

EAST ASIA TO 1800

HIST 1900/ASIAN 1190 • Spring 2012 • Lectures: MW 1:25-2:15 • MCG 165

| <u>Section 1</u> | <u>Section 2</u> | <u>Section 3</u> | <u>Section 4</u> | <u>Section 5</u> |
|--|--|---|---|---|
| W 2:30-3:20 GSH 181 | W 3:35-4:25 GSH 158 | Th 11:15-12:05 URH 303 | Th 1:25-2:15 MCG 215 | W 2:30-3:20 WHT B02 |
| Courtney Work cw432@cornell.edu MCG B-42 OH: W 2:30-4:30* | TJ Hinrichs th289@cornell.edu MCG 452 OH: MW 2:30-3:30* | Chris Tang ct424@cornell.edu MCG B-21 OH: T 12:30-2:00 607-220-8064 | Katsuya Hirano kh326@cornell.edu MCG 322 OH: W 3-4:30* | Franz Hofer fdh3@cornell.edu MCG B-03 OH: W 3:30-5:00* |

Survey of East Asian history from antiquity to around 1800. The primary purpose is to provide students with basic literacy in East Asian history and cultures. Emphasis on comparison of phenomena between China and Japan, including state formation, barbarians and empire, roles of Confucianism and Buddhism, the emergence of new ruling classes, family and gender, peasant uprisings, urbanization and popular culture, and outlaws.

Requirements

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| Participation | 20% |
| Includes attendance at all scheduled classes, participation in lectures and sections, group discussions, and presentations. Students should bring the assigned primary source readings to section, and be prepared to discuss them. Preparation includes thinking about the study questions. If you cannot attend class because of illness or for other pressing reasons, let your section instructor know, if possible in advance. Students can miss up to three unexcused classes without penalty. | |
| Pop Quizzes (4) | 10% |
| Quizzes will be given at the end of lecture. Quiz questions will concern the student's understanding of lecture and readings content. The lowest of the quiz score will be dropped. | |
| Short Writing Exercises | 10% |
| Three one-paragraph exercises, plagiarism quiz (Febr 13, March 5, March 26, April 23) | |
| Prelim (covering Part 1) | 15% |
| Short Essay* | 15% |
| 4-6 pages, due April 9 | |
| Final Examination* | 30% |
| Two short take-home essays, due May 11 | |

* Write all essays using standard college essay formatting: 12-point fonts, double line spacing, one-inch margins, and proper citations.

* Penalty-free extensions will be granted if requested by the evening before they are due. When requesting extensions, or if ill as soon as you are able, give section instructor a reasonable (generally a day or two) extension deadline. Late penalties will be 1/6 grade (e.g., A- → A-/B+)/day.

* Or by appointment.

Course Goals and Methods: Acquire and develop skills in the historical analysis of East Asia, including the critical interpretation of primary sources and their use in substantiating arguments. We learn content and skills simultaneously through the processes of active reading and listening, articulate oral and written expression, creative brainstorming, and rigorous argument-building. (Consider: What are the differences between the types of learning that occur through reading, classroom discussion, and essay writing?)

Recommendations for Class Preparation: Each week, do all of the readings before Monday's class. Use the study questions provided on the syllabus and on Blackboard (on each week's page) to focus reading and note-taking.

Note Taking: While reading the assignments and while participating in class, jot down interesting or useful points, including those raised by your classmates. Actively think about the material, and write down questions and connections that occur to you. Note unfamiliar words, and look them up. Review your notes when preparing for essays and exams.

Communications:

Blackboard: Assignments and other information will be posted on Blackboard. If you have not used Blackboard before, go to <<http://blackboard.cornell.edu/>> and sign up for an account, and then contact your section instructor to subscribe you to the web site.

Email: You will receive course announcements by email, usually through Blackboard and therefore through your Cornell email account. Be sure to check your Cornell email frequently.

