Instructor: Patricia Ebrey  
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Office hours: Tuesday 3:30 to 4:45 or by appointment  
Email: ebrey@uw.edu

This lecture-discussion class will cover Chinese history from the beginning through the Song dynasty, with more time devoted to the later period. Intellectual, social, cultural, and political history will all be treated, though not equally for all periods. About one-third to one-half of the time will be devoted to student-led discussion of assigned readings.

Required texts available in the bookstore:


There are also some articles and book chapters on online reserve.

Course requirements:

- Class attendance and participation. Besides regular attendance, you will be asked to jointly lead two of the discussions of primary and secondary sources as part of a small team of students.
- A mid term (2/9) and a final exam (3/19) (identifications and short answer questions; see Quiz Study Guide)
- Two assigned papers (see Paper Assignments, due 2/11 and 3/9)

The final grade will be the average of the grades for the two exams, two papers, and class participation (that is, each will count for 20% of the grade).

Grading:

The university’s standard grade scale:  
[http://www.washington.edu/students/gencat/front/Grading_Sys.html](http://www.washington.edu/students/gencat/front/Grading_Sys.html)  
The university's page on academic honesty:  
[http://depts.washington.edu/grading/issue1/honesty.htm#plagiarism](http://depts.washington.edu/grading/issue1/honesty.htm#plagiarism)
Class Schedule

Week 1 1/5  Introduction

  1/7  Neolithic, Shang, and Zhou Periods

  TEXTBOOK: Schirokauer and Brown, 3-35
  PRIMARY SOURCE: Oracle bone and bronze inscriptions from *Hawaii Reader in Traditional Chinese Culture*, 8-17.

Week 2 1/12  Confucius

  PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 45-50
  SECONDARY SOURCES: Nivinson in *Cambridge History of Ancient China*, pp. 745-65

Discussion Group: Wood

1/14  Mozi, Mencius

  TEXTBOOK: Schirokauer and Brown, 35-45
  SECONDARY SOURCE: Nivinson in *Cambridge History of Ancient China*, pp 765-83

Discussion Group: Fire

Week 3 1/19  Daoism

  PRIMARY SOURCE: Selections from *Hawaii Reader in Traditional Chinese Culture*, 78-95
  SECONDARY SOURCE: Nivison in CHAC, 783-812

Discussion Group: Earth

1/21  Xunzi, Legalism, and Qin

  TEXTBOOK: Schirokauer and Brown, 46-55

Discussion Group: Metal

Week 4 1/26 Han Dynasty

TEXTBOOK: Schirokauer and Brown, 54-81

Discussion Group: Water

1/28 Xiongnu

PRIMARY SOURCE: Selections from Hawaii Reader in Traditional Chinese Culture, 169-73
SECONDARY SOURCE: Barfield, Perilous Frontier (Blackwell, 1989), 32-84

Discussion Group: Yin

Week 5 2/2 Han Thought and Religion

SECONDARY SOURCE: Grant Hardy, Worlds of Bronze and Bamboo: Sima Qian’s Conquest of History (Columbia UP, 1999), xi-26.

Discussion Group: Yang

2/4 Buddhism

TEXTBOOK: Schirokauer and Brown, 85-88

Discussion Group: Qi

Week 6 2/9 Midterm Exam

2/11 Six Dynasties
FIRST ESSAY DUE

TEXTBOOK: Schirokauer and Brown, 88-105

Discussion Group: Wood

Week 7 2/16 Early Tang

TEXTBOOK: Schirokauer and Brown, 107-123

Discussion Group: Fire

2/18 Late Tang

TEXTBOOK: Schirokauer and Brown, 123-48
PRIMARY SOURCE: Selections from Hawaii Reader in Traditional Chinese Culture, 349-76.

Discussion Group: Earth

Week 8 2/23 Song Economic Growth and City Life

TEXTBOOK: Schirokauer and Brown, 137-48

Discussion Group: Metal

2/25 Song, Liao, and Jin

TEXTBOOK: Schirokauer and Brown, 140-41, 155-56
SECONDARY SOURCES:


Discussion Group: Water

**Week 9 3/2**  The Examination System,

**SECONDARY SOURCE:**

Discussion Group: Yin

**3/4**  The Song Literati and Political Culture

**TEXTBOOK:** Schirokauer and Brown, 148-67

**SECONDARY SOURCE:**

Discussion Group: Yang

**Week 10 3/9**  Song Intellectual History

**FINAL ESSAY DUE**

**PRIMARY SOURCE:** Selections in *Hawaii Reader in Traditional Chinese Culture*, 423-28

**SECONDARY SOURCE:** Wing-tsit Chan, “Chu Hsi’s Completion of Neo-Confucianism,” in *Chu Hsi: Life and Thought* (The Chinese University Press, 1987), 103-38.

Discussion Group: Qi

**3/11**  Family and Women

**SECONDARY SOURCES:**
Patricia Ebrey, “Women, Money, and Class: Sima Guang and Song Neo-Confucian Views on Women,” and

**WEEK 11 3/19 FINAL EXAM  2:30-4:20**
Paper Assignments

Each paper is to be your own work, 4 to 6 pages long, printed in double-spaced in 12-point type, margins no greater than 1”. It should draw on a wide a range of our readings, since one of your goals is to demonstrate that you have done the readings carefully and thoughtfully. Quotations, evidence, and other people’s ideas are to be acknowledged in notes. Please watch your spelling and grammar! Last but not least: keep a copy for your record.

