

**History of Chinese Medicine from Antiquity to the Present**  
**Johns Hopkins University Fall 2006**

Course #140346  
MTW 9-9:50 Schafer 304  
Office hours: T 10-11, or by appt.  
Office: 3505 N. Charles

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Description of Course:

This course will introduce you to the most recent anthropological, philosophical, and historical research on medicine in traditional and modern Chinese society. At the same time, this course integrates the history of Chinese medicine into the history of Chinese Civilization from antiquity to the present. We will begin with an examination of the clinical encounter and cross-cultural encounters with medicine. We will then discuss medicine as being comprised of several intersecting health care systems by looking at examples in rural P.R.C., urban Taiwan, and 16th-century China. With this theoretical background, we will then turn our attention to the history of medicine in Chinese Civilization and what sources inform us about it. We will also examine differences in touching, visualizing, and experiencing the body in ancient Greece and China two thousand years before these transformations occurred. Why did these two sophisticated ancient cultures take different paths in medicine? Religion and medicine are often inseparable; we will see how this was the case for Taoism and Buddhism during the Eastern Han through Tang dynasties. We will then address the issue of how Chinese medical history has opened up areas in Chinese history that were previously neglected with respect to gender and medicine from the Song (960-1278) to Ming dynasties (1368-1644). How does gender matter in medicine? Finally, we will conclude with anthropological studies of the complexities of the current state of medical practice in contemporary China. How do physicians in China today freely drawn upon, integrate, and use in clinical practice traditional Chinese medicine and modern biomedicine?

Required Texts: All are available at the JHU bookstore as well as Course reserves

1. Shigehisa Kuriyama. *The Expressiveness of the Body and the Divergence of Greek and Chinese Medicine*. New York: Zone Books, 2002.
2. Patricia Ebrey. *Cambridge Illustrated History of China*. Cambridge Univ. Press, 1996.
3. Charlotte Furth. *A Flourishing Yin: Gender in China's Medical History, 960-1665*. University of California Press, 1998.
4. Ted Kaptchuk. *The Web That Has No Weaver: Understanding Chinese Medicine*. Chicago: Contemporary Books, 2000.
5. Zhou Chuncai, Han Yazhou. *The Illustrated Yellow Emperor's Canon of Medicine*. Dolphin Books, [1997] 2002.
6. Michael Harvey. *The Nuts and Bolts of College Writing*. Hackett Publishing, 2003

Recommended Books (all available on Course Reserves) :

Roy Porter. *Blood and Guts: A Short History of Medicine*. W.W. Norton, 2002.  
Paul Unschuld. *Medicine in China: A History of Ideas*. Univ. of California Press, 1985.  
Michel Strickman. *Chinese Magical Medicine*. Stanford Univ. Press, 2002.  
Volker Scheid. *Chinese Medicine in Contemporary China*. Duke University Press, 2002.

All the readings are available on line at e-reserves or at Course Reserves at Eisenhower Library  
Go to WebCT to find the materials for this course (under "Hanson"): <http://webct.jhu.edu>

## Requirements

WEEKLY RESPONSES: 12 total (5 pts each), typed, double-spaced, and proofread 60  
You will be expected to integrate the lessons in *Nuts and Bolts* into your responses and final research paper.

### RESEARCH PAPER:

10-page final paper: historical paper going into depth into any one of the subjects covered in class; a comparative review of two books (at least one read in class); analysis of a Chinese medical text; or description of field research on Chinese med. 30

Attendance MTW and participation in Weds Discussions Required 10

Extra Credit: 2 pp. description and analysis based on what you have learned in this class of a visit to an Asian medical clinic, herb shop, school, or extra lecture on subject 2

For those taking the course P/NP, all writing assignments and attendance in discussion are required to pass. If you miss a discussion, you must write an additional 2-page critical evaluation of the readings for that week for credit. Plagiarism is not tolerated. All 12 responses are required to pass. Late responses will be marked down a point for each day late.

If there are any problems, you are responsible for informing the T.A. as well as me. Use the writing resources on the course page as guidelines to improve the quality of your writing for the responses. Take advantage of examples of model essays on the course page. If you are thinking of asking for a recommendation, you must inform me in advance and make an effort to make yourself known to me. I am more than happy to write recommendation letters for students who do well in my courses. You are expected to write your best quality work for all assignments, participate actively in class discussions, and contribute to the success of the course. I will do my best to make the material on Chinese medical history interesting, answer your questions, and assist you in achieving greater clarity in your own thought and writing on this subject.

