In order to earn a passing grade in this course you must complete all writing assignments. Updated versions of an essay that is not the final version (such as a paper without first “saving” it) will not be accepted after the deadline.

Accommodation requests: I will make reasonable accommodations on assignment deadlines for a student who requires them because of a documented disability as allowed by the Dean of Student’s office. If you need such accommodations, please discuss them with me no later than the end of the second week of classes so that we can make necessary arrangements for the semester.

Texts for purchase:
John Dardess, Ming China, 1368-1644: A Concise History of a Resilient Empire
Susan Naquin and Evelyn Rawski, Chinese Society in the Eighteenth Century
Evelyn Rawski, The Last Emperors: A Social History of Qing Imperial Institutions
Jeffrey Snyder-Reinke, Dry Spells: State Rainmaking and Local Governance in Late Imperial China

• reading available on Blackboard
* be prepared to discuss in class & post comment on Discussion Board
\( \Delta \) JSTOR or Project Muse articles can be accessed through the online Databases link on Hamilton library webpage
† on-line source

I. INTRODUCTION 8/31 (1 session)

II. IMPERIAL CHINA: FROM THE QIN TO THE QING 9/2-14 (4)
A. QIN TO TANG: THE EARLY & MIDDLE PERIODS 9/2-7 (2)
• Schirokauer, A Brief History, 50-64, 79-91, 101-16, 122-24 (Blackboard)
Topics: Qin Empire, dynastic tensions in the Han, non-Chinese border peoples; political legitimacy, aristocratic society

B. SONG TO QING: THE LATE IMPERIAL PERIOD 9/9-14 (2)
• Schirokauer, A Brief History, 185-99, 215-25, 234-46, 258-60, 329-43 (Blackboard)
Dardess, Ming China, Chapter 1 Frontiers
Topics: Confucian gentry; China’s frontiers; Conquest regimes

Sept. 16: Quiz on class lectures, Schirokauer, A Brief History, Dardess, Chapter 1 (109 pp.)

III. EMPEROR, COURT & BUREAUCRACY 9/16-9/30 (5)
A. SON OF HEAVEN: THE POLITICS AND RITES OF GOVERNING 9/16-21 (2)
Dardess, Ming China, Chapter 2 Emperors
Naquin and Rawski, Chinese Society in the Eighteenth Century, 3-32
Rawski, The Last Emperors, 17-55, 59-95*
Recording the Grandeur of the Qing <http://www.learn.columbia.edu/nanxuntu/start.html>
• James Hevia, “Imperial Guest Ritual,” Religions of China in Practice (Princeton, 1996), 471-487*
• “Confucianism: The Imperial Cults,” Encyclopedia of Religions 2nd Ed. (Macmillan Reference, 2005)*

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Topics: Politics: royal lineage & conquest regimes (non-Chinese nomads), political legitimacy; Rites: emperor as Son of Heaven, mandate of Heaven, imperial cults

B. Metropolitan Bureaucracy 9/23 (1)
Rawski, *The Last Emperors*, 197-263*
△ Yonghua Liu, “Daoist Priests and Imperial Sacrifices in Late Imperial China: The Case of the Imperial Music Office, 1379-1743,” *Late Imperial China* 33.1 (June 2012): 58-88*
• Jiang Yonglin, “Official and Popular Religion and the Political Organization of Chinese Society in the Ming,” in Kwang-ching Liu, ed., *Orthodoxy in Late Imperial China* (California, 1990), 126-57*
• Wilson, “An Explanation of the di Sacrifice” (*Confucian Gods and the Rites to Venerate Them*)

Topics: ministries (e.g., Ministry of Rites), civil bureaucracy

C. Governance 9/28-9/30 (2)
Dardess, *Ming China*, Chapter 3 Governance
Naquin and Rawski, *Chinese Society in the Eighteenth Century*, 88-93
Jeffrey Snyder-Reinke, *Dry Spells: State Rainmaking and Local Governance in Late Imperial China* (Harvard, 2009), 1-118*
• Jerry Dennerline, “Fiscal Reform and Local Control: The Gentry-bureaucratic Alliance Survives the Conquest,” in Frederick Wakeman, ed., *Conflict and Control in Late Imperial China* (California, 1975), 86-120
• “Huang Zongxi’s [1610-1695] Critique of the Chinese Dynastic System,” *Sources of Chinese Tradition* (Columbia, 2000), 2: 3-17
† Gu Yanwu (1613–1682), “Disquisitions on the Imperial System” (ca.1670s)

