**HILD 10** Fall, 2011

# EAST ASIA: THE GREAT TRADITION EARLY HISTORY, SOCIETY, AND CULTURES OF CHINA, KOREA, AND JAPAN

Class: TuTh 3:30 – 4:50 PM Center Hall 101 **Professor**: Suzanne Cahill Office: HSS 3040

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#### Introduction

This course introduces China, Korea, and Japan from the Neolithic period through the Song dynasty in China (960 – 1279), the Koryo dynasty in Korea (889 – 1259) and the Heian period in Japan (794 – 1185). Since Chinese history starts much earlier than that of Korea or Japan, we will study Chinese history for the first part of the course before we turn to Korea and Japan. (HILD 11 and 12 will not be so China-centered.) Once we have introduced all three cultures, we will move back and forth among the three, investigating their many connections rather than studying them as three entirely separate stories. Writing, systems of religion and thought, government institutions, technology, gender and family, and material culture will provide organizing themes for studying these civilizations over such a long time. We will stress social and historical context, continuity and change, crisis and resolution, comparison and contrast. Since creations of earlier eras have had a deep impact on life in China, Korea, and Japan today, we will use contemporary examples to show the enduring importance as well as the changing interpretations of the ancient heritage.

Our main framework will be chronological. Our approach will be interdisciplinary, combining history and the social sciences, written texts and material culture. We will try to include groups that have previously been excluded from the historical narratives, such as women, minorities, and peasants. Class materials come from a variety of sources, both textual and visual. Textual sources include historical, philosophical, religious, and literary writings; visual materials include archaeological discoveries, art, and film. We will study primary and secondary sources.

Primary sources, written or made by the people who lived during the periods we are studying, can be either written or material. These primary resources, such as the texts found in the anthologies of Chinese literature and Japanese traditions, tell us what those people believe, valued, desired, feared, and thought important. Secondary sources, such as your textbook by Ebrey et al., will provide structure, general background, and interpretation. We will usually read the textbook first to give us a broad picture of a period before delving into the primary sources. Primary sources were not produced to answer the questions we want to ask, and we have to work hard at interpreting them. Much of lecture and section will be devoted to this task.

One of your main tasks this quarter is to read all your texts critically, analyzing them in terms of meaning, reliability, argument, and historical value. You will also be able to sharpen your writing skills, improving your ability to write clearly and convincingly. Section discussion will give you practice in oral discourse, communication, and collaboration. Our goal is for you to become active scholars rather than passive recipients of data. By the end of the course you should have a good general picture of the major historical developments in early times of these three great civilizations, and of their connections. You should be able to recognize modern references to these cultures. And you should be able to differentiate between different places, peoples, and periods rather than lumping all of the past together in a faulty a-historical and monolithic construction of "traditional East Asia."

#### **Course Requirements**

There are no prerequisites. Students should come to class with the assigned reading for that day completed, and take part in discussions. This course has a large reading load. Your job is to do the reading and our job is to make sure you understand it. A reading assignment is due on the day it is listed on your syllabus. There will be weekly 2-page reading responses, based on the primary sources, due at the beginning of section. In writing your responses, do not summarize. Instead, think of questions and topics that will stimulate lively and fruitful discussions in section. Be sure to bring up anything that puzzles you. Do not bore your TAs or each other and do not worry about looking stupid. Your reading responses, together with section attendance and performance, make up thirty-five per cent (35%) of your grade. There will be a midterm worth thirty percent (30%). The midterm will consist identifications and essays. There will be s final exam emphasizing material from the second half of the course, consisting of long and short essays, worth thirty-five percent (35%) of your course grade. You must complete all written assignments and attend every section, unless excused by your TA, in order to pass the course. Do not plagiarize: this will result in your failing the assignment and possibly the course. If we even suspect you of cheating or plagiarism, we are required to report you to the Academic

Integrity Coordinator. I encourage you to discuss the reading, but when you sit down to write, you must be alone, with only the reading and class notes. Do not consult the internet. If you would like extra reading, talk to us.

There will be a course web site at ted.ucsd.edu/ where you can view the syllabus, class power points, exam study guides, and other supplementary materials.

# **Required Texts**

These books are available at the University Bookstore. There are also copies on reserve at Geisel Library.

Patricia Buckley Ebrey, Anne Walthall, and James B. Palais, *East Asia: The Great Tradition, Custom for HILD 10* (secondary source)

Victor H. Mair, *The Shorter Columbia Anthology of Traditional Chinese Literature*. New York: Columbia University Press (collection of translated primary sources)

Wm. Theodore de Bary, Donald Keene, George Tanabe, and Paul Varley, *Sources of Japanese Tradition: From Earliest Times to 1600*; volume one, second edition New York: Columbia University Press (collection of translated primary sources)

Susan Whitfield, *Life Along the Silk Road*. University of California. (secondary source) Murasaki Shikibu, translated and abridged by Edward Seidensticker, *The Tale of Genji*. Vinatege Classics paperback (translated primary source)

Note: Many of our texts have supplementary front and back matter. These can be extremely useful. Use them!

