential Blossoms of the Daoist Canon. Abbreviated JH. An important “extra-canonical” and “supplemental” collection of Daoist texts. The collection was edited by Xiāo Tiānshí 蕭天石 (1908-1986) and published by Zìyóu chūbǎnshè 自由出版社 in Táipèi, Táiwān. The collection consists of seventeen “collections” (*jí* 集), which often include

<sup>†</sup> For a discussion see Monica Esposito, “The Daozang Jiyao Project: Mutation of a Canon,” *Daoism: Religion, History and Society* 道教研究學報 1 (2009): 95-153.

multiple individual texts. The first title in the series appeared in 1956 and the final volume in 1989. The now-complete edition consists of 106 volumes with many individual works. The *Dàoàng jīnghuá* is especially important for the study of female alchemy (*nǚdān* 女丹) and more modern materials. It has been partially indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002) (H.18). Also indexed in Chen 1984 (H.5), which lacks a standardized numbering system. Currently being completely indexed by Louis Komjathy.

4. *Dàoàng jīnghuá lù* 道藏精華錄. Record of Essential Blossoms of the Daoist Canon. Abbreviated JHL. An important “extra-canonical” and “supplemental” collection of Daoist texts. The collection was edited by Dīng Fúbǎo 丁福保 (1874-1952) and first published in 1922 by Yīxué shūjú 醫學書局 in Shànghǎi. One of the most widely circulated modern editions consists of 100 texts in ten “collections” (*jí* 集) that contain ten individual texts each. However, there also are two-volume and five-volume reprints. About one-third of the *Dàoàng jīnghuá lù* derives from the received *Dàoàng* 道藏 and *Dàoàng jíyào* 道藏輯要. It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002) (H.18), which provides a standardized numbering system for citation.

5. *Dàoàng xùbiān* 道藏續編. Supplementary Collection of the Daoist Canon. Abbreviated XB. An important “extra-canonical” and “supplemental” collection of Daoist texts. The collection was compiled by the Lóngmén 龍門 (Dragon Gate) Daoist Mǐn Yīdé 閔一得 (1748-1836) and first published in 1834 on Mount Jīn’gài 金蓋 (near Húzhōu, Zhèjiāng). It was reprinted by Dīng Fúbǎo 丁福保 (1874-1952) in 1952 and published by Yīxué shūjú 醫學書局 in Shànghǎi. The collection consists of 23 texts. It especially focuses on internal alchemy (*nèidān* 內丹), with particular attention to the Lóngmén lineage of Quánzhēn 全真 (Complete Perfection) Daoism. It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002) (H.18), which provides a standardized numbering system for citation.

6. *Dūnhuáng dàoàng* 敦煌道藏. Dūnhuáng Daoist Canon. Abbreviated DH. Collection of Daoist manuscripts discovered and collected in the early twentieth century at the key archaeological site of Dūnhuáng 敦煌 in Gānsù province. The manuscripts date from the fifth to eleventh centuries and include some lost Daoist texts. Edited by Lǐ Défàn 李德范 and consisting of 138 separate manuscripts, often comprised of multiple sections of one individual work and multiple corresponding manuscripts, in five volumes. The collection was published by Quánguó túshūguǎn wénxiàn suōwéi fùzhì zhōngxīn 中華全國圖書館文獻縮微複製中心 (Běijīng) in 1999. It includes reproductions of the texts collected by Paul Pelliot (1878-1945; abbrev. P.) and by Aurel Stein (1862-1943; abbrev. S.), among others. These are preserved in various European and Asian library collections, including the Stein collection in the British Library (London) and the Pelliot collection in the Bibliothèque nationale de France (Paris). It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002) (H.18), which provides a standardized numbering system for citation. Many of the texts are included in the *Zhōnghuá dàoàng* (A.8). See also Ōfuchi 1978-1979 (H.36).

7. *Zàngwài dàoshū* 藏外道書. Daoist Books Outside the Canon. Abbreviated ZW. An important “extra-canonical” and “supplemental” modern Daoist textual collection. The collection consists of

photographic reproductions, of varying quality, of 991 texts in thirty-six volumes. It was collected under the editorship of the Chinese scholar Hú Dàoìng 胡道靜 (1913-2003). Co-editors included the Chinese scholars Chén Yàotíng 陳耀庭, Duàn Wéngù 段文桂, and Lín Wànqīng 林萬清. Published by Bā-Shǔ shūshè 巴蜀書社 in Chéngdū, Sìchuān, the collection appeared in two installments: volumes 1-20 in 1992, and volumes 21-36 in 1994. The collected texts derive from a variety of sources, and the collection is especially important for the study of late imperial Daoism and more modern materials. Volume 36 includes a numbered finding index, including volume and page numbers. The *Zàngwài dàoshū* also has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002) (H.18), which includes a standardized numbering system.

8. **Zhōnghuá dàoàng** 中華道藏. Chinese Daoist Canon. Also translated as “Daoist Canon of China.” Abbreviated ZH, the *Zhōnghuá dàoàng* is a modern punctuated edition of the received *Dàoàng* 道藏 (Daoist Canon). Sponsored by the Chinese Daoist Association, the *Zhōnghuá dàoàng* was compiled and edited under the supervision of Wáng Kǎ 王卡 (b. 1956) of the Chinese Academy of Social Sciences and honorifically by Zhāng Jìyǔ 張繼禹 (b. 1962), the 65th Celestial Master and one of the vice-presidents of the Chinese Daoist Association. The collection was published by Huáxià chūbǎnshè 華夏出版社 in 2003. It consists of 1,524 texts in 49 volumes, including 48 volumes of texts and the index (vol. 49). The *Zhōnghuá dàoàng* maintains the received *Dàoàng* as its temporal limit (1607), but incorporates some texts from archaeological finds such as Dūnhuáng 敦煌, Guōdiàn 郭店, and Mǎwángdūī 馬王堆. Also helpful for reorganizing the received canon into textual categories and associated families. The collection has been indexed by Louis Komjathy (2014) (H.19), which includes a standardized numbering system correlated to his *Title Index to Daoist Collections* (2002) (H.18). Also indexed by Fabrizio Pregadio (2009) (H.40), which again lacks a standardized numbering system.

9. **Zhuāng-Lín xù dàoàng** 莊林續道藏. Supplement to the Daoist Canon from the Zhuāng and Lín Families. Abbreviated ZL. An important, but under-utilized textual collection of Daoist ritual materials collected from a contemporary Taiwanese Zhèngyī 正一 (Orthodox Unity) community. The materials derive from Zhuāng-Chén Dēngyún 莊陳登雲 (1911-1976), one of the most accomplished modern Taiwanese Zhèngyī priests and ritual experts. Zhuāng was the heir of a Zhèngyī lineage associated with Chén Jiésān 陳捷三 (1861-1901) and Lín Rǔméi 林汝梅 (d. 1894), from whom he inherited rare manuscripts. The materials were collected in Táiwān by Michael Saso 蘇海涵 (b. 1930; University of Hawaii) and published by Chéngwén chūbǎnshè 成文出版社 in 1975. The *Zhuāng-Lín xù dàoàng* consists of 87 individual texts in 25 volumes. As many of the former consist of multiple *juǎn*, it is sometimes listed as having 108, 106, or 104 titles. A preliminary index was published by Michael Saso (1979) (H.42), which lacks a standardized numbering system. Currently being indexed by Louis Komjathy.<sup>#</sup>

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<sup>#</sup> There also are a variety of recent collections that I have yet to examine fully. They include the following: (1) *Dàoshū jíchéng* 道書集成 (Collection of Daoist Books; 60 vols.; dat. 1999); (2) *Sāndòng shíyí* 三洞拾遺 (Lost Works of the Three Caverns; 20 vols.; dat. 2005); (3) *Zhōngguó dàoguān zhì cóngkān* 中國道觀志叢刊 (Collection of Chinese Daoist Temple Records; 36 vols; dat. 2004) and *Zhōngguó dàoguān zhì cóngkān xùbiān* 中國道觀志叢刊續編 (Supplemental Collection of Chinese Daoist Temple Records; 24 vols; dat. 2015); and (4) *Zhōnghuá xù dàoàng* 中華續道藏 (Supplement to the Chinese Daoist Canon; 20 vols; dat. 1999). None of these have been indexed to date.

## B. GENERAL INTRODUCTIONS TO DAOISM (34 entries)

In recent years, especially following the publication of the three primary reference works of Western Daoist Studies (2000, 2004, 2008) (sec. F below), more accurate, comprehensive, and sophisticated introductions to Daoism have been published. We may, in turn, distinguish between “first-generation introductions” (pre-2000), although this should probably be further divided into pre- and post-1970, and “next-generation introductions” (post-2000, especially post-2008). The former are now largely dated and more relevant for intellectual history and understanding the development of the field. They also usually mischaracterize classical Daoism as “philosophy,” even designated with the outdated and inaccurate Orientalist construction of “philosophical Daoism” and/or “Lǎo-Zhuāng” 老莊, and lack sophisticated understanding of the Quánzhēn 全真 (Complete Perfection) movement, although such deficiencies also plague more recent discussions as well. Cf. Komjathy 2013 (B.2.g). There are, however, some subtle shifts that anticipate a more integrated understanding, specifically Seidel 1989-1990 (I.12), Robinet 1997 (B.2.p), and Schipper 2000 (B.1.m). Here I focus primary attention on Western-language publications, but I include the foundational and definitive Chinese (B.2.n) and Japanese (B.2.b) book-length, actually multi-volume, introductions. Also note that unlike the other organizational divisions, the present section is divided into two parts: (1) Articles, and (2) Books.

### 1. Articles (16 entries)

a. Baldrian-Hussein, Farzeen (1945-2009). 1987. “Taoism: An Overview.” In *Encyclopedia of Religion*, edited by Mircea Eliade, vol. 14, 288-306. New York: MacMillan.

Early and now largely dated historical overview. Later revised and replaced by Stephen Bokenkamp (2005) (B.1.c). Still helpful for understanding the way in which an important, though somewhat marginalized third-generation European scholar understood Daoism.

b. Barrett, T.H. 2000. “Daoism: A Historical Narrative.” In *Daoism Handbook*, edited by Livia Kohn, xviii-xxvii. Leiden: Brill.

Helpful, concise historical overview. Also interesting for considering how a scholar outside of the European and American mainstreams and informed by Japanese Daoist Studies presents the tradition.

c. Bokenkamp, Stephen. 2005. “Daoism: An Overview.” In *Encyclopedia of Religion*, edited by Lindsay Jones, volume 14, 2176-92. 2<sup>nd</sup> ed. New York and London: MacMillan.

Interesting, though problematic discussion by one of the more influential representatives of American Daoist Studies. Uses a bifurcated view of Daoism, that is, a Tiānshī-centered interpretive framework in which only so-called “Daoist religion,” equated with *dàojiào* 道教, is Daoism as such. Includes inaccurate references to classical Daoism as “Daoist philosophy” and a lack of sophisticated understanding of Quánzhēn 全真 (Complete Perfection) Daoism. Also fails to engage and intentionally omits key scholars. Use with caution without supplemental alternatives and/or correctives.

d. Kaltenmark, Max (1910-2002). 1970. “Le taoïsme religieux.” In *Histoire des religions*, edited by Henri-Charles Puech, 1216-48. Paris: Gallimard.

Outdated early introduction. Primarily important for understanding the views of the most influential second-generation French scholar who trained most of the key members of the third-generation.

e. Kirkland, Russell. 1997. “The Historical Contours of Taoism in China: Thoughts on Issues of Classification and Terminology.” *Journal of Chinese Religions* 25: 57-82.

One of the most important earlier overviews. Drawing upon Kobayashi 1995 (C.11), includes a foundational and nuanced discussion of the false construction of Daoism in terms of so-called “philosophical Daoism” and so-called “religious Daoism,” including the inaccuracy of equating these to the indigenous Chinese Daoist categories of *dàojiā* 道家 (lit., “Family of the Dao”) and *dàojiào* 道教 (lit., “Teachings of the Dao”). Includes details on the *contextual Daoist meanings* of each phrase. Also has a convenient appendix “The Taoist Tradition in China: A Historical Outline,” which supplies concise descriptions of each historical period. Although seminal, somewhat problematic in its use of “classical Daoism” in scare quotation marks, perhaps out of fear of the ire of and targeting by Strickmannians. Parallels the use of “Daoistic” and “proto-Daoist” in other publications. Cf. Komjathy 2013 (B.2.g) and Komjathy 2014 (B.2.h).

f. Kirkland, Russell. 2002. “The History of Taoism: A New Outline.” *Journal of Chinese Religions* 30: 177-93.

Updated and expanded version of Kirkland 1997 (B.1.e). Includes additional details and revisions following the publication of the *Daoism Handbook* (2000) (F.1). Like Kirkland’s first installment, noteworthy for including the anonymous, mid-fourth century BCE *Nèiyè* 內業 (Inward Training) chapter of the *Guānzǐ* 管子 (Book of Master Guan) in the classical Daoist textual corpus. The latter is more fully explored in Harold Roth’s *Original Tao* (1999) and *The Contemplative Foundations of Classical Daoism* (2021) (C.16).

g. Kohn, Livia. 1995. “Taoism in Japan: Positions and Evaluations.” *Cahiers d’Extrême-Asie* 8: 389-412.

Earlier discussion of the history and influence of Daoism on traditional Japanese culture and society. Drawing upon her involvement with Japanese Daoist Studies and collaborations with a number of prominent Japanese researchers, including Sakade Yoshinobu (see C.17), emphasizes the general lack of Daoist institutions in Japan, but the influence of so-called “Daoist philosophy,” *Yǎngshēng* 養生 (Nourishing Life; later *Qìgōng* 氣功 [Energy Exercises]) practice, as well as the so-called *Kōshin* 庚申 cult on traditional Japanese culture. Largely superseded by Richey 2015 (B.2.o), but still relevant for its summary details.

h. Komjathy, Louis. 2004. “Tracing the Contours of Daoism in North America.” *Nova Religio* 8.2: 5-27.

The first and still one of the only discussions of Daoism in North America, including the question of so-called “American” or “Western Daoism.” Draws upon Komjathy’s ethnographic research using participant-observation. Emphasizes the importance of utilizing the principle of self-identification as an initial research methodology as well as mapping Daoism along a spectrum, including continuation/adaptation/appropriation. Germinal for Komjathy’s later articulation of global Daoism as simultaneously rooted in and transcending Chinese Daoism as source-tradition (see B.2.g and B.2.h). Now largely dated given additional research on the figures and communities in question as well as more recent developments, especially the presence of increasing numbers of ordained Daoist priests and Daoist communities in North America. We await a book-length study along the lines of various publications on “Buddhism in America” and “American Buddhism.”

i. Komjathy, Louis. 2014. “Daoism.” Companion site for Jeffrey Kripal’s *Comparing Religions*. <[www.wiley.com/en-us/Comparing+Religions-p-9781405184588](http://www.wiley.com/en-us/Comparing+Religions-p-9781405184588)>. Accessed on June 1, 2021.

Written as a substitute chapter for “world religions” textbooks, which systematically misrepresent the tradition. Largely an article distillation of Komjathy 2013 (B.2.g). Also widely circulated in PDF form. Especially helpful for non-specialist educators.

j. Lai Chi-tim 黎志添. 2003. “Daoism in China Today, 1980-2002.” *The China Quarterly* 174: 413-27. Reprinted in *Religion in China Today*, edited by Daniel Overmyer, 107-21. Cambridge and New York: Cambridge University Press.

Just what the title indicates. Brings attention to the religious revitalization in mainland China following social liberation and increasing religious freedom from 1978 forward. Also includes important information on the Zhōngguó dàojiào xiéhuì 中國道教協會 (Chinese Daoist/Taoist Association), the official modern Daoist bureaucratic wing of the PRC Bureau of Religious Affairs, as well as more decentralized, local and regional Daoist adherents and communities. Also summarizes previous research on the topic.

k. Pregadio, Fabrizio. 2020 (2016). “Religious Daoism [sic].” *Stanford Encyclopedia of Philosophy* online. <[plato.stanford.edu/entries/daoism-religion](http://plato.stanford.edu/entries/daoism-religion)>. Accessed on June 1, 2021.

Helpful online resource. Although utilizing a problematic title due to the formant of the encyclopedia, the piece begins with a critique of the categories of so-called “philosophical Daoism” and so-called “religious Daoism” via Kristofer Schipper. Also interesting for understanding the way in which a scholar at the margins and intersections of American, European and Japanese Daoist Studies presents the tradition. Unfortunately, like Pregadio’s scholarship in general, fails to engage and intentionally omits key scholars. Cf. Komjathy 2013 (B.2.g) and Komjathy 2014 (B.2.h)

l. Schipper, Kristofer (1934-2021). 1968. “Taoïsme.” In *Encyclopædia Universalis*, vol. 15, 738-44. Paris: Encyclopædia Universalis France.

Dated and now largely obsolete early account. Remains interesting as an intellectual artifact for gaining insights into the early views of a scholar who would become one of the leading third-

generation European authorities on Daoism. Superseded by both Schipper 1993 (B.2.q) and Schipper 2000 (B.1.m).

m. Schipper, Kristofer. 2000. "Taoism: The Story of the Way." In *Taoism and the Arts of China*, by Stephen Little, 33-55. Chicago/Berkeley: Art Institute of Chicago/University of California Press.

Possibly the best and most engaging article-length introduction. Although not following the lineal view of Daoism per se, Schipper is noteworthy for understanding Daoism as the "tradition of the Dao," a unified, albeit complex and varied one, and as a lived and living religion. One of the few publications to provide the "flavor" and "taste" of actual Daoism.

n. Seidel, Anna (1938-1991). 1974. "Taoism." In *Encyclopædia Britannica*, vol. 17, 1034-44. 15<sup>th</sup> ed. Chicago: Encyclopædia Britannica.

Another dated and now largely obsolete early account, but also interesting as an intellectual artifact for gaining insights into the views of an influential third-generation European scholar with deep involvement with the Japanese sub-field. Superseded by Seidel 1997 (B.1.o).

o. Seidel, Anna. 1997. "Taoism: The Unofficial High Religion of China." *Taoist Resources* 7.2: 39-72.

Interesting, but nonetheless largely dated overview (see also B.1.n). Primarily of interest for Seidel's emphasis, paralleling other contemporaneous scholars, on Daoism as the "unofficial high religion of China." Thus draws attention to the importance of studying Daoism for understanding traditional Chinese culture and society. Like Seidel's scholarship in general, also inspires attention to "political dimensions." Slightly problematic given Daoism's status as the actual "official religion of China" at various times in Chinese history (e.g., during the Táng dynasty [618-907]).

p. Strickmann, Michel (1942-1994). 1974. "Taoism, History of." In *Encyclopædia Britannica*, vol. 17, 1044-50. 15<sup>th</sup> ed. Chicago: Encyclopædia Britannica.

Another dated and now largely obsolete early account, but also interesting as an intellectual artifact for gaining insights into the views of an influential second-generation American scholar with close connections to the French sub-field. Especially significant as Strickmann trained some of the individuals who would become among the more prominent, next-generation American researchers.

## 2. *Books* (18 entries)\*\*

a. Fukui Kōjun 福井康順 (1898-1991). 1958 *Dōkyō no kisoteki kenkyū* 道教の基礎的研究 (Foundational Research on Daoism). Tokyo: Shoseki bunbutsu ryūtsūkai.

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\*\* This section focuses on academically grounded and reliable introductions. I do not include popular books or general-audience publications like the *Complete Idiot's Guide to Taoism* and *Taoism for Dummies*, which are exactly what they claim to be.

