



AETO
Asian and Middle Eastern Studies Part IA

Wednesday 6 June 2018 9 to 12.00 pm

Paper C3

Literary Chinese 1

Answer **all** questions.

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

STATIONERY REQUIREMENTS

20 page answer booklet
Rough Work Pad

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION

None

You may not start to read the questions printed on the subsequent pages of this question paper until instructed to do so.

Section 1. Translate the following passages into English (35 marks).

a) Seen

A. 夫未戰而廟算勝者，得算多也；未戰而廟算不勝者，得算少也；多算勝，少算不勝，而況於無算乎？吾以此觀之，勝負見矣。

(*Sunzi bingfa*)

B. 我故曰，告子未嘗知義，以其外之也。必有事焉而勿正，心勿忘，勿助長也。無若宋人然：宋人有閔其苗之不長而揠之者，芒芒然歸。謂其人曰：『今日病矣，予助苗長矣。』其子趨而往視之，苗則槁矣。

(*Mengzi*)

C. 子獨不聞夫埴井之鼃乎？謂東海之蟹曰：『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，還軒蟹與科斗，莫吾能若也。且夫擅一壑之水，而跨踣埴井之樂，此亦至矣，夫子奚不時來入觀乎？』

(*Zhuangzi*)

b) Unseen

曾子有疾，曾元抱首，曾華抱足，曾子曰：「吾無顏氏之才，何以告汝？雖無能，君子務益。夫華多實少者，天也；言多行少者，人也。夫飛鳥以山為卑，而層巢其巔；魚鰲以淵為淺，而穿穴其中；然所以得者餌也。君子苟能無以利害身，則辱安從至乎？官怠於宦成，病加於少愈，禍生於懈惰，孝衰於妻子；察此四者，慎終如始。」

Shuoyuan jiaozheng (Beijing: Zhonghua shuju, 1987), p. 246.

曾元	Zēng Yuán	<i>Personal Name</i>
曾華	Zēng Huá	<i>Personal Name</i>
抱	bào	to hold, embrace, hug
顏氏	yánshì	<i>Appellation for Yan Hui</i>
卑	bēi	to be lowly, inferior, base
層巢	céngcháo	to roost

巔	diān	peak
淵	yuān	pool
淺	qiǎn	to be shallow
穿穴	chuānxué	to pass through, penetrate
餌	ěr	bait
辱	rǔ	to savage, ruin, violate
宦成	huànchéng	to achieve high status
愈	yù	to heal, improve (in health)
懈惰	xièduò	to be slack, sluggish
慎	shèn	to be mindful, careful

Section 2. Translate the following sentences into **English**. Analyze the grammar of the sentences. This includes noting all particles, identifying the parts of speech of the characters, and describing their relationships. **(35 marks)**

- a) 魚不大於鳥
- b) 人皆為君子則王無用
- c) 雖能聞而不見汝
- d) 常為者天也
- e) 王毋師民
- f) 不亦怒乎

(TURN OVER)

Section 3. Answer the following two questions in English.

A. Compare and contrast the following three translations **(15 marks)**:

子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？」

- a) The Master said, "Is it not pleasant to learn with a constant perseverance and application? Is it not delightful to have friends coming from distant quarters? Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?" (James Legge)
- b) The Master said, 'Is it not a pleasure, having learned something, to try it out at due intervals? Is it not a joy to have friends come from afar? Is it not gentlemanly not to take offence when others fail to appreciate your abilities?' (D. C. Lau)
- c) The Master said, "To learn and then have occasion to practice what you have learned— is this not satisfying? To have friends arrive from afar— is this not a joy? To be patient even when others do not understand— is this not the mark of the gentleman?" (Edward Slingerland)

B. Identify the source of the following two passages and briefly explain the "philosophical" point that is being made **(15 marks)**:

- a) Mozi was obscured by need and did not understand culture. Songzi was obscured by desire and did not understand virtue. Shenzi was obscured by models and did not understand worthiness. Shenzi was obscured by opportunity and did not understand understanding. Huizi was obscured by pretentious speech and did not understand reality. Zhuangzi was obscured by Heaven and did not understand man. Thus if one takes need and calls it the way, they exhaust benefit. If one takes desire and calls it the way, they exhaust humility. If one takes models and calls it the way, they exhaust the inevitable. If one takes opportunity and calls it the way, they exhaust coincidence. If one takes pretentious speech and calls it the way,

they exhaust discourse. If one takes Heaven and calls it the way, they exhaust hardship. As for this set of methods, they are all the aspects of the Way.

- b) The calamity of the ruler rests in trusting people. If he trusts people, then they will be restrained by people. How the ministers relate to their ruler is not the kinship of flesh and blood. They are tied to opportunity and cannot but serve. Thus those that act as ministers espy the heart of their ruler. They will not rest for an instant to defy the place of their superiors when the ruler is idle. This is the reason that there are attacks on sovereigns and assassinations of rulers throughout the generations.

END OF PAPER