

Answer key to exercises L1–2*

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Lesson 1

I. Translate the following sentences into Classical Chinese using words and grammatical points in this lesson.

1. Virtue is the root of wealth.
tu:g tja:ʔ zhu: tju pu:nʔ la:lʔ 德者財之本也 [德者財之本也]
⇒ the particle *la:lʔ*, the definition construction *A tja:ʔ B la:lʔ* ‘(the matter of) A is B’
2. You_{honorific} are not a family of a thousand chariots.
?sluʔ pu:l sɿ^hi:n hljuŋs tju kra: (la:lʔ) 子非千乘之家(也) [子非千乘之家(也)]
⇒ the negation of nominal predication
3. Is governing rectifying? (Lù style)
tjeŋs tja:ʔ tjeŋs la 政者正與 [政者正與]
⇒ the Lù-style yes-no question particle *la*
4. Is this the fish’s joy? (non-Lù Warring States’ style)
djeʔ la: tju ra:wg la: 是魚之樂邪 [是魚之樂邪]
⇒ non-Lù-style yes-no question particle *la:*
(The original exercise question is problematic.)
5. This is its true color (as I have realized now).
djeʔ gu tjeŋs sruug luʔ 是其正色已 [是其正色已]
⇒ the realization particle *luʔ*
6. As for the way of heaven and earth, it is about sympathizing with the people.
qh^li:n l’els tju l’u:ʔ sq^hwig min la:lʔ 天地之道恤民也 [天地之道恤民也]
⇒ the classical topicalization construction *A B la:lʔ* ‘as for A, it is B’
(The original exercise question is not very good.)
7. Who is Čúŋg Yeū?
duŋs luw ɣ^{wal} djul 仲由爲誰 [仲由爲誰]
⇒ the classical copula *ɣ^{wal}*

II. Translate the following sentences into Preclassical Chinese using words and grammatical points in this lesson.

*The full series is available on my website (www.juliosong.com).

1. I am a reckless person.
la? ɣ^{wi?} maŋs njin 予惟妄人 [予惟妄人]
 ⇒ the preclassical copula *ɣ^{wi?}*
2. It is said: “King Níng halted at the northern bank of the river.”
ɣ^{wi?} ɣ^{wad} ne:ŋ ɣ^{waj} sŋ^{his} qa ga:l sŋra: 惟曰寧王次于河朔 [惟曰寧王次于河朔]
 ⇒ the preclassical impersonal quotation construction *ɣ^{wi?} ɣ^{wad}...* ‘it is said: ...’
3. The Duke of Čeū walked the path of virtue and followed the divination result.
tjuw klo:ŋ ɣ^{wi?} tuu:g tju gra:ŋ ɣ^{wi?} po:g tju loŋs 周公維德之行維卜之用 [周公維德之行維卜之用]
 ⇒ the low topic-marking use of *ɣ^{wi?}*, the resumptive pronoun *tju*
4. As for the madman, sluggishness and cockiness were what he did.
ɣ^{wi?} ɣ^{waj} mro:ns ŋawg dje? ʔsa:gs 惟狂慢傲是作 [惟狂慢傲是作]
 ⇒ the high topic-marking use of *ɣ^{wi?}*, the resumptive pronoun *dje?*
5. Don’t say you can’t. Just put your heart in order.
mlay? ɣ^{wu?} puw k^{hu:}g ɣ^{wi?} zli:ls kod slum 罔曰弗克惟齊厥心 [罔曰弗克惟齊厥心]
 ⇒ the “polar contrast” use of *ɣ^{wi?}*

Lesson 2

Translate the following sentences into Classical Chinese using words and grammatical points in this lesson.

1. The dead person had not yet grown old.
maŋ njin muws ru:? 亡人未老 [亡人未老]
 ⇒ the “adjectival” use of intransitive verbs, the use of the negative perfect marker *muws* with adjectives
2. The State of Č’ù is better than the neighboring states.
sŋ^{hra?} ɣjen? ɣ^wa rin k^{wu:}g la:l? 楚善于鄰國也 [楚善于鄰國也]
 ⇒ the comparative construction *A Adj ɣ^wa B la:l?* ‘A is Adj-er than B’
3. Yaô gave Mencius’s house to Šún. He didn’t tell this to the King.
ŋe:w luw? mra:ŋs ʔslu? tju hlig las hljuns (nju) muws ku:g ɣ^wa ɣ^{waj} 堯以孟子之室與舜(而)未告于王 [堯以孟子之室與舜(而)未告于王]
 ⇒ the DO-preposing coverb *lu?*, the IO-introducing preposition *ɣ^wa*, the omission of the DO pronoun *tju*
4. Tāng made him his minister and treated him with respect.
ʃ^ha:ŋ ɣij nju ri:? tju 湯臣而禮之 [湯臣而禮之]
 ⇒ the transitive verbalization of nouns (causative/idiomatic)
5. The King of Č’ù befriended Tsì Lú and ridded him of his disease.
sŋ^{hra?} ʔslu? ɣ^{wu?} ʔslu? ɣ^wa:gs nju k^{has} guu zid 楚子友子路而去其疾 [楚子友子路而去其疾]
 ⇒ the denominative verbalization of nouns, the transitivization of intransitive verbs
6. Your Majesty can promote the Way and teach those who understand things slower.
ɣ^{waj} nuu: ɣ^{wu:}ŋ l’u:? nju kru:g go:? kru:g 王能弘道而覺後覺 [王能弘道而覺後覺]
 ⇒ the causative verbalization of adjectives, the transitivization of intransitive verbs

7. Confucius is a master of great accomplishment. He belittles Kuàn Čúng.
kʰlo:ŋʔ ʔsluʔ da:ds baŋ tju kra: la:lʔ smewʔ ko:nʔ duŋs 兂 乎 大 方 之 家 也 小 管 仲 [孔子大方之家也小管仲]
 ⇒ the topicalization construction (L1), the denominative verbalization of adjectives
8. The Three Armies were doubted by the distant people. (in both pre-Qin and later styles)
 pre-Qin: *su:m kun ke:ns ŋu ɣ^wa ɣ^wanʔ njin* 三 軍 見 疑 于 遠 人 [三軍見疑于遠人]
 later: *su:m kun ɣ^wal ɣ^wanʔ njin sq^hraʔ ŋu* 三 軍 為 遠 人 所 疑 [三軍為遠人所疑]
 ⇒ two passive constructions: *A ke:ns V ɣ^wa B* and *A ɣ^wal B sq^hraʔ V* 'A is V-ed by B'
9. I will capture myself and laugh.
ŋa: ʔsaŋ fljids grum nju sq^hows 吾 將 自 擒 而 笑 [吾將自擒而笑]
 ⇒ the reflexive pronoun *fljids*