

ASIAN AND MIDDLE EASTERN STUDIES TRIPOS Part IA

East Asian Studies

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

- 1 Assess the strengths and weaknesses of the Qin legacy.
- 2 Discuss the social, political, and religious dimensions of writing and the character script in early China.
- 3 Compare and contrast Legalist and Confucian perceptions of authority.
- 4 Assess the significance of Buddhism in Japan in the Nara and/or Heian periods.
- 5 EITHER What was Neo-Confucianism? OR How did the adoption of Neo-Confucianism differ in Choson Korea and Tokugawa Japan?
- 6 EITHER What was the significance of Japan's external contacts during the Tokugawa period? OR What were the causes of the Meiji Restoration?
- 7 How do you explain the success of Japan's industrial revolution?
- 8 EITHER To what extent was the 1911 Revolution in China internationally important? OR Explain the rise to power of the Chinese Communist Party.
- 9 Why did Korea, in contrast to China and Japan, fail to establish a unified nation-state in the modern period?
- 10 Discuss the relative importance of internal and external factors in the Korean War. What were the most important factors behind its outbreak?

SECTION B

- 12 What impact did Tang-dynasty China have on Korea and/or Japan?
- 13 What was the impact of the Mongol invasions on East Asia?
- 14 How and why was the encounter of Japan with the Western powers in the nineteenth century different from that of China?
- 15 When did the Second World War start in East Asia?
- 16 Why did democracy apparently flourish in post-1945 Japan, but encounter so many obstacles in South Korea?
- 17 When and why did the Cold War begin to have an impact on East Asia?

SECTION C

Answer **EITHER** question 18 **OR** question 19

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

Jia Yi (201-168 BCE), extracts from an essay on ‘The faults of the Qin’

Qin, from a tiny base, had become a great power, ruling the land and receiving homage from all quarters for a hundred-odd years. Yet after they had unified the land and secured themselves within the pass, a single common rustic could nevertheless challenge this empire and cause its ancestral temples to topple and its ruler to die at the hand of others, a laughing-stock in the eyes of all. Why? Because the ruler lacked humaneness and rightness; because preserving power differs fundamentally from seizing power. ... Had the Second Emperor been even a mediocre ruler who knew how to employ loyal and capable persons, so that together they would care for the ills of the world and reform the ways of the previous emperor; had he divided the land and appointed deserving officials, thus setting up proper rulers in proper states so that propriety governed the land; had he lightened punishments, thus enabling people under heaven to renew themselves and change their ways so as to conduct their lives properly, he would certainly have brought peace and quiet to the world.

De Bary and Bloom, *Sources of Chinese tradition*, 2nd edition, 1999, vol. 1, p. 230.

Yi Chi, ‘On the establishment of domestic shrines’, from *Taejong sillok* (1401)

Inspector-General Yi Chi and others memorialize: The law concerning domestic shrines must be strict. Those in antiquity who served their parents well extended their filiality to them while the parents were alive, and after they died, they looked after them even better than during their lifetime and served them as if they were still alive. As long as they lived they never became negligent. This is the meaning of not regarding the parents as dead. Buddhist theories about quick transformation of the dead circulate, and thus sons are misled by such false theories. When their parents die, they entrust them to Buddha in the hope they will live on in heaven. After taking off mourning garb, they regard their parents as vanished and do not serve them in the domestic shrine. In recent years, therefore, the state has been concerned about the daily deterioration of customs and every time Your Majesty issued an edict, you gave priority to the order to establish domestic shrines, wishing the people’s virtue to return to wholesomeness. That nobody has yet willingly complied is due to the strength and persistence of the Buddhists’ false theories, and there may also be some who do not yet know how to establish domestic shrines.

Lee, *Sourcebook of Korean Civilization*, vol. 1 (1993), pp. 556-557.

Toyotomi Hideyoshi, *Memorandum on the Korean expedition, sent to his nephew, Hidetsugu, in the fifth month of 1592*

The Capital of Korea fell on the second day of this month. Thus the time has come to make the sea crossing and to bring the length and breadth of the Great Ming under our control. My desire is that Your Lordship [i.e., Hidetsugu] make the crossing to

(TURN OVER)

become the Civil Dictator of Great China. ... Since His Majesty [i.e., the emperor] is to be transferred to the Chinese capital, due preparation is necessary. The imperial visit will take place the year after next. On that occasion ten provinces adjacent to the Capital shall be presented to him. ... The post of Civil Dictator of China shall be assigned to Hidetsugu who will be given 100 provinces adjacent to the Capital. ... Korea and China are within easy reach, and no inconvenience is anticipated for any concerned, high or low. It is not expected that anyone in those countries will attempt to flee.

De Bary *et al.*, *Sources of Japanese tradition*, vol. 1, 1958, pp. 318-9.

