

ORIENTAL STUDIES TRIPOS Part II

Chinese Studies

Thursday 9 June 2011

09.00-12.00

C.12 ASPECTS OF TRADITIONAL CHINESE CULTURE

*Candidates must attempt **both** passages for translation in Part 1 and choose **one** essay question in Part 2.*

*Copies of a **Chinese-Chinese dictionary** will be provided.*

*All questions are of **equal** value.*

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

STATIONERY REQUIREMENTS **SPECIAL REQUIREMENTS**

20 Page Answer Book x 1

Chinese-Chinese Dictionary

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

THE DEVELOPMENT OF CHINESE FICTION

Part 1

1. Translate the following passages into English, excluding any notes.

A. SEEN

王大將軍既爲逆，頓軍姑孰。晉明帝以英武之才，猶相猜憚，乃著戎服，騎巴賈馬，齋一金馬鞭，陰察軍形勢。〔一〕未至十餘里，有一客姥，居店賣食。帝過謁之，〔二〕謂姥曰：「王敦舉兵圖逆，猜害忠良，朝廷駭懼，社稷是憂。故劬勞晨夕，用相覘察，恐形迹危露，或致狼狽。追迫之日，姥其匿之。」便與客姥馬鞭而去。行敦營而後出，軍士覺，曰：「此非常人也。」敦卧心動，曰：「此必黃須鮮卑奴來。」命騎追之，已覺多許里，追士因問向姥：「不見一黃須人騎馬度此邪？」姥曰：「去已久矣，不可復及。」於是騎人息意而反。〔三〕異苑曰：「帝躬往姑孰，敦時晝寢，卓然驚悟曰：『營中有黃頭鮮卑奴來，何不縛取？』帝所生母荀氏，燕國人，故貌類焉。」

王右軍年減十歲時，大將軍甚愛之，恒置帳中眠。大將軍嘗先出，右軍猶未起。須臾，錢鳳入，屏人論事。晉陽秋曰：『鳳字世儻，吳嘉興尉子也。恣惡好利。爲敦鑑曹參軍，知敦有不臣心，因進說。後敦敗，見誅。』都忘右軍在帳中，便言逆節之謀。右軍覺，既聞所論，知無活理，乃剔吐汗頭面被褥，詐孰眠。敦論事造半，方意右軍未起，相與大驚曰：「不得不除之。」及開帳，乃見吐唾從橫，信其實孰眠，於是得全。于時稱其有智。按諸書皆云王允之事，而此言羲之，疑謬。〔一〕

馮燕

唐馮燕者。魏豪人。父祖無聞名。燕少以意氣任俠。專爲擊毬鬪鷄戲。魏布有爭財毆者。燕聞之。搏殺不平。遂沈匿田間。官捕急。遂亡滑。益與滑軍中少年雞毬相得。時相國賈耽鎮滑。知燕材。留屬軍中。他日出行里中。見戶旁婦人翳袖而望者。色甚冶。使人熟其意。遂室之。其夫滑將張嬰。從其類飲。燕因得間。復偃寢中。拒寢戶。嬰還。妻開戶納嬰。以裾蔽燕。燕卑躄步就蔽。轉匿戶扇後。而巾墮枕下。與佩刀近。嬰醉目瞑。燕指巾。令其妻取。妻即以刀授燕。燕熟視。斷其頸。遂巾而去。明旦嬰起。見妻殺死。愕然。欲出自白。嬰鄰以爲眞嬰殺。留縛之。趣告妻黨。皆來曰。常嫉毆吾女。廼誣以過失。今復賊殺之矣。安得他事。卽他殺而得獨存耶。共持嬰百餘笞。遂不能言。官收繫殺人罪。莫有辨者。彊伏其辜。司法官與小吏持朴者數十人。將嬰就市。看者團圍千餘人。有一人排看者來。呼曰。且無令不辜死者。吾竊其妻而又殺之。當繫我。吏執自言人。乃燕也。與燕俱見耽。盡以狀對。耽乃狀聞。請歸其印。以贖燕死。上誼之。下詔。凡滑城死罪者皆免。出沈亞之馮燕傳

Part 2

Candidates should attempt one of the following essay topics.

2. Does the anecdotal literature of the medieval period challenge or confirm contemporary social and moral norms?
3. In what ways is *Shi shuo xin yu* a product of its times?
4. To what extent does 'Ren shi zhuan' offer, as Glen Dudbridge claims, a 'new and complex view of human experience'?

END OF PAPER