### Guidelines for final paper or project:

If you would like to go more into depth into one topic you may select this option instead of taking the midterm or final. You must submit a 2-page proposal, however, the day of the mid-term in order to be considered. In the final paper, comparative book review, source analysis, or field project, you are expected to engage more deeply into an area related to Chinese medicine that interests you. You may choose one of the following approaches. If you have another idea, please talk with me as soon as possible before the mid-term

I will give you guidelines depending on what approach you would like to take

1. Research paper: Write a 10-page paper on any topic related to Chinese medical history. It may be longer if you want to use it to fulfill a college writing requirement. Use the topics for each week as a guideline for what topic or question you would like to research more in depth.
2. Comparative book review: Compare the arguments, primary sources, contributions, and limitations of 2 books on Chinese medical history. You may choose 1 book outside this course.
3. Field work: Write a report on a contemporary manifestation of the ways of thinking about the human body, health, and disease we have studied. You could visit an acupuncture clinic, go to an herbalist or oriental medicine school, or interview people who use Chinese medicine.
4. Primary source analysis: Analyze a primary text on Chinese medicine in historical context.

## SCHEDULE OF WRITING ASSIGNMENTS

<b>WEEK ONE</b>	Chinese Health Care Systems Today
<u>Response #1:</u>	CLINICAL ENCOUNTER DESCRIPTION: 2 pp/500 words What do you think was the most interesting clinical encounter in this documentary? Why? Who was involved? Where? What happened? How did the encounter differ from your own experience or expectations? How would you explain what happened and why?
<b>WEEK TWO</b>	The Chinese Medical Body, Diagnosis, and Treatment Today
<u>Response #2:</u>	ANALYSIS OF A CROSS-CULTURAL ENCOUNTER: 2 pp/250 words Based on what you have read in <i>The Web that has no Weaver</i> AND observed during the Acupuncture Demonstration on Tuesday. Choose one symptom, illness, or disease and to the best of your knowledge describe how a physician trained in Chinese medicine would understand, diagnose, and treat it. Conclude with your observations of the process of coming to terms with another cultural framework and language for illness and treatment.
<b>WEEK THREE</b>	Patients and Healers in the Context of Chinese Culture
<u>Read Nuts &amp; Bolts:</u>	Ch. 1 Concision “The Pompous Style at School”
<u>Response #3:</u>	FICTION AS AN HISTORICAL SOURCE 2 pp/500 words Using one or more of the scenes from the <i>Jinpingmei</i> , apply Cullen’s revision of Kleinman’s three sectors analysis to illuminate the clinical encounter in 16th-century China. What happened, who was involved, what sectors were in play, how was the problem resolved? Did you notice any similarities with encounters observed in “To Taste 100 Herbs” or “Healing and the Mind”?
<b>WEEK FOUR</b>	Archeology and Medicine: Shang (1766-1154) to Zhou (1122-255)
<u>Read Nuts &amp; Bolts:</u>	Ch. 2 Clarity “Verbs not Nominalizations, Active Verbs and Voice”
<u>Response #4</u>	EVALUATING ARCHEOLOGICAL EVIDENCE 2 pp/500 words What are the types of archeological evidence for Chinese medical history? What new lens do they offer on medicine in Chinese antiquity? Choose a passage from this week. Type it out. Evaluate this source’s major strengths and weaknesses? Whose voice is heard, whose are not?
<b>WEEK FIVE</b>	The Mawangdui Manuscripts: Western Han dynasty (206 BCE-23 CE)
<u>Read Nuts &amp; Bolts:</u>	Ch. 3 Flow “Consistent characters, pronouns, punch lines, conjunctions”
<u>Response # 5</u>	INTERPRETING A PRIMARY TEXT: 2 pp/500 words What is a primary source and how do historians use them? Choose a passage from your favorite primary text of this week. Type it out. Interpret what you think it says about illness, healing, and healers in the Western Han. Who wrote it, read it, used it, and what do you think of about it?
<b>WEEK SIX</b>	The Chinese Medical Canons: The Han dynasties (206 BCE-220 CE)
<u>Read Nuts &amp; Bolts:</u>	Review chapters 1-3 and integrate into response
<u>Response #6:</u>	COMPARE THE <i>INNER CANON</i> & CASE HISTORIES: 2 pages/500 Compare the value of the <i>Inner Canon of the Yellow Emperor</i> and the medical case histories of the two Han physicians Chunyu Yi and Hua Tuo as primary sources for understanding medical ideas and practice during the Han period. Think of four qualities: their intended audience, the quality of their content, reliability or believability, and historical value for Chinese history.
<b>WEEK SEVEN</b>	Comparing the Body in Ancient Chinese and Greek Medicine
<u>Read Nuts &amp; Bolts:</u>	Ch. 4 Punctuation “Commas, semicolons, colons, dashes, parentheses, ?s”
<u>Response #7:</u>	EXPERIENTIAL ESSAY minimum 2 pp/500 words. Kuriyama argues that the history of medicine is a voyage into a new understanding and experience of your own body, sickness, and health. Moyers’ “Healing and the Mind” supports this position. Based on your own experience, describe how this has been or could be the case for

you. Choose a specific example, such as pulse taking or visual diagnostic methods, and describe your own experience with or reactions to the different interpretations of the same phenomenon.

