

PRELIMINARY EXAMINATION FOR PART I OF THE ORIENTAL
STUDIES TRIPOS

Chinese Studies

Monday 2 June 2008 13.30 – 16.30

CP.1 CLASSICAL CHINESE TEXTS

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

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

STATIONERY REQUIREMENTS

*20 Page Answer Book x 1
Rough Work Pad*

<p>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.</p>
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Part I

Translate the following passages into **English**.

1.

齊人有一妻一妾而處室者。其良人出，則必饜酒肉而後反。其妻問所與飲食者，則盡富貴也。其妻告其妾曰：良人出則必饜酒肉而後反；問其與飲食者，盡富貴也；而未嘗有顯者來。吾將暱良人之所之也。蚤起，施從良人之所之，遍國中無與立談者。卒之東郭墦間，之祭者乞其餘。不足，又顧而之他。此其為饜足之道也。其妻歸告其妾曰：良人者，所仰望而終身也；今若此。與其妾訕其良人，而相泣於中庭，而良人未之知也。施施從外來，驕其妻妾。由君子觀之，則人之所以求富貴利達者，其妻妾不羞也而不相泣者，幾希矣。

Jiao Xun 焦循, *Mengzi zhengyi* 孟子正義 (Shanghai: Shangwu yinshuguan, 1934), vol.2, pp.67-70.

2.

魯祝以一豚祭而求百福於鬼神。子墨子聞之曰：是不可。今施人薄而望人厚，則人唯恐其有賜於己也。今以一豚祭而求百福於鬼神，唯恐其以牛羊祀也。古者聖王事鬼神，祭而已矣。今以豚祭而求百福則其富不如其貧也。

魯: name of one of the Warring States

祝 zhù: priest, master of sacrifice

豚 tún: pig

施 shī: to give, grant, bestow

望 wàng: to expect, hope for (cf. MM 希望).

Sun Yirang 孫詒讓 ed., *Mozi jiangsu* 墨子閒詁 (Beijing: Zhonghua shuju, 2001), chapter 13, p. 477.

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) 未能事人，焉能事鬼神。
- b) 古之君子善善而惡惡。
- c) 君子之從政也擇能而使之。(擇 *zé*: to select)
- d) 口人所以言食也。
- e) 能言者未必能行，能行者未必能言也。
- f) 是非之心人皆有之。

Part III

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

a) It is not that there is any ability in the power-base itself to get itself invariably employed by the worthy rather than the unworthy. The world is ordered when it is the worthy who are employing it, disordered when it is the unworthy. It belongs to man's essential nature that the worthy are fewer than the unworthy, and the benefits of authority and power being available to unworthy men who disorder the age, it follows that those who use the power-base to disorder rather than order the world are the majority.

b) The more taboos in the world, the poorer the people. The more the sharp tools among the people, the stupider the state. The more men's arts and skills, the more oddities arise. The more laws and edicts are proclaimed, the more thieves and bandits there will be.

c) 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 good delight in each other.

END OF PAPER