

AET1

Asian and Middle Eastern Studies Tripos, Part IB

Wednesday 03 Jun 2015 13.30-16.30 pm

Paper C7

History of dynastic China

Candidates should answer **three** questions, **one** from each section (A, B, C).
All questions carry **equal** marks.

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

STATIONERY REQUIREMENTS

20 page answer booklet

Rough Work Pad

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION

None

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

A. Early China

1. What do Chinese descriptions of non-Chinese tribes tell us about China itself?
2. What were the existing models for women in early China and in what contexts were these propagated?
3. How and to what extent was Qin and Han society literate?
4. In what sense did Han cosmology reflect Han societal and political realities?
5. What were the political and moral implications of calligraphy?

B. Medieval China

1. How did Tang foreign relations change in the course of the dynasty?
2. Discuss the motivation behind the establishment of the examination system in Tang China.
3. How and why did the image of *hu* foreigners change over the course of the Tang dynasty?
4. What role did classical texts and classical scholarship play in the bureaucratic system of the Tang?
5. What can the Dunhuang manuscripts tell us about the economic history of Dunhuang and medieval China in general?

C. Late Imperial China

1. Why is the spread of printing in China more often described as an "evolution", rather than a "revolution"?
2. For the 16th-17th centuries, can we talk about a "maritime China" as a world-system in its own right, autonomous from the continent-based imperial state?
3. Which roles were women assigned to in the Neo-Confucian family order, and how was this moral ideal sanctioned by legal texts?

4. How were Chinese, Manchu shamanic and Tibetan Buddhist beliefs and practices blended in the Qing worship of Heaven?

5. Do you think Jesuit missionaries in China in the 16th-17th centuries were successful in their attempt to "accommodate" Christianity and Confucianism?

END OF PAPER