

Trinity Saint David

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<i>Module Code: SICH5007</i>	<i>Student number: 2015604</i>
<i>Module title: Sinological English II: Translation of Daoist Literature</i>	
<i>For completion by marker:</i> <i>Comments:</i>	
<i>Marker's signature:</i>	<i>Date:</i>
<i>Provisional mark:</i> NB. <i>All marks are provisional until confirmed by the final examination board.</i>	

AI Acknowledgement

☒ I have not used AI in my assignment

I confirm that I have not used any AI tools in the research and creation of this assignment. I confirm that I have not presented any AI generated materials as my own work. I confirm I have copies of my drafts, notes, and other resources I used, which I may be asked to provide in evidence.

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I acknowledge the use of [AI Tool 1] [(AI Tool 1 url)] on [Date] to [Purpose my work: (e.g. support my research/proofread/edit photographic material etc.)]. I used the prompt(s):

1. [Prompt]

2. [Prompt]

3. [Prompt]

I confirm that I have not presented any AI generated text as my own work. I confirm I have copies of my drafts, notes, and other resources I used before, and after the use of AI tools which I may be asked to provide in evidence.

《道德經》第三十三章

知人者智，自知者明。勝人者有力，自勝者強。知足者富，強行者有志。不失其所者久，死而不亡者壽。

Translation of Daodejing Chapter 33

One could know others, it is intelligent¹. One could learn oneself, it is enlightenment². One could defeat³ others, he has power⁴. One could overcome oneself, he is strength. One could be contentment, he is wealth. One could diligence⁵ to follow the Dao, it has volition.⁶ One never not lost the foundation⁷ could be enduring⁸, one pass away but could not be forgot, that is real longevity.^{9 10}

¹ I translated “智” as “intelligent”. Because in Lao zi’s mind, sometimes he uses “智” to describe some negative meanings. In this chapter, “智” is also not a very positive meaning, so I choose the word of “intelligent” rather than “wisdom”, because “wisdom” is a positive word.

² “明” is translated as “enlightenment”, it’s from WING-TSIT CHAN 陳榮捷, I think that is more suitable than “illuminated”, because the text is describe a status of “明”, it should be a noun, not a verb.

³ “勝人” is translated as “defeat” not “overcome”, because in Cambridge dictionary, it means “to win against someone in a fight, war, or competition”, it’s more similar with the original text “勝人者有力”, it’s emphasize “physical power.”

⁴ I choose the translation from Roger T. Ames, David L. Hall, translated “力” as “power” rather than “strong” from Legge’s translation, because the word “power” is more close to the text.

⁵ “強” is translated as “diligence”, “強” means “勤”, because Wangbi 王弼’s comment said: “勤能行之”.

⁶ This is from Yu Peilin 余培林’s Chinese explanation of text: “能夠勤行達到而恆久不息的，便算有志。” I think that is more like to describe “Persevere”, so I translated “志” as “volition”, not “aspiration”.

⁷ This is from Chen Guying 陳鼓應’s Chinese explanation of text: “不離失根基的就能長久”.

⁸ “長久” is translated as “enduring”, it’s from Chen Guying 陳鼓應’s translation, I choose this word rather than Legge’s translation “continues long”. Because “enduring” could describe the original text meaning “長久” better.

⁹ This is from Chen Guying 陳鼓應’s Chinese explanation: “身死而不被遺忘的是真正的長壽”.

¹⁰ This chapter I translated is the common vision (通行本) original text, from Yu Peilin 余培林, Xinyi Laozi Duben 新譯老子讀本 (Taipei: Sanmin shuju, 2020)

《道德經》第二十六章

重為輕根，靜為躁君。是以聖人終日行不離輜重。雖有榮觀，燕處超然。奈何萬乘之主，而以身輕天下？輕則失根，躁則失君。

Translation of Daodejing Chapter 26

The heavy¹ is the root² of the light, stillness³ is the leader of the restless⁴. Because of it, the sage is walking all day but not without supply cart⁵. Although there are material enjoyment⁶, but they reside leisurely and detach from material desires.⁷ How can a ruler of myriad chariots⁸ himself be light and restless⁹ and manage the world? Being light, the root will be lost. Being restless, the leader will be lost.¹⁰

¹ I translated 重 as “heavy” not “weighty”, because in Cambridge dictionary, “heavy” means “weighing a lot, and needing effort to move or lift”, that included the meaning of “weighty”.