Code of Conduct:

All classroom behavior should be characterized by civility, attentiveness, and respect. This includes not using electronic devices for any activity besides note-taking. Multi-tasking on the computer not only distracts your classmates, it undermines your own ability to fully engage with discussion, and to retain and process ideas. See <<http://chronicle.com/article/Scholars-Turn-Their-Attention/63746>>, <<http://chime.stanford.edu/index.html>>.

All coursework should be performed with integrity. Plagiarism or cheating will result in an F and will be reported to the dean. We expect you to know what plagiarism and cheating are, and how to avoid them. See <<http://cuinfo.cornell.edu/Academic/AIC.html>>.

Available for purchase and at Uris Reserve

📖 **SJT:** *Sources of Japanese Tradition*, Vol. 1: *From Earliest Times to 1600*. Ed., by Wm. Theodore de Bary, et. al. New York : Columbia University Press, 2002.

📖 **CC:** *Chinese Civilization: A Sourcebook*, 2nd. edition, Ebrey, Patricia, ed. New York: The Free Press, 1993.

📖 **Lewis**, Mark Edward. *The Early Chinese Empires: Qin and Han*. Cambridge, Mass: Belknap Press of Harvard University Press, 2007.





Available at Uris Reserve

📖 Course Reader: includes eReserve, pdf, and internet articles

📖 For tips on and guidance for writing history essays: Rampolla, Mary Lynn. *A Pocket Guide to Writing in History*, Sixth Pocket Edition. Boston: Bedford/St. Martin's Press, 2009.

📖 For optional further reading: Patricia Ebrey, Anne Walthall, James B. Palais. *East Asia: A Cultural, Social, and Political History*. Houghton-Mifflin, 2005.

Key to Readings




-  Reserve/Purchased **book**
-  **eReserve**, linked from CUL and from Reserves page on Blackboard
-  **Pdf document**, linked from the Blackboard page for that week
-  **Internet** site, linked directly from Blackboard page for that week





I. Introduction: East Asia in Space, Time, and Imagination

Jan. 23-26

The Eurasian continent is usually divided between Europe and Asia, and East Asia between China, Japan, Korea, and Vietnam. How did this come about? What are the pitfalls of historical paradigms based on the nation? What methods can historians use to put their analyses on a more rigorous basis?

-  AMINO Yoshihiko, “Deconstructing Japan,” *East Asian History* 3 (1992):121-42.
-  Allen Chun, “Fuck Chineseness: On the Ambiguities of Ethnicity as Culture as Identity,” *boundary 2* 23:2 (Summer 1996):111-119, [harder going and optional: 119-138].
-  Lewis, “The Geography of Empire — The Regions of Early Imperial China,” *Early Chinese Empires*, 5-11.

Optional Additional Reading:





-  Eric Hobsbawm, “The Curious History of Europe,” *On History*, (New York: The New Press, 1997), 217-227.
-  Michael Lewis, “Center and Periphery in Japanese Historical Studies,” in *A Companion to Japanese History*, William M. Tsutsui ed., (Malden, MA: Blackwell Pub, 2007), 424-442.

PART 1 EXTENDING CENTRALIZED CONTROL

II. Politics of Origin

Jan 30-Feb 2

What roles did the narratives of Kojiki and Nihongi as well as poetic prose of Manyoshu play in legitimating the origins of the Yamato/Nara state? What were the different strategies by which Warring States and Han writings established mythistorical origins, and in what ways did these constructions authorize different forms of power?

-  Gary L. Ebersole, “Mythistory, Ritual, and Poetry in Early Japan” in *Ritual Poetry and the Politics of Death in Early Japan*, (Princeton: Princeton University Press, 1989), 3-16.
-  *SJT*: Chapter 2 “Early Shinto,” 17-31.
-  [For overview of pre-Han history]: *CC*: “The Classical Period,” 1-2.
-  Lewis, “The Geography of Empire — Region and Custom,” “Literature — Histories,” *Early Chinese Empires*, 11-16, 214-218.

cont.