First essay due by 5:00 PM on Wednesday, October 14 (approx. 2000-2200 words)
Formulate a thesis based on materials included in “section iii. Emperor, Court, & Bureaucracy.” Consult with me on your topic and sources in advance, no later than Sept. 22. You may use any outside materials listed in the bibliographies of your sources, otherwise you need to get prior consent from me. Do not use sources in the “dot.com” domain. You may also write about issues raised in chapters in *The Last Emperors* that were not assigned (e.g., “Sibling Politics,” “Imperial Women,” or “Palace Servants”). Incorporate primary sources in your analysis.

Papers are due as email attachments (label your essay “lastname1.doc”; don’t use “.docx”). *Put your name on the paper, insert page numbers, and PLEASE give it a title. No extensions granted for requests made within 24 hours of deadline; requests granted for extenuating circumstances only.*

IV. Confucian Gentry 10/5-19 (5)
A. The Civil Service & Examinations 10/5 (1)
Dardess, *Ming China*, Chapter 4 Literati
Naquin and Rawski, *Chinese Society in the Eighteenth Century*, 55-79
• Benjamin Elman, “Classical Literacy and the Social Dimensions of Late Imperial Civil Examinations,” *A Cultural History of Civil Examinations in Late Imperial China*, 239-294*
• Benjamin Elman, “The Eight-Legged Essay and Increased Literary Formalism after 1475,” *A Cultural History of Civil Examinations in Late Imperial China*, 380-399*
• Miyazaki Ichisada, *China’s Examination Hell* (Wheatherhill, 1976), 13-32, 66-101

Topics: gentry society, examination culture
B. ORTHODOXY AND THE CULT OF CONFUCIUS 10/7-12 (2)
“Autumnal Sacrifice to Confucius”
<http://academics.hamilton.edu/asian_studies/home/autumnalsacrifice/index.html>
Topics: Confucian orthodoxy, state orthodoxy, cult of Confucius, temple sacrifices to Confucius’ spirit (film)

C. LATE IMPERIAL CONFUCIANISM: SONG-QING 10/14-19 (2)
• “Zhu Xi’s Neo-Confucian Program,” Sources of Chinese Tradition, 720-731
• “Confucianism: Ming,” The Encyclopedia of Chinese Philosophy (Routledge, 2003), 107-115
△ Thomas Wilson, “Confucian Sectarianism and the Compilation of the Ming History,” Late Imperial China 15 (Dec. 1994) 2: 53-84
• John Berthrong, Transformations of the Confucian Way (Westview, 1998), 86-143
• Benjamin Elman, “Early Modern or Late Imperial Philology? The Crisis of Classical Learning in Eighteenth Century China,” Frontiers of History in China 6 (2011) 1: 3–25
Topics: social theory, Five Cardinal Relationships; Dao School: revival of Confucianism; transmission of the Dao; Zhu Xi: Principle-material forces; moral self-cultivation & investigation of things/extension of knowledge; Lu Xiangshan/Lu Hsiang-shan, mind’s innate capacity for self-perfection; Chen Xianzhan, Wang Yangming: extension of innate knowledge of the good, unity of knowledge & action; Evidential Research

V. FAMILY 10/21-11/2 (4)
A. MARRIAGE 10/21-26 (2)
Naquin and Rawski, Chinese Society in the Eighteenth Century, 33-54
Rawski, The Last Emperors, 127-159
Topics: family: patrilineal descent lineage, primogeniture, patterns of adoption; wife, concubine

