



OSM1

Examination in Asian and Middle Eastern Studies for the Degree of Master of Philosophy

This three hour examination is taken in a five hour time slot within which your answers need to be submitted.

Paper C1A

Chinese Texts (ET BOE 3)

Answer **all** questions.

Write your number **not** your name as well as the paper code (C1A) on each page of your submission.

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION

Student declaration form

SUBMISSION REQUIREMENTS

Answers may be written by hand **in blank ink** or **typed**.

If typed, upload them in a document, such as a Word document or PDF.

If written by hand, upload your answers as a scan or image file.

Files should be saved as C1A_[your number].

Upload a completed student declaration form as a separate file.

RESOURCES PERMITTED FOR THIS EXAMINATION

A copy of a Chinese-Chinese dictionary may be used (e.g. "Gudai Hanyu cidian")

The exam will begin as soon as you open the file containing the questions. Once begun you will have three hours to complete the exam.

I. Translate the following passages into ENGLISH (34 marks)

a)

晉中行寅將亡，召其太祝，欲加罪焉，曰：「子為我祀，犧牲不肥澤也？且齊戒不敬也？使吾國亡，何也？」祝簡對曰：「昔日，吾先君中行密子有車十乘，不憂其薄也，憂德義之不足也。今主君有革車百乘，不憂義之薄也，唯患車之不足也。夫舩車飭則賦歛厚，賦歛厚則民謗詛。君苟以祀為有益於國乎？詛亦將為亡矣！一人祝之，一國詛之，一祝不勝萬詛，國亡，不亦宜乎？祝其何罪？」中行子乃慚。今世信祭祀，中行子之類也。不脩其行而豐其祝，不敬其上而畏其鬼；身死禍至，歸之於崇，謂崇未得；得崇脩祀，禍繁不止，歸之於祭，謂祭未敬。夫論解除，解除無益；論祭祀，祭祀無補；論巫祝，巫祝無力。竟在人不在鬼，在德不在祀，明矣哉！

解除: exorcism

Lunheng jiaoshi 論衡校釋. Edited by Huang Hui 黃暉, with commentary by Liu Pansui 劉盼遂. (Beijing: Zhonghua, 1990), 25.1045-46.

b)

有獻不死之藥於荊王者，謁者操之以入，中射之士問曰：「可食乎」曰：「可。」因奪而食之，王大怒，使人殺中射之士，中射之士使人說王曰：「臣問謁者曰可食，臣故食之，是臣無罪，而罪在謁者也。且客獻不死之藥，臣食之而王殺臣，是死藥也，是客欺王也。夫殺無罪之臣，而明人之欺王也，不如釋臣。」王乃不殺。

Chen Qiyong 陳奇猷 ed., *Han Feizi jishi* 韓非子集釋 (Gaoxiong: Fuwen, 1991), 7.432.

II. Translate the following passages into ENGLISH (34 marks)

a)

治國之道，上無苛令，官無煩治，士無偽行，工無淫巧，其事經而不擾，其器完而不飾。亂世則不然，為行者相揭以高，為禮者相矜以偽，車輿極於雕琢，器用逐於刻鏤。求貨者爭難得以為寶，詆文者處煩撓以為慧，爭為佞辯，久稽而不訣，無益於治。工為奇器，曆歲而後成，不周於用。故神農之法曰：「丈夫丁壯而不耕，天下有受其饑者；婦人當年而不織，天下有受其寒者。」故身自耕，妻親織，以為天下先。其導民也，不貴難得之貨，不器無用之物。是故其耕不強者，無以養生；其織不強者，無以掩形。有餘不足，各歸其身。衣食饒溢，奸邪不生，安樂無事，而天下均平。

Huainanzi 淮南子 (*Zhuzi jicheng* ed.; Beijing: Zhonghua, 1957), 11.185 (“Qi su xun” 齊俗訓)

b)

凡人之性，爪牙不足以自守衛，肌膚不足以扞寒暑，筋骨不足以從利辟害，勇敢不足以卻猛禁悍，然且猶裁萬物，制禽獸，服狡蟲，寒暑燥溼弗能害，不唯先有其備，而以群聚邪。群之可聚也，相與利之也。利之出於群也，君道立也。故君道立則利出於群，而人備可完矣。昔太古嘗無君矣，其民聚生群處，知母不知父，無親戚兄弟夫妻男女之別，無上下長幼之道，無進退揖讓之禮，無衣服履帶宮室畜積之便，無器械舟車城郭險阻之備，此無君之患。故君臣之義，不可不明也。

Lüshi chunqiu 呂氏春秋 (*Zhuzi jicheng* ed.; Beijing: Zhonghua, 1957), 20.255 (“Shi jun” 恃君).

III. Translate the following passage into ENGLISH. (32 marks)

太史公曰：夫神農以前，吾不知已。至若詩書所述虞夏以來，耳目欲極聲色之好，口欲窮芻豢之味，身安逸樂，而心誇矜輓能之榮使。俗之漸民久矣，雖戶說以眇論，終不能化。故善者因之，其次利道之，其次教誨之，其次整齊之，最下者與之爭。

夫山西饒材、竹、穀、纁、旄、玉石；山東多魚、鹽、漆、絲、聲色；江南出枬、梓、薑、桂、金、錫、連、丹沙、犀、瑁、珠璣、齒革；龍門、碣石北多馬、牛、羊、旃裘、筋角；銅、鐵則千里往往山出棋置：此其大較也。皆中國人民所喜好謠俗被服飲食奉生送死之具也。故待農而食之，虞而出之，工而成之，商而通之。此寧有政教發徵期會哉？人各任其能，竭其力，以得所欲。故物賤之徵貴，貴之徵賤，各勸其業，樂其事，若水之趨下，日夜無休時，不召而自來，不求而民出之。豈非道之所符，而自然之驗邪？

周書曰：「農不出則乏其食，工不出則乏其事，商不出則三寶絕，虞不出則財匱少。」財匱少而山澤不辟矣。此四者，民所衣食之原也。原大則饒，原小則鮮。上則富國，下則富家。貧富之道，莫之奪予，而巧者有餘，拙者不足。

太史公: the Grand Historian, i.e. Sima Qian 司馬遷

枬: camphor wood

梓: catalpa

薑: ginger

桂: cinnamon

錫: tin

連: lead ore

丹沙: cinnabar

旃裘: felt and furs

三寶: “three treasures”: agricultural produce, manufactured goods, and produce from lakes, mountains and parks.

Shiji 史記 (Beijing: Zhonghua shuju, 1957), 129.3253-55.

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