

HSTAS 452
Chinese History to 1276

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This lecture-discussion class will cover Chinese history from the beginning through the Song dynasty, with more time devoted to the later period. Intellectual, social, cultural, and political history will all be treated, though not equally for all periods. About one-third to one-half of the time will be devoted to student-led discussion of assigned readings.

Required texts available in the bookstore:

Conrad Schirokauer and Miranda Brown, *A Brief History of Chinese Civilization* (2nd ed., 2006)
Victor Mair et al., *The Hawaii Reader in Traditional Chinese Culture* (2005)

There are also some articles and book chapters on online reserve

Course requirements:

- Class attendance and participation. Besides regular attendance, you will be asked to jointly lead two of the discussions of primary and secondary sources as part of a small team of students.
- A mid term (2/9) and a final exam (3/19) (identifications and short answer questions; see Quiz Study Guide)
- Two assigned papers (see Paper Assignments, due 2/11 and 3/9)

The final grade will be the average of the grades for the two exams, two papers, and class participation (that is, each will count for 20% of the grade).

Grading:

The university's standard grade scale:

http://www.washington.edu/students/genclat/front/Grading_Sys.html

The university's page on academic honesty:

<http://depts.washington.edu/grading/issue1/honesty.htm#plagiarism>

Class Schedule

Week 1 1/5 Introduction

1/7 Neolithic, Shang, and Zhou Periods

TEXTBOOK: Schirokauer and Brown, 3-35

PRIMARY SOURCE Oracle bone and bronze inscriptions from *Hawaii Reader in Traditional Chinese Culture*, 8-17.

SECONDARY SOURCE:

Kwang-chih Chang, "The Rise of Kings and the Formation of City-States," in *The Formation of Chinese Civilization* (Yale University Press, 2005), 127-39

Week 2 1/12 Confucius

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 45-50

SECONDARY SOURCES: Nivinson in *Cambridge History of Ancient China*, pp. 745-65

Discussion Group: Wood

1/14 Mozi, Mencius

TEXTBOOK: Schirokauer and Brown, 35-45

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 51-62.

SECONDARY SOURCE: Nivinson in *Cambridge History of Ancient China*, pp 765-83

Discussion Group: Fire

Week 3 1/19 Daoism

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 78-95

SECONDARY SOURCE: Nivison in CHAC, 783-812

Discussion Group: Earth

1/21 Xunzi, Legalism, and Qin

TEXTBOOK: Schirokauer and Brown, 46-55

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 121-29, 137-50.

SECONDARY SOURCE: Lothar Ledderose, "A Magic Army for the Emperor," in *Ten Thousand Things* (Princeton University Press, 2000), 51-73.

Discussion Group: Metal

Week 4 1/26 Han Dynasty

TEXTBOOK: Schirokauer and Brown, 54-81

SECONDARY SOURCE: Wu Hung, "Art in a ritual context: rethinking Mawangdui," *Early China* 17 (1992) 111-144

Discussion Group: Water

1/28 Xiongnu

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 169-73

SECONDARY SOURCE: Barfield, *Perilous Frontier* (Blackwell, 1989), 32-84

Discussion Group: Yin

Week 5 2/2 Han Thought and Religion

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 151-57, 174-82.

SECONDARY SOURCE: Grant Hardy, *Worlds of Bronze and Bamboo: Sima Qian's Conquest of History* (Columbia UP, 1999), xi-26.

Discussion Group: Yang

2/4 Buddhism

TEXTBOOK: Schirokauer and Brown, 85-88

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 265-77, 288-94

SECONDARY SOURCE: T. H. Barrett, "Religious Traditions in Chinese Civilization: Buddhism and Taoism." *Heritage of China* (University of California Press, 1990), pp. 138-63

Discussion Group: Qi

Week 6 2/9 Midterm Exam

2/11 Six Dynasties

FIRST ESSAY DUE

TEXTBOOK: Schirokauer and Brown, 88-105

PRIMARY SOURCE: *The Family Instructions for the Yen Clan*, trans. Teng Ssu-yu (Leiden: Brill, 1968), 1-21, 137-52.

