

Online Readings for TRA #2a

Essential Elements of Culture (in the course content site):

1. "The Dynamic, Unseen Element of Culture" (section II)
2. "Dimensions & Layers" (section IV)

Supplementary Background Reading (on SacCT):

3. "The Deepening Page" (p.58-62)

READING GUIDE KEY:

RED = study questions for each section of the reading

GREEN = terms for TRA

reviewing basic terminology for the study of **culture**
“Essential **Elements of Culture**“ (on course content site)

(a) “What is misleading about discussions that focus on ‘belief,’ and what alternatives exist to using that word?” (section II)

unstated beliefs trust

non-specialists

nature fate luck

awareness faith

(b) “How do the analogies of dimensions and layers help picture the relationship between reflection and the other two elements of culture?” (section IV)

the unseen thoughts & feelings

the history of writing and its relationship to oral culture
“The Deepening Page” (in *new* RDR & at library reserve counter)

(a) “In what ways did the historical development of different media for writing influence the way that people used writing?” (p.58-60)

clay tablets

scroll

wax tablet

book

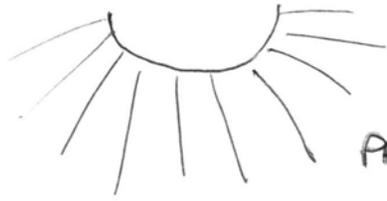
(b) “What features of writing made it silent reading rare in the ancient world?” (p.60-62)

oral world/ oral tradition/ orality

spaces between words / word separation

puzzle

cortex

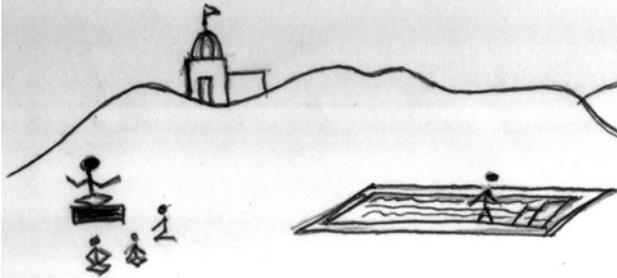


PRACTICE

5TH - 10TH CE INDIA

COMMUNITY

PURĀNA STORYTELLING
AT PILGRIMAGE SITES

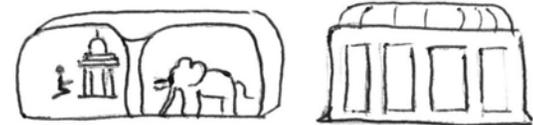


VEDIC
CULTURE
RE-ENVISION'D



IN
CLASSICAL
SANSKRIT
DRAMA

STONE-CARVED
TEMPLES IN PALLAVA
SOUTH INDIA



Dubois' \$0.02: “Daoism” as a Unified Tradition

- “Dao-ism” named after the mysterious “way” (*dao*) of the primordial wholeness from which everything evolves, encompassing BOTH
 - formal ritual traditions allied with the *Daodejing* of Laozi (3rd BCE), most usefully viewed as a shen whose revelations advocate for sagely rule on earth, supported by collective power of folk spirits

(outward actions parallel to those of Confucian rituals)

- less formal reflective philosophy stemming from Zhuangzi (4th BCE), urging retreat from society to nature, embodied in the ideal of the immortal, & inspiring close observation of physiology & nature.

(free-form exploration critical of Confucian formality)

Content Objectives for Unit 2a: Ancient China

By the end of this unit you should be able to (1-2) describe, and also (3) apply to local cultural situations, what you learned about:

1. the impact of Confucius' teachings, reflected in short scenes and sayings studied by his disciples (6th-3rd centuries BCE).
2. the vision of the late 3rd century BCE emperor Qin Shihuangdi, glimpsed in mass production of pottery figures for his tomb.
3. the lasting influence of the Confucian worldview, illustrated by a 1st century CE Han imperial ritual atop Mount Tai.