Important early Japanese overview written by one of that subfield's leading scholars. While somewhat dated, provides insights into the ways in which Daoism is understood in Japanese Daoist Studies. Germinal and highly influential on the formation and development of the latter. Also includes information (133-213) on the history of the Daoist Canon, its organization, and the formation of the main Daoist textual corpuses through the Táng dynasty (618-907).

b. Fukui Kōjun 福井康順 et al., eds. 1983. *Dōkyō* 道教 (Daoism). 3 vols. Tokyo: Hirakawa shuppansha.

Foundational and definitive Japanese overview of the Daoist tradition. Containing contributions from many of the most important Japanese scholars, includes reliable information on key Daoist figures, movements, texts, and so forth. Also helps with the identification of more specialized studies on the relevant topics prior to 1983. The Japanese parallel to Qīng Xītài 卿希泰 et al.'s *Zhōngguó dàojiào shǐ* 中國道教史 (History of Chinese Daoism; 1988-1995) (B.2.n).

c. Goossaert, Vincent, and Caroline Gyss. 2010. *Le Taoïsme: La révélation continue*. Paris: Gallimard.

Concise, essential and reliable “next-generation” introduction. Surpasses most of the earlier French overviews. Helpful for understanding the way in which a leading fourth-generation European scholar understands and presents the tradition.

d. Kaltenmark, Max. 1969. *Lao Tzu and Taoism*. Translated by Roger Greaves. Stanford, CA: Stanford University Press.

English translation of *Lao tseu et le taoïsme* (Paris: Editions du Seuil, 1965). Like Kaltenmark's early article (1970) (B.1.d), outdated and somewhat problematic introduction. Largely frames the tradition in terms of Laozi/Zhuangzi as distinguished from “Daoist religion” (ch. 5). Primarily important for understanding the views of the most influential second-generation French scholar who trained most of the key members of the third-generation. Surprisingly still in print.

e. Kirkland, Russell. 2004. *Taoism: The Enduring Tradition*. London and New York: Routledge.

Informative, reliable and nuanced account. One of the more comprehensive and integrated introductions. Requires some perseverance on the part of the reader to get through Kirkland's vitriolic introduction and recurring caustic tone. Kirkland's discussion of classical Daoism and the imagined “elders of Chu” (52-67) is especially noteworthy. Still somewhat conservative on the “classical Daoism question,” perhaps out of fear of the ire of and targeting by Strickmannians.

f. Kohn, Livia. 2004 (2001). *Daoism and Chinese Culture*. 2<sup>nd</sup> rev. ed. Cambridge, MA: Three Pines Press.

Earliest “next-generation introduction.” Interesting for using a historical and thematic approach. Also significant given Kohn's position at the time as a leading authority, who also taught undergraduate courses on Daoism. Informed by the *Daoism Handbook* (2000) (F.1), but prior to the *Historical Companion to the Daozang* (2004) (F.3) and *The Encyclopedia of Taoism* (2008)

(F.2). Somewhat deficient on interpretive issues, intellectual rigor, and global Daoism, with the latter account largely indebted to draft studies by Louis Komjathy and Elijah Siegler. Attempts to take a more neutral, “in-between” position on the three major interpretive views later identified and discussed in Komjathy 2013 (B.2.g). Specifically fails to fully engage revisionist scholarship on classical Daoism, including Harold Roth’s *Original Tao* (1999) (see also C.16). Largely remixed or diminished in Kohn’s other introductions, including *Introducing Daoism* (2008) and *Daoism: A Contemporary Philosophical Investigation* (2019). Like Kohn’s other more recent publications, the latter shifts back towards a Leggean and constructed and inaccurate “philosophical” interpretation in line with contemporary market demands and tastes.

g. Komjathy, Louis. 2013. *The Daoist Tradition: An Introduction*. London and New York: Bloomsbury Academic.

Comprehensive, inclusive and integrated introduction. Partially informed by the author’s participant-observation of contemporary mainland Chinese Daoist monasticism and American Daoism. The only introduction written with the assistance of the three primary reference works of Western Daoist Studies (see sec. F below). Utilizes a historical, critical and thematic approach. Noteworthy for a variety of innovations. Presents Daoism as a unified, albeit diverse and complex tradition. Utilizes and advocates a “lineal approach,” including a sustained argument about the anthropological reality of the inner cultivation lineages of classical Daoism (ca. 350-ca. 150 BCE) with newly identified primary source-evidence. Draws attention to various connective strands throughout the Daoist tradition. Also contains the most comprehensive general account of “global Daoism,” with Komjathy emphasizing the latter as rooted in, but ultimately encompassing Chinese Daoism as source-tradition and the reality of tradition-based Daoists and Daoist communities beyond the Chinese cultural sphere. Includes a companion website ([www.bloomsbury.com/us/the-daoist-tradition-9781441168733](http://www.bloomsbury.com/us/the-daoist-tradition-9781441168733)) with various helpful materials for understanding and teaching Daoism.

h. Komjathy, Louis. 2014. *Daoism: A Guide for the Perplexed*. London and New York: Bloomsbury Academic.

A more concise and simplified version of Komjathy’s *The Daoist Tradition* (2013) (B.2.g). Also includes a fuller discussion of common popular misconceptions about Daoism as well as an explicit argument for a new religious movement (NRM) that Komjathy refers to as “Popular Western Taoism” (PWT), with the latter pronounced with a hard “t” sound to indicate its lack of connection to Daoism as such.

i. Littlejohn, Ronnie. 2009. *Daoism: An Introduction*. London and New York: I.B. Tauris.

The least successful of the “next-generation introductions,” largely due to the author’s location in so-called “Chinese philosophy” and general lack of involvement in the larger field of Daoist Studies. Most relevant for its discussion of the relationship between Daoism and traditional Chinese culture and society.

j. Maspero, Henri (1883-1945). 1981. *Taoism and Chinese Religion*. Translated by Frank Kierman. Amherst: University of Massachusetts Press.

English translation of the posthumously-published *Le Taoïsme et les religions chinoises* (Paris: Gallimard, 1971). Now largely dated, but the chapter “Les procédés de ‘Nourir le principe vital’ dans la religion taoïste ancienne” (443-554) remains a landmark of Daoist scholarship, providing a detailed textual discussion of Daoist longevity techniques. The latter is seminal, sophisticated, and exemplary, and still deserves careful reading. The English publication also includes a helpful introduction by T.H. Barrett, which locates Maspero within the field and includes a foundational discussion of Japanese Daoist Studies.

k. Miller, James. 2003. *Daoism: A Short Introduction*. Oxford: Oneworld.

Basic, though reliable introduction. Like Kohn 2001 (2.B.f) attempts to take a more neutral, “in-between” position on the three major interpretive views later identified and discussed in Komjathy 2013 (B.2.g). Also draws upon the collective knowledge of Daoist Studies contained in the *Daoism Handbook* (2000) (F.1). At times borders on a “philosophical approach.” Primarily relevant for understanding how a scholar interested in the “contemporary relevance” of Daoism presents the tradition. Republished as *Daoism: A Beginner’s Guide* (2008).

l. Moeller, Hans-Georg. 2004. *Daoism Explained: From the Dream of the Butterfly to the Fishnet Allegory*. La Salle, IL: Open Court.

Problematic and often confused/confusing presentation, with excessive attention on so-called “Daoist philosophy”. Lacks an accurate, integrated and sophisticated understanding of Daoism as such. Largely assists one in understanding the ways in which Daoism is being engaged and constructed among scholars of so-called Asian philosophy, Chinese philosophy, and comparative philosophy. Should be read in concert with reliable introductions by specialists in Daoist Studies as such.

m. Ōfuchi Ninji 大淵忍爾 (1912-2003). 1964. *Dōkyō no kenkyū 道教史の研究* (Research on the History of Daoism). Okayama: Okayama daigaku kyōsaikai shosekibu.

Like Fukui 1958 (B.2.a), important early Japanese overview written by one of that subfield’s leading scholars. While somewhat dated, provides insights into the ways in which Daoism is understood in Japanese Daoist Studies. Also includes information (215-547) on the history of the Daoist Canon, its organization, and the formation of the main Daoist textual corpuses through the Táng dynasty (618-907).

n. Qīng Xītài 卿希泰 (1927-2017), ed. 1988-1995. *Zhōngguó dàojiào shǐ 中國道教史* (History of Chinese Daoism). 4 vols. Chéngdū: Sìchuān rénmín chūbǎnshè.

Foundational and definitive Chinese overview of the Daoist tradition. Containing contributions from many of the most important Chinese scholars, especially those associated with the Dàojiào yǔ zōngjiào wénhuà yánjiū suǒ 道教與宗教文化研究所 (Research Institute of Daoism and Religious Culture) of Sìchuān University, includes reliable information on key Daoist figures, movements, texts, and so forth. Also helps with the identification of more specialized studies on the relevant topics prior to the 1990s. Especially valuable for getting foundational information on

late imperial developments and more obscure lineages. The Chinese parallel to Fukui Kōjun 福井康順 et al.'s *Dōkyō* 道教 (Daoism; 1983) (B.2.b).

o. Richey, Jeffrey, ed. 2015. *Daoism in Japan: Chinese Traditions and Their Influence on Japanese Religious Culture*. London and New York: Routledge.

Comprehensive and definitive English-language edited volume on Daoism in Japan. Edited by Jeffrey Richey, one of the few Western scholars seriously to explore the subject. Consists of eleven chapters by a variety of scholars, including Chinese and Japanese researchers. Largely replaces earlier related publications, including Kohn 1995 (B.1.g) and contributions in the *Daoism Handbook* (2000) (F.1) and *The Encyclopedia of Taoism* (2008) (F.2). Two significant omissions are separate chapters on Yǎngshēng 養生 (Nourishing Life; later Qìgōng 氣功 [Energy Exercises]) practice and Ōbaku (Huángbò) 黃檗 Buddhism, a lineage of Japanese Zen Buddhism that venerates the Daoist mountain hermit and now-immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989), a.k.a. Chén Bó 陳博.

p. Robinet, Isabelle (1932-2000). 1997. *Taoism: Growth of a Religion*. Translated by Phyllis Brooks. Stanford, CA: Stanford University Press.

English translation and adaptation of *Histoire du Taoïsme des origines au XIVe siècle* (Paris: Cerf, 1992). Somewhat dated account published prior to the key Western reference works (see sec. F. below). Still reliable for foundational knowledge. Also contains important insights about Daoism from one of the leading third-generation French scholars, who also trained members of the fourth-generation. Robinet's early recognition and discussion of the Xīnshù 心術 (Techniques of the Heart-mind), translated by her as "Arts of the Heart," chapters of the *Guǎnzǐ* 管子 (Book of Master Guǎn) (39-40) is especially noteworthy given the date of the book. Coupled with the foundational work of A.C. Graham (1919-1991), prepares the ground for the future, in-depth publications of Harold Roth (see C.16).

q. Schipper, Kristofer. 1993. *The Taoist Body*. Translated by Karen Duval. Berkeley: University of California Press.

English translation of *Le Corps taoïste* (Paris: Fayard, 1982). One of the most important and most influential discussions of Daoism in the field of Daoist Studies. Partially informed by the author's participant-observation of modern Taiwanese Zhèngyī 正一 (Orthodox Unity) Daoism. Although technically not an "introduction to Daoism" per se, provides key insights into Daoism as a living and lived religious tradition. Includes Schipper's foundational statement, earlier appearing in article form 1978, on "the Daoist body" as simultaneously human embodiment and the Daoist community itself. Sets the foundation for a variety of other discussions of "Daoist somatics," including by Catherine Despeux, Livia Kohn, and Louis Komjathy.

r. Welch, Holmes (1924-1981). 1966. *Taoism: The Parting of the Way*. Boston: Beacon Press, 1966.

Dated, inaccurate and unreliable introduction written by an American scholar of Chinese Buddhism. Utilizes a Leggean view coupled with the false notion of the “parting of the Way.” Perhaps most notable for Welch’s close proximity to Anna Seidel (1938-1991), with whom he co-edited *Facets of Taoism* (1979), and the endorsement (“a first-rate piece of work”) by the American-British poet T.S. Eliot (1888-1965). Surprisingly still in print. Avoid.

### **C. SURVEYS OF THE FIELD AND INTERPRETIVE ISSUES (25 entries)**

The present section focuses on the history and development of Daoist Studies. This includes interpretive issues, although the latter topic largely remains unidentified and unaddressed in mainstream Sinological approaches. Understandably, though unfortunately, most of the overviews focus on specific sub-fields (e.g., French or Japanese Daoist Studies), rather than a more encompassing and integrated account. There also are publications placed in other sections that are relevant here, with Seidel 1989-1990 (I.12) in particular standing out.

1. Barrett, T.H. 1987. “Taoism: History of the Study.” In *Encyclopedia of Religion*, edited by Mircea Eliade, vol. 14, 329-32. New York and London: MacMillan.

Early history of the international field, including information on key figures and publications. Particular attention on the European, Japanese and North American subfields, with some consideration of Chinese Daoist Studies. Like Barrett’s introduction to Maspero’s *Taoism and Chinese Religion* (1981) (B.2.j), noteworthy for deep familiarity with the Japanese sub-field. Along with Kohn, Pregadio, and Seidel, Barrett has been one of the key scholars introducing Japanese scholarship to a larger English-language readership. Obviously now missing 20+ years of history, but helpful for understanding the early history of the field. May be supplemented with the bibliographies (sec. I) below.

2. Campany, Robert. 2003. “On the Very Idea of Religions (In the Modern West and in Early Medieval China).” *History of Religions* 42: 287-319.

Interesting, though somewhat deficient discussion of the category of “religion” and the corresponding neologism of *zōngjiào* 宗教 (lit., “teachings of the ancestors”) in China. Like other social constructivist accounts, places excessive emphasis on indigenous categories rather than the corresponding *phenomena* and approximate parallels. Requires deeper familiarity with theory and method in Religious Studies beyond insular Sinology. Still helpful for thinking about indigenous concepts and the relationship to and applicability of Western categories and concerns.

3. Creel, Herrlee (1905-1994). 1970. *What Is Taoism? and Other Studies in Chinese Cultural History*. Chicago: University of Chicago Press.

Outdated, inaccurate and confused/confusing discussion. Utilizes a Leggean view and various other Orientalist constructions. In terms of understanding Daoism, perhaps only still worth considering Creel’s view of organized Daoism as “*xiān* 仙 [immortal/immortality] Daoism,”

emphasizing the primary later Daoist ideal. Surprisingly still in print and still cited by some scholars, including in some unsuccessful attempts to argue for so-called “philosophical Daoism.” The primary relevance is as an influential intellectual artifact documenting early confusion. Inspires deeper investigation and reflection.

4. Csikszentmihalyi, Mark, and Michael Nylan. 2003. “Constructing Lineages and Inventing Traditions through Exemplary Figures in Early China.” *T’oung Pao* 89: 59-99.

One of a number of recent (unsuccessful) attempts focusing on the Sīmǎ 司馬 family’s supposed “construction” of various “families” (*jiā* 家), often translated by Sinologists and intellectual historians as “schools” or “lineages.” Argues that categories like *dàojiā* 道家 (lit., “Family of the Dao”) are “invented” bibliographical and taxonomic categories without anthropological reality. Like Campany 2003 (C.2) and similar approaches following the contemporary academic vogue of social constructivism, fails to look beyond a narrow intellectualist account of the terms. As explored in Komjathy 2013 (B.2.g; see also B.1.e), *dàojiā* is a viable approximation of the inner cultivation lineages of classical Daoism, with emic parallels such as *bùyán zhī jiào* 不言之教 (“Teaching beyond/without Words”), *dàoshì* 道士 (“Adepts of the Dao”), *dàoshù* 道術 (“Techniques of the Dao”), and *gǔdào* 古道 (“Way of the Ancients”). There also is evidence of Daoist participation in the Jìxià 稷下 Academy and Huánán 淮南 court, and even affiliation within the Sīmǎ family itself (see C.16). One apparently and perhaps surprisingly unconsidered question centers on who compiled, edited, preserved and transmitted the associated classical Daoist texts and emerging textual corpus. That would be Daoists, however one conceives of them.

5. Dīng Huáng 丁煌. 2000. “The Study of Daoism in China Today.” Translated by Livia Kohn. In *Daoism Handbook*, edited by Livia Kohn, 765-91. Leiden: Brill.

Helpful history and contemporaneous overview of the Chinese subfield. Includes important information on key figures and publications. Obviously not comprehensive and now missing some 20 years of scholarship. Still helpful for remedying accounts of the field that overemphasize and occasionally appear to present Daoist Studies as a French-Japanese field. May be supplemented with the bibliographies (sec. I) below.

6. Fukui Fumimasa 福井文雅 (1934-2017). 1995. “The History of Taoist Studies in Japan and Some Related Issues.” *Acta Asiatica* 68: 1-18.

Helpful overview of the Japanese subfield, including related issues emerging from and inspired by that collective research. Includes important information on key figures and publications. Obviously not comprehensive and now missing almost 20 years of scholarship. May be supplemented with the bibliographies (sec. I) below.

7. Girardot, Norman. 1999. “‘Finding the Way’: James Legge and the Victorian Invention of Taoism.” *Religion* 29.2: 107-21.

Important intellectual history of the influence of James Legge (1815-1897) and his fellow Protestant Christian missionaries on the *construction* of Daoism as divided into so-called

“philosophical Daoism” and so-called “religious Daoism.” Expanded in Girardot’s comprehensive and exhaustive *The Victorian Translation of China* (2002). Partially influenced Komjathy’s categorization of the bifurcated interpretive framework as the “Leggean view” and his characterization of mainstream Sinological Daoist Studies as rooted in colonial, missionary and Orientalist legacies (C.14). Should be required reading for every scholar researching Daoism as an “other-tradition.”

8. Hardy, Julia. 1998. “Influential Western Interpretations of the *Tao-te-ching*.” In *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue, 165-88. Albany: State University of New York Press.

Important, though largely overlooked discussion of influential Western translations and interpretations of the anonymous, fourth-second century BCE *Lǎozǐ* 老子 (Book of Venerable Masters), more commonly referred to with its honorific title of *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power). Paired with Michael LaFargue and Julian Pas’ contribution to the same edited volume, helps to reconstruct a translation history as well as dominant interpretations. Also valuable for reflection on the emergence and perpetuation of what Louis Komjathy has referred to as the “Tao-te ching translation industry.” One of Hardy’s key insights is that “bad scholarship makes good religion” (185). Should be required reading for anyone considering undertaking yet another unnecessary translation of the classical Chinese Daoist source-text.

9. Hendrichske, Barbara. 1984. “Chinese Research into Daoism after the Cultural Revolution.” *Asiatische Studien/Etudes Asiatiques* 38: 25-42.

Just what the title indicates, although with some slight confusion. The article focuses on publications in Chinese *Daoist Studies*, rather than Chinese scholarship on post-1976 Daoism. That is, it is a critical discussion of the Chinese sub-field, with particular emphasis on contemporaneous scholarship following the increased social liberalization from 1978 forward. Helpful for identifying some key figures and publications, including works in progress at the time. Also contains Hendrichske’s critical evaluations of then-emerging trends (e.g., overemphasis on “thought” and a Marxist view of religion). See also Seidel 1989-1990 (I.12). Should be supplemented with Dīng 2000 (C.5) and the bibliographies (sec. I) below.

10. Kirkland, Russell. 2000. “Explaining Daoism: Realities, Cultural Constructs and Emerging Perspectives.” In *Daoism Handbook*, edited by Livia Kohn, xi-xviii. Leiden: Brill.

