



AET2

Asian and Middle Eastern Studies Tripos, Part II

Friday 27 May 2016 13.30 to 16.30

Paper C16

Early and imperial China: Dunhuang and the Silk Road

Answer all questions.

*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

Xiandai hanyu cidian

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).

太子遙見婆羅門來，甚大歡喜迎為作禮，因相勞問：『何所從來？行道得無疲極？何所索乎？』婆羅門言：『我從遠方來，舉身皆痛又大飢渴。』太子即請婆羅門入坐，出果蓏水漿著其前。婆羅門飲水食果竟，便語太子言：『我是鳩留國人也，久聞太子好憐布施名聞十方。我大貧窮，欲從太子有所乞丐。』太子言：『我不與卿有所愛也。我所有盡賜，無以相與。』婆羅門言：『若無物者，與我兩兒以為給使，可養老者。』如是至三。太子言：『卿故遠來，欲得我男女，奈何不相與？』時兩兒行戲，太子呼兩兒言：『婆羅門遠來乞汝，我已許之。汝便隨去。』兩兒走入父腋下，淚出且言：『我數見婆羅門，未嘗見是輩。此非婆羅門，為是鬼耳。今我母行採果未還，而父持我與鬼作食，定死無疑。』

Taizi Xudana jing 太子須大拏經, *Shinshū Taishō daizōkyō* 新修大正大藏經, v. 3, 171.

婆羅門 *póluómén*: a Brahmin
勞問 *láowèn*: to salute, greet
乞丐 *qǐgài*: to beg, ask for
給使 *jǐshǐ*: servant

2. Translate into English (25 marks).

敦煌的僧侶來往中原與敦煌之間，他們的活動內容有從事宗教活動的乞經及其遊歷學習等內容，也有從事商業貿易活動的目的。敦煌文書中保存了很多乞經狀，這些乞經狀是敦煌佛教教團向中原、長安的高僧或佛教教團乞請佛經。從這些保存下來的乞經狀中，我們可以看出敦煌佛教教團向中原地區的乞經活動是經常性的，而且每次乞經的數目都很大，關於晚唐五代敦煌佛教教團向中央乞經的情況，方廣錫先生已經有了比較詳細的研究。所以晚唐五代敦煌雖然偏居西陲，但是敦煌地區的佛教卻與中原地區一脈相承，敦煌地區使用的大量佛經就是從中原地區傳過來的，因此敦煌地區的佛教深受中原佛教的影響。

晚唐五代敦煌寺院的僧尼不住寺院，大部分居住在個人的精舍內，他們定期到寺院中做功課或參加寺院組織的法事活動，從中分得一些所謂的齋嘍，有糧食和布匹等，但是單靠這些收入很難維持日常生活，所以就得有土地和財產，同時僧人自己本身也從事一些事業，以維持日常生活。

Excerpted from Zheng Binglin 鄭炳林, "Wan Tang Wudai Dunhuang fojiao zhuanxiang renjianhua de tedian" 晚唐五代敦煌佛教轉向人間化的特點, *Pumen xuebao* 普門學報 1 (2001), pp. 1–16.

(TURN OVER)

回鶻 *huígú*: Uyghur

乞經狀 *qǐjīngzhuàng*: letter asking for sutras (乞經 *qǐjīng*: to request sutras)

中原 *zhōngyuán*: China proper, Central China

西陲 *xīchuí*: the western frontier

精舍 *jīngshè*: temple, monastery

齋嘍 *zhāichè*: alms given to monks and nuns

3. Answer 2 of the following 6 questions (50 marks).

1. What impact did the Sogdians have on China?
2. What kinds of contact did the rulers of Dunhuang have with Khotan during the 9th-10th centuries?
3. What do we know about the educational system in Dunhuang?
4. Describe the role of Buddhism in the formation of the Guiyijun regime.
5. What do we know of the development of the Chinese script during the medieval period?
6. What were the main steps in the formation of the Tangut state?

END OF PAPER