

**HILD 10: EAST ASIA: THE GREAT TRADITION**  
**EARLY HISTORY AND CULTURES OF CHINA, KOREA, AND JAPAN**  
**1200 BC- AD 1200**

Professor: Dr. Schneewind

Phone: (858) 822-0814

Office: H&SS 3062

Office hours: M 2-4, Th 2-3, and by appointment

Mailbox: H&SS 5012, fifth floor faculty lounge

E-mail: [sschneewind@ucsd.edu](mailto:sschneewind@ucsd.edu)

Lecture: Monday, Wednesday, and Friday 1:00-1:50, in Center Hall 119

TAs: Ms. Lui ([hllui@ucsd.edu](mailto:hllui@ucsd.edu))

Mr. Davidson ([mgdavids@ucsd.edu](mailto:mgdavids@ucsd.edu))

Mr. Kim ([yok068@ucsd.edu](mailto:yok068@ucsd.edu))

**Some Questions We Will Think About:**

How does power work? Why do some people obey other people?

How did the regimes of East Asia rise and fall, the countries unify and fall apart again?

Were people in the distant past and far away more like us, or more different from us?

Why does the past matter to people, and what is history for?

How were Confucianism, Buddhism, Daoism developed, spread, and lived?

How do people develop and adopt new ideas and practices?

Why do writers create texts (write things down) and what do readers with them?

What kinds of historical questions might you want to pursue farther, whatever your major?

**What You Can Learn and How:**

1. You can learn the basic outline of **what happened in East Asia** from the first historical times (writing begins around 1200 BC) up until the Mongol conquests around AD 1200.
  - Read and take notes by hand on Patricia Ebrey and Anne Walthall, *East Asia: A Cultural, Social, and Political History*, third edition, to learn the basics about each period.
  - Our other required book is *Bing: From Farmer's Son to Magistrate in Han China*.
  - The Ted course site has study guides for many topics and readings. Answering the questions will let you focus on the key facts and put together the big picture.
  - Put it all together onto a timeline of your own design.
  - Memorize the date chart in the coursepack (now!) to be clear about what happened when.
  - Learning happens through review. Review the day's work after each class. Every week, review *everything* quickly. Review material from earlier readings when you think it is relevant.
  - The University says a course should take 3 hours outside class for each credit-hour. That's 12 hours a week reading, studying, and writing. Schedule it in now.
  
2. You can learn ways of thinking about **why and how things happened**, both in specific cases in East Asia and in terms of big principles that apply to other times and places.
  - Lectures will raise questions and ideas about how historians make sense of the past.
  - You'll learn well if you do the readings before class, attend every day, and take notes by hand, so you are responsible for that.
    - So that everyone can concentrate, turn off all your electronics before class.

- If you have a letter from OSD, please let me know right away.
  - If you must miss class for religious or *emergency* medical reasons, email your TA as soon as you know and ask a classmate for the notes.
  - Come on time, and leave only when class is dismissed.
  - Schedule travel and doctors around class. There will be class on the Wednesday before Thanksgiving, so plan your travel accordingly.
- You can raise questions in lecture, in section, in office hours, and with your classmates.
  - Writing will give you the chance to think about big questions with evidence.
3. You can learn **how to understand and develop your own ideas about difficult texts**.
- The primary sources are in the textbook and, mostly, in the coursepack. You will need your own copy to write all over, so buy it through [www.universityreaders.com](http://www.universityreaders.com).
  - In lecture and section we'll talk about reading techniques, and how to relate texts to their historical contexts, and how to analyze and interpret them.
    - Please bring the coursepack to lecture as well as section.
  - The writing assignments, exercises or papers, range from 1 to 4 pages and the prompts are on Ted. Writing assignments will let you practice analysis and get feedback from us.
  - The final paper (5-7 pages) will give you a chance to show how you have mastered this kind of reading and writing. Employers like to hire those who can think and write well.
4. You can learn how to **present your views to others and listen productively**. Talking about your own point of view, backing it up with evidence, asking others to do the same, and being able to *change* your mind based on the evidence are surprisingly difficult and worth learning for any kind of career.
- It's your responsibility to have done the readings, and come to section prepared with your notes and coursepack – and a friendly, but intellectually demanding attitude!
  - Come to lecture prepared to talk with your neighbor a bit, take a quiz, or write a little.
  - Studying with other students in the class, perhaps with the study guides, is a good way to learn, to check that you understand, and to practice giving evidence for your views.
  - But when you first read anything, and when you sit down to write a paper or plan an exam answer, you should be alone, so you can take responsibility for your own learning.

