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A TAGMEMIC ANALYSIS OF
THE GRAMMATICAL STRUCTURE OF
A CLASSICAL CHINESE EXPOSITORY DISCOURSE

by

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Chapter I

INTRODUCTION

1.1. The Tagmemic Theory

Tagmemics was originally formulated by Kenneth L. Pike, and used by the Summer Institute of Linguistics established in 1934 at Arkansas for the training of missionaries to meet concrete field problems (Walter Cook 1964:1). With this empirical and pragmatic orientation, its theory has been developed into one of the major systems of analysis in modern linguistic science,¹ and tagmemic contributions to rhetoric as well as language teaching are gradually recognized (Becker, 1965; Yong, 1965; Hilyer, 1969).

One of the most important characteristics of tagmemics is indicated by the full title of Pike's major work: Language in Relation to a Unified Theory of the Structure of Human Behavior (1954, 1955, 1960, 1967). Pike aims at elucidating language, not as "a sui generis phenomenon, but as an integral part of the whole of Man's life".² He views language, "not as an isolated structure, but as a system set off only by indeterminate bounds from a context that expands in time and space and complexity to include ultimately whatever forms a part of man's experience".³ Pike's aim in the study of language and behavior is compared to Einstein's in physics (John Algeo 1970:1).

Tagmemics is also typically characterized by its exponents' interest in language units at a level higher than the sentence, in particular, the paragraph and the discourse. In the past several

decades, linguists have concerned themselves mainly with language units at or below the sentence level. This artificial limitation is possibly due to Bloomfield's idea that "each sentence is an independent linguistic form, not included by virtue of any grammatical construction in any larger linguistic form" (Pike, 1967 P.145). According to Pike, this bias perhaps prevented consequently, "in the U. S. A., the development of linguistics so that it would not be integrated more closely with studies of literary form". It is, then, obvious that tagmemics, in Pike's ideal, should deal with units larger than the sentence, so that not only a bridge might be built up between linguistics and some kinds of literary study, with reference to higher-level relationships, but an adequate description of sentence would also be reasonably possible. However, in recent years, acknowledging the arduous task of description beyond the sentence level, some linguists have held that, "the discovery procedures applied to sentences can also be applied to discourse and that although the rules produced may not be so absolute they will increase our knowledge of how language is used" (Hilyer, 1969:1).

Pike has consistently stated that both verbal and non-verbal behavior are hierarchically structured (Wise, 1968:21):

There is in behavior a
HIERARCHICAL STRUCTURE
..... in which smaller
emic wholes may be viewed
as parts of larger emic
wholes, which in turn are
parts of still larger ones
(Pike, 1954:32).

To tagmemicists language is, thus, structured in a triple hierarchy of phonology, lexicon, and grammar. Each hierarchy has a basic unit. In the phonological hierarchy there is the unit, phoneme; in the lexical hierarchy there is the unit, morpheme; in the grammatical hierarchy there is also the basic unit, tagmeme. It is from the concept of tagmeme that the entire theory is named. The tagmeme is defined as "the correlation of a grammatical function, or slot, with the class of mutually substitutable items that fill that slot" (Elson and Pickett, 1962, 1969:57). Longacre explains why the emphasis of tagmemics on function-class relationship is made: "By bringing together function and set in the tagmeme, function is at once kept in focus and made amenable to formal analysis. Traditional grammar talked much of functions-subject, object, modifier, etc. - but did not pay sufficient attention to form to bring such functions into clear focus. Earlier American structuralism, with adolescent enthusiasm, all but tossed out function in its zeal for form. Tagmemics is a reaffirmation of function in a structural context" (Longacre, 1965:67). Another fundamental insight of tagmemics is the concept of syntagmeme. A syntagmeme is a structurally contrastive type on a given level of hierarchical structuring. Its power should prevent a grammar from functional overdifferentiation, functional underdifferentiation, and functional fragmentation. Usually, "a syntagmeme is represented by a formula which can be operated on so as to yield readings, permutations, and exponential combinations." A grammatical level, a notion introduced by Longacre into the tagmemic model, is "described as a relative position in space - where space

is the grammatical hierarchy within which constructions may occur" (Walter Cook, 1969:28). Levels of grammar may be typical or atypical. The sentence, the clause, the phrase, and the word are the typical levels. Recursive layering, loopback, and skip are the atypical levels.⁴ According to Longacre, the view of "structural levels, arranged in explicit systemic hierarchy" is the third fundamental insight of tagmemics (Longacre, 1965:72).

1.2. Review of Previous Work

Shortly after the Indian grammarians (notably Pāṇini, circa 300 B. C.) had worked out a detailed and accurate analysis of the structure of Sanskrit⁵, their northern neighbors, the Chinese, also started to devote themselves to the study of language. The Sinitic linguists' painstaking inquiry eventually resulted in the appearance of Hsiao hsueh. Hsiao hsueh was a trivium of etymological, phonological, and semantic studies⁶. It made no reference to grammar. "The notion of grammar, it is said, came into China from India in the seventh century",⁷ and it was not until the end of the last century that a grammatical study of the Chinese language was seriously attempted. Ma shih wen-t'ung, the first treatise on Chinese grammar, was published in 1898. It was modelled on a Latin grammar. Later on, several other similar works appeared successively.

In the past century foreign missionaries had made a substantial contribution to a better understanding of Chinese language; more recently western scholars like Bodman, Dobson, Dowson, Serruys and Dew have also played a principal role in Sinitic linguistic research.

Dobson's works are indispensable references for those who study Chinese literary language. Dowson (1968), analyzing passages from the book of Mencius, provides this writer with valuable information. Han-yu wen-yen yu-fa (The Grammar of Chinese Literary Language), in spite of its traditional orientation, provides fundamental background material.

Shen (1968) is the first attempt by a Chinese linguist to apply tagmemic techniques to the study of the modern Mandarin Chinese. However, it is "concerned only with the phrase and the clause levels" (P. 10). Thus, it has left levels at and beyond the sentence untouched.

1.3. Statement of the Problem

This study intends to apply tagmemic theory to the full-scale analysis (from the discourse level down to the word level) of The Great Learning for the purpose of improving understanding of written classical Chinese discourse. Review of the literature indicates that, no serious attempt has been made before. The analysis of the discourse, the paragraph, and the sentence levels is based mainly on Longacre's (1968) model. Cook (1969) serves an excellent theoretical reference for levels at and below the clause.

As the tagmemicists move to the analysis of the levels higher than the sentence, particularly the discourse and the paragraph, they are likely to contribute to the development of the principles of essay-writing. The mysteries of essay-writing were traditionally considered metempirical by the Chinese intelligentsia. An age-old vernacular

aphorism may best exemplify this metempiricism:

By reading three hundred poems of Tang plenary,
Though not knowing poetizing previously,
Be he able to do so ultimately.

In addition to metempiricism, supernatural inspiration (Ling Kan) was also believed to play a determinate role in essay-writing. However, with the advent of modern linguistic science, Pike (1964a, 1964b), Becker (1965, 1966) and Hilyer (1969) have demonstrated that tagmemics could be helpful to language teaching, especially to composition and paragraph writing. Aimed at fulfilling the pedagogical purpose, this paper hopefully will be of use to the readers who will study our corpus, The Great Learning, a short yet quite important classical Chinese book. The discourses and the paragraphs are patterned, and Longacre's tagmemic model for grammatical analysis fit the patterns of The Great Learning. Thus, in addition to mere appreciation, the reader may make use of the logical and forceful patterns exposed in the analysis of the discourse and the paragraph levels of The Great Learning in his essay-writing.

Traversing two thousand years down the corridor of time classical Chinese had generally become unintelligible to the speakers of Mandarin. Its syntactical peculiarity may be the cause of this unintelligibility, but experience proves that unintelligibility is not unsurmountable. First, a scholastic commentary may awkwardly translate the classical literature into the modern Mandarin, and by so doing make it intelligible. This approach has traditionally been the way

almost every modern Chinese learns the classics. But the outcome of this approach is that the scholastic commentaries eventually become indispensable. The reason of their indispensability, however, is clear. Being unable to internalize the rules of the language structure, the reader has difficulties in mastering the classical literature he is supposed to study. Second, the practice of memorization has also been considered as an effective method to master the classical literature. This statement might be partially true, were those tedious and laborious nature of the effort ignored, not to mention how time-consuming it is. This study, extremely disfavoring these two approaches, argues that they should be replaced immediately by scientific, linguistic analysis combined with some kind of literary study.

A group of Chinese scholars as well as a distinguished British Sinologist, E. Hughes, seriously charged that Chu Hsi (1130-1200 A. D.) was wrong to have rearranged the text of The Great Learning (Hughes 1943:145). Primarily, they wanted conservatively The Great Learning to be kept in the old version as found in circa 100 B. C. This paper will present evidence to argue that, Chu's version is more logical, forceful, pedagogical, and naturally patterned, although it is still agreeable that we should keep the oldest version.

That Longacre's tagmemic model (1968) for grammatical description fits the patterns of The Great Learning suggests that there are certain undefinable linguistic universals which cross time and space underlying the nature of the language. This paper in its analysis presents evidence, for this suggestion.

1.4. The Corpus

Ta hueh (The Great Learning) was chosen for analysis for several reasons. First, although it was originally but a chapter contained in the Li Chi (The Book of Rites) handed down by the Elder Tai circa 100 B. C., it is a short yet coherent, independent discourse. This characteristic makes it an ideal corpus for the present full-scale analysis.

In Sung Dynasty The Great Learning appeared as a short single book specifically prepared to be granted by the Emperor to winners in Imperial Examinations. Probably owing to this royal favor, it grew more popular, and, together with Chung Yung (Doctrine of the Mean), it has exercised a tremendous influence upon Chinese philosophy (Fung, 1952:361). Even these days it has been a required course in both high school and college curriculums in China. Recognition of its importance and popularity, considering the pedagogical factor, is, thus, a second reason for its choice as the corpus of this study.

Who wrote The Great Learning? At what time? These questions are still like a murky pond to the Sinologists. Fung (1952:362) and Hughes (1943:103) hold that, Chu Hsi, who believed The Great Learning was written by Tseng Tzu, and Wang Po (1197-1274 A. D.), who attributed it to Tzu Ssu, the grandson of Confucius, were totally wrong and unsupported by documents. In the foreseeable future, the question of authorship seems destined to remain unanswered. As for the date of its first appearance, Hughes, who began with literary criticism and etymological research, offers evidence that The Great Learning was written some time between 350 and 340 B. C.

Inspired and stimulated by Hughes' approach, we may suggest that, by undertaking more diachronic analyses of the grammatical structure of the classical Chinese literature, we could possibly be in a better position to answer such questions.

The corpus for this paper is of Chu Hsi's version, which has been widely adopted. Since this paper is pedagogically and pragmatically orientated, it seems then logical to adopt Chu's version. Other reasons will also be offered in the discussion of discourse level analysis.

1.5. Procedure and Organization

Grammar Discovery Procedures (1964) by Longacre provide a detailed, step-by-step guideline for the analysis of levels at and below the clause. Null (1971:1) points out that "Longacre is credited with the introduction of levels into the tagmemic model which allows the analyst to begin his analysis of a language at any level of the grammar". This paper, nevertheless, begins with the discourse level analysis, and ranges from the paragraph, the sentence, the clause, the phrase, to the word level.

Each level will be respectively described by the typical tagmemic formula, which in turn when possible will be exemplified by representative items. Items are written in three equivalent expressions: first in Romanization, followed by a literal translation into English, and lastly the free grammatical translation (also the corpus). The text is marked for introduction, paragraph, sentence and clause tagmemes (see appendix). The sentence tagmeme will be marked by the

Arabic numeral, and the clause the slash.

Chapter two will present the main body of analysis. Chapter three is the summary and conclusion.

Chapter II

Main Body of the Grammatical Analysis of The Great Learning

2.1.0. Discourse Level Analysis

Longacre is convinced that "in a given language there is a finite number of discourse types which are never mixed or confused".⁸ Based on this assumption, he postulates four major contrasting discourse genres for Philippine Languages: 1). Narrative Discourse-- recounts some sort of story; 2). Procedural Discourse -- tells how to do something; 3). Expository Discourse -- expounds a subject or explains something; 4). Hortatory Discourse -- attempts to influence or change conduct. He further specifies: "Expository Discourse is subject-matter orientated; persons come in incidentally to the subject matter and usually are third person";⁹ "it does not exhibit a necessary sequence in time, nor does it focus on a particular setting in time".¹⁰

Referring to these assumptions, we may suggest that The Great Learning is an Expository Discourse, since it is mainly concerned with the subject-matter, the three aims of the superior man and eight steps toward attaining these three aims. However, in suggesting to the reader the three aims of the superior man, The Great Learning shares a characteristic with the Hortatory Discourse, that is, attempting to influence the reader and to change the reader's conduct. To this argument, our answer is that the Expository Discourse is further differentiated from the Hortatory Discourse by the different adoption

of person. The Expository Discourse may tolerate the third person who comes in incidentally to the subject matter (the superior man has a great principle), while the Hortatory Discourse is second person oriented (you ought to do this).

To distinguish main genre of the discourses, Longacre offers a practical guide (Figure 1).

		Time: Accomplished or Not Focal	+Project Time
+Sequence in Time		Narrative Discourse	Procedural Discourse
		1 or 3 person Oriented	1/2/3/person Oriented
-Sequence in Time		Expository Discourse	Hortatory Discourse
		Subject- matter Oriented	2 person Oriented

Figure 1: Four Genre of Discourses (Longacre, 1968. 1. 2.)

2.1.1. Internal Structure of the Expository Discourse

According to Longacre, "linkage between the component tagmemes

of an Expository Discourse is primarily through sentence topics and repetition of key words in the figures".¹¹ This principle is also found true in The Great Learning (Figure 2).

