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# Chapter 1. Module 7: Society

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## Preface

**Standard Chinese: A Modular Approach** originated in an inter-agency conference held at the Foreign Service Institute in August 1973 to address the need generally felt in the U.S. Government language training community for improving and updating Chinese materials to reflect current usage in Beijing and Taipei.

The conference resolved to develop materials which were flexible enough in form and content to meet the requirements of a wide range of government agencies and academic institutions.

A Project Board was established consisting of representatives of the Central Intelligence Agency Language Learning Center, the Defense Language Institute, the State Department's Foreign Service Institute, the Cryptologic School of the National Security Agency, and the U.S. Office of Education, later joined by the Canadian Forces Foreign Language School. The representatives have included Arthur T. McNeill, John Hopkins, and John Boag (CIA); Colonel John F. Elder III, Joseph C. Hutchinson, Ivy Gibian, and Major Bernard Muller-Thym (DLI); James R. Frith and John B. Ratliff III (FSI); Kazuo Shitama (NSA); Richard T. Thompson and Julia Petrov (OE); and Lieutenant Colonel George Kozoriz (CFFLS).

The Project Board set up the Chinese Core Curriculum Project in 1974 in space provided at the Foreign Service Institute. Each of the six U.S. and Canadian government agencies provided funds and other assistance.

Gerard P. Kok was appointed project coordinator, and a planning council was formed consisting of Mr. Kok, Frances Li of the Defense Language Institute, Patricia O'Connor of the University of Texas, Earl M. Rickerson of the Language Learning Center, and James Wrenn of Brown University. In the fall of 1977, Lucille A. Barale was appointed deputy project coordinator. David W. Dellinger of the Language Learning Center and Charles R. Sheehan of the Foreign Service Institute also served on the planning council and contributed material to the project. The planning council drew up the original overall design for the materials and met regularly to review their development.

Writers for the first half of the materials were John H.T. Harvey, Lucille A. Barale, and Roberta S. Barry, who worked in close cooperation with the planning council and with the Chinese staff of the Foreign Service Institute. Mr. Harvey developed the instructional formats of the comprehension and production self-study materials, and also designed the communication-based classroom activities and wrote the teacher's guides. Lucille A. Barale and Roberta S. Barry wrote the tape scripts and the student text. By 1978 Thomas E. Madden and Susan C. Pola had joined the staff. Led by Ms. Barale, they have worked as a team to produce the materials subsequent to Module 6.

All Chinese language material was prepared or selected by Chuan O. Chao, Ying-chi Chen, Hsiao-Jung Chi, Eva Diao, Jan Hu, Tsung-mi Li, and Yunhui C. Yang, assisted for part of the time by Chieh-fang Ou Lee, Ying-ming Chen, and Joseph Yu Hsu Wang. Anna Affholder, Mei-li Chen, and Henry Khuo helped in the preparation of a preliminary corpus of dialogues.

Administrative assistance was provided at various times by Vincent Basciano, Lisa A. Bowden, Jill W. Ellis, Donna Fong, Renee T.C. Liang, Thomas E. Madden, Susan C. Pola, and Kathleen Strype.

The production of tape recordings was directed by Jose M. Ramirez of the Foreign Service Institute Recording Studio. The Chinese script was voiced "by Ms. Chao, Ms. Chen, Mr. Chen, Ms. Diao, Ms. Hu, Mr. Khuo, Mr. Li, and Ms. Yang. The English script was read "by Ms. Barale, Ms. Barry, Mr. Basciano, Ms. Ellis, Ms. Pola, and Ms. Strype. The graphics were produced by John McClelland of the Foreign Service Institute Audio-Visual Staff, under the general supervision of Joseph A. Sadote, Chief of Audio-Visual.

**Standard Chinese: A Modular Approach** was field-tested with the cooperation of Brown University; the Defense Language Institute, Foreign Language Center; the Foreign Service Institute; the Language

Learning Center; the United States Air Force Academy; the University of Illinois; and the University of Virginia.

Colonel Samuel L. Stapleton and Colonel Thomas G. Foster, Commandants of the Defense Language Institute, Foreign Language Center, authorized the DLIFLC support necessary for preparation of this edition of the course materials.



James R. Frith, Chairman  
Chinese Core Curriculum Project Board

## Introduction

### Section 1 : To the student

With the Society module, you are taking a step up to a new level of expression in Chinese. Up till now, you have been dealing with relatively short sentences about concrete situations. In this module, you will start to encounter longer sentences and more abstract statements. The transition will take some time, but you can make it easier on yourself by developing methodical ways of approaching the new material in each unit. The following suggestions may help.

Keep in mind from here on in that the two skills you will continue to work on, production and comprehension, are no longer expected to stay at approximately the same level. It is natural for your ability to understand what others say to increase more rapidly than your ability to express your own thoughts. As you work through the Society module, bear in mind that, while you are asked to understand all the dialogues, you are required to be able to produce only a limited part of the language you will hear. This is specified in the module objectives, the unit vocabulary lists, and the introductions to the units.

### How to use the book

Each unit of this “book presents quite a “bit of new information much more than anyone can master in a few days time. This is because information has also been included simply for comparison or for your future reference. This is what you should master in each unit:

1. The new grammar listed in the introduction for each unit.
2. The “basic meanings of each vocabulary item. (Related meanings may be given in the reference notes for purposes of comparison, “but you are not required to remember them.)
3. The cultural “background information discussed in some reference notes and contained in each unit’s review dialogue.

You may find it helpful to read through the reference notes three times. On the first time through, read only the notes on cultural “background. The second time, go through the notes that explain new grammatical structures.

The third time, read only the notes on the meanings and usage of new words. For review, **test yourself** on the example sentences in the notes by covering the Chinese column and trying to translate the English column into Chinese. Check your answer immediately.

## How to use the tapes

Starting with Module 7, there will be only two thirty-minute tapes per unit, instead of five.

**Tape 1** introduces the material on the Reference List, giving you a chance to learn to understand these sentences and to practice saying them. Tape 1 replaces both the C-1 and P-1 tapes which you used in Modules 1 through 6.

You will find that the Tape 1 is denser in content and faster paced than either the C-1 or P-1 tapes. The number of new vocabulary items in each unit has been increased from 20-25 to 30-35. You will also notice that the sentences have increased in length. Since you must learn to understand as well as say these sentences from a single tape, you may find that you need to rewind the tape and review the presentation of each sentence several times. In addition, explanations which were formerly found on the C-1 and P-1 tapes are now found only in the Reference Notes.

**Tape 2** replaces the C—2 and P-2 tapes. Each Tape 2 will start off with a review of the sentences from the Reference List. This will be followed by three exercise dialogues. You should listen to each dialogue until you understand it thoroughly. The workbook which accompanies Tape 2 describes the setting of the conversation and provides you with the new vocabulary you need to understand it. (You are not required to learn these additional vocabulary items.) The workbook also contains questions about each dialogue for which you will need to prepare answers in Chinese. Your teacher will ask you to answer these and other questions about the conversation in class.

When you listen to the recorded dialogues, aim only for comprehension of the ideas. Whether or not you can repeat the sentences word for word is not critical. Since they are in colloquial style, the dialogues sometimes contain phrasing which you are not expected to be able to imitate at this stage, yet with a little effort (it is expected to take repeated listening), you will understand.

## Section 2 : To the teacher

The format of the core modules from this point on differs considerably from those preceding, and teaching methods should be adapted to the requirements of this new format. Below are a few suggestions on how to use this and subsequent core modules.

### How to Use the Reference Notes

The reference notes in Society include grammatical explanations, discussions of the usage of new words, and some cultural “background information.

They are called “reference” notes for a reason: they are here for the student's present and future reference. They are not intended as material for classroom study or discussion, for in these later modules, as in the first six, the “bulk of classroom time should “be spent in the actual use of Chinese. The thoroughness of the notes is intended to relieve you of the need to give lectures on grammar and usage and allow you to devote most of your time with students to live practice of the language. You should familiarize yourself with the content of the notes so that when students pose questions on word usage or a new structure, you can simply refer them to the relevant note.

The copiousness of example sentences in the notes has a double purpose. First, along with the idiomatic English translations, they show the versatility of the vocabulary items they introduce; at this level of study, a single English translation can seldom fully do justice to the range of nuances expressed by a Chinese word. Second, students can use the example sentences at home for translation practice, either Chinese-English or English-Chinese, using a strip of paper to cover the target-language column and then checking their answer for immediate reinforcement.

## How to Use the Exercise Dialogues

The three exercise dialogues in each unit (exercises 2, 3 and 4) present completely different situations and characters from the unit review dialogue, but include the same new vocabulary and structures. They provide extra listening comprehension practice at normal conversational speed, an area which should receive increased attention from both student and teacher beginning with this module.

The language of many of the exercise dialogues is very colloquial and thus a change from the style of the preceding modules. At this stage, students must accustom themselves to hearing everyday Chinese and if given ample practice, their comprehension will improve quickly. But bear in mind that students are not expected to be able to produce sentences in this colloquial style, only to understand them.

The taped exercises 2, 3, and 4, are to be listened to outside of class as many times as is necessary for the student to answer the questions in the workbook section. In class, the teacher should ask the questions, rephrased in Chinese, and have students answer from their notes or, preferably, from memory. If students bring up questions on colloquialisms contained in the dialogues at this time, handle them quickly; avoid digressions on expressions which are not required for production. The point of this activity is for the students to talk-- to practice saying the new words and structures of the unit.

## Further Classroom Activities

1. Use the subjects discussed in the dialogues as points of departure for class discussions in which the teacher takes the part of the Chinese who wants to understand American society and the American students try to explain their ways of thinking and doing things. Depending on class size, the level of the students, and individual students competitiveness or reticence, these conversations will need to be more or less structured. If necessary in order to maintain the flow of ideas or to keep a small number of students from dominating the discussion, everyone can be asked to outline possible answers "before coming to class, or the teacher may prepare an outline for the students.
2. Students can "be asked to tell the story of the review dialogue or an exercise dialogue in their own words. This can be done by the whole class together; if one student omits an important point in the story, another student can remind him of it or supply it himself.
3. Have students pick out from the reference list and the dialogues certain sentences which serve a particular communicative function. The Chinese material in this book is especially suited to this type of exercise because of the colloquial tone of the dialogues and the range of emotions and linguistic functions displayed within them. For example, the students may be asked to find a sentence that conveys enthusiasm toward an idea, one that conveys tentativeness when asking a question about a delicate subject, or one that conveys a desire to be helpful. Using the sentences thus found as take-off points, the teacher can then ask the students to come up with other sentences with the same linguistic function, or ask them to change elements of the sentence to vary its function.

For example, Unit 1 of Society -presents some sentences (in the reference list and dialogues) that can be used as responses to proposals:

Wǒ kǎolǜ kǎolǜ.

我虑的虑的。

I'll think it over. (non-committal)

Fēicháng hǎo.

非常好。

Great. (enthusiastic)

Nà wǒmen shuō hǎo le...

那我们说好了。。。。

Then we've agreed. (decisive)

Jiù zhèiyàng.

就这样。

It's settled. (decisive)

Students can be asked to add to this list sentences expressing a wider range of responses to a proposal, e.g., flat rejection (**Bù xíng!**), scandalization (**Nà zěnme kěyī ā**), lukewarm acceptance (**Kěyī . . .** or **Yě hǎo**), indecisiveness (**M . . .**, or **Nà, wǒ hái děi xiǎngyixiǎng** or **Zài shuō ba**), etc. If you make up supplementary exercises, you may find it effective to base them on the communicative functions of sentences contained in each unit. A list of these functions will be found in each unit's introduction.

4. If the teacher and students find that the new grammar needs to be separately discussed in class, such sessions should be confined to a review of the essential new structures, as listed in each unit's introduction.

## Review

The two review tapes consist simply of exercises requiring the students to translate the reference list sentences for Units 1 to 4 and 5 to 8, respectively. The original order of the sentences in the text has been scrambled. The first section of each tape is translation from Chinese to English, the second from English to Chinese.

Because material introduced in this module is frequently repeated in subsequent lessons, regular review will not be as important as in the earlier modules, where the situational nature of the lessons means that some vocabulary introduced in order to handle one kind of situation occurs in that one module only. However, if desired, one of each unit's exercise dialogues can be reserved for review: have students listen to only two instead of all three exercise dialogues while doing the unit, and then return to the third dialogue several units later to brush up on the vocabulary and structures.

## TAPES FOR MODULE 7 (SOC)

Unit 1: SOC 1.1, SOC 1.2

Unit 2: SOC 2.1, SOC 2.2

Unit 3: SOC 3.1, SOC 3.2

Unit U: SOC 4.1, SOC 4.2

Unit 5: SOC 5.1, SOC 5.2

Unit 6: SOC 6.1, SOC 6.2

Unit 7: SOC 7.1, SOC 7.2

Unit 8: SOC 8.1, SOC 8.2

### Review Tapes:

- SOC Review 1-U, Tape 1 (Chinese to English)
- SOC Review 1-U, Tape 2 (English to Chinese)
- SOC Review 5-8, Tape 1 (Chinese to English)
- SOC Review 5-8, Tape 2 (English to Chinese)

## Objectives

The Society Module (SOC) will provide you with the linguistic skills and cultural background information you need to visit a Chinese family, discuss some aspects of family life and society, to find out how someone's family fits into the pattern of traditional Chinese society, and how it reflects the changes of modern society. Before starting this module, you must take and pass the MTG Criterion Test. In addition, it is assumed that by this point you will have already completed the optional modules Personal Welfare, Restaurant, and Hotel; vocabulary from these modules is now considered taught. The SOC Criterion Test will focus largely on this module, but material from the first six core modules and associated resource modules is also included.

### OBJECTIVES

Upon successful completion of this module, you should be able to

1. Give the English equivalent for any Chinese sentence in the SOC Reference Lists.
2. Say any Chinese sentence in the SOC Reference Lists when cued with its English equivalent.
3. Ask someone about the size of his family, which family members live at home, and where other family members live and why.
4. Use the rules of Chinese etiquette in social visits: the proper times for visiting; the custom of offering refreshments to visitors and the type of response expected from the visitor; and some polite ways to end a social visit.
5. Discuss the status, duties, and responsibilities of sons in the traditional Chinese family.
6. Discuss the different relationships within the Chinese family, especially those between parents and children, and between mother-in-law and daughter-in-law.
7. Explain why the large (extended) family was the ideal pattern in traditional Chinese society. SOC, Objectives
8. Use the proper terms for referring to your own or someone else's children, and understand the terms for addressing one's children directly; use the terms for paternal grandparents; use the terms for the parents of one's friend.
9. Understand why early marriage was a common practice in traditional China.
10. Discuss the effects of the development of industry and business on traditional Chinese society.
11. Discuss the concept of filial obedience.
12. Compare the position of women in Chinese society before and after the founding of the People's Republic of China.
13. Discuss traditional marriage arrangements in China and the roles women were placed in as a result. Understand the government's policy toward marriage after 1949 and the actual changes that have occurred.
14. Explain and defend some of your personal views on topics such as equality of the sexes, the status of women, living together, marriage, parent-child relationships, care of the elderly, the effects of political and economic conditions on society, crime, and drug abuse.

# Unit 1 Travel plans

Travel Plans

## Introduction

### Grammar Topics Covered in This Unit

1. The pattern (Verb) **de shì**...
2. Phrases with **guānyú**, “concerning,” “about.”
3. The directional ending **-lái**.
4. The auxiliary verb **huì**, “might,” “be likely to,” “will.”
5. The sentence marker **-de**, “that’s the way the situation is.”

### Functional Language Contained in This Unit

1. Offering a visitor something to drink.
2. Responding to an offer of something to drink.
3. Concluding a social visit.
4. Telling someone you can't take the time to explain something but will talk about it later.
5. Presenting a suggestion or proposal to do something.
6. Responding to a suggestion or proposal to do something.



## References

### Unit 1 Reference List

1. A: Jīntiān wǒ jièdào yìběn hǎo xiǎoshuō.  
今天我借到一本好笑说。  
Today I borrowed a good novel (from someone).  
B: Shénme xiǎoshuō, ràng nǐ zěnme gāoxìng?  
什么小说，让你怎么高兴？  
What novel is it that makes you so happy?
2. A: Zhèběn xiǎoshuō xiěde shì dàlùde qíngkuàng.  
这本小说写的是大陆的情况。  
This novel is about the situation on the mainland.  
B: Guānyú dàlùde? Jiè gěi wǒ kànkàn xíng bu xíng?  
关于大陆的？  
About the mainland? How about lending it to me to read?
3. A: Xiàge xuéqí nǐ xiǎng yánjiū shénme?  
下个学期你想研究生么？  
What are you going to do research on next semester?  
B: Hái shì lǎo wèntí: Zhōngguóde zhèngzhì qíngkuàng.  
还是老问题：中国的政治情况。  
It's still the same old topic: the political situation in China.
4. A: Zuótiān Xiǎo Míng gěi tā nǚpéngyǒu xiě xìn, xiěde hǎo cháng.  
昨天小明给他女朋有写信，写的好长。  
Yesterday Xiǎo Míng wrote a letter to his girl friend, and it was really long!  
B: Niánqīng rén zǒng shì niánqīng rén. Wǒ niánqīngde shíhòu yě shì zhèiyàng, nǐ wàng le?  
年轻人总是年轻人。我年轻的时候也是这样，你忘了？  
Young people are always young people. When I was young I was like that too, have you forgotten?
5. A: Shǔjiàde shíhòu, nǐ xiǎng dào nǎr qù wánwan?  
暑假的时候，你想到哪儿去往往儿？  
Where do you want to go to summer vacation?  
B: Wǒ xiǎng dào Yàzhōu jǐge guójiā qu kànkàn.  
我想到亚洲几个国家去看看。  
I'd like to go visit a few countries in Asia.
6. A: Zěnmē, nǐ xiǎng yánjiū Yàzhōude wénhuà chuántǒng?  
怎么，你想研究亚洲的文化传统？  
Oh? Do you want to do research on Asia's cultural tradition?

- B: **Bù néng shuō yánjiū. Wǒ zhǐ shì xiǎng qù kànkàn nàlǐde shèhuì qíngkuàng.**  
不能说研究。我只是想去看看那里的社会情况。  
It can't be called research. I just want to go have a look at the social situation there.
7. A: **Lǎo Wáng, wǒ jīntiān gǎnjué hěn bu shūfu.**  
Lǎo Wáng, 我今天感觉很不舒服。  
Lǎo Wáng, I feel awful today.
- B: **Kuài zuòxia, wǒ qù gěi nǐ dào bēi chá lai.**  
快做下，我去给你倒杯茶来。  
Sit down and I'll pour you a cup of tea.
8. A: **Nǐ qùde nèige dìfāng zhèngzhì, jīngjì fāngmiàn de qíngxíng zěnmeyàng?**  
你去的那个地方政治，经济方面的情形怎么样？  
What was the political and economic situation like where you went?
- B: **Jǐjǔ huà shuōbuqīngchu, yǒu shíjiān wǒ zài gēn nǐ mànmanr shuō ba.**  
几句话说不清楚，有时间我在跟你慢慢儿说吧。  
I can't explain it clearly in just a few sentences; when I have time I'll tell you all about it.
9. A: **Yánjiū Zhōngguó xiànzài de wèntí yíding děi dǒngde Zhōngguó lìshǐ.**  
研究中国现在的问题一定得懂得中国历史。  
To study the problem of China now, you have to understand Chinese history.
- B: **Nǐ shuōde zhèyídiǎn hěn yào jǐn, wǒ kǎolǜ kǎolǜ.**  
你说得这一点很要紧，我考虑考虑。  
This point of yours is very important; I'll think it over.
10. A: **Nǐ zài Zhōngguó zhù liǎngnián, yíding huì xuéhǎo Zhōngwén de.**  
你在中国住两年，一定会学好中文的。  
If you live in China for two years, you're sure to learn Chinese very well.
- B: **Shì a, yìfāngmiàn kěyǐ xuéhǎo Zhōngwén, yìfāngmiàn yě kěyǐ duō zhīdào yídiǎnr Zhōngguó de shìqing.**  
是啊，一方面可以学好中文，一方面也可以多知道一点儿中国的事情。  
Yes, on the one hand I can learn Chinese well, and on the other hand I can find out more things about China.
11. **yìbiān(r)... yìbiān(r)**  
一边(儿)。。。一边(儿)  
doing... while doing...
12. **yímiàn...yímiàn...**  
一面(儿)。。。一面(儿)。。。  
doing... while doing...

## Vocabulary

cháng	长	to be long
chuántǒng	传统	tradition, traditional
dàlù	大陆	mainland, continent
dào	倒	to pour (liquid)
-diǎn	点	point
dǒngde	懂得	to understand, to grasp, to know
-fāngmiàn (-fāngmian)	方面	aspect, side, area, respect
gǎnjué	感觉	feeling, sensation, to feel, to perceive
guānyú	关于	as to, with regard to, concerning, about
guójiā	国家	country, state, nation; national
huì	会	might, be likely, will
jiè	借	to borrow; to lend
jièdao	借到	to successfully borrow
-jù	句	sentence; counter for sentences or utterances, often followed by <i>huà</i> , "speech"
kǎolǜ	考虑	to consider, to think about
mànmǎnr	慢慢儿	slowly; gradually, by and by; taking one's time; in all details
niánqīng	年轻	to be young
qíngkuàng	情况	situation, circumstances, condition, state of affairs
qíngxíng	情形	situation, circumstances, condition, state of affairs
ràng	让	to make (someone a certain way)
shèhuì	社会	society, social
shǔjià	暑假	summer vacation
shuōbuqīngchu	说不清楚	can't explain clearly
wénhuà	文化	culture
xiǎoshuō	小说	fiction, novel
(-)xuéqī	学期	semester, term (of school)
yánjiū (yánjiu, yánjiù)	研究	to study (in detail), to do research on; research
Yàzhōu (Yǎzhōu)	亚洲	Asia
yìbiān(r)... yìbiān(r)...	一边(儿)。。。 一边(儿)	doing... while doing...

yīfāngmiàn(r)...yīfāngmiàn(r)...	一方面 (儿) 。 。 。 — 方面 (儿) 。 。 。	on one hand... , on the other hand...
yímiàn(r)... yímiàn(r)...	一面 (儿) 。 。 。 — 面 (儿) 。 。 。	doing... while doing...
zhèngzhì	政治	politics, political affairs; political
zǒng	总	always; inevitably, without exception, after all, in any case
zuòxià	坐下	to sit down

## Reference Notes

### Notes on №1

1. A: Jīntiān wǒ jièdào yīběn hǎo xiǎoshuō.  
今天我借到一本好笑说。  
Today I borrowed a good novel (from someone).
- B: Shénme xiǎoshuō, ràng nǐ zěnme gāoxìng?  
什么小说，让你 怎么高兴？  
What novel is it that makes you so happy?

jiè: “to borrow” [Also “to lend,” see Notes on No. 2.]

Wǒ dào túshūguǎn qù jiè shū.

我到图书馆去借书。

I'm going to the library to borrow [take out] some books.

For “from,” use **gen** or **xiàng** for people and **cóng** for place names like the library.

### Note

**Xiàng** is used more in written style.

Wǒ méi dài qián, xiǎng gēn (xiàng) Níngníng qù jiè.

我没带钱，想跟（相）宁宁去借。

I didn't bring any money, I want to go borrow some from **Níngníng**

Wǒ cóng túshūguǎn jiè le yī běn Zhīngguó lìshǐ shū.

我从图书馆借了一本中国历史书。

I borrowed a Chinese history book from the library.

**Cóng** can only be followed by a person if the person is made into a place name, for example by the addition of **nèr (nàli)**:

Wǒ cóng tā nèr jiè le wǔ kuài qián.

我从他那儿借了五块钱。

I borrowed five dollars from him.

For people, you may also use the common pattern *wèn... jiè...*, literally “ask... borrow.”:

Wǒ wèn tā jiè le yī běn shū.

我问她借了一本书。

I borrowed a book from him.

Wǒ bù hǎo yì sī wèn biè rén jiè qián.

我不好意思问别人借钱。

I'm too embarrassed to borrow money from other people.

*jièdao*: The ending *-dào* expresses that the borrowing results in the thing being obtained. You learned *-dào* and the similar *Běijīng -zhào* in the verb *jièdao/jièzhao* “to receive,” in the Meeting module.

You need to know not only what the ending *-dào* means, but also when to use it and when not to. This can't be summed up in one neat formula, but you will see from the following examples that *-dào* is used when there was a question of not being able to get the thing. *Jiè* by itself does not necessarily imply obtaining, so you can use it in situations when you tried to borrow something but couldn't get it.

Wǒ gēn tā jiè le yī běn zì diǎn.

我跟他借了一本字典。

I borrowed a dictionary from him.

Wǒ qù jièguo, kěshì méi jièdào.

我去借过，可是没借到。

I went and tried to borrow it, but I didn't get it.

A: Nǐ cóng túshūguǎn jièdào nèi běn Měiguó lìshǐ shū le ma?

你从图书馆借到那本美国书了吗？

Did you get that American history book out of the library?

B: Méiyǒu, dōu jièchūqù le. Dàgài xià Xīngyī cái néng jièdào.

没有，都借出去了。大概下星期一才能借到。

No, they had all been taken out. I probably won't be able to (borrow and) get it until next Monday.

*Jiè* may have certain other directional or resultative endings. Here are examples.

Zài zhèr kàn kěyǐ, bù néng jièchūqù.

在这儿看可以，不能借出去。

You can read it here, but you can't take it out.

Tā bǎ wǒ de chē jièqù le.

他把我的车街去了。

He borrowed my car (and took it away)

Tā bǎ nèi běn shū jièzǒu le.

他把那本书街走了。

He borrowed that book (and took it away)

Wǒ cóng tā nèr jiè lái wúkuài qián.

我从他那儿借来五块钱。

I borrowed five dollars from him.

ràng: “to make” someone a certain way, or “to cause” someone to become a certain way. When used this way, ràng is followed by a person and an adjectival verb. You learned rang as “to let” in the Welfare module:

Ràng wǒ kànkàn nǐde hùzhào “Let me see your passport.” [Ràng: can also mean “to have,” “To tell,” or “to make” someone do something.]

Tā shuōde huà ràng wǒ hěn shēngqì.

他说的话让我很生气。

What he said made me very angry.

Tā nàme bú kèqì ràng tā péngyǒu hěn bù hǎo yìsī.

他那么不客气让他朋友很不好意思。

He embarrassed his friend by being so rude.

Shénme xiǎoshuō? --ràng nǐ zhème gāoxìng.: There is a pause after the question shénme xiǎoshuō, and the rest of the sentence, ràng nǐ zhème gāoxìng. is like an afterthought. Compare these examples:

Zhè shì shénme kāfēi? --zhème hǎo hē.

这是什么咖啡？--这么好喝。

What kind of coffee is this? It's so good.

Zhè jiù shì nǐ mǎide chē? --zhème nánkàn.

这就是你买的车？--这么难看。

So this is the car you bought? It's so ugly!

Nǐ xǐhuān shùxué a? --nàme méi yìsī.

你喜欢数学阿？--那么没意思。

You like math?--such a boring thing!

## Notes on №2

2. A: Zhèběn xiǎoshuō xiěde shì dàlùde qíngkuàng.

这本小说写的是大陆的情况。

This novel is about the situation on the mainland.

B: Guānyú dàlùde? Jiè gěi wǒ kànkàn xíng bu xíng?

关于大陆的？

About the mainland? How about lending it to me to read?

xiě: This verb which you learned as “to write,” is also one of several ways that “about” is expressed in Chinese. When used with this meaning, xiě usually appears in the (Verb) de shi construction discussed immediately below.

xiěde shi: This structure, (Verb) de shi, is a major structure of Chinese, so pay extra attention! Use (Verb) de shi when the verb is not new information and you want to focus instead on the identity of the thing talked about. The pattern itself makes an equational sentence, that is, an A EQUALS B sentence:

A

IS

B

Verb de	shi	B
Tā zuòde	shi	báicài.
What he's making is cabbage.		

In sentence 2A, the verb *xiě* is not new information because any novel must “be written about” something. The object *dàlùde qíngkuàng* is new information which is focused on.

<p>A: Nǐ zài Jiāzhōu Dàxué niànde shì shénme?</p> <p>A: 你在加州大学念的大学是什么？</p> <p>A: What is it that you study at the University of California?</p> <p>B: Wǒ niànde shì jīngjìxué.</p> <p>B: 我念的经济学。</p> <p>It's economics.</p>
---

<p>Zhèige diànyǐng jiǎngde shì yīge Zhōngguó rén qù Měiguó wànde shì.</p> <p>这个电影间的是一个中国人去美国望的是。</p> <p>This film is about a Chinese going to America to visit.</p> <p>Gāngcái nǐ jiàode shì shénme? Shì fàn háishì miàn?</p> <p>刚才你叫的是什么？是饭还是面？</p> <p>What did you order just now? Rice or noodles?</p> <p>Nǐ xiànzài shuōde shì wǒ háishì tā?</p> <p>你现在说的是我还是他？</p> <p>Is the person you're talking about now me or him?</p> <p>Tā hěn xǐhuān kàn shū, kěshì tā kànde dōu shì yìxiē méiyìside xiǎoshuō.</p> <p>她很喜欢看书，可是他看的都是一些没意思的小说。</p> <p>He likes to read, but all he reads are stupid novels.</p>
---

*dàlù*: “continent, mainland” *Zhōngguó dàlù* is “mainland China,” which may also be called *dàlù* for short just as we say “the mainland.”

Other ways are by using the verb *jiǎng*, “to talk about,” as in *Zhèiběn shū jiǎng shénme?*, “What is this book about?”; and *guānyú* (see the note in this section)

*qíngkuàng*: “situation, circumstances 5 state of affairs, condition” Used much more frequently in Chinese than any single one of these translations is used in English. Sometimes the Chinese language uses *qíngkuàng* when in English we would just say “things” or “the way things are.”

<p>Nǐ de qíngkuàng gēn tā de chàbùduō.</p> <p>你的情况跟他的差不多。</p> <p>You and he are in about the same situation.</p> <p>Wǒ didi de jīngjì qíngkuàng bú tài hǎo.</p> <p>我弟弟的经济情况不太好。</p> <p>My younger brother's financial situation isn't too good.</p> <p>Nà shì sìshí nián qián de shì, xiànzài qíngkuàng bù tóng le.</p> <p>那是四十年前的事，现在情况不同了。</p> <p>That was forty years ago. Now things are different.</p> <p>A: Nǐ néng bù néng gěi wǒ jiǎngjiāng nǐ zài dàlùde qíngkuàng?</p>
--

A: 你能不能给我讲讲你在大陆的情况？

A: Could you tell me about the way things were for you on the mainland?

B: Nǐ de yìsī shì wǒ zìjǐ de qíngkuàng ma?

B: 你的意思是我自己的情况吗？

B: Do you mean my own situation?

Sometimes **qíngkuàng** means the “picture” about a place (especially an organization); in such cases it may not be necessary to translate it literally.

Tā gěi wǒmen jiè shào le tāmen xuéxiào de qíngkuàng.

他给我们介绍了他们学校的情况。

He gave us a presentation (briefing) on their school. (E.g., what grades, how many students and teachers, what subjects are taught, etc.)

Wǒ bù tài shúxī Měidàsī de qíngkuàng.

我不太熟悉美大司的情况。

I'm not too familiar with (the way things are at) the Department of American and Oceanic Affairs.

**guānyú**: “with regard to, concerning” The phrase **guānyú dàlù de** means literally “one concerning the mainland.” **Guānyú** is rather formal. In everyday speech, the idea of “about” is more often expressed in other ways

### Note

Other ways include using the verbs **jiǎng** and **xiě** (see Notes on No. 2). For example, if I am watching a T.V. program and you walk into the room and want to ask, “What’s this about?” the most “everyday” way would be **Jiǎng shénme de?** (actually an abbreviated form of **Zhèige jiémù [program] shì jiǎng shénme de?**). It would sound stilted to use **guānyú** in such an informal situation. You see another example of how “about” is expressed in Chinese on the next page under number (3) in the little dialogue: “About what?” is **Shénme diànyǐng?**

, but **guānyú** is often used in formal contexts.

**Guānyú** is a prepositional verb, which means it is followed by a noun (its object) and is related to the main verb. It is not the best behaved of prepositional verbs, however. **Guānyú** does not occur where you would normally expect to find a prepositional verb phrase (before the verb, e.g., **dào Zhōngguó qù**). Nor does **guānyú** occur in a sentence the way “about,” does in English. “About” phrases in English are free to occur after the verb, e.g., “talk about Chinese history,” “think about your problem.” A **guānyú** phrase (that is, **guānyú** and its object) can only occur in the following places in the sentence:

(1) **Guānyú** can occur at the beginning of the sentence to introduce the topic about to be commented on.

**Guānyú nèijiàn shì, wǒ shénme dōu bù zhīdào.**

关于那个件事，我什么都不知道。

Concerning that matter, I don't know anything. (OR I don't know anything about that matter.)

**Guānyú nàrde qíngkuàng, nǐ gěi wǒ dǎtīng dǎtīng hǎo ba?**

关于那儿的的情况，你给我打听打听好吧？

Would you please ask for me about the situation there?

**Guānyú zhège, nǐmen hái yǒu méiyǒu shénme wèntí?**

关于这个，你们还有没有问题？

Do you have any other questions about this?



(2) *Guānyú* can also occur in a phrase with *-de* which modifies a noun.

*Xièxie nǐ gàosu wǒ zhème duō guānyú dàlù de qíngkuàng.*

谢谢你哦告诉我这么多关于大陆的情况。

Thank you for telling me so much about the situation on the mainland.

*Tā zhīdào hěn duō guānyú zhèi fāngmiàn de shìqíng.*

他知道很多关于这方面的事情。

He knows a lot (of things) about this field.

*Wǒmen zhèlǐ méiyǒu duōshǎo guānyú Zhōngguó de shū.*

我们这里没有多少关于中国的书。

We don't have very many books about China here.

It also occurs in a phrase with *-de*, the whole phrase acting as a noun.

*Wǒ cóng Xiǎo Zhào nàr jì lái yī běn shū, shì guānyú Zhōngguó cài de, nǐ kànkan.*

我从小赵那儿借来一本书，是关于中国菜的，你看看。

I borrowed a book from *Xiǎo Zhào*. It's (a book) about Chinese food. Have a look at it.

(3) A *guānyú* phrase (*guānyú* + noun) is occasionally used alone as an abbreviated sentence.

*Wǒ zuótiān kàn le yí ge diànyǐng.*

我昨天看了一个电影。

I saw a movie yesterday.

*Shénme diànyǐng?*

什么电影？

About what?

*Guānyú Fǎguó ...*

关于法国。。。

About France...

*Guānyú Fǎguó de shénme?*

关于法国什么？

About what (aspect) of France?

*Guānyú Fǎguó de jīngjì.*

关于法国的经济。

About the French economy.

Compare the following English and Chinese sentences. Although the parts in parentheses are optional in English, the Chinese sentences would be considered wrong without the underlined *-de* phrases. (For the first example you need to know *xiāoxi*, “news.”)

*Nǐ tīngshuō guānyú Tiětuō de xiāoxi ma?*

你听说哦关于铁托的消息吗？

Have you heard (the news) about Tito?(i.e., that he had died)

*Bù yào wèn wǒ guānyú shùxué de wèntí.*

不要问我关于数学的问题。

Don't ask me (any questions) about math.

**jiè gěi wǒ kànkān:** “lend (it) to me to read” In exchange 1, **jiè** was translated “borrow.” Now you see it used for “to lend.” To say “lend something to someone,” the **gěi** phrase always follows the verb **jiè**

 **Note**

A **gěi** phrase before **jiè** would mean “for,” not “to.” Example : **Tā gěi wǒ jiè le jǐběn shū.** “He borrowed a few books for me.”

. If the indirect object (person who receives) is a pronoun, **gěi** may be omitted:

**jiè wǒ yīzhī bǐ.**

借我一支笔。

Lend me a pen.

**jiè gěi wǒ yīzhī bǐ.**

借给我一支笔。

Lend me a pen.

(In this extremely common sentence, the **gěi** is more frequently omitted.)

**Notes on №3**

3. A: **xiàge xuéqī nǐ xiǎng yánjiū shénme?**

下个学期你想研究生么？

What are you going to do research on next semester?

B: **Hái shì lǎo wèntí: Zhōngguó de zhèngzhì qíngkuàng.**

还是老问题：中国的政治情况。

It's still the same old topic: the political situation in China.

**xuéqī** : “semester, term.” Since **xuéqī** means literally just “school-period”, it could conceivably apply to a scholastic term of any length, including quarters. Chinese schools, however, run on semester system (fall-winter, and winter-spring.)

**xiànzài yǒude měiguó dàxué yīge xuéqī zhǐ yǒu shíèr sānge lǐbài.**

现在有的美国大学一个学期只有十二三个礼拜。

Some American colleges have semesters which last only twelve or thirteen weeks.

**shàngge xuéqī nǐ dōu niǎnle shénme.**

上个学期你都念了什么。

What (courses) did you take last semester?

**Xuéqī** may also be used without the counter **-ge**: **shàngxuéqī, xiàxuéqī, yìxuéqī**, etc .

**yánjiū** : “to do research on” a topic (usually at the graduate level or above). Sometimes may be translated as “to study” (in depth, not just preparing for a test).

**Tā yánjiūde shì nǐfāngmiande wèntí?**

她研究的是那方面的问题？

What area does she study (OR do research on)?

**Kē jiàoshòu zài jīngjì fāngmiande yánjiū shì dàjiā hěn shóuxīde.**

科教授在经济方面的研究是大家很熟悉的。

Everyone is familiar with Professor Kēl's research in the area of economics.

Tāde yánjiū gōngzuò hěn zhòngyào.

他的研究工作很重要。

His research work is very important.

Another meaning is “to look into, to consider, to discuss” (possibilities, opinions, questions) :

Zhèige wèntí wǒmen děi yánjiū yanjiu.

这个问题我们得研究研究。

We should discuss (OR look into this) question.

zhèngzhi: “politics, political affairs; political”

Keep in mind that because of China's political system, the word **zhèngzhi** has a different set of meanings than we are used to. This is a large question which we will not go into in depth here. But to give you an idea of this concept, here is the definition of **zhèngzhi** from a Chinese dictionary.

**zhèngzhi** : The concentrated expression of economics. It comes into being on a particular economic base, serves the economic base, and has a tremendous influence on economic development. In a class society, economic interests are the most fundamental interests of the different classes. In order to safeguard their own interests, the classes inevitably wage intense class struggle among each other. Therefore, class struggle and handling relations between the classes becomes the main content of politics. The relations which politics must handle are the internal relations of a class, relations between the classes, relations between nationalities, and international relations. Politics is manifested in policies and activities in the areas of national life and international relations of political parties, social groups, and social forces which represent certain classes. The politics of the exploiting class has as its aim to oppress the working people and to preserve its own narrow interests. In the politics of the proletariat, bourgeois rule is overthrown with revolutionary violence under the leadership of the proletarian political party, and the dictatorship of the proletariat is established; after power has been seized, socialist revolution is carried through to the end, class struggle is properly waged, and contradictions between ourselves and the enemy as well as contradictions among the people... are properly handled; then the focus of struggle is progressively turned towards engaging in the cause of socialist construction and devoting major efforts to developing production, and creating the conditions needed to completely abolish classes and bring about communism.

Note in particular how the politicization of everyday personal relations in the PRC has resulted in **zhèngzhi** being used in a host of phrases such as “political influence,” “political relations,” “political background,” “political qualifications,” etc.

## Notes on №4

4. A: Zuótiān Xiǎo Míng gěi tā nǚpéngyǒu xiě xìn, xiěde hǎo cháng.

昨天小明给他女朋有写信，写的好长。

Yesterday Xiǎo Míng wrote a letter to his girl friend, and it was really long!

B: Niánqīng rén zǒng shì niánqīng rén. Wǒ niánqīngde shíhou yě shì zhèiyang, nǐ wàng le?

年轻人总是年轻人。我年轻的时候也是这样，你忘了？

Young people are always young people. When I was young I was like that too, have you forgotten?

cháng: “to be long” in physical length, or in some cases, time

 **Note**

There are other words for “long” in other contexts. When referring to distance, use **yuǎn** : **Lù hěn yuǎn**. “It’s a long way.” For time, you will also need **jiǔ** : **Tā zǒule duō jiǔ le?**, “How long has it been since he left?”

. The opposite of **cháng** is **duǎn**, “to “be short.”

**Chángchéng yǒu duō cháng? Yǒu liùqiānduō gōnglǐ (cháng).**

**长城有多长？**

How long is the Great Wall? It's over six thousand kilometers (long.)

**Nǐ xiěde tài cháng le, duǎn yidiǎnr, hǎo bu hǎo?**

**你写的太长了，段一点儿，好不好？**

You made this (piece of writing) too long. Could you shorten it?

**Wǒ hěn cháng shíjiān méi kànjian ta le.**

**我很久时间没看见他了。**

I haven't seen him in a long time. (**Hěn cháng shíjiān** is the same as **hěn jiǔ**)

**Wǒ xiǎng nǐ zài nàr zhǎo fángzi yíding xūyào yige hěn chángde shíjiān.**

**我想你在哪儿找房子一定需要一个很长的时间。**

I'm sure it will take you a long time to find a house there,

**Tā zài zhèr gōngzuòde shíjiān yǒu duō cháng?**

**他在这儿工作的时间有多长？**

How long did he work here?

**niánqīng**: “to be young” While the idea of being young is often relative to a particular situation, **nián-qīng rěn** usually means people from the teens through the twenties.

 **Note**

Remember that **xiǎo** is another word for “young” : **Tā bǐ wǒ xiǎo yísuì**. “He’s a year younger than I.” **Wǒ xiǎode shíhou** usually means “When I was a child.” When speaking to a child, you would say **Nǐ hái xiǎo** for “You’re still young.”

**Tā niánqīngde shíhou bǐ xiànzài gèng hǎo kàn.**

**她年轻的时候比现在更好看。**

When she was young she was even more beautiful than now.

**Niánqīng rén dōu xǐhuan wánr.**

**年轻人都喜欢玩儿。**

All young people like to have fun.

**zǒng**: “always, invariably” Like other adverbs such as **zhēn**, really,” and **hái**, “still,” **zǒng** is often followed by **shi**.

**Nǐ zǒngshi wèn wo wèntí.**

**你总是问我问题。**

You always ask me questions.

**Zhèizhǒng shìqing zǒngshi ràng rén hěn gāoxìng.**

**这种事情总是让人很高兴。**

This type of thing always makes one very happy.

Zǒng bù, “always not...” is one way of saying “never”:

Tā zǒng bù xǐhuān biérén wèn tā jiālide shì.

他总不喜欢别人问他家的事。

He never likes other people to ask about his family,

Zǒng has another use, which is the one you see in exchange 4: Instead of meaning literally “on every occasion” or “at all times,” zǒng is used to suggest that a certain state of affairs should be obviously true, regardless of other circumstances. Translations for this meaning depend upon the context; some are “after all, surely, always, in any case, when all is said and done, inevitably, eventually.” Other possible translations are suggested in the following examples.

Xiǎoháizi zǒng shì xiǎoháizi, dàle jiù hǎo le.

小孩子总是小孩子，大了就好了。

Children will always be children; after they grow up it will be better.

Nǐ bú jiè wǒ, wǒ zài zhèr kànkàn zǒng kěyǐ ba?

你不借我，我在这儿看看总可以吧？

If you won't lend it [this book] to me, at least I can read it here, can't I?

Nǐ niàn shū shì hǎo shì, zǒng bù néng bù chī fàn ba?

你念是好事，总不能不吃饭吧？

It's great that you're studying, but after all, you can't go without eating, can you?

Nǐ shì Měiguó rén, nǐ zǒng bù néng bù zhīdào Dézhōu zài nǎr ba?!

你是美国人，你总不能不知道德州在哪儿吧？

You're an American, you can't very well not know where Texas is, can you?!

Nǐ ná zǒu wǒde shū, zǒng děi wèn wǒ yíxià!

你拿走我的书，总得问我一下！

You really should ask before you take one of my books.

Zǒng yǒu yìtiān, tā huì huílai de.

总有一天，他会回来的。

Someday he will surely come back.

Èrshíge bú gòu, nà nǐ shuō sānshíge zǒng gòu le ba?

二十个不够，那你说三十个总够了吧？

If twenty isn't enough, then thirty should surely be enough, wouldn't you say?

A: Gōnggòng qìchē méiyǒu dào nèige dìfangde, wǒmen děi qí zìxíngchē qù.

公共汽车没有到那个地方的，我们得骑自行车去。

There aren't any buses that go there. We'll have to go by bicycle.

Òu, qí chē duō lèi...

欧，汽车多累。。。。

Oh, but it's so tiring to ride a bicycle.

Zǒng bǐ zǒuzhe qù hǎoduō le.

总比走车去好多了。

Well, it's much better than walking!

Lái wǎn yidiǎnr zǒng bǐ bù lái hǎo.

来晚一点儿总笔不来好。

It's better to come a little late than not to come at all.

Guānyú nǐ zhègè wèntí, wǒ zhīdào bù duō, dàgài méiyǒu bànfǎ huídáhǎo.

关于你这个问题，我知道不多，大概没有办法回答好。

I don't know much about this question of yours. I probably can't give you a good answer.

Nǐ zǒng zhīdào bǐ wǒmen duō, jiù qǐng nǐ jiǎngjiāng ba!

你总知道比我们多，就请你讲讲吧！

In any case, you know more than we do, so please try.

### Notes on №5

5. A: Shǔjiàde shíhou, nǐ xiǎng dào nǎr qù wánwanr?

暑假的时候，你想到哪儿去玩玩儿？

Where do you want to go to summer vacation?

B: Wǒ xiǎng dào Yàzhōu jǐge guójiā qu kànkàn.

我想到亚洲几个国家去看看。

I'd like to go visit a few countries in Asia.

**shǔjià:** “summer vacation” In China, summer vacation starts in August and ends in September for high schools; college ends in June and starts in late August.

Zhègè shǔjià wǒ bú dào nǎr qù.

这个暑假我不到那儿去。

This summer vacation I'm not going anywhere.

**Yàzhōu:** “Asia” **Yà** comes from the transliterated word for Asia, **Yàxiyà**. **Zhōu** means “continent.” Many people say **Yàzhōu**.

**guójiā:** “country, nation, state,” literally, “country-family.” The bound word **-guó** is used only in certain phrases or compound words. **Guójiā** is the word to use everywhere else. (Sometimes **guó** may be used alone, such as in reference to kingdoms or dukedoms of ancient China. But a modern nation is called **guójiā**.)

### Notes on №6

6. A: Zěnmē, nǐ xiǎng yánjiū Yàzhōude wénhuà chuántǒng?

怎么，你想研究亚洲的文化传统？

Oh? Do you want to do research on Asia's cultural tradition?

B: Bù néng shuō yánjiū. Wǒ zhǐ shì xiǎng qù kànkàn nàlǐde shèhuì qíngkuàng.

不能说研究。我只是想去看看那里的社会情况。

It can't be called research. I just want to go have a look at the social situation there.

**Zěnmē?:** “oh?; what?; really?” The intonation can change the implication.

Zěnmē, nǐ yě dào zhèr lái le!

怎么你也到这儿来了！

Well, you've come here too!

Zěnmē? Tā bú shì Zhōngguó rén? Nà tade zhōngwén zěnmē zěnmē hǎo ne?

怎么？他不是中国人？那他的中文怎么怎么好呢？

What? He's not Chinese? Then how is his Chinese so good?

Nǐ xiàwǔ yǒu shíjiān ma?

你下午有时间吗？

Do you have any time this afternoon?

Zěnmē? Yǒu shì ma?

怎么？有事吗？

Why? Is something happening?

wénhuà: “culture, civilization” Also “education, cultural background” as in méiyǒu wénhuàde rén, “an uncultured person” or an “uneducated person.”

shèhuì “society; social” Xīn shèhuì and jiù shèhuì are jargon for the new and old societies (after and before the socialist transformation). “In society” is more often zài shèhuìshàng, less frequently zài shèhuìli.

Xiānggǎngde shèhuì wèntí hěn duō.

香港的社会问题很多。

Hong Kong sure has a lot of social problems. (e.g., drugs, killings)

### Notes on №7

7. A: Lǎo Wáng, wǒ jīntiān gǎnjué hěn bu shūfu.  
Lǎo Wáng, 我今天感觉很不舒服。  
Lǎo Wáng, I feel awful today.
- B: Kuài zuòxia, wǒ qù gěi nǐ dào bēi chá lai.  
快做下，我去给你倒杯茶来。  
Sit down and I'll pour you a cup of tea.

gǎnjué: “to feel; feeling” In 7a, gǎnjué is used as a verb. Here are other examples:

Nǐ gǎnjué zenmeyàng?

你感觉怎么样？

How do you feel?

Nǐ jīntiān gǎnjué hǎo yidiǎnr le ma?

你今天感觉好一点儿了吗？

Do you feel better today?

Wǒ gǎnjué tā jīntiān yǒu diǎnr bu gāoxìng.

我感觉他今天有点儿不高兴。

I get the feeling he's a little unhappy (OR bothered) today.

Suīrán wǒ bù fā shāo le, kěshì zǒng gǎnjué hěn lèi.

虽然我不发烧了，可是总感觉很累。

Although I don't have a fever any more, I feel very tired all the time.

Here is an example of **gǎnjué** used as a noun:

Zhè shí wǒ de gǎnjué, nǐ de kànfǎ zěnmeyàng?

这时我的感觉，你的看法怎么样？

That's my feeling, what is your opinion?

**zuòxia** : “to sit down” Also **zuòxiālai**.

Qǐng zuòxia(lai) tán.

清坐下（来）谈。

Have a seat and let's talk about it.

**dào... lai**: **Dào** is “to pour”; **dàolai** is “to pour and bring here.” You have seen **lái** used as a directional ending before, as in **náxiālai**, “bring down and here,” or **pǎolái** “run here.” There are two things to notice about the meaning of **lái** as a directional ending: 1) **Lái** can be used after verbs which tell of movement from one place to another, like **pǎo**, “to run” or **nà**, “to carry”; OR after verbs which describe an action without movement from one place to another, such as **dào**, “to pour.” 2) The thing **lái** refers to, which is what ends up “here”, may be the subject OR the object of the sentence. For example, in **Tā pǎolái le**, “He ran here,” it is the subject **tā** who performs the action of running and comes here. In **Tā xiělai yìfēng xìn le**, “He has written a letter which has come here,” it is the object **xìn** which is written and comes here. In **Yīfu dōu yǐjīng xǐlai le**, “All the clothes have already been washed and brought here,” it is the topic **yīfu** which were washed and brought here.

You will often split **lai** from the verb by inserting an object like **yībēi chá**, as in sentence In fact, in sentence 7B, **dào** and **lai** must be split up; **lai** may not precede the object. The rules allowing **lái** to precede the object are complex, and here we will just give some examples of usage.

Nǐ nǎr jièlai zhème yīliàng pò chē?

你哪儿借来这么一粮破车？

Where did you borrow such a beat-up old car from?

Wǒ zuì xǐhuān nǐ cóng Shànghǎi mǎiláide nèijiàn máoyī.

我最喜欢你从上海买来的那间毛衣。

I like the sweater you bought in Shanghai best.

Wǒ yíding gěi nǐ zhǎolai nèiběn shū. OR Wǒ yíding gěi nǐ zhǎo nèiběn shū lai.

我一定给你找来那本书。

I'll be sure to find that book for you.

Nǐ shénme shíhou yǒu shíjiān, dǎ ge diànhuà lai, wǒmen yìqǐ qù kàn diànyǐng.

你什么时候有时间，打个电话来，我们一起去看电影。

When you get the time, give me a call, and we'll go see a movie together. (**Lai** must follow the object.)

Bié wàngle míngtiān yě bǎ nǐ de nǚpéngyou dàilái.

别忘了明天也吧你的女朋友带来。

Don't forget to bring your girlfriend tomorrow too.

## Notes on №8

8. A: Nǐ quède nèige dìfāng zhèngzhi, jīngjī fāngmiànde qíngxíng zěnmeyàng?



你去的这个地方政治，经济方面的情形怎么样？

What was the political and economic situation like where you went?

B: Jǐjù huà shuōbùqīngchū, yǒu shíjiān wǒ zài gēn nǐ màn mǎnr shuō ba.

