

ASIAN AND MIDDLE EASTERN STUDIES TRIPOS Part IA

East Asian Studies

Friday 29 May 2009 09.00 – 12.00

EAS.1 INTRODUCTION TO EAST ASIAN HISTORY

Answer **ONE** question from Section A, **ONE** question from Section B AND **ONE** question from Section C.

*All questions carry **equal** weight.*

*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 To what extent has physical geography influenced state formation in East Asia? Answer with respect to early and medieval China OR Japan OR Korea.
- 2 How was Buddhist thought and practice transformed by the indigenous cultures it encountered? Answer with reference to China and EITHER Japan OR Korea
- 3 What ways, if any, did Confucian thinkers in late imperial China and Edo Japan propose for balancing a man's personal interest in private values with his society's demand that he assume family responsibilities and serve his government?
- 4 Does the concept of "feudalism" apply to East Asia? Why or why not?
- 5 How have states in East Asia responded to famine and the social crises it creates?
- 6 Compare the utility of the concepts of "imperialism" and "globalization" in analyzing the Western impact on China AND/OR Japan in the second half of the twentieth century.
- 7 What were the consequences of the 1937-1945 Sino-Japanese War for East Asia?
- 8 Assess the significance of port cities in creating "modernity" in China and Japan.

SECTION B

- 8 'The unification of China under the Qin was both a success and a failure.' Discuss.
- 9 What can the Maudgalyayana transformation text from Dunhuang teach us about the Chinese assimilation of Buddhism in early medieval China?
- 10 How did China in the Southern Song differ from China during the early Tang?
- 11 Why did central government collapse in medieval Japan?
- 12 What was the impact of printing technologies on China OR Japan OR Korea?
- 13 Was Japan cut off from the world during the Edo period?
- 14 The modern period is the age of the nation-state. Why did the transition to modernity fail to result in a unified nation-state in the case of Korea?
- 15 Assess the impact of Japanese imperialism on Korean history.

SECTION C

16 Write encyclopedia entries on THREE of the following topics:

The *Great Learning*; the *Pillow Book* of Sei Shonagon; the *Story of the Stone*; the *Pearl-sewn Shirt*; the *Tale of Genji*; the *Tale of the Heike*; the *Murasaki Shikibu Diary*; the Taiping rebellion; the Meiji Restoration; the Korean war.

17 Comment on THREE of the following extracts from primary sources in translation, setting them in their historical contexts:

(i) Song Ruozhao, *Analects for women* (Tang dynasty)

‘Most all families have sons and daughters. As they grow and develop, there should be a definite sequence and order in their education. But the authority/responsibility to instruct them rests solely with the mother. When the sons go out to school, they seek instruction from a teacher who teaches them proper [ritual] form and etiquette, how to chant poetry, how to write essays. ... Daughters remain behind in the women’s quarters and should not be allowed to go out very often. ... Teach them sewing, cooking and etiquette. ... Worthy of derision are those who don’t take charge of their responsibility. The sons of such women remain illiterate, they poke fun at their elders, they get into fights and drink too much, and they become addicted to singing and dancing.’

De Bary and Bloom, *Sources of Chinese tradition* (2007), 2nd edition, vol. 1, p. 830.

(ii) Preface to *Illustrated gazetteer of the maritime countries* (1842)

‘Defensive measures may serve offensive purposes as well as purposes of peaceful negotiation. Use the barbarians to control the barbarians, so that all our borders may be strongly held. Thus the first section of this book deals with maritime defense. ... Neither the barbarian religion nor the barbarian opium can penetrate the borders of our vassal states [to the south]. Alas, that they can show their will to resist [while we cannot].’

Ibid., vol. 2, p. 210.

(iii) The Seventeen-Article Constitution of Prince Shōtoku

‘Sincerely reverence the three treasures. The three treasures, viz. Buddha, the Law, and the Monastic Orders are the final refuge of the four generated beings, and are the supreme objects of faith in all countries. ... When you receive the imperial commands, fail not scrupulously to obey them. The lord is Heaven, the vassal is Earth. Heaven overspreads, and Earth upbears. When this is so, the four seasons follow their due course, and the powers of Nature obtain their efficacy.’

Tsunoda, de Bary and Keene, *Sources of Japanese tradition* (1957), vol. 1, p. 48.

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(iv) Emperor Meiji, The Charter Oath of 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 foundations of imperial rule.'

Ibid., vol. 2, p. 137.

(v) Yi Ik, 'The benefits of irrigation'

'[E]verywhere dikes, whether large or small, lie abandoned and in disrepair. I cannot contain my despair over the fact that people nowadays are reluctant to exert a little effort because they are unaware of the great advantages that would accrue. There are three kinds of irrigation. The first is to create reservoirs to store water. The second is to dig channels and draw the water in from rivers or streams, and the third is to build waterwheels to lift water out of rivers and streams. Yu Hyŏngwŏn did discuss the need for reservoirs, but the state knew nothing about things like digging sluices. From time to time some people made an effort on their own to make crude water gates in the dikes, but eighty or ninety percent of the time they ran out of resources, and their efforts failed.'

Peter H. Lee, *Sourcebook of Korean civilization* (2005), vol. 2, p. 84.

(vi) Ch'oe Ikhyŏn, 'An appeal to arms'

'Alas! At all times in history there have been traitors, but none so despicable as the traitors of today. No nation may have escaped the fate of being invaded by barbarians, but where would one find foreign invaders as repugnant as the Japanese today? Not many words need to be uttered to justify our patriotic undertaking. ... The Korean-Japanese treaty of amity signed in 1876 tempted other foreign powers to follow suit. Before long we became vulnerable to threats and blackmail. ... In the tenth month of last year [1905], they perpetrated an unprecedented act: we were coerced into signing a piece of paper that ended overnight our five-hundred-year-old dynasty.'

Ibid., pp. 404-5.

END OF PAPER