Important critical discussion by one of the more theoretically-sophisticated scholars. Emphasizes the ways in which Daoism is constructed and interpreted within the field, including evaluations of dominant frameworks. May be supplemented with Kirkland 1997 (B.1.e), 2002 (B.1.f), and 2004 (B.2.e).

11. Kobayashi Masayoshi 小林正美. 1995. “The Establishment of the Taoist Religion (*Tao-chiao*) and Its Structure.” *Acta Asiatica: Bulletin of the Institute of Eastern Culture* 68: 19-36.

Foundational and pivotal discussion of the meaning as well as the changing, varied and expanding designations of *dàojiào* 道教 (lit., “Teachings of the Dao”) within the Daoist tradition. Helps to

document that the early usage of *dàojiào* was not in contradistinction to *dàojiā* 道家 (lit., “Family of the Dao”), but rather to distinguish Daoism from Buddhism (*fójiào* 佛教 [lit., “Teachings of the Buddha]).

12. Kohn, Livia. 2000. “Research on Daoism.” In *Daoism Handbook*, edited by Livia Kohn, xxvii-xxxiii. Leiden: Brill.

Helpful, albeit very brief overview of previous and contemporaneous research. Identifies a few key figures, publications and research trajectories. Includes Kohn’s own periodization model, indebted to Kirkland, which she subsequently abandoned. Also identifies “four major angles” and “four new perspectives.” Helpful for understanding the ways in which one of the major authorities at the time understood and imagined the field, including the informing vision behind the *Daoism Handbook* itself (F.1).

13. Komjathy, Louis. 2002. “Changing Perspectives on the Daoist Tradition: A Review of J.J. Clarke’s *The Tao of the West*.” *Religious Studies Review* 28.4 (2002): 327-34.

Part of a series of articles critically engaging J.J. Clarke’s *The Tao of the West* (2000). Includes a helpful overview of the history of Western Daoist Studies, including key conferences, prior 2002. Like Komjathy’s other work, frames the field along lineage lines, which helps to make sense of factional tendencies and trends. Like the early deaths of various senior scholars and attempted erasures of major researchers, may also be thought of as a cautionary tale about involvement and participation.

14. Komjathy, Louis. 2013. *The Daoist Tradition: An Introduction*. London and New York: Bloomsbury Academic.

See B.2.g above. In terms of the field, interpretive frameworks, and theoretical issues, emphasizes a periodization model focusing on the “seven periods and four divisions” and the importance of recognizing various “models of Daoist practice and attainment.” Also contains an explicit critique and ultimate dismissal of both the “bifurcated/Leggean view” (so-called “philosophical Daoism”/“religious Daoism”) and the “truncated/Strickmannian view” (only so-called “religious Daoism” is Daoism as such), with the latter including an overemphasis on the Tiānshī 天師 (Celestial Masters) movement. As a substitute revisionist framework, advocates a “lineal view” that recognizes and explores Daoism as a unified, albeit complex and diverse religious tradition, including the anthropological reality of the inner cultivation lineages of classical Daoism (ca. 350-ca. 150 BCE). Thus challenges various Sinological and popular hegemonies. Finally, emphasizes the importance of studying Daoism as a living/lived religion and the reality of global Daoism.

15. Leung Man Kam 梁文金 (1937-2019). 1991. “The Study of Religious Taoism [sic] in the People’s Republic of China (1949-1990): A Bibliographical Survey.” *Journal of Chinese Religions* 19: 113-26.

Just what the title indicates, with the required caveat. Although now dated and occasionally piecemeal, helpful for identifying key figures and publications prior to 1990. Should be

supplemented with Hendrischke 1984 (C.9), Dīng 2000 (C.5), and the bibliographies (sec. I) below.

16. Roth, Harold. 2021. *The Contemplative Foundations of Classical Daoism*. Albany: State University of New York Press.

Collection of Roth's nearly 30-years of sustained research and publications on classical Daoism, that is, the earliest Daoist religious community that emerged around 350 BCE and continued to flourish at least until around 139 BCE. Includes seminal articles on classical Daoist apophatic (emptiness-/stillness-based) meditation and contemplative psychology. Also contains important details on Daoist involvement with various academies and courts, including compilation and redaction projects. Finally, provides the most complete account of the classical Daoist textual corpus, especially beyond the conventional "Lǎo-Zhuāng" construction. Helps to dispel inaccurate bifurcated characterizations of classical Daoism as "philosophical" and truncated accounts that begin Daoist history in the Later Hàn dynasty (25-220 CE).

17. Roth, Harold, and Sarah Queen. 1999. "A Syncretist Perspective on the Six Schools." In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, vol. 1, 278-82. New York: Columbia University Press.

More sophisticated and convincing alternative to Csikszentmihalyi and Nylan (2003) (C.4) and the like. Draws attention to Sīmǎ Tán's 司馬談 (ca. 165-110 BCE) postface in the *Shǐjì* 史記 (Records of the Historian) as apparently privileging classical Daoism and possibly rooted in a Daoist Syncretic (Huáng-Lǎo 黃老) perspective. Also points towards the anthropological reality of classical Daoism, although Roth has a stronger and Queen a weaker position on the matter. Opens up the possibility that some of the most prominent members of the contemporaneous Sīmǎ 司馬 family were Daoist adherents, or at least Daoist sympathizers.

18. Sakade Yoshinobu 坂出祥伸. 1989. "Longevity Techniques in Japan: Ancient Sources and Contemporary Studies." In *Taoist Meditation and Longevity Techniques*, edited by Livia Kohn, 1-40. Ann Arbor: Center for Chinese Studies, University of Michigan.

Important overview of the history of and contemporary research on traditional Chinese and Daoist Yǎngshēng 養生 (Nourishing Life) practice in Japan. Contains foundational information of key publications, including a helpful bibliography.

19. Sakai Tadao 酒井忠夫 (1912-2010), and Noguchi Tetsurō 野口鐵郎. 1979. "Taoist Studies in Japan." In *Facets of Taoism*, edited by Holmes Welch and Anna Seidel, 269-88. New Haven, Conn.: Yale University Press.

Early and now largely dated overview of the Japanese sub-field. Helpful for understanding Japanese Daoist Studies, including key early figures, seminal publications, and contemporaneous trends. Should at least be supplemented with Fukui 1995 (C.6).

20. Schipper, Kristofer. 1995. "The History of Taoist Studies in Europe." In *Europe Studies China*, edited by Ming Wilson and John Cayley, 467-91. London: Han-Shan Tang Book.

Helpful overview of the history of the European sub-field written by one of the leading third-generation scholars. Includes important information on key early figures, seminal publications, and contemporaneous trends. Especially important because Schipper trained many of the individuals who would become influential members of the fourth generation. See, e.g., the festschrift *Linked Faiths: Essays on Chinese Religions and Traditional Culture in Honour of Kristofer Schipper* (1999).

21. Siegler, Elijah. 2010. "Back to the Pristine": Identity Formation and Legitimation in Contemporary American Daoism." *Nova Religio* 14.1: 45-66.

One of the few academic publications to take the phenomenon of so-called "American Daoism" seriously, including critical evaluation. Distillation of the author's earlier dissertation (2003) and partially based on collaborative exchange with Louis Komjathy (see B.1.h). More fully explored in Palmer and Siegler's *Dream Trippers: Global Daoism and the Predicament of Modern Spirituality* (2017). Especially helpful for thinking about questions of adherence, conversion, identity, and cultural adaptation.

22. Sivin, Nathan. 1978. "On the Word 'Taoist' as a Source of Perplexity (With Special Reference to the Relation of Science and Religion in Traditional China)." *History of Religions* 17: 303-30.

Largely dated, though still highly influential discussion of the meaning and appropriate application of "Daoist." As the title indicates, Sivin is particularly interested in and concerned about the relationship between Daoism, alchemy, and science. Still deserves reading and reflection, especially given Sivin's standing as a leading authority on the topics of Chinese external alchemy, medicine, and science.

23. Strickmann, Michel. 1979. "On the Alchemy of T'ao Hung-ching." In *Facets of Taoism*, edited by Holmes Welch and Anna Seidel, 123-92. New Haven, CT: Yale University Press.

Seminal articulation and formulation of what was to become the "Strickmannian view" of Daoism and school of Daoist Studies, namely, a Tiānshī 天師 (Celestial Masters)-centered construction in which only so-called "religious Daoism" is Daoism as such. This is the dominant perspective in the North American sub-field, partially due to the fact that Strickmann trained some of the individuals who would become prominent second-generation American scholars. Later advocates often fail to recognize that Strickmann's early views were a provisional *revisionist* position, intended to remedy the overemphasis on so-called "philosophical Daoism" and to reposition organized Daoism as an essential component of traditional Chinese culture and society. Explicitly challenged by and largely discredited by Kirkland 1997 (B.1.e) and more fully by Komjathy 2013 (C.14).

24. Strickmann, Michel. 1980. "History, Anthropology, and Chinese Religion." *Harvard Journal of Asiatic Study* 40: 201-48.

Highly influential, unbalanced and excessive quasi-review of Michael Saso's *The Teachings of Taoist Master Chuang* (1978), which led to the recall of the latter. Basically an intellectual hit-

piece written with a subtext of Strickmann establishing himself as the leading US-based scholar and marginalizing, perhaps vanquishing Saso. Deserves revisiting, as Strickmann mischaracterizes Saso's ethnographic research methodology and findings as well as frames Daoism as a historical artifact via textual reconstructions. Misleading on multiple other grounds as well.

25. Yu, David C. 1977. "Present-Day Taoist Studies." *Religious Studies Review* 3: 220-39.

Obviously not, but noteworthy early attempt to discuss the field, including some key publications. Now largely surpassed by Barrett 1987 (C.1), Kohn 2000 (C.12), and Komjathy 2002 (C.13). A more comprehensive and integrated account also would consider Dīng 2000 (C.5), Fukui 1995 (C.6), Hendrichke 1984 (C.9), Sakai and Noguchi 1979 (C.19), and Schipper 1995 (C.20).

#### **D. THE DAOIST CANON AND DAOIST LITERATURE (19 entries)**

Daoist Studies is dominated by a textual approach, specifically focusing on the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon) (A.1). This is the primary textual collection of both the Daoist tradition and Daoist Studies. There are a variety of discussions of the history, development, compilation, organization, and contents of this canon. However, with the publication of the *Historical Companion to the Daoang* (2004) (F.3), most of these have been incorporated and often surpassed. There also are various catalogues, concordances, and indexes of the received Daoist Canon, which I document and discuss in section H below.

1. Andersen, Poul. 1991. "The Study of the *Tao-tsang*." *Studies in Central and East Asian Religions* 3: 81-94.

Second-stage discussion of the history of and academic research on the *Dàoàng* 道藏 (Daoist Canon). Contains foundational and reliable information. May be compared to and supplemented with Liu 1973 (D.10), Ōfuchi 1979 (D.13), Thompson 1985 (D.18), and Boltz 1986 (D.5). Now largely superseded by the introduction to the *Historical Companion to the Daoang* (Schipper and Verellen 2004) (F.3)

2. Bokenkamp, Stephen. 1983. "Sources of the Ling-pao Scriptures." In *Tantric and Taoist Studies*, vol. 2, 434-86. Bruxelles: Institute Belge des Hautes Études Chinoises.

Key early overview of the early Língbǎo 靈寶 (Numinous Treasure) textual corpus, including the so-called Língbǎo Catalogue, by one of the leading authorities on the movement. May be compared to and supplemented with Ōfuchi 1974 (D.11), Yamada Toshiaki's 山田利明 contribution to the *Daoism Handbook* (2000) (F.1), as well as more specialized studies.

3. Bokenkamp, Stephen. 1986. "Taoist Literature. Part I: Through the T'ang Dynasty." In *The Indiana Companion to Traditional Chinese Literature*, edited by William H. Nienhauser, Jr., 138-52. 2<sup>nd</sup> rev. ed. Bloomington: Indiana University Press.

Just what the title indicates. Provides a generally accurate and reliable literary overview of the periods in question. Lacks a sophisticated understanding of the classical Daoist textual corpus. At least supplement and amend with Roth 2021 (C.16).

4. Boltz, Judith (1947-2013). 1986. "Taoist Literature. Part II: Five Dynasties to the Ming." In *The Indiana Companion to Traditional Chinese Literature*, edited by William H. Nienhauser, Jr., 152-74. 2<sup>nd</sup> rev. ed. Bloomington: Indiana University Press.

Just what the title indicates. The second installment of the overview in *The Indiana Companion to Traditional Chinese Literature*. Provides an accurate and reliable literary overview of the periods in question by one of the leading second-generation American authorities on Daoist literature. More fully developed in Boltz 1987 (H.2). Somewhat deficient on the Quánzhēn 全真 (Complete Perfection) corpus (see D.9).

5. Boltz, Judith. 1986. "Tao-tsang." In *The Indiana Companion to Traditional Chinese Literature*, edited by William H. Nienhauser, Jr., 763-66. 2<sup>nd</sup> rev. ed. Bloomington: Indiana University Press.

Second-stage, concise discussion of the history of and academic research on the *Dàoàng* 道藏 (Daoist Canon) by one of the leading second-generation American authorities. Contains foundational and reliable information. May be compared to and supplemented with Liu 1973 (D.10), Ōfuchi 1979 (D.12), Thompson 1985 (D.17), and Andersen 1991 (D.1). Now largely superseded by the introduction to the *Historical Companion to the Daozang* (2004) (F.3).

6. Boltz, Judith. 1987. "Taoism: Taoist Literature." In *Encyclopedia of Religion*, edited by Mircea Eliade, vol. 14, 317-29. New York: MacMillan.

More concise and integrated parallel to Bokenkamp 1986 (C.3) and Boltz 1986 (C.4). One of the best, short overviews of foundational Daoist literature. Helpful for identifying important and representative texts. Like the former, somewhat deficient on the classical Daoist textual corpus.

7. Boltz, Judith. 1993. "Notes on Modern Editions of the Taoist Canon." *Bulletin of the School of Oriental and African Studies* 56: 87-95.

Just what the title indicates. Helpful for understanding the different editions of the received, late imperial *Dàoàng* 道藏 (Daoist Canon), including their distinctive features and relative strengths and weaknesses. Now largely replaced by the discussions in the *Historical Companion to the Daozang* (2004) (F.3) and *The Encyclopedia of Taoism* (2008) (F.2).

8. Dean, Kenneth. 1988. "Manuscripts from Fujian." *Cahiers d'Extrême-Asie* 4: 217-26.

Discussion of manuscripts collected by Dean during his ethnographic fieldwork on contemporary Daoist communities, with specific attention to ritual. Sets a necessary foundation for comparing similar materials collected by Michael Saso, John Lagerwey, and Kristofer Schipper. See, e.g., A.9 and H.42.

9. Komjathy, Louis. 2007. *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism*. Leiden: Brill.

Comprehensive and definitive study of early Quánzhēn 全真 (Complete Perfection) Daoism. In terms of Daoist literature, includes a helpful annotated catalogue of the early textual corpus in appendix three.

10. Liu Ts'un-yan 柳存仁 (1917-2009). 1973. "The Compilation and Historical Value of the Tao-tsang." In *Essays on the Sources for Chinese Culture*, edited by Donald D. Leslie et al., 104-19. Canberra: Australia National University Press.

Early, seminal English-language discussion of the *Dào zàng* 道藏 (Daoist Canon), with specific emphasis on the history and Chinese cultural relevance of the received collection. Largely superseded by the other article-length overviews documented herein, but especially by the introduction to the *Historical Companion to the Daozang* (2004) (F.3). Also important for understanding the views of a researcher who exerted some influence on third-generation scholars, especially in Australia. See, e.g., the festschrift *Daoism in History: Essays in Honour of Liu Ts'un-yan* (2006).

11. Ōfuchi Ninji 大淵忍爾. 1974. "On *Ku Ling-pao ching*." *Acta Asiatica* 27: 33-56.

Key early and relatively concise overview of the early *Língbǎo* 靈寶 (Numinous Treasure) textual corpus, including the so-called *Língbǎo* Catalogue, by one of the leading authorities on the movement. May be compared to and supplemented with Bokenkamp 1983 (D.2), Yamada Toshiaki's 山田利明 contribution to the *Daoism Handbook* (2000) (F.1), as well as more specialized studies.

12. Ōfuchi Ninji 大淵忍爾. 1979. "The Formation of the Taoist Canon." In *Facets of Taoism*, edited by Holmes Welch and Anna Seidel, 253-67. New Haven: Yale University Press.

Early, seminal English-language discussion of the *Dào zàng* 道藏 (Daoist Canon), with specific emphasis on its historical development and compilation stages. Contains foundational and reliable information. May be compared to and supplemented with Liu 1973 (D.10), Thompson 1985 (D.17), Boltz 1986 (D.5), and Andersen 1991 (D.1). Now largely superseded by the introduction to the *Historical Companion to the Daozang* (2004) (F.3)

13. Robinet, Isabelle. 1984. *La révélation du Shangqing dans l'histoire du taoïsme*. 2 vols. Paris: École Française d'Extrême-Orient.

Still the definitive Western-language study of *Shàngqīng* 上清 (Highest Clarity), including systematic discussion of the associated textual corpus, by one of the leading authorities on the movement.

14. Schipper, Kristofer. 1981-82. “Les canons taoïstes des Song.” *Annaire de l’Ecole Pratique des Hautes Etudes, Ve Section, Sciences Religieuses* 90: 115-19.

Detailed discussion of the Sòng-dynasty *Dàoàng* 道藏 (Daoist Canon), with particular attention to the *Dà Sòng tiāngōng bǎozàng* 大宋天宮寶藏 (Precious Canon of the Celestial Palace of the Great Song Dynasty; lost). Incorporated into the introduction to the *Historical Companion to the Daozang* (2004) (F.3).

15. Schipper, Kristofer. 1986. “Yun-chi ch’i-ch’ien.” In *The Indiana Companion to Traditional Chinese Literature*, edited by William H. Nienhauser, Jr., 966-68. 2<sup>nd</sup> rev. ed. Bloomington: Indiana University Press.

Concise discussion of the *Yúnjí qīqiān* 雲笈七籤 (Seven Tablets from a Cloudy Satchel; DZ 1032; ZH 1087), including its history and contents. Dating to around 1029, this is one of the most important Daoist encyclopedias, which includes records of many lost Daoist texts and major topics. See also Ōfuchi and Ishii 1988 (H.37) and Schipper 1981 (H.47).

16. Strickmann, Michel. 1974. “Taoist Literature.” In *Encyclopædia Britannica*, vol. 17, 1051-55. 15<sup>th</sup> ed. Chicago: Encyclopædia Britannica.

Concise and now largely dated survey. Earlier replaced by Bokenkamp 1986 (D.3), Boltz 1986 (D.4), and Boltz 1987 (D.6), and now by the primary reference works in Daoist Studies (sec. F). Still interesting for providing glimpses into the literary framing by one of the more influential scholars, who also trained individuals who would become some of the more influential second-generation American scholars.

17. Thompson, Laurence (1920-2005). 1985. “Taoism: Classic and Canon.” In *The Holy Book in Comparative Perspective*, edited by Fredrick M. Denny and Rodney F. Taylor, 204-23. Columbus: University of South Carolina Press.