几句话说不清楚，有时间我在跟你慢慢儿说吧。

I can't explain it clearly in just a few sentences; when I have time I'll tell you all about it.

**fāngmiàn**: “aspect; area; respect; side” This noun is used without a counter. It is a useful, sometimes overused word. You won't have any trouble understanding how **fāngmiàn** is used, but there will be sentences where you wouldn't have thought to use it. When translating, it is sometimes better just to leave **fāngmiàn** out of the English than to strain to use the word “aspect,” “side,” etc.

**fāngmiàn** has two main uses:

1. “aspect, respect, area, field”

Zhèige wèntí yǒu liǎngfāngmiàn.

这个问题有两方面。

There are two aspects to this question.

Wǒmen zài zhèifāngmiàn zuòde hái bú gòu.

我们在这方面做的还不够。

We haven't done enough in this area.

Yīngguó zài jīngjìxué fāngmiàn de yánjiū zuòde bù shǎo.

英国在经济学方面的研究做的不少。

A lot of research in the area of economics has been done in England.

Wǒ méi shìde shíhòu xǐhuan kànkan wénxué fāngmiàn de shū.

我没事的时候喜欢看看文学方面的书。

When I don't have anything to do, I like to read books on the subject of literature.

A: Wǒ kànle nǐ xiěde yǐhòu juéde yǒu yīfāngmiàn kěyǐ xiěde gèng hǎo.

我看了你写的以后觉得有一方面可以写得更好。

After reading what you wrote, I feel there's one aspect in which can make it better.

B: Nǎifāngmiàn ne?

哪方面呢？

What aspect?

2. “party, side,” referring to a group of people

Niūyuē fāngmiàn dàgài bú huì yǒu shénme wèntí, kěshì wǒmen yīnggāi hé Běijīng fāngmiàn xiān shāngliang yíxià zài shuō.

纽约方面大概不会有什么问题，可是我们应该和北京方面先商量以下再说。

New York won't have any problem with this, but we should check with **Běijīng** before going ahead, (meaning groups of people, e.g., offices of a company.)

Guānyú zhèige wèntí, liǎng fāngmiàn de kànfa yǒu diǎn bù tóng.

关于这个问题，两方面的看法有点不同。

The two sides have somewhat different views on this question.

**qíngxing** :: In most cases interchangeable with **qíngkuàng**. In present-day **Běijīng** speech, at least among the younger generation, **qíngkuàng** is the more common of these two words.

**shuōbùqīngchū** : “can't say/explain clearly” **Shuōqīngchū** is a compound verb of result. Here are other examples:

**Wǒ shuōbùqīngchū wèishénme tā shēngqì.**

我说不清楚为什么她生气。

I can't really explain why he got angry.

**Bù shuōqīngchū bù xíng.**

不说清楚不行。

It won't do, not to explain it clearly.

**Tā shuōqīngchū tāde mùdì.**

他说清楚他的目的。

He explained his goal clearly.

**Nǐ néng bu néng shuōqīngchū “niánqīng” hé “xiǎo” de bù tóng?**

你能不能说清楚“年轻”和“小”的不同？

Can you explain clearly the differences between **niánqīng** and **xiǎo**?

**mànmǎnr** : Also **mànmàn**. Many adjectival verbs can be doubled to make an adverb, which is used between the subject and the verb. In **Běijīng** speech, when you double certain adjectival verbs of one-syllable, the second one becomes first tone (no matter what its original tone) and is added. These adverbs can take the adverbial ending **-de**. Other examples are **kuàikuāir(de)**, “quickly,” and **hǎohāorde**, “veil, properly.”

**Mànmàn(de)** or **mànmǎnr(de)** has these meanings:

1. “slowly” Don't forget, however, that “slowly” can sometimes be translated by **màn** alone.

**Tā màn mǎnr de zǒu huí jiā qu le.**

他慢慢儿的走回家去了。

He slowly walked home.

BUT

**Zǒu màn yidiǎnr.**

走慢一点儿。

Walk more slowly.

**Màn diǎnr zǒu.**

慢点儿走。

Walk more slowly.

2. “gradually, bit by bit, by and by”

**Nǐ gāng lái, duì zhèr de qíngkuàng bù shúxī, màn mǎnr nǐ jiù zhīdao le.**

你刚来，对这儿的状况不熟悉，慢慢儿你就知道了。

You just arrived and are unfamiliar with the situation here, but you'll come to know it by and by.

Mànmānrde, tā jiù dǒng le.

慢慢儿的，他就懂了。

Gradually he began to understand.

3. Sentences which instruct someone to **mànmānr** do this or that can often be translated as “take your time...,” or “don't rush.”

Mànmānr zǒu, zánmen lái de jí.

慢慢儿走，咱们来得及。

Let's take our time walking. We'll make it.

Bù jí, màn mǎnr chī, wǒ děng nǐ.

不及，慢慢儿吃，等你。

There's no hurry, so take your time eating. I'll wait for you.

4. With verbs meaning “to tell” someone about something, **mànmānr** has more of the meaning, “in all details.”

Nǐ zuòxia, wǒ màn mǎnr gēn nǐ jiǎng.

你坐下，我慢慢儿跟你讲。

Sit down and I'll give you the whole story.

Wǒ hái xiǎng gēn nǐ duō tán tán zhèige shì.

我还想跟你多谈谈这个事。

I'd like to talk some more with you about this.

Hǎode, yǐhòu wǒmen màn mǎnr tán.

好的，以后我们慢慢儿谈。

Okay, later we can talk about it.

## Notes on №9

9. A: Yánjiū Zhōngguó xiànzài de wèntí yíding deī dǒngde Zhōngguó lìshǐ.  
研究中国现在的问题一定得懂得中国历史。  
To study the problem of China now, you have to understand Chinese history.
- B: Nǐ shuōde zhèiyidiǎn hěn yào jǐn, wǒ kǎolù kǎolù.  
你说得这一点很要紧，我考虑考虑。  
This point of yours is very important; I'll think it over.

**dǒngde**: “to understand” Narrower in use than **dǒng**. You **dǒngde** the meaning of a word, the implications or significance of an event, or the way to do something; but not a foreign language (that you **dǒng**), nor what the teacher just said (that you **fīngdǒng** le), nor someone else's feelings (that you **liǎojiě**, which will be presented in the Traveling in China module).

You have seen the component **-de** in the verbs **rènde** and **jìde**. It is only used in a handful of verbs, sometimes acting like a resultative ending. For example, you can say **rènbude**, “can't recognize,” and

jībude,” can't remember, “but you may not use **dǒngde** in the potential form; form, “can't understand,” you just say **bù dǒngde**.

-diǎn : “point” (For the second example, you need to know **xīnli**, “in one's heart.”)

Ò, hái yǒu yídiǎn.

哦，还有一点。

Oh, there's one more point [that should be made].

Zhèi, shì ràng rén xīnli zuì bù shūfude yídiǎn.

这，是让人心理最不舒服的一点。

This is the most upsetting point

Nèi yídiǎn wǒmen yǐjīng tánguo le.

那一点我们已经谈过了。

We've been over that point already

Wǒ juéde tā shuōde měiyídiǎn dōu duì.

我觉得他说的每一点都对。

I think that every point of his was right.

kǎolù : “to consider, to think over; consideration”

Zhèi yídiǎn wǒmen yīnggāi kǎolù.

这一点我们应该考录。

We should consider this point.

Wǒ děi hǎohāor kǎolù zhèige wèntí.

我得好好儿考虑这个问题。

I have to think this matter over carefully.

Zhèi fāngmiànde qíngkuàng nǐ kǎolù ma?

这方面的情况你考虑吗？

Have you taken this aspect of the matter into consideration?

## Notes on №10

10. A: Nǐ zài Zhōngguo zhù liǎngnián, yídìng huì xuéhǎo Zhōngwénde.

你在中国住两年，一定会学好中文的。

If you live in China for two years, you're sure to learn Chinese very well.

B: Shì a, yífangmiàn kěyǐ xuéhǎo Zhōngwén, yífangmiàn yě kěyǐ duō zhīdào yídiǎnr Zhōngguóde shìqing.

是啊，一方面可以学好中文，一方面也可以多知道一点儿中国的事情。

Yes, on the one hand I can learn Chinese well, and on the other hand I can find out more things about China.

**huì** : “might, be likely to, will” You already know **huì** meaning “to know how to, can.” Here you see **huì** used in a new way, to express likelihood. As you can see from these three English translations, **huì** ranges in meaning from possible to probable to definite. The context may be sufficient to indicate which, but often the degree of probability is not important to the message, and there might be no

single “correct” English translation. Various adverbs can be added before **hui** to clarify the degree of certainty, for example, **yíding** “definitely,” **dàgài**, “probably,” **yěxǔ**, “perhaps,” etc.

Here are some examples of how **hui** can be used to indicate likelihood:

**hui**

Yījīng shíèrdiǎn bàn le, zhè shíhòu shéi huì lái ne?

已经十二点半了，这时候谁回来呢？

It's half past twelve. Who would come at this hour?

Yíding yào wǒ qù, tā cái huì qù.

已经要我去，他才会去。

I'll have to go or else he won't go.

Cài yào shì fàng de tài duō le, báobing huì pò.

菜要是放的太多了，薄饼会破。

If you put too much food in, the pancake will break.

Nǐ de chènshān zāng le bù yào jǐn, wǒ huì gěi nǐ xǐ.

你的衬衫脏了不要紧，我会给你洗。

It doesn't matter that your shirt got dirty. I, ll wash it for you.

**bú huì**

Bú dà huì ba?

不大会吧？

That's not very likely.

Dàgài bú huì shì tā.

大概不会是他。

It is probably not him.

Yàoshì zài Táiwān mǎi jiù bú huì zhème guì le.

要是在台湾买就不会这么贵了。

If you buy it in Taiwan, it won't be so expensive.

Nǐ bú huì zhǎo bù dào ba?

你不会找不到吧？

You won't be unable to find it, will you?

Nǐ bú yào jí le, wǒ bú huì chū shì de.

你不要急了，我不会出事的。

Don't get anxious, I won't have an accident.

**huì...ma?**

Nǐ kàn jīntiān wǎnshàng huì liángkuai yídiǎn ma?

你看今天晚上会凉快一点吗？

Do you think it might be cooler tonight?

Tā huì qù ma? Tā huì qù.

他回去吗？他回去。

Will he go? He'll go.

huì bu huì

Míngtiān tā huì bu huì lái?

明天他会不会来？

Will he come tomorrow?

Wǒmenxiěde nàifēng xìn, dào xiànzài tāmen hái méiyǒu shōudào, wǒmen huì bu huì xiěcuòle dìzhǐ.

我们写的的那封信，到现在他们还没有收到，我们会不会写错了地址。

They still haven't gotten the letter. Could we have written the address wrong?

Wǒ bǎ mén kāi le, zhèiyang nǐ huì bu huì juéde tài lěng?

我把门开了，这样你会不会觉得太冷？

I opened the door. Will you feel too cold like this?

Nǐ kàn jīntiān huì bu huì xià yǔ?

你看今天会不会下雨？

Does it look to you as if it might rain today?

**nǐ huì zǒucuòde:** So far you have seen **-de** used as a marker of possession or of modification, and in the **shi...de** construction. Here it is used in an entirely new way: at the end of a sentence, **-de** can mean “that's the way the situation is.” Generally speaking, this **-de** is used in emphatic assertions or denials, especially those expressing probability, necessity, desire, etc.

**Usage note:** Unless the sentence contains **shi** or is understood to have an omitted **shi**, the majority of native **Běijīng** speakers seem to feel that this **-de** is **nánfāng huà**, southern Chinese (e.g. , **Nánjīng**), or a carry-over into Standard Chinese from southern dialects. Because of these regional connotations, you needn't try to use it a lot; it will be enough for you to understand this **-de**; in fact, you will see that in most of the following examples, the **-de** is completely unnecessary.

1. Sentences with **shi** in the sense of “it is that... it is a case of.. .”

This **shi** may often be omitted.

Wǒ shì bú qù de.

我是不去的。

I'm not going. (More literally, “As for me, it is that I'm not going.”)

Zhèige, nǐ shì zhīdaode.

这个，你是知道的。

This you know.

Nèige rén (shì) yǒu wèntíde.

那个人（是）有问题的。

There is something wrong with that guy.

Nǐ zěnmé lái le?

你怎么来了？

Why are you here?

(Shì) Lǐ xiānsheng jiào wò láide.

(是) 李先生叫我来的。

Mr. Lǐ told me to come.

Cóngqián wǒ cóng Xiānggǎng mǎi shūde shíhou, měicì dōu (shì) jì zhīpiàode.

从前我从香港买书的时候，每次都(是)及支票的。

In the past whenever I have bought (mail-order) books from Hong Kong, I have always paid by check (lit. "sent a check").

2. Sentences with an auxiliary verb (huì, néng, yào, yīnggāi, etc.)

Nǐ gàosu ta, tā huì shēngqìde.

你告诉他，他会生气的。

If you tell him he'll get angry.

Zài xiě yiliǎngge zhōngtóu, wǒ xiǎng néng xiěwánde.

在写一两个钟头，我想能写完的。

If I write for another hour or two, I think I can finish writing it.

Nǐ zěnméi mǎi a, yidiǎn dōu bú guì, nǐ yīnggāi mǎide.

你怎么没买阿，一点都不贵，你应该买的。

How come you didn't buy it? It's not at all expensive. You should have bought it.

Nǐ zhème bù shūfu, jīntiānde huì nǐ bù yīnggāi qùde.

你这么不舒服，今天的会你不应该去的。

Since you're feeling so ill, you shouldn't go to today's meeting.

Wǒmen zǒng yǒu yitiān yào huí dàlùde.

我们总有一天要回大陆的。

There will come a day when we will go back to the mainland.

3. Others: sentences with certain adverbs like yíding, with potential resultative verbs, with the aspect marker -guo, etc.

Zhèxiē shū yíding xūyàode.

这些书一定需要的。

These books are definitely needed.

Wǒ hē kāfēi cónglái bú fāng tángde.

我喝咖啡从来不方糖的。

I never take sugar in my coffee.

Mápó Dòufu píngcháng dōu yǒu ròude.

麻婆豆腐平常都有肉的。

Mápó Bean curd usually has meat in it.

Wǒmen de gōngzuò zhēnshì tài duō le, zuòbùwánde.

我们的工作真是太多了，做不完的。

We really have an awful lot of work. We'll never be through with it.

Zhèige diànyǐng wǒ cóngqián kànguode.

这个电影我从前看过的。

I've seen this movie before.

Bù yào jǐn de.

不要紧的。

It doesn't matter.

Hǎo de, hǎo de.

好的，好的。

All right, all right.

yìfāngmiàn... yìfāngmiàn...: This has two meanings:

1. "On one hand..., on the other hand..." or "for one thing..., for another thing..." and
2. "doing... while doing..."

Zài Xiānggǎng, yìfāngmiàn nǐ yǒu jīhuì hé zhōngguó rén tán huà, yìfāngmiàn kéyǐ zhīdao dàlù de qíngkuàng.

在香港，一方面你有机会和中国人谈话，一方面可以知道大陆的情况。

In Hong Kong, on the one hand you'll have a chance to talk with Chinese and on the other hand you can learn about the situation on the mainland.

Tā yìfāngmiàn kàn diànshì, yìfāngmiàn chī dōngxī.

他一方面看电视，一方面吃东西。

He watches television while eating.

## Notes on №11-12

11. yìbiān(r)... yìbiān(r)

一边(儿)。。。一边(儿)

doing... while doing...

12. yímiàn...yímiàn...

一面(儿)。。。一面(儿)。。。。

doing... while doing...

yìbiān(r)... yìbiān(r)... and yímiàn(r)... yímiàn(r): Both of these patterns are similar to the second meaning of yìfāngmiàn... yìfāngmiàn...

Yìbiān zuò yìbiān xué ba.

一边做一边学吧。

Learn by doing (learn as you do it)!

Wǒ yìbiānr tīng yìbiānr xiě.

我一边听一边儿写。

I write as I listen.

Wǒmen yìbiān zǒu yìbiān tán, hǎo buhǎo?

我们一边走一边谈，好不好？

Let's talk as we walk, okay?



## Workbook

### Unit 1, Tape 1, Review Dialogue

As Tom (A) (Tāngmǔ), a graduate student in Chinese Area Studies at Georgetown University, is studying in his apartment, a knock comes at the door. It is his classmate Li Ping (B), an exchange student from Hong Kong.

- A: À! Shì nǐ ya! Hǎo jiǔ bu jiàn! jīntiān zěnmē yǒu shíjiān chūlai zǒuzou?  
啊！是你啊,好久不见,今天怎么有时间出来走走?  
Well, it's you! I haven't seen you in a long time! How is it you've got time to come out for a walk today?
- B: Yíge zhōngtóu yǐqián, wǒ cóng xuéxiào gěi nǐ dǎ diànhuà, nǐ bú zài jiā, gāngcái wǒ dào zhèli fùjìn mǎi dōngxi, jiù lái kànkan. Zhēn bú cuò, nǐ yǐjīng huílai le.  
一个钟头以前,我从学校给你打电话,你不在家。刚才我到这里附近买东西,就来看看。真不错,你已经回来了。  
I called you an hour ago from school, but you weren't home. I just came over to this neighborhood to do some shopping, so I stopped by to visit. It's great that you're back already.
- A: Duibuqǐ, wǒ gāngcái dào péngyou jiā jiè shū qu le.  
对不起,我刚才到朋友家借书去了。  
Sorry. I just went over to a friend's house to borrow a book.
- B: Shénme shū? Yòu shì guānyú Zhōngguóde ba?  
什么书,又是关于中国的吧?  
What book? More about China, I bet.
- A: Duì le, yǒu Xiānggǎngde, dàlùde, yě yǒu Táiwānde, dōu shì xiǎoshuō. Nǐ zuòxia kàn, wǒ qù gěi nǐ dào bēi chá lai.  
对了,有香港的,大陆的,也有台湾的,都是小说。你坐下看,我去给你倒杯茶来。  
Yes, there are ones from Hong Kong, the mainland and Taiwan, all fiction. Sit down and have a look. I'll go get you a cup of tea.
- B: Bú yào máfan, shénme hēde dōu xíng.  
不要麻烦,什么喝的都行。  
Don't go to any trouble. Anything to drink is fine.
- A: Kěkǒukělè, júzi shuǐ\*\*, háishi pǐjiǔ?  
可口可乐,橘子水,还是啤酒?  
Coke, orange juice or beer?
- B: M, júzi shuǐ ba!  
嗯,橘子水吧。  
Um, orange juice.
- A: Hǎo, wǒ mǎshàng jiù lái, yào bīngkuài ma?  
好,我马上就来,要冰块吗?

Okay, I'll get it right now. Do you want ice cubes?

B: *Bú yào, xièxie.*

不要,谢谢。

No, thanks.

B: *Tāngmǔ?*

汤姆?

Tom?

A: *Ng? (ēn)*

嗯

Yeah?

B: *Zhè sānge dìfangde shū, nǐ dōu kàn, nǐ juéde zěnmeyàng?*

这三个地方的书你都看,你觉得怎么样?

Reading books from all three of these places, what do you think?

A: *Wǒde gǎnjué bú shì yījù huà kéyǐ shuōqīngchūde. Eng... zhème shuō ba, wǒ zǒng juéde dàlù rén, Xiānggǎng rén, hé Táiwān rén dōu shì Zhōngguó rén, tāmen yǒu yíyàng wénhuà chuántǒng, kěshì yīnwei zhèngzhìde qíngkuàng bù tóng, shèhuìde qíngkuàng yě jiù bù yíyàng le.*

我的感觉不是一句话可以说清楚的,这么说吧。我总觉得大陆人、香港人和台湾人都是中国人,他们有一样的文化传统,可是因为政治的情况不同,社会的情况也就不一样了。

I can't explain my feelings in just a few words. Hmm...let's say that I've always felt that people on the mainland, in Hong Kong and Taiwan are all Chinese, all have the same cultural tradition, but because the political situations are different, the social situations are also different.

B: *Nǐ shuōde duì, dànshì nǐ yào dǒngde Zhōngguó shèhuì, zhǐ kàn shū shì bù gòude.*

你说的对,但是你要懂得中国社会,只看书是不够的。

You're right. But if you want to understand Chinese society, it's not enough just to read books.

A: *Éi, nǐ zhīdao ma, xiànzài xué Zhōngwénde xuéshēng yǒu hěn duō jīhuà dào Zhōngguó qù. Suǒyǐ wǒ jīhuà zài zhèige xuéqī wánle de shíhou, qù Zhōngguó kànkàn. Érqiě, wǒ hái xiǎng zhǎo ge hǎo péngyou yìqǐ qù.*

你知道吗,现在学中文的学生有很多机会到中国去,所以我计划在这个学期完了的时候去中国看看,而且我还想找个好朋友一起去。

Say, you know, students of Chinese have a lot of opportunities to go to China now. So I'm planning to go to China for a visit when this semester is over. And what's more, I'd like to find a good friend to go with.

B: *Zuótiān wǒ jiēdao wǒ mǔqīnde xìn, tā xīwàng wǒ huí Xiānggǎng guò shùjià; zěnmeyàng, nǐ hé wo yìqǐ huíqu ba. Nǐ kéyǐ zhù zài wǒmen jiālǐ, érqiě, zài Xiānggǎng yìfāngmiàn nǐ yǒu jīhuì hé Zhōngguó rén tán huà, yì fāngmiàn kéyǐ zhīdao dàlù, Xiānggǎng hé Táiwānde qíngkuàng, nǐ kàn hǎo bu hǎo?*

昨天我接到我母亲的信,她希望我回香港过暑假,怎么样,你和我一起回去吧,你可以住在我们家里。而且在香港,一方面你有机

会和中国人谈话,一方面可以知道大陆、香港和台湾的情况,你  
看好不好?

Yesterday I got a letter from my mother, and she'd like me to come back to Hong Kong for summer vacation. How about going back with me? You can stay at our house; what's more, in Hong Kong, on the one hand you'll have a chance to talk with Chinese and on the other hand you can learn about the situation on the mainland. In Hong Kong and in Taiwan. What do you think?

A: Fēicháng hǎo.

非常好。

Great.

B: Nàme, nǐ hái yào hé nǐ jiāli rén shāngliang yixiǎr ba?

那么你还要和你家里人商量一下吧?

Well then, you'll still want to discuss this a bit with your parents, I suppose?

A: Bú bì, gěi fùmǔ dǎ diànhuà de shíhòu, gàosu tamen wǒ de jìhuà jiù xíng le. Wǒ yào yánjiū Zhōngguó shèhuì, fùmǔ yíding huì gāoxìng de.

不必,给父亲打电话的时候告诉他们我的计划就行了。我要研究中国社会,父母一定会高兴的。

That's not necessary. When I call them, I'll tell them my plan, and then everything should be all right. I'm sure they'll be happy that I want to study Chinese society.

B: Měiguó niánqīng rén dōu yǒu zìjǐ de xiǎngfǎ, zhèi yídiǎnr, wǒ fēicháng xǐhuan.

美国年轻人都有自己的想法,这一点我非常喜欢。

Young people in America really think for themselves (have their own ideas). I really like that.

A: Niánqīng rén yǒu zìjǐ de xiǎngfǎ shì duì de, kěshì fùmǔ de huà yě yīnggāi kǎolǜ.

年轻人有自己的想法是对的,可是父母的话也应该考虑。

It's good that young people think for themselves, but you still ought to consider what your parents say.

B: M. Nà wǒmen shuōhǎo le, jīnnián shǔjià qù Xiānggǎng, xiànzài hái yǒu wǔgè yuè de shíjiān kěyǐ zhǔnbèi.

嗯,那我们说好了,今天暑假去香港,现在还有五个月时间可以准备。

This summer vacation we'll go to Hong Kong. We still have five months to prepare.

A: Duì, jiù zhème bàn! Jīnnián xiàtiān wǒ jiù yào dào zhèige dìfāng dà, rénkǒu duō, lìshǐ yòu chángde guójiā qù le. Hài! Zhèige jìhuà zhēn ràng wǒ gāoxìng!

今年夏天我就要到这个地方大人口多,历史又长的国家去了。嘿,这个计划真让我高兴。

Right, that's what we'll do. This summer we will go to that country with a large area, a great population, and a long history. Boy, this plan really makes me happy.

B: Hǎo, jiù zhèiyàng. Wǒ yīnggāi zǒu le!

好吧,就这样,我应该走了。

Good, it's settled. I have to go.

A: Nǐ máng shenme! Hái zǎo ne!

你忙什么?还早呢?

What's the hurry? It's still early!  
 B: **Bù zǎo le, huíqu hái děi niàn shū ne!**  
 早了,回去还去念书呢。  
 No it isn't. I still have to study when I get back.  
 A: **Nà, yǒu shíjiān nǐ zài lái wánr!**  
 那,有时间再来玩。  
 Well then, come again when you have time!  
 A: **Míngtiān jiàn!**  
 明天见!  
 See you tomorrow.

## Unit 1, Tape 2 Workbook

### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese, Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

### Exercise 2

This exercise contains a conversation in which a Chinese mother and son, who have lived in the United States for five years, discuss the possibility of his taking a summer trip to China.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

xīnshì	something weighing on one's mind
心事	
zhǎngdà	to grow up
长大	
dàxuéshēng	college student
大学生	
gèguó	various countries
各国	
gāozhōng	senior high school
高中	
hǎohāor	properly, carefully, thoroughly
好好儿	

jizhu	to remember
记住	

### Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. How does Xiao Ming's mother know that something is on his mind? How does she bring up the subject?
2. What are his classmates doing over the summer?
3. Why does he think Asian culture is interesting?
4. How does Xiao Ming's mother react to his idea?
5. What advice does she give?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

### Note

The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

### Exercise 3

In this conversation a Chinese student studying at a university in the U.S. comes home on a Friday night and finds his American roommate engrossed in his studies.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions. Here are the new words and phrases you will need to understand this conversation:

Wǒde tiān na!	My God!
我的天啊	
xuéshēnghuì	student association
学生会	
guānxīn	to be concerned about
关心	
jìndàishǐ	modern history
近代史	
xiàndài	modern
现代	
bǐsà bǐng	pizza
比萨饼	
gǔshū	ancient books
古书	

### Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Why does the Chinese student object to his roommate studying the classics?
2. Why doesn't the American student like to talk about politics?
3. What other subjects does the Chinese student feel his roommate should become familiar with for a well-rounded education?
4. Does the American student agree? Why or why not?
5. What will the roommates do after the American student finishes his homework?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

### Exercise 4

In this exercise, an American university student visits her Chinese literature professor after class in his office.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words and phrases:

jīdòng	to get worked up, to be agitated
激动	
liùshí niándài	the decade of the sixties
六十年代	
yī	as soon as
—	
gǎibiàn	change(s)
改变	
liúxia	to leave
留下	

### Questions for Exercise 4

1. Why was Professor Tang so upset in class?
2. Why did the student visit her professor?
3. What things does she bring him? Why?
4. What recent changes have there been in the state of Chinese literature?
5. What is Professor Tang's attitude about the future?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

## Dialogue and Translation for Exercise 2

A mother and her son who immigrated to America from China five years ago are talking after dinner:

- A: Xiǎo Míng, nǐ zài chī yidiǎn a.  
小明,你再吃一点儿啊。  
Xiǎo Míng, have some more to eat.
- B: Mā, wǒ chībǎo le, bù xiǎng chī le.  
妈,我吃饱了,不想吃了。  
I'm full, Mom. I don't want any more.
- A: Měitiān niàn shū niànde zhème wǎn, zài bu duō chī yidiǎn, zěnmē xíng na?  
每天念书,念得这么晚,再不多吃一点儿怎么行呢?  
You study so late every day, if you keep eating so little, how will that do?
- B: Wǒ zhēnde chībǎo le, yidiǎn dōu bù xiǎng chī le.  
我真的吃饱了,一点儿都不想吃了。  
I've really had enough. I just don't want any more.
- A: Háizi, nǐ yǒu shénme xīnshì Kě bu kěyǐ hé wǒ tāntan?  
孩子,你有什么心事,可不可以和我谈谈?  
Son, what do you have on your mind? Can you talk about it with me?
- B: Mā, nǐ zuòxia. Zánmen lái Měiguó sìwūnián le, láide shíhou wǒ hái shì ge háizi, xiànzài yǐjīng shì dàren le. Wǒ suīrán zhǎngdà le, kěshì zuò shénme shìr, háishi xiǎng xiān hé nín tāntan.  
妈,你坐下.咱们来美国四五年了.来的时候我还是个孩子,现在已经是大人了.我虽然长大了,可是做什么事儿还是想先和您谈谈?  
When we came I was still a child, but now I'm an adult. But even though I've grown up, whenever I do something I still like to discuss it with you first.
- A: Hǎode, yǒu shénme shìr, nǐ jiù shuō ba!  
好的,有什么事儿你就说吧。  
Okay, if you have something you'd like to talk about, go ahead.
- B: Mā, wǒ yǒu jǐge Měiguó tóngxué, dōu shì xué Zhōngwénde, jīnnián shǔjià, tāmen xiǎng dào Yàzhōu qù kànkàn, wǒ yě xiǎng hé tāmen yìqǐ qù.  
妈,我有几个美国同学都是学中文的.今年暑假他们想到亚洲去看看,我也想和他们一起去。  
Mom, I have a few American classmates who study Chinese. This summer vacation, they want to go to Asia, and I'd like to go with them.
- A: Dōu shì niánqīng rén ma?  
都是年轻人吗?  
Are they all young people?
- B: Shì a, dōu shì dàxuéshēng.  
是阿,都是大学生。  
Yes, they're all college students,
- A: Tāmen qù Yàzhōu, shì qù wánr háishi qù yánjiū Yàzhōude zhèngzhi, wénhuà qíngxíng?

他们去亚洲是去玩,还是去研究亚洲的政治文化情形?

Are they going to Asia for fun or to study the political and cultural situation in Asia?

B: Wǒ xiǎng, tāmen juéde Yàzhōu wénhuà hěn yǒu yìsi, Yàzhōu gèguó shèhuìde qíngkuàng yě hěn yǒu yìsi.

我想他们觉得亚洲文化很有意思,亚洲各国社会的情况也很有意思.

I think they find Asian culture and the social situation in the Asian countries very interesting.

A: Tāmen juéde zuì yǒu yìside dìfang shì nǎr a?

他们觉得最有意思的地方是哪儿啊?

Which place do they think is the most interesting?

B: Dāngrán shì Zhōngguó!

当然是中国.

China, of course!

A: Nǐ líkāi Zhōngguó zhǐ yǒu sìwǔnián, jiù xiǎng huíqu le?

你离开中国只有四五年,就想回去了?

You left China only four or five years ago, and already you want to go back again?

B: Wǒ lái de shíhou cái shàng gāozhōng, duì Zhōngguó wénhuà dǒngdé tài shǎo. Wǒ xiǎng wǒ yīnggāi huíqu kànkàn.

我来的时候才上高中,对中国文化懂得太少,我想我应该回去看看.

When I came I was only in senior high, and I understood too little about Chinese culture. I think I ought to go back to visit.

A: Zhōngguóde wénhuà yǐjīng yǒu sìqiānniánde lìshǐ, yǒu yìside dōngxi hěn duō. Nǐ yào yánjiū Zhōngguó wénhuà, wǒ bù fǎnduì. Búguò, zǒu yǐqián, nǐ yīdìng yào hé Yéye hǎohāor tán yíci. Tā jǐshínián méiyǒu huíqu le, yīdìng yǒu hěn duō huà yào hé ni shuō.

中国文化已经有四千年的历史,有意思的事情很多。你要研究中国文化,我不反对。不过,走以前你一定要和爷爷好好谈一次。他几十年没有回去了,一定有很多话要和你谈。

Chinese culture already has four thousand years of history, and there are many interesting things. I'm not against your wanting to study Chinese culture. But before you go you have to talk it over thoroughly with Grandpa. He hasn't been back in several decades and I'm sure he'll have a lot to say to you.

B: Wǒ jìzhu le, yīdìng hé Yéye hǎohāor tán yíyàn.

我记住了,一定和爷爷好好谈一谈。

I'll remember. I'll make sure I talk it over thoroughly with Grandpa.

### Dialogue and Translation for Exercise 3

Two classmates, an American (B) and a Chinese (A), share an apartment somewhere in America. The American is at home studying *Shǐ Jì*, **Records of the Historian**, a classical history. His Chinese classmate comes in the door.

A: Wǒde tiān na! Nǐ hái zài niàn shū? Ài, hé bēi píjiǔ xiūxi xiūxi hǎo bu hǎo?



我的天呐,你还在念书?嘿,喝杯啤酒,休息休息,好不好?

My God! Are you still studying? Hey, how about taking a break for a beer?

B: Hǎo hǎo hǎo, ràng wǒ bǎ zhèiyidiǎnr kànwán xíng bu xíng?

好好好,让我把这一点看完行不行?

Okay, okay, let me finish reading this little bit, okay?

A: Hài, nǐ zǒngshì kàn gǔshū? Xiànzài shèhuide qíngxíng, nǐ jiu yidiǎnr dōu bu kǎolǜ ma?

嗨,你总是看《古书》。现在社会的情形你就一点都不考虑吗?

Come on, you're always reading classics! Don't you ever think about the condition of today's society?

B: Shéi shuō wǒ bù kǎolǜ, xuéshēnghuìde shì wǒ yě zuòle bù shǎo ma!

谁说我不考虑?学生会的事我也做了不少嘛。

Who says I don't think about it. I've done a lot with the Student Association, you know!

A: Nǐ zhēn yǒu y4si! Zuò yidiǎnr xuéshēnghuìde shì jiu shì guānxīn shèhuì le!

真有意思,做一点学生会的事就是关心社会了。

You're something else! Just doing a little work with the Student Association means you're concerned about society!

B: Nà nǐ shuō, wǒ yīnggāi zuò diǎn shénme ne?

那你说我应该做点什么呢?

Well then, what do you think I should do?

A: Dàlùshàng yǒu nàme duō rén, nǐ zěnméi bú wènwen tāmen de qíngxíng zěnmeyàng?

大陆上有那么多人,你怎么不问问他们的情形怎么样?

There are so many people on the mainland, how come you don't try to find out what their situation is like?

B: Wǒ juéde zhèngzhì wèntí tài máfan, wǒ bù xiǎng tán zhèngzhì.

我觉得政治问题太麻烦,我不想谈政治。

I think that political problems are too much bother (tedious and involved). I don't like to talk about politics.

A: Wǒ yě méiyǒu yào gēn nǐ tán zhèngzhì de yìsi. Wǒ de yìsi shì, nǐ yánjiū Zhōngguó de shìhou, yīfāngmiàn yào kànkàn gǔshū, yánjiūyánjiū Zhōngguó chuántǒng wénhuà, yīfāngmiàn yě kényi kànkàn zhèi yībǎiniǎn de Zhōngguó lìshǐ.

我也没有要跟你谈政治的意思。我的意思是,你研究中国的时候,一方面要看看《古书》,研究研究中国传统文化,一方面也可以看看这一百年的中国历史。

I didn't mean I wanted to talk politics with you. I mean that as you study China, on the one hand you should read the classics and study traditional Chinese culture, but on the other hand you can also read some Chinese history of the past hundred years.

B: Zhèiyidiǎnr shì duìde. Zhèi yìxuéqī wǒ bú shì yǒu Zhōngguó jìndàishí kè ma?

这一点是对的,这一学期我不是有中国近代时刻吗?

You're right about that. I have modern Chinese history class this semester, don't I?

A: Wǒ xiǎng chūle shàng xué yǐwài, nǐ hái kényi kàn yidiǎnr xiǎoshuōr.

我想除了上学以外,你还可以看一点小说儿。

But I think that besides taking classes, you could read some fiction, too.

- B: **Kàn xiǎoshuō?! Wǒ nǎr yǒu shíjiān kàn shenme xiǎoshuō?**  
看小说?我哪有时间看什么小说儿?  
Read fiction?! When (lit. “where”) do I have time to read any fiction?
- A: **Wǒ zuìjìn zài kàn jǐběn Zhōngguó jìndài xiǎoshuō, fēicháng yǒu yìsi. Nǐ rúguǒ xiǎng dǒngde Zhōngguó xiàndài shèhuì, zhēn děi duō kàn diǎnr zhèizhǒng xiǎoshuō.**  
我最近在看几本中国近代小说,非常有意思。你如果想懂得中国近代社会,真得多看点这种小说儿。  
Lately I've been reading a few modern Chinese novels which are very interesting. If you want to understand modern Chinese society, you really have to read more of this kind of fiction.
- B: **Wǒ zěnmē kényi hē nǐ bǐ, nǐ kànde nàme kuài! É, zhèiyang hǎo bu hǎo, nǐ kànwán yǐhòu gàosu wǒ něiyībēn hǎo yidiǎnr, wǒ zài kàn, xíng bu xíng?**  
我怎么可以和你一比?你看得那么快?嘿,这样好不好?你看完以后告诉我哪一本好一点,我再看,行不行?  
How can I compare with you; you read so fast! Hey, how about this: after you've finished reading them, tell me which book is best and then I'll read it, okay?
- A: **Hǎo hǎo hǎo, jiù zhèiyang ba! Xiànzài wǒ bú zài máfan nǐ le. Èi, duì le, jīntiān wǎnshàng zánmen chī shénme? Wǒ lái zuò yidiǎnr, hǎo bu hǎo?**  
好好好,就这样吧。现在我不再麻烦你了。哎,对了,今天晚上咱们吃什么?我来做一点好不好?  
Okay, that's what we'll do. Now I'll leave you alone. Oh yeah what are we going to eat tonight? I'll make something, okay?
- B: **Bú bì zuò le, suíbiàn chī diǎnr ba! Wǒ niànwán zhèiyidiǎnr, zánmen chūqu chī pīchǎ bǐng, hǎo bu hao?**  
不必做了,随便吃点吧。我念完这一点,咱们出去吃披萨好不好?  
You don't have to make anything. Why don't we just have something easy, After I finish reading this, how about going out and having a pizza?
- A: **Hǎo! Nǐ kuài diǎnr niàn, niànwán zánmen jiù zǒu.**  
好,你快点儿念,念完咱们就走。  
Okay! Hurry up and read, we'll leave right after you finish.

### Dialogue and Translation for Exercise 4

At an American university, a student (A), who has studied in Taiwan, comes to see her professor from China, Professor **Táng** (B).<sup>1</sup>

- A: **Táng Xiānsheng, wǒ kényi jìnlai ma?**  
唐先生,我可以进来吗?  
Professor (Teacher) Tang, may I come in?
- B: **Dāngrán, qǐng jìnlai ba! Yǒu shì ma?**  
当然,请进来吧,有事吗?

<sup>1</sup>Professor **Táng** first studied literature in the early 1930's in Shanghai and himself belonged to several literary clubs and publications which included some of the authors he now discusses with his students.

- Of course, please come in! Is there some matter (you want to see me about)?
- A: Mm, jīntiān shàng kède shíhou nín dàgài hěn bu shūfu, wǒ lái kànkan nín.  
今天上课的时候,您大概很不舒服,我来看看您。  
Um, in class today, you must have felt very bad, so I've come to see you.
- B: Òu! Hái dài le huā lai! Xièxie ni.  
哦,还带了花来,谢谢你。  
Oh! You even brought flowers! Thank you.
- A: Méi shenme, yīnggāide. Táng Xiānsheng, nín xiànzài de gǎnjué zěnmeyàng, hǎo yidiǎn ma?  
没什么,应该的。唐先生,您现在的感觉怎么样?好一点吗?  
Not at all, it's only proper. Dr. Tang, how do you feel now, better?
- B: Hǎoduō le, xièxie ni.  
好多了,谢谢你。  
Much better, thank you,
- A: Yǒu shénme wǒ kěyǐ gěi nín zuòde...nín bié kèqi.  
有什么我可以给您做的,您别客气。  
If there's anything I can do for you... don't be polite.
- B: Nǐ qù dào liǎngbēi kāfēi lai, hǎo bu hǎo?  
我想,今天上课的时候您太激动,现在最好不喝咖啡。  
How about going and pouring [us] a couple of cups of coffee?
- A: Wǒ xiǎng, jīntiān shàng kède shíhou nín tài jīdòng, xiànzài zuì hǎo bù hē kāfēi.  
我想,今天上课的时候您太激动,现在最好不喝咖啡。  
I think that during class today you got too worked up. It would be best if you didn't have any coffee now.
- B: Hǎo ba, nǐ dào liǎngbēi júzishuǐ lai. Wǒ bú yào bīng.  
好吧,你倒两杯橘子水来,我不要冰。  
Okay, then get us two glasses of orange juice. I don't want any ice.
- A: Hǎode, wǒ jiù lái.  
好的,我就来。  
Okay, I'll be right back.

(She gets the orange Juice out of the refrigerator in Professor Táng's office and brings it over to his desk.)

- A: Táng Xiānsheng, yǒu yījù huà wǒ bù zhīdào kěyǐ bu kěyǐ shuō.  
唐先生,有一句话我不知道可以不可可以说。  
Dr. Tang, there's something I want to say but I don't know if I can.
- B: Yǒu shénme huà, nǐ jiù shuō ba!  
有什么话,你就说吧。  
Whatever you have to say, just say it!
- A: Nín měici jiang Zhongguo liūshi niandai wěnxuě dou feichang jīdòng, zhěiyangr dui ninde shěntī bu hao!  
您每次讲中国留学生年代文选都非常激动,这样对身体不好!

您每次讲中国六十年代文学,都非常激动,这样对您的身体不好。

Every time you talk about Chinese literature of the sixties you get very agitated. That's bad for your health!

B: Wǒ yě zhīdao, kěshì yì tán zhè fāngmiàn de wèntí, zǒngshì ràng wo hěn jīdòng.

我也知道,可是一谈这方面的问题,总是让我很激动。

I know, but as soon as I talk about the topic it always makes me very agitated.

A: Zhōngguo wénxué de qíngkuàng zhèijīnián yǒule hěn dàde gǎilāian. Yǒude shíhou hǎo yidiǎnr, yǒude shíhou bù zěnme hǎo.

中国的事情就是这样,和政治的关系太大,我老了,我没办法懂了。

There have been big changes in the state of Chinese literature in the past few years. Sometimes it's been a little better and sometimes it hasn't been too good.

B: Zhōngguode shìqíng jiù shì zhèiyàng, hé zhèngzhìde guānxi tài dà. Wǒ lǎo le, wǒ méi bànfa dǒng le.

中国的事情就是这样,和政治的关系太大,我老了,我没办法懂了。

That's exactly the way things are in China; their relationship with politics is too great. I'm too old, I can't understand it any more.

A: Nín shì wǒmende lǎoshī. Rúguǒ nín bù dǒng, shéi dǒng ne?

您是我们的老师,如果您不懂,谁懂呢?

But you're our teacher. If you don't understand, who does?

B: Èi, yǐhòude yánjiū, jiù shì nǐmen niánqīng rénde shì le.

对,以后的研究就是你们年轻人的事了。

(Sigh) In the future, research will be the job of you young people.

A: Táng Xiānsheng, nín bú yào zhèiyàng xiǎng, wǒmen dōu xīwàng yǐhòu Zhōngguo wénxué de qíngxíng huì hǎo yidiǎnr. Jīntiān wǒ zài túshūguǎn jièle jǐběn xīn shū, dōu shì bú cuòde. Gěi nín liúxia ba!

好,有时间我看一看。今天我在图书馆借了几本新书,都是不错的,给您留下吧。

Dr. Tang, don't think that way. All of us hope that the state of Chinese literature will get better in the future. I got a few new books out of the library today which are all pretty good. I'll leave them with you!

B: Hǎo, yǒu shíjiān wǒ kànyikan.

好,有时间我看一看。

Okay, I'll look through them when I have time.

A: Wǒ zǒu le, nín duō xiūxi yíhuìr. Zàijiàn.

我走了,您多休息一会儿,再见。

I'm going to leave now. You get some more rest. Goodbye.

B: Hǎo, zàijiàn. Xièxie nǐ lái kàn wǒ.

好,再见,谢谢你来看我。

All right, goodbye. Thanks for coming to see me.

A: [Bú kèqì.](#)

不客气

You're welcome.

Many authors of considerable fame and accomplishment were persecuted during the Cultural Revolution. One unfortunate instance of this resulted in [Lán](#) She's suicide.

## Unit 2 Equality of sexes

### Introduction

#### Grammar Topics covered in this unit

1. The uses of **biéde**, “others(s)” and **lingwài**, “other.”
2. The pattern **méi... jiù...** .
3. The pattern **yuè... yuè...** , “the more... the more ...”
4. The pattern **yuè lái yuè...** , “more and more ... .”
5. The verb ending **-xiaqu**, “to continue,” “to go on.”
6. The prepositional verb **xiàng**, “like.”
7. The adverb **jiù**, “as soon/early as that.”

#### Functional language Contained in This Unit

1. Asking a person's views on an issue.
2. Being tactfully hesitant when asking about a delicate topic.
3. Correcting a false impression given by something you said.
4. Dismissing an idea or proposal.

## References

### Reference List

1. A: Zhèiběn Fǎwén zhōukān xiāngdāng bú cuò!  
这本法文周刊，相当不错。  
This French weekly is quite good!  
B: À! Nǐ xiànzài duì Fǎwén hěn yǒu yánjiū le, néng kàn Fǎwén zázhì le!  
啊，你现在对法文很有研究了，能看法文杂志了。  
Oh! You know a lot about French now you can read French magazines!
2. A: Nánǚ píngděng shì bu shì Zhōngguó rénde kànfǎ?  
男女平等，是不是中国人的看法？  
Is equality between men and women a Chinese viewpoint?  
B: Shì, kěshì nèi shì Zhōngguó rénde xīn guānniàn, bú shì lǎo guānniàn.  
是，可是那是中国人的新观念，不是老观念。  
Yes, but that's a new concept of the Chinese, not an old one.
3. A: Zhèipiān wénzhāng bù hǎo ma?  
这篇文章不好吗？  
Isn't this article any good?  
B: Bú shì zhèige yìsi. Wénzhāng bú cuò, jiù shì cháng le yìdiǎn.  
不是这个意思。文章不错，就是长了一点。  
That wasn't what I meant. The article is pretty good, it's just that it's a bit long.  
B: Nǐ hái yǒu shénme biéde wénzhāng ma?  
你还有什么别的巍峨会长吗？  
Do you have any other articles?
4. A: Nǐ jiéhūn yǐqián yìzhí dōu gēn fùmǔ yìqǐ zhù ma?  
你结婚以前一直都跟父母一起住吗？  
Before you got married did you live with your parents all along?  
B: Bú shì, wǒ méi jiéhūn jiù líkāi jiā dúlì shēnghuó le qī-bā nián.  
不是，我没结婚就离开家，独立生活了七八年。  
No, I left home before I got married and lived independently for seven or eight years.
5. A: Nǐ kàn, zhèr yǒu yìpiān guānyú tóngjū de xīnwén.  
你看，这儿有一篇关于同居的新闻。  
Look, here's a news article about living together.  
B: Suànle ba. Zhèizhǒng xīnwén yǒu shénme yìsi?  
算了吧，这种新闻有什么意思？  
Forget it. What's interesting about that kind of news?
6. A: Nǐ jiějie yīxué fāngmiànde shū yuè lái yuè duō le!

- 你姐姐医学方面的书越来越多了。  
Your sister is getting more and more medical books!
7. B: Shì a, tā zài pīnmìng xué yī ne.  
是啊，她在拼命学医呢。  
Yes, she's studying medicine with all her energy.
- A: Liú Xiānshengde kè shízài méi yìsi.  
刘先生的课实在没意思。  
Mr. Liu's class is really boring.
- B: Nǐ tīngxiàqu, mànman huì yǒu xìngqùde.  
你听下去，慢慢会有兴趣的。  
If you keep attending it, gradually you'll become interested.
8. A: Xiàng Wáng Jiàoshòu zhèiyàngde lǎoshī zhēnshi bù duō.  
像王教授这样的老师真是不多。  
There really aren't many teachers like Professor Wang.
- B: Nǐ shuōduì le. Rúguǒ bú shì tā bāngzhu wo, wǒ zhēn bù xiǎng xué le.  
你说对了。如果不是他帮助我，我真不想学了。  
You're right. If it weren't for the help he's given me, I wouldn't want to study anymore.
9. A: Sānnián yǐqián wǒ jiu bú kào fùmǔ shēnghuó le.  
三年以前我就不靠父母生活了。  
I stopped depending on my parents for a living three years ago.
- B: Nǐ néng zìjǐ guǎn zìjǐ, zhēn bú cuò.  
你能自己管自己，真不错。  
It's really great that you can take care of yourself [be your own boss].
10. A: Tā xiěde jǐběn xiǎoshuō xiànzài dōu hěn liúxíng.  
他写的几本小说，现在都很流行。  
The novels he wrote are all very popular now.
- B: Nà dāngrán, xiàng tā nèiyang yǒu dìwei yǒu zhīshide rén, xiěde xiǎoshuō yíding yǒu yìsi.  
那当然，像他那样有地位有知识的人，写的小说一定有意思。  
Of course. Novels written by someone with his position and knowledge are sure to be interesting.
11. yǒu bāngzhu  
有帮助  
to be helpful
12. yǒu dào lǐ  
有道理  
to make sense
13. zì yóu



12.	自由 to be free; freedom -bèizi
15.	辈子 all one's life, lifetime Xīnwén Zhōukān 新闻周刊 Newsweek
16.	夫女 woman; women, womankind

## Vocabulary

bāngzhu	帮助	help; to help
bèizi	辈子	all one's life, lifetime
dàolǐ	道理	principle, truth, hows and whys; reason, argument, sense
dīwei	低微	position, status
dúlì	獨立	to be independent; independence
fūnǚ	夫女	woman; women, womankind
guǎn	管	to take care of; to mind, to bother about
guānniàn	观念	concept, idea, notion
jiéhūn (jiéhūn)	结婚	to get married
kào	靠	to depend on, to rely on; to lean against; to be near, to be next to
liúxíng	流行	to be common, to be popular, to be prevalent
méi yìsi	没意思	to be uninteresting, to be boring; to be pointless, to be meaningless; to be a drag; to be without value, not worthy of respect
nánnǚ	男女	men and women, male-female
piàn	片	counter for sheets, articles or pieces of writing
píngděng	平等	equality; to be equal (of people)
pínmìng	拼命	with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death
shēnghuó	生活	life; to live; livelihood
shízài	實在	really; to be real
suàn le	算了	forget it, let's drop the matter, let it go at that; come off it, come on

tóngjū	同居	to cohabit; cohabitation
wénzhāng	文章	article, essay; prose (writing) style
xiàng	像	to be like, to resemble; like; such as
xiāngdāng	相当	quite, pretty, considerably
-xiaqu	下去	resultative ending which indicates continuing an action
xìngqu	兴趣	interest
xīnwén	新闻	news
Xīnwén Zhōukān	新闻周刊	Newsweek
xué yī	学医	to study medicine
yī	医	medical science, medicine (used in phrases like <i>xué yī</i> )
yīxué	医学	medical science, medicine
yìzhí	一直	all along, continuously, all the time (up until a certain point)
yǒu bāngzhū	有帮助	to be helpful
yǒu dào lǐ	有道理	to make sense
yǒu xìngqu	有兴趣	to be interested
yǒu yánjiū	有研究	to have done research on; to know a lot about
yuè...yuè...	越。。。越。。。	the more... the more...
yuè lái yuè...	越来越	more and more..., increasingly...
zhīshi	知识	knowledge
zhōukān	周刊	weekly publication, weekly, magazine, a "weekly"
zìyóu	自由	freedom; to be free

## Reference Notes

### Notes on №1

1. A: Zhèiběn Fǎwén zhōukān xiāngdāng bú cuò!  
这本法文周刊，相当不错。  
This French weekly is quite good!
- B: À! Nǐ xiànzài duì Fǎwén hěn yǒu yánjiū le, néng kàn Fǎwén zázhì le!  
啊，你现在对法文很有研究了，能看法文杂志了。  
Oh! You know a lot about French now you can read French magazines!

**zhōukān**: “weekly publication, weekly magazine“ One of the meanings for **zhōu** is “week.” (Other meanings include “cycle, circuit.”) **Kān** is a word element meaning “to print, to publish” or “a periodical, a publication.” Notice that this is a different word from the falling-tone **kàn** “to read.” Some other words using these syllables (which you will often hear, but need not learn now) are:

zhōumò	周末	weekend
zhōubào	周报	weekly publication, weekly
zhōukān	周刊	weekly publication
yuèkān	月刊	monthly publication
bàokān	报刊	newspapers and magazines
qīkān	期刊	periodicals
kānwù	刊物	publications

**xiāngdāng**: “quite, pretty,” as in “quite a lot” or “pretty good.” This word is not quite as positive as **zhēn** “really, truly,” but more so than **hái**, “fairly, rather” (which will be presented in Unit 4).