**WEEK EIGHT** Taoism and Medicine: Eastern Han (9-220 CE) to Six Dynasties (3-6th c.)

Read Nuts & Bolts: Ch 5 Gracefulness “Historical present, appositives, parallelism, etc”

Response #8: INTERPRETING A VISUAL SOURCE, 2 pages/500 words

What do you think is the most interesting image on religion and medicine from this week. Why? How do Schipper, Despeux, or Strickmann use the image to support their arguments. What kinds of therapies and medical concepts are discussed? In what kind of religious context were these images used? Describe how you as a patient or healer might have used this image in practice.

**WEEK NINE** Buddhism and Medicine: Sui (581-618) & Tang (618-906) dynasties

Read Nuts & Bolts: Ch 6 Using Sources “Weaving sources into your prose and quoting”

Response #9: INTERPRETING MANUSCRIPTS: 2 pages, 250 words

Over the course of the past several weeks we have discussed how new archeological discoveries of Chinese medical manuscripts have transformed our understanding of medicine and religion from ancient to medieval China. Using examples from Sakade, Lo, and/or Harper, discuss how manuscripts differ from official or printed sources as a primary source on medicine in China.

**WEEK TEN** Gender and Medicine from the Tang to the Song Dynasty (960-1278)

Read Nuts & Bolts: Ch 7 Paragraphs “Function of paragraphs, opening sentences, sections”

Response #10: HISTORY AS THE STUDY OF CHANGE, 2 pages/500 words

Using either acupuncture/moxibustion or women’s medicine/gynecology as examples discuss what aspects of medical practice transformed. Using Ebrey’s chapters on the Tang and Song, conclude with an assessment of what was going on generally that contributed to specific changes in medicine from the Tang to Song dynasty.

**WEEK ELEVEN** Gender and Medicine from the Song to the Ming Dynasty (1368-1644)

Read Nuts & Bolts: Ch 8 Beginnings and Endings

Response # 11 THEORETICAL INTERPRETATION, 2 pages/500 words

Furth uses gender as an analytic tool for deepening our understanding of reproduction, sexuality, and the social construction of gender in China’s medical history. Focusing on any one chapter 3-6, discuss how focusing on gender illuminates aspects of medicine in China otherwise ignored.

**WEEK TWELVE** Gender and Healers during the Ming (1368-1644) & Qing (1644-1911)

Read Nuts & Bolts: Review chapters 4-7 and integrate into response

Response #12 THREE SECTORS ANALYSIS IN THE MING-QING, 2 page/500 words

Discuss the range of healers during the Ming and Qing dynasties in terms of Kleinman’s Three Sector Analysis. Use examples from the readings, especially quotations of primary sources.

What sources do these historians use to access this range of healers? What do you think are the most valuable, richest, and useful primary sources on this issue in early-modern China?

**WEEK THIRTEEN** Traditional Medicine in Contemporary China

Response #13: COMPARE HISTORY & ETHNOGRAPHY, min 2 pages, 500 words

Using Scheid, Farquhar, OR Hsu’s ethnographic descriptions of Chinese medical practice, discern their central argument. Make sure to cover the 5 “Ws”: Who, Where, When, What, and Why. Conclude with an assessment of what you found most significant about their observations.

**FINAL’S WEEK** Dec 11-14, Reading Period, Final/Paper due Friday, December 15th

Dec 15, Friday FINAL PAPER due by noon

Please put it in my mailbox in the Department of the History of Science and Technology, 3505 Charles Street and send me a copy by email attachment.

