NEW BOOK ANNOUNCEMENT

Asian Studies / Archaeology / Anthropology / Religion

A History of Daoism and the Yao People of South China

Eli Alberts

6 x 9” Hardcover       Level: College & Faculty
224 pages       February 2007       US$74.95 / £43.95

Description

The term Yao refers to a non-sinitic speaking, southern “Chinese” people who originated in central China, south of the Yangzi River.

Despite categorization by Chinese and Western scholars of Yao as an ethnic minority with a primitive culture, it is now recognized that not only are certain strains of religious Daoism prominent in Yao ritual traditions, but the Yao culture also shares many elements with pre-modern official and mainstream Chinese culture.

This book is the first to furnish a history—part cultural, part political, and part religious—of contacts between the Chinese state and autochthonous peoples (identified since the 11th century as Yao people) in what is now South China. It vividly details the influence of Daoism on the rich history and culture of the Yao people.

The book also includes an examination of the specific terminology, narratives, and symbols (Daoist/imperial) that represent and mediate these contacts.

Review

“... an important piece of work on a little studied, but very interesting subject.”

– Professor Victor Mair, University of Pennsylvania
NEW BOOK ANNOUNCEMENT

A History of Daoism and the Yao People
Eli Alberts

Table of Contents

Introduction
The Discovery of Yao Daoism
Yao Daoism Before Liberation
The Context of Strickmann’s Argument
Daoism and Sinification
The Significance and Plan of the Present Work
Part I Yao
1. Genealogy of a Label: Center and Periphery
   Introduction
   The Jade Radical and Allusions to Immortal Realms
   The Dog Radical and Associations with Wild Beasts
   Radical Questions: What Was the Earliest Form?
   The Moyao Connecting Moyao With Yaoren
   Yaoren as the Opposite of Moyao
   Conclusion
2. Yao People and the Southern Man Narrative
   The Narrative Elements
   Jingzhouand the Jingman
   Generic and Specific Applications of the Term Man
   Panhu and the Wuling Man
   The Peach Blossom Spring and the Five Streams
   Strange and Impenetrable Topography
   Grotto Worlds
   Peach Blossom Spring Grotto and Meishan Mountain
   The Man as Outsiders wain
   The Panhu Myth As the Basis of Man and State Claims
   Taxation and Corvée
   Conclusion
3. The Linjun Myth, the Man Inhabitants of Ba, and the
   Li Family
   The Linjun Myth and the Ba Clan
   The Banshun Man
   Cong People
   The Li Family
   The Banshun Man and the Pacification of the Qiang
   Tribes
   The Li Family and the Celestial Masters
   The surname Li and Dao-ification/Sinification
   Conclusion
Part II: Dao
4. The Emergence and Spread of the Celestial Masters
   Definitional Domains of the Term “Daoism”
   The Early Celestial Masters and Chinese Officialdom
   The Western Han Conception of the Sagely Ruler
   The Utopian Vision of the Taipingjing
   The Taipingjing as a Daoist or Proto-Daoist Text
   The Yellow Turbans and the De-Centralization of Imperial
   Authority
   Banshun Man Connections to the Yellow Turbans
   Daoism and Becoming Chinese
   How Yao Became Daoists: Strickmann’s Argument
   Conclusion
5. Textual Mandate on the Periphery: Script, Image, and
   Legitimacy In Yao Culture
   The Passport for Crossing the Mountains
   The Myth of Crossing the Sea
   Visual Framing of the Text
   Functions of the Passport
   Conclusion
   Bibliography
   Index

About the Author

Eli Alberts (PhD, University of Pennsylvania) is a reporter, program host, and translator for Radio Taiwan International in Taipei, Taiwan. Dr. Alberts conducts independent research on religion, politics, media, and ethnic issues in Taiwan, China, and Southeast Asia.