Tā chāode cài xiāngdāng hǎo chī.
他朝的菜相当好吃。
He cooks pretty well Korean food.
Zhèige zhǎnlǎnguǎn xiāngdāng bú cuò.
这个展览馆相当不错。
This exhibition hall is quite good.

**yǒu yánjiū**: “to have done research on, to know a lot about, to be expert on, to be knowledgeable about.” You have often seen you used with a noun, such as **míng**, “name,” or **qián**, “money,” to form a phrase which acts like an adjectival verb. You **míng** is “to be famous,” **yǒu qián** is “to be rich.” **Yǒu yánjiū** is just such a phrase.

As shown in sentence 1B, to say “knowledgeable ABOUT” something, use the prepositional verb **duì**, “towards, with regard to,” as in:

duì	...	yǒu yánjiū
对		有研究
with regard to	a subject of study	have research
to know a lot about (something)		

**le**: The marker **le** is used twice in the sentence above to show a new situation. This person's French seems to have improved because NOW he knows a lot about French and can read magazines.

Notes on №2

2. A: **Nánnǚ píngděng shì bu shì Zhōngguó rénde kànfǎ?**  
**男女平等，是不是中国人的看法？**  
 Is equality between men and women a Chinese viewpoint?
- B: **Shì, kěshì nèi shì Zhōngguó rénde xīn guānniàn, bú shì lǎo guānniàn.**  
**是，可是那是中国人的新观念，不是老观念。**  
 Yes, but that's a new concept of the Chinese, not an old one.

**nánnǚ**: “male and female,” used only for humans.

 **Note**

For animals, “male” is **gōng(de)** and “female” is **mǔ(de)**, e.g., **gōngniú**, “bull,” **mǔniú**, “cow.”

<b>Tāde gǒu shì gōngde háishi mǔde?</b>
<b>他的狗是公的还是姆的？</b>
Is his dog a male or a female?
<b>Yǒu rén shuō kāidāo yǐhòu bù yīnggāi chī gōngjī, yīnggāi chī mǔjī.</b>
<b>有人说开刀以后不应该吃公鸡，应该吃母鸡。</b>
Some people say that after an operation one shouldn't eat rooster; one should eat hen.

<b>Nánnǚde shìqing zuì nán shuō.</b>
<b>男女的事情最难说。</b>
Matters between men and women are the hardest to judge.
<b>Wǒmen xuéxiào nánnǚ xuéshēng dōu yǒu.</b>
<b>我们学校男女学生都有</b>
There are both men and women students at our school.

**Nán** and **nǚ** may modify nouns referring to people, e.g., **nǚxuéshēng**, “woman student,” **nǚtóngzhì**, “woman comrade.”

A:	<b>Chén Yīngmíng dào nǎr qu le?</b>
	<b>陳英明到哪儿去了？</b>
	Where did <b>Chén Yīngmíng</b> go?
B:	<b>Tā hé yíge tóngxué chūqu le.</b>
	<b>他和一个同学出去了。</b>
	He went out with a classmate.
A:	<b>Shì nántóngxué shì nǚtóngxué?</b>
	<b>是男同学是女同学？</b>
	Was it a male classmate or a female classmate?

**Nánde** and **nǚde** are sometimes used for “man” and “woman,” but when used to refer to an individual (e.g., **nèige nánde**) they are rather impolite. When used for “men” and “women” in general or to distinguish between the sexes, they are, however, acceptable.

A:	Wǒ mǎi zhèzhǒng xíng bu xíng?
	我买这种行不行？
	Should I buy this kind?
B:	Bù xíng, zhè shì nán de yòng de.
	不行，这是男的用的。
	No, this is for men's use.
A:	Gāngcái yǒu yí ge rén dǎ diànhuà lái zhǎo nǐ.
	刚才有一个人打电话来找你。
	Just now someone telephoned for you.
B:	Shì nán de shì nǚ de?
	是男的是女的？
	Was it a man or a woman?

**nánnǚ píngděng**: “equality of the sexes,” literally “man-woman equality.” The marriage law of May 1, 1950, established a policy in the PRC which has remained basically the same up to the present day. It forbade bigamy polygamy, and the traditional practice of adopting a young girl for the purpose of later marrying her to one's son. It also fixed a minimum age for marriage, urged the acceptance of remarriage of widows, allowed divorce by mutual consent, and gave women the choice not to take their husband's surname at marriage. Today, although traditional attitudes toward women and marriage persist especially in rural China, official policy has made some tangible inroads toward the goal of equality. Most importantly, men and woman are regarded as equal under the law. They receive the same schooling. They must receive equal compensation for equal work. (it is expected, however, that women doing heavy physical work are not as strong or productive as men, and so their pay will be correspondingly lower.) In addition, the leadership of communes, production teams, and unions must include special women personnel who represent the interests of women in matters of politics, finance, work, and personal relations.

**píngděng**: This word is both a noun and a verb: “to be equal; equality”

Cóngqián zài Zhōngguó nán nǚ bù píngděng, xiànzài bù tóng le.
从前在中国男女不平等，现在不同了。
Formerly men and women were unequal in China. Now it is different.
Měiguó rén gēn Zhōngguó rén duì nán nǚ píngděng de guānniàn bù tài yí yàng.
美国人跟中国人对男女平等的观念不太一样。
Americans and Chinese don't have all that similar an idea of equality of the sexes.

**guānniàn**: “way of thought, concept; sense (of), mentality (of)” This is a way of thinking about the larger issues of life, the way “things” (values, responsibilities, and so on) should be. One **guānniàn** is only part of a whole system of attitudes, thoughts and beliefs. In given contexts, you can sometimes translate it as an “idea” held by a person or group (but it does not mean “idea” as in “I have a good idea” [this would be **zhúyì**]).

In a society, ways of thinking come and go; people have a mixture of **xīn guānniàn**, “new ways of thought, new ideas,” and **lǎo guānniàn**, “old ways of thought, old ideas.” Ways of thinking which are no longer current are called **jiù guānniàn**, “outmoded ways of thinking.” For instance, equality of the sexes is a **xīn guānniàn**; the idea that arranged marriages are superior to marriages of free choice is a **lǎo guānniàn**; the idea of child brides as acceptable and practical is a **jiù guānniàn**. Some **guānniàn** are considered “correct” and “good” by the majority, and some are considered “incorrect” and “bad.” **Jiā tíng guānniàn**, “a sense of family,” is usually considered good.

 **Note**

Other “good” concepts containing words that haven't been presented yet are *dào de guānniàn*, “sense of morality,” *zǔzhī guānniàn*, “sense of organization,” and *zhèncè guānniàn* “sense of official policy.”

“Bad” concepts have names too [for example, *sīyǒu guānniàn*, “sense of personal ownership”]. People are sometimes criticized because their such-and-such *guānniàn* is too weak or too strong, and they are told accordingly either to strengthen it or get rid of it.

*Měiguó rénde guānniàn gēn Zhōngguó rénde guānniàn yǒude yíyàng, yǒude bù yíyàng.*

美国人的观念跟中国人的观念有的一样，有的不一样。

Sometimes the American way of thinking and the Chinese way is the same, sometimes not.

*Nǐ kàn ba, zài guò jīnnián nián-qīng rén yīnggāi wǎn-liàn wǎnhūn jiù huì biànchéng yízhǒng guānniàn.*

你看吧，在过今年年轻人应该晚恋晚婚就会变成一种观念。

You watch, in a few more years, it will have become an accepted idea that young people should get involved late and marry late.

 **Note**

*wǎnliàn wǎnhūn*: “late involvement and late marriage” This refers to waiting until young people are in their late twenties before they become romantically involved or think of marriage.

 **Note**

*biànchéng*: “to change into”

### Notes on №3

3. A: *Zhèipiān wénzhāng bù hǎo ma?*  
这篇文章不好吗？  
Isn't this article any good?
- B: *Bú shì zhèige yìsi. Wénzhāng bú cuò, jiù shì cháng le yídiǎnr.*  
不是这个意思。文章不错，就是长了一点。  
That wasn't what I meant. The article is pretty good, it's just that it's a bit long.
- B: *Nǐ hái yǒu shénme biéde wénzhāng ma?*  
你还有什么别的巍峨会长吗？  
Do you have any other articles?

*-piān*: This is a counter. First, *-piān* is the counter for whole short pieces of writing, such as articles or essays. Second, *-piān* can count single sheets of paper with writing or printing on them (compare *yìzhāng zhǐ* which is a sheet of paper without regard to what is on it). Third, *-piān(r)* by itself means a leaf of a book; that is, *yìpiān(r)* equals both sides of one page.

*wénzhāng*: (1) “a writing, literary composition, article, essay” (counter: *-piān*); (2) “prose style,” as in

*Tāde wénzhāng bú cuò.*

他的文章不错。

His (prose) writing is very good.

**Bú shì zhèige yìsi:** “That wasn’t what I meant,” or more literally, “Not that meaning (the one you just said).”

**jiù shì...:** Jiù here means “merely, only, just.”

**chángle yidiǎnr:** “a little bit too long.” The marker *le* following an adjectival verb, such as “to be long” can mean either:

1. new situation, the article is now a bit long, or
2. excessive degree, the article is a bit too long. You’ve seen the second meaning in sentences such as **Tài hǎo le**, “That’s wonderful.” Sentence 3B tells you that the speaker feels the article is overly long.

**biéde:** “other, others” Distinguish in Chinese between **biéde**, “others in general,” and **lingwài**, “another” or “the other.” Use **biéde** when you are not specifying “which others.” Use **lingwài** + Number + Counter when you refer to a certain “other” or certain “others.” Contrast this pair of sentences:

Nǐ hái yào kàn biéde ma?

你还要看别的吗？

Would you like to look at some other ones? (UNSPECIFIED OTHERS)

Nǐ hái yào kàn lingwài yíge ma?

你还要看另外一个吗？

Would you like to see the other one, too? (A CERTAIN ONE—“THE” OTHER)

Contrast also:

Zhèiběnr zidiǎn bù hǎo, wǒ yào lingwài yíběnr.

这本儿字典不好，我要另外一本儿。

This dictionary is no good. I want the other one. (A CERTAIN OTHER ONE—e.g., the other one which the sales clerk showed you)

Zhèiběnr zidiǎn bù hǎo, wǒ yào biéde.

这本儿字典不好，我要别的。

This dictionary is no good. I want another. (UNSPECIFIED—e.g., you don’t know whether the store has any others, but you would like to see some)

Other examples:

Tāmen liǎngge rén, yíge shì wǒ gēge, lingwài yíge shì wǒ péngyou.

他们两个人，一个是哦我哥哥，另外一个是我朋友。

Of those two, one is my older brother, and the other is my friend. (A CERTAIN OTHER—“THE” OTHER)

Wǒmen zhèixiē rén lǐbiānr, chúle wǒ dào Xiānggǎng qù yǐwài, biéde rén dōu dào Táiwān qù.

我们这些人里边儿，除了我到香港区意外，别的人都到台湾区。

Of those of us here, only I am going to Hong Kong; all the others are going to Taiwan. (UNSPECIFIED— ANY AND ALL OTHERS IN THE GROUP)

Zuótiān lái de rén, wǒ zhǐ rènshi Táng Huìyīng, lìngwài sān ge rén wǒ dōu bù rènshi.

昨天来的人，我只认识唐惠英，另外三个人我都不认识。

Of the people who came yesterday, I only know Táng Huìyīng. I don't know any of the other three. (CERTAIN OTHERS—"THE" OTHER ONES)

If you do not specify the set of things you are talking about, *biéde* tends to mean any others in the whole world:

Wǒmen zhǐ yǒu zhèyīběn, méiyǒu biéde.

我们只有这一本，没有别的。

We only don't have this one volume. We have any others.

Wǒmen xūyào biéde shū.

我们需要别的书。

We need (an)other book(s).

This last sentence you want to change supplement the one can mean either

1. the content of the book(s) is bad and to another book entirely, or
2. you need other books to you are using.

*hái...biéde*: Now that you have seen how to say “other” in Chinese, you should note that the words *lingwài* and *biéde* are often used in combination with certain adverbs meaning “additionally” or “again”: *hái*, *zài*, and *yǒu*. For now, concentrate on *hái*. As used in sentence 3B, it means literally “in addition to what has come before.”

Tā hái yào biéde.

他还要别的。

He wants more of them.

Tā hái zuòle biéde cài.

他还做了别的菜。

He made other dishes as well.

Nǐ hái zhǐdao biéde hào fànguǎnr ma?

你还指导别的好饭馆儿吗？

Do you know any other good restaurants?

*shénme*: “any” The meaning of *shénme* is changed from “what” to “any” by the question word *ma* at the end of the sentence. (Without *ma*, the sentence would mean, “What other articles do you have?”)

Nǐ yào shénme?

你要什么？

What do you want?

Nǐ yào shénme ma?

你要什么吗？

Do you want anything?

Nǐ dōu zhǐdao shénme hào fànguǎnr?



你都知道什么好饭馆儿？

What good restaurants do you know?

Nǐ zhīdao shénme hǎo fànguǎnr ma?

你知道什么好饭馆儿吗？

Do you know of any good restaurants?

### Notes on №4

4. A: Nǐ jiéhūn yǐqián yìzhí dōu gēn fùmǔ yìqǐ zhù ma?

你结婚以前一直都跟父母一起住吗？

Before you got married did you live with your parents all along?

B: Bú shì, wǒ méi jiéhūn jiù líkāi jiā dúlì shēnghuóle qī-bā nián.

不是，我没结婚就离开家，独立生活了七八年。

No, I left home before I got married and lived independently for seven or eight years.

**jiéhūn**: “to get married” Also pronounced **jiēhūn**. **Jiéhūn** is a process verb, not a state verb. It is often seen with an aspect marker such as **le**, or negated with **méi**.

Tāmen jiéhūnle méiyǒu?

他们结婚了没有？

Have they gotten married yet? (This is the equivalent of “Are they married?”)

Tāmen méi jiéhūn.

他们没结婚。

They have not gotten married. (Equivalent to “They are not married.”)

Tāmen bù jiéhūn.

他们不结婚。

They are not going to get married.

Nǐ jiéhūn duō jiǔ le?

你结婚多久了

How long have you been married?

**Jiéhūn** is a verb-object compound, literally meaning “to knot marriage.”

**Jié** and **hūn** can be separated by aspect markers, such as **-de**. or **-guo**.

Nǐ shì shénme shíhòu jiéde hūn?

你是什么时候结婚。

When did you get married?

or

Nǐ shì shénme shíhòu jiéhūnde?

你是什么时候结婚的。

When did you get married?

Líu Xiānsheng jiéguo sāncì hūn.

刘先生结果三次婚。

Mr. Líu has been married three times.

To say "get married TO SOMEONE" use the pattern *gēn... jiéhūn* or *hé... Jiéhūn*.

Tā gēn shéi jiéhūn le?

他跟谁结婚了？

To whom did he get married?

*yìzhí*: "all along, continuously, always" You have seen *yìzhí*, "straight," used to refer to direction, as in *yìzhí zǒu*. Here *yìzhí* is used to refer to time.

Wǒmen yìzhí zài zhèlì gōngzuò.

我们一直在这里工作。

We've always worked here.

Tā yìzhí zài Táidà niàn shū.

他一直在台大念书。

He studied all along at Taiwan University.

*Yìzhí* can be used with reference to a phrase telling of a period of time (*sānnián*, "three years," or *jiéhūn yǐqián*, "before getting married") to say "all during (that time)."

Yǔ yìzhí xiàle sāntiān.

雨一直下了三天。

It rained for three days straight.

Often the time phrase and *yìzhí* are followed by *dōu*.

Tā wǔtiān yìzhí dōu méi xiūxi.

他五天一直都没休息。

He didn't rest for five days on end.

*wō méi jiéhūn jiù líkāi jiā...*: This might look like "I didn't get married and left home," but is actually "when I wasn't yet married, I already left home." The order of events is made explicit by *méi...* (hadn't yet...) and *jiù...* (already...).

Tā méi xué sìwǔgè yuè Yīngwén jiù shuōde bú cuò le.

他没学四五个月英文就说得不错了。

Before he had studied even three or four months of English, he could speak it pretty well.

Tā bìng méi hǎo jiù lái shàng bān le.

他病没好就来上班了。

She came back to work before she had recovered from her illness.

Wǒ gàosu nǐ méi jǐtiān, nǐ yòu wàng le.

我告诉你没几天，你又忘了。

I told you just a few days ago and you've forgotten again.

Méi duō jiǔ, tā jiù shuìzháo le.

没多久，他就睡着了。

He fell asleep before long.

Yǔ xiàle méi duō jiǔ jiù tíng le.

雨下了没多久就停了。

It hadn't rained long when it stopped.

dúli: “to be independent, to be on one's own; independence,” literally “singly stand.”

Měiguó shì yīqīqīliùnián dúlide.

美国是一七七六年独立的。

America became independent in 1776.

Zuìjìn jǐnián yǒu jīge xīn dúlide guójiā.

最近几年有一个新独立的国家。

There have been several newly independent countries in the last few years.

Nèige háizi hěn xǐhuan dúli shēnghuó, tā zài zhōngxuéde shíhou yǐjīng kāishǐ gōngzuò le.

那个孩子很喜欢独立生活，他在中学的时候已经开始工作了。

That child really likes to be independent. He started to work when he was in high school.

Tā zhème dà, jīngjì hái méiyǒu dúli.

他这么大，经济还没有独立。

He's so old and still not economically independent.

shēnghuó: “to live; life; livelihood” Shēng- is stressed and -huó is unstressed or neutral tone. A zài phrase may come either before or after the verb shēnghuó.

Xióngmāo chàbùduō dōu shēnghuó zài gāoshānshang.<sup>a</sup>

熊猫差不多都生活在高山上。

Almost all panda bears live in the high mountains.

Tā zài shēnghuoshang duì wǒ hěn zhàogu.

他在生活上对我很照顾。

She takes good care of me in my daily life.

Tā xiǎo shíhou shēnghuó qíngxíng hěn bù hǎo.

他小时候生活情形很不好。

When he was a child, he lived in very bad circumstances.

<sup>a</sup>According to those pandas who answered our surveys...

## Notes on №5

5. A: Nǐ kàn, zhèr yǒu yìpiān guānyú tóngjūde xīnwén.  
你看，这儿有一篇关于同居的新闻。

Look, here's a news article about living together.  
 B: **Suàn le ba. Zhèzhǒng xīnwén yǒu shénme yìsi?**  
 算了吧，这种新闻有什么意思？  
 Forget it. What's interesting about that kind of news?

**tóngjū**: “to live together, to cohabit” **Jū** is a literary word for “to live.” Although some dictionaries define **tóngjū** simply as “to live together,” giving examples such as an uncle and nephew living together, **tóngjū** almost always implies sexual relations. It may even be used to describe romances of shorter durations, whether or not a household was set up. You'll notice that in some dialogues in this unit, the speakers prefer the phrase **nánnǚ tóngjū** in order to be explicit.

**xīnwén**: “news” This is the word for “news” as in “the evening news,” “the news in the paper today,” “official news.” It is not the word for news between friends, unless one is joking about the importance of what is about to be said. [The word for news between people is **xiāoxi**, “tidings,” (MBD, Unit 5) which has a second meaning of “official news.”]

**Nǐ kàn diànshì xīnwén le ma?**

你看电视新闻了吗？

Did you see the television news?

**Jīntiān bàoshangde xīnwén hěn yǒu yìsi, yīnggāi hǎohǎo kànkàn.**

今天报上的新闻和有意思，应该好好儿看看。

The news in the paper today is very interesting; you should read it carefully.

A: **Jīntiān tā gāosu wǒ yíge xīnwén, shuō Xiǎo Wáng hé Xiǎo Lǐ “Shíyī” jiéhūn.**

今天她沟苏我一个新闻，说小王和小李十一结婚。

Today she told me some real news. She said that **Xiǎo Wáng** and **Xiǎo Lǐ** are getting married on October 1 (National Day).

B: **Zhēnde? Zhè zhēn shì ge dà xīnwén.**

真的？这真是个大新闻。

Really? Boy, that really is big news.

**suàn le**: “Forget it.” **Suàn** is the verb “to calculate, to figure, to compute.” The idiom **suàn le** is translated as “let it be,” “let it pass,” “drop the matter,” “let it go at that.”

**Suàn le, bú yào zài wèn tā le.**

算了，不要再问他了。

Forget it, don't ask him about it any more.

**Ràng tā zìjǐ bàn, jiù suàn le.**

让他自己办，就算了。

Let him do it himself, and the heck with it.

A: **Zánmen chūqu chī fàn ba?**

咱们出去吃饭吧？

How about going out to eat?

B: **Wǒ jiù xiǎng zài jiāli suībiàn chī yìdiǎnr suàn le.**

我就像在家里便吃一点儿算了。

I just want to eat a little bit at home and leave it at that.

Dōu gěi nǐ, suàn le.
都给你，算了。
Go ahead and take them all.
Nǐ yào qù jiù qù, bú qù jiù suàn le.
，你要去就去，不去就算了。
If you want to go, then go. If you don't want to go, then forget it.

**Notes on №6**

6.	A:	Nǐ jiějie yīxué fāngmiànde shū yuè lái yuè duō le! 你姐姐医学方面的书越来越多了。 Your sister is getting more and more medical books!
	B:	Shì a, tā zài pīnmìng xué yī ne. 是啊，她在拼命学医呢。 Yes, she's studying medicine with all her energy.

nǐ jiějie yīxué fāngmiànde shū: “your sister's medical books” To say just “your sister's books” you put a -de on jiějie: Nǐ jiějiede shū. But -de is not used after jiějie in 6A. This is because of the modifying phrase yīxué fāngmiànde, which ends in -de. To have two -de phrases in a row before a noun is often considered stylistically bad; the way to get around it is to keep only the last -de. Other examples:

Běijīng	de	zuì hǎo	de	fànguǎnr
北京	的	最好	的	饭馆儿
Zhōu Xiānsheng	de	tàitai	de	péngyou
周先生	的	太太	的	朋友

yuè lái yuè duō le: “more and more...” The pattern yuè...yuè... is used to express the idea “the more... the more...” Fill in the blanks with verbs (state or action).

yuè duō	yuè hǎo
越多	越好
“the more the better”	

yuè kàn	yuè bù dǒng
越看	越不懂
“the more one reads, the more confused one gets”	

Péngyou yuè duō yuè hǎo.
朋友越多懂好
The more friends you have, the better.
Dìtú yuè dà yuè qīngchū.
地图越大越清除。
The larger a map is, the clearer it is.

Tā bù xǐhuan qǐng kè, juéde kèren yuè duō yuè máfan.
她不喜欢请客，觉得客人越多越麻烦。
She doesn't like to invite guests; she feels that the more guests there are, the more trouble it is.
Wǒ yuè xiǎng yuè pà.
我越想越怕。
The more I thought about it, the more frightened I got.
Tā yuè shuō yuè shēngqì.
他越说越生气。
The more he talked, the madder he got.
Nèipiān wénzhāng xiěde hěn bu qīngchu, nǐ yuè kàn yuè bù dǒng.
那篇文章写得很不清楚，你越看越不懂。
The article is very unclear. The more you read it, the less you understand.

When the verb **lái** is used in the first blank of this pattern, the whole phrase expresses the idea of “increasingly...” or “...-er and ...-er”:

yuè lái	yuè gāo
越来越	越高
“to become taller and taller”	

Huáng Tàitai de nǚr yuè lái yuè piàoliang le.
黄太太的女儿越来越漂亮了。
Mrs. <b>Huáng</b> 's daughter is getting prettier all the time.
Dōngxi yuè lái yuè guì le.
东西越来越贵了。
Things are getting more and more expensive.

**zài**: **Zài** is the marker of ongoing action which you learned in the Meeting module, Unit 2: **Tā xiànzài zài kāi huì**, “She is attending a meeting now.” Note that **zài** is used in sentence 6B even though the action of studying is not necessarily going on at this very second, but only at intervals. She might not be studying right when this sentence is said, but she still is going to medical school. Likewise, if you are in the middle of a novel, you can say **Wǒ zài kàn yiběn xiǎoshuō** even if you have put it aside for a day or two.

**zài...ne**: Sentences with **zài**, the marker of ongoing action, often end in **ne**, the marker of absence of change or lack of completion. (See Unit 2 of the Transportation module and Unit 4 of this module.)

**pīnmìng**: “exerting the utmost strength, with all one's might, for all one is worth, desperately, like mad” **Pīnmìng** means literally “to risk one's life” or “to defy death.” One translation which captures the spirit of **pīnmìng** is “knocking oneself out.”

Shìqìng tài duō, tā pīnmìngde zuò yě zuòbuwán.
事情太多，她拼命的做也做不完。
There's too much to do. She's working like mad and still won't be able to finish.
Xiǎoháir yí kànjian lǎoshǔ jiù pīnmìng pǎo huí jiā qu le.
小孩人一看见老鼠就拼命跑回家去了。

As soon as the child saw the rat, he ran like mad for home.

### Notes on №7

7. A: **Líu Xiānshengde kè shízài méi yìsi.**  
刘先生的课实在没意思。  
Mr. Liu's class is really boring.
- B: **Nǐ tīngxiàqu, mànman huì yǒu xìngqùde.**  
你听下去，慢慢会有兴趣的。  
If you keep attending it, gradually you'll become interested.

**shízài**: “really, indeed, honestly; to be true to be real” This is an adjectival verb which is most often used as an adverb meaning “really, actually.”

**Tā shízài yònggōng, měitiān wǎnshàng niàn hǎo jǐge zhōngtóu Yīngwén.**

他实在用功，每天晚上功念好几个钟头英文。

He is really industrious; every night he studies several hours of English.

**Wǒ shízài bù zhīdào.**

我实在不知道。

I really (OR honestly) don't know.

**Wǒ shízài gàosu nǐ ba, wǒ bù xiǎng qù.**

我实在告诉你吧，我不想去。

I'll tell you the truth: I don't want to go.

**Yàoshi nǐ shízài méi bànfa, nà jiù suàn le.**

要是你实在没办法，那就算了。

If you really can't do it, then Just forget it.

**Shízài** can also be used in speaking of people; when so used it carries the connotation of dependability.

**Tā zhèige rén hěn shízài.**

他这个人很实在。

He is very sincere and dependable.

**méi yìsi**: This phrase, meaning literally “has no meaning,” has an abundance of uses:

1. uninteresting, boring;

**Zhèiběn shū zhēn méi yìsi.**

这本书真没意思。

This book is really boring.

**Wǒ kàn nǐ bú bì qù nèige dìfang, méi shenme yìsi.**

我看你不必去那个地方，没什么意思。

I don't think you need to go there. It's not particularly fun (interesting)

2. pointless, meaningless;

Jīntiān kāi huì, shénme dōu méi zuò, zhēn méi yìsi.
We didn't get anything done at today's meeting. How pointless.
Tā bù dǒng, zài jiǎng yě méi yìsi.
他不懂，再讲也没意思。
He doesn't understand. It's pointless to try to explain it any more.
Tā bú zài, zánmen qù yě méi yìsi, shénme dōu bù néng zuò.
他不再，咱们去也没意思，什么都不能做。
Since he's not there, it would be pointless for us to go. We wouldn't be able to do anything.

3. to be a drag;

Tā zài Měiguó, tā àiren zài Déguó, zhēn méi yìsi.
他在美国，他爱人在德国，真没意思。
He's in America and his love is in Germany. What a drag!

4. without value, not worthy of respect, cheap.

Zài tā bèihōu shuō zhèiyangrde huà, zhēn méi yìsi!
在他背后说这样儿的话，真没意思。
Talking like that behind her back is really low.

tīngxiaqu: “to go on listening” You've seen the action verb tīng, “to listen” and the directional ending -xiàqu “to go down” before. Here xiàqu is not used as a directional ending, but rather a resultative ending “to continue, to go on.” As a resultative verb, tīngxiaqu may take de and bu as middle syllables to make verbs which say “can” and “cannot.”

Zhèběn shū tài méi yìsi, wǒ kànbuxiàqu le.
这本书太没意思，我看不下去了。
This book is too boring. I can't read on.
Nǐ shuōde duì, jiǎngxiàqu.
A: G你说的对，讲下去。
That's right. Go on (speaking).
àosu wo, hòulái zěnméi le?
告诉我，后来怎么了。
Tell me, what happens later?
B: Gàosu ni méi yìsi. Nǐ kànxiaqu jiù huì zhīdao le.
告诉你没意思。你看下去就会知道了。
It would be no fun to tell you. Go on reading and you'll find out.
Shuōxiàqu a, wǒmen dōu ài tīng.
说下去啊，我们都爱听。



Go on talking. We all love to listen.

Nǐ zhèiyang děngxiāqu zěnmē xíng ne?

你这样等下去怎么行呢？

How can you go on waiting like this?

yǒu xìngqu: “to be interested” Use the prepositional verb **duì** to say what you are interested in.

Wǒ duì nèijiàn shì yídiǎnr xìngqu yě méiyǒu.

我对那件事一点儿兴趣也没有。

I have no interest at all in that matter.

Nǐ duì shénmeyàngde shū zuì yǒu xìngqu?

你对什么言儿的书最有兴趣？

What kind of books are you most interested in?

### Notes on №8

8. A: Xiàng Wáng Jiàoshòu zhèiyangde lǎoshī zhēnshì bù duō.

像王教授这样的老师真是不多。

There really aren't many teachers like Professor Wang.

B: Nǐ shuōduì le. Rúguǒ bú shì tā bāngzhu wo, wǒ zhēn bù xiǎng xué le.

你说对了。如果不是他帮助我，我真不想学了。

You're right. If it weren't for the help he's given me, I wouldn't want to study anymore.

xiàng: “to be similar to, to resemble” **Xiàng** may be used as a full verb or as a prepositional verb. Here it is a full verb:

Tā xiàng fùqīn, bú xiàng mǔqīn.

他像父亲，不像母亲。

He resembles his father, not his mother.

As a prepositional verb, **xiàng** is used in making comparisons. Notice the similarity of the word order between comparison sentences with **xiàng** and those with you and **gēn**.<sup>2</sup>

Tā xiàng tā gēge nàme cōngmíng.

她像她哥哥那么聪明。

She's as intelligent as her brother.

Nǐ yǒu tā nàme gāo.

你有他那么高。

You're as tall as he is.

Nǐ gēn tā yíyàng gāo.

<sup>2</sup>Yǒu, as used in the second example above, can be thought as meaning “comes up to (a certain level).” **Gēn**, which is usually used with **yíyàng** as in the example just cited, connotes exact comparison, so when your sentence compares concrete, measurable qualities like height or weight, it is usually better to use ...**gēn**... **yíyàng**... For example, **Nǐ gēn tā yíyàng gāo** states explicitly that you are the same height as he, so it would be inappropriate to use **xiàng** here.

你跟他一样高。

You're the same height as he.

Comparison sentences with *xiàng* must have either *yiyàng*, *zhème* (*zènme*), or name before the main verb. *Xiàng* makes rather imprecise comparisons; its original meaning is, after all, “resemble” or “like,” not exact equality.

Nǐ xiàng wǒ zhème ná kuàizi.

你像我这么拿筷子。

You hold chopsticks like I do.

Xiàng huà nàme hǎokàn.

像画儿那么好看。

(It's) as beautiful as a painting.

Zhèiliǎngtiānde tiānqì xiàng chūntiān nàme shūfu.

这两天的天气像春天那么舒服。

The weather the past couple of days has been as nice as spring.

Tāde yǎnjīng xiàng hǎishuǐ yíyàng lán.

她的眼睛像海水一样蓝。

Her eyes are as blue as sea water.

The negative *bù* comes before the prepositional verb *xiàng*.

Tā bú xiàng tā mèimei nàme cōngmíng.

他不像他妹妹那么聪明。

He's not as intelligent as his little sister.

Nèi shíhòu shēnghuó bú xiàng xiànzài zhème hǎo.

那时候生活不像现在这么好。

Life was not as good then as it is now.

*Xiàng...zhèiyang*: *Zhèiyang(r)* or *nèiyang(r)* are sometimes used after a noun or pronoun in phrases with *xiàng*, for example:

xiàng tā zhèiyangde rén

像他这样的人。

people like him (lit., “like him this kind of people“œ)

xiàng Wáng jiàoshòu zhèiyangde

像王教授这样的。

teachers like Professor Wang (lit., *lǎoshī* “like Professor Wang this kind of teachers”)

In such sentences, the *zhèiyang(r)* or *nèiyang(r)* are hard to translate into smooth English. It is usually best to leave those words out of the translation.

Měitiān dōu xiàng jīntiān zhèiyang jiù shūfu le.

每天都像今天这样就舒服了。

If every day were like today, we would have it easy.

Běijīng kǎo yā zhèiyangde cài, tiāntiān chī tài guì le.

北京烤鸭这样的菜天天吃太贵了。

It would be too expensive to eat dishes like Běijīng roast duck every day.

### Notes on №9

9. A: Sānnián yǐqián wǒ jiù bú kào fùmǔ shēnghuó le.  
 三年以前我就不靠父母生活了。  
 I stopped depending on my parents for a living three years ago.
- B: Nǐ néng zìjǐ guǎn zìjǐ, zhēn bú cuò.  
 你能自己管自己，真不错。  
 It's really great that you can take care of yourself [be your own boss].

**Jiù:** The adverb **jiù** is often used after expressions of time, and stresses that the time when the event happens is comparatively prompt, soon, or early. The English translations may vary; this use of **jiù** has the flavor of “as soon as that” or “as early as that,” but it can also be conveyed in English simply by putting extra stress on the time expression. For example, “He's coming TODAY.” (Tā jīntiān jiù lái.). When used this way, **jiù** is always unstressed or neutral tone.

As in sentence 9A, new-situation **le** is often (but not always) used at the end of a sentence in connection with the adverb **jiù**.

Nǐde yīfu yīhuǐr jiù xǐhǎo le.

你的衣一会儿就洗好了。

Your clothes will be all washed in Just a while (that soon).

Míngtiān wǒ jiù yǒu gōngfu, kěyǐ qù le.

明天我就有工夫，可以去了。

I'll have time to go tomorrow (that soon).

Nǐ zài děng yīhuǐr, yìdiǎnzhōng jiù yǒu dìxià huǒchē le.

你在等一会儿，一点种就有地下火车了。

Wait a while longer, there will be a subway train at one o'clock (that soon).

Jīntiān zǎoshang wǒ wùdiǎn zhōng jiù qǐlai le.

今天早上我五点钟就起来了。

I got up at five this morning (that early).

**kào:** This verb has several commonly used meanings:

1. to lean against, to lay back on,
2. to depend/rely on, and
3. to be near/next to.

Bié kào chēmén.

别靠车门。

Don't lean against the door of the car.

Wǒde Yīngwén bù hǎo, xiě wénzhāng wánquán kào zìdiǎn.

我的英文不好，写文章完全靠字典。

My English isn't good. When I write essays, I depend completely on a dictionary.

Tā zǒngshì kào zài chuángshàng kàn shū.

他总是靠在床上看书。

He's always laying back in bed reading.

Mài'āmì shì yíge kào hǎide chéngshì.

迈阿密是一个靠海的城市。

Miami is a city on the sea.

guǎn: "to tend/take care of/look after/manage/run/be in charge of"

Nǐmen liǎngge chūqu wánr, shéi guǎn hái zi?

你们两个出去玩儿，谁管孩子？

If you two go out (for fun), who'll look after the kids?

Lǐ Xuěméi guǎn jiā guǎnde hǎo.

劉雪管家管得好。

Lǐ Xuěméi runs the house very well.

Liú Xiānsheng shì guǎn kǎoshìde.

劉先生是管考试的。

Mr. Liú is in charge of testing.

Another meaning is "to care, to bother about, to concern oneself with."

Tā bù xǐhuan guǎn biérénde shì.

他不喜欢管别人的事。

He doesn't like to mind others' business.

Wǒ yào zuò shénme, wǒ zìjǐ zhīdao, nǐ shǎo guǎn wǒde shì, hǎo bu hǎo?

我要做什么，我自己知道，你少管我的事，好不好？

I know what I want to do, would you please not interfere with my affairs so much! (IMPOLITE)

Wǒ bù guǎn, suíbiàn nǐ.

我不管，随便你。

I don't care. Whatever you like.

The ending -zháo, "succeed (in connecting with or touching)," can also be used with guǎn. Guǎnbuzháo means "can be no concern of..., to be none of one's business."

Zhè shì wǒmen zìjǐde shì, nǐmen guǎnbuzháo.

这是咱们自己的事，你们管不着。

This is our own affair; it's none of your business.

The colloquial Guǎn ta (ne)! expresses brusque dismissal: "Who cares about him!" or "Who cares about that!"

A: Nǐ jīntiān wǎnshàng rúguǒ bú qù, tā huì hěn bu gāoxìng.

你今天晚上如果不去，她会很不高兴。

If you don't go tonight he'll be very unhappy.

B: Guǎn ta ne! Wǒ yào niàn shū, méi shíjiān qù.

管他呢！我要念书，没时间去。

Who gives a damn about him! I've got to study; I don't have time to go.

zìjǐ... zìjǐ: “oneself” Use the pronoun wǒ for “I, me, my, mine,” but use zìjǐ or wǒ zìjǐ for “myself.” Depending on the context, zìjǐ can mean “myself, yourself, him/herself, ourselves, themselves.” Sometimes zìjǐ is used twice in the same clause, as in sentence 9B.

chuáng: “bed

kǎoshì: “test, exam; testing”

Wǒ bù xǐhuan wǒ zìjǐ.

我不喜欢我自己。

I don't like myself, (as said by a confused teenager)

Nǐ bù xiǎo le, yīnggāi zhīdào <sup>a</sup>zìjǐ zhàogu zìjǐ.

你不小了，应该知道自己照顾自己。

You're not a child anymore; you should know how to take care of yourself.

Nǐ bú yào zìjǐ gěi zìjǐ zhǎo máfan.

你不要自己给自己找麻烦。

Don't go asking for trouble for yourself.

Tā zhèiyàng zuò, zìjǐ piàn zìjǐ.<sup>b</sup>

她这样儿做，自己骗自己。

By doing this, he's only fooling himself.

<sup>a</sup>zhàogu: “to take care of, to care for”

<sup>b</sup>piàn: “to fool, to deceive”

## Notes on №10 through 12

10. A: Tā xiěde jǐběn xiǎoshuō xiànzài dōu hěn liúxíng.

他写的几本小说，现在都很流行。

The novels he wrote are all very popular now.

B: Nà dāngrán, xiàng tā nèiyang yǒu dìwei yǒu zhīshide rén, xiěde xiǎoshuō yíding yǒu yìsi.

那当然，像他那样有地位有知识的人，写的小说一定有意思。

Of course. Novels written by someone with his position and knowledge are sure to be interesting.

11. yǒu bāngzhū

有帮助

to be helpful

12. yǒu dào lǐ  
有道理  
to make sense

liú xíng: “to be popular, prevalent, current, widespread, common. This is an adjectival verb. Make it negative with bù.”

Zhè zhǒng huà xiànzài hěn liú xíng, kě shì wǒ xiǎng zhè huà bù tài duì.  
这种话现在很流行，可是我想这话不太对。  
This kind of talk is very popular these days, but I don't think it's very true.  
Xiànzài chuān duǎn qún zi bù liú xíng le.  
现在穿短裙子不流行了。  
It's not popular to wear long skirts anymore.

You can also use liú xíng with a phrase following it to mean “to be popular to (do something).”

Xiànzài liú xíng chuān cháng qún zi.  
现在流行穿长裙子。  
It is popular to wear long skirts now.  
Zài hěn duō dì fāng, yuè lái yuè liú xíng nán nǚ tóng jū le.  
在很多地方，越来越流行男女同居了。  
In a lot of places, it is getting more and more common for men and women to live together.

Liú xíng is also used in compound nouns, such as liú xíng bìng, “epidemic.”

Zhè yí ge xīng qī yǒu liú xíng bìng, nǐ men jiā de hái zǐ zuì hǎo bié chū mén.  
这一个星期有流行病，你们家的孩子最好别出门。  
This past week there has been an epidemic; it would be best if your children didn't go out.

dì wei: “position, place or status (in an organization or society)”

Tā de dì wei hěn gāo.  
他的地位很好。  
He has a very high position.  
Nǐ cái gōng zuò le shí jī nián jiù yǒu le jīn tiān de dì wei hěn bù róng yì.  
现在流行穿长裙子。  
Having worked only ten or so years, it wasn't easy to get the position you have today.  
Tā men yào yǒu dú lì de jīng jì hé shè huì dì wei.  
#####  
They want independent economic and social status.

yǒu zhī shì  
有知识  
“to be knowledgeable,” literally “to have knowledge”

yǒu dào lǐ
有道理
“to make sense,” literally “to have reason”
yǒu bāng zhū
有帮助
“to be helpful,” literally “to have help”

Here you see three more examples of how you, “to exist, to have,” and a noun can be used to make an adjectival verb. Sometimes the meaning of the resulting phrase is more than just the sum of its parts. *Yǒu xìngqù* is “to be interested (in something),” while *yǒu yìsì* is “to be interesting.” Here are some of the others you have already learned.

yǒu guānxi	to be related to	yǒu míng	to be famous
有关系		有名	
yǒu yánjiū	to be expert	yǒu yòng	to be useful
有研究		有用	

### Notes on №13 through 16

13.	zìyóu 自由 to be free; freedom
12.	-bèizi 辈子 all one's life, lifetime
15.	Xīnwén Zhōukān 新闻周刊 Newsweek
16.	fūnǚ 妇女 woman; women, womankind

-bèizi: This word is usually used with *yī-*, as in

Wǒ gōngzuòle yībèizi, xiànzài liùshísuì le, kěyǐ xiūxiūxiū le.

我工作了一辈子，现在六十岁了，可以休息休息了。

I've worked all my life and am now sixty years old. I can take a little rest now.

Jiéhūn shì yībèizide shì, děi hǎohǎor xiǎngxiǎng.

结婚是一辈子的事，得好好儿想想。

Marriage is a lifetime thing; you should think it over carefully.

*fūnǚ*: In Taiwan, a *fūnǚ* is generally a married woman, but in PRC usage the word has no connotations about marital status. *Fūnǚ* is also used in a collective sense, “women” or “womankind.”

## Unit 2, Tape 1, Review Dialogue

At the entrance to Lauinger Library at Georgetown University, **Lǐ Píng** (B) encounters Tom (A).

- B: Èi! Tāngmǔ, nǐ hǎo a!  
诶！汤姆，你好啊。  
Hey! Hi, Tom!
- A: Nǐ hǎo, Lǐ Píng! Lái kàn shū ma?  
你好，李平，来看书吗。  
Hi, Lǐ Ping. Did you come here to do some reading?
- B: Chīle wǎnfàn, chūlai zǒuzou, dào túshūguǎn kànkàn xīn dàode zázhì.  
吃了晚饭，出来走走，到图书馆看看新到的杂志。  
After dinner I went out for a walk and came to the library to read through some of the new magazines.
- A: Nǐ zuì xǐhuānde Yīngwén zázhì shì shénme?  
你最喜欢的英文杂志是什么？  
What's your favorite English magazine?
- B: Ng, Xīnwén Zhōukān.  
嗯，新闻周刊。  
Um, Newsweek.
- A: Wèishenme ne?  
为什么呢？  
Why?
- B: Xīnwén Zhōukān hěn hǎo, duì xué Yīngwén hěn yǒu bāngzhū.  
新闻周刊很好，对学英文很有帮助。  
Newsweek is very good. It's a big help in learning English.
- A: Duì, kàn zhèige zázhì, yīfāngmiàn kéyǐ xué Yīngwén, yīfāngmiàn kéyǐ zhīdao Měiguó shèhuìde qíngkuāng, shì bu cuò. Zhèige xīngqī yǒu shénme yǒu yìside wénzhāng ma?  
对，看这个杂志，一方面可以学英文，一方面可以知道美国社会的情况，是不错。这个星期有什么有意思的文章吗？  
Right. When you read it, you can study English at the same time you learn about conditions in American society; it is good. Are there any interesting articles in it this week?
- B: Yǒu, yǒu yìpiān guānyú nǎnnǚ píngděngde wénzhāng hěn yǒu yìsi.  
有，有一篇关于男女平等的文章很有意思。  
Yes, there's an article about equality of the sexes that's very interesting.
- A: Òu, "nǎnnǚ" píngděng... wǒde nǚpéngyou duì zhèige tímu\*\*tímu, subject, topic (see Unit 5)\* hěn yǒu yánjiū. Zěnmé? Nǐ yě duì zhèige wèntí yǒu xìngqù ma?  
哦，男女平等，我的女朋友对这个题目很有研究。怎么？你也对这个问题有兴趣吗？  
Oh, equality of the sexes... My girl friend is an expert on the subject. Don't tell me, are you interested in that issue too?
- B: Yǒu, wǒ yǒu xìngqù, érqǐě xiǎng zhīdao nǐmènde kànfǎ. Wǒ kéyǐ wèn jǐge wèntí ma?



有，我有兴趣，而且想知道你们的看法。我可以问几个问题吗？

Yes, I am, and I'd also like to know your views on it. Can I ask a few questions?

A: Dāngrán, qǐng wèn ba!

当然，请问吧。

Sure. What would you like to know?

B: Zhèipiān wénzhāng shuō, zài hěn duō dìfāng yuè lái yuè liúxíng nánǚ tóngjū le. Ēn, duìbuqǐ...

这篇文章说，在很多地方越来越流行男女同居了，嗯，对不起。

The article says that in a lot of places, cohabitation is getting more and more common. Uh, excuse me... \*\*The reason Lǐ Píng is being so careful here is that he knows Tom and his girlfriend are living together.\*

A: Méi shenme, nǐ shuōxiàqu.

没什么，你说下去。

Not at all, go on.

B: Zhèipiān wénzhāng hái shuō zhèzhǒng shì hé fùnǚ de dìwèi yǒu guānxi. Zhè yìdiǎn wǒ zhēnshì bù dǒng le. Zhōngguó rén de chuántǒng guānniàn shì, fùnǚ méiyǒu jiéhūn, bù yīnggāi hé tāde nán péngyou zhù zài yìqǐ.

这篇文章还说，这种事和妇女的地位有关系。这一点我真是懂了。中国人的传统观念是，妇女没有结婚，不应该和她的男朋友住在一起。

It also said in the article that this is related to the status of women. I really don't understand that point. The traditional Chinese idea is that a woman should not live with her boyfriend before they get married.

A: Wǒmende guānniàn bú tài yíyàng. Yìxiē fùnǚ, tèbié shì zhīshì fùnǚ, tāmen bú yào kào xiānsheng shēnghuó, tāmen yào yǒu dúlìde jīngjì hé shèhuì dìwèi. Xiàng wǒde nǚ péngyou, tā jiù yǒu zhèiyàngde kànfǎ. Èrqiě wǒ xiǎng, tóngjūde wèntí hé hěn duō shìqing yǒu guānxi, bù zhǐ shì fùnǚ de dìwèi wèntí.

我们的观念不太一样，一些妇女特别是知识妇女，他们不要靠先生生活，他们要有独立的经济和社会地位。像我的女朋友，她就有这样的看法。而且我想，同居的问题和很多事情有关系，不只是妇女的地位问题。

We have a somewhat different concept. Some women, especially women intellectuals, don't want to depend on their husbands in order to live; they want to have independent economic and social status. Like my girlfriend; that's the way her view is. But also, I think that living together has to do with a lot of things. It's not just a question of the status of women.

B: Rúguó kěyǐ tán de huà, nǐ gěi wǒ jiǎngjiāng zěnmeyàng?

如果可以谈的话，你给我讲讲怎么样。

If it's all right to talk about it, would you tell me more?

A: Hǎo, zhèiyàng ba, wǒ gěi nǐ tántan wǒde shì, nǐ jiù zhīdao wǒmen zěnmeyàng le. Wǒde nǚ péngyou, tā shì xué yīde. Xué yī bú shì yíjiàn róngyìde shì. Tā hái yào zài dàxué xué xí liùnián.

好，这样吧，我给你谈谈我的事，你就知道我们怎么想了。我的女朋友她是学医的，学医不是一件容易的事儿。她还要在大学学习六年。

Okay, how about this. I'll tell you about my situation, and then you'll know the way we think. My girlfriend is studying medicine. Studying medicine isn't the easiest thing. She still has six more years of university.

B: *Nà nǐmen shénme shíhòu jiéhūn ne?*

那你们什么时候结婚呢？

Then when are you getting married?

A: *Xiànzài wǒmen hái bù xiǎng jiéhūn.*

现在我们还不想结婚。

We don't want to get married just yet.

B: *Wèishénme? Nǐmen juéde jiēle hūn, yǒule háiizi huì hěn máfan, shì bu shì?*

为什么？你们觉得结了婚，有了孩子会不会麻烦是不是？

Why not? You think that once you get married and have children it'll be a lot of trouble, right?

A: *Bú shì zhèige yìsi. Jiùshì wǒmen jiéhūnle, yě bù yíding mǎshàng yào háiizi. Zhòngyào de shì wǒmen zhèi yíběizi yào zuò shénme, hái méiyǒu hǎohāor xiǎngguo ne, yīnggāi xiān xiǎng nèige wèntí. Érqiě wǒmen dōu yuànyì zài jiéhūn yǐqián qīngchǔde zhīdao zìjǐ xǐhuande nèige rén shì yíge shénmeyàngde rén. Zhèi yě xūyào shíjiān.*

不是这个意思。就是我们结婚了，也不一定马上要孩子。重要的是，我们这一辈子要做什么，还没有好好儿想过呢？应该先想那个问题。而且我们都愿意在结婚以前，清楚地知道自己喜欢的那个人是一个什么样的儿人。这也需要时间。

That's not the point. Even if we get married, we won't necessarily have children right away. The important thing is that we haven't even thought out well what we want to do in our lives. We should think about that problem first. What's more, we each want to have a clear idea of of what kind of person the other is before we get married. And that takes time.

B: *Kěshì yǒu rén huì juéde nǐmen zhèiyàng zuò shì yīnwei nǐmen juéde tóngjū bǐ jiéhūn zìyóu.*

可是有人会觉得你们这样做，是因为你们觉得同居比结婚自由。

But some people will think you are doing this because you feel that living together is freer than marriage.

A: *Yǒu rén zhème shuō, kěshì wǒ xiǎng tāmen méi dǒng wǒmen de zìyóu shì shénme.*

有人这么说，可是我想他们没懂我们的自由是什么。

Some people say that, but I don't think they have understood what our freedom is.

B: *Shì shénme ne?*

是什么呢？

What is it, then?

A: *Měiguó rén juéde zìjǐ kényì jīhua zìjǐde shēnghuó shì zuì zhòngyào de zìyóu. Rúguo Měiguó méiyǒu zhèizhǒng zìyóu, jiù bú huì yǒu nàme duō rén xiǎng lái Měiguó le, nǐ shuō wǒ shuōde duì bu duì?*

美国人觉得自己可以计划自己的生活，是最重要的自由。如果美国没有这种自由，就不会有那么多人想来美国了。你说我说的对不对？

Americans feel that to be able to plan their own life is the most important freedom. If America didn't have that kind of freedom, there wouldn't be so many people who want to come here. Don't you think I'm right?

B: Nǐ shuōde yǒu diǎnr dàoli. Òu... Wǒ hái wàngle wèn nǐ, jīnnián xiàtiān, nǐde nǚpéngyou néng péi nǐ dào Xiānggǎng qu ma?

你说的有点儿道理。哦，我还忘了问你，今年夏天你的女朋友能陪你到香港去吗？

There's something to what you say. Oh! ... I forgot to ask you something else: Will your girlfriend be able to come with you to Hong Kong this summer?

A: Bù xíng. Tā jìhua dào Déguó qu niàn shū. Shǔjiàde shíhou tā yào zài Déguó zhù sānge yuè, nà duì tāde Déwén yíding hěn yǒu bāngzhū.

不行。她计划到德国去念书。暑假的时候，她要在德国住三个月。那对她的德文一定很有帮助。

No. She's planning to go to school in Germany. During summer vacation she's going to live in Germany for three months. I'm sure that will help her German a lot.