² I choose the translation from Chen Guying 陳鼓應, Chen Guying provide the two word in his translation. I translated “根” as “root” rather than “foundation”, because I think it’s more directly, and more close to the original text.

³ I translated 靜 as “stillness”, it’s from Chen Guying’s translation. I choose it because it’s could describes the status of 靜 better than “quiet”.

⁴ In Cambridge dictionary, “restless” means “unwilling or unable to stay still or to be quiet and calm, because you are worried or bored”, which is really close to the text, so I translated “躁” as “restless”.

⁵ I choose Chen Guying’s translation of “輜重” “supply cart” rather than James Legge’s translation “baggage waggons”. Because in Yu Peilin’s explanation, 輜重 means “載衣物糧食的車子”, “supply cart” is more clear and close to it than “baggage waggons”.

⁶ I translated “榮觀” as “welathy material enjoyment”, because in Yu Peilin’s explanation, 榮觀 means “華美豐富的物質享受”.

⁷ This is from Yu Peilin’s explanation of text: “燕處超然，謂安適而居，超然物慾之外。”

⁸ Legge translated 萬乘 as “myriad chariots”, I choose this translation rather than “ten thousand of”, because I think in the original text 萬乘 means myriad, not refers a exact number.

⁹ This is from 河上公’s comment: “而以其身行輕躁乎？”

¹⁰ This chapter I translated is the common version original text, from Yu Peilin 余培林, Xinyi Laozi Duben 新譯老子讀本 (Taibei: Sanmin shuju, 2020)

《道德經》第四章

道沖,而用之或不盈。淵兮似萬物之宗;挫其銳,解其紛,和其光,同其塵,湛兮似或存。吾不知誰之子,象帝之先。

Translation of Daodejing Chapter 4

The Dao is like the hollowness of an utensil¹, it will never be used up². It is abysmally deep³ like the fountainhead⁴ of the universe⁵. It stops the desire of fame,⁶ it controls complex things in a simple way.⁷ It softens our light, and merges our dust.⁸ It is limpid and tranquil,⁹ looks like does not exist, but does exist. I do not know where it is from, before the first god, it was.¹⁰

¹ 沖 is translated as “the hollowness of an utensil”. According to Duan Yucai 段玉裁’s *Shuowen Jiezi Zhu* 說文解字注, 沖 means 盅, “凡用沖虛字者, 皆盅之假借” (沖 is the loan character of 盅 in text.) 盅 means “The hollowness of an utensil” “器虛也”.

² 盈 is translated as “be used up” because in Gao Heng 高亨’s *Laozi Zhenggu* 老子正詁 He thinks that 盈 means “盡” (used up)

³ “abysmally deep” is Roger T. Ames, David L. Hall’s translation of “淵”, I choose this translation instead of Stephen Mitchell’s translation “It is like the eternal void: filled with infinite possibilities.” because 淵 in this text refers more to something deeply not empty.

⁴ 宗 is translated as “fountainhead”. This is according to Shi Deqing 釋德清’s comment, “發育萬物”. (Nourish the universe)

⁵ 萬物 is translated as “universe”. In the Oxford Dictionary, “universe” means “the whole of space and everything in it, including the earth, the planets and the stars”, it is a clearer explanation and the closed with the meaning of “萬物”.

⁶ This translation is from 河上公’s comment “人欲銳進取功名, 當挫止之, 法道不自見也”, (If people pursuit fame uegent, it should be stopped. To follow the Dao, not show off themselves.) I choose this comment because it’s makes sense, Also in Chapter 22 and 72 in Laozi, there are sentences like “不自見” and “是以聖人自知不自見”. If people do not want to show off themselves, they won’t pursuit fame uegent. So I translated the text as “stops the desire of fame”.

⁷ 解其紛 is translated as “controls complex things in a simple way”, this is from Zhang Mosheng 張默生’s comment in *Laozi Zhangju Xinshi* 老子章句新釋 “以簡馭繁”. (Resolve complex things in a simple way)

⁸ This translation is from Bill Porter. Compare with Ziporyn’s translation “blending with their shines merging with their dusts”, I prefer Bill Porter’s translation because I think he uses “softens” to translate “和” which is more appropriate than “blending”.

