

History 6A
Fall, 2008
office hours: Wed. 5:45-6:45; Thurs. 8-9 am

Michael Nylan
Office: 3212 Dwinelle

HISTORY OF CHINA: ORIGINS TO THE MONGOLS

This course offers an introduction to Chinese history from the Bronze Age to the golden ages of the Tang and Song. It is designed for lower-division undergraduates who have no background in Chinese history. The course will focus on subjects of importance to a broad understanding of Chinese civilization down to the great turning point of the 13th century, each in its appropriate chronological place. These include the Chinese language; the monuments of early philosophy; the creation and evolution of the unified bureaucratic empire; the development of law; and masterpieces of poetry and art. From time to time explicit comparisons will be made with European analogues of the Chinese materials under consideration. Special attention will be paid to introducing students to the techniques used by historians to interpret documents and artifacts. Note that specific readings are assigned for most lectures. These should be read *before* the lecture.

The themes introduced in the lectures will be pursued more intensively in weekly section meetings of two hours. These meetings are the heart of the course and attendance is mandatory. Special readings are assigned for discussion in sections. Almost all of them, after the first three weeks, are primary sources—that is, documents from the period under study. The primary sources range from philosophy to fiction to history. They have been chosen to enable students to engage more deeply with the subjects touched on in the lectures. Performance in section and lecture will account for 30% of the final grade. **Active participation, not mere attendance**, is necessary to earn a high grade for your section work. To encourage this, all students will submit brief "response papers" giving their reactions to the section readings before each section meeting.

A major goal of the course is to improve students' writing skills. Accordingly, there will be two papers, which together will account for 30% of the grade:

- one of 2-3 pages on an early philosophic text (12%), **due October 18**, and
- one of 5-6 pages that represents a mini-research paper (18%), **due November 21**

In addition, there will also be a one-page assignment that sends students to the Berkeley Art Museum. There will be a mid-term (for 15%) and a final examination (for 25%). Note that make-up exams are not given except in cases of documented serious illness or dire family emergency. Stress, fatigue, too much work, conflicting appointments, and so on are not valid excuses. There will be no exceptions to this rule, so all students are advised to carefully note the date of the two exams. **Summary of grading policy:** section: 30%; first paper: 12%; second paper: 18%; mid-term: 15%; and final 25%. Where students have made an improvement over the course of the semester, their grades will be weighted to reflect that.

Important note on plagiarism: Cases of plagiarism will result in an automatic "F" for the course and will be referred to the Office of Student Conduct. Written definitions of plagiarism will be handed out in section, and will also be discussed by the GSIs. It will be assumed that every student who hands in a paper understands what plagiarism is. If you are not sure, it is **your** responsibility to find out: ask your GSI. Frankly, it is discouraging that the topic must be broached.

Books for purchase:

Note that most of the required texts are available for half-price on the Web, including Ebrey's *Illustrated History*. **It is not true, however, of the History 6A Reader.** Most students will want to purchase the reader, as all readings for the course will be in that *Reader*, except for assignments in the books marked below as 'for purchase.' The *Reader* will be available at **Metro Publishing**, 2440 Bancroft Avenue. One copy will also be placed on Moffitt Reserve as soon as possible.

Charles Benn, *China's Golden Age* (Oxford, 2002).

Mark Csikszentmihalyi, *Readings in Han Chinese Thought* (Hackett, 2006).

Corinne Debaine-Francfort, *The Search for Ancient China* (Abrams, 1999).

Patricia Ebrey, *The Cambridge Illustrated History of China* (Cambridge, 1996). All references to "Ebrey" are to this edition unless noted (ISBN 05216691x).

Simon Leys, *The Analects of Confucius* (Norton, 1997).

Basic Writings: Chuang tzu; Basic Writings (Columbia, 2003), Burton Watson, trans. Newer but not revised editions are *Zhuangzi: Basic Writings* (ISBN:0231129599), with slightly different pagination.