**How we will assess what you have learned:**

1. Intelligent, informed participation in section, quizzes, written exercises and papers, 15%.
2. Midterm exam, in class, November 4, 15%.
3. Final paper due in Week Ten, 35%.
4. The final exam (Monday December 9, at 11:30, in the classroom) will be like the midterm, and worth 35%. It will be cumulative to assure that you can put everything together.

**Academic Integrity Lies at the Heart of Good Scholarship:** When a historian writes, he or she always gives her evidence, and says where it came from, whether a primary source or another scholar's work. Just the way in science experiments must be replicable, a historian's evidence and citations allow other readers to check his or her conclusions. Each historian is accountable for treating the sources honestly, and each gets credit through others' citations for what he or she has contributed to the larger body of knowledge. Students, TAs, and professors – all are responsible for practicing good, open-minded, honest scholarship.

## Trouble-Shooting:

- “I am deathly ill and will give everyone else germs if I go to class.” With your last ounce of strength, email your TA. Sleep and drink hot soup; get the notes from someone; study them by yourself and then go over them with a classmate. If you have questions, see us.
- “I have to miss class for a religious holiday.” Email your TA and get the notes, as above.
- “My friend wants me to take him to the airport at class time.” Dude. Call him a cab.
- “There’s too much information in the textbook.” Check the Ted web site for a reading guide.
- “I can’t make head or tail of this weird old text!” Try paraphrasing one sentence at a time; talk to a classmate; come to office hours with your TA or the professor.
- “I can’t get into the Ted site.” Go to Academic Computing and Media Services in AP & M 1313, M-F 8:30-4:00; or phone them at 858-534-2267; or email them at [acms-help@ucsd.edu](mailto:acms-help@ucsd.edu).
- “I don’t know what to do for section.” Check Ted; ask a classmate; email your TA.
- “I left my coursepack/textbook at home.” The library will have *one* copy of each on reserve.
- “I feel overwhelmed and frustrated.” Come in to office hours or email your TA or the professor.
- “I thought this stuff would be cool but now I am really bored.” Come to office hours!
- “I have to hand in a paper and I have no idea what to write and I’m freakin’.” Fill out a document reading sheet; paraphrase and raise questions; answer the questions about the source on the Ted reading guide. Come talk to your TA or the professor.
- “I’ll just check the internet quick to get an idea…” I’ve worked hard to choose good primary readings, and the textbook is decent. There’s plenty here, and if you want extra readings I’d love to talk help you choose something. So: do NOT use the internet for anything other than maps and pictures. There are good links on the course website.
- “I am not sure where the line is between studying together and cheating.”
- Ask yourself whether what you are doing is really helping *you* think and learn.
  - Discussing class materials is good, but you must sit down all by yourself to plan or write papers and exam essays, with only the readings and your notes in front of you.
  - If you get a good idea from someone else, credit him or her in your paper (you can use footnotes for that), put the idea in your own words, and develop it further.
  - Put even 3 consecutive words from any text or book in quotation marks and cite properly.
  - If you are still worried, talk to the TA or professor right away. Afterwards is too late.
  - Check <http://history.ucsd.edu/ugrad/current/academic-integrity.html>.
  - Here’s the fine print: Students agree that by taking this course all required papers will be subject to submission for textual similarity review to Turnitin.com (through the link on WebCT each week) for the detection of plagiarism. All submitted papers will be included as source documents in the Turnitin.com reference database solely for the purpose of detecting plagiarism of such papers. Use of the Turnitin.com service is subject to the terms of use agreement posted on the Turnitin.com site.
- “My computer crashed/ I lost my flash drive.” Back up every 5 minutes, and every day, 2 ways.
- “This is not my major so I just want to take it for P/NP.” University policy requires that to pass with the Pass/No Pass option, you must earn a C. If you don’t do the work you won’t learn much; if you do, you should get a good grade. I advise opting for a letter grade.
- “I love this class but there just isn’t enough reading for me!” Don’t panic! Check out the extra credit option on Ted. Or come talk to me and tell me where your interests lie.
- “I don’t really have an explicit question or problem. May I go to office hours anyway?” YES.
- “I am not sure what to take next term or how to choose a major.” Guess what the answer to this one is. We hold office hours *just* to talk with you – about class or your overall education.