Concise discussion of the *Dàoàng* 道藏 (Daoist Canon). Contains foundational and generally reliable information. Probably the most accessible article on the topic. Also includes Thompson’s reflections on the use of “canon” and “collectanea” for understanding the primary Daoist textual collection. May be compared to and supplemented with Liu 1973 (D.10), Ōfuchi 1979 (D.12), Boltz 1986 (D.5), and Andersen 1991 (D.1). Now largely obsolete compared to the introduction to the *Historical Companion to the Daozang* (Schipper and Verellen 2004) (F.3)

18. van der Loon, Piet (1920-2002). 1984. *Taoist Books in the Libraries of the Sung Period: A Critical Study and Index*. London: Ithaca Press.

Traces the history and citations of individual Daoist texts mentioned in catalogues of the standard histories and private libraries as well as in other Daoist texts. Helpful for dating various Daoist texts. Also includes one of the most detailed Western-language accounts (29-63) of the history of the *Dàoàng* 道藏 (Daoist Canon) from the Sòng dynasty onward.

19. Yoshioka Yoshitoyo 吉岡義豊 (1916-1979). 1955. *Dōkyō kyōten shiron* 道教經典史論 (Historical Discussions of Daoist Scriptures). Tokyo: Dōkyō kanōkai.

Major Japanese overview of Daoist literature and textual corpuses. Includes key information on authors, dating, and associated movements. Also contains information (1-180) on the history of the Daoist Canon, its organization, and the formation of the main Daoist textual corpuses through the Táng dynasty (618-907).

## E. SOURCEBOOKS OF DAOIST LITERATURE IN TRANSLATION (7 entries)

While a fairly, perhaps surprisingly large amount of Daoist literature has been translated into Western languages (see Komjathy 2003 [I.6]), most of the translations focus on individual texts, are contained in highly specialized publications, and/or appear in obscure or difficult-to-access academic journals. In addition, we still await reliable and annotated, complete academic translations of many of the most important scriptures. There also are few, academically reliable sourcebooks. As documented herein, only seven currently exist.<sup>††</sup>

1. Bokenkamp, Stephen. 1997. *Early Daoist Scriptures*. Daoist Classics 1. Berkeley: University of California Press.

Annotated academic translations of six key Daoist texts from the early and early medieval period, that is, the formative periods of organized Daoism. Specifically helpful for understanding the early Tiānshī 天師 (Celestial Masters) and Língbǎo 靈寶 (Numinous Treasure) movements. Assumes a truncated view of the Daoist tradition, even while Bokenkamp's own research (e.g., ch. 2) adds evidence for a more lineal view. Also lacks a clear table of the primary texts translated therein. For specific guidance see Komjathy 2003 (I.6).

2. Kohn, Livia. 1993. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press.

The most comprehensive, varied and convincing sourcebook of English translations published to date. Includes representative selections from texts associated with major Daoist figures and movements as well as important thematic insights. Indebted to various earlier translations, so also helpful for providing guidance on Daoist literature published prior to 1993. For specific guidance on the contents see Komjathy 2003 (I.6).

3. Kohn, Livia. 2004. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press.

Sourcebook of translation of a wide variety of Daoist precept (*jiè* 戒) texts, including from various movements and historical periods. Includes an electronic supplement that translates many other primary-source materials.

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<sup>††</sup> There also are two early, dated English anthologies, namely, Frederic Balfour's *Taoist Texts: Ethical, Political and Speculative* (1884) and James Legge's *The Texts of Taoism* (1891). There also is Thomas Cleary's collection of popular translations titled *Vitality, Energy, Spirit: A Taoist Sourcebook* (1991). Each of these is deficient on multiple grounds and should only be used with supplemental materials.

4. Kohn, Livia. 2012. *A Source Book in Chinese Longevity*. St. Peterburg, FL: Three Pines Press.

Companion sourcebook for Kohn's *Chinese Healing Exercises* (2008). Includes English translations of various Chinese and Daoist materials related to Yǎngshēng 養生 (Nourishing Life) and Dǎoyǐn 導引 (Guided Stretching). Covers the earliest sources through key medieval, late imperial and even the modern expressions.

5. Komjathy, Louis. 2013. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press.

Comprehensive and diverse sourcebook on Quánzhēn 全真 (Complete Perfection) Daoism, with particular attention on the early movement and eventual monastic order. The most extensive anthology on a specific Daoist movement published to date. Provides complete or partial translations of twenty-one Quánzhēn texts, many of which have never been translated or even discussed in scholarly literature. Also includes a helpful appendix on the primary Chinese Daoist sources translated therein, which has served as a model and should be standard for other publications.

6. Pregadio, Fabrizio. 2019. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press.

Just what the title indicates. Includes primarily partial, annotated English translations of sixteen Daoist texts related to internal alchemy (*nèidàn* 內丹), with particular attention on foundational and influential works. A list of the texts/translations appears on xi-xiii. Generally representative and reliable, although the Quánzhēn selection is questionable and the inclusion of the *Tàiyǐ jīnhuá zōngzhǐ* 太乙金華宗旨 (Ancestral Decrees on the Golden Flower of Great Unity; JY 170; XB 1; JH 94; ZW 334; abbrev. *Jīnhuá zōngzhǐ*), the so-called *Secret of the Golden Flower*, possibly via Richard Wilhelm (1873-1930), is problematic. The latter is a mediumistic text with debatable relevance for understanding “Daoist alchemy” as such.

7. Robson, James, ed. 2014. *The Norton Anthology of World Religions: Daoism*. New York and London: Norton.

Helpful, albeit excessive and unbalanced selection of Daoist literature. Requires additional education, discernment and refinement on the part of readers. Has a wide variety of deficiencies. Misleadingly presented as James Robson's work, when he is, in fact, only the compiler and editor. Lacks a comprehensive and sophisticated understanding of the Daoist tradition, as Robson is primarily a Sinological scholar of Chinese Buddhism. Lacks sufficient documentation of the inner cultivation lineages of classical Daoism and representative selections of Quánzhēn 全真 (Complete Perfection) Daoist literature, a deficiency easily avoided or rectified through a simple consultation with Western specialists (e.g., Stephen Eskildsen, Vincent Goossaert, Louis Komjathy). See Komjathy 2013 (E.5). It also includes materials related the so-called “American/Western Daoism” that rather represent cultural appropriation, cognitive imperialism and spiritual colonialism, with little to no connection to the *religious tradition which is Daoism*. Although monumental in volume, like “Norton Anthologies” in general, proves impractical and

in need of distillation in lived application. Kohn's *The Taoist Experience* 1993 (E.4) remains the best general sourcebook to date, especially for understanding Daoist literature within the context of the Daoist tradition.

## **F. PRIMARY REFERENCE WORKS (3 entries)**

This section focuses on the three primary reference works of Western Daoist Studies, namely, *Daoism Handbook* (2000) (F.1), *Historical Companion to the Daozang* (2004) (F.3), and *The Encyclopedia of Taoism* (2008) (F.2). Each of these contains the collective knowledge of the field, including many Chinese and Japanese contributions, both direct and indirect. In addition to providing foundational and essential information, they may be used to identify more specialist publications. Each also contains fairly comprehensive bibliographies at the time, which may be supplemented with those listed in section I below. Additional, more specialized reference works, including in Chinese and Japanese, appear in the forthcoming sections G and H.

1. Kohn, Livia, ed. 2000. *Daoism Handbook*. Leiden: Brill. Abbreviated "DH."

Editorial assistants included Louis Komjathy and James Miller, who were Kohn's graduate students at Boston University at the time. The first of the three main reference works, especially for Western Daoist Studies. Consists of twenty-eight individual chapters written by authoritative international scholars, including Chinese and Japanese researchers, on the various subjects. The chapters cover both major movements, including key figures and associated texts, as well as a variety of topics. They are as follows: (1) *The Daode jing and Its Tradition*/Alan Chan; (2) *The Zhuangzi and Its Impact*/Victor Mair; (3) *Han Cosmology and Mantic Practices*/Mark Csikszentmihalyi; (4) *Longevity Techniques and Chinese Medicine*/Ute Engelhardt; (5) *Immortality and Transcendence*/Benjamin Penny; (6) *Early Daoist Movements*/Barbara Hendrichske; (7) *Elixirs and Alchemy*/Fabrizio Pregadio; (8) *Shangqing—Highest Clarity*/Isabelle Robinet; (9) *The Lingbao School*/Yamada Toshiaki; (10) *The Southern Celestial Masters*/Peter Nickerson; (11) *The Northern Celestial Masters*/Livia Kohn; (12) *Daoist Ordination and Zhai Rituals*/Charles Benn; (13) *Daoism in the Tang (618-907)*/Livia Kohn and Russell Kirkland; (14) *Women in Daoism*/Catherine Despeux; (15) *Ritual Movements, Deity Cults, and the Transformation of Daoism in Song and Yuan Times*/Lowell Skar; (16) *Internal Alchemy (Neidan)*/Lowell Skar and Fabrizio Pregadio; (17) *Talismans and Sacred Diagrams*/Catherine Despeux; (18) *Divination as Daoist Practice*/Sakade Yoshinobu; (19) *Quanzhen—Complete Perfection*/Ted Yao; (20) *Daoism in the Ming (1368-1644)*/Pierre-Henry DeBruyn; (21) *Daoism in the Qing (1644-1911)*/Monica Esposito; (22) *Daoist Ritual Today*/Kenneth Dean; (23) *Daoist Sacred Sites*/Thomas Hahn; (24) *Daoist Art*/Stephen Little; (25) *Daoist Ritual Music*/Takimoto Yuzo and Liu Hong; (26) *The Study of Daoism in China Today*/Ding Huang; (27) *Daoism in Korea*/Jung Jae-Seo; and (28) *Daoism in Japan*/Masuo Shin'ichirō. Also contains an important introduction by T.H. Barrett (B.1.b), Russell Kirkland (C.10), and Livia Kohn (C.12) as well as fairly comprehensive bibliographies at the time. The first two chapters are slightly problematic because they treat the texts as quasi-independent. Some significant omissions and potentially missing chapter in include "The Inner Cultivation Lineages (Classical Daoism)," "Daoist Identity and Conversion," "Daoist Meditation," and "Global Daoism and Daoism in the West." Still the *Daoism Handbook* remains the most inclusive and representative of the primary reference works.

2. Pregadio, Fabrizio, ed. 2008. *The Encyclopedia of Taoism*. 2 vols. London and New York: Routledge. Abbreviated “EOT.”

The primary English-language encyclopedia of Daoism. Fairly comprehensive. Consists of about 800 entries arranged in alphabetical order and written by 45 prominent scholars (a listing appears on xi-xii), although there are some significant exclusions of authorities on particular subjects. Covers most of the major figures, lineages, movements, texts, and so forth. Generally helpful for gaining an accurate, foundational understanding and for identifying some relevant scholarship. Includes a synoptic table of contents focusing on the following primary topics and sub-topics: (I) Overview: (1) Definitions, (2) Lineages and Traditions, (3) Scriptures and Texts, (4) Cosmogony and Cosmology, (5) Deities and Spirits, (6) Views of the Human Being, (7) Views of Human Society, (8) Religious Organization, (9) Religious Practice and Experience, (10) Taoism and Chinese Religion and Thought, (11) Taoism and Chinese Society, (12) Taoism and Chinese Culture, and (13) Taoism Outside of China; (II) The Taoist Universe: (1) Doctrinal Notions, (2) Transcendence and Immortality, (3) Taoist Thought, (4) Cosmos and Cosmology, (5) Heaven and Earth, (6) Deities, (7) Immortals and Hagiography, (8) Human Being, (9) Ethics and Morals, (10) Temples, Abbeys, Shrines, (11) Mountains and Mountain Monographs, (12) Textual Corpora and Literary Genres; (III) History: (1) Pre-Han and Han Background, (2) Tianshi dao, (3) Six Dynasties Communities and Cults, (4) Shangqing, (5) Lingbao, (6) Sui, Tang, and Five Dynasties, (7) Song, Jin, and Yuan Movements, Cults, and Codifications, (8) Quanzhen, (9) Ming and Qing, (10) Contemporary Taoism; (IV) Forms of Religious Practice and Experience: (1) Yangsheng (Nourishing Life), (2) Meditation, (3) Alchemy, (4) Ritual; (V) Taoism and Chinese Buddhism; (VI) Miscellaneous Terms Related to Religious Ideas and Practices; and (VII) Associations. Begins with a helpful overview that includes various general entries (1.1-196) and then moves into the encyclopedia entries proper (1.197-2.1310), beginning with Ānqī Shēng 安期生 and ending with the *Zuòwàng lùn* 坐忘論 (Discourse on Sitting-in-Forgetfulness; DZ 1036; ZH 992). Also contains an appendix titled “Reference Works for Taoist Studies” (2.1311-31), which is misidentified as “Reference Works for the Study of Taoism” in the opening table of contents, and a fairly comprehensive, though not exhaustive bibliography (2.1333-1464). The latter includes a comparative chart of the major numbering systems for citing the received *Dàoàng* 道藏 (Daoist Canon) (CT, HY, TY) (2.1135-1360), which parallels Pregadio 2009 (H.39), and then the bibliography proper (1360-1464). The “Reference Works” section may be used as a more technical and specialized supplement to the present article, although it fails to include significant publications contained herein. Some of these materials also are available on Pregadio’s Golden Elixir Website ([www.goldenelixir.com](http://www.goldenelixir.com)). *The Encyclopedia of Taoism* may be supplemented with parallel Chinese and Japanese reference works, which are more comprehensive on technical terms (see sec. G below). Critically speaking, the work primarily and justifiably frames Daoism as an indigenous Chinese religion with some attention to the Chinese cultural sphere (East Asia). However, it lacks information on global Daoism, including in Hong Kong and Taiwan and beyond. The work also is the most political and factional of the primary reference works, often intentionally excluding key scholarship on the associated topics, even in the bibliographies. Interested readers may compare Komjathy 2002 (H.18), Komjathy 2007 (D.9), and Komjathy 2013 (B.2.g).

3. Schipper, Kristofer, and Franciscus Verellen, eds. 2004. *The Taoist Canon: A Historical Companion to the Daozang*. 3 vols. Chicago: University of Chicago Press. Abbreviated “HCDZ.”

Comprehensive and definitive collaborative catalogue of the received, late imperial *Dàoàng* 道藏 (Daoist Canon; dat. 1445/1607; abbrev. DZ) (A.1). Follows the numbering system of Schipper’s *Concordance du Tao-tsang: Titres des ouvrages* (1975) (abbrev. CT/DZ) (H.45), so identifies 1,487 individual titles. The culmination of the Projet Tao-tsang/Tao-tsang Project organized and overseen by Schipper. Includes an annotated catalogue of the various texts contained in the *Dàoàng* written by 29 international authorities and some less established, aspiring scholars (a list appears on xxi). Begins with a helpful introduction by Schipper on the history, composition and organization of the *Dàoàng*, which largely supersedes the various earlier studies listed in sec. D above. This covers the history of the canon before the Míng dynasty, the Míng canon and its supplement, and the Tao-tsang Project as such (1.1-52), which began in 1976. It is followed by the catalogue proper. Volume 1: Antiquity through the Middle Ages consists of Part 1: Eastern Zhou to Six Dynasties (1.55-280) and Part 2: Sui, Tang, and Five Dynasties (1.283-629). Volume 2: The Modern Period consists of Part 3: The Song, Yuan, and Ming (2.633-1253). (The observant reader will note the increasing, problematic use of “modern” to designate the late medieval and late imperial periods [cf. Komjathy 2007 (D.9) and Komjathy 2013 (B.2.g)].) In addition to historical periodization, the primary organization for each part centers on (A) Texts in General Circulation, and (B) Texts in Internal Circulation. Further subdivisions focus on textual families as well as specific movements and their associated textual corpuses. Each major section begins with a helpful introduction and overview. Each individual entry generally includes the full title, approximate English translation, author and date, DZ number, description, and some relevant specialist publications. Volume 3: Biographies, Bibliography, Indexes includes summary contents of volumes 1 and 2 (vii), list of contributors (ix), biographical information on frequently mentioned Daoists (3.1255-91), bibliography (3.1293-1333), brief contributor bios (3.1335-45), and indexes. The latter consist of a classified title index (3.1347-92), work number index (3.1393-1440), Pinyin title index (3.1441-83), finding list for other *Dàoàng* editions (3.1485-1526), and general index (3.1527-1637). The finding list includes the volume and page numbers for the three main modern editions (*Yìwén yìnshū* 藝文印書 [1977; 60 vols.], *Xīn wénfēng* 新文豐 [1977; 60 vols.], and *Sānjiā běn* 三家本 [1988; 36 vols.]) (cf. Pregadio 2008, 2.1317-18). Given the monumental undertaking and accomplishment of this publication, perhaps the most important “non-Daoist” publication in the history of Daoist Studies, it is probably unfair and uncharitable to critique the work. Nonetheless, some critical comments are required. First, the title is problematic because the publication is *not* the *Dàoàng*, but rather a catalogue of it. The choice of title, originally projected as something like *Handbook of the Daoist Canon*, was partially modified based on the possibility of the *Daoism Handbook* (2000) (F.1) having the projected title of *Handbook of Daoism*. The resultant confusion led to problems in both publications. I in turn prefer to refer to this reference work with its subtitle as *Historical Companion to the Daozang*. Second, there are some problematic categorizations, partially because the texts must fit into the editors’ and project’s larger interpretive framework. One of the most glaring involves categorizing classical Daoist texts as “philosophy,” which they clearly are not unless one is willing to revise and revitalize that Western category along the lines of Pierre Hadot (1922-2010) and the later Michel Foucault (1926-1984), among others. Another problematic example involves placing the anonymous, eighth-century *Qīngjìng jīng* 清靜經 (Scripture on Clarity and Stillness; DZ 620; ZH 350) in the *Língbǎo* 靈寶 (Numinous Treasure) movement (1.562). Third, the entries often lack complete and accurate

translations of the original Chinese text titles, often consisting of mere paraphrases, and the authors fail to supply common and to establish more standardized abbreviations. The latter is especially lamentable because the field needs greater standardization, even if many resist such endeavors and overtures. Finally, the publication excludes key authorities and relevant scholarship. The former is partially understandable and justifiable because the project required collaborative meetings with contributors, which led to a more Eurocentric team. However, the latter is not, again pointing to the often politicized and factional qualities of Daoist Studies. Interested readers may compare Komjathy 2002 (H.18), which establishes standardized numbering systems for “extra-canonical” Daoist collections in a manner paralleling Schipper’s earlier work.

## G. DICTIONARIES AND ENCYCLOPEDIAS (14 entries)

In addition to the Western-language reference works listed in the previous section, there are a variety of Chinese and Japanese dictionaries and encyclopedias. These are especially helpful for gaining foundational and essential information on key figures, movements, texts, and so forth. They also assist the translation of more technical Daoist literature, including inner alchemical (*nèidān* 內丹) manuals and liturgical texts.

1. Dài Yuáncháng 戴源長. 1970 (1962). *Xiānxué cídiǎn* 仙學辭典 (Dictionary of Immortality Studies). Táipěi: Zhēnshànměi chūbǎnshè.

Early and slightly outdated dictionary.

2. Dài Yuáncháng 戴源長. 1971. *Dào xué cídiǎn* 道學辭典 (Dictionary of Daoist Studies). Táipěi: Zhēnshànměi chūbǎnshè.

Early and slightly outdated dictionary.

3. Hú Fúchēn 胡孚琛, ed. 1995. *Zhōnghuá dàojiào dà cídiǎn* 中華道教大辭典 (Great Dictionary of Chinese Daoism). Běijīng: Zhōngguó shèhuì kēxué chūbǎnshè.

