



AETO  
Asian and Middle Eastern Studies Part IA

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Monday 4 June 2018, 13.30 to 16.30

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## **Paper EAS1**

### **Introduction to East Asian history**

Answer **one** question from **each** section. All questions carry **equal** marks.

Write your number **not** your name on the cover sheet of **each** answer booklet.

### **STATIONERY REQUIREMENTS**

20 page answer booklet  
Rough Work Pad

### **SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION**

None

**You may not start to read the questions printed on the subsequent pages of this question paper until instructed to do so.**

## SECTION A

Answer **ONE** question:

1. What are the main principles in the formation of Chinese characters?
2. How did Buddhism change in China following its spread there?
3. 'The Chinese Communists were the fortunate beneficiaries of China's victory over Japan to which they contributed little.' Discuss.
4. Assess the role of faith in the Taiping Civil War.
5. What might explain the emergence of 'high culture fever' in China in the 1980s and the subsequent rise of popular culture in the 1990s and beyond?

## SECTION B

Answer **ONE** question:

6. How useful is the concept of 'national literature' when discussing modern Japanese literature?
7. Identify some key features of Japanese pre-modern prose and give examples from the texts you have read.
8. What explains the nature of Japanese nationalism from the Meiji Era through to WWII; does it change throughout this period?
9. What continental imports were most heavily used by the rulers of early Japan in their efforts to create a centralized state? How successful were they?
10. When did the Japanese become punctual? Answer this question and elaborate on the significance of punctuality and time consciousness in Japanese history by analyzing the following three sources:

a)

As a rule, persons holding official rank shall draw up in lines to the left and right outside the south gate at the hour of the tiger [3 to 5 am]; they shall wait there for the sunrise, go to the court and bow twice. Then they shall enter the attendance hall. Those who come late will not be permitted to enter and take up their attendance. When the bell announces the hour of the horse [11 am to 1 pm], they may retire. The official in charge of striking the bell shall wear a red apron. The bell-stand shall be set up in the Middle Court.

Source: *Nihon shoki* (647)

(TURN OVER)

b)



Source: SUZUKI HARUNOBU (ca. 1767)

c)

If the farming family would escape poverty, it must regard time as precious. By rising early and shortening the daily rest period, two additional hours a day can be worked. This adds up to 720 hours a year - the equivalent of 60 days or two months when no food is consumed, no wages need to be paid and no oil is required for lighting ... Thus can the farm family escape the pain of poverty, raise itself up, illuminate the deeds of ancestors and confer blessings on descendants.

Source: ITŌ MASANARI: *Nōgyō mōkun* (Lessons on farming), 1840

## SECTION C

Answer **ONE** question:

11. 'Confucianism is the foundation of the social fabric of East Asia and the ideology that brings the region together.' What does this statement mean? Is it useful? Point to specific examples covered in class to support or critique the claim.
12. George Washington in his farewell address warned Americans to avoid 'permanent alliance with any portion of the foreign world'. Why did the Truman and Eisenhower administrations apparently ignore such advice in Northeast Asia in the 1950s?
13. What is 'orientalism' and is it important to the study of East Asia? Support your answer with concrete examples.
14. Consider and compare the traditions and ethics of warfare in China and Japan. Provide concrete examples from primary sources to support your answer.
15. Why do Japan and China diverge so much on their national paths of development from the mid-19th onwards?

**END OF PAPER**