\*\* The syllabus may change somewhat.\*\*

## September 27: Introduction

### Week One: Religion and Politics Way Back When (1200-1045 BC)

2- page written exercise due Monday at noon about Royal Consort Hao. Prompt and link on Ted.

### September 30: A Shang Queen (Imagination and Evidence)

Memorize the dates of the major periods to prepare for date quiz in section.

Be able to place China, Japan, and Korea on the map.

Coursepack: Minna Haapanen, "The Royal Consort Hao of the Shang" [U.S., 2002]

### October 2: Kings, Shamans, and Ancestors (Religion and Ritual)

*Shang dynasty, c. 1500-1045 BC. First writing in East Asia c. 1200 BC.*

Ebrey, chapter 1, the part on the Shang

Coursepack: Late Shang oracle bone inscriptions. [Mainland]

"Tangun" [Peninsula+]

### October 4: Inventing Heaven (Propaganda and Ideology)

*Western Zhou 1045-770 BC*

Ebrey, the rest of chapter 1, inc. "The Announcement of Shao," from the *Book of Documents*

Coursepack: "King Wu's Announcement" (c. 1045 BC), *Book of Documents/ History*

"Mighty is God on high (Shangdi)," from the *Book of Odes/ Classic of Poetry/ Songs*

Mencius on King Wen's difficulties in overthrowing Shang

Optional, on Ted: *Book of Odes*, more selections -- more choices for writing

## Week Two: Ancient Foundations of East Asian Thought

2-page written exercise due Monday at noon on a Shang or Zhou primary source. See Ted.

### October 7: The Feudal Lords Build the Foundations

*Western Zhou 1045-770 BC; Eastern Zhou 771-256 BC*

Ebrey, chapter 1, box on the *Book of Songs (Odes)*.

Coursepack: M. Nylan, "The Odes," *The Five Confucian Classics*, 91-119 (secondary source)

### October 9: Who was Confucius?

Ebrey, chapter 2, "The Multi-state System," "The Consequences of Warfare," and "Warring States Literature and Art: The Case of Chu"

Coursepack: Confucius & his disciples, selections from *The Analects*

John Wills, "Confucius (Kongzi)," *Mountain of Fame* (1994), 11-32 (secondary source)

*Electronic discussion with your section about how and what to debate in section next week.*

### October 11: Thinking about Ruling, Not-Thinking about Not-Ruling

Ebrey, chapter 2, "The Hundred Schools of Thought," including quotations from the thinkers.

What do *you* see in the texts that Ebrey does not clarify?

Coursepack: Laozi (Lao Tzu), *Dao de jing* (Tao Te Ching), selections

Zhuang Zhou (Zhuangzi, Master Zhuang, Chuang Tzu), *Zhuangzi*, selections

### **Week Three: Work and Ritual**

*1-page reflection on what you learned from the section debate due Thursday. See Ted.*

#### **October 14: Inventing Bureaucracy**

*“Springs and Autumns” and “Warring States” periods: 770-221; Qin dynasty 221-206 BC*  
Ebrey, chapter 3, the part on Qin. Do you think the Qin victory came more from ideas or economic/military circumstances? What sources do we have on Qin?