Grading of the papers will be based on the evidence that they show of your mastery of the assigned material and how well the paper is written: its coherence (making connections between particulars and whole), organization (flow of discussion and argument), and clarity (communicating your ideas clearly and succinctly).

First Paper

Choose one of the following tasks:

1. Critique David Nivison’s overview of early Chinese thought on the basis of the primary source readings that we did.

2. Discuss how the chance survival or discovery of particular sources or types of sources shapes scholars’ study of early China.

Second Paper

Choose one of these tasks:

1. Analyze Chinese history from the period of division through the Song period in terms of changes in the elite class.

2. What changes in Chinese history from the period of division through the Song period were of such magnitude that they had an impact on the lives of ordinary people?

3. Evaluate the secondary readings for the second half of the course in terms of how imaginative the authors were in finding and exploiting sources.
Quiz Study Guide

Terms/names to know for the first quiz

<table>
<thead>
<tr>
<th>Analects</th>
<th>Former Han</th>
<th>Shang bronzes</th>
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<tr>
<td>Ancestor worship</td>
<td>Four Noble Truths</td>
<td>Shang dynasty</td>
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<td>bodhisattva</td>
<td>Great Wall</td>
<td>shi</td>
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<td>Book of Documents</td>
<td>Han Feizi</td>
<td>Sima Qian</td>
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<td>Book of Songs</td>
<td>Lao Zi</td>
<td>Son of Heaven</td>
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<td>Changan</td>
<td>Later Han</td>
<td>Songs of Chu</td>
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<td>Chu</td>
<td>Legalism</td>
<td>Spring and Autumn Period</td>
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<td>Confucius</td>
<td>Li Si</td>
<td>Wang Mang</td>
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<td>Daoism</td>
<td>Liu Bang</td>
<td>Warring States Period</td>
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<td>Dong Zhongshu</td>
<td>Luoyang</td>
<td>the Way (Dao)</td>
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<td>Duke of Zhou</td>
<td>Mahayana</td>
<td>Western Zhou</td>
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<td>Eastern Zhou</td>
<td>Mandate of Heaven</td>
<td>Xiongnu</td>
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<td>Emperor Wu</td>
<td>Mencius</td>
<td>Yellow Turbans</td>
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<td>Eunuchs</td>
<td>Mo Zi</td>
<td>Zhang Qian</td>
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<tr>
<td>Filial piety</td>
<td>Oracle bones/divination texts</td>
<td>Zhou dynasty</td>
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<td>First Emperor of Qin</td>
<td>qi</td>
<td>Zhuang Zi</td>
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<td>Five Agents</td>
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<td>Five Relationships</td>
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Sample short answer questions for the first quiz:

1. What features of early Chinese civilization did China acquire from beyond East Asia?
2. Discuss the place of Heaven in early Chinese thought.
3. What are the main questions Confucius addressed? What are some examples of ones he did not address?
4. How valid or useful is it to talk about “Daoism”? How much do the Zhuangzi and the Laozi have in common?
5. What elements in Xunzi’s thought can be considered a response to a) Daoism, b) Mohism, c) Legalism, d) Mencius?
6. How is it that law has such a good name in Western civilization and such a bad one in Chinese?
7. How much of what occurred during the Qin should be attributed to the megalomania of the First Emperor?
8. What are the most important differences between Han institutions and Qin ones?
9. Which features of Buddhism were most foreign to prior Chinese experience?
10. Given that Confucianism was such a useful ideology for rulers, why did Chinese rulers become major patrons of Buddhism?
Terms/names to know for second quiz

An Lushan          Kaifeng          Sima Guang  
Bodhidharma        Jin dynasty     Southern Dynasties  
Champa rice        Jinshi          Southern Song     
Chan               Jurchen         Su Shi          
Cheng brothers     Kaifeng         Sui dynasty      
Cheng Yi           karma           Tang             
Dunhuang           Khitan          Tangut           
Emperor Xuanzong   li and qi      Three Kingdoms  
Empress Wu         Liao dynasty    Turks            
Emperor Huizong    Neo-Confucianism Uighurs        
Equal field system New Policies    Wang Anshi       
Examination system Nine Rank System Xianbei       
Fan Zhongyan       Northern Dynasties Xuanzong       
Five Dynasties     Northern Wei    Xuanzang         
Han Yu             Northern Song   Yang Guifei      
Hangzhou           Pure Land       Zhu Xi          
Huineng            Salt monopoly    

Sample questions:

1. Imagine you are a Confucian-educated Chinese advisor to one of the early Northern Wei rulers. How would you try to convince him to adopt various Chinese bureaucratic practices?
2. What are the major differences between the Han and the Tang periods?
3. What does the story of Empress Wu reveal about the Tang government and power structure?
4. What are the most important ways in which the Liao and Jin states differed from tribal confederacies like the Xiongnu?
5. Would the economic changes of the Song period have likely improved the lives of ordinary people?
6. What explanation can you offer for the intensity of factional strife in the Northern Song?
7. Why do historians see the late Tang as a major turning point in Chinese history?
8. What was particularly new about Neo-Confucianism or the Learning of the Way?