SECONDARY SOURCES: Albert Dien, "Yen Chih-t'ui (531-591+): A Buddho-Confucian," in *Confucian Personalities* (Stanford University Press, 1962), 43-64, 328-334.

Discussion Group: Wood

Week 7 2/16 Early Tang

TEXTBOOK: Schirokauer and Brown, 107-123

SECONDARY SOURCE: David A. Graff, *Medieval Chinese Warfare, 300-900* (Routledge, 2002), 183-226.

Discussion Group: Fire

2/18 Late Tang

TEXTBOOK: Schirokauer and Brown, 123-48

PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 349-76.

SECONDARY SOURCE: Denis Twitchett, "Merchants, Trade and Government in Late T'ang." *Asia Major* N. S. 14.1 (1968.): 63-95.

Discussion Group: Earth

Week 8 2/23 Song Economic Growth and City Life

TEXTBOOK: Schirokauer and Brown, 137-48

PRIMARY SOURCE: "Recollections of the Northern Song Capital," in *Hawaii Reader in Traditional Chinese Culture* (University of Hawaii Press, 2005), 405-22.

SECONDARY SOURCE: Robert Hartwell, "A Revolution in the Chinese Iron and Coal Industries in the Northern Sung, 960-1126 A.D." *Journal of Asian Studies* 21.1(1962):153-62.

Discussion Group: Metal

2/25 Song, Liao, and Jin

TEXTBOOK: Schirokauer and Brown, 140-41, 155-56

SECONDARY SOURCES:

Paul Forage, "The Sino-Tangut War of 1081-1085" *Journal of Asian History* 25 (1991):1-28.

Wang Gungwu, "The Rhetoric of Lesser Empire: Early Sung Relations with Its Neighbors" in *China Among Equals* (University of California Press, 1983), 47-65.

Discussion Group: Water

Week 9 3/2 The Examination System,

SECONDARY SOURCE:

Chaffee, *Thorny Gates of Learning* (Cambridge University Press, 1985), pp. 3-65, 157-81.

Discussion Group: Yin

3/4 The Song Literati and Political Culture

TEXTBOOK: Schirokauer and Brown, 148-67

SECONDARY SOURCE:

Charles Hartman, "Poetry and Politics in 1079: The Crow Terrace Poetry Case of Su Shih," *CLEAR* 12 (1990):15-44.

Discussion Group: Yang

Week 10 3/9 Song Intellectual History

FINAL ESSAY DUE

PRIMARY SOURCE: Selections in *Hawaii Reader in Traditional Chinese Culture*, 423-28

SECONDARY SOURCE: Wing-tsit Chan, "Chu Hsi's Completion of Neo-Confucianism," in *Chu Hsi: Life and Thought* (The Chinese University Press, 1987), 103-38.

Discussion Group: Qi

3/11 Family and Women

SECONDARY SOURCES:

Patricia Ebrey, "Women, Money, and Class: Sima Guang and Song Neo-Confucian Views on Women," and

"The Women in Liu Kezhuang's Family," both in *Women and the Family in Chinese History* (Routledge, 1992), 10-38 and 89-106.

WEEK 11 3/19 FINAL EXAM 2:30-4:20

Paper Assignments

Each paper is to be your own work, 4 to 6 pages long, printed in double-spaced in 12-point type, margins no greater than 1". It should draw on a wide a range of our readings, since one of your goals is to demonstrate that you have done the readings carefully and thoughtfully. Quotations, evidence, and other people's ideas are to be acknowledged in notes. Please watch your spelling and grammar! Last but not least: keep a copy for your record.

Grading of the papers will be based on the evidence that they show of your mastery of the assigned material and how well the paper is written: its coherence (making connections between particulars and whole), organization (flow of discussion and argument), and clarity (communicating your ideas clearly and succinctly).

First Paper

Choose one of the following tasks:

1. Critique David Nivison's overview of early Chinese thought on the basis of the primary source readings that we did.
2. Discuss how the chance survival or discovery of particular sources or types of sources shapes scholars' study of early China.

