



AETO  
Asian and Middle Eastern Studies Part IA

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Wednesday 7 June 2017 9 to 12.00 pm

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**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**

大學之道，在明明德，在親民，在止於至善。知止而后有定，定而后能靜，靜而后能安，安而后能慮，慮而后能得。物有本末，事有終始，知所先後，則近道矣。古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先脩其身；欲脩其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知；致知在格物。物格而后知至，知至而后意誠，意誠而后心正，心正而后身脩，身脩而后家齊，家齊而后國治，國治而后天下平。

*Liji*, 禮記, 42 (“Da xue” 大學)

**b) Unseen**

文公之時，宰臣上炙而髮繞之，文公召宰人而譙之曰：「女欲寡人之哽邪？奚為以髮繞炙。」宰人頓首再拜請曰：「臣有死罪三：援礪砥刀，利猶干將也，切肉，肉斷而髮不斷，臣之罪一也；援木而貫鬻而不見髮，臣之罪二也；奉熾爐，炭火盡赤紅，而炙熟而髮不燒，臣之罪三也。堂下得無微有疾臣者乎？」公曰：「善。」乃召其堂下而譙之，果然，乃誅之。

*Han Feizi jishi* (Gaoxiong: Fuwen, 1991), 10.595-96.

宰 zǎi: steward, cook

炙 zhì: roast meat

繞 rào: to coil around, to wind round

譙 qiào: to reprimand, blame

哽 gěng: to choke

頓 dùn: to bow the head (to the ground)  
援 yuán: to pull by hand  
礪砥 lìdǐ: whetstone  
利 lì : (here) sharp  
干將 Gānjiāng: name of a famous sword  
貫 guàn: to pierce through, to skewer  
臠 luán: slice of meat  
熾 chì: burning, blazing  
爐 lú: oven  
奉 fèng: to be in charge of, to attend upon  
炭 tàn: charcoal  
赤 chì: red  
堂下 tángxià: beneath the hall, i.e., at the court  
疾 (here 嫉) jí: to envy, to be jealous  
微 wēi: secretly, slightly, subtly

**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) 夫道一而已矣
- b) 民無食則不可事
- c) 莫之能傷也
- d) 孰大於是
- e) 寡人願學而無師
- f) 人善我，我亦善之

(TURN OVER)

**Section 3.** Answer the following two questions in **English**.

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

孫子曰：兵者，國之大事，死生之地，存亡之道，不可不察也。

- a) Sunzi said: The art of war is of vital importance to the State. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected. (Lionel Giles)
- b) Master Sun said: War is a vital matter of state. It is the field on which life and death is determined and the road that leads to either survival or ruin, and must be examined with the greatest care. (Roger Ames)
- c) Sun Tzu said: War is a matter of vital importance to the State; the province of life or death; the road to survival or ruin. It is mandatory that it be thoroughly studied. (Samuel B. Griffith)

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

- a) Suppose everybody in the world loves universally, loving others as one's self. Will there yet be any unfilial individual? When everyone regards his father, elder brother, and ruler as himself, whereto can he direct any unfilial feeling? Will there still be any unaffectionate individual? When everyone regards his younger brother, son, and minister as himself, whereto can he direct any disaffection? Therefore there will not be any unfilial feeling or disaffection. Will there then be any thieves and robbers? When everyone regards other families as his own family, who will steal? When everyone regards other persons as his own person, who will rob? Therefore there will not be any thieves or robbers. Will there be mutual disturbance among the houses of the ministers and invasion among the states of the feudal lords? When everyone regards the houses of others as one's own, who will be disturbing? When everyone regards the states of others as one's own, who will invade? Therefore there will be neither disturbances among the houses of the ministers nor invasion among the states of the feudal lords.

- b) Horses, when living in the open country, eat the grass, and drink water; when pleased, they intertwine their necks and rub one another; when enraged, they turn back to back and kick one another - this is all that they know to do. But if we put the yoke on their necks, with the moonlike frontlet displayed on all their foreheads, then they know to look askance, to curve their necks, to rush viciously, trying to get the bit out of their mouths, and to filch the reins (from their driver); this knowledge of the horse and its ability thus to act the part of a thief is the crime of (horse trainer) Bo-le.

**END OF PAPER**