

AET2
Asian and Middle Eastern Studies Tripos, Part II

Friday 10 June 2022 14.00-17.00

Paper C13

Literary Chinese 3

Answer **all** questions.

Write your number **not** your name as well as the paper code (C13) on each page of your submission.

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION
Student declaration form

SUBMISSION REQUIREMENTS

Answers may be written by hand in **black ink** or typed.

If written by hand, upload your answers as a scan or image file.

If typed, upload them in a document, such as a Word document or PDF.

Files should be saved as C13_[your number].

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RESOURCES PERMITTED FOR THIS EXAMINATION

<https://www.zdic.net/>

Paul Kroll: <https://chinesereferenceshelf.brillonline.com/chinese-english/>

No other resources are permitted.

1) SEEN. Translate into English [33 marks]

a)

將至天竺，去王舍城三十餘里有一寺，逼冥過之。顯明旦欲詣耆闍崛山，寺僧諫曰：路甚艱阻，且多黑師子亟經噉人，何由可至！顯曰：遠涉數萬，誓到靈鷲，身命不期，出息非保，豈可使積年之誠，既至而廢耶？雖有險難，吾不懼也！眾莫能止，乃遣兩僧送之。顯既至山，日將曛夕，欲遂停宿。兩僧危懼，捨之而還，顯獨留山中，燒香禮拜，翹感舊跡，如覩聖儀。至夜有三黑師子來，蹲顯前舐脣搖尾。顯誦經不輟一心念佛，師子乃低頭下尾伏顯足前，顯以手摩之，呪曰：若欲相害，待我誦竟，若見試者，可便退矣。師子良久乃去。明晨還返，路窮幽梗，止有一逕通行。未至里餘，忽逢一道人，年可九十，容服龕素而神氣俊遠。顯雖覺其韻高而不悟是神人。後又逢一少僧，顯問曰：向耆年是誰耶？答云：頭陀迦葉大弟子也，顯方大惋恨，更追至山所。有橫石塞于室口，遂不得入。顯流涕而去。

“Shi Faxian zhuan”, *Gaoseng zhuan*, Xi'an: Shanxi renmin chubanshe, 2010, p. 224.

b)

關雎

關關雎鳩 在河之洲
窈窕淑女 君子好逑

參差荇菜 左右流之
窈窕淑女 寤寐求之
求之不得 寤寐思服
悠哉悠哉 輾轉反側

參差荇菜 左右采之
窈窕淑女 琴瑟友之
參差荇菜 左右芼之
窈窕淑女 鍾鼓樂之

“Guanju”, *Shi sanjiayi jishu*, Beijing: Zhonghua shuju, 1987, pp. 1-16.

c)

壬戌之秋，七月既望，蘇子與客泛舟，遊於赤壁之下。清風徐來，水波不興。舉酒屬客，誦明月之詩，歌窈窕之章。少焉月出於東山之上，徘徊於斗牛之間。白露橫江，水光接天。縱一葦之所如，凌萬頃之茫然。浩浩乎如馮虛御風，而不知其所止，飄飄乎如遺世獨立，羽化而登仙。於是飲酒樂甚，扣舷而歌之。歌曰：桂櫂兮蘭槳！擊空明兮泝流光。渺渺兮予懷，望美人兮天一方。

(TURN OVER)

Su Shi, "Qian chibi fu", *Su Shi shi ji*, Beijing: Zhonghua shuju, 1982, pp. 442-443.

2) UNSEEN. Translate into English [34 marks]

a)

佛鉢即在此國。昔月氏王大興兵衆，來伐此國，欲取佛鉢。既伏此國已，月氏王等篤信佛法，欲持鉢去，故大興供養。供養三寶畢，乃校鑄大象，置鉢其上，象便伏地不能得前。更作四輪車載鉢，八象共牽，復不能進。王知與鉢緣未至，深自愧歎。即於此處起塔及僧伽藍，並留鎮守，種種供養。可有七百餘僧，日將中，衆僧則出鉢，與白衣等種種供養，然後中食。至暮燒香時復爾。可容二斗許，雜色而黑多，四際分明，厚可二分，甚光澤。貧人以少華投中便滿；有大富者，欲以多華供養，正復百千萬斛，終不能滿。

Foguo ji, Siku quanshu, Beijing: Commercial Press, 1937, p. 4.

b)

登金陵鳳凰臺

鳳凰臺上鳳凰遊，鳳去臺空江自流。

吳宮花草埋幽徑，晉代衣冠成古丘。

三山半落青天外，二水中分白鷺洲。
總爲浮雲能蔽日，長安不見使人愁。

Li Bai, *Li Taibai quanji*, Beijing: Zhonghua shuju, 1977, p. 986.

c)

漢雒陽白馬寺竺法蘭

竺法蘭，亦中天竺人，自言誦經論數萬章，為天竺學者之師。時蔡愔既至彼國，蘭與摩騰共契遊化，遂相隨而來。會彼學徒留礙，蘭乃間行而至。既達雒陽，與騰同止，少時便善漢言。

