



AETO

Asian and Middle Eastern Studies Part IA

Friday 31 May 2019 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. 曾子曰：「吾日三省吾身：為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」。(Lun yu)
- B. 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。(Sun zi bing fa)
- C. 告子曰：「生之謂性。」孟子曰：「生之謂性也，猶白之謂白與？」曰：「然。」「白羽之白也，猶白雪之白；白雪之白，猶白玉之白與？」曰：「然。」「然則犬之性，猶牛之性；牛之性，猶人之性與？」(Meng zi)
- D. 是亦彼也，彼亦是也。彼亦一是非，此亦一是非。果且有彼是乎哉？果且無彼是乎哉？彼是莫得其偶，謂之道樞。樞始得其環中，以應無窮。是亦一無窮，非亦一無窮也。故曰「莫若以明」。(Zhuang zi)

b) Unseen

奚謂離內遠遊？昔者田成子遊於海而樂之，號令諸大夫曰：「言歸者死。」顏涿聚曰：「君遊海而樂之，奈臣有圖國者何？君雖樂之，將安得？」田成子曰：「寡人布令曰言歸者死，今子犯寡人之令。」援戈將擊之。顏涿聚曰：「昔桀殺關龍逢而紂殺王子比干，今君雖殺臣之身以三之可也。臣言為國，非為身也。」延頸而前曰：「君擊之矣！」君乃釋戈趣駕而歸，至三日，而聞國人有謀不內田成子者矣。田成子所以遂有齊國者，顏涿聚之力也。故曰：離內遠遊，則危身之道也。

Han fei zi (Beijing: Zhonghua shuju, 1987), p. 246.

田成子	tián chéng zǐ	<i>Personal Name</i>
號令	hàolìng	to order, command
顏涿聚	yán zhuó jù	<i>Personal Name</i>
遊	yóu	to travel, wander
圖	tú	to plan, scheme
布令	bùlìng	to issue a decree
援	yuán	to draw
戈	gē	halberd
擊	jī	to hit, strike
桀	jié	<i>Personal Name</i>
關龍逢	guān lóng féng	<i>Personal Name</i>
紂	zhòu	<i>Personal Name</i>
比干	bǐ gān	<i>Personal Name</i>
延	yán	to stretch, extend
頸	jǐng	neck
釋	shì	to let go, cast off
遂	suì	to be successful

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) 不之知者莫不忠也
- b) 小人為而君子不為
- c) 非犬矣
- d) 馬能行於水
- e) 人相出國而西見龍
- f) 魚者未能言

(TURN OVER)

Section 3. Answer the following two questions in English.

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

然則奚以為治法而可？當皆法其父母，奚若？天下之為父母者眾，而仁者寡，若皆法其父母，此法不仁也。法不仁不可以為法。當皆法其學，奚若？天下之為學者眾，而仁者寡，若皆法其學，此法不仁也。法不仁不可以為法。當皆法其君，奚若？天下之為君者眾，而仁者寡，若皆法其君，此法不仁也。法不仁不可以為法。故父母、學、君三者，莫可以為治法。

- a) What, what, then, should be taken as the proper standard in government? How will it do for everybody to imitate his parents? There are numerous parents in the world but few are magnanimous. For everybody to imitate his parents is to imitate the unmagnanimous. Imitating the unmagnanimous can not be said to be following the proper standard. How will it do for everybody to follow his teacher? There are numerous teachers in the world but few are magnanimous. For everybody to imitate his teacher is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the proper standard. How will it do for everybody to imitate his ruler? There are many rulers in the world but few are magnanimous. For everybody to imitate the ruler is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the right standard. So then neither the parents nor the teacher nor the ruler should be accepted as the standard in government. (Y.P. Mei)
- b) This being so, then what can be taken as standard for bringing about order? Would it be fitting if everyone took their parents as the standard? There are many parents in the world, but few who are benevolent. If everyone took their parents as the standard, this would be the standard without benevolence. A standard without benevolence cannot be taken as a standard. Would it be

fitting if everyone took their teacher as the standard? There are many teachers in the world, but few who are benevolent. If everyone took their teacher as the standard, this would be a standard without benevolence. A standard without benevolence cannot be taken as a standard. Would it be fitting if everyone took their ruler as standard? There are many rulers in the world, but few who are benevolent. If everyone took their ruler as standard, it would be a standard without benevolence. A standard without benevolence cannot be taken as a standard. Therefore all three – parents, teachers and ruler – cannot be taken as standards for bringing about order. (Ian Johnston)

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

- a) Fire and water have quintessence but are without life. Grasses and trees have life but are without knowledge. The birds and beasts have knowledge but are without righteousness. People have quintessence, knowledge and also have righteousness. Thus they are the most valuable to the realm. But their strength is not comparable to the ox, and their running is not comparable to a horse. But horses and oxen are used by them. Why? I say people are able to assemble, and they are not able to assemble. Why are people able to assemble? I say it is because of their role. If they have their role, why are they able to play it? I say it is because of righteousness. Thus if they are righteousness and play their role with this, then they are harmonious. If they are harmonious, then they are united. If they are united, then they will have multitude power. If they have multitude power, then they will be strong. If they are strong then they will overcome things. Thus the thrown can be obtained and held. Thus one orders the four seasons, delineates the myriad things and mutually benefits the realm. There is no other to take as an example from this, but being able to know the righteousness of a role.

(TURN OVER)

b) The concern of the ruler rests in trusting people. If they trust people, then they are controlled by people. As for how ministers relate to their ruler, it is not as intimate as between bones and flesh. It is because they are bound by their circumstances and cannot but serve. Thus if those who act as ministers spy on their ruler's intentions, then in not even a moments rest the ruler will indolently place them as their superior. This is means by which the age overturns rulers and assassinates leaders. When one behaves as the ruler, then one has great trust in their sons, thus Li Dui taught the King of Zhao while starving the leader's father. If one behaves as a ruler, and one greatly trusts their wives, then wicked ministers will be able to take advantage of their wives in order to bring their private desires to fruition. Thus the actor Shi goaded Lady Li to assassinate Shen Sheng and enthrone Xi Qi. If one were to regard that a wife was close and a son was kin and yet they still can't be trusted, then there are none who can be trusted in the remaining.

END OF PAPER