Sub-editors include Wáng Kǎ 王卡 and Chén Yàotíng 陳耀庭. Contains contributions from 100 scholars of Daoism, including several from Japan. Largest Chinese dictionary to date and covers all aspects of Daoism. Appendixes include bibliographies of more recent Chinese Daoist Studies (1990-1993), a chronology, and indexes of names and titles. 2,207 pp., 15,000 entries.

4. Lǐ Gāng 李剛, and Huáng Hǎidé 黃海德, eds. 1991. *Jiǎnmíng dàojiào cídiǎn* 簡明道教辭典 (Concise Dictionary of Daoism). Chéngdū: Sìchuān dàxué chūbǎnshè.

Information on all major aspects of Chinese Daoism. Includes discussions of current state of Daoism in mainland China, Hong Kong, Taiwan, and overseas. Detailed bibliography of Chinese Daoist Studies (1980-1990).

5. Lǐ Yuǎnguó 李遠國, ed. 1991. *Zhōngguó dàojiào qìgōng yǎngshēng dàquán* 中國道教氣功養生大全 (Compendium on Chinese Daoism, Qigong, and Yangsheng). Chéngdū: Sìchuān cǐshū chūbǎnshè.

A major work on Daoist practices and internal alchemy (*nèidān* 內丹) primarily based on Sòng and Yuán sources. Divided into five parts, including technical terms, physiological and alchemical methods, verses and poetry, personages and lineages, and relevant scriptures. 2,037 pp., 6,604 entries.

6. Littlejohn, Ronnie. 2020. *Historical Dictionary of Daoism*. Lanham, MD: Rowman and Littlefield.

Revised and updated edition of Pas' *Historical Dictionary of Taoism* (1998) (G.9). Originally contracted with Louis Komjathy, but abandoned after the latter refused to compromise on a variety of "critical features," including analytical evaluations and entries on global Daoism. Like Littlejohn's introduction to Daoism (2009) (B.2.i), has a variety of deficiencies, largely due to author's location in so-called "Chinese philosophy" and general lack of involvement in the larger field of Daoist Studies. Lacks comprehensive and sophisticated understanding of Daoism. While helpful for basic information and as a "pocket" or "desktop dictionary," like other non-specialist publications, often requires clarification and supplementation with other reference works (see sec. F).

7. Mǐn Zhìtíng 閔智亭 (1924-2004), and Lǐ Yǎngzhèng 李養正, eds. 1994. *Dàojiào dà cídiǎn* 道教大辭典 (Great Dictionary of Daoism). Běijīng: Huáxià chūbǎnshè.

Compiled in cooperation with local Chinese Daoist associations. Collects information from Máoshān, Sìchuān, Sūzhōu, Wūdāng shān, and other major Daoist centers. Covers key Daoist doctrines, figures, movements, practices, scriptures, terminology, and so forth. Also summarizes the contemporaneous state of Daoism and important academic trends. 1,009 pp.

8. Noguchi Tetsurō 野口鐵郎, Sakade Yoshinobu 坂出祥伸, Fukui Fumimasa 福井文雅, and Yamada Toshiaki 山田利明, eds. 1994. *Dōkyō jiten* 道教辭典 (Encyclopedia of Daoism). Tokyo: Hirakawa shuppansha.

General dictionary of short entries arranged according to Japanese *kana* system, but with extensive indexes that make the work accessible. Also contains comparative chart of CT and HY numbers.

9. Pas, Julian (1929-2000), with Man Kam Leung. 1998. *Historical Dictionary of Taoism*. Lanham, MD: Scarecrow Press.

Highly problematic and often inaccurate reference work, largely due to Pas' primary location as a scholar of Chinese Buddhism and Chinese religion more generally, construction of Daoism along Leggean lines, and conflation of Daoism with Chinese folk and popular religion. "Updated" by Ronnie Littlejohn (2020) (G.7), but often with similar or other deficiencies. Use with caution.

10. Sakade Yoshinobu 坂出祥伸, ed. 1994. *Dōkyō no daijiten* 道教の大辭典 (Great Encyclopedia of Daoism). Tokyo: Shin jinbutsu ōrai sha.

Comprehensive encyclopedia, written in longer articles because based on a series published in a local newspaper. Mainly focuses on practical aspects of Daoism, such as divination, longevity, and related practices.

11. Soothill, William Edward (1861-1935), and Lewis Hodous (1872-1949). 1937. *A Dictionary of Chinese Buddhist Terms*. London: Kegan Paul.

Specialist dictionary focusing on Chinese Buddhism, with Pali and Sanskrit equivalents. Not a reference work for Daoist Studies strictly speaking, but helpful for translating Buddhist-influenced Daoist literature, such as the Quánzhēn 全真 (Complete Perfection) textual corpus. See Komjathy 2007 (D.9) and 2013 (E.5).

12. Wiseman, Nigel, and Feng Ye. 1997. *A Practical Dictionary of Chinese Medicine*. Brookline, MA: Paradigm Publications.

Specialist dictionary focusing on Chinese medicine. Not a reference work for Daoist Studies strictly speaking, but helpful for translating not only Chinese medical literature, but also Daoist alchemical, pharmacological and therapeutic materials.

13. Wú Fēng 吳楓, and Sòng Yīfū 宋一夫, eds. 1994. *Zhōnghuá dào xué tōngdiǎn* 中華道學通典 (Encyclopedia of Chinese Daoist Studies). Shànghǎi: Nánhǎi chūbǎn gōngsī.

Compiled with the cooperation of 200 Chinese scholars. Discusses Daoist scriptures, personages and organizations (851 figures, 38 groups, and many temples and institutions), and Daoist views and practices. 2,110 pp.

14. Zhāng Zhìzhé 張志哲. 1994. *Dàojiào wénhuà cídiǎn* 道教文化辭典 (Dictionary of Daoist Culture). Jiāngsū: Gǔjí chūbǎnshè.

Compiled in cooperation with 20 leading Chinese scholars. Covers all major dimensions of Daoism. Includes a calendar of annual holy days and festivals. 1,283 pp., indexes.

## **H. CATALOGUES, CONCORDANCES, AND INDEXES (55 entries)**

This section focuses on specialist catalogues, concordances, and indexes, with particular attention to those related to Daoist textual collections, especially the received Míng-dynasty *Dào zàng* 道藏 (Daoist Canon), and key Daoist scriptures. See sections A, D, and E above. The claim that Daoist Studies is a text-centered field, focusing specifically on the received canon, is substantiated by the presence here of eight associated catalogues (H.7, H.18, H.39, H.41, H.45, H.49, H.51, H.52). For concordances to individual texts, as is my standard methodology, I include the original Chinese title with English translation and catalogue numbers. This is followed by basic information (if known) on author, date, affiliation, and significance. While still helpful and necessary,

concordance work and consultation are becoming increasingly obsolete with the digitalization of Daoist texts and associated electronic resources.

1. Bensky, Dan, Steven Clavey, and Erich Stöger. 2004. *Materia Medica: Chinese Herbal Medicine*. 3<sup>rd</sup> ed. Seattle: Eastland Press.

Comprehensive and authoritative catalogue of the Chinese *materia medica* (*běncǎo* 本草; lit., “roots and grasses”), also discussed as “herbology” and “pharmacology.” Not a reference work for Daoist Studies strictly speaking, but helpful for identifying herbs and associated substances in Daoist external alchemy (*wàidān* 外丹) and Yǎngshēng 養生 (Nourishing Life) literature.

2. Boltz, Judith. 1987. *A Survey of Taoist Literature: Tenth to Seventeenth Centuries*. Berkeley: University of California, Institute of East Asian Studies.

Landmark, now out-of-print publication by one of the leading, though somewhat marginalized second-generation American authorities on Daoist literature. Just what the title indicates. Includes foundational information on authors, dates, associated movements, and contents. Divided into five primary parts: (I) Revelation and Ritual; (II) Hagiography; (III) Topographic, Epigraphic, and Historiographic Treatises; (IV) Literary Anthologies and Dialogic Treatises; and (V) Exegeses and Encyclopedia Compilations. Also includes a brief history of the *Dàoàng* 道藏 (Daoist Canon) (4-7) and an appendix comparing the CT and HY numbering systems for the *Dàoàng* (cf. Komjathy 2002 [H.18] and Pregadio 2009 [H.39]). Largely incorporated into and superseded by the *Historical Companion to the Daozang* (2004) (F.3), but still deserves consultation, especially for the periods in question. Should be reissued.

3. Boltz, Judith. 1994. “Notes on the *Daozang tiyao*.” *China Review International* 1.2: 1-33.

Critical review of the *Dàoàng tíyào* 道藏提要 (Synopsis of the Daoist Canon; 1991) (H.41). Includes important corrections and additions. Also contains important lists of missing and misplaced folios in the Tàipěi reprints of the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon), and of corrected or newly introduced defects in the Běijīng reprint.

4. Chén Guófú 陳國符 (1914-2000). 1963. *Dàoàng yuánliú kǎo* 道藏源流考 (Study of the Origins and Development of the Daoist Canon). 2 vols. Běijīng: Zhōngguó shūjú.

Early, pioneering, and highly influential study of the history and development of the *Dàoàng* 道藏. Reconstructs the development of the earlier canons, from the Three Caverns (*sāndòng* 三洞) of Lù Xiūjìng 陸修靜 (Yuándé 元德 [Primordial Virtue]; 406-477) to the last *Xuandu baozang* 玄都寶藏 (Precious Canon of the Mysterious Metropolis; dat. 1244), but lacks detailed discussion of the received Míng-dynasty canon because of Chén’s negative evaluation. Includes a historical overview arranged by major Daoist movements or schools. For a brief critical discussion see Schipper and Verellen 2004 (42-43) (F.3).

5. Chen, William. 1984. *A Guide to the Tao Tsang Ching Hua*. Tàipěi: Chinese Materials Center.

Early, pioneering index of the *Dàoàng jīnghuá* 道藏精華 (Essential Blossoms of the Daoist Canon; abbrev. JH) (A.3), an important twentieth-century “extra-canonical” and “supplemental” Daoist textual collection. Basically a list of the Chinese text titles. Now superseded by Komjathy 2002 (H.18), which includes a standardized numbering system paralleling Schipper et al. on the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon) (H.45; also F.3).

6. Chen, William. 1987. *A Guide to the Tao-Tsang Chi Yao*. Stony Brook, NY: Institute for Advanced Studies of World Religions.

Early, pioneering index of the *Dàoàng jíyào* 道藏輯要 (Collected Essentials of the Daoist Canon; abbrev. JY) (A.2), an important early eighteenth-century, and then expanded early twentieth-century “extra-canonical” and “supplemental” Daoist textual collection. Basically a list of the Chinese text titles. Now superseded by Komjathy 2002 (H.18), which includes a standardized numbering system paralleling Schipper et al. on the received *Dàoàng* 道藏 (Daoist Canon) (H.45; also F.3). See also H.21.

7. Chen, William. 1989. *A Guide to Cheng-t'ung Tao-tsang*. Taipei: Chinese Materials Center.

Index of the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon). Largely unnecessary due to the publications discussed in section D above and in the present section.

8. Chén Yuán 陳垣 (1880-1971). 1988. *Dàojiā jīnshí lüè* 道家金石略 (Collection of Daoist Epigraphy). Edited by Chén Zhìchāo 陳智超 and Zēng Qīngyīng 曾慶瑛. Běijīng: Wénwù chūbǎnshè.

Large collection of Daoist epigraphic sources published posthumously. Many are derived from and thus preserved in the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon). Covers various historical periods as well as associated sacred sites, including information on key figures and movements. Especially important for researching Daoist institutional history. A model study indebted to this collection is Vincent Goossaert's unpublished dissertation titled “La création du taoïsme moderne: l'ordre Quanzhen” (1997). See also section A above.

9. *Dàoàng quèjīng mùlù* 道藏闕經目錄 (Catalogue of Scriptures Missing from the Daoist Canon; DZ 1430).

An inventory of lost texts compiled by the editors of the Míng-dynasty *Dàoàng* 道藏 (Daoist Canon). Identifies about 800 missing titles according to what was known at the time about the contents of earlier editions of the canon. For a modern listing see Wēng 1935 (H.51). Details also may be found in the various, relevant studies in sec. D and the reference works in sec. F above. May also be compared with the “extra-canonical” and “supplemental” textual collections catalogued in Louis Komjathy's *Title Index to Daoist Collections* (2002) (H.18).

10. Esposito, Monica (1962-2011). 1992. “Il *Daozang xubian*, raccolta di testi alchemici della scuola Longmen.” *Annali dell’Istituto Universitario Orientale* 4: 429-49.

Study of the *Dàoàng xùbiān* 道藏續編 (Supplementary Collection of the Daoist Canon; abbrev. XB), an important early nineteenth-century “extra-canonical” and “supplemental” Daoist textual collection. Includes a catalogue of the collection, an English version of which is included in Esposito’s contribution to *The Encyclopedia of Taoism* (2008) (F.2). See also Komjathy 2002 (H.18).

11. Harvard-Yenching Institute (HYI), ed. 1947. *Zhuāngzǐ yǐndé* 莊子引得/A *Concordance to Chuang Tzu*. Harvard-Yenching Institute Sinological Index Series (HYSIS), Supplement no. 20. Beijing: Harvard-Yenching Institute.

Concordance to the anonymous fourth-second century BCE *Zhuāngzǐ* 莊子 (Book of Master Zhuāng), which also is known by its honorific title of *Nánhuá zhēnjīng* 南華真經 (Perfect Scripture of Master Nánhuá 南華 [Southern Florescence]; DZ 670; ZH 616). The latter is a multi-vocal anthology containing teachings and practices of various named, pseudonymous and anonymous elders of the inner cultivation lineages. This primary text is a key work of classical Daoism and one of the more influential scriptures in the larger Daoist tradition. The early HYI concordance is now largely superseded by Lau and Chen 2000 (H.28).

12. Ishii Masako 石井昌子. 1987. *Shinkō sakuin* 真誥索引 (Concordance to the *Zhēn’gào*). Tokyo: Sōka daigaku ippan kyōikubu.

Concordance to the *Zhēn’gào* 真誥 (Declarations of the Perfected; DZ 1016; ZH 91; dat. 499). This is a key collection of early Shàngqīng 上清 (Highest Clarity) texts collected and edited by Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536). See also Robinet 1984 (D.13) and Mugitani 1991 (H.33).

13. Kitahara Mineki 北原峰樹. 1987. *Rōshi Ō Hitsu chū sakuin* 老子王弼注索引 (Concordance to Wang Bi’s Commentary on the *Laozi*). Kita-kyūshu: Chūgoku shoten.

Concordance to Wáng Bì’s 王弼 (226-249) commentary on the *Lǎozǐ* 老子 (Book of Venerable Masters), with the latter more commonly referred to with its honorific title of *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power; DZ 664; ZH 553). The former, titled *Dàodé zhēnjīng zhù* 道德真經註 (Commentary on the *Dàodé zhēnjīng* [Perfect Scripture on the Dao and Inner Power]; DZ 690; ZH 560), was one of the most important early Daoist commentaries and remains highly influential, including in Western constructions of the primary classical Daoist source-text as “philosophy.” Wáng was a member of the Xuánxué 玄學 (Profound Learning) hermeneutical movement, an early medieval Daoist quasi-salon and eremitic community. The latter is referred to as so-called “Neo-Daoism” in outdated and inaccurate presentations. See also Lau and Chen 1996 (H.26).

14. Kitahara Mineki 北原峰樹. 1988. *Resshi Chō Tan chū sakuin* 列子張湛注索引 (Concordance to the Zhang Zhan's Commentary on the *Liezi*). Kita-kyūshu: Chūgoku shoten.

Concordance to Zhāng Zhàn's 張湛 (fl. 370s) commentary on the *Lièzǐ* 列子 (Book of Master Lie), with the latter also having the honorific title of *Chōngxū zhìdé zhēnjīng* 沖虛至德真經 (Perfect Scripture of Infused Emptiness and Utmost Virtue; DZ 668; ZH 630). The former is contained in the *Chōngxū zhìdé zhēnjīng sìjiě* 沖虛至德真經四解 (Four Explanations of the *Chōngxū zhìdé zhēnjīng* [Perfect Scripture of Infused Emptiness and Utmost Virtue]; DZ 732; ZH 635). See also Yamaguchi 1960 (H.55) and Lau and Chen 1996 (H.27).

15. Kitahara Mineki 北原峰樹. 1989. *Sōshi Kaku Shō chū sakuin* 莊子郭象注索引 (Concordance to Guo Xiang's Commentary on the *Zhuangzi*). Kita-kyūshu: Chūgoku shoten.

Concordance to Guō Xiàng's 郭象 (252-312) commentary on the *Zhuāngzǐ* 莊子 (Book of Master Zhuāng), with the latter also having the honorific title of *Nánhuá zhēnjīng* 南華真經 (Perfect Scripture of Master Nánhuá 南華 [Southern Florescence]; DZ 670; ZH 616). The former, titled *Nánhuá zhēnjīng zhùshū* 南華真經注疏 (Commentary on the *Nánhuá zhēnjīng* [Perfect Scripture of Master Southern Florescence]; DZ 745; ZH 617), is the most influential commentary on the text. Guō was a member of the Xuánxué 玄學 (Profound Learning) hermeneutical movement, an early medieval Daoist quasi-salon and eremitic community. The latter is referred to as so-called "Neo-Daoism" in outdated and inaccurate presentations. See also Lau and Chen 2000 (H.28).

16. Kitahara Mineki 北原峰樹 and Sugita Shigeo 杉田茂夫. 1987. *Shūeki sandōkei sakuin, Kōtei yinbu kyō sakuin* 周易參同契索引•黃帝陰符經索引 (Concordances to the *Zhōuyì cāntóng qì* and *Huángdì yīnfú jīng*). Kita-kyūshu: Chūgoku shoten.

Concordance to the *Zhōuyì cāntóng qì* 周易參同契 (Token for the Kinship of the Three according to the *Changes* of the Zhōu Dynasty; DZ 999; ZH 665) and *Huángdì yīnfú jīng* 黃帝陰符經 (Yellow Thearch's Scripture on the Hidden Talisman; DZ 31; ZH 642). The *Cāntóng qì* is an esoteric and highly symbolic *wàidān* 外丹 ("external alchemy") text attributed to Wèi Bóyáng 魏伯陽 (fl. 150s?). The *Yīnfú jīng* is an anonymous, sixth-century text of uncertain provenance, but which was highly influential on early Quánzhēn 全真 (Complete Perfection) Daoism and internal alchemy (*nèidān* 內丹) movements and lineages more generally. Kitahara's concordance is based on the DZ 1001/ZH 674 and DZ 118/ZH 648 editions, respectively.

17. Komjathy, Louis. 2001. "Index to Taoist Resources." *Journal of Chinese Religions* 29: 233-42.

Index to *Taoist Resources* (1988-1997), the first Western academic journal dedicated solely to Daoist Studies. The journal published articles by many of the key second- and third-generation scholars. Later absorbed into the *Journal of Chinese Religions*. Also prepared the way for the *Journal of Daoist Studies* (Three Pines Press) and *Daoism: Religion, History and Society* (Centre for Studies of Daoist Culture, École française d' Extrême-Orient, and Chinese University of Hong Kong Press). Komjathy indexes the various articles by both title and author. Also includes a helpful

introduction on the importance of the journal, including its connection to an emerging “American Daoism” (it was established by two self-identified Euro-American “Daoist nuns”).