## SCHEDULE OF WEEKLY LECTURES

<b>WEEK ONE</b>	<b>Chinese Health Care Systems Today</b>
Sept 11, Mon.	Introduction to Main Themes of the Course
Sept 12, Tues.	<b>VIDEO</b> “To Taste A Hundred Herbs” by Carma Hinton, Richard Gordon. Traditional Chinese Medicine (TCM) in a rural village of mainland China: Longbow Village, PRC, 1980s
Sept 13, Weds	Library Session: Yuan Yuan Zeng: yzeng@jhu.edu
<u>Response #1:</u>	CLINICAL ENCOUNTER DESCRIPTION: 2 pages/500 words Due Monday in class.
<b>WEEK TWO</b>	<b>The Chinese Medical Body, Diagnosis, and Treatment Today</b>
Sept 18, Mon.	The Chinese Medical Body
<u>Readings:</u>	1. Kaptchuk, <i>The Web That Has No Weaver</i> , chs. 1-3, “Medicine East and West”, “The Fundamental Textures,” and “The Organs of the Body,” 1-98. 2X. Nathan Sivin, ch. 2 “Theoretical Concepts” <i>Traditional Medicine in Contemporary China</i> (1987): 43-94.
Sept 19, Tues.	How to Make a Diagnosis in Chinese Medicine
<u>Readings:</u>	<b>Dr. Sheng WANG, OMD, L.Ac: Acupuncture Demonstration</b> 1. Ted Kaptchuk, <i>The Web That Has No Weaver</i> , chs. 6-8, “The Four Examinations,” “The Eight Principal Patterns,” and “The Patterns of the Human Landscape,” 171-276. 2X. Nathan Sivin, “Health and Disorder,” 95-115; and ch. 4 “Contents of the Body,” <i>Traditional Medicine in Contemporary China</i> (1987): 117-171. 3X. Judith Farquhar, “Description and Analysis in <i>Kanbing</i> ,” <i>Knowing Practice: The Clinical Encounter of Chinese Medicine</i> (1994): 61-141.
Sept 20, Weds.	<b>VIDEO:</b> Bill Moyers’ “Healing and the Mind: The Mystery of Chi”
<u>Readings:</u>	1. Kaptchuk, <i>The Web That Has No Weaver</i> , chs. 4-5, “The Meridians” and “The Origins of Disharmony,” 105-166. 2. David Eisenberg, “The Third Encounter: The Qi Gong Masters,” 136-150, “The Fourth Encounter: Testing Qi,” 197-230, <i>Encounters With Qi</i> . 3X. Elisabeth Hsu, <i>The Transmission of Chinese Medicine</i> (1999): ch. 2, “Qigong and the concept of qi” 58-87. 4X. Nancy N. Chen, <i>Breathing Spaces: Qigong, Psychiatry, and Healing in China</i> , ch. 2 “Fever”, 35-60. 5X. Nathan Sivin, ch 1. “Traditional Medicine in Contemporary China,” <i>Traditional Medicine in Contemporary China</i> (1987): 3-30.
<u>Response # 2:</u> :	PARTICIPANT OBSERVATION: min 2 pp, 500 words
<b>WEEK THREE</b>	<b>Patients and Healers in the Context of Chinese Culture</b>
Sept 25, Mon.	Anthropological Perspectives on Chinese Medicine in 1980s Taiwan
<u>Readings:</u>	“Orientations 1 and Orientations 2,” in Kleinman, <i>Patients and Healers in the Context of Culture</i> , 1-70.
Sept 26, Tues.	Medical Pluralism in a 16th-century Chinese novel
<u>Readings:</u>	1. Chris Cullen, “Patients and Healers in Late Imperial China: Evidence from the <i>Jinpingmei</i> ,” <i>History of Science</i> xxxi (1993): 99-150. 2. Lawrence Thompson, “Medicine and Religion in Late Ming China,” <i>Journal of Chinese Religions</i> , 18 (1990): 45-59.

- Sept 27, Weds            The Three Sectors of Health Care in Ming China
- Primary Readings:    Three selections from *The Plum in the Golden Vase* or *The Golden Lotus*.
- Scene 1: Ch. 12, “P’an Chin-lien Suffers Ignominy for Adultery with a Servant; Stargazer Liu Purveys Black Magic in Pursuit of Gain,” 246-252. From *The Plum in the Golden Vase or, Chin P’ing Mei. Volume One: The Gathering*. Translated by David Tod Roy. 1993.
  - Scenes 2 & 3. Ch. 32, “Li Kuei-chieh adopts a mother and is accepted as a daughter; Ying Po-chueh cracks jokes and dances attendance on success,” 243-260, and Ch. 33 “Ch’en Ching-chi loses his keys and is distraught to sing; Han Tao-kuo liberates his wife to compete for admiration,” 261-281. From *The Plum in the Golden Vase or, Chin P’ing Mei. Volume One: The Gathering*. Translated by David Tod Roy. Princeton University Press, 1993.
  - Scenes 4 & 5: Ch. 75, “Dr. Ren treats Moon Lady to prevent her anger from harming the fetus.” 380-385. From *The Golden Lotus: A Translation from the Chinese Original of the novel Chin P’ing Mei*. Vol. 3. London, 1939: Chapter 76, “Master Wen Falls into Disgrace,” 1-5. From *The Golden Lotus: A Translation from the Chinese Original of the novel Chin P’ing Mei*. Vol. 4. 1939.

Response #3:            FICTION AS AN HISTORICAL SOURCE 2 pages/500 words  
Your response must be based on one or more of the “scenes” listed under primary readings.