#### **COURSE OUTLINE AND ASSIGNMENTS**

# Date Topics and Readings

#### Week Zero I. Introduction

September 22 Themes, Approaches, Materials, Expectations, and Definitions

Romanization: Wade Giles and Pinyin; see Mair, 727 - 731 Get your textbooks: first reading assignment is due Tuesday

#### Week One

#### September 27 II. Chinese Myth and Archaeology

- A. Origin Stories
- B. Early Archaeological Records

# III. China in the Bronze Age: The Shang & Western Zhou Dynasties (c. 1500 – 771 BCE)

- A. The Beginning of Written History
- 1. Oracle Bones
- 2 Bronze Inscriptions

Readings: Ebrey, Chapter 1; Mair, entries 1-2: (Note that for the Mair book, entry numbers rather than page numbers are assigned.)

# September 29 IV. Philosophers, and Warring States During the Eastern Zhou Period (771 – 256 BC)

A. Crisis: The Age of Confucius and the Five Classics

Readings: Ebrey, Chapter Two; Mair, entries 3, 4, 6, 16, 157, and 159

#### Week Two

# October 4 IV. Philosophers, and Warring States During the Eastern Zhou Period (771 – 256 BC)

B. After Confucius: The Age of "The Hundred Schools of Thought":

Rivals, Followers, and Alternatives

Readings: Mair, entries 7 - 10, 159 (review), 200

#### October 6

# V. The Bureaucratic Empire: Qin – Han China (256 BCE – 220 CE)

- A. Qin and Han Empires and Legacy
- B. Gender and Daily Life in the Han

Readings: Ebrey, Chapter Three; Mair, entries 123, 129 –136, 138, 139, 158, 160, 162, 167, 185, 186, 191

#### Week Three

#### VI. Disunity in China (200 – 580 CE)

#### October 11

A. Political and Cultural Context of the Age of Disunity:

"The Three Kingdoms and Six Dynasties" or "Northern and Southern Dynasties" Period

B. Buddhism Comes to China

Readings: Ebrey, Chapter Four; Mair, entries 21, 23, 140--142, 144--147, 163, 181, 182, 214; Keene, pages 55 –62 (ignore the part of introduction that addresses Japan)

#### October 13

C. Daoism and Literati Culture

Readings: Mair, entries 12, 13, 18 –20, 22, 24, 25, 126, 143, 168, 171, 172, 202 – 204

#### Week Four

#### **VII.** Sui and Tang China (581 – 907)

#### October 18

A. Political and Cultural Context of Two Cosmopolitan Empires Readings: Ebrey, Chapter Five; Mair, entry 149; Keene, pages 85 – 89 (ignore the part of introduction that addresses Japan)

October 20

B. Travel, Trade, War, and Exchange on the Silk Road Readings: Silk Road (all)

## **Week Five**

## October 25

C. Tang Poetry and Prose: Literature as a Historical Source Readings: Mair, entries 26 – 53, 85 – 89, 148 – 150, 165, 169, 173, 187, 188, 193 – 195, 198, 199, 201, 207, 208

#### October 27

#### Midterm

#### Week Six

### November 1 VIII. Early Korea to 935

A. Bronze Age Through the Period of Small Chiefdoms

B. Three Kingdoms and Silla

Readings: Ebrey, Chapter Six; Primary Sources for Early Korea through

Parhae, TBA

### November 3 IX. Early Japan to 794

A. Political and Cultural Context

Reading: Ebrey, Chapter Seven; Keene, chapter 1 (pages 3 - 8, 13 - 16), chapter 2 (pages 17 - 25, 31 - 38), chapter 3 (pages 46 - 56), chapter 15, 346 - 343)

#### Week Seven

November 8 B. Early Records and Shinto Religion

C. Buddhist Church and the Japanese State

Readings: Keene, chapter 4 (pages 63 - 85, 91 - 97), chapter 5.

#### X. Song China and its Neighbors, 960 - 1279

November 10 A. Political and Cultural Context

B. Gender: Bound Feet

Readings: Ebrey, Chapter Eight; Mair, entries 1, 53, 101, 131 – 135, 142, 145, 149, 150, 162, 170, 207, (review all the former), 90 – 103, 127, 170,

174, 175, 183, 215

#### Week Eight

November 15 C. Daoxue (Neo-Confuciansim) and the Song Renaissance

Guest lecture: Professor Sarah Schneewind

Readings: Mair, 6 (review the former), entries 54 – 59; *Daxue* 

November 17 **XI. Koryo Korea**, 935 -- 1392

A. Political and Cultural Context

B. Religion, Gender, and Daily Life in the Koryo Period

Readings: Ebrey, Chapter Ten; Korean Primary sources, TBA

#### Week Nine

## XII. Heian Japan, 784 – c. 1180

November 22 A. Political and Cultural Context

Readings: Ebrey, Chapter Nine; Keene, chapter 7, chapter 8 (pages 175 –

187), chapter 9 (pages 197 – 202), chapter 15 (pages 343 – 346)

November 24 **Thanksgiving Holiday** 

Week Ten

November 29 B. The Heian Court, Daily Life of the Elite

Reading: Genji (all)

December 1 XIII. Connections and Divisions

Themes and Definitions Revisited

No reading assignment: catch up and review for final examination