18. Komjathy, Louis. 2002. *Title Index to Daoist Collections*. Cambridge, MA: Three Pines Press.

Key reference work for citing Daoist texts, especially “extra-canonical” and “supplemental” Daoist textual collections. Indexes the Chinese titles and provides standardized numbering systems for citing most of the major collections. These include the following: (1) Míng-dynasty *Dàoàng* 道藏 (Daoist Canon) (A.1), with numbers following Schipper 1975 (H.45); (2) Dūnhuáng 敦煌 manuscripts (abbrev. DH) (A.6), based on Ōfuchi 1978-1979 (H.36); (3) *Dàoàng jíyào* 道藏輯要 (Collected Essentials of the Daoist Canon; abbrev. JY) (A.2); (4) *Dàoàng jīnghuá lù* 道藏精華錄 (Record of Essential Blossoms of the Daoist Canon; abbrev. JHL) (A.4); (5) *Dàoàng jīnghuá* 道藏精華 (Essential Blossoms of the Daoist Canon; abbrev. JH) (A.3); (6) *Zàngwài dàoshū* 藏外道書 (Daoist Books Outside the Canon; abbrev. ZW) (A.7); (7) *Qigōng yǎngshēng cóngshū* 氣功養生叢書 (Collected Works on Qigong and Nourishing Life Practices; abbr. QYC); and (8) *Dàoàng xùbiān* 道藏續編 (Supplementary Collection of the Daoist Canon; abbrev. XB) (A.5). The primary *Dàoàng* index includes the volume and page numbers of the Wénwù 36-volume edition (“Sānjiā běn 三家本”; see F.3 above), which is helpful because that edition is available in PDF format. Also includes a valuable historical discussion of the various collections, including a summary of early studies cited in section D above, and a comprehensive Pinyin index, which includes both complete and abbreviated titles. For the “extra-canonical” collections must be taken as a starting-point, as there are various editions. Intentionally omitted from politicized and factional Daoist Studies, including Schipper and Verellen 2004 (F.3) and Pregadio 2008 (F.2).

19. Komjathy, Louis. 2014. “Title Index to the *Zhōnghuá dàoàng* 中華道藏 (Chinese Daoist Canon).” *Monumenta Serica* 62: 213-60.

Continuation of Komjathy’s pioneering indexing work. The first and only index to provide a standardized numbering index to the *Zhōnghuá dàoàng* 中華道藏 (Chinese Daoist Canon; abbrev. ZH) (A.8). In addition to creating that system and treating the textual collection as deserving independent consideration, cross-indexes Chinese text titles to Komjathy’s *Title Index to Daoist Collections* (2002) (H.18). Includes volume and page numbers for each title as appearing in the *Zhōnghuá dàoàng*. Also contains an informative introduction on the history and organization of the collection.

20. Lagerwey, John. 1981. *Wu-shang pi-yao: Somme taoïste du VIe siècle*. Paris: Ecole Française d’Extrême-Orient.

Detailed study and index to the *Wúshàng bìyào/Wúshàng mìyào* 無上祕要 (Esoteric Essentials of the Limitless; DZ 1138; ZH 1076), with the title also translated as “Essence of Supreme Secrets” and “Supreme Secret Essentials.” Compiled under imperial auspices between 577 and 588, this is one of the most important traditional Daoist encyclopedias and compendiums of Daoist literature. Includes quotations from about 120 texts, 69 of which are still extant in the received Míng-dynasty *Dàoàng* (268). An English translation of the contents also appears in *The Encyclopedia of Taoism* (2008, 2.1064-65).

21. Lai Chi-tim 黎志添, ed. 2021. *Dàoàng jiyào tíyào* 道藏輯要提要 (Companion to the *Dàoàng jiyào*). 3 vols. Hong Kong: Chinese University of Hong Kong Press.

Comprehensive and definitive collaborative catalogue of the *Dàoàng jiyào* 道藏輯要 (Collected Essentials of the Daoist Canon; dat. 1700/1906; abbrev. JY) (A.2). Paralleling the *Historical Companion to the Daozang* (2004) (F.3), consists of an annotated catalogue of the various texts contained in this “extra-canonical” collections, including authorship, dating, and descriptions. One of the culminations of the Daozang Jiyao Project, which was initiated by and formerly under the direction of Monica Esposito (1962-2011; Kyoto University). Unfortunately, published in Chinese, when much of the foundational work was written in English and thus leaves additional, unnecessary work to be done by Western scholars of Daoism. Like other recent reference works (sec. F), also excludes and even fails to cite key authorities on the given texts and textual corpuses. Cf. Louis Komjathy’s *Title Index to Daoist Textual Collections* (2002) (H.18).

22. Lau, D.C. (Dim Cheuk) 劉殿爵 (1921-2010), and F.C. (Fong Ching) Chen 陳方正, eds. 1992. *Huáinánzǐ zhúzi suǒyǐn* 淮南子逐字索引 / *A Concordance to the Huainanzi*. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the *Huáinánzǐ* 淮南子 (Book of the Huainán Masters; DZ 1184; ZH 978). The latter is a collaborative collection compiled by scholars at the court of Liu An 劉安 (179-122 BCE), the Prince of Huainán, and presented to the throne in 139 BCE. It includes classical Daoist materials and may even be rooted in a Syncretic Daoist perspective and project. An English translation of the twenty-one chapter titles with guidance to translations appears in *The Encyclopedia of Taoism* (2008, 1.497). A complete English translation was published by John Major et al. (2010).

23. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 1992. *Wénzǐ zhúzi suǒyǐn* 文子逐字索引 / *A Concordance to the Wenzǐ*. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the *Wénzǐ* 文子 (Book of Master Wén), with the latter also having the honorific title of *Tōngxuán zhēnjīng* 通玄真經 (Perfect Scripture of Pervading Mystery; DZ 746; ZH 637). The text’s namesake is a mythological figure presented as an associated of Lǎozǐ 老子 (“Master Lao”) and Zhuāngzǐ 莊子 (Master Zhuang), but the received text, based on a hypothetical “proto-*Wénzǐ*,” most likely dates to the third to fourth centuries BCE. It is thus a late medieval expression of classical Daoism.

24. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 1994. *Lǚshì chūnqiū zhúzi suǒyǐn* 呂氏春秋逐字索引/A Concordance to the *Lǚshì chūnqiū*. Concordance Series, Philosophical Works, no. 12. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.††

Concordance to the *Lǚshì chūnqiū* 呂氏春秋 (Spring and Autumn Annals of Master Lǚ). The latter is an eclectic encyclopedic work compiled around 239 BCE under the patronage of the Qín dynasty Chancellor Lǚ Bùwéi 呂不韋 (290-235 BCE). Although not a Daoist text per se, more recent revisionist scholarship by Harold Roth identifies textual strata that may be reasonably associated with classical Daoism.

25. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 1995. *Zhōuyì zhúzi suǒyǐn* 周易逐字索引/A Concordance to the *Yìjīng*. Concordance Series, Classical Works, no. 8. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the *Yìjīng* 易經 (Classic of Change), an ancient Chinese cosmological and divination text that predates the emergence of distinct religio-cultural traditions like Daoism. Although not Daoist per se, the text exerted major influence on and was often utilized within Daoist alchemical, cosmological, and scholastic circles.

26. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 1996. *Lǎozǐ zhúzi suǒyǐn* 老子逐字索引/A Concordance to the *Laozi*. Concordance Series, Philosophical Works, no. 24. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the anonymous fourth-second century BCE *Lǎozǐ* 老子 (Book of Venerable Masters), with the latter more commonly referred to with its honorific title of *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power; DZ 664; ZH 553). The latter is an anonymous multi-vocal anthology containing teachings and practices of various anonymous elders of the inner cultivation lineages. The text is a key work of classical Daoism and one of the more influential scriptures in the larger Daoist tradition. The Lau and Chen concordance indexes the Wáng Bì's 王弼 (226-249) and Héshàng gōng 河上公 (Elder Dwelling-by-the-River; fl. 160s CE?) editions as well as the latter commentary. These are the two most influential early commentaries. See also Kitahara 1987 (H.13).

27. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 1996. *Lièzǐ zhúzi suǒyǐn* 列子逐字索引/A Concordance to the *Liezi*. Concordance Series, Philosophical Works, no. 25. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the *Lièzǐ* 列子 (Book of Master Lie), with the latter also having the honorific title of *Chōngxū zhìdé zhēnjīng* 沖虛至德真經 (Perfect Scripture of Infused Emptiness and Utmost Virtue; DZ 668; ZH 630). The text's namesake is a mythological figure presented as a

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†† These various works are part of the ICS Ancient Chinese Texts Concordance Series through The Commercial Press of Hong Kong. In English-language research and publications, they are often referred to as CHANT (CHinese ANcient Texts), and more occasionally as Ancient Chinese Texts Concordance Series (ACTCS) or, as herein, Concordance Series, Philosophical Works (CSPW).

contemporary of Lǎozǐ 老子 (“Master Lao”) and Zhuāngzǐ 莊子 (Master Zhuang), but the received pseudonymous text probably dates to the third century CE. It is thus a late medieval expression of classical Daoism. See also Yamaguchi 1960 (H.55) and Kitahara 1988 (H.14).

28. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 2000. *Zhuāngzǐ zhúzi suǒyǐn* 莊子逐字索引/A *Concordance to the Zhuangzi*. Concordance Series, Philosophical Works, no. 43. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the anonymous fourth-second century BCE *Zhuāngzǐ* 莊子 (Book of Master Zhuang), which also is known by its honorific title of *Nánhuá zhēnjīng* 南華真經 (Perfect Scripture of Master Nanhua [Southern Florescence]; DZ 670; ZH 616). The latter is a multi-vocal anthology containing teachings and practices of various named, pseudonymous and anonymous elders of the inner cultivation lineages. This primary text is a key work of classical Daoism and one of the more influential scriptures in the larger Daoist tradition.

29. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 2000. *Tàipíng jīng zhúzi suǒyǐn* 太平經逐字索引/A *Concordance to the Tàipíng jīng*. 2 vols. Concordance Series, Philosophical Works, no. 44. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the *Tàipíng jīng* 太平經 (Scripture of Great Peace; DZ 1101; ZH 475). This is one of the most important scriptures of early organized Daoism, specifically associated with the Tàipíng 太平 (Great Peace) movement. The earliest layers of the text probably date to the first-second centuries CE, though possibly earlier, while the received text is extremely complicated. A partial, annotated English academic translation, including text-critical information, was published by Barbara Hendrischke (2007).

30. Lau, D.C. (Dim Cheuk) 劉殿爵, and F.C. (Fong Ching) Chen 陳方正, eds. 2001. *Guǎnzǐ zhúzi suǒyǐn* 管子逐字索引/A *Concordance to the Guanzi*. Concordance Series, Philosophical Works, no. 37. Hong Kong: Shāngwù yìnshūguǎn/Commercial Press.

Concordance to the *Guǎnzǐ* 管子 (Book of Master Guan). The latter is an eclectic encyclopedic work, comprised of a variety of historical layers, traditionally associated with the Chinese philosopher and politician Guǎn Zhòng 管仲 (720-645 BCE). Although not a Daoist text per se, more recent revisionist scholarship by Harold Roth identifies textual strata that may be reasonably associated with classical Daoism. Specifically, the four so-called Xīnshù 心術 (Techniques of the Heart-mind) chapters (chs. 36-38, 49) include technical information on classical Daoist apophatic and quietistic (emptiness- and stillness-based) meditation. The mid-fourth century BCE “Nèiyè” 內業 (Inward Training) chapter (ch. 49) is especially important, as it represents a more technical parallel to the *Lǎozǐ*. Interested readers may consult Harold Roth’s *Original Tao* (1999).

31. Miyazawa Masayori 宮澤正順, Mugitani Kunio 麥谷邦夫, and Jīn Zhèngyào 金正耀. 2002. *Dōsu ichiji sakuin* 道樞一字索引 (Concordance to the *Dàoshū*). Kyoto: Shōkadō.

Concordance to the *Dàoshū* 道樞 (Pivot of the Dao; DZ 1017; ZH 949; dat. 1151). The latter is a major Daoist textual anthology and compendium focused on Yǎngshēng 養生 (Nourishing Life) and internal alchemy (*nèidān* 內丹). It was compiled by Zēng Zào 曾慥 (a.k.a. Zēng Cào; Zhīyóu 至遊 [Utmost Wanderer]; 1091-1155).

32. Mugitani Kunio 麥谷邦夫. 1985. *Rōshi Sōji chū sakuin* 老子想爾注索引 (Concordance to the *Laozi xiang'er zhu*). Kyoto: Hōyū shoten.

Concordance to the *Lǎozǐ xiǎng'ěr zhù* 老子想爾注 (Commentary Thinking Through the *Laozi*; DH 56; ZH 557). The latter is a previously-lost Dūnhuáng manuscript (see A.6, H.18, H.36). Attributed to Zhang Lu 張魯, the third Celestial Master, it is one of the earliest Daoist commentaries on the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power). An annotated, academic English translation appears in Bokenkamp's *Early Daoist Scriptures* (1997) (E.1).

33. Mugitani Kunio 麥谷邦夫. 1991. *Shinkō sakuin* 真誥索引 (Concordance to the *Zhēn'gào*). Kyoto: Kyōto daigaku Jinbun kagaku kenkyūjo.

Concordance to the *Zhēn'gào* 真誥 (Declarations of the Perfected; DZ 1016; ZH 91; dat. 499). This is a key collection of early Shàngqīng 上清 (Highest Clarity) texts collected and edited by Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536). See also Robinet 1984 (D.13) and Ishii 1987 (H.12).

34. Mugitani Kunio 麥谷邦夫. 2003. *Shūshi meitsūki sakuin* 周氏冥通記索引 (Concordance to the *Zhōushì míngtōng jì*). Kyoto: Kyōto daigaku Jinbun kagaku kenkyūjo.

Concordance to the *Zhōushì míngtōng jì* 周氏冥通記 (Record of Master Zhōu's Communication with the Invisible; DZ 302; ZH 1462; dat. 517). The latter is a diary of mystical experiences, visions, and revelations of Zhōu Ziliáng 周子良 (497-516), a formal disciple of Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536). The text was edited and annotated by Táo following Zhōu's premature death, possibly due to suicide by alchemical poisoning.

35. Nakajima Ryūzō 中島隆藏. 1980. *Dōkyō giisō sakuin kō* 道教義樞索引稿 (Draft Concordance to the *Dàojiào yìshū*) Kyoto: Private publication.

Index to the *Dàojiào yìshū* 道教義樞 (Pivotal Meaning of Daoist Teachings; DZ 1129; ZH 346). A small, but important Daoist encyclopedia of Daoist terms and concepts. This doctrinal compendium probably was compiled by Mèng Ānpái 孟安排 (fl. 690s) toward the beginning of the eighth century.

36. Ōfuchi Ninji 大淵忍爾. 1978-1979. *Tonkō dōkei* 敦煌道經 (Dūnhuáng Daoist Scriptures). 2 vols. Tokyo: Fukutake shoten.

Major catalogue of Daoist Dūnhuáng manuscripts. The first volume (1978) contains the contents, while the second volume (1979) is the collection proper. Indexed in Komjathy's *Title Index to Daoist Collections* (2002) (H.18), which also establishes a standardized numbering index. See also A.6.

37. Ōfuchi Ninji 大淵忍爾, and Ishii Masako 石井昌子, eds. 1988. *Rikuchō Tō Sō no kobunken shōin Dōkyō tenseki mokuroku, sakuin* 六朝唐宋の古文獻所引道教典籍目錄・索引 (Catalogue with Index to Daoist Texts Cited in Ancient Sources of the Six Dynasties, Táng, and Sòng). Tokyo: Kokusho kankōkai.

Just what the title indicates. Index to all texts cited in the major encyclopedias and collections of the canon. Arranged by Japanese *kana* system, but has stroke number index to it. Includes a systematic analysis (209-81) of the *Yúnjī qīqiān* 雲笈七籤 (Seven Tablets from a Cloudy Satchel; DZ 1032; ZH 1087). Dating to around 1029, the latter is one of the most important Daoist encyclopedias, which includes records of many lost Daoist texts and major topics. An English language summary list of contents of the *Yúnjī qīqiān* also appears in *The Encyclopedia of Taoism* (2008, 2.1205-6). See also Schipper 1981 (H.47).

38. Pregadio, Fabrizio. 1985. *An Index to Shih yao erh ya, A Chinese 'Lexicon Alchhemiae' of A.D. 806*. Rome: Mimeograph edition.

Index to the *Shíyào ěryǎ* 石藥爾雅 (Synonymic Dictionary of Mineralogical Medicine; DZ 901; ZH 723; dat. 806). Compiled by Méi Biāo 梅彪 (fl. 800s), the primary text is the only extant lexicon of external alchemy (*wàidān* 外丹).

39. Pregadio, Fabrizio. 2009. *Index of Zhengtong Daozang*. Mountain View, CA: Golden Elixir Press.

Updated version of an earlier electronic index circulated from 2001 forward. Largely reproduces/is reproduced in *The Encyclopedia of Taoism* (2008, 2.1135-1360) (F.2). Basically a comparative chart of the major numbering systems for citing the received *Dàoàng* 道藏 (Daoist Canon) (CT, HY, TY). See also Boltz 1987 (H.2), Komjathy 2002 (H.18), and Schipper and Verellen 2004 (F.3).

40. Pregadio, Fabrizio. 2009. *Index of Zhonghua Daozang*. Mountain View, CA: Golden Elixir Press.

Basically a list of the Chinese text titles of the *Zhōnghuá dàoàng* 中華道藏 (Chinese Daoist Canon; abbrev. ZH) (A.8) correlated to the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon) according to the Schipper numbering system (CT). Superseded by Komjathy 2014 (H.19), which treats the collection as distinct and establishes a standardized numbering system.

41. Rèn Jiyù 任繼愈 (1916-2009), and Zhōng Zhàopéng 鍾肇鵬, eds. 1991. *Dàoàng tíyào* 道藏提要 (Synopsis of the Daoist Canon). Běijīng: Zhōngguó shèhuì kēxué chūbǎnshè.

Collaborative descriptive catalogue of the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon), which was the result of a research project directed by the Shìjiè zōngjiào yánjiū suǒ 世界宗教研究所 (Research Institute on World Religions) of the Zhōngguó shèhuì kēxué yuàn 中國社會科學院 (Chinese Academy of Social Sciences). Some preliminary entries were published in the journal *Shìjiè zōngjiào yánjiū* 世界宗教研究 (Studies in World Religions) 1984.2: 1-29 and 1984.3: 84-101. Consists of brief, though helpful abstracts of each individual text. Often includes foundational information on authors, dating, and contents. Also establishes another number system (abbrev. TY) for the Daoist Canon comprised of 1,473 titles. This amounts to three less than Wēng 1935 (H.51) and fourteen less than Schipper 1975 (H.45). For comparative charts see Boltz 1987 (H.2), Komjathy 2002 (H.18), Pregadio 2008 (F.2), and Pregadio 2009 (H.39). The *Dàoàng tíyào* is far surpassed by the *Historical Canon to the Daozang* (F.3), but is still an important publication and helpful desktop reference work.

42. Saso, Michael. 1979. "Guide to the *Chuang Lin Hsu Tao-tsang*." *Journal of the China Society* 16-17: 9-28.

Catalogue of the *Zhuāng-Lín xù dàoàng* 莊林續道藏 (Supplement to the Daoist Canon from the Zhuāng and Lín Families; abbrev. ZL) (A.9). This is a collection of ritual manuscripts from a prominent Taiwanese Zhèngyī 正一 (Orthodox Unity) clerical family. Saso's account also includes helpful ethnographic and background information. Unfortunately, lacks a standardized numbering system.