⁹ 湛 is translated as “limpid and tranquil”. This is from Xue Hui 薛蕙’s comment “湛者, 澄寂之意”. So I use “limpid” and “tranquil” to explain “澄寂”.

¹⁰ Edmund Ryden translated 象帝之先 as “before the first god, she was”. I choose this translation rather than Le Guin’s translation “born before the gods”, because I think 帝 emphasize the original while “first god” could explain that clearer. I replaced “she” in her translations with “it”.

The Three Translation of the Daodejing Chapter 70

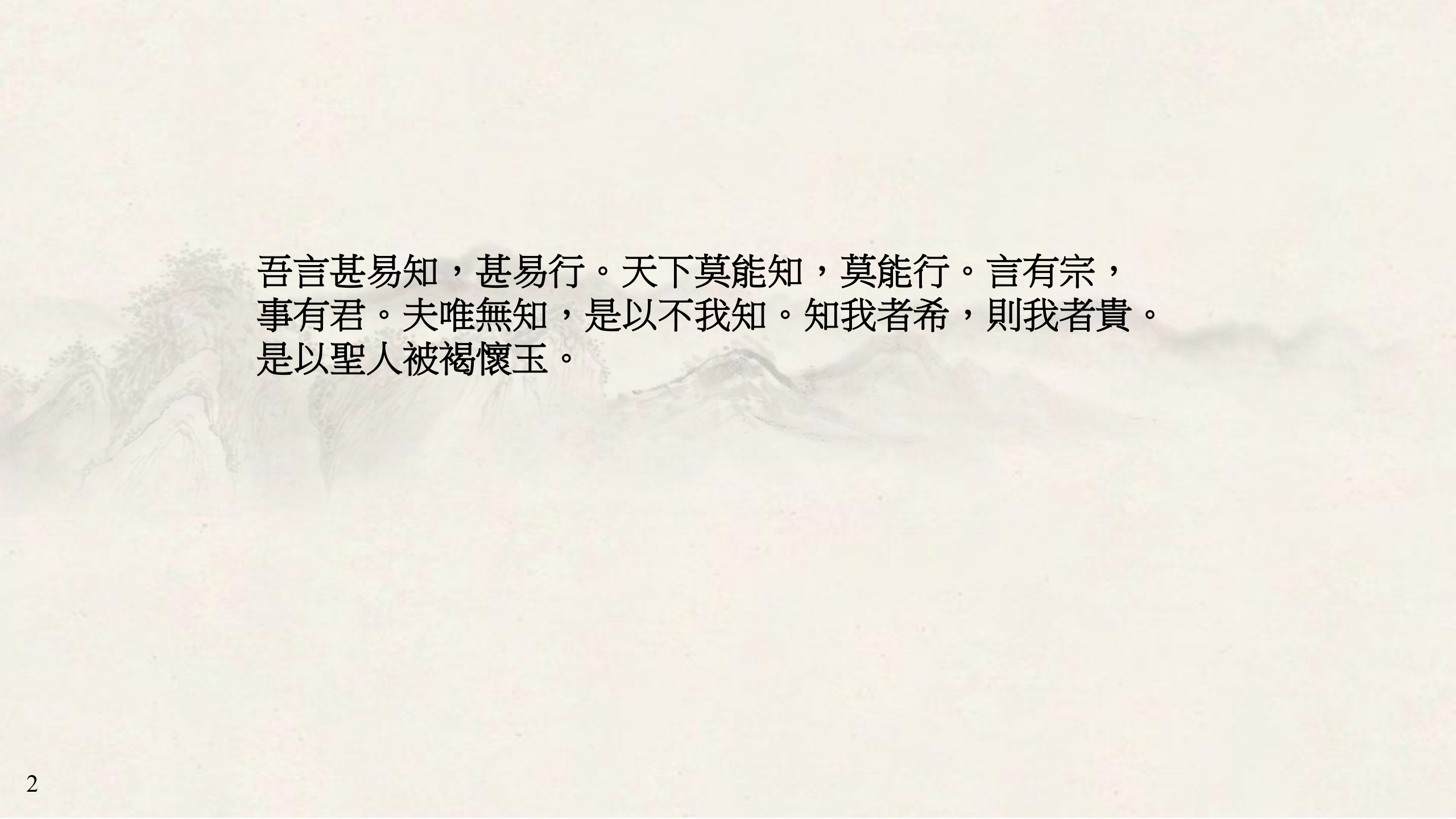
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吾言甚易知，甚易行。天下莫能知，莫能行。言有宗，
事有君。夫唯無知，是以不我知。知我者希，則我者貴。
是以聖人被褐懷玉。

Direct

My words are very easy to know, also easy to practice.