- 📖 LIU An, *The Huainanzi: A Guide to the Theory and Practice of Government in Early Han China*, John S. Major, ed., (New York: Columbia University Press, 2010), 49-50, 297-298, 309-310 (Passages 1.2, 9.3, 9.17)
- 📖 Selections modified from: SIMA Qian, “The Five Emperors, Basic Annals 1,” *The Grand Scribe's Records*, Volume I: *The Basic Annals of Pre-Han China by Ssu-ma Ch'ien* [Sima Qian], William H. Nienhauser, et. al., trans., (Bloomington: Indiana University Press, 1994), 1-19.
- 📖 WU Hung, “The Evolution of History and Ancient Sovereigns,” “Appendix A — Ancient Sovereigns,” *The Wu Liang Shrine: The Ideology of Early Chinese Pictorial Art*, (Stanford: Stanford University Press, 1989), 156-167, 244-252.

Optional Additional Reading:

- 📖 Mark Edward Lewis, “The Mythology of Early China,” *Early Chinese Religion Part One: Shang through Han (1250 BC-220 AD)*, Vol. 1, John Lagerway and Marc Kalinowski, eds., (Leiden: Brill, 2011), especially **554-577, 586-591, 593-594**.
- 📖 *SJT*: Chapter 3 “Prince Shōtoku and His Constitution,” 40-62.

III. Institutions: The Qin-Han Building of Imperial Bureaucracy

Feb 6-9

In the primary source readings for this week, we can see arguments about how government institutions — the emperorship, bureaucracy, laws — should work. What were the issues? How were they framed? What were the points of disagreement and common ground? In what ways did Han people tie their visions of government to larger cosmological and moral order(s)? Key concepts: non-active vs. active rulership, potency (also translated as “virtue” and as “power”), punishment, rites/ritual, naturalize.

- 📖 Lewis, “The Geography of Empire — Qin and the Geographic Limits of Unification (897-202 B.C.E.), The Suppression of Regional Powers,” “Paradoxes of Empire,” “Law,” *Early Chinese Empires*, 16-21, 51-74, 227-252.
- 📖 LIU An, *The Huainanzi*, 295-296, 303, 310-311, 320-321 (Passage 9.1, 9.9, 9.18, 9.23).
- 📖 Mark Csikszentmihalyi, “Law and Punishment,” *Readings in Han Chinese Thought*, (Indianapolis: Hackett, 2006), 23-47.
- 📖 Dong Zhongshu (ca. 195 – ca. 105 B.C.E.), Selections *Sources of Chinese Tradition*, Vol. 1: *From Earliest Times to 1600*, William Theodore de Bary and Irene Bloom, eds., (New York: Columbia University Press, 2000), 298-301, 305-310.

Optional Additional Reading:

- 📖 CC: “Penal Servitude in Qin Law,” “Heaven, Earth, and Man,” 51-53, 57-59.

IV. Institutions: Nara Hegemony

Feb. 13-16

In what ways does the concept of empire building help explain the formation of early state and society in the archipelago (now known as Japan)? What aspects of Chinese thought and institutions did the State of early Japan use to build its machinery? How did they shape the State's formulation of its legitimacy?

📖 Patricia Ebrey, Anne Walthall, James B. Palais, "Early State and Society in Japan," *Pre-Modern East Asia to 1800: A Cultural, Social, and Political History*, (Boston: Houghton-Mifflin, 2006), 137-46.

📖 SJT: Chapter 4, 63-99.

V. Barbarians and Frontiers

Feb. 20-23

In what ways does empire building create "barbarians" and "frontiers"? In what ways do "barbarians" and "frontiers" build empires? (Why did we enclose these terms in quotation marks?)

📖 Lewis, "The Outer World," *Early Chinese Empires*, 128-154.

📖 CC "The World Beyond China," "The Debate on Salt and Iron," 54-56, 60-63.

📖 David Lu, "The Legend of Prince Yamatotakeru – Conquest of the Eastern Frontier by Prince Yamatotakeru" in *Japan: A Documentary History* (New York: M. E. Sharp, 1997), 14-16.

