Required text for purchase:
*Chuang Tzu: The Seven Inner Chapters* (aka Zhuangzi), A.C. Graham, trans. (Hackett Publishing Co.)

- electronic reserve
- **R** regular reserve: required background reading for those without background in early China

**Course introduction 1/20**

1. **Ancient Shamanism & Spirit Possession 1/22**
   - *Songs of the South (Chuci)*
   - “Nine Songs,” *The Songs of the South*, David Hawkes, trans. (Penguin Books, 1985), introduction (95-100), text (100-18), notes (118-22)

2. **Court Shamanism 1/27-29**
   - *Book of Documents* (*Shang-shu*)
   - *Book of Songs*, 209-238, 160-63, 188 [209-17]

3. **Rites & Sacrifice 2/3-5**
   “Ancient Chinese Pantheon” (see appendix of this syllabus)
   - *The Book of Rites*:
2002) 3: 251-87
• R• Mote, Intellectual Foundations of China, 16-25

**Friday, Feb. 6: First Essay due**: gods and spirits, sacrifice and shamanism

4. The Confucian School & Confucius/K’ung-tzu/Kongzi (551-479 BC) 2/10-17
The Analects of Confucius, Arthur Waley, tr., 94-122
• The Original Analects, Bruce Brooks, tr. (Columbia, 1998), 13-77
• Confucian Analects, James Legge, tr. (Clarendon Press, 1892), 154-207
• “Biography of Confucius,” in Sima Qian, Records of the Historian, Yang Hsien-yi and Gladys Yang, trans. (Foreign Languages Press, 1979), 1-35

Supplementary reading:
• The Original Analects, Bruce Brooks, tr., Appendix 1
• R• Mote, Intellectual Foundations of China, 26-46

5. Rites vs. Humanity 2/19
• Herbert Fingarette, Confucius–The Secular as Sacred (Harper & Row, 1972), 1-56
• Tu Wei-ming, “Jen* as a Living Metaphor in the Confucian Analects,” in Confucian Thought: Selfhood as Creative Transformation (SUNY, 1985), 81-92 [*Jen = ren 仁, translated as humanity or benevolence]

Disputing the Tao I 2/24-2/26 Students divide into two groups – or factions – to debate the question of rites and humanity and on the meaning of the Tao as found in the Book of Rites and Analects

**Friday, Feb. 27: Second Essay due**

Mencius, Bk. 1A-B, Bk. 2A, 6A, 7A
• Ning Chen, “The Ideological Background of the Mencian Discussion of Human Nature: A Reexamination,” Mencius: Contexts and Interpretations (Hawai‘i, 2002), 17-41
• R• Mote, Intellectual Foundations of China, 46-54

7. Hsün Tzu/Xunzi (ca. 312-238 BC) 3/30-4/1
• “The Regulations of a King,” Hsün Tzu: Basic Writings, Burton Watson, trans. (Columbia, 1964), 33-55
• “A Discussion of Heaven,” Hsün Tzu, Watson, trans., 79-88
• “A Discussion of Rites,” Hsün Tzu, Watson, trans., 89-111
• “Rectifying Names,” Hsün Tzu, Watson, trans., 139-56
• “Man’s Nature is Evil,” Hsün Tzu, Watson, trans., 157-71
• “Contra Twelve Philosophers,” Xunzi, A Translation and Study of the Complete Works, John Knoblock, trans. (Stanford, 1990), 212-229
• R• Mote, Intellectual Foundations of China, 54-58

Disputing the Tao II 4/6-13 Students divide into factions to debate the teachings of Mencius vs. Xunzi
The Classic of the Way and Virtue: Tao-te ching of Laozi as Interpreted by Wang Bi
- Stephen Bokenkamp, Early Daoist Scriptures, 1-27
- R• Mote, Intellectual Foundations of China, 59-76

