

ORIENTAL STUDIES TRIPOS Part I

Chinese Studies

Tuesday 3 June 2008 09.00 – 12.00

**C.6 CHINESE HISTORY: SPECIFIED SUBJECT, 1:
THE HISTORY OF DYNASTIC CHINA**

Candidates should answer **THREE** questions, one from each section (A, B, C).
All questions are of *equal* value.

*Write your number **not** your name on the cover sheet of **each** Section booklet.*

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

Ancient China

1. In what sense is it appropriate to say that the stele inscriptions of Qin Shihuangdi provided an ideological justification for the new empire?
2. The Qin dynasty has often been described as “fundamentally anti-traditional”. What arguments could be used to support the opposite claim, namely that Qin rulership is essentially a continuation of traditional thought and ritual practice?
3. What problems or tensions resulted from the re-emergence of the patrilineal family in the Eastern Han for men and women?
4. How did notions of cosmology inform Sima Qian’s description of Han foreign relations?
5. In what ways did Western Han thinkers use contrasting views on cosmology to support rival political claims?

SECTION B

Medieval China

6. What is the role of Buddhist monks in overseas relations in the period between the Han and the Tang?
7. What was the effect of the examination system on the political and social power of the aristocratic families of Tang China?
8. What is the political and ritual significance of the Kaiyuan ritual code in the Tang?
9. In what ways did Buddhism influence notions of emperorhood as well as the conduct of government in the Period of Division?
10. The post-Han period saw a rapidly growing theoretical literature on calligraphy that signalled calligraphy’s rise to a status comparable to that of the written traditions attached to the Classics. Why did calligraphy become so important?

SECTION C**Late Imperial and Early Modern China**

11. What are the principles in the commonly accepted code of honour in the *Shuihu zhuan*?
12. How did the impact of the printed book change from the Song to the Ming period?
13. "The tribute system of the Ming and Qing dynasties was designed more to please the self-image of the political elite than to deal with pressing problems in foreign relations." Discuss.
14. What was the neo-Confucian contribution to the Chinese use of ritual?
15. How did the lineage of Ming and Qing times differ from the great families of the medieval period?

END OF PAPER