🌐 Suzuta Yukinori, "The Treatment of Natives in the Nihon Shoki: The Case of Western Japan" <<http://emishi-ezo.net/Natives.htm>>, "Emishi Become Ainu or "Japanese" in the Medieval Period" <http://emishi-ezo.net/Emishi_ethnicity.html>, "Emishi," Kenjiro Hakomori, ed., <<http://emishi-ezo.net/index.html>>, 2006-2007.

PART 2: RECONFIGURING SOCIAL AND POLITICAL RELATIONS: RELIGION, CLASS, AND FAMILY**VI. Institutionalized Religions: Daoism and Buddhism**

Febr. 27-March 1

In what ways did Daoist and Buddhist institutions, practices, and precepts conflict with each other, and with other (family, community, state) forms of social relations? What strategies did Buddhists and Daoists use to displace local cults and "shamans," and to acquire converts and patronage? On what bases did they claim validity?

📖 CC: "The Era of Division and the Tang Dynasty," 87-89.

📖 Mark Edward Lewis, "Daoism and Buddhism," *China Between Empires: The Northern and Southern Dynasties*, (Cambridge: Cambridge, Mass: Belknap Press of Harvard University Press, 2009), 196-220.

📖 Selected and translations of writings on shamans, modified by TJ Hinrichs.

📖 "The Coming of Buddhism to China," "Miracles of Guanyin," *Sources of Chinese Tradition*, Vol. 1, 420-429, 531-536.

Optional Additional Reading:

📖 CC: "Uprising," "Ge Hong's Autobiography," 83-85, 91-96.

VII. Religion, the State, and Hierarchy in Heian Japan

March 5-8

What aspects of Buddhist teachings and practices contributed to the formation and legitimization of “elite” culture and state power? What were the differences between old and new Buddhism(s)?

☞ Conrad Schirokaver, David Lurie, and Suzanne Gay, “The Heian Period,” in *A Brief History of Japanese Civilization* 2nd ed., (Thompson Wardsworth, 2006), 48-77.

📖 *SJT*: 100-121, 125-131, 150-162, 165-168, 211-237.

VIII. From Aristocracy to Literati

March 12-15

Many scholars of Chinese history refer to the *shi* or *shidafu* (pron. “sure-dah-foo”) class of the Period of Division, Sui, and Tang as an aristocracy; and to the *shidafu* of the Song period (960-1279) and later as literati. Many further distinguish Northern Song (960-1126) “national” elites from Southern Song (1127-1279) and later “gentry” elites. What social shifts are they attempting to capture through these terminological choices? On what bases did Song and Yuan (1279-1367) *shidafu* seek to establish their authority in changing circumstances?

📖 CC: “The Song and Yuan Dynasties,” 137-138.

☞ Peter K. Bol, “The New World of the Eleventh Century: 750 and 1050 compared” — “Social Change,” *Neo-Confucianism in History*, (Cambridge, Mass: Harvard University Asia Center, 2008), 30-42.

☞ Valerie Hansen, “Coming to Terms with Money: The Song Dynasty (960-1276)” — “The New Policies,” “Shrines to Worthies,” “Emphasis on Local Society,” *The Open Empire: A History of China to 1600*, (New York: Norton, 2000), 269-270, 291-297. [Bundled with Hansen reading for Week XIII.]

☞ “Su Shi, ‘Parable of the Sun,’” *Hawai’i Reader in Traditional Chinese Culture*, 388-389.

☞ “Wang Anshi: Memorial to Emperor Renzong (1058),” “Personal Proposals for Schools and Official Recruitment,” “Articles of the White Deer Grotto Academy,” “The Examination Debate Under Khubilai,” *Sources of Chinese Tradition*, Vol. 1, 612-616, 737-744, 774-778.

📖 CC: “Zhu Xi’s Conversations with his Disciples,” 172-177.

Optional Additional Reading:

📖 CC: “Wang Fu on Friendship and Getting Ahead,” “The Examination System,” “Wang Anshi, Sima Guang, and Emperor Shenzong,” “A Schedule for Learning,” 69-71, 128-131, 151-154, 195-198.