Coursepack: Han Feizi, “The Five Vermin” (representing Legalism).

#### **October 16: The Working Life**

*Preview the other chapters in Ebrey to find pictures of daily work activities.*

Coursepack: Mencius, selections

Wang Bao (Pao) (fl. 61-54 BC), “Contract for a Youth” [Mainland]

Yi Kyu-bo (1168-1241), Two “Songs for the Farmer” [Peninsula+]

Yi Illo (1152-1220), “The Four Treasures of the Studio” [Peninsula+]

Start reading Michael Loewe, *Bing: From Farmer’s Son to Magistrate in Han China*.

#### **October 18: Agriculture: the Ritual**

Coursepack: “The Contest of Amaterasu and Susano-o” [Archipelago]

“She Bore the Folk (She who gave birth to our people)” [Mainland]

Excerpt from *Engishiki* on Shintō ritual [Archipelago]

“Monthly Ordinances,” Spring 1 and Fall 1 excerpts from *The Book of Rites* [Mainland]

Hong Mai, “A Problem”

### **Week Four: Empire and Ethnicities**

*2-3 page paper due on Monday at noon on sources from last week.*

*Review and preview: Map exercise on Ted.*

#### **October 21: The First East Asian Empire**

*Han dynasty 206 BC - 220 AD*

Ebrey, chapter 3, “The Han Dynasty”

Finish Michael Loewe, *Bing: From Farmer’s Son to Magistrate in Han China*

#### **October 23: Inventing Han Confucianism (Reading in Context)**

Ebrey, rest of chapter 3, including box on “Biography: The Ban Family”

Coursepack: Han historian Ban Zhao (Pan Chao), “Lessons for Women”

“A Peacock Southeast Flew,” 5<sup>th</sup> century

Filial piety stories in pictures.

Dong Zhongshu, “The Conduct of Heaven and Earth,” and other selections.

#### **October 25: An Age of Disunity**

Ebrey, chapter 4, including box on “Biography: Yan Zhitui” (one of our authors)

Coursepack: Fumiko Ikawa-Smith, “Construction of national identity and origins in East Asia” (secondary source)

“Accounts of the Eastern Barbarians,” *San guo zhi* (a secondary or a primary source?)

“Japan in the [mainland] *Wei Dynastic History*” (c. 300 AD) (secondary? primary?)

Yan Zhitui and Yang Yuanzhi, “Differences between North and South [Mainland]”

Du Fu, “Ballad of the Firewood Vendors” [Mainland]  
Bai Juyi (Po Chü-yi), “Iranian Whirling Girls” [Mainland]  
Excerpts from *Shan hai jing* [Mainland]  
Iryon, “Preface to the *Memorabilia of the Three Kingdoms* (Samguk yusa),” [Peninsula+]  
“The Ballad of Mulan” (c. 500) [Mainland]  
Wang Xizhi (Wang Hsi-chih), “Preface to Poems from the Orchid Pavilion” (353 AD)

### **Week Five: Buddhism**

*3-4 page paper due Monday at noon on Bing: From Farmer’s Son to Magistrate in Han China*

#### **October 28: The Buddha’s Challenge**

Ebrey, “Buddhism in India and its Spread Along the Silk Road”  
Coursepack: Kenneth Chen, excerpt from *Buddhism in China*, pp. 4-9 (secondary source)  
“Parable of the Burning House,” from the *Lotus Sutra* [India]  
Sigyongam, “A Record of the Bamboo in the Bamboo Arbor of the Woltung Monastery”  
(Silla monk) Wonhyo, “Arouse your Mind and Practice!” (c. 680)  
“Chajang Establishes the Monks’ Discipline [in Silla],” *Samgak yusa*

