



UNIVERSITY OF
CAMBRIDGE

ASIAN AND MIDDLE EASTERN STUDIES TRIPOS PART IA

Chinese Studies

Monday 7 June 2010

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 Book.*

STATIONERY REQUIREMENTS

*20 page Answer Book x 1
A 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**.

1. SEEN

聖人之為國也，壹賞壹刑壹教。壹賞則兵無敵。壹刑則令行。壹教則下聽上。夫明賞不費，明刑不戮，明教不變，而民知於民務，國無異俗。明賞之猷，至於無賞也。明刑之猷至於無刑也。明教之猷，至於無教也。所謂壹賞者，利祿官爵專出於兵，無有異施也。夫固知愚貴賤勇怯賢不肖，皆盡其胸臆之知，竭其股肱之力，出死而為上用也。

CHEN QITIAN, *Shang Jun shu jiaoshi* (Shanghai: Shangwu yinshuguan, 1935), p.105.

2. UNSEEN

昔者韓昭侯醉而寢，典冠者見君之寒也，故加衣於君之上，覺寢而說，問左右曰：「誰加衣者？」左右對曰：「典冠。」君因兼罪典衣與典冠。其罪典衣、以為失其事也，其罪典冠、以為越其職也。非不惡寒也，以為侵官之害甚於寒。故明主之畜臣，臣不得越官而有功，不得陳言而不當。

韓昭侯 Marquis Zhao of Han (r.358-333 BC)

典 *diǎn*: to be in charge of

冠 *guān*: cap, hat

職 *zhí*: office, profession

侵 *qīn*: usurp, unrightfully appropriate

畜 *xù*: cultivate, train

陳 *chén*: to display, to make a statement

CHEN QIYOU, ed., *Han Feizi jishi* (Gaoxiong: Fuwen, 1991), chapter 2, p.123 (“Er bing”).

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) 往者可知，來者不可知。
- b) 先生者先死。
- c) 飲食得之則生，弗得則死。
- d) 古者造文者三畫而連其中謂之王。(連 *lián*: to link)
- e) 古之君子善善而惡惡。
- f) 先存諸己而後存諸人。

Part III

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

- a) “One who knows that the interests of ruler and minister are different will reign; one who thinks they are the same will be dispossessed.”
- b) “Heaven and earth are ruthless; they treat the myriad things as straw dogs. The sage is ruthless; he treats the people as straw dogs. Between heaven and earth is it not as with a bellows? Emptied it does not collapse, moving it emits more and more. Too many words soon run out; better hold fast to what is within.”
- c) “Hence hair-splitting wordings and inventing names on your own authority, to disorder names and put people in doubt and confusion, multiplying argument and litigation between persons, are to be pronounced the worst of subversions, to be condemned like the crime of falsifying tallies and measures.”

END OF PAPER