

## HIEA 122: Late Imperial Chinese Culture and Society: Ming (1368-1644)

Fall 2014

Class Time: MWF 12-12:50

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The Zhu family ruled China for 276 years, a period that saw great economic, social, and cultural changes, including both Confucianization and commercialization. We'll read scholarly articles to see how men and women of different classes lived in Ming? What beliefs, values, desires, and emotions motivated them? How did they interact with the institutions and roles within which they lived? What kinds of dilemmas did they face and how did they resolve them? To think about History as a subject, we'll talk and write about the kinds of questions scholars have asked about the society and culture of the Ming period, and how they have answered them. Finally, taking the people of the past to be as fully human as ourselves, how might studying Ming enable us to see other place-times differently, including our own? Can a clear understanding of the specifics of the great gulf between ourselves and Ming enable us to bridge the gulf in some way? Readings include primary and secondary sources on Ming, alongside some theory and comparisons.

Required Texts. Books and coursepack available at the campus bookstore. Bring the reading to class. To save money, I will provide links for some articles on TED. \* marks a primary source.

John W. Dardess, *Ming China, 1368-1644: A Concise History of a Resilient Empire*

Daniel K. Gardner, ed., *The Four Books: The Basic Teachings of the Later Confucian Tradition*

Gordon Harvey, *Writing with Sources*

### Requirements:

This is a reading, thinking, discussing, writing course; you must keep up with the reading every day, participate in class, and submit all assignments on time. The University says that a course should require 3 hours outside class for each credit-hour. That means 12 hours a week reading, studying, and writing. Schedule it in now. Specific assignments will be made in class.

- **Attend class, having already read and taken notes on the day's assignment.** Bring the reading and/or your notes to class. To read intelligently, preview the chapter or article before you start. Read actively: ask yourself questions, take notes, write in the margin, and sum up each section aloud to yourself. (Highlighting does not substitute for taking notes.) When you've finished the day's assignment, review your notes and tell yourself or a friend about the reading without looking at your notes, and/or write a paragraph about the reading without looking at the notes. Review within 24 hours, and again every week, to retain what you have learned, save time, increase your understanding, and earn a good grade.
- **No electronic devices** are permitted in class. Bring pen and paper and the readings on paper.
- Be prepared to **participate intelligently in class**, which includes listening carefully to others.
- Check **TED before reading** for reading guides, paper prompts, assignments, links for some readings, announcements, etc. If you have any trouble getting into TED, call 534-3ACS.

- **Written assignments and quizzes most weeks** (roughly 30% of final grade). Short exercises and papers and in-class quizzes. For formats, guidance, changes, and Turnitin links see TED. Submit papers on time through Turnitin *and* in hard copy.
- Midterm paper, due (roughly 30% of final grade)
- **Final paper** (roughly 40% of final grade). Due Thursday Dec 18 at 2:00 in my office and over Turnitin.
- If I even *suspect* you of cheating or plagiarism, University policy *requires* me to report you to the **Academic Integrity** Coordinator. I encourage you to discuss the reading, but when you sit down to write or plan answers, you must be alone, with only the reading and class notes. Do not consult the internet, except for the links I give you on TED. If you want extra reading, I have made some suggestions on TED, or come talk to me.
- If you take the class **pass/fail**, you must earn a C- to pass. To pass, you must do all the work.
- If you have a certified **disability**, or will miss a class for religious reasons, let me know now. Plan your travels, doctor's appointments, etc. so that you do not miss class. Missing class will hurt your learning and your grade.
- **Let me know** about any problems immediately. Visit or email just to talk about class, too!

### **Academic Integrity Lies at the Heart of Good Scholarship**

When a historian writes, he or she aims at finding out the truth, gives evidence for the thesis (argument), and says where the evidence and ideas came from, whether a primary source or another scholar's work (a secondary source), or a conversation. Just as scientific experiments must be replicable, a historian's evidence and citations allow readers to check the conclusions. If you do not have good evidence for part of your argument, but are making an educated guess, just say so! If you know of evidence that contradicts your argument or thesis, revise the argument. Studying *Writing with Sources* will help you construct a strong argument and avoid trouble.

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

#### **Week One**

October 6: Jokes and Power

Steven Lukes, "Power," *Contexts* 6.3 (2007): 59–61 (coursepack). Use the reading guide on TED.