<p>The way of <u>The Great Learning</u> is to</p> <p>a) illustrate illustrious virtue</p> <p>b) renovate the people</p> <p>c) rest in the highest excellence</p>	<p>Introduction: Embedded Expository Discourse</p>
<p>Illustrate illustrious virtue ----</p>	<p>Point_{ex} 1 : Ex. Para</p>
<p>To renovate the people ----</p>	<p>Point_{ex} 2 : Ex. Para</p>
<p>To rest in the highest excellence -</p>	<p>Point_{ex} 3 : Embedded Ex. Discourse</p>
<p>To know the root ----</p>	<p>Point_{ex} 4 : Ex. Para</p>
<p>To perfect knowledge ----</p>	<p>Point_{ex} 5 : Ex. Para</p>
<p>To make the thought sincere ----</p>	<p>Point_{ex} 6 : Ex. Para</p>
<p>To rectify the mind ----</p>	<p>Point_{ex} 7 : Ex. Para</p>
<p>To regulate the family ----</p>	<p>Point_{ex} 8 : Ex. Para</p>
<p>To govern the states ----</p>	<p>Point_{ex} 9 : Embedded Ex. Discourse</p>
<p>To make the kingdom peaceful ----</p>	<p>Point_{ex} 10 : Embedded Ex. Discourse</p>

Figure 2

Expository Discourse Linkage Chart

(Based on Chu Hsi's copy of The Great Learning)

The way of <u>The Great Learning</u> is to a) illustrate illustrious virtue b) renovate the people c) rest in the highest excellence	Introduction: Embedded Expository Discourse
To Make the thought sincere -----	Point _{ex} 1 : Ex. Para
A superior man ----- ?	Point _{ex} 2 : Ex. Para
To illustrate illustrious virtue --	Point _{ex} 3 : Embedded Ex. Discourse
To renovate the people -----	Point _{ex} 4 : Ex. Para
To rest in the highest excellence -	Point _{ex} 5 : Ex. Para
Knowing the root -----	Point _{ex} 6 : Ex. Para
To rectify the mind -----	Point _{ex} 7 : Ex. Para
To regulate the family -----	Point _{ex} 8 : Ex. Para
To govern the state -----	Point _{ex} 9 : Embedded Ex. Discourse
To make the kingdom peaceful -----	Point _{ex} 10 : Embedded Ex. Para

figure 3

Expository Discourse Linkage Chart

(Based on the oldest copy of The Great Learning)

The Linkage Chart (Figure 2), shows that there is a logical order underlying the interparagraph linkage. This logical order is that, the Point_{ex} 1 tagmeme serves to clarify the first proposition stated in the Introduction tagmeme, the Point_{ex} 2 the second proposition, and the Point_{ex} 3 the third proposition etc. In this way, the whole nucleus of discourse tagmemes are clearly, perfectly, and logically tailored into a well-formed, well-ordered, forceful syntagmeme. For a real comparison, another Expository Discourse Linkage Chart (Figure 3) has been made from the oldest copy of The Great Learning. This chart exposes the loose and illogical structural linkage (as red line shows) of that copy. A comparison of these two charts (Figure 1 vs Figure 2) offers strong evidence that Chu Hsi's copy is a better one for pedagogical consideration.

The following over-all formula indicates the tagmemes found in the Expository Discourse (including the embedded Expository Discourse manifested in the Point tagmemes) in The Great Learning:

Formula 1 : ± Title ± Introduction + Point_{ex} 1 ... + Point_{ex} n
± Conclusion (The symbol, + means obligatory, while ± non-obligatory)

Longacre posits an over-all formula for the Expository Discourse in The Philippine Languages:

± Introduction + Point_{ex} 1 + Point_{ex} n ± Conclusion

As a comparison of the above two formulae shows, they are almost identical except the title tagmeme. This might suggest that there

must be some undefinable linguistic universals underlying the nature of languages. The Great Learning is a selected study, and offers only one evidence; however, it should encourage linguists to search for more definite answers to linguistic universals. For now, we are more sure than before that man is a pattern-generating animal.

The tagmemes found in the Expository Discourse will be discussed respectively:

Title Tagmeme: n. (Ta hsueh, The Great Learning)

The Title tagmeme is obligatory in the written discourse (Null 1971:6), while optional in spoken and embedded Expository Discourse. It is commonly expounded by a noun, or a phrase, and rarely manifested by a clause or a full sentence. In this instance, the title tagmeme is filled by a noun.

Introduction Tagmeme: Embedded Expository Discourse (Line 1-30)

The purpose of the Introduction tagmeme is to introduce main subject matter of the Expository Discourse. It may be expounded by a single sentence, a paragraph or even by an embedded discourse.

In the whole discourse of The Great Learning, the Introduction tagmeme is filled by an embedded Expository Discourse (Line 1-30). The syntagmeme of this embedded Expository Discourse is best illustrated by a tentative tagmemic formula of its own:

+ Introduction + Point_{ex} 1 + Conclusion

The Introduction tagmeme of the embedded Expository Discourse, manifested by an Explanatory Paragraph (Line 1-8), states three

main subject matters of The Great Learning: to illustrate illustrious virtue, to renovate the people, and to rest in the highest excellence. The Point_{ex} 1 tagmeme is filled by an Explanatory Paragraph (Line 9-25). This Explanatory Paragraph intends to iterate eight steps by which those three aims may be attained. Finally, the Conclusion tagmeme, expounded by an Explanatory Paragraph (Line 26-30), reaffirms the importance of the propositions mentioned in the Introduction tagmeme.

Point_{ex} tagmemes: Explanatory Paragraphs/ Embedded Expository Discourses (Line 31-299).

The nuclear tagmemes of the Expository Discourse are Point_{ex} 1 Point_{ex} n. They are manifested by a variety of components. In The Great Learning, Point_{ex} 1, Point_{ex} 2, Point_{ex} 4, Point_{ex} 5, Point_{ex} 6, Point_{ex} 7 and Point_{ex} 8 tagmemes are respectively expounded by Explanatory paragraphs. Other tagmemes, like Point_{ex} 3, Point_{ex} 9 and Point_{ex} 10 are manifested by fillers at a level higher than the paragraph. The Point_{ex} 3 tagmeme is filled by an embedded Expository Discourse. This embedded Expository Discourse can be analyzed in this way:

+ Point_{ex} 1 + Point_{ex} 2 + Point_{ex} 3

Point_{ex} 1: Explanatory Paragraph (Line 42-45)

Point_{ex} 2: Explanatory Paragraph (Line 46-52)

Point_{ex} 3: Explanatory Paragraph (Line 53-74)

The Point_{ex} 9 tagmeme is expounded by an embedded Expository Discourse.

The syntagmeme of this Expository Discourse may be represented by a tentative tagmemic formula of its own:

+ Introduction + Point_{ex} 1 ... + Point_{ex} 4 + Conclusion

Introduction: Explanatory Paragraph (Line 146-158)

Point_{ex} 1: Explanatory Paragraph (Line 159-177)

Point_{ex} 2: Explanatory Paragraph (Line 178-187)

Conclusion: Single Sentence (Line 188)

The Point_{ex} 10 tagmeme is manifested by an embedded Expository Discourse, which has the following construction:

+ Introduction + Point_{ex} 1 + Point_{ex} 6

Introduction: Explanatory Paragraph (Line 189-205)

Point_{ex} 1: Explanatory Paragraph (Line 206-209)

Point_{ex} 2: Explanatory Paragraph (Line 210-215)

Point_{ex} 3: Explanatory Paragraph (Line 216-241)

Point_{ex} 4: Explanatory Paragraph (Line 242-270)

Point_{ex} 5: Explanatory Paragraph (Line 271-282)

Point_{ex} 6: Explanatory Paragraph (Line 283-299)

All of these Point_{ex} tagmemes from Point_{ex} 1 to Point_{ex} 10 serve

to explain respectively the subject-matter of the whole Expository

Discourse. The Linkage Chart (Figure 2) hopefully would illustrate their relationships well.

Conclusion Tagmeme

In the major Expository Discourse, Conclusion tagmeme is absent. It only appears in the syntagmemes of the embedded Expository Discourses, such as those subordinated in the Introduction and Point_{ex} 9 tagmemes. Its fillers are commonly found to refer themselves lexically to the main subject announced in the Introduction.

2.2. Paragraph Level Analysis

There are four assumptions on which Longacre's Philippine Languages is mainly based:

- (1). There is finite number of paragraph types in any language with recursive embedding of paragraph within paragraph (of the same or different type).
- (2). Relations among the parts of a paragraph resemble on the one hand those within the sentence, and on the other hand those within the discourse.
- (3). Sentences which expound tagmemes within the nucleus of a given paragraph type are linked in specific and stateable ways.
- (4). Paragraphs may be initiated, closed, or interrupted by non-linked material (Longacre, 1968, 1:53).

These assumptions are applied to the analysis of The Great Learning and as evidences show, they are favorably supported by our data.

First, in the corpus we discover four paragraph types which

are identical with those of Philippine Languages: Explanatory, Anti-thetical Explanatory, Coordinate Explanatory, and Procedural. These four paragraph types will be discussed in section 2.2.1.

Longacre states that recursive embedding of paragraph within paragraph (of the same or different type) is common in Philippine Languages. Our data indicates that it is also true in The Great Learning (Figure 4).

Ground	Figure	Text
	The superior man values virtue.	
Have virtue,	then will win the people.	Expo: Procedural Paragraph Step 1
Win the people	then will possess territory.	Step 2
Possess territory	then will have wealth.	Step 3
Have wealth	then will have expenditure	Step 4

Figure 4: A Procedural Paragraph embedded in An Expository Paragraph
(Line 221-225 in Corpus)

This example indicates that a procedural paragraph is embedded to fill an Expo tagmeme found in an Explanatory Paragraph. In this case, the paragraph type of the embedded is different from that of the main paragraph.

Explanatory paragraph, resembled the Paragraph Sentence, is

characterized by parallelism. Take an Example:

wei jen - chun, chih yu jen.

wei jen - chen, chih yu ching.

wei jen - tze, chih yu hsiao.

wei jen - fu, chih yu tzu.

Translation:

"As a monarch, he abode in human-heartedness."

"As a minister, he abode in reverence."

"As a son, he abode in filial piety."

"As a father, he abode in kindness."

(From sentence 6-9 (Line 48-51), in paragraph 4)

This embedded Explanatory paragraph comprises four sentences that are paralleled grammatically and lexically. This evidence exactly supports Longacre's assumption.

2.2.1. Internal Structures of Paragraph Types

The Great Learning consists of a finite number of paragraph types: Procedural, Explanatory, Coordinate Explanatory and Anti-thetical Explanatory. Each of these types will be discussed respectively in the following paragraphs.

2.2.1.1. Procedural Paragraphs

Chronological sequence in projected time is basic to the Procedural Paragraph. In The Great Learning, two strategies of chronological

sequence in projected time are found:

1). erh ho (and then) and t'zu (then) serve as one kind of sequencer, as in:

(A). wu ke erh -ho chih chih.

Things investigated and then knowledge extended

"Things have been investigated and then (his)

knowldege is extended."

(B). yu te t'zu yu jen.

have virtue then have people

"(When you) have possessed virtue then (you) can win

the people."

Sentences of this kind are combined into a Procedural Paragraph type that is exactly identical with that found in Philippine Languages. For convenience, in this paper it is labeled Procedural Paragraph Type A.

2). hsien (first) serves as another kind of sequencer, as in:

(A). yu shiu chih shen che, hsien chang

wish cultivate his person who first rectify

ch'i hsin.

his heart

"Who wishes to cultivate his person, (he) should

first rectify his heart."

Paragraphs, comprised of this kind of sentences are different from those illustrated in Point 1 above, and they are arbitrarily called Procedural Paragraph Type B in this study. A comparison

of Type B and Type A is made in Figure 5 and 6.

Ground	Figure	
Who wishes to illustrate illustrious virtue to the world,	(he) should <u>first</u> govern well his country.	step 7
...wishes to govern well his country,	... <u>first</u> regulate his family.	step 6
...wishes to regulate his family,	... <u>first</u> cultivate his person.	step 4
...wishes to rectify his mind,	... <u>first</u> make his thought sincere	step 3
...wishes to make his thought sincere,	... <u>first</u> extend his knowledge	step 2
Extend knowledge is to	investigate things	step 1

Figure 5: Procedural Paragraph Type B
(Line 9-18, in the corpus)

Ground	Figure	
The things is investigated,	<u>and then</u> (his) knowledge will be extended	step 1
(his) knowledge is extended,	<u>and then</u> (his) thought will be sincere	step 2
...thought is sincere,	<u>and then</u> (his) mind will be rectified	step 3
...mind is rectified,	<u>and then</u> (his) person will be cultivated	step 4
...person is cultivated,	<u>and then</u> (his) family will be regulated	step 5
...family is regulated,	and then (his) country will be governed	step 6
...country is governed,	<u>and then</u> the world will be peaceful	step 7

Figure 6: Procedural Paragraph A
(Line 19-25, in the corpus)

Figure 5 and Figure 6 show us these two types of Procedural Paragraphs are different from each other in the opposite chronological sequence in projected time. In the Procedural Paragraph Type B, the last Step of the procedure is announced first, and the first Step last. This mechanism is opposite to that of the other type, an upside-down type of arrangement. This arrangement may be considered as a kind of device aimed at achieving some sort of emphasis on certain subject matter by repeating the lexicon but shunning repetitive use of the same grammatical structure. Thus the Procedural Paragraphs (Line 9-25) actually posit only the following steps toward attaining those aims -- to illustrate illustrious virtue, to renovate people and to rest in the highest excellence:

- | | |
|----------------------------|-------------------------------|
| (1). Investigate things. | (2). Extend knowledge. |
| (3). Make thought sincere. | (4). Rectify mind. |
| (5). Cultivate person. | (6). Regulate family. |
| (7). Govern country well. | (8). Make the world peaceful. |

In Procedural Paragraphs, sentences are linked in a stateable way, which is defined by Longacre as chaining. Chaining means that "part of a sentence is recapitulated or explicitly referred to in the onset of the succeeding sentence" (Longacre 1968, 1:55). This feature can be best exemplified by the linkage arrows shown in Figure 5 and Figure 6.