****w/focus on practice inspiring and deepening reflection****

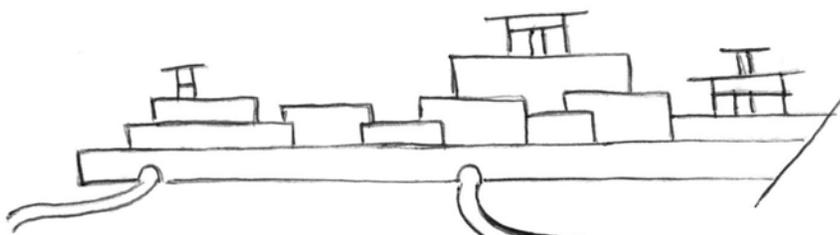
PRACTICE

6TH BCE - 1ST CE CHINA

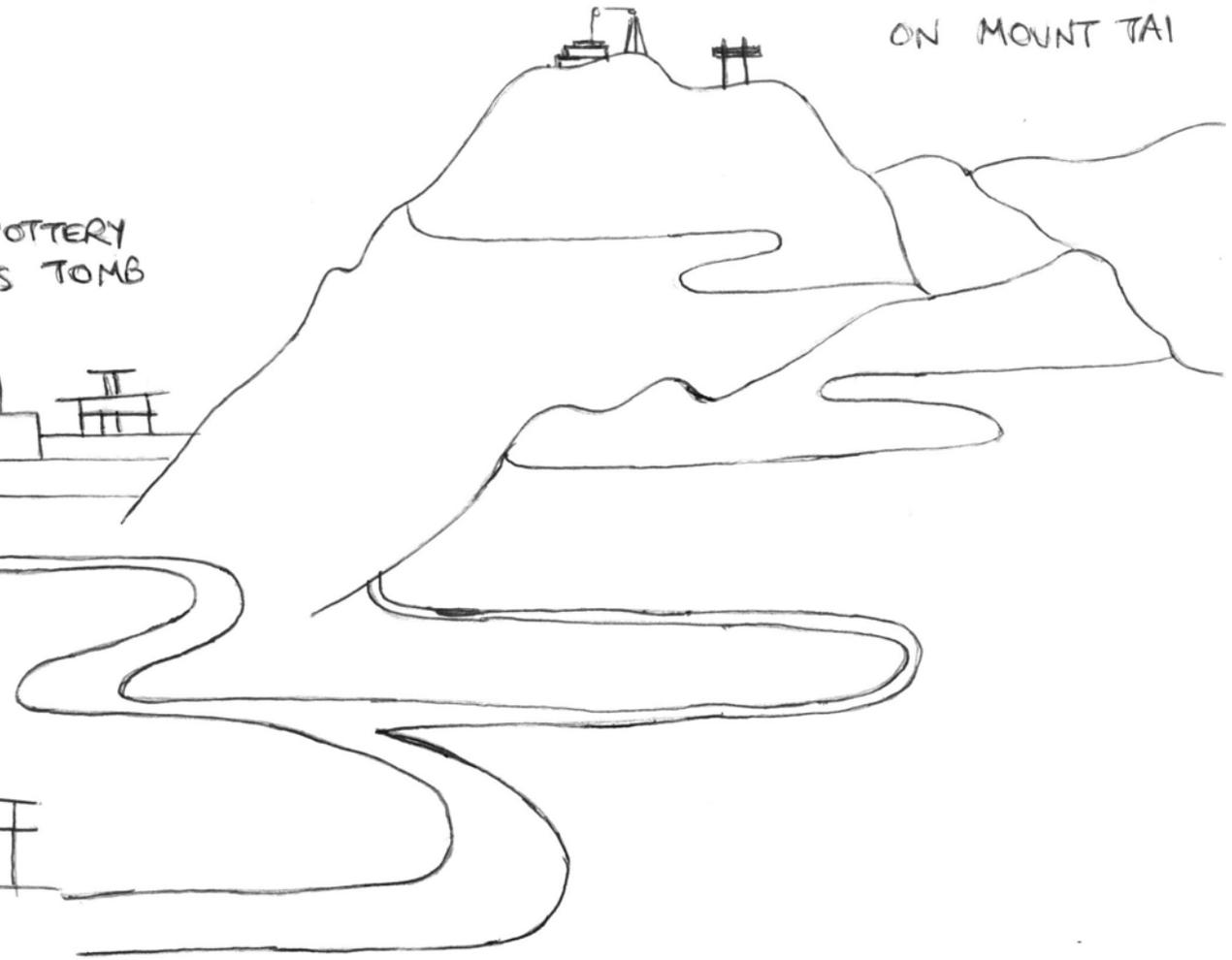
REFLECT'N

IMPERIAL RITUAL
ON MOUNT TAI

MASS PRODUCING POTTERY
FOR AN EMPEROR'S TOMB



CONFUCIAN STUDY
IN THE LATE ZHOU DYNASTY



Thinking As You Annotate (part 1)

What you think about as you annotate should go beyond summarizing.
Consider one analogy that symbolically describes such thinking.

In putting together a puzzle, one **first looks for**

(a) the details of each puzzle piece & how it fits with others

but then also

(b) forms and colors that appear on different pieces;
similar looking pieces that are hard to distinguish;
and finally the whole picture of the assembled puzzle.

So too your annotation addresses different levels as you
prepare for the TRA, Application Exercises & Unit “Challenges.”

Overview of Historical Sources for Unit Challenge #2a

Historical Records (in RDR or anthologies)

1. selections from *The Analects & Chuang Tzu* (RDR, 61-71)
[= **MOO, 388-95, 399-403, 407-15**]
2. "A Magic Army for the Emperor" (**ASA**: RDR, 72-80)
+ "Chinese Tombs & Ancient Views of the Afterlife" (on-line PPT)
3. "Record of the Feng & Shan Sacrifices " (**RAP**: RDR, 81-85)

EB articles (see links in on-line schedule & locate **terms marked with ***):

1. "Zhou dynasty," "Lu," "tian," "dao," "yinyang"
2. "Qin tomb," "Xi'an" "Huangdi"
3. "Lu," "Luoyang"

passages to locate in these primary sources:

"...purification rituals were begun....The representative of our kingdom and families went into seclusion in the residence of the Grand Protector....The princes performed their purifications in the offices of the Grand Protectorate, while the Imperial Marquises all held theirs in the offices of the county seat. All the Chamberlains, Commandants, Generals, Grandees, Gentlemen of the Palace Gate, and other lesser officials...conducted their purification rituals beyond the walls of Fenggao on the banks of the Wen River. The Defender-in-Chief and the Chamberlain for Ceremonials conducted their purifications at the residence of the Supervisor for Forestry and Hunting."