<b>WEEK FOUR</b>	<b>Archeology and Medicine: Shang (1766-1154) to Zhou (1122-255)</b>
Oct 2, Mon. <u>Readings:</u>	From Mythology to History: The Shang Oracle Bones (1200-1050 BCE) 1. Ebrey, <i>China</i> , ch. 1 “The Origins of Chinese Civilization: Neolithic Period to the Western Zhou Dynasty.” 2. Dominique and Marie-Joseph Hoizey, ch. 1 “From Mythology to History,” <i>A History of Chinese Medicine</i> (1993): 5-18. 3. ch. 1, “The Oracle-Bone Inscriptions of the Late Shang Dynasty,” 3-23. From DeBary, Wm. Theodore, and Irene Bloom, eds. <i>Sources of Chinese Tradition</i> , vol. 1, 2 <sup>nd</sup> ed. (Columbia University Press, 1999).
Oct 3, Tues. <u>Readings</u>	State Medicine and Demonology Zhou (3rd c. BCE) 1. Ebrey, <i>China</i> , ch. 2 “Philosophical Foundations: The Eastern Zhou Period,” 10-59. 2. Dominique and Marie-Joseph Hoizey, ch. 2 “From the Western Zhou to the End of the Warring States Period, 1100-221 BC,” <i>A History of Chinese Medicine</i> (1993): 19-33. 3. Needham, “Hygiene and Preventive Medicine,” <i>Science and Civilization in China</i> Vol VI: 6 (2000): 67-74.
<b>Extra DC Fieldtrip</b>	<b>Dr. Zhang Tingjin Talk in Chinese on Chinese medicine at Library of Congress. We will leave after class and return by 4 pm.</b>
Oct 4, Weds.	INTERPRETING A PRIMARY TEXT: 2 pages/500 words 1. Robert Eno, “Deities and Ancestors in Early Oracle Inscriptions,” in Lopez, ed. <i>Religions of China in Practice</i> (Princeton 1996): 41-51. 2. Donald Harper, “Spellbinding,” in Donald Lopez, Jr. ed., <i>Religions of China in Practice</i> (Princeton 1996): 241-50.
Response #4	EVALUATING ARCHEOLOGICAL EVIDENCE 2 pgs/500 words

<b>WEEK FIVE</b>	<b>The Mawangdui Manuscripts: Western Han dynasty (206 BCE-23 CE)</b>
Oct 9, Mon.	The Unification of Empire and Cults of Immortality 1. Ebrey, <i>China</i> , ch. 3 “The Creation of the Bureaucratic Empire: The Qin and Han Dynasties,” 60-85. 2. Dominique and Marie-Joseph Hoizey, ch. 3 “From the First Emperor to the Fall of the Han Dynasty, 221 BC to AD 220,” <i>A History of Chinese Medicine</i> (1993): 34-47.
Oct 10, Tues.	The Mawangdui Medical Manuscripts (buried in 168 BCE) 1. Donald Harper. “Prolegomena: Introduction,” 1-13, “Mawangdui medical manuscripts,” 14-30, Section 3, “Medical Ideas and Practices,” 68-109, from <i>Early Chinese Medical Literature: The Mawangdui Medical Manuscripts</i> . (New York/London: Kegan Paul Press, 1998). 2. Vivienne Lo. “The Influence of nurturing life culture on the development of Western Han acumoxa therapy,” <i>Innovation in Chinese Medicine</i> (2001): 19-50. 3X. Donald Harper. “The Sexual Arts of Ancient China as Described in a Manuscript of the Second Century BC,” <i>Harvard Journal of Asiatic Studies</i> (1987) 47.2: 539-93. 4X. YAMADA, Keiji. “The Origins of Acupuncture & Moxibustion,” <i>The Origins of Acupuncture, Moxibustion, and Decoction</i> (1998): 1-88.
Oct 11, Weds	Healing and Medical Practice during the Western Han ca. 168 BCE Please bring copies of primary texts into class with you for discussion.
<u>Primary Readings:</u>	1. Selections of Primary Texts: “Zubi shiyi mai jiujiing” 192-202, “Maifa” 213-225, “Wushier bingfang,” 221-228, “Daoyin tu,” 310-37), “Shiwen” 385-391 “He Yin Yang” 412-422, “Tianxia zhidao tan” 425-438, from Donald Harper, <i>Early Chinese Medical Literature</i> (1998).
<u>Response #5:</u>	INTERPRETING A PRIMARY TEXT: 2 pages/500 words
<b>WEEK SIX</b>	<b>The Chinese Medical Canons: The Han dynasties (206 BCE-220 CE)</b>
Oct 16, Mon.	FALL BREAK NO CLASS
<u>Fall Break Reading:</u>	<i>The Illustrated Yellow Emperor’s Canon of Medicine</i> , Cartoon version of the <i>Inner Canon of the Yellow Lord: Basic Questions (Huangdi neijing: suwen)</i> , by Zhou Chuncai and Han Yazhou (Dolphin, 2002).
Oct 17, Tues.	The Han Medical Canons
<u>Readings:</u>	1. Sivin, Nathan. 1995a. “State, Cosmos, and Body in the Last Three Centuries B.C.” <i>Harvard Journal of Asiatic Studies</i> (June) 55.1: 5-37. 2. <i>Illustrated Canon</i> , “Twelve-Organ Chart,” ii, “How the Four Qi Affect One’s Mentality,” 10-18; and “On Different Methods, Part 12,” 56-65. 3. Unschuld, “Toward a Hierarchy of Human Organs,” <i>Huangdi neijing suwen</i> (2003): 129-136. 4. Cai Jingfeng, Zhen Yan, “Medicine in Ancient China,” Selin & Shapiro eds., <i>Medicine Across Cultures: History and Practice of Medicine in Non-Western Cultures</i> (Kluwer Academic Publishers, 2003): 49-73.
Oct 18, Weds	The First Medical Case Histories and Han Dynasty Healers: Chunyu Yi (2nd c. BCE) & Hua Tuo (141-208 CE) 1. Sivin, “Text and experience in classical Chinese medicine,” in Bates,

