

EXAMINATION FOR PART 1B OF THE FACULTY OF ASIAN AND MIDDLE
EASTERN STUDIES TRIPOS

Chinese Studies

Tuesday 7 June 2011 09.00 – 12.00

C.7 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 answer book.*

STATIONERY REQUIREMENTS

20 Page Answer Book x 1

Rough Work Pad

<p>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</p>
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A. Early China

1.

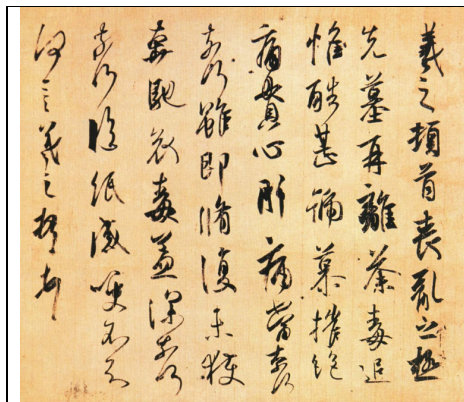


Identify the script in the image on the left. Why was this type of script widely used for official documentation in the Han dynasty?

2. Explain the significance of the two policies referred to in Chinese as *heqin* 和親 and *gong* 貢 in dealing with nomadic powers in the Han.
3. What purpose was served by the *fengshan* 封禪 sacrifice in the Qin and Han dynasties?
4. How did early Chinese ideas of death affect the early imperial state ritual?
5. To what extent can the fall of the Han dynasty be attributed to the strength of large families in the provinces?

B. Medieval China

6.



The image on the left shows calligraphy by Wang Xizhi (303-361) who is regarded as one of the greatest calligraphers in Chinese history. Discuss the reasons why calligraphy came to be considered as an art form in the Six Dynasties period.

7. Discuss the different relationships medieval China had with the rest of East Asia and with the nomadic powers at its northern and northwest borders.
8. Discuss the functions of state ritual in the Tang.
9. How did Tang dynasty aristocratic families overcome state-imposed obstacles to remain aristocratic?
10. 'The Tang dynasty's handling of foreign relations is marked by its not taking Han dynasty experience as a model.' Discuss.

C. Late Imperial China

11. To what extent does the history of elite imprints diverge from the history of popular imprints in the Ming and Qing dynasties?
12. How did family organization affect the practice of commerce in south and central China during the Ming?
13. In what important ways did Ming state ritual differ from earlier dynasties' state ritual?
14. 'For the *Shuihu zhuan* to be read as a novel rather than as an epic, it is important to recognise that it replaces "the female" and sexual experience with the dynasty and politics as its central concerns.' Discuss.
15. Was Ming China 'open' to the outside world?

END OF PAPER