

EXAMINATION FOR PART 1A OF THE FACULTY OF ASIAN AND MIDDLE
EASTERN STUDIES TRIPOS

Chinese Studies

Friday 3 June 2011 09.00 – 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 your
answer book.*

STATIONERY REQUIREMENTS

*20 Page Answer Book x 1
Rough Work Pad*

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**.

SEEN

1.

子獨不聞夫埴井之蛙乎？謂東海之螿曰：『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！』東海之螿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), chapter 17, p.598.

UNSEEN

2.

曾子之妻之市，其子隨之而泣，其母曰：「女還，顧反為女殺彘。」妻適市來，曾子欲捕彘殺之，妻止之曰：「特與嬰兒戲耳。」曾子曰：「嬰兒非與戲也。嬰兒非有知也，待父母而學者也，聽父母之教，今子欺之，是教子欺也。母欺子，子而不信其母，非所以成教也。」遂烹彘也。

曾子 Zēngzǐ: name of a disciple of Confucius (5th century BCE)

適 shì: 1. to go to; 2. just now, just then, just when, it so happened

彘 zhì: a pig, swine

捕 bǔ: to catch

特 tè: on purpose, especially

戲 xì: to play, to joke, to jest

欺 qī: to cheat

烹 pēng: to cook, to boil

Chen Qiyou ed., *Han Feizi jishi* (Gaoxiong: Fuwen, 1991), chapter 11, p.665.

Part II

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

- a) 樂者聖人之所樂也。
- b) 自有生民以來，未有孔子也。
- c) 言為可聞，行為可見。
- d) 無禮義則上下亂。
- e) 禮者不可不學也。
- f) 未能事人，焉能事鬼神？

Part III

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

- a) “Saying is not blowing breath, saying says something; the only trouble is that what it says is never fixed. Do we really say something? Or have we never said anything? If we think it differently from the twitter of fledgelings, is there a proof for argumentation? Or isn't there any proof? By what is the Way obscured, that there should be a genuine or a false? By what is saying obscured, that sometimes 'It's this', sometimes 'It's not'? Wherever we walk how can the Way be absent? Wherever saying is present how can it be inadmissible?”
- b) “To maintain that ghosts do not exist yet learn sacrificial ceremonies is like learning the ceremonies for guests though there are no guests, or making a fishnet though there are no fish.”
- c) “Now barley, when we sow the seed and cover it over, if the soil is the same and the time of planting also the same, grows up with a rush and by harvest time is all ripe. Even if there are dissimilarities, these are because of the varying fertility of the soil, the nourishment by rain and dew, or inequalities in the work done by man. Therefore things of the same kind all resemble each other, why doubt it only in the case of man? The sage is the same kind as ourselves.”

END OF PAPER