- ed. *Knowledge and the scholarly medical traditions* (1995): 177-204.
2. The Biography of “Hua T’o” from the *Records of the Three Kingdoms*, in Kenneth J. DeWoskin, *Doctors, Diviners, and Magicians of Ancient China: Biographies of Fang-shih* (1983): 140-153.
  3. Christopher Cullen, “Yi’an (case statements): the origins of a genre of Chinese medical literature,” in Elisabeth Hsu, ed., *Innovation in Chinese Medicine* (2000): 297-323.

Response #6: COMPARE THE *INNER CANON* & CASE HISTORIES: 2 pages/500

<b>WEEK SEVEN</b>	Comparing the Body in Ancient Chinese and Greek Medicine
Oct 23, Mon.	Styles of Touching
<u>Readings:</u>	1. Kuriyama, <i>Expressiveness of the Body</i> , preface, 7-14, and chs. 1-2, “Grasping the Language of Life,” “The Expressiveness of Words,” 8-108. 2. <i>Illustrated Canon</i> , “Vital Substances of Human Life, Part 30” 142-146
Oct 24, Tues.	Styles of Seeing
<u>Readings:</u>	1. Kuriyama, <i>Expressiveness</i> , chs. 3-4, “Muscularity and Identity” and “The Expressiveness of Colors,” 111-192. 2. <i>Illustrated Canon</i> , “The 5 Vital Energies, Part 23” 74-76; “Xiefeng” (Evil Wind), 93-94; “The Four Seas,” 147-49; “On Bravery,” 153-165. 3. Unschuld, “Inspection,” <i>Huangdi neijing suwen</i> (2003): 247-251.
Oct 25, Weds.	Styles of Being
<u>Readings:</u>	1. Kuriyama, <i>Expressiveness</i> , chs. 5-6, “Blood & Life,” “Wind & Self,” “Epilogue,” 195-272. 2. <i>Illustrated Canon</i> , “Vital Qi is Communicative,” 19-36; “Manifestations of Yin and Yang,” 38-43; “Cooperation Between Constructive and Defensive Energies,” 133-37. 3. Unschuld, “Wind Etiology and Pathology,” <i>Huangdi neijing suwen</i> (2003): 183-89.
Discussion	How did Chinese and Greek medicine diverge? Compare and contrast the differences discussed in the two chapters of either Part II styles of looking or Part III styles of being. How does Kuriyama account for the differences? Are they equally valid approaches? Are you convinced?
<u>Response #7:</u>	EXPERIENTIAL ESSAY minimum 2 pages/500 words.

<b>WEEK EIGHT</b>	Taoism and Medicine: Sui (581-618) & Tang (618-906) dynasties
Oct 30, Mon.	Taoism, Religious Healing, and the Deification of Laozi
<u>Readings:</u>	1. Unschuld, <i>Medicine in China</i> , ch 5 “Religious Healing: The Foundation of Theocratic Rule,” 117-131. 2. Liva Kohn, “Laozi: Ancient Philosopher, Master of Immortality, and God,” Lopez, ed. <i>Religions of China in Practice</i> (Princeton 1996), 52-63. 3X. Michel Strickman, <i>Chinese Magical Medicine</i> , ch. 1 “Disease and Taoist Law” 1-57.
Oct 31, Tues.	The Taoist Medical Body
<u>Readings:</u>	1.. Kristofer Schipper, ch. 6 “The Inner Landscape,” 100-112, in <i>The Taoist Body</i> (University of California Press, 1995).

2. Catherine Despeux, "Visual Representations of the Body in Chinese Medical and Daoist Texts from the Song to the Qing period (10th-19th century)," in *Asian Medicine* (2005): 10-52.

3X. Strickmann, *Chinese Magical Medicine*, ch. 4 "Ensigillation: A Buddho-Taoist Technique of Exorcism" 123-193.

Nov 1, Weds.  
Response #8:

Images and Visualizations in Chinese Medicine  
INTERPRETING VISUAL SOURCES, 2 pages/500 words

WEEK NINE	Buddhism and Medicine: Six Dynasties (3-6th c.)
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Nov 6, Mon.  
Readings:

Buddhist Indian Medicine in China  
1. Ebrey, *China*, ch. 4, "Buddhism, Aristocracy, and Alien Rulers: The Age of Division, 86-105.  
2. Unschuld, *Medicine in China*, ch. 6 "Buddhism and Indian Medicine," 132-153.  
3. "Buddhism and Healing: Paul Demiéville's Article "Byô" from Hôbôgirin," trans by Mark Tatz (1985): iii-20.  
4X. Vijaya Deshpande, "Ancient Indian Medicine and Its Spread to China," *Economic and Political Weekly* (2001): 1078-81.

