

SCCC Exercise - Beltös

Chuang Tzu and Hui Tzu were walking along the bank of a river. Chuang Tzu said, “Look how the little fish swim around where they please. Such is the happiness of fish.” Hui Tzu said, “You are not a fish. How do you know what makes fish happy?” Chuang Tzu replied, “You are not me. How do you know that I do not know what makes fish happy?”

Ja ‘eŠo‘an-Tëzo ‘en ja ‘e‘O‘i-Tëzo sešëžbazbinimma dan žeš kíždizmaljez‘a sesë. Ja ‘eŠo‘an-Tëzo šizpambos ‘iğ: Pám‘i‘e ja‘e šemähbeš žeš šilaz‘amën la‘aljas žetën zetëbamjanbamjan mižba. Nizë ja ‘ezamgan žeš šilaz‘amëm. Ja ‘e‘O‘i-Tëzo šizpambos ‘iğ: Ja‘e ‘e‘azziž ‘ižbi-le ‘ilaz‘amëš. ‘A ‘in‘al ja‘e šedige lëmmas kíždazamgan ‘ozzen žeš šilaz‘amëš? Ja ‘eŠo‘an-Tëzo šedapazbižos ‘iğ: Ja še jadem ‘en žešem žam‘a. ‘A ‘in‘al ja‘e šedige pózbaja žeše šedige lëmmas kíždazamgan ‘ozzen žeš šilaz‘amëš?

ja ‘ʔešoʔan-tɛʔ zo ʔen ja ‘ʔeʔoʔi-tɛʔ zo ,sešɛžbaz'binimma dan zɛš ,kʰiždiz'maljezʔa sesɛ. ja 'ʔešoʔan-tɛʔ zo 'šizpʰambos ʔiy 'pʰamʔiʔe jaʔe 'šemaʔbeš zɛš 'šilazʔamɛn 'laʔaljas zɛtʰen 'zetɛbamjan ,bamjan mižba. nizɛ ja 'ʔezamgan zɛš 'šilazʔamɛm. ja 'ʔeʔoʔi-tɛʔ zo 'šizpʰambos ʔiy jaʔe 'ʔeʔazziz 'ʔižbi-le ʔi'lazʔamɛɛɛ. ʔa ʔinʔal jaʔe 'šedige lɛmmas kʰiz'dazamgan ʔozzen zɛš ši'lazʔamɛɛɛ? ja 'ʔešoʔan-tɛʔ zo ,šɛda'pazbižos ʔiy ja še jadem ʔen zɛšɛm žamʔa. ʔa ʔinʔal jaʔe 'šedige 'pʰozbaja zɛšɛ 'šedige lɛmmas kʰiz'dazamgan ʔozzen zɛš ši'lazʔamɛɛɛ?

Ja ‘e-Šo‘an-Tëzo-Ø ‘en ja ‘e-‘O‘i-Tëzo-Ø sešë-žbazbin-imma dan
HI NOM.S-name(v.M)-CIR and.CONJ HI NOM.S-name(v.M)-CIR M.P-walk-PI alongside.PREP

žeš kí-ždizmaljez‘a-Ø sesë. Ja ‘e-Šo‘an-Tëzo-Ø š-izpam-bos ‘iğ:
LO OBL.S-river.bank(viii.N)-CIR EVID.HT HI NOM.S-name(v.M)-CIR M.S-say-NP QUOT

Pám‘i‘e ja‘e še-mähbeš-Ø žeš ši-laz‘am-ën la‘aljas žetën
please.INTRJ 2M.S.NOM.HI M.S-look.at-CIR LO ACC.P-fish(vi.F)-CIR little.ADJV RPRO.F.ACC.LO

zetë-bamjan~bamjan-Ø mižba. Nizë ja ‘e-zamgan-Ø žeš
F.P-swim~INTSV-NI DSDRV DPRO.PROX.NOM.EQ [be] HI NOM.S-happiness(iii.F)-CIR LO

ši-laz‘am-ëm. Ja ‘e-‘O‘i-Tëzo-Ø š-izpam-bos ‘iğ: Ja‘e
GEN.P-fish(vi.F)-CIR HI NOM.S-name(v.M)-CIR M.S-say-NP QUOT 2M.S.NOM.HI [be]

‘e-‘azziž-Ø ‘ižbi=le ‘i-laz‘am-ëš. ‘A ‘in‘al ja‘e
NOM.S-person(v.X)-CIR instead.of.PREP OBL.S-fish(vi.F)-CIR INTRG how.INTRG 2M.S.NOM.HI

še-dige-Ø lëmmas k-iž-dazamgan-Ø ‘ozzen žeš ši-laz‘am-ěš? Ja
M.S-know-NI what.ADJNC N.S-CAUS-feel.happy-NI by.PREP LO OBL.P-fish(vi.F)-CIR HI

‘e-Šo‘an-Tëzo-Ø še-dapazbiž-os ‘iğ: Ja š-e-Ø jadem ‘en
NOM.S-name(v.M)-CIR M.S-answer-NP QUOT HI NOM.P-eye(vi.M)-CIR 2M.S.GEN.HI and.CONJ

žešem žam‘a. ‘A ‘in‘al ja‘e še-dige-Ø pózbaja
1.S.GEN.LO [be] different.ADJV INTRG how.INTRG 2M.S.NOM.HI M.S-know-NI if.CONJ

žeše še-dige-Ø lëmmas k-iž-dazamgan-Ø ‘ozzen žeš ši-laz‘am-ěš?
1S.NOM.LO M.S-know-NI what.ADJNC N.S-CAUS-feel.happy-NI by.PREP LO OBL.P-fish(vi.F)-CIR

Oddities: The biggest difficulty for this translation is that Beltös does not have a copula (to be), except in the past perfective, nor does it have a word for “not.” This makes a direct translation of the sentence, “You are not me” impossible. (It would be culturally rude, in any case, and we would not expect two Chinese sages to be rude towards each other.) Instead, I used a metaphorical approach, and restated the meaning as “Your eyes and mine are different,” which seems to me to carry the same sense.