Generally, the syntagmeme of a Procedural Paragraph may be represented by a tagmemic formula, as found in Philippine Languages:

+ Introduction + Step 1 -- + Step n + Terminus

Procedural Paragraph, found in the corpus, does not take Introduction tagmemes. As for Terminus, it only appears once in the opening paragraph (Line 1-8, in the corpus). The following over-all tagmemic formulae describe respectively the syntagmemes of Procedural Paragraph Type A and Procedural Paragraph Type B found in The Great Learning:

Formula 2: + Step 1 --- + Step n

Formula 3: + Step n --- + Step 1

2.2.1.2. Explanatory Paragraph

The Explanatory Paragraph is the major paragraph type found appearing most frequently in The Great Learning. Their syntagmemes can be represented by an over-all tagmemic formula: Formula 4,

+ Prelim (+ Text + Expo 1 ... + Expo n + Reason + Result + Warning)
+ Terminal

Text and Exposition Tagmemes

Text tagmeme is obligatory in an Explanatory Paragraph. It is essentially like the topic sentence of traditional rhetoric (Longacre, 1968, 1:109). And possibly due to this resemblance, Becker (1965:238) posits a general tagmemic formula for the expository paragraph using the term Topic, instead of Text: + Topic + Restriction + Illustration. The Text tagmeme is "the Peak grammatically and lexically of its paragraph" (Longacre, 1968, 1:109). The following paragraph illustrate this well (see Figure 7).

The Text may be followed by an indefinite number of Exposition (Expo) tagmemes, which serve to explain the Text. In The Great Learning,

one of the embedded Explanatory Paragraph is even found to take six Expo tagmemes (see Figure 8).

The creation of wealth has a great principle	Text
Those who produce wealth should be many; those who consume it should be few.	Expo
Those who produce it should be zealous; those who expend it should be economical.	Expo
Then wealth will be always sufficient.	Result

Figure 7
(Lines 271-274, in the corpus)

Therefore a superior man has a way of Measure Square.	Result: Explanatory Paragraph Text
He must not bring what he dislikes in those above him to bear on those beneath him.	Expo 1
He must not bring what he dislikes in those beneath him to the service of those above him.	Expo 2
He must not do in advance what he dislikes in his forbears for his descendants.	Expo 3
He must not do what he dislikes in his descendants as following to his forbears.	Expo 4
He must not give the treatment which he dislikes from (his neighbors on) the right, to (those on) the left.	Expo 5
He must not give the treatment which he dislikes from (his neighbors on) the left to (those on) the right.	Expo 6
This is what meant by the Way of Measuring Square.	Result

Figure 8
(Lines 194-204, in the corpus)

Reason Tagmeme

Longacre finds that "a Text may also be followed by a Reason tagmeme-- whether or not any Expo tagmemes intervene" (Longacre, 1968, 1:115). This finding is supported by data from The Great Learning. The following paragraph serves as an example. Here the Reason tagmeme follows the Text immediately (Figure 9):

The Book of Songs has it: 'O! The kings of old are borne in mind'.	Text
The superior man (the kings of old) respects the worthy, and loves the beloved---	Reason
Thus (although he is) gone from the world he is not forgotten.	result

Figure 9

(Lines 70-75, in the corpus)

Longacre further states that "the Reason should not specially relate to some element found in the Expo but not in the Text. When the latter contingency occurs then there is Expo tagmeme expounded by an embedded Explanatory Paragraph with its own Text, Reason structure" (Longacre, 1968, 1:115-116). The following paragraph in The Great Learning supports this finding reported in Philippine Languages (Figure 10, next page)

Here, apparently the Reason tagmeme goes with the Text of the embedded Explanatory Paragraph not with that of the main paragraph.

Ground	Figure	
	The superior man must be watchful over himself when he is alone.	Prelim
	There is no evil to which the mean man, dwelling retired, will not proceed.	Text
He sees a superior man,	And then he will sneakingly conceal his evil and displaying what is good.	Expo: Embedded Explanatory Paragraph Text
	Actually the others behold him as if they saw his heart and reins.	Reason
	Of what use is his disguise? (he can not conceal evil)	Result
	This is an instance of the saying "what truly is within will be manifested without".	Terminus
	Therefore, the superior man must be watchful over himself when he is alone.	Terminus

Figure 10

(Lines 103-115, in the corpus)

Result Tagmeme

In Philippine Languages it is common that the Result tagmeme is manifested by a sentence whose Cause Margin paraphrases the Text. However, this device is not used often in The Great Learning. The Result in this study usually presents the sheer consequences happened to the Text. It does not paraphrase the preceding sentence. what seems to be the cause of the result must have been treated precedingly. figure 11 shows a typical example.

What is meant by the regulation of one's family depends on the cultivation of his person, (is this): Men are prejudiced about those whom they love, prejudiced about those whom they hate, prejudiced about those whom they revere, prejudiced about those whom they pity, prejudiced about those whom they despise.	Text
Therefore there are few people in the world who are awake to the evil in the object of their liking and awake to the excellence in the object of their dislike.	Result

Figure 11

(Lines 132-140, in the corpus)

Warning Tagmeme

A Warning tagmeme is usually encountered in a Hortatory Paragraph, but it may also appear in an Explanatory Paragraph. In The Great Learning, it is found appearing only once in Lines 210-216 (in the corpus), and no second Warning is ever found. The following example illustrates this tagmeme well (Figure 12).

Ground ₁	Ground ₂	Figure	
In the Book of Songs it is said:		Lofty is that Southern Hill, with rugged masses of rocks.	Text: Coordinate Explanatory Paragraph Sec 1: Text
		O! Grand minister Yin, the people all look up to you.	Sec2: Text
Those who rule the country must be careful;	If they were prejudiced,	They would be killed by all countrymen.	Warn- Coordinate Sentence

Figure 12

(Lines 210-216, in the corpus)

Preliminary and Terminus Tagmemes

There are very few Preliminary (Prelim) tagmemes found in the paragraph of The Great Learning, but Fig. 13 serves to illustrate.

Ground	Figure	
	The superior man does not have to go beyond his family, but he can complete the lessons for the country.	Prelim
	Filial piety is the means by which the elder is served.	Text: Coordinate Explanatory Paragraph Sec. 1: Text
	Deference to an elder brother is the means by which the elder generation is served.	Sec. 2: Text
	The exercise of parental kindness is the means by which a whole population is influenced.	Sec. 3: Text
In the Kan Kao it is said	Act (do these things mentioned above) as if (you) were watching over an infant.	Expo
	Sincerely wish to carry them out.	Expo
Though (you) may not succeed completely	(You) are not very far from success	Result

Figure 13

(Lines 152-157, in the corpus)

The Terminus (Term) Tagmeme and the Prelim are considered peripheral tagmemes by Longacre. The following exemplifies Terminal.

The Master said, "In hearing litigations, I am like any other body. Certainly, we should make the people have no litigations."	Text
(We should make) those who are devoid of principle find it impossible to carry out their speeches, and thus greatly make them frightened.	Expo
This is called knowing the root.	Term

Figure 14

2.2.1.3. Coordinate Explanatory Paragraphs

An Explanatory Paragraph may contain two or more Texts but these two Text tagmemes are not in a relation of antithesis. Longacre terms this type of paragraph the Coordinate Explanatory Paragraph. The nucleus of a Coordinate Explanatory Paragraph consists of two or more sections each expounded by a simple Explanatory Paragraph. This embedded simple Explanatory Paragraph takes the Text tagmeme as obligatory and other tagmemes as optional. The following examples illustrate the Coordinate Explanatory Paragraph type (Figure 15, and Figure 16 next page).

In Kang Kao, it has it: "(He was) able to make his virtue illustrious.	Sec.1: Text
In the Ta Chi ³ , it has it: "(He) contemplated and studied the illustrious decrees of Heaven."	Sec.2: Text
In the Ti Tien, it has it: "(He was) able to make illustrious his lofty virtue."	Sec.3: Text
(These passages) all (show how those sovereigns) made themselves illustrious.	Term

Figure 15
(Paragraph 2, Lines 31-34)

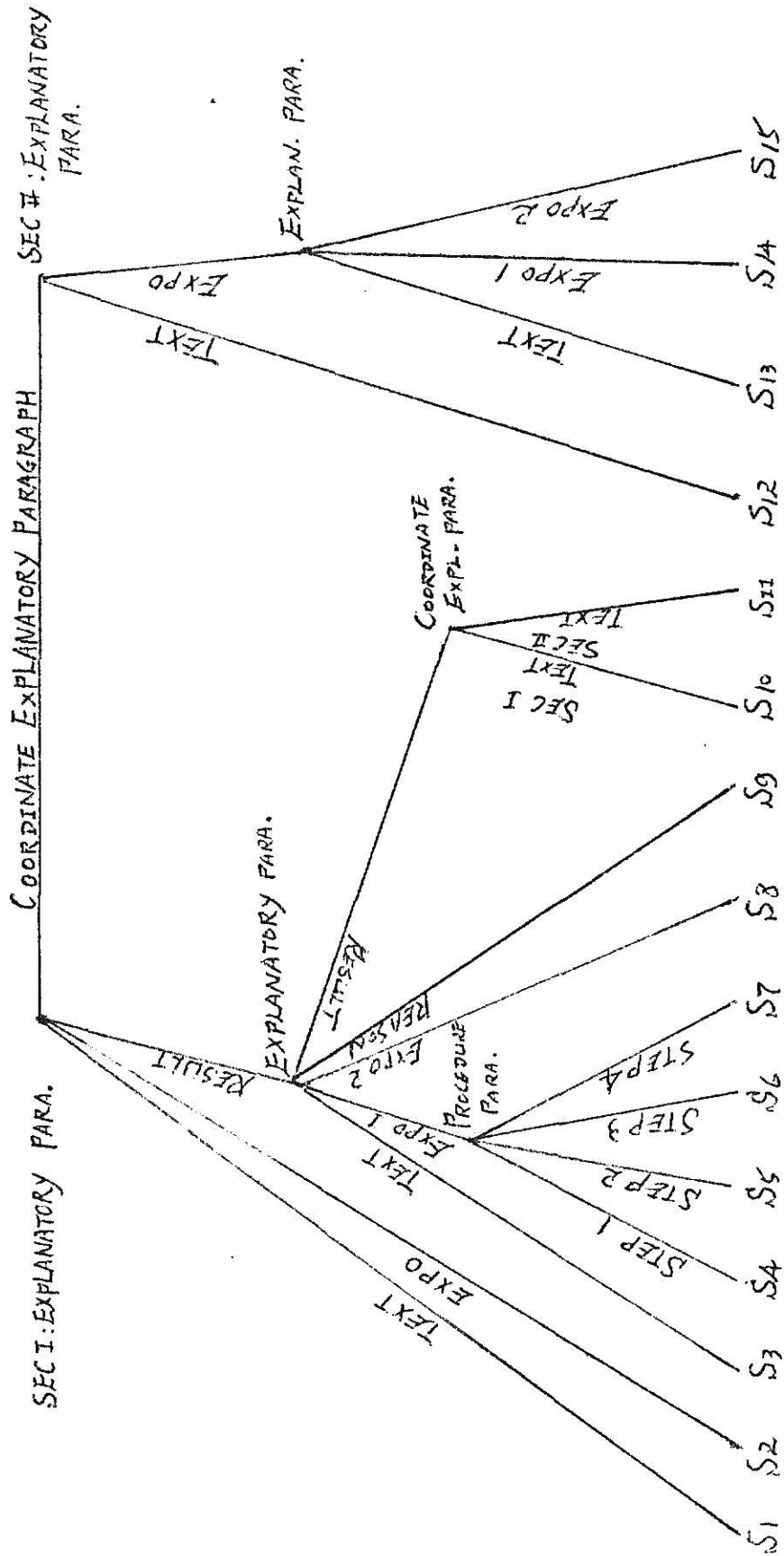


FIGURE 16: TREE GRAPH OF A COORDINATE EXPLANATORY PARAGRAPH

(PARAGRAPH 4, IN THE POINT 10_{EX} TAGMEME, LINE 216-241)

To represent the syntagme of Coordinate Explanatory Paragraphs, a tagmemic formula is written: Formula 5 (Sec. 1 + Sec. 2 + --) +Terminus

2.2.1.4. Antithetical Explanatory Paragraphs

Antithetical Explanatory Paragraphs likewise contain two Text tagmemes, but these two Text tagmemes are opposed to each other. "Each Text is considered to be the core of a subparagraph so that the constituent parts of the nucleus of an Antithetical Paragraph are Section (Sec) and Counter-Section (Sec)" (Longacre, 1968, 1:137). The Section and, the Counter-Section both are expounded either by a one-paragraph sentence or by a simple Explanatory Paragraph. The following example from The Great Learning illustrates an Antithetical Explanatory Paragraph which contain Section and Counter-Section, each expounded by simple Explanatory Paragraphs.

(He) welcomes another's skill as if it were his own; (he) loves genius in other men.	Sec.: Text
(He) not only hails these people in his speech, also keep them in the office.	Expo
Thus, (he is) able to protect my decendants and subject, hopefully (the country will) have benefit.	Terminus
(He) is jealous of and hates another people who have skill; he thwarts the man of genius and blocks his way to advancement.	<u>Sec.</u> : Text
Certainly (he is) not able to keep him in the office.	Expo
Thus, (he is) not able to protect my decendants and subjects, and this is dangerous.	Terminus

Figure 17

(Lines 246-257, in the corpus)

The syntagmeme of Antithetical Explanatory Paragraphs is represented by a tagmemic formula:

Formula 6: + Section + Counter-Section (Section)

2.3. Sentence Level Analysis

According to Longacre, a definition of sentence is a class of syntagmeme of a hierarchical order ranking above syntagmemes as the clause and below such syntagmemes as the paragraph. It may be manifested by a single clause, a patterned combination of clauses, or a clause fragment. Just like discourses and paragraphs, there is also a finite number of sentence types in a given language. In his article, The Notion of Sentence, Longacre complains that traditional classification of sentence types is not of much relevance (Longacre, 1967:16). And he concludes by suggesting a tentative sentence scheme for English, which distinguishes juxtaposition, concatenation, implication, and quotation. In Philippine Languages, he further broadens these basic types to include Condition and others. This study will base its sentence level analysis on Longacre (1968).

