



AET1
Asian and Middle Eastern Studies Tripos, Part IB

Thursday 31 May 2018 9 to 12.00 pm

Paper C6

Literary Chinese 2

Answer **all** questions. All questions carry **equal** marks.

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 (Chinese-Chinese dictionary)

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

1. SEEN – Translate into English

a)

僵屍抱韋馱

宿州李九者，販布為生。路過霍山，天晚，店客滿矣，不得已，宿佛廟中。漏下兩鼓，睡已熟，夢韋馱神撫其背曰：「急起，急起，大難至矣！躲我身後，可以救你。」李驚醒，踉蹌而起。見床後厝棺砉然有聲，走出一屍，遍身白毛，如反穿銀鼠套者，面上皆滿，兩眼深黑，中有綠眼，光閃閃然，直來撲李。李奔上佛櫃，躲韋馱神背後。僵屍伸兩臂抱韋馱神而口咬之，嗒嗒有聲。李大呼，群僧皆起，持棍點火把來。僵屍逃入棺中，棺合如故。

次日，見韋馱神被僵屍損壞，所持杵折為三段，方知僵屍力猛如此。群僧報官，焚其棺。李感韋馱之恩，為塑像妝金焉。

Yuan Mei, *Zibuyu* (Shanghai: Shanghai Guji Chubanshe, 1984), pp. 469-470.

b)

迢迢牽牛星

皎皎河漢女

織織擢素手

札札弄機杼

終日不成章

泣涕零如雨

河漢清且淺

相去復幾許
盈盈一水間
脈脈不得語

Sui Shusen, *Gushi shijiu shou jishi* (Beijing: Zhonghua Shuju, 1955), pp.15-16.

c)

漢成帝建始四年九月，長安城南，有鼠銜黃蘗、栢葉上民冢栢及榆樹上爲巢。栢栢尤多。巢中無子，皆有乾鼠矢數升。時議臣以爲恐有水災。鼠盜竊小蟲，夜出晝匿。今正晝去穴而登木，象賤人將居貴顯之占。栢栢，衛思后園所在也。其後趙后自微賤登至尊，與衛后同類。趙后終無子而爲害。明年，有鳶焚巢殺子之象云。京房易傳曰：「臣私祿罔干厥妖鼠巢。」

Gan Bao, *Soushenji* (Beijing: Zhonghua Shuju, 1979), p.78.

2. UNSEEN – Translate into English

a)

宋劉甲居江陵。元嘉中，女年十四，姿色端麗，未嘗讀佛經，忽能暗誦法華經。女所住屋，尋有奇光。女云，已得正覺，宜作二七日齋。家為置高座，設寶帳。女登座，講論詞玄。又說人之災祥，諸事皆驗。遠近敬禮，

(TURN OVER)

解衣投寶，不可勝數。衡陽王在鎮，躬率參佐觀之。經十二日，有道士史玄真曰：「此怪邪也。」振褐往焉。女即已知，遣人守門。云：「魔邪尋至。凡着道服。咸勿納之。」真變服奄入。女初猶喝罵，真便直前，以水灑之，即頓絕，良久乃甦。問以諸事，皆云不識。真曰：「此龍魅也。」自是復常，嫁為宣氏妻。

Taiping guangji (Beijing: Zhonghua Shuju, 1961), p.3406.