\*Excerpts from Hsu Pi-Ching, "Feng Meng-lung's Treasury of Laughs: Humorous Satire on Seventeenth-Century Chinese Culture and Society." *Journal of Asian Studies* 57.4 (1998). (coursepack)

Gordon Harvey, *Writing with Sources*: to prepare for writing papers.

October 8 and 10: Class will be held in the library. Meet on time at the Media Desk downstairs and someone will take you to a viewing room. Bring the questions (see last pages of this syllabus) with you and answer them by yourself. I will collect them on Monday.

Wednesday, watch *A Day on the Grand Canal with the Emperor* and answer the questions (attached). We will read about a different, Ming, imperial scroll later.

Friday, watch *The Secret of the Stone* and answer the questions (attached). You could prepare by reading <http://pages.ucsd.edu/~dkjordan/chin/familism.html#tzwu>

Think about how the films relate to our readings and class discussion so far.

If you have not taken HILD 11, please do the assignment on TED this week.

## **Week Two: The Emperors**

October 13: The Emperor as an Idea

\*Coursepack: Documents on the Mandate of Heaven (the introductions are secondary sources):

1. “the Shao Announcement” from the *Classic of History*
2. “Ode on King Wen” from the *Book of Odes*
3. “Establishing the Primal Numen” by Han official Dong Zhongshu
4. memorial by Song official Wang Anshi
5. preface to the *Ancestral Instruction* by Ming Taizu (Zhu Yuanzhang)

Answer the question for each document.

October 15: The Emperor as an Institution

Shih-shan Henry Tsai, “A Day in the Life of Yongle’s Court: April 12, 1423, from his *Perpetual Happiness* (Seattle: University of Washington Press, 2001), pp. 3-19 (coursepack)

Charles O. Hucker, *A Dictionary of Official Titles in Imperial China*, p. 70

Geremie R. Barmé, “The Architecture of Hierarchy,” from his *The Forbidden City* (Cambridge: Harvard University Press, 2008), pp. 25-46 (coursepack)

October 17: Emperors as Individuals

John W. Dardess, *Ming China*, Chapter Two

Joseph M. Whitmeyer, “Eccentricity and Indulgence in Autocratic Rulers.” *Sociological Perspectives*, Vol. 39, No. 1 (Spring, 1996), pp. 59-83 (coursepack)

## **Week Three: Other Palace Denizens**

October 20: Eunuchs

Shih-Shan Henry Tsai, “The Demand And Supply Of Ming Eunuchs,” *Journal of Asian History*, Vol. 25, No. 2 (1991), pp. 121-146 (coursepack)

Horace H. F. Jayne, “The Evil That Men Do,” *Philadelphia Museum of Art Bulletin*, Vol. 53, No. 255 (Autumn, 1957), pp. 12-14. (coursepack)

October 22: Palace Women

Victoria B. Cass, “Female Healers in the Ming and the Lodge of Ritual and Ceremony,” *Journal of the American Oriental Society* 106.1 (Jan. - Mar., 1986): 233-245 (coursepack)

Bao Hua Hsieh, “From Charwoman to Empress Dowager: Serving-Women in the Ming Palace,” *Ming Studies* 42 (1999): 26-80 (coursepack).

October 24: Palace Religion

Yu-ping Luk, “Picturing Celestial Certificates in Zhengyi Daoism: A Case Study of the Ordination Scroll of Empress Zhang (1493)” pp. 17-48 (coursepack)

Romeyn Taylor, “The Imperial Ancestral Cult,” from “Official Religion in the Ming,” *Cambridge History of China*, volume 8, pp. 861-72 (coursepack)

## **Week Four: The Family and the Home**

October 27: Ideals and Structure

“The Great Learning” in Gardner, *The Four Books* (also on TED)

\*Selections, *Twenty-Four Exemplars of Filial Piety*, from *Sources of Chinese Tradition* (coursepack)

D. K. Jordan, “The Traditional Chinese Family and Lineage,” on the web at [weber.ucsd.edu/~dkjordan/chin/hbfamilism-u.html](http://weber.ucsd.edu/~dkjordan/chin/hbfamilism-u.html), all except section III

\*Excerpts from *The Three Character Classic*, from de Bary, *Sources*, vol. 1, p. 804 (coursepack)

For comparison: John Demos, “Family Life in Plymouth Colony,” in *Childhood in America*, ed. by Paula S. Fass and Mary Ann Mason (New York: NYU Press), pp. 203-5 (coursepack).