2.3.1. Outer Periphery Tagmemes

"There is a basic distinction of nucleus and periphery within the sentence, each sentence type has a unique nucleus. The periphery is common to all types".¹² Nuclear sentence tagmemes are Links, Markers, and Bases. The periphery sentence tagmemes, subdivided into outer and inner periphery, are Conjunction, Exclamation, the Sentence Topic, and the margin tagmemes. The outer periphery tagmemes, found in

The Great Learning, are mostly Conjunction, and Exclamation. in addition, final particles, which constitutes one of the most important characteristics of Chinese, are also defined as outer periphery in this study, because they can not be nested with the sentence nucleus as sentence Base within the nucleus of another sentence type.

A Conjunction tagmeme is "to loosely tie a sentence to the previous sentence or paragraph". It is manifested in The Great Learning mainly by shih-ku, shih-yi, tzu-yi, ku, all meaning "therefore" and by tse, "then". Examples:

- (A). shih-ku chun-tzu wu so
 therefore superior man negative in-everything
 pu yung ch'i chi.
 negative use his utmost-endeavors

"Therefore, the superior man has nothing in which he never uses his utmost endeavors."

(Lines 40-41, in the corpus)

- (B). tse tsai heng tsu i.
 then wealth always sufficient final particle

"Then, wealth will always be sufficient."

(Line 274, in the corpus)

Longacre reports that an Exclamation tagmeme usually appears near the beginning of the sentence. This is also true in The Great Learning. Example:

- wu-hu, chien wang pu wang!
 ah former king negative forget

"Ah! The former kings are not forgotten."

(Line 70, in the corpus)

The typical grammatical elements of Chinese are particles. They seem to have already been developed by the time The Great Learning was written (Circa 350-340 B. C.). In our corpus, final particles such as yeh, i, the exclamatory final particle tsai, the Interrogative final particle hu, all appear in sentence final position. Of them, yeh and i deserve special discussion, because as final particles they are taxonomically the same but functionally different. The former "partakes of the quality of the non-verbal type of sentence, the essence of which is that it does not records acts, but judgements, does not describe momentary events but continuing states" (Dawson, 1968:49). The latter "gives a quality of completeness or of happening once and for all to the verb of the clause it terminates" (Dawson, Ibid). The following sentences exemplify this difference.

(A). chih so hsien hou, tse chin tao i.
 know what start end then near way final particle

"(When you) know what to start and end,

(you) are near the way of The Great

Learning." (Lines 7-8)

(B). tzu-i mo shih pu wang
 therefore quit world negative forget

yeh.
 final particle

"Therefore (the former kings) have not been forgotten after (they) died." (Line 74, in the corpus)

2.3.2. Sentence Types and Sentence Structure

Based on Longacre's Philippine Languages, the following sentence types may be delineated for The Great Learning: (1). The Simple Sentence, the Merged Sentence, (2). Coordinate, Sequence, (3). Alternative, Antithetical, (4). Conditional and (5). Direct Quotation. Each type will be discussed.

2.3.2.1. Simple Sentences and Merged Sentences

The nuclei of a Simple Sentence contains just one clause or a clause embedded by one or more subordinate clauses. It is further characterized by its dealing with a single topic. However, a Simple Sentence is not necessarily simple or even brief. To exemplify the Simple Sentence, here are two examples from The Great Learning:

(A). te jen shen.
virtue adorn person

"Virtue adorns the person." (Line 119)

(B). yu - fei chun - tzu
having-accomplishment superior man

chung pu ke shun
everlastingly negative can forget

shi che, tao sheng
particle relator indicate great
(that)

te chih shan min
virtue extreme excellence people

chih pu neng wang yeh.
particle negative can forget final particle

"That the elegant and accomplished superior man can never be forgotten' indicates that people can not forget(his) great virtue and extreme excellence." (Lines 67-69, in the corpus)

The Example B is a simple sentence, but actually it contains a main clause which is expounded by two other embedded simple sentences. It proves that a simple sentence may not be simple.

The Bases in Merged Sentences may exceed two and are manifested exclusively by clauses, not by embedded sentences. The structure of one clause is defective. It is possible that two tagmemes of the adjoining clauses share the same exponent, or that a tagmeme has been deleted in one clause. To illustrate Merged Sentences, two examples are given:

- (A). ta -hsueh chih tao tsai ming
 great learning of way is-in illustrate
 ming te, tsai ch'in min,
 illustrious virtue is-in renovate people
 tsai chih yu chih san.
 is-in rest in extreme excellence

"The way of Great Learning is to illustrate illustrious virtue, is to renovate people, is to rest in the highest excellence." (Lines 1-2)

This sentence contains only one Base, which is manifested by three main clauses. Except the first clause, the other two are defective. Apparently they shared the Subject tagmeme with the opening clause. And, the Subject Tagmemes in the latter clause are thus deleted consequently. Another example of the Merged Sentence is presented. This sentence contains two Bases, but the second Base is manifested by a defective clause which shares the Subject tagmeme with the former clause.

(B). jen mo chih ch'i tzu chih
 man negative know his son of
 wu, mo chih ch'i miao
 wickedness negative know his corn
 chih shuo.
 of richness

"A man does not know the wickedness of
 his son, (he) does not know the richness
 of his growing corn." (Lines 141-143)

Two tagmemic formulae may represent respectively the syntagmemes
 of the Simple Sentence and the Merged Sentence:

Formula 7: \pm Margin + Base \pm Margin

Formula 8: \pm Margin + Base: Ind. Cl./_ Defective Cl.
 \pm Base: Defective Cl. \pm Margin

2.3.2.2. Coordinate Sentences and Sequence Sentences

The Coordinate Sentence is "a loose grammatical combination
 of clause or embedded sentences with the following characteristics
 (a). an open-ended structure, i. e. any number of Bases may be coor-
 dinated; and (b). lack of chronological orientation" (Longacre, 1968,
 2:61). Coordinate sentences in The Great Learning may either con-
 tain optional Connector tagmeme which is expounded mainly by erh
 "and", or they are only manifested by Coordinated Clauses without
 connector. Here are two typical examples; the example A takes no
 connector tagmeme, but the example B does:

(A). i yen fen shih, i jen
 one remark ruin affair one man

ting kuo.
consolidate country

"Affairs may be ruined by a single sentence, a country
may be settled by a single person." (Line 163)

(B). yao shun shuai tien-hsia i jen, erh
Yao Shun lead world with benevolence and

min ch'ung chih.
people follow them

"Yao and Shun lead the country with benevolence, and
the people follow them." (Line 164, in the corpus)

Thus, Coordinate Sentences may be described by a tagmemic formula:

Formula 9: + Margin + Base₁ ... + Connector + Base_n
+ Margin

Sequence Sentence are tight combinations of clauses, and they usually fill the Step tagmemes within a Procedural Paragraph. Unlike Coordinate Sentences, time is focal in Sequence Sentences. And because of its conforming to the chronological order, embedded sentences or clause which manifest Base of the Sequence Sentence can not permute. Between the Antecedent and Consequent bases of the Sequence Sentence is the Sequence Marker. In The Great Learning, erh hou "and then", tsai "then", and hsien "first" are the Sequence Marker served to connect two Bases of the Sequence Sentence. However, in some Sequence Sentence, the Sequence Marker is optional. To illustrate both kinds of the Sequence Sentence, here are two examples:

(A). chih chih erh-hou yu ting
know rest and then have determination

"Know where to abide, and then (you will) have
determination." (Line 3, in the corpus)

(B). i chia jen, i kuo
one family benevolence whole country
hsing jen.
do benevolence

"One family is human, (and then) the whole country
will be human." (Line 159, in the corpus)

In the example B, the Sequence Marker is absent, however, the chronological order is still kept. A tagmemic formula is written for illustrating the Sequence Sentence:

Formula 10: + Antecedent + Sequence Marker
+ Consequent

2.3.2.3. Antithetical Sentences, Conditional Sentences, and Direct Quotation Sentences

The Antithetical Sentence consists of two opposed bases a Thesis and an Antithesis. In Philippine Languages, these two bases are linked by an adversative particle or particle complex. In The Great Learning, however, the Adversative tagmeme is optional. When it occurs, it is mainly expounded by erh "but". Longacre further states that "the opposed bases of an Antithetical sentence may turn on the use of a negative in one Base but not in the other; on a pair of antonyms (sweet, sour ..); on a pair of pseudo-antonyms (e.g. 'man, Woman'); or on a more diffuse, culturally appropriate opposition" (Longacre 1968, 2:66). In our corpus, the former two devices are

used more often. Two examples here are presented to illustrate the Antithetical Sentence.

- (A). sheng chih che chung, shih
produce it relator many consume

chih che kus.
it relator few

"Those who produce it are many, those who consume
it are few." (Line 272)

- (B). shih erh pu chien.
look but negative see

"(You) look, but do not see." (Lines 128-129)

Note the example A: the Adversative tagmeme is absent. The syntagmeme of the Antithetical Sentence is described by a tagmemic formula:

Formula 11: \pm Margin + Thesis \pm Adversative + Antithesis

The Conditional Sentence consists of two Bases, namely Protasis and Apodosis. An interposed Marker usually occurs before the Apodosis. In the present corpus, Conditional Sentences constitute a minority type. They take tse "then" as the filler for the interposed Marker tagmeme. However, tse is optional, and sometimes is absent from the sentence.

- (A). shan tse te chih
be-good then obtain it

"(If you were) good, then (you can) obtain it."

(Line 236, in the corpus)

- (B). shen pu hsiao, pu ke-i
person negative cultivate negative can

ch'i ch'i chia.
regulate his family

"(If his) person is not cultivated, (then he)

can not regulate his family." (Line 144)

Here, the example B does not contain the Marker tagmeme but semantically it is no less perfect than the example A. The following tagmemic formula may describe the syntagmemes of Conditional Sentences well:

Formula 12: + Protasis + Conditional Marker + Apodosis

For handling the structure of the Quotation in the sentence level, Longacre has ample reasons to say: "(1). The sheer length and variety of grammatical structures that manifest the putative Object are unparalleled in clause structure elsewhere. (2). The balance of the clause characteristically constitutes a rather restricted and specialized structure (the Quotation Formula) that gives the appearance of special variants of clause conditioned by occurrence in higher-level (i. e. sentence) slots" (Longacre, 1968, 2:165). The first reason is especially justified by data from The Great Learning. It is not rarely that the Direct Quotation tagmeme is manifested by a variety of sentences and paragraphs that range from simple sentences (Lines 205-206) to Antithetical Explanatory Paragraphs (Lines 243-257). And this fact surely is unparalleled in clause structure. This study thus follows Longacre's theory.

In Philippine Languages, the Direct Quotation Sentence has the following structure: + DQF + DQ + QR. The Direct Quotation Formula is expound by verbs of speech or by a noun phrase such as 'His word was'. The Direct Quotation is expounded by anything from a morpheme to a discourse. And the Quotation Reinforcer is usually an unaffixed

verb stem meaning 'to say'. But in Chinese, there is no such thing like Quotation Reinforcer. Look the structure of the Direct Quotation Sentence in The Great Learning:

Formula 13: + DQF + DQ.

Both Direct Quotation Formula and Direct Quotation tagmemes are obligatory. The former is expounded by a clause like expression-- "The Master said", and the latter by a clause, a sentence, or paragraphs.

(A). tzu yueh: "yu chih chih
 Confucious say as for rest know

ch'i so chih. ke-i jen erh
 its where rest may man but

pu ju niao hu."
 negative be-equal bird interrogative particle

"Confucious said: 'When (the bird) rests,
 it knows where to rest. is it be possible that
 a man should not be equal to this bird?'"

Finally, to sum up the sentence types found in The Great Learning, Figure 18 is drawn.

	Single Topic	Concatenation	Opposition	Condition	Quotation
Loose	Simple	Coordinate	Antithetical	Conditional	Direction Quotation
Tight	Merged	Sequence			

Figure 18

2.4. Clause Level Analysis

Longacre (1964, 1968:33) defines the clause as "a class of syntagmemes of a median hierarchical order ranking above such syntagmemes as the phrase and word and below such syntagmemes as the sentence and discourse." It may consist of or include "one and only one predicate or predicate-like tagmeme among the constituent tagmemes of the string, and whose manifesting morpheme sequence typically, but not always, fills slots on the sentences level (Elson and Pickett 1969:64)

Clauses found in The Great Learning are of five types: (1) Equational, (2) Descriptive, (3) Transitive, (4) Intransitive and (5) Passive. However, this list can not claim to be exhaustive. At least one "clause" (Line 55-56) in the corpus belongs to none of any type cited above:

yu	-fei		chun	-	tzu,		
having-	accomplishment		prince		(superior man)		
ju	chieh	ju	ts'e	ju	cho	ju	mo.
as	cut	as	file	as	chisel	as	grind

"The elegant and accomplished princes (has cultivated himself just) as we cut and then file, as we chisel and then grind."

It is a "clause", which contains the Subject and Manner tagmemes, except lacking a predicate. It fills a slot on a level no lower than the sentence. but it is really not a perfect clause semantically and grammatically. Why only this one clause is left out from the clause patterns? This question was not raised before, because there had not had any grammatical excursion into The Great Learning. A

possible answer could be that, the copy handed down thousands year ago is still fragmentary. Part of its pages was reportedly found indistinct when the copy was unearthed. It is known that many earnest scholars has since then devoted themselves to labor on editing and commenting. A constructive result from these efforts is that the Paragraph 6 (Lines 80-99) was finally made up and written by Chu Hsi. Supported by these facts, we may not be wrong in concluding that this particular "clause" might have been a perfect clause only became imperfect in later days. and the original structure of this clause may be like this: + Subject + Intransitive Predicate + Manner.