43. Schipper, Kristofer, ed. 1965. *Bàopǔzǐ nèipiān tōngjiǎn* 抱朴子內篇通檢/*Concordance du Pao-p'ou-tseu nei-p'ien*. Paris: Institut des Hautes Etudes Chinoises de l'Université de Paris.

Concordance to the *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980; dat. 320). The latter is a key second-generation work of the early Tàiqīng 太清 (Great Clarity) movement and a *summa* of early medieval Chinese religiosity. It was written by Gé Hóng 葛洪 (*Bàopǔ* 抱朴 [Embracing Simplicity]; 283-343), the paternal grandnephew of Gé Xuán 葛玄 (164-244) and systematizer of Tàiqīng.

44. Schipper, Kristofer, ed. 1970. *Bàopǔzǐ wàipiān tōngjiǎn* 抱朴子外篇通檢/*Concordance du Pao-p'ou-tseu wai-p'ien*. Paris: Institut des Hautes Etudes Chinoises de l'Université de Paris.

Concordance to the *Bàopǔzǐ wàipiān* 抱朴子外篇 (Outer Chapters of Master Embracing Simplicity; DZ 1187; ZH 981). The latter is attributed to Gé Hóng 葛洪 (*Bàopǔ* 抱朴 [Embracing Simplicity]; 283-343) and presents itself as the second part or supplemental installment of the "inner chapters" (H.43). It primarily expresses a Ruist ("Confucian") scholarly model as a means for exploring and articulating "Daoist philosophy."

45. Schipper, Kristofer, ed. 1975. *Concordance du Tao-tsang: Titres des ouvrages*. Paris: École Française d'Extrême-Orient.

Probably the most important and influential concordance to the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon). Technically abbreviated “CT,” but now more commonly as “DZ.” Identifies 1,487 individual titles, eleven more than Wēng 1935 (H.51). More technically, Schipper and his collaborators identify fourteen texts as independent works that Wēng considers to be parts of other texts, and three texts as parts of other works that Wēng considers to be independent. Arranged by radical and stroke number, and titles listed under every possible word, not just the first character. But only indexes titles, no authors or biographies. Has now become nearly standard with its employment in the *Historical Companion to the Daozang* (2004) (F.3) and in *The Encyclopedia of Taoism* (2008) (F.2). Also reproduced in the *Yiwén yinshū* 藝文印書 (1977; 60 vols.) reprint of the canon and the catalogue alone in the *Chūbun shuppansha* (1986; 30 vols.) reprint of the canon. Also republished as Shī (Schipper) and Chén 1996 (H.49), together with an index to the titles in the *Dàoàng quèjīng mùlù* 道藏闕經目錄 (Catalogue of Scriptures Missing from the Daoist Canon; DZ 1430) (H.9). For comparative charts see Boltz 1987 (H.2), Komjathy 2002 (H.18), Pregadio 2008 (F.2), and Pregadio 2009 (H.39).

46. Schipper, Kristofer, ed. 1975. *Concordance du Houang-t'ing King: Nei-king et Wai-king*. Paris: École Française d'Extrême-Orient.

Concordance to the *Huángtíng nèijǐng jīng* 黃庭內景經 (Scripture on the Inner View of the Yellow Court; DZ 331; ZH 896) and *Huángtíng wàijǐng jīng* 黃庭外景經 (Scripture on the Outer View of the Yellow Court; DZ 332; ZH 897). Both of these texts are associated with the early Shàngqīng (Highest Clarity) movement. However, while complex, the so-called “outer view” version probably dates to the third century and originates in a “non-Shàngqīng” context, while the so-called “inner view” dates to the fourth century and is part of the original Shàngqīng textual corpus. The *jīng* 景 of the titles also may mean “effulgence” and/or “landscape.”

47. Schipper, Kristofer, ed. 1981. *Index du Yunji qiqian*. 2 vols. Paris: École Française d'Extrême-Orient.

Concordance to the *Yúnjī qīqiān* 雲笈七籤 (Seven Tablets from a Cloudy Satchel; DZ 1032; ZH 1087). Dating to around 1029, the latter is one of the most important Daoist encyclopedias, which includes records of many lost Daoist texts and major topics. An English language summary list of contents of the *Yúnjī qīqiān* also appears in *The Encyclopedia of Taoism* (2008, 2.1205-6). See also Ōfuchi and Ishii 1988 (H.37).

48. Seminar für Ostasiatische Sprach- und Kulturwissenschaft der Universität München (SOU), ed. 1968. *Konkordanz zum Lao-tzu*. München: Universität München Seminar für Ostasiatische Sprach- und Kulturwissenschaft.

Concordance to the anonymous fourth-second century BCE *Lǎozǐ* 老子 (Book of Venerable Masters), with the latter more commonly referred to with its honorific title of *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power; DZ 664; ZH 553). The latter is an anonymous multi-vocal

anthology containing teachings and practices of various anonymous elders of the inner cultivation lineages. The text is a key work of classical Daoism and one of the more influential scriptures in the larger Daoist tradition. The present, early concordance is superseded by Lau and Chen 1996 (H.26).

49. Shī Zhōurén 施舟人 [Kristofer Schipper] and Chén Yàotíng 陳耀庭, eds. 1996. *Dàoàng suǒyǐn* 道藏索引 (Index to the Daoist Canon). Shànghǎi: Shànghǎi shūdiàn chūbǎnshè.

Chinese reproduction of Schipper 1975 (H.45), together with an index to the titles in the *Dàoàng quèjīng mùlù* 道藏闕經目錄 (Catalogue of Scriptures Missing from the Daoist Canon; DZ 1430) (H.9).

50. Tián Chéngyíng 田誠陽. 1995. “Zàngwài dàoshū shūmù lüèxī” 《藏外道書》書目略析 (Brief Analysis of the Contents of the *Zàngwài dàoshū*). *Zhōngguó dàojiào* 中國道教 (Chinese Daoism) 1995.1: 37-42 and 1995.2: 42-45.

Brief discussion of the texts collected in the *Zàngwài dàoshū* 藏外道書 (Daoist Books Outside the Canon; abbrev. ZW) (A.7), an important late twentieth-century “extra-canonical” and “supplemental” Daoist textual collection. See also Komjathy 2002 (H.18).

51. Wēng Dújiàn 翁獨健 (1906-1986). 1935. *Dàoàng zǐmù yǐndé* 道藏子目引得/Combined Indexes to the Authors and Titles of Books in Two Collections of Taoist Literature. Harvard-Yenching Institute Sinological Index Series (HYSIS), no. 25. Běijīng: Yenching University.

The first modern index and still a foundational reference work for accessing the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon). Technically abbreviated “HY.” Identifies 1,476 individual titles. Divided into four parts: (1) analytic catalogue of the canon; (2) title index; (3) author index; and (4) index to biographies found in 77 texts. The latter two are especially valuable. An appendix also lists 114 texts that are not contained in the received *Dàoàng*, but that are found in the *Dàoàng jíyào* 道藏輯要 (Collected Essentials of the Daoist Canon; abbrev. JY) (A.2). Largely superseded by the *Historical Companion to the Daozang* (F.3). For a fuller description see *The Encyclopedia of Taoism* (2008, 2.1321-22) (F.2). For comparative charts see Boltz 1987 (H.2), Komjathy 2002 (H.18), Pregadio 2008 (F.2), and Pregadio 2009 (H.39).

52. Wieger, Leon (1856-1933). 1911. *Taoïsme*. Vol. I: *Bibliographie générale: I. Le canon (Patrologie)*, II. *Les index officiels et privés*. Hien-hien (Ho-kien-fou): Imprimerie de al Mission catholique.

Dated and flawed, though seminal first Western catalogue of the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon). May also be considered the last traditional catalogue of the canon. Compiled based on two sets of the *Dàoàng* that Wieger personally examined, namely, those kept at Báiyún guàn 白雲觀 (White Cloud Temple; Běijīng) and at the Teikoku Toshokan 帝國圖書館 (Imperial Library) of Tokyo, and with the help of five Chinese catalogues. Identifies 1,464 individual titles. Far surpassed by the other catalogues, concordances, and indexes discussed herein, but still

important for intellectual history. For a fuller description see *The Encyclopedia of Taoism* (2008, 2.1320-21) (F.2).

53. Wong Shiu Hon 黃兆漢. 1989. *Dàoàng dānyào yì míng suǒ yǐn* 道藏丹藥異名索引/*Chinese Alchemical Terms: Guide-book to the Daozang Pseudonyms*. Táipěi: Táiwān xuéshēng shūjú.

An index to the synonyms and secret names of substances mentioned in the *Shiyào erylǎ* 石藥爾雅 (Synonymic Dictionary of Mineralogical Medicine; DZ 901; ZH 723; dat. 806). Compiled by Méi Biāo 梅彪 (fl. 800s), the primary text is the only extant lexicon of external alchemy (*wàidān* 外丹). Wong's index also includes names found in other external alchemy (*wàidān* 外丹) texts. See also Pregadio 1985 (H.38).

54. Yamada Toshiaki 山田利明, and Yūsa Noboru 遊佑昇. 1984. *Tajō dōen shinju-kyō goi sakuin* 太上洞淵神呪經語彙索引 (Index to Terms in the *Tàishàng dòngyuān shénzhòu jīng*). Tokyo: Shōun-dō shoten.

Concordance to the early fifth-century *Dòngyuān shénzhòu jīng* 洞淵神呪經 (Scripture of Divine Incantations from the Cavernous Abyss; DZ 335; ZH 1088), with 呪 also written as 咒. This is the main scripture of medieval Daoist apocalyptic eschatology.

55. Yamaguchi Yoshio 山口義男. 1960. *Resshi sakuin* 列子索引 (Concordance to the *Liezi*). Nishinomiya: Mukogawa joshi daigaku.

Concordance to the *Lièzǐ* 列子 (Book of Master Lie), with the latter also having the honorific title of *Chōngxū zhì dé zhēnjīng* 沖虛至德真經 (Perfect Scripture of Infused Emptiness and Utmost Virtue; DZ 668; ZH 630). The text's namesake is a mythological figure presented as a contemporary of Lǎozǐ 老子 ("Master Lao") and Zhuāngzǐ 莊子 (Master Zhuang), but the received pseudonymous text probably dates to the third century CE. It is thus a late medieval expression of classical Daoism. See also Kitahara 1988 (H.14) and Lau and Chen 1996 (H.27).

## I. BIBLIOGRAPHIES (17 entries)

Most of the bibliographies in the present section are dated. Anna Seidel's masterful "Chronicle of Taoist Studies in the West 1950-1990" (1989-1990) (I.12) remains the foundational installment of this academic genre for the Western field, although it could also be placed in section C above. Nonetheless, given that it is now over 30 years old, it requires supplementation with the bibliographies contained in various reference works (see sec. F, G, H) as well as more specialist publications. There also are general bibliographies on Chinese religions, including those by Cohen 1989, Leung 1989, Kardos 1998, and Thompson 1985, 1993, 1998 and 2002. For additional guidance see Komjathy 2002 (H.18) and *The Encyclopedia of Taoism* (2008, 2.1314-1315) (F.2). Updates on recent publications also appear in the annual bibliographies published in the following: *Bibliography of Asian Studies* via the Association for Asian Studies; *Journal of Daoist Studies* via Three Pines Press; *Revue bibliographique de sinologie* via the École des Hautes Sciences Sociales; *Shijie zōngjiào yánjiū* 世界宗教研究 (Studies in World Religions) via the Zhōngguó shèhuì kēxué

yuàn 中國社會科學院 (Chinese Academy of Social Sciences); and *Tōhō shūkyō* 東方宗教 (Eastern Religions) via the Nihon/Nippon dōkyō gakkai 日本道教學會 (Japanese Association/Society for Daoist Studies).

1. Au, Donna, and Sharon Rowe. 1977. "Bibliography of Taoist Studies." In *Buddhist and Taoist Studies*, edited by Michael Saso and David W. Chappell, 123-48. Honolulu: University of Hawaii Press.

Early and now outdated bibliography. Incomplete and somewhat deficient even at the time. Replaced by Seidel 1989-1990 (I.12).

2. Dragan, Raymond. 1989. "Ways to the Way: A Review of Bibliographies on Taoism." *Taoist Resources* 1.2: 21-27.

Review of seven early works with bibliographies relevant for Daoist Studies, namely, Au and Rowe 1977 (I.1), Yu 1977 (C.25), Shim 1980, Thompson 1985, Yu 1985, Walf 1986 (I.16), and Pas 1988 (I.8). Now largely dated, but still helpful for intellectual history, especially thinking about the development of the Western field.

3. Hé Guāng 和光. 1984. "Jiěfàng hòu guānyú Dàojiā, Dàojiào, Xuánxué bùfèn lùnwén suǒyǐn" 解放後關於道家道教玄學部分論文索引 (Bibliography of Studies on Daoist Thought, Daoist Religion, and Profound Learning after 1949). *Zhōngguó zhéxué* 中國哲學 1984: 505-25.

Bibliography of Chinese Daoist Studies from 1949-1984. Now largely dated, but may be used to identify early Chinese specialist studies as well as to consider the development of the Chinese sub-field. See also Yáng 1985 (I.17).

4. Ishii Masako 石井昌子. 1983. "Chūgoku Dōkyō kenkyū bunken mokuroku" 中國道教研究文獻目錄 (Bibliography of Research on Chinese Daoism). In *Tonkō to Chūgoku dōkyō* 敦煌と中國道教 (Dūnhuáng and Chinese Daoism), edited by Kanaoka Shōkō 金岡照光 et al., 347-411. Tokyo: Daitō shuppansha.

Bibliography of Japanese Daoist Studies prior to 1983. Now largely dated, but may be used to identify early Japanese specialist studies as well as to consider the development of the Japanese sub-field. See also Sakai 1972 (I.11), Noguchi and Ishida 1983 (I.7), and Ishida 2001 (I.5).

5. Ishida Kenji 石田憲司, ed. 2001. *Dōkyō kankei bunken sōran* 道教關係文獻總覽 (Comprehensive Bibliography of Studies on Daoism). Tokyo: Fūkyōsha.

Bibliography of Japanese Daoist Studies prior to 2001. Obviously now missing about twenty years of scholarship. Largely supersedes Sakai 1972 (I.11), Ishii 1983 (I.4), and Noguchi and Ishida 1983 (I.7), but those bibliographies may still be consulted as supplements for identifying earlier and less frequently cited studies.

6. Komjathy, Louis. 2004. "Daoist Texts in Translation." Originally posted online on the Center for Daoist Studies website ([www.daoistcenter.org](http://www.daoistcenter.org) [temporarily inactive]).

Comprehensive annotated catalogue of Daoist texts translated into Western languages, including popular publications, prior to 2004. Each entry consists of the title of the original Daoist text with Komjathy's English translation and catalogue numbers, bibliographic information on the associated translation, and a short description of the primary text, including (if known) authorship, date, affiliation, and basic contents. Also contains an index of the associated article and book titles organized alphabetically by translator names. Widely circulated and utilized online, including in derivative bibliographies. Also translated into Chinese by Zhāng Lijuān 張麗娟 and Huáng Yǒngfēng 黃永鋒 and published as a five-part series in the journal *Dàoxué yánjiū* 道學研究 (2007-2009). Currently being revised, undated and expanded as Daoist Studies Articles Online (DSAO) #2.

7. Noguchi Tetsurō 野口鐵郎, and Ishida Hidemi 石田秀実. 1983. "Dōkyō kenkyū bunken mokuroku" 道教研究文獻目錄 (Bibliography of Research on Daoism). In *Dōkyō* 道教 (Daoism), edited by Fukui Kōjun 福井康順 et al., 3.387-486. Tokyo: Hirakawa shuppansha.

Bibliography of Japanese Daoist Studies prior to 1983. Now largely dated, but may be used to identify early Japanese specialist studies as well as to consider the development of the Japanese sub-field. See also Sakai 1972 (I.11), Ishii 1983 (I.4), and Ishida 2001 (I.5).

8. Pas, Julian. 1997 [1988]. *A Select Bibliography of Taoism*. Saskatoon: China Pavilion.

Just what the title indicates, at least up until 1997. A revised and expanded version of the same bibliography published in 1988. Like Pas' *Historical Dictionary of Taoism* (1998), which includes much of this bibliography, suffers from a variety of deficiencies, largely due to Pas' primary location as a scholar of Chinese Buddhism and Chinese religion more generally, construction of Daoism along Leggean lines, and conflation of Daoism with Chinese folk and popular religion. Still may be consulted as a less successful supplement to Seidel 1989-1990 (I.12).

9. Pregadio, Fabrizio. 2009. *Chinese Alchemy: An Annotated Bibliography of Works in Western Languages*. Mountain View, CA: Golden Elixir Press.

Self-published corrected, updated, and expanded version of Pregadio's earlier article of the same title published in *Monumenta Serica* in 1996. Contains about 300 titles of books and articles, with short annotations on their contents. In addition to minor improvements, the present version contains a final section listing books and articles published between 1995 and early 2009. Unfortunately, not comprehensive or exhaustive. Like Pregadio's work in general, intentionally omits important and relevant scholarship. Interested individuals may compare the bibliographies in Louis Komjathy's *Cultivating Perfection* (2007) (D.9) and *The Way of Complete Perfection* (2013) (E.5).

10. Pregadio, Fabrizio. 2011. *The Seal of the Unity of the Three*. Vol. 2: Bibliographic Studies on the *Cantong qi*. Mountain View, CA: Golden Elixir Press.

Self-published second volume of Pregadio's study and annotated translation of the *Zhōuyì cāntóng qì* 周易參同契 (Token for the Kinship of the Three according to the *Changes* of the Zhōu Dynasty; DZ 999; ZH 665). The *Cāntóng qì* is an esoteric and highly symbolic *wàidān* 外丹 ("external alchemy") text attributed to Wèi Bóyáng 魏伯陽 (fl. 150s?), which also exerted some influence on later internal alchemy (*nèidān* 內丹). (Note that Pregadio anachronistically mischaracterizes the text as "the main text of Taoist Internal Alchemy.") Nonetheless, the bibliography is helpful for identifying relevant materials across historical periods, social circles, and literary genres. The book is divided into two main parts. Part 1 contains a catalogue of extant and lost commentaries, essays, and other texts related to the *Cāntóng qì*, listing altogether about 150 works with systematic details on their authors, dates, editions, and reprints. Part 2 contains a survey of the textual tradition of the *Cāntóng qì*, focused on the composition and contents of about 40 major texts. A final index of authors, editors, titles, and editions facilitates the use of the book.

11. Sakai Tadao 酒井忠夫. 1972. *Dōkyō kenkyū bunken mokuroku (Nihon)* 道教研究文獻目錄 (日本) (Bibliography of Research on Daoism [Japan]). Tokyo: N.p.

Bibliography of Japanese Daoist Studies prior to 1972. Now largely dated, but may be used to identify early Japanese specialist studies as well as to consider the development of the Japanese sub-field. See also Ishii 1983 (I.4), Noguchi and Ishida 1983 (I.7), and Ishida 2001 (I.5).