Optional: Peter Stearns, “Obedience and Emotion: A Challenge in the Emotional History of Childhood,” *Journal of Social History* 47.3 (2014). Read pp. 593-6. (Link on TED)

October 29: Women in the Patrilineal, Patrilocal, Patriarchal Family

Margery Wolf, “The Uterine Family and the Women’s Community” from *Women and the Family in Rural Taiwan* (Stanford: Stanford University Press, 1972), pp. 32-41 (coursepack)

Francesca Bray, “The Inner Quarters: Oppression or Freedom?” in *House Home Family: Living and Being Chinese*, ed. Ronald Knapp (2005), pp. 259-279 (coursepack)

Benjamin March, “Ming Lady,” *Bulletin of the Detroit Institute of Arts of the City of Detroit*, Vol. 13, No. 7 (April 1932), pp. 82-84 (coursepack)

Patricia Ebrey, et al. section on late imperial homes in “A Visual Sourcebook of Chinese Civilization,” on the web at <http://depts.washington.edu/chinaciv/index.htm>.

October 31: Family as a Competitive Unit

\*Feng Menglong (1574-1646), “Ruan San Redeems His Debt in Leisurely Clouds Nunnery,” in *Stories Old and New: A Ming Dynasty Collection*, transl. Shuhui Yang and Yunqin Yang (Seattle : University of Washington Press, 2000), pp. 94-110 (coursepack)

\*Yuan Huang (1533-1606), “Ledgers of Merit and Demerit,” translated by Cynthia Brokaw, from Donald S. Lopez, *Religions of China in Practice* (1996), 432-5 (coursepack).

Ronald G. Knapp, “The Folk Tradition and the Built Environment: Fengshui,” from his *China’s Traditional Rural Architecture: A Cultural Geography of the Common House* pp. 108-114 (coursepack)

Optional: Guo Qitao, “Genealogical Pedigree versus Godly Power: Cheng Minzheng and Lineage Politics in Mid-Ming Huizhou,” *Late Imperial China* 31.1 (2010):28-61 (link on TED)

## **Week Five: Neo-Confucian Orthodoxy and the Examination System**

November 3: The Four Books

Daniel K. Gardner, ed., *The Four Books: The Basic Teachings of the Later Confucian Tradition*.

Be sure to check the reading guide on TED.

Introduction, pp. xiii-xxx and Conclusion, pp. 131-147

\*“The Great Learning,” pp. 3-8 (I have put another translation and the Chinese on TED.)

\*excerpts from “The Analects,” pp. 11-20, 28-29, 35-38

\*excerpts from “The Mencius,” pp. 53-67, 75-79, 100-101

\*“Maintaining Perfect Balance” (usually called “The Mean”), pp. 107-121, esp. 118-120

November 5: Scholar-officials

Dardess, Chapter Three, "Literati" and "Governance"

Martin J. Powers, "A Dated Handscroll by the 15th Century Literati Painter Yao Shou," *Bulletin of the Art Institute of Chicago (1973-1982)* 70.2 (Mar. - Apr., 1976), pp. 14-19 (coursepack)

November 7: The Exam system in Ming Society

Benjamin A. Elman, "Political, Social, and Cultural Reproduction via Civil Service Examinations in Late Imperial China," *Journal of Asian Studies*, 50.1 (Feb., 1991), pp. 7-28 (coursepack)

Scarlett Jang, "Form, Content, and Audience: A Common Theme in Painting and Woodblock-Printed Books of the Ming Dynasty," *Ars Orientalis*, 27(1997): 1-26 (coursepack)

Ching-I Tu, "The Chinese Examination Essay: Some Literary Considerations," *Monumenta Serica*, Vol. 31, (1974-1975), pp. 393-406 (coursepack)

J. Bruce Jacobs, "Democracy and China," *Economic and Political Weekly* 26.33 (August 17, 1991), pp. 1905-1906 (coursepack).

Optional: Kai-wing Chow, "Writing for Success: Printing, Examinations, and Intellectual Change in Late Ming China," *Late Imperial China* 17.1 (1996):120-157 (link on TED).

