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，有侍使者，名賢，第九，信安王姬之女。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，與賢相得，遊處不問。

天寶九年夏六月，賢與鄭子偕行於長安陌中，將會飲於新昌里。至宣平之南，鄭子笑曰：「三婦人行於道中，中有白衣者，容色妖麗。」賢曰：「是故，某復之。」行者相問，聞其姓氏。鄭子曰：「聖賢若此，必有異也。」賢曰：「有異，必有異。」

奴從者一人，留於門外問其姓氏。鄭子既去，賢入，顧曰：「顧少卿，東至樂遊園，名賢。」鄭子曰：「賢少卿。」賢答曰：「賢少卿。」

2. UNSEEN

‘Li Wa zhuàn,’ 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