

ASIAN AND MIDDLE EASTERN STUDIES TRIPOS Part IA

East Asian Studies

Wednesday 6 June 2012 13.30 – 16.30

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*

**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 What do the stele inscriptions of China's First Emperor tell us?
- 2 What does EITHER *The story of the stone* OR *The diary of Murasaki Shikibu* tell us about the societies in which they were written?
- 3 Assess the role of Confucianism in EITHER Han-dynasty China OR Chosŏn-dynasty Korea.
- 4 What was the role of Buddhism in the Nara period?
- 5 What was 'Neo-Confucianism'?
- 6 What impact did the Manchus have on China?
- 7 'Japan was a "closed country" during the Edo period'. Discuss.
- 8 In what sense were the following individuals responsible for the Korean War: Syngman Rhee, Kim Il Sung, Josef Stalin, Mao Tse-tung, Harry Truman and Dean Acheson?
- 9 Assess EITHER the background to the foundation of the Tokugawa shogunate OR the reasons for its collapse.
- 10 What was the Taiping rebellion about?

SECTION B

- 12 What is the significance of the development of rice transplantation in East Asian history?
- 13 Discuss the introduction to Japan and Korea of EITHER Buddhism OR Confucianism.
- 14 Discuss both the internal and the external factors behind Japan's colonization of Korea in 1910.
- 15 What were the effects of WWII on China, Korea, and Japan?
- 16 What accounts for the apparent success of democratization in post-war Japan and its failure in post-war Korea?
- 17 'Western Imperialism made East Asia'. Discuss.

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:

Extract from the *Daxue* or *Great Learning*

The Way of the Great Learning lies in illuminating luminous virtue, treating the people with affection, and resting in perfect goodness. ... Those in antiquity who wished to illuminate luminous virtue throughout the world would first govern their states; wishing to govern their states, they would first bring order to their families; wishing to bring order to their families, they would first cultivate their own persons; wishing to cultivate their own persons, they would first rectify their minds; wishing to rectify their minds, they would first make their thoughts sincere; wishing to make their thoughts sincere, they would first extend their knowledge. The extension of knowledge lies in the investigation of things.

De Bary and Bloom, *Sources of Chinese tradition*, 2nd edition, 1999, vol. 1, pp. 330-331.

Account of how a daimyo encountered a new weapon (1543)

So interested was Tokitaka in the weapon that he had a number of iron-workers examine and study it for months and from season to season in order to manufacture some. ... Then the wooden stock and the ornament resembling a key were manufactured. Tokitaka's interest lay not in the stock or the ornament but in their use in warfare. Thus, his retainers, far and near, all practiced the use of the new arms with the result that soon there were many who could score a hundred hits in a hundred attempts. ... It is more than sixty years since the introduction of this weapon into our country. There are some gray-haired men who still remember the event clearly.

De Bary *et al.*, *Sources of Japanese tradition*, vol. 1, 1958, pp. 311-312.

Sin Chojung: Memorial on the Deceitfulness of Buddhism (1424)

Those Buddhists, what kind of people are they? As eldest sons they turn against their fathers; as husbands they oppose the Son of Heaven. They break off the relationship between father and son and destroy the obligations between ruler and subject. They regard the living together of man and woman as immoral and a man's plowing and a woman's weaving as useless. They abrogate the basis of reproduction and stop the sources of dress and food. They do not speak of the right ways of the early kings and do not submit themselves to their laws....If those monks were forced to return to their home villages; if they were treated as men fit to join the military; if they were made to settle down in order to increase the households...then, in a few years, the human mind would be corrected and the heavenly principles clear, the households would increase....Those who had earlier turned their back upon ruler and father would then know the necessity of loyalty and filial piety.

Peter H. Lee, ed., *Sourcebook of Korean Civilization*, vol. 1, p. 552.

(TURN OVER)

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

The Charter Oath issued by Emperor Meiji in 1868

By this oath we set up as our aim the establishment of the national weal on a broad basis and the framing of a constitution and laws.

1. Deliberative assemblies shall be widely established and all matters decided by public discussion.
2. All classes, high and low, shall unite in vigorously carrying out the administration of affairs of state.
3. The common people, no less than the civil and military officials, shall each be allowed to pursue his own calling so that there may be no discontent.
4. Evil customs of the past shall be broken off and everything based upon the just laws of Nature.
5. Knowledge shall be sought throughout the world so as to strengthen the foundation of imperial rule.

De Bary *et al.*, *Sources of Japanese tradition*, vol. 2, 1958, p. 137.

Extract from Sun Yat-Sen's 'The Three People's Principles' (*San min zhuyi*) (1924)

For the most part the four hundred million people of China can be spoken of as completely Han Chinese. With common customs and habits, we are completely of one race. But in the world today what position do we occupy? Compared to the other peoples of the world we have the greatest population and our civilization is four thousand years old; we should therefore be advancing in the front rank with the nations of Europe and America. But the Chinese people have only family and clan solidarity; they do not have national spirit. Therefore even though we have four hundred million people gathered together in one China, in reality they are just a heap of loose sand.

De Bary and Bloom, *Sources of Chinese tradition*, 2nd edition, 2000, vol. 2, pp. 321-322.

Twelve Reforms Proclaimed by the Tonghak Overseer's Office (1894)

1. The ill will that has long persisted between Tonghak believers and the government shall be eradicated. There should be cooperation in all aspects of governance.
2. Crimes committed by greedy and corrupt officials shall be investigated and severely punished.
3. The wrongdoers among the rich and powerful shall be severely punished.
4. The wicked among the Confucian literati and the yangban class shall be ordered to mend their ways.
5. Slave registry documents shall be burned.
6. There shall be improvements in the treatment of the seven classes of lowborn.
7. A young widow shall be allowed to remarry.
8. Improper levies of sundry taxes shall be completely terminated....
10. Persons who are in league with foreign enemies shall be severely punished.
11. All past debts, private or public, shall be declared null and void.
12. Farmland shall be equitably redistributed for cultivation.

Peter H. Lee, ed., *Sourcebook of Korean Civilization*, vol. 2, pp. 368-9.

END OF PAPER