#### **October 30: International Buddhism and Rulership**

Ebrey, chap. 4, “The Buddhist Conquest of China” and “Monastery of Eternal Tranquility” (547)  
chapter 6, box on “Material Culture: Seokguram Grotto”  
chapter 7, 122-25 “The Introduction of Buddhism”  
Coursepack: “[Goryeo] King Taejo’s Reliance on Buddhism” [Peninsula+]  
“[Emperor] Temmu’s Propagation of Buddhism” (676-685), *Nihon Shoki* [Archipelago]  
“Sutra of the Golden Light of the Most Excellent Kings” [Archipelago]  
“[Emperor] Shōmu’s Erection of Provincial Temples” (741) [Archipelago]  
“The Nine-Story Stupa,” *Samgak yusa* [Peninsula+]  
“[King] Popkong Declares Buddhism the National (Silla) Faith” (c.527) [Peninsula+]

#### **November 1: Splendor and Illusion: Buddhism in Daily Life**

Ebrey, chapter 5, ONLY the box on “Material Culture: Tea” [mainland]  
chapter 9, ONLY the box on “The Three Jewels” [archipelago]  
Coursepack: Monk Yongjae, “Meeting with Bandits” (c. 790) [Peninsula+]  
“The Earliest Tales of the Bodhisattva Guanshiyin [Guanyin or Avalokitesvara]”  
Shi Baochang, “Lives of the Nuns,” 4<sup>th</sup>-6<sup>th</sup> centuries, selections [Mainland]

### **Week Six: Powerful Aristocracies**

#### **November 4: Midterm**

#### **November 6: The Aristocratic Empire**

*Sui dynasty, 581-617; Tang dynasty, 618-907*

Ebrey, chapter 5, including the boxes on Du Fu (Tu Fu) & “Poking Fun (Li Shangyin’s Miscellany),” and “Connections: Cultural Contact Across East Asia (600-900)”  
Coursepack: Emperor Taizong of the Tang dynasty on effective government (648)  
Yu Xuanji, “...List of Successful Candidates in the Imperial Examinations”  
Optional: Po Hsing-chien, “Li Yaxien (Yaxian), A Loyal Courtesan” (fiction)

### **November 8: The Formation of Korean States**

*Early Hist. 200 BC-313 AD; Three Kingdoms 313-668; United Silla 668-892; Parhae 698-926*  
Ebrey, chapter 6, including box on “Biography: Gangsu, the Scribe”

Coursepack: Yu Huan, “Ancient Korea and Yen”

“[Prime Minister] Ch’ang Chori [admonishes the king],” *Samguk sagi*

“Ulchi Mundok” of Koguryo (Goguryeo) fights the Sui, from *Samguk sagi*

“[Silla] King Chinhung’s Monument at Maun Pass,” from *Samguk yusa*

“[Koguryo (Goguryeo) official] Ul P’aso,” from *Samguk sagi*

“[Silla Minister of War] Kim Hujik’s Admonition of King Chinpyong,” *Samguk sagi*

“[United Silla] Edict on Clothing, Carts, and Housing”

“Sol Kyedu [of Silla]”

### **Week Seven: More Aristocratic States**

*3- page paper due Wednesday at noon on the Korean sources. See Ted for prompt.*

### **November 11: Veterans’ Day Holiday**

### **November 13: The Goryeo (Koryo) Order**

*Goryeo dynasty, 935-1392*

Ebrey, chapter 10, up to the Mongol invasions (*NOT chapter 7*)

Coursepack: “Foundation Legend of Goryeo: Birth of King T’aejo,” from *Koryo sa*

Ch’oe Sungno (927-989), “On Current Affairs,” from *Koryo sa*

(Koryo) King T’aejo/Wang Kon, “Ten Injunctions” (943), from *Koryo sa*

“King T’aejo’s Reliance on Buddhism” and “Confucian Advice,” from *Pohan chip*

“Monk Myoch’ong’s Use of Geomancy” (c. 1129) [Peninsula+]

Ch’oe Yu-ch’ong (1095-1174), “Harmonizing with Secretary Chong on the Ninth Day”

Ch’oe Ch’ung (984-1086), 2 poems, & Yi Kyu-bo, “Presented to Chon I-ji on a visit...”