B: Dui.

对。

That's right.

A: Zěnmeyàng, nǐ duì Xīnwén Zhōukān zhèipiān wénzhāng hái yǒu shénme biéde kànfǎ ma?

怎么样？你对新闻周刊这篇文章还有什么别的看法吗？

So what about it, do you have any other opinions about that article in Newsweek?

B: Kànfǎ yǒu. Zhèige tímu hěn dà, wǒmen yǐhòu mànman zài tán.

看法有。这个题目很大，我们以后慢慢再谈。

Yes, I have other opinions about it. But it's a big topic. We can talk all about it later.

A: Hǎo, yǐhòu zài tán.

好，以后再谈。

Okay, we'll talk about it later.

## Unit 2, Tape 2, Workbook

### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

**Exercise 2**

This exercise is a conversation in which a young man in Beijing talks with a middle-aged man about a problem.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

húshuō		to talk nonsense; drive
xiǎngbuchū		can't think up, can't come up with
Xiǎo Lín tamen		Xiǎo Lín and the others
shēnqǐng		to apply for

**Questions for Exercise 2**

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Propose a reason why **Xiǎo Míngzi** is no longer in school. (Hint: What are his other friends doing? What is the policy emphasis in China on careers for youth?)
2. Is **Xiǎo Míngzi** looking for a job? Why or why not?
3. What kind of job does his middle-aged friend suggest?
4. To whom must **Xiǎo Míngzi** apply before he goes out to take pictures?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

 **Note**

The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

**Exercise 3**

In this conversation a grandmother and her granddaughter discuss sexual equality and changes in morality in new China.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words and phrases you will need to understand this conversation:

Nà hái yòng shuō		That goes without saying
duó hào!		How great that is!
qíguài		to be strange
Zhōngguo Qīngnián		China Youth (a periodical)

hòulái		afterwards
dàodé		morality, morals, ethics

### Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What was the status of women before liberation?
2. What did the granddaughter read about in the latest issue of China Youth?
3. What is her grandmother's reaction?
4. What things does a "sense of morality" probably include for the grandmother?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

### Exercise 4

In this exercise, as a mother and son finish dinner, they discuss his future.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words and phrases:

shuòshì		Master's degree
bóshì		Ph.D.
zhǎobudǎo		to be unable to find
Zhōngxuéshēng		High School Student (a periodical)
gāozhōng		senior high school
fādá		to be developed

### Questions for exercise 4

1. What is **Xiǎo Lín**'s mother's major concern about his future?
2. Why doesn't he want to go to college anymore?
3. Who does **Xiǎo Lín** use as an example of why a college education is useless?
4. What is his mother's position on the advantages of college education in Hong Kong?
5. Does **Xiǎo Lín**'s mother act as an advisor or does she expect her son to obey her wishes on this matter?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

## Dialogue and Translation for Exercise 2

Conversation between a middle-aged man (A) and a young man (B) in Běijīng.

- A: Xiǎo Míngzi, jīntiān zěnmē yǒu shíjiān zài jiā?  
小名字，今天怎么有时间在家？  
Xiǎo Míngzi, how is it that you have time to be at home today?
- B: Zěnmē méi shíjiān? Líkāi xuéxiào yǐhòu, shíjiān duōduō le.  
怎么没时间？离开学校以后时间多多了？  
How would I not have time? Since I left school, I've had lots more time.
- A: Bié húshuō. Nǐ yǒu gōngzuò le meiyǒu?  
别胡说，你有工作了没有？  
Cut it out. Do you have a job yet?
- B: Yǒu gōngzuò! Yǒule gōngzuò hái zài zhèr zuòzhe! Nǐ zhēn yǒu yìsi!  
有工作？有了工作还在这儿坐著，你真有意思。  
Have a job! If I had a Job would I still be sitting here! You're something else!
- A: Ó! Wǒ zhīdao le, nǐ hái méi gōngzuò na!\*\*  
噢，我知道了，你还没工作呢？  
Oh! I see, you still don't have a job!
- B: Ng. Lǎoshī\*\* shuō wǒ kéyǐ děngyíděng.  
嗯，老师说我可以等一等。  
Uh-huh. My teachers said I can wait a while.
- A: Nǐ zhèiyàng děngxiàqu zěnmē xíng ne? Yìtiān méi gōngzuò, yìtiān jiù děi kào fùmǔ a.  
你这样等下去怎么行呢？一天没工作，一天就得靠父母啊。  
How will it do for you to go on waiting like this? Every day you don't have a job, you have to depend on your parents.
- B: Hài, wǒ yě zhīdao, zhèiyàng xiàqu bù xíng, kěshi wǒ shízài xiǎngbuchū shenme hǎo bànfǎ ya! Nǐ shuōwǒ zěnmē bàn?  
嗨，我也知道，这样下去不行，35。可是我实在想不出什么好办法呀，你说我怎么办？  
(Sigh), I know that it won't do to go on like this, but I really can't think of any good solution! What do you think I should do?
- A: Nǐ huì shénme?  
你会什么？  
What do you know how to do?
- B: Wǒ shénme dōu bú huì. Xiàng Xiǎo Lín tamen huì zuò zhuōzi yǐzi shenmede, yě dōu yǒu gōngzuò le.  
我什么都不会，像小林他们会坐桌子、椅子什么的，也都有工作了。  
I don't know how to do anything. Like Xiǎo Lín and the others, who can make tables, chairs, and so on, all have jobs already.
- A: Éi, nǐ huì bu huì zhào xiàng?

欸，你会不会照相？

Say, can you take photographs?

B: **Bú huì.**

不会。

No.

A: **Nǐ duì zhào xiàng yǒu méiyǒu xìngqù?**

你对照相有没有兴趣？

Are you interested in photography?

B: **Yǒu a!**

有啊。

Sure!

A: **Zhèyàng ba! Wǒ yǒu yíge Rìběn zhàoxiàngjī, wǒ jiāo ni zěnmeyàng zhào xiàng, nǐ jiù kěyǐ yǒu gōngzuǒ le.**

这样吧，我有一个日本照相机，我教你怎样照相，你就可以有工作了。

How about this: I have a Japanese camera. I'll teach you how to take pictures, and then you can have a job.

B: **Suàn le ba, huì zhào xiàng zěnmé huì yǒu gōngzuò ne!**

算了吧，会照相怎么会有工作呢？

Come on! How can I have a job by knowing how to take pictures!

A: **Hài, nǐ zhēn bù cōngmíng. Měitiān dōu yǒu bù shǎo rén lái Běijīng, shéi bù xiǎng zài Tiān'ānmén qián zhào zhāng xiàng! Nǐ zài zhǎo liǎngge tóngxué, yǒu guǎn zhàoxiàngde, yǒu guǎn shōu qiándé, bú jiù xíng le ma?**

嗨，你真不聪明，每天都有不少人来北京，谁不想在天安门前照照相？你再找两个同学，有管照相的，有管收钱的，不就行了吗？

Tsk, you're really not on the ball. Every day there are lots of people who come to Běijīng; who doesn't want to get their picture taken in front of Tiān'ānmén! If you find a couple of classmates, and have one in charge of taking the pictures and one in charge of collecting the money then you're all set, right?

B: **Nín shuōde yǒu dàolǐ, jiù zènmé bàn! Duì le, yào chūqu zhào xiàng, hái xūyào shēnqǐng ba?**

。你说的有道理，就这么办！对了，要出去照相，还需要申请吧。

What you say makes sense; that's just what I'll do! Oh yes! If you want to go out and take pictures, you have to apply too, don't you?

A: **Nà róngyì. Míngtiān, nǐ qù zhǎo lǎoshī, tāmen huì bāngzhu ni bànde.**

。那容易，明天你去找老师，他们会帮助你办的。

That's easy. Tomorrow, go see your teachers. They'll help you do it.

\*Work is assigned, so getting a job is not a matter of personal initiative. Work assignment is done by the work assignment committee of the city district, under coordination of the citywide office.

\*\*Teachers, while not directly involved in the assignment of work, can be influential in the process. There is a group of teachers in each high school or university who make specific recommendations to city offices which decide whether a student finds work in the city or is sent to the country.

### Dialogue and Translation for Exercise 3

Conversation between a grandmother (B) and her granddaughter (A) in **Běijīng**.

- A: **Nǎinai, nín shuō, xīn Zhōngguó, nánǚ píngděng, fùnǚ de dìwei gāoduō le, duì bu duì?**  
 奶奶，您说，新中国男女平等，妇女的地位高多了，对不对？  
 Grandma, don't you think that in new China, with equality of the sexes the status of women is much higher?
- B: **Nà hái yòng shuō. Wǒmen niánqīngde shíhou, fùnǚ zài jiāli, zài shèhuìshàng dōu méiyǒu shenme dìwei, zhǐ yǒu hěn shǎode nǚháizi yǒu jīhuì niàn shū. Bú xiàng nǐmen, gēn nánháizi yíyàng, niàn shū, zuǒ shì, duō hǎo!**  
 那还用说，我们年轻的时候，妇女在家里，在社会上都没有什么地位。只有很少的女孩子，有机会念书，不像你们，跟男孩子一样，念书，做事，多好！  
 That goes without saying. When we were young, women didn't have much status in the family or in society. Only a very few girls had a chance to study. It wasn't like the way it is for you, who study and work just the same as boys. How great that is!
- A: **Nǎinai, nà nǐ shuō, tóngjū zhèjiàn shìr shì bu shì duì fùnǚ bù hǎo?**  
 奶奶，那您说，同居这件事儿，是不是对妇女不好？  
 Then what do you think, Grandma, is cohabitation a bad thing for women?
- B: **Nǐ zěnmē yuè shuō yuè qíguài le? Zài xīn Zhōngguó nǎr yǒu tóngjū de shìr?**  
 你怎么越说越奇怪了？在新中国，哪儿有同居的事儿？  
 What's with these odd topics you're bringing up? Where is there such a thing as cohabitation in new China?
- A: **Zěnmē méiyǒu? Wǒ gāngcái kàn de Zhōngguó Qīngniánshàng jiù yǒu yìpiān wénzhāng, zhèipiān wénzhāng shuō, yǒu yíge nánháizi hé yíge nǚháizi tóngjū le.**  
 怎么没有？我刚才看的中国青年上，就有一篇文章。这篇文章说，有一个男孩子和一个女孩子同居了。  
 There isn't, huh? Well in the China Youth that I just read there's an article that said there was a young man who was living with a young woman.
- B: **Tāmen wèishénme bù jiéhūn?**  
 他们为什么不结婚？  
 Why didn't they get married?
- A: **Nèige nán de xiǎng shàng dàxué.**  
 那个男的想上大学？  
 The man wanted to go to college.
- B: **Ò, duì le, jié le hūn jiù bù néng shàng dàxué le. Nà hòulái ne?**  
 哦，对了，结了婚就不能上大学了，那后来呢？  
 Oh, right, you can't go to college after you're married. So what happened afterwards?
- A: **Hòulái, nèige nán de zhēn shàng dàxué le.**



后来，那个男的真上大学了。

Afterwards, the man really went to college.

B: Niànwánle shū tāmen jiéhūn le ba?

念完书，他们结婚了吧？

And after he finished school they got married, I suppose?

A: Méiyóu. Niànwán shū, nèige nánde xiǎng, nèi nǚháizi méi dìwei, yě méi qián, tāmen jiù suàn le.

没有，念完书，那个男的想，那女孩子没地位，也没钱，他们就算了。

No. After he finished school, the guy thought, she didn't have any status or any money, so they should call it quits.

B: Suàn le?! Nà shì shénme huà! Tā hái yǒu méiyóu yìdiǎnr dàodé guānniàn!

算了？！那是什么话！他还有没有一点儿道德观念！

Call it quits. What kind of thing is that to say! Didn't he have any sense of morality!

A: Dàodé guānniàn?! Hng, xiànzài shèhuishang jiù yǒu zhèizhǒng shìr! Nín shuō zhèi shì wèishénme?

道德观念？！嗯，现在社会上就有这种事儿！您说这是为什么？

Sense of morality?! Ha, that's just the sort of thing that society is full of these days! Why do you think that is?!

B: Ài! Zhèi shíjǐnián qíqíguài guài de xīnwén zhēn duō! Shénme shíhou cái néng hǎo yìdiǎnr ne?

哎，这十几年奇奇怪怪的新闻，真多！什么时候才能好一点儿呢？

(Sigh) The last decade or so there sure has been a lot of strange news! When will it get better?

A: Shéi zhīdào! Wǒ xiǎng kuài le! Kuài hǎo yìdiǎnr le!

谁知道！我想快了！快好一点儿了！

I think it will be soon! It's going to get better soon!

#### Dialogue and Translation for Exercise 4

In Hong Kong, a mother (A) and son (B) have just finished dinner.

A: Xiǎo Lín, chīle fàn bú yào niàn shū le, xiūxi xiūxi ba!

小林，吃了饭不要念书了，休息休息吧！

Xiǎo Lin, don't study any more after dinner, just relax a bit!

B: Hǎo. Nín yào hē chá ma? Wǒ qù dào.

好，您要喝茶吗？我去倒。

Do you want to drink some tea? I'll go pour it.

A: Děng yíxià, ràng wo kànkàn, nǐde máoyí shì bu shì pò le? Míngtiān wǒ děi qù gěi nǐ mǎi jiàn xīnde.

等一下，让我看看，你的毛衣是不是破了？明天我得去给你买件新的。

Wait a second, let me see, is your sweater torn? Tomorrow I'll have to go buy you a new one.

B: Mā, wǒ bú yào xīnde, zhèjiàn hái kěyǐ chuān ne.

妈，我不要新的，这件还可以穿呢。

Mom, I don't want a new one. I can still wear this one.

A: Tiān lěng le, nǐ xūyào yíjiàn xīn máoyī, wǒ huì gěi nǐ yùbeihǎo. Míngnián nǐ shàng dàxué de shíhòu, wǒ huì duō gěi nǐ yùbei jǐjiàn xīn yīfú.

天冷了，你需要一件新毛衣，我会给你预备好。明年你上大学的时候，我会多给你预备几件新衣服。

The weather's getting cold, you need a new sweater. I'll get one ready for you. Next year when you go to college I'll get a few more new things ready for you to wear.

B: Bú yòng le, wǒ bù xiǎng shàng dàxué le.

不用了，我不想上大学了。

You don't need to, I don't want to go to college anymore.

A: Wèishénme? Nǐ bú shì yào xué yī ma?

为什么？你不是要学医吗？

Why not? Don't you want to study medicine?

B: Bú shǎo rén shuō bú shàng dàxué yě kěyǐ gōngzuò, yě yíyàng kěyǐ shēnghuó. Wèishénme yíding yào shàng dàxué ne?

不少人说不上大学也可以工作也一样可以生活为什么一定要上大学呢？

A lot of people say that you can work and live just the same without going to college. Why is it necessary to go to college?

A: Zhèzhǒng huà xiànzài hěn liúxíng, kěshì wǒ xiǎng zhè huà bú tài duì.

这种话现在很流行，可是我想这话不太对。

This kind of talk is very popular these days, but I don't think it's very true.

B: Wèishénme? Yǒude rén zài dàxuéli pīnmìng niàn shū, xiàng wǒmen jiā duìmiànde Zhōu Xiānsheng, duì shùxué nàme yǒu yánjiū, déle shuòshì, bóshì, hái bú shì zhǎobudào gōngzuò!

为什么？有的人在大学里拼命念书，像我们家对面的周先生，对数学那么有研究，得了硕士，博士，还不是找不到工作！

Why not? Some people study like mad at a university, like Mr. Zhōu who lives across from us; he's such an expert in mathematics, he's got a Master's degree and a Ph.D., and isn't he still unable to find a job!

A: Zhōu Xiānshengde qíngxíng gēn biérén bù tóng suīrán tā xiāngdāng yǒu zhīshì, kěshì tā bù xǐhuānde gōngzuò tā jiù bú zuò, nà dāngrán bù róngyì zhǎodào gōngzuò.

周先生的情形跟别人不同虽然他相当有知识可是他不喜欢的工作，他就不做那当然不容易找到工作。

Mr. Zhou's situation is different from other people's. Although he is quite knowledgeable, he won't take a job he doesn't like. So of course it isn't easy for him to find a job.

- B: *Duì le, tā bù xǐhuan zuò lǎoshī, tā jiù xǐhuan xiě wénzhāng, zài Zhōngxuéshēng zhōukān-shang wǒ hái kànjianguo tāde wénzhāng ne!*  
 对了，他不喜欢做老师，他就喜欢写文章，在中学生周刊上我还看见过他的文章呢！  
 Right. He doesn't like to be a teacher, he just likes to write articles. I've even seen his articles in the weekly High School Student!
- A: *Tāde wénzhāng hǎo bu hǎo?*  
 他的文章，好不好？  
 Are his articles good?
- B: *Hǎo, kěshi bù rongyì dǒng, zhōngxuéshēng kàn zhèiyangde wénzhāng tài nán le.*  
 好，可是不容易懂，中学生看这样的文章太难了。  
 Yes, but they're not easy to understand. They're too hard for high school students to read.
- A: *Suóyì, nǐ bù néng shuō Zhōu Xiānshengde qíngxíng jiù shì dàjiāde qíngxíng. Wǒ xiǎng, kěyì zhèiyang shuō: niànguo hěn duō shūde rén bù yíding yǒu hěn hǎode gōngzuò. Kěshi duō niàn yídiǎnr shū duì zhǎo gōngzuò yíding yǒu bāngzhū.*  
 所以，你不能说周先生的情形就是大家的情形。我想，可以这样说：念过很多书的人不一定有很好的工作。可是多念一点儿书对找工作一定有帮助。  
 So you can't say that Mr. Zhou's situation is everyone's situation. I think you might say this: someone who has had a lot of education doesn't necessarily get a very good job. But getting more education will certainly be helpful in looking for a job.
- B: *Kěshi, wǒde jǐge tóngxué gāozhōng méiyǒu niànwán jiù zuò shì le, xiànzài tāmen de shēnghuó dōu bú yòng kào fùmǔ le, tāmen dōu dúlì le.*  
 可是，我的几个同学高中没有念完就做事了，现在他们的生活都不用靠父母了，他们都独立了。  
 But several classmates of mine started working before they had finished high school, and now they don't have to depend on their parents to support them; they're all independent.
- A: *Dànshì wǒ xiǎng, shèhuì hái shì xūyào yǒu zhīshìde rén, shèhuì yuè fādá yuè xūyào yǒu zhīshì. Nǐ shuō duì bu duì?*  
 但是我想，社会还是需要有知识的人，社会越发达越需要有知识。你说对不对？  
 But I think that society still needs knowledgeable people. The more developed society is, the more it needs knowledge. Don't you think so?
- B: *Duì!*  
 对！  
 Right!
- A: *Nàme hǎo le, nǐ niàn dàxuéde shì zěnmeyàng?*  
 那么好了，你念大学的事怎么样？  
 All right then, what about the matter of your going to college?
- B: *Mm... wǒ zài xiǎngyixiǎng.*  
 嗯。。。我再想一想。  
 Mm . . . I'll think it over some more.
- A: *Hǎo, wǒmen míngtiān zài tán.*

好，我们明天再谈谈。

Okay, we'll talk more about it tomorrow.

## Unit 3 Family Values

### Introduction

#### Grammar Topics covered in this unit

1. The verb ending **-qilai** showing the start of an action or condition.
2. The pattern (**méi**)you **shénme** (Adjectival Verb).
3. **Cónglái bù/méi**, “never.”
4. The adverb **cái**, “only,” before amounts.
5. The marker **-zhe** showing the manner of an action.
6. The verb ending **-dào** for
  - a. successful reaching/obtaining/finding,
  - b. “of,” “about” (with certain verbs),
  - c. successful perceiving (e.g., **kàndào**, “to see”).
7. The adverb **zài**, “anymore.”
8. Placement of phrases with the prepositional verb **dào**, “to,” “up to,” “until.”
9. The use of **suǒyǒude**, “all.”

#### Functional Language Contained in This Unit

1. Narrating a brief story about a person.
2. Expressing approval and disapproval of someone's attitude or way of thinking.
3. Expressing puzzlement at a situation.
4. Stressing how understandable a situation is.

## References

### Reference List


### Vocabulary

báitiān	白天	daytime
biàn	变	to change, to become different
biànchéng	变成	to turn into, to become
cái	才	only (before an amount)
-chéng	成	into
chībuxiàqù	吃不下去	cannot eat (cannot get down)
cónglái	从来	ever (up till now), always (up till now)
cónglái bù/méi	从来不/没	never
dào	到	resultative ending used for perception by one of the senses: Jiàndào, kàndào, tīngdào, etc.
dào	到	resultative ending used to indicate reaching: xiǎngdào, shuōdào, tándào, etc. , often translated as «about»
děng dào	等到	to wait until; when, by the time
hēiyè	黑夜	(darkness of) night, nighttime
jiǎng	讲	to stress, to pay attention to, to be particular about
jiā tíng	家庭	family
kàndào	看到	to see
kū	哭	to cry
liáo	聊	to chat
liáo tiān(r)	聊天 (儿)	to chat
ma	嘛	marker of obviousness of reasoning
nánshòu	难受	to be uncomfortable; to feel bad, to feel unhappy
nòng (nèng)	弄	to do; to fool with; to get
nònglai	弄来	to get and bring

qíguài	奇怪	to be strange, to be odd, to be surprising
-qilai	-起来	resultative ending which indicates starting
rèxīn	热心	to be enthusiastic and interested; to be warmhearted; to be earnest
rèxīnqilai	热心起来	to become enthusiastic and interested
shuōdao	说道	to speak of; as for
suǒyǒude...dōu	所有的。。。都	all
xiǎngdào	想到	to think of
xiàoshùn	孝顺	to be filial; filial obedience
-xiaqu	下去	down (directional ending used for eating or drinking down)
xīn	心	heart; mind
-yì	亿	hundred million
yī tiān dào wǎn	一天到晚	all day long
yònggōng	用功	to be industrious, to be hardworking (in one's studies)
yǒu yòng	有用	to be useful
zhǎng	长	to grow
zhǎngdà	长大	to grow up
zhòng nán qīng nǚ	重男轻女	to regard males as superior to females
zhuàn qián	赚钱	to earn money, to make money
zuìjìn	最近	recently; soon
zuò	作	to be, to act as

## Reference Notes

### Notes on №1

**rèxīn**: “to be enthusiastic and interested; to be warmhearted, to be earnest” There are two meanings for this adjectival verb. It can be used to describe a positive feeling toward a cause or issue, or to describe warm feelings toward other people.

Like many adjectival verbs, **rèxīn** may be used either as a main verb or as an adverb (that is, modifying another verb).

As main verb

Tā duì xué Zhongwén hěn rèxīn.	He's very enthusiastic about studying Chinese.
Tā duì rén hěn rèxīn, shénme shíhou dōu xǐhuan bāng rén máng.	He's very warmhearted towards people. He always likes to help people out.

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As an adverb

Tā hěn rèxīn yánjiū dàlùde qíngkuāng.	She studies the mainland situation very enthusiastically.
Hǎo hāizi, nǐ zènme rèxīn bāngzhu biérén, hěn hǎo.	Good child. It's good that you're so eager to help others.

**-qilai**: As a verb by itself, **qilái** means “to rise up.” As part of a compound verb, **-qilai** has several different functions. First, it can be a directional or resultative ending meaning “go up, rise up (physically)”:

Tā zhànqilai le.	He stood up.
Tā tiàoqilai le. <sup>a</sup>	She jumped up.
Zhèige zhuōzi wǒmen táibuqilái, nǐ lái bāngbang máng hǎo bu hǎo?	We can't lift this table up. Come and help us, okay?

<sup>a</sup>tiào, “to jump, to leap”

In addition to meaning literally “to go up,” **-qilai** can be used to tell something about the aspect of the verb: to show “the start of the action or condition.” In the example in the Reference List above, **-qilai** indicates that older sister's enthusiasm has newly started up. Other examples:

WITH AN ACTION VERB	
Háizi kūqilai le.	The child began (has begun) to cry.
WITH AN ADJECTIVAL VERB	
Tiānqi rèqilai le.	The weather has warmed up.

As with many other compound verbs, the object of the verb may be inserted between the two parts of the verb ending:

Bù zhīdào wèishénme, tā xiànzài hēqi jiǔ lai le.	I don't know why, but he has started to drink now.
Wǒ liùge yuè méi xiǎngguo jiā, kěshì jīntiān xiǎngqi jiā lai le.	I haven't thought of home for six months, but today I started to feel homesick.

Another function of the ending **-qilai** is to make generalized statements which are sometimes translated using “when ... ing,” or “when it comes to ...ing”:

Zhèige yǐzide yàngzi hěn hǎo kàn, kěshì zuòqilai bù shūfu.	This kind of chair is very attractive, but when you sit in it, it's uncomfortable.
Tā shuōqi Zhōngwén lai zhēn nántīng.	It sounds terrible when he speaks Chinese.



Zuòqì shì lái, tā bǐ shéi dōu kuài.	When it comes to working, he is faster than anyone else.
Shuōqilai róngyì, zuòqilai nán.	It's easy to talk about, but hard to do.

When **-qilai** is used this way with verbs of perception, the additional meaning of “it seems” is communicated:

Kànqilai tā zhīdao zhèjiàn shì.	It looks as if he knows about this matter.
Tā kànqilai hěn niánqīng.	He looks very young.
Tīngqilai hěn yǒu dàoǐ.	It sounds reasonable.

**-Qilai** is also used in several idiomatic expressions where its meaning is harder to pinpoint, e.g., **xiǎngqilai**, “to think of, to remember,” where **-qilai** seems to indicate the coming “up” into consciousness of an idea.

Wǒ xiǎngqilai le, tā xìng Mài.	Now I remember, his surname is Mài.
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**qíguài**: “to be strange, to be surprising, to be odd”

Zhēn qíguài, tā tiāntiān lái, jīntiān zěnméi lái ne?	How strange. He comes every day. How is it he didn't come today?
Nèige shíhou, shénme qíguàide shì dōu yǒu, bié shuō le.	Back then, there were all kinds of strange things; don't talk about it any more.
Tāmende guānxi wǒ juéde hěn qíguài.	I find their relationship very strange.

In colloquial style, the verb **qíguài** is also used to mean “to find it strange that..., can't understand(why)...., can't imagine (how)....,” e.g.,

Wǒ zhēn qíguài tā wèishénme yào zěnméi zuò.	I really can't understand why he wanted (OR wants) to do that.
Wǒ zhēn qíguài zhèjiàn shì tā zěnméi kényì bàndedào.	I really can't imagine how he can (OR could) do it.

**Zhèi méiyǒu shénme qíguài**: “There's nothing strange about that.” **Yǒu shénme** is used before an adjectival verb, as in

yǒu shénme	hǎo?
méiyǒu shénme	hǎo.
yǒu shénme	bú duì?

A: Tā duì Zhōngguóde qíngkuàng zhīdaode bù shǎo.	
He knows so much about China!	
B: Nà yǒu shénme qíguài, tā zài Zhōngguó zhùguo shínián.	
What's strange about that, he lived in China for ten years!	

### Notes on №2

**nánshòu**: “to feel uncomfortable; to feel bad, to feel unhappy,” literally , “to find something hard to bear” This adjectival verb can be used to describe physical aches and pains, or emotional ones.

Zài fēijīshàng zuòle èrshíge xiǎoshí, tài nánshòu le!
Twenty hours on an airplane. How uncomfortable!
Zhēn ràng rén nánshòu.
It really makes one feel bad.
Zánmen dōu shì zuò yīshēngde, kànjian bìngren <sup>a</sup> méi yào chī, zhēn nánshòu.
We're both in medicine; seeing sick people without medicine to take was really upsetting.
<sup>a</sup> bingren: “sick person, patient”

To make it clear you are talking about sadness and not a physical pain, you can use the phrase **xīnlǐ hěn nánshòu** (**xīn**, No. 13 on this reference list, being the equivalent of either the heart or mind in such instances).

Tīngdàole zhèiyàngde huà, tā xīnlǐ hěn nánshòu.
He was very sad after hearing that kind of talk.

**chībuxiàqù**: “unable to eat (it all) up” Here you see an example of **-xiàqù** used for its meaning as a directional ending. While in English we might say “eat it UP,” the Chinese, more analytically, say “eat it down.” Using the verb **hē**, “to drink,” you can also say **hēxiaqu**, “to drink down.” The meaning of **chīxiaqu** and **hēxiaqu** might be better conveyed as “to take in” or “to get down” food or drink; you use these verbs when you want to stress getting food or drink down into the stomach, rather than just the action of eating.

As a resultative verb, **chīxiaqu** and **hēxiaqu** may take **-de-** or **-bu-** as a middle syllable for the additional meaning of “can” or “cannot.” In **chīdexiàqù/chībuxiàqù** and **hēdexiàqù/hēbuxiàqù**, the syllables **-xià** and **-qù** are still somewhat stressed (you can still hear their falling tones), whereas they are unstressed and often neutral tone in the words **chīxiaqu** and **hēxiaqu**.

chīdexiàqù	able to eat it down
chībuxiàqù	unable to eat it down
méi chīxiaqu	didn't eat it down

chīxiaqu le	ate it down
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Wǒ chīde tài bǎo le, chībuxiàqù le.
I'm too full, I can't eat any more.
Zhèige yào chīxiaqu jiù huì hǎo le.
You'll feel better after you take this medicine.
-A: Zhèige yào zhēn kǔ, wǒ hēbuxiàqù.
This medicine is really bitter. I can't get it down.
-B: Méiyǒu guānxi, kuài diǎnr hēxiaqu jiù kényi le.
Sure you can. Just drink it down real fast.

nòng: This is a very common verb with several especially useful meanings. First of all it means “to do, to make” in a broad, vague sense:

Zánmen kāishǐ nòng fàn, hǎo bu hǎo?
Let's start to make dinner, okay?
Tā bù zhīdào zěnmē nòngle hǎoduō qián.
Somehow he made himself a lot of money.
Wǒ xiǎng nǐ bú bì guǎn zhèijiàn shì, nòngde bù hǎo dōu shì nǐde cuò.
I don't think you should try to take charge of this. If you handled it badly it would be all your fault.
Shìqing yuè nòng yuè dà, zhēn bù zhīdào zěnmē bàn cái hǎo.
This matter is getting blown up bigger and bigger. I really don't know what to do.
Tā zhème shuō nòngde wǒ zhēn bù hǎo yìsi.
His saying that really embarrassed me.

Nòng can mean “to play with, to fool with, to monkey with”:

Bié nòng wǒde biǎo.	Don't fool with my watch.
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Nòng can be followed by another verb which shows the result of some action, e.g., nòngzāng, “to make (something) dirty”; nòngpò, “to break something” (lit., “to make something break”); nòngsǐ, “to kill” (lit. “to make something die”). Examples:

Shì shéi bǎ wǒde yǔsǎn nònghuài le?
Who was it who broke my umbrella? (literally, “made it so that it broke”)

Wǒ qù bǎ zǎofàn nònghǎo.
I'll go get breakfast ready.
Zhèige wèntí hěn yǎojīn, děi nòngqīngchu.
This question is very important, we must get it clear.
Bié nòngzāngle nǐde yīfu.
Don't get your clothes dirty.
Nǐ nòngcuò le ba, tā qùnián cái cóng dàlù chūlai.
You're mistaken, I think. He didn't leave the mainland until last year.
Zhèige wèntí, nǐ zuótiān gěi wǒ jiǎngguò le, jīntiān wǒ yòu nòngbudǒng le, nǐ kě bu kéyì zài gěi wǒ jiǎng yíci?
Yesterday you explained this question to me, but today I can't understand it again. Could you explain it to me once again?

nònglai: “to get and bring (here)” Compare the use of the directional ending -lai in nònglai to its use in Wǒ gěi nǐ dǎo bēi chá lai, which you learned in Unit 1.

Nǐ cóng nǎr nònglaide?	Where did you get this from?
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### Notes on №3

liáo tiān(r): “to chat” Liáo means “to chat,” and tiān(r) acts as its object. Tiān(r) may also be omitted.

Wǒmen liáole yíge zhōngtóu.
We chatted for an hour.
Nǐ shénme shíhou yǒu gōngfu, wǒmen zhǎo ge dìfang liáoliao , tiānr.
When you have time, we'll go find a place and chat a while.

Nǐ bié qù le: “don't go” The English translation here can't really be adequate without getting cumbersome. The one syllable le tells you that not going is a change from what was earlier expected. To show the meaning of the marker le for new situation, the translation might be “Change your plans and don't go.”

yìtiān dào wǎn: “all day long” The syllable yī (“one”) is sometimes used to mean “the whole, the entire.” Yìtiān dào wǎn can be literally translated as “the whole day until late,” but is also often used to mean “all the time, always.” You can use the whole phrase as you would a time-when word (e.g., jīntiān), or you can split it up with a verb, as in yìtiān máng dào wǎn “busy the whole day until late,” or “busy all day long.”

Tā yìtiān dào wǎn dōu zài máng.
He's busy all day long.

Tā yìtiān dào wǎn shuō tāde qián bú gòu yòng.

She's always saying from morning to night that she doesn't have enough money.

yònggōng: “to be diligent, to be hardworking” in one's studies

Nǐ bú yònggōng jiù bú ràng nǐ niàn dàxué le.

If you don't work hard, I won't let you go to college.

Wǒmen zhèrde xuésheng dōu hěn yònggōng.

All our students here are very hardworking.

péi: “to accompany; to keep somebody company” In the Transportation module, you saw the verb péi meaning “to accompany, to go along with” in the sentence Tā qǐng wǒ péi tā yìqǐ qù lǚxíng, “She asked me to accompany her on her trip.” Here you see péi used in another sense, “to keep someone company.”

Míngtiān wǒ yào péi wǒ mǔqīn qù kàn bìng.

Tomorrow I'm going along with my mother to see the doctor.

Méi rén péi wǒ qù, wǒ jiù bú qù le.

If no one goes along with me, I won't go.

Wǒmen lái péipei nǐ.

We'll keep you company.

Lǎo rén chángcháng xǐhuan yǒu rén péizhe tā shuō huà.

Older people often like to have someone to keep them company and talk with them.

## Notes on №4

cónglái: “ever (up till now), always (up till now)” Cónglái means that something remains the same or unchanged from the past up to now. It is almost always followed by an adverb—jiù, dōu, or the negatives bù or méi. The two most common combinations are cónglái bù and cónglái méi. Bù and méi, of course, have different uses; roughly speaking, cónglái bù means “(habitually) never (do X)” and cónglái méi means “have never (done X in the past).” With cónglái méi, the verb of the sentence usually takes the aspect marker -guo (experience at any previous time).

Tā cónglái bù dào wǒ jiā lái.

She never comes to my house.

Tā cónglái méi dào wǒ jiā lái guo.

She has never been to my house (before).

Wǒ cónglái méiyǒu xiǎngdào xiànzài hái yǒu zhèiyangde jiāting, zhèiyangde fùmǔ.

I never imagined that there were still families and parents like this these days.

**cái**: In the Transportation Module, you saw the adverb **cái** used to mean “then and only then” or “not until then.” It was used to talk about something that happened later than expected, for example, **Tā shì zuótiān cái lái**, “He didn't get here until yesterday.” In sentence 4B, you see **cái** (still an adverb) used to mean “only” a certain amount.

**Cái** means “only” in the sense of “as little as,” “so little.” It stresses that the amount is less than expected, less than normal, etc.

You already know two other adverbs which mean “only”: **zhǐ** and **jiù**. **Cái** is used with the meaning “only” strictly before amounts, while **zhǐ** and **jiù** are also used for “only” in the sense of “no other way” or “no others”:

**Zhǐ/jiù néng zènme zuò.**

(We) can only do it this way.

**Wǒmen jǐge rén, zhǐ/jiù yǒu wǒ huì shuō Fǎguo huà.**

I am the only one of us who can speak French.

(**Cái** may not be used in such sentences.)

That is, it could have been, should have been, or might later become more.

**Tā cái xuéle sānnián, jiù shuōde nàme hǎo.**

He's only studied three years and speaks so well. (AS LITTLE AS THREE YEARS)

**Tā yígòng cái kànle sānpiān wénzhāng.**

He only read three articles altogether. (SO FEW)

h adverbs normally come only before a verb, **cái** may stand directly before an amount:

**Cái wùge rén?**

Only five people? (SO FEW?)

A: **Tāde fángzi yinián cái sānbǎi kuài.**

His house costs only three hundred dollars a year. (SO LITTLE!)

B: **Cái zènme yidiǎnr?**

Is that all? (SO LITTLE?)

Sentence 4B illustrates that when speaking about a person's age, **cái** should be used for “only” rather than **jiù**. It is also much better to use **cái** for “only” when speaking about the time of day, the date, etc.:

**Cái yidiǎn zhōng, hái lái de jí.**

It's only one o'clock, we can still make it.

**Jintiān cái shisānhào, hái zǎo ne!**

Today is only the thirteenth (of the month). It's still early!

**Cái** is not used in sentences meaning the speaker imposes a restriction on an amount. This includes suggestions, instructions, commands, wishes, or sentences expressing intention. In these sentences, use **jiù** or **zhǐ**, e.g.: **Nǐ jiù gěi ta yidiǎnr ba**, “Just give him a little”; **Wǒ zhǐ yào chi yiwǎn fàn**, “I only want to eat one bowl of rice.”

**mángzhe niàn shū**: “to be busy studying” **Máng** here is not the state verb “to be busy,” but an action verb, “to busily engage in (something).” Here are other examples:

**Nǐ zài máng shénme ne?**

What are you busy with?

**Wǒ máng le yitiān le.**

I have been busily working all day.

**Tā yitiān dào àn máng zhège máng nège.**

He is busy with all sorts of things all day long.

**-zhe**: In sentence 4B, you see the marker **-zhe** used in a sentence with word order like that of one in the Directions module: **Zǒuzhe qù kéyì ma?** “Can you get there by walking?” **-Zhe** is the marker of DURATION. It may be attached to an action or process verb. The combination action verb plus **-zhe** refers to the duration of the action, that is, the action has started and is continuing, e.g., **Tā pǎozhe ne**, “He is running.” The combination process verb plus **-zhe** refers to the duration of the new state entered into through the process (remember that “process” here means a change from one state to another), for example, **Tā bìngzhe ne**, “He is ill,” or **Mén kāizhe ne**, “The door is open.”

Often you see the combination verb plus **-zhe** followed by another verb, as in **mángzhe niàn shū**. In this case, the verb plus **-zhe** describes the means or manner of the following verb.

**Wǒmen zǒuzhe qù.**

Let's go on foot.

**Tā pǎozhe xià lóu qu le.**

He went running downstairs.

**Tā kāizhe chē lái le.**

He came driving a car.

**Tā nǎzhe dōngxi shàng chē le.**

Carrying the things, he boarded the bus.

**Tā zhèi jǐtiān mángzhe kāi huì.**

The last few days he has been busy with meetings.

**Tā jízhe zǒu, bǎ yàoshi wàng zai jiāli le.**

He was in a hurry to leave, and left the keys at home.

Wǒmen zǒuzhe liáo tiān.

We talked while walking.

**xiǎngdào**: “to think of” -**Dào** here is not the prepositional verb “to” but the ending for compound verbs of result which you have so far seen in **jièdào**, “to successfully borrow” and **shuōdào**, “to talk about.” The verb ending **-dào** means “to successfully reach/obtain/find.” In the compound verb **xiǎngdào**, the verb **xiǎng** expresses the action of thinking about it, and **-dào** says that your thought “reached to” the idea—came into your head.

Another verb like **xiǎng** in referring to mental activity is **kǎolù**, “to consider,” which you learned in Unit 1, and just as with **xiǎng**, you can use **-dào** with **kǎolù**. Here are examples of **xiǎngdào** and **kǎolùdào**. Notice the different translations possible for **méi xiǎngdào** and **xiǎngbudào**.

Wǒ hái xiǎngdào língwài yidiǎn.

I've thought of another point.

Wǒ xiǎng dàgài jiù nǐ yíge rén lái, shéi xiǎngdào nǐmen dōu lái le!

I thought you would probably be the only one coming. Who would have thought all of you would come!

Wǒ méi xiǎngdào huì yǒu zhèizhǒng qíngkuàng.

I didn't expect this kind of situation. (Lit., “I didn't think there would be this kind of situation.”)

Xiǎngbudào tāmen huì zènme kuài jiéhūn.

I was surprised they got married so soon.

A: Nǐ méi kǎolùdào zhèi yidiǎn ba?

You didn't consider that point, did you?

B: Zěnme kǎolùdào nàme duō shìqíng!

How could I take so many things into consideration!

## Notes on №5

**xiǎo nǚér**: Not “little daughter,” as you might have thought, but “youngest daughter.” **Xiǎo** and **dà** are used, respectively, for the “youngest and “oldest” of brothers and sisters. The ones in between, if there are any, are numbered. For example, a mother would refer to her four sons, starting with the eldest, as her **dà érzi**, **èr érzi**, **sān érzi**, and **xiǎo érzi**.

**zhǎngdà**: “to grow up” This is a compound verb of result made of **zhǎng** “to grow” and **dà** “to be big.”

Nǐ zhǎngdàle xiǎng zuǒ shénme?

What do you want to do when you grow up?

Sānge yuè bú jiàn, zhèige hǎizi zhǎngdàle bù shǎo.



It's been just three months since I last saw this youngster and he has grown quite a bit.

**bú zài kū le**: “doesn't cry anymore” **Zài** is the adverb which you learned meaning “again.” Here it means “anymore,” referring to the continuing of a situation.

Wǒ tài lèi le, méiyǒu bànfǎ zài xiě le.

I'm too tired. I can't write any more.

Wǒ bù néng zài chǐ le, zài chī jiù bù shūfu le.

I can't eat any more. If I eat more I won't feel well.

Bú yào zài xiǎng zhèixiē shìqing le.

Stop thinking about these things.

Bú yào zài shuō le, hǎo bu hǎo?

Don't talk about it anymore, okay?

Yìhòu wǒ bú zài nàme màn le.

In the future, I won't be so slow anymore.

## Notes on №6

**zuò**: “to be, to act as” As you are well aware, there are times when you can't use **shì** to translate English “to be.” One of these is when “to be” means that a person takes on a certain role, position, or occupation. An example is “to be president” as in “I want to be president” or “He was president for eight years.” In such cases you use the same verb “to do”, **zuò**:

Wǒ xiǎode shíhou chángcháng xiǎng jiānglái yào zuò yíge yǐsheng, kěshi xiànzài zhīdao zuò yǐsheng tài nán le.

When I was young I often thought I wanted to be a doctor when I grew up, but now I know that it's too hard to be a doctor.

Tā cóngqián zuòguo jīngjì Bùzhǎng.

He was once the Minister of Finance. (You could also say **Tā cóngqián shì jīngjì Bùzhǎng.**)

Zhèi shì wǒ diyīcì zuò zhǔrén qǐng kè, xīnli hěn jǐnzhāng.<sup>a</sup>

This is the first time I am to be host and have guests over. I'm nervous.

<sup>a</sup>zhǔrén, “host, master”

jǐnzhāng, “to be nervous, to be tense”

Phrases like **zuò fùmǔde** and **zuò háizide** in the reference list sentence are used to talk about categories of people as defined by a certain role, position, occupation, etc.

Zhèizhǒng shìqing, zuò fùmǔde yīnggāi xiān xiǎngdào.

Those in the position of parents should foresee things like this.

Kàndào xuéshengde Zhōngwén xuéde nàme hǎo, wǒmen zuò lǎoshīde zhēn gāoxìng.	When we see that our students have learned their Chinese so well, it makes us teachers very happy.
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**zhòng nán qīng nǚ**: “to treat men as important and women as unimportant.” **Zhòng** is the verb “to be heavy,” with the additional meaning, in literary style, of “to stress, to put importance on.” **Qīng** is the verb “to be light (in weight),” with an extended meaning in literary Chinese of “to regard lightly, to attach little importance to.”

In the traditional Chinese family, a son had a starring role. One reason was that sons assured the family's continuity, something which every man felt was his duty to his ancestors. In addition, the son usually became the family representative after the father's death or retirement. A daughter, on the other hand, was expected to leave the family and become part of her husband's household, so her importance was considerably less than that of a son.<sup>3</sup> A woman was always subject to a man's authority: a daughter had to obey her father, a wife had to obey her husband, and a widow had to obey her son. Of course, individual women, by their strength, intelligence, and personality, were able to exert great influence on the family, but this was often accomplished indirectly.

**xiàoshun**: This can be used either as a verb with an object, “to be filial toward (someone),” as in the Reference List sentence above, or as an adjectival verb meaning “to be filial”:

Zhèige háizi hěn xiàoshun.	This child is very filial.
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In traditional society, filial obedience was regarded as the primary virtue in life and the source of all other virtues. It consisted of respect for one's parents and ancestors, obedience in all cases to one's parents' will, consideration and care for their daily welfare, continuation of the family line, and avoidance of any actions which would shame the good name and reputation of the family. But more than formal adherence to rules of good conduct, filial obedience was also an attitude of warmth, founded in the deep love of son and daughter for their parents. And although its origin and center is the relationship of child to parents, this important concept extended outside the family to govern all other relationships in the life of a Chinese. It was said that if a son was not filial to his parents, he would probably not fulfill the duties of a good husband, a faithful friend, or a loyal citizen.

## Notes on №7

**báitiān**: “daytime; during daylight,” literally “white-day” In the sense of “daylight,” the opposite of **báitiān** is **hēiyè**, “dark of night,” literally, “black-night.” In the sense of “daytime, working hours,” the opposite of **báitiān** is **wǎnshàng**, “evening, night.”

Tā báitiān zuò shì, wǎnshàng niàn shū.	She works during the day and studies at night.
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**děng dào**: “wait until” Here you see the prepositional verb **dào** “to, up to” used after another verb. (Contrast this with **xiǎngdào** “to think of” where **-dào** is used as a verb ending showing result and is written as part of the verb.) You now know two meanings for the prepositional verb **dào**, one having to do with location and the other with time:

1. location: “to, up to”
2. time: “until”

What is the difference between putting your **dào** phrase after the verb or before it?

<sup>3</sup>This is from an old saying called the **Sān Cóng**, “the Three Follows,” i.e., the three paths to be followed. The saying is usually quoted in its original classical style: **Zài jiā cóng fù, chū jià cóng fū, fū sǐ cóng zǐ**, “When at home obey your father, when married, obey your husband, when your husband dies obey your son.”

**Đào** phrase after verb

If the **đào** phrase tells where or at what time you end up as a result of the action, then it comes after the verb:

Wǒ zǒu dào shūfáng wàibian, tīngjian tāmen zài lǐbian shuō huà.	I walked up to the door of the study and heard them inside talking.
Wǒ yǐjīng kàn dào dìyībǎilíngyīyè le.	I've already read up to page 101.
Wǒ zuótiān wǎnshang kàn shū kàn dào sāndiǎnduō zhōng.	Last night I read until past three o'clock (in the morning).

In sentences which show that something changes location, **lái** “to this place“ or **qù** “to that place“ will usually come at the end of the whole clause:

MAIN VERB **đào** TIME OR PLACE **lái** OR **qù**

Tā zǒu dào wǒ qiánmian qu le.	He walked in front of me.
Qīng bǎ nàijiǐběn shū ná dào zhèlǐ lái.	Please bring those books here.

**Đào** phrase before the verb

a. Put the **đào** phrase before **lái** or **qù** when they are the main verb of the sentence:

Tā dào Chóngqing qù le.	He has gone to Chongqing.
Tā yào dào wǒ zhèlǐ lái.	He is coming to my place.

b. If another verb phrase follows the **đào** phrase, **qù** may sometimes be omitted making the **đào** phrase appear to modify the second verb phrase:

A: Wǒmen dào nǎr chī fàn?	Where shall we go to eat?
B: Đào fàntīng chī fàn.	We'll go to the dining room to eat.

Literally, these mean “To where shall we eat?” and “We'll to the dining room to eat.”

c. A **đào** phrase may come before the verb if the phrase shows that a point is reached prior to the action or condition:

Dào xiàwǔ zài tán.	Let's wait until the afternoon and then talk. (Contrast tan dào xiàwǔ, "talk until the afternoon.")

### Notes on №8

**cónglái bù**: "never, never does..." Earlier in this unit (No. 4), you saw the phrase **cónglái méi** "have never, had never..." **Cónglái** itself means "at any time in the past up until now."

Wǒ cónglái bù xiǎng zǎoshang niàn shū.	I never feel like studying in the morning.

Whether you choose **cónglái bù** or **cónglái méi** depends on what kind of verb you are using and how it is normally negated. To summarize what you learned back in the Biographic Information module, STATE verbs (which include adjectival verbs and auxiliary verbs) are always negated with **bù**. PROCESS verbs are always negated with **méi** when referring to an actual state of affairs. ACTION verbs can be negated with **bù** or **méi** depending on the meaning. While there are grammar rules for choosing **bù** or **méi** to negate your verb, there are also semantic reasons for choosing one or the other: Are you generalizing about something habitual or speaking of a specific instance?

STATE VERBS (Use **bù**.)

Wǒde qián cónglái dōu bú gòu.	I have never had enough money.
Tā cónglái bù xiǎng zuò zhèiyangde gōngzuò.	He never wants / has never wanted to do this kind of work.
Wǒ cónglái bù xǐhuan qù Niù Yuē.	I never like / have never liked going to New York.

PROCESS VERBS (Use **méi**.)

Tā cónglái méi jiēguo hūn.	She has never gotten married.
Tā cónglái méi bìngguo.	He has never gotten sick.
Zhèige diànshì cónglái méi huàiguó.	This television has never broken.

ACTION VERBS (**Bù** and **méi** make a difference in meaning.)

1.	Wǒ cónglái méi kànguó zhèiyangde shū.	I have never read a book like this. (PAST EXPERIENCE)
2.	Wǒ cónglái bú kànguó zhèiyangde shū.	I never read (present) this kind of book OR I never used to read this kind of book. (HABITUAL)

**Cónglái** vs. **cóngqián**: **Cóngqián**, "the past," is a noun, a time word. It may, for example, be the object of the prepositional verb **zài**, e.g., **Zài cóngqián yǒu rén zènme zuò**, "in the past, some people did it that way." **Cónglái** may also be used as a moveable adverb, in which case it can be translated "in the

past, before, formerly”: **Wǒ cóngqián** (OR **Cóngqián wǒ**) **méiyǒu chē, xiànzài yǒu le**, “Before I didn't have a car, but now I do.”

**Cónglái**, “always (in the past), from the beginning,” is not a noun; it cannot, for example, be the object of the prepositional verb **zài**. It is used adverbially, always between the subject and the verb. Both **cóngqián méi** and **cónglái méi** may sometimes be translated as “never,” but **cónglái méi** makes a stronger statement.

<b>Wǒ cóngqián méi chīguo Zhōngguó cài.</b>	I haven't eaten Chinese food before, (There wasn't one time when I ate Chinese food.)
<b>Wǒ cónglái méi chīguo Zhōngguó cài.</b>	I have never eaten Chinese food (from the very beginning).

**jiǎng**: “to be particular about, to stress, to pay attention to” [Also **jiǎngjiu**.]

<b>Zhèige rén hěn jiǎng chī, hěn jiǎng chuān.</b>	This person is fastidious about what he eats and what he wears.
<b>Tāmen jiā tài jiǎng guānjū<sup>a</sup>. Wǒmen Xiǎo Lán yīnggāi xiǎoxīn.</b>	Their family is overly particular about manners. Our <b>Xiǎo Lán</b> should be careful.

<sup>a</sup>“**guānjū**: “manners” (see Unit U)

**shuōdao**: “to speak of; as for” In this unit, you have seen **dào** used as a resultative ending “to successfully reach/obtain/find,” as in **xiǎngdào**, “to think of.” You also saw it as a prepositional verb in **děng dào**, “wait until.” Here you see another example of **-dào** as a resultative ending. When **-dào** is used with verbs of speech, such as **shuō**, **tán** or **jiǎng**, they are translated as “to speak of” or “to talk about.” (In this meaning, **-dào** is not interchangeable with **-zhào**.)

<b>Wǒmen gāngcái hái shuōdao nǐ, nǐ jiù lái le.</b>	We were talking about you just now, and here you are!
<b>Jīntiān nǐ gēn tā jiǎngdao wǒ méiyǒu?</b>	Did you talk about me with him today?
<b>Wǒ chángcháng xiǎngdào wǒde háizi.</b>	I often think of my child.

