

AET2
Asian and Middle Eastern Studies Tripos, Part II

Friday 1 June 2018 9 to 12.00 pm

Paper C16

Early and imperial China: Dunhuang and the Silk Road

Answer **all** questions in sections 1 and 2 and two questions from section 3.

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

Gudai hanyu cidian dictionary

Xiandai hanyu cidian dictionary

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

1. Translate into English (25 marks).

睽子至山中，以柴草為父母作屋，施置床褥，不寒不熱，恒得其宜。適入山一年，眾果豐美，食之香甜，泉水涌出清而且涼。池中蓮華五色精明，栴檀雜香，樹木豐茂，香倍於常。風雨以時，不寒不熱，樹葉相接，以障雨露，蔭覆日光，其下常涼。飛鳥翔集，皆作伎樂之音，以娛樂盲父母。師子、熊羆、虎狼、毒獸，皆自慈心相向，無驚害之心，皆飲水、噉果無復驚怖之心，麋鹿、眾鳥皆來附近，與睽音聲相和，以娛樂盲父母。睽至孝仁慈無有過，蹈地常恐地痛，天神、山神皆作人形，晝夜慰勞三道人，一心定意無復憂愁。

睽常與父母取百種果蔬以食父母，父母時渴欲飲，睽著鹿皮衣，提瓶行取水，麋鹿、飛鳥亦復往飲，不相畏難。時，迦夷國王入山射獵，王見水邊有麋鹿、飛鳥，引弓射之，箭誤中睽。

Taishō Shinshū Daizōkyō 大正新脩大藏經, v. 3, No. 175b.

床褥	<i>chuángrù</i>	mat used as a bed
栴檀	<i>zhāntán</i>	sandalwood
師子 > 獅子	<i>shīzi</i>	lions
噉	<i>dàn</i>	to eat
麋鹿	<i>jǐlù</i>	muntjack deer
慰勞	<i>wèiláo</i>	to aid, care for, extend greetings to
道人	<i>dàorén</i>	hermit, ascetic
麋鹿	<i>mílù</i>	deer
迦夷國	<i>Jiāyíguó</i>	the kingdom of Kapilavastu

2. Translate into English (25 marks).

菩薩，特別是為人們普遍信仰的觀音菩薩，到底是男是女？這是人們經常問及的一個問題，特別是在今天，你要說她是男性，人們都會感到吃驚和不可思議。關於此問題，古今人們多有討論，我們擬作如下的說明：

從佛教本身講，在釋迦牟尼初創佛教之始，他的信徒都是男性，要求他們出家，割斷和家庭、社會的一切聯繫，過禁欲行乞生活，嚴禁女性入教。為了引起弟子們的注意，他將婦女、禽獸、魔鬼三者並論，稱之曰“三涂”，都是佛徒修行學道的大敵，破壞者。釋迦牟尼死後，傳衣鉢於其高足弟子之一的大迦葉，他仍在堅持其法，在其主持第一結集大會時，所有的釋迦高足弟子，都被邀請，唯有號稱多聞的阿難不在其列。問其因由，其中之一就是他勸釋迦牟尼允許其姨母出家。足見迦葉仍在遵守舊法。釋迦牟尼姨母出家，是佛教中的第一個女徒、比丘尼。嗣後，佛教改變了此條戒律，女子亦可以和男子一樣，成為佛教的信徒，除男女僧徒分居諸多的具體規定之外，還宣稱，女徒如果想取得正果，必須先修男身。

Excerpted from Sun Xiushen 孫修身 and Sun Xiaogang 孫曉崗, “Cong Guanyin zaoxing tan fojiao de zhongguohua” 從觀音造型談佛教的中國化, *Dunhuang yanjiu* 敦煌研究 (1995) 1, pp. 7-15.

衣鉢	yībō	robe and begging bowl; possessions of a monk that are handed down to the next person in a lineage, symbolizing the transmission of the teachings
----	------	--

(TURN OVER)

大迦葉	<i>Dàjiāyè</i>	Great Kāśyapa (or simply Kāśyapa 迦葉), a disciple of the Buddha
阿難	<i>Ānán</i>	Ānanda, one of the Buddha's foremost disciples
比丘尼	<i>bīqiūní</i>	a Buddhist nun
嗣後	<i>sìhòu</i>	subsequently, from that point on
戒律	<i>jièlǜ</i>	rules of monastic discipline
正果	<i>zhèngguǒ</i>	true reward, i.e. enlightenment

3. Please answer TWO of the following six essay questions in ENGLISH (50 marks).

1. What was the function of *she* associations in Dunhuang?
2. What do we know about the spread of Manichaeism in China?
3. Who were the donors in Dunhuang paintings and what was their aim?
4. What do the manuscripts tell us about education in Dunhuang monasteries?
5. What does the change of book form signify in the cultural history of Dunhuang?
6. What was the significance of the invention of the Tangut script?

END OF PAPER