

PHILOSOPHICAL MASTERS OF ANCIENT CHINA

Prof. Thomas A. Wilson

••Office: KJ 128••Office hours: M 4-5; W 2-3•

•History 333•Spring 2004

•••Class hours: TR 10:30-11:45•••Class room: CUPR 203•••

Required text for purchase:

The Analects of Confucius, Arthur Waley, trans. (Vintage Books, 1938; Reprint edition)

Mencius, D.C. Lau, trans. (Penguin Classics Viking Press; Reprint edition)

The Classic of the Way and Virtue: Tao te ching of Laozi as Interpreted by Wang Bi, Richard Lynn, trans. (Columbia University Press)

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

- “Shamanism and Politics,” in K.C. Chang, *Art, Myth, and Ritual: The Path to Political Authority in Ancient China* (Harvard, 1983), 44-55
- Derk Bodde, “Myths of Ancient China,” in Noah Kramer, ed., *Mythologies of the Ancient World* (Anchor Books, 1961), 369-408
- David Keightley “Shamanism, Death, and the Ancestors: Religious Mediation in Neolithic and Shang China (ca. 5000-1000 B.C.),” *Asiatische Studien Etudes Asiatiques* 52 (1998) 3: 763-831
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)
- “The Biography of Ch’ü Yuan [Qu Yuan] and Master Chia,” in Ssu-ma Ch’ien [Sima Qian] *Record of the Grand Historian*, Burton Watson, trans. (Columbia, 1961) 1: 499-516
- R• Mote, *Intellectual Foundations of China*, 1-8

2. Court Shamanism 1/27-29

Book of Documents (Shang-shu)

- “The Canon of Shun,” 11-18; *The Shoo King*, James Legge trans. (Clarendon Press, 1892), 29-51
- *Book of Songs*, 209-238, 160-63, 188 [209-17]
- Edward Shaughnessy, “From Liturgy to Literature,” *Before Confucius: Studies in the Creation of the Chinese Classics* (SUNY, 1997), 165-95
- R• Mote, *Intellectual Foundations of China*, 9-16

3. Rites & Sacrifice 2/3-5

“Ancient Chinese Pantheon” (see appendix of this syllabus)

The Book of Rites:

- “The Meaning of Sacrifices,” *Li Chi: Book of Rites*, James Legge, trans.; Ch’u Chai and Winberg Chai, eds. (University Books, 1967), 21: 210-235
- “A Summary Account of Sacrifices,” *Li Chi*, Legge, trans., 22: 236-254
- “The State of Equilibrium and Harmony,” *Li Chi*, Legge, trans., 28: 300-329
- Thomas Wilson, “Sacrifice and the Imperial Cult of Confucius,” *History of Religions* 41 (Feb.

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
- *The Analects*, D.C. Lau, tr. (Penguin Books, 1979), 67-131
- “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**

6. Mencius/Meng-tzu/Mengzi (371-289 BC) 3/2-3/11

Mencius, Bk. 1A-B, Bk. 2A, 6A, 7A

- Maurizio Scarpari, “The Debate on Human Nature in Early Confucian Literature,” *Philosophy East & West* 53 (July 2003) 3: 323-339 (Electronic Journals on Library web page)
- 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

****Friday, April 16: Third Essay due:** Mencius vs. Hsün-tzu

8. Lao-tzu/Laozi 4/15-4/20

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

9. Chuang Tzu/Zhuangzi (369-286 BC) 4/22-29

Chuang Tzu: The Seven Inner Chapters, “Introduction,” 3-26

- “Going Rambling without a Destination,” 43-47
- “The Sorting which Events Things Out,” 48-61
- “What Matters in the Nature of Life,” 62-65
- “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:

regular class participation	20%
debates (3)	20%
papers (4)	60%

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 extensions 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

king & feudal lords

Eastern Zhou 東周, 770-221 BCE

Spring and Autumn 春秋, 770-476 BCE

hundred schools

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

<u>Level & Deity</u>	<u>Type of sacrifice</u>
<u>Great Sacrifice 大祀</u>	
Heaven 天 or Lofty Heaven Lord on High 昊天上帝	smoke 禋
Earth 地示	ditto
<u>Secondary Sacrifice 次祀</u>	
Soils and Grains 社稷	buried 狸沈
five sacrifices 五祀	
five sacred peaks 五嶽	
sun & moon 日月	bonfire 實崇
stars 星辰	
mountains & forests 山林	
rivers & lakes 川澤	
<u>Minor Sacrifice 小祀</u>	
master of talent & accomplishment 司中	stacked wood fire 標燎
master of fate 司命	ditto
master of wind 風師	
master of rain 雨師	
four directions 四方	
spirits of the hundred animals 百物	

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