12. Seidel, Anna. 1989-1990. "Chronicle of Taoist Studies in the West 1950-1990." *Cahiers d'Extrême Asie* 5: 223-347.

Geminal, comprehensive, exhaustive, and definitive bibliography of Daoist Studies in the West compiled by one of the leading third-generation European scholars, who also had strong connections to the Japanese sub-field. Critically evaluates major works on Daoism, both books and articles, published between 1950 and 1990. It also includes some pre-1950 publications not considered outdated, some unpublished dissertations, important background studies, and major works in Chinese and Japanese. The discussion is divided into ten primary sections: (I) Introduction; (II) The Spirit of Lao-Chuang in the Taoist Canon; (III) The Sources; (IV) History of Taoism; (V) The Taoist Universe (immortals, sacred geography, scriptures, supernatural bureaucracy, human body and longevity practices, alchemy, ritual, and iconography); (VI) Taoism in Chinese Culture; (VII) Taoism and Buddhism; (VIII) Taoism Outside China; (IX) Prospects; and (X) Bibliography, which includes more than 500 titles. The ninth section is especially interesting to consider areas in need of further research from Seidel's perspective (cf. Kohn 2000 [C.12]). Also helpful for considering the development of the field, including more obscure scholars largely erased from standard narratives or no longer cited. The article has been translated twice into Chinese: (1) Ānà Sāidé'ěr 安娜塞德爾. 2000. *Xīfāng dàojiào yánjiū shǐ* 西方道教研究史. Translated by Jiǎng Jiànyuán 蔣見元 and Liú Líng 劉凌. Shànghǎi: Gùjí chūbǎnshè; and (2) Suǒ Ān 索安. 2002. *Xīfāng dàojiào yánjiū biānnián shǐ* 西方道教研究編年史. Translated by Lǚ Péngzhì 呂鵬志 and Chén Píng 陳平. Hong Kong: Zhōnghuá shūjú/Chung Hwa Book Company. This analytical, bibliographical overview of the field is now somewhat dated, but remains

foundational. It may be especially supplemented with Verellen 1995 (I.15), Komjathy 2003 (I.6), and the more comprehensive bibliographies contained in the primary reference works for Western Daoist Studies (sec. F above). Also deserves to be updated, but this would require a scholar beyond the politicized and factional expressions of the field, working beyond conventional pettiness and resentment in a spirit of equity, diversity, inclusion, and collaboration.

13. Soymié Michel (1924-2002), and F. Litsch. 1967. “Bibliographie du taoïsme: Etudes dans les langues occidentales.” *Dōkyō kenkyū* 3: 247-313.

Bibliography of Western Daoist Studies prior to 1967. Now almost completely dated, but may be used to identify early Western specialist studies as well as to consider the development of the Western field. Superseded by Seidel 1989-1990 (I.12).

14. Soymié Michel, and F. Litsch. 1971. “Bibliographie du taoïsme: Etudes dans les langues occidentales.” *Dōkyō kenkyū* 4: 225-87

Supplement to the earlier article of the same title published in the same journal in 1967 (I.13). Now almost completely dated, but may be used to identify early Western specialist studies as well as to consider the development of the Western field. Superseded by Seidel 1989-1990 (I.12).

15. Verellen, Franciscus. 1995. “Chinese Religions—The State of the Field: Taoism.” *Journal of Asian Studies* 54: 322-46.

Supplement to Seidel 1989-1990 (I.12). Fairly balanced and comprehensive update. Especially helpful for identifying specialist scholarship published between 1990 and 1995. Obviously now missing 20+ years of scholarship.

16. Walf, Knut. 1997. *Westliche Taoismus-Bibliographie/Western Bibliography of Taoism*. Essen: Verlag Die Blaue Eule.

Bibliography of Western Daoist Studies prior to 1997, with specific focus on so-called “Daoist thought” and so-called “Daoist philosophy.” Now largely dated and somewhat problematic, lacking sophisticated understanding of Daoism as such. Inferior to both Seidel 1989-1990 (I.12) and Verellen 1995 (I.15).

17. Yáng Guāngwén 楊光文. 1985. “Quánguó bùfèn bàokān Dàojiào lùnwén mùlù suǒyǐn (1905-1983)” 全國部分報刊道教論文目錄索引 (1905-1983) (Bibliography of Studies on Daoism in Chinese Periodicals [1905-1983]). *Zōngjiào xué yánjiū lùnjí* 宗教學研究論集, 132-44.

Bibliography of Chinese articles on Daoism from 1905-1983. Now largely dated, but may be used to identify early Chinese specialist studies as well as to consider the development of the Chinese sub-field. See also Hé 1984 (I.3).

## AFTERWORD<sup>§§</sup>

Some thirty years ago Anna Seidel (1989-1990, 304-9) (I.12) identified seven major areas deserving further research and scholarly production, which we might engage as “Seidel’s scholarly dream and vision”: (1) Comprehensive histories of Daoism; (2) Catalogues of Daoist sources; (3) Complete and annotated academic translations; (4) “Non-Daoist” source materials, with specific attention to archaeological discoveries and epigraphy; (5) Collaboration with other disciplines; (6) Deep engagement with and accurate applications of Daoist values, principles, views, practices, and so forth to the modern human condition (e.g., ecology, psychology); (7) Recognition of Daoist Studies as worthy of academic inclusion and support as well as of authentic Daoism, especially in mainland China, as deserving respect and conservation, with the latter involving some degree of social engagement and perhaps even activism. #1 has been largely fulfilled (see sec. B and F above). Significant progress also has been made on #2 (see sec. F and H), although the foundational and pioneering work of Louis Komjathy 2002 (H.18) and 2014 (H.19) on “extra-canonical” collections remains largely unacknowledged and unengaged. I will address #3 more fully momentarily, but #4 is still in its infancy. One important and model installment, focusing on institutional history through epigraphic sources, is Vincent Goossaert’s (unfortunately) unpublished dissertation titled “La création du taoïsme moderne: l’ordre Quanzhen” (1997), which was completed under the direction of Kristofer Schipper. #5 and #6 are still almost non-existent. Two noteworthy exceptions are my *Taming the Wild Horse: An Annotated Translation and Study of the Daoist Horse Taming Pictures* (2017), which is the first publication to combine Animal Studies, Contemplative Studies, Daoist Studies, and Religious Studies, and James Miller’s *China’s Green Religion: Daoism and the Quest for a Sustainable Future* (2017), which develops and ultimately surpasses the earlier *Taoism and Ecology* (2001) in addressing this topic in concert with the contemporary Chinese socio-political situation. Issue #7 has improved significantly, although there are a number of enduring and, in fact, escalating issues. With respect to Daoism itself, the most obvious is the desertification and “Disneyfication” of the associated communities and sacred sites, including among popularizers and hybrid spiritualists. “Authentic Daoism” appears to be endangered, and perhaps critically so in the modern world. Nonetheless, there are committed Daoists, both Hàn Chinese and “non-Hàn,” working to preserve and transmit the tradition. With respect to Daoist Studies, the field is now largely recognized as an essential dimension of Sinology. However, the viability of formal academic participation is challenged by various factors, including, but not limited to general misinformation and popular misunderstanding among non-specialist educators, corporatization of so-called “higher education,” construction of Daoism as part of some imagined syncretic, pseudo-ethnocultural and geographic tradition called “Chinese religion,” scarcity of permanent academic positions, as well as announcements and ultimate appointments in “Chinese religion” being code for Chinese Buddhism with the ability to teach “other traditions.”

Some twenty years ago Livia Kohn (2000, xxxiii) (C.12) likewise identified four important areas deserving further research and scholarly production, which we might engage as “Kohn’s scholarly dream and vision.” In fact, the *Daoism Handbook* (2000) (F.1) itself might be understood through this lens. These areas included the following: (1) Modern practice of Daoism outside of the Zhèngyī 正一 (Orthodox Unity) tradition, including Quánzhēn 全真 (Complete Perfection) and new Qìgōng 氣功 (Energy Exercises) movements;<sup>¶¶</sup> (2) History, organization, and present

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<sup>§§</sup> Here I focus on “Daoist Studies in the West.”

<sup>¶¶</sup> As documented herein, there are various prejudices with(out) respect to Quánzhēn and global Daoism in mainstream Sinological Daoist Studies, partially due to constructions of Daoism as originating with the Tiānshī 天師 (Celestial

state of Daoist monasteries; (3) History, development and composition of the Daoist pantheon, including from a comparative perspective; (4) History and characteristics of Daoist cosmology and mythology, again including from a comparative perspective. Much research on #1 still remains to be done, but some key publications have appeared, including my “Tracing the Contours of Daoism in North America” (2004) (B.1.h), David Palmer’s *Qigong Fever: Body, Science, and Utopia in China* (2007), Adeline Herrou’s *A World of Their Own: Daoist Monks and Their Community in Contemporary China* (2013), and David Palmer and Elijah Siegler’s *Dream Trippers: Global Daoism and the Predicament of Modern Spirituality* (2017). #2 has yet to be explored, which highlights the need for anthropological training and approaches, including ethnographic fieldwork. #3 also is largely unaddressed, although some relevant, though fragmentary information may be found in Anna Seidel’s *La divinisation de Lao Tseu dans le Taoïsme des Han* (1969), Livia Kohn’s *God of the Dao: Lord Lao in History and Myth* (1998), Stephen Little’s *Taoism and the Arts of China* (2000), and my *The Daoist Tradition: An Introduction* (2013) (B.2.g). #4 also is largely unaddressed, but I have recently completed an academic study of Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989), which articulates and advances a new “critical myth studies” via Mircea Eliade (1907-1986), Wendy Doniger, and Jeffrey Kripal. As mentioned in the previous paragraph, comparative work is quite rare in the field, partially due to the assumptions and approaches mandated in mainstream Sinology and the technical challenges (e.g., multilingual erudition) of becoming proficient in the latter.

For my part, as I now work to establish a research center for Daoist Studies, including a translation wing and committee, I would identify yet another set of current needs and future prospects. Perhaps this is my own “great dream” (*dàmèng* 大夢). First, we still are in need of *complete* annotated academic translations of many of the most important Daoist texts. Perhaps we need something along the lines of the BDK English Tripitaka Translation Series, but this would, of course, require similar, perhaps religiously-motivated funding. Here we must recognize that the situation is much improved from when Seidel and Kohn wrote their critical reflections on the field. In addition to the sourcebooks listed in section E above, the following major studies and translations have been published: (1) Harold Roth’s *Original Tao: Inward Training (Nei-yeh) and the Foundations of Taoist Mysticism* (1999); (2) Robert Campany’s *To Live as Long as Heaven and Earth: A Translation and Study of Ge Hong’s Traditions of Divine Transcendents* (2002); (3) Livia Kohn’s *The Daoist Monastic Manual: A Translation of the Fengdao kejie* (2004); (4) Fabrizio Pregadio’s *Great Clarity: Daoism and Alchemy in Early Medieval China* (2005); (5) Suzanne Cahill’s *Divine Traces of the Daoist Sisterhood: Records of the Assembled Transcendents of the Fortified Walled City* (2006); (6) Barbara Hendrichske’s *The Scripture on Great Peace: The Taiping jing and the Beginnings of Daoism* (2007); (7) Fabrizio Pregadio’s *The Seal of the Unity of the Three: A Study and Translation of the Cantong qi* (2011); (8) Yu-ping Luk’s *The Empress and the Heavenly Masters: A Study of the Ordination Scroll of Empress Zhang (1493)* (2016); (9) my own *Taming the Wild Horse: An Annotated Translation and Study of the Daoist Horse Taming Pictures* (2017); and (10) Catherine Despeux’s *Taoism and Self Knowledge: The Chart for the Cultivation of Perfection (Xiuzhen tu)* (2018). Nonetheless, some key outstanding texts remaining to be translated include the following:

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Masters) movement and partially due to the accompanying (often unacknowledged or unrecognized) influence of contemporary Taiwanese Zhèngyī Daoist ritual communities.

- (1) First-century BCE *Lǎozǐ zhǐguī* 老子指歸 (Essential Meaning of the *Laozi*; DZ 693; ZH 555; abbrev. YZ), a.k.a. “Yán Zūn 嚴遵 (fl. 59-24 BCE) commentary”
- (2) Probably second-century CE *Lǎozǐ zhāngjù* 老子章句 (Chapter-and-Verse Commentary on the *Laozi*; DZ 682; ZH 556), a.k.a. “Héshàng gōng 河上公 (Master Dwelling-by-the-River; ca. 160 CE?) commentary”
- (3) Third-century *Nánhuá zhēnjīng zhùshū* 南華真經注疏 (Commentary on the *Nánhuá zhēnjīng* [Perfect Scripture of Master Southern Florescence]; DZ 745; ZH 617)
- (4) Early fourth-century *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980)
- (5) Probably fourth-century *Dàdòng zhēnjīng* 大洞真經 (Perfect Scripture of Great Profundity; DZ 6; ZH 1)
- (6) Possibly fifth-century *Língbǎo wǔfú xù* 靈寶五符序 (Explanations of the Five Talismans of Numinous Treasure; DZ 388; ZH 222)
- (7) Sixth-century *Yǎngxìng yánmìng lù* 養性延命錄 (Record of Nourishing Innate Nature and Extending Life-destiny; DZ 838; ZH 952)
- (8) Tenth-century *Chuándào jí* 傳道集 (Anthology of Transmitting the Dao; DZ 263, j. 14-16)
- (9) Seventeenth-century *Lóngmén xīnfǎ* 龍門心法 (Core Teachings of Dragon Gate; ZW 201)

Preliminary graduate work has been done on #2, #6, and #7, but this has yet to be revised and published. There also are some interesting modern Daoist works that deserve translation, including the *Xìngmìng fǎjué míngzhǐ* 性命法訣明旨 (Illuminating Pointers to the Methods and Instructions of Innate Nature and Life-Destiny; dat. 1933), *Dàojiào yífàn* 道教儀範 (Daoist Regulations and Decorum; dat. 1990) and the commentary on the Quánzhēn liturgy (*gōngkè* 功課) (2000). What we clearly *do not need* are yet more literary and philosophical translations and studies of the *Lǎozǐ/Dàodé jīng* and *Zhuāngzǐ/Nánhuá jīng*, but this would require individuals to understand the Daoist tradition as such, especially beyond so-called “Lǎo-Zhuāng 老莊” and so-called “philosophical Daoism,” or associated Orientalist constructions and appropriative agendas. Another major lacuna here involves engagement with theory and method related to translation and hermeneutics, including literary translation as such. “Translation” is often taken as a self-evident given with assumed approaches and inherited trajectories. Critical intellectuals might simply consider Lawrence Venuti’s *The Translator’s Invisibility* (1995) and the ways in which the field itself involves a series of (often unrecognized) translational acts.

Second, we need comprehensive studies on various foundational topics. These include at least the following: (1) “Daoism-between-Daoism,” that is, Daoism between the end of classical Daoism around 139 BCE and the beginning of the Tiānshī movement around 142 CE, with specific attention to the Fāngshī 方士 (lit., “formula masters”; magico-religious practitioners) and currently unidentified regional religious communities; (2) So-called Nánzōng 南宗 (Southern School) of internal alchemy (*nèidān* 內丹); (3) Daoist ritual, especially during the late medieval period and in the context of modern Quánzhēn monastic life; (4) Lóngmén 龍門 (Dragon Gate) lineage of Quánzhēn, especially its formative period in the early Qīng dynasty (1644-1911); and (5) Late imperial and modern Daoism more generally, including the Wǔ-Liǔ 伍柳 sub-lineage of Lóngmén. Each of these also has associated textual corpuses, which might be further explored in translation

(trajectory 1). #1 is largely unexplored due to *assumptions* about the history of Daoism (see, e.g., Komjathy 2013 [B.2.g]). Some foundational work on #2 is contained in Boltz 1987 (H.2) and in the primary reference works discussed in section F. #3 also is largely unexplored, but some fragmentary information is contained in the former materials as well as specialist publications on modern Daoist ritual, including by Poul Andersen, Kenneth Dean, John Lagerwey, Michael Saso, and Kristofer Schipper. #4 still awaits a complete study, but approximations are contained in the posthumous publications of Monica Esposito, namely, *Creative Daoism* (2013) and *Facets of Qing Dynasty* (2014). Esposito doubtlessly would have completed this important work if not for her untimely death in 2011. That work obviously relates to #5, with some key additional information contained in Richard Wang's *The Ming Prince and Daoism: Institutional Patronage of an Elite* (2012) and Mark Meulenbeld's *Demonic Warfare: Daoism, Territorial Networks, and the History of a Ming Novel* (2015), though with different emphases. Moving into the modern period, two important, relatively recent publications are Vincent Goossaert's *The Taoists of Peking, 1800-1949: A Social History of Urban Clerics* (2007) and Liu Xun's *Daoist Modern: Innovation, Lay Practice, and the Community of Inner Alchemy in Republican Shanghai* (2009).

Future prospects are almost endless, perhaps only constrained by one's imagination and, of course, by the narrow and limited/limiting ruts and dictates of the mainstream field. From my perspective, some possibilities include "Daoism and Chinese medicine," with specific attention to questions of religious affiliation and major bridge-figures like Huá Tuó 華佗 (ca. 140-208), Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536), Sūn Sīmiǎo 孫思邈 (581-682), and Wáng Bīng 王冰 (Qìxuán 啟玄 [Broaching-the-Mysterious]; fl. 760s). Some foundational work has been done by Linda Barnes, T.J. Hinrichs, Vivienne Lo, Joseph Needham, Nathan Sivin, Michael Stanley-Baker, Michel Strickmann, and Paul Unschuld. This is all the more important because of the increasing interest in so-called "Daoist medicine" (*dàojiào yīxué* 道教醫學; *dàoyī* 道醫), including in fictitious lineage constructions and claims among contemporary practitioners of (reconstructed) "classical Chinese medicine" (CCM). One also hopes for more serious attention to global Daoism, including Daoism in contemporary Hong Kong, Europe, and the United States. Fortunately, we now have the previously-mentioned *A World of Their Own* (2013), *Dream Trippers* (2017), as well as *Daoism in Japan* (2015) (B.2.o). Another area, reflecting my own positionality, preferences and priorities, involves studies rooted in Religious Studies, that is, the interdisciplinary academic field dedicated to research and education on "religion." This includes theory and method derived from and applicable to the comparative and cross-cultural study of "religion" in general and Daoism in particular. Some major topics barely addressed, at least from a sophisticated theoretical perspective, include embodiment, material culture, meditation, mysticism, mythology, psychology, and so forth. In addition to Little's *Taoism and the Arts of China* (2000), one major publication on Daoist material culture deserving note is Shih-shan Susan Huang's *Picturing the True Form: Daoist Visual Culture in Traditional China* (2015). One challenge here involves the hiring of Sinological scholars of Daoism into departments of Religious Studies, with the accompanying perpetuation of Chinese Studies/Daoist Studies and Religious Studies as largely distinct. Yet another important undertaking involves digitalization of Daoist materials. While the received Míng-dynasty *Dào zàng* 道藏 (Daoist Canon) (A.1) and *Zàng wài dào shū* 藏外道書 (Daoist Books Outside the Canon) (A.7) are available in PDF versions, we still await searchable electronic editions. Rumor has spread of such a version of the received Daoist Canon in progress in Taiwan, and the Kyoto University branch of the Daozang Jiyao Project claims to be doing the same for that Daoist textual collection (A.2).

Finally, for those of us interested in something else and something more, I imagine a new ethos and *zeitgeist* for the field. This is one in which equity, diversity, inclusion, and collaboration are shared values and guiding principles. Adopting a principle of charity and a hermeneutics of generosity, scholars enculturated into academic factionalism might begin by recognizing someone whom they (you?) otherwise would not. My vision also is one in which actual scholarship and intellectualism outweigh politics and technocracy. Then we may find ourselves not only in a more hospitable and viable academic community, but also one that fulfills the presumed purpose and potential of Daoist Studies as the field dedicated to research and education on the Daoist tradition, perhaps one in which the former is informed by and even infused with the latter.