春休み **SPRING BREAK** 春假**IX. Rise of the Samurai**

March 26-29

Where did samurai come from? How did they come to power and forge a new relation with the Court? How did they form a distinct identity?

☞ David Lu, “Rise of Feudal Institutions,” *Japan: A Documentary History*, 81-86, 101-106.

cont.

📖 SJT: “The Way of Samurai,” 265-291.

📖 Diane Skoss, “Bushidō,” *New Dictionary of the History of Ideas*, ed. Maryanne Cline Horowitz, Vol. 1 (Detroit: Charles Scribner’s Sons, 2005), 251-253. Gale Virtual Reference.

📖 Eiko Ikegami, “Shame and the Samurai: Institutions, Trustworthiness, and Autonomy in the Elite Honor Culture,” *Social Research* 70.4 (Winter 2003):1351-1378.

X. Family and Gender

April 2-5

What historical processes led to the emergence of new forms of family organization and gender relations in Kamakura-Moromachi Japan and in Song-Ming China? How did those new forms in turn serve to sustain and legitimate the social order?

📖 Peter K. Bol, “An Alternative for the Family in Song and Yuan,” *Neo-Confucianism in History*, 236-246.

📖 CC: “Rules for the Fan Lineage’s Charitable Estate,” “Ancestral Rites,” “Women and the Problems They Create,” “Family Instructions,” “Widows Loyal unto Death,” 155-168, 238-244, 253-255.

🌐 Patricia Buckley Ebrey, “A Visual Sourcebook of Chinese Civilization”: “Homes,” < <http://depts.washington.edu/chinaciv/home/3homintr.htm> > Explore “House Architecture” and “Interiors.”

📖 Hitomi Tonomura, “Women and Sexuality in Premodern Japan,” *A Companion to Japanese History*, 351-371.

📖 Anne Walthall, “Masturbation and Discourse on Female Sexual Practices in Early Modern Japan” *Gender and History* 21.1, (April 2009):1-18.

Optional Additional Reading:

📖 Lewis, “Kinship,” *Early Chinese Empires*, 155-177.

📖 CC: See earlier sections related to family and women, #6, 15, 17.

PART 3: CULTURE AND POWER

XI. Rusticity: Tea Aesthetic and Politics in Muromachi Japan

April 9-12

How did the use and meaning of tea and its elaborate rituals change when they came to be understood in terms of the new aesthetic concept called “*wabi*”? (What did “*wabi*” mean?) Who created and embraced this concept? How did Rikyu’s refinement of this concept destabilize “high” and “low” distinction in the field of cultural (and political) production?

📖 Philip Anthony O’Hara, “Cultural Capital,” *International Encyclopedia of Social Sciences* ed. William A. Darity, Jr., Vol. 8. 2nd ed. (Detroit: Macmillan Reference USA, 2008), 189-191. Gale Virtual Reference Library at the Cornell Library database site.

📖 SJT: “The Way of Tea,” 388-398.

cont.

- 📖 Soshitsu Sen “Murata Juko and the Birth of the Way of Tea,” “Rikyu and the Fruition of the Way of Tea,” *Japanese Way of Tea* (Honolulu: University of Hawai'i Press, 1998), 119-145, 158-176.
- 📖 Mary Elizabeth Berry, “Tea,” in *The Culture of Civil War in Kyoto*, (Berkeley: University of California, 1994), 259-84.
- 🎬 Evening Film Showing: Hiroshi Teshigahara, dir., “Rikyu,” Panorama Entertainment, 1998.

Optional Additional Reading:

- 📖 Amy J. Orr, “Culture, Low and High,” in *Int'l Encyclopedia of the Social Sciences*, 2nd edition, 204-205. Gale Virtual Reference.

XII. Rusticity: Gentlemanly Pursuits in Late Imperial China

April 16-19

In the Song, we find elite men turning their attention to nature and to rustic life. How did their cultural productions differ from those of earlier eras? What is it about their social positions that made these subjects speak so compelling to them? In what ways did they see landscape painting, gardening, and rustic life as specifically expressive of the highest ideals of their class, as distinct from “lower” “artisanal” art?

