When ancient Chinese kings seared sacred bones with fire, reading the future from the resulting cracks went hand in hand with creating archival records to preserve the past. In this class, we will explore several interrelated early Chinese divination traditions, paying due
attention in all cases to the complex interplay between past, present, and future. After starting with a discussion of the above-mentioned oracle bones, we will proceed to examine the enigmatic Yijing (Classic of Changes), the earliest and most revered of all the Chinese classics and a text that has fascinated sages from Confucius to Leibniz. Finally, we will consider a popularization of divination practices in the form of almanacs that circulated widely in China from no later than the 4\textsuperscript{th} century B.C. and helped transmit an entire cosmology as far afield as Korea and Japan. In all stages of the course, archaeology and recently excavated manuscripts will inform our analysis. Students can expect to try their hands at the actual practice of the various divination techniques covered, but most class time will be used to engage important themes arising from our investigations, including aspects of the history of writing, the interwoven histories of science and religion, and even the history of history itself.

**Course Objectives:**

1. To introduce aspects of ancient Chinese cultural history.

2. To consider a variety of perspectives, both ancient and modern, on the relationship between history, attempts to control present circumstances, and prediction of future events.

3. To develop writing skills necessary for the expression of subtle ideas and emotions.

**Course Texts:**


All other readings will be distributed electronically.

Course Policies and Requirements:

Grading: Grades will be awarded on the following basis

10%  Completion of 10 one-paragraph weekly response papers (submit by email attachment labelled with your name and the date no later than midnight on Sunday of each week).

15%  1st writing assignment, due 2/28 at 5pm (submit by email)

20%  2nd writing assignment, due 4/4 at 5pm (submit by email)

25%  3rd writing assignment, due 5/9 at 5pm (submit by email)

30%  Class participation, including punctual attendance, completion of assigned readings, and participation in class discussion. This aspect of the class is weighted heavily because it will be to everyone’s benefit if you are actively engaged with class readings and work together with your classmates through class discussion to draw connections with larger themes of the course. Please note – bodily attendance is a necessary but not sufficient condition for receiving participation credit. Exceptions will be made for documented medical illnesses or family crises. Whenever possible in such cases, please notify me by email in advance of your absence.

Late papers will be penalized by one letter grade per day. No rewrites will be allowed, but you are encouraged to discuss drafts of your papers with me or with tutors at the Writing Center in advance of final submission deadlines.

Academic Integrity: High standards of academic integrity are essential to your reputation and that of Gallatin/NYU. I will uphold the Gallatin policy on cheating and plagiarism found at http://www.gallatin.nyu.edu/academics/policies/policy/integrity.html.

Electronics: Cell phones should be turned off and placed out of sight during class. Laptop computers, tablets, and e-readers may be used for class-related purposes.
Course Calendar:

Mon. 1/27: Preliminary Discussion; O. Neugebauer, “The Study of Wretched Subjects”.


Wed. 2/5: Edward Hallett Carr, *What is History?*, 113-143 (“Causation in History”).

Mon. 2/10: Edward Hallett Carr, *What is History?*, 144-209 (“History as Progress” and “The Widening Horizon”).

Wed. 2/12: Peter Hessler, *Oracle Bones*, 1-147.

Mon. 2/17: University Holiday – No Classes!


WRITING ASSIGNMENT #1: 4-PAGE PAPER DUE FRIDAY 2/28 BY 5PM (EMAIL)

Q: Peter Hessler weaves accounts of modern-day China with a discussion of China’s deep past and the scholars who are driven to unearth it. How do the two perspectives inform each other? Do you think this structure is effective?


Mon. 3/17: Spring Break – No Classes!

Wed. 3/19: Spring Break – No Classes!


WRITING ASSIGNMENT #2: 5-PAGE PAPER DUE FRIDAY 4/4 BY 5PM (EMAIL)

Q: Compare two or more translations of the *I Ching/ Yijing/ Book of Changes* and use specific examples to show how the translators have adopted this supremely malleable text for their own ends. What constitutes a legitimate interpretation and what is “going too far”?


Wed. 4/9: Trip to Chinatown.

Wed. 4/16: Lillian Lan-ying Tseng, “Representation and Appropriation: Rethinking the TLV Mirror in Han China” in Early China 29, 163-215.


Wed. 4/30: Student presentations of final projects (I).

Mon. 5/5: Student presentations of final projects (II).

Wed. 5/7: Ethan Harke$$, tr., “Prognostications Based on the Sun, Moon, Wind, Rain, Clouds and Vapors” and selections from the Kongjiapo Day Book.

WRITING ASSIGNMENT #3: 10-PAGE PAPER DUE FRIDAY 5/9 BY 5PM (EMAIL)

Q: TBA

Mon. 5/12: Final Thoughts