

ASIAN AND MIDDLE EASTERN STUDIES TRIPOS, PART IA

East Asian Studies

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Friday 30 May 2014 09.00 – 12.00

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**EAS.1 INTRODUCTION TO EAST ASIAN HISTORY**

Answer **ONE** question from **EACH** section.

All questions are of **equal** value.

Write your number **not** your name on the cover sheet of **each** Answer Book.

**STATIONERY REQUIREMENTS**

20 Page Answer Book x 1  
Rough Work Pad

**SPECIAL REQUIREMENTS**

none

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

**SECTION A**

Answer **ONE** question:

- (1) To what extent was the unification of China under the First Emperor a success?
- (2) 'In Japan, during the Heian period, only men wrote in Chinese.' Discuss.
- (3) What is the significance of Dunhuang in the history of East-West contacts?
- (4) Why did Empress Wu Zetian favour Buddhism over Daoism?
- (5) When and why did the *shōen* system collapse?
- (6) Was the Qing Dynasty an alien or Chinese dynasty?
- (7) In what ways was the Taiping Rebellion a global event?
- (8) Can the Meiji Restoration be considered a revolution?
- (9) How important were internal factors in Korea's postwar division? Be as specific as possible with your answer.
- (10) What were the causes associated with the defeat of the Nationalists in China in 1948?

**SECTION B**

Answer **ONE** question:

- (11) 'Both Chinese history and Japanese history are histories of regions.' Discuss.
- (12) What were the main factors behind the spread of Buddhism in East Asia?
- (13) When did the Chinese 'world order' (tributary system) emerge and what were the reasons for its emergence?
- (14) How did Hideyoshi's invasion of Korea (Joseon) change East Asia?
- (15) What were the major factors behind the breakdown of the Neo-Confucian order in East Asia? Be sure to discuss specific signs of this breakdown.
- (16) Why did Japan industrialize earlier than China?

- (17) How did Japanese imperialism contribute to the rise of civil wars in both China and Korea?
- (18) 'US involvement was a success in postwar Japan but a failure in Korea.' Discuss.

### 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:

Liu Bang becomes the first emperor of the Han dynasty: an extract from *Shiji*  
 In the first month [of 202 B.C.E.] the various nobles and generals all joined in begging Liu Bang to take the title of Exalted Emperor (*huangdi*), but he replied, "I have heard that the position of emperor may go only to a worthy man. It cannot be claimed by empty words and vain talk. I do not dare to accept the position of emperor." His followers all replied, "Our great king has risen from the humblest beginnings to punish the wicked and violent and bring peace to all within the four seas. To those who have achieved merit he has accordingly parceled out land and enfeoffed them as kings and marquises. If our king does not assume the supreme title, then all our titles as well will be called into doubt. On pain of death we urge our request!" Liu Bang declined three times and then, seeing that he could do no more, he said, "If you, my lords, all consider it a good thing, then it must be to the good of the country." On the day *jiawu* [February 28, 202 B.C.E.] he assumed the position of Exalted Emperor on the north banks of the Si River.

DE BARY and BLOOM (eds.), *Sources of Chinese tradition*, 2nd edition, volume 1 (1999), pp. 233-34.

Proclamation of the Emperor Shōmu on the construction of the Great Buddha in Nara

Having respectfully succeeded to the throne through no virtue of Our own, out of a constant solicitude for all men We have been ever intent on aiding them

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to reach the shore of the Buddha-land. .. Our fervent desire is that ... the benefits of peace may be brought to all in heaven and on earth, even animals and plants sharing in its fruits, for all time to come. Therefore on the fifteenth day of the tenth month of the fifteenth year of the Tempyō reign [743] ... we take this occasion to proclaim Our great vow of erecting an image of Lochana Buddha in gold and copper. We wish to make the utmost use of the nation's resources of metal in the casting of this image, and also to level off the high hill on which the great edifice is to be raised,, so that the entire land may be joined with Us in the fellowship of Buddhism and enjoy in common the advantages which this undertaking affords to the attainment of Buddhahood. It is We who possess the wealth of the land; it is We who possess all power in the land. With this wealth and power at Our command, We have resolved to create this venerable object of worship.

TSUNODA, DE BARY and KEENE (eds.), *Sources of Japanese tradition*, volume 1 (2001), pp. 104-5.

Chong Inji: Postscript to the *Hunmin chongum* (1440s)

Just as there are enunciations that are natural to heaven and earth, there must also be writing that is natural to heaven and earth. It is for this reason that the ancients devised letters corresponding to enunciations so as to convey the situations and sentiments of myriad things and to record the ways of heaven, earth, and men so that they cannot be changed by later generations....

