



AETO
Asian and Middle Eastern Studies Part IA

Friday 29 May 2015 9 to 12.00 pm

Paper C3

Literary Chinese 1

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

None

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

Part I [50 marks]

Translate the following passages into **English**.

1. SEEN

梁惠王曰：「寡人之於國也，盡心焉耳矣。河內凶則移其民於河東，移其粟於河內。河東凶亦然。察鄰國之政，無如寡人之用心者。鄰國之民不加少，寡人之民不加多，何也？」孟子對曰：「王好戰，請以戰喻。填然鼓之，兵刃既接，棄甲曳兵而走。或百步而後止，或五十步而後止。以五十步笑百步，則何如？」曰：「不可，直不百步耳，是亦走也。」曰：「王如知此，則無望民之多於鄰國也。」

Jiao Xun 焦循 ed., *Mengzi zhengyi* 孟子正義 (Beijing: Zhonghua, 1996), ch.2, pp.51-53.

2. UNSEEN

秦大饑，應侯請曰：「五苑之草著：蔬菜、橡果、棗栗，足以活民，請發之。」昭襄王曰：「吾秦法，使民有功而受賞，有罪而受誅。今發五苑之蔬草者，使民有功與無功俱賞也。夫使民有功與無功俱賞者，此亂之道也。夫發五苑而亂，不如棄棗蔬而治。」

饑 jī: famine

應侯 Yīng hòu: Lord Ying (i.e. Fan Sui 范雎, first prime minister of Qin ca. 266 BCE)

五苑 wǔ yuàn: the Five Parks

草著 cǎozhé: grasses

蔬菜 shūcài: vegetables

橡果 xiàngguǒ: acorns

棗栗 zǎoli: dates and chestnuts

昭襄王 King Zhāoxiāng of Qin (reigns 306-351 BCE)

俱 jù: all, together

Chen Qiyou 陳奇猷, *Han Feizi jishi* 韓非子集釋 (Gaoxiong: Fuwen, 1991),
ch.14, p.771.

Part II [25 marks]

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

- a) 余將老.
- b) 君子不以其所以養人者害人.
- c) 粟米人之上食也.
- d) 各親其親，各子其子.
- e) 吾未聞魯人之若是也.
- f) 知之者不如好之者，好之者不如樂之者.

(TURN OVER)

Part III [25 marks]

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

a) As far as the essential in him is concerned, it is possible to become good; this is what I mean by being good. As for becoming bad, it is not the fault of the stuff he is made of. A heart which sympathises, all men have; a heart aware of shame, all men have; a heart which respects, all men have; a heart which approves and condemns, all men have.

b) 'May I ask what words my lord is reading?' 'The words of a sage.' 'Is the sage still alive?' 'He's dead.' 'In that case what my lord is reading is the dregs of men of old, isn't it?'

c) In ordering the empire one must always take as basis what is essential in man. What is essential in man is to have likes and dislikes, which is why reward and punishment are effective. ... The ruler grasps the handles and occupies the powerbase, and so his orders are carried out and his prohibitions deter.

END OF PAPER