吾言甚易知，甚易行

But no one in the world can know and practice it.

天下莫能知，莫能行。

I have the fountainhead in my words. I have the principle when I am doing things.

言有宗，事有君。

Because no one know my words, so no one can know about me.

夫唯無知，是以不我知。

People who can know about me is really few. People who can follow me is scarce.

知我者希，則我者貴。

Because of this, the sage embracing the jade, but they are wearing the dilapidated clothes.

是以聖人被褐懷玉。



My teaching opens to everyone, so it is easy to know and follow.

吾言甚易知，甚易行。

However, no one in the world can really know and follow it.

天下莫能知，莫能行。

My teaching uses the Dao as fountainhead; my behavior worships the Dao as tenet.

言有宗，事有君。

Because of no one can learn about my teaching, so no one can know about me.

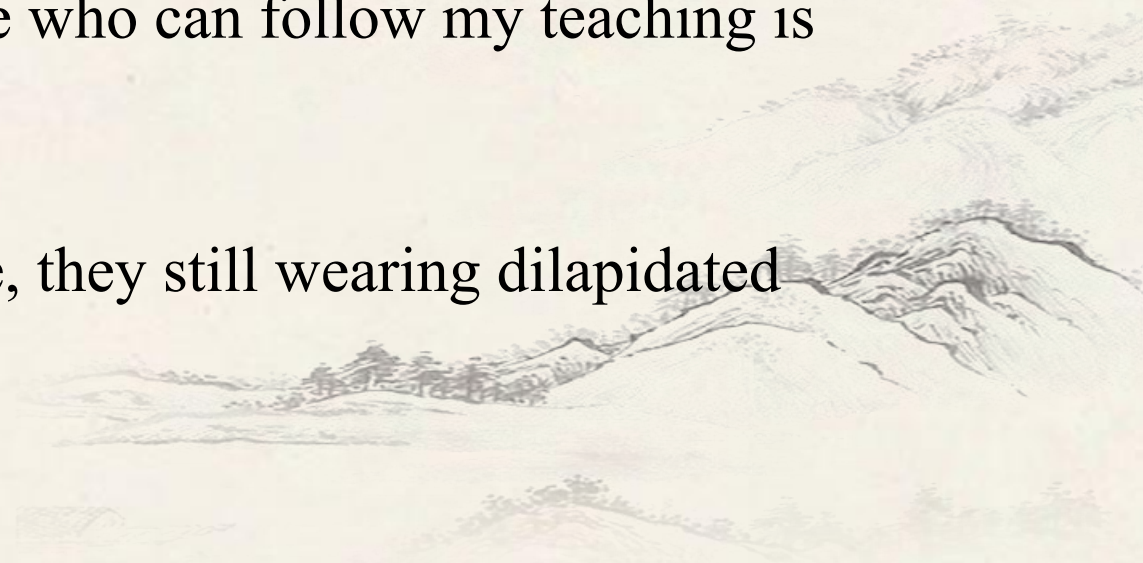
夫唯無知，是以不我知。

People who can know about me is rare. People who can follow my teaching is scarce.

知我者希，則我者貴。

Because of this, although the sage has the jade, they still wearing dilapidated clothes.

是以聖人被褐懷玉。





My teaching allows anyone to know and to practice, because it is very easy to know and to practice.

吾言甚易知，甚易行。

But no one in the world can know and put it into practice.

天下莫能知，莫能行。

My teaching treats the Dao as guidance and verity to guide my words and behavior.

言有宗，事有君。

Because of no one can know that, so no one can know about me.

夫唯無知，是以不我知。

If someone can know about me, it is rare. If someone can follow me, that is valuable.

知我者希，則我者貴。

No one know they possess the treasure worth to be cherish, due to the sage looks like a common person.

是以聖人被褐懷玉。



A faint, traditional Chinese ink wash painting of a mountain landscape. The scene features misty, rolling hills and mountains, with some peaks covered in dense foliage. The overall tone is soft and atmospheric, typical of classical Chinese landscape art.

Thank you for listening