Chuang Tzu: The Seven Inner Chapters, “Introduction,” 3-26
“Going Rambling without a Destination,” 43-47
“The Sorting which Events Things Out,” 48-61
“Worldly Business among Men,” 66-75
“The Teacher who is the Ultimate Ancestor,” 84-93
“The Cult of Immortality,” 176-180
“Below in the Empire,” 274-285
- “Autumn Floods,” Chuang-tzu: Basic Writings, Burton Watson, trans. (Columbia, 1964), 96-110
- R• Mote, Intellectual Foundations of China, 92-98

**Friday, May 3: Fourth Essay due: Taoism
Disputing the Tao III 5/4-6 The final showdown between the Confucians and Taoists

Attendance is mandatory; final grade is subject to reduction by one third of a grade for every three unexcused absences. Student are expected to read the assignments very carefully and participate in class discussions with unbridled enthusiasm.

Grading criteria for class participation: I wish I could read minds so I could more accurately evaluate your actual understanding of the material. This grade, however, is based on your actual oral participation in the classroom.

Excellent (A range): frequent participation; demonstration of thorough understanding of the readings by using concrete examples in discussion; and clear evidence of critical insight into larger issues raised in the readings (i.e., issues that are not explicitly stated in the texts).

Good–very good (B range): consistent participation showing sound grasp of the readings by using concrete examples with critical assessment of the sources.

Satisfactory (C range): participation that shows an understanding of the readings.

Poor (D range): infrequent to rare participation that suggests hasty or inattentive reading of the sources.

Failing: physical presence in the classroom.

Final course grade determined on the basis of the following:

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>regular class participation</td>
<td>20%</td>
</tr>
<tr>
<td>debates (3)</td>
<td>20%</td>
</tr>
<tr>
<td>papers (4)</td>
<td>60%</td>
</tr>
</tbody>
</table>
The Papers
There are four writing assignments (approx. 5-6 pp.) based on the primary sources listed in the syllabus. The use of any other sources not listed on the syllabus must be approved in advance. Web sources in the dot.com domain are to be used with extreme caution, if at all.

Your analysis of the texts in these essays must be thoughtful and your prose cogent. The essays are due in my mailbox in the history office (do not send via campus mail) by noon on the assigned date. No extentions granted for request made within 24 hours of deadline.

Revisions: Any paper that receives a grade lower than C must be revised. Each student must revise at least one essay. In both cases, the final grade for the assignment is determined by the average of the original and revised grades. Revisions need to move significantly beyond the original argument, either in conception or use of evidence. Revisions that only correct mistakes noted in professor’s comments on the original version will not receive a grade change.

Grading criteria: A “good” (i.e., B) essay is clearly written and logically sound. An “excellent” (i.e., A) essay presents a compelling argument for a thoughtful and imaginative interpretation of the sources based on a thorough reading and re-reading of the sources and careful reflection upon the problems raised. A compelling argument meets three criteria: (1) a clear formulation of a problem, (2) analysis of the texts under scrutiny, and (3) a scrupulous use and citation of supporting evidence from the texts (i.e. “documentation,” see below). A thoughtful interpretation requires digging beneath the surface meaning of the texts to a subtler understanding of their connections to broader contexts. A “prose” grade of C– (i.e., less than “satisfactory”) is assigned to grammatically correct but informal and stylistically weak writing; and D+ or below for repeated infractions of basic rules of writing, depending upon frequency and egregiousness of such errors.

Nota bene: Present an argument based on your own interpretation of the sources. Document your claims. Develop your ideas fully. Your most important points should be clearly stated, explicated, and documented. When you quote a passage from the sources, provide enough information so that your reader does not need to consult the source for further clarification.

A thorough understanding of a text requires reading, reflection, and re-reading. A well written paper requires editing, self-critique, and re-writing.

Don’t simply summarize the content of your sources. Don’t assume that any major point you want to make is self-evident. In using evidence to support your argument, don’t assume that the facts speak for themselves.

Documentation: You must cite all sources of information used, even if you don’t quote a source directly. Cite relevant pages when you refer to specific passage in the text. Cite exact page numbers of any source from which you quote directly, although it is rarely necessary to cite the same source more than once in the same paragraph. Use proper citation forms (i.e., footnotes, end notes, in-text parenthetical notes) as described in the Hamilton College Style Sheet. Be consistent in the citation format used.

