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

Lecture: Monday, Wednesday, and Friday 12:00-12:50, in York 2622
Professor Schneewind sschneewind@ucsd.edu
Office hours: Mon. 1-3 and Wed. 2-4 in my office, H&SS 3062 (Muir College).

TAs: Ben Kletzer bkletzer@ucsd.edu Sections 1 & 2 Mondays 1:00 & 2:00 Center Hall 203
Weiyue Kan w1kan@ucsd.edu Sections 3 & 4 Wednesdays 10:00 & 11:00 Center Hall 207
HC Leung c0leung@ucsd.edu Sections 5 & 6 Fridays 10:00 & 11:00 Center Hall 207

The East Asian countries have histories and cultures that are intertwined but not identical. This course introduces both high culture and national narratives, on the one hand, and the daily experiences of men and women, including working people, on the other. The textbook provides the basic narrative. Short primary sources in the coursepack, which I picked out for you, include records of questions early kings asked the spirits; political speeches recorded in the classics; conversations philosophers had with their students and with rulers; ritual rules to keep the cosmos running smoothly; instructions from fathers and mothers; poems about love, politics and daily life; stories written to entertain people and to teach religion; royal edicts and laws; myths about a time before writing; and the life stories of rulers, monks, nuns, and Daoists. Articles by historians will teach you how to follow historical arguments and make your own, using and citing good evidence. Completing the assignments and attending class will give you skills in thinking about data, active questioning, empathetic imagination, productive listening, and evidence-based and creative writing: abilities useful in other courses and any career.

In the bookstore:
3. Required: Michael Loewe, Bing: From Farmer’s Son to Magistrate in Han China.

Requirements and Grading:
1. Attend every class, except for religious holidays, emergencies, and certified absences.
2. Read what’s listed under the current week before your section, take notes, and review. For a 4-credit course, the University expects 8 hours a week of studying outside of class.
3. No electronic devices are permitted in lecture or section, except for certified disabilities.
4. Writing, about 30% of the grade.
   a) Assignments, 1-4 pages, are due every other week at 5:00 Sunday night over TritonEd.
   b) Meet with an HILD 10 tutor at the Writing Hub twice before Oct. 31 and twice after.
4. Section weekly, about 30%: quizzes, attendance, and intelligent, informed participation.
5. Final exam, Thursday Dec. 13, at 11:30 in the lecture hall, about 40%. No midterm exam.
6. Talk to your TA or the professor right away about any problem, so we can help you learn.
7. Check TritonEd often for assignment prompts, changes to the schedule, reading guides, etc.
   → See TritonEd for more details.

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Big Questions:
How did the regimes of East Asia rise and fall, the countries unify and fall apart again?
How does power work?
How did East Asians develop, spread, and live Confucianism, Buddhism, and Daoism?
What experiences did ordinary people have in different place-times?
What can we learn from objects and texts about ordinary people’s working lives?
How do people develop and adopt new ideas, technologies, practices, and identities?
Were people in the distant past and far away more like us, or more different from us?
Why do writers create texts and what do readers do with them?
How do historians learn new things, and figure out what is true?

Academic Integrity Lies at the Heart of Good Scholarship: When historians write, they develop their own ideas from the sources, give evidence, and cite where the evidence came from. The citations let readers check conclusions, and give credit for new findings and ideas. Students, TAs, and professors — all must practice honest scholarship. Never use the internet in HILD 10, except for pictures & maps & the dictionary. Do your own work. When in doubt, ask yourself whether what you are about to do will help you learn the skills of historian, or whether you would want me to know about it. If you have any questions, come to office hours or email me.

** The syllabus may change.**

Schedule. Full citations appear in the Coursepack, which sorts readings by type and place.

Week One: The Big Picture, and Some Myths
Ebrey, Connections pp. 2-7
Coursepack, “How to Read and Write History.” Memorize the chronology. Mark up your map.
#2 “She Bore the Folk (She who gave birth to our people)” (c. 1000 BC) from Book of Odes
#5 “[Sage-Kings] Yao, Shun, and Yu” (c. 221 BC), from the Book of Documents
#33 “Tan’gun” & Iryon, “Preface to the Memorabilia of the Three Kingdoms” (AD 1285)
#41 “The Contest of Amaterasu and Susano-o,” myth from Kojiki (AD 712)
#45 Excerpt from Engishiki on Shinto ritual (AD 927)
#42 “The Eastern Expedition of Emperor Jimmu,” from Nihon Shoki (AD 720)
Assignment 1 due Sunday evening Oct. 7 at 5:00 over Turnitin link for your section on TritonEd.

