A Note on Translation and Transliteration

have translated all the passages quoted from Chinese sources mainly to make the translation part stylistically consistent with the rest of my writing. In the bibliography, however, I have listed, under the heading of a Chinese work, the title of its English version if a reasonably good translation is available. For works originally in German or French, I have tried to use existent English translations where possible, sometimes silently amended for accuracy. When no English version seems to exist or when I feel unsatisfied with the ones I find, I have supplied my own translation. Lines of French and German poems are always cited in the original followed by their English rendition.

For the transliteration of Chinese names and words, I have generally followed the pinyin system, which has a few letters pronounced quite differently from the way they sound in English, but the reader will be able to pronounce them by remembering the following approximate equivalents: c = ts, q = ch, x = sh, z = dz, and zh = j. The name of Tao Qian, for example, is pronounced like Tao Chian, and Zhu Ziqing sounds something like Ju Dzi-ching. There are a few exceptions, however. The names of Confucius and Mencius are already familiar enough to many Western readers, and a changed spelling according to the rules of pinyin orthography may only lead to unnecessary confusion. For the same reason, the term tao and its derivatives (taoism, taoist) are not spelled as "dao," "daoism," and "daoist." A problem may arise when we put the poet Tao Qian and the philosophical notion of tao together, because, in addition to being pronounced differently, Tao and tao in the Chinese original are two completely different characters. Throughout this book, the philosophical notion of tao is kept in lowercase and italicized, and the reader is advised not to relate it to the name of the poet Tao Qian, even though he was himself very much interested in the philosophical ramifications of the tao.