"Tzu-lu promptly and confidently replied, 'Give me a country of a thousand war-chariots, hemmed in by powerful enemies, or even invaded by hostile armies, with drought and famine to boot; in the space of three years I could endow the people with courage and teach them in what direction right conduct lies.'...Ch'iu replied saying, 'Give me a domain of sixty to seventy or say fifty to sixty (leagues), and in the space of three years I could bring it about that the common people should lack nothing. But as to rites and music, I should have to leave them to a real gentleman.'"

"...the staff members from state factories and workers from local workshops pooled their efforts in one big project. This is common in later periods, too...Typically, workers from state factories set standards of quality and enjoyed a somewhat better position than private workers. They were allowed to use seals and were given a higher proportion of the work....The figures from the palace factories are more static, their bodies more sturdy, and their expressions stern and heroic. They also show a more consistent level of workmanship and greater stylistic uniformity."

"I have heard...that there are among the men of the world three kinds of personal power (de/te). To grow to a stature so commanding, to possess beauty and grace so incomparable as to delight the eyes of all men, high or humble, young or old--this is the highest sort of power. To have a knowledge that embraces heaven above and earth below, to have abilities that can cope with every possible situation--this is the second and lower sort of power. To be bold, ruthless, undeterred by any hazard, a gatherer of multitudes and a causer of wars--this is the third and lowest kind of personal power. To possess any one of these three is sufficient to set a man with his face turned to the south and to give him the title of Lonely One."