If you do not cite the sources from which you derive information, or on which you base your description of an event, or interpretation of an idea, etc., the implication is that the idea is your own, or that it is based on your own primary research. Failure to cite such sources is plagiarism.
China’s Timeline

High Antiquity

Yao 堯, reigned 2357-2255 BCE

Shun 舜, r. 2255-2205 BCE

Ancient China

Xia 夏, ca. 21st-16th century BCE

Shang 商, 1700-1027 BCE

Western Zhou 西周, 1027-771 BCE
classical feudalism

Eastern Zhou 東周, 770-221 BCE

Spring and Autumn 春秋, 770-476 BCE

Laozi/Lao-tzu, Zhuangzi/Chuang-tzu, Kongzi/K’ung-tzu/Confucius

Warring States 戰國, 475-221 BCE

Mengzi/Meng-tzu/

Mencius, Xunxzi/Hsün-tzu

Early Imperial China

Qin 秦, 221-207 BCE

The First Emperor

Western Han 西漢, 206 BCE-9 CE

Xin (Wang Mang) 新, 9-24 CE

Eastern Han 東漢, 25-220

Three Kingdoms 三國, 220-280

Western Jin 西晉, 265-316

Eastern Jin 東晉, 317-420

Southern and Northern Dynasties 南北朝, 420-588

Middle Imperial China

Sui 隋, 581-

Tang 唐, 618-907

Five Dynasties & Ten Kingdoms

Five Dynasties 五代, 907-960

Ten Kingdoms 十國, 907-979

Liao 遼, 916-1125

Late Imperial China

Northern Song 北宋, 960-1127

Southern Song 南宋, 1127-1279

Western Xia 西夏, 1038-1227

Jin 金, 1115-1234
Yuan 元, 1279-1368

Ming 明, 1368-1644

Qing 清, 1644-1911
## Ancient Chinese Pantheon

**Level & Deity**

<table>
<thead>
<tr>
<th>Great Sacrifice 大行</th>
<th>Type of sacrifice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heaven 天 or Lofty Heaven Lord on High 昊天上帝</td>
<td>smoke 禱</td>
</tr>
<tr>
<td>Earth 地示</td>
<td>ditto</td>
</tr>
<tr>
<td><strong>Secondary Sacrifice 次行</strong></td>
<td></td>
</tr>
<tr>
<td>Soils and Grains 社稷</td>
<td>buried 穢沈</td>
</tr>
<tr>
<td>five sacrifices 五祀</td>
<td></td>
</tr>
<tr>
<td>five sacred peaks 五嶽</td>
<td></td>
</tr>
<tr>
<td>sun &amp; moon 日月</td>
<td>bonfire 實柴</td>
</tr>
<tr>
<td>stars 星辰</td>
<td></td>
</tr>
<tr>
<td>mountains &amp; forests 山林</td>
<td></td>
</tr>
<tr>
<td>rivers &amp; lakes 川澤</td>
<td></td>
</tr>
<tr>
<td><strong>Minor Sacrifice 小祀</strong></td>
<td></td>
</tr>
<tr>
<td>master of talent &amp; accomplishment 司中</td>
<td>stacked wood fire 柴燎</td>
</tr>
<tr>
<td>master of fate 司命</td>
<td>ditto</td>
</tr>
<tr>
<td>master of wind 風師</td>
<td></td>
</tr>
<tr>
<td>master of rain 雨師</td>
<td></td>
</tr>
<tr>
<td>four directions 四方</td>
<td></td>
</tr>
<tr>
<td>spirits of the hundred animals 百物</td>
<td></td>
</tr>
</tbody>
</table>
The Rites of Zhou, compiled by Jia Gongyi
E d.
R u a n
Y u a n
B e i j i n g:
Z h o n g h u a
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1 9 8 0
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It is of the five colors, or the spirits of the five
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faces of the Yin/Singing.

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