Other clause types with formulae and examples are summarized in the Figure 19. The symbol, \leftrightarrow , means the tagmemes in question are permutable.

Clause Types		Formulae	Examples
Equational	Independent	+ Subj + Pred + Pred Attrib	Line 122, 126
	Dependent	+ Pred + Pred Attrib	Line 1, 48
Descriptive	Independent	+ Appositive + Subj Pred	Lines 116-117
		+ Pred + Subj	Line 210
	Dependent	+ Subj + medial particle + Pred	Line 177
Transitive	Independent	+ ObjCom + Subj + $\overleftrightarrow{\text{Pred+Obj}}$	Line 68-69, 212, 219, 207, 253
		+ Sub + Pred + $\overleftrightarrow{\text{Obj + Inst.}}$	Line 164, 223
		+ S + Obj + Particle + Pred	Lines 133-134
		+ Pred + Obj + Obj Com.	Lines 205-206
		+ S + Temporal + Pred + O	Lines 9-10
	Dependent	+ S + Particle + Inst + P + O + Loc.	Line 19, 110, 216, 269-270
Intransitive	Independent	+ S + P + $\overleftrightarrow{\text{Location}}$	Line 43, 46-47, 113
	Dependent	+ S + Relator + Pred.	Line 116, 173
Passive	Independent	+ S + Agent + Pred.	Line 215
	Dependent	+ Agent + Pred	Line 186

Figure 19

2.5. Phrase Level Analysis

A phrase is "a class of syntagmemes of a hierarchical order ranking

below such syntagmemes as the clause and sentence" (Longacre 1964; 1968:74). "It is a unit composed, potentially, of two or more words, but which does not have the characteristics of a clause; and which typically, but not always, fills slots on the clause level" (Elson and Pickett, 1969:73).

Based on Cook (1969) and Elson and Pickett, four phrase types are found from The Great Learning: (1) Modified Noun Phrase, (2) Verb Phrase, (3) Relator-Axis Phrase, and (4) Item-Appositive Phrase. In addition, another phrase type which is particular to the classical Chinese is posited. And it is tentatively termed Substantivizer che Phrase.

First, note these examples:

- (A). tsai che mo yeh.
wealth Substantivizer branch final particle

"Wealth is the branch." (Lines 226-227)

- (B). sheng chih che chung.
produce it Substantivizer many

"Those who produce it (are) many."
(Line 272)

- (C). ku chih yu ming
ancient particle want illustrate

ming te yu tien-hsia
illustrious virtue to world

che, nsien chih ch'i kuo.
Substantivizer first govern his country

"Those who want to illustrate illustrious
virtue to the world (should) first govern
their countries well." (Lines 9-10)

These examples demonstrate that che is usually preceded by a variety of components. Together with its precedent, che fills, in these examples, the Subject tagmeme. Note another example:

(D). wei yu hsueh yang tzu erh-hou
never have learn care child and then

chia che yeh.
marry Substantivizer final particle

"There has never been (a girl) who learned
to bring up a child, that she might afterwards
marry." (Lines 158-159)

Here, che followed preceding clause, fills Object tagmeme. From these four selected examples, we can see very clearly that che substantivizes the preceding element and together with it fills a tagmeme typically at the clause level. According to the definition of phrase given above, it is thus logical to handle che in phrase level analysis and to set up another phrase type to account for it. Figure 20 summarizes phrase types and their syntagmemes found in the corpus.

Phrase Types		Formula	Examples
Modified Noun Phrase	Descriptive	+ Mod:adj + H:n	Line 1, 46
	Coordinate	+ H:n + C:chih + H:n	Line 1
	Possessive	+ Pos:ch'i + H:n	Line 11
	Demonstrative	+ Dem:shih/ pi/ chih + H:n	Line 32, 179, 210
	Quantifier	+ Qn:ssu/i + H:n	Lines 184-185 258-259, 243
Verb Phrase		+ Mod:adv + Neg:pu/wei + Modal:neng/ke/ke + Aux:yu + H:v	Lines 9-10, 255
Item-Appositive Phrase		+ It:Dep. Cl + Ap:pn	Line 116-117
Substantivizer <u>che</u> Phrase		+ Mod:word - Sentence + H:che	Lines 226-227 272, 9-10
Relator-Axis Phrase		+ R:yu/hu + Axis:n	Line 43, 51

Figure 20

2.6. Word Level

Word is "a class of syntagmemes of a comparatively low hierarchical order, ranking below such syntagmemes as the phrase and clause and above such syntagmemes as the stem" (Longacre, 1964, 1968:101). "It may consist of two or more tagmemes one of which will be manifested by a stem (or root) and at least one of which will be manifested by an affix. Word-level constructions are manifested by words." (Elson and Pickett 1969:76)

There are some words which are actually single morphemes and thus are not expandable. Note these examples:

(A). chun "prince". (B). mien-mang "twittering".

However, most of those compound constructions can be represented by tagmemic formulae (see Figure 21)

Word	Formulae	Examples
Noun	+ mod:adj + h:n	Lines 68-69
	+ mod:v + h:n	Line 38, 122
	+ mod:n + h:n	Line 53, 49
Verb	+ mod:adv + h:v	Line 106
	+ h:v + h:v	Line 286
Adj	+ h:adj + h:adj	Line 124, 146

Figure 21

CHAPTER III

CONCLUSION

3.1. universality or the Applicability of the Tagmemic Model:

A Discussion

Klammer and Compton (1870), and Null (1971) have successively demonstrated that the tagmemic theory developed especially by Longacre (1968) is applicable to the analysis of English Narrative Discourses. Null further concludes by suggesting that tagmemics may be applied to languages universally. Partly intended to testify her assumption and partly due to the fact that there has never been such a full-scale analysis of Chinese literature using the tagmemic model, The Great Learning, a short yet quite important book thus is analyzed. In the previous sections the research result has been presented, the typical examples exemplified various types of constructions at various levels has been given, and general tagmemic formulae to illustrate the syntagmes found in the corpus have also been provided. As these data shows, the tagmemics undoubtedly is also applicable to Chinese. However, only one example from a traditionalist's view might challenge the credibility of the tagmemics as a model applicable universally to languages, and thus needs further clarification here. First, note this example:

so	ts'ang	fu	shen	pu	shu
what	possess	in	person	negative	human
erh	neng	yu	chu-jen	che,	
but	can	lead	people	substantivizer	

wei chih yu yeh.
never particle or it have final particle

"Never has there been (the case) that a man,
who, does not possess human qualities, but
can lead the people." (Lines 173-174)

In this clause, chih has been considered by some modern Chinese grammarians as a pronoun like English "it" serving as the object of yu "have", while the preceding chih phrase as object complement. This interpretation holds that wei "never, or negative" and yu "have" are purposefully intervened by chih so that wei "negative" can be greatly emphasized. To put it another way, chih is permuted to precede yu "have" in order to emphasize wei "negative, never". Consequently, were this argument adopted, a tagmemic phrase formula would not describe the linear order of the construction, wei chih yu -- + negative tagmeme (phrase level) + *object tagmeme (clause level) + Verb head tagmeme (phrase level) well, since an object tagmeme of the clause intervenes. Nevertheless, a counter-argument might also be proposed. In some other clauses chih serves as a medial particle as in:

tao chih yao - yao,
peach particle delicate and elegant

"Peach (tree) is so delicate and elegant," (Lines 177-178)

Here, chih carries no meaning but serves to conjoin subject and predicate. Followed this elucidation, chih can also be taken as a particle playing a role of separating the negative wei and verb head yu in an effort to strengthen the importance of wei. In this way, chih can be handled

in phrase level analysis. At the clause level, che phrase is then regarded as a filler manifested an object tagmeme. This type of clause can be termed an Emphasis clause with the construction: + Obj + Pred.

3.2. Summary

Beyond the sentence, the grammatical structure of The Great Learning is quite similar to and often times identical with Philippine Languages. The same report are of Klammar and Compton, and Null. This consistent observation might point up the universality of the nature of language.

Sentence types can only be posited according to the theory of sentence in a given language (Null 1971:17). This viewpoint is supported by data from the present corpus. Tagmemes found at and below sentence level in The Great Learning are more or less particular only to Chinese, though there are still a lot of commonly shared ones. Belonged to the particular-to-language type are those sentence Introducer tagmeme and its fillers such as wei, kai, and fu. They carry no meaning at all, and strictly appear only in the literary Chinese.

Longacre observes that there is always a finite number of types within each grammatical level with recursive layering. This statement is also found valid as the previous studies as well as the present one have demonstrated successfully in setting up various yet finite types of constructions at each level within each language. These evidences enhance our position to declare that man is a pattern-generating creature. Furthermore, this observation reiterates the

validity of the claim that the tagmemics may greatly contribute to composition-teaching (Pike 1964, Becker 1966, Hilyer 1969), because, equipped with tagmemic techniques, a teacher will find himself to be able to elucidate the mechanism of composition better and well.

The greatest import of the tagmemic model lies in its systematic analysis of the grammatical structure of a discourse beyond the sentence level. When the tagmemic model is applied to the analysis of a discourse, it will greatly help the students have an over-all picture of the discourse structure. This grammatical discovery can not be produced by the traditional approach of the literary critic. Therefore, Pike wishes that the tagmemics will bridge up the gap between linguistics and literary study. As the marriage of linguistics and literary study becomes a reality, memorization and decipherment, the traditional approaches of this writer's generation to the classics hopefully will be replaced.

This paper concludes that the tagmemics is applicable to the Chinese written discourse and suggests that it be considered as a tool to strengthen language teaching.

FOOTNOTES

1. To obtain a comprehensive bibliography on tagmemics, see Thomas A. Sebeok, ed., Current Trends in Linguistics, Vol. III, Paris: Mouton & Co., The Hague, 1966, P. 365-393, also, Ruth M. Brend, "Tagmemic Theory: An Annotated Bibliography", Journal of English Linguistics. March 1970, PP. 7-45, March 1972, PP. 1-16.
2. John Algeo, "Tagmemics: A Brief Overview", Journal of English Linguistics, March, 1970, P. 1.
3. Ibid., P. 1.
4. Shen, S. T. The Modification Structure of Contemporary (Modern) Chinese. Ph. D. Dissertation, Georgetown University, 1968, P. 9, also Cook, 1967, P.121.
5. Schlauch, Margaret, Language and the Study of Languages. Oxford University Press, 1967, PP. 5-6.
6. Shen, op. cit., P. 1
7. Ibid., P. 6
8. Longacre, Philippine Languages, Summer Institute of Linguistics, 1968, Vol. 1, P. 1
9. Ibid., P. 3
10. Klammar and Compton, "Some Recent Contributions to Tagmemic Analysis of Discourse", glossa, 1970, P. 214
11. Longacre, op. cit., 1968, Vol. 1, P. 30
12. Ibid., Vol. 2, P. 1

APPENDIX:

TEXT OF THE GREAT LEARNING

THE GREAT LEARNING

(INTRODUCTION TAGMEME)

P₁

p1

ta sueh chih tao, tsai/ ming ming te,/ 1
great learning of way, is-in illustrate illustrious virtue,

tsai ch'in min,/ tsai chih yu chih san.¹/ 2
is-in renovate people, is-in rest in extreme excellence.

The way of Great Learning is to illustrate illustrious virtue, to renovate the people, and to rest in the highest excellence.

chih chih/ erh hou yu ting.²/ 3
know point-to-rest and then have determined-pursuit.

Have known the point where to rest, then have a definite pursuit in mind.

ting/ erh hou neng ching.³/ 4
have-had-definite pursuit and then can compose.

Have had a definite pursuit in mind, then can compose.

ching/ erh hou neng an.⁴/ an/ erh hou neng lu.⁵/ 5
compose and then can repose. repose and then can deliberate.

Have composed and then can repose. Have reposed and then can deliberate.

lu/ erh hou neng te.⁶/ wu yu pen 6
deliberate and then can succeed. things have roots

Have deliberated and then can succeed. things have roots and

mo.⁷/ shih yu chung shih.⁸/ chih so 7
branches. affairs have end beginnings. know what

branches. Affairs have ends and beginning. Know what

hsien hou,/ tse chin tao i.⁹/ 8
start end, then be-near way (final particle)

to start and end, then be near the way of Great Learning.

p2

ku chih yu ming ming te yu tien-hsia 9
ancient in want illustrate illustrious virtue to heaven-earth

che,/ hsien chih ch'i kuo.¹/ 10
who, first govern-well their countries.

In ancient time whoever wanted to illustrate illustrious virtue to the whole world, they should govern their countries well first.

yu chih ch'i kuo che,/ hsien ch'i ch'i 11
want order-well their countries who, first regulate their

chia.²/
families. 12

Whoever wanted to order well their countries, they regulated their families first.

yu ch'i ch'i chia che,/ hsien hsiu ch'i shen.³/13
want regulate their families who, first cultivate their persons.

Whoever wanted to regulate their families, first cultivated themselves.

yu shiu ch'i shen che,/ hsien cheng ch'i hsin.⁴/ 14
want cultivate their persons who, first rectify their hearts.

Whoever wanted to cultivate their persons first rectified their hearts.

yu cheng ch'i hsin che,/ hsien cheng ch'i i.⁵/ 15
want rectify their hearts who, first make-sincerely their thoughts.

Whoever wanted to rectify their hearts first made their thoughts sincere.

yu cheng ch'i i che,/ hsien chih 16
want make-sincerely their thoughts who, first extend-to-the-utmost

ch'i chih.⁶/ 17
their knowledge.

whoever wanted to make their thoughts sincere first extended their
knowledge to the utmost.

chih chih tsai/ ke wu.⁷/ 18
extend knowledge is-in investigate things.