Although our country's rituals, music, and literature are comparable to those of China, our speech and language are not the same as China's. Those who studied books in Chinese were concerned about the difficulty of understanding their meaning and purport...

In the winter of the year 1443, His Majesty, the king, created twenty-eight letters of the Correct Sounds and provided examples in outline demonstrating their meanings. His Majesty then named these letters Hunmin chongum. Resembling pictographs, these letters imitate the shapes of the old seal characters. Based on enunciation, their sounds correspond to the Seven Modes in music. These letters embrace the principles of heaven, earth, and

men as well as the mysteries of yin and yang, and there is nothing they cannot express.

PETER H. LEE (ed.), *Sourcebook of Korean Civilization*, vol. 1 (1993), pp. 517-18.

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

He Zhen on women; she was the wife of the anarchist Liu Shiwei (1884-1917) and fled with him to Japan in 1907; this piece was published around that time in a journal for Chinese exiles in Japan.

There are those who end up as servants.... There are also women workers.... There are also prostitutes.... As long as you depend on others, you cannot be free. This is not much different from those who depended on others in previous ages and thus were subject to oppression. How could they be called independent? Moreover, when you depend on a school or a factory for your living, won't you end up jobless if they close down or if your boss decides he has too many workers or if no one wants your skills?... I have a good idea that will exempt you from relying on others while still finding food naturally. How? By practicing communism. Think of all the things in the world. They were either produced by nature or by individual labor. Why can rich people buy them but poor people cannot? It is because the world trades with money. It is because people seize the things they have bought with money for their exclusive use. If every single woman understands that nothing is more evil than money, and they all unite together to cooperate with men to utterly overthrow the rich and powerful and then abolish money, then absolutely nothing will be allowed for individuals to own privately. Everything from food to clothes and tools will be put in a place where people - men and women alike, as long as they perform a little labor - can take however much of whatever they want just like taking water from the ocean. This is called communism.

DE BARY and LUFANO (eds.), *Sources of Chinese tradition*, 2nd edition, volume 2 (2000), pp. 390-92.

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Tokutomi Sohō's commentary on the Imperial Rescript declaring war on Britain and the USA in 1941

What we should note first of all is that Nippon is not a country built upon that Western individualism patterned after the insistence on rights, nor a country built with the family as the basis as in China.... Our Nippon is neither a country of individualism nor a country of the family system. In Nippon, the family is valued and good lineage is highly regarded the same as in China. However, in Nippon there is that which goes farther and which is greater than these. There is the Imperial Household. In China there are families, but there is not the Imperial Household. In Nippon, there are families, but still, above them, there is the Imperial Household. In China, families gather to form a nation, but in Nippon the Imperial Household deigns to rule the land, and on the land the families, the members of which are subjects of the Imperial Household, flourish. That is why, in China, one speaks first of the family and next of the nation, but, in Nippon, the nation comes first and next the family. In China if it is to be asked which is valued higher, the nation or the family, it must be answered that, under whatever circumstances, the family is valued first and next the nation. In the West, the individual is valued first, and next the family, and last the nation. In Nippon, the nation is valued first, then next the family, and last the individual. The order of the West is absolutely reversed in Nippon. TSUNODA, DE BARY and KEENE (eds.), *Sources of Japanese tradition*, volume 2 (2005), pp. 292-93.

Manifesto of the Korean Communist Party in Shanghai (early 1920s)

The fact that the Japanese annexation of Korea is unnatural and unreasonable is very clear. Since the annexation, Japan has deprived us of all freedom of assembly and speech. Japanese interference reached an extreme when they intervened in our industrial enterprises and by irrational laws that prevented the growth of these industrial enterprises. The social progress of the Korean people and the cultural development of the masses have been virtually halted by these inhumane acts, which have brought hunger to the material life and impoverishment to the spirit of the masses. We are striving to overthrow the Japanese yoke for the prosperity of our people....

Our national emancipation movement is merely a step toward the ultimate purpose of social revolution. We are striving for the complete elimination of all the classes of our present society....Thus, our enemy is all the exploiting classes of the world as well as the Japanese militarists and financiers....We also expect the success of the activities of the Chinese mass revolutionary organizations and trust in the success of the birth of the recent Japanese socialist organization and Japanese Communist Party. Thus, we shall together destroy and drive out the roots of all the crimes of the exploiting classes in East Asia....

PETER H. LEE (ed.), *Sourcebook of Korean Civilization*, vol. 2 (1996), p. 460.

**END OF PAPER**