



AETO  
Asian and Middle Eastern Studies Part IA

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Tuesday 24 May 2016 09.00 to 12.00

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## **Paper EAS1**

### **INTRODUCTION TO EAST ASIAN HISTORY**

Answer **one** question from **each** of the three sections. 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 Assess the strengths and weaknesses of the Qin legacy.
- 2 What were the Taika Reforms and what is their significance in Japanese history?
- 3 Why did Empress Wu Zetian favour Buddhism over Daoism?
- 4 How did the status of women and the conception of womanhood change in China with the rise of Neo-Confucianism?
- 5 What were the consequences of pacification and economic growth in Tokugawa Japan?
- 6 Was the Taiping Rebellion shaped more by domestic than foreign influences?
- 7 “The Meiji Restoration was a result of both internal and external causes.” Discuss.
- 8 Discuss the internal factors behind the division of Korea. Conclude your answer by briefly comparing their importance to that of external factors.
- 9 In what sense was Japan’s democratic post-war evolution both constrained and facilitated by the Allied Occupation?
- 10 What were the origins of the Cultural Revolution in China?

## SECTION B

Answer **ONE** question:

- 11 To what uses was writing put in East Asia in the first millennium?
- 12 What factors explain the timing of the spread of Buddhism in East Asia?
- 13 What were the major factors behind the breakdown of the Neo-Confucian order in East Asia? Be sure to discuss specific events and signs of this breakdown.
- 14 Compare and contrast China's and Japan's reactions to Western encroachments in the 19th century.
- 15 Discuss the internal and external factors behind Japan's colonization of Taiwan (1895) and Korea (1910).
- 16 Why did strong communist movements emerge in China and Korea but not in Japan?
- 17 What were the consequences of the 1937-1945 Sino-Japanese War for East Asia?
- 18 What accounts for the apparent success of democratisation in post-war Japan and its failure in post-war South Korea?

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## SECTION C

Answer **EITHER** question 19 **OR** question 20:

19 Comment on **TWO** of the following extracts from primary sources in translation, setting them in their historical contexts:

### Edict of Emperor Wuzong (845)

We have heard that up through the Three Dynasties the Buddha was never spoken of. It was only from the Han and the Wei on that the religion of idols gradually came to prominence. So in this latter age it has transmitted its strange ways, instilling its infection with every opportunity, spreading like a luxuriant vine, until it has poisoned the customs of our nation; gradually, and before anyone was aware, it beguiled and confounded men's minds so that the multitude have been increasingly led astray. It has spread to the hills and plains of all the nine provinces and through the walls and towers of our two capitals. Each day finds its monks and followers growing more numerous and its temples more lofty. It wears out the strength of the people with constructions of earth and wood, pilfers their wealth for ornaments of gold and precious objects, causes men to abandon their lords and parents for the company of teachers, and severs man and wife with its monastic decrees. In destroying law and injuring mankind, indeed, nothing surpasses this doctrine! Now if even one man fails to work the fields, someone must go hungry; if one woman does not tend her silkworms, someone will be cold. At present there are an inestimable number of monks and nuns in the empire, each of them waiting for the farmers to feed him and the silkworms to clothe him, while the public temples and private chapels have reached boundless numbers, all with soaring towers and elegant ornamentation sufficient to outshine the imperial palace itself.

DE BARY AND BLOOM, eds., *Sources of Chinese Tradition*, vol. 1 (1999), pp. 585-86.

### Murasaki Shikibu, from *The Tale of Genji* (early 11th century)

One day Genji, going the round with a number of romances which he had promised to lend, came to Tamakatsura's room and found her, as usual, hardly able to lift her eyes from the book in front of her. "Really, you are incurable," he said, laughing...

...She pushed away from her the book which she had been copying. Genji continued: "So you see as a matter of fact I think far better of this art than I have led you to suppose. Even its practical value is immense. Without it what should we know of how people lived in the past, from the Age of the Gods down to the present day? For history-books such as the *Chronicles of Japan* show us only one small corner of life; whereas these diaries and romances which I see piled around you contain, I am sure, the

most minute information about all sorts of people's private affairs...I have a theory of my own about what this art of the novel is, and how it came into being....it happens because the storyteller's own experience of men and things...has moved him to an emotion so passionate that he can no longer keep it shut up in his heart..."

TSUNODA, DE BARY AND KEENE, *Sources of Japanese Tradition* (1958) Vol. 1, pp. 176-78.