Extending knowledge to the utmost lay in investigating things.

wu ke/ erh hou chih chih.⁸/ 19
things investigate and then knowledge become-complete.

Things have been investigated, then knowledge becomes complete.

chih chih/ erh hou i cheng.⁹/ 20
knowledge extend-to-the-utmost and then thoughts become-sincere.

Knowledge has been complete, then thoughts becomes sincere.

i cheng/ erh hou hsin cheng.¹⁰/ 21
thoughts be-sincere and then hearts become-rectified.

Thoughts have been sincere, then hearts become rectified.

hsien cheng/ erh hou shen hsiu.¹¹/ 22
hearts be-rectified and then persons become-cultivated.

Hearts have been rectified, then persons become cultivated.

shen hsiu/ erh hou chia ch'i.¹²/ 23
persons be-cultivated and then families become-regulated.

Persons have been cultivated, then families become regulated.

chia ch'i/ erh hou kuo chih.¹³/ 24
families be-regulated and then countries become-governed.

Families have been regulated, then countries become governed.

kuo chih/ erh hou tien hsia p'ing.¹⁴/ 25
countries be-governed and then heaven earth become-harmonied.

Countries have been governed then the world become harmonied.

p3

tzu tien-tzu i-chih-yu shu - jen, i shih chieh 26
from heaven-son down-to common people, all these all

i/ hsiu - shen wei pen.¹/ 27
regard cultivation-person is root.

From the emperor down to the common people, they all consider the cultivation of person is the root of everything.

ch'i pen luan/ erh mo chih che/ fou i.²/ 28
the root is-neglected but branch is-governed what not (final part.)

It cannot be, when the root is neglected, that what should spring
from it will be well ordered.

ch'i so hou che/ po,/ erh ch'i so 29
they it should-greatly-take-care-of what neglect, and they it

po che/ hou,/ wei chih yu yeh.³/ 30
should-neglect what greatly-take-care-of, never it have (final part.)

It never has been the case that what was of great importance has been
slightly cared for, and, at the same time, that what was of slight
importance has been greatly cared for.

P₂

(Point_{ex} 1)

p1

kang-kao yueh:/ "ke ming te.¹/ 31
Kang-kao said can illustrate virtue

In the Announcement to K'ang, it is said, "He was able to make his
virtue illustrious."

ta chia yueh:/ "ku shih t'ien chih ming ming."²/ 32
Ta Chia said contemplate study heaven of clear decree

In the Ta Chia, it is said, "He contemplated and studied the illustrious decrees of Heaven."

ti tien yueh:/ "ke ming chun te."³/ 33
Ti Tien said can illustrate lofty virtue

In the Ti Tien, it is said, "He was able to make illustrious his lofty virtue."

chih tzu ming yeh."⁴/ 34
all(they) themselves illustrate(virtue) (final particle)

These passages all show how those sovereigns made themselves illustrious.

(Point_{ex} 2)

P₃

p2

tang chih p'an-ming yueh:/ kou jih hsin,/ 35
T'ang of bathing tub said sincerely daily renovate(yourself)

jih-jih hsin,/ yu jih hsin."¹/ 36
day-today renovate(yourself) continuously daily renovate (yourself)

On the bathing tub of T'ang, the following words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

k'ang-kao yueh:/ "tso hsin ming.²/ 37
K'ang-Kao said stir-up new people

In the Announcement to K'ang, it is said, "To stir up the new people."

shih yueh:/ chou sui chiu pang,/ ch'i ming 38
Poetry said Chou though ancient state its ordiance(from heaven)

wei hsin."³/ 39
is new

In the Book of Poetry, it is said, "Although Chou was an ancient state, the ordiance which lighted on it was new."

shih-ku chun-tzu wu so pu yung ch'i 40
therefore superior man (negative) which not use his

chi.⁴/ 41
utmost-endeavors

Therefore, the superior man in everything uses his utmost endeavors.

(Point_{ex} 3)

P₄

p 1

shih yun:/ "pang - chi ch'ien li,/ wei/ ming so chih."^{1/} 42
Poetry said royal-domain thousand li is people where live

In the Book of Poetry, it is said, "The royal domain of a thousand li is where the people rest."

shih yun:/ "min-man huang - niao, chih yu ch'iu-ou."^{2/} 43
Poetry said twittering yellow-bird rest on mound corner

In the Book of Poetry, it is said, "The twittering yellow bird rests on a corner of the mound."

tsu yuch:/ yu chih, chih ch'i so chih."^{3/} 44
Confucius said as for rest know its where rest

The Confucius said, "When it rests, it knows where to rest."

ke - i jen erh pu ju niao hu."^{4/} 45
might man but not be equal bird (question particle)

Is it possible that a man should not be equal to this bird?"

p2

shih yun:/ mu mu wen wang, wu chi hsi 46
Poetry said profound Wen king exclamation continue illustrating

ching chih."⁵/
revere resting places 47

In the Book of Poetry, it is said, "Profound was King Wen. With how bright and unceasing a feeling of reverence did he regard his resting places!"

wei jen - chun,/ chih yu jen.⁶/
as man's monarch rest in benevolence 48

As a monarch, he rested in benevolence.

wei jen - ch'en,/ chih yu ching.⁷/
as man's minister rest in reverence 49

As a minister, he rested in reverence.

wei jen - tzu,/ chih yu hsiao.⁸/
as man's son rest in filial-piety 50

As a son, he rested in filial piety.

wei jen - fu,/ chih yu tz'u.⁹/
as man's father rest in kindness 51

As a father, he rested in kindness.

yu kuo - jen chiao,/ chih yu hsin.¹⁰/
with fellow countrymen communicate rest in good-faith

52

In communication with his fellow countrymen, he rested in good faith.

p3

shih yun:/ chan pi ch'i yu, lu chu
Poetry said look that Ch'i(river) winding-course green bamboo

53

i - i.¹¹/
luxuriant

54

In the Book of Poetry, it is said, "Look at that winding course of the Ch'i, with the green bamboos so luxuriant!

yu -fei chun -tzu,/ ju chieh/ ju ts'o,/
having-accomplishment prince(superior man) as cut as file

55

ju cho/ ju mo.¹²/
as chisel as grind

56

Here is our elegant and accomplished prince! As we cut and then file;
as we chisel and then grind: so has cultivated himself.

ILLEGIBLE

**THE FOLLOWING
DOCUMENT IS
ILLEGIBLE DUE
TO THE
PRINTING ON
THE ORIGINAL
BEING CUT OFF**

ILLEGIBLE

se	hsi! ^{13/}	hsien	hsi! ^{14/}	57
grave	(exclamation)	dignified	(exclamation)	

How grave is he!

how dignified is he!

he	hsi! ^{15/}	hsuan	hsi! ^{16/}	58
majestic	(exclamation)	distinguished	(exclamation)	

How majestic is he!

How distinguished is he!

yu	-	fei	chun - tzu,	chung	pu	ke	59
having-accomplishment		prince	(superior man)	forever	not	would	

hsuan	hsi! ^{17/}	60
forgotten	(final particle)	

Our elegant and accomplished prince never can be forgotten."

ju	chieh/	ju	ts'o/	che/	tao	hsueh	yeh. ^{18/}	61
as (we) cut		as (we) file	(relator what)	indicate	learning	(final particle)		

That expression- "As we cut and then file," indicates the work of learning.

ju	tso/	ju	mo/	che,/	tsu -	hsiy yeh. ^{19/}	62
as (we) chisel		as (we) grind	(relator what)	self-culture	(final particle)		

"As we chisel and then grind," indicates that of self-culture.

se hsi/ hsien hsi/ che,/ hsun 63
grave (exclamation) dignified (exclamation) (relator what) cautious

li yeh.²⁰/ 64
reverence (final particle)

"How grave is he and dignified!" indicates the felling of cautious reverence.

he hsi/ hsuan hsi/ che,/ 65
majestic (exclamation) distinguished (exclamation) (relator what)

wei i yeh.²¹/ 66
awe-inspiring deportment (final particle)

"How majestic and distinguished!" indicates an awe-inspiring deportment.

yu - fei chun - tzu, chung pu 67
having-accomplishment prince (superior man) everlastingly not

ke hsun hsi che,/ tao/ sheng te 68
can be forgotten (exclamation) (relator) indicate great virtue

chih shan, min chih pu neng wang yeh.²²/ 69
extreme excellence people (particle) not can forget (final particle)

"Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

shih yun:/ wu - hu! ch'ien wang pu wang."^{23/}

70

Poetry said (exclamation) former king not forget

In the Book of Poetry, it is said, "Ah! the former kings are not forgotten."

chun -tzu hsien ch'i hsien/ erh ch'in ch'i

71

prince respect (particle) wise-men and love (particle)

ch'in;/ hsiao - jen le ch'i le/

72

love common-people delight-in (particle) pleasure

erh li ch'i li.^{24/}

73

and benefit (particle) benefit

Future princes deem worthy what they deemed worthy, and love what they loved; the common people delight in what delighted them, and are benefited by their beneficial arrangements.

tz'u-i no shih pu wang yeh.^{25/}

74

thus quit world not be-forgotten (final particle)

It is on this account that the former kings, after they have quit the world, are not forgotten.

(Point_{ex} 4)

P₅

p1

tzu yueh:/ "t'ing - sung, wu yu jen yeh.¹/ 75
Confucius said hearing litigation I like people (final particle)

The Confucius said, "In hearing litigations, I am like any other people.

pi yeh, shih wu sung fu.²/ 76
necessarily (particle) cause no litigation (final particle)

What is necessary to cause the people to have no litigations?"

wu ch'ing che, pu te chin ch'i tz'u.⁴/ 77
devoid principle (relator who) not can carry out their speech

So, those who are devoid of principle find it impossible to carry out their speeches.

ta wei mi chih.⁵/ 78
great awe men's mind

A great awe would be struck into men's minds.

tz'u wei chih - pen.⁶/
this call knowing-root

79

This is called knowing the root.

(Point_{ex} 5)

P₆

p1

so wei/ chih chih/ tsai/ ke wu/ che,/ 80
what call extend knowledge is-in investigate things particle

yen/ yu chih wu chih chih,/ tsai/ 81
indicate wish extend our (relator, of) knowledge is-in

chi wu/ erh ch'iung ch'i li/ 82
come-to-in-contact-with things and inquire-into its principle

yeh!¹/ 83
(final particle)

The perfecting of knowledge depends on the investigation of things.
It means:- If we wish to carry our principles of all things we come
into contact with them.

kai jen - hsin chih ling, 84
(Sentence Initial Particle) human mind (relator, of) intelligence

mo pu yu chih,/ erh t'ien - hsia chih 85
not not have knowledge and heaven(world) beneath (relator, in)

wu, mo pu yu li.²/ 86
thing not not have principle

The intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere.

wei yu li yu wei - ch'iung,/ 87
(Sentence Initial Particle) (relator) principle have not investigated

ku ch'i chih yu pu chin/ yeh.³/
so his knowledge have no incomplete (final particle)

But so long as all principles are not investigated, man's knowledge is incomplete.

shih-i ta hsueh shih chiao,/ pi shih 88
so great learning at-the-beginning instruct must make

hsueh-che chi fan t'ien-hsia chih wu,/ mo 89
learner contact-with all world (relator, of) things not

pu yin ch'i i-chih chih li erh 90
not from their knowledge (relator, of) principle medial particle

i ch'iuung chih,/ i ch'iu/ chih hu 9
 further investigate it and pursue reach (medial particle)

ch'i chi/⁴. 9
 its extreme

On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point.

chih-yu/ yung-li chih chiu,/ erh i -tan 93
 as-for striving (medial particle) (be)long-time and suddenly

huo - jan kuan-tung/ yen,/ tse chung 94
 understandingly realize (clame final particle) then all

wu chih piao li ching ch'u wu 95
 thing (possesive) exterior interior subtleness coarseness not
 relator

pu tao,/ erh wu hsin chih ch'uan-ti 96
 not be-apprehended and our mind (relator) entire

ta yung wu pu ming/ i.⁵/ 97
 great operation not not smart (final particle)

After exerting himself in this way for a long time, he will suddenly find himself possessed of a wide and farreaching penetration. Then, the qualities of all things whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent.

tz'u wei/ wu ke.⁶/
 this is-call things is-investigated

98

This is called the investigation of things.

tz'u wei/ chih chih chih/ yeh.⁷/
 is- knowledge (relator) perfection (final particle)
 this call

99

This is called the perfection of knowledge.

(Point_{ex} 6)

P₇

p1

so wei/ cheng ch'i i/ che,/ wu tzu
 what call make-sincere his thought particle do'nt self

100

ch'i yeh.¹/
 deceive (final particle)

101

What is meant by "making the thoughts sincere." is the allowing no self-deception.

ju wu o ch'ou,/ ju hao hao-se,/ tz'u chih 102
as hate bad smell as love beauty this (medial particle)

wei tzu -ch'ieh.²/ 103
meant self-enjoyment

As when we hate a bad smell, and as when we love what is beautiful,
this is called self-enjoyment.

ku chun - tzu pi shen ch'i tu 104
therefore superior man must be-watchful-over his solitariness

yeh.³/ 105
(final particle)

Therefore, the superior man must be watchful over himself when he
is alone.

hsiao -jen hsien - chu,/ wei pu shan,/ wu /so 106
mean - man leisurely dwell do no goodness have not (relator,what)

pu chih.⁴/ 107
not do

There is no evil to which the mean man, dwelling retired, will not
proceed.

chien chun -tzu/ erh - hou yen - jan yen ch'i pu 108
see superior-man and then sneakily conceal his no

shan./ erh chu ch'i shan.⁵/ 109
goodness (adversative) display his goodness

When he sees a superior man, he instantly tries to disguise himself,
concealing his evil, and displaying what is good.

jen chih shih chi,/ ju chien ch'i fei kan 110
man medial particle behold us as see his reins heart

jan.⁶/ 111
(final particle)

The other beholds us, as if he saw his own heart and reins.

tse ho i i?⁷/ 112
then what use (final particle)

What use (is his disguise)?

tz'u wei/ ch'eng yu chung hsing yu wai.⁸/ 113
this meant sincerity in within-body manifested in outside

this is an instance of the saying- "What truly is within will be
manifested without."

ku chun - tzu pi shen ch'i tu 11.
therefore superior-man must be-watchful-over his solitariness

yeh.⁹/
(final particle) 11.