### **November 15: The Sword and the Brush: Unifying Japan**

*Yamato centralization, 350–710; Nara period, 710-794*

Ebrey, chapter 7

Coursepack: re-read “Japan in the *Wei Dynastic History*” (*Wei zhi*, c. 300 AD) [Chinese source]

“Eastern Expedition of Emperor Jimmu,” from *Nihon Shoki* (720)

“Prince Shōtoku’s 17-Article Constitution” (604) from *Nihon Shoki*

“The Taihō-Yōrō Code” and “the Law of Households” (701/718), from *Nihon Shoki*

### **Week Eight: Economic Divergence**

*3- page paper due Monday at noon on the Japanese texts.*

### **November 18: The Un-Samurai: the Hei’an Aristocracy**

*Hei’an period, 794-1180*

Ebrey, chapter 9 (*NOT chapter 8*), including boxes on Sugawara no Michizane and *Man’yōshū*

Coursepack: Selected poems from the *Man’yōshū*

The Mother of Michitsuna (d. 995), excerpt from *Kagerō Nikki*

Murasaki Shikubu (978?-1015?), “Diary [entry on a prince’s birth]”

### **November 20: The Song Commercial Revolution**

*N. Song 960-1127; Southern Song 1127-1279; Liao (Khitan) 907-1125; Jin (Jurchen) 1115-1234*  
Ebrey, chapter 8

Coursepack: Poems by Mei Yaochen, Lu You (Lu Yu), Wang Anshi, Su Shi and others  
“Attractions of the [Southern Song] Capital [Hangzhou]” (1235) [Mainland]

### **November 22: Who Wrote the Histories? Why?**

Ebrey, review pp. 47-8 “Sima Qian and the *Records of the Grand Historian*”

Coursepack: Preface to *Kojiki* (712)

Iryon, “Preface to the *Memorabilia of the Three Kingdoms*” (*Samguk yusa*), 1285

Song scholar-official Su Che, “The Authority of the Historian” [Mainland]

“[Goguryeo Prime Minister] Ch’ang Chori admonishes the king,” (c.300), in *Samguk sagi*

Sima Qian, excerpts from his autobiography, with discussion by Raymond Dawson

(1994), in *The First Emperor: Selections from the Historical Records*, xxxii-iv

Sima Qian, “Letter to Ren An” [Mainland]

Herrlee Creel, “The Decree of Heaven” from his *The Birth of China* (secondary source)

### **Week Nine: Neo-Confucianism and Its Rivals for Hearts-and-Minds**

*Due Wednesday: your plan for your final paper.*

### **November 25: What was So New about Neo-Confucianism?**

Coursepack: “The Great Learning”

### **November 27: Food, Medicine, Oh yeah, and Ghosts**

Ebrey, chapter 3, ONLY box on Wang Chong (27-100) on “Lucky and Unlucky Days”

chapter 8, ONLY boxes on “The Cai Family of Geomancers” and two Hong Mai tales of retribution

Coursepack: “Song of Ch’oyong” (c. 880) [Peninsula+]

Hong Mai (1123-1202), “Office of the Record-Keeper in Xiuzhou,” [Mainland]

Fujiwara Morosuke, “Daily Observance” (c. 960) [Archipelago]

TJ Hinrichs, “Healing and Medicine in China” (secondary source)

### **November 29: Happy Thanksgiving!**

### **Week Ten: Daoism and Leisure**

*Final paper due over Ted/Turnitin on Wednesday at noon.*

*Review all your work for the term in preparation for the final.*

### **December 2: Daoist Lives and Visions**

Ebrey, review chapter 4, part on “Daoist Religion”

Review Laozi and Zhuangzi

Coursepack: Suzanne Cahill, introduction to Du Guangting’s “The Queen Mother of the West”

Du Guangting (850-933), “Wang Fengxian,” a peasant girl turned Daoist immortal

Tao Qian (Tao Yuanming) (365-427), “The Peach Blossom Spring,” and “The Return”

### **December 4: Having Fun is Serious Business**

### **December 6: Conclusions?**