



AET1
Asian and Middle Eastern Studies Tripos, Part IB

Tuesday 6 June 2017 9 to 12.00 pm

Paper C6

Literary Chinese 2

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

Translate the following passages into English.

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)

壬子春，余館真州。吾父病於邗江，余往省，亦病焉。余弟啟堂時亦隨待。芸來書曰：「啟堂弟曾向鄰婦借貸，倩芸作保，現追索甚急。」余詢啟堂，啟堂轉以嫂氏為多事，余遂批紙尾曰：「父子皆病，無錢可償，俟啟堂弟歸時，自行打算可也。」未幾病皆愈，余仍往真州。芸覆書來，吾父拆視之，中述啟堂弟鄰項事，且云：「令堂以老人之病留由姚姬而起，翁病稍痊，宜密囑姚托言思家，妾當令其家父母到揚接取。實彼此卸責之計也。」吾父見書怒甚，詢啟堂以鄰項事，答言不知，遂劄飭余曰：「汝婦背夫借債，譏謗小叔，且稱姑曰：『令堂。』翁曰：『老人。』悖謬之甚！我已專人持劄回蘇斥逐，汝若稍有人心，亦當知過！」余接此劄，如聞青天霹靂，即肅書認罪，覓騎遄歸，恐芸之短見也。到家述其本末，而家人乃持逐書至，歷斥多過，言甚決絕。芸泣曰：「妾固不合妄言，但阿翁當恕婦女無知耳。」越數日，吾父又有手諭至，曰：「我不為已甚，汝攜婦別居，勿使我見，免我生氣足矣。」

Shen Fu, *Fusheng liuji* (Shanghai: Qizhi shuju, 1934), p. 54.

b)

青青陵上柏
磊磊澗中石
人生天地間
忽如遠行客
斗酒相娛樂
聊厚不為薄
驅車策驚馬

游戲宛與洛
洛中何鬱鬱
冠帶自相索
長衢羅夾巷
王候多第宅
兩宮遙相望
雙闕百餘尺
極宴娛心意
戚戚何所迫

Sui Shusen, *Gushi shijiu shou jishi* (Beijing: Zhonghua, 1955), pp.4-5.

2. UNSEEN – Translate into English

a)

孝武皇帝時，汾陰得寶鼎而獻之於甘泉宮，群臣賀，上壽曰：「陛下得周鼎。」侍中虞丘壽王獨曰：「非周鼎。」上聞之，召而問曰：「朕得周鼎，群臣皆以為周鼎而壽王獨以為非，何也？壽王有說則生，無說則死。」對曰：「臣壽王安敢無說？臣聞夫周德始產于后稷，長於公劉，大於太王，成於文、武，顯於周公，德澤上洞，天下漏泉，無所不通，上天報應，鼎為周出，故名周鼎。今漢自高祖繼周，亦昭德顯行，布恩施惠，六合和同，至陛下之身愈盛，天瑞並至，徵祥畢見。昔始皇帝親出鼎於彭城而不能得。天昭有德，寶鼎自至，此天之所以予漢，乃漢鼎，非周鼎也！」上曰：「善！」群臣皆稱：「萬歲！」是日賜虞丘壽王黃金十斤。

Shuoyuan jiaozheng (Beijing: Zhonghua shuju, 2006), pp. 270-271.

(TURN OVER)

| | | |
|----|------------|-----------------------------------------------------------|
| 汾陰 | Fényīn | <i>Place name</i> |
| 獻 | xiān | to give, present (to one of higher status) |
| 甘泉 | Gānquán | <i>Place name</i> |
| 上壽 | shàngshòu | to toast, cheer |
| 陛下 | bìxià | Your majesty, highness (second person pronoun for rulers) |
| 虞丘 | Yúqiū | <i>Personal name</i> |
| 朕 | zhèn | I, we (first person pronoun for rulers) |
| 后稷 | Hòujì | God of grain |
| 公劉 | Gōng Liú | <i>Personal name</i> |
| 顯 | xiǎn | to be prominent |
| 德澤 | dézé | virtue and kindness |
| 漏 | lòu | to overflow, spill over |
| 六合 | liùhé | the six directions |
| 天瑞 | tiānruì | heavenly portents |
| 徵祥 | zhēngxiáng | auspicious omens |
| 畢 | bì | completely |
| 彭城 | Péngchéng | <i>Place name</i> |

b)