Notice that in sentence 8B, **shuōdao** is used at the beginning of the sentence to introduce a topic, as we use “when it comes to” or “speaking of” in English. Here are some other examples.

<b>Shuōdao jiéhūnde shì, wǒ hái děi xiǎngyixiǎng.</b>	When it comes to the marriage, I have to think it over some more.
<b>Tándaò Zhōngguó wénhuà, tā bǐ wǒ zhīdaode duō.</b>	When it comes to Chinese culture, he knows a lot more than I do.
<b>Shuōdao Lǐ Xiānsheng, wǒ jiù xiǎngqilai le, hǎo jiǔ méi qù kàn ta le.</b>	Speaking of Mr. <b>Lǐ</b> , it occurs to me that we haven't been to see him in quite a while.

**zuijìn**: “recently, lately; recent last” **zuijìn** may be used as a time word, coming either before or after the subject, but always before the verb.

<b>Zuijìn, wǒmen gōngsī yòu pàile yíge rén qù Xiānggǎng.</b>	Recently, our company sent another person to Hong Kong.
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Wǒ zuìjìn tài máng, méi shíjiān gēn ta shuō.	I've been very busy lately, and haven't had time to tell him.
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In sentence 8B (...nà shì zuìjìn jǐshíniánde xīn guānniàn), **zuìjìn** is used as an adjective modifying a Number-Counter-Noun. Other examples:

Zuìjìn yíge yuè, tā dōu méiyǒu lái xìn.	She hasn't written for the last month.
Tā shì zuìjìn jǐtiān cái lái de.	She just arrived within the last few days.

Besides referring to the near past, **zuìjìn** can also refer to the near future—“soon“:

Tā zuìjìn yào chū guó.	He will be going abroad soon.
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To make it clear you are talking about the future rather than the past, use **zuìjìn** in combination with auxiliary verbs like **yào**, **xiǎng**, **dǎsuan**, **zhǔnbèi**, **jǐhuà**, etc.

### Notes on №9

**dà jiāting**: “large family; extended family” The phrases **dà jiāting** and **xiǎo jiāting**, literally “large family” and “small family,” are often used in a specific sense. In traditional Chinese society, **dà jiāting** referred not merely to the number of people in the family, but to the number of generations living together. Although opinions on this vary greatly, you need at least three generations living together to be considered a **dà jiāting**—an “extended family”—and each generation must be several people “deep.” Ideally, such a family contained a father and mother, all their sons and their wives, their sons' sons and their wives, and all their children, extending to about the fourth generation. A classic example of a **dà jiāting**, like the **jiā** family in the novel *Dream of the Red Chamber*, might include over 130 people all living in households within one complex of houses and courtyards.

Do not misuse **jiāting**, which refers to the family as an entity, for **jiā rén** or **jiālide rén**, which refer to the people in the family. This mistake is easy to make because both ideas can be expressed in English by the word “family”:

Wǒ dào Niǔ Yuē qù kàn wǒ jiā rén (OR wǒ jiālide rén).	
	I'm going to New York to see my family.

**zěnme bù hǎo**: “How could they be bad?” or, more idiomatically, “What could be bad about them?” Use **zěnme** to make a rhetorical question disagreeing with someone else's position.

A: Bú duì, bú duì.	That's not right, that's not right.
B: Zěnme bú duì.	What do you mean it's wrong!
A: Wǒmen bù kéyǐ zhèiyàng zuò.	We can't do it this way.
B: Zěnme bù kéyǐ? Zhèi méiyǒu shénme bù kéyǐde.	Why not?! There's nothing wrong with it.

**ma**: This little marker is sometimes used at the end of a sentence to imply that the reasoning behind the statement is obvious. It can be translated as “you know” or “after all,” or by a tone of voice conveying that one thinks one's statement is self-evident. (For the following example, you need to know **dào lājī**, “to take out [lit., 'dump'] the garbage.”)

Husband: <b>Wèishenme zǒng dǎi wǒ zuò fàn ne?</b>	Why do I always have to do the cooking?
Wife: <b>Nánnǚ píngděng ma!</b>	Equality of the sexes.'
Husband: <b>Nà hǎo, yǐhòu nǐ guǎn dào lājī.</b>	Okay, then from now on, you take care of taking out the garbage.
Wife: <b>Wèishenme?</b>	Why?
Husband: <b>Nánnǚ píngděng ma!</b>	Equality of the sexes!

**suǒyǒude**: “all” This is the word for “all” used to modify nouns. (The adverb **dōu** is used to modify verbs.) **Suǒyǒude** is mostly used with nouns at the front of the sentence (that is, subjects or objects in topic position). In sentences with **suǒyǒude**, **dōu** is almost always used, too.

<b>Suǒyǒude cài dōu hěn hǎo chī.</b>	All the food is delicious.
<b>Suǒyǒude cài wǒ dōu chīwán le.</b>	I finished all the food.

**Suǒyǒude** can be used with the **bǎ** construction, in which case **dōu** goes before the main verb, not before the prepositional verb **bǎ**.

<b>Wǒ bǎ suǒyǒude cài dōu chīwán le.</b>	I finished all the food.
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**Suǒyǒude** can also be used without a noun following it, as long as the context makes it clear what things **suǒyǒude** refers to:

<b>Wǒ xǐhuan gōngyuán, Huáshèngdùn suǒyǒude wǒ dōu qùguo le.</b>	I like parks. I've been to all the ones in Washington.
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Here are some more example sentences with **suǒyǒude**. Notice that the **-de** is sometimes omitted.

<b>Suǒyǒude kāfēitīng wǒ dōu qùguo.</b>	I've been to all the coffeehouses.
<b>Rúguo wǒ yǒu qián wǒ jiù yào mǎi suǒyǒu zhèixiē Hàn-Yīng zìdiǎn.</b>	If I had money, I'd like to buy all of these Chinese-English dictionaries.
<b>Tā dào guo Měiguó suǒyǒu(de) yǒu yìsìde dìfang.</b>	He has been to all the interesting places in the U.S.

yì: “hundred million” After **qiān**, “1000,” and **wàn**, “10,000,” the next single syllable to represent a higher number in Chinese is **yì**, “100,000,000.”

1,000	yìqiān
10,000	yíwàn
100,000	shíwàn
1,000,000	yībǎi wàn (“one million”)
10,000,000	yìqiān wàn
100,000,000	yíyì
1,000,000,000	shíyì (“one billion”)

### Notes on №10

**kàndào**: “to see, to perceive by sight” This is another example of the ending **-dao** used as part of a compound verb of result. You have now seen **-dao** meaning

1. to successfully reach/obtain/find
2. “about.” With verbs of perception, the meaning of **-dao** can be thought of as “successfully reach” by means of the senses, or “to successfully perceive.” Another instance of this is **tīngdao** “to hear, to perceive by listening.”

**Běijīng** speakers prefer **kànjian** and **tīngjian** in many contexts, but **kàndào** and **tīngdao** are used by all speakers of Standard Chinese.

**biàn**: “to change, to become different, to transform, to alter”

Zhèige rén zhēnde biàn le, yìqiān tā bú shì zhèiyangrde.	This fellow has really changed, he wasn't this way before.
Zhèijiàn máoyī xīle jǐcì, biàn yánsè le.	After this sweater was washed a few times, it changed color.
Jǐnián bú jiàn, tā yǐjīng biàn lǎo le.	I hadn't seen him for a few years; he had aged a lot. (refers to his appearance)

You can also use **biàn** in the pattern **biàn—de—STATE VERB**, as in:

Cóng qùnián dào xiànzài, tā biànde jiànkāngduō le.	He has become a lot healthier since last year.
Wǒ shíjǐnián méi jiàndào ta, bù zhīdào tā biànde zěnmeyàng le?	I haven't seen him in over ten years, I wonder what he is like now?



<p>-chéng: “become,” “into” This is used with a number of verbs to form a compound: <b>gǎichéng</b>, “to change (one thing) into (another)”; <b>fānyichéng</b>, “to translate into”, <b>zuòchéng</b> “to make into”; <b>zhǎngchéng</b>, “to grow into.”</p>	
<p>Wǒ bǎ tāde chènshān gǎichéng yíjiàn xiǎoháizide yīfu le.</p>	<p>I took his shirt and altered it into an article of clothing for a child.</p>
<p>Qǐng nǐ bǎ zhèipiān wénzhāng fānyichéng Rìwén.</p>	<p>Please translate this article into Japanese.</p>
<p>Zhèige háizi yǐjīng zhǎngchéng dàren le.</p>	<p>This child has already grown into an adult.</p>

### Notes on №11-12-13

**hēiyè**: This is mostly used in sentences where **báitiān**, “(light of) day, daytime,” is contrasted with its opposite (see the first exchange of the review dialogue for this unit). The normal word for “nighttime” is **wǎnshàng**.

**xīn**: The abstract concept “heart,” or, in many contexts, “mind”:

<p>Tā(de) xīn hǎo.</p>	<p>He has a good heart (i.e., he is kind).</p>
<p>Tā zuòle zhèijiàn shì, xīnli hěn nánguò.</p>	<p>He felt very bad after he did that.</p>
<p>Tā xiěwánle zhèipiān xiǎoshuō, xīnli hěn gāoxìng.</p>	<p>He was very happy after he finished writing this short story.</p>
<p>Tā xīnli xiǎngde hé tā zuòde bù yíyàng.</p>	<p>He acts differently than he thinks.</p>

(For the organ “heart,” use **xīnzàng**, literally, “heart-organ.”)

### Unit 3 Review Dialogue

On the flight from Washington to Hong Kong (via New York and Anchorage), **Lǐ Píng** (B) and Tom (A) are chatting.

### Unit 3, Tape 2 Workbook

#### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

### Exercise 2

This exercise is a conversation between a Chinese student and an American student in their dormitory room somewhere in the U.S.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words you will need to understand this conversation:

kěkǒukělè		Coca Cola
-bān		counter for a class of students
nǚshēng		coeds, women students
zǎo		a long time ago
diào yǎnlèi		to cry (lit., "fall tears")

### Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What is the Chinese student's girlfriend studying? Why is he worried about her?
2. What was the traditional Chinese attitude toward educating women?
3. How did the Chinese student first meet his girlfriend?
4. Why do you suppose she would let herself cry in the library? What was her boyfriend's reaction?
5. How was she able to come to college?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

#### Note

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

### Exercise 3

In this conversation a mother and son in Beijing talk after a day of work.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words you will need to understand this conversation:

kělián		to be pitiful
sǐ		to die

bú fāngxīn		to worry
rìzi		days
jīngshén		energy, spirits

### Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What is **Wáng Lì**'s problem?
2. How does the son propose to help her?
3. What problem does the mother see with this proposal? What does the son volunteer to do?
4. What is the mother's reaction to her son's suggestion?
5. What two other things would lift **Wáng Lì**'s spirits?

After you have prepared your answers, you may want to look at the translation for the conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

### Exercise 4

In this conversation, a husband, and wife talk in their home in **Běijīng**.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words:

Qīnghǎi		a province in Western China
bìngrén		sick person, patient
fǎnzhèng		anyway, in any case
chénglǐ rén yě hǎo, xiāngxià rén yě hǎo.		whether it's city people or country people
yīyuàn		hospital

### Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can give them orally in class.

1. Why was **Xiùyún** late coming home?
2. Why did she get medicine for her husband? For what reason does she insist he take the medicine?
3. What did they see in **Qīnghǎi** ten years ago?
4. What are their professions?
5. What kind of situation does the husband hope China will never have again?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

**Dialogue and Translation for Exercise 2**

Conversation between an American student and a Chinese student in their college dormitory in America.

**Dialogue and Translation for Exercise 3**

In [Běijīng](#), a mother and son talk after a day of work.

## Unit 4 A Family History

### Introduction

#### Grammar Topics covered in this unit

1. More on **ne**, marker of absence of change/lack of completion.
2. The adverb **duō** (**duó**), “how...”
3. More on indefinite pronouns (“any/no” expressions).
4. Review of you (Noun) phrases.

#### Functional Language content Contained in this unit

1. Expressing worries or reservations about doing something.
2. Reassuring someone that they need not worry.
3. Asking for clarification of the meaning of what someone just said.
4. Commenting on other's good fortune.

## References

## Reference List

## Vocabulary

bàba	爸爸	father, dad, papa
bāng máng	帮忙	to help; help
bù shǎo	不少	to be quite a lot, to be much, to be many
cáichǎn	财产	property
chī kǔ	吃哭	to suffer, to undergo hardship
dānxīn	担心	to be worried, to be uneasy
duō (duō)	多	how...!
érxīfu(r) (érxīfer)	儿媳妇	daughter-in-law
fúqì	福气	blessings, good fortune
guīju	规矩	rules of proper behavior, social etiquette, manners; rule (of a community or organization), established practice, custom
guòqù	过去	the past
hái	还	fairly, passably
hùxiāng	互相	mutually
-jiā	-家	counter for families
kànbuqǐ	看不起	to look down on, to scorn, to despise
lǐmào	礼貌	manners, politeness
nǎinai	奶奶	grandmother (on father's side)
niánjì	年纪	age
qǐlai	起来	to get up (in several senses)
rén	人	person; body; self
rénjia	人家	people; they; he, she; I
shēntǐ	身体	body; health
shōushi	收拾	to straighten up; to get one's things ready
Sì Shū	四书	the Four Books ( <i>Dàxué</i> , <i>Zhōngyōng</i> , <i>Lúnyǔ</i> , <i>Mèngzǐ</i> )
sūnnǚ	孙女	granddaughter (through one's son)

sūnzi	孙子	grandson (through one's son)
tǔdì	土地	land
xiǎo péngyou	小朋友	little friend; kids
yéye	爷爷	grandfather (on the father's side)
yòu	又	also
yǒu guīju	有规矩	to have manners, to be proper
yǒu lǐmào	有礼貌	to be well mannered, to be polite
yǒu qián	有钱	to be rich
zhǐ hǎo	只好	can only, to have to, to be forced to
zhùxiàlai	住下来	to move and stay (in a place), to settle down

## Reference Notes

### Notes on №1

**zhème zǎo jiu qǐlai le:** The adverb **jiù** is used to stress the earliness (**zhème zǎo**) of father's getting up. On this use of **jiù**, review Unit 2, Notes on №9. Here are more examples:

Tā wǔdiǎn zhōng jiu qǐlai le.	He got up at five (that early).
Wǒ mǎshàng jiu lái.	I'll be there in a minute.
Bù jiù, tā jiu líkāi le.	Shortly afterwards, he left.

**qǐlai:** “to get up,” from a bed or just from a sitting position. In an abstract sense it means “to arise,” e.g., “to arise and revolt” [**qǐlai géming**].

Nǐ tiāntiān shénme shíhou qǐlai?	When do you get up every day?
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**Tā niánji dà le:** Literally, “As for him, the age is now big.” **Le** is used here to indicate change of state, as it often is in sentences telling a person's age (**Tā sānshí suǐ le**).

You should learn the following typical examples of how to use **niánji**:

Tā (yǒu) duó dà niánji le?	How old is he? (USED ONLY OF ADULTS)
Tā niánji dà le.	He's advanced in years.
Tā niánji bù xiǎo le.	She's not young any more.

Use **Nín duó dà niánji le?** to ask an adult's age. To ask a child's age, though, say **Nǐ duó dà le?** or **Nǐ yǒu duó dà?** or **Nǐ jǐsuì (le)?**

The Chinese are not secretive about their age the way many Westerners are. It is not considered impolite to ask someone's age, even women and old people. As in the West, old people are often proud of their age and glad to let you know it.

**Měitiān shuì de zǎo**: Literally, “every day goes to bed early.” **Měitiān** is needed in Chinese to express the idea of “habitual” which in English is conveyed simply by the present tense of “goes.” Without **měitiān**, the Chinese sentence might refer to one particular instance only. For example, it might mean that grandfather went to bed early the night before.

**shuì**, which you may know from the Welfare module, means “to sleep,” but also “to go to bed, to retire.” It is like many verbs in Chinese which can indicate either the continuing performance of an action (sleeping) or the start of an action (trying to sleep, i.e., going to bed). In the following examples, the pair of translations show the ambiguity. In real conversation, of course, the ambiguity rarely causes problems because the listener interprets one way or the other according to the context:

Tā shuìle meiyóu?	Has he gone to bed?
	Did he sleep (and then get up)?
Xià yǔ le ma?	Has it started to rain?
	Did it rain (and then stop)?
Diànlíng xiǎng le ma? <sup>a</sup>	Has the bell gone off?
	I Did the bell ring (and then stop)?

<sup>a</sup>xiǎng: “to sound, to make a sound”

To remove this ambiguity, you can use more specific phrasing. For example, the aspect marker **ne** specifies absence of change, lack of completion, and so rules out the second translation for each of the above three sentences: **Tā shuì ne**, “He is sleeping,” **Xià yǔ ne**, “It's raining,” **Diànlíng xiǎng ne**, “The bell is ringing.” To be even more specific you could use **-zhe**, the marker of duration (usually used in combination with **ne**): **Tā shuìzhe ne**, **Xiàzhe yǔ ne**, **Diànlíng xiǎngzhe ne**. Or you could use the marker **zài** for ongoing action: **Tā zài shuì**, “He is(in the midst of) sleeping,” etc. To be the most specific of all, you can use **zài**, **-zhe**, and **ne** all in the same sentence: **Tā zài shuìzhe ne**, etc.

**Shuì** can also be used to mean “to lie down,” regardless of whether the person sleeps or not. (The meaning “lie down” for **shuì** is only accepted by some speakers; others always use the verb **tang**, “to lie down,” which you learned in the Welfare module.)

Tā shuì zài dìshàng kàn diànshì.	He lies on the floor and watches television.
Nǐ kàn tā shuì dào zhuōzhàngshàng lái le!	Look at him lying on the table!

**shuìde zǎo** is another example of a manner expression following a verb plus **-de**, a structure which was introduced back in the Transportation module (**Nǐ kāide tài kuài le**, “You are driving too fast”). **Shuìde wǎn** means either “to go to bed late” or “to sleep late.”

## Notes on №2

**yéye**: “grandfather,” only for the father's father. Back in the Biographic Information module you learned **zǔfù** for “paternal grandfather.” **Yéye** is the same person, but is the word you would use when addressing him directly or when talking about him informally. See the diagram under **nǎinai** below (Notes on No. 3). [One's mother's father is **lǎoyé** or **wàngōng**.]

**Xiǎo péngyou**, “little friends,” is a warm term for young children. It may be used either to address children directly or to talk about them in the third person. The host of a children's television show, for example, would address the young viewers as **xiǎo péngyou** (men). You may someday need to use this



word to address a young child whom you don't know, for example, one that you meet on the street. And, of course, **xiǎo péngyou** is also used in its literal sense to refer to the “young friends” of a child.

<b>Xiǎo péngyou.</b> 'Tiān hēi le, kuài huì jiā qu ba.	Little boy/girl, it's getting dark out. You'd better go back home.
<b>Nèixiē xiǎo péngyou dōu zài wàitōu wǎn ne.</b>	Those kids are playing outdoors.

**liáo tiānr ne**: **Ne**, which you first learned in the sentence **Hái méi ne**, is the marker which emphasizes ABSENCE OF CHANGE or LACK OF COMPLETION. (it is, in a way, the opposite of **le**, which marks CHANGED SITUATION or COMPLETION.) In what specific situations can or should you use **ne**? We can note two kinds of meaning for sentences in which absence-of-change **ne** often appears:

1. Continued State, e.g.,

<b>Hái yǒu ne.</b>	There is still some more.
<b>Hái méiyǒu ne.</b>	Not yet.

2. Ongoing Action, e.g.,

<b>Tā chī fàn ne.</b>	He's eating.
<b>Nǎinai zuò fàn ne.</b>	Grandma is cooking.

Remember also that **ne** is often used in sentences which contain **-zhe**, the marker of DURATION (something like continued state), or **zài**, the marker of ONGOING ACTION.

<b>Tā shuì jiào ne.</b>	NO CHANGE	He is sleeping.
<b>Tā shuìzhe ne.</b>	DURATION + NO CHANGE	
<b>Tā zài shuì ne.</b>	ONGOING + NO CHANGE	

There is a famous nursery rhyme which contains two ongoing-action sentences that end in absence-of-change **ne**. In one of its many versions, the rhyme goes like this (just read and enjoy; ignore the words you don't know):

<b>Xiǎo hàozi</b>	A little mouse
<b>Shàng dēngtái</b>	Went up the lamp stand
<b>Tōu yóu he</b>	To steal oil to drink
<b>Xiàbulái</b>	But he couldn't get down

Jiào Yéye	He called Grandpa
Yéye zá suàn ne ^	But Grandpa was crushing garlic.(ne ONGOING ACTION)
Jiào Nǎinai	He called Grandma
Nǎinai zhǔ fàn ne	But Grandma was cooking(ne ONGOING ACTION)
Jiào Niūer	He called Granddaughter
Bào māo lai	Who brought the cat
Zēr! Zā! Děizhao le!	Squeak! Scratch! Got him!

rén: Besides the meaning of “man, person,” rén can also be used to refer more specifically to someone's (1) character, (2) mental state of “being, or (3) physical self.

#### 1. character

Tā rén hěn rèxīn, chángchàng bāngzhu biérén.
He is a very warmhearted person. He often helps others.
Tā rén zuò shì hǎo yòu xiǎoxīn.
He does things well and carefully.
Tā rén zhēn bú cuò.
He is a very nice person.

#### 2. mental state

Tā hēduō le, rén yǒu diǎnr bú tài qīngchu.
He had too much to drink and is a little foggy.

#### 3. physical self

Nǐ rén hǎo diǎnr le ma?
Are you better today? (i.e., your health)
A: Cáo Yǔshēng bú shì shuō wǔdiǎn zhōng kāi huì ma?
Didn't Cáo Yǔshēng say there would be a meeting at five o'clock?
B: Shi a!

That's right!
A: Tā rén ne?
So where is he?
Tā gāngcái hái zài zhèr, zěnme yihuǐr rén bú jiàn le?
He was Just here a minute ago, how could he have disappeared so fast?
Rén lǎo xīn bu lǎo.
(saying) The person is old, but his heart is not old. (“young at heart“)
Rén yì zǒu, chá jiu liáng.
(saying) As soon as the person has left, the tea gets cold. (describes someone who forgets a friendship no sooner than he has left—often used to describe Americans)

### Notes on №3

**zhèi liǎngnián**: “the last couple of years” **Zhèi** before an amount of time often means “the last” or “the past.” Liang does not necessarily mean exactly “two” but can mean “a couple,” an indefinite small number.

Guò liǎngtiān wǒmen Jù qù.	We are going there in a couple of days.
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**nǎinai**: “paternal grandmother” For “grandma and grandpa,” the Chinese order is almost always **yéye nǎinai**. [A maternal grandmother is called **lǎolao** or **wàipó**.] Here is a tree showing what to call grandparents in Chinese. The top two rows are conversational terms used either to address grandparents directly or refer to them. The third row shows the more formal words which you learned in BIO; these are **not** used in addressing one's grandparents directly. (The labels “Northern” and “Southern,” are generalizations; many more terms exist, but these are widely encountered.)

(Northern) (Southern)

**shēntǐ**: “body” OR “health”

Tāde shēntǐ zhēn bàng. <sup>a</sup>
He is in great shape.
Bié zǒngshi pīnmìng niàn shū, děi duō zhùyì shēntǐ.
Don't always he knocking yourself out studying; you should look after your health more.

<sup>a</sup>**bàng**, “to be great/fantastic/terrific”

**hái hǎo**: “fairly good” You first learned the adverb **hái** as meaning “still.” When used before a state verb, **hái** can also mean that the quality expressed by that verb may still be said to apply, although just barely. Often it may be translated as “fairly, passably”:

Zhèige diànyǐng hái bú cuè, suīrán cháng yidiǎn, kěshi duì wǒde Zhōngwén yǒu bāngzhu.

The movie was fairly good. Although it was a little long, it was good for my Chinese.

Sometimes, however, you will need to find other translations:

Nèige fànguǎnr hái kéyí, yǒu jǐge cài nǐ kéyí shishi.

That restaurant isn't too bad. They have a few dishes you might try.

A: Nǐ zuìjìn zěnmeyàng?

How have you been lately?

B: Hái māmāhūhū, jiù shì máng yidiǎnr.

Eh, all right, just a little busy.

A: Zhōngguó yǒu yiqiānniánde lishǐ...

China has one thousand years of history...

B: Á, nǐ shuō shenme? Yiqiān-nián?!

What? How's that? One thousand years?

A: Òu, bú shì, sānqiānnián.

Oh, I mean three thousand years.

B: Nà hái chàbuduō.

That's more like it.

shōushi: “to straighten up”

Nǐ yīnggāi bǎ nǐde wūzi shōushi shōushi le.

You ought to straighten up your room (Le indicates “It's gotten to that point.”)

Wǒ xiānsheng zǒngshì shuō wǒ wūzi shōushide bù gānjing.

My husband always says I don't keep my room neat.

Zhèijiàn shì yì kāishǐ jiù zuòde bù hǎo, xiànzài méi bànfǎ shōushi le.

This thing was handled poorly right from the start. Now there's no way it can be remedied.

Shōushi xíngli means “to pack one's baggage.”

## Notes on №4

Zhāng jiā: “the Zhāng family” In Běijīng pronunciation, the jiā is unstressed and often neutral tone, like a suffix: Zhāngjia.

érxífu: “daughter-in-law” In Běijīng, this word is often pronounced ěrxífur or ěrxífer (note the vowel change).

**guīju**: A definite standard, regulation, or custom which forms part of the conduct of a group of people (e.g., a community, a company, a gang, etc.)

Zhào Zhōngguode lǎo guīju, qǐng kède shíhòu kèrén yīnggāi xiān kāishǐ chī.
It is an old Chinese custom that when you have guests, the guests should start eating first.
Zài qù nàige guójiā yǐqián, zuì hǎo wǒ néng zhīdao yìxiē nèrde guīju.
Before going to that country it would best if I could find out about some of their customs.
Jūnrén yǒu hěn duō tèbiéde guīju.
Military people have a lot of special regulations.
Zhè shì wǒmende guīju.
That's the way we do things here.
Zhème duō guīju!
All this formality!

**Yǒu guīju**, as you see in exchange U, means “to have manners, to be proper (in behaviour).” **Méi guīju** is “to be badly behaved,” said, for example, of a child. (**Bù guīju** may be used to imply unfaithfulness of a wife.)

Zhāng Tàitai jiāo háizi jiāode hǎo, tāde háizi dōu hěn yǒu guīju.
Mrs. <b>Zhāng</b> teaches her children well, they are all very well-behaved.
Xiǎo Sānr! Bié zhèiyangr. Kèrén kànjian nǐ zènme méi guīju, zènme hǎo yìsi?
Cut it out, <b>Xiǎo Sānr</b> . What will the guests think when they see you misbehaving so?

**fúqi**: This is a traditional Chinese concept: the destiny to enjoy happiness in life. It is different from the Western idea of luck [which is closer to Chinese **yùnci**]. Luck refers to chance occurrences like winning a lottery, while **fúqi** refers to one's whole life situation. Some people have more **fúqi** and some less. In practice, **fúqi** is measured by a person's wealth, prestige, and especially his or her family situation.

In traditional China, for a man to have a lot of sons was reason to say he had **fúqi**. In exchange 4, the grandmother is said to have **fúqi** because her daughter-in-law is a very proper or well-behaved woman.

Tā zhēn yǒu fúqi, búdàn yǒu yíge hǎo jiātíng, yòu yǒu yíge hǎo gōngzuò.
He is really blessed with good fortune. Not only does he have a nice family, but a good job, too.
Nǐ fúqi zhēn hǎo, dà érzi jìqián, xiǎo nǚér sòng huār!
You are really blessed with good fortune. Your oldest son sent you money and your little girl gave you flowers!

Daughters-in-law: The relationship between the husband's wife and his mother is different in traditional China from in the West. A wife, after all, is considered to become a member of her husband's

family, so she is supposed to regard her mother-in-law as her new mother, and show her the same filial obedience. The husband's mother, for her part, tries to find for her son a young woman who will obey and get along with her, who will work hard for the family and around the house.

### Notes on №5

**guòqù**: “the past” Distinguish this noun from the verb “to pass,” which in **Běijīng** has a neutral-tone **qu**: **guòqu**. Since it is a time word, the noun **guòqù** may go either before the subject or between the subject and verb. Most commonly it is placed at the very beginning of the sentence, before the subject:

**Guòqu, tā zài Xiānggǎngde shíhou, tā jiāo shū.**

In the past, when he was in Hong Kong, he taught school.

**Guòqù, tā bāngguo wǒ hěn duō máng.**

In the past he has been a great help to me.

**Guòqù** may also be used to modify a noun phrase:

**Nà dōu shì guòqùde shì le.**

Those are all things of the past.

**duō nán**: “how difficult.” **Duō**, in **Běijīng** often pronounced **duó**, is used before a state verb to express a high degree, like “how” in English:

**Jīntiān tiānqi duō hǎo.**

How nice the weather is today.

**Nǐ bù zhīdào zài zhè mǎi diànyīng piào yǒu duō nán.**

You don't know how hard it is to buy a movie ticket here.

**Duō piàoliangde háizi a!**

What a beautiful child!

**Tā zěnmē kéyì zhème shuō? Duó ràng rén shēngqì.**

How can he say such a thing? How infuriating!

**Nǐ kàn tā duō xǐhuan niàn shū.**

Look at how he loves to study.

**zǒu dào nǎ yě méi rén kànbuqǐ**: **Nǎr** here is used as an indefinite pronoun, “anywhere, no matter where.” You learned about indefinite pronouns in the Meeting module, where you had the sentence **Míngtiān xiàwǔ shénme shíhou dōu kéyì**. A question word, such as **shéi**, **shénme**, **něige** or **nǎr** followed by the adverb **dōu** before the verb expresses the idea of “any.” When the verb has **bù** or **méi** before it, the pattern expresses the ideas of “nobody, nothing, neither, nowhere,” etc.

**Shéi dōu kéyì qù.**

Anyone may go.

Shéi dōu bù kéyì qù.	No one may go.
Shénme dōu kéyì yòng.	You may use anything.
Shénme dōu bù kéyì yòng.	You may not use anything.
Něige dōu yíyàng.	Any of them would be the same.
Něige dōu bù qīngchu.	None of them is clear.
Nǎr dōu kéyì qù.	You can go anywhere.
Nǎr dōu méi zhèr hǎo.	No place is as good as here.

When **bù** or **méi** is used before the verb, the adverb **yě** can be used in place of **dōu**:

Shéi yě bù kéyì qù.	No one can go.
Shénme yě bù kéyì yòng.	You may not use anything.
Něige yě bù qīngchu.	None of them is clear.
Nǎr yě méi zhèr hǎo.	No place is as good as here.

The “any/no” expression may be the subject or object of the sentence, or as in exchange 5, it may be the object of a prepositional verb:

Mài gěi shéi dōu kéyì.	It's okay to sell it to anyone.
Mài gěi shéi dōu bu kéyì.	It's not okay to sell it to anyone.
Mài gěi shéi yě bu kéyì.	
Fàng zai nǎr dōu yíyàng.	It's the same wherever you put it.
Fàng zai nǎr dōu bù yíyàng.	It's different every place you put it.
Dào něige yóujú qù jì dōu kéyì.	It would be all right to go to any post office to mail it.
Gēn shéi shuō dōu (OR yě) méi guānxi.	It doesn't matter who you tell it to.

**kànbuqǐ**: A resultative compound verb meaning “to look down on, to scorn, to despise.” Unlike other resultative verb compounds, this one occurs only with **-de-** or **-bu-**. (**Méi kànqǐ** and **kànqǐ le** are very rare.)

**Bié kànbuqǐ zhèixiē xiǎo shì.**

Don't look down on these little matters.

**Wǒ zuì kànbuqǐ zhèiyangde rén.**

I despise this kind of person most.

**Bù yīnggāi kànbuqǐ fùnǚ, nánrén néng zuǒde shì, nǚrén yě néng zuò.**

Don't look down on women. Anything a man can do a woman can do.

The positive form **kàndeǒǐ** means to treat someone or something seriously because you believe them/it to be capable, important, worthy, etc. It may be translated as “to think a lot of,” “to think highly of”:

**Wǒ kàndeǒǐ nǐ cái ràng nǐ guǎn zhèijiàn shì.**

It's only because I think a lot of you that I'm letting you have charge of this matter.

**Nǐ yàoshi xiǎng ràng biérén kàndeǒǐ nǐ, nǐ děi bǐ biérén zuòde hǎo.**

If you want to have others think highly of you, you have to do better than they.

## Notes on №6

**rénjia**: This pronoun has a few different meanings. As used in exchange 6 it means “everyone, people (in general), they”:

**Rénjia dōu shuō nèige dìfang hěn hǎo kàn.**

People say that place is very pretty.

It can also mean “other people” or “someone else”:

**Zhèiběnr shū dàgài kéyǐ jiè gěi nǐ, búguò shì rénjiade, wǒ děixiān wènwen.**

I can probably lend you this book, but it's someone else's. I have to ask them first.

Besides referring to unspecified people, **rénjia** can also refer to specific people. Most often it refers to a specific third party, “he,” “she,” or “they”:

**Rénjia bú jiè, suàn le ba!**

If he doesn't want to lend it, then just forget it.

- A: **Nǐ nǚr yǒu hái zi le meiyǒu?**

Has your daughter had any children yet?



- B: Méiyóu—rénjia bú yào.'

No—she doesn't want any.'

Wǒ gěi rénjia, rénjia bú yào. Zěnmē bàn?

I tried to give it to her, but she didn't want it. What can you do?

Nǐ kàn rénjia Xiǎo Huá xuéde duó hǎo, nǐ ne!

Look at how well Xiǎo Huá does in her studies, but you!

Rénjia may also refer to the speaker, in other words, “I.” In such a case, the speaker is being intentionally playful, witty, or cute:

Nǐ yào zěnmē duō?! Gěi rénjia yidiǎnr ma!

You want so much?! Come on, give me a little!

Rénjia bù xǐhuan zhèizhǒng diànyǐng! Wèishénme yíding yào qù kàn?

I don't like this kind of movie! Why do I have to go see it?

Rénjia děng nǐ yíge zhōngtōu le.

I've been waiting for you for an hour.

Jīntiān shì Xīngqītiān, ràng rénjia duō shuì yíhuǐr ma!

Today's Sunday. Let me sleep a little later!

**lǐmào**: “manners, etiquette,” the expression in speech and behavior of modesty and respectfulness. This includes politeness of speech, saying the right things at the right times, table manners, and so on. [**Lǐ** is “ritual.” **Mào** is “appearance.”]

Cóngqián zài Zhōngguó lǐmào hěn yàojin.

Etiquette used to be very important in China.

**Yǒu lǐmào** means “to be well-mannered,” **méiyóu lǐmào** “to be ill-mannered.”

## Notes on №7

**Zhèi yíjiā rén**: “this family” You already know that **jiā** can be used as a noun meaning “family,” for example, **wǒmen jiā**, “our family.” But **jiā** can also be used as a counter. It may be used alone or with the noun **rén** following. The translation is still “family.”

Nèi yíjiā, rénrén dōu gōngzuò, yìtiān dào wǎn méi rén zài jiā.

Everyone in that family works. There's no one home all day long.

Cóng zhèi sānjiā rénde qíngxíng, nǐ kényì zhīdao yìxiē guānyū Zhōngguó rénde shēnghuò.

From the situations of these three families, you can learn something about the life of the Chinese.

**niànguo bù shǎo shū**: Literally, “studied a lot of books.” This is the GENERAL OBJECT **shū** which you first learned back in the Biographic Information module. It doesn't really mean “books,” but anything at all which is studied. **Niàn shū** Just means “to study, to be in school,” so we translate **niànguo bù shǎo shū** as “to be very well educated“ or “to have a good education.”

**Sūnzi**, “grandson,” and **sūnnǚ**, “granddaughter” include only the children of one's son. [The children of one's daughter are called **wàisūnzi** and **wài-sūnnǚ**.] **Sūnnǚ** may also have an -r ending: **sūnnǚr** (the real **Běijīng** pronunciation of -**nǚr** is kind of tricky; ask a native **Běijīng** speaker to say **sūnnǚr** for you).

**Sì Shū**: “the Four Books,” which are **Dàxué**, “The Great Learning”; **Zhōngyōng**, “The Doctrine of the Mean”; **Lúnyǔ**, “The Analects of Confucius”; and **Mèngzǐ**, “Mencius.” **Dàxué** and **Zhōngyōng** are chapters from **Lǐ Jì**, “The Book of Rites,” which were raised to the status of separate “books” by the Southern Song Dynasty philosopher **Zhū Xī**. After the Song Dynasty, philosophers of the Idealist school looked upon the Four Books as the classics of Confucianism. Many older Chinese you meet today studied the Four Books when they were children.

### Notes on №8

**yǒu qián**: “to be rich,” literally, “to have money.” You have now seen quite a few phrases built around the state verb **yǒu**:

<b>yǒu yìsi</b>	to be interesting, to be fun
<b>yǒu bāngzhu</b>	to be helpful
<b>yǒu dàolǐ</b>	to be reasonable, to be logical
<b>yǒu xìngqu</b>	to be interested
<b>yǒu yánjiū</b>	to be expert

Like other state verbs (such as **hǎo**, “to be good,” **ài**, “to love,” **huì**, “to be able to, to know how to,”), **yǒu** can be modified by adverbs such as **hěn**, “very”; **fēicháng**, “very, extremely”; **zhēn**, “really”; **tài**, “too”; etc.

<b>Tā</b>	<b>hěn</b>	<b>yǒu qián.</b>
He is very rich.		
<b>Nèiběn shū</b>	<b>zhēn</b>	<b>yǒu yìsi.</b>
That book is really interesting.		
<b>Lǐ Píng</b>	<b>zuì</b>	<b>méi xìngqu.</b>
<b>Lǐ Píng</b> is the least interested.		
<b>Zènme shuō</b>	<b>shízài</b>	<b>méiyǒu dàolǐ.</b>
To say that is really unreasonable.		

You, of course, differs from all other state verbs in that it is made negative with **méi** instead of **bù**. **BÙ** may nevertheless modify an adverb preceding **yǒu**:

Tā bǔ tài yǒu qián.	He isn't too rich.

You cannot use **méi** in this sentence because the negation goes with **tài**, not with **yǒu**. In fact, switching around the order of negative and adverb results in a big difference in meaning:

Bǔ tài yǒu yìsi.	Not too interesting.
Tài méiyǒu yìsi.	So boring!

**yǒu qián rén**: “wealthy people” This is a sort of compound noun, so **-de** is not used.

### Notes on №9

**zhùxiálai**: “to stay; to settle down” in a place. **Zhù** can either mean “to live, to reside” or just “to stay” temporarily in a place. The ending **-xiálai** adds the meaning of coming to rest, not going away.

Gāng lái de shíhòu bù zhīdao, zhùxiálai yǐhòu cái zhīdao wèishénme méi rén xǐhuan dào zhèige dìfāng lái.
When you first get here you don't know, it's only after you've lived here for a while that you realize why nobody likes to come here.
A: Wǒ xiànzài qù zhǎo yíge lǚguǎn qu.
I'm going to go look for a hotel now.
B: Méi guānxi, nǐ jiù zài wǒ jiā zhùxiálai ba
That's all right, why don't you just stay at my house?

**bāng máng**: “to help; help” You first saw this in the Welfare module, Unit 6. Then in Unit 2 of this module, you learned **bāngzhu**. Both are very common. **Bāngzhu** is a little more formal than **bāng máng**, which is purely conversational.

**Bāng máng** is a verb-object phrase (literally, “help-busy,”—“help me in my busyness”). For example, you can say:

Bāng wǒ yídiǎnr máng.
Help me a little.
Wǒ zài Měiguó de shíhòu, tā bāngle wǒ bù shǎo máng.
He helped me a lot when I was in America.

**Bāngzhu**, however, is just a verb. The word order is therefore simpler with **bāngzhu** than with **bāng máng**.

	Tā		bāngzhu	wǒ.
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	Tā		bāng	wǒde máng.
or	Tā	gěi wǒ	bāng máng.	

He helps me.

You can see that when **bāng máng** is used, the person helped is expressed either (1) in a phrase modifying **máng** or (2) in a prepositional phrase with **gěi**.

**zhǐ hǎo**: “can only, have no choice but to”

Xiǎ zhème dàde yù, wǒmen zhǐ hǎo bú qù le.

Since it's raining so hard, we have no choice but not to go.

Dàjiā dōu bú yuànyì péi wǒ qù, wǒ zhǐ hǎo yíge rén qù le.

Nobody wants to go with me. All I can do is go by myself.

Qìyóu yuè lái yuè guǐ, hěn duō rén zhǐ hǎo zuò gōnggòng qìchē le.

With gasoline getting more and more expensive, many people have no choice but to take the bus.

### Notes on №10

**dānxīn**: “to be worried (that)”

Yíjīng shíyīdiǎn le, Xiǎo Píng hái méi huí lái, tāde fùmǔ hěn dānxīn.

It's eleven o'clock already and **Xiǎo Píng** hasn't gotten back home yet. His parents are very worried.

Nǐ bú bì dānxīn, hái zi dà le, tā zì jǐ huì dǒng de.

You don't need to worry. When the child grows up he'll understand.

Wǒ dānxīn tāde xué xī.

I'm worried about his studies.

Wǒ dānxīn wǒ nǎinaide shēntǐ.

I'm worried about my grandmother's health.

Wǒ dānxīn tā yǒu shénme wèntí.

I'm worried that he has some problem.

Tā dānxīn tā zuòbùhǎo nèijǐàn shì.

He's worried he won't be able to do it well.

**zǎi wàihianr:** Literally, “on the outside,” a common way of saying “away from home” or “away from one's hometown.” The Chinese have an expression (in literary style), *Zǎi jiā qiān rì hǎo, chū wài yì shí nán*, “At home one thousand days are good, but when one is on the outside (away from one's hometown) even one moment is difficult.”

**chī kǔ:** “to have a rough time, to suffer hardships” **Kǔ**, “bitter,” when referring to life or an experience, means “hardship, suffering, pain.”

*Tā chīle bù shǎo kǔ cái cóng dàxué bìyè.*

He went through some rough times before he graduated from college.

*Méiyóu chīguo zhànzhēngde kǔ, jiù bù zhīdao jīntiānde shēnghuó láide bù róngyi.<sup>a</sup>*

If you haven't experienced the suffering of war, you don't know that our life today didn't come easily.

<sup>a</sup>“zhànzhēng, “ war”

**Néng chī kǔ** means “to be able to take hardships,” “to have fortitude.”

*Zhōngguó hěn duō rénde kànǎ shì niánqīng rén yīnggāi néng chī kǔ.*

In China many people think that young people ought to be able to take hardship.

*Tā nàige rén hěn néng chī kǔ, bú yòng dānxīn.*

He can take a lot of hardship. Don't worry.

**hùxiāng:** “mutually, reciprocally, with each other” This is an adverb, so it must go after the subject (if there is one) and before the verb.

*Wǒmen kéyì hùxiāng xuéxí. Nǐ jiāo wǒ Yīngwén, wǒ jiāo nǐ Zhōngwén.*

We can learn from each other. You teach me English and I'll teach you Chinese.

## Unit 4, Review Dialogue

Early in the morning the day after **Lǐ Píng** (B) and Tom (A) arrive in Hong Kong, **Lǐ Píng**'s grandmother (C) is straightening up the living room, when **Lǐ Píng** walks in.

## Unit 4, Tape 2 Workbook

### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

### Exercise 2

This exercise is a conversation between two neighbors who meet in their courtyard in Beijing.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

dàjiě		"Older Sister," a familiar way of addressing a woman about one's own age or older
shàng bānde shàng bān, shàng xuéde shàng xué		They're either at the office or at school; some are at the office and others at school.
zuòbuliǎo		unable to do
yī		as soon as
gài		to build, to construct
zhèngfǔ		government
gāi		should

### Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Why does Older Sister Lin do all of her own housework?
2. What does she think of her daughter-in-law?
3. What can you infer about what housing is like in Older Sister Lin's neighborhood?
4. From this conversation you can see that a daughter-in-law is very important in the Chinese family. Make a list of her responsibilities.

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

#### Note

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

### Exercise 3

In this conversation a Chinese man invites his girlfriend over for dinner.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words and phrases you will need to understand this conversation:

pà		to be afraid
shǒuchāode		handwritten

### Questions for exercise 3

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. Why is **Xiǎo Lán** hesitant to go to her boyfriend's home for dinner?
2. Why does **Xiǎo Lán** think large families are difficult?
3. Where would the couple live if they got married? Why must they wait for a place of their own to live?
4. What does **Xiǎo Lán** think of bringing to her boyfriend's home that evening? Why?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

### Exercise 4

In this exercise a grandmother talks with her granddaughter.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new words and phrases:

quánjiā rén		the whole family
xìngkuī		fortunately, luckily
guò rìzi		to live; to get along
rìzi bù hǎo guò		hard to get along
qiāo mén		to knock at the door

### Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you will be able to give them orally in class.

1. What does Grandma think of the new generation of daughters-in-law?
2. How does Grandma remember her own experience as a newlywed?
3. What is the difference between "standards of conduct" and "manners"?
4. Why does Grandma reprimand **Xiǎo Yún**? Do you think she was justified?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

### Dialogue and Translation for Exercise 2

In **Běijīng**, two old neighbors meet in their courtyard.

### Dialogue and Translation for Exercise 3

In [Běijīng](#), a 24-year-old man (M) talks with his 23-year-old woman friend (F). They have been close friends for a while.



## Unit 5 Traditional Attitudes and Modern Changes

### Introduction

#### Grammar Topics covered in this unit

1. The pattern **yě hǎo, ...yě hǎo**, “whether... or”
2. The adverb **cái** marking necessary condition.
3. Placement of specifier after a modifying phrase.
4. **Wèile**, “in order to.”
5. Comparison of two words for “afterwards,” **yǐhòu** and **hòulái**.

#### Functional Language Contained in this unit

1. Inquiring about customs in the culture.
2. Expressing that you don't understand something and asking another's interpretation of it.
3. Expressing that you don't see the value of something and asking another's point of view on it.
4. Expressing partial agreement, specifying one's reservations.

## References

## Reference List

## Vocabulary

bǎochí	保持	to keep, to preserve, to maintain
cái	才	only in that case, only under
dàduōshù(r)	大多数	the great majority
dài	代	generation (counter); era, (historical) period
dé	得	to get
dédao	得到	to get
duōshù(r)	多数	the majority of, most of
fādá	发达	to be (highly) developed, to be flourishing, to be prosperous
fēngsú	风俗	custom(s)
gǎibiàn	改变	to change
gōngyè	工业	industry
gōngshāngyè	工商业	industry and commerce
hǎochù	好处	benefit, advantage
hòulái	后来	later, afterwards
huó	活	to live; to become alive; to survive; to be live/ alive/living; to be movable/moving
láodòng	劳动	to labor
láodòngli	劳动力	labor force, labor; able-bodied person
láoli	劳力	labor force, labor
míngbai	明白	to understand, to be clear on, to comprehend; to be clear, to be obvious
nóngyè	农业	agriculture
shāngyè	商业	commerce, business
shēngchǎn	生产	to produce; production
shōurù	收入	income, earnings
shuōfǎ	说法	way of saying a thing; statement, version, argu- ment

sǐ	死	to die
tímù (tímù)	题目	topic, subject; title; (test) question, problem
tīng	听	to heed, to obey (someone's orders)
tóngyì	同意	to agree, to consent; agreement, consent
wèile	为了	in order to; for the purpose of; for the sake of
xíguàn	习惯	habit, custom, usual practice; to be accustomed to, to be used to
...yě hǎo, ...yě hǎo	。。。也 好，。。。也好	whether... or...; both... and...
yě jiù	也就	accordingly, correspondingly, so
yǒu hǎochù	有好处	to be beneficial, to be good (for)
zǎohūn	早婚	early marriage; child marriage; to marry as a child, to marry early
zhàngfu	丈夫	husband
zhàogu	照顾	to take of; care
zhèng	正	just, precisely, right

## Reference Notes

### Notes on №1

zhèiliǎngnián: See Unit 4, Notes on №3

shōurù: “income, earnings” While in English you say “income” is “large” or “small,” in Chinese you say “much” (duō) or “little” (shǎo).

Tāde shōurù bù shǎo.	Her income isn't small. (lit., “little”)
Tāde shōurù bú tài duō.	
	His income isn't very high.

shēngchǎn: “to produce (agricultural or industrial products), to manufacture (industrial products); production, operation (of a plant)”

Nǐmen dōu shēngchǎn shénme?
What (all) do you produce?
Yǒu rén shuō xiāngxiade shēngchǎn hé shēnghuó qíngkuàng hǎo yìdiǎn le.
Some people say that production and living conditions in the countryside have gotten somewhat better.
A: Wō zhǎo Lǐ Guóqiáng.

I'm looking for **Lǐ Guóqiáng**.

B: **Duibuqǐ, xiànzài shì shēngchǎn shíjiān, bù néng zhǎo rén.**

I'm sorry, it's production time now You can't visit people.

## Notes on №2

**míngbai**: “to be clear on, to understand,” literally, “bright-white” This is an adjectival verb which may or may not be followed by an object:

**Xiànzài wǒ míngbai le.**

Now I see.

**Wǒ míngbai nǐde yìsi.**

I understand what you mean.

**Gāngcǎi nǐ yòu gěi wǒ jiǎngle yíci, wǒ bǐjiào míngbai le.**

Now that you've just explained it to me again, I understand it better.

**Míngbai** can also be used to mean “to be clear, to be obvious,” as in:

**Zhèijiàn shìqing hěn míngbai.**

This matter is very clear/obvious.

**tīngmíngbai**: “to hear and understand” This is a compound verb of result with an adjectival verb, **míngbai** indicating the result. As just stated **míngbai** can mean either “to understand” or “to be clear,” but **tīngmíngbai** means only “to understand by listening,” NOT “to hear clearly.” Use **tīngqīngchū** to mean “to hear clearly.”

**Zuótiānde kè wǒ yìdiǎnr dōu tīngbumíngbai.**

I couldn't understand a thing in yesterday's class.

**Gāngcǎi lǎoshī shuōde wǒ méi tīngqīngchū.**

I didn't hear (clearly) what the teacher just said.

Another verb of perception which can take **míngbai** to show the result is **kàn**, “to see, to read.”

**Nǐ kàn méi kànmíngbai zhèige tímu?**

Did you understand the (test) question (when you read it)?

As a compound verb of result, **tīngmíngbai** can take the syllables **-de-** and **-bu-** to add the meaning of “can” and “can't.” (For the following example you need to know **wàiwén**, “foreign language,” and **bù guǎn**, “no matter.”)

Gāng xué yìzhǒng wàiwénde shíhou, bù guǎn tīngdemíng-bai tīngbumíngbai, duō tīng duì nǐ yíding yǒu hǎochù.

When you're just beginning to study a foreign language, it's good for you to listen a lot whether you understand or not.

**tímu:** This noun has three commonly used meanings: (1) “topic, subject,” (2) “title,” and (3) “question, problem” (e.g., on a test or in an exercise).

Wǒmen jīntiān huàn yíge tán huàde tímu, tán yitǎn shēnghuó fāngmiàn de shì.

Today let's change the topic of conversation and chat about things from daily life.

Zhèiběn shūde tímu shì Zhōngguó de Shèhuì.

The title of this book is Chinese Society.

Zuótiān kǎoshìde tímu nàme duō, wǒ zhēn bù zhīdao xiān zuò nǎige hǎo.

There were so many problems on yesterday's test, I didn't know which to do first.

Zhèiyangde tímu wǒ zài gāozhōng de shíhou dōu zuòguo, xiànzài dōu wàngle.<sup>a</sup>

I did this sort of problems when I was in senior high school, but now I have forgotten all about them.

<sup>a</sup>gāozhōng, “senior high, short for gāojí zhōngxué

### Notes on №3

... yě hǎo, ... yě hǎo: This pattern can mean either (1) “whether... or...”

or (2) “both. . . and....“

Nǐ qù yě hǎo, bú qù yě hǎo, wǒ yíding qù.

Whether or not you are going, I'm going for sure.

Tā tīng yě hǎo, bù tīng yě hǎo, zǒng yǒu yìtiān tā huì míngbaide.

Whether he listens or not, there'll be a day when he understands.

Tā lái yě hǎo, bù lái yě hǎo, zánmen xiān chī fàn ba.

