



Undergraduate assignment feedback form
(to be completed by marker)

<i>Student Name: JINRONG ZHONG</i>	
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<i>For completion by marker:</i> <i>Comments:</i>	
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《道德經》第三十五章 10-5

執大象，天下往。往而不害，安平太。樂與餌，過客止。道之出口，淡乎其無味，視之不足見，聽之不足聞，用之不足既。

Translation of Daodejing Chapter 35

Hold fast to¹ the great Dao², the empire³ will come to you.⁴ When the empire comes to you and not be harmed⁵, the empire will be peaceful.⁶ Music and good food⁷ can make passing people stop. But the words uttered by Tao⁸ is mild and bland.⁹ Though it seems not worth being looked at or listened to, the use of it is inexhaustible.¹⁰

¹ In Le Guin's translation, 執 is translated as "Hold fast to", I choose this translation because it can explain the text "執"s' meaning "堅守、秉持" vivid.

² I translated "象" as "Dao", it is from 河上公's comment, "象，道也。"

³ I translated 天下 as "empire" because I don't think 天下 in this sentence means "all the world", that is a little overstate.

⁴ I choose D.C. Lau's translation to translated "往" as "come to you", because this chapter is like speaking to a ruler, so I agree use "you" to refer the listener. (the ruler)

⁵ "not be harmed" means the empire is not be harmed by come to you, I think passive voice is more appropriate here, otherwise, it's easy to make some misunderstanding.

⁶ In 余培林's comment, 安平太 means 太平, for the rhyme, so the two character be upside down, so I translate it as "peaceful".

⁷ In Chen Guying's comment, 餌 means 美食, so I translate the 餌 as "good food", not the translation from Ziporyn "other lures".

⁸ I choose Wing Tsit Chan's translation of "道之出口" rather than Ziporyn's "but when the course passes the lips", because Wing Tsit Chan's translation is more direct and clear.

⁹ I translated "淡乎其無味" as "mild and bland", because the two words can describe a status of Dao more vivid, we can treat the Dao like a kind of food which is without strong taste.

¹⁰ This sentence is James Legge's translation, I choose this translation because the word "not worth" is a good translation for the original text "不足".

《道德經》第五十三章 10-6

使我介然有知，行於大道，唯施是畏。大道甚夷，而民好徑。朝甚除，田甚蕪，倉甚虛；服文綵，帶利劍，厭飲食，財貨有餘；是謂盜夸。非道也哉！

Translation of Daodejing Chapter 53

If I have strong faith¹ to the Dao, and to practice² the great way³, I only fear about go astray.⁴ The great way is really smooth⁵, but common people like to chose a trail. The imperial court is very chaotic⁶, the field is very desolate, the warehouse is very empty. But they are wearing⁷ splendid clothes⁸ and sharp sword, eating sumptuous foods,⁹ their money and goods are excess¹⁰. This kind of people, we should call them robbers. That is not Dao!

¹ I translated “介然” as “strong faith”, it is from 張默生’s 《老子章句新釋》: “介然，堅固貌。” the meaning is “I have strong faith to the Dao”.

² I translated “行於大道” as “to practise the great way” not “walking on”, because I think the original meaning is to practise the Dao, if I use “walking on the Dao” in English, it is a little confusing.

³ “大道” translated as “great way”, this is Le Guin’s translation. I choose this instead of Wing Tsit Chan’s “broad way”, because I think the original text emphasize the word “大道”, “大” means great. “大道” does not only means a common way, it means the Dao.

⁴ I translated “施” as “go astray”, (誤入歧途). 王念孫: “施，讀為迤。迤，邪也。” So “施” means “邪路”.

⁵ I translated “夷” as “smooth”, because 高亨’s comment, 夷 is the loan character of 儀, it means “道平也。”

⁶ 馬敘倫,《老子校詁》: “除借為污”。He think 除 is the loan character of 污. 污 means 污亂, so I use “chaotic” to translate “除”。

⁷ I translated “帶” as “wearing” not “carry” because “帶” means “佩戴”, people are wearing their sword not holding it all the time.

⁸ 文綵 means “錦繡”, I translated 文綵 as “splendid clothes” not “silk”, because I think “錦繡” is just a metaphor, the purpose of this sentence is to emphasize the clothes they wearing are very gorgeous.

⁹ I translated “厭飲食” as “eating sumptuous foods”, because In 余培林’s comment, 厭 is “饜”, it means 飽足.

¹⁰ I choose Wing Tsit Chan’s translation, he translated “有餘” as “excess”, I think that is good translation. If use direct translation like “have extra money and goods”, is not in accordance with the original text meaning. 有餘 means “用不盡”, so I choose “excess”.