宋忠為中大夫，賈誼為博士，同日俱出洗沐，相從論議，誦易先王聖人之道術，究遍人情，相視而嘆。賈誼曰：「吾聞古之聖人，不居朝廷，必在卜醫之中。今吾已見三公九卿朝士大夫，皆可知矣。試之卜數中以觀采。」二人即同輿而之市，游於卜肆中。天新雨，道少人，司馬季主閒坐，弟子三四人侍，方辯天地之道，日月之運，陰陽吉凶之本。二大夫再拜謁。司馬季主視其狀貌，如類有知者，即禮之，使弟子延之坐。坐定，司馬季主復理前語，分別天地之終始，日月星辰之紀，差次仁義之際，列吉凶之符，語數千言，莫不順理。

Shiji (Beijing: Zhonghua shuju, 1959), pp.3215-3216.

| | | |
|----|-----------|-----------------------------------|
| 洗沐 | xǐmù | a bath; to bathe |
| 誦易 | sòngyì | to recite from memory (=誦憶?) |
| 輿 | yú | a chariot; carriage |
| 謁 | yè | to call on; to pay one's respects |
| 狀貌 | zhuàngmào | physiognomy; anatomy |
| 理 | lǐ | to expound |
| 星辰 | xīngchén | stars |
| 差次 | cīcì | to note what is near and far |
| 順理 | shùnlǐ | to respect and follow |

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)

沛國戴文謀，隱居陽城山中，曾於客堂，食際，忽聞有神呼曰：「我天帝使者，欲下憑君，可乎？」文聞甚驚。又曰：「君疑我也。」文乃跪曰：「居貧，恐不足降下耳。」既而灑掃設位，朝夕進食，甚謹。後於室內竊言之。婦曰：「此恐是妖魅憑依耳。」文曰：「我亦疑之。」及祠饗之時，神乃言曰：「吾相從方欲相利，不意有疑心異議。」文辭謝之際，忽堂上如數十人呼聲，出視之，見一大鳥，五色，白鳩數十隨之，東北入雲而去，遂不見。

Gan Bao, (*Xin jī*) *Soushen jī* (Beijing: Zhonghua Shuju, 2007), pp.97-98.

| | | |
|----|--------|-----------------------------------|
| 謀 | móu | to make plans |
| 曾 | céng | to have been |
| 客堂 | kètáng | parlour |
| 際 | jì | indicating a period in time (= 時) |

(TURN OVER)

| | | |
|----|---------|--------------------|
| 憑 | píng | to support |
| 灑掃 | sǎsǎo | to sweep, to clean |
| 設位 | shèwèi | to lay a table |
| 祠饗 | cíxiǎng | to sacrifice |

1. Why did Wen not accept the god's help?
2. What happened when Wen rejected the god?

b)

趙固所乘馬忽死，甚悲惜之，以問郭璞。璞曰：「可遣數十人持竹竿，東行三十里，有山林陵樹，便攬打之。當有一物出，急宜持歸。」於是如言，果得一物，似猿。持歸，入門，見死馬，跳梁走往死馬頭，噓吸其鼻。頃之，馬即能起。奮迅嘶鳴，飲食如常。亦不復見向物。固奇之，厚加資給。

Taiping guangji (Beijing: Zhonghua shuju, 1961), p. 3538.

| | | |
|----|-----------|----------------------|
| 趙固 | Zhào Gù | <i>Personal name</i> |
| 郭璞 | Guō Pú | <i>Personal name</i> |
| 竿 | gān | pole |
| 陵 | líng | hill, mountain |
| 攬打 | jiǎodǎ | to whip |
| 跳梁 | tiàoliáng | to leap |
| 噓吸 | xūxī | to breath heavily |

1. What did the creature do to the horse and how did it do it?
2. Who were the people who saw the creature?

END OF PAPER

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