Whether or not he comes, let's start eating.

Nǐ qù yě hǎo, huòshi wǒ qù yě hǎo, zǒng děi yǒu yíge rén qù.

Whether you go or I go, somebody has to go.

In the review dialogue, you will see an and example of the second meaning, “both... and...”

Búguò wǒ xiǎng, dàlù yě hǎo, Táiwān yě hǎo, jǐshínián lái dōu yǒule hěn dàde gǎibiàn.

But I think that both the mainland and Taiwan have undergone big changes in the past few decades.

Zhōngguó rén yě hǎo, Měiguó rén yě hǎo, dōu yīnggāi bǎochí tāmen de wénhuà chuántōng.

Chinese people and American people should both preserve their cultural heritage.

**cái**: You've already seen **cái** in talking about TIME (“not until”) as in **Tā zuótiān cái lái de**, “He didn't come until yesterday.” Here you see another use of **cái**, “not unless.” It points out a NECESSARY CONDITION.

Zhèjiàn shì,	tā guǎn	cái xíng.
As for this matter,	(if) he takes care of it,	only in that case will it be okay.
“it won't be okay unless he takes care of this matter.”		

Here are other examples:

Shíge	cái gòu.
“No fewer than ten is enough.”	
Zhèiyang	cái hǎo.
“Only in this way is it good.”	
Piányi	wǒ cái mǎi.
“I won't buy it unless it's cheap.”	
Nǐ qù	wǒ cái qù.
“I won't go unless you do.”	
Zhèitào pánziwǎn yǒu kèrén lái	wǒ cái yòng.
“I don't use this set of dishes unless I have guests.”	

**bǎochí**: “to keep, to preserve, to maintain”

Yàoshi nǐ néng hǎochí měitiān jì sige xīn zì, yīnián kéyǐ jì yìqiān duō ge zì le.<sup>a</sup>

If you can keep on memorizing four new characters a day, you'll be able to memorize over a thousand a year.

Zhōngguó shèhuì hěn duō dìfāng dōu bǎochí zhe lǎode fēngsú xíguǎn.

There are a lot of places in Chinese society which are still holding on to old customs and habits.

<sup>a</sup>Ji, “to remember,” can also mean “to commit to memory.”

## Notes on №4

**láodòngli**: “work force,” literally “labor-power”

Fùnǚ zài nóngcūn shì xiāngdāng zhòngyàode láodòngli.

In rural areas, women are a very important source of labor.

Láodòngli may also be used to refer to able-bodied individuals who do manual labor:

A: Tāmen jiā yǒu jǐge láodòngli?

How many able-bodied persons are there in their family?

B: Yǒu sìge bàn láodòngli.

There are four and a half. (The half may be a child or an older person who cannot do as much work.)

néngli	ability	rénli	manpower
diànlì	electric power	tīnglì	hearing ability
huǒlì	firepower; thermal	shuǐlì	water power, hydraulic
dòngli	motivating power, force, power, impetus, driving force		

yě jiù: “accordingly,” literally “also then” Other translations for this are “correspondingly,” “so.” The tone of jiù is often neutral.

Tā duì wǒ hěn bú kèqì, wǒ yě jiù bù gēn tā shuō huà le.

He was very rude to me, so I won't talk with him anymore.

Wǒ jiào ta bú yào bāng wǒ xǐ wǎn, tā yíding yào xǐ, wǒ yě jiù ràng ta xǐ le.

I told him not to help me wash the dishes, but he insisted, so I let him wash them.

Wǒ shì liǎngnián yǐqián xuéde Zhōngwén kěshì yìzhí méi jīhuì shuō, yě jiù wàng le.

I studied Chinese two years ago, but I never had the chance to speak it, so I forgot it.

Wǒ xiǎng qù, kěshì méi biérén yào qù, yě jiù suàn le.

I wanted to go, but nobody else did, so I said the heck with it.

Wǒ gāng xué Zhōngwénde shíhou, hěn zhùyì fāyīn, shíjiān chángle yě jiù bù guǎn le.

When I first started studying Chinese I paid a lot of attention to pronunciation, but as time went on, I stopped paying attention to it.

hǎochù: “benefit, advantage” You may also hear hǎochù (Neutral-tone -chu). The phrase yǒu hǎochù means “to be advantageous, to be beneficial.”

Nǐ tiāntiān dōu hē jiǔ yǒu shénme hǎochù.

What good does it do you to drink every day.

Use the pattern **duì...yǒu hǎochù** for “to be good for..., to be of benefit to...”:

**A: Yǒu rén shuō hē píjiǔ duì shēntǐ yǒu hǎochù.**

Some people say that it is good for the health (body) to drink beer.

**B: Bù yíding ba, wǒ yǒu xuěyā gāo, duì wǒ méi shenme hǎochù.**

Not necessarily! I have high blood pressure. It's not good for me.

**Wǒmen yíkuàir niàn shū duì liǎngge rén dōu yǒu hǎochù.**

It would be advantageous to both of us to study together.

### Notes on №5

**zài nàr xiě zìde nèige rén**: “the person writing over there” Notice once again that the preferred word order is to put the specifier-number-counter between the modifying phrase and the noun.

Modifying phrase	Specifier-Number-Counter	Noun
xiě zìde	nèige	rén
hěn hǎo kǎnde	nèi sānge	nǚhái

It is also possible to put the **nèige** or **zhèige** at the head of the phrase (**nèige xiě zìde rén**) but especially in longer phrases it sounds better to keep **nèige** or **zhèige** close to the noun, as in the Reference List sentence above.

**zhèng**: “just, right, exactly, precisely.” Like other adverbs, **zhèng** is placed in front of a verb.

**Wǒ zhèng yào zhǎo nǐ shāngliang zhèjiàn shìqing.**

I was just looking for you to talk about this matter.

**Nǐ chuān zhèige yánsè zhèng héshì.**

This color is just right for you (to wear).

**Wǒ yào kǎnde zhèng shì zhèiběn shū.**

This is just the book I want to read.

**Zuótiān lái kàn nǐde zhèng shì zhèige rén.**

This is precisely the person who came to see you yesterday.

**Zhèng shì yīnwei zhèige, tā cái zǒu le.**



That's precisely why he left.

Jiù shì is more colloquial than zhèng shì. For 5B, you could also say Jiù shì tā

### Notes on №6

**gōngshāngyè**: “industry and commerce” This is a compound of **gōngyè** “industry” and **shāngyè**, “commerce.” **Gōngyè** and **nóngyè** can also combine as **gōngnóngyè**, as in **gōngnóngyè shēngchǎn**, “industrial and agricultural production.”

**fādá**: “to be developed, to be well-developed; to be prosperous, to be flourishing” This is an adjectival verb, that is, it describes a state or condition. A literal translation of the Reference List sentence above might be: “(For) industry-commerce to be flourishing, there is what benefit?” In addition to describing industry, **fādá** can be used to describe a person's muscular build or a developed country.

Zhèige guójiā hěn fādá.

This country is very prosperous.

Tāmen nàrde wénhuà hěn fādá.

The culture there is very developed.

Don't confuse the state verb **fādá** with the action verb **fāzhǎn**, which can take an object, e.g., **fāzhǎn nóngyè**, “to develop agriculture.”

**náli dōu...**: “everywhere” Here you see another example of a question word (here **náli** “where”) used to mean “every...” or “any...” In order to get such a meaning, you must use **náli** (or **shéi**, **shenme**, etc.) before **dōu** or **yě**. Notice that the question word can come in various places in the sentence.

Q: Tā xiàtiān xiǎng qù shénme dìfang?

Where is he going this summer?

B: Tā shénme dìfang dōu bù qù.

He is not going anywhere.

Q: Shéi yào qù nèibiānr kāi huì?

Who is going to the meeting there?

A: Shéi dōu qù.

Everybody is going.

Zěnmē zuò dōu bù xíng.

Any way you do it, it just doesn't work.

**tóngyì**: “to agree, to consent; agreement, consent” As a verb, the meaning of **tóngyì** is the same as in English. But there is a difference in how you say WHO it is you agree with. In Chinese, you don't agree with a person; you agree with an idea, opinion, statement, etc. In sentence 6B, the object **zhèi yìdiǎn** is up front in the sentence. Notice the placement of the object in the sentences below.

Tāde xiǎngfa nǐ tóngyì ma?

Do you agree with his opinion?

Wǒ tóngyì tāde kǎnfā.

I agree with him (his ideas).

CAUTION: Often speakers of English want to say **gēn...tóngyì** because we say “agree with...” in English, but there is no such form in Chinese. Instead, use the last example above. **Tóngyì** may also be directly followed by a clause, as in

Tā bù tóngyì tāmen jiéhūn.

He doesn't approve of (OR won't agree to) their getting married.

As a noun, **tóngyì** means “agreement” or “consent.”

Wǒmen xūyào tāmen de tóngyì cái néng zuò zhèjiàn shì.

We need their consent before we can do this.

## Notes on №7

This exchange illustrates that old ways of thinking persist in China today. Although in urban areas an increasing number of women are self-sufficient, great variations in social and economic conditions are starkly obvious in a comparison of city and country life.

**zǎohūn**: “early marriage” This can refer to two different things, sometimes causing confusion.

First, it refers to the Chinese practice of marrying a young girl off long before she was an adult in order to bring some money into her parents' home and to add to the number of able-bodied workers in her in-laws' home. Her “husband” was also very young—as young as twelve to fourteen years old, and often younger than she.

Second, these days **zǎohūn** can simply mean marrying at a somewhat younger age than is normally expected. This is the meaning in exchange 7.

Èrshísìsuì jiéhūn zěnmé néng shuō shì zǎohūn?

How can you say getting married at twenty-four is early marriage?

Zhōngguó guòqù dàduōshù rén dōu zǎohūn.

In the past most people in China married at an early age.

**sǐ**: “to die” This is a process verb, like **bìng** “to become ill, to get sick,” and therefore corresponds to the English “to become dead” rather than “to be dead.” **Sǐ** is a process verb; it describes an instantaneous change of state. In English one can say of a person with a terminal illness that he “is dying,” but this cannot be translated directly into Chinese. Rather, one must say **Tā kuài (yào) sǐ le**, “He is about to die,” or **Tā huóbuliǎo duō jiǔ le**, “He won't live much longer,” or **Tā huóbucháng le**, “He hasn't long to live.”

Tīngshuō Lǎo Liūde fùqīn sǐ le.

I heard that **Lǎo Liu's** father has died.

The verb **sǐ** is not usually negated with **bù**, but rather with **méi** or **hái méi** (even when it corresponds to English “to be dead”).

**Nèi shíhòu, tā fùqīn méi sǐ, kéyǐ chángcháng zhàogu tā.**

At that time, his father was alive, and was able to take care of him.

**Sǐ** can “be used directly” before a noun as an adjective meaning “dead.” **Shǐ sǐde** may be used to mean “is dead.”

**Zhèi shì yítiao sǐ yú.**

This is a dead fish.

**Zhèitiao yú shì sǐde.**

This fish is a dead one OR This fish is dead.

**Sǐ** may be considered blunt and uncouth or inauspicious when used for people. To be respectful, use **guòqū le**, “passed away,” or **qùshì le**, “left the world.” Sometimes you can avoid saying **sǐ** by using **hái zài** or **hái huózhe**, “still living,” e.g., **Nèi shíhòu tā yéye hái zài/hái huózhe**, “At that time, his grandfather was still living.” (See Notes on No. 15-)

In some parts of traditional China, the usage of **sǐ** was affected by superstition. This is especially true in Taiwan. Even today, during the lunar New Year holidays, some traditionalists take pains to avoid uttering **sǐ**, “to die,” lest they be plagued by bad luck and death in the clan for the next twelve months.

In Taiwan, the superstition extends to the similar-sounding word **sì**, “four.” Some hospitals have no fourth floor; **sìlóu**, “fourth floor,” could too easily become **sǐlóu**, “death floor,” in rapid speech. For a similar reason, some motorists refuse to drive cars with license plates hearing the number 4.

And if money is given as a wedding present, the figure must not contain the number 4, or the donor would be guilty of wishing death on the couple.

**zhàogu**: “to look after, to take care of; care” **Yǒu zhàogu** can mean “to be well taken care of, to receive good treatment.” (For the first example, you need to know that **yòuéryuán** means “kindergarten.”)

**Háizimén zài jiāli bǐ zài yòuéryuánli yǒu zhàogu.**

The children get better care at home than they would at kindergarten.

**Tā yíge rén zài jiā, méiyǒu zhàogu bù xíng.**

With his being all alone at home, it won't do for him to be without care.

**Tā bìngde hěn lihai, xūyào tèbié-(de) zhàogu.**

He is very ill and needs special care.

**Tāde háiizi duì tā hěn hǎo, tāde shēnghuó yǒu zhàogu.**

His children are very good to him; his daily needs are well taken care of.

**Notes on №8**

**duōshù(r)**: “majority, most,” literally, “the larger number” **Dàduōshù(r)** is “the great majority.” In many instances, there isn't much difference in meaning between **duōshù** and **dàduōshù**. **Duōshù** can be used to modify a noun, as in **duōshùdǎng**, “the majority party,” or **duōshù mínzú**, “majority nationalities.” [The opposite of **duōshù** is **shǎoshù**, “minority.” See Traveling in China module, Unit 1.]

**bú shi**: “it is not the case that” To translate the subject “not many people” into Chinese, you need to use a verb (**shi** or **yǒu**). You can't put **bù** directly before **hěn duō rén**. Other examples:

Nèige dìfang, bú shi nǐ xiǎng qù jiù kéyì qù(de), nǐ děi xiān dédao tóngyì.

You can't go there any time you want You need to get approval first.

Bú shi wǒ bú yuànyì gēn nǐ jiēhūn , shi wǒ fùmǔ bù tóngyì.

It's not that I don't want to marry you; it's that my parents don't approve.

**dé**: “to get, to receive” **Dé** is much more limited than English “to get.” Use **dé** only for passively receiving a prize, a degree, a grade, and the like. (For these examples, you need to know **kǎoshì**, “test”; **yōu**, “excellent” Fused in mainland schools like the grade “A” in the U.S.!: **fēn**, “points”; **jiǎng**, “prize”; **shuósì**, “Master's degree.”)

Zuótiānde kǎoshì wǒ déle ge “you.”

I got an “A” on yesterday's test.

Tā déle yībǎi fēn.

He got 100 (points).

Shéi dé jiǎng le?

Who won the prize?

Tā shi nǎinián déde shuósì?

What year did he receive his Master's degree?

**Dè** is also used for “contracting” diseases. (in the second example, **lánwěiyán** is “appendicitis.”)

Tā dé bìng le, bù néng qù le.

He came down with something and cannot go.

Tā déle lánwěiyán, děi mǎshàng kāi dāo.

He got appendicitis and had to be operated on immediately.

**dédao**: “to receive, to get, to gain, to obtain” Add the ending **-dào** to the verb **de** to get the meaning of successful obtaining (cf. **jièdao**, “to successfully borrow,” in Unit 1).

Tā dédao hùzhào yǐhòu mǎshàng jiù zǒu le.

He left immediately after getting his passport.

Tā gēn ta jiēhūn, jiù shì xiǎng dédao tāde qián.

He only married her to get her money.

Hěn duō rén débudào zìyóu.

Many people are unable to obtain freedom.

Tā cóng zhèli débudào shenme hǎochù.

He won't be able to gain anything from this.

“To get” in English often means to actively seek to obtain a thing. In those cases, do not use *dé(dào)*. Use such verbs as *ná/nádào/nálai*, *zhǎo/zhǎodào/zhǎolai*, *nòngdao/nònglai*, or a more specific verb such as *mǎi*, *yào* (“to ask for”), *jiè*; and *qǐng(lai)* or *jiào(lai)* for “getting” people.

### Notes on №9

*wèile*: “in order to, for the purpose of, for the sake of.” A phrase with *wèile* may come at the very front of the sentence or after the subject.

Tā wèile yào dào Zhōngguó qù gōngzuò, suóyì xiànzài zài xué Zhōngwén ne.

Because he wants to go to China to work, he is studying Chinese now.

Wèile kàn diànyǐng, tā méi qù shàng kè.

He didn't go to class so he could go see a movie.

*Wèile* may also come after *shi*:

Zhèjiàn shì dōu shì wèile tā.

This was done all for him.

This prepositional verb covers a range of meanings falling under the categories of (1) benefit, (2) purpose, or (3) motive. It is sometimes hard to pinpoint exactly which of these meanings is the one expressed by a particular sentence.

- Benefit, sake

Wǒ wèile tā cái lái.

I came only for his sake.

Wǒ wánquán shì wèile nǐ.

I am (doing this) entirely for your sake.

- Purpose, goal

Wèile qián, tā shénme dōu zuǒdechūlái.

For money, he is liable to do anything
Wèile mǎi zhèiběn shū, tā quèliè liùgè shūdiàn.
He went to six bookstores in order to get this book.
Nǐ pǎo zhème yuǎnde lù, jiù shì wèile nà zhèizhāng piào?
You came all this way just to get that ticket?
Wèile bǎochí niánqīng, tā yòng niūnǎi xǐzǎo.
She washes with (cow's) milk to preserve her youth.

Wèile yào is a common combination which often means the same as wèile:

Wèile yào qù kàn péngyou, jīntiān wǒ děi zǎo yidiǎnr xià bān.
In order to go visit a friend, I have to leave work a little early today.
Wèile yào niàn shū, wǒ zhèige Xīngqītiān bù chūqu le.
I'm not going out this Sunday so that I can study.
Wèile bú yào tài lèi, wǒ měitiān dōu zuǒ chē shàng bān.
In order not to get too tired, I take the bus to work every day.
Wèile néng dúlì shēnghuō, tā hěn zǎo jiù líkāi fùmǔ le.
In order to live independently, she left her parents very early.

- Motive or reason for some act, thought, or feeling

Wèile zhèijiàn shì, wǒ juéde hěn bù hǎo yìsi.
I feel very embarrassed about (because of) this matter.
Wèile zhèijiàn shì, tā yíyè dōu shuìbuzháo jiào.
He couldn't get to sleep all night on account of this matter.
Wǒ jiù shì wèi(le) zhèijiàn shì lái de.
I have come precisely because of this matter.
Jiù wèi(le) zhème yidiǎnr shì, nǐ jiù shēngqì la?
You got angry over such a small thing?

Even though you will find that wèile is sometimes idiomatically translated as “because,” as in these last examples, it is still not completely a synonym of yīnwèi. When you want to say “because,” you should use yīnwèi. When you want to say “for the sake of” or “for the purpose of,” use wèile.

**Notes on №10**

**fēngsú**: “custom” The definition of **fēngsú** in a Chinese dictionary reads: “the sum total of etiquette, usual practices, etc., adhered to over a long period of time in the development of society.” Compare this with **xíguàn**: “behavior, tendency or social practice cultivated over a long period of time, and which is hard to change abruptly.” Notice that **xíguàn** may refer to the practices or habits of either an individual or a community, whereas **fēngsú** refers only to those of a community.

Guòqù Zhōngguó yǒu zǎohūnde fēngsú.

In the past China had the custom of early (child) marriage.

**hòulái**: “afterwards, later” Both **hòulái** and **yǐhòu** are time nouns which can be translated as “afterwards” or “later.” But there are differences between them:

1. Differences in patterns: **Yǐhòu** can either follow another element (translated as “after...”) or it can be used by itself.

Tā lái le yǐhòu, wǒmen jiù zǒu le.

After he came, we left.

Yǐhòu tā méiyǒu zài lái guo.

Afterwards, he never came back again.

**Hòulái** can only be used by itself.

Hòulái tā jiù shuì jiào le.

Afterwards he went to sleep.

2. Differences in meaning: Both **yǐhòu** and **hòulái** may be used to refer to the past. For example, either **yǐhòu** or **hòulái** may be used in the sentence:

Kāishǐde shíhou tā bù zhīdào zěnme bàn, kěshi hòulái/yǐhòu xiǎngchūle yíge hǎo bànfa

In the beginning, he didn't know what to do, but later he thought up a good way.

But if you want to say “afterwards” or “later” referring to the future, you can only use **yǐhòu**. When it refers to the future time, **yǐhòu** can be translated in various ways, depending on the context:

Yǐhòude shíqing, děng yǐhòu zài shuō.

Let's wait until the future to see about future matters.

Yǐhòu nǐ yǒu kòng, qǐng chánglái wán.

In the future when you have time, please come over more often.

Wǒ yǐhòu zài gàosu nǐ.

I'll tell you later on.
Tāde hāizi shuōle, yǐhòu tā yào gēn yíge Riběn rén jiéhūn.
His child said that someday, he wants to marry a Japanese.

 **Note**

Usage: **Yǐhòu** has the literal meaning of “after that.” It implies that some past event functions as a dividing point in time, a sort of time boundary. **Yǐhòu** refers to the period from the end of that time boundary up to another point of reference (usually the time of speaking). It is often translated as “since.”

Tā zhǐ xiěle yìběn shū, yǐhòu zài méi xiěguo.
He only wrote one book, and hasn't written any since (if he is still alive)
OR
He wrote only one book, and after that never wrote another. (if he is dead)

**gǎibiàn**: “to change; change”

Wǒ bù míngbai tā wèishénme háishi bù néng gǎibiàn tāde guānniàn.
I don't understand why he still can't change his ideas (way of thinking).

**Biàn**, which you learned in Unit 3, can be used only as a verb, not as a noun. **Biàn** and **gǎibiàn** may be interchangeable in a small number of contexts, but there is an essential difference between them: **Biàn** is a process verb, “to become different,” and **gǎibiàn** is an action plus process, “to alter in such a way as to become different.” This can cause English-speaking students confusion because the English verb “change” covers both these meanings. Here are some examples:

Tāde xiǎngfǎ biàn le.
His way of thinking changed (became different).
Wǒmen yīnggāi gǎibiàn zhèige qíngkuāng.
We should change this state of affairs (alter this state of affairs so that it becomes different).

**Notes Additional Vocabulary**

**láodòng**: The verb “to do physical labor, to labor, to work” or the noun “physical labor, manual labor.”

shēngchǎn láodòng	productive labor
láodòng shōurù	income from work

**huó**: “to live” **huó**, **shēnghuó**, and **zhù** may all be translated as “to live” but actually have different meanings. **Huó** basically refers to the body's having life or breath, and is the opposite of **sǐ**. **Shēnghuó**



emphasizes day-to-day living; it is used mostly when describing the needs or quality of daily life. **Zhù** is used to talk about residence in a particular place, either as one's home, or temporarily (**zhù lǚguān**, “to stay at a hotel,” and **zhù yuàn**, “to stay in the hospital”).

Yú zài shuǐlǐ cái néng huó.
Fish can live only in water.
Nèige dìfāngde rén kěyǐ huó dào hěn lǎo.
The people there live to be very old.
Tā huóde hěn cháng.
He had a long life.
Tā dàgài huóbucháng le.
He probably won't live much longer.

**Huó** often means “to live” in the sense of to survive.

Tā jìn yīyuǎnde shíhòu, shéi dōu xiǎng tā bù néng huó le, kěshì tā yòu huóle yìnián cái sǐ.
When he went into the hospital, no one thought he could live (survive), but he lived another year before he died.

**Huó** can modify a noun directly, for example, **huó yú**, “live fish,” **huó rén**, “living person.” But to say, “is he alive?” you must use **huó** with the ending **-zhe**: **Tā huózhe ma?**

**Huó** can also mean “movable, moving,” as in: **huózi**, “movable type”; **huóyè**, “loose-leaf” [**huóyèjiāzi** is “loose-leaf binder”!]; **huóshuǐ**, “flowing water.”

**xíguàn**: As a noun, this means “habit” or, in a more general sense, “custom, usual practice.”

Tǎng zai chuángshang kàn shū shì yíge bù hǎode xíguàn. <sup>a</sup>
It's a bad habit to read in bed.
Wǒ yǒu zǎo qǐde xíguàn.
I'm an early riser. (Lit., “I have the habit of getting up early.”)
Tàitai bù xǐhuan tā xiānsheng bànyè yīhòu cái huí jiāde xíguàn.
The wife doesn't like her husband's habit of not coming home until after midnight.
Zhèige jùzi bù zhīdào wèishenme zènme shuō, zhèi jiù shì wǒmende xíguàn.
I don't know why this sentence is said this way. It's just the way we say it.

<sup>a</sup>chuáng, “bed”

As a verb, **xíguàn** means “to get/be used to, to become/be accustomed to”:

Jīntiān shì wǒ dìyītiān dài yǎnjìng, wǒ hái méi xíguàn. Wǒ xīwàng hěn kuài jiù kěyǐ xíguàn le.
--

Today is my first day wearing glasses and I'm not used to them yet. I hope I can get used to them quickly.

Wǒ hěn bù xíguàn chī zhèrde fān.

I'm not at all used to the food here.

Wǒ yījīng xíguàn zhème zuò le, hěn nán gǎi.

I'm already used to doing it this way It's very hard to change.

**tīng**: This word, which you already know as “to listen,” can also mean “to heed, to obey” someone's suggestions, directions, or orders.

Tā shuōde yǒu dào lǐ, nǐ yīnggāi tīng tāde huà.

What he says makes sense. You should listen to him (do as he says).

Wǒ gàosu tā yīnggāi zhèiyang zuò, tā bù tīng.

I told him he should, do this, but he wouldn't listen.

Hǎo ba, tīng nīde.

Okay, I'll do as you say. (nīde is short for nīde huà.)

## Unit 5, Review Dialog

Lǐ Píng (B), Tom (A), and Lǐ Píng's classmate from Taiwan, Wáng Chéng (D), have just gone to the movie *The Dream of the Red Chamber*<sup>4</sup>. On their way home, they chat.

## Unit 5, Tape 2 Workbook

### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed, by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

### Exercise 2

This exercise is a conversation between a grandmother and her high-school-age granddaughter in Tianjin.

<sup>4</sup>This novel by Cáo Xuèqīn (1724-1764) tells of the twilight years of the Jiǎ family, grown wealthy in the service of Qīng Dynasty emperors. The story revolves around the spoiled and effeminate young man of the house, Jiǎ Bǎoyù (Precious Jade), and his love for his cousin, Lín Dàiyù (Black Jade).

The conversation occurs only once. After listening to it completely you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

Zhāng Lǐ Shì		an old way of referring to a woman whose own surname is <b>Lǐ</b> and whose husband's surname is <b>Zhāng</b>
zài shuō		besides, moreover

### Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Can you infer how people generally learn about new policies like birth control in China?
2. What does Grandma think of the new policy?
3. What is the difference between the old and the new custom with regard to taking one's husband's surname after marriage?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

### Note

The translations used in these dialogues are meant to indicate English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

### Exercise 3

In this conversation two classmates are talking in Hong Kong about the situation on the mainland.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words you will need to understand this conversation:

shìchǎng		market
nóngmín		peasant

For this conversation, you also need to know what "free markets" are. The Chinese term is **zìyóu shìchǎng**. These are government-controlled, negotiated-price markets which individual peasants, brigades, or communes hold in the cities at officially designated locations to sell agricultural products, livestock, and fish. After units have fulfilled state quotas for an agricultural sideline product, any surplus (with the exception of certain restricted products) may be sold on the open market. Free markets are supposed to encourage agricultural sideline production, stimulate the exchange of urban and rural products, improve the supply of non-staple foods in the cities, and supplement state-operated commerce.

### Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. How do free markets help peasants? How do they help agricultural production?
2. How do free markets improve life for people in the cities?
3. What other developments in the countryside do the classmates think will affect the mainland's economic situation?
4. For how long did classmate B's family live in the Jiāngxī countryside?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

#### Exercise 4

In this exercise two classmates in Hong Kong discuss a death in the family of a friend.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following words and phrases:

lǎoxiānsheng		old gentleman
gǔhuī		ashes (of a person)
sònghuiqu		to take back

#### Questions for Exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where will Mr. Wáng's remains be buried?
2. What was the nature of family clashes between Mr. Wáng and his five sons?
3. From Mr. Wáng's point of view, what were the advantages in having his sons get married young?
4. What did his sons think about early marriage?
5. What did Mr. Wáng gradually come to understand that made him give up trying to have his sons marry early?
6. What sentence can you say to someone in a conversation to suggest that you talk about a different topic?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

#### Dialogue and Translation for Exercise 2

In Tiānjīn, a grandmother talks with her high school age daughter.

#### Dialogue and Translation for Exercise 3

In Hong Kong, two classmates are talking.



## Unit 6 Politics and Culture

### Introduction

#### Grammar Topics covered in this unit

1. -de huà, “if,” “in case.”
2. -Choosing between -guo and -le.
3. More on zài, “in the midst of.”
4. Bù guǎn... , “no matter.”
5. Nǎr used in rhetorical questions to make a denial.
6. Reduplicating adjectival verbs for vividness.
7. Qù and lái expressing purpose.
8. (Amount of time) lái, “in the past...,” “over the past...”

#### Functional Language content in this unit

1. Requesting to speak with someone.
2. Making a comment in order to verify a piece of information.
3. Expressing that you are disturbed by a troublesome circumstance.
4. Expressing scandalized disapproval.

## References

## Reference List

## Vocabulary

ài	爱	to love
àishang	爱上	to fall in love with
bǎohù	保护	to protect
bù guǎn	不管	no matter (what, whether, etc.)
bú xiàng huà	不象话	to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)
cānjiā	参加	to participate in, to take part in, to Join, to attend
chéngshì	城市	city; urban
dǎng	党	(political) party
dǎ zì	大字	to type (on a typewriter)
-de huà	的话	if; in case; supposing that
duǎnpiān	短篇	short (stories, articles)
értóng	儿童	child (formal word)
fēn	分	to divide, to separate, to split
fēnkāi	分开	to separate, to split up
gànbu	干部	cadre
Gòngchǎndǎng	共产党	the Communist Party
gùshi	故事	story
hèn	恨	to hate, to loathe, to detest (a)
Hóngwèibīng	红卫兵	Red Guard; the Red Guards
jiārù	加入	to join
jiěfàng	解放	to liberate, to emancipate; liberation
jièyì	介意	to mind, to take offense
jíjí máng máng	急急忙忙	in a big hurry
jímáng	急忙	to be hasty, to be hurried
...lái	。。。来	for the past...(amount of time)

lǐngdǎo	领导	to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre
nóngcūn	农村	country, rural area; rural;village
rù	入	to enter; to Join
rù Tuán	入团	to Join the Communist Youth League ( <b>Gòngqīng-tuán</b> or <b>Gòngchǎnzhǔyì Qīngniántuán</b> )
-shang	上	verb ending indicating starting and continuing
shàng xué	上学	to go to school; to attend school
shìjiè	世界	world
shìjièshàng	世界上	in the world, in the whole world
shíxíng	实行	to practice, to carry out, to put into effect, to implement
-tuán	团	group, society
Tuán	团	the (Communist Youth) League
-xià	-下	under
xià qí	下棋	to play chess
yuányīn	原因	reason, cause
zhèngcè	政策	policy
zhèngfǔ	政府	government

## Reference Notes

### Notes on №1

**gùshi**: “story,” only in the sense of a short, fictional tale. Remember that another word you have learned, **xiǎoshuō**, can also be used for “story” in the sense of a literary work. Also take special note that a news “story” should be translated as **xīnwěn** (NOT **gùshi**).

“To tell stories” is **jiǎng** (OR **shuō**) **gùshi** (don't use the verb **gàosu**).

**Nǐmen zhèr yǒu shénme értóng gùshi ma?**

Do you have any children's stories here? (in a bookstore)

**Zhèipiān gùshi xiěde zhēn hǎo.**

This story is very well written.

**Gùshi** may take as a counter either **-ge**, **-duàn**, or **-piān** (for written stories).

**-de huà**: “if,” “in case,” or “supposing that” Used at the end of a clause which tells a hypothetical situation, often in combination with another word for “if” (**yàoshi**, **rúguǒ**, etc.) earlier in the same clause.



Yàoshi nǐ bú qùde huà, wǒ yě bú qù.

If you don't go, I won't go.

Chī fàn chībǎo le, yàoshi zài chī de huà, dùzi jiu bù shūfu le.

If you eat more after you're already full, your stomach won't feel well.

Wǒ qǐlai tài zǎode huà, wǒ jiù huì juéde lèi.

If I get up too early I feel tired.

Yào shì wǒde huà, wǒ bú nàme zuò.

If it had been me, I wouldn't have done it that way.

**xià qí**: “play chess” This is actually a general word for several different kinds of chess or other board games. [Specific names do exist for each game: **xiàngqí**, “Chinese chess”; **tiàoqí**, “(the Chinese form of) checkers”; **wéiqí**, “go” (a board game); **guójì xiàngqí** (PRC) or **xīyáng qí** (Taiwan), “international or Western chess”; etc.

Nǐ gēn shéi xià qí?

Who did you play chess with?

Tā xià qí xiàde hěn hǎo.

He plays chess very well.

## Notes on №2

**jiěfàng**: “to liberate, to emancipate; liberation” This word is applied in Communist ideology to the overthrow of what is considered “reactionary” rule. In China today **jiěfàng** may be used to refer to the actual occupation of an individual area by Communist forces at any time from 1945 up until 1950 (when the administrative authority of the Communist government had finally extended throughout the mainland and **Hǎinán** Island). For example, if someone says

Wǒmen zhèige dìfāng jiěfàngde wǎn.

Our area was liberated late (in the revolution).

this means that Communist forces reached their area at a late date (perhaps in late 1949 or early 1950). **Jiěfàng** may also be used to refer to the end of “China's War of Liberation,” marked by the official proclamation of the People's Republic of China on October 1, 1949. For example:

Jiěfàng yīhòude jǐnián, wǒ zhù zai Shànghǎi.

For the first few years after liberation I lived in **Shànghǎi**.

**Gòngchǎndǎng**: “the Communist party,” literally “share-property party” In a mainland China context, the Communist party is often referred to simply as **Dǎng**, “the Party.” The official name is **Zhōngguó Gòngchǎndǎng**, “Chinese Communist Party (CCP).”

**zhèngcè:** “policy” (especially of a government)

**Zuijīnde zhèngcè gǎibiàn le.** The (government's) policy has changed recently.

### Notes on №3

**rù:** “to enter” **Rù** is most often used in literary Chinese. In the spoken language, it is mainly used in a handful of set phrases like **rù xué**, “to enter school, to start school,” or **rù yuàn**, “to be hospitalized.” Otherwise, “to enter” is expressed by the verbs **jìn**, **jìnlai**, or **jìnqu**.

In the set phrases **rù Tuán**, “to join the Communist Youth League,” and **rù Dǎng**, “to Join the Communist Party,” **rù** is actually short for the verb **jiārù** (No. 14 on the Reference List), which means “to join” an organization.

**Tuán:** “the League,” short for **Zhōngguó Gòngchǎnzǔyì Qīngniántuán**, “China Communist Youth League,” also abbreviated as **Gòngqīngtuán**. This is a nationwide organization for working youth and students between the ages of fourteen and twenty-five. Its aim is to cultivate members' political awareness and their cultural and scientific knowledge.

The League's history goes back to 1922, but its name, goals, and influence have changed over the years. During the Cultural Revolution, the functions of the League were largely taken over by the Red Guards (see note on next page), but in 1973 the League began to recover its former influence.

Today, the League organizes political study sessions as well as educational and recreational activities at schools, universities, factories, and other places of work. The League also provides leadership for the Young Pioneers (**Shàoxiānduì**), an organization for children from seven to fourteen.

The connection between the Communist Party and the League is a close one, although the League is independently organized and has its own central committee with a national congress that meets periodically.

Policy leadership for the League comes from the Youth Department of the Communist Party Central Committee. By no means do all League members go on to become Party members, but leadership experience in League activities makes many likely candidates for later Party membership.

**cānjiā:** “to Join; to participate in, to take part in; to attend” **Cānjiā** refers to the action of joining a group or joining in an activity. It also means “to participate” or “to take part in.” **Cānjiā** is also the word to use for “to attend” a meeting, convention, or other gathering (but not a play, film, or other non-participatory event).

**Zhōngguó cānjiā Shìjiè Yínháng le.**

China has Joined the World Bank.

**Wǒmen jìhuà xià xīngqī kāi ge wǎnhuì, nǐ xiǎng bu xiǎng cānjiā?<sup>a</sup>**

We're planning to have an evening party next week. Would you like to join in?

**Dàjiā dōu yīnggāi cānjiā láodòng.**

Everyone should participate in (physical) labor.

**Tā cānjiāle yíge xùnliànbān.<sup>b</sup>**

He is attending a training class OR He attended a training class, (depends on context)

Wǒ yào qù cānjiā míngtiān xiàwude huì.

I'm going to attend the meeting tomorrow afternoon.

<sup>a</sup>wǎnhuì, “evening party”

<sup>b</sup>xùnlìānbān, “training class”

rùguo Tuán, cānjiāguo Hóngwèibīng: You were introduced to the marker **-guo** in the Biographic Information module, with sentences like *Nǐ cóngqiān láiguo ma?*, “Have you ever been here before?”

You also saw that **-guo** can provide by itself the meaning of “ever”: *Tā qùguo Zhōngguó ma?*, “Has he ever been to China?” In exchange 3, the speakers use **-guo** with the meaning of “ever” having done something.

Why use **-guo** and not **-le** in these sentences? A helpful rule of thumb is to use **-guo** in Chinese when you would say “ever” in English. But **-guo** and “ever” do not always correspond; as you can see in sentence 3B, the English does not contain the word “ever.”

The reason speaker B decided to use **-guo** there rather than **le** is that he knows *Lǎo Wáng*'s son is no longer in the Red Guards. Using **-guo** rather than **le** implies that the Joining (*cānjiā*) was later undone—that the son is not a Red Guard now.

The verb *cānjiā* tells an action that results in a new state: the action of joining results in the state of being part of something. Similar verbs include *zuò*, “to sit,” (the action of sitting results in the state of being seated) and *chuān* (the action of putting on clothes results in the state of the clothes being on).

Process verbs as well show the change from one state to a new state, like *bìng* (to go from wellness to sickness), *dào* (to go from not being here to being here). When **-guo** is used with these kinds of verbs it often implies that the resulting state is no longer in effect.<sup>5</sup>

*Hóngwèibīng*: “the Red Guards,” lit., “Red Guard-Soldiers” It was in *Běijīng* in 1966 that middle school and college students first began to form groups calling themselves *Hóngwèibīng*.

At that time CCP Chairman *Máo Zédōng* had been trying with little success to stir up a mass movement against “revisionist” elements in the Chinese Communist Party, and to infuse the country with a new revolutionary spirit. The newly formed Red Guard groups first directed their efforts at reactionary leaders in the schools.

After *Máo* publicly expressed his support for the Red Guards, their movement quickly grew into a major force in the first stage of the Cultural Revolution. Their opposition to *Lǐú Shàoqí*, then Chairman (head of state) of the PRC, was instrumental in his downfall. Before long, groups of Red Guards were crisscrossing China by train, bus, any means of transportation—many on foot—to spread the concepts of the Cultural Revolution.

The scale of these excursions is difficult to imagine; Red Guards, other student groups, and tag-along—altogether millions of young people—were to be seen everywhere, bringing *Běijīng*'s political movements to the rest of the country.

After their inception, the thousands of Red Guard groups nationwide had difficulty forming a cohesive organization, and after the first three years of the Cultural Revolution (1966 to 1968) their power began to wane. They remained a prestige group, however, until their official abolishment in 1978.

Outside observers, as well as many Chinese, had mixed opinions of the Red Guards. That they were a major force in stirring the country to join in the movements of the time is beyond question. But the zealous excesses and cruelties of many Red Guards toward people of “undesirable” political or family backgrounds are equally well known.

<sup>5</sup>**Guo** may also be used when the speaker does not know for sure whether the state is still in effect. But do not use **-guo** when you know for sure that the state is still in effect. For example, if you know that a person has come here and is still here, you can only say *Tā lái le*.

**Notes on №4**

ài: “to love” (state verb)

Wǒ xiǎng tā shì zhēnde ài nǐ.

I think she really loves you.

Tā yòu ài xuéxí, òu ài láodòng, shì ge hǎo tóngzhì.

She loves study and loves physical labor. She is a good comrade.

Ài can also mean “to like, to be fond of” a food, hobby, sport, activity, as in the following examples: etc. It is usually used before a verb, as in the following examples:

Wǒ zuì ài chī tángcù páigǔ le!

I just love sweet and sour spareribs!

Tā zhēn ài jiǎng huà.

He really loves to talk.

A: Nǐ ài kàn diànyǐng ma?

Do you like to go to the movies?

B: Bú ài.

No.

Wǒ fùqīn ài xià qí.

My father is fond of (playing) chess.

àishang: “to fall in love (with someone)”

Zài zhèige xuéxiào shàng kè yíge yuè yǐhòu, tā jiù àishang tāde Zhōngwén lǎoshī le.

After attending classes at this school for one month, he fell in love with his Chinese teacher.

Cóng dìyīcì kànjian ta, wǒ jiù àishang ta le.

I fell in love with her right from the first time I saw her.

Wǒ zhīdao nǐ bú ài wǒ le, xīhuanshang Wáng Cheng le.

I know you don't love me anymore; you've taken a liking to Wáng Chéng.

Particularly in Beijing speech, the ending **-shang** added to some verbs has the meaning of starting and then continuing, “to set about (doing something), to fall into the habit of (doing something), to take to (doing something).”

Tāmen yòu xiàshang qí le.

They have started to play chess again OR They're back playing chess again.

Nǐ yòu chōushang yān le?!<sup>a</sup>

You're smoking again?!

Rénjia shuì jiào le, nǐ zěnmè chàngshang gē le?<sup>b</sup>

There are people trying to sleep. What are you doing singing?!

<sup>a</sup> chōu yān, “to smoke”

<sup>b</sup> chàng gē, “to sing (songs)” (a verb plus general object, like niàn shū)

Kànshang means “to take a fancy to, to settle on”:

Wǒ kànshang nèizhǒng chē le, děng wǒ yǒule qián wǒ yíding mǎi yiliàng.

I've taken a fancy to that kind of car. When I have money I'll certainly “buy one.

àishang Xiǎo Wáng le: A new-situation le is extremely common when presenting an event as “hot news,” as the speaker does in this sentence. Hot news should, after all, be presented to the listener as something he doesn't already know—as a new situation. (For the second example you need to know zǒngtǒng, “president,” and fǎngwèn, “to visit.”)

Wǒ zhǎodào yige xīnde gōngzuò le!

I've found a new job!

Jīntiān bàozhǐshàng shuō Měiguó zǒngtǒng yào dào Zhōngguó lái fǎngwèn le.

It says in today's paper that the president of the U.S. is going to come visit China!

Of course, this le is sometimes optional. It may be omitted in the above two examples, but not in sentence UA.

hèn: “to hate,” only in the literal meaning of “to loathe, to detest, to have intense ill feelings toward”

Wǒ hèn nèiyíjiā rén.

I hate that whole family.

Wǒ hèn ta gěi wǒ dàiláile nàme duō máfan.

I hate him for bringing me so much trouble.

Wǒ zuì hèn zuò zhèizhǒng shì.

I detest doing this sort of thing most of all.

“To hate” in the milder sense of “to dislike” or “to wish to avoid” is expressed in Chinese by other words. (For the last example below you need to know tǎoyàn, “to dislike, to be disgusted with.”)

Zǎoshàng wǒ zhēn bú yào qīlai.

I hate to get up in the morning.

Zhèiyang máfan nǐ, wǒ zhēn bù hǎo yìsi.

I hate to put you to all this trouble.

Xiàng tā zhèiyangde rén méiyǒu yíge hǎo gōngzuò, tài kǎixī le.

I hate to see someone like him without a good job.

Wǒ tāoyàn mǎi dōngxī.

I hate shopping.

### Notes on №5

jièyì: “to take offense, to mind” This is mostly used when preceded by a negative word (bù or bié).

Wǒ shì shuōzhe wánrde, xīwàng nǐ bú yào jièyì.

I was kidding (when I said that). I hope you don't take offense.

A: Nǐ bú huì jièyì ba?

You don't mind, do you?

B: Bú huì.

No, that's all right.

Nǐ jièyì bu jièyì wǒ míngtiān dài ge péngyou qù cānjiā nǐde wǎnhuì?<sup>a</sup>

Do you mind if I take a friend along to your party tomorrow night?

<sup>a</sup>wǎnhuì, “evening party”

dǎ zì: “to type” on a typewriter, literally “to hit characters.”

Tā dǎ zì dǎde hěn kuài.

He types very fast.

Zì here is a general object like huà in shuō huà. Speakers of English are often tempted to say dǎ zì zhèige for “type this,” but that is incorrect. To specify the thing which is typed, use dǎ without the word zì. Some verb endings, especially -chulai, are often used with dǎ:

Gěi wǒ dǎ yíxiàr (zhèige).

Type this for me.

Qǐng nǐ bǎ zhèifēng xìn dǎ yíxiàr.

Please type this letter.

Wǒ děi qù dǎ yīfēng xìn.
I have to go type a letter.
Nǐ dǎwán nàifēng xìn le ma?
Have you finished typing that letter?
Nàifēng xìn dǎchulai le meiyóu?
Has that letter been typed?
Wǒ bǎ zhèige dǎchulaile mǎshàng gěi nǐ sòngguoqu.
I'll bring this over to you as soon as I finish typing it.

Used as a noun, **dǎ zì** means “typing” (like the school subject):

Wǒ xuéguo dǎ zì.
I've studied typing.
Tā zài yíge zhōngxué jiāo Yīngwén dǎ zì.
She teaches English typing at a middle school.

**Zì**, by itself, may be used as follows:

Wǒ dǎcuòle yíge zì.
I typed a character (letter or word) wrong.
Zhèiběn shū, zì tài xiǎo.
The type is too small in this book.

**zài dǎ zì**: “He's (in the midst of) typing” You first learned **zài**, the marker of ongoing action, in Meeting, Unit 2: **Tā zài kāi huì**, “He is (in the midst of) attending a meeting.” Use **zài** to specify that an action is in the midst of progressing or evolving.

Because **zài** denotes “continuing action,” it is used with action verbs, which indicate the event has duration. On the other hand, process verbs, which indicate simply a change of state, are not compatible with **zài**: **sǐ**, “to die,” **dào**, “to arrive,” **tíng**, “to (come to a) stop,” **qù**, “to go.”<sup>6</sup>

The verb **sǐ**, for example, describes the instantaneous transition from a living state to a dead state. It makes no sense to speak of being “in the midst of dying”; a person is either alive or dead.<sup>6</sup> Likewise, you have either arrived (**dào**) or not; are either stopped (**tíng**) or still moving; are either gone (**qù**) or still present.

You can make **zài** negative with either **bù** or **méi**. Questions are usually best formed with **shì bu shì zài**; some speakers use you **méiyóu zài** or **zài bu zài**.

<sup>6</sup>In English, “He is dying” may look like an ongoing action, but it actually means “He is very near to passing from a living state to a dead state.” The passing itself is instantaneous. So to translate “He is dying” in Chinese, you have to rephrase the thought, e.g., **Tā kuài yào sǐ le**, “He is going to die soon”, or **Tā huóbuháng le**, “He won't live long.”

Sentences with **zài** often end in **ne**, the emphatic marker of absence of change (see Unit U, Notes on No. 2).

### Notes on №6

**bú xiàng huà**: “to be outrageous, to be ridiculous, to be absurd” Literally this means “doesn't resemble speech.” As used today, **bú xiàng huà** may be applied not only to things which are said, but also to situations and people.

Zhèiyang zhēn bú xiàng huà, jiù yào qián bú zuò shì, zěnmé xíng!

This is outrageous! To just want money but not work. How can that do!

Bú xiàng huà, bǎ wūzi nòngde zhème luàn, yě bù shōushi shoushi.

This is too much! He made the room such a mess and doesn't even straighten up.

Zhèige háizi yìtiān dào wǎn wánr, bú niàn shū, zhēn bú xiàng huà.

This child plays all day long and doesn't study. He's really too much.

**bù guǎn**: “no matter...” The first half of a **bù guǎn** sentence contains either

1. an interrogative word, e.g.,

Bù guǎn	shénme	No matter	what
	shéi		who
	shénme shíhou		when
	nǎr		where
	wèishénme		why
	zěnmé		how
	duōshǎo		how much
	duó lèi		how tired
	etc		

2. or (2) a clause expressing alternatives, e.g.,

Bù guǎn	tā qù bu qù	No matter	whether he goes or not
	shì bu shì zhēnde		whether it's true or not



	tā shì Zhōngguó rén háishì Měiguó rén		whether he is Chinese or American
	jīntiān (háishi) míngtiān		whether it's today or tomorrow
			etc.

The last half of a **bù guǎn** sentence usually (not always) has **dōu** or sometimes **yě**.

Bù guǎn ní gěi duōshǎo qián, wǒ dōu (yě) bú mài.
No matter how much money you offer, I'm not selling it.
Bù guǎn ní xūyào shénme, tā nèr yíding (dōu) yǒu.
No matter what you need, he is sure to have it at his place. ( <b>Dōu</b> is optional and <b>yě</b> is not used here.)
Bù guǎn xià bu xià yǔ, wǒ dōu qù.
Whether it rains or not, I'm going.

**nǎr**: Literally “where,” used in rhetorical questions to make a denial. Compare this with **Náli!**, which you learned in the Biographic Information module to deny compliments.

A: Zhèixiē fāngzi dōu shì nǐde ma?
Do these houses all belong to you?
B: Nǎr a!
Heck no!
A: Tā dào nǎr qù le?
Where did he go?
B: Wǒ nǎr zhīdao!
How should I know! (MAY BE IMPOLITE)
A: Wǒ qù wèn ta.
I'll go ask him.
B: Tā nǎr zhīdao! (stress on “tā”)
He doesn't know! (MAY BE IMPOLITE)
Sāndiǎn zhōng nǎr néng dào!
How could we possibly arrive by three o'clock!

**értóng**: “child” This is the word used in formal contexts. It usually refers to children under approximately ten years of age.

értóng wénxué
children's literature
értóng yīyuàn
children's hospital

### Notes on №7

**duǎnpiān**: “short,” of written compositions. **Duǎnpiān xiǎoshuō**, “short story”?<sup>1</sup>In China, the short story began to develop as a genre as early as the **Táng** and **Sòng** dynasties. In modern times, Chinese short story writers were greatly influenced by Western short stories.

**nóngcūn**: This has three main uses:

1. “country, rural area”;
2. “rural,” when used to modify a noun; and
3. “rural community, farm village” (counter: **ge**).

In mainland China, this third use is no longer common because of the reorganization of rural areas into communes, with village-sized units becoming production brigades (**shēngchǎn dàduì**).\*\*\*\*<sup>7</sup>

In the Welfare module, you learned another word for “country, rural area”: **xiāngxià**. **Xiāngxià** and **nóngcūn** are comparable in meaning. **Xiāngxià** is chiefly a conversational word, however, rarely used in formal contexts. **Xiāngxià** may even be used in a disparaging manner; **nóngcūn**, being more neutral in connotation, cannot.

Tāmen Jiā zài nóngcūn.
Their home is in the country.
Nóngcūnde kōngqì bǐ chénglǐ hǎoduō le.
The air in the country is much better than in the city.
Tā māma cóng nóngcūn lái, dài lái hǎo duō xīnxiān jīdàn.
His mother came from the country and brought lots of fresh eggs with her.
Tā zài yíge nóngcūn(de) yīyuàn gōngzuō.
She works in a rural hospital.
Zhèige xuéxiàode xuésheng dōu dào nóngcūn cānjiā lǎodòng qu le.
The students of this school have all gone to the country to participate in labor.
Zhèige nóngcūn yǒu duōshǎo rénkǒu?

<sup>7</sup>The expressions **zhèige cūn**, “this village,” **wǒmen cūn**, “our village,” **nǐmen cūn**, “your village,” etc., are nevertheless still used in the PRC.

What is the population of this farm village? (not mainland, usage)

**gànbu**: Usually translated into English by the French word “cadre,” this word has two meanings in China.<sup>8</sup> First, it can refer to full-time functionaries of the (usually central) Party or government.

Second—this is the sense of **gànbu** in sentence 7B—it can have the broader meaning of any person who has a leadership job. There are cadres in the army, factories, schools, communes, anywhere leadership positions exist.

It is always clear who is a **gànbu** and who is not; positions and people are well defined as cadre or not. **Gànbu** is contrasted with **qúnzhòng**, “the masses.”

For example, certain meetings may be attended by “cadres” but not by “the masses,” and certain documents are distributed to “cadres” of a certain level but not to “the masses.”

