



ORIENTAL STUDIES TRIPOS Part II

Chinese Studies

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Monday 07 June 2010 09.00-12.00

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**C.12 ASPECTS OF TRADITIONAL CHINESE CULTURE**

*Candidates must attempt **both** questions in Part 1 and **one** 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**

*20 page Answer Book x 1  
A 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.**

## Part 1.

Translate the following passages into English, excluding any notes and annotation.

## 1. SEEN

任氏，女妖也<sup>①</sup>，有韋使君者：名崆<sup>②</sup>，第九，信安王禕<sup>③</sup>之外孫。少落拓，好飲酒。其從父妹婿曰鄭六，不記其名，早習武藝，亦好酒色。貧無家，託身於妻族，與崆相得，遊處不間。

天寶九年夏六月，崆與鄭子偕行於長安陌中<sup>④</sup>，將會飲於新昌里。至宣平之南<sup>⑤</sup>，鄭子辭有故，請問去<sup>⑥</sup>，繼至飲所。崆乘白馬而東，鄭子乘驢而南，入昇平之北門<sup>⑦</sup>，偶值三婦人行於道中。中有白衣者，容色姝麗。鄭子見之驚悅，策其驢，忽先之，忽後之，將挑而未敢。白衣時時盼睞<sup>⑧</sup>，意有所受。鄭子戲之曰：「美豔若此而徒行，何也？」白衣笑曰：「有乘不解相假<sup>⑨</sup>，不徒行何爲？」鄭子曰：「劣乘不足以代佳人之步，今輒以相奉，其得步從足矣。」相視大笑。同行者更相眩誘<sup>⑩</sup>，稍已狎暱。鄭子隨之，東至樂遊園<sup>⑪</sup>，已昏黑矣。見一宅，土垣車門，室宇甚嚴。白衣將入，顧曰「願少踟躕」<sup>⑫</sup>而入。女奴從者一人，留於門屏間，問其姓第。鄭子既告，亦問之。對曰：「姓任氏，第二十」。少頃延入，鄭繫驢於門，置帽於鞍。始見婦人，年三十餘，與之承迎；卽任氏姊也。列燭置膳，舉酒數觴，任氏更妝而出，酣飲極歡。

'Ren shi zhuan', Shen Jiji, ap. *Tang ren xiao shuo jiao shi*, Wang Meng'ou, Taipei: Zheng zhong shu ju, 1983, pp.43-44.

## 2. UNSEEN

莫不悽惻。時雪方甚。人家外戶多不發。至安邑東門。循里里原作理。據明鈔本改。垣。北轉第七八。有一門獨啓左扉。卽娃之第也。生不知之。遂連聲疾呼。饑凍之甚。音響悽切。所不忍聽。娃自閣中聞之。謂侍兒曰。此必生也。我辨其音矣。連步而出。見生枯瘠疥癘。殆非人狀。娃意感焉。乃謂曰。豈非某郎也。生憤懣絕倒。口不能言。頷頤而已。娃前抱其頸。以繡襦擁而歸于西廂。失聲長慟曰。令子一朝及此。我之罪也。絕而復蘇。姥大駭奔至。曰。何也。娃曰。某郎。姥遽曰。當逐之。奈何令至此。娃斂容却睇曰。不然。此良家子也。當昔驅高車。持金裝。至某之室。不踰期而蕩盡。且互設詭計。捨而逐之。殆非人行。令其矢志。不得齒于人倫。父子之道。天性也。使其情絕。殺而棄之。又困躓若此。天下之人。盡知爲某也。

'Li Wa zhuan,' ap. *Tai ping guang ji*, Beijing: Zhong hua shu ju, 484.3989.

(TURN OVER)

Part 2.

Candidates should attempt **one** of the following essay topics.

3. To what extent does medieval anecdotal literature offer an insight into the religious beliefs and practices of the time?
  
4. Authorship of *Shi shuo xin yu* has traditionally been ascribed to Liu Yiqing, an imperial clansman of the Liu-Song dynasty. Based on an analysis of the text itself, how probable is this attribution?
  
5. How does *Ren shi zhuan* build on the anecdotal tradition that preceded it?

END OF PAPER