



ASIAN AND MIDDLE EASTERN STUDIES TRIPOS, PART IA

Chinese Studies

Friday 1 June 2012 9.00-12.00

C.3 LITERARY CHINESE 1

*Candidates should attempt **all** questions. All questions are of **equal** value*

*Write your number **not** your name on the cover sheet of **each** Answer booklet.*

STATIONERY REQUIREMENTS

20 Page Answer Book x 1

Rough Work Pad

SPECIAL REQUIREMENTS

None

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

SECTION I. Translate the following passages into English

1. SEEN

凡人主之所以勸民者，官爵也；國之所以興者，農戰也。今民求官爵，皆不以農戰，而以巧言虛道，此謂勞民。勞民者，其國必無力。無力者，其國必削。善為國者，其教民也，皆從壹空而得官爵。是故不以農戰，則無官爵。國去言則民樸，民樸則不淫。民見上利之從壹空出也，則作壹，作壹則民不偷。民不偷淫則多力，多力則國彊。今境內之民，皆曰：「農戰可避，而官爵可得也。」

CHEN QITIAN 陳啓天 ed.: *Shang jun shu jiaoshi* 商君書校釋 (Shanghai: Shangwu yinshuguan 1935), chapter 3.

2. UNSEEN

齊宣王問曰：「文王之囿方七十里，有諸？」孟子對曰：「於傳有之。」曰：「若是其大乎？」

曰：「民猶以為小也。」曰：「寡人之囿方四十里，民猶以為大，何也？」曰：「文王之囿方七十里，芻蕘者往焉，雉兔者往焉，與民同之。民以為小，不亦宜乎？臣始至於境，問國之大禁，然後敢入。臣聞郊關之內有囿方四十里，殺其麋鹿者如殺人之罪。則是方四十里，為阱於國中。民以為大，不亦宜乎？」

齊宣王 – King Xuān of Qí

囿 yòu – hunting ground

芻 chú – straw

蕘 yáo – wood used for fuel

雉 zhì – pheasant

兔 tù – rabbit, hare

宜 yí – appropriate

禁 jìn – forbid, taboo

郊關 jiāoguān – outer gates around the capital

麋鹿 mílù – musk deer

阱 jǐng – trap, pitfall

JIAO XUN 焦循 ed.: *Meng Zi zheng yi* 孟子正義, chapter 2.

SECTION II

Translate the following sentences into **English**. Analyse the grammar of the sentences. This includes noting all particles, identifying the parts of speech of the characters, and describing their relationships.

- a) 人不能使其無死，安能使王常生哉
- b) 凡人有所同，飢而欲食，寒而欲煖
- c) 白馬之白也，無以異於白人之白也
- d) 知臣莫如君，知子莫如父
- e) 夫富之於人，無所不利
- f) 知者作法而愚者制焉

SECTION III

Identify the sources of the following passages and briefly comment on the significance of these passages in their intellectual context.

‘A heart which sympathises is the emergent shoot of benevolence; which is aware of shame, of right; which defers to others, of ceremony; which approves and condemns, of wisdom. Men have these four shoots as they have four limbs; and since they have them, to claim to be unable is a crime against oneself, to say your ruler is unable is a crime against your ruler.’

‘The people are to benefit as water is to going downwards; they will take one direction as easily as another. What, simply to get benefit from it, the people will do depends on what the ruler will be giving them.’

‘To “divide”, then, is to have something undivided; to “argue out alternatives” is to have something which is neither alternative. “What?”, you ask. The sage keeps it in his breast, common men argue it out to show it to each other. Hence I say, to “argue out alternatives” is to have something you fail to see.’

END OF PAPER