Recommended books for those of you who get hooked on Chinese history (in order of importance):

Jacques Gernet, *A History of Chinese Civilization* (Cambridge University Press, 1991). [Some of you may wish to buy this book instead of the Ebrey, once you decide you are fully committed to Chinese history. This book, available in a paperback edition, remains the standard reference work for the field. Copies will be put on reserve in Moffitt.]

Kristofer Schipper, *The Taoist Body* (U-C Press, 1993), **recommended** paperback; available at half-price from the Web.

Craig Clunas, *Art in China* (Oxford U. 1997).

Wm. Theodore de Bary and Irene Bloom, eds., *Sources of Chinese Tradition, Second Edition, Volume 1* (Columbia U. Press, 1999). This edition is substantially revised and improved over the first edition. If you are buying or consulting this, do not confuse the two.

and lastly for help in writing better papers: the Penguin illustrated edition of *Elements of Style*, the classic handbook by Strunk and White (available in local bookstores, under "recommended" for History 6A).

S Y L L A B U S

Week 1

8/27 Introduction to the course. Why bother with history? Why bother with China?

Week 2

9/1 **holiday; no class.**

9/3 geography, climate, and population

Lecture readings for 9/1 (in History 6A Reader): Mark Elvin, *The Retreat of the Elephants*, pp. 3-39.

Sections will meet to discuss issues in Chinese language, based on Lothar Ledderose, *Ten Thousand Things*, "The System of Script," pp. 9-10, 18-23. **No reading required.**

Week 3

9/8 Chinese language, spoken and written

Lecture readings for 9/6: John DeFrancis, *The Chinese Language: Fact and Fantasy*, pp. 1-57; Cecilia Lindqvist, *Empire of Living Symbols*, pp. 16-35; A. Zee, *Swallowing Clouds*, pp. 47-52.

9/10 Neolithic and Shang

Lecture readings for 9/8: Ebrey, pp. 16-30 (until "The Zhou Conquest"), 36-37; Debaine-Francfort, *The Search for Ancient China* (purchase), pp. 13-67; Robert Bagley, "Anyang Writing and the Origin of the Chinese Writing System," from *The First Writing*, pp. 190-237 (footnotes not to be read); Lothar Ledderose, *Ten Thousand Things*, chap. 2, "Casting Bronze the Complicated Way," pp. 25-49.

Section readings: review of writing, maps, and romanization. Robert C. Williams, *The Historian's Toolbox*, chap. 1-4, 11 (pp. 1-27; 94-113). In this section, one gets organized; the two romanization systems are explained; and maps are examined. Students may consult the dialect maps at <http://schiller.dartmouth.edu/chinese/maps/map4.html> OR www.pearstories.org [In the second, the key in English: red=Wu; teal=Min (Fujianese and Taiwanese); yellow=Hakka; lavender=Yue (Cantonese); gold=Gan; rose=Xiang; green (all of north China) = Northern Mandarin. The large pale blue areas in the northwest and north are the "languages of fraternal peoples," in the Chinese version.]

Week 4

9/15 Zhou dynasty (11th-5th centuries B.C.)

Lecture readings (9/15): selections from two of the Five Classics, the *Shijing* 詩經 (*Odes* or *Songs*) and the *Shangshu* 尚書 (sometimes called the *Shujing* 書經 or *Documents*). For these see Arthur Waley, trans., *Odes* 24-33, 238, 241, 245 (pp. 34-41, 241-243, 250-54, 260-61); and James Legge, trans., pp. 125-32 ("Great Plan"), 135-38 ("Metal-Bound Coffin"), 161-66 ("Announcement of the Duke of Shao"). On the class Website, students may consult a file named "Shijing" for background; there are will be five pages on the *Yijing*.

9/17 social forces in the Zhou/on how history is made

Lecture readings (9/17): Ebrey, pp. 30-35; Debaine-Francfort, pp. 69-87. Holmgren, "Myth, Fantasy, or Scholarship: Images of the Status of Women in Traditional China," *Australian Journal of Chinese Affairs* 6 (July, 1981), 147-70 (JSTOR).