劉甲	Liú Jiǎ	<i>Personal Name</i>
姿色	zīsè	appearance, countenance
端麗	duānlì	to be gorgeous
暗誦	ànsòng	to read silently
法華經	fǎhuájīng	the <i>Lotus Sutra</i>
尋	xún	then
齋	zhāi	to purify; purification
寶帳	bǎozhàng	screen (placed behind altars of the Buddha)
玄	xuán	arcane, esoteric, dark
驗	yàn	to be proved, evident
衡陽	Héngyáng	<i>Place name</i>
鎮	zhèn	village, town
振褐	zhèn hè	to rush, to be quick
魔	mó	demon, monster, devil
奄	yǎn	to hide, conceal
喝罵	hè mà	to curse, swear
灑	sǎ	to sprinkle
頓絕	dùn jué	to stop suddenly
甦	sū	to revive, come to
魅	mèi	demon, goblin

b)

神龜雖壽
猶有竟時
騰蛇乘霧
終為土灰
老驥伏櫪
志在千里
烈士暮年
壯心不已
盈縮之期
不但在天
養怡之福
可得永年
幸甚至哉
歌以詠志

Cao Cao, "Gui sui shou" in *Gushi yuan* (Beijing: Zhonghua shuju, 1977), pp.104-105.

神龜	shénguī	Divine Turtle (<i>possible allusion to the divine beast of the north</i>)
騰蛇	téngshé	Winged Snake (<i>possible allusion to the divine beast of the east</i>)

(TURN OVER)

老驥	lǎoji	Thoroughbred (<i>possible allusion to the divine beast of the west</i>)
櫪	lì	trough
烈士	lièshì	Hero, Martyr (<i>possible allusion to the divine beast of the north</i>)
縮	suō	to contract, shrink
怡	yí	to be happy, joyful
詠	yǒng	to chant, intone

3. READING COMPREHENSION – Please read the following stories and answer the **TWO** questions (for each story) below. You do NOT need to translate the texts into English. Your answers should be in **English**.

a)

晉永嘉中，有天竺胡人，來渡江南。其人有數術，能斷舌復續吐火、所在人士聚觀。將斷時，先以舌吐示賓客。然後刀截，血流覆地。乃取置器中，傳以示人。視之，舌頭半舌猶在。既而還，取含續之，坐有頃，坐人見舌則如故，不知其實斷否。其續斷，取絹布，與人各執一頭，對剪，中斷之。已而取兩斷合視，絹布還連續，無異故體。時人多疑以為幻，陰乃試之，真斷絹也。其吐火，先有藥在器中，取火一片，與黍糖合之，再三吹呼，已而張口，火滿口中，因就蒸取以炊，則火也。又取書紙及繩縷之屬投火中，眾共視之，見其燒蒸了盡。乃撥灰中，舉而出之，故向物也。

Gan Bao, *Soushenji* (Beijing: Zhonghua Shuju, 1979), p. 23.

天竺	Tiānzhú	India
截	jié	to cut in two

絹布	juàn bù	silk or cotton fabric
已而	yǐ'ér	soon
黍糖	shǔtáng	millet sugar
炊	chuī	to cook food
爇	ruò	to burn
了盡	liǎojìn	completely
繩縷	shénglǚ	rope
向物	xiàngwù	the original thing

1. Who is this tale about and what is special about them?
2. How did the people react to each of the feats that were performed?

b)

豬婆龍

豬婆龍，產于西江。形似龍而短，能橫飛；常出沿江岸扑食鵝鴨。或獵得之，則貨其肉于陳、柯。此二姓皆友諒之裔，世食豬婆龍肉，他族不敢食也。一客自江右來，得一頭，繫舟中。一日，泊舟錢塘，縛稍懈，忽躍入江。俄頃，波濤大作，估舟傾沉。

Pu Songling, *Liaozhai zhiyi* (Beijing: Zhonghua shuju, 1962), p. 207.

產	chǎn	to be produced, grow
沿	yán	to skirt, cling to
扑	pū	to pounce on; press upon
鵝鴨	éyā	water fowl

(TURN OVER)

裔	yì	descendent
繫	zhì	to tie up, fasten
泊	bó	to moor, anchor
錢塘	Qiányōng	<i>Place name</i>
估	gū	to cause
傾	qīng	to topple, turn over

1. What does the animal in this tale do and how do humans interact with it?
2. What is the tone of this tale? Explain your answer.

END OF PAPER