B. GENDER 10/28-11/2 (2)
[Naquin and Rawski, Chinese Society in the Eighteenth Century, 33-54]
• Susan Mann, “Gender,” Precious Records: Women in China’s Long 18th Century (Stanford, 1997), 19-44, 236-44
△ J.D. Schmidt, “Yuan Mei (1716-98) on Women,” Late Imperial China 29 (Dec. 2008) 2: 129-185
• Women Writers of Traditional China: An Anthology of Poetry and Criticism (Stanford, 2000), 678-715
• Dorothy Ko, “The Ties that Bind,” Every Step a Lotus: Shoes for Bound Feet (California, 2001), 46-75

VI. POPULAR CULTURE: LIFE, DEATH, AND AFTER 11/4-16 (4)
A. VENERATION OF GODS AND ANCESTORS 11/4-9 (2)
Naquin and Rawski, Chinese Society in the Eighteenth Century, 79-93
Snyder-Reinke, Dry Spells, 119-174; 203-250
• Evelyn Rawski, “Portraiture and Ancestor Worship,” Worshiping the Ancestors: Chinese Commemorative Portraits (Sackler/Stanford, 2001), 35-49; 184-186

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Topics: ancestor veneration: spirit (hun) and ghost (po), hungry ghost, stove god, New Year festival; pantheon of deities and spirits: Jade Emperor, popular religion temple cults

Second essay by 9:00 AM on Friday, November 13 (approx. 2000-2200 words)
The second essay is based on (1) assigned materials and (2) at least one monograph or two scholarly articles not listed on the syllabus that addresses a theme of the course (e.g., governing, the Confucian gentry, Confucian teachings, the family, gender, popular culture) or a particular question discussed in class or on Blackboard. You must submit full citations of these sources one week before the due date. Do not use sources in the “dot.com” domain.

Papers are due as email attachments (label your essay “lastname2.doc” or “.docx”). *Put your name on the paper, insert page numbers, and PLEASE give it a title. No extensions granted for requests made within 24 hours of deadline; requests granted for EXTENUATING CIRCUMSTANCES only.*

Consider writing a *historiographic* essay on an argument formulated by an author of an assigned reading on the basis of a counter argument in another source, perhaps one explicitly refuted by your author. You may use any source listed that author’s bibliography. Analyze their arguments, compare their approaches, consider the merits of each.

Alternatively, consider writing about other *primary sources in translation*, an essay written by a Confucian figure who lived in the Ming or the Qing, or a short story or novel written in this period. What insights into the cultural values of the era do these sources shed light upon?

B. Popular Religion 11/11-16 (2)
  “Buddhist Hell Scrolls” <http://academic.reed.edu/hellscrolls/>
△ Lu Miaw-fen. “Religious Dimensions of Filial Piety as Developed in Late Ming Interpretations of the Xiaojing.” *Late Imperial China* 27 (2006) 2: 1-37 (Project Muse)

Topics: popular Buddhism and (religious) Daoism

VII. The Chinese Empire 11/18-12/9 (4)
A. Conquest Dynasties: From Yuan/Mongol to Qing/Manchu 11/18 (1)
Dardess, *Ming China*, Chapter 5 Outlaws & review Chapter 1 Frontiers

[Thanksgiving Break]

B. Discussion of Late Imperial Chinese Society 11/30 (1)
Post two comments based on Naquin’s and Rawski’s *Chinese Society in the Eighteenth Century*, 97-137 that address the following issues: (1) *continuity and change* in late imperial China and (2) *social distinctions* among different social, ethnic, or geographic groups.

C. Regional China 12/2-9 (3)
Discussion Board: In what ways was China proper – the areas covered in the assigned readings – a cohesive country in the 18th century? What were the most important differences in this region of the China? What are the implications of China’s cohesiveness and diversity for governing?

Regional China 12/7 (1)
Discussion of regional and ethnic distinction and variation across the empire
Naquin and Rawski, Chinese Society in the Eighteenth Century, 167-216
Δ G. W. Skinner, “Marketing and Social Structure in Rural China,” Journal of Asian Studies 24 (Nov. 1964) 1: 3-43

Oral presentations of court memorials 12/9 (1)
- Hong Liangji, “On Imperial Malfeasance and China’s Population Problem,” Sources of Chinese Tradition 2: 172-179 (Since most of our sources are limited to written documents produced by classically literate men steeped in Confucian values, we must inevitably approach villagers and townsmen from Confucian perspectives, exemplified by Hong’s memorial.)