Section reading: *The Tso chuan: Selections from China's Oldest Narrative History*, Burton Watson, trans., pp. 1-8, 50-64, 76-80, 154-63; David Johnson, "Epic and History in Early China: The Matter of Wu Tzu-hsu," *Journal of Asian Studies* 40:2 (Feb., 1981), 255-71 (JSTOR).

Week 5

9/22 Warring States: a new order emerges

Lecture readings (9/20): Ebrey, pp. 38-59; Wolfram Eberhard, *A History of China*, pp. 47-67; Elvin, *Retreat*, pp. 86-95; 110-119 (stops abruptly) .

9/24 **Lecture readings (9/24):** INTERLUDE: historian's workshop, 1: Prepare for class by reading Alec Fisher, *The Logic of Real Arguments*, chap. 1. In class, we will go over that and the following short documents (which need not be prepared beforehand).

A Tang dynasty household register (Ebrey, *Chinese Civilization: A Sourcebook*, pp. 62-63;
 * Wang Pao [Bao], "The Contract for a Youth," Victor Mair, *The Columbia Anthology of Traditional Chinese Literature*, pp. 510-13;
 * Su Ch'e [Che], "Biography of Ch'ao Ku [Chao Gu]," in Shih-shen Liu, *Chinese Classical Prose: The Eight Masters of the T'ang-Sung Period*, pp. 298-303.

Section readings: *The Way and its Power*, Arthur Waley, trans., "Introduction" pp. 17-39; *Li Ki: The Book of Rites*, James Legge, trans., pp. 210-212 ("The Meaning of Sacrifices" [sections 1-6]); Mark Edward Lewis, *Sanctioned Violence in Early China*, pp. 15-52; Albert Dien, "Chinese Beliefs in the Afterworld," *The Quest for Eternity*, pp. 1-15 (in reader).

Week 6

9/29 Confucius/Kongzi

Lecture readings (9/27): *The Analects of Confucius*, Simon Leys, trans., Introduction and first four chapters (though I'd like you to read on through the tenth chapter, if you have time). Then read, Henry Rosemont, "On Knowing: praxis-Guiding Discourse in the Confucian *Analects* (class Website), and Herbert Fingarette, "The Music of Humanity in the *Conversations of Confucius*"; Rosemont and Ames, "Family Reverence as the Source of Consummatory Conduct" (class Website); also, Mark Csikszentmihalyi, *Readings in Han Chinese Thought*, pp. 89-93 (fragment from Sima Qian's biography of Confucius). Also recommended: Michael Nylan, "Lives of Confucius" (Website), chap. 1; Thomas Wilson, "Sacrifice and the Imperial Cult of Confucius," *History of Religions*, 41:3 (February, 2002), pp. 251-87 (journal issue on reserve); Rosemont, "Is There a Universal Path of Spiritual Progress in the Texts of Early Confucianism?," in *Confucian Spirituality*, ed. by Tu Wei-ming and Mary Evelyn Tucker, pp. 183-96.

10/1 Zhuangzi

Lecture readings (9/29): Begin reading in *Chuang tzu: Basic Writings*, Burton Watson, trans. (purchase), Introduction, sections 1-4, 6 (pp. 1-63; 73-88).

Section readings: *Mencius*, D.C. Lau, trans. Introduction, Books 1A, 1B/1-4, 2A/2, 4B/28, 6A/1-10 (pp. 3-17; 31-35; 38-39, 94; 133-34, 122-28). Do not obsess about names here, but note Bo Yi and Shu Qi [Po Yi and Shu Ch'i], whom you will meet later.

Week 7

10/6 Xunzi

Lecture readings (10/1): On the Website, read three translations by Eric Hutton: "Discourse on Heaven"; "Discourse on Ritual" (focus on the beginning and end); and opening passage of "Human Nature is Bad." NB: your teacher would say "is Ugly" (i.e., external).

10/8 Han Feizi raises objections

Lecture readings (10/3): *Han Fei Tzu: Basic Writings*, Burton Watson, trans., Introduction; "Way of the Ruler," and "Difficulties of Persuasion" (pp. 1-20; 73-79).

