

AET2**Asian and Middle Eastern Studies Tripos, Part II**

Thursday 28 May 2020, 9.00 to 14.00

This is a three hour examination

Paper J4**Modern Japanese 2**

Answer **all** questions.

Write your number **not** your name as well as the paper code (J4) on each page of your submission.

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION

Student declaration form

SUBMISSION REQUIREMENTS

Answers should be written by hand. Use **black ink**.

Upload your answers as a scan or image file.

Files should be saved as J4_[your number].

Upload a completed student declaration form as a separate file.

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.

Section A

1. Write, into the answer booklet, the underlined *hiragana* words in *kanji* and the underlined *kanji* words in *hiragana*. Then translate the following sentences into **English: [10 marks]**

- a) 現代は、みんぞく、国家、ちいき、せだいなどの境界があいまいになっている。
- b) このしょうし化たいさくはちゅうもくに値する。
- c) れんらくも差し上げずに、とつぜんお邪魔して、申し訳ございません。
- d) この「善処します」という言い方はめいかくなひてい表現ではない。
- e) ある言葉が他言語でどう用いられているかを理解するのは、じしょでやく語を見つけるようなたんじゅんなことではないのだ。

Section B

2. Answer **all** the following questions.

2-A. Translate the following sentences into **Japanese** (*kanji* and *kana*). For questions (a) (b) and (c); use *keigo* where appropriate: **[30 marks]**

- (a) Mr President, have you already had a look at the document I sent to you the day before?
- (b) Every time the CEO comes to our office, I get nervous and become unable to speak well.
- (c) Since the CEO's wife has lived in China for years, there is no way she does not know this Chinese expression.
- (d) It is only after looking back at the past that I realise for the first time that what matters is not to know the world but to change it.
- (e) Although in Japan those who are over 18 have the right to vote, in last year's election, contrary to our expectations, the voter turnout among people aged 18 to 19 was very low and reached only 30 percent.
- (f) In response to the question what you would be able to give up in order to stop global warming, more than 80 percent of respondents said they could dispense with vending machines.
- (g) There are some cultures in which you should eat everything you are offered, including the food that you dislike, while in others it is actually considered to be polite to leave food on your plate.

2-B. Create full **Japanese** sentences by filling in the blanks, and write out the full sentences in your answer booklet. Then translate into **English** the sentences you have produced: **[10 marks]**

(h) かつては _____ ものなら _____ ものだ。

(i) _____ からといって _____ わけではなく、
_____ だけなのだ。

(j) 敬語は _____ が問題ではなく、 _____ が重要
_____ なかろうか。

(k) _____ ねば、あとで _____ だろう。

(l) _____ は、いかにも _____ そうだが、実際には
_____ 。

Section C

3. Translate the following **unseen** passage into **Japanese** (*kanji* and *kana*): [25 marks]

Were everyone just to speak their true feelings the harmony of society would be destroyed. So exercising discretion and restraint is actually a more sincere way of dealing with human relations.

Two words most closely indicative of the relationship of *uchi* (inside) and *soto* (outside) are *honne* and *tatemae*. *Honne* refers to the true feelings that are spoken by those who are 'inside' (*uchi*) the same group, while *tatemae* is what is spoken for show or to be diplomatic.

For those who understand the Japanese communication style, it is relatively easy to see the difference between what is *honne* and what is *tatemae*. However, it is quite common for non-Japanese people to hear what is *tatemae* and misunderstand it as *honne*, later being surprised when things don't progress as they had thought they would. As a result, the Japanese may be accused of being deliberately deceitful. At a meeting you might be told that the Japanese company is happy to consider all points of view when in fact its executives have clearly already made up their mind regarding their course of action.

In order to grasp the true intent (*honne*) of a Japanese person, you will be expected to become a member of his 'inside' (*uchi*) group or go through someone who is already on the inside, like a colleague, classmate, or family member. Note that the insider who invites you 'in' now bears some responsibility for whatever you do next, so simply asking to be let "inside" is often not enough. Getting to the point where others feel comfortable enough with you to share their *honne* and not just their bland *tatemae* requires additional time and effort.

harmony	調和
to exercise	発揮する
discretion	思慮深さ
restraint	慎み深さ
sincere	誠実
to be deliberately deceitful	わざとだまそうとする
to feel comfortable enough to	～に違和感を覚えない
bland	つまらない

Section D

4. Write a short composition in **Japanese** [*kanji* and *kana*] on one of the following topics: **[25 marks]**

(a) 観光客

(b) 健康法

(c) コミュニケーション能力

END OF PAPER