Week Two: The Bronze Age on the Mainland
Ebrey, Chapter 1
#15 Late Shang oracle bone inscriptions (c. 1200-1045 BC).
#16 A bronze ritual wine-jug of the early Warring States period (c. 475 BC – 350 BC)
#51 Sanping Chen, “Son of Heaven and Son of God”
#52 Herrlee Creel, “The Decree [Mandate] of Heaven.”
#3 “King Wu’s Battlefield Harangue” (c. 1045 BC and later), Book of History/ Documents
#1 Selections from The Book of Odes (Western Zhou)
#11 Liu Xiang (Former Han period), “The Mother of Mencius.”
Optional: #54 Minna Haapanen, “The Royal Consort Hao of the Shang.”
Begin reading Michael Loewe, Bing: From Farmer’s Son to Magistrate in Han China.
If you did not do Assignment 1, hand in Assignment 2 by Sunday Oct. 14, 5:00 pm on TritonEd.
Week Three: Thinkers
Ebrey, Chapter 2

#6 Confucius (551-479) & disciples, *The Analects* (c. 500 and later), selections
#7 Mencius (c.360-c. 300 BC) & disciples, *Mencius*, selections
#8 Laozi (real?) & disciples, *Dao de jing* (400 BC?–200 BC), selections
# 9 Zhuangzi (real?) & disciples, *Zhuangzi* (compiled from perhaps 300 BC), selections
#37 Yi Kyu-bo (1168-1241), Two “Songs for the Farmer”

Assignment 3 due Sunday evening Oct. 21 at 5:00 over Turnitin link for your section on TritonEd.

Week Four: The Iron Empire
Ebrey, Chapter 3

Finish reading Michael Loewe, *Bing*

#17 Dong Zhongshu (179-104 BC), “The Way of the King Penetrates Three”
#13 “The Great Learning,” in the classic *Record of Rites*
#18 Wang Bao (Former Han period), “Contract for a Youth.”
#19 Filial piety stories in pictures
#20 Ban Zhao (Latter Han period), “Lessons for My Daughters.”
#43 “The Law of Households” of the *Yōrō Code* (718), from *Nihon Shoki* (720) [Archipelago]
#22 “A Peacock Southeast Flew” (400s AD). Reading guide on TritonEd.

Optional on TritonEd: Anne Behke Kinney, “Infancy and the Spirit World in Han Times.”

If you did not hand in Assignment 3 on time, Assignment 4 is due Sunday Oct. 28 at 5:00 pm.

Week Five: A Dual Heritage
Ebrey, Chapter 6

#4 Kija/Jizi’s “Great Plan” (400-300 BC), from the *Book of Documents*
#30 “Accounts of the Eastern Barbarians” mainland *Records of the Three Kingdoms* (AD 290)
#31 Early texts from the Peninsula + Manchuria
#32 “The Stele Inscription of King Kwanggaet’o” (AD 414)
#33 “Tan’gun” & “Preface to the Memorabilia of the Three Kingdoms (Samguk yusa)” (1285)
#34 “[Prime Minister] Ch’ang Chori” admonishes the Koguryo King Pongsang (r. 292-300)

“[Silla Minister of War] Kim Hujik’s Admonition of King Chinpyong (r. 579-632)”

Optional: #56 Pow-key Sohn, “Early Korean Printing.”

Assignment 5 due Sunday evening Nov 4 at 5:00 over Turnitin link for your section on TritonEd.

Week Six A New Faith for East Asia
Ebrey, Connections p. 56-60 and Chapter 4

#50 Kenneth Chen, basic ideas of Buddhism, from “Background” in his *Buddhism in China*
#14 “Parable of the Burning House,” from the *Lotus Sutra* [India].
#23 “The Ballad of Mulan” (c. AD 500)
#24 Yan Zhitui (531-91), “Governing the Family.” *Mr. Yan’s Admonitions for his Family*
#25 “Earliest Tales of the Bodhisattva Guanshiyin [Guanyin]” (before AD 600).
#44 “[Emperor] Temmu’s Propagation of Buddhism” (676-685)
“Chajang (636-645) Establishes the Monks’ Discipline [in Silla],” and “The Nine-Story Stupa [of Silla Queen Sŏndŏk, r. 632-647],” both from Iryon, Samgak yusa (1285)

Week Seven: Connected by Water
No classes Monday.
Ebrey, Chapter 7

Week Eight: Aristocratic Empire
No sections Wednesday or Friday, no lecture Friday.
Ebrey, Chapter 5 and Connections pp. 93-96

Week Nine: Hei’an and Koryo
Ebrey, Chapter 9 and Chapter 10 to p. 176

Week Ten: The Commercial Revolution
Ebrey, Chapter 8