Optional book, available at bookstore and in the library: Ichisada Miyazaki, *China's Examination Hell*. Great stuff on the examination life, dreams, ghostly retribution, etc. Not just Ming.

MIDTERM PAPER DUE NOVEMBER 10 IN CLASS AND OVER TED TURNITIN LINK

### **Week Six: Producers and Merchants**

November 10: Farming and Sericulture

\*Zhang Ying (1638-1708), "Permanent Property" (Advice to sons), transl. in *Chinese Civilization: A Sourcebook*, ed. Patricia Ebrey, 2<sup>nd</sup> ed., pp. 287-291 (coursepack)

The sericulture process: <http://depts.washington.edu/chinaciv/clothing/11sericu.htm>

November 12: Merchants and Artisans

Michael Dillon, "Transport and Marketing in the Development of the Jingdezhen Porcelain Industry during the Ming and Qing Dynasties," *Journal of the Economic and Social History of the Orient*, Vol. 35, No. 3 (1992), pp. 278-290 (coursepack)

\*Feng Menglong (1574-1646), "Shi Fu Meets a Friend at Tanque" ("Shih Jun-tse Meets a Friend at the Strand") in *Stories to Awaken the World: A Ming Dynasty Collection*, transl. Yang and Yang (Seattle: University of Washington Press, 2009), pp. 373-395 (coursepack)

E-tu Zen Sun, "Frugality and Wealth in a Ming Tale," in her *Selected Essays in Chinese Economic History* (Taiwan: Student Book Co., 1981), 181-191 (coursepack)

Optional on reserve at the library: Dennis O. Flynn and Arturo Giráldez, "Money and Growth without Development: the Case of Ming China," in *Asia Pacific Dynamism, 1500-2000*, (London; Routledge, 2000), pp. 199-215.

The E-reserve password for our class is ss122.

November 14: Merchant Status and the Art Profession

Kathlyn Maurean Liscomb, "Social Status and Art Collecting: The Collections of Shen Zhou and Wang Zhen," *The Art Bulletin*, Vol. 78, No. 1 (Mar., 1996), pp. 111-136. (link on TED)

Joanna F. Handlin Smith, "Social Hierarchy and Merchant Philanthropy as Perceived in Several

Late-Ming and Early-Qing Texts,” *Journal of the Economic and Social History of the Orient*, Vol. 41, No. 3 (1998), pp. 417-451. Read only pp. 420-425 (coursepack).  
Wang Tai Peng, “The Word ‘Kongsi’: A Note,” *Journal of the Malaysian Branch of the Royal Asiatic Society*, Vol. 52, No. 1 (235) (1979), pp. 102-105 (coursepack)  
Homer H. Dubs and Robert S. Smith, “Chinese in Mexico City in 1635.” *The Far Eastern Quarterly*, Vol. 1, No. 4 (Aug., 1942), pp. 387-389 (coursepack)

### **Week Seven: Professionals and Amateurs**

November 17: Acting, Gardening, Musiking

Grant Shen, “Acting in the Private Theatre of the Ming Dynasty,” *Asian Theatre Journal*, Vol. 15, No. 1 (Spring, 1998), pp. 64-86 (coursepack)

Alison Hardie, “The Life of a Seventeenth-Century Chinese Garden Designer: ‘The Biography of Zhang Nanyuan,’ by Wu Weiye (1609-71),” *Garden History* 32.1 (2004), pp. 137-140 (coursepack).

On gardens, see: <http://depts.washington.edu/chinaciv/home/3garintr.htm> (link on TED)

Joseph S. C. Lam, “Music and Masculinities in Late Ming China,” *Asian Music* 42.2 (2011): 112-134 (link on TED)

November 19: Doctors

Angela Ki Che Leung, “Organized Medicine in Ming-Qing China: State and Private Medical Institutions in the Lower Yangzi Region” *Late Imperial China* 8.1 (1987): 134-166 (link)

Reread Cass, “Female Healers in the Ming and the Lodge of Ritual and Ceremony.” Reflect on the experience of re-reading: what seems new? What do you now take for granted?

In class: Guest speaker from the Career Center, Roxanne Farkas.