- 📖 “Pastoral Scenes,” in *An Anthology of Chinese Literature*, 656-660.
- 📖 Su Shi, excerpt from colophons on painting, modified from *Early Chinese Texts on Painting*, Susan Bush and Hsio-yen Shih, comp. ed., (Cambridge: Harvard Univ. Press, 1985), 196.
- 📖 CC: A Scholar-Painter’s Diary,” 199-201.
- 🌐 Patricia Buckley Ebrey, “A Visual Sourcebook of Chinese Civilization”:
 “Landscape Painting,” <<http://depts.washington.edu/chinaciv/painting/4ptglnds.htm>>;
 “Scholar’s Painting,” <<http://depts.washington.edu/chinaciv/painting/4ptgschl.htm>>. Follow the links on each page. Follow the “Move on to” links at the bottom of each page to explore Northern Song, Southern Song, and Yuan landscape painting.
 Optional: “Court Painting” (Why would the painting styles valued at court differ from those of scholar officials? What was new in garden planning in the Song period?)
 “Origins of Garden Design,” <<http://depts.washington.edu/chinaciv/home/3garhist.htm>>. (Optional: Explore the following section on “Garden Design.”)

XIII. Urbanization, Commercialization, and Popular Culture

April 23-26

What was the relationship between urbanization and the formation of popular culture? What new identities and social practices did popular culture produce? What were the implications of these new identities and practices for common urbanites?

- 📖 Julie-Anne Bourdreau, “Urbanity,” *Int'l Encyclopedia of the Social Sciences*, 544-545. Gale.
- 📖 “Age of the Dandy: The Flowering of Yoshiwara Arts,” in Cecilia Seigle, *Yoshiwara: The Glittering World of the Japanese Courtesan*, (Honolulu: University of Hawaii Press, 1993), 129-168.

cont.

- 📖 Yushi Hogen, “The Playbody Dialect” (1770), *Early Modern Japanese Literature*, Haruo Shirane, ed., (NY: Columbia University, 2002), 632-655.
- 📖 Valerie Hansen, “Coming to Terms with Money,” *The Open Empire*, 261-267, 280-291. [Bundled with Hansen reading for Week VIII.]
- 📖 CC: “The Attractions of the Capital,” “Commercial Activities,” “What the Weaver Said,” “Concubines,” *CC*, 178-185, 213-222, 245-252.
- 🌐 Michael Szonyi, et. al., “Digital East Asian Studies @ Harvard University (beta site): The Qingming Scroll: Online Module”
<<http://isites.harvard.edu/icb/icb.do?keyword=k7403&tabgroupid=icb.tabgroup95937>>
<http://www.courses.fas.harvard.edu/~icgzmod/qingming_student.html>

Optional Additional Reading:

- 🌐 Ebrey, “A Visual Sourcebook of Chinese Civilization”:
“Urban Life,” <<http://depts.washington.edu/chinaciv/painting/4ptgqmsh.htm>>. Follow links at the bottom to sections on “Shops and Commerce,” “Means of Transportation,” and “Individuals and Groups.”

XIV. Outlaws

April 30-May 3

Is there a sense in which states produce outlaws in a manner analogous to the ways in which empires produce frontiers and barbarians? What are the roles of urbanization and commercialization in the creation of certain types of outlaws? How and why do people make heroes out of outlaws? What is specific to particular historical times and places about the qualities admired in heroic outlaws?

- 📖 “Izumo no Okuni,” in Mark Weston, *Giants of Japan* (New York: Kodansha, 1999), 94-98.
- 📖 Gary Leupp “Five Men of Naniwa,” *Osaka, the Merchant's Capital of Early Modern Japan*, James L. McClain and Wakita Osamu eds., (New York: Cornell University Press, 1999), 125-157.
- 📖 “Selections from the *New Book of Swindles (Dupian xinshu)* by Zhang Yingyu,” Bruce Rusk, trans.
- 📖 CC: “Shi Jin the Nine-Dragoned,” 226-237.