

AETO

Asian and Middle Eastern Studies Part IA

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Easter 2021

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### **Paper C3**

#### **Literary Chinese 1**

Answer **all** questions.

Write your number **not** your name as well as the paper code (C3) on each page of your submission.

#### **SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION**

*Student declaration form*

#### **SUBMISSION REQUIREMENTS**

Answers may be written by hand in **black ink** or typed.

*If written by hand, upload your answers as a scan or image file.*

*If typed, upload them in a document, such as a Word document or PDF.*

*Files should be saved as C3\_[your number].*

*Upload a completed student declaration form as a separate file.*

#### **RESOURCES PERMITTED FOR THIS EXAMINATION**

<https://chinesereferenceshelf.brillonline.com/chinese-english/>

<https://www.zdic.net/> - No other resources are permitted.

**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.**

## Part I

Translate the following passages into **English**. (35 Marks)

### 1. Seen

a) 兵者，詭道也。故能而示之不能，用而示之不用，近而示之遠，遠而示之近。

(*Sunzi bingfa*, 1.6)

b) 莊子釣於濮水，楚王使大夫二人往先焉，曰：「願以境內累矣！」莊子持竿不顧，曰：「吾聞楚有神龜，死已三千歲矣，王巾笥而藏之廟堂之上。此龜者，寧其死為留骨而貴乎，寧其生而曳尾於塗中乎？」二大夫曰：「寧生而曳尾塗中。」莊子曰：「往矣！吾將曳尾於塗中。」 (*Zhuangzi*, 17.11)

c) 子曰：學而不思則罔，思而不學則殆。 (*Lunyu*, 2.15)

### 2. Unseen

景公射鳥，野人駭之。公怒，令吏誅之。晏子曰：「野人不知也。臣聞賞無功謂之亂，罪不知謂之虐。兩者，先王之禁也；以飛鳥犯先王之禁，不可！今君不明先王之制，而無仁義之心，是以從欲而輕誅。夫鳥獸，固人之養也，野人駭之，不亦宜乎！公曰：「善！自今已後，弛鳥獸之禁，無以苛民也。」 (*Yanzi chunqiu*, 2.1.24)

景公 Lord Jǐng of Qi (6<sup>th</sup> cent. BCE)

駭 *hài*: to frighten, terrify

吏 *lì*: official, magistrate

晏子 Yànzǐ: Master Yan, sage advisor

虐 *nüè*: cruel, oppressive, unrest

輕 *qīng*: to regard lightly

弛 *chí*: relax, loosen, suspend

苛 *kē*: mistreat, persecute, cause suffering

## Part II (35 Marks)

3. Translate the following sentences/phrases 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.

- a) 治於人者食人，治人者食於人。
- b) 口內味而耳內聲
- c) 豈害我哉？
- d) 汝溪惡死。
- e) 一耳之聽也，不若二耳之聽也。
- f) 寡人不之疑矣。
- g) 臣所好者音也。

## Part III (30 Marks)

4. *Compare and contrast* the following three translations:

子曰：君子不重則不威，學則不固。主忠信，無友不如己者，過則勿憚改。(Lunyu 1.4)

**a)** The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid. Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them." (James Legge)

**b)** The Master said: "Exemplary persons lacking in gravity would have no dignity. Yet in their studies they are not inflexible. Take doing your utmost and making good on your word as your mainstay. Do not have as a friend anyone who is not as good as you are. And where you have erred, do not hesitate to mend your ways." (Roger Ames)

**c)** The Master said, "A gentleman who lacks gravity does not inspire awe. A gentleman who studies is unlikely to be inflexible. Make it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as a friend anyone who is not as good as you. When you make a mistake, do not be afraid of mending your ways." (D.C. Lau)

5. Identify the potential source of *each of the following two passages* and briefly explain the (philosophical) point that is being made:

a) In years of abundance, most young people have the wherewithal to be good, while in years of adversity, most of them become violent. This is not a matter of a difference in the native capacities sent down by Heaven but rather of what overwhelms their minds. Now, let barley be sown and covered by earth; the soil being the same, and the time of planting also being the same, it grows rapidly, and by midsummer, it all ripens. Though there may be differences in the yield, this is because the fertility of the soil, the nourishment of the rain and the dew, and the human effort invested are not the same. Things of the same kind are thus like one another. Why should one doubt this when it comes to human beings alone? The sage and we are of the same kind.

b) There is a place in Song, called Jingshi, where catalpas, cypresses and mulberries thrive. But a tree an arm-length or two round will be chopped down by people looking for a post to tether their monkeys. A tree of three or four spans is chopped down by someone looking for a lofty ridgepole. Those that are seven or eight spans will be chopped down by the family of a noble or rich merchant looking for coffin planks. So they do not last out the years Heaven allotted to them but die under the axe in mid-journey. That is the trouble with having worth.

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