November 21: Soldiers

Dardess, Chapter One, “Frontiers”

Kathleen Ryor, “Regulating the Qi and the Xin: Xu Wei (1521-1593) and His Military Patrons,” *Archives of Asian Art*, Vol. 54, (2004), pp. 23-33 (coursepack)

Optional: David M. Robinson, “Images of Subject Mongols under the Ming Dynasty,” *Late Imperial China* 25.1 (2004): 59-123 (link)

### **Weeks Eight and Nine: Religious Institutions and Individuals**

November 24: Buddhism

Kenneth Chen, excerpt from *Buddhism in China*, pp. 4-9 (coursepack)

Jordan, “The Traditional Chinese Family and Lineage” website, III: “People Not in Families” “A Local Drama from Shaoxing” (Scene from Records on [Mulian’s] Rescuing Mother), *The Columbia Anthology of Chinese Folk and Popular Literature*, 303-308 (coursepack)

In-class film: “Guan-yin Pilgrimage”

November 26: Monks

Anthony DeBlasi, “A Parallel World: A Case Study of Monastic Society, Northern Song to Ming,” *Journal of Song-Yuan Studies*, No. 28 (1998), pp. 155-175 (coursepack).

Meir Shahar, “Ming-Period Evidence of Shaolin Martial Practice,” *Harvard Journal of Asiatic Studies*, Vol. 61, No. 2 (Dec. 2001), pp. 359-413 (coursepack).

November 28 Happy Thanksgiving!

December 1: Popular Gods

Meir Shahar and Robert P. Weller, "Introduction: Gods and Society in China," in their *Unruly Gods: Divinity and Society in China* (University of Hawaii Press, 1996), pp. 1-36 (coursepack).

\*Feng Menglong (1574-1646), "Ren the Filial Son with a Fiery Disposition Becomes a God," in *Stories Old and New*, pp. 669-686 (coursepack)

Sarah Schneewind, "Is Ren Gui Really Filial?" *Ming Studies* 20 (2009):115-120 (coursepack)

Schuyler Cammann, "A Ming Dynasty Pantheon Painting," *Archives of the Chinese Art Society of America* 18 (1964): 38-47. (link on TED)

Optional, book on reserve in the library: Zhao Shiyu, "Town and Country Representation as Seen in Temple Fairs," in *Town and Country in China: Identity and Perception*, ed. David Faure and Tao Tao Liu (Palgrave: Houndmills, 2002), 41-57.

The E-reserve password for our class is ss122.

December 3: A Girl Cult Leader

Ann Waltner, "T'an-Yang-Tzu and Wang Shih-chen: Visionary and Bureaucrat in the Late Ming," *Late Imperial China* 8.1 (1987):105-127 (link on TED)

December 5: Public Religion, Secret Religion

Paul R. Katz, "Orthopraxy and Heteropraxy beyond the State: Standardizing Ritual in Chinese Society," *Modern China* 33.1, Special Issue: Ritual, Cultural Standardization, and Orthopraxy in China: Reconsidering James L. Watson's Ideas (2007), pp. 72-90 (coursepack)

Daniel L. Overmyer, "Alternatives: Popular Religious Sects in Chinese Society," *Modern China* 7.2 (Apr., 1981), pp. 153-176, 183-190 (omit the White Lotus section) (link on TED)

Chao Wei-pang, "Secret Religious Societies in North China in the Ming Dynasty," *Folklore Studies*, Vol. 7, (1948), pp. 95-115 (coursepack).

### **Week Ten: Slaves and Outlaws**

December 8: Money and Freedom

Joseph P. McDermott, "Bondservants in the T'ai-hu Basin During the Late Ming: A Case of Mistaken Identities," *The Journal of Asian Studies*, 40.4 (1981), pp. 675-701 (coursepack)

Sucheta Mazumdar, "Rights in people, rights in land : concepts of customary property in late imperial China," *Extrême-Orient, Extrême-Occident* 23 (2001): 89-107 (link on TED)

December 10: Outlaws

Dardess, Chapter 5, "Outlaws"

Lauren Hilgers, "Pirates of the Marine Silk Road," *Archaeology* 64.5 (2011), 20-25 (link on TED)

Michael Szonyi on piracy – watch <http://vimeo.com/69918187> –

December 12: Conclusions

TBA

## Trouble-Shooting

**“I am deathly ill and will give everyone else germs if I go to class.”** With your last ounce of strength, email me; sleep and drink hot soup; get the notes from someone; study them by yourself and then go over them with a classmate. Then come to office hours if you want to talk about them.