Extract from the autobiography of Phan Boi Chau (1867-1940), a Vietnamese patriot who was an active opponent of the French colonial authorities in Vietnam

When I was six, my father took me to his private school and taught me Chinese characters. In three days I learned all of the *Book of Three Characters* and was able to repeat it without missing a single word. My father, taken by surprise, began to teach me the *Analects*, having me read and copy the characters, then instructing me to write out from memory what I had read in the book. Being poor, we were not able to acquire enough paper, so I used banana leaves instead. Once they were memorized, I burned them. When I was seven, I learned the Chinese Classics and their commentaries; I was able roughly to comprehend their meaning. Once, imitating the *Analects*, I composed *Master Phan's Analects*, which had several passages making fun of my classmates. My father, finding out about this, punished me smartly with his switch [cane]. After that I would not venture to compose a book in jest again. When I was eight, I entered for the trial examinations of the village, the district, and the prefecture, in which I always came first.

When I was nine, in the year 1874, the scholar-gentry in the Nghe-Tinh region rose in the revolt under the banner *Binh Tây* (Put down the French). On hearing this, I assembled the children at my school; using bamboo tubes for guns and lychee stones for bullets, we played at *Binh Tây*. For this I was severely punished.

Phan Boi Chau, *Overtured chariot*, trans. by Vinh Sinh and Nicholas Wickenden (Honolulu: University of Hawai'i Press, 1999), pp. 48-9.

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

Hu Hanmin (1879-1936), extracts from a statement of the principles of the League of Common Alliance as published in the League's journal, *People's Report*, in 1906.

1 Overthrow of the Present Evil Government

This is our first task. That a fine nation should be controlled by an evil one and that, instead of adopting our culture, the Manchus should force us to adopt theirs, is contrary to reason and cannot last for long. For the sake of our independence and salvation, we must overthrow the Manchu dynasty.

2 Establishment of a Republic

That absolute monarchy is unsuitable to the present age requires no argument. It is but natural therefore that those who propose new forms of government in the twentieth century should aim at rooting out the elements of absolutism.

3 Land nationalization

The affliction of civilized countries in the modern age is not political

classes but economic classes. Hence the rise of socialism. There are many socialist theories, but they all aim at leveling economic classes. ... Not all collectivist theories can be applied to China at her present stage of development. But in the case of land nationalization we already have a model for it in the well-field system of the Three Dynasties, and it should not be difficult to introduce land nationalization as an adaptation of a past system to the present age of political reform.

De Bary and Bloom, *Sources of Chinese tradition*, vol. 2, 1999, pp. 316-9.

Draft of the Basic Plan for the Establishment of the Greater East Asia Co-Prosperity Sphere, produced in 1942 and included as evidence in the International Military Tribunal for the Far East after the war.

The Japanese empire is a manifestation of morality and its special characteristic is the propagation of the Imperial Way. It is necessary to foster the increased power of the empire, to cause East Asia to return to its original form of independence and co-prosperity by shaking off the yoke of Europe and America, and to let its countries and peoples develop their respective abilities in peaceful cooperation and secure livelihood. ... The states, their citizens and resources, comprised in those areas pertaining to the Pacific, Central Asia, and the Indian Ocean formed into one general union are to be established as an autonomous zone of peaceful living and common prosperity on behalf of the peoples of the nations of East Asia. The area including Japan, Manchuria, North China, lower Yangtze River, and the Russian Maritime Province, forms the nucleus of the East Asiatic Union. The Japanese empire possesses a duty as the leader of the East Asiatic Union. The above purpose presupposes the inevitable emancipation or independence of Eastern Siberia, China, Indo-China [i.e., Vietnam, Cambodia and Laos], the South Seas, Australia and India.

De Bary *et al.*, *Sources of Japanese tradition*, vol. 2, 1958, pp. 294-5

Sin Chaeho: Declaration of the Korean Revolution (1923)

The Japanese burglars wiped out the name of our nation, seized the powers of our government, and deprived us of all necessary sustenance for survival. They took away the lifelines of our economy, ranging from forests, rivers, railroads, mines, and fishing grounds to the raw materials for petty handicraft industries, thereby smashing our production capacity to pieces. They levied a land tax, house tax, poll tax, cattle tax, surtax, local tax...and others that were raised frequently and relentlessly, sucking away the last drop of our blood. Korean businessmen became mere intermediaries to sell Japanese products to Koreans but face eventual demise due to concentration of capital. The majority of our people – the peasants – work day and night only to see the fruits of their labor going to the Japanese burglars rather than to feed their wives and children. They became like draft animals condemned to work for eternity to enrich the Japanese. Even the life of draft animals has become impossible, and as a growing number of Japanese settlers quickly poured into Korea, our people lost the land to live on and had to migrate over land and water to western Jiandao [southern Manchuria], northern Jiandao, or Siberia. Starving souls have thus become roving souls without a home.

Lee, *Sourcebook of Korean Civilization*, vol. 2 (1996), pp. 442-443.

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