Second Paper

Choose one of these tasks:

1. Analyze Chinese history from the period of division through the Song period in terms of changes in the elite class.
2. What changes in Chinese history from the period of division through the Song period were of such magnitude that they had an impact on the lives of ordinary people?
3. Evaluate the secondary readings for the second half of the course in terms of how imaginative the authors were in finding and exploiting sources.

Quiz Study Guide

Terms/names to know for the first quiz

<i>Analects</i>	Former Han	Shang bronzes
Ancestor worship	Four Noble Truths	Shang dynasty
bodhisattva	Great Wall	<i>shi</i>
<i>Book of Documents</i>	Han Feizi	Sima Qian
<i>Book of Songs</i>	Lao Zi	Son of Heaven
Changan	Later Han	<i>Songs of Chu</i>
Chu	Legalism	Spring and Autumn Period
Confucius	Li Si	Wang Mang
Daoism	Liu Bang	Warring States Period
Dong Zhongshu	Luoyang	the Way (Dao)
Duke of Zhou	Mahayana	Western Zhou
Eastern Zhou	Mandate of Heaven	Xiongnu
Emperor Wu	Mencius	Yellow Turbans
Eunuchs	Mo Zi	Zhang Qian
Filial piety	Oracle bones/divination texts	Zhou dynasty
First Emperor of Qin	<i>qi</i>	Zhuang Zi
Five Agents	Qin	
Five Relationships	<i>ren</i>	

Sample short answer questions for the first quiz:

1. What features of early Chinese civilization did China acquire from beyond East Asia?
2. Discuss the place of Heaven in early Chinese thought.
3. What are the main questions Confucius addressed? What are some examples of ones he did not address?
4. How valid or useful is it to talk about “Daoism”? How much do the *Zhuangzi* and the *Laozi* have in common?
5. What elements in Xunzi’s thought can be considered a response to a) Daoism, b) Mohism, c) Legalism, d) Mencius?
6. How is it that law has such a good name in Western civilization and such a bad one in Chinese?
7. How much of what occurred during the Qin should be attributed to the megalomania of the First Emperor?
8. What are the most important differences between Han institutions and Qin ones?
9. Which features of Buddhism were most foreign to prior Chinese experience?
10. Given that Confucianism was such a useful ideology for rulers, why did Chinese rulers become major patrons of Buddhism?

Terms/names to know for second quiz

An Lushan	Kaifeng	Sima Guang
Bodhidharma	Jin dynasty	Southern Dynasties
Champa rice	Jinshi	Southern Song
Chan	Jurchen	Su Shi
Cheng brothers	Kaifeng	Sui dynasty
Cheng Yi	karma	Tang
Dunhuang	Khitan	Tangut
Emperor Xuanzong	<i>li and qi</i>	Three Kingdoms
Empress Wu	Liao dynasty	Turks
Emperor Huizong	Neo-Confucianism	Uighurs
Equal field system	New Policies	Wang Anshi
Examination system	Nine Rank System	Xianbei
Fan Zhongyan	Northern Dynasties	Xuanzong
Five Dynasties	Northern Wei	Xuanzang
Han Yu	Northern Song	Yang Guifei
Hangzhou	Pure Land	Zhu Xi
Huineng	Salt monopoly	

Sample questions:

1. Imagine you are a Confucian-educated Chinese advisor to one of the early Northern Wei rulers. How would you try to convince him to adopt various Chinese bureaucratic practices?
2. What are the major differences between the Han and the Tang periods?
3. What does the story of Empress Wu reveal about the Tang government and power structure?
4. What are the most important ways in which the Liao and Jin states differed from tribal confederacies like the Xiongnu?
5. Would the economic changes of the Song period have likely improved the lives of ordinary people?
6. What explanation can you offer for the intensity of factional strife in the Northern Song?
7. Why do historians see the late Tang as a major turning point in Chinese history?
8. What was particularly new about Neo-Confucianism or the Learning of the Way?