Most cadres are “not engaged in production” [**tuōchǎn le**], but some are “half released from production” [**bàn tuōchǎn**]. Very few are “not released from production [**bù tuōchǎn**]. In general, cadres' salaries are higher than ordinary workers, and they have more privileges.

**Lǎo gànbu** is translated as “veteran cadre,” that is, a cadre from before liberation.

In the PRC, the English word “cadre” is usually pronounced “cah-der,” with the first syllable stressed.

### Notes on №8

**jíjímángmáng**: “in a great hurry” This comes from a repetition of each syllable of the adjectival verb **jímáng**, which means “hasty, hurried.” **Jí** means “anxious” and **máng**, which you have learned as “busy,” here means “in a rushed manner.”

Many adjectival verbs may be reduplicated to make them more vivid. For example:

A: **Něige shi Chén Bīn?**

Which (of those people) is **Chén Bīn**?

B: **Gāogāode nège.**

The tall one.

A: **Něige gāogāode? Nǐ shi shuō hēihēi shòushòude nège?**

Which tall one? You mean the dark, thin one?

B: **Bú shi. Báibái pàngpàngde nège.**

No. The pale (light-complexioned), fat one.

**Bǎobǎode** means “very full”:

**Wǒ chide bǎobǎode.**

I'm very full.

<sup>8</sup>The word **gànbu** is also used in Taiwan, although not as frequently as on the mainland, to refer to people in positions of leadership in many kinds of organizations, especially government, the army, and large corporations.

Adjectival verbs of two syllables are reduplicated in an AABB pattern: repeat the first syllable twice and then the second syllable twice.

gāoxìng	becomes	gāogāoxìngxìng
píngcháng	becomes	píngpíngchángcháng
kèqì	becomes	kèkèqìqì

Adjectival verbs reduplicated this way can be used to modify nouns, as in

Tā jiù shì yíge píngpíngchángchángdèrén.
He is Just an ordinary fellow.

or to modify verbs, as in

Wǒmen kèkèqìqìde tántan.
Let's talk it over politely.
Tāmen gāogāoxìngxìngde zǒu le.
They left happily.

These reduplicated adjectival verbs are not made negative or used in a comparative sentence.

zuò shénme qu: Literally, “you are going in order to do what?” Qù and lái may be used at the end of a sentence to show purpose: “go in order to...” or “come in order to...” Whether you choose lái or qù depends, in many cases, on the direction of the action; if the direction is towards “here,” use lái, and if it is “away,” use qù.

Wèn tā qu ba!
Go ask him!
Nǐ kuài máng qu ba!
Go about your business!
Wǒ kàn ni lái le.
I've come to see you.

Putting qu or lái before or after the verb phrase gives about the same meaning. In fact, in Běijīng speech, they may be used both before and after the verb phrase. The following three patterns are equivalent:

Nī qù wèn tā.	You go ask him.

Nī wèn tā qu.	
Nī qù wèn tā qu.	

Tā lái ná piào le.	He came (has come) to get the tickets.
Tā ná piào lái le.	
Tā lái ná piào lái le.	

Here are more examples:

Tā zuò shénme qu le?	What did he go to do?
Shuì jiào qu le.	He went to go to bed.
Huí jiā qu le.	He went to go home.
Xǐ yīfu qu le.	He went to do some laundry.
Nòng fàn qu le.	He went to get dinner ready.
Mǎi dōngxi qu le.	He went to do some shopping.

Sometimes there can be ambiguity about whether **qu** and **lái** are being used to express "purpose" or "direction." For example, the phrase **ná piào lái** means "bring the tickets here" if **lái** is a directional ending, but "come here in order to get the tickets" if **lái** indicates purpose.

**shàng xué**: This phrase means either "to go to school" in the sense of "it's eight o'clock, the children have already gone to school," or "to attend school," as in "I attended high school in Chicago." **Xué** is a general object like **shū** in **niàn shū**, "to study." You can replace it by a more specific object such as **xiǎoxué**, "elementary school," or **Jǐngshān Zhōngxué**, "Jǐngshān Middle School."

Tā shàng xué qu le.
He has gone to school.
Suīrán tā niánjì dà le, kěshì tā hái xiǎng shàng xué.
Although he's old, he still wants to go to school.

### Notes on №9

**zhèngfǔ**: "government" **Zhèng** originally meant "political affairs," and **fǔ** was the word for "government offices."

Tā zài Měiguó zhèngfǔ lì gōngzuò.

He works in the U.S. government.

Distinguish **zhèngfǔ** from **guójiā**, “the state.”<sup>9</sup>In PRC terminology, **guójiā** is the entire organization by means of which the ruling class exercises its rule, including administrative bodies, the military, police, courts, and prisons. **Zhèngfǔ** refers to the administrative bodies of the state—for example, the State Council.

**bǎohù**: “to protect” from harm or loss, or “to safeguard”

huánjìng bǎohù

environmental protection

fūnǚ értóng bǎohù

woman and child protection

Cóng xiǎo jiù děi bǎohù yǎnjīng.

One should protect one's eyes from the time one is a child.

Ní kàn rénjiāde chē bǎohùde duó hǎo, nǐde ne?!

Look at how well maintained his car is! But yours!

Wǒmen yīnggāi bǎohù guójiā cáichǎn.

We should protect state property.

Even before liberation, the Chinese Communists attempted to allay widespread fears that a Communist government would signal an end to private property by proclaiming **bǎohù rénmín cáichǎn** as an official policy.

**shíxíng**: “to carry out, to put into practice/effect, to implement” an idea, plan, policy, system, or program.

Zhèige jìhuà néng bu néng shíxíng hái shì ge wèntí.

Whether or not this plan can be implemented is still a question.

Xiàge yuè wǒmen yào kāishǐ shíxíng yìzhǒng xīnde kǎoshì bànfǎ.

Next month we are going to put a new method for testing into practice.

## Notes on №10

**lǐngdǎo**: “to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre”

Tāde lǐngdǎo nénglì hěn qiáng.<sup>a</sup>

<sup>9</sup> Here we are not talking about **guójiā**'s other meaning, “country, nation.”

He has great leadership ability.

Tā nàme niánqīng jiu língdǎo nàme duō rén?

He is in charge of so many people at such a young age?

A: Nǐmende gōngzuò zuòde bú cuò.

You do your job well.

B: Nà dōu shì zhèngfǔ língdǎode hǎo.

It's all thanks to the good leadership of the government.  
(Lit., "That is all because the government leads well.")

Zhèijiàn shìqīng wǒmen děi wènwen língdǎo.

We'll have to ask our leading cadres about this.

Tā língdǎo zhèige gōngzuò, zhèijiàn shì yíding zuòbuhǎo.

If he directs this project, it surely won't be done well.

Gòngqī lǐngtuán língdǎo Shàoxiānduì.

The Communist Youth League exercises leadership over (provides guidance for) the Young Pioneers.

<sup>a</sup>nénglì, "ability"; qiáng, "strong"

-xià: "under," used only after certain nouns. The ones you have learned so far in this course are língdǎo, qíngkuàng, bāngzhù, zhàogu.

Zài zhèizhǒng qíngkuàngxià, zuì hǎo shénme dōu bú zuò.

In this kind of situation, it is best not to do anything.

shìjiè: "world."

Zhèige dìfang duì tā lái shuō hǎoxiàng shì yíge xīn shìjiè.

To him, this place seemed like a new world.

Tā duì dìsān shìjiè guójiāde zhèngzhì qíngkuàng yǒu xìngqù.

He is interested in the political situation in third world countries.

To say "in the world," use shìjièshàng. This is often equivalent to English "in the whole world."

Shìjièshàng méiyǒu yíge rén xiàng tā zhèiyàng.

There is no one like him in the world.

Ruìshì hǎo zài shìjièshàng hěn yǒu míng.

Swiss watches are famous throughout the world.

Shìjiè can also be used to modify other nouns:

Zhōngguó shì Shìjiè Yínhángde chéngyuánguō.<sup>a</sup>

China is a member country of the World Bank.

<sup>a</sup>chéngyuánguō, “member country”

## Notes on №11

shínián lái: “for the past ten years” or “over the past ten years”

Shínián lái, wǒ xuéle hěn duō Yīngwén.

Over the past ten years, I've learned a lot of English.

Jīnián lái wǒ dōu méiyǒu shōudào tāde xìn le.

I haven't gotten any letters from her for the past few years.

Lái is usually used with a relatively long period of time, especially months or years. There are no definite rules for how long is “long,” but you would not, for example, use lái to say “for the last half hour” (which would be zhèi bàngè zhōngtóu).

The expression of time may be preceded by zhèi, “these,” for example, zhèi jǐnián lái, “for the past few years.”

chéngshì: “city” or “(comparatively large) town” Originally chéng meant a city wall and shì a “market.” (Shì is now also an administrative unit, as in Běijīng shì, “Běijīng municipality.”)

You have already learned the word chéng for “city, town.” Chéng, which originally meant “city walls,” is now mostly used in set phrases such as jìn chéng, “to go into the city, to go into town, to go downtown” (to the part within the original city walls); or chénglǐ, “in the city,” and chéngwài “outside the city” (again using the walls to differentiate the two). Chéng is also used to translate “town” in foreign place names, e.g., Qiáozhìchéng, “Georgetown.” The Chinese also use xiǎo chéng to translate “town” when referring to foreign situations, as in:

Tā zhù zài lí Niǔ Yuē bù yuǎnde yíge xiǎo chénglǐ.

He lives in a little town near New York.

But xiǎo chéng is not used to speak of a town in China; instead people say “county” (xiàn) or “commune” (gōngshè) or just “place” (dìfang).

To translate “city,” chéngshì is the word you will use most often.

Lúndūn shì shìjiè yǒu míngde dà chéngshì.

London is a world-famous metropolis.

Shànghǎi shì shìjièshàng zuì dàde chéngshì.

Shànghǎi is the largest city in the world.



fēnbukāi: “cannot be separated” A more English-sounding translation for sentence 11B would be, “This is directly related to the government's leadership.”

The verb fēn means “to separate, to divide,” as in:

Wo3men fēn yige píngguǒ, hǎo hu hǎo?
Let's split (share) an apple, okay?
Bǎ nèige píngguǒ fēn liǎngkuài.
Divide the apple in two.
Píngguǒ fēn hǎo duō zhǒng.
There are lots of different kinds of apples. (Lit., “Apples are divided into many kinds.”)

The verb ending -kāi, which you have seen meaning “open” as in dākai, here is something like English “apart.”

Bǎ háizimen fēnkāi.
Keep the children apart.
Bǎ hóngde gēn lánde fēnkāi.
Keep the red ones separate from the blue ones.
Zhèi liǎngzhāng zhǐ shì fēndekāide.
These two sheets of paper can be taken apart.

### Note on Additional Required Vocabulary

yuányīn: “reason, cause”

Nà shì shěnmē yuányīn?
Why is that?
A: Shì shěnmē yuányīn tā jīntiān méi lái?
Why is it he didn't come today?
B: Shéi zhīdào, wèn tā zìjǐ qu ba!
Who knows? Go ask him!
Wǒ niàn Zhōngwēnde yuányīn shì yīnwei wǒ yào dào Zhōngguó qù gōngzuò.
The reason I'm studying Chinese is that I am going to go work in China,
Wǒ dīng zhème duō Zhōngguó bàozhǐ shì yǒu yuányīnde. <sup>a</sup>

There's a reason for my subscribing to so many Chinese newspapers.

Nǐ zuò zhèige jìhua yǒu méiyǒu shénme tèbiéde yuányīn?

Is there some special reason why you are making this plan?

Méiyǒu shénme tèbiéde yuányīn yào zhèiyang zuò.

There's no particular reason for doing it this way.

<sup>a</sup>Dìng is the same word you learned in the Meeting Module for “to reserve”

**jīaru:** This is the formal word for “to join” (You will recognize **jiā**, “add,” from **cānjiā** and **rù**, “enter,” from **rù Tuán**.)

### Tape 1 Review Dialog

On the balcony of **Li Ping**'s apartment, Tom (A) and **Li Ping**'s sister **Li Wen** (Ē) have a conversation.

### Unit 6, Tape 2 Workbook

#### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

#### Exercise 2

This exercise is a conversation in which an evening university teacher visits the home of her student, **Gāo Xiǎohuà**, who also works in a **Shànghǎi** factory, to talk with her mother.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

yèdà		evening university
pǎolai pǎoqù		to run around
xuéhuì		to learn, to master
gōngchǎng		factory

#### Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What kind of student is **Xiǎohuà**?

2. What was Teacher Liú's main concern in visiting Comrade Fang Bǎolán?
3. What were schools like during the Cultural Revolution?
4. Did Teacher Liú come as a representative of the university, factory, or both? How do you know?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

Note: The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

### Exercise 3

In this exercise a husband and wife in the city of Harbin in northeast China talk at home.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words and phrases you will need to understand this conversation:

Xiǎo Èr		the couple's son, "Little No. Two," so called because he is their second child
zhǐ yào		as long as, provided that
gāogàn		senior cadres
běnrén		herself, himself, one-self, myself, etc.

### Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where did Xiǎo Er go after work?
2. What kind of trouble does Xiǎo Èr's father anticipate?
3. What does Xiǎo Èr's mother think of his girlfriend?
4. To whom does she refer when discussing political trouble? Why?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

### Exercise 4

In this exercise a student talks with another student from mainland China in their dorm in Hong Kong.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following new word:

wénxuéjiā		writer, literary man
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### Questions for exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why do the roommates decide to stay home? What do they decide to do instead?
2. Where did **Chén Bīn** learn to play chess? Why do you suppose he was living there?
3. What was the countryside like during the Cultural Revolution?
4. What did **Chén Bīn** do besides play chess?
5. After **Chén Bīn**'s experience, what does he think of the situation in mainland China?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

### Dialogue and Translation for Exercise 2

A young woman named **Gāo Xiǎohuá** works at a factory in **Shànghǎi** and attends the factory's evening university. One afternoon her teacher (A) at the university pays a visit to **Gāo Xiǎohuá**'s mother, **Fāng Bǎolán** (B).

### Dialogue and Translation for Exercise 3

In the city of Harbin in northeast China, a mother (B) and father (A) talk at home.

## Unit 7 Social Problems

### Introduction

#### Grammar Topics covered in this unit

1. (Adjectival Verb)-**duō le**, “much more... .”
2. (Verb) (Verb) **kàn**, “try and (Verb).”
3. How to express “not anymore,” “never again.”
4. The pattern **cóng** X (Verb)-**qǐ**, “to start (Verb)-**ing** from X.”
5. How to express billions.
6. The pattern **lián...dōu...**, “even.”
7. The pattern **zhǐ yào...jiù...**, “provided that...”
8. **Lái** indicating that someone will perform a specified action.
9. The pattern **bú shì...jiù shì...**, “either...or...”
10. **Shǐ**, “to cause/make/enable.”

#### Functional Language Contained in this unit

1. Stating hypotheses about the causes of phenomena.
2. Stating hypotheses about the interrelationships of phenomena.
3. Expressing value judgments about abstract phenomena.
4. Expressing different degrees of agreement and disagreement.

## References

## Reference List

## Vocabulary

āndìng	安定	to be stable/settled/quiet
běnlái	本来	originally, in the beginning, at first; to begin with, in the first place
bù néng bu	不能不	to have to, must
cóng...(Verb)-qǐ	从。。。起	to start (Verb)ing from...
fǎlǜ	法律	law
fàn	犯	to violate, to offend
fàn zuì	犯罪	to commit a crime
guǎnggào	广告	advertisement
Huáshèngdùn Yóubào	华盛顿邮报	the Washington Post
jiǎndān	简单	to be simple
jiàoyù	教育	to educate; education
jìnbù	进步	to progress; progress
(V V) kàn	(V V) 看	try and (V), (V) and see how it is
lái	来	used before a verb to express that something will be done
lián...dōu/yě...	连。。。都/也。。。也。。。也。。。也	even...
luàn	乱	to be in disorder, to be chaotic, to be in a mess; indiscriminately, recklessly, arbitrarily, any old way
luànqībāzāo	乱七八糟	in a mess, in confusion, in disorder; miscellaneous, jumbled, all thrown in together
Míng Bào	明报	Míng Bào (a Hong Kong newspaper)
shā	杀	to kill (in general); to kill (specifically with a knife or knife like instrument); to try to kill
shǐ	使	to cause, to enable (followed by a verb)
shìjièxìng	世界性	worldwide
shòu jiàoyù	受教育	to receive an education
xī dú	吸毒	to take drugs

-xìng	-性	nature, -ness, -ibility
yǒu bànfa, (duì...)	有办法， (对。。。)	to be able to deal with (something)
yǒu xiào	有效	to be effective; to be valid

## Reference Notes

### Notes on №1

**āndìng**: “to be political and social stable/settled/quiet,” used to describe lives, countries situations. **Ān** is “peaceful” and **dìng** is “settled.”

Xiànzài yéye nǎinai shēnghuó āndìng, shénme dōu hǎo.

Now grandpa and grandma have a settled life; everything is fine.

Wǒ xiǎng zhè hé zhèngzhì bù āndìng yǒu guānxi.

I think this has to do with political instability.

Zhèige guójiāde zhèngfǔ zhèi jìnián hěn bù āndìng.

These past few years this country's government has been very unstable.

**Āndìngxiàlai** means “to settle down, to calm down,” used in speaking of a situation, a place, or a person's feelings.

Xiànzài hāizi dōu yǒu gōngzuò le, shēnghuó cái āndìngxiàlai le.

Now that the children all have Jobs, our life has finally settled down.

Shèhuishang fàn zuìde wèntí tài duō, dàjiāde shēnghuó jiu méi bànfa āndìngxiàlai.

When there's too much of a crime problem in society, people's life can't settle down.

**fǎlǜ**: “law“

Zhèi yǐjīng biànchengle fǎlǜ.

This has already become the law.

Zhèige wèntí yǒu fǎlǜ zài, fēicháng qīngchǔ.

Laws exist (lit., “there are laws there”) on this question. It's very clear-cut.

Yǒu fǎlǜ guǎn zhèjiàn shì ma?

Is there a law dealing with this?

Wǒmende fǎlǜ bǎohù értóng.

Our law protects children.
Tā xiànzài niàn fǎlǚ.
He is studying law now.

**xīn fǎlǚ**: In March, 1978, after the first session of the Fifth National People's Congress, the Chinese government began to adopt many new laws. Beginning July 1, 1979, the Fifth National People's Congress passed into effect twelve new legal codes, including a criminal code.

**fàn**: “to violate, to offend, to transgress, to commit (wrongs, crimes, errors)” Here are some other words commonly used with the verb **fàn**:

fàn zuì	to commit crimes
fàn fǎ	to break the law
fàn guī	to violate regulations
Zhèige hái'izi méi xīwàng le, fànle yòu fàn, zǒng shì bù gǎi.	
There is no more hope for this child. He violates the rules time and again, and never reforms.	

**zuì**: “crime, guilt,” used in phrases like **fàn zuì**, “to commit a crime,” and **yǒu zuì**, “to be guilty (of a crime).”

Wǒ fànle shénme zuì, wèishénme yào chī zhème duō kǔ?
What crime have I committed? Why do I have to suffer so much?
Tā shì bu shì zhēnde yǒu zuì, lìshǐ huì huídá wǒmende.
History will give us an answer as to whether he is really guilty or not.

**...shǎoduō le**: “a lot less, far fewer” The adjectival verb **duō**, “to be many, to be much,” can be used after other adjectival verbs which can be qualified by degree, such as **hǎoduō le**, “a lot better,” **duōduō le**, “a lot more.” In such phrases, the first adjectival verb is used as a process verb, showing a change of state, and therefore the phrase always ends in **le**.

Nǐ bǐ yǐqián shòuduō le. <sup>a</sup>
You're a lot thinner than before.
Qībānián yǐhòu, dào Zhōngguó qùde jīhuì duōduō le.
Since '78, there have been a lot more opportunities to go to China.

<sup>a</sup>shòu, “to be thin”

## Notes on №2

**Yóubào**: “Post,” in the name of a newspaper. The syllable **yóu** means “post” or “mail,” as in **yóujú**, “post office.” [Names of other newspapers are translated using the same pattern, **X-bào**: **Shíbào** is “Times,” **Rìbào** is “Daily,” **Kuàibào** is “Express.”]



**náqu...**: “take away” This is a compound verb of direction. Many of the compound verbs you have seen have three syllables. But like **dàolai** in Unit 1 of this module (**dàolai yībēi chá**), **náqu** has only two: the main action verb and the relative motion (away). The direction of the action (up, down, in, out, etc.) is not specified. (See the display on the next page.)

Main Verb	Direction	Relative Motion Towards or Away
ná	chū	lái
zǒu	jìn	
pǎo	xià	
kāi	shàng	qù
bān	guò	
	qǐ qǐ- is used only with -lái, never with -qù.	

**zhǎozhǎo kàn**: “try to find” **Zhǎo** is the verb “to look for, to search.” It is reduplicated here, meaning that the action lasts an indefinite amount of time: “look a little bit.” **Kàn** following a reduplicated verb means “and see (if it works, if it's okay, if you can do it, etc.)”

Nǐ shìshì kàn ba.
Give it a try and see (if you can do it, if he will cooperate, etc.).
Nǐ zuòzuò kàn, zhèige shāfā zhēn shūfu.
Sit down and try it out. This sofa is really comfortable.
A: Nǐ xiǎng tā kěn jiè wǒ tāde diànshì ma? <sup>a</sup>
Do you think he'd be willing to lend me his television?
B: Bù zhīdào, nǐ qù wènwen kàn.
I don't know. Go ask him and see.
A: Wǒ duì nǐ zhèipiān wénzhāng yǒu bù tóngde kànǎ.
I have a different point of view on (what you say in) your article.
B: Nǐ shuōshuo kàn.
Let's hear what it is.

<sup>a</sup>kěn, “to be willing to”

## Notes on №3

**jiàoyu**: “to educate; education” **Jiào** is the same character as **jiāo**, “to teach,” but in **jiàoyu** is pronounced with a Falling tone. **Yù** means “to cultivate, to raise.” **Jiàoyu** has some different uses from English “to educate.” It is used not only for institutional education but also for parents' education of their children, and in the PRC for “education” of the people by the Communist Party. (For the first example, you need to know **nǚli**, “to make efforts.”)

Fùmǔ yīnggāi jiàoyu háizi nǚli xuéxí.

Parents should teach their children to study hard.

Nèige háizi méiyou jiàoyuhǎo.

That child was poorly trained (in manners, morals, general knowledge).

Wǒmen yào gěi háizi àide jiàoyu.

We should give children a loving education. (Taiwan usage)

Jiāting jiàoyu hé xuéxiào jiàoyu yíyàng zhòngyào.

Education in the home is Just as important as school education. (**Jiāting jiàoyu** consists of parents acting as examples in morals, character, family relations, hygiene, etc. )

Zhèiběn shū duì wǒ jiàoyu hěn dà.

This book has educated me a lot. (PRC usage)

Kànle zhèige diànyǐng gěile wǒmen hěn dàde jiàoyu.

Seeing this movie has taught us a great deal. (PRC usage)

Another sense of **jiàoyu** is to try through reason to convince a person to do things according to certain rules, instructions, or demands:

Nǐ děi jiàoyu jiàoyu nǐde háizi, tā yuè lái yuè huài.

You have to try to straighten out your child. He is becoming more and more of a scoundrel.

**Jiàoyu** is commonly used in the phrase **shòu jiàoyu**, “to receive an education,” which is discussed in No. 5 below.

**jìnbù**: “to make progress, to advance” or, as a noun, “progress.” Literally “to put forward steps.”

Yīxué jìnbùde nàme kuài.

Medicine is advancing so rapidly.

Tāde Yīngwén yòu jìnbù le.

He has made some more progress with his English.

Tāde Zhōngwén jìnbù tài màn.

His Chinese is progressing too slowly.

Jìnbù is commonly used with the verb yǒu, especially you hěn dàde jìnbù.

Zuìjìn jǐge yuè wǒmende xuéshèng yǒule hěn dàde jìnbù.

Our students have made great progress these last few months.

Yǒu jìnbù is used as an adjectival verb, “to be improved.”

Nèige xuéxiào hěn yǒu jìnbù.

That school is greatly improved.

In the PRC, jìnbù is used as an adjectival verb meaning “to be (politically) progressive,” that is, suited to the needs of the times and stimulating the development of society.

zài yě méiyǒu...le: “not anymore...” The adverb zài and a negative, such as méiyǒu, can be used to express the idea of not doing something anymore. There are two word orders:

méiyǒu	zài	OR	zài	yě	méiyǒu
bú	在		在	yě	bú

For examples of the first pattern, see Unit 3, Notes on No. 5, bú zài kū le, “doesn't cry anymore.”

The second pattern is more emphatic. The word zài should be given special stress in these sentences:

Wǒ ZÀI bù huilai le!

I'm never coming back here again!

If yě is added between zài and the negative, the meaning is about the same.

Wǒ ZÀI yě bù chī táng le.

I'm never going to eat candy again.

Nèitiáo lù hěn wēixiǎn, nǐ ZÀI yě bié zǒu nèitiáo lù le.

That road is very dangerous, don't ever take it again.

luàn: “to be in disorder, to be in a mess, to be chaotic”

Zhèr tài luàn, dào wàimian qu tánan.

It's too chaotic (noisy) in here. Let's go outside to talk.

Zhèi jǐnián nèige guójiā yǒu diǎnr luàn.

That country has been a little bit chaotic the last few years.

Shìjiè hǎo duō dìfang hěn luàn.

So many places in the world are in disorder.

Tāde zhuōzishang zǒng shì hěn luàn.

His table top is always a mess.

Zhèr tài luàn, jiào xiǎoháir chūqu wánr.

It's too noisy in here. Tell the children to go out and play.

Duǐbuqǐ, wǒ xiěde hěn luàn, nǐ kàndedǒng ma?

I'm sorry I wrote this so messily. Can you read it?

As an adverb, **luàn** means “arbitrarily” any old way, at random, indiscriminately.

Luàn jiang!

Baloney! (southern Chinese usage)

Bú yào luàn xiě.

Don't write it Just any old way.

Nǐde dōngxì bú yào dào chù luàn fāng.<sup>a</sup>

Don't leave your things all over the place.

Tāmen zuótiān luàn chī luàn he.

They ate and drank like crazy yesterday.

Nèige rén luàn gǎo nánǚ guānxi.

He/she is (sexually) loose.

Bú yào luàn pǎo.

Quit running all over the place.

<sup>a</sup>dàochù, “everywhere”

**luànqībāzāo**: “to be in disorder, to be in a mess,” literally “chaotic-seven-eight-rotten” Some people have-translated this as “at sixes and sevens.” It can refer to physical or moral messes.

Duìbuqǐ, fángjiān luànqībāzāode, wǒ jīntiān hái méiyǒu shíjiān shōushi.

I'm sorry, the room is a mess. I haven't had the time to straighten up yet today.

Zhèijiàn shìqing běnlái hěn hǎo, dànshi nèige rén bǎ ta gǎode luànqībāzāo.

Everything was fine at first, but then he came along and messed it up.

Tā gēn yíge luànqībāzāode nánrén chūqu le.

She went out with a disreputable (unsavory) character.

Luànqībāzāo is not made negative and is not used in comparative sentences.

### Notes on №4

**Nǐ shuō**: Followed by a question, **nǐ shuō** is used to ask the listener's opinion. The forms **nǐ shuō ne** or **nǐ shuō shì bu shì** may be used at the end of a statement to ask for confirmation.

Nǐ shuō wǒ yīnggāi zěnmē bàn?

What do you think I should do?

Wǒ xiǎng jiātíng jiàoyu hé shèhuì jiàoyu dōu bǐ xuéxiào jiàoyu zhòngyào, nǐ shuō ne?

I think that education in the home and in society are more important than school education. Do you agree?

Nèige guǎnggào hěn yǒu yìsi, nǐ shuō shì bu shì?

That's a great advertisement, don't you think?

**zéren**: “responsibility, duty” Also pronounced **zérèn**.

Rúguǒ zhèijiàn shìqing zuòde bù hǎo, wǒ yǒu zéren.

If this thing isn't done well, it's my responsibility.

Lǎoshīde zéren jiù shì bāngzhu xuéshēng hǎohāo xuéxí.

The teacher's responsibility is to help the students apply themselves to their studies.

A: Jiàoyu háizi shì funǚde zéren ma!

Rearing (educating) children is the responsibility of women!

B: Xiànzài fūnǚ jiěfàng le, nánrén yě yǒu zéren zuò zhàixiē shìqing.

Women are liberated now. Men also have the responsibility to do these things.

Shìqing nòng dao xiànzài zhèiyangr, zéren bú zài wǒmen.

It is not our responsibility that the situation was made the way it is now.

**cóng lishǐ tánqǐ**: “begin by talking about history” In Unit 3 of this module, you learned that the directional ending **-qilai**, besides indicating upward motion, could also be used to indicate beginning an action (**Nǐ jiějie zěnmē duì zhèngzhi wèntí rènxinqilai le?**). The ending **-qǐ** in **tánqǐ** also means “to start,” but is used only in the fixed pattern **cóng X (Verb)qǐ**, “to start (Verb)-ing from X.” While the English translation for sentence UB says “begin by talking about history,” the Chinese says literally, “start talking from history.”

Zhèijiàn shì cóng nǎr shuōqǐ?

Where should I begin? (when about to tell a story, etc.)
Wǒ bù zhīdào cóng nǎr xiěqǐ.
I don't know where to begin writing.
Wǒmen dǎi cóng tóu zuòqǐ.
We have to start from the beginning again. (Cong tour means “from the beginning.”)
cóng líng zuòqǐ
to start from scratch (lit., “start from zero”)

### Notes on №5

**shíyì**: “one billion,” literally “ten one-hundred-millions” Here are some more examples of how to express billions in Chinese:

1 billion (1,000,000,000)	shíyì	
1.1 billion (1,100,000,000)	shíyīyì	
2 billion (2,000,000,000)	èrshíyì	
10 billion (10,000,000,000)	yíbǎiyì	
10.5 billion (10,500,000,000)	yíbǎilíngwǔyì	

**zài...rénkǒuzhōng**: “in the population, of the population” The syllable **-zhōng** can be added, to nouns, like the locational ending **-lìmiàn**, to give the meaning “in” or “among.” It is often used with the verb **zài**.

Zài zheèige jīhuàzhōng wǒmen hái yǒu liǎngge xiǎo wèntí xūyào zài tán.
There are still a couple of little questions we have to discuss in this plan.
Xuéshēngzhōng yǒu bù shǎo shì cóng nóngcūn lái.
Many of the students are from the country.
Zài dìsān shìjiè guójiāzhōng, bù shǎo shì Yǎzhōu hé Fēizhōude guójiā.
Many of the countries of the third world are countries of Asia and Africa.
Shèhuì shēnghuózhōngde wèntí, yě bù néng bú zhùyì a!
We can't very well ignore the women problems of life in society.

**shòu**: “to receive” The types of things which can be “received” using the verb **shòu** are limited. **Shòu** is usually followed by a verb being used as a noun.

Receiver	shòu	Action
Fùnǚ értóng	shòu	fǎlǚde bǎohù.

Receiver	shòu	Action
Women and children	receive	the protection of the law.

Zhèige zhōukān zài Měiguó hěn shòu huānyíng.

This weekly is very well received (popular) in the United States.

shòu jiàoyu: “to receive an education” Shòuguó jiàoyu means “educated” (because of -guo, which indicates having experienced something).

Tā shì (yíge) shòuguó jiàoyude rén, zěnmē huì zuò zhèizhǒng shì?

She is an educated person. How could she do such a thing?

Tā shòuguó dàxué jiàoyu.

He has (received) a college education.

lián...dōu: “even...” Lia2n is a prepositional verb which literally means “including,” but in the lián...dōu pattern, “even.” A lián phrase always precedes the verb. Either the adverb dōu or yě is used in a sentence with lián. Notice how lián can be used with subjects, objects, and verbs:

With subject

Lián	Subject	dōu/yě . . .
Lián	xiǎoháizi	dōu dǒng zhèijàn shì.
Even children understand this.		
Lián	shòuguó jiàoyude rén	dōu tíng-budǒng tāde huà.
Even educated people can't understand what he says.		

Jìntiān tiānqì bù hǎo, lián tā zhème ài wán-rde rén dōu bu chūqu le, nǐ wèishenme yào qù?

The weather is bad today. Even he, who likes to play so much, isn't going out. Why are you?

Nǐ hái shuō méiyǒu zhèijàn shì, bú zhǐ shì Xiānggǎng hàozhǐ, lián Běijīngde bàozhǐ dōu xiěle zhèitiáo xīnwén.

How can you say it's not true. Not only the Hong Kong papers reported this piece of news, it was even in the Běijīng papers.

With object

	lián	Object	dōu/yě . . .
Tā	lián	zìjǐde míngzi	dōu bú huì xiě.
He can't even write his own name.			
Tā	lián	guǎnggào	dōu kàn.
He even reads the ads.			

Tā jīntiān bù shūfu, lián fàn yě bù xiǎng chī le.
He isn't feeling well today. He won't even eat.
Wǒ lián yíge zì dōu bú jìde le.
I don't even remember one word.
Jīntiān lián yídiǎn fēng yě méiyǒu.
There isn't the least bit of wind today.

With verb

	lián <sup>a</sup>	Verb	dōu/yě	méi/bù (Verb)
Tā	lián	kàn	dōu	méi kàn wǒ.
She didn't even look at me.				
Tā	lián	tīng	dōu	bù tīng.
He wouldn't even listen.				
Tā	(lián)	wèn	dōu	bú wèn.
He didn't even ask.				

<sup>a</sup>lián is often optional in this pattern.

### Notes on №6

**Míng Bào:** A Hong Kong newspaper known for reporting without an overly dominant political point of view.

**shǐjièxìng:** The syllable **-xìng**, “character, nature, quality,” can be used after a noun like the English endings **-ness**, **-ity**, or **-ce**, as in “one-sidedness,” “creativity,” “importance.” The resulting abstract noun can be used alone or is frequently used, followed by **-de**, to modify another noun.

kěnéngxǐng	possibility, likelihood
zhòngyàoxìng	importance
dúlìxìng	independent character
xíguànxìng	habitual
liúxìngxìng	epidemic
lìshǐxìng	historical
yàoxìng	property of a medicine



yóuxìng	oiliness

tā: You have learned tā as “he” or “she,” but sentence 6A is the first time in this course that tā has been used as “it.” (The word tā may also be omitted from the sentence without changing the meaning.) You know that Chinese most often does not use any word for “it,” as in

Wǒ qù ná.
I'll go get it.
Zài zhuōzishàng.
It's on the table.

Furthermore, “it” is sometimes expressed in Chinese by repeating the entire noun phrase, for example

A: Nǐ néng bāng wǒ zhǎodào zhèběn shū ma?
Can you help me find that book?
B: Wǒ yǒu zhèběn shū, kěyǐ sòng gěi nǐ.
I have it, and I can give it to you.

Least often, “it” is expressed by the pronoun tā.<sup>10</sup> There is no single rule which will tell you when you can use tā. It is often used as the object of bǎ:

Nǐ bǎ ta ná dao nǎr qu le? Wǒ zěnmē zhǎobudào?
Where did you take it to? How come I can't find it?
Hái yǒu yíge jiǎozi, nǐ bǎ ta chīle.
There's one more dumpling left; you eat it.

bù néng bu: “cannot not”—in other words, “cannot but; have no choice but to; must” The second bu is unstressed and usually neutral tone.

Wèile jiātingde guānxi, wǒ bù néng bu zhèiyang zuò.
For the sake of my family, I have no choice but to do this.
Gēn zhèizhǒng rén zài yìqǐde shíhou, bù néng bu xiǎoxīn yidiǎnr.
When together with this sort of person, one must be rather careful.

## Notes on №7

zhǐ yào: “as long as, provided that” This is used in the pattern zhǐ yào...jiù.

<sup>10</sup>One stylistic feature of modern written Chinese is that tā is used for “it” much more than in true spoken Chinese. This was originally an imitation of the structure of Western languages.

Bú yào kǎolù tài duō, zhǐ yào nǐ xǐhuan jiù hǎo le.

Don't think it over so much. If you like it, that's all that matters.

Zhǐ yào wǒ jīntiān wǎnshang yǒu kòng, jiù kéyǐ bǎ zhèiběn shū kàn wán.

As long as I have time tonight, I can finish reading this book.

Nǐ zhǐ yào bǎ shū niàn hǎo le, zhǎo gōngzuò jiù méiyǒu wèntí le.

As long as you do well in your studies, you won't have any trouble finding a job.

**lái**: In commands and suggestions, this verb merely indicates that a person will perform some action, and can usually go untranslated. When talking about one's own intention, **lái** can be translated as “let me” or “let's.”

Wǒ lái wèn nǐ.

Let me ask you.

Wǒ lái shuō liǎng jù.

Let me say a few words.

Wǒmen lái tán tán zhèige wèntí.

Let's discuss this question.

A: Zhèige zì xiě de duì bu duì?

Is this character written correctly?

B: Wǒ lái kàn kan.

Let me take a look.

Xiànzài qǐng Wáng Ānmín Tóngzhì lái gěi wǒmen jiǎngjiāng huà.

Now let's ask Comrade Wáng Ānmín to speak to us.

Nǐ kuài qù máng ba! Wǒmen lái shōushi.

You go take care of what you have to do. We'll straighten up.

Chī le fàn wǒmen zài lái zuò kāfēi.

After dinner let's make some coffee, (zài means “then” here.)

Wǒmen yìqǐ lái bàn. Wǒ lái bàn zhèr, nǐ dào nàibiān qù.

Let's move this together. I'll take it from here, and you go over there.

Lǐ Zhèn hàn, qǐng nǐ lái niàn.

Lǐ Zhèn hàn, would you read aloud please?

**yǐnggāide**: This is short for **Wǒ bāngzhu nǐ shì yǐnggāide**, “it is right that I help you.” Use the phrase **yǐnggāide** to respond when someone thanks you for doing a favor which you consider natural under the circumstances.

### Notes on №8

**bú shì...jiù shì...**: “if it's not... then it's...” or “either... or...”

<b>Bú shì tā, jiù shì nǐ, chule nǐmen yǐwài hái yǒu shéi huì zhèiyang zuò?</b>
It was either he or you. Who would do something like that besides one of you?
<b>Lǎo Wáng zuò cài, bú shì tài xián jiù shì tài là.</b>
<b>Lǎo Wáng's</b> cooking is always either too salty or too hot.
<b>Tā bú shì zài jiā, jiù shì zài bàngōngshì, biéde dìfang tā bú huì qù.</b>
If he isn't at home, then he's at the office. He wouldn't go anyplace else.
<b>Tā bú shì chī zhèige, jiù shì chī nèige, zuǐ méiyǒu tíngde shíhou.<sup>a</sup></b>
He's always eating something or other. His mouth never stops going.

<sup>a</sup>zuǐ, “mouth”

**xī dú**: “to take drugs” Literally “to inhale poison,” but used for any method of drug taking. (For the last example you need to know **kěkǎyīn**, “cocaine,” and **hǎiluòyīn**, “heroin.”)

<b>Tā yìtiān máng dào wǎn, zěnmé huì qù xī dú?</b>
He's busy all day long. He wouldn't go and take drugs!
<b>Nèige háizi xī dú xīle hǎo jǐnián le, shēntǐ yǐjīng huài le.</b>
That kid has been taking drugs for years, and his health has gotten bad.
<b>Tā xī shénme dú? Kěkǎyīn háishi hǎiluòyīn?</b>
What drugs does he take? Cocaine or heroin?

**shā rén**: “to kill, to murder” or “to try (unsuccessfully) to kill/ murder” The Chinese verbs for “kill” often consist of two parts: a verb telling the action (stab, shoot, beat, etc.) and a verb telling the resulting process of dying. Here is a list of some common ones (this is only here to clarify a point of grammar—you don't have to memorize all these words):

<b>hàisǐ</b>	(by scheming)
<b>zhāsǐ</b>	(by stabbing)
<b>diànsǐ</b>	(by electric shock)
<b>dúsǐ</b>	(by poisoning)

diàosǐ	(by hanging)
biēsǐ	(by suffocation or drowning)
lēisǐ	(by strangling with a cord)
qiāsǐ	(by strangling with the hands)
yǎsǐ	(by crushing or running over)
zhuàngsǐ	(by a collision)
qìsǐ	(by making someone angry!)
dāsǐ	(by a blow, beating, or gunshot)

and the most general term of all:

nòngsǐ	by any means

In classical Chinese, *shā* originally meant “to kill with a knife” or “to slaughter (an animal).” Today, *shā* is still used for “to slaughter” or “kill” animals, as in:

Nǐ huì bu huì shā jī?
Do you know how to kill a chicken?

In modern Chinese, *shā* can have (1) a general meaning or (2) a specific meaning.

1. The general meaning of *shā* is the same as *nòngsǐ* or the English “to kill, to murder.” This is the way *shā* is used when the method of killing is not stated or not known.

Tā bǎ nèige rén shā sǐ le.
He killed that person. (method not considered)

2. The specific meaning of *shā* is to kill with a knife or knife like instrument (e.g., a bayonet). In this meaning, *shā* contrasts with all the other ways of killing listed above. When in your sentence you want to express the method of killing, you must choose an appropriate verb. It would be wrong to say *Tā yòng qiāng bǎ nèige rén shā sǐ le*. Instead, you should say:<sup>11</sup>

Tā yòng qiāng bǎ nèige rén dǎ sǐ le.
He killed that man with a gun.

<sup>11</sup>qiāng, “gun”

**Shā** takes on its specific meaning as soon as you start talking about methods, so in such sentences, you must choose your verb according to the mode of killing.

A: <b>Tā bǎ tā tàitai shāsi le.</b>
He killed his wife.
B: <b>Zěnmē nòngsīde?</b>
How did he kill her?
A: <b>Dúsīde.</b>
He poisoned her.

One last point: **Shā** may express the action of only trying to kill, without implying that the person or animal actually died.

<b>Tā shā jī shāle liǎngdāo kěshi méi bǎ ta shāsi.</b>
He cut the chicken twice, but didn't kill it.

**shǐ**: “to cause, to make”

<b>shǐ</b>	<b>Object</b>	<b>Verb</b>
shǐ	rén	nánshòu
makes one sad		
zhēn shǐ	wǒ	gāoxìng
really makes me happy		
shǐ	wǒ	juéde yǒu xīwàng
makes me feel that there's hope		
shǐ	tā	wàngle nèijiàn shì
made him forget that matter		

<b>Tā xiǎng le bù shǎo bànfǎ, yě méi shǐ tā érzi duì shàng dàxué yǒu xìngqū.</b>
He tried lots of different things, but couldn't interest his son in (going to) college.
<b>Kàndào tā shǐ wǒ juéde hěn gāoxìng.</b>
It made me very happy to see him.

If there is an aspect marker, it goes with the verb following **shǐ**, never with **shǐ** itself:

<b>Shì shénme yuányīn shǐ tāmen fēnkāi le?</b>
What was it that caused them to split up?

**Shǐ** sometimes means “to enable,” particularly if followed by **néng** or other words of that meaning:

Chīle zhèizhōng xīnde yào, shǐ bìngren hǎode hěn kuài.

By taking this new medicine, the patient was able (enabled) to recover very quickly.

Although **shǐ** may sometimes be translated by “make,” “make” may not always be translated by **shǐ**. When “make” means “to compel” someone to do something, it can be translated by **jiào**:

Lǐ Xiānsheng jiào tā zài xiě yíci.

Mr. **Lǐ** made him write it over again.

## Notes on №9

**běnlái**: “originally, in the beginning, at first; to begin with, in the first place” This is a moveable adverb; that is, it may come before or after the subject, but always before the verb.

**Běnlái** has two main uses: (1) to indicate that the situation was originally one way but then it changed, and (2) to express that something has been the case since the beginning and is still the case.

On the next page are examples of both meanings.

### 1. SITUATION HAS CHANGED

Wǒ běnlái bú qù, xiànzài qù le.

Originally I wasn't going to go, but now I will.

Wǒ běnlái bù xǐhuan ta, kěshi xiànzài xǐhuan ta le.

Originally I didn't like her, but now I do.

Běnlái shuō shì yào dào Xīngqīwǔ cái néng zuòwán,  
dànshi wǒ tīngshuō tāmen yào zǎo yidiǎnr zuòwán.

Originally it was said that they wouldn't be finished until Friday, but now I hear they're going to finish sooner.

Běnlái wǒ xiǎng jīntiān xiàwǔ qù kàn diànyǐng, hòulái tīngshuō kāi huì.

Originally I wanted to go see a movie this afternoon. Later I heard there was a meeting. Oh well.

Suàn le, wǒ yǐhòu zài qù ba.

I'll go another time.

Běnlái wǒ jīntiān yào qù Guǎngzhōu, kěshi tiānqì bù hǎo, dàgài děi míngtiān cái néng zǒu le.

Originally I was going to **Guǎngzhōu** today, but the weather is bad, so now I probably won't be able to go until tomorrow.

Zhèijiàn shì běnlái shì kéyǐ bànde, kěshi shéi xiǎngdào huì yǒu zhèige qíngkuàng?

It could have been done, but who expected this to happen?

2. SITUATION WAS LIKE THIS TO START WITH AND STILL IS

Translations for this meaning include "to begin with" and "in the first place." In this use, **běnlái** is often followed by **jiù**.

Wǒ běnlái jiù bù xǐhuan ta, xiànzài hái bu xǐhuan ta.
I never did like her, and I still don't like her.
A: Nǐ bié qù nèige dìfang!
Don't go there!
B: Wǒ běnlái jiù bú qù.
I wasn't going to go there in the first place.
A: Nǐ bié zài qù le.
Don't ever go there again.
B: Wǒ běnlái jiù méi qù.
I never did go there.
A: Wǒ háishi juéde nǐ yīnggāi qù yítàng.
I still think you ought to go there.
B: Wǒ běnlái jiù yào qù.
I am going. (I was intending to go even before you told me to.)
Běnlái jiù gāi zhèiyang bàn.
We should have done this in the first place.
A: Zhèige kāfēi zěnmē zěnmē hēi?
Why is this coffee so black?
B: Kāfēi ma, běnlái jiù shì hēide.
Coffee is supposed to be black!

A clause with **běnlái** is often related to another with **dāngrán**:

Zhèige dōngxi běnlái jiù shì nǐde, wǒ dāngrán yào huán gei nǐ!
This thing belongs to you; of course I would return it to you.
Běnlái tā zài dàxué niànde shì shèhuixué, tā dāngrán duì shèhuì wèntí yǒu xìngqù.
She studied sociology in college, so of course she's interested in social problems.

### Notes on Additional Required Vocabulary

yǒu xiào: “to be effective; to be valid”

Zhèige yào hěn yǒu xiào.

This medicine is very effective.

Zhèizhāng piào hái yǒu xiào ma?

Is this ticket still valid?

### Tape 1 Review Dialog

Lǐ Ping (B), Tom (A), and Lǐ Wen (E) are talking in the Lǐ's living room.

### Unit 7, Tape 2 Workbook

#### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

#### Exercise 2

This conversation begins when two young friends run into each other at a trolley stop on the west side of Běijīng.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

bàng		to be great, to be fantastic
bú jiàn bú sǎn!		don't leave until we've met up!

#### Questions for Exercise 2

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Where is Xiǎo Liú working and what is he doing there?
2. How does he keep up with his English?
3. What does the article say about education in the U.S.?



4. What does **Xiǎo Liú**'s friend want him to do?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying your answers.

### Note

The translations used in these dialogues are meant to indicate the English functional equivalents for the Chinese sentences rather than the literal meaning of the Chinese.

### Exercise 3

In this exercise two sisters talk in the home of a Chinese family in Washington, D.C.

Listen to the conversation once straight through. Then, on the second, time through, look below and answer the questions.

### Questions for Exercise 3

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. Why do they say that the **Míng Bào** is a good newspaper?
2. What is the procedure for mail-ordering a television for one's relatives in Guangzhou?
3. Why would overseas Chinese want to take advantage of this procedure? (Can't their relatives in China buy a television themselves?)
4. To whom do the sisters want to send the television? Why?
5. In what form will they make the payment?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

### Exercise 4

In this conversation a father and son in **Běijīng** talk about religion.

Listen to the conversation straight through once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following words and phrases:

xiāngxìn		to believe in
jiàotáng		church
zuò lǐbài		to worship, to attend religious services
Nán Měi		South America
tóu		head, chief, boss
xué hǎo		to learn from good examples, to learn to be a good person

gōngkè

homework, school-  
work, classwork

#### Questions for exercise 4

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What does the son think is so strange? Why is this on his mind?
2. What did the son read in the newspaper? What was his reaction?
3. What does his father have to say about religion? (There are four points.)
4. **Xué hǎo** is considered very important for teenagers in China. How does this fit into the son's concept of religion?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

#### Dialogue and Translation for Exercise 2

Two young friends run into each other at a trolley stop on the west side of Beijing.

#### Dialogue and Translation for Exercise 3

Two sisters talk in the home of a Chinese family in Washington, D.C.

## Unit 8 Directions for the Future

### Introduction

#### Grammar Topics covered in this unit

1. Action-Process compound verbs.
2. The directional ending **-huí**, “back.”
3. The patterns “(Verb) **dōng** (Verb) **xī**” and “**dōng** (Verb) **xī**” (Verb).
4. The marker **-de** after phrases with a parallel structure.
5. The adverb **you**, “after all,” “anyway.”
6. The adverb phrase **yě bu**, “don't even,” “won't even,” “wouldn't even.”

#### Functional Language Contained in this unit

1. Asking for an explanation of the causes/motives behind a situation.
2. Politely asking someone to quiet down.
3. Expressing appreciation to someone for their hospitality.
4. Taking leave of a group of people in the middle of a conversation.

## References

## Reference List

## Vocabulary

bófù	伯父	uncle (father's elder brother); term for the father of one's friend
bómǔ	伯母	aunt (wife of father's elder brother); term for the mother of one's friend
chǎo	吵	to be noisy; to disturb by making noise
chǎoxǐng	吵醒	to wake (someone) up by being noisy
dàishang	带上	to take along (Beijing)
dānzi	单子	list; form
dǎ zhàng	打仗	to fight a war, to go to war
děi kàn (or yào kàn)	得看 (要看)	to depend on
děng	等	when; by the time; till
děng yíxià	等以下	wait a while; in a little while
gāi	该	should, ought to; to be someone's turn to
gànmá	干吗	to do what; (colloquial) why on earth, what for
gànshenme	干什么	to do what; (colloquial) why on earth, what for
gōngyìpǐn	工艺品	handicrafts
guòqu	过去	to pass
hǎohāor	好好儿	well; properly; thoroughly
hǎoxiàng	好象	to seem as if
-huí	-回	counter for <i>shì</i> , matter
kàn	看	to depend on
kànzhe	看着	(followed by a verb) as one sees fit, as one deems reasonable
kǎo	考	to take/give an exam, test, or quiz
kǎoshì	考试	to take/give an exam, test, or quiz, exam, test
lái	来	to do (something), to perform (something), to have (an event), to help oneself (to food, etc.), to join in (a game, etc.)
nántīng	难听	to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous

quàn	劝	to advise, to urge, to try to persuade
shǎ	傻	to be stupid, to be dumb, to be silly, to be naive
shēngyì (shēngyì)	生意	business, trade
sòngxíng	送行	to see (someone) off, to wish (someone) a good trip; to give a going-away party
téng	疼	to be (very) fond of, to be attached to, to dote on
wǔjiào	午觉	noontime nap
yào kàn (or děi kàn)	要看 (得看)	to depend on
yòu	又	anyway; after all (used in questions and negative statements)
yuánlái	原来	original, former; originally, formerly; (expresses finding out the true situation)
yuànyì	愿以	to wish, would like, to want to; to be willing to
yùnqì	运气	luck
zěnmē (yì)huí shì	怎 ( ) 么回事	what's it all about
zhènmē (yì)huí shì	这 ( ) 么回事	like this
zhèi yíxiàzi	这一下子	after this, as a result of this
zhènmē huí shì	这么回事	like this
zhèngzhǎo(r)	正好	it just so happens that, to happen to, as it happens; Just in time, Just right, Just enough

## Reference Notes

### Notes on №1

**kǎoshì**: “to take/give a test, or quiz; test, exam” This may be noun used as a verb object compound or as a noun. **Kǎo** as a verb may be used alone if the context makes it clear.