READING GUIDE KEY (Review):

RED = important practices & source sections

GREEN = terms for End-of-Unit Challenge

**BLUE = terms to choose from for Culture Repair Projects
(which may also be on the End-of-Unit Challenge)**

[r] = related to reflection | [s] = related to community

IMPORTANT: * = essential info in EB

**** = related info in on-line PPT or image**

1. Confucius* (=”Master K’ung”) **converses with disciplines & others** (RDR, 61-71)
[+ PPT slides 13-19]

Zhou dynasty [s]* Lu* classics *Spring & Autumn** *Lün Yu* (=”Analects”)
moral force = personal power (*tê*) Heaven [= tian*] the Way [=dao*]

(a) what kinds of disciples remembered/recorded/studied the sayings of Confucius*
(p.390-95, 401-3) & Confucian classics? (footnotes 9-10, 52, 57)

(b) what actions & customs Confucius* did those disciples find most notable? (p.399-401)

(c) in what ways does Zhuangzi (=Chuang-tzu) satirize Confucius’s* principles? (p.408-15)

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Tsai Yu Tzu-lu (Yen) Hui [s] Tseng Hsi (=Tien) Tzu-kung
gentleman harmony (G)/(g)oodness [r] Succession Dance Spring Clothes

(b) what actions & customs Confucius* did those disciples find most notable? (p.399-401)

ancestral temple Court Audience Hall tablet of jade sacrifice

(c) in what ways does Zhuangzi (=Chuang-tzu) satirize Confucius’s* principles? (p.408-15)

Hui Tzu [s] Lao Tzu yin [&] yang* Brigand Chi great [walled] city

2. planners/workers build a “magic army” for Qin shi huangdi (RDR, 72-80)
[+ PPT slides 20-27]

Xiangyang [→ near modern day Xi'an* = Chang'an] immortality & eternity [r]

(a) When Qin conquered all of China, how did he “standardize society”? (p.218-20, 227)

(b) Who built Qin's* main tomb or ”necropolis” & what happened to it? (p.220-21)

(c) Who assembled the clay soldiers of Qin's “magic army,” & how? (p. 222-26, 228-32)

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technology law [r] & order standardization Yellow Emperor (=Huangdi*) [r]

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“The Grand Historian” Li Si [s] Mount Li Xiangyang Xiang Yu [s]

(c) Who assembled the clay soldiers** of Qin's “magic army,” & how? (p. 222-26, 228-32)

Metropolitan Boats & Palace Water government factories [s] local workshops
pits drainage pipes weapons foremen [s] private workers
 timing uniformity vs. variety modules

3. Ma Dibo recounts the Feng Rite on Mount Tai (RDR, 101-105)
[+ PPT slides 28-30]

Ying Zheng (=“First Illustrious Thearch”) [s] Liu Che (=”Martial Thearch”)
Mount Tai Liangfu Han dynasty/court [s]

Chamberlain of State Ceremonials fangshi [s] Confucians (= “Kong clan”)
Shan rite Heaven [= tian*] [r] Transcendents [r] ancestors/spirits [r] vapors

(a) What purification is involved before the Feng rite? (p.389-90)

(b) What does Ma Dibo find on inspecting the stone altar
and the shrines atop Mount Tai? (p.393-94)

(c) what do Liu Xu & officials find in ascending & descending Mount Tai? (p.392, 393-95)

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Liu Xiu (= “the emperor”) Luoyang* Lu* officials Gentlemen Brave as Tigers

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and the shrines atop Mount Tai**? (p.393-94)

Hall of Light stones Heaven’s Gate

(c) what do Liu Xu & officials find in ascending & descending Mount Tai? (p.392, 393-95)

pears, dates & coins Gentlemen Brave as Tigers stone slats yin [&] yang*