Section readings: review of the four thinkers, Zhuangzi, Xunzi, Han Feizi, and Mencius; also, Michael Nylan, "The Politics of Pleasure," *Asia Major* 14.1 (2003), 73-124 (Website).

Week 8

10/13 **MIDTERM** in class.

10/15 Qin and Han: the first empire

Lecture readings (10/15): Ebrey, pp. 60-85; Mark Elvin, *The Pattern of the Chinese Past*, "Empires and Their Size" (pp. 17-22); Lothar Ledderose, *Ten Thousand Things*, "A Magic Army for the Emperor" (pp. 51-73). Also recommended: Bret Hinsch, *Women in Early Imperial China*, pp. 59-96, 114-19 (on Moffit Reserve); Michael Nylan, "Golden Spindles and

Axes," in Chenyang Li, ed., *The Sage and the Second Sex*, pp. 199-222 (class Website). **movie: Emperor and the Assassin.**

Section readings: Sima Qian, *Records of the Grand Historian*, "Bo Yi and Shu Qi": chapter on the moneymakers (SJ 129); Jia Yi's "Guo Qin lun" (On the Faults of the Qin).

Week 9

10/20 Han empire and its attempt to devise coherent systems

Lecture readings (10/20): Michael Nylan, *The Five "Confucian" Classics*, pp. 1-41 (to "7") 51-61; 363-71; DeBaine-Francfort, pp. 100-27; Tao Qian, "Peach Blossom Spring."

10/22 Three Kingdoms: social, religious and political developments, 3rd-7th centuries.

Lecture readings (10/22): Ebrey, pp. 86-107; Etienne Balazs, "Evolution of Landownership in Fourth and Fifth-Century China," "Nihilistic Revolt or Mystical Escapism," in *Chinese Civilization and Bureaucracy*, pp. 101-112, 226-254; Wolfram Eberhard, *A History of China* (rev.), pp. 95-102; 109-34, 138-147. also recommended: Rafe de Crespigny, "The Three Kingdoms and Western Jin: a History of China in the Third Century AD" (see author's Website at Australian National University); de Crespigny: *To Establish Peace*, pp. 303-461 (covering years 201-215, with all the cast of characters from the Three Kingdoms making their appearances there).

Sections: required trip to Moffit library to begin work on research papers.

Participation is vital, because it will facilitate thinking about good paper topics and the proper evaluation of sources. By **10/18**, at 5 p.m., the small paper is due, and the topic for paper 2 should be decided by **10/29**, in consultation with Nylan or section leaders.

Everybody must sign up for 10 minute sessions with one of these four teachers. **For help in preparation with that paper, please see <http://ccat.sas.upenn.edu/~nsivin>, which includes a useful reference to a Guide to Writing.**

Week 10

10/27 Daoism

Lecture readings (10/20): Kristofer Schipper, *The Taoist Body*, pp. 1-15, 20-108. (This reading is far less daunting than it looks; the text is written for novices.) Please read also the *Hawaii Reader in Traditional Chinese Culture*, ed. Victor H. Mair, et al., nos. 33, 37 (pp. 225-30; 242-250).

10/29 Buddhism

Lecture readings (10/20): Arthur Wright, *Buddhism in Chinese History*, pp. 1-64; John Kieschnick, *The Impact of Buddhism on Chinese Material Culture*, pp. 1-48; 281-94 (this to be skimmed); Albert Welter, "Buddhist Ritual and the State," in Donald Lopez, *Religions of China in Practice*, pp. 390-396.

Section readings: Mark Csikszentmihalyi, *Readings in Han Chinese Thought*, pp. 116-183.

Week 11

11/3 Sui and Tang

Lecture readings (10/26): Ebrey, pp. 108-35; Arthur Wright, *Buddhism in Chinese History*, pp. 65-107; Benn, *China's Golden Age*, chaps. 1-4, 7-9; Craig Clunas, *Art in China*, "Early Buddhist Art" (pp. 89-113).