Chong Ch'o: Preface to *Straight Talk on Farming* (1429)

Farmers are the roots of all the nations in the world. Since ancient times, all sage-kings have emphasized the importance of farming. When Emperor Shun organized nine officials and twelve magistrates, he placed the greatest importance on the appropriate timing essential for food production. Without farming, it is truly impossible to provide for sacrificial rites and the resources needed to nourish life. Our own King T'aejong at one time ordered the Confucian ministers to select the most useful parts of the old agrarian manuals and to add commentaries in the vernacular script....Continuing the illustrious work of King T'aejong, His Majesty King Sejong has shown particular concern for the people's welfare.

Because climate and soil in different regions are not the same, each area should have its own way of sowing and cultivating, as is appropriate to the region, and they cannot all conform to the old manuals. His Majesty therefore ordered the governors of all the provinces to seek out and interview experienced farmers in various prefectures and counties and to collect information on farming that is based on experiments actually conducted in the region.

LEE (ed.), *Sourcebook of Korean Civilization*, Vol. 1 (1993), p. 579.

20 Comment on **TWO** of the following extracts from primary sources in translation, setting them in their historical contexts:

Mao Zedong, "Report on an Investigation of the Hunan Peasant Movement" (1927)

During my recent visit to Hunan I conducted an investigation on the spot into the conditions in the five counties of Xiangtan, Xiangxiang, Hengshan, Liling, and Changsha....Many of the hows and whys of the peasant movement were quite the reverse of what I had heard from the gentry in Hankou and Changsha. And many strange things there were that I had never seen or heard before....

All kinds of arguments against the peasant movement must be speedily set right. The erroneous measures taken by the revolutionary

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authorities concerning the peasant movement must be speedily changed. Only thus can any good be done for the future of the revolution. For the rise of the present peasant movement is a colossal event. In a very short time, in Chian's central, southern, and northern provinces, several hundred million peasants will rise like a tornado or tempest, a force so extraordinarily swift and violent that no power, however great, will be able to suppress it. They will break all trammels that now bind them and rush forward along the road to liberation....

To march at their head and lead them? Or to follow at their rear, gesticulating at them and criticizing them? Or to face them as opponents? DE BARY AND LUFRANO, eds., *Sources of Chinese Tradition*, vol. 2 (2000), pp. 407-08.

Okakura Tenshin, *Ideals of the East: The Spirit of Japanese Art* (1904)

Thus Japan is a museum of Asiatic civilisation; and yet more than a museum, because the singular genius of the race leads it to dwell on all phases of the ideals of the past, in that spirit of living Advaitism which welcomes the new without losing the old. The Shinto still adheres to his pre-Buddhistic rites of ancestor-worship; and the Buddhists themselves cling to each various school of religious development which has come in its natural order to enrich the soil.

The Yamato poetry, and Bugaku music, which reflect the Tâng ideal under the régime of the Fujiwara aristocracy, are a source of inspiration and delight to the present day, like the sombre Zennism and No-dances, which were the product of Sung illumination. It is this tenacity that keeps Japan true to the Asiatic soul even while it raises her to the rank of a modern power.

The history of Japanese art becomes thus the history of Asiatic ideals--the beach where each successive wave of Eastern thought has left its sand-ripple as it beat against the national consciousness. OKAKURA KAKUZO (TENSIN), *The Ideals of the East* (1904), pp. 3-4.

Sin Ch'aeho, "Declaration of the Korean Revolution" (1923)

The Japanese burglars imposed a rule by the gendarmes and the police, thereby leaving no freedom of actions whatsoever to our people; the freedoms of speech, press, publication, association, and assembly are totally absent. No suffering nor resentment may be voiced. We have eyes but cannot observe the outside world where happiness and liberty reign. Our children must attend schools – that is, training centers for slaves – where Japanese is called the national language and Japanese script is referred to as the national script. A Korean wanting to read Korean history is referred to as the national script. A Korean wanting to read Korean history will end up reading what the Japanese have fabricated – such as the assertion that Tangun was a brother of Susanoo or that the territories south of the Han River belonged to Japan during the

Three Kingdoms period. Newspapers and magazines carry only semi-Japanized slavish writings that praise the oppressive rule. A child born with intellectual endowment faces two choices: either the pressure of circumstances reduces him to pessimism and despair, resulting in total ruination, or he is incarcerated on a trumped-up charge of conspiracy and subjected to all manner of barbaric tortures that kill or maim him for the rest of his life.

Moreover, innovative creativity has been stunted and progressive vigor has been dissipated – all due to the suppressive and thorough coercion that has turned the land of three thousand *ri* into a huge prison. Our people have lost not only their national identity but also their human instinct, thereby becoming slaves, machines, or tools for the heinous Japanese.

LEE (ed.), *Sourcebook of Korean Civilization*, Vol. 2 (1996), p. 445.

**END OF PAPER**