Therefore, the superior man must be watchful over himself when he is alone.

cheng tzu yueh:/ "shih mu so shih,/ shih 11.
Cheng-tzu said ten eyes medial particle behold ten

chih so chih,/ ch'i yen hu!^{10/11} 11.
hands medial particle point it be-aweful (final question particle)

The Cheng Tzu said: "What ten eyes behold, what ten hands point to, it is aweful?"

fu jen wu.¹²/
rich adorn house 118

Riches adorn a house.

te jen shen.¹³/
virtue adorn person 119

Virtue adorns the person.

hsin kuang/ ti p'ang.¹⁴/ 120
 mind be-expanded body be-comfortable

The mind is expanded, and the body is at ease.

ku chun - tzu pi ch'eng ch'i i.¹⁵/ 121
 therefore superior - man must make-sincere his thought

Therefore, the superior man must make his thoughts sincere.

(Point_{ex} 7)

P₇

p1
 so -wei/ hsiu shen/ tsai/ cheng ch'i hsin che,/ 122
 so-called cultivate person is-in rectify his mind particle

shen yu/ so fen-chih,/ tse pu te ch'i cheng,/ 123
 mind have (relator) anger then not (aux. get) his correctness
 what

yu/ so k'ung-chu,/ tse pu te ch'i cheng,/ 124
 have (relator) fear then not (aux. get) his correctness
 what

yu/ so hao -le,/ tse pu te ch'i cheng,/ 125
 have (relator) delight-in then not (aux. get) his correctness
 what

yu/ so yu - huan, tse pu te 12
have (relator, unhappily-perturb-about then not (aux. get)
what

ch'i cheng.^{1/} 12
his correctness

What is meant by, "The cultivation of the person depends on rectifying the mind," may be thus illustrated - If a man be under the influence of passion, he will be incorrect in his conduct; he will be the same, if he is under the influence of terror, or under the influence of fond regard, or under, that of sorrow and distress.

hsin pu tsai yen,/ shih/ erh 12
mind not is-present (clause final particle) gaze-at but
(adversative)

pu chien,/ t'ing/ erh pu wen,/ shih/ 12
not see hear but not decode eat
(adversative) (understand)

erh pu chih ch'i wei.^{2/} 13
but not discern its flavor
(adversative)

When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

tz'u wei hsiu shen/ tsai/ cheng ch'i hsin.^{3/} 13
this meant cultivate person is-in rectify his mind

This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

(Point_{ex} 8)

P₉

p1

so -wei/ ch'i chia/ tsai hsiu ch'i shen che,/ 131
 so-called regulate family is-in cultivate his person particle

jen chih ch'i/ so ch'in - ai erh p'i/ 132
 man about he (relator) love (medial particle) prejudice
 what

yen,/ chih/ ch'i/ so wei ching erh 133
 clause final particle about he (relator) fear respect (medial
 what particle)

p'i/ yen,/ chih/ ch'i so ai - chin 134
 prejudice (clause final particle) about he (relator) sympathize
 what

erh p'i/ yen,/ chih/ ch'i 135
 (medial particle) prejudice (clause final particle) about he

so ao - to erh p'i/ 136
 (relator, what) look-down-mistreat (medial particle) prejudice

yen!/ 137
 (clause final particle)

What is meant by "The regulation of one's family depends on the cultivation of his person," is this: - Men are prejudice about what they love; prejudice about what they despise and dislike; prejudice about what they fear and respect; prejudice about what they sympathize; prejudice about what they are arrogant and rude.

ku/ hao/ erh chih ch'i wu,/ wu/ erh chih ch'i 139
 thus love but know his bad-qualities hate but know his

mei/ che/ t'ien - hsai hsien i.²/ 140
 good-qualities particle in-the-world be-few (sentence final particle)

Thus it is that there are few men in the world who love and at the same time know the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred.

ku yen yu chih yueh:/ "jen mo chih 141
 so proverb aux. (medial particle) say man do-not know

ch'i tzu chih wu,/ mo chih ch'i miao 142
 his son (relator, of) wickedness do-not know his growing-corn

chih shuo.^{3/4} 143
 (relator, of) richness

Hence it is said, in the proverb, "A man does not know the wickedness of his son, (he) does not know the richness of his growing corn."

tz'u wei/ shen pu hsiu,/ pu ke-i ch'i ch'i 144
 this meant person not be-cultivated not can regulate his

chia.⁵/
 family 145

This is what is meant by saying that if the person be not cultivated,
 a man cannot regulate his family.

(Point_{ex} 9)

P₁₀

p1

so wei/ chih kuo,/ pi hsien ch'i ch'i chia/ 146
 (relator) meant govern country must first regulate his family
 what

che,/ ch'i chia pu ke chiao,/ erh/ neng chiao jen 147
 particle his family not can be-taught but can teach people

che,/ wu chih.¹/
 particle have-no it 148

What is meant by "In order rightly to govern the country, it is necessary
 first to regulate the family," is this: - It is not possible for one
 to teach others, while he cannot teach his own family.

ku/ chun - tzu pu ch'u - chia,/ erh 149
therefore (superior-man), not so-outside-family but
ruler

ch'eng - chiao yu kuo.²/ 150
complete - lesson to country

Therefore, the ruler, without going beyond his family, completes the lessons for the country.

p2

hsiao che, so i/ shih chun yeh.³/ 151
filial-piety (particle) (relator) use serve sovereign (sentence final
what particle)

There is filial piety: - therewith the sovereign should be served.

T'i che. so i/ shih chang yeh.⁴/ 152
fraternal-submission (particle) (relator) use serve elder (sentence final
what particle)

There is fraternal submission: - therewith elders should be served.

tz'u che, so i/ shih chung yeh.⁵/ 153
kindness (particle) (relator) use order people (sentence final
what particle)

There is kindness: - therewith the multitude should be treated.

p3

k'ang - kao yueh:/ "ju pao tz'u - tzu."^{6/7} 154
K'ang -Kao said as watching-over infant

In the Announcement to K'ang, it is said, "Act as if you were watching over an infant."

hsin - ch'eng ch'iu chih,/ sui pu chung,/ pu yun 155
sincerely pursue it though not succeed not far

i.^{8/} 156
(sentence final particle)

If your mind is truly set on your action, although you may miss your mark, you will not go far astray.

wei yu/ hsueh yang - tzu/ erh - hou chia/ che/ 157
never have learn caring - child and - then marry (particle)

yeh.^{9/} 158
(final particle)

There never has been a girl who learned to bring up a child, that she might afterwards marry.

p4

i chia jen,/ i kuo hsing jen.^{10/} 15
one family be-human-hearted whole country do human-heartedness

One family is human, the whole country becomes human.

i chia jang,/ i kuo hsing jang.^{11/} 16
one family be-courteous whole country do courtesy

One family is courteous, the whole country becomes courteous.

i jen t'an - li,/ i kuo tso -luan.^{12/} 16
one man be-greedy whole country rebel

One man is greedy, the whole country may be led to rebellious disorder.

ch'i chi ju tz'u.^{13/} 16
its mechanism is-like this

The mechanism is like so.

tz'u wei/ i yen fen shih,/ i jen ting kuo.^{14/} 16
this mean one remark ruin affair one man consolidate country

This verifies the saying, "Affairs may be ruined by a single sentence;
a country may be settled by one man."

yao shun shui t'ien -hsia i jen,/ erh min 16
Yao Shun lead world with human-heartedness and people

ch'ung chih.¹⁵/

165

follow them

Yao and Shun led the country with benevolence, and the people followed them.

chieh chou shui t'ien - hsia i pao,/ erh min

166

Chieh Chou lead world with violence and people

ch'ung chih.¹⁶/

167

follow them

Chieh and Chou led on the country with violence, and the people followed them.

ch'i so ling,/ fan ch'i so hao,/ erh min

168

he (relator) order contrary-to he (relator) love and people
what what

pu ch'ung.¹⁷/

169

not follow

The orders which these issued were contrary to the practices which they loved, and so the people did not follow them.

shih-ku chun - tzu yu chu chi,/ erh - hou ch'iu

170

thus superior - man has it-in himself and- then require

chu jen,/ wu chu chi,/ erh-hou fei 17
 it-in people have-no it-in himself and-then do-not-require

chu jen.¹⁸/ 17
 it-in people

On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they shall not be in the people.

so ts'ang fu shen/ pu shu,/ erh neng yu 17
 (relator) possess in person not human but can lead
 what

chu - jen che,/ wei chih yu 17
 (qualifier) people (particle) never (medial particle) have
 or it

yeh.¹⁹/ 17
 (final particle)

Never has there been a man, who, does not have good qualities, but can lead the people.

ku chih kuo tsai/ ch'i ch'i chia.²⁰/ 17
 thus govern country is-in regulate his family

Thus we see how the government of the country depends on the regulation of the family.

p5

shih yun: "t'ao chih yao - yao,/ 177
Poetry said peach-tree (medial particle) delicate - elegant

ch'i yeh chen - chen.^{21/} 178
its foliage luxuriant

In the Book of Poetry, it is said, "That peach tree, so delicate and elegant! How luxuriant is its foliage!

chih tzu yu - kei,/ i ch'i chia - jen.^{22/23} 179
this girl go - marry serve-well her family

This girl is going to marry, she will serve her family well."

i ch'i chia - jen,/ erh hou ke-i chiao kuo - jen.^{24/} 180
serve-well her family and then can teach country man

Treat her family well, and then she can teach the people of the country.

shih yun: "i hsiung/ i ti."^{25/26} 181
Poetry said serve-well elder-brother treat-well younger-brother

In the Book of Poetry, it is said, "Serve elder brother well, treat younger brother well."

i hsiung/ i ti,/ erh hou 182
serve-well elder-brother treat-well younger-brother and then

ke-i chiao kuo jen.^{27/} 183
can teach country man

Serve elder brother well and treat younger brother well, and then
can teach country men.

shih yun:/ "ch'i i pu t'e,/ cheng shih 184
Poetry said his deportment not wrong rectify (demonstrative)
these

ssu kuo."^{28/29} 185
four fief

In the Book of Poetry, it is said, "In his deportment there is nothing
wrong, he rectifies all the people of the country."

ch'i wei fu tzu hsiung ti/ tsu - fa,/ 186
he be father son elder-brother younger-brother be-good-model

erh hou min fa chih yeh.^{30/} 187
and then people imitate him (final particle)

p6

tz'u wei/ chih kuo/ tsai/ ch'i ch'i chia.^{31/} 188
this mean govern country is-in regulate his family

(Point_{ex} 10)

p1

so	wei/	p'ing	t'ien-hsia/	tsai/	chih	ch'i	189
(relator) what	mean	make-peaceful	world	be-in	govern	his	
kuo	che,/	shang	lao	lao,/	erh	min	190
country	(particle)	sovereign	respect	old-people	and	people	
hsing	hsiao;/	shang	chang	chang,/	erh		191
develop	filial-piety	sovereign	respect	elder-people	and		
min	hsing	t'i,/	shang	hsu	ku,/		192
people	develop	brotherly-submission	sovereign	pity	orphan		
erh min	pu	pieh. ¹ /					193
and people	not	rebel					

What is meant by "Making the whole world peaceful and happy depends on the government of his country," is this:- If those in high places treat old age as old age should be treated, the people develop the filial spirit; if they have piety on orphans, the people will not go counter to them.

shih-i	chun	- tzu	yu	hsieh	chu	chih	tao	194
thus	(superior - man) ruler	have	Measuring	Square	(relator) of	way		

yeh.^{2/}

195

(final particle)

Thus there is for the true man the Way of the Measuring Square.

so wu yu shang,/ wu i/ shih 196

(relator) dislike in people-above-him do-not use treat
what

hsia.^{3/}

197

people-beneath-him

what a man dislikes in those above him, he must not bring to bear
on those beneath him.

so wu yu hsia,/ wu i/ shih shang.^{4/} 198

(relator) dislike in people-beneath- do-not use serve people-above
what him him -him

what he dislikes in those beneath him, he must not bring to the
service of those above him.

so wu yu ch'ien,/ wu i/ hsien hou.^{5/} 199

(relator) dislike in forbears do-not use do-in-advance-for descendants
what

What he dislikes in his forbears, he must not do in advance for his
descendants.

so wu yu hou,/ wu i/ ch'ung 200

(relator) dislike in descendants do-not use do-in-following
what

ch'ien.^{6/}

201

forbears

What he would dislike in his descendants, he must not do as following
his forbears.

so wu yu yu,/ wu i/ chiao yu tso.^{7/}

202

(relator) dislike on right do-not use bestow on left
what

The treatment which he dislikes from (his neighbours on) the right,
he must not give to (those on) the left.

so wu yu tso,/ wu i/ chiao yu yu.^{8/}

203

(relator) dislike on left do-not use bestow on right
what

The treatment which he dislikes from (his neighbours on) the left,
he must not give to (those on) the right.

tz'u chih wei hsieh chu chih tao.^{9/}

204

this (medial particle) mean Measuring Square (relator) way
of

This is what is meant by the Way of the Measuring Square.

p2

shih yun:/ "le chih chun-tzu, min chih

205

Poetry said love (demonstrative) prince people (relator)
this this of

fu mu."^{10/11}

206

father mother

In the Book of Poetry, it is said, "Love this prince, the parents of the people!"

min chih so hao/ hao chih.^{12/}

207

people (medial particle) (relator) love love it
what

He loves what the people love.