Memorials due at the Imperial Court December 11
Imperial Court memorial: This assignment has an oral and written component. Draft a two page written memorial addressed to the imperial court in which you describe a concern of the region where you are stationed as a county magistrate, provincial governor, or governor-general and request that the court take some kind of formal action. The assignments under Regional China provide information on local conditions of which local officials would have been cognizant. Your memorial should be composed in the manner that you believe a member of the imperial bureaucracy would have addressed the court in the Eighteenth Century (consult Hong Liangji’s letter and memorial listed under VII. Regional China). Oral performance and written text will be evaluated on your command of local conditions (based on the readings in Naquin & Rawski), including comparative remarks on adjacent regions, and the historical plausibility of your mode of expression and reasoning; i.e., Is the essay composed in a way a Confucian official would have written it? Is the proposed solution based on reasoning that would have occurred to an official at this time? The only departure from the conceit that these purport to be essays of the eighteenth century is the requirement that you cite sources. Oral presentations, which must be breathtakingly brief (no more than TEN MINUTES!), will be on Dec. 9 and final written memorials are due as email attachments (label your essay “lastname4.doc”; don’t use “.docx”) by 3:00 PM on Dec. 11 and should be between 600-700 words.

Final course grades are determined on the basis of the following criteria:
Quiz 15%
Discussion board posts 15%
Essay 1 20%
Essay 2 20%
Court memorial 15% (based on oral and written parts of the assignment)
Class participation 15%

Discussion board posts should be written in polished prose, properly punctuated, approximately 100 words, and respond the posted question or topic based on at least one specific example from the reading, which should be cited by page number (full citation of author, title, etc. not necessary).
**Paper Grades Criteria:** A “satisfactory” (i.e., C) essay is *coherently written,* mostly *documented,* and *descriptive* of the source’s contents. A “good” (i.e., B) essay is *clearly written,* properly *documented,* *logically sound,* and presents an interesting and convincing *interpretation* of the sources. 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.

1. **Argument:** *Formulation of a Thesis, Support of the Thesis on the Basis of a Compelling Argument, and Effective Interpretation/Analysis of Relevant Evidence, Both Primary and Secondary Sources.* A *compelling argument* comprises (a) a clearly formulated thesis – the broadest, most general point of the essay – that is consistently articulated at the beginning, middle, and end of the essay and (b) an effective, persuasive interpretation of sources. Be sure to develop your ideas fully and summarize the content of your sources only very sparingly, if at all. A thesis or argument should be based on your own interpretation of the sources. Be sure to acknowledge points that are not your own in notes or in the text (*Write this:* “Richard Smith writes that the imperial Chinese government was so dominant because it ‘created a religion in its own image.’”) *Not this:* “The imperial Chinese government was so dominant because it ‘created a religion in its own image.’”). Raise your own critique of the sources, consider how you think the author might respond to these criticisms. A thoughtful interpretation requires digging beneath the surface meaning of the texts to a subtler understanding of their connections to broader (intellectual, social, political, etc.) contexts.

2. **Written Expression:** *Clarity and Persuasiveness of Prose and Effective Integration of Evidence (E.g., Quotations) Into Your Own Prose.* A well-written paper requires thorough reading and precise written expression. A thorough understanding of your sources depends upon close reading, careful reflection, and re-reading. The most important ideas of the essay should be clearly stated, explicated, and documented. Explain passages that you quote with transitional sentences that help the reader understand what exactly in the quotation you believe is pertinent to your argument and how exactly it connects with your thesis. Precise written expression requires writing, editing, and re-writing!

3. **Documentation:** *Cite All Sources of Information That You Use, Even If You Do Not Quote a Source Directly In Your Essay.* 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 or text, 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 constitutes plagiarism. Be sure to 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 or end notes) as described in the Hamilton College Style Sheet. Be consistent in the citation format used.

4. **Mechanics:** correct grammar, spelling, and punctuation.