**“I have to miss class for a religious reason.”** Email me and get the notes, as above.

**“My friend wants me to take him to the airport at class time.”** Call a cab. Do not skip class.

**“I can’t make head or tail of this reading!”** Check TED; read slowly; talk to a classmate or me.

**“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.

**“I don’t know how to approach the assignment.”** Check TED; ask a classmate; ask me.

**“I left my book at home.”** The library will have a copy of each on reserve.

**“I feel overwhelmed and frustrated.”** Come talk to me in office hours! Or email me for starters.

**“I’ll just check the internet quick to get an idea...”** STOP RIGHT THERE. If you’d like more reading, I’d love to talk and help you choose something. DO NOT use the internet except for maps, pictures, and the links on the course website. If you use a link in a paper, cite it properly.

**“I am not sure where the line between studying together and cheating falls.”**

- *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 answers, with only the readings and your notes in front of you.*
- *If you get a good idea from someone you know or something you read, credit him or her in a footnote, 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 me 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 TED 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.

**“I am not sure how to make my next paper better.”** Bring me a previous paper for more feedback and guidance. You can talk to me before writing a paper, too; just come in with your ideas and what you have so far. I am here to help you learn.

**“I am not a native English speaker and worry about my grammar.”** Ask a native English speaker to read the paper, explain your grammatical errors, and help you correct them. Then thank him or her in a footnote. If you are learning how to write better, this is not cheating; if s/he just fixes things for you without explaining, it is cheating. Also use the Writing Center and OASIS.

**“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!”** Come to office hours for suggestions.

**“I don’t really have an explicit question or problem. May I go to office hours anyway?”** YES. I hold office hours *just* to talk with you – about this class or your overall education. If you will want a recommendation letter, take 2 classes with me, keep all your work, and let me know ASAP.



Name: \_\_\_\_\_

HIEA 122 “A Day on the Grand Canal with the Emperor” FVLV 5477-1

The film discusses three pictures.

1. A scroll called “The Kangxi Emperor’s Southern Inspection Tour,” made for the Kangxi emperor to commemorate his 1698 tour of two cities in the commercialized Jiangnan (southern) area (Wuxi and Suzhou), by painter Wang Hui (1632-1717).
2. A scroll called “The Qianlong Emperor’s Southern Inspection Tour,” made for Kangxi’s grandson, Qianlong (r. 1736-1799), in 1770, by Xu Yang (1750-1776).
3. A 1763 oil painting of Venice by Italian painter Canaletto.

David Hockney, a painter and scholar, is most interested in ways of seeing and depicting space. But we will focus on looking at what is depicted in the Kangxi scroll, as an idealized but still realistic portrayal of life in a wealthy southern area of Great Qing. The canopies, colored archways, and candles and decorations in windows were only put up to greet the emperor.

Jot down answers during and right after the film, and note your questions or comments.  
QUESTIONS CONTINUE ON THE BACK.

What forms of transportation are there?

How are different kinds of people differentiated by their clothing?

What kinds of production do you see? (What is being made, grown, etc.?) What kinds of goods are for sale and how are they sold?

What services are offered?

What kinds of relationships between people do you see?

What do the buildings, town, and city look like? Can you differentiate houses and shops?

Where are the women?

What impression do you get of the relation between emperor and people, as the emperor apparently wanted to see it, since this was painted for him?

What aspects of life may have been idealized in the painting?

Comments relating the film to our reading and discussion so far: (add a page if you need to)

Name: \_\_\_\_\_

In-class film: *The Secret of the Stone* (2009): A documentary by Dr. Zhifang Song (Ph.D. in Anthropology, USC, 2008) and Professor Gary Seaman (Anthropology, USC)

**Jordan: “A patrilineage is an *organized group* of descendants of a single, specific ancestor.”**

When did the apical ancestor of this lineages live? What does “apical ancestor” mean?

Do women’s names appear in the genealogies, stone or paper? All women, or which?

What property do these lineage segments own?

Where are the ancestors worshipped?

How does ‘worship’ of the dead differ (or not) from ‘respect’ for the living?

What worship do we see besides the ancestral ritual here?

What kinds of social inequality appear? How are people differentiated?

How might these rituals and social interactions have been different in Ming times?

Write a paragraph on the back, relating the documentary to our readings and discussion or making other interesting comments about the film.