min chih so wu/ wu chih.^{13/}

208

people (medial particle) (relator) hate hate it
what

He hates what the people hate.

tz'u chih wei min chih fu mu.^{14/}

209

this (medial particle) mean people (relator) father mother

This is called the parents of the people.

p3

shih yun:/ "chieh p'i nan shan,/ wei

210

Poetry said lofly that south mountain (clause intial particle)

shih yen - yen.^{15/}

211

rock rugged massess

In the Book of Poetry, it is said, "Lofty is that southern hill, with its rugged masses of rocks!

he - he shih yin, min chu 212
greatly - distinguished grand-teacher Yin people all

erh chan.^{16,17} 213
you look-up

Greatly distinguished minister Yin, the people all look up to you."

yu kuo che/ pu ke-i pu shen;/ p'i/ 214
have country (relator, not can not careful be-prejudiced
who

tse wei t'ien-hsia lu/ i.¹⁸/ 215
then by world be-killed (sentence final particle)

Those who rule the country may not neglect to be careful, if they are prejudiced, they will be killed by the people of whole world.

p4

shih yun:/ "yin chih wei sang shih,/ 216
Poetry said Yin-dynasty (medial particle) not-yet lost people

ke p'ei shang-ti.¹⁹/ 217
could face God

in the Book of Poetry, it is said, "Before the sovereigns of the Yin dynasty had lost the people, they could appear before God.

i chien yu yin,/ chun ming pu i."^{20/21} 218
 (aux.) look to Yin great decree not be-easy-to-keep

Take warning from the house of Yin. The great decree is not easily preserved."

tao/ te chung,/ tse te kuo;/ shih chung,/ 219
 indicate win people then gain country lost people

tse shih kuo.^{22/} 220
 then lost country

This shows that, by gaining the people, the country is gained, and, by losing the people, the country is lost.

shih-ku chun - tzu hsien shen fu te.^{23/} 221
 therefore (superior-man), first be-concerned (medial particle) virtue
 ruler

On this account, the ruler will first take pains about his own virtue.

yu te/ tz'u yu jen.^{24/} 222
 have virtue then have people

Possessing virtue will give him the people.

yu jen/ tz'u yu t'u.^{25/} 223
have people then have territory

Possessing the people will give him the territory.

yu t'u tz'u yu ts'ai.^{26/} 224
have territory then have wealth

Possessing the territory will give him its wealth.

yu ts'ai/ tz'u yu yung.^{27/} 225
have wealth then have resource

Possessing the wealth, he will have resources for expenditure.

te che, pen yeh;/ ts'ai che, 226
virtue (particle) root (clause final particle) wealth (particle)

mo yeh.^{28/} 227
branch (clause final particle)

Virtue is the root; wealth is the branch.

wai pen/ nei mo,/ cheng min/ shih - to.^{29/} 228
discard root prize branch quarrel-with people do - rapine

If he make the root his secondary object, and the result his primary,
he will only wrangle with his people, and teach them rapine.

shih-ku ts'ai chu/ tse min san,/ ts'ai 229
 hence wealth be-accumulated then people disperse wealth

san tse min chu.³⁰/ 230
 be-scattered then people mass-around

Hence, the accumulation of wealth is the way to scatter the people;
 and letting it be scattered among them is the way to collect the people.

shih-ku yen pei/ erh ch'u che,/ i pei/ 231
 hence words be-unjust and go-forth (particle) also (particle)

erh ju;/ huo pei/ erh ju che,/ 232
 and come-back wealth be-improper and be-taken-in (particle)

i pei/ erh ch'u.³¹/ 233
 also be-improper and be-gone

And hence, the ruler's words going forth contrary to right, will come
 back to him in the same way, and wealth, gotten by improper ways will
 take its departure by the same.

k'ang kao yueh:/ "wei ming pu 234
 K'ang Kao said (clause initial particle) decree of heaven not

yu ch'ang."^{32/33} 235
 be unchangeable

In the Announcement to K'ang, it is said, "The decree of heaven is not unchangeable."

tao shan/ tse te chih,/ pu-shan,/ ts'e shih chih 236
mean be-good then obtain it be-evil then lose it

i.³⁴/ 237
(final particle)

It means, goodness obtains the decree, and the want of goodness loses it.

ch'u shu yueh:/ "ch'u kuo wu i/ wei pao,/ 238
Ch'u Shu said Ch'u country have-no anything be valuable

wei shan i - wei pao."^{35/36} 239
(clause initial particle) goodness be-considered valuable

In the Book of Ch'u, it is said, "The country of Ch'u does not consider that to be valuable. It values, instead, its good men."

chiu fan yueh:/ "wang jen wu i/ wei pao, 240
uncle Fan said fugitive men has no anything be precious

jen - ch'in i - wei pao.^{37/38} 241
human-heartedness be-considered precious

Duke Wan's uncle, Fan, said, "Our fugitive does not account that to be precious. What he considers precious is human-heartedness and love.

p5

ch'in shih yueh:/ "jo yu i - ke - ch'en,/ 242

Ch'in Shih said wish have one (unit) minister

tuan -tuan hsi, wu t'a chi.³⁹/ 243

sincere O! have-no other skill

In the Declaration of the duke of Ch'in, it is said, "Let me have one minister, who is sincere and may not have other special skills.

ch'i hsin hsiu - hsiu yen, ch'i ju yu 244

his mind open (clause final particle) he seemingly have

jung yen.⁴⁰/ 245

generosity (clause final particle)

His mind is open; he seemingly has generosity.

jen chih yu chi,/ ju/ chi yu chih;/ 246

man (medial particle) possess skill is-like he possess them

jen chih yen - sheng,/ ch'i hsin hao chih.⁴¹/ 247

man (medial particle) be-elegant-reverend his heart love him

What other people has skill is considered as if he himself has it;
the other people are elegant and reverend, he love them too.

pu - T'i jo tzu ch'i k'ou ch'u,/ shih neng 248
not-only wish from his mouth expressed really able-to

jung chih.⁴²/ 249
tolerate thus

He not only wish to speak of other's excellence, actually he is able
to tolerate him.

i neng pao wo tzu - sun li - min,/ shang-i yu 250
thus can protect my son grandson subject (aux.) have
(descendents)

li tsai!⁴³/ 251
benefit (final particle)

Thus he can protect my descendents and subjects; hopefully the country
will have benefit.

jen chih yu chi,/ mao - chi i wu chih;/ 252
man (medial particle) have ability be-jealous and hate him

jen chih yen - sheng,/ erh wei 253
man (medial particle) elegant - reverend (medial particle) oppose

chih/ pei pu t'ung.^{44/}

254

him (aux.) not succeed

The other people have ability, he is jealous and hate; the other people are elegant and reverend, he opposes them and make them not succeed.

shih pu neng jung,^{45/}

255

actually not can tolerate

Actually he can not tolerate (them).

i pu neng pao wo tzu - sun li-min,/ i yueh

256

thus not can protect my son grandson subject also be
(descendents)

tai tsai!"^{46/47}

257

dangerous (final particle)

Thus he can not protect my descendents and subject, the country is dangerous, too.

wei jen jen fang - liu chi,/ peng chu ssu

258

only human-hearted man send - away him banish him-to four

i,/ pu yu/ t'ung chung- kuo.^{48/}

259

barbarous tribes not allow associate-with China

Only the human-hearted man sends him away, banish him to barbarous tribes and does not allow him to associate with China.

tzu wei/ wei jen jen wei/ neng ai jen,/ 260
this mean only human-hearted man be can love man

neng wu jen.⁴⁹/ 261
can hate man

This means, only the human-hearted man can love men and can hate men.

chien hsien/ erh pu neng chu,/ chu/ erh pu neng hsien,/ 262
see worthy but not can employ employ but not can have-him-around

ming yeh.⁵⁰/ 263
disrespectful (final particle)

On discover a worthy, but can not employ him, or employ him, but can not have him arround; this is disrespectful.

chien pu - shan/ erh pu neng t'ui,/ t'ui/ erh pu neng 264
see no - good but not can remove remove but not can
(bad man)

yuan,/ kuo yeh.⁵¹/ 265
banish fault (final particle)

On discover a bad man, but can not remove him, or remove him but can not banish him; this is wrong.

hao/ jen chih so wu,/ wu/ jen chih 266
love man (medial particle) (relator) hate hate man (medial particle)
what

so hao,/ shih wei/ fu jen chih hsing.^{52/} 267
 (relator) love is mean outrage man (relator,of) nature
 what

Love what men hate, hate men love; this is to outrage the natural feeling of men.

tzu pi tai fu shen.^{53/} 268
 calamities must fall-on (particle) him

Calamities must fall on him.

shih-ku chun -tzu, yu ta tao,/ pi chung - hsin 269
 thus (superior-man, have great (way (principle) must loyalty-faith
 sovereign

i te chih,/ chiao - t'ai i shih chih.^{54/} 270
 (relator) attain it arrogance-dissipation with lose it
 with

Thus, the superior man has a great way (principle); he must attain it with loyalty and faith, he lose it with arrogance and dissipation.

p6
 sheng ts'ai/ yu ta tao.^{55/} 271
 create wealth have great way

The creation of wealth has a great way(principle).

sheng chih che/ chung,/ shih chih che/ kua.^{56/} 272
 produce it (relator) many consume it (relator) few
 who who

Who produce wealth should be many; who consume it should be few.

wei chih che/ chi,/ yung chih che/ shu.^{57/} 273
produce it (relator) zealous expend it (relator) economical
who who

Who produce it should be zealous; those who expend it should be economical.

tse tsai heng tsu i.^{58/} 274
then wealth always sufficient (final particle)

Then wealth always will be sufficient.

jen che/ i ts'ai fa shen,/ 275
virtuous (relator) by wealth distinguish his-person
who (himself)

pu - jen che/ i shen fa ts'ai.^{59/} 276
vicious (relator) by his-person expand wealth
who

Those who are virtuous distinguish himself by distributing wealth;
those who are vicious expand wealth at the expense of his own life.

wei yu/ shang hao jen,/ erh hsia pu hao 277
never have sovereign love benevolence but people not love

i che/ yeh./⁶⁰ 278
righteousness (relator) (final particle)
who

Never has there been a case that those who are in high position love benevolence but those who are below him don't love righteousness.

wei yu/ hao i,/ ch'i shih pu chung/ che/ 279
never have love righteousness his affair not complete (relator,
what)

yeh.⁶¹/ 280
(final particle)

Never has there been a case that those who love righteousness can't complete his affairs.

wei yu/ fu - k'u - ts'ai fei ch'i ts'ai/ 281
never have government-storehous-wealth be-not its wealth

che/ yeh.⁶²/ 282
(relator) (final particle)
what

There has never been the case that the wealth in the government storehouse is not governments (ruler's) wealth.

p7

meng - hsien tzu yueh:/ "hsu ma sheng,/ pu ch'a yu 283
Meng - Hsien Master said keep horse carriage not check on

chi t'un.⁶³/ 284
fowls pigs

Master Meng-Hsien said: "Those who keep horses and carriage do not check on fowels and pigs.

fa ping chih chia, pu hsu niu yang.^{64/} 285
cut ice (relator) family not rear cattle sheep
of

The family of Minister who are entitled to cut ice ceremony do not rear cattle and sheep.

pai sheng chih chia, pu hsu chu - lien chih 286
hundred chariots (relator) house not keep amass-fortune (relator)
of of

ch'en;/ yu - ch'i yu chu - lien chih ch'en,/ ling 287
minister than have amass - fortune (relator) minister better
of

yu tao ch'en."^{65,66} 288
have rob minister

Those people in a House who own a hundred chariots do not employ ministers who would amass a fortune for them. It is better to have ministers who rob the treasury than to have those who amass a fortune from people for the House.

tz'u wei/ kuo pu i li/ wei li/, i 289
this mean country not considered wealth be gain consider

i wei li/ yeh.^{67/} 290
righteousness be gain (final particle)

This means that, the country men should not regard wealth as gain,
but consider righteousness as gain.

chang kuo-chia/ erh wu ts'ai yung/ che,/ 291
govern country and devote-to wealth expenditure (relator,
who)

pi tzu hsia - jen i. 292
certainly employ mean man (final particle)

Those who govern the country and devote themselves to wealth and
expenditure would certainly employ the mean man.

p'i wei shan chih.⁶⁹/ 293
he is good (question particle)

Is he (the mean man) good?

hsia - jen chih shih wei kuo-chia,/ tzu 294
mean man (medial particle) employ govern country calamities
from heaven

hai ping chih.⁷⁰/ 295
injury from men both come

Employ the mean man to govern the country, calamities from heaven
and injury from men would both come.

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A TAGMEMIC ANALYSIS OF
THE GRAMMATICAL STRUCTURE OF
A CLASSICAL CHINESE EXPOSITORY DISCOURSE

by

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AN ABSTRACT OF A MASTER'S REPORT

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ABSTRACT

This study is an attempt to apply tagmemic theory to a grammatical analysis of The Great Learning. The analysis of grammatical structure at and beyond the sentence level is mainly based on the tagmemic model especially developed by Longacre in his Philippine Languages (1968). A description of all levels below the sentence is also included. The typical examples of various types of constructions at various levels are presented, and general tagmemic formulae to illustrate the syntagmemes found in the corpus are provided.

Beyond the sentence level, the grammatical structure of The Great Learning is quite similar to and often times identical with that in Philippine Languages. The same conclusion is reached for English by Ylamm and Compton, and by Null. These consistent evidences might point up the universality of the nature of discourse. However, Tagmemes found at and below sentence level in the corpus are more or less peculiar to Chinese, though there are still a lot of commonly shared ones. Therefore, Longacre is justified in saying that sentence types can only be posited according to the theory of sentence in a given language.

Tagmemicists hold that man is a pattern generating and pattern interpreting creature. This viewpoint might account for the similarities between English, Philippine languages, and Chinese.

This study concludes that tagmemics is applicable to Chinese written discourse and suggests that it be considered as a tool to strengthen language teaching.