愔於西域獲經，即為翻譯，所謂十地斷結、佛本生、法海藏、佛本行、四十二章等五部。移都寇亂，四部失本，不傳江左，唯四十二章經今見在，可二千餘言。漢地見存諸經，唯此為始也。愔又於西域得釋迦倚像，是優田王栴檀像師第四作。既至雒陽，明帝即令畫工圖寫，置清涼臺中及顯節陵上，舊像今不復存焉。

又昔漢武穿昆明池底得黑灰，問東方朔，朔云：「不知，可問西域胡人。」後法蘭既至，眾人追以問之，蘭云：「世界終盡，劫火洞燒，此灰是也。」朔言有徵，信者甚眾。蘭後卒於雒陽，春秋六十餘矣。

(TURN OVER)

遊化	yóuhuà	to go about preaching and converting
江左	jiāngzuǒ	the lower reaches of the Changjiang
優田	yōutián	Udayana (King of Vatsa and contemporary of Siddhartha Gautama)
梅檀	zhāntán	chinaberry
劫火洞燒	jiéhuǒdòngshāo	'the fires of the apocalypse'

"Han Luoyang Baimasi Zhu Falan", *Gaoseng zhuan*, Xi'an: Shanxi renmin chubanshe, 2010, p. 56.

3) READING COMPREHENSION. Answer **all** questions for each text. You do not have to translate the text. **[33 marks]**

a)

唐則天在位，有女人自稱聖菩薩。人心所在，女必知之。太后召入宮，前後所言皆驗，宮中敬事之。數月，謂為真菩薩。其後大安和尚入宮，太后問見女菩薩未？安曰：「菩薩何在？願一見之。」敕令與之相見。和尚風神邈然。久之，大安曰：「汝善觀心，試觀我心安在？」答曰：「師心在塔頭相輪邊鈴中。」尋復問之。曰：「在兜率天彌勒宮中聽法。」第三問之，「在非非想天。」皆如其言。太后忻悅。大安因且置心於四果阿羅漢地，則不能知。大安呵曰：「我心始置阿羅漢之地，汝

已不知。若置於菩薩諸佛之地，何由可料！」女詞屈，變作牝狐，下階而走，不知所適。出廣異記。

風神	fēngshén	elegant; genteel
邈然	miǎorán	distant; lofty; aloof
兜率天彌勒	dōushuàitiān mílè	Maitreya of Tushita (the realm the Maitreya is meant to occupy)
非非想天	fēifēixiǎngtiān	non-existence
四果阿羅漢	sìguǒ āluóhàn	Arhat of the Four Phala (ranks of sainthood)
詞屈	cíqū	to admit defeat

“Da An Heshang”, *Taiping guangji*, Beijing: Zhonghua shuju, 1961, p.3660.

1. What was the woman purportedly able to do?
2. Why was the empress dowager pleased?
3. How was the monk able to confound the woman?

b)

抱朴子曰：山中有大樹，有能語者，非樹能語也，其精名曰雲陽，呼之則吉。山中夜見火光者，皆久枯木所作，勿怪也。山中夜見胡人者，銅鐵之精。見秦者，百歲木之精。勿怪之，並不能為害。山水之間見吏人者，名曰四微，呼之名即吉。山中見大蛇著冠幘者，名曰升卿，呼之即吉。山中見吏，若但聞聲不見形，呼人不止，以白石擲之則息矣；一法以葦為矛以刺之即吉。山中見鬼來喚人，求食不止者，以白茅投之即死也。山

(TURN OVER)

中鬼常迷惑使失道徑者，以葦杖投之既死也。山中寅日，有自稱虞吏者，虎也。稱當路君者，狼也。稱令長者，老狸也。卯日稱丈人者，兔也。稱東王父者，麋也。稱西王母者，鹿也。辰日稱雨師者，龍也。稱河伯者，魚也。稱無腸公子者，蟹也。巳日稱寡人者，社中蛇也。稱時君者，龜也。午日稱三公者，馬也。稱仙人者，老樹也。未日稱主人者，羊也。稱吏者，獐也。申日稱人君者，猴也。稱九卿者，猿也。酉日稱將軍者，老雞也。稱捕賊者，雉也。戌日稱人姓字者，犬也。稱成陽公者，狐也。亥日稱神君者，豬也。稱婦人者，金玉也。子日稱社君者，鼠也。稱神人者，伏翼也。醜日稱書生者，牛也。但知其物名，則不能為害也。

社中

shèzhōng

chthonic, of the earth

“Dengbu”, *Baopuzi neibian xiaoshi*, Beijing: Zhonghua shuju, 1996, p. 304.

1. What causes the firelight at night in the mountains? How should one respond to it?
2. What do the ghosts in the mountains do? How should one respond to them?
3. What are the creatures of the *mao*, *wu*, and *you* days and what are they called? Why is it important to know these names?
4. What significance do you see in the creatures and their corresponding days?

END OF PAPER

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