**Kǎoshì yǐhòu tā lèi le.**

She was tired after taking the test.

**Zhèici kǎoshì tā kǎode bú cuò.**

He did pretty well on the test this time.

**Nǐ3 jīntiān kǎode zěnmeyàng?**

How did the test(s) go today?

**Nǐde jīngjixué kǎode zěnmeyàng?**

How did you do on your economics exam?

**Wǒ lái kǎokao nǐ.**

Let me quiz you.

Kǎowán shì yīhòu (OR Kǎowánle yīhòu), wǒmen qù kàn diànyǐng, hǎo bu hǎo?

Let's go to the movies after we're done taking the test.

děng yíxià may have its literal meaning, “wait a minute, wait a while,” or it may mean “in a minute, in a while.”

- “WAIT A MINUTE, WAIT A WHILE”

Děng yíxià, wǒ yào dǎ ge diànhuà, dǎwánle wǒmen jiù zǒu, hǎo bu hǎo?

Wait a second, I want to make a phone call. We'll go as soon as I'm finished, okay?

Nǐ děng yíxià, wǒ lái bāngzhu nǐ.

Wait a second, let me help you with that.

- “IN A MINUTE, IN A WHILE”

Nǐ xiān chī, děng yíxià wǒ xǐwánle yīfu jiù lái.

You go ahead and eat. I'll come as soon as I've finished washing the clothes.

Nǐmen xiān zǒu ba, děng yíxià wǒ zài qù.

You go ahead and leave. I'll go in a while.

Děng yíxià yǒu yíwèi xing Wángde lái zhǎo wǒ, qǐng nǐ ràng ta jìnlái .

In a while a Mr. Wáng will be coming to see me. Please let him in.

## Notes on №2

**bómǔ**: “wife of father's older brother,” but also a term for the mother of one's friend. Relationships between friends are often thought of and even spoken of in terms similar to family relationships. Friends are like brothers and sisters, and therefore a friend's parents are addressed as aunt (**bómǔ**) and uncle (**bófù**).

**shuì wǔjiào**: “to take a nap,” literally “to sleep the afternoon sleep.” **Wǔshuì shíjiǎn** is “afternoon nap time,” as in a school or organization.

Wǒ jīntiān méi shíjiǎn shuì wǔjiào.

I didn't have time to take my afternoon nap today.

A: Jīntiān nǐmen yǒu meiyǒu wǔshuì shíjiǎn?

Do you have an afternoon nap today?

B: Méiyǒu. Zhōngfàn yīhòu jiù kǎi huì.

No. We have a meeting right after lunch.

Many Chinese take a rest after the midday meal. Work, school, and store schedules often make time for this, especially in hot weather.

X: “Sh.” This is the “word” you use to signal someone to keep quiet. It is said with rounded lips—like whispering the syllable *xū*.

*chǎoxǐng*: “to wake up by making noise” *Chǎo* can mean “to be noisy,” or as in *chǎoxǐng*, “to disturb by being noisy.” [it can also mean “to quarrel, to squabble.”] *Xǐng* (Welfare module, Unit 1+) is “to wake up,” a process verb. The compound *chǎoxǐng* is therefore made up of an action verb plus a process verb, with the meaning by performing the action, to cause the process (change of state) to occur. You can use this pattern to make a lot of useful compound verbs:

*Nǐ zǒulèi le ba, zuòxia xiūxi yihuǐr.*

You must be tired (from walking). Sit down and rest a while.

A: *Tā zěnmē bīng le? Shì bu shì zuótiān hēde tài duō?*

How come he got sick? Was it that he had too much to drink yesterday?

B: *Bú shì hēde tài duō, shì chīde tài duō chībīng le.*

No, he didn't have too much to drink. He got sick from eating too much.

*Nǐ shuìgòu le ma?*

Did you get enough sleep?

*Tā bǎ yǎnjīng kūhóng le.*

She cried her eyes red.

### Notes on №3

*shēngyì*: “business, trade” Also pronounced *shēngyì*.

*yào kàn*: “depends on...” By itself, *kàn* (which you know as “to look at” and “to think, to have the opinion that”) has another meaning, “to depend on, to be up to, to be determined by.” Often *yào* or *děi* is added before it.

A: *Nǐ míngtiān shì qù háishi bú qù?*

Are you going tomorrow or not?

B: *Ng, děi kàn tiānqì.*

Mm, that depends on the weather.

A: *Wǒ jīntiān kéyì zǎo diǎnr huí jiā ma?*

Can I go home early today?

B: (Yào) kàn nī zuòdewán zuòbuwán zhèixiē shì.

That depends on whether you can finish these tasks.

A: Nǐ néng gēn wǒmen qù Jiāzhōu ma?

Can you go to California with us?

B: Jiù kàn shíjiān le, yào shì xiàtiān jiù kéyi le.

That only depends on the time. If it's in the summer I can go.

Kàn nǐde le!

It's all up to you now!

yùnnqì: “luck; to be lucky” This word can be used either as a noun or as an adjectival verb. The following sentences show some of its uses as a noun:

Tāde yùnnqì zhēn bú cuò.

He really has good luck.

Nǐ yùnnqì zhēn hǎo!

You're really lucky!

[To say “to be unlucky,” use *dǎoméi* or *bù zǒu yùn*.]

## Notes on №4

*dàihuí*: “to bring/take back” You have seen *huí* used as a main verb meaning “to return to,” in *huí jiā*, “to return home,” and *huí guó*, “to return to one's country,” and with the endings *-lai* and *-qu* as in *huí lai*, “to come back.” Here you see it used as a directional ending.

*Dàihuí* can only be used if it is followed by a place name, like *Měiguó* in sentence UA. Otherwise you should use *dàihuilai* or *dàihuiqu*, depending on whether the direction is toward or away from the point of reference.

Zhèixiē cài wǒmen chībuwán, kéyi dàihuiqu ma?

We can't finish these dishes (of food) May we take them back with us?

A: Zènme yuǎnde lù, zǒubuhuíqu le ba?

It's such a long way. We can't walk back, can we?

B: Zǒudehuíqu. Xiànzài cái wǔdiǎn zhōng, zǒuhuiqu zhǐ yào yíge bàn zhōngtóu jiù gòu le.

Sure we can. It's only five o'clock now. It will only take an hour and a half to walk back.

Nǐ bǎ péngyou sòngqu yǐhòu, děi bǎ chē kāihuilai, wǒ yào yòng.



After you've dropped your friend off, you have to drive the car back here I want to use it.

zhènghǎo(r):

1. (1) “just right; just in time; just enough”

Nǐ zhèishuāng xié wǒ chuān zhènghǎo (r).
These shoes of yours fit me just right.
Nǐ lái de zhènghǎo(r), wǎn jǐfēn zhōng wǒ jiù zǒu le.
You came just in time. If you'd come a few minutes later, I would have already left.
Zhèixiē qián zhènghǎo(r) mǎi nèige diànshì.
This money is just enough to buy that T.V.

2. (2) “to be opportune”

Nǐ zài zhè zhènghǎo(r), bāng wǒ yíge máng.
It's a good thing (lit., “opportune”) you're here. You can help me out.

3. (3) “as it happens, it just so happens”

Jīntiān zhènghǎo(r) pèngdao Lǐ Xiānsheng, jiù bǎ shìqing bàn le. <sup>a</sup>
I just happened to run into Mr. Lǐ today, so I took care of that matter.
Wǒ běnlái xiǎng xiàge yuè mǎi shāfā, jīntiān zhènghǎo(r) pèngdao héshìde, jiù mǎi le. <sup>b</sup>
I was originally going to buy a sofa next month, but today I happened to come across the right kind, so I bought it.

<sup>a</sup>pèngdao, “to run into, to come across”  
<sup>b</sup>shāfā, “sofa”

dàishang: “to take along with one” In the Běijīng dialect, the verb ending -shang is sometimes used to mean “along with” a person. (For the first example you need to know tí, “to carry from the hand at the side of the body.”)

Tā tíshang shūhāo jiù zǒu le.
She picked up her schoolbag and left.
Zhèige sǎn nǐ nǎshang ba.
Take this umbrella along with you.
Nǐ bàoshang hái zi, wǒ nǎzhe zhèige.
You carry the child, and I'll hold this.

Speakers who are not from Běijīng would use different endings in these cases, for example -zhe or -qu (depending on the meaning of the sentence).

## Notes on №5

guòqù: “to pass, to go over” Contrast guòqu (neutral-tone qu) with guòqù (Falling-tone qù), “the past” (see Unit U of this module).

Guòlai is “to come over.”

Nǐ guòqu kànkàn.
Go over there and take a look.
Menkǒu guòqu yíge rén.
Someone passed by the door.
Nàr guòlai yíge rén.
Someone is coming over from there.
Yíhuǐr jiu guòqu le.
It will pass in Just a while.
Kuài guòlai!
Come on over here!
Guòlai zuò yíhuǐr ba.
Come over (to my house) for a while. (Lit., “Come over to sit awhile.”)
Guòlai!
C'mere! OR Get over here. (CAN BE IMPOLITE)

Guòqu is also a polite or respectful word for “to die,” similar to English “to pass away.” As mentioned in Unit 5» Chinese often avoid using the stark-sounding sǐ.

hǎohāor: “well; industriously; properly; thoroughly” In Unit 1 of this module, you learned màn mānr “slowly,” which is a reduplication of the adjectival verb màn “to be slow.” In Běijīng conversation, the second màn is said with the first tone, and -r is added, making màn mānr.

In many other parts of China, it is said as màn màn. Likewise, Běijīng hǎohāor is often heard as hǎohǎo elsewhere. Reduplication allows an adjectival verb to be used before a verb as a modifier, with or without -de, for example, màn màn(de) chī, “to eat slowly,” hǎohǎo(de) tīng, “to listen well.”

Hǎohǎorde (hǎohǎode) has more specific meanings than just “well.” It can mean “properly,” “thoroughly,” or “nicely,” or “in perfectly good condition, with nothing the least bit wrong.”

Xiànzài hǎohǎorde niàn shū, yíhòu hǎohǎorde gōngzuò.
Study properly now, and do your job properly later on.
Gāngcái hai hǎohǎorde, xiànzài bù zhī zěnme huí shì yòu kūqilai le.

Everything was fine just a minute ago. Now I don't know what happened, but she's crying again.

Zhèngzhìde shìqíng gēn xiǎohǎizi wánr yíyàng, liǎngtiān  
yǐqián hái hǎohāorde, liǎngtiān yǐhòu jiù dǎqilai le.

Politics is like children playing. First everything's  
fine, and then a couple of days later they're fighting.

xiǎng dōng xiǎng xī: “to think of this and that, to let one's mind wander” Dōng, “east,” and xī, “west,” are used in the patterns (Verb) dōng (Verb) xī and dōng (Verb) xī (Verb) to express that a person's action has no definite aim or that something is done haphazardly. More examples:

kàn dōng kàn xī	looking here and there
xué dōng xué xī	studying this and that
zǒu dōng zǒu xī	walking all about
zhǎo dōng zhǎo xī	searching here and there

You can also say dōng xiǎng xīxiǎng, dōng kàn xī kàn, etc. Here are some examples in sentences:

Guò mǎlùde shíhòu, bié zhème kàn dōng kàn xīde, duó wēixiǎn a!

Don't let your eyes wander when you cross the street. It's very dangerous !

Tā zǒng shì xué dōng xué xīde yǐjīng shínián le, hái méi cóng dàxué bìyè.

He's been studying this and that for ten years, and still hasn't graduated from college.

Nǐ shénme dōngxī diū le, zhǎo dōng zhǎo xīde.

You're hunting all over the place. What did you lose?

Zhèi liǎngnián wǒ yìzhí zǒu dōng zǒu xī, méi shíjiān gēn jiālǐ rén zài yìqǐ.

The past couple of years I've been traipsing all over the  
place, and haven't had any time to be with my family.

...-de: Here you see a new use of the marker -de. After certain phrases, especially ones with a parallel structure, -de means “that way,” describing a way of looking, acting, or just a state of affairs. (For the following examples, you need these three items: lǎo, “all the time, always”;

bù huāng bù máng, “calm, not the least bit flustered”; and dǎ zhēn, “to get an injection.”)

Nǐ gǎnmá lǎo zǒuchū zǒujinde?!

How come you keep walking in and out?!

Shíjiān kuài dào le, nǐ zěnméi hái bù huāng bù mángde?

It's almost time, how can you be so calm?

Zhèi bàngē duō yuè, yòu dà zhēn yòu chī yàode, tāde tuǐ hǎoxiàng yǐjīng hǎo le.

During the past half month or so, with all the injections and medications, her leg seems to have already recovered.

Zhèi shì shénme xié! Yìzhī dà yìzhī xiǎode!

What kind of shoes are these, with one bigger than the other!

## Notes on №6

téng: “to be fond of, to be attached to, to dote on”

Zhèige háizi, bù guǎn nǐ zěnme téng ta, tā yě bu tīng huà.

This kid! No matter how fond of him you are, he never does what you say.

Nǎinai zhēn téng wǒ dìdi!

Grandma is really attached to (OR dotes on) my younger brother.

Zhèi háizi zhēn kěài! Ràng rén bù néng bu téng! <sup>a</sup>

This child is adorable; you can't help but be fond of him!

Tā tèbié téng érzi, zǒng pà tā chībuhǎo.

She is especially attached to her son, and is always afraid that he won't eat well.

<sup>a</sup>kěài “to be loveable/adorable”

zěnme huí shì: “what happened; what's it all about; what's the story” Also said as zěnme yìhuí shì. Zěnme here means zěnmeyàng, “what kind, of what nature.” “Huí is a counter for shì, as in Yǒu zhèihuí shì ma?, “is there such a thing?” or “Did such a thing (really) happen?” In the phrase zěnme yìhuí shì, the number yī is often dropped from yìhuí just as it can be dropped in phrases like chī (yí)ge píngguǒ, “eat an apple.”

Zhèi shì zěnme huí shì? Wūli zěnme nàme zāng?

What is this, anyway? Why is this room so dirty?

Zhèi shì zěnme huí shì? Dōngxi yìtiān bǐ yìtiān guì!

What's going on, anyway? Things are getting more and more expensive every day.

zěnme huí shì: Also zhème huí shì. This phrase has two main uses:

1. Used before telling the facts or details of an event, as in sentence 6B.
2. Said after one learns the facts or outcome of an event, e.g.,

Yuánlái shì zhème huí shì!

Oh, so that's the story.

Yào zhīdao shì zhème huí shì wǒ jiù bù lái le.

If I had known that was what it was all about, I wouldn't have come.

### Notes on №7

**zhǎo**: Literally, “to look for,” but when the object is a person it can mean, “to call on” a person. This is the way **zhǎo** is used in sentence 7A, hence the translation “going to see **Xiǎo Lán**,” rather than “going to look for **Xiǎo Lán**.”

Xīngqītiān tā zǒngshì qù zhǎo péngyou.

On Sundays, he always goes to see his friends.

Zhèzhǒng wèntí zhǎo tā méi cuò!

When you have that kind of problem, you won't go wrong if you go to him.

Zhǎo wǒ méi yòng, wǒ bù guǎn zhè shì.

It's useless to come to me about this matter, I'm not in charge of it.

**gàn shénme**: “to do what; what for, why” **Gàn** is the verb “to do.” **Gàn shénme** and the similar **gànmá** can be used

1. to ask what someone is doing;
2. like **wèishénme**, except with a livelier, more conversational tone; or
3. rhetorically, to question the value or use of something.

Nǐ gànmá ne?

What are you doing?

Nǐ míngtiān gàn shénme?

What are you doing tomorrow?

Gàn shénme lǎo gēnzhe wǒ?<sup>a</sup>

What are you doing always following me?

Gànmá mǎi zhèige? Nàme guì!

What did you buy this for? It's so expensive!

Nǐ gànmá zǒng tīng tāde?!

How come you always do what he says?!

Haá zài zhèr gàn shénme? Kuài huì jiā ba!

Why are you still here? Hurry up and go home!
Zhèi shì xiǎo shìqing ma! Ní gànma zhème shēngqì?
This is such a small matter! Why should you get so angry?
Zhèige dōngxi shì gànmade?
What's this thing for?
A: Wǎnshang ní yíding dào tā jiā qù yítàng.
You have to go to her house tonight.
B: Gàn shenme?
What for?
A: Bǎ zhèige sòngqu.
To take this to her.
Lián ní dou bú qù, wǒ gàn shenme qù?!
If you aren't even going, why should I go?
<sup>a</sup> gēn, “to follow”

yòu: You have seen the adverb you meaning (1) “again,” as in *Nǐ yòu lái le*, “You’re here again” and (2) “both.. .and...,” as in *Yòu hǎo yòu piányi*, “Both good and inexpensive.” In sentence 7A, you is used to stress that the speaker thinks what he is saying is a strong reason why something should be otherwise. This you is usually used in sentences with the verb made negative, or in rhetorical questions (those to which no answer is expected).

IN SENTENCES WITH THE VERB MADE NEGATIVE

Tā yòu bù shǎ.
He's no dummy, after all.
Wǒ yòu bù zhīdào jīntiān xià yǔ.
After all, I didn't know it was going to rain today.
Nǐ yòu méi kànjianguo ta, nǐ zěnme zhīdào tā bù hǎo?
You've never seen him, after all; how could you know he's no good?
Tā yòu bú shì wàijiāoguān, zěnme zài dàshiguǎn gōngzuò?
He's not a diplomat, after all; why is he working in the embassy?

IN RHETORICAL QUESTIONS

Tā yòu zhīdào shénme?
What does he know, anyway? (Means, “He doesn't know anything.”)

Shéi yòu néng kànde nàme yuǎn ne?
Who could have seen that far ahead, after all? (Means, "No one could have seen that far.")
Bùzhǎng yòu zěnmeyàng?
So what if he's a (government) minister? (Means, "The fact that he's a government minister is unimpressive.")
Yàoshi tā bù néng zuò, shéi yòu néng zuò ne?
If he can't do it, who can? (Means, "if he can't, nobody can.")

quàn: "to advise" or "to try to persuade" a person. This describes the action of talking to someone in order to bring them around to a certain way of thinking. Sentence 7B might be translated simply as, "Don't get upset, I'll talk to him."

Wǒ quàn nǐ hái shì bú yào xué wénxué, biyè yǐhòu zhǎo gōngzuò nán na.
My advice to you is not to study literature. It would be awfully hard to find a job after you graduate.
Tāde shì nǐ bú yào quàn, tā huì gěi nǐ zhǎo máfānde.
You'd better not try to advise him about his affairs, otherwise he'll give you trouble.

### Notes on №8

gāi: "should; ought to; to be someone's turn to (do something)" Gāi is an auxiliary verb very similar in meaning to yīnggāi.

Kuài qīdiǎn bàn le, wǒ gāi shàngbān qu le.
It's almost seven-thirty. I should be leaving for work.
Wǒ gāi shuō shénme ne?
What should I say?

Gāi is frequently used before the subject of a clause. In such cases it can also mean "to be (someone's) turn to (do something)."

Míngtiān gāi tā qǐng kè le.
Tomorrow it's his turn to treat.
Zhèixiē shì běnlái gāi wǒ zuòde, bingle zhèi jǐtiān, tóngshimen dōu bāng máng zuòwán le.
It should have been me who did these things in the first place, but with me being sick the past few days, my colleagues finished them all for me.

Zhèicì gāi wǒ qǐng nǐ kàn diànyǐng le.

This time it's my turn to treat you to a movie.

Gāi nǐ zǒu le OR Gāi nǐ le.

Your move OR It's your turn, (in playing a game)

**kànzhe**: In front of another verb, **kànzhe** means “(do something) as one sees fit.” The “locking” in **kànzhe** refers to looking at the situation in order to decide what one is able to do and what is best to do. The most common phrase in which **kànzhe** appears is **kànzhe bàn**, “to do as one thinks best.”

A: Nǐ shuō wǒ shì qù hǎo ne? Háishi bú qù hǎo?

Do you think it would be best for me to go or not to go?

B: Zěnmē shuō ne? Nǐ kànzhe bàn ba!

What should I say? Do what you think best!

A: Nǐ yào mǎi shénme yánsède chènshǎn?

What color shirt do you want to buy?

B: Nǐ kànzhe mǎi ba.

Buy what you think best.

**dǎ zhàng**: “to fight a war, to go to war” This is a verb plus general object, like **niàn shū**. **Zhàng** is not used by itself (except in a construction like **Zhèi yízhàng dǎle hǎojǐge yuè**, “This battle/war was fought for many months,” in which **zhàng** simply precedes **dǎ** instead of following it).

If you want to say “war” by itself, you have to use another word, **zhànzhēng**, which is taught in the next module.

## Notes on №9

**sòngxíng**:

- (1) “to see off, to wish (someone) a good trip”

Xiàwǔ liǎngdiǎn wǒ dào jīchǎng gěi Zhāng Xiānsheng, Zhāng Tàitai sòngxíng.

At two this afternoon I'm going to the airport to see Mr. and Mrs. **Zhāng** off.

- (2) “to give a going-away party”

A: Nǐ jīntiān wǎnshàng yǒu meiyǒu shì?

Are you busy tonight?

B: Wǒmen jīntiān wǎnshàng chūqu chī fàn, gěi péngyou sòngxíng.



We're going out for dinner tonight to have a going-away party for a friend.

**zhèi yíxiàzi**: “as a result of this” This means that something has happened which brings a new turn to the situation. It can often be translated into English simply by using the word “now.” (in sentence 9B, it may be best just to omit it from the translation.)

Qián lái le, zhèi yíxiàzi kéyǐ mǎi fángzi le!

The money has come. Now we can buy the house!

Zhèi yíxiàzi zāogāo le, wǒde qián bú gòu le.

This is terrible! I don't have enough money (e.g., to pay for the things I just brought to the cashier).

**děng**: “when, by the time; till” This word, which you first learned as “to wait,” can have these other meanings in a dependent clause. This use is similar to that of **děng dào**, which you learned in Unit 3 may be used for “when” or “by the time.”

Děng wǒ dào le Běijīng wǒ cái zhīdao tā yě zài Běijīng.

It wasn't till I got to **Běijīng** that I found out he was there too.

### Notes on №10”

**shǎ**: “to be stupid, to be silly, to be naive“

Nǐ zhēn shǎ! Qián fàng zài yínhángli duó hǎo! Fàng zài jiālǐ gàn shénme?

You're really silly. It's such a good idea to put your money in a bank, what are you keeping it at home for?

Shǎ háizi, bié zǒng wèn nèixiē shǎ wèntí, hǎo bu hǎo?

You silly kid, would you quit asking such silly questions all the time?

**zǎo**: Besides “early,” **zǎo** can also mean “before, sooner,” or “long ago.” Here are more examples.

Tāmen jīng nùtóngxué zǎo jiu pǎo dào hǎibiānr qu wánr le.

Those women students took off for the beach a long time ago.

Hài! Wǒ zǎo lái yìtiān jiu hǎo le.

(Sigh) If only I had come a day earlier.

Sometimes **zǎo** only conveys the speaker's feeling of regret and irritation. “A long time ago” might actually be no more than a moment ago. In such cases, **zǎo** can be translated by intonation alone:

Nǐ zěnmē bù zǎo shuō! Xiànzài hái láidejí ma?

Why didn't you say so (before)! How can we make it in time now?

Wǒ zǎo zhīdào tā shì zhèige yàngzi jiu bú huì zhème shǎ le.

If I had known that he was this way I wouldn't have been so naive.

yě bu: “don't even, won't even, wouldn't even” do something that one should do.

Bādiǎn bàn le, nǐ yě bu zǎo diǎnr jiào wo, wǒ xiànzài láibuji le.

It's half past eight! Why didn't you get me up before? Now I won't make it in time.

Nǐ yě bu kuài diǎnr shōushi, wǒmen dōu dēngjí le.

Will you hurry up and get your things ready? We're all getting itchy (from waiting).

Tā yě bu kuài diǎnr lái, cài yījīng liáng le!

What is keeping him [“Won't he even come a little faster“]? The food is cold already!

yuánlái:

(1) “originally” In this meaning, it is usually interchangeable with **běnlái**, which you learned in Unit 7.

Tā yuánlái bù chī ròu, xiànzài bù zhīdào zěnme chīqilai le.

He didn't used to eat meat. No he's started eating it for some reason.

Wǒ yuánlái méi jìhua qù Ōuzhōu, hòulái tā yíding yào qù, wǒ yě jiu gēnqu wánle yītàng.<sup>a</sup>

I hadn't originally planned to go to Europe. Then she insisted on going, so I went along for the fun of it.

<sup>a</sup>gēn, “to follow, to go along with”

(2) Used when revealing a fact which was not previously known, especially when that fact provides an explanation or solution to a puzzling situation. This can sometimes be translated by “it turns out that...” or by “So...!” (**Běnlái** cannot be used for this meaning.)

Wǒ xiǎng shì tā xiěde, yuánlái jiù shì nǐ xiěde!

Oh, so you wrote this! I thought he wrote it.

À! Yuánlái nǐ jiù shì Xú Xiánsheng? Huānyíng, tài huānyíng le!

Oh! So you're Mr. Xú? Welcome! Welcome indeed!

À, yuánlái shì zhème huí shì!

Oh! So that's what happened!

(3) **Yuánláide** may be used to modify a noun, with the meaning “original”:

Wǒmen yuánláide jìhua shì xiàge Xīngqíwǔ qù.

Our original plan was to go next Friday.

Tāmen yuánláide fāngzi zài chéngwàitou, xiànzài bān dao chénglí qu zhù le.

Their original house was outside the city,  
(but) now they've moved into the city.

### Tape 1 Review Dialog

In **Lǐ Píng** and Tom's room, Tom (A) is getting his things packed, when **Lǐ Píng** (B) comes in.

## Unit 8, Tape 2 Workbook

### Exercise 1

This exercise is a review of the Reference List sentences in this unit. The speaker will say a sentence in English, followed, by a pause for you to translate it into Chinese. Then a second speaker will confirm your answer.

All sentences from the Reference List will occur only once. You may want to rewind the tape and practice this exercise several times.

### Exercise 2

In this exercise a mother and son talk in their apartment in Hangzhou.

The conversation occurs only once. After listening to it completely, you'll probably want to rewind the tape and answer the questions below as you listen a second time.

Here are the new words and phrases you will need to understand this conversation:

<b>xiǎo diǎnr shēngr</b>		a little more quietly
<b>bǎo</b>		to wrap
<b>tán liǎn'ài</b>		to be in love, to be going together (having a courtship)

### Questions for Exercise 2

Prepare your answers to these question in Chinese so that you can talk about them in class.

1. Why is his sister going to America? Why is she talking handicrafts?
2. What will happen this evening?
3. What news does he learn about his sister?
4. Does his mother seem nervous? How can you tell?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the dialogue again to help you practice saying answers.

### Note

The translations used in these dialogue are meant to indicate the English functional equivalent for the Chinese sentences rather than the literal meaning of the Chinese.

**Exercise 3**

In this conversation a mother talks to her daughter in **Běijīng** about her grandparents.

Listen to the conversation once straight through. Then, on the second time through, look below and answer the questions.

Here are the new words for this conversation:

qiánxiē nián		a few years back
zài shuō		besides, moreover

**Questions for Exercise 3**

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What is **Xiǎo Yún** doing? Why?
2. What is the latest news about **Xiǎo Yún**'s grandfather?
3. Why does the mother seem to have little regard for the company she talks about?
4. According to the mother, what is the grandfather's attitude toward work?
5. What does the mother ask her daughter to write into the letter to grandfather?

After you have answered these questions yourself, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation to help you practice saying the answers which you have prepared.

**Exercise 4**

This conversation takes place in the office of a factory in **Běijīng** when an older man and a younger man are on the night shift.

Listen to the conversation straight though once. Then rewind the tape and listen again. On the second time through, answer the questions.

You will need the following words and phrases:

Lǎo Shīfu		old master
gémìng		revolution
Zhū Lǎozǒng		an affectionate name for <b>Zhū Dé</b> , a military leader of China and commander of the Eighth Route Army during the war of resistance against Japan.
jūnduì		army

**Questions for exercise 4**

Prepare your answers to these questions in Chinese so that you can talk about them in class.

1. What did **Wáng Lǎo Shīfu** do before the war of resistance against Japan? Was it a secure job?

2. What happened to his business during the war of resistance against Japan?
3. What did “Zhū Lǎozǒng” (Zhū Dé) do at that time? What did Wáng Lǎo Shīfu do for Zhū Lǎozǒng?

After you have answered these questions, you may want to take a look at the translation for this conversation. You may also want to listen to the conversation again to help you pronounce your answers correctly.

### Dialogue and Translation for Exercise 2

A mother (B) and her son (A) talk in their apartment in Hángzhōu.

### Dialogue and Translation for Exercise 3

In Běijīng a mother (B) talks with her daughter (A).

## Vocabulary

àishàng	爱上	to fall in love with
ài	爱	to love
āndìng	安定	to be peaceful and stable, to be quiet and settled
bàba	爸爸	father, dad, papa
báitiān	白天	daytime
bāng máng	帮忙	to help; help
bāngzhu	帮助	to help; help; as a help to, for
bàng	棒	to be great, to be fantastic, to be terrific
-bān	-班	counter for class of students
bǎohù	保护	to protect
bǎoshí	保持	to keep, to preserve, to maintain
bāo	包	to wrap
bèihòu	背后	behind someone's back
-bèizi	-辈子	all one's life, lifetime
běnlái	本来	originally, in the beginning, at first; to begin with, in the first place
běnrén	本人	herself, himself, oneself, myself, etc.
biànhéng	变成	to change into
biàn	变	to change, to become different
bǐcǐ	彼此	each other, one another, both; the same to you
bìngrén	病人	sick person, patient
bǐsà bǐng	比萨饼	pizza
bǐ	比	to compare
bómǔ	伯母	aunt (wife of father's elder brother); (term for the mother of one's friend)
bóshì	博士	Ph.D.
bú fàngxīn	不放心	to worry
bù guǎn	不管	no matter (what, whether, etc.)
bù huāng bù máng	不慌不忙	calm, not the least bit flustered
bú jiàn bù sǎn	不见不散	don't leave until we've met up
bù jiǎndān	不简单	not ordinary, not commonplace; remarkable
bù néng bu	不能不	to have to, must

bù shǎo	不少	to be quite a lot, to be much, to be many
bú shì... jiù shì...	不是。。。就 是。。。就	if it isn't... then it's; either... or...
bú xiàng huà	不像话	to be ridiculous, to be outrageous, to be absurd (talk, acts, etc.)
cáichǎn	财产	property
cái	才	only in that case, only under this condition
cái	财	only (before an amount)
cānjiā	参加	to participate in, to take part in; to join; to attend
chàng gē	唱歌	to sing (songs)
cháng	长	to be long
chǎoxǐng	吵醒	to wake (someone) up by being noisy
chǎo	吵	to be noisy; to disturb by making noise
chéngshì	城市	city; urban
chéngyuánguó	成员国	member country
-chéng	-成	(verb ending) into
chībuxiàqù	吃不下去	to be unable to eat
chī kǔ	吃苦	to suffer, to undergo hardship
chōu yān	抽菸	to smoke (tobacco)
chuáng	床	bed
chuántǒng	传统	tradition, traditional
cōnglái bù/méi	从来不/从来没	never (up till now)
cónglái	从来	ever (up till now), always (up till now)
cóng... (verb)-qǐ	从。。。-起	to begin (verb)-ing from.
cūnr	村儿	village
dàduōshù(r)	大多数 (儿)	the great majority
dàishang	带上	to take along (Běijīng)
-dài	-代	generation; era, (historical) period
dājiě	大姐	older sister (a respectful term of address for a woman about one's own age or older)
dàlù	大陆	mainland, continent
dǎng	党	(political) party
dānxīn	担心	to be worried, to be uneasy
dānzi	单子	list; form
dàochù	到处	everywhere

dàodé	道德	morality, morals, ethics
dào lājī	倒垃圾	to take out (dump) the garbage
dàolǐ	道理	principle, truth, hows and whys; reason, argument, sense
dào	倒	to pour, to dump
-dào	-到	(resultative ending used for perception to one of the senses: <i>jiàndào</i> , <i>kàndào</i> , <i>tīngdào</i> , etc.)
-dào	-到	(resultative ending used to indicate reaching; in <i>xiǎngdào</i> , <i>tándào</i> , etc., translated as “about” or “of”)
dàxuéshēng	大学生	college student
dǎ zhàng	打仗	to fight a war, to go to war
dǎ zhēn	打针	to get an injection
dǎ zì	打字	to type (on a typewriter)
dédao	得到	to receive, to get
-de huà	的话	if; in case; supposing that
děi kàn	得看	to depend on
děng dào	等到	wait until; when, by the time
děng yíxià	等以下	wait a minute; in a little while
děng	等	when; by the time; till
dé	得	to get
-diǎn	-点	point
diào yǎnlèi	掉眼泪	to cry, shed tears
dìwei	地位	position, status
dǒngde	懂得	to understand, to grasp, to know
duǎnpiān	短片	short (stories, articles)
dúlì	独立	to be independent; independence
duó (duō)	多	how (to what extent)
duó hǎo!	多好!	how great that is!
duōshù(r)	多数 (儿)	the majority (of), most (of)
éi	诶	say! (interjection telling that the speaker Just thought of something)
értóng	儿童	child (formal word)
érxīfu(r) (-fer)	儿媳妇 (儿)	daughter-in-law
fādá	发达	to be (highly) developed, to be
fǎlǜ	法律	law



fǎnduì	反对	to oppose, to be against
-fāngmiàn (-mian)	-方面	aspect, side, area, respect
fǎngwèn	访问	to visit
fǎnzhèng	反正	anyway, in any case
fàn zuì	犯罪	to commit a crime
fàn	犯	to violate, to offend, to commit; to have an attack (of an old disease)
fān	翻	to translate
fāzhǎn	发展	to develop, to expand, to grow
fēngsú	风俗	custom(s)
fēnkāi	分开	to separate, to split up
fēn	分	points
fēn	分	to divide, to separate, to split
fùnǚ	妇女	woman; women, womankind
fúqi	夫妻	blessings, good fortune
gǎibiàn	改变	to change; change(s)
gài	盖	to build, to construct
gāi	该	should, ought to
gāi	该	will probably
gànbu	干部	cadre
gǎnjué	感觉	feeling, sensation; to feel, to perceive
gànmá	干嘛	to do what; (colloquial) why on what for
gàn shenme	干什么	to do what; (colloquial) why on earth, what for
gǎnxiè	感谢	to be thankful, to be grateful
gāogàn	高干	senior cadres
gāozhōng	高中	senior high school
gèguó	各国	various countries
gémìng	革命	revolution
gēn	跟	to follow
Gòngchǎndǎng	共产党	Communist Party
gōngchǎng	工厂	factory, mill, plant, works
gōnggong	公公	grandfather, grandpa (paternal)
gōngkè	功课	homework
Gòngqīngtuán	共青团	Communist Youth League

gōngshāngyè	工商业	industry and commerce
gōngyè	工业	industry
gōngyìpǐn	工艺品	handicrafts
gōng	公	male (for animals)
guǎnggào	广告	advertisement
guānniàn	观念	concept, idea, notion
guānxīn	关心	to be concerned/care about
guānyú	关于	as to, with regard to, concerning, about
guǎn	管	to take care of; to mind, to bother about
gǔhuī	骨灰	bone ashes, ashes (of a person)
guīju	规矩	rules of proper behavior, social etiquette, manners; special customs, established practice, rule (of
guójiā	国家	country, state, nation; national
guòqù	过去	the past
guòqu	过去	to pass; to pass away, to die
guò rìzi	过日子	to live; to get along
gùshi	故事	story
gǔshū	古书	ancient book
hǎiluòyīn	海洛因	heroin
hái	还	fairly, passably
hǎochù	好处	benefit, advantage
hǎohāor	好好儿	properly, carefully, thoroughly
hǎo shì hǎo, kěshì...	好是好，可是	well, okay, but...
hǎoxiàng	好像	to seem as if, to seem like
hēiyè	黑夜	(darkness of) night, nighttime
hèn	恨	to hate, to loathe, to detest
Hóngwèibīng	红卫兵	(a) Red Guard; the Red Guards
hòulái	后来	later, afterwards
Huáshèngdùn Yóubào	华盛顿邮报	Washington Post
huì	会	might; to be likely to; will
-huí	回	counter for shì matter
huó	活	to live; to become alive; to survive; to be live/alive/living; mobile, moving
húshuō	胡说	to talk nonsense; nonsense, drivel

hùxiāng	互相	mutually
jiǎndān	简单	to be simple
jiǎngjiu	讲究	to be particular about; to be elegant, to be tasteful
jiǎng	奖	prize
jiǎng	讲	to stress, to pay attention to, to be particular about
jiàotáng	教堂	church, cathedral
jiàoyu	教育	to educate; education
jiārù	加入	to join
jiāting	家庭	family
-jiā	家	counter for families
jīdòng	激动	to be agitated, to be worked up
jièdao	借到	to successfully borrow
jiěfàng	解放	to liberate, to emancipate; liberation
jiéhūn (jiēhūn)	结婚	to get married
jièyì	介意	to mind, to take offense
jiè	借	to borrow; to lend
jíjí máng máng	急急忙忙	in a hurry, extremely rushed
jímáng	急忙	to be hasty, to be hurried
jìnbù	进步	to progress; progress
jìndàishǐ	近代史	modern history
jīngshén	精神	energy, spirits
jīnr	今儿	today (Běijīng)
jǐnzhāng	紧张	to be nervous, to be upset
jìzhu	记住	to remember
jì	记	to remember; to commit to memory
jūnduì	军队	army
júzi shuǐ(r)	橘子水 (儿)	orange juice (Běijīng)
-jù	-句	sentence; (counter for sentences utterances, often followed by <i>huà</i> , “speech”)
kànbuqǐ	看不起	to look down on, to scorn, to despise
kàndào	看到	to see
kànzhe	看着	(followed by a verb) as one sees fit, as one deems reasonable
kàn	看	to depend on
kǎolù	考虑	to consider, to think about; consideration

kǎoshì	考试	to take/give an exam, test, or quiz; exam, test
kǎo	考	to take/give an exam, test, or quiz
kào	靠	to depend on, to rely on; to lean against; to be near, to be next to
kě'ài	可爱	to be loveable, to be adorable
kěkǎyīn	可卡因	cocaine
Kěkǒukělè	可口可乐	Coca Cola
kělián	可怜	to be pitiful
kěn	肯	to be willing to
kū	哭	to cry
lái	*	for the past, (amount of time)
...lái	。。。来	to do (something), to perform (something), to have (an event), to help oneself to (food, etc.), to Join in (a game, etc.)
lái	来	used before a verb to express that something will be done
lājī	垃圾	garbage
lánwěiyán	阑尾炎	appendicitis
láodònglì	劳动力	labor force, labor; able-bodied person
láodòng	劳动	to labor
lǎolao	姥姥	grandmother, grandma (maternal)
láoli	劳力	labor force; labor
lǎo shīfu	老师傅	old master
lǎoshǔ (láoshu)	老鼠	mouse or rat
lǎoxiānsheng	老先生	old gentlemen
lǎoyé	姥爷	grandfather, grandpa (maternal)
lǎozǒng	老总	(used with surname as an affectionate term for a high-ranking PLA commander)
lǎo	老	all the time, always
lián... dōu/yě...	连。。。都/也	even...
liáo tiān(r)	聊天 (儿)	to chat
liáo	聊	to chat
liǎ	俩	<b>Běijīng</b> colloquial word meaning <b>liǎngge</b> , two
lǐmào	礼貌	manners, politeness
lǐngdǎo	领导	to lead, to direct, to exercise leadership (over); leadership; leader, leading cadre
liùshí niándài	六十年代	the decade of the sixties

liúxia	留下	to leave
liúxíng	流行	to be common, to be popular, to be prevalent
luànqībāzāo	乱七八糟	in a mess, in confusion, in disorder; miscellaneous, motley, all thrown in together
luàn	乱	to be in disorder, to be in a mess, to be chaotic; arbitrarily, recklessly, any old way
mànmǎnr (mànmàn)	慢慢儿 (慢慢)	slowly; gradually, by and by; taking one's time (doing something); (tell) all about, in all details
ma	么	(marker for obviousness of reasoning)
méi yìsi	米意思	to be uninteresting/boring; to be pointless/meaningless; to be a drag; to be without value, not worthy of respect, cheap
míngbai	明白	to understand, to be clear on, to comprehend; to be clear, to be intelligible
Míng Bào	明报	Ming Pao (a Hong Kong newspaper)
mǔ	母	female (for animals)
nà hái yòng shuō	那还用说	that goes without saying
nǎinai	奶奶	grandmother (paternal)
Nán Měi	南美	South America
nánnǚ	男女	men and women, male-female
nánshòu	难受	to be uncomfortable; to feel bad, to feel unhappy
nántīng	难听	to be unpleasant to hear; to sound bad, to offend the ears; to be scandalous
nénglì	能力	ability
ne	呢	used in questions asking the whereabouts of someone/something
niánji (niánji)	年纪	age
niánqīng	年轻	to be young
nóngcūn	农村	country, rural area; rural
nònglai	弄来	to get and bring
nóngmín	农民	peasant
nong (něng)	弄	to do; to fool with; to get
nóngyè	农业	agriculture
nǚlì	努力	to make efforts
nǚsheng	女生	coed, woman student
pǎolai pǎoqù	跑来 跑去	to run around
pà	怕	to be afraid
pèngdao	碰到	to run into, to come across

-piān	-篇	counter for sheets, articles or pieces of writing
piàn	骗	to fool, to deceive
píngděng	平等	equality; to be equal (of people)
pīnmìng	拼命	with all one's might, for all one is worth, desperately, like mad; to risk one's life, to defy death
pīzhǔn	批准	to give permission, to approve; approval, permission, sanction
pópo	婆婆	grandmother, grandma
qiáng	强	to be strong
qiāng	枪	gun
qiánxiē nián	前些年	a few years back, in recent years
qiāo mén	敲门	to knock at the door
qíguài	奇怪	to be strange, to be odd, to be surprising
-qilai	-起来	(resultative ending which indicates starting)
qǐlai	起来	to get up (in several senses)
Qīnghǎi	青海	a province in western China
qíngkuàng	情况	situation, circumstances, condition, state of affairs
qíngxíng	情形	situation, circumstances, condition, state of affairs
quánjiā rén	全家人	the whole family
quàn	劝	to advise, to urge, to try to persuade
ràng	让	to make (someone a certain way)
rénjia	人家	people; other people; someone else; they; he, she; I
rén	人	person; self; body
rèxīnqilai	热心起来	to become enthusiastic and interested
rèxīn	热心	to be enthusiastic and interested, to be warmhearted, to be earnest
rìzi	日子	day; date; time
rù Tuán	入团	to join the Communist Youth League ( <a href="#">Gòngqīngtuán</a> or <a href="#">Gòngchǎnzhǔyì Qīngniántuán</a> )
rù	入	to enter; to join (an organization)
shāfā	沙发	sofa
shàng xué	上学	to go to school; to attend school
shāngyè	商业	commerce, business
-shang	-上	verb ending indicating starting and continuing
Shàoxiānduì	少先队	Young Pioneers
shǎ	傻	to be stupid, to be dumb, to be silly, to be naive

shā	杀	to kill (means unspecified); to kill (specifically, with a knife or knife-like instrument); to try to kill
shèhuì	社会	society; social
shēngchǎn	生产	to produce; production
shēnghuó	生活	to live; life; daily life; livelihood
shēngyì (shēngyì)	生意	business, trade
shēnqǐng	申请	to apply (for)
shēntǐ	身体	body; health
shìchǎng	市场	market
shìjièshàng	世界上	in the world, in the whole world
shìjièxìng	世界性	worldwide, cosmopolite
shìjiè	世界	world
shíxíng	实行	to practice, to carry out, to put into effect, to implement (a method, policy, plan, reform, etc.)
shízài	实在	really; to be real
shǐ	使	to cause (followed by a verb), to make, to enable
shǒuchāode	手抄的	handwritten
shòu jiàoyù	受教育	to receive an education
shōurù	收入	income, earnings
shōushi	收拾	to straighten up; to get ones things ready
shòu	受	to receive
shòu	瘦	to be thin
shǔjià	暑假	summer vacation
shuōbuqīngchū	说不清楚	can't explain clearly
shuōdao	说到	to speak of; as for
shuōfǎ	说法	way of saying a thing; statement, version, argument
shuòshì	硕士	Master's degree
Sì Shū	四书	the Four Books ( <a href="#">Dàxué</a> , <a href="#">Zhōngyōng</a> , <a href="#">Lúnyǔ</a> , <a href="#">Mèngzǐ</a> )
sīxiǎng	思想	thought, way of thinking
sǐ	死	to die
sònghuiqu	送回去	to take/escort back
sòngxíng	送行	to see (someone off), to wish (someone) a good trip; to give a going-away party
suàn le	算了	forget it, let's drop the matter, let it go at that; come off it, come on

sūnnǚ	孙女	granddaughter (through one's son)
sūnzi	孙子	grandson (through one's son)
suǒyǒude... dōu	所有的。。。都	all
tán liàn'ài	谈恋爱	to be in love, to be going together (courtship)
tǎoyàn	讨厌	to dislike, to be disgusted with
téng	疼	to be very fond of, to be attached to, to dote on 7
tiào	跳	to jump, to leap
tímu (-mù)	题目	topic, subject; title; examination question, test problem
tīng	听	to heed (advice), to obey (orders)
tí	提	to carry (from the hand at the side of the body)
tóngjū	同居	to cohabit; cohabitation
tóngyì	同意	to consent, to agree
tóur	头儿	head, chief, boss
Tuán	团	(Communist Youth) League
-tuán	-团	group, society
tǔdì	土地	land
(V V) kan	(V V) 看	try and (v), (v) and see how it
wàigōng	外公	grandfather, grandpa (maternal)
wàipó	外婆	grandmother, grandma (maternal)
wàiwén	外文	foreign language
wǎnhuì	晚会	evening party
wǎnliàn wǎnhūn	晚恋晚婚	late involvement and late marriage
wèile	为了	in order to; for the purpose of; for the sake of
wénhuà	文化	culture; schooling, education, literacy
wénxuéjiā	文学家	writer, literary man
wénzhāng	文章	article, essay; prose (writing) style
wǒde tiān na!	我的天阿！	my God!
wǔjiào	午觉	noontime nap
xiàndài	现代	to be modern; contemporary; modern times
xiǎngbuchū	想不出	can't think up, can't come up with
xiāngdāng	相当	quite, pretty, considerably
xiǎngdao	想到	to think of
xiāngxìn	相信	to believe (in); to trust, to be convinced (that)



xiàng	像	to be like, to resemble; like; such as
xiǎng	响	to sound, to make a sound
xiǎo diǎnr shēng(r)	小点儿声 (儿)	a little more quietly
xiǎo péngyou	小朋友	little friend; kids
xiàoshun	孝顺	to be filial; filial obedience
xiǎoshuō(r)	小说	fiction, novel
xiǎo	小	young
xià qí	下棋	to play chess
-xiaqu	-下去	down (directional ending used for eating or drinking down)
-xiaqu	-下去	resultative ending which indicates continuing an action
-xià	-下	under
xī dú	吸毒	to take drugs; drug taking
xíguàn	习惯	habit, custom, usual practice; to be accustomed to, to be used to
xìngkūi	幸亏	fortunately, luckily
xìngqu	兴趣	interest
-xìng	-性	nature, -ness, -ity
xīnli	心里	in one's heart, in one's mind
xīnshì	心事	something weighing on one's mind, worry
Xīnwén Zhōukān	新闻周刊	Newsweek
xīnwén	新闻	news
xīn	心	heart
xué hǎo	学好	to learn from good examples, to learn to be a good person
xuéhuì	学会	to learn, to master
xuéqī	学期	semester, term (of school)
xuéshēnghuì	学生会	student association
xué yī	学医	to study medicine
xùnlìanbān	训练班	training class
yánjiū (-jiū, -jiù)	研究	to study (in detail), to do research on; research
yào kàn	要看	to depend on
Yàzhōu (Yǎ-)	亚洲	Asia
yèdà	业大	evening university
yě gāi	也该	really should

...yě hǎo, ...yě hǎo	。。。也 好，。。。也好	whether... or...; both... and...
yě jiù	也就	accordingly, correspondingly, so
yéye	爷爷	grandfather (paternal)
yìbiān(r)... yìbiān(r)...	以便 (儿)。。。以 便(儿)。。。	doing... while doing...
yìfāngmiàn..., yìfāng-miàn...	一方面。。。, 一方面。。。	on the one hand... on the other hand; for one thing..., for another thing...
yìjiāzi	一家子	one family; the whole family; the same family
yímiàn(r)... yímiàn(r)...	一面 (儿)。。。一 面(儿)。。。	doing... while doing...
yìtiān dào wǎn	一天到晚	all day long
yīxué	医学	medical science, medicine
yīyuàn	医院	hospital
yìzhí	一直	all along, continuously, all the time (up until a certain point)
yī	一	as soon as
-yì	亿	hundred million
yī	医	medical science, medicine (used in phrases like xuē yī)
yònggōng	用功	to be hardworking, to be industrious (in one's studies)
yǒu bànfa, (duì... )	有办法, (对。。。)	to be able to deal with (something)
yǒu bāngzhu	有帮助	to be helpful
yǒu dàolǐ	有道理	to make sense
yòu'éryuán	幼儿园	kindergarten
yǒu guīju	有规矩	to have manners, to be proper
yǒu hǎochù	有好处	to be beneficial, to be good (for)
yǒu lǐmào	有礼貌	to be well mannered, to be polite
yǒu qián	有钱	to be rich
yǒu	*	to come up to (a certain level)
yǒu xiào	有效	to be effective; to be valid
yǒu xìngqu	有兴趣	to be interested
yǒu yánjiū	有研究	to have done research on; to know a lot about

yǒu yòng	有用	to be useful
yōu	优	excellent
yòu	又	also
yòu	有	anyway; after all
yuánlái	原来	original, former; originally, formerly; it turns out that..., so...! (expresses finding out the true situation)
yuányīn	原因	reason, cause
yuànyì	愿意	to wish, would like, to want to; to be willing to
yuè lái yuè...	越来越。 。 。	more and more..., increasingly
yuè... yuè...	越。 。 。 越。 。 。	the more... the more...
yùnqì	运气	luck
zài shuō	再说	furthermore, besides, moreover
zài yě bù/méi	再也不/没	never again
zǎohūn	早婚	early marriage; child marriage; to marry as a child; to marry early
zǎo	早	a long time ago
zěnmē (yì)huí shì	怎么一回事	what's it all about
zéren (-rèn)	责任	responsibility
zhǎngdà	长大	to grow up
zhàngū	丈夫	husband
zhǎng	长	to grow
zhànzhēng	战争	war
zhāobudào	找不到	can't find, to be unable to find
zhàogu	照顾	to take care of; care
zhèi yíxiàzi	这一下子	after this, as a result of this
zhème (yì)huí shì	这么一回事	like this
zhèngcè	政策	policy
zhèngfǔ	政府	government
zhèngzhǎo(r)	正好 (儿)	it just so happens that, to happen to, as it happens; just in time. Just right, just enough
zhèngzhì	政治	politics; political
zhèng	整	just, precisely, right
zhǐ hǎo	只好	can only, to have to, to be forced to
zhīshi	知识	knowledge

zhǐ yào	只要	provided that, as long as
Zhōngguó Qīngnián	中国青年	China Youth (a periodical)
zhòng nán qīng nǚ	重男轻女	to regard males as superior to females
Zhōngxuéshēng	中学生	High School Student (a periodical)
-zhōng	-中	in
zhōukān	周刊	weekly publication, weekly magazine
zhuàn qián	赚钱	to earn money, to make money
zhǔrén	主人	host, master
zhùxiáilái	住下来	to move and stay (in a place), to settle down
zhǔyào	主要	mainly
zìyóu shìchǎng	自由市场	free market
zìyóu	自由	freedom; to be free
zōngjiào	宗教	(organized) religion
zǒngtǒng	总统	president
zǒng	总	always; inevitably, without exception; after all, in any case
zuìjìn	最近	lately, recently; the near future, soon
zuǐ	嘴	mouth
zuì	罪	crime, guilt
zuòbuliǎo	做不了	to be unable to do
zuò lǐbài	做礼拜	to worship, to go to church
zuòxia	坐下	to sit down
zuò	做	to be, to act as