Nov 7, Tues.  
Readings:

The Dunhuang Medical Manuscripts  
1. Ebrey, *China*, ch. 5 "Cosmopolitan Empire: Tang Dynasty," 108-35.  
2. Edward Schafer, "Drugs," *The Golden Peaches of Samarkand: A Study of T'ang Exotics* (Univ. of CA Press, 1963): 176-94.  
3. Susan Whitfield, "The Dunhuang collections and international collaboration," *Medieval Chinese Medicine* (2005): xii-xxiii.  
4X. Unschuld, Zheng Jinsheng, "Manuscripts as sources in the history of Chinese medicine," *Medieval Chinese Medicine* (2005): 19-44.

Nov 8, Weds.  
Readings:

Buddhist and Popular Medicine in the Dunhuang Manuscripts  
1. Sakade Yoshinobu, "Daoism and the Dunhuang regimen texts," *Medieval Chinese Medicine* (2005): 278-290.  
2. Vivienne Lo, "Self-cultivation and the popular medical traditions: introduction," and "Quick and easy Chinese medicine: The Dunhuang moxibustion charts," *Medieval Chinese Medicine* (2005): 207-251.  
3. Donald Harper, "Ancient and Medieval Chinese Recipes for Aphrodisiacs and Philters," *Asian Medicine* (2005): 91-100.

Response #9:

INTERPRETING MANUSCRIPTS: 2 pages, 250 words

WEEK TEN	Gender and Medicine from the Tang to the Song Dynasty (960-1278)
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Nov 13, Mon.  
Readings:

Song Medical Innovations  
1. Ebrey, *China*, ch. 6 "Shifting South: The Song Dynasty," 136-163.  
2. Dominique and Marie-Joseph Hoizey, ch. 6 "From the Northern to Southern Song, 960-1279," *History of Chinese Medicine* (1993): 73-89.  
3. Asaf Goldschmidt, "The Song Discontinuity: Rapid Innovation in Northern Song Dynasty Medicine," *Asian Medicine* (2005): 53-90.  
4X. Asaf Goldschmidt, "Changing Standards: Tracing Changes in Acumoxa Therapy During the Transition from the Tang to the Song Dynasties," *EASTM* (2001): 75-101.

Nov 14, Tues. <u>Readings:</u>	Gender, the Body, and <i>Fuke</i> “Women’s Medicine” 1. Furth, <i>A Flourishing Yin</i> , ch. 1, “The Yellow Emperor’s Body,” 1-58. and ch. 2, “The Development of <i>Fuke</i> in the Song Dynasty” 59-93. 2. Sabine Wilms, “‘Ten Times More Difficult to Treat’: Female Bodies in Medical Text from Early Imperial China,” Angela Leung, ed., <i>Medicine for Women in Imperial China</i> (2006): 74-107. 3. <i>Illustrated Canon</i> , “On the Role of Nature in Ancient Times,” 3-5; “Cuttlebone-Madder Pill” and “Forsythia Decoction,” 195-197.
Nov 15, Weds.. <u>Response #10:</u>	Transformations in Medicine from the Tang to Song Dynasty HISTORY AS THE STUDY OF CHANGE, 2 pages/500 words

