



AETO
Asian and Middle Eastern Studies Part IA

Monday 30 May 2016 13.30-16.30

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？ (*Lunyu*)
- B. 子曰：參乎！吾道一以貫之。曾子曰：唯！子出，門人問曰：何謂也？曾子曰：夫子之道，忠恕而已矣。 (*Lunyu*)
- C. 水火有氣而無生。草木有生而無知。禽獸有知而無義。人有氣有生有知亦且有義。故最為天下貴也。力不若牛，走不若馬，而牛馬為用。何也？ (*Xunzi*)
- D. 兵者，國之大事，死生之地，存亡之道，不可不察也。 (*Sunzi bingfa*)
- E. 天之所欲則為之，天之所不欲則止。 (*Mozi*)

b) Unseen

醫扁鵲見秦武王，武王示之病，扁鵲請除。左右曰：「君之病，在耳之前，目之下，除之未必已也，將使耳不聽，目不明。」君以告扁鵲。扁鵲怒而投其石：「君與知之者謀之，而與不知者敗之。使此知秦國之政也，則君一舉而亡國矣。」

Zhanguo ce 戰國策 (Shanghai: Guji chubanshe, 1995), 2.147.

扁鵲 Biǎn Què: legendary doctor and inventor of acupuncture

武王 King Wǔ of Qin (reigned 329-307 BCE)

投 *tóu*: to throw down, cast aside

石: here: flint, stone needle

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) 知彼知己者君子之道也.
- b) 農夫惰於田者則國貧也. (惰 duò: to be lazy)
- c) 公私不可不明.
- d) 愛民, 害民之始也.
- e) 知道不亦難乎.
- f) 所以然者何也.

Section 3. Answer the following two questions in English.

A. Compare and contrast the following three translations of *Analects* II.11 (15 marks):

子曰：溫故而知新，可以為師矣。

- a) The Master said: “If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.” (James Legge)
- b) The Master said: “If by keeping the old warm one can provide understanding of the new, one is fit to be a teacher.” (Raymond Dawson)
- c) “If you can keep on warming up – revising – your old knowledge, and accepting new knowledge,” said Sir Confucius, “you’re fit to be a teacher.” (William Dolby)

(TURN OVER)

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

- a) There was the deformed Shu. His chin seemed to hide his navel; his shoulders were higher than the crown of his head; the knot of his hair pointed to the sky; his five viscera were all compressed into the upper part of his body, and his two thigh bones were like ribs. By sharpening needles and washing clothes he was able to make a living. By sifting rice and cleaning it, he was able to support ten individuals. When the government was calling out soldiers, this poor Shu would bare his arms among the others; when it had any great service to be undertaken, because of his constant ailments, none of the work was assigned to him; when it was giving out grain to the sick, he received three measures, and ten bundles of firewood. If this poor man, so deformed in body, was still able to support himself, and complete his term of life, how much more may they do so, whose deformity is that of their faculties!
- b) A weak people means a strong state and a strong state means a weak people. Therefore, a country, which has the right way, is concerned with weakening the people. If they are simple they become strong, and if they are licentious they become weak. Being weak, they are law-abiding; being licentious, they let their ambition go too far; being weak, they are serviceable, but if they let their ambition go too far, they will become strong. Therefore it is said: "To remove the strong by means of a strong people brings weakness; to remove the strong by means of a weak people brings strength."

END OF PAPER