

## Supplemental Notes and Exercises

### Supplemental Grammatical Notes on 5.3.3.

In the textbook, I noted that, in Classical Chinese, 雖然 is not equivalent to 雖 alone. 雖 means “although” or “even if.” 雖然 means “although this is the case” or “even if this is the case.” Here is a sentence that illustrates the difference.

滕君則誠賢君也。雖然未聞道也。(Mengzi 3A4)

Téng jūn zé chéng xián jūn yě. Suī rán wèi wén dào yě.

As for the ruler of Teng, he is truly a noble ruler. Although this is so, he has not yet heard the Way.

滕 Téng n., name of a state (in what is now Téngzhōu 滕州, Shandong Province, China)

君 (see Lesson 2)

則 zé conj., marks topic to be commented upon (as Lesson 9.3.4 explains, 則 zé typically suggests a contrast is being drawn; in this case, the suggestion is that the ruler of Teng is more noble than other rulers of his era)

誠 chéng adv., truly, genuinely (compare 信 xìn in Lesson 5.3.2.)

賢 xián s.v., to be noble

也 (see Lesson 1)

雖然 suī rán exp., although this is the case, even if this were the case

未 wèi adv., not yet

聞 wén t.v., to hear (see also Lesson 9)

道 dào n., the Way, the right way to organize society (see also Lesson 6)

Here is another minor point about 雖 suī. Sometimes it is better to translate it as “even if” rather than “although.” In English, “although S” suggests that S is true. 雖 suī S can have this meaning, but it can also mean something more like “even if S” (which leaves open the possibility that S is not the case).

雖有甲兵。無所陳之。(Dàodéjīng 80)

Suī yǒu jiǎ bīng, wú suǒ chén zhī.

Even if they had armor and weapons, there would be no place [in which] to deploy them.

有 (see Lesson 4)

甲兵 jiǎ bīng n., armor and weapons

無 (无) wú t.v., to lack, to not have (Lesson 6)

所 suǒ n., place (a different sense of this word is introduced in Lesson 7)

陳 chén t.v., to deploy (soldiers)

之 (see Lesson 4)

*Dàodéjīng* 80 is describing the ideal state, in which there would be no motivations for waging war. It is not committed to the need for armor and weapons in such a state. Instead, it is saying that, even if the people in the ideal state were to have armor and weapons (perhaps as relics of an earlier era), they would have no use for them.

### Supplemental Grammatical Notes on 5.3.5.

In Lesson 3, we learned that 者 zhě following a verb can create a nominal phrase describing the subject of the verb (those who V, that which V). In Lesson 5, we learn that the same construction can also create a nominal phrase describing the action or quality described by the verb (V-ing). It is usually clear which sense is intended, but sometimes the Chinese is ambiguous. Following are examples from lessons 4 and 5, with the more likely use given first in bold, and the other possible (but less likely in context) use following in regular font.

知人者知也。

**Those who understand others are wise.** (nominalizing use)

Knowing others is wisdom. (gerundive use)

勝人者有力也。

**Those who defeat others have power.** (nominalizing use)

Defeating others is to have power. (gerundive use)

知之者不如好之者。

**Understanding it is not as good as being fond of it.** (gerundive use)

Those who understand it are not as good as those who are fond of it. (nominalizing use)

好之者不如樂之者。

**Being fond of it is not as good as delighting in it.** (gerundive use)

Those who are fond of it are not as good as those who delight in it. (nominalizing use)