WEEK ELEVEN	New Medical Disciplines from the Song to Ming Dynasty (1368-1644)
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Nov 20, Mon. <u>Reading a book:</u>	<i>Chanke</i> “Obstetrics” and <i>Erke</i> “Pediatrics” in the Song (920-1270) 1. Furth, ch. 3, “Gestation and Birth in Song Medicine,” 94-133. 2. Hsiung, Ping-chen, ch. 2 “Newborn Care” <i>A Tender Voyage: Children and Childhood in Late Imperial China</i> , 51-73. 3X. Jen-der Lee, “Childbirth in Early Imperial China,” Angela Leung, ed., <i>Medicine for Women in Imperial China</i> (2006): 108-178.
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Nov 21, Tues. <u>Readings:</u>	Ming Transformations in <i>Fuke</i> (1368-1644) 1. Ebrey, <i>China</i> , ch. 7 “Alien Rule: The Liao, Jin, and Yuan Dynasties,” 164-189; ch. 8 “The Limits of Autocracy: The Ming Dynasty,” 190-219. 2. Dominique and Marie-Joseph Hoizey, ch. 7 “The Jin 1115-1234, and Yuan 1279-1368,” <i>A History of Chinese Medicine</i> (1993): 90-105. 2. Furth, <i>A Flourishing Yin</i> , chs. 4-5, “Rethinking <i>Fuke</i> in the Ming Dynasty,” and “To Benefit Yin,” 134-186. 3X. Furth, <i>A Flourishing Yin</i> , ch. 6, “Nourishing Life: Ming Bodies of Generation and Longevity,” 187-223.
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Nov 22, Weds.. <u>Response # 11</u>	Gender as an Analytic Tool for Chinese Medicine THEORETICAL INTERPRETATION, 2 pages/500 words
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WEEK TWELVE	Gender and Healers during the Ming (1368-1644) & Qing (1644-1911)
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Nov 27, Mon. <u>Readings:</u>	Women as Healers and Patients 1. Furth, <i>A Flourishing Yin</i> , ch 8, “In and Out of the Family: Ming Women as Healing Experts,” 266-300. 2. Yi-Li Wu, “The Bamboo Grove Monastery and Popular Gynecology in Qing China,” <i>Late Imperial China</i> , 21.1 (2000): 41-76.
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Nov 28, Tues. <u>Readings:</u>	Qing Imperial Medicine and Medical Regionalism 1. Ebrey, <i>China</i> , ch. 9, “Manchus & Imperialism: Qing Dynasty,” 220-61. 2. Hanson “The <i>Golden Mirror</i> in the Imperial Court of the Qianlong Emperor, 1739-1742.” <i>Early Science and Medicine</i> 8.2 (2003): 111-47. 3. Hanson, “Robust northerners and delicate southerners: the 19th-century invention of a southern <i>wenbing</i> tradition,” <i>Innovation in Chinese Medicine</i> , ed. by Hsu (Cambridge 2001): 262-91.
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Nov 29, Weds. <u>Response #12</u>	Healers and Patients in the Ming and Qing THREE SECTORS ANALYSIS IN THE MING-QING, 1 page/250 words
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<b>WEEK THIRTEEN</b>	<b>Traditional Medicine in Contemporary China</b>
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Dec 4, Mon.	Nationalism and Chinese Medicine 1. Ebrey, <i>China</i> , ch. 10 “Taking Action: The Early 20th Century,” 262-93. 2. Ralph C. Croizer, “The Ideology of Medical Revivalism in Modern China,” <i>Asian Medical Systems: A Comparative Study</i> (1976): 341-354. <i>Medicine in Non-Western Cultures</i> (Kluwer Academic Publishers, 2003). 3. Hugh Shapiro, “The Puzzle of Spermatorrhea in Republican China,” Special Issue on “Empires of Hygiene” <i>Positions</i> 6.3 (1998): 551-95. 4. Lu Xun, “Medicine” ( <i>Yao</i> 药), Bilingual version in <i>The New-Year Sacrifice and Other Stories</i> (Hong Kong 2002): 50-73. 5. Lao She, “A Brilliant Beginning,” in Jenner, ed. <i>Modern Chinese Stories</i> (Oxford 1970): 85-93.
Dec 5, Tues. <u>Readings:</u>	The People’s Republic of China and Maoist Medicine 1. Ebrey, <i>China</i> , ch. 11 “Radical Reun.: The People’s Republic,” 294-332. 2. Volker Scheid, <i>Chinese Medicine in Contemporary China</i> ch. 3, “Hegemonic pluralism: Chinese Medicine in a Socialist State” 65-106. 3. Kenneth Warren, “Farewell to the Plague Spirit”: Chairman Mao’s Crusade against Schistosomiasis,” in Bowers, Hess, Sivin, eds. <i>Science and Medicine in Twentieth-Century China</i> (Ann Arbor, 1988): 123-140.
Dec 6, Weds. .	Medical Anthropologists in Socialist China 1. Volker Scheid, <i>Chinese Medicine in Contemporary China</i> , ch. 4, “Dilemmas and Tactical Agency: Patients and the Transformation of Chinese Medicine,” 107-133. 2. Elisabeth Hsu, <i>The Transmission of Chinese Medicine</i> , ch. 3 “The personal transmission of knowledge,” (1999): 88-104. 3. Judith Farquhar, “Re-writing traditional medicine in post-Maoist China,” Donald Bates, ed. <i>Knowledge and the scholarly medical traditions</i> (1995): 251-76. 4. Anna Lora-Wainwright, “Using Local Resources: Barefoot doctors and bone manipulation in rural Langzhong, Sichuan province, PRC,” <i>Asian Medicine</i> 1.2 (2005): 470-89.
<u>Response #12:</u>	COMPARE THE METHODS OF HISTORY AND ETHNOGRAPHY

<b>FINAL’S WEEK</b>	<b>Dec 12-14 Reading Period, Final/Paper due Friday Dec 15th</b>
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Dec 11, Monday	“The Finale”: Class Presentations and Overview of Research Projects Chinese Tea and Treats will be provided Please put your final paper in my mailbox in the Department of the History of Science and Technology, 3505 Charles Street by noon Friday Dec 15th. Please also send me an email attachment of your paper and power point presentation (if you did one).
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