

ASIAN AND MIDDLE EASTERN STUDIES TRIPOS, PART IA

Chinese Studies

Tuesday 3 June 2014 13.30 – 16.30

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.

Part I

Translate the following passages into **English**.

1. SEEN

子獨不聞夫埴井之蛙乎？謂東海之鱉曰：『吾樂與！出，跳梁乎井幹之上；入，休乎缺甃之崖；赴水則接腋持頤，蹶泥則沒足滅跗；還蚊，蟹，與科斗，莫吾能若也。且夫擅一壑之水，而跨時埴井之樂，此亦至矣！夫子奚不時來入觀乎！』東海之鱉左足未入而右膝已繫矣。於是逡巡而卻，告之海曰：『夫千里之遠，不足以舉其大；千仞之高，不足以極其深。禹之時，十年九潦，而水弗為加益；湯之時，八年七旱，而崖不為加損。夫不為頃久推移，不以多少進退者，此亦東海之大樂也。』於是埴井之蛙聞之，惕惕然驚，規規然自失也。

GUO QINGFAN, ed., *Zhuangzi jishi* (Taipei: Guanya wenhua, 1991), p. 598.

2. UNSEEN

景公夢見彗星。明日召晏子而問焉：“寡人聞之，有彗星者必有亡國。夜者寡人夢見彗星，吾欲召占夢者使占之。”晏子對曰：“君居處無節，衣服無度，不聽正諫，興事無已，賦斂無厭，使民如將不勝，萬民懟怨。彗星又將見夢，奚獨彗星乎！”

彗星 huì xīng: comet

占 zhān: to divine, foretell

諫 jiàn: to reprove, admonitions

興 xìng: to seek delight in, to find pleasure in

賦斂 fù liǎn: to collect taxes, to exact levies

厭 yǎn: to be satisfied, satiated

懟 duì: to despise, hate, dislike

WU ZEYU, *Yanzi chunqiu jishi* (Beijing: Zhonghua shuju, 1982), pp. 440-441.

Part II

3. 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) 口人所以言食也.
- b) 人莫欲學御龍而皆欲學御馬。 (御 *yù*: to drive, ride, control)
- c) 今有子先其父死.
- d) 寡人不之疑矣.
- e) 所謂富者入多而出少.
- f) 民愚則力有餘而知不足.

Part III

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

- a) “Hence with the performing of music intent clarifies, with training in ceremony conduct matures. Ear and eye hear and see more clearly, the blood and *qi* are harmonious and calm. They shift manners and replace customs, until the whole world is at peace, and the honourable and the good delight in each other.”
- b) “Then came along the Sages, trudging along after Benevolence, straining on tiptoe after Righteousness, and for the first time the world was in doubt ...”.
- c) “The mother’s love for the son is twice the father’s, but the father’s orders to the son are ten times more effective than the mother’s. The magistrate has no love for the people at all, but his orders to the people are a myriad times more effective than their fathers’.”

END OF PAPER