11/5 Tang poetry

Lecture readings (10/28): Stephen Owen, "Poetry in the Chinese Tradition," in Paul Ropp, ed., *Heritage of China*, pp. 294-308; in class, we'll also take a look at Tony and Willis Barnstone, *Laughing Lost in the Mountains: the poems of Wang Wei* (see Website).

Section readings: Han Yu, "Memorial on the Bone of the Buddha"; Emperor Wuzong, "Edict on the Suppression of Buddhism"; "The Story of How the Monk Tripitaka of the Great Country of Tang Brought back the Sūtras," a 13th-century version of *Journey to the West*, in Victor Mair, *The Columbia Anthology of Traditional Chinese Literature*, pp. 1181-1207; *Hawaii Reader in Traditional Chinese Culture*, ed. Victor H. Mair, et al., nos. 47, 56, 63 (pp. 295-299; 377-379, 423-25).

Week 12

11/10 Demographic and economic revolutions in Tang and Song

Lecture readings (11/10): F. W. Mote, *Imperial China, 900-1800*, pp. 351-54; Mark Elvin, *The Pattern of the Chinese Past*, "The Revolution in Farming" and "The Revolution in Money and Credit" (pp. 113-30, 146-63).

11/12 The emergence of a new elite, printing in Tang and Song

Lecture readings (11/12): Susan Cherniack, "Book Culture and Textual Transmission in Sung China," *Harvard Journal of Asiatic Studies* 54:1 (June, 1994), 5-57 (JSTOR). Do NOT finish the article; it's too technical; ignore the half of the pages that are footnotes.

Section readings: James T. C. Liu, trans, *The Enlightened Judgements*, pp. 61-87 (from "Article 3"); 278-293; Bo Juyi, "Song of Lasting Pain" and Du Fu, "The Formation of a Soldier/Out to the Frontier"; plus "The Ornaments of Literati Culture," in Stephen Owen, *An Anthology of Chinese Literature*, pp. 442-47; 472-75; 637-652; 663-82.

Week 13

11/17 Song painting and calligraphy

Lecture readings (11/17): Ebrey, pp. 136-50 (to "Turn Inward"); Craig Clunas, *Art in China*, pp. 45-63, 135-53, 173-75.

11/19 Song collecting practices

Lecture readings (11/19): Ebrey, pp. 150-63; Ronald Egan, on Li Qingzhao (on Website) Stephen Owen, "The Snares of Memory," *Remembrances: The Experience of the Past in Chinese Classical Literature*, pp. 80-99. **No sections this week. Research paper due Nov. 21.** Sections will visit the Berkeley Art Museum.

Week 14

11/24 Northern Song crisis

Lecture readings (11/24): review Ebrey, pp. 136-163; James Liu, *Reform in Sung China*, pp. 1-58.

11/26 **NO CLASS** THANKSGIVING BREAK.

Week 15:

12/1 Nylan away to give a lecture at Harvard. **NO CLASS.**

12/3 Song technology and science

Lecture readings (12/3): Mark Elvin, *The Pattern of the Chinese Past*, pp. 179-99; Hilde De Weerdt, *Competition over Content*, on the civil service exams, pp. 1-22; 25-34 pp. 42-54 (from "Discursive Practices" to "The genealogy of the Four Masters"); Nathan Sivin, "Shen Kua," *Science in Ancient China*, II, pp. 1-52 (on reserve).

Section readings: Cheng Hao, "Remonstrance against the New Laws" to Zhu Xi, "Wang Anshi in Retrospect," in de Bary, *Sources*, vol. 1, 618-28; Zhu Xi, "How to read a book," in *Neo-Confucian Education*," in de Bary, pp. 800-14; Madam Cheng, "Classic of Filiality for Women," in *ibid.*, pp. 824-31; Zhang Jiucheng's explanation of Zhang Zai's "Western Inscription."

Last week

12/8 Southern Song: Military catastrophe; a new ideology. **last class; sections begin review**

Lecture readings (12/2): review Ebrey, pp. 136-163; Ebrey, pp. 164-85; Mote, *Imperial China*, pp. 289-98, 323-50 (you should skip the short section "Zhao Mingcheng and Li Qingzhao").

12/10 **In-class FINAL**