《道德經》第三十二章 10-7

道常無名，樸，雖小，天下莫能臣也。侯王若能守之，萬物將自賓。天地相合，以降甘露，民莫之令而自均。始制有名，名亦既有，夫亦將知止，知止所以不殆。譬道之在天下，猶川谷之與江海。

Translation of Daodejing Chapter 32

The Dao is eternal and no name.¹ It is austerity². No one in the world³ can despise and make it obey.⁴ If rulers⁵ can keep the Dao as their rule⁶, all things in the world⁷ will gather in homage⁸. The heaven and earth unite to bring sweet dew without people to order them. When it once has that name, people can know to rest in it.⁹ To rest in it, and then can avoid danger. The Dao is to the world, as a small gully is to rivers and seas.¹⁰

¹ This is translation from Wing Tsit Chan, I choose this rather than Roger T. Ames and David L. Hall's translation "Way-making (dao) is really nameless (wuming)." Because I think the character "常" is important, it means the Dao is eternal.

² I translated "樸" as "austerity" not Le Guin's translation "Uncut wood", because I think uncut wood just a metaphor, "austerity" is more easy to understand this kind of quality of the Dao.

³ "天下" in this sentence is not means all the world, it means "no one in the world". because if I translated "the world can't despise and make it obey," that will be strange.

⁴ This is from 余培林's comment, "天下卻沒有一個人能輕視它、指使它。"

⁵ I translated "侯王" as "rulers" not James Legge's "feudal prince or the king", because I think rulers can include all of the king or prince in the world, and in the text, 侯王 just means rulers and leaders, not only refers kings.

⁶ "rule" in the Cambridge Dictionary means "an accepted principle or instruction that states the way things are or should be done, and tells you what you are allowed or are not allowed to do", so I think "keep the Dao as a rule" means "守".

⁷ I choose translated "萬物" as "all things in the world" not "the ten thousand things", because I think "萬物" not means only "the ten thousand things", "萬物" is only a concept, is not an exact number.

⁸ "Gather in homage" is Le Guin's translation, I choose her translation instead of Ziporyn's translation "yield of their own accord" because in my understand, "gather" is a high level yield, if someone has homage for Dao, it means he will be yield to it.

⁹ This translation is from James Legge, I think this is a good translation because use "to rest in it" to translate "知止" is a good choice, it is clearer than "know to stop". or Ziporyn's "cutting to stop".

¹⁰ This is translation from Edmund Ryden, She translated "川谷" as "gully", which can make a clear compare between "川谷" and "江海", if we use "stream", it is not so vivid as "gully".

《道德經》第六十九章 10-8

用兵有言：「吾不敢為主，而為客；不敢進寸，而退尺。」是謂行無行，攘無臂，執無兵，扔無敵。禍莫大於輕敵，輕敵幾喪吾寶。故抗兵相加，哀者勝矣。

Translation of Daodejing Chapter 69

With respect to the usage of weapons there is a saying¹: “I do not dare to start a war², I only self-defense³ when I have no choice. I do not dare to escalate the war, I rather chose retreat.” This is: To march without formation,⁴ To raise the arm like no arm.⁵ To take the weapons like no weapons.⁶ To face the enemy like no enemy.⁷ Despise the enemy is the biggest disaster. Despise the enemy almost cost my treasure.⁸ So when two combatants clash,⁹ it is the side that laments the need to do so that wins the day.¹⁰

¹ I choose the translation from Hans-Georg Moeller not James Legge’s “A master of the art of war has said”, because “有言” means a saying, not a words from someone.

² I translated “主” as “to start a war”, because “主” in this sentence means “one who start a war”, not a owner.

³ 吳澄 said, “為客，不得已而應敵也。” so I translated “為客” as “self-defense”.

⁴ This is Wing Tsit Chan’s translation, I choose this rather than Edmund Ryden’s “Marching when there is no road”, because The first translation is in accordance with the meaning of original text.

⁵ This is from 余培林’s comment, “雖有膀臂，但奮舉時好像無臂可舉。”

⁶ This is from 河上公’s comment, “雖欲執持之，若無冰刃可持用也。”

⁷ This is from 陳鼓應’s explanation, “扔，因就。扔敵 means 就敵（facing the enemy）雖然面對敵人，卻像沒有敵人可赴。”

⁸ Treasure means the three treasures from Laozi, according to the chapter 67, the three treasures are “慈，儉，不敢為天下先。” Wing Tsit Chan translated them as “The first is deep love, The second is frugality, And the third is not to dare to be ahead of the world.”

⁹ Ziporyn translated “抗兵相爭” as “two combatants clash”, I choose this rather than Legge’s “Thus it is that when opposing weapons are (actually) crossed”, the first translation is expressed the meaning of “抗兵” more concisely.

¹⁰ The translation is from Roger T. Ames and David L. Hall, I think this is clearer than the translation from Edmund Ryden’s “then the one that grieves will win.” because the first translation explained that the winner laments for what- they need to do this. (they must do this)

《道德經》第六十五章 10-9

古之善為道者，非以明民，將以愚之。民之難治，以其智多。故以智治國，國之賊；不以智治國，國之福。知此兩者亦稽式。常知稽式，是謂玄德。玄德深矣，遠矣，與物反矣，然後乃至大順。

Translation of Daodejing Chapter 65

In ancient times, rulers who are good at govern the empire through the Dao do not teach cunning¹ to the common people, but rather teach morality to them, to make them pure, honest, and to follow the nature.² The reason that it is difficult to govern the common people is that they have too much cunning³. So if a ruler govern the empire with cunning, he is the robber⁴ of the empire. If a ruler govern the empire without cunning, that is the felicity⁵ of this empire. Knowing the two things⁶ are standards⁷. Knowing the two standards, it is called the “dark efficacy⁸” (Xuan de). The Dark efficacy is so deep, so far, only by going back with all things to genuine simplicity⁹, and then can completely follow the nature, being oneness with Dao.¹⁰

¹ 河上公 explained that “明” means “明智巧詐”，so I translated “明” as “cunning”.

² I translated “愚之” as “pure, honest, and to follow the nature.” because “愚之” not means stupid, In 王弼’s comment, it means “無知守真，順自然也。”

³ In 余培林’s comment, “智多” means 多智巧詐偽, so I translated “智多” as “too much cunning”.

⁴ I choose Wing Tsit Chan’s translation of “賊”，he translated it as “robber”，I didn’t choose the translation from Ziporyn, he translated “賊” as “to pillage”，because I think “賊” in the original text means the ruler who teach cunning to the people, it is refer to a person, not an action.

⁵ I translate “福” as “felicity”，because in the Cambridge Dictionary, this word means “happiness, luck, or a condition that produces positive results”，which is really in accordance with the original meaning of the text.

⁶ The two things are, to govern the empire with cunning and to govern with morality.

⁷ Wing Tsit Chan translated “稽式” as “standard”，I think this is good translation, because “稽式” means “法則、準則”.

⁸ Paul J. D’ambrosio and Xiao Ouyang translated “玄德” as “dark efficacy”，I think this translation is vivid, and the reader could get a concept from this translation to understand the “玄德”. It is better than only spell it like “Xuan de”.

⁹ Paul J. D’ambrosio and Xiao Ouyang translated Chen Guying’s comment “和事物復歸到真樸” as “only by going back with all things to genuine simplicity” it is better than Le Guin’s “follows things back”，because Le Guin didn’t explained back to where or what.

¹⁰ This is from 余培林’s explanation, “然後才能完全順合自然，與道一體。”

《道德經》第六十二章 10-10

道者萬物之奧。善人之寶，不善人之所保。美言可以市尊，美行可以加人。人之不善，何棄之有？故立天子，置三公，雖有拱璧以先駟馬，不如坐進此道。古之所以貴此道者何？不曰：求以得，有罪以免耶？故為天下貴。

Translation of Daodejing Chapter 62

The Dao is the storehouse¹ of all things. The good man regards the Dao as treasure. The bad man regards the Dao as reliance.² The good men's speech is good, so people respect³ them. The good men's behavior is good, that ennobled⁴ them. Even people are bad, how could I abandon them? Establishing the son of heaven⁵, and appointing the three highest minister-officials⁶, even present large pieces of jade⁷ preceded by teams of four horses⁸, such an offering would not be equal to (a lesson of) this Tao⁹. Why ancient times people place importance on the Dao? Wasn't it said: Seek, you'll find it. Be guilty, it will shelter you.¹⁰ So all people in this world cherish the Dao.

¹ Wing Tsit Chan translated “奧” as “storehouse”, I choose this translation rather than Paul J. D'ambrosio and Xiao Ouyang's translation “vault”, because Wing Tsit Chan give a comment about this word, “Literally the southwestern corner of the house, where treasures were stored”, this is close to the text meaning “藏也。”

² I translated “保” as “reliance”, because In 余培林's comment, “保” means “保持，依賴”。

³ “市尊” means “獲得尊敬”，so I translated it as “respect” but not “gained the honor”, because honor maybe just a “title”, but respect is more heartfelt than honor.

⁴ “加人” means “高尚”，I translated “加人” as “ennobled”, because in the Cambridge Dictionary, “ennoble” means “to make something or someone better so that people admire it, him, or her more”.

⁵ I translated “天子” as “the son of heaven” rather than “emperor”, because I think “天子” is the highest level ruler of ancient China, not an common emperor. For avoid misunderstanding, I choose translated it directly.

⁶ Paul J. D'ambrosio and Xiao Ouyang translated Chen Guying's book, they translated “置三公” as “appointing the three highest minister-officials”，in their comment, there is “三公”s' explanation, “Three Dukes: The Grand Teacher (太師), the Grand Mentor (太傅), and the Grand Guardian (太保).” I choose their translation because they have explained the “三公” very clearly.

⁷ 薛蕙：拱璧，“合拱之璧”，it means “大璧”，so I choose Wing Tsit Chan's translation “large pieces of jade”.

⁸ 薛蕙 explained that “駟馬” means “一乘之馬”，it means “四匹馬”，Wing Tsit Chan translated “駟馬” as “teams of four horses”

⁹ This is translation of “不如坐進此道” from James Legge, I choose his translation instead of Ziporyn's “it is better to stay settled right where one is” because I prefer Chen Guying's comment of this sentence “不如用道來進獻”。

¹⁰ This is Le Guin's translation. I like this translation because she used the second person, it sounds so kind. But I replaced the “Hide” with “Be